

ACKNOWLEDGMENTS

Many scholarly translations of the *Dhammapada* have already been done. But none that I am aware of gives the original Pāli with a word-for-word meaning and grammatical explanation, thus, providing an opportunity to the readers to learn both the sound and the meaning of each and every word. Such a presentation would also offer an opportunity to them to appreciate and enjoy something of the original language, which is very profound and concise. Below each verse is given its translation in readable English which it is hoped shall further help in better understanding the verse. Transliteration in Devanāgarī is designed to show the readers how the words are pronounced, so that, if they desire, they can appreciate the sound of the original language. In making the readable translation that appears below each verse, an attempt has been made to stick as closely as possible to literal meanings. While doing so, my main priority has been to provide simple clarity and now it is for the readers to judge how far I have been successful in this attempt. In the preparations of this book, I took maximum help from my student Dr Sanjay Kumar Singh and Dr Arvind K. Singh. My thanks are also due to Professor U.S. Vyas, Professor Bhikshu Satyapala, Professor Mahesh Deokar, Dr Rana P.K. Singh, Dr Lalan K. Jha, and Dr Rajesh Ranjan for the innumerable small corrections and suggestions. I am also grateful to my friends Dr Anita Sharma, Dr Subhra B. Pavagadhi, Dr R.K. Rana, and Dr S.M. Haldhar for many acts of friendship. Above all, I am thankful to Shri Ashok Jain of Munshiram Manoharlal for bringing out this book in the shortest possible time. In a work as complex as this one, it is only natural for some errors to occur, for these I seek the reader's indulgence.

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CONTENTS

Acknowledgments

Contents

Abbreviations

Introduction

Translation

1. *Yamakavaggo* (The Pairs)
2. *Appamādavaggo* (Consciousness)
3. *Cittavaggo* (Mind)
4. *Pupphavaggo* (Flowers)
5. *Bālavaggo* (The Fool)
6. *Paṇḍitavaggo* (The Wiseman)
7. *Arahantavaggo* (The Arahant)
8. *Sahassavaggo* (The Thousands)
9. *Pāpavaggo* (Evil)
10. *Daṇḍavaggo* (Violence)
11. *Jarāvaggo* (Old Age)
12. *Attavaggo* (The Self)
13. *Lokavaggo* (The World)
14. *Buddhavaggo* (The Buddha)
15. *Sukhavaggo* (Happiness)
16. *Piyavaggo* (Pleasant)
17. *Kodhavaggo* (Anger)
18. *Malavaggo* (Impurity)
19. *Dhammaṭṭhavaggo* (The Righteous)
20. *Maggavaggo* (The Path)
21. *Pakiṇṇakavaggo* (Miscellaneous)
22. *Nirayavaggo* (Hell)
23. *Nāgavaggo* (The Elephant)
24. *Taṇhāvaggo* (Craving)
25. *Bhikkhuvaggo* (The Monk)
26. *Brāhmaṇavaggo* (The Brāhmaṇa)

ABBREVIATIONS

1.	1st person	pl.	plural
2.	2nd person	poss.	possessive
3.	3rd person	pot.	potential
abl.	ablative case	pp.	past participle
absol.	absolute	pr.	present tense
acc.	accusative case	pron.	pronoun
act.	active voice	ppr.	present participle
adj.	adjective	reflex.	reflexive
adv.	adverb	rel.	relative
aff.	affirmative	sfx.	suffix
aor.	aorist	sg.	singular
caus.	causative	voc.	vocative case
comp.	comparative		
cpd./cpds.	compound/compounds		
conj.	conjunction		
dat.	dative case		
demonstr.	demonstrative		
denom.	denominative		
desid.	desiderative		
encl.	enclitic		
fem.	feminine		
fig.	figuratively		
fut.	future		
gen.	genitive case		
ger.	gerund		
grd.	gerundive		
imperat.	imperative		
indec.	indeclinable		
indef.	indefinite		
indic.	indicative		
inf.	infinitive		
ins.	instrumental case		
intens.	intensificatory		
interjec.	interjection		
intrg.	interrogative		
loc.	locative case		
masc.	masculine		
m.c.	<i>metri causa</i>		
med.	medium (middle) voice		
n.	noun		
neg.	negative		
nom.	nominative case		
ntr.	neuter		
num.	numeral		
part.	particle		
pas.	passive voice		
perf.	perfect		
pfx.	prefix		

INTRODUCTION

Like the *Gītā* of the Hindus, the *Dhammapada* is the most popular Buddhist book. This text forms part of the *Khuddhaka Nikāya* of the *Sutta Piṭaka* and its Pāli version consists of 423 melodious verses gathered from different sources which are put together into 26 chapters. The *Dhammapada* is an anthology of Buddhist devotion and practice, whose verses, as pointed out by S. Radhakrishnan, “embody the spirit of the Buddha’s teaching.”

The Pāli word *dhamma* (Sanskrit: dharma) is one of the most difficult words to be translated into English. It has many meanings as well as connotations and the relevant meaning can only be understood in the context in which it is used. In general, this word may be translated as “religion, law, truth, virtue, justice, discipline, or morality.” The word *pada*, literally means “foot” and by extension “footpath, path, way, track.” On the basis of this, the word *dhammapada* may be translated as ‘the path of virtue.’ However, the word *pada* may also be translated as “a line of verse or a saying.” On the basis of this, the word *dhammapada* may be translated as “the sayings on virtue.” Though many of the well-known scholars have preferred to leave the title of the *Dhammapada* untranslated, some others have entitled or sub-entitled their translations as “The Sayings of the Buddha” (Carter & Palihawadana, Thomas Cleary, Thomas Byrom), “The Path of the Eternal Law” (Swami Premananda), “Verses on the Way” (Glenn Wallis), “A Path of Religiousness” (D.J. Kalupahana), and “The Word of the Doctrine” (K.R. Norman).

The *Dhammapada* has already been translated into English at least fifty times. Then why add one more to such a long list? The reason for my translation is that though there already exist many scholarly translations, none that I am aware of gives the original Pāli with a word-for-word meaning and grammatical explanation, thus, providing an opportunity to the readers to learn both the sound and the meaning of each and every word. Such a presentation would also offer an opportunity to them to appreciate and enjoy something of the original language, which is very profound and concise. Below each verse is given its translation in readable English which it is hoped shall further help in better understanding the verse. Transliteration in Devanāgarī is designed to show the readers how the words are pronounced, so that, if they desire, they can appreciate the sound of the original language. In making the readable translation that appears below each verse, my objective has been to stick as closely as possible to literal meanings. And while doing so, my main priority has been to provide simple clarity.

For the Pāli portion of the *Dhammapada*, the 1994 edition of Pali Text Society edited by K.R. Norman and Oskar von Hinüber has generally been used. I have consulted many previous translations. Among them those of F. Max Müller (1881), C.A.F. Rhys Davids (1931), Narada Thera (1940), S. Radhakrishnan (1950), D.J. Kalupahana (1986), J.R. Carter & M. Palihawadana (1987), and K.R. Norman (1997) were found to be particularly useful. Besides these, translations done by Juan Mascaro (1973), Thera Buddharakkhita (1985), Thomas Byrom (1993), Bhikkhu Thanissaro (1998), G. Fronsdal (2005), and Glenn Wallis (2007) were also consulted.

Pāli has the following cases (*kāraka*):

Nominative (<i>kattari</i>):	used for the subject of a sentence.
Accusative (<i>kamma</i>):	used for the direct object and in the dative sense of “to.”
Instrumental (<i>karaṇa</i>):	used in the sense of by/through/with.”
Dative (<i>sampadāna</i>):	used in the sense of “to/for/towards.”
Ablative (<i>apādāna</i>):	used in the sense of “from.”
Genitive (<i>sāmi</i>):	used in the sense of “of.”
Locative (<i>okāsa</i>):	used in the sense of “in/on/at/upon/among.”
Vocative (<i>ālapana</i>):	used in direct address “O Lord,” etc.

It is useful to study words in order to understand the sentences, but, like roots and stems,

isolated words are in fact mere abstractions devised by grammarians for the analysis of language. Thus, the analysis and the learning of any language should be based on the study of sentences, that is of the language as it is actually found in use. It is the sentences which are the natural units of discourse and which are the minimum units having precise, fully articulated meaning. For the purposes of study we have to assign approximate meanings to words and list these in vocabularies, but these generalized meanings of words are extremely vague, whereas sentences have exact meanings. In translation one may find close equivalents for sentences, whilst it is often impossible to give close equivalents for words.

In Pāli, the general classification of speech is done in four parts: noun (*nāma*), verb (*ākhyāta*), prefix (*upasagga*), and indeclinables (*nipāta*). Pronouns and adjectives are included in the category of nouns. Adjectives are treated as nouns because they are declined as nouns. Conjunctions, prepositions, adverbs, and all other indeclinables are included in the category of indeclinables.

The uninflected form of a Pāli word, without an ending, is called the stem. In dictionaries and vocabularies nouns are usually listed in their stem forms, less often in the form of the nominative singular. Verbs, however, are usually given under the form of the third person singular of the present tense (indicative active). The prefixes, of which there are about twenty, are regarded as a separate part of speech in Pāli. The various verbs, consisting of prefix+root, have all to be learned separately as regards meanings. Although the separate prefixes and roots can be assigned meanings, usually rather broad and vague ones, the meaning of a prefix+root cannot usually be accounted for adequately as simply the product of the two separate meanings. A good many roots are used also without prefixes, but prefixed forms are very much more frequent in Pāli. A number of verbs have two or three prefixes to their roots.

In Pāli all the words are derived from a limited number of roots i.e., all words are analyzable into roots plus suffixes. A root is an element, not further analyzable at the grammatical levels, having a very vague and general meaning. A root does not exist in its pure state except in dictionaries and grammar books. An infinite number of stems (*liṅga*) may be derived from any root by the addition of suffixes and by certain changes to the root itself, for instance by lengthening the vowel, substituting a compound vowel, inserting a nasal, reduplicating the root or contracting a semivowel+*a* into the vowel corresponding in place of the semivowel. Each verb has a variety of stems for its different parts (tense, participles etc.), all bearing the same meaning except for the grammatical distinctions of tense. After this derivation of the word stems by the addition of suffixes (*paccaya*) to roots, inflectional endings (*vibhatti*) are added to form actual words (*pada*) as they occur in sentences. Words may be classified as verbs, nouns, prefixes, and indeclinables (*nipāta*). Indeclinable words are those that do not take any inflections (for instance, *evam*).

There are three genders of nouns and adjectives: masculine, feminine, and neuter. Pronouns are not regarded as a separate class of words but as a kind of noun, although their inflections do not entirely coincide with those of nouns. As a rule 'substantive' nouns have only one gender each, whereas 'adjectives' and pronouns have all three genders according to the nouns with which they 'agree' as attribute-words: the inflections of adjectives are the same as those of nouns of the corresponding gender, hence they are not regarded as a separate class of words. In the vocabulary given along with each verse, the abbreviations nom., acc., ins., dat., abl., gen., loc., and voc. are used to designate the cases described above; and sg. and pl. are used for singular and plural. In the case of verbs, the root (*dhātu*) is given with the preceding sign √, and 1.sg., 2.sg, 3.sg., 1.pl., 2.pl., and 3.pl. mean first person singular, second person singular, third person singular, first person plural, second person plural, and third person plural respectively. Various forms of the verb such as gerund, gerundive, infinitive, aorist, optative/potential, imperative, passive, active, intensive, desiderative, causative, indicative, imperfect, perfect, future are indicated. It may be interesting to note that only one gerundive (*ajjitāya*) has been used in the entire text.

For more information on grammar and vocabulary, the readers may use A.K Warder's *Introduction to Pāli Grammar* (3rd ed, Oxford: Pali Text Society, 2001) and W. Geiger's *Pāli Grammar* (tr. into English by B. Ghosh and rev. & ed. by K.R. Norman, Oxford: Pali Text Society, 2000). I have used *Pāli-English Dictionary* by T.W. Rhys Davids & W. Stede (London: PTS, 1921-25), V. Trenckner's *Critical Dictionary of Pāli*, (3 vols, Copenhagen: The Royal Danish Academy of Sciences and Letters,

1924-1996), and *A Dictionary of Pāli*, vol.1, by M. Cone, (vol. 1, Oxford: Pali Text Society, 1993).

The Pāli alphabet is as follows:

अ	a	pronounced as <i>u</i> in ultimate.
आ	ā	pronounced as <i>a</i> in after.
इ	i	pronounced as <i>i</i> in it.
ई	ī	pronounced as <i>ee</i> in need.
उ	u	pronounced as <i>u</i> in pull.
ऊ	ū	pronounced as <i>u</i> in rule.
ए	e	pronounced as <i>a</i> in take.
ओ	o	pronounced as <i>o</i> in hole.
क्	k	pronounced as <i>k</i> in kill.
ख्	kh	pronounced as <i>kh</i> in blackheath.
ग्	g	pronounced as <i>g</i> in go.
घ्	gh	pronounced as <i>gh</i> in ghost.
ङ्	ṅ	pronounced as <i>n</i> in ring.
च्	c	pronounced as <i>ch</i> in chance.
छ्	ch	pronounced as <i>ch h</i> in witch-hazel.
ज्	j	pronounced as <i>j</i> in joke.
झ्	jh	pronounced as <i>dgeh</i> in hedgehog.
ञ्	ñ	pronounced as <i>gn</i> in signora.
ट्	ṭ	pronounced as <i>t</i> in hat.
ठ्	ṭh	pronounced as <i>th</i> in anthill.
ड्	ḍ	pronounced as <i>d</i> in donkey.
ढ्	ḍh	pronounced as <i>dh</i> in redhead.
ण्	ṇ	pronounced as <i>kn</i> in know.
त्	t	pronounced as <i>t</i> in the French etc.
थ्	th	pronounced as <i>th</i> in thistle.
द	d	pronounced as <i>th</i> in this.
ध्	dh	pronounced as <i>dh</i> in adherent.
न्	n	pronounced as <i>n</i> in nose.
प्	p	pronounced as <i>p</i> in pen.
फ्	ph	pronounced as <i>ph</i> in shepherd.
ब्	b	pronounced as <i>b</i> in ball.
भ्	bh	pronounced as <i>bh</i> in abhor.
म्	m	pronounced as <i>m</i> in man.
य्	y	pronounced as <i>y</i> in young.
र	r	pronounced as <i>r</i> in red.
ल्	l	pronounced as <i>l</i> in lamp.
व्	v	pronounced as <i>w</i> in wind.
स्	s	pronounced as <i>s</i> in sin.
ह	h	pronounced as <i>h</i> in help.
ळ्	ḷ	pronounced as <i>l</i> in felt.
.	ṃ	pronounced as <i>n</i> in ring.

A diagonal stroke to the right at the foot of a letter (for instance म् ल्) indicates that it is a final and is not followed by an 'a' and in all other situations a letter not followed by an 'a' is written generally without 'ṛ' and thus, ब, क, म are written as ॒ ब, ॒ क, ॒ म . When attached to consonants, vowel marks are written as follows:

ṛ	ā	at the end of a consonant as in वा vā.
ṛi	i	in front of a consonant as in विनय vinaya.

ी	ī	at the end of a consonant as in सील sīla.
ु	u	at the foot of a consonant as in सुत्त sutta.
ू	ū	at the foot of a consonant as in दूर dūra.
े	e	above a consonant as in चे ce.
ो	o	at the end of a consonant as in यो yo.

1. Yamakavaggo ; edoxxks(The Pairs)

*manopubbaṅgamā dhammā manoṣeṭṭhā manomayā,
manasā ce paduṭṭhena bhāsati vā karoti vā
tato naṃ dukkhamanveti cakkam va vahato padaṃ ||1 ||*

eulā qcÄek /Eek eukl ēh euke; k]
eul k ps inēu Hkl rh ok djkr ok
rrks uanp [kellofr pDda o ogrks ināAū||

Translation

Mental phenomena (are) preceded by mind, (have) mind as a master, (are) produced by mind.
If (one) either speaks or acts with a corrupted mind, then suffering follows him, like the wheel
(following) the foot of the bearer (i.e., ox).

Vocabulary

manopubbaṅgamā: *mana* [ntr.] = mind. In cpds. *mana* becomes *mano*. *pubbaṃ* [adv.] = before. *gama* [adj. derived from √*gam* (to go)] = having gone. *pubbaṅgama* [adj.] = having gone before i.e., preceded. *mano + pubbaṃ + gama = manopubbaṅgama* [adj. euphonic sandhi] = mind-preceded, preceded by mind. *manopubbaṅgamā* [masc. nom. pl.] = preceded by mind.

dhammā: *dhamma* [masc.] = mental phenomenon. The word *dhamma* has many meanings and here it is used in the sense of ‘mental phenomenon.’ *dhammā* [nom. pl.] = mental phenomena.

manoṣeṭṭhā: *mana* [ntr.] = mind. In cpds. *mana* becomes *mano*. *seṭṭha* [adj.] = excellent, best. *mano + seṭṭha = manoṣeṭṭha* [adj.] = (one who has) mind as the best i.e., mind as a master. *manoṣeṭṭhā* [masc. nom. pl.] = (those who have) mind as a master.

manomayā: *mana* [ntr.] = mind. In cpds. *mana* becomes *mano*. *maya* [adj.] = arising in, produced by. *mano + maya = manomaya* [adj.] = (which is) produced by mind. *manomayā* [masc. nom. pl.] = (which are) produced by mind.

manasā: *mana* [ntr.] = mind. *manasā* [ins. sg.] = by mind.

ce [encl.] = if.

paduṭṭhena: *duṭṭha* [adj. pp. of √*dus* (to become bad)] = spoilt, wicked, malignant, corrupt. *pa* [indec. strengthening pfx. often used to emphasize the intensity of an action] + *paduṭṭha = paduṭṭha* [adj.] = (totally) corrupted. *paduṭṭhena* [ntr. ins. sg.] = with (totally) corrupted.

bhāsati: *bhāsati* [3. sg. pr. indic. act. of √*bhās* (to speak)] = speaks. *bhāsati* is m.c. for *bhāsati*.

vā [indec. encl.] = or. When repeated: *vā... vā* = either... or.

karoti [3. sg. pr. indic. act. of √*kar* (to do, to make)] = does.

tato [abl. sg. of pron. base *ta* (it) but used here as an indec. adv.] = thereupon, thereafter, hence, then.

naṃ [masc. acc. sg. of demonstr. pron. *ta* (that)] = him, that one.

dukkhamanveti: *dukkha* [ntr.] = suffering. *dukkham* [nom. sg.] = suffering. *anveti* [3. sg. pr. indic. act. derived from *anu* (pfx. meaning ‘along, following, to’) + √*i* (to go)] = follows. *dukkham + anveti = dukkhamanveti*.

cakkam: *cakka* [ntr.] = wheel. *cakkam* [nom. sg.] = wheel.

va [indec. encl.] = like.

vahato: *vahanta* [adj. ppr. of √*vah* (to carry, lead, bring)] = bearer. *vahato* [masc. gen. sg.] = of bearer.

padaṃ: *pada* [ntr.] = foot. *padaṃ* [acc. sg.] = foot.

*manopubbaṅgamā dhammā manoṣeṭṭhā manomayā,
manasā ce pasannena bhāsati vā karoti vā*

tato naṃ sukhamanveti chāyā va anapāyini ||2||

eulā q̄cÄēk /Eek eulā ēb̄ eulē; k̄|
eul k ps i l Āsu Hkkl rh ok djk̄r ok
rrks ua l q̄kellofr Nk; k o vui kf; uh||ü||

Translation

Mental phenomena (are) preceded by mind, (have) mind as a master, (are) produced by mind.
If (one) either speaks or acts with a virtuous mind, then happiness follows him, like the constantly following shadow.

Vocabulary

manopubbaṅgamā: *mana* [ntr.] = mind. In cpds. *mana* becomes *mano*. *pubbaṃ* [adv.] = before. *gama* [adj. derived from √gam (to go)] = having gone. *pubbaṅgama* [adj.] = having gone before i.e., preceded. *mano+pubbaṃ+gama* = *manopubbaṅgama* [adj. euphonic sandhi.] = mind-preceded, preceded by mind. *manopubbaṅgamā* [masc. nom. pl.] = preceded by mind.

dhammā: *dhamma* [masc.] = mental phenomenon. The word *dhamma* has many meanings and here it is used in the sense of ‘mental phenomenon.’ *dhammā* [nom. pl.] = mental phenomena.

manoseṭṭhā: *mana* [ntr.] = mind. In cpds. *mana* becomes *mano*. *seṭṭha* [adj.] = excellent, best. *mano+seṭṭha* = *manoseṭṭha* [adj.] = (one who has) mind as the best i.e., mind as a master. *manoseṭṭhā* [nom. pl.] = (those who have) mind as a master.

manomayā: *mana* [ntr.] = mind. In cpds. *mana* becomes *mano*. *maya* [adj.] = arising in, produced by. *mano+maya* = *manomaya* [adj.] = (which is) produced by mind. *manomayā* [nom. pl.] = (which are) produced by mind.

manasā: *mana* [ntr.] = mind. *manasā* [ins. sg.] = by mind.

ce [encl.] = if.

pasannena: *pasanna* [adj. derived from *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + √sad (to sit)] = virtuous. *pasannena* [masc. ins. sg.] = with virtuous.

bhāsati: *bhāsati* [3. sg. pr. indic. act. of √bhās (to speak)] = speaks. *bhāsati* is m.c. for *bhāsati*.

vā [indec. encl.] = or. When repeated: *vā... vā* = either... or.

karoti [3. sg. pr. indic. act. of √kar (to do, to make)] = does.

tato [abl. sg. of pron. base *ta* (it) but used here as an indec. adv.] = thereupon, thereafter, hence, then.

naṃ [masc. acc. sg. of demonstr. pron. *ta* (that)] = him, that one.

sukhamanveti: *sukha* [ntr.] = happiness. *sukhaṃ* [nom. sg.] = happiness. *anveti* [3. sg. pr. indic. act. derived from *anu* (pfx. meaning ‘along, following, to’) + √i (to go)] = follows. *sukhaṃ+anveti* = *sukhamanveti*.

chāyā: *chāyā* [fem.] = shadow. *chāyā* [nom. sg.] = shadow.

va [indec. encl.] = like.

anapāyini: *an* [neg. part.] = no, not. *apa* [pfx.] = away from. *apāya* [masc. derived from *apa* (pfx. meaning ‘away from’, ‘off.’) + √i (to go)] = ‘going away’ i.e., a state of woe after death, hell. *an+apāya+inī* (poss. sfx.) = *anapāyini* [fem.] = never departing, constantly following. *anapāyini* [nom. sg.] = never departing, constantly following.

“akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me,”
ye taṃ upanayhanti veraṃ tesāṃ na sammati ||3||

“vDdk̄PN ea vof/ ea vftfu ea vgl̄f| eḥ”

; s rami u0gflur oja rd a u | Eefr || y ||

Translation

“(He) abused me, struck me, conquered me, took away mine,” who bind themselves to it their hatred is not appeased.

Vocabulary

akkocchi [3. sg. aor. of \sqrt{kus} (to abuse)] = abused.
maṃ [acc. sg. of 1. pron. *ahaṃ* (I)] = me.
avadhi [3. sg. aor. of \sqrt{vadh} (to strike)] = struck.
ajini [3. sg. aor. of \sqrt{ji} (to conquer)] = (he) conquered.
ahāsi [3. sg. aor. of \sqrt{har} (to carry away, to rob)] = took away, robbed.
me [gen. sg. of 1. pron. *ahaṃ* (I)] = mine.
ye [masc. nom. pl. of demonstr. pron. *ya* (who, which)] = who, which.
taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that.
upanayhanti [3. pl. pr. indic. act. of *upa* (pfx. meaning ‘close by, near’)+ \sqrt{nah} (to bind)] = bind themselves to.
veraṃ: *vera* [ntr.] = hatred. *veraṃ* [nom. sg.] = hatred.
tesaṃ [masc. gen. pl. of demonstr. pron. *ta* (it, that)] = their.
na [indec. part.] = no, not.
sammati [3. sg. pr. indic. act. of \sqrt{sam} (to be appeased)] = is appeased.

“*akkocchi maṃ avadhi maṃ ajini maṃ ahāsi me,*
ye taṃ na upanayhanti veraṃ tes’ūpasammati ||4||

“vDdkPN ea vof/ ea vftfu ea vglf| eḥ”
; s rau mi u0gflur oja rd *Åi | Eefr || p ||

Translation

“(He) abused me, struck me, conquered me, took away mine,” who do not bind themselves to it their hatred is appeased.

Vocabulary

akkocchi [3. sg. aor. of \sqrt{kus} (to abuse)] = abused.
maṃ [acc. sg. of 1. pron. *amha* (I)] = me.
avadhi [3. sg. aor. of \sqrt{vadh} (to strike)] = struck.
maṃ [acc. sg. of 1. pron. *amha* (I)] = me.
ajini [3. sg. aor. of \sqrt{ji} (to conquer)] = (he) conquered.
maṃ [acc. sg. of 1. pron. *amha* (I)] = me.
ahāsi [3. sg. aor. of \sqrt{har} (to carry away, to rob)] = took away, robbed.
me [gen. sg. of 1. pron. *amha* (I)] = mine.
ye [masc. nom. pl. of demonstr. pron. *ya* (who, which)] = who, which.
taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that.
na [indec. part.] = no, not.
upanayhanti [3. pl. pr. indic. act. of *upa* (pfx. meaning ‘close by, near’)+ \sqrt{nah} (to bind)] = bind themselves to.
veraṃ: *vera* [ntr.] = hatred. *veraṃ* [nom. sg.] = hatred.

tes'ūpsammatti: *tesaṃ* [masc. gen. pl. of demonstr. pron. *ta* (it, that)] = their. *upasammatti* [3. sg. pr. indic. act. of *upa* [pfx. meaning 'close by, near'] + *√sam* (to be appeased, calmed)] = is appeased, calmed. *tesaṃ + upasammatti = tes'ūpsammatti*.

*na hi verena verāni sammant'idha kudācanaṃ
averena ca sammanti esa dhammo sanantano* ||5||

u fg oju ojkfu | Eeflr²b/ dṃkpuā
voju p | Eeflr , | /Eels | ulruks|ý||

Translation

Here (in this world) hatreds are indeed never appeased by hatred and are appeased by non-hatred. This is the eternal law.

Vocabulary

na [indec. part.] = no, not.

hi [indec. encl.] = indeed, surely.

verena: *vera* [ntr.] = hatred. *verena* [ins. sg.] = by hatred.

verāni: *vera* [ntr.] = hatred. *verāni* [nom. pl.] = hatreds.

sammant'idha: *sammanti* [3. pl. pr. indic. act. of *√sam* (to be appeased, calmed)] = is appeased, calmed.
idha [indec. adv.] = here (in this world). *sammanti + idha = sammant'idha* [euphonic sandhi] = here (in this world) are appeased.

kudācanaṃ: [indef. adv.] = at any time. *na kudācanaṃ* = not at any time, never.

averena: *vera* [ntr.] = hatred. a [neg. pfx.] + *vera* = *avera* [ntr.] = non-hatred. *averena* [ins. sg.] = by non-hatred.

sammanti [3. pl. pr. indic. act. of *√sam* (to be appeased, calmed)] = is appeased, calmed.

ca [indef. encl. part.] = and.

esa [masc. nom. sg. of demonstr. pron. *eta* (this, that)] = this, that.

dhamma: *dhamma* [masc.] = law. *dhammo* [nom. sg.] = law. The word *dhamma* has many meanings and here it is used in the sense of 'law.'

sanantano: *sanantana* [adj.] = primeval, eternal. *sanantano* [masc. nom. sg.] = primeval, eternal.

*pare ca na vijānanti "mayamettha yamāse,"
ye ca tattha vijānanti tato sammanti medhagā* ||6||

ijs p u fotkuflr "e; eRFk ; ekeI }"
; s p rRFk fotkuflr rrls | Eeflr eŷ/xk||ö||

Translation

And the others do not realize (that) "we are headed to death here (in this world)," and those who realize in this connection, thereupon (their) quarrels are appeased.

Vocabulary

pare: *para* [adj.] = other. *pare* [masc. nom. pl.] = others. Here the word is used in the sense of 'the others' i.e. outsiders to the faith of Buddha.

ca [indef. encl. part.] = and.

na [indec. part.] = no, not.

vijānanti [3. pl. pr. indic. act. of *vi* (indic. pfx. here used to intensify) + √(*ñ*)*ñā* (to know)] = understand, realize.

mayamettha: *mayam* [nom. pl. of 1. pron. *ahaṃ* (I)] = we. *ettha* [adv.] = here (in this world).
mayam + *ettha* = *mayamettha*.

yamāṃase: *yama* [masc.] = Yama, the ruler of the kingdom of the dead. In cpds. this word is often used in general sense of ‘death, manes, peta.’ *yama* + *āṃase* [sfx. 1. pl. imperat. med.] = *yamāṃase* = let us go to death.

ye [masc. nom. pl. of demonstr. pron. *ya* (which, who)] = which, who.

ca [indef. encl. part.] = and.

tattha [indec. adv.] = there, in this connection.

vijānanti [3. pl. pr. indic. act. of *vi* (indic. pfx. Here used to intensify) + √(*ñ*)*ñā* (to know)] = understand, realize.

tato [abl. sg. of pron. base *ta* (it) but used here as an indec. adv.] = thereupon, thereafter, hence, then.

sammanti [3. pl. pr. indic. act. √*sam* (to be appeased, calmed)] = are appeased, calmed.

medhagā: *medhaga* [masc.] = quarrel. *medhagā* [nom. pl.] = quarrels.

*subhānupassim viharantaṃ indriyesu asaṃvutaṃ
bhojanamhi cāmatāññuṃ kusitaṃ hīnavīriyaṃ
taṃ ve pasahatī māro vāto rukkhaṃ va dubbalaṃ* ||7||

l qkkuq fll a fogjllra bflæ; s q v l d qra
Hkkt ufEg pkeÜk×kq clq hra ghuohfj; a
ra os i l grh ekjls okrls #D [la o nqcyd] ÷ ||

Translation

Contemplating pleasant (things), living unrestrained in senses, and not knowing moderation in food, indolent, lacking in energy, him indeed Māra overcomes, like the wind (overcomes) a weak tree.

Vocabulary

subhānupassim: *subha* [adj.] = pleasant. *anupassī* [adj. of *anu* (indec. pfx. meaning ‘along, at, to, combined with’) + √*pass* (to see) + *ī* (poss. sfx.)] = contemplating. *subha* + *anupassī* = *subhānupassī* [adj. euphonic sandhi] = contemplating pleasant (things). *subhānupassim* [masc. acc. sg.] = contemplating pleasant (things).

viharantaṃ: *viharati* [3. sg. pr. indic. act. of *vi* (indec. pfx. meaning ‘away’) + √*har* (to carry)] = lives.
viharanta [adj. ppr. of *viharati*] = living. *viharantaṃ* [masc. acc. sg.] = living.

indriyesu: *indriya* [ntr.] = sense organ. *indriyesu* [loc. pl.] = in senses.

asaṃvutaṃ: *vuta* [pp. of √*vu* (to restrain)] = restrained. *saṃ* [adj. indec. pfx. implying conjunction and completeness] + *vuta* = *saṃvuta* [adj.] = restrained. *a* [neg. pfx.] + *saṃvuta* = *asaṃvuta* [adj.] = unrestrained. *asaṃvutaṃ* (masc. acc. sg.) = unrestrained.

bhojanamhi: *bhojana* [ntr.] = food. *bhojanamhi* [loc. sg.] = in food.

cāmatāññuṃ: *ca* [indef. encl. part.] = and. *mattā* [fem.] = measure. In cpds. as in this case *mattā* is shortened to *matta*. *ñu* [adj. derived from √*ñā* (to know)] = knowing. *mattaññū* [masc.] = knowing the right measure i.e., knowing moderation. *a* [neg. pfx.] + *mattaññū* = *amattaññū* [masc.] = not knowing moderation. *amattaññuṃ* [masc. acc. sg.] = not knowing moderation. *ca* + *amattaññuṃ* = *cāmatāññuṃ* [euphonic sandhi] = and not knowing moderation.

kusitaṃ: *kusita* [adj.] = indolent. *kusitaṃ* [masc. acc. sg.] = indolent.

hīnavīriyaṃ: *hīna* [adj., pp. derived from $\sqrt{hā}$ (to reject)] = rejected, low, inferior. *virīya* [ntr.] = energy. *hīnavīriya* [adj, here *vīriya* is m.c. for *virīya*] = lacking in energy. *hīnavīriyaṃ* [masc. acc. sg.] = lacking in energy.
taṃ [ntr. nom. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.
ve [indec. aff. part. emphasizing the preceding word] = truly, indeed.
pasahatī: *pasahati* [3. sg. pr. indic. act. of *pa* (indec. strengthening prefix often used to emphasize the intensity of an action) + \sqrt{sah} (to overcome)] = overcomes. *pasahatī* is m.c. for *pasahati*.
māro: *māra* [masc.] = Māra, the Evil One. *māro* [nom. sg.] = Māra.
vāto: *vāta* [masc.] = wind. *vāto* [nom. sg.] = wind.
rukkaṃ: *rukka* [masc.] = tree. *rukkaṃ* [acc. sg.] = tree.
va [indec. encl.] = like.
dubbalaṃ: *bala* [ntr.] = strength. *du* [antithetic pfx. meaning ‘bad, insufficient’] + *bala* = *dubbala* [adj.] = weak. *dubbalaṃ* [masc. acc. sg.] = weak.

*asubhānupassim viharantaṃ indriyesu susaṃvutaṃ
bhojanamhi camattaññuṃ saddhaṃ āradhaviṛiyaṃ
taṃ ve na-ppasahatī māro vāto selaṃ va pabbataṃ* ||8||

√ l ḥkkūq̄ fll a fogjUra bflæ; s̄ q̄ l ḍ ḍḍḍḍḍ
Hk̄stufEg peḷk̄x̄k̄q̄ l ¼a vk̄j¼ahfj; a
ra os u&lil grh ek̄jks okr̄ks l sya o iCcr̄ḍḍḍḍḍ

Translation

Contemplating pleasant (things), living well-restrained in senses, and knowing moderation in food, trusting, energetic, him indeed Māra cannot overcome, like the wind (cannot overcome) a rocky mountain.

Vocabulary

asubhānupassim: *subha* [adj.] = pleasant. *anupassī* [adj. of *anu* (indec. pfx. meaning ‘along, at, to, combined with’) + \sqrt{pass} (to see) + *ī* (poss. sfx.)] = contemplating. *a* [neg. pfx.] + *subha* + *anupassī* = *asubhānupassī* [adj.] = not contemplating pleasant (things). *asubhānupassim* [masc. acc. sg.] = not contemplating pleasant (things).
viharantaṃ: *viharati* [3. sg. pr. indic. act. of *vi* (indec. pfx. meaning ‘away’) + \sqrt{har} (to carry)] = lives. *viharanta* [ppr. of *viharati*] = living. *viharantaṃ* [masc. acc. sg.] = living.
indriyesu: *indriya* [ntr.] = sense organ. *indriyesu* [loc. pl.] = in senses.
susaṃvutaṃ: *vuta* [pp. of \sqrt{vu} (to restrain)] = restrained. *su* [indec. pfx. meaning ‘well, thorough’] + *saṃ* [adj. indec. pfx. implying conjunction and completeness] + *vuta* = *susaṃvuta* [adj.] = well-restrained. *susaṃvutaṃ* (masc. acc. sg.) = well-restrained.
bhojanamhi: *bhojana* [ntr.] = food. *bhojanamhi* [loc. sg.] = in food.
camattaññuṃ: *ca* [indef. encl. part.] = and. *mattā* [fem.] = measure. In cpd. *mattā* is shortened to *matta*. *ñu* [adj, derived from $\sqrt{nā}$ (to know)] = knowing. *matta* + *ñu* = *mattaññu* [masc. euphonic sandhi] = knowing the right measure i.e., knowing moderation. *mattaññuṃ* [masc. acc. sg.] = knowing moderation. *ca* + *mattaññuṃ* = *camattaññuṃ* [euphonic sandhi] = and knowing moderation.
saddhaṃ: *saddha* [adj.] = trusting. *saddhaṃ* [masc. acc. sg.] = trusting.
āradhaviṛiyaṃ: *āradha* [adj. pp. of *ā* (indec. pfx. denoting a close relationship to the object or the aim of action expressed in the verb) + \sqrt{rabh} (to take hold of)] = firm. *virīya* [ntr.] = energy. *āradhaviṛiya* [adj., here *vīriya* is m.c. for *virīya*] = energetic. *āradhaviṛiyaṃ* [masc. acc. sg.] = energetic.

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.
ve [indec. aff. part. emphasizing the preceding word] = truly, indeed.
na-ppasahatī: *na* [indec. part.] = no, not. *pasahati* [3. sg. pr. indic. act. of *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + \sqrt{sah} (to overcome)] = overcomes. *pasahatī* is m.c. for *pasahati*. *na* + *pasahatī* = *na-ppasahatī* = cannot overcome.
māro: *māra* [masc.] = Māra, the Evil One. *māro* [nom. sg.] = Māra.
vāto: *vāta* [masc.] = wind. *vāto* [nom. sg.] = wind.
selam: *sela* [adj. masc.] = rocky. *selam* [acc. sg.] = rocky.
va [indec. encl.] = like.
pabbataṃ: *pabbata* [masc.] = mountain. *pabbataṃ* [acc. sg.] = mountain.

*anikkasāvo kāsāvaṃ yo vatthaṃ paridahessati
 apeto damasaccena na so kāsāvamarahati* ||9||

vfuDdI kols dkl koa ; ks oRFla i fjngtI fr
 vi rks nel Ppu u I ks dkl kojgfr ||ù||

Translation

Who is impure, (and) will put on a yellow robe, devoid of restraint and truth, he does not deserve the yellow (robe).

Vocabulary

anikkasāvo: *ni* [pfx., here meaning ‘down.’ The form *nir* is seen when a vowel follows] + *kasāva* [masc.] = defilement. *nikkasāva* [adj.] = without defilement i.e., pure. *a* [neg. pfx.] + *nikkasāva* = *anikkasāva* [adj.] = impure. *anikkasāvo* [masc. nom. sg.] = impure.
kāsāvaṃ: *kāsāva* [adj.] = yellow. *kāsāvaṃ* [ntr. acc. sg.] = yellow.
yo [masc. nom. sg. of demonstr. pron. *ya* (which, who)] = which, who.
vatthaṃ: *vattha* [ntr.] = garment, robe. *vatthaṃ* [acc. sg.] = garment, robe.
paridahessati [3. sg. fut. indic. act. derived from *pari* (pfx. meaning ‘around’) + $\sqrt{dhā}$ (to put)] = will put on.
apeto: *apata* [adj. pp. of *apa* (pfx. meaning ‘away from’) + \sqrt{i} (to go)] = devoid of. *apeto* [masc. nom. sg.] = devoid of.
damasaccena: *dama* [ntr. derived from \sqrt{dam} (to domesticate, to tame)] = restraint. *sacca* [ntr.] = truth. *dama* + *sacca* = *damasacca* [ntr.] = restraint and truth. *damasaccena* [ins. sg.] = by restraint and truth.
na [indec. part.] = no, not.
so [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = he.
kāsāvamarahati: *kāsāva* [adj.] = yellow. *kāsāvaṃ* [ntr. acc. sg.] = yellow. *arahati* [3. sg. pr. indic. act. derived from \sqrt{arah} (to deserve)] = deserves. *kāsāvaṃ* + *arahati* = *kāsāvamarahati* = deserves yellow (robe).

*yo ca vantakasāvassa sīlesu susamāhito
 upeto damasaccena sa ve kāsāvaṃ arahati* ||10||

; ks p olrdI koLI I hyd q I d ekfgrks
 mi rks nel Ppu I os dkl koE-vjgfr ||ùù||

Translation

Whosoever would get rid of defilement, well-settled in virtues, endowed with restraint and truth, he indeed deserves the yellow (robe).

Vocabulary

yo ca: *yo* [masc. nom. sg. of demonstr. pron. *ya* (which, who)] = which, who. Whenever *ca* [indef. encl. part.] follows a demonstr. pron. it is used in the sense of ‘ever, whosoever, whatever.’

vantakasāvassa: *vanta* [adj. pp. of \sqrt{vam} (to discard)] = vomitted, (fig.) discarded, got rid of, left behind. *kasāva* [masc.] = defilement. *vanta+kassāva* = *vantakasāva* [adj.] = (one who has got oneself) rid of defilement. *vantakasāvo* [masc. gen. sg.] = of (one who has got oneself) rid of defilement. *assa* [3. sg. pot. act. of \sqrt{as} (to be)] = would be. *vantakasāvo+assa* = *vantakasāvassa* [euphonic sandhi] = (one who) would get rid of defilement.

sīlesu: *sīla* [ntr.] = virtue. *sīlesu* [loc. pl.] = in virtues.

susamāhito: *susamāhita* [adj. derived from *su* (indec. pfx. meaning ‘well, thorough’) + *saṃ* (indec. pfx. implying conjunction and completeness) + *ā* (indec. pfx. denoting a close relationship to the object or the aim of action expressed in the verb) + pp. of $\sqrt{dhā}$ (to put)] = well-settled. *susamāhito* [masc. nom. sg.] = well-settled.

upeto: *upata* [adj. made of *upa* (pfx. meaning ‘close by, near’) + pp. of \sqrt{i} (to go)] = endowed. *upeto* [masc. nom. sg.] = endowed.

damasaccena: *dama* [ntr. derived from \sqrt{dam} (to domesticate, to tame)] = restraint. *sacca* [ntr.] = truth. *damasaccena* = *damasacca* [ntr.] = restraint and truth. *damasaccena* [ins.] = by restrain and truth.

sa [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = he.

ve [indec. aff. part. emphasizing the preceding word] = truly, indeed.

kāsāvam arhati: *kāsāva* [adj.] = yellow. *kāsāvaṃ* [ntr. acc. sg.] = yellow. *arahati* [3. sg. pr. indic. act. derived from \sqrt{arah} (to deserve)] = deserves. *kāsāvaṃ+arahati* = *kāsāvam arhati* = deserves yellow (robe).

asāre sāramatino sāre cāsāradassino
te sāraṃ nādhigacchanti micchāsaṃkappagocarā ||11 ||

√l kjs l kjefruks l kjs pkl kjnfl l uks
rs l kja ukf/xPNflur fePNkl dli xlpjk||ûû||

Translation

(Those) thinking substance in substanceless and seeing substanceless in substance, they, feeding on wrong thoughts, do not discover the substance.

Vocabulary

asāre: *sāra* [ntr.] = substance. *a* [neg. pfx.] + *sāra* = *asāra* [ntr.] = substanceless. *asāre* [loc. sg.] = in substanceless.

sāramatino: *sāra* [ntr.] = substance. *matī* [adj. pp. of \sqrt{man} (to think)] = having thought, i.e. thinking. *sara+matī* = *sāramatī* [adj.] = thinking substance. *sāramatino* [masc. nom. pl.] = thinking substance.

sāre: *sāra* [ntr.] = substance. *sāre* [loc. sg.] = in substance.

cāsāradassino: *ca* [indef. encl. part.] = and. *sāra* [ntr.] = substance. *a* [neg. pfx.] + *sāra* = *asāra* [ntr.] = substanceless. *dassī* [adj. derived from \sqrt{disa} (to see)] = seeing, perceiving. *asāra+dassī* = *asāradassī* [adj.] = seeing substanceless. *asāradassino* [masc. nom. pl.] *ca+asāradassino* = *cāsāradassino* [adj., euphonic sandhi] = and seeing substanceless.

te [masc. nom. pl. of demonstr. pron. *ta* (it, that)] = they.

sāraṃ: *sāra* [ntr.] = substance. *sāraṃ* [acc. sg.] = substance.

nādhigacchanti: *na* [indec. part.] = no, not. *adhigacchanti* [3. pl. pr. indic. act. derived from *adhi* (pfx. meaning ‘towards’) + \sqrt{gam} (to go)] = get, discover. *na* + *adhigacchanti* = *nādhigacchanti* [euphonic sandhi] = do not discover.

micchāsaṃkappagocarā: *micchā* [adv.] = in a wrong way, wrongly. *saṃkappa* [masc.] = thought. *micchā* + *saṃkappa* = *micchāsaṃkappa* [masc.] = wrong thought. *go* [masc.] = cow. *cara* [adj. derived from \sqrt{car} (to walk)] = walking, going, wandering. *go* + *cara* = *gocara* [masc.] = ‘a cow’s grazing’ i.e., a pasture. *micchāsaṃkappa* + *gocara* = *micchāsaṃkappagocara* [masc.] = having pasture for wrong thought i.e., feeding on wrong thought. *micchāsaṃkappagocarā* [nom. pl.] = feeding on wrong thoughts.

sāraṇ ca sārato ñātvā asāraṇ ca asārato
te sāraṃ adhigacchanti sammāsaṃkappagocarā ||12||

l kj×k-p l kjrks ×kRok v l kj×k-p v l kjrks
rs l kja vf/xPNfUr l Eekl d l i xlpjk||ūü||

Translation

(Those) having known the substance as the substance, substanceless as substanceless, they, feeding on right thoughts, discover the substance.

Vocabulary

sāraṇ ca: *sāra* [ntr.] = substance. *sāraṃ* [acc. sg.] = substance. *ca* [indef. encl. part.] = and. *sāraṃ* + *ca* = *sāraṇ ca*.

sārato: *sāra* [ntr.] = substance. *sārato* [adv. derived from *sāra*] = as the substance.

ñātvā [ger. of $\sqrt{ñā}$ (to know)] = having known.

asāraṇ ca: *sāra* [ntr.] = substance. *a* [neg. pfx.] + *sāra* = *asāra* [ntr.] = substanceless. *ca* [indef. encl. part.] = and. *asāraṃ* + *ca* = *asāraṇ ca*.

asārato: *sāra* [ntr.] = substance. *a* (neg. pfx.) + *sāra* = *asārato* [adv.] = as the substanceless.

te [masc. nom. pl. of demonstr. pron. *ta* (it, that)] = they.

sāraṃ: *sāra* [ntr.] = substance. *sāraṃ* [acc. sg.] = substance.

adhigacchanti [3. pl. pr. indic. act. derived from *adhi* (pfx. meaning ‘towards’) + \sqrt{gam} (to go)] = get, discover. discover.

sammāsaṃkappagocarā: *sammā* [adv.] = in a right way, rightly. *saṃkappa* [masc.] = thought. *sammā* + *saṃkappa* = *sammāsaṃkappa* [masc.] = right thought. *go* [masc.] = cow. *cara* [adj. derived from \sqrt{car} (to walk)] = walking, going, wandering. *go* + *cara* = *gocara* [masc.] = ‘a cow’s grazing’ i.e., a pasture. *sammāsaṃkappa* + *gocara* = *sammāsaṃkappagocara* [masc.] = having pasture for right thought i.e., feeding on right thought. *sammāsaṃkappagocarā* [nom. pl.] = feeding on right thoughts.

yathā agāraṃ ducchannaṃ vuṭṭhi samativijjhati
evaṃ abhāvitaṃ cittaṃ rāgo samativijjhati ||13||

; Fk vxkja nPNĀa ofēò l efrfoT>fr
, oa vHkfora fpŪka jlxks l efrfoT>fr||ūý||

Translation

As rain penetrates a poorly thatched house, likewise passion penetrates an undeveloped mind.

Vocabulary

yathā [indec. adv.] = as, how, like.

agāraṃ: *agāra* [ntr.] = house. *agāraṃ* [acc. sg.] = house.

ducchannaṃ: *ducchanna* [adj. derived from *du* (antithetic pfx. meaning ‘bad, insufficient’) + pp. of \sqrt{chad} (to cover)] = poorly thatched. *ducchannaṃ* [ntr. acc. sg.] = poorly thatched.

vuṭṭhi: *vuṭṭhi* [fem.] = rain. *vuṭṭhi* [nom. sg.] = rain.

samativijjhati [3. sg. pr. indic. act. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *ati* (pfx. meaning ‘extremely’) + \sqrt{vidh} (to pierce)] = penetrates.

evaṃ [adv.] = ‘thus, so, in this way, likewise’ either referring to what follows or what precedes.

abhāvitaṃ: *bhāveti* [3. sg. pr. indic. caus. of $\sqrt{bhū}$ (to be)] = produces, cultivates, develops. *bhāvita* [adj., pp. of *bhāveti*] = developed. a (neg. pfx.) + *bhāvita* = *abhāvita* [adj.] = undeveloped. *abhāvitaṃ* [ntr. acc. sg.] = undeveloped.

cittaṃ: *citta* [ntr.] = mind. *cittaṃ* [acc. sg.] = mind.

rāgo: *rāga* [masc. derived from \sqrt{raj} (to colour)] = passion. *rāgo* [nom. sg.] = passion.

samativijjhati [3. sg. pr. indic. act. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *ati* (pfx. meaning ‘extremely’) + \sqrt{vidh} (to pierce)] = penetrates.

yathā agāraṃ succhannaṃ vuṭṭhi na samativijjhati
evaṃ subhāvitaṃ cittaṃ rāgo na samativijjhati ||14||

; Fk v x k j a | P N A a o f e u | e r f o T > f r

, o a | H W f o r a f p l l a j x l s u | e r f o T > f r || ū p ||

Translation

As rain does not penetrate a well-thatched house, likewise passion does not penetrate a well-developed mind.

Vocabulary

yathā [indec. adv.] = as, how, like.

agāraṃ: *agāra* [ntr.] = house. *agāraṃ* [acc. sg.] = house.

succhannaṃ: *succhanna* [adj. derived from *su* indec. part. pfx. meaning ‘thorough, well’) + pp. of \sqrt{chad} (to cover)] = well thatched. *succhannaṃ* [ntr. acc. sg.] = well thatched.

vuṭṭhi: *vuṭṭhi* [fem.] = rain. *vuṭṭhi* [nom. sg.] = rain.

na [indec. part.] = no, not.

samativijjhati [3. sg. pr. indic. act. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *ati* (pfx. meaning ‘extremely’) + \sqrt{vidh} (to pierce)] = penetrates.

evaṃ [adv.] = ‘thus, so, in this way, likewise’ either referring to what follows or what precedes.

subhāvitaṃ: *bhāveti* [3. sg. pr. indic. caus. of $\sqrt{bhū}$ (to be)] = produces, cultivates, develops. *bhāvita* [adj., pp. of *bhāveti*] = developed. *su* [indec. part. pfx. meaning ‘thorough, well’) + *bhāvita* = *subhāvita* [adj.] = well-developed. *subhāvitaṃ* [ntr. sg.] = well-developed.

cittaṃ: *citta* [ntr.] = mind. *cittaṃ* [acc. sg.] = mind.

rāgo: *rāga* [masc. derived from \sqrt{raja} (to colour)] = passion. *rāgo* [nom. sg.] = passion.

na [indec. part.] = no, not.

samativijjhati [3. sg. pr. indic. act. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *ati* (pfx. meaning ‘extremely’) + \sqrt{vidh} (to pierce)] = penetrates.

*idha socati pecca socati
pāpakārī ubhayattha socati,
so socati so vihaññati
disvā kammakiliṭṭhamattano* ||15||

b/ I kṣfr i Pp I kṣfr
i ki dkiḥ mHk; RFk I kṣfr]
I ks I kṣfr I ks fog××lfr
fnLok dEefdfyēēUkuk|ūy||

Translation

Grieves here (in this world), grieves after death; in both cases the wrongdoer grieves. He grieves, he is vexed having seen his own evil kamma.

Vocabulary

idha [indec. adv.] = here (in this world).

socati [3. sg. pr. indic. act. of √*suc* (to grieve)] = grieves.

pecca [ger. derived from *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + √*i* (to go)] = ‘after having gone past’ i.e., after death.

socati [3. sg. pr. indic. act. of √*suc* (to grieve)] = grieves.

pāpakārī: *pāpa* [ntr.] = evil. *kāra* [masc. derived from √*kar* (to do, to make)] = action. *kāra* + *ī* [poss. sfx.] = *kārī* [adj.] = doer. *pāpa* + *kārī* = *pāpakārī* [adj.] = evildoer. *pāpakārī* [masc. nom. sg.] = evildoer.

ubhayattha [adv. derived from the adj. *ubhaya* meaning ‘both, twofold’] = in both cases.

socati [3. sg. pr. indic. act. of √*suc* (to grieve)] = grieves.

so [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = he.

socati [3. sg. pr. indic. act. of √*suc* (to grieve)] = grieves.

so [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = he.

vihaññati [3. sg. pr. indic. act. derived from *vi* [indec. pfx. used here to intensify] + √*han* (to strike, vex)] = is vexed.

disvā [ger. of √*dis* (to see)] = having seen.

kammakiliṭṭhamattano: *kamma* [ntr. derived from √*kar* (to do, to make)] = deed, kamma. *kiliṭṭha* [adj. pp. of √*kilis* (to go bad)] = evil, bad. *kamma* + *kiliṭṭha* = *kammakiliṭṭha* [ntr.] = evil kamma. *kammakiliṭṭham* [acc. sg.] = evil kamma. *attā* [masc.] = oneself, himself. *attano* [gen. sg.] = one’s own, his own. *kammakiliṭṭham* + *attano* = *kammakiliṭṭhamattano*.

*idha modati, pecca modati,
katapuñño ubhayattha modati,
so modati so pamodati
disvā kammavisuddhimattano* ||16||

b/ eksfr i Pp eksfr
dri q×ks mHk; RFk eksfr]
I ks eksfr I ks i eksfr
fnLok dEefol (¼eUkuk|üö||

Translation

Rejoices here (in this world), rejoices after death; in both cases the well-doer rejoices. He rejoices, he is happy having seen his own virtuous karma.

Vocabulary

idha [indec. adv.] = here (in this world).

modati [3. sg. pr. indic. act. of \sqrt{mud} (to rejoice)] = rejoices.

pecca [ger. of *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + \sqrt{i} (to go)] = ‘after having gone past’ i.e., after death.

modati [3. sg. pr. indic. act. of \sqrt{mud} (to rejoice)] = rejoices.

katapuñño: *kata* [pp of \sqrt{kar} (to do, to make)] = done. *puñña* [ntr.] = meritorious deed. *kata + puñña* = *katapuñña* [adj.] = having done meritorious deed i.e., one who has done meritorious deed, well-doer.

katapuñño [masc. nom. sg.] = well-doer.

ubhayattha [adv.] = in both cases.

modati [3. sg. pr. indic. act. of \sqrt{mud} (to rejoice)] = rejoices.

so [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = he.

modati [3. sg. pr. indic. act. of \sqrt{mud} (to rejoice)] = rejoices.

so [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = he.

pamodati [3. sg. pr. indic. act. derived from *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + \sqrt{mud} (to rejoice)] = is happy.

disvā [ger. of \sqrt{dis} (to see)] = having seen.

kammavisuddhimattano: *kamma* [ntr. derived from \sqrt{kar} (to do, to make)] = deed, karma. *suddhi* [fem. derived from \sqrt{sudh} (to cleanse)] = purity, purification. *vi* [indec. pfx. used here to intensify] + *suddhi* = *visuddhi* [fem.] = virtue. *kamma + visuddhi* = *kammavisuddhi* [ntr.] = virtuous deed. *kammavisuddhiṃ* [acc. sg.] = virtuous deed. *attā* [masc.] = oneself, himself. *attano* [gen. sg.] = one’s own, his own. *kammavisuddhiṃ + attano* = *kammavisuddhimattano*.

idha tappati pecca tappati
pāpakārī ubhayattha tappati,
“*pāpaṃ me katan*” *ti tappati.*
bhiyyo tappati duggatiṃ gato ||17||

b/ rli fr iṅp rli fr
i ki d k j h m H k ; R F k r l i fr
“i ki a e s dru” fr r l i fr A
f H k ō ; l s r l i fr n ḍ x f r a x r k ḥ ū = ||

Translation

Is tormented here (in this world), is tormented after death: in both cases is the wrongdoer tormented. (He) is tormented (thinking) “evil was done by me;” (he) is tormented further having gone to a miserable afterlife.

Vocabulary

idha [indec. adv.] = here (in this world).

tappati [3. sg. pr. indic. act. of \sqrt{tap} (to burn)] = is tormented.

pecca [ger. of *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + \sqrt{i} (to go)] = ‘after having gone past’ i.e., after death.

tappati [3. sg. pr. indic. act. of \sqrt{tapa} (to burn)] = is tormented.

pāpakāri: *pāpa* [ntr.] = evil. *kāra* [masc. derived from \sqrt{kar} (to do, to make)] = action. *kāra+ī* [poss. sfx.] = *kāri* [adj.] = doer. *pāpakāri* [adj. masc.] = evildoer. *pāpakāri* [nom. sg.] = evildoer.
ubhayattha [adv.] = in both cases.
tappati [3. sg. pr. indic. act. of \sqrt{tap} (to burn)] = is tormented.
pāpaṃ: *pāpa* [ntr.] = evil. *pāpaṃ* [nom. sg.] = evil.
me [ins. sg. of 1.pron. *amha* (I)] = by me.
katan ti: *kata* [adj, pp. of \sqrt{kar} (to do, to make)] = done. *kataṃ* [ntr. nom. sg.] = done. *ti/iti* is a part. used to signal the end of direct speech and is the equivalent of quotation marks in English. *kataṃ+ti* = *katan ti*.
tappati [3. sg. pr. indic. act. of \sqrt{tap} (to burn)] = is tormented.
bhiyyo [adv.] = further.
tappati [3. sg. pr. indic. act. of \sqrt{tap} (to burn)] = is tormented.
duggatiṃ gato: *gati* [fem. derived from \sqrt{gam} (to go)] = existence (after death), afterlife. *du* [antithetic pfx. meaning ‘bad, insufficient’] + *gati* = *duggati* [fem.] = a miserable afterlife. *duggatiṃ* [acc. sg.] = a miserable afterlife. *gata* [adj. pp. of \sqrt{gam} (to go)] = gone. *gato* [masc. nom. sg.] = gone. *duggatiṃ gato* = gone to a miserable afterlife.

idha nandati pecca nandati,
katapuñño ubhayattha nandati,
“puññaṃ me katan” ti nandati.
bhiyyo nandati suggatiṃ gato ||18||

b/ ulnfr i Pp ulnfr]
dri q:ks mHk; RFk ulnfr]
“i q:ka es dru” fr ulnfrA
FHk; ks ulnfr l |xfra xrk| ūø||

Translation

Rejoices here (in this world), rejoices after death: in both cases the well-doer rejoices. (He) rejoices (thinking) “good was done by me;” he rejoices further having gone to a good afterlife.

Vocabulary

idha [indec. adv.] = here (in this world).
nandati [3. sg. pr. indic. act. of \sqrt{nand} (to rejoice)] = rejoices.
pecca [ger. of *pa* (indec. strengthening pfx often used to emphasize the intensity of an action) + \sqrt{i} (to go)] = ‘after having gone past’ i.e., after death.
nandati [3. sg. pr. indic. act. of \sqrt{nand} (to rejoice)] = rejoices.
katapuñño: *kata* [pp. of \sqrt{kar} (to do, to make)] = done. *puñña* [ntr.] = meritorious deed. *kata+puñña* = *katapuñña* [adj.] = having done meritorious deed i.e., one who has done meritorious deed, well-doer.
katapuñño [masc. nom. sg.] = well-doer.
ubhayattha [adv.] = in both cases.
nandati [3. sg. pr. indic. act. of \sqrt{nand} (to rejoice)] = rejoices.
puññaṃ: *puñña* [ntr.] = meritorious deed, good. *puññaṃ* [nom. sg.] = meritorious deed, good.
me [ins. sg. of 1.pron. *amha* (I)] = by me.
katan ti: *kata* [adj., pp. of \sqrt{kar} (to do, to make)] = done. *kataṃ* [ntr. nom. sg.] = done. *ti/iti*, is a part. used to signal the end of direct speech and is the equivalent of quotation marks in English. *kataṃ+(i) ti* = *katan ti*.

nandati [3. sg. pr. indic. act. of \sqrt{nand} (to rejoice)] = rejoices.

bhiyyo [adv.] = further.

nandati [3. sg. pr. indic. act. of \sqrt{nand} (to rejoice)] = rejoices.

suggatiṃ gato: gati [fem. derived from \sqrt{gam} (to go)] = existence (after death), afterlife. *su* [indec. part. used as a strengthening pfx. meaning ‘thorough, well’] + *gati* = *sugati* [fem.] = a good afterlife. *sugatiṃ* [acc. sg.] = a good afterlife. *suggatiṃ* is m.c. for *sugatiṃ*. *gata* [adj, pp of \sqrt{gam} (to go)] = gone. *gato* [masc. nom. sg.] = gone. *suggatiṃ gato* = gone to a good afterlife.

bahuṃ pi ce sahitaṃ bhāsamāno
na takkaro hoti naro pamatto
gopo va gāvo gaṇayaṃ paresaṃ
na bhāgavā sāmāññassa hoti ||19||

cgqfi ps l fgra Hkl ekuls
u rDdjls gkfr ujks i eUks
xkls o xkls x.k; a i j d a
u Hkxok l ke xkl l gkfr || ū ū ||

Translation

Even if reciting many scriptures, (but) not acting accordingly, the negligent man, is like a cowherd who counts others’ cows, (he) is not a sharer of asceticism.

Vocabulary

bahuṃ: *bahu* [adj.] = much, many. *bahuṃ* [masc. acc. sg.] = much, many.

api/pi [indec. part.] = even, also, just so.

ce [encl.] = if.

sahitaṃ: *sahita* [adj. pp. of *saṃ* (indec.pfx. implying conjunction and completeness) + $\sqrt{dhā}$ (to put)] = united, keeping together. The *Dhammpada Commentary* explains *sahita* [masc.] as the name of *Tipiṭaka*, thus equalling Sanskrit *saṃhita*. Thus, it may be taken to mean ‘scriptures’ here. *sahitaṃ* [acc. sg.] = scriptures.

bhāsamāno: *bhāsamāna* [adj. med. ppr. of $\sqrt{bhā}$ (to speak)] = speaking, reciting. *bhāsamāno* [masc. nom. sg.] = speaking, reciting.

na [indec. part.] = no, not.

takkaro: *tat* [pron. ntr.] = it. *kara* [masc. derived from \sqrt{kar} (to do, to make)] = doing. *tat+kara* = *takkara* [masc.] = ‘a doer thereof’ i.e., acting accordingly. *takkaro* [nom. sg.] = acting accordingly.

hoti [3. sg. pr. indic. act. derived from $\sqrt{bhū}$ (to be)] = is, becomes.

naro: *nara* [masc.] = man. *naro* [nom. sg.] = man.

pamatto: *pamatta* [adj. of *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + pp. of \sqrt{mad} (to be intoxicated)] = negligent. *pamatto* [masc. nom. sg.] = negligent.

gopo: *gopa* [masc.] = cowherd. *gopo* [nom. sg.] = cowherd.

va [indec. encl.] = like.

gāvo: *go* [masc.] = a cow, an ox. *gāvo* [nom. pl.] = cows, cattle.

gaṇayaṃ: *gaṇayanta* [adj. act. ppr. of $\sqrt{gaṇ}$ (to count)] = counting. *gaṇayaṃ* [masc. nom. sg.] = counting.

paresaṃ: *para* [adj.] = other. *paresaṃ* [masc. gen. pl.] = of others.

na [indec. part.] = no, not.

bhāgavā: *bhāga* [masc.] = share. *bhāga + vantū* [poss. sfx.] = *bhāgavantu* [adj.] = sharer. *bhāgavā* [masc. nom. sg.] = sharer.

sāmaññassa: *sāmañña* [ntr. abstr. derived from masc. *samaṇa* (ascetic)] = asceticism. *sāmaññassa* [gen. sg.] = of asceticism.

hoti [3. sg. pr. indic. act. derived from $\sqrt{bhū}$ (to be)] = is, becomes.

appampi ce sahitaṃ bhāsamāno
dharmassa hoti anudhammacārī
rāgañ ca dosañ ca pahāya mohaṃ
sammāppajāno suvimuttacitto
anupādiyāno idha vā huraṃ vā
sa bhāgavā sāmaññassa hoti ||20||

vli fEi ps l fgra Hkl ekuls
/EeLl gkr vuq/Eepkjh
jlx-k-p nkl xk-p igk; ekga
l Eekli tkuls l foelkfpūks
vuq kfn; kuls b/ ok gja ok
l Hkxok l ke-xkl l gkr ||üü||

Translation

Even if reciting hardly any scriptures, living in truth according to the Dhamma, having abandoned lust, ill-will, and delusion, has the right knowledge, with a well emancipated mind, not clinging to anything, either in this world, or in the other one, he is sharer of asceticism.

Vocabulary

appampi: *appa* [adj.] = hardly any, very little. *appaṃ* [masc. acc. sg.] = hardly any, very little. *api/pi* [indec. part.] = even, also, just so. *apam+pi* = *apampi*.

ce [encl.] = if.

sahitaṃ: *sahita* [adj. pp. of *saṃ* (adj. indec. pfx. implying conjunction and completeness) + $\sqrt{dhā}$ (to put)] = connected, gathered together. The *Dhammpada Commentary* explains *sahita* [masc.] as the name of *Tipiṭaka*. Thus, it may be taken to mean ‘scriptures’ here. *sahitaṃ* [acc. sg.] = scriptures.

bhāsamāno: *bhāsamāna* [adj., med. ppr. of $\sqrt{bhās}$ (to speak)] = speaking, reciting. *bhāsamāno* [masc. nom. sg.] = speaking, reciting.

dharmassa: *dhamma* [masc.] = the Dhamma. *dharmassa* [gen. sg.] = of Dhamma.

hoti [3. sg. pr. indic. act. derived from $\sqrt{bhū}$ (to be)] = is, becomes.

anudhammacārī: *dhamma* [masc.] = Dhamma. *anu* [indec. pfx. meaning ‘according to’] + *dhamma* = *anudhamma* [adj.] = according to the Dhamma. *cārī* [masc. derived from \sqrt{car} (to walk) + *ī* (poss. sfx.)] = living. *anudhamma+cārī* = *anudhammacārī* [masc.] = living according to the Dhamma. *anudhammacārī* [nom. sg.] = living according to the Dhamma.

rāgañ ca: *rāga* [masc. derived from \sqrt{raj} (to colour)] = passion. *rāgaṃ* [acc. sg.] = passion. *ca* [indef. encl. part.] = and. *rāgaṃ+ca* = *rāgañ ca*.

dosañ ca: *dosa* [masc.] = ill-will. *dosaṃ* [acc. sg.] = ill-will. *ca* [indef. encl. part.] = and. *dosaṃ+ca* = *dosañ ca*.

pahāya [ger. of *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + $\sqrt{hā}$ (to give up)] = having abandoned.

mohaṃ: *moha* [masc. derived from \sqrt{muh} (to be stupefied)] = stupidity, dullness of mind and soul, delusion. *mohaṃ* [acc. sg.] = delusion.

sammāppajāno: *sammā* [adv.] = in a right way, rightly. *pañāna* [masc. derived from *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + $\sqrt{nā}$ (to know)] = knowledge.

sammā+pajāna = *sammāppajāna* [masc.] = having right knowledge. *sammāppajāno* [nom. sg.] = having right knowledge.

suvimuttacitto: *suvimutta* [adj. derived from *su* (indec. part. used as a strengthening pfx. meaning ‘thorough, well’)+*vi* (indec. pfx. used in the intensifying sense here)+pp.√*muc* (to release)] = emancipated. *citta* [ntr.] = mind. *suvimutta+citta* = *suvimuttacitta* [masc.] = with a well emancipated mind. *suvimuttacitto* [nom. sg.] = with a well emancipated mind.

anupādiyāno: *anupādiyāna* [adj. derived from *an* (neg. pfx.)+*upa* (pfx. meaning ‘close by, near’)+*ā* (indec.pfx. meaning ‘from, to, towards’)+√*dā* (to give)] = not clinging. *anupādiyāno* [masc. nom. sg.] = not clinging.

idha vā huraṃ vā: *idha* [indec. adv.] = here (in this world). *vā* [indec. encl.] = or. *huraṃ* [adv.] = there (in the other world). *idha vā huraṃ vā* = in this world or the other.

sa [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = he.

bhāgavā: *bhāga* [masc.] = share. *bhāga+vantu* [poss. sfx.] = *bhāgavantu* [adj.] = sharer. *bhāgavā* [masc. nom. sg.] = sharer.

sāmaññassa: *sāmañña* [ntr.] = asceticism. *sāmaññassa* [gen. sg.] = of asceticism.

hoti: [3. sg. pr. indic. act. derived from √*bhū* (to be)] = is, becomes.

2. Appamādavaggo vli eknoXks (Consciousness)

*appamādo amatapadaṃ pamādo maccuno padaṃ,
appamattā na mīyanti ye pamattā yathā matā* ||21 ||

vli ekns veri na i ekns ePpqls i nā
vli eÜkk u eh; flr ; s i eÜkk ; Flk erk||üü||

Translation

Conscientiousness (is) the state of deathlessness, negligence (is) the state of death. The conscientious do not die, those who (are) negligent (are) like the dead.

Vocabulary

appamādo: *pamāda* [masc.] = negligence. *a* [neg. pfx.] + *pamāda* = *appamāda* [masc.] = non-negligence, conscientiousness. *appamādo* [nom. sg.] = conscientiousness.
amatapadaṃ: *mata* [adj. pp. of √*mar* (to die)] = dead. *a* [neg. pfx.] + *mata* = *amata* [ntr.] = deathlessness. *pada* [ntr.] = state, place. *amata* + *pada* = *amatapada* [ntr.] = state of deathlessness. *amatapadaṃ* [nom. sg.] = state of deathlessness.
pamādo: *pamāda* [masc.] = negligence. *pamādo* [nom. sg.] = negligence.
maccuno: *maccu* [masc.] = death. *maccuno* [gen. sg.] = of death.
padaṃ: *pada* [ntr.] = state, place. *padaṃ* [nom. sg.] = state, place.
appamattā: *pamatta* [adj. derived from *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + pp. of √*mad* (to be intoxicated)] = negligent. *a* [neg. pfx.] + *pamatta* = *appamatta* [adj.] = non-negligent, conscientious. *appamattā* [masc. nom. pl.] = non-negligent, conscientious.
na [indec. part.] = no, not.
mīyanti [3. pl. pr. med. indic. of √*mar* (to die)] = die.
ye [masc. nom. pl. of demonstr. pron. *ya* (who, which)] = who, which.
pamattā: *pamatta* [adj. derived from *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + pp. of √*mad* (to be intoxicated)] = negligent. *pamattā* [masc. nom. pl.] = negligent.
yathā [indec. adv.] = like, as, how.
matā: *mata* [adj. pp. of √*mar* (to die)] = dead. *matā* [nom. pl.] = dead.

*evaṃ visesato ñatvā appamādamhi paṇḍitā
appamāde pamodanti ariyānaṃ gocare ratā* ||22 ||

, oafol d rks xRok vli eknfEg if.Mrk
vli ekns i eknflr vfj; kua xkpjs jrk||üü||

Translation

Thus having known distinctively about conscientiousness, wise men rejoice in conscientiousness, delighting in the field of the noble ones.

Vocabulary

evaṃ [adv.] = ‘thus, so, in this way, likewise’ either referring to what follows or what precedes.
visesato: *visesa* [masc.] = distinction. *visesato* [adv. originally abl. sg.] = distinctively.
ñatvā [ger. of √*ñā* (to know)] = having known.
appamādamhi: *pamāda* [masc.] = negligence. *a* [neg. pfx.] + *pamāda* = *appamāda* [masc.] = non-

negligence, conscientiousness. *appamādamhi* [loc. sg.] = about conscientiousness.
paṇḍitā: paṇḍita [masc.] = wise man. *paṇḍitā* [nom. pl.] = wise men.
appamāde: pamāda [masc.] = negligence. *a* [neg. pfx.] + *pamāda* = *appamāda* [masc.] = non-negligence, conscientiousness. *appamāde* [loc. sg.] = in conscientiousness.
pamodanti [3. pl. pr. indic. act. of *pa* (indec. strengthening pfx. used to emphasize the intensity of an action) + *√mud* (to rejoice)] = rejoice.
ariyānaṃ: ariya [adj.] = noble, distinguished. *ariyānaṃ* [masc. gen. pl.] = of the noble ones.
gocare: go [masc.] = cow. *cara* [adj. derived from *√car* (to walk)] = walking, going, wandering.
go + cara = *gocara* [masc.] = 'a cow's grazing' i.e. a pasture, field. *gocare* [loc. sg.] = at a pasture, in the field.
ratā: rata [adj. pp. of *√ram* (to enjoy)] = delighting in. *ratā* [nom. pl.] = delighting in.

*te jhāyino sātatikā niccaṃ dalhaparakkamā
 phusanti dhīrā nibbānaṃ yogakkhemaṃ anuttaraṃ*||23||

rs > kf; uls | krfrdk fuPpa nGgi jDdek
 i Qi flr /hjk fuCckua ; kxD [kæa vuŋkjā|Aüý||

Translation

Those meditating, persevering, always energetic, (such) wise ones touch nibbāna, the highest peace from bondage.

Vocabulary

te [masc. nom. pl. of demonstr. pron. *ta* (it, that)] = they.
jhāyino: jhāyī [adj. of *√(j)jhe* (to meditate)] = meditating. *jhāyino* [nom. pl.] = meditating.
sātatikā: sātatika [adj. derived from *satata* (adj. meaning 'continual, chronic')] = persevering. *sātatikā* [nom. pl.] = persevering.
niccaṃ [adv.] = perpetually, always, constantly.
dalhaparakkamā: dalha [adj.] = strong, firm. *parakkama* [masc.] = exertion, endeavour, effort.
dalha + parakkama = *dalhaparakkama* [masc.] = of strong effort, energetic. *dalhaparakkamā* [nom. pl.] = energetic.
phusanti [3. pl. pr. indic. act. derived from *√phus* (to touch)] = touch.
dhīrā: dhīra [adj.] = wise, clever. *dhīrā* [masc. nom. pl.] = wise, clever.
nibbānaṃ: nibbāna [ntr.] = nibbāna, the Buddhist goal of salvation. *nibbānaṃ* [acc. sg.] = nibbāna.
yogakkhemaṃ: yoga [masc.] = yoke, bond. *khema* [ntr.] = shelter, peace. *yoga + khema* = *yogakkhema* [ntr.] = peace from bondage. *yogakkhemaṃ* [acc. sg.] = peace from bondage.
anuttaraṃ: an [neg. part.] = no, not. *uttara* [adj.] = higher. *an + uttara* = *anuttara* [adj.] = to which there is no higher i.e., highest. *anuttaraṃ* [ntr. acc. sg.] = highest.

*uṭṭhānavato satīmato
 sucikammaṃsa nisammakārino
 saññatassa ca dhammajīvino
 appamattassa yaso 'bhivaḍḍhati*||24||

mêtuorks | rherks
 | ŋpdeEeLI ful Eedkfjuls
 | ××krLI p /Eethfouks

vli eÜKLl ; l křfHkoM<fr ||üp||

Translation

Of (a person who is) energetic, mindful, of pure deeds, acting considerately, self-controlled, living righteously and conscientious, fame grows.

Vocabulary

uṭṭhānavato: *uṭṭhāna* [ntr.] = energy. *uṭṭhāna* + *vantu* [poss. sfx.] = *uṭṭhānavantu* [adj.] = energetic. *uṭṭhānavato* [masc. gen. sg.] = of (a person who is) energetic.

satīmato: *sati* [ntr. derived from √*sar* (to remember)] = mindfulness. *sati* + *mantu* [poss. sfx.] = *satimantu* [adj.] = mindful. *satīmato* [masc. gen. sg.] = of (some one who is) mindful. *satīmato* is m.c. *satīmato*.

sucikamma: *suci* [adj.] = pure, clear. *kamma* [ntr.] = deed, action. *suci* + *kamma* = *sucikamma* [adj.] = (a person) of pure deeds. *sucikamma* [masc. gen. sg.] = of (a person who is of) pure deeds.

nisammakārino: *nisamma* [adv. derived from *ni* (pfx. meaning ‘out’) + √*sam* (to appease)] = considerately. *kāra* [masc. derived from √*kar* (to do, to make)] = action. *kāra* + *ī* [poss. sfx.] = *kārī* [adj.] = doer. *nisamma* + *kārī* = *nisammakārī* [masc.] = acting considerately. *nisammakārino* [gen. sg.] = of (a person who is) acting considerately.

saññatassa: *saññata* [n. derived from *saṃ* (indec. pfx. implying conjunction and completeness. *saññ*^o and *saṃ*^o are often used interchangeably in Pāli.) + pp. of √*yam* (to become tranquil)] = restraint, self-control. *saññatassa* [gen. sg.] = of (a person who is) self-controlled.

ca [indef. encl. part.] = and.

dhammajīvino: *dhamma* [masc.] = law, righteousness. *jīvī* [adj. derived from √*jīv* (to live)] = living. *dhamma* + *jīvī* (poss. suf.) = *dhammajīvī* [adj.] = (a person who is) living righteously. *dhammajīvino* [masc. gen. sg.] = of (a person who is) living righteously.

appamattassa: *appamatta* [adj. derived from a (neg. pfx.) + *pa* (indec. strengthening pfx. used to emphasize the intensity of an action) + √*mad* (to be intoxicated)] = non-negligent, conscientious. *appamattassa* [masc. gen. sg.] = of (a person who is) conscientious.

yaso *bhivaḍḍhati*: *yasa* [ntr.] = fame. *yaso* [nom. sg.] = fame. *abhivaḍḍhati* [3. sg. pr. indic. act. of *abhi* (intens. pfx. meaning ‘all over, fully’) + √*vaḍḍh* (to grow)] = grows. *yaso* + *abhivaḍḍhati* = *yaso* *bhivaḍḍhati* = fame grows.

uṭṭhānena *ppamādena* *saññāmena* *damena* *ca*
dīpaṃ *kayirātha* *medhāvī* *yaṃ* *ogho* *nābhikīraṭi* ||25||

mēhūsu’li eknsu l ××kesu nesu p
nhi a df; jkfk es’koh ; a vkrks ukfHkdhjfr ||üy||

Translation

Through exertion, conscientiousness, self-control, and moderation, a wise person should make an island which a flood cannot overwhelm.

Vocabulary

uṭṭhānena *ppamādena*: *uṭṭhāna* [ntr.] = exertion, zeal, energy. *uṭṭhānena* [ins. sg.] = through exertion. *pamāda* [masc.] = negligence. *a* [neg. pfx.] + *pamāda* = *appamāda* [masc.] = non-negligence, conscientiousness. *appamādena* [ins. sg.] = through conscientiousness. *uṭṭhānena* + *appamādena* = *uṭṭhānena* *ppamādena* (euphonic sandhi) = through exertion and conscientiousness.

saññāmena: *saññāma* [n. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness.

saññ° and *saṃ*° are often used interchangeably in Pāli.)+pp. of √*yam* (to become tranquil)] = restraint, self-control. *saññamena* [ins. sg.] = through self-controlled.
damena: *dama* [ntr. derived from √*dam* (to domesticate, to tame)] = moderation. *damena* [ins. sg.] = through moderation.
ca [indef. encl. part.] = and.
dīpaṃ: *dīpa* [masc.] = island. *dīpaṃ* [acc. sg.] = island.
kayirātha: [3. sg. pot. med. of √*kar* (to make, to do, to make)] = should make.
medhāvī: *medhā* [fem.] = wisdom. *medhā + vī* [poss. sfx.] = *medhāvī* [masc.] = wise person. *medhāvī* [masc. nom. sg.] = wise person.
yaṃ [masc. acc. sg. of rel. pron. *ya* (who, which)] = who, which.
ogho: *ogha* [masc.] = flood. *ogho* [nom. sg.] = flood.
nābhikīrati: *na* [indec. part.] = no, not. *abhikīrati* [3. sg. pr. indic. act. derived from *abhi* (intens. pfx. meaning ‘all over, fully’) + √*kir* (to scatter)] = overwhelms. *na + abhikīrati* = *nābhikīrati* = cannot overwhelm.

pamādam anuyuñjanti
bālā dummedhino janā
appamādañ ca medhāvī
dhanaṃ seṭṭhaṃ va rakkhati||26||

i ekne-vuq ꞥ tflr
 clyk nřef/uls tuk
 vli ekn×k-p eř/koh
 /ua l eā o jD[křr||üö||

Translation

The fools, the ignorant people practise negligence and the wise person protects conscientiousness as the best wealth.

Vocabulary

pamādam anuyuñjanti: *pamāda* [masc.] = negligence. *pamādaṃ* [acc. sg.] = negligence. *anuyuñjanti* [3. pl. pr. indic. act. of *anu* (pfx. meaning ‘along, to’) + √*yuñj* (to join)] = practise. *pamādaṃ + anuyuñjanti* = *pamādam anuyuñjanti* = practise negligence.
bālā: *bāla* [n. masc.] = fool. *bālā* [nom. pl.] = fools.
dummedhino: *medhā* [fem.] = wisdom. *medhā + vī* [poss. sfx.] = *medhāvī* [adj.] = wise. *du* (antithetic pfx. meaning ‘bad, insufficient’) + *medhī* = *dummedhī* [adj.] = ignorant. *dummedhino* [masc. nom. pl.] = ignorant.
janā: *jana* [masc.] = person. *janā* [nom. pl.] = persons.
appamādañ ca: *pamāda* [masc.] = negligence. *a* [neg. pfx.] + *pamāda* = *appamāda* [masc.] = non-negligence, conscientiousness. *appamādaṃ* [acc. sg.] = conscientiousness. *ca* [indef. encl. part.] = and. *appamādaṃ + ca* = *appamādañ ca*.
medhāvī: *medhā* [fem.] = wisdom. *medhā + vī* [poss. sfx.] = *medhāvī* [masc.] = wise person. *medhāvī* [nom. sg.] = wise person.
dhanaṃ: *dhana* [ntr.] = wealth. *dhanaṃ* [acc. sg.] = wealth.
seṭṭhaṃseṭṭha [adj.] = best. *seṭṭhaṃ* [ntr. acc. sg.] = best.
va: [indec. encl.] = like.
rakkhati [3. sg. pr. indic. act. of √*rakkh* (to protect)] = protects.

*mā pamādam anuyuñjetha mā kāmaratisanthavaṃ,
appamatto hi jhāyanto pappoti vipulaṃ sukhaṃ*||27||

ek iekne-vuq & t f k ek dkejfrl UFlkoj
vli eÜks fg >k; Urks i li kfr foigya l [k] ü÷||

Translation

Do not practise negligence or intimacy with sensual pleasure. Conscientious meditator surely obtains abundant happiness.

Vocabulary

mā [indec. prohibition part.] = not, do not.

pamādam anuyuñjetha: *pamāda* [masc.] = negligence. *pamādam* [acc. sg.] = negligence. *anuyuñjetha* [2. pl. imperat. act. of *anu* (pfx meaning ‘along, to’) + √*yuñj* (to join)] = (you) practise. *pamādam* + *anuyuñjetha* = *pamādam anuyuñjetha*.

mā [indec. prohibition part.] = not, do not.

kāmaratisanthavaṃ: *kāma* [masc.] = pleasure. *rati* [fem.] = love, attachment. *kāma* + *rati* = *kāmarati* [fem.] = sensual pleasure. *santhava* [ntr.] = intimacy. *kāmarati* + *santhava* = *kāmaratisanthava* [ntr.] = intimacy with sensual pleasures. *kāmaratisanthavaṃ* [acc. sg.] = intimacy with sensual pleasure.

appamatto: *appamatta* [adj. derived from *a* (neg. pfx.) + *pa* (indec. strengthening pfx. used to emphasize the intensity of an action) + √*mad* (to be intoxicated)] = non-negligent, conscientious. *appamatto* [masc. nom. sg.] = (a person who is) conscientious.

hi [encl indec.] = indeed, surely.

jhāyanto: *jhāyanta* [adj. act. ppr. of √*jhā* (to meditate)] = meditator. *jhāyanto* [masc. nom. sg.] = meditator.

pappoti: *pāpuḷāti* [3. sg. pr. indic. act. of *pa* [indec. strengthening pfx.] + √*āp* (to get)] = obtains. *pappoti* is the contracted form of *pāpuḷāti*.

vipulaṃ: *vipula* [adj.] = abundant. *vipulaṃ* [ntr. acc. sg.] = abundant.

sukhaṃ: *sukha* [ntr.] = happiness. *sukhaṃ* [acc. sg.] = happiness.

*pamādam appamādena yadā nudati paṇḍito
paññāpāsādam āruyha asoko sokiniṃ pajam
pabbataṭṭho va bhūmaṭṭhe dhīro bāle avekkhati*||28||

iekna vli eknu ; nk uqfr if.Mrks
i xk ki kl kna vk#0g vl kckls l kcfua i ta
i ccrêts o Hmêô /hjs klys voð [kfr] üø||

Translation

When the wise one rejects negligence through conscientiousness, having climbed the stronghold of wisdom, without sorrow, such a wise one (observes) the sorrowful mankind like one standing on a mountain looks at the foolish people on the ground.

Vocabulary

pamādam: *pamāda* [masc.] = negligence. *pamādam* [acc. sg.] = negligence.

appamādena: *pamāda* [masc.] = negligence. *a* [neg. pfx.] + *pamāda* = *appamāda* [masc. euphonic sandhi] = non-negligence, conscientiousness. *appamādena* [ins. sg.] = through conscientiousness.

yadā [adv. of time]= when, whenever.

nudati [3. sg. pr. indic. act. of \sqrt{nud} (to reject)]= rejects, drives away.

paṇḍito: paṇḍita [masc.] = wise man. *paṇḍito* [nom. sg.] = wise man.

paññāpāsādam: paññā [fem.] = wisdom. *pāsāda* [masc.] = palace, stronghold. *paññā+pāsāda* = *paññāpāsāda* [masc.] = stronghold of wisdom. *paññāpāsādam* [acc. sg.] = stronghold of wisdom.

āruhya [ger. derived from *ā* (pfx. meaning ‘towards’) + \sqrt{ruh} (to spread)] = having climbed.

asoko: soka [masc.] = sorrow. *a* [neg. pfx.] + *soka* = *asoka* [adj.] = without sorrow. *asoko* [masc. nom. sg.] = without sorrow.

sokiniṃ: soka [masc.] = sorrow. *soka+inī* (fem. sfx.) = *sokinī* [adj.] = sorrowful. *sokiniṃ* [fem. acc. sg.] = sorrowful.

pajaṃ: pajā [fem.] = mankind. *pajaṃ* [acc. sg.] = mankind.

pabbataṭṭho: pabbata [masc.] = mountain. *pabbata+ṭṭha* [sfx. adj. of $\sqrt{thā}$ (to stand)] = *pabbataṭṭha* [adj.] = standing on the mountain. *pabbataṭṭho* [masc. nom. sg.] = standing on the mountain.

va [indec. encl.] = like.

bhūmaṭṭhe: bhūma [masc.] = ground. *bhūma+ṭṭha* [sfx, adj. of $\sqrt{thā}$ (to stand)] = *bhūmaṭṭha* [adj.] = standing on the ground. *bhūmaṭṭhe* [masc. acc. pl.] = standing on the ground.

dhīro: dhīra [adj.] = wise. *dhīro* [masc. nom. sg.] = wise.

bāle: bāla [masc.] = fool. *bāle* [acc. pl.] = fools.

avekkhati [3. sg. pr. indic. act. of *ava* (pfx meaning ‘down’) + \sqrt{ikkh} (to see)] = looks at.

appamatto pamattesu suttesu bahujāgaro
abalassaṃ va sīghasso hitvā yāti sumedhaso||29||

vli eÜks i eÜkl q | ðkl q cgt: kxjks

vCkyLI a o | h?kLI ks fgRok ; kfr | øs/ | k||üü||

Translation

Conscientious amongst the negligent, wide awake amongst the sleeping, the wise one proceeds like a swift horse, having left behind a feeble one.

Vocabulary

appamatto: pamatta [adj. pp. of *pa* (indec. strengthening pfx. used to emphasize the intensity of an action) + \sqrt{mad} (to be intoxicated)] = negligent. *a* [neg. pfx.] + *pamatta* = *appamatta* [adj.] = non-negligent, conscientious. *appamatto* [masc. nom. sg.] = (a person who is) conscientious.

pamattesu: pamatta [adj. pp. of *pa* (indec. strengthening pfx. used to emphasize the intensity of an action) + \sqrt{mad} (to be intoxicated)] = negligent. *pamattesu* [loc. pl.] = amongst the negligent.

suttesu: sutta [adj. pp. of \sqrt{sup} (to sleep)] = sleeping. *suttesu* [loc. pl.] = amongst the sleeping.

bahujāgaro: bahu [adj.] = many, much. *jāgara* [adj. derived from \sqrt{jagg} (to stay awake)] = awake. *bahu+jāgara* = *bahujāgara* [adj.] = wide awake. *bahujāgaro* [nom. sg.] = wide awake.

abalassaṃ: bala [ntr.] = power, strength. *a* [neg. pfx.] + *bala* = *abala* [adj.] = powerless, feeble. *assa* [masc.] = horse. *abala+assa* = *abalassa* [masc.] = feeble horse. *abalassaṃ* [acc. sg.] = feeble horse.

va [indec. encl.] = like.

sīghasso: sīgha [adj.] = swift, quick. *assa* [masc.] = horse. *sīgha+assa* = *sīghassa* [masc.] = swift horse. *sīghasso* [nom. sg.] = swift horse.

hitvā [ger. of $\sqrt{hā}$ (to leave, to abandon)] = having left behind.

yāti [[3. sg. pr. indic. act. of $\sqrt{yā}$ (to go)] = goes, proceeds.

sumedhaso: medhasa [adj.] = intelligent. *su* [indec. part. pfx. meaning ‘thorough, well’) + *medhasa* = *sumedhasa* [masc.] = wise one. *sumedhaso* [nom. sg.] = wise one.

appamādena maghavā devānaṃ seṭṭhatam gato,

appamādaṃ pasamsanti pamādo garahito sadā||30||

vli eknu e?kok nokua l êira xrlġ

vli ekna i l ġ flr i ekns xjfgrrs l nk||ýú||

Translation

Through conscientiousness Indra went to supremacy of the gods. (They) praise conscientiousness, negligence is always censured.

Vocabulary

appamādena: *pamāda* [masc.] = negligence. *a* [neg. pfx.] + *pamāda* = *appamāda* [masc.] = non-negligence, conscientiousness. *appamādena* [ins. sg.] = through conscientiousness.

maghavā: *maghavantu* [masc.] = name of the Vedic god Indra. *maghavā* [nom. sg.] = Indra.

devānaṃ: *deva* [masc.] = god. *devānaṃ* [gen. pl.] = of gods.

seṭṭhataṃ: *seṭṭhata* [abstract of adj. *seṭṭha* (best)] = 'best-ness' i.e., supremacy. *seṭṭhataṃ* [masc. acc. sg.] = supremacy.

gato: *gata* [adj. pp. of √*gam* (to go)] = gone. *gato* [masc. nom. sg.] = gone.

appamādaṃ: *pamāda* [masc.] = negligence. *a* [neg. pfx.] + *pamāda* = *appamāda* [masc.] = non-negligence, conscientiousness. *appamādaṃ* [acc. sg.] = conscientiousness.

pasamsanti [3. pl. pr. indic. act. derived from *pa* [indec. strengthening pfx.] + √*sams* (to proclaim)] = praise.

pamādo: *pamāda* [masc.] = negligence. *pamādo* [nom. sg.] = negligence.

garahito: *garahita* [adj. pp. of √*garah* (to censure)] = censured. *garahito* [masc. nom. sg.] = censured.

sadā [adv.] = always.

*appamādarato bhikkhu pamāde bhayadassivā
saṃyojanaṃ aṇuṃthūlaṃ ḍahaṃ aggī va gacchati*||31||

vli eknjrls fHKD [kq i ekns Hk; nfl l ok

l a kstua v. kflmva Mga vXxh o xPNfr||ýú||

Translation

The monk devoted to conscientiousness or seeing fear in negligence, moves like a fire, burning the fetters, small or big.

Vocabulary

appamādarato: *pamāda* [masc.] = negligence. *a* [neg. pfx.] + *pamāda* = *appamāda* [masc.] = non-negligence, conscientiousness. *rata* [adj. pp. of √*ram* (devoted to)] = devoted. *appamāda* + *rata* = *appamādarata* [adj.] = devoted to conscientiousness. *appamādarato* [masc. nom. sg.] = devoted to conscientiousness.

bhikkhu: *bhikkhu* [masc.] = monk. *bhikkhu* [nom. sg.] = monk.

pamāde: *pamāda* [masc.] = negligence. *pamāde* [loc sg] = in negligence.

bhayadassivā: *bhaya* [ntr.] = fear. *dassī* [adj.] = seeing, perceiving. *bhaya* + *dassī* = *bhayadassī* [masc.] = seeing fear. *vā* [indec. encl.] = or. *bhayadassī* [nom. sg.] = seeing fear. *bhayadassī* + *vā* = *bhayadassivā*.

saṃyojanaṃ: *saṃyojana* [ntr. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + √*yuj* (to yoke)] = fetter. *saṃyojanaṃ* [acc. sg.] = fetter.

aṇuṃthūlaṃ: *aṇu* [adj.] = atomic, small. *aṇuṃ* [ntr. acc. sg.] = small. *thūla* [adj.] = massive, big. *thūlaṃ* [ntr. acc. sg.] = big. *aṇuṃ* + *thūlaṃ* = *aṇuṃthūlaṃ*.

ḍahaṃ: *ḍahanta* [adj., act. ppr. of √*ḍah* (to burn)] = burning. *ḍahaṃ* [masc. nom. sg.] = burning.
aggi: *aggi* [ntr.] = fire. *aggi* [nom. sg.] = fire.
va [indec. encl.] = like.
gacchati [3 act indic pr, derived from √*gam* (to go)] = goes, moves.

*appamādarato bhikkhu pamāde bhayadassivā
 abhabbo parihānāya nibbānass'eva santike* || 32 ||

vli eknjrks fHKD [kq i ekns Hk; nfLI ok
 vHKccls i fjpgkuk; fuCckuLI *, o l flurcd\$yüü||

Translation

The monk devoted to conscientiousness or seeing fear in negligence (and) unable to regress, (is) just in the vicinity of the nibbāna.

Vocabulary

appamādarato: *pamāda* [masc.] = negligence. *a* [neg. pfx.] + *pamāda* = *appamāda* [masc.] = non-negligence, conscientiousness. *rata* [adj. pp. of √*ram* (devoted to)] = devoted. *appamāda* + *rata* = *appamādarata* [adj.] = devoted to conscientiousness. *appamādarato* [masc. nom. sg.] = devoted to conscientiousness.

bhikkhu: *bhikkhu* [masc.] = monk. *bhikkhu* [nom. sg.] = monk.

pamāde: *pamāda* [masc.] = negligence. *pamāde* [loc sg] = in negligence.

bhayadassivā: *bhaya* [ntr.] = fear. *dassī* [adj.] = seeing, perceiving. *bhaya* + *dassī* = *bhayadassī* [masc.] = seeing fear. *vā* [indec. encl.] = or. *bhayadassi* [nom. sg.] = seeing fear. *bhayadassi* + *vā* = *bhayadassivā*.

abhabbo: *bhabba* (adj. ger. of √*bhū* (to be, to exist)) = able, capable. *a* [neg. pfx.] + *bhabba* = *abhabba* [adj.] = unable, incapable. *abhabbo* [masc. nom. sg.] = unable, incapable.

parihānāya: *parihāna* [ntr. derived from *pari* (pfx. meaning 'completely') + √*hā* (to leave)] = decrease, regress. *parihānāya* [dat. sg.] = to regress.

nibbānass'eva: *nibbāna* [ntr.] = nibbāna, the Buddhist goal of salvation. *nibbānassa* [gen. sg.] = of nibbāna. *eva* [emphatic part] = so, even, just. *nibbānassa* + *eva* = *nibbānass'eva*.

santike: *santika* [ntr.] = vicinity. *santike* [loc. sg.] = in vicinity.

3. *Cittavaggo* fplkoXks (Mind)

*phandanam capalam cittam durakkham dunnivarayam
ujum karoti medhavi usukaro va tejanam*||33||

i Qhna pi ya fplla nD [ka nAokj ; a
mtq djkr es/koh ml plkjs o rstuAlyy||

Translation

The wise one straightens, like an arrow-maker an arrow, the wavering, fickle mind, hard to guard, hard to restrain.

Vocabulary

phandanam: *phandana* [adj. derived from \sqrt{phand} (to waver)] = wavering. *phandanam* [ntr nom sg.] = wavering.

capalam: *capala* [adj.] = fickle. *capalam* [ntr. nom. sg.] = fickle.

cittam: *citta* [ntr.] = mind. *cittam* [acc. sg.] = mind.

durakkham: *durakkha* [adj. derived from *du* (antithetic pfx. meaning ‘bad, insufficient’) + \sqrt{rakkh} (to guard)] = hard to guard. *durakkham* [ntr. acc. sg.] = hard to guard.

dunnivarayam: *nivaraya* [adj. ger. of *nivareti* (restrains)] = to be restrained. *du* [antithetic pfx. meaning ‘bad, insufficient’] + *nivaraya* = *dunnivaraya* [adj.] = hard to restrain. *dunnivarayam* [ntr. acc. sg.] = hard to restrain.

ujum: *uju* [adj.] = straight. *ujum* [ntr. acc. sg.] = straight.

karoti [3. sg. pr. indic. act. of \sqrt{kar} (to do, to make)] = does.

medhavi: *medha* [fem.] = wisdom. *medha + vi* [poss. sfx.] = *medhavi medhavi* [nom. sg.] = wise person.

usukaro: *usu* [masc.] = arrow. *kara* [adj. derived from \sqrt{kar} (to do, to make)] = maker, doer. *usu + kara* = *usukara* [masc.] = arrow-maker. *usukaro* [masc. nom. sg.] = arrow-maker.

va [indec. encl.] = like.

tejanam: *tejana* [ntr.] = arrow. *tejanam* [acc. sg.] = arrow.

*vārijo va thale khitto okamokata ubbhato
pariphandat’idaṃ cittaṃ māradheyyaṃ pahātave*||34||

okj tks o fks f [kllks vksdekr mChkrks
i fj i Qnr* bna fplla ekj / 0 ; a i gkro\$ ypb||

Translation

Like a fish, removed from its watery home, thrown on a dry ground, this mind trembles in order to leave Māra’s realm.

Vocabulary

vārijo: *vāri* [ntr.] = water. *vāri + ja* [adj. sfx. derived from \sqrt{jan} (to be born)] = *vārija* [masc.] = “water-born” i.e., a fish. *vārijo* [nom. sg.] = fish.

va [indec. encl.] = like.

thale: *thala* [ntr.] = dry ground. *thale* [loc. sg.] = on dry ground.

khitto: *khitta* [adj. pp. derived from \sqrt{kip} (to throw)] = thrown. *khitto* [masc. nom. sg.] = thrown.

okamokata: *oka* [ntr. According to W. Geiger, it is the contracted form of *udaka* (*udaka* > *udka* > *utka* > *ukka* > *okka*)] = water. *oka* [ntr.] = home. *okato* [abl. sg.] = from the home. *oka + okato* = *oka-m-*

okato = *okamokato* [indec.] = from its home, the water i.e., from its watery home. (Also see v.91).
okamokata is m.c. for *okamokato*.
ubbhato: *ubbhata* [adj. pp. of *ud* (pfx. meaning ‘out, out of’)+*√har* (to carry)] = removed. *ubbhato* [masc. nom. sg.] = taken out, removed.
pariphandat’idaṃ: *pariphandati* [3. sg. pr. indic. act. derived from *pari* (pfx meaning ‘completely’)+*phandati* [3. sg. pr. indic. act. derived from *√phand* (to move, twitch)] = trembles.
idaṃ [ntr. nom. sg. of demonstr. pron. *ima* (this)] = this. *pariphandati*+*idaṃ* = *pariphandat’idaṃ*.
cittaṃ: *citta* [ntr.] = mind. *cittaṃ* [acc. sg.] = mind.
māradheyyaṃ: *māra* [masc.] = Māra, the Evil One. *dheyya* [masc. derived from *√dhā* (to claim)] = realm.
māra+*dheyya* = *māradheyya* [masc.] = Māra’s realm. *māradheyyaṃ* [acc. sg.] = Māra’s realm.
pahātave [inf. of purpose derived from *pa* (indec, strengthening pfx.)+*√hā* (to go, to leave)] = in order to leave.

dunniggahassa lahuṇo yatthakāmanipātino
cittassa damatho sādhu, cittaṃ dantaṃ sukhāvahaṃ||35||

ṇāxgLI ygqis ; Rfcdkefui kfruls
fpūklI neFks I k/ q fpūka nlrā I q̄koga Aȳȳ

Translation

Good is the taming of the mind, which is hard to control, quick, falling for whatever it desires.
Controlled mind is the carrier of happiness.

Vocabulary

dunniggahassa: *gaha* [masc. derived from *√gah* (to seize)] = “seizer,” seizing, grasping, any being or object having a hold on man. *du* [antithetic pfx. meaning ‘bad, insufficient’]+*ni* [pfx. meaning ‘down’]+*gaha* = *dunniggaha* [adj.] = hard to control. *dunniggahassa* [ntr. gen. sg.] = of... hard to control.
lahuno: *lahu* [adj.] = quick. *lahuno* [ntr. gen. sg.] = of... quick.
yatthakāmanipātino: *yattha* [rel. adv. of place] = where. *kāma* [masc.] = pleasure, desire.
yattha+*kāma* = *yatthakāma* [adv. actually it should be *yatthakāmaṃ*] = where to one’s desire, according to inclination. *nipātī* [adj. derived from *ni* (pfx. meaning ‘down’)+*√pat* (to fall down)+*ī* (poss. sfx.)] = (a person who is) falling down, chancing upon. *yatthakāma*+*nipātī* = *yatthakāmanipātī* [adj.] = falling for whatever it desires. *yatthakāmanipātino* [ntr. gen. sg.] = of falling for whatever it desires.
cittassa: *citta* [ntr.] = mind. *cittassa* [gen. sg.] = of mind.
damatho: *damatha* [masc. derived from *√dam* (to domesticate, to tame)] = taming, subduing. *damatho* [nom. sg.] = taming, subduing.
sādhu: *sādhu* [adj.] = good, virtuous. *sādhu* [masc. nom. sg.] = good, virtuous.
cittaṃ: *citta* [ntr.] = mind. *cittaṃ* [acc. sg.] = mind.
dantaṃ: *danta* [adj. pp. of *√dam* (to control)] = controlled. *dantaṃ* [ntr. nom. sg.] = controlled.
sukhāvahaṃ: *sukha* [ntr.] = happiness. *āvaha* [adj. derived from *ā* (pfx. meaning ‘towards’)+*√vah* (to carry)] = carrier. *sukha*+*āvaha* = *sukhāvaha* [adj.] = carrier of happiness. *sukhāvahaṃ* [ntr. nom. sg.] = carrier of happiness.

sududdasaṃ sunipuṇaṃ
yatthakāmanipātinaṃ
cittaṃ rakkhetha medhāvī,
cittaṃ guttaṃ sukhāvahaṃ||36||

l qđ l a l f u i q ka
; Rfkdkefui kfrua
fpŭka jD [kfk es/koh]
fpŭka xŭka l q krogā Ayō||

Translation

Let the wise person you protect his mind, which is very difficult to be understood, very clever and falling for whatever it desires. Protected mind brings happiness.

Vocabulary

sududdasaṃ: *dasa* [adj. derived from \sqrt{dis} (to see)]= seeing, to be seen, to be perceived or understood. *du* [antithetic pfx. meaning ‘bad, insufficient’]+*dasa*= *duddasa* [adj.] = difficult to be seen or understood. *su* [indec. part. pfx. meaning ‘thorough, well’]+*duddasa*= *sududdasa* [adj.] = very difficult to be seen or understood. *sududdasaṃ* [ntr. acc. sg.] = very difficult to be seen or understood.
sunipuṇaṃ: *nipuṇa* [adj.] = clever, subtle. *su* [indec. part. pfx. meaning ‘thorough, well’]+*nipuṇa*= *sunipuṇa* [adj.] = very clever. *sunipuṇaṃ* [ntr. acc. sg.] = very clever.
yatthakāmanipātinaṃ: *yattha* [rel. adv. of place]= where. *kāma* [n, masc]= pleasure, desire. *yattha+kāma*= *yatthakāma* [adv. actually it should be *yatthakāmaṃ*]= where to one’s desire, according to inclination. *nipātī* [adj. derived from *ni* (pfx. meaning ‘down’)+ \sqrt{pat} (to fall down)+*ī* (poss. sfx.)]= (a person who is) falling down, chancing upon. *yatthakāma+nipātī*= *yatthakāmanipātī* [adj.] = falling for whatever it desires. *yatthakāmanipātinaṃ* [ntr. acc. sg.] = falling for whatever it desires.
cittaṃ: *citta* [ntr.] = mind. *cittaṃ* [acc. sg.] = mind.
rakkhetha [3. sg. imperat. of \sqrt{rakkh} (to protect)]= should protect.
medhāvī: *medhā* [fem.] = wisdom. *medhā+vī* [poss. sfx.] = *medhāvī*. *medhāvī* [nom. sg.] = wise person.
cittaṃ: *citta* [ntr.] = mind. *cittaṃ* [acc. sg.] = mind.
guttaṃ: *gutta* [adj, pp of \sqrt{gup} (to protect)]= protected. *guttaṃ* [ntr. nom. sg.] = protected.
sukhāvahaṃ: *sukha* [ntr.] = happiness. *āvaha* [adj. derived from *ā* (pfx. meaning ‘towards’)+ \sqrt{vah} (to carry)]= bringing, causing. *sukha+āvaha*= *sukhāvaha* [adj.] = (something that) brings happiness or is conducive to ease. *sukhāvahaṃ* [ntr. nom. sg.] = (something that) brings happiness.

dūraṅgamaṃ ekacaraṃ asarīraṃ guhāsayaṃ
ye cittaṃ saññamessanti mokkhanā mārābandhanā||37||

njĀēa , dpja vl jhja xqkl ; a
; s fpŭka l xkēl flur ekD [kŭr ekjcl/uk||y÷||

Translation

Those who restrain the mind, which is going far, wandering alone, bodiless and living in the cave, will be released from the Māra’s bond.

Vocabulary

dūraṅgamaṃ: *dūra* [adj.] = far. *dūraṃ* [adv. derived from *dūra*]= far. *gama* [adj. sfx. derived from \sqrt{gam} (to go)]= going. *dūraṃ+gama*= *dūraṅgama* [adj.] = going far. *dūraṅgamaṃ*= [ntr. acc. sg.] = going far.
ekacaraṃ: *eka* [adj.] = one, single, alone. *cara* [adj. derived from \sqrt{car} (to walk)]= walking, going, wandering. *eka+cara*= *ekacara* [adj.] = wandering or living alone. *ekacaraṃ* [ntr. acc. sg.] = wandering alone.

asarīraṃ: *sarīra* [ntr.] = body. *a* [neg. pfx.] + *sarīra* = *asarīra* [adj.] = bodiless. *asarīraṃ* [ntr. acc.] = bodiless.

guhāsayaṃ: *guhā* [fem.] = cave. *āsaya* [masc.] = living place, shelter. *guhā* + *āsaya* = *guhāsaya* [adj.] = living in a cave. *guhāsayaṃ* [ntr. acc. sg.] = living in a cave.

ye [masc. nom. pl. of rel. pron. *ya* (who, which)] = who, which.

cittaṃ: *citta* [ntr.] = mind. *cittaṃ* [acc. sg.] = mind.

saññamessanti [3. pl. fut. indic. act. of *sañ* (adj. indec. pfx. implying conjunction and completeness) + *√yam* (to become tranquil)] = will restrain.

mokkhanti (3. pl. fut. indic. pas. derived from *√muc* (to release)] = will be released.

mārabandhanā: *māra* [masc.] = Māra, the Evil One. *bandhana* [ntr. derived from *√bandh* (to bind)] = fetter, bond. *māra* + *bandhana* = *mārabandhana* [ntr.] = Māra's bond. *mārabandhanā* [abl. sg.] = from Māra's bond.

*anavaṭṭhitacittassa saddhammaṃ avijānato
pariplavapasādassa paññā na paripūrati* ||38||

vuofêirfpùkll | ¼Eea vfotkurks
ifjlyoi | knll i×kk u ifjiyfr || ýø ||

Translation

(One who is) of unsteady mind, does not understand the True Dhamma, is of shaky confidence, (his) wisdom never becomes perfect.

Vocabulary

anavaṭṭhitacittassa: *ṭhita* [adj. pp. of *√thā* (to stand)] = stood. *an* [neg. part.] + *ava* [pfx. meaning 'down'] + *ṭhita* = *anavaṭṭhita* [adj.] = unsteady. *citta* [ntr.] = mind. *anavaṭṭhita* + *citta* = *anavaṭṭhitacitta* [masc.] = unsteady mind. *anavaṭṭhitacittassa* [gen. sg.] = of unsteady mind.

saddhammaṃ: *sata* [adj. pp. of *√as* (to be)] = good, true. *dhamma* [masc.] = Dhamma. *sata* + *dhamma* = *saddhamma* [masc.] = the True Dhamma. *saddhammaṃ* [acc. sg.] = the True Dhamma.

avijānato: *avijānanta* [adj. derived from *a* (neg. pfx.) + *vi* (indec. pfx. used here in the intensifying sense) + *ñā* (to know)] = (someone who) does not understand. *avijānato* [gen. sg.] = of (one who) does not understand.

pariplavapasādassa: *pariplava* [adj. derived from *pari* (pfx. meaning 'completely') + *√plu* (to float)] = shaky. *pasāda* [masc.] = confidence. *pariplava* + *pasāda* = *pariplavapasāda* [adj.] = shaky confidence. *pariplavapasādassa* [masc. gen. sg.] = of shaky confidence.

paññā: *paññā* [fem.] = wisdom. *paññā* [nom. sg.] = wisdom.

na [indec. part.] = no, not, never.

paripūrati (3. sg. pr. indic. act. of *pari* (pfx. meaning 'completely') + *√pūr* (to fill)] = becomes perfect.

*anavassutacittassa ananvāhatacetaso
puññapāpapahīnassa n'atthi jāgarato bhayaṃ* ||39||

vuoll rfpùkll | vullokgrprl | ks
i×ki ki i ghull | u²vrfk tlxjrls Hk; ðýù ||

Translation

(For one whose) mind is free from lust, is not perplexed, has abandoned the idea of 'good' and 'bad,' and is watchful, there is no fear.

Vocabulary

anavassutacittassa: *avassuta* [adj. derived from *ava* (pfx. meaning ‘down’)+pp. of \sqrt{su} (to drip)]= dripping, leaking, wet, sexually excited, lustful. *an* [neg. part.]+*avassuta*= *anavassuta* [adj.] = free from lust. *citta* [ntr.] = mind. *anavassuta* + *citta* = *anavassutacitta* [masc.] = (one whose) mind is free from lust. *anavassutacittassa* [gen. sg.] = of (one whose) mind is free from lust.

ananvāhatacetaso: *anvāhata* [adj. pp. of *anu* (pfx. meaning ‘along, to’)+*ā* (pfx. meaning ‘towards’)+ \sqrt{han} (to strike)]= perplexed. *an* (neg. pfx.)+*anvāhata*= *ananvāhata* [adj.] = not perplexed. *ceto* [ntr.] = mind. *ananvāhata* + *ceto* = *ananvāhataceto* [masc.] = (someone whose) mind is not perplexed. *ananvāhatacetaso* [gen. sg.] = of (one whose) mind is not perplexed.

puññapāpapaḥiṇassa: *puñña* [ntr.] = meritorious deed, good. *pāpa* [ntr.] = evil. *paḥiṇa* [adj. pp. of $\sqrt{hā}$ (to leave)]= abandoned. *puññapāpapaḥiṇa* [masc.] = (one who has) abandoned the idea of ‘good’ and ‘bad.’ *puññapāpapaḥiṇassa* [gen. sg.] = of (one who has) abandoned the idea of ‘good’ and ‘bad.’
n’atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)]= is. *na* + *atthi* = *n’atthi* [euphonic sandhi] = is not.

jāgarato: *jāgaranta* [adj. ppr. of \sqrt{jagg} (to watch)]= watchful. *jāgarato* [gen. sg.] = watchful.

bhayaṃ: *bhaya* (ntr.) = fear. *bhayaṃ* [nom. sg.] = fear.

kumbhūpamaṃ kāyaṃ imaṃ viditvā
nagarūpamaṃ cittaṃ idaṃ ṭhāpetvā
yodhetha māraṃ paññāvudhena
jītañ ca rakkhe anivesano siyā||40||

cl̥h̥i ea dk; e- bea fofnRok
ux: i ea fp̥l̥ke- bna Bi Rok
; k̥/ f̥k̥ ekja i ×k̥koq̥/s̥
ftr×k- p jD [ks vfuoḍ uls fl ; k||pú||

Translation

Having understood this body to be like a pot, having established this mind like a city, (you) fight against Māra with the weapon of wisdom, and (one) should protect the conquered without an attachment.

Vocabulary

kumbhūpamaṃ: *kumbha* [masc.] = pot, pitcher. *upama* [adj.] = like, similar. *kumbha* + *upama* = *kumbhūpama* [adj.] = pot-like, like a pot. *kumbhūpamaṃ* [masc. acc. sg.] = like a pot.

kāyaṃ imaṃ: *kāya* [masc.] = body. *kayaṃ* [acc. sg.] = body. *imaṃ* [masc. acc. sg. of demonstr. pron. *ima* (this)] = this. *kāyaṃ* + *imaṃ* = *kāyaṃ imaṃ* = this body.

viditvā [ger. of \sqrt{vid} (to know)] = having known, having understood.

nagarūpamaṃ: *nagara* [ntr.] = city. *upama* [adj.] = like, similar. *nagara* + *upama* = *nagarūpama* [adj.] = city-like, like a city. *nagarūpamaṃ* [ntr. acc. sg.] = like a city.

cittaṃ idaṃ: *citta* [ntr.] = mind. *cittaṃ* [acc. sg.] = mind. *ima* [demonstr. pron.] = this. *idaṃ* [ntr. acc. sg.] = this. *cittaṃ* + *idaṃ* = *cittaṃ idaṃ* [euphonic sandhi] = this mind.

ṭhāpetvā [ger. of $\sqrt{thā}$ (to establish)] = having established.

yodhetha [2. pl. imperat. act. of \sqrt{yudh} (to fight)] = (you) fight against.

māraṃ: *māra* [masc.] = Māra, the Evil One. *māraṃ* [acc. sg.] = Māra.

paññāvudhena: *paññā* [fem.] = wisdom. *āyudha* [ntr.] = weapon. *paññā* + *āyudha* = *paññāvudha* [ntr.] = weapon of wisdom. The alteration v/y here is an eastern feature (see K.R. Norman (tr.), *The Word of the Doctrine (Dhammapada)*, Oxford, 1997: 70 n.40). *paññāvudhena* [ins. sg.] = with weapon of

wisdom.

jitañ ca: *jita* [adj. pp. of \sqrt{ji} (to conquer)] = conquered. *jitaṃ* [ntr. acc. sg. of *jita*] = conquered. *ca* [indef. encl. part.] = and. *jitaṃ + ca* = *jitañ ca*.

rakkhe [3. sg. pot. act. of \sqrt{rakkh} (to protect)] = (he) should protect.

anivesano: *nivesana* [ntr.] = attachment. *a* [neg. pfx.] + *nivesana* = *anivesana* [masc.] = without an attachment. *anivesano* [nom. sg.] = without an attachment.

siyā [3. sg. pot. act. of \sqrt{as} (to be)] = should be.

aciraṃ vat'ayaṃ kāyo paṭhaviṃ adhisessati
chuddho apetaviññāṇo niratthaṃ va kaliṅgaram||41||

vfpja or²v; a dk; ks i Bfoa vf/l l l fr
Nq4ks v i rfo^xkk. ks fujRFla o dfyÄjā|pū||

Translation

Alas! This body will soon lie on the earth, rejected, without consciousness, like a worthless log.

Vocabulary

aciraṃ: *cira* [adj.] = long (time). *ciraṃ* [acc. sg.] = long (time). *a* [neg. pfx.] + *ciraṃ* = *aciraṃ* [adv.] = not long (time) i.e., soon.

vat'ayaṃ: *vata* [interjec.] = alas! *ayaṃ* [masc. nom. sg. of demonstr. pron. *ima* (this)] = this. *vata + ayaṃ* = *vat'ayaṃ*.

kāyo: *kāya* [masc.] = body. *kāyo* [nom. sg.] = body.

paṭhaviṃ: *paṭhavi* [fem.] = earth. *paṭhaviṃ* [acc. sg.] = earth.

adhisessati [3. sg. fut. act. derived from *adhi* [pfx. meaning 'towards'] + \sqrt{si} (to lie)] = will lie on.

chuddho: *chuddha* [adj.] = rejected. *chuddho* [masc. nom. sg.] = rejected.

apetaviññāṇo: *apeta* [adj. pp. of *apa* (pfx. meaning 'away from, off') + \sqrt{i} (to go)] = gone away. *viññāṇa* [ntr.] = consciousness. *apeta + viññāṇa* = *apetaviññāṇa* [adj.] = without consciousness. *apetaviññāṇo* [masc. nom. sg.] = without consciousness.

niratthaṃ: *attha* [ntr.] = meaning, worth. *ni* [pfx., here meaning 'down.'] The form *nir* is seen when a vowel follows] + *attha* = *nirattha* [adj.] = worthless. *niratthaṃ* [ntr. nom. sg.] = worthless.

va [indec. encl.] = like.

kaliṅgaram: *kaliṅgara* [ntr.] = log. *kaliṅgaram* [nom. sg.] = log.

diso disaṃ yantaṃ kayirā verī vā pana verinaṃ—
micchāpaṇihitaṃ cittaṃ pāpiyo naṃ tato kare||42||

fnl ks fnl a ; Ura d f; jk ojh ok i u ofjua—
fePNki f. kfgra fpÜka i kfi ; ks ua r rks djs|pü||

Translation

Whatever an enemy may do to an enemy, or a hater to a hater, a wrongly applied mind thereupon can do more evil.

Vocabulary

diso: *disa* [masc.] = enemy. *diso* [nom. sg.] = enemy.

disaṃ: *disa* [masc.] = enemy. *disaṃ* [acc. sg.] = enemy.

yantaṃ: *yaṃ* [ntr. nom. sg. of rel. pron. *ya* (who, which)] = who, which. *taṃ* [ntr. nom. sg. of demonstr.

pron. *ta* (it, that)] = it, that. *yaṃ+taṃ* = *yantaṃ* [indec. adv.] = whatever.
kayirā [3. sg. pot. act. of \sqrt{kar} (to do, to make)] = may do, may make.
verī: *verī* [masc.] = hater. *verī* [nom. sg.] = hater.
vā [indec. encl.] = or.
pana [adversative and intrg. part. sometimes merely connecting and continuing the story] = but, then, on the contrary, further, and then, moreover.
verinaṃ: *verin* [masc.] = hater. *verinaṃ* [acc. sg.] = hater.
micchāpaṇihitaṃ: *micchā* [adv.] = wrongly. *paṇihita* [adj. pp. of *pa* (indec. strengthening pfx.) + *ni* (pfx. meaning ‘down’) + $\sqrt{dhā}$ (to put)] = directed, applied. *micchā+paṇihita* = *micchāpaṇihita* [adj.] = wrongly applied. *micchāpaṇihitaṃ* [ntr. nom. sg.] = wrongly applied.
cittaṃ: *citta* [ntr.] = mind. *cittaṃ* [acc. sg.] = mind.
pāpiyo [indec. adj. comp. of ntr. n. *pāpa* (evil)] = worse, more evil.
naṃ [masc. acc. sg. of demonstr. pron. *ta* (that)] = him, that one.
tato [abl. sg. of pron. base *ta* (it) but used here as an indec. adv.] = thereupon, further, afterwards.
kare [3. sg. pot. act. of \sqrt{kar} (to do, to make)] = can do.

*na taṃ mātā pitā kayirā aññe vāpi ca ñātikā—
sammāpaṇihitaṃ cittaṃ seyyaso naṃ tato kare*||43||

u ra ekrk fi rk df; jk v×ks olfi p ×kfrdk—
I Eeki f. kfgra fpūka I ōōki ks ua rrrks djš|pý||

Translation

What a mother, father or even other relatives cannot do, a rightly applied mind thereupon can do even better than that.

Vocabulary

na [indec. part.] = no, not.
taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that.
mātā: *mātū* [fem.] = mother. *mātā* [nom. sg.] = mother.
pitā: *pitū* [masc.] = father. *pitā* [nom. sg.] = father.
kayirā [3. sg. pot. act. of \sqrt{kar} (to do, to make)] = should do, should make.
aññe: *añña* [adj.] = other. *aññe* [masc. nom. pl.] = others.
vāpi: *vā* [indec. encl.] = or. *api/pi* [indec. part.] = even, also, just so. *vā+pi* = *vāpi* = or even.
ca [indef. encl. part.] = and.
ñātikā: *ñātika* [masc.] = relative. *ñātikā* [nom. pl.] = relatives.
sammāpaṇihitaṃ: *sammā* [adv.] = in a right way, rightly. *paṇihita* [adj. pp. of *pa* (indec. strengthening pfx.) + *ni* (pfx. meaning ‘down’) + $\sqrt{dhā}$ (to put)] = directed, applied. *sammā+paṇihita* = *sammāpaṇihita* [adj.] = rightly applied. *sammāpaṇihitaṃ* [ntr. nom. sg.] = rightly applied.
cittaṃ: *citta* [ntr.] = mind. *cittaṃ* [acc. sg.] = mind.
seyyaso: *seyya* [comp. formation] = better. *seyyaso* [abl. of *seyya* as an adv.] = even better, far better.
naṃ [masc. acc. sg. of demonstr. pron. *ta* (that)] = him, that one.
tato [abl. sg. of pron. base *ta* (it) but used here as an indec. adv.] = thereupon, further, afterwards.
kare [3. sg. pot. act. of \sqrt{kar} (to do, to make)] = can do.

4. Puppavaggo i ĩi loXks (Flowers)

*ko imaṃ paṭhaviṃ vijessati
yamalokaṃ ca imaṃ sadevakaṃ?
ko dhammapadaṃ sudesitaṃ
kusalo pupphamiva-ppacessati?||44||*

dkS bea i Bfoa fot t l fr
; eykclap bea l noclà
dkS /Eei na l qf l ra
dq yks i ĩi ofeo-li p t l fr \ ||pp||

Translation

Who will conquer this earth and this Yama's world with its gods? Which expert will pick like a flower the well-preached stanza of the Dhamma?

Vocabulary

ko [masc. nom. sg. of interjec. pron. *ka* (who, which)] = who, which.

imaṃ [fem. acc. sg. of demonstr. pron. *ima* (this)] = this.

paṭhaviṃ: *paṭhavi* [fem.] = earth. *paṭhaviṃ* [acc. sg.] = earth.

vijessati [3. sg. fut. indic. act. of *vi* (indec. pfx here used in the intensifying sense) + *√ji* (to conquer)] = will conquer.

yamalokaṃ: *yama* [masc.] = Yama, the god of death. *loka* [masc.] = world. *yama + loka* = *yamaloka* [masc.] = Yama's world. *yamalokaṃ* [acc. sg.] = Yama's world.

ca [indef. encl. part.] = and.

imaṃ [fem. acc. sg. of demonstr. pron. *ima* (this)] = this.

sadevakaṃ: *deva* [masc.] = god, deity, deva. *deva + ka* [sfx forming adj] = *devaka* [adj.] = belonging to gods. *sa* [pfx. identical with *saṃ* meaning 'with, possessed of, having, same'] + *devaka* = *sadevaka* [adj.] = with the gods. *sadevakaṃ* [acc. sg.] = with the gods.

ko [masc. nom. sg. of interjec. pron. *ka* (who, which)] = who, which.

dhammapadaṃ: *dhamma* [masc.] = law, Dhamma. *pada* [ntr.] = stanza, verse, portion. *dhamma + pada* = *dhammapada* [ntr.] = stanza of the Dhamma. *dhammapadaṃ* [acc. sg.] = stanza of the Dhamma.

sudesitaṃ: *desita* [adj. pp. of *√dis* (to preach)] = preached. *su* [indec. part. pfx. meaning 'thorough, well'] + *desita* = *sudesita* [adj.] = well preached. *sudesitaṃ* [ntr. acc. sg.] = well preached.

kusalo: *kusala* [adj.] = expert, clever, skilful. *kusalo* [masc. nom. sg.] = expert.

puppham iva-ppacessati: *puppha* [ntr.] = flower. *pupphaṃ* [acc. sg.] = flower. *iva* [indec. encl.] = as, like. *pacessati* [3. sg. fut. act. *pa* (indec. strengthening pfx.) + *√ci* (to pick)] = will pick. *pupphaṃ + iva + pacessati* = *pupphamiva-ppacessati*.

*sekho paṭhaviṃ vijessati
yamalokaṃ ca imaṃ sadevakaṃ
sekho dhammapadaṃ sudesitaṃ
kusalo pupphamiva pacessati||45||*

l q l ks i Bfoa fot t l fr
; eykclap bea l noclà
l q l ks /Eei na l qf l ra

ḍḍ yls iḥiḥeo i pḥl fr||pḥ||

Translation

A disciple will conquer the earth and this Yama's world with its gods. A disciple will pick like a flower the well preached stanza of the Dhamma

Vocabulary

sekho: *sekha* [masc.] = disciple, pupil. *sekho* [nom. sg.] = disciple.

paṭhaviṃ: *paṭhavi* [fem.] = earth. *paṭhaviṃ* [acc. sg.] = earth.

viḥessati [3. sg. fut. indic. act. of *vi* (indec. pfx here used in the intensifying sense) + *ḥi* (to conquer)] = will conquer.

yamalokaṃ: *yama* [masc.] = Yama, the god of death. *loka* [masc.] = world. *yama* + *loka* = *yamaloka* [masc.] = Yama's world. *yamalokaṃ* [acc. sg.] = Yama's world.

ca [indef. encl. part.] = and.

imaṃ [fem. acc. sg. of demonstr. pron. *ima* (this)] = this.

sadevakaṃ: *sa* [pfx. identical with *saṃ*] = 'with,' 'possessed of,' 'having,' 'same' etc. *deva* [masc.] = god, deity, deva. *deva* + *ka* [sfx.-forming adj.] = *devaka* [adj.] = belonging to gods. *sa* + *devaka* = *sadevaka* [adj.] = with the gods. *sadevakaṃ* [acc. sg.] = with the gods.

sekho: *sekha* [masc.] = disciple, pupil. *sekho* [nom. sg.] = disciple.

dhammapadaṃ: *dhamma* [masc.] = law, Dhamma. *pada* [ntr.] = stanza, verse, portion. *dhamma* + *pada* = *dhammapada* [ntr.] = stanza of the Dhamma. *dhammapadaṃ* [acc. sg.] = stanza of the Dhamma.

sudesitaṃ: *desita* [adj., pp. of *ḥdis* (to preach)] = preached. *su* indec. part. pfx. meaning 'thorough, well') + *desita* = *sudesita* [adj.] = well preached. *sudesitaṃ* [ntr. acc. sg.] = well preached.

kusalo: *kusala* [adj.] = expert, clever, skilful. *kusalo* [sg nom masc] = expert.

pupphamiva: *puppha* [ntr.] = flower. *pupphaṃ* [acc. sg.] = flower. *iva* [indec. encl.] = as, like. *pupphaṃ* + *iva* = *pupphamiva* [adj., euphonic sandhi] = flower-like.

pacessati [3. sg. fut. act. of *pa* (indec. strengthening pfx.) + *ḥci* (to pick)] = will pick.

phenūpamaṃ kāyam imaṃ viditvā
marīcidhammaṃ abhisambudhāno
chetvāna mārassa papupphakāni
adassanaṃ maccurājassa gacche||46||

i ḥ. ḥi ea ḍk; e-bea fofnRok
eḥḥfp/Eea vḥḥkI Ecḥ/kuls
NRoku ekjLI i iḥiḥḍkfu
vnLI ua ePpḥktLI xPNsḥ|pö||

Translation

Having known this foam-like body, having realized (its) mirage-like nature, having cut off Māra's flower-tipped (arrows), one should make himself invisible to the King of Death.

