

# A Word-by-Word Translation of the Pāli Chanting

Produced predominantly by Grok AI and supplemented by Norbu AI

Last updated (25/06/2025)

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# Sources

Unless otherwise indicated, the word-by-word translation tables have been written with Grok AI (see <https://x.ai/legal/faq#who-owns-the-inputs-to-and-outputs-from-grok> and <https://x.ai/legal/brand-guidelines> for information regarding who owns the copyright to the output of Grok AI.)

Where information in the word-by-word translation tables is supplemented by output from Norbu AI, this is clearly marked. At the time of writing (24/06/2025) Norbu AI does not have any information regarding copyright on its website.

The Grok AI line-by-line translations are placed besides translations from the [Bhikkhu Manual Reference Edition](#) and translations from Ajahn Thanissaro's [A Chanting Guide](#) (Bhikkhu, Thanissaro. *A Chanting Guide*, 2017. dhammatalks.org. Retrieved from <https://www.dhammatalks.org/books/ChantingGuide/Section0000.html>. Accessed 24 June 2025.) [The Teaching on the Noble Eightfold Path](#) has line-by-line translation from the Amaravati Chanting book.

The layout of the book is based on the [Bhikkhu Manual Reference Edition](#).

# Methodology

To produce these word-by-word and line-by-line translations, the following prompt was entered in Grok AI:

Please provide a line-by-line translation and word-by-word breakdown of the following Pali chant. For each line, include the Pali text in bold, immediately followed by its English translation. Before each line of English translation, include "Grok AI:" in bold. For each Pali line, create an easy to read table with three columns containing the Pali word, its English meaning, and its grammatical explanation, making clear the object of verbs, adverbs and adjectives when useful. Please also give the dictionary form of verbs (for example, obhāseti, to shine.) Do not include summaries after each line or labels like "Line 1, Line 2" before the Pali text. Do not include section break lines. Do not include a summary or notes at the end. Please also provide a whole line and word by word translation for the title. Please provideutta references at the end. Please present the information in the following order:

Pali line (in bold)

English translation (not in bold) with "Grok AI:" in bold before it and no punctuation at the end of the line

"BM:" in bold, leave blank

"Than:" in bold, leave blank

Easy to read table

Here is the chant:

The Pāli text was taken from the Bhikkhu Manual.

The compiler would then edit the output predominantly to make the formatting clearer. Where Grok AI produced output that seemed not clear or incorrect to the compiler, or where the Grok AI translations did not match up with the Bhikkhu Manual or Ajahn Thanissaro translations, both Grok AI and Norbu AI were given the following prompt:

Please break down and explain the meaning of the following words in the context of the below chant. For verbs, please give them in the Pali dictionary form, for example: obhāseti, to shine. Please do not give verbs in their root form like √bhuj.

Here are the words:

Here is the chant:

The compiler would then edit Grok AI's original output based on responses to the second prompt and when necessary also include information from Norbu AI.

The compiler would then check the sutta references on Sutta Central before including the links. The result is this resource.

## How to use this resource

This resource can be used in a number of ways to enhance the English speaker's understanding of the Pāli chanting that is regularly chanted by the monastic communities in Western Ajahn Chah monasteries, although many of the chants will also be regularly chanted by the lay communities as well.

However, it should be clearly stated that this is not a scholarly work and is no replacement for the actual study of Pāli. Readers would do well to further investigate the meaning of the chanting using tools such as <https://simsapa.github.io/>.

For those interested in furthering their study of Pāli, a good place to start would be <https://pali-sutta-readings.github.io/pali-lessons/>.

For those who just wish to know the meaning of a particular word in a particular chant, it is simply a case of navigating to the relevant chant and looking that word up. It is usually worth looking at the word in the context of the phrase in which it appears and the various line-by-line translations of that phrase to get a more rounded sense of the word. Readers may also wish to consult this [Pāli grammar cheat sheet](#) or this ChatGPT generated [Pāli Grammar Guide](#) for further information on the grammar of a word.

For those who wish to learn the word-by-word meaning of the chanting such that they understand the meaning of what they are chanting *as they are chanting*, then using a Spaced Repetition System (SRS) is invaluable. In effect a SRS is a way of using flashcards to gradually move individual pieces of information (the meaning of a word, a grammar point, a sutta reference, etc.) from short-term memory to long-term memory by gradually increasing the interval between reviews of each flashcard over a period of months. See [this YouTube video](#) or [this article](#) for more information. For a deep dive on SRSs see Gabriel Wyner's [Fluent Forever](#).

For information on using [Anki](#) (a desktop or phone-based SRS) see [this article](#) which includes links to a series of YouTube videos.

For those who don't have sufficient access to a computer and/ or smartphone, or for those who wish to avoid interacting with screens, it is possible to make a paper based SRS using a Leitner Box.

## Learning the Word-by-Word Meaning of the Chanting

### Making a Leitner Box

(**N.B.** The principles laid out below equally apply to the creation of digital flashcards using a SRS app like Anki. See [this article](#) for a guide on using Anki.)

To make a Leitner box you will need:

- Plain paper (it has to be blank on both sides) cut into as many flash cards as you need
- A pen to write the words/ translations
- A different colour pen to front side of each card
- 9 envelopes or boxes
- A Leitner box schedule so that you know which flashcards to review when. You can find an example [here](#).
- Some kind of container to keep everything together
- Optional: paperclips

### Basic flashcards

Each flashcard will enable you to learn **one** piece of information. For an unfamiliar word, that will be the meaning of that word.

Let's take the example of:

**Yathā vāri-vahā pūrā paripūrenti sāgaram**

**Grok Al:** Just as full rivers completely fill the ocean

**BM:** Just as rivers full of water entirely fill up the sea

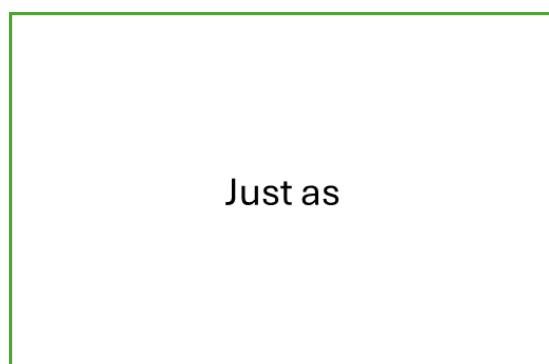
**Than:** Just as rivers full of water fill the ocean full

Yathā	Just as	Adverb, from <i>yathā</i> (as), introducing simile, modifying <i>paripūrenti</i> .
vāri	Water	Noun, compound element, from <i>vāri</i> (water), part of <i>vāri-vahā</i> .
vahā	Rivers	Noun, nominative plural masculine, from <i>vaha</i> (carrier), subject of <i>paripūrenti</i> .
pūrā	Full	Adjective, nominative plural masculine, from <i>pūra</i> (full), describing <i>vahā</i> .
paripūrenti	Completely fill	Verb, 3rd person plural present indicative, from <i>paripūreti</i> (to fill completely), from pari (around, all around, completely) + pūreti (to fill) with <i>sāgaram</i> as object.
sāgaram	Ocean	Noun, accusative singular masculine, from <i>sāgara</i> (ocean), object of <i>paripūrenti</i> .

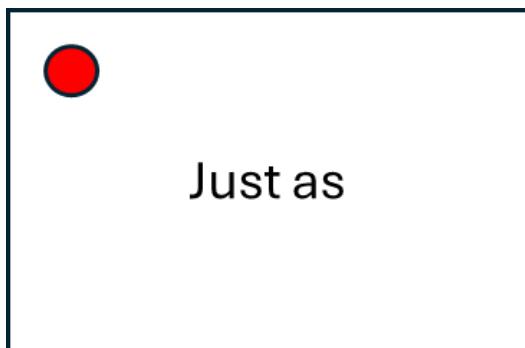
On the front of the flash card write the new word ‘Yathā’. Put a red dot (it can be any colour) in the top left hand corner to mark that this is the front side of the card.



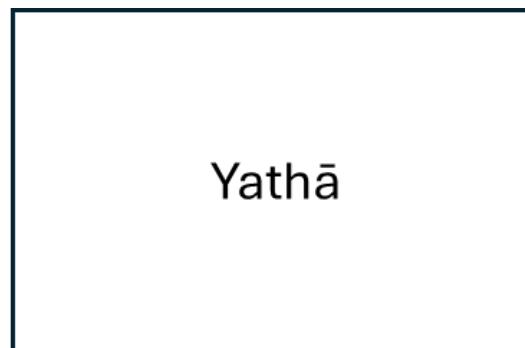
Now write the translation on the back of the card.



To really embed the meaning of the word in your brain, you'll have to make both Pāli-English **and** English-Pāli cards. So for 'Yathā' you'll also make:



Just as



Yathā

If you carry on with the rest of this line, you will end up with a total of 14 cards reading:

Yathā/ Just as - Just as/ Yathā  
vāri/ water - water/ vāri  
vahā/ rivers - rivers/ vahā  
pūrā/ full - full/ pūrā  
paripūrenti/ (they) completely fill - (they) completely fill/ paripūrenti  
sāgaram/ ocean - ocean/ sāgaram

**Tip:** Each flash card can be flipped on its long or short edge. It doesn't really matter which way you choose, but in the long run you'll save time if you flip the cards on their long edge. Whichever way you choose, be consistent from the start.

**Tip:** Your brain finds it much much easier to remember images than text, so when learning words like vahā/ rivers or sāgaram/ ocean, generate a mental image of a river or the ocean **every time** you review it. Make sure you generate **the same** image every time. You'll be surprised that when you come to review these cards weeks or months later, the image will just pop into your mind, and might even start to do so whilst you're chanting.

## Whole phrase flashcards

You can also learn the meaning of words in the context of the phrase. This is actually more useful as your brain will slowly over time begin to learn Pāli grammar in the background without you even noticing. However the downside is that if you're doing this by hand then it takes longer. For example:



**Yathā** vāri-vahā pūrā  
paripūrenti sāgaram

**Just as** rivers full of water  
entirely fill up the ocean



**Just as** rivers full of water  
entirely fill up the ocean

**Yathā** vāri-vahā pūrā  
paripūrenti sāgaram

Another option would be:



\_\_\_ vāri-vahā pūrā  
paripūrenti sāgaram  
(Just as)

**Yathā**

**Just as** rivers full of water  
entirely fill up the ocean



**Just as** rivers full of water  
entirely fill up the ocean

**Yathā** vāri-vahā pūrā  
paripūrenti sāgaram

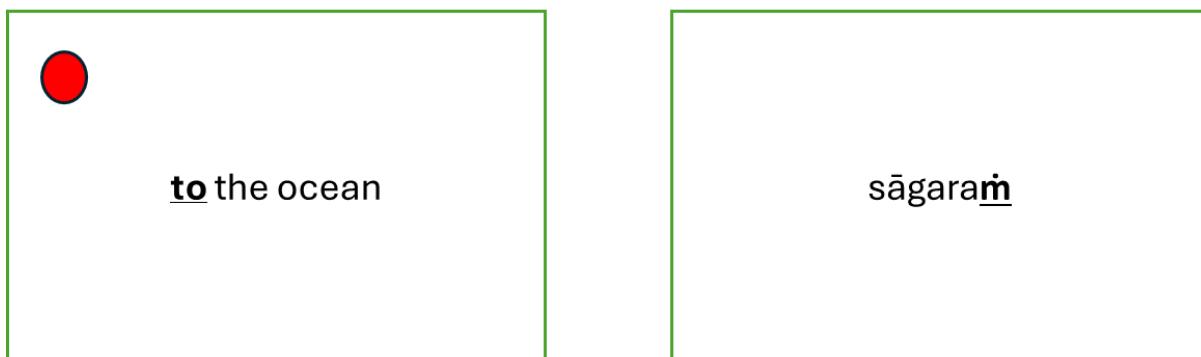
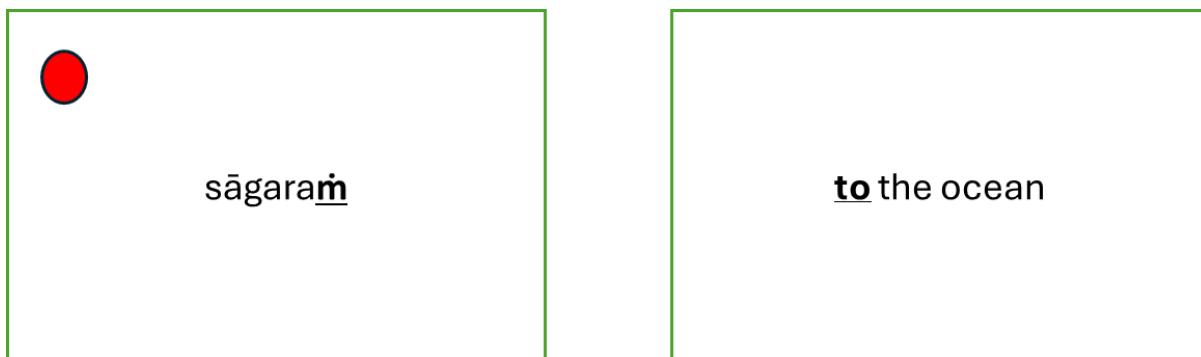
## Grammar flashcards

To learn grammar, you will need a grammar guide, for example this [Pāli grammar cheat sheet](#) or this ChatGPT generated [Pāli Grammar Guide](#). Let's go back to our sentence:

**Yathā vāri-vahā pūrā paripūrenti sāgaram**

Just as rivers full of water entirely fill up the ocean

The sentence is indicating that water is moving **from** the river **to** the sea. In Pāli this is indicated through the accusative case. Checking a Pāli grammar guide, we will see that for singular masculine nouns, the accusative is formed by adding -m to the stem of the noun. To isolate this piece of information, we need to highlight *just* the case ending as demonstrated below:



Grammar is almost always better learnt in the context of a sentence or phrase, so the below will work better, but take longer to write out. However, you cannot always produce a neat English-Pali version of the card. You can compensate for this by making further cards that capture the accusative case ending -m from other sentences as you come across them.



Yathā vāri-vahā pūrā  
paripūrenti \_\_

(to the ocean)

sāgaram

**Tip:** You can add extra information to cards to capture wider information such as the case of the word if you find that useful, for example:



Yathā vāri-vahā pūrā  
paripūrenti \_\_

(to the ocean)

sāgaram

(accusative)

If we wanted to capture the third person plural present tense conjugation of *paripūreti*, having once again consulted one of our Pāli grammar guide, we could make the following cards:



paripūrenti

(**they**) entirely fill up



(**they**) entirely fill up

paripūrenti

**Tip:** Eventually you will have a great many cards, so it can be useful to add a context to cards so that their meaning from the chant they appear in jumps out. For example:



paripūrenti

(sāgaram)

(**they**) entirely fill up

(the ocean)

Once again, if you are willing to put in the extra time then presenting the conjugation in context would work best.



Yathā vāri-vahā pūrā  
**paripūrenti** sāgaram

Just as rivers full of water  
**entirely fill up** the ocean



Just as rivers full of water  
**entirely fill up** the ocean

Yathā vāri-vahā pūrā  
**paripūrenti** sāgaram

Once you've produced all these cards, you'll be to produce a literal translation of the phrase and your own English rendering:

**Yathā** (just as) **vāri** (water)-**vahā** (rivers) **pūrā** (full) **paripūrenti** (they completely fill) **sāgaram** (to the ocean)

Just as the water from abundant rivers completely fill the ocean with their water

## Reviewing the flashcards

Once you have your flashcards they are ready to be entered into the Leitner box. Get nine envelopes (or equivalent) and label them 1 through to 7, then 8A and 8B, on the front and back. There will be one envelope for each 'review level' in the schedule. Print out the Leitner box [schedule](#) and fill in the dates. Day 1 is whatever day you are starting.

Put your prepared cards into Level 1.

**Tip:** For the first few days only enter ten cards into the system until you get the hang of how it works. When you feel confident you can add as many cards as you wish, but 20 is generally enough. Remember that further down the line there will be days when many cards are reviewed such that you will get overwhelmed if you add too many cards early on.

**Tip:** You can prepare many flashcards in advance and keep them in a 'holding envelope'. This is especially useful if you know that you've got a busy period coming up. If you do this, it

can be handy to use paperclips to group day's worth of cards together. Store them in such a way that it is easy to add the groups of cards to the Level 1 envelope in order, i.e. in the order in which the words in the cards appear in the chant you are learning.

**Tip:** Arrange your cards so that for Level 1 you review the English cards first to prime your brain. You're unlikely to remember the Pāli straight away. This is easiest done as you are making the cards, just make one pile of new Pāli cards and one pile of new English cards.

Then review the cards one by one. If you get a card correct, then it moves up a level (i.e. it goes into the next level's up envelope, so if you're reviewing a Level 1 card it moves to Level 2). If you get a card wrong, it gets moved down a level. For level one cards, keep reviewing them until you get it right and it moves to level two. On any given day, use the schedule to work out which cards you should be reviewing. Always review cards from the highest level first, then work your way down.

Carry on like this until a card is reviewed at Level 8A or B, at which point it can be discarded. After day 256, the Leitner schedule loops back on itself, so the next day is day 1. You just carry on until all your cards are successfully reviewed at Level 8A or B.

**Tip:** Do your reviews everyday, even if you're busy. If you start missing days the reviews will start piling up which can be a bit discouraging. If you do miss a day, then review all the cards from the missed day(s) and from the current day. As ever, start with cards from the highest level and work your way down.

**Tip:** Review every card at least until Level 7. If, having reviewed a card at level seven and having gotten it correct, you are completely confident you've nailed its meaning then you can discard it. Otherwise only discard a card when it has been correctly reviewed at Level 8A or 8B.

## Maintaining a positive attitude in the face of a daunting project

Learning the meaning of the Pāli chanting word-by-word is a big task and is likely to take a while, perhaps a year or longer. Here are some tips for maintaining a positive attitude throughout the journey:

### 1. Rejoice in the the ridiculous

People do ridiculously difficult things all the time. They run marathons, learn languages, learn instruments and build all sorts of projects from scratch into things that never before existed in the world. What makes them seem ridiculous is how distant they are from where we are now. But actually when you break them down, they are just a large number of small steps that need to be taken. Even if it were to take ten thousand flashcards to learn the word-by-word meaning of the chanting, the making and reviewing of each individual flashcard is simple. If you keep doing it, then slowly the ridiculous becomes the doable and then the done.

## **2. Success is not having given up**

If you define success as completion of the task, then you're failing until the final flashcard is reviewed at Level 8A or B. That might take a while. Instead just redefine success as not having given up. Then you're succeeding the whole way!

## **3. Look back not forward**

The end of the task is going to be in the distance for a long time, so you'll get discouraged if you focus on how much you have left to do. Instead keep looking back at what you *have* done. This will quickly seem to grow in just a week or two and you'll notice the difference when you start understanding even just part of a commonly chanted chant. So keep looking at what you *have* done and don't pay attention to how much you have left.

## **4. Trust the process**

After the honeymoon period where you're getting your head around the novelty of how the system works, it's easy to lose hope that this is all worth it, especially if we haven't used a SRS before. At this stage you just have to keep your head down and trust that the process will produce fruit further down the line. SRSs work. Once you understand the meaning of one or two commonly chanted chants as you are chanting them, then you'll have all the evidence you need that the process works and that it is worth carrying on.

## **5. Celebrate small wins**

Don't save the celebration for the end of the project, celebrate every day! Every time you finish a flashcard making session or a reviewing session acknowledge how well you're doing, give yourself a pat on the back, go for a walk, listen to a Dhamma talk, whatever. It sounds silly, but you'll actually start looking forward to attending to your Leitner Box if you know that you're going to get a treat at the end.

## **6. Keep up the momentum**

Once you get into the rhythm of daily flashcard creation and reviewing, the process can seem to carry itself along. However, there will inevitably be a disruption to your routine (a big celebration in the monastery, a home visit, a retreat, etc) that can knock your Leitner Box off course.

Try to never let the process come to a stop. If you need to, you can reduce your flashcard creation so only a few cards are getting added to the system each day, or you can even stop adding any cards at all. But never stop reviewing the cards as you'll soon get overwhelmed by the backlog. You might need to spread the reviews out over the day to get them in but just keep going. In the absolute worst scenario, never let a day go by where you don't review any cards at all, even if it's just one.

# Essential Chants

## Morning Chanting

### Dedication of Offerings

**Yo so bhagavā araham sammāsambuddho**

**Grok AI:** He, the Blessed One, is a worthy one, perfectly self-enlightened,

**BM:** To the Blessed One, the Lord, who fully attained perfect enlightenment,

Yo	He, who	Relative pronoun, nominative singular masculine; introduces the subject.
so	That, he	Demonstrative pronoun, nominative singular masculine; refers to the subject.
bhagavā	Blessed One	Noun, nominative singular masculine; from bhaga (fortune) + -vant (possessing).
araham	Worthy one	Adjective, nominative singular masculine; from arhat, one who has eradicated defilements.
sammāsambuddho	Perfectly self-enlightened	Adjective, nominative singular masculine; compound of sammā (perfectly) + sam (self) + buddho (awakened).

**Svākkhāto yena bhagavatā dhammo**

**Grok AI:** The teaching, well-proclaimed by the Blessed One,

**BM:** To the Teaching which he expounded so well,

Svākkhāto	Well-proclaimed	Adjective, nominative singular masculine; from su (well) + ākkhāta (proclaimed).
yena	By whom	Relative pronoun, instrumental singular masculine; refers to the agent (Bhagavā).
bhagavatā	By the Blessed One	Noun, instrumental singular masculine; as above.
dhammo	Teaching, Dhamma	Noun, nominative singular masculine; refers to the Buddha's doctrine.

**Supatipanno yassa bhagavato sāvakasaṅgho**

**Grok AI:** The community of the Blessed One's disciples, well-practiced,

**BM:** And to the Blessed One's disciples who have practised well,

Supaṭipanno	Well-practiced	Adjective, nominative singular masculine; from su (well) + paṭipanna (practiced).
yassa	Of whom	Relative pronoun, genitive singular masculine; refers to Bhagavato.
bhagavato	Of the Blessed One	Noun, genitive singular masculine; as above.
sāvakasaṅgho	Community of disciples	Noun, nominative singular masculine; compound of sāvaka (disciple) + saṅgha (community).

### Tam-mayam bhagavantam sadhammarām sasaṅgham

**Grok AI:** We venerate that Blessed One, together with the true teaching and the community.

**BM:** To these – the Buddha, the Dhamma, and the Saṅgha –

Tam-mayam	That, consisting of	Pronoun, accusative singular neuter; tam (that) + mayam (consisting of).
bhagavantam	Blessed One	Noun, accusative singular masculine; as above.
sadhammarām	True teaching	Noun, accusative singular masculine; compound of sa (true) + dhamma (teaching).
sasaṅgham	Together with the community	Noun, accusative singular masculine; sa (with) + saṅgham (community).

### Imehi sakkārehi yathārahām āropitehi abhipūjayāma

**Grok AI:** With these offerings, duly presented, we fully honor.

**BM:** We render with offerings our rightful homage.

Imehi	With these	Demonstrative pronoun, instrumental plural masculine; refers to sakkārehi.
sakkārehi	With offerings	Noun, instrumental plural masculine; from sakkāra (honor, offering).
yathārahām	Duly, as worthy	Adverb, indeclinable; compound of yathā (as) + arahām (worthy).

āropitehi	Presented	Past participle, instrumental plural masculine; from ā + √rup, to plant or present.
abhipūjayāma	We fully honor	Verb, 1st person plural present indicative; from abhi + √pūj, to honor.

### Sādhu no bhante bhagavā sucira-parinibbutopi

**Grok AI:** Well it is for us, venerable Blessed One, though long fully liberated.

**BM:** It is well for us that the Blessed One, having attained liberation,

Sādhu	Well, good	Adverb, indeclinable; expresses approval or benefit.
no	For us	Pronoun, genitive plural; refers to the speakers.
bhante	Venerable	Vocative, indeclinable; respectful address to a monk or the Buddha.
bhagavā	Blessed One	Noun, nominative singular masculine; as above.
sucira-parinibbutopi	Though long fully liberated	Adverbial compound; su (well) + cira (long) + parinibbuta (fully liberated) + api (though).

### Pacchimā-janatānukampa-mānasā

**Grok AI:** With a mind compassionate toward the last generation.

**BM:** Still had compassion for later generations.

Pacchimā	Last	Adjective, accusative singular feminine; from pacchima (last, final).
janatā	Generation, people	Noun, accusative singular feminine; from jana (people).
anukampa	Compassion	Noun, accusative singular feminine; from anu + √kamp, to tremble or pity.
mānasā	With a mind	Noun, instrumental singular neuter; from manas (mind).

### Ime sakkāre duggata-paññākāra-bhūte paṭiggaṇhātu

**Grok AI:** May he accept these offerings, though poor and humble.

**BM:** May these simple offerings be accepted

Ime	These	Demonstrative pronoun, accusative plural masculine; refers to sakkāre.
sakkāre	Offerings	Noun, accusative plural masculine; as above.
duggata	Poor	Adjective, accusative plural masculine; from du (bad) + gata (gone).
paññākāra	Humble, leaf-like	Adjective, accusative plural masculine; compound of pañña (leaf) + ākāra (form).
bhūte	Being, existing	Past participle, accusative plural masculine; from √bhū, to be.
paṭiggaṇhātu	May he accept	Verb, 3rd person singular imperative; from paṭi + √gah, to take or accept.

### **Amhākarā dīgharattām hitāya sukhāya**

**Grok AI:** For our long-term welfare and happiness.

**BM:** For our long-lasting benefit and for the happiness it gives us.

Amhākarā	For us	Pronoun, genitive plural; refers to the speakers.
dīgharattām	Long-term	Adverb, indeclinable; compound of dīgha (long) + rattām (time, lit. night).
hitāya	For welfare	Noun, dative singular neuter; from hita (welfare, benefit).
sukhāya	For happiness	Noun, dative singular neuter; from sukha (happiness).

### **Arahām sammāsambuddho bhagavā**

**Grok AI:** The Blessed One is a worthy one, perfectly self-enlightened.

**BM:** The Lord, the Perfectly Enlightened and Blessed One –

**Than:** The Blessed One is Worthy & Rightly Self-awakened.

Arahām	Worthy one	Adjective, nominative singular masculine; as above.
sammāsambuddho	Perfectly self-enlightened	Adjective, nominative singular masculine; as above.
bhagavā	Blessed One	Noun, nominative singular masculine; as above.

