

# TISUTTANIRUTTI

A GRAMMATICAL ANALYSIS OF THREE DISCOURSES  
(MAṄGALA, RATANA AND METTĀ DISCOURSES)

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**Tisuttanirutti**  
**A Grammatical Analysis of Three Discourses**  
**(Maṅgala, Ratana and Mettā Discourses)**  
**(Sn 2.4, 2.1 & 1.8; also found at Khp 5, 6 & 9)**

**Edited, Translated and Analysed by**  
**Ānandajoti Bhikkhu**  
(March 2014)

**Maṅgalasuttanirutti**

**Ratanasuttasuttanirutti**

**Mettasuttanirutti**

## Preface

This work provides a basic analysis of the grammatical form and relationships of three of the most popular discourses in the Pāli canon.

Nouns are analysed as to case, gender and number; verbs as to tense, gender and number; and basic syntactical information is given so that adjectives and adverbs are related to the nouns and verbs they qualify.

I have also parsed the compounds, and identified their type; and there is some extra information added where it has seemed to be useful.

The analysis show the pre-sandhi form of the words involved, so that, for instance, **bāhusaccañ-ca sippañ-ca** is analysed as: **bāhusaccam, ca, sippam, ca**.

This work was requested by a Pāli teacher and friend, Ven. Dīpananda from Bangladesh, and builds on much simpler analyses I did earlier of two of the discourses.

In making the analysis I was much helped by the commentary, and by Ven. Ñāṇamoli's translation of the same (Minor Readings and Illustrator, PTS, Oxford, 1991), which contains incidental grammatical information.

The text used is as established for my Text and Translation of the Safeguard Recitals that are used extensively in the Sri Lankan tradition. They are available elsewhere on this website, see [Safeguard Recitals](#):

Most of the text is in verse form, and has been written constrained by the needs of the metre. For an examination of the metrical information, please see [Catubhanavarapali](#):

Anandajoti Bhikkhu  
March 2014

## Maṅgalasuttanirutti

### An Analysis of the Discourse on the Blessings

(prose introduction)

**Evam me sutam:**

Thus I have heard:

**Evam**, thus, indeclinable adverb to **sutam**  
**me**, by me, agent instrumental, masculine, singular (enclitic)  
**sutam**, heard, accusative, neuter, singular

**ekam samayam Bhagavā Sāvattiyam viharati**  
 at one time the Fortunate One was dwelling near Sāvattī

**ekam**, at one, numerical adjective qualifying **samayam** (acc. masc. sing.)  
**samayam**, time, accusative, masculine, singular  
**Bhagavā**, the Fortunate One, nominative, masculine, singular  
**Sāvattiyam**, near Sāvattī, locative, feminine, singular  
**viharati**, was dwelling (lit: dwells), indicative, 3rd person, singular

**Jetavane Anāthapiṇḍikassa ārāme.**  
 at Anāthapiṇḍika's grounds in Jeta's Wood.

**Jetavane**, in Jeta's Wood, locative, masculine, singular  
**Anāthapiṇḍikassa**, Anāthapiṇḍika's, genitive, masculine, singular  
**ārāme**, at grounds,<sup>1</sup> locative, masculine, singular

**Atha kho aññatarā devatā abhikkantāya rattiya,**  
 Then a certain god, towards the end of the night,

**Atha kho**, then, indeclinables  
**aññatarā**, a certain, adjective qualifying **devatā** (nom. fem. sing.)  
**devatā**, god, nominative, feminine, singular  
**abhikkantāya**, towards the end, adjective qualifying **rattiya** (loc. fem. sing.)  
**rattiya**, of the night, locative, feminine, singular

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<sup>1</sup> Later meaning: *monastery*.

**abhikkantavaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā,**  
whose surpassing beauty lit up the whole of Jeta's Wood,

**abhikkanta + vaṇṇā,** whose surpassing beauty, adjective qualifying **devatā** (nom. fem. sing.)

**kevalakappaṃ,** whole, adjective qualifying **Jetavanaṃ** (acc. masc. sing.)

**Jetavanaṃ,** Jeta's Wood, accusative, masculine, singular

**obhāsetvā,** having lit up, absolutive

**yena Bhagavā tenupasaṅkami,**  
approached the Fortunate One,

**yena ... tena upasaṅkami,** [by where, by there] approached, instrumental pronouns + aorist, 3rd person, singular (idiom)

**Bhagavā,** the Fortunate One, nominative, masculine, singular

**upasaṅkamitvā Bhagavantaṃ abhivādetvā, ekamantaṃ aṭṭhāsi.**  
and after approaching and worshipping the Fortunate One, he stood on one side.

**upasaṅkamitvā,** after approaching, absolutive

**abhivādetvā,** worshipping, absolutive

**Bhagavantaṃ,** the Fortunate One, accusative, masculine, singular

**ekamantaṃ,** on one side, accusative, neuter, singular

**aṭṭhāsi,** he stood, aorist, 3rd person, singular

**Ekamantaṃ ṭhitā kho sā devatā Bhagavantaṃ gāthāya ajjhabhāsi:**  
While standing on one side that god addressed the Fortunate One with a verse:

**Ekamantaṃ,** on one side, accusative, neuter, single

**ṭhitā,** while standing, past participle,<sup>2</sup> feminine, singular

**kho,** (untranslated), emphatic

**sā,** that, demonstrative pronoun to **devatā** (nom. fem. sing.)

**devatā,** god, nominative, feminine, singular

**Bhagavantaṃ,** the Fortunate One, accusative, masculine, singular

**gāthāya,** with a verse, instrumental, feminine, singular

**ajjhabhāsi,** addressed, aorist, 3rd person, singular

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<sup>2</sup> Having durative sense.

(verses)

(Verse 1: Spoken by one of the Gods)

**“Bahū devā manussā ca maṅgalāni acintayum̐**

“Many are the gods and the men who have thought about the blessings

**Bahū**, many, adjective qualifying **devā** and **manussā** (nom. masc. pl.)

**devā**, gods, nominative, masculine, plural

**manussā**, men, nominative, masculine, plural

**ca**, and, connective

**maṅgalāni**, blessings, accusative, neuter, plural

**acintayum̐**, have thought, aorist, 3rd person, plural

(Verse 2-12: Spoken by the Buddha in Reply)

**ākaṅkhamānā sotthānam̐: brūhi maṅgalam-uttamam̐.” [1]**

hoping for (their) safety: now please say what is the supreme blessing.”

**ākaṅkhamānā**, hoping, present participle (attanopada)

**sotthānam̐**, for safety, genitive, neuter, plural

**brūhi**, please say, imperative, 2nd person, singular

**maṅgalam̐**, blessing, nominative, neuter, singular

**uttamam̐**, supreme, adjective qualifying **maṅgalam̐** (nom. neut. sing.)

**“Asevanā ca bālānam̐, paṇḍitānañ-ca sevanā,**

“Not associating with fools, but associating with the wise,

**Asevanā**, not associating, nominative, feminine, plural

**ca**, but, disjunctive

**bālānam̐**, with fools, dative, neuter, plural

**paṇḍitānam̐**, with the wise, dative, neuter, plural

**ca**, but, disjunctive

**sevanā**, associating, nominative, feminine, plural

**pūjā ca pūjanīyānam̐: etam̐ maṅgalam-uttamam̐. [2]**

honouring those worthy of honour: this is the supreme blessing.

**pūjā**, honouring, nominative, feminine, singular

**ca**, (untranslated), connective

**pūjanīyānam̐**, those worthy of honour, dative, masculine, plural

**etam̐**, this, demonstrative pronoun to **maṅgalam̐** (nom. neut. sing.)

**maṅgalam̐**, blessing, nominative, neuter, singular

**uttamam̐**, supreme, adjective qualifying **maṅgalam̐** (nom. neut. sing.)

**Paṭirūpadesavāso ca, pubbe ca katapuññatā,**

Living in a suitable place, having done good deeds in the past,

**paṭirūpa + desa**, a suitable place, (kammadhāraya)

**paṭirūpadesa [= -dese] + vāso**, living in a suitable place, locative + nominative, masculine, singular (tappurisa)

**ca**, (untranslated), connective

**pubbe**, in the past, locative, masculine, singular

**ca**, (untranslated), connective

**katapuññatā**, having done good deeds, nominative, feminine, singular

**attasammāpaṇidhi ca: etaṃ maṅgalaṃ-uttamaṃ.** [3]

aspiring in a right way oneself: this is the supreme blessing.

