

LEARNING PĀḶI
For Everyone
(30 Suttas)

Pāḷi Sīkkha

Version 1.2

By Thāmanay Kyaw Sayadaw

CONTENTS

1. Kiṃdadasuttaṃ (<i>Giving What?</i>)	3
2. Satisuttaṃ (<i>Mindful</i>)	7
3. Bhojanasuttaṃ (<i>Food</i>).....	13
4. Dhammassavanasutta (<i>Listening to the Dhamma</i>).....	18
5. Camkama Sutta (<i>Walking Meditation</i>)	21
6. Sabbhisutta (<i>With the Good</i>).....	24
7.Cetokhilā Sutta (<i>Barrenness</i>).....	38
8. Vinibandhasutta. (<i>Bondages</i>).....	43
9. Aparihānīyasutta (<i>Non-Decline</i>)	50
10. Pubbaṅhasutta (<i>A Good Morning</i>).....	55
11. Viraddhasutta (<i>Neglected</i>)	58
12. Gaṃṅānādī-ādisuttadvādasaka (<i>River Ganges</i>)	60
13. Sotāpattiphalasutta. (<i>The Fruit of Stream-Entry</i>).....	61
14. Hīnādhimuttikasutta (<i>Inferior Disposition</i>).....	64
15. Pañcasikkhāpadasutta. (<i>The Five Training Rules</i>).....	67
16. Sattakammāpathasutta (<i>Seven Courses of Kamma</i>)	70
17. Dasakammāpathasutta (<i>Ten Courses of Kamma</i>)	72
18. Sagāthāsutta (<i>With Verses</i>).....	74
19. Assaddhasāmsandanasutta (<i>Lacking Faith</i>).....	78
20. Okkhāsutta (<i>Pots of Food</i>)	82
21. Nakhasikhasutta (<i>The Fingernail</i>)	86
22. Apaṇṇakasutta (<i>The Unmistaken</i>)	91
23. 24. 25. 26. Suttas - Āsāduppajahavagga (<i>Desire</i>)	94
27. Kodhāpeyyāla (<i>Anger</i>).....	98
28. Santhāravagga (<i>Munificence</i>)	99
29. Santhāravagga (<i>Munificence</i>)	101
30. Dānavagga. (<i>Gifts</i>).....	102
SOURCE LISTING	103

1. **Kim̐dadasuttaṃ (Giving What?)**

Subject and verb - Suffix 'ti' (present tense)

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

3. *Kim̐dado hoti vaṇṇado* - Giving what does one give beauty?
4. *Vatthado hoti vaṇṇado* - Giving clothes - one gives beauty.

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

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

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

Nouns

1. *Kim̐dado* - Giving what.
2. *Balado* - one who gives strength.
3. *Annado* - Giving food.
4. *Vaṇṇado* - one who gives beauty.
5. *Vatthado* - Giving clothes.
6. *Sukhado* - one who gives ease.
7. *Yānado* - Giving a vehicle.
8. *Dīpado* - Giving a lamp.

9. *Cakkhudo* - one who gives sight.
10. *Ko* - Who?
11. *Sabbadado* - the giver of all.

Verb - *hoti* - is.

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

1. *So ca sabbadado hoti, yo dadāti upassayaṃ* - The one who gives **a residence** is the giver of all.
2. *Amataṃ daddo ca so hoti, yo dhammam anusāsati* - But the one who teaches **the Dhamma** is the giver **of the Deathless**.

Subjects

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

Objects

1. *Dhammam* - the Dhamma.
2. *Upassayaṃ* - a residence.
3. *Amataṃ* - of the Deathless.

Verbs

1. *Dadāti* - Gives.
2. *Anusāsati* - Teaches.

Subject, object and verb - Suffix 'hi' (imperative - Pañcami)

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

Objects

1. *Taṃ* - that.

2. *Me* - to me.

Subject - *Pucchito* - Being asked.

Verb - *Akkhāhi* - please explain.

1. Kiṃdadasutta

Kiṃdado balado hoti, kiṃdado hoti vaṇṇado.

Kiṃdado sukhado hoti, kiṃdado hoti cakkhudo.

Ko ca sabbadado hoti, taṃ me akkhāhi pucchito.

Annado balado hoti, vatthado hoti vaṇṇado.

Yānado sukhado hoti, dīpado hoti cakkhudo.

So ca sabbadado hoti, yo dadāti upassayaṃ.

Amataṃdado ca so hoti, yo dhammamanusāsati.

1. Giving What?

Giving what does one give strength? Giving what does one give beauty?

Giving what does one give ease? Giving what does one give sight?

Who is the giver of all? Being asked, please explain to me.

Giving food, one gives strength; Giving clothes, one gives beauty;

Giving a vehicle, one gives ease; Giving a lamp, one gives sight.

The one who gives a residence is the giver of all.

But the one who teaches the Dhamma is the giver of the Deathless.”

2. Satisuttam (Mindful)

Subject and Verb - Suffix 'ti' (present tense)

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

Subject

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

Verb

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

Other Nouns

Noun 2nd Form, 'on' phrase - *Ekaṃ samayaṃ* - On one occasion.

Noun 7th Form, 'at', 'in' phrase -

1. *Vesāliyaṃ* - at Vesālī.
2. *Ambapālivane* - in Ambapālī's Grove.

Noun 7th Form, 'in' phrase

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

Past tense - Suffix 'ī'

1. *Tatra kho bhagavā bhikkhū āmantesi* 'bhikkhavo''ti - There the Blessed One **addressed** the bhikkhus thus: "Bhikkhus!"

Nouns

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

Verb - *Āmantesi* - Addressed.

Past tense - Suffix 'uṃ'

1. '*Bhadante*'ti te bhikkhū bhagavato *paccassosum* - "Venerable sir!" thus the bhikkhus **replied** to the Blessed One

Nouns

1. *Bhadante* - Venerable sir!
2. *te bhikkhū* - those bhikkhus.
3. *Bhagavato* - to The Blessed One.

Verb - *Paccassosum* - replied.

Past tense - Suffix 'ā'

1. *Bhagavā etadavoca* – The Blessed One said this. (etadavoca = etaṃ + avoca)

Verb - *Avoca* - Said.

Noun - *Eta* - this.

Suffix ‘eyya’ (Sattamī vibhatti)

1. *Sato, bhikkhave, bhikkhu vihareyya sampajāno* - Bhikkhus, a bhikkhu should dwell mindful and clearly comprehending.

Verb - *vihareyya* - should dwell

Senstences without Verbs - Tulyattha and Liṅgattha

1. *Ayaṃ vo amhākaṃ anusāsanī* - this (is) our instruction to you.

Nouns

1. *Ayaṃ* - this.
2. *Vo* - to you.
3. *Amhākaṃ* - Our.
4. *Anusāsanī* - instruction.

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

1. *Ekam samayaṃ bhagavā vesāliyaṃ viharati ambapālivane* - On one occasion the Blessed One was dwelling at Vesālī in Ambapālī’s Grove.
2. *Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ* - Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world.
3. *Vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ* - He dwells contemplating feelings in feelings ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world.

4. *Citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ* - He dwells contemplating mind in mind ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world.
5. *Dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ* - He dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, removing covetousness and displeasure in regard to the world.
6. *Idha, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti* - Here, bhikkhus, a bhikkhu is one who acts with clear comprehension in going forward and returning.
7. *Ālokite vilokite sampajānakārī hoti* - a bhikkhu is one who acts with clear comprehension in looking ahead and looking aside.
8. *Samiñjite pasārite sampajānakārī hoti* - a bhikkhu is one who acts with clear comprehension in drawing in and extending the limbs.
9. *Saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti* - a bhikkhu is one who acts with clear comprehension in wearing his robes and carrying his outer robe and bowl.
10. *Asite pīte khāyite sāyite sampajānakārī hoti* - a bhikkhu is one who acts with clear comprehension in eating, drinking, chewing his food, and tasting.
11. *Uccārapassāvakkamme sampajānakārī hoti* - a bhikkhu is one who acts with clear comprehension in defecating and urinating.
12. *Gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī hoti* - a bhikkhu is one who acts with clear comprehension in walking, standing, sitting, falling asleep, waking up, speaking, and keeping silent.

Noun 7th form

1. *Vesāliyaṃ* - at Vesālī.
2. *Ambapālivane* - in Ambapālī's Grove.
3. *Idha* - Here.
4. *Kāye* - in the body.
5. *Vedanāsu* - in feelings.
6. *Citte* - in mind.
7. *Dhammesu* - in phenomena.
8. *Abhikkante* - in going forward.
9. *Paṭikkante* - in returning.
10. *Ālokite* - in looking ahead.
11. *Vilokite* - in looking aside.
12. *Samiñjite* - in drawing in .
13. *Pasārite* - in extending the limbs.
14. *Saṅghāṭipattacīvaradhāraṇe* - in wearing his robes and carrying his outer robe and bowl.
15. *Asite* - in eating.
16. *Pīte* - in drinking.
17. *Khāyite* - in chewing.
18. *Sāyite* - in tasting.
19. *Uccārapassāvakkamme* - in defecating and urinating.
20. *Gate* - in walking.
21. *Ṭhite* - in standing.

22. *Nisinne* - in sitting.
23. *Sutte* - in falling asleep.
24. *Jāgarite* - in waking up.
25. *Bhāsīte* - in speaking.
26. *Tuṅhībhāve* - in keeping silent.

Subject

1. *Bhagavā* - the Blessed One.
2. *Bhikkhu* - a bhikkhu.
3. *Kāyānupassī* - contemplating the body.
4. *Ātāpī* - ardent.
5. *Sampajāno* - clearly comprehending.
6. *Satimā* - Mindful.
7. *Sampajānakārī* - one who acts with clear comprehension. (*kārī*=one who acts)

Suffix ‘tva’

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

Nouns

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

2. Satisutta

Ekam samayaṃ Bhagavā Vesāliyaṃ viharati Ambapālivane. Tatra kho Bhagavā bhikkhū āmantesi “Bhikkhavo”ti. “Bhadante”ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca—

Sato bhikkhave bhikkhu vihareyya sampajāno ayaṃ vo amhākaṃ anusāsanī. Kathañca bhikkhave bhikkhu sato hoti, idha bhikkhave bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, vedanāsu -pa-. Citte -pa-. Dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Evaṃ kho bhikkhave bhikkhu sato hoti.

Kathañca bhikkhave bhikkhu sampajāno hoti, idha bhikkhave bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārīte sampajānakārī hoti, saṃghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate thite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī hoti. Evaṃ kho bhikkhave bhikkhu sampajānakārī hoti, sato bhikkhave bhikkhu vihareyya sampajāno. Ayaṃ vo amhākaṃ anusāsanīti.

2.Mindful

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

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

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

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

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

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

3. Bhojanasuttaṃ (Food)

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

1. 'Bhojanam, bhikkhave, dadamāno **dāyako** paṭiggāhakānaṃ **pañca ṭhānāni deti**. - Bhikkhus, **a donor** who gives food gives the recipients **five things**.
2. Bhojanam, bhikkhave, dadamāno dāyako paṭiggāhakānaṃ **imāni** pañca ṭhānāni deti - A donor who gives food gives the recipients **these** five things.”
3. Katamāni pañca? What five?
4. Dāyako **āyuaṃ** deti - a donor gives **life**.
5. Dāyako **vaṇṇaṃ** deti - a donor gives **beauty**.
6. Dāyako **sukhaṃ** deti - a donor gives **happiness**.
7. Dāyako **balaṃ** deti - a donor gives **strength**.
8. Dāyako **paṭibhānaṃ** deti - a donor gives **discernment**.

Subject

1. *Dāyako* - a donor.
2. *Dadamāno* - who gives.
3. *Katamāni* - What
4. *Pañca* - five.

Object

1. *Āyuaṃ* - Life.
2. *Vaṇṇaṃ* - beauty.
3. *Sukhaṃ* - Happiness.
4. *Balaṃ* - Strength.
5. *Paṭibhānaṃ* - discernment.
6. *Bhojanaṃ* - food.

7. *Ṭhānāni* - things.

8. *Imāni* - these.

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

Verb - *Deti* - Gives.

Āyudo balado dhīro vaṇṇado paṭibhānado;

Sukhassa dātā medhāvī - sukhaṃ so adhigacchati.

The wise one is a giver of life, strength, beauty, and discernment.

The intelligent one is a donor of happiness and in turn acquires happiness.

Nouns

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

Verb - *Adhigacchati* - in turn acquires.

Noun 6th form ('of' phrase)

1. *Āyussa bhāgī hoti dībbassa vā mānussa vā* - one partakes **of life**, whether celestial or human.
2. *Vaṇṇassa bhāgī hoti dībbassa vā mānussa vā* - one partakes **of beauty**, whether celestial or human.

3. *Sukhassa bhāgī hoti dībbassa vā mānūsassa vā* - one partakes **of happiness**, whether celestial or human.
4. *Balassa bhāgī hoti dībbassa vā mānūsassa vā* - one partakes **of strength**, whether celestial or human.
5. *Paṭibhānassa bhāgī hoti dībbassa vā mānūsassa vā* - one partakes **of discernment**, whether celestial or human.

Noun 6th form ('of' phrase)

1. *Āyussa* - of life.
2. *Vañṇassa* - of beauty.
3. *Sukhassa* - of happiness.
4. *Balassa* - of strength.
5. *Paṭibhānassa* - of discernment.