### **Buddham bhagavantam abhivādemi**

**Grok Al:** I salute the Buddha, the Blessed One.

**BM:** I render homage to the Buddha, the Blessed One.

**Than:** I bow down before the Awakened, Blessed One.

Buddham	Buddha	Noun, accusative singular masculine; from buddha (awakened one).
bhagavantam	Blessed One	Noun, accusative singular masculine; as above.
abhivādemi	I salute	Verb, 1st person singular present indicative; from abhi (towards, fully) + √vad, to speak, salute or honor. The prefix "abhi-" adds a sense of intensity or completeness, indicating a profound and respectful salutation. It means "I salute," "I pay homage," or "I respectfully greet."

### **Svākkhāto bhagavatā dhammo**

**Grok Al:** The teaching, well-proclaimed by the Blessed One.

**BM:** The Teaching so completely explained by him –

**Than:** The Dhamma is well-expounded by the Blessed One.

Svākkhāto	Well-proclaimed	Adjective, nominative singular masculine; as above.
bhagavatā	By the Blessed One	Noun, instrumental singular masculine; as above.
dhammo	Teaching, Dhamma	Noun, nominative singular masculine; as above.

### **Dhammarām namassāmi**

**Grok Al:** I pay homage to the Dhamma.

**BM:** I bow to the Dhamma.

**Than:** I pay homage to the Dhamma.

Dhammarām	Teaching, Dhamma	Noun, accusative singular masculine; as above.
namassāmi	I pay homage	Verb, 1st person singular present indicative; from √nam, to bow or honor.

### **Supatippanno bhagavato sāvakasaṅgho**

**Grok AI:** The community of the Blessed One's disciples, well-practiced.

**BM:** The Blessed One's disciples who have practised well –

**Than:** The Saṅgha of the Blessed One's disciples has practiced well.

Supatipanno	Well-practiced	Adjective, nominative singular masculine; as above.
bhagavato	Of the Blessed One	Noun, genitive singular masculine; as above.
sāvakasaṅgho	Community of disciples	Noun, nominative singular masculine; as above.

### Saṅgham̄ namāmi

**Grok AI:** I pay homage to the Sangha.

**BM:** I bow to the Saṅgha.

**Than:** I pay respect to the Saṅgha.

Saṅgham̄	Community, Sangha	Noun, accusative singular masculine; as above.
namāmi	I pay homage	Verb, 1st person singular present indicative; from √nam, to bow or honor.

### Preliminary Homage

#### Handa mayam̄ buddhassa bhagavato pubbabhāga-namakārām̄ karomase

**Grok AI:** Now let us make the preliminary homage to the Blessed Buddha.

**BM:** Now let us pay preliminary homage to the Buddha.

**Than:** Now let us chant the preliminary passage in homage to the Awakened One, the Blessed One.

Handa	Now	Adverb, indicating the present moment or action.
mayam̄	We	Pronoun, 1st person plural nominative.
buddhassa	To the Buddha	Noun, dative singular of "buddha" (the Awakened One).
bhagavato	To the Blessed One	Noun, dative singular of "bhagavant" (Blessed, Fortunate).

pubbabhāga	Preliminary	Adjective, compound word consists of "pubba" (meaning "before," "prior," or "first") and "bhāga" (meaning "part," "portion," or "section"). Together, "pubbabhāga" translates to "preliminary" or "first part."
namakārām	Homage	Noun, accusative singular, meaning "act of reverence." Derived from "nama" (reverence, salutation, or bowing) and "kāra" (act, action, or making),
karomase	We make/do	Verb, 1st person plural present indicative, from "karoti" (to do).

### **Namo tassa bhagavato arahato sammāsambuddhassa**

**Grok AI:** Homage to Him, the Blessed One, the Worthy One, the Perfectly Self-Awakened One.

**BM:** Homage to the Blessed, Noble, and Perfectly Enlightened One.

**Than:** Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.

Namo	Homage	Indeclinable, expression of reverence or salutation.
tassa	To Him	Pronoun, dative singular of "ta" (he, that).
bhagavato	To the Blessed One	Noun, dative singular of "bhagavant" (Blessed, Fortunate).
arahato	To the Worthy One	Noun, dative singular of "arahant" (worthy, perfected one).
sammāsambuddhassa	To the Perfectly Self-Awakened One	Noun, dative singular, compound of "sammā" (perfectly) + "sambuddha" (self-awakened).

### Homage to the Buddha

#### **Handa mayam buddhābhittutim karomase**

**Grok AI:** Now let us make the praise of the Buddha.

**BM:** Now let us chant in praise of the Buddha.

**Than:** Now let us give high praise to the Awakened One:

Handa	Now	Adverb, indicating the present moment or action.
mayam	We	Pronoun, 1st person plural nominative.
buddhābhittutim	Praise of the Buddha	Noun, accusative singular, compound of buddha + abhitthuti"(praise, commendation).
karomase	We make/do	Verb, 1st person plural present indicative, from karoti (to do).

### **Yo so tathāgato araham sammāsambuddho**

**Grok AI:** He who is the Tathāgata, the Worthy One, the Perfectly Self-Awakened One.

**BM:** The Tathāgata is the Pure One, the Perfectly Enlightened One.

**Than:** He who has attained the Truth, the Worthy One, Rightly Self-awakened,

Yo	He who	Relative pronoun, nominative singular masculine.
so	That, he	Demonstrative pronoun, nominative singular masculine.
tathāgato	Tathāgata (Thus-Gone/Thus-Come)	Noun, nominative singular, epithet of the Buddha. A key epithet of the Buddha, "tathāgato" is a compound of "tathā" (thus, in such a way) and "gata" (gone) or "āgata" (come). It is often translated as "Thus-Gone" or "Thus-Come," reflecting the Buddha's transcendence and realization of truth. The term is intentionally ambiguous, suggesting one who has attained ultimate reality and embodies it fully, beyond conventional description.
araham	Worthy One	Noun, nominative singular of "arahant" (worthy, perfected one).
sammāsambuddho	Perfectly Self-Awakened One	Noun, nominative singular, compound of "sammā" (perfectly) + "sambuddha" (self-awakened).

### **Vijjācaranā-sampanno, sugato, lokavidū**

**Grok AI:** Endowed with knowledge and conduct, Well-Gone, Knower of the World.

**BM:** He is impeccable in conduct and understanding, The Accomplished One, The Knower of the Worlds.

**Than:** Consummate in knowledge & conduct, one who has gone the good way, knower of the cosmos,

Vijācaranā-sampanno	Endowed with knowledge and conduct	Adjective, nominative singular, compound of "vijā" (knowledge) + "caraṇa" (conduct) + "sampanna" (endowed).
sugato	Well-Gone	Adjective, nominative singular, from "su-" (well) + "gata" (gone).
lokavidū	Knower of the World	Noun, nominative singular, compound of "loka" (world) + "vidū" (knower).

### Anuttaro purisadamma-sārathi

**Grok AI:** Unsurpassed Trainer of Tameable Persons.

**BM:** He trains perfectly those who wish to be trained.

**Than:** Unexcelled trainer of those who can be tamed,

Anuttaro	Unsurpassed	Adjective, nominative singular, from "an-" (not) + "uttara" (higher).
Purisadamma-sārathi	Trainer of Tameable Persons	Noun, nominative singular, compound of "purisa" (person) + "damma" (tameable) + "sārathi" (charioteer, trainer). Literally meaning "charioteer," "sārathi" derives from "sāra" (essence, strength) and the root "i" (to go). In the chant, as part of "purisadamma-sārathi" (trainer of tameable persons), it metaphorically refers to the Buddha as a guide or trainer who skillfully directs disciples toward liberation, akin to a charioteer steering a chariot with precision.

### Satthā deva-manussānām, buddho bhagavā

**Grok AI:** Teacher of Gods and Humans, Awakened One, Blessed One.

**BM:** He is Teacher of gods and humans. He is awake and holy.

**Than:** Teacher of devas & human beings; awakened; blessed;

Satthā	Teacher	Noun, nominative singular, from "sāsati" (to teach).
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Deva-manussānām	Of gods and humans	Noun, genitive plural, compound of "deva" (gods) + "manussa" (humans).
buddho	Awakened One	Noun, nominative singular, from "budh" (to awaken).
bhagavā	Blessed One	Noun, nominative singular, from "bhagavant" (fortunate, blessed).

### **Yo imam̄ lokam̄ sadevakam̄ samārakam̄ sabrahmakam̄**

**Grok AI:** He who, this world with its gods, Māras, and Brahmās.

**BM:** In this world with its gods, demons, and kind spirits,

**Than:** This world with its devas, māras, & brahmās,

Yo	He who	Relative pronoun, nominative singular masculine.
imam̄	This	Demonstrative pronoun, accusative singular masculine.
lokam̄	World	Noun, accusative singular, from "loka" (world).
sadevakam̄	With its gods	Adjective, accusative singular, compound of "sa-" (with) + "devaka" (gods).
samārakam̄	With its Māras	Adjective, accusative singular, compound of "sa-" (with) + "māraka" (Māras, demonic beings).
sabrahmakam̄	With its Brahmās	Adjective, accusative singular, compound of "sa-" (with) + "brahmaka" (Brahmās, high deities).

### **Sassamaṇa-brāhmaṇīm̄ pajam̄ sadeva-manussam̄ sayam̄ abhiññā sacchikatvā pavedesi**

**Grok AI:** With its recluses and brahmins, its beings, gods, and humans, having realized it himself through direct knowledge, he proclaimed.

**BM:** Its seekers and sages, celestial and human beings, he has by deep insight revealed the Truth.

**Than:** who made known—having realized it through direct knowledge..., this generation with its contemplatives & brāhmans, its rulers & common people;

Sassamaṇa-brāhmaṇīm̄	With its recluses and brahmins	Adjective, accusative singular, compound of "sa-" (with) + "samaṇa" (recluses) + "brāhmaṇī" (brahmins).
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pajām	Beings	Noun, accusative singular, from "pajā" (people, beings).
Sadeva-manussam	With its gods and humans	Adjective, accusative singular, compound of "sa-" (with) + "deva" (gods) + "manussa" (humans).
sayaṁ	Himself	Pronoun, emphatic, meaning "by himself."
abhiññā	Through direct knowledge	Noun, instrumental singular, from "abhiññā" (higher knowledge).
sacchikatvā	Having realized	Gerund, from "sacchikaroti" (to realize, verify).
pavedesi	He proclaimed	Verb, 3rd person singular aorist, from "pavedati" (to proclaim).

### Yo dhammarām desesi ādi-kalyāṇām majjhe-kalyāṇām pariyośāna-kalyāṇām

**Grok AI:** He who taught the Dhamma, beautiful in the beginning, beautiful in the middle, beautiful in the end.

**BM:** He has pointed out the Dhamma: beautiful in the beginning, beautiful in the middle, beautiful in the end.

**Than:** Who explained the Dhamma fine in the beginning, fine in the middle, fine in the end;

Yo	He who	Relative pronoun, nominative singular masculine.
dhammarām	Dhamma (Teaching)	Noun, accusative singular, from "dhamma" (truth, teaching).
desesi	Taught	Verb, 3rd person singular aorist, from "deseti" (to teach).
ādi-kalyāṇām	Beautiful in the beginning	Adjective, accusative singular, compound of "ādi" (beginning) + "kalyāṇa" (beautiful, good).
Majjhe-kalyāṇām	Beautiful in the middle	Adjective, accusative singular, compound of "majjhe" (middle) + "kalyāṇa" (beautiful).
Pariyośāna-kalyāṇām	Beautiful in the end	Adjective, accusative singular, compound of "pariyosāna" (end) + "kalyāṇa" (beautiful).

### Sātthām sabyañjanām kevala-paripuṇṇām parisuddhaṁ brahma-cariyām pakāsesi

**Grok AI:** With meaning and expression, completely perfect, utterly pure, he revealed the holy life.

**BM:** He has explained the Spiritual Life of complete purity in its essence and conventions.

**Than:** Who expounded the holy life both in its particulars & in its essence, entirely complete, surpassingly pure:

Sāttham	With meaning	Adjective, accusative singular, from "sa-" (with) + "attha" (meaning, purpose).
sabyañjanam	With expression	Adjective, accusative singular, from "sa-" (with) + "byañjana" (expression, phrasing).
Kevala-paripuṇṇam	Completely perfect	Adjective, accusative singular, compound of "kevala" (only, entire) + "paripuṇṇa" (complete, perfect).
parisuddham	Utterly pure	Adjective, accusative singular, from "pari-" (completely) + "suddha" (pure).
brahma-cariyam	Holy life	Noun, accusative singular, compound of "brahma" (sublime) + "cariya" (conduct, life).
pakāsesi	He revealed	Verb, 3rd person singular aorist, from "pakāseti" (to reveal, make known).

**Tam-aham bhagavantam abhipūjayāmi tam-aham bhagavantam sirasā namāmi**

**Grok AI:** I deeply venerate that Blessed One, I bow my head to that Blessed One.

**BM:** I chant my praise to the Blessed One, I bow my head to the Blessed One.

**Than:** I worship most highly that Blessed One, to that Blessed One I bow my head down.

Tam	That	Demonstrative pronoun, accusative singular masculine.
aham	I	Pronoun, 1st person singular nominative.
bhagavantam	Blessed One	Noun, accusative singular, from "bhagavant" (blessed).
abhipūjayāmi	I deeply venerate	Verb, 1st person singular present, from "abhi-" (fully) + "pūjati" (to honor, venerate).
tam	That	Demonstrative pronoun, accusative singular masculine (repeated for emphasis).
aham	I	Pronoun, 1st person singular nominative (repeated).
bhagavantam	Blessed One	Noun, accusative singular (repeated).
sirasā	With the head	Noun, instrumental singular, from "sirasa" (head).
namāmi	I bow	Verb, 1st person singular present, from "namati" (to bow, pay homage).

## Homage to the Dhamma

**Handa mayaṁ dhammābhittutim karomase**

**Grok AI:** Now let us make the praise of the Dhamma.

**BM:** Now let us chant in praise of the Dhamma.

**Than:** Now let us give high praise to the Dhamma:

Handa	Now	Adverb, indicating the present moment or action.
mayaṁ	We	Pronoun, 1st person plural nominative.
dhammābhittutim	Praise of the Dhamma	Noun, accusative singular, compound of "dhamma" (teaching) + "abhitthuti" (praise, commendation).
karomase	We make/do	Verb, 1st person plural present indicative, from "karoti" (to do).

**Yo so svākkhāto bhagavatā dhammo**

**Grok AI:** That which is the well-expounded Dhamma taught by the Blessed One.

**BM:** The Dhamma is well expounded by the Blessed One,

**Than:** The Dhamma well-expounded by the Blessed One,

Yo	That which	Relative pronoun, nominative singular masculine.
so	That	Demonstrative pronoun, nominative singular masculine.
svākkhāto	Well-expounded	Adjective, nominative singular, compound of "su-" (well) + "ākkhāta" (expounded, taught).
bhagavatā	By the Blessed One	Noun, instrumental singular, from "bhagavant" (blessed, fortunate).
dhammo	Dhamma (Teaching)	Noun, nominative singular, from "dhamma" (truth, teaching).

**Sanditthiko, akāliko, ehipassiko, opanayiko**

**Grok AI:** Visible here and now, timeless, inviting to come and see, leading onward.

**BM:** Apparent here and now, Timeless, Encouraging investigation, Leading inwards,

**Than:** To be seen here & now, timeless, inviting all to come & see, pertinent,

Sanditṭhiko	Visible here and now	Adjective, nominative singular, compound of "san-" (with) + "diṭṭhika" (seen, visible).
akāliko	Timeless	Adjective, nominative singular, from "a-" (not) + "kāla" (time).
ehipassiko	Inviting to come and see	Adjective, nominative singular, compound of "ehi" (come) + "passika" (see). From the root "passati" (to see) with the suffix "-ika," indicating a quality or characteristic. In the compound "ehipassiko" (inviting to come and see), "passika" contributes the sense of "to be seen" or "worthy of seeing."
opanayiko	Leading onward	Adjective, nominative singular, from "upa-" (toward) + "nayati" (to lead), meaning "leading onward" or "conducive to progress." In the chant, it describes the Dhamma as a teaching that guides practitioners progressively toward liberation, specifically toward Nibbāna

### Paccattarṁ veditabbo viññūhi

**Grok AI:** To be personally experienced by the wise.

**BM:** To be experienced individually by the wise.

**Than:** To be seen by the observant for themselves:

Paccattarṁ	Personally	Adverb, from "paccatta" (individual, personal).
veditabbo	To be experienced	Gerundive, nominative singular masculine, from "vedati" (to know, experience).
viññūhi	By the wise	Noun, instrumental plural, from "viññū" (wise, discerning person).

### Tam-aharṁ dhammarṁ abhipūjayāmi tam-aharṁ dhammarṁ sirasā namāmi

**Grok AI:** I deeply venerate that Dhamma, I bow my head to that Dhamma.

**BM:** I chant my praise to this Teaching, I bow my head to this Truth.

**Than:** I worship most highly that Dhamma, to that Dhamma I bow my head down.

Tam	That	Demonstrative pronoun, accusative singular masculine.
aharṁ	I	Pronoun, 1st person singular nominative.

dhammāñ	Dhamma	Noun, accusative singular, from "dhamma" (teaching).
abhipūjayāmi	I deeply venerate	Verb, 1st person singular present, from "abhi-" (fully) + "pūjati" (to honor, venerate).
tam	That	Demonstrative pronoun, accusative singular masculine (repeated for emphasis).
ahāñ	I	Pronoun, 1st person singular nominative (repeated).
dhammāñ	Dhamma	Noun, accusative singular (repeated).
sirasā	With the head	Noun, instrumental singular, from "sirasa" (head).
namāmi	I bow	Verb, 1st person singular present, from "namati" (to bow, pay homage).

## Homage to the Saṅgha

**Handa mayāñ saṅghābhīthutim karomase**

**Grok AI:** Now let us make the praise of the Sangha.

**BM:** Now let us chant in praise of the Saṅgha.

**Than:** Now let us give high praise to the Saṅgha:

Handa	Now	Adverb, indicating the present moment or action.
mayāñ	We	Pronoun, 1st person plural nominative.
saṅghābhīthutim	Praise of the Sangha	Noun, accusative singular, compound of "saṅgha" (community) + "abhitthuti" (praise, commendation).
karomase	We make/do	Verb, 1st person plural present indicative, from "karoti" (to do).

**Yo so supatippanno bhagavato sāvakasaṅgho**

**Grok AI:** That which is the well-practiced community of the Blessed One's disciples.

**BM:** They are the Blessed One's disciples, who have practised well,

**Than:** The Saṅgha of the Blessed One's disciples who have practiced well

Yo	That which	Relative pronoun, nominative singular masculine.
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so	That	Demonstrative pronoun, nominative singular masculine.
supaṭipanno	Well-practiced	Adjective, nominative singular, compound of "su-" (well) + "paṭipanna" (practiced, following). Derived from the prefix "paṭi-" (toward, along) and the root "pad-" (to go, step), "paṭipanna" means "practiced" or "following a path." In the chant, it describes the Sangha's adherence to the Buddha's teachings, as in "supaṭipanno" (well-practiced).
bhagavato	Of the Blessed One	Noun, genitive singular, from "bhagavant" (blessed, fortunate).
sāvakasaṅgho	Community of disciples	Noun, nominative singular, compound of "sāvaka" (disciple) from the root "su-" (to hear) and denotes a "disciple" or "hearer." + "saṅgha" (community).

### **Ujupaṭipanno bhagavato sāvakasaṅgho**

**Grok AI:** The uprightly practiced community of the Blessed One's disciples.

**BM:** Who have practised directly,

**Than:** the Saṅgha of the Blessed One's disciples who have practiced straightforwardly,

Ujupaṭipanno	Uprightly practiced	Adjective, nominative singular, compound of "uju" meaning "straight" or "upright," both literally and figuratively, implying moral rectitude and sincerity. It suggests a direct, unswerving commitment to the Buddha's teachings + "paṭipanna" (practiced).
bhagavato	Of the Blessed One	Noun, genitive singular, from "bhagavant" (blessed, fortunate).
sāvakasaṅgho	Community of disciples	Noun, nominative singular, compound of "sāvaka" (disciple) + "saṅgha" (community).

### **Ñāyapaṭipanno bhagavato sāvakasaṅgho**

**Grok AI:** The rightly practiced community of the Blessed One's disciples.

**BM:** Who have practised insightfully,

**Than:** The Saṅgha of the Blessed One's disciples who have practiced methodically,

Ñāyapaṭipanno	Rightly practiced	Adjective, nominative singular, compound of "ñāya" (method, right way) this term means "rightly practiced" or "practicing according to the correct method." + "paṭipanna" (practiced).
bhagavato	Of the Blessed One	Noun, genitive singular, from "bhagavant" (blessed, fortunate).
sāvakasaṅgho	Community of disciples	Noun, nominative singular, compound of "sāvaka" (disciple) + "saṅgha" (community).

### Sāmīcīpaṭipanno bhagavato sāvakasaṅgho

**Grok AI:** The properly practiced community of the Blessed One's disciples.

**BM:** Those who practise with integrity

**Than:** The Saṅgha of the Blessed One's disciples who have practiced masterfully,

Sāmīcīpaṭipanno	Properly practiced	Adjective, nominative singular, compound of "sāmīci" (proper, correct) properly practiced" or "practicing correctly." It highlights the Sangha's adherence to ethical and procedural correctness in their spiritual conduct, emphasizing their exemplary behavior and commitment to the Buddha's path + "paṭipanna" (practiced).
bhagavato	Of the Blessed One	Noun, genitive singular, from "bhagavant" (blessed, fortunate).
sāvakasaṅgho	Community of disciples	Noun, nominative singular, compound of "sāvaka" (disciple) + "saṅgha" (community).

### Yadidam cattāri purisayugāni atṭha purisapuggalā

**Grok AI:** That is, the four pairs of persons, the eight individual persons.

**BM:** That is the four pairs, the eight kinds of noble beings

**Than:** i.e., the four pairs—the eight types—of noble ones:

Yadidam	That is	Indeclinable, demonstrative phrase introducing an explanation.
cattāri	Four	Numeral, nominative plural neuter.
purisayugāni	Pairs of persons	Noun, nominative plural, compound of "purisa" (person) + "yuga" (pair).

attha	Eight	Numeral, nominative plural masculine.
purisapuggalā	Individual persons	Noun, nominative plural, compound of "purisa" (person) + "puggala" (individual).

### **Esa bhagavato sāvakasaṅgho**

**Grok AI:** This is the community of the Blessed One's disciples.

**BM:** These are the Blessed One's disciples.

**Than:** That is the Saṅgha of the Blessed One's disciples

Esa	This	Demonstrative pronoun, nominative singular masculine.
bhagavato	Of the Blessed One	Noun, genitive singular, from "bhagavant" (blessed, fortunate).
sāvakasaṅgho	Community of disciples	Noun, nominative singular, compound of "sāvaka" (disciple) + "saṅgha" (community).

### **Āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjali-karaṇīyo**

**Grok AI:** Worthy of offerings, worthy of hospitality, worthy of gifts, worthy of respectful salutation.

**BM:** Such ones are worthy of gifts, Worthy of hospitality, Worthy of offerings, Worthy of respect;

**Than:** Worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect,

Āhuneyyo	Worthy of offerings	Adjective, nominative singular, from "āhu" (offering) + "-neyya" (worthy), a suffix derived from the root "nī-" (to lead, guide), "-neyya" indicates "worthy of" or "deserving of." Derived from "āhu" (offering, especially sacrificial or ritual offerings) and "-neyya" (worthy), it means "worthy of offerings." It emphasizes the Sangha's worthiness to receive material or spiritual offerings, often in a broad sense, including food, robes, or other forms of support offered out of reverence. The term has a slightly ritualistic or devotional connotation, rooted in the idea of presenting offerings to those of high spiritual stature.
pāhuneyyo	Worthy of hospitality	Adjective, nominative singular, from "pāhu" (guest, hospitality) + "-neyya" (worthy).

dakkhiṇeyyo	Worthy of gifts	Adjective, nominative singular, from "dakkhinā" (gift, donation) + "-neyya" (worthy). Derived from "dakkhinā" (gift, donation, often associated with alms or charitable giving) and "-neyya" (worthy), it means "worthy of gifts." It specifically highlights the Sangha's suitability as recipients of generous donations, particularly those given to accrue merit, such as alms or contributions to their sustenance. It focuses on the act of giving as a meritorious deed, with the Sangha as the ideal beneficiary.
añjali-karaṇīyo	Worthy of respectful salutation	Adjective, nominative singular, compound of "añjali" (salutation with joined palms) + "karaṇīya" (to be done).

### Anuttaram puññakkhetram lokassa

**Grok Al:** The unsurpassed field of merit for the world.

**BM:** They give occasion for incomparable goodness to arise in the world.

**Than:** The incomparable field of merit for the world:

Anuttaram	Unsurpassed	Adjective, accusative singular neuter, from "an-" (not) + "uttara" (higher).
puññakkhetram	Field of merit	Noun, accusative singular, compound of "puñña" meaning "merit" or "meritorious action," referring to wholesome deeds that generate positive karmic results, such as generosity, ethical conduct, or meditation. In "puññakkhetram" (field of merit), it underscores the Sangha's role as an unparalleled opportunity for laypeople to accrue merit by supporting the enlightened community through offerings or service + "khetta" (field).
lokassa	For the world	Noun, genitive singular, from "loka" (world).

### Tam-aharñ saṅgharñ abhipūjayāmi tam-aharñ saṅgharñ sirasā namāmi

**Grok Al:** I deeply venerate that Sangha, I bow my head to that Sangha.

**BM:** I chant my praise to this Saṅgha, I bow my head to this Saṅgha.

**Than:** I worship most highly that Saṅgha, to that Saṅgha I bow my head down.

Tam	That	Demonstrative pronoun, accusative singular masculine.
aham	I	Pronoun, 1st person singular nominative.
saṅgham	Sangha (Community)	Noun, accusative singular, from "saṅgha" (community).
abhipūjayāmi	I deeply venerate	Verb, 1st person singular present, from "abhi-" (fully) + "pūjati" (to honor, venerate).
tam	That	Demonstrative pronoun, accusative singular masculine (repeated for emphasis).
aham	I	Pronoun, 1st person singular nominative (repeated).
saṅgham	Sangha (Community)	Noun, accusative singular (repeated).
sirasā	With the head	Noun, instrumental singular, from "sirasa" (head).
namāmi	I bow	Verb, 1st person singular present, from "namati" (to bow, pay homage).