Vocabulary

phenūpamaṃ: *phena* [masc.] = foam. *upama* [adj.] = like, similar. *phena* + *upama* = *phenūpama* [adj.] = foam-like. *phenūpamaṃ* [masc. acc. sg.] = foam-like.

kāyam imaṃ: *kāya* [masc.] = body. *kayaṃ* [acc. sg.] = body. *imaṃ* [masc. acc. sg. of demonstr. pron. *ima* (this)] = this. *kāyaṃ* + *imaṃ* = *kāyam imaṃ*.

viditvā [ger. of *ḥvid* (to know)] = having known.

marīcidhammaṃ: *marīci* [fem.] = mirage. *dhamma* [masc.] = nature. The word *dhamma* has many meanings and here it is used in the sense of ‘nature.’ *marīci*+*dhamma* = *marīcidhamma* [masc.] = mirage-like nature. *marīcidhammaṃ* [acc. sg.] = mirage-like nature.
abhisambudhāno: *abhisambudhāna* [adj. derived from *abhi* (intens. pfx. meaning ‘all over, fully’) + *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *√budh* (to wake up)] = having realized. *abhisambudhāno* (masc. nom. sg.) = having realized.
chetvāna [ger. of *√chid* (to cut off)] = having cut off.
mārassa: *māra* [masc.] = Māra, the Evil One. *mārassa* [gen. sg.] = of Māra.
papupphakāni: *puppha* [ntr.] = flower. *pa* (indec. strengthening pfx.) + *puppha* + *ka* (sfx. forming. adj.) = *papupphaka* [adj.] = with flowers in front i.e., flower-tipped (arrows of Māra). *papupphakāni* [nom. pl.] = flower-tipped (arrows of Māra).
adassanaṃ: *dassana* [ntr. derived from *√das* (to see)] = seeing, appearance. a [neg. pfx.] + *dassana* = *adassana* [ntr.] = not seeing, invisibility. *adassanaṃ* [acc. sg.] = invisibility.
maccurājassa: *maccu* [masc.] = death. *rājā* [masc.] = king. *macchu* + *rājā* = *maccurājā* [masc.] = king of death. *maccurājassa* [gen. sg.] = of the King of Death (Māra).
gacche [3. sg. pot. act. of *√gam* (to go)] = should go.

pupphāni h’eva pacinantaṃ
vyāsattamanasaṃ naraṃ
suttaṃ gāmaṃ mahogho va
maccu ādāya gacchati||47||

i qi ōfu g*, o i fpultra
0; kl ūkeul a uja
l ūla xlea eglsks o
ePpq vknk; xPNfr ||p÷||

Translation

The man who is only picking flowers, possessed with longing, death carries (him) away, like a great flood (carries) a sleeping village.

Vocabulary

pupphāni: *puppha* [ntr.] = flower. *pupphāni* [nom. pl.] = flowers.
h’eva: *hi* [indec. encl.] = indeed, surely. *eva* [emphatic part.] = so, even, just. *hi* + *eva* = *h’eva* [euphonic sandhi] = only.
pacinantaṃ: *pacinanta* [adj. derived from *pa* (indec. strengthening pfx.) + *√ci* (to pick)] = picking. *pacinantaṃ* [masc. acc. sg.] = picking.
vyāsattamanasaṃ: *vyāsatta* [adj. derived from *vi* (intens. pfx.) + *ā* (pfx meaning ‘towards’) + *√sajj* (to be attached)] = attached. *vi* + *ā* = *vya/byā* [euphonic sandhi]. *manasa* [adj. an enlarged form of *mano* usually used in cpds. either as *mana* or *mānasa*] = having a mind, with such and such a mind. *vyāsatta* + *manasa* = *vyāsattamanasa* [adj.] = with attached mind i.e., possessed with longing. *vyāsattamanasaṃ* [masc. acc. sg.] = possessed with longing.
naraṃ: *nara* [masc.] = man. *naraṃ* [acc. sg.] = man.
suttaṃ: *sutta* [adj. pp. of *√sup* (to sleep)] = sleeping. *suttaṃ* [masc. acc. sg.] = sleeping.
gāmaṃ: *gāma* [masc.] = village. *gāmaṃ* [acc. sg.] = village.
mahogho: *mahanta* [adj.] = great, extensive, big. In cpd. *mahanta* becomes *mahā/maha*. *ogha* [masc.] = flood. *mahanta* + *ogha* = *mahogha* [masc.] = great flood. *mahogho* [nom. sg.] = great flood.
va [indec. encl.] = like.

maccu: *maccu* [masc.] = death. *maccu* [nom. sg.] = death.

ādāya gacchati: *ādāya* [ger. of *ā* (pfx meaning ‘from’)+*√dā* (to give)] = having taken up, having appropriated, having seized. *gacchati* [3. sg. pr. indic. act. derived from *√gam* (to go)] = goes, moves. *ādāya gacchati* = carries away.

*pupphāni h’eva pacinantam vyāsattamanasam naram
atittam yeva kāmesu antako kurute vasam*||48||

i q i ō fu g^z, o i f pu l ra 0; k l ō ke u l a u j ||
v fr ū ka ; 0 d ke s q v l r d k s d # r s o l q | p ø ||

Translation

The man who is only picking flowers, possessed with longing, unsatisfied in sensual desires,
Māra overpowers (him).

Vocabulary

pupphāni: *puppha* [ntr.] = flower. *pupphāni* [nom. pl.] = flowers.

h’eva: *hi* [indec. encl.] = indeed, surely. *eva* [emphatic part] = so, even, just. *hi+eva* = *h’eva* [euphonic sandhi] = only.

pacinantam: *pacinanta* [adj. derived from *pa* (indec. strengthening pfx.)+*√ci* (to pick)] = picking. *pacinantam* [masc. acc. sg.] = picking.

vyāsattamanasam: *vyāsatta* [adj. derived from *vi* (intens. pfx.)+*ā* (pfx. meaning ‘towards’)+*√sajj* (to be attached)] = attached. *vi+ā* = *vya/byā* [euphonic sandhi]. *manasa* [adj. an enlarged form of *mano* usually used in cpd. either as *mana* or *mānasa*] = having a mind, with such and such a mind. *vyāsatta+manasa* = *vyāsattamanasa* [adj.] = with attached mind i.e., possessed with longing. *vyāsattamanasam* [masc. acc. sg.] = possessed with longing.

naram: *nara* [masc.] = man. *naram* [acc. sg.] = man.

atittam yeva: *atitta* [adj. *a* (neg. pfx.)+pp. of *√tapp* (to be satisfied)] = unsatisfied. *atittam* [acc. sg.] = unsatisfied. *eva* [emphatic part. It sometimes appears with prothetic (sandhi-) *y* as *yeva*, after vowels and *ñ*.] = so, even, just. *atittam+eva* = *atittam yeva*.

kāmesu: *kāma* [masc.] = sensual desire, pleasure. *kāmesu* [loc. pl.] = in sensual desires.

antako: *antaka* [masc.] = “making an end,” a designation of the god of death i.e., Māra. *antako* [nom. sg.] = Māra.

kurute vasam: *kurute* [3. sg. pr. indic. med. of *√kar* (to do, to make)] = does. *vasa* [masc.] = power, control. *vasam* [acc. sg.] = power. *kurute vasam* = brings into (his) power, i.e., overpowers.

*yathāpi bhamaro puppham
vaṇṇagandham aheṭṭhayaṃ
paleti rasam ādāya
evaṃ gāme munī care*||49||

; Fkfi Hkejs i qi 0
o. . kxl/a v g B; a
i yfr j l e- v knk;
, oa xles eqh pjs|pù||

Translation

Just as a bee leaves the flower, not hurting the color and smell, having taken the juice, likewise should a sage walk in a village.

Vocabulary

yathāpi: *yathā* [indec. adv.] = as, how, like. *api/pi* [indec. part.] = even, also, just so. *yathā+pi* = *yathāpi* = just as.

bhamaro: *bhamara* [masc.] = bee. *bhamaro* [nom. sg.] = bee.

pupphaṃ: *puppha* [ntr.] = flower. *pupphaṃ* [acc. sg.] = flower.

vaṇṇagandhaṃ: *vaṇṇa* [masc.] = color. *gandha* [masc.] = smell. *vaṇṇa+gandha* = *vaṇṇagandha* [masc.] = colour and smell. *vaṇṇagandhaṃ* [acc. sg.] = colour and smell.

ahetḥayaṃ: *ahetḥayant* [adj. derived from *a* (neg. pfx.) + *heṭh* (to hurt)] = not hurting. *ahetḥayaṃ* [masc. acc. sg.] = not hurting.

paleti: *palāyati* [3. sg. pr. indic. act. of *√plāy* (to run (away))] = runs (away), leaves. *paleti* (contracted form of *palāyati*) = leaves.

rasam ādāya: *rasa* [masc.] = juice. *rasaṃ* [acc. sg.] = juice. *ādāya* [ger. of *ā* (pfx. meaning 'from') + *√dā* (to give)] = having taken up, having appropriated, having seized. *rasaṃ+ādāya* = *rasam ādāya* = having taken the juice.

evaṃ [adv.] = 'thus, so, in this way, likewise' either referring to what follows or what precedes.

gāme: *gāma* [masc.] = village. *gāme* [loc. sg.] = in a village.

munī: *muni* [masc.] = sage. *muni* [nom. sg.] = sage. *munī* is m.c. for *muni*.

care [3. sg. pot. act. of *√car* (to walk)] = should walk.

*na paresaṃ vilomāni, na paresaṃ katākataṃ
attano va avekkheyya katāni akatāni ca*||50||

u i j̄ a foyk̄k̄fu u i j̄ a dr̄k̄dra
v̄l̄k̄ks o voḍ [k̄]; dr̄k̄fu vdr̄k̄fu p̄||ȳú||

Translation

(One) should not look at wrong deeds of others, what the others have done or not, (but) only what one oneself has and has not done.

Vocabulary

na [indec. part.] = no, not.

paresaṃ: *para* [adj.] = other. *paresaṃ* [masc. gen. pl.] = of others.

vilomāni: *loma* [ntr.] = hair. *vi* (pfx. here denoting the reverse) + *loma* = *viloma* [adj. here as a ntr. n.] = 'against the hair' i.e., wrong deed. *vilomāni* [acc. pl.] = wrong deeds.

na [indec. part.] = no, not.

paresaṃ: *para* [adj.] = other. *paresaṃ* [masc. gen. pl.] = of others.

katākataṃ: *kata* [adj., pp. of *√kar* (to do, to make)] = done. *a* [neg. pfx.] + *kata* = *akata* (adj.) = undone. *kata+akata* = *katākata* [ntr.] = (what has been) done and not done. *katākataṃ* [acc. sg.] = (what has been) done and not done.

attano: *attā* [masc.] = self, oneself. *attano* [gen. sg.] = of oneself.

va [indec. part, contracted form of *eva* used after long vowels] = even, only, just (so), for sure, certainly.

avekkheyya [3. sg. pot. med. of *ava* (pfx meaning 'down') + *√ikkh* (to see)] = should look at.

katāni akatāni: *kata* [adj. pp. of *√kar* (to do, to make)] = done. *katāni* [ntr. acc. pl.] = done. *a* [neg. pfx.] + *kata* = *akata* (adj.) = undone. *akatāni* [ntr. acc. pl.] = not done. *katāni akatāni* = (something) done and not done.

ca [indef. encl. part.] = and.

*yathāpi ruciraṃ pupphaṃ vaṇṇavantam agandhakam
evam subhāsītā vācā aphaḷā hoti akubbato*||51||

; Fkkfi #fpja iqiā o..kolra vxll/da
,oa l #kkfi rk okpk vi ōyk gkr̄ v d̄qcrk̄|yū||

Translation

Just as a beautiful (and) colorful flower (is) without smell, likewise a well said speech of one who does not act is fruitless.

Vocabulary

yathāpi: *yathā* [indec. adv.] = as, how, like. *api/pi* [indec. part.] = even, also, just so. *yathā+pi* = *yathāpi* = just as, just like.

ruciraṃ: *rucira* [adj.] = beautiful. *ruciraṃ* [ntr. nom. sg.] = beautiful.

pupphaṃ: *puppha* [ntr.] = flower. *pupphaṃ* [nom. sg.] = flower.

vaṇṇavantam: *vaṇṇa* [masc.] = colour. *vaṇṇa+vantu* [poss. sfx.] = *vaṇṇavantu* [adj.] = colourful. *vaṇṇavantam* [ntr. nom. sg.] = colourful.

agandhakam: *gandhaka* [adj.] = smelling. *a* [neg. pfx.] + *gandhaka* = *agandhaka* [adj.] = without smell. *agandhakam* [ntr. nom. sg.] = without smell.

evam [adv.] = ‘thus, so, in this way, likewise’ either referring to what follows or what precedes.

subhāsītā: *bhāsita* [adj. pp. of √*bhās* (to say)] = said. *su* [indec. part. pfx. meaning ‘thorough, well’] + *bhāsita* = *subhāsita* [adj.] = well said. *subhāsītā* [fem. nom. sg.] = well said.

vācā: *vācā* [fem.] = speech. *vācā* [nom. sg.] = speech.

aphalā: *phala* [ntr.] = fruit. *a* [neg. pfx.] + *phala* = *aphala* [adj.] = fruitless. *aphalā* [fem. nom. sg.] = fruitless.

hoti [3. sg. pr. indic. act. derived from √*bhū* (to be)] = is, becomes.

akubbato: *kubbanta* [adj. act. ppr. of √*kar* (to do, to act)] = one who acts. *a* [neg. pfx.] + *kubbanta* = *akubbanta* [adj.] = one who does not act. *akubbato* [masc. gen. sg.] = of one who does not act.

*yathāpi ruciraṃ pupphaṃ
vaṇṇavantam agandhakam
evam subhāsītā vācā
saphalā hoti sakubbato*||52||

; Fkkfi #fpja iqiā
o..kolra l xll/da
,oa l #kkfi rk okpk
l i ōyk gkr̄ l d̄qcrk̄|yū||

Translation

Just as a beautiful (and) colorful flower (is) with smell, likewise a well said speech of one who acts accordingly is fruitful.

Vocabulary

yathāpi: *yathā* [indec. adv.] = as, how, like. *api/pi* [indec. part.] = even, also, just so. *yathā+pi* =

yathāpi = just as, just like.
ruciraṃ [adj.] = beautiful. *ruciraṃ* [ntr. nom. sg.] = beautiful.
pupphaṃ: *puppha* [ntr.] = flower. *pupphaṃ* [nom. sg.] = flower.
vaṇṇavantam: *vaṇṇa* [masc.] = colour. *vaṇṇa*+*vantu* (poss sfx) = *vaṇṇavantu* [adj.] = colourful.
vaṇṇavantam [ntr. nom. sg.] = colourful.
sagandhakam: *gandhaka* [adj.] = smelling. *sa* [pfx. identical with *saṃ* used as first part of cpds. in the sense of ‘with, possessed of, having, same, own.’] + *gandhaka* = *sagandhaka* [adj.] = with smell.
sagandhkaṃ [ntr. nom. sg.] = with smell.
evaṃ [adv.] = ‘thus, so, in this way, likewise’ either referring to what follows or what precedes.
subhāsītā: *bhāsita* [adj. pp. of √*bhās* (to say)] = said. *su* [indec. part. used as a strengthening pfx. meaning ‘thorough, well’] + *bhāsita* = *subhāsita* [adj.] = well said. *subhāsītā* [fem. nom. sg.] = well said.
vācā: *vācā* [fem.] = speech. *vācā* [nom. sg.] = speech.
saphalā: *phala* [ntr.] = fruit. *sa* [pfx. identical with *saṃ* used a first part of cpd. in the sense of ‘with, possessed of, having, same, own.’] + *phala* = *saphala* [adj.] = fruitful. *saphalā* [fem. nom. sg.] = fruitful.
hoti [3. sg. pr. indic. act. derived from √*bhū* (to be)] = is, becomes.
sakubbato: *kubbanta* [adj., act. ppr. of √*kar* (to do, to act)] = one who acts. *sa* [pfx. identical with *saṃ* used a first part of cpd. in the sense of ‘with, possessed of, having, same, own.’] + *kubbanta* = *sakubbanta* [adj.] = one who acts accordingly. *sakubbato* [masc. gen. sg.] = of one who acts accordingly.
yathāpi puppharāsimhā kayirā mālāguṇe bahū
evaṃ jātena maccena kattabbaṃ kusalaṃ bahuṃ||53||

; Fkfi i i Qjkl Egl df; jk ekylxqks cgu
, oa tkr u ePps dUkCa dQ ya cg AYy||

Translation

Just as from the heap of flowers (one) can make many bouquets, thus much meritorious work should be done by a born mortal.

Vocabulary

yathāpi: *yathā* [indec. adv.] = as, how, like. *api/pi* [indec. part.] = even, also, just so. *yathā* + *pi* = *yathāpi* [euphonic sandhi] = just as, just like.
puppharāsimhā: *puppha* [ntr.] = flower. *rāsi* [masc.] = heap. *puppha* + *rāsi* = *puppharāsi* [masc.] = heap of flowers. *puppharāsimhā* [abl. sg.] = from heap of flowers.
kayirā [3. sg. pot. act. of √*kar* (to do, to make)] = should do, should make.
mālāguṇe bahū: *mālā* [fem.] = garland. *guṇa* [ntr.] = string. *mālā* + *guṇa* = *mālāguṇa* [ntr.] = garland-string, a bouquet. cluster of garlands. *mālāguṇe* [acc. pl.] = bouquets, cluster of garlands. *bahū* [adj.] = much, many. *bahū* [ntr. acc. pl.] = much, many. *mālāguṇe bahū* [adj.] = many bouquets.
evaṃ [adv.] = ‘thus, so, in this way, likewise’ either referring to what follows or what precedes.
jātena maccena: *jāta* [adj. pp. of √*jan* (to be born)] = born. *jātena* [masc. ins. sg.] = by a born. *maccā* [masc.] = mortal. *maccena* [ins. sg.] = by mortal. *jātena maccena* = by a born mortal.
kattabbaṃ: *kattabba* [adj., pot. of √*kar* (to do, to make)] = should be done. *kattabbaṃ* [ntr. nom. sg.] = should be done.
kusalaṃ: *kusala* [adj.] = good, meritorious. Here it is used as a ntr. n. meaning ‘meritorious work.’
kusalaṃ [nom. sg.] = meritorious work.
bahuṃ: *bahū* [adj.] = much, many. *bahuṃ* [ntr. acc. sg.] = much, many.

na pupphagandho paṭivātam eti
na candanaṃ tagaramallikā vā
satañ ca gandho paṭivātam eti
sabbā disā sappuriso pavāti||54||

u i i i 0xll/ks i fVokre-, fr
u plhua rxjefYydk ok
l r x k- p xll/ks i fVokre-, fr
l Cck fnl k l i i j l ks i okfr||yḥ||

Translation

The fragrance of flowers, sandal, *tagara*, or jasmine does not go against the wind. The fragrance of the good ones goes against the wind. A good person pervades all directions.

Vocabulary

na [indec. part.] = no, not.

pupphagandho: *puppha* [ntr.] = flower. *gandha* [masc.] = fragrance. *puppha* + *gandha* = *pupphagandha* [masc.] = fragrance of a flower. *pupphagandho* [nom. sg.] = fragrance of a flower.

paṭivātam eti: *vāta* [masc.] = wind. *vātaṃ* [acc. sg.] = wind. *paṭi* [indec. directional pfx. meaning 'back (to), against, towards, opposite'] + *vātaṃ* = *paṭivātaṃ* [adv.] = against the wind. *eti* [3. sg. pr. indic. act. √i (to go)] = goes. *paṭivātaṃ* + *eti* = *paṭivātam eti* = goes against the wind.

na [indec. part.] = no, not.

candanaṃ: *candana* [ntr.] = sandal. *candanaṃ* [nom. sg.] = sandal.

tagaramallikā: *tagara* [ntr.] = tagara (the shrub *Tabernaemontana coronaria*, fragrant powder produced from it). *mallikā* [fem.] = jasmine. *tagara* + *mallikā* = *tagaramallikā* [fem.] = tagara and jasmine. *tagaramallikā* [nom. sg.] = tagara and jasmine.

vā [indec. encl.] = or.

satañ ca: *santa* [adj.] = good, true. *sataṃ* [gen. pl.] = of good ones. *ca* [indic encl part] = and. *sataṃ* + *ca* = *satañ ca*.

gandho: *gandha* [masc.] = fragrance. *gandho* [nom. sg.] = fragrance.

paṭivātam eti: *vāta* [masc.] = wind. *vātaṃ* [acc. sg.] = wind. *paṭi* [indec. directional pfx. meaning 'back (to), against, towards, opposite'] + *vātaṃ* = *paṭivātaṃ* [adv.] = against the wind. *eti* [3. sg. pr. indic. act. √i (to go)] = goes. *paṭivātaṃ* + *eti* = *paṭivātam eti* = goes against the wind.

sabbā: *sabba* [adj.] = all, every. *sabbā* [fem. acc. pl.] = all.

disā: *disā* [fem.] = direction. *disā* [acc. pl.] = directions.

sappuriso: *santa* [adj.] = good, true. *purisa* [masc.] = person. *sat* [cpd. form of *santa*] + *purisa* = *sappurisa* [masc. euphonic sandhi] = a good person. *sappuriso* [nom. sg.] = a good person.

pavāti [3. sg. pr. indic. act. of *pa* (indec. strengthening pfx.) + √vā (to blow)] = to pervade, permeate.

*candanaṃ tagaraṃ vāpi uppalaṃ atha vassikī
etesaṃ gandhajātānaṃ sīlagandho anuttaro||55||*

plhua rxja okfi mli ya vFk ofLI dh
, rd a xll/ tkrkua l hyxll/ks vuḥljk|yḥ||

Translation

Sandal, *tagara*, lotus, or even jasmine, but of these kinds of fragrance, the fragrance of virtue

is highest.

Vocabulary

candanam: *candana* [ntr.] = sandal. *candanam* [nom. sg.] = sandal.

tagaram: *tagara* [ntr.] = tagara (the shrub *Tabernaemontana coronaria*, fragrant powder produced from it). *tagaram* [nom. sg.] = tagara.

vāpi: *vā* [indec. encl.] = or. *api/pi* [indec. part.] = even, also, just so. *vā+pi* = *vāpi* = or even.

uppalam: *uppala* [ntr.] = lotus. *uppalam* [nom. sg.] = lotus.

atha [indec. part.] = but, moreover, and also, and then.

vassikī: *vassikī* [fem.] = jasmine. *vassikī* [nom. sg.] = jasmine.

etesam [ntr. gen. pl. of demonstr. pron *eta* (this, that)] = of these.

gandhajātānam: *gandha* [masc.] = fragrance. *jāta* [adj, pp. of √*jan* (to be born)] = characteristic. *gandha+jāta* = *gandhajāta* [ntr.] = kind of fragrance. *gandhajātānam* [gen. pl.] = of kinds of fragrance.

silagandho: *śīla* [ntr.] = virtue. *gandha* [masc.] = fragrance. *śīla+gandha* = *silagandha* [masc.] = fragrance of virtue. *silagandho* [nom. sg.] = fragrance of virtue.

anuttaro: *uttara* [adj.] = higher. *an* [neg. part.] + *uttara* = *anuttara* [adj.] = to which there is no higher i.e., highest. *anuttaro* [masc. nom. sg.] = highest.

appamatto ayam gandho yāyam tagaracandanī
yo ca śīlavataṃ gandho vāti deveṣu uttamo||56||

vli eUks v ; a xU/ks ; k ; a rxjpluh
; ks p l hyora xU/ks olfr nōd q mUkek|yō||

Translation

Very faint is this fragrance which is (of) *tagara* and sandal. Whosoever are virtuous (their) fragrance is the highest; it blows amongst the gods.

Vocabulary

appamatto: *appa* [adj.] = little, small. *matta* [adj.] = measured. *appa+matta* = *appamatta* [adj.] = very little, very faint. *appamatto* (masc. nom. sg.) = very little, very faint.

ayam [masc. nom. sg. of demonstr. pron. *ima* (this)] = this.

gandho: *gandha* [masc.] = fragrance. *gandho* [nom. sg.] = fragrance.

yāyam: *yā* [fem. nom. sg. of rel. pron. *ya* (who, which)] = who, which. *ayam* [masc. nom. sg. of demonstr. pron. *ima* (this)] = this. *yā+ayam* = *yāyam* [euphonic sandhi].

tagaracandanī: *tagara* [ntr.] = tagara (the shrub *Tabernaemontana coronaria*, fragrant powder produced from it). *candanī* [fem.] = sandal. *tagara+candanī* = *tagaracandanī* [fem.] = tagara and sandal. *tagaracandanī* [nom. sg.] = tagara and sandal.

yo ca: *yo* [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who. Whenever *ca* [indef. encl. part.] follows a demonstr. pron. it is used in the sense of ‘ever, whosoever, whatever.’

śīlavataṃ: *śīla* [ntr.] = morality. *śīla+vantu* [poss. sfx.] = *śīlavantu* [adj.] = virtuous one. *śīlavataṃ* [gen. pl.] = of the virtuous ones.

gandho: *gandha* [masc.] = fragrance. *gandho* [nom. sg.] = fragrance.

vāti [3. sg. pr. indic. act. of √*vā* (to blow)] = blows.

deveṣu: *deva* [masc.] = god, deity, deva. *deveṣu* [loc. pl.] = amongst the gods.

uttamo: *uttama* [adj.] = best, highest. *uttamo* [masc. nom. sg.] = best, highest.

*tesaṃ sampannasīlānaṃ appamādavihāriṇaṃ
sammadaññāvimuttānaṃ māro maggaṃ na vindati*||57||

rd a l Ei Āl hykua vli eknfogl fjuā
l Een××kfoe||kua ekjls eXxa u folnfr ||ÿ÷||

Translation

Of those endowed with virtue, dwelling in conscientiousness, and emancipated by the right knowledge, Māra does not find their way.

Vocabulary

tesaṃ [masc. gen. pl. of demonstr. pron. *ta* (it, that)] = their.

sampannasīlānaṃ: *sampanna* [adj., pp. of *sam* (pfx. meaning ‘together,’ ‘completely’)+√*pad* (to go to)] = endowed with, possessed of. *sīla* [ntr.] = virtue. *sampanna*+*sīla* = *sampannasīla* [masc.] = endowed with virtue. *sampannasīlānaṃ* [gen. pl.] = of (those) endowed with virtue.

appamādavihāriṇaṃ: *pamāda* [masc.] = negligence. a [neg. pfx.] + *pamāda* = *appamāda* [masc.] = non-negligence, conscientiousness. *vihāra* [masc. derived from *vi* (indec. pfx. used to intensify) + √*har* (to carry)] = a dwelling, abode. *vihāra* + *ī* [poss. sfx.] = *vihārī* [adj.] = dwelling, living, being in such and such a state or condition. *appamāda* + *vihārī* = *appamādavihārī* [adj.] = dwelling in conscientiousness. *appamādavihāriṇaṃ* [gen. pl.] = of (those) dwelling in conscientiousness.

sammadaññāvimuttānaṃ: *sammā* [adv.] = in a right way, rightly. The form *sammā* is reduced to *samma* before short vowels (with the insertion of a sandhi ṣḍṣ). *aññā* [fem.] = knowledge. *sammā* + *aññā* = *sammadaññā* [fem.] = right knowledge. *vimutta* [adj. pp. of *vi* (indec. pfx. used to intensify) + √*muc* (to release)] = emancipated. *citta* [ntr.] = mind. *sammadaññā* + *vimutta* = *sammadaññāvimutta* [adj.] = emancipated by the right knowledge. *sammadaññāvimuttānaṃ* [masc. gen. pl.] = of (those) emancipated by the right knowledge.

māro: *māra* [masc.] = Māra, the Evil One. *māro* [nom. sg.] = Māra.

maggaṃ: *magga* [masc.] = way, path, road. *maggaṃ* [acc. sg.] = way, path, road.

na [indec. part.] = not.

vindati [3. sg. pr. indic. act. of √*vid* (to know, to find)] = knows, finds.

*yathā saṃkāradhānasmim̐ ujjhitasmim̐ mahāpathe
padumaṃ tattha jāyetha sucigandhaṃ manoramaṃ*||58||

; Fk l dkj /kufLea mft > rflæ egki Fks
i nēpa rRFk tk; Fk l fpxl /a euljea Ayø||

Translation

As at the rubbish heap, left beside the highway, there might grow a lotus, of pure fragrance and delightful,

Vocabulary

yathā [indec. adv.] = as, how, like.

saṃkāradhānasmim̐: *saṃkāra* [masc.] = rubbish. *dhāna* [ntr.] = heap. *saṃkāra* + *dhāna* = *saṃkāradhāna* [ntr.] = rubbish heap. *saṃkāradhānasmim̐* [loc. sg.] = at the rubbish heap.

ujjhitasmim̐: *ujjhita* [adj. pp. of √*ujjh* (to leave)] = left. *appamāda* + *vihāriṇ* = *ujjhitasmim̐* [ntr. loc. sg.] = left at, left on.

mahāpathe: *mahanta* [adj.] = great, extensive, big. In cpd. *mahanta* is shortened to *maha/mahā*. *patha*

[masc.] = road. *mahanta* + *patha* = *mahāpatha* [masc.] = highway. *mahāpathe* [loc. sg.] = at the highway, beside the highway.

padumaṃ: *paduma* [ntr.] = lotus. *padumaṃ* [nom. sg.] = lotus.

tattha [indec. adv.] = there.

jāyetha [3. sg. pot. med. derived from √*jan* (to be born)] = might be born, might grow.

sucigandhaṃ: *suci* [adj.] = pure, clean. *gandha* [masc.] = fragrance, smell. *suci* + *gandha* = *sucigandha* [adj.] = of pure fragrance. *sucigandhaṃ* [ntr. nom. sg.] = of pure fragrance.

manoramaṃ: *manorama* [adj.] = delightful. *manoramaṃ* [ntr. nom. sg.] = delightful.

*evaṃ saṃkārabhūtesu andhabhūte puthujjane
atirocati paññāya sammāsambuddhasāvako*||59||

, oa l akljHkrs q √U/Hkrs i fīkāt us
vfrjlpfr i××kk; l Eekl Ecq4l kodks|yū||

Translation

likewise amongst the rubbish beings, amongst ignorant ordinary people, the disciple of the truly and completely Awakened One magnificently shines with wisdom.

Vocabulary

evaṃ [adv.] = ‘thus, so, in this way, likewise’ either referring to what follows or what precedes.

saṃkārabhūtesu: *saṃkāra* [masc.] = rubbish. *bhūta* [masc. pp. of √*bhū* (to be)] = being. *saṃkāra* + *bhūta* = *saṃkārabhūta* [masc.] = rubbish-being. *saṃkārabhūtesu* [loc. pl.] = amongst the rubbish beings.

andhabhūte: *andha* [adj.] = blind, blinded, blindfolded, (fig.) mentally blinded, foolish. *bhūta* [adj. pp. of √*bhū* (to be)] = being, having become. *andha* + *bhūta* = *andhabhūta* [adj.] = blinded, (fig.) ignorant being. *andhabhūte* [masc. loc. sg.] = amongst the ignorant being.

puthujjane: *puthu* [adj.] = many, various, most. *jana* [masc.] = person, human being. *puthu* + *jana* = *puthujjana* [masc.] = ordinary people. *puthujjane* [loc. sg.] = among ordinary people, among public.

atirocati [3. sg. pr. indic. act. derived from *ati* (pfx. meaning ‘extreme’) + √*ruc* (to shine)] = shines magnificently.

paññāya: *paññā* [fem.] = wisdom. *paññāya* [ins. sg.] = with wisdom.

sammāsambuddhasāvako: *sammā* [indec. adv.] = in a right way. *buddha* [masc. pp. of √*budh* (to awaken)] = Enlightened. *sammā* + *saṃ* [adj., indec. pfx implying conjunction and completeness] + *buddha* = *sammāsambuddha* [masc.] = Truly and Fully awakened One. *sāvaka* [masc.] = ‘listener’, student, disciple. *sammāsambuddha* + *sāvaka* = *sammāsambuddhasāvaka* [masc.] = disciple of the Truly and Fully awakened One. *sammāsambuddhasāvako* [nom. sg.] = disciple of the Truly and Fully Awakened One.

5. *Bālavaggo* ckyoXxks (The Fool)

*dīghā jāgarato rattī dīghaṃ santassa yojanaṃ
dīgho bālānaṃ saṃsāro saddhammaṃ avijānataṃ* ||60||

nh?kk tlxjrks jÜkh nh?ka l UrLI ;kstua
nh?ks ckykua l d kjks l ¼Eea vfotkurAöú||

Translation

Long is a night of the awake. Long is a yojana of the tired. Long is the Saṃsāra of the fools (who are) ignorant of the true Dhamma.

Vocabulary

dīghā: *dīgha* [adj.] = long. *dīghā* [fem. nom. sg.] = long.
jāgarato: *jāgaranta* [adj.] = awake. *jāgarato* [masc. gen. sg.] = of the awake.
rattī: *rattī* [fem.] = night. *rattī* [nom. sg.] = night.
dīghaṃ: *dīgha* [adj.] = long. *dīghaṃ* [ntr. nom. sg.] = long.
santassa: *santa* [adj.] = tired. *santassa* [masc. gen. sg.] = of the tired.
yojanaṃ: *yojana* [ntr.] = yojana (measure of length). *yojanaṃ* [nom. sg.] = yojana.
dīgho: *dīgha* [adj.] = long. *dīgho* [masc. nom. sg.] = long.
bālānaṃ: *bāla* [adj.] = fool. *bālānaṃ* [gen. pl.] = of the fools.
saṃsāro: *saṃsāra* [masc.] = Saṃsāra, endless transmigration. *saṃsāro* [nom. sg.] = Saṃsāra.
saddhammaṃ: *sata* [adj. pp. of *√as* (to be)] = good, true. *dhamma* [masc.] = Dhamma. *sata + dhamma* = *saddhamma* [masc.] = the True Dhamma. *saddhammaṃ* [acc. sg.] = the True Dhamma.
avijānataṃ: *avijānant* [adj.] = ignorant. *avijānataṃ* [masc. gen. pl.] = of the ignorant.

*carañ ce nādhigaccheyya seyyaṃ sadisam attano
ekacariyaṃ dalhaṃ kayirā n'atthi bāle sahāyatā* ||61||

pj×k-ps ulf/xPNô; l ô; a l fnl e-√ükks
, dpfj; a nyga df; jk u*frfk cky l gk; rk||öü||

Translation

If a wanderer should not find a companion better or similar to oneself, then he should resolutely do the wandering alone. There is no companionship with a fool.

Vocabulary

carañ ce: *caranta* [adj. derived from *√car* (to walk)] = wanderer. *caraṃ* [nom. sg.] = wanderer. *ce* [encl.] = if. *caraṃ + ca* = *carañ ce* = if a wanderer.
nādhigaccheyya: *na* [indec. part.] = no, not. *adhigaccheyya* [3. sg. pot. act. derived from *adhi* [pfx. meaning 'towards'] + *√gam* (to go)] = should find. *na + adhigaccheyya* = *nādhigaccheyya* = should not find.
seyyaṃ: *seyya* [adj.] = better. *seyyaṃ* [masc. acc. sg.] = better.
sadisam attano: *sadisa* [adj.] = similar. *sadisam* [masc. acc. sg.] = similar. *attā* [masc.] = self, oneself. *attano* [gen. sg.] = of oneself. *sadisam + attano* = *sadisam attano* = similar to oneself.
ekacariyaṃ: *eka* [num.] = one. *cariyā* [fem.] = wandering. *eka + cariyā* = *ekacariyā* [fem.] = wandering alone. *ekacariyaṃ* [acc. sg.] = wandering alone.

dalhaṃ: *dalha* [adj.] = resolute. *dalhaṃ* [fem. acc. sg.] = resolute.
kayirā [3. sg. pot. act. of \sqrt{kar} (to do, to make)] = should do, should make.
n'atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)] = is. *na+atthi* = *n'atthi* [euphonic sandhi] = is not.
bāle: *bāla* [adj.] = fool. *bāle* [masc. loc. sg. but used as ins.] = with a fool.
sahāyatā: *sahāyatā* [fem. abstract from *sahāya* (companion)] = companionship. *sahāyatā* [nom. sg.] = companionship.

“*puttā m'atthi dhanam m'atthi*” *iti bālo vihaññati*
attā hi attano n'atthi kuto puttā kuto dhanam||62||

“i ḷk e-√RFk /ua e-√RFk” bfr ckyk fog×kfr
 vŪk fg vŪkuls u-√RFk dṛks i ḷk dṛks /uḷ öü||

Translation

The fool is vexed: “I have sons, I have wealth.” He does not even own himself. Whence sons and wealth?

Vocabulary

puttā: *putta* [masc.] = son. *puttā* [nom. pl.] = sons.
m'atthi: *me* [gen. sg. of 1.pron. *amha* (I)] = mine. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)] = is. *me+atthi* = *m'atthi* [euphonic sandhi] = I have.
dhanam: *dhana* [ntr.] = wealth. *dhanam* [nom. sg.] = wealth.
m'atthi: *me* [gen. sg. of 1.pron. *amha* (I)] = mine. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)] = is. *me+atthi* = *m'atthi* [euphonic sandhi] = I have.
iti/ti is a part. used to signal the end of direct speech and is the equivalent of quotation marks in English.
bālo: *bāla* [adj.] = ignorant person, fool. *bālo* [nom. sg.] = ignorant person, fool.
vihaññati [3. sg. pr. indic. pas. derived from *vi* [indec. pfx. used here to intensify] + \sqrt{han} (to strike, vex)] = is vexed.
attā: *attā* [masc.] = self, oneself. *attā* [nom. sg.] = oneself.
hi [indec. encl.] = indeed, surely.
attano: *attā* [masc.] = self, oneself. *attano* [gen. sg.] = of oneself.
n'atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)] = is. *na+atthi* = *n'atthi* [euphonic sandhi] = is not.
kuto [indec. adv.] = where from? whence?
puttā: *putta* [masc.] = son. *puttā* [nom. pl.] = sons.
kuto [indec. adv.] = where from? whence?
dhanam: *dhana* [ntr.] = wealth. *dhanam* [nom. sg.] = wealth.

yo bālo maññati balyam paṇḍito vāpi tena so,
bālo ca paṇḍitamānī sa ve bālo ti vuccati||63||

; ks ckyk e×krh cY; a if.Mrks olfi ru l k
 ckyk p if.Mrekuh l os ckyk fr oḷpfr||öý||

Translation

A fool who knows about his foolishness, by that he is just like a wise man. And a fool, who is

proud of his wisdom, he is indeed called “a fool.”

Vocabulary

yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.

bālo: *bāla* [adj.] = ignorant person, fool. *bālo* [nom. sg.] = ignorant person, fool.

maññatī: *maññatī* [3. sg. pr. indic. act. of √*man* (to think)] = to think as, to be sure, to consider. *maññatī* is m.c. for *maññati*.

balyaṃ: *balya* [masc. from *bāla*] = stupidity, ignorance, foolishness, folly. *balyaṃ* [acc. sg.] = stupidity, ignorance, foolishness, folly.

pañḍito: *pañḍita* [masc.] = wise man. *pañḍito* [nom. sg.] = wise man.

vāpi: *va* [indec. encl.] = like, like as, as if. *api/pi* [indec. part.] = also, even, just so, as well. *va + api* = *vāpi* (euphonic sandhi) = just like.

tena [ntr. ins. sg. of demonstr. pron. *ta* (it, that)] = by that.

so [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = he.

bālo: *bāla* [adj.] = ignorant person, fool. *bālo* [nom. sg.] = ignorant person, fool.

ca [indef. encl. part.] = and.

pañḍitamānī: *pañḍita* [masc.] = wise man. *māna* [masc.] = pride. *mānī* [adj, *māna + ī* (poss. sfx.)] = proud of. *pañḍita + mānī* = *pañḍitamānī* [adj.] = proud of one’s wisdom. *pañḍitamānī* [masc. nom. sg.] = proud of one’s wisdom.

sa [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = he.

ve [indec. aff. part. emphasizing the preceding word] = truly, indeed.

bālo: *bāla* [adj.] = ignorant person, fool. *bālo* [nom. sg.] = ignorant person, fool.

iti/ti is a part. used to signal the end of direct speech and is the equivalent of quotation marks in English.

vuccati [3. sg. pr. indic. pas. derived from √*vac* (to say)] = is called.

yāvajīvampi ce bālo pañḍitaṃ payirupāsati
na so dhammaṃ vijānāti dabbī sūparasam yathā||64||

;kothofei ps ckyls if.Mra if; #i kl fr
u l ls /Eea fot kulfr nčch l ų j l a ; Fk||öp||

Translation

Even if a fool worships a wise man lifelong, he cannot understand the Dhamma, like a spoon does not (realize) the taste of soup.

Vocabulary

yāvajīvampi: *yāva* [rel. adv.] = as far as, as long as. *jīva* [ntr.] = life. *jīvaṃ* [nom. sg.] = life. *yāva + jīvaṃ* = *yāvajīvaṃ* [adv.] = lifelong, the length of one’s life, all one’s life. *api/pi* [indec. part.] = also, even, just so, as well. *yāvajīvaṃ + pi* = *yāvajīvampi* = even lifelong.

ce [encl.] = if.

bālo: *bāla* [adj.] = ignorant person, fool. *bālo* [nom. sg.] = ignorant person, fool.

pañḍitaṃ: *pañḍita* [masc.] = wise man. *pañḍitaṃ* [acc. sg.] = wise man.

payirupāsati [3. sg. pr. indic. act. derived from *pari* (pfx. meaning ‘around’) + *upa* (pfx. meaning ‘close by, near’) + √*ās* (to sit) with metathesis *payir*° for *pariy*°] = “sits close around,” attends on, worships, pays homage.

na [indec. part.] = no, not.

so [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = he.

dhammaṃ: *dhamma* [masc.] = the Dhamma. *dhammaṃ* [acc. sg.] = the Dhamma.

viĵānāti [3. sg. pr. indic. act. derived from *vi* (indec. pfx. used here to intensify) + *√jān* (to know)] = understands, realizes.

dabbī: *dabbī* [fem.] = spoon. *dabbī* [nom. sg.] = spoon.

sūparasam: *sūpa* [masc.] = soup. *rasa* [masc.] = taste. *sūpa* + *rasa* = *sūparasa* [masc.] = taste of soup.

sūparasam [acc. sg.] = taste of soup.

yathā [indec. adv.] = as, how, like.

muhuttam api ce viññū paṇḍitaṃ payirupāsati
khippaṃ dhammaṃ viĵānāti jivhā sūparasam yathā||65||

egjllke-vfi ps fo×klw if.Mra if; #i kl fr
f[kli a /Eea fot kulfr ft 0gk l i j l a ; Fk||öy||

Translation

Even if an intelligent person attends on a wise person for a moment, he quickly understands the Dhamma, like a tongue (knows) the taste of soup.

Vocabulary

muhuttam api ce: *muhutta* [n msc] = moment. *muhuttaṃ* [acc. sg.] = moment. *api/pi* [indec. part.] = also, even, just so, as well. *muhuttaṃ* + *api* = *muhuttam api* = even for a moment. *ce* [encl.] = if. *muhuttam api ce* = even if for a moment.

viññū: *viññū* [adj.] = wise person. *viññū* [masc. nom. sg.] = wise person.

paṇḍitaṃ: *paṇḍita* [masc.] = wise man. *paṇḍitaṃ* [acc. sg.] = wise man.

payirupāsati [3. sg. pr. indic. act. of *pari* (pfx. meaning ‘around’ + *upa* (pfx. meaning ‘close by, near’) + *√ās* (to sit))] = “sits close around,” attends on, worships, pays homage.

khippaṃ: *khippa* [adj. derived from *√kip* (to throw)] = quick. *khippaṃ* [ntr. acc. sg. But here used as an adv.] = quickly.

dhammaṃ: *dhamma* [masc.] = the Dhamma. *dhammaṃ* [acc. sg.] = the Dhamma.

viĵānāti: [3. sg. pr. indic. act. derived from *vi* (indec. pfx. used here to intensify) + *√jān* (to know)] = understands, realizes.

jivhā: *jivhā* [fem.] = tongue. *jivhā* [nom. sg.] = tongue.

sūparasam: *sūpa* [masc.] = soup. *rasa* [masc.] = taste. *sūpa* + *rasa* = *sūparasa* [masc.] = taste of soup.

sūparasam [acc. sg.] = taste of soup.

yathā [indec. adv.] = as, how, like.

caranti bālā dummedhā amitteneva attanā
karontā pāpakaṃ kammaṃ yaṃ hoti kaṭukapphalaṃ||66||

pjflr clyk n f es/k vfe llk uo vllkuk
d jllrk i ki da dEea ; a gllr dVpl i Oy d Aöö||

Translation

The foolish ignoramus behaves just as one’s own enemy, doing wicked deed, whose fruit is bitter.

Vocabulary

caranti [3. pl. pr. indic. act. derived from *√car* (to walk)] = walk. In applied sense this word means ‘behave, conduct themselves.’

bālā: *bāla* [masc.] = fool, foolish. *bālā* [nom. pl.] = fools, foolish.
dummedhā: *medha* [ntr. only in cpds. like *dummedha*] = wisdom. *du* [antithetic pfx. meaning ‘bad, insufficient’] + *medha* = *dummedha* [adj.] = ignoramus. *dummedhā* [masc. nom. pl.] = ignoramuses.
amitteneva attanā: *mitta* [masc.] = friend. *a* [neg. pfx.] + *mitta* = *amitta* [masc.] = one who is not a friend, i.e., an enemy. *amittena* [ins. sg.] = by enemy. *eva* [emphatic part.] = so, even, just, only. *amittena* + *eva* = *amitteneva*. *attā* [masc.] = self, oneself. *attanā* [ins. sg.] = by oneself, on one’s own account. *amitteneva attanā* = just as one’s own enemy.
karontā: *karonta* [masc. act. ppr. of \sqrt{kar} (to do)] = doing. *karontā* [masc. nom. pl.] = doing.
pāpakaṃ: *pāpa* [ntr.] = evil, wickedness. *pāpa* + *ka* [adj suffix] = *pāpaka* [adj.] = wicked. *pāpakaṃ* [ntr. acc. sg.] = wicked.
kammaṃ: *kamma* [ntr.] = deed. *kammaṃ* [acc. sg.] = deed.
yaṃ [ntr. nom. sg. of rel. pron. *ya* (who, which)] = who, which.
hoti [3. sg. pr. indic. act. derived from $\sqrt{bhū}$ (to be)] = is, becomes.
kaṭukapphalaṃ: *kaṭuka* [adj.] = bitter. *phala* [ntr.] = fruit. *kaṭuka* + *phala* = *kaṭukapphala* [euphonic sandhi, adj.] = bitter fruit. *kaṭukapphalaṃ* [ntr. acc. sg.] = bitter fruit.

na taṃ kammaṃ kataṃ sādhu yaṃ katvā anutappati
yassa assumukho rodaṃ vipākaṃ paṭisevati ||67||

u ra dEa dra | k/q ; a dRok vuṛ | i fr
; LI vLI ṛṇ | ks jksa fo i kda i fVI ṣfr ||ö÷||

Translation

That deed is not done meritoriously, which one regrets when it is accomplished (and) whose consequence one pursues with a tearful face and crying.

Vocabulary

na [indec. part.] = no, not.
taṃ [ntr. nom. sg. of demonstr. pron. *ta* (it, that)] = it, that.
kammaṃ: *kamma* [ntr.] = deed. *kammaṃ* [nom. sg.] = deed.
kataṃ: *kata* [adj., pp. of \sqrt{kar} (to do, to make)] = done. *kataṃ* [ntr. nom. sg.] = done.
sādhu [adv.] = well, virtuously, piously, meritoriously.
yaṃ [ntr. nom. sg. of rel. pron. *ya* (who, which)] = who, which.
katvā [ger. of \sqrt{kar} (to do, to make)] = having done, having made.
anutappati [3. sg. pr. indic. act. derived from *anu* (pfx. meaning ‘along, to’) + \sqrt{tap} (to burn)] = feels remorse, regrets.
yassa [ntr. gen. sg. of rel. pron. *ya* (who, which)] = whose.
assumukho: *assu* [ntr.] = tear. *mukha* [ntr.] = face. *assu* + *mukha* = *assumukha* [adj.] = with tearful face.
assumukho [masc. nom. sg.] = with tearful face.
rodaṃ: *rodanta* [adj., act. ppr. of \sqrt{rud} (to cry, to wail, to weep)] = crying. *rodaṃ* [masc. nom. sg.] = crying.
vipākaṃ: *vipāka* [masc.] = result, consequence. *vipākaṃ* [acc. sg.] = result, consequence.
paṭisevati [3. sg. pr. indic. act. derived from *paṭi* (pfx. meaning ‘to, on to, towards, up, at.’) + \sqrt{sev} (to serve)] = goes after, follows, pursues.

tañ ca kammaṃ kataṃ sādhu yaṃ katvā nānutappati
yassa paṭito sumano vipākaṃ paṭisevati ||68||

r×k-p dĒea dra l k/q ; a dRok ukur l i fr
; LI i rhrks l øuks fo i kda i fVI øfr || öø ||

Translation

(And) that deed is done meritoriously, which one does not regret when it is accomplished (and) whose consequence one pursues delighted and happy.

Vocabulary

tañ ca: *tañ* [ntr. nom. sg. of demonstr. pron. *ta* (it, that)] = it, that. *ca* [indef. encl. part.] = and. *tañ + ca* = *tañ ca* [euphonic sandhi] = and that.

kammaṃ: *kamma* [ntr.] = deed. *kammaṃ* [nom. sg.] = deed.

katam: *kata* [adj, pp of √*kar* (to do, to make)] = done. *katam* [ntr. nom. sg.] = done.

sādhū [adv.] = virtuously, piously, meritoriously.

yaṃ [ntr. nom. sg. of rel. pron. *ya* (who, which)] = who, which.

katvā [ger. of √*kar* (to do, to make)] = having done, having made.

nānutappati: *na* [indec. part.] = no, not. *anutappati* [3. sg. pr. indec. pas. of *anu* (pfx. meaning ‘along, to’) + √*tap* (to burn)] = feels remorse, regrets. *na + anutappati* = *nānutappati* [euphonic sandhi] = does not feel remorse, does not regret.

yassa [ntr. gen. sg. of demonstr. pron. *ya* (that, which, who)] = whose.

patīto: *patīta* [adj.] = pleased, delighted. *patīto* [sg. masc.] = pleased, delighted.

sumano: *mana* [ntr.] = mind. *su* [indec. part. used as a strengthening pfx. meaning ‘thorough,’ ‘well.’] + *mana* (mind) = *sumana* [adj.] = happy. *sumano* [masc. nom. sg.] = happy.

vipākaṃ: *vipāka* [masc.] = result, consequence. *vipākaṃ* [acc. sg.] = result, consequence.

paṭisevati [3. sg. pr. indic. act. derived from *paṭi* (pfx. meaning ‘to, on to, towards, up, at.’) + √*sev* (to serve)] = goes after, follows, pursues.

madhuvā maññatī bālo
yāva pāpaṃ na paccati
yadā ca paccatī pāpaṃ
atha bālo dukkhaṃ nigacchati ||69||

e/øk e××krh ckyks
; ko i ki a u i Ppfr
; nk p i Pprh i ki a
√Fk ckyks nø [la fuxPNfr || öü ||

Translation

The fool thinks it is like honey, as long as the evil is not ripe and when the evil is ripe, then the fool undergoes suffering.

Vocabulary

madhuvā: *madhu* [ntr.] = honey. *madhu* [nom. sg.] = honey. *va* [indec. encl., here it is lengthened as *vā*] = like. *madhu + vā* = *madhuvā* = like honey.

maññatī: *maññati* [3. sg. pr. indic. act. derived from √*man* (to think)] = thinks. *maññatī* is m.c. for *maññatī*.

bālo: *bāla* [masc.] = fool, foolish. *bālo* [nom. sg.] = fool, foolish.

yāva [rel. adv.] = as far as, as long as.

pāpaṃ: *pāpa* [ntr.] = evil, wickedness. *pāpaṃ* [nom. sg.] = evil, wickedness.

na [indec. part.] = no, not.

paccati [3. sg. pr. indic. pas. derived from \sqrt{pac} (to cook)] = is cooked, i.e. ripe.

yadā [adv. of time] = when, whenever.

ca [indef. encl. part.] = and.

paccatī: *paccatī* [3. sg. pr. indic. pas. derived from \sqrt{pac} (to cook)] = is cooked, i.e. ripe. *paccatī* is m.c. for *paccati*.

pāpaṃ: *pāpa* [ntr.] = evil, wickedness. *pāpaṃ* [nom. sg.] = evil, wickedness.

atha: [indec. part] = but, moreover, and also, and then.

bālo: *bāla* [masc.] = fool, foolish. *bālo* [nom. sg.] = fool, foolish.

dukkhaṃ: *dukkha* [ntr.] = suffering. *dukkhaṃ* [nom. sg.] = suffering.

nigacchati [3. sg. pr. indic. act. of *ni* (pfx. meaning 'down') + \sqrt{gam} (to go)] = undergoes.

māse māse kusaggena bālo bhuñjetha bhojanaṃ
na so saṃkhātadhammānaṃ kalamā nāgghati soḷasiṃ ||70||

ekl s ekl s dī Xxu ckyis Hk t Fk Hk st ua
u l ls l d kkr / Eekua dya ukk?kr l kGfl d =ú||

Translation

Month by month a fool may eat his food with the point of a blade of *kusa* grass, he is not worth a sixteenth part of those who have understood the Dhamma.

Vocabulary

māse māse: *māsa* [masc.] = month. *māse* [loc. sg.] = in a month. *māse māse* = month by month.

kusaggena: *kusa* [masc.] = name of grass. *agga* [ntr.] = foremost part, topmost part, tip. *kusa + agga* = *kusagga* [ntr.] = the point of a blade of *kusa* grass. *kusaggena* [ins. sg.] = with the point of a blade of *kusa* grass.

bālo: *bāla* [masc.] = fool, foolish. *bālo* [nom. sg.] = fool, foolish.

bhuñjetha [2. pl. pot. derived from \sqrt{bhuj} (to eat)] = may eat.

bhojanaṃ: *bhojana* [ntr.] = food. *bhojanaṃ* [acc. sg.] = food.

na [indec. part.] = no, not.

so [masc. nom. sg. of demonstr. pron. of *ta* (it, that)] = he.

saṃkhātadhammānaṃ: *saṃkhāta* [adj. derived from *saṃ* (adj. indec. pfx. used to imply conjunction and completeness) + pp. of $\sqrt{khyā}$ (to calculate)] = agreed on, reckoned. *dhamma* [masc.] = Dhamma, Teaching of the Buddha. *saṃkhāta + dhamma* = *saṃkhātadhamma* [masc.] = One who has understood the Dhamma. *saṃkhātadhammānaṃ* [gen. pl.] = of those who have understood the Dhamma.

kalamā nāgghati soḷasiṃ: *kalā* [fem.] = iota, a small fraction of a whole, generally the sixteenth part.

kalamā [acc. sg.] = a fraction. *na* [indec. part.] = no, not. *agghati* [3. sg. pr. indic. act. of \sqrt{aggh} (to be worth)] = is worth. *na + agghati* = *nāgghati* = is not worth. *soḷasi* [num.] = sixteen. *soḷasiṃ* [fem. acc. sg.] = sixteen. *kalamā nāgghati soḷasiṃ* [stock phrase] = is not worth a sixteenth part.

na hi pāpaṃ kataṃ kammaṃ
sajju khīraṃ va mucchati
ḍahantam bālam anveti
bhasmācchanno va pāvako ||71||

u fg i ki a dra dEea
l Ttq [khja o ePNfr

Mgllre-ckye-vllofr

HkLeKPNÁks o i kockk|÷ú||

Translation

As milk does not coagulate immediately; an evil deed when done, does not indeed bear fruit instantly. Burning, it follows the fool like fire covered with ashes.

Vocabulary

na [indec. part.] = no, not.

hi [indec. encl.] = indeed, surely.

pāpaṃ: *pāpa* [ntr.] = evil, wickedness. *pāpaṃ* [nom. sg.] = evil, wickedness.

kataṃ: *kata* [adj. pp. of √*kar* (to do, to make)] = done. *kataṃ* [ntr. nom. sg.] = done.

kammaṃ: *kamma* [ntr.] = deed. *kammaṃ* [nom. sg.] = deed.

sajju [adv.] = instantly.

khīraṃ: *khīra* [ntr.] = milk. *khīraṃ* [nom. sg.] = milk.

va [indec. encl.] = like, like as, as if.

mucchati [3. sg. pr. indic. act. derived from √*much* (to coagulate)] = coagulates.

ḍahantambālam anveti: *ḍahanta* [adj., act. ppr. of √*ḍah* (to burn)] = burning. *ḍahaṃ* [ntr. nom. sg.] = burning. *taṃ* [ntr. nom. sg. of demonstr. pron. *ta* (it, that)] = it, that. *ḍahaṃ+taṃ* = *ḍahantaṃ* = burning it. *bāla* [masc.] = fool, foolish. *bālaṃ* [acc. sg.] = fool, foolish. *anveti* [3. sg. pr. indic. act. derived from *anu* (pfx. meaning ‘along, following, to’) + √*i* (to go)] = follows. *bālaṃ+anveti* = *bālam anveti* = follows the fool. *ḍahantaṃ+ bālam anveti* = *ḍahantaṃ bālam anveti* = burning, it follows the fool.

bhasmācchanno: *bhasma* [ntr.] = ash. *bhasmā* [nom. pl.] = ashes. *channa* [adj. pp. of √*chad* (to cover)] = covered. *bhasamā+channa* = *bhasmācchana* [adj.] = covered with ashes. *bhasmācchanno* [masc. nom. sg.] = covered with ashes.

va [indec. encl.] = like, like as, as if.

pāvako: *pāvaka* [masc.] = fire. *pāvako* [nom. sg.] = fire.

yāvad eva anathāya ṅattaṃ bālassa jāyati
hanti bālassa sukkaṃsaṃ muddham assa vipātayaṃ||72||

; kon- , o vuRFk; ×kūka ckyLI tk; fr
gflr ckyLI l | d d i e y e- v l l f o i k r; | ÷ ü ||

Translation

A fool’s knowledge arises altogether for his harm. It kills the fool’s fortune, destroying his head.

Vocabulary

yāvad eva: *yāva* [rel. adv.] = as far as, as long as. In certain sandhis, *yāva* is used as *yāvad*. *eva* [emphatic part.] = so, even, just, only. *yāvad eva* [phrase] = as far as, in short, altogether, indeed. *anathāya*: *attha* [masc.] = gain, profit. *an* [neg. part.] = no, not. *an+attha* = *anatta* [masc.] = loss, harm. *anathāya* [dat. sg.] = for harm.

ṅattaṃ: *ṅatta* [ntr.] = knowledge. *ṅattaṃ* [nom. sg.] = knowledge.

bālassa: *bāla* [masc.] = fool. *bālassa* [gen. sg.] = of the fool.

jāyati [3. sg. pr. indec. med. derived from √*jan* (to produce)] = is born, is produced, arises.

hanti [3. sg. pr. indic. act. derived from √*han/ghan* (to smite)] = strikes, kills.

bālassa: *bāla* [masc.] = fool. *bālassa* [gen. sg.] = of the fool.

sukkamaṣaṃ: *sukka* [adj.] = white, bright, pure. *aṃsa* [masc.] = corner, side. *sukka* + *aṃsa* = *sukkamaṣa* [masc.] = bright lot, fortune. *sukkamaṣaṃ* [acc. sg.] = bright lot, fortune.
muddham assa: *muddha* [masc.] = head. *muddhaṃ* [acc. sg.] = head. *assa* [masc. gen. sg. of demonstr. pron. *ima* (this)] = his. *muddhaṃ* + *assa* = *muddham assa*.
vipātayaṃ: *vipātayanta* [adj., vi (indec. pfx. used here to intensify) + caus. ppr. of √*pat* (to fall)] = destroying, ripping apart. *vipātayaṃ* [ntr. nom. sg.] = destroying.

asataṃ bhāvanam iccheyya
purekkhāraṇ ca bhikkhusu
āvāsesu ca issariyaṃ
pūjā parakulesu ca ||73||

vI ra Hkkoue- bPNŃ;
i jD [Wj]xk- p fHKD [k] q
vlokI d q p bLI fj; a
i vtk i j dlyd q p || ÷ y ||

Translation

He might want undue respect, deference amongst monks, supremacy over dwellings, and devotions in others' families.

Vocabulary

asataṃ: *sata* [adj., pp. of √*as* (to be, exist)] = being, existing, existent. *a* [neg. pfx.] + *sata* = *asata* [adj.] = nonexistent. *asataṃ* [masc. gen. sg.] = of non-existent i.e., undue.
bhāvanam iccheyya: *bhāvanā* [fem.] = respect. *bhāvanam* [acc. sg.] = respect. *iccheyya* [3. sg. pot. act. derived from √*is* (to want, to wish)] = might want, might long for. *bhāvanam* + *iccheyya* = *bhāvanam iccheyya* = might want respect.
purekkhāraṇ ca: *purekkhāra* [masc.] = deference. *purekkhāraṃ* [acc. sg.] = deference. *ca* [indef. encl. part.] = and. *purekkhāraṃ* + *ca* = *purekkhāraṇ ca*.
bhikkhusu: *bhikkhu* [masc.] = monk. *bhikkhūsu* [loc. pl.] = among monks. *bhikkhusu* is m.c. for *bhikkhūsu*.
āvāsesu: *āvāsa* [masc.] = dwelling. *āvāsesu* [loc. pl.] = over dwellings.
ca [indef. encl. part.] = and.
issariyaṃ: *issariya* [masc.] = supremacy. *issariyaṃ* [acc. sg.] = supremacy.
pūjā: *pūjā* [fem.] = devotion. *pūjā* [acc. pl.] = devotions.
parakulesu: *para* [adj.] = other. *kula* [masc.] = family. *para* + *kula* = *parakula* [masc.] = other's family. *parakulesu* [loc. pl.] = in others' families.
ca [indef. encl. part.] = and.

“*mam’eva kata maññantu gihī pabbajitā ubho,*
mam’evātivasā assu kiccākicesu kismici,”
iti bālassa saṃkappo, icchā māno ca vaḍḍhati ||74||

“*ee^z, o dr exxklrqfxgh i Ccft rk mHkŃ*
ee^z, olfrol k vLI qfdPpfdPpd qfdflfep]”
bfr ckyLI l dli kŃ bPNk ekus p oM<fr || ÷ p ||

Translation

“Let both householders and monks think (that this) was done by me only. May they be under my control alone in whatever is to be done and not done.” Such is the fool’s thought. His desire and pride grow.

Vocabulary

mam’eva: *mama* [gen. sg. of 1. pron. *amha* (I)] = mine. *eva* [emphatic part.] = so, even, just, only.
mama+eva = *mam’eva* = mine only.

kata [adj. pp. of \sqrt{kar} (to do, to make)] = done.

maññantu [3. pl. imperat. act. derived from \sqrt{man} (to think)] = let them think.

gihī: *gihī* [adj.] = householder. *gihī* [masc. nom. pl.] = householders.

pabbajitā: *pabbajita* [adj. declined from *pa* (indec. strengthening pfx. used to emphasize the intensity of an action) + pp. of \sqrt{vajj} (to avoid)] = monk. *pabbajitā* [masc. nom. pl.] = monks.

ubho: *ubha* [adj.] = both. *ubho* [masc. nom. It is an old remnant of a dual form in Pāli] = both.

mam’evātivāsā: *mama* [gen. sg. of 1. pron. *amha* (I)] = mine. *eva* [emphatic part] = so, even, just, only.
ati [pfx.] = meaning ‘up to,’ ‘according to’. *vasa* [masc.] = will, control. *ativasa* [adj.] = under control. *ativāsā* [masc. nom. pl.] = under control. *mama+eva+ativāsa* = *mam’evātivāsā* [euphonic sandhi] = under my control.

assu [3. pl. pot. act. of \sqrt{as} (to be)] = may (they) be.

kiccākiccesu: *kicca* [ntr. ger derived from \sqrt{kar} (to do, to make)] = that which ought to be done = duty. *a* [neg. pfx.] + *kicca* = *akicca* [ntr.] = that which not ought to be done. *kicca+akicca* = *kiccākicca* [adj.] = that which ought to be done and not done. *kiccākiccesu* [ntr. loc. pl.] = in what ought to be done and not done.

kismici: *kiṃ* [ntr. nom. sg. of interjec. pron. *ka* (who, which)] = who, which. *kiṃ+ci* [indef. intrg. part. sfx.] = *kiñci* [euphonic sandhi] = whatever, something. *kismici* [ntr. loc. sg.] = in whatever.

iti/ti is a part. used to signal the end of direct speech and is the equivalent of quotation marks in English.

bālassa: *bāla* [masc.] = fool. *bālassa* [gen. sg.] = of the fool.

saṃkappo: *saṃkappa* [masc.] = thought. *saṃkappo* [nom. sg.] = thought.

icchā: *icchā* [fem.] = desire. *icchā* [nom. sg.] = desire.

māno: *māna* [masc.] = pride. *māno* [nom. sg.] = pride.

ca [indef. encl. part.] = and.

vaḍḍhati [1. sg. pr. indic. act. derived from $\sqrt{vaḍḍh}$ (to increase)] = increases, grows.

*aññā hi lābhūpanisā aññā nibbānagāminī,
evam etaṃ abhiññāya bhikkhu buddhassa sāvako
sakkāraṃ nābhinandeyya vivekam anubrūhaye ||75||*

v××kk fg ykHkī ful k v××kk fuCckuxkfēuH
, oe-, ra vfhk××kk; fHkD [kq cq4LI I kodksj
I Dckja ukfHkukhō; foode-vuq; y; \$: ÷y||

Translation

There is one means for getting gain, another means for going to nibbāna. Thus having fully known this, let the monk, the Buddha’s pupil, not rejoice in honour. Let him practise solitude.

Vocabulary

aññā: añña [adj.] = other, another, different. *aññā* [fem. nom. sg.] = other, another, different.

hi [indec. encl.] = indeed, surely.

lābhūpanisā: lābha [masc.] = gain, acquisition. *upanisā* [fem.] = means. *lābha + upanisā = lābhūpanisā* [euphonic sandhi, fem.] = means for getting gain. *lābhūpanisā* [nom. sg.] = means for getting gain.

aññā: añña [adj.] = other, another, different. *aññā* [fem. nom. sg.] = other, another, different.

nibbānagāminī: nibbāna [ntr.] = nibbāna, the Buddhist goal of salvation. *gāmī* [adj. derived from \sqrt{gam} (to go)] = going. *nibbāna + gāmī = nibbānagāmī* [adj.] = going to nibbāna. *nibbānagāminī* [fem. nom. sg.] = going to nibbāna.

evaṃ [adv.] = ‘thus, so, in this way, likewise’ either referring to what follows or what precedes.

etaṃ [ntr. acc. sg. of demonstr. pron. *eta* (this, that)] = it, this.

abhiññāya [ger. derived from *abhi* (intens. pfx. meaning ‘all over, fully’) + $\sqrt{(\tilde{n})\tilde{n}ā}$ (to know)] = having fully known.

bhikkhu: bhikkhu [masc.] = monk. *bhikkhu* [nom. sg.] = monk.

buddhassa: buddha [masc. pp. of \sqrt{budh} (to awaken)] = the Awakened One, the Buddha. *buddhassa* [gen. sg.] = of the Buddha.

sāvako: sāvaka [masc.] = ‘listener,’ pupil. *sāvako* [nom. sg.] = pupil.

sakkāraṃ: sakkāra [masc.] = honour. *sakkāraṃ* [acc. sg.] = honour.

nābhinandeyya: na [indec. part.] = no, not. *abhinandeyya* [3. sg. pot. act. of *abhi* (intens. pfx. meaning ‘all over, fully’) + \sqrt{nand} (to be happy)] = let (him) rejoice in. *na + abhinandeyya = nābhinandeyya* = let (him) not rejoice in.

vivekam anubrūhaye: viveka [masc.] = solitude. *vivekaṃ* [acc. sg.] = solitude. *anubrūhaye* [3. sg. pot. act. derived from *anu* (pfx. meaning ‘along, to’) + \sqrt{brah} (to develop)] = let him practise. *vivekaṃ + anubrūhaye = vivekam anubrūhaye*.

6. Paṇḍitavaggo i f. Mroxxks (The Wise Man)

*nidhīnaṃ va pavattāraṃ yaṃ passe vajjadassināṃ
niggayhavādiṃ medhāviṃ tādisaṃ paṇḍitaṃ bhaje,
tādisaṃ bhajamānassa seyyo hoti na pāpiyo* ||76||

fu/hua o i oUkkja ; a i Ll s oTtnfLl ua
fuXxŌgokfna es/kfoa rlfnl a i f. Mra Hkt}
rlfnl a Hkt ekuLl l Ō; ks glkr u i kfi ; ks| ÷ ÷ ||

Translation

Should one see a wise man, who, like a revealer of treasures, sees faults and speaks rebukingly, one should associate with such a wise person. Associating with such a person is better, not worse.

Vocabulary

nidhīnaṃ: *nidhi* [masc.] = treasure. *nidhīnaṃ* [gen. pl.] = of treasures.

va [indec. encl.] = like, like as, as if.

pavattāraṃ: *pavattu* [masc. derived from *pa* (indec. strengthening pfx.) + √*vac* (to speak)] = a revealer.

pavattāraṃ [acc. sg.] = a revealer.

yaṃ [masc. acc. sg. of rel. pron. *ya* (who, which)] = who, which.

passe [3. sg. pot. act. of √*pass* (to see)] = should see.

vajjadassināṃ: *vajja* [ntr.] = a fault. *dassī* [adj. derived from √*dis* (to see)] = seeing. *vajja* + *dassī* =

vajjadassī [masc.] = one who sees faults. *vajjadassināṃ* [acc. sg.] = one who sees faults.

niggayhavādiṃ: *niggayha* [adj. ger. of *ni* (pfx. meaning 'down') + √*gah* (to seize) + *ya* (ger. sfx.)] = what

should be rebuked. *vādi* [adj. derived from √*vad* (to say)] = speaking. *niggahya* + *vādi* = *niggayhavādi*

[adj.] = one who speaks rebukingly. *niggayhavādiṃ* [masc. acc. sg.] = one who speaks rebukingly.

medhāviṃ: *medhā* [fem.] = wisdom. *medhā* + *vī* [poss. sfx.] = *medhāvī* [masc.] = wise one. *medhāviṃ* [acc.

sg.] = wise one.

tādisaṃ: *tādīsa* [adj.] = such, of such a quality. *tādisaṃ* [masc. acc. sg.] = such.

paṇḍitaṃ: *paṇḍita* [masc.] = wise man. *paṇḍitaṃ* [acc. sg.] = wise man.

bhaje [3. sg. pot. act. of √*bhaj* (to divide, partake)] = one should associate with.

tādisaṃ: *tādīsa* [adj.] = such, of such a quality. *tādisaṃ* [masc. acc. sg.] = such.

bhajamānassa: *bhajamāna* [adj. med. ppr. of √*bhaj* (to divide, partake)] = associating. *bhajamānassa*

[masc. gen. sg.] = associating with.

hoti [3. sg. pr. indic. act. derived from √*bhū* (to be)] = is, becomes.

seyyo: *seyya* [adj.] = better. *seyyo* [masc. nom. sg.] = better.

na [indec. part.] = no, not.

pāpiyo: *pāpiya* [adj.] = worse. *pāpiyo* [masc. nom. sg.] = worse.

*ovadeyyānusāseyya asabbhā ca nivāraye
sataṃ hi so piyo hoti asataṃ hoti appiyo* ||77||

vkonŌ; kuq kl Ō; vl CHk p fuokj; Å
l ra fg l ks fi ; ks glkr vl ra glkr vfl i ; ks| ÷ ÷ ||

Translation

He would admonish, instruct, and restrain one from evil. He is indeed pleasing to the good, displeasing to the bad.

Vocabulary

ovadeyyānusāseyya: *ovadeyya* [3. sg. pot. act. derived from *ava* (pfx. meaning ‘down’ and *o* is its older form)+√*vad* (to say)]= would admonish. *anusāseyya* [3. sg. pot. act. of *anu* (pfx. meaning ‘along, to’)+√*sās* (to teach)]= would instruct. *ovadeyya*+*anusāseyya*= *ovadeyyānusāseyya* [euphonic sandhi]= would admonish and instruct.

asabbhā: *sabbha* [adj.]= good. *a* [neg. pfx.]+*sabbha*= *asabbha* [adj.]= evil. *asabbhā* [masc. abl. sg.]= from evil.

ca [indef. encl. part.]= and.

nivāraye [3. sg. pot. caus. act. of *ni* (pfx. meaning ‘down,’ ‘out,’ ‘from’)+√*var* (to obstruct)]= should restrain.

sataṃ: *sata* [adj., pp. of √*as* (to be, exist)]= good, existent. *sataṃ* [masc. gen. pl.]= of good.

hi [indec. encl.]= indeed, surely.

so [masc. nom. sg. of demonstr. pron. of *ta* (it, that)]= he.

piyo: *piya* [adj.]=pleasing, beloved. *piyo* [masc. nom. sg.]=pleasing.

hoti [3. sg. pr. indic. act. derived from √*bhū* (to be)]= is, becomes.

asataṃ: *sata* [adj, pp. of √*as* (to be), exist)]= existent, good. *a* [neg. pfx.]+*sata*= *asata* [adj.]= non-existent, bad. *asataṃ* [masc. gen. pl.]= of bad.

hoti [3. sg. pr. indic. act. derived from √*bhū* (to be)]= is, becomes.

appiyo: *piya* [adj.]=pleasing, beloved. *a* [neg. pfx.]+*piya*= *appiyo* [adj.]= displeasing. *appiyo* [masc. nom. sg.]= displeasing.

*na bhaje pāpake mitte na bhaje purisādhame,
bhajetha mitte kalyāṇe bhajetha purisuttame*||78||

u Hkts i ki dls feŋks u Hkts i ŋj | k/eŋ
Hkt:ŋk feŋks dY; k. ls Hkt:ŋk i ŋj | ŋks|÷ø||

Translation

One should not associate with evil friends; one should not associate with vile people. You should associate with virtuous friends; you should associate with noble people.

Vocabulary

na [indec. part.]= no, not.

bhaje [3. sg. pot. act. of √*bhaj* (to divide, partake)]= (one) should associate with.

pāpake: *pāpa* [ntr.]= evil, wickedness. *pāpa*+*ka* [sfx. forming adj.]= *pāpaka* [adj.]= evil. *pāpake* [masc. acc. pl.]= evils.

mitte: *mitta* [masc.]= friend. *mitte* [acc. pl.]= friends.

na [indec. part.]= no, not.

bhaje [3. sg. pot. act. of √*bhaj* (to divide, partake)]= (one) should associate with.

purisādhame: *purisa* [masc.]= person. *adhama* [adj.]= the vilest, lowest. *purisa*+*adhama*= *purisādhama* [masc., euphonic sandhi]= vile person. *purisādhame* [acc. pl.]= vile persons.

bhajetha [2. pl. pot. act. of √*bhaj* (to divide, partake)]= (you) should associate with.

mitte: *mitta* [masc.]= friend. *mitte* [acc. pl.]= friends.

kalyāṇe: *kalyāṇa* [adj.] = virtuous. *kalyāṇe* [masc. acc. pl.] = virtuous.
bhajetha [2. pl. pot. act. of *√bhaj* (to divide, partake)] = (you) should associate with.
purisuttame: *purisa* [masc.] = person. *uttama* [adj.] = highest, noble. *purisa + uttama* = *purisuttama*
[masc. euphonic sandhi] = noble person. *purisuttame* [acc. pl.] = noble persons.

*dhammapīti sukhaṃ seti vipasannena cetasā,
ariyappavedite dhamme sadā ramati paṇḍito* ||79||

/Eei hrh | d̪la | fr foli | Āu pr | k,
vfj; li of nrs /Ees | nk je fr i f. Mrk | ÷ ù ||

Translation

One who drinks the Dhamma sleeps happily, with a clear mind. The wise man always rejoices in the Dhamma revealed by the noble ones.

Vocabulary

dhammapīti: *dhamma* [masc.] = Dhamma, teaching of the Buddha. *pīta* [adj., pp. of *√pā* (to drink)] = drunk. *pīta + ī* (poss. sfx.) = *pīti* [adj.] = one who drinks. *dhamma + pīti* = *dhammapīti* [adj.] = one who drinks the Dhamma. *dhammapīti* [masc. nom. sg.] = one who drinks the Dhamma.
sukhaṃ: *sukha* [ntr.] = happiness. *sukhaṃ* [acc. sg., here used as an adv.] = happily.
seti [3. sg. pr. indic. act. of *√si* (to lie)] = sleeps.
vipasannena cetasā: *pasanna* [adj. derived from *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + *√sad* (to sit)] = clear, bright. *vi* (indec. intens. pfx.) + *pasanna* = *vipasanna* [adj.] = clear, bright. *vipasannena* [masc. ins. sg.] = with clear. *ceto* [ntr.] = mind. *cetasā* [ins. sg.] = with a mind. *vipasannena cetasā* = with a clear mind.
ariyappavedite: *ariya* [adj.] = noble, distinguished. *pavedeti* [adj. derived from *pa* (indec. strengthening pfx.) + *√vid* (to know, to find)] = revealed. *ariya + pavedita* = *ariyappavedita* [adj.] = revealed by the noble ones. *ariyappavedite* [masc. loc. sg.] in... revealed by the noble ones.
dhamme: *dhamma* [masc.] = Dhamma, Teaching of the Buddha. *dhamme* [loc. sg.] = in the Dhamma.
sadā [adv.] = always.
ramati [3. sg. pr. indic. act. of *√ram* (to rejoice in)] = rejoices.
paṇḍito: *paṇḍita* [masc.] = wise man. *paṇḍito* [nom. sg.] = wise man.

*udakaṃ hi nayanti nettikā
usukārā namayanti tejanaṃ
dāruṃ namayanti tacchakā
attānaṃ damayanti paṇḍitā* ||80||

mnclā fg u; flr usūkcl
ml pkljk ue; flr rstua
nk#a ue; flr rPNcl
vūkua ne; flr i f. Mrk || øú ||

Translation

Irrigators indeed lead the water (wherever they like), fletchers bend the shaft of an arrow,

carpenters bend the wood, the wise men tame the self.

Vocabulary

udakaṃ: *udaka* [ntr.] = water. *udakaṃ* [acc. sg.] = water.

hi [indec. encl.] = indeed, surely.

nayanti [3. pl. pr. indic. act. of $\sqrt{nī}$ (to lead)] = lead.

nettikā: *nettika* [masc.] = irrigator. *nettikā* [nom. pl.] = irrigators.

usukārā: *usukāra* [masc.] = arrow-maker. *usukārā* [nom. pl.] = arrow-makers.

namayanti [3. pl. pr. indic. act. of \sqrt{nam} (to bend)] = bend.

tejanaṃ: *tejan* [ntr.] = shaft of an arrow. *tejanaṃ* [acc. sg.] = shaft of an arrow.

dāruṃ: *dāru* [ntr.] = wood. *dāruṃ* [acc. sg.] = wood.

namayanti [3. pl. pr. indic. act. of \sqrt{nam} (to bend)] = bend.

tacchakā: *tacchaka* [masc.] = carpenter. *tacchakā* [pl.nom] = carpenters.

attānaṃ: *attā* [masc.] = self, oneself. *attānaṃ* [acc. sg.] = oneself.

damayanti [3. pl. pr. indic. act. of \sqrt{dam} (to domesticate, to tame)] = tame.

pañḍitā: *pañḍita* [masc.] = wise man. *pañḍitā* [nom. pl.] = wise men.

selo yathā ekaghano vātena na samīrati
evaṃ nindāpasamsāsu na samiñjanti pañḍitā||81||

l syks ; Fkk , d?kuls okrsu u l ehjfrA
, oafulnki l d kl qu l fe×tflr i f.Mrk||øû||

Translation

As a solid rock is not moved by the wind, so the wise men are not shaken amid blame and praise.

Vocabulary

selo: *sela* [masc.] = rock. *selo* [nom. sg.] = rock.

yathā [indec. adv.] = as, how, like.

ekaghano: *eka* [num.] = one. *ghana* [adj.] = solid. *eka + ghana = ekaghana* [adj.] = solid. *ekaghano* [masc. nom. sg.] = solid.

vātena: *vāta* [masc.] = wind. *vātena* [ins. sg.] = by wind.

na [indec. part.] = no, not.

samīrati [3. sg. pr. indic. act. of *saṃ* (adj. indec. pfx. implying conjunction and completeness) + \sqrt{ir} (to set in motion)] = is moved.

evaṃ [adv.] = ‘thus, so, in this way, likewise’ either referring to what follows or what precedes.

nindāpasamsāsu: *nindā* [fem.] = blame. *pasamsā* [fem.] = praise. *nindā + pasamsā = nindāpasamsā* [fem.] = blame and praise. *nindāpasamsāsu* [loc. pl.] = amid blame or praise.

na [indec. part.] = no, not.

samiñjanti [3. pl. pr. indic. act. of *saṃ* (adj. indec. pfx. implying conjunction and completeness) + \sqrt{inj} (to shake)] = are shaken.

pañḍitā: *pañḍita* [masc.] = wise man. *pañḍitā* [nom. pl.] = wise men.

yathāpi rahado gambhīro vippasanno anāvilo
evaṃ dhammāni sutvāna vippasīdanti pañḍitā||82||

; Fkfi jgnks xEHhjks foli | Åls vukfroyks
, oa /Eekfu | Þoku foli | hnflur if.Mrk||øü||

Translation

The wise men, hearing the Dhammas, become calm just as a deep lake is calm and undisturbed.

Vocabulary

yathāpi: *yathā* [indec. adv.] = as, how, like. *api/pi* [indec. part.] = even, also, just so. *yathā+api* = *yathāpi* [euphonic sandhi] = just as, just like.

rahado: *rahada* [masc.] = lake. *rahado* [nom. sg.] = lake.

gambhīro: *gambhīra* [adj.] = deep. *gambhīro* [masc. nom. sg.] = deep.

vippasanno: *pasanna* [adj. derived from *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + \sqrt{sad} (to sit)] = calm, clear, bright. *vi* (indec. intens. pfx.) + *pasanna* = *vippasanna* [adj.] = calm, clear, bright. *vippasanno* [masc. nom. sg.] = calm.

anāvilo: *āvila* [adj.] = stirred up, dirty. *an* [neg. pfx.] + *āvila* = *anāvila* [adj.] = undisturbed. *anāvilo* [masc. nom. sg.] = undisturbed.

evaṃ [adv.] = ‘thus, so, in this way, likewise’ either referring to what follows or what precedes.

dhammāni: *dhamma* [masc.] = Dhamma. *dhammāni* [acc. pl.] = the Dhammas.

sutvāna [ger. derived from \sqrt{su} (to hear)] = having heard.

vippasīdanti [3. pl. pr. indic. act. derived from *vi* (indec. intens. pfx.) + *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + \sqrt{sad} (to sit)] = become calm.

pañḍitā: *pañḍita* [masc.] = wise man. *pañḍitā* [nom. pl.] = wise men.

sabbattha ve sappurisā vajanti,
na kāmakāmā lapayanti santo,
sukhena phuṭṭhā athavā dukhena
na uccāvacaṃ pañḍitā dassayanti||83||

| CcRFk os | li | j | k | o | flur,
u dkedtek yi ; flur | Urks
| [ksu i qe] vFlök n[ksu
u mPpkopa if.Mrk nLl ; flur || øý ||

Translation

Good persons indeed do not go striving after sensual pleasure under all circumstances. They do not prattle about striving after sensual pleasures; touched by happiness or sorrow, the wise men show neither elated nor dejected.

Vocabulary

sabbattha [adv.] = everywhere, under all circumstances.

ve [indec. aff. part. emphasizing the preceding word] = truly, indeed.

sappurisā: *santa* [adj.] = good, true. *purisa* [masc.] = person. *sat* [cpd. form of *santa*] + *purisa* = *sappurisa* [masc. euphonic sandhi] = a good person. *sappurisā* [nom. pl.] = good persons.

vajanti [3. pl. pr. indic. act. of \sqrt{vaj} (to go, to wander)] = go, proceed.

na [indec. part.] = no, not.

kāmakāmā: *kāma* [masc.] = sensual pleasure. *kāma+kāma* = *kāmakāma* [adj.] = striving after sensual

pleasure. *kāmakāmā* [nom. pl.] = striving after sensual pleasure.
lapayanti [3. pl. pr. act. caus. derived from \sqrt{lap} (to talk)] = prattle.
santo: *santa* [adj. pp. of \sqrt{as} (to be, exist)] = good, existent. *santo* [masc. nom. pl.] = good.
sukhena: *sukha* [ntr.] = happiness. *sukhena* [ins. sg.] = by happiness.
phuṭṭhā: *phuṭṭhā* [adj. pp. of \sqrt{phus} (to touch)] = touched. *phuṭṭhā* [masc. nom. pl.] = touched.
athavā: *atha* [indec. part.] = but, moreover, and also, and then. *vā* [indec. encl.] = or. *atha + vā* =
athavā = or, nor.
dukhena: *dukha* [ntr.] = sorrow. *dukhena* [ins. sg.] = by sorrow. It is spelt as *dukha* [instead of *dukkha*]
in combination with *sukha*.
na [indec. part.] = no, not.
uccāvacaṃ: *ucca* [adj.] = high. *avaca* [adj.] = low. *ucca + avaca* = *uccāvaca* [adj.] = high and low, elated
and dejected. *uccāvacaṃ* [masc. acc. sg.] = elated and dejected.
pañḍitā: *pañḍita* [masc.] = wise man. *pañḍitā* [nom. pl.] = wise men.
dassayanti [3. pl. pr. caus. act. derived from \sqrt{dis} (to see)] = show.

na attahetu na parassa hetu
na puttamicche na dhanam na raṭṭham
na iccheyya adhammena samiddhimattano
sa sīlavā pañṇavā dhammiko siyā||84||

u vŭkgrq u i j l l grq
u i ŭkfePNs u /ua u j ê ð
u bPNŃ; v /Eeu l fef¼eŭkuk
l l hyok i x x k o k /fEedks fl ; k || ø p ||

Translation

For one's own sake, or for the sake of another, one should not long for a son, wealth or a kingdom. He who does not long for success through immorality would be virtuous, wise, and righteous.

Vocabulary

na [indec. part.] = no, not.
attahetu: *attā* [masc.] = self, oneself. *hetu* [masc.] = cause. *attā + hetu* = *attahetu* [masc. *attā* becomes *atta*
in cpds.] = for one's own sake. *attahetu* [acc. sg.] = for one's own sake.
na [indec. part.] = no, not.
parassa: *para* [adj.] = other. *parassa* [masc. gen. sg.] = of other.
hetu: *hetu* [masc.] = cause. *hetu* [nom. sg.] = cause.
na [indec. part.] = no, not.
puttamicche: *putta* [masc.] = son. *puttaṃ* [acc. sg.] = son. *icche* [3. pl. pot. act. derived from \sqrt{icch} (to
wish)] = should long for. *puttaṃ + icche* = *puttamicche* = should want a son.
na [indec. part.] = no, not.
dhanam: *dhana* [ntr.] = wealth. *dhanam* [acc. sg.] = wealth.
na [indec. part.] = no, not.
raṭṭham: *raṭṭha* [ntr.] = kingdom. *raṭṭham* [acc. sg.] = kingdom.
na [indec. part.] = no, not.
iccheyya [3. pl. pot. act. derived from \sqrt{icch} (to long for)] = should long for.
adhammena: *dhamma* [masc.] = morality. *a* [neg. pfx.] + *dhamma* = *adhamma* [masc.] = immorality.
adhammena [ins. sg.] = through immorality.

samiddhimattano: *samiddhi* [fem.] = success. *samiddhiṃ* [acc. sg.] = success. *attā* [masc.] = self, oneself. *attano* [gen. sg.] = of oneself. *samiddhiṃ + attano* = *samiddhimattano* = success of oneself.
sa [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = he.
sīlavā: *sīla* [ntr.] = morality. *sīla + vantū* [poss. sfx.] = *sīlavantu* [adj.] = virtuous one. *sīlavā* [masc. nom. sg.] = virtuous.
paññavā: *paññā* [fem.] = wisdom. *paññā + vantū* [poss. sfx.] = *paññavantu* [adj.] = wise. *paññavā* [masc. nom. sg.] = wise.
dhammiko: *dhammika* [adj.] = righteous. *dhammiko* [masc. nom. sg.] = righteous.
siyā [3. sg. pot. act. of $\sqrt{bhū}$ (to be)] = would be.

appakā te manussesu ye janā pāragāmino,
athāyaṃ itarā pajā tīramevānudhāvati ||85||

vli d k r s e u l l d q ; s t u k i k j x k f e u k j
 v f k k ; a b r j k i t k r h j e o k u q / k o f r || ø ý ||

Translation

Few among men are those persons who cross over to the further shore. But the other humankind just runs on this shore.

Vocabulary

appakā: *appaka* [adj.] = few. *appakā* [masc. nom. pl.] = few.
te [masc. nom. pl. of demonstr. pron. *ta* (it, that)] = they.
manussesu: *manussa* [masc.] = man. *manussesu* [loc. pl.] = among men.
ye [masc. nom. pl. of rel. pron. *ya* (who, which)] = who, which.
janā: *jana* [masc.] = person. *janā* [nom. pl.] = persons.
pāragāmino: *pāra* [ntr.] = the further shore, the opposite shore. *gāmī* [adj.] = going. *pāra + gāmī* = *pāragāmī* [adj.] = crossing over to the further shore. *pāragāmino* [masc. nom. pl.] = crossing over to the further shore.
athāyaṃ: *atha* [indec. part.] = but, moreover, and also, and then. *ayaṃ* [masc. nom. sg. of demonstr. pron. *ima* (this)] = this. *atha + ayaṃ* = *athāyaṃ* = but this.
itarā: *itara* [adj.] = other. *itarā* [fem. nom. sg.] = other.
pajā: *pajā* [fem.] = humankind. *pajā* [nom. sg.] = humankind.
tīramevānudhāvati: *tīra* [ntr.] = bank. *tīraṃ* [acc. sg.] = bank. *eva* [emphatic part.] = so, even, just, only. *anudhāvati* [3. sg. pr. indic. act. of *anu* (pfx. meaning ‘along, to’) + $\sqrt{dhāv}$ (to run)] = runs along. *tīraṃ + eva + anudhāvati* = *tīramevānudhāvati* [euphonic sandhi] = just runs along this bank.

ye ca kho sammadakkhāte
dhamme dhammānuvattino
te janā pāramessanti,
maccudheyyaṃ suduttaraṃ ||86||

; s p [k s l E e n D [k r s
 / E e s / E e k u p f l u k u s
 r s t u k i k j e k l f l r]
 e p p a q / ð ; a l q u k j || ø ö ||

Translation

And those persons who live according to the Dhamma, when the Dhamma has been well proclaimed, will go across. The realm of death is very difficult to cross.

Vocabulary

ye [masc. nom. pl. of rel. pron. *ya* (who, which)] = who, which.

ca [indef. encl. part.] = and.

kho an encl. part. of affirmation and emphasis where it means: really, indeed, truly, surely, etc.

sammadakkhāte: *sammā* [adv.] = properly, thoroughly. *akkhāta* [adj. pp. of *ā* (pfx meaning 'towards') + *√khyā* (to tell)] = announced, proclaimed. *sammā* + *akkhāta* = *sammadakkhāta* [euphonic sandhi, adj. The form *sammā* is reduced to *samma* before short vowels with the insertion of *-d-*] = well proclaimed. *sammadakkhāte* [loc. pl.] = in well proclaimed.

dhamme: *dhamma* [masc.] = Dhamma, Teaching of the Buddha. *dhamme* [loc. sg.] = in the Dhamma.

dhammānūvattino: *dhamma* [masc.] = Dhamma, Teaching of the Buddha. *anuvattī* [adj. derived from *anu* (pfx. meaning 'along, to') + *√vat* (to act) + *ī* (poss. sfx.)] = following, living according to. *dhamma* + *anuvattī* = *dhammānūvattī* [masc. euphonic sandhi] = living according to the Dhamma.

dhammānūvattino [nom. pl.] = following the Dhamma.

te [masc. nom. pl. of demonstr. pron. *ta* (it, that)] = they, those.

janā: *jana* [masc.] = person. *janā* [nom. pl.] = persons.

pāraṃessanti: *pāra* [n. ntr. Here as an adv] = the other side, across. *pāraṃ* [acc. sg.] = across. *essanti* [3. pl. fut. act. derived from *√i* (to go)] = will go. *pāraṃ* + *essanti* = *pāraṃessanti* [euphonic sandhi] = will go across.

maccudheyyaṃ: *maccu* [masc.] = death. *dheyya* [masc.] = realm. *maccu* + *dheyya* = *maccudheyya* [masc.] = the realm of death. *maccudheyyaṃ* [acc. sg.] = the realm of death.

suduttaraṃ: *duttara* [adj. derived from *du* (antithetic pfx. meaning 'bad, insufficient') + *√tar* (to cross)] = difficult to cross. *su* [pfx. meaning 'thorough, well'] + *duttara* = *suduttara* [adj.] = very difficult to cross. *suduttaraṃ* [masc. acc. sg.] = very difficult to cross.

kaṇhaṃ dhammaṃ vipphāya
sukkaṃ bhāvētha paṇḍīto,
okā anokamāgama
viveke yattha dūramaṃ||87||

d. ga /Eea fol i gk;

I Qcl a HkkoFk i f. Mrlq

vkd k vukdeleEe

foods ; Rfk njeA Aø ÷ ||

Translation

Having abandoned the bad states, the wise man should cultivate the good states. Having come from home to homelessness, he should enjoy the bliss in solitude, where (it is) not fit for pleasures.

Vocabulary

kaṇhaṃ: *kaṇha* [adj.] = black, bad. *kaṇhaṃ* [masc. acc. sg.] = black, bad.

dhammaṃ: *dhamma* [masc.] = the Dhamma. *dhammaṃ* [acc. sg.] = the Dhamma.

vippahāya [ger. of *vi* [indec. pfx used to intensify]+*pa* (indec. strengthening pfx.)+*√hā* (to leave)]= having abandoned.

sukkaṃ: *sukka* [adj.] = white, good. *sukkaṃ* [masc. acc. sg.] = white, good.

bhāvētha [3. sg. pot. med. derived from *√bhū* (to develop)] = should cultivate.

paṇḍito: *paṇḍita* [masc.] = wise man. *paṇḍito* [nom. sg.] = wise man.

okā: *oka* [ntr.] = home. *okā* [abl. sg.] = from home.

anokamāgamma: *oka* [ntr.] = home. *an* [neg. pfx.] + *oka* = *anoka* [ntr.] = homelessness. *anokaṃ* [acc. sg.] = homelessness. *āgamma* [adj. ger. of *ā* (indec. pfx meaning ‘from,’ ‘to,’ ‘towards’)+*√gam* (to go)] = having come. *anokaṃ* + *āgamma* = *anokamāgamma* [euphonic sandhi] = having come to homelessness.

viveke: *viveka* [masc.] = solitude. *viveke* [loc. sg.] = in solitude.

yattha [rel. adv. of place] = where.

dūramam: *rama* [adj.] = enjoyable. *du* [antithetic pfx. meaning ‘bad, insufficient’] + *rama* = *dūrama* [adj.] = not fit for pleasures. *dūramam* [n.sg. masc.] = not fit for pleasures.

tatrābhiratimiccheyya, hitvā kāme akiñcano
pariyodapeyya attānaṃ cittakilesehi paṇḍito||88||

r=HfHkjfrfePNô;] fgRok dkes vfd×puls
i fj; kni ô; vÜkua fpÜkfdyđ fg i f. Mrks||øø||

Translation

There he should seek enjoyment, having given up all sensual pleasures, possessing nothing. The wise man should cleanse himself from defilements of the mind.

Vocabulary

tatrābhiratimiccheyya: *tatra* [adv.] = there. *abhirati* [fem. derived from of *abhi* (intens. pfx. meaning ‘all over, fully’)+*√ram* (to delight in)] = enjoyment. *abhiratiṃ* [acc. sg.] = enjoyment. *tatrābhiratiṃ* [acc. sg.] = enjoyment there. *iccheyya* [3. pl. pot. act. derived from *√is* (to wish, to seek)] = should seek. *tatra* + *abhiratiṃ* + *iccheyya* = *tatrābhiratimiccheyya* = should seek enjoyment there.

hitvā [ger of *√hā* (to leave, to abandon)] = having left behind.

kāme: *kāma* [masc.] = sensual desire, pleasure. *kāme* [acc. pl.] = sensual desires.

akiñcano: *kiñcana* [adj.] = possessing something. *a* (neg. pfx.) + *kiñcana* = *akiñcana* [adj.] = possessing nothing. *akiñcano* [masc. nom. sg.] = possessing nothing.

pariyodapeyya: *pariyodapeti* [*pari* (pfx meaning ‘all around’)+*odāpeti* (caus. of *√dā* (to clean))] = to cleanse. *pariyodapeyya* [ger. of *pariyodapeti*] = should cleanse.

attānaṃ: *attā* [masc.] = self, oneself. *attānaṃ* [acc. sg.] = oneself.

cittakilesehi: *citta* [ntr.] = mind. *kilesa* [masc.] = defilement. *citta* + *kilesa* = *cittakilesa* [masc.] = defilement of the mind. impurity. clear, bright, calm. *cittakilesehi* [abl. pl.] = from defilements of the mind.

paṇḍito: *paṇḍita* [masc.] = wise man. *paṇḍito* [nom. sg.] = wise man.

yesaṃ sambodhi-aṅgesu sammā cittaṃ subhāvitam
ādānapaṭinissagge anupādāya ye ratā
khīṇāsavā jutimanto te loke parinibbutā||89||

; s a l Eckf/&vÄd q l Eek fpÜla l kkkfora
vknku&i fVfuLl Xxs vuq knk; ; s jrk
[kh.kkl ok t qhellrks rs ykcds i fjfuCcqrk||øü||

Translation

Those whose minds are thoroughly developed in the elements of enlightenment, who delight in the renunciation of attachment, without clinging, they with cankers destroyed, full of light, have attained nibbāna in the world.

Vocabulary

yesam [masc. gen. pl. of rel. pron. *ya* (who, which)] = whose.

sambodhi-aṅgesu: *sambodhi* [fem.] = fully enlightened. *aṅga* [ntr.] = part, limb. *sambodhi+aṅga* = *sambodhi-aṅga* [masc. euphonic sandhi] = element of enlightenment. *sambodhi-aṅgesu* [loc. pl.] = elements of enlightenment.

sammā [adv.] = properly, thoroughly.

cittam: *citta* [ntr.] = mind. *cittam* [acc. sg.] = mind.

subhāvitam: *bhāveti* [3. sg. pr. indic. caus. of $\sqrt{bhū}$ (to be)] = produces, cultivates, develops. *bhāvita* [adj., pp. of *bhāveti*] = developed. *su* (indec. part pfx meaning ‘thorough, well’) + *bhāvita* = *subhāvita* [adj.] = well-developed. *subhāvitam* [ntr. sg.] = well-developed.

ādānapaṭinissagge: *ādāna* [ntr. derived from \bar{a} (indec. pfx meaning ‘from,’ ‘to,’ ‘towards’) + $\sqrt{dā}$ (to give)] = attachment. *paṭinissagga* [masc.] = renunciation. *ādāna+paṭinissagga* = *ādānapaṭinissagga* [masc.] = renunciation of attachment. *ādānapaṭinissagge* [loc. sg.] = in renunciation of attachment.

anupādāya [ger. derived from *an* (neg. pfx.) + *upa* (pfx. meaning ‘close by, near’) + \bar{a} (indec. pfx meaning ‘from,’ ‘to,’ ‘towards’) + $\sqrt{dā}$ (to give)] = not clung.

ye [masc. nom. pl. of rel. pron. *ya* (who, which)] = who, which.

ratā: *rata* [adj. pp. of \sqrt{ram} (to enjoy)] = delighting in. *ratā* [masc. nom. pl.] = delighting in.

khīṇāsavā: *khīṇa* [adj.] = destroyed. *āsava* [masc.] = canker. *khīṇa+āsava* = *khīṇāsava* [adj.] = destroyed canker. *khīṇāsavā* [masc. nom. pl.] = destroyed cankers.

jutīmanto: *juti* [fem.] = light. *juti+mantu* (poss sfx.) = *jutimantu* [adj.] = full of light, bright. *jutimanto* [masc. nom. pl.] = full of light. *jutīmanto* is m.c. for *jutimanto*.

te [masc. nom. pl. of demonstr. pron. *ta* (it, that)] = they.

loke: *loka* [masc.] = world. *loke* [loc. sg.] = in the world.

parinibbutā: *parinubbuta* [adj.] = completely liberated, attained nibbāna. *parinibbutā* [masc. nom. pl.] = attained nibbāna.

7. Arahantovaggo vjgllroXxks (The Arahant)

*gataddhino visokassa vippamuttassa sabbadhi
sabbaganthappahīnassa pariḷāho na vijjati*||90||

xrf¼uls fol kcllI foli e¼llI l Ccf/
l CcxlfkI ghulI ifjGkgs u foTtfr||úú||

Translation

For him who has completed his journey, who is without sorrow, is emancipated in every respect, and who has abandoned all bonds, the fever (of passion) does not exist.

Vocabulary

gataddhino: *gata* [adj. pp. of √*gam* (to go)] = gone. *addhī* [masc.] = journey. *gata* + *addhī* = *gataddhī* [adj. euphonic sandhi] = one who has completed his journey. *gataddhino* [masc. gen. sg.] = of one who has completed his journey.

visokassa: *soka* [masc.] = sorrow. *vi* [indec. pfx. used to intensify] + *soka* = *visoka* [adj.] = without sorrow. *visokassa* [masc. gen. sg.] = of without sorrow.

vippamuttassa: *mutta* [adj. derived from √*muc* (to release)] = released. *vippamutta* [adj. derived from *vi* ([indec. pfx. used to intensify] + *pa* (indec. strengthening pfx.) + *mutta*] = emancipated. *vippamuttassa* [masc. gen. sg.] = of emancipated.

sabbadhi [adv.] = in every respect.

sabbaganthappahīnassa: *sabba* [adj.] = all. *gantha* [masc.] = knot, bond. *pahīna* [adj. derived from *pa* (indec. strengthening pfx.) + pp of √*hā* (to give up)] = abandoned. *sabba* + *gantha* + *pahīna* = *sabbaganthappahīna* [adj.] = one who has abandoned all bonds. *sabbaganthappahīnassa* [masc. gen. sg.] = of one who has abandoned all bonds.

pariḷāho: *pariḷāha* [masc.] = fever (fig. fever of passion). *pariḷāho* [nom. sg.] = fever.

na [indec. part.] = no, not.

vijjati [3. sg. pr. indic. act. of √*vid* (to find, to know)] = is found, exists.

*uyyūñjanti satīmanto na nikete ramanti te
hamṣā va pallalaṃ hitvā okamokaṃ jahanti te*||91||

mŃ; ¼tflr l rhelrks u fudrs jeflr rs
gá k o i Yyya fgkrok v¼ek¼a tgflr r¼úú||

Translation

The mindful go away. They do not rejoice in house. Like swans abandoning a pool, they abandon home and hearth.

Vocabulary

uyyūñjanti [3. pl. pr. indic. act. of *ud* (pfx meaning ‘up,’ ‘dis-’) + √*yuj* (to connect)] = go away.

satīmanto: *sati* [fem. derived from √*sar* (to remember)] = mindfulness. *sati* + *mantu* [poss. sfx.] = *satīmantu* [adj.] = mindful. *satīmanto* [masc. nom. pl.] = mindful.

na [indec. part.] = no, not.

nikete: *niketa* [masc.] = house. *nikete* [loc. sg.] = in a house.

ramanti [3. pl. pr. indic. act. derived from √*ram* (to rejoice in)] = rejoice.

te [masc. nom. pl. of demonstr. pron. *ta* (it, that)] = they.

haṃsā va: haṃsa [masc.] = swan. *haṃsā* [nom. pl.] = swans. *iva* [indec. part of comparison] = like, as.
haṃsā + iva = haṃsā va [euphonic sandhi. *iva* is shortened to *va* after long vowels] = like swans.
pallalaṃ: pallala [ntr.] = pool. *pallalaṃ* [acc. sg.] = pool.
hitvā [ger. of $\sqrt{hā}$ (to leave, to abandon)] = having left behind.
okamokaṃ: oka [ntr.] = home. *okaṃ* [acc. sg.] = home. *okaṃ + oka = okamoka* [ntr. used as an idiom] =
home and hearth, all abodes. *okamokaṃ* [acc. sg.] = home and hearth, all abodes. (Also see v.34).
jahanti [3. pl. pr. indic. act of $\sqrt{hā}$ (to leave, abandon)] = abandon
te [masc. nom. pl. of demonstr. pron. *ta* (it, that)] = they.

yesaṃ sannicayo na'tthi ye pariññātabhojanā
suññato animitto ca vimokkho yesaṃ gocaro
ākāse va sakuntānaṃ gati tesaṃ durannayā||92||

ḥ a l fāp; ks u*rfk ; s i fj×krHkst uk
l q×krks vfufelks p foekD [ks ; ḥ a xkpjks
vkdkl s o l dtrkua xfr rd a nġĀ; k||ūū||

Translation

Those who have no accumulation (of worldly possessions), who have well understood food (i.e. it is not to be eaten for enjoyment), who have perceived the empty and unconditioned deliverance, their course is as hard to find as is the course of birds in the sky.

Vocabulary

yesaṃ [masc. gen. pl. of rel. pron. *ya* (who, which)] = whose.
sannicayo: caya (masc. derived from \sqrt{ci} (to pile) = piling. *sannicaya* [masc. derived from *saṃ* (indec. pfx implying conjunction and completeness) + *ni* (pfx. meaning 'down,' 'out,' 'from') + *caya*] = accumulation. *sannicayo* [nom. sg.] = accumulation.
na'tthi: na [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)] = is. *na + atthi = na'tthi* [euphonic sandhi] = is not.
ye [masc. nom. pl. of rel. pron. *ya* (who, which)] = who, which.
pariññātabhojanā: pariññāta [adj. pp. derived from *pari* (pfx. meaning 'all around') + $\sqrt{jān}$ (to know)] = well understood. *bhojana* [ntr.] = food. *pariññāta + bhojana = pariññātabhoja* [adj.] = having well understood food. *pariññātabhojanā* [masc. nom. pl.] = having well understood food.
suññato: suññata [adj.] = empty. *suññato* [masc. nom. sg.] = empty.
animitto: nimitta (ntr.) = outward appearance, attribute. *a* (negating pfx.) + *nimitta = animitta* [adj.] = free from attributes i.e. unconditioned. *animitto* [masc. nom. sg.] = unconditioned.
ca [indef. encl. part.] = and.
vimokkho: vimokkha [masc. from *vi* (indec. pfx used to intensify) + \sqrt{muc} (to release)] = deliverance. *vimokkho* [nom. sg.] = deliverance.
yesaṃ [masc. gen. pl. of rel. pron. *ya* (who, which)] = whose.
gocaro: go [masc.] = cow. *cara* [adj. derived from \sqrt{car} (to walk)] = walking, going, wandering. *go + cara = gocara* [masc.] = 'a cow's grazing' i.e. a pasture, field, course. *gocaro* [nom. sg.] = a pasture, field, course.
ākāse va: ākāsa [masc.] = sky. *ākāse* [loc. sg.] = in the sky. *iva* [indec. part of comparison] = like, as. *ākāse + iva = ākāse va* [*iva* is shortened to *va* after long vowels] = like in the sky.
sakuntānaṃ: sakunta [masc.] = bird. *sakuntānaṃ* [gen. pl.] = of birds.
gati: gati [fem. derived from \sqrt{gam} (to go)] = direction, course. *gati* [nom. sg.] = course.
tesaṃ [masc. gen. pl. of demonstr. pron. *ta* (it, that)] = their.

durannayā: *du* [antithetic pfx. *du* becomes *dur* before vowels]= bad, insufficient. *annaya* [adj.] = conformity, accordance. *du* + *annaya* = *durannaya* [adj.] = hard to manage or find out. *durannayā* [fem. nom. sg.] = hard to manage or find out.

yassāsavā parikkhīṇā āhāre ca anissito
suññato animitto ca vimokkho yassa gocaro
ākāse va sakuntānaṃ padaṃ tassa durannayaṃ||93||

; LI kl ok i fjd [kh. kk vlgkjs p vfufLI rkd
I q-xkrts vfufeUks p foekD [ks ; LI xkpjkd
vkdcl s o I dtjrku a i na rLI ngĀ; #Aüy||

Translation

He whose cankers are completely destroyed and is unattached to food, who has perceived the empty and unconditioned deliverance, his course is as hard to find as is the course of birds in the sky.

Vocabulary

yassāsavā: *yassa* [masc. gen. sg. of rel. pron. *ya* (who, which)] = whose. *āsava* [masc.] = canker. *āsavā* [masc. nom. pl.] = cankers. *yassa* + *āsavā* = *yassāsavā* [euphonic sandhi] = whose cankers.
parikkhīṇā: *pari* [pfx] = all around. *khīṇa* [adj.] = destroyed. *pari* + *khīṇa* = *parikkhīṇa* [adj.] = completely destroyed. *parikkhīṇā* [masc. nom. pl.] = completely destroyed.
āhāre: *āhāra* [ntr.] = food. *āhāre* [loc. sg.] = in food.
ca [indef. encl. part.] = and.
anissito: *nissita* [adj. pp. of *ni* (pfx. meaning ‘down,’ ‘out,’ ‘from’) + *√si* (cling to)] = attached to, hanging on. *a* [neg. pfx.] + *nissita* = *anissita* [adj.] = unattached. *anissito* [nom. sg.] = unattached.
suññato: *suññata* [adj.] = empty. *suññato* [masc. nom. sg.] = empty.
animitto: *nimitta* (ntr.) = outward appearance, attribute. *a* (negating pfx.) + *nimitta* = *animitta* [adj.] = free from attributes i.e. unconditioned. *animitto* [masc. nom. sg.] = unconditioned.
ca [indef. encl. part.] = and.
vimokkho: *vimokkha* [masc. derived from *vi* ([indec. pfx. used to intensify) + *√muc* (to release)] = deliverance. *vimokkho* [nom. sg.] = deliverance.
yassa [masc. gen. sg. of rel. pron. *ya* (who, which)] = whose.
gocaro: *go* [masc.] = cow. *cara* [adj. derived from *√car* (to walk)] = walking, going, wandering. *go* + *cara* = *gocara* [masc.] = ‘a cow’s grazing’ i.e. a pasture, field, course. *gocaro* [nom. sg.] = a pasture, field, course.
ākāse va: *ākāsa* [masc.] = sky. *ākāse* [loc. sg.] = in the sky. *iva* [indec. part of comparison] = like, as. *ākāse* + *iva* = *ākāse va* [euphonic sandhi. *iva* is shortened to *va* after long vowels] = like in the sky.
sakuntānaṃ: *sakunta* [masc.] = bird. *sakuntānaṃ* [gen. pl.] = of birds.
padaṃ: *pada* [ntr.] = path. *padaṃ* [nom. sg.] = path.
tassa [masc. gen. sg. of demonstr. pron. *ta* (it, that)] = of that.
durannayaṃ: *du* [antithetic pfx. *du* becomes *dur* before vowels] = bad, insufficient. *annaya* [adj.] = conformity, accordance. *du* + *annaya* = *durannaya* [adj.] = hard to manage or find out. *durannayaṃ* [ntr. nom. sg.] = hard to manage or find out.

yass’indriyāni samathaṃ gatāni
assā yathā sārathinā sudantā

*pahīnamānassa anāsavassa
devāpi tassa pihayanti tādino*||94||

; LI ~bflæ; kfu | eFla xrkfu]
√LI k ; Fk | kjffkuk | qUrka
ighuekuLI vukl oLI]
nokfi rLI fig; flr rkfnuk|üp||

Translation

He whose senses have become subdued, like horses well tamed by a charioteer, who has abandoned pride and is canker-free, gods also envy such a one.

Vocabulary

yass'indriyāni: *yassa* [masc. gen. sg. of rel. pron. *ya* (who, which)] = whose. *indriya* [ntr.] = sense, faculty. *indriyāni* [nom. pl.] = senses. *yassa + indriyāni* = *yass'indriyāni* [euphonic sandhi] = whose senses.

samatham: *samatha* [masc.] = subdued. *samatham* [acc. sg.] = subdued.

gatāni: *gata* [adj. pp. derived from √*gam* (to go)] = gone. *gatāni* [ntr. nom. pl.] = gone.

assā: *assa* [masc.] = horse. *assā* [nom. pl.] = horses.

yathā [indec. adv.] = as, how, like

sārathinā: *sārathi* [masc.] = charioteer. *sārathinā* [ins. sg.] = by the charioteer.

sudantā: *danta* [adj. derived from √*dam* (to domesticate)] = tamed. *su* [indec. part. used as a strengthening pfx. meaning 'thorough, well'] + *danta* = *sudanta* [adj.] = well-tamed, restrained. *sudantā* [masc. nom. pl.] = well tamed.

pahīnamānassa: *pahīna* [adj. derived from *pa* (indec. strengthening pfx.) + pp of √*hā* (to give up)] = abandoned. *māna* [masc.] = pride. *pahīna + māna* = *pahīnamāna* [adj.] = having abandoned pride. *pahīnamānassa* [masc. gen. sg.] = of having abandoned pride.

anāsavassa: *āsava* [masc.] = canker. *an* [neg. pfx.] + *āsava* = *anāsava* [adj.] = cankerless, canker-free. *anāsavassa* [masc. gen. sg.] = of canker-free.

devāpi: *deva* [masc.] = god, deity, deva. *devā* [nom. pl.] = gods. *api/pi* [indec. part.] = also, even, just so, as well. *devā + api* = *devāpi* [euphonic sandhi] = gods also.

tassa [masc. gen. sg. of demonstr. pron. *ta* (it, that)] = of that.

pihayanti [3. pl. pr. indic. act. derived from √*pih* (to envy)] = long for, envy.

tādino: *tādi* [adj.] = such, of such (good) qualities. *tādino* [masc. gen. sg.] = of such.

*paṭhavīsamo no virujjhati
indakhilūpamo tādi subbato
rahado'va apetakaddamo
saṃsārā na bhavanti tādino*||95||

i Bohl eks uks fo#T>fr
bln [khyi eks rkfn | qcrk
jgnkšo virdi eks
I ā kjk u Hkoflur rkfnuk|üy||

Translation

He who is unobstructed like the earth, who is steadfast like Indra's post, of good vows, and like a lake without mud, to such a virtuous one there are no more transmigrations.

Vocabulary

paṭhavīsamā: *paṭhavī* [fem.] = earth. *samā* [adj.] = just like, same. *paṭhavī* + *samā* = *paṭhavīsamā* [adj.] = just like the earth. *paṭhavīsamā* [masc. nom. sg.] = just like the earth.

no [neg. and adversative indec. part. *na* made by adding the sfx *u* to make it stronger] = no, not.

virujjhati [3. sg. pr. indic. act. derived from *vi* ([indec. pfx. used to intensify) + \sqrt{rundh} / \sqrt{rudh} (to restrain)] = is obstructed.

indakhīlūpamā: *inda* [masc.]: the Vedic god Indra. *khīla* [masc.] = stake, post. *inda* + *khīla* = *indakhīla* [masc.] = 'Indra's post;' the post, stake or column of Indra at or before the city gate. *upama* [adj.] = like, similar. *indakhīla* + *upama* = *indakhīlūpama* [adj. euphonic sandhi] = like Indra's post. *indakhīlūpamā* [masc. nom. sg.] = like Indra's post.

tādi: *tādi* [adj.] = such, of such (good) qualities. *tādi* [masc. nom. sg.] = such.

subbato: *vata* [masc. derived from \sqrt{var} (to take vow)] = vow, rite, religious duty. *su* [indec. part. used as a strengthening pfx. meaning 'thorough, well'] + *vata* = *subbata* [adj.] = of good vows. *subbato* [masc. nom. sg.] = of good vows.

rahado 'va: *rahada* [masc.] = lake. *rahado* [nom. sg.] = lake. *iva* [indec. part of comparison] = like, as. *rahado* + *iva* = *rahado* 'va = like the lake.

apetakaddamā: *apeta* [adj. pp. of *apeti* (disappears, goes away)] = rid of, freed of. *kaddama* [masc.] = mud. *apeta* + *kaddama* = *apetakaddama* [adj.] = free from mud, clear. *apetakaddamā* [masc. gen. sg.] = free from mud.

saṃsārā: *saṃsāra* [masc.] = Saṃsāra, endless transmigration. *saṃsārā* [nom. pl.] = endless transmigrations.

na [indec. part.] = no, not.

bhavanti [3. pl. pr. indic. act. derived from $\sqrt{bhū}$ (to become)] = are.

tādino: *tādi* [adj.] = such, of such (good) qualities. *tādino* [masc. gen. sg.] = of such.

*santaṃ tassa manaṃ hoti santā vācā ca kamma ca
sammadaññāvimuttassa upasantassa tādino*||96||

I Ura rLI eu a gkfr I Urk okpk p dEe p
I Een x x kfoe j kLI mi I UrLI r kfnuks i uö ||

Translation

Calm is his mind; calm are speech and deed- of such a one, released through the right knowledge and calmed.

Vocabulary

santaṃ: *santa* [adj. pp. of \sqrt{sam} (to be appeased, to be calmed)] = calm, appeased. *santaṃ* [ntr. nom. sg.] = calm, appeased.

tassa [masc. gen. sg. of demonstr. pron. *ta* (it, that)] = of that.

manaṃ: *mana* [ntr.] = mind. *manaṃ* [nom. sg.] = mind.

hoti [3. sg. pr. indic. act. derived from $\sqrt{bhū}$ (to be)] = is, becomes.

santā: *santa* [adj. pp. of \sqrt{sam} (to be appeased, to be calmed)] = calm, appeased. *santā* [masc. nom. pl.] = calm.

vācā: *vācā* [fem.] = speech. *vācā* [nom. sg.] = speech.

ca [indef. encl. part.] = and.

kamma: *kamma* [ntr.] = deed. *kammaṃ* [nom. sg.] = deed. *kamma* is m.c. for *kammaṃ*.

ca [indef. encl. part.] = and.

sammadaññāvimuttassa: *sammā* [adv.] = in a right way, rightly. The form *sammā* is reduced to *samma* before short vowels (with the insertion a sandhi ṣḍṣ). *aññā* [fem.] = knowledge. *sammā* + *aññā* = *sammadaññā* [fem., euphonic sandhi] = right knowledge. *vimutta* [adj. pp. of vi ([indec.pfx. used to intensify) + √*muc* (to release)] = released. *sammadaññā* + *vimutta* = *sammadaññāvimutta* [adj.] = released by the right knowledge. *sammadaññāvimuttassa* [masc. gen. sg.] = of (one) released by the right knowledge.

upasantassa: *upa* [pfx.] = close by, near. *santa* [adj. pp. of √*sam* (to be appeased, to be calmed)] = calm, appeased. *upa* + *santa* = *upasanta* [adj.] = calmed. *upasantassa* [masc. gen. sg.] = of the calmed.

tādino: *tādī* [adj.] = such, of such (good) qualities. *tādino* [masc. gen. sg.] = of such.

assaddho akataññū ca sandhicchedo ca yo naro
hatāvakāso vantāso sa ve uttamaporiso ||97||

vLI ¼ks vdr×kw p l fU/PNnks p ; ks ujks
grkodkl ks olrkl ks l os mlūkei kfj l ks| ù ÷ ||

Translation

He who is not credulous, who knows the uncreated, who has severed the bond, who has cut of every occasion (for good and evil) and given up all wishes, he, indeed, is the noblest person.

Vocabulary

assaddho: *saddha* [adj.] = believing, faithful. *a* [neg. pfx.] + *saddha* = *assaddha* [adj.] = not credulous. *assaddho* [masc. nom. sg.] = not credulous.

akataññū: *kata* [adj., pp. of √*kar* (to do, to make)] = done, created. *a* [neg. pfx.] + *kata* = *akata* [adj.] = uncreated. *ññū* [adj. sfx. derived from √*ñā* (to know)] = knowing. *akata* + *ññū* = *akataññū* [adj.] = who knows the uncreated i.e. nibbāna. *akataññū* [masc. nom. sg.] = who knows the uncreated.

ca [indef. encl. part.] = and.

sandhicchedo: *sandhi* [masc.] = bond, connection. *cheda* [masc.] = severing, breaking, dismantling. *sandhi* + *cheda* = *sandhiccheda* [euphonic sandhi, adj.] = one who has severed the bond. *sandhicchedo* [masc. nom. sg.] = one who has severed the bond.

ca [indef. encl. part.] = and.

yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.

naro: *nara* [masc.] = man. *naro* [nom. sg.] = man.

hatāvakāso: *hata* [adj. pp. of derived from √*han* (to smite)] = struck, killed. *avakās* [ntr.] = opportunity, occasion. *hata* + *avakāsa* = *hatāvakāsa* [euphonic sandhi, adj.] = who has cut off every occasion (for good and evil). *hatāvakāso* [nom. sg.] = who has cut off every occasion (for good and evil).

vantāso: *vanta* [adj. pp. of √*vam* (to vomit)] = vomited, (but fig.) given up, renounced. *āsā* [fem.] = wish, hope. *āsa* [adj. masc. form of *āsā*] = wish, hope. *vanta* + *āsa* = *vantāsa* [euphonic sandhi, adj.] = who has given up all wishes, an Arahant. *vantāso* [masc. nom. sg.] = one who has given up all wishes.

sa [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = he.

ve [indec.aff. part. emphasizing the preceding word] = truly, indeed.

uttamaporiso: *uttama* [adj.] = highest, noble. *porisa* [masc.] = person. *uttama* + *porisa* = *uttamaporisa* [masc.] = noblest person. *uttamaporiso* [nom. sg.] = noblest person.

*gāme vā yadi vāraññe
 ninne vā yadi vā thale
 yatth'arahanto viharanti
 taṃ bhūmiṃ rāmaṇeyyakam*||98||

xkes ok ; fn okxks
 fullus ok ; fn ok Fkys
 ; Rfksvjgllrks fogjflr
 ra Hkfa jke. kō ; dā ùø||

Translation

Whether in a village or in a forest, whether on lowland or on a plateau, that place is delightful where the arahants dwell.

Vocabulary

gāme: *gāma* [n, masc]= village. *gāme* [loc. sg.] = in village.
vā [indec. encl.] = or.
yadi [indec. conj.] = whether, if.
vāraññe: *vā* [indec. encl.] = or. *arañña* [ntr.] = forest. *araññe* [loc. sg.] = in forest. *vā + araññe = vāraññe* [euphonic sandhi] = or in forest.
ninne: *ninna* [ntr.] = lowland. *ninne* [loc. sg.] = on lowland.
vā [indec. encl.] = or.
yadi [indec. conj.] = whether, if.
thale: *thala* [ntr.] = plateau. *thale* [loc. sg.] = on plateau.
yatth'arahanto: *yattha* [rel. adv. of place] = where. *arahant* [adj. act. ppr. of *√arah* (to deserve)] = lit. deserving but applied by the Buddhists as a title for one who has attained the *summum bonum* of religious aspiration (*nibbāna*). *arahanto* [nom. pl.] = arahants. *yattha + arahanto = yatth'arahanto* [euphonic sandhi] = where the arahants.
viharanti [3. pl. pr. indic. act. derived from *vi* (indec. pfx. used to intensify) + *√har* (to take, seize)] = live, dwell.
taṃ [ntr. nom. sg. of demonstr. pron. *ta* (it, that)] = it, that.
bhūmiṃ: *bhūmi* [ntr.] = place. *bhūmiṃ* [ntr. nom. sg.] = place.
rāmaṇeyyakam: *rāmaṇeyyaka* [adj. derived from *√ram* (to rejoice in)] = delightful. *rāmaṇeyyakam* [nom. sg.] = delightful.

*ramaṇiyāni araññāni, yattha na ramatī jano
 vītarāgā ramissanti, na te kāmagavesino*||99||

je. k; kfu vjxkfu ; Rf u jerh tuls
 ohrjxk jfel flr] u rs dkexofl uks ùø||

Translation

Delightful are the forests where the public does not delight. Those devoid of passion will find delight in them for they are not seekers of sensual pleasure.

Vocabulary

rāmaṇīyāni: *rāmaṇīya* [adj. ger. derived from \sqrt{ram} (to rejoice in)] = delightful. *rāmaṇīyāni* [nom. pl.] = delightful.

araññāni: *arañña* [ntr.] = forest. *araññāni* [nom. pl.] = forests.

yattha [rel. adv. of place] = where.

na [indec. part.] = no, not.

ramatī: *ramati* [3. sg. pr. indic. act. derived from \sqrt{ram} (to rejoice in)] = delights. *ramatī* is m.c. for *ramati*.

jano: *jana* [masc.] = person. *jano* [nom. sg.] = person (usually collectively: public).

vītarāgā: *vīta* [adj. pp. derived from *vi* (indec. pfx. used to intensify) + \sqrt{i} (to go)] = gone. *rāga* [masc. derived from \sqrt{raj} (to colour)] = passion. *vīta* + *rāga* = *vītarāga* [adj.] = devoid of passion. *vītarāgā* [masc. nom. pl.] = devoid of passion.

ramissanti [3. pl. fut. act. derived from \sqrt{ram} (to rejoice in)] = will delight.

na [indec. part.] = no, not.

te [masc. nom. pl. of demonstr. pron. *ta* (it, that)] = they.

kāmagavesino: *kāma* [masc.] = sensual desire, pleasure. *gavesī* [adj.] = seeking. *kāma* + *gavesī* = *kāmagavesī* [adj.] = seeker of sensual pleasure. *kāmagavesino* [masc. nom. pl.] = seekers of sensual pleasure.

8. Sahassavaggo | gLI oXks (The Thousands)

sahassamapi ce vācā anathapadasaṃhitā
ekam atthapadaṃ seyyo yaṃ sutvā upasammati||100||

| gLI efi ps okpk vuRFki nI fgrk
, de- vuRFki na I ō; ks ; a I ōok mi I Eefr || ūūū ||

Translation

Rather than a thousand speeches without meaningful words, one meaningful word is better, having heard which, one is calmed.

Vocabulary

sahassamapi: *sahasa* [num.] = thousand. *sahasam* [nom. sg.] = thousand. *api/pi* [indec. part.] = also, even, just so, as well, rather than. *sahasam + api* = *sahassamapi* = rather than a thousand.

ce [encl.] = if.

vācā: *vācā* [fem.] = speech. *vācā* [nom. pl.] = speeches.

anathapadasaṃhitā: *attha* [masc.] = meaning. *pada* [masc.] = word, saying. *saṃhita* [adj, pp. of *saṃ* (indec.pfx. implying conjunction and completeness) + $\sqrt{dhā}$ (to put)] = connected, gathered together.

an [neg. pfx.] + *attha + pada + saṃhita* = *anathapadasaṃhita* [adj.] = without meaningful word.

anathapadasaṃhitā [fem. nom. pl.] = without meaningful words.

ekam atthapadaṃ: *eka* [num.] = one. *ekaṃ* [ntr. nom. sg.] = one. *attha* [masc.] = meaning. *pada* [masc.] = word, saying. *attha + pada* = *atthapada* [adj.] = meaningful word. *atthapadaṃ* [fem. nom. pl.] = meaningful word. *ekaṃ + atthapadaṃ* = *ekam atthapadaṃ*.

seyyo: *seyya* [adj.] = better. *seyyo* [masc. nom. sg.] = better.

yaṃ [masc. acc. sg. of rel. pron. *ya* (who, which)] = who, which.

sutvā [ger. derived from \sqrt{su} (to hear)] = having heard.

upasammati [3. sg. pr. indic. act. of *upa* [pfx. meaning ‘close by, near’] + \sqrt{sam} (to be appeased, calmed)] = is appeased, calmed

sahassamapi ce gāthā anathapadasaṃhitā
ekaṃ gāthāpadaṃ seyyo yaṃ sutvā upasammati||101||

| gLI efi ps xkfk vuRFki nI fgrk
, da xkfkki na I ō; ks ; a I ōok mi I Eefr || ūūū ||

Translation

Rather than a thousand verses without meaningful words, one word of a verse is better, after hearing which, one is calmed.