**atta[ssa] + sammāpaṇidhi**, right aspiration for oneself, genitive + nominative, masculine, singular (tappurisa)

**sammā + paṇidhi**, right aspiration, indeclinable + nominative, masculine, singular (avyayībhava)

**ca**, (untranslated), connective

**etaṃ**, this, demonstrative pronoun to **maṅgalaṃ** (nom. neut. sing.)

**maṅgalaṃ**, blessing, nominative, neuter, singular

**uttamaṃ**, supreme, adjective qualifying **maṅgalaṃ** (nom. neut. sing.)

**Bāhusaccañ-ca sippañ-ca, vinayo ca susikkhito,**

Having great learning and craft, and being disciplined and well trained,

**Bāhu + saccam**, great learning, adjective + nominative, neuter, singular (kammadhāraya)

**ca**, and, connective

**sippam**, craft, nominative, neuter, singular

**ca**, and, connective

**vinayo**, being disciplined, nominative, masculine, singular

**ca**, and, connective

**su + sikkhito**, well trained, indeclinable + nominative, masculine, singular (avyayībhava)

**subhāsītā ca yā vācā: etaṃ maṅgalaṃ-uttamaṃ.** [4]

and whatever words are well spoken: this is the supreme blessing.

**su + bhāsītā**, well spoken, adjective qualifying **vācā** (indeclinable + nom. fem. pl.) (avyayībhava)

**ca**, and, connective

**yā**, whatever, relative pronoun to **vācā** (nom. fem. pl.)

**vācā**, words, nominative, feminine, plural

**etaṃ**, this, demonstrative pronoun to **maṅgalaṃ** (nom. neut. sing.)

**maṅgalaṃ**, blessing, nominative, neuter, singular

**uttamaṃ**, supreme, adjective qualifying **maṅgalaṃ** (nom. neut. sing.)

**Mātāpitu-upaṭṭhānaṃ, puttadārassa saṅgaho,**  
Attendance on mother and father, looking after wife and children,

**Mātā + pitu,** mother and father, dative, masculine, singular (dvanda)  
**upaṭṭhānaṃ,** attendance on, nominative, neuter, singular  
**putta + dārassa,** wife and children, dative, masculine, singular (dvanda)  
**saṅgaho,** looking after, nominative, masculine, singular

**anākulā ca kammantā: etaṃ maṅgalaṃ-uttamaṃ. [5]**  
with works that are not agitating: this is the supreme blessing.

**an + ākulā,** not agitating, adjective qualifying **kammantā** (negative particle + nom. neut. pl.) (avyayībhava)  
**ca,** (untranslated), connective  
**kammantā,** works, nominative, neuter, plural  
**etaṃ,** this, demonstrative pronoun to **maṅgalaṃ** (nom. neut. sing.)  
**maṅgalaṃ,** blessing, nominative, neuter, singular  
**uttamaṃ,** supreme, adjective qualifying **maṅgalaṃ** (nom. neut. sing.)

**Dānañ-ca Dhammacarīyā ca, ñātakānañ-ca saṅgaho,**  
Giving, living by the Dhamma, looking after one's relatives,

**dānaṃ,** giving, accusative, neuter, singular  
**ca,** (untranslated), connective  
**Dhamma [= Dhammena] + carīyā,** living by the Dhamma, instrumental + nominative, feminine, singular (tappurisa)  
**ca,** (untranslated), connective  
**ñātakānaṃ,** relatives, genitive, masculine, plural  
**ca,** (untranslated), connective  
**saṅgaho,** looking after, nominative, masculine, singular

**anavajjāni kammāni: etaṃ maṅgalaṃ-uttamaṃ. [6]**  
(performing) actions that are blameless: this is the supreme blessing.

**ana + vajjāni,** blameless, adjective qualifying **kammāni** (indeclinable + nom. neut. pl.) (avyayībhava)  
**kammāni,** actions, nominative, neuter, plural  
**etaṃ,** this, demonstrative pronoun to **maṅgalaṃ** (nom. neut. sing.)  
**maṅgalaṃ,** blessing, nominative, neuter, singular  
**uttamaṃ,** supreme, adjective qualifying **maṅgalaṃ** (nom. neut. sing.)

**Ārati virati pāpā, majjapānā ca saññamo,**

Abstinence, avoidance of bad deeds, restraint from intoxicating drink,

**ārati**, abstinence, nominative, feminine, singular

**virati**, avoidance, nominative, feminine, singular

**pāpā**, of bad deeds, ablative, neuter, singular

**majja[ssa] + pānā**, from intoxicating drink, genitive<sup>3</sup> + ablative, neuter, singular  
(tappurisa)

**ca**, (untranslated), connective

**saññamo**, restraint, nominative, masculine, singular

**appamādo ca dhammesu: etaṃ maṅgalaṃ-uttamaṃ. [7]**

being heedful regarding (all) things: this is the supreme blessing.

**appamādo**, being heedful, nominative, masculine, singular

**ca**, (untranslated), connective

**dhammesu**, regarding things, locative, neuter, plural

**etaṃ**, this, demonstrative pronoun to **maṅgalaṃ** (nom. neut. sing.)

**maṅgalaṃ**, blessing, nominative, neuter, singular

**uttamaṃ**, supreme, adjective qualifying **maṅgalaṃ** (nom. neut. sing.)

**Gāravo ca nivāto ca, santuṭṭhī ca kataññutā,**

Having respect, being humble, being satisfied and grateful,

**gāravo**, having respect, nominative, masculine, singular

**ca**, (untranslated), connective

**nivāto**, being humble, nominative, masculine, singular

**ca**, (untranslated), connective

**santuṭṭhī**, being satisfied, nominative, feminine, singular

**ca**, and, connective

**kataññutā**, grateful, nominative, feminine, singular

**kālena Dhammasavaṇaṃ: etaṃ maṅgalaṃ-uttamaṃ. [8]**

listening to Dhamma at the right time: this is the supreme blessing.

**kālena**, at the right time, instrumental, masculine, singular

**Dhamma[ssa] + savaṇaṃ**, listening to Dhamma, dative + accusative, neuter, singular  
(tappurisa)

**etaṃ**, this, demonstrative pronoun to **maṅgalaṃ** (nom. neut. sing.)

**maṅgalaṃ**, blessing, nominative, neuter, singular

**uttamaṃ**, supreme, adjective qualifying **maṅgalaṃ** (nom. neut. sing.)

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<sup>3</sup> So defined by the comm.

**Khantī ca sovaccasatā, samañānañ-ca dassanaṃ,**  
Being patient and easily spoken to, seeing ascetics,

**Khantī**, being patient, nominative, feminine, singular  
**ca**, and, connective  
**so [= su] + vacassatā**, easily spoken to, indeclinable + nominative, feminine, singular  
(avyayībhava)  
**samañānaṃ**, ascetics, genitive, masculine, plural  
**ca**, and, connective  
**dassanaṃ**, seeing,<sup>4</sup> nominative, neuter, singular

**kālena Dhammasākacchā: etaṃ maṅgalaṃ-uttamaṃ. [9]**  
discussing Dhamma at the right time: this is the supreme blessing.

**kālena**, at the right time, indeclinable  
**Dhamma[ssa] + sākacchā**, discussing Dhamma, genitive + nominative, feminine,  
singular (tappurisa)  
**etaṃ**, this, demonstrative pronoun to **maṅgalaṃ** (nom. neut. sing.)  
**maṅgalaṃ**, blessing, nominative, neuter, singular  
**uttamaṃ**, supreme, adjective qualifying **maṅgalaṃ** (nom. neut. sing.)

**Tapo ca brahmacarīyañ-ca, arīyasaccāna' dassanaṃ,**  
Austere, living spiritually, insight into the noble truths,

**Tapo**, austere, nominative, masculine, singular  
**ca**, (untranslated), connective  
**brahma + carīyaṃ**,<sup>5</sup> living spiritually, adjective + nominative, neuter, singular  
(kammadhāraya)  
**ca**, (untranslated), connective  
**arīya + saccānaṃ**, into the noble truths, adjective + dative, neuter, plural  
(kammadhāraya)  
**dassanaṃ**, insight, nominative, neuter, singular

**Nibbānasacchikirīyā ca: etaṃ maṅgalaṃ-uttamaṃ. [10]**  
the experience of Nibbāna: this is the supreme blessing.

**Nibbāna[ssa] + sacchikirīyā**, the experience of Nibbāna, genitive + nominative,  
feminine, singular (tappurisa)  
**ca**, (untranslated), connective  
**etaṃ**, this, demonstrative pronoun to **maṅgalaṃ** (nom. neut. sing.)  
**maṅgalaṃ**, blessing, nominative, neuter, singular  
**uttamaṃ**, supreme, adjective qualifying **maṅgalaṃ** (nom. neut. sing.)