## Salutation to the Triple Gem

**Handa mayaṁ ratanattaya-paṇāma-gāthāyo c'eva saṁvega-parikittana-pāṭhañca bhaṇāmase**

**Grok A!** Now let us recite the verses of homage to the Triple Gem and the text of urgency and reflection.

**BM:** Now let us chant our salutation to the Triple Gem and a passage to arouse urgency.

**Than:** Now let us recite the stanzas in salutation to the Triple Gem together with the passage on the topics inspiring a sense of chastened dispassion:

Handa	Now	Adverb, indicating the present moment or action.
mayaṁ	We	Pronoun, 1st person plural nominative.

ratanattaya- pañāma-gāthāyo	Verses of homage to the Triple Gem	Noun, accusative plural, "ratana" (jewel, treasure) and "ttaya" (threefold, from "taya" meaning three). It translates to "Triple Gem" or "Three Jewels," referring to the Buddha (the Awakened One), the Dhamma (his teachings), and the Sangha (the community of disciples).  + "pañāma" derived from the root "nam-" (to bow, honor) with the prefix "pa-" (forward, toward), means "homage," "reverence," or "salutation."  + "gāthā" This term means "verse" or "stanza," derived from the root "gā-" (to sing, recite). In Pali texts, "gāthā" refers to poetic compositions used for teaching, reflection, or devotion.
c'eva	And also	Indeclinable, conjunctive particle, "ca" (and) + "eva", an indeclinable particle meaning "indeed," "just," or "also," used for emphasis or to reinforce a statement. In "c'eva" (a combination of "ca" [and] and "eva" [indeed]), it strengthens the connection between the homage verses and the text of urgency, highlighting their combined recitation.
sarīvega- parikittana- pāṭhañca	Text of urgency and reflection	Noun, accusative singular, compound of "sarīvega", derived from "sarī-" (together, completely) and "vega" (force, speed, or impulse), meaning "urgency," "spiritual urgency," or "sense of shock."  + "parikittana" derived from "pari-" (around, completely) and "kittana" (proclaiming, reflecting, from "kittati," to declare), "parikittana" means "reflection," "exposition," or "proclamation."  + "pāṭha" meaning "text," "recitation," or "reading," "pāṭha" comes from the root "paṭh-" (to read, recite).
bhañmase	We recite	Verb, 1st person plural present indicative, from "bhañati" (to recite, speak).

### Buddho susuddho karunā-mahañnavo

**Grok AI:** The Buddha, perfectly pure, an ocean of great compassion.

**BM:** The Buddha, absolutely pure, with ocean-like compassion

**Than:** The Buddha, well-purified, with ocean-like compassion

Buddho	Buddha	Noun, nominative singular, from "buddha" (awakened).
susuddho	Perfectly pure	Adjective, nominative singular, from "su-" (well) + "suddha" (pure).
Karuṇā-mahaṇṇavo	Ocean of great compassion	Noun, nominative singular, compound of "karuṇā" (compassion) + "mahā" (great, vast) and "aṇṇava" (ocean, from "aṇṇa" meaning water or sea)

### **Yo'ccanta-suddhabbar-añña-locano**

**Grok Al:** He who has eyes of utterly pure, supreme knowledge.

**BM:** Possessing the clear sight of wisdom,

**Than:** Possessed of the eye of knowledge completely purified,

Yo	He who	Relative pronoun, nominative singular masculine.
uccanta-suddhabara-añña-locano	Having eyes of utterly pure, supreme knowledge	Adjective, nominative singular, compound of "uccanta" derived from "ud-" (up, out) and "canta" (an intensifier or variant of "anta," meaning end or utmost), "uccanta" means "utterly," "completely," or "absolutely." + "suddhabbar-añña-locano" this compound combines "suddha" (pure, clean) and "bbara" (a variant of "vara," meaning excellent, supreme, or best). It translates to "supremely pure" or "excellently pure." + "añña" meaning "knowledge" or "wisdom," "añña" comes from the root "jñā-" (to know). + "locana" Derived from the root "lok-" (to see, behold), "locana" means "eyes" or "vision." In the chant, it is used metaphorically in "añña-locano" (eyes of knowledge) to depict the Buddha's faculty of wisdom as akin to clear-seeing eyes, capable of discerning truth with perfect clarity.

## **Lokassa pāpūpakilesa-ghātako**

**Grok AI:** Destroyer of the world's evil and defilements.

**BM:** Destroyer of worldly self-corruption

**Than:** Destroyer of the evils & corruptions of the world

Lokassa	Of the world	Noun, genitive singular, from "loka" (world).
Pāpūpakilesa- ghātako	Destroyer of evil and defilements	Noun, nominative singular, compound of "pāpa" (evil) + "upakilesa" (defilements) + "ghātaka" (destroyer) from "ghātati," to destroy.

## **Vandāmi buddham̄ aham-ādarena tar̄m**

**Grok AI:** I venerate the Buddha with reverence, that one.

**BM:** Devotedly indeed, that Buddha I revere

**Than:** I revere that Buddha with devotion

Vandāmi	I venerate	Verb, 1st person singular present, from "vandati" (to venerate).
buddham̄	Buddha	Noun, accusative singular, from "buddha" (awakened).
aham	I	Pronoun, 1st person singular nominative.
ādarena	With reverence	Noun, instrumental singular, from "ādara" (reverence, respect).
tar̄m	That one	Demonstrative pronoun, accusative singular masculine.

## **Dhammo padīpo viya tassa satthuno**

**Grok AI:** The Dhamma, like a lamp of that Teacher

**BM:** The Teaching of the Lord, like a lamp

**Than:** The Teacher's Dhamma, like a lamp

Dhammo	Dhamma	Noun, nominative singular, from "dhamma" (teaching).
padīpo	Lamp	Noun, nominative singular, from "padīpa" (lamp).
viya	Like	Indeclinable, particle of comparison.

tassa	Of that	Demonstrative pronoun, genitive singular masculine.
satthuno	Teacher	Noun, genitive singular, from "satthu" (teacher).

### Yo magga-pākāmata-bheda-bhinnako

**Grok AI:** Which distinguishes the path, its results, and the deathless

**BM:** Illuminating the Path and its Fruit: the Deathless

**Than:** Divided into Path, Fruition, & the Deathless,

Yo	Which	Relative pronoun, nominative singular masculine.
magga-	Distinguishing	Adjective, nominative singular, compound of:
pākāmata-	path, results,	
bheda-	deathless	"magga" (path)
bhinnako		+ "pāka" (results) from "pacati," to ripen or mature
		+ "amata" (deathless) from "a-" [not] + "mata" [dead], referring to Nibbāna
		+ "bheda" (distinction) derived from the root "bhid-" (to break, split, or distinguish), "bheda" means "distinction," "division," or "differentiation." In the chant, it refers to the Dhamma's capacity to differentiate or clearly delineate the path (magga), its results (pāka), and the deathless (amata).
		+ "bhinnaka" a derivative of "bhinna" (broken, distinguished, from "bhid-") with the suffix "-ko" (indicating agency or quality), "bhinnako" means "that which distinguishes" or "one who breaks apart."

### Lokuttaro yo ca tad-attha-dīpano

**Grok AI:** Transcending the world, illuminating that meaning.

**BM:** That which is beyond the conditioned world

**Than:** Both transcendent (itself) & showing the way to that goal

Lokuttaro	Transcending the world	Adjective, nominative singular, from "loka" (world) + "uttara" (beyond).
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yo	Which	Relative pronoun, nominative singular masculine.
ca	And	Indeclinable, conjunctive particle.
tad-attha-dīpano	Illuminating that meaning	Adjective, nominative singular, compound of "tad" (that) + "attha" (meaning) + "dīpana" from the root "dīp-" (to shine, illuminate) with the suffix "-ana" (indicating action or quality), "dīpana" means "illuminating" or "making clear." In the chant, within "tad-attha-dīpano," it describes the Dhamma as illuminating the meaning (attha) of liberation, a reference to "amata" in the previous line..

### **Vandāmi dhammām aham-ādarena tam**

**Grok AI:** I venerate the Dhamma with reverence, that one.

**BM:** Devotedly indeed, that Dhamma I revere.

**Than:** I revere that Dhamma with devotion

Vandāmi	I venerate	Verb, 1st person singular present, from "vandati" (to venerate).
dhammām	Dhamma	Noun, accusative singular, from "dhamma" (teaching).
aham	I	Pronoun, 1st person singular nominative.
ādarena	With reverence	Noun, instrumental singular, from "ādara" (reverence, respect).
tam	That one	Demonstrative pronoun, accusative singular masculine.

### **Saṅgho sukhettābhyaṭi-khetta-saññito**

**Grok AI:** The Saṅgha, known as the excellent field of merit.

**BM:** The Saṅgha, the most fertile ground for cultivation

**Than:** The Saṅgha, called a field better than the best

Saṅgho	Sangha	Noun, nominative singular, from "saṅgha" (community).
sukhettābhyaṭi-khetta-saññito	Known as excellent field of merit	Adjective, nominative singular, compound of: "su-" (good) + "khetta" (field) +

"abhyati" (exceedingly) derived from the prefix "abhi-" (toward, exceedingly) and a root related to "ati-" (beyond, over)

+ "khetta" (field)

+ "saññita" from the root "sañjānāti" (to know, recognize) with the suffix "-ita," "saññita" means "known," "recognized," or "designated." In "sukhettābhya-ki-khetta-saññito," it indicates that the Sangha is widely acknowledged or identified as an excellent field of merit.

### **Yo dittha-santo sugatānubodhako**

**Grok AI:** Which, having seen peace, awakens to the Well-Gone's teaching.

**BM:** Those who have realized peace, awakened after the Accomplished One

**Than:** Who have seen peace, awakening after the one gone the good way

Yo	Which	Relative pronoun, nominative singular masculine.
dittha-santo	Having seen peace	Adjective, nominative singular, compound of "dittha" (seen) + "santa" (peace).
sugatānubodhako	Awakens to the Well-Gone's teaching	Adjective, nominative singular, compound of: "sugata" (Well-Gone) + "anubodhaka" a compound of "anu-" (along, following) and "bodhaka" (awakening, understanding, from "budh-" to awaken), "anubodhaka" means "awakening to" or "one who understands." In the chant, within "sugatānubodhako," it describes the Sangha as those who awaken to or comprehend the teachings of the Well-Gone (sugata, the Buddha).

### **Lolappahīno ariyo sumedhaso**

**Grok AI:** Free from greed, noble, highly wise.

**BM:** Noble and wise, all longing abandoned

**Than:** Who have abandoned heedlessness—the noble ones, the wise

Lolappahīno	Free from greed	Adjective, nominative singular, compound of: "lola" derived from the root "lū-" or "lul-" meaning "to tremble", "to be restless," or to be agitated. "Lola" means "greed," "restlessness," or "craving" in a spiritual context. In "lolappahīno," it refers to the Sangha's freedom from greed or restless desire, portraying them as having overcome the mental agitation that distracts from spiritual clarity. + "pahīna" from the root "hā-" (to abandon) with the prefix "pa-" (forth), "pahīna" means "abandoned," "forsaken," or "eliminated."
ariyo	Noble	Adjective, nominative singular, from "ariya" (noble, saintly).
sumedhaso	Highly wise	Adjective, nominative singular, from "su-" (good) + "medhasa" derived from "medhā" (wisdom, intelligence)

### Vandāmi saṅgham aham-ādarena tam

**Grok AI:** I venerate the Sangha with reverence, that one.

**BM:** Devotedly indeed, that Saṅgha I revere

**Than:** I revere that Saṅgha with devotion

Vandāmi	I venerate	Verb, 1st person singular present, from "vandati" (to venerate).
saṅgham	Sangha	Noun, accusative singular, from "saṅgha" (community).
aham	I	Pronoun, 1st person singular nominative.
ādarena	With reverence	Noun, instrumental singular, from "ādara" (reverence, respect).
tarām	That one	Demonstrative pronoun, accusative singular masculine.

### iccevam-ekantabhipūja-neyyakam vatthuttayarām vandayatābhisaṅkhataṁ

**Grok AI:** Thus, the Triple Gem, worthy of complete veneration, prepared by this homage.

**BM:** This salutation should be made to that which is worthy

**Than:** ... in giving reverence to the Triple Gem, worthy of only the highest homage...

This line signifies a formal declaration of complete, wholehearted veneration for the Triple Gem (Buddha, Dhamma, Sangha). It emphasizes the deliberate and profound act of

homage, performed with absolute devotion and mindful preparation raising it above other ordinary worldly acts.

Iccevam	Thus	Indeclinable, adverbial phrase. This term is a combination of "icce" (thus) and "evam" (thus, in this way), translating to "thus" or "in this manner." It serves as an adverbial phrase in Pali, often used to introduce or summarize a statement, emphasizing the manner or context of what follows. In the chant, "Iccevam-ekantabhipūja-neyyakarṇ" sets the stage for the homage to the Triple Gem, indicating that the veneration is performed in the manner described, with complete devotion.
Ekantabhipūja-neyyakarṇ	Worthy of complete veneration	Adjective, accusative singular, compound of, "ekanta" (complete) + "abhipūja" derived from "abhi-" (toward, fully) and "pūjā" (worship, veneration, from the root "pūj- to honor), "abhipūja" means "complete veneration," "deep reverence," or "profound worship." In the chant, within "ekantabhipūja-neyyakarṇ," it emphasizes the thorough and heartfelt nature of the homage offered to the Triple Gem, highlighting an intense, wholehearted act of devotion beyond ordinary respect.
vatthuttayam	Triple Gem	+ "neyyaka" (worthy). Noun, accusative singular. This compound combines "vatthu" (object, basis, or thing) and "tayam" (threefold, from "taya," meaning three). It translates to "Triple Gem" or "three objects," referring to the Buddha, Dhamma, and Sangha. In the chant, it denotes the three revered entities that are the focus of veneration.
vandayatābhisaṅkhatarṇ	Prepared by this homage	Adjective, accusative singular, compound of "vandayata" (homage) + "abhisaṅkhata" from "abhi-" (toward, fully) and "saṅkhata" (prepared, conditioned, from "saṅkharoti," to put together or compose),

"abhisāñkhata" means "prepared," "conditioned," or "arranged." In the chant, within "vandayatābhisañkhataṁ," it describes the act of homage as something deliberately prepared or undertaken with intention. It suggests that the veneration is a purposeful, mindful act, structured to honor the Triple Gem effectively.

### **Puññam̄ mayā yam̄ mama sabbupaddavā mā hontu ve tassa pabhāva-siddhiyā**

**Grok Al:** May the merit made by me prevent all dangers by its power and success.

**BM:** Through the power of such good action, may all obstacles disappear

**Than:** By the power of the merit I have made... may all my obstructions cease to be

Puññam̄	Merit	Noun, accusative singular, from "puñña" (merit).
mayā	By me	Pronoun, instrumental singular, from "aham̄" (I).
yam̄	Which	Relative pronoun, accusative singular neuter.
mama	My	Pronoun, genitive singular, from "aham̄" (I).
sabbupaddavā	All dangers	Noun, nominative plural, compound of "sabba" (all) + "upaddava" (danger).
mā	Not	Indeclinable, negative particle.
hontu	May be	Verb, 3rd person plural imperative, from "bhavati" (to be).
ve	Indeed	Indeclinable, emphatic particle.
tassa	Its	Demonstrative pronoun, genitive singular masculine.
pabhāva-siddhiyā	By power and success	Noun, instrumental singular, compound of: "pabhāva" derived from "pa-" (forth, forward) and "bhāva" (state, being, from "bhavati," to be), "pabhāva" means "power," "influence," or "efficacy." In the chant, within "pabhāva-siddhiyā," it refers to the potent, transformative power of the merit (puñña) generated through homage to the Triple Gem. It suggests the spiritual force or authority of meritorious actions that can protect against dangers and support positive outcomes on the path to liberation.

+ "siddhi" from the root "sidh-" (to succeed, accomplish), "siddhi" means "success," "attainment," or "accomplishment." In the chant, also within "pabhāva-siddhiyā," it denotes the successful realization or fulfillment of the merit's potential. It emphasizes the effective outcome of the homage, implying that the merit's power leads to tangible spiritual benefits, such as averting harm or advancing toward enlightenment.

### **Idha tathāgato loke uppanno arahām sammāsambuddho**

**Grok AI:** Here, the Tathāgata has arisen in the world, a Worthy One, Perfectly Self-Awakened.

**BM:** One who knows things as they are has come into this world; and he is an Arahant, a perfectly Awakened being

**Than:** Here, One attained to the Truth, Worthy & Rightly Self-awakened, has appeared in the world

Idha	Here	Adverb, indicating location or context.
tathāgato	Tathāgata	Noun, nominative singular, epithet of the Buddha.
loke	In the world	Noun, locative singular, from "loka" (world).
uppanno	Has arisen	Past participle, nominative singular, from "uppajjati" (to arise).
arahām	Worthy One	Noun, nominative singular, from "arahant" (worthy).
sammāsambuddho	Perfectly Self-Awakened	Noun, nominative singular, compound of "sammā" (perfectly) + "sambuddha" (self-awakened).

### **Dhammo ca desito niyyāniko upasamiko parinibbāniko sambodhgāmī sugatappavedito**

**Grok AI:** And the Dhamma taught, leading out, calming, conducive to complete liberation, guiding to awakening, proclaimed by the Well-Gone.

**BM:** Purifying the way leading out of delusion, calming and directing to perfect peace, and leading to enlightenment – this Way he has made known

**Than:** And Dhamma is explained, leading out (of saṃsāra), calming, tending toward total unbinding, going to self-awakening, declared by one who has gone the good way.

Dhammo	Dhamma	Noun, nominative singular, from "dhamma" (teaching).
ca	And	Indeclinable, conjunctive particle.
desito	Taught	Past participle, nominative singular, from "deseti" (to teach).
niyyāniko	Leading out	Adjective, nominative singular, from "niyyāti" (to lead out). Derived from "niy-" (to lead out) with the suffix "-āniko" (indicating capability or tendency), "niyyāniko" means "leading out" or "conducive to liberation." In the chant, it describes the Dhamma as a teaching that effectively guides practitioners out of the cycle of suffering (saṃsāra) toward Nibbāna.
upasamiko	Calming	Adjective, nominative singular, from "upa-" (near, toward) and "sama" (calm, peace, from "samati," to be calm), with the suffix "-iko" (pertaining to), "upasamiko" means "calming" or "conducive to peace."
parinibbāniko	Conducive to complete liberation	Adjective, nominative singular, from "parinibbāna" (complete liberation).
sambodhagāmī	Guiding to awakening	Adjective, nominative singular, compound of "sambodha" (awakening) + "gāmī" (going).
sugatappavedito	Proclaimed by the Well-Gone	Adjective, nominative singular, compound of "sugata" (Well-Gone) + "appavedita" a compound of "appa-" (a variant of "abhi-," meaning fully or thoroughly) and "pavedita" (proclaimed, declared, from "pavedati," to proclaim), "appavedita" means "proclaimed" or "declared." In the chant, within "sugatappavedito," it describes the Dhamma as having been thoroughly and clearly proclaimed by the Well-Gone (sugata, the Buddha).

### Mayan-tam dhammarūp sutvā evam jānāma

**Grok AI:** Having heard that Dhamma, we know thus.

**BM:** Having heard the Teaching, we know this

**Than:** Having heard the Dhamma, we know this

Mayan	We	Pronoun, 1st person plural nominative.
tarñ	That	Demonstrative pronoun, accusative singular masculine.
dhammarñ	Dhamma	Noun, accusative singular, from "dhamma" (teaching).
sutvā	Having heard	Gerund, from "suñāti" (to hear).
evarñ	Thus	Adverb, indicating manner.
jānāma	We know	Verb, 1st person plural present, from "jānāti" (to know).

### Jātipi dukkhā

**Grok Al:** Birth is suffering

**BM:** Birth is dukkha

**Than:** Birth is stressful

Jāti	Birth	Noun, nominative singular, from "jāti" (birth).
pi	Also	Indeclinable, emphatic particle.
dukkhā	Suffering	Adjective, nominative singular, from "dukkha" (suffering).

### Jarāpi dukkhā

**Grok Al:** Aging is suffering

**BM:** Ageing is dukkha

**Than:** Aging is stressful

Jarā	Aging	Noun, nominative singular, from "jarā" (aging, decay).
pi	Also	Indeclinable, emphatic particle.
dukkhā	Suffering	Adjective, nominative singular, from "dukkha" (suffering).

### Maraṇampi dukkhām

**Grok Al:** Death is suffering

**BM:** And death is dukkha

**Than:** Death is stressful

Maraṇam	Death	Noun, nominative singular, from "marāṇa" (death).
pi	Also	Indeclinable, emphatic particle.
dukkham	Suffering	Adjective, nominative singular, from "dukkha" (suffering).

### **Soka-parideva-dukkha-domanass'upāyāsāpi dukkhā**

**Grok AI:** Sorrow, lamentation, pain, grief, and despair are suffering

**BM:** Sorrow, lamentation, pain, grief, and despair are dukkha

**Than:** Sorrow, lamentation, pain, distress, & despair are stressful

Soka	Sorrow	Noun, nominative singular, from "soka" (sorrow). Derived from the root "suc-" (to burn, grieve), "soka" means "sorrow" or "grief." It refers to an internal, emotional state of sadness or mental anguish, often arising from loss, disappointment, or suffering. It is a deep, personal experience of heartache or mental pain, typically felt quietly within the mind.
parideva	Lamentation	Noun, nominative singular, from "parideva" (lamentation). From "pari-" (around, fully) and "devati" (to wail, lament), "parideva" means "lamentation" or "wailing." It denotes the outward, vocal expression of grief, such as crying, moaning, or verbal outbursts of sorrow. Unlike soka, which is internal, parideva is the external manifestation of that grief, often involving audible or visible displays of distress.
dukkha	Pain	Noun, nominative singular, from "dukkha" (suffering), in this case physical feelings of discomfort.
domanassa	Grief	Noun, nominative singular, from "domanassa" (mental distress).
upāyāsā	Despair	Noun, nominative plural, from "upāyāsa" (despair).
pi	Also	Indeclinable, emphatic particle.
dukkhā	Suffering	Adjective, nominative plural, from "dukkha" (suffering).

### **Appiyehi sampayogo dukkho**

**Grok AI:** Association with the disliked is suffering

**BM:** Association with the disliked is dukkha

**Than:** Association with things disliked is stressful

Appiyehi	With the disliked	Adjective, instrumental plural, "a-" (not) and "piya" (dear, beloved), "appiya" means "disliked," "unpleasant," or "undesirable."
sampayogo	Association	Noun, nominative singular, from "sampayoga" (union, association). A compound of "sam-" (together, completely) and "payoga" derived from the prefix "pa-" (forth, toward) and the root "yuj-" (to join, yoke), "payoga" means "union," "connection," or "application." In "appiyehi sampayogo dukkho," it describes the state of being linked or bound to the disliked.
dukkho	Suffering	Adjective, nominative singular, from "dukkha" (suffering).

### Piyehi vippayogo dukkho

**Grok AI:** Separation from the liked is suffering

**BM:** Separation from the liked is dukkha

**Than:** Separation from things liked is stressful

Piyehi	From the liked	Adjective, instrumental plural, from "piya" (liked, dear).
vippayogo	Separation	Noun, nominative singular, from "vippayoga" (separation), from "vi-" (apart, dis-) and "payoga" (union).
dukkho	Suffering	Adjective, nominative singular, from "dukkha" (suffering).

### Yamp'iccharī na labhati tampi dukkharī

**Grok AI:** Not getting what one desires is also suffering

**BM:** Not attaining one's wishes is dukkha

**Than:** Not getting what one wants is stressful

Yamp'iccharī	What one desires	Phrase, contraction of "yamī" (what) + "pi" (also) + "iccharī" (desire, accusative singular) Derived from the root "is-" (to desire, wish), "iccharī" is the accusative singular form of "icchā," meaning "desire" or "wish." In "yamp'iccharī na labhati," it denotes the object of one's craving or longing.
na	Not	Indeclinable, negative particle.

labhati	Gets	From the root "labh-" (to obtain, gain), "labhati" is a third-person singular present indicative verb meaning "gets," "obtains," or "receives."
tampi	That also	Phrase, "tam" (that) + "pi" (also).
dukkhar̥m	Suffering	Adjective, nominative singular, from "dukkha" (suffering).

### Saṅkhittena pañcupādānakkhandhā dukkhā

**Grok AI:** In brief, the five aggregates of clinging are suffering

**BM:** In brief, the five focuses of identity are dukkha

**Than:** In short, the five clinging-aggregates are stressful

Saṅkhittena	In brief	Adverb, instrumental singular, from "saṅkhitta" (summarized). <b>Norbo AI:</b> Derived from - saṁ (together) + khitta (thrown, cast, shortened) + ena (instrumental case ending) - khitta comes from the root √khip (to throw, cast, summarize) - The literal construction means "by way of that which is condensed/shortened"
pañcupādānakkhandhā	Five aggregates of clinging	Noun, nominative plural, compound of "pañca" (five) + "upādāna" (clinging) + "khandha" (aggregates).
dukkhā	Suffering	Adjective, nominative plural, from "dukkha" (suffering).