Subject - *Bhāgī* - one partakes.

Adjectives of noun 6th form Singular

1. *Āyussa bhāgī hoti dībbassa vā mānūsassa vā* - one partakes of life, **whether celestial or human**.
2. *Vañṇassa bhāgī hoti dībbassa vā mānūsassa vā* - one partakes of beauty, whether celestial or human.
3. *Sukhassa bhāgī hoti dībbassa vā mānūsassa vā* - one partakes of happiness, whether celestial or human.
4. *Balassa bhāgī hoti dībbassa vā mānūsassa vā* - one partakes of strength, whether celestial or human.
5. *Paṭibhānassa bhāgī hoti dībbassa vā mānūsassa vā* - one partakes of discernment, whether celestial or human.

Adjectives of noun 6th form

1. *Dībbassa vā mānūsassa vā* - whether celestial or human.

Suffix 'tva'

1. *Āyuṃ kho pana datvā āyussa bhāgī hoti dībbassa vā mānūsassa vā* - **Having given** life, one partakes of life, whether celestial or human.

2. *Vañṇaṃ datvā vañṇassa bhāgī hoti dibbassa vā mānussa vā* - **Having given** beauty, one partakes of beauty, whether celestial or human.
3. *Sukhaṃ datvā sukhaṃ bhāgī hoti dibbassa vā mānussa vā* - **Having given** happiness, one partakes of happiness, whether celestial or human.
4. *Balaṃ datvā balassa bhāgī hoti dibbassa vā mānussa vā* - **Having given** strength, one partakes of strength, whether celestial or human.
5. *Paṭibhānaṃ datvā paṭibhānassa bhāgī hoti dibbassa vā mānussa vā* - **Having given** discernment, one partakes of discernment, whether celestial or human.

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

Āyūṃ datvā balaṃ vañṇaṃ, sukhañca paṭibhānaṃ

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

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

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

Nouns

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

Verb - *Upapajjati* - is reborn.

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

1. *Bhojanaṃ, bhikkhave, dadamāno dāyako paṭiggāhakānaṃ pañca thānāni deti* - Bhikkhus, a donor **who gives** food gives **to the recipients** five things.

Adjective - *Dadamāno* - who gives.

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

3. Bhojanasuttaṃ

“Bhojanaṃ, bhikkhave, dadamāno dāyako paṭiggāhakānaṃ pañca ṭhānāni deti. Katamāni pañca? Āyuaṃ deti, vaṇṇaṃ deti, sukhaṃ deti, balaṃ deti, paṭibhānaṃ deti. Āyuaṃ kho pana datvā āyussa bhāgī hoti dībbassa vā mānussa vā; vaṇṇaṃ datvā vaṇṇassa bhāgī hoti dībbassa vā mānussa vā; sukhaṃ datvā sukhaṃ bhāgī hoti dībbassa vā mānussa vā; balaṃ datvā balaṃ bhāgī hoti dībbassa vā mānussa vā; paṭibhānaṃ datvā paṭibhānaṃ bhāgī hoti dībbassa vā mānussa vā. Bhojanaṃ, bhikkhave, dadamāno dāyako paṭiggāhakānaṃ imāni pañca ṭhānāni detī” ti.

Āyudo balado dhīro, vaṇṇado paṭibhānado;

Sukhaṃ dātā medhāvī, sukhaṃ so adhiyacchati.

Āyuaṃ datvā balaṃ vaṇṇaṃ, sukhaṃ paṭibhānaṃ

Dīghāyu yasavā hoti, yattha yatthūpapajjati’ ti. sattaṃ;

3. Food

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

*The wise one is a giver of life,
strength, beauty, and discernment.*

*The intelligent one is a donor of happiness
and in turn acquires happiness.*

*Having given life, strength, beauty,
happiness, and discernment,
one is long-lived and famous
wherever one is reborn.*

4. Dhammassavanasutta (Listening to the Dhamma)

Senstences without Verbs - Tulyattha and Liṅgattha

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

Nouns

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

Noun 7th form ('in', 'at', 'on' phrase)

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

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

1. *Assutaṃ suṇāti* - One hears what one has not heard.
2. *Sutaṃ pariyodāpeti* - one clarifies what has been heard.
3. *Kaṃkhaṃ vitarati* - one emerges from perplexity.
4. *Diṭṭhiṃ ujum karoti* - one straightens out one's view.

Nouns 2nd Form

1. *Assutaṃ* - (what one) has not heard.
2. *Sutaṃ* - what has been heard.
3. *Kaṃkhaṃ* - perplexity. (same as *vicikicca*)
4. *Diṭṭhiṃ* - view.
5. *Ujjuṃ* - Straight. (Adverb)

Verbs

1. *Suṇāti* - hears.
2. *Pariyodāpeti* - clarifies.
3. *Vitarati* - emerges from.
4. *Karoti* - straightens.

Noun 6th Form ('of' phrase)

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

Nouns

1. *Cittaṃ* - mind.
2. *Assa* - one's.

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

4. Dhammassavanasutta

Pañcime bhikkhave ānisaṃsā dhammassavane. Katame pañca, assutaṃ suṇāti, sutam pariyoḍāpeti, kaṃkham vitarati, diṭṭhiṃ ujum karoti, cittaṃ pasādati. Ime kho bhikkhave pañca ānisaṃsā dhammassavaneti.

4. Listening to the Dhamma

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

5. Camkama Sutta (Walking Meditation)

Senstences without Verbs - Tulyattha and Liṅgattha

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

Nouns

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

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

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

Subject

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

Verb

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

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

1. *Asitaṃ pītaṃ khāyitaṃ sāyitaṃ sammā pariṇāmaṃ gacchati* - what one has eaten, drunk, consumed, and tasted **is properly digested**.

Subject

1. *Asitaṃ* - what one has eaten.
2. *Pītaṃ* - what one has drunk.
3. *Khāyitaṃ* - what one has consumed.
4. *Sāyitaṃ* - what one has tasted.

Object - *Pariṇāmaṃ* - digestion.

Noun - *Sammā* - Properly.

Noun 7th form ('in', 'at', 'on' phrase)

1. Pañcime bhikkhave **caṃkame** ānisaṃsā - Bhikkhus, there are these five benefits **in walking** meditation.
2. Ime kho bhikkhave pañca **caṃkame** ānisaṃsāti - These are the five benefits **in walking** meditation.

5. Caṅkamasutta

Pañcime bhikkhave caṅkame ānisaṃsā. Katame pañca? Addhānakkhamo hoti, padhānakkhamo hoti, appābādho hoti, asitaṃ pītaṃ khāyitaṃ sāyitaṃ sammā pariṇāmaṃ gacchati, caṅkamādhigato samādhi ciraṭṭhitiko hoti. Ime kho bhikkhave pañca caṅkame ānisaṃsā.

5. Walking Meditation

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

6. Sabbhisutta (With the Good)

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

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

Subject

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

Verb

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

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

1. *Sattā gacchanti suggam* - Beings fare on to a good destination.
2. *Sattā tiṭṭhanti sātataṃ* - Beings abide comfortably.

Subject - *Sattā - Beings.*

Verb

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

Object

1. *Suggatim - a good destination.*
2. *Sātataṃ - comfortably.*

Noun 5th Form ('from' phrase)

1. *(So) sabbadukkhā pamuccati - One is released from all suffering.*

Sabbadukkhā - from all suffering

Noun 7th form ('in', 'at', 'on' phrase)

1. *(So) sokamajjhe na socati - One does not sorrow **in the midst of sorrow.***
2. *(So) ñātimajjhe viroceti - One shines **amidst one's relations.***

Noun 7th form, singular

1. *Sokamajjhe - in the midst of sorrow.*
2. *Ñātimajjhe - amidst one's relations.*

Past Tense Suffix 'i', third person, singular

1. *Ekā devatā imaṃ gāthaṃ abhāsi - one devatā recited this verse.*
2. *Aparā devatā imaṃ gāthaṃ abhāsi - other devatā recited this verse.*

Nouns

1. *Ekā devatā* - one devatā.
2. *Imaṃ gātham* - this verse.
3. *Aparā devatā* - other devatā.

Verb - *Abhāsi* - recited.

Past Tense Suffix 'ā' for third person, singular

1. *Aparā devatā Bhagavantam etadvoca* - another devatā said to the Blessed One.
2. *Idamavoca Bhagavā* - This is what the Blessed One said.

Nouns

1. *Bhagavantam* - to the Blessed One.
2. *Eta* - that.
3. *Idam* - this.

Verb - *Avoca* - said.

Past Tense Suffix 'um' for third person, plural

1. *Sambahulā Satullapakāyikā devatāyo upasaṃkamimsu aṭṭhamsu* - a number of devatās belonging to the Satullapa host, approached, stood.
2. *Tā devatāyo antaradhāyimsu* - those devatās disappeared.

Adjectives

1. *Sambahulā* - a number of, many.
2. *Satullapa kāyikā* - belonging to the Satullapa.

Subject - *Devatāyo* - host.

Verbs

1. *Upasaṃkamimsu* - approached.
2. *Aṭṭhamisu* - stood.
3. *antaradhāyimsu* - disappeared

Passive past participle

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

Nouns

1. *Evaṃ* - Thus.
2. *Me* - by me.
3. *Sutam* - have been heard.
4. *Kassa* - By which one.
5. *Bhagavā* - Blessed One.
6. *Subhāsitam* - has been spoken well. (*Su*=well)
7. *Vo* - by you.
8. *Pariyāyena* - in a way.
9. *Nu* - does.
10. *Sabbāsam* - by all.

Suffix ‘tva’ (Gerund)

1. *Satam saddhammamaññāya, seyyo hoti na pāpiyo* - **Having learnt** the true Dhamma of the good, one becomes better, never worse.
2. *Satam saddhammamaññāya, paññā labbhati nāññato* - **Having learnt** the true Dhamma of the good, wisdom is gained, but not from another.

3. *Sataṃ saddhammamaññāya, sokamajjhe na socati* - **Having learnt** the true Dhamma of the good, one does not sorrow in the midst of sorrow.
4. *Sataṃ saddhammamaññāya, ñātimajjhe virocati* - **Having learnt** the true Dhamma of the good, one shines amidst one's relations.
5. *Sataṃ saddhammamaññāya, sattā gacchanti suggatin* - **Having learnt** the true Dhamma of the good, beings fare on to a good destination."
6. *Sataṃ saddhammamaññāya, sattā tiṭṭhanti sātatan* - **Having learnt** the true Dhamma of the good, beings abide comfortably."
7. *Sataṃ saddhammamaññāya, sabbadukkhā pamuccati* - **Having learnt** the true Dhamma of the good, one is released from all suffering.
8. *Upasaṃkamtivā Bhagavantaṃ abhivādetvā* - Having approached, and paid homage to the Blessed One.
9. *Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā* - Having paid homage to the Blessed One and, keeping him on the right.

Nouns

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

Verb - *Labbhati* - is gained.

Noun 2nd Form ('to' phrase)

1. *Kevalakappaṃ Jetavanaṃ obhāsetvā* - illuminating the entire Jeta's Grove.
2. *Bhagavantaṃ abhivādetvā* - having paid homage to the Blessed One
3. *Ekamantaṃ aṭṭhaṃsu* - stood to one side.
4. *Ekamantaṃ ṭhitā kho* - standing to one side.

5. *Ekā devatā imam gātham abhāsi* - one devatā recited this verse.
6. *Ekam samayaṃ Bhagavā Sāvattiyam viharati* - On one occasion the Blessed One was dwelling at Sāvattihī.
7. *Kubbetha santhavam* - one should foster intimacy.
8. *Saddhammamaññāya* - Having learnt the true Dhamma.
9. *Sattā gacchanti suggamim* - beings fare on to a good destination.
10. *Sattā tiṭṭhanti sātataṃ* - beings abide comfortably.
11. *Bhagavantam etadvoca (etam+avoca)* - said this to the Blessed One.
12. *Idamavoca Bhagavā* - This is what the Blessed One said.

Noun 2nd Form

1. *Kevalakappam Jetavanam* - the entire Jeta's Grove. (*vanam*=grove)
2. *Bhagavantam* - to the Blessed One.
3. *Ekamantam* - to one side.
4. *Imam gātham* - this verse.
5. *Ekam samayaṃ* - On one occasion.
6. *Santhavam* - intimacy.
7. *Saddhammam* - the true Dhamma.
8. *Suggamim* - to a good destination.
9. *Sātataṃ* - comfortably.
10. *Idam* - this.

Noun 3rd Form ('with', 'in', 'to' phrase)

1. *Sabbhireva samāsetha* - One should associate **only with the good**;
2. *Sabbhi kubbetha santhavam* - **With the good** one should foster intimacy.
3. *Yena Bhagavā tenupasamkamimsu* - approached the Blessed One. (approached where the Blessed One was; *tenupasamkamimsu*=*tena* + *upasamkamimsu*)

Noun 3rd Form

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

Noun 5th Form ('from' phrase)

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

Noun Form 5th

Aññato - *from another.*

Sabbadukkhā - *from all suffering.*

Noun 6th form ('of' phrase)

1. *Anāthapiṇḍikassa ārāme* - at **Anāthapiṇḍika's** Park.
2. *Bhagavato santike* - in the presence of **the Blessed One**.
3. *Sataṃ saddhammaññāya* - *Having learnt the true Dhamma of the good.*
4. *Api ca mamapi suṇātha* - But listen **to me** too.