Vocabulary

sahassamapi: *sahassa* [num.] = thousand. *sahasam* [nom. sg.] = thousand. *api/pi* [indec. part.] = also, even, just so, as well, rather than. *sahasam + api* = *sahassamapi* = rather than a thousand.

ce [encl.] = if.

gāthā: *gāthā* [fem.] = verse. *gāthā* [nom. pl.] = verses.

anathapadasaṃhitā: *attha* [masc.] = meaning. *pada* [masc.] = word, saying. *saṃhita* [adj., pp. of *saṃ* (indec.pfx. implying conjunction and completeness) + $\sqrt{dhā}$ (to put)] = connected, gathered together.

an [neg. pfx.] + *attha* + *pada* + *saṃhita* = *anattapadasaṃhita* [adj.] = without meaningful word.
anattapadasaṃhitā [fem. nom. pl.] without meaningful words.
ekaṃ: *eka* [num.] = one. *ekaṃ* [ntr. nom. sg.] = one.
gāthāpadaṃ: *gāthā* [fem.] = verse. *pada* [masc.] = word, saying. *gāthā* + *pada* = *gāthāpada* [ntr.] = verse word, word in a verse. *gāthāpadaṃ* [nom. sg.] = word in a verse.
seyyo: *seyya* [adj.] = better. *seyyo* [masc. nom. sg.] = better.
yaṃ [masc. acc. sg. of rel. pron. *ya* (who, which)] = who, which.
sutvā [ger. derived from \sqrt{su} (to hear)] = having heard.
upasammati [3. sg. pr. indic. act. of *upa* [pfx. meaning ‘close by, near’] + \sqrt{sam} (to be appeased, calmed)] = is appeased, calmed.

*yo ca gāthāsataṃ bhāse anattapadasaṃhitā
 ekaṃ dhammapadaṃ seyyo yaṃ sutvā upasammati* ||102||

; ks p xkFkI ra HkI s vuRFki nI fgrkA
 , da /Eei na I ō; ks I a I fok mi I Eefr ||úúú||

Translation

And should one say even a hundred verses without meaningful words, better is one word of the Dhamma, having heard which, one is calmed.

Vocabulary

yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.
ca [indef. encl. part.] = and.
gāthāsataṃ: *gāthā* [fem.] = verse. *gāthā* [nom. pl.] = verses. *sata* [num.] = hundred. *gāthā* + *sata* = *gāthāsata* (ntr.) = hundred verses. *gāthāsataṃ* [acc. sg.] = hundred verses.
bhāse [3. sg. pot. act. derived from $\sqrt{bhās}$ (to speak)] = should say.
anattapadasaṃhitā: *attha* [masc.] = meaning. *pada* [masc.] = word, saying. *saṃhita* [adj, pp. of *saṃ* (indec.pfx. implying conjunction and completeness) + $\sqrt{dhā}$ (to put)] = connected, gathered together.
an [neg. pfx.] + *attha* + *pada* + *saṃhita* = *anattapadasaṃhita* [adj.] = without meaningful word.
anattapadasaṃhitā [fem. nom. pl.] without meaningful words.
ekaṃ: *eka* [num.] = one. *ekaṃ* [ntr. nom. sg.] = one.
dhammapadaṃ: *dhamma* [masc.] = Dhamma, Teaching of the Buddha. *pada* [masc.] = word, saying. *dhamma* + *pada* = *dhammapada* [ntr.] = word of the Dhamma. *dhammapadaṃ* [nom. sg.] = word of the Dhamma.
seyyo: *seyya* [adj.] = better. *seyyo* [masc. nom. sg.] = better.
yaṃ [masc. acc. sg. of rel. pron. *ya* (who, which)] = who, which.
sutvā [ger. derived from \sqrt{su} (to hear)] = having heard.
upasammati [3. sg. pr. indic. act. of *upa* (pfx. meaning ‘close by, near’) + \sqrt{sam} (to be appeased, calmed)] = is appeased, calmed.

*yo sahassaṃ sahasena saṅgāme mānuse jine
 ekañ ca jeyya-m-attānaṃ sa ve saṅgāmajuttamo* ||103||

; ks I gLI a I gLI sI I Äies ekuñ s ftus

, d×k-p t00k&e&vUkua l os l Äie t0k|úúy||

Translation

If one should conquer a thousand times a thousand persons in the battle, and if one should conquer just one, himself, he indeed is the victor of the highest battle.

Vocabulary

yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.
sahassaṃ sahasena: *sahassa* [num.] = a thousand. *sahassaṃ* [acc. sg.] = a thousand. *sahasena* [ins. sg.] = by a thousand. *sahassaṃ sahasena* = by the thousand. A thousand times a thousand.
saṅgāme: *saṅgāma* [masc.] = battle. *saṅgāme* [loc. sg.] = in the battle.
mānuse: *manusa* [masc.] = man, person. *mānuse* [nom. pl.] = men, persons.
jine [3. sg. pot. act. derived from √*ji* (to conquer)] = should conquer.
ekañ ca: *eka* [numeral] = one. *ekaṃ* [ntr. nom. sg.] = one. *ca* [indef. encl. part.] = and. *ekaṃ + ca* = *ekañ ca*.
jeyya-m-attānaṃ: *jeyyaṃ* [3. sg. pot. act. derived from √*ji* (to conquer)] = should conquer. *attā* [masc.] = self, oneself. *attānaṃ* [acc. sg.] = oneself. *jeyyaṃ + attānaṃ* = *jeyya-m-attānaṃ*.
sa [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = he.
ve [indec. aff. part. emphasizing the preceding word] = truly, indeed.
saṅgāmajuttamo: *saṅgāma* [masc.] = battle. *ji* [sfx.] = victorious. *uttama* [adj.] = best, highest. *saṅgāma + ji + uttama* = *saṅgāmajuttama* [euphonic sandhi, adj.] = victor in the highest battle. *saṅgāmajuttamo* [masc. nom. sg.] = victor in the highest battle.

attā have jitaṃ seyyo yā cāyaṃ itarā pajā
attadantassa posassa niccaṃ saññatacārino||104||

vUk gos ftra l 0; ks ; k pk; a brjk i tk
vUknUrLI i kd LI fuPpa l ××krpkrjusk|úúp||

Translation

Self-conquest is, indeed, better than to conquer other people for a person, who has tamed himself, who always lives self-controlled.

Vocabulary

attā: *attā* [masc.] = self, oneself. *attā* [nom. sg.] = oneself.
have [part.] = indeed, truly.
jitaṃ: *jita* [adj. pp. derived from √*ji* (to conquer)] = conquered. Here used as a ntr. (conquest). *jitaṃ* (ntr. nom. sg.) = conquest.
seyyo: *seyya* [adj.] = better. *seyyo* [masc. nom. sg.] = better.
yā [fem. nom. sg. of rel. pron. *ya* (who, which)] = who, which.
cāyaṃ: *ca* [indef. encl. part.] = and. *yaṃ* [masc. acc. sg. of rel. pron. *ya* (who, which, that)] = that, which, who. *ca + yaṃ* = *cāyaṃ* [euphonic sandhi] = and that.
itarā: *itara* [adj.] = other. *itarā* [fem. nom. sg.] = other.
pajā: *pajā* [fem.] = people, humankind. *pajā* [nom. sg.] = people, humankind.
attadantassa: *attā* [masc.] = self, oneself. [In compound words, *attā* becomes *atta*]. *danta* [adj. pp. derived from √*dam* (to restrain)] = restrained. *atta + danta* = *attadanta* [adj.] = who tamed himself. *attadantassa* [masc. gen. sg.] = of one who tamed himself.

posassa: posa [masc.] = person. *posassa* [gen. sg.] = of person.

niccaṃ [adv.] = perpetually, always, constantly.

saññatacārino: saññata [adj. pp. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness)+*vyam* (to restrain)] = self-controlled. *cārī* [masc. derived from *√car* (to walk)+*ī* (poss. sfx.)] = living. *saññata+cārī= saññatacārī* [adj.] = living self-controlled. *saññatacārino* [masc. gen. sg.] = living self-controlled.

*n'eva devo na gandhabbo na māro saha brahmunā
jitaṃ apajitaṃ kayirā tathārūpassa jantuno*||105||

u², o nōks u xā'cckis u ekjks l g c āṃkA
ftra viftra df; jk rFk: i LI tUrqls|úúý||

Translation

Not even a god or a gandharva, nor Māra with Brahmā, can turn into victory the defeat of a person of such a form.

Vocabulary

n'eva: na [indec. part.] = no, not. *eva* [emphatic part.] = so, even, just, only. *na+eva= n'eva* [euphonic sandhi] = not even.

devo: deva [masc.] = god, deity, deva. *devo* [nom. sg.] = god.

na [indec. part.] = no, not.

gandhabbo: gandhabba [masc.] = gandhabba, a heavenly musician. *gandhabbo* [nom. sg.] = gandhabba.

na [indec. part.] = no, not.

māro: māra [masc.] = Māra, the Evil One. *māro* [nom. sg.] = Māra.

saha [conj.] = with.

brahmunā: brahmuna [masc.] = the god Brahmā chief of the gods. *brahmunā* [ins. sg.] = by Brahmā.

jitaṃ: jita [adj. pp. derived from *√ji* (to conquer)] = conquered. Here used as a ntr. n. (conquest). *jitaṃ* (nom. sg.) = conquest.

apajitaṃ: apa [pfx.] = 'away from', 'off.' *jita* [adj. pp. derived from *√ji* (to conquer)] = conquered.

apa+jita= apajita [adj.] = defeated. Here used as a ntr. (defeat). *apajitaṃ* (ntr. nom. sg.) = defeat.

kayirā [3. sg. pot. act. of *√kar* (to do, to make)] = should do, should make.

tathārūpassa: tathā [indec. part.] = thus, likewise, in that way. *rūpa* [ntr.] = form, appearance.

tathā+rūpa= tathārūpa [adj.] = such a form. *tathārūpassa* [masc. gen. sg.] = of such a form.

jantuno: jantu [masc.] = being, person. *jantuno* [gen. sg.] = of a person.

*māse māse sahasena yo yajetha satamsamaṃ
ekañ ca bhāvit'attānaṃ muhuttam api pūjaye
sā yeva pūjanā seyyo yañ ce vassasataṃ hutam*||106||

ekl s ekl s l gLI u ; ks ; tFk l rā ea
, d×k-p Hkfor~vUkua egjñke-vfi i nt ; s
l k ; d i ntuk l ō ; ks ; ×k-ps oLI l ra gñā|úúö||

Translation

If one should sacrifice month by month thousand times by a hundred, and if one should even for

a moment pay respects to somebody having a developed self, then such a worship is better than hundred years of sacrifice.

Vocabulary

māse māse: *māsa* [masc.] = month. *māse* [loc. sg.] in a month. *māse māse* [phrase] = month by month.
sahassena: *sahassa* [num.] = a thousand. *sahassena* [ins. sg.] = by a thousand.
yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.
yajetha [3. sg. pot. med. of √*yaj* (to sacrifice)] = should sacrifice.
sataṃ samaṃ: *sata* [num.] = hundred. *sataṃ* [acc. sg.] = a hundred. *sama* [adj.] = just like, same. *samaṃ* [acc. sg.] = just like, same. *sataṃ + samaṃ* = *sataṃsamaṃ*.
ekañ ca: *eka* [num.] = one. *ekaṃ* [masc. acc. sg.] = one. *ca* [indef. encl. part.] = and. *ekaṃ + ca* = *ekañ ca*.
bhāvit'attānaṃ: *bhāveti* [3. sg. pr. indic. caus. of √*bhū* (to be)] = produces, cultivates, develops. *bhāvita* [adj., pp. of *bhāveti*] = developed. *attā* [masc.] = self, oneself. *bhāvita + attā* = *bhāvit'attā* [euphonic sandhi] = having developed self, *bhāvit'attānaṃ* [masc. acc. sg.] = having developed self.
muhuttam api: *muhutta* [masc.] = moment. *muhuttaṃ* [nom. sg.] = moment. *api/pi* [indec. part.] = also, even, just so, as well, rather than. *muhuttaṃ + api* = *muhuttam api* = even for a moment.
pūjaye [3. sg. pot. act. of √*pūj* (to worship)] = should worship.
sā [fem. nom. sg. of demonstr. pron. *ta* (it, that)] = this, that, she.
yeva: *eva* [emphatic part. It sometimes appears with prothetic (sandhi-) *y* as *yeva*, after vowels and *ñ*.] = so, even, just.
pūjanā: *pūjana* [fem.] = worship. *pūjanā* [nom. sg.] = worship.
seyyo: *seyya* [adj.] = better. *seyyo* [masc. nom. sg.] = better.
yañ ce: *yaṃ* [masc. acc. sg. of rel. pron. *ya* (who, which)] = who, which. *ce* [encl.] = if. *yaṃ + ce* = *yañ ce* = that if.
vassasataṃ: *vassa* [ntr.] = year. *sata* [num.] = hundred. *vassa + sata* = *vassasata* [masc.] = a hundred years. *vassasataṃ* [nom. sg.] = a hundred years.
hutaṃ: *huta* [adj. pp. of √*hu* (to sacrifice)] = sacrificed. *hutaṃ* [ntr. nom. sg.] = sacrifice.

*yo ca vassasataṃ jantu aggim paricare vane
 ekañ ca bhāvit'attānaṃ muhuttam api pūjaye
 sā yeva pūjanā seyyo yañ ce vassasataṃ hutaṃ*||107||

; ks p oLl l ra tUrq vfxa i fjpjs ous
 , d×k-p Hkfor*VUkua egñke- vfi i ut ; s
 l k ; d i utuk l ō ; ks ; ×k- ps oLl l ra gñā ūú=||

Translation

And if any person should worship fire in the forest for a hundred years, and if one should even for a moment pay respects to somebody having a developed self, then such a worship is better than hundred years of sacrifice.

Vocabulary

yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.
ca [indef. encl. part.] = and.
vassasataṃ: *vassa* [ntr.] = year. *sata* [num.] = hundred. *vassa + sata* = *vassasata* [masc.] = a hundred years. *vassasataṃ* [nom. sg.] = a hundred years.

jantu: *jantu* [masc.] = being, person. *jantu* [nom. sg.] = person.
aggiṃ paricare: *aggi* [masc.] = fire. *aggiṃ* [acc. sg.] = fire. *pari* [pfx.] = all around. *paricare* [3. sg. pot. act. of *pari* + *√car* (to walk)] = should walk about, look after (but when used with *aggi* it means ‘should worship’). *aggiṃ paricare* = should worship fire.
vane: *vana* [ntr.] = forest. *vane* [loc. sg.] = in forest.
ekañ ca: *eka* [numeral] = one. *ekaṃ* [ntr. nom. sg.] = one. *ca* [indef. encl. part.] = and. *ekaṃ + ca* = *ekañ ca*.
bhāvit’attānaṃ: *bhāveti* [3. sg. pr. indic. caus. of *√bhū* (to be)] = produces, cultivates, develops. *bhāvita* [adj. pp. of *bhāveti*] = developed. *attā* [masc.] = self, oneself. *bhāvita + attā* = *bhāvit’attā* [adj. euphonic sandhi] = having developed self. *bhāvit’attānaṃ* [masc. acc. sg.] = having developed self.
muhuttam api: *muhutta* [masc.] = moment. *muhuttaṃ* [nom. sg.] = moment. *api/pi* [indec. part.] = also, even, just so, as well, rather than. *muhuttaṃ + api* = *muhuttam api* = even for a moment.
pūjaye [3. sg. pot. act. of *√pūj* (to worship)] = should worship.
sā [fem. nom. sg. of demonstr. pron. *ta* (it, that)] = this, that, she.
yeva: *eva* [emphatic part. It sometimes appears with prothetic (sandhi) *y* as *yeva*, after vowels and *ñ*.] = so, even, just.
pūjanā: *pūjana* [fem.] = worship. *pūjanā* [nom. sg.] = worship.
seyyo: *seyya* [adj.] = better. *seyyo* [masc. nom. sg.] = better.
yañ ce: *yaṃ* [masc. acc. sg. of rel. pron. *ya* (who, which)] = who, which. *ce* [encl.] = if. *yaṃ + ce* = *yañ ce* = that if.
vassasataṃ: *vassa* [ntr.] = year. *sata* [num.] = hundred. *vassa + sata* = *vassasata* [masc.] = a hundred years. *vassasataṃ* [nom. sg.] = a hundred years.
hutaṃ: *huta* [adj. pp. of *√hu* (to sacrifice)] = sacrificed. *hutaṃ* [ntr. nom. sg.] = sacrifice.

*yaṃ kiñci yitthañ ca hutañ ca loke
saṃvaccharam yajetha puññapekkho
sabbampi taṃ na catubhāgam eti—
abhivādanā ujjugatesu seyyo*||108||

; a f d f x p f ; ê ð k - p g r x k - p y k d s
l ð p n j a ; t f k i ð x k i ð [l k s
l C c f e i r a u p r i l l x e - , f r &
v f l l k o k n u k m T t q r d q l ð ; k s | ú ú ø ||

Translation

Whatever sacrifice or oblation in the world might someone sacrifice in a year, looking for merit, all that is not worth a quarter. Showing respect to those of upright conduct is better.

Vocabulary

yaṃ [ntr. acc. sg. of *ya* (that, which, who)] = that, which, who.
kiñci: *kiṃ* [ntr. nom. sg. of interjec. pron. *ka* (who, what, which)] = what. *kiṃ + ci* [indef. intrg. part. sfx.] = *kiñci* [euphonic sandhi] = whatever, something.
yitthañ ca: *yittha* [adj. pp. of *√yaj* (to sacrifice)] = sacrificed. But as n. ntr. it means ‘sacrificial oblation.’
yitthaṃ [nom. sg.] = oblation. *ca* [indef. encl. part.] = and. *yitthaṃ + ca* = *yitthañ ca*.
hutañ ca: *huta* [adj. pp. of *√hu* (to sacrifice)] = sacrificed. *hutaṃ* [ntr. nom. sg.] = sacrifice. *ca* [indef. encl. part.] = and. *hutaṃ + ca* = *hutañ ca*.
loke: *loka* [masc.] = world. *loke* [loc. sg.] = in the world.

saṃvaccharam: *vacchara* [masc.] = year. *saṃ* (indec. pfx. implying conjunction and completeness) + *vacchara* = *saṃvacchara* [masc.] = a year. *saṃvaccharam* [acc. sg.] = a year.
yajetha [3. sg. pot. med. of √yaj (to sacrifice)] = should sacrifice.
puññapekko: *puñña* [ntr.] = merit. *pekkha* [adj. derived from *pekkhati* (observes)] = intent upon, looking out for. *puñña + pekkha* = *puññapekko* [adj.] = desirous of merit. *puññapekko* [masc. nom. sg.] = desirous of merit.
sabbampi: *sabba* [adj.] = all, every. *sabbaṃ* [ntr. nom. sg.] = all. *api/pi* [indec. part.] = also, even, just so, as well, rather than. *sabbaṃ + pi* = *sabbampi* [euphonic sandhi] = all that.
taṃ [ntr. nom. sg. of demonstr. pron. *ta* (it, that)] = it, that.
na [indec. part.] = no, not.
catubhāgam eti: *catu* [num.] = four. *bhāga* [masc.] = share. *catu + bhāga* = *catubhāga* [masc.] = fourth share i.e. a quarter. *catubhāgaṃ* [nom. sg.] = a quarter. *eti* [3. sg. pr. indic. act. of √i (to go)] = goes. Sometimes *eti* is also used in the sense of *ā + eti* (i.e., comes) in Pāli. *catubhāgaṃ + eti* = *catubhāgam eti* = comes to a quarter.
abhivādanā: *abhivādanā* [fem. derived from *abhi* (intens. pfx. meaning ‘all over, fully’) + √vad (to make sound)] = respectful greeting, showing devotion or respect. *abhivādanā* [nom. sg.] = showing devotion.
ujjugatesu: *ujju* [adj.] = upright, straight, honest. *gata* [adj. pp. derived from √gam (to go)] = gone. *ujju + gata* = *ujjugata* [adj.] = walking straight i.e. of upright conduct. *ujjugatesu* [masc. loc. sg.] = in upright conduct.
seyyo: *seyya* [adj.] = better. *seyyo* [masc. nom. sg.] = better.

abhivādanasīlissa
niccaṃ vuḍḍhāpacāyino
cattāro dhammā vaḍḍhanti
āyu vaṇṇo sukhaṃ balaṃ ||109||

√fHkoku | hfyl |
 fuPpa oM | <ki pKf; uks
 pUlkjs /Eek oM <flr
 vk; q o. .ks | q [la cy | Aūūū ||

Translation

Of him who shows respect to those of virtuous character, who always honours the venerable ones, four things grow for him: life-span, beauty, happiness, strength.

Vocabulary

abhivādanasīlissa: *vādana* [ntr. derived from *vādeti* (makes sound)] = music. *abhi* (intens. pfx. meaning ‘all over, fully’) + *vādana* = *abhivādana* [ntr.] = showing devotion or respect, respectful greeting. *sīla* [ntr.] = virtue. *sīla + ī* [poss. sfx.] = *sīlī* [adj.] = of virtuous character. *abhivādana + sīlī* = *abhivādanasīlī* [adj.] = one who shows respect to those of virtuous character. *abhivādanasīlissa* [masc. gen. sg.] = of the one who shows respect to those of virtuous character.
niccaṃ [ntr. adv.] = perpetually, always, constantly.
vuḍḍhāpacāyino: *vuḍḍha* [adj. pp. of √vaḍḍh (to increase)] = old (fig. venerable). *apacāya* [masc.] = honour. *apacāya + ī* [poss. sfx.] = *apacāyī* [adj.] = honouring. *vuḍḍha + apacāyī* = *vuḍḍhāpacāyī* [adj.] = one who honours the venerable ones. *vuḍḍhāpacāyino* [masc. gen. sg.] = of the one who honours the venerable ones.

cattāro: *catu* [num.] = four. *cattāro* [masc. nom. pl.] = four.
dhammā: *dhamma* [ntr. masc.] = thing. *dhammā* [nom. pl.] = things. The word *dhamma* has many meanings and here it is used in the sense of ‘thing.’
vaḍḍhanti [3. pl. pr. indic. act. derived from √*vaḍḍh* (to increase)] = increase, grow.
āyu: *āyu* [ntr.] = age. *āyu* [nom. sg.] = age.
vaṇṇo: *vaṇṇa* [masc.] = colour, complexion. *vaṇṇo* [nom. sg.] = colour, complexion of the skin, beauty.
sukhaṃ: *sukha* [ntr.] = happiness. *sukhaṃ* [nom. sg.] = happiness.
balaṃ: *bala* [ntr.] = strength. *balaṃ* [nom. sg.] = strength.

yo ca vassasataṃ jīve dussīlo asamāhito
ekāhaṃ jīvitaṃ seyyo sīlavantassa jhāyino||110||

; ks p oLi | ra thos nḥi | hyls v| ekfgrks
, dkgā thfora | ō; ks | hyollrLi >kf; uks| ūūū||

Translation

And if someone were to live for hundred years, immoral and unconcentrated, without a firm mind, better is the life for one day of somebody who is virtuous and meditating.

Vocabulary

yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.
ca [indef. encl. part.] = and.
vassasataṃ: *vassa* [ntr.] = year. *sata* [num.] = hundred. *vassa* + *sata* = *vassasata* [masc.] = a hundred years. *vassasataṃ* [nom. sg.] = a hundred years.
jīve [3. sg. pot. act. of √*jīv* (to live)] = should live.
dussīlo: *sīla* [ntr.] = morality. *du* [antithetic pfx. meaning ‘bad, insufficient’] + *sīla* = *dussīla* [adj. euphonic sandhi] = of bad morality, immoral. *dussīlo* [masc. nom. sg.] = immoral.
asamāhito: *samāhita* [adj. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *ā* (indec. pfx. denoting a close relationship to the object or the aim of the action expressed in the verb) + pp. of √*dhā* (to put)] = collected (of mind), settled. *a* [neg. pfx.] + *samāhita* = *asamāhita* [adj.] = unconcentrated. *asamāhito* [masc. nom. sg.] = unconcentrated.
ekāhaṃ: *eka* [num.] = one. *aha* [ntr.] = day. *eka* + *aha* = *ekāha* [ntr. euphonic sandhi] = one day. *ekāhaṃ* [acc. sg.] = one day.
jīvitaṃ: *jīvita* [ntr. originally pp. of √*jīv* (to live)] = (individual) life. *jīvitaṃ* [nom. sg.] = life.
seyyo: *seyya* [adj.] = better. *seyyo* [masc. nom. sg.] = better.
sīlavantassa: *sīla* [ntr.] = morality. *sīla* + *vantu* [poss. sfx.] = *sīlavantu* [adj.] = virtuous one. *sīlavantassa* [masc. gen. sg.] = of the virtuous one.
jhāyino: *jhāyī* [adj. of √*jhā* (to meditate)] = meditating. *jhāyino* [masc. gen. sg.] = of the meditating.

yo ca vassasataṃ jīve duppañño asamāhito
ekāhaṃ jīvitaṃ seyyo paññāvantassa jhāyino||111||

; ks p oLi | ra thos nḥi | ×ks v| ekfgrks
, dkgā thfora | ō; ks | i×kollrLi >kf; uks| ūūū||

Translation

And if someone were to live for hundred years, ignorant and unconcentrated, better is the life for one day of somebody who is wise and meditating.

Vocabulary

yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.

ca [indef. encl. part.] = and.

vassasataṃ: *vassa* [ntr.] = year. *sata* [num.] = hundred. *vassa* + *sata* = *vassasata* [masc.] = a hundred years. *vassasataṃ* [nom. sg.] = a hundred years.

jīve [3. sg. pot. act. of \sqrt{jiv} (to live)] = should live.

duppañño: *paññā* [fem.] = wisdom. *pañña* [the adj. form of *paññā*] = wise. *du* [antithetic pfx.] = bad, insufficient. *du* + *pañña* = *duppañña* [euphonic sandhi] = unwise. *dupañño* [masc. nom. sg.] = unwise.

asamāhito: *samāhita* [adj. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *ā* (indec. pfx. denoting a close relationship to the object or the aim of the action expressed in the verb) + pp. of $\sqrt{dhā}$ (to put)] = collected (of mind), settled. *a* [neg. pfx.] + *samāhita* = *asamāhita* [adj.] = unconcentrated. *asamāhito* [masc. nom. sg.] = unconcentrated.

ekāhaṃ: *eka* [num.] = one. *aha* [ntr.] = day. *eka* + *aha* = *ekāha* [ntr. euphonic sandhi] = one day. *ekāhaṃ* [acc. sg.] = one day.

jīvitaṃ [ntr. originally pp. of \sqrt{jiv} (to live)] = (individual) life. *jīvitaṃ* [nom. sg.] = life.

seyyo: *seyya* [adj.] = better. *seyyo* [masc. nom. sg.] = better.

paññavantassa: *paññā* [fem.] = wisdom. *paññā* + *vantu* [poss. sfx.] = *paññavantu* [adj.] = wise one. *paññavantassa* [masc. gen. sg.] = of the wise one.

jhāyino: *jhāyī* [adj. of $\sqrt{jhā}$ (to meditate)] = meditating. *jhāyino* [masc. gen. sg.] = of the meditating.

yo ca vassasataṃ jīve kusīto hīnavīriyo
ekāhaṃ jīvitaṃ seyyo viriyamārabhato daḥhaṃ ||112||

; ks p oLl l ra thos clq hrks ghuhfj; ks
, clka thfora l ō; ks fofj; ekjHkrks nGgAüüü||

Translation

And if one were to live for hundred years, indolent and lacking in energy, better is the life for one day of one who puts forth a resolute effort.

Vocabulary

yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.

ca [indef. encl. part.] = and.

vassasataṃ: *vassa* [ntr.] = year. *sata* [num.] = hundred. *vassa* + *sata* = *vassasata* [masc.] = a hundred years. *vassasataṃ* [nom. sg.] = a hundred years.

jīve [3. sg. pot. act. of \sqrt{jiv} (to live)] = should live.

kusīto hīnavīriyo: *kusita* [adj.] = indolent. *kusita* [masc. nom. sg.] = indolent. *hīna* [adj, pp derived from $\sqrt{hā}$ (to reject)] = rejected, low, inferior. *virīya* [ntr.] = energy. *hīna* + *vīriya* = *hīnavīriya* [adj., here *vīriya* is m.c. for *virīya*] = lacking in energy. *hīnavīriyaṃ* [masc. acc. sg.] = lacking in energy. *kusīto hīnavīriyo* = indolent and lacking in energy.

ekāhaṃ: *eka* [num.] = one. *aha* [ntr.] = day. *eka* + *aha* = *ekāha* [ntr. euphonic sandhi] = one day. *ekāhaṃ* [acc. sg.] = one day.

jīvitaṃ: *jīvita* [ntr. originally pp. of \sqrt{jiv} (to live)] = (individual) life. *jīvitaṃ* [nom. sg.] = life.

seyyo: *seyya* [adj.] = better. *seyyo* [masc. nom. sg.] = better.

viriyamārabhato: *viriya* [ntr.] = energy. *viriyam* [acc. sg.] = energy. *ārabhant* [adj. derived from *ā* [indec. pfx. denoting a close relationship to the object or the aim of the action expressed in the verb] + act. ppr. of *√rabh* (to put forth)] = one who puts forth. *ārabhato* [masc. gen. sg.] = of one who puts forth. *viriyam* + *ārabhato* = *viriyamārabhato* = of one who puts forth an effort.

dalham: *dalha* [adj.] = resolute. *dalham* [ntr. acc. sg.] = resolute.

*yo ca vassasatam jīve apassam udayavyayam
ekāham jīvitam seyyo passato udayavyayam*||113||

; ks p oLI l ra thos vi LI a mn; 0; ; ḁ
, clka thfora l ḁ; ks i LI rls mn; 0; ; ḁAûûý||

Translation

And if one were to live for hundred years, not seeing rise and fall of things, better is the life for one day of somebody who is seeing their rise and fall.

Vocabulary

yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.

ca [indef. encl. part.] = and.

vassasatam: *vassa* [ntr.] = year. *sata* [num.] = hundred. *vassa* + *sata* = *vassasata* [masc.] = a hundred years. *vassasatam* [nom. sg.] = a hundred years.

jīve [3. sg. pot. act. of *√jīv* (to live)] = should live.

apassam: *passanta* [adj. act. ppr. of *√pass* (to see)] = seeing. *a* [neg. pfx.] + *passanta* = *apassanta* [adj.] = not seeing. *apassam* [masc. nom. sg.] = not seeing.

udayavyayam: *udaya* [masc.] = rise, birth. *vyaya* [masc.] = fall, decay. *udaya* + *vyaya* = *udayavyaya* [masc. also written as *udayabbaya*] = rise and fall, birth and decay. *udayavyayam* [acc. sg.] = rise and fall.

ekāham: *eka* [num.] = one. *aha* [ntr.] = day. *eka* + *aha* = *ekāha* [ntr. euphonic sandhi] = one day. *ekāham* [acc. sg.] = one day.

jīvitam: *jīvita* [ntr. originally pp. of *√jīv* (to live)] = (individual) life. *jīvitam* [nom. sg.] = life.

seyyo: *seyya* [adj.] = better. *seyyo* [masc. nom. sg.] = better.

passato: *passant* [adj. act. ppr. of *√pass* (to see)] = one who is seeing. *passato* [masc. gen. sg.] = of the one who is seeing.

udayavyayam: *udaya* [masc.] = rise, birth. *vyaya* [masc.] = fall, decay. *udaya* + *vyaya* = *udayavyaya* [masc. also written as *udayabbaya*] = rise and fall, birth and decay. *udayavyayam* [acc. sg.] = rise and fall.

*yo ca vassasatam jīve apassam amatam padam
ekāham jīvitam seyyo passato amatam padam*||114||

; ks p oLI l ra thos vi LI a vera i na
, clka thfora l ḁ; ks i LI rls vera i na ḁAûûp||

Translation

And if one were to live for hundred years, not seeing the state of deathlessness, better is the life

for one day of somebody who is seeing the state of deathlessness.

Vocabulary

yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.

ca [indef. encl. part.] = and.

vassasataṃ: *vassa* [ntr.] = year. *sata* [num.] = hundred. *vassa+sata* = *vassasata* [masc.] = a hundred years. *vassasataṃ* [nom. sg.] = a hundred years.

jīve [3. sg. pot. act. of \sqrt{jiv} (to live)] = should live.

apassaṃ: *passant* [adj., act. ppr. of \sqrt{pass} (to see)] = seeing. *a* [neg. pfx.] + *passant* = *apassant* [adj.] = not seeing. *apassaṃ* [masc. nom. sg.] = not seeing.

amataṃ: *mata* [adj. pp. of \sqrt{mar} (to die)] = dead. *a* [neg. pfx.] + *mata* = *amata* [ntr.] = deathlessness. *amataṃ* [acc. sg.] = deathless.

padaṃ: *pada* [ntr.] = state, place. *padaṃ* [nom. sg.] = state, place.

ekāhaṃ: *eka* [num.] = one. *aha* [ntr.] = day. *eka+aha* = *ekāha* [ntr. euphonic sandhi] = one day. *ekāhaṃ* [acc. sg.] = one day.

jīvitaṃ: *jīvita* [ntr. originally pp. of \sqrt{jiv} (to live)] = (individual) life. *jīvitaṃ* [nom. sg.] = life.

seyyo: *seyya* [adj.] = better. *seyyo* [masc. nom. sg.] = better.

passato: *passant* [adj., act. ppr. of \sqrt{pass} (to see)] = one who is seeing. *passato* [masc. gen. sg.] = of the one who is seeing.

amataṃ: *mata* [adj. pp. of \sqrt{mar} (to die)] = dead. *a* [neg. pfx.] + *mata* = *amata* [ntr.] = deathlessness. *amataṃ* [acc. sg.] = deathless.

padaṃ: *pada* [ntr.] = state, place. *padaṃ* [nom. sg.] = state, place.

*yo ca vassasataṃ jīve apassaṃ dhammamuttamaṃ
ekāhaṃ jīvitaṃ seyyo passato dhammamuttamaṃ*||115||

; ks p oLl ra thos viLl a /Eeēl̥ka
, d̥lga thfora l̥ ō; ks i l̥l r̥ks /Eeēl̥ka Aūūy̥||

Translation

And if one were to live for hundred years, not seeing the highest Law, better is the life for one day of somebody who is seeing the highest Law.

Vocabulary

yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.

ca [indef. encl. part.] = and.

vassasataṃ: *vassa* [ntr.] = year. *sata* [num.] = hundred. *vassa+sata* = *vassasata* [masc.] = a hundred years. *vassasataṃ* [nom. sg.] = a hundred years.

jīve [3. sg. pot. act. of \sqrt{jiv} (to live)] = should live.

apassaṃ: *passant* [adj., act. ppr. of \sqrt{pass} (to see)] = seeing. *a* [neg. pfx.] + *passant* = *apassant* [adj.] = not seeing. *apassaṃ* [masc. nom. sg.] = not seeing.

dhammamuttamaṃ: *dhamma* [masc.] = the Dhamma, the teaching of the Buddha. *dhammaṃ* [acc. sg.] = the Dhamma. *uttama* [adj.] = best, highest. *uttamaṃ* [masc. acc. sg.] = best, highest. *dhammaṃ+uttamaṃ* = *dhammamuttamaṃ* = the highest Dhamma.

ekāhaṃ: *eka* [num.] = one. *aha* [ntr.] = day. *eka+aha* = *ekāha* [ntr. euphonic sandhi] = one day. *ekāhaṃ* [acc. sg.] = one day.

jīvitaṃ: *jīvita* [ntr. originally pp. of \sqrt{jiv} (to live)] = (individual) life. *jīvitaṃ* [nom. sg.] = life.

seyyo: *seyya* [adj.] = better. *seyyo* [masc. nom. sg.] = better.

passato: *passant* [adj., act. ppr. of \sqrt{pass} (to see)] = one who is seeing. *passato* [masc. gen. sg.] = of the one who is seeing.

dhammamuttamaṃ: *dhamma* [masc.] = the Dhamma, the teaching of the Buddha. *dhammaṃ* [acc. sg.] = the Dhamma. *uttama* [adj.] = best, highest. *uttamaṃ* [masc. acc. sg.] = best, highest. *dhammaṃ + uttamaṃ = dhammamuttamaṃ = the highest Dhamma.*

9. Pāpavaggo i ki oXxks (Evil)

*abhittharetha kalyāṇe pāpā cittaṃ nivāraye,
dandhaṃ hi karoto puññaṃ pāpasmim ramatī mano*||116||

vfHkRFkjfk dY; k. ls i ki k fpUka fuokj; }
nU/a fg djksrks i q>ka i ki fLea jerh euk|ûûö||

Translation

You should hurry up in doing good; one should restrain one's mind from evil. The mind of somebody, who is slow in doing good, delights in evil.

Vocabulary

abhittharetha [2. pl. pot. act. of *abhi* (intens. pfx. meaning 'all over, fully') + *√tar* (to hurry)] = (you) should hurry up.

kalyāṇe: *kalyāṇa* [adj. also n. ntr.] = good. *kalyāṇe* [loc. sg.] = in good.

pāpā: *pāpa* [ntr.] = evil, wickedness. *pāpā* [abl. sg.] = from evil, wickedness.

cittaṃ: *citta* [ntr.] = mind. *cittaṃ* [acc. sg.] = mind.

nivāraye [3. sg. caus. pot. act. of *ni* (pfx. meaning 'down,' 'out,' 'from') + *√var* (to obstruct)] = (one) should restrain.

dandhaṃ: *dandha* [adj.] = slow. *dandhaṃ* [ntr. acc. sg.] = slow.

hi [indec. encl.] = indeed, surely.

karoto: *karont* [act. ppr. of *√kar* (to do)] = doing. *karoto* [masc. gen. sg.] = of doing.

puññaṃ: *puñña* [ntr.] = meritorious deed, good. *puññaṃ* [nom. sg.] = meritorious deed, good.

pāpasmim: *pāpa* [ntr.] = evil, wickedness. *pāpasmim* [loc. sg.] = in evil.

ramatī: *ramati* [3. sg. pr. indic. act. derived from *√ram* (to rejoice in)] = delights. *ramatī* is m.c. for *ramati*.

mano: *mana* [ntr.] = mind. *mano* [nom. sg.] = mind.

*pāpañ ce puriso kayirā
na naṃ kayirā punappunaṃ,
na tamhi chandaṃ kayirātha,
dukkho pāpassa uccayo*||117||

i ki >k- ps i fj l ls df; jk
u ua df; jk i q l i q j
u rfEg NU na df; jkfk
nq [ks i ki LI mPp; ks|ûû÷=||

Translation

If a person were to do evil, that one should not do it again and again. One should not delight in it. Accumulation of evil is painful.

Vocabulary

pāpañ ce: *pāpa* [ntr.] = evil, wickedness. *pāpaṃ* [nom] = evil, wickedness. *ce* [encl.] = if. *pāpaṃ + ce = pāpañ ce*.

puriso: *purisa* [masc.] = person. *puriso* [nom. sg.] = person.
kayirā [3. sg. pot. act. of √*kar* (to do)] = should do, were to do.
na [indec. part.] = no, not.
naṃ [masc. acc. sg. of demonstr. pron. *ta* (that)] = him, that one.
kayirā [3. sg. pot. act. of √*kar* (to do)] = should do, were to do.
punappunaṃ: *puna* [indec.] = again. It is doubled as *punappunaṃ* [adv.] = again and again.
na [indec. part.] = no, not.
tamhi [ntr. loc. sg. of demonstr. pron. *ta* (it, that)] = in it.
chandaṃ: *chanda* [masc.] = delight. *chandaṃ* [acc. sg.] = delight.
kayirātha [3 sg. med. pot. of √*kar* (to do)] = should do, were to do.
dukkho: *dukkha* [adj.] = painful. *dukkho* [masc. nom. sg.] = painful.
pāpassa: *pāpa* [ntr.] = evil. *pāpassa* [gen. sg.] = of evil.
uccayo: *uccaya* [masc.] = accumulation. *uccayo* [nom. sg.] = accumulation.

puññañ ce puriso kayirā
kayirāth'enaṃ punappunaṃ,
tamhi chandaṃ kayirātha,
sukho puññassa uccayo ||118||

i ɛxkxk- ps i ʃj l ks df; jk
df; jkfk*, ua i ɸi i ɸj
rfEg NUha df; jkfk
l ɸ[ks i ɛxkLl mPp; ks|ûûø||

Translation

If a person does good, let him do it again and again. One should delight in it. Accumulation of good is pleasurable.

Vocabulary

puññañ ce: *puñña* [ntr.] = meritorious deed, good. *puññaṃ* [nom. sg.] = meritorious deed, good. *ce* [encl.] = if. *puññaṃ + ce = pāpañ ce = if good.*
puriso: *purisa* [masc.] = person. *puriso* [nom. sg.] = person.
kayirā [3. sg. pot. act. of √*kar* (to do, to make)] = should do, should make.
kayirāth'enaṃ: *kayirātha* [3. sg. pot. med. of √*kar* (to do, to make)] = can do, can make. *enaṃ* [masc. acc. sg. of demonstr. pron. *eta* (it, that)] = it, that. *kayirātha + enaṃ = kayirāth'enaṃ* [euphonic sandhi] = let him do that.
punappunaṃ: *puna* [indec.] = again. It is doubled as *punappunaṃ* [adv.] = again and again.
tamhi [ntr. loc. sg. of demonstr. pron. *ta* (it, that)] = in it.
chandaṃ: *chanda* [masc.] = delight. *chandaṃ* [acc. sg.] = delight.
kayirātha [3. sg. pot. med. of √*kar* (to do, to make)] = can do, can make.
sukho: *sukha* [adj.] = pleasurable. *sukho* [masc. nom. sg.] = pleasurable.
puññassa: *puñña* [ntr.] = meritorious deed, good. *puññassa* [gen. sg.] = of good.
uccayo: *uccaya* [masc.] = accumulation. *uccayo* [nom. sg.] = accumulation.

pāpo pi passatī bhadrāṃ
yāva pāpaṃ na paccatī,
yadā ca paccatī pāpaṃ

atha pāpo pāpāni passati||119||

i ki ks fi i LI rh Hkæa
; ko i ki a u i Ppfr]
; nk p i Pprh i ki a
√Fk i ki ks i ki kfu i LI fr||ûûû||

Translation

Even an evil person sees good [in his evil action] as long as the evil does not ripen. When the evil ripens, then the evil person sees evil (results).

Vocabulary

pāpo: *pāpa* [adj. but here as a masc.] = evil person. *pāpo* [nom. sg.] = evil person.
pi [indec. encl. form of *apī*] = even, also, just so.
passatī: *passati* [3. sg. pr. indic. act. of √*pass* (to see)] = sees. *passatī* is m.c. for *passati*.
bhadraṃ: *bhadra* [adj. but here as a n. ntr.] = good deed. *bhadraṃ* [acc. sg.] = good deed.
yāva [rel. adv.] = as far as, as long as.
pāpaṃ: *pāpa* [adj. but here as n. ntr.] = evil, wickedness. *pāpaṃ* [nom. sg.] = evil, wickedness.
na [indec. part.] = no, not.
paccati [3. sg. pr. indic. act. of √*pac* (to cook)] = is cooked, fig. ripens.
yadā [adv of time] = when, whenever.
ca [indef. encl. part.] = and.
paccatī: *paccati* [3. sg. pr. indic. act. of √*pac* (to cook)] = is cooked, fig. ripens. *paccatī* is m.c. for *paccati*.
pāpaṃ: *pāpa* [adj. but here as n. ntr.] = evil, wickedness. *pāpaṃ* [nom. sg.] = evil, wickedness.
atha [indec. part.] = but, moreover, and also, and then.
pāpo: *pāpa* [adj. but here as a masc.] = evil person. *pāpo* [nom. sg.] = evil person.
pāpāni: *pāpa* [adj. but here as a n. ntr.] = evil. *pāpāni* [acc. pl.] = evils.
passati [3. sg. pr. indic. act. of √*pass* (to see)] = sees.

bhadro pi passatī pāpaṃ
yāva bhadraṃ na paccati,
yadā ca paccatī bhadraṃ
atha bhadro bhadrāni passati||120||

Hkæks fi i LI rh i ki a
; ko Hkæa u i Ppfr]
; nk p i Pprh Hkæa
√Fk Hkæks Hkækfu i LI fr||ûûû||

Translation

Even a good person may see evil [in his good deeds] as long as the good has not ripened. When the good ripens, then the good person sees the good (results).

Vocabulary

bhadro: *bhadra* [adj. but here as a masc.] = good person. *bhadro* [nom. sg.] = good person.

api/pi [indec. part.] = also, even, just so, as well.

passatī: passati [3. sg. pr. indic. act. of √*pass* (to see)] = sees. *passatī* is m.c. for *passati*.

pāpaṃ: pāpa [adj. but here as n. ntr.] = evil, wickedness. *pāpaṃ* [nom. sg.] = evil, wickedness.

yāva [rel. adv.] = as far as, as long as.

bhadraṃ: bhadra [adj. but here as a n. ntr.] = good deed. *bhadraṃ* [nom. sg.] = good deed.

na [indec. part.] = no, not.

paccati [3. sg. pr. indic. act. of √*pac* (to cook)] = is cooked, fig. ripens.

yadā [adv. of time] = when, whenever.

ca [indef. encl. part.] = and.

paccatī: paccati [3. sg. pr. indic. act. of √*pac* (to cook)] = is cooked, fig. ripens. *paccatī* is m.c. for *paccati*.

bhadraṃ: bhadra [adj. but here as a n. ntr.] = good deed. *bhadraṃ* [nom. sg.] = good deed.

atha [indec. part.] = but, moreover, and also, and then.

bhadro: bhadra [adj. but here as a masc.] = good person. *bhadro* [nom. sg.] = good person.

bhadrāni: bhadra [adj. but here as a n. ntr.] = good deed. *bhadrāni* [acc. pl.] = good deeds.

passati [3. sg. pr. indic. act. of √*dis* (to see)] = sees.

māvamaññetha pāpassa “na mantam āgamissati,”
udabindunipātena udakumbho pi pūrati,
bālo pūrati pāpassa thokathokampi ācinam||121||

ekoe×kfk i ki LI “u eltra vlxfelI fr”

mrfclnq|u|krsu mndq|Hks fi i jfr

ckyls i jfr i ki LI FkclFkclfei v|kfpud|Aūūū||

Translation

Do not disregard evil, “It will not come to me!” Even a water pitcher is filled by the falling of water drops. The fool is filled with evil, even collecting it little by little.

Vocabulary

māvamaññetha: mā [indec. prohibition part.] = not, do not. *avamaññetha* [2. pl. imperat. act. of *ava* (pfx meaning ‘down,’ ‘away’) + √*man* (to think)] = to disregard. *mā+avamaññetha= māvamaññetha* [euphonic sandhi] = do not disregard.

pāpassa: pāpa [adj. but here as a n. ntr.] = evil. *pāpassa* [gen. sg.] = of evil.

na [indec. part.] = no, not.

mantam: maṃ [acc. sg. of 1.pron. *ahaṃ* (I)] = me. *taṃ* [ntr. nom. sg. of demonstr. pron. *ta* (it, that)] = it, that. *maṃ+taṃ= mantam* [euphonic sandhi] = it to me.

āgamissati: āgamissati [3. sg. fut. act. of *ā* (indec. pfx meaning ‘from,’ ‘to,’ ‘towards’) + √*gam* (to go)] = will come.

udabindunipātena: uda [ntr.] = water. *bindu* [masc.] = water. *nipāta* [masc.] = falling down. *ud+bindu+nipāta= udapindunipāta* [masc.] = falling of water drops. *udabindunipātena* [ins. sg.] = by the falling of water drops.

udakumbho: uda [ntr.] = water. *kumbha* [masc.] = pitcher. *uda+kumbha= udakumbha* [masc.] = water pitcher. *udakumbho* [nom. sg.] = water pitcher.

api/pi [indec. part.] = also, even, just so, as well.

pūrati [3. sg. pr. indic. act.] = is filled.

bālo: bāla [masc.] = fool, foolish. *bālo* [nom. sg.] = fool, foolish.

pāpassa: *pāpa* [adj. but here as a n. ntr.] = evil. *pāpassa* [gen. sg.] = of evil.
thokathokampi: *thoka* [adj.] = little. *thokaṃ* [adv.] = a little. *thokathokaṃ* [adv.] = little by little. *api/pi* [indec. part.] = also, even, just so, as well. *thokathokaṃ+pi* = *thokathokampi* [euphonic sandhi] = even little by little.
ācinaṃ: *ācinanta* [adj. derived from *ā* (indec. pfx meaning ‘from,’ ‘to,’ ‘towards’)+√*ci* (to collect)] = collecting. *acinaṃ* [masc. nom. sg.] = collecting.

māvamaññetha puññassa “na mantam āgamissati,”
udabindunipātena udakumbho pi pūrati,
pūrati dhīro puññassa thokathokampi ācinaṃ||122||

ekoe××kfk i q×kLl “u ellra vlxfeLl fr”
mrfcln(u i krs) mndfHks fi ijfr]
ijfr /hjs i q×kLl Fkdfkdefi vkrpuāAūūū||

Translation

Do not disregard good, “It will not come to me!” Even a water pitcher is filled by the falling of water drops. The wise person is filled with good, even collecting it little by little.

Vocabulary

māvamaññetha: *mā* [indec. prohibition part.] = not, do not. *avamaññetha* [2. pl. imperat. act. of *ava* (pfx meaning ‘down,’ ‘away’)+√*man* (to think)] = to disregard. *mā+avamaññetha* = *māvamaññetha* [euphonic sandhi] = do not disregard.
puññassa: *puñña* [ntr.] = meritorious deed, good. *puññassa* [gen. sg.] = of good.
na [indec. part.] = no, not.
mantam: *maṃ* [acc. sg. of 1.pron. *ahaṃ* (I)] = me. *taṃ* [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that. *maṃ+taṃ* = *mantam* [euphonic sandhi] = it to me.
āgamissati: *āgamissati* [3. sg. fut. act. of *ā* (indec. pfx meaning ‘from,’ ‘to,’ ‘towards’)+√*gam* (to go)] = will come.
udabindunipātena: *uda* [ntr.] = water. *bindu* [masc.] = drop. *nipāta* [masc.] = falling down. *ud+bindu+nipāta* = *udabindunipāta* [masc.] = falling of water drops. *udabindunipātena* [ins. sg.] = by the falling of water drops.
udakumbho: *uda* [ntr.] = water. *kumbha* [masc.] = pitcher. *uda+kumbha* = *udakumbha* [masc.] = water pitcher. *udakumbho* [nom. sg.] = water pitcher.
api/pi [indec. part.] = also, even, just so, as well.
pūrati [3. sg. pr. indic. act.] = is filled.
dhīro: *dhīra* [adj.] = wise person. *dhīro* [masc. nom. sg.] = wise person.
puññassa: *puñña* [ntr.] = meritorious deed, good. *puññassa* [gen. sg.] = of good.
thokathokampi: *thoka* [adj.] = tittle. *thokaṃ* [adv.] = a little. *thokathokaṃ* [adv.] = little by little. *api/pi* [indec. part.] = also, even, just so, as well. *thokathokaṃ+pi* = *thokathokampi* = even little by little.
ācinaṃ: *ācinant* [adj. derived from *ā* (indec. pfx meaning ‘from,’ ‘to,’ ‘towards’)+√*ci* (to collect)] = collecting. *acinaṃ* [masc. nom. sg.] = collecting.

vāñijo va bhayaṃ maggaṃ appasattho mahaddhano
visaṃ jīvitukāmo’va pāpāni parivajjaye||123||

okf.ktks o Hk; a eXxa vli l Rfks eg¼uks

fol a thforplekō iki kfu ifjoTt; §|üüý||

Translation

Like a merchant with a small caravan and much money would avoid a dreadful road, like someone who wants to live would avoid poison, so should one avoid evils.

Vocabulary

vāñijo va: *vāñija* [masc.] = merchant. *vāñijo* [nom. sg.] = merchant. *iva* [indec. part of comparison] = like, as. *vāñijo + iva* = *vāñijo va* [*iva* is shortened to *va* after long vowels] = like a merchant.

bhayaṃ: *bhaya* [adj.] = dreadful. *bhayaṃ* [acc. sg.] = dreadful.

maggam: *magga* [masc.] = road. *maggam* [acc. sg.] = road.

appasattho: *appa* [adj.] = small, little. *sattha* [masc.] = caravan. *appa + sattha* = *appasattha* [adj.] = with a small caravan. *appasattho* [masc. nom. sg.] = with a small caravan.

mahaddhano: *mahanta* [adj. shortened to *maha* in cpd.] = great, extensive, much, big. *dhana* [ntr.] = money. *maha + dhana* = *mahaddhana* [adj.] with much money. *mahaddhano* [nom. sg.] = with much money.

visaṃ: *visa* [ntr.] = poison. *visaṃ* [acc. sg.] = poison.

jīvitukāmo'va: *jīvitum* [inf. of √*jiv* (to live)] = to live. *kāma* [masc.] = wish, desire. *jīvitu* (cpd. form) + *kāma* = *jīvitukāma* [adj.] = one who desires to live. *jīvitukāmo* [masc. nom. sg.] = one who desires to live. *iva* [indec. part. of comparison] = like, as. *jīvitukāmo + iva* = *jīvitukāmo'va* = like one who desires to live.

pāpāni: *pāpa* [adj. but here as a ntr. n.] = evil. *pāpāni* [acc. pl.] = evils.

parivajjaye [3. sg. pot. act. derived from *pari* (pfx. meaning 'all around') + √*vajj* (to avoid)] = should avoid.

*pānimhi ce vaṇo nāssa hareyya pāṇinā visaṃ,
nābbaṇaṃ visaṃ anveti, n'atthi pāpaṃ akubbato*||124||

i kf.kfEg ps o.kls ukLl gjô; i kf.kuk fol }
ukC.c.la fol a v|lofr| u*vrFRk i ki a vcl|crk|üüþ||

Translation

If there were no wound on the hand, one could carry poison with one's hand. Poison does not affect one who is without a wound. There is no evil for one who is not doing (it).

Vocabulary

pānimhi: *pāni* [masc.] = hand. *pānimhi* [loc. sg.] = on the hand.

ce [encl.] = if.

vaṇo nāssa: *vaṇa* [masc.] = wound. *vaṇo* [nom. sg.] = wound. *na* [indec. part.] = no, not. *assa* [3. sg. pot. act. of √*as* (to be)] = would. *na + assa* = *nāssa* [euphonic sandhi]. *vaṇo nāssa* = no wound could.

hareyya [3. sg. pot. act. of √*har* (to carry)] = could carry.

pāṇinā: *pāṇi* [masc.] = hand. *pāṇinā* [ins. sg.] = with hand.

visaṃ: *visa* [ntr.] = poison. *visaṃ* [acc. sg.] = poison.

nābbaṇaṃ: *na* [indec. part.] = no, not. *vaṇa* [masc.] = wound. *a* [neg. pfx.] + *vaṇa* = *abbaṇa* [adj.] = one without a wound. *na + abbaṇa* = *nābbaṇa* [adj.] = not one without a wound. *nābbaṇaṃ* [masc. acc. sg.] = not one without a wound.

visaṃ anveti: *visa* [ntr.] = poison. *visaṃ* [acc. sg.] = poison. *anveti* [3. sg. pr. indic. act. derived from

anu (pfx. meaning ‘along, following, to’)+*√i* (to go)] = follows, approaches. *viṣaṃ anveti* = poison does not affect.

n’atthi: na [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of *√as* (to be)] = is. *na+atthi* = *n’atthi* [euphonic sandhi] = is not.

pāpaṃ: pāpa [adj. but here as n. ntr.] = evil, wickedness. *pāpaṃ* [nom. sg.] = evil, wickedness.

akubbato: kubbanta [adj., act. ppr. of *√kar* (to do, to act)] = one who acts. *a* [neg. pfx.] + *kubbanta* = *akubbanta* [adj.] = one not acting. *akubbato* [masc. gen. sg.] = of one not acting.

yo appaduṭṭhassa narassa dussati
saddhassa posassa anaṅgaṇassa
tam eva bālaṃ pacceṭi pāpaṃ
sukhumo rajo paṭivātaṃ va khitto||125||

;ks vlinēl ujli nṭl fr
l ¼li ikli vuÄōkli A
re-,o clya i Ppfr iki a
l q kps j tks i fVokra o f [KUMs|üüy||

Translation

Whoever offends against an uncorrupted man, a person who is trusting and free from blemish, the evil comes back upon that very fool, like minute dust thrown against the wind.

Vocabulary

yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.

appaduṭṭhassa: duṭṭha [adj. pp. of *√dus* (to become bad)] = corrupt. *a* [neg. pfx.] + *pa* [indec. strengthening pfx.] + *duṭṭha* = *appaduṭṭha* [adj.] = uncorrupted. *appaduṭṭhassa* [masc. gen. sg.] = of uncorrupted.

narassa: nara [masc.] = man. *narassa* [gen. sg.] = of man.

dussati [3. sg. pr. indic. act. of *√dus* (to become bad)] = become bad, offends against.

saddhassa: saddha [adj.] = trusting, believing, faithful. *saddhassa* [masc. gen. sg.] = of someone trusting.

posassa: posa [masc.] = person. *posassa* [gen. sg.] = of person.

anaṅgaṇassa: aṅgaṇa [masc.] = speck or freckle (on the face). *an* [neg. pfx.] + *aṅgaṇa* = *anaṅgaṇa* [adj.] = free from fleck or blemish, clear. *anaṅgaṇassa* [masc. gen. sg.] = of some one free from blemish.

tam eva: taṃ [ntr. nom. sg. of demonstr. pron. *ta* (it, that)] = it, that. *eva* [emphatic part.] = so, even, just, only. *taṃ+eva* = *tam eva* = even that, that very.

bālaṃ: bāla [masc.] = fool, foolish. *bālaṃ* [acc. sg.] = fool, foolish.

pacceṭi [3. sg. pr. indic. act. of *paṭi* [pfx. meaning ‘back (to), against, towards, opposite.’] + *√i* (to go)] = comes back to, fig. falls back upon.

pāpaṃ: pāpa [adj. but here as ntr. n.] = evil, wickedness. *pāpaṃ* [nom. sg.] = evil, wickedness.

sukhumo: sukuma [adj.] = subtle, minute. *sukhumo* [masc. nom. sg.] = subtle, minute.

rajo: raja [masc.] = dust. *rajo* [nom. sg.] = dust.

paṭivātaṃ: vāta [masc.] = wind. *vātaṃ* [nom. sg.] = wind. *paṭi* [pfx. meaning ‘back (to), against, towards, opposite.’] + *vātaṃ* = *paṭivātaṃ* [adv.] = against the wind.

va [indec. part of comparison] = like, as.

khitto: khitta [adj. pp. of *√khip* (to throw)] = thrown, cast. *khitto* [masc. nom. sg.] = thrown, cast.

*gabbham eke uppajjanti nirayaṃ pāpakammīno,
saggaṃ sugatino yanti parinibbanti anāsavā*||126||

xÇHke-, ds mliTtflur fuj; a iki dfeukš
l Xxa l qfruks; flur i fjfuçcflur vukl ok||üüö||

Translation

Some are born in a womb; evildoers are born in hell; righteous ones go to heaven; those without cankers are completely emancipated.

Vocabulary

gabbham eke: *gabbha* [masc.] = womb. *gabbhaṃ* [acc. sg.] = womb. *eka* [num.] = one. *eke* [masc. nom. pl.] = some. *gabbhaṃ + eke* = *gabbham eke*.

uppajjanti [3. pl. pr. indic. act. derived from *ud* (pfx. meaning ‘up,’ ‘dis-’) + \sqrt{pad} (to come) = come into existence, are born.

nirayaṃ: *niraya* [masc.] = hell. *nirayaṃ* [acc. sg.] = hell.

pāpakammīno: *pāpa* [ntr.] = evil, wickedness. *kamma* [ntr.] = deed. *pāpa + kamma* = *pāpakamma* [ntr.] = evil deed. *pāpakamma + ī* [poss. sfx.] = *pāpakammī* [adj.] = evil doer. *pāpakammīno* [masc. nom. pl.] = evil doers.

saggaṃ: *sagga* [masc.] = heaven. *saggaṃ* [acc. sg.] = heaven.

sugatino: *gati* [fem. derived from \sqrt{gam} (to go)] = existence. *su* [indec. part. meaning ‘thorough, well’] + *gati* = *sugati* [fem.] = happiness. *sugati + ī* [poss. sfx.] = *sugatī* [adj.] = righteous. *sugatino* [masc. nom. pl.] = righteous.

yanti [3. pl. pr. indic. act. of $\sqrt{yā}$ (to go)] = go.

parinibbanti [3. pl. pr. indic. act. of *pari* (pfx. meaning ‘all around’) + *ni* (pfx. meaning ‘down,’ ‘out,’ ‘from’) + $\sqrt{yā}$ (to blow)] = are completely emancipated.

anāsavā: *āsava* [masc.] = canker. *an* [neg. pfx.] + *āsava* = *āsava* [adj.] = without cankers. *anāsavā* [masc. nom. pl.] = without cankers.

*na antalikkhe na samuddamajjhe
na pabbatānaṃ vivaraṃ pavissa
na vijjatī so jagatippadeso
yatthaṭṭhito muñceyya pāpakammā*||127||

u vllrfyD[ks u l e q e T > s
u i ç crkua fo o j a i fo l l
u fo T tr h l k s t x f r l i n d k s
; R F k f e r k s e x p o s ; i k i d E e k || ü ü ÷ ||

Translation

Not in the sky, not in the middle of the ocean, not having entered a hole in the mountains, is there that spot in the world where being one would be freed from the evil deed.

Vocabulary

na [indec. part.] = no, not.

antalikkhe: *antalikkha* [ntr.] = sky. *antalikkhe* [loc. sg.] = in the sky.

na [indec. part.] = no, not.

samuddamajjhe: *samudda* [masc.] = ocean. *majjha* [adj.] = middle. *samudda* + *majjha* = *samuddamajjha* [adj.] = middle of the ocean. *samuddamajjhe* [masc. loc. sg.] = in the middle of the ocean.

na [indec. part.] = no, not.

pabbatānaṃ: *pabbata* [masc.] = mountain. *pabbatānaṃ* [gen. pl.] = of mountains.

vivaraṃ: *vivara* [ntr.] = hole. *vivaraṃ* [acc. sg.] = hole.

pavissa [ger. derived from *pa* [indec. strengthening pfx.] + √*vis* (to enter)] = having entered.

na [indec. part.] = no, not.

vijjatī: *vijjati* [3. sg. pr. indic. act. of √*vid* (to find, to know)] = is found, exists. *vijjatī* is m.c. for *vijjati*.

so [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = he.

jagatippadeso: *jagata* [ntr.] = world. In cpd. *jagatī* [fem. Its cpd. form is *jagatī*] is used. *padesa* [masc.] = place, spot, district. *jagatī* + *padesa* = *jagatippadesa* [euphonic sandhi, masc.] = a spot in the world.

jagatippadeso [nom. sg.] = a spot in the world.

yatthaṭṭhito: *yattha* [rel. adv. of place] = where. *ṭhita* [adj, pp. of √*thā* (to stand)] = stood. *yattha* + *ṭhita* =

yatthaṭṭhita [adj, euphonic sandhi] = where being. *yatthaṭṭhito* [masc. nom. sg.] = where being.

muñceyya [3. sg. pot. pas. derived from √*muc* (to free)] = might be freed.

pāpakammā: *pāpa* [ntr.] = evil, wickedness. *kamma* [ntr.] = deed. *pāpa* + *kamma* = *pāpakamma* [ntr.] = evil deed. *pāpakammā* [abl. sg.] = from the evil deed.

na antalikkhe na samuddamajjhe

na pabbatānaṃ vivaraṃ pavissa

na vijjatī so jagatippadeso

yatthaṭṭhitaṃ na-ppasahetha maccu||128||

u vUrfyD [ks u l eŋ eT > s

u i Ćcrkua fooja i foLi

u foTtrh l ks txfri n d ks

; RfKfēra u & li l gRfK ePpŋ ū ū ø ||

Translation

Not in the sky, not in the middle of the ocean, not having entered a the hole in the mountains,
is there is that spot in the world where being death would not overcome one.

Vocabulary

na [indec. part.] = no, not.

antalikkhe: *antalikkha* [ntr.] = sky. *antalikkhe* [loc. sg.] = in the sky.

na [indec. part.] = no, not.

samuddamajjhe: *samudda* [masc.] = ocean. *majjha* [adj.] = middle. *samudda* + *majjha* = *samuddamajjha* [adj.] = middle of the ocean. *samuddamajjhe* [masc. loc. sg.] = in the middle of the ocean.

na [indec. part.] = no, not.

pabbatānaṃ: *pabbata* [masc.] = mountain. *pabbatānaṃ* [gen. pl.] = of mountains.

vivaraṃ: *vivara* [ntr.] = hole. *vivaraṃ* [acc. sg.] = hole.

pavissa [ger. of *pa* [indec. strengthening pfx.] + √*vis* (to enter)] = having entered.

na [indec. part.] = no, not.

vijjatī: *vijjati* [3. sg. pr. indic. act. of √*vid* (to find, to know)] = is found, exists. *vijjatī* is m.c. for *vijjati*.

so [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = he.

jagatippadeso: *jagata* [ntr.] = world. In cpd. *jagatī* [fem. Its cpd. form is *jagatī*] is used. *padesa* [masc.] = place, spot, district. *jagatī* + *padesa* = *jagatippadesa* [euphonic sandhi, masc.] = a spot in the world.

jagatippadeso [nom. sg.] = a spot in the world.

yatthaṭṭhitam: *yattha* [rel. adv. of place] = where. *ṭhita* [adj, pp. of √*ṭhā* (to stand)] = stood.

yattha+*ṭhita* = *yatthaṭṭhita* [adj, euphonic sandhi] = where being. *yatthaṭṭhito* [masc. nom. sg.] = where being.

na-ppasahetha: *pasahetha* [3. sg. pot. act. derived from *pa* (indec. strengthening pfx.)+√*sah* (to overcome)] = would be overcome. *na* [neg. pfx.] + *pasahetha* = *na-ppasahetha* [euphonic sandhi] = would not be overcome.

maccu: *maccu* [masc.] = death. *maccu* [nom. sg.] = death.

10. Daṇḍavaggo n. MoXxks (Punishment)

*sabbe tasanti daṇḍassa sabbe bhāyanti maccuno,
attānaṃ upamaṃ katvā na haneyya na ghātaye*||129||

l Ccs r l flr n. MLI l Ccs Hkk; flr ePpqlš
vÜkua mi ea dRok u guš; u ?kr; š|üüü||

Translation

All tremble at punishment; all fear death. Having made the comparison with oneself, one should not kill or cause to kill.

Vocabulary

sabbe: *sabba* [adj.] = all, every. *sabbe* [masc. nom. pl.] = all.
tasanti [3. pl. pr. indic. act.] = tremble.
daṇḍassa: *daṇḍa* [masc. = punishment, stick. *daṇḍassa* [gen. sg.] = of punishment.
sabbe: *sabba* [adj.] = all, every. *sabbe* [masc. nom. pl.] = all.
bhāyanti [3. pl. pr. indic. act. of *√bhī* (to be afraid)] = fear.
maccuno: *maccu* [masc.] = death. *maccuno* [gen. sg.] = of death.
attānaṃ: *attā* [masc.] = self, oneself. *attānaṃ* [acc. sg.] = oneself.
upamaṃ: *upamā* [fem.] = simile, example, comparison. *upamaṃ* [acc. sg.] = simile, example, comparison.
katvā [ger of *√kar* (to do, to make)] = having done, having made.
na [indec. part.] = no, not.
haneyya [3. sg. pot. act. of *√han/ghan* (to smite)] = should kill.
na [indec. part.] = no, not.
ghātaye [3. sg. caus. pot. act. of *√han/ghan* (to smite)] = should cause to kill.

*sabbe tasanti daṇḍassa sabbesaṃ jīvitam piyaṃ,
attānaṃ upamaṃ katvā na haneyya na ghātaye*||130||

l Ccs r l flr n. MLI l Ccs a thfora fi ; š
vÜkua mi ea dRok u guš; u ?kr; š|üüü||

Translation

All trembles at punishment; life is dear to all. Having made the comparison with oneself, one should not kill, nor cause to kill.

Vocabulary

sabbe: *sabba* [adj.] = all, every. *sabbe* [masc. nom. pl.] = all.
tasanti [3. pl. pr. indic. act.] = tremble.
daṇḍassa: *daṇḍa* [masc. = punishment, stick. *daṇḍassa* [gen. sg.] = of punishment.
sabbesaṃ: *sabba* [adj.] = all, every. *sabbesaṃ* [masc. gen. pl.] = of all.
jīvitam: *jīvita* [n. ntr. originally pp. of *√jīv* (to live)] = (individual) life. *jīvitam* [nom. sg.] = life.
piyaṃ: *piya* [adj.] = pleasing, beloved. *piyaṃ* [ntr. nom. sg.] = pleasing.
attānaṃ: *attā* [masc.] = self, oneself. *attānaṃ* [acc. sg.] = oneself.
upamaṃ: *upamā* [fem.] = simile, example, comparison. *upamaṃ* [acc. sg.] = simile, example,

comparison.

katvā [ger of \sqrt{kar} (to do, to make)] = having done, having made.

na [indec. part.] = no, not.

haneyya [3. sg. pot. act. of $\sqrt{han/ghan}$ (to smite)] = should kill.

na [indec. part.] = no, not.

ghātaye [3. sg. pot. caus. of $\sqrt{han/ghan}$ (to smite)] = should cause to kill.

*sukhakāmāni bhūtāni yo daṇḍena vihiṃsati
attano sukhamesāno pecca so na labhate sukhaṃ*||131||

l [k]k[k]kfu Hk[k]kfu ; ks n. Msu fofgd fr
v[ū]kuls l [k]k[k] kuls i Pp l ks u yHkrs l [k]k[k]Aūyū||

Translation

Whoever hurts with a stick beings that desire happiness, searching for happiness himself, he does not get happiness after death.

Vocabulary

sukhakāmāni: *sukha* [ntr.] = happiness. *kāma* [masc.] = wish, desire. *sukha + kāma = sukhakāma* [adj.] = (someone) desiring happiness. *sukhakāmāni* [ntr. acc. pl.] = (someone) desiring happiness.

bhūtāni: *bhūta* [ntr. pp. of $\sqrt{bhū}$ (to be)] = being. *bhūtāni* [acc. pl.] = beings.

yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.

daṇḍena: *daṇḍa* [masc.] = punishment, stick. *daṇḍena* [ins. sg.] = with a stick.

vihiṃsati [3. sg. pr. indic. act. derived from *vi* (indec. pfx. used to intensify) + $\sqrt{hiṃs}$ (to hurt)] = hurts.

attano: *attā* [masc.] = self, oneself. *attano* [gen. sg.] = of oneself.

sukhamesāno: *sukha* [ntr.] = happiness. *sukhaṃ* [acc. sg.] = happiness. *eṣī* [adj.] = wishing, desiring.

eṣāno [masc. nom. sg.] = wishing, desiring. *sukhaṃ + eṣāno = sukhamesāno* = desiring happiness.

pecca [ger. of *pa* (indec. strengthening pfx often used to emphasize the intensity of an action) + \sqrt{i} (to go)] = 'after having gone past' i.e., after death.

so [masc. nom. sg. of demonstr. pron. of *ta* (it, that)] = he.

na [indec. part.] = no, not.

labhate [3. sg. pr. indic. med. of \sqrt{labh} (to get)] = gets.

sukhaṃ: *sukha* [ntr.] = happiness. *sukhaṃ* [acc. sg.] = happiness.

*sukhakāmāni bhūtāni yo daṇḍena na hiṃsati
attano sukhamesāno pecca so labhate sukhaṃ*||132||

l [k]k[k]kfu Hk[k]kfu ; ks n. Msu u fgd fr
v[ū]kuls l [k]k[k] kuls i Pp l ks u yHkrs l [k]k[k]Aūyū||

Translation

Whoever does not hurt with a stick beings that desire happiness, searching for happiness himself, he gets happiness after death.

Vocabulary

sukhakāmāni: *sukha* [ntr.] = happiness. *kāma* [masc.] = wish, desire. *sukha + kāma = sukhakāma* [adj.] =

(someone) desiring happiness. *sukhakāmāni* [ntr. acc. pl.] = (someone) desiring happiness.
bhūtāni: *bhūta* [ntr. pp. of $\sqrt{bhū}$ (to be)] = being. *bhūtāni* [acc. pl.] = beings.
yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.
daṇḍena: *daṇḍa* [masc. = punishment, stick. *daṇḍena* [ins. sg.] = with a stick.
na [indec. part.] = no, not.
hiṃsati [3. sg. pr. indic. act. derived $\sqrt{hiṃs}$ (to hurt)] = hurts.
attano: *attā* [masc.] = self, oneself. *attano* [gen. sg.] = of oneself.
sukhamesāno: *sukha* [ntr.] = happiness. *sukhaṃ* [acc. sg.] = happiness. *eśī* [adj.] = wishing, desiring.
eśāno [masc. nom. sg.] = wishing, desiring. *sukhaṃ + eśāno* = *sukhamesāno* = desiring happiness.
pecca [ger. of *pa* (indec. strengthening pfx often used to emphasize the intensity of an action) + \sqrt{i} (to go)] = ‘after having gone past’ i.e., after death.
so [masc. nom. sg. of demonstr. pron. of *ta* (it, that)] = he.
labhate [3. sg. pr. indic. med. of \sqrt{labh} (to get)] = gets.
sukhaṃ: *sukha* [ntr.] = happiness. *sukhaṃ* [acc. sg.] = happiness.

*mā’voca pharusam kañci vuttā paṭivadeyyu taṃ,
dukkhā hi sārambhakathā paṭidaṇḍā phuseyyu taṃ*||133||

ek*okp i 0#l a df×p oḷkk i fVonḥ; q rḷ
nḷ [kk fg l kjEHkdfkk i fVn.Mk i qI ḥ; q rḷAūyý||

Translation

Do not say anything harsh, those spoken to might talk back to that. Haughty talk is painful, retaliations might be attached to it.

Vocabulary

mā’voca: *mā* [indec. It is a prohibition part. which is used in the sense of prohibition, generally with the imperat. mood, but sometimes with the aor. tense also, to denote an action of the present time] = not, do not. *avoca* [2. sg. aor. act. derived from \sqrt{vac} (to say, to speak)] = said. *mā + avoca* = *mā’voca* [euphonic sandhi] = do not say.
pharusam: *pharusa* [adj.] = harsh. *pharusam* [fem. acc. sg.] = harsh.
kañci: *kaṃ* [masc. acc. sg. of rel. pron. *ka* (what/which/who)] = who. *kaṃ + ci* [indef. intrg. part. sfx.] = *kañci* [euphonic sandhi] = whatever.
vuttā: *vutta* [adj. derived from \sqrt{vac} (to say, to speak)] = spoken. *vuttā* [masc. nom. pl.] = spoken.
paṭivadeyyu [3. sg. pot. act. of *paṭi* (pfx. meaning ‘back (to), against, towards, opposite.’) + \sqrt{vad} (to speak, to say)] = might talk back.
taṃ [ntr. nom. sg. of demonstr. pron. *ta* (it, that)] = it, that.
dukkhā: *dukkha* [adj.] = painful. *dukkhā* [fem. nom. sg.] = painful.
hi [indec. encl.] = indeed, surely.
sārambhakathā: *sārambha* [masc.] = impetuosity, anger. *kathā* (fem.) = speech, talk. *sārambha + kathā* = *sārambhakathā* [fem.] = angry or haughty talk, imperiousness. *sārambhakathā* [nom. sg.] = haughty talk, imperiousness.
paṭidaṇḍā: *daṇḍa* [masc. = punishment, stick. *paṭi* [pfx. meaning ‘back (to), against, towards, opposite.’] + *daṇḍa* = *paṭidaṇḍa* [masc.] = retaliation. *paṭidaṇḍā* [nom. pl.] = retaliations.
phuseyyu [3 .pl. pot. act. derived from \sqrt{phus} (to touch)] = might touch, might be attached.
taṃ [fem. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that.

*sace neresi attānaṃ kaṃso upahato yathā
esa pattosi nibbānaṃ sārambho te na vijjati*||134||

l ps ujfi vŭkua dā ls mi grls ; Fk
, l i ŭkfi fučckua l kjEHks rs u foTtfr||úyb||

Translation

If you yourself are not shaken, just like a broken gong, you have attained this nibbāna. Anger does not exist for you.

Vocabulary

sace [conj.] = if.

neresi: *na* [indec. part.] = no, not. *eresi* [2. sg. pr. act. caus. derived from √*īr* (to shake)] = are shaken.
na + eresi = *neresi* [euphonic sandhi] = are not shaken.

attānaṃ: *attā* [masc.] = self, oneself. *attānaṃ* [acc. sg.] = oneself.

kaṃso: *kaṃsa* [masc.] = a bronze gong. *kaṃso* [nom. sg.] = a bronze gong.

upahato: *upahata* (adj. derived from *upa* [pfx. meaning ‘close by,’ ‘near’] + pp. of √*han* (to strike, to break)] = spoilt, destroyed, broken. *upahato* [masc. nom. sg.] = spoilt, destroyed, broken.

yathā [indec. adv.] = as, how, like.

esa [masc. nom. sg. of demonstr. pron. *eta* (this, that)] = this, that.

pattosi: *patta* [adj. pp. *pa* (indec. strengthening pfx often used to emphasize the intensity of an action) + √*āp* (to get)] = obtained, attained. *patto* [masc. nom. sg.] = obtained, attained. *asi* [2. sg. pr. indic. act. of √*as* (to be)] = are. *patto + asi* = *pattosi* [euphonic sandhi] = (you) have attained.

nibbānaṃ: *nibbāna* [ntr.] = nibbāna, the Buddhist goal of salvation. *nibbānaṃ* [acc. sg.] = *nibbāna*.

sārambho: *sārambha* [masc.] = impetuosity, anger. *sārambho* [nom. sg.] = impetuosity, anger.

te [gen. sg. of 2. pron. *tumha* (you)] = of you.

na [indec. part.] = no, not.

vijjati [3. sg. pr. indic. act. of √*vid* (to find, to know)] = is found, exists.

*yathā daṇḍena gopālo gāvo pāceti gocaraṃ
evaṃ jarā ca maccu ca āyuaṃ pācenti pāṇinaṃ*||135||

; Fk n. Mŭ xkī kyks xkols i kpfŕ xkpja
, oa tjk p ePpq p vk; q i kpfŕ i kf. ku||Aúý||

Translation

Just as a cowherd drives the cattle to pasture with a stick, so old age and death drive the life-span of living beings.

Vocabulary

yathā [indec. adv.] = as, how, like.

daṇḍena: *daṇḍa* [masc.] = punishment, stick. *daṇḍena* [ins. sg.] = with a stick.

gopālo: *gopāla* [masc.] = cowherd. *gopālo* [nom. sg.] = cowherd.

gāvo: *go* [masc.] = a bull, an ox. *gāvo* [acc. pl.] = cattle.

pāceti [3. sg. pr. caus. act. of (*pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + √*aj* (to cast))] = drives, urges on.

gocaraṃ: *gocara* [masc.] = pasture. *gocaraṃ* [acc. sg.] = pasture.

evaṃ [adv.] = ‘thus, so, in this way, likewise’ either referring to what follows or what precedes.
jarā: jarā [fem.] = old age. *jarā* [nom. sg.] = old age.
ca [indef. encl. part.] = and.
maccu: maccu [masc.] = death. *maccu* [nom. sg.] = death.
ca [indef. encl. part.] = and.
āyuraḥ: āyuraḥ [ntr.] = age, life-span. *āyuraḥ* [nom. sg.] = age, life-span.
pācenti [3. pl. pr. act. caus. of (*pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + *√aj* (to cast))] = drive, urge on.
pāṇinaṃ: pāṇin [adj.] = having breath. Also *pāṇin* [masc.] = a living being. *pāṇinaṃ* [gen. pl.] = of living beings.

*atha pāpāni kammāni karaṃ bālo na bujjhati,
 sehi kammehi dummedho aggidaḍḍho va tappati* ||136||

vfk i klfu dEekfu dja ckyks u cā>fr]
 l fg dEefg nāes/ks vfxnM<ks o rli fr||ūyö||

Translation

But a fool does not realize when he is doing evil deeds. The ignoramus is tormented by his own deeds just as if burned by fire.

Vocabulary

atha [indec. part.] = but, moreover, and also, and then.
pāpāni: pāpa [adj. but here as a ntr. n.] = evil. *pāpāni* [acc. pl.] = evils.
kammāni: kamma [ntr.] = deed. *kammāni* [acc. pl.] = deeds.
karaṃ: karanta [adj. ppr. of *√kar* (does)] = doing. *karaṃ* [masc. nom. sg.] = doing.
bālo: bāla [masc.] = fool, foolish. *bālo* [nom. sg.] = fool, foolish.
na [indec. part.] = no, not.
bujjhati [3. sg. pr. indic. act. of *√budh* (to realize)] = realizes.
sehi: sa [reflex. pron.] = one’s own. *sehi* [masc. ins. pl.] = by/through ones’/their own.
kammehi: kamma [ntr.] = deed. *kammehi* [ins. pl.] = by deeds.
dummedho: medhī [adj.] = wise. *du* [antithetic pfx. meaning ‘bad, insufficient’] + *medhī* = *dummedhī* [adj.] = ignoramus. *dummedho* [masc. nom. sg.] = ignoramus.
aggidaḍḍho: aggi [ntr.] = fire. *daḍḍha* [adj. pp. of *√dah* (to burn)] = burned. *aggi + daḍḍha* = *aggidaḍḍha* [adj.] = burned by fire. *aggidaḍḍho* [masc. nom. sg.] = burned by fire.
va [indec. part of comparison] = like, as.
tappati [3. sg. pr. indic. act. of *√tap* (to burn)] = is tormented.

*yo daṇḍena adaṇḍesu
 appaduṭṭhesu dussati
 dasannam aññataraṃ thānaṃ
 khippam eva nigacchati* ||137||

; ks n. Ms v n. M q
 vli nēd q nēl fr

ni Āe-v×krja Bkua
f[kli e-, o fuxPNfr||úy÷||

Translation

Whoever offends with a stick somebody who is uncorrupted and without violence, just goes down quickly to one of the ten states:

Vocabulary

yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.

daṇḍena: *daṇḍa* [masc. = punishment, stick. *daṇḍena* [ins. sg.] = with a stick.

adaṇḍesu: *daṇḍa* [masc. = punishment, stick. *a* [neg. pfx.] + *daṇḍa* = *adaṇḍa* [adj.] = without a stick i.e. non-violent. *adaṇḍesu* [masc. loc. pl.] = on the non-violent.

appaduṭṭhesu: *pa* is an indec. strengthening pfx. often used to emphasize the intensity of an action. *duṭṭha* [adj. pp. of √*dus* (to become bad)] = spoilt, wicked, corrupt. *pa* + *duṭṭha* = *paduṭṭha* [adj.] = corrupted. *a* [neg. pfx.] + *paduṭṭha* = *appaduṭṭha* [adj.] = uncorrupted. *appaduṭṭhesu* [masc. loc. pl.] = on the uncorrupted.

dussati [3. sg. pr. indic. act. of √*dus* (to become bad)] = becomes wicked, offends against.

dasannam aññataram: *dasa* [num.] = ten. *dasannaṃ* [gen. pl.] = of the ten. *aññatara* [pron. adj.] = one of a certain number, somebody, some. *aññataraṃ* [ntr. acc. sg.] = one of a certain number, somebody, some. *dasannaṃ* + *aññataraṃ* = *dasannam aññataram* = one of the ten.

ṭhānaṃ: *ṭhāna* [ntr.] = place, state. *ṭhānaṃ* [acc. sg.] = place, state.

khippam eva: *khippa* [adj. derived from √*kip* (to throw)] = quick. *khippaṃ* [ntr. acc. sg. But here used as an adv.] = quickly. *eva* [adv. emphatic part.] = so, even, just, only. *khippaṃ* + *eva* = *khippam eva* = just quickly.

nigacchati [3. sg. pr. indic. act. of *ni* (pfx. meaning 'down') + √*gam* (to go)] = undergoes, suffers, goes down to, incurs.

*vedanaṃ pharusam jāniṃ sarīrassa ca bhedanaṃ
garukaṃ vāpi ābādhaṃ cittakkhepaṃ va pāpuṇe*||138||

onua i0#l a tkfua l jhjLI p Hknua
x#da olfi vkck/a fpÜKD [ki a o i ki q ks| úyø||

Translation

He would get terrible pain, loss (of property), and bodily injury, serious affliction, or even loss of mind.

Vocabulary

vedanaṃ: *vedanā* [fem.] = pain, feeling. *vedanaṃ* [acc. sg.] = pain, feeling.

pharusam: *pharusa* [adj.] = harsh, terrible, rough. *pharusam* [masc. acc. sg.] = harsh, acute.

jāniṃ: *jāni* [fem.] = loss (of property), robbery. *jāniṃ* [acc. sg.] = loss, robbery.

sarīrassa: *sarīra* [ntr.] = body. *sarīrassa* [gen. sg.] = of the body.

ca [indef. encl. part.] = and.

bhedanaṃ: *bhedana* [ntr. derived from √*bhid* (to break)] = breaking, injury. *bhedanaṃ* [acc. sg.] = breaking, injury.

garukaṃ: *garuka* [adj.] = heavy, serious. *garukaṃ* [masc. acc. sg.] = heavy, serious.

vāpi: *vā* [indec. encl.] = or. *pi* [indec. encl. form of *api*] = even, also, just so. *vā* + *pi* = *vāpi* = or even.

ābādhaṃ: *ābādha* [masc.] = affliction, disease. *ābādhaṃ* [acc. sg.] = affliction, disease.

cittakkhepaṃ: *chitta* [ntr.] = mind. *khepa* [masc.] = throwing, casting. *citta+khepa* = *cittakkhepa* [euphonic sandhi, masc.] = loss of mind. *cittakkhepaṃ* [acc. sg.] = loss of mind.
va [indec. part of comparison] = like, as.
pāpuṇe [3. sg. pr. indic. act. of *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + *√āp* (to get)] = would get.

*rājato va upasaggam abhakkhānaṃ va dāruṇaṃ
 parikkhayaṃ va nātīnaṃ bhogānaṃ va pabhaṅguṇaṃ* || 139 ||

jktrks o mi l Xxa vCHKD [kkua o nk#. kq]
 i fJD [k; a o ×krhua Hkxckua o i HkÄxq kq] Aûýù ||

Translation

or trouble from the king, or cruel calumny, or the loss of relatives, or the destruction of wealth.

Vocabulary

rājato: *rājā* [masc.] = king. *rājato* [abl. sg.] = from king.
va: *vā* [indec. encl.] = or. *va* is m.c. for *vā*.
upasaggam: *upasagga* [masc.] = trouble, attack. *upasaggam* [acc. sg.] = trouble, attack.
abhakkhānaṃ: *abhakkhāna* [ntr.] = calumny, slander. *abhakkhānaṃ* [acc. sg.] = calumny, slander.
va: *vā* [indec. encl.] = or. *va* is m.c. for *vā*.
dāruṇaṃ: *dāruṇa* [adj.] = cruel, strong, harsh. *dāruṇaṃ* [ntr. acc. sg.] = cruel, strong, harsh.
parikkhayaṃ: *parikkhaya* [masc.] = loss, decay. *parikkhayaṃ* [acc. sg.] = loss, decay.
va: *vā* [indec. encl.] = or. *va* is m.c. for *vā*.
nātīnaṃ: *nāti* [masc.] = relative. *nātīnaṃ* [gen. pl.] = of relatives.
bhogānaṃ: *bhoga* [masc.] = wealth, possession. *bhogānaṃ* [gen. pl.] = of wealth.
va: *vā* [indec. encl.] = or. *va* is m.c. for *vā*.
pabhaṅguṇaṃ: *pabhaṅguṇa* / *pabhaṅgura* [masc. derived from *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + *√bhañj* (to break)] = destruction, loss.
pabhaṅguṇaṃ / *pabhaṅguraṃ* [acc. sg.] = destruction, loss.

*athav'assa agārāni aggī dahati pāvako,
 kāyassa bhedaṃ duppañño nirayaṃ so'papajjati* || 140 ||

vFko*vLI vxkjlfu vLxh Mgfr i kodkš
 dk; LI Hkxk nqj ××ks fuj; a l kš i i Ttfr || úpú ||

Translation

Or then blazing fire burns his houses. After the break-up of the body, this fool is reborn in hell.

Vocabulary

athav'assa: *atha* [indec. part.] = but, moreover, and also, and then. *vā* [indec. encl.] = or. *assa* [masc. gen. sg. of demonstr. pron. *ima* (it, this)] = his. *atha + vā + assa* = *athav'assa* [euphonic sandhi] = or then his.
agārāni: *agāra* [masc.] = house, home. *agārāni* [acc. pl.] = houses.
aggī: *aggi* [masc.] = fire. *aggi* [nom. sg.] = fire. *aggi* is m.c. for *aggi*.

ḍahati [3. sg. pr. indic. act. of √*ḍah* (to burn)] = burns.

pāvako: *pāvaka* [adj.] = blazing, bright. *pāvako* [masc. nom. sg.] = blazing, bright.

kāyassa bheda: *kāya* [masc.] = body. *kāyassa* [gen. sg.] = of the body. *bheda* [masc.] = breaking, disunion. *bheda* [abl. sg.] = from/after the breaking. *kāyassa bheda* = after the breaking up of the body.

duppañño: *pañña* [fem.] = wisdom. *pañña* [the adj. form of *pañña*] = wise. *du* [antithetic pfx.] = bad, insufficient. *du+pañña* = *duppañña* [euphonic sandhi] = unwise, foolish. *duppañño* [masc. nom. sg.] = unwise, foolish.

nirayaṃ: *niraya* [masc.] = hell. *nirayaṃ* [acc. sg.] = hell.

so'papajjati: *so* [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = he. *upapajjati* [3. sg. pr. indic. act. derived from *upa* [pfx. meaning 'close by,' 'near'] + √*pad* (to go)] = gets to, is reborn. *so+upapajjati* = *so'papajjati* [euphonic sandhi] = this is reborn.

na naggacariyā na jaṭā na paṃkā
nānāsakā thaṇḍilasāyikā vā
rajo ca jallaṃ ukkuṭikappadhānaṃ
sodhenti maccaṃ avitiṇṇakamaṃkhaṃ||141||

u uXxpj; k u tV k u i d k
ukukl dk Flf. Myl kf; dk ok
j t k s p t Y y a m D d f V d l i / k u a
l k / s l r e P p a v f o f r . . k d f h | A ū p ū ||

Translation

Not nakedness, not matted hair, not mud on the body, not fasting, not sleeping on the bare ground, ashes and sweat, exertion when squatting- can purify a mortal who has not overcome doubt.

Vocabulary

na [indec. part.] = no, not.

naggacariyā: *nagga* [adj.] = naked. *cariyā* [fem.] = conduct, behaviour. *nagga+cariyā* = *naggacariyā* [fem.] = nakedness. *naggacariyā* [nom. sg.] = nakedness.

na [indec. part.] = no, not.

jaṭā: *jaṭā* [fem.] = matted-hair. *jaṭā* [nom. sg.] = matted-hair.

na [indec. part.] = no, not.

paṃkā: *paṃka* [masc.] = mud, ash. *paṃkā* [nom. pl.] = muds, ashes.

nānāsakā: *na* [indec. part.] = no, not. *nāsakā* [fem.] = fasting. *anāsakā* [nom. sg.] = fasting. *na+anāsakā* = *nānāsakā* [euphonic sandhi] = not fasting.

thaṇḍilasāyikā: *thaṇḍila* [ntr.] = bare ground. *sāyika* [adj.] = sleeping. *sāyikā* [as fem. adj.] = sleeping. *thaṇḍila+sāyikā* = *thaṇḍilasāyikā* [fem.] = the act of lying on bare ground. *thaṇḍilasāyikā* [nom. sg.] = the act of lying on bare ground.

vā [indec. encl.] = or.

rajo: *rajo* [ntr.] = dust. *rajo* [nom. sg.] = dust.

ca [indef. encl. part.] = and.

jallaṃ: *jalla* [ntr.] = sweat. *jallaṃ* [nom. sg.] = sweat.

ukkuṭikappadhānaṃ: *ukkuṭika* [masc.] = squatting, sitting on one's heels. *padhāna* [ntr.] = effort, exertion. *ukkuṭika+padhāna* = *ukkuṭikappadhāna* [ntr.] = practice of sitting on one's heels, exertion when squatting. *ukkuṭikappadhānaṃ* [nom. sg.] = practice of sitting on one's heels, exertion when

squatting.
sodhenti [3. sg. pr. caus. act. of *sujjhati* (becomes pure)] = purifies.
maccam: *macca* [masc.] = mortal. *maccam* [acc. sg.] = mortal.
avitaṇṇakaṃkham: *vitinṇa* [adj.] = overcome. *kaṃkhā* [fem.] = doubt. *vitinṇa* + *kaṃkhā* = *vitinṇakaṃkhā* [adj.] = one who has overcome doubt. *a* [neg. pfx.] + *vitinṇakaṃkhā* = *atitinṇakaṃkhā* [adj.] = one who has not overcome doubt. *avitaṇṇakaṃkham* [nom. sg.] = one who has not overcome doubt.

alaṃkato ce pi samaṃ careyya
santo danto niyato brahmacārī
sabbesu bhūtesu nidhāya daṇḍaṃ
so brāhmaṇo so samaṇo sa bhikkhu||142||

vyācāraḥ pś fi | ea p jō;
 | ūrks nūrks fu; rks c āp kjh
 | Ccā q Hkrd q fu/k; n. Ma
 | ks c kã. ks | ks | e. ks | fHKD [kq ūp ū]

Translation

Even if one would walk around like an adorned man, calmed, controlled, restrained, and pure, having given up punishment on all living beings, he is a brāhmaṇa, he is an ascetic, he is a bhikkhu.

Vocabulary

alaṃkato: *alaṃkata* [adj.] = adorned. *alaṃkato* [masc. nom. sg.] = adorned.
ce [encl.] = if.
api/pi [indec. part.] = also, even, just so, as well.
samaṃ: *sama* [adj.] = just like, same. *samaṃ* [acc. sg.] = just like, same.
careyya [3. sg. pot. act. of \sqrt{car} (to walk)] = should walk.
santo: *santa* [adj. pp. of \sqrt{sam} (to be appeased, to be calmed)] = calm, appeased. *santo* [masc. nom. sg.] = calmed, tranquil.
danto: *danta* [adj. pp. derived from \sqrt{dam} (to restrain)] = controlled, tamed, restrained. *danto* [masc. nom. sg.] = restrained.
niyato: *niyata* [adj. pp. of *ni* (pfx. meaning ‘down’) + \sqrt{yam} (to restrain)] = restrained. *niyata* [masc. nom. sg.] = restrained.
brahmacārī: *brahma* [adj.] = holy, pious. *cārī* [adj. derived from \sqrt{car} (to walk)] = follower. *brahma* + *cārī* = *brahmacārī* [adj.] = follower of holy life. *brahmacārī* [masc. nom. sg.] = follower of holy life, pure.
sabbesu: *sabba* [adj.] = all, every. *sabbesu* [masc. loc. pl.] = on all.
bhūtesu: *bhūta* [masc.] = living being. *bhūtesu* [loc. pl.] = on living beings.
nidhāya [ger. of *ni* (pfx. meaning ‘down’) + $\sqrt{dhā}$ (to put)] = having laid aside, having given up.
daṇḍaṃ: *daṇḍa* [masc.] = punishment, stick. *daṇḍaṃ* [masc. acc. sg.] = punishment, stick.
so [masc. nom. sg. of demonstr. pron. of *ta* (it, that)] = this, he.
brāhmaṇo: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇo* [nom. sg.] = brāhmaṇa.
so [masc. nom. sg. of demonstr. pron. of *ta* (it, that)] = this, he.
samaṇo: *samaṇa* [masc.] = an ascetic, a recluse. *samaṇo* [nom. sg.] = an ascetic, a recluse.
sa [masc. nom. sg. of demonstr. pron. of *ta* (it, that)] = this, that, he.

bhikkhu: *bhikkhu* [masc.] = a Buddhist monk. *bhikkhu* [nom. sg.] = a Buddhist monk.

hirīnisedho puriso koci lokasmi vijjati
yo nindaṃ appabodhati asso bhadro kasāṃ iva||143||

fgjhful s/ks i fjl ks dklp ykdlle foTtfr
; ks fulna vli cks/fr vLI ks Hkæks dI ke-bo||ûpý||

Translation

In this world, does there exist a person restrained by conscience, who avoids blame, like a good horse does not stir up a whip?

Vocabulary

hirīnisedho: *hirī* [fem.] = sense of shame, bashfulness. *nisedha* [adj.] = holding back. *hirī+nisedha* = *hirinisedha* [adj.] = restrained by conscience. *hirinisedho* [masc. nom. sg.] = restrained by conscience. *hirīnisedho* is m.c. for *hirinisedho*.

puriso: *purisa* [masc.] = person. *puriso* [nom. sg.] = person.

koci: *ko* [masc. nom. sg. of *ka* (who, which)] = who/which?. *ko+ci* [indef. intrg. part. sfx.] = *koci* = whatever.

lokasmi: *loka* [masc.] = world. *lokasmiṃ* [loc. sg.] = in the world. *lokasmi* is m.c. for *lokasmiṃ*.

vijjati [3. sg. pr. indic. act. of *√vid* (to find, to know)] = is found, exists.

yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.

nindaṃ: *nindā* [fem.] = blame. *nindaṃ* [acc. sg.] = blame.

appabodhati [3. sg. pr. indic. act. derived from *a* [neg. pfx.] + *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + *√budh* (to understand)] = does not stir up, does not give rise to.

asso: *assa* [masc.] = horse. *asso* [nom. sg.] = horse.

bhadro: *bhadra* [masc.] = good. *bhadro* [masc. nom. sg.] = good.

kasāṃ iva: *kasā* [fem.] = whip. *kaṣaṃ* [acc. sg.] = whip. *kasāṃ* is m.c. for *kaṣaṃ*. *iva* [indec. part of comparison] = like, as. *kasāṃ+iva* = *kasāṃ iva* = like ... a whip.

asso yathā bhadro kasāniviṭṭho
ātāpino saṃvegiṇo bhavātha
saddhāya sīlena ca viriyena ca
samādhinā dhammavinicchayena ca
sampannavijjācaraṇā paṭissatā
jahissatha dukkham idaṃ anappakaṃ||144||

vLI ks ; Fk Hkæks dI kfufoêls
vkrkfi uks I dksuks Hkokfk
I ¼k; I hyu p fofj; u p
I ekf/uk /EefofuPN; u p
I Ei ÂfoTtkpj.kk i fVLI rk
tfgLI Fk nD [ke-bna vuli dâ ûpp||

Translation

Be like a good horse when touched by a whip- strenuous and anxious. By faith, by virtuous conduct, by energy, and by concentration, by objective perception of the Dhamma, having knowledge and conduct, by being mindful abandon this big suffering.

Vocabulary

asso: *assa* [masc.] = horse. *asso* [nom. sg.] = horse.

yathā [indec. adv.] = as, how, like.

bhadro: *bhadra* [masc.] = good. *bhadro* [masc. nom. sg.] = good.

kasāniviṭṭho: *kasā* [fem.] = whip. *niviṭṭha* [adj. pp. derived from *ni* (pfx. meaning ‘down’) + *vis* (to enter)] = settled, established. *kasā* + *niviṭṭha* = *kasāniviṭṭha* [adj.] = touched by the whip, whipped.

kasāniviṭṭho [masc. nom. sg.] = touched by the whip, whipped.

ātāpino: *ātāpa* [masc.] = zeal, endeavour. *ātāpa* + *ī* [poss. sfx.] = *ātāpī* [adj.] = zealous, strenuous. *ātāpino* [masc. nom. pl.] = zealous, strenuous.

saṃvegino: *saṃvega* [masc.] = anxiety (caused by contemplation of miseries in the world). *saṃvega* + *ī* [poss sfx.] = *saṃvegī* [adj.] = anxious. *saṃvegino* [masc. nom. pl.] = anxious.

bhavātha [2. pl. imperat. act. derived from *bhū* (to become)] = be.

saddhāya: *saddhā* [fem.] = faith, trust. *saddhāya* [ins. sg.] = by faith.

sīlena: *sīla* [ntr.] = virtuous conduct. *sīlena* [ins. sg.] = by virtuous conduct.

ca [indef. encl. part.] = and.

viriyena: *viriya* [ntr.] = energy. *viriyena* [ins. sg.] = by energy.

ca [indef. encl. part.] = and.

samādhinā: *samādhi* [masc. derived from *saṃ* (adj. indec. pfx. used to imply conjunction and completeness) + *ā* (indec. pfx. meaning ‘from, to, towards’) + *dhā* (to put)] = concentration. *samādhinā* [ins. sg.] = by concentration.

dhammavinicchayena: *dhamma* [masc.] = the Dhamma, the teaching of the Buddha. *vinicchaya* [masc.] = discrimination, distinction, investigation, thorough knowledge, objective perception.

dhamma + *vinicchaya* = *dhammavinicchaya* [masc.] = objective perception of the Dhamma.

dhammavinicchayena [ins. sg.] = by objective perception of the Dhamma.

ca [indef. encl. part.] = and.

sampannavijjācaraṇā: *sampanna* [adj., pp. of *saṃ* (pfx. meaning ‘together,’ ‘completely’) + *pad* (to go to)] = endowed with, possessed of. *vijjā* [fem.] = knowledge. *caraṇa* [ntr. derived from *car* (to walk)] = conduct, behaviour. *sampanna* + *vijjā* + *caraṇa* = *sampannavijjācaraṇa* [adj.] = having knowledge and conduct. *sampannavijjācaraṇā* [masc. nom. pl.] = having knowledge and conduct.

paṭissatā: *paṭissata* [adj.] = mindful, conscientious. *paṭissatā* [masc. nom. pl.] = mindful, conscientious.

jahissatha [2. pl. imperat. act. of *hā* (to abandon)] = abandon.

dhukkhaṃ idaṃ: *dukkha* [ntr.] = suffering. *dukkhaṃ* [acc. sg.] = suffering. *idaṃ* [ntr. acc. sg. of *ima* (this)] = this. *dukkhaṃ* + *idaṃ* = *dhukkhaṃ idaṃ* = this suffering.

anappakaṃ: *appa* [adj.] = little. *appa* + *ka* (sfx. forming adj.) = *appaka* [adj.] = little. *an* [neg. pfx.] + *appaka* = *anappaka* [adj.] = not little, big. *anappakaṃ* [ntr. acc. sg.] = big.

udakaṃ hi nayanti nettikā

usukārā namayanti tejanaṃ

dāruṃ namayanti tacchakā

attānaṃ damayanti subbatā || 145 ||

mnclā fg u; flr usūckk

ml ølkjk ue; flr rstua

nk#a ue; flr rPNck

वृत्तुवा ने; फ्लर । (crk||ûpÿ||

Translation

Irrigators indeed lead the water (wherever they like), fletchers bend the shaft of an arrow, carpenters bend the wood, the virtuous ones tame the self.

Vocabulary

udakaṃ: *udaka* [ntr.] = water. *udakaṃ* [acc. sg.] = water.

hi [indec. encl.] = indeed, surely.

nayanti [3. pl. pr. indic. act. of √*nī* (to lead)] = lead.

nettikā: *nettika* [masc.] = irrigator. *nettikā* [nom. pl.] = irrigators.

usukārā: *usukāra* [masc.] = arrow-maker. *usukārā* [nom. pl.] = arrow-makers.

namayanti [3. pl. indic. caus. act. of √*nam* (to bend)] = bend.

tejanaṃ: *tejan* [ntr.] = shaft of an arrow. *tejanaṃ* [acc. sg.] = shaft of an arrow.

dāruṃ: *dāru* [ntr.] = wood. *dāruṃ* [acc. sg.] = wood.

namayanti [3. pl. indic. caus. act. of √*nam* (to bend)] = bend.

tacchakā: *tacchaka* [masc.] = carpenter. *tacchakā* [nom. pl.] = carpenters.

attānaṃ: *attā* [masc.] = self, oneself. *attānaṃ* [acc. sg.] = oneself.

damayanti [3. pl. pr. indic. act. of √*dam* (to domesticate, to tame)] = tame.

subbatā: *vata* [masc. derived from √*var* (to take vow)] = vow, rite, religious duty. *su* [indec. part. used as a strengthening pfx. meaning 'thorough, well'] + *vata* = *subbatā* [adj.] = of good vows, virtuous one. *subbato* [masc. nom. pl.] = of good vows, virtuous ones.

11. Jarāvaggo tjkoxks (Old Age)

*ko nu hāso kimānando niccam pajjalite sati,
andhakārena onaddhā padīpaṃ na gavesatha*||146||

dkl uq gkl ks fdekulnks fuPpa i Ttfyrs l fr]
vll/dkju vks¼k i nhi a u xod Fk||ûpö||

Translation

What laughter, what joy, when (everything) is perpetually at fire? Covered by darkness do you not seek light?

Vocabulary

ko nu: *ko* [masc. nom. sg. of interjec. pron. *ka* (who, which, what)] = who, which. *nu* [indec. indef. part.] = 'then, now.' *ko nu* = what?

hāso: *hāsa* [masc.] = laughter. *hāso* [nom. sg.] = laughter.

kimānando: *kiṃ* [ntr. nom. sg. of rel. pron. *ka* (who, which, what)] = who, what, which. *ānanda* [masc.] = joy. *ānando* [nom. sg.] = joy. *kiṃ + ānando* = *kimānando* = what joy?

niccam [adv.] = perpetually, always, constantly.

pajjalite: *pajjalita* [adj. pp. of *pa* [indec. strengthening pfx. often used to emphasize the intensity of an action] + *jalati* (burns)] = burning. *pajjalite* [masc. loc. sg.] = at fire.

sati: *santa* [adj., act. ppr. of *√as* (to be, to exist)] = being, existing. *sati* [masc. loc (absolute). sg.] = in existence.

andhakārena: *andhakāra* [masc.] = darkness. *andhakārena* [ins. sg.] = by darkness.

onaddhā: *onaddha* [adj.] = bound, covered. *onaddhā* [masc. nom. pl.] = bound, covered.

padīpaṃ: *padīpa* [masc.] = light, lamp. *padīpaṃ* [acc. sg.] = light, lamp.

na [indec. part.] = no, not.

gavesatha: *esati* [3. sg. pr. indic. act. of *√is* (to want, to wish)] = seeks, searches for. *gava* [base of masc. *go* (bull, cow)] + *esati* = *gavesati* [euphonic sandhi] = seeks, searches for. *gavesatha* [2. pl. pr. indic.act.] = (you) seek, search for.

*passa cittakataṃ bimbaṃ arukāyaṃ samussitaṃ
āturaṃ bahusaṃkappaṃ yassa n'atthi dhavaṃ thiti*||147||

i LI fp¼kdra fceca v#dk; a l e¼l ra
vkrja cgd dli a ; LI u¼vrfk /pa fBfr ||ûp÷||

Translation

Look at this mind-created image, a compounded heap of sores, diseased, with many plans, which does not have any permanence or stability.

Vocabulary

passa [2. sg. imperat. act. of *√pass* (to see)] = see, look at.

cittakataṃ: *citta* [masc.] = mind. *kata* [adj. pp. of *√kar* (to do, to make)] = done, created. *citta + kata* = *cittakata* [adj.] = mind-created. *cittakataṃ* [ntr. acc. sg.] = mind-created.

bimbaṃ: *bimba* [ntr.] = image. *bimbaṃ* [acc. sg.] = images.

arukāyaṃ: *aru* [ntr.] = a wound, a sore. *kāya* [masc.] = body, heap. *aru + kaya* = *arukāya* [masc.] = a heap of sores. *arukāyaṃ* [acc. sg.] = a heap of sores.

samussitaṃ: *saṃ* [adj. indec. pfx. used to imply conjunction and completeness]+*ussita* [adj. = erected, high]= *samussita* [adj.] = put-together, compounded. *samussitaṃ* [masc. acc. sg.] = compounded.
āturaṃ: *ātura* [adj.] = diseased, sick. *āturaṃ* [masc. acc. sg.] = diseased, sick.
bahusaṃkappaṃ: *bahu* [adj.] = much, many. *saṃkappa* [masc.] = thought, intention, plan, thought.
bahusaṃkappa [adj.] = with many plans. *bahusaṃkappaṃ* [masc. acc. sg.] = with many plans.
yassa [masc. gen. sg. of rel. pron. *ya* (who, which)] = whose.
n’atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)] = is. *na+atthi* = *n’atthi* [euphonic sandhi] = is not.
dhuvaṃ: *dhuva* [adj.] = permanent. Also *dhuva* [ntr.] = permanence. *dhuvaṃ* [nom. sg.] = permanence.
ṭhiti: *ṭhiti* [fem.] = stability. *ṭhiti* [nom. sg.] = stability.

*parijñṇaṃ idaṃ rūpaṃ rogaṇidḍhaṃ pabhaṅguṇaṃ,
bhijjati pūṭisandeho maraṇantaṃ hi jīvitaṃ*||148||

i f j f t . . k e - b n a : i a j l x f u M < a i H k Ä x q k ð
f h k T t f r i f r l U n g k s e j . W r a f g t h f o r ð ú p ø ||

Translation

Decayed is this body, a fragile nest of diseases. This rotten body breaks up. Indeed, the life ends in death.

Vocabulary

parijñṇaṃ idaṃ: *pari* (pfx. meaning ‘all around’)+ $\sqrt{jñ}$ (to decay)] = *parijñṇa* [adj.] = decayed.
parijñṇaṃ [ntr. nom. sg.] = decayed. *idaṃ* [ntr. acc. sg. of *ima* (this)] = this. *parijñṇaṃ+idaṃ* = *parijñṇaṃ idaṃ*.
rūpaṃ: *rūpa* [ntr.] = form, appearance, body. *rūpaṃ* [nom. sg.] = form, appearance, body.
rogaṇidḍhaṃ: *roga* [masc.] = illness, disease. *niḍḍha* [ntr.] = nest, seat. *roga+niḍḍha* = *rogaṇidḍha* [adj.] = nest of diseases. *rogaṇidḍhaṃ* [ntr. nom. sg.] = nest of diseases.
pabhaṅguṇaṃ: *pabhaṅguṇa/pabhaṅgura* [adj. derived from *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action)+ $\sqrt{bhañj}$ (to break)] = fragile, easily destroyed, brittle, perishable. *pabhaṅguṇaṃ/pabhaṅguraṃ* [ntr. nom. sg.] = fragile, easily destroyed, brittle, perishable.
bhijjati [3. sg. pr. indic. act. of \sqrt{bhid} (to split)] = breaks up.
pūṭisandeho: *pūṭi* [adj.] = putrid, rotten. *saṃ* [adj. indec. pfx. used to imply conjunction and completeness]+*deha* [fem. = body] = *sandeha* [masc.] = the human body. *pūṭi+sandeha* = *pūṭisandeha* [masc.] = rotten body. *pūṭisandeho* [nom. sg.] = rotten body.
maraṇantaṃ: *maraṇa* [ntr.] = death. *anta* [ntr.] = end. *maraṇa+anta* = *maraṇanta* [euphonic sandhi, adj.] = having death in the end, ending in death. *maraṇantaṃ* [ntr. nom.] = having death in the end, ending in death.
hi [indec. encl.] = indeed, surely.
jīvitaṃ: *jīvita* [ntr. originally pp. of \sqrt{jiv} (to live)] = (individual) life. *jīvitaṃ* [nom. sg.] = life.

*yān’imāni apatthāni alāpūn’eva sārade
kāpotakāni aṭṭhīni tāni disvāna kā rati*||149||

; ku* bekfu vi RFkfu vyki w*, o l kjns
dkl krdkfu vētfu rkfu fnLoku dk jfr || ú p ù ||

Translation

What pleasure can there be, having seen those white bones thrown away like pumpkins in the autumnal season?

Vocabulary

yān'imāni: *yāni* [ntr. nom. pl. of rel. pron. *ya* (who, which)] = who, which. *imāni* [ntr. nom. pl. of demonstr. pron. *ima* (this)] = these. *yāni* + *imāni* = *yān'imāni* [euphonic sandhi] = those.
apatthāni: *apattha* [adj. derived from *apa* (pfx. meaning 'away from', 'off.')] + *√as* (to throw)] = thrown away. *apatthāni* [ntr. nom. pl.] = thrown away.
alāpūn'eva: *alāpu* [ntr.] = pumpkin. *alāpūni* [nom. pl.] = pumpkins. *iva* [indec. part of comparison] = like, as. Here *eva* is used in the sense of *iva*. *alāpūni* + *eva* = *alāpūn'eva* [euphonic sandhi] = just like pumpkins.
sārade: *sārada* [adj.] = autumnal. *sārade* [loc. sg.] = in the autumn season.
kāpotakāni: *kāpotaka* [adj. derived from *kapota* (masc.) = pigeon] = pigeon-coloured i.e. white. *kāpotakāni* [ntr. nom. pl.] = white.
aṭṭhīni: *aṭṭhi* [ntr.] = bone. *aṭṭhīni* [nom. pl.] = bones.
tāni [ntr. acc. pl. of demonstr. pron. *ta* (it, that)] = those.
disvāna [ger. of *√dis* (to see)] = having seen.
kā [fem. nom. sg. of interjec. pron. *ka* (who, which)] = who, which.
rati: *rati* [fem.] = love, pleasure. *rati* [nom. sg.] = love, pleasure.

aṭṭhīnaṃ nagaraṃ kataṃ maṃsalohitalepanaṃ
yattha jarā ca maccu ca māno makkho ca ohito||150||

vēhua uxja dra eā ykṣgryi ua
; RfK tjk p ePpq p ekus eD [ks p vkṣgrk|ūyū||

Translation

There is a city made of bones, plastered with flesh and blood, where there are deposited old age, death, conceit and hypocrisy.

Vocabulary

aṭṭhīni: *aṭṭhi* [ntr.] = bone. *aṭṭhīni* [gen. pl.] = of bones.
nagaraṃ: *nagara* [ntr.] = city. *nagaraṃ* [nom. sg.] = city.
kataṃ: *kata* [adj, pp. of *√kar* (to do, to make)] = done. *kataṃ* [ntr. nom. sg.] = done.
maṃsalohitalepanaṃ: *maṃsa* [ntr.] = meat, flesh. *lohita* [ntr.] = blood. *lepana* [ntr.] = smearing. *maṃsa* + *lohita* + *lepana* = *maṃsalohitalepana* [adj.] = smeared with flesh and blood. *maṃsalohitalepanaṃ* [nom. sg.] = smeared with flesh and blood.
yattha [rel. adv. of place] = where.
jarā: *jarā* [fem.] = old age. *jarā* [nom. sg.] = old age.
ca [indef. encl. part.] = and.
maccu: *maccu* [masc.] = death. *maccu* [nom. sg.] = death.
ca [indef. encl. part.] = and.
māno: *māna* [masc.] = pride, conceit. *māno* [nom. sg.] = pride, conceit.
makkho: *makkha* [ntr.] = hypocrisy. *makkho* [nom. sg.] = hypocrisy.
ca [indef. encl. part.] = and.
ohito: *ohita* [adj. pp. of *odahati* (deposits)] = deposited, put down into. *ohito* [masc. nom. sg.] = deposited, put down into.

*jīranti ve rājarathā sucittā
 atho sarīrampi jaraṃ upeti
 satañ ca dhammo na jaraṃ upeti
 santo have sabbhi pavedayanti* ||151||

tjfr os jktjfk l qpÜkk
 vFks l jhfei tja mi fr
 l r×k-p /Eels u tja mi fr
 l Urks gos l fchk i on; flr||úyü||

Translation

King's beautiful chariots indeed wear out. And also the body comes to old age, but the Dhamma of the good ones does not come to old age. The good ones indeed teach it to the good ones.

Vocabulary

jīranti [3. pl. act. caus. of √*jar* (to decay, to get old)] = decay, wear out.
ve [indec. aff. part. emphasizing the preceding word] = truly, indeed.
rājarathā: *rājā* [masc.] = king. *ratha* [masc.] = chariot. *rāja* [cpd. form of *rājā*] + *ratha* = *rājaratha* [masc.] = king's chariot. *rājarathā* [nom. pl.] = king's chariots.
sucittā: *sucitta* [adj.] = beautiful, bright. *sucittā* [masc. nom. pl.] = beautiful, bright.
atho [indec. copulative & adversative part.] = and, and also, or, and then, now.
sarīrampi: *sarīra* [ntr.] = body. *sarīraṃ* [nom. sg.] = body. *api/pi* [indec. part.] = also, even, just so, as well, rather than. *sarīraṃ + pi* = *sarīrampi* [euphonic sandhi] = also the body.
jaraṃ: *jarā* [fem.] = old age. *jaraṃ* [acc. sg.] = old age.
upeti [3. sg. pr. indic. act. derived from *upa* [pfx. meaning 'close by, near'] + √*i* (to go)] = comes to, approaches, undergoes.
satañ ca: *sata* [adj., pp. of √*as* (to be, exist)] = real, good, existent. *sataṃ* [gen. pl.] = of the good ones. *ca* [indec. encl. part.] = and. *sataṃ + ca* = *satañ ca*.
dhammo: *dhamma* [masc.] = the Dhamma, the teaching of the Buddha. *dhammo* [nom. sg.] = the Dhamma.
na [indec. part.] = no, not.
jaraṃ: *jarā* [fem.] = old age. *jaraṃ* [acc. sg.] = old age.
upeti [3. sg. pr. indic. act. derived from *upa* [pfx. meaning 'close by, 'near'] + √*i* (to go)] = comes to, approaches, undergoes.
santo: *santa* [adj., ppr. of √*as* (to be, exist)] = good, real, true, existent. *santo* [masc. nom. pl.] = good.
have [part.] = indeed, truly.
sabbhi: *santa* [adj., ppr. of √*as* (to be, exist)] = good, real, true, existent. *sabbhi* [masc. ins. pl.] = to the good ones.
pavedayanti [3. pl. act. caus. of *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + √*vid* (to find, to know)] = declare, make known, teach.

*appassutāyaṃ puriso balivaddo va jīrati,
 maṃsāni tassa vaḍḍhanti paññā tassa na vaḍḍhati* ||152||

vliLl rk; a iijl lscfyofks o tjfr]

ed kfu rLI oM<flr i×k rLI u oM<fr||üyü||

Translation

This person with little knowledge grows old like an ox. His flesh increases; his wisdom does not increase.

Vocabulary

appassutāyaṃ: *appa* [adj.] = little, small. *suta* [masc.] = knowledge, learning. *appa+suta* = *appassuta* [adj. euphonic sandhi] = with little knowledge. *appassuto* [masc. nom. sg.] = with little knowledge. *ayaṃ* [masc. nom. sg. of demonstr. pron. *ima* (this)] = this. *appassuto+ayaṃ* = [euphonic sandhi] = *appassutāyaṃ* = this... with little knowledge.

puriso: *purisa* [masc.] = person. *puriso* [nom. sg.] = person.

balivaddo: *balivadda* [masc.] = ox. *balivaddo* [nom. sg.] = ox.

va [indec. part of comparison] = like, as.

jīrati [3. sg. act. caus. of *√jar* (to decay, to get old)] = decays, wear outs, grows old.

maṃsāni: *maṃsa* [ntr.] = meat, flesh. *maṃsāni* [nom. pl.] = meat, flesh.

tassa [masc. gen. sg. of demonstr. pron. *ta* (it, that)] = of that.

vaḍḍhanti [3. pl. pr. indic. act. derived from *√vaḍḍh* (to increase)] = increase, grow.

paññā: *paññā* [fem.] = wisdom. *paññā* [nom. sg.] = wisdom.

tassa [masc. gen. sg. of demonstr. pron. *ta* (it, that)] = of that.

na [indec. part.] = no, not.

vaḍḍhati [3. sg. pr. Indic. act. derived from *√vaḍḍh* (to increase)] = increases, grows.

*anekajātisaṃsāraṃ sandhāvissaṃ anibbisam
gahakāraṃ gavesanto, dukkhā jāti punappunam*||153||

vudtkfrl d kja l U/kfoLI a vfuſccl a
xgdjkda xod ūrkḥ nḍ [kk tkfr i p̄li p̄a||üyü||

Translation

Through numerous births in the Saṃsāra have I run, looking for the house-builder, but not finding him. Birth again and again is painful.

Vocabulary

anekajātisaṃsāraṃ: *aneka* [adj.] = many, numerous. *jāti* [fem.] = birth. *saṃsāra* [masc.] = Saṃsāra, endless transmigration. *aneka+jāti+saṃsāra* = *anekajātisaṃsāra* [masc.] = numerous births in the Saṃsāra. *anekajātisaṃsāraṃ* [acc. sg.] = numerous births in the Saṃsāra.

sandhāvissaṃ [1. sg. aor. act. of *saṃ* [adj. indec. pfx. used to imply conjunction and completeness] + *√dhāv* (to run)] = I have run through.

anibbisam: *nibbisati* [*ni* (pfx. meaning ‘down’)+*visati*(enters)] = finds, enters into. *a* [neg. pfx.] + *nibbisati* = *anibbisati* = does not find. *anibbisant* [adj., act. ppr. of *anibbisati*] = not finding.

anibbisam [masc. nom. sg.] = not finding.

gahakāraṃ: *gaha* [masc.] = house. *kāra* [masc.] = doer, maker. *gaha+kāra* = *gahakāra* [masc.] = house-maker. *gahakāraṃ* [acc. sg.] = house-builder.

gavesanto: *esati* [3. sg. pr. indic. act. of *√is* (to want, to wish)] = seeks, searches for. *gava* [base of masc. *go* (bull, cow)] + *esati* = *gavesati* [euphonic sandhi] = seeks, looks for. *gavesanta* [adj. act. ppr. of *gavesati*] = seeking, looking for. *gavesanto* [masc. nom. sg.] = seeking, looking for.

dukkhā: dukkha [adj.] = painful. *dukkhā* [fem. nom. sg.] = painful.
jāti: jāti [fem.] = birth. *jāti* [nom. sg.] = birth.
punappunam: puna [indec.] = again. It is doubled as *punappunam* [adv.] = again and again.

*gahakāraka! diṭṭhosi puna geham na kāhasi,
sabbā te phāsukā bhaggā gahakūṭam viṣaṃkhitam,
viṣaṃkhāragatam cittaṃ taṇhānaṃ khayam ajjhagā*||154||

xgdkjcd! fnēṭf i q xsga u dkgfl]
l Cck rs i dkl plk Hkxk xgdWafol ā [krā]
fol ā [k]xra fpūka r. gkua [k; e- vT>xk||ūyḡ||

Translation

O house-maker, you are seen! You will not make the house again! All your ribs are broken; the roof is destroyed. My mind is annihilated; I have attained the destruction of all cravings.

Vocabulary

gahakāraka: gaha [masc.] = house. *kāraka* [masc.] = doer, maker. *gaha + kāraka = gahakāraka* [masc.] = house-maker. *gahakāraka* [voc. sg.] = O house-maker.
diṭṭhosi: diṭṭha [adj. pp. of √dis (to see)] = seen. *diṭṭho* [masc. nom. sg.] = seen. *asi* [2. sg. pr. indic. act. of √as (to be)] = are. *diṭṭho + asi = diṭṭhosi* [euphonic sandhi] = (you) are seen.
puna [indec.] = again.
geham: geha [ntr.] = house. *geham* [acc. sg.] = house.
na [indec. part.] = no, not.
kāhasi [2. sg. fut. act. of √kar (to do, to make)] = will make.
sabbā: sabba [adj.] = all, every. *sabbā* [fem. nom. pl.] = all.
te [gen. sg. of the 2. pron. *tumha* (you)] = of you, your.
phāsukā: phāsukā [fem.] = rib. *phāsukā* [nom. pl.] = ribs.
bhaggā: bhagga [adj. pp. of √bhañj (to break)] = broken. *bhaggā* [fem. nom. pl.] = broken.
gahakūṭam: gaha [masc.] = house. *kūṭa* [ntr.] = top, peak. *gaha + kūṭa = gahakūṭa* [ntr.] = housetop, roof. *gahakūṭam* [nom. sg.] = housetop, roof.
viṣaṃkhitam: viṣaṃkhita [adj. derived from *vi* (indec.pfx. implying ‘separateness’ originally meaning ‘asunder’) + *saṃ* (adj. indec. pfx. used to imply conjunction and completeness) + √*kar* (to do)] = destroyed, annihilated. *viṣaṃkhitam* [ntr. nom. sg.] = destroyed.
viṣaṃkhāragatam: viṣaṃkhāra [masc. derived from *vi* (indec.pfx. implying ‘separateness’ originally meaning ‘asunder’) + *saṃ* (adj. indec. pfx. used to imply conjunction and completeness) + √*kar* (to do)] = annihilation. *gata* [adj. pp. derived from √*gam* (to go)] = gone. *viṣaṃkhāra + gata = viṣaṃkhāragata* [adj.] = annihilated. *viṣaṃkhāragatam* [ntr. nom. sg.] = annihilated.
cittaṃ: citta [ntr.] = mind. *cittaṃ* [acc. sg.] = mind.
taṇhānaṃ: taṇhā [fem.] = thirst, craving. *taṇhānaṃ* [gen. pl.] = of cravings.
khayam ajjhagā: khaya [masc.] = destruction, dissolution. *khayam* [acc. sg.] = destruction, dissolution. *ajjhagā* [1. sg. aor. act. derived from *adhi* [pfx. meaning ‘towards’] + √*gam* (to go)] = acquired, attained. *khayam + ajjhagā = khayam ajjhagā* = attained the destruction.

*acaritvā brahmacariyaṃ aladdhā yobbane dhanam
jiṇṇakoñcā va jhāyanti khīṇamacche va pallale*||155||

vpfjRok c āpfj; a vy¼k ; kscus /ua||
ft..kdl&pk o >k; flŕ [kh.kePNs o iYyy\$||üýy||

Translation

Those, who have not led the holy life, and have not obtained wealth in youth, ponder just like old herons in a pool without fish.

Vocabulary

acaritvā: *caritvā* [ger. of \sqrt{car} (to act, to live)]= have lived. *a* [neg. pfx.]+*caritvā*= *acaritvā*= have not lived.

brahmacariyaṃ: *brahma* [adj.]= holy, pious. *cariyā* [adj.]= living, following. *brahma*+*cariyā*= *brahmacariyā* [fem.]= holy life. *brahmacariyaṃ* [acc. sg.]= holy life.

aladdhā: *laddhā* [ger. of \sqrt{labh} (to obtain, to get)]= having obtained. *a*+*laddhā* [ger.]= *aladdhā*= not having obtained.

yobbane: *yobbana* [masc.]= youth, young age. *yobbane* [loc. sg.]= in youth, in young age.

dhanaṃ: *dhana* [ntr.]= wealth. *dhanaṃ* [acc. sg.]= wealth.

jiñṇakoñcā: *jiñṇa* [adj. pp. of $\sqrt{jīr}$ (to fade, to get old)]= old, decayed, decrepit, worn out. *koñca* [masc.]= heron. *jiñṇakoñca* [masc.]= old heron. *jiñṇakoñcā* [nom. sg.]= old heron.

va [indec. part of comparison]= like, as.

jhāyanti [3. pl. pr. indic. act. of $\sqrt{jhā}$ (to ponder)]= ponder.

khīṇamacche: *khīṇa* [adj.]= destroyed. *maccha* [masc.]= fish. *khīṇa*+*maccha*= *khīṇamaccha* [adj.]= with the fish destroyed i.e. without fish. *khīṇamacche* [ntr. loc. sg.]= in... without fish.

va [indec. part of comparison]= like, as.

pallale: *pallala* [ntr.]= pool. *pallale* [loc. sg.]= in the pool.

acaritvā brahmacariyaṃ aladdhā yobbane dhanaṃ

sentī cāpātikhīṇāva purāṇāni anuttunaṃ||156||

vpfjRok c āpfj; a vy¼k ; kscus /ua
I flŕ pki kfr [kh.kko i jk.kkfu vU\$Fkpa||üýö||

Translation

Those, who have not led the holy life, and have not obtained wealth while young, lie just like totally worn out bows, moaning over the past times.

Vocabulary

acaritvā: *caritvā* [ger. of \sqrt{car} (to act, to live)]= have lived. *a* [neg. pfx.]+*caritvā*= *acaritvā*= have not lived.

brahmacariyaṃ: *brahma* [adj.]= holy, pious. *cariyā* [adj.]= living, following. *brahma*+*cariyā*= *brahmacariyā* [fem.]= holy life. *brahmacariyaṃ* [acc. sg.]= holy life.

aladdhā: *laddhā* [ger. of \sqrt{labh} (to obtain, to get)]= having obtained. *a*+*laddhā* [ger.]= *aladdhā*= not having obtained.

yobbane: *yobbana* [masc.]= youth, young age. *yobbane* [loc. sg.]= in youth, in young age.

dhanaṃ: *dhana* [ntr.]= wealth. *dhanaṃ* [acc. sg.]= wealth.

sentī [3. pl. pr. indic. act. of \sqrt{si} (to lay)]= lie down.

cāpātikhīṇāva: *cāpa* [masc.]= bow. *khīṇa* [adj.]= worn out. *ati* [pfx.]= meaning ‘up to, according to, totally’+*khīṇa*= *atikhīṇa* [adj.]= totally worn out. *cāpa*+*atikhīṇa*= *cāpātikhīṇa* [euphonic sandhi, adj.]= a totally worn out bow. *cāpātikhīṇā* [masc. nom. pl.]= totally worn out bows. *va* [indec. part of comparison]= like, as. *cāpātikhīṇā*+*va*= *cāpātikhīṇāva* [euphonic sandhi]= like totally worn out bows.

purāṇāni: *purāṇa* [ntr.] = past, past time. *purāṇāni* [acc. pl.] = past times.
anutthunaṃ: *anutthunanta* [adj. derived from *anu* (pfx. meaning 'along, following, to') + *than* (to moan)] = wailing, moaning. *anutthunaṃ* [masc. nom. pl.] = wailing, moaning.