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<sup>4</sup> Comm. defines seeing here as *upasaṅkamanupaṭṭhānānussaraṇassavanadassanaṃ*;  
*approaching, attending on, listening to, recalling, seeing.*

<sup>5</sup> Comm. gives an alternative resolution as a tappurisa compound: *brahmāṇaṃ carīyaṃ*; *the living of the Brahmā gods.*

**Phuṭṭhassa lokadhammehi, cittaṃ yassa na kampati,**

He whose mind does not waver, when it is touched by things of this world,

**Phuṭṭhassa**, when touched, past participle,<sup>6</sup> masculine, singular  
**loka [= loke] + dhammehi**, by things of this world, locative<sup>7</sup> + instrumental, neuter, plural (tappurisa)  
**cittaṃ**, mind, accusative, neuter, singular  
**yassa**, he whose, relative pronoun genitive, masculine, singular  
**na**, not, negative adverb to **kampati**  
**kampati**, does waver, indicative, 3rd person, singular

**asokaṃ virajaṃ khemaṃ: etaṃ maṅgalaṃ-uttamaṃ. [11]**

(being) griefless, dustless, and secure: this is the supreme blessing.

**asokaṃ**, griefless, adjective qualifying **cittaṃ** (nom. neut. sing.)  
**virajaṃ**, dustless, adjective qualifying **cittaṃ** (nom. neut. sing.)  
**khemaṃ**, secure, adjective qualifying **cittaṃ** (nom. neut. sing.)  
**etaṃ**, this, demonstrative pronoun to **maṅgalaṃ** (nom. neut. sing.)  
**maṅgalaṃ**, blessing, nominative, neuter, singular  
**uttamaṃ**, supreme, adjective qualifying **maṅgalaṃ** (nom. neut. sing.)

**Etādisāni katvāna, sabbattha-m-aparājītā,**

Having done as here directed, they are undefeated everywhere,

**Etādisāni**, here directed, accusative, neuter, plural  
**katvāna**, having done, absolutive  
**sabbattha**, everywhere, adverb to **aparājītā**  
**-m-**, euphonic particle  
**a + parājītā**, undefeated, negative particle + nominative, masculine, plural (avyayībhāva)

**sabbattha sotthiṃ gacchanti: taṃ tesāṃ maṅgalaṃ-uttamaṃ”-ti. [12]**

they go everywhere in safety: for them this is the supreme blessing.”

**sabbattha**, everywhere, adverb to **gacchanti**  
**sotthiṃ**, in safety, accusative, feminine, singular  
**gacchanti**, they go, indicative, 3rd person, plural  
**taṃ**, this, demonstrative pronoun to **maṅgalaṃ** (nom. neut. sing.)  
**tesāṃ**, for them, demonstrative pronoun, genitive, neuter, plural  
**maṅgalaṃ**, blessing, nominative, neuter, singular  
**uttamaṃ**, supreme, adjective qualifying **maṅgalaṃ** (nom. neut. sing.)  
**ti**, (untranslated), quotation marker

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<sup>6</sup> With durative sense.

<sup>7</sup> So defined by the comm.

## Ratanasuttanirutti

### An Analysis of the Discourse on the Treasures

**Yānīdha bhūtāni samāgatāni,**  
**Bhummāni vā yāni va antalikkhe,**  
 Whatever beings have come together here,  
 whether of the earth or in the firmament,

**Yāni**, whatever, relative pronoun to **bhūtāni** (nom. neut. pl.)  
**idha**, here, adverb to **samāgatāni**  
**bhūtāni**, beings, nominative, neuter, plural  
**samāgatāni**, have come together, adjective qualifying **bhūtāni** (nom. neut. pl.)  
**bhummāni**, of the earth, adjective qualifying **bhūtāni** (nom. neut. pl.)  
**vā**, whether, disjunctive  
**yāni**, whatever, relative pronoun to **bhūtāni** (nom. neut. pl.)  
**vā**, whether, disjunctive  
**antalikkhe**, in the firmament, locative, neuter, singular

**sabbe va bhūtā sumanā bhavantu,**  
**atho pi sakkacca suṇantu bhāsitaṃ. [1]**  
 may the minds of all those beings be happy,  
 and may they listen carefully to what is said.

**Sabbe**,<sup>8</sup> all, pronominal adjective qualifying **bhūtā** (nom. neut. pl.)  
**va**, (untranslated), emphatic  
**bhūtā**, beings, nominative, neuter, plural  
**su + manā**, happy ... minds, indeclinable + nominative, neuter, plural (avyayībhava)  
**bhavantu**, may ... be, imperative, 3rd person, plural  
**atho pi**, and, indeclinables  
**sakkacca**, carefully, adverb to **suṇantu**  
**suṇantu**, may they listen, imperative, 3rd person, plural  
**bhāsitaṃ**, to what is said, accusative, neuter, singular

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<sup>8</sup> Ñānamoli identifies this as a masculine, but *bhūtāni* in the first verse is certainly neuter.

**Tasmā hi bhūtā nisāmetha sabbe,**  
**mettāṃ karotha mānusiya pajāya,**  
Therefore, all of you beings, be attentive,  
be friendly towards this generation of men,

**Tasmā hi**, therefore, indeclinables  
**bhūtā**, beings, vocative, neuter, plural  
**nisāmetha**, be attentive, imperative, 2nd person, plural  
**sabbe**, all, pronominal adjective qualifying **bhūtā** (voc. neut. pl.)  
**mettāṃ**, friendly, accusative, neuter, singular  
**karotha**, be, imperative, 2nd person, plural  
**mānusiya**, of men, adjective qualifying **pajāya** (dat. fem. sing.)  
**pajāya**, generation, dative, feminine, singular

**divā ca ratto ca haranti ye balim,**  
**tasmā hi ne rakkhatha appamattā.** [2]  
they who bring offerings by day and by night,  
therefore, being heedful, you must protect them.

**Divā**, by day, adverb to **haranti**  
**ca**, and, connective  
**ratto**, by night, adverb to **haranti**  
**ca**, and, connective  
**haranti**, bring, indicative, 3rd person, plural  
**ye**, they who, relative pronoun, nominative, masculine, plural  
**balim**, offerings, accusative, masculine, singular  
**tasmā hi**, therefore, indeclinables  
**ne**, them, demonstrative pronoun, accusative, masculine, plural (enclitic)  
**rakkhatha**, you must protect, imperative, 2nd person, plural  
**appamattā**, being heedful, adjective qualifying **bhūtā** (nom. neut. pl.)

**Yaṃ kiñci vittaṃ - idha vā huraṃ vā  
saggesu vā - yaṃ ratanaṃ paṇītaṃ  
na no samaṃ atthi Tathāgatena.**

Whatever riches there are - here or elsewhere  
or in the heavens - that excellent treasure  
is not equal unto the Realised One.

**Yaṃ kiñci**, *whatever*, relative pronoun, nominative, neuter, singular + indeclinable  
**vittaṃ**, *riches*, nominative, neuter, singular  
**idha**, *here*, adverb to (**honti**)  
**vā**, *or*, disjunctive  
**huraṃ**, *elsewhere*,<sup>9</sup> adverb to (**honti**)  
**vā**, *or*, disjunctive  
**saggesu**, *in the heavens*, adverb to (**honti**), locative, masculine, plural  
**vā**, *or*, disjunctive  
**yaṃ**, *that*, relative pronoun to **ratanaṃ** (nom. neut. sing.)  
**ratanaṃ**, *treasure*, nominative, neuter, singular  
**paṇītaṃ**, *excellent*, adjective qualifying **ratanaṃ** (nom. neut. sing.)  
**na no**, *not*, negative adverb to **atthi**  
**samaṃ**, *equal*, adverb to **atthi**  
**atthi**, *is*, indicative, 3rd person, singular  
**Tathāgatena**, *unto the Realised One*, instrumental, masculine, singular

**Idaṃ pi Buddhē ratanaṃ paṇītaṃ:**

**Etena saccena suvatthi hotu! [3]**

*This excellent treasure is in the Buddha:*

*By virtue of this truth may there be safety!*

**Idaṃ pi**, *this*, demonstrative pronoun to **ratanaṃ** (nom. neut. sing.) + indeclinable  
**Buddhē**, *in the Buddha*, locative, masculine, singular  
**ratanaṃ**, *treasure*, nominative, neuter, singular  
**paṇītaṃ**, *excellent*, adjective qualifying **ratanaṃ** (nom. neut. sing.)  
**etena**, *by this*, demonstrative pronoun to **saccena** (inst. neut. sing.)  
**saccena**, *by virtue of truth*, instrumental, neuter, singular  
**suvatthi**, *safety*, nominative, feminine, singular  
**hotu**, *may there be*, imperative, 3rd person, singular

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<sup>9</sup> Defined by the comm. as meaning in the worlds of the nāgas and supaṇṇas, etc. Probably indicating the earth-bound gods in general.

**Khayaṃ virāgaṃ amataṃ paṇītaṃ:  
yad-ajjhagā Sakyamunī samāhito,  
Na tena dhammena samatthi kiñci.**

(Pollutants') end, dispassion, deathlessness, excellence:  
which the concentrated Sakyan sage attained,  
there is nothing that is equal to that state.