Noun 6th form

1. *Anāthapiṇḍikassa* - Anāthapiṇḍika's.
2. *Bhagavato* - of the Blessed One.
3. *Sataṃ* - of the good.
4. *Mama* - to me.
5. *Api ca* - but.
6. *Pi* - too.

Noun 7th form ('at', 'in', 'on' phrase)

1. *Ekam samayaṃ Bhagavā Sāvattiyā viharati Jetavane Anāthapiṇḍikassa ārāme* - On one occasion the Blessed One was dwelling at Sāvattihī in Jeta's Grove, Anāthapiṇḍika's Park.
2. *Atha kho sambahulā Satullapakāyikā devatāyo abhikkantāya rattiyā* - Then, **when the night** had advanced, a number of devatās belonging to the Satullapa host.
3. *Bhagavato santike* - **in the presence** of the Blessed One.
4. *(So) sokamajjhe na socati* - *One does not sorrow in the midst of sorrow.*
5. *(So) ñātimajjhe virocati* - *One shines amidst one's relations.*
6. *Attamanā tā devatāyo Bhagavantam abhivādetvā padakkhiṇam katvā tatthevantaradhāyimsū* - Elated, those devatās paid homage to the Blessed One and, keeping him on the right, they disappeared **right there**.

Noun 7th form

1. *Sāvattiyā* - at Sāvattihī.
2. *Jetavane* - in Jeta's Grove.
3. *Ārāme* - at Park.
4. *Atha kho* - Then.
5. *Rattiyā* - when the night.
6. *Santike* - in the presence.
7. *Sokamajjhe* - in the midst of sorrow.
8. *Ñātimajjhe* - amidst one's relations.
9. *Tattheva* - right there. (*Tattheva=tattha+eva*)

Adjectives

1. *Ekamantaṃ **ñhitā** kho ekā devatā* - one devatā, standing to one side.
2. *Aparā devatā* - **other** devatā.
3. *Sambahulā Satullapakāyikā devatāyo* - **a number of devatās belonging to the Satullapa** host.
4. *Attamanā tā devatāyo* - **Elated**, those devatās.
5. *Kevalakappaṃ Jetavanaṃ* - the **entire** Jeta's Grove.
6. *Abhikkantāya rattiyā* - when the night had **advanced**.

Adjectives

1. *Ekā* - one.

2. *Ṭhitā* - standing.
3. *Aparā* - Other.
4. *Sambahulā* - a number of, many.
5. *Satullapakāyikā* - belonging to the Satullapa.
6. *Attamanā* - Elated.
7. *Kevalakappaṃ* - entire.
8. *Abhikkantāya* - advanced.

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

1. *Ekamantaṃ ṭhitā kho ekā devatā Bhagavato santike imaṃ gāthaṃ abhāsi* - Then one devatā, standing to one side, recited this verse in the presence of the Blessed One.
2. *Atha kho aparā devatā Bhagavato santike imaṃ gāthaṃ abhāsi* - Then other devatā in turn recited this verse in the presence of the Blessed One.

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

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

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

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

¹ Spk explains that these devas were called *satullapakāyikā* (“belonging to the extolling-of-the-good group”) because they had been reborn in heaven as a result of extolling the Dhamma of the good by way of undertaking it [Spk-pṭ: that is, the Dhamma of the good which consists of going for refuge, taking the precepts, etc.]. The background story is as follows: Once a merchant ship with a crew of seven hundred men, while crossing the sea, was beset by a terrible storm. As the ship sank, the crew members, praying frantically to their gods, noticed one of their number sitting calmly, cross-legged “like a yogi,” free from fear. They asked him how he could remain so calm, and he explained that as he had undertaken the Three Refuges and Five Precepts he had no reason for fear. They requested the same from him, and after dividing them into seven groups of a hundred each he gave each group in turn the refuges and precepts, completing the procedure just as the ship was swallowed up by the sea. As the fruit of this final deed of merit, all the men were immediately reborn in the Tāvātimsa heaven in a single group with their leader at the head. Recognizing that they had attained such fortune through their leader’s kindness, they came to the Blessed One’s presence to speak praise of him.

2. *Upasaṃkamtivā Bhagavantam abhivādetvā ekamantaṃ aṭṭhaṃsu* - Having approached, they paid homage to the Blessed One and stood to one side.
3. *Attamaṇā tā devatāyo Bhagavantam abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyimsu* - Elated, those devatās paid homage to the Blessed One and, keeping him on the right, they disappeared right there.

Passive Voice

1. *Paññā labbhati* - Wisdom is gained.
2. *Evaṃ me sutam* - Thus have I heard.
3. *Kassa nu kho Bhagavā subhāsitaṃ* - Which one, Blessed One, has spoken well?
4. *Sabbāsaṃ vo subhāsitaṃ pariyāyena* - You have all spoken well in a way.

Verb (Sattami Optative)

1. **Sabbhireva samāsetha** - *One should associate only with the good.* (*sabbhi*= with the good; *eva*=only)
2. **Sabbhi kubbetha** santhavaṃ - *With the good one should foster intimacy.*
3. *Api ca mamaṃpi suṇātha* - But you should listen to me too. (*Api ca*=but; *mama*=to me; *pi*=too, also)

Verb (Pañcami)

1. *Samāsetha* - should associate.
2. *Kubbetha* - should foster.
3. *Suṇātha* - should listen.
4. **Other noun** - *Atha kho* - at that time.

1. *Evaṃ me sutam—ekam samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho sambahulā Satullapakāyikā devatāyo abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā yena Bhagavā tenupasaṃkamimsu, upasaṃkamtivā Bhagavantam abhivādetvā ekamantaṃ aṭṭhaṃsu, ekamantaṃ ekā devatā*

Bhagavato santike imaṃ gāthaṃ abhāsi– Thus have I heard. On one occasion the Blessed One was dwelling at Sāvathī in Jeta’s Grove, Anāthapiṇḍika’s Park. Then, when the night had advanced, a number of devatās belonging to the Satullapa host, of stunning beauty, illuminating the entire Jeta’s Grove, approached the Blessed One. Having approached, they paid homage to the Blessed One and stood to one side. Then one devatā, standing to one side, recited this verse in the presence of the Blessed One:

2. *"Sabbhireva samāsetha, sabbhi kubbetha santhavaṃ. Sataṃ saddhammamaññāya, seyyo hoti na pāpiyo"*. - One should associate only with the good; With the good one should foster intimacy. Having learnt the true Dhamma of the good, One becomes better, never worse.
3. *Atha kho aparā devatā Bhagavato santike imaṃ gāthaṃ abhāsi*– *"Sabbhireva samāsetha, sabbhi kubbetha santhavaṃ. Sataṃ saddhammamaññāya, paññā labbhati nāññato"* - Then other devatās in turn recited their verses in the presence of the Blessed One: One should associate only with the good; With the good one should foster intimacy. Having learnt the true Dhamma of the good, Wisdom is gained, but not from another².
4. *Atha kho aparā devatā Bhagavato santike imaṃ gāthaṃ abhāsi*– *Sabbhireva samāsetha, sabbhi kubbetha santhavaṃ. Sataṃ saddhammamaññāya, sokamajjhe na socatī*. - Then other devatās in turn recited their verses in the presence of the Blessed One: One should associate only with the good; With the good one should foster intimacy. Having learnt the true Dhamma of the good, One does not sorrow in the midst of sorrow.
5. *Atha kho aparā devatā Bhagavato santike imaṃ gāthaṃ abhāsi*– *Sabbhireva samāsetha, sabbhi kubbetha santhavaṃ. Sataṃ saddhammamaññāya, ñātimajjhe virocati*.- Then other devatās in turn recited their verses in the presence of the Blessed One: One should associate only with the good; With the good one should foster intimacy. Having learnt the true Dhamma of the good, One shines amidst one’s relations.
6. *Atha kho aparā devatā Bhagavato santike imaṃ gāthaṃ abhāsi*– *Sabbhireva samāsetha, sabbhi kubbetha santhavaṃ. Sataṃ saddhammamaññāya, sattā gacchanti suggatin*. - Then other devatās in turn recited their verses in the presence of the Blessed One: One should associate only with the good; With the good one should foster intimacy. Having learnt the true Dhamma of the good, Beings fare on to a good destination.
7. *Atha kho aparā devatā Bhagavato santike imaṃ gāthaṃ abhāsi*. *Sabbhireva samāsetha, sabbhi kubbetha santhavaṃ. Sataṃ saddhammamaññāya, sattā tiṭṭhanti sātatan*. - Then other devatās in turn recited their verses in the presence of the Blessed One: One should associate only with the good; With the good one should foster intimacy. Having learnt the true Dhamma of the good, Beings abide comfortably.
8. *Atha kho aparā devatā Bhagavantam etadvoca. Kassa nu kho Bhagavā subhāsitan. Sabbāsam vo subhāsitaṃ pariyāyena, api ca mamapi suṇātha* - Then another devatā said to the Blessed One: “Which one, Blessed One, has spoken well? You have all spoken well in a way. But listen to me too:

² Spk: Just as oil is not to be obtained from sand, so wisdom is not gained *from another*, from the blind fool; but just as oil is obtained from sesamum seeds, so one gains wisdom by learning the Dhamma of the good and by following a wise person.

9. *Sabbhireva samāsetha, sabbhi kubbetha santhavaṃ. Sataṃ saddhammamaññāya, sabbadukkhā pamuccatīti.* - One should associate only with the good; With the good one should foster intimacy. Having learnt the true Dhamma of the good, One is released from all suffering.
10. *Idamavoca Bhagavā. Attamanā tā devatāyo Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyimsūti.* - This is what the Blessed One said. Elated, those devatās paid homage to the Blessed One and, keeping him on the right, they disappeared right there.

6. Sabbhisutta

Evaṃ me sutaṃ—ekam samayaṃ Bhagavā Sāvattīyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho sambahulā Satullapakāyikā devatāyo abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā yena Bhagavā tenupasaṃkamimsu, upasaṃkamtivā Bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu, ekamantaṃ igitā kho ekā devatā Bhagavato santike imaṃ gāthaṃ abhāsi—

"Sabbhireva samāsetha, sabbhi kubbetha santhavaṃ.

Sataṃ saddhammamaññāya, seyyo hoti na pāpiyo"ti.

Atha kho aparā devatā Bhagavato santike imaṃ gāthaṃ abhāsi—

"Sabbhireva samāsetha, sabbhi kubbetha santhavaṃ.

Sataṃ saddhammamaññāya, paññā labbhati nāññato"ti.

Atha kho aparā devatā Bhagavato santike imaṃ gāthaṃ abhāsi—

"Sabbhireva samāsetha, sabbhi kubbetha santhavaṃ.

Sataṃ saddhammamaññāya, sokamajjhe na socatī"ti.

Atha kho aparā devatā Bhagavato santike imaṃ gāthaṃ abhāsi—

"Sabbhireva samāsetha, sabbhi kubbetha santhavaṃ.

Sataṃ saddhammamaññāya, ñātimajjhe virocātī"ti.

Atha kho aparā devatā Bhagavato santike imaṃ gāthaṃ abhāsi—

"Sabbhireva samāsetha, sabbhi kubbetha santhavaṃ.

Sataṃ saddhammamaññāya, sattā gacchanti suggatin"ti.

Atha kho aparā devatā Bhagavato santike imaṃ gāthaṃ abhāsi—

"Sabbhireva samāsetha, sabbhi kubbetha santhavaṃ.

Sataṃ saddhammamaññāya, sattā tiṭṭhanti sātatan"ti.

Atha kho aparā devatā Bhagavantaṃ etadavoca "kassa nu kho Bhagavā subhāsitan"ti.

Sabbāsaṃ vo subhāsitaṃ pariyāyena, api ca mamapī suṇātha—

Sabbhireva samāsetha, sabbhi kubbetha santhavaṃ.

Sataṃ saddhammamaññāya, sabbadukkhā pamuccatīti.

Idamavoca Bhagavā. Attamanā tā devatāyo Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyimsūti.

6. With the Good

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

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

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

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

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

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

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

“One should associate only with the good; With the good one should foster intimacy.

Having learnt the true Dhamma of the good, Beings fare on to a good destination.”

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

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

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

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

This is what the Blessed One said. Elated, those devatās paid homage to the Blessed One and, keeping him on the right, they disappeared right there.

7.Cetokhilā Sutta (*Barrenness*)³

Tullyata and Linghata

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

Nouns

1. *Pañca* - Five.
2. *Ime* - these.
3. *Bhikkhave* - Bhikkhus.
4. *Cetokhilā* - kinds of mental barrenness.
5. *Katama* - What.
6. *Ayaṃ* - This.
7. *Cetokhilo* - kind of mental barrenness.

Adjectives

1. *Paṭhamo* - First.
2. *Dutiyo* - Second.
3. *Tatiyo* - Third.
4. *Catuttho* - Fourth.
5. *Pañcamo* - Fifth.

Adjective (for Singular Subject)

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

³ *Cetokhila*. According to DOP, *khila* means “barren land; hard, arid soil,” and “(as a fault of one’s thinking) barrenness, sterility; stiffness, rigidity; hostility, resistance.” Mp glosses: “Rigidity, waste, stumps of the mind” (*cittassa thaddhabhāvā kacavarabhāvā khāṇukabhāvā*).