### Seyyathīdam

**Grok AI:** Namely

**BM:** These are as follows

**Than:** Namely

Seyyathīdam	Namely	Indeclinable, introductory phrase for specification. <b>Norbo AI:</b> Derived from seyyathā (just as, like what) + idam (this) - seyyathā itself is derived from saṁ + yathā - This compound literally means "just as this" or "like what this is"
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## Rūpūpādānakkhandho

**Grok AI:** The aggregate of clinging to form

**BM:** Attachment to form

**Than:** The form clinging-aggregate

Rūpūpādānakkhandho	Aggregate of clinging to form	Noun, nominative singular, compound of: "rūpa" (form) "upādāna" (clinging) From upa- (prefix meaning "towards" or "near") + ādāna (from root dā, "to take" or "grasp"). Literally, it means "taking up" or "clinging."  + "khandha" (aggregate). From the root khandh (meaning "heap" or "mass"), related to Sanskrit skandha (shoulder or aggregate). It metaphorically refers to the "heaps" or components of existence. The term implies something bundled together, not a unified whole.
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## Vedanūpādānakkhandho

**Grok AI:** The aggregate of clinging to feeling

**BM:** Attachment to feeling

**Than:** The feeling clinging-aggregate

Vedanūpādānakkhandho	Aggregate of clinging to feeling	Noun, nominative singular, compound of "vedanā" (feeling) + "upādāna" (clinging) + "khandha" (aggregate).
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## Saññūpādānakkhandho

**Grok AI:** The aggregate of clinging to perception

**BM:** Attachment to perception

**Than:** The perception clinging-aggregate,

Saññūpādānakkhandho	Aggregate of clinging to perception	Noun, nominative singular, compound of: "saññā" (perception) Derived from saṃ- (prefix meaning "together" or "completely") + jñā (root meaning "to know" or "to perceive," from Sanskrit jñā). It literally means "co-perception" or "recognition."  "upādāna" (clinging) + "khandha" (aggregate).
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### Saṅkhārūpādānakkhandho

**Grok AI:** The aggregate of clinging to mental formations

**BM:** Attachment to mental formations

**Than:** The fabrication clinging-aggregate

Saṅkhārūpādānakkhandho	Aggregate of clinging to mental formations	Noun, nominative singular, compound of: "saṅkhāra" (mental formations) From saṃ- (prefix meaning "together" or "with") + karoti (from root kar, "to make" or "do"). The term literally means "that which is put together" or "formations." Related to Sanskrit saṃskāra.  "upādāna" (clinging)  "khandha" (aggregate).
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### Viññāṇūpādānakkhandho

**Grok AI:** The aggregate of clinging to consciousness

**BM:** Attachment to sense-consciousness

**Than:** The consciousness clinging-aggregate

Viññāṇūpādānakkhandho	Aggregate of clinging to consciousness	Noun, nominative singular, compound of "viññāṇa" (consciousness) + "upādāna" (clinging) + "khandha" (aggregate).
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### Yesam pariññaya

**Grok AI:** For the full understanding of these

**BM:**

**Than:** So that they might fully understand this

Yesam̄	Of these	Pronoun, genitive plural, from "ya" (which).
pariññāya	For full understanding	Noun, dative singular, from "pariññā" (full understanding).

**Dharamāno so bhagavā evam̄ bahularm̄ sāvake vineti**

**Grok AI:** That Blessed One, while living, thus frequently trains his disciples

**BM:** For the complete understanding of this

**Than:** The Blessed One, while still alive, often instructed his listeners in this way

Dharamāno	While living	Present participle, nominative singular, from "dharati" (to live, endure).
so	That	Demonstrative pronoun, nominative singular masculine.
bhagavā	Blessed One	Noun, nominative singular, from "bhagavant" (blessed).
evam̄	Thus	Adverb, indicating manner.
bahularm̄	Frequently	Adverb, from "bahula" (abundant, frequent).
sāvake	Disciples	Noun, accusative plural, from "sāvaka" (disciple).
vineti	Trains	Verb, 3rd person singular present, from "vineti" (to train, discipline).

**Evarm̄ bhāgā ca panassa bhagavato sāvakesu anusāsanī bahulā pavattati**

**Grok AI:** Thus, the Blessed One's instruction to his disciples is frequently conducted in this way

**BM:** The Blessed One in his lifetime frequently instructed his disciples in just this way

**Than:** Many times did he emphasize this part of his admonition

Evarm̄	Thus	Adverb, indicating manner.
bhāgā	Portion, way	Noun, nominative singular, from "bhāga" (part, portion).
ca	And	Indeclinable, conjunctive particle.

pana	Indeed	Indeclinable, emphatic particle.
assa	His	Pronoun, genitive singular, from "ta" (he).
bhagavato	Of the Blessed One	Noun, genitive singular, from "bhagavant" (blessed).
sāvakesu	To disciples	Noun, locative plural, from "sāvaka" (disciple).
anusāsanī	Instruction	Noun, nominative singular, from "anusāsati" (to instruct).
bahulā	Frequently	Adjective, nominative singular, from "bahula" (abundant).
pavattati	Is conducted	Verb, 3rd person singular present, from "pavattati" (to proceed, occur).

### Rūparūpa anicca

**Grok AI:** Form is impermanent

**BM:** Form is impermanent

**Than:** Form is inconstant

Rūparūpa	Form	Noun, nominative singular, from "rūpa" (form, matter).
anicca	Impermanent	Adjective, nominative singular, from "anicca" (impermanent).

### Vedanā anicca

**Grok AI:** Feeling is impermanent

**BM:** Feeling is impermanent

**Than:** Feeling is inconstant

Vedanā	Feeling	Noun, nominative singular, from "vedanā" (feeling).
anicca	Impermanent	Adjective, nominative singular, from "anicca" (impermanent).

### Saññā anicca

**Grok AI:** Perception is impermanent

**BM:** Perception is impermanent

**Than:** Perception is inconstant

Saññā	Perception	Noun, nominative singular, from "saññā" (perception).
aniccā	Impermanent	Adjective, nominative singular, from "anicca" (impermanent).

### **Saṅkhārā aniccā**

**Grok AI:** Mental formations are impermanent

**BM:** Mental formations are impermanent

**Than:** Fabrications are inconstant

Saṅkhārā	Mental formations	Noun, nominative plural, from "saṅkhāra" (formation).
aniccā	Impermanent	Adjective, nominative plural, from "anicca" (impermanent).

### **Viññāṇam aniccam**

**Grok AI:** Consciousness is impermanent

**BM:** Sense-consciousness is impermanent

**Than:** Consciousness is inconstant

Viññāṇam	Consciousness	Noun, nominative singular, from "viññāṇa" (consciousness).
aniccam	Impermanent	Adjective, nominative singular, from "anicca" (impermanent).

### **Rūparūpa anattā**

**Grok AI:** Form is not-self

**BM:** Form is not-self

**Than:** Form is not-self

Rūparūpa	Form	Noun, nominative singular, from "rūpa" (form, matter).
anattā	Not-self	Adjective, nominative singular, from "anatta" (not-self). Derived from an- (a negative prefix meaning "not" or

"non-" + attā (from Sanskrit ātman, meaning "self" or "soul"). Thus, anattā means "not-self" or "non-self."

### **Vedanā anattā**

**Grok AI:** Feeling is not-self

**BM:** Feeling is not-self

**Than:** Feeling is not-self

Vedanā	Feeling	Noun, nominative singular, from "vedanā" (feeling).
anattā	Not-self	Adjective, nominative singular, from "anatta" (not-self).

### **Saññā anattā**

**Grok AI:** Perception is not-self

**BM:** Perception is not-self

**Than:** Perception is not-self

Saññā	Perception	Noun, nominative singular, from "saññā" (perception).
anattā	Not-self	Adjective, nominative singular, from "anatta" (not-self).

### **Saṅkhārā anattā**

**Grok AI:** Mental formations are not-self

**BM:** Mental formations are not-self

**Than:** Fabrications are not-self

Saṅkhārā	Mental formations	Noun, nominative plural, from "saṅkhāra" (formation).
anattā	Not-self	Adjective, nominative plural, from "anatta" (not-self).

### **Viññāṇam anattā**

**Grok AI:** Consciousness is not-self

**BM:** Sense-consciousness is not-self

**Than:** Consciousness is not-self

Viññānam	Consciousness	Noun, nominative singular, from "viññāna" (consciousness).
anattā	Not-self	Adjective, nominative singular, from "anatta" (not-self).

### Sabbe saṅkhārā aniccā

**Grok AI:** All conditioned things are impermanent

**BM:** All conditions are transient

**Than:** All fabrications are inconstant

Sabbe	All	Pronoun, nominative plural masculine, from "sabba" (all).
saṅkhārā	Conditioned things	Noun, nominative plural, from "saṅkhāra" (formation).
aniccā	Impermanent	Adjective, nominative plural, from "anicca" (impermanent).

### Sabbe dhammā anattā'ti

**Grok AI:** All phenomena are not-self, thus

**BM:** There is no self in the created or the uncreated

**Than:** All phenomena are not-self.

Sabbe	All	Pronoun, nominative plural masculine, from "sabba" (all).
dhammā	Phenomena	Noun, nominative plural, from "dhamma" (phenomena, things).
anattā	Not-self	Adjective, nominative plural, from "anatta" (not-self).
ti	Thus	Indeclinable, quotation particle.

### Te mayam otiṇṇāmha jātiyā jarā-maraṇena

**Grok AI:** We are afflicted by birth, aging, and death

**BM:** All of us are bound by birth, ageing, and death

**Than:** All of us, beset by birth, aging, & death

Te	We	Pronoun, nominative plural masculine, from "ta" (they).
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mayaṁ	We	Pronoun, 1st person plural nominative, for emphasis.
otīṇāmha	Are afflicted	Verb, 1st person plural perfect, from "otīṇa" (afflicted, oppressed). Derived from the root tarati ("to cross" or "to go across") with the prefix ava- (shortened to o-, meaning "down" or "into") + past participle suffix -inna. Literally, it means "gone down into" or "overcome by."
jātiyā	By birth	Noun, instrumental singular, from "jāti" (birth).
jarā- maraṇena	By aging and death	Noun, instrumental singular, compound of "jarā" (aging) + "maraṇa" (death).

### **Sokehi paridevehi dukkhehi domanassehi upāyāsehi**

**Grok AI:** By sorrow, lamentation, pain, grief, and despair

**BM:** By sorrow, lamentation, pain, grief, and despair

**Than:** By sorrows, lamentations, pains, distresses, & despairs

Sokehi	By sorrow	Noun, instrumental plural, from "soka" (sorrow).
paridevehi	By lamentation	Noun, instrumental plural, from "parideva" (lamentation).
dukkhehi	By pain	Noun, instrumental plural, from "dukkha" (suffering).
domanassehi	By grief	Noun, instrumental plural, from "domanassa" (mental distress).
upāyāsehi	By despair	Noun, instrumental plural, from "upāyāsa" (despair).

### **Dukkhotīṇā dukkha-pareṭā**

**Grok AI:** Afflicted by suffering, overwhelmed by suffering

**BM:** Bound by dukkha and obstructed by dukkha

**Than:** Beset by stress, overcome with stress,

Dukkhotīṇā	Afflicted by suffering	Adjective, nominative plural, compound of "dukkha" (suffering) + "otīṇa" (afflicted).
dukkha-pareṭā	Overwhelmed by suffering	Adjective, nominative plural, compound of "dukkha" (suffering) + "pareṭa" (overwhelmed, possessed) From para- (prefix meaning "beyond" or "other") + ita (past participle of i, "to go"), meaning "gone beyond"

or "departed." It can also derive from parā-ita, implying "overcome" or "subdued."

### **Appeva nāmimassa kevalassa dukkha-kkhandhassa antakiriyā paññāyethā'ti**

**Grok AI:** May the complete cessation of this entire mass of suffering be discerned!

**BM:** Let us all aspire to complete freedom from suffering

**Than:** O, that the end of this entire mass of suffering & stress might be known!

Appeva	Indeed, surely	Indeclinable particle, emphasizing wish or possibility
nāma	Perhaps, may it be	Indeclinable particle, expressing hope or conjecture
imassa	Of this	Demonstrative pronoun, genitive singular masculine, referring to "dukkha-kkhandhassa"
kevalassa	Entire, complete	Adjective, genitive singular masculine, qualifying "dukkha-kkhandhassa"
dukkha-kkhandhassa	Of the mass of suffering	Compound noun: <i>dukkha</i> (suffering) + <i>kkhandhassa</i> (genitive singular of <i>khandha</i> , mass/aggregate), referring to all suffering
antakiriyā	Cessation, ending	Compound noun: <i>anta</i> (end) + <i>kiryā</i> (action), nominative singular feminine, meaning "making an end"
paññāyethā	May it be discerned	Verb, 3rd person singular optative passive of <i>paññāyati</i> (to be known/understood), expressing a wish
'ti	Quotation marker	Indeclinable, marks the end of a quoted wish or statement

### **Cira-parinibbutampi tam bhagavantam uddissa arahantam sammāsambuddham**

**Grok AI:** Even though long attained to final liberation, that Blessed One, the Worthy One, Perfectly Self-Awakened, is honored

**BM:** Remembering the Blessed One, the Noble Lord, and Perfectly Enlightened One, who long ago attained Parinibbāna

**Than:** ... (see line below) the Blessed One, the Worthy One, the Rightly Self-awakened One, even though he was long ago totally unbound

Cira-parinibbutampi	Even though long attained to final liberation	Adjective, accusative singular, compound of "cira" (long) + "parinibbuta" (final liberation) + "pi" (also).
tarñ	That	Demonstrative pronoun, accusative singular masculine.
bhagavantam	Blessed One	Noun, accusative singular, from "bhagavant" (blessed).
uddissa	Honored	Gerund, from "uddissati" (to dedicate, honor).
arahantam	Worthy One	Noun, accusative singular, from "arahant" (worthy).
sammāsambuddham	Perfectly Self-Awakened	Noun, accusative singular, compound of "sammā" (perfectly) + "sambuddha" (self-awakened).

### Saddhā agārasmā anagāriyam pabbajitā

**Grok AI:** With faith, having gone forth from home to homelessness

**BM:** We have gone forth with faith from home to homelessness

**Than:** Having gone forth in faith from home to homelessness in dedication to...(see line above)

Saddhā	With faith	Noun, instrumental singular, from "saddhā" (faith).
agārasmā	From home	Noun, ablative singular, from "agāra" (home). Derived from ā- (prefix indicating "toward" or "at") + gāra ("house" or "dwelling"), often metaphorically referring to monastic life.
anagāriyam	To homelessness	Noun, accusative singular, from "anagāriya" (homelessness).
pabbajitā	Having gone forth	Past participle, nominative plural, from "pabbajati" (to go forth, ordain).

### Tasmim bhagavati brahma-cariyam carāma

**Grok AI:** In that Blessed One, we live the holy life.

**BM:** And like the Blessed One, we practise the Holy Life

**Than:** We practice that Blessed One's holy life

Tasmīm	In that	Demonstrative pronoun, locative singular masculine.
bhagavati	Blessed One	Noun, locative singular, from "bhagavant" (blessed).
brahma-cariyam	Holy life	Noun, accusative singular, compound of "brahma" (sublime) + "cariya" (conduct).
carāma	We live	Verb, 1st person plural present, from "carati" (to live, conduct).

### **Bhikkhūnam/Sīladharānam sikkhāsājīva-samāpannā**

**Grok AI:** Of monks/of those who uphold virtue, endowed with training and proper livelihood

**BM:** Being fully equipped with the bhikkhus'/nuns' system of training

**Than:** Fully endowed with the bhikkhus' training & livelihood

Bhikkhūnam	Of monks	Noun, genitive plural, from "bhikkhu" (monk).
Sīladharānam	Of those who uphold virtue	Noun, genitive plural, compound of "sīla" (virtue) + "dhara" (upholder).
sikkhāsājīva-samāpannā	Endowed with training and proper livelihood	Adjective, nominative plural, compound of: "sikkhā" (training)
		"sājīva" (proper livelihood) Compound of sa- (prefix meaning "with" or "together" or "true") + ajīva (from ā-, "toward," + jīva, "life" or "living," from root jīv, "to live"). It means "right livelihood" or "living together," often referring to ethical living in Buddhist practice.
		"samāpanna" (endowed). From sam- (prefix meaning "completely" or "together") + ā- (intensifier) + panna (past participle of pad, "to go" or "attain," related to āpad, "to enter"). It means "having attained" or "entered into."

### **Tarī no brahma-cariyam imassa kevalassa dukkha-kkhandhassa antakiriyāya sarṇvattatu**

**Grok AI:** May this holy life of ours lead to the cessation of this entire mass of suffering

**BM:** May this Holy Life lead us to the end of this whole mass of suffering

**Than:** May this holy life of ours bring about the end of this entire mass of suffering & stress

Tarñ	This	Demonstrative pronoun, accusative singular neuter.
no	Ours	Pronoun, genitive plural, from "aham" (we).
brahma-cariyam	Holy life	Noun, accusative singular, compound of "brahma" (sublime) + "cariya" (conduct).
imassa	Of this	Demonstrative pronoun, genitive singular masculine.
kevalassa	Entire	Adjective, genitive singular, from "kevala" (whole).
dukkha-kkhandhassa	Of mass of suffering	Noun, genitive singular, compound of "dukkha" (suffering) + "khandha" (mass).
antakiriyāya	To cessation	Noun, dative singular, from "anta" (end) + "kiriyā" (action).
sarñvattatu	May lead	Verb, 3rd person singular imperative, from "sarñvattati" (to lead, conduce).

#### Alternative ending for anupasampannas:

**Cira-parinibbutampi tarñ bhagavantam sarañam gatā**

**Grok AI:** Having gone for refuge to that Blessed One, even long fully liberated

**BM:** The Blessed One, who long ago attained Parinibbāna, is our refuge

**Than:** Having gone for refuge in the Blessed One, the Worthy One, the Rightly Self-awakened One—even though he was long ago totally unbound

Cira-parinibbutampi	Even long fully liberated	Compound: <i>cira</i> (long time) + <i>parinibbuta</i> (fully liberated, past participle of <i>parinibbāti</i> ) + <i>api</i> (even), accusative singular masculine, qualifying "bhagavantam"
tarñ	That	Demonstrative pronoun, accusative singular masculine, referring to "bhagavantam"
bhagavantam	Blessed One	Noun, accusative singular masculine, honorific for the Buddha
sarañam	Refuge	Noun, accusative singular neuter indicating the destination of the action ( <i>gatā</i> ), meaning "shelter" or "protection". From <i>sar</i> (to go or move) + <i>-aṇa</i> (suffix forming nouns), meaning "refuge," "shelter," or "protection."

gatā	Having gone	Past participle of gam (to go), meaning "gone" or "having gone," nominative plural feminine, agreeing with implied subject (we, devotees), indicating action of taking refuge.
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### Dhammañca saṅghañca

**Grok Al:** And to the Dhamma and the Sangha

**BM:** So too are the Dhamma and the Saṅgha

**Than:** As well as in the Dhamma & in the Bhikkhu Saṅgha

Dhammañca	And the Dhamma	Noun, accusative singular masculine, <i>dhamma</i> (teaching) + <i>ca</i> (and), referring to the Buddha's doctrine
saṅghañca	And the Sangha	Noun, accusative singular masculine, <i>saṅgha</i> (community) + <i>ca</i> (and), referring to the monastic community

**Tassa bhagavato sāsanam yathā-sati yathā-balam manasikaroma anupaṭipajjāma**

**Grok Al:** We attend to and follow the teaching of that Blessed One according to our mindfulness and strength

**BM:** Attentively we follow the pathway of that Blessed One, with all of our mindfulness and strength

**Than:** We attend to the instruction of the Blessed One, as far as our mindfulness & strength will allow, and we practice accordingly

Tassa	Of that	Demonstrative pronoun, genitive singular masculine, referring to "bhagavato"
bhagavato	Blessed One	Noun, genitive singular masculine, referring to the Buddha
sāsanam	Teaching	Noun, accusative singular neuter, meaning the Buddha's doctrine or dispensation
yathā-sati	According to mindfulness	Compound: <i>yathā</i> (as, according to) + <i>sati</i> (mindfulness), indeclinable adverbial phrase
yathā-balam	According to strength	Compound: <i>yathā</i> (as) + <i>balam</i> (strength), indeclinable adverbial phrase
manasikaroma	We attend to	Verb, 1st person plural present indicative of <i>manasikaroti</i> (to attend to, consider), indicating mental focus

anupaṭipajjāma	We follow	Verb, 1st person plural present indicative of <i>anupaṭipajjati</i> (to follow, practice), indicating active practice
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### Sā sā no paṭipatti

**Grok AI:** May that practice of ours

**BM:** May then the cultivation of this practice

**Than:** May this practice of ours

Sā	That	Demonstrative pronoun, nominative singular feminine, referring to "paṭipatti"
sā	That (repeated)	Same as above, possibly for emphasis or metrical purposes in chant
no	Our	Pronoun, genitive plural, meaning "of us"
paṭipatti	Practice	Noun, nominative singular feminine, meaning "practice" or "conduct" (especially spiritual practice)

### Imassa kevalassa dukkha-kkhandhassa antakiriyāya saṁvattatu

**Grok AI:** Lead to the complete cessation of this entire mass of suffering

**BM:** Lead us to the end of every kind of suffering

**Than:** Bring about the end of this entire mass of suffering & stress

imassa	Of this	Demonstrative pronoun, genitive singular masculine, referring to "dukkha-kkhandhassa"
kevalassa	Entire, complete	Adjective, genitive singular masculine, qualifying "dukkha-kkhandhassa"
dukkha- kkhandhassa	Of the mass of suffering	Compound noun: <i>dukkha</i> (suffering) + <i>kkhandhassa</i> (genitive singular of <i>khandha</i> , mass/aggregate)
antakiriyāya	For the cessation	Noun, dative singular feminine, <i>anta</i> (end) + <i>kiryā</i> (action), meaning "for the making of an end"
saṁvattatu	May it lead	Verb, 3rd person singular imperative of <i>saṁvattati</i> (to lead to, conduce), expressing a wish or exhortation

## Evening Chanting

### Dedication of Offerings

See [Dedication of Offerings](#) in the Morning Chanting.

### Preliminary Homage

See [Preliminary Homage](#) in the Morning Chanting.

### Recollection of the Buddha

**Handa mayam buddhānussatinayam karomase**

**Grok AI:** Come, let us perform the recollection of the Buddha!

**BM:** Now let us chant the recollection of the Buddha.

Handa	Come, now	Indeclinable particle, used to call attention or initiate an action
mayam	We	Personal pronoun, nominative plural, first person, meaning "we"
buddhānussatinayam	Recollection of the Buddha	Compound: <i>buddha</i> (Buddha) + <i>anussati</i> (recollection) + <i>nayaṁ</i> (accusative singular neuter, method or act), referring to the practice of recalling the Buddha's qualities
karomase	Let us perform	Verb, 1st person plural present indicative of <i>karoti</i> (to do, perform), with optative sense in this context, indicating an invitation to act

**Tarñ kho pana bhagavantarñ evam kalyāṇo kittisaddo abbhuggato**

**Grok AI:** Indeed, such a noble reputation of that Blessed One has spread widely

**BM:** A good word of the Blessed One's reputation has spread as follows

**Than:** This fine report of the Blessed One's reputation has spread far & wide

Tarñ	That	Demonstrative pronoun, accusative singular masculine, referring to "bhagavantarñ"
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kho	Indeed	Indeclinable particle, emphasizing the statement
pana	Moreover, but	Indeclinable particle, adding nuance or continuation
bhagavantām	Blessed One	Noun, accusative singular masculine, honorific for the Buddha
evam̄	Such, thus	Indeclinable adverb, describing the manner of the reputation
kalyāṇo	Noble, virtuous	Adjective, nominative singular masculine, qualifying "kittisaddo"
kittisaddo	Reputation, fame	Compound: <i>kitti</i> (fame) + <i>saddo</i> (sound, report), nominative singular masculine, meaning "sound of fame"
abbhuggato	Has spread widely	Past participle, nominative singular masculine of <i>abbhuggacchati</i> (to rise up, spread), describing "kittisaddo"

### **Itipi so bhagavā arahām sammāsambuddho**

**Grok AI:** Thus indeed, that Blessed One is an Arahant, perfectly enlightened

**BM:** He, the Blessed One, is indeed the Pure One, the Perfectly Enlightened One

**Than:** He is a Blessed One, a Worthy One, a Rightly Self-awakened One

Itipi	Thus indeed	Indeclinable: <i>iti</i> (thus) + <i>pi</i> (indeed), emphasizing the qualities listed
so	That	Demonstrative pronoun, nominative singular masculine, referring to "bhagavā"
bhagavā	Blessed One	Noun, nominative singular masculine, honorific for the Buddha
arahām	Arahant	Noun/adjective, nominative singular masculine, meaning "worthy one" or one who has eradicated defilements
sammāsambuddho	Perfectly enlightened	Compound: <i>sammā</i> (perfectly) + <i>sambuddho</i> (enlightened, past participle of <i>sambujjhati</i> ), nominative singular masculine, describing the Buddha's full awakening

For the below lines, see [Homage to the Buddha](#) in the Morning Chanting:

Vijjācaraṇa-sampanno sugato lokavidū  
Anuttaro purisadamma-sārathi satthā deva-manussānam buddho bhagavā'ti

## Supreme Praise of the Buddha

### **Handa mayaṁ buddhābhigītīm karomase**

**Grok AI:** Come let us perform the chanting in praise of the Buddha

**BM:** Now let us chant the supreme praise of the Buddha

**Than:** Now let us chant in celebration of the Buddha

Handa	Come, now	Indeclinable particle, calling attention or initiating action
mayaṁ	We	Personal pronoun, nominative plural, first person, meaning "we"
buddhābhigītīm	Chanting in praise of the Buddha	Compound: <i>buddha</i> (Buddha) + <i>abhidhīti</i> (chanting, praise), accusative singular feminine, referring to the act of chanting. From abhi- (prefix meaning "toward" or "intensifier") + gīti (from root gā, "to sing.") It means "chanting" or "praise," especially in a devotional context.
karomase	Let us perform	Verb, 1st person plural present indicative of <i>karoti</i> (to do, perform), with optative sense, inviting action

### **Buddh'vārahanta-varatādiguṇābhiyutto**

**Grok AI:** The Buddha endowed with the sublime qualities of an Arahant and others

**BM:** The Buddha, the truly worthy one, endowed with such excellent qualities

**Than:** The Buddha, endowed with such virtues as highest worthiness

Buddh'vārahanta	Buddha, Arahant	Compound: <i>buddha</i> (Buddha) <i>vārahanta</i> (variant of <i>arahanta</i> , worthy one), nominative singular masculine, describing the Buddha
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varatādiguṇābhiyutto	Endowed with sublime qualities and others	Compound: <i>vara</i> (sublime) <i>tā</i> (such, demonstrative) <i>ādi</i> (and others)
		<i>guṇa</i> (qualities, virtue, attribute)  <i>abhiyutto</i> (endowed, past participle of <i>abhiyujjati</i> ), nominative singular masculine, qualifying the Buddha