**Khayaṃ**, (pollutants')<sup>10</sup> end, accusative, masculine, singular  
**virāgaṃ**, dispassion, accusative, masculine, singular  
**amataṃ**, deathlessness, accusative, neuter, singular  
**paṇītaṃ**, excellence, accusative, neuter, singular  
**yaṃ**, which, relative pronoun to **khayaṃ**, etc. (acc. masc. sing.)  
**ajjhagā**, attained, aorist, 3rd person, singular  
**Sakya[ssa] + muni**, Sakyan sage, genitive + nominative, masculine, singular  
(tappurisa)  
**samāhito**, concentrated, adjective qualifying Sakyamunī (nom. masc. sing.)  
**na ... kiñci**, nothing, negative particle + indeclinable  
**tena**, to that, demonstrative pronoun to **dhammena** (inst. masc. sing.)  
**dhammena**, to state, instrumental, masculine, singular  
**sama [= samo]**, equal, nominative, masculine, singular  
**atthi**, there is, indicative, 3rd person, singular

**Idaṃ-pi Dhamme ratanaṃ paṇītaṃ:**

**Etena saccena suvatthi hotu! [4]**

This excellent treasure is in the Dhamma:  
By virtue of this truth may there be safety!

**Idaṃ pi**, this, demonstrative pronoun to **ratanaṃ** (nom. neut. sing.) + indeclinable  
**Dhamme**, in the Dhamma, locative, neuter, singular  
**ratanaṃ**, treasure, nominative, neuter, singular  
**paṇītaṃ**, excellent, adjective qualifying **ratanaṃ** (nom. neut. sing.)  
**etena**, by this, demonstrative pronoun to **saccena** (inst. neut. sing.)  
**saccena**, by virtue of truth, instrumental, neuter, singular  
**suvatthi**, safety, nominative, feminine, singular  
**hotu**, may there be, imperative, 3rd person, singular

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<sup>10</sup> Comm: *rāgādayo khīṇā*, the end of greed and so on, the others being *hatred (dosa)* and *delusion (moha)*, collectively called *pollutants (āsava)*.

**Yam-Buddhaseṭṭho parivaṇṇayī sucim  
samādhim-ānantarikaṇ-ñam-āhu,  
samādhinā tena samo na vijjati.**

That which the Buddha, the Great One, praised as pure,  
the concentration said to have prompt (result),  
no equal to that concentration is found.

**Yam**, that which, relative pronoun to **samādhim** (acc. masc. sing.)  
**Buddha + seṭṭho**, the Buddha, the Great One, nominative, masculine, singular  
(dvanda)<sup>11</sup>

**parivaṇṇayī**, praised, aorist, 3rd person, singular

**sucim**, pure, accusative, neuter, singular

**samādhim**, concentration, accusative, masculine, singular

**ānantarikaṇ**, prompt, accusative, masculine, singular

**yam**, the, relative pronoun to **samādhim** (acc. masc. sing.)

**āhu**, said, aorist, 3rd person, plural

**samādhinā**, to concentration, instrumental, masculine, singular

**tena**, to that, demonstrative pronoun to **samādhinā** (inst. masc. sing.)

**samo**, equal, nominative, masculine, singular

**na**, no, negative adverb to **vijjati**

**vijjati**, is found, indicative, 3rd person, singular

**Idam-pi Dhamme ratanam paṇītam:**

**Etena saccena suvatthi hotu! [5]**

this excellent treasure is in the Dhamma

By virtue of this truth may there be safety!

**Idam pi**, this, demonstrative pronoun to **ratanam** (nom. neut. sing.) + indeclinable

**Dhamme**, in the Dhamma, locative, neuter, singular

**ratanam**, treasure, nominative, neuter, singular

**paṇītam**, excellent, adjective qualifying **ratanam** (nom. neut. sing.)

**etena**, by this, demonstrative pronoun to **saccena** (inst. neut. sing.)

**saccena**, by virtue of truth, instrumental, neuter, singular

**suvatthi**, safety, nominative, feminine, singular

**hotu**, may there be, imperative, 3rd person, singular

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<sup>11</sup> So defined by the comm.

**Ye puggalā aṭṭha satam̐ pasatthā  
cattāri etāni yugāni honti,**

Those eight individuals praised by the good -  
there are these four pairs (of individuals),

**Ye**, those, relative pronoun to **puggalā** (nom. masc. pl.)  
**puggalā**, individuals, nominative, masculine, plural  
**aṭṭha**, eight, numerical adjective qualifying **puggalā** (nom. masc. pl.)  
**satam̐**, by the good,<sup>12</sup> genitive, neuter, singular  
**pasatthā**, praised, adjective qualifying **puggalā** (nom. masc. pl.)  
**cattāri**, four, numerical adjective qualifying **yugāni** (nom. neut. pl.)  
**etāni**, these, demonstrative pronoun to **yugāni** (nom. neut. pl.)  
**yugāni**, pairs, nominative, neuter, plural  
**honti**, there are, indicative, 3rd person, plural

**te dakkhiṇeyyā Sugatassa sāvakā,  
etesu dinnāni mahapphalāni.**

the Happy One's disciples, worthy of gifts,  
those things that are given to them have great fruits.

**Te**, those, demonstrative pronoun to **sāvakā** (nom. masc. pl.)  
**dakkhiṇeyyā**, worthy of gifts, adjective qualifying **sāvakā** (nom. masc. pl.)  
**Sugatassa**, Happy One's, genitive, masculine, singular  
**sāvakā**, disciples, nominative, masculine, plural  
**etesu**, to them, demonstrative pronoun, locative, masculine, plural  
**dinnāni**, those things that are given, nominative, neuter, plural  
**mahapphalāni**, great fruits, nominative, neuter, plural

**Idam-pi Saṅghe ratanam̐ paṇītam̐:  
etena saccena suvatthi hotu! [6]**

This excellent treasure is in the Saṅgha:  
by virtue of this truth may there be safety!

**Idam pi**, this, demonstrative pronoun to **ratanam̐** (nom. neut. sing.) + indeclinable  
**Saṅghe**, in the Saṅgha, locative, masculine, singular  
**ratanam̐**, treasure, nominative, neuter, singular  
**paṇītam̐**, excellent, adjective qualifying **ratanam̐** (nom. neut. sing.)  
**etena**, by this, demonstrative pronoun to **saccena** (inst. neut. sing.)  
**saccena**, by virtue of truth, instrumental, neuter, singular  
**suvatthi**, safety, nominative, feminine, singular  
**hotu**, may there be, imperative, 3rd person, singular

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<sup>12</sup> Comm. offers a second interpretation here, saying *aṭṭhasatam̐* may be interpreted as meaning 108, then: *those 108 individuals who are praised*, is the meaning. This hardly fits with the next line though.

**Ye suppayuttā manasā daḷhena  
nikkāmino Gotamasāsanamhi,**

Those who have firm and devoted minds,  
without sense desire in Gotama's dispensation,

**Ye**, those who, relative pronoun, nominative, masculine, plural  
**suppayuttā**, devoted, adjective qualifying **ye** (nom. masc. pl.)  
**manasā**, minds, adjective qualifying **ye**, instrumental, masculine, singular  
**daḷhena**, firm, adjective qualifying **ye**, instrumental, masculine, singular  
**nikkāmino**, without sense desire, adjective qualifying **ye** (nom. masc. pl.)  
**Gotama[ssa] + sāsanaṃhi**, in Gotama's teaching, genitive + locative, neuter, singular  
(tappurisa)

**te pattipattā amatam vigayha  
laddhā mudhā nibbutim bhuñjamānā.**

those who have attained, and entered the deathless,  
enjoying emancipation, gained for free.

**Te**, those, demonstrative pronoun, nominative, masculine, plural  
**pattipattā**, have attained, adjective qualifying **te** (nom. masc. pl.)  
**amatam**, the deathless, accusative, neuter, singular  
**vigayha**, entered, absolutive  
**laddhā**, gained, absolutive  
**mudhā**, for free, indeclinable  
**nibbutim**, emancipation, accusative, feminine, singular  
**bhuñjamānā**, enjoying, present participle (attanopada)

**Idam-pi Saṅghe ratanam pañitam:  
etena saccena suvatthi hotu! [7]**

This excellent treasure is in the Saṅgha:  
by virtue of this truth may there be safety!

