0.0.1 dhammacakkappavattana discourse on

1. Thus was heard by me, At one time the Auspicious One bārāṇasiyaṃ was dwelling isipatane migadāye at that place the Auspicious One vaggiye five the bhikkhus address: two me O bhikkhu s, extremes by which (or with) one gone forth not should be practices (exemplifies) [1]. yocayāṃ in sensual pleasures kāmasukhallikānuyogo deteriorate (or inferior/deficient) gammo pothujjaniko anariyo anatthasaṃhito, which (or he/she who) this and attakilamathānuyogo dukkho anariyo anatthasaṃhito, these those (by/with/for you)[2] O bhikkhu s, both extremes not having approached (not having adopted or embraced) majjhimā path(s) of paṭi by which (or with) Tathagata abhisambuddhā cakkhukaraṇī ñāṇakaraṇī for (or having) upasama with supreme knowlege for (or having) sambodha for (or having) nibbāna leads to.

2. which (of many?) and he (she, it, that) O bhikkhu s, majjhimā path(s) of paṭi by which (or with) Tathagata abhisambuddhā cakkhukaraṇī ñāṇakaraṇī for (or having) upasama with supreme knowlege for (or having) sambodha for (or having) nibbāna leads to: It is just this noble eight-fold path That is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right samadhi. this kho he (she, it, that) O bhikkhu s, majjhimā path(s) of paṭi by which (or with) Tathagata abhisambuddhā cakkhukaraṇī

[1] should be naseviti which one? two - machasaṃ, syā
[2] these kho - machasaṃ

0.0.1 dhammacakkappavattana suttaṃ

1. evaṃ me sutaṃ, ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye tatra kho bhagavā pañcavaggiye bhikkhū āmantesi: dve me bhikkhave, antā pabbajitena na sevitabbā[1]. yocayāṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anatthasaṃhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anatthasaṃhito, ete te[2] bhikkhave, ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

2. katamā ca sā bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati: ayameva ariyo aṭṭhaṅgiko maggo seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. ayaṃ kho sā bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

3. idaṃ kho pana bhikkhave, dukkhaṃ ariyasaccaṃ: jātipi dukkhā jarāpi dukkhā vyādhipi dukkho maraṇampi dukkhaṃ appiyehi sampayogo dukkho piyehi vippayogo dukkho yampicchaṃ na labhati tampi dukkhaṃ saṅkhittena pañcupādānakkhandhā dukkhā.

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[1] nasevitabbā katame dve - machasaṃ, syā

[2] ete kho - machasaṃ

ñāṇakaraṇī for (or having) upasama with supreme knowlege for (or having) sambodha for (or having) nibbāna leads to.

3. this [here] nevertheless (or ever so) O bhikkhu s, suffering (or painful) noble truth: jātipi painful jarāpi painful vyādhipi dukkho also death suffering (or painful) by which (or with or from) appiye (s) sampayogo dukkho by which (or with or from) dear (affection/beloved) (s) vippayogo dukkho yampicchaṃ not gains (or obtains or attains) tam too (or also or even) suffering (or painful) by which (or with) brief five heaps of fuel painful.

4. this [here] nevertheless (or ever so) O bhikkhu s, origin [from which] suffering [comes to be][3] noble truth: this which (or (he) who) thirsting ponobhavikā nandirāgasahagatā there (or therein) a there (or therein) abhinandinī, such as: kāmataṇhā thirsting for being vibhavataṇhā.

5. this [here] nevertheless (or ever so) O bhikkhu s, cessation of suffering[4] noble truth: which (or he/she who) only (or easily) tassā thirsting which (or (he) who) remainderless fading away and cessation cāgo paṭinissaggo mutti anālayo.

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[3] origination - machasaṃ, sīmu

[4] cessation of - machasaṃ, sīmu

4. idaṃ kho pana bhikkhave, dukkhasamudayo[3] ariyasaccaṃ: yāyaṃ taṇhā ponobhavikā nandirāgasahagatā tatra tatrābhinandinī, seyyathīdaṃ: kāmataṇhā bhavataṇhā vibhavataṇhā.