### **Suddhābhiñāṇa-karuṇāhi samāgatatto**

**Grok AI:** With pure higher knowledges and compassion his mind united

**BM:** Whose being is composed of purity, transcendental wisdom, and compassion

**Than:** In him, purity, supreme knowledge, & compassion converge

Suddhābhiñāṇa	Pure higher knowledges	Compound: <i>suddha</i> (pure) + <i>abhiñāṇa</i> (higher knowledges, from <i>abhiññā</i> ), instrumental plural neuter, describing qualities
karuṇāhi	With compassion	Noun, instrumental plural feminine, indicating means or accompaniment. From <i>karuṇā</i> (compassion, from root <i>kar</i> , "to act."
samāgatatto	Mind united	Compound: <i>saṃgata</i> (united, past participle of <i>saṃgacchati</i> ) + <i>atto</i> (variant of <i>atta</i> , mind/self), nominative singular masculine, describing the Buddha's state

### **Bodhesi yo sujanatarām kamalam va sūro**

**Grok AI:** He who awakened good people like the sun awakens the lotus

**BM:** Who has enlightened the wise like the sun awakening the lotus

**Than:** He awakens good people as the sun does the lotus

Bodhesi	Awakened	Verb, 3rd person singular aorist of <i>bodheti</i> (to awaken), describing the Buddha's action
yo	Who	Relative pronoun, nominative singular masculine, referring to the Buddha

sujanataṁ	Good people	Compound: <i>su</i> (good) + <i>janataṁ</i> (accusative singular feminine of <i>jana</i> , people), object of <i>bodhesi</i>
kamalam	Lotus	Noun, accusative singular neuter, object in simile
va	Like	Indeclinable particle, indicating simile
sūro	Sun	Noun, nominative singular masculine, subject in simile

### **Vandām'aham tam-araṇam sirasā jinendarṁ**

**Grok Al:** I pay homage with my head to that refuge the conqueror supreme

**BM:** I bow my head to that peaceful chief of conquerors

**Than:** I revere with my head that Peaceful One, the Conqueror Supreme

Vandām'aham	I pay homage	Verb: <i>vandāmi</i> (I pay homage, 1st person singular present indicative of <i>vandati</i> ) + <i>aham</i> (I), contracted for metrical reasons
tam-araṇam	That refuge	Compound: <i>tarṇ</i> (that, accusative singular masculine) + <i>araṇam</i> (refuge, variant of <i>saraṇam</i> ), referring to the Buddha
sirasā	With head	Noun, instrumental singular neuter, indicating means (bowing with head), from <i>sira</i> (head)
jinendarṁ	Conqueror supreme	Compound: <i>jina</i> (conqueror) + <i>inda</i> (lord, chief), accusative singular masculine, epithet for the Buddha

### **Buddho yo sabba-pāṇīnam saraṇam khemam-uttamam**

**Grok Al:** The Buddha who is the secure supreme refuge for all beings

**BM:** The Buddha, who is the safe, secure refuge of all beings

**Than:** The Buddha who for all beings is the secure, the highest refuge

Buddho	Buddha	Noun, nominative singular masculine, meaning "awakened one"
yo	Who	Relative pronoun, nominative singular masculine, referring to <i>buddho</i>
sabba- pāṇīnam	For all beings	Compound: <i>sabba</i> (all) + <i>pāṇīnam</i> (genitive plural of <i>pāṇi</i> , beings), indicating beneficiaries

saraṇam	Refuge	Noun, nominative singular neuter, meaning "shelter"
khemam- uttamam	Secure supreme	Compound: <i>khemam</i> (secure) + <i>uttamam</i> (supreme), nominative singular neuter, qualifying <i>saraṇam</i>

### **Paṭhamānussatiṭṭhānam vandāmi tam siren'aham**

**Grok AI:** The first object of recollection I pay homage to him with my head

**BM:** As the First Object of Recollection, I venerate him with bowed head

**Than:** The first theme for recollection: I revere him with my head

Paṭhamānussatiṭṭhānam	First object of recollection	Compound: <i>paṭhama</i> (first) <i>anussati</i> (recollection)
		<i>ṭṭhānam</i> (object, place), accusative singular neuter, referring to the Buddha. From <i>ṭhā</i> (to stand, related to Sanskrit <i>sthāna</i> , place or object) + -ana (nominal suffix). It means "place," "object," or "basis," often used for objects of meditation like the Buddha in anussati.
vandāmi	I pay homage	Verb, 1st person singular present indicative of <i>vandati</i> (to pay homage)
tam	Him	Demonstrative pronoun, accusative singular masculine, referring to the Buddha
siren'aham	With my head I	Phrase: <i>sirena</i> (instrumental singular of <i>sira</i> , head) + <i>aham</i> (I), contracted for meter

### **Buddhassāh'asmi dāso/dāsī va buddho me sāmi-kissaro**

**Grok AI:** I am the servant of the Buddha indeed the Buddha is my sovereign lord

**BM:** I am indeed the Buddha's servant, the Buddha is my Lord and Guide

**Than:** I am the Buddha's servant; the Buddha is my sovereign master

Buddhassāh'asmi	I am of the Buddha	Phrase: <i>buddhassa</i> (genitive singular of <i>buddha</i> , for the Buddha) + <i>aham</i> (I) + <i>asmi</i> (1st person singular present of as, to be), contracted
dāso/dāsī	Servant	Noun, nominative singular masculine ( <i>dāso</i> ) or feminine ( <i>dāsī</i> ), depending on speaker's gender

va	Indeed	Indeclinable particle, emphasizing the statement
buddho	Buddha	Noun, nominative singular masculine
me	My	Pronoun, genitive singular, meaning "to/for me"
sāmi-kissaro	Sovereign lord	Compound: <i>sāmi</i> (master) + <i>kissaro</i> (lord, variant of <i>issaro</i> ), nominative singular masculine

### **Buddho dukkhassa ghātā ca vidhātā ca hitassa me**

**Grok AI:** The Buddha is the destroyer of my suffering and the provider of my welfare

**BM:** The Buddha is sorrow's destroyer, who bestows blessings on me

**Than:** The Buddha is a destroyer of suffering & a provider of welfare for me

Buddho	Buddha	Noun, nominative singular masculine
dukkhassa	Of suffering	Noun, genitive singular neuter, object of <i>ghātā</i>
ghātā	Destroyer	Noun, nominative singular masculine, from <i>hanati</i> (to destroy)
ca	And	Indeclinable conjunction
vidhātā	Provider	Noun, nominative singular masculine, from <i>vidahati</i> (to provide)
ca	And	Indeclinable conjunction
hitassa	Of welfare	Noun, genitive singular neuter, object of <i>vidhātā</i>
me	My	Pronoun, genitive singular, indicating possession

### **Buddhass'āham niyyādemi sarīrañ-jīvitañ-cidam**

**Grok AI:** To the Buddha I dedicate this body and life

**BM:** To the Buddha I dedicate this body and life

**Than:** To the Buddha I dedicate this body & this life of mine

Buddhass'āham	To the Buddha I	Phrase: <i>buddhassa</i> (dative singular of <i>buddha</i> ) + <i>āham</i> (I), contracted
niyyādemi	I dedicate	Verb, 1st person singular present indicative of <i>niyyādeti</i> (to dedicate, offer)

sarīrañ-jīvitañ-ci dam	This body and life	Phrase: <i>sarīram</i> (body, accusative singular neuter) + <i>jīvitam</i> (life, accusative singular neuter) + <i>ca</i> (and) + <i>idam</i> (this, accusative singular neuter)
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### Vandanto'ham/Vandantī'ham carissāmi buddhass'eva subodhitam

**Grok AI:** Paying homage I will live in the well-awakened teaching of the Buddha

**BM:** And in devotion I will walk the Buddha's Path of Awakening

**Than:** I will fare with reverence for the Buddha's genuine Awakening

Vandanto'ham/ Vandantī'ham	Paying homage I	Participle: <i>vandanto</i> (masculine) or <i>vandantī</i> (feminine), present participle of <i>vandati</i> (to pay homage) + <i>aham</i> (I), contracted, depending on speaker's gender
carissāmi	I will live	Verb, 1st person singular future of <i>carati</i> (to live, conduct oneself)
buddhass'eva	Of the Buddha indeed	Phrase: <i>buddhassa</i> (genitive singular of <i>buddha</i> ) + <i>eva</i> (indeed, emphatic)
subodhitam	Well-awakened	Adjective, accusative singular neuter, <i>su</i> (well) + <i>bodhitam</i> (awakened, past participle of <i>bodheti</i> ), referring to the teaching

### Natthi me saraṇam aññam buddho me saraṇam varam

**Grok AI:** There is no other refuge for me the Buddha is my sublime refuge

**BM:** For me there is no other refuge, the Buddha is my excellent refuge

**Than:** I have no other refuge; the Buddha is my foremost refuge

Natthi	There is not	Verb, 3rd person singular present of <i>na</i> (not) + <i>atthi</i> (is)
me	For me	Pronoun, genitive singular
saraṇam	Refuge	Noun, nominative singular neuter
aññam	Other	Adjective, nominative singular neuter, qualifying <i>saraṇam</i>
buddho	Buddha	Noun, nominative singular masculine
me	My	Pronoun, genitive singular

saraṇam	Refuge	Noun, nominative singular neuter
varam	Sublime	Adjective, nominative singular neuter, qualifying <i>saraṇam</i>

### **Etena sacca-vajjena vaddheyyam satthu-sāsane**

**Grok AI:** By this truth-speaking may I prosper in the Teacher's dispensation

**BM:** By the utterance of this Truth, may I grow in the Master's Way

**Than:** By the speaking of this truth, may I grow in the Teacher's instruction

Etena	By this	Demonstrative pronoun, instrumental singular neuter, referring to the act of truth
sacca-vajjena	Truth-speaking	Compound: <i>sacca</i> (truth) + <i>vajjena</i> (instrumental singular of <i>vajja</i> , speaking), instrumental indicating means
vaddheyyam	May I prosper	Verb, 1st person singular optative of <i>vaddhati</i> (to prosper, grow)
satthu-sāsane	In the Teacher's dispensation	Compound: <i>satthu</i> (genitive singular of <i>satthar</i> , teacher) + <i>sāsane</i> (locative singular of <i>sāsana</i> , teaching), locative indicating sphere

### **Buddham me vandamānena/vandamānāya yam puññam pasutarā idha**

**Grok AI:** The merit produced here by me paying homage to the Buddha

**BM:** By my devotion to the Buddha, and the blessing of this practice

**Than:** Through the majesty of the merit here produced by my reverence for the Buddha

Buddham	Buddha	Noun, accusative singular masculine
me	By me	Pronoun, instrumental singular
vandamānena/ vandamānāya	Paying homage	Present participle: <i>vandamānena</i> (masculine) or <i>vandamānāya</i> (feminine), instrumental singular, depending on speaker's gender
yam	Which	Relative pronoun, nominative singular neuter, referring to <i>puññam</i>
puññam	Merit	Noun, nominative singular neuter

pasutarāñ	Produced	Past participle, nominative singular neuter of <i>pasavati</i> (to produce)
idha	Here	Indeclinable adverb, meaning "in this context"

### Sabbepi antarāyā me māhesum tassa tejasā

**Grok AI:** May all obstacles not arise for me by its radiance

**BM:** By its power, may all obstacles be overcome

**Than:** May all my obstructions cease to be

Sabbepi	All indeed	Indeclinable: <i>sabbepi</i> (all, <i>sabba</i> + <i>pi</i> , indeed), nominative plural masculine, referring to <i>antarāyā</i>
antarāyā	Obstacles	Noun, nominative plural masculine, from <i>antara</i> (between) + <i>aya</i> (going)
me	For me	Pronoun, genitive singular
māhesum	May not arise	Verb, 3rd person plural aorist optative of <i>bhavati</i> (to be, arise), with <i>mā</i> (prohibitive particle)
tassa	Its	Demonstrative pronoun, genitive singular masculine, referring to <i>puññam</i>
tejasā	By radiance	Noun, instrumental singular neuter, meaning "power" or "radiance" (of merit)

### Kāyena vācāya va cetasā vā

**Grok AI:** By body speech or mind

**BM:** By body, speech, or mind

**Than:** By body, by speech, or by mind

Kāyena	By body	Noun, <i>kāya</i> (body), from root <i>ci</i> , "to heap" or "collect," instrumental singular masculine, indicating means
vācāya	By speech	Noun, instrumental singular feminine, indicating means. From <i>vācā</i> (speech, from root <i>vac</i> , "to speak")
vā	Or	Indeclinable particle, indicating alternatives
cetasā	By mind	Noun, instrumental singular neuter, from <i>ceto</i> (mind), indicating means

vā              Or              Indeclinable particle

### Buddhe kukammāñ pakatāñ mayā yam

**Grok AI:** Whatever bad action done by me toward the Buddha

**BM:** For whatever wrong action I have committed towards the Buddha

**Than:** Whatever bad kamma I have done to the Buddha

Buddhe	Toward the Buddha	Noun, locative singular masculine, indicating the object of action
kukammāñ	Bad action	Compound: <i>ku</i> (bad) + <i>kammāñ</i> (action), accusative singular neuter
pakatāñ	Done	Past participle, accusative singular neuter of <i>pakaroti</i> (to do)
mayā	By me	Pronoun, instrumental singular
yam	Whatever	Relative pronoun, accusative singular neuter, referring to <i>kukammāñ</i>

### Buddho paṭiggañhātu accayantāñ

**Grok AI:** May the Buddha accept my transgression

**BM:** May my acknowledgement of fault be accepted

**Than:** May the Buddha accept my admission of it

Buddho	Buddha	Noun, nominative singular masculine
paṭiggañhātu	May accept	Verb, 3rd person singular imperative of <i>paṭiggañhāti</i> (to accept, receive)
accayantāñ	Transgression	Noun, accusative singular, from "accaya" (transgression). From <i>ati-</i> (prefix meaning "over" or "beyond") + <i>caya</i> (from <i>car</i> , "to move," or <i>ci</i> , "to collect,") + <i>-antāñ</i> (present participle or accusative singular ending). Masculine noun, accusative singular ( <i>accayantāñ</i> ), object of the verb <i>paṭiggañhātu</i> .

### Kālantare saṁvaritum va buddhe

**Grok AI:** To restrain in the future toward the Buddha

**BM:** That in future there may be restraint regarding the Buddha

**Than:** So that in the future I may show restraint toward the Buddha

Kālantare	In the future	Compound: <i>kāla</i> (time) + <i>antare</i> (locative of <i>antara</i> , within), locative singular neuter, meaning "at another time"
samvaritum	To restrain	Infinitive of <i>samvarati</i> (to restrain, control), indicating purpose
va	Indeed	Indeclinable particle, emphasizing the action
buddhe	Toward the Buddha	Noun, locative singular masculine, indicating the object of restraint

## Recollection of the Dhamma

See [Homage to the Dhamma](#) in the Morning Chanting

## Supreme Praise of the Dhamma

For the below line, see [Supreme Praise of the Buddha](#) in the Evening Chanting, replacing 'Buddha' with 'Dhamma':

**Handa mayam dhammābhigītim karomase**

**Svākkhātat'ādiguṇa-yoga-vasena seyyo**

**Grok AI:** Superior by virtue of being well-expounded and endowed with initial qualities

**BM:** It is excellent because it is 'well expounded'

**Than:** Superior, through having such virtues as being well-expounded

Svākkhātat	Well-expounded	Adjective, ablative singular, from "su-" (well) + "ākkhāta" (expounded). Derived from the prefix "ā-" (toward, fully) and the root "kath-" (to speak, declare), "ākkhāta" means "expounded," "declared," or "taught."
ādiguṇa	Initial qualities	Noun, compound of "ādi" (beginning) + "guna" (quality), ablative singular. In the chant, ādiguṇa refers to the foundational attributes of the Dhamma, such as its well-expounded nature,
yoga	Endowed with	Noun, ablative singular, from "yoga" (connection, endowment).

vasena	By virtue of	Adverb, instrumental singular, from "vasa" (power, influence).
seyyo	Superior	Adjective, nominative singular, from "seyya" (better, excellent).

### Yo magga-pāka-pariyatti-vimokkha-bhedo

**Grok AI:** Which is distinguished by path, fruition, learning, and liberation

**BM:** And it can be divided into Path and Fruit, Learning and Liberation

**Than:** Divided into Path & Fruit, study & emancipation

Yo	Which	Relative pronoun, nominative singular masculine.
magga	Path	Noun, nominative singular, from "magga" (path).
pāka	Fruition	Noun, nominative singular, from "pāka" (result).
pariyatti	Learning	Noun, nominative singular, from "pariyatti" (scriptural learning).
vimokkha	Liberation	Noun, nominative singular, from "vimokkha" (liberation).
bhedo	Distinguished	Noun, nominative singular, from "bheda" (distinction).

### Dhammo kuloka-patanā tada-dhāri-dhārī

**Grok AI:** The Dhamma, preventing fall into lower worlds, sustained by those who uphold it

**BM:** The Dhamma holds those who uphold it from falling into delusion

**Than:** The Dhamma protects those who hold to it from falling into miserable worlds

Dhammo	Dhamma	Noun, nominative singular, from "dhamma" (teaching).
kuloka	Lower worlds	Noun, ablative singular, compound of "ku" (bad) + "loka" (world).
patanā	Fall	Noun, ablative singular, from "patana" (falling).
tada	That	Demonstrative pronoun, accusative singular neuter.
dhāri	Sustained	Adjective, nominative singular, from "dhāreti" (to sustain).
dhārī	Who uphold	Noun, nominative singular, from "dhārin" (upholder).

**Vandām'aharṁ tama-hararṁ vara-dhammam-etaṁ**

**Grok AI:** I venerate that supreme Dhamma, remover of darkness

**BM:** I revere the excellent Teaching, that which removes darkness

**Than:** I revere that foremost Dhamma, the destroyer of darkness

Vandām	I venerate	Verb, 1st person singular present, from "vandati" (to venerate).
aharṁ	I	Pronoun, 1st person singular nominative.
tama	Darkness	Noun, accusative singular, from "tama" (darkness).
hararṁ	Remover	Adjective, accusative singular, from "harati" (to remove). From the root "har-" (to take, carry away, remove), "harati" means "to remove," "to destroy," or "to take away." In the chant, within "tama-haram" (remover of darkness)
vara	Supreme	Adjective, accusative singular, from "vara" (excellent).
dhammam	Dhamma	Noun, accusative singular, from "dhamma" (teaching).
etaṁ	That	Demonstrative pronoun, accusative singular neuter.

For the below two lines, see [Supreme Praise of the Buddha](#) in the Evening Chanting, replacing 'Buddho' with 'Dhammo' as appropriate and 'Paṭhamā' (first) with 'Dutiyā' (second).

**Dhammo yo sabba-pāṇīnam saraṇam khemam-uttamarṁ**

**Dutiyānussatiṭṭhānam vandāmi tam siren'aharṁ**

For the rest of this section, see [Supreme Praise of the Buddha](#) in the Evening Chanting, replacing 'Buddha' with 'Dhamma' as appropriate.

**Dhammo dukkhassa ghātā ca vidhātā ca hitassa me**

**Dhammass'āharṁ niyyādemi sarīrañ-jīvitañ-cidam**

**Vandantoharṁ/Vandantīharṁ carissāmi dhammass'eva sudhammadatām**

**Natthi me saraṇam aññam dhammo me saraṇam varam**

**Etena sacca-vajjena vadḍheyam satthu-sāsane**

**Dhammadatām me vandamānena/vandamānāya yam puññam pasutam idha**

**Sabbepi antarāyā me māhesurā tassa tejasā**

**Kāyena vācāya va cetasā vā**

**Dhamme kukammam pakataṁ mayā yam**

**Dhammo paṭiggaṇhātu accayantaṁ**

**Kālantare saṁvaritum va dhamme**

## Recollection of the Saṅgha

See [Homage to the Sangha](#) in the Morning Chanting

## Supreme Praise of the Saṅgha

For the below line, see [Supreme Praise of the Buddha](#) in the Evening Chanting, replacing 'Buddha' with 'Sangha':

**Handa mayaṁ dhammābhigītiṁ karomase**

**Saddhammadmo supaṭipatti-guṇādiyutto**

**Grok AI:** Born of the true Dhamma, endowed with the qualities of good practice

**BM:** Born of the Dhamma, that Saṅgha which has practised well

**Than:** Born of the true Dhamma, endowed with such virtues as good practice

Saddhammadmo	Born of the true Dhamma	Adjective, nominative singular, compound of "saddhamma" (true Dhamma) + "ja" (born), describing the Sangha.
supaṭipatti	Good practice	Noun, compound of "su-" (good) + "paṭipatti" (practice), nominative singular, object of guṇādiyutto.
guṇādiyutto	Endowed with qualities	Adjective, nominative singular, compound of "guṇa" (qualities) + "ādi" (initial) + "yutta" (endowed), describing the Sangha as endowed with good practice qualities.

**Yo'ṭṭhabbidho ariyapuggala-saṅgha-seṭṭho**

**Grok AI:** Which is eightfold, the supreme community of noble persons

**BM:** The field of the Saṅgha formed of eight kinds of noble beings

**Than:** The supreme Saṅgha formed of the eight types of Noble Ones

Yo	Which	Relative pronoun, nominative singular masculine, referring to the Sangha.
atṭhabbidho	Eightfold	Adjective, nominative singular, compound of "atṭha" (eight) + "bidha" (kinds), describing the Sangha as comprising eight types of noble persons.

ariyapuggala	Noble persons	Noun, compound of "ariya" (noble) + "puggala" (person), nominative singular, object of saṅgha-setṭho.
saṅgha	Community	Noun, nominative singular, from "saṅgha" (community), object of setṭho.
setṭho	Supreme	Adjective, nominative singular, from "setṭha" (best), describing the Sangha as supreme.

### Sīlādidhamma-pavarāsaya-kāya-citto

**Grok AI:** With body and mind established in the excellent Dhamma beginning with virtue

**BM:** Guided in body and mind by excellent morality and virtue

**Than:** Guided in body & mind by such principles as virtue

Sīlādidhamma	Dhamma beginning with virtue	Noun, compound of "sīla" (virtue) + "ādi" (beginning) + "dhamma" (teaching), nominative singular, object of pavarāsaya.
pavarāsaya	Established in the excellent	Adjective, nominative singular, compound of "pavara" (excellent) + "āsaya" (abiding, established), describing kāya-citto.
kāya	Body	Noun, nominative singular, from "kāya" (body), part of compound with citto.
citto	Mind	Noun, nominative singular, from "citta" (mind), describing the Sangha's body and mind as established in Dhamma.

### Vandām'aham tam-ariyāna-gaṇam susuddham

**Grok AI:** I venerate that perfectly pure group of noble ones

**BM:** I revere that assembly of noble beings perfected in purity

**Than:** I revere that group of Noble Ones well-purified

Vandām	I venerate	Verb, 1st person singular present, from "vandati" (to venerate), with object tam-ariyāna-gaṇam.
aham	I	Pronoun, 1st person singular nominative, subject of vandām.
tam	That	Demonstrative pronoun, accusative singular masculine, referring to the Sangha.

ariyāna	Of noble ones	Noun, genitive plural, from "ariya" (noble), part of compound with gaṇam.
gaṇam	Group	Noun, accusative singular, from "gaṇa" (group), object of vandām.
susuddham	Perfectly pure	Adjective, accusative singular, from "su-" (well) + "suddha" (pure), describing gaṇam.

For the below two lines, see [Supreme Praise of the Buddha](#) in the Evening Chanting, replacing 'Buddho' with 'Dhammo' as appropriate and 'Paṭhamā' (first) with 'Tatiyā' (third).

**Saṅgho yo sabba-pāñīnam saraṇam khemam-uttamam  
Tatiyānussatiṭṭhānam vandāmi tam siren'aham**

For the below three lines, see [Supreme Praise of the Buddha](#) in the Evening Chanting, replacing 'Buddha' with 'Sangha' as appropriate.

**Saṅghass'āhasmi dāso/dāsī va saṅgho me sāmi-kissaro  
Saṅgho dukkhassa ghātā ca vidhātā ca hitassa me  
Saṅghass'āham niyyādemi sarīrañ-jīvitañ-cidam**

**Vandanto'ham/Vandantī'ham carissāmi saṅghassopatipannataṁ**

**Grok AI:** Venerating, I will live according to the Sangha's good practice

**BM:** And in devotion I will walk the well-practised way of the Saṅgha

**Than:** I will fare with reverence for the Saṅgha's genuine practice

Vandanto'ham/Vandantī'ha ṁ	Venerating, I	Participle, nominative singular, masculine/feminine forms, from "vandati" (to venerate), with "aham" (I) as subject of carissāmi.
carissāmi	I will live	Verb, 1st person singular future, from "carati" (to live, conduct), with object saṅghassopatipannataṁ.
saṅghasso	Of the Sangha	Noun, genitive singular, from "saṅgha" (community), part of compound with upatipannataṁ.
upatipannataṁ	Good practice	Noun, accusative singular, compound of "u" (good, variant of "su-") + "paṭipannata" (state of practice), object of carissāmi.

For the rest of this section, see [Supreme Praise of the Buddha](#) in the Evening Chanting, replacing 'Buddha' with 'Sangha' as appropriate.

**Natthi me saraṇam aññarām saṅgho me saraṇam varām  
Etena sacca-vajjena vaḍḍheyyarām satthu-sāsane  
Saṅgharām me vandamānena/vandamānāya yām puññarām pasutām idha  
Sabbepi antarāyā me māhesum tassa tejasā  
Kāyena vācāya va cetasā vā  
Saṅghe kukammaṇī pakataṇī mayā yām  
Saṅgho paṭiggaṇhātu accayantaṇī  
Kālantare saṁvaritūm va saṅghe**

### Closing Homage

#### **Araham sammāsambuddho bhagavā**

**Grok AI:** The Blessed One is a Worthy One, Perfectly Self-Awakened

**BM:** The Lord, the Perfectly Enlightened and Blessed One

**Than:** The Blessed One is Worthy & Rightly Self-awakened

Araham	Worthy One	Noun, nominative singular, from "arahant" (worthy), describing bhagavā.
sammāsambuddho	Perfectly Self-Awakened	Adjective, nominative singular, compound of "sammā" (perfectly) + "sambuddha" (self-awakened), describing bhagavā.
bhagavā	Blessed One	Noun, nominative singular, from "bhagavant" (blessed), subject of the sentence.