**Idam pi**, this, demonstrative pronoun to **ratanam** (nom. neut. sing.) + indeclinable  
**Saṅghe**, in the Saṅgha, locative, masculine, singular  
**ratanam**, treasure, nominative, neuter, singular  
**pañitam**, excellent, adjective qualifying **ratanam** (nom. neut. sing.)  
**etena**, by this, demonstrative pronoun to **saccena** (inst. neut. sing.)  
**saccena**, by virtue of truth, instrumental, neuter, singular  
**suvatthi**, safety, nominative, feminine, singular  
**hotu**, may there be, imperative, 3rd person, singular

**Yathindhakhīlo paṭhaviṃ sito siyā**  
**catubbhi vātehi asampakampiyo,**  
Just as a locking post stuck fast in the earth  
does not waver on account of the four winds,

**Yathā**, just as, adverb to **siyā**

**indhakhīlo**, a locking post, nominative, masculine, singular

**paṭhaviṃ**, in the earth, accusative, feminine, singular

**sito**, stuck fast, adjective qualifying **indhakhīlo** (nom. masc. sing.)

**siyā**, (untranslated), optative, 3rd person, singular

**catubbhi**, on account of the four, numerical adjective qualifying vātehi (inst. masc. pl.)

**vātehi**, on account of the winds, instrumental, masculine, plural

**a + sampakampiyo**, does not waver, negative particle + nominative, masculine, plural (avyayībhava)

**Tathūpamaṃ sappurisaṃ vadāmi,**  
**yo ariyasaccāni avecca passati.**  
in the same way, I say, is the true person,  
the one who sees the noble truths completely.

**Tathā**, in the way, adverb to **upamaṃ**

**upamaṃ**, the same, accusative, masculine, singular

**sappurisaṃ**, the true person, accusative, masculine, singular

**vadāmi**, I say, indicative, 1st person, singular

**yo**, the one who, demonstrative pronoun, nominative, masculine, singular

**ariya + saccāni**, the noble truths, adjective + accusative, neuter, plural (kammadhāraya)

**avecca**, completely, adverb to **passati**

**passati**, sees, indicative, 3rd person, singular

**Idam-pi Saṅghe ratanaṃ paṇītaṃ:**  
**etena saccena suvatthi hotu! [8]**  
This excellent treasure is in the Saṅgha:  
by virtue of this truth may there be safety!

**Idam pi**, this, demonstrative pronoun to **ratanaṃ** (nom. neut. sing.) + indeclinable

**Saṅghe**, in the Saṅgha, locative, masculine, singular

**ratanaṃ**, treasure, nominative, neuter, singular

**paṇītaṃ**, excellent, adjective qualifying **ratanaṃ** (nom. neut. sing.)

**etena**, by this, demonstrative pronoun to **saccena** (inst. neut. sing.)

**saccena**, by virtue of truth, instrumental, neuter, singular

**suvatthi**, safety, nominative, feminine, singular

**hotu**, may there be, imperative, 3rd person, singular

**Ye ar<sup>i</sup>yasaccāni vibhāvayanti,  
gambhīrapaññena sudesitāni,**

Those who clearly distinguish the noble truths,  
which were well preached by the one with deep wisdom,

**Ye**, those who, demonstrative pronoun, nominative, masculine, plural  
**ar<sup>i</sup>ya + saccāni**, the noble truths, adjective + accusative, neuter, plural  
(kammadhāraya)

**vibhāvayanti**, clearly distinguish, indicative, 3rd person, plural  
**gambhīra + paññena**, by the one with deep wisdom, adjective + instrumental,  
masculine, singular (kammadhāraya)

**sudesitāni**, well preached, adjective qualifying **ar<sup>i</sup>yasaccāni** (acc. neut. pl.)

**kiñcāpi te honti bhusappamattā  
na te bhavaṃ aṭṭhamāṃ ādiyanti.**

however great they become in heedlessness  
they still do not take up an eighth existence.

**Kiñci + api**, however, indeclinables

**te**, they, demonstrative pronoun, nominative, masculine, plural

**honti**, they become, indicative, 3rd person, plural

**bhusa + appamattā**, great in heedlessness, adjective + nominative, masculine, plural  
(kammadhāraya)

**na**, not, negative adverb to **ādiyanti**

**te**, they, nominative, masculine, plural

**bhavaṃ**, existence, accusative, masculine, singular

**aṭṭhamāṃ**, eighth, numerical adjective qualifying **bhavaṃ** (acc. masc. sing.)

**ādiyanti**, take up, indicative, 3rd person, plural

**Idam-pi Saṅghe ratanaṃ paṇītaṃ:**

**etena saccena suvatthi hotu! [9]**

This excellent treasure is in the Saṅgha:  
by virtue of this truth may there be safety!

**Idam pi**, this, demonstrative pronoun to **ratanaṃ** (nom. neut. sing.) + indeclinable

**Saṅghe**, in the Saṅgha, locative, masculine, singular

**ratanaṃ**, treasure, nominative, neuter, singular

**paṇītaṃ**, excellent, adjective qualifying **ratanaṃ** (nom. neut. sing.)

**etena**, by this, demonstrative pronoun to **saccena** (inst. neut. sing.)

**saccena**, by virtue of truth, instrumental, neuter, singular

**suvatthi**, safety, nominative, feminine, singular

**hotu**, may there be, imperative, 3rd person, singular

**Sahā vassa dassanasampadāya  
tayassu dhammā jahitā bhavanti:**

With his attainment of (liberating) insight  
there are a triad of things that are given up:

**Sahā**, with, connective

**va**, (untranslated), emphatic

**assa**, his, genitive, 3rd person, singular

**dassana[ssa] + sampadāya**, with (his) attainment of (liberating) insight, instrumental,  
masculine, singular (tappurisa)

**taya + assu**, three, indeclinable + nominative, neuter, singular

**dhammā**, things, nominative, neuter, plural

**jahitā**, given up, adjective qualifying **dhammā** (nom. neut. pl.)

**bhavanti**, there are, indicative, 3rd person, plural

**Sakkāyadiṭṭhi vicikicchitañ-ca**

**sīlabbatam vāpi yad-atthi kiñci.**

embodiment view, uncertainty, and

whatever (grasping at) virtue and practices there is.

**Sakkāya[ssa] + diṭṭhi**, embodiment view, genitive + nominative, feminine, singular  
(tappurisa)

**vicikicchitam**, uncertainty, nominative, neuter, singular

**ca**, and, connective

**sīlabbatam [= sīla + vatam]**, (grasping at) virtue and practices,<sup>13</sup> nominative, neuter,  
singular (dvanda)

**va api**, (untranslated), emphatic indeclinables

**yañ kiñci**, whatever, relative pronoun to **sīlabbatam** (nom. neut. sing.) + indeclinable

**atthi**, there is, indicative, 3rd person, singular

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<sup>13</sup> Normally with *-parāmāsa*, grasping at, here it is dropped to fit the metre.

**Catūhapāyehi ca vippamutto,  
cha cābhiṭhānāni abhabbo kātum.**

He is free from (rebirth in) the four lower worlds,  
he is incapable of the six great crimes.

**Catūhi + apāyehi**, from the four lower worlds, numerical adjective + ablative,  
masculine, plural

**ca**, (untranslated), connective

**vippamutto**, free, nominative, masculine, singular

**cha**, six, numerical adjective qualifying **abhiṭhānāni**, indeclinable

**ca**, (untranslated), connective

**abhiṭhānāni**, great crimes, nominative, neuter, plural

**a + bhabbo**, incapable, negative particle + nominative, masculine, singular  
(avyayībhava)

**kātum**, of (doing), infinitive

**Idam-pi Saṅghe ratanaṃ paṇītaṃ:**

**etena saccena suvatthi hotu!** [10]

This excellent treasure is in the Saṅgha:  
by virtue of this truth may there be safety!

**Idam pi**, this, demonstrative pronoun to **ratanaṃ** (nom. neut. sing.) + indeclinable

**Saṅghe**, in the Saṅgha, locative, masculine, singular

**ratanaṃ**, treasure, nominative, neuter, singular

**paṇītaṃ**, excellent, adjective qualifying **ratanaṃ** (nom. neut. sing.)

**etena**, by this, demonstrative pronoun to **saccena** (inst. neut. sing.)

**saccena**, by virtue of truth, instrumental, neuter, singular

**suvatthi**, safety, nominative, feminine, singular

**hotu**, may there be, imperative, 3rd person, singular

**Kiñcāpi so kammaṃ karoti pāpakaṃ**

**kāyena vācā uda cetasā vā,**

Whatever bad action there is that he performs  
by way of body, or of speech, or of mind,

**Kiñci + api**, whatever, indeclinables

**so**, he, nominative, masculine, singular

**kammaṃ**, action, accusative, neuter, singular

**karoti**, performs, indicative, 3rd person, singular

**pāpakaṃ**, bad, adjective qualifying **kammaṃ** (acc. neut. sing.)

**kāyena**, by way of body, instrumental, masculine, singular

**vācā**, by way of speech, instrumental, feminine, singular

**uda ... vā**, or, indeclinables

**cetasā**, by way of mind, instrumental, neuter, singular

**abhabbo so tassa pañichādāya,  
abhabbatā diṭṭhapadassa vuttā.**

he is incapable of covering it up,  
this incapacity is said of one who has seen the state (of peace).