5. Ayam **pañcamo** cetokhilo - this is the **fifth** kind of mental barrenness.

Noun 7th form ('at', 'in', 'on' phrase)

1. *Idha bhikkhave bhikkhu Sathari kaṃkhati vicikicchati nādhimuccati na sampasīdati* - **Here**, a bhikkhu is perplexed **about the Teacher**, doubts him, is not convinced about him, and does not place confidence in him.
2. *Puna caparam bhikkhave bhikkhu dhamme kaṃkhati vicikicchati nādhimuccati na sampasīdati* - Again, a bhikkhu is perplexed **about the Dhamma**, doubts it, is not convinced about it and does not place confidence in it.
3. *Puna caparam bhikkhave bhikkhu Saṅghe kaṃkhati vicikicchati nādhimuccati na sampasīdati* - Again, a bhikkhu is perplexed **about the Saṅgha**, doubts it, is not convinced about it, and does not place confidence in it.
4. *Puna caparam bhikkhave bhikkhu Sikkhāya kaṃkhati vicikicchati nādhimuccati na sampasīdati* - Again, a bhikkhu is perplexed **about the training**, doubts it, is not convinced about it, and does not place confidence in it.
5. *Puna caparam Sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto* - Again, a bhikkhu is irritated **by his fellow monks**, displeased with them, resentful toward them, ill disposed toward them.
6. *Yo so bhikkhave bhikkhu Sathari kaṃkhati vicikicchati nādhimuccati na sampasīdati* - When a bhikkhu is perplexed about the Teacher, doubts him, is not convinced about him, and does not place confidence in him.
7. *Yo so bhikkhave bhikkhu dhamme kaṃkhati vicikicchati nādhimuccati na sampasīdati* - When a bhikkhu is perplexed **about the Dhamma**, doubts it, is not convinced about it and does not place confidence in it.
8. *Yo so bhikkhave bhikkhu Saṅghe kaṃkhati vicikicchati nādhimuccati na sampasīdati* - When a bhikkhu is perplexed **about the Saṅgha**, doubts it, is not convinced about it, and does not place confidence in it.
9. *Yo so bhikkhave bhikkhu Sikkhāya kaṃkhati vicikicchati nādhimuccati na sampasīdati* - When a bhikkhu is perplexed **about the training**, doubts it, is not convinced about it, and does not place confidence in it.
10. *Yo so bhikkhave bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto* - When a bhikkhu is irritated by his fellow monks, displeased with them, resentful toward them, ill disposed toward them.

Verbs

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

Nouns

1. *Idha* - Here.
2. *bhikkhave* - bhikkhus.
3. *bhikkhu* - a bhikkhu.
4. *Satthari* - about the Teacher.
5. *Puna caparam* - again. (*ca+aparam*)
6. *Dhamma* - Dhamma.
7. *Samgha* - Saṃgha.
8. *Sikkhā* - Training.
9. *Sabrahmacārī* - fellow monk.
10. *Kupito* - Irritated.
11. *Anattamano* - displeased with
12. *Āhatacitto* - resentful toward or bitter toward.
13. *Khilajāto* - ill disposed toward (hostile, unfriendly).
14. *Yo* - who.
15. *So* - he.
16. *Yo so* - whoever

Noun 6th form ('of' phrase)

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

Noun 4th Form ('for', 'to' phrase)

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

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

Noun 4th Form

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

7. Cetokhilā

Pañcime bhikkhave cetokhilā. Katame pañca? Idha bhikkhave bhikkhu Satthari kaṃkhati vicikicchati nādhimuccati na sampasīdati. Yo so bhikkhave bhikkhu Satthari kaṃkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Ayam paṭhamo cetokhilo.

Puna caparaṃ bhikkhave bhikkhu dhamme kaṃkhati. Pa . Saṃghe kaṃkhati. Pa . Sikkhāya kaṃkhati. Pa . Sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto. Yo so bhikkhave bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Ayam pañcamao cetokhilo. Ime kho bhikkhave pañca cetokhilā.

7. Barrenness

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

(1) “Here, a bhikkhu is perplexed about the Teacher⁴, doubts him, is not convinced about him, and does not place confidence in him. When a bhikkhu is perplexed about the Teacher, doubts him, is not convinced about him, and does not place confidence in him, his mind does not incline to ardor, effort, perseverance, and striving. Since his mind does not incline to ardor ... and striving, this is the first kind of mental barrenness.

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

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

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

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

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

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

⁴ The Buddha

8. Vinibandhasutta. (Bondages)

Subject and verb. Suffix 'ti' (present tense for third person, singular)

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

Subject

1. *Bhikkhu* - a bhikkhu.
2. *Avītarāgo* - not devoid of lust.
3. *Avīgatacchando* - not devoid of desire.
4. *Avīgatapemo* - not devoid of affection.
5. *Avīgatapipāso* - not devoid of thirst.
6. *Avīgatapariḷāho* - not devoid of passion.
7. *Avīgatataṇho* - not devoid of craving.

Verb - *hoti* - Is.

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

1. *Seyyasukham passasukham middhasukham anuyutto viharati* - a bhikkhu yields to the pleasure of rest, the pleasure of sloth, the pleasure of sleep.
2. *Aññataram devanikāyam paṇidhāya brahmacariyam carati* - A bhikkhu lives the spiritual life aspiring for [rebirth in] a certain order of devas.

Subject - *Anuyutto* - yielding.

Object

1. *Seyyasukham* - to the pleasure of rest.
2. *Passasukham* - to the pleasure of sloth.
3. *Middhasukham* - to the pleasure of sleep.
4. *Aññataram* - a certain.
5. *Nikāyam* - order
6. *Aññataram devanikāyam* - a certain order of devas.
7. *Brahmacariyam* - the spiritual life.

Verb

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

Other noun - *Pañidhāya* - aspiring for.

Senstences without Verbs - Tulyattha and Liṅgattha

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

Nouns

1. *Pañca* - five.
2. *Ime* - these.
3. *Bhikkhave* - Bhikkhus.
4. *Cetaso* - of the mind.
5. *Cetasovinibandhā* - bondages of the mind.
6. *Katama* - What.
7. *Ayaṃ* - This.

Adjectives

1. *Paṭhamo* - First.
2. *Dutiyo* - Second.
3. *Tatiyo* - Third.
4. *Catuttho* - Fourth.
5. *Pañcamo* - Fifth.

Adjective (for Singular Subject)

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

Noun 6th form ('of' phrase)

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

Noun 7th Form ('at', 'in', 'on' phrase)

1. *Idha bhikkhave bhikkhu kāmesu avītarāgo hoti Avīgatacchando Avīgatapemo Avīgatapipāso Avīgatapariḷāho Avīgatataṇho* - “Here, a bhikkhu is not devoid of lust for sensual pleasures, not devoid of desire, affection, thirst, passion, and craving for them.
2. *Puna caparaṃ bhikkhave bhikkhu kāye avītarāgo hoti Avīgatacchando Avīgatapemo Avīgatapipāso Avīgatapariḷāho Avīgatataṇho* - Again, a bhikkhu is not devoid of lust for the body, not devoid of desire, affection, thirst, passion, and craving for it.
3. *Puna caparaṃ bhikkhave bhikkhu Rūpe avītarāgo hoti Avīgatacchando Avīgatapemo Avīgatapipāso Avīgatapariḷāho Avīgatataṇho* - Again, a bhikkhu is not devoid of lust for form, not devoid of desire, affection, thirst, passion, and craving for it.
4. *Yāvadatthaṃ udarāvadehakaṃ bhuñjivā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati* - Again, having eaten as much as he wants until his belly is full, a bhikkhu yields to the pleasure of rest, the pleasure of sloth, the pleasure of sleep.
5. *Aññataraṃ devanikāyaṃ pañidhāya brahmacariyaṃ carati “Imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā”* - Again, a bhikkhu lives the spiritual life aspiring for [rebirth in] a certain order of devas, thinking: ‘By this virtuous behavior, observance, austerity, or spiritual life I will be a deva or one [in the retinue] of the devas.’

Nouns Form 7th

1. *Kāmesu* – in sensual pleasures.
2. *Kāye* – in the body
3. *Rūpe* – in the form

‘Tva’ Suffix (gerund)

1. *Yāvadatthaṃ udarāvadehakaṃ bhuñjivā* - **having eaten** as much as he wants until his belly is full.
2. *Aññataraṃ devanikāyaṃ pañidhāya* - **aspiring for** [rebirth in] a certain order of devas.

Adverb

1. *Yāvadattham* - as much as he wants.
2. *Udarāvadehakam* - until his belly is full.
3. *Imināham* - By I; *Imina=by this* + *aham=I*

‘Tva’ Suffix

1. *Bhuñjitvā* - having eaten.
2. *Pañdhāya* - aspiring for.

Noun 3rd Form (Future Tense)

1. *Aham sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā*
- ‘By this virtuous behavior, observance, austerity, or spiritual life I will be a deva or one [in the retinue] of the devas.’

Nouns 3rd Form

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

Verb - *Bhavissāmi* - will be.

8. Vinibandhasutta (Bondages)

Pañcime bhikkhave cetasovinibandhā. Katame pañca, idha bhikkhave bhikkhu kāmesu avītarāgo hoti Avīgatacchando Avīgatapemo Avīgatapipāso Avīgataparilāho Avīgatataṇho. Yo so bhikkhave bhikkhu kāmesu avītarāgo hoti Avīgatacchando Avīgatapemo Avīgatapipāso Avīgataparilāho Avīgatataṇho, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Ayam paṭhamo cetasovinibandho.

Puna caparam bhikkhave bhikkhu kāye avītarāgo hoti. Pa . Rūpe avītarāgo hoti. Pa . Yāvadattham udarāvadehakaṃ bhuñjitvā seyyasukham passasukham middhasukham anuyutto viharati. Pa . Aññataram devanikāyaṃ pañidhāya brahmacariyaṃ carati “Imināham sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā”ti. Yo so bhikkhave bhikkhu aññataram devanikāyaṃ pañidhāya brahmacariyaṃ carati “Imināham sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā”ti. Tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Ayam pañcama cetasovinibandho. Ime kho bhikkhave pañca cetasovinibandhāti.

8. Bondages

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

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

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

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

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

(5) “Again, a bhikkhu lives the spiritual life aspiring for [rebirth in] a certain order of devas, [250] thinking: ‘By this virtuous behavior, observance, austerity, or spiritual life I will be a deva or one [in the retinue] of the devas.’ When he lives the spiritual life aspiring for [rebirth in] a certain order of devas ... his mind does not incline to ardor, effort, perseverance, and striving. Since his mind does not incline to ardor ... and striving, this is the fifth bondage of the mind.

“These, bhikkhus, are the five bondages of the mind.”

9. Aparihānīyasutta (Non-Decline)

Subject and Verb (Present Tense)

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

Nouns

1. *Ye keci* - Whoever.
2. *Etarahi* - at present.
3. *Kusala* - Wholesome.
4. *Dhamma* - Quality.
5. *Sabbete (sabbe+ete)* - all those.
6. *Imeheva chahi dhammehi* – only(eva) because of these six qualities.
7. *Pi* - Also.

Verb - *Na parihāyanti* - are not declining.

Verb - Future Tense

1. *Bhāsisāmīti* - I will speak.
2. *Chayime bhikkhave aparihāniye dhamme desessāmi* - “Bhikkhus, I **will teach** you these six qualities that lead to non-decline.
3. *Yepi hi keci bhikkhave anāgatamaddhānam na parihāyissanti* kusalehi dhammehi, *sabbete imeheva chahi dhammehi na parihāyissanti* kusalehi dhammehi - All those in the future who **will not decline** in(from) wholesome qualities will not decline because of these six qualities.

Nouns

1. *Cha* - six.
2. *ime* - these.
3. *Aparihāniya* - that leads to non-decline.
4. *Dhamme* - Qualities.

5. *Anāgatamaddhānaṃ* - in the future. (*addhānaṃ*=at that time)

Verb - Future Tense

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

Past Tense

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

Nouns

1. *Evam bhante* - Yes, Bhante.
2. *Te bhikkhū* - those bhikkhus.
3. *Bhagavā* - The Blessed One.
4. *Etam* - this.
5. *Atītamaddhānaṃ* - in the past.
6. *Anāgatamaddhānaṃ* - in the future.

Verb Past Tense

1. *Paccassosum* - Replied
2. *Avoca* - Said.
3. *Na parihāyimsu* - did not decline.

Noun 2nd Form ('at' phrase)

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

Noun 3rd Form ('because of' phrase)

1. *Yepi hi keci bhikkhave etarahi na parihāyanti kusalehi dhammehi, sabbete imeheva chahi dhammehi na parihāyanti kusalehi dhammehi*. - all those at present who are not declining in(from) wholesome qualities are not declining **because of these six qualities.**”
2. *Yepi hi keci bhikkhave anāgamaddhānaṃ na parihāyissanti kusalehi dhammehi, sabbete imeheva chahi dhammehi na parihāyissanti kusalehi dhammehi*. - All those in the future who will not decline in(from) wholesome qualities will not decline **because of these six qualities.**
3. *Ye hi keci bhikkhave atītamaddhānaṃ na parihāyimsu kusalehi dhammehi, sabbete imeheva chahi dhammehi na parihāyimsu kusalehi dhammehi*. - “Bhikkhus, all those in the past who did not decline in(from) wholesome qualities did not decline **because of these six qualities.**”

Noun

1. *Imeheva chahi dhammehi* - only because of these six qualities.
2. *Kusalehi dhammehi* - from wholesome qualities.