5. idaṃ kho pana bhikkhave, dukkhanirodho[4] ariyasaccaṃ: yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo.

6. idaṃ kho pana bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ: ayameva ariyo aṭṭhaṅgiko maggo, seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.

7. idaṃ dukkhaṃ ariyasaccanti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi. taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyyanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi. taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññātanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

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[3] samudayaṃ - machasaṃ, sīmu

[4] nirodhaṃ - machasaṃ, sīmu

6. this [here] nevertheless (or ever so) O bhikkhu s, leading to the cessation of suffering path(s) of paṭi noble truth: It is just this noble eight-fold path, That is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right samadhi.

7. this [here] suffering (or painful) they (or present part.: being or ing) ariyasaccati me O bhikkhu s former (or past) in (or on/at/within/herein/among) ananussuta (s) in (or on/at/within/herein/among) dhamma (s) eye arose knowledge arose wisdom arose noble knowledge arose light arose. that nevertheless (or ever so) this [here] suffering (or painful) noble truth they (or present part.: being or ing) would (or were to be) pariññati me O bhikkhu s, former (or past) in (or on/at/within/herein/among) ananussuta (s) in (or on/at/within/herein/among) dhamma (s) eye arose knowledge arose wisdom arose noble knowledge arose light arose. that nevertheless (or ever so) this [here] suffering (or painful) noble truth they (or present part.: being or ing) pariññātati me O bhikkhu s, former (or past) in (or on/at/within/herein/among) ananussuta (s) in (or on/at/within/herein/among) dhamma (s) eye arose knowledge arose wisdom arose noble knowledge arose light arose.

8. this [here] origin [from which] suffering [comes to be] they (or present part.: being or ing) ariyasaccati me O bhikkhu s former (or past) in (or on/at/within/herein/among) ananussuta (s) in (or on/at/within/herein/among) dham-

8. idaṃ dukkhasamudayo ariyasaccanti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi. taṃ kho panidaṃ dukkhasamudayo ariyasaccaṃ pahātabbanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi. taṃ kho panidaṃ dukkhasamudayo ariyasaccaṃ pahīnanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

9. idaṃ dukkhanirodho ariyasaccanti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi. taṃ kho panidaṃ dukkhanirodho ariyasaccaṃ sacchikātabbanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi. taṃ kho panidaṃ dukkhanirodho ariyasaccaṃ sacchikatanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

10. idaṃ dukkhanirodhagāminī paṭipadā ariyasaccanti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi. taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabbanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñā-

ma (s) eye arose knowledge arose wisdom arose noble knowledge arose light arose. that nevertheless (or ever so) this [here] origin [from which] suffering [comes to be] noble truth they (or present part.: being or ing) pahātabbati me O bhikkhu s, former (or past) in (or on/at/within/herein/among) ananussuta (s) in (or on/at/within/herein/among) dhamma (s) eye arose knowledge arose wisdom arose noble knowledge arose light arose. that nevertheless (or ever so) this [here] origin [from which] suffering [comes to be] noble truth they (or present part.: being or ing) pahīnati me O bhikkhu s, former (or past) in (or on/at/within/herein/among) ananussuta (s) in (or on/at/within/herein/among) dhamma (s) eye arose knowledge arose wisdom arose noble knowledge arose light arose.

9. this [here] cessation of suffering they (or present part.: being or ing) ariyasaccati me O bhikkhu s former (or past) in (or on/at/within/herein/among) ananussuta (s) in (or on/at/within/herein/among) dhamma (s) eye arose knowledge arose wisdom arose noble knowledge arose light arose. that nevertheless (or ever so) this [here] cessation of suffering noble truth they (or present part.: being or ing) sacchikātabbati me O bhikkhu s, former (or past) in (or on/at/within/herein/among) ananussuta (s) in (or on/at/within/herein/among) dhamma (s) eye arose knowledge arose wisdom arose noble knowledge arose light arose. that nevertheless (or ever so) this [here] cessation of suffering noble truth they (or present

ṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi. taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvitanti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

11. yāvakīvañca me bhikkhave, imesu catusu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi, neva tāvāhaṃ bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho[5] paccaññāsiṃ.