**A + bhabbo**, incapable, negative particle + nominative, masculine, singular  
(avyayībhava)

**so, he**, nominative, masculine, singular

**tassa pañichādāya**, of covering it up, demonstrative pronoun + genitive, masculine,  
singular

**a + bhabbatā**, incapacity, negative particle + nominative, feminine, singular  
(avyayībhava)

**diṭṭha + [santi] + padassa**, of one who has seen the state (of peace), genitive,  
masculine, singular

**vuttā**, is said, nominative, feminine, singular

**Idam-pi Saṅghe ratanaṃ pañitam:**

**etena saccena suvatthi hotu!** [11]

This excellent treasure is in the Saṅgha:  
by virtue of this truth may there be safety!

**Idam pi**, this, demonstrative pronoun to **ratanaṃ** (nom. neut. sing.) + indeclinable

**Saṅghe**, in the Saṅgha, locative, masculine, singular

**ratanaṃ**, treasure, nominative, neuter, singular

**pañitam**, excellent, adjective qualifying **ratanaṃ** (nom. neut. sing.)

**etena**, by this, demonstrative pronoun to **saccena** (inst. neut. sing.)

**saccena**, by virtue of truth, instrumental, neuter, singular

**suvatthi**, safety, nominative, feminine, singular

**hotu**, may there be, imperative, 3rd person, singular

**Vanappagumbe yathā phussitagge**

**gimhānamāse paṭhamasmiṃ gimhe,**

Just like a tall woodland tree crowned with blossom  
in the summer months, in the early summer,

**Vanappagumbe**,<sup>14</sup> a tall woodland tree, masculine, singular nominative,

**yathā**, just like, adverb to **phussita**

**phussita (= phussitehi) + agge**, crowned with blossom, instrumental + nominative,  
masculine, singular (tappurisa)

**gimhāna + māse**, in the summer months, adjective + locative, masculine, plural  
(kammadhāraya)

**paṭhamasmiṃ gimhe**, in the early summer, numerical adjective + locative, masculine,  
singular

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<sup>14</sup> According to Ñāṇamoli (p. 211) a Magadhism, where the nom. masc. sing. has the form *-e*.

**tathūpamaṃ Dhammavaraṃ adesayī,  
Nibbānagāmiṃ paramaṃhitāya.**

in the same way he preached the Dhamma which is best,  
which leads to Nibbāna, the highest benefit.

**Tathā**, in the way, adverb to **adesayī**

**upamaṃ**, the same, accusative, masculine, singular

**Dhamma[ssa] + varaṃ**, the Dhamma which is best, genitive + accusative, masculine, singular (tappurisa)

**adesayī**, he preached, aorist, 3rd person, singular

**Nibbāna[ssa] + gāmiṃ**, goes to Nibbāna, dative + accusative, masculine, singular (tappurisa)

**paramaṃ + hitāya**, to the highest benefit, syntactic compound, dative, masculine, singular

**Idam-pi Buddhē ratanaṃ paṇītaṃ:**

**etena saccena suvatthi hotu!** [12]

This excellent treasure is in the Buddha:  
by virtue of this truth may there be safety!

**Idam pi**, this, demonstrative pronoun to **ratanaṃ** (nom. neut. sing.) + indeclinable

**Buddhē**, in the Buddha, locative, masculine, singular

**ratanaṃ**, treasure, nominative, neuter, singular

**paṇītaṃ**, excellent, adjective qualifying **ratanaṃ** (nom. neut. sing.)

**etena**, by this, demonstrative pronoun to **saccena** (inst. neut. sing.)

**saccena**, by virtue of truth, instrumental, neuter, singular

**suvatthi**, safety, nominative, feminine, singular

**hotu**, may there be, imperative, 3rd person, singular

**Varo varaṅṅū varado varāharo,  
anuttaro Dhammavaraṃ adesayī.**

The best one, knowing the best, giving the best,  
brought the best, unsurpassed he preached the best Dhamma.

**Varo**, the best one, nominative, masculine, singular

**varaṅṅū**, knowing the best, nominative, masculine, singular

**varado**, giving the best, nominative, masculine, singular

**varāharo**, brought the best, nominative, masculine, singular

**anuttaro**, unsurpassed, nominative, masculine, singular

**Dhamma[ssa] + varaṃ**, the best Dhamma, genitive + accusative, masculine, singular (tappurisa)

**adesayī**, he preached, aorist, 3rd person, singular

**Idam-pi Buddhē ratanaṃ paṇītaṃ:  
etena saccena suvatthi hotu! [13]**

This excellent treasure is in the Buddha:  
by virtue of this truth may there be safety!

**Idam pi**, this, demonstrative pronoun to **ratanaṃ** (nom. neut. sing.) + indeclinable  
**Buddhe**, in the **Buddha**, locative, masculine, singular  
**ratanaṃ**, treasure, nominative, neuter, singular  
**paṇītaṃ**, excellent, adjective qualifying **ratanaṃ** (nom. neut. sing.)  
**etena**, by this, demonstrative pronoun to **saccena** (inst. neut. sing.)  
**saccena**, by virtue of truth, instrumental, neuter, singular  
**suvatthi**, safety, nominative, feminine, singular  
**hotu**, may there be, imperative, 3rd person, singular

**Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ,  
virattacittā āyatike bhavasmiṃ,**  
The old is destroyed, and nothing new is produced,  
(their) minds are unexcited by future rebirth,

**Khīṇaṃ**, destroyed, accusative, masculine, singular  
**purāṇaṃ**, the old, accusative, masculine, singular  
**navaṃ**, new, accusative, masculine, singular  
**na + atthi**, nothing is, negative adverb + indicative, 3rd person, singular  
**sambhavaṃ**, produced, accusative, masculine, singular  
**viratta + cittā**, unexcited minds, adjective + nominative, neuter, plural  
(kammadhāraya)  
**āyatike**, by the future, adjective qualifying **bhavasmiṃ** (loc. masc. sing.)  
**bhavasmiṃ**, by rebirth, locative, masculine, singular

**te khīṇabījā avirūḥicchandā,  
nibbanti dhīrā yathāyam-padīpo.**  
they destroyed the seeds, and have no desire for growth,  
the wise ones are still, just as this lamp (is still).

**Te**, they, nominative, masculine, plural  
**khīṇa + bījā**, destroyed seeds, adjective + nominative, neuter, plural (kammadhāraya)  
**a + virūḥi**, no growth, negative + adjective (avyayībhava)  
**avirūḥi[yā] + chandā**, no desire for growth, genitive + nominative, masculine, plural  
(tappurisa)  
**nibbanti**, are still, indicative, 3rd person, plural  
**dhīrā**, the wise ones, nominative, masculine, plural  
**yathā**, just as, adverb to nibbati  
**ayaṃ**, this, demonstrative pronoun to **padīpo** (nom. masc. sing.)  
**padīpo**, lamp, nominative, masculine, singular

**Idam-pi Saṅghe ratanaṃ paṇītaṃ:  
etena saccena suvatthi hotu! [14]**

This excellent treasure is in the Saṅgha:  
by virtue of this truth may there be safety!

**Idam pi**, this, demonstrative pronoun to **ratanaṃ** (nom. neut. sing.) + indeclinable  
**Saṅghe**, in the Saṅgha, locative, masculine, singular  
**ratanaṃ**, treasure, nominative, neuter, singular  
**paṇītaṃ**, excellent, adjective qualifying **ratanaṃ** (nom. neut. sing.)  
**etena**, by this, demonstrative pronoun to **saccena** (inst. neut. sing.)  
**saccena**, by virtue of truth, instrumental, neuter, singular  
**suvatthi**, safety, nominative, feminine, singular  
**hotu**, may there be, imperative, 3rd person, singular

(Verses Spoken by Sakka, Lord of the Gods)

**Yānīdha bhūtāni samāgatāni,  
bhum māni vā yāni va antalikkhe,  
Whatever beings have come together here,  
whether of the earth or in the firmament,**

**Yāni**, whatever, relative pronoun to **bhūtāni** (nom. neut. pl.)  
**idha**, here, adverb to **samāgatāni**  
**bhūtāni**, beings, nominative, neuter, plural  
**samāgatāni**, have come together, adjective qualifying **bhūtāni** (nom. neut. pl.)  
**bhum māni**, of the earth, adjective qualifying **bhūtāni** (nom. neut. pl.)  
**vā**, whether, disjunctive  
**yāni**, whatever, relative pronoun to **bhūtāni** (nom. neut. pl.)  
**vā**, whether, disjunctive  
**antalikkhe**, in the firmament, locative, neuter, singular

**Tathāgataṃ devamanussapūjitaṃ,  
Buddhaṃ namassāma suvatthi hotu! [15]**  
the Realised One is revered by gods and men,  
we honour the Buddha - may there be safety!