Noun 5th Form ('from' phrase)

1. *Yepi hi keci bhikkhave etarahi na parihāyanti kusalehi dhammehi, sabbete imeheva chahi dhammehi na parihāyanti kusalehi dhammehi*. - all those at present who are not declining in(from) wholesome qualities are not declining because of these six qualities.”
2. *Yepi hi keci bhikkhave anāgamaddhānaṃ na parihāyissanti kusalehi dhammehi, sabbete imeheva chahi dhammehi na parihāyissanti kusalehi dhammehi*. - All those in the future who will not decline **in(from) wholesome qualities** will not decline because of these six qualities.

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

Noun 7th form (‘at’ phrase)

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

Senstences without Verbs - Tulyattha and Liṅgattha

1. *Katame ca bhikkhave cha aparihāniyā dhammā* - And what, bhikkhus, are the six qualities that lead to non-decline?
2. *Na kammārāmatā na bhassārāmatā na niddārāmatā na saṃgaṇikārāmatā sovacassatā kalyāṇamittatā* - Not taking delight in work, not taking delight in talk, not taking delight in sleep, not taking delight in company, being easy to correct, and good friendship.
3. *Ime kho bhikkhave cha aparihāniyā dhammā* - These are the six qualities that lead to non-decline.

Nouns

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

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

Nidda - sleep.

Saṃgaṇika - company.

Sovacassatā - being easy to correct

kalyāṇamittatā - good friendship; *kalyāṇa*=good + *mitta*=friend; *tā*=-ship.

Verb Imperative(Pañcami)

1. *Taṃ suṇātha sādhuḥkaṃ manasi karoṭha* - Listen and attend closely.

Suṇātha - listen.

Manasi - in mind; *manasi karotha*= keep in mind or attend.

sādhukaṃ - closely or well.

9. Aparihānīyasutta (Non-Decline)

Chayime bhikkhave aparihāniye dhamme desessāmi, taṃ suṇātha. sādhukaṃ manasi karotha, bhāsissāmi. “Evaṃ bhante”ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca— Katame ca bhikkhave cha aparihāniyā dhammā, na kammārāmatā na bhassārāmatā na niddārāmatā na saṃgaṇīkārāmatā sovacassatā kalyāṇamittatā. Ime kho bhikkhave cha aparihāniyā dhammā.

Ye hi keci bhikkhave atītamaddhānaṃ na parihāyimsu kusalehi dhammehi, sabbete imeheva chahi dhammehi na parihāyimsu kusalehi dhammehi. Yepi hi keci bhikkhave anāgatamaddhānaṃ na parihāyissanti kusalehi dhammehi, sabbete imeheva chahi dhammehi na parihāyissanti kusalehi dhammehi. Yepi hi keci bhikkhave etarahi na parihāyanti kusalehi dhammehi, sabbete imeheva chahi dhammehi na parihāyanti kusalehi dhammehīti. . Dutiyāṃ.

9. Non-Decline

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

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

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

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

10. Pubbaṅhasutta (A Good Morning)

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

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

Nouns

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

Verb

Caranti - engage

Noun 3rd Form (‘by’ phrase)

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

Nouns

1. *Kāyena* - by body.
2. *Vācāya* - by speech.
3. *Manasā* - by mind.

Noun 2nd Form (‘in’ phrase)

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

2. *Ye bhikkhave sattā majjhanhikasamayāṃ kāyena sucaritaṃ caranti, vācāya sucaritaṃ caranti, manasā sucaritaṃ caranti* - Bhikkhus, those beings who engage in good conduct by body, speech, and mind **in the afternoon**.
3. *Ye bhikkhave sattā sāyanhasamayāṃ kāyena sucaritaṃ caranti, vācāya sucaritaṃ caranti, manasā sucaritaṃ caranti* - Bhikkhus, those beings engage in good conduct by body, speech, and mind **in the evening**.

Nouns

1. *Pubbaṇhasamayāṃ* - in the morning; *samayāṃ*=time.
2. *Majjhanhikasamayāṃ* - in the afternoon.
3. *Sāyanhasamayāṃ* - in the evening.

Noun 6th form ('of' phrase)

1. *Supubbaṇho bhikkhave tesāṃ sattānaṃ* - Bhikkhus, of those beings have a good morning.
2. *Sumajjhanhiko bhikkhave tesāṃ sattanaṃ* - Bhikkhus, of those beings have a good afternoon.
3. *Susāyanho bhikkhave tesāṃ sattānaṃ* - Bhikkhus, of those beings have a good evening.

Nouns

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

10. Pubbaṇhasutta

Ye bhikkhave sattā pubbaṇhasamayāṃ kāyena sucaritaṃ caranti, vācāya sucaritaṃ caranti, manasā sucaritaṃ caranti. Supubbaṇho bhikkhave tesāṃ sattānaṃ.

Ye bhikkhave sattā majjhanhikasamayāṃ kāyena sucaritaṃ caranti, vācāya sucaritaṃ caranti, manasā sucaritaṃ caranti. Sumajjhanhiko bhikkhave tesāṃ sattanaṃ. Ye bhikkhave sattā sāyanhasamayāṃ kāyena sucaritaṃ caranti, vācāya sucaritaṃ caranti, manasā sucaritaṃ caranti. Susāyanho bhikkhave tesāṃ sattānanti.

10. A Good Morning

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

11. Viraddhasutta (Neglected)

Noun 6th Form (Active Voice)

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

Nouns

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

Noun 6th Form (Passive Voice)

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

Noun - *Āraddhā* - have undertaken.

11. Viraddhasutta

Yesam kesañci bhikkhave cattāro satipatthānā viraddhā, viraddho tesam ariyo maggo sammā dukkhakkhayagāmī. Yesam kesañci bhikkhave satta bojjhaṅgā āradhā, āradhho tesam ariyo maggo sammā dukkhakkhayagāmī..

11. Neglected

“Bhikkhus, those who have neglected these four establishments of mindfulness have neglected the noble path leading to the complete destruction of suffering. Those who have undertaken these four establishments of mindfulness have undertaken the noble path leading to the complete destruction of suffering.

12. Gaṃgānadī-ādisuttadvādasaka (River Ganges)

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

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

Note: *nādi* is feminine gender so *ṇṇā, pabbārā, ninnā* must also be feminine. *Bhikkhu* is masculine gender so *ṇṇo, pabbāro, ninno* must be masculine.

Nouns

1. *Seyyathāpi* - just as.
2. *Evameva* - so too; *Evam+eva*.
3. *Gaṃgā nadī* - the river Ganges.
4. *Pācīnaninnā* - slants towards the east.
5. *Pācīnaṇṇā* - slopes towards the east.
6. *Pācīnapabbhārā* - inclines towards the east.
7. *Bhāvento* - who develops.
8. *Bahulīkaronto* - who cultivates.
9. *Nibbānaninno* - slants towards Nibbāna.
10. *Nibbānaṇṇo* - slopes towards Nibbāna.
11. *Nibbānapabbhāro* - inclines towards Nibbāna.

12. Gaṃgānadī-ādisuttadvādasaka

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

12. River Ganges

Bhikkhus, just as the river Ganges slants, slopes, and inclines towards the east, so too bhikkhus, a bhikkhu who develops and cultivates the four establishments of mindfulness slants, slopes, and inclines towards Nibbāna.

13. Sotāpattiphalasutta. (*The Fruit of Stream-Entry*)

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

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

Nouns

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

Verb - *Saṃvattanti* - lead.

Senstences without Verbs - Tulyattha and Liṅgattha

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

Nouns

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

Note: About *dhammānudhammappaṭipatti*: *dhamma*= 9 *dhamma*'s x4 *magga*, x4 *phala*'s and *Nibbāna*. *Ānudhamma*=*sīla*, *samādhi* and *paññā dhamma*.

Noun 4th Form ('for', 'to' phrase)

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

Nouns

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

13. Sotāpattiphalasutta

Cattārome bhikkhave Dhammā bhāvitā bahulīkatā sotāpattiphalasacchikiriyāya saṁvattanti. Katame cattāro, sappurisasamsevo saddhammassavanaṃ yonisomanasikāro dhammānudhammappaṭipatti. Ime kho bhikkhave cattāro Dhammā bhāvitā bahulīkatā sotāpattiphalasacchikiriyāya saṁvattanti.

Sakadāgāmiphalasutta: Cattārome bhikkhave Dhammā bhāvitā bahulīkatā sakadāgāmiphalasacchikiriyāya saṁvattanti. Katame cattāro -pa- saṁvattanti.

Anāgāmiphalasutta: Anāgāmiphalasacchikiriyāya saṁvattanti.

Arahattaphalasutta: Arahattaphalasacchikiriyāya saṁvattanti.

13. The Fruit of Stream-Entry

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

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

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

The Fruit of Arahantship: “ ... lead to the realization of the fruit of arahantship....”

14. Hīnādhimuttikasutta (Inferior Disposition)

Subject and Verb - Present Tense

1. *Dhātusova bhikkhave sattā saṃsandanti samenti* - “Bhikkhus, it is by way of elements that beings come together and unite.
2. *Hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandanti samenti* - Those of an inferior disposition come together and unite with those of an inferior disposition.
3. *Kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti samenti* - those of a good disposition come together and unite with those of a good disposition.
4. *Etarahipi kho bhikkhave paccuppannaṃ addhānaṃ dhātusova sattā saṃsandanti samenti* - Now too, at present, by way of elements, beings come together and unite.
5. *Hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandanti samenti* - Those of an inferior disposition come together and unite with those of an inferior disposition.
6. *Kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti samenti* - those of a good disposition come together and unite with those of a good disposition.”
7. *Sāvattiyam viharati* - At Sāvattihī dwells.

Nouns

1. *Dhātusova* - by way of elements. *Dhātu* + *so=by way of* + *eva=only*.
2. *Bhikkhave* - Bhikkhus.
3. *Sattā* - Beings.
4. *Hīnādhimuttikā* - Those of an inferior disposition. *Ādhimuttikā=disposition*.
5. *Hīnādhimuttikehi* - with those of an inferior disposition. (Noun 3rd form, ‘with’ phrase)
6. *Kalyāṇādhimuttikā* - those of a good disposition.
7. *Kalyāṇādhimuttikehi* - with those of a good disposition. (Noun 3rd form, ‘with’ phrase)
8. *Sāvattiyam* - At Sāvattihī.
9. *Saddhiṃ* - with, together
10. *Etarahipi* - Now too. *Etarahi=now* + *pi=too*.
11. *Paccuppannaṃ addhānaṃ* - at present. (Noun 2nd form, ‘at’ phrase)

Verbs (Present tense)

1. *Saṃsandanti* - come together.
2. *Samenti* - unites.
3. *Viharati* - At Sāvattihī dwells

Subject and Verb - Past Tense

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

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

Verbs (Past tense)

1. *Saṃsandimsu* - came together.
2. *Samimsu* - united.

Subject and Verb - Future Tense

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

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

Verbs (Future Tense)

1. *Saṃsandissanti* - will come together.
2. *Samessanti* - will unite.

14. Hīnādhimuttikasutta

Sāvattiyam viharati. Dhātusova bhikkhave sattā saṃsandanti samenti, hīnādhimuttikā hīnādhimuttikehi saddhim saṃsandanti samenti, kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhim saṃsandanti samenti.

Atītampi kho bhikkhave addhānaṃ dhātusova sattā saṃsandimsu samimsu, hīnādhimuttikā hīnādhimuttikehi saddhim saṃsandimsu samimsu, kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhim saṃsandimsu samimsu.

Anāgatampi kho bhikkhave addhānaṃ dhātusova sattā saṃsandissanti samessanti, hīnādhimuttikā hīnādhimuttikehi saddhim saṃsandissanti samessanti, kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhim saṃsandissanti samessanti.

Etarahipi kho bhikkhave paccuppannaṃ addhānaṃ dhātusova sattā saṃsandanti samenti, hīnādhimuttikā hīnādhimuttikehi saddhim saṃsandanti samenti, kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhim saṃsandanti samentīti.

14. Inferior Disposition

At Sāvattihī. “Bhikkhus, it is by way of elements that beings come together and unite. Those of an inferior disposition come together and unite with those of an inferior disposition; those of a good disposition come together and unite with those of a good disposition. In the past, by way of elements, beings came together and united.... In the future, too, by way of elements, beings will come together and unite.... Now too, at present, by way of elements, beings come together and unite. Those of an inferior disposition come together and unite with those of an inferior disposition; those of a good disposition come together and unite with those of a good disposition.”