12. yato ca kho me bhikkhave, imesu catusu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi, athāhaṃ bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsiṃ. ñāṇañca pana me dassanaṃ udapādi akuppā me cetovimutti, ayamantimā jāti natthidāni punabbhavoti.

13. idamavoca bhagavā attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandunti. imasamiñca pana veyyākaraṇasmiṃ bhaññamāne āyasmato koṇḍaññassa virajaṃ vītamalaṃ dhammacakkhuṃ uda-

[5] abhisambuddhoti - machasaṃ

part.: being or ing) sacchikatati me O bhikkhu s, former (or past) in (or on/at/within/herein/among) ananussuta (s) in (or on/at/within/herein/among) dhamma (s) eye arose knowledge arose wisdom arose noble knowledge arose light arose.

10. this [here] leading to the cessation of suffering path(s) of paṭi they (or present part.: being or ing) ariyasaccati me O bhikkhu s former (or past) in (or on/at/within/herein/among) ananussuta (s) in (or on/at/within/herein/ dhamma (s) eye arose knowledge arose wisdom arose noble knowledge arose light arose. that nevertheless (or ever so) this [here] leading to the cessation of suffering path(s) of paṭi noble truth they (or present part.: being or ing) bhāvetabbati me O bhikkhu s, former (or past) in (or on/at/within/herein/among) ananussuta (s) in (or on/at/within/herein/among) dhamma (s) eye arose knowledge arose wisdom arose noble knowledge arose light arose. that nevertheless (or ever so) this [here] leading to the cessation of suffering path(s) of paṭi noble truth they (or present part.: being or ing) bhāvitati me O bhikkhu s, former (or past) in (or on/at/within/herein/among) ananussuta (s) in (or on/at/within/herein/among) dhamma (s) eye arose knowledge arose wisdom arose noble knowledge arose light arose.

11. and yāvakīvaṃ me O bhikkhu s, in (or on/at/within/herein/among this (s) four in (or on/at/within/herein/among) noble truth (s) thus (or yes) tiparivaṭṭaṃ dvādasākāraṃ as it

pādi: yaṃ kiñci samudayadhammaṃ sabbantaṃ nirodhadhammanti.

14. pavattite ca pana bhagavatā[6] dhammacakke bhummā devā saddamanussāvesu: etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti.

15. bhummānaṃ devānaṃ saddaṃ sutvā cātummahārājikā devā saddamanussāvesuṃ: etaṃ bhagavatā bārānasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appativattiyaṃ[7] samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti.

16. cātummahārājikānaṃ devānaṃ saddaṃ sutvā tāvatiṃsā devā saddamanussāvesuṃ: etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti.

17. tāvatiṃsānaṃ devānaṃ saddaṃ sutvā yāmā devā saddamanussāvesuṃ: etaṃ bhagavatā bārāṇasiyaṃ

[6] ca bhagavatā - syā
[7] appaṭivattiyaṃ - machasaṃ, syā

has come to be ñāṇadassanaṃ not suvisuddhaṃ came to be (or was), only (or simply) not tāvāhaṃ O bhikkhu s, including the devas in the world samārake sabrahmake sassamaṇabrāhmaṇiyā generation for (or having) of sadevamanu unsurpassed right sambodhiṃ abhisambuddho[5] paccaññāsiṃ.