#### **Buddharām bhagavantaṇī abhivādemi**

**Grok AI:** I salute the Buddha, the Blessed One

**BM:** I render homage to the Buddha, the Blessed One

**Than:** I bow down before the Awakened, Blessed One

Buddharām	Buddha	Noun, accusative singular, from "buddha" (awakened), object of abhivādemi.
bhagavantaṇī	Blessed One	Noun, accusative singular, from "bhagavant" (blessed), apposition to buddharām, object of abhivādemi.

abhivādemi	I salute	Verb, 1st person singular present, from "abhivādeti" (to salute, honor), with buddham bhagavantam as object.
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### Svākkhāto bhagavatā dhammo

**Grok Al:** The Dhamma is well-expounded by the Blessed One

**BM:** The Teaching, so completely explained by him

**Than:** The Dhamma is well-expounded by the Blessed One

Svākkhāto	Well-expounded	Adjective, nominative singular, from "su-" (well) + "ākkhāta" (expounded), describing dhammo.
bhagavatā	By the Blessed One	Noun, instrumental singular, from "bhagavant" (blessed), agent of svākkhāto.
dhammo	Dhamma	Noun, nominative singular, from "dhamma" (teaching), subject of the sentence.

### Dhammarūpa namassāmi

**Grok Al:** I pay homage to the Dhamma

**BM:** I bow to the Dhamma

**Than:** I pay homage to the Dhamma

Dhammarūpa	Dhamma	Noun, accusative singular, from "dhamma" (teaching), object of namassāmi.
namassāmi	I pay homage	Verb, 1st person singular present, from "namassati" (to pay homage), with dhammarūpa as object.

### Supatippanno bhagavato sāvakasaṅgho

**Grok Al:** The community of the Blessed One's disciples is well-practiced

**BM:** The Blessed One's disciples, who have practised well

**Than:** The Saṅgha of the Blessed One's disciples has practiced well

Supatippanno	Well-practiced	Adjective, nominative singular, from "su-" (good) + "paṭipanna" (practiced), describing sāvakasaṅgho.
bhagavato	Of the Blessed One	Noun, genitive singular, from "bhagavant" (blessed), possessive, modifying sāvakasaṅgho.

sāvakasaṅgho	Community of disciples	Noun, nominative singular, compound of "sāvaka" (disciple) + "saṅgha" (community), subject of the sentence.
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## Saṅgham namāmi

## **Grok AI: I pay homage to the Sangha**

**BM:** I bow to the Sangha

## **Than: I pay respect to the Saṅgha**

Saṅghām	Sangha	Noun, accusative singular, from "saṅgha" (community), object of namāmi.
namāmi	I pay homage	Verb, 1st person singular present, from "namati" (to bow, pay homage), with saṅghām as object.

## Reflections

Reflection on the Four Requisites - Tañkhanika-paccavekkhana-pātham

**Norbu AI:** The Sabbāsava Sutta ([MN 2](#)) is a discourse where the Buddha teaches seven methods for abandoning āsavas (mental taints/fermentations).

The seven methods are:

1. Dassanā pahātabbā - Abandoning through seeing
  2. Saṃvarā pahātabbā - Abandoning through restraint
  3. Paṭisevanā pahātabbā - Abandoning through using/consuming
  4. Adhvāsanā pahātabbā - Abandoning through enduring
  5. Parivajjanā pahātabbā - Abandoning through avoiding
  6. Vinodanā pahātabbā - Abandoning through removing
  7. Bhāvanā pahātabbā - Abandoning through developing

The below verses come from the third method (*Patisevanā pahātabbā*) - abandoning through proper use/consumption. These are the four requisites reflections that explain the proper way to use:

1. Robes (cīvara) - only for protection from elements and modesty
  2. Alms food (piṇḍapāta) - not for pleasure but only to maintain the body for practice
  3. Lodging (senāsana) - only for shelter and meditation
  4. Medicines (qilāna-paccaya) - only for maintaining health

The key phrase "Paṭisaṅkhā yoniso" (having reflected wisely) that begins each verse emphasizes the importance of mindful consideration before using these requisites. This wise reflection helps prevent the arising of new āsavas and aids in abandoning existing ones.

The sutta teaches that when these requisites are used with proper reflection, they don't become sources of mental taints. Without such reflection (ayoniso manasikāra), even these basic necessities can become sources of craving and attachment.

### **Handa mayam tañkhaṇika-paccavekkhaṇa-pāṭhamam bhaṇāmase**

**Grok AI:** Now let us recite the text for momentary reflection

**Than:** Now let us recite the passage for reflection at the moment (of using the requisites)

Handa	Now	Adverb, indicating the present moment or action.
mayam	We	Pronoun, 1st person plural nominative, subject of bhaṇāmase.
tañkhaṇika	Momentary, in that moment	Derived from "tarñ" (that) and "khaṇika" (momentary), from khaṇa (moment), "tañkhaṇika" means "momentary" or "pertaining to the moment." In the chant, it describes the reflection (paccavekkhaṇa) as immediate and context-specific, emphasizing mindful awareness at the precise moment of using requisites, describing unexpressed 'requisites'.
paccavekkhaṇa	Reflection	Noun, accusative singular, from "paccavekkhati" (to reflect), describing pāṭhamam.
pāṭhamam	Text	Noun, accusative singular, from "pāṭha" (text, recitation), object of bhaṇāmase.
bhaṇāmase	We recite	Verb, 1st person plural present indicative, from "bhanati" (to recite), with pāṭhamam as object.

### **Paṭisaṅkhā yoniso cīvaraṁ paṭisevāmi**

**Grok AI:** Wisely reflecting, I use the robe

**BM:** Wisely reflecting, I use the robe

**Than:** Considering it thoughtfully, I use the robe

Paṭisaṅkhā	Reflecting	Adverb, gerund from "paṭisaṅkharoti" (to reflect), describing paṭisevāmi. From "paṭi-" (back, toward), "sam-" (together), and "kharoti" (to do, make), "paṭisaṅkharoti" means "to reflect," "to consider wisely," or "to contemplate."
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yoniso	Wisely	Adverb, from "yoniso" (methodically, wisely), describing paṭisaṅkhā. Derived from "yoni" (source, origin) with the suffix "-so" (in the manner of), "yoniso" means "wisely," "methodically," or "with proper attention."
cīvaraṁ	Robe	Noun, accusative singular, from "cīvara" (robe), object of paṭisevāmi.
paṭisevāmi	I use	Verb, 1st person singular present, from "paṭisevati" (to use, partake), with cīvaraṁ as object.

### yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya

**Grok AI:** Only to ward off cold, to ward off heat

**BM:** Only to ward off cold, to ward off heat

**Than:** Simply to counteract the cold, to counteract the heat

yāvadeva	Only	Adverb, from "yāva" (as far as) + "eva" (indeed), limiting the purpose of paṭisevāmi.
sītassa	Of cold	Noun, genitive singular, from "sīta" (cold), object of paṭighātāya.
paṭighātāya	To ward off	Noun, dative singular, from "paṭighāta" (warding off), purpose of paṭisevāmi.
uṇhassa	Of heat	Noun, genitive singular, from "uṇha" (heat), object of paṭighātāya.
paṭighātāya	To ward off	Noun, dative singular, from "paṭighāta" (warding off), purpose of paṭisevāmi.

### ḍamṣa-makasa-vātātapa-sirimṣapa-samphassānam paṭighātāya

**Grok AI:** To ward off the touch of flies, mosquitoes, wind, burning, and creeping things

**BM:** To ward off the touch of flies, mosquitoes, wind, burning and creeping things

**Than:** To counteract the touch of flies, mosquitoes, wind, sun, & reptiles

ḍamṣa	Flies	Noun, genitive plural, from "ḍamṣa" (fly), part of compound.
makasa	Mosquitoes	Noun, genitive plural, from "makasa" (mosquito), part of compound.

vāta	Wind	Noun, genitive singular, from "vāta" (wind), part of compound.
ātapa	Burning	Noun, genitive singular, from "ātapa" (sun's heat, burning), part of compound.
siriṁsapa	Creeping things	Noun, genitive singular, from "siriṁsapa" (reptile, creeping thing), part of compound.
samphassānam	Of touch	Noun, genitive plural, from "samphassa" (contact, touch), object of paṭighātāya.
paṭighātāya	To ward off	Noun, dative singular, from "paṭighāta" (warding off), purpose of paṭisevāmi.

### yāvadeva hirikopina-paṭicchādanatthām

**Grok Al:** Only for the sake of modesty

**BM:** Only for the sake of modesty

**Than:** Simply for the purpose of covering the parts of the body that cause shame

yāvadeva	Only	Adverb, from "yāva" (as far as) + "eva" (indeed), limiting the purpose of paṭisevāmi.
hirikopina	Modesty	Noun, compound of "hiri" (shame, modesty) + "kopina" (private parts), accusative singular.
paṭicchādanatthām	For the sake of covering	Noun, accusative singular, compound of "paṭicchādana" (covering) + "atthām" (purpose), purpose of paṭisevāmi.

### Paṭisaṅkhā yoniso piṇḍapātam paṭisevāmi

**Grok Al:** Wisely reflecting, I use almsfood

**BM:** Wisely reflecting, I use almsfood

**Than:** Considering it thoughtfully, I use alms food

Paṭisaṅkhā	Reflecting	Adverb, gerund from "paṭisaṅkharoti" (to reflect), describing paṭisevāmi.
yoniso	Wisely	Adverb, from "yoniso" (methodically, wisely), describing paṭisaṅkhā.

piṇḍapātarī	Almsfood	Noun, accusative singular, compound of "piṇḍa" (lump) + "pāta" (food), object of paṭisevāmi.
paṭisevāmi	I use	Verb, 1st person singular present, from "paṭisevati" (to use, partake), with piṇḍapātarī as object.

### **neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya**

**Grok AI:** Not for amusement, not for intoxication, not for adornment, not for beautification

**BM:** Not for fun, not for pleasure, not for fattening, not for beautification

**Than:** Not playfully, nor for intoxication, nor for putting on bulk, nor for beautification,

neva	Not	Indeclinable, negative particle, negating the following purposes.
davāya	For amusement	Noun, dative singular, from "dava" (play, amusement), negated purpose of paṭisevāmi.
na	Not	Indeclinable, negative particle, negating madāya.
madāya	For intoxication	Noun, dative singular, from "mada" (intoxication, pride), negated purpose of paṭisevāmi.
na	Not	Indeclinable, negative particle, negating maṇḍanāya.
maṇḍanāya	For adornment	Noun, dative singular, from "maṇḍana" (adornment), negated purpose of paṭisevāmi.
na	Not	Indeclinable, negative particle, negating vibhūsanāya.
vibhūsanāya	For beautification	Noun, dative singular, from "vibhūsana" (beautification), negated purpose of paṭisevāmi.

### **yāvadeva imassa kāyassa ṭhitiyā, yāpanāya, vihir̄nsūparatiyā, brahmacariyānugghahāya**

**Grok AI:** Only for the sustenance of this body, for maintaining life, for ceasing harm, for supporting the holy life

**BM:** Only for the maintenance and nourishment of this body, for keeping it healthy, for helping with the Holy Life

**Than:** But simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life

yāvadeva	Only	Adverb, limiting the purpose of paṭisevāmi.
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imassa	Of this	Demonstrative pronoun, genitive singular masculine, modifying kāyassa.
kāyassa	Of body	Noun, genitive singular, from "kāya" (body), object of ṭhitiyā.
ṭhitiyā	For sustenance	Noun, dative singular, from "ṭhiti" (sustenance, stability), purpose of paṭisevāmi.
yāpanāya	For maintaining life	Noun, dative singular, from "yāpanā" (maintenance), purpose of paṭisevāmi. From the root "yā-" (to go, sustain) with the suffix "-panā" (action), "yāpanā" means "maintaining life" or "sustenance."
vihimṣūparatiyā	For ceasing harm	Noun, dative singular, compound of "vihimṣa" (harm) + "uparati" (ceasing), purpose of paṭisevāmi.
brahmacariyānuggahāya	For supporting the holy life	Noun, dative singular, compound of "brahmacariya" (holy life) + "anuggaha" (support), purpose of paṭisevāmi.

**iti purāṇañca vedanāṁ paṭīhañkhāmi, navañca vedanāṁ na uppādēssāmi**

**Grok AI:** Thus I will suppress old feelings, and not give rise to new feelings

**BM:** Thinking thus, 'I will allay hunger without overeating'

**Than:** (thinking,) “Thus will I destroy old feelings (of hunger) and not create new feelings (from overeating).”

iti	Thus	Indeclinable, quotation particle, introducing the reflection.
purāṇañca	Old and	Adjective, accusative singular, from "purāṇa" (old) + "ca" (and), modifying vedanāṁ.
vedanāṁ	Feelings	Noun, accusative singular, from "vedanā" (feeling), object of paṭīhañkhāmi.
paṭīhañkhāmi	I will suppress	Verb, 1st person singular future, from "paṭīhañkhati" (to suppress), with vedanāṁ as object.
navañca	New and	Adjective, accusative singular, from "nava" (new) + "ca" (and), modifying vedanāṁ.
vedanāṁ	Feelings	Noun, accusative singular, from "vedanā" (feeling), object of uppādēssāmi.

na	Not	Indeclinable, negative particle, negating uppādēssāmi.
uppādēssāmi	I will give rise to	Verb, 1st person singular future, from "uppādeti" (to give rise), with vedanām as object.

### yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā'ti

**Grok AI:** And my journey will be blameless, with comfortable living

**BM:** So that I may continue to live blamelessly and at ease

**Than:** I will maintain myself, be blameless, & live in comfort.

yātrā	Journey	Noun, nominative singular, from "yātrā" (journey, sustenance), subject of bhavissati.
ca	And	Indeclinable, conjunctive particle, linking clauses.
me	My	Pronoun, genitive singular, from "aham" (I), modifying yātrā.
bhavissati	Will be	Verb, 3rd person singular future, from "bhavati" (to be), with yātrā as subject.
anavajjatā	Blamelessness	Noun, nominative singular, from "anavajja" (blameless) + "tā" (state), subject of bhavissati.
ca	And	Indeclinable, conjunctive particle, linking subjects.
phāsuvihāro	Comfortable living	Noun, nominative singular, compound of "phāsu" (comfort) + "vihāra" (living), subject of bhavissati.
ca	And	Indeclinable, conjunctive particle, linking subjects.
ā'ti	Thus	Indeclinable, quotation particle, closing the reflection.

### Paṭisaṅkhā yoniso senāsanām paṭisevāmi

**Grok AI:** Wisely reflecting, I use the dwelling

**BM:** Wisely reflecting, I use the lodging

**Than:** Considering it thoughtfully, I use the lodging

Paṭisaṅkhā	Reflecting	Adverb, gerund from "paṭisaṅkharoti" (to reflect), describing paṭisevāmi.
yoniso	Wisely	Adverb, from "yoniso" (methodically, wisely), describing paṭisaṅkhā.

senāsanām Dwelling Noun, accusative singular, from "senāsana" (dwelling, resting place), object of paṭisevāmi. A compound of "sena" (bed, resting place) and "āsana" (seat, dwelling).

paṭisevāmi I use Verb, 1st person singular present, from "paṭisevati" (to use, partake), with senāsanām as object.

### **yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya**

**Grok AI:** Only to ward off cold, to ward off heat

**BM:** Only to ward off cold, to ward off heat

**Than:** Simply to counteract the cold, to counteract the heat

yāvadeva	Only	Adverb, limiting the purpose of paṭisevāmi.
sītassa	Of cold	Noun, genitive singular, from "sīta" (cold), object of paṭighātāya.
paṭighātāya	To ward off	Noun, dative singular, from "paṭighāta" (warding off), purpose of paṭisevāmi.
uṇhassa	Of heat	Noun, genitive singular, from "uṇha" (heat), object of paṭighātāya.
paṭighātāya	To ward off	Noun, dative singular, from "paṭighāta" (warding off), purpose of paṭisevāmi.

### **ḍamṣa-makasa-vātātapa-siriṁsapa-samphassānam paṭighātāya**

**Grok AI:** To ward off the touch of flies, mosquitoes, wind, burning, and creeping things

**BM:** To ward off the touch of flies, mosquitoes, wind, burning and creeping things

**Than:** To counteract the touch of flies, mosquitoes, wind, sun, & reptiles

ḍamṣa	Flies	Noun, genitive plural, from "ḍamṣa" (fly), part of compound.
makasa	Mosquitoes	Noun, genitive plural, from "makasa" (mosquito), part of compound.
vāta	Wind	Noun, genitive singular, from "vāta" (wind), part of compound.
ātapa	Burning	Noun, genitive singular, from "ātapa" (sun's heat, burning), part of compound.

siriṁsapa	Creeping things	Noun, genitive singular, from "siriṁsapa" (reptile, creeping thing), part of compound.
samphassānam	Of touch	Noun, genitive plural, from "samphassa" (contact, touch), object of paṭighātāya.
paṭighātāya	To ward off	Noun, dative singular, from "paṭighāta" (warding off), purpose of paṭisevāmi.

### yāvadeva utuparissaya vinodanam paṭisallānārāmattham

**Grok AI:** Only to dispel seasonal dangers, for the sake of seclusion and delight

**BM:** Only to remove the danger from weather, and for living in seclusion

**Than:** Simply as protection from the inclemencies of weather and for the enjoyment of seclusion

yāvadeva	Only	Adverb, limiting the purpose of paṭisevāmi.
utuparissaya	Seasonal dangers	Noun, accusative singular, compound of "utu" (season) + "parissaya" (danger), object of vinodanam.
vinodanam	Dispelling	Noun, accusative singular, from "vinodati" (to dispel), purpose of paṭisevāmi.
paṭisallānārāmattham	For the sake of seclusion and delight	Noun, accusative singular, compound of "paṭisallāna" (seclusion) + "ārāma" (delight) + "attham" (purpose), purpose of paṭisevāmi.

### Paṭisaṅkhā yoniso gilāna-paccaya-bhesaja-parikkhāram paṭisevāmi

**Grok AI:** Wisely reflecting, I use medicinal requisites for the sick

**BM:** Wisely reflecting, I use supports for the sick and medicinal requisites

**Than:** Considering them thoughtfully, I use medicinal requisites for curing the sick

Paṭisaṅkhā	Reflecting	Adverb, gerund from "paṭisaṅkharoti" (to reflect), describing paṭisevāmi.
yoniso	Wisely	Adverb, from "yoniso" (methodically, wisely), describing paṭisaṅkhā.
gilāna	Sick	Adjective, accusative singular, from "gilāna" (sick), part of compound.

paccaya	Requisites	Noun, accusative singular, from "paccaya" (condition, requisite), part of compound.
bhesajja	Medicinal	Adjective, accusative singular, from "bhesajja" (medicine), part of compound.
parikkhāram	Equipment	Noun, accusative singular, from "parikkhāra" (requisite, equipment), object of paṭisevāmi. From "pari-" (around, fully) and "khāra" (equipment, from "karoti," to make), "parikkhāra" means "requisites" or "equipment." In the chant, it refers to medicinal supplies (bhesajja-parikkhāra), used solely to address health needs
paṭisevāmi	I use	Verb, 1st person singular present, from "paṭisevati" (to use, partake), with gilāna-paccaya-bhesajja-parikkhāram as object.

**yāvadeva uppannānarṁ veyyābādhikānarṁ vedanānarṁ paṭighātāya,  
abyāpajha-paramatāyā'ti**

**Grok AI:** Only to ward off arisen painful feelings, for the utmost freedom from affliction

**BM:** Only to ward off painful feelings that have arisen, for the maximum freedom from disease

**Than:** Simply to counteract any pains of illness that have arisen, and for maximum freedom from disease

yāvadeva	Only	Adverb, limiting the purpose of paṭisevāmi.
uppannānarṁ	Arisen	Adjective, genitive plural, from "uppanna" (arisen), describing vedanānarṁ.
veyyābādhikānarṁ	Painful	Adjective, genitive plural, from "veyyābādhika" (painful, sickening), describing vedanānarṁ. Derived from "vi-" (intensive) and "ābādha" (affliction, sickness), "veyyābādhika" means "painful" or "causing affliction."
vedanānarṁ	Of feelings	Noun, genitive plural, from "vedanā" (feeling), object of paṭighātāya.
paṭighātāya	To ward off	Noun, dative singular, from "paṭighāta" (warding off), purpose of paṭisevāmi.
abyāpajha	Freedom from affliction	Noun, dative singular, from "abyāpajha" (non-affliction), part of compound. From "a-" (not) and "byāpajha" (affliction, from "byāpadati," to

		harm), "abyāpajjha" means "freedom from affliction" or "non-harm."
paramatāyā	For the utmost	Noun, dative singular, from "parama" (utmost) + "tā" (state), purpose of paṭisevāmi.
ā'ti	Thus	Indeclinable, quotation particle, closing the reflection.

## Five Subjects for Frequent Recollection

See [AN 5.57.](#)

**Handa mayam abhiñha-paccavekkhaṇa-pāṭham bhañāmase**

**Grok AI:** Now let us recite the text for frequent reflection

**Than:** Let us now recite the passage for frequent recollection

Handa	Now	Adverb, indicating the present moment or action.
mayam	We	Pronoun, 1st person plural nominative, subject of bhañāmase.
abhiñha	Frequent	Adjective, accusative singular, from "abhiñha" (frequent, constant), describing pāṭham.
paccavekkhaṇa	Reflection	Noun, accusative singular, from "paccavekkhati" (to reflect), describing pāṭham.
pāṭham	Text	Noun, accusative singular, from "pāṭha" (text, recitation), object of bhañāmase.
bhañāmase	We recite	Verb, 1st person plural present indicative, from "bhañati" (to recite), with pāṭham as object.

**Jarā-dhammomhi jaram anatīto**

**Grok AI:** I am subject to aging, not beyond aging

**BM:** I am of the nature to age, I have not gone beyond ageing

**Than:** I am subject to aging. Aging is unavoidable

Jarā	Aging	Noun, nominative singular, from "jarā" (aging), part of compound with dhammomhi.
dhammomhi	I am subject to	Phrase, nominative singular, compound of "dhamma" (nature, subject to) + "amhi" (I am, 1st person singular present of "asmī").
jaram	Aging	Noun, accusative singular, from "jarā" (aging), object of anatīto.
anatīto	Not beyond	Adjective, nominative singular, from "an-" (not) + "atīta" (beyond, past), describing the speaker.

### **Byādhi-dhammomhi byādhim anatīto**

**Grok Al:** I am subject to illness, not beyond illness

**BM:** I am of the nature to sicken, I have not gone beyond sickness

**Than:** I am subject to illness. Illness is unavoidable

Byādhi	Illness	Noun, nominative singular, from "byādhi" (illness), part of compound with dhammomhi.
dhammomhi	I am subject to	Phrase, nominative singular, compound of "dhamma" (nature, subject to) + "amhi" (I am, 1st person singular present of "asmī").
byādhim	Illness	Noun, accusative singular, from "byādhi" (illness), object of anatīto.
anatīto	Not beyond	Adjective, nominative singular, from "an-" (not) + "atīta" (beyond, past), describing the speaker.

### **Maraṇa-dhammomhi maraṇam anatīto**

**Grok Al:** I am subject to death, not beyond death

**BM:** I am of the nature to die, I have not gone beyond dying

**Than:** I am subject to death. Death is unavoidable

Maraṇa	Death	Noun, nominative singular, from "maraṇa" (death), part of compound with dhammomhi.
dhammomhi	I am subject to	Phrase, nominative singular, compound of "dhamma" (nature, subject to) + "amhi" (I am, 1st person singular present of "asmī").

maraṇam	Death	Noun, accusative singular, from "maraṇa" (death), object of anatīto.
anatīto	Not beyond	Adjective, nominative singular, from "an-" (not) + "atīta" (beyond, past), describing the speaker.

### Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo

**Grok Al:** All that is dear and pleasing to me will become otherwise, will become separated

**BM:** All that is mine, beloved and pleasing, will become otherwise, will become separated from me

**Than:** I will grow different, separate from all that is dear & appealing to me

Sabbehi	All	Adjective, instrumental plural, from "sabba" (all), modifying piyehi and manāpehi.
me	To me	Pronoun, genitive singular, from "aham" (I), modifying piyehi and manāpehi.
piyehi	Dear	Adjective, instrumental plural, from "piya" (dear), describing things dear to the speaker.
manāpehi	Pleasing	Adjective, instrumental plural, from "manāpa" (pleasing), describing things pleasing to the speaker.
nānābhāvo	Become otherwise	Noun, nominative singular, from "nānā" (different) + "bhāva" (state), subject of the clause.
vinābhāvo	Become separated	Noun, nominative singular, from "vinā" (without) + "bhāva" (state), subject of the clause, linked by implied verb "will be."

### Kammassakomhi kammadāyādo kammayoni kammabandhu kammaṭisaraṇo

**Grok Al:** I am the owner of my actions, heir to my actions, born of my actions, bound to my actions, with actions as my refuge

**BM:** I am the owner of my kamma, heir to my kamma, born of my kamma, related to my kamma, abide supported by my kamma

**Than:** I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and live dependent on my actions

Kammassakomhi	I am the owner of actions	Phrase, nominative singular, compound of "kamma" (action) + "saka" (own) + "amhi" (I am), describing the speaker.
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kammadāyādo	Heir to actions	Noun, nominative singular, compound of "kamma" (action) + "dāyāda" (heir), describing the speaker.
kammayoni	Born of actions	Noun, nominative singular, compound of "kamma" (action) + "yoni" (origin, womb), describing the speaker.
kammabandhu	Bound to actions	Noun, nominative singular, compound of "kamma" (action) + "bandhu" (relative, bond), describing the speaker.
kammapaṭisaraṇo	With actions as refuge	Noun, nominative singular, compound of "kamma" (action) + "paṭisaraṇa" (refuge, support), describing the speaker.