12. Attavaggo vūkoXxks (The Self)

*attānañ ce piyaṃ jaññā rakkheyya naṃ surakkhitam,
tiṇṇaṃ aññataram yāmaṃ paṭijaggeyya paṇḍito*||157||

vūku×k- ps fi ; a t××k jD [kō; ua l jfD [kr] ;
fr. . la v××krja ; kea i fV tXxō ; i f. Mrk| üy÷ ||

Translation

If one knows the self to be dear, he should protect it well. In any of the three watches the wise should be watchful.

Vocabulary

attānañ ce: *attā* [masc.] = self. *attānaṃ* [acc. sg.] = self. *ce* [encl.] = if. *attānaṃ + ce* = *attānañ ce* = If self.

piyaṃ: *piya* [adj.] = pleasing, dear, beloved. *piyaṃ* [masc. acc. sg.] = pleasing, dear, beloved.

jaññā [3. sg. pot. act. of *√ñā* (to know)] = should know.

rakkheyya [3. sg. pot. of *√rakkh* (to protect)] = should protect.

naṃ [masc. acc. sg. of demonstr. pron. *ta* (that)] = him, that one.

surakkhitam: *rakkhita* [adj. pp. of *√rakkh* (to protect)] = protected. *su* [indec. part. used as a strengthening pfx. meaning ‘thorough, well’] + *rakkhita* = *surakkhita* [adj.] = well-protected.

surakkhitam [masc. acc. sg.] = well-protected.

tiṇṇaṃ: *ti* [num.] = three. *tiṇṇaṃ* [gen. pl.] = of the three.

aññataram: *aññatara* [adj.] = one of a number, any. *aññataram* [masc. acc. sg.] = any.

yāmaṃ: *yāma* [masc.] = watch (of the night). *yāmaṃ* [acc. sg.] = watch.

paṭijaggeyya [3. sg. pot. act. of *paṭi* (pfx. meaning ‘to, on to, up to, towards, at.’) + *√jag* (to watch)] = should be watchful, should watch over.

paṇḍito: *paṇḍita* [masc.] = wise man. *paṇḍito* [nom. sg.] = wise man.

*attānaṃ eva paṭhamaṃ paṭirūpe nivesaye,
ath’aññam anusāseyya, na kilisseyya paṇḍito*||158||

vūkuā , o i Bea i fV: is fuođ ; }
vFk* v××ke- vuđ kl ō ; } u fdfyLI ō ; i f. Mrk| üyø ||

Translation

Firstly, let one establish oneself in (what is) proper and then instruct another. The wise should not be impure.

Vocabulary

attānaṃ: *attā* [masc.] = self, oneself. *attānaṃ* [acc. sg.] = oneself.

eva [emphatic part] = so, even, just, only.

paṭhamaṃ: *paṭhama* [num.] = first. *paṭhamaṃ* [nom. sg. Here used as an adv.] = firstly.

paṭirūpe: *paṭirūpa* (also spelled as *paṭirūpa*) [adj.] = proper, suitable. *paṭirūpe* [ntr. loc. sg.] = in... proper.

nivesaye [3. sg. act. caus. of *nivesati* (establishes, houses)] = is established in.

ath’aññam anusāseyya: *atha* [indec. part.] = but, moreover, and also, and then. *añña* [adj.] = other.

aññaṃ [masc. acc. sg.] = other. *anusāseyya* [3. sg. pot. act. of *anu* (pfx. meaning ‘along, following,

to') + √sās (to teach)] = should teach, instruct. *atha + aññaṃ + anusāseyya* = *ath' aññaṃ anusāseyya* = and then should instruct another.

na [indec. part.] = no, not.

kilisseyya [3. sg. pot. act. of √kilis (to go bad, to be impure)] = should be impure.

paṇḍito: paṇḍita [masc.] = wise man. *paṇḍito* [nom. sg.] = wise man.

*attānañ ce tathā kayirā yath' aññaṃ anusāsati
sudanto vata dammetha, attā hi kira duddamo* ||159||

√ūku×k- ps rFk df; jk ; Fk×v××ke- vuḍ kl fr
l ṇūrs or nEeFk| √ūkk fg fclj nḥek|ūyū||

Translation

If only one should do what one advises another. One well-restrained can indeed teach another.
Self is truly hard to control, we know.

Vocabulary

attānañ ce: attā [masc.] = self, oneself. *attānaṃ* [acc. sg.] = oneself. *ce* [encl.] = if. *attānaṃ + ce* = *attānañ ce*.

tathā [indec. part.] = thus, likewise, in that way.

kayirā [3. sg. pot. act. of √kar (to do, to make)] = should do, should make.

yath' aññaṃ anusāsati: yathā [indec. adv.] = as, how, like. *añña* [adj.] = other. *aññaṃ* [masc. acc. sg.] = other. *anusāsati* [3. sg. pr. indic. act. of *anu* (pfx. meaning 'along, following, to') + √sās (to teach)] = teaches. *yathā + aññaṃ + anusāsati* = *yath' aññaṃ anusāsati*.

sudanto: danta [adj. pp. of √dam (to tame, to restrain)] = restrained. *su* [indec. part. used as a strengthening pfx. meaning 'thorough, well'] + *danta* = *sudanta* [adj.] = well-restrained. *sudanto* [masc. nom. sg.] = well-restrained.

vata [indec. part.] = indeed, surely, certainly.

dammetha [3. sg. pot. med. of √dam (to tame, to restrain)] = make to restrain.

attā: attā [masc.] = self, oneself. *attā* [nom. sg.] = oneself.

hi [indec. encl.] = indeed, surely.

kira [part.] = we know, people say, truly, really.

duddamo: du [antithetic pfx.] = bad, insufficient difficult. *dama* [ntr. derived from √dam (to domesticate, to tame)] = self-control, moderation restraint. *du + dama* = *duddama* [adj. euphonic sandhi] = hard to control. *duddamo* [masc. nom. sg.] = hard to control.

*attā hi attano nātho, ko hi nātho paro siyā;
attānañ hi sudantena nāthaṃ labhati dullabhaṃ* ||160||

√ūkk fg √ūkuls ukFkḥ| dls fg ukFks i jls fl ; k;
√ūkk fg l ṇūrs ukFka yHkfr nḥyHka|ūū||

Translation

One is indeed one's own lord. What other lord could there be indeed? With oneself well-restrained, one indeed gets the lord that is so hard to get.

Vocabulary

attā: *attā* [masc.] = self, oneself. *attā* [nom. sg.] = oneself.

hi [indec. encl.] = indeed, surely.

attano: *attā* [masc.] = self, oneself. *attano* [gen. sg.] = of oneself.

nātho: *nātha* [masc.] = lord, protector, refuge. *nātho* [nom. sg.] = lord, protector, refuge.

ko [masc. nom. sg. of interjec. pron. *ka* (who, which)] = who, which.

hi [indec. encl.] = indeed, surely.

nātho: *nātha* [masc.] = lord, protector, refuge. *nātho* [nom. sg.] = lord, protector, refuge.

paro: *para* [adj.] = other. *paro* [masc. nom. sg.] = other.

siyā [3. sg. pot. act. of $\sqrt{bhū}$ (to be)] = would be.

attanā: *attā* [masc.] = self, oneself. *attanā* [ins. sg.] = by oneself, on one's own account.

hi [indec. encl.] = indeed, surely.

sudantena: *danta* [adj. pp. of \sqrt{dam} (to tame, to restrain)] = restrained. *su* [indec. part. used as a strengthening pfx. meaning 'thorough, well'] + *danta* = *sudanta* [adj.] = well-restrained. *sudantena* [masc. ins. sg.] = by the well-restrained.

nāthaṃ: *nātha* [masc.] = lord, protector, refuge. *nāthaṃ* [acc. sg.] = lord, protector, refuge.

labhati [3. sg. pr. indic. act. of \sqrt{labh} (to obtain, to get)] = receives, obtains, acquires, gets.

dullabhaṃ: *labha* [adj. derived from \sqrt{labh} (to obtain, to get)] = getting, obtaining. *du* [antithetic pfx. meaning 'bad, insufficient, difficult'] + *labha* = *dullabha* [adj. euphonic sandhi] = hard to get.

dullabhaṃ [masc. acc. sg.] = hard to get.

attanā va kataṃ pāpaṃ

attajaṃ attasambhavaṃ

abhimatthati dummedhaṃ

vajiraṃ v'asmamayam maṇim || 161 ||

vūkuk o dra i ki a

vūkta vūki EHkoa

vfhkeRfifr nīes'a

oftja o*vLee; a ef. k| ūōū ||

Translation

Evil is done by oneself alone, proceeding from oneself, originating from oneself. It crushes the ignoramus like a diamond crushes a gem made of stone.

Vocabulary

attanā va: *attā* [masc.] = self, oneself. *attanā* [ins. sg.] = by oneself, on one's own account. *eva* [emphatic part. It become *va* after long vowels.] = so, even, just, only, alone. *attanā* + *eva* = *attanā va* = by oneself alone.

kataṃ: *kata* [adj., pp. of \sqrt{kar} (to do, to make)] = done. *kataṃ* [ntr. nom. sg.] = done.

pāpaṃ: *pāpa* [adj. but here as ntr. n.] = evil, wickedness. *pāpaṃ* [nom. sg.] = evil, wickedness.

attajaṃ: *attā* [masc.] = self, oneself. In cpd. *attā* becomes *atta*. *atta* + *ja* [sfx. meaning 'born, proceeding' derived from \sqrt{jan} (to produce, give birth)] = *attaja* [adj.] = proceeding from oneself. *attajaṃ* [ntr. nom. sg.] = proceeding from oneself.

attasambhavaṃ: *attā* [masc.] = self, oneself. In cpd. *attā* becomes *atta*. *atta* + *sambhava* [masc.] = origin, production. *atta* + *sambhava* = *attasambhava* [adj.] = originating from oneself. *attasambhavaṃ* [ntr. nom. sg.] = originating from oneself.

abhimatthati [3. sg. pr. indic. act. of *abhi* (intens. pfx. meaning ‘all over, fully’) + \sqrt{math} (to crush)] = crushes.

dummedhaṃ: *medha* [ntr. only in cpds. like *dummedha*] = wisdom. *du* [antithetic pfx. meaning ‘bad, insufficient’] + *medha* = *dummedha* [adj.] = ignoramus. *dummedhaṃ* [masc. acc. sg.] = ignoramus.

vajiraṃ: *vajira* [ntr.] = diamond. *vajiraṃ* [nom. sg.] = diamond.

v’asmamayaṃ: *va* [indec. part of comparison] = like, as. *asthma* [ntr.] = stone. *maya* [adj.] = made of, arising in, produced by. *asma* + *maya* = *asmamaya* [adj.] = made of stone. *asmayaṃ* [masc. acc. sg.] = made of stone. *va* + *asmamayaṃ* = *v’asmamayaṃ* = like... made of stone.

maṇiṃ: *maṇi* [masc.] = gem. *maṇiṃ* [acc. sg.] = gem.

*yassa accantadussīlyaṃ māluvā sālamiṅgotataṃ
karoti so tath’attānaṃ yathā naṃ icchatī diso* ||162||

; LI vPpUrnqI hY; a ekyok I kyfeokrra
djlfr I ks rFk* vUkua; Fkk ua bPNrh fnl k| üöü||

Translation

He whose extremely bad character is (spread over him), like a creeper spread over a Sāla tree, he does unto himself, what an enemy wishes to do unto him.

Vocabulary

yassa [masc. gen. sg. of rel. pron. *ya* (who, which)] = whose.

accantadussīlyaṃ: *accanta* [adj.] = extreme, absolute. *dussīlya* [masc.] = bad behaviour, bad character. *accanta* + *dussīlya* = *accantadussīlya* [ntr.] = extremely bad character. *accantadussīlyaṃ* [nom. sg.] = extremely bad character.

māluvā: *māluvā* [fem.] = creeper. *māluvā* [nom. sg.] = creeper.

sālamiṅgotataṃ: *sāla* [masc.] = Sāla tree. *sālaṃ* [acc. sg.] = Sāla tree. *iva* [indec. part of comparison] = like, as. *otata* [adj. derived from *ava* (pfx. meaning ‘down, away from, out, over’ and *o* is its older form) + pp. of \sqrt{tan} (to stretch, to extend)] = stretched over, covered, spread over with. *otataṃ* [ntr. nom. sg.] = stretched over, covered, spread over with. *sālaṃ* + *iva* + *otataṃ* = *sālamiṅgotataṃ* [euphonic sandhi] = like... spread over a sāla tree.

karoti [3. sg. pr. indic. act. of \sqrt{kar} (to do, to make)] = does.

so [masc. nom. sg. of demonstr. pron. of *ta* (it, that)] = this, he.

tath’attānaṃ: *tathā* [indec. part.] = thus, likewise, in that way. *attā* [masc.] = self, oneself. *attānaṃ* [acc. sg.] = oneself. *tathā* + *attānaṃ* = *tath’attānaṃ* = unto oneself.

yathā [indec. adv.] = as, how, like, unto.

naṃ [masc. acc. sg. of demonstr. pron. *ta* (that)] = him, that one.

icchatī: *icchati* [3. pl. pr. indic. act. derived from \sqrt{icch} (to wish)] = wishes, desires, expects. *icchatī* is m.c. for *icchati*.

diso: *disa* [masc.] = enemy. *diso* [acc. sg.] = enemy.

*sukarāni asādhūni attano ahitāni ca,
yaṃ ve hitaṃ ca sādhuṃ ca taṃ ve paramadukkaraṃ* ||163||

I p|j|kfu v| k/iu vUkuls vfgrkfu p|
; a os fgr*k-p I k/ek-p ra os i jen|dj|Aüöy||

Translation

Easy to do are deeds, that are wrong and harmful to oneself. What indeed is beneficial and good, that indeed is most difficult to do.

Vocabulary

sukarāni: *kara* [masc. derived from \sqrt{kar} (to do, to make)] = doing. *su* [indec. part. used as a strengthening pfx. meaning ‘thorough, well’] + *kara* = *sukara* [adj.] = easy to do. *sukarāni* [ntr. nom. pl.] = easy to do.

asādhūni: *sādhū* [adj.] = good, virtuous, pious. *a* [neg. pfx.] + *sādhū* = *asādhū* [adj.] = bad, evil, wrong. Here used as a ntr. n. *asādhūni* [nom. pl.] = evil deeds.

attano: *attā* [masc.] = self, oneself. *attano* [gen. sg.] = of oneself.

ahitāni: *hita* [adj.] = beneficial, good. *a* [neg. pfx.] + *hita* = *ahita* [adj.] = harmful, bad. *ahitāni* [ntr. nom. pl.] = harmful, bad.

ca [indef. encl. part.] = and.

yaṃ [ntr. nom. sg. of rel. pron. *ya* (who, which)] = who, which.

ve [indec. aff. part. emphasizing the preceding word] = truly, indeed.

hitañ ca: *hita* [adj.] = beneficial, good. *hitaṃ* [ntr. nom. sg.] = beneficial, good. *ca* [indef. encl. part.] = and. *hitaṃ + ca* = *hitañ ca* = and beneficial.

sādhūñ ca: *sādhū* [adj.] = good, virtuous, pious. Here used as n. ntr. *sādhūṃ* [nom. sg.] = good, virtuous. *ca* [indef. encl. part.] = and. *sādhūṃ + ca* = *sādhūñ ca* = and good.

taṃ [ntr. nom. sg. of demonstr. pron. *ta* (it, that)] = it, that.

ve [indec. aff. part. emphasizing the preceding word] = truly, indeed.

paramadukkaraṃ: *parama* [adj.] = most, highest. *du* [antithetic pfx] = bad, insufficient. *kara* [masc. derived from \sqrt{kar} (to do, to make)] = doing. *du + kara* = *dukkara* [adj. euphonic sandhi] = difficult to do. *parama + dukkara* = *paramadukkara* [adj.] = most difficult to do. *paramadukkaraṃ* [ntr. nom. sg.] = most difficult to do.

*yo sāsanaṃ arahataṃ ariyānaṃ dhammajīvināṃ
paṭikkosati dummedho diṭṭhiṃ nissāya pāpikaṃ
phalāni kaṭṭhakasseva attaghaññāya phallati* || 164 ||

; ks | kl ua vjgra vfj; kua /Ee thfoua

i fVDdkt fr nṭey/ks rnfêā fuLl k; i kfi da

i Qykrfū dēāLl D vūk?k×k; i QYyfr || ūöp ||

Translation

Who scoffs at the teaching of the arahants, the noble ones, living righteously, the fool, who relying on wrong beliefs, like the fruits of the bamboo, bears fruit for his own destruction.

Vocabulary

yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.

sāsanaṃ: *sāsana* [ntr.] = teaching. *sāsanaṃ* [acc. sg.] = teaching.

arahataṃ: *arahant* [adj. act. ppr. of \sqrt{arah} (to deserve)] = lit. deserving but applied by the Buddhists as a title for one who has attained the *summum bonum* of religious aspiration (*nibbāna*). *arahataṃ* [masc. gen. pl.] = of arahants.

ariyānaṃ: *ariya* [adj.] = noble, distinguished. *ariyānaṃ* [masc. gen. pl.] = of the noble ones.

dhammajīvināṃ: *dhamma* [masc.] = law, righteousness. *jīvi* [adj. derived from $\sqrt{jīv}$ (to live)] = living. *dhamma + jīvi* = *dhammajīvi* [masc.] = living righteously. *dhammajīvināṃ* [gen. pl.] = of... living righteously.

paṭikkosati [3. sg. pr. indic. act. of *paṭi* [pfx. meaning ‘back (to), against, towards, opposite.’] + \sqrt{kus} (to

be angry)] = scoffs at, blames.
dummedho: *medha* [ntr. only in cpds. like *dummedha*] = wisdom. *du* [antithetic pfx. meaning ‘bad, insufficient’] + *medha* = *dummedha* [adj.] = ignoramus. *dummedho* [masc. nom. sg.] = ignoramus.
diṭṭhiṃ: *diṭṭhi* [fem.] = view, belief. *diṭṭhiṃ* [acc. sg.] = view, belief.
nissāya [ger. derived from *ni* (pfx. meaning ‘on to’) + *√si* (cling to)] = following, leaning on.
pāpikaṃ: *pāpa* [ntr.] = evil, wickedness. *pāpa* + *ika* [adj. forming sfx.] = *pāpika* [adj.] = evil, bad, wrong.
pāpikaṃ [fem. acc. sg.] = evil, bad, wrong.
phalāni: *phala* [ntr.] = fruit, outcome. *phalāni* [acc. pl.] = fruits, outcomes.
kaṭṭhakaṣṣeva: *kaṭṭhaka* [masc.] = bamboo. *kaṭṭhakaṣṣa* [gen. sg.] = of the bamboo. *iva* [indec. part of comparison] = like, as. *kaṭṭhakaṣṣa* + *iva* = *kaṭṭhakaṣṣeva* [euphonic sandhi] = like... of the bamboo.
attaḡhaññāya: *attā* [masc.] = self, oneself. In cpd. *attā* becomes *atta*. *ghañña* [adj.] = destroying, killing.
atta + *ghañña* = *attaḡhañña* [masc.] = self-destruction. *attaḡhaññāya* [dat. sg.] = for self-destruction.
phallati [3. sg. pr. indic. act. derived from *√phal* (to bear fruit)] = bears fruit, ripens.

attanā va kataṃ pāpaṃ attanā saṃkilissati,
attanā akataṃ pāpaṃ attanā va visujjhati,
suddhī asuddhī paccattaṃ nāñño aññaṃ visodhaye||165||

√kuk o dra i ki a √kuk | fdyLI fr]
√kuk vdra i ki a √kuk o fol ḡ>fr]
| ḡ4h v | ḡ4h i PpRra uk×ks v×ka fol k/ ; §165||

Translation

The evil is done by oneself; by oneself one becomes impure. The evil is undone by oneself; by oneself one becomes pure. Purity and impurity depend on oneself. No one can purify another.

Vocabulary

attanā va: *attā* [masc.] = self, oneself. *attanā* [ins. sg.] = by oneself, on one’s own account. *eva* [emphatic part. It become *va* after long vowels.] = so, even, just, only, alone. *attanā* + *eva* = *attanā va* = by oneself alone.
kataṃ: *kata* [adj, pp. of *√kar* (to do, to make)] = done. *kataṃ* [ntr. nom. sg.] = done.
pāpaṃ: *pāpa* [adj. but here as a n. ntr.] = evil, wickedness. *pāpaṃ* [nom. sg.] = evil, wickedness.
attanā: *attā* [masc.] = self, oneself. *attanā* [ins. sg.] = by oneself, on one’s own account.
saṃkilissati [3. sg. pr. indic. act. of *saṃ* (adj, indec. pfx implying conjunction and completeness) + *√kilis* (to become bad, to get stained)] = becomes impure.
attanā: *attā* [masc.] = self, oneself. *attanā* [ins. sg.] = by oneself, on one’s own account.
akataṃ: *kata* [adj, pp. of *√kar* (to do, to make)] = done. *a* [neg. pfx.] + *akata* = *akata* [adj.] = undone, not done. *akataṃ* [ntr. nom. sg.] = undone not done.
pāpaṃ: *pāpa* [adj. but here as a n. ntr.] = evil, wickedness. *pāpaṃ* [nom. sg.] = evil, wickedness.
attanā va: *attā* [masc.] = self, oneself. *attanā* [ins. sg.] = by oneself, on one’s own account. *eva* [emphatic part. It become *va* after long vowels.] = so, even, just, only, alone. *attanā* + *eva* = *attanā va* = by oneself alone.
visujjhati [3. sg. pr. indic. act. of *vi* (adj., indec. pfx. implying conjunction and completeness) + *√sudh* (to be clean)] = is purified.
suddhī: *suddhi* [fem.] = purity. *suddhī* [nom. sg.] = purity.
asuddhī: *suddhi* [fem.] = purity. *a* [neg. pfx.] + *suddhi* = *asuddhi* [fem.] = impurity, defilement. *asuddhī* [nom. sg.] = impurity, defilement.
paccattaṃ [adv.] = by oneself, individually.
nāñño: *na* [indec. part.] = no, not. *añña* [adj.] = other. *añño* [masc. nom. sg.] = other, another, different.

na + añño = nāñño [euphonic sandhi] = not another.
aññaṃ: añña [adj.] = other. *aññaṃ* [masc. acc. sg.] = other.
visodhaye [3. sg. caus. pot. act. of *vi* (adj., indec. pfx. implying conjunction and completeness) + *√sudh* (to be clean)] = can purify.

attadatthaṃ paratthena bahunā pi na hāpaye,
attadatthaṃ abhiññāya sadatthapasuto siyā ||166||

√UknRFka i jRFksu cgqk fi u gki ; }
 √UknRFke-√fHk×kk; I nRFki I qks fl ; k||166||

Translation

Let one not neglect one's own spiritual attainment for other's spiritual attainment, however great.
 Having fully understood one's own spiritual attainment, let one pursue the true attainment.

Vocabulary

attadatthaṃ: attā [masc.] = self, oneself. In cpd. *attā* becomes *atta*. *attha* [ntr.] = gain, profit, attainment. *atta + attha = attadattha* [ntr. euphonic sandhi] = one's own spiritual attainment.
attadatthaṃ [acc. sg.] = one's own spiritual attainment.
paratthena: para [adj.] = other. *attha* [ntr.] = gain, profit, attainment. *par + attha = parattha* [ntr.] = other's spiritual attainment. *paratthena* [ins. sg.] = through the other's spiritual attainment.
bahunā: bahu [adj.] = much, many. *bahunā* [ins. sg.] = by many.
api/pi [indec. part.] = also, even, just so, as well, rather than.
na [indec. part.] = no, not.
hāpaye [3. sg. caus. pot. act. of *√ha* (to leave)] = should neglect.
attadatthaṃ abhiññāya: attā [masc.] = self, oneself. In cpds. *attā* becomes *atta*. *attha* [ntr.] = gain, profit, attainment. *atta + attha = attadattha* [ntr. euphonic sandhi] = one's own spiritual attainment.
attadatthaṃ [acc. sg.] = one's own spiritual attainment. *abhiññāya* [ger. of *abhi* (intens. pfx. meaning 'all over, fully') + *√ñā* (to know)] = having fully understood. *attadatthaṃ + abhiññāya = attadatthaṃ abhiññāya*.
sadatthapasuto: santa [adj., ppr. of *√as* (to be, exist). Its cpd. form is *sat*] = real, good, existent. *attha* [ntr.] = gain, profit, attainment. *sat + attha = sadattha* [masc. euphonic sandhi] = true attainment.
pasuta [adj.] = intent upon, pursuing. *sadattha + pasuta = sadatthapasuta* [adj.] = pursuing the true attainment. *sadatthapasuto* [masc. nom. sg.] = pursuing the true attainment.
siyā [3. sg. pot. act. of *√bhū* (to be)] = would be.

13. Lokavaggo ykdoXks (The World)

*hīnaṃ dhammaṃ na seveyya pamādena na saṃvase
micchādīṭṭhiṃ na seveyya na siyā lokavaḍḍhano*||167||

ghua /Eea u l dō; ieknu u l d l s
fePNkfnfēa u l dō; u fl ;k ykd&oMuk|üö÷||

Translation

One should not practice low morality; one should not connect with negligence. One should embrace wrong beliefs; one should not be attached to the world.

Vocabulary

hīnaṃ: *hīna* [adj, pp derived from √hā (to reject)] = rejected, low, inferior. *hīnaṃ* [masc. acc. sg.] = inferior, rejected, low.

dhammaṃ: *dhamma* [masc.] = morality. *dhammaṃ* [acc. sg.] = morality.

na [indec. part.] = no, not.

seveyya [3. sg. pot. act. of √sev (to serve)] = (one) should associate with, practice, resort to.

pamādena: *pamāda* [masc.] = negligence. *pamādena* [ins. sg.] = with negligence.

na [indec. part.] = no, not.

saṃvase [3. sg. pot. act. of *saṃ* (adj. indec. pfx. used to imply conjunction and completeness) + √vās (to live)] = one should live with, co-habit with, associate with.

micchādīṭṭhiṃ: *micchā* [adv.] = in a wrong way, wrongly. *dīṭṭhi* [fem.] = view, belief. *micchā + dīṭṭhi* = *micchādīṭṭhi* [masc.] = wrong belief. *micchādīṭṭhiṃ* [acc. sg.] = wrong belief.

na [indec. part.] = no, not.

seveyya [3. sg. pot. act. of √sev (to serve)] = (one) should associate with, practice, resort to.

na [indec. part.] = no, not.

siyā [3. sg. pot. act. of √bhū (to be)] = (one) should be.

lokavaḍḍhano: *loka* [masc.] = world. *vaḍḍhana* [adj. derived from √vaḍḍh (to increase)] = indulgence, attachment. *loka + vaḍḍhana* = *lokavaḍḍhana* [adj.] = attachment to the world. *lokavaḍḍhano* [masc. nom. sg.] = attachment to the world.

*uttiṭṭhe na-ppamajjeyya dhammaṃ sucaritaṃ care,
dhammacārī sukhaṃ seti asmiṃ loke paramhi ca*||168||

mflkēi u&li eTtō; /Eea l pfjra pj} |
/Eepkj h l q l a l fr vfLea ykds i jffg p||üö÷||

Translation

Get up! Don't be negligent! Follow the Dhamma thoroughly! Follower of the Dhamma sleeps happily in this world and in the other.

Vocabulary

uttiṭṭhe [3. sg. pot. act. of *ud* (pfx meaning 'up') + √thā (to stand)] = rise! get up!

na-ppamajjeyya: *na* [indec. part.] = no, not. *pamajjeyya* [3. sg. pot. act. of *pa* (pfx meaning 'up, dis-') + √mad (to be intoxicated)] = be negligent! *na + pamajjeyya* = *na-ppamajjeyya* [euphonic sandhi] = don't be negligent!

dhammaṃ: *dhamma* [masc.] = morality, teaching of the Buddha. *dhammaṃ* [acc. sg.] = morality,

Dhamma.

sucaritaṃ: *carita* [adj. pp. of \sqrt{car} (to walk, to act)] = follower. *su* [indec. part. used as a strengthening pfx. meaning 'thorough, well'] + *carita* = *sucarita* [adj.] = well-behaved. *sucaritaṃ* [masc. acc. sg.] = thorough follower.

care [3. sg. pot. act. of \sqrt{car} (to walk, to act)] = practice! follow!

dhammacārī: *dhamma* [masc.] = morality, teaching of the Buddha. *cārī* [adj. derived from \sqrt{car} (to walk) = living, acting. *dhamma* + *cārī* = *dhammacārī* [adj.] = follower of the Dhamma. *dhammacārī* [masc. nom. sg.] = follower of the Dhamma.

sukhaṃ: *sukha* [ntr.] = happiness. *sukhaṃ* [acc. sg.] = happiness. Here *sukhaṃ* is used as an adv. = happily.

seti [3. sg. pr. indic. act. of \sqrt{si} (to lay)] = sleeps.

asmiṃ [masc. loc. sg. of demonstr. pron. *ima* (this)] = in this.

loke: *loka* [masc.] = world. *loke* [loc. sg.] = in the world.

paramhi: *para* [adj.] = other. *paramhi* [masc. loc. sg.] = in the other.

ca [indef. encl. part.] = and.

dhammaṃ care sucaritaṃ na taṃ duccharitaṃ care
dhammacārī sukhaṃ seti asmiṃ loke paramhi ca||169||

/Ea pjs | pfjra u ran pfjra pjs

/Eepjrh | f|a | fr vf|Ea ykds ijfeg p||ûôù||

Translation

Follow the Dhamma well! Don't follow it in a bad way. Follower of the Dhamma sleeps happily in this world and in the other.

Vocabulary

dhammaṃ: *dhamma* [masc.] = morality, teaching of the Buddha. *dhammaṃ* [acc. sg.] = morality, Dhamma.

care [3. sg. pot. act. of \sqrt{car} (to walk, to act)] = practice! follow!

sucaritaṃ: *carita* [adj. pp. of \sqrt{car} (to walk, to act)] = following. *su* [indec. part. used as a strengthening pfx. meaning 'thorough, well'] + *carita* = *sucarita* [adj.] = good following, following in a good way. *sucaritaṃ* [masc. acc. sg.] = thorough following.

na [indec. part.] = no, not.

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that.

duccaritaṃ: *du* [antithetic pfx.] = bad, insufficient. *carita* [adj. pp. of \sqrt{car} (to walk, to act)] = following. *du* + *carita* = *duccarita* [adj.] = bad following. *duccaritaṃ* [masc. acc. sg.] = bad following, following in a bad way.

care [3. sg. pot. act. of \sqrt{car} (to walk, to act)] = practice! follow!

dhammacārī: *dhamma* [masc.] = morality, teaching of the Buddha. *cārī* [adj. derived from \sqrt{car} (to walk) = living, acting. *dhamma* + *cārī* = *dhammacārī* [adj.] = follower of the Dhamma. *dhammacārī* [masc. nom. sg.] = follower of the Dhamma.

sukhaṃ: *sukha* [ntr.] = happiness. *sukhaṃ* [acc. sg.] = happiness. Here *sukhaṃ* is used as an adv. = happily.

seti [3. sg. pr. indic. act. of \sqrt{si} (to lay)] = sleeps.

asmiṃ [masc. loc. sg. of demonstr. pron. *ima* (this)] = in this.

loke: *loka* [masc.] = world. *loke* [loc. sg.] = in the world.

paramhi: *para* [adj.] = other. *paramhi* [masc. loc. sg.] = in the other.

ca [indef. encl. part.] = and.

*yathā bubbulakam passe yathā passe marīcikam
evam lokam avekkhantam maccurājā na passati*||170||

; Fk cŕcyda i LI s ; Fk i LI s ejhfpda
, oa ykda voD [Wra ePpjktk u i LI fr||û÷ú||

Translation

See it as a bubble, see it as a mirage! The King of Death does not see one who observes the world in this way.

Vocabulary

yathā [indec. adv.] = as, how, like.

bubbulakam: *bubbulaka* [masc.] = bubble. *bubbulakam* [nom. sg.] = bubble.

passe [3. sg. pot. act. of \sqrt{dis} (to see)] = see!

yathā [indec. adv.] = as, how, like.

passe [3. sg. pot. act. of \sqrt{dis} (to see)] = see!

marīcikam: *marīcikā* [fem.] = mirage. *marīcikam* [acc. sg.] = mirage.

evam [adv.] = 'thus, so, in this way, likewise' either referring to what follows or what precedes.

lokam: *loka* [masc.] = world. *lokam* [acc. sg.] = world.

avekkhantam: *avekkhanta* [adj., act. ppr. of *ava* (pfx meaning 'down') + \sqrt{ikkh} (to see)] = looking at, observing, viewing. *avekkhantam* [masc. acc. sg.] = observing, viewing.

maccurājā: *maccu* [masc.] = death. *rājā* [masc.] = king. *maccu + rājā* = *maccurājā* [masc.] = King of Death i.e. Māra. *maccurājā* [nom. sg.] = King of Death.

na [indec. part.] = no, not.

passati [3. sg. pr. indic. act. of \sqrt{dis} (to see)] = sees.

*etha passath'imam lokam cittam rājarathūpamam
yattha bālā visīdanti, n'atthi saṅgo vijānataṃ*||171||

, Fk i LI Fk*bea ykda fpŪka jktjFkī ea
; RFk clyk fol hnfūr] u*√RFk I ÄxIs fotkturā||Aû÷ú||

Translation

Come, look at this world, shiny like a king's chariot. Where the fools sink down, there is no attachment for those who understand.

Vocabulary

etha [3. pl. act. imperat. of \bar{a} (indec. pfx meaning 'from, to, towards') + \sqrt{i} (to go)] = come.

passath'imam: *passatha* [3. pl. imperat. act. of \sqrt{dis} (to see)] = see, look at. *ima* [demonstr. pron.] = this.

imam [masc. acc. sg.] = this. *passatha + imam* = *passath'imam* [euphonic sandhi] = look at this.

lokam: *loka* [masc.] = world. *lokam* [acc. sg.] = world.

cittam: *citta* [adj.] = shiny, bright. *cittam* [acc. sg.] = shiny, bright.

rājarathūpamam: *rājā* [masc.] = king. *ratha* [masc.] = chariot. *rāja* [cpd. form of *rājā*] + *ratha* = *rājaratha* [masc.] = king's chariot. *upama* [adj.] = like, similar. *rājaratha + upama* = *rājarathūpama* [adj. euphonic sandhi] = like a king's chariot. *rājarathūpamam* [masc. acc. sg.] = like a king's chariot.

yattha [rel. adv. of place] = where.

bālā: *bāla* [n. masc.] = fool. *bālā* [nom. pl.] = fools.

visīdanti [3. pl. pr. indic. act. of *vi* (adj. indec. pfx. implying conjunction and completeness) + *√sad* (to sink)] = sink down, immerse in.

n'atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of *√as* (to be)] = is. *na + atthi* = *n'atthi* [euphonic sandhi] = is not, is no.

saṅgo: *saṅga* [masc.] = clinging, attachment. *saṅgo* [nom. sg.] = clinging, attachment.

vijānātaṃ: *vijānanta* [adj., act. ppr. of *vi* (indec. intens. pfx.) + *√ñā* (to know)] = understanding, knowing.

vijānātaṃ [masc. gen. pl.] = of (those who) understand.

yo ca pubbe pamajjivā pacchā so na-ppamajjati
so'maṃ lokam pabhāseti abbhā mutto va candimā||172||

; ks p i qcs i e f t t r o k i P N k l k s u & l i e t t f r
l k'ea y k d a i H k k l f r v C H k k e t t k s o p f l n e k || ū ÷ ū ||

Translation

And who having been negligent in the past, afterwards does not neglect, he illuminates this world like the moon freed from a cloud.

Vocabulary

yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.

ca [indef. encl. part.] = and.

pubbe: *pubba* [adj.] = previous, former, before. *pubbe* [loc. sg.] = in the past, before, in earlier times.

pamajjivā [ger. of *pa* (pfx meaning 'up, dis-') + *√mad* (to be intoxicated)] = having been negligent.

pacchā [adv.] = afterwards.

so [masc. nom. sg. of demonstr. pron. of *ta* (it, that)] = this, he.

na-ppamajjati: *na* [indec. part.] = no, not. *pamajjati* [3. sg. pr. indic. act. of from *pa* (pfx meaning 'up') + *√mad* (to be intoxicated)] = neglects. *na + pamajjati* = *na-ppamajjati* [euphonic sandhi] = does not neglect.

so'maṃ: *so* [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = he. *imaṃ* [masc. acc. sg. of demonstr. pron. *ima* (this)] = this. *so + imaṃ* = *so'maṃ* [euphonic sandhi] = he... this.

lokam: *loka* [masc.] = world. *lokam* [acc. sg.] = world.

pabhāseti [3. sg. pr. caus. act. of *pa* (indec. strengthening pfx.) + *√bhās* (to shine)] = illuminates.

abbhā: *abbha* [ntr.] = cloud. *abbhā* [abl. sg.] = from a cloud.

mutto: *mutta* [adj. derived from *√muc* (to release)] = released. *mutto* [masc. nom. sg.] = released.

va [indec. part of comparison] = like, as.

candimā: *candimā* [masc.] = moon. *candimā* [nom. sg.] = moon.

yassa pāpaṃ kataṃ kammaṃ kusalena pithīyati
so'maṃ lokam pabhāseti abbhā mutto va candimā||173||

; l l i k i a d r a d' e a d q y a f i f l h ; f r
l k'ea y k d a i H k k l f r v C H k k e t t k s o p f l n e k || ū ÷ ū ||

Translation

Whose evil deed is covered with a good one, he illuminates this world like the moon freed from a cloud.

Vocabulary

yassa [masc. gen. sg. of rel. pron. *ya* (who, which)] = whose.

pāpaṃ: *pāpa* [adj. but here as n. ntr.] = evil, wickedness. *pāpaṃ* [nom. sg.] = evil, wickedness.

kataṃ: *kata* [adj., pp. of \sqrt{kar} (to do, to make)] = done. *kataṃ* [ntr. nom. sg.] = done.

kammaṃ: *kamma* [ntr.] = deed. *kammaṃ* [nom. sg.] = deed.

kusalena: *kusala* [adj.] = good, meritorious. Here it is used as a ntr n meaning ‘meritorious work.’

kusalena [ins. sg.] = with the meritorious work.

pithīyati [3. sg. pr. indic. pas. of *api/pi* (pfx. meaning ‘on’)+ $\sqrt{dhā}$ (to put)] = is covered.

so’maṃ: *so* [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = he. *imaṃ* [masc. acc. sg. of demonstr. pron. *ima* (this)] = this. *so+imaṃ* = *so’maṃ* [euphonic sandhi] = he... this.

lokaṃ: *loka* [masc.] = world. *lokaṃ* [acc. sg.] = world.

pabhāseti [3. sg. pr. caus. act. of *pa* (indec. strengthening pfx.)+ $\sqrt{bhās}$ (to shine)] = illuminates.

abbhā: *abbha* [ntr.] = cloud. *abbhā* [abl. sg.] = from a cloud.

mutto: *mutta* [adj. derived from \sqrt{muc} (to release)] = released. *mutto* [masc. nom. sg.] = released.

va [indec. part of comparison] = like, as.

candimā: *candimā* [masc.] = moon. *candimā* [nom. sg.] = moon.

andhabhūto ayam loko tanuk’ettha vipassati
sakunto jālamutto va appo saggāya gacchati||174||

vU/Hwks v; aykks rup*, Rfk foi LI fr
I dtrks tkye kls o vli ls l xk; xPNfr ||û÷p||

Translation

This world being blind, few see clearly here. A few go to heaven like a bird released from a snare.

Vocabulary

andhabhūto: *andha* [adj.] = blind, blinded, blindfolded, (fig.) mentally blinded, ignorant. *bhūta* [adj. pp. of $\sqrt{bhū}$ (to be)] = being, having become. *andha+bhūta* = *andhabhūta* [adj.] = being blind, (fig.) ignorant. *andhabhūto* [nom. sg.] = being blind.

ayam [masc. nom. sg. of demonstr. pron. *ima* (this)] = this.

loko: *loka* [masc.] = world. *loko* [nom. sg.] = world.

tanuk’ettha: *tanuko* [adj.] = few, little, small. *tanuko* [nom. sg.] = few little, small. *ettha* [adv.] = here, in this place. *tanuko+ettha* = *tanuk’ettha* = few here.

vipassati [3. sg. pr. indic. act. of *vi* (indec. intens. pfx.)+ \sqrt{dis} (to see)] = sees clearly.

sakunto: *sakunta* [masc.] = bird. *sakunto* [nom. sg.] = bird.

jālamutto: *jāla* [ntr.] = snare. *mutta* [adj. derived from \sqrt{muc} (to release)] = released. *mutto* [masc. nom. sg.] = released. *jāla+mutta* = *jālamutta* [adj.] = released from a snare. *jālamutto* [masc. nom. sg.] = released from a snare.

va [indec. part of comparison] = like, as.

appo: *appa* [adj.] = hardly any, very few, very little. *appo* [masc. nom. sg.] = hardly any, very few, very little.

saggāya: *sagga* [masc.] = heaven. *saggāya* [dat. sg.] = to heaven.

gacchati [3. sg. pr. indic. act. derived from \sqrt{gam} (to go)] = goes, moves.

haṃsādiccapathe yanti ākāse yanti iddhiyā
nīyanti dhīrā lokamhā jetvā māraṃ savāhiniṃ||175||

gā kfnPpi Fks ; flr vkdkl s ; flr bf¼; k
uh; flr /hjk ykdEgk tRok ekja l okfgfuā ū÷ÿ||

Translation

Swans go on the path of the sun. They go through the sky by supernatural power. The wise are guided away from the world, having conquered Māra with his army.

Vocabulary

haṃsādīccapathe: *haṃsa* [masc.] = swan. *haṃsā* [nom. pl.] = swans. *ādicca* [masc.] = sun. *patha* [ntr.] = path. *ādicca* + *patha* = *ādiccapatha* [masc.] = path of the sun. *ādiccapathe* [loc. sg.] = on the path of the sun. *haṃsā* + *ādiccapathe* = *haṃsādīccapathe* [euphonic sandhi] = swans on the path of the sun.

yanti [3. pl. pr. indic. act. of √yā (to go)] = go.

ākāse: *ākāsa* [masc.] = sky. *ākāse* [loc. sg.] = in the sky.

yanti [3. pl. pr. indic. act. of √yā (to go)] = go.

iddhiyā: *iddhi* [fem.] = supernatural power. *iddhiyā* [ins. sg.] = by supernatural power.

nīyanti [3. pl. act. caus. of √nī (to lead)] = are led, are guided.

dhīra: *dhīra* [adj.] = wise, clever. *dhīra* [masc. nom. pl.] = wise, clever.

lokamhā: *loka* [masc.] = world. *lokamhā* [abl. sg.] = from the world.

jetvā [ger. of √ji (to conquer)] = having conquered.

māraṃ: *māra* [masc.] = Māra, the Evil One. *māraṃ* [acc. sg.] = Māra.

savāhinīṃ: *vāhinī* [fem.] = army. *sa* [pfx. identical with saṃ used a first part of cpd. in the sense of ‘with, possessed of, having, same.’] + *vāhinī* = *savāhinī* [fem.] = with army. *savāhinīṃ* [acc. sg.] = with army.

*ekaṃ dhammaṃ atītassa musāvādissa jantuno
vitiṇṇaparalokassa n’atthi pāpaṃ akāriyaṃ*||176||

, da /Eea vrhrLI eā kofnLI tUrqls
fofr . .ki jykdLI u²vrfk i ki a vclkfj; ā|Aū÷ö||

Translation

For a person, who has transgressed the one Dhamma and is speaking falsely, and has rejected the other world, there is no evil that cannot be done.

Vocabulary

ekaṃ: *eka* [num.] = one. *ekaṃ* [masc. acc. sg.] = one.

dhammaṃ: *dhamma* [masc.] = morality, teaching of the Buddha. *dhammaṃ* [acc. sg.] = morality, Dhamma.

atītassa: *atīta* [adj.] = overstepped, transgressed, neglected. *atītassa* [masc. gen. sg.] = of... transgressed.

musāvādissa: *musā* [adv.] = falsely, wrongly. *vādī* [adj. √vad (to say)] = speaking. *musā* + *vādī* =

musāvādī [adj.] = speaking falsely, lying. *musāvādissa* [masc. gen. sg.] = of... speaking falsely.

jantuno: *jantu* [masc.] = being, person. *jantuno* [gen. sg.] = of a person.

vitiṇṇaparalokassa: *vitiṇṇa* [adj.] = abandoned, rejected. *para* [adj.] = other. *loka* [masc.] = world.

para + *loka* = *paraloka* [masc.] = the other world. *vitiṇṇa* + *paraloka* = *vitiṇṇaparaloka* [adj.] = who has rejected the other word. *vitiṇṇaparalokassa* [masc. gen. sg.] = of... who has rejected the other world.

n'atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)] = is. *na+atthi* = *n'atthi* [euphonic sandhi] = is not.

pāpaṃ: *pāpa* [adj. but here as ntr. n.] = evil, wickedness. *pāpaṃ* [nom. sg.] = evil, wickedness.

akāriyaṃ: *kāriya* [adj., ger. of \sqrt{kar} (to do, to make)] = to be done. *a* [neg. pfx.] + *kāriya* = *akāriya* [adj.] = not to be done. *akāriyaṃ* [ntr. nom. sg.] = not to be done.

na ve kadariyā devalokaṃ vajanti
bālā have na-ppasaṃsanti dānaṃ,
dhīro ca dānaṃ anumodamāno
ten'eva so hoti sukhī parattha||177||

u os dnfj; k nōykdā ot flr
ckyk gos u&li l d flr nkuḍ
/hjs p nkua vupknekuls
rsu*, o l ks gkfr l q[kh i jRFk|ū÷÷||

Translation

The selfish ones do not go to the world of the gods. Fools indeed do not praise giving. And the wise one enjoys giving, just because of that he is happy in the other world.

Vocabulary

na [indec. part.] = no, not.

ve [indec. aff. part. emphasizing the preceding word] = truly, indeed.

kadariyā: *kadariya* [adj.] = selfish. *kadariyā* [masc. nom. pl.] = selfish.

devalokaṃ: *devaloka* [masc.] = world of the gods. *devalokaṃ* [nom. sg.] = world of the gods.

vajanti [3. pl. pr. indic. act. of \sqrt{vaj} (to go, to wander)] = go, proceed.

bālā: *bāla* [masc.] = fool, foolish. *bālā* [nom. pl.] = fools, foolish.

have [part.] = indeed, truly.

na-ppasaṃsanti: *na* [indec. part.] = no, not. *passaṃsanti* [3. pl. pr. indic. act. of *pa* (indec. strengthening pfx.) + \sqrt{sams} (to proclaim)] = praise. *na+passaṃsanti* = *na-ppasaṃsanti* [euphonic sandhi] = do not praise.

dānaṃ: *dāna* [ntr.] = giving (charity). *dānaṃ* [acc. sg.] = giving (charity).

dhīro: *dhīra* [adj.] = wise. *dhīro* [masc. nom. sg.] = wise.

ca [indef. encl. part.] = and.

dānaṃ: *dāna* [ntr.] = giving (charity). *dānaṃ* [acc. sg.] = giving (charity).

anumodamāno: *anumodamāna* [med. ppr. of *anu* (pfx. meaning 'along, following, to') + \sqrt{mud} (to be happy)] = enjoying, gladly receiving, appreciating. *anumodamāno* [masc. nom. sg.] = enjoying, gladly receiving, appreciating.

ten'eva: *tena* [ntr. ins. sg. of demonstr. pron. *ta* (it, that)] = by that. *eva* [emphatic part] = so, even, just, only, alone. *tena+eva* = *ten'eva* [euphonic sandhi] = just by that, just because of that.

so [masc. nom. sg. of demonstr. pron. of *ta* (it, that)] = this, he.

hoti [3. sg. pr. indic. act. derived from $\sqrt{bhū}$ (to be)] = is, becomes.

sukhī: *sukhī* [adj.] = happy. *sukhī* [masc. nom. sg.] = happy.

parattha [adv.] = elsewhere, hereafter, in the Beyond, in the other word.

paṭhavyā ekaraññena saggassa gamanena vā
sabbalokādhipaccena sotāpattiphalam varam||178||

ī B0; k , dj××kū I XxLI xeusū ok
I Ccykdkf/i Ppsū I kṛki fūki Qya oja|Aū÷ø||

Translation

From sole sovereignty over the earth, or from going to heaven, from lordship over the whole world, the fruit of entering upon the stream is the best.

Vocabulary

paṭhavyā: *paṭhavī* [fem.] = earth. *paṭhavyā* [gen. sg.] = of the earth.

ekarañña: *eka* [num.] = one. *rañña* [ntr.] = reign. *eka* + *rañña* = *ekarañña* [ntr.] = sole sovereignty.

ekarañña [ins. sg.] = by the sole sovereignty.

saggassa: *sagga* [masc.] = heaven. *saggassa* [gen. sg.] = of heaven.

gamanena: *gamana* [ntr. derived from \sqrt{gam} (to go)] = going. *gamanena* [ins. sg.] = going.

vā [indec. encl.] = or.

sabbalokādhīpacca: *sabba* [adj.] = all, every. *loka* [masc.] = world. *sabba* + *loka* = *sabbaloka* [masc.] = the whole world. *adhīpacca* [ntr.] = lordship. *sabbaloka* + *adhīpacca* = *sabbalokādhīpacca* [ntr. euphonic sandhi] = lordship over the whole world. *sabbalokādhīpacca* [ins. sg.] = by the lordship over the whole world.

sotāpattiphalaṃ: *sota* [ntr.] = stream, flood, torrent. *āpatti* [fem.] = entering. *sota* + *āpatti* = *sotāpatti* [fem. euphonic sandhi] = entering upon the stream. *phala* [ntr.] = fruit. *sotāpatti* + *phala* = *sotāpattiphala* [ntr.] = the fruit of entering upon the stream. *sotāpattiphalaṃ* [nom. sg.] = the fruit of entering upon the stream.

varam: *vara* [adj.] = best. *varam* [ntr. nom. sg.] = best.

14. Buddhavaggo cġ40Xks (The Buddha)

yassa jitaṃ nāvajīyati
jitaṃ assa no yāti koci loke,
taṃ buddhamanantagocaraṃ
apadaṃ kena padena nessatha||179||

;LI ftra ukoth; fr
ftre-vLI uls ; kfr dġp ykdġ
ra cġ4eullr xġpja
vi na dġ i nsu utl Fk||û=û||

Translation

Whose conquest is not lost, his conquest does not go anywhere in the world, him awakened,
having an endless sphere, leaving on footprint, by what path will you lead him?

Vocabulary

yassa [masc. gen. sg. of rel. pron. *ya* (who, which)] = whose.

jitaṃ: *jita* [adj. pp. derived from √*ji* (to conquer)] = conquered. Here used as a ntr. n. (conquest). *jitaṃ* (nom. sg.) = conquest.

nāvajīyati: *na* [indec. part.] = no, not. *avajīyati* [3. sg. pr. indic. pas. of *ava* (pfx meaning ‘down, away from, out, over’) + √*jar* (to decay, to get old)] = is diminished, is lost, is undone. *na* + *avajīyati* = *nāvajīyati* [euphonic sandhi] = is not lost.

jitaṃ assa: *jita* [adj. pp. derived from √*ji* (to conquer)] = conquered. Here used as a ntr. n. (conquest). *jitaṃ* (nom. sg.) = conquest. *assa* [masc. gen. sg. of demonstr. pron. *ima* (this)] = his. *jitaṃ* + *assa* = *jitaṃ assa* = his conquest.

no: *no* [neg. and adversative indec. part *na* made by adding the sfx *u* to make it stronger] = no, not.

yāti [3. sg. pr. indic. act. of √*yā* (to go)] = goes, proceeds.

koci: *ko* [masc. nom. sg. of *ka* (who, which)] = who/which? *ko* + *ci* [indef. intrg. part. sfx.] = *koci* = whoever, whichever, whatever. But here *koci* appears to be used as a loc. adv. meaning ‘anywhere’ (see K.R. Norman (tr.), *The Word of the Doctrine (Dhammapada)*, Oxford, 1997: 108).

loke: *loka* [masc.] = world. *loke* [loc. sg.] = in the world.

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that.

buddhamanantagocaraṃ: *buddha* [masc. pp. of √*budh* (to awaken)] = the Awakened One, the Buddha. *buddhaṃ* [acc. sg.] = the Awakened One, the Buddha. *anata* [adj.] = endless, infinite. *go* [masc.] = cow. *cara* [adj. derived from √*car* (to walk)] = walking, going, wandering. *go* + *cara* = *gocara* [masc.] = ‘a cow’s grazing’ i.e., a pasture, field, course. *anata* + *gocara* = *anantagocara* [adj.] = having an endless sphere. *anantagocaraṃ* [masc. acc. sg.] = having an endless sphere. *buddhaṃ* + *anantagocaraṃ* = *buddhamanantagocaraṃ* = an Awakened One having an endless sphere.

apadaṃ: *pada* [ntr.] = step, footstep, track. *a* [neg. pfx.] + *pada* = *apada* [ntr.] = trackless, leaving no footprint. *apadaṃ* [nom. sg.] = trackless, leaving no footprint.

kena [mas. ins. sg. of interjec. pron. *ka* (who, which)] = by who, which.

padena: *pada* [ntr.] = path. *padena* [ins. sg.] = by/through/with path.

nessatha [2. pl. fur. act. caus. of √*nī* (to lead, to carry away)] = (you) will lead.

yassa jālinī visattikā
taṃhā n’atthi kuhiñci netave
taṃ buddham anantagocaraṃ
apadaṃ kena padena nessatha||180||

;LI tkfyuh fol fRrdk
 r.gk u*VRFK dfgf×p uros
 ra c4e-vuUrxkpja
 vi na dsu i nsu ut.I Fk||ûøú||

Translation

Whose ensnaring, lust and craving that could carry him away does not exist anywhere, him awakened, having an endless sphere, leaving on footprint, by what path will you lead him?

Vocabulary

yassa [masc. gen. sg. of rel. pron. *ya* (who, which)] = whose.
jālinī: jālinī [adj.] = ensnaring. *jālinī* (fem. nom. sg.) = snaring.
visattikā: visatta [masc. made of *vi* (indec. intens. pfx.) + pp. of $\sqrt{sañj/saj}$ (to hang on, cling)] = sticking or clinging to. *visattikā* [fem. abstract formation] = craving, lust. *visattikā* [nom. sg.] = craving, lust.
taṇhā: taṇhā [fem.] = thirst, craving. *taṇhā* [nom. sg.] = thirst, craving.
n'atthi: na [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)] = is. *na+atthi* = *n'atthi* [euphonic sandhi] = is not.
kuhiñci: kuhiṃ [indec. adv.] = where (to)? *kuhiṃ+ci* [indef. intrg. part. sfx.] = *kuhiñci* [indef. adv.] = anywhere.
netave [inf. of $\sqrt{nī}$ (to lead)] = in order to lead, so as to carry away.
taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that.
buddham anātagocaraṃ: buddha [masc. pp. of \sqrt{budh} (to awaken)] = the Awakened One, the Buddha. *buddhaṃ* [acc. sg.] = the Awakened One, the Buddha. *anāta* [adj.] = endless, infinite. *go* [masc.] = cow. *cara* [adj. derived from \sqrt{car} (to walk)] = walking, going, wandering. *go+cara* = *gocara* [ntr.] = 'a cow's grazing' i.e, a pasture, field, course. *anāta+gocara* = *anātagocara* [adj.] = having an endless sphere. *anātagocaraṃ* [masc. acc. sg.] = having an endless sphere. *buddhaṃ+anātagocaraṃ* = *buddham anātagocaraṃ* = an Awakened One having an endless sphere.
apadaṃ: pada [ntr.] = step, footstep, track. *a* [neg. pfx.] + *pada* = *apada* [ntr.] = trackless, leaving no footprint. *apadaṃ* [nom. sg.] = trackless, leaving no footprint.
kena [mas. ins. sg. of interjec. pron. *ka* (who, which)] = by who, which.
padena: pada [ntr.] = path. *padena* [ins. sg.] = by/through/with path.
nessatha [2. pl. fur. act. caus. of $\sqrt{nī}$ (to lead, to carry away)] = (you) will lead.

*ye jhānapasutā dhīrā nekkhammūpasame ratā
 devāpi tesam pihayanti sambuddhānaṃ satīmataṃ* ||181||

;s>kui l qk /hjk uD[kEei l es jrk
 nōkfi rd a fi g; fUr l Ecq4kua l rher||ûøú||

Translation

The wise ones, who are pursuing meditation, delighting in renunciation and tranquility, completely awakened and mindful ones, even the gods envy them.

Vocabulary

ye [masc. nom. pl. of rel. pron. *ya* (who, which)] = who, which.
jhānapasutā: jhāna [ntr.] = meditation, concentration. *pasuta* [adj.] = intent upon, pursuing. *jhāna+pasuta* = *jhānapasuta* [adj.] = pursuing meditation. *jhānapasutā* [masc. nom. pl.] = pursuing

uppādo: *uppāda* [masc.] = coming into existence, appearance, birth. *uppādo* [nom. sg.] = coming into existence, appearance, birth.

*sabbapāpassa akaraṇaṃ kusalassa upasampadā
sacittapariyodapaṇaṃ etaṃ buddhāna sāsanaṃ*||183||

l CcikiLI v d j . k a d d y l l m i l E i n k
l f p R r i f j ; k n i u a , r a c d k u l k l u d ū o y ||

Translation

Avoidance all evil, gathering of merit, purifying one's own mind- this is teaching of the buddhas.

Vocabulary

sabbapāpassa: *sabba* [adj.] = all, every. *pāpa* [adj. but here as a n. ntr.] = evil. *sabba* + *pāpa* = *sabbapāpa* [ntr.] = all evil. *sabbapāpassa* [gen. sg.] = of all evil.

akaraṇaṃ: *karāṇa* [ntr. derived from √*kar* (to do, to make)] = doing. *a* [neg. pfx.] + *karāṇa* = *akaraṇa* [ntr.] = not doing, avoiding, avoidance. *akaraṇaṃ* [nom. sg.] = avoidance.

kusalassa: *kusala* [adj.] = good, meritorious. Here it is used as a ntr n meaning 'merit.' *kusalassa* [gen. sg.] = of merit.

upasampadā [fem. derived from *upa* (pfx. meaning 'close by, near') + *saṃ* (adj. indec. pfx. used to imply conjunction and completeness) + √*pad* (go to, to fall)] = gathering, obtaining.

sacittapariyodapaṇaṃ: *citta* [ntr.] = mind. *sa* [pfx. identical with *saṃ* used a first part of cpd. in the sense of 'with, possessed of, having, same, own.']+ *citta* = *sacitta* [ntr.] = one's own mind. *pariyodapana* [ntr.] = purification, cleansing. *sacitta* + *pariyodana* = *sacittapariyodapana* [ntr.] = purifying one's own mind. *sacittapariyodapaṇaṃ* [nom. sg.] = purifying one's own mind.

etaṃ [ntr. nom. sg. of demonstr. pron. *eta* (it, this)] = it, this.

buddhāna: *buddha* [masc. pp. of √*budh* (to awaken)] = the Awakened One, the Buddha. *buddhānaṃ* [gen. pl.] = of the buddhas. *buddhāna* is m.c. for *buddhānaṃ*.

sāsanaṃ: *sāsana* [ntr.] = teaching. *sāsanaṃ* [nom. sg.] = teaching.

*khantī paramaṃ tapo titikkhā,
nibbānaṃ paramaṃ vadanti buddhā,
na hi pabbajito parūpaghātī
samaṇo hoti paraṃ viheṭṭhayanto*||184||

[W r h i j e a r i k s f r f r D [k]
f u C c k u a i j e a o n f l r c d k
u f g i C c f t r k s i : i ? k r h
l e . k s g l f r i j a f o g B ; U r k ū o p ||

Translation

Patience (and) forgiveness are the highest austerity. The buddhas say the nibbāna to be the highest. One, who hurts the other, is not indeed a monk. An ascetic does not harm the other.

Vocabulary

khantī: *khanti* [fem.] = patience. *khanti* [nom. sg.] = patience. *khantī* is m.c. for *khanti*.

paramaṃ: *parama* [adj.] = most, highest. *paramaṃ* [ntr. nom. sg.] = most, highest.

tapo: *tapa* [ntr.] = austerity. *tapo* [nom. sg.] = austerity.

titikkhā: *titikkhā* [fem.] = forgiveness. *titikkhā* [nom. sg.] = forgiveness.
nibbānaṃ: *nibbāna* [ntr.] = nibbāna, the Buddhist goal of salvation. *nibbānaṃ* [acc. sg.] = nibbāna.
paramaṃ: *parama* [adj.] = most, highest. *paramaṃ* [ntr. nom. sg.] = most, highest.
vadanti [3. pl. pr. indic. act. of √*vad* (to say)] = say.
buddhā: *buddha* [masc. pp. of √*budh* (to awaken)] = the Awakened One, the Buddha. *buddhā* [nom. pl.] = the buddhas.
na [indec. part.] = no, not.
hi [indec. encl.] = indeed, surely.
pabbajito: *pabbajita* [adj. derived from *pa* (indec. strengthening pfx. used to emphasize the intensity of an action) + pp. √*vajj* (to avoid)] = monk. *pabbajito* [masc. nom. sg.] = monk.
parūpaghātī: *para* [adj.] = other. *upaghātī* [adj. derived from *upa* (pfx. meaning ‘close by, near’) + √*han* (to strike)] = hurting, killing. *para* + *upaghātī* = *parūpaghātī* [adj., euphonic sandhi] = hurting the other. *parūpaghātī* [masc. nom. sg.] = hurting the other.
samaṇo: *samaṇa* [masc.] = an ascetic, a recluse. *samaṇo* [nom. sg.] = an ascetic, a recluse.
hoti [3. sg. pr. indic. act. derived from √*bhū* (to be)] = is, becomes.
paraṃ: *para* [adj.] = beyond, other. *paraṃ* [masc. acc. sg.] = beyond, other.
viheṭṭhayanto: *viheṭṭhayant* [3. sg. pr. indic. act. of *vi* (indec. intens. pfx.) + √*hīḍ* (to harass, to injure)] = hurting, oppressing, harming. *viheṭṭhayanto* [masc. nom. sg.] = hurting, oppressing, harming.

*anūpavādo anūpaghāto pātimokkhe ca saṃvaro
mattaññutā ca bhattasmiṃ pantaṃ ca sayanāsaṇaṃ
adhicitte ca āyogo etaṃ buddhāna sāsanaṃ* || 185 ||

vuii okns vuii ?krks i kfrekD [ks p l o]js
eUkxkqk p HkUkLea i Urxk-p l ; ukl ua
vf/fpUls p vk; lskls , ra cq4ku l kl uq|ûøÿ||

Translation

Not blaming, not hurting, restraint according to the Pātimokkha, knowing moderation in food, solitary dwelling, pursuing meditation, this is the teaching of the buddhas.

Vocabulary

anūpavādo: *upavāda* [masc.] = blaming. *an* [neg. pfx.] + *upavāda* = *anūpavāda* [masc. with metrically lengthened *u*] = not blaming. *anūpavādo* [nom. sg.] = not blaming.
anūpaghāto: *upaghāta* [masc.] = hurting, killing. *an* [neg. pfx.] + *upaghāta* = *anūpaghāta* [masc. with metrically lengthened *u*] = not hurting. *anūpaghāto* [nom. sg.] = not hurting.
pātimokkhe: *pātimokkha* [ntr.] = Pātimokkha, a moral code consisting of 227 basic rules to be followed by a monk. *pātimokkhe* [loc. sg.] = according to the Pātimokkha.
ca [indef. encl. part.] = and.
saṃvaro: *saṃvara* [ntr.] = restraint. *saṃvaro* [nom. sg.] = restraint.
mattaññutā: *mattā* [fem.] = measure. In cpd. *mattā* is shortened to *matta*. *ñutā* [fem. derived from √*ñā* (to know)] = knowing. *matta* + *ñutā* = *mattaññutā* [fem. euphonic sandhi] = knowing the right measure i.e., knowing moderation. *mattaññutā* [nom. sg.] = knowing moderation.
ca [indef. encl. part.] = and.
bhattasmiṃ: *bhatta* [ntr.] = food. *bhattasmiṃ* [loc. sg.] = in food.
pantaṃ ca: *panta* [adj.] = distant, remote, solitary, secluded. *pantaṃ* [ntr. nom. sg.] = solitary. *ca* [indef. encl. part.] = and. *pantaṃ* + *ca* = *pantaṃ ca* = and solitary.
sayanāsaṇaṃ: *sayana* [ntr.] = bed, couch. *āsana* [ntr.] = sitting, sitting down, a seat. *sayana* + *āsana* = *sayanāsaṇa* [ntr. euphonic sandhi] = bed and seat i.e. dwelling. *sayanāsaṇaṃ* [nom. sg.] = dwelling.
adhicitte: *citta* [ntr.] = mind *adhi* [pfx. meaning ‘towards’] + *citta* = *adhicitta* [ntr.] = higher mind, higher

thought, meditation. *adhichitte* [loc. sg.] = in meditation.
ca [indef. encl. part.] = and.
āyogo: *āyoga* [masc.] = pursuing. *āyogo* [nom. sg.] = pursuing.
etaṃ [ntr. nom. sg. of demonstr. pron. *eta* (it, this)] = it, this.
buddhāna: *buddha* [masc. pp. of √*budh* (to awaken)] = the Awakened One, the Buddha. *buddhāna* [gen. pl.] = of the buddhas.
sāsanam: *sāsana* [ntr.] = teaching. *sāsanam* [nom. sg.] = teaching.

*na kahāpaṇavassena titti kāmesu vijjati,
 “appassādā dukkhā kāmā” iti viññāya paṇḍito* ||186||

u dgki .koLI sI frfũk dkeŧ qfoTtfr]
 “vliLI knk nŦ[kk dkek” bfr fo××kk; i f.Mrkŧ|ûøö||

Translation

Even by rain of coins one cannot be satisfied in sensual desires. The wise man, having understood that “sensual desires give little pleasure and are painful”

Vocabulary

na [indec. part.] = no, not.

kahāpaṇavassena: *kahāpaṇa* [masc.] = coin used in ancient India. *vassa* [masc.] = rain.
kahāpaṇa + *vassa* = *kahāpaṇavassa* [masc.] = rain of coins. *kahāpaṇavassena* [ins. sg.] = by rain of coins.

titti: *titti* [fem.] = satisfaction. *titti* [loc. sg.] = satisfaction.

kāmesu: *kāma* [masc.] = sensual desire, pleasure. *kāmesu* [loc. pl.] = in sensual desires.

vijjati [3. sg. pr. indic. act. of √*vid* (to find, to know)] = is found, exists.

appassādā: *appa* [adj.] = hardly any, very few, very little. *assāda* [masc.] = sweetness, taste, satisfaction.

appa + *assāda* = *appassāda* [adj. euphonic sandhi] = giving little satisfaction. *appassādā* [masc. nom. pl.] = giving little satisfaction.

dukkhā: *dukkha* [adj.] = painful. *dukkhā* [fem. nom. sg.] = painful.

kāmā: *kāma* [masc.] = sensual desire, pleasure. *kāmā* [nom. pl.] = sensual desires.

iti/ti is a part. used to signal the end of direct speech and is the equivalent of quotation marks in English.

viññāya [ger. of *vi* (indec. intens. pfx.) + √*ñā* (to know)] = having understood.

paṇḍito: *paṇḍita* [masc.] = wise man. *paṇḍito* [nom. sg.] = wise man.

*api dibbesu kāmesu ratim so nādhigacchati,
 taṇhakkhayarato hoti sammāsambuddhasāvako* ||187||

vfi fnŦcd q dkeŧ q jfra l ls ukf/xPNfr]
 r .gD[k; jrls glfr l Eekl Ecŧ4l kockŧ|ûø÷||

Translation

he does not find liking even in divine pleasures. A disciple of the truly and completely awakened one is devoted to the destruction of craving.

Vocabulary

api/pi [indec. part.] = also, even, just so, as well.

dibbesu: *dibba* [adj.] = divine. *dibbesu* [masc. loc. sg.] = in divine.

kāmesu: *kāma* [masc.] = sensual desire, pleasure. *kāmesu* [loc. pl.] = in sensual desires.
ratim: *rati* [fem.] = love, pleasure. *ratim* [acc. sg.] = love, pleasure.
so [masc. nom. sg. of demonstr. pron. of *ta* (it, that)] = this, he.
nādhigacchati: *na* [indec. part.] = no, not. *adhigacchati* [3. sg. pr. indic. act. derived from *adhi* (pfx. meaning ‘towards’)+*gam* (to go)] = gets, finds. *na+adhigacchati* = *nādhigacchati* [euphonic sandhi] = does not find.
taṇhakkhayarato: *taṇhā* [fem.] = thirst, craving. *khaya* [masc.] = destruction, dissolution. *rata* [adj. pp. of *ram* (to enjoy)] = delighting in. *ratā* [masc. nom. pl.] = delighting in. *taṇhā+khaya+rata* = *taṇhakkhayarata* [adj.] = devoted to destruction of cravings. *taṇhakkhayarato* [nom. sg.] = devoted to destruction of cravings.
hoti [3. sg. pr. indic. act. derived from *bhū* (to be)] = is, becomes.
sammāsambuddhasāvako: *sammā* [indec. adv.] = in a right way. *buddha* [masc. pp. of *budh* (to awaken)] = the Awakened One, Enlightened. *sammā+saṃ* [adj., indec. pfx. implying conjunction and completeness]+*buddha* = *sammāsambuddha* [masc.] = Truly and Fully awakened One. *sāvaka* [masc.] = ‘listener’, student, disciple. *sammāsambuddha+sāvaka* = *sammāsambuddhasāvaka* [masc, noun] = disciple of the Truly and Fully awakened One. *sammāsambuddhasāvako* [nom. sg.] = disciple of the Truly and Fully Awakened One.

bahuṃ ve saraṇaṃ yanti pabbatāni vanāni ca
ārāmarukkhacetyāni manussā bhayatajjitā||000||

cgq os l j .ka ; flr i Ccrkfu oukfu p
 vkjke#D[kpR; kfu euq l k Hk; rTTtrk||188||

Translation

Driven by fear, men indeed go for refuge to many places, mountains, forests, gardens, trees, and shrines.

Vocabulary

bahuṃ: *bahu* [adj.] = much, many. *bahuṃ* [acc. sg.] = much, many.
ve [indec. aff. part. emphasizing the preceding word] = truly, indeed.
saraṇaṃ: *saraṇa* [ntr.] = shelter, refuge. *saraṇaṃ* [acc. sg.] = shelter, refuge.
yanti [3. pl. pr. indic. act. of *ya* (to go)] = go.
pabbatāni: *pabbata* [ntr.] = mountain. *pabbatāni* [acc. pl.] = mountains.
vanāni: *vana* [ntr.] = forest. *vanāni* [acc. pl.] = forests.
ca [indef. encl. part.] = and.
ārāmarukkhacetyāni: *ārāma* [masc.] = park, garden. *rukka* [masc.] = tree. *cetya* [ntr.] = shrine.
ārāma+rukka+cetya = *ārāmarukkhacetya* [ntr.] = garden, trees, and shrines. *ārāmarukkhacetyāni* [acc. pl.] = garden, trees, and shrines.
manussā: *manussa* [masc.] = man. *manussā* [nom. sg.] = men.
bhayatajjitā: *bhaya* [ntr.] = fear. *tajjita* [adj. derived from *taj* (to drive, to frighten)] = driven, spurred.
bhaya+tajjita = *bhayatajjita* [adj.] = driven by fear. *bhayatajjitā* [masc. nom. pl.] = driven by fear.

n’etaṃ kho saraṇaṃ khemaṃ,
n’etaṃ saraṇamuttamaṃ,
n’etaṃ saraṇamāgama,
sabbadukkhā pamuccati||189||

u^{-*},ra [ks | j .ka [ke]
 u^{*}, ra | j .ke[ke]
 u⁻², ra | j .ke[ke]
 I Ccn [kk i e p p r || ū ō ū ||

Translation

This refuge is not safe indeed; this refuge is not the best. Having come to this refuge one is not released from all sufferings.

Vocabulary

n'etaṃ: *na* [indec. part.] = no, not. *etaṃ* [ntr. nom. sg. of demonstr. pron. *eta* (it, this)] = it, this.
na + etaṃ = *n'etaṃ* [euphonic sandhi] = not... this.
kho an encl. part. of affirmation and emphasis where it means: really, indeed, truly, surely, etc.
saraṇaṃ: *saraṇa* [ntr.] = shelter, refuge. *saraṇaṃ* [acc. sg.] = shelter, refuge.
khemam: *khemā* [adj.] = safe, peaceful. *khemam* [ntr. nom. sg.] = safe, peaceful.
n'etaṃ: *na* [indec. part.] = no, not. *etaṃ* [ntr. nom. sg. of demonstr. pron. *eta* (it, this)] = it, this.
na + etaṃ = *n'etaṃ* [euphonic sandhi] = not... this.
saraṇamuttam: *saraṇa* [ntr.] = shelter, refuge. *saraṇaṃ* [acc. sg.] = shelter, refuge. *uttama* [adj.] = best, highest. *saraṇaṃ + uttama* = *saraṇamuttama* [euphonic sandhi, adj.] = the best refuge. *saraṇamuttam* [ntr. nom. sg.] = the best refuge.
n'etaṃ: *na* [indec. part.] = no, not. *etaṃ* [ntr. nom. sg. of demonstr. pron. *eta* (it, this)] = it, this.
na + etaṃ = *n'etaṃ* [euphonic sandhi] = not... this.
saraṇamāgama: *saraṇa* [n. ntr.] = shelter, refuge. *saraṇaṃ* [acc. sg.] = shelter, refuge. *āgama* [adj., ger. of *ā* (indec. pfx meaning 'from, to towards') + *gam* (to go)] = having come. *saraṇaṃ + āgama* = *saraṇamāgama* [euphonic sandhi] = having come to a refuge.
sabbadukkhā: *sabba* [adj.] = all, every. *dukkha* [ntr.] = suffering. *sabba + dukkha* = *sabbadukkhā* [ntr.] = all suffering. *sabbadukkhā* [abl. sg.] = from all sufferings.
pamuccati [3. sg. pr. indic. act. derived from *pa* (indec. strengthening pfx.) + *muc* (to release)] = is released, is freed.

*yo ca buddhañ ca dhammaṃ ca saṃghaṃ ca saraṇaṃ gato
 cattāri ariyasaccāni sammappaññāya passati || ū ū ||*

; ks p c 4 x k - p / E e a p | ʔ ka p | j .ka x r k s
 p ū k k f j v f j ; I P p k f u | E e l i x x k k ; i l l f r || 190 ||

Translation

And whoever has gone for refuge to the Buddha, the Dhamma, and the Saṃgha, sees with true wisdom the Four Noble Truths.

Vocabulary

yo ca: *yo* [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who. Whenever *ca* [indef. encl. part.] follows a demonstr. pron. it is used in the sense of 'ever, whosoever, whatever.'
buddhañ ca: *buddha* [masc. pp. of *budh* (to awaken)] = the Awakened One, the Buddha. *buddham* [acc. sg.] = the Buddha. *ca* [indef. encl. part.] = and. *buddham + ca* = *buddhañ ca*.
dhammaṃ: *dhamma* [masc.] = the Dhamma, teaching of the Buddha. *dhammaṃ* [acc. sg.] = the Dhamma.
ca [indef. encl. part.] = and.

saṃghaṃ: *saṃgha* [masc.] = Saṃgha, the Buddhist Order. *saṃghaṃ* [acc. sg.] = Saṃgha.
ca [indef. encl. part.] = and.
saraṇaṃ: *saraṇa* [ntr.] = shelter, refuge. *saraṇaṃ* [acc. sg.] = shelter, refuge.
gato: *gata* [adj. pp. of √gam (to go)] = gone. *gato* [masc. nom. sg.] = gone.
cattāri ariyasaccāni: *catu* [num.] = four. *cattāri* [ntr. acc. pl.] = four. *ariya* [adj.] = noble. *sacca* [ntr.] = truth. *ariya* + *sacca* = *ariyasacca* [ntr.] = Noble Truth. *ariyasaccāni* [acc. pl.] = Noble Truths. *cattāri ariyasaccāni* = the Four Noble Truths.
sammappaññāya: *sammā* [indec. adv.] = thoroughly, properly, rightly. *sammā* is sometimes reduced to *samma* in cpd. *paññā* [fem.] = wisdom. *sammā* + *paññā* = *sammappaññā* [euphonic sandhi, fem.] = true wisdom. *sammappaññāya* [ins. sg.] = with true wisdom.
passati [3. sg. pr. indic. act. of √dis (to see)] = sees.

dukkhaṃ dukkhasamuppādaṃ
dukkhassa ca atikkamaṃ
ariyañ c'aṭṭhaṅgikaṃ maggaṃ
dukkhūpasamagāminam||191||

n̄ [ka n̄] [kl e] i lna
n̄ [kl l p vfrD] dea
vfj; *k-p* v̄ēi Āīda eXxa
n̄ [k̄i l exkfeua] ūūū||

Translation

Suffering, origin of suffering, overcoming of suffering, and the noble eightfold path, leading to appeasement of suffering.

Vocabulary

dukkhaṃ: *dukkha* [ntr.] = suffering. *dukkhaṃ* [acc. sg.] = suffering.
dukkhasamuppādaṃ: *dukkha* [ntr.] = suffering. *samuppāda* [masc.] = origin, appearance. *dukkha* + *samuppāda* [masc.] = *dukkhasamuppāda* [masc.] = origin of suffering. *dukkhasamuppādaṃ* [acc. sg.] = origin of suffering.
dukkhassa: *dukkha* [ntr.] = suffering. *dukkhassa* [gen. sg.] = of suffering.
ca [indef. encl. part.] = and.
atikkamaṃ: *atikkama* [masc.] = overcoming. *atikkamaṃ* [acc. sg.] = overcoming.
ariyañ c'aṭṭhaṅgikaṃ maggaṃ: *ariya* [adj.] = noble. *ariyaṃ* [masc. acc. sg.] = noble. *ca* [indef. encl. part.] = and. *aṭṭha* [num.] = eight. *aṅga* [ntr.] = limb, constituent, part. *aṅgika* [adj.] = having a part, having a constituent. *aṭṭha* + *aṅgika* = *aṭṭhaṅgika* [adj.] = eight-fold. *aṭṭhaṅgikaṃ* [ntr. acc. sg.] = eight-fold. *magga* [masc.] = path, road. *maggaṃ* [acc. sg.] = path, road. *ariyaṃ* + *ca* + *aṭṭhaṅgikaṃ* + *maggaṃ* = *ariyañ c'aṭṭhaṅgikaṃ maggaṃ* = and the noble eightfold path.
dukkhūpasamagāminam: *dukkha* [ntr.] = suffering. *upasama* [masc. derived from *upa* (pfx. meaning 'close by, near') + √sam (to be appeased)] = tranquility, appeasement. *gāmī* [adj.] = going. *dukkha* + *upasama* + *gāmī* = *dukkhūpasamagāmī* [adj., euphonic sandhi] = leading to appeasement of suffering. *dukkhūpasamagāminam* [masc. acc. sg.] = leading to appeasement of suffering.

etaṃ kho saraṇaṃ khemaṃ etaṃ saraṇam uttamaṃ
etaṃ saraṇam āgamma sabbadukkhā pamuccati||192||

, ra [ks l j .ka [keā , ra l j .ke-ml̄keā

, ra | j . ke - vlx Ee | Ccn [k i e p p r || ū ū ū ||

Translation

This refuge is safe indeed; this refuge is the best. Having come to this refuge one is released from all suffering.

Vocabulary

etaṃ [ntr. nom. sg. of demonstr. pron. *eta* (this, that)] = it, this.

kho an encl. part. of affirmation and emphasis where it means: really, indeed, truly, surely, etc.

saraṇaṃ: *saraṇa* [ntr.] = shelter, refuge. *saraṇaṃ* [nom. sg.] = shelter, refuge.

khemam: *khemā* [adj.] = safe, peaceful. *khemam* [ntr. nom. sg.] = safe, peaceful.

etaṃ [ntr. nom. sg. of demonstr. pron. *eta* (it, this)] = it, this.

saraṇam uttamam: *saraṇa* [n. ntr.] = shelter, refuge. *saraṇam* [nom. sg.] = shelter, refuge. *uttama* [adj.] = best, highest. *muttam* [ntr. nom. sg.] = best, highest. *saraṇam + uttamam* = *saraṇam uttamam* = the best refuge.

etaṃ [ntr. acc. sg. of demonstr. pron. *eta* (this, that)] = to it, to this.

saraṇam āgamma: *saraṇa* [ntr.] = shelter, refuge. *saraṇam* [acc. sg.] = shelter, refuge. *āgamma* [adj. ger. of *ā* (indec. pfx meaning 'from, to, towards') + *gam* (to go)] = having come. *saraṇam + āgamma* = *saraṇam āgamma* = having come to a refuge.

sabbadukkhā: *sabba* [adj.] = all, every. *dukkha* [ntr.] = suffering. *sabba + dukkha* = *sabbadukkhā* [ntr.] = all suffering. *sabbadukkhā* [abl. sg.] = from all suffering.

pamuccati [3. sg. pr. indic. act. derived from *pa* (indec. strengthening pfx.) + *muc* (to release)] = is released, is freed.

dullabho purisājañño na so sabbattha jāyati,
yattha so jāyatī dhīro taṃ kulaṃ sukham edhati ||193||

nḍyHks i ḡj l kt×ks u | ks | CcRFk tk; fr |
; RFk | ks tk; rh /hjs ra dya | [ke- , /fr || ū ū ū ||

Translation

A noble person is hard to find. He is not born everywhere. Where such a wise one is born that family prospers happily.

Vocabulary

dullabho: *du* [antithetic pfx.] = bad, insufficient difficult. *labha* [adj. derived from *√labh* (to obtain, to get)] = getting, obtaining. *du + labha* = *dullabha* [adj. euphonic sandhi] = hard to get. *dullabho* [masc. nom. sg.] = hard to get.

purisājañño: *purisa* [masc.] = person. *ājañña* [adj.] = of good birth, noble. *purisa + ājañña* = *purisājañña* [euphonic sandhi, masc.] = noble person. *purisājañño* [nom. sg.] = noble person.

na [indec. part.] = no, not.

so [masc. nom. sg. of demonstr. pron. of *ta* (it, that)] = this, he.

sabbattha [adv.] = everywhere, under all circumstances.

jāyati [3. sg. pr. indec. med. derived from *√jan* (to produce)] = is born, is produced, arises.

yattha [rel. adv. of place] = where.

so [masc. nom. sg. of demonstr. pron. of *ta* (it, that)] = this, *hajāyatī*: *jāyati* [3. sg. pr. indec. med. derived from *√jan* (to produce)] = is born, is produced, arises. *jāyatī* is m.c. for *jāyati*.

dhīro: *dhīra* [adj.] = wise. *dhīro* [masc. nom. sg.] = wise.
taṃ [ntr. nom. sg. of demonstr. pron. *ta* (it, that)] = it, that.
kulaṃ: *kula* [ntr.] = family. *kulaṃ* [nom. sg.] = family.
sukham edhati: *sukha* [ntr.] = happiness. *sukhaṃ* [acc. sg. but here used as an adv.] = happily. *edhati* [3. sg. pr. indic. act. derived from √*edh* (to increase) = prospers. *sukhaṃ + edhati = sukham edhati*

sukho buddhānaṃ uppādo sukhā saddhammadesanā
sukhā saṃghassa sāmaggī samaggānaṃ tapo sukho ||194||

ī ūkks cōkua ml i knks ī ūk ī ¼Eend uk
 ī ūk ī ūk ī keXxh ī eXxkua ri ks ī ūk ūūp ||

Translation

Happy is birth of the awakened ones. Happy is teaching of the True Dharma. Happy is unity of the Saṃgha. Happy is austerity of the united.

Vocabulary

sukho: *sukha* [adj.] = happy, happiness. *sukho* [masc. nom. sg.] = happiness.
buddhānaṃ: *buddha* [masc. pp. of √*budh* (to awaken)] = the Awakened One, the Buddha. *buddhānaṃ* [gen. pl.] = of the buddhas.
uppādo: *uppāda* [masc.] = coming into existence, appearance, birth. *uppādo* [nom. sg.] = coming into existence, appearance, birth.
sukhā: *sukha* [adj.] = happy, happiness. *sukhā* [fem. nom. sg.] = happiness.
saddhammadesanā: *sata* [adj. pp. of √*as* (to be)] = good, true. *dhamma* [masc.] = Dhamma. *sata + dhamma = saddhamma* [masc.] = the True Dhamma. *saddhammaṃ* [acc. sg.] = the True Dhamma. *desanā* [fem.] = teaching. *saddhamma + desanā = saddhammadesanā* [fem.] = teaching of the True Dhamma. *saddhammadesanā* [nom. sg.] = teaching of the true Dhamma.
sukhā: *sukha* [adj.] = happy, happiness. *sukhā* [fem. nom. sg.] = happiness.
saṃghassa: *saṃgha* [masc.] = Saṃgha, the Buddhist Order. *saṃghassa* [gen. sg.] = of the Saṃgha.
sāmaggī: *sāmaggī* [fem.] = unity, concord. *sāmaggī* [nom. sg.] = unity, concord.
samaggānaṃ: *samagga* [adj.] = united, harmonious. *samaggānaṃ* [masc. gen. pl.] = of... united.
tapo: *tapa* [ntr.] = austerity. *tapo* [nom. sg.] = austerity.
sukho: *sukha* [adj.] = happy, happiness. *sukho* [masc. nom. sg.] = happiness.

pūjārahe pūjayato buddhe yadi va sāvake
papañcasamatikkante tiṇṇasokapariddave ||195||

ī ūk jgs ī ūt ; rks cōks ; fn o ī kods
 ī ī xpl efrDdlrs fr . . kl kd ī fj ī os ūūy ||

Translation

Of one paying respect to those worthy of it, the buddhas or their pupils, who have gone beyond hindrances and overcame grief and lamentation.

Vocabulary

pūjārahe: *pūjā* [fem.] = devotion. *araha* [adj.] = worthy, deserving. *pūjā + araha = pūjāraha* [adj.] = worthy of devotion. *pūjārahe* [masc. acc. pl.] = worthy of devotion.
pūjayato: *pūjayant* [adj.] = paying respect, worshipping. *pūjayato* [masc. gen. sg.] = of... paying respect.

buddhe: buddha [masc. pp. of \sqrt{budh} (to awaken)] = the Awakened One, the Buddha. *buddhe* [acc. pl.] = to the buddhas.

yadi va: yadi [indec. conj.] = whether, if. *vā* [indec. encl.] = or. In verse, as here, sometimes *vā* is shortened to *va*. *yadi va* = or.

sāvake: sāvaka [masc.] = 'listener,' pupil. *sāvake* [acc. pl.] = to pupils.

papañcasamatikkante: papañca [masc.] = hindrance to spiritual growth. *samatikkanta* [adj. of *saṃ* (adj, indec. pfx implying conjunction and completeness) + *ati* (pfx. meaning 'extremely.')] + \sqrt{kam} (to go)] = gone beyond. *papañca* + *samatikkanta* = *papañcasamatikkanta* [adj.] = gone beyond hindrance to spiritual progress. *papañcasamatikkante* [masc. acc. pl.] = gone beyond hindrances to spiritual progress.

tiṇṇasokapariddave: tiṇṇa [adj.] = overcome. *soka* [masc.] = sorrow. *parideva* [masc.] = lamentation. *pariddava* is metrical substitute for *parideva*. *tiṇṇa* + *soka* + *pariddava* = *tiṇṇasokapariddava* [adj.] = who has overcome sorrow and lamentation. *tiṇṇasokapariddave* [masc. acc. pl.] = who have overcome grief and lamentation.

*te tādise pūjayato nibbute akutobhaye
na sakkā puññaṃ saṃkhātum im'ettam api kenaci* ||196||

rs rīfni l s i vt ; rls fuCcp s v d r k k ; s
u l Dcl k i e x ka l ā k r q be * , ū ke - v fi d s r f p || ū ū ö ||

Translation

Those who pay respects to such emancipated and fearless ones, nobody is able to calculate their merit as such and such.

Vocabulary

te [masc. acc. pl. of demonstr. pron. *ta* (it, that)] = they, those.

tādise: tādisa [adj.] = such, of such a quality. *tādise* [masc. acc. pl.] = such.

pūjayato: pūjayant [adj.] = paying respect, worshipping. *pūjayato* [masc. gen. sg.] = of... paying respect.

nibbute: nibbūta [adj. derived from *ni* (pfx. meaning 'off, out') + $\sqrt{vā}$ (to blow)] = emancipated, liberated.

nibbute [masc. acc. pl.] = emancipated ones.

akutobhaye: kuto [indec. adv.] = where from? whence? *bhaya* [ntr.] = fear. *a* [neg. pfx.] + *kuto* + *bhaya* =

akutobhaya [adj.] = having no fear, fearless. *akutobhaye* [masc. acc. pl.] = fearless.

na [indec. part.] = no, not.

sakkā: sakka [adj.] = able. *sakkā* (adv.) = ably.

puññaṃ: puñña [ntr.] = meritorious deed, good. *puññaṃ* [nom. sg.] = meritorious deed, good.

saṃkhātum [inf. of $\sqrt{khyā}$ (to calculate)] = to calculate.

im'ettam api: imaṃ [ntr. nom. sg. of demonstr. pron. *ima* (this)] = this. *etta* [adv. but here used as an

adj.] = so much, this much. *ettam* [ntr. nom. sg.] = so much, this much. *imaṃ* + *ettam* = *im'ettam* =

so much, this much. *api/pi* [indec. part.] = also, even, just so, as well. *im'ettam* + *api* = *im'ettam api*.

kenaci: kiṃ [ntr. nom. sg. of rel. pron. *ka* (what/which/who)] = what. *kiṃ* + *ci* [indef. intrg. part. sfx.] =

kiñci [euphonic sandhi] = whatever, something. *kenaci* [masc. ins. sg.] = by whatever.

15. *Sukhavaggo* | ꣳkoXks (Happiness)

*susukhaṃ vata jīvāma verinesu averino,
verinesu manussesu viharāma averino* ||197||

l ꣳ ꣳka or thoke ofjus ꣳ vofjukꣳ
ofjus ꣳ euꣳ. l ꣳ ꣳ fogjke vofjukꣳ ūū÷ ||

Translation

Let us live very happily indeed without hatred amongst haters. Let us dwell amongst hateful men without hatred.

Vocabulary

susukhaṃ: *sukha* [ntr.] = happiness. *sukhaṃ* [acc. sg. but here used as an adv.] = happily. *su* [indec. part. used as a strengthening pfx. meaning ‘thorough, well’] + *sukha* = *susukhaṃ* [adv.] = very happily.

vata [indec. part.] = indeed, surely, certainly.

jīvāma [1. pl. imperat. of √*jīv* (to live)] = let us live. see K.R. Norman (tr.), *The Word of the Doctrine (Dhammapada)*, Oxford, 1997: 111.

verinesu: *verī* [adj.] = hater. *verinesu* [masc. loc. pl.] = among haters.

averino: *verī* [masc.] = hater. *a* [neg. pfx.] + *verī* = *averī* [adj.] = non-hater, without hatred. *averino* [masc. nom. pl.] = without hatred.

verinesu: *verī* [adj.] = hater. *verinesu* [masc. loc. pl.] = among haters.

manussesu: *manussa* [masc.] = man. *manussesu* [loc. pl.] = among men.

viharāma [1. pl. imperat. of *viharati* (lives)] = let us dwell. See K.R. Norman (tr.), *The Word of the Doctrine (Dhammapada)*, Oxford, 1997: 111.

averino: *verī* [masc.] = hater. *a* [neg. pfx.] + *verī* = *averī* [adj.] = non-hater, without hatred. *averino* [masc. nom. pl.] = without hatred.

*susukhaṃ vata jīvāma āturesu anāturā,
āturesu manussesu viharāma anāturā* ||198||

l ꣳ ꣳka or thoke vkrjꣳ ꣳ vukrjꣳ
vkrjꣳ ꣳ euꣳ. l ꣳ ꣳ fogjke vukrjꣳ ūūø ||

Translation

Let us live very happily indeed without disease amongst the diseased. Let us dwell amongst the diseased without disease.

Vocabulary

susukhaṃ: *sukha* [ntr.] = happiness. *sukhaṃ* [acc. sg. but here used as an adv.] = happily. *su* [indec. part. used as a strengthening pfx. meaning ‘thorough, well’] + *sukha* = *susukhaṃ* [adv.] = very happily.

vata [indec. part.] = indeed, surely, certainly.

jīvāma [1. pl. imperat. of √*jīv* (to live)] = let us live. See K.R. Norman (tr.), *The Word of the Doctrine (Dhammapada)*, Oxford, 1997: 111.

āturesu: *ātura* [adj.] = diseased. *āturesu* [masc. loc. pl.] = amongst the diseased.

anāturā: *ātura* [adj.] = diseased. *an* [neg. pfx.] + *ātura* = *ātura* [adj.] = without disease. *anāturā* [masc. nom. pl.] = without disease.

āturesu: *ātura* [adj.] = diseased. *āturesu* [masc. loc. pl.] = amongst the diseased.

manussesu: *manussa* [masc.] = man. *manussesu* [loc. pl.] = among men.
viharāma [1. pl. imperat. of *viharati* (lives)] = let us dwell. See K.R. Norman (tr.), *The Word of the Doctrine (Dhammapada)*, Oxford, 1997: 111.
anāturā: *ātura* [adj.] = diseased. *an* [neg. pfx.] + *ātura* = *ātura* [adj.] = without disease. *anāturā* [masc. nom. pl.] = without disease.

susukhaṃ vata jīvāma ussukesu anussukā,
ussukesu manussesu viharāma anussukā||199||

l q [ka or thoke mLI pđ q vuqI qk]
 mLI dđ q euqI đ q fogjke vuqI qk||úúú||

Translation

Let us live very happily indeed without greed amongst the greedy. Let us dwell amongst the greedy without greed.

Vocabulary

susukhaṃ: *sukha* [ntr.] = happiness. *sukhaṃ* [acc. sg. but here used as an adv.] = happily. *su* [indec. part. used as a strengthening pfx. meaning ‘thorough, well’] + *sukha* = *susukhaṃ* [adv.] = very happily.
vata [indec. part.] = indeed, surely, certainly.
jīvāma [1. pl. imperat. of *√jīv* (to live)] = let us live. see K.R. Norman (tr.), *The Word of the Doctrine (Dhammapada)*, Oxford, 1997: 111.
ussukesu: *ussuka* [adj.] = greedy. *ussukesu* [masc. loc. pl.] = among the greedy.
anussukā: *ussuka* [adj.] = greedy. *an* [neg. pfx.] + *ussuka* = *anussuka* [adj.] = without greed. *anussukā* [masc. nom. pl.] = without greed.
ussukesu: *ussuka* [adj.] = greedy. *ussukesu* [masc. loc. pl.] = among the greedy.
manussesu: *manussa* [masc.] = man. *manussesu* [loc. pl.] = among men.
viharāma [1. pl. imperat. of *viharati* (lives)] = let us dwell. See K.R. Norman (tr.), *The Word of the Doctrine (Dhammapada)*, Oxford, 1997: 111.
anussukā: *ussuka* [adj.] = greedy. *an* [neg. pfx.] + *ussuka* = *anussuka* [adj.] = without greed. *anussukā* [masc. nom. pl.] = without greed.

susukhaṃ vata jīvāma yesaṃ no n’atthi kiñcanaṃ,
pitibhakkhā bhavissāma devā ābhassarā yathā||200||

l q [ka or thoke ; đ a uks u²vRFk fd×puđ
 i hfrHKD [kk HkfoLI ke nōk vHKLI jk ; Fkk||úúú||

Translation

let us live very happily indeed for whom there is nothing. Feeding on joy we shall be like radiant gods.

Vocabulary

susukhaṃ: *sukha* [ntr.] = happiness. *sukhaṃ* [acc. sg. but here used as an adv.] = happily. *su* [indec. part. used as a strengthening pfx. meaning ‘thorough, well’] + *sukha* = *susukhaṃ* [adv.] = very happily.
vata [indec. part.] = indeed, surely, certainly.
jīvāma [1. pl. imperat. of *√jīv* (to live)] = let (us) live. see K.R. Norman (tr.), *The Word of the Doctrine (Dhammapada)*, Oxford, 1997: 111.

yesam [masc. gen. pl. of the pron. *ya* (which, that, what)] = whose.

no [gen. pl. of 1. pron. *ahaṃ* (I)] = us.

n'atthi: na [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)] = is. *na+atthi* = *n'atthi* [euphonic sandhi] = is not.

kiñcanaṃ: kiñcana [ntr.] = something. *kiñcanaṃ* [nom. sg.] = something.

pītibhakkhā: pīti [fem.] = joy. *bhakkha* [adj.] = eating. *pīti+bhakkha* = *pītibhakkha* [adj.] = feeding on joy. *pītibhakkhā* [masc. nom. pl.] = feeding on joy.

bhaviṣṣāma [1. pl. fut. act. of $\sqrt{bhū}$ (to be)] = will be.

devā: deva [masc.] = god, deity, deva. *devā* [nom. pl.] = gods.

ābhassarā: ābhassara [adj.] = radiant. *ābhassarā* [masc. nom. pl.] = radiant.

yathā [indec. adv.] = as, how, like.

*jayam veram pasavati dukkham seti parājito,
upasanto sukham seti hitvā jayaparājayam*||201||

t; a o j a i l o f r n p [l a l s r i j k t r k s
m i l u r k s l q l a l s r f g R o k t ; i j k t ; u u u u ||

Translation

Victory produces hatred. The defeated one sleeps painfully. Calmed one sleeps happily, having abandoned both victory and defeat.

Vocabulary

jayam: jaya [ntr.] = victory. *jayam* [nom. sg.] = victory.

veram: vera [ntr.] = hatred. *veram* [acc. sg.] = hatred.

pasavati [3. sg. pr. indic. act. of *pa* (indec. strengthening pfx.) + \sqrt{su} (to flow)] = brings forth, produces.

dukkham: dukkha [ntr.] = suffering, pain. *dukkham* [acc. sg. Here used as an adv.] = painfully.

seti [3. sg. pr. indic. act. of \sqrt{si} (to lay)] = sleeps.

parājito: parājita [adj.] = defeated. *parājito* [masc. nom. sg.] = defeated.

upasanto: upa [pfx.] = close by, near. *santa* [adj. pp. of \sqrt{sam} (to be appeased, to be calmed)] = calm, appeased. *upa+santa* = *upasanta* [adj.] = calmed. *upasanto* [masc. nom. sg.] = calmed.

sukham: sukha [ntr.] = happiness. *sukham* [acc. sg. but here used as an adv.] = happily.

seti [3. sg. pr. indic. act. of \sqrt{si} (to lay)] = sleeps.

hitvā [ger. of $\sqrt{hā}$ (to leave, to abandon)] = having abandoned.

jayaprājayam: jaya [ntr.] = victory. *parājaya* [ntr.] = defeat. *jaya+parājaya* = *jayaprājaya* [ntr.] = victory and defeat. *jayaprājayam* [acc. sg.] = victory and defeat.

*n'atthi rāgasamo aggi,
n'atthi dosasamo kali,
n'atthi khandhāsamā dukkhā,
n'atthi santiparam sukham*||202||

u*vrRFk jkx| els vfx|
u*vrRFk nk| l els dfy|
u*vrRFk [k/k| ek n p [k|
u*vrRFk l flr i ja l q|k|üüü||

Translation

There is no fire like passion. There is no evil like hatred. There is no suffering like the constituents of existence. There is no happiness higher than tranquility.

Vocabulary

n'atthi: na [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)] = is. *na+atthi = n'atthi* [euphonic sandhi] = is not.

rāgasamo: rāga [masc. derived from \sqrt{raj} (to colour)] = passion. *sama* [adj.] = just like, same. *rāga+sama = rāgasama* [adj.] = like passion. *rāgasamo* [masc. nom. sg.] = like passion.

aggi: aggi [masc.] = fire. *aggi* [nom. sg.] = fire.

n'atthi: na [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)] = is. *na+atthi = n'atthi* [euphonic sandhi] = is not.

dosasamo: dosa [masc.] = ill-will, hatred. *sama* [adj.] = just like, same. *dosa+sama = dosasama* [adj.] = like hatred. *dosasamo* [masc. nom. sg.] = like hatred.

kali: kali [masc.] = evil. *kali* [nom. sg.] = evil.

n'atthi: na [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)] = is. *na+atthi = n'atthi* [euphonic sandhi] = is not.

khandhāsamā: khandha [masc.] = aggregate or constituent of existence. *sama* [adj.] = just like, same. *khandha+sama = khandhasama* [adj.] = like the constituent of existence. *khandhasamā* [masc. nom. pl.] = like the constituents of existence.

dukkhā: dukkha [masc.] = suffering. *dukkhā* [nom. pl.] = sufferings.

n'atthi: na [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)] = is. *na+atthi = n'atthi* [euphonic sandhi] = is not.

santiparam: santi [fem.] = peace, tranquility. *para* [adj.] = higher, beyond, above. *santi+para = santipara* [adj.] = higher than tranquility. *santiparam* [ntr. nom. sg.] = higher than tranquility.

sukham: sukha [ntr.] = happiness. *sukham* [acc. sg.] = happiness.

*jīghacchā paramā rogā, saṃkhārā paramā dukkhā,
etaṃ ñatvā yathābhūtaṃ nibbānaṃ paramaṃ sukhaṃ*||203||

ft?PNk ijek jkkk | ĩkjik ijek nĳkk
, ra×Rok ; FkkHra fuCckua i jea | ĩh||üüý||

Translation

Hunger is the worst of diseases. Conditioned things are the worst sufferings. Having known this as it is, nibbāna is the best happiness.

Vocabulary

jīghacchā: jīghacchā [fem.] = hunger. *jīghacchā* [nom. sg.] = hunger.

paramā rogā: paramā [masc. nom. pl.] = most, highest. *roga* [masc.] = disease. *rogā* [nom. pl.] = diseases. *paramā rogā* = the worst of diseases.

saṃkhārā: saṃkhāra [masc.] = conditioned things. *saṃkhārā* [nom. pl.] = conditioned things.

paramā: parama [adj.] = most, best. *paramā* [masc. nom. pl.] = most, best.

dukkhā: dukkha [masc.] = suffering. *dukkhā* [nom. pl.] = sufferings. *dukkhā* is m.c. for *dukkhā*.

etaṃ [ntr. acc. sg. of demonstr. pron. *eta* (this, that)] = it, this.

ñatvā [ger. of $\sqrt{ñā}$ (to know)] = having known.

yathābhūtaṃ: yathā [indec. adv.] = as, how, like. *bhūta* [adj. pp. of $\sqrt{bhū}$ (to be)] = being, having become. *yathā+bhūta = yathābhūta* [adv.] = as it is. *yathābhūtaṃ* [acc. sg.] = as it is.

nibbānaṃ: nibbāna [ntr.] = nibbāna, the Buddhist goal of salvation. *nibbānaṃ* [nom. sg.] = nibbāna.

paramaṃ: parama [adj.] = most, best. *paramaṃ* [ntr. nom. sg.] = most, best.

sukhaṃ: *sukha* [ntr.] = happiness. *sukhaṃ* [nom. sg.] = happiness.

*ārogyaparamā lābhā santuṭṭhiparamaṃ dhanaṃ,
vissāsaparamā ñātī, nibbānaṃ paramaṃ sukhaṃ*||204||

v̄kj̄k̄; i jek yk̄k̄k̄ | Ur̄f̄ē̄j̄ea /ūj̄
foLl kl i jek >k̄rh̄] fučckua i jea | [k̄||ū̄p̄||

Translation

Health is the best gain. Contentment is the best wealth. Trust is the best of relatives. Nibbāna is the best happiness.

Vocabulary

ārogyaparamā: *ārogya* [ntr.] = health. *parama* [adj.] = most, best. *ārogya + parama* = *ārogyaparama* [adj.] = health as the best. *ārogyaparamā* [masc. nom. pl.] = health as the best.

lābhā: *lābha* [masc.] = gain. *lābhā* [nom. pl.] = gain.

santuṭṭhiparamaṃ: *santuṭṭhi* [fem.] = contentment. *parama* [adj.] = most, best. *santuṭṭhi + parama* = *santuṭṭhiparama* [adj.] = contentment as the best. *santuṭṭhiparamaṃ* [ntr. nom. sg.] = contentment as the best.

dhanaṃ: *dhana* [ntr.] = wealth. *dhanaṃ* [nom. sg.] = wealth.

vissāsaparamā: *vissāsa* [masc.] = trust. *parama* [adj.] = most, best. *vissāsa + parama* = *vissāsaparama* [adj.] = trust as the best. *vissāsaparamā* [masc. nom. pl.] = trust as the best.

ñātī: *ñāti* [masc.] = relative. *ñātī* [nom. pl.] = relatives.

nibbānaṃ: *nibbāna* [ntr.] = nibbāna, the Buddhist goal of salvation. *nibbānaṃ* [nom. sg.] = nibbāna.

paramaṃ: *parama* [adj.] = most, best. *paramaṃ* [ntr. nom. sg.] = most, best.

sukhaṃ: *sukha* [ntr.] = happiness. *sukhaṃ* [nom. sg.] = happiness.

*pavivekarasaṃ pītvā rasaṃ upasamassa ca
niddaro hoti nippāpo dhammapīrasaṃ pivāṃ*||205||

i foōd̄j̄l a i h̄Rok̄ j̄l a mi l eLl p
fuīj̄ks gl̄fr̄ fuli ki ks /Ee i h̄fr̄j̄l a fi oā||ū̄ū̄ȳ||

Translation

Having drunk the nectar of solitude and the nectar of tranquility, one becomes fearless and non-sinner, drinking the nectar of joy in the Dhamma.

Vocabulary

pavivekarasaṃ: *paviveka* [masc.] = solitude. *rasa* [masc.] = nectar. *paviveka + rasa* = *pavivekarasa* [masc.] = the nectar of solitude. *pavivekarasaṃ* [acc. sg.] = the nectar of solitude.

pītvā [ger. of *√pā* (to drink)] = having drunk.

rasaṃ: *rasa* [masc.] = nectar. *rasaṃ* [acc. sg.] = nectar.

upasamassa: *upasama* [masc. derived from *upa* (pfx. meaning ‘close by, near’) + *√sam* (to be appeased)] = tranquility, appeasement. *upasamassa* [gen. sg.] = of tranquility.

ca [indef. encl. part.] = and.

niddaro: *niddara* [adj.] = fearless. *niddaro* [masc. nom. sg.] = fearless.

hoti [3. sg. pr. indic. act. derived from *√bhū* (to be)] = is, becomes.

nippāpo: *nippāpa* [adj.] = non-sinner. *nippāpo* [masc. nom. sg.] = non-sinner.

dhammapītirasaṃ: *dhamma* [masc.] = the Dhamma, teaching of the Buddha. *pīti* [fem.] = joy. *rasa* [masc.] = nectar. *dhamma* + *pīti* + *rasa* = *dhammapītirasa* [masc.] = nectar of joy in the Dhamma. *dhammapītirasaṃ* [acc. sg.] = nectar of joy in the Dhamma.
pivaṃ: *pivanta* [adj., act. ppr. of *√pā* (to drink)] = drinking. *pivaṃ* [masc. nom. sg.] = drinking.

*sādhu dassanam ariyānaṃ sannivāso sadā sukho,
 adassanena bālānaṃ niccam eva sukhī siyā*||úúö||

l k/q n l l ue- v f j ; k u a l f Å o k l s l n k l ĩ k ĩ
 v n l l u s u c k y k u a f u P p e -, o l ĩ k ĩ f l ; k || 206 ||

Translation

Good is the sight of the noble ones; association with them is always pleasant. By not seeing fools one would always be happy.

Vocabulary

sādhu: *sādhu* [adj.] = good, virtuous, pious. *sādhu* [masc. nom. sg.] = good, virtuous.
dassanam ariyānaṃ: *dassana* [ntr. derived from *√dis* (to see)] = seeing, appearance. *dassanaṃ* [nom. sg.] = seeing, sight. *ariya* [adj.] = noble one. *ariyānaṃ* [masc. gen. pl.] = of the noble ones. *dassanaṃ* + *ariyānaṃ* = *dassanam ariyānaṃ* = sight of the noble ones.
sannivāso: *sannivāsa* [masc.] = association. *sannivāso* [nom. sg.] = association.
sadā [adv.] = always.
sukho: *sukha* [adj.] = agreeable, pleasant. *sukho* [masc. nom. sg.] = agreeable, pleasant.
adassanena: *dassana* [ntr. derived from *√dis* (to see)] = seeing, appearance, sight. *a* [neg. pfx.] + *dassana* = *adassana* [ntr.] = not seeing. *adassanena* [ins. sg.] = by not seeing.
bālānaṃ: *bāla* [adj.] = fool. *bālānaṃ* [gen. pl.] = of the fools.
niccam eva: *niccaṃ* [adv.] = perpetually, always, constantly. *eva* [emphatic part] = so, even, just, only, alone. *niccaṃ* + *eva* = *niccam eva* = always.
sukhī: *sukhī* [adj.] = happy. *sukhī* [masc. nom. sg.] = happy.
siyā [3. sg. pot. act. of *√bhū* (to be)] = would be.

*bālasaṅgatacārī hi dīghamaddhāna socati,
 dukkho bālehi saṃvāso amitteneva sabbadā,
 dhīro ca sukhasaṃvaso ñātīnaṃ va samāgamo*||207||

ckyl æ r p k j h f g n h ? k e ¼ k u l k p f r]
 n ĩ [k s c k y f g l o k l s v f e l l k u o l ĩ c n k]
 / h j k s p l ĩ k l o k l s > k r h u a o l e k x e k s i ũ ũ ÷ ||

Translation

One living in association with fools will indeed suffer for a long time, association with fools is always painful like the association with an enemy. And a wise one is pleasant to associate with like meeting with relatives.

Vocabulary

bālasaṅgatacārī: *bāla* [adj.] = fool. *saṅgata* [ntr.] = association. *cārī* [adj. derived from *√car* (to walk)] = follower. *bāla* + *saṅgata* + *cārī* = *bālasaṅgatacārī* [adj.] = one living in association with fools. *bālasaṅgatacārī* [masc. nom. sg.] = one living in association with fools.

hi [indec. encl.] = indeed, surely.

dīghamaddhāna: *dīgha* [adj.] = long. *dīgham* [ntr. nom. sg.] = long. *addha* [ntr.] = length (of time). *addhānaṃ* [acc. sg.] = length (of time). *dīgham* + *addhānaṃ* = *dīghamaddhānaṃ* = a long time. The phrase *dīghamaddhāna* is m.c. for *dīghamaddhānaṃ*.

socati [3. sg. pr. indic. act. of √*suc* (to grieve)] = grieves.

dukkho: *dukkha* [adj.] = painful. *dukkho* [masc. nom. sg.] = painful.

bālehi: *bāla* [adj.] = fool. *bālehi* [masc. ins. pl.] = with the fools.

saṃvāso: *saṃvāsa* [masc.] = association. *saṃvāso* [nom. sg.] = association.

amitteneva: *amitta* [ntr.] = enemy. *amittena* [ins. sg.] = with the enemy. *iva* [indec. part of comparison] = like, as. *amittena* + *iva* = *amitteneva* [euphonic sandhi] = like... with the enemy.

sabbadā [adv.] = always.

dhīro: *dhīra* [adj.] = wise. *dhīro* [masc. nom. sg.] = wise.

ca [indef. encl. part.] = and.

sukhasaṃvāso: *sukha* [adj.] = agreeable, pleasant. *saṃvāsa* [masc.] = association. *sukha* + *saṃvāsa* = *sukhasaṃvāsa* [adj.] = pleasant to associate with. *sukhasaṃvāso* [masc. nom. sg.] = pleasant to associate with.

ñātīnaṃ: *ñāti* [masc.] = relative. *ñātīnaṃ* [gen. pl.] = of relatives.

va [indec. part of comparison] = like, as.

samāgamo: *samāgama* [masc.] = coming together, meeting. *samāgamo* [nom. sg.] = meeting.

*tasmā hi dhīraṃ ca paññaṃ ca bahussutaṃ ca
dhorayhasīlaṃ vatavantam āriyaṃ
taṃ tādisaṃ sappurisaṃ sumedhaṃ
bhajetha nakkhattapathaṃ va candimā*||208||

rLek fg /hja p i x k k p c g l r x k p
/l j ō g l h y a o r o l l r e - v k f j ; a
r a r k f n l a l l i j j l a l p s a
H k t f k u D [k ū k i F l a o p f l u n e k || ū ū ō ||

Translation

Therefore, firm, and wise, and learned, patient, devout, and noble, associate with such a good and intelligent person just as the moon follows the path of the constellations.

Vocabulary

tasmā [masc. abl. sg. of demonstr. pron. *ta* (it, that)] = from that, therefore.

hi [indec. encl.] = indeed, surely.

dhīraṃ ca: *dhīra* [adj.] = wise, firm, steadfast. *dhīraṃ* [masc. acc. sg.] = wise, firm, steadfast. *ca* [indef. encl. part.] = and. *dhīraṃ* + *ca* = *dhīraṃ ca*.

paññaṃ ca: *pañña* [adj.] = wise. *paññaṃ* [acc. sg. masc.] = wise. *ca* [indef. encl. part.] = and. *paññaṃ* + *ca* = *paññaṃ ca*.

bahussutaṃ ca: *bahu* [adj.] = much, many. *suta* [masc.] = knowledge, learning. *bahu* + *suta* = *bahussuta* [adj. euphonic sandhi] = learned. *bahussuta* [masc. acc. sg.] = learned. *ca* [indef. encl. part.] = and. *bahussutaṃ* + *ca* = *bahussutaṃ ca*.

dhorayhasīlaṃ: *dhorayha* [masc.] = ‘carrying a yoke,’ i.e. a beast of burden. *sīla* [fem.] = virtue. *dhorayha* + *sīla* = *dhorayhasīla* [adj.] = ‘accustomed to the yoke of virtue,’ i.e. enduring, patient. *dhorayhasīlaṃ* [masc. acc. sg.] = enduring, patient.

vatavantam āriyaṃ: *vatavantu* [adj.] = observant of religious duties, devout. *vatavantam* [masc. acc. sg.] = devout. *āriya* [adj.] = noble. *āriyaṃ* [masc. acc. sg.] = noble. *vatavantam* + *āriyaṃ* =

vatavantam āriyaṃ [euphonic sandhi]= devout and noble.
taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)]= it, that.
tādisaṃ: *tādisa* [adj.]= such, of such a quality. *tādisaṃ* [masc. acc. sg.]= such.
sappurisaṃ: *santa* [adj.]= good, true. *purisa* [masc.]= person. *sat* [cpd. form of *santa*]+*purisa*=
sappurisa [masc. euphonic sandhi]= a good person. *sappurisaṃ* [acc. sg.]= a good person.
sumedhaṃ: *sumedha* [adj.]= intelligent, wise. *sumedhaṃ* [masc. acc. sg.]= intelligent, wise.
bhajetha [2. pl. pot. act. of \sqrt{bhaj} (to divide, partake)]= should associate with.
nakkhattapathaṃ: *nakkhatta* [ntr.]= constellation. *patha* [ntr.]= path. *nakkhatta*+*patha*=
nakkhattapatha [masc.]= path of the constellations. *nakkhattapathaṃ* [acc. sg.]= path of the
constellations.
va [indec. part of comparison]= like, as.
candimā: *candimā* [masc.]= moon. *candimā* [nom. sg.]= moon.

16. Piyavaggo fi ; oXks (Pleasant)

*ayoge yuñjaṃ attānaṃ yogasmiñ ca ayojanaṃ
atthaṃ hitvā piyaggāhī pihet'attānuyoginaṃ*||209||

v; lxs ; ꞥta vUkua ; kxfLe>k-p v; kstua
vRFka fgRok fi ; Xxkgh fi gr^zvUkuq kfxuq|úúú||

Translation

Engaging oneself in distraction and not engaging in concentration, having abandoned gain and one grasping after the pleasant envies one who is self-concentrated.

Vocabulary

ayoge: *yoga* [masc.] = concentration. *a* [neg. pfx.] + *yoga* = *ayoga* [masc.] = distraction. *ayoge* [loc. sg.] = in distraction.

yuñjaṃ: *yujañta* [adj. derived from √*yuj* (to yoke)] = engaging. *yuñjaṃ* [masc. nom. sg.] = engaging.

attānaṃ: *attā* [masc.] = self, oneself. *attānaṃ* [acc. sg.] = oneself.

yogasmiñ ca: *yoga* [masc.] = concentration. *yogasmiñ* [loc. sg.] = in concentration. *ca* [indef. encl. part.] = and. *yogasmiñ + ca* = *yogasmiñ ca* = and in concentration.

ayojanaṃ: *ayojana* [masc.] = undertaking. *ayojanaṃ* [nom. sg.] = undertaking.

atthaṃ: *attha* [ntr.] = gain, profit. *atthaṃ* [acc. sg.] = (spiritual) gain, profit.

hitvā [ger. of √*hā* (to leave, to abandon)] = having abandoned.

piyaggāhī: *piya* [adj.] = pleasing, pleasant, dear, beloved. *gāhī* [adj.] = grasping. *piya + gāhī* = *piyaggāhī* [adj. euphonic sandhi] = grasping after the pleasant. *piyaggāhī* [masc. nom. sg.] = grasping after the pleasant.

pihet'attānuyoginaṃ: *piheti* [3. sg. pr. indic. act. of √*pih* (to envy)] = envies. *attā* [masc.] = self, oneself. The cpd form of *attā* is *atta*. *anuyogin* [adj.] = devoted to. *atta + anuyogin* = *attānuyogin* [adj.] = self-concentrated. *attānuyoginaṃ* [masc. acc. sg.] = self-concentrated. *piheti + attānuyoginaṃ* = *pihet'attānuyoginaṃ* [euphonic sandhi] = envies... self-concentrated.

*mā piyehi samāgañchi
appiyehi kudācanaṃ,
piyānaṃ adassanaṃ dukkhaṃ
appiyānañ ca dassanaṃ*||210||

ek fi ; fg | ekxf×N
vfli ; fg dmq|pu|
fi ; kua vnLI ua n| [ka
vfli ; ku×k-p nLI uq|úúú||

Translation

Don't associate at any time with the pleasing or the displeasing. Not seeing the pleasing is suffering and (also) seeing the displeasing.

Vocabulary

mā [indec. prohibition part. which is used in the sense of prohibition, generally with the imperat. mood, but sometimes with the aor. tense also, to denote an action of the present time] = not, don't.

piyehi: *piya* [adj.] = pleasing, dear, beloved. *piyehi* [masc. ins. pl.] = with the pleasing.

samāgañchi: *samāgañchi* [2. sg. aor. act. of *saṃ* (pfx. meaning ‘together, completely’)+*ā* (indec. pfx. meaning ‘from, to, towards’)+*√gam* (to go)]= associated with. But with *mā* it is used here to denote action of the present time. Thus, *mā samāgañchi*= don’t associate with.
appiyehi: *piya* [adj.] = pleasing, dear, beloved. *a* [neg. pfx.] + *piya* = *appiya* [adj. euphonic sandhi] = unpleasing. *appiyehi* [masc. ins. pl.] = with the unpleasing.
kudācanam [adv.] = at any time.
piyānam: *piya* [adj.] = pleasing, dear, beloved. *piyānam* [masc. gen. pl.] = pleasing, dear.
adassanam: *adassana* [ntr.] = not seeing. *adassanam* [nom. sg.] = not seeing.
dukkham: *dukkha* [ntr.] = suffering. *dukkham* [acc. sg.] = suffering.
appiyānañ ca: *piya* [adj.] = pleasing, dear, beloved. *a* [neg. pfx.] + *piya* = *appiya* [adj. euphonic sandhi] = unpleasing, unloved. *appiyānam* [masc. gen. pl.] = of the unpleasing. *ca* [indef. encl. part.] = and. *appiyānam* + *ca* = *appiyānañ ca* [euphonic sandhi] = and of the unpleasing.
dassanam: *dassana* [ntr. derived from *√dis* (to see)] = seeing, appearance. *dassanam* [nom. sg.] = seeing.

*tasmā piyaṃ na kayirātha piyapāyo hi pāpako,
ganthā tesam na vijjanti yesam n’atthi piyāppiyam*||211||

rLek fi ; a u df; jkfk fi ; ik; ks fg iki dkḷ
xUfkk rd a u foTtflur ; d a u*√rfk fi ; kfi ; ḷūūū||

Translation

Therefore, do not hold anything pleasant; separation from the pleasant is bad. There are no bonds for those, for whom there is no pleasant or unpleasant.

Vocabulary

tasmā [masc. abl. sg. of demonstr. pron. *ta* (it, that)] = from that, therefore.
piyaṃ: *piya* [adj.] = pleasant, pleasing, dear, beloved. *piyaṃ* [ntr. acc. sg.] = pleasant.
na [indec. part.] = no, not.
kayirātha [3. sg. pot. med. of *√kar* (to do, to make)] = should do, should make.
piyapāyo: *piya* [adj.] = pleasing, dear, beloved. *apāya* [masc. derived from *apa* (pfx. meaning ‘away from, ‘off.’)+*√i* (to go)] = ‘going away’ i.e., separation, loss. *piya* + *apāya* = *piyapāyo* [masc.] = separation from the pleasant. *piyapāyo* [nom. sg.] = separation from the pleasant.
hi [indec. encl.] = indeed, surely.
pāpako: *pāpa* [ntr.] = evil, wickedness, bad. *pāpa* + *ka* [adj., sfx.] = *pāpaka* [adj.] = bad. *pāpako* [masc. nom. sg.] = bad.
ganthā: *gantha* [masc.] = knot, bond. *ganthā* [nom. pl.] = knots, bonds.
tesam [masc. gen. pl. of demonstr. pron. *ta* (it, that)] = of those, their.
na [indec. part.] = no, not.
vijjanti [3. pl. pr. indic. pas. of *√vid* (to find, to know)] = are found, exist.
yesam [masc. gen. pl. of rel. pron. *ya* (who, which)] = whose.
n’atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of *√as* (to be)] = is. *na* + *atthi* = *n’atthi* [euphonic sandhi] = is not.
piyāppiyam: *piya* [adj.] = pleasant, dear, beloved. *a* [neg. pfx.] + *piya* = *appiya* [adj. euphonic sandhi] = unpleasant, unloved. *piya* + *appiya* = *piyāppiya* [adj.] = pleasing and unpleasing. *piyāppiyam* [ntr. nom. sg.] = pleasant and unpleasant.

*piyato jāyatī soko piyato jāyatī bhayaṃ,
piyato vipṇamuttassa n’atthi soko kuto bhayaṃ*||212||

fi ; rls tk; rh | kclks fi ; rls tk; rh Hk; ॥
fi ; rls foli eḥkLl u*√FRFk | kclks clḥks Hk; ॥üüü||

Translation

From the pleasant is born sorrow, from the pleasant is born fear. One emancipated from the pleasant has no sorrow, whence fear?

Vocabulary

piyato: *piya* [ntr.] = pleasant. *piyato* [abl. sg.] = from the pleasant.

jāyatī: *jāyati* [3. sg. pr. indic. med. derived from √*jan* (to produce)] = is born, is produced, arises. *jāyatī* is m.c. for *jāyati*.

soko: *soka* [masc.] = sorrow. *soko* [nom. sg.] = sorrow.

piyato: *piya* [ntr.] = pleasant. *piyato* [abl. sg.] = from the pleasant.

jāyatī: *jāyati* [3. sg. pr. indic. med. derived from √*jan* (to produce)] = is born, is produced, arises. *jāyatī* is m.c. for *jāyati*.

bhayaṃ: *bhaya* [ntr.] = fear. *bhayaṃ* [acc. sg.] = fear.

piyato: *piya* [ntr.] = pleasant. *piyato* [abl. sg.] = from the pleasant.

vippamuttassa: *mutta* [adj. derived from √*muc* (to release)] = released. *vippamutta* [adj. derived from *vi* ([indec. pfx. used to intensify) + *pa* (indec. strengthening pfx.) + *mutta*] = emancipated. *vippamuttassa* [masc. gen. sg.] = of emancipated.

n'atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of √*as* (to be)] = is. *na* + *atthi* = *n'atthi* [euphonic sandhi] = is not.

soko: *soka* [masc.] = sorrow. *soko* [nom. sg.] = sorrow.

kuto [indec. adv.] = where from? whence?

bhayaṃ: *bhaya* [ntr.] = fear. *bhayaṃ* [acc. sg.] = fear.

pemato jāyatī soko pemato jāyatī bhayaṃ,
pemato vippamuttassa n'atthi soko kuto bhayaṃ||213||

i ɛrks tk; rh | kclks i ɛrks tk; rh Hk; ॥
i ɛrks foli eḥkLl u*√FRFk | kclks clḥks Hk; ॥213||

Translation

From love is born sorrow, from love is born fear. One emancipated from love has no sorrow, whence fear?

Vocabulary

pemato: *pema* [ntr.] = love. *pemato* [abl. sg.] = from love.

jāyatī: *jāyati* [3. sg. pr. indic. med. derived from √*jan* (to produce)] = is born, is produced, arises. *jāyatī* is m.c. for *jāyati*.

soko: *soka* [masc.] = sorrow. *soko* [sg. masc.] = sorrow.

pemato: *pema* [ntr.] = love. *pemato* [abl. sg.] = from love.

jāyatī: *jāyati* [3. sg. pr. indic. med. derived from √*jan* (to produce)] = is born, is produced, arises. *jāyatī* is m.c. for *jāyati*.

bhayaṃ: *bhaya* [ntr.] = fear. *bhayaṃ* [acc. sg.] = fear.

pemato: *pema* [ntr.] = love. *pemato* [abl. sg.] = from love.

vippamuttassa: *mutta* [adj. derived from √*muc* (to release)] = released. *vippamutta* [adj. derived from *vi* ([indec. pfx. used to intensify) + *pa* (indec. strengthening pfx.) + *mutta*] = emancipated. *vippamuttassa* [masc. gen. sg.] = of emancipated.

n'atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)] = is. *na + atthi* = *n'atthi* [euphonic sandhi] = is not.

soko: *soka* [masc.] = sorrow. *soko* [nom. sg.] = sorrow.

kuto [indec. adv.] = where from? whence?

bhayaṃ: *bhaya* [ntr.] = fear. *bhayaṃ* [acc. sg.] = fear.

ratiyā jāyatī soko ratiyā jāyatī bhayaṃ,
ratiyā vippamuttassa n'atthi soko kuto bhayaṃ||214||

jfr; k tk; rh | kclks jfr; k tk; rts Hk; ḍ
jfr; k foli eḥkLI u^zvfrfk | kclks clrks Hk; ḍüüḍ||

Translation

From attachment is born sorrow, from attachment is born fear. One emancipated from attachment has no sorrow, whence fear?

Vocabulary

ratiyā: *rati* [fem.] = attachment. *ratiyā* [abl. sg.] = from attachment.

jāyatī: *jāyati* [3. sg. pr. indic. med. derived from \sqrt{jan} (to produce)] = is born, is produced, arises. *jāyatī* is m.c. for *jāyati*.

soko: *soka* [masc.] = sorrow. *soko* [nom. sg.] = sorrow.

ratiyā: *rati* [fem.] = attachment. *ratiyā* [abl. sg.] = from attachment.

jāyatī: *jāyati* [3. sg. pr. indic. med. derived from \sqrt{jan} (to produce)] = is born, is produced, arises. *jāyatī* is m.c. for *jāyati*.

bhayaṃ: *bhaya* [ntr.] = fear. *bhayaṃ* [acc. sg.] = fear.

ratiyā: *rati* [fem.] = attachment. *ratiyā* [abl. sg.] = from attachment.

vippamuttassa: *mutta* [adj. derived from \sqrt{muc} (to release)] = released. *vippamutta* [adj. derived from *vi* ([indec. pfx. used to intensify) + *pa* (indec. strengthening pfx.) + *mutta*] = emancipated. *vippamuttassa* [masc. gen. sg.] = of emancipated.

n'atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)] = is. *na + atthi* = *n'atthi* [euphonic sandhi] = is not.

soko: *soka* [masc.] = sorrow. *soko* [nom. sg.] = sorrow.

kuto [indec. adv.] = where from? whence?

bhayaṃ: *bhaya* [ntr.] = fear. *bhayaṃ* [acc. sg.] = fear.

kāmato jāyatī soko kāmato jāyatī bhayaṃ,
kāmato vippamuttassa n'atthi soko kuto bhayaṃ||215||

clkerks tk; rh | kclks clkerks tk; rh Hk; a
clkerks foli eḥkLI u^zvfrfk | kclks clrks Hk; ḍüüḍ||

Translation

From sensual pleasure is born sorrow, from sensual pleasure is born fear. One emancipated from sensual pleasure has no sorrow, whence fear?