12. since (or from the time) and kho me O bhikkhu s, in (or on/at/within/herein/among) this (s) four in (or on/at/within/herein/among) noble truth (s) thus (or yes) tiparivaṭṭaṃ dvādasākāraṃ as it has come to be ñāṇadassanaṃ suvisuddhaṃ came to be (or was), athāhaṃ O bhikkhu s, including the devas in the world samārake sabrahmake sassamaṇabrāhmaṇiyā generation for (or having) of sadevamanu unsurpassed right sambodhiṃ abhisambuddho paccaññāsiṃ. and knowledge however (or nevertheless or yet or but or else or still or moreover or and now) me vision arose akuppā me cetovimutti, this antimā birth now there is not (does not exist) punabbhavoti.

13. idamavoca the Auspicious One pleased vaggiyā five the bhikkhus for the Auspicious One said they abhinanduti. and imasamiṃ however (or nevertheless or yet or but or else or still or moreover or and now) in (or on/at/within/herein/among) master of expositions bhaññamāne a the venerable of/for koṇḍa other (or final knowledge) stainless spotless the dhamma eye arose:

[5] abhisambuddhoti - machasaṃ

isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti.

18. yāmānaṃ devānaṃ saddaṃ sutvā tusitā devā saddamanussāvesuṃ: etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti.

19. tusitānaṃ devānaṃ saddaṃ sutvā nimmāṇaratī devā saddamanussāvesuṃ: etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti.

20. nimmāṇaratīnaṃ devānaṃ saddaṃ sutvā paranimmitavasavattī[8] devā saddamanussāvesuṃ: etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti.

21. paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā brahmakāyikā devā saddamanussāvesuṃ: etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena

[8] vasavattino - sīmu

which (in that) any (or some) what? (or who or whom?) samudayadhammaṃ all that they (or present part.: being or ing) nirodhadhammati.

14. pavattite and however (or nevertheless or yet or but or else or still or moreover or and now) Auspicious One[6] dhammacakke bhummā devā in (or on/at/within/herein/among) saddamanussāva (s): this Auspicious One bārāṇasiyaṃ isipatane migadāye unsurpassed dhammacakkaṃ pavattitaṃ appativattiyaṃ by which (or with) samana (or [junior bhikkhu] companion) or by which (or with) brahmana or by which (or with) deva or by which (or with) māra or with/by/from brahmu (s) or any (or some) by which (or with) what? (or who or whom?) or they lokasmiti.

15. of/for earth-bound (s) of/for deva (s) sound(s) having heard cātummahārājikā devā saddamanussāvesuṃ: this Auspicious One bārānasiyaṃ isipatane migadāye unsurpassed dhammacakkaṃ pavattitaṃ appativattiyaṃ[7] by which (or with) samana (or [junior bhikkhu] companion) or by which (or with) brahmana or by which (or with) deva or by which (or with) māra or with/by/from brahmu (s) or any (or some) by which (or with) what? (or who or whom?) or they lokasmiti.

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[6] and Auspicious One - syā[redacted]

[7] appaṭivattiyaṃ - machasaṃ, syā[redacted]

vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti.

22. itiha tena khaṇena tena muhuttena yāva brahmalokā saddo abbhuggañchi. ayañca dasasahassī lokadhātu saṅkampi sampakampi sampavedhi. appamāṇo ca uḷāro obhāso loke pāturahosi: atikkamma[9] devānaṃ devānubhāvanti. atha kho bhagavā udānaṃ[10] udānesi: aññāsi vata bho koṇḍañño, aññāsi vata bho koṇḍaññoti. itihidaṃ āyasmato koṇḍaññassa aññākoṇḍaññottheva[11] nāmaṃ ahosīti.

[9] atikkammeva - syā
[10] idaṃ udānaṃ - machasaṃ
[11] aññāsikoṇḍaññottheva - machasaṃ

16. of/for Four Great Kings (s) of/for deva (s) sound(s) having heard tāvatiṃsā devā saddamanussāvesuṃ: this Auspicious One bārāṇasiyaṃ isipatane migadāye unsurpassed dhammacakkaṃ pavattitaṃ appativattiyaṃ by which (or with) samana (or [junior bhikkhu] companion) or by which (or with) brahmana or by which (or with) deva or by which (or with) māra or with/by/from brahmu (s) or any (or some) by which (or with) what? (or who or whom?) or they lokasmiti.