**Yarī kammaṁ karissāmi, kalyāṇam vā pāpakaṁ vā, tassa dāyādo bhavissāmi**

**Grok AI:** Whatever action I will do, good or evil, I will be its heir

**BM:** Whatever kamma I shall do, for good or for ill, of that I will be the heir

**Than:** Whatever I do, for good or for evil, to that will I fall heir

Yarī	Whatever	Relative pronoun, accusative singular neuter, referring to kammaṁ.
kammaṁ	Action	Noun, accusative singular, from "kamma" (action), object of karissāmi.
karissāmi	I will do	Verb, 1st person singular future, from "karoti" (to do), with kammaṁ as object.
kalyāṇam	Good	Adjective, accusative singular, from "kalyāṇa" (good), describing kammaṁ.
vā	Or	Indeclinable, disjunctive particle, linking kalyāṇam and pāpakaṁ.
pāpakaṁ	Evil	Adjective, accusative singular, from "pāpaka" (evil), describing kammaṁ.
vā	Or	Indeclinable, disjunctive particle, linking alternatives.
tassa	Its	Demonstrative pronoun, genitive singular neuter, referring to kammaṁ.
dāyādo	Heir	Noun, nominative singular, from "dāyāda" (heir), describing the speaker.

bhavissāmi	I will be	Verb, 1st person singular future, from "bhavati" (to be), with dāyādo as predicate.
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### **Evaṁ amhehi abhiñham paccavekkhitabbam**

**Grok AI:** Thus it should be frequently reflected upon by us

**BM:** Thus we should frequently recollect

**Than:** We should often reflect on this

Evaṁ	Thus	Adverb, indicating the manner of reflection.
amhehi	By us	Pronoun, instrumental plural, from "aham" (I), agent of paccavekkhitabbam.
abhiñham	Frequently	Adverb, from "abhiñha" (frequent), describing paccavekkhitabbam.
paccavekkhitabbam	Should be reflected upon	Gerundive, accusative singular neuter, from "paccavekkhati" (to reflect), indicating obligation, with implied object "these truths."

### Ten Subjects for Frequent Recollection

See [AN 10.48](#)

### **Handa mayaṁ pabbajita-abhiñha-paccavekkhaṇa-pāṭham bhaṇāmase**

**Grok AI:** Now let us recite the text for frequent reflection by the ordained

Handa	Now	Adverb, indicating the present moment or action.
mayaṁ	We	Pronoun, 1st person plural nominative, subject of bhaṇāmase.
pabbajita	Ordained	Adjective, accusative singular, from "pabbajita" (gone forth, ordained), describing pāṭham. Derived from "pa-" (forth) and "bajati" (to go).
abhiñha	Frequent	Adjective, accusative singular, from "abhiñha" (frequent), describing pāṭham.
paccavekkhaṇa	Reflection	Noun, accusative singular, from "paccavekkhati" (to reflect), describing pāṭham.

pāṭham	Text	Noun, accusative singular, from "pāṭha" (text, recitation), object of bhaṇāmase.
bhaṇāmase	We recite	Verb, 1st person plural present indicative, from "bhaṇati" (to recite), with pāṭham as object.

### Dasa ime bhikkhave dhammā pabbajitena abhiñham paccavekkhitabbā, katame dasa

**Grok AI:** These ten qualities, monks, should be frequently reflected upon by the ordained, which ten?

**BM:** Bhikkhus, there are ten dhammas which should be reflected upon, again and again, by one who has gone forth. What are these ten?

**Than:** Those gone forth should frequently reflect on these ten things. Which ten?

Dasa	Ten	Numeral, nominative plural, describing dhammā.
ime	These	Demonstrative pronoun, nominative plural masculine, referring to dhammā.
bhikkhave	Monks	Vocative plural, from "bhikkhu" (monk), addressing the audience.
dhammā	Qualities	Noun, nominative plural, from "dhamma" (quality, teaching), subject of paccavekkhitabbā.
pabbajitena	By the ordained	Noun, instrumental singular, from "pabbajita" (ordained), agent of paccavekkhitabbā.
abhiñham	Frequently	Adverb, from "abhiñha" (frequent), describing paccavekkhitabbā.
paccavekkhitabbā	Should be reflected upon	Gerundive, nominative plural masculine, from "paccavekkhati" (to reflect), with dhammā as object.
katame	Which	Interrogative pronoun, nominative plural masculine, asking about dasa.
dasa	Ten	Numeral, nominative plural, object of katame.

### Vevaṇṇiyamhi ajjhūpagato'ti pabbajitena abhiñham paccavekkhitabbā

**Grok AI:** I am subject to change of appearance, thus it should be frequently reflected upon by the ordained

**BM:** 'I am no longer living according to worldly aims and values.' This should be reflected upon, again and again, by one who has gone forth

**Than:** I have left the social order

Vevāññiyamhi	I am subject to change of appearance	Phrase, locative singular, from "vevāñña" (change of appearance) + "amhi" (I am), describing the speaker. From "vi-" (diverse, change) and "vāñña" (appearance, color), "vevāññiya" means "change of appearance" or "subject to alteration."
aījhūpagato	Subject to	Past participle, nominative singular, from "aījhūpagacchati" (to undergo), describing the speaker.
'ti	Thus	Indeclinable, quotation particle, closing the reflection.
pabbajitena	By the ordained	Noun, instrumental singular, from "pabbajita" (ordained), agent of paccavekkhitabbaṁ.
abhiñham	Frequently	Adverb, from "abhiñha" (frequent), describing paccavekkhitabbaṁ.
paccavekkhitabbam	Should be reflected upon	Gerundive, accusative singular neuter, from "paccavekkhati" (to reflect), with implied object "this truth."

### **Parapaṭibaddhā me jīvikā'ti pabbajitena abhiñham paccavekkhitabbam**

**Grok AI:** My livelihood is dependent on others, thus it should be frequently reflected upon by the ordained

**BM:** My very life is sustained through the gifts of others.'This should be reflected upon, again and again, by one who has gone forth

**Than:** My life needs the support of others

Parapaṭibaddhā	Dependent on others	Adjective, nominative singular, from "para" (others) + "paṭibaddha" (bound), describing jīvikā.
me	My	Pronoun, genitive singular, from "aham" (I), modifying jīvikā.
jīvikā	Livelihood	Noun, nominative singular, from "jīvika" (livelihood), subject of the clause.
'ti	Thus	Indeclinable, quotation particle, closing the reflection.

pabbajitena	By the ordained	Noun, instrumental singular, from "pabbajita" (ordained), agent of paccavekkhitabbam.
abhiñham	Frequently	Adverb, from "abhiñha" (frequent), describing paccavekkhitabbam.
paccavekkhitabbam	Should be reflected upon	Gerundive, accusative singular neuter, from "paccavekkhati" (to reflect), with implied object "this truth."

### Añño me ākappo karañyo'ti pabbajitena abhiñham paccavekkhitabbam

**Grok AI:** My conduct must be different, thus it should be frequently reflected upon by the ordained

**BM:** 'I should strive to abandon my former habits.' This should be reflected upon, again and again, by one who has gone forth

**Than:** I must change the way I behave

Añño	Different	Adjective, nominative singular, from "añña" (other, different), describing ākappo.
me	My	Pronoun, genitive singular, from "aham" (I), modifying ākappo.
ākappo	Conduct	Noun, nominative singular, from "ākappa" (conduct, demeanor), subject of karañyo. Derived from "ā-" (toward, fully) and "kappa" (form, rule, from "kappati," to be proper).
karañyo	Must be done	Gerundive, nominative singular, from "karoti" (to do), describing ākappo.
'ti	Thus	Indeclinable, quotation particle, closing the reflection.
pabbajitena	By the ordained	Noun, instrumental singular, from "pabbajita" (ordained), agent of paccavekkhitabbam.
abhiñham	Frequently	Adverb, from "abhiñha" (frequent), describing paccavekkhitabbam.
paccavekkhitabbam	Should be reflected upon	Gerundive, accusative singular neuter, from "paccavekkhati" (to reflect), with implied object "this truth."

### Kacci nu kho me attā sīlato na upavadatī'ti pabbajitena abhiñham paccavekkhitabbam

**Grok AI:** Does my self not reproach me regarding virtue? Thus it should be frequently reflected upon by the ordained

**BM:** ‘Does regret over my conduct arise in my mind?’ This should be reflected upon, again and again, by one who has gone forth.

**Than:** Can I fault myself with regard to the precepts?

Kacci	Does	Interrogative particle, introducing a question.
nu	Indeed	Indeclinable, emphatic particle, strengthening kacci.
kho	Indeed	Indeclinable, emphatic particle, strengthening kacci.
me	My	Pronoun, genitive singular, from "aham" (I), modifying attā.
attā	Self	Noun, nominative singular, from "atta" (self), subject of upavadati.
sīlato	Regarding virtue	Noun, ablative singular, from "sīla" (virtue), object of upavadati.
na	Not	Indeclinable, negative particle, negating upavadati.
upavadati	Reproach	Verb, 3rd person singular present, from "upavadati" (to reproach), with attā as subject and sīlato as object.
'ti	Thus	Indeclinable, quotation particle, closing the reflection.
pabbajitena	By the ordained	Noun, instrumental singular, from "pabbajita" (ordained), agent of paccavekkhitabbam.
abhiñham	Frequently	Adverb, from "abhiñha" (frequent), describing paccavekkhitabbam.
paccavekkhitabbam	Should be reflected upon	Gerundive, accusative singular neuter, from "paccavekkhati" (to reflect), with implied object “this truth.”

**Kacci nu kho marū anuvicca viññū sabrahmacārī sīlato na upavadantīti pabbajitena abhiñham paccavekkhitabbam**

**Grok AI:** Do wise fellow practitioners, having examined me, not reproach me regarding virtue, thus it should be frequently reflected upon by the ordained

**BM:** ‘Could my spiritual companions find fault with my conduct?’ This should be reflected upon, again and again, by one who has gone forth

**Than:** Can my observant fellows in the holy life, on close examination, fault me with regard to the precepts?

Kacci	Do	Interrogative particle, introducing a question.
nu	Indeed	Indeclinable, emphatic particle, strengthening kacci.
kho	Indeed	Indeclinable, emphatic particle, strengthening kacci.
mām	Me	Pronoun, accusative singular, from "aham" (I), object of upavadanti.
anuvicca	Having examined	Gerund, from "anuvijjati" (to examine), describing viññū sabrahmacārī.
viññū	Wise	Adjective, nominative plural, from "viññū" (wise), describing sabrahmacārī.
sabrahmacārī	Fellow practitioners	Noun, nominative plural, compound of "sa" (together) + "brahmacārī" (holy life practitioner), subject of upavadanti.
sīlato	Regarding virtue	Noun, ablative singular, from "sīla" (virtue), object of upavadanti.
na	Not	Indeclinable, negative particle, negating upavadanti.
upavadanti	Reproach	Verb, 3rd person plural present, from "upavadati" (to reproach), with mām as object and sīlato as regarding.
'ti	Thus	Indeclinable, quotation particle, closing the reflection.
pabbajitena	By the ordained	Noun, instrumental singular, from "pabbajita" (ordained), agent of paccavekkhitabbam.
abhiñham	Frequently	Adverb, from "abhiñha" (frequent), describing paccavekkhitabbam.
paccavekkhitabbam	Should be reflected upon	Gerundive, accusative singular neuter, from "paccavekkhati" (to reflect), with implied object “this truth.”

**Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo'ti pabbajitena abhiñharñ paccavekkhitabbam**

**Grok Al:** All that is dear and pleasing to me will become otherwise, will become separated, thus it should be frequently reflected upon by the ordained

**BM:** ‘All that is mine, beloved and pleasing, will become otherwise, will become separated from me.’ This should be reflected upon, again and again, by one who has gone forth

**Than:** I will grow different, separate from all that is dear & appealing to me

Sabbehi	All	Adjective, instrumental plural, from "sabba" (all), modifying piyehi and manāpehi.
me	To me	Pronoun, genitive singular, from "aham" (I), modifying piyehi and manāpehi.
piyehi	Dear	Adjective, instrumental plural, from "piya" (dear), describing things dear to the speaker.
manāpehi	Pleasing	Adjective, instrumental plural, from "manāpa" (pleasing), describing things pleasing to the speaker.
nānābhāvo	Become otherwise	Noun, nominative singular, from "nānā" (different) + "bhāva" (state), subject of the clause.
vinābhāvo	Become separated	Noun, nominative singular, from "vinā" (without) + "bhāva" (state), subject of the clause, linked by implied verb “will be.”
'ti	Thus	Indeclinable, quotation particle, closing the reflection.
pabbajitena	By the ordained	Noun, instrumental singular, from "pabbajita" (ordained), agent of paccavekkhitabbam.
abhiñharñ	Frequently	Adverb, from "abhiñha" (frequent), describing paccavekkhitabbam.
paccavekkhitabbam	Should be reflected upon	Gerundive, accusative singular neuter, from "paccavekkhati" (to reflect), with implied object “this truth.”

**Kammassakomhi kammadāyādo kammayoni kammabandhu kammapaṭisaraṇo, yam kammam karissāmi, kalyāṇam vā pāpakam vā, tassa dāyādo bhavissāmī'ti pabbajitena abhiñharñ paccavekkhitabbam**

**Grok Al:** I am the owner of my actions, heir to my actions, born of my actions, bound to my actions, with actions as my refuge, whatever action I will do, good or evil, I will be its heir,

thus it should be frequently reflected upon by the ordained

**BM:** 'I am the owner of my kamma, heir to my kamma, born of my kamma, related to my kamma, abide supported by my kamma; whatever kamma I shall do, for good or for ill, of that I will be the heir.' This should be reflected upon, again and again, by one who has gone forth

**Than:** I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and live dependent on my actions. Whatever I do, for good or for evil, to that will I fall heir

Kammassakomhi	I am the owner of actions	Phrase, nominative singular, compound of "kamma" (action) + "saka" (own) + "amhi" (I am), describing the speaker.
kammadāyādo	Heir to actions	Noun, nominative singular, compound of "kamma" (action) + "dāyāda" (heir), describing the speaker.
kammayoni	Born of actions	Noun, nominative singular, compound of "kamma" (action) + "yoni" (origin), describing the speaker.
kammabandhu	Bound to actions	Noun, nominative singular, compound of "kamma" (action) + "bandhu" (bond), describing the speaker.
kammapaṭisaraṇo	With actions as refuge	Noun, nominative singular, compound of "kamma" (action) + "paṭisaraṇa" (refuge), describing the speaker.
yam	Whatever	Relative pronoun, accusative singular neuter, referring to kammar̄m.
kammar̄m	Action	Noun, accusative singular, from "kamma" (action), object of karissāmi.
karissāmi	I will do	Verb, 1st person singular future, from "karoti" (to do), with kammar̄m as object.
kalyāṇam	Good	Adjective, accusative singular, from "kalyāṇa" (good), describing kammar̄m.
vā	Or	Indeclinable, disjunctive particle, linking kalyāṇam and pāpakaṁ.
pāpakaṁ	Evil	Adjective, accusative singular, from "pāpaka" (evil), describing kammar̄m.
vā	Or	Indeclinable, disjunctive particle, linking alternatives.

tassa	Its	Demonstrative pronoun, genitive singular neuter, referring to kammarañ.
dāyādo	Heir	Noun, nominative singular, from "dāyāda" (heir), describing the speaker.
bhavissāmi	I will be	Verb, 1st person singular future, from "bhavati" (to be), with dāyādo as predicate.
'ti	Thus	Indeclinable, quotation particle, closing the reflection.
pabbajitena	By the ordained	Noun, instrumental singular, from "pabbajita" (ordained), agent of paccavekkhitabbañ.
abhiñham	Frequently	Adverb, from "abhiñha" (frequent), describing paccavekkhitabbañ.
paccavekkhitabbañ	Should be reflected upon	Gerundive, accusative singular neuter, from "paccavekkhati" (to reflect), with implied object "this truth."

**'Kathambhūtassa me rattindivā vītipatanti' ti pabbajitena abhiñham paccavekkhitabbañ**

**Grok AI:** How do my days and nights pass? Thus it should be frequently reflected upon by the ordained

**BM:** 'The days and nights are relentlessly passing; how well am I spending my time?' This should be reflected upon, again and again, by one who has gone forth

**Than:** What am I becoming as the days & the nights fly past?

Kathambhūtassa	How	Interrogative adjective, genitive singular, from "kathambhūta" (how being), modifying rattindivā. A compound of "kathañ" (how) and "bhūta" (being, from "bhavati," to be), "kathambhūta" means "how being" or "in what manner."
me	My	Pronoun, genitive singular, from "aham" (I), modifying rattindivā.
rattindivā	Days and nights	Noun, nominative plural, compound of "ratti" (night) + "divā" (day), subject of vītipatanti.
vītipatanti	Pass	Verb, 3rd person plural present, from "vītipatati" (to pass, elapse), with rattindivā as subject.

'ti	Thus	Indeclinable, quotation particle, closing the reflection.
pabbajitena	By the ordained	Noun, instrumental singular, from "pabbajita" (ordained), agent of paccavekkhitabbam.
abhiñham	Frequently	Adverb, from "abhiñha" (frequent), describing paccavekkhitabbam.
paccavekkhitabbam	Should be reflected upon	Gerundive, accusative singular neuter, from "paccavekkhati" (to reflect), with implied object "this truth."

**Kacci nu kho'ham suññagāre abhiramāmī'ti pabbajitena abhiñham paccavekkhitabbam**

**Grok AI:** Do I delight in an empty dwelling? Thus it should be frequently reflected upon by the ordained

**BM:** 'Do I delight in solitude or not?' This should be reflected upon, again and again, by one who has gone forth.

**Than:** Is there an empty dwelling in which I delight?

Kacci	Do	Interrogative particle, introducing a question.
nu	Indeed	Indeclinable, emphatic particle, strengthening kacci.
kho	Indeed	Indeclinable, emphatic particle, strengthening kacci.
'ham	I	Pronoun, nominative singular, from "aham" (I), subject of abhiramami.
suññagāre	In an empty dwelling	Noun, locative singular, compound of "suñña" (empty) + "āgāra" (dwelling), place of abhiramami.
abhiramāmi	I delight	Verb, 1st person singular present, from "abhiramati" (to delight), with suññagāre as place.
'ti	Thus	Indeclinable, quotation particle, closing the reflection.
pabbajitena	By the ordained	Noun, instrumental singular, from "pabbajita" (ordained), agent of paccavekkhitabbam.
abhiñham	Frequently	Adverb, from "abhiñha" (frequent), describing paccavekkhitabbam.

paccavekkhitabbam	Should be reflected upon	Gerundive, accusative singular neuter, from "paccavekkhati" (to reflect), with implied object "this truth."
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**Atthi nu kho me uttari-manussa-dhammā alamariya-ñāṇa-dassana-viseso adhigato, so'ham pacchime kāle sabrahmacārīhi puṭṭho na maṇku bhavissāmī'ti pabbajitena abhiñham paccavekkhitabbam**

**Grok AI:** Have I attained a superhuman quality, a distinction of noble knowledge and vision, so that when questioned by fellow practitioners at the end of life, I will not be ashamed? Thus it should be frequently reflected upon by the ordained

**BM:** 'Has my practice borne fruit with freedom or insight so that at the end of my life I need not feel ashamed when questioned by my spiritual companions?' This should be reflected upon, again and again, by one who has gone forth

**Than:** Have I attained a superior human state, a truly noble knowledge & vision, such that when my fellows in the holy life ask me near the hour of my death, I will not feel ashamed?

Atthi	Have	Verb, 3rd person singular present, from "atthi" (to be, exist), with uttari-manussa-dhammā as subject.
nu	Indeed	Indeclinable, emphatic particle, strengthening atthi.
kho	Indeed	Indeclinable, emphatic particle, strengthening atthi.
me	I	Pronoun, genitive singular, from "aham" (I), indicating possession of dhammā.
uttari	Superhuman	Adjective, nominative singular, from "uttari" (higher), describing dhammā.
manussa	Human	Noun, nominative singular, from "manussa" (human), part of compound with dhammā.
dhammā	Quality	Noun, nominative plural, from "dhamma" (quality), subject of atthi.
alamariya	Noble	Adjective, nominative singular, from "alam" (worthy) + "ariya" (noble), describing ñāṇa-dassana-viseso.
ñāṇa	Knowledge	Noun, nominative singular, from "ñāṇa" (knowledge), part of compound.
dassana	Vision	Noun, nominative singular, from "dassana" (vision), part of compound.

viseso	Distinction	Noun, nominative singular, from "visesa" (distinction), subject of adhigato. From "vi-" (special, distinct) and "sesa" (remainder, distinction), "visesa" means "distinction" or "special quality." In the chant, within "alamariya-ñāṇa-dassana-viseso," it refers to the exceptional attainment of noble knowledge and vision, such as insight or meditative achievements, which distinguish a monastic's spiritual progress beyond ordinary human capacities.
adhigato	Attained	Past participle, nominative singular, from "adhigacchati" (to attain), describing viseso.
so	So that	Demonstrative pronoun, nominative singular masculine, referring to the speaker, subject of bhavissāmi.
'haṁ	I	Pronoun, nominative singular, from "aham" (I), reinforcing so as subject of bhavissāmi.
pacchime	At the end	Adjective, locative singular, from "pacchima" (last), describing kāle.
kāle	Of life	Noun, locative singular, from "kāla" (time), indicating time of puṭṭho.
sabrahmacārīhi	By fellow practitioners	Noun, instrumental plural, compound of "sa" (together) + "brahmacārī" (holy life practitioner), agent of puṭṭho.
puṭṭho	Questioned	Past participle, nominative singular, from "pucchati" (to question), describing the speaker.
na	Not	Indeclinable, negative particle, negating mañku.
mañku	Ashamed	Adjective, nominative singular, from "mañku" (ashamed), predicate of bhavissāmi.
bhavissāmi	I will be	Verb, 1st person singular future, from "bhavati" (to be), with mañku as predicate.
'ti	Thus	Indeclinable, quotation particle, closing the reflection.
pabbajitena	By the ordained	Noun, instrumental singular, from "pabbajita" (ordained), agent of paccavekkhitabbam.
abhiñhaṁ	Frequently	Adverb, from "abhiñha" (frequent), describing paccavekkhitabbam.

paccavekkhitabbām Should be Gerundive, accusative singular neuter, from reflected upon "paccavekkhati" (to reflect), with implied object "this truth."

### **Ime kho bhikkhave dasa dhammā pabbajitena abhiñham paccavekkhitabbā'ti**

**Grok AI:** These ten qualities, monks, should be frequently reflected upon by the ordained

**BM:** Bhikkhus, these are the ten dhammas to be reflected upon, again and again, by one who has gone forth

**Than:** These are the ten things on which those gone forth should frequently reflect

Ime	These	Demonstrative pronoun, nominative plural masculine, referring to dhammā.
kho	Indeed	Indeclinable, emphatic particle, strengthening the statement.
bhikkhave	Monks	Vocative plural, from "bhikkhu" (monk), addressing the audience.
dasa	Ten	Numeral, nominative plural, describing dhammā.
dhammā	Qualities	Noun, nominative plural, from "dhamma" (quality, teaching), subject of paccavekkhitabbā.
pabbajitena	By the ordained	Noun, instrumental singular, from "pabbajita" (ordained), agent of paccavekkhitabbām.
abhiñham	Frequently	Adverb, from "abhiñha" (frequent), describing paccavekkhitabbām.
paccavekkhitabbā	Should be reflected upon	Gerundive, nominative plural masculine, from "paccavekkhati" (to reflect), with dhammā as object.
'ti	Thus	Indeclinable, quotation particle, closing the statement.

### Suffusion With the Divine Abidings - Caturappamaññā-obhāsana

See [AN 4.125](#).

### **Handa mayam caturappamaññā-obhāsanam karomase**

**Grok AI:** Now let us perform the illumination of the four immeasurables

**BM:** Now let us make the Four Boundless Qualities shine forth

Handa	Now	Adverb, indicating the present moment or action.
mayam	We	Pronoun, 1st person plural nominative, subject of karomase.
caturappamaññā	Four immeasurables	Noun, accusative singular, compound of "catu" (four) + "appamaññā" (immeasurables). Derived from "a-" (not) and "pamaññā" (measure, from "pamāṇa," measure)
obhāsanam	Illumination	Noun, accusative singular, from "obhāsatī" (to illuminate), object of karomase. From "o-" (down, toward) and "bhāsatī" (to shine, from "bhā," to shine), "obhāsatī" means "to illuminate" or "to shine forth."
karomase	We perform	Verb, 1st person plural present indicative, from "karoti" (to do, perform), with obhāsanam as object.

### **Mettā-sahagatena cetasā ekaṁ disam pharitvā viharati**

**Grok AI:** With a mind imbued with loving-kindness, one pervades one direction and dwells thus

**BM:** I will abide pervading one quarter with a heart imbued with loving-kindness

Mettā	Loving-kindness	Noun, instrumental singular, from "mettā" (loving-kindness), part of compound with sahagatena.
sahagatena	Imbued with	Adjective, instrumental singular, from "saha" (with) + "gata" (gone), describing cetasā.
cetasā	With mind	Noun, instrumental singular, from "cetas" (mind), indicating means of viharati.
ekaṁ	One	Adjective, accusative singular, from "eka" (one), describing disam.
disam	Direction	Noun, accusative singular, from "disā" (direction), object of pharitvā.
pharitvā	Having pervaded	Gerund, from "pharati" (to pervade), describing action prior to viharati, with disam as object.
viharati	One dwells	Verb, 3rd person singular present, from "viharati" (to dwell), with implied subject (one).

### **Tathā dutiyam tathā tatiyam tathā catuttham**

**Grok AI:** Likewise the second, likewise the third, likewise the fourth

**BM:** Likewise the second, likewise the third, likewise the fourth

Tathā	Likewise	Adverb, from "tathā" (thus, likewise), describing the action of pharitvā viharati.
dutiyaṁ	Second	Adjective, accusative singular, from "dutiya" (second), object of implied pharitvā.
tathā	Likewise	Adverb, from "tathā" (thus, likewise), describing the action for tatiyam.
tatiyam	Third	Adjective, accusative singular, from "tatiya" (third), object of implied pharitvā.
tathā	Likewise	Adverb, from "tathā" (thus, likewise), describing the action for catuttham.
catuttham	Fourth	Adjective, accusative singular, from "catuttha" (fourth), object of implied pharitvā.