Vocabulary

kāmato: *kāma* [masc.] = sensual pleasure. *kāmato* [abl. sg.] = from sensual pleasure.

jāyatī: *jāyati* [3. sg. pr. indic. med. derived from \sqrt{jan} (to produce)] = is born, is produced, arises. *jāyatī*

is m.c. for *jāyati*.

soko: *soka* [masc.] = sorrow. *soko* [nom. sg.] = sorrow.

kāmato: *kāma* [masc.] = sensual pleasure. *kāmato* [abl. sg.] = from sensual pleasure.

jāyati: *jāyati* [3. sg. pr. indic. med. derived from √*jan* (to produce)] = is born, is produced, arises. *jāyati* is m.c. for *jāyati*.

bhayaṃ: *bhaya* [ntr.] = fear. *bhayaṃ* [acc. sg.] = fear.

kāmato: *kāma* [masc.] = sensual pleasure. *kāmato* [abl. sg.] = from sensual pleasure.

vippamuttassa: *mutta* [adj. derived from √*muc* (to release)] = released. *vippamutta* [adj. derived from *vi* ([indec. pfx. used to intensify) + *pa* (indec. strengthening pfx.) + *mutta*] = emancipated. *vippamuttassa* [masc. gen. sg.] = of emancipated.

n'atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of √*as* (to be)] = is. *na + atthi* = *n'atthi* [euphonic sandhi] = is not.

soko: *soka* [masc.] = sorrow. *soko* [nom. sg.] = sorrow.

kuto [indec. adv.] = where from? whence?

bhayaṃ: *bhaya* [ntr.] = fear. *bhayaṃ* [acc. sg.] = fear.

*taṇhāya jāyati soko taṇhāya jāyati bhayaṃ,
taṇhāya vippamuttassa n'atthi soko kuto bhayaṃ* ||216||

r.gk; tk; rh | kclks r.gk; tk; rh Hk; a

r.gk; foli e|kLl u*v|RFk | kclks d|k|s Hk; |; üüö||

Translation

From craving is born sorrow, from craving is born fear. One emancipated from craving has no sorrow, whence fear?

Vocabulary

taṇhāya: *taṇhā* [fem.] = thirst, craving. *taṇhāya* [abl. sg.] = from craving.

jāyati: *jāyati* [3. sg. pr. indic. med. derived from √*jan* (to produce)] = is born, is produced, arises. *jāyati* is m.c. for *jāyati*.

soko: *soka* [masc.] = sorrow. *soko* [nom. sg.] = sorrow.

taṇhāya: *taṇhā* [fem.] = thirst, craving. *taṇhāya* [abl. sg.] = from craving.

jāyati: *jāyati* [3. sg. pr. indic. med. derived from √*jan* (to produce)] = is born, is produced, arises. *jāyati* is m.c. for *jāyati*.

bhayaṃ: *bhaya* [ntr.] = fear. *bhayaṃ* [acc. sg.] = fear.

taṇhāya: *taṇhā* [fem.] = thirst, craving. *taṇhāya* [abl. sg.] = from craving.

vippamuttassa: *mutta* [adj. derived from √*muc* (to release)] = released. *vippamutta* [adj. derived from *vi* ([indec. pfx. used to intensify) + *pa* (indec. strengthening pfx.) + *mutta*] = emancipated. *vippamuttassa* [masc. gen. sg.] = of emancipated.

n'atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of √*as* (to be)] = is. *na + atthi* = *n'atthi* [euphonic sandhi] = is not.

soko: *soka* [masc.] = sorrow. *soko* [nom. sg.] = sorrow.

kuto [indec. adv.] = where from? whence?

bhayaṃ: *bhaya* [ntr.] = fear. *bhayaṃ* [acc. sg.] = fear.

*sīladassanasampannaṃ dhammaṭṭhaṃ saccavādinam
attano kammakubbānaṃ taṃ jano kurute piyaṃ* ||217||

I hynLI ul á lua /Eeêà | Ppolfnua

vūkuls dEedqckua ra tuls d#rs fi ; ðüü÷||

Translation

Public holds him dear, who is endowed with virtue and sight, is established in the Dhamma, speaking the truth, and doing his own task.

Vocabulary

siladassanasampannaṃ: *sīla* [ntr.] = virtue. *dassana* [ntr. derived from √*dis* (to see)] = seeing, appearance, sight. *sampanna* [adj. derived from *sam* (pfx. meaning ‘together, completely’) + pp. of √*pad* (to go to)] = endowed with, possessed of. *sīla* + *dassana* + *sampanna* = *siladassanasampanna* [adj.] = endowed with virtue and sight. *siladassanasampannaṃ* [masc. acc. sg.] = endowed with virtue and sight.

dhammaṭṭhaṃ: *dhamma* [masc.] = the Dhamma, teaching of the Buddha. *dhamma* + *aṭṭha* [adj. sfx. meaning ‘standing’ from √*thā* (to stand)] = *dhammaṭṭha* [adj.] = established in the Dhamma. *dhammaṭṭhaṃ* [masc. acc. sg.] = established in the Dhamma.

saccavādinam: *sacca* [ntr.] = truth. *vādī* [adj. √*vad* (to say)] = speaking. *sacca* + *vādī* = *saccavādī* [adj.] = speaking the truth. *saccavādinam* [masc. acc. sg.] = speaking the truth.

attano: *attā* [masc.] = self, oneself. *attano* [gen. sg.] = of oneself.

kammakubbānaṃ: *kamma* [ntr.] = deed, task. *kubbāna* [adj.] = doing, acting. *kamma* + *kubbāna* = *kammakubbāna* [adj.] = doing task. *kammakubbānaṃ* [masc. acc. sg.] = doing task.

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that.

jano: *jana* [masc.] = person. *jano* [nom. sg.] = person (usually collectively: public).

kurute [3. sg. pr. indic. med. of √*kar* (to do)] = does.

piyaṃ: *piya* [adj.] = dear, beloved. *piyaṃ* [masc. acc. sg.] = dear.

chandajāto anakkhāte manasā ca phuṭo siyā
kāmesu ca appaṭibaddhacitto uddhamṣoto ti vuccati||218||

NUn tkrls vuD [krs eul k p i qVks fl ; k
dled q p vli fVc¼fpUks m¼d krls fr oPpfr ||üüø||

Translation

One should be intent upon the unproclaimed, have an expanded mind, and should have one’s mind not bound to sensual pleasures, (such a person) is called “going against the current.”

Vocabulary

chandajāto: *chanda* [ntr.] = intention, wish, desire. *jāta* [adj. pp. of √*jan* (to be born)] = born. *chanda* + *jāta* = *chandajāta* [adj.] = intent upon. *chandajāto* [masc. nom. sg.] = intent upon.

anakkhāte: *an* [neg. pfx.] + *akkhāti* [adj. pp. of *akkhāti* (declares, announces)] = unproclaimed. *anakkhāte* [masc. loc. sg.] = on the unproclaimed.

manasā: *mana* [ntr.] = mind. *manasā* [ins. sg.] = by mind.

ca [indef. encl. part.] = and.

phuṭo: *phuṭa* [adj.] = expanded, spread out. *phuṭo* [masc. nom. sg.] = expanded, spread out.

siyā [3. sg. pot. act. of √*bhū* (to be)] = would be.

kāmesu: *kāma* [masc.] = sensual desire, pleasure. *kāmesu* [loc. pl.] = in sensual desires.

ca [indef. encl. part.] = and.

appaṭibaddhacitto: *paṭibaddha* [adj. made of *paṭi* (pfx. meaning ‘back (to), against, towards, opposite.’) + pp. of √*badh* (to bind)] = bound. *citta* [ntr.] = mind. *paṭibaddha* + *citta* = *paṭibaddhacitta* [adj.] = with a bound mind. *a* [neg. pfx.] + *paṭibaddhacitta* = *appaṭibaddhacitta* [adj. euphonic

sandhi]= without a bound mind. *appaṭibaddhacitto* [masc. nom. sg.] = without a bound mind.
uddhaṃsoto: udhaṃ [adv.] = upwards. *sota* [ntr.] = stream. *uddhaṃ+sota* = *uddhaṃsota* [adj.] = going
 upwards in the stream i.e. going against the current. *uddhaṃsoto* [masc. nom. sg.] = going against
 the stream.

ti/iti is a part. used to signal the end of direct speech and is the equivalent of quotation marks in English.
vuccati [3. sg. pr. indic. act. of √vac (to say)] = is called.

cirappavāsiṃ purisaṃ dūrato sothim āgataṃ
ñātimittā suhajjā ca abhinandanti āgataṃ||219||

fpjli okfl a i fj l a njrks l kRFke- vlxra
 >kfrfeUk l gTtk p vfhkulfur vlxra||üüü||

Translation

A person, away from home for a long time, returns safely from afar, his relatives, companions,
 and friends rejoice when he has returned.

Vocabulary

cirappavāsiṃ: cira [adj.] = long (time). *pavāsī* [adj.] = living away from home. *cira+pavāsī cirappavāsī*
 [adj. euphonic sandhi] = away from home for a long time. *cirappavāsiṃ* [masc. acc. sg.] = away from
 home for a long time.

purisaṃ: purisa [masc.] = person. *purisaṃ* [acc. sg.] = person.

dūrato: dūra [adj.] = far, distant. *dūrato* [abl. sg.] = from afar. Here it is used as an adv.

sothim āgataṃ: sothi [fem.] = safety. *sothim* [acc. sg. But here used as an adv.] = safely. *gata* [adj. pp.
 of √gam (to go)] = gone. *ā* [indec. pfx. meaning ‘from, to, towards’] + *gata* = *āgata* [adj.] = come,
 return. *āgataṃ* [masc. acc. sg.] = come, return. *sothim+āgataṃ* = *sothim āgataṃ* = return safely.

ñātimittā: ñāti [masc.] = relative. *mitta* [masc.] = companion. *ñāti+mitta* = *ñātimitta* [masc.] = relatives
 and companions. *ñātimittā* [nom. pl.] = relatives and companions.

suhajjā: suhajja (masc.) = friend. *suhajjā* [nom. pl.] = friends.

ca [indef. encl. part.] = and.

abhinandanti [3. pl. pr. indic. act. of *abhi* (intens. pfx. meaning ‘all over, fully’) + *nand* (to be happy)] =
 rejoice in.

āgataṃ: gata [adj. pp. of √gam (to go)] = gone. *ā* [indec.pfx. meaning ‘from, to, towards’] + *gata* = *āgata*
 [adj.] = come, return. *āgataṃ* [masc. acc. sg.] = come, returned.

tath’eva katapuññam pi asmā lokā paraṃ gataṃ
puññāni paṭigaṇhanti piyaṃ ñātīva āgataṃ||220||

rFkē, o dri & ke-fi vLek ykdk i ja xra
 i & kfu i fVx. gflur fi ; a & krho vlxra||üüü||

Translation

Thus, the meritorious deeds also receive the do-gooder, gone from this world to the other one,
 as relatives receive a dear one who has returned.

Vocabulary

tath’eva: tathā [indec. part.] = thus, likewise, in that way. *eva* [emphatic part.] = so, even, just, only,
 alone. *tathā+eva* = *tath’eva* = thus, in the same way.

katapuññam pi: *kata* [adj. pp. of \sqrt{kar} (to do, to make)] = done. *puñña* [ntr.] = meritorious deed, good.
kata+puñña = *katapuñña* [masc.] = do-gooder. *katapuññaṃ* [acc. sg.] = do-gooder. *api/pi* [indec. part.] = also, even, just so, as well. *katapuññaṃ+pi* = *katapuññam pi*.
asmā [masc. abl. sg. of demonstr. pron. *ima* (this)] = from this.
lokā: *loka* [masc.] = world. *lokā* [abl. sg.] = from the world.
paraṃ: *para* [adj.] = beyond, other. *paraṃ* [masc. acc. sg.] = beyond, other.
gataṃ: *gata* [adj. pp. of \sqrt{gam} (to go)] = gone. *gataṃ* [masc. acc. sg.] = gone.
puññāni: *puñña* [ntr.] = meritorious deed, good. *puññaṃ* [nom. sg.] = meritorious deed, good. *puññāni* [nom. pl.] = meritorious deeds.
paṭigaṇhanti [3. pl. pr. indic. act. of *paṭi* (pfx. meaning ‘towards.’) + $\sqrt{gaṇh}$ (to hold)] = receive.
piyaṃ: *piya* [adj.] = dear, beloved. *piyaṃ* [masc. acc. sg.] = dear.
ñātīva: *ñāti* [masc.] = relative. *ñātī* [nom. pl.] = relatives. *va* [indec. part of comparison] = like, as. *ñātī+va* = *ñātīva* = as relatives.
āgataṃ: *gata* [adj. pp. of \sqrt{gam} (to go)] = gone. *ā* [indec.pfx. meaning ‘from, to, towards’] + *gata* = *āgata* [adj.] = come, return. *āgataṃ* [masc. acc. sg.] = come, returned.

17. *Kodhavaggo* dks'oXks (Anger)

*kodhaṃ jahe vip̐pajaheyya mānaṃ
saṃyojanaṃ sabbamatikkameyya
taṃ nāmarūpasmim̐ asajjamānaṃ
akiñcanaṃ nānupatanti dukkhā*||221||

dk/a tgs foli t gō; ekua
I a kst ua l Ccefr Ddeō;
ra uke: i fLea v l T tekua
vfd x pua ukuj r flr n p [k||üüü||

Translation

Abandon anger, forsake pride, go beyond all fetters! That, not clinging to name-and-form and possessing nothing, is not followed by sufferings.

Vocabulary

kodhaṃ: *kodha* [masc.] = anger. *kodhaṃ* [acc. sg.] = anger.

jahe [3. sg. pot. act. of *√hā* (to abandon)] = abandon!

vip̐pajaheyya [3. sg. pot. act. of *vi* (indec. strengthening pfx.) + *pa* (indec. strengthening pfx.) + *√hā* (to abandon)] = forsake!

mānaṃ: *māna* [masc.] = pride. *mānaṃ* [acc. sg.] = pride.

saṃyojanaṃ: *yojana* [ntr. derived from *√yuj* (to yoke)] = the yoke of a carriage. *saṃ* [adj. indec. pfx. implying conjunction and completeness] + *yojana* = *saṃyojana* [ntr.] = fetter. *saṃyojanaṃ* [acc. sg.] = fetter.

sabbamatikkameyya: *sabba* [adj.] = all, every. *sabbaṃ* [ntr. nom. sg.] = all. *atikkameyya* [3. sg. pot. act. of *ati* (pfx. meaning 'extremely, beyond.') + *√kam* (to go)] = should go beyond. *sabbaṃ* + *atikkameyya* = *sabbamatikkameyya* = go beyond all.

taṃ [ntr. nom. sg. of demonstr. pron. *ta* (it, that)] = it, that.

nāmarūpasmim̐: *nāma* [ntr.] = name, mind, immaterial factors of an individual. *rūpa* [ntr.] = form, appearance, body, material factors of an individual. *nāma* + *rūpa* = *nāmarūpa* [ntr.] = name-and-form. *nāmarūpasmim̐* [loc. sg.] = in name-and-form.

asajjamānaṃ: *asajjamāna* [adj. derived from *a* (neg pfx.) + pas. ppr. of *√sañj* (to cling to)] = not clinging. *asajjamānaṃ* [masc. acc. sg.] = not clinging.

akiñcanaṃ: *kiñcana* [adj.] = possessing something. *a* (neg. pfx.) + *kiñcana* = *akiñcana* [adj.] = possessing nothing. *akiñcanaṃ* [masc. acc. sg.] = possessing nothing.

nānupatanti: *na* [indec. part.] = no, not. *anupatanti* [3. pl. pr. indic. act. of *anu* (pfx. meaning 'along, following, to') + *√pat* (to fall down)] = follow. *na* + *anupatanti* = *nānupatanti* [euphonic sandhi] = not follow.

dukkhā: *dukkha* [masc.] = suffering. *dukkhā* [nom. pl.] = sufferings.

*yo ve uppatitaṃ kodhaṃ rathaṃ bhantaṃ va dhāraye
tamahaṃ sārathim̐ brūmi, rasmiggāho itaro jano*||222||

; ks os ml i fr ra dks/a jFla HkUra o /kj; s
rega l kjfFla c fie] jfLeXxlgls brjls tuk||üüü||

Translation

Whoever indeed would restrain rising anger like a swaying chariot, that I call a charioteer. Other people are just rein-holders.

Vocabulary

yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.

ve [indec. aff. part. emphasizing the preceding word] = truly, indeed.

uppatitaṃ: *uppatita* [adj. pp. of *ud* (pfx. meaning ‘up’)+ *√pat* (to fall)] = arisen. *uppatitaṃ* [masc. acc. sg.] = arisen.

kodhaṃ: *kodha* [masc.] = anger. *kodhaṃ* [acc. sg.] = anger.

rathaṃ: *ratha* [masc.] = chariot. *rathaṃ* [acc. sg.] = chariot.

bhantaṃ: *bhanta* [adj. of *√bham* (to stagger, to sway)] = swaying. *bhantaṃ* [masc. acc. sg.] = swaying.

va [indec. part. of comparison] = like, as.

dhāraye [3. sg. caus. pot. act. of *dharati* (holds)] = should restrain.

tamaḥaṃ: *taṃ* [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that. *ahaṃ* [nom. sg. of 1. pron. *amha* (I)] = I. *taṃ+ahaṃ* = *tamaḥaṃ*.

sārathiṃ: *sārathiṃ* [masc.] = charioteer. *sārathiṃ* [acc. sg.] = charioteer.

brūmi [1. sg. pr. indic. act. of *√brū* (to proclaim)] = proclaim.

rasmiggāho: *rasamiggāho* [masc.] = rein. *gāha* [adj.] = holding, grasping. *rasmi+gaha* = *rasmiggāha* [adj. euphonic sandhi] = holding the reins. *rasmiggāho* [masc. nom. sg.] = holding the reins.

itaro: *itaro* [adj.] = other. *itaro* [masc. nom. sg.] = other.

jano: *jana* [masc.] = person. *jano* [nom. sg.] = person (usually collectively: public).

*akkodhena jine kodhaṃ asādhuṃ sādhuṇā jine,
jine kadariyaṃ dānena saccenālikavādinaṃ*||223||

vDdk/s ftus dks/a vl k/q l k/qk ftuḥ
ftus dnfj; a nkus l Ppsulfydkfnu||üüý||

Translation

One should conquer anger by non-anger; one should conquer evil by good; one should conquer miserliness by giving; one should conquer a liar by truth.

Vocabulary

akkodhena: *kodha* [masc.] = anger. *a* [neg. pfx.] + *kodha* = *akkodha* [euphonic sandhi, masc.] = non-anger, meekness. *akkodhena* [ins. sg.] = by no-anger.

jine [3. sg. pot. act. of *√ji* (to conquer)] = should conquer.

kodhaṃ: *kodha* [masc.] = anger. *kodhaṃ* [acc. sg.] = anger.

asādhuṃ: *sādhu* [adj.] = good, virtuous, pious. *a* [neg. pfx.] + *sādhu* = *asādhu* [adj.] = bad, evil, wrong. *asādhuṃ* [ntr. nom. sg.] = evil.

sādhuṇā: *sādhu* [adj.] = good, virtuous, pious. *sādhuṇā* [ntr. ins. sg.] = by good.

jine [3. sg. pot. act. of *√ji* (to conquer)] = should conquer.

kadariyaṃ: *kadariya* [adj.] = miserly. Here it is used as a ntr. meaning ‘miserliness.’ *kadariyaṃ* [acc. sg.] = miserliness.

dānena: *dāna* [ntr.] = giving (charity). *dānena* [ins. sg.] = by giving (charity).

saccenālikavādinaṃ: *sacca* [ntr.] = truth. *saccena* [ins. sg.] = by truth. *alika* [adj.] = false, untrue. *vādī* [adj. derived from *√vad* (to say)] = speaking, speaker. *alika+vādī* = *alika+vādī* [adj.] = liar. *alika+vādinaṃ* [masc. acc. sg.] = liar. *saccena+alika+vādinaṃ* = *saccenālikavādinaṃ* [euphonic

sandhi] = a liar... by truth.

*saccaṃ bhaṇe na kujjheyya dajjā appampi yācito
etehi tīhi thānehi gacche devāna santike*||224||

l Ppa Hk. ks u dā>ō; nTtk vli fEi ; kfprks
, rfg rtfg Blufg xPNs noku l flrd\$|üüp||

Translation

One should speak truth; one should not get angry; when asked one should give, even very little.
By these three means one would go in the presence of the gods.

Vocabulary

saccaṃ: *sacca* [ntr.] = truth. *saccaṃ* [acc. sg.] = truth.

bhaṇe [3. sg. pot. act. of *√bhaṇ* (to speak)] = should speak.

na [indec. part.] = no, not.

kujjheyya [3. sg. pot. act. of *kujjhati* (becomes angry)] = should be angry.

dajjā [3. sg. pot. act. of *dadāti* (gives)] = should give.

appampi: *appa* [adj.] = hardly any, very few, very little. *appaṃ* [masc. acc. sg.] = hardly any, very few.
very little. *api/pi* [indec. part.] = also, even, just so, as well. *appaṃ+pi* = *appampi* [euphonic
sandhi] = even very little.

yācito: *yācita* [adj. pp. of *yācati* (begs, asks for)] = begged, asked (for). *yācito* [masc. nom. sg.] = begged,
asked (for).

etehi [ntr. ins. pl. of demonstr. pron *eta* (this, that)] = by these.

tīhi: *tī* [num.] = three. *tīhi* [ins. pl.] = by three.

thānehi: *thāna* [ntr.] = state, condition, behaviour. *thānehi* [ins. pl.] = by means.

gacche [3. sg. pot. act. of *√gam* (to go)] = should go.

devāna: *deva* [masc.] = god. *devānaṃ* [gen. pl.] = of gods. *devāna* is m.c. for *devānaṃ*.

santike: *santika* [ntr.] = presence. *santike* [loc. sg.] = in presence.

*ahiṃsakā ye munayo niccaṃ kāyena saṃvutā
te yanti accutaṃ thānaṃ yattha gantvā na socare*||225||

vfgā dlk ; s ep; ks fuPpa dlk; s; l dqrk
rs ; flr vPpqrā Bkua ; RFk xLRok u l kpj\$|üüy||

Translation

Sages who are harmless, always restrained with body, go to the eternal place where, having
gone, they do not grieve.

Vocabulary

ahiṃsakā: *ahiṃsaka* [adj.] = harmless. *ahiṃsakā* [nom. pl.] = harmless.

ye [masc. nom. pl. of rel. pron. *ya* (who, which)] = who, which.

munayo: *muni* [masc.] = sage. *munayo* [nom. pl.] = sages.

niccaṃ [ntr. adv.] = perpetually, always, constantly.

kāyena: *kāya* [masc.] = body, heap. *kāyena* [ins. sg.] = with body.

saṃvutā: *saṃvuta* [adj. made of *saṃ* (adj. indec. pfx. implying conjunction and completeness) + pp. of \sqrt{vu} (to obstruct)] = restrained, guarded. *saṃvutā* [masc. nom. pl.] = restrained.
te [masc. nom. pl. of demonstr. pron. *ta* (it, that)] = they.
yanti [3. pl. pr. indic. act. of $\sqrt{yā}$ (to go)] = go.
accutaṃ: *accuta* [adj.] = eternal. *accutaṃ* [ntr. acc. sg.] = eternal.
ṭhānaṃ: *ṭhāna* [ntr.] = place. *ṭhānaṃ* [acc. sg.] = place.
yattha [rel. adv. of place] = where.
gantvā [ger. of \sqrt{gam} (to go)] = having gone.
na [indec. part.] = no, not.
socare [3. pl. pr. indic. med. of \sqrt{suc} (to grieve)] = grieve.

*sadā jāgaramānānaṃ ahorattānusikkhinaṃ
nibbānaṃ adhimuttānaṃ atthaṃ gacchanti āsavā*||226||

l nk tixjekukua vgljūkkuñi fD [kua
fučckua vf/eñkkua vRFka xPNfūr vki ok||üüö||

Translation

Of those who are always watchful, learning by day and night, intent upon nibbāna, the cankers disappear.

Vocabulary

sadā [adv.] = always.
jāgaramānānaṃ: *jāgaramāna* [adj. med. ppr. of \sqrt{jagg} (to watch)] = watchful. *jāgaramānānaṃ* [masc. gen. pl.] = of... watchful.
ahorattānusikkhinaṃ: *aho* [ntr.] = day. *ratta* [ntr.] = night. *anusikkhī* [adj. derived from *anu* (pfx. meaning ‘along, following, to’) + *sikkhati* (learns)] = learning. *aho* + *ratta* + *anusikkhī* = *ahorattānusikkhī* [adj. euphonic sandhi] = learning by day and night. *ahorattānusikkhinaṃ* [masc. gen. pl.] = of... learning by day and night.
nibbānaṃ: *nibbāna* [ntr.] = nibbāna, the Buddhist goal of salvation. *nibbānaṃ* [nom. sg.] = nibbāna.
adhimuttānaṃ: *adhimutta* [adj.] = intent upon. *adhimuttānaṃ* [masc. gen. pl.] = of... intent upon.
atthaṃ gacchanti: *attha* [ntr.] = home, primarily as place of rest and shelter, but in Pāli phraseology abstracted from the “going home,” i.e. setting of the sun, as disappearance, going out of existence, extinction [PED.24]. *atthaṃ* [acc. sg.] = extinction. *gacchanti* [3. pl. pr. indic. act. derived from \sqrt{gam} (to go)] = go. *atthaṃ gacchanti* = disappear.
āsavā: *āsava* [masc.] = canker. *āsavā* [masc. nom. pl.] = cankers.

*porāṇaṃ etaṃ atula n’etaṃ ajjatanāṃ iva:
nindanti tuṇhīmāsīnaṃ nindanti bahubhāṇinaṃ
mitabhāṇim pi nindanti, n’atthi loke anindito*||227||

i ljk.ke-, ra vry u*, ra vTtruke-bo
fulnfūr rqqhekl hua fulnfūr cgñkf.kua
ferñkf.kue-fi fulnfūr] u*vrFk ykds vfufñrks||üü÷||

Translation

Atula! this is an old thing, this is not just today. They blame one sitting silently, they blame one speaking much, they even blame one speaking moderately. There is nobody blameless in the world.

Vocabulary

porāṇam etaṃ: *porāṇa* [adj.] = ancient, old. *porāṇaṃ* [ntr. nom. sg.] = ancient, old. *etaṃ* [demonstr pron ntr. acc. sg. of *eta* (it, this)] = it, this. *porāṇaṃ + etaṃ = purāṇam etaṃ = this... old.*
atula: *atula* [proper n.] = Atula. *atula* [voc. sg.] = Atula!
n'etaṃ: *na* [indec. part.] = no, not. *etaṃ* [demonstr pron ntr. acc. sg. of *eta* (it, this)] = it, this. *na + etaṃ = n'etaṃ = not... this.*
ajjatanāṃ iva: *ajjātana* [adj.] = today, present. *ajjātanaṃ* [ntr. nom. sg.] = today, present. *ajjātanaṃ* is m.c. for *ajjātanaṃ*. *iva* [indec. part of comparison] = like, as. *ajjātanaṃ + iva = ajjātanaṃ iva = as today.* Here *iva* is used in the sense of *eva* [emphatic part.] meaning 'even, just, only' (see K.R. Norman (tr.), *The Word of the Doctrine (Dhammapada)*, Oxford, 1997: 117 n.227).
nindanti [3. pl. pr. indic. act. of \sqrt{nid} (to blame)] = blame.
tuṇhīmāsīnaṃ: *tuṇhīm* [indec. adv.] = silently. *āsīna* [adj. pp. of $\sqrt{ās}$ (to sit)] = sitting. *āsīnaṃ* [masc. gen. pl.] = sitting. *tuṇhīm + āsīnaṃ = tuṇhīmāsīnaṃ = sitting silently.*
nindanti [3. pl. pr. indic. act. of \sqrt{nid} (to blame)] = blame.
bahubhāṇinaṃ: *bahu* [adj.] = much, many. *bhāṇī* [adj. derived from $\sqrt{bhaṇ}$ (to speak) + *ī* (poss. sfx.)] = speaking. *bahu + bhāṇī = bahubhāṇī* [adj.] = speaking much. *bahubhāṇinaṃ* [masc. gen. pl.] = speaking much.
mitabhāṇinaṃ pi: *mita* [adj.] = moderate. *bhāṇī* [adj. derived from $\sqrt{bhaṇ}$ (to speak) + *ī* (poss. sfx.)] = speaking. *mita + bhāṇī = mitabhāṇī* [adj.] = speaking moderately. *mitabhāṇinaṃ* [masc. gen. pl.] = speaking moderately. *api/pi* [indec. part.] = also, even, just so, as well. *mitabhāṇinaṃ + pi = mitabhāṇinaṃ pi = even... speaking moderately.*
nindanti [3. pl. pr. indic. act. of \sqrt{nid} (to blame)] = blame.
n'atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)] = is. *na + atthi = n'atthi* [euphonic sandhi] = is not.
loke: *loka* [masc.] = world. *loke* [loc. sg.] = in the world.
anindito: *anindita* [adj.] = blameless. *anindito* [masc. nom. sg.] = blameless.

na cāhu na ca bhavissati na c'etarahi vijjati
ekantaṃ nindito poso ekantaṃ vā pasamsito||228||

u p̄k̄ḡq̄ u p̄ H̄k̄f̄ōl̄l̄ fr̄ u p̄*, r̄j̄f̄ḡ fōT̄t̄fr̄
, c̄ll̄rā fūll̄nr̄k̄s̄ ī k̄ l̄s̄ , c̄ll̄rā ok̄ ī l̄ f̄l̄ r̄k̄||ǖǖø̄||

Translation

There was not, there will not be, and does not exist at present, a person who is wholly blamed or wholly praised.

Vocabulary

na [indec. part.] = no, not.
cāhu: *ca* [indef. encl. part.] = and. *ahu* [3. sg. aor. act. of $\sqrt{bhū}$ (to be)] = was. *ca + ahu = cāhu* [euphonic sandhi] = and was.
na [indec. part.] = no, not.
ca [indef. encl. part.] = and.
bhavissati [3. pl. fut. act. of $\sqrt{bhū}$ (to be)] = will be.
na [indec. part.] = no, not.

c'etarahi: *ca* [indef. encl. part.] = and. *etarahi* [indec. adv.] = now, at present. *ca + etarahi = c'etarahi = and at present.*

vijjati [3. sg. pr. indic. act. of \sqrt{vid} (to find, to know)] = is found, exists.

ekantaṃ: *eka* [num.] = one. *anta* [masc.] = having an end, last, extreme. *eka + anta = ekanta* [adj.] = one-sided, extreme, whole. *ekantaṃ* [acc. sg. Here as an adv.] = utterly, wholly.

nindito: *nindita* [adj.] = blamed. *nindito* [masc. nom. sg.] = blamed.

poso: *posa* [masc.] = person. *poso* [nom. sg.] = person.

ekantaṃ: *eka* [num.] = one. *anta* [masc.] = having an end, last, extreme. *eka + anta = ekanta* [adj.] = one-sided, extreme, whole. *ekantaṃ* [acc. sg. Here as an adv.] = utterly, wholly.

vā [indec. encl.] = or.

pasamsito: *pasamsita* [adj. pp. of *pasamsati* (praises)] = praised. *pasamsito* [masc. nom. sg.] = praised.

*yañ ce viññū pasamsanti anuvicca suve suve
acchiddavuttiṃ medhāviṃ paññāsīlasamāhitaṃ*||229||

; *k- ps fo *k i l ā flr vufoPp l ps l ps
v fPNí oflū e s'kfoa i *kkl hyl ekgr||üüü||

Translation

Whom the wise people praise, having examined him thoroughly day after day, one having faultless conduct, intelligent, endowed with wisdom, and virtue,

Vocabulary

yañ ce: *yaṃ* [masc. acc. sg. of rel. pron. *ya* (who, which)] = who, which. *ce* [encl.] = if. Usually *yaṃ* and *ce* together are used in the sense of 'whom.'

viññū: *viññū* [masc.] = wise person. *viññū* [nom. pl.] = wise people.

pasamsanti [3. pl. pr. indic. act. of *pa* (indec. strengthening. pfx.) + \sqrt{sams} (to proclaim)] = praise.

anuvicca [ger. of *anu* (pfx. meaning 'along, following, to') + \sqrt{vid} (to know)] = having known well.

suve suve: *suve* [adv. of time, indec.] = tomorrow. When doubled *suve suve* = day after day.

acchiddavuttiṃ: *chidda* [adj.] = faulty, defective. *vutti* [fem.] = conduct. *a* [neg. pfx.] + *chidda* + *vutti* = *acchiddavutti* [adj.] = having faultless conduct. *acchiddavuttiṃ* [masc. acc. sg.] = having faultless conduct.

medhāviṃ: *medhā* [fem.] = wisdom. *medhā + vī* [poss. sfx.] = *medhāvī* [adj.] = having wisdom. *medhāviṃ* [masc. acc. sg.] = having wisdom.

paññāsīlasamāhitaṃ: *paññā* [fem.] = wisdom. *sīla* [ntr.] = virtue. *samāhita* [adj. derived from *sam* (adj. indec. pfx. implying conjunction and completeness) + *ā* (indec. pfx. denoting a close relationship to the object or the aim of the action expressed in the verb) + pp. of $\sqrt{dhā}$ (to put)] = collected (of mind), settled. *paññā + sīla + samāhita = paññāsīlasamāhita* [adj.] = endowed with wisdom and virtue. *paññāsīlasamāhitaṃ* [masc. acc. sg.] = endowed with wisdom and virtue.

*nekkhaṃ jambonadasseva ko taṃ ninditum arahati,
devāpi naṃ pasamsanti, brahmunā pi pasamsito*||230||

uó [la tEckunLI o dls ra fuflnrø-vjgfr]
nólf i ua i l ā flr] c ãqlfi i l āl rks||üýú||

Translation

who ought to blame him, like a gold coin of (the region of) Jambu river? Even the gods praise him. He is praised even by Brahmā.

Vocabulary

nikkhaṃ/nekkaṃ: *nikkha/nekka* [masc.] = a gold coin. *nikkhaṃ/nekkaṃ* [acc. sg.] = a gold coin.

jambonadasseva: *jambonada* [masc.] = belonging to or coming from (the region of) Jambu river, a special sort of gold (in its unwelded state). *jambonadassa* [gen. sg.] = of (the region of) Jambu river. *iva* [indec. part of comparison] = like, as. *jambonadassa+iva* = *jambonadasseva* [euphonic sandhi] = like... of (the region of) Jambu river.

ko [masc. nom. sg. of interjec. pron. *ka* (who, which)] = who, which.

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that.

ninditum arhati: *ninditum* [inf. of \sqrt{nid} (to blame)] = to blame. *arahati* [3. sg. pr. indic. act. derived from \sqrt{arah} (to deserve)] = deserves. *ninditum+arahati* = *ninditum arhati* = deserves to blame.

devā: *deva* [masc.] = god, deity, deva. *devā* [nom. pl.] = gods.

api/pi [indec. part.] = also, even, just so, as well.

naṃ [masc. acc. sg. of demonstr. pron. *ta* (that)] = him, that one.

paṣaṃsanti [3. pl. pr. indic. act. of *pa* (indec. strengthening pfx.) + $\sqrt{saṃs}$ (to proclaim)] = praise.

brahmunā: *brahmuna* [masc.] = the god Brahmā chief of the gods. *brahmunā* [ins. sg.] = by Brahmā.

api/pi [indec. part.] = also, even, just so, as well.

paṣaṃsito: *paṣaṃsita* [adj. pp. of *paṣaṃsati* (praises)] = praised. *paṣaṃsito* [masc. nom. sg.] = praised.

kāyappakopaṃ rakkheyya kāyena saṃvuto siyā,
kāyaduccaritaṃ hitvā kāyena sucaritaṃ care||231||

dk; li dki a jD [kō; dk; s; l o rks fl ; k]
dk; n p p f j r a f g R o k dk; s; l p f j r a p j s i ü y ü ||

Translation

One should guard against bodily anger, one should be restrained with body. Having abandoned bad bodily conduct, one should practice the right conduct with body.

Vocabulary

kāyappakopaṃ: *kāya* [masc.] = body. *pakopa* [masc.] = anger. *kāya+pakopa* = *kāyappakopa* [euphonic sandhi, masc.] = bodily anger. *kāyappakopaṃ* [acc. sg.] = bodily anger.

rakkheyya [3. sg. pot. of \sqrt{rakkh} (to protect)] = should protect, should guard.

kāyena: *kāya* [masc.] = body. *kāyena* [ins. sg.] = with body.

saṃvuto: *saṃvuta* [adj. made of *saṃ* (adj. indec. pfx. implying conjunction and completeness) + pp. of \sqrt{vu} (to obstruct)] = restrained, guarded. *saṃvuto* [masc. nom. sg.] = restrained.

siyā [3. sg. pot. act. of $\sqrt{bhū}$ (to be)] = should be.

kāyaduccaritaṃ: *kāya* [masc.] = body. *du* [antithetic pfx.] = bad, insufficient, difficult. *carita* [adj. pp. of \sqrt{car} (to walk, to act)] = conduct. *du+carita* = *duccarita* [adj. euphonic sandhi] = bad conduct. *duccaritaṃ* [masc. acc. sg.] = bad conduct. *kāya+duccaritaṃ* = *kāyaduccaritaṃ* = bad bodily conduct.

hitvā [ger. of $\sqrt{hā}$ (to leave, to abandon)] = having abandoned.

kāyena: *kāya* [masc.] = body, heap. *kāyena* [ins. sg.] = with body.

sucaritaṃ: *carita* [ntr. derived from \sqrt{car} (to walk, to act)] = conduct. *su* [indec. part. used as a strengthening pfx. meaning ‘thorough, well’] + *carita* = *sucarita* [adj.] = right conduct. *sucaritaṃ* [masc. acc. sg.] = right conduct.

care [3. sg. pot. act. of \sqrt{car} (to walk, to act, to practice)] = should follow, should practice.

vacīppakopaṃ rakkheyya vācāya saṃvuto siyā,
vacīduccaritaṃ hitvā vācāya sucaritaṃ care||232||

ophl i dki a jD [kō; okpk; l o rks fl ; k]
ophl n p f j r a f g R o k okpk; l p f j r a p j s ü y ü ||

Translation

One should guard against anger in speech, be restrained with speech. Having abandoned bad conduct of speech, one should practice the right conduct with speech.

Vocabulary

vacīpakopam: *vaco* [ntr.] = speech, words. *vacī* is its cpd. form. *pakopa* [masc.] = anger. *vacī + pakopa* = *vacīpakopa* [euphonic sandhi, masc.] = anger in speech. *vacīpakopam* [acc. sg.] = anger in speech.

rakkheyya [3. sg. pot. of *√rakkh* (to protect)] = should protect, should guard.

vācāya: *vācā* [fem.] = speech. *vācāya* [ins. sg.] = with speech.

saṃvuto: *saṃvuta* [adj. made of *saṃ* (adj. indec. pfx. implying conjunction and completeness) + pp. of *√vu* (to obstruct)] = restrained, guarded. *saṃvuto* [masc. nom. sg.] = restrained.

siyā [3. sg. pot. act. of *√bhū* (to be)] = should be.

vacīduccaritam: *vaco* [ntr.] = speech, words. *vacī* is its cpd. form. *du* [antithetic pfx.] = bad, insufficient, difficult. *carita* [adj. pp. of *√car* (to walk, to act)] = conduct. *du + carita* = *duccarita* [adj. euphonic sandhi] = bad conduct. *duccaritam* [masc. acc. sg.] = bad conduct. *vacī + duccaritam* = *vacīduccaritam* = bad conduct of speech.

hitvā [ger. of *√hā* (to leave, to abandon)] = having abandoned.

vācāya: *vācā* [fem.] = speech. *vācāya* [ins. sg.] = with speech.

sucaritam: *carita* [ntr. derived from *√car* (to walk, to act)] = conduct. *su* [indec. part. used as a strengthening pfx. meaning ‘thorough, well’] + *carita* = *sucarita* [adj.] = right conduct. *sucaritam* [masc. acc. sg.] = right conduct.

care [3. sg. pot. act. of *√car* (to walk, to act, to practice)] = should follow, should practice.

manoppakopam rakkheyya manasā saṃvuto siyā,
manoduccaritam hitvā manasā sucaritam care ||233||

eul i dki a jD [kō; eul k l o rks fl ; k]
eul n p f j r a f g R o k eul k l p f j r a p j s ü y ü ||

Translation

One should guard against anger in mind, be restrained with mind. Having abandoned bad conduct of mind, one should practice the right conduct with mind.

Vocabulary

manoppakopam: *mana* [ntr.] = mind. In cpd it becomes *mano*. *mano + pakopa* = *manoppakopa* [euphonic sandhi, masc.] = anger in mind. *manoppakopam* [acc. sg.] = anger in mind.

rakkheyya [3. sg. pot. act. of *√rakkh* (to protect)] = should protect, should guard.

manasā: *mana* [ntr.] = mind. *manasā* [ins. sg.] = by mind.

saṃvuto: *saṃvuta* [adj. made of *saṃ* (adj. indec. pfx. implying conjunction and completeness) + pp. of *√vu* (to obstruct)] = restrained, guarded. *saṃvuto* [masc. nom. sg.] = restrained.

siyā [3. sg. pot. act. of *√bhū* (to be)] = should be.

manoduccaritam: *mana* [ntr.] = mind. *mano* [nom. sg.] = mind. *du* [antithetic pfx.] = bad, insufficient, difficult. *carita* [adj. pp. of *√car* (to walk, to act)] = conduct. *du + carita* = *duccarita* [adj. euphonic sandhi] = bad conduct. *duccaritam* [masc. acc. sg.] = bad conduct. *mano + duccaritam* = *manoduccaritam* = bad conduct of mind.

hitvā [ger. of $\sqrt{hā}$ (to leave, to abandon)] = having abandoned.

manasā: mana [ntr.] = mind. *manasā* [ins. sg.] = by mind.

sucaritaṃ: carita [ntr. derived from \sqrt{car} (to walk, to act)] = conduct. *su* [indec. part. used as a strengthening pfx. meaning ‘thorough, well’] + *carita* = *sucarita* [adj.] = right conduct. *sucaritaṃ* [masc. acc. sg.] = right conduct.

care [3. sg. pot. act. of \sqrt{car} (to walk, to act, to practice)] = should follow, should practice.

*kāyena saṃvutā dhīrā atho vācāya saṃvutā
manasā saṃvutā dhīrā te ve supariṣaṃvutā*||234||

dk; s | ɔrk /hjk vFks okpk; | ɔrk
eul k | ɔrk /hjk rs os | q fj | ɔrk||üýp||

Translation

The wise are restrained with body and restrained with speech. The wise are restrained with mind, they are indeed well and thoroughly restrained.

Vocabulary

kāyena: kāya [masc.] = body, heap. *kāyena* [ins. sg.] = with body.

saṃvutā: saṃvuta [adj. made of *saṃ* (adj. indec. pfx. implying conjunction and completeness) + pp. of \sqrt{vu} (to obstruct)] = restrained, guarded. *saṃvutā* [masc. nom. pl.] = restrained.

dhīrā: dhīra [adj.] = wise. *dhīrā* [masc. nom. pl.] = wise.

atho [indec. copulative & adversative part.] = and, and also, or, and then, now.

vācāya: vācā [fem.] = speech. *vācāya* [ins. sg.] = with speech.

saṃvutā: saṃvuta [adj. made of *saṃ* (adj. indec. pfx. implying conjunction and completeness) + pp. of \sqrt{vu} (to obstruct)] = restrained, guarded. *saṃvutā* [masc. nom. pl.] = restrained.

manasā: mana [ntr.] = mind. *manasā* [ins. sg.] = by mind.

saṃvutā: saṃvuta [adj. made of *saṃ* (adj. indec. pfx. implying conjunction and completeness) + pp. of \sqrt{vu} (to obstruct)] = restrained, guarded. *saṃvutā* [masc. nom. pl.] = restrained.

dhīrā: dhīra [adj.] = wise. *dhīrā* [masc. nom. pl.] = wise.

te [masc. nom. pl. of demonstr. pron. *ta* (it, that)] = they.

ve [indec. aff. part. emphasizing the preceding word] = truly, indeed.

supariṣaṃvutā: saṃvuta [adj. made of *saṃ* (adj. indec. pfx. implying conjunction and completeness) + pp. of \sqrt{vu} (to obstruct)] = restrained, guarded. *su* [indec. part. used as a strengthening pfx. meaning ‘thorough, well’] + *pari* [pfx. meaning ‘all around, thoroughly’] + *saṃvuta* = *supariṣaṃvuta* [adj.] = well and thoroughly restrained. *supariṣaṃvutā* [masc. nom. pl.] = well and thoroughly restrained.

18. Malavaggo eyoXks (Impurity)

paṇḍupalāso va dānisi
yamapurisā pi ca te upaṭṭhitā,
uyyogamukhe ca tiṭṭhasi
pātheyyam pi ca te na vijjati||235||

i .Mā ykl ks o nkfufI
;ei fjl k fi p rs mifêrkI
mô; kxed[ks p frêñI
i kfiô; e-fi p rs u foTtfr||üyÿ||

Translation

You are now like a withered leaf and Yama's men have also arrived for you. You are standing in the mouth of death and you have not even found provisions for the journey.

Vocabulary

paṇḍupalāso: *paṇḍu* [adj.] = pale-red or yellow. *palāsa* [masc.] = leaf. *paṇḍu* + *palāsa* = *paṇḍupalāsa* [masc.] = a withered leaf. *paṇḍupalāso* [nom. sg.] = a withered leaf.
va [indec. part. of comparison] = like, as.
dānisi: *dāni* [indec. adv. of time. It is shortened form of *idāni*] = now. *asi* [2. sg. pr. indic. act. of √*as* (to be)] = are. *dāni* + *asi* = *dānisi* [euphonic sandhi] = (you) are now.
yamapurisā: *yama* [masc.] = Yama, the god of death. *purisa* [masc.] = man. *yama* + *purisa* = *yamapurisa* [masc.] = Yama's man. *yamapurisā* [nom. pl.] = Yama's men.
api/pi [indec. part.] = also, even, just so, as well.
ca [indef. encl. part.] = and.
te [gen. sg. of the 2.pron. *tumha* (you)] = for you.
upaṭṭhitā: *upaṭṭhita* [adj. pp. of *upaṭṭhahati* (standing near, appears, present)] = present, arrived, appeared. *upaṭṭhitā* [masc. nom. pl.] = arrived.
uyyogamukhe: *uyyoga* [masc.] = death, departure. *mukha* [ntr.] = mouth. *uyyoga* + *mukha* = *uyyogamukha* [ntr.] = mouth of death. *uyyogamukhe* [loc. sg.] = in the mouth of death.
ca [indef. encl. part.] = and.
tiṭṭhasi [2. sg. pr. indic. act. of √*thā* (to stand)] = stand.
pātheyyam pi: *pātheyya* [ntr. ger. derived from *patha* (road)] = “what is necessary for the road” i'e' provisions for a journey. *pātheyyam* [nom. sg.] = provisions for the journey. *api/pi* [indec. part.] = also, even, just so, as well. *pātheyyam* + *pi* = *pātheyyam pi* = even provisions for the journey.
ca [indef. encl. part.] = and.
te [gen. sg. of the 2.pron. *tumha* (you)] = for you.
na [indec. part.] = no, not.
vijjati [3. sg. pr. indic. act. of √*vid* (to find, to know)] = is found, exists.

so karoḥi dīpamattano
khippaṃ vāyama paṇḍito bhava,
niddhantamalo anaṅgaṇo
dibbaṃ ariyabhūmim ehisi||236||

I ks djlkḡ nhi eÜkuls
f[kli a ok; e if. Mrks Hko]

fu¼llreyks vuÄx. lks
fnCca vfj; Hkíee- , fgfl ||üýö||

Translation

Make an island of yourself, strive quickly, be wise! Without impurity, without blemish, you will approach the heavenly land of the noble ones.

Vocabulary

so [masc. nom. sg. of demonstr. pron. of *ta* (it, that)] = this, he.
karohi [2. sg. imperat. act. of \sqrt{kar} (to do, to make)] = make.
dīpamattano: *dīpa* [masc.] = island. *dīpaṃ* [acc. sg.] = island. *attā* [masc.] = self, oneself. *attano* [gen. sg.] = of oneself. *dīpaṃ + attano = dīpamattano* = island of oneself.
khippaṃ: *khippa* [adj. derived from \sqrt{khip} (to throw)] = quick. *khippaṃ* [ntr. nom. sg. But here used as an adv.] = quickly.
vāyama [2. sg. imperat. act. of *vi* (indec. strengthening pfx.) + *ā* (indec. pfx. denoting a close relationship to the object or the aim of the action expressed in the verb) + \sqrt{yam} (to restrain)] = (you) strive.
pañḍito: *pañḍita* [masc.] = wise man. *pañḍito* [nom. sg.] = wise man.
bhava [2. sg. imperat. act. derived from $\sqrt{bhū}$ (to become)] = (you) be.
niddhantamalo: *ni* (pfx. meaning ‘out, away’) + *dhamati* (blows) = *niddhamati* [adj. euphonic sandhi] = removes, blows away. *niddhanta* [adj. pp. of *niddhamati*] = removed, blown away. *mala* [ntr.] = impurity. *niddhanta + mala = niddhantamala* [adj.] = without impurity. *niddhantamalo* [masc. nom. sg.] = without impurity.
anaṅgaṇo: *aṅgaṇa* [masc.] = freckle. *an* [neg. pfx.] + *aṅgaṇa* = *anaṅgaṇa* [adj.] = without blemish. *anaṅgaṇo* [masc. nom. sg.] = without blemish.
dibbaṃ: *dibba* [adj.] = divine, heavenly. *dibbaṃ* [fem. acc. sg.] = divine, heavenly.
ariyabhūmiṃ ehisi: *ariya* [adj.] = noble. *bhūmi* [ntr./fem.] = place, land. *bhūmiṃ* [fem. nom. sg.] = place, land. *ariya + bhūmi = ariyabhūmi* [fem.] = land of the noble ones. *ariyabhūmiṃ* [acc. sg.] = land of the noble ones. *ehisi* [2. sg. fut. act. of \sqrt{i} (to go)] = (you) will approach. *ariyabhūmiṃ + ehisi = ariyabhūmiṃ ehisi* = (you) will approach the land of the noble ones.

upanītavayo ca dānisi
sampayātosī yamassa santike,
vāsopi ca te n’atthi antarā
pātheyyam pi ca te na vijjati||237||

mi uhro; ks p nkuf l
I Ei; krk l ; eLl I flrd }
okl kfi p rsu*vrRfk vlrjk
i kfk; e-fi p rsu foTtfr||üý÷||

Translation

And you have proceeded now to the end of your life. You have proceeded in the presence of Yama. And midway there is not even a resting place for you and you have not even found provisions for the journey.

Vocabulary

upanītavayo: *neti* [3. sg. pr. indic. act. of \sqrt{ni} (to lead)] = leads. *upanīta* [adj. pp. of *upa* (pfx. meaning ‘close by, near.’) + *neti*] = brought to an end. *vaya* [ntr.] = life, age. *upanīta + vaya = upanītavaya*

[adj.] = at the end of life. *upanītavayo* [nom. sg.] = at the end of life.
ca [indef. encl. part.] = and.
dānisi: *dāni* [indec. adv. of time. It is shortened form of *idāni*] = now. *asi* [2. sg. pr. indic. act. of \sqrt{as} (to go)] = (you) are. *dāni + asi* = *dānisi* [euphonic sandhi] = (you) are now.
sampayātosī: *sampayāta* [adj. derived from *saṃ* (adj. indec. pfx. used to imply conjunction and completeness) + *pa* (indec. strengthening pfx.) + pp. of $\sqrt{yā}$ (to go)] = proceeded. *sampayāto* [masc. nom. sg.] = proceeded. *asi* [2. sg. pr. indic. act. of \sqrt{as} (to be)] = (you) are. *sampayāto + asi* = *sampayātosī* [euphonic sandhi] = (you) have proceeded.
yamassa: *yama* [masc.] = Yama, the god of death. *yamassa* [gen. sg.] = of Yama.
santike: *santika* [ntr.] = presence. *santike* [loc. sg.] = in the presence.
vāso: *vāsa* [masc.] = dwelling, resting place. *vāso* [nom. sg.] = dwelling, resting place.
api/pi [indec. part.] = also, even, just so, as well.
ca [indef. encl. part.] = and.
te [gen. sg. of the 2.pron. *tumha* (you)] = for you.
n'atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)] = is. *na + atthi* = *n'atthi* [euphonic sandhi] = is not.
antarā [indec. adv. formation from the adj. *antara* (in between)] = midway, meanwhile.
pātheyyam pi: *pātheyya* [ger. from the ntr. n. *patha* (road)] = “what is necessary for the road” i’e’ provisions for a journey. *pātheyyam* [nom. sg.] = provisions for the journey. *api/pi* [indec. part.] = also, even, just so, as well. *pātheyyam + pi* = *pātheyyam pi*.
ca [indef. encl. part.] = and.
te [gen. sg. of the 2.pron. *tumha* (you)] = for you.
na [indec. part.] = no, not.
vijjati [3. sg. pr. indic. act. of \sqrt{vid} (to find, to know)] = is found, exists.

so karohi dīpamattano
hippam vāyama paṇḍito bhava,
niddhantamalo anaṅgaṇo
na punaṃ jātijaraṃ upehisi ||238||

l ks djkŋg nhi eŋkuls
f [kl i a ok; e i f. Mr ks Hko]
fu¼lreyks vuÄö lks
u i qa tkrftja mi ŋgfl ||üýø||

Translation

Make an island of yourself, strive quickly, be wise! Without impurity, without blemish, you will not again reach birth and old age.

Vocabulary

so [masc. nom. sg. of demonstr. pron. of *ta* (it, that)] = this, he.
karohi [2. sg. imperat. act. of \sqrt{kar} (to do, to make)] = make.
dīpamattano: *dīpa* [masc.] = island. *dīpam* [acc. sg.] = island. *attā* [masc.] = self, oneself. *attano* [gen. sg.] = of oneself. *dīpam + attano* = *dīpamattano* = island of oneself.
hippam: *hippa* [adj. derived from \sqrt{hip} (to throw)] = quick. *hippam* [ntr. nom. sg. But here used as an adv.] = quickly.
vāyama [2. sg. imperat. act. of *vi* (indec. strengthening pfx.) + \sqrt{yam} (to restrain)] = (you) strive.
paṇḍito: *paṇḍita* [masc.] = wise man. *paṇḍito* [nom. sg.] = wise man.

bhava [2. sg. imperat. act. derived from $\sqrt{bhū}$ (to become)] = (you) be.
niddhantamalo: *ni* (pfx. meaning ‘out, away’)+*dhamati* (blows)= *niddhamati* [adj. euphonic sandhi]=removes, blows away. *niddhanta* [adj. pp. of *niddhamati*]= removed, blown away. *mala* [ntr.] = impurity. *niddhanta*+*mala*= *niddhantamala* [adj.] = without impurity. *niddhantamalo* [masc. nom. sg.] = without impurity.
anaṅgaṇo: *aṅgaṇa* [masc. probably a variant of *añjana* (ointment)] = a speck or freckle (on face). *an* [neg. pfx.] + *aṅgaṇa* = *anaṅgaṇa* [adj.] = free from blemish, without blemish. *anaṅgaṇo* [masc. nom. sg.] = without blemish.
na [indec. part.] = no, not.
punaṃ [indec. adv.] = again.
jātijaraṃ: *jāti* [fem.] = birth. *jarā* (fem.) = old age. *jāti*+*jarā*= *jātijarā* [fem.] = birth and old age. *jātijaraṃ* [acc. sg.] = birth and old age.
upehisi [2. sg. fut. act. of *upa* (pfx. meaning ‘close by, near.’)+ \sqrt{i} (to go)] = (you) will approach, will reach.

*anupubbena medhāvī thokathokaṃ khaṇe khaṇe
kammāro rajatasseva niddhame malam attano*||239||

vuj̄c̄su eʃ/koh Fkk̄Fkk̄da [k.ks [k.ks
dEek̄js j̄trLl̄ ɒ fuʃ/4es eye-v̄l̄uks̄| üȳü||

Translation

A wise man would remove impurity of himself, gradually, little by little, moment by moment, like a smith does of silver.

Vocabulary

anupubbena: *pubba* [adj.] = previous, former, before. *anu* (pfx. meaning ‘along, following, to’)+*pubba*= *anupubba* [adj.] = following in one’s turn, successive, gradual. *anupubbena* [ins. sg. but here as an adv.] = by and by, in course of time, gradually.
medhāvī: *medhā* [fem.] = wisdom. *medhā*+*vī* [poss. sfx.] = *medhāvī* [masc.] = wise person. *medhāvī* [nom. sg.] = wise person.
thokathokaṃ: *thoka* [adj.] = tittle. *thokaṃ* [adv.] = a little. *thokathokaṃ* [adv.] = little by little.
khaṇe khaṇe: *khaṇa* [masc.] = moment. *khaṇe* [loc. sg.] = in a moment. *khaṇe khaṇe* = moment by moment.
kammāro: *kammāra* [masc.] = smith. *kammāro* [nom. sg.] = smith.
rajatasseva: *rajata* [ntr.] = silver. *rajatassa* [gen. sg.] = of silver. *iva* [indec. part of comparison] = like, as. *rajatassa*+*iva*= *rajatasseva* [euphonic sandhi] = like... of silver.
niddhame [3. sg. pot. act. of *ni* (pfx. meaning ‘out, away’)+ \sqrt{dham} (to blow)] = would remove.
malam attano: *mala* [ntr.] = impurity. *malaṃ* [acc. sg.] = impurity. *attā* [masc.] = self, oneself. *attano* [gen. sg.] = of oneself. *malaṃ*+*attano*= *malam attano* = impurity of oneself.

*ayasā va malaṃ samuṭṭhitam
taduṭṭhāya tam eva khādati
evaṃ atidhonacāriṇam
sakakammāni nayanti duggatiṃ*||240||

v; l k o eya l ef̄ēra
rn̄ēh; re-, o [knfr
, oa vfr /kup̄kjua

l dclEelfu u; flŭr n|xfr||üþú||

Translation

As impurity arisen from iron, eats it having arisen from it, likewise his own deeds lead one indulging too much in the four requisites of a monk to a miserable afterlife.

Vocabulary

ayasā: *ayo* [ntr.] = iron. *ayasā* [abl. sg.] = from iron.

va [indec. part. of comparison] = like, as.

malaṃ: *mala* [ntr.] = impurity. *malaṃ* [nom. sg.] = impurity.

samuṭṭhitam: *uṭṭhati* [3. sg. pr. indic. act. of *ud* (pfx meaning ‘up’) + *ṭhā* (to stand)] = stands up. *saṃ* (adj. indec. pfx. used to imply conjunction and completeness) + *uṭṭhati* = *samuṭṭhati* = rises up, originates. *samuṭṭhita* [adj. pp. of *samuṭṭhati*] = arisen, occurred. *samuṭṭhitam* [ntr. nom. sg.] = arisen.

taduṭṭhāya: *tat* [pron. ntr.] = it. + *uṭṭhāya* [ger. of *ud* (pfx. meaning ‘up’) + *ṭhā* (to stand)] = having arisen. *tat* + *uṭṭhāya* = *taduṭṭhāya* = having arisen from it.

tam eva: *taṃ* [ntr. nom. sg. of demonstr. pron. *ta* (it, that)] = it, that. *eva* [emphatic part.] = even, just, only. *taṃ* + *eva* = *tam eva* = even that.

khādati [3. sg. pr. indic. act. of *khāda* (ntr. = eating)] = eats.

evaṃ [adv.] = ‘thus, so, in this way, likewise’ either referring to what follows or what precedes.

atidhonaṅgāraṇaṃ: *dhona* [ntr.] = the four requisites of a monk (robes, almsfood, shelter, and medicine).

cārī [adj. derived from *√car* (to walk) + *ī* (poss. sfx.)] = living, acting. *ati* (pfx. meaning ‘extremely, beyond.’) + *dhona* + *cārī* = *atidhonaṅgāraṇī* [adj.] = indulging too much in the four requisites of a monk.

atidhonaṅgāraṇaṃ [masc. gen. pl.] = of indulging too much in the four requisites of a monk.

sakakammāni: *sa* [adj.] = own. *sa* + *ka* [poss. sfx.] = *saka* [adj.] = own. *kamma* [ntr.] = deed. *kammāni* [nom. pl.] = deeds. *saka* + *kammāni* = *sakakammāni* = own deeds.

nayanti [3. pl. pr. indic. act. of *√nī* (to lead)] = lead.

duggatiṃ: *gati* [fem. derived from *√gam* (to go)] = existence (after death), afterlife. *du* [antithetic pfx. meaning ‘bad, insufficient’] + *gati* = *duggati* [fem.] = a miserable afterlife. *duggatiṃ* [acc. sg.] = a miserable afterlife.

asajjhāyamalā mantā, anuṭṭhānamalā gharā,
malaṃ vaṇṇassa kosajjaṃ, pamādo rakkhato malaṃ||241||

v l T > k; eyk elrk| vuēkueyk ?kj|k|
eya o . . k l | d k T t | i e k n s j D [k r k s e y a | ü þ ú ||

Translation

Texts have non-study as an impurity, houses have neglect as an impurity; beauty has idleness as an impurity; and a guard has negligence as an impurity.

Vocabulary

asajjhāyamalā: *sajjhāya* [masc. derived from *sa* (pfx. reflex. pron. meaning ‘own’) + *adhi* (pfx. meaning ‘towards’) + *√i* (to go)] = repetition, rehearsal, study. *a* [neg. pfx.] + *sajjhāya* = *asajjhāya* [masc.] = non-study. *mala* [ntr.] = impurity. *asajjhāya* + *mala* = *asajjhāyamala* [adj.] = having non-study as an impurity. *asajjhāyamalā* [masc. nom. pl.] = having non-study as an impurity.

mantā: *manta* [masc.] = sacred text. *mantā* [nom. pl.] = sacred texts.

anuṭṭhānamalā: *uṭṭhāna* [ntr. derived from *ud* (pfx. meaning ‘up’) + *ṭhā* (to stand)] = exertion. *an* [neg. pfx.] + *uṭṭhāna* = *anuṭṭhāna* [ntr.] = non-exertion, neglect. *anuṭṭhāna* + *mala* = *anuṭṭhānamala* [adj.] =

having neglect as an impurity. *anuṭṭhānamalā* [nom. pl.] = having neglect as an impurity.
gharā: *ghara* [ntr.] = house. *gharā* [nom. pl.] = houses.
malaṃ: *mala* [ntr.] = impurity. *malaṃ* [nom. sg.] = impurity.
vaṇṇassa: *vaṇṇa* [masc.] = colour, complexion, beauty. *vaṇṇassa* [gen. sg.] = of beauty.
kosajjaṃ: *kosajja* [ntr.] = idleness, sloth. *kosajjaṃ* [nom. sg.] = idleness, sloth.
pamādo: *pamāda* [n. masc.] = negligence. *pamādo* [nom. sg.] = negligence.
rakkhato: *rakkhanta* [adj. derived from √*rakkh* (to protect)] = guard. *rakkhato* [masc. gen. sg.] = of a guard.
malaṃ: *mala* [ntr.] = impurity. *malaṃ* [nom. sg.] = impurity.

*mal'itthiyā duccharitaṃ, maccheraṃ dadato malaṃ,
malā ve pāpakā dhammā asmiṃ loke paramhi ca*||242||

eyk*bfRFk; k nPpfjrj ePNja nnrks eyj
eyk os i ki dk /Eek vflE ykds ijfEg p||üpü||

Translation

Wrong conduct is the impurity of a woman. Stinginess is the impurity of a donor. Evil things are impurities in this world and the other.

Vocabulary

mal'itthiyā: *mala* [ntr.] = impurity. *itthi* [fem.] = woman. *mala + itthi* = *mal'itthi* [fem.] = impurity of a woman. *mal'itthiyā* [gen. sg.] = impurity of a woman.
duccaritaṃ: *carita* [adj. pp. of √*car* (to walk, to act)] = conduct. *du* [antithetic pfx. meaning 'bad, insufficient'] + *carita* = *duccarita* [adj. euphonic sandhi] = bad conduct. *duccaritaṃ* [masc. acc. sg.] = bad conduct.
maccheraṃ: *macchera* [ntr.] = stinginess. *maccheraṃ* [nom. sg.] = stinginess.
dadato: *dadata* [masc.] = donor. *dadato* [gen. sg.] = of donor.
malaṃ: *mala* [ntr.] = impurity. *malaṃ* [nom. sg.] = impurity.
malā: *mala* [ntr.] = impurity. *malā* [nom. pl.] = impurities.
ve [indec. aff. part. emphasizing the preceding word] = truly, indeed.
pāpakā: *pāpa* [ntr.] = evil, wickedness, bad. *pāpa + ka* [adj suffix] = *pāpaka* [adj.] = evil, bad. *pāpakā* [masc. nom. pl.] = evil, bad.
dhammā: *dhamma* [ntr. masc.] = thing. *dhammā* [nom. pl.] = things. The word *dhamma* has many meanings and here it is used in the sense of 'thing.'
asmiṃ [masc. loc. sg. of demonstr. pron. *ima* (this)] = in this.
loke: *loka* [masc.] = world. *loke* [loc. sg.] = in the world.
paramhi: *para* [adj.] = other. *paramhi* [masc. loc. sg.] = in the other.
ca [indef. encl. part.] = and.

*tato malā malataraṃ avijjā paramaṃ malaṃ,
etaṃ malaṃ pahatvāna nimmalā hotha bhikkhavo*||243||

rrks eyk eyrja vfoTtk i jea eyj
, ra eya i gRoku fuEeyk gkfk fhkD [koksüpü||

Translation

Then there is a greater impurity among impurities, this is ignorance, the greatest impurity.

Having abandoned this impurity, be pure, monks!

Vocabulary

tato [abl. sg. of pron. base *ta* (it) but used here as an indec. adv.] = thereupon, thereafter, hence, then.
malā: mala [ntr.] = impurity. *malā* [nom. pl.] = impurities.
malataram: mala [ntr.] = impurity. *mala + tara* [sfx. of comparison] = *malatara* [adj.] = more impure.
malataram [nom. sg.] = more impure.
avijjā: vijjā [fem. derived from √*vid* (to know)] = knowledge. *a* [neg. pfx.] + *vijjā* = *avijjā* [fem.] = ignorance. *vijjā* [nom. sg.] = ignorance.
paramam: parama [adj.] = most, best. *paramam* [ntr. nom. sg.] = most, best.
malam: mala [ntr.] = impurity. *malam* [nom. sg.] = impurity.
etam [ntr. acc. sg. of demonstr. pron. *eta* (this, that)] = it, this.
malam: mala [ntr.] = impurity. *malam* [nom. sg.] = impurity.
pahatvāna [ger. derived from *pa* (indec. strengthening pfx.) + √*hā* (to leave, to abandon)] = having abandoned.
nimmalā: mala [ntr.] = impurity. *ni* (pfx. meaning ‘out, away’) + *mala* = *nimmal* [adj. euphonic sandhi] = without impurity, pure. *malataram* [nom. sg.] = more impure. *nimmalā* [masc. nom. pl.] = pure.
hotha [2. pl. imperat. act. of √*bhū* (to be)] = be.
bhikkhavo: bhikkhu [masc.] = a Buddhist monk. *bhikkhavo* [voc. pl.] = monks!

*sujīvaṃ ahirīkena kākasūrena dhamṣinā
pakkhandinā pagabbhena saṃkiliṭṭhena jīvitam*||244||

l t̄hoavfgjhdsu dkd | j̄su /īl uk
i D [k̄f̄huk i xChks̄ l f̄dfyēu t̄hfor̄|ūpp||

Translation

Life by the shameless, unconscientious, offensive, braggart, reckless, (and) impure is easy to live.

Vocabulary

sujīvaṃ: sujīva (adj. derived from *su* [indec. part. used as a strengthening pfx. meaning ‘thorough, well’] + √*jīv* (to live)) = easy to live. *sujīvaṃ* [ntr. nom. sg.] = easy to live.
ahirīkena: hirī [fem.] = sense of shame. *a* [neg. pfx.] + *hirī + ka* [sfx. forming adj.] = *ahirīka* [adj.] = shameless. *ahirīkena* [masc. ins. sg.] = by the shameless.
kākasūrena: kāka [masc.] = crow. *sūra* [masc.] = hero. *kāka + sūra* = *kākasūra* [masc.] = a crow hero i.e. an unconscientious person. *kākasūrena* [ins. sg.] = by the unconscientious.
dhamṣinā: dhamṣin [adj. obtrusive, offensive. *dhamṣinā* [masc. ins. sg.] = by the obtrusive.
pakkhandinā: pakkhandī [adj. derived from *pa* (indec. strengthening pfx.) + √*khand* (to jump) + *ī* (poss. sfx.)] = jumping on or forth i.e. a braggart. *pakkhandinā* [masc. ins. sg.] = by the braggart.
pagabbhena: pagabbha [adj.] = reckless. *pagabbhena* [masc. ins. sg.] = by the reckless.
saṃkiliṭṭhena: saṃkiliṭṭha [adj. derived from *saṃ* (adj. indec. pfx. used to imply conjunction and completeness) + pp. of √*kilis* (to go bad, to be impure)] = impure. *saṃkiliṭṭhena* [masc. ins. sg.] = by the impure.
jīvitam: jīvita [ntr. pp. of √*jīv* (to live)] = life. *jīvitam* [nom. sg.] = life.

*hirīmatā ca dujjīvaṃ niccaṃ sucigavesinā
alīnen’appagabbhena suddhājīvena passatā*||245||

fgjherk p nq̄thoa fuPpa l qp̄xofl uk
vyhusi*vli xCHks l q̄/kthos i Ll rk||üp̄y||

Translation

And life by the modest is always difficult, striving to be pure, sincere and cautious, of clean livelihood, and reflective,

Vocabulary

hirīmatā: *hiri* [fem.] = sense of shame. *hari*+*mantu* [poss. sfx.] = *hirīmantu* [adj.] = modest. *hirīmatā* [masc. ins. sg.] = by the modest.

ca [indef. encl. part.] = and.

dujjīvaṃ: *jīva* [adj. derived from √*jīv* (to live)] = life. *du* [antithetic pfx. meaning 'bad, insufficient'] + *jīva* = *dujjīva* [adj. euphonic sandhi] = difficult life. *dujjīvaṃ* [ntr. nom. sg.] = difficult life.

niccam [ntr. adv.] = perpetually, always, constantly.

sucigavesinā: *suci* [adj.] = pure, clean. *gavesī* [adj.] = seeking, looking for. *suci*+*gavesīn* = *sucigavesī* [adj.] = striving to be pure. *sucigavesinā* [masc. ins. sg.] = by those striving to be pure.

alīnen' appagabbhena: *līna* [adj. derived from √*lī* (to stick to)] = clinging, sticking, slow, sluggish, dull. *a* (neg. pfx.) + *līna* = *alīna* [adj.] = sincere, open. *alīna* [masc. ins. sg.] = by sincere. *pagabbha* [adj.] = reckless. *a* (neg. pfx.) + *pagabbha* = *appagabbha* [adj. euphonic sandhi] = careful, cautious. *appagabbhena* [masc. ins. sg.] = by the cautious. *alīna*+*appagabbhena* = *alīnen' appagabbhena* = by the sincere and cautious.

suddhājīvena: *suddha* [adj. pp. of √*sudh* (to clean)] = pure. *jīva* [adj. derived from √*jīv* (to live)] = life. *ā* [indec. pfx. meaning 'from, to, towards'] + *jīva* = *ājīva* [masc.] = livelihood. *suddha*+*ājīva* = *suddhājīva* [adj. euphonic sandhi] = of clean livelihood. *suddhājīvena* [masc. ins. sg.] = by those of clean livelihood.

passatā: *passant* [adj. act. ppr. of √*dis* (to see)] = seeing, reflective. *passatā* [nom. sg.] = by the seeing, by the reflective.

yo pāṇaṃ atipāṭeti musāvādañ ca bhāsati
loke adinnaṃ ādiyati paradārañ ca gacchati||246||

; ks i k. la vfr i kr̄fr eḍ koln>k- p Hkl l fr
ykd̄s vfnl̄ua vkn̄; fr i jnk̄j>k- p xPNfr ||üp̄ö||

Translation

Who slays a living being, speaks falsely, takes whatever in the world is not given, and goes to another's wife,

Vocabulary

yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.

pāṇaṃ: *pāṇa* [masc.] = living being, life. *pāṇaṃ* [acc. sg.] = living being.

atipāṭeti [3. sg. pr. caus. of *ati* (pfx. meaning 'on to, up to, towards.') + √*pat* (to fall)] = 'falls on to' i.e. attacks, slays.

musāvādañ ca: *musā* [adv.] = falsely, wrongly. *vāda* [masc.] = speaking. *musā*+*vāda* = *musāvāda* [masc.] = speak falsely, lie. *musāvādaṃ* [acc. sg.] = lie. *ca* [indef. encl. part.] = and. *musāvādaṃ*+*ca* = *musāvādañ ca*.

bhāsati [3. sg. pr. indic. act. of √*bhā* (to speak)] = speaks.

loke: *loka* [masc.] = world. *loke* [loc. sg.] = in the world.

adinnaṃ: *dinna* [adj. pp. of √*dā* (to give)] = given. *a* (neg. pfx.) + *dinna* = *adinna* [adj.] = what is not given. *adinnaṃ* [ntr. acc. sg.] = what is not given.

ādiyati [3. sg. pr. med. indic. of *ā* [indec. pfx. meaning 'from, to, towards'] + √*dā* (to give)] = grasps, seizes, takes.

paradāraṅ ca: *para* [adj.] = other. *dāra* (fem.) = wife. *para* + *dāra* = *paradāra* [fem.] = the wife of another. *paradāraṃ* [nom. sg.] = the wife of another. *ca* [indef. encl. part.] = and. *paradāraṃ* + *ca* = *paradāraṅ ca*.

gacchati [3. sg. pr. indic. act. derived from √*gam* (to go)] = goes, moves.

surāmerayapānaṅ ca yo naro anuyuñjati
idh'eva-m-eso lokasmim mūlaṃ khanati attano||247||

l jkēj; i ku×k-p ; ks ujks vuq ꞥ tfr
b/ʒ, o&e&, l ks ykcfLæ eyya [kufɾ vŭkukʃi ũp=||

Translation

And whichever man enjoys drinking alcoholic beverages, he digs out his own roots just here in this world.

Vocabulary

surāmerayapānaṅ ca: *surā* [fem.] = spirituous (intoxicating) liquor. *meraya* [ntr.] = a sort of intoxicating liquor. *pāna* [masc. from √*pā* (to drink)] = drinking. *surā* + *meraya* + *pāna* = *surāmerayapāna* [masc.] = drinking alcoholic beverages. *surāmerayapānaṃ* [acc. sg.] = drinking alcoholic beverages. *ca* [indef. encl. part.] = and. *surāmerayapānaṃ* + *ca* = *surāmerayapānaṅ ca*.

yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.

naro: *nara* [masc.] = man. *naro* [nom. sg.] = man.

anuyuñjati [3. sg. pr. indic. act. of *anu* (pfx. meaning 'along, to') + √*yuñj* (to join)] = practises.

idh'eva-m-eso: *idha* [indec. adv.] = here (in this world). *eva* [emphatic part.] = even, just, only. *eso* [masc. nom. sg. of demonstr. pron. *eta* (this, that)] = this, that. *idha* + *eva* + *eso* = *idh'eva-m-eso* [euphonic sandhi] = just here... this.

lokasmim: *loka* [masc.] = world. *lokasmim* [loc. sg.] = in the world.

mūlaṃ: *mūla* [ntr.] = root. *mūlaṃ* [acc. sg.] = root.

khanati [3. sg. pr. indic. act. of √*khan/khaṅ* (to dig)] = digs.

attano: *attā* [masc.] = self, oneself. *attano* [gen. sg.] = of oneself.

evaṃ bho purisa jānāhi
pāpadhammā asaññatā,
mā taṃ lobho adhammo ca
ciraṃ dukkhāya randhayuṃ||248||

, oa Hks i ꞥj l tkulfg
i ki /Eek v l ××krk
ek ra ykllks v /Eeks p
fpja nꞥ [kk; jU/; ꞥ ũpø||

Translation

My dear man, know this: evil things are difficult to restrain. Let not greed and immorality subject you to suffering for a long time.

Vocabulary

evaṃ [adv.] = ‘thus, so, in this way, likewise’ either referring to what follows or what precedes.

bho [indec.] = sir, friend.

purisa: *purisa* [masc.] = man. *purisa* [voc. sg.] = man!

jānāhi [2. sg. imperat. act. derived from √*ñā* (to know)] = know.

pāpadhammā: *pāpa* [adj.] = evil. *dhamma* [masc.] = thing. The word *dhamma* has many meanings and here it is used in the sense of ‘thing.’ *pāpa*+*dhamma* = *pāpadhamma* [masc.] = evil thing.
pāpadhammā [nom. pl.] = evil things.

asaññatā: *saññata* [adj. derived from *saṃ* (adj. indec. pfx. used to imply conjunction and completeness) + pp. of √*yam* (to restrain)] = restrained. *a* [neg. pfx.] + *saññata* = *asaññata* [adj.] = unrestrained. *asaññatā* [masc. nom. pl.] = unrestrained.

mā [indec. prohibition part. used in the sense of prohibition, generally with the imperat. mood, but sometimes with the aor. tense also, to denote an action of the present time] = not, do not.

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that.

lobho: *lobha* [masc.] = greed. *lobho* [nom. sg.] = greed.

adhammo: *dhamma* [n. masc.] = morality. *a* [neg. pfx.] + *dhamma* = *adhamma* [masc.] = immorality.
adhammo [nom. sg.] = immorality.

ca [indef. encl. part.] = and.

ciraṃ: *cira* [adj.] = long (time). *ciraṃ* [acc. sg.] = long (time).

dukkhāya: *dukkha* [masc.] = suffering. *dukkhāya* [dat. sg.] = for suffering. Dat. case can sometimes be used in the sense of acc. and loc.

randhayuṃ: *randhayuṃ* [3. pl. aor. act. of √*radh*/*randh* (to make or be subject to)] = subjected to. But with *mā* it is used here in the imperat. mood. Thus, *mā randhayuṃ* = let not subject to.

dadati ve yathāsaddhaṃ yathāpasādanaṃ jano,
tattha yo ca maṅku bhavati paresaṃ pānabhojane
na so divā vā rattiṃ vā samādhiṃ adhigacchati||249||

nnfr os ; Fkl ¼a ; Fkkl l knua tulk

rRfk ; ks p eadq Hkofr i j d a i kuHkst us

u l ks fnok ok j f ũi ok l ekfeli vf/xPNfr || üpü ||

Translation

Public gives indeed according to its faith and inclination. In this regard, whoever is discontented at food and drink of others, he does not find concentration by day or by night.

Vocabulary

dadati [3. sg. pr. indic. act. of √*dā* (to give)] = gives.

ve [indec. aff. part. emphasizing the preceding word] = truly, indeed.

yathāsaddhaṃ: *yathā* [indec. adv.] = as, how, like. *saddhā* [fem.] = faith, trust. *saddhaṃ* [acc. sg.] = faith, trust. *yathā*+*saddhaṃ* = *yathāsaddhaṃ* [adv.] = according to one’s faith.

yathāpasādanaṃ: *yathā* [indec. adv.] = as, how, like. *pasādana* [ntr.] = granting graces, gratification. *pasādanaṃ* [acc. sg.] = granting graces, gratification. *yathā*+*pasādanaṃ* = *yathāpasādanaṃ* [adv.] = according to one’s gratification, according to a clear state of mind, according to inclination.

jano: *jana* [masc.] = person. *jano* [nom. sg.] = person (usually collectively: public).

tattha [indec. adv.] = there, in that/this regard.

yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.

ca [indef. encl. part.] = and.

māṅku: *māṅku* [adj.] = troubled, discontented. *māṅku* [masc. nom. sg.] = troubled, discontented.
bhavati [3. pl. pr. indic. act. of $\sqrt{bhū}$ (to be)] = is.
paraśam: *para* [adj.] = other. *paraśam* [masc. gen. pl.] = of others.
pānabhojane: *pāna* [masc. from $\sqrt{pā}$ (to drink)] = drinking. *bhojana* [ntr.] = food. *pāna + bhojana* =
pānabhojana [ntr.] = drink and food. *pānabhojane* [loc. sg.] = at drink and food.
na [indec. part.] = no, not.
so [masc. nom. sg. of demonstr. pron. of *ta* (it, that)] = this, he.
divā: *diva* [ntr.] = day. *divā* [acc. sg. But here as an adv.] = by day.
vā [indec. encl.] = or.
rattiṃ: *ratti* [fem.] = night. *rattiṃ* [acc. sg. But here as an adv.] = by night.
vā [indec. encl.] = or.
samādhiṃ: *samādhi* [masc. derived from *saṃ* (adj. indec. pfx. used to imply conjunction and completeness) + *ā* (indec. pfx. meaning ‘from, to, towards’) + $\sqrt{dhā}$ (to put)] = concentration. *samādhiṃ* [acc. sg.] = concentration.
adhigacchati [3. sg. pr. indic. act. derived from *adhi* (pfx. meaning ‘towards’) + \sqrt{gam} (to go)] = gets, finds, discovers.

yassa c’etaṃ samucchinnam
mūlaghaccam samūhatam
sa ve divā vā rattiṃ vā
samādhiṃ adhigacchati || 250 ||

; LI p*, ra | ePNĀa
 ey?kPa | egra
 I os fnok ok jfūk ok
 I ekfeh vf/xPNfr || üyü ||

Translation

And who has cut off, removed and destroyed at the root such thinking, he indeed finds concentration by day or by night.

Vocabulary

yassa [masc. gen. sg. of rel. pron. *ya* (who, which)] = whose.
c’etaṃ: *ca* [indef. encl. part.] = and. *etaṃ* [demonstr. pron. ntr. nom. sg. of *eta* (it, this)] = it, this.
ca + etaṃ = *c’etaṃ* [euphonic sandhi] = and this.
samucchinnam: *samucchinna* [adj. made of *saṃ* (adj. indec. pfx. used to imply conjunction and completeness) + *ud* (pfx meaning ‘up’) + pp. of \sqrt{chid} (to cut off)] = cut off. *samucchinnam* [ntr. nom. sg.] = cut off.
mūlaghaccam: *mūla* [ntr.] = root. *ghacca* [fem. derived from \sqrt{ghan} (to kill)] = destruction. *mūla + ghacca* = *mūlaghacca* [adv.] = destroyed at the root. *mūlaghaccam* [ntr. nom. sg.] = destroyed at the root.
samūhatam: *samūhata* [adj. made of *saṃ* (adj. indec. pfx. used to imply conjunction and completeness) + *ud* (pfx meaning ‘up’) + \sqrt{han} (to strike)] = removed. *samūhatam* [ntr. nom. sg.] = removed.
sa [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = this, that, he.
ve [indec. aff. part. emphasizing the preceding word] = truly, indeed.
divā: *diva* [ntr.] = day. *divā* [acc. sg. But here as an adv.] = by day.
vā [indec. encl.] = or.
rattiṃ: *ratti* [fem.] = night. *rattiṃ* [acc. sg. But here as an adv.] = by night.

vā [indec. encl.] = or.

samādhiṃ: *samādhī* [masc. derived from *saṃ* (adj. indec. pfx. used to imply conjunction and completeness) + *ā* (indec.pfx. meaning ‘from, to, towards’) + *√dhā* (to put)] = concentration.
samādhiṃ [acc. sg.] = concentration.

adhigacchati [3. sg. pr. indic. act. derived from *adhi* (pfx. meaning ‘towards’) + *√gam* (to go)] = gets, finds, discovers.

n’atthi rāgasamo aggi n’atthi dosasamo gaho
n’atthi mohasamaṃ jālaṃ n’atthi taṇhāsamā nadī || 251 ||

u²vrfk jkx| eks vfx u²vrfk nk| eks xgls
u²vrfk ekj| ea tky u²vrfk r.gkl ek unh|| üyü ||

Translation

There is no fire like passion; there is no seizing like hatred; there is no net like delusion; there is no river like craving.

Vocabulary

n’atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of *√as* (to be)] = is. *na + atthi* = *n’atthi* [euphonic sandhi] = is not.

rāgasamo: *rāga* [masc. derived from *√raj* (to colour)] = passion. *sama* [adj.] = just like, same. *rāga + sama* = *rāgasama* [adj.] = like passion. *rāgasamo* [masc. nom. sg.] = like passion.

aggi: *aggi* [masc.] = fire. *aggi* [nom. sg.] = fire.

n’atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of *√as* (to be)] = is. *na + atthi* = *n’atthi* [euphonic sandhi] = is not.

dosasamo: *dosa* [masc.] = ill-will, hatred. *sama* [adj.] = just like, same. *dosa + sama* = *dosasama* [adj.] = like hatred. *dosasamo* [masc. nom. sg.] = like hatred.

gaho: *gaha* [masc. derived from *√gah* (to seize)] = ‘seizure,’ seizing, grasping. *gaho* [nom. sg.] = seizing.

n’atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of *√as* (to be)] = is. *na + atthi* = *n’atthi* [euphonic sandhi] = is not.

mohasamaṃ: *moha* [masc. derived from *√muh* (to be stupefied)] = stupidity, dullness of mind and soul, delusion. *sama* [adj.] = just like, same. *moha + sama* = *mohasama* [adj.] = like delusion. *mohasamaṃ* [ntr. nom. sg.] = like delusion.

jālaṃ: *jāla* [ntr.] = net, snare. *jālaṃ* [nom. sg.] = snare, net.

n’atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of *√as* (to be)] = is. *na + atthi* = *n’atthi* [euphonic sandhi] = is not.

taṇhāsamā: *taṇhā* [fem.] = thirst, craving. *sama* [adj.] = just like, same. *samaṃ* [acc. sg.] = just like, same. *taṇhā + sama* = *taṇhāsama* [adj.] = like thirst. *taṇhāsamā* [fem. nom. sg.] = like craving.

nadī: *nadī* [fem.] = river. *nadī* [nom. sg.] = river.

sudassaṃ vajjam aññesaṃ attano pana duddasaṃ,
paresaṃ hi so vajjāni opunāti yathā bhusaṃ,
attano pana chādeti kalim va kitavā saṭho || 252 ||

l qll a oTte-vxkd a vÜkuls i u nq l ž
i jš a fg l ks oTtkfu vki qkfr ; Fkk Hkq ž
vÜkuls i u Nknfr dfYk o fdrok l Bkš|| üyü ||

Translation

Easy to see a fault of others but one's own faults are difficult to see. One exposes the faults of others indeed like chaff but conceals one's own like a fraudulent dice player an unlucky throw of dice.

Vocabulary

sudassam: *sudassa* [adj. derived from *su* indec. part. used as a strengthening pfx. meaning 'thorough, well') + *√dis* (to see)] = easy to see. *sudassam* [ntr. nom. sg.] = easy to see.

vajjam aññesaṃ: *vajja* [ntr.] = a fault. *vajjam* [nom. sg.] = a fault. *añña* [adj.] = other. *aññesaṃ* [masc. gen. pl.] = of others. *vajjam + aññesaṃ* = *vajjam aññesaṃ*.

attano: *attā* [masc.] = self, oneself. *attano* [gen. sg.] = of oneself.

pana [adversative and intrg. part. sometimes merely connecting and continuing the story] = but, then, on the contrary, further, and then, moreover.

duddassam: *du* [antithetic pfx.] = bad, insufficient, difficult. *duddassa* [adj. derived from *du* + *√dis* (to see)] = difficult to see. *duddassam* [ntr. nom. sg.] = difficult to see.

paraesaṃ: *para* [adj.] = other. *paraesaṃ* [masc. gen. pl.] = of others.

hi [indec. encl.] = indeed, surely.

so [masc. nom. sg. of demonstr. pron. of *ta* (it, that)] = this, he.

vajjāni: *vajja* [ntr.] = a fault. *vajjāni* [acc. pl.] = faults.

opunāti [3. sg. pr. indic. act. of *ava* (pfx meaning 'down, away from, out, over' and *o* is its older form) + *√pū* (to cleanse)] = lays bare, exposes.

yathā [indec. adv.] = as, how, like.

bhusaṃ: *bhusa* [ntr.] = chaff, husk. *bhusaṃ* [acc. sg.] = chaff, husk.

attano: *attā* [masc.] = self, oneself. *attano* [gen. sg.] = of oneself.

pana [adversative and intrg. part. sometimes merely connecting and continuing the story] = but, then, on the contrary, further, and then, moreover.

chādeti [3. sg. pr. caus. of + *√chad* (to cover)] = covers, conceals.

kalim: *kali* [masc.] = an unlucky throw at dice. *kalim* [acc. sg.] = an unlucky throw at dice.

va [indec. part. of comparison] = like, as.

kitavā: *kitavā* [adj.] = one who plays false, a cheat. *kitavā* [masc. nom. sg.] = a cheat.

saṭho: *saṭha* [adj.] = crafty, treacherous, fraudulent. *saṭho* [masc. nom. sg.] = fraudulent.

paravajjanupassissa niccaṃ ujjhānasaññino
āsavā tassa vadḍhanti ārā so āsavakkhayā||253||

i joTtuqfLI LI fuPpa mT>kul f×kuls
vkl ok rLI oM<fir vjk I ks vki oD[k; k||üýý||

Translation

Of one who finds fault in another, always irritable, his cankers grow. He is far away from the destruction of cankers.

Vocabulary

paravajjanupassissa: *para* [adj.] = other. *vajja* [ntr.] = a fault. *anupassī* [adj. of *anu* (indec. pfx. meaning 'along, at, to, combined with') + *√pass* (to see) + *ī* (poss. sfx.) = contemplating.

para + vajja + anupassī = *paravajjanupassī* [adj.] = finding fault in another. *paravajjanupassissa* [masc. gen. sg.] = of one finding fault in another.

niccam [ntr.adv.] = perpetually, always, constantly.

ujjhānasaññino: *ujjhāna* [ntr.] = taking offence. *saññā* [fem.] = perception. *saññā + ī* [poss. pfx.] = *saññī* [adj.] = conscious. *ujjhāna + saññī* = *ujjhānasaññī* [adj.] = irritable. *ujjhānasaññino* [masc. gen. sg.] = of irritable.

āsavā: *āsava* [masc.] = canker. *āsavā* [masc. nom. pl.] = cankers.

tassa [masc. gen. sg. of demonstr. pron. *ta* (it, that)] = of that.

vaḍḍhanti [3. pl. pr. indic. act. derived from $\sqrt{vaḍḍh}$ (to increase)] = increase, grow.

ārā [indec. part.] = away, far from.

so [masc. nom. sg. of demonstr. pron. of *ta* (it, that)] = this, he.

āsavakkhayā: *āsava* [masc.] = canker. *khaya* [masc.] = destruction, dissolution. *āsava + khaya* = *āsavakkhaya* [masc. euphonic sandhi] = destruction of cankers. *āsavakkhayā* [abl. sg.] = from the destruction of cankers.

ākāse ca padaṃ n'atthi samaṇo n'atthi bāhiro,
papañcābhiratā pajā nippapañcā tathāgatā||254||

vkdkl sp i na u²vFRfk l e.ks u²vFRfk clfgjkj
i i xpkfHjrk i tk fuli i xpk rFlkxrk||üyp||

Translation

But there is no track in the sky. There is not a true monk outside of this teaching. Mankind delights in hindrance to spiritual growth. The tathāgatas are free from hindrances to spiritual growth.

Vocabulary

ākāse: *ākāsa* [masc.] = sky. *ākāse* [loc. sg.] = in the sky.

ca [encl. part. Here used in the disjunctive sense] = but.

padaṃ: *pada* [ntr.] = path. *padaṃ* [nom. sg.] = path.

n'atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)] = is. *na + atthi* = *n'atthi* [euphonic sandhi] = is not.

samaṇo: *samaṇa* [masc.] = an ascetic, a recluse. *samaṇo* [nom. sg.] = an ascetic, a recluse.

n'atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)] = is. *na + atthi* = *n'atthi* [euphonic sandhi] = is not.

bāhiro: *bāhira* [adj.] = external, outside. *bāhiro* [nom. sg.] = outside (the Buddhist order).

papañcābhiratā: *papañca* [masc.] = hindrance to spiritual growth. *abhirata* [adj. derived from of *abhi* (intens. pfx. meaning 'all over, fully') + \sqrt{ram} (to delight in)] = fond of, indulging in, finding delight in. *papañca + abhirata* = *papañcabhirata* [adj.] = delighting in hindrance to spiritual growth. *papañcabhiratā* [fem. nom. sg.] = delighting in hindrance to spiritual growth.

pajā: *pajā* [fem.] = people, humankind. *pajā* [nom. sg.] = people, humankind.

nippapañcā: *papañca* [masc.] = hindrance to spiritual growth. *ni* (pfx. meaning 'out, away') + *papañca* = *nippapañca* [adj. euphonic sandhi] = free from hindrance to spiritual growth. *nippapañcā* [masc. nom. pl.] = free from hindrances to spiritual growth.

tathāgatā: *tathā* [indec. part.] = thus, likewise, in that way. *gata* [adj. pp. of \sqrt{gam} (to go)] = gone. *tathā + gata* = *tathāgata* [masc.] = 'thus gone,' an epithet of the Buddha. *tathāgatā* [nom. pl.] = tathāgatas.

ākāse ca padaṃ n'atthi
samaṇo n'atthi bāhiro
saṃkhārā sassatā n'atthi

n'atthi buddhānamiñjitaṃ||255||

vkdkl sp i na u*vrFk
I e.ks u*vrFk clfgjks
I [kkjk I LI rk u*vrFk
u*vrFk c4kufef×tr4üyü||

Translation

But there is no track in the sky, there is no ascetic outside (the Buddhist order), conditioned things are not eternal, there is no movement in the buddhas.

Vocabulary

ākāse: *ākāsa* [masc.] = sky. *ākāse* [loc. sg.] = in the sky.

ca [encl. part. Here used in the disjunctive sense] = but.

padaṃ: *pada* [ntr.] = path. *padaṃ* [nom. sg.] = path.

n'atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)] = is. *na+atthi* = *n'atthi* [euphonic sandhi] = is not.

samaṇo: *samaṇa* [masc.] = an ascetic, a recluse. *samaṇo* [nom. sg.] = an ascetic, a recluse.

n'atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)] = is. *na+atthi* = *n'atthi* [euphonic sandhi] = is not.

bāhiro: *bāhira* [adj.] = external, outside. *bāhiro* [nom. sg.] = outside (the Buddhist order).

saṃkhārā: *saṃkhāra* [masc.] = conditioned things. *saṃkhārā* [nom. pl.] = conditioned things.

sassatā: *sassata* [adj.] = eternal. *sassatā* [masc. nom. pl.] = eternal.

n'atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)]. Often used for 3. pl. (= *santi*) = are. *na+atthi* = *n'atthi* [euphonic sandhi] = are not.

buddhānamiñjitaṃ: *buddha* [masc. pp. of \sqrt{budh} (to awaken)] = the Awakened One, the Buddha.

buddhānaṃ [nom. pl.] = the buddhas. *iñjita* [adj. pp. of $\sqrt{iñj}$ (to shake)] = shaken. But here *iñjita* is used as a ntr. n. *iñjitaṃ* [ntr. nom. sg.] = shaking. movement. *buddhānaṃ+iñjitaṃ* = *buddhānamiñjitaṃ* [euphonic sandhi] = movement in the buddhas.

19. Dhammaṭṭhavaggo /Eeê oXks (The Righteous)

*na tena hoti dhammaṭṭho yen'atthaṃ sahasā naye,
yo ca atthaṃ anattañ ca ubho niccheyya paṇḍito*||256||

u rs gkr /Eeêks ; s̄vRFka l gl k u; }
; ks p vRFka vuRFk-k-p mHks fuPNŌ; i f. Mrks|üyö||

Translation

One is not called righteous because one hastily judges what is good. But the wise person who has investigated both right and wrong,

Vocabulary

na [indec. part.] = no, not.

tena [ntr. ins. sg. of demonstr. pron. *ta* (it, that)] = by that.

hoti [3. sg. pr. indic. act. derived from √*bhū* (to be)] = is, becomes.

dhammaṭṭho: *dhamma* [masc.] = the Dhamma, teaching of the Buddha. *dhamma + aṭṭha* [adj. sfx. meaning 'standing' from √*thā* (to stand)] = *dhammaṭṭha* [adj.] = established in the Dhamma i.e. righteous. *dhammaṭṭho* [masc. nom. sg.] = righteous.

yen'atthaṃ: *yena* [ntr. ins. sg. of rel. pron. *ya* (who, which)] = by which, because. *attha* [ntr.] = (spiritual) good, gain, profit. *atthaṃ* [acc. sg.] = (spiritual) gain, profit. *yena + atthaṃ = yen'atthaṃ*.

sahasā [adv. ins. of *sahas* (force)] = forcibly, hastily, arbitrarily.

naye [3. sg. pot. act. of √*nī* (to lead)] = to 'lead', to judge.

yo ca: *yo* [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who. *ca* [encl. part. Here used in the disjunctive sense] = but. *yo ca* = but who.

atthaṃ: *attha* [ntr.] = right, good. *atthaṃ* [acc. sg.] = right, good.

anattañ ca: *attha* [ntr.] = right, good. *an* [neg. pfx.] + *attha* = *anatta* [ntr.] = wrong, bad. *anattaṃ* [acc. sg.] = wrong, bad. *ca* [indef. encl. part.] = and. *anattaṃ + ca = anattañ ca*.

ubho: *ubha* [adj.] = both. *ubho* [masc nom, it is an old remnant of a dual form in Pāli] = both.

niccheyya [3. sg. pot. act. derived from *nis* (base pfx. Used to complete an action) + √*ci* (to collect)] = to investigate, to analyze.

paṇḍito: *paṇḍita* [masc.] = wise man. *paṇḍito* [nom. sg.] = wise man.

*asāhasena dhammena samena nayatī pare
dhammassa gutto medhāvī dhammaṭṭho ti pavuccati*||257||

vl kgl s̄ /Ees l es u; rh i js
/EeLl xHks es/koh /Eeêks fr i oPpfr|üy÷=||

Translation

judging others without haste, justly and impartially, such a wise person, guardian of the Dhamma is called "righteous."

Vocabulary

asāhasena: *sāhasa* [ntr. derived from *sahas* (force)] = arbitrary action, hastiness. *a* [neg. pfx.] + *sāhasa* = *asāhasa* [ntr.] = nonarbitrary action, unhasty action. *asāhsena* [ins. sg. Here as an adv.] = unarbitrarily, without haste.

dhammena: *dhamma* [n. masc] = morality. *dhammena* [ins. sg. but here as an adv.] = morally, justly.

samena: sama [adj.] = same. *samena* [ins. sg. but here as an adv.] = equally, impartially, with justice.
nayatī: nayati [3. sg. pr. indic. act. of \sqrt{ni} (to lead)] = ‘leads’, judges. *nayatī* is m.c. for *nayati*.
pare: para [adj.] = other. *pare* [masc. acc. pl.] = others.
dhammassa: dhamma [masc.] = the Dhamma, the teaching of the Buddha. *dhammassa* [gen. sg.] = of the Dhamma.
gutto: gutta [adj, pp of \sqrt{gup} (to protect) in the med. pas. sense] = one who guards or observes, a guardian.
gutto [masc. nom. sg.] = a guardian.
medhāvī: medhā [fem.] = wisdom. *medhā + vī* [poss. sfx.] = *medhāvī* [masc.] = wise person. *medhāvī* [nom. sg.] = wise person.
dhammaṭṭho: dhamma [masc.] = the Dhamma, teaching of the Buddha. *dhamma + aṭṭha* [adj. sfx. meaning ‘standing’ from $\sqrt{thā}$ (to stand)] = *dhammaṭṭha* [adj.] = established in the Dhamma i.e. righteous.
dhammaṭṭho [masc. nom. sg.] = righteous.
ti/iti is a part. used to signal the end of direct speech and is the equivalent of quotation marks in English.
pavuccati [3. sg. pr. indic. act. of derived from *pa* (indec. strengthening pfx.) + \sqrt{vac} (to say, to speak)] = is called.

*na tena paṇḍīto hoti yāvatā bahu bhāsati,
 khemī averī abhaya paṇḍīto ti pavuccati* ||258||

u ru i f. Mrks glfr ; kork cgq Hkl fr]
 [keh vojh vHk; ls i f. Mrks fr i o pfr ||üyø||

Translation

One is a wise man because one speaks a lot. One who is calm, without hatred, fearless is called “a wise man.”

Vocabulary

na [indec. part.] = no, not.
tena [ntr. ins. sg. of demonstr. pron. *ta* (it, that)] = by that.
paṇḍīto: paṇḍīta [masc.] = wise man. *paṇḍīto* [nom. sg.] = wise man.
hoti [3. sg. pr. indic. act. derived from $\sqrt{bhū}$ (to be)] = is, becomes.
yāvatā: [indec. rel. adv. made from abl. of yāvanta (rel. pron. meaning ‘as many’)] = as far as, like as, in comparison with, because.
bahu [adj. but here used as an adv.] = a lot, much.
bhāsati [3. sg. pr. indic. act. of $\sqrt{bhās}$ (to speak)] = speaks.
khemī: khema [ntr.] = calmness, peace. *khema + ī* [poss. pfx.] = *khemī* [adj.] = calm, peaceful. *khemī* [masc. nom. sg.] = calm, peaceful.
averī: verī [adj.] = hater. *a* [neg. pfx.] + *verī* = *averī* [masc.] = non-hater, without hatred. *averī* [masc. nom. sg.] = non-hater.
abhaya: bhaya [ntr.] = fear. *a* [neg. pfx.] + *bhaya* = *abhaya* [adj.] = having no fear, fearless. *abhaya* [masc. nom. sg.] = fearless.
paṇḍīto: paṇḍīta [masc.] = wise man. *paṇḍīto* [nom. sg.] = wise man.
ti/iti is a part. used to signal the end of direct speech and is the equivalent of quotation marks in English.
pavuccati [3. sg. pr. indic. act. of derived from *pa* (indec. strengthening pfx.) + \sqrt{vac} (to say, to speak)] = is called.

*na tāvatā dhammadharo yāvatā bahu bhāsati,
 yo ca appampī sutvāna dhammaṃ kāyena passati*

sa ve dhammadharo hoti yo dhammaṃ na-ppamajjati||259||

u rkor /Ee/jks ; kork cgqHkl fr]
; ks p vli fEi l Hoku /Eea dk; s i LI fr
l os /Ee/jks gkr ; ks /Eea u&li eTtfr ||üyü||

Translation

One does not know the Dhamma only because one speaks a lot. But who practices it with his body after having heard even very little of it, and who does not neglect the Dhamma, such a one does understand it.

Vocabulary

na [indec. part.] = no, not.

tāvātā [adv. derived from adv. *tāva* (so much, so long)] = on that account, thus.

dhammadharo: *dhara* [adj. derived from √*dha* (to hold)] = bearing, keeping, holding in mind, knowing.

dhamma [masc.] = the Dhamma, teaching of the Buddha. *dhamma* + *dhara* = *dhammadhara* [adj.] = knowing the Dhamma. *dhammadharo* [masc. nom. sg.] = knowing the Dhamma.

yāvātā [indec. rel. adv. made from abl. of *yāvanta* (rel. pron. meaning 'as many')] = as far as, like as, in comparison with, because.

bahu [adj. but here used as an adv.] = a lot, much.

bhāsati: [3. sg. pr. indic. act. of √*bhās* (to speak)] = speaks.

yo ca: *yo* [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who. *ca* [encl. part. Here used in the disjunctive sense] = but. *yo ca* = but who.

appampi: *appa* [adj.] = hardly any, very few, very little. *appaṃ* [masc. acc. sg.] = hardly any, very few, very little. *api/pi* [indec. part.] = also, even, just so, as well. *appaṃ* + *pi* = *appampi*.

sutvāna [ger. derived from √*su* (to hear)] = having heard.

dhammaṃ: *dhamma* [masc.] = the Dhamma, teaching of the Buddha. *dhammaṃ* [acc. sg.] = the Dhamma.

kāyena: *kāya* [masc.] = body, heap. *kāyena* [ins. sg.] = with body.

passati [3. sg. pr. indic. act. of √*dis* (to see)] = sees.

sa [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = this, that, he.

ve [indec. aff. part. emphasizing the preceding word] = truly, indeed.

dhammadharo: *dhara* [adj. derived from √*dha* (to hold)] = bearing, keeping, holding mind, knowing.

dhamma [masc.] = the Dhamma, teaching of the Buddha. *dhamma* + *dhara* = *dhammadhara* [adj.] = knowing the Dhamma. *dhammadharo* [masc. nom. sg.] = knowing the Dhamma.

hoti [3. sg. pr. indic. act. derived from √*bhū* (to be)] = is, becomes.

yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.

dhammaṃ: *dhamma* [masc.] = the Dhamma, teaching of the Buddha. *dhammaṃ* [acc. sg.] = the Dhamma.

na-ppamajjati: *na* [indec. part.] = no, not. *pamajjati* [3. sg. pr. indic. act. of from *pa* (pfx. meaning 'up, dis-') + √*mad* (to be intoxicated)] = neglects. *na* + *pamajjati* = *na-ppamajjati* [euphonic sandhi] = does not neglect.

na tena thero hoti yen'assa palitaṃ siro,
paripakko vayo tassa moghajiṇṇo ti vuccati||260||

u ru Fljks gkr ; s vLI i fyrafl jk
i fji Dclks o; ks rLI ekkr t. . ks fr o p pfr ||üüü||

Translation

One does not become an elder just because his head is gray. Such a person is of mature age and is called “grown old in vain.”

Vocabulary

na [indec. part.] = no, not.

tena [ntr. ins. sg. of demonstr. pron. *ta* (it, that)] = by that.

thero: *thera* [masc.] = an elder, a senior Buddhist monk. *thero* [nom. sg.] = an elder.

hoti [3. sg. pr. indic. act. derived from $\sqrt{bh\bar{u}}$ (to be)] = is, becomes.

yen'assa: *yena* [ntr. ins. sg. of rel. pron. *ya* (who, which)] = by which, because. *assa* [masc. gen. sg. of demonstr. pron. *ima* (this)] = his. *yena + assa* = *yen'assa* = just because his.

palitaṃ: *palita* [adj.] = gray. *palitaṃ* [ntr. nom. sg.] = gray.

siro: *sira* [ntr.] = head. *siro* [nom. sg.] = head.

paripakko: *pari* [pfx.] = all around, thoroughly. *pakka* [adj. pp. of \sqrt{pac} (to cook)] = ripe. *pari + pakka* = *paripakka* [adj.] = ripened, mature. *paripakko* [masc. nom. sg.] = ripe, mature.

vayo: *vaya* [ntr.] = life, age. *vayo* [nom. sg.] = life, age.

tassa [masc. gen. sg. of demonstr. pron. *ta* (that)] = of that, his.

moghajīṇṇo: *mogha* [adj. derived from \sqrt{muh} (to be stupefied)] = empty, useless, vain. *jīṇṇa* [adj. pp. of \sqrt{jir} (to fade, to get old)] = old, decayed, decrepit, worn out. *mogha + jīṇṇa* = *moghajīṇṇa* [adj.] = grown old in vain. *moghajīṇṇo* [masc. nom. sg.] = grown old in vain.

ti/iti, is a part., used to signal the end of direct speech and is the equivalent of quotation marks in English.

vuccati [3. sg. pr. indic. pas. derived from \sqrt{vac} (to say, to speak)] = is called.

*yamhi saccaṅ ca dhammo ca ahiṃsā saññamo damo
sa ve vantamalo dhīro thero ti pavuccati* ||261||

; fEg | Pp×k-p /Eels p vfgd k | ××kels nels
| os ol'reyks /hjs fljks fr i oPpfr ||üöü||

Translation

In whom there is truth and righteousness, non-violence, restraint, and moderation, he indeed who has discarded impurity and wise is called “an elder.”

Vocabulary

yamhi [masc. loc. sg. of rel. pron. *ya* (who, which)] = in whom.

saccaṅ ca: *sacca* [ntr.] = truth. *saccaṃ* [acc. sg.] = truth. *ca* [indef. encl. part.] = and. *saccaṃ + ca* = *saccaṅ ca*.

dhammo: *dhamma* [masc.] = the Dhamma, the teaching of the Buddha, righteousness. *dhammo* [nom. sg.] = righteousness.

ca [indef. encl. part.] = and.

ahiṃsā: *ahiṃsā* [fem. derived $\sqrt{hiṃs}$ (to hurt)] = non-violence, non-injury. *ahiṃsā* [nom. sg.] = non-violence, non-injury.

saññamo: *saññama* [masc. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + \sqrt{yam} (to become tranquil)] = restraint, self-control. *saññamo* [masc. nom. sg.] = restraint, self-control.

damo: *dama* [n. ntr. derived from \sqrt{dam} (to domesticate, to tame)] = self-control, moderation, restraint.

damo [nom. sg.] = self-control, moderation, restraint.

sa [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = this, that, he.

ve [indec. aff. part. emphasizing the preceding word]= truly, indeed.

vantamalo: *vanta* [adj. pp. of \sqrt{vam} (to vomit)]= vomited, (but fig.) given up, renounced. *mala* [ntr.] = impurity. *vanta+mala* = *vantamala* [adj.] = who has discarded impurity. *vantamalo* [masc. nom. sg.] = who has discarded impurity.

dhīro: *dhīra* [adj.] = wise. *dhīro* [masc. nom. sg.] = wise.

thero: *thera* [masc.] = an elder, a senior Buddhist monk. *thero* [nom. sg.] = an elder.

ti/iti is a part. used to signal the end of direct speech and is the equivalent of quotation marks in English.

pavuccati [3. sg. pr. indic. act. of derived from *pa* (indec. strengthening pfx.) + \sqrt{vac} (to say, to speak)] = is called.

*na vākkaraṇamattena vaṇṇapokkharatāya vā
sādhurūpo naro hoti issukī maccharī saṭho*||262||

u okDdj.keŋksu o..kiŋD[kjrk; ok
l k/q i ks ujs glfr bLi qth ePNjh l Bk|üöü||

Translation

Not by mere act of speech or by beauty of complexion does a man become respectable, if he is envious, greedy, and fraudulent.

Vocabulary

na [indec. part.] = no, not.

vākkaraṇamattena: *vāka* [fem.] = speech. *karaṇa* [ntr. derived from \sqrt{kar} (to do, to make)] = doing. *mattā* [fem.] = measure, mere, just only. *vāka+karaṇa+mattā* = *vākkaraṇamattā* [adj.] = mere act of speech. *vākkaraṇamattena* [ntr. ins. sg.] = by mere act of speech.

vaṇṇapokkharatāya: *vaṇṇa* [masc.] = colour, complexion, beauty. *pokkharatā* [fem. derived from *pokkhara* (ntr. = lotus)] = splendidness, 'flower-likeness.' *vaṇṇa+pokkharatā* = *vaṇṇapokkharatā* [fem.] = beauty of complexion. *vaṇṇapokkharatāya* [ins. sg.] = by the beauty of complexion.

vā [indec. encl.] = or.

sādhurūpo: *sādhu* [adj.] = good, virtuous, pious. *rūpa* [ntr.] = form, appearance, body. *sādhu+rūpa* = *sādhurūpa* [adj.] = having good appearance, respectable. *sādhurūpo* [masc. nom. sg.] = having good appearance, respectable.

naro: *nara* [masc.] = man. *naro* [nom. sg.] = man.

hoti [3. sg. pr. indic. act. derived from $\sqrt{bhū}$ (to be)] = is, becomes.

issukī: *issukī* [adj. derived from \sqrt{iss} (envy)] = envious, jealous. *issukī* [masc. nom. sg.] = envious, jealous.

maccharī: *maccharī* [adj. derived from *macchariya/macchera* (ntr. n. meaning 'avarice, stinginess')] = selfish, greedy. *maccharī* [masc. nom. sg.] = selfish, greedy.

saṭho: *saṭha* [adj.] = crafty, treacherous, fraudulent. *saṭho* [masc. nom. sg.] = fraudulent.

*yassa c'etaṃ samucchinnam
mūlaghaccaṃ samūhatam
sa vantadoso medhāvī
sādhurūpo ti vuccati*||263||

;LI p*,ra l eŋPNĀa
eŋ?kPpa l eŋra

I olrnrkl ls es/koh

I k/q i ks fr oPpfr||üöy||

Translation

And who has cut off, destroyed at the root, and removed such thinking, he, the wise person who has discarded hatred is called “respectable.”

Vocabulary

yassa [masc. gen. sg. of rel. pron. *ya* (who, which)] = whose.

c'etaṃ: *ca* [indef. encl. part.] = and. *etaṃ* [ntr. nom. sg. of demonstr. pron. *eta* (this, that)] = it, this. *ca + etaṃ = c'etaṃ*.

samucchinnam: *samucchinna* [adj. made of *saṃ* (adj. indec. pfx. used to imply conjunction and completeness) + *ud* (pfx meaning ‘up’) + pp. of \sqrt{chid} (to cut off)] = cut off. *samucchinnam* [ntr. nom. sg.] = cut off.

mūlaghaccaṃ: *mūla* [ntr.] = root. *ghacca* [masc. derived from \sqrt{ghan} (to kill)] = destruction. *mūla + ghacca = mūlaghacca* [adv.] = destroyed at the root. *mūlaghaccaṃ* [ntr. nom. sg.] = destroyed at the root.

samūhataṃ: *samūhata* [adj. made of *saṃ* (adj. indec. pfx. used to imply conjunction and completeness) + *ud* (pfx meaning ‘up’) + \sqrt{han} (to strike)] = removed. *samūhataṃ* [ntr. nom. sg.] = removed.

sa [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = this, that, he.

vantadoso: *vanta* [adj. pp. of \sqrt{vam} (to vomit)] = vomited, (but fig.) given up, renounced. *dosa* [masc.] = ill-will, hatred. *vanta + dosa = vantadosa* [adj.] = who has discarded hatred. *vantadoso* [masc. nom. sg.] = who has discarded hatred.

medhāvī: *medhā* [fem.] = wisdom. *medhā + vī* [poss. sfx.] = *medhāvī* [masc.] = wise person. *medhāvī* [nom. sg.] = wise person.

sādhurūpo: *sādhu* [adj.] = good, virtuous, pious. *rūpa* [ntr.] = form, appearance, body. *sādhu + rūpa = sādhurūpa* [adj.] = having good appearance, respectable. *sādhurūpo* [masc. nom. sg.] = having good appearance, respectable.

ti/iti is a part., used to signal the end of direct speech and is the equivalent of quotation marks in English.

vuccati [3. sg. pr. indic. act. of derived from \sqrt{vac} (to say, to speak)] = is called.

*na muṇḍakena samaṇo abbato alikaṃ bhaṇaṃ
icchālobhasamāpanno samaṇo kiṃ bhavissati*||264||

u eqMdu I e. ks vCcrks vfyda Hk. la

bPNkykklkI eki Åks I e. ks foā HkfoLI fr||üöp||

Translation

One with a shaven-head is not an ascetic if immoral and speaking lies. How will one who has desire and greed become an ascetic?

Vocabulary

na [indec. part.] = no, not.

muṇḍakena: *muṇḍaka* [adj.] = shaven-headed, bald. *muṇḍakena* [masc. ins. sg.] = with shaven-head.

samaṇo: *samaṇa* [masc.] = an ascetic, a recluse. *samaṇo* [nom. sg.] = an ascetic, a recluse.

abbato: *vata* [masc.] = religious duty. *a* [neg. pfx.] + *vata = abbata* [adj.] = one who offends against the moral obligation, immoral. *abbato* [masc. nom. sg.] = immoral.

alikaṃ: *alika* [ntr.] = falsehood, lie. *alikaṃ* [acc. sg.] = falsehood, lie.
bhaṇaṃ: *bhaṇanta*: [adj. act. ppr. of $\sqrt{bhaṇ}$ (to speak)] = speaking. *bhaṇam* [masc. nom. sg.] = speaking.
icchālobhasamāpanno: *icchā* [fem.] = desire. *lobha* [masc.] = greed. *samāpanna* [adj. derived from *saṃ* (adj. indec. pfx. used to imply conjunction and completeness) + *ā* (indec.pfx. meaning ‘from, to, towards’) + pp. of \sqrt{pad} (to go to)] = having attained, possessed of. *icchā* + *lobha* + *samāpanna* = *icchālobhasamāpanna* [adj.] = having desire and greed. *icchālobhasamāpanno* [masc. nom. sg.] = having desire and greed.
samaṇo: *samaṇa* [masc.] = an ascetic, a recluse. *samaṇo* [nom. sg.] = an ascetic, a recluse.
kiṃ [ntr. nom. sg. of interjec. pron. *ka* (who, which)] = who, what, which?
bhavissati [3. pl. fut. act. of $\sqrt{bhū}$ (to be)] = will be.

*yo ca sameti pāpāni aṇuṃthūlāni sabbaso
samtattā hi pāpānaṃ samaṇo ti pavuccati*||265||

; ks p | efr i ki kfu v. kṛkykfu | Ccl ks
| ferÜlk fg i ki kua | e. ks fr i oṽpfr ||üöy||

Translation

But who quietens evils, small or big, thoroughly, one is indeed called “an ascetic” because of quieting of evils.

Vocabulary

yo ca: *yo* [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who. *ca* [encl. part. Here used in the disjunctive sense] = but. *yo ca* = but who.
sameti [3. sg. pr. indic. act. of *saṃ* (adj. indec. pfx. used to imply conjunction and completeness) + \sqrt{i} (to go)] = meets, knows, considers, quietens.
pāpāni: *pāpa* [adj. but here as a n. ntr.] = evil. *pāpāni* [acc. pl.] = evils.
aṇuṃthūlāni: *aṇu* [adj.] = atomic, small. *aṇuṃ* [ntr. acc. sg.] = small. *thūlāni*: *thūla* [adj.] = massive, big. *thūlāni* [ntr. acc. pl.] = big. *aṇuṃ* + *thūlāni* = *aṇuṃthūlāni*.
sabbaso [adv. derived from *sabbaṃ* [adj. = all.] = altogether, thoroughly.
samtattā: *samtattā* [ntr.] = state of being quieted, appeased. *samtattā* [abl. sg.] = from state of being quieted, appeased.
hi [indec. encl.] = indeed, surely.
pāpānaṃ: *pāpa* [adj. but here as a ntr. n.] = evil. *pāpānaṃ* [gen. pl.] = of evils.
samaṇo: *samaṇa* [masc.] = an ascetic, a recluse. *samaṇo* [nom. sg.] = an ascetic, a recluse.
ti/iti is a part. used to signal the end of direct speech and is the equivalent of quotation marks in English.
pavuccati [3. sg. pr. indic. act. of derived from *pa* (indec. strengthening pfx.) + \sqrt{vac} (to say, to speak)] = is called.

*na tena bhikkhū hoti yāvatā bhikkhate pare,
vissaṃ dhammaṃ samādāya bhikkhū hoti na tāvatā*||266||

u rṣi fhKD [kwgkṛ ; kork fhKD [krs i jḥ
foLI a /Eea | eknk; fhKD [kwgkṛ u rkork||üöö||

Translation

One is not a monk because one begs (almsfood) from others. Having undertaken the domestic

way of life, one is not a monk on that account.

Vocabulary

na [indec. part.] = no, not.

tena [ntr. ins. sg. of demonstr. pron. *ta* (it, that)] = by that.

bhikkhū: *bhikkhu* [masc.] = monk. *bhikkhu* [nom. sg.] = monk. *bhikkhū* is m.c. for *bhikkhu*.

hoti [3. sg. pr. indic. act. derived from $\sqrt{bhū}$ (to be)] = is, becomes.

yāvatā [indec. rel. adv. made from abl. of *yāvanta* (rel. pron. meaning ‘as many’)] = as far as, like as, in comparison with, because.

bhikkate [3. sg. pr. indic. act. derived from \sqrt{bhikkh} (to beg)] = begs.

pare: *para* [adj.] = other. *pare* [masc. acc. pl.] = others.

vissam dhammaṃ: *vissa* [ntr. It is an antiquated word and the meaning is not clear.] = house. *vissam* [acc. sg.] = house. *dhamma* [masc.] = teaching of the Buddha, morality. (here it is used in the sense of ‘way of life’). *dhammaṃ* [acc. sg.] = way of life. *vissam dhammaṃ* = domestic way of life (see K.R. Norman (tr), *The Word of the Doctrine (Dhammapada)*, translated with introduction and notes, Oxford: Pali Text Society, 1997: 125-26 n266).

samādāya [ger. of *saṃ* (adj. indec. pfx. used to imply conjunction and completeness) + *ā* (indec. pfx. meaning ‘from, to, towards’) + $\sqrt{dā}$ (to give)] = having undertaken.

bhikkhū: *bhikkhu* [masc.] = monk. *bhikkhu* [nom. sg.] = monk. *bhikkhū* is m.c. for *bhikkhu*.

hoti [3. sg. pr. indic. act. derived from $\sqrt{bhū}$ (to be)] = is, becomes.

na [indec. part.] = no, not.

tāvatā [adv. derived from *tāva* (so much, so long)] = on that account, thus.

*yo'dha puññaṃ ca pāpaṃ ca bāhetva brahmacariyavā
saṃkhāya loke carati sa ve bhikkhū ti vuccati*||267||

;/s/ i k k k p i k k p c k g k c ā p f j ; o k
l [k; y k d s p j f r l o s f h k d [k w f r o p p f r || ü ö ÷ ||

Translation

Who having transcended both good and evil here, a pursuer of the holy life, wanders through the world having understood it, he indeed is called “a monk.”

Vocabulary

yo'dha: *yo* [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who. *idha* [indec. adv.] = here (in this world). *yo + idha* = *yo'dha*.

puññaṃ ca: *puñña* [ntr.] = meritorious deed, good. *puññaṃ* [acc. sg.] = meritorious deed, good. *ca* [indef. encl. part.] = and. *puñña + ca* = *puññaṃ ca*.

pāpaṃ ca: *pāpa* [adj. but here as n. ntr.] = evil, wickedness. *pāpaṃ* [acc. sg.] = evil, wickedness. *ca* [indef. encl. part.] = and. *pāpaṃ + ca* = *pāpaṃ ca*.

bāhetvā [ger. of adv. *bahi* (outside)] = having warded off, having transcended.

brahmacariyavā: *brahma* [adj.] = holy, pious. *cariya* [adj.] = living, following. *brahma + cariya* = *brahmacariya* [ntr.] = holy life. *brahmacariya + vantū* [poss. sfx.] = *brahmacariyavantu* [adj.] = pursuer of the holy life. *brahmacariyavā* [masc. nom. sg.] = pursuer of the holy life.

saṃkhāya: *saṃkhāya* [ger. of *saṃ* (adj. indec. pfx. used to imply conjunction and completeness) + $\sqrt{khyā}$ (to calculate)] = having considered, having understood.

loke: *loka* [masc.] = world. *loke* [loc. sg.] = in the world.

carati [3. sg. pr. indic. act. of \sqrt{car} (to walk)] = walks, wanders.

sa [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = this, that, he.

ve [indec. aff. part. emphasizing the preceding word] = truly, indeed.

bhikkhū: *bhikkhu* [masc.] = monk. *bhikkhu* [nom. sg.] = monk. *bhikkhū* is m.c. for *bhikkhu*.
ti/iti is a part. used to signal the end of direct speech and is the equivalent of quotation marks in English.

vuccati [3. sg. pr. indic. act. of derived from √*vac* (to say, to speak)] = is called.

na monena munī hoti mūlharūpo aviddasu,
yo ca tulaṃ va paggayha varam ādāya paṇḍito||268||

u eksu eqh gkr eGg: i ks vfoīl |
; ks p rya o iXxōg oje-vknk; i fMrk|üöø||

Translation

One who is deluded and foolish does not become a sage by silence. But who having taken only the best, as if holding a weighing scale, is a wise man

Vocabulary

na [indec. part.] = no, not.

monena: *mona* [ntr.] = silence. *monena* [ins. sg.] = by silence.

munī: *muni* [masc.] = sage. *muni* [nom. sg.] = sage. *munī* is m.c. for *muni*.

hoti [3. sg. pr. indic. act. derived from √*bhū* (to be)] = is, becomes.

mūlharūpo: *mūlha* [adj. pp. of √*muh* (to be stupefied)] = deluded, foolish. *rūpa* [ntr.] = form, appearance, body. *mūlha* + *rūpa* = *mūlharūpa* [adj.] = deluded.

aviddasu: *viddasu* [adj. derived from √*vid* (to know)] = skilled, wise. *a* [neg. pfx.] + *viddasu* = *aviddasu* [adj.] = foolish. *aviddasu* [masc. nom. sg.] = foolish.

yo ca: *yo* [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who. *ca* [encl. part. Here used in the disjunctive sense] = but. *yo ca* = but who.

tulaṃ: *tulā* [fem.] = weighing scale. *tulaṃ* [acc. sg.] = weighing scale.

va [indec. part. of comparison] = like, as.

paggayha: *paggayha* [ger. derived from *pa* (indec. strengthening pfx.) + √*gah* (to seize)] = having grasped, having seized.

varam ādāya: *vara* [adj.] = best. *varam* [ntr. nom. sg.] = best. *ādāya* [ger. of *a* (neg. pfx.) + √*dā* (to give)] = having taken. *varam* + *ādāya* = *varam ādāya*: having taken the best.

paṇḍito: *paṇḍita* [masc.] = wise man. *paṇḍito* [nom. sg.] = wise man.

pāpāni parivajjeti sa munī tena so muni,
yo munāti ubho loke munī tena pavuccati||269||

i ki kf u ifjoTtfr | eqh r u | ks eq u |
; ks eq kfr mHks ykds eqh r u | oPpfr ||üöü||

Translation

avoids evils, he is a sage. Because of that he is a sage. One, who understands both worlds, is called a sage because of that.

Vocabulary

pāpāni: *pāpa* [adj. but here as n. ntr.] = evil. *pāpāni* [acc. pl.] = evils.

parivajjeti [3. sg. pr. caus. act. derived from *pari* (pfx. meaning ‘all around’) + √*vajj* (to avoid)] = avoids.

sa [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = this, that, he.

munī: muni [masc.] = sage. *muni* [nom. sg.] = sage. *munī* is m.c. for *muni*.
tena [ntr. ins. sg. of demonstr. pron. *ta* (that)] = by that, because of that.
so [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = he.
muni: muni [masc.] = sage. *muni* [nom. sg.] = sage. *munī* is m.c. for *muni*.
yo [masc. nom. sg. of demonstr. pron. *ya* (which, who, whoever)] = which, who, whoever.
munāti [3. sg. pr. indic. act. of $\sqrt{m\bar{u}}$ (to know)] = knows, understands.
ubho: ubha [adj.] = both. *ubho* [masc. nom.] = both. It is an old remnant of a dual form in Pāli = both.
loke: loka [masc.] = world. *loke* [loc. sg.] = in the world.
munī: muni [masc.] = sage. *munī/ muni* [nom. sg.] = sage.
tena [ntr. ins. sg. of demonstr. pron. *ta* (it, that)] = by that.
pavuccati [3. sg. pr. indic. act. of derived from *pa* (indec. strengthening pfx.) + \sqrt{vac} (to say, to speak)] = is called.

na tena ariyo hoti yena pāṇāni hiṃsati,
ahiṃsā sabbapāṇānaṃ ariyo ti pavuccati ||270||

u r̥s̥ v̥f̥j̥; k̥s̥ g̥l̥k̥r̥ ; s̥i̥ i̥k̥. k̥f̥u̥ f̥g̥d̥ f̥r̥
 v̥f̥g̥d̥ k̥ | C̥c̥i̥k̥. k̥k̥u̥ḁ v̥f̥j̥; k̥s̥ f̥r̥ i̥ o̥p̥p̥f̥r̥ || ü ÷ û ||

Translation

One does not become noble if one hurts living beings. Because of the non-injury of all living beings one is called noble.