15. Pañcasikkhāpadasutta. (The Five Training Rules)

Noun 3rd Form ('with' phrase)

1. *Pāṇātipātino pāṇātipātīhi saddhiṃ saṃsandanti samenti* - Those who destroy life come together and unite with those who destroy life.
2. *Adinnādāyino adinnādāyīhi saddhiṃ saṃsandanti samenti* - those who take what is not given come together and unite with those who take what is not given.
3. *Kāmesumicchācārino kāmesumicchācārīhi saddhiṃ saṃsandanti samenti* - those who engage in sexual misconduct come together and unite with those who engage in sexual misconduct.
4. *Musāvādino musāvādīhi saddhiṃ saṃsandanti samenti* - those who speak falsehood come together and unite with those who speak falsehood.
5. *Surāmerayamajjappamādatṭhāyino surāmerayamajjappamādatṭhāyīhi saddhiṃ saṃsandanti samenti* - those who indulge in wine, liquor, and intoxicants that cause negligence come together and unite with those who so indulge.
6. *Pāṇātipātā paṭiviratā pāṇātipātā paṭiviratehi saddhiṃ saṃsandanti samenti* - Those who abstain from the destruction of life come together and unite with those who abstain from the destruction of life.
7. *Adinnādānā paṭiviratā adinnādānā paṭiviratehi saddhiṃ saṃsandanti samenti* - those who abstain from taking what is not given come together and unite with those who abstain from taking what is not given.
8. *Kāmesumicchācārā paṭiviratā kāmesumicchācārā paṭiviratehi saddhiṃ saṃsandanti samenti* - those who abstain from sexual misconduct come together and unite with those who abstain from sexual misconduct.
9. *Musāvādā paṭiviratā musāvādā paṭiviratehi saddhiṃ saṃsandanti samenti* - those who abstain from false speech come together and unite with those who abstain from false speech. *surāmerayamajjappamādatṭhānā paṭiviratā surāmerayamajjappamādatṭhānā paṭiviratehi saddhiṃ saṃsandanti samentīti* - those who abstain from wine, liquor, and intoxicants that cause negligence come together and unite with those who so abstain.”

Noun 1st Form (Subject, Plural)

1. *Pāṇātipātino* - those who destroy life.
2. *Adinnādāyino* - those who take what is not given.
3. *Kāmesumicchācārino* - those who engage in sexual misconduct.
4. *Musāvādino* - those who speak falsehood.

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

Noun 3rd Form ('with' phrase)

1. *Pāṇātipātīhi* - with those who destroy life;
2. *Adinnādāyīhi* - with those who take what is not given.
3. *Kāmesumicchācārīhi* - with those who engage in sexual misconduct.
4. *Musāvādīhi* - with those who speak falsehood.
5. *Surāmerayamajjappamādaṭṭhāyīhi* - with those who indulge in wine, liquor, and intoxicants that cause negligence.
6. *Paṭiviratehi* - with those who abstain.
7. *Saddhim* - together, with

Noun 5th Form ('from' phrase)

1. *Pāṇātipātā* - from the destruction of life.
2. *Adinnādānā* - from taking what is not given.
3. *Kāmesumicchācārā* - from sexual misconduct.
4. *Musāvādā* - from false speech.
5. *Surāmerayamajjappamādaṭṭhānā* - from wine, liquor, and intoxicants that cause negligence.

15. Pañcasikkhāpadasutta

Sāvattiyam viharati. Dhātusova bhikkhave sattā saṃsandanti samenti. Pāṇātipātino pāṇātipātīhi saddhim saṃsandanti samenti, adinnādāyino adinnādāyīhi saddhim saṃsandanti samenti, kāmesumicchācārino kāmesumicchācārīhi saddhim saṃsandanti samenti, musāvādino musāvādīhi saddhim saṃsandanti samenti, surāmerayamajjappamādaṭṭhāyino surāmerayamajjappamādaṭṭhāyīhi saddhim saṃsandanti samenti.

Pāṇātipātā paṭiviratā pāṇātipātā paṭiviratehi saddhim saṃsandanti samenti, adinnādānā paṭiviratā adinnādānā paṭiviratehi saddhim saṃsandanti samenti, kāmesumicchācārā paṭiviratā kāmesumicchācārā paṭiviratehi saddhim saṃsandanti samenti, musāvādā paṭiviratā musāvādā paṭiviratehi saddhim saṃsandanti samenti, surāmerayamajjappamādaṭṭhānā paṭiviratā surāmerayamajjappamādaṭṭhānā paṭiviratehi saddhim saṃsandanti samentīti. Tatiyam.

15. The Five Training Rules

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

“Those who abstain from the destruction of life come together and unite with those who abstain from the destruction of life; those who abstain from taking what is not given ... from sexual misconduct ... from false speech ... from wine, liquor, and intoxicants that cause negligence come together and unite with those who so abstain.”

16. Sattakammapathasutta (Seven Courses of Kamma)

Noun 3rd Form ('with' phrase)

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

Noun 3rd Form ('with' phrase)

1. *Pisuṇavācehi* - with those who speak divisively .
2. *Pharusavācehi* - with those who speak harshly.
3. *Samphappalāpīhi* - with those who so indulge.
4. *Paṭiviratehi* - with those who abstain.

Noun 1st (Subject, Plural)

1. *Pisuṇavācā* - those who speak divisively.
2. *Pharusavācā* - those who speak harshly.
3. *Samphappalāpino* - those who indulge in idle chatter.
4. *Paṭiviratā* - those who abstain.

Noun 5th Form ('from' phrase)

1. *Pisuṇāya vācāya* - from divisive speech.
2. *Pharusāya vācāya* - from harsh speech.
3. *Samphappalāpā* - from idle chatter.

16. Sattakammapathasutta

Sāvattiyāṃ viharati. Dhātusova bhikkhave sattā saṃsandanti samenti. Pāṇātipātino pāṇātipātīhi saddhiṃ saṃsandanti samenti, adinnādāyino adinnādāyīhi saddhiṃ saṃsandanti samenti, kāmesumicchācārino kāmesumicchācārīhi saddhiṃ saṃsandanti samenti, musāvādino musāvādīhi saddhiṃ saṃsandanti samenti, piṣuṇavācā piṣuṇavācehi saddhiṃ saṃsandanti samenti, pharusavācā pharusavācehi saddhiṃ saṃsandanti samenti, samphappalāpino samphappalāpīhi saddhiṃ saṃsandanti samenti.

Pāṇātipātā paṭiviratā. Pa. Adinnādānā paṭiviratā. Kāmesumicchācārā paṭiviratā. Musāvādā paṭiviratā. Piṣuṇāya vācāya paṭiviratā piṣuṇāya vācāya paṭiviratehi saddhiṃ saṃsandanti samenti, pharusāya vācāya paṭiviratā pharusāya vācāya paṭiviratehi saddhiṃ saṃsandanti samenti, samphappalāpā paṭiviratā samphappalāpā paṭiviratehi saddhiṃ saṃsandanti samenti.

16. Seven Courses of Kamma

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

“Those who abstain from the destruction of life ... from taking what is not given ... from sexual misconduct ... from false speech ... from divisive speech ... from harsh speech ... from idle chatter come together and unite with those who so abstain.”

17. Dasakammapathasutta (*Ten Courses of Kamma*)

Noun 3rd Form ('with' phrase)

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

Noun 3rd Form ('with' phrase)

1. *Abhijjhālūhi* - with those who are covetous.
2. *Byāpannacittehi* - with those who bear ill will.
3. *Micchādiṭṭhikehi* - with those of wrong view.
4. *Anabhijjhālūhi* - with those who are uncovetous.
5. *Abyāpannacittehi* - with those without ill will.
6. *Sammādiṭṭhikehi* - with those of right view.

Noun 1st Form (Subject, Plural)

1. *Abhijjhāluno* - those who are covetous.
2. *Byāpannacittā* - those who bear ill will.
3. *Micchādiṭṭhikā* - those of wrong view.
4. *Anabhijjhāluno* - those who are uncovetous.
5. *Abyāpannacittā* - those without ill will.
6. *Sammādiṭṭhikā* - those of right view.

17. Dasakammapathasutta

Sāvattiyam viharati. Dhātusova bhikkhave sattā saṃsandanti samenti. Pāṇātipātino pāṇātipātīhi saddhiṃ saṃsandanti samenti, adinnādāyino. Pa. Kāmesumicchācārino. Musāvādino. Pisuṇavācā. Pharusavācā. Samphappalāpino samphappalāpīhi saddhiṃ saṃsandanti samenti, abhijjhāluno abhijjhālūhi saddhiṃ saṃsandanti samenti, byāpannacittā byāpannacittehi saddhiṃ saṃsandanti samenti, micchādiṭṭhikā micchādiṭṭhikehi saddhiṃ saṃsandanti samenti.

Pāṇātipātā paṭiviratā pāṇātipātā paṭiviratehi saddhiṃ saṃsandanti samenti, adinnādānā paṭiviratā. Pa. Kāmesumicchācārā paṭiviratā. Musāvādā paṭiviratā. Pisuṇāya vācāya. Pharusāya vācāya. Samphappalāpā paṭiviratā samphappalāpā paṭiviratehi saddhiṃ saṃsandanti samenti, anabhijjhāluno anabhijjhālūhi saddhiṃ saṃsandanti samenti, abyāpannacittā abyāpannacittehi saddhiṃ saṃsandanti samenti, sammādiṭṭhikā sammādiṭṭhikehi saddhiṃ saṃsandanti samentīti. . Pañcamam.

17. Ten Courses of Kamma

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

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

18. Sagāthāsutta (With Verses)

Noun 3rd Form ('with' phrase)

1. *Seyyathāpi bhikkhave gūtho gūthena saṃsandati sameti, muttam muttena saṃsandati sameti, kheḷo kheḷena saṃsandati sameti, pubbo pubbena saṃsandati sameti, lohitaṃ lohiteṇa saṃsandati sameti. Evameva kho bhikkhave dhātusova sattā saṃsandanti samenti, hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandanti samenti* - “Just as excrement comes together and unites with excrement, urine with urine, spittle with spittle, pus with pus, and blood with blood, so too, bhikkhus, it is only by way of elements that beings come together and unite: those of an inferior disposition come together and unite with those of an inferior disposition”.
2. *Seyyathāpi bhikkhave khīraṃ khīreṇa saṃsandati sameti, telam telena saṃsandati sameti, sappi Sappinā saṃsandati sameti, madhu madhunā saṃsandati sameti, phāṇitaṃ phāṇiteṇa saṃsandati sameti. Evameva kho bhikkhave dhātusova sattā saṃsandanti samenti, kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti samenti* - “Just as milk comes together and unites with milk, oil with oil, ghee with ghee, honey with honey, and molasses with molasses, so too, bhikkhus, it is only by way of elements that beings come together and unite: those of a good disposition come together and unite with those of a good disposition.

Noun 3rd Form (Singular 'with' phrase)

1. *Gūthena* - with excrement.
2. *Muttana* - with urine.
3. *Kheḷena* - with spittle.
4. *Pubbena* - with pus.
5. *Lohitena* - with blood.
6. *Khīreṇa* - with milk.
7. *Telena* - with oil.
8. *Sappinā* - with ghee.
9. *Madhunā* - with honey.
10. *Phāṇiteṇa* - with molasses.

Noun 1st Form (Subject, Singular)

1. *Gūtho* - excrement.
2. *Muttam* - urine.
3. *Kheḷo* - spittle.

4. *Pubbo* - pus.
5. *Lohitam* - blood.
6. *Khīram* - milk.
7. *Telaṁ* - oil.
8. *Sappi* - ghee.
9. *Madhu* - honey.
10. *Phāṇitam* - molasses.
11. *Seyyathāpi* - just as.
12. *Evameva* - so too.

18. Sagāthāsutta

Sāvattḥiyāṃ viharati. Dhātusova bhikkhave sattā saṃsandanti samenti, hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandanti samenti. Atītampi kho bhikkhave addhānaṃ dhātusova sattā saṃsandimsu samimsu, hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandimsu samimsu.

Anāgatampi kho bhikkhave addhānaṃ dhātusova sattā saṃsandissanti samessanti, hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandissanti samessanti.

Etarahipi kho bhikkhave paccuppannaṃ addhānaṃ dhātusova sattā saṃsandanti samenti, hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandanti samenti.

Seyyathāpi bhikkhave gūtho gūthena saṃsandati sameti, muttam muttena saṃsandati sameti, kheḷo kheḷena saṃsandati sameti, pubbo pubbena saṃsandati sameti, lohitaṃ lohiteṇa saṃsandati sameti. Evameva kho bhikkhave dhātusova¹ sattā saṃsandanti samenti, hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandanti samenti. Atītampi kho addhānaṃ. Pa . Anāgatampi kho addhānaṃ. Pa . Etarahipi kho paccuppannaṃ addhānaṃ dhātusova sattā saṃsandanti samenti, hīnādhimuttikā hīnādhimuttikehi saddhiṃ saṃsandanti samenti.

Dhātusova bhikkhave sattā saṃsandanti samenti, kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti samenti. Atītampi kho bhikkhave addhānaṃ dhātusova sattā saṃsandimsu samimsu, kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandimsu samimsu.

Anāgatampi kho bhikkhave addhānaṃ. Pa . Etarahipi kho bhikkhave paccuppannaṃ addhānaṃ dhātusova sattā saṃsandanti samenti, kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti samenti.

Seyyathāpi bhikkhave khīraṃ khīrena saṃsandati sameti, telāṃ telena saṃsandati sameti, sappi Sappinā saṃsandati sameti, madhu madhunā saṃsandati sameti, phāṇitaṃ phāṇiteṇa saṃsandati sameti. Evameva kho bhikkhave dhātusova sattā saṃsandanti samenti, kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti samenti. Atītampi kho addhānaṃ. Anāgatampi kho addhānaṃ. Etarahipi kho paccuppannaṃ addhānaṃ dhātusova sattā saṃsandanti samenti, kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti samentīti.