**Tathāgataṃ**, the Realised One, accusative, masculine, singular  
**deva + manussa**, Gods and men, dvanda  
**devamanuss[ehi] + pūjitaṃ**, is revered by Gods and men, instrumental + accusative,  
masculine, singular (tappurisa)  
**Buddhaṃ**, the Buddha, accusative, masculine, singular  
**namassāma**, we honour, indicative, 3rd person, plural  
**suvatthi**, safety, nominative, feminine, singular  
**hotu**, may there be, imperative, 3rd person, singular

**Yānīdha bhūtāni samāgatāni,**  
**bhummāni vā yāni va antalikkhe,**  
Whatever beings have come together here,  
whether of the earth or in the firmament,

**Yāni**, whatever, relative pronoun to **bhūtāni** (nom. neut. pl.)  
**idha**, here, adverb to **samāgatāni**  
**bhūtāni**, beings, nominative, neuter, plural  
**samāgatāni**, have come together, adjective qualifying **bhūtāni** (nom. neut. pl.)  
**bhummāni**, of the earth, adjective qualifying **bhūtāni** (nom. neut. pl.)  
**vā**, whether, disjunctive  
**yāni**, whatever, relative pronoun to **bhūtāni** (nom. neut. pl.)  
**vā**, whether, disjunctive  
**antalikkhe**, in the firmament, locative, neuter, singular

**Tathāgatam devamanussapūjitam,**  
**Dhammam namassāma suvatthi hotu! [16]**  
the Realised One is revered by gods and men,  
we honour the Dhamma - may there be safety!

**Tathāgatam**, the Realised One, accusative, masculine, singular  
**deva + manussa**, Gods and men, dvanda  
**devamanuss[ehi] + pūjitam**, is revered by Gods and men, instrumental + accusative,  
masculine, singular (tappurisa)  
**Dhammam**, the Dhamma, accusative, masculine, singular  
**namassāma**, we honour, indicative, 3rd person, plural  
**suvatthi**, safety, nominative, feminine, singular  
**hotu**, may there be, imperative, 3rd person, singular

**Yānīdha bhūtāni samāgatāni,**  
**bhummāni vā yāni va antalikkhe,**  
Whatever beings have come together here,  
whether of the earth or in the firmament,

**Yāni**, whatever, relative pronoun to **bhūtāni** (nom. neut. pl.)  
**idha**, here, adverb to **samāgatāni**  
**bhūtāni**, beings, nominative, neuter, plural  
**samāgatāni**, have come together, adjective qualifying **bhūtāni** (nom. neut. pl.)  
**bhummāni**, of the earth, adjective qualifying **bhūtāni** (nom. neut. pl.)  
**vā**, whether, disjunctive  
**yāni**, whatever, relative pronoun to **bhūtāni** (nom. neut. pl.)  
**vā**, whether, disjunctive  
**antalikkhe**, in the firmament, locative, neuter, singular

**Tathāgatam devamanussapūjitam,**  
**Saṅgham namassāma suvatthi hotu! [17]**  
the Realised One is revered by gods and men,  
we honour the Saṅgha - may there be safety!

**Tathāgatam**, the Realised One, accusative, masculine, singular  
**deva + manussa**, Gods and men, dvanda  
**devamanuss[ehi] + pūjitam**, is revered by Gods and men, instrumental + accusative,  
masculine, singular (tappurisa)  
**Saṅgham**, the Saṅgha, accusative, masculine, singular  
**namassāma**, we honour, indicative, 3rd person, plural  
**suvatthi**, safety, nominative, feminine, singular  
**hotu**, may there be, imperative, 3rd person, singular

## Mettasuttanirutti

### An Analysis of the Discourse about Friendliness Meditation

**Karaṇīyam-atthakusalena  
yan-taṃ santaṃ padaṃ abhisamecca**

What should be done by one skilful in good,  
who has comprehended the state of peace:

**Karaṇīyaṃ**, what should be done, nominative, neuter, singular  
**attha [= atthe] + kusalena**, by one skilful in good, locative + instrumental, neuter,  
singular (tappurisa)  
**yaṃ taṃ**, (the one) who, demonstrative and relative pronouns  
**santaṃ**, of peace, accusative, neuter, singular  
**padaṃ**, the state, accusative, neuter, singular  
**abhisamecca**, has comprehended, absolutive

**sakko ujū ca sūjū ca  
suvaco c' assa mudu anatiṃānī [1]**  
he ought to be able, straight, and upright,  
easy to speak to, meek, without conceit,

**sakko**, able, nominative, masculine, singular  
**ujū**, straight, nominative, masculine, singular  
**ca**, and, connective  
**su + ujū**, upright, indeclinable + nominative, masculine, singular (avyayībhava)  
**ca**, and, connective  
**suvaco**, easy to speak to, nominative, masculine, singular  
**ca**, and, connective  
**assa**, he ought to be, optative, 3rd person, singular  
**mudu**, meek, nominative, masculine, singular  
**an + atiṃānī**, without conceit, negative adjective + nominative, masculine, singular  
(avyayībhava)

**santussako ca subharo ca  
appakicco ca sallahukavutti**  
satisfied (with little), easy to support,  
with few duties, and light in living,

**santussako**, satisfied, nominative, masculine, singular

**ca**, and, connective

**su + bharo**, easy to support, negative adjective + nominative, masculine, singular  
(avyayībhava)

**ca**, and, connective

**appa + kicco**, few duties, adjective + nominative, masculine, singular (kammadhāraya)

**ca**, and, connective

**sallahuka + vutti**, light in living, adjective + nominative, feminine, singular  
(kammadhāraya)

**santindriyo ca nipako ca  
appagabbho kulesu ananugiddho [2]**  
with faculties at peace, prudent,  
not forward, and greedless among the families,

**santa + indriyo**, faculties at peace, adjective + nominative, masculine, singular  
(kammadhāraya)

**ca**, and, connective

**nipako**, prudent, nominative, masculine, singular

**ca**, and, connective

**a + ppagabbho**, not forward, negative adjective + nominative, masculine, singular  
(avyayībhava)

**kulesu**, among the families, locative, neuter, plural

**an + anugiddho**, greedless, negative adjective + nominative, masculine, singular  
(avyayībhava)

**na ca khuddaṃ samācare kiñci  
yena viññū pare upavadeyyuṃ**  
he should not do the slightest thing  
whereby others who are wise might find fault (with him).

**na**, not, negative adverb to **samācare**

**ca**, (untranslated), connective

**khuddaṃ**, slightest, nominative, neuter, singular

**samācare**, he should do, optative, 3rd person, singular

**kiñci**, thing, indeclinable

**yena**, whereby, independent adverb with causative sense

**viññū**, wise, adjective qualifying pare (nom. neut. pl.)

**pare**, others, nominative, neuter, plural

**upavadeyyuṃ**, might find fault, optative, 3rd person, plural

**“Sukhino vā khemino hontu  
sabbe sattā bhavantu sukhittā [3]**

“(May all beings) be happy and secure,  
may all beings in their hearts be happy!

**Sukhino**, happy, nominative, masculine, singular  
**vā [= va]**, (untranslated), emphatic  
**khemino**, secure, nominative, masculine, plural  
**hontu**, may ... be, imperative, 3rd person, plural  
**sabbe**, all, pronominal adjective qualifying **sattā** (nom. masc. pl.)  
**sattā**, beings, nominative, masculine, plural  
**bhavantu**, may ... be, imperative, 3rd person, plural  
**sukhita + attā**, happy... hearts, adjective + nominative, masculine, plural  
(kammadhāraya)

**Ye keci pāṇabhūṭ’ atthi  
tasā vā thāvarā vā anavasesā**

Whatever breathing beings there are -  
trembling, firm, or any other (beings),

**Ye keci**, whatsoever, relative pronoun + indefinite pronoun  
**pāṇa + bhūṭā**, breathing beings, adjective + nominative, neuter, plural (kammadhāraya)  
**atthi**, there are, indicative, 3rd person, singular  
**tasā**, trembling, adjective qualifying **pāṇabhūṭā** (nom. neut. pl.)  
**vā**, or, disjunctive  
**thāvarā**, firm, adjective qualifying **pāṇabhūṭā** (nom. neut. pl.)  
**vā**, or, disjunctive  
**an + avasesā**, any other, negative adjective + adjective qualifying **pāṇabhūṭā** (nom. neut. pl.) (avyayībhava)

**dīghā vā ye mahantā vā  
majjhimā rassakāṇukathūlā [4]**

whether they be long or great,  
of middle (size), short, tiny, or of compact (body),