Vocabulary

na [indec. part.] = no, not.
tena [ntr. ins. sg. of demonstr. pron. *ta* (that)] = by that.
ariyo: ariya [adj.] = noble. *ariyo* [masc. nom. sg.] = noble.
hoti [3. sg. pr. indic. act. derived from $\sqrt{bh\bar{u}}$ (to be)] = is, becomes.
yena [ntr. ins. sg. of rel. pron. *ya* (who, which)] = by which, because.
pāṇāni: pāṇa [masc.] = living being, life. *pāṇāni* [acc. pl.] = living beings.
hiṃsati [3. sg. pr. indic. act. derived \sqrt{hims} (to hurt)] = hurts.
ahiṃsā: ahiṃsā [fem. derived \sqrt{hims} (to hurt)] = non-violence, non-injury. *ahiṃsā* [nom. sg.] = non-violence, non-injury.
sabbapāṇānaṃ: sabba [adj.] = all, every. *pāṇa* [masc.] = living being, life. *sabba + pāṇa* = *sabbapāṇa* [masc.] = every living being. *sabbapāṇānaṃ* [gen. pl.] = of all living beings.
ariyo: ariya [adj.] = noble. *ariyo* [masc. nom. sg.] = noble.
ti/iti is a part. used to signal the end of direct speech and is the equivalent of quotation marks in English.

pavuccati [3. sg. pr. indic. act. of derived from *pa* (indec. strengthening pfx.) + \sqrt{vac} (to say, to speak)] = is called.

na silabbatamattena bāhusaccena vā puna
atha vā samādhilābhena vivittasayanena vā ||271||

u | h̥y̥c̥c̥r̥e̥ū̥k̥s̥ c̥k̥g̥d̥ P̥p̥s̥i̥ o̥k̥ i̥ q̥
 v̥F̥k̥ o̥k̥ | e̥k̥f̥/ y̥k̥h̥k̥s̥ f̥o̥f̥o̥l̥k̥l̥ ; u̥s̥i̥ o̥k̥ || ü ÷ û ||

Translation

Not by mere virtuous conduct and ritual nor, again, by great learning, nor by possessing concentration, or by seclusion,

Vocabulary

na [indec. part.] = no, not.

silabbatamattena: *sīla* [ntr.] = virtue, virtuous conduct. *vata* [masc.] = religious duty, ritual. *mattā* [fem.] = measure, just only, mere. In cpd. *mattā* is shortened to *matta*. *sīla+vata+matta* = *silabbatamatta* [adj. euphonic sandhi] = mere virtuous conduct and ritual. *silabbatamattena* [ntr. ins. sg.] = by mere virtuous conduct and ritual.

bāhusaccena: *bahu* [adj.] = much, many. *sacca* [adj. here it corresponds to *suta* and *bāhusacca* being abst. of *bahussuta*] = heard. *bahu+sacca* = *bāhusacca* [ntr.] = great learning, profound knowledge. *bāhusaccena* [ins. sg.] = by great learning.

vā [indec. encl.] = or.

puna [indec. adv. Its encl. form is *pana*] = again.

atha [indec. part.] = but, moreover, and also, and then.

vā [indec. encl.] = or.

samādhilābhena: *samādhi* [masc. derived from *saṃ* (adj. indec. pfx. used to imply conjunction and completeness) + *ā* (indec.pfx. meaning ‘from, to, towards’) + *√dhā* (to put)] = concentration. *lābha* [masc.] = gain, possession. *samādhi+lābha* = *samādhilābha* (masc.) = possessing concentration. *samādhilābhena* [ins. sg.] = by possessing concentration.

vivittasayanena: *vivitta* [adj. made of *vi* (indec. pfx. implying ‘separateness’) + pp. of *√vic* (to separate)] = separate, solitary. *sayana* [ntr.] = bed, couch. *vivitta+sayana* = *vivittasayana* [ntr.] = solitary bed i.e. seclusion. *vivittasayanena* [ins. sg.] = by seclusion.

vā [indec. encl.] = or.

*phusāmi nekkhammasukhaṃ aputhujjanasevitaṃ;
bhikkhu vissāsamāpādi appatto āsavakkhayaṃ*||272||

i qI kfe uS [kEel qIka vi qIqI tul forā
fHKD [kq foLI kl eki kfn vli Ūks vkl oD [k; q; ü÷ü||

Translation

(nor by thinking) “I touch (i.e. experience) the pleasure of renunciation, not practiced by ordinary people,” O monk, do not get contentment without having attained destruction of cankers.

Vocabulary

phusāmi [1. sg. pr. indic. act. of *√phus* (to touch)] = (I) touch.

nekkhammasukhaṃ: *nekkhamma* [ntr.] = renunciation. *sukha* [ntr.] = pleasure. *nekkhamma+sukha* = *nekkhammasukha* [ntr. euphonic sandhi.] = pleasure of renunciation. *nekkhammasukhaṃ* [acc. sg.] = pleasure of renunciation.

aputhujjanasevitaṃ: *puthu* [adj.] = many, various, most. *jana* [masc.] = person, human being. *puthu+jana* = *puthujjana* [masc. euphonic sandhi] = ordinary people. *sevita* [adj. pp. of *√sev* (to serve, to practice)] = practised, followed. a (neg. pfx.) + *puthujjana+sevita* = *aputhujjanasevita* [adj.] = not practised by ordinary people. *aputhujjanasevitaṃ* [ntr. acc. sg.] = not practised by ordinary people.

bhikkhu: *bhikkhu* [masc.] = a Buddhist monk. *bhikkhu* [voc. sg.] = O monk!

vissāsamāpādi: *vissāsa* [masc.] = trust, contentment. *vissāsaṃ* [acc. sg.] = trust, contentment. *mā* [indec. prohibition part. used in the sense of prohibition, generally with the imperat. mood, but sometimes

with the aor. tense also, to denote an action of the present time]= not, do not. *āpādi* [2. sg. aor. act. of *ā* (indec.pfx. meaning ‘from, to, towards’)+*√pad* (to attain)]= get into, meet, produce. *vissāsaṃ+mā+āpādi*= *vissāsamāpādi* [euphonic sandhi]= (you) do not get contentment.

appatto: *appatta* [adj. derived from *a* (neg. pfx.)+*pa* (indec. strengthening pfx.)+pp. of *√ap* (to get)]= not attained, without having attained. *appatto* [masc. nom. sg.] = not attained, without having attained.

āsavakkhayaṃ: *āsava* [masc.] = canker. *khaya* [masc.] = destruction, dissolution. *āsava+khaya* = *āsavakkhaya* [masc. euphonic sandhi] = destruction of cankers. *āsavakkhayaṃ* [acc. sg.] = destruction of cankers.

20. Maggavaggo eḥoḥs (The Path)

*maggān'atthaṅgiko seṭṭho saccānaṃ caturo padā,
virāgo seṭṭho dhammānaṃ dvipadānañ ca cakkhumā*||273||

eḥku*vēfāḍks | ēts | Ppkua prjls | nk|
fojlxks | ēts /Eekua f}i nku×k-p pD [kpk|ü÷ý||

Translation

The eightfold is the best of paths; of truths the four sayings; of mental states absence of passion;
and of two-footed the one with eyes.

Vocabulary

maggān'atthaṅgiko: *magga* [masc.] = path, road. *maggānaṃ* [gen. pl.] = of paths. *attha* [num.] = eight.
aṅga [ntr.] = limb, constituent, part. *aṅgika* [adj.] = having a part, having a constituent.
attha + *aṅgika* = *atthaṅgika* [adj.] = eight-fold. *atthṅgiko* [masc. nom. sg.] = eight-fold.
maggānaṃ + *atthaṅgiko* = *maggān'atthaṅgiko*.
seṭṭho: *seṭṭha* [adj.] = best. *seṭṭho* [masc. nom. sg.] = best.
saccānaṃ: *sacca* [ntr.] = truth. *saccānaṃ* [gen. pl.] = of truths.
caturo: *catur* [num.] = four. *caturo* [masc. nom. pl.] = four.
padā: *pada* [masc.] = word, saying. *padā* [nom. pl.] = words, sayings.
virāgo: *rāga* [masc. derived from √raj (to colour)] = passion. *virāga* [masc. derived from vi (indec. pfx. meaning 'without') + rāga] = absence of passion. *virāgo* [nom. sg.] = absence of passion.
seṭṭho: *seṭṭha* [adj.] = best. *seṭṭho* [masc. nom. sg.] = best.
dhammānaṃ: *dhamma* [ntr./masc.] = mental phenomenon. *dhammānaṃ* [gen. pl.] = mental phenomena.
dvipadānañ ca: *dvi* [num] = two. *pada* [masc.] = foot. *dvi* + *pada* = *dvipadā* [masc.] = biped. *dvipadānaṃ* [gen. pl.] = of bipeds. *ca* [indef. encl. part.] = and. *dvipadānaṃ* + *ca* = *dvipadānañ ca* = and of two-footed.
cakkhumā: *cakkhu* [ntr.] = eye. *cakkhu* + *mantu* [poss. sfx.] = *cakkhumantu* [adj.] = with eyes. *cakkhumā* [masc. nom. sg.] = with eyes.

*es'eva maggo n'atth'añño
dassanassa visuddhiyā,
etaṃ hi tumhe paṭipajjatha,
mārass'etaṃ pamohanaṃ*||274||

, l *, o eḥxks u*vRFk*v××ks
nLI uLI fol (¼; k|
, ra fg r[gs ifViTtFk|
ekjLI *, ra iekua|ü÷p||

Translation

This only is the path; there is no other indeed for the purification of insight. You follow this!
This is the deception of Māra.

Vocabulary

es'eva: *eso* [masc. nom. sg. of demonstr. pron. *eta* (this, that)] = this, that. *eva* [emphatic part.] = even,

just, only. *eso+eva= es'eva= this only.*
maggo: magga [masc.] = path, road. *maggo* [nom. sg.] = path.
n'atth'añño: na [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)] = is. *añña* [adj.] = other. *añño* [masc. nom. sg.] = other. *na + atthi + añño = n'atth'añño = there is no other.*
dassanassa: dassana [ntr. n. derived from \sqrt{dis} (to see)] = seeing, insight. *dassanassa* [gen. sg.] = of insight.
visuddhiyā: vi [indec. pfx.] is used in different ways. In the present context it is used to intensify. *suddhi* [fem. derived from \sqrt{sudh} (to cleanse)] = purity, purification. *vi + suddhi = visuddhi* [fem.] = virtue, purification. *visuddhiyā* [dat. sg.] = for purification.
etaṃ [demonstr. pron. masc. acc. sg. of *eta* (it, this)] = it, this.
hi [indec. encl.] = indeed, surely.
tumhe [voc. pl. of the 2. pron. *tumha* (you)] = you!
paṭipajjatha [2. pl. imperat. act. of *paṭi* (pfx. meaning 'towards.') + \sqrt{pad} (to go)] = (you) follow.
mārass'etaṃ: māra [masc.] = Māra, the Evil One. *mārassa* [gen. sg.] = of Māra. *etaṃ* [masc. acc. sg. of demonstr. pron. *eta* (it, this)] = it, this. *mārassa + etaṃ = mārass'etaṃ = this... of Māra.*
pamohanam: pamohana [ntr. derived from *pa* (indec. strengthening pfx.) + \sqrt{muh} (to be stupefied)] = delusion, deception. *pamohanam* [nom. sg.] = delusion, deception.

*etaṃ hi tumhe paṭipannā
dukkhass'antaṃ karissatha,
akkhāto vo mayā maggo
aññāya sallasanthanaṃ* || 275 ||

, ra fg rīgs i fVi Āk
nḍ [kl.l ʒvUra dfjLI Fk]
vD [kkrks ols e; k eXxks
v××kk; I YyI UFluā| üöy||

Translation

Having followed it up you will indeed make an end of suffering. This path was proclaimed to you by me, having known the removal of the sting.

Vocabulary

etaṃ [ntr. acc. sg. of demonstr. pron. *eta* (this, that)] = it, this.
hi [indec. encl.] = indeed, surely.
tumhe [voc. pl. of the 2. pron. *tumha* (you)] = you!
paṭipannā: paṭipanna [adj. derived from *paṭi* (pfx. meaning 'towards.') + \sqrt{pad} (to go)] = (having) followed or following up. *paṭipannā* [masc. nom. pl.] = (having) followed up.
dukkhass'antaṃ: dukkha [ntr.] = suffering. *dukkhassa* [gen. sg.] = of suffering. *anta* [ntr.] = end. *antaṃ* [acc. sg.] = end. *dukkhassa + antaṃ = dukkhass'antaṃ.*
karissatha [2. pl. fut. act. of \sqrt{kar} (to do, to make)] = (you) will make.
akkhāto: akkhāta [adj. pp. of *ā* (pfx meaning 'towards') + $\sqrt{khyā}$ (to tell)] = announced, proclaimed. *akkhāto* [nom. sg.] = proclaimed.
vo [acc. pl. of the 2. pron. *tumha* (you)] = you.
mayā [ins. sg. of 1. pron. *amha* (I)] = by me.
maggo: magga [masc.] = path, road. *maggo* [nom. sg.] = path.
aññāya: aññāya [ger. derived from *ā* (pfx meaning 'towards') + $\sqrt{nā}$ (to know)] = having known, having found.
sallasanthanaṃ: salla [ntr.] = arrow. *santhana* [ntr. derived from \sqrt{sam} (to appease)] = appeasing.

salla + santhana = sallasanthana [ntr.] = removal of the arrow. *sallasanthanaṃ* [acc. sg.] = removal of the sting.

*tumhehi kiccaṃ ātappaṃ, akkhātāro tathāgatā,
paṭipannā pamokkhanti jhāyino mārabandhanā*||276||

r̥ḡḡḡ f̥dPpa v̥kr̥l̥i̥ ḡ v̥D [kr̥k̥j̥s̥ r̥F̥kr̥k̥]
i̥fv̥i̥ Āk̥ i̥ek̥ [k̥f̥l̥r̥ >k̥; ul̥s̥ ek̥j̥cl̥/uk̥] ü÷÷||

Translation

An effort must be made by you. The Tathāgatas are (only) proclaimers. Those, having entered (this path), meditating, will be released from the bond of Māra.

Vocabulary

tumhehi: *tumhehi* [ins. pl. of the 2. pron. *tumha* (you)] = by you.

kiccaṃ: *kicca* [adj. ger. of *√kar* (to do, to make)] = must be done. *kiccaṃ* [ntr. nom. sg.] = must be made.

ātappaṃ: *ātappa* [ntr.] = exertion, effort. *ātappaṃ* [nom. sg.] = exertion, effort.

akkhātāro: *akkhāta* [masc. derived from *ā* (pfx meaning ‘towards’) + *√khyā* (to tell)] = proclaimer, announcer. *akkhātāro* [nom. pl.] = proclaimers, announcers.

tathāgatā: *tathā* [indec. part.] = thus, likewise, in that way. *gata* [adj. pp. of *√gam* (to go)] = gone. *tathā + gata = tathāgata* [masc.] = ‘thus gone,’ an epithet of the Buddha. *tathāgatā* [nom. pl.] = tathāgatas.

paṭipannā: *paṭipanna* [adj. derived from *paṭi* (pfx. meaning ‘towards.’) + *√pad* (to go)] = (having) followed or following up. *paṭipannā* [masc. nom. pl.] = (having) followed up.

pamokkhanti: *pamokkhanti* [3. pl. fut. pas. of *pa* (indec. strengthening pfx.) + *√muc* (to release)] = will be released.

jhāyino: *jhāyī* [adj. of *√jhā* (to meditate)] = meditating. *jhāyino* [nom. pl.] = meditating.

mārabandhanā: *māra* [masc.] = Māra, the Evil One. *bandhana* [ntr. n. derived from *√bandh* (to bind)] = fetter, bond. *māra + bandhana = mārabandhana* [ntr.] = Māra’s bond. *mārabandhanā* [abl. sg.] = from Māra’s bond.

*“sabbe saṃkhārā aniccā” ti yadā paññāya passati
atha nibbindatī dukkhe, esa maggo visuddhiyā*||277||

“l̥ C̥s̥ l̥ ḡk̥j̥k̥ v̥fuP̥pk̥” fr̥ ; nk̥ i̥x̥k̥; i̥l̥l̥ fr̥
v̥F̥k̥ f̥uf̥c̥cl̥nr̥h̥ n̥ḡ [k̥] , l̥ e̥x̥ks̥ fo̥l̥ ḡ/4; k̥] ü÷÷||

Translation

“All conditioned things are impermanent.” When one sees this with wisdom, then one gets wearied of suffering. This is the path of purification.

Vocabulary

sabbe: *sabba* [adj.] = all, every. *sabbe* [masc. nom. pl.] = all.

saṃkhārā: *saṃkhāra* [masc.] = conditioned things. *saṃkhārā* [nom. pl.] = conditioned things.

aniccā: *nicca* [adj.-formation from *ni* meaning ‘downward’ = onward, on and on] = permanent, constant.

a [neg. pfx.] + *nicca = anicca* [adj.] = impermanent, unstable. *aniccā* [nom. pl.] = impermanent.

ti/iti is a part. used to signal the end of direct speech and is the equivalent of quotation marks in English.

yadā [adv. of time] = when, whenever.

paññāya: *paññā* [fem.] = wisdom. *paññāya* [ins. sg.] = with wisdom.

passati [3. sg. pr. indic. act. of \sqrt{dis} (to see)] = sees.

atha [indec. part.] = but, moreover, and also, and then, then.

nibbindatī: nibbindati [3. sg. pr. indic. act. of *ni* (pfx. meaning ‘out, away’) + \sqrt{vind} (to know)] = gets wearied of. *nibbindatī* is m.c. for *nibbindati*.

dukkhe: dukkha [ntr.] = suffering. *dukkhe* [loc. sg.] = from suffering.

esa [masc. nom. sg. of demonstr. pron. *eta* (this.)] = this.

maggo: magga [masc.] = path, road. *maggo* [nom. sg.] = path.

visuddhiyā: vi [indec. pfx.] is used in different ways. In the present context it is used to intensify. *suddhi* [fem. derived from \sqrt{sudh} (to cleanse)] = purity, purification. *vi + suddhi* = *visuddhi* [fem.] = virtue, purification. *visuddhiyā* [gen. sg.] = of purification.

“*sabbe saṃkhārā dukkhā*” *ti yadā paññāya passati*
atha nibbindatī dukkhe esa maggo visuddhiyā||278||

“I Ccs I [kjk nD [k]” fr ; nk i xkk; i LI fr
 \sqrt{Fk} fufCUnrh nD [ks , l eXks fol q/4; k||ü÷ø||

Translation

“All conditioned things are suffering.” When one sees this with wisdom, then one gets wearied of suffering. This is the path of purification.

Vocabulary

sabbe: sabba [adj.] = all, every. *sabbe* [masc. nom. pl.] = all.

saṃkhārā: saṃkhāra [masc.] = conditioned things. *saṃkhārā* [nom. pl.] = conditioned things.

dukkhā: dukkha [masc.] = suffering. *dukkhā* [nom. pl.] = suffering.

ti/iti is a part. used to signal the end of direct speech and is the equivalent of quotation marks in English.

yadā [adv. of time] = when, whenever.

paññāya: paññā [fem.] = wisdom. *paññāya* [ins. sg.] = with wisdom.

passati [3. sg. pr. indic. act. of \sqrt{dis} (to see)] = sees.

atha [indec. part.] = but, moreover, and also, and then, then.

nibbindatī: nibbindati [3. sg. pr. indic. act. of *ni* (pfx. meaning ‘out, away’) + \sqrt{vind} (to know)] = gets wearied of. *nibbindatī* is m.c. for *nibbindati*.

dukkhe: dukkha [ntr.] = suffering. *dukkhe* [loc. sg.] = from suffering.

esa [masc. nom. sg. of demonstr. pron. *eta* (this.)] = this.

maggo: magga [masc.] = path, road. *maggo* [nom. sg.] = path.

visuddhiyā: vi [indec. pfx.] is used in different ways. In the present context it is used to intensify. *suddhi* [fem. derived from \sqrt{sudh} (to cleanse)] = purity, purification. *vi + suddhi* = *visuddhi* [fem.] = virtue, purification. *visuddhiyā* [gen. sg.] = of purification.

“*sabbe dhammā anattā*” *ti yadā paññāya passati*
atha nibbindatī dukkhe esa maggo visuddhiyā||279||

ḡ[Ccs /Eek vuÜlek, fr ;nk i xkk; i LI fr
 \sqrt{Fk} fufCUnrh nD [ks , l eXks fol q/4; k||ü÷ü||

Translation

“All phenomena are non-self.” When one sees this with wisdom, then one gets wearied of

suffering. This is the path of purification.

Vocabulary

sabbe: *sabba* [adj.] = all, every. *sabbe* [masc. nom. pl.] = all.

dhammā: *dhamma* [masc.] = phenomenon. *dhammā* [nom. pl.] = phenomena. The word *dhamma* has many meanings and here it is used in the sense of ‘phenomenon.’

anattā: *attā* [masc.] = soul. *atta* is the cpd. form of *attā*. *an* [neg. pfx.] + *attā* = *anatta* [adj.] = without self, non-self. *anattā* [nom. pl.] = non-self.

ti/iti is a part. used to signal the end of direct speech and is the equivalent of quotation marks in English.

yadā [adv. of time] = when, whenever.

paññāya: *paññā* [fem.] = wisdom. *paññāya* [ins. sg.] = with wisdom.

passati [3. sg. pr. indic. act. of \sqrt{dis} (to see)] = sees.

atha [indec. part.] = but, moreover, and also, and then, then.

nibbindatī: *nibbindati* [3. sg. pr. indic. act. of *ni* (pfx. meaning ‘out, away’) + \sqrt{vind} (to know)] = gets wearied of. *nibbindatī* is m.c. for *nibbindati*.

dukkhe: *dukkha* [ntr.] = suffering. *dukkhe* [loc. sg.] = from suffering.

esa [masc. nom. sg. of demonstr. pron. *eta* (this.)] = this.

maggo: *magga* [masc.] = path, road. *maggo* [nom. sg.] = path.

visuddhiyā: *vi* [indec. pfx.] is used in different ways. In the present context it is used to intensify. *suddhi* [fem. derived from \sqrt{sudh} (to cleanse)] = purity, purification. *vi* + *suddhi* = *visuddhi* [fem.] = virtue, purification. *visuddhiyā* [gen. sg.] = of purification.

uṭṭhānakālamhi anuṭṭhahāno
yuvā balī ālasiyaṃ upeto
samsannasaṃkappamano kusīto
paññāya maggaṃ alaso na vindati||280||

mēhucyffeg vuēgkuls
; φk cyh vkyfl ; a mi rls
l d Āl dli euls dđ hrls
i ××k; eXxa vyl ls u folnfr ||üøú||

Translation

The lazy one, who is not exerting himself during the time for exertion, who is young and strong but lazy, indolent, and with a mind full of depressed thoughts, such a one finds not the path of wisdom.

Vocabulary

uṭṭhānakālamhi: *uṭṭhāna* [ntr. n. derived from *ud* (pfx. meaning ‘up’) + $\sqrt{thā}$ (to stand)] = exertion, zeal. *kāla* [masc.] = time. *uṭṭhāna* + *kāla* = *uṭṭhānakāla* [masc.] = a time for exertion. *uṭṭhānakālamhi* [loc. sg.] = during the time of exertion.

anuṭṭhahāno: *anuṭṭhahāna* [adj. made of *an* [neg. pfx.] + *ud* (pfx. meaning ‘up’) + $\sqrt{thā}$ (to stand)] = one who does not rouse himself, not getting up, inactive, lazy. *anuṭṭhahāno* [masc. nom. sg.] = lazy.

yuvā: *yuvā* [masc.] = young, youth. *yuvā* [nom. sg.] = young, youth.

balī: *bala* [ntr.] = strength, power. *bala* + *ī* [poss. sfx.] = *balī* [adj.] = strong. *balī* [masc. nom. sg.] = strong.

ālasiyaṃ: *alasa* [adj. derived from *a* [neg. pfx.] + \sqrt{las} (to desire, long for)] = idle, lazy. *ālasiya* [n. ntr. derived from *alasa*] = laziness, sloth. *ālasiyaṃ* [acc. sg.] = laziness.

upeto: *upata* [adj. made of *upa* (pfx. meaning ‘close by, near’) + pp. of \sqrt{i} (to go)] = endowed. *upeto*

[masc. nom. sg.] = endowed.
saṃsannasaṃkappamano: *saṃsanna* [adj. made of *saṃ* (adj. indec. pfx. used to imply conjunction and completeness) + pp. of *√syand* (to flow)] = depressed, exhausted. *saṃkappa* [masc.] = thought. *mana* [ntr.] = mind. At the end of cpd. it becomes *mana*. *saṃsanna* + *saṃkappa* + *mana* = *saṃsannasaṃkappamana* [adj.] = with a mind full of depressed thoughts. *saṃsanasaṃkappamano* [masc. nom. sg.] = with a mind full of depressed thoughts.
kusīto: *kusīta* [adj.] = indolent. *kusīto* [masc. nom. sg.] = indolent.
paññāya: *paññā* [fem.] = wisdom. *paññāya* [ins. sg.] = of wisdom.
maggam: *maggā* [masc.] = path, road. *maggam* [gen. sg.] = path, road.
alaso: *alasa* [adj. derived from *a* [neg. pfx.] + *√las* (to desire, long for)] = idle, lazy. *alaso* [masc. nom. sg.] = idle, lazy.
na [indec. part.] = no, not.
vindati [3. sg. pr. indic. act. of *√vid* (to know, to find)] = knows, finds.

vācānurakkhī manasā susaṃvuto
kāyena ca akusalaṃ na kayirā
ete tayo kammaṃpathe visodhaye,
ārādhaye maggaṃ isippaveditaṃ || 281 ||

okpkujjD [lh eu l k l q 0rks
dk; su p vdd ya u df; jk
, rs r; ks dEei Fls fol l' / ; }
vjk / ; s eXxa bfl li ofnrā üöü ||

Translation

One should guard one's speech and restrain one's mind. One should not do any evil bodily deed.
One should purify these three ways of acting. One should attain the path declared by the sages.

Vocabulary

vācānurakkhī: *vācā* [fem.] = speech. *anurakkhī* [adj. of *anu* (indec. pfx. meaning 'along, at, to, combined with') + *√rakkh* (to protect) + *ī* (poss. sfx.)] = guarding, protecting. *vācā* + *anurakkhī* = *vācānurakkhī* [adj. euphonic sandhi] = protector of one's speech. *vācānurakkhī* [masc. nom. sg.] = protector of one's speech.
manasā: *mana* [ntr.] = mind. *manasā* [ins. sg.] = by mind.
susaṃvuto: *susaṃvuta* [adj. made of *su* indec. part. used as a strengthening pfx.) + *saṃ* (adj. indec. pfx. used to imply conjunction and completeness) + *√vu* (to obstruct)] = restrained, guarded. *susaṃvuto* [masc. nom. sg.] = restrained, guarded.
kāyena: *kāya* [masc.] = body, heap. *kāyena* [ins. sg.] = with body.
ca [indef. encl. part.] = and.
akusalaṃ: *kusala* [adj.] = good, meritorious. Here it is used as a ntr. n. meaning 'meritorious work.'
a + *kusala* = *akusala* [ntr.] = evil deed. *akusalaṃ* [acc. sg.] = evil deed.
na [indec. part.] = no, not.
kayirā [3. sg. pot. act. of *√kar* (to do, to make)] = should do, should make.
ete [masc. acc. pl. of demonstr. pron. *eta* (this, that)] = these.
tayo: *ti* [num.] = three. *tayo* [masc. acc. pl.] = three.
kammaṃpathe: *kamma* [ntr.] = deed. *patha* [masc.] = road, path. *kamma* + *patha* = *kammaṃpatha* [masc.] = the way of acting. *kammaṃpathe* [acc. pl.] = the ways of acting.
visodhaye [3. sg. pot. act. of *vi* (indec. pfx. implying conjunction and completeness) + *√sudh* (to be clean)] = should purify.

ārādhaye [3. sg. pot. act. of *ā* (pfx. meaning ‘towards’) + *√rādh* (to succeed)] = should accomplish, should attain.

maggam: *magga* [masc.] = path, road. *maggam* [acc. sg.] = path, road.

isippaveditam: *isi* [masc.] = seer. *pavedeti* [caus. of *pa* (indec. strengthening pfx.) + *√vid* (to know, to find)] = makes known. *pavedita* [adj. pp. of *pavedeti*] = revealed. *isi* + *pavedita* = *isippavedita* [adj. euphonic sandhi] = declared by the sages. *isippaveditam* [masc. acc. sg.] = declared by the sages.

yogā ve jāyati bhūri ayogā bhūrisaṃkhayo
etaṃ dvedhāpathaṃ ñatvā bhavāya vibhavāya ca
tath’attānaṃ niveseyya yathā bhūri pavaḍḍhati || 282 ||

; ksck os tk; fr Hkij v; ksck Hkij l ĩ k; ks
, ra }s’ki Fla xRok Hkok; foHkok; p
rFlk vŪkkua fuod ō; ; Flk Hkij i oM<fr || ūōū ||

Translation

Wisdom arises from concentration indeed, loss of wisdom from non-concentration. Having understood this two-fold path for existence and non-existence, one should so conduct oneself that one’s wisdom grows.

Vocabulary

yogā: *yoga* [masc.] = concentration. *yogā* [abl. sg.] = from concentration.

ve [indec. aff. part. emphasizing the preceding word] = truly, indeed.

jāyati [3. sg. pr. indic. med. derived from *√jan* (to produce)] = is born, is produced, arises.

bhūri: *bhūri* [fem.] = knowledge, wisdom. *bhūri* [nom. sg.] = knowledge, wisdom.

ayogā: *yoga* [masc.] = concentration. *a* [neg. pfx.] + *yoga* = *ayoga* [masc.] = non-concentration. *ayogā* [abl. sg.] = from non-concentration.

bhūrisaṃkhayo: *bhūri* [fem.] = knowledge, wisdom. *khaya* [masc.] = destruction, dissolution. *saṃ* (adj. indec. pfx. used to imply conjunction and completeness) + *khaya* = *saṃkhaya* [masc.] = loss, destruction. *bhūri* + *saṃkhaya* = *bhūrisaṃkhaya* [masc.] = loss of wisdom. *bhūrisaṃkhayo* [nom. sg.] = loss of wisdom.

etaṃ [ntr. acc. sg. of demonstr. pron. *eta* (this, that)] = it, this.

dvedhāpathaṃ: *dvedhā* [adj.] = twofold. *patha* [masc.] = road, path. *dvedhā* + *patha* = *dvedhāpatha* [masc.] = twofold path. *dvedhāpathaṃ* [acc. sg.] = twofold path.

ñatvā [ger. of *√ñā* (to know)] = having known.

bhavāya: *bhava* [masc. derived from *√bhū* (to be)] = becoming, existence. *bhavāya* [dat. sg.] = for existence.

vibhavāya: *bhava* [masc. derived from *√bhū* (to be)] = becoming, existence. *vi* (indec. pfx. meaning ‘without’) + *bhava* = *vibhava* [masc.] = non-existence. *vibhavāya* [dat. sg.] = for non-existence.

ca [indef. encl. part.] = and.

tath’attānaṃ: *tathā* [indec. part.] = thus, likewise, in that way. *attā* [masc.] = self, oneself. *attānaṃ* [acc. sg.] = oneself. *tathā* + *attānaṃ* = *tath’attānaṃ*.

niveseyya [3. sg. caus. pot. act. of *ni* (pfx. meaning ‘on to’) + *√vis* (to enter)] = should establish oneself. *yathā* [indec. adv.] = as, how, like.

bhūri: *bhūri* [fem.] = knowledge. *bhūri* [nom. sg.] = knowledge.

pavaḍḍhati [3. sg. pr. indic. act. of *pa* (indec. strengthening pfx.) + *√vaḍḍh* (to increase)] = increases, grows.

vanam chindatha, mā rukkam,

*vanato jāyatī bhayaṃ,
chetvā vanaṃ vanathañ ca
nibbanā hotha bhikkhave*||283||

oua fNUnFk] ek #D [k]
ourks tk; rh Hk; j
Nšlok oua ouFk-k-p
fuCuk gkfk fHKD [koš|üøý||

Translation

Cut off the forest (of passion), not the tree; fear arises from the forest. Having cut off the forest and the undergrowth, be without the forests, o monks.

Vocabulary

vanaṃ: *vana* [ntr.] = forest. *vanaṃ* [acc. sg.] = forest.
chindatha [2. pl. imperat. act. of √*chid* (to cut off)] = cut off.
mā [indec. prohibition part. used in the sense of prohibition, generally with the imperat. mood, but sometimes with the aor. tense also, to denote an action of the present time] = not, do not.
rukkhaṃ: *rukkha* [masc.] = tree. *rukkhaṃ* [acc. sg.] = tree.
vanato: *vana* [ntr.] = forest. *vanato* [abl. sg.] = from the forest.
jāyatī: *jāyati* [3. sg. pr. indic. med. derived from √*jan* (to produce)] = is born, is produced, arises. *jāyatī* is m.c. for *jāyati*.
bhayaṃ: *bhaya* [ntr.] = fear. *bhayaṃ* [acc. sg.] = fear.
chetvā [ger. of √*chid* (to cut off)] = having cut off.
vanaṃ: *vana* [ntr.] = forest. *vanaṃ* [acc. sg.] = forest.
vanathañ ca: *vanatha* [masc.] = undergrowth, underbrush. forest. *vanathaṃ* [acc. sg.] = undergrowth, underbrush. *ca* [indef. encl. part.] = and. *vanathaṃ + ca* = *vanathañ ca* = and the undergrowth.
nibbanā: *vana* [ntr.] = forest. *ni* (pfx. meaning 'without') + *vana* = *nibbana* [adj.] = without forest.
nibbanā [masc. nom. pl.] = without forests.
hotha [2. pl. imperat. act. of √*bhū* (to be)] = be.
bhikkhave: *bhikkhu* [masc.] = a Buddhist monk. *bhikkhave* [voc. pl.] = O monks.

*yāvaṃ hi vanatho na chijjati
anumatto pi narassa nārisu
paṭibaddhamano va tāva so
vaccho khīrapako va mātari*||284||

; koa fg ouFks u fNTtfr
vurpUks fi ujLI ukfj| q
i fVc¼euls o rko | ks
oPNks [khj i dks o ekrfj ||üøþ||

Translation

As long as the undergrowth (of passion) of a man in women, even a minuscule one, is not cut off, so long he has a bound mind, just like a calf drinking milk is in the mother.

Vocabulary

yāvaṃ: *yāva* [rel. adv.] = as far as, as long as. *ṃ* is a euphonic insertion.

hi [indec. encl.] = indeed, surely.

vanatho: *vanatha* [masc.] = undergrowth, underbrush. forest. *vanatho* [nom. sg.] = undergrowth, underbrush.

na [indec. part.] = no, not.

chijjati [3. sg. pr. indic. act. of \sqrt{chid} (to cut off)] = is cut off.

anumatto: *anu* [adj.] = small, atomic. *mattā* [fem.] = measure, just only, mere. In cpd. *mattā* is shortened to *matta*. *anu*+*matta* = *anumatta* [adj.] = minuscule. *anumatto* [masc. nom. sg.] = minuscule.

pi/apī [indec. part.] = also, even, just so, as well.

narassa: *nara* [masc.] = man. *narassa* [gen. sg.] = of man.

nārisu: *nāri* [fem.] = woman. *nārisu* [loc. pl.] = in women.

paṭibaddhamano: *paṭibaddha* [adj. made of *paṭi* (pfx. meaning ‘towards.’) + pp. of \sqrt{badh} (to bind)] = bound. *mana* [ntr.] = mind. In cpd it becomes *mano*. *paṭibaddha*+*mano* = *paṭibaddhamano* [adj.] = with a bound mind. *paṭibaddhamano* [masc. nom. sg.] = with a bound mind.

va [indec. part. of comparison] = like, as.

tāva [adv.] = so much, so long.

so [masc. nom. sg. of demonstr. pron. of *ta* (it, that)] = this, he.

vaccho: *vaccha* [masc.] = calf. *vaccho* [nom. sg.] = calf.

khīrapako: *khīra* [ntr.] = milk. *paka* [adj. of adj.-base of *pā* meaning to ‘to drink’] + *ka* (adj. forming sfx.) = drinking. *khīra*+*paka* = *khīrapaka* [adj.] = drinking milk. *khīrapako* [masc. nom. sg.] = drinking milk.

va [indec. part. of comparison] = like, as.

mātari: *mātu* [fem.] = mother. *mātari* [loc. sg.] = in mother.

ucchinda sinehaṃ attano
kumudaṃ sārādikaṃ va pāṇinā,
santimaggam eva brūhaya
nibbānaṃ sugatena desitaṃ||285||

mFPNUh fl uga vUkuks
clēṇa | kjfnca o i kf.kuk|
l flre\Xa , o c ḡ;
fuCckua | qrsu nfi rā|üøÿ||

Translation

Cut off love of self, as an autumnal white lotus with the hand. Practice the path to tranquility, the nibbāna preached by the well-gone.

Vocabulary

ucchinda [2. sg. imperat. act. of *ud* (pfx. meaning ‘up’) + \sqrt{chid} (to cut off)] = (thou) cut off.

sinehaṃ attano: *sineha* [masc.] = affection, love. *sinehaṃ* [acc. sg.] = affection. *attā* [masc.] = self, oneself. *attano* [gen. sg.] = of self. *sinehaṃ attano* = love of self.

kumudaṃ: *kumuda* [ntr.] = white lotus. *kumudaṃ* [acc. sg.] = white lotus.

sārādikaṃ: *sarada* [ntr.] = autumn. *sarada*+*ka* [adj. forming sfx.] = *saradika* [adj.] = autumnal. *saradikaṃ* [ntr. acc. sg.] = autumnal.

va [indec. part. of comparison] = like, as.

pāṇinā: *pāṇi* [masc.] = hand. *pāṇinā* [ins. sg.] = with hand.

santimaggam: *santi* [fem.] = peace, tranquility. *magga* [masc.] = path, road. *santi*+*magga* = *santimaggam* [masc.] = path to tranquility. *santimaggam* [acc. sg.] = path to tranquility.

eva [emphatic part] = so, even, just, only.

brūhaya [2. sg. imperat. act. of √*brah* (to develop)] = (thou) develop, practice.
nibbānaṃ: *nibbāna* [ntr.] = nibbāna, the Buddhist goal of salvation. *nibbānaṃ* [acc. sg.] = nibbāna.
sugatena: *sugata* [adj. made of *su* indec. part. used as a strengthening pfx. meaning ‘thorough, well’) + pp. of √*gam* (to go)] = well gone. an epithet of the Buddha. *sugatena* [ins. sg.] = by the well-gone.
desitaṃ: *desita* [adj. pp. of √*dis* (to preach)] = preached. *desitaṃ* [ntr. acc. sg.] = preached.

*idha vassaṃ vasissāmi idha hemantagimhisu
iti bālo vicinteti antarāyaṃ na bujjhati*||286||

b/ oLi a ofl LI kfe b/ gellrfxfEgl q
bfr ckyks fofplrf r vlrjk; a u cā>fr||üöö||

Translation

“Here shall I spend the rainy season, here the winters and summers,” thinks the fool. He does not understand the hindrance.

Vocabulary

idha [indec. adv.] = here (in this world).
vassaṃ: *vassa* [masc.] = rain, rainy season. *vassaṃ* [acc. sg.] = rainy season.
vasissāmi [1. sg. fut. act. of √*vas* (to stay, abide)] = shall stay.
idha [indec. adv.] = here (in this world).
hemantagimhisu: *hemanta* [masc.] = winter. *gimha* [masc.] = heat, summer. *hemanta* + *gimha* = *hemantagimha* [masc.] = winter and summer. *hemantagimhisu* [loc. pl.] = winters and summers.
iti/ti is a part. used to signal the end of direct speech and is the equivalent of quotation marks in English.
bālo: *bāla* [masc.] = fool, foolish. *bālo* [nom. sg.] = fool, foolish.
vicinteti [3. sg. pr. indic. act. of *vi* [indec.pfx. used to intensify] + √*cint* (to think)] = thinks.
antarāyaṃ: *antarā* [indec. adv. formation from *antara* (in between)] = midway, meanwhile. *antarā* + *aya* [from √*i* (to go)] = *antarāya* [masc.] = ‘coming in between’ i.e. a hindrance. *antarāyaṃ* [acc. sg.] = hindrance.
na [indec. part.] = no, not.
bujjhati [3. sg. pr. indic. act. of √*budh* (to realize)] = realizes, understands.

*taṃ puttapasusammattaṃ byāsattamanasaṃ naraṃ
suttaṃ gāmaṃ mahogho va maccu ādāya gacchati*||287||

ra i ūki l q EeUka C; kl ūkeul a uja
l ūka xkea eglŝks o ePpq vlnk; xPNfr||üö÷||

Translation

That man who is intoxicated by sons and cattle, with an attached mind, death having seized goes like a great flood, a sleeping village.

Vocabulary

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that.
puttapasusammattaṃ: *putta* [masc.] = son. *pasu* [masc.] = cattle. *sammatta* [adj. formed by *saṃ* (adj. indec. pfx. used to imply conjunction and completeness) + pp. of √*mad* (to be intoxicated)] = intoxicated. *putta* + *pasu* + *sammatta* = *puttapasusammatta* [adj.] = intoxicated by sons and cattle. *puttapasusammattaṃ* [masc. acc. sg.] = intoxicated by sons and cattle.

byāsattamanasaṃ: *byāsatta* [adj. of *vi* [indec. pfx. used to intensify]+*ā* (pfx. meaning ‘towards’)+pp. of *√sañj* (to be attached)]= attached to, clinging to. *manasa* [adj. cpd. form of *mano*, an enlarged form for which usually either *mana* or *mānas* are used]= having a mind. *byāsatta*+*manasa*= *byāsattamanasa* [adj.]= with an attached mind. *byāsattamanasaṃ* [masc. acc. sg.]= with an attached mind.

naraṃ: *nara* [masc.]= man. *naraṃ* [acc. sg.]= man.

suttaṃ: *sutta* [adj. pp. of *√sup* (to sleep)]= sleeping. *suttaṃ* [masc. acc. sg.]= sleeping.

gāmaṃ: *gāma* [masc.]= village. *gāmaṃ* [acc. sg.]= village.

mahogho: *mahanta* [adj.]= great, extensive, big. In cpd. *mahanta* becomes *mahā/maha*. *ogha* [masc.]= flood. *mahanta*+*ogha*= *mahogha* [n masc, euphonic sandhi]= great flood. *mahogho* [nom. sg.]= great flood.

va [indec. part. of comparison]= like, as.

maccu: *maccu* [masc.]= death. *maccu* [nom. sg.]= death.

ādāya [ger. of *ā* (pfx meaning ‘from’)+*√dā* (to give)]= having taken up, having appropriated, having seized, having carried.

gacchati [3. sg. pr. indic. act. derived from *√gam* (to go)]= goes.

*na santi puttā tāṇāya na pitā na pi bandhavā
antakenādhīpannassa n’atthi ñātīsu tāṇatā*||288||

u | flŮr i ŷkk rk.kk; u fir k u fi cl/ok

√lŮrclŮkf/i ĀLI u*√fŮFk >kkŮhl q rk.krk||üøø||

Translation

Sons are not for protection, neither father, nor even relatives. Of one seized by death, there is no protection among kinsmen.

Vocabulary

na [indec. part.]= no, not, nor.

santi [3. sg. pr. indic. act. of *√as* (to be)]= are.

puttā: *putta* [masc.]= son. *puttā* [nom. pl.]= sons.

tāṇāya: *taṇa* [ntr.]= protection, shelter. *tāṇāya* [sg. dat.]= for protection.

na [indec. part.]= no, not, nor.

pitā: *pitu* [masc.]= father. *pitā* [nom. sg.]= father.

na [indec. part.]= no, not.

api/pi [indec. part.]= also, even, just so, as well.

bandhavā: *bandhu* [masc.]= relative. *bandhavā* [nom. pl.]= relatives.

antakenādhīpannassa: *anta* [ntr.]= end. *anta*+*ka* [poss. sfx.]= *antaka* [masc.]= being at the end, making an end i.e. death. *antakena* [ins. sg.]= by death. *adhīpanna* [adj. made of *adhi* [pfx. meaning ‘towards’]+*√pad* (to go into, to fall)]= gone into, affected with, seized by. *adhīpannassa* [masc. gen. sg.]= of... seized by. *antakena*+*adhīpannassa*= *antakenādhīpannassa* [euphonic sandhi]= of... seized by death.

n’atthi: *na* [indec. part.]= no, not. *atthi* [3. sg. pr. indic. act. of *√as* (to be)]= is. *na*+*atthi*= *n’atthi* [euphonic sandhi]= is not, is no.

ñātīsu: *ñāti* [masc.]= relative, kinsman. *ñātīsu* [loc. pl.]= among kinsmen.

tāṇatā: *tāṇatā* [fem. derived from ntr. n. *tāṇa* (protection)]= protection. *tāṇatā* [nom. sg.]= protection.

*etaṃ atthavasāṃ ñātvā paṇḍito sīlasaṃvuto
nibbānagamaṇaṃ maggaṃ khīppam eva visodhaye*||289||

, ra vRFkol a xRok i f. Mrks l hyl d rks
fuCckuxeua eXxa f[M i e-, o fol k/; \$üøù||

Translation

The wise man, restrained by virtuous conduct, knowing this reason, should quickly clear the path leading to nibbāna.

Vocabulary

etaṃ atthavaśaṃ: *etaṃ* [ntr. acc. sg. of demonstr. pron. *eta* (this, that)]= it, this. *attha* [masc.= meaning. *vasa* [masc.] = control. *attha* + *vasa* = *atthavaśa* [masc.] = cause, reason. *atthavaśaṃ* [acc. sg.] = cause, reason. *etaṃ atthavaśaṃ* = this reason.

ñātvā [ger. of √ñā (to know)]= having known.

paṇḍito: *paṇḍita* [masc.] = wise man. *paṇḍito* [nom. sg.] = wise man.

sīlasaṃvuto: *sīla* [ntr.] = virtue, virtuous conduct. *saṃvuta* [adj. made of *saṃ* (adj. indec. pfx. implying conjunction and completeness) + pp. of √vu (to obstruct)]= restrained, guarded. *sīla* + *saṃvuta* = *sīlasaṃvuta* [adj.] = restrained by virtuous conduct. *sīlasaṃvuto* [masc. nom. sg.] = restrained by virtuous conduct.

nibbānagamaṇaṃ: *nibbāna* [ntr.] = nibbāna, the Buddhist goal of salvation. *gamaṇa* [ntr. derived from √gam (to go)]= going. *nibbānagamaṇa* = *nibbānagamaṇa* [adj.] = leading to nibbāna. *nibbānagamaṇaṃ* [masc. acc. sg.] = leading to nibbāna.

maggam: *magga* [masc.] = path, road. *maggam* [acc. sg.] = path, road.

khippam eva: *khippa* [adj. derived from √khip (to throw)]= quick. *khippam* [ntr. acc. sg. But here used as an adv.] = quickly. *eva* [adv. emphatic part.] = so, even, just, only. *khippam* + *eva* = *khippam eva*.

visodhaye [3. sg. pot. act. of vi (indec. pfx. implying conjunction and completeness) + √sudh (to be clean)]= should clear, should purify.

21. Pakiṇṇakavaggo i fd. . kdoXks (Miscellaneous)

mattāsukhapariccāgā
passe ce vipulaṃ sukhaṃ
caje mattāsukhaṃ dhīro
sampassaṃ vipulaṃ sukhaṃ||290||

eUkkl q̄ki fjPpkxk
i Ll s ps foi ya l q̄k
pts eUkkl q̄ka /hjs
l Ei Ll a foi ya l q̄k||üüü||

Translation

Seeing that abandoning the small happiness one could obtain abundant happiness, the wise, seeing the abundant happiness should abandon the small happiness.

Vocabulary

mattāsukhapariccāgā: *mattā* [fem.] = (small) measure, just only, mere, little. *sukha* [ntr.] = pleasure, happiness. *pariccāga* [masc. made of *pari* (pfx. meaning ‘all around’)+*√caj* (to let loose)] = giving up, abandonment, sacrifice, renunciation. *mattā*+*sukha*+*pariccāga*= *mattāsukhapariccāga* [masc.] = abandonment of small happiness. *mattāsukhapariccāga* [abl. sg.] = abandonment of small happiness.

passe [3. sg. pot. act. of *√pass* (to see)] = should see.

ce [encl.] = if.

vipulaṃ: *vipula* [adj.] = abundant. *vipulaṃ* [ntr. acc. sg.] = abundant.

sukhaṃ: *sukha* [ntr.] = happiness. *sukhaṃ* [nom. sg.] = happiness.

caje [3. sg. pot. act. of *√caj* (to let loose)] = abandon, give up.

mattāsukhaṃ: *mattā* [fem.] = (small) measure, just only, mere, little. *sukha* [ntr.] = pleasure, happiness.

mattā+*sukha*= *mattāsukha* [ntr.] = small happiness. *mattāsukhaṃ* [acc. sg.] = small happiness.

dhīro: *dhīra* [adj.] = wise. *dhīro* [masc. nom. sg.] = wise.

sampassaṃ: *sampassant* [adj. made of *saṃ* (adj. indec. pfx. implying conjunction and completeness)+*√pass* (to see)] = seeing. *sampassaṃ* [masc. nom. sg.] = seeing.

vipulaṃ: *vipula* [adj.] = abundant. *vipulaṃ* [ntr. acc. sg.] = abundant.

sukhaṃ: *sukha* [ntr.] = happiness. *sukhaṃ* [nom. sg.] = happiness.

paradukkhūpadhānena yo attano sukhamicchati
verasaṃsaggasaṃsaṭṭho verā so na parimuccati||291||

i jnq̄ [ki /kusu ; ks vUkuls l q̄kfePNfr
ojl d Xxl d êls ojk l ks u i fjeppfr||üüü||

Translation

Whoever wants his own happiness by imposing suffering on others, full of hatred, he is not released from hatred.

Vocabulary

paradukkhūpadhānena: *para* [adj.] = other. *dukkha* [ntr.] = suffering. *upadhāna* [n. ntr. made of *upa* (pfx. meaning ‘close by, near’)+*√dhā* (to put)] = imposing, giving. *para*+*dukkha*+*upadhāna*= *paradukkhūpadhāna* [ntr.] = imposing suffering on others. *paradukkhūpadhānena* [ins. sg.] = by

imposing suffering on others.

yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.

attano: *attā* [masc.] = self, oneself. *attano* [gen. sg.] = of oneself.

sukhamicchati: *sukha* [ntr.] = happiness. *sukhaṃ* [nom. sg.] = happiness. *icchati* [3. sg. pr. indic. act. of *√is* (to wish)] = wishes, desires, asks for. *sukhaṃ+icchati* = *sukhamicchati* [euphonic sandhi] = desires happiness.

verasaṃsaggasaṃsaṭṭho: *vera* [ntr.] = hatred. *saṃsagga* [masc. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *√sajj* (to acquire)] = contact, association. *saṃsaṭṭha* [adj. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + pp. of *√sajj* (to acquire)] = mixed with, associating with. *vera+saṃsagga+saṃsaṭṭha* = *verasaṃsaggasaṃsaṭṭha* [adj.] = full of hatred. *verasaṃsaggasaṃsaṭṭho* [masc. nom. sg.] = full of hatred.

verā: *vera* [ntr.] = hatred. *verā* [abl. sg.] = from hatred.

so [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = he.

na [indec. part.] = no, not, nor.

parimuccati [3. sg. pr. indic. act. of *pari* (pfx. meaning ‘all around’) + *√muc* (to release)] = is released, is freed.

*yaṃ hi kiccaṃ apaviddhaṃ akiccaṃ pana kayirati
unnaḷānaṃ pamattānaṃ tesam vaḍḍhanti āsavā*||292||

; a fg fdPpa vi fo¼a vfdPpa i u df; jfr
mÂGkua i eÜkua rd a oM<flr vki ok||üüü||

Translation

(If) what indeed should be done is rejected, but what should not be done is being done; the cankers of those, who are insolent and negligent, grow.

Vocabulary

yaṃ [ntr. nom. sg. of rel. pron. *ya* (who, which)] = who, which.

hi [indec. encl.] = indeed, surely.

kiccaṃ: *kicca* [adj. ger. of *√kar* (to do, to make)] = what should be done. *kiccaṃ* [ntr. nom. sg.] = what should be done.

apaviddhaṃ: *apaviddha* [adj. of *apa* (pfx. meaning ‘away from’, ‘off.’) + pp. of *√vidh* (to pierce)] = discarded, rejected. *apaviddhaṃ* [ntr. nom. sg.] = discarded, rejected.

akiccaṃ: *akicca* [adj. *a* (neg. pfx.) + ger. of *√kar* (to do, to make)] = what should not be done. *akiccaṃ* [ntr. nom. sg.] = what should not be done.

pana [adversative and intrg. part. sometimes merely connecting and continuing the story] = but, then, on the contrary, further, and then, moreover.

kayirati [3. sg. pr. indic. act. of *√kar* (to do, to make)] = is being done.

unnaḷānaṃ: *unṇata* [adj. formed of *ud* (pfx. meaning ‘up’) + *√nar* (to raise)] = haughty. *unnaḷa/unnaḷa* [adj. it is perhaps dialectical form of *unṇata*] = showing off, insolent, haughty. *unnaḷānaṃ* [masc. gen. pl.] = of... insolent.

pamattānaṃ: *pamatta* [adj. made of *pa* (indec. strengthening pfx. used to emphasize the intensity of an action) + pp. of *√mad* (to be intoxicated)] = negligent. *pamattānaṃ* [masc. gen. pl.] = of... negligent.

tesam [masc. gen. pl. of demonstr. pron. *ta* (it, that)] = their.

vaḍḍhanti [3. pl. pr. indic. act. derived from *√vaḍḍh* (to increase)] = increase, grow.

āsavā: *āsava* [masc.] = canker. *āsavā* [masc. nom. pl.] = cankers.

yesañ ca susamāradhā, niccaṃ kāyagatā sati

*akiccaṃ te na sevanti kicce sātaccakārino,
satānaṃ sampajānānaṃ atthaṃ gacchanti āsavā*||293||

;ḍ ×k-p l ḍ ekj¼k] fuPpa dk; xrk l fr
vfdPpa rs u l ḍflr fdPps l krPpdkfjukḍ
l rkua l Ei tkukua vRFla xPNflr vkl ok||üüý||

Translation

But those who have very firm and constant bodily mindfulness, they do not practise what should not be done, persevering in what should be done. The cankers of those who are mindful and thoughtful disappear.

Vocabulary

yesañ ca: *yesaṃ* [masc. gen. pl. of demonstr. pron. *ya* (which, that, what)] = those. *ca* [encl. part. Here used in the disjunctive sense] = but. *yesaṃ + ca* = *yesañ ca* = but those.
susamāradhā: *susamāradha* [adj. made of *su* indec. part. used as a strengthening pfx. meaning ‘thorough, well’] + *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *ā* (pfx. meaning ‘towards’) + pp. of *√rabh* (to grasp)] = very firm. *susamāradhā* [fem. nom. sg.] = very firm.
niccaṃ [adv.] = perpetually, always, constantly.
kāyagatā: *kāya* [masc.] = body. *gata* [adj. derived from *√gam* (to go)] = gone. *kāya + gata* = *kāyagata* [adj.] = gone in body i.e. bodily. *kāyagatā* [fem. nom. sg.] = bodily.
sati [fem. derived from *√sar* (to remember)] = mindfulness. *sati* [nom. sg.] = mindfulness.
akiccaṃ: *kicca* (adj. ger. derived from *√kar* (to do)] = what should be done. *a* (neg. pfx.) + *kicca* = *akicca* [adj.] = what should not be done. *akiccaṃ* [masc. acc. sg.] = what should not be done.
te [masc. nom. pl. of demonstr. pron. *ta* (that)] = they, those, them.
na [indec. part.] = no, not.
sevanti [3. pl. pr. indic. act. of *√sev* (to serve, to practise)] = practise, embrace.
kicce: *kicca* [adj. ger. of *√kar* (to do)] = should be done. *kicce* [masc. acc. pl.] = should be done.
sātaccakārino: *sātacca* [ntr.] = perseverance. *kārī* [derived from *√kar* (to do, to make)] = doer. *sātacca + kārī* = *sātaccakārī* [adj.] = persevering. *sātaccakārino* [masc. nom. sg.] = persevering.
satānaṃ: *sata* [adj. derived from *√sar* (to remember)] = mindful. *satānaṃ* [masc. gen. pl.] = of mindful.
sampajānānaṃ: *sampajāna* [adj. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *pa* (indec. strengthening pfx. used to emphasize the intensity of an action) + *√ñā* (to know)] = thoughtful, attentive. *sampajānānaṃ* [masc. gen. pl.] = of thoughtful.
atthaṃ gacchanti: *attha* [ntr.] = home, primarily as place of rest and shelter, but in Pāli phraseology abstracted from the “going home,” i.e. setting of the sun, as disappearance, going out of existence, extinction [T.W. Rhys & W. Stede’s *Pāli-English Dictionary*, p.24]. *atthaṃ* [acc. sg.] = extinction. *gacchanti* [3. pl. pr. indic. act. derived from *√gam* (to go)] = go. *atthaṃ gacchanti* = disappear.
āsavā: *āsava* [masc.] = canker. *āsavā* [masc. nom. pl.] = cankers.

*mātaraṃ pitaraṃ hantvā rājāno dve ca khattiye
raṭṭhaṃ sānucaraṃ hantvā anīgho yāti brāhmaṇo*||294||

ekrja fi rja gURok jktkuls }s p [kflk; s
jêâ l kupja gURok vuh?ks ; kfr c kã. ks|üüp||

Translation

Having killed mother, father, and two khattiya kings, having killed a country together with the followers, undisturbed goes a brāhmaṇa.

Vocabulary

mātaraṃ: *mātā* [fem.] = mother. *mātaraṃ* [acc. sg.] = mother.

pitaraṃ: *pitā* [masc.] = father. *pitaraṃ* [acc. sg.] = father.

hantvā [ger. of \sqrt{han} (to strike)] = having killed.

rājāno: *rājā* [masc.] = king. *rājāno* [acc. pl.] = kings.

dve: *dvi* [num.] = two. *dve* [masc. acc. pl.] = two.

ca [indef. encl. part.] = and.

khattiye: *khattiya* [masc.] = khattiya, member of the khattiya caste. *khattiye* [acc. pl.] = khattiyas.

raṭṭhaṃ: *raṭṭha* [ntr.] = kingdom. *raṭṭhaṃ* [acc. sg.] = kingdom.

sānucaraṃ: *anucara* [adj. derived from *anu* (indec. pfx. meaning ‘along, at, to, combined with’) + \sqrt{car} (to walk)] = follower. *sa* [pfx. identical with *saṃ* used as a first part of cpd. in the sense of ‘with, possessed of, having, same, own.’] + *anucara* = *sānucara* [adj.] = together with followers. *sānucaraṃ* [ntr. acc. sg.] = together with followers.

hantvā [ger. of \sqrt{han} (to strike)] = having killed.

anīgho: *anīgha* [adj. derived from *an* (neg. pfx.) + \sqrt{igh} (to tremble)] = undisturbed, calm. *anīgho* [masc. nom. sg.] = undisturbed, calm.

yāti [3. sg. pr. indic. act. of $\sqrt{yā}$ (to go)] = goes, proceeds.

brāhmaṇo: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇo* [nom. sg.] = brāhmaṇa.

mātaraṃ pitaraṃ hantvā rājāno dve ca sotthiye
veyyagghapañcamaṃ hantvā anīgho yāti brāhmaṇo||295||

ekrja fi rja gURok jktkuls }s p l kRFk; s
oô; X?ki xpea gURok vuh?ks ; kfr c kã.ks|üüy||

Translation

Having killed mother, father and two learned kings, having killed the tiger as fifth, undisturbed goes a brāhmaṇa.

Vocabulary

mātaraṃ: *mātā* [fem.] = mother. *mātaraṃ* [acc. sg.] = mother.

pitaraṃ: *pitā* [masc.] = father. *pitaraṃ* [acc. sg.] = father.

hantvā [ger. of \sqrt{han} (to strike)] = having killed.

rājāno: *rājā* [masc.] = king. *rājāno* [acc. pl.] = kings.

dve: *dvi* [num.] = two. *dve* [masc. acc. pl.] = two.

ca [indef. encl. part.] = and.

sotthiye: *sotthiya* [masc.] = a learned man. *sotthiye* [acc. pl.] = learned men.

veyyagghapañcamaṃ: *veyyaggha* [masc.] = tiger. *pañcama* [adj. derived from num. *pañcama* (five)] = fifth. *veyyaggha* + *pañcama* = *veyyagghapañcama* [adj.] = with a tiger as the fifth. *veyyagghapañcamaṃ* [masc. acc. sg.] = with a tiger as the fifth.

hantvā [ger. of \sqrt{han} (to strike)] = having killed.

anīgho: *anīgha* [adj. derived from *an* (neg. pfx.) + \sqrt{igh} (to tremble)] = undisturbed, calm. *anīgho* [masc. nom. sg.] = undisturbed, calm.

yāti [3. sg. pr. indic. act. of $\sqrt{yā}$ (to go)] = goes, proceeds.

brāhmaṇo: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇo* [nom. sg.] =

brāhmaṇa.

*suppabuddhaṃ pabujjhanti sadā gotamasāvaka
yesaṃ divā ca ratta ca niccaṃ buddhagatā sati*||296||

l i cīāa i cī>flr l nk xkrēl kodk
; d a fnok p jūks p fuPpa cīxrk l fr||üüö||

Translation

Always well awakened are disciples of Gautama whose mindfulness by day and night is constantly directed to the Buddha.

Vocabulary

suppabuddhaṃ: *suppabuddha* [adj. derived from *su* (indec. part. used as a strengthening pfx. meaning ‘thorough, well’)+*pa* (indec. strengthening pfx. used to emphasize the intensity of an action)+pp. of *√budh* (to awaken)]= well awakened, *suppabuddhaṃ* [masc. acc. sg.] = well-awakened.

pabujjhanti [3. pl. pr. indic. act. of *pa* (indec. strengthening pfx. used to emphasize the intensity of an action)+*√budh* (to awake)]= awake.

sadā [adv.] = always.

gotamasāvaka: *gotama* [masc.] = Gotama, the Buddha’s clan name. *sāvaka* [masc.] = ‘listener,’ pupil. *gotama*+*sāvaka* = *gotamasāvaka* [masc.] = disciple of Gotama, *gotamasāvaka* [nom. pl.] = disciples of Gotama.

yesaṃ [masc. gen. pl. of rel. pron. *ya* (who, which)] = whose.

divā: *diva* [ntr.] = day. *divā* [acc. sg. But here as an adv.] = by day.

ca [indef. encl. part.] = and.

ratta: *ratti* [fem.] = night. *ratta* [loc. sg. But here as an adv.] = by night.

ca [indef. encl. part.] = and.

niccaṃ [adv.] = perpetually, always, constantly.

buddhagatā: *buddha* [masc. pp. of *√budh* (to awaken)] = the Awakened One, the Buddha. *gata* [adj. pp. of *√gam* (to go)] = gone. *buddha*+*gata* = *buddhagata* [adj.] = ‘gone to the Buddha,’ directed to the Buddha. *buddhagatā* [fem. nom. sg.] = directed to the Buddha.

sati: *sati* [fem. derived from *√sar* (to remember)] = mindfulness. *sati* [nom. sg.] = mindfulness.

*suppabuddhaṃ pabujjhanti sadā gotamasāvaka
yesaṃ divā ca ratta ca niccaṃ dhammagatā sati*||297||

l i cīāa i cī>flr l nk xkrēl kodk
; d a fnok p jūks p fuPpa /Eexrk l fr||üüö||

Translation

Always well awakened are disciples of Gautama whose mindfulness by day and night is constantly directed to the Dhamma.

Vocabulary

suppabuddhaṃ: *suppabuddha* [adj. derived from *su* indec. part. used as a strengthening pfx. meaning ‘thorough, well’)+*pa* (indec. strengthening pfx. used to emphasize the intensity of an action)+pp. of *√budh* (to awaken)]= well awakened, *suppabuddhaṃ* [masc. acc. sg.] = well-awakened.

pabujjhanti: *pabujjhanti* [3. pl. pr. indic. act. of *pa* (indec. strengthening pfx. used to emphasize the

intensity of an action) + \sqrt{budh} (to awake)] = awake.
sadā [adv.] = always.
gotamasāvaka: *gotama* [masc.] = Gotama, the Buddha's clan name. *sāvaka* [masc.] = 'listener,' pupil.
gotama + *sāvaka* = *gotamasāvaka* [masc.] = disciple of Gotama, *gotamasāvakā* [nom. pl.] = disciples of Gotama.
yesaṃ [masc. gen. pl. of rel. pron. *ya* (who, which)] = whose.
divā: *diva* [ntr.] = day. *divā* [acc. sg. But here as an adv.] = by day.
ca [indef. encl. part.] = and.
ratto: *ratti* [fem.] = night. *ratto* [loc. sg. But here as an adv.] = by night.
ca [indef. encl. part.] = and.
niccaṃ [adv.] = perpetually, always, constantly.
dhammagatā: *dhamma* [masc.] = the Dhamma, teaching of the Buddha. *gata* [adj. pp. of \sqrt{gam} (to go)] = gone. *dhamma* + *gata* = *dhammagata* [adj.] = 'gone to the Dhamma,' directed to the Dhamma.
dhammagatā [fem. nom. sg.] = directed to the Dhamma.
sati: *sati* [fem. derived from \sqrt{sar} (to remember)] = mindfulness. *sati* [nom. sg.] = mindfulness.

suppabuddhaṃ pabujjhanti sadā gotamasāvakā
yesaṃ divā ca ratto ca niccaṃ saṃghagatā sati||298||

l i c 4 a i c 4 > fl r l n k x l r e l k o d k
; d a f n o k p j ũ k s p f u P p a l 2 k r k l f r || ü ü ü ||

Translation

Always well awakened are disciples of Gautama whose mindfulness by day and night is constantly directed to the Saṃgha.

Vocabulary

suppabuddhaṃ: *suppabuddha* [adj. derived from **su** indec. part. used as a strengthening pfx. meaning 'thorough, well') + *pa* (indec. strengthening pfx. used to emphasize the intensity of an action) + pp. of \sqrt{budh} (to awaken)] = well awakened, *suppabuddhaṃ* [masc. acc. sg.] = well-awakened.
pabujjhanti [3. pl. pr. indic. act. of *pa* (indec. strengthening pfx. used to emphasize the intensity of an action) + \sqrt{budh} (to awake)] = awake.
sadā [adv.] = always.
gotamasāvaka: *gotama* [masc.] = Gotama, the Buddha's clan name. *sāvaka* [masc.] = 'listener,' pupil.
gotama + *sāvaka* = *gotamasāvaka* [masc.] = disciple of Gotama, *gotamasāvakā* [nom. pl.] = disciples of Gotama.
yesaṃ [masc. gen. pl. of rel. pron. *ya* (who, which)] = whose.
divā: *diva* [ntr.] = day. *divā* [acc. sg. But here as an adv.] = by day.
ca [indef. encl. part.] = and.
ratto: *ratti* [fem.] = night. *ratto* [loc. sg. But here as an adv.] = by night.
ca [indef. encl. part.] = and.
niccaṃ [adv.] = perpetually, always, constantly.
saṃghagatā: *saṃgha* [masc.] = the Order, the Saṃgha. *gata* [adj. pp. of \sqrt{gam} (to go)] = gone.
saṃgha + *gata* = *saṃghagata* [adj.] = 'gone to the Saṃgha,' directed to the Saṃgha.
sati: *sati* [fem. derived from \sqrt{sar} (to remember)] = mindfulness. *sati* [nom. sg.] = mindfulness.

suppabuddhaṃ pabujjhanti sadā gotamasāvakā
yesaṃ divā ca ratto ca niccaṃ kāyagatā sati||299||

l̥i c̥ʰa i c̥ʰ>fl̥r l̥nk x̥l̥r̥l̥ k̥oɔk
;̥ʰ ḁfnok p̥ j̥ũks p̥ fuPpa d̥k; x̥rk l̥ fr̥||üüü||

Translation

Always well awakened are disciples of Gautama whose mindfulness by day and night is constantly directed to the body.

Vocabulary

suppabuddham: *suppabuddha* [adj. derived from the indec. part. *su* used as a strengthening pfx. meaning ‘thorough, well’)+*pa* (indec. strengthening pfx. used to emphasize the intensity of an action)+pp. of \sqrt{budh} (to awaken)]= well awakened, *suppabuddham* [masc. acc. sg.] = well-awakened.

pabujjhanti [3. pl. pr. indic. act. of *pa* (indec. strengthening pfx. used to emphasize the intensity of an action)+ \sqrt{budh} (to awake)]= awake.

sadā [adv.] = always.

gotamasāvaka: *gotama* [masc.] = Gotama, the Buddha’s clan name. *sāvaka* [masc.] = ‘listener,’ pupil. *gotama*+*sāvaka* = *gotamasāvaka* [masc.] = disciple of Gotama, *gotamasāvaka* [nom. pl.] = disciples of Gotama.

yesam [masc. gen. pl. of rel. pron. *ya* (who, which)] = whose..

divā: *diva* [ntr.] = day. *divā* [acc. sg. But here as an adv.] = by day.

ca [indef. encl. part.] = and.

ratto: *ratti* [fem.] = night. *ratto* [loc. sg. But here as an adv.] = by night.

ca [indef. encl. part.] = and.

niccam [ntr. adv.] = perpetually, always, constantly.

kāyagatā: *kāya* [masc.] = the body. *gata* [adj. pp. of \sqrt{gam} (to go)] = gone. *kāya*+*gata* = *kāyagata* [adj.] = ‘gone to the body,’ directed to the body.

sati: *sati* [fem. derived from \sqrt{sar} (to remember)] = mindfulness. *sati* [nom. sg.] = mindfulness.

suppabuddham pabujjhanti sadā gotamasāvaka
yesam divā ca ratto ca ahimsāya rato mano||300||

l̥i c̥ʰa i c̥ʰ>fl̥r l̥nk x̥l̥r̥l̥ k̥oɔk
;̥ʰ ḁfnok p̥ j̥ũks p̥ v̥fgā k; j̥r̥ls̥ euk̥|ýúú||

Translation

Always well awakened are disciples of Gautama whose mind by day and night is delighted in non-violence.

Vocabulary

suppabuddham: *suppabuddha* [adj. derived from *su* indec. part. used as a strengthening pfx. meaning ‘thorough, well’)+*pa* (indec. strengthening pfx. used to emphasize the intensity of an action)+pp. of \sqrt{budh} (to awaken)]= well awakened, *suppabuddham* [masc. acc. sg.] = well-awakened.

pabujjhanti [3. pl. pr. indic. act. of *pa* (indec. strengthening pfx. used to emphasize the intensity of an action)+ \sqrt{budh} (to awake)]= awake.

sadā [adv.] = always.

gotamasāvaka: *gotama* [masc.] = Gotama, the Buddha’s clan name. *sāvaka* [masc.] = ‘listener,’ pupil. *gotama*+*sāvaka* = *gotamasāvaka* [masc.] = disciple of Gotama, *gotamasāvaka* [nom. pl.] = disciples of Gotama.

yesam [masc. gen. pl. of rel. pron. *ya* (who, which)] = whose.

divā: *diva* [ntr.] = day. *divā* [acc. sg. But here as an adv.] = by day.

ca [indef. encl. part.] = and.

ratto: ratti [fem.] = night. ratto [loc. sg. But here as an adv.] = by night.

ca [indef. encl. part.] = and.

ahiṃsāya: ahiṃsā [fem. derived from a [neg. pfx.] + √hiṃs (to hurt)] = non-violence. ahiṃsāya [loc. sg.] = in non-violence.

rato: rata [adj. pp. of √ram (to delight in)] = delighted in. rato [masc. nom. sg.] = delighted in.

mano: mana [ntr.] = mind. mano [nom. sg.] = mind.

*suppabuddhaṃ pabujjhanti sadā gotamasāvaka
yesaṃ divā ca ratto ca bhāvanāya rato mano*||301||

l i cā 4a i cā > flr l nk xlr el kodk
; d a fnok p j ūks p Hkkouk; j rks euk| ýúú||

Translation

Always well awakened are disciples of Gautama whose mind by day and night is devoted to meditation.

Vocabulary

suppabuddhaṃ: *suppabuddha* [adj. derived from *su* indec. part. used as a strengthening pfx. meaning ‘thorough, well’] + *pa* (indec. strengthening pfx. used to emphasize the intensity of an action) + pp. of √*budh* (to awaken)] = well awakened, *suppabuddhaṃ* [masc. acc. sg.] = well-awakened.

pabujjhanti [3. pl. pr. indic. act. of *pa* (indec. strengthening pfx. used to emphasize the intensity of an action) + √*budh* (to awake)] = awake.

sadā [adv.] = always.

gotamasāvaka: *gotama* [masc.] = Gotama, the Buddha’s clan name. *sāvaka* [masc.] = ‘listener,’ pupil. *gotama* + *sāvaka* = *gotamasāvaka* [masc.] = disciple of Gotama, *gotamasāvaka* [nom. pl.] = disciples of Gotama.

yesaṃ [masc. gen. pl. of rel. pron. *ya* (who, which)] = whose.

divā: *diva* [ntr.] = day. *divā* [acc. sg. But here as an adv.] = by day.

ca [indef. encl. part.] = and.

ratto: ratti [fem.] = night. ratto [loc. sg. But here as an adv.] = by night.

ca [indef. encl. part.] = and.

bhāvanāya: *bhāvanā* [fem. derived from √*bhū* (to develop through mind-work)] = meditation. *bhāvanāya* [dat. sg.] = to meditation.

rato: rata [adj. pp. of √*ram* (to delight in)] = devoted. rato [masc. nom. sg.] = devoted.

mano: mana [ntr.] = mind. mano [nom. sg.] = mind.

*duppabbajjaṃ durabhiramaṃ durāvāsā gharā dukkhā
dukkho’samānasaṃvāso, dukkhānupatitaddhagū
tasmā na c’addhagū siyā na ca dukkhānupatito siyā*||302||

n i cā 4a i cā > flr l nk xlr el kodk
n i cā 4a i cā > flr l nk xlr el kodk
r Lek u p 4xw fl ; k u p n i cā 4a i cā > flr l nk xlr el kodk ; k | ýúú||

Translation

Difficult is going forth; difficult is to enjoy it; unpleasant and difficult is to live in houses;

painful is association with unequal; a wanderer is beset with suffering. Therefore one should not be a wanderer and one should not be beset by suffering.

Vocabulary

duppabbajjaṃ: *pabbajjā* [fem. derived from *pa* (indec. strengthening pfx. used to emphasize the intensity of an action)+√*vajj* (to avoid)]= leaving the world to adopt life of homelessness, going forth. *du* [antithetic pfx. meaning ‘bad, insufficient, difficult’]+*pabbajjā*= *duppabbajjā* [adj.] = difficult... going forth. *duppabbajjaṃ* [ntr. nom. sg.] = difficult... going forth.

durabhiramaṃ: *du* [antithetic pfx. *du* becomes *dur* before vowels]= bad, insufficient, difficult. *durabhirama* [adj. derived from *du*+*abhi* (intens. pfx. meaning ‘all over, fully’)+√*ram* (to delight in)]= difficult to enjoy. *durabhiramaṃ* [ntr. nom. sg.] = difficult to enjoy.

durāvāsā: *du* [antithetic pfx. *du* becomes *dur* before vowels]= bad, insufficient, difficult. *durāvāsa* [adj. derived from *du*+*ā* (pfx meaning ‘at, in’)+√*vās* (to live)]= difficult to live in. *durāvāsā* [masc. nom. pl.] = difficult to live in.

gharā: *ghara* [masc.] = house. *gharā* [nom. pl.] = houses.

dukkhā: *dukkha* [adj.] = painful. *dukkhā* [masc. nom. pl.] = painful.

dukkho’samānasamvāso: *dukkha* [adj.] = painful. *dukkho* [masc. nom. sg.] = painful. *samāna* [adj.] = equal. *a* [neg. pfx.] + *samāna* = *asamāna* [adj.] = unequal. *samvāsa* [masc.] = association. *asamāna* + *samvāsa* = *asamānasamvāsa* [masc.] = association with unequal. *asamānasamvāso* [nom. sg.] = association with unequal. *dukkho* + *asamānasamvāso* = *dukkho’samānasamvāso* = association with unequal is painful.

dukkhānupatit’addhagū: *dukkha* [masc.] = suffering. *anupatita* [adj. derived from *anu* (indec. pfx. meaning ‘along, at, to, combined with’)+pp. of √*pat* (to fall)]= befallen, affected by, beset. *dukkha*+*anupatita*= *dukkhānupatita* [adj.] = beset by suffering, affected by suffering. *addha* [masc.] = road, journey. *gū* [sfx. derived from √*gam* (to go)]=going, having gone, being skilled in. *addha*+*gū*= *addhagū* [masc.] = wayfarer, wanderer. *dukkhānupatita*+*addhagū*= *dukkhānupatit’addhagū* [adj.] = wanderer beset by suffering. *dukkhānupatit’addhagū* [masc. nom. sg.] = wanderer beset by suffering.

tasmā [masc. abl. sg. of demonstr. pron. *ta* (it, that)]= from that, therefore.

na [indec. part.] = no, not.

c’addhagū: *ca* [indef. encl. part.] = and. *addha* [masc.] = road, journey. *gū* [sfx. derived from √*gam* (to go)]=going, having gone, being skilled in. *addha*+*gū*= *addhagū* [masc.] = wayfarer, wanderer. *addhagū* [nom. sg.] = wayfarer, wanderer. *ca*+*addhagū*= *c’addhagū*= and... wanderer.

siyā [3. sg. pot. act. of √*bhū* (to be)]= should be.

na [indec. part.] = no, not.

ca [indef. encl. part.] = and.

dukkhānupatito: *dukkha* [masc.] = suffering. *anupatita* [adj. derived from *anu* (indec. pfx. meaning ‘along, at, to, combined with’)+pp. of √*pat* (to fall)]= beset, affected by. *dukkha*+*anupatita*= *dukkhānupatita* [adj.] = beset by suffering, affected by suffering. *dukkhānupatito* [masc. nom. sg.] = beset by suffering.

siyā [3. sg. pot. act. of √*bhū* (to be)]= should be.

*saddho sīlena sampanno yasobhogasamappito
yaṃ yaṃ padesaṃ bhajati tattha tatth’eva pūjito*||303||

l ¼ks l hysu l Ei Åks ; l kllks l eflirks
; a ; a ind a Hktfr rRFk rRFk*, o i ftrks|ýúý||

Translation

Trusting, endowed with virtue, possessing fame and wealth, whatever region is he associated with, he is respected just everywhere.

Vocabulary

saddho: *saddha* [adj.] = trusting. *saddho* [masc. nom. sg.] = trusting.

sīlena: *sīla* [ntr.] = virtue. *sīlena* [ins. sg.] = with virtue.

sampanno: *sampanna* [adj. derived from *sam* (pfx. meaning ‘together, completely’) + pp. of \sqrt{pad} (to go to)] = endowed with. *sampanno* [masc. nom. sg.] = endowed with.

yasobhogasamappito: *yaso* [ntr.] = fame. *bhoga* [masc.] = wealth, possession. *samappita* [adj. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + pp. of \sqrt{ap} (to approach)] = possessing. *yaso* + *bhoga* + *samappita* = *yasobhogasamappita* [adj.] = possessing fame and wealth. *yasobhogasamappito* [masc. nom. sg.] = possessing fame and wealth.

yam yam: *yam* [ntr. nom. sg. of rel. pron. *ya* (who, which)] = who, which. *yam yam* [as a phrase] = whomsoever, whatever.

padesaṃ: *padesa* [masc.] = place, district, region. *padesaṃ* [acc. sg.] = place, district, region.

bhajati [3. sg. pr. indic. act. of \sqrt{bhaj} (to divide, partake)] = is associated with.

tattha tatth’eva: *tattha* [indec. adv.] = there. *tattha tattha* [a phrase] = everywhere. *eva* [adv. emphatic part.] = so, even, just, only. *tattha tattha* + *eva* = *tattha tatth’eva*.

pūjito: *pūjita* [adj. pp. of $\sqrt{pūj}$ (to worship)] = respected, worshipped. *pūjito* [masc. nom. sg.] = respected, worshipped.

dūre santo pakāsentī himavanto va pabbato,
asant’ettha na dissanti rattiṃ khittā yathā sarā||304||

njs | Urks i dkl flr fgeolrks o i Ccrks
v l Ur*, RFk u fnLI flr jfŪka f [kŪk ; Fk l jk||ýúþ||

Translation

The good shine from afar, like a snowy mountain. The bad are not seen here, like arrows shot at night.

Vocabulary

dūre: *dūra* [adj.] = afar, distant. *dūre* [loc. sg.] = from afar.

santo: *santa* [adj., ppr. of \sqrt{as} (to be, exist)] = good, real, true, existent. *santo* [masc. nom. pl.] = good.

pakāsentī: *pakāsentī* [3. pl. pr. act. caus. of *pa* (indec. strengthening pfx. used to emphasize the intensity of an action) + pp. of $\sqrt{kās}$ (to shine)] = show up, illustrate, explain, shine.

himavanto: *hima* [ntr.] = snow. *hima* + *vantu* (poss. sfx.) = *himavantu* [adj.] = snowy. *himavanto* [masc. nom. sg.] = snowy.

va [indec. part. of comparison] = like, as.

pabbato: *pabbata* [ntr.] = mountain. *pabbato* [nom. sg.] = mountain.

asant’ettha: *santa* [adj., ppr. of \sqrt{as} (to be, exist)] = good. *santo* [masc. nom. pl.] = good. *a* [neg. pfx.] + *santa* = *asant* [adj.] = bad. *asanto* [masc. nom. pl.] = bad. *ettha* [adv.] = here, in this place. *asanto* + *ettha* = *asant’ettha*.

na [indec. part.] = no, not.

dissanti [3. pl. pr. indic. pas. of \sqrt{dis} (to see)] = are seen, appear.

rattiṃ: *ratti* [fem.] = night. *rattiṃ* [acc. sg. But here as an adv.] = by night.

khittā: *khitta* [adj. pp. of \sqrt{kip} (to throw)] = thrown, cast. *khittā* [masc. nom. pl.] = thrown, cast.

yathā [indec. adv.] = as, how, like.

sarā: *sara* [masc.] = arrow. *sarā* [nom. pl.] = arrows.

ekāśanaṃ ekaseyyaṃ eko caraṃ atandito
eko damayaṃ attānaṃ vanante ramito siyā||305||

, dkl ua , dl ō; a , dls pja vrfllnrks
, dls ne; e- vllkua oulrs jferks fl ; k||yúy||

Translation

Sitting alone, sleeping alone, wandering alone and active, alone taming oneself, such a one would take delight in the forest.

Vocabulary

ekāśanaṃ: *eka* [num.] = one. *āsana* [ntr.] = seat, chair. *eka* + *āsana* = *ekāsana* [adj.] = sitting alone. *ekāśanaṃ* [acc. sg. Used here as an adv.] = sitting alone.

ekaseyyaṃ: *eka* [num.] = one. *seyyā* [fem.] = bed. *eka* + *seyyā* = *ekaseyyā* [adj.] = sleeping alone. *ekaseyyaṃ* [acc. sg. Used here as an adv.] = sleeping alone.

eko caraṃ atandito: *eka* [num. used as an object] = alone. *eko* [masc. nom. sg.] = alone. *caranta* [adj. act. ppr. of \sqrt{car} (to walk)] = wanderer. *caraṃ* [masc. nom. sg.] = wanderer. *tandita* [adj.] = lazy. *a* [neg. pfx.] + *tandita* = *atandita* [adj.] = industrious, active. *atandito* [masc. nom. sg.] = active. *eko caraṃ atandito* = wandering alone and active.

eko: *eka* [num. Used here as an adv.] = alone. *eko* [masc. nom. sg.] = alone.

damayaṃ attānaṃ: *damayanta* [adj. act. ppr. of \sqrt{dam} (to tame)] = taming, subduing. *damayaṃ* [masc. nom. sg.] = taming, subduing. *attā* [masc.] = self, oneself. *attānaṃ* [acc. sg.] = oneself. *damayaṃ* + *attānaṃ* = *yamayaṃ attānaṃ* = taming oneself.

vanante: *vana* [ntr.] = forest. *anta* [ntr.] = end. *vana* + *anta* = *vananta* [ntr. euphonic sandhi] = the bordering of the forest, i.e. where the forest begins. *vanante* [loc. sg.] = in the forest.

ramito: *ramita* [adj. pp. of \sqrt{ram} (to delight in)] = taking delight in. *ramito* [masc. nom. sg.] = taking delight in.

siyā [3. sg. pot. act. of $\sqrt{bhū}$ (to be)] = would be.

22. Nirayavaggo fuj; oXxks (Hell)

abhūtavādī nirayaṃ upeti
yo vāpi katvā na karomi c'āha
ubho pi te pecca samā bhavanti
nihīnakammā manujā parattha||306||

vHkroknh fuj; a mi fR
; ks olfi dRok u djfke p*vkg
mHks fi rs i Pp l ek HkoflR
fughudEek euftk i jRFk||ýúö||

Translation

A speaker of what is not (real) goes to hell; or even the one who having done a deed, says, “I did not.” Both these people of low deeds become equal, in the other world, after they die.

Vocabulary

abhūtavādī: *bhūta* [adj. pp. of $\sqrt{bhū}$ (to be)] = being, having become. a [neg. pfx.] + *bhūta* = *abhūta* [adj.] = what is not. *vādī* [adj. derived from \sqrt{vad} (to say)] = speaker. *abhūta* + *vādī* = *abhūtavādī* [adj.] = speaker of what is not. *abhūtavādī* [masc. nom. sg.] = speaker of what is not.
nirayaṃ: *niraya* [masc.] = hell. *nirayaṃ* [acc. sg.] = hell.
upeti [3. sg. pr. indic. act. derived from *upa* [pfx. meaning ‘close by,’ ‘near’] + \sqrt{i} (to go)] = comes to, approaches, undergoes.
yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.
vāpi: *vā* [indec. encl.] = or. *pi* [indec. encl. form of *apī*] = even, also, just so. *vā* + *pi* = *vāpi* = or even.
katvā [ger. of \sqrt{kar} (to do, to make)] = having done, having made.
na [indec. part.] = no, not.
karomi [1. sg. pr. indic. act. of \sqrt{kar} (to do, to make)] = (I) do.
c'āha: *ca* [indef. encl. part.] = and. *āha* [3. sg. perf. act. of \sqrt{ah} (to say) in meaning of pr. and preterite] = says, said. *ca* + *āha* = *c'āha*.
ubho: *ubha* [adj.] = both. *ubho* [masc nom, it is an old remnant of a dual form in Pāli] = both.
pi [indec. encl. form of *apī*] = even, also, just so.
te [masc. nom. pl. of demonstr. pron. *ta* (it, that)] = they.
pecca [ger. of *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + \sqrt{i} (to go)] = ‘after having gone past’ i.e., after death.
samā: *sama* [adj.] = same, equal. *samā* [masc. nom. pl.] = same, equal.
bhavanti [3. pl. pr. indic. act. derived from $\sqrt{bhū}$ (to become)] = are, become.
nihīnakammā: *nihīna* [adj. derived from *ni* (pfx. meaning ‘down’) + pp. of $\sqrt{hā}$ (to reject)] = low. *kamma* [ntr.] = deed. *nihīna* + *kamma* = *nihīnakamma* [adj.] = of low deeds. *nihīnakammā* [masc. nom. pl.] = of low deeds.
manujā: *manuja* [masc.] = man. *manujā* [nom. pl.] = men.
parattha [adv.] = elsewhere, hereafter, in the Beyond, in the other word.

kāsāvakaṇṭhā bahavo pāpadhammā asaṅṅatā,
pāpā pāpehi kammehi nirayaṃ te upapajjare||307||

dkl kod. Bk cgols i ki /Eek v l xkrk
i ki k i ki fg dEefg fuj; a rs mlki T t j \$ ý ú ÷ ||

Translation

(There are) many with yellow around the neck, of evil nature, unrestrained. The evil-doers by their evil deeds go to hell.

Vocabulary

kāsāvakaṇṭhā: *kāsāva* [adj.] = yellow. *kāsāvaṃ* [ntr. acc. sg.] = yellow. *kaṇṭha* [masc.] = neck, throat. *kāsāva+kaṇṭha* = *kāsāvakaṇṭha* [euphonic sandhi] = with yellow around the neck i.e. wearing a monk's robe. *kāsāvakaṇṭhā* [masc. nom. pl.] = with yellow around the neck.
bahavo: *bahu* [adj.] = much, many. *bahavo* [masc. nom. pl.] = much, many.
pāpadhammā: *pāpa* [ntr.] = evil. *dhamma* [masc.] = nature. The word *dhamma* has many meanings and here it is used in the sense of 'nature.' *pāpa+dhamma* = *pāpadhamma* [masc.] = evil nature. *pāpadhammā* [nom. pl.] = evil nature.
asaññatā: *a* [neg. pfx.] + *saññata* [derived from *saṃ* (adj. indec. pfx. used to imply conjunction and completeness) + pp. of *√yam* (to restrain)] = unrestrained. *asaññatā* [masc. nom. pl.] = unrestrained.
pāpā: *pāpa* [adj.] = evil-doer. *pāpā* [masc. nom. pl.] = evil-doers.
pāpehi kammehi: *pāpa* [ntr.] = evil. *pāpehi* [ntr. ins. pl.] = by evil. *kamma* [ntr.] = deed. *kammehi* [ins. pl.] = by deeds. *pāpehi kammehi* = by evil deeds.
nirayaṃ: *niraya* [masc.] = hell. *nirayaṃ* [acc. sg.] = hell.
te [masc. nom. pl. of demonstr. pron. *ta* (it, that)] = they.
upapajjare [3. pl. pr. indic. med. of *upa* (pfx. meaning 'close by, near') + *√pad* (to go)] = go to, get to.

seyyo ayoguḷo bhutto tatto aggisikhūpamo
yañ ce bhuñjeyya dussīlo raṭṭhapiṇḍaṃ asaññato || 308 ||

। ॐ ; ks v ; ks ॐ ks Hk ॐ ks r ॐ ks v f x x f l [ki e ks
; *k- ps Hk ॐ t ॐ ; n ॐ l h y l s j ॐ ॐ i . Ma v l *x k r k s j y ॐ ॐ ||

Translation

(It is) better to eat an iron ball heated like the flame of fire than to a country's alms food be eaten by the immoral and unrestrained.

Vocabulary

seyyo: *seyya* [adj.] = better. *seyyo* [ntr. nom. sg.] = better.
ayoguḷo: *ayo* [ntr.] = iron. *guḷa* [masc.] = ball. *ayo+guḷa* = *ayoguḷa* [masc.] = iron ball. *ayoguḷo* [nom. sg.] = iron ball.
bhutto: *bhutta* [adj. pp. of *√bhuj* (to eat)] = eaten. *bhutto* [masc. nom. sg.] = eaten.
tatto: *tatta* [adj. pp. of *√tap* (to be hot)] = heated, glowing. *tatto* [masc. nom. sg.] = heated, glowing.
aggisikhūpamo: *aggi* [masc.] = fire. *sikhā* [fem.] = crest, edge. *aggi+sikhā* = *aggisikhā* [fem.] = the crest of the fire, flame. *upama* [adj.] = like, similar. *aggisikhā+upama* = *aggisikhūpama* [adj.] = like the flame of fire. *aggisikhūpamo* [masc. nom. sg.] = like the flame of fire.
yañ ce: *yaṃ* [ntr. nom. sg. of rel. pron. *ya* (who, which)] = who, which. *ce* [encl.] = if. *yaṃ+ce* = *yañ ce*. When *yañ ce* is followed by pot., it means 'than that.'
bhuñjeyya [3. sg. pot. act. derived from *√bhuj* (to eat)] = may eat.
dussīlo: *du* [antithetic pfx.] = bad, insufficient. *sīla* [ntr.] = morality. *du+sīla* = *dussīla* [adj. euphonic sandhi] = of bad morality, immoral. *dussīlo* [masc. nom. sg.] = immoral.
raṭṭhapiṇḍaṃ: *raṭṭha* [ntr.] = kingdom, country. *piṇḍa* [masc.] = alms, alms food. *raṭṭha+piṇḍa* = *raṭṭhapiṇḍa* [masc.] = country's alms food. *raṭṭhapiṇḍaṃ* [acc. sg.] = country's alms food.
asaññato: *asaññata* [adj. derived from *a* [neg. pfx.] + *saṃ* (adj. indec. pfx. used to imply conjunction and

completeness) + pp. of \sqrt{yam} (to restrain)] = unrestrained. *asaññato* [masc. nom. sg.] = unrestrained.

cattāri ṭhānāni naro pamatto
āpajjati paradārūpasevī
apuññalābhaṃ na nikāmaseyyaṃ
nindaṃ tatīyaṃ nirayaṃ catutthaṃ||309||

pŭkkfj Bkukfu ujks ielkks
vki Ttrh ijnk: i l ōh
vi ɛ:kylklla u fudkel ō; a
fullna rrrh; a fuj; a prɛfla|ýúú||

Translation

The negligent man who chases after another's wife falls into these four states: accumulation of demerit, uncomfortable bed, third blame, fourth hell.

Vocabulary

cattāri: *catu* [num.] = four. *cattāri* [ntr. acc. pl.] = four.

ṭhānāni: *ṭhāna* [ntr.] = place. *ṭhānāni* [acc. pl.] = places.

naro: *nara* [masc.] = man. *naro* [nom. sg.] = man.

pamatto: *pamatta* [adj. of *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + pp. of \sqrt{mad} (to be intoxicated)] = negligent. *pamatto* [masc. nom. sg.] = negligent.

āpajjati: *āpajjati* [3. sg. pr. indic. act. of *ā* (pfx. meaning 'towards') + \sqrt{pad} (to go, to go to, to come to fall)] = gets into, falls into. *āpajjati* is m.c. for *āpajjati*.

paradārūpasevī: *para* [adj.] = other. *dāra* (fem.) = wife. *para* + *dāra* = *paradāra* [fem.] = the wife of another. *upsevī* [adj. *upa* (pfx. meaning 'close by, near') + \sqrt{sev} (to associate with) + *ī* (poss. sfx.) = chasing, pursuing. *paradāra* + *upasevī* = *paradārūpasevī* [adj. euphonic sandhi] = who chases after another's wife. *paradārūpasevī* [masc. nom. sg.] = who chases after another's wife.

apuññalābhaṃ: *puñña* [ntr.] = meritorious deed, merit, good. *a* [neg. pfx.] + *puñña* = *apuñña* [ntr.] = unmeritorious deed, demerit, evil. *lābha* [masc.] = gain, accumulation, possession. *apuñña* + *lābha* = *apuññalābha* (masc.) = accumulation of demerit. *apuññalābhaṃ* [acc. sg.] = accumulation of demerit.

na nikāmaseyyaṃ: *na* [indec. part.] = no, not. *kāma* [masc.] = sensual desire, pleasure. *ni* (pfx. meaning 'on to') + *kāma* = *nikāma* [masc.] = desire, pleasure, longing. *seyyā* [fem.] = bed. *nikāma* + *seyyā* = *nikāmaseyyā* [fem.] = comfortable bed. *nikāmaseyyaṃ* [acc. sg.] = comfortable bed. *na nikāmaseyyaṃ* = uncomfortable bed.

nindaṃ: *nindā* [fem.] = blame. *nindaṃ* [acc. sg.] = blame.

tatīyaṃ: *tatīya* [num.] = third. *tatīyaṃ* [fem. acc. sg.] = third. *tatīyaṃ* is m.c. for *tatīyaṃ*.

nirayaṃ: *niraya* [masc.] = hell. *nirayaṃ* [acc. sg.] = hell.

catutthaṃ: *catuttha* [num.] = fourth. *catutthaṃ* [masc. acc. sg.] = fourth.

apuññalābho ca gatī ca pāpikā
bhītaṣṣa bhītāya ratī ca thokikā
rājā ca daṇḍaṃ garukaṃ paṇeti,
tasmā naro paradāraṃ na seve||310||

vi ɛ:kylkllks p xrh p ilfi dk
HkhrLI Hkhrk; jrh p Flkfdck

jktk p n. Ma x#da i .kfr]
rLek ujks i jnkja u l 0\$|ýúú||

Translation

Accumulation of demerit and a bad afterlife, and brief is the pleasure of a frightened man and a frightened woman, and the king decrees a heavy punishment. Therefore a man should not chase after another's wife.

Vocabulary

apuññalābho: *puñña* [ntr.] = meritorious deed, merit, good. *a* [neg. pfx. + *puñña* = *apuñña* [ntr.] = unmeritorious deed, demerit, evil. *lābha* [masc.] = gain, accumulation, possession. *apuñña* + *lābha* = *apuññalābha* (masc.) = accumulation of demerit. *apuññalābho* [nom. sg.] = accumulation of demerit.
ca [indef. encl. part.] = and.
gatī: *gati* [fem. derived from \sqrt{gam} (to go)] = existence (after death), afterlife. *gati* [nom. sg.] = afterlife. *gatī* is m.c. for *gati*.
ca [indef. encl. part.] = and.
pāpikā: *pāpa* [ntr.] = evil, wickedness. *pāpa* + *ka* [sfx. forming adj.] = *pāpaka* [adj.] = evil, bad, wrong. *pāpikā* [fem. nom. sg.] = evil, bad, wrong.
bhītassa: *bhīta* [adj. pp. of $\sqrt{bhī}$ (to be afraid)] = frightened, terrified, afraid. *bhītassa* [masc. gen. sg.] = of a frightened (man).
bhītāya: *bhīta* [adj. pp. of $\sqrt{bhī}$ (to be afraid)] = frightened, terrified, afraid. *bhītāya* [fem. gen. sg.] = of a frightened (woman).
ratī: *rati* [fem.] = pleasure, attachment, love. *rati* [nom. sg.] = pleasure, attachment, love. *ratī* is m.c. for *rati*.
ca [indef. encl. part.] = and.
thokikā: *thokika* [adj.] = tittle, small. *thokikā* [fem. nom. sg.] = little, small.
rājā: *rājā* [masc.] = king. *rājā* [nom. sg.] = king.
ca [indef. encl. part.] = and.
daṇḍaṃ: *daṇḍa* [masc.] = punishment, stick. *daṇḍaṃ* [masc. acc. sg.] = punishment, stick.
garukaṃ: *garu* [adj.] = heavy. *garu* + *ka* [adj. sfx.] = *garuka* [adj.] = heavy, grave, serious. *garukaṃ* [masc. acc. sg.] = heavy, gave, serious.
pañeti [3. sg. pr. indic. act. derived from *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + \sqrt{ni} (to lead)] = leads on to, applies, decrees.
tasmā [masc. abl. sg. of demonstr. pron. *ta* (it, that)] = from that, therefore.
naro: *nara* [masc.] = man. *naro* [nom. sg.] = man.
paradāraṃ: *para* [adj.] = other. *dāra* (fem.) = wife. *para* + *dāra* = *paradāra* [fem.] = the wife of another. *paradāraṃ* [acc. sg.] = another's wife.
na [indec. part.] = no, not.
seve [3. sg. pot. act. of \sqrt{sev} (to serve)] = associate with, practice, resort to.

kuso yathā duggahīto hatthaṃ evānukantati
sāmaññaṃ dupparāmaṭṭhaṃ nirayāy'upakaḍḍhati||311||

clq ks ; Fkk n|xghrks gRFla , okuplŭrfr
l ke×ka nŭi jkeêa fuj ; k; Źmi dM<fr ||ýúú||

Translation

Just as a wrongly seized kusa grass cuts the hand, wrongly taken up asceticism drags (one) to hell.

Vocabulary

kuso: *kusa* [masc.]= name of grass. *kuso* [nom. sg.]= kusa grass.

yathā [indec. adv.]= as, how, like.

duggahīto: *gahīta* [adj. pp. of √*gah* (to seize)]= seized. *du* [antithetic pfx. meaning ‘bad, insufficient, wrong’]+*gahīta*= *duggahīta* [adj. euphonic sandhi]= wrongly seized. *duggahīto* [masc. nom. sg.]= wrongly seized.

hatthaṃ evānukantati: *hattha* [masc.]= hand. *hatthaṃ* [acc. sg.]= hand. *eva* [adv. emphatic part.]= so, even, just as, only. *anukantati* [3. sg. pr. indic. act. of *anu* (indec. pfx. meaning ‘along, at, to, combined with’)+√*kat* (to cut)]= cuts. *hatthaṃ+eva+anukantati*= *hatthaṃ evānukantati* [euphonic sandhi]= just as... cuts the hand.

sāmaññaṃ: *sāmañña* [ntr.]= asceticism. *sāmaññaṃ* [nom. sg.]= asceticism.

dupparāmaṭṭhaṃ: *parāmaṭṭha* [adj. derived from *parā* [pfx. meaning ‘on to, over’]+√*mas* (to touch)]= touched, grasped, acquired, taken up. *du* [antithetic pfx. meaning ‘bad, insufficient, wrong’]+*parāmaṭṭha*= *dupparāmaṭṭha* [adj. euphonic sandhi]= wrongly taken up. *dupparāmaṭṭhaṃ* [ntr. nom. sg.]= wrongly taken up.

nirayāy’upakaddhati: *niraya* [masc.]= hell. *nirayāya* [dat. sg.]= to hell. *upakaddhati* [3. sg. pr. indic. act. of *upa* (pfx. meaning ‘up to’)+√*kaddh* (to drag)]= drags on to. *nirayāya+upakaddhai*= *nirayāy’upakaddhati*.

yaṃ kiñci saṭhilaṃ kammaṃ
saṃkiliṭṭhañ ca yaṃ vataṃ
saṃkassaraṃ brahmacariyaṃ
na taṃ hoti mahapphalaṃ||312||

; a fdf×p l fBya dEea
l fdfyêk-p ; a ora
l dLl ja c āpfj; a
u ra gkr egli (ya) yūü||

Translation

Whatever deed is inattentive, and whatever vow is impure, (and) doubtful holy life, that is not very fruitful.

Vocabulary

yaṃ [ntr. nom. sg. of rel. pron. *ya* (who, which)]= who, which.

kiñci: *kiṃ* [ntr. nom. sg. of rel. pron. *ka* (what/which/who)]= what. *kiṃ+ci* [indef. intrg. part. sfx.]= *kiñci* [euphonic sandhi]= whatever, something.

saṭhilaṃ: *saṭhila* [adj.]= inattentive. *saṭhilaṃ* [ntr. nom. sg.]= inattentive.

kammaṃ: *kamma* [ntr.]= deed. *kammaṃ* [nom. sg.]= deed.

saṃkiliṭṭhañ ca: *saṃkiliṭṭha* [adj. derived from *saṃ* (adj. indec. pfx. used to imply conjunction and completeness)+pp. of √*kilis* (to go bad, to be impure)]= impure. *saṃkiliṭṭhaṃ* [ntr. nom. sg.]= impure. *ca* [indef. encl. part.]= and. *saṃkiliṭṭhaṃ+ca*= *saṃkiliṭṭhañ ca*.

yaṃ [ntr. nom. sg. of rel. pron. *ya* (who, which)]= who, which.

vataṃ: *vata* [ntr. derived from √*var* (to take vow)]= a religious duty, observance, rite, vow. *vataṃ* [nom. sg.]= vow.

saṃkassaraṃ: *saṃkassara* [adj.]= doubtful, wicked. *saṃkassaraṃ* [ntr. nom. sg.]= doubtful, wicked.

brahmacariyaṃ: *brahma* [adj.]= holy, pious. *cariya* [adj.]= living, following. *brahma+cariyā*= *brahmacariyā* [fem.]= holy life. *brahmacariyaṃ* [acc. sg.]= holy life.

na [indec. part.]= no, not.

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that.
hoti [3. sg. pr. indic. act. derived from $\sqrt{bhū}$ (to be)] = is, becomes.
mahapphalaṃ: *mahanta* [adj.] = great, extensive, big. In cpd. *mahanta* becomes *maha*. *phala* [ntr.] = fruit. *mahā* + *phala* = mahapphala [adj. euphonic sandhi] = very fruitful. *mahapphalaṃ* [ntr. nom. sg.] = very fruitful.

kayirā ce kayirāth'enaṃ dalhaṃ etaṃ parakkame,
saṭhilo hi paribbājo bhiyyo ākirate rajaṃ||313||

df; jk ps df; jkfk², ua nGga , ra i jDdeḡ
 l fByks fg i fjCcktkk fHKŌ; ks vkfdjrs jtḡ yūyḡ

Translation

If something is to be done one should do it, undertake it resolutely. An inattentive wanderer scatters more dust indeed.

Vocabulary

kayirā [3. sg. pot. act. of \sqrt{kar} (to do, to make)] = should do, should make.
ce: [encl.] = if.
kayirāth'enaṃ: *kayirātha* [3. sg. pot. med. of \sqrt{kar} (to do, to make)] = can do, can make. *enaṃ* [demo pron; masc. acc. sg. of *ta* (that)] = that. *kayirātha* + *enaṃ* = *kayirāth'enaṃ*.
dalhaṃ: *dalha* [adj.] = resolute. *dalhaṃ* [ntr. acc. sg. But here as an adv.] = resolutely.
etaṃ [demonstr. pron. masc. acc. sg. of *eta* (it, this)] = it, this.
parakkame [3. sg. pot. act. of *para* (adv. pfx. meaning 'over, beyond') + \sqrt{kam} (to walk, to travel)] = should go forward, should undertake.
saṭhilo: *saṭhila* [adj.] = inattentive. *saṭhilo* [masc. nom. sg.] = inattentive.
hi [indec. encl.] = indeed, surely.
paribbājo: *paribbāja* [masc. derived from *pari* (pfx. meaning 'all around') + \sqrt{vaj} (to go)] = a wanderer.
paribbājo [nom. sg.] = a wanderer.
bhiyyo [adv. comp. form derived from $\sqrt{bhū}$ (to be)] = further.
ākirate [3. sg. pr. indic. med. of *ā* (pfx. meaning 'towards') + $\sqrt{kīr}$ (to scatter)] = scatters.
rajaṃ: *rajo* [masc.] = dust. *rajaṃ* [acc. sg.] = dust.

akataṃ dukkataṃ seyyo pacchā tapati dukkataṃ,
katañ ca sukataṃ seyyo yaṃ katvā nānutappati||314||

vdra nḡdra l Ō; ks iPNk r i fr nḡdrḡ
 dr×k-Pk l ḡdra l Ō; ks ; a dRok ukurḡ l i fr ḡyūḡ

Translation

A bad deed is better not done. Afterwards one is tormented by a bad deed. And good deed done is better which one does not regret having done.

Vocabulary

akataṃ: *kata* [adj., pp. of \sqrt{kar} (to do, to make)] = done. a [neg. pfx.] + *kata* = *akata* [adj.] = undone, not done. *akataṃ* [ntr. nom. sg.] = undone, not done.
dukkataṃ: *kata* [adj., pp. of \sqrt{kar} (to do, to make)] = done. *du* [antithetic pfx. meaning 'bad, insufficient,

wrong’]+*kata* = *dukkata* [ntr. euphonic sandhi] = bad deed. *dukkataṃ* [nom. sg.] = bad deed.
seyyo: seyya [adj.] = better. *seyyo* [ntr. nom. sg.] = better.
pacchā [adv.] = afterwards.
tapati [3. sg. pr. indic. act. of √*tap* (to burn)] = is tormented.
dukkataṃ: kata [adj, pp. of √*kar* (to do, to make)] = done. *du* [antithetic pfx. meaning ‘bad, insufficient, wrong’]+*kata* = *dukkata* [ntr. euphonic sandhi] = bad deed. *dukkataṃ* [nom. sg.] = bad deed.
katañ ca: kataṃ: kata [adj., pp. of √*kar* (to do, to make)] = done. *kataṃ* [ntr. nom. sg.] = done. *ca* [indef. encl. part.] = and. *kataṃ+ca* = *katañ ca*.
sukataṃ: kata [adj., pp. of √*kar* (to do, to make)] = done. *su* [indec. part. used as a strengthening pfx. meaning ‘thorough, well’]+*kata* = *sukata* [ntr.] = good deed. *sukataṃ* [nom. sg.] = good deed.
seyyo: seyya [adj.] = better. *seyyo* [ntr. nom. sg.] = better.
yaṃ: [ntr. nom. sg. of ya (that, which, who)] = that, which, who.
katvā [ger. of √*kar* (to do, to make)] = having done, having made.
nānutappati: na [indec. part.] = no, not. *anutappati* [3. sg. pr. indic. act. of *anu* (pfx. meaning ‘along, to’)+√*tap* (to burn)] = feels remorse, regrets. *na + anutappati* = *nānutappati* [euphonic sandhi] = does not feel remorse, does not regret.

*nagaraṃ yathā paccantaṃ guttaṃ santarabāhiraṃ
 evaṃ gopetha attānaṃ, khaṇo vo mā upaccagā,
 khaṇātītā hi socanti nirayamhi samappitā*||315||

uxja ; Fk i PpUra xUka I Urjckfgja
 , oa xkš Fk vUkuš [k. ks ols ek mi Ppxk]
 [k. krrrk fg I kpfUr fuj; fEg I efl i rk||yüy||

Translation

Just as a city on the border is protected within and without, likewise watch yourselves. Do not let the moment escape you. Those who let the (right) moment go by indeed grieve, consigned to hell.

Vocabulary

nagaraṃ: nagara [ntr.] = city. *nagaraṃ* [nom. sg.] = city.
yathā [indec. adv.] = as, how, like, just as.
paccantaṃ: anta [ntr.] = end. *paṭi* [pfx. meaning ‘towards’]+*anta* = *paccanta* [adj.] = on the border.
paccantaṃ [ntr. nom. sg.] = on the border.
guttaṃ: gutta [adj, pp of √*gup* (to protect)] = protected. *guttaṃ* [ntr. nom. sg.] = protected.
santarabāhiraṃ: santara [adj.] = internal. *bāhira* [adj.] = external. *santara+bāhira* = *santarabāhira* [adj.] = within and without. *santarabāhiraṃ* [ntr. nom. sg.] = within and without.
evaṃ [adv.] = ‘thus, so, in this way, likewise’ either referring to what follows or what precedes.
gopetha [2. pl. pot. act. of √*gup* (to watch)] = (you) should watch.
attānaṃ: attā [masc.] = self, oneself. *attānaṃ* [acc. sg.] = oneself.
khaṇo: khaṇa [masc.] = moment. *khaṇo* [nom. sg.] = moment.
vo [acc. pl. of the 2. pron. *tumha* (you)] = you.
mā [indec. prohibition part. used in the sense of prohibition, generally with the imperat. mood, but sometimes with the aor. tense also, to denote an action of the present time] = not, do not.
upaccagā [3. sg. aor. act. of *upa* (pfx. meaning ‘up to’)+*ati* (pfx. meaning ‘extremely, beyond.’)+√*gam* (to go)] = escaped. But with *mā* it is used here to denote action of the present time. Thus, *mā upaccagā* = do not let escape.

khaṇātītā: *khaṇa* [masc.] = moment. *atīta* [adj. derived from +√i (to go) + *ati* (pfx. meaning ‘over’)] = past. gone. *khaṇa* + *atīta* = *khaṇātīta* [adj. euphonic sandhi] = one who let the moment go by. *khaṇātītā* [masc. nom. pl.] = those who let the moment go by.

hi [indec. encl.] = indeed, surely.

socanti [3. sg. pr. indic. act. of √*suc* (to grieve)] = grieve.

nirayamhi: *niraya* [masc.] = hell. *nirayamhi* [sg. loc.] = in hell.

samappitā [adj. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + pp. of √*ap* (to approach)] = made over, consigned. *samappitā* [nom. pl.] = made over, consigned.

alajjitāye lajjanti lajjitāye na lajjare
micchādīṭṭhisamādānā sattā gacchanti duggatiṃ||316||

vyfftrk; syTtflr yfftrk; s u yTtjs
fePNkfnfēd eknkuk I Ūk xPNflr n|xfrā|yūö||

Translation

They are ashamed of what is not shameful; not ashamed of what is shameful. Having wrong views, living beings go to a miserable afterlife.

Vocabulary

alajjitāye [inf. made of *a* (neg. pfx.) + √*lajj* (to feel shy) + *āye* (inf. making sfx.)] = what is not shameful.

lajjanti [3. pl. pr. indic. act. of √*lajj* (to feel shy)] = are ashamed.

lajjitāye: [inf. made of √*lajj* (to feel shy) + *āye* (inf. making sfx.)] = what is shameful.

na [indec. part.] = no, not.

lajjare [3. pl. pr. indic. med. of √*lajj* (to feel shy)] = are ashamed.

micchādīṭṭhisamādānā: *micchā* [adv.] = in a wrong way, wrongly. *dīṭṭhi* [fem.] = view, belief.

michhā + *dīṭṭhi* = *micchādīṭṭhi* [masc.] = wrong belief. *samādāna* [masc. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *ā* (pfx. meaning ‘towards’) + √*dā* (to give)] = taking upon oneself, undertaking. *micchādīṭṭhi* + *samādāna* = *micchādīṭṭhisamādāna* [adj.] = having wrong views. *micchādīṭṭhisamādānā* [masc. nom. pl.] = having wrong views.

sattā: *satta* [masc.] = a living being. *sattā* [nom. pl.] = living beings.

gacchanti [3. pl. pr. indic. act. derived from √*gam* (to go)] = go.

duggatiṃ: *gati* [fem. derived from √*gam* (to go)] = existence (after death), afterlife. *du* [antithetic pfx. meaning ‘bad, insufficient, wrong’] + *gati* = *duggati* [fem.] = a miserable afterlife. *duggatiṃ* [acc. sg.] = a miserable afterlife.

abhaye bhayadassino bhaye cābhayadassino
micchādīṭṭhisamādānā sattā gacchanti duggatiṃ||317||

vHk; s Hk; nFl I uls Hk; s pLHk; nFl I uls
fePNkfnfēd eknkuk I Ūk xPNflr n|xfrā|yū÷||

Translation

And seeing fear in what is not fear and not seeing fear in what is fear, having wrong views, living beings go to a miserable afterlife.

Vocabulary

abhaye: *bhaya* [ntr.] = fear. *a* [neg. pfx.] + *bhaya* = *abhaya* [ntr.] = no fear. *abhaye* [loc. sg.] = in what is not fear.

bhayadassino: *bhaya* [ntr.] = fear. *dassī* [adj.] = seeing. *bhaya + dassī = bhayadassī* [adj.] = seeing fear. *bhayadassino* [masc. nom. pl.] = seeing fear.

bhaye: *bhaya* [ntr.] = fear. *bhaye* [loc. sg.] = in what is fear.

cābhayadassino: *ca* [indef. encl. part.] = and. *bhaya* [ntr.] = fear. *a* [neg. pfx.] + *bhaya* = *abhaya* [ntr.] = no fear. *dassī* [adj.] = seeing. *abhaya + dassī = abhayadassī* [adj.] = not seeing fear. *abhayadassino* [masc. nom. pl.] = not seeing fear. *ca + abhayadassino = cābhayadassino* [euphonic sandhi] = and not seeing fear.

micchādīṭṭhisamādānā: *micchā* [adv.] = in a wrong way, wrongly. *diṭṭhi* [fem.] = view, belief. *michhā + diṭṭhi = micchādīṭṭhi* [masc.] = wrong belief. *samādāna* [masc. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *ā* (pfx. meaning 'towards') + *√dā* (to give)] = taking upon oneself, undertaking. *micchādīṭṭhi + samādāna = micchādīṭṭhisamādāna* [adj.] = having wrong views. *micchādīṭṭhisamādānā* [masc. nom. pl.] = having wrong views.

sattā: *satta* [masc.] = living being. *sattā* [nom. pl.] = living beings.

gacchanti [3. pl. pr. indic. act. derived from *√gam* (to go)] = go.

duggatim: *gati* [fem. derived from *√gam* (to go)] = existence (after death), afterlife. *du* [antithetic pfx. meaning 'bad, insufficient, wrong'] + *gati = duggati* [fem.] = a miserable afterlife. *duggatim* [acc. sg.] = a miserable afterlife.

avajje vajjamatino vajje cāvajjadassino
micchādīṭṭhisamādānā sattā gacchanti duggatim||318||

voTts oTtefruks oTts ploTtnfLI uks
fePNkfnfēd eknkuk I Ūk xPNfūr n|xfrayūo||

Translation

Imagining fault in what is not fault and not seeing fault in what is fault, having wrong views, living beings go to a miserable afterlife.

Vocabulary

avajje: *vajja* [ntr.] = fault. *a* [neg. pfx.] + *vajja = avajja* [ntr.] = no fault. *avajje* [loc. sg.] = in what is not fault.

vajjamatino: *vajja* [ntr.] = fault. *mata* [pp. of *√man* (to think)] = imagined, thought. *mata + ī* [poss. sfx.] = *matī* [masc.] = imagining. *vajja + matī = vajjamatī* [adj.] = imagining fault. *vajjamatino* [masc. nom. pl.] = imagining fault.

vajje: *vajja* [ntr.] = fault. *vajje* [loc. sg.] = in what is fault.

cāvajjadassino: *ca* [indef. encl. part.] = and. *vajja* [ntr.] = fault. *a* [neg. pfx.] + *vajja = avajja* [ntr.] = no fault. *dassī* [adj.] = seeing. *avajja + dassī = avajjadassī* [adj.] = not seeing fault. *avajjadassino* [masc. nom. pl.] = not seeing fault. *ca + avajjadassino = cāvajjadassino* [euphonic sandhi] = and not seeing fault.

micchādīṭṭhisamādānā: *micchā* [adv.] = in a wrong way, wrongly. *diṭṭhi* [fem.] = view, belief. *michhā + diṭṭhi = micchādīṭṭhi* [masc.] = wrong belief. *samādāna* [masc. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *ā* (pfx. meaning 'towards') + *√dā* (to give)] = taking upon oneself, undertaking. *micchādīṭṭhi + samādāna = micchādīṭṭhisamādāna* [adj.] = having wrong views. *micchādīṭṭhisamādānā* [masc. nom. pl.] = having wrong views.

sattā: *satta* [masc.] = living being. *sattā* [nom. pl.] = living beings.

gacchanti [3. pl. pr. indic. act. derived from *√gam* (to go)] = go.

duggatim: *gati* [fem. derived from *√gam* (to go)] = existence (after death), afterlife. *du* [antithetic pfx. meaning 'bad, insufficient, wrong'] + *gati = duggati* [fem.] = a miserable afterlife. *duggatim* [acc. sg.] = a miserable afterlife.

*vajjañ ca vajjato ñātvā avajjañca avajjato
sammādiṭṭhisamādānā sattā gacchanti suggaṭiṃ*||319||

oTt×k-p oTtrks×kkok voTt×p voTtrks
I Eekfnfēd eknkuk I ūk xPNfūr I xfrā|yūū||

Translation

But having known fault as fault and faultless as faultless, having right views, living beings go to a good afterlife.

Vocabulary

vajjañ ca: *vajja* [ntr.] = fault. *vajjaṃ* [acc. sg.] = fault. *ca* [encl. part. Here used in the disjunctive sense] = but. *vajjaṃ + ca = vajjañ ca*.

vajjato: *vajja* [ntr.] = fault. *vajja + to* [sfx. normally used to make an abl. but here used to make an adv.] = *vajjato* [adv.] = as a fault.

ñātvā [ger. of √ñā (to know)] = having known.

avajjañ ca: *vajja* [ntr.] = fault. *a* [neg. pfx.] + *vajja = avajja* [adj.] = faultless. *avajjaṃ* [acc. sg.] = faultless. *ca* [indef. encl. part.] = and. *avajjaṃ + ca = avajjañ ca*.

avajjato: *vajja* [ntr.] = fault. *a* [neg. pfx.] + *vajja = avajja* [ntr.] = faultless, blameless. *avajja + to* [sfx. normally used to make an abl. but here used to make an adv.] = *avajjato* [adv.] = as faultless.

sammādiṭṭhisamādānā: *sammā* [adv.] = in a right way, rightly. *diṭṭhi* [fem.] = view, belief. *sammā + diṭṭhi = sammādiṭṭhi* [masc.] = right belief. *samādāna* [masc. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *ā* (pfx. meaning 'towards') + √*dā* (to give)] = taking upon oneself, undertaking. *sammādiṭṭhi + samādāna = sammādiṭṭhisamādāna* [adj.] = having right views. *sammādiṭṭhisamādānā* [masc. nom. pl.] = having right views.

sattā: *satta* [masc.] = living being. *sattā* [nom. pl.] = living beings.

gacchanti [3. pl. pr. indic. act. derived from √*gam* (to go)] = go.

suggaṭiṃ: *gati* [fem. derived from √*gam* (to go)] = existence (after death), afterlife. *su* [indec. part. used as a strengthening pfx. meaning 'thorough, well'] + *gati = sugati* [fem.] = good afterlife. *dugaṭiṃ* [acc. sg.] = good afterlife. *suggaṭiṃ* is m.c. for *sugaṭiṃ*.

23. Nāgavaggo ulxoXks (The Elephant)

*ahaṃ nāgo va saṃgāme cāpāto patitaṃ saraṃ
ativākyaṃ titikkhissaṃ dussīlo hi bahujjano* ||320||

vga ulxks o l akles pki krls i frra l ja
vfrrokD; a frfrfD [kl l a nṭ l hyls fg cgā t uls] yūū ||

Translation

I shall endure abuse as an elephant in battle (endures) an arrow shot from the bow. Immoral indeed are majority of the people.

Vocabulary

ahaṃ [nom. sg. of 1.pron. *amha* (I)] = I.
nāgo: *nāga* [masc.] = elephant. *nāgo* [nom. sg.] = elephant.
va [indec. part. of comparison] = like, as.
saṃgāme: *saṃgāma* [masc.] = battle. *saṃgāme* [loc. sg.] = in battle.
cāpāto: *cāpa* [masc.] = bow. *cāpato* [abl. sg.] = from the bow. *cāpāto* is m.c. for *cāpato*.
patitaṃ: *patita* [adj. pp. of √*pat* (to fall)] = fallen, shot, released. *patitaṃ* [masc. acc. sg.] = fallen, shot, released.
saraṃ: *sara* [masc.] = arrow. *saraṃ* [acc. sg.] = arrow.
ativākyaṃ: *ativākya* [ntr. derived from *ati* (pfx. meaning ‘extremely, beyond.’) + √*vac* (to speak)] = abuse, reproach. *ativākyaṃ* [acc. sg.] = abuse, reproach.
titikkhissaṃ [1. sg. fut. med. of √*tij* (to sharpen)] = (I) will endure.
dussīlo: *sīla* [ntr.] = morality. *du* [antithetic pfx. meaning ‘bad, insufficient, wrong’] + *sīla* = *dussīla* [adj. euphonic sandhi] = of bad morality, immoral. *dussīlo* [masc. nom. sg.] = immoral.
hi [indec. encl.] = indeed, surely.
bahujjano: *bahu* [adj.] = much, many. *jana* [masc.] = person, human being (usually collectively: public). *bahu* + *jana* = *bahujjana* [masc. euphonic sandhi] = majority of the people.

*dantaṃ nayanti samitiṃ dantaṃ rājābhirūhati
danto seṭṭho manussesu yo ’tivākyaṃ titikkhati* ||321||

nṭra u; flr l fefra nṭra jkt kfk: gfr
nṭrls l ēls euṭ l d q; kṣfrokD; a frfrfD [kfr] yūū ||

Translation

(They) lead the tamed (elephant into) an assembly, the king mounts a tamed one. Best among men is the tamed one who endures abuse.

Vocabulary

dantaṃ: *danta* [adj. pp of √*dam* (to control, to tame)] = tamed, controlled. *dantaṃ* [masc. acc. sg.] = tamed, controlled.
nayanti [3. pl. pr. indic. act. of √*nī* (to lead)] = lead.
samitiṃ: *samiti* [fem.] = assembly. *samitiṃ* [acc. sg.] = assembly.
dantaṃ: *danta* [adj. pp. of √*dam* (to control, to tame)] = tamed, controlled. *dantaṃ* [masc. acc. sg.] = tamed, controlled.
rājābhirūhati: *rājā* [masc.] = king. *rājā* [nom. sg.] = king. *abhirūhati* [3. sg. pr. indic. act. of *abhi*

(intens. pfx. meaning ‘all over, fully’)+√*ruh* (to grow)] = ascends, mounts, climbs.
rājā+abhirūhati = *rājābhirūhati* [euphonic sandhi] = king mounts.
danto: *danta* [adj, pp of √*dam* (to control, to tame)] = tamed, controlled. *danto* [masc. nom. sg.] = tamed, controlled.
seṭṭho: *seṭṭha* [adj.] = best. *seṭṭho* [masc. nom. sg.] = best.
manussesu: *manussa* [masc.] = man. *manussesu* [loc. pl.] = among men.
yo’tivākyam: *yo* [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who. *ativākya* [ntr. derived from *ati* (pfx. meaning ‘extremely, beyond.’)+√*vac* (to speak)] = abuse, reproach. *ativākyam* [acc. sg.] = abuse, reproach. *yo+ativākyam* = *yo’tivākyam*.
titikkhati [3. sg. pr. indic. act. desid. of √*tij* (to sharpen)] = endures.

*varā assatarā dantā ājānīyā ca sindhavā
kuñjarā ca mahānāgā, attadantā tato varam*||322||

ojk vLI rjk nlrk vktkuh; k p fl ll/ok
dḥtjk p egkukxk] vūknlrk rrrk ojāyūü||

Translation

Excellent are tamed mules and thoroughbred Sindh horses and great elephants, but the self-tamed is the best of all.

Vocabulary

varā: *vara* [adj.] = best. *varā* [ntr. nom. pl.] = best.
assatarā: *assa* [masc.] = horse. *assa+tara* [sfx. meaning ‘sort of.’] = *assatara* [masc.] = mule. *assatarā* [nom. pl.] = mules.
dantā: *danta* [adj, pp of √*dam* (to control, to tame)] = tamed, controlled. *dantā* [masc. acc. pl.] = tamed, controlled.
ājānīyā: *ājānīya* [adj. derived from *ā* (pfx. meaning ‘towards’)+√*jan* (to be born)] = of good race or breed (almost exclusively used to denote a thoroughbred horse). *ājānīyā* [nom. pl.] = thoroughbred.
ca [indef. encl. part.] = and.
sindhavā: *sindhava* [masc.] = belonging to Sindh, a Sindh horse. *sindhavā* [nom. pl.] = Sindh horses.
kuñjarā: *kuñjara* [masc.] = elephant. *kuñjarā* [nom. pl.] = elephants.
ca [indef. encl. part.] = and.
mahānāgā: *mahanta* [adj.] = great, extensive, big. In cpd. *mahanta* becomes *mahā/maha*. *nāga* [masc.] = elephant. *mahanta+nāga* = *mahānāga* [masc. euphonic sandhi] = a great elephant. *mahānāgā* [nom. pl.] = great elephants.
attadantā: *attā* [masc.] = self, oneself. In cpd. *attā* becomes *atta*. *danta* [adj., pp. of √*dam* (to control, to tame)] = tamed, controlled. *attā+danta* = *attadanta* [adj. euphonic sandhi] = self-tamed. *attadanto* [masc. nom. sg.] = self-tamed.
tato [abl. sg. of pron. base *ta* (it) but used here as an indec. adv.] = thereupon, thereafter, hence, then, but.
varam: *vara* [adj.] = best. *varam* [ntr. nom. sg.] = best.

*na hi etehi yānehi gaccheyya agatam disam
yath’attanā sudantena danto dantena gacchati*||323||

u fg , rfg ; kuḥg xPNḥ; vxra fnl a

; Fk^vÜkuk I qÜrsu nÜrIs nÜrsu xPNfr||ýüý||

Translation

Surely not by these vehicles would one go to the region not gone to, as goes the tamed one who is tamed by oneself and well-tamed.