17. of/for tāvatiṃsa (s) of/for deva (s) sound(s) having heard we (must) yati devā saddamanussāvesuṃ: this Auspicious One bārāṇasiyaṃ isipatane migadāye unsurpassed dhammacakkaṃ pavattitaṃ appativattiyaṃ by which (or with) samana (or [junior bhikkhu] companion) or by which (or with) brahmana or by which (or with) deva or by which (or with) māra or with/by/from brahmu (s) or any (or some) by which (or with) what? (or who or whom?) or they lokasmiti.

18. of/for we (must) yati (s) of/for deva (s) sound(s) having heard contented devā saddamanussāvesuṃ: this Auspicious One bārāṇasiyaṃ isipatane migadāye unsurpassed dhammacakkaṃ pavattitaṃ appativattiyaṃ by which (or with) samana (or [junior bhikkhu] companion) or by which (or with) brahmana or by which (or with) deva or by which (or with) māra or with/by/from brahmu (s) or any (or some) by which (or with) what? (or who or whom?) or they lokasmiti.

19. of/for tusita (s) of/for deva (s) sound(s) having heard nimmāṇaratī devā saddamanussāvesuṃ: this Auspicious One bārāṇasiyaṃ isipatane migadāye unsurpassed dhammacakkaṃ pavattitaṃ appativattiyaṃ by which (or with) samana (or [junior bhikkhu] companion) or by which (or with) brahmana or by which (or with) deva or by which (or with) māra or with/by/from brahmu (s) or any (or some) by which (or with) what? (or who or whom?) or they lokasmiti.

20. of/for nimmāṇarati (s) of/for deva (s) sound(s) having heard paranimmitavasavattī[8] devā saddamanussāvesuṃ: this Auspicious One bārāṇasiyaṃ isipatane migadāye unsurpassed dhammacakkaṃ pavattitaṃ appativattiyaṃ by which (or with) samana (or [junior bhikkhu] companion) or by which (or with) brahmana or by which (or with) deva or by which (or with) māra or with/by/from brahmu (s) or any (or some) by which (or with) what? (or who or whom?) or they lokasmiti.

21. of/for paranimmitavasavatti (s) of/for deva (s) sound(s) having heard brahmakāyikā devā saddamanussāvesuṃ: this Auspicious One bārāṇasiyaṃ isipatane migadāye unsurpassed dhammacakkaṃ pavattitaṃ appativattiyaṃ by which (or with) samana (or [junior bhikkhu] companion) or by which (or with) brahmana or by which (or with) deva or by which (or with) māra or with/by/from

[8] vasavattino - sīmu

brahmu (s) or any (or some) by which (or with) what? (or who or whom?) or they lokasmiti.

22. thus indeed (or so it seems) by which (or with) that (or him) by which (or with) an instant by which (or with) that (or him) by which (or with) a moment how much (or as far/long as, to what extent) brahmalokā report (word spread about) abbhuggañchi. and this ten sahassī the world system saṅkam too (or also or even) sampakam too (or also or even) sampavedhi. infinite and uḷāro obhāso in the world pāturahosi: surpassing[9] of/for deva (s) they (or present part.: being or ing) devānubhāvati. so (or now or then) kho the Auspicious One of/for or (s) [10] udānesi: understood surely (or indeed, alas!) Sir (or Master) koṇḍañño, understood surely (or indeed, alas!) Sir (or Master) koṇḍaññoti. itihidaṃ a the venerable of/for koṇḍa other (or final knowledge) only (or simply) you (all) (must) aññākoṇḍaññotti[11] nāmaṃ came to be (or was) (“|”).

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[9] only (or simply) atikkamma - syā[redacted]
[10] this [here] of/for or (s) - machasaṃ[redacted]
[11] only (or simply) you (all) (must) aññāsikoṇḍaññotti - machasaṃ[redacted]