18. With Verses

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

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

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

19. Assaddhasaṃsandanasutta (Lacking Faith)

Noun 3rd Form ('with' phrase)

1. *Assaddhā assaddhehi saddhim saṃsandanti samenti* - Those lacking faith come together and unite with those lacking faith.
2. *Ahrikā ahirikehi saddhim saṃsandanti samenti* - the shameless come together and unite with the shameless.
3. *Anottappino anottappīhi saddhim saṃsandanti samenti* - those unafraid of wrongdoing come together and unite with those unafraid of wrongdoing.
4. *Appassutā appassutehi saddhim saṃsandanti samenti* - the unlearned come together and unite with the unlearned.
5. *Kusītā kusītehi saddhim saṃsandanti samenti* - the lazy come together and unite with the lazy.
6. *Muṭṭhassatino muṭṭhassatīhi saddhim saṃsandanti samenti* - the muddle-minded come together and unite with the muddle-minded.
7. *Duppaññā duppaññehi saddhim saṃsandanti samenti* - the unwise come together and unite with the unwise.
8. *Saddhā saddhehi saddhim saṃsandanti samenti* - Those having faith come together and unite with those having faith,
9. *Hirimanā hirimanehi saddhim saṃsandanti samenti* - those having a sense of shame come together and unite with those having a sense of shame.
10. *Ottappino ottappīhi saddhim saṃsandanti samenti* - those afraid of wrongdoing come together and unite with those afraid of wrongdoing.
11. *Bahussutā bahussutehi saddhim saṃsandanti samenti* - the learned come together and unite with the learned.
12. *Āraddhavīriyā āraddhavīriyehi saddhim saṃsandanti samenti* - the energetic come together and unite with the energetic.
13. *Upaṭṭhitassatino upaṭṭhitassatīhi saddhim saṃsandanti samenti* - the mindful come together and unite with the mindful.
14. *Paññavanto paññavantehi saddhim saṃsandanti samenti* - the wise come together and unite with the wise.

Noun 3rd Form ('with' phrase)

1. *Assaddhehi* - with those lacking faith.
2. *Ahirikehi* - with the shameless.
3. *Anottappīhi* - with those unafraid of wrongdoing.

4. *Appassutehi* - with the unlearned.
5. *Kusītehi* - with the lazy.
6. *Muṭṭhassatīhi* - with the muddle-minded.
7. *Duppaññehi* - with the unwise.
8. *Saddhehi* - with those having faith.
9. *Hirimanehi* - with those having a sense of shame.
10. *Ottappīhi* - with those afraid of wrongdoing.
11. *Bahussutehi* - with the learned.
12. *Āraddhavīriyehi* - with the energetic.
13. *Upaṭṭhitassatīhi* - with the mindful.
14. *Paññavantehi* - with the wise.

Noun 1st Form (Subject, Plural)

1. *Assaddhā* - those lacking faith.
2. *Ahirikā* - the shameless.
3. *Anottappino* - those unafraid of wrongdoing.
4. *Appassutā* - the unlearned.
5. *Kusītā* - the lazy.
6. *Muṭṭhassatino* - the muddle-minded.
7. *Duppaññā* - the unwise.
8. *Saddhā* - those having faith.
9. *Hirimanā* - those having a sense of shame.
10. *Ottappino* - those afraid of wrongdoing.
11. *Bahussutā* - the learned.
12. *Āraddhavīriyā* - the energetic.
13. *Upaṭṭhitassatino* - the mindful.
14. *Paññavantā* - the wise.

19. Assaddhasaṃsandanasutta

Sāvattḥiyāṃ viharatī. Dhātusova bhikkhave sattā saṃsandanti samenti. Assaddhā assaddhehi saddhiṃ saṃsandanti samenti, ahirikā ahirikehi saddhiṃ saṃsandanti samenti, anottappino anottappīhi saddhiṃ saṃsandanti samenti, appassutā appassutehi saddhiṃ saṃsandanti samenti, kusītā kusītehi saddhiṃ saṃsandanti samenti, muṭṭhassatino muṭṭhassatīhi saddhiṃ saṃsandanti samenti, duppaññā duppaññehi saddhiṃ saṃsandanti samenti.

Atītampi kho bhikkhave addhānaṃ dhātusova sattā saṃsandimsu samimsu. Assaddhā assaddhehi saddhiṃ saṃsandimsu samimsu, ahirikā ahirikehi saddhiṃ saṃsandimsu samimsu, anottappino anottappīhi saddhiṃ saṃsandimsu samimsu, appassutā appassutehi saddhiṃ saṃsandimsu samimsu, kusītā kusītehi saddhiṃ saṃsandimsu samimsu, muṭṭhassatino muṭṭhassatīhi saddhiṃ saṃsandimsu samimsu, duppaññā duppaññehi saddhiṃ saṃsandimsu samimsu.

Anāgatampi kho bhikkhave addhānaṃ dhātusova sattā saṃsandissanti samessanti. Assaddhā assaddhehi saddhiṃ saṃsandissanti samessanti, ahirikā ahirikehi saddhiṃ saṃsandissanti samessanti, anottappino anottappīhi saddhiṃ. Pa . Appassutā appassutehi saddhiṃ. Pa . Kusītā kusītehi saddhiṃ. Pa . Muṭṭhassatino muṭṭhassatīhi saddhiṃ. Pa . Duppaññā duppaññehi saddhiṃ saṃsandissanti samessanti.

Etarahipi kho bhikkhave paccuppannaṃ addhānaṃ dhātusova sattā saṃsandanti samenti. Assaddhā assaddhehi saddhiṃ saṃsandanti samenti, ahirikā ahirikehi saddhiṃ. Pa . Anottappino anottappīhi saddhiṃ. Pa . Appassutā appassutehi saddhiṃ. Pa . Kusītā kusītehi saddhiṃ. Pa . Muṭṭhassatino muṭṭhassatīhi saddhiṃ saṃsandanti samenti, duppaññā duppaññehi saddhiṃ saṃsandanti samenti.

Dhātusova bhikkhave sattā saṃsandanti samenti. Saddhā saddhehi saddhiṃ saṃsandanti samenti, hirimanā hirimanehi saddhiṃ saṃsandanti samenti, ottappino ottappīhi saddhiṃ saṃsandanti samenti, bahussutā bahussutehi saddhiṃ saṃsandanti samenti, āradhāvīriyā āradhāvīriyehi saddhiṃ saṃsandanti samenti, upaṭṭhitassatino upaṭṭhitassatīhi saddhiṃ saṃsandanti samenti, paññavanto paññavantehi saddhiṃ saṃsandanti samenti. Atītampi kho bhikkhave addhānaṃ. Pa . Anāgatampi kho bhikkhave. Pa . Etarahipi kho bhikkhave paccuppannaṃ addhānaṃ dhātusova sattā saṃsandanti samenti. Saddhā saddhehi saddhiṃ. Pa . Paññavanto paññavantehi saddhiṃ saṃsandanti samentīti. . Sattamaṃ.

19. Lacking Faith

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

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

20. Okkhāsutta (*Pots of Food*)

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

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

Suffix ‘eyya’ (Optative)

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

Noun 2nd Form (‘in’, ‘at’ phrase)

1. *Pubbaṅhasamayam* - in the morning.
2. *Majjhanhikasamayam* - at noon.
3. *Sāyanhasamayam* - in the evening.

Noun 2nd Form

1. *Okkhāsataṃ* - a hundred pots of food. (Adjective); *Okkhā*=a hundred; *satam* =pots of food.
2. *Dānaṃ* - as charity. (Object)
3. *Mettacittaṃ* - a mind of lovingkindness. (Object)
4. *Gadduhanamattampi* - *even* for the time it takes to pull a cow’s udder. (Adverb)

5. *Antamaso* - At least. (Adverb)

Subject - *Yo* - Someone.

Senstences without Verbs - Tulyattha and Liṅgattha

1. *Idaṃ tato mahapphalataraṃ* - this would be more fruitful than the former.

Nouns

1. *Idaṃ* - this.
2. *Tato* - than the former.
3. *Mahapphalataraṃ* - more fruitful. *Mahapphala*=fruitful; *taraṃ*=more.

Noun 5th Form ('because of')

1. *Tasmātiha bhikkhave evaṃ sikkhitabbam* - Therefore, bhikkhus, you should train yourselves thus.
2. *Evaṃ hi vo bhikkhave sikkhitabbanti* - Thus should you train yourselves.

Nouns

1. *Tasmā* - Therefore.
2. *Iha* - here.
3. *Evaṃ* - Thus.
4. *Sikkhitabbam* - should train (yourselves).
5. *Vo* - You.

Future Tense

1. *Mettā no cetovimutti bhāvitā bhavissati bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā* - 'We will develop and cultivate the liberation of mind by lovingkindness, make it our vehicle, make it our basis, stabilize it, exercise ourselves in it, and fully perfect it.'

Nouns

1. *Mettā* - Lovingkindness.
2. *No* - by us.
3. *Cetovimutti* - the liberation of mind.
4. *Bhāvitā* - being developed.
5. *Bahulīkatā* - being cultivated. Bahula= many times; *Katā*=having done.
6. *Yānikatā* - Being made it our vehicle.
7. *Vatthukatā* - make it our basis.
8. *Anuṭṭhitā* - stabilize it.
9. *Paricitā* - exercise ourselves in it.
10. *Susamāradhā* - fully perfect it.

Verb - *Bhavissati* - will be.

20. Okkhāsutta (*Pots of Food*)

Sāvattiyāṃ viharati. Yo bhikkhave pubbaṅhasamayāṃ okkhāsataṃ dānaṃ dadeyya, yo majjhanhikasamayāṃ okkhāsataṃ dānaṃ dadeyya, yo sāyanhasamayāṃ okkhāsataṃ dānaṃ dadeyya. Yo vā pubbaṅhasamayāṃ antamaso gadduhanamattampi mettacittaṃ bhāveyya, yo vā majjhanhikasamayāṃ antamaso gadduhanamattampi mettacittaṃ bhāveyya, yo vā sāyanhasamayāṃ antamaso gadduhanamattampi mettacittaṃ bhāveyya, idaṃ tato mahapphalataraṃ. Tasmātiha bhikkhave evaṃ sikkhitabbaṃ "mettā no cetovimutti bhāvitā bhavissati bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā"ti. Evaṃ hi vo bhikkhave sikkhitabbanti. . Catutthaṃ.

20. Pots of Food

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

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

21. Nakhasikhasutta (*The Fingernail*)

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

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

Verb

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

Nouns

1. *Sāvattthiyam* - at Sāvattthi.
2. *Samkham* - Calculation.
3. *Pi* - Even.
4. *Upanidhim* - comparison.
5. *Kalabhāgam* - to a fraction.
6. *Ye* - Who.
7. *Manussesu* - among human beings.
8. *Aññatra* - Elsewhere.
9. *Manussehi* - than among human beings.

Senstences without Verbs - Tulyattha and Liṅgattha

1. *Katamam nu kho bahutaram yo vāyam mayā paritto nakhasikhāyam paṃsu āropito, ayam vā mahāpathavī* - which is more: the little bit of soil that I have taken up in my fingernail or the great earth?”
2. *Etadeva bhante bahutaram yadidam mahāpathavī* - Venerable sir, the great earth is more.

3. *Appamattako yaṃ Bhagavatā paritto nakhasikhāyaṃ paṃsu āropito* - The little bit of soil that the Blessed One has taken up in his fingernail is trifling.
4. *Appamattako yaṃ mahāpathaviṃ upanidhāya Bhagavatā paritto nakhasikhāyaṃ paṃsu āropitoti* - The little bit of soil that the Blessed One has taken up in his fingernail is trifling. Compared to the great earth.
5. *Evameva kho bhikkhave appakā te sattā* - So too, bhikkhus those beings are few.
6. *Atha kho eteyeva bahutarā sattā* - But only those beings are more numerous.

Nouns

1. *Katamaṃ nu* - Which.
2. *Bahutaraṃ* - More.
3. *Vāyaṃ* - or this - (*vā*=or, *ayaṃ*=this)
4. *Āropito* - have being taken up.
5. *Mayā* - by me.
6. *Paritto* - The little bit.
7. *Nakhasikhāyaṃ* - in my fingernail.
8. *Paṃsu* - Soil.
9. *Mahāpathavī* - the great earth.
10. *Etadeva* - that only. (*Etam*=that, *eva*=only)
11. *Bhante* - venerable sir.
12. *Yadidaṃ* - what this. (*yaṃ*=what, *idaṃ*= this)
13. *Appamattako yaṃ* - Trifling this. (*appamattako*=triffling, *ayaṃ*=this)
14. *Bhagavatā* - by the Blessed One.
15. *Evameva* - So too.
16. *Te sattā* - those beings.
17. *Appakā* - few.
18. *Atha kho* - But.
19. *Eteyeva* - Those only. (*ete*=those, *eva*=only)
20. *Bahutarā* - more numerous.
21. *Upanidhāya* - Compared to.

Imperative (Pañcami) - *Taṃ kiṃ maññatha bhikkhave* - Bhikkhus, what do you think?

Nouns

1. *Taṃ* - that.

2. *Kim* - What.

Verb - *Maññatha* - do you think.