Vocabulary

na [indec. part.] = no, not.

hi [indec. encl.] = indeed, surely.

etehi [ntr. ins. pl. of demonstr. pron. *eta* (this, that)] = by these.

yānehi: *yāna* [ntr.] = vehicle. *yānehi* [ins. pl.] = by vehicles.

gaccheyya [3. sg. pot. act. of \sqrt{gam} (to go)] = would go.

agataṃ: *gata* [adj. pp. of \sqrt{gam} (to go)] = gone. a [neg. pfx.] + *gata* = *agata* [adj.] = not gone. *agataṃ* [fem. acc. sg.] = not gone.

disaṃ: *disā* [fem.] = region, quarter, direction. *disaṃ* [acc. sg.] = region, quarter, direction.

yath'attanā: *yathā* [indec. adv.] = as, how, like, just as. *attā* [masc.] = self, oneself. *attanā* [ins. sg.] = by oneself, on one's own account. *yathā* + *attanā* = *yath'attanā*.

sudantena: *danta* [adj. pp. of \sqrt{dam} (to control, to tame)] = tamed. su [indec. part. used as a strengthening pfx. meaning 'thorough, well'] + *danta* = *sudanta* [adj.] = well-tamed. *sudantena* [masc. ins. sg.] = by the well-tamed.

danto: *danta* [adj. pp. of \sqrt{dam} (to control, to tame)] = tamed, controlled. *danto* [masc. nom. sg.] = tamed, controlled.

dantena: *danta* [adj., pp. of \sqrt{dam} (to control, to tame)] = tamed, controlled. *dantena* [masc. ins. sg.] = by tamed, by controlled.

gacchati [3. sg. pr. indic. act. derived from \sqrt{gam} (to go)] = goes.

dhanapālako nāma kuñjaro
kaṭukappabhedano dunnivārayo
baddho kabaḷaṃ na bhuñjati,
sumarati nāgavanassa kuñjaro||324||

/uikydkls uke dḷtjks
dVḷpli Hknsk nḷĀokj; ks
c½ks dcGa u Hkḷtfr
l ḷjfr ukxoull dḷtjks|ýüþ||

Translation

The elephant named Dhanapālaka, in rut, is hard to restrain. Bound, the elephant does not eat a morsel (and) thinks of the elephant-grove.

Vocabulary

dhanapālako nāma: *dhana* [ntr.] = wealth. *pālaka* [masc.] = guardian. *dhana* + *pāla* = *dhanapālaka* [masc.] = guardian of wealth, name of an elephant. *dhanapālako* [nom. sg.] = Dhanapālaka. *nāma* [ntr.] = name. *nāma* [acc. sg.] = name. *dhanapālako nāma* = of the name Dhanapālaka, named Dhanapālaka.

kuñjaro: *kuñjara* [masc.] = elephant. *kuñjaro* [nom. sg.] = elephant.

kaṭukappabhedano: *kaṭuka* [ntr.] = pungency, bitterness. *bhedana* [adj. derived from *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + \sqrt{bhid} (to break)] = breaking

up into. *kaṭuka + pabhedana = kaṭukappabhedana* [adj.] = rutting, in rut. *kaṭukappabhedano* [masc. nom. sg.] = rutting, in rut.
dunnivārayo: nivāraya [adj, ger. of *nivāreti* (restrains)] = to be restrained. *du* [antithetic pfx. meaning ‘bad, insufficient, wrong’] + *nivāraya = dunnivāraya* [adj. euphonic sandhi] = hard to restrain. *dunnivārayo* [masc. nom. sg.] = hard to restrain.
baddho: baddha [adj. pp. of $\sqrt{\text{bandh}}$ (to bind)] = tied up, bound. *baddho* [masc. nom. sg.] = tied up, bound. *baddho* [masc. nom. sg.] = tied up, bound.
kabaḷam: kabaḷa [masc.] = a small piece, morsel, mouthful (of food). *kabaḷam* [acc. sg.] = a morsel.
na [indec. part.] = no, not.
bhuñjati [3. sg. pr. indic. act. of $\sqrt{\text{bhuj}}$ (to eat)] = eats.
sumarati [3. sg. pr. indic. act. of $\sqrt{\text{sar}}$ (to remember)] = remembers, thinks of.
nāgavanassa: nāga [masc.] = elephant. *vana* [ntr.] = forest. *nāga + vana = nāgavana* [ntr.] = elephant-grove. *nāgavanassa* [gen. sg.] = of elephant-grove.
kuñjaro: kuñjara [masc.] = elephant. *kuñjaro* [nom. sg.] = elephant.

*middhī yadā hoti mahagghaso ca
niddāyitā samparivattasāyī
mahāvarāho va nivāpapaṭṭho
punappunaṃ gabbhaṃ upeti mando* || 325 ||

fe¼h ; nk glŕ eg?kl ls p
fuílf; rk | Ei fjoUkl k; h
egkojkgks o fuoki i ęks
i qli i qua xCHka mi ſr eUnks| ýüý||

Translation

When one becomes sluggish and a big eater, is sleepy and rolls about in sleep, like a big boar fed on grains, the fool comes to the womb again and again.

Vocabulary

middhī: middha [adj. pp. of $\sqrt{\text{medh}}$ (to be fat)] = torpor, stupidity, sluggishness. *middha + ī* [poss. sfx.] = *middhī* [adj.] = torpid, drowsy, sluggish. *middhī* [masc. nom. sg.] = sluggish.
yadā [adv. of time] = when, whenever.
hoti [3. sg. pr. indic. act. derived from $\sqrt{\text{bhū}}$ (to be)] = is, becomes.
mahagghaso: mahanta [adj.] = great, extensive, big. In cpd. *mahanta* becomes *maha/mahā*. *ghasa* [adj.] = eater, eating. *mahanta + ghasa = mahagghasa* [adj. euphonic sandhi] = a big eater. *mahagghaso* [masc. nom. sg.] = a big eater.
ca [indef. encl. part.] = and.
niddāyitā: niddā [fem.] = sleep. *niddāyitar* [masc. derived from *niddā*] = a sleepy person. *niddāyitā* [masc. nom. sg.] = a sleepy person.
samparivattasāyī: samparivatta [adj. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *pari* (pfx. meaning ‘all around’) + $\sqrt{\text{vat}}$ (to turn)] = rolling about. *sāyī* [adj. derived from $\sqrt{\text{si}}$ (to lie)] = lying, sleeping. *samprivatta + sāyī = samparivattasāyī* [adj.] = rolling about in sleep. *samparivattasāyī* [masc. nom. sg.] = rolling about in sleep.
mahāvarāho: mahanta [adj.] = great, extensive, big. In cpd. *mahanta* becomes *maha/mahā*. *varāha* [masc.] = a boar. *mahanta + varāha = mahāvarāha* [masc. euphonic sandhi] = a big boar. *mahāvarāho* [masc. nom. sg.] = a big boar.
va [indec. part. of comparison] = like, as.

nivāpapuṭṭho: *nivāpa* [masc. derived from *ni* (pfx. meaning ‘down’) + *√vap* (to throw)] = food thrown (for feeding), fodder, bait. *puṭṭha* [adj. pp. of *√pus* (to nourish)] = nourished, fed, strengthened. *nivāpa + puṭṭha* = *nivāpapuṭṭha* [adj.] = fed on grains. *nivāpapuṭṭho* [masc. nom. sg.] = fed on grains. *punappunam*: *puna* [indec.] = again. It is doubled as *punappunam* [adv.] = again and again. *gabbham upeti*: *gabbha* [masc.] = womb. *gabbham* [acc. sg.] = womb. *upeti* [3. sg. pr. indic. act. derived from *upa* [pfx. meaning ‘close by, near’] + *√i* (to go)] = comes to, approaches, undergoes. *gabbham upeti* = comes to womb i.e. is born. *mando*: *manda* [adj.] = lazy, slow, indolent; mostly with reference to the intellectual faculties, therefore: stupid, foolish, a fool. *mando* [masc. nom. sg.] = a fool.

idaṃ pure cittamacāri cārikam
yenicchakam yatthakāmaṃ yathāsukham
tad ajj’aham niggaḥessāmi yoniso
hatthippabhinnaṃ viya ankusaggaho ||326||

bna i j s fpūkepkfj pkfj da
; fuPNda ; RFkdkea ; Fkl q[h
rn-vTt* vga fuXxgk l lfe ; kfu l ls
gfrFKl i fhkAa fo ; vclq Xxgk|yüö||

Translation

Earlier this mind wandered wherever wishing, wherever liking, as pleasing. Now I shall restrain it methodically, as a mahout (restrains) an elephant in rut.

Vocabulary

idaṃ [ntr. acc. sg. of demonstr. pron. *ima* (this)] = this.
pure [indec. adv.] = formerly, before, earlier.
cittamacāri: *citta* [ntr.] = mind. *cittam* [acc. sg.] = mind. *acāri* [3. sg. aor. act. of *√car* (to walk)] = went, wandered. *cittam + acāri* = *cittamacāri*.
cārikam: *cārikā* [fem. derived from *√car* (to walk)] = wandering, journey. *cārikam* [acc. sg.] = wandering, journey.
yenicchakam: *yena* [ntr. ins. sg. of rel. pron. *ya* (who, which). Here as an adv.] = wherever. *icchaka* [adj. derived from *√icch* (to wish)] = wishing, desirous. *yena + icchaka* = *yenicchaka* [adj. euphonic sandhi] = wherever wishing. *yenicchakam* [ntr. acc. sg. Here as an adv.] = wherever wishing.
yatthakāmaṃ: *yattha* [rel. adv. of place] = where. *kāma* [masc.] = desire, pleasure. *yattha + kāma* = *yatthakāma* [adj.] = wherever desired. *yatthakāmaṃ* [ntr. acc. sg. Here as an adv.] = wherever desiring.
yathāsukham: *yathā* [indec. adv.] = as, how, like, just as. *sukha* [ntr.] = happiness. *yathā + sukha* = *yathāsukha* [adj.] = as happiness. *yathāsukham* [ntr. nom. sg. Here as an adv.] = at will, as pleasure.
tad [ntr. acc. sg. of demonstr. pron. *ta* (that)] = that. It appears to be archaic form of *taṃ*.
ajj’aham: *ajja* [adv.] = today, now. *amha* [1. pron.] = I. *aham* [nom. sg.] = I. *ajja + aham* = *ajj’aham*.
niggaḥessāmi: *niggaḥessāmi* [1. sg. fut. act. of *ni* (pfx. meaning ‘down’) + *√gah* (to hold)] = (I) shall restrain.
yoniso: *yonī* [fem.] = womb. *yoniso* [abl. sg. But here as an indec. adv.] = methodically, consequently.
hatthippabhinnaṃ: *hatthī* [masc.] = elephant. Its cpd. form is *hatthi*. *pabhinna* [adv. derived from *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + *√bhid* (to break)] = broken, burst open. *hatthī + pabhinna* = *hatthippabhinna* [masc.] = elephant in rut. *hatthippabhinnaṃ* [acc. sg.] = elephant in rut.

viya [indec. part.] = as, like.

ankusaggaho: *ankusa* [masc.] = a hook used by a mahout. *gaha* [masc. derived from \sqrt{gah} (to hold)] = holding. *ankusa + gaha = ankusaggaha* [masc. Euphonic sandhi] = mahout. *ankusaggaho* [nom. sg.] = mahout.

appamādaratā hotha, sacittaṃ anurakkhatha,
duggā uddharath'attānaṃ paṃke sanno va kuñjaro ||327||

vli ekjrk gkfk | fpŭka vujD [kfk]
nfxk m¼jfk*vŭkua i cks | luls o dxtjks|yü=||

Translation

Be devoted to conscientiousness; protect your own mind; lift yourself up from the difficult road, like an elephant sunk in mud.

Vocabulary

appamādaratā: *pamāda* [masc.] = negligence. a [neg. pfx.] + *pamāda* = *appamāda* [masc. euphonic sandhi] = non-negligence, conscientiousness. *rata* [adj., pp. of \sqrt{ram} (devoted to)] = devoted. *appamāda + rata = appamādarata* [adj.] = devoted to conscientiousness. *appamādaratā* [masc. nom. pl.] = devoted to conscientiousness.

hotha [2. pl. imperat. act. of $\sqrt{bhū}$ (to be)] = (you) be.

sacittaṃ anurakkhatha: *citta* [ntr.] = mind. *sa* [pfx. identical with *saṃ* used a first part of cpd. in the sense of 'with, possessed of, having, same, own.'] + *citta* = *sacitta* [ntr.] = one's own mind. *sacittaṃ* [acc. sg.] = one's own mind. *anurakkhatha* [2. pl. imperat. act. of *anu* (pfx. meaning 'along, to') + \sqrt{rakkh} (to protect)] = (you) protect. *sacittaṃ anurakkhatha* = protect your own mind.

duggā: *dugga* [masc. derived from *du* [antithetic pfx. meaning 'bad, insufficient'] + *ga* (adj. sfx. derived from \sqrt{gam} (to go)] = difficult road. *duggā* [abl. sg.] = from difficult road.

uddharath'attānaṃ: *uddharatha* [2. pl. imperat. act. of *ud* (pfx. meaning 'up') + \sqrt{dhar} (to hold)] = (you) lift up. *attā* [masc.] = self, oneself. *attānaṃ* [acc. sg.] = oneself. *uddharatha + attānaṃ = uddharath'attānaṃ* = lift yourself up.

paṃke: *paṃka* [masc.] = mud, mire. *paṃke* [loc. sg.] = in mud.

sanno: *sanna* [adj. pp. of \sqrt{sad} (to sit)] = sunk. *sanno* [masc. nom. sg.] = sunk.

va [indec. part. of comparison] = like, as.

kuñjaro: *kuñjara* [masc.] = elephant. *kuñjaro* [nom. sg.] = elephant.

sace labhetha nipakaṃ sahāyaṃ
saddhiṃcaraṃ sādhuviḥāridhīraṃ
abhibhuyya sabbāni parissayāni
careyya ten'attamano satīmā ||328||

l ps yHkfk fui da l gk; a
l f¼pja l k/fogkfj/hja
vfHkHk; | Cckfu i fjLI ; kfu
pjô; rŭ*vŭkeuls l rhek||yüø||

Translation

If you find an intelligent companion, a fellow-traveller, who leads a virtuous life and is wise, having overcome all dangers, travel with him, delighted (and) mindful.

Vocabulary

sace [conj.] = if.

labhetha [2. pl. pot. act. of \sqrt{labh} (to obtain, to get)] = (you) should find.

nipakaṃ: *nipaka* [adj.] = intelligent, clever, prudent, wise. *nipakaṃ* [masc. nom. sg.] = intelligent.

sahāyaṃ: *sahāya* [masc.] = companion, friend. *sahāyaṃ* [nom. sg.] = companion.

saddhiṃcaraṃ: *saddhiṃ* [adv.] = together. *cara* [adj. derived from \sqrt{car} (to walk)] = the act of going about, walking, one who walks or lives. *saddhiṃ+cara* = *saddhiṃcara* [masc.] = fellow-traveller. *saddhiṃcaraṃ* [acc. sg.] = fellow-traveller.

sādhuvihāridhīraṃ: *sādhū* [adj.] = good, virtuous, pious. *vihāra* [masc. derived from *vi* (indec. pfx. used to intensify) + \sqrt{har} (to carry)] = a dwelling, abode. *vihāra+i* [poss. sfx.] = *vihāri* [adj.] = dwelling, living, being in such and such a state or condition. *dhīra* [adj.] = wise. *sādhū+vihāri+dhīra* = *sādhuvihāridhīra* [adj.] = one who leads a virtuous life and is wise. *sādhuvihāridhīraṃ* [masc. acc. sg.] = one who leads a virtuous life and is wise.

abhibhuyya [ger. of *abhi* (intens. pfx. meaning 'all over, fully') + $\sqrt{bhū}$ (to be)] = having overcome.

sabbāni: *sabba* [adj.] = all, every. *sabbāni* [ntr. acc. pl.] = all.

parissayāni: *parissaya* [ntr.] = danger, risk, trouble. *parissayāni* [acc. pl.] = dangers, risk, troubles.

careyya [3. sg. pot. act. of \sqrt{car} (to walk)] = should walk.

ten'attamaṇo: *tena* [demonstr. pron. masc. ins. sg. of *ta* (that)] = with him. *atta* [adj. made of *ā* (pfx. meaning 'towards') + pp. of $\sqrt{dā}$ (to give)] = that which has been taken up, assumed. *mana* [ntr.] = mind. At the end of cpd. it becomes *mana*. *atta+mana* = *attamaṇa* [adj.] = delighted. *attamaṇo* [masc. nom. sg.] = delighted. *tena+attamaṇo* = *ten'attamaṇo* [euphonic sandhi] = with him... delighted.

satīmā: *sati* [fem. derived from \sqrt{sar} (to remember)] = mindfulness. *sati+mantu* [poss. sfx.] = *satimantu* [adj.] = mindful. *satīmā* [masc. nom. sg.] = mindful. *satīmā* is m.c. for *satīmā*.

*no ce labhetha nipakaṃ sahāyaṃ
saddhiṃcaraṃ sādhuvihāridhīraṃ
rājā va raṭṭhaṃ vijitaṃ pahāya
eko care mātaṅga'raññeva nāgo*||329||

uls ps yHk fui da l gk; a
l f/4pja l k/fogkfj/hja
jktk o jêà foftra i gk;
, dls pjs ekra* j××ko ukxk|yüü||

Translation

If one does not find an intelligent companion, a fellow-traveler who leads a virtuous life and is wise, like a king having given up a conquered kingdom, one should wander alone, like an elephant in the elephant-grove.

Vocabulary

no [neg. and adversative indec. part *na* made by adding the sfx *u* to make it stronger] = no, not.

ce [encl.] = if.

labhetha [2. pl. pot. act. of \sqrt{labh} (to obtain, to get)] = (you) should find.

nipakaṃ: *nipaka* [adj.] = intelligent, clever, prudent, wise. *nipakaṃ* [masc. nom. sg.] = intelligent.

sahāyaṃ: *sahāya* [masc.] = companion, friend. *sahāyaṃ* [nom. sg.] = companion.
saddhiṃcaraṃ: *saddhiṃ* [adv.] = together. *cara* [adj. derived from \sqrt{car} (to walk)] = the act of going about, walking, one who walks or lives, *saddhiṃ+cara* = *saddhiṃcara* [masc.] = fellow-traveller. *saddhiṃcaraṃ* [acc. sg.] = fellow-traveller.
sādhuvihāridhīraṃ: *sādhū* [adj.] = good, virtuous, pious. *vihāra* [masc. derived from *vi* (indec. pfx. used to intensify) + \sqrt{har} (to carry)] = a dwelling, abode. *vihāra+i* [poss. sfx.] = *vihārī* [adj.] = dwelling, living, being in such and such a state or condition. *dhīra* [adj.] = wise. *sādhū+vihārī+dhīra* = *sādhuvihāridhīra* [adj.] = one who leads a virtuous life and is wise. *sādhuvihāridhīraṃ* [masc. acc. sg.] = one who leads a virtuous life and is wise.
rājā: *rājā* [masc.] = king. *rājā* [nom. sg.] = king.
va [indec. part. of comparison] = like, as.
raṭṭhaṃ: *raṭṭha* [ntr.] = kingdom. *raṭṭhaṃ* [acc. sg.] = kingdom.
vijitaṃ: *vijita* [adj. pp. of \sqrt{ji} (to conquer)] = conquered. *vijitaṃ* [ntr. acc. sg.] = conquered.
pahāya: [ger. of *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + $\sqrt{hā}$ (to give up)] = having given up, having abandoned.
eko: *eka* [num. Here as an adj.] = alone. *eko* [masc. nom. sg.] = alone.
care [3. sg. pot. act. of \sqrt{car} (to walk, to act, to practice)] = should wander, should practice.
mātaṅga'rañṇeva: *mātaṅga* [masc.] = elephant. *arañña* [ntr.] = forest. *mātaṅga+arañña* = *mātaṅga'rañña* [ntr. euphonic sandhi] = elephant-grove. *mātaṅga'rañṇe* [loc. sg.] = in the elephant-grove. *va* [indec. part. of comparison] = like, as. *mātaṅga'rañṇe+va* = *mātaṅga'rañṇeva* [euphonic sandhi] = like... in the elephant-grove.
nāgo: *nāga* [masc.] = elephant. *nāgo* [nom. sg.] = elephant.

*ekassa caritaṃ seyyo,
n'atthi bāle sahāyatā,
eko care na ca pāpāni kayirā
apposukko mātaṅga'rañṇe va nāgo*||330||

, dLI pfjra | 0; k̄
u*vrRfK ckyS | gk; rk̄
, dks pjs u p i ki kfu df; jk
vli k̄. | 0 dks ekr Äōj×ks o ukxk̄| ýýú||

Translation

Wandering of a solitary person is better, there is no companionship in a fool. One should wander alone, and do no evils, unconcerned, like an elephant in the elephant-grove.

Vocabulary

ekassa: *eka* [num. Here as an adj.] = alone, solitary. *ekassa* [masc. gen. sg.] = of... solitary.
caritaṃ: *carita* [adj. pp. of \sqrt{car} (to walk, to act)]. But here as a n. ntr.] = life, living, wandering. *caritaṃ* [masc. acc. sg.] = life, living.
seyyo: *seyya* [adj.] = better. *seyyo* [ntr. nom. sg.] = better.
n'atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)] = is. *na+atthi* = *n'atthi* [euphonic sandhi] = is not, is no.
bāle: *bāla* [adj.] = fool. *bāle* [loc. sg.] = in a fool.
sahāyatā: *sahāyatā* [fem. abstract from *sahāya* (companion)] = companionship. *sahāyatā* [nom. sg.] = companionship.
eko: *eka* [num. Here as an adj.] = alone. *eko* [masc. nom. sg.] = alone.

care [3. sg. pot. act. of \sqrt{car} (to walk, to act, to practice)] = should wander, should practice.
na [indec. part.] = no, not.
ca [indef. encl. part.] = and.
pāpāni: *pāpa* [adj. but here as a ntr. n.] = evil. *pāpāni* [acc. pl.] = evils.
kayirā [3. sg. pot. act. of \sqrt{kar} (to do, to make)] = should do, should make.
appossukko: *appa* [adj.] = hardly any, very few, very little. *ussukka* [ntr.] = eagerness. *appa + ussukka* =
appossukka [adj. euphonic sandhi] = unconcerned, not bothered, eager for little. *appossukko* [masc.
nom. sg.] = unconcerned, not bothered, eager for little.
mātaṅga'rañña: *mātaṅga* [masc.] = elephant. *arañña* [ntr.] = forest. *mātaṅga + arañña* = *mātaṅga'rañña*
[ntr. euphonic sandhi] = elephant-grove. *mātaṅga'rañña* [loc. sg.] = in the elephant-grove.
va [indec. part. of comparison] = like, as.
nāgo: *nāga* [masc.] = elephant. *nāgo* [nom. sg.] = elephant.

atthamhi jātamhi sukhā sahāyā
tuṭṭhī sukhā yā itarītarena,
puññaṃ sukhaṃ jīvitasamkhayamhi,
sabbaso dukkhassa sukhaṃ pahānaṃ||331||

√RFkEg tkrfEg | q[k; | gk; k
rēb | q[k; ; k brjhrj[s]
i q×ka | q[ka thfor | q[k; fEg]
| Cc | ls nḍ | kL | | q[ka i gku | ýýú ||

Translation

Pleasing are companions in need arisen. Pleasing is satisfaction with this or that. Pleasing is merit at the end of life. Pleasing is abandonment of all suffering completely.

Vocabulary

atthamhi: *attha* [ntr.] = need. *atthamhi* [loc. pl.] = in need.
jātamhi: *jāta* [adj. pp. of \sqrt{jan} (to be born)] = born, arisen. *jātamhi* [loc. sg.] = in arisen.
sukhā: *sukha* [adj.] = pleasant, good, pleasing. *sukhā* [fem. nom. sg.] = pleasant, good, pleasing.
sahāyā: *sahāya* [masc.] = companion, friend. *sahāyā* [nom. pl.] = companions.
tuṭṭhī: *tuṭṭhi* [fem.] = satisfaction. *tuṭṭhi* [nom. sg.] = satisfaction. *tuṭṭhī* is the m.c. for *tuṭṭhi*.
sukhā: *sukha* [adj.] = pleasant, good, pleasing. *sukhā* [fem. nom. sg.] = pleasant, good, pleasing.
yā [fem. nom. sg. of rel. pron. *ya* (who, which)] = who, which.
itarītarena: *itara* [adj.] = other. *itara* [masc. nom. sg.] = other. *itara + itara* = *itarītara* [adj. euphonic
sandhi] = one or the other, whatsoever. *itarītarena* [masc. ins. sg. Here as an adv.] = of one kind or
another, in every way, this or that.
puññaṃ: *puñña* [ntr.] = meritorious deed, good. *puññaṃ* [nom. sg.] = meritorious deed, good.
sukhaṃ: *sukha* [adj.] = pleasant, good, pleasing. *sukhaṃ* [ntr. nom. sg.] = pleasant, good, pleasing.
jīvitasamkhayamhi: *jīvita* [ntr. pp. of $\sqrt{jīv}$ (to live)] = life. *khaya* [masc.] = destruction, dissolution. *saṃ*
(adj. indec. pfx. used to imply conjunction and completeness) + *khaya* = *samkhaya* [masc.] = loss,
destruction. *jīvita + samkhaya* = *jīvitasamkhaya* [masc.] = end of life, death. *jīvitasamkhayamhi* [loc.
sg.] = at the end of life.
sabbaso [adv. derived from *sabbaṃ* (n. ntr. = all.)] = altogether, thoroughly.
dukkhassa: *dukkha* [ntr.] = suffering. *dukkhassa* [gen. sg.] = of suffering.
sukhaṃ: *sukha* [adj.] = pleasant, good. *sukhaṃ* [ntr. nom. sg.] = pleasant, good, pleasing.
pahānaṃ: *pahāna* [ntr. derived from *pa* (indec. strengthening pfx. often used to emphasize the intensity

of an action)+√hā (to give up)]= rejection, abandonment. *pahānaṃ* [acc. sg.] = rejection, abandonment.

*sukhā matteyyatā loke atho petteyyatā sukhā,
sukhā sāmāññatā loke atho brahmaññatā sukhā*||332||

l [kk eUkō; rk ykcs vFks i škō; rk l [kk]
l [kk l ke×krk ykcs vFks c ā×krk l [kk||ýýü||

Translation

Filial love towards one's mother is pleasing in the world and filial love towards one's father is pleasing. Asceticism is pleasing in the world and piety is pleasing.

Vocabulary

sukhā: *sukha* [adj.] = pleasant, good, pleasing. *sukhā* [fem. nom. sg.] = pleasant, good, pleasing.
matteyyatā: *matteyya* [adj., derived from the fem. *mātā* (mother)] = mother-loving. *matteyyatā* [fem. abstract from *matteyya*] = filial love towards one's mother. *matteyyatā* [nom. sg.] = filial love towards one's mother.

loke: *loka* [masc.] = world. *loke* [loc. sg.] = in the world.

atho: *atho* [indec. copulative & adversative part.] = and, and also, or, and then, now.

petteyyatā: *petteyya* [adj., derived from the masc. *pitā* (father)] = mother-loving. *petteyyatā* [masc. abstract from *petteyya*] = filial love towards one's father. *petteyyatā* [nom. sg.] = filial love towards one's father.

sukhā: *sukha* [adj.] = pleasant, good, pleasing. *sukhā* [fem. nom. sg.] = pleasant, good, pleasing.

sāmāññatā: *samaṇa* [masc.] = an ascetic, a recluse. *sāmāññatā* [fem. abstract from *samaṇa*] = asceticism. *sāmāññatā* [nom. sg.] = asceticism.

loke: *loka* [masc.] = world. *loke* [loc. sg.] = in the world.

atho [indec. copulative & adversative part.] = and, and also, or, and then, now.

brahmaññatā: *brahma* [adj.] = pious, holy. *brahmaññatā* [fem. abstract from *brahma*] = piety. *brahmaññatā* [nom. sg.] = piety.

sukhā: *sukha* [adj.] = pleasant, good, pleasing. *sukhā* [fem. nom. sg.] = pleasant, good, pleasing.

*sukhaṃ yāvajarā sīlaṃ
sukhā saddhā paṭiṭṭhitā
sukho paññāya paṭilābho
pāpānaṃ akaraṇaṃ sukhaṃ*||333||

l [ka ; ko t j k l hya
l [kk l ¼k i frfēirk
l [ks i ××kk; i fv y k h k s
i ki kua v d j . ka l [ka | ý ý ý ||

Translation

Virtue until old age is pleasing, firm faith is pleasing, attainment of wisdom is pleasing, avoidance of evils is pleasing.

Vocabulary

sukhaṃ: *sukha* [adj.] = pleasant, good, pleasing. *sukhaṃ* [ntr. nom. sg.] = pleasant, good, pleasing.
yāvajarā: *yāva* [rel. adv.] = as far as, as long as, until. *jarā* [fem.] = old age. *jarā* [nom. sg.] = old age.
yāva+jarā = *yāvajarā*.

śīlaṃ: *śīla* [ntr.] = virtue. *śīlaṃ* [nom. sg.] = virtue.

sukhā: *sukha* [adj.] = pleasant, good, pleasing. *sukhā* [fem. nom. sg.] = pleasant, good, pleasing.

saddhā: *saddhā* [fem.] = faith, trust. *saddhā* [nom. sg.] = faith, trust.

paṭiṭṭhitā: *paṭiṭṭhita* [adj. derived from *paṭi/pati* (directional pfx. meaning ‘back (to), against, towards, opposite.’) + *ṭhā* (to stand)] = firm, established. *paṭiṭṭhitā* [fem. nom. sg.] = firm, established.

sukho: *sukha* [adj.] = pleasant, good, pleasing. *sukho* [masc. nom. sg.] = pleasant, good, pleasing.

paññāya: *paññā* [fem.] = wisdom. *paññāya* [gen. sg.] = of wisdom.

paṭilābho: *paṭilābha* [masc. derived from *paṭi* [directional pfx. meaning ‘on, at’] + *labh* (to obtain, to get)] = attainment. *paṭilābho* [nom. sg.] = attainment.

pāpānaṃ: *pāpa* [adj. but here as a ntr. n.] = evil. *pāpānaṃ* [gen. pl.] = of evils.

akaraṇaṃ: *karaṇa* [n. ntr. derived from *kar* (to do, to make)] = doing. *a* [neg. pfx.] + *karaṇa* = *akaraṇa* [ntr.] = not doing, avoiding, avoidance. *akaraṇaṃ* [nom. sg.] = avoidance.

sukhaṃ: *sukha* [adj.] = pleasant, good, pleasing. *sukhaṃ* [ntr. nom. sg.] = pleasant, good, pleasing.

24. *Tañhāvaggo* r. gkoXks (Craving)

manujassa pamattacārino
tañhā vadḍhati māluvā viya,
so palavatī hurāhuram
phalaṃ icchaṃ va vanasmi vānaro||334||

euϕLI ielϕkϕjuls
r.gk oM<fr elyϕk fo;]
I ks lkyorh gjkgja
i Qya bPNa o oufle okujk|ýýp||

Translation

The craving of a person of negligent living grows like a creeper. He jumps from life to life like a monkey desiring fruit in the forest.

Vocabulary

manujassa: *manuja* [masc.] = man, person. *manujassa* [gen. sg.] = of man, of person.
pamattacārino: *pamatta* [adj. of *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + pp. of \sqrt{mad} (to be intoxicated)] = negligent. *cārin* [masc. derived from \sqrt{car} (to walk)] = living, acting. *pamatta* + *cārin* = *pamattacārin* [adj.] = one who is of negligent living. *pamattacārino* [masc. gen. sg.] = of one who is of negligent living.
tañhā: *tañhā* [fem.] = thirst, craving. *tañhā* [nom. sg.] = thirst, craving.
vadḍhati [3. sg. pr. indic. act. derived from \sqrt{vaddh} (to increase)] = increases, grows.
māluvā: *māluvā* [fem.] = māluvā, a (long) creeper. *māluvā* [nom. sg.] = māluvā creeper.
viya [indec. part.] = as, like.
so [masc. nom. sg. of demonstr. pron. of *ta* (it, that)] = this, he.
palavatī: *palavati* [3. sg. pr. indic. act. of \sqrt{plu} (to float)] = floats, swims. *palavatī* is m.c. for *palavati*.
hurāhuram: *huram* [adv. of uncertain origin] = there (in the other world). *hurāhuram* [adv.] = existence to existence.
phalaṃ: *phala* [ntr.] = fruit. *phalaṃ* [acc. sg.] = fruit.
icchaṃ: *icchanta* [adj., act. ppr of \sqrt{icch} (to wish)] = wishing, desiring *icchaṃ* [masc. nom. sg.] = wishing, desiring.
va [indec. part. of comparison] = like, as.
vanasmi: *vana* [ntr.] = forest. *vanasmiṃ* [loc. sg.] = in the forest. *vanasmi* is m.c. for *vanasmiṃ*.
vānaro: *vānara* [masc.] = a monkey. *vānaro* [nom. sg.] = a monkey.

yaṃ esā sahatī jammī tañhā loke visattikā
sokā tassa pavaddhanti abhivaṭṭhaṃ va bīraṇaṃ||335||

; a, I k I grh tEeh r.gk ykds fol flkdk
I kdk rLI i oM<flr vflkoèà o chj.k||ýýý||

Translation

Whom this wretched craving, lust, overcomes in the world, his sorrows grow like the bīraṇa grass rained upon.

Vocabulary

yaṃ [masc. acc. sg. of rel. pron. *ya* (who, which)] = who, which.
eṣā [fem. nom. sg. of demonstr. pron. *eta* (this)] = this.
sahatī: *sahati* [3. sg. pr. indic. act. √*sah* (to prevail)] = overcomes. *sahatī* is m.c. for *sahati*.
jammī: *jamma* [adj.] = miserable, wretched. *jammī* [fem. nom. sg.] = miserable, wretched, contemptible.
taṇhā: *taṇhā* [fem.] = thirst, craving. *taṇhā* [nom. sg.] = thirst, craving.
loke: *loka* [masc.] = world. *loke* [loc. sg.] = in the world.
visattikā: *visatta* [masc. made of *vi* (indec. intens. pfx.) + √*sañj/saj* (to hang on, cling)] = sticking or clinging to. *visattikā* [fem. abstract formation] = craving, lust. *visattikā* [nom. sg.] = craving, lust.
sokā: *soka* [masc.] = grief, sorrow. *sokā* (nom. pl.) = griefs, sorrows.
tassa [masc. gen. sg. of demonstr. pron. *ta* (it, that)] = of that.
pavaḍḍhanti [3. pl. pr. indic. act. derived from *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + √*vaḍḍh* (to increase)] = increase, grow.
abhivaṭṭhaṃ: *abhivaṭṭha* [adj. of *abhi* (intens. pfx. meaning ‘all over, fully’) + pp. of √*vas* (to rain)] = rained upon, watered. *abhivaṭṭhaṃ* [ntr. nom. sg.] = reigned upon, watered.
va [indec. part. of comparison] = like, as.
bīraṇaṃ: *bīraṇa* [ntr.] = *bīraṇa*, a fragrant grass, *bīraṇaṃ* [nom. sg.] = *bīraṇa* grass.

yo c’etaṃ sahatī jammim taṇhaṃ loke duraccayaṃ
sokā tamhā papatanti udabindū va pokkharā||336||

; ks p*, ra | grh t f e a r . ga y k d s n j P p ; a
 | k d k r E g k i i r f l r m f c l n w o i k d [k j k | y y ö ||

Translation

But whoever overcomes this wretched craving, difficult to overcome in the world, sorrows fall down from him like a drop of water from a lotus.

Vocabulary

yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.
c’etaṃ: *ca* [encl. part. Here used in the disjunctive sense] = but. *etaṃ* [demonstr. pron. ntr. nom. sg. of *eta* (it, this)] = it, this. *ca+etaṃ* = *c’etaṃ*.
sahatī: *sahati* [3. sg. pr. indic. act. √*sah* (to prevail)] = overcomes. *sahatī* is m.c. for *sahati*.
jammim: *jamma* [adj.] = miserable, wretched. *jammī* [fem. acc. sg.] = miserable, wretched, contemptible.
taṇhaṃ: *taṇhā* [fem.] = thirst, craving. *taṇhaṃ* [acc. sg.] = thirst, craving.
loke: *loka* [masc.] = world. *loke* [loc. sg.] = in the world.
duraccayaṃ: *accaya* [masc. derived from *ati* (pfx. meaning ‘over’) + √*i* (to go)] = overcoming, conquering. *du* [antithetic pfx. meaning ‘bad, insufficient, wrong. *du* becomes *dur* before vowels] + *accaya* = *duraccaya* [adj.] = difficult to overcome. *duraccayaṃ* [fem. acc. sg.] = difficult to overcome.
sokā: *soka* [masc.] = grief, sorrow. *sokā* (nom. pl.) = griefs, sorrows.
tamhā [masc. abl. sg. of demonstr. pron. *ta* (that)] = from that, him.
papatanti [3. pl. pr. indic. pr. derived from *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + √*pat* (to fall)] = fall down.
udabindū: *uda* [ntr.] = water. *bindu* [masc.] = drop. *uda+bindu* = *udabindu* [masc.] = a drop of water. *udabindu* [nom. sg.] = a drop of water. *udabindū* is m.c. for *udabindu*.
va [indec. part. of comparison] = like, as.
pokkharā: *pokkhara* [ntr.] = lotus. *pokkharā* [abl. sg.] = from a lotus.

taṃ vo vadāmi bhaddaṃ vo yāvantaṃ ettha samāgatā

*tañhāya mūlaṃ khanatha usīrattho va bīraṇaṃ
mā vo naḷaṃ va soto va māro bhañji punappunaṃ*||337||

ra ols onkfe Hkīra ols ; kolr*, RFk l elxrk
r .gk; eṃya [kuFk ml hjRFkks o chj .ka
ek ols uGa o l krks o ekjks Hkf×t i qli i Uka|ýý÷=||

Translation

This I say to you, sirs, as many as are assembled here: dig out the root of craving like one desiring an usīra root (digs out) the bīraṇa grass. Let not Māra break you again and again as a stream (breaks) a reed.

Vocabulary

taṃ [ntr. acc. sg. of demonstr. pron. *ta* (it, this, that)] = it, this, that.

vo [acc. pl. of the 2.pron. *tumha* (you)] = you.

vadāmi [1. sg. pr. indic. act. of √*vad* (to say)] = (I) say.

bhaddaṃ vo: bhadda [ntr.] = luck, welfare. *bhaddaṃ* [acc. sg.] = luck, welfare. *vo* [dat. pl. of the 2.pron. *tumha* (you)] = to you. *bhaddhaṃ vo* [as a form of address] = ‘hail to thee!’, sirs.

yāvanta’ettha: yāvanta [rel. pron. used here as an adj.] = as many as. *ettha* [adv.] = here, in this place. *yāvanta + ettha* = *yāvanta’ettha*.

samāgatā: samāgata [adj. of *saṃ* (pfx. meaning ‘together, completely’) + *ā* (indec. pfx meaning ‘from, to, towards’) + pp. of √*gam* (to go)] = gathered. assembled. *samāgatā* [nom. pl.] = gathered, assembled.

tañhāya: tañhā [fem.] = thirst, craving. *tañhāya* [gen. sg.] = of craving.

mūlaṃ: mūla [ntr.] = root. *mūlaṃ* [acc. sg.] = root.

khanatha [2. pl. imperat. act. of √*khan/khaṇ* (to dig)] = (you) dig out.

usīrattho: usīra [masc.] = the fragrant root of *Andropogon Muricatum*. *attha* [masc.] = gain, profit, interest. *attho* [nom. sg.] = gain, profit, interest. *usīra + attha* [euphonic sandhi] = *usīrattha* [adj.] = desiring *Usīra* root. *usīrattha* [masc. nom. sg.] = desiring an *usīra* root.

va [indec. part. of comparison] = like, as.

bīraṇaṃ: bīraṇa [ntr.] = *bīraṇa*, a fragrant grass. *bīraṇaṃ* [nom. sg.] = *bīraṇa* grass.

mā [indec. prohibition part. used in the sense of prohibition, generally with the imperat. mood, but sometimes with the aor. tense also, to denote an action of the present time] = not, do not.

vo [acc. pl. of the 2.pron. *tumha* (you)] = you.

naḷaṃ: naḷa [masc.] = reed. *naḷaṃ* [acc. sg.] = reed.

va [indec. part. contracted form of *eva* used after long vowels] = even, only, just (so), for sure, certainly.

soto: sota [ntr.] = stream. *soto* [nom. sg.] = stream.

va [indec. part of comparison] = like, as.

māro: māra [masc.] = *Māra*, the Evil One. *māro* [nom. sg.] = *Māra*.

bhañji [3. sg. aor. act. of √*bhaj* (to divide, partake)] = broke. But with *mā* it is used here to in the imperat. mood. Thus, *mā māro bhañji* = let *Māra* not break.

punappunaṃ: puna [indec.] = again. It is doubled as *punappunaṃ* [adv.] = again and again.

*yathāpi mūle anupaddave daḷhe
chinno pi rukkho punareva rūhati
evam pi tañhānusāye anūhate
nibbattaṭī dukkham idaṃ punappunaṃ*||338||

; Fkfi eṃys vuq̄ íos nGgs

fNÂks fi #D [ks i qjð : gfr
, oe-fi r. gkuq ; s vuqrs
fuCcÜkrh nð [ke-bna i qli qaj ýýø||

Translation

Just as a tree strong and uninjured at the root grows again if cut down, even so this suffering comes into being again and again if the dormant craving is not destroyed.

Vocabulary

yathāpi: *yathā* [indec. adv.] = as, how, like. *api/pi* [indec. part.] = even, also, just so. *yathā + pi* = *yathāpi* [euphonic sandhi] = just as, just like.

mūle: *mūla* [ntr.] = root. *mūle* [loc. sg.] = at the root.

anupaddave: *dava* [masc.] = running, course, flight. *upa* (pfx. meaning ‘up to, on’) + *dava* = *upaddava* [masc.] = ‘rushing on,’ accident, misfortune. *an* [neg. pfx.] + *upaddava* = *anupaddava* [adj.] = uninjured, free from danger, safe. *anupaddave* [ntr. loc. sg.] = at... uninjured.

dalhe: *dalha* [adj.] = strong, firm, resolute. *dalhe* [ntr. loc. sg.] = at... strong.

chinno: *chinna* [pp. of √*chid* (to cut off)] = cut. *chinno* [masc. nom. sg.] = cut.

pi [indec. encl. form of *api*] = even, also, just so.

rukkho: *rukkha* [masc.] = tree. *rukkho* [nom. sg.] = tree.

punareva: *puna* [indec.] = again. *eva* [adv. emphatic part.] = so, even, just as, only. *puna + eva* = *punareva* = just again.

rūhati [3. sg. pr. indic. act. of √*ruh* (to grow)] = grows.

evam pi: *evam* [adv.] = ‘thus, so, in this way, likewise’ either referring to what follows or what precedes.

pi [indec. encl. form of *api*] = even, also, just so. *evam + pi* = *evam pi* = even so.

tañhānusaye: *tañhā* [fem.] = thirst, craving. *anusaya* [masc. derived from *anu* (pfx. meaning ‘along, to’) + √*si* (to lay)] = dormant disposition. *tañhā + anusaya* = *tañhānusaya* [masc.] = dormant craving. *tañhānusaye* [loc. sg.] = in dormant craving.

anūhate: *ūhata* [adj. made of *ud* (pfx. meaning ‘up’) + pp. of √*han* (to strike)] = destroyed. *an* [neg. pfx.] + *ūhata* = *anūhata* [adj. euphonic sandhi] = not destroyed. *anūhate* [masc. loc. sg.] = into... not destroyed.

nibbattatī: *nibbattati* [3. sg. pr. indic. act. of *ni* (pfx. meaning ‘back’) + √*vat* (to exist)] = is born, comes in being. *nibbattatī* is m.c. for *nibbattati*.

dukkham idaṃ: *dukkha* [ntr.] = suffering. *dukkham* [nom. sg.] = suffering. *idaṃ* [ntr. nom. sg. of *ima* (this)] = this. *dukkham + idaṃ* = *dukkham idaṃ* = this suffering.

punappunaṃ: *puna* [indec.] = again. It is doubled as *punappunaṃ* [adv.] = again and again.

*yassa chattimsatī sotā manāpasavanā bhusā,
vāhā vahanti duddiṭṭhiṃ saṅkappā rāganissitā*||339||

; LI NfÜbi rh l ksk euki l ouk Hkq k
okgk ogflur nqifêa l ælik jkxfufLI rk||ýýú||

Translation

(One) whose thirty six streams flowing towards pleasurable things are strong, the currents, the thoughts attached to passion, carry that man of bad views away.

Vocabulary

yassa [masc. gen. sg. of rel. pron. *ya* (who, which)] = whose.

chattimsatī: *chattimsati* [num.] = thirty six. *chattimsati* [nom. pl.] = thirty six. *chattimsatī* is m.c. for

chattiṃsati.

sotā: sota [ntr.] = stream, flood, torrent. *sotā* [nom. pl.] = streams, floods, torrents.

manāpasavanā: manāpa [adj.] = pleasing, pleasant, pleasurable. *savana* [n. ntr. derived from √*su* (to flow)] = flowing. *manāpa* + *savana* = *manāpasavana* [adj.] = flowing towards the pleasurable things.

manāpasavanā [masc. nom. pl.] = flowing towards the pleasurable things.

bhusā: bhusa [adj.] = strong. *bhusā* [masc. nom. pl.] = strong.

vāhā: vāha [adj. derived from √*vah* (to carry, lead, bring)] = current. *vāhā* [masc. nom. pl.] = currents.

vahanti [3. pl. pr. indic. act. of √*vah* (to carry, lead, bring)] = lead, carry.

duddiṭṭhiṃ: diṭṭhi [fem. derived from √*dis* (to see)] = view, belief, dogma, theory, speculation. *du* [antithetic pfx. meaning 'bad, insufficient, wrong'] + *diṭṭhi* = *duddiṭṭhi* [fem. euphonic sandhi] = wrong view. *duddiṭṭhiṃ* [acc. sg.] = bad view.

saṃkappā: saṃkappa [masc.] = thought. *saṃkappā* [nom. pl.] = thoughts.

rāganissitā: rāga [masc. derived from √*raj* (to colour)] = passion. *nissita* [adj., pp. of *ni* (pfx. meaning 'down,' 'out,' 'from') + √*si* (to lean on)] = attached to, hanging on. *rāga* + *nissita* = *rāganissita* [adj.] = attached to passion. *rāganissitā* [masc. nom. pl.] = attached to passion.

savanti sabbadhi sotā, latā ubbhijja tiṭṭhati

tañ ca disvā lataṃ jātaṃ mūlaṃ paññāya chindatha||340||

l oflr l Ccf/ l krk] yrk mfCHkt frêir

r×k-p fnLok yra tkra ewya i××kk; fNUnFk||ýpú||

Translation

The streams flow everywhere, the creeper having sprung up stands. And having seen that creeper grown, cut off its root with wisdom.

Vocabulary

savanti [3. pl. pr. indic. act. of √*su* (to flow)] = flow.

sabbadhi [adv.] = in every respect, everywhere

sotā: sota [ntr.] = stream, flood, torrent. *sotā* [nom. pl.] = streams, floods, torrents.

latā: latā [fem.] = creeper. *latā* [nom. sg.] = creeper.

ubbhijja: ubbhijja [ger. of *ud* (pfx. meaning 'up') + √*bhid* (to break)] = having sprung up.

tiṭṭhati [3. sg. pr. indic. act. of √*thā* (to stand)] = stands.

tañ ca: taṃ [fem. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that. *ca* [indef. encl. part.] = and. *taṃ* + *ca* = *tañ ca* = and that.

disvā [ger. of √*dis* (to see)] = having seen.

lataṃ: latā [fem.] = creeper. *lataṃ* [acc. sg.] = creeper.

jātaṃ: jāta [adj. made from pp. of √*jan* (to be born)] = arisen, born, grown. *jātaṃ* [acc. sg.] = arisen, born, grown.

mūlaṃ: mūla [ntr.] = root. *mūlaṃ* [acc. sg.] = root.

paññāya: paññā [fem.] = wisdom. *paññāya* [ins. sg.] = with wisdom.

chindatha [2. pl. imperat. act. of √*chid* (to cut off)] = cut off.

saritāni sinehitāni ca

somanassāni bhavanti jantuno

te sātasiṭā sukhesino

te ve jātijarūpagā narā||341||

l fjrkfu fl ušgrkfu p

l kœul l kfu Hkofŭr tŭrŭks
 rs l krfl rk l ŭkŭl ŭks
 rs os tkfrt: i xk ŭjk||yŭbŭ||

Translation

To a person flowing and covetous joys occur. Attached to pleasure and desiring happiness, those men indeed undergo birth and old age.

Vocabulary

saritāni: *sarita* [adj. pp. √*sar* (to flow)]= flowing, set in motion.
sinehitāni: *sinehita* [adj. pp. of √*snih* (to desire)]= covetous, lustful, full of desire. *sinehitāni* [nom. pl.] = covetous.
ca [indef. encl. part.] = and.
somanassāni: *manassa* [abstr. derived from *mana* (mind). It is only used in cpd.] = of a mind. *su* [indec. part. used as a strengthening pfx. meaning ‘thorough, well’] + *manassa* = *somanassa* [ntr. euphonic sandhi] = mental ease, happiness, joy. *somanassāni* [nom. pl.] = joys.
bhavanti [3. pl. pr. indic. act. derived from √*bhū* (to become)] = are, become.
jantuno: *jantu* [masc.] = being, person. *jantuno* [dat.sg.] = to a person.
te [masc. nom. pl. of demonstr. pron. *ta* (it, that)] = they.
sātasitā: *sāta* [ntr.] = pleasure, joy. *sita* [adj., pp. of √*si* (cling to)] = attached to, clinging to.
sukhesino: *sukha* [ntr.] = happiness. *esī* [adj.] = wishing, desiring. *sukha* + *esī* = *sukhesī* [adj. euphonic sandhi] = desiring happiness. *sukhesino* [masc. nom. pl.] = desiring happiness.
te [masc. nom. pl. of demonstr. pron. *ta* (it, that)] = they.
ve [indec. aff. part. emphasizing the preceding word] = truly, indeed.
jātijarūpagā: *jāti* [fem.] = birth. *jarā* (fem.) = old age. *jāti* + *jarā* = *jātijarā* [fem.] = birth and old age. *upaga* [adj. derived from *upa* [pfx. meaning ‘close by, near’] + √*gam* (to go)] = undergoing, experiencing. *jātijarā* + *upaga* = *jātijarūpaga* [adj. euphonic sandhi] = undergoing birth and old age. *jātijarūpagā* [masc. nom. pl.] = undergoing birth and old age.
narā: *nara* [masc.] = man. *narā* [nom. pl.] = men.

tasiṇāya purakkhatā pajā
parisappanti saso va bādhitō,
samyojanasāṅgasattakā
dukkham upenti punappunaṃ cirāya||342||

rfl .kk; i ŭD[krk itk
 i fj l li flŭr l l ks o ckf/rkŭ
 l a ktul Äxl ŭkdk
 nŭ[kœ-mi flŭr i ŭl i qa fpjk; ||yŭbŭ||

Translation

People followed by craving crawl around like a snared hare. Bound by attachments they undergo suffering again and again for a long time.

Vocabulary

tasiṇāya: *tasiṇā* [fem.] = craving. *tasiṇāya* [ins. sg.] = by craving.
purakkhatā: *purakkhata* [adj. derived from *pure* (indec. meaning ‘before, in front’) + pp. of √*kar* (to do, to make)] = honoured, preferred, followed. *purakkhatā* [fem. nom. sg.] = honoured, preferred,

followed.

pajā: pajā [fem.] = people, humankind. *pajā* [nom. sg.] = people, humankind.

parisappanti [3. pl. pr. indic. act. derived from *pari* (pfx. meaning ‘all around’) + *√sap* (to crawl)] = crawl around.

saso: sasa [masc.] = hare. *saso* [nom. sg.] = hare.

va [indec. part. of comparison] = like, as.

bādhito: bādhitā [adj. pp. of *√bādh* (to hinder)] = hindered, snared. *bādhito* [masc. nom. sg.] = hindered, snared.

saṃyojanasaṅgasattakā: yojana [ntr. derived from *√yuj* (to yoke)] = the yoke of a carriage. *saṃ* [adj. indec. pfx. implying conjunction and completeness] + *yojana* = *saṃyojana* [ntr.] = fetter. *saṅga* [masc.] = clinging, attachment, bond. *satta* [adj. pp. of *√sañj* (to be attached)] = clinging or attached to. *satta+ka* [poss. sfx.] = *sattaka* [masc.] = attachment, bond. *saṃyojana* + *saṅga* + *sattaka* = *saṃyojanasaṅgasattaka* [adj.] = bound by attachment. *saṃyojanasaṅgasattakā* [masc. nom. pl.] = bound by attachments.

dukkham upenti: dukkha [ntr.] = suffering. *dukkhaṃ* [acc. sg.] = suffering. *upenti* [3. pl. pr. indic. act. derived from *upa* (pfx. meaning ‘close by, near’) + *√i* (to go)] = come to, approach, undergo. *dukkhaṃ+upeti* = *dukkham upenti* = undergo suffering.

punappunaṃ: puna [indec.] = again. It is doubled as *punappunaṃ* [adv.] = again and again.

cirāya: cira [adj.] = long (time). *cirāya* [dat. sg.] = for a long time.

tasiṇāya purakkhatā pajā
parisappanti saso va bādhitō,
tasmā tasiṇaṃ vinodaye
bhikkhu ākaṅkha virāgam attano||343||

rfl .kk; iḡD[krk i tk
i fj | li flr | | ks o ckf/rkḡ
rLek rfl .ka fouks; s
fHkD[lq vkdÄ:k fojlxē-vūkuks|ýpý||

Translation

People followed by craving crawl around like a snared hare. Therefore a monk wishing to free himself of passion should put away craving.

Vocabulary

tasiṇāya: tasiṇā [fem.] = craving. *tasiṇāya* [ins. sg.] = by craving.

purakkhatā: purakkhatā [adj. derived from *pure* (indec. meaning ‘before, in front’) + pp. of *√kar* (to do, to make)] = honoured, esteemed, preferred, followed. *purakkhatā* [fem. nom. sg.] = honoured, esteemed, preferred, followed.

pajā: pajā [fem.] = people, humankind. *pajā* [nom. sg.] = people, humankind.

parisappanti [3. pl. pr. indic. act. derived from *pari* (pfx. meaning ‘all around’) + *√sap* (to crawl)] = crawl around.

saso: sasa [masc.] = hare. *saso* [nom. sg.] = hare.

va [indec. part. of comparison] = like, as.

bādhito: bādhitā [adj. pp. of *√bādh* (to hinder)] = hindered, snared. *bādhito* [masc. nom. sg.] = hindered, snared.

tasmā [masc. abl. sg. of demonstr. pron. *ta* (it, that)] = from that, therefore.

tasiṇaṃ: tasiṇā [fem.] = craving. *tasiṇaṃ* [acc. sg.] = craving.

vinodaye [3. sg. caus. pot. act. of *vi* (indec. intens. pfx.) + *√nud* (to reject)] = should put away, remove.

bhikkhu: *bhikkhu* [masc.] = a Buddhist monk. *bhikkhu* [nom. sg.] = a Buddhist monk.
ākāṅkha: *ākāṅkha* [adj. derived from *ā* (indec. pfx. meaning ‘from, to, towards’) + *√kaṅkh* (to desire, to wish)] = wishing, desiring. *ākāṅkhaṃ* [masc. nom. sg.] = wishing, desiring. *ākāṅkha* is m.c. for *ākāṅkhaṃ*.
virāgam attano: *rāga* [masc. derived from *√raj* (to colour)] = passion. *virāga* [masc. derived from *vi* (indec. pfx. meaning ‘without’) + *rāga*] = absence of passion. *virāgaṃ* [acc. sg.] = absence of passion. *attā* [masc.] = self, oneself. *attano* [gen. sg.] = of oneself. *virāgaṃ + attano* = *virāgam attano* = free oneself of passion.

yo nibbanatho vanādhimutto
vanamutto vanaṃ eva dhāvati
taṃ puggalaṃ eva passatha
mutto bandhanaṃ eva dhāvati ||344||

; ks fuCcuFks oukf/eḷḷks
oueḷḷks oua , o /kofr
ra iḷxya , o iLI Fk
eḷḷks cll/ua , o /kofr ||yḷḷ||

Translation

Whoever free from the undergrowth (i.e. desire), intent upon the forest (desire), (when) freed from the forest runs only to the forest. Just look at that person. Freed, he runs only to the fetter.

Vocabulary

yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who, whoever.
nibbanatho: *vanatha* [masc.] = undergrowth, underbrush. forest. *ni* (pfx. meaning ‘without’) + *vanatha* = *nibbanatha* [adj. euphonic sandhi] = free from the undergrowth. *nibbanatho* [masc. nom. sg.] = free from the undergrowth.
vanādhimutto: *vana* [ntr.] = forest. *mutta* [adj. derived from *√muc* (to release)] = released. *adhi* [pfx. meaning ‘towards’] + *mutta* = *adhimutta* [adj.] = intent upon. *vana + adhimutta* = *vanādhimutta* [adj. euphonic sandhi] = intent upon the forest. *vanādhimutto* [masc. nom. sg.] = intent upon the forest.
vanamutto: *vana* [ntr.] = forest. *mutta* [adj. derived from *√muc* (to release, to free)] = released, freed. *vana + mutta* = *vanamutta* [adj.] = freed from the forest.
vanaṃ: *vana* [ntr.] = forest. *vanaṃ* [acc. sg.] = forest.
eva [emphatic part] = so, even, just, only.
dhāvati [3. sg. pr. indic. act. of *√dhāv* (to run)] = runs.
taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that.
puggalaṃ: *puggala* [masc.] = person. *puggalaṃ* [acc. sg.] = person.
eva [emphatic part] = so, even, just, only.
passatha [2. pl. imperat. act. of *√dis* (to see)] = (you) see, look at.
mutto: *mutta* [adj. derived from *√muc* (to release)] = released. *mutto* [masc. nom. sg.] = released.
bandhanaṃ: *bandhana* [n. ntr. derived from *√bandh* (to bind)] = fetter, bond. *bandhanaṃ* [acc. sg.] = fetter, bond.
eva [emphatic part] = so, even, just, only.
dhāvati [3. sg. pr. indic. act. of *√dhāv* (to run)] = runs.

na taṃ daḷhaṃ bandhanaṃ āhu dhīrā
yadāyaṃ dārujaṃ babbajaṃ ca
sārattarattā maṇikuṇḍalesu

puttesu dāresu ca yā apekkhā||345||

u ra nGga cl/ua vlgq /hjk
; nk; l a nk# ta cCct×k-p
l kjÜkjÜkk ef. kdqMyd q
i ūkd q nkjđ q p ; k vi Đ [kk||ýpý||

Translation

That fetter is not strong, say the wise, which is made of iron, wood, or grass. Strong infatuation with earrings of gems, whatever desire there is for sons and wives,

Vocabulary

na [indec. part.] = no, not.

taṃ [ntr. nom. sg. of demonstr. pron. *ta* (it, that)] = it, that.

dalhaṃ: *dalha* [adj.] = resolute, strong. *dalhaṃ* [ntr. nom. sg.] = resolute, strong.

bandhanaṃ: *bandhana* [n. ntr. derived from √*bandh* (to bind)] = fetter, bond. *bandhanaṃ* [acc. sg.] = fetter, bond.

āhu [3. pl. perf. act. of √*ah* (to say) in meaning of pr. and preterite] = say, said.

dhīrā: *dhīra* [adj.] = wise. *dhīrā* [masc. nom. pl.] = wise.

yadāyasam [ntr. nom. sg. of rel. pron. *ya* (which, who)] = which, who. It appears to be archaic form of *yam*. *āyasa* [adj. derived from the ntr. n. *aya/ayō* (iron) = made of iron. *āyasam* [ntr. nom. sg.] = made of iron. *yad+āyasam* = *yadāyasam* = which is made of iron.

dārujaṃ: *dāru* [ntr.] = wood. *dāru+ja* [sfx. meaning 'born, proceeding' derived from √*jan* (to produce, give birth) = *dāruja* [adj.] = made of wood. *dārujaṃ* [ntr. nom. sg.] = made of wood.

babbajañ ca: *babbaja* [masc.] = a sort of coarse grass or reed used to make slippers. *babbaja* [adj.] = made of babbaja grass. *babbajaṃ* [ntr. nom. sg.] = made of babbaja grass. *ca* [indef. encl. part.] = and. *babbajaṃ+ca* = *babbajañ ca* = and made of babbaja grass.

sārattarattā: *sāratta/samratta* [adj. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + pp. of √*raj* (to colour)] = impassioned, enamoured, passionately devoted. *ratta* [adj. pp. of √*raj* (to colour)] = dyed, coloured; (fig.) excited, infatuated. *sāratta+ratta* = *sārattarattā* [fem.] = strong infatuation. *sārattarattā* [nom. sg.] = strong infatuation.

maṇikuṇḍalesu: *maṇi* [masc.] = gem. *kuṇḍala* [masc.] = earring. *maṇi+kuṇḍala* = *maṇikuṇḍala* [masc.] = earring of gems. *maṇikuṇḍalesu* [loc. pl.] = in earrings of gems.

puttesu: *putta* [masc.] = son. *puttesu* [loc. pl.] = in sons.

dāresu: *dāra* (fem.) = wife. *dāresu* [loc. pl.] = in wives.

ca [indef. encl. part.] = and.

yā [fem. nom. sg. of rel. pron. *ya* (who, which)] = who, which.

apekkhā: *apekkhā* [fem. derived from *apa* (pfx. meaning 'on') + √*ikh* (to look)] = attention, regard, desire. *apekkhā* [nom. sg.] = desire.

etaṃ dalhaṃ bandhanam āhu dhīrā
ohāriṇaṃ sithilaṃ duppamuñcaṃ
etaṃ pi chetvāna paribbajanti
anapekkhino kāmasukhaṃ pahāya||346||

, ra nGga cl/ue- vlgq /hjk
vlgkfjua fl ffkya nqi eəpa
, ra fi NRoku ifjCct flr

vui sD [kuls dkel q[la i gk; ||ýþö||

Translation

This fetter is strong, say the wise. Even this drags down the inattentive, is difficult to be released from. Having cut off this fetter, those without desire wander about, having abandoned sensual pleasure.

Vocabulary

etaṃ [ntr. acc. sg. of demonstr. pron. *eta* (this, that)] = it, this.

dalhaṃ: *dalha* [adj.] = resolute, strong. *dalhaṃ* [ntr. nom. sg.] = resolute, strong.

bandhanam āhu: *bandhana* [ntr. derived from √*bandh* (to bind)] = fetter, bond. *bandhanam* [acc. sg.] = fetter, bond. *āhu* [3. pl. perf. act. of √*ah* (to say) in meaning of pr. and preterite] = say, said. *bandhanam* + *āhu* = *bandhanam āhu*.

dhīrā: *dhīra* [adj.] = wise. *dhīrā* [masc. nom. pl.] = wise.

ohāriṇaṃ: *ohārī* [adj. derived from *ava* (pfx. meaning ‘down, away from, out, over’ and *o* is its older form) + √*har* (to carry)] = dragging down, weighty, heavy. *ohāriṇaṃ* [ntr. nom. sg.] = dragging down, weighty, heavy.

sithilaṃ: *sithila* [adj.] = inattentive. *sithilaṃ* [ntr. nom. sg.] = inattentive.

duppamuñcaṃ: *duppamuñca* [adj. derived from *du* (antithetic pfx. meaning ‘bad, insufficient, difficult’) + *pa* (indec. strengthening pfx.) + √*muc* (to release)] = difficult to be released from. *duppamuñcaṃ* [ntr. nom. sg.] = difficult to be released from.

etaṃ pi: *etaṃ* [ntr. acc. sg. of demonstr. pron. *eta* (this, that)] = it, this. *pi* [indec. encl. form of *api*] = even, also, just so. *etaṃ* + *pi* = even this.

chetvāna [ger. of √*chid* (to cut off)] = having cut off.

paribbajanti [3. pl. pr. indic. act. derived from *pari* (pfx. meaning ‘all around’) + √*vaj* (to go)] = wander about.

anapekkhino: *anapekkhī* [adj. derived from *a* (neg. pfx.) + *apa* (pfx. meaning ‘on’) + √*ikh* (to look)] = without desire. *anapekkhino* [sg. masc. nom.] = without desire.

kāmasukhaṃ: *kāma* [masc.] = desire, pleasure. *sukha* [ntr.] = happiness. *kāma* + *sukha* = *kāmasukha* [ntr.] = sensual pleasure. *kāmasukhaṃ* [acc. sg.] = sensual pleasure.

pahāya [ger. of *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + √*hā* (to give up)] = having given up, having abandoned.

*ye rāgarattānupatanti sotam
sayamkatam makkaṭako va jālam
etaṃ pi chetvāna vajanti dhīrā
anapekkhino sabbadukhaṃ pahāya*||347||

; s jkxjÜkuq rflur l kra
l ; dra eDdVdls o tky
, rafi NRoku otflur /hjk
vui sD [kuls l Ccnd[la i gk; ||ýþ÷||

Translation

Those who are excited by passion fall into the stream like a spider the web he has made himself. Having cut even this the wise wander without desire, having abandoned all suffering.

Vocabulary

ye [masc. nom. pl. of rel. pron. *ya* (who, which)] = who, which.

rāgarattānupatanti: *rāga* [masc. derived from √*raj* (to colour)] = passion. *ratta* [adj. pp. of √*raj* (to colour)] = dyed, coloured; (fig.) excited, infatuated. *rāga+ratta* = *rāgaratta* [adj.] = excited by passion. *rāgarattā* [masc. nom. pl.] = excited by passion. *anupatanti* [3. pl. pr. indic. act. of *anu*+√*pat* (to fall down)] = fall into. *rāgarattā+anupatanti* = *rāgarattānupatanti* [euphonic sandhi] = excited by passion... fall into.

sotaṃ: *sota* [ntr.] = stream, flood, torrent. *sotaṃ* [acc. sg.] = stream, flood, torrent.

sayamkataṃ: *sayam* [adv.] = self, by oneself. *kata* [adj. pp. of √*kar* (to do, to make)] = done, created. *sayam+kata* = *sayamkata* [adj.] created by itself, spontaneous. *sayamkataṃ* [masc. acc. sg.] = created by itself, spontaneous.

makkāṭako: *makkāṭaka* [masc.] = spider. *makkāṭako* [nom. sg.] = spider.

va [indec. part. of comparison] = like, as.

jālaṃ: *jāla* [ntr.] = net, snare, web. *jālaṃ* [acc. sg.] = snare, net, web.

etaṃ pi: *etaṃ* [ntr. nom. sg. of demonstr. pron. *eta* (this, that)] = it, this. *pi* [indec. encl. form of *api*] = even, also, just so. *etaṃ pi* = even this.

chetvāna [ger. of √*chid* (to cut off)] = having cut off.

vajanti [3. pl. pr. indic. act. of √*vaj* (to go, to wander)] = go, wander, proceed.

dhīrā: *dhīra* [adj.] = wise. *dhīrā* [masc. nom. pl.] = wise.

anapekkhino: *anapekkhī* [adj. derived from a (neg. pfx.)+*apa* (pfx. meaning ‘on’)+√*ikh* (to look)] = without desire. *anapekkhino* [masc. nom. sg.] = without desire.

sabbadukhaṃ: *sabba* [adj.] = all, every. *dukkha* [ntr.] = suffering. *sabba+dukkha* = *sabbadukha* [ntr.] = all suffering. *sabbadukhaṃ* [acc. sg.] = all suffering. *sabbadukhaṃ* is m.c. for *sabbadukkhāṃ*.

pahāya: [ger. of *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action)+√*hā* (to give up)] = having given up, having abandoned.

muñca pure muñca pacchato
majjhe muñca bhavassa pāragū,
sabbattha vimuttamānaso
na punaṃ jātijaraṃ upehisi||348||

eꣳp iꣳs eꣳp iPNrks
eT>s eꣳp HkoLI i kꣳxꣳ
I CcRFk foetꣳkeuI ks
u iꣳa tꣳrꣳtꣳja mi ꣳgꣳfI ||ýþø||

Translation

Give up before, give up after, give up in the middle. Having gone to the other side, with mind freed in every way you will not again reach birth and old age.

Vocabulary

muñca [2. sg. imperat. act. of √*muc* (to release, to free)] = (you) let go, abandon, give up.

pure [indec. adv.] = formerly, before, earlier.

muñca [2. sg. imperat. act. of √*muc* (to release, to free)] = (you) let go, abandon, give up.

pacchato [adv. abl. formation from *pacchā* (adv.)] = behind, after.

majjhe: *majjha* [adj.] = middle. *majjhe* [loc. sg.] = in the middle.

muñca [2. sg. imperat. act. of √*muc* (to release, to free)] = (you) let go, abandon, give up.

bhavassa: *bhava* [masc. derived from √*bhū* (to be)] = becoming, existence. *bhavassa* [gen. sg.] = becoming, existence.

pāragū: *pāra* [ntr. Here as an adv.] = the other side, across. *gū* [sfx. derived from √*gam* (to go)] = going, having gone, being skilled in. *pāra+gū* = *pāragū* [masc.] = having gone to the other side, gone

across. *paragū* [nom. sg.] = having gone to the other side, gone across.
sabbattha [adv.] = everywhere, under all circumstances.
vimuttamānaso: *vimutta* [adj. pp. of *vi* ([indec. pfx. used to intensify) + *√muc* (to release)] = released, freed. *mānasa* [ntr. a secondary formation from *mana* = *mano*] = intention, purpose, mind (as active force), mental action. *vimutta* + *mānasa* = *vimuttamānasa* [adj.] = with a freed mind. *vimuttamānaso* [masc. nom. sg.] = with a freed mind.
na [indec. part.] = no, not.
punaṃ [indec. adv.] = again.
jātijaraṃ: *jāti* [fem.] = birth. *jarā* (fem.) = old age. *jāti* + *jarā* = *jātijarā* [fem.] = birth and old age.
jātijaraṃ [acc. sg.] = birth and old age.
upehisi [2. sg. fut. act. of *upa* (pfx. meaning ‘close by, near.’) + *√i* (to go)] = (you) will approach, will reach.

vitakkapamathitassa jantuno
tibbarāgassa subhānupassino
bhiyyo taṇhā pavaḍḍhati,
esa kho daḷhaṃ karoti bandhanaṃ ||349||

forDdieffkrLI tUrqls
frCcjkxLI I kkkujfLI uls
fHKŌ; ks r. gk i oM<fr
, I [ks nGga djkr cl/uq|y|pū||

Translation

Of a person with confused thoughts, of sharp passion, contemplating pleasant things, craving increases further. This (person) really makes his fetter stronger.

Vocabulary

vitakkapamathitassa: *vitakka* [masc.] = thought, thinking. *pamathita* [adj. derived from *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + pp. of *√math* (to churn, shake)] = churned, shaken, disturbed. *vitakka* + *pamathita* = *vitakkapamathita* [adj.] = with confused thoughts. *vitakkapamathitassa* [masc. gen. sg.] = of (one) with confused thoughts.
jantuno: *jantu* [masc.] = being, person. *jantuno* [gen. sg.] = of a person.
tibbarāgassa: *tibba* [adj.] = sharp, keen, eager. *rāga* [masc. derived from *√raj* (to colour)] = passion. *tibba* + *rāga* = *tibbarāga* [adj.] = of sharp passion. *tibbarāgassa* [masc. gen. sg.] = of (one) of sharp passion.
subhānupassino: *subha* [adj.] = pleasant. *anupassī* [adj. of *anu* [indec. pfx. meaning ‘along, at, to, combined with’] + *√pass* (to see)] = contemplating. *subha* + *anupassī* = *subhānupassī* [adj.] = contemplating pleasant (things). *subhānupassino* [masc. gen. sg.] = of contemplating pleasant (things).
bhiyyo [adv. comp. form derived from *√bhū* (to be)] = in a higher degree, more, repeatedly, further.
taṇhā: *taṇhā* [fem.] = thirst, craving. *taṇhā* [nom. sg.] = thirst, craving.
pavaḍḍhati [3. sg. pr. indic. act. of *pa* (indec. strengthening pfx.) + *√vaḍḍh* (to increase)] = increases, grows.
esa [masc. nom. sg. of demonstr. pron *eta* (this.)] = this.
kho an encl. part. of affirmation and emphasis where it means: really, indeed, truly, surely, etc.
daḷhaṃ: *daḷha* [adj.] = resolute, strong. *daḷhaṃ* [ntr. acc. sg.] = resolute, strong.
karoti [3. sg. pr. indic. act. of *√kar* (to do, to make)] = does.
bandhanaṃ: *bandhana* [n. ntr. derived from *√bandh* (to bind)] = fetter, bond. *bandhanaṃ* [acc. sg.] = fetter, bond.

vitakkūpasame ca yo rato
asubhaṃ bhāvayatī sadā sato
esa kho vyantikāhiti
esa-cchecchati mārabandhanaṃ||350||

forDdiil es p ; ks jrks
 vI t̥ka Hko; fr l nk l rks
 , l [ks 0; flr d k fgr
 , l &PNPNfr ekjcll/ua|ýýú||

Translation

But whoever delighting in calming of thoughts, develops the unpleasant, is always mindful, he surely will put an end, he will cut off Māra's fetter.

Vocabulary

vitakkūpasame: *vitakka* [masc.] = thought, thinking. *upasama* [masc. derived from *upa* (pfx. meaning 'close by, near') + *√sam* (to be appeased)] = tranquility, appeasement. *vitakka* + *upasama* = *vitakkūpasama* [adj.] = calming of thoughts. *vitakkūpasame* [loc. sg.] = in calming of thoughts.
ca [encl. part. Here used in the disjunctive sense] = but.
yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who. whoever.
rato: *rata* [adj. pp. of *√ram* (to delight in)] = delighting in. *rato* [masc. nom. sg.] = delighting in.
asubhaṃ: *subha* [adj.] = pleasant. *a* [neg. pfx.] + *subha* = *asubha* [adj.] = unpleasant. *asubhaṃ* [masc. acc. sg.] = unpleasant.
bhāvayatī [3. sg. pr. med. caus. of *√bhū* (to be)] = cultivates, develops. *bhāvayatī* is m.c. for *bhāvayati*.
sadā [adv.] = always.
sato: *sata* [adj. pp. of *√sar* (to remember)] = remembering, mindful, conscious. *sato* [masc. nom. sg.] = remembering, mindful, conscious.
esa [masc. nom. sg. of demonstr. pron *eta* (this.)] = this.
kho an encl. part. of affirmation and emphasis where it means: really, indeed, truly, surely, etc.
vyantikāhiti: *anta* [ntr.] = end. *vi* [indec. pfx. meaning 'away, separation'] + *anta* = *vyanta* [adj. euphonic sandhi] = ended, removed, finished. *kāhiti* [3. sg. fut. act. of *√kar* (to do, to make)] = will do, will make. *vyanta* + *kāhiti* = *vyantikāhiti* = will make an end.
esa-cchecchati: *esa* [masc. nom. sg. of demonstr. pron *eta* (this.)] = this. *cchecchati* [3. sg. fut. act. of *√ched* (to cut)] = will cut off. *esa* + *cchecchati* = *esa-cchecchati*.
mārabandhanaṃ: *māra* [masc.] = Māra, the Evil One. *bandhana* [n. ntr. derived from *√bandh* (to bind)] = fetter, bond. *māra* + *bandhana* = *mārabandhana* [ntr.] = Māra's bond. *mārabandhanaṃ* [acc. sg.] = Māra's bond.

niṭṭhaṅgato asantāsī vītataṅho anaṅgaṇo
acchidda bhavasallāni antimo'yaṃ samussayo||351||

fuêÄrks vI l rkl h ohrr . gks vuÄö kks
 vfPNí Hkol Yy kfu vfl r e k̥; a l e t̥ l ; k̥|ýýú||

Translation

Reached perfection, without fear, without craving, without blemish, he has cut off the arrows of existence. This is his last body.

Vocabulary

niṭṭhaṅgato: *niṭṭhā* [fem.] = end, conclusion, perfection. *niṭṭhaṃ* [acc. sg. It is also cpd. form] = end, conclusion, perfection. *gata* [adj., pp. of √*gam* (to go)] = gone. *niṭṭhaṃ*+*gata* = *niṭṭhaṅgata* [euphonic sandhi] = gone to an end; fig. reached perfection. *niṭṭhaṅgato* [masc. nom. sg.] = reached perfection.

asantāsī: *tāsa* [masc.] = terror, trembling, fear. *saṃ* [adj. indec.pfx. implying conjunction and completeness] + *tasa* = *santāsa* [masc. euphonic sandhi] = trembling, fear, shock. *santāsa*+*ī* [poss. sfx.] = *santāsī* [adj.] = trembling, frightened, fearful. a [neg. pfx.] + *santāsī* = *asantāsī* [adj.] = fearless, without fear. *asantāsī* [masc. nom. sg.] = fearless, without fear.

vītataṅho: *vīta* [adj. pp. derived from *vi* (indec.pfx. used to intensify) + *i* (to go)] = gone. *taṅhā* [fem.] = thirst, craving. *vīta*+*taṅhā* = *vītataṅhā* [adj.] = without craving. *vītataṅho* [masc. nom. sg.] = without craving.

anaṅgaṇo: *aṅgaṇa* [masc. probably a variant of *añjana* (ointment)] = a speck or freckle (on face). *an* [neg. pfx.] + *aṅgaṇa* = *anaṅgaṇa* [adj.] = free from blemish, without blemish. *anaṅgaṇo* [masc. nom. sg.] = without blemish.

acchidda [3. sg. aor. act. of √*chid* (to cut)] = has cut off.

bhavasallāni: *bhava* [masc. derived from √*bhū* (to be)] = existence, becoming. *salla* [ntr.] = arrow. *bhava*+*salla* = *bhavasalla* [ntr.] = arrow of existence. *bhavasallāni* [acc. pl.] = arrows of existence.

antimo'yam: *antima* [adj.] = last, final. *ayaṃ* [masc. nom. sg. of demonstr. pron. *ima* (this)] = this. *antimo*+*ayaṃ* = *antimo'yam*.

samussayo: *ussaya* [masc.] = accumulation. *saṃ* [adj. indec.pfx. implying conjunction and completeness] + *ussaya* = *samussaya* [masc.] = complex form, the body. *samussayo* [nom. sg.] = complex form, the body.

vītataṅho anādāno niruttipadakovido
akkharānaṃ sannipātaṃ jaññā pubbāparāni ca
sa ve antimasāriro mahāpañño mahāpuriso ti vuccati||352||

ohrr . gls vuknkuls fu#fūki nclksfonks
vD[kjkua l fĀi kra t××kk i ſckki jkfu p
l os vflre l kjhjs egki ××ks egki ſj l ks fr oſpfr ||ýýü||

Translation

Without craving, without attachment, skilled in the original language of the scriptures, would know the collocation of the texts in the right sequence, he indeed is called “a great person,” having great wisdom, living last life.

Vocabulary

vītataṅho: *vīta* [adj. pp. derived from *vi* (indec. pfx. used to intensify) + *i* (to go)] = gone. *taṅhā* [fem.] = thirst, craving. *vīta*+*taṅhā* = *vītataṅhā* [adj.] = without craving. *vītataṅho* [masc. nom. sg.] = without craving.

anādāno: *ādāna* [ntr. derived from *ā* (indec.pfx. meaning ‘from,’ ‘to,’ ‘towards’) + √*dā* (to give)] = attachment. *an* [neg. pfx.] + *ādāna* = *anādāna* [adj.] = without attachment. *anādāno* [masc. nom. sg.] = without attachment.

niruttipadakovido: *nirutti* [fem. derived from *nis* (base pfx denoting the finishing, completion, or vanishing of an action) + √*vac* (to speak)] = explanation of words, grammatical analysis, etymological interpretation. *pada* [masc.] = word, saying. *kovida* [adj. derived from *ku* [adv. meaning ‘how’] + √*vid* (to know)] = one who is in possession of right wisdom. *nirutti*+*pada*+*kovida* = *niruttipadakovida* [adj.] = skilled in the original language of the scriptures. *niruttipadakovido* [masc. nom. sg.] = skilled

in the original language of the scriptures.

akkharāṇaṃ: *akkhara* [ntr.] = sound, tone, word. *akkharāṇaṃ* [gen. pl.] = of sounds, tones, words, texts.
sannipātaṃ: *sannipāta* [masc. derived from *saṃ* (adj. indec.pfx. implying conjunction and completeness) + *ni* (pfx. meaning ‘down’) + *√pat* (to fall down)] = collocation. *sannipātaṃ* [acc. sg.] = collocation.

jaññā [3. sg. pot. act. of *√ñā* (to know)] = would know.

pubbāparāni: *pubba* [adj.] = previous, former, before. *apara* [adj.] = another, following, next.
pubba + *apara* = *pubbāpara* [adj. euphonic sandhi] = what precedes and what follows, what comes first and what last. *pubbāparāni* [ntr. acc. pl.] = what come first and what last.

ca [indef. encl. part.] = and.

sa [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = this, that, he.

ve [indec. aff. part. emphasizing the preceding word] = truly, indeed.

antimasāriro: *antima* [adj.] = last, final. *sarīra* [ntr.] = body. *antima* + *sarīra* = *antimasarīra* [adj.] = last body, last life. *antimasarīro* [masc. nom. sg.] = last body, last life. *antimasāriro* is m.c. for *antimasarīro*.

mahāpañño: *mahanta* [adj.] = great, extensive, big. In cpd. *mahanta* becomes *maha/mahā*. *paññā* [fem.] = wisdom. *mahanta* + *paññā* = *mahāpaññā* [adj. euphonic sandhi] = great wisdom. *mahāpañño* [masc. nom. sg.] = having great wisdom.

mahāpuriso: *mahanta* [adj.] = great, extensive, big. In cpd. *mahanta* becomes *maha/mahā*. *purisa* [masc.] = person. *mahanta* + *purisa* = *mahāpurisa* [masc. euphonic sandhi] = a great person. *mahāpuriso* [masc. nom. sg.] = a great person.

iti/ti is a part. used to signal the end of direct speech and is the equivalent of quotation marks in English.

vuccati [3. sg. pr. indic. act. of derived from *√vac* (to say, to speak)] = is called.

sabbābhibhū sabbavidū ’ham asmi
sabbesu dhammesu anūpalitto
sabbañjaho taṇhakkhaye vimutto
sayam abhiññāya kaṃ uddiseyyam||353||

I CckfHkHw I Ccfonñge- v fLe

I Ccd q /Eed q vuvif yUks

I Cc×tgls r.gD [k; sfoeHks

I ; a v fHk××k; da mf í I ō; q; ýýý||

Translation

I have conquered all, I know all, I am unstained by all phenomena. Abandoning everything, freed through destruction of craving, having fully understood myself, to whom should I point out (as a teacher)?

Vocabulary

sabbābhibhū: *sabba* [adj.] = all, every. *abhibhū* [adj. derived from *abhi* (intens. pfx. meaning ‘all over, fully’) + *√bhū* (to be)] = overcoming, conquering. *sabba* + *abhibhū* = *sabbābhibhū* [adj.] = overcoming all, conquering all. *sabbābhibhū* [masc. nom. sg.] = overcoming all, conquering all.

sabbavidū ’ham asmi: *sabba* [adj.] = all, every. *vidū* [adj. derived from *√vid* (to know)] = knowing. *sabba* + *vidū* = *sabbavidū* [adj.] = all-knowing. *sabbavidū* [masc. nom. sg.] = all-knowing. *ahaṃ* [nom. sg. of 1.pron. *amha* (I)] = I. *asmi* [1. sg. pr. indic. act. of *√as* (to be)] = am. *sabbavidū* + *ahaṃ* + *asmi* = *sabbavidū ’ham asmi* [euphonic sandhi] = I am all-knowing.

sabbesu: *sabba* [adj.] = all, every. *sabbesu* [masc. loc. pl.] = on all.

dhammesu: *dhamma* [masc.] = phenomenon. The word *dhamma* has many meanings and here it is used

in the sense of ‘phenomenon.’ *dhammesu* [loc. pl.] = phenomena.
anūpalitto: *upalitta* [adj. derived from *upa* (pfx. meaning ‘close by, near’) + *lip* (to smear)] = smeared, tainted. *an* [neg. pfx.] + *upalitta* = *anupalitta* [adj.] = not smeared, untainted. *anupalitto* [masc. nom. sg.] = not smeared, untainted. *anūpalitto* is m.c. for *anupalitto*.
sabbañjaho: *sabbaṃ* [ntr.] = all, every. *jaha* [adj. derived from *√hā* (to reject)] = rejecting, abandoning. *sabba* + *jaha* = *sabba* + *jaha* = *sabbañjaha* [adj. euphonic sandhi] = abandoning everything. *sabbañjaho* [masc. nom. sg.] = abandoning everything.
taṇhakkhaye: *taṇhā* [fem.] = thirst, craving. *khaya* [masc.] = destruction, dissolution. *taṇhā* + *khaya* = *taṇhakkhaya* [adj.] = destruction of craving. *taṇhakkhaye* [loc. sg.] = through the destruction of craving.
vimutto: *vimutta* [adj. pp. of *vi* ([indec.pfx. used to intensify) + *√muc* (to release)] = released, freed. *vimutto* [masc. nom. sg.] = released, freed.
sayam [adv.] = self, by oneself.
abhiññāya [ger. of *abhi* (intens. pfx. meaning ‘all over, fully’) + *√ñā* (to know)] = having fully understood.
kaṃ uddiseyyaṃ: *kaṃ* [masc. acc. sg. of interjec. pron. *ka* (who, which)] = whom, which. *uddiseyyaṃ* [1. sg. pot. act. of *ud* (pfx. meaning ‘up’) + *√dis* (to see)] = (I) should point out. *kaṃ uddiseyyaṃ* = whom should I point?

sabbadānaṃ dhammadānaṃ jināti,
sabbaṃ rasaṃ dhammaraso jināti,
sabbaṃ ratiṃ dhammaratī jināti,
taṇhakkhayo sabbadukkhaṃ jināti || 354 ||

I Ccnkua /Eenkua ftukfr]
I Cca j l a /Eej l ks ftukfr]
I Cca j fRk /Eejrh ftukfr]
r . gD [k; ks I Ccnŋ [ka ftukfr || ýýb ||

Translation

The gift of Dhamma surpasses all gifts. The taste of Dhamma surpasses all tastes. The joy of the Dhamma surpasses all joys. The destruction of craving conquers all suffering.

Vocabulary

sabbadānaṃ: *sabba* [adj.] = all, every. *dāna* [ntr.] = giving (charity). *sabba* + *dāna* = *sabbadāna* [ntr.] = all gifts. *sabbadāno* [acc. sg.] = all gifts.
dhammadānaṃ: *dhamma* [masc.] = the Dhamma, teaching of the Buddha. *dāna* [ntr.] = giving (charity). *dhamma* + *dāna* = *dhammadāna* [ntr.] = gift of the Dhamma. *dhammadānaṃ* [nom. sg.] = gift of the Dhamma.
jināti [3. sg. pr. indic. act. *√ji* (to conquer)] = conquers, surpasses.
sabbaṃ: *sabba* [adj.] = all, every. *sabbaṃ* [ntr. acc. sg.] = all.
rasaṃ: *rasa* [masc.] = nectar. *rasaṃ* [acc. sg.] = nectar.
dhammaraso: *dhamma* [masc.] = the Dhamma, teaching of the Buddha. *rasa* [masc.] = juice, taste. *dhamma* + *rasa* = *dhammarasa* [ntr.] = taste of the Dhamma. *dhammaraso* [nom. sg.] = taste of the Dhamma.
jināti [3. sg. pr. indic. act. *√ji* (to conquer)] = conquers, surpasses.
sabbaṃ: *sabba* [adj.] = all, every. *sabbaṃ* [ntr. acc. sg.] = all.
ratiṃ: *rati* [fem.] = pleasure, attachment, love. *ratiṃ* [acc. sg.] = pleasure, attachment, love.
dhammaratī: *dhamma* [masc.] = the Dhamma, teaching of the Buddha. *rati* [fem.] = pleasure, attachment,

love. *dhamma+rati* = *dhammarati* [fem.] = joy of the Dhamma. *dhammarati* [nom. sg.] = joy of the Dhamma. *dhammaratī* is m.c. for *dhammarati*.

jināti [3. sg. pr. indic. act. √*ji* (to conquer)] = conquers, surpasses.

taṇhakkhayo: *taṇhā* [fem.] = thirst, craving. *khaya* [masc.] = destruction, dissolution. *taṇhā+khaya* = *taṇhakkhaya* [adj.] = destruction of craving. *taṇhakkhayo* [nom. sg.] = destruction of craving.

sabbadukkhaṃ: *sabba* [adj.] = all, every. *dukkha* [ntr.] = suffering. *sabba+dukkha* = *sabbadukkha* [ntr.] = all suffering. *sabbadukkhaṃ* [acc. sg.] = all suffering.

jināti [3. sg. pr. indic. act. √*ji* (to conquer)] = conquers, surpasses.

hananti bhogā dummedhaṃ no ve pāragavesino
bhogataṇhāya dummedho hanti aññe va attanaṃ||355||

gufūr Hkxk n̄es/a uls os i kjxofl uls
Hkxk.r.gk; n̄es/ks gfūr v×ks o v̄kuā|ýýö||

Translation

Possessions hurt the ignoramus, but not those who are seeking the other side. With craving for wealth the ignoramus hurts himself just as the others.

Vocabulary

hananti [3. pl. pr. indic. act. derived from √*han/ghan* (to smite)] = strike, kill.

bhogā: *bhoga* [masc.] = wealth, possession. *bhogā* [nom. pl.] = possessions.

dummedhaṃ: *medha* [ntr. only in cpds. like *dummedha*] = wisdom. *du* [antithetic pfx. meaning ‘bad, insufficient’] + *medha* = *dummedha* [adj.] = ignoramus. *dummedhaṃ* [masc. acc. sg.] = ignoramus.

no [neg. and adversative indec. part *na* made by adding the sfx *u* to make it stronger] = no, not.

ve [indec. aff. part. emphasizing the preceding word] = truly, indeed.

pāragavesino: *pāra* [ntr. Here as an adv.] = the other side, across. *gavesī* [adj.] = seeking, looking for. *pāra+gavesī* = *pāragavesī* [adj.] = one seeking the other side. *pāragavesino* [masc. acc. pl.] = those seeking the other side.

bhogataṇhāya: *bhoga* [masc.] = wealth, possession. *taṇhā* [fem.] = thirst, craving. *bhoga+taṇhā* = *bhogataṇhā* [fem.] = craving for wealth. *bhogataṇhāya* [ins. sg.] = with craving for wealth.

dummedho: *medha* [ntr. only in cpds. like *dummedha*] = wisdom. *du* [antithetic pfx. meaning ‘bad, insufficient’] + *medha* = *dummedha* [adj.] = ignoramus. *dummedho* [masc. nom. sg.] = ignoramus.

hanti [3. sg. pr. indic. act. derived from √*han/ghan* (to smite)] = strikes, kills.

aññe: *añña* [adj.] = other. *aññe* [masc. acc. pl.] = others.

va [indec. part. of comparison] = like, as.

attanaṃ: *attā* [masc.] = self, oneself. *attānaṃ* [acc. sg.] = self, oneself. *attanaṃ* is m.c. for *attānaṃ*.

tiṇadosāni khattāni, rāgadosā ayaṃ pajā,
tasmā hi vītarāgesu dinnāṃ hoti mahapphalāṃ||356||

fr.knkl kfū [k̄k̄k̄fū] j̄k̄x̄nkl k v; a i t k̄
rLek fg ohrj̄k̄x̄l q̄fn̄l̄ua gl̄f̄r egli (yā|ýýö||

Translation

Fields are ruined by weeds. This humankind is ruined by passion. Therefore, (something) bestowed on those devoid of passions indeed brings abundant fruit.

Vocabulary

tiṇadosāni: *tiṇa* [ntr.] = grass, weed. *dosa* [masc.] = fault, corruption. *tiṇa + dosa = tiṇadosa* [adj.] = ruined by weeds. *tiṇadosāni* [ntr. nom. pl.] = ruined by weeds.
khettāni: *khetta* [ntr.] = field. *khettāni* [nom. pl.] = fields.
rāgadosā: *rāga* [masc. derived from √*raj* (to colour)] = passion. *dosa* [masc.] = fault, corruption. *rāga + dosa = rāgadosa* [adj.] = ruined by passion. *rāgadosā* [fem. nom. sg.] = ruined by passion.
ayaṃ [fem. nom. sg. of demonstr. pron. *ima* (this)] = this.
pajā: *pajā* [fem.] = people, humankind. *pajā* [nom. sg.] = people, humankind.
tasmā [masc. abl. sg. of demonstr. pron. *ta* (it, that)] = from that, therefore.
hi [indec. encl.] = indeed, surely.
vītarāgesu: *vīta* [adj. pp. derived from *vi* (indec. pfx. used to intensify) + *√i* (to go)] = gone. *rāga* [masc. derived from √*raj* (to colour)] = passion. *vīta + rāga = vītarāga* [adj.] = devoid of passion. *vītarāgesu* [masc. loc. pl.] = to those devoid of passions.
dinnaṃ: *dinna* [adj. pp. of √*dā* (to give)] = given. *dinnaṃ* [ntr. nom. sg.] = given, bestowed.
hoti [3. sg. pr. indic. act. derived from √*bhū* (to be)] = is, becomes.
mahapphalaṃ: *mahanta* [adj.] = great, extensive, big. In cpd. *mahanta* becomes *maha/mahā*. *phala* [ntr.] = fruit. *mahanta + phala = mahapphala* [adj. euphonic sandhi] = bearing abundant fruit. *mahapphalaṃ* [ntr. nom. sg.] = bearing abundant fruit.

*tiṇadosāni khettāni, dosadosā ayaṃ pajā,
tasmā hi vītarāgesu dinnaṃ hoti mahapphalaṃ*||357||

fr.knkl kfu [kṣṣkfu] nkl nkl k v; a i tk]
rLek fg ohrnkl d q fnĀa glkr egli (ya) yÿ÷||

Translation

Fields are ruined by weeds. This humankind is ruined by hatred. Therefore, (something) bestowed on those devoid of hatred indeed bears abundant fruit.

Vocabulary

tiṇadosāni: *tiṇa* [ntr.] = grass, weed. *dosa* [masc.] = fault, corruption. *tiṇa + dosa = tiṇadosa* [adj.] = ruined by weeds. *tiṇadosāni* [ntr. nom. pl.] = ruined by weeds.
khettāni: *khetta* [ntr.] = field. *khettāni* [nom. pl.] = fields.
dosadosā: *dosa* [masc.] = corruption, blemish, fault, defect. *dosa* [masc.] = anger, ill-will, wickedness, malice, hatred. *dosa + dosa = dosadosa* [adj.] = ruined by hatred. *dosadosā* [fem. nom. sg.] = ruined by hatred.
ayaṃ [fem. nom. sg. of demonstr. pron. *ima* (this)] = this.
pajā: *pajā* [fem.] = people, humankind. *pajā* [nom. sg.] = people, humankind.
tasmā [masc. abl. sg. of demonstr. pron. *ta* (it, that)] = from that, therefore.
hi [indec. encl.] = indeed, surely.
vītarāgesu: *vīta* [adj. pp. derived from *vi* (indec. pfx. used to intensify) + *√i* (to go)] = gone. *dosa* [masc.] = anger, ill-will, wickedness, malice, hatred. *vīta + dosa = vītarāga* [adj.] = devoid of hatred. *vītarāgesu* [masc. loc. pl.] = on those devoid of hatred.
dinnaṃ: *dinna* [adj. pp. of √*dā* (to give)] = given. *dinnaṃ* [ntr. nom. sg.] = given, bestowed.
hoti [3. sg. pr. indic. act. derived from √*bhū* (to be)] = is, becomes.
mahapphalaṃ: *mahanta* [adj.] = great, extensive, big. In cpd. *mahanta* becomes *maha/mahā*. *phala* [ntr.] = fruit. *mahanta + phala = mahapphala* [adj. euphonic sandhi] = bearing abundant fruit. *mahapphalaṃ* [ntr. nom. sg.] = bearing abundant fruit.

tiṇadosāni khettāni, mohadosā ayaṃ pajā,

tasmā hi vītamohesu dinnam hoti mahapphalaṃ||358||

fr.kṛṇḍ kṛu [kṛṇḍkṛu] eḷḡṇḍ k v; a i t k]
rLek fg ohreḷḡṇḍ qfnĀa gḷṛ eḷi 0yāyṃ0||

Translation

Fields are ruined by weeds. This humankind is ruined by delusion. Therefore, (something) bestowed on those devoid of delusion indeed becomes abundant fruit.

Vocabulary

tiṇadosāni: *tiṇa* [ntr.] = grass, weed. *dosa* [masc.] = fault, corruption. *tiṇa + dosa = tiṇadosa* [adj.] = ruined by weeds. *tiṇadosāni* [ntr. nom. pl.] = ruined by weeds.

khettāni: *khetta* [ntr.] = field. *khettāni* [nom. pl.] = fields.

mohadosā: *moha* [masc. derived from √*muh* (to be stupefied)] = stupidity, dullness of mind and soul, delusion. *dosa* [masc.] = anger, ill-will, wickedness, malice, hatred. *moha + dosa = mohadosa* [adj.] = ruined by delusion. *mohadosā* [fem. nom. sg.] = ruined by delusion.

ayaṃ [fem. nom. sg. of demonstr. pron. *ima* (this)] = this.

pajā: *pajā* [fem.] = people, humankind. *pajā* [nom. sg.] = people, humankind.

tasmā [masc. abl. sg. of demonstr. pron. *ta* (it, that)] = from that, therefore.

hi [indec. encl.] = indeed, surely.

vītamohesu: *vīta* [adj. pp. derived from *vi* (indec. pfx. used to intensify) + √*i* (to go)] = gone. *moha* [masc. derived from √*muh* (to be stupefied)] = stupidity, dullness of mind and soul, delusion. *vīta + moha = vītamoha* [adj.] = devoid of delusion. *vītamohesu* [masc. loc. pl.] = on those devoid of delusion.

dinnam: *dinna* [adj. pp. of √*dā* (to give)] = given. *dinnam* [ntr. nom. sg.] = given, bestowed.

hoti [3. sg. pr. indic. act. derived from √*bhū* (to be)] = is, becomes.

mahapphalaṃ: *mahanta* [adj.] = great, extensive, big. In cpd. *mahanta* becomes *maha/mahā*. *phala* [ntr.] = fruit. *mahanta + phala = mahapphala* [adj. euphonic sandhi] = abundant fruit. *mahapphalaṃ* [ntr. nom. sg.] = abundant fruit.

tiṇadosāni khettāni, icchādosā ayaṃ pajā,
tasmā hi vigatichesu dinnam hoti mahapphalaṃ||359||

fr.kṛṇḍ kṛu [kṛṇḍkṛu] bPNkṛṇḍ k v; a i t k]
rLek fg foxfrPNḍ qfnĀa gḷṛ eḷi 0yāyṃ0||

Translation

Fields are ruined by weeds. This humankind is ruined by desire. Therefore, (something) bestowed on those devoid of desire indeed becomes abundant fruit.

Vocabulary

tiṇadosāni: *tiṇa* [ntr.] = grass, weed. *dosa* [masc.] = fault, corruption. *tiṇa + dosa = tiṇadosa* [adj.] = ruined by weeds. *tiṇadosāni* [ntr. nom. pl.] = ruined by weeds.

khettāni: *khetta* [ntr.] = field. *khettāni* [nom. pl.] = fields.

icchādosā: *icchā* [fem. derived from √*icch* (to want)] = desire. *dosa* [masc.] = anger, ill-will, wickedness, malice, hatred. *icchā + dosa = icchādosā* [adj.] = ruined by desire. *icchādosā* [fem. nom. sg.] = ruined by desire.

ayaṃ [fem. nom. sg. of demonstr. pron. *ima* (this)] = this.

pajā: *pajā* [fem.] = people, humankind. *pajā* [nom. sg.] = people, humankind.

tasmā [masc. abl. sg. of demonstr. pron. *ta* (it, that)] = from that, therefore.

hi [indec. encl.] = indeed, surely.

vigaticchesu: *vigata* [adj. derived from *vi* (indec. pfx. meaning 'away') + *gam* (to go)] = gone. *icchā* [fem. derived from *icch* (to want)] = desire. *vigata* + *icchā* = *vigaticchā* [adj. euphonic sandhi] = devoid of desire. *vigaticchesu* [masc. loc. pl.] = on those devoid of desire.

dinnaṃ: *dinna* [adj. pp. of *dā* (to give)] = given. *dinnaṃ* [ntr. nom. sg.] = given, bestowed.

hoti [3. sg. pr. indic. act. derived from *bhū* (to be)] = is, becomes.

mahapphalam: *mahanta* [adj.] = great, extensive, big. In cpd. *mahanta* becomes *maha/mahā*. *phala* [ntr.] = fruit. *mahanta* + *phala* = *mahapphala* [adj. euphonic sandhi] = abundant fruit. *mahapphalam* [ntr. nom. sg.] = abundant fruit.

25. *Bhikkhuvaggo* fHKD [kpxks (The Monk)

*cakkhunā saṃvaro sādhu, sādhu sotena saṃvaro,
ghāṇena saṃvaro sādhu, sādhu jivhāya saṃvaro*||360||

pD [kqk | ɔjks | k/ɥ | k/q | krs | ɔjks
?k.ks | ɔjks | k/ɥ | k/q ft0gk; | ɔjks|yöü||

Translation

Restraint with the eye is good; restraint with the ear is good; restraint with the nose is good, restraint with the tongue is good.

Vocabulary

cakkhunā: *cakkhu* [ntr.] = eye. *cakkhunā* [ins. sg.] = with the eye.

saṃvaro: *saṃvara* [masc. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *var* (to obstruct, to restrain)] = restraint. *saṃvaro* [nom. sg.] = restraint.

sādhu: *sādhu* [adj.] = good, virtuous, pious. *sādhu* [masc. nom. sg.] = good, virtuous.

sotena: *sota* [ntr.] = ear. *sotena* [ins. sg.] = with the ear.

saṃvaro: *saṃvara* [masc. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *var* (to obstruct, to restrain)] = restraint. *saṃvaro* [nom. sg.] = restraint.

ghāṇena: *ghāṇa* [ntr.] = nose. *ghāṇena* [ins. sg.] = with the nose.

saṃvaro: *saṃvara* [masc. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *var* (to obstruct, to restrain)] = restraint. *saṃvaro* [nom. sg.] = restraint.

sādhu: *sādhu* [adj.] = good, virtuous, pious. *sādhu* [masc. nom. sg.] = good, virtuous.

jivhāya: *jivhā* [fem.] = tongue. *jivhāya* [ins. sg.] = with the tongue.

saṃvaro: *saṃvara* [masc. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *var* (to obstruct, to restrain)] = restraint. *saṃvaro* [nom. sg.] = restraint.

*kāyena saṃvaro sādhu, sādhu vācāya saṃvaro,
manasā saṃvaro sādhu sādhu sabbattha saṃvaro
sabbattha saṃvuto bhikkhu sabbadukkhā pamuccati*||361||

ck; s | ɔjks | k/ɥ | k/q okpk; | ɔjks
eu | k | ɔjks | k/q | k/q | CcRFk | ɔjks
| CcRFk | ɔjks fHKD [kq | CcnD [k | e|pfr ||yöü||

Translation

Restraint in the body is good, restraint in the speech is good; restraint in the mind is good; restraint everywhere is good. The monk (who is) restrained everywhere is released from all suffering.

Vocabulary

kāyena: *kāya* [masc.] = body. *kāyena* [ins. sg.] = in the body.

saṃvaro: *saṃvara* [masc. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *var* (to obstruct, to restrain)] = restraint. *saṃvaro* [nom. sg.] = restraint.

sādhu: *sādhu* [adj.] = good, virtuous, pious. *sādhu* [masc. nom. sg.] = good, virtuous.

vācāya: *vācā* [fem.] = speech. *vācāya* [ins. sg.] = in the speech.

saṃvaro: *saṃvara* [masc. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *var* (to obstruct, to restrain)] = restraint. *saṃvaro* [nom. sg.] = restraint.

manasā: *mana* [ntr.] = mind. *manasā* [ins. sg.] = in the mind.
saṃvaro: *saṃvara* [masc. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *√var* (to obstruct, to restrain)] = restraint. *saṃvaro* [nom. sg.] = restraint.
sādhu: *sādhu* [adj.] = good, virtuous, pious. *sādhu* [masc. nom. sg.] = good, virtuous.
sabbattha [adv.] = everywhere, under all circumstances.
saṃvaro: *saṃvara* [masc. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *√var* (to obstruct, to restrain)] = restraint. *saṃvaro* [nom. sg.] = restraint.
sabbattha [adv.] = everywhere, under all circumstances.
saṃvuto: *saṃvuta* [adj. made of *saṃ* (adj. indec. pfx. implying conjunction and completeness) + pp. of *√vu* (to obstruct)] = restrained, guarded. *saṃvuto* [masc. nom. sg.] = restrained.
bhikkhu: *bhikkhu* [masc.] = a Buddhist monk. *bhikkhu* [nom. sg.] = a Buddhist monk.
sabbadukkhā: *sabba* [adj.] = all, every. *dukkha* [ntr.] = suffering. *sabba* + *dukkha* = *sabbadukkhā* [ntr.] = all suffering. *sabbadukkhā* [abl. sg.] = from all suffering.
pamuccati [3. sg. pr. indic. act. derived from *pa* (indec. strengthening pfx.) + *muc* (to release)] = is released, is freed.

hatthasaññato pādasaññato
vācāya saññato saññatuttamo,
ajjhatarato samāhito
eko santusito tam āhu bhikkhum||362||

gRFkI x×krIs i knI x×krIs
okpk; I x×krIs I x×krIkelj
vT>Ukj rIs I elkgrIs
, dIs I UrqI rIs re- vkgq fHKD [k| ýöü||

Translation

(One who is) restrained in hand, restrained in foot, restrained in speech, fully restrained, inwardly joyous, firm, alone, and contented, him (they) call a monk.

Vocabulary

hatthasaññato: *hattha* [masc.] = hand. *saññata/saṃyata* [adj. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *√yam* (to restrain)] = restrained. *hattha* + *saññata* = *hatthasaññata* [adj.] = restrained in hand. *hatthasaññato* [nom. sg.] = restrained in hand.
pādasaññato: *pada* [masc.] = foot. *saññata/saṃyata* [adj. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *√yam* (to restrain)] = restrained. *pada* + *saññata* = *padasaññata* [adj.] = restrained in foot. *padasaññato* [nom. sg.] = restrained in foot.
vācāya: *vācā* [fem.] = speech. *vācāya* [ins. sg.] = in speech.
saññato: *saññata* [adj. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *√yam* (to restrain)] = restrained. *saññato* [nom. sg.] = restrained.
saññatuttamo: *saññata* [adj. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *√yam* (to restrain)] = restrained. *uttama* [adj.] = best, highest. *saññata* + *uttama* = *saññatuttama* [euphonic sandhi, adj.] = fully restrained. *saññatuttamo* [masc. nom. sg.] = fully restrained.
ajjhatarato: *ajjhata* [adj.] = that which is personal, inward, from within. *rata* [adj. pp. of *√ram* (to delight in)] = delighting in. *rato* [masc. nom. sg.] = delighting in. *ajjhata* + *rata* = *ajjhatarata* [adj.] = inwardly joyous. *ajjhatarato* [masc. nom. sg.] = inwardly joyous.
samāhito: *samāhita* [adj. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *ā* (indec. pfx. denoting a close relationship to the object or the aim of the action expressed in the

verb)+pp. of $\sqrt{dhā}$ (to put)] = collected (of mind), settled. *samāhito* [masc. nom. sg.] = collected (of mind), settled.

eko: *eka* [num. Here as an adj.] = alone. *eko* [masc. nom. sg.] = alone.

santusito: *santusita* [adj. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + \sqrt{tus} (to be contented)] = contented, pleased. *santusito* [masc. nom. sg.] = contented, pleased.

tam āhu: *taṃ* [masc. acc. sg. of demonstr. pron. *ta* (that)] = him. *āhu* [3.pl. perf. act. of \sqrt{ah} (to say) in meaning of pr. and preterite] = call, say, said. *taṃ* + *āhu* = *tam āhu*.

bhikkhuṃ: *bhikkhu* [masc.] = a Buddhist monk. *bhikkhuṃ* [acc. sg.] = a Buddhist monk.

*yo mukhasaññato bhikkhu mantabhāṇī anuddhato
atthaṃ dhammaṃ ca dīpeti madhuraṃ tassa bhāsitaṃ*||363||

; ks e[ki xkrks fHKD [kq eUrHKk. kh vuq4rks
vRFka /Ee-x-p nhi sr e/ja rLI HKfI rā yōy||

Translation

The monk who is restrained in mouth, reciter of the sacred texts, not conceited, and illustrates the Dhamma and its meaning, his utterance is sweet.

Vocabulary

yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.

mukhasaññato: *mukha* [ntr.] = mouth. *saññata/saṃyata* [adj. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + \sqrt{yam} (to restrain)] = restrained. *mukha* + *saññata* = *mukhasaññata* [adj.] = restrained in mouth. *mukhasaññato* [nom. sg.] = restrained in mouth.

bhikkhu: *bhikkhu* [masc.] = a Buddhist monk. *bhikkhu* [nom. sg.] = a Buddhist monk.

mantabhāṇī: *manta* [masc.] = sacred text. *bhāṇī* [adj. derived from $\sqrt{bhaṇ}$ (to speak) + *ī* (poss. sfx.)] = speaking, reciting. *manta* + *bhāṇī* = *mantabhāṇī* [adj.] = reciter of the sacred texts. *mantabhāṇī* [masc. nom. sg.] = reciter of the sacred texts.

anuddhato: *uddhata* [adj. derived from *ud* (pfx. meaning ‘up’) + \sqrt{dhar} (to hold)] = conceited. *an* [neg. pfx.] + *uddhata* = *anuddhata* [adj.] = not conceited. *anuddhato* [masc. nom. sg.] = not conceited.

atthaṃ: *attha* [ntr.] = meaning. *atthaṃ* [acc. sg.] = meaning.

dhammaṃ ca: *dhamma* [masc.] = the Dhamma, teaching of the Buddha. *dhammaṃ* [acc. sg.] = the Dhamma. *ca* [indef. encl. part.] = and. *dhammaṃ* + *ca* = *dhammaṃ ca*.

dīpeti [3. sg. pr. caus. act. of $\sqrt{dīp}$ (to shine)] = makes shine, illustrates.

madhuraṃ: *madhura* [adj.] = sweet. *madhuraṃ* [ntr. nom. sg.] = sweet.

tassa [demonstr. pron. masc. gen. sg. of *ta* (that)] = of that, his.

bhāsitaṃ: *bhāsita* [adj., pp. of $\sqrt{bhā}$ (to say)] = spoken, said, uttered. *bhāsitaṃ* [nom. sg.] = spoken, said, uttered.

*dhammārāmo dhammarato
dhammam anuvicintayaṃ
dhammaṃ anussaraṃ bhikkhu
saddhammā na parihāyati*||364||

/Eekjeks /Eejrks
/Eee- vufofplur; a
/Eea vuqI ja fHKD [kq
I ¼Eek u i fjgk; fr ||yōp||

Translation

The monk (with) the Dhamma as the pleasure garden, delighting in the Dhamma, pondering the Dhamma, remembering the Dhamma, never falls away from the true Dhamma.

Vocabulary

dhammārāmo: *dhamma* [masc.] = the Dhamma, teaching of the Buddha. *ārāma* [masc. derived from *ā* (indec.pfx. meaning ‘from,’ ‘to,’ ‘towards’)+*ram* (to delight in)] = pleasure garden. *dhamma*+*ārāma* = *dhammārāma* [adj.] = the Dhamma as a pleasure garden. *dhammārāmo* [masc. nom. sg.] = the Dhamma as a pleasure garden.

dhammarato: *dhamma* [masc.] = the Dhamma, teaching of the Buddha. *rata* [adj. pp. of *ram* (to delight in)] = delighting in. *dhamma*+*rata* = *dhammarata* [adj.] = delighting in the Dhamma. *dhammarato* [masc. nom. sg.] = delighting in the Dhamma.

dhammam anuvicintayaṃ: *dhamma* [masc.] = the Dhamma, teaching of the Buddha. *dhammaṃ* [acc. sg.] = the Dhamma. *anuvicintayanta* [adj. derived from *anu* [indec.pfx. meaning ‘along, at, to, combined with’]+*vi* (indec.pfx. used to intensify)+*vicint* (to think)] = pondering. *anuvicintayaṃ* [masc. nom. sg.] = pondering. *dhammaṃ*+*anuvicintayaṃ* = *dhammam anuvicintayaṃ* = pondering the Dhamma.

dhammaṃ: *dhamma* [masc.] = the Dhamma, teaching of the Buddha. *dhammaṃ* [acc. sg.] = the Dhamma. *anussaraṃ*: *anussaranta* [adj. derived from *anu* [indec. pfx. meaning ‘along, at, to, combined with’]+*sar* (to remember)] = remembering. *anussaraṃ* [masc. nom. sg.] = remembering.

bhikkhu: *bhikkhu* [masc.] = a Buddhist monk. *bhikkhu* [nom. sg.] = a Buddhist monk.

saddhammā: *sata* [adj. pp. of *as* (to be)] = good, true. *dhamma* [masc.] = Dhamma. *sata*+*dhamma* = *saddhamma* [masc.] = the True Dhamma. *saddhammā* [abl. sg.] = from the True Dhamma.

na [indec. part.] = no, not, never.

parihāyati [3. sg. pr. indic. act. derived from *pari* (pfx. meaning ‘all around’)+*hā* (to reject)] = rejects, falls away.

salābhaṃ nātimaññeyya nāññesaṃ pihayaṃ care
aññesaṃ pihayaṃ bhikkhu samādhiṃ nādhigacchati||365||

l ykHla ulkre×kō; ul×kōl a fi g; a pjs
v×kōl a fi g; a fHKD [kq l ekfeti ulf/xPNfr||yōy||

Translation

One should not disregard one’s own (spiritual) gain. One should not wander envying (spiritual gain of) others. A monk envying (spiritual gain of) others does not attain concentration.

Vocabulary

salābhaṃ: *sa* [adj.] = own. *lābha* [masc.] = gain, accumulation, possession. *sa*+*lābha* = *salābha* [masc.] = one’s own gain. *salābhaṃ* [acc. sg.] = one’s own gain.

nātimaññeyya: *na* [indec. part.] = no, not. *atimaññeyya* [3. sg. pot. act. of *ati* (pfx. meaning ‘beyond’)+*man* (to think)] = (one) should disregard. *na*+*atimaññeyya* = *nātimaññeyya* [euphonic sandhi] = (one) should not disregard.

nāññesaṃ: *na* [indec. part.] = no, not. *añña* [adj.] = other. *aññesaṃ* [masc. gen. pl.] = of others. *na*+*aññesaṃ* = *nāññesaṃ* [euphonic sandhi] = not... of others.

pihayaṃ: *pihayanta* [adj., act. ppr. of *pih* (to envy)] = envying. *pihayaṃ* [masc. nom. sg.] = envying. *care* [3. sg. pot. act. of *car* (to walk, to act, to practice)] = should wander, should practice.

aññesaṃ: *añña* [adj.] = other. *aññesaṃ* [masc. gen. pl.] = of others.

pihayam: *pihayanta* [adj., act. ppr. of √*pih* (to envy)]= envying. *pihayam*[masc. nom. sg.] = envying.
bhikkhu: *bhikkhu* [masc.] = a Buddhist monk. *bhikkhu* [nom. sg.] = a Buddhist monk.
samādhiṃ: *samādhi* [masc. derived from *saṃ* (adj. indec. pfx. used to imply conjunction and completeness)+*ā* (indec. pfx. meaning ‘from, to, towards’)+√*dhā* (to put)]= concentration.
samādhiṃ [acc. sg.] = concentration.
nādhigacchati: *na* [indec. part.] = no, not. *adhigacchati* [3. sg. pr. indic. act. derived from *adhi* (pfx. meaning ‘towards’)+√*gam* (to go)]= gets, attains. *na*+*adhigacchati* = *nādhigacchati* [euphonic sandhi] = does not... attain.

appalābho pi ce bhikkhu salābhaṃ nātimaññati
taṃ ve devā pasamsanti suddhājīviṃ atanditaṃ||366||

vli ykHks fi ps fHKD [kq l ykHka ukfre×kfr
 ra os nōk i l d flr l q4ktHfoa vrfUhrā|yō÷||

Translation

Even if a monk has very few possessions, does not neglect his own (spiritual) gain, him indeed the gods praise, who is living a pure life and is active.

Vocabulary

appalābho pi: *appa* [adj.] = hardly any, very few, very little. *lābha* [masc.] = gain, accumulation, possession. *appa*+*lābha* = *appalābha* [adj.] = very few possessions. *appalābho* [masc. nom. sg.] = very few possessions. *pi* [indec. encl. form of *api*] = even, also, just so. *appalābho*+*pi* = *appalābho pi* = even very few possessions.

ce [encl.] = if.

bhikkhu: *bhikkhu* [masc.] = a Buddhist monk. *bhikkhu* [nom. sg.] = a Buddhist monk.

salābhaṃ: *sa* [adj.] = own. *lābha* [masc.] = gain, accumulation, possession. *sa*+*lābha* = *salābha* [masc.] = one’s own gain. *salābhaṃ* [acc. sg.] = one’s own gain.

nātimaññati: *na* [indec. part.] = no, not. *atimaññati* [3. sg. pr. indic. act. derived from *ati* (pfx. meaning ‘beyond’)+√*man* (to think)]= neglects, disregards. *na*+*atimaññati* = *nātimaññati* [euphonic sandhi] = does not neglect.

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.

ve: [indec. aff. part. emphasizing the preceding word] = truly, indeed.

devā: *deva* [masc.] = god, deity, deva. *devā* [nom. pl.] = gods.

pasamsanti [3. pl. pr. indic. act. of *pa* (indec. strengthening pfx.)+√*sams* (to proclaim)] = praise.

suddhājīviṃ: *suddha* [adj. pp. of √*sudh* (to clean)]= pure. *ājīvi* [masc. derived from *ā* (indec.pfx. meaning ‘from, to, towards’)+√*jiv* (to live)+*ī* (poss. sfx.)]= leading a life. *suddha*+*ājīvi* = *suddhājīvi* [adj. euphonic sandhi] = leading a pure life. *suddhājīviṃ* [masc. acc. sg.] = leading a pure life.

atanditaṃ: *tandita* [adj.] = lazy. *a* [neg. pfx.] + *tandita* = *atandita* [adj.] = industrious, active, keen.

atanditaṃ [masc. acc. sg.] = industrious, active, keen.

sabbaso nāmarūpasmīṃ yassa n’atthi mamāyitaṃ
asatā ca na socati sa ve bhikkhū ti vuccati||367||

l Ccl ks uke: i fLea ; Ll u*√FRFk eekf; ra
 vl rk p u l kpfr l os fHKD [kw fr oPpfr||yō÷||

Translation

For whom (there) is no attachment altogether in name-and-form, and (who) does not grieve by the nonexistent, he indeed is called “a monk.”

Vocabulary

sabbaso [adv. derived from *sabbaṃ* (ntr. n. = all.)] = altogether, thoroughly.
nāmarūpasmīṃ: *nāma* [ntr.] = name, mind, immaterial factors of an individual. *rūpa* [ntr.] = form, appearance, body, material factors of an individual. *nāma+rūpa* = *nāmarūpa* [ntr.] = name-and-form, mind-and-body. *nāmarūpasmīṃ* [loc. sg.] = in name-and-form, in mind-and-body.
yassa [masc. gen. sg. of rel. pron. *ya* (who, which)] = whose.
n’atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)] = is. *na+atthi* = *n’atthi* [euphonic sandhi] = is not, is no.
mamāyitaṃ: *mama* (dat./gen. of pron. *amha* (I)) = mine, my. *mamāyati* [denom. derived from *mama*] = cherishes, loves. *mamāyita* [adj. pp. of *mamāyati*. But here used as a n. ntr.] = attachment, fondness of. *mamāyitaṃ* [nom. sg.] = attachment, fondness of.
asatā: *sant* [adj, ppr. of \sqrt{as} (to be, exist)] = existent, true, good. a [neg. pfx.] + *sant* = *asant* [adj.] = non-existent, true. *asatā* [ntr. ins. sg.] = by the non-existent.
ca [indef. encl. part.] = and.
na [indec. part.] = no, not, never.
socati [3. sg. pr. indic. act. of \sqrt{suc} (to grieve)] = grieves.
so [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = he.
ve [indec. aff. part. emphasizing the preceding word] = truly, indeed.
bhikkhū: *bhikkhu* [masc.] = monk. *bhikkhu* [nom. sg.] = monk. *bhikkhū* is m.c. for *bhikkhu*.
iti/ti is a part. used to signal the end of direct speech and is the equivalent of quotation marks in English.
vuccati [3. sg. pr. indic. act. of derived from \sqrt{vac} (to say, to speak)] = is called.

mettāvihārī yo bhikkhu
pasanno buddhasāsane
adhigacche padaṃ santaṃ
saṃkhārūpasamaṃ sukhaṃ||368||

eBkKfogljh ; ks fHKD [kq
i | Åks cç4 | kl us
vf/xPNs i na | Ura
I d [k: i | ea | d [k] ýøø||

Translation

The monk, who, living in loving kindness, (is) virtuous in the Buddha’s teaching, would acquire the peaceful state, the pleasant tranquility of conditioned things.

Vocabulary

mettāvihārī: *mettā* [fem.] = loving-kindness. *vihāra* [masc. derived from *vi* (indec. pfx. used to intensify) + \sqrt{har} (to carry)] = a dwelling, abode. *vihāra+i* [poss. sfx.] = *vihārī* [adj.] = dwelling, living, being in such and such a state or condition. *mettā+vihārī* = *mettāvihārī* [adj.] = one living in loving-kindness. *mettāvihārī* [masc. nom. sg.] = one living in loving-kindness.
yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.
bhikkhu: *bhikkhu* [masc.] = a Buddhist monk. *bhikkhu* [nom. sg.] = a Buddhist monk.
pasanno: *pasanna* [adj. derived from *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + \sqrt{sad} (to sit)] = virtuous. *pasanno* [masc. nom. sg.] = virtuous.
buddhasāsane: *buddha* [masc. pp. of \sqrt{budh} (to awaken)] = the Awakened One, the Buddha. *sāsana*

[ntr.] = teaching. *buddha* + *sāsana* = *buddhasāsana* [ntr.] = the Buddha's teaching. *buddhasāsane* [loc. sg.] = in the Buddha's teaching.
adhigacche [3. sg. pot. act. of *adhi* (pfx. meaning 'towards') + *√gam* (to go)] = would acquire.
padam: *pada* [ntr.] = state, place. *padam* [nom. sg.] = state, place.
santam: *santa* [adj. pp. of *√sam* (to be appeased, to be calmed)] = calm, appeased, peaceful. *santam* [ntr. nom. sg.] = calm, appeased, peaceful.
saṃkhārūpasamaṃ: *saṃkhāra* [masc.] = conditioned things. *upasama* [masc. derived from *upa* (pfx. meaning 'close by, near') + *√sam* (to be appeased)] = tranquility, appeasement. *saṃkhāra* + *upasama* = *saṃkhārūpasama* [adj.] = tranquility of conditioned things. *saṃkhārūpasamaṃ* [acc. sg.] = tranquility of conditioned things.
sukham: *sukha* [adj.] = pleasant, good, pleasing. *sukham* [masc. acc. sg.] = pleasant, good, pleasing.

*siñca bhikkhu imaṃ nāvaṃ, sittā te lahumessati,
chetvā rāgañ ca dosañ ca tato nibbānam ehisi* ||369||

f l x p fHKD [lq bea uko] f l ùk rs ygø. l fr]
NRok jlx×k-p nkl ×k-p rrls fučkue~, fgfl ||ýöù||

Translation

Empty this boat, o monk! When emptied it will go quickly for you. Having cut off passion and ill-will, thereupon you will go to the nibbāna.

Vocabulary

siñca [2. sg. imperat. act. of *√sic* (to pour)] = (you) empty.
bhikkhu: *bhikkhu* [masc.] = a Buddhist monk. *bhikkhum* [voc. sg.] = o monk!
imaṃ [fem. acc. sg. of demonstr. pron. *ima* (this)] = this.
nāvaṃ: *nāvā* [fem.] = boat. *nāvaṃ* [acc. sg.] = boat.
sittā: *sitta* [adj. pp. of *√si* (to pour)] = emptied. *sittā* [fem. nom. sg.] = emptied.
te [gen. sg. of the 2. pron. *tumha* (you)] = of you, your.
lahumessati: *lahu* [adj.] = quick. *lahum* [ntr. acc. sg. Here as an adv.] = quickly. *essati* [3. sg. fut. act. of *√i* (to go)] = will go. *lahum* + *essati* = *lahumessati* = will go quickly.
chetvā [ger. of *√chid* (to cut off)] = having cut off.
rāgañ ca: *rāga* [masc. derived from *√raj* (to colour)] = passion. *rāgaṃ* [acc. sg.] = passion. *ca* [indef. encl. part.] = and. *rāga* + *ca* = *rāgañ ca* = and passion.
dosañ ca: *dosa* [masc.] = ill-will. *dosaṃ* [acc. sg.] = ill-will. *ca* [indef. encl. part.] = and. *dosaṃ* + *ca* = *dosañ ca* = and ill-will.
tato [abl. sg. of pron. base *ta* (it) but used here as an indec. adv.] = thereupon, thereafter, hence, then.
nibbānam ehisi: *nibbāna* [ntr.] = nibbāna, the Buddhist goal of salvation. *nibbānaṃ* [acc. sg.] = nibbāna.
ehisi [2. sg. fut. act. of *√i* (to go)] = (you) will go. *nibbānan* + *ehisi* = *nibbānam ehisi* = (you) will go to nibbāna.

*pañca chinde pañca jahe pañca c'uttaribhāvaye,
pañca saṅgātigo bhikkhu oghatiṇṇo'ti vuccati* ||370||

i p fNlñs i x p tgs i x p p* mRrfjHko; }
i x p l Äxkfrxls fHKD [lq vksfr. .ksfr o p pfr ||ý÷ú||

Translation

(One) should cut off five, abandon five, (and) further cultivate five. A monk who has overcome the five attachments is called “a flood-crosser.”

Vocabulary

pañca: pañca [num.] = five. *pañca* [acc. pl.] = five.
chinde [3. sg. pot. act. of \sqrt{chid} (to cut off)] = (one) should cut off.
pañca: pañca [num.] = five. *pañca* [acc. pl.] = five.
jahe [3. sg. pot. act. of $\sqrt{hā}$ (to abandon)] = (one) should abandon.
pañca: pañca [num.] = five. *pañca* [acc. pl.] = five.
c'uttaribhāvaye: ca [indef. encl. part.] = and. *uttari* [adv. derived from the adj. *uttara* (further)] = further.
bhāvaye [3. sg. pot. act. of $\sqrt{bhū}$ (to be)] = (one) should make to be, (one) should cultivate.
ca + uttari + bhāvaye = c'uttaribhāvaye [euphonic sandhi] = and (one) should further cultivate.
pañca: pañca [num.] = five. *pañca* [acc. pl.] = five.
saṅgātigo: saṅga [masc.] = clinging, attachment, bond. *saṅgā* [nom. pl.] = attachments. *atiga* [adj. derived from *ati* (pfx. meaning ‘beyond’) + \sqrt{gam} (to go)] = one who has overcome. *saṅgā + atiga = saṅgātiga* [adj. euphonic sandhi] = one who has overcome attachments. *saṅgātigo* [masc. nom. sg.] = one who has overcome attachments.
bhikkhu: bhikkhu [masc.] = a Buddhist monk. *bhikkhu* [nom. sg.] = a Buddhist monk.
oghatinṇo'ti: ogha [masc.] = flood. *tinṇa* [adj. pp. of \sqrt{tar} (to cross)] = crossed. *ogha + tinṇa = oghatinṇa* [adj.] = flood-crosser. *oghatinṇo* [masc. nom. sg.] = flood-crosser. *iti*, which is also written as *ti*, is a part., used to signal the end of direct speech and is the equivalent of quotation marks in English. *oghatinṇo + iti = oghatinṇo'ti* [euphonic sandhi] = “a flood-crosser.”
vuccati [3. sg. pr. indic. act. of derived from \sqrt{vac} (to say, to speak)] = is called.

jhāya bhikkhu mā ca pamādo
māte kāmaguṇe bhamassu cittaṃ
mā lohagulaṃ gilī pamatto
mā kandī'dukkhamādan'ti dayhamāno||371||

>k; fHkD [kq ek p i eknks
ekrs ckkexqks HkeLl q fpūka
ek ykqxGafxyh i eūks
ek dUnh ^nq [kfenus*fr Mōgekuk|y÷ū||

Translation

Meditate, o monk and don't (have) negligence. Don't let your mind wander in the constituent of sensual pleasures. Don't negligently swallow the metal ball. When burning, don't cry “this is suffering.”