**dīghā**, long, adjective qualifying **pāṇabhūṭā** (nom. neut. pl.)  
**vā**, or, disjunctive  
**ye**, they (who), relative pronoun to **pāṇabhūṭā** (nom. neut. pl.)  
**mahantā**, great, adjective qualifying **pāṇabhūṭā** (nom. neut. pl.)  
**vā**, or, disjunctive  
**majjhimā**, middle (size), adjective qualifying **pāṇabhūṭā** (nom. neut. pl.)  
**rassaka + aṇuka + thūlā**, short, tiny, compact (body), adjective qualifying **pāṇabhūṭā**  
(nom. neut. pl.) (dvanda)

**diṭṭhā vā ye ca addiṭṭhā  
ye ca dūre vasanti avidūre**

those who are seen, and those who are unseen,  
those who live far away, those who are near,

**diṭṭhā**, seen, adjective qualifying **pāṇabhūtā** (nom. neut. pl.)  
**vā**, (or), disjunctive  
**ye**, those who, relative pronoun to **pāṇabhūtā** (nom. neut. pl.)  
**ca**, and, connective  
**a + diṭṭhā**, unseen, negative particle + adjective qualifying **pāṇabhūtā** (nom. neut. pl.)  
(avyayībhava)  
**ye**, those who, relative pronoun to **pāṇabhūtā** (nom. neut. pl.)  
**ca**, (untranslated), connective  
**dūre**, far (away), adjective qualifying **pāṇabhūtā** (nom. neut. pl.)  
**vasanti**, live, indicative, 3rd person, plural  
**avidūre**, near, adjective qualifying **pāṇabhūtā** (nom. neut. pl.)

**bhūtā vā sambhavesī vā  
sabbe sattā bhavantu sukhittā [5]**

those who are born, and those who still seek birth -  
may all beings in their hearts be happy!"

**bhūtā**, those who are born, adjective qualifying **pāṇabhūtā** (nom. neut. pl.)  
**vā**, or, disjunctive  
**sambhavesī**, those who seek birth, adjective qualifying **pāṇabhūtā** (nom. masc. pl.)  
**vā**, or, disjunctive  
**sabbe**, all, pronominal adjective qualifying **sattā** (nom. masc. pl.)  
**sattā**, beings, nominative, masculine, plural  
**bhavantu**, may ... be, imperative, 3rd person, plural  
**sukhita + attā**, happy... hearts, adjective + nominative, masculine, plural  
(kammadhāraya)

**Na paro paramṃ nikubbetha  
nātimaññetha katthaci naṃ kañci**

No one should cheat another,  
nor should he despise anyone wherever they be,

**Na**, no, negative adverb to **nikubbetha**  
**paro**, one (lit: other), nominative, masculine, singular  
**paramṃ**, another, accusative, masculine, singular  
**nikubbetha**, should cheat, imperative, 3rd person, polite plural  
**na**, nor, negative adverb to **atimaññetha**  
**atimaññetha**, should he despise, imperative, 3rd person, polite plural  
**katthaci**, wherever, indeclinable  
**naṃ kañci**, anyone, demonstrative pronoun + indeclinable

**byārosanā paṭighasaññā**

**nāññamaññassa dukkham-iccheyya [6]**

he should not long for suffering for another  
through anger or through resentment.

**byārosanā**, through anger, instrumental, feminine, singular

**paṭigha[ssa] + saññā**, through [the idea of] resentment, genitive + instrumental,<sup>15</sup>  
feminine, singular (tappurisa)

**na**, not, negative adverb to **iccheyya**

**aññamaññassa**, for another, adverb to **iccheyya**

**dukkham**, suffering, accusative, neuter, singular

**iccheyya**, he should long, optative, 3rd person, singular

**Mātā yathā niyaṃ puttam**

**āyusā ekaputtam anurakkhe**

in the same way as a mother would protect  
her child, her only child, with her life,

**Mātā**, a mother, nominative, feminine, singular

**yathā**, in the same way as, adverb to **anurakkhe**

**niyaṃ**, her (lit: one's own), adjective qualifying puttam (nom. masc. sing.)

**puttam**, child, nominative, masculine, singular

**āyusā**, with ... life, instrumental, neuter, singular

**eka + puttam**, only child, numerical adjective + nominative, accusative, singular  
(kammadhāraya)

**anurakkhe**, would protect, optative, 3rd person, singular

**evam-pi sabbabhūtesu**

**mānasam bhāvaye aparimāṇam [7]**

so toward all beings

he should develop the measureless thought (of friendliness).

**evam pi**, so, adverb + indeclinable

**sabba + bhūtesu**, toward all beings, pronominal adjective + locative, neuter, plural

**mānasam**, thought, accusative, neuter, singular

**bhāvaye**, he should develop, optative, 3rd person, singular

**aparimāṇam**, measureless, adjective qualifying **mānasam** (acc. neut. sing.)

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<sup>15</sup> Described as truncated feminine instrumentals (or ablatives) by the Comm. which gives other examples.

**Mettañ-ca sabbalokasmiñ  
mānasam bhāvaye aparimāṇam**

Towards the whole wide world he should develop  
the measureless thought of friendliness,

**Mettañ**, friendliness, accusative, feminine, singular

**ca**, (untranslated), connective

**sabba + lokasmiñ**, towards the whole world, pronominal adjective + locative, masculine, singular

**mānasam**, thought, accusative, neuter, singular

**bhāvaye**, he should develop, optative, 3rd person, singular

**aparimāṇam**, measureless, adjective qualifying **mānasam** (acc. neut. sing.)

**uddham adho ca tiriyañ-ca  
asambādham averam asapattam** [8]  
above, below, and across (the middle),  
without barriers, hate, or enemy.

**uddham**, above, adverb to **bhāvaye**

**adho**, below, adverb to **bhāvaye**

**ca**, and, connective

**tiriyañ**, across, adverb to **bhāvaye**

**ca**, (untranslated), connective

**a + sambādham**, without barriers, negative adjective + accusative, masculine, singular  
(avyayībhava)

**a + veram**, without hate, negative adjective + accusative, neuter, singular (avyayībhava)

**a + sapattam**, without enemy, negative adjective + accusative, masculine, singular  
(avyayībhava)

**Tiṭṭham caram nisinno vā  
sayāno vā yāvat' assa vigatamiddho**  
Standing, walking, or sitting,  
or lying, for as long as he is without torpor,

**Tiṭṭham**, standing, present participle (parassapada)

**caram**, walking, present participle (parassapada)

**nisinno**, sitting, past participle used with present participle meaning

**vā**, or, disjunctive

**sayāno**, lying, present participle (attanopada)

**vā**, or, disjunctive

**yāvatā**, for as long as, indeclinable

**assa**, he is, optative, 3rd person, singular

**vigata + middho**,<sup>16</sup> without torpor, adjective + nominative, masculine, singular  
(kammadhāraya)

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<sup>16</sup> Normally neuter but here masculine.

**etaṃ satim̐ adit̐theyya**

**brahmam-etaṃ vihāraṃ idha-m-āhu** [9]

he should be resolved on this mindfulness,  
for this, they say here, is the spiritual way of life.

**etaṃ**, this, demonstrative pronoun to satim̐ (acc. fem. sing.)

**satim̐**, mindfulness, accusative, feminine, singular

**adit̐theyya**, he should be resolved on, optative, 3rd person, singular

**brahman̐**, spiritual, adjective qualifying **vihāraṃ** (acc. masc. sing.)

**etaṃ**, this, demonstrative pronoun to **vihāraṃ** (acc. masc. sing.)

**vihāraṃ**, life, accusative, masculine, singular

**idha**, here, adverb to **āhu**

**-m-**, (untranslated), euphonic particle

**āhu**, they say, aorist, 3rd person, plural

**dit̐thiñ-ca anupagamma**

**sīlavā dassanena sampanno**

without going near a (wrong) view,  
virtuous, and endowed with (true) insight,

**dit̐thim̐**, wrong view, accusative, feminine, singular

**ca**, (untranslated), connective

**an + upagamma**, without going near, negative particle + absolutive

**sīlavā**, virtuous, nominative, masculine, singular

**dassanena**, with insight, instrumental, neuter, singular

**sampanno**, endowed, nominative, masculine, singular

**kāmesu vineyya gedham̐**

**na hi jātu gabbhaseyyam̐ puna-r-etī ti** [10]

having removed greed towards sense pleasures,  
he does not come to lie in a womb again.

**kāmesu**, towards sense pleasures, locative, masculine, plural

**vineyya**, having removed, absolutive

**gedham̐**, greed, accusative, masculine, singular

**na**, not, negative adverb to **eti**

**hi**, (untranslated), emphatic indeclinable

**jātu**, (untranslated), emphatic indeclinable

**gabbha [= gabbhe] + seyyam̐**, lie in a womb, locative + accusative, masculine, singular  
(tappurisa)

**puna**, again, indeclinable

**-r-**, (untranslated), euphonic particle

**eti**, will come, indicative, 3rd person, singular

**ti** (untranslated), quotation marker