Verb Past tense

1. *Atha kho Bhagavā parittaṃ nakhasikhāyaṃ paṃsum āropetvā bhikkhū āmantesi* - Then the Blessed One took up a little bit of soil in his fingernail and addressed the bhikkhus thus.

Nouns

1. *Atha kho* - Then.
2. *Bhagavā* - the Blessed One.
3. *Parittaṃ* - a little bit.
4. *Nakhasikhāyaṃ* - in his fingernail.
5. *Paṃsum* - Soil.
6. *Āropetvā* - Having took up.

Verb - *Āmantesi* - Addressed.

Verb Future tense

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

Noun - *Appamattā* - Diligently.

Noun 3rd Form

1. *Mayā paritto nakhasikhāyaṃ paṃsu āropito* - the little bit of soil that I have taken up in my fingernail .

2. *Appamattako yaṃ Bhagavatā paritto nakhasikhāyaṃ paṃsu āropito* - The little bit of soil that the Blessed One has taken up in his fingernail is trifling.
3. *Ye aññatra manussehi paccājāyanti* - who are reborn elsewhere than among human beings.

Noun 5th Form ('because of')

1. *Tasmātiha bhikkhave evaṃ sikkhitabbaṃ* - Therefore, bhikkhus, you should train yourselves thus.
2. *Evaṃ hi vo bhikkhave sikkhitabbanti* - Thus should you train yourselves.

Nouns

1. *Tasmā* - Therefore.
2. *Iha* - here.
3. *Evaṃ* - thus.
4. *Sikkhitabbaṃ* - should train yourselves.

Noun 7th Form ('at', 'in', 'on' phrase)

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

Tva (Gerund)

1. *Atha kho Bhagavā parittaṃ nakhasikhāyaṃ paṃsum āropetvā bhikkhū āmantesi* - Then the Blessed One took up a little bit of soil in his fingernail and addressed the bhikkhus thus.
2. *Appamattako yaṃ mahāpathaviṃ upanidhāya Bhagavatā paritto nakhasikhāyaṃ paṃsu āropitoti* - The little bit of soil that the Blessed One has taken up in his fingernail is trifling. Compared to the great earth.

21. Nakhasikhasutta

Sāvattiyāṃ viharati. Atha kho Bhagavā parittāṃ nakhasikhāyaṃ paṃsum āropetvā bhikkhū āmantesi "taṃ kiṃ maññatha bhikkhave, katamaṃ nu kho bahutaraṃ, yo vāyaṃ mayā paritto nakhasikhāyaṃ paṃsu āropito, ayaṃ vā mahāpathavī"ti. Etadeva bhante bahutaraṃ yadidaṃ mahāpathavī, appamattako yaṃ Bhagavatā paritto nakhasikhāyaṃ paṃsu āropito, saṃkhampi na upeti upanidhimpī na upeti kalabhāgampi na upeti mahāpathaviṃ upanidhāya Bhagavatā paritto nakhasikhāyaṃ paṃsu āropitoti. Evameva kho bhikkhave appakā te sattā, ye manussesu paccājāyanti, atha kho eteyeva bahutarā sattā, ye aññatra manussehi paccājāyanti. Tasmātiha bhikkhave evaṃ sikkhitabbaṃ "appamattā viharissāmā"ti. Evaṃ hi vo bhikkhave sikkhitabbanti. . Dutiyāṃ.

21. The Fingernail

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

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

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

22. Apaṇṇakasutta (*The Unmistaken*)

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

1. *Kathaṅca bhikkhave bhikkhu jāgariyaṃ anuyutto hoti?* And how is a bhikkhu intent on wakefulness?
2. *Evaṃ kho bhikkhave bhikkhu jāgariyaṃ anuyutto hoti* - It is in this way that a bhikkhu is intent on wakefulness.
3. *Idha bhikkhave bhikkhu cittaṃ parisodheti* - Here, a bhikkhu purifies his mind.
4. *Sīhaseyyaṃ kappeti* - he lies down in the lion's posture.

Subject

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

Object

1. *Jāgariyaṃ* - Wakefulness.
2. *Cittaṃ* - his mind .
3. *Sīhaseyyaṃ* - in the lion's posture.

Verb

1. *Hoti* - is.
2. *Parisodheti* - Purifies.
3. *Kappeti* - does.

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

1. *Idha bhikkhave bhikkhu divasaṃ caṃkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti* - Here, during the day, while walking back and forth and sitting, a bhikkhu purifies his mind of obstructive qualities.
2. *Rattiyā paṭhamaṃ yāmaṃ caṃkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti* - In the first watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive qualities.
3. *Rattiyā majjhimaṃ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappeti pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasi karitvā* - In the middle watch of the night he lies down on the right side in the lion's posture, with one foot overlapping the other, mindful and clearly comprehending, after noting in his mind the idea of rising.

4. *Rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya caṃkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti* - After rising, in the last watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive qualities.

Noun 1st Form

1. *Sato* - mindful.
2. *Sampajāno* - clearly comprehending.

Noun 2nd Form ('in' phrase)

1. *Divasaṃ* - during the day.
2. *Paṭhamaṃ yāmaṃ* - In the first watch.
3. *Majjhimaṃ yāmaṃ* - In the middle watch.
4. *Pacchimaṃ yāmaṃ* - in the last watch.
5. *Pādaṃ* - one foot.
6. *Utthānasaññaṃ* - the idea of rising.

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

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

Noun 3rd Form ('with' phrase)

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

Noun 3th Form ('from' phrase)

1. *Āvaraṇīyehi dhammehi* - from obstructive qualities.

Noun 6th form ('of' phrase)

1. *Rattiyā* - of the night.

Noun 7th form ('in', 'on', 'at' phrase)

1. *Pāde* - on the foot.

2. *Manasi* - in his mind.

Tva (Gerund)

1. *Accādhāya* - Overlapping.
2. *Manasi karitvā* - after noting in his mind.
3. *Paccuṭṭhāya* - After rising.

22. Apaṇṇakasutta

Kathaṅca bhikkhave bhikkhu jāgariyaṃ anuyutto hoti? Idha bhikkhave bhikkhu divasaṃ caṃkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti, rattiyaṃ paṭhamaṃ yāmaṃ caṃkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti, rattiyaṃ majjhimamaṃ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappeti pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasi karitvā, rattiyaṃ pacchimaṃ yāmaṃ paccuṭṭhāya caṃkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti. Evaṃ kho bhikkhave bhikkhu jāgariyaṃ anuyutto hoti.

22. The Unmistaken

“And how is a bhikkhu intent on wakefulness? Here, during the day, while walking back and forth and sitting, a bhikkhu purifies his mind of obstructive qualities. In the first watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive qualities. In the middle watch of the night he lies down on the right side in the lion’s posture, with one foot overlapping the other, mindful and clearly comprehending, after noting in his mind the idea of rising. After rising, in the last watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive qualities. It is in this way that a bhikkhu is intent on wakefulness.

23. 24. 25. 26. Suttas - Āsāduppajahavagga (Desire)

Senstences without Verbs - Tulyattha and Liṅgattha

1. *Dveme bhikkhave paccayā rāgassa uppādāya* - Bhikkhus, there are these two conditions for the arising of greed.
2. *Katame dve? Subhanimittaṅca, ayoniso ca manasikāro* - What two? The mark of the attractive⁵ and careless attention.
3. *Ime kho bhikkhave dve paccayā rāgassa uppādāyāti* - These are the two conditions for the arising of greed.
4. *Dveme bhikkhave paccayā dosassa uppādāya* - Bhikkhus, there are these two conditions for the arising of hatred.
5. *Katame dve? Paṭighanimittaṅca, ayoniso ca manasikāro* - What two? The mark of the repulsive and careless attention.
6. *Ime kho bhikkhave dve paccayā dosassa uppādāyāti* - These are the two conditions for the arising of hatred.
7. *Dveme bhikkhave paccayā micchādiṭṭhiyā uppādāya* - Bhikkhus, there are these two conditions for the arising of wrong view.
8. *Katame dve? Parato ca ghoso, ayoniso ca manasikāro* - What two? The utterance of another [person] and careless attention.
9. *Ime kho bhikkhave dve paccayā micchādiṭṭhiyā uppādāyāti* - These are the two conditions for the arising of wrong view.
10. *Dveme bhikkhave paccayā sammādiṭṭhiyā uppādāya* - Bhikkhus, there are these two conditions for the arising of right view.
11. *Katame dve? Parato ca ghoso, yoniso ca manasikāro* - What two? The utterance of another [person] and careful attention.
12. *Ime kho bhikkhave dve paccayā sammādiṭṭhiyā uppādāyāti* - These are the two conditions for the arising of right view.

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

Nouns

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

Noun 4th Form (‘for’ phrase)

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

Noun 4th Form - *Uppādāya* - for the arising.

Noun 6th Form ('of' Phrase)

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

Noun 6th Form

1. *Rāgassa* - of greed.
2. *Dosassa* - of hatred.
3. *Micchādīṭṭhiyā* - of wrong view.
4. *Sammādīṭṭhiyā* - of right view.

Āsāduppajahavagga

Dveme bhikkhave paccayā rāgassa uppādāya. Katame dve? Subhanimittañca, ayoniso ca manasikāro. Ime kho bhikkhave dve paccayā rāgassa uppādāyāti.

Dveme bhikkhave paccayā dosassa uppādāya. Katame dve? Paṭighanimittañca, ayoniso ca manasikāro. Ime kho bhikkhave dve paccayā dosassa uppādāyāti.

Dveme bhikkhave paccayā micchādiṭṭhiyā uppādāya. Katame dve? Parato ca ghoso, ayoniso ca manasikāro. Ime kho bhikkhave dve paccayā micchādiṭṭhiyā uppādāyāti.

Dveme bhikkhave paccayā sammādiṭṭhiyā uppādāya. Katame dve? Parato ca ghoso, yoniso ca manasikāro. Ime kho bhikkhave dve paccayā sammādiṭṭhiyā uppādāyāti.

Desire

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

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

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

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

27. Kodhapeyyāla (Anger)

1. *Dveme bhikkhave dhammā sekhassa bhikkhuno parihānāya saṃvattanti*- Bhikkhus, these two qualities lead to the decline of a bhikkhu who is a trainee.
2. *Katame dve? Issā ca macchariyañca* - What two? Envy and miserliness⁶.

Nouns

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

Verb - *Saṃvattanti* - lead.

27. Kodhapeyyāla

Dveme bhikkhave dhammā sekhassa bhikkhuno parihānāya saṃvattanti. Katame dve? Issā ca macchariyañca.

27. Anger

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

⁶ Excessive desire to save money, avarice

28. Santhāravagga (Munificence)⁷

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

Nouns

1. *Imā* - these.
2. *Dve* - two kinds.
3. *Pūjā* - veneration.
4. *Āmisapūjā* - Veneration with material goods.
5. *Ca* - and, also.
6. *Dhammapūjā* - veneration with the Dhamma.
7. *Imāsaṃ dvinnāṃ pūjānaṃ* - Of these two kinds of veneration.
8. *Yadidaṃ* - what this; (*yam*=what + *idaṃ*=this)
9. *Dhammapūjā* - veneration with the Dhamma .
10. *Etadaggaṃ* - foremost; *etam*=this; *agga*=top, foremost.

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

Munificence= action of being extremely generous

Munificence= hospitality - according to Mp in the next sutta

28. Santhāravagga

Dvemā bhikkhave pūjā. Katamā dve? Āmisapūjā ca dhammapūjā ca. Imā kho bhikkhave dve pūjā. Etadaggaṃ bhikkhave imāsaṃ dvinnaṃ pūjānaṃ, yadidaṃ dhammapūjā.

28. Munificence

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

29. Santhāravagga (Munificence)

1. *Dvemā bhikkhave vuddhiyo* - Bhikkhus, there are these two kinds of growth.
2. *Katamā dve?* What two?
3. *Āmisavuddhi ca dhammavuddhi ca* - Growth in material goods and growth in the Dhamma.
4. *Imā kho bhikkhave dve vuddhiyo* - These are the two kinds of growth.
5. *Etadaggaṃ bhikkhave imāsaṃ dvinnaṃ vuddhīnaṃ, yadidaṃ dhammavuddhīti* - Of these two kinds of growth, growth in the Dhamma is foremost.

Nouns

1. *Vuddhiyo* - growth.
2. *Āmisavuddhi* - Growth in material goods.
3. *Dhammavuddhi* - growth in the Dhamma.

29. Santhāravagga

Dvemā bhikkhave vuddhiyo. Katamā dve? Āmisavuddhi ca dhammavuddhi ca. Imā kho bhikkhave dve vuddhiyo. Etadaggaṃ bhikkhave imāsaṃ dvinnaṃ vuddhīnaṃ, yadidaṃ dhammavuddhīti.

29. Munificence

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

30. Dānavagga. (Gifts)

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

Nouns

1. *Dānāni* - gifts.
2. *Āmisadānañ* - The gift of material goods.
3. *Dhammadānañ* - the gift of the Dhamma.

30. Dānavagga

Dvemāni bhikkhave dānāni. Katamāni dve? Āmisadānañca dhammadānañca. Imāni kho bhikkhave dve dānāni. Etadaggaṃ bhikkhave imesaṃ dvinnaṃ dānānaṃ, yadidaṃ dhammadānanti.

Gifts

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

SOURCE LISTING

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

THE END