Vocabulary

jhāya [2. sg. imperat. act. of \sqrt{jhe} (to meditate)] = meditate.
bhikkhu: bhikkhu [masc.] = a Buddhist monk. *bhikkhu* [voc. sg.] = o monk.
mā [indec. prohibition part. used in the sense of prohibition, generally with the imperat. mood, but sometimes with the aor. tense also, to denote an action of the present time] = not, do not.
ca [indef. encl. part.] = and.
pamādo: pamāda [n. masc.] = negligence. *pamādo* [nom. sg.] = negligence. But with *mā* it is used here to denote action of the present time. Thus, *mā pamādo* = do not (have) negligence.
māte: mā [indec. It is a prohibition part. which is used in the sense of prohibition, generally with the imperat. mood, but sometimes with the aor. tense also, to denote an action of the present time] = not,

do not. *te* [gen. sg. of pron. *tumha* (you)] = of you, your. *mā + te = māte* [euphonic sandhi] = do not... your.

kāmaguṇe: *kāma* [masc.] = desire, pleasure. *guṇa* [ntr.] = quality, characteristic. *kāma + guṇa = kāmaguṇa* [masc.] = a constituent of sensual pleasures. *kāmaguṇe* [loc. sg.] = in the constituent of sensual pleasures.

bhamassu [2. sg. imperat. med. of \sqrt{bham}] = spin, whirl about, roam.

cittaṃ: *citta* [ntr.] = mind. *cittaṃ* [acc. sg.] = mind.

mā [indec. prohibition part. used in the sense of prohibition, generally with the imperat. mood, but sometimes with the aor. tense also, to denote an action of the present time] = not, do not.

lohaguḷaṃ: *loha* [ntr.] = metal. *guḷa* [masc.] = ball. *loha + guḷa = lohaguḷa* [masc.] = metal ball. *lohaguḷaṃ* [acc. sg.] = metal ball.

gilī [2. sg. aor. act. of \sqrt{gil} (to swallow)] = (you) swallowed. But with *mā* it is used here to denote action of the present time. Thus, *mā gilī* = do not swallow.

pamatto: *pamatta* [adj. of *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + pp. of \sqrt{mad} (to be intoxicated)] = negligent. *pamatto* [masc. nom. sg.] = negligent.

mā [indec. prohibition part. used in the sense of prohibition, generally with the imperat. mood, but sometimes with the aor. tense also, to denote an action of the present time] = not, do not.

kandī [2. sg. aor. act. of \sqrt{kand} (to cry)] = (you) cried. But with *mā* it is used here to denote action of the present time. Thus, *mā kandī* = do not cry.

'dukkhamidan'ti: *dukkha* [ntr.] = suffering. *dukkhaṃ* [nom. sg.] = suffering. *idaṃ* [ntr. nom. sg. of *ima* (this)] = this. *dukkhaṃ + idaṃ = dhukkhamidaṃ* [euphonic sandhi] = this suffering. *iti*, which is also written as *ti*, is a part., used to signal the end of direct speech and is the equivalent of quotation marks in English. *dukkhamidaṃ + ti = dukkhamidan'ti* = "this is suffering."

ḍayhamāno: *ḍayhamāna* [adj., pas. ppr. of \sqrt{dah} (to burn)] = burning. *ḍayhamāno* [masc. nom. sg.] = burning.

n'atthi jhānaṃ apaññassa paññā n'atthi ajhāyato,
yamhi jhānañ ca paññā ca sa ve nibbānasantike||372||

u²v²r²f²k >kua v i²x²k l l i²x²k u²v²r²f²k v>k; r²k²
; f²g >ku>k-p i²x²k p l os fu²ckul f²ur²cd²y²=ü||

Translation

There is no meditation for the ignorant, no wisdom for one not meditating. In whom there are wisdom and meditation, he indeed is in the vicinity of nibbāna.

Vocabulary

n'atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)] = is. *na + atthi = n'atthi* [euphonic sandhi] = is not, is no.

jhānaṃ: *jhāna* [ntr.] = meditation. *jhānaṃ* [nom. sg.] = meditation.

apaññassa: *paññā* [fem.] = wisdom. a [neg. pfx.] + *paññā = apaññā* [fem.] = ignorant, without wisdom. *apaññassa* [masc. gen. sg.] = of the ignorant.

paññā: *paññā* [fem.] = wisdom. *paññā* [nom. sg.] = wisdom.

n'atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)] = is. *na + atthi = n'atthi* [euphonic sandhi] = is not, is no.

ajhāyato: *ajhāyanta* [adj. derived from *a* (neg. pfx.) + $\sqrt{dhī}$ (to meditate)] = not meditating. *ajhāyato* [masc. gen. sg.] = of one not meditating.

yamhi [masc. loc. sg. of demonstr. pron. *ya* (which, whichever, what, whatever)] = in whom.

jhānañ ca: *jhāna* [ntr.] = meditation. *jhānaṃ* [nom. sg.] = meditation. *ca* [indef. encl. part.] = and.

jhānaṃ + ca = jhānañ ca.

paññā: paññā [fem.] = wisdom. *paññā* [nom. sg.] = wisdom.

ca [indef. encl. part.] = and.

sa [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = this, that, he.

ve [indec. aff. part. emphasizing the preceding word] = truly, indeed.

nibbānasantike: nibbāna [ntr.] = nibbāna, the Buddhist goal of salvation. *santika* [ntr.] = vicinity.

nibbāna + santika = nibbānasantika [ntr.] = vicinity of nibbāna. *nibbānasantike* [loc. sg.] = in the vicinity of nibbāna.

*suññāgāraṃ paviṭṭhassa santacittassa bhikkhuno
amānusī ratī hoti sammā dhammaṃ vipassato*||373||

l q×kkxjja i foēl l l UrfpÜKL l fHKD [lqps
vekuđ h jrh gkr l Eek /Eea foi l l rks|ý÷ý||

Translation

Of a monk, who has entered solitude, has a tranquil mind, has discerned the Dhamma rightly,
(his) is the divine joy.

Vocabulary

suññāgāraṃ: suñña [adj.] = empty, void. *āgāra* [ntr.] = house, place. *suñña + āgāra = suññāgāra* [ntr.] = empty place, solitude. *suññāgāraṃ* [acc. sg.] = empty place, solitude.

paviṭṭhassa: paviṭṭha [adj. derived from *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + pp. of \sqrt{vis} (to enter)] = entered, gone into. *paviṭṭhassa* [masc. gen. sg.] = of... entered.

santacittassa: santa [adj. pp. of \sqrt{sam} (to be appeased, to be calmed)] = calm, appeased, peaceful. *citta* [ntr.] = mind. *santa + citta = santacitta* [adj.] = one who has a tranquil mind. *santacittassa* [masc. gen. sg.] = of... one who has a tranquil mind.

bhikkhuno: bhikkhu [masc.] = a Buddhist monk. *bhikkhuno* [gen. sg.] = of a monk.

amānusī: mānusī [fem.] = a (human) woman. a (neg. pfx.) + *mānusī = amānusī* [adj.] = nonhuman, superhuman, unhuman, divine. *amānusī* [fem. nom. sg.] = divine.

ratī: ratī [fem.] = pleasure, attachment, love. *ratī* [nom. sg.] = pleasure, attachment, love, joy. *ratī* is m.c. for *ratī*.

hoti [3. sg. pr. indic. act. derived from $\sqrt{bhū}$ (to be)] = is, becomes.

sammā: [adv.] = rightly.

dhammaṃ: dhamma [masc.] = the Dhamma. *dhammaṃ* [acc. sg.] = the Dhamma.

vipassato: vipassata [adj. derived from *vi* (indec. intens. pfx.) + \sqrt{pass} (to see)] = one who has seen clearly or discerned. *vipassato* [masc. gen. sg.] = of one who has discerned.

*yato yato sammasati khandhānaṃ udayavyayaṃ
labhatī pītipāmojjaṃ amataṃ taṃ vijānataṃ*||374||

; rls ; rls l Eel fr [kl/kua mn; 0; ; a
yHkrh i hfr i keā ta vera ra fotkurā|ý÷p||

Translation

Whenever one knows thoroughly the rise and fall of the aggregates, one obtains joy and happiness. Of the one who know that is deathlessness.

Vocabulary

yato yato: yato [indec. adv. abl. case of rel. pron. base *ya* meaning ‘which, whichever, what, whatever’]= from where, whence, since, when, from which time, from which, out of what cause, because, in as far as. When doubled= from whichever source, whenever.

sammasati [3. sg. pr. indic. act. of *saṃ* (adj. indec. pfx. used to imply conjunction and completeness)+*√mas* (to touch)]= touches, grasps, seizes, knows thoroughly.

khandhānaṃ: khandha [masc.]= aggregate or constituent of existence. *khandhānaṃ* [gen. pl.]= of the aggregates.

udayavyayaṃ: udaya [masc.]= rise, birth. *vyaya* [masc.]= fall, decay. *udaya+vyaya* = *udayavyaya* [masc. also written as *udayabbaya*)= rise and fall, birth and decay. *udayavyayaṃ* [acc. sg.]= rise and fall.

labhatī [3. sg. pr. indic. act. of *√labh* (to obtain, to get)]= receives, obtains, acquires, gets. *labhatī* is m.c. for *labhati*.

pītipāmojjaṃ: pīti [fem.]= joy. *pāmojja/pāmuja* [ntr. n. derived from *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action)+*√mud* (to be happy)]= happiness. *pīti+pāmojja* = *pītipāmojja* [ntr.]= joy and happiness. *pītipāmojjaṃ* [acc. sg.]= joy and happiness.

amataṃ: mata [adj. pp. of *√mar* (to die)]= dead. a [neg. pfx.]+*mata*=*amata* [ntr.]= deathlessness. *amataṃ* [nom. sg.]= deathlessness.

taṃ [ntr. nom. sg. of demonstr. pron. *ta* (it, that)]= it, that.

vijānataṃ: vijānanta [adj. derived from *vi* (indec. intens. pfx.)+act. ppr. of *√ñā* (to know)]= one who knows. *vijānataṃ* [masc. gen. pl.]= of.. one who knows.

*tatrāyam ādi bhavati idha paññassa bhikkhuno
indriyagutti santuṭṭhī pātimokkhe ca saṃvaro,
mitte bhajassu kalyāṇe suddhājīve atandite*||375||

r=kk; e-√kfn Hkofr b/ i××kLI fHKD [kps
bflk; xqk I Urēb i kfrekD [ks p I ojk
feUs HktLI q dY; k. ks I q4kthos vrfUrs; ý÷y||

Translation

There is this beginning of a wise monk here: watchfulness over the senses, contentment, and restraint under the Pātimokkha. Associate with virtuous friends who have pure livelihood (and are) industrious.

Vocabulary

tatrāyam ādi: tatra [adv.]= there. *ayaṃ* [masc. nom. sg. of demonstr. pron. *ima* (this)]= this. *ādi* [masc.]= beginning. *ādi* [nom. sg.]= beginning. *tatra+ayaṃ+ādi* = *tatrāyam ādi* [euphonic sandhi]= there (is) this beginning.

bhavati [3. pl. pr. indic. act. of *√bhū* (to be)]= is.

idha [indec. adv.]= here (in this world).

paññassa: pañña [adj.]= wise. *paññassa* [masc. gen. sg.]= of the wise.

bhikkhuno: bhikkhu [masc.]= a Buddhist monk. *bhikkhuno* [gen. sg.]= of a monk.

indriyagutti: indriya [ntr.]= sense, faculty. *gutti* [fem. derived from *√gup* (to protect)]= protection, watchfulness. *indriya+gutti* = *indriyagutti* [masc.]= watchfulness over senses. *indriyagutti* [nom. sg.]= watchfulness over senses.

santuṭṭhī: santuṭṭhi [fem.]= contentment. *santuṭṭhī* [nom. sg.]= contentment.

pātimokkhe: pātimokkha [ntr.]= Pātimokkha, a moral code consisting of 227 basic rules to be followed by a monk. *pātimokkhe* [loc. sg.]= according to the Pātimokkha.

ca [indef. encl. part.]= and.

saṃvaro: *saṃvara* [masc. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness)+*√var* (to obstruct, to restrain)]= restraint. *saṃvaro* [nom. sg.] = restraint.
mitte: *mitta* [masc.] = friend. *mitte* [acc. pl.] = friends.
bhajassu [2. sg. imperat. med. of *√bhaj* (to divide, partake)] = associated with.
kalyāṇe: *kalyāṇa* [adj.] = good. *kalyāṇe* [masc. acc. pl.] = good.
suddhājīve: *suddha* [adj. pp. of *√sudh* (to clean)] = pure. *ājīva* [masc. derived from *ā* (indec. pfx. meaning ‘from, to, towards’)+*√jīv* (to live)] = livelihood. *suddha* + *ājīva* = *suddhājīva* [adj. euphonic sandhi] = one who has pure livelihood. *suddhājīve* [masc. acc. pl.] = those who have pure livelihood.
atandīte: *tandita* [adj.] = lazy. a [neg. pfx.] + *tandita* = *atandita* [adj.] = industrious, active, keen. *atandite* [masc. acc. pl.] = industrious, active, keen.

*paṭisanthāravutt’assa ācāra kusalo siyā,
tato pāmojjabahulo dukkhassa’antaṃ karissasi*||376||

i fVI UFKj oḥk* vLI vlpkj dḥ yk fl ; k
rrks i keḥ t cgyks nḥ [kLI *vUra dfjLI fl ||y÷ö||

Translation

(One) should behave well. (One) should be of refined conduct. Then full of joy (thou) shall make an end of suffering.

Vocabulary

paṭisanthāravutt’assa: *paṭisanthāra* [masc. derived from *paṭi* [directional pfx. meaning ‘on, at’]+*saṃ* (adj. indec. pfx. implying conjunction and completeness)+*√thar* (to spread)] = ‘spreading before’ i.e. good-will. *vutti* [fem.] = conduct. *paṭisanthāra* + *vutti* = *paṭisanthāravutti* [adj.] = behaving well, acting friendly. *assa* [3. sg. pot. act. of *√as* (to be)] = should be. *paṭisanthāravutti* + *assa* = *paṭisanthāravutt’assa* = should behave well.
ācāra kusalo: *ācāra* [masc. derived from *ā* (pfx meaning ‘at, in’)+*√car* (to walk, to act, to practice)] = behaviour, conduct. *kusala* [adj.] = good, refined, meritorious. *ācāra* + *kusala* = *ācāra kusalo* [adj.] = of refined conduct. *ācāra kusalo* [masc. nom. sg.] = of refined conduct.
siyā [3. sg. pot. act. of *√bhū* (to be)] = should be.
tato [abl. sg. of pron. base *ta* (it) but used here as an indec. adv.] = thereupon, thereafter, hence, then.
pāmojjabahulo: *pāmojja/pāmujsa* [ntr. n. derived from *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action)+*√mud* (to be happy)] = happiness. *bahula* [adj.] = much, full of. *pāmojja* + *bahula* = *pāmojjabahulo* [adj.] = full of joy. *pāmojjabahulo* [masc. nom. sg.] = full of joy.
dukkhassa’antaṃ: *dukkha* [ntr.] = suffering. *dukkhassa* [gen. sg.] = of suffering. *anta* [ntr.] = end. *antaṃ* [acc. sg.] = end. *dukkhassa* + *antaṃ* = *dukkhassa’antaṃ* = end of suffering.
karissasi [2. sg. fut. act. of *√kar* (to do, to make)] = (thou) shall make.

*vassikā viya pupphāni maddavāni pamuñcati
evaṃ rāgañca dosañca vippamuñcetha bhikkhavo*||377||

ofLI dk fo; i ḥkḥfu eḥokfu i eḥpfr
, oa jlx×Pk- nḥ ×p foli eḥpḥk ḥḥkḥ [kḥkḥ]y÷÷||

Translation

As the jasmine sheds its withered flowers, so you should shed passion and hatred, o monks.

Vocabulary

vassikā: *vassikā* [fem.] = jasmine. *vassikā* [nom. sg.] = jasmine.
viya [indec. part.] = as, like.
pupphāni: *puppha* [ntr.] = flower. *pupphāni* [acc. pl.] = flowers.
maddavāni: *maddava* [adj.] = soft, withered. *maddavāni* [pl.ntr. acc.] = soft, withered.
pamuñcati [3. sg. pr. indic. act. derived from *pa* (indec. strengthening pfx.) + *√muc* (to release)] = releases, frees.
evaṃ [adv.] = ‘thus, so, in this way, likewise’ either referring to what follows or what precedes.
rāgañ ca: *rāga* [masc. derived from *√raj* (to colour)] = passion. *rāgaṃ* [acc. sg.] = passion. *ca* [indef. encl. part.] = and. *rāgañ ca* = and passion.
dosañ ca: *dosa* [masc.] = ill-will. *dosaṃ* [acc. sg.] = ill-will. *ca* [indef. encl. part.] = and. *dosañ ca* = and ill-will.
vippamuñcetha [2. pl. pot. act. of *vi* (indec.pfx. meaning ‘away’) + *pa* (indec. strengthening pfx.) + *√muc* (to release)] = (you) release, shed.
bhikkhavo: *bhikkhu* [masc.] = a Buddhist monk. *bhikkhavo* [voc. pl.] = o monks!

santakāyo santavāco santavā susamāhito
vantalokāmisso bhikkhu upasanto ti vuccati||378||

l Urdk; ks l Urokpls l Urok l q ekfgrks
 olrykckfcl ks fHKD [k mi l Urdkr oqpr ||y=ø||

Translation

The monk, calmed in body, calmed in speech, calmed (in mind), well-composed, who has discarded all worldly gains, is called “calmed.”

Vocabulary

santakāyo: *santa* [adj. pp. of *√sam* (to be appeased, to be calmed)] = calmed, appeased, peaceful. *kāya* [masc.] = body. *santa* + *kāya* = *santakāya* [adj.] = calmed in body. *santakāyo* [masc. nom. sg.] = calmed in body.
santavāco: *santa* [adj. pp. of *√sam* (to be appeased, to be calmed)] = calmed, appeased, peaceful. *vācā* [fem.] = speech. *santa* + *vācā* = *santavāca* [adj.] = calmed in speech. *santavāco* [masc. nom. sg.] = calmed in speech.
santavā: *santa* [adj. pp. of *√sam* (to be appeased, to be calmed)] = calmed, appeased, peaceful. *santa* + *vantu* [poss sfx.] = *santavantu* [adj.] = calmed. *santavā* [masc. nom. sg.] = calmed.
susamāhito: *samāhita* [adj. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + *ā* (indec. pfx. denoting a close relationship to the object or the aim of the action expressed in the verb) + pp. of *√dhā* (to put)] = collected (of mind), settled, composed. *su* [indec. pfx. meaning ‘well, thorough’] + *samāhita* = *susamāhita* [adj.] = well-composed. *susamāhito* [masc. nom. sg.] = well-composed.
vantalokāmisso: *vanta* [adj. pp. of *√vam* (to vomit)] = vomited, (but fig.) given up, renounced. *loka* [masc.] = world. *āmisso* [ntr.] = gain, reward. *vanta* + *loka* + *āmisso* = *vantalokāmisso* [adj.] = one who has given up worldly gains. *vantalokāmisso* [masc. nom. sg.] = one who has given up worldly gains.
bhikkhu: *bhikkhu* [masc.] = a Buddhist monk. *bhikkhu* [nom. sg.] = a Buddhist monk.
upasanto: *upa* [pfx.] = close by, near. *santa* [adj. pp. of *√sam* (to be appeased, to be calmed)] = calm, appeased. *upa* + *santa* = *upasanta* [adj.] = calmed. *upasanto* [masc. nom. sg.] = calmed.
iti/ti is a part. used to signal the end of direct speech and is the equivalent of quotation marks in English.
vuccati [3. sg. pr. indic. act. of derived from *√vac* (to say, to speak)] = is called.

attanā coday’attānaṃ paṭimāse attam attanā,
so attagutto satimā sukhaṃ bhikkhu vihāhisi||379||

vŭkuk pln; *vŭkkua i fVekl s vŭke-vŭkuk]
 l ks vŭkxŭks l frek l q[ka fHKD [kq fogkfgf l ||ý÷ù||

Translation

Exhort yourself by the self; control the self by the self. The monk who is self-guarded and mindful will live happily.

Vocabulary

attanā: *attā* [masc.] = self, oneself. *attanā* [ins. sg.] = by oneself, on one's own account.
coday'attānaṃ: *codaye* [2. sg. pot. act. of √*cod* (to exhort)] = (you) exhort, incite. *attā* [masc.] = self, oneself. *attānaṃ* [acc. sg.] = self, oneself. *codaye + attānaṃ* = *coday'attānaṃ* = (you) exhort yourself.
paṭimāse [2. pl. pot. act. of *paṭi* (pfx. meaning 'back (to), against, towards, opposite.')] + √*maṃs* (to touch)] = (you) restrain, control.
attam attanā: *attā* [masc.] = self, oneself. *attānaṃ* [acc. sg.] = self, oneself. *attam* is m.c. for *attānaṃ*.
attanā [ins. sg.] = by oneself, on one's own account. *attam + attanā* = *attam attanā* = oneself by oneself.
so [masc. nom. sg. of demonstr. pron. of *ta* (it, that)] = this, he.
attagutto: *attā* [masc.] = soul, self. *atta* is the cpd. form of *attā*. *gutta* [adj, pp of √*gup* (to protect)] = protected, guarded. *atta + gutta* = *attagutta* [adj.] = self-guarded. *attagutto* [masc. nom. sg.] = self-guarded.
satimā: *sati* [fem. derived from √*sar* (to remember)] = mindfulness. *sati + mantu* [poss. sfx.] = *satimantu* [adj.] = mindful. *satimā* [masc. nom. sg.] = mindful.
sukhaṃ: *sukha* [ntr.] = happiness. *sukhaṃ* [acc. sg. but here used as an adv.] = happily.
bhikkhu: *bhikkhu* [masc.] = a Buddhist monk. *bhikkhu* [nom. sg.] = a Buddhist monk.
vihāsi [3. sg. fut. act. of *vi* (indec. pfx. meaning 'away') + √*har* (to carry)] = will live.

attā hi attano nātho attā hi attano gati,
tasmā saññamay'attānaṃ assaṃ bhadraṃ va vāṇijo||380||

vŭk fg vŭkks ukfks vŭk fg vŭkks xfr]
 rLek l ××ke; *vŭkkua vLI a Hkæa o olf. ktks|ýøú||

Translation

The self is indeed the self's own lord, the self is indeed the self's own destiny; therefore restrain yourself as a merchant (restrains) a good horse.

Vocabulary

attā: *attā* [masc.] = self, oneself. *attā* [nom. sg.] = self, oneself.
hi [indec. encl.] = indeed, surely.
attano: *attā* [masc.] = self, oneself. *attano* [gen. sg.] = self's, oneself's.
nātho: *nātha* [masc.] = lord, protector, refuge. *nātho* [nom. sg.] = lord, protector, refuge.
attā: *attā* [masc.] = self, oneself. *attā* [nom. sg.] = self, oneself.
hi [indec. encl.] = indeed, surely.
attano: *attā* [masc.] = self, oneself. *attano* [gen. sg.] = self's, oneself's.
gati: *gati* [fem. derived from √*gam* (to go)] = direction, course, state or condition of life, destiny. *gati* [nom. sg.] = direction, course, state or condition of life, destiny.
tasmā [masc. abl. sg. of demonstr. pron. *ta* (it, that)] = from that, therefore.
saññamay'attānaṃ: *saññamaya* [2. sg. imperat. act. caus. of *saṃ* (adj. indec. pfx. used to imply conjunction and completeness) + pp. of √*yam* (to restrain)] = (you) restrain. *attā* [masc.] = self,

oneself. *attānaṃ* [acc. sg.] = self, oneself. *saññamaya + attānaṃ* = *saññamay'attānaṃ* [euphonic sandhi] = (you) restrain yourself.
assaṃ: *assa* [masc.] = horse. *assaṃ* [acc. sg.] = horse.
bhadraṃ: *bhadra* [adj.] = good. *bhadraṃ* [masc. acc. sg.] = good.
va [indec. part. of comparison] = like, as.
vāṇijo: *vāṇija* [masc.] = merchant. *vāṇijo* [nom. sg.] = merchant.

pāmojjabahulo bhikkhu
pasanno buddhasāsane
adhigacche padaṃ santaṃ
saṃkhārūpasamaṃ sukhaṃ||381||

i kel t cgy ks fHKD [lq
 i l Åks cç4l kl us
 vf/xPNs i na l Ura
 l ç[kk: i l ea l ç[kk|yøü||

Translation

The monk who is full of joy, virtuous in the Buddha' teaching, would acquire the peaceful state, the pleasant tranquility of conditioned things.

Vocabulary

pāmojjabahulo: *pāmojja/pāmuja* [n. ntr. derived from *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + \sqrt{mud} (to be happy)] = happiness. *bahula* [adj.] = much, full of. *pāmojja + bahula* = *pāmujjabahula* [adj.] = full of joy. *pāmojjabahulo* [masc. nom. sg.] = full of joy.
bhikkhu: *bhikkhu* [masc.] = a Buddhist monk. *bhikkhu* [nom. sg.] = a Buddhist monk.
pasanno: *pasanna* [adj. derived from *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + \sqrt{sad} (to sit)] = virtuous. *pasanno* [masc. nom. sg.] = virtuous.
buddhasāsane: *buddha* [masc. pp. of \sqrt{budh} (to awaken)] = the Awakened One, the Buddha. *sāsana* [ntr.] = teaching. *buddha + sāsana* = *buddhasāsana* [ntr.] = the Buddha's teaching. *buddhasāsane* [loc. sg.] = in the Buddha's teaching.
adhigacche [3. sg. pot. act. of *adhi* (pfx. meaning 'towards') + \sqrt{gam} (to go)] = would acquire.
padaṃ: *pada* [ntr.] = state, place. *padaṃ* [nom. sg.] = state, place.
santaṃ: *santa* [adj. pp. of \sqrt{sam} (to be appeased, to be calmed)] = calm, appeased, peaceful. *santaṃ* [ntr. acc. sg.] = calm, appeased, peaceful.
saṃkhārūpasamaṃ: *saṃkhāra* [masc.] = conditioned things. *upasama* [masc. derived from *upa* (pfx. meaning 'close by, near') + \sqrt{sam} (to be appeased)] = tranquility, appeasement. *saṃkhāra + upasama* = *saṃkhārūpasama* [adj.] = tranquility of conditioned things. *saṃkhārūpasamaṃ* [acc. sg.] = tranquility of conditioned things.
sukhaṃ: *sukha* [adj.] = pleasant, good, pleasing. *sukhaṃ* [masc. acc. sg.] = pleasant, good, pleasing.

yo have daharo bhikkhu yuñjati buddhasāsane
so 'maṃ lokaṃ pabhāseti abbhā mutto va candimā||382||

; ks gos ngjks fHKD [lq ; ç tfr cç4l kl us
 l k'ea ykda i Hkk l fr vçHkk eçkks o pflnek||yøü||

Translation

The young monk who indeed engages in the teaching of the Buddha, illuminates this world like the moon freed from a cloud.

Vocabulary

yo [masc. nom. sg. of rel. pron. *ya* (which, who)] = which, who.

have [part.] = indeed, truly.

daharo: dahara [adj.] = small, little, delicate, young. *daharo* [masc. nom. sg.] = small, little, delicate, young.

bhikkhu: bhikkhu [masc.] = a Buddhist monk. *bhikkhu* [nom. sg.] = a Buddhist monk.

yuñjati [3. sg. pr. indic. act. of \sqrt{yuj} (to yoke)] = engages in, endeavours.

buddhasāsane: buddha [masc. pp. of \sqrt{budh} (to awaken)] = the Awakened One, the Buddha. *sāsana* [ntr.] = teaching. *buddha + sāsana = buddhasāsana* [ntr.] = the Buddha's teaching. *buddhasāsane* [loc. sg.] = in the Buddha's teaching.

so'maṃ: so [masc. nom. sg. of demonstr. pron. *ta* (it, that)] = he. *ima* [demonstr. pron.] = this. *imaṃ* [masc. acc. sg.] = this. *so + imaṃ = so'maṃ*.

lokaṃ: loka [masc.] = world. *lokaṃ* [acc. sg.] = world.

pabhāseti [3. sg. pr. caus. act. of *pa* (pfx. meaning 'dis-, up') + $\sqrt{bhās}$ (to shine)] = illuminates.

abbhā: abbha [ntr.] = cloud. *abbhā* [abl. sg.] = from a cloud.

mutto: mutta [adj. derived from \sqrt{muc} (to release)] = released. *mutto* [masc. nom. sg.] = released.

va [indec. part of comparison] = like, as.

candimā: candimā [masc.] = moon. *candimā* [nom. sg.] = moon.

26. Brāhmaṇavaggo cā. koḥks (The Brāhmaṇa)

*chinda sotaṃ parakkamma, kāme panuda brāhmaṇa,
saṃkhārānaṃ khayam nātvā akataññūsi brāhmaṇa*||383||

fNUn | kra i jDdEe] ckes i uṇ c kã.k|
I [k]k]kua [k; a xkkRok vdr xkkRi c kã.k|ýøý||

Translation

Having undertaken, cut off the stream; dispel the sensual desires, o brāhmaṇa. Having known the destruction of conditioned things, you are knower of the uncreated, o brāhmaṇa.

Vocabulary

chinda [2. pl. imperat. act. of √*chid* (to cut off)] = (you) cut off.

sotaṃ: *sota* [ntr.] = stream, flood, torrent. *sotaṃ* [acc. sg.] = stream, flood, torrent.

parakkamma [ger. of *para* (adv. pfx. meaning ‘over, beyond’) + √*kam* (to walk, to travel)] = having gone forward, having undertaken.

kāme: *kāma* [n, masc] = sensual desire, pleasure. *kāme* [acc. pl.] = sensual desires.

panuda [2. sg. imperat. act. of *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + √*nud* (to reject)] = (you) dispel.

brāhmaṇa: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇa* [voc. sg.] = o brāhmaṇa!

saṃkhārānaṃ: *saṃkhāra* [masc.] = conditioned things. *saṃkhārānaṃ* [gen. pl.] = of conditioned things.

khayam: *khaya* [masc.] = destruction, dissolution. *khayam* [acc. sg.] = destruction, dissolution.

nātvā [ger. of √*nā* (to know)] = having known.

akataññūsi: *kata* [adj., pp. of √*kar* (to do, to make)] = done, created. *a* [neg. pfx.] + *kata* = *akata* [adj.] = uncreated. *ññū* [adj. sfx. derived from √*nā* (to know)] = knowing, knower. *akata* + *ññū* = *akataññū* [adj.] = knower of the uncreated i.e. nibbāna. *akataññū* [masc. nom. sg.] = knower of the uncreated.

asi [2. sg. pr. indic. act. of √*as* (to be)] = (you) are. *akataññū* + *asi* = *akataññūsi* [euphonic sandhi] = (you) are knower of the uncreated.

brāhmaṇa: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇa* [voc. sg.] = o brāhmaṇa!

*yadā dvayesu dhammesu pāragū hoti brāhmaṇo
ath’assa sabbe saṃyogā atthaṃ gacchanti jānato*||384||

; nk } ; d q /Eed q i kjxw gkfr c kã.k|ks
vFk~vLI | Ccs | a kxk vRFla xPNfUr t kurk|ýøp||

Translation

When a brāhmaṇa has gone to the other side in the twofold phenomena, then all the bonds of (such) a knowing one disappear.

Vocabulary

yadā [adv. of time] = when, whenever.

dvayesu: *dvaya* [adj.] = twofold. *dvayesu* [masc. loc. pl.] = in the twofold.

dhammesu: *dhamma* [masc.] = phenomenon. The word *dhamma* has many meanings and here it is used

in the sense of ‘phenomenon.’ *dhammesu* [loc. pl.] = phenomena.
pāragū: *pāra* [n. ntr. Here as an adv.] = the other side, across. *gū* [sfx. derived from \sqrt{gam} (to go)] = going, having gone, being skilled in. *pāra* + *gū* = *pāragū* [masc.] = having gone to the other side, gone across. *paragū* [nom. sg.] = having gone to the other side, gone across.
hoti [3. sg. pr. indic. act. derived from $\sqrt{bhū}$ (to be)] = is, becomes.
brāhmaṇo: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇo* [nom. sg.] = brāhmaṇa.
ath’assa: *atha* [indec. part.] = but, moreover, and also, and then, then. *assa* [masc. dat. sg. of *ayaṃ* (it)] = his. *attha* + *assa* = *ath’assa* [euphonic sandhi] = then his.
sabbe: *sabba* [adj.] = all, every. *sabbe* [masc. nom. pl.] = all.
saṃyogā: *saṃyoga* [masc. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + \sqrt{yuj} (to yoke)] = fetter. *saṃyogā* [nom. pl.] = fetters.
atthaṃ gacchanti: *attha* [ntr.] = home, primarily as place of rest and shelter, but in Pāli phraseology abstracted from the “going home,” i.e. setting of the sun, as disappearance, going out of existence, extinction [See *Pāli-English Dictionary*, p.24]. *atthaṃ* [acc. sg.] = extinction. *gacchanti* [3. pl. pr. indic. act. derived from \sqrt{gam} (to go)] = go. *atthaṃ gacchanti* = disappear.
jānato: *jānanta* [adj. act. ppr. of $\sqrt{jā}$ (to know)] = knowing, understanding. *jānato* [masc. gen. sg.] = of a knowing one.

*yassa pāraṃ apāraṃ vā
pārāpāraṃ na vijjati
vītaddaraṃ viṣaṃyuttaṃ
taṃ ahaṃ brūmi brāhmaṇaṃ* || 385 ||

;Ll i kj vi kja ok
i kjki kja u foTtfr
ohr í ja fol a ũka
ra vga c ũe c kã.kj ýøý||

Translation

Whose other shore does not exist, neither this shore nor both, who is fearless and detached, him
I call a brāhmāṇa.

Vocabulary

yassa [masc. gen. sg. of rel. pron. *ya* (who, which)] = whose.
pāraṃ: *pāra* [ntr.] = the other shore, across. *pāraṃ* [nom. sg.] = the other shore, across.
apāraṃ: *pāra* [ntr.] = the other shore, across. *a* [neg. pfx.] + *pāra* = *apāra* [ntr.] = this shore. *apāraṃ* [nom. sg.] = this shore.
vā [indec. encl.] = or.
pārāpāraṃ: *pāra* [ntr.] = the other shore. *a* [neg. pfx.] + *pāra* = *apāra* [ntr.] = this shore. *pāra* + *apāra* = *pārāpāra* [ntr.] = this and the other shore, both shores. *pārāpāraṃ* [s. nom.] = both shores.
na [indec. part.] = no, not, never.
vijjati [3. sg. pr. indic. act. of \sqrt{vid} (to find, to know)] = is found, exists.
vītaddaraṃ: *vīta* [adj. pp. derived from *vi* (indec.pfx. used to intensify) + \sqrt{i} (to go)] = gone. *dara* [masc.] = fear. *vīta* + *dara* = *vītaddara* [adj. euphonic sandhi] = fearless. *vītaddaraṃ* [masc. acc. sg.] = fearless.
viṣaṃyuttaṃ: *saṃyutta* [adj. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + pp. of \sqrt{yuj} (to yoke)] = attached. *vi* (indec.pfx. meaning ‘away’) + *saṃyutta* = *viṣaṃyutta* [adj.] = detached. *viṣaṃyuttaṃ* [masc. acc. sg.] = detached.

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.

ahaṃ [nom. sg. of 1.pron. *amha* (I)] = I.

brūmi [1. sg. pr. indic. act. of $\sqrt{brū}$ (to proclaim)] = proclaim, call.

brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

jhāyīṃ virajam āsinaṃ
katakiccaṃ anāsavaṃ
uttamatthaṃ anuppattaṃ
taṃ ahaṃ brūmi brāhmaṇaṃ||386||

>kf; a foj te- vkl hua

drfdPpa vukl oa

mŭkeRfka vuŭi ūka

ra vga c ũe c kã.kj ýøó||

Translation

(Whoever is) meditating, free from defilements and seated, has done his duty, is without cankers, has reached the highest attainment, him I call a brāhmaṇa.

Vocabulary

jhāyīṃ: *jhāyī* [adj. of $\sqrt{jhā}$ (to meditate)] = meditating. *jhāyīṃ* [masc. acc. sg.] = meditating.

virajam āsinaṃ: *viraja* [adj. derived from *vi* [indec.pfx. meaning ‘without’] + $\sqrt{raj/rañj}$ (to shine, to be coloured)] = free from defilement or passion, stainless, faultless. *virajam* [masc. acc. sg.] = free from defilement or passion, stainless, faultless. *āsina* [adj. pp. of $\sqrt{ās}$ (to sit)] = sitting, seated. *āsinaṃ* [masc. acc. sg.] = sitting, seated. *virajam + āsinaṃ = virajam āsinaṃ = free from defilements and seated.*

katakiccaṃ: *kata* [adj, pp of \sqrt{kar} (to do, to make)] = done, created. *kicca* [adj. ger. of \sqrt{kar} (to do, to make)] = what should be done. *kata + kicca = katakicca* [adj.] = who has done what should be done i.e. done his duty. *katakiccaṃ* [masc. acc. sg.] = who has done his duty.

anāsavaṃ: *āsava* [masc.] = canker. an [neg. pfx.] + *āsava = anāsava* [adj.] = without cankers. *anāsavaṃ* [masc. acc. sg.] = without cankers.

uttamatthaṃ: *uttama* [adj.] = best, highest. *attha* [ntr.] = (spiritual) good, gain, profit. *uttama + attha = uttamattha* [ntr. euphonic sandhi] = highest (spiritual) goal. *uttamatthaṃ* [acc. sg.] = highest (spiritual) goal.

anuppattaṃ: *anuppatta* [adj. *anu* (indec. pfx. meaning ‘along, at, to, combined with’) + *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + pp. of $\sqrt{āp}$ (to get)] = attained. *anuppattaṃ* [masc. acc. sg.] = attained.

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.

ahaṃ [nom. sg. of 1.pron. *amha* (I)] = I.

brūmi [1. sg. pr. indic. act. of $\sqrt{brū}$ (to proclaim)] = proclaim, call.

brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

divā tapati ādicco, rattiṃ ābhāti candimā,
sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo,
atha sabbam ahorattaṃ buddho tapati tejasā||387||

fnoK rifr vlfnpplđ jfũk vkhkfr pflnek|
 l Ā¼ks [kfk; ks rifr] >k; h rifr c kã.ks
 vfk l cce-vgkũka cđ¼ks rifr rst l k|ýø÷||

Translation

The sun radiates by day and the moon shines by night. The khattiya radiates when armed, the brāhmaṇa radiates when meditating. But the Buddha radiates with splendor all day and night.

Vocabulary

dīvā [adv. derived from ntr. n. *diva* (day)] = by day.
tapati [3. sg. pr. indic. act. of *√tap* (to be hot, to burn)] = radiates.
ādicco: *ādicca* [masc.] = sun. *ādicco* [nom. sg.] = sun.
rattiṃ: *ratti* [fem.] = night. *rattiṃ* [acc. sg. But here as an adv.] = by night.
ābhāti [3. sg. pr. indic. act. of *ā* (pfx meaning ‘at, in’) + *√bhā* (to shine)] = shines.
candimā: *candimā* [masc.] = moon. *candimā* [nom. sg.] = moon.
sannaddho: *sannaddha* [adj. derived *saṃ* (adj. indec. pfx. implying conjunction and completeness) + pp. of *√nandh* (to bind)] = armed. *sannaddho* [masc. nom. sg.] = armed.
khattiyo: *khattiya* [masc.] = warrior, khattiya, name of a caste. *khattiyo* [nom. sg.] = khattiya.
tapati [3. sg. pr. indic. act. of *√tap* (to be hot, to burn)] = radiates, shines.
jhāyī: *jhāyī* [adj. of *√jhā* (to meditate)] = meditating. *jhāyī* [masc. nom. sg.] = meditating.
tapati [3. sg. pr. indic. act. of *√tap* (to be hot, to burn)] = radiates, shines.
brāhmaṇo: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇo* [nom. sg.] = brāhmaṇa.
atha [indec. part.] = but, moreover, and also, and then, then.
sabbam ahorattaṃ: *sabba* [adj.] = all, every. *sabbaṃ* [ntr. nom. sg.] = all. *aho* [ntr.] = day. *ratta* [ntr.] = night. *aho+ratta* = *ahoratti* [ntr.] = day and night. *ahorattiṃ* [acc. sg.] = day and night. *sabbaṃ+ahorattaṃ* = *sabbam ahorattaṃ* [euphonic sandhi] = all day and night.
buddho: *buddha* [adj. pp. of *√budh* (to awaken)] = the Awakened One, the Buddha. *buddho* [masc. nom. sg.] = the Buddha.
tapati [3. sg. pr. indic. act. of *√tap* (to be hot, to burn)] = radiates, shines.
tejasā: *teja* [ntr.] = energy, splendour. *tejasā* [ins. sg.] = with splendour.

bāhitapāpo ti brāhmaṇo
samacariyā samaṇo ti vuccati.
pabbājayamattano malaṃ
tasmā pabbajito ti vuccati||388||

CMfgr i ki ls fr c kã.ks
 l epfj; k l e.ksr o|pfrA
 i cckt; eũkuls eya
 rLek i ccftrks fr o|pfr||ýøø||

Translation

Keeping away from evil he is “a brāhmaṇa.” Living in tranquility he is called “an ascetic.” Renouncing his own impurity therefore he is called “a monk.”

Vocabulary

bāhitapāpo: *bāhita* [adj. ppr. of *bāheti* (keeps away from)] = kept away. *pāpa* [adj. but here as a ntr. n.] =

evil. *bāhita + pāpa = bāhitapāpa* [adj.] = who has kept away from evil. *bāhitapāpo* [masc. nom. sg.] = who has kept away from evil.

iti/ti is a part. used to signal the end of direct speech and is the equivalent of quotation marks in English.

brāhmaṇo: brāhmaṇa [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇo* [nom. sg.] = brāhmaṇa.

samacariyā: sama [masc.] = tranquility. *cariyā* [fem.] = living, following. *sama + cariyā = samacariyā* [fem.] = living in tranquility. *samacariyā* [nom. sg.] = living in tranquility.

samaṇo: samaṇa [masc.] = an ascetic, a recluse. *samaṇo* [nom. sg.] = an ascetic, a recluse.

iti/ti is a part. used to signal the end of direct speech and is the equivalent of quotation marks in English.

vuccati [3. sg. pr. indic. act. of derived from √vac (to say, to speak)] = is called.

pabbājayamattano: pabbājayanta [adj. derived from *pa* (indec. strengthening pfx. used to emphasize the intensity of an action) + act. ppr. of √vajj (to avoid)] = renouncing. *pabbājayam* [masc. nom. sg.] = renouncing. *attā* [masc.] = self, oneself. *attano* [gen. sg.] = of oneself. *pabbājayam + attano = pabbājayamattano* = renouncing of oneself.

malaṃ: mala [ntr.] = impurity. *malaṃ* [nom. sg.] = impurity.

tasmā [masc. abl. sg. of demonstr. pron. *ta* (it, that)] = from that, therefore.

pabbajito: pabbajita [adj. derived from *pa* (indec. strengthening pfx. used to emphasize the intensity of an action) + pp. of √vajj (to avoid)] = a monk. *pabbajito* [masc. nom. sg.] = a monk.

iti/ti is a part. used to signal the end of direct speech and is the equivalent of quotation marks in English.

vuccati [3. sg. pr. indic. act. derived from √vac (to say, to speak)] = is called .

na brāhmaṇassa pahareyya
nāssa muñcetha brāhmaṇo,
dhī brāhmaṇassa hantāraṃ,
tato dhī yassa muñcati ||389||

u c k̄ā.klI igjō;
 uk̄lI eḥpḥk c k̄ā.k̄
 /h c k̄ā.klI ḡl̄rk̄j̄
 rrls /h ;lI eḥpfr̄||yōū||

Translation

One should not attack a brāhmaṇa nor should a brāhmaṇa release (anger) against the one who hit him. Shame to the killer of a brāhmaṇa, hence shame to him who releases (anger) against him.

Vocabulary

na [indec. part.] = no, not, never.

brāhmaṇassa: brāhmaṇa [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇassa* [gen. sg.] = of a brāhmaṇa.

pahareyya [3. sg. pot. act. derived from *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + √har (to seize, take)] = should attack.

nāssa: na [indec. part.] = no, not, never. *assa* [masc. dat. sg. of *ayaṃ* (it)] = him. *na + assa = nāssa* [euphonic sandhi] = not him.

muñcetha [3. sg. pot. med. of √muc (to release, to free)] = should release, should let loose.

brāhmaṇo: brāhmaṇa [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇo* [nom. sg.] = brāhmaṇa.

dhī [indec.] = an explanation of reproach and disgust: fie! shame!

brāhmaṇassa: brāhmaṇa [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇassa* [gen. sg.] = of a brāhmaṇa.

hantāraṃ: hantāra [adj. of √han (to strike, to kill)] = striker, killer. *hantāraṃ* [masc. acc. sg.] = striker,

killer.

tato [abl. sg. of pron. base *ta* (it) but used here as an indec. adv.] = thereupon, thereafter, hence, then.

dhī [indec.] = an explanation of reproach and disgust: fie! shame!

yassa [masc. gen. sg. of rel. pron. *ya* (who, which)] = whose.

muñcati [3. sg. pr. indic. act. of \sqrt{muc} (to release, to free)] = releases, lets loose.

na brāhmaṇass'etad akiñci seyyo
yadā nisedho manaso piyehi,
yato yato hiṃsamano nivattati
tato tato sammati-m-eva dukkhaṃ||390||

u c k̄ā.kl.l̄*,rn-vfdfxp l̄ ō; ks
; nk ful √ks eul ks fi ; fgj
; rls ; rls fgā euls fuoUkfr
rrls rrls l̄ Eefr&e&, o n̄ [k̄]yūú||

Translation

When holding the mind back from pleasant things, nothing is better for a brāhmaṇa (than) this.

Whenever (he) turns away from a wish to hurt, just more and more suffering is appeased.

Vocabulary

na [indec. part.] = no, not, never.

brāhmaṇass'etad: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇassa* [dat. sg.] = for a brāhmaṇa. *etad* [ntr. nom. sg. of demonstr. pron. *eta* (it/this)] = it/this. *brāhmaṇassa + etad* = *brāhmaṇass'etad* = for a brāhmaṇa... this.

akiñci: *kiṃ* [ntr. nom. sg. of rel. pron. *ka* (what/which/who)] = what. *kiṃ + ci* [indef. intrg. part. sfx.] = *kiñci* [euphonic sandhi] = whatever, something. *a* [neg. pfx.] + *kiñci* = *akiñci* = nothing.

seyyo: *seyya* [adj.] = better. *seyyo* [ntr. nom. sg.] = better.

yadā [adv. of time] = when, whenever.

nisedho: *nisedha* [adj.] = holding back. *nisedho* [masc. nom. sg.] = holding back.

manaso: *mana* [ntr.] = mind. *manaso* [gen. sg.] = of the mind.

piyehi: *piya* [adj.] = pleasing, pleasant, dear, beloved. *piyehi* [masc. ins. pl.] = from the pleasant.

yato [indec. adv. abl. case of rel. pron. base *ya* meaning 'which, whichever, what, whatever'] = from where, whence, since, when, from which time, from which, out of what cause, because, in as far as. When doubled = from whichever source, whenever.

hiṃsamano: *hiṃsā* [fem. derived from $\sqrt{hiṃs}$ (to hurt)] = injury, killing, violence. *mana* [ntr. its cpd. form is *mano*] = mind. *hiṃsā + mana* = *hiṃsamano* [ntr. euphonic sandhi] = wish to hurt. *hiṃsamano* [masc. gen. sg.] = wish to hurt.

nivattati [3. sg. pr. indic. act. derived from *ni* (pfx. meaning 'out, away') + \sqrt{vat} (to turn)] = turns away from.

tato [abl. sg. of pron. base *ta* (it) but used here as an indec. adv.] = thereupon, thereafter, hence, then. When doubled = further and further, more and more.

sammati-m-eva: *sammati* [3. sg. pr. indic. act. of \sqrt{sam} (to be appeased, calmed)] = is appeased, calmed. *eva* [adv. emphatic part.] = so, even, just, just as, only. *sammati + eva* = *sammati-m-eva* [euphonic sandhi] = just is appeased.

dukkhaṃ: *dukkha* [ntr.] = suffering. *dukkhaṃ* [acc. sg.] = suffering.

yassa kāyena vācāya manasā n'atthi dukkataṃ

saṃvutaṃ tīhi ṭhānehi tam ahaṃ brūmi brāhmaṇaṃ||391||

;Ll dk;u okpk; eul k u*vrRk nDdra
l oqarhtfg Blufg re-vga c fie c kã.k|ýüü||

Translation

By whose body, speech, (or) mind no bad deed is done, restrained by the three means, him I call a brāhmaṇa.

Vocabulary

yassa [masc. gen. sg. of rel. pron. *ya* (who, which)] = whose.

kāyena: *kāya* [masc.] = body. *kāyena* [ins. sg.] = by body.

vācāya: *vācā* [fem.] = speech. *vācāya* [ins. sg.] = by speech.

manasā: *mana* [ntr.] = mind. *manasā* [ins. sg.] = by mind.

n'atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)] = is. *na+atthi* = *n'atthi* [euphonic sandhi] = is not, is no.

dukkataṃ: *kata* [adj, pp. of \sqrt{kar} (to do, to make)] = done. *du* [antithetic pfx. meaning 'bad, insufficient, wrong'] + *kata* = *dukkata* [ntr. euphonic sandhi] = bad deed. *dukkataṃ* [nom. sg.] = bad deed.

saṃvutaṃ: *vuta* [pp. of \sqrt{vu} (to restrain)] = restrained. *saṃ* [adj. indec. pfx. implying conjunction and completeness] + *vuta* = *saṃvuta* [adj.] = restrained. *saṃvutaṃ* (masc. acc. sg.) = restrained.

tīhi: *ti* [num.] = three. *tīhi* [ins. pl.] = by three.

ṭhānehi: *ṭhāna* [ntr.] = state, condition, behaviour. *ṭhānehi* [ins. pl.] = by means.

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.

ahaṃ [nom. sg. of 1. pron. *amha* (I)] = I.

brūmi [1. sg. pr. indic. act. of $\sqrt{brū}$ (to proclaim)] = proclaim, call.

brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

yamhā dhammaṃ vijāneyya
sammāsambuddhadesitaṃ
sakkaccaṃ taṃ namasseyya
aggihuttaṃ va brāhmaṇo||392||

;Egk /EeafofkuŃ;
l Eekl EcŃ4nŃl ra
l DcdPpa ra ueLl Ń;
vfxgŃka o c kã.k|ýüü||

Translation

From whom one would learn the Dhamma preached by the truly and fully awakened one, him one should duly honour like a brāhmaṇa at the fire-sacrifice.

Vocabulary

yamhā [masc. abl. sg. of rel. pron. *ya* (who, which)] = from whom.

dhammaṃ: *dhamma* [masc.] = the Dhamma. *dhammaṃ* [acc. sg.] = the Dhamma.

vijāneyya [3. sg. pot. act. derived from *vi* (indec. intens. pfx.) + $\sqrt{nā}$ (to know)] = would learn, know.

sammāsambuddhadesitaṃ: *sammā* [indec. adv.] = in a right way. *buddha* [masc. pp. of \sqrt{budh} (to awaken)] = the awakened one, enlightened. *sammā+saṃ* [adj, indec. pfx. implying conjunction and

completeness] + *buddha* = *sammāsambuddha* [masc.] = truly and fully awakened one. *desita* [adj. pp. of √*dis* (to preach)] = preached. *sammāsambuddha* + *desita* = *sammāsambuddhadesita* [adj.] = preached by the truly and fully awakened one. *sammāsambuddhadesitaṃ* [masc. acc. sg.] = preached by the truly and fully awakened one.

sakkaccaṃ: *santa* [adj, ppr. of √*bhū* (to be, exist). Its cpd. form is *sat*] = real, good, existent. *karoti* [3. sg. pr. indic. act. of √*kar* (to do, to make)] = does. *santa* + *karoti* = *sakkaroti* [euphonic sandhi] = honours, treats with respect. *sakkaccaṃ* [adv. originally ger. of *sakkaroti*] = respectfully, carefully, duly, thoroughly.

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.

namasseyya: *namo* [n. ntr. derived from √*nam* (to bend)] = homage, veneration. *namassati* [denom. derived from *namo*] = pays honour to, venerates, honours. *namasseyya* [3. sg. pot. act. of *namassati*] = should honour, pay homage to.

aggihuttaṃ: *aggi* [masc.] = fire. *hutta* [adj. pp. of √*hu* (to sacrifice)] = sacrificed. *aggi* + *hutta* = *aggihutta* [ntr.] = fire-sacrifice. *aggihuttaṃ* [acc. sg.] = fire-sacrifice.

va [indec. part of comparison] = like, as.

brāhmaṇo: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇo* [nom. sg.] = brāhmaṇa.

na jaṭāhi na gottena
na jaccā hoti brāhmaṇo,
yamhi saccañ ca dhammo ca
so sucī so ca brāhmaṇo || 393 ||

u tVkr̥g u xk̥k̥k̥u
u tPpk̥ gkr̥r̥ c̥ k̥ā. k̥k̥
; fEg̥ | Pp̥x̥k̥-p̥ /Eek̥s̥ p̥
| k̥s̥ | ph̥ | k̥s̥ p̥ c̥ k̥ā. k̥k̥ | y̥ūy̥ ||

Translation

One becomes a brāhmaṇa not by matted hair, not by lineage, not by birth. In whom (exists) truth and righteousness, he is pure and he is a brāhmaṇa.

Vocabulary

na [indec. part.] = no, not.

jaṭāhi: *jaṭā* [fem.] = matted-hair. *jaṭāhi* [ins. pl.] = by matted-hair.

na [indec. part.] = no, not.

gottena: *gotta* [ntr.] = lineage. *gottena* [ins. sg.] = by lineage.

na [indec. part.] = no, not.

jaccā: *jāti* [fem.] = birth. *jaccā* [ins. sg.] = by birth.

hoti [3. sg. pr. indic. act. derived from √*bhū* (to be)] = is, becomes.

brāhmaṇo: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇo* [nom. sg.] = brāhmaṇa.

yamhi [masc. loc. sg. of rel. pron. *ya* (who, which)] = in whom.

saccañ ca: *sacca* [ntr.] = truth. *saccaṃ* [acc. sg.] = truth. *ca* [indef. encl. part.] = and. *saccaṃ* + *ca* = *saccañ ca*.

dhammo: *dhamma* [masc.] = the Dhamma, the teaching of the Buddha, righteousness. *dhammo* [nom. sg.] = righteousness.

ca [indef. encl. part.] = and.

so [masc. nom. sg. of demonstr. pron. of *ta* (it, that)] = this, he.
sucī: suci [adj.] = pure, clean. *suci* [masc. nom. sg.] = pure, clean. *sucī* is m.c. for *suci*.
so [masc. nom. sg. of demonstr. pron. of *ta* (it, that)] = this, he. *ca* [indef. encl. part.] = and.
brāhmaṇo: brāhmaṇa [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇo* [nom. sg.] = brāhmaṇa.

*kiṃ te jaṭāhi dummedha, kiṃ te ajinasāṭiyā,
abbhantaram te gahanam, bāhiram parimajjasi* ||394||

fo@ rs tVkf g n[ey/ fo@ rs vftul kfV; k]
vCHUrja rs xgu@ ckfgja i fjeTtfl ||yüp||

Translation

What (are you getting) from your matted-hair, o ignoramus, what from your garment made of antelope skin? Inside of you is a thicket, you touch the outside.

Vocabulary

kiṃ [ntr. nom. sg. of rel. pron. *ka* (what/which/who)] = who, what, which?
te [gen. sg. of 2.pron. *tumha* (you)] = of you, your.
jaṭāhi: jaṭā [fem.] = matter-hair. *jaṭāhi* [ins. sg.] = from matted-hair.
dummedha: medha [ntr. only in cpds. like *dummedha*] = wisdom. *du* [antithetic pfx. meaning ‘bad, insufficient’] + *medha* = *dummedha* [adj.] = ignoramus. *dummedha* [masc. voc. sg.] = o ignoramus.
kiṃ [ntr. nom. sg. of interjec. pron. *ka* (who, which)] = who, what, which?
te [gen. sg. of 2.pron. *tumha* (you)] = of you, your.
ajinasāṭiyā: ajina [ntr.] = the hide of the black antelope, worn as a garment by ascetics. *sāṭī* [fem.] = cloth, garment. *ajina* + *sāṭī* = *ajinasāṭī* [fem.] = garment made of the hide of black antelope. *ajinasāṭiyā* [ins. sg.] = from the garment made of the hide of black antelope.
abbhantaram: antara [adj.] = inside, in between. *abhi* (pfx. meaning ‘towards the inside, in there, within’) + *antara* = *abbhantara* [adj. but here as an n. ntr.] = interior, inner part. *abbhantaram* [nom. sg.] = interior, inner part.
te [gen. sg. of 2.pron. *tumha* (you)] = of you, your.
gahanam: gahaṇa [ntr.] = an impenetrable place, a thicket. jungle. *gahanam* [nom. sg.] = an impenetrable place, a thicket. jungle.
bāhiram: bāhira [adj.] = external, outside. *bāhiram* [ntr. acc. sg.] = external, outside.
parimajjasi [2. sg. pr. indic. act. of *pari* (pfx. meaning ‘all around’) + √*majj* (to submerge)] = (you) touch, stroke.
*paṃsukūladharam jantum
kisaṃ dhamanisanthataṃ
ekaṃ vanasmiṃ jhāyantaṃ
taṃ ahaṃ brūmi brāhmaṇam* ||395||

i d p[ty/ ja tUr q
fdI a /eful UfKra
, da oufLea >k; Ura
ra vga c fe c kã.k[yüy||

Translation

A person wearing rags from a dust heap, lean, with veins showing, meditating alone in the forest,

him I call a brāhmaṇa.

Vocabulary

paṃsukūladharaṃ: *paṃsu* [masc.] = dust, soil. *kūla* [ntr.] = bank, heap. *paṃsu+kūla* = *paṃsukūla* [ntr.] = rags from a dust heap. *dhara* [adj. derived from √*dha* (to hold)] = bearing, keeping, holding, knowing. *paṃsukūladhara* [adj.] = wearing rags from a dust heap. *paṃsukūladharaṃ* [masc. acc. sg.] = wearing rags from a dust heap.

jantuṃ: *jantu* [masc.] = being, person. *jantuṃ* [acc. sg.] = being, person.

kisaṃ: *kisa* [adj.] = lean. *kisaṃ* [masc. acc. sg.] = lean.

dhamanisanthataṃ: *dhamani* [fem.] = vein. *santhata* [adj. derived from *saṃ* (adj, indec.pfx implying conjunction and completeness)+√*thar* (to spread)] = spread, strewn. *dhamani+santhata* = *dhamanisanthata* [adj.] = with veins strewn i.e. with veins showing. *dhamanisanthataṃ* [masc. acc. sg.] = with veins showing.

ekaṃ: *eka* [num. Here as an adj.] = alone. *ekaṃ* [masc. acc. sg.] = alone.

vanasmim: *vana* [ntr.] = forest. *vanasmim* [loc. sg.] = in the forest.

jhāyantaṃ: *jhāyanta* [adj. act. ppr. of √*jhā* (to meditate)] = meditating, meditator. *jhāyantaṃ* [masc. acc. sg.] = meditating, meditator.

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.

ahaṃ [nom. sg. of 1.pron. *amha* (I)] = I.

brūmi [1. sg. pr. indic. act. of √*brū* (to proclaim)] = proclaim, call.

brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

na cāhaṃ brāhmaṇaṃ brūmi
yonijaṃ mattisaṃbhavaṃ
bhovādī nāma so hoti
sace hoti sakiñcano,
akiñcanaṃ anādānaṃ
taṃ ahaṃ brūmi brāhmaṇaṃ||396||

u plga c kã.kã c fie
; ksu ta efũkũ kũkoã
Hũkũknũ uke I kũ gũfũr
I ps gũfũr I fd×pũkũ
vfcd×pua vukũkua
ra vga c fie c kã.kã yũũ||

Translation

But I do not call one a brāhmaṇa on account of birth alone, being born from a (brāhmaṇa) mother. If he has attachments, he is to be called “self-important.” One without possessions and without attachment, him I call a brāhmaṇa.

Vocabulary

na [indec. part.] = no, not.

cāhaṃ: *ca* [encl. part. Here used in the disjunctive sense] = but. *ahaṃ* [nom. sg. of 1.pron. *amha* (I)] = I. *ca+ahaṃ* = *cāhaṃ* [euphonic sandhi] = but I.

brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

brūmi [1. sg. pr. indic. act. of $\sqrt{brū}$ (to proclaim)] = proclaim, call.
yonijaṃ: *yonī* [fem.] = womb. *ja* [adj. sfx. derived from \sqrt{jan} (to give birth)] = born. *yonī+ja* = *yonija* [adj.] = born from the womb i.e., on account of birth. *yonijaṃ* [masc. acc. sg.] = on account of birth.
mattisaṃbhavaṃ: *mātar* [fem.] = mother. *saṃbhava* [masc. derived from *saṃ* (adj, indec. pfx implying conjunction and completeness)+ $\sqrt{bhū}$ (to be)] = origin. *mātar+saṃbhava* *mattisaṃbhava* [adj. euphonic sandhi] = born from a mother. *mattisaṃbhavaṃ* [masc. acc. sg.] = born from a mother.
bhovādī: *bho* [indec.] = sir, friend, a familiar term of address. *vādī* [adj. derived from \sqrt{vad} (to say)] = speaking, speaker. *bho+vādī* = *bhovādī* [adj.] = who addresses another with the word *bho* implying superiority of the speaker, self-important. *bhovādī* [masc. nom. sg.] = self-important.
nāma: *nāma* [ntr.] = name, immaterial factors of an individual. *nāma* [acc. sg.] = named, called.
so [masc. nom. sg. of demonstr. pron. of *ta* (it, that)] = this, he.
hoti [3. sg. pr. indic. act. derived from $\sqrt{bhū}$ (to be)] = is, becomes.
sace [conj.] = if.
hoti [3. sg. pr. indic. act. derived from $\sqrt{bhū}$ (to be)] = is, becomes.
sakiñcano: *kiñcana* [adj.] = possessing something. *sa* [pfx. identical with *saṃ* used a first part of cpd. in the sense of ‘with, possessed of, having, same, own.’]+*kiñcana* = *sakiñcana* [adj.] = possessing something. *sakiñcano* [masc. nom. sg.] = possessing something.
akiñcanaṃ: *kiñcana* [adj.] = possessing something. *a* (neg. pfx.)+*kiñcana* = *akiñcana* [adj.] = possessing nothing. *akiñcanaṃ* [masc. acc. sg.] = possessing nothing.
anādānaṃ: *ādāna* [n. ntr. derived from *ā* (indec.pfx. meaning ‘from,’ ‘to,’ ‘towards’)+ $\sqrt{dā}$ (to give)] = attachment. *an* [neg. pfx.] + *ādāna* = *anādāna* [adj.] = without attachment. *anādānaṃ* [masc. acc. sg.] = without attachment.
taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.
ahaṃ [nom. sg. of 1.pron. *amha* (I)] = I.
brūmi [1. sg. pr. indic. act. of $\sqrt{brū}$ (to proclaim)] = proclaim, call.
brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

sabbasaṃyojanaṃ chetvā
yo ve na paritassati
saṅgātigaṃ viṣaṃyuttaṃ
taṃ ahaṃ brūmi brāhmaṇaṃ||397||

I CcI a kt ua NRok
; ks os u i fjrLI fr
I Älfrxa fol a ūka
ra vga c ſe c kã.kāyū=||

Translation

Whoever indeed having cut off every fetter is not excited, has overcome attachments, is detached, him I call a brāhmaṇa.

Vocabulary

sabbasaṃyojanaṃ: *sabba* [adj.] = all, every. *yojana* [n. ntr. derived from \sqrt{yuj} (to yoke)] = the yoke of a carriage. *saṃyojana* [ntr. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness)+*yojana*] = fetter. *sabba+saṃyojana* = *sabbasaṃyojana* [ntr.] = every fetter. *sabbasaṃyojanaṃ* [acc. sg.] = every fetter.
chetvā [ger. of \sqrt{chid} (to cut off)] = having cut off.
yo [masc. nom. sg. of rel. pron. *ya* (which, who, whoever)] = which, who, whoever.

ve [indec. aff. part. emphasizing the preceding word]= truly, indeed.

na [indec. part.]= no, not.

paritassati [3. sg. pr. indic. act. of *pari* (pfx. meaning ‘all around’)+*√tas* (to be thirsty)]= is excited, is worried, craves for, shows a longing for.

saṅgātigaṃ: *saṅga* [masc.]= clinging, attachment, bond. *saṅgā* [nom. pl.]= attachments. *atiga* [adj. derived from *ati* (pfx. meaning ‘beyond’)+*√gam* (to go)]= one who has overcome. *saṅgā+atiga*= *saṅgātiga* [adj. euphonic sandhi]= one who has overcome attachments. *saṅgātigaṃ* [masc. acc. sg.]= one who has overcome attachments.

visaṃyuttaṃ: *saṃyutta* [adj. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness)+pp. of *√yuj* (to yoke)]= attached. *vi* (indec.pfx. meaning ‘away’)+ *saṃyutta*= *visaṃyutta* [adj.]= detached. *visaṃyuttaṃ* [masc. acc. sg.]= detached.

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)]= it, that, him.

ahaṃ [nom. sg. of 1.pron. *amha* (I)]= I.

brūmi [1. sg. pr. indic. act. of *√brū* (to proclaim)]= proclaim, call.

brāhmaṇaṃ: *brāhmaṇa* [masc.]= a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.]= brāhmaṇa.

chetvā naddhiṃ varattañ ca
sandānaṃ sahanukkamaṃ
ukkhittapaliḡhaṃ buddhaṃ
taṃ ahaṃ brūmi brāhmaṇaṃ||398||

NRok uf¼a oju¼k-k-p
I Unkua I gu¼p¼dea
mfD [¼¼ki fy¼ka c¼¼a
ra vga c ¼e c k¼.¼¼y¼ø||

Translation

(Whoever) having cut off the strap and the harness, fetter together with a bridle, having the obstacles removed, is awakened, him I call a brāhmaṇa.

Vocabulary

chetvā [ger. of *√chid* (to cut off)]= having cut off.

naddhiṃ: *nandhi/nandi* [fem. derived from *√nah* (to bind)]= strap, thong. *naddhiṃ* [acc. sg.]= strap, thong.

varattañ ca: *varatta* [ntr.]= a leather thong, strap. *varattaṃ* [acc. sg.]= a thong, strap. *ca* [indef. encl. part.]= and. *varattaṃ+ca*= *varattañ ca*.

sandānaṃ: *sandāna* [n. ntr. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness)+*√dā* (to bind)]= a cord, tether, fetter. *sandānaṃ* [acc. sg.]= trapping, fetter, cord.

sahanukkamaṃ: *saha* [conj.]= with. *anukkama* [masc. derived from *anu* (indec.pfx. meaning ‘along, at, to, combined with’)+*√kam* (to go)]= that which keeps an animal in (regular) step i.e., a bridle. *saha+anukkama*= *sahanukkama* [adj. euphonic sandhi]= together with a bridle. *sahanukkamaṃ* [masc. acc. sg.]= together with a bridle.

ukkhittapaliḡhaṃ: *ukkhitta* [adj. derived from *ut* [pfx. meaning ‘up’]+*√khip* (to throw)]= taken up, lifted up. *paliḡha* [masc.]= obstacle, hindrance. *ukkhitta+paliḡha*= *ukkhittapaliḡha* [adj.]= having the obstacles removed. *ukkhittapaliḡhaṃ* [masc. acc. sg.]= having the obstacles removed.

buddhaṃ: *buddha* [masc. pp. of *√budh* (to awaken)]= awakened. *buddhaṃ* [acc. sg.]= awakened.

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)]= it, that, him.

ahaṃ [nom. sg. of 1. pron. *amha* (I)] = I.

brūmi [1. sg. pr. indic. act. of $\sqrt{brū}$ (to proclaim)] = proclaim, call.

brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

akkosaṃ vadhābandhañ ca aduṭṭho yo titikkhati
khantibalaṃ balānikaṃ taṃ ahaṃ brūmi brāhmaṇaṃ||399||

vDcll a o/cll/*k-p vneṭs ; ks frfrD [kfr
[Wrticya cykudra ra vga c fe c kã.k|yüü||

Translation

Whoever endures abuse, beating, and binding, whose power is forbearance with strong force, him I call a brāhmaṇa.

Vocabulary

akkosaṃ: *akkosa* [masc. derived from *ā* (indec.pfx. meaning ‘from,’ ‘to,’ ‘towards’) + \sqrt{kus} (to abuse, insult)] = abuse, insult. *akkosaṃ* [acc. sg.] = abuse, insult.

vadhābandhañ ca: *vadha* [masc. derived from \sqrt{vadh} (to strike, beat)] = striking, beating. *bandha* [n. ntr. derived from \sqrt{badh} (to bind)] = binding, imprisonment. *vadha* + *bandha* = *vadhābandha* [ntr.] = beating and binding. *vadhābandhaṃ* [acc. sg.] = beating-binding. *ca* [indef. encl. part.] = and. *vadhābandhaṃ* + *ca* = *vadhābandhañ ca*.

aduṭṭho: *duṭṭha* [adj. pp. of \sqrt{dus} (to become bad)] = spoilt, wicked, corrupt. *a* [neg. pfx.] = *aduṭṭha* [adj.] = not spoilt, not wicked, benevolent. *aduṭṭho* [masc. nom. sg.] = not spoilt, not wicked.

yo [masc. nom. sg. of rel. pron. *ya* (which, who, whoever)] = which, who, whoever.

titikkhati [3. sg. pr. indic. act. desid. of \sqrt{tij} (to sharpen)] = endures.

khantibalaṃ: *khanti* [fem.] = patience, forbearance, forgiveness. *bala* [ntr.] = strength, power. *khanti* + *bala* = *khantibala* [adj.] = one whose strength is forbearance. *khantibalaṃ* [masc. acc. sg.] = one whose strength is forbearance. *khantibalaṃ* is m.c. for *khantibalaṃ*.

balānikaṃ: *bala* [ntr.] = strength, power. *ānika* [ntr.] = force, army. *bala* + *ānika* = *balānika* [adj.] = with strong force. *balānikaṃ* [masc. acc. sg.] = with strong force.

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.

ahaṃ [nom. sg. of 1. pron. *amha* (I)] = I.

brūmi [1. sg. pr. indic. act. of $\sqrt{brū}$ (to proclaim)] = proclaim, call.

brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

akkodhanaṃ vatavantaṃ silavantaṃ anussadaṃ
dantaṃ antiṃsārīraṃ taṃ ahaṃ brūmi brāhmaṇaṃ||400||

vDcll/ua orollra l hyollra vuṭl na
nllra vllrel kjhja ra vga c fe c kã.k|púú||

Translation

(Whoever is) without anger, devout, virtuous, not haughty, restrained, with last life, him I call a brāhmaṇa.

Vocabulary

akkodhanaṃ: *kodhana* [adj.] = angry, uncontrolled. a [neg. pfx.] + *kodhana* = *akkodhana* [adj. euphonic sandhi] = freedom from anger, friendly, loving. *akkodhanaṃ* [masc. acc. sg.] = friendly, loving.
vatavantaṃ: *vatavantu* [adj.] = observant of religious duties, devout. *vatavantaṃ* [masc. acc. sg.] = devout.
sīlavantaṃ: *sīla* [ntr.] = morality. *sīla* + *vantu* [poss. sfx.] = *sīlavantu* [adj.] = virtuous one. *sīlavantaṃ* [masc. acc. sg.] = the virtuous one.
anussadaṃ: *ussada* [masc.] = arrogance. *an* [neg. pfx.] + *ussada* = *anussada* [adj. euphonic sandhi] = not haughty. *anussadaṃ* [masc. acc. sg.] = not haughty.
dantaṃ: *danta* [adj. pp. of √*dam* (to control, to tame)] = tamed, restrained. *dantaṃ* [masc. acc. sg.] = tamed, restrained.
antimasārīraṃ: *antima* [adj.] = last, final. *sarīra* [ntr.] = body. *antima* + *sarīra* = *antimasarīra* [adj.] = with last body, last life. *antimasarīraṃ* [masc. acc. sg.] = with last body, with last life. *antimasārīraṃ* is m.c. for *antimasarīraṃ*.
taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.
ahaṃ [nom. sg. of 1.pron. *amha* (I)] = I.
brūmi [1. sg. pr. indic. act. of √*brū* (to proclaim)] = proclaim, call.
brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

vāri pokkharapatteva āragge-r-iva sāsapo
yo na limpāti kāmesu taṃ ahaṃ brūmi brāhmaṇaṃ||401||

oḷj i kḍ [kji ūkḍ v k j x & j & bo l k l i k s
; k s u fy ē i fr d k e d q r a v g a c t e c k ā . k ḷ p ū ū ||

Translation

Like water on a lotus leaf, like a mustard seed on the point of an arrow, who does not cling to sensual desires, him I call a brāhmaṇa.

Vocabulary

vāri: *vāri* [ntr.] = water. *vāri* [nom. sg.] = water.
pokkharapatteva: *pokkhara* [ntr.] = lotus. *patta* [ntr.] = leaf. *pokkhara* + *patta* = *pokkharapatta* [ntr.] = lotus-leaf. *pokkharapatte* [loc. sg.] = on a lotus-leaf. *va* [indec. part of comparison] = like, as. *pokkharapatte* + *va* = *pokkharapatteva* = like... on a lotus leaf.
āragge-r-iva: *āragga* [ntr.] = arrow-head. *āragge* [loc. sg.] = on an arrow-head. *iva* [indec. part of comparison] = like, as. *āragge* + *iva* = *āragge-r-iva* [euphonic sandhi] = like... on the arrow-head.
sāsapo: *sāsapa* [masc.] = mustard seed. *sāsapo* [nom. sg.] = mustard seed.
yo [masc. nom. sg. of rel. pron. *ya* (which, who, whoever)] = which, who, whoever.
na [indec. part.] = no, not.
limpāti [3. sg. pr. indic. act. of √*lip* (to anoint)] = smears, plasters, clings to, stains.
kāmesu: *kāma* [masc.] = sensual desire, pleasure. *kāmesu* [loc. pl.] = in sensual desires.
taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.
ahaṃ [nom. sg. of 1.pron. *amha* (I)] = I.
brūmi [1. sg. pr. indic. act. of √*brū* (to proclaim)] = proclaim, call.
brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

yo dukkhassa pajānāti
idh'eva khayam attano

*pannabhāraṃ viśaṃyuttaṃ
taṃ ahaṃ brūmi brāhmaṇaṃ*||402||

; ks nṇ [kLl i tkulfr
b/*, o [k; e- vŭkuk
i ĀHkja fol a ŭka
ra vga c ſe c kã. k|púü||

Translation

Whoever knows just here (in this world) the destruction of his own suffering, who has put down his burden, is detached, him I call a brāhmaṇa.

Vocabulary

yo [masc. nom. sg. of rel. pron. *ya* (which, who, whoever)] = which, who, whoever.

dukkhassa: *dukkha* [ntr.] = suffering. *dukkhassa* [gen. sg.] = of suffering.

pajānāti [3. sg. pr. indic. act. derived from *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + *ñā* (to know)] = knows, understands.

idh'eva: *idha* [indec. adv.] = here (in this world). *eva* [emphatic part.] = even, just, only. *idha + eva* = *idh'eva* [euphonic sandhi] = just here (in this world).

khayaṃ attano: *khaya* [masc.] = destruction, dissolution. *khayaṃ* [acc. sg.] = destruction, dissolution. *attā* [masc.] = self, oneself. *attano* [gen. sg.] = of oneself. *khayaṃ + attano* = *khayaṃ attano* [euphonic sandhi] = destruction... of oneself.

pannabhāraṃ: *panna* [adj. pp. of *√pad* (to go)] = gone, fallen, laid down. *bhāra* [ntr.] = weight, burden, load. *panna + bhāra* = *pannabhāra* [adj.] = one who has put down the burden. *pannabhāraṃ* [masc. acc. sg.] = one who has put down the weight.

viśaṃyuttaṃ: *saṃyutta* [adj. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + pp. of *√yuj* (to yoke)] = attached. *vi* [indec.pfx. meaning 'away'] + *saṃyutta* = *viśaṃyutta* [adj.] = unattached, detached. *viśaṃyuttaṃ* [masc. acc. sg.] = unattached, detached.

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.

ahaṃ [nom. sg. of 1. pron. *amha* (I)] = I.

brūmi [1. sg. pr. indic. act. of *√brū* (to proclaim)] = proclaim, call.

brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

*gambhīrapaññaṃ medhāvīṃ
maggāmaggaṃ kovidaṃ
uttamatthaṃ anuppattaṃ
taṃ ahaṃ brūmi brāhmaṇaṃ*||403||

xEHkij i x*ka e/kfoa
eXkexLl dlfona
mŭkeRFka vuhj i ŭka
ra vga c ſe c kã. k|púý||

Translation

(Whoever is) endowed with deep knowledge, wise, knowing what is the path and what is not, has attained the highest goal, him I call a brāhmaṇa.

Vocabulary

gambhīrapaññaṃ: *gambhīra* [adj.] = deep. *pañña* [adj.] = wise. *gambhīra+pañña* = *gambhīrapañña* [adj.] = one endowed with deep knowledge. *gambhīrapaññaṃ* [masc. acc. sg.] = one endowed with deep knowledge.

medhāvīṃ: *medhā* [fem.] = wisdom. *medhā+vī* [poss. sfx.] = *medhāvī* [adj.] = having wisdom, wise. *medhāvīṃ* [masc. acc. sg.] = wise.

maggāmagga: *magga* [masc.] = path, road. *a* [neg. pfx.] + *magga* = *amagga* [masc.] = what is not a path. *magga+amagga* = *maggāmagga* [masc.] = what is the path and what is not. *maggāmagga* [gen. sg.] = of what is the path and what is not.

kovidam: *kovida* [adj. derived from *ku* [adv. meaning 'how'] + *vid* (to know)] = knowing. *kovidam* [masc. acc. sg.] = knowing.

uttamatthaṃ: *uttama* [adj.] = best, highest. *attha* [ntr.] = (spiritual) good, gain, profit. *uttama+attha* = *uttamattha* [ntr. euphonic sandhi] = highest (spiritual) goal. *uttamatthaṃ* [acc. sg.] = highest (spiritual) goal.

anuppattaṃ: *anuppatta* [adj. *anu* (indec. pfx. meaning 'along, at, to, combined with') + *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + pp. of *√ap* (to get)] = attained. *anuppattaṃ* [masc. acc. sg.] = attained.

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.

ahaṃ [nom. sg. of 1.pron. *amha* (I)] = I.

brūmi [1. sg. pr. indic. act. of *√brū* (to proclaim)] = proclaim, call.

brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

*asaṃsaṭṭhaṃ gahaṭṭhehi anāgārehi c'ūbhayaṃ
anokasāriṃ appicchaṃ taṃ ahaṃ brūmi brāhmaṇaṃ*||404||

vi l i êà xgêfg vukxkjfg p²ÅHk; a
vukcl kfja vfl i PNa ra vga c fie c kã. k|púp||

Translation

(One) not associating with householders or the homeless, following both homelessness and wanting little, him I call a brāhmaṇa.

Vocabulary

asaṃsaṭṭhaṃ: *asaṃsaṭṭha* [adj. derived from *a* [neg. pfx.] + *saṃ* (adj. indec. pfx. implying conjunction and completeness) + pp. of *√saj* (to join)] = not associating with. *asaṃsaṭṭhaṃ* [masc. acc. sg.] = not associating with.

gahaṭṭhehi: *gaha* [masc.] = house. *gaha+ṭṭha* [sfx, adj. of *√thā* (to stand)] = *gahaṭṭha* [masc.] = householder. *gahaṭṭhehi* [ins. pl.] = with the householders.

anāgārehi: *agāra* [ntr.] = home. *an* [neg. pfx.] + *agāra* = *anāgāra* [masc.] = homeless, wanderer. *anāgārehi* [ins. pl.] = with the homeless.

c'ūbhayaṃ: *ubhaya* [adj.] = both, twofold. *ubhayaṃ* [masc. acc. sg. But here as an adv.] = both. *ca* [indef. encl. part.] = and. *ca+ubhayaṃ* = *c'ūbhayaṃ* [euphonic sandhi] = and both.

anokasāriṃ: *oka* [ntr.] = home. *an* (negating pfx.) + *oka* = *anoka* [ntr.] = homelessness. *anokaṃ* [acc. sg.] = homelessness. *sāri* [adj. derived from *√sar* (go)] = wandering, following. *anoka+sāri* = *anokasāri* [adj.] = following homelessness. *anokasāriṃ* [masc. acc. sg.] = following homelessness.

appicchaṃ: *appa* [adj.] = hardly any, very few, very little. *iccha* [adj. derived from *√icch* (to wish)] = wishing, wanting. *appa+iccha* = *appiccha* [adj. euphonic sandhi] = wanting little. *appicchaṃ* [masc. acc. sg.] = wanting little.

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.
ahaṃ [nom. sg. of 1.pron. *amha* (I)] = I.
brūmi [1. sg. pr. indic. act. of $\sqrt{brū}$ (to proclaim)] = proclaim, call.
brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

*nidhāya daṇḍaṃ bhūtesu tasesu thāvaresu ca
yo na hanti na ghātetī taṃ ahaṃ brūmi brāhmaṇaṃ*||405||

fu/k; n. Ma Hkrsd q r l d q Fkkojd q p
; ks u gflr u ?krfr ra vga c fie c kã.kj|púy||

Translation

Whoever, having laid aside punishment on living beings moving and still, neither kills nor causes to kill, him I call a brāhmaṇa.

Vocabulary

nidhāya [ger. of *ni* (pfx. meaning ‘down’) + $\sqrt{dhā}$ (to put)] = having laid aside, having given up.
daṇḍaṃ: *daṇḍa* [masc.] = punishment, stick. *daṇḍaṃ* [masc. acc. sg.] = punishment, stick.
bhūtesu: *bhūta* [masc.] = living being. *bhūtesu* [loc. pl.] = on living beings.
tasesu: *tasa* [adj. derived from \sqrt{tas} (to tremble)] = trembling, moving. *tasesu* [masc. loc. pl.] = on the trembling, on the moving.
thāvaresu: *thāvara* [adj. derived from $\sqrt{thā}$ (to stand)] = still, firm. *thāvaresu* [masc. loc. pl.] = on the firm, on the still.
ca [indef. encl. part.] = and.
yo [masc. nom. sg. of rel. pron. *ya* (which, who, whoever)] = which, who, whoever.
na [indec. part.] = no, not.
hanti [3. sg. pr. indic. act. derived from $\sqrt{han/ghan}$ (to smite)] = strikes, kills.
na [indec. part.] = no, not.
ghātetī [3.sg. act. caus. of \sqrt{ghan} (to kill)] = causes to kill.
taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.
ahaṃ [nom. sg. of 1.pron. *amha* (I)] = I.
brūmi [1. sg. pr. indic. act. of $\sqrt{brū}$ (to proclaim)] = proclaim, call.
brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

*aviruddhaṃ viruddhesu attadaṇḍesu nibbutaṃ
sādānesu anādānaṃ taṃ ahaṃ brūmi brāhmaṇaṃ*||406||

vfo#¼a fo#¼d q vÜkn. Mš q fuCca
l krukst q vuknkua ra vga c fie c kã.kj|púö||

Translation

(Whoever is) unobstructed amongst the obstructed, liberated amongst the violent, unattached amongst the attached (to the world), him I call a brāhmaṇa.

Vocabulary

aviruddhaṃ: *viruddha* [adj. vi (indec.pfx. meaning ‘away’)+ pp. of √*rudh/rundh* (to obstruct)]= obstructed, hindered. *a* [neg. pfx.] + *viruddha* = *aviruddha* [adj.] = not contrary, without difficulties, unobstructed, unhindered, free. *aviruddhaṃ* [masc. acc. sg.] = not contrary, without difficulties, unobstructed, unhindered, free.

viruddhesu: *viruddha* [adj. vi (indec. pfx. meaning ‘away’)+ pp. of √*rudha/rundha* (to obstruct)]= hindered, obstructed, disturbed. *viruddhesu* [masc. loc. pl.] = amongst the obstructed.

attadaṇḍesu: *atta* [adj. derived from *ā* (indec.pfx. meaning ‘from, to, towards’)+√*dā* (to take)]= that which has been taken up, assumed. *daṇḍa* [masc.] = punishment, stick. *atta + daṇḍa attadaṇḍa* [adj.] = he who has taken a stick in hand, a violent person. *attadaṇḍesu* [masc. loc. pl.] = amongst the violent persons.

nibbutaṃ: *nibbuta* [adj. derived from *ni* (pfx. meaning ‘off, out’)+√*vā* (to blow)]= emancipated, liberated. *nibbutaṃ* [masc. acc. sg.] = emancipated, liberated.

sādānesu: *ādāna* [n. ntr. derived from *ā* (indec.pfx. meaning ‘from,’ ‘to,’ ‘towards’)+√*dā* (to give)]= attachment, clinging. *sa* [pfx. identical with *saṃ* used a first part of cpd. in the sense of ‘with, possessed of, having, same, own’]+*ādāna* = *sādāna* [adj.] = attached (to the world), passionate. *sādānesu* [masc. loc. pl.] = amongst those who are attached to the world.

anādānaṃ: *ādāna* [n. ntr. derived from *ā* (indec.pfx. meaning ‘from,’ ‘to,’ ‘towards’)+√*dā* (to give)]= attachment. *an* [neg. pfx.] + *ādāna* = *anādāna* [adj.] = unattached (to the world). *anādānaṃ* [masc. acc. sg.] = unattached (to the world).

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)]= it, that, him.

ahaṃ [nom. sg. of 1.pron. *amha* (I)]= I.

brūmi [1. sg. pr. indic. act. of √*brū* (to proclaim)]= proclaim, call.

brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

yassa rāgo ca doso ca māno makkho ca pātito
sāsapo-r-iva āraggā taṃ ahaṃ brūmi brāhmaṇaṃ||407||

;Ll jlxls p nkl ks p ekuls eD [kls p i kfr rls
l kl i k&j&bo v k j X x k ra v g a c f e c k ā . k | p ú ÷ ||

Translation

(Whose) passion, hatred, conceit, and hypocrisy have been made to fall down, like mustard seed from an arrow-head, him I call a brāhmaṇa.

Vocabulary

yassa [masc. gen. sg. of rel. pron. *ya* (who, which)]= whose.

rāgo: *rāga* [masc. derived from √*raj* (to colour)]= passion. *rāgo* [nom. sg.] = passion.

ca [indef. encl. part.] = and.

doso: *dosa* [masc.] = ill-will. *doso* [nom. sg.] = ill-will.

ca [indef. encl. part.] = and.

māno: *māna* [masc.] = pride. *māno* [nom. sg.] = pride.

makkho: *makkha* [ntr.] = hypocrisy. *makkho* [nom. sg.] = hypocrisy.

ca [indef. encl. part.] = and.

pātito: *pātita* [adj. pp. of the caus. of √*pat* (to fall)]= made to fall down, killed, destroyed. *pātito* [masc. nom. sg.] = made to fall down, killed, destroyed.

sāsapo-r-iva: *sāsapa* [masc.] = mustard seed. *sāsapo* [nom. sg.] = mustard seed. *iva* [indec. part of comparison] = like, as. *sāsapo + iva* = *sāsapo-r-iva* [euphonic sandhi] = like... a mustard seed.

āraggā: *āragga* [ntr.] = arrow-head. *āraggā* [abl. sg.] = from an arrow-head.
taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.
ahaṃ [nom. sg. of 1.pron. *amha* (I)] = I.
brūmi [1. sg. pr. indic. act. of $\sqrt{brū}$ (to proclaim)] = proclaim, call.
brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

akakkasaṃ viññāpaniṃ giraṃ saccaṃ udīraye
yāya nābhisaje kañci taṃ ahaṃ brūmi brāhmaṇaṃ||408||

vDdI a fo×kī fua fxja I Ppa mnj; s
; k; ukfHkl ts d f×p ra vga c fe c kã.kā|púú||

Translation

(Whoever) would utter gentle, informative, and truthful speech, by which he would not curse anyone, him I call a brāhmaṇa.

Vocabulary

akakkasaṃ: *kakkasa* [adj.] = rough, hard, harsh (esp. of speech). a [neg. pfx.] + *kakkasa* = *akakkasa* [adj.] = smooth. *akakkasaṃ* [masc. acc. sg.] = not harsh, smooth, gentle.
viññāpaniṃ: *viññāpana* [adj. derived from *vi* (indec. intens. pfx.) + $\sqrt{ñā}$ (to know)] = instructive, informative. *viññāpaniṃ* [fem. acc. sg.] = instructive, informative.
giraṃ: *girā* [fem.] = speech, *giraṃ* [acc. sg.] = speech.
saccaṃ: *sacca* [ntr.] = truth. *saccaṃ* [acc. sg.] = truth.
udīraye [3. sg. caus. pot. act. of *ud* (pfx. meaning ‘up’) + \sqrt{ir} (to move)] = should speak, utter.
yāya [fem. ins. sg. of rel. pron. *ya* (who, which)] = by which.
nābhisaje: *na* [indec. part.] = no, not. *abhisaje* [3. sg. pot. act. of *abhi* (pfx. meaning ‘towards the inside, in there, within’) + \sqrt{saj} (to hang)] = should curse. *na* + *abhisaje* = *nābhisaje* [euphonic sandhi] = should not curse.
kañci: *kaṃ* [masc. acc. sg. of rel. pron. *ka* (what/which/who)] = who. *kaṃ* + *ci* [indef. intrg. part. sfx.] = *kañci* [euphonic sandhi] = whatever, whoever, anyone.
taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.
ahaṃ [nom. sg. of 1.pron. *amha* (I)] = I.
brūmi [1. sg. pr. indic. act. of $\sqrt{brū}$ (to proclaim)] = proclaim, call.
brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

yo’ dha dīghaṃ va rassaṃ vā
aṇumthūlaṃ subhāsubhaṃ
loke adinnaṃ nādiyate
taṃ ahaṃ brūmi brāhmaṇaṃ||409||

; kš / nh?ka o jLl a ok
v . kšloya I kkkI kka
y kds vfnAa ukfn; rs
ra vga c fe c kã.kā|púú||

Translation

Whoever does not take here (in this world) what is not given, be it long or short, small or big, pleasant or unpleasant, him I call a brāhmaṇa.

Vocabulary

yo'dha: *yo* [masc. nom. sg. of rel. pron. *ya* (which, who, whoever)] = which, who, whoever. *idha* [indec. adv.] = here (in this world). *yo + idha* = *yo'dha* [euphonic sandhi] = whoever... here (in this world).
dīghaṃ: *dīgha* [adj.] = long. *dīghaṃ* [ntr. nom. sg.] = long.
va [indec. encl.] = or. *va* is m.c. for *vā*.
rassaṃ: *rassa* [adj.] = short. *rassaṃ* [ntr. acc. sg.] = short.
vā [indec. encl.] = or.
aṇuṃthūlaṃ: *aṇu* [adj.] = atomic, small. *aṇuṃ* [ntr. acc. sg.] = small. *thūla* [adj.] = massive, big. *thūlaṃ* [ntr. acc. sg.] = big. *aṇuṃ + thūlaṃ* = *aṇuṃthūlaṃ* [euphonic sandhi] = small and big.
subhāsubhaṃ: *subha* [adj.] = pleasant. *a* [neg. pfx.] + *subha* = *asubha* [adj.] = unpleasant. *subha + asubha* = *subhāsubha* [adj.] = pleasant and unpleasant. *subhāsubhaṃ* [ntr. acc. sg.] = pleasant and unpleasant.
loke: *loka* [masc.] = world. *loke* [loc. sg.] = in the world.
adinnaṃ: *dinna* [adj. pp. of √*dā* (to give)] = given. *a* (neg. pfx.) + *dinna* = *adinna* [adj.] = what is not given. *adinnaṃ* [ntr. acc. sg.] = what is not given.
nādiyate: *na* [indec. part.] = no, not. *ādiyati* [3. sg. pr. med. indic. derived from ā (indec.pfx. meaning 'from, to, towards') + √*dā* (to give)] = takes, seizes. *na + ādiyate* = *nādiyate* [euphonic sandhi] = does not take, does not seize.
taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.
ahaṃ [nom. sg. of 1.pron. *amha* (I)] = I.
brūmi [1. sg. pr. indic. act. of √*brū* (to proclaim)] = proclaim, call.
brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

āsā yassa na vijjanti
asmim loke paramhi ca
nirāsayaṃ visaṃyuttaṃ
taṃ ahaṃ brūmi brāhmaṇaṃ||410||

vk l k ; LI u foTtflr
vflea ykds i jffeg p
fujkl ; a fol a th
ra vga c fe c kã.kã|púú||

Translation

Whose longings do not exist in this world or the other, is homeless and unattached, him I call a brāhmaṇa.

Vocabulary

āsā: *āsā* [fem.] = wish, hope, expectation, longing. *āsā* [nom. pl.] = wishes, hopes, expectations, longings.
yassa [masc. gen. sg. of demonstr. pron. *ya* (that, which, who)] = whose.
na [indec. part.] = no, not.
vijjanti [3. pl. pr. pas. indic. of √*vid* (to find, to know)] = are found, exist.
asmim [masc. loc. sg. of demonstr. pron. *ima* (this)] = in this.
loke: *loka* [masc.] = world. *loke* [loc. sg.] = in the world.

paramhi: *para* [adj.] = other. *paramhi* [masc. loc. sg.] = in the other.

ca [indef. encl. part.] = and.

nirāsayaṃ: *āsaya* [masc.] = living place, shelter. *ni* [pfx., here meaning ‘down.’ It becomes *nir* when a vowel follows] + *āsaya* = *nirāsaya* [adj.] = homeless. *nirāsayaṃ* [masc. acc. sg.] = homeless.

viśaṃyuttaṃ: *saṃyutta* [adj. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + pp. of *√yuj* (to yoke)] = attached. *vi* [indec. pfx. meaning ‘away’] + *saṃyutta* = *viśaṃyutta* [adj.] = unattached, detached. *viśaṃyuttaṃ* [masc. acc. sg.] = unattached, detached.

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.

ahaṃ [nom. sg. of 1. pron. *amha* (I)] = I.

brūmi [1. sg. pr. indic. act. of *√brū* (to proclaim)] = proclaim, call.

brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

yassālayā na vijjanti
aññāya akathaṃkathī
amatogadhaṃ anuppattaṃ
taṃ ahaṃ brūmi brāhmaṇaṃ ||411||

;Ll ky;k u foTtflr
v××kk; vdFlcdFlh
verlx/a vuqj Ūka
ra vga c fe c kã.kpûú||

Translation

Whose attachments do not exist, having known (the truth) is without doubt, has attained immersion in deathlessness, him I call a brāhmaṇa.

Vocabulary

yassālayā: *yassa* [masc. gen. sg. of rel. pron. *ya* (who, which)] = whose. *ālaya* [masc.] = attachment, clinging. *ālayā* [nom. pl.] = attachments. *yassa* + *ālayā* = *yassālayā* [euphonic sandhi] = whose attachments.

na [indec. part.] = no, not.

vijjanti [3. pl. pr. pas. indic. of *√vid* (to find, to know)] = are found, exist.

aññāya [ger. derived from *ā* (pfx meaning ‘towards’) + *ñā* (to know)] = having known, having found.

akathaṃkathī: *kathaṃ* [adv.] = how? in what way? *kathā* [adv.] = how? *kathaṃ* + *kathā* = *kathaṃkathā* [euphonic sandhi] = ‘saying how? how?’ i.e. doubt, uncertainty. *kathaṃkathā* + *ī* [poss. sfx.] = *kathaṃkathī* [adj. euphonic sandhi] = full of doubt. *a* [neg. pfx.] + *kathaṃkathī* [adj.] = without doubt. *akathaṃkathī* [masc. nom. sg.] = without doubt.

amatogadhaṃ: *mata* [adj. pp. of *√mar* (to die)] = dead. *a* [neg. pfx.] + *mata* = *amata* [ntr.] = deathlessness. *ogadha* [adj. derived from *ava* (pfx meaning ‘down, away from, out, over’ and *o* is its older form) + pp. of *√gāh* (to plunge)] = immersed. *amata* + *ogadha* = *amatogadha* [adj. euphonic sandhi] = immersed in deathlessness. *amatogadhaṃ* [masc. acc. sg.] = immersed into deathlessness.

anuppattaṃ: *anuppatta* [adj. *anu* (indec. pfx. meaning ‘along, at, to, combined with’) + *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + pp. of *√āp* (to get)] = attained. *anuppattaṃ* [masc. acc. sg.] = attained.

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.

ahaṃ [nom. sg. of 1. pron. *amha* (I)] = I.

brūmi [1. sg. pr. indic. act. of *√brū* (to proclaim)] = proclaim, call.

brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] =

brāhmaṇa.

yo'dha puññañ ca pāpañ ca
ubho saṅgaṃ upaccagā
asokaṃ virajaṃ suddhaṃ
taṃ ahaṃ brūmi brāhmaṇaṃ||412||

;k/ i k-k-p i k-k-p
mHks I Äö mi Ppxk
vI kclafojta I 4a
ra vga c fe c kã.k|püü||

Translation

Whoever here (in this world) has gone beyond both attachments of good and evil, who is free from sorrow, stainless and pure, him I call a brāhmaṇa.

Vocabulary

yo'dha: *yo* [masc. nom. sg. of rel. pron. *ya* (which, who, whoever)] = which, who, whoever. *idha* [indec. adv.] = here (in this world). *yo + idha* = *yo'dha* [euphonic sandhi] = whoever... here (in this world).
puññañ ca: *puñña* [ntr.] = meritorious deed, good. *puññaṃ* [nom. sg.] = meritorious deed, good. *ca* [indef. encl. part.] = and. *puññaṃ + ca* = *puññañ ca* [euphonic sandhi] = and good.
pāpañ ca: *pāpa* [adj. but here as ntr. n.] = evil, wickedness. *pāpaṃ* [nom. sg.] = evil, wickedness. *ca* [indef. encl. part.] = and. *pāpaṃ + ca* = *pāpañ ca* [euphonic sandhi] = and evil.
ubho: *ubha* [adj.] = both. *ubho* [masc nom, it is an old remnant of a dual form in Pāli] = both.
saṅgaṃ: *saṅga* [masc. derived from √*sañj* (to cling)] = attachment, clinging. *saṅgaṃ* [acc. sg.] = attachment, clinging.
upaccagā [3. sg. aor. act. of *upa* (pfx. meaning 'up to') + *ati* (pfx. meaning 'extremely, beyond.') + √*gā* (to go)] = escaped, gone beyond.
asokaṃ: *soka* [masc.] = sorrow. *a* [neg. pfx.] + *soka* = *asoka* [adj.] = without sorrow. *asokaṃ* [masc. acc. sg.] = without sorrow.
virajaṃ: *viraja* [adj. derived from *vi* [indec.pfx. meaning 'without'] + √*raj/rañj* (to shine, to be coloured)] = free from defilement or passion, stainless, faultless. *virajaṃ* [masc. acc. sg.] = free from defilement or passion, stainless, faultless.
suddhaṃ: *suddha* [adj. pp. of √*sudh* (to clean)] = pure. *suddhaṃ* [masc. acc. sg.] = pure.
taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.
ahaṃ [nom. sg. of 1.pron. *amha* (I)] = I.
brūmi [1. sg. pr. indic. act. of √*brū* (to proclaim)] = proclaim, call.
brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

candaṃ va vimalaṃ suddhaṃ
vippasannaṃ anāvilāṃ
nandībhava-parikkhīṇaṃ
taṃ ahaṃ brūmi brāhmaṇaṃ||413||

plna o foeya I 4a

foli | Âe- vukfoya
 ulnhHkoi fjD [kh. ka
 ra vga c fe c kã. kã|púy||

Translation

(Whoever) like the moon is spotless, pure, bright, undisturbed, in whom joy is extinct, him I call a brāhmaṇa.

Vocabulary

candaṃ: *canda* [masc.] = moon. *candaṃ* [acc. sg.] = moon.

va [indec. part. of comparison] = like, as.

vimalaṃ: *mala* [ntr.] = impurity. *vi* [indec. pfx. meaning 'without'] + *mala* = *vimala* [adj.] = without impurity, spotless, unstained. *vimalaṃ* [masc. acc. sg.] = without impurity, spotless, unstained.

suddhaṃ: *suddha* [adj. pp. of √*sudh* (to clean)] = pure. *suddhaṃ* [masc. acc. sg.] = pure.

vippasannaṃ: *pasanna* [adj. derived from *pa* (indec. strengthening pfx. often used to emphasize the intensity of an action) + √*sad* (to sit)] = clear, bright. *vi* (indec. intens. pfx.) + *pasanna* = *vippasanna* [adj.] = clear, bright. *vippasannaṃ* [masc. acc. sg.] = clear, bright. *āvila* [adj.] = stirred up. an [neg. pfx.] + *āvila* = *anāvila* [adj.] = undisturbed. *anāvilaṃ* [masc. acc. sg.] = undisturbed. *vippasannaṃ* + *anāvilaṃ* = *vippasannaṃ anāvilaṃ* = bright, undisturbed.

nandībhavaparikkhīṇaṃ: *nandī* [fem. derived from √*nand* (to rejoice)] = pleasure, delight. *bhava* [masc. derived from √*bhū* (to be)] = becoming, existence. *parikkhīṇa* [adj. derived from *pari* (pfx. meaning 'all around') + √*khī* (to destroy)] = completely destroyed. *nandī* + *bhava* + *parikkhīṇa* = *nandībhavaparikkhīṇa* [adj.] = one in whom joy is extinct (i.e. an arahant), explained however by the *Dhammapada Commentary* as one who has rid himself of the craving for rebirth. *nandībhavaparikkhīṇaṃ* [masc. acc. sg.] = one in whom joy is extinct.

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.

ahaṃ [nom. sg. of 1. pron. *amha* (I)] = I.

brūmi [1. sg. pr. indic. act. of √*brū* (to proclaim)] = proclaim, call.

brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

yo imaṃ palipathaṃ duggaṃ
saṃsāraṃ moham accagā
tiṇṇo pāragato jhāyī
anejo akathaṃkathī
anupādāya nibbuto
taṃ ahaṃ brūmi brāhmaṇaṃ || 414 ||

; ks bea i fyi Fla n|xa
 l d kja eksge- vPpxk
 fr. .ks i kjxrls >k; h
 vustks vdFladFlh
 vuqjknk; fuCcr|ks
 ra vga c fe c kã. kã|púy||

Translation

Whoever has overcome this danger, difficult road, endless transmigration, delusion, crossed

over, gone over to the opposite shore, meditative, free from craving, without doubt, not clung, emancipated, him I call a brāhmaṇa.

Vocabulary

yo [masc. nom. sg. of rel. pron. *ya* (which, who, whoever)] = which, who, whoever.

imaṃ [masc. acc. sg. of demonstr. pron. *ima* (this)] = this.

palipathaṃ: *patha* [masc.] = path. *pari* (pfx. meaning ‘all around’) + *patha* = *paripatha/palipatha* [masc.] = “way round” i.e., ambush, danger, obstacle. *palipathaṃ* [acc. sg.] = danger, obstacle.

duggaṃ: *dugga* [masc. derived from *du* (antithetic pfx. meaning ‘bad, insufficient’) + *ga* (adj.sfx. derived from \sqrt{gam} (to go))] = difficult road. *duggaṃ* [acc. sg.] = difficult road.

saṃsāraṃ: *saṃsāra* [masc.] = Samsāra, endless transmigration. *saṃsāraṃ* [acc. sg.] = Samsāra, endless transmigration.

moham accagā: *moha* [masc. derived from \sqrt{muh} (to be stupefied)] = delusion, stupidity, dullness of mind and soul, delusion. *mohaṃ* [acc. sg.] = delusion, stupidity, dullness of mind and soul. *accagā* [3. sg. aor. act. of *ati* (pfx. meaning ‘beyond’) + $\sqrt{gā}$ (to go)] = escaped, passed. *mohaṃ* + *accagā* = *moham accagā* = escaped delusion.

tiṅṅo: *tiṅṅa* [adj. pp. of \sqrt{tar} (to cross)] = crossed. *tiṅṅo* [masc. nom. sg.] = crossed.

pāragato: *pāra* [ntr.] = the other shore. *gata* [adj. pp. of \sqrt{gam} (to go)] = gone. *pāra* + *gata* = *pāragata* [adj.] = gone to the other shore. *pāragato* [masc. nom. sg.] = gone to the other shore.

jhāyī: *jhāyī* [adj. of $\sqrt{jhā}$ (to meditate)] = meditating, meditative. *jhāyī* [masc. nom. sg.] = meditating, meditative.

anejo: *ejā* [fem.] = craving. *an* [neg. pfx.] + *ejā* = *aneja* [adj.] = free from craving. *anejo* [masc. nom. sg.] = free from craving.

akathaṃkathī: *kathaṃ* [adv.] = how? in what way? *kathā* [adv.] = how? *kathaṃ* + *kathā* = *kathaṃkathā* [euphonic sandhi] = ‘saying how? how?’ i.e. doubt, uncertainty. *kathaṃkathā* + *ī* [poss. sfx.] = *kathaṃkathī* [adj. euphonic sandhi] = full of doubt. *a* [neg. pfx.] + *kathaṃkathī* = *akathaṃkathī* [adj.] = without doubt. *akathaṃkathī* [masc. nom. sg.] = without doubt.

anupādāya [ger. of *an* (neg. pfx.) + *upa* (pfx. meaning ‘close by, near’) + *ā* (indec. pfx. meaning ‘from,’ ‘to,’ ‘towards’) + $\sqrt{dā}$ (to give)] = not clung.

nibbuto: *nibbuta* [adj. derived from *ni* (pfx. meaning ‘off, out’) + $\sqrt{vā}$ (to blow)] = emancipated, liberated. *nibbuto* [masc. nom. sg.] = emancipated, liberated.

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.

ahaṃ [nom. sg. of 1. pron. *amha* (I)] = I.

brūmi [1. sg. pr. indic. act. of $\sqrt{brū}$ (to proclaim)] = proclaim, call.

brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

yo'dha kāme pahatvāna
anāgāro paribbaje
kāmābhavaparikkhīṇaṃ
taṃ ahaṃ brūmi brāhmaṇaṃ || 415 ||

; k̄ / dkes i gRoku
vulxkjks i fjCctS
clkelHko i fjD [kh. ka
ra vga c fe c k̄ . k || pūy ||

Translation

Whoever, here (in this world), having abandoned sensual desires, would wander about homeless, has destroyed the existence of sensual pleasure, him I call a brāhmaṇa.

Vocabulary

yo'dha: *yo* [masc. nom. sg. of rel. pron. *ya* (which, who, whoever)] = which, who, whoever. *idha* [indec. adv.] = here (in this world). *yo + idha* = *yo'dha* [euphonic sandhi] = whoever... here (in this world).
kāme: *kāma* [masc.] = sensual desire, pleasure. *kāme* [acc. pl.] = sensual desires.
pahatvāna [ger. derived from *pa* (indec. strengthening pfx.) + *√hā* (to leave, to abandon)] = having abandoned.
anāgāro: *agāra* [ntr.] = home. *an* [neg. pfx.] + *agāra* = *anāgāra* [masc.] = homeless, wanderer. *anāgāro* [nom. sg.] = homeless.
paribbaje [3. sg. pot. act. derived from *pari* (pfx. meaning 'all around') + *√vaj* (to go)] = should/would wander about.
kāmābhavaparikkhīṇaṃ: *kāma* [masc.] = sensual pleasure, sensual desire. *bhava* [masc. derived from *√bhū* (to be)] = becoming, existence. *parikkhīṇa* [adj. derived from *pari* (pfx. meaning 'all around') + *√khī* (to destroy)] = completely destroyed. *kāma + bhava + parikkhīṇa* = *kāmābhavaparikkhīṇa* [adj. euphonic sandhi] = who has destroyed the existence of sensual pleasure. *kāmābhavaparikkhīṇaṃ* [masc. acc. sg.] = who has destroyed the existence of sensual pleasure. *kāmābhavaparikkhīṇaṃ* is m.c. for *kāmābhavaparikkhīṇaṃ*.
taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.
ahaṃ [nom. sg. of 1. pron. *amha* (I)] = I.
brūmi [1. sg. pr. indic. act. of *√brū* (to proclaim)] = proclaim, call.
brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

yo'dha taṃhaṃ pahatvāna
anāgāro paribbaje
taṃhābhavaparikkhīṇaṃ
taṃ ahaṃ brūmi brāhmaṇaṃ || 416 ||

; kṣ/ r.g a i gRoku
vulxkjs i fjCct s
r.gkhko i fjD [kh. ka
ra vga c fe c kã.kā pūó ||

Translation

Whoever here (in this world) having abandoned craving, would wander about homeless, in whom craving for existence is extinct, him I call a brāhmaṇa.

Vocabulary

yo'dha: *yo* [masc. nom. sg. of rel. pron. *ya* (which, who, whoever)] = which, who, whoever. *idha* [indec. adv.] = here (in this world). *yo + idha* = *yo'dha* [euphonic sandhi] = whoever... here (in this world).
taṃhaṃ: *taṃhā* [fem.] = thirst, craving. *taṃhaṃ* [acc. sg.] = thirst, craving.
pahatvāna [ger. derived from *pa* (indec. strengthening pfx.) + *√hā* (to leave, to abandon)] = having abandoned.
anāgāro: *agāra* [ntr.] = home. *an* [neg. pfx.] + *agāra* = *anāgāra* [masc.] = homeless, wanderer. *anāgāro* [nom. sg.] = homeless.
paribbaje [3. sg. pot. act. derived from *pari* (pfx. meaning 'all around') + *√vaj* (to go)] = should wander about.

taṇhābhavaparikkhīṇaṃ: *taṇhā* [fem.] = thirst, craving. *bhava* [masc. derived from $\sqrt{bhū}$ (to be)] = becoming, existence. *parikkhīṇa* [adj. derived from *pari* (pfx. meaning ‘all around’)+ $\sqrt{khī}$ (to destroy)] = completely destroyed. *taṇhā + bhava + parikkhīṇa* = *taṇhābhavaparikkhīṇa* [adj.] = one in whom craving for existence is extinct (i.e. an arahant), explained however by the *Dhammapada Commentary* as one who has rid himself of the craving for rebirth. *taṇhābhavaparikkhīṇaṃ* [masc. acc. sg.] = one in whom craving for existence is extinct.

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.

ahaṃ [nom. sg. of 1.pron. *amha* (I)] = I.

brūmi [1. sg. pr. indic. act. of $\sqrt{brū}$ (to proclaim)] = proclaim, call.

brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

hitvā mānusakaṃ yogaṃ
dibbaṃ yogaṃ upaccagā
sabbayogavisāṃyuttaṃ
taṃ ahaṃ brūmi brāhmaṇaṃ||417||

fgRok ekuḍ da ; lka
fnCca ; lka mi Ppxk
l Cc ; lxfol a tla
ra vga c fe c kã.kā|pû=||

Translation

(Whoever) having abandoned human connection, escaped divine connection, (is) detached from all connections, him I call a brāhmaṇa.

Vocabulary

hitvā [ger. of $\sqrt{hā}$ (to leave, to abandon)] = having abandoned.

mānusakaṃ: *mānusaka* = *mānusa* [adj.] = human. *mānusakaṃ* [masc. acc. sg.] = human.

yogaṃ: *yoga* [masc.] = connection. *yogaṃ* [nom. sg.] = connection.

dibbaṃ: *dibba* [adj.] = divine. *dibbaṃ* [fem. acc. sg.] = divine.

yogaṃ: *yoga* [masc.] = connection. *yogaṃ* [nom. sg.] = connection.

upaccagā [3. sg. aor. act. of *upa* (pfx. meaning ‘up to’) + *ati* (pfx. meaning ‘extremely, beyond.’) + $\sqrt{gā}$ (to go)] = escaped.

sabbayogavisāṃyuttaṃ: *sabba* [adj.] = all, every. *yoga* [masc.] = connection. *saṃyutta* [adj. derived from *saṃ* (adj. indec. pfx. implying conjunction and completeness) + pp. of \sqrt{yuj} (to yoke)] = attached. *vi* [indec.pfx. meaning ‘away’] + *saṃyutta* = *visaṃyutta* [adj.] = unattached, detached. *sabba + yoga + visaṃyutta* = *sabbayogavisāṃyutta* [adj.] = detached from all connections. *sabbayogavisāṃyuttaṃ* [masc. acc. sg.] = detached from all connections.

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.

ahaṃ [nom. sg. of 1.pron. *amha* (I)] = I.

brūmi [1. sg. pr. indic. act. of $\sqrt{brū}$ (to proclaim)] = proclaim, call.

brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

hitvā ratiṇ ca aratiṇ ca
sītibhūtaṃ nirūpadhiṃ
sabbalokābhibhuṃ vīraṃ
taṃ ahaṃ brūmi brāhmaṇaṃ||418||

fgRok jfr×k-p vjfr×k-p
 I hfrHkrra fu: i feh
 I CcyksclkhHkq ohja
 ra vga c fie c kã.kā|pûø||

Translation

(Whoever) having abandoned pleasure and non-pleasure, being tranquil, without attachments, (is)
 the whole world conquering hero, him I call a brāhmaṇa.

Vocabulary

hitvā [ger. of √hā (to leave, to abandon)] = having abandoned.

ratiñ ca: rati [fem.] = pleasure, attachment, love. *ratim* [acc. sg.] = pleasure, attachment, love. *ca* [indef. encl. part.] = and. *ratim + ca = ratiñ ca*.

aratiñ ca: rati [fem.] = pleasure, attachment, love. *a* [neg. pfx.] + *rati* = *arati* [fem.] = non-pleasure, dislike, aversion. *aratiṃ* [acc. sg.] = non-pleasure, dislike, aversion. *ca* [indef. encl. part.] = and. *aratiṃ + ca = aratiñ ca* [euphonic sandhi] = and non-pleasure.

sītibhūtaṃ: sīta [adj.] = cool, cold. Its cpd. form with *bhūta* is *sīti*. *bhūta* [adj. pp. of √bhū (to be)] = being, having become. *sīta + bhūta = sītibhūta* [adj.] = tranquil, calm. *sītibhūtaṃ* [masc. acc. sg.] = tranquil, calm.

nirūpadhiṃ: upadhi [masc.] = attachment. *ni* [pfx., here meaning ‘down.’ The form *nir* is seen when a vowel follows] + *upadhi* = *nirupadhi* [adj. euphonic sandhi] = without attachments. *nirupadhiṃ* [masc. acc. sg.] = without attachments. *nirūpadhiṃ* is m.c. for *nirupadhiṃ*.

sabbalokābhibhuṃ vīraṃ: sabba [adj.] = all, every. *loka* [masc.] = world. *sabba + loka = sabbaloka* [masc.] = the whole world. *abhibhū* [adj. derived from *abhi* (intens. pfx. meaning ‘all over, fully’) + √bhū (to be)] = overcoming, conquering. *sabbaloka + abhibhū = sabbalokābhibhū* [adj.] = who has conquered the whole world. *sabbalokābhibhuṃ* [masc. acc. sg.] = who has conquered the whole world. *vīra* [masc.] = hero. *vīraṃ* [acc. sg.] = hero. *sabbalokābhibhuṃ vīraṃ* = the whole world conquering hero.

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.

ahaṃ [nom. sg. of 1.pron. *amha* (I)] = I.

brūmi [1. sg. pr. indic. act. of √brū (to proclaim)] = proclaim, call.

brāhmaṇaṃ: brāhmaṇa [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

*cutiṃ yo vedī sattānaṃ
 upapattiñ ca sabbaso
 asattaṃ sugataṃ buddhaṃ
 taṃ ahaṃ brūmi brāhmaṇaṃ||419||*

pfjra ; ls ofn I Ūkua
 mi i fRr×k-p I Ccl ls
 vI Ūka I qra cāa
 ra vga c fie c kã.kā|pûù||

Translation

Whoever has thoroughly understood the birth and passing away of living beings, is unattached,
 well-gone, awakened, him I call a brāhmaṇa.

Vocabulary

cutiṃ: *cuti* [fem.] = vanishing, passing away. *cutiṃ* [acc. sg.] = vanishing, passing away.
yo [masc. nom. sg. of rel. pron. *ya* (which, who, whoever)] = which, who, whoever.
vedi [3. sg. aor. act. of \sqrt{vid} (to know)] = understood.
sattānaṃ: *satta* [masc.] = living being. *sattānaṃ* [gen. pl.] = of living beings.
upapattiṃ ca: *upapatti* [masc. derived from *upa* (pfx. meaning ‘up to’) + \sqrt{pat} (to fly)] = birth, coming into existence. *upapattiṃ* [acc. sg.] = birth, coming into existence. *ca* [indef. encl. part.] = and. *upapattiṃ + ca* = *upapattiṃ ca*.
sabbaso [adv. derived from ntr. n. *sabbaṃ* (all)] = altogether, thoroughly.
asattaṃ: *satta* [adj. pp. of $\sqrt{sañj}$ (to be attached)] = clinging or attached to. *a* (neg. pfx.) + *satta* = *asatta* [adj.] = unattached, not clinging. *asattaṃ* [masc. acc. sg.] = unattached, not clinging.
sugataṃ: *sugata* [adj. made of *su* indec. part. used as a strengthening pfx. meaning ‘thorough, well’) + pp. of \sqrt{gam} (to go)] = well gone. an epithet of the Buddha. *sugataṃ* [acc. sg.] = well-gone.
buddhaṃ: *buddha* [masc. pp. of \sqrt{budh} (to awaken)] = awakened. *buddhaṃ* [acc. sg.] = awakened.
taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.
ahaṃ [nom. sg. of 1. pron. *amha* (I)] = I.
brūmi [1. sg. pr. indic. act. of $\sqrt{brū}$ (to proclaim)] = proclaim, call.
brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

*yassa gatiṃ na jānanti devā gandhabbamānūsā
khīṇāsavaṃ arahantaṃ taṃ ahaṃ brūmi brāhmaṇaṃ*||420||

;Ll xfra u tkufūr nok xll/ccekuḍ k
[kh.kkI oa vjglra ra vga c fie c kã.kk|püü||

Translation

Whose destiny gods, gandhabbas, and humans do not know, with destroyed cankers, an arahant, him I call a brāhmaṇa.

Vocabulary

yassa [masc. gen. sg. of rel. pron. *ya* (who, which)] = whose.
gatiṃ: *gati* [fem. derived from \sqrt{gam} (to go)] = direction, course, state or condition of life, destiny. *gatiṃ* [acc. sg.] = direction, course, state or condition of life, destiny.
na [indec. part.] = no, not.
jānanti [3. pl. pr. indic. act. derived from $\sqrt{jā/ñā}$ (to know)] = know.
devā: *deva* [masc.] = god, deity, deva. *devā* [nom. pl.] = gods.
gandhabbamānūsā: *gandhabba* [masc.] = gandhabba, a heavenly musician. *mānusa* [masc.] = man, human. *gandhabba + mānusa* = *gandhabbamānusa* [masc.] = gandhabba and human. *gandhabbamānūsā* [nom. pl.] = gandhabbas and humans.
khīṇāsavaṃ: *khīṇa* [adj.] = destroyed. *āsava* [masc.] = canker. *khīṇa + āsava* = *khīṇāsava* [adj.] = destroyed cankers. *khīṇāsavaṃ* [masc. acc. sg.] = destroyed cankers.
arahantaṃ: *arahanta* [adj., act. ppr. of \sqrt{arah} (to deserve)] = lit. ‘deserving’ but applied by the Buddhists as a title for one who has attained the *summum bonum* of religious aspiration (nibbāna). *arahantaṃ* [acc. sg.] = arahant.
taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.
ahaṃ [nom. sg. of 1. pron. *amha* (I)] = I.
brūmi [1. sg. pr. indic. act. of $\sqrt{brū}$ (to proclaim)] = proclaim, call.

brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

*yassa pure ca pacchā ca majjhe ca n'atthi kiñcanaṃ
akiñcanaṃ anādānaṃ taṃ ahaṃ brūmi brāhmaṇaṃ*||421||

;Ll ijs p iPNk p eT>sp u^zvRFk fd×pua
vfd×pua vuknkua ra vga c fe c kã.kj|püü||

Translation

Whose nothing is before and after and in the middle, possessing nothing, unattached, him I call a brāhmaṇa.

Vocabulary

yassa [masc. gen. sg. of rel. pron. *ya* (who, which)] = whose.

pure [indec. adv.] = formerly, before, earlier.

ca [indef. encl. part.] = and.

pacchā [adv.] = afterwards.

ca [indef. encl. part.] = and.

majjhe: *majjha* [adj.] = middle. *majjhe* [loc. sg.] = in the middle.

ca [indef. encl. part.] = and.

n'atthi: *na* [indec. part.] = no, not. *atthi* [3. sg. pr. indic. act. of \sqrt{as} (to be)] = is. *na+atthi* = *n'atthi* [euphonic sandhi] = is not.

kiñcanaṃ: *kiñcana* [ntr.] = something. *kiñcanaṃ* [nom. sg.] = something.

akiñcanaṃ: *kiñcana* [adj.] = possessing something. *a* (neg. pfx.) + *kiñcana* = *akiñcana* [adj.] = possessing nothing. *akiñcanaṃ* [masc. acc. sg.] = possessing nothing.

anādānaṃ: *ādāna* [n. ntr. derived from *ā* (indec. pfx. meaning 'from,' 'to,' 'towards') + $\sqrt{dā}$ (to give)] = attachment. *an* [neg. pfx.] + *ādāna* = *anādāna* [adj.] = unattached (to the world). *anādānaṃ* [masc. acc. sg.] = unattached (to the world).

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.

ahaṃ [nom. sg. of 1. pron. *amha* (I)] = I.

brūmi [1. sg. pr. indic. act. of $\sqrt{brū}$ (to proclaim)] = proclaim, call.

brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

*usabhaṃ pavaraṃ vīraṃ
mahesiṃ vijitāvināṃ
anejaṃ nhātaṃ buddhaṃ
taṃ ahaṃ brūmi brāhmaṇaṃ*||422||

ml Hka i oja ohja
egfl a foftrkfoua
vust a lgkr da c44a
ra vga c fe c kã.kj|püü||

Translation

(Whoever is) strong (like a bull), noble, a hero, a great seer, victorious, free from craving, has

attained perfection in the Dhamma, is awakened, him I call a brāhmaṇa.

Vocabulary

usabhaṃ: *usabha* [masc.] = bull, often fig. as symbol of manliness and strength. *usabhaṃ* [acc. sg.] = bull.

pavaraṃ: *pavara* [adj.] = excellent, noble. *pavaraṃ* [masc. acc. sg.] = excellent, noble.

vīraṃ: *vīra* [masc.] = hero. *vīraṃ* [acc. sg.] = hero.

mahesiṃ: *mahanta* [adj.] = great, extensive, big. In cpd. *mahanta* becomes *maha/mahā*. *isi* [masc.] = seer. *mahanta + isi* = *mahesi* [masc. euphonic sandhi] = great seer. *mahesiṃ* [acc. sg.] = great seer.

vijitāvināṃ: *vijitāvī* [adj. derived from *vi* (indec. intens. pfx.) + *ji* (to conquer)] = victorious. *vijitāvināṃ* [masc. acc. sg.] = victorious.

anejaṃ: *ejā* [fem.] = craving. *an* [neg. pfx.] + *ejā* = *anejā* [adj.] = free from craving. *anejaṃ* [masc. acc. sg.] = free from craving.

nhātakaṃ: *nahātaka* [masc.] = ‘one who has bathed,’ i.e. one who has washed away all sin or who has attained perfection in the Dhamma. *nahātakaṃ* [acc. sg.] = one who has attained perfection in the Dhamma. *nhātakaṃ* is m.c. for *nahātakaṃ*.

buddhaṃ: *buddha* [masc. pp. of *√budh* (to awaken)] = awakened. *buddhaṃ* [acc. sg.] = awakened.

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.

ahaṃ [nom. sg. of 1.pron. *amha* (I)] = I.

brūmi [1. sg. pr. indic. act. of *√brū* (to proclaim)] = proclaim, call.

brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.

*pubbenivāsaṃ yo vedi saggāpāyaṃ ca passati
atho jātikkhayaṃ patto abhiññāvoso muni
sabbavositavosānaṃ taṃ ahaṃ brūmi brāhmaṇaṃ*||423||

i ŃcŃuokl a ; ks ofn l Xxki k ; *k- p i l l fr
vFks tkfrD [k ; a i Ńks vfhk×kkokŃl rls eŃu
l CcolŃl rokŃ kua ra vga c Ńe c kã . kŃpŃyŃ||

Translation

Whoever has known his previous abodes and sees the heaven and hell, has reached the cessation of births, the sage who has attained higher wisdom, has attained all accomplishments, him I call a brāhmaṇa.

Vocabulary

pubbenivāsaṃ: *pubba* [adj.] = previous, former, before. *pubbe* [loc. sg. Here used as a prep.] = in previous. *nivāsa* [masc. derived from *ni* (pfx. meaning ‘down’) + *√vas* (to dwell)] = abode.

pubbe + nivāsa = *pubbenivāsa* [masc.] = previous abodes. *pubbenivāsaṃ* [acc. sg.] = previous abodes.

yo [masc. nom. sg. of rel. pron. *ya* (which, who, whoever)] = which, who, whoever.

vedi [3. sg. aor. act. of *√vid* (to know)] = understood, has known.

saggāpāyaṃ ca: *sagga* [masc.] = heaven. *apāya* [masc. derived from *apa* (pfx. meaning ‘away from’, ‘off.’) + *√i* (to go)] = ‘going away’ i.e., a state of woe after death, hell. *sagga + apāya* = *saggāpāya* [masc. euphonic sandhi] = heaven and hell. *saggāpāyaṃ* [acc. sg.] = heaven and hell. *ca* [indef. encl. part.] = and. *saggāpāyaṃ + ca* = *saggāpāyaṃ ca* = heaven and hell.

passati [3. sg. pr. indic. act. of *√dis* (to see)] = sees.

atho [indec. copulative and adversative part.] = and, and also, or, and then, now.

jātikkhayaṃ: *jāti* [fem.] = birth. *khaya* [masc.] = destruction, dissolution, cessation. *jāti+khaya* = *jātikkhaya* [masc. euphonic sandhi] = cessation of births. *jātikkhayaṃ* [acc. sg.] = cessation of births.

patto: *patta* [adj. pp. *pa* (indec. strengthening pfx often used to emphasize the intensity of an action) + $\sqrt{āp}$ (to get)] = obtained, attained. *patto* [masc. nom. sg.] = obtained, attained.

abhiññāvosito: *abhiññā* [fem. derived from *abhi* (intens. pfx. meaning ‘all over, fully’) + $\sqrt{ñā}$ (to know)] = higher wisdom. *vosita* [adj. derived from *vi* (indec. intens. pfx.) + *ava* (pfx. meaning ‘down, away from, out, over’ and *o* is its older form) + $\sqrt{sā}$ (to bind)] = attained, accomplished. *abhiññā+vosita* = *abhiññāvosita* [adj.] = who has attained higher wisdom. *abhiññāvosito* [masc. nom. sg.] = who has attained higher wisdom.

muni: *muni* [masc.] = sage. *muni/ muni* [nom. sg.] = sage.

sabbavositavosānaṃ: *sabba* [adj.] = all, every. *vosita* [adj. derived from *vi* (indec. intens. pfx.) + *ava* (pfx. meaning ‘down, away from, out, over’ and *o* is its older form) + $\sqrt{sā}$ (to bind)] = attained, accomplished. *vosāna* [ntr. n. derived from *vi* (indec. intens. pfx.) + *ava* (pfx. meaning ‘down, away from, out, over’ and *o* is its older form) + $\sqrt{sā}$ (to bind)] = attainment, accomplishment. *sabba+vosita+vosāna* = *sabbavositavosāna* [adj.] = who has attained all accomplishments. *sabbavositavosānaṃ* [masc. acc. sg.] = who has attained all accomplishments.

taṃ [masc. acc. sg. of demonstr. pron. *ta* (it, that)] = it, that, him.

ahaṃ [nom. sg. of 1. pron. *amha* (I)] = I.

brūmi [1. sg. pr. indic. act. of $\sqrt{brū}$ (to proclaim)] = proclaim, call.

brāhmaṇaṃ: *brāhmaṇa* [masc.] = a member of the brāhmaṇa caste, a holy man. *brāhmaṇaṃ* [acc. sg.] = brāhmaṇa.