### **Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya**

**Grok AI:** Thus above, below, across, everywhere, in every way

**BM:** So above and below, around and everywhere; and to all as to myself

Iti	Thus	Indeclinable, indicating manner or summary of action.
uddham	Above	Adverb, from "uddham" (upward), describing direction of pharitvā.
adho	Below	Adverb, from "adho" (downward), describing direction of pharitvā.
tiriyaṁ	Across	Adverb, from "tiriya" (across, horizontal), describing direction of pharitvā.
sabbadhi	Everywhere	Adverb, from "sabba" (all) + "dhi" (place), describing extent of pharitvā.
sabbattatāya	In every way	Noun, instrumental singular, from "sabba" (all) + "attatā" (state of being), describing manner of pharitvā.

### **Sabbavantam lokam mettā-sahagatena cetasā**

**Grok AI:** The entire world with a mind imbued with loving-kindness

**BM:** ...the all-encompassing world with a heart imbued with loving-kindness

Sabbāvantarṁ	Entire	Adjective, accusative singular, from "sabba" (all) + "avanta" (possessing, encompassing), describing lokaṁ.
lokaṁ	World	Noun, accusative singular, from "loka" (world), object of pharitvā (implied from context).
mettā	Loving-kindness	Noun, instrumental singular, from "mettā" (loving-kindness), part of compound with sahagatena.
sahagatena	Imbued with	Adjective, instrumental singular, from "saha" (with) + "gata" (gone), describing cetasā.
cetasā	With mind	Noun, instrumental singular, from "cetas" (mind), indicating means of pharitvā.

### Vipulena mahaggatena appamāṇena averena

**Grok AI:** With a vast, exalted, immeasurable, non-hateful mind

**BM:** Abundant, exalted, immeasurable, without hostility

Vipulena	Vast	Adjective, instrumental singular, from "vipula" (vast, expansive), describing cetasā (implied).
mahaggatena	Exalted	Adjective, instrumental singular, from "maha" (great) + "gata" (gone, attained).
appamāṇena	Immeasurable	Adjective, instrumental singular, from "appamāṇa" (immeasurable). Derived from "a-" (not) and "pamāṇa" (measure) with the instrumental suffix "-ena," "appamāṇena" means "immeasurable" or "without measure."
averena	Non-hateful	Adjective, instrumental singular, from "a-" (not) + "vera" (hatred).

### abyāpajjhena pharitvā viharati

**Grok AI:** With a non-afflicted mind, having pervaded, one dwells

**BM:** And without ill-will... I will abide pervading

abyāpajjhena	Non-afflicted	Adjective, instrumental singular, from "a-" (not) + "byāpajjha" (affliction), describing cetasā (implied).
pharitvā	Having pervaded	Gerund, from "pharati" (to pervade), describing action prior to viharati, with lokam as object (from previous line).
viharati	One dwells	Verb, 3rd person singular present, from "viharati" (to dwell), with implied subject (one).

For the next three sections, replace ‘**Mettā**’ with ‘**Karuṇā**’ (Compassion) ‘**Muditā**’ (Appreciative joy) and **Upekkhā** (Equanimity) as appropriate.

The particle "ti" at the end of the fourth section (a contraction of "iti") means "thus" or "so," functioning as a quotation marker.

## The Benefits of Mettā - Mettānisamāsa Sutta

See AN [11.15](#).

### Mettānisamāsasuttam

**Grok AI:** The Discourse on the Benefits of Loving-Kindness

Mettā	Loving-kindness	Noun, stem form in compound, from <i>metta</i> (friendliness, goodwill), from <i>mittati</i> (to befriend). Part of <i>anisamāsa</i> .
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#### Norbu AI: mettā:

- From mijjati, to feel affection
- Abstract noun form
- "Loving-kindness, benevolence, goodwill"

anisamāsa	Benefits	Noun, nominative singular neuter, from <i>anisamāsa</i> (benefit, advantage). Part of compound, refers to the sutta's focus.
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suttam	Discourse	Noun, nominative singular neuter, from <i>sutta</i> (thread, discourse), from <i>sivati</i> (to sew). Subject of implied <i>hoti</i> (is), title of the text.
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**Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭhitāya paricitāya susamāraddhāya ekādasānisamāsa pāṭikāṅkhā**

**Grok AI:** Monks, eleven benefits are to be expected from the liberation of mind by loving-kindness, when it is practiced, developed, made much of, made a vehicle, established, persisted in, familiarized, and well undertaken

**Norbu Al:** Monks, when the liberation of mind through loving-kindness is practiced, developed, made much of, made a vehicle, made a foundation, established, consolidated, and properly undertaken, eleven benefits can be expected

**Than:** Monks, for one whose awareness-release through goodwill is cultivated, developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken, eleven benefits can be expected

Mettāya	By loving-kindness	Noun, dative singular feminine, from <i>metta</i> (friendliness, goodwill). Means by which <i>cetovimutti</i> is achieved.
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> (monk), from <i>bhikkhati</i> (to beg). Addresses the audience.
cetovimuttiyā	By liberation of mind	Noun, dative singular feminine, from <i>ceto</i> (mind) + <i>vimutti</i> (liberation). Object of practice, paired with <i>mettāya</i> .
āsevitāya	Practiced	Adjective, dative singular feminine, from <i>āsevati</i> (to practice, to pursue), from ā (toward) + <i>sevati</i> (to serve, frequent), meaninf “practiced” or “cultivated regularly.” Describes <i>cetovimuttiyā</i> .
bhāvitāya	Developed	Adjective, dative singular feminine, from <i>bhāveti</i> (to develop). Describes <i>cetovimuttiyā</i> .
bahulīkatāya	Made much of	Adjective, dative singular feminine, from <i>bahulīkaroti</i> (to make abundant, to increase), from <i>bahula</i> (abundant) + <i>karoti</i> (to do), meaning “made much of” or “frequently practiced.”. Describes <i>cetovimuttiyā</i> .
yānīkatāya	Made a vehicle	Adjective, dative singular feminine, from <i>yānīkaroti</i> (to make a vehicle), from <i>yāna</i> (vehicle) + <i>kata</i> (made), meaning “Through that which is made a vehicle”. Describes <i>cetovimuttiyā</i> .
vatthukatāya	Established	Adjective, dative singular feminine, from <i>vatthukaroti</i> (to establish), from <i>vatthu</i> (foundation) + <i>kata</i> (made). Describes <i>cetovimuttiyā</i> .
anuṭṭhitāya	Persisted in	Adjective, dative singular feminine, from <i>anuṭṭhahati</i> (to persist, to practice, carry out), from <i>anu</i> (along) + <i>ṭhahati</i> (to stand), meaning “persisted in” or “maintained steadfastly.” Describes <i>cetovimuttiyā</i> .
paricitāya	Familiarized	Adjective, dative singular feminine, from <i>paricināti</i> (to familiarize), from <i>pari</i> (around, fully) + <i>cināti</i> (to collect,

		know), meaning “familiarized” or “well-acquainted.” Describes <i>cetovimuttiyā</i> .
susamāraddhāya	Well undertaken	Adjective, dative singular feminine, from <i>su</i> (well) + <i>samārabhati</i> (to undertake well), <i>sam</i> (completely) + <i>ārabdhā</i> (begun), meaning “Through that which is well undertaken”. Describes <i>cetovimuttiyā</i> .
ekādasānisar̄msā	Eleven benefits	Noun, nominative plural masculine, from <i>ekādasa</i> (eleven) + <i>anisar̄msa</i> (benefit). Subject of <i>pāṭikaṅkhā</i> .
pāṭikaṅkhā	To be expected	Adjective, nominative plural masculine, from <i>pāṭikaṅkhati</i> (to expect), from <i>paṭi</i> (toward) + <i>kaṅkhati</i> (to desire, expect), meaning “to be expected, to look forward to or to be anticipated.” Predicate, describing <i>ekādasānisar̄msā</i> .

### Katame ekādasa

**Grok Al:** What are the eleven?

**Norbu Al:** What are these eleven?

**Than:** Which eleven?

Katame	What	Interrogative pronoun, nominative plural masculine, from <i>ka</i> (what). Questions <i>ekādasa</i> .
ekādasa	Eleven	Numeral, nominative plural masculine, from <i>ekādasa</i> (eleven). Refers to <i>anisar̄msā</i> (benefits) from previous line.

### Sukham supati

**Grok Al:** He sleeps happily

**Norbu Al:** One sleeps peacefully

**Than:** One sleeps easily

Sukham	Happily	Adverb, from <i>sukha</i> (pleasant). Modifies <i>supati</i> .
supati	Sleeps	Verb, 3rd person singular present indicative, from <i>supati</i> (to sleep). Action of implied <i>bhikkhu</i> (monk).

### Sukham paṭibujjhati

**Grok Al:** He wakes happily

**Norbu Al:** One wakes peacefully

**Than:** Wakes easily

Sukham	Happily	Adverb, from <i>sukha</i> . Modifies <i>paṭibujjhati</i> .
paṭibujjhati	Wakes	Verb, 3rd person singular present indicative, from <i>paṭibujjhati</i> (to wake up), from paṭi (back, again) + bujjhati (to wake). Action of implied <i>bhikkhu</i> .

**Na pāpakam supinam passati**

**Grok Al:** He does not see evil dreams

**Norbu Al:** One sees no bad dreams

**Than:** Dreams no evil dreams

Na	Not	Particle, negates <i>passati</i> .
pāpakam	Evil	Adjective, accusative singular neuter, from <i>pāpaka</i> (evil, bad). Describes <i>supinam</i> .
supinam	Dreams	Noun, accusative singular neuter, from <i>supina</i> (dream). Object of <i>passati</i> .
passati	Sees	Verb, 3rd person singular present indicative, from <i>passati</i> (to see). Action of implied <i>bhikkhu</i> , with <i>supinam</i> as object.

**Manussānam piyo hoti**

**Grok Al:** He is dear to humans

**Norbu Al:** One is dear to humans

**Than:** One is dear to human beings

Manussānam	To humans	Noun, genitive plural masculine, from <i>manussa</i> (human). Indirect object of <i>piyo</i> .
piyo	Dear	Adjective, nominative singular masculine, from <i>piya</i> (beloved). Predicate, describing implied <i>bhikkhu</i> .
hoti	Is	Verb, 3rd person singular present indicative, from <i>hoti</i> (to be). Action of implied <i>bhikkhu</i> .

## Amanussānar̄m piyo hoti

**Grok AI:** He is dear to non-humans

**Norbu AI:** One is dear to non-humans

**Than:** Dear to non-human beings

Amanussānar̄m	To non-humans	Noun, genitive plural masculine, from <i>amanussa</i> (non-human, spirits). Indirect object of <i>piyo</i> .
piyo	Dear	Adjective, nominative singular masculine, from <i>piya</i> . Predicate, describing implied <i>bhikkhu</i> .
hoti	Is	Verb, 3rd person singular present indicative, from <i>hoti</i> (to be). Action of implied <i>bhikkhu</i> .

## Devatā rakkhanti

**Grok AI:** Deities protect him

**Norbu AI:** Deities protect one

**Than:** The devas protect one

Devatā	Deities	Noun, nominative plural feminine, from <i>devatā</i> (deity). Subject of <i>rakkhanti</i> .
rakkhanti	Protect	Verb, 3rd person plural present indicative, from <i>rakkhati</i> (to protect). Action of <i>devatā</i> , with implied <i>bhikkhu</i> as object.

## Nāssa aggi vā visam̄ vā sattham̄ vā kamati

**Grok AI:** Neither fire, poison, nor weapon harms him

**Norbu AI:** Neither fire, poison, nor weapons can harm one

**Than:** Neither fire, poison, nor weapons can touch one

Na	Not	Particle, negates <i>kamati</i> .
assa	Him	Pronoun, genitive singular masculine, from <i>ta</i> (he). Indirect object of <i>kamati</i> .
aggi	Fire	Noun, nominative singular masculine, from <i>aggi</i> (fire). Subject of <i>kamati</i> .
vā	Or	Particle, connects <i>aggi</i> , <i>visam̄</i> , and <i>sattham̄</i> .

visam	Poison	Noun, nominative singular neuter, from <i>visa</i> (poison). Subject of <i>kamati</i> .
sattham	Weapon	Noun, nominative singular neuter, from <i>sattha</i> (weapon). Subject of <i>kamati</i> .
kamati	Harms	Verb, 3rd person singular present indicative, from <i>kamati</i> (to affect, harm). Action of <i>aggi</i> , <i>visam</i> , or <i>sattham</i> , with <i>assa</i> as object.

### Tuvaṭam cittam samādhiyati

**Grok Al:** His mind quickly becomes concentrated

**Norbu Al:** One's mind becomes concentrated quickly

**Than:** One's mind gains concentration quickly

Tuvaṭam	Quickly	Adverb, from <i>tuvaṭa</i> (quick). Modifies <i>samādhiyati</i> .
cittam	Mind	Noun, nominative singular neuter, from <i>citta</i> (mind). Subject of <i>samādhiyati</i> .
samādhiyati	Becomes concentrated	Verb, 3rd person singular present indicative, from <i>samādhiyati</i> (to become concentrated), from <i>sam</i> (together) + ā (intensifier) + <i>dahati</i> (to place, hold). Action of <i>cittam</i> .

### Mukhavaṇṇo vippasīdati

**Grok Al:** His facial complexion becomes clear

**Norbu Al:** One's facial complexion becomes bright and clear

**Than:** One's complexion is bright

Mukhavaṇṇo	Facial complexion	Noun, nominative singular masculine, from <i>mukha</i> (face) + <i>vāṇṇa</i> (color, complexion, appearance). Subject of <i>vippasīdati</i> .
vippasīdati	Becomes clear	Verb, 3rd person singular present indicative, from <i>vippasīdati</i> (to become clear), from vi (intensive prefix) + pa (forth) + sīdati (to settle). Action of <i>mukhavaṇṇo</i> .

### Asammūlho kālarṇ karoti

**Grok Al:** He dies unconfused

**Norbu Al:** One dies unconfused

**Than:** One dies unconfused

Asammūlho	Unconfused	Adjective, nominative singular masculine, from <i>a</i> (not) + <i>sammūlha</i> (confused). Describes implied <i>bhikkhu</i> .
kālam	Time (death)	Noun, accusative singular masculine, from <i>kāla</i> (time), here meaning death. Object of <i>karoti</i> .
karoti	Does	Verb, 3rd person singular present indicative, from <i>karoti</i> (to do, here meaning to die), literally "he does his time." Action of implied <i>bhikkhu</i> , with <i>kālam</i> as object.

### **Uttari appaṭivijjhanto brahmalokūpago hoti**

**Grok Al:** If he does not penetrate further, he is reborn in the Brahma world

**Norbu Al:** If one has not penetrated higher, one goes to the Brahma realm

**Than:** And—if penetrating no higher—is headed for a Brahmā world

Uttari	Further	Adverb, from <i>uttari</i> (beyond). Modifies <i>appaṭivijjhanto</i> .
appaṭivijjhanto	Not penetrating	Adjective, nominative singular masculine, from <i>a</i> (not) + <i>paṭivijjhati</i> (to penetrate, understand). Describes implied <i>bhikkhu</i> .
brahmalokūpago	Reborn in Brahma world	Noun, nominative singular masculine, from <i>brahmaloka</i> (Brahma world) + <i>upaga</i> (going to), from <i>upagacchati</i> (to go toward), meaning "One who goes to the Brahma world". Predicate, describing implied <i>bhikkhu</i> .
hoti	Is	Verb, 3rd person singular present indicative, from <i>hoti</i> (to be). Action of implied <i>bhikkhu</i> .

**Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭhitāya paricitāya susamāraddhāya ime ekādasānisarīsā pāṭikaṅkhā'ti**

**Grok Al:** Monks, these eleven benefits are to be expected from the liberation of mind by loving-kindness, when it is practiced, developed, made much of, made a vehicle, established, persisted in, familiarized, and well undertaken

**Norbu Al:** Monks, when the liberation of mind through loving-kindness is practiced, developed, made much of, made a vehicle, made a foundation, established, consolidated, and properly undertaken, these eleven benefits can be expected

**Than:** These are the eleven benefits that can be expected for one whose awareness-release through goodwill is cultivated, developed, pursued, handed the reins, taken as a basis, steadied, consolidated, and well-undertaken.

Mettāya	By loving-kindness	Noun, dative singular feminine, from <i>metta</i> (goodwill). Means by which <i>cetovimutti</i> is achieved.
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> , from <i>bhikkhati</i> (to beg). Addresses the audience.
cetovimuttiyā	By liberation of mind	Noun, dative singular feminine, from <i>ceto</i> (mind) + <i>vimutti</i> (liberation). Object of practice.
āsevitāya	Practiced	Adjective, dative singular feminine, from <i>āsevati</i> (to practice, to pursue), from ā (toward) + <i>sevati</i> (to serve, frequent), meaninf “practiced” or “cultivated regularly.” Describes <i>cetovimuttiyā</i> .
bhāvitāya	Developed	Adjective, dative singular feminine, from <i>bhāveti</i> (to develop). Describes <i>cetovimuttiyā</i> .
bahulīkatāya	Made much of	Adjective, dative singular feminine, from <i>bahulīkaroti</i> (to make abundant, to increase), from <i>bahula</i> (abundant) + <i>karoti</i> (to do), meaning “made much of” or “frequently practiced.”. Describes <i>cetovimuttiyā</i> .
yānīkatāya	Made a vehicle	Adjective, dative singular feminine, from <i>yānīkaroti</i> (to make a vehicle), from <i>yāna</i> (vehicle) + <i>kata</i> (made), meaning "Through that which is made a vehicle". Describes <i>cetovimuttiyā</i> .
vatthukatāya	Established	Adjective, dative singular feminine, from <i>vatthukaroti</i> (to establish), from <i>vatthu</i> (foundation) + <i>kata</i> (made). Describes <i>cetovimuttiyā</i> .
anuṭṭhitāya	Persisted in	Adjective, dative singular feminine, from <i>anuṭṭhahati</i> (to persist, to practice, carry out), from <i>anu</i> (along) + <i>ṭhahati</i> (to stand), meaning “persisted in” or “maintained steadfastly.” Describes <i>cetovimuttiyā</i> .
paricitāya	Familiarized	Adjective, dative singular feminine, from <i>paricināti</i> (to familiarize), from <i>pari</i> (around, fully) + <i>cināti</i> (to collect, know), meaning “familiarized” or “well-acquainted.”. Describes <i>cetovimuttiyā</i> .

susamāraddhāya	Well undertaken	Adjective, dative singular feminine, from <i>su</i> (well) + <i>samārabhati</i> (to undertake well), <i>sam</i> (completely) + <i>ārabdhā</i> (begun), meaning "Through that which is well undertaken". Describes <i>cetovimuttiyā</i> .
ime	These	Demonstrative pronoun, nominative plural masculine, from <i>ima</i> (this). Refers to <i>ekādasānisarṁsā</i> .
ekādasānisarṁsā	Eleven benefits	Noun, nominative plural masculine, from <i>ekādasa</i> + <i>anisarṁsa</i> . Subject of <i>pāṭikaṅkhā</i> .
pāṭikaṅkhā	To be expected	Adjective, nominative plural masculine, from <i>pāṭikaṅkhati</i> (to expect), from <i>pāṭi</i> (toward) + <i>kaṅkhati</i> (to desire, expect), meaning "to be expected, to look forward to or to be anticipated." Predicate, describing <i>ekādasānisarṁsā</i> .
iti	Thus	Particle, marks the end of the discourse, often indicating a quotation.

## Recollection After Using the Requisites - Atīta-paccavekkhaṇa-pāṭham

See [MN 2](#).

### Handa mayaṁ atīta-paccavekkhaṇa-pāṭham bhaṇāmase

**Grok AI:** Now let us recite the text for reviewing past actions

**BM:** Recollection After Using the Requisites

**Than:** Reflection after Using the Requisites

Handa	Now	Adverb, from <i>handa</i> (now), emphasizing urgency, modifying <i>bhaṇāmase</i> .
mayaṁ	We	Pronoun, nominative plural, from <i>aḥarṁ</i> (I), subject of <i>bhaṇāmase</i> .
atīta	Past	Adjective, compound element, from <i>atīta</i> (past), part of <i>atīta-paccavekkhaṇa</i> .
paccavekkhaṇa	Reviewing	Noun, compound element, from <i>paccavekkhati</i> (to review), part of <i>atīta-paccavekkhaṇa</i> .

**Norbu AI:** paccavekkhaṇa:

- from paṭi (back, again) + ava (down) + √ikkh (to see, look)
- means "reflection, contemplation, reviewing"

pāṭham	Text	Noun, accusative singular masculine, from <i>pāṭha</i> (text), object of <i>bhaṇāmase</i> .
bhaṇāmase	Let us recite	Verb, 1st person plural optative, from <i>bhaṇati</i> (to recite), with <i>pāṭham</i> as object.

### Ajja mayā apaccavekkhitvā yam cīvaraṁ paribhuttam

**Grok AI:** Today, without reviewing, the robe I used

**BM:** Whatever robe I used today without consideration

Ajja	Today	Adverb, from <i>ajja</i> (today), modifying <i>paribhuttam</i> .
mayā	By me	Pronoun, instrumental singular, from <i>aham</i> (I), agent of <i>paribhuttam</i> .
apaccavekkhitvā	Without reviewing	Gerund, from <i>paccavekkhati</i> (to review), modifying <i>paribhuttam</i> .

**Norbu AI:** apaccavekkhitvā:

- a (negative prefix) + paccavekkhitvā (having reflected)
- means "without having reflected" or "not having reflected"

yam	The	Pronoun, nominative singular neuter, relative pronoun, referring to <i>cīvaraṁ</i> .
cīvaraṁ	Robe	Noun, nominative singular neuter, from <i>cīvara</i> (robe), subject of <i>paribhuttam</i> .
paribhuttam	Used	Adjective, nominative singular neuter, past participle from <i>paribhuñjati</i> (to use), describing <i>cīvaraṁ</i> .

tar̄m (that) yāvadeva sītassa paṭighātāya, uñhassa paṭighātāya  
ḍar̄nsa-makasa-vātātapa-sirim̄sapa-samphassānam paṭighātāya  
yāvadeva hirikopina paṭicchādan'attham

See [Reflection on the Four Requisites](#).

**Ajja mayā apaccavekkhitvā yo piñdapāto paribhutto**

**Grok Al:** Today, without reviewing, the almsfood I consumed

**BM:** Whatever alms-food I used today without consideration

Ajja	Today	Adverb, from <i>ajja</i> (today), modifying <i>paribhutto</i> .
mayā	By me	Pronoun, instrumental singular, from <i>aham</i> (I), agent of <i>paribhutto</i> .
apaccavekkhitvā	Without reviewing	Gerund, from <i>paccavekkhati</i> (to review), modifying <i>paribhutto</i> .
yo	The	Pronoun, nominative singular masculine, relative pronoun, referring to <i>piṇḍapāto</i> .
piṇḍapāto	Almsfood	Noun, nominative singular masculine, from <i>piṇḍapāta</i> (almsfood), subject of <i>paribhutto</i> .
paribhutto	Consumed	Adjective, nominative singular masculine, past participle from <i>paribhuñjati</i> (to use), describing <i>piṇḍapāto</i> .

So (that) n'eva davāya, na madāya, na maṇḍanāya, na vibhūsanāya  
yāvad-eva imassa kāyassa ṭhitiyā, yāpanāya  
vihirñsūparatiyā, brahmacariyānuggahāya  
iti purāṇañca vedanām paṭīhañkhāmi  
navañca vedanām na uppādessāmi  
yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā'ti

See [Reflection on the Four Requisites](#).

**Ajja mayā apaccavekkhitvā yām senāsanām paribhuttam**

**Grok Al:** Today, without reviewing, the lodging I used

**BM:** Whatever lodging I used today without consideration

Ajja	Today	Adverb, from <i>ajja</i> (today), modifying <i>paribhuttam</i> .
mayā	By me	Pronoun, instrumental singular, from <i>aham</i> (I), agent of <i>paribhuttam</i> .
apaccavekkhitvā	Without reviewing	Gerund, from <i>paccavekkhati</i> (to review), modifying <i>paribhuttam</i> .
yām	The	Pronoun, nominative singular neuter, relative pronoun, referring to <i>senāsanām</i> .

senāsanam	Lodging	Noun, nominative singular neuter, from <i>senāsana</i> (lodging), subject of <i>paribhuttam</i> .
paribhuttam	Used	Adjective, nominative singular neuter, past participle from <i>paribhuñjati</i> (to use), describing <i>senāsanam</i> .

**Tarīn (that) yāvadeva sītassa pañighātāya, unhassa pañighātāya  
dañsa-makasa-vātātapa-sirim̄sapa-samphassānam pañighātāya  
yāvadeva utuparissaya vinodanam pañisallānārāmattham**

See [Reflection on the Four Requisites](#).

**Aja mayā apaccavekkhitvā yo gilāna-paccayabhesajja-parikkhāro paribhutto**

**Grok AI:** Today, without reviewing, the medicinal requisites I used

**BM:** Whatever medicinal requisite for supporting the sick I used today without consideration

Aja	Today	Adverb, from <i>ajja</i> (today), modifying <i>paribhutto</i> .
mayā	By me	Pronoun, instrumental singular, from <i>aham</i> (I), agent of <i>paribhutto</i> .
apaccavekkhitvā	Without reviewing	Gerund, from <i>paccavekkhati</i> (to review), modifying <i>paribhutto</i> .
yo	The	Pronoun, nominative singular masculine, relative pronoun, referring to <i>parikkhāro</i> .
gilāna	Sick	Adjective, compound element, from <i>gilāna</i> (sick), part of <i>gilāna-paccayabhesajja-parikkhāro</i> .
paccaya	Requisites	Noun, compound element, from <i>paccaya</i> (requisite), part of <i>gilāna-paccayabhesajja-parikkhāro</i> .
bhesajja	Medicinal	Noun, compound element, from <i>bhesajja</i> (medicine), part of <i>gilāna-paccayabhesajja-parikkhāro</i> .
parikkhāro	Equipment	Noun, nominative singular masculine, from <i>parikkhāra</i> (equipment), subject of <i>paribhutto</i> .
paribhutto	Used	Adjective, nominative singular masculine, past participle from <i>paribhuñjati</i> (to use), describing <i>parikkhāro</i> .

**So (that) yāvadeva uppannānam veyyābādhikānam vedanānam pañighātāya  
abyāpajjha-paramatāyā'ti**

See [Reflection on the Four Requisites](#).

## Reflection on the Off-Putting Qualities of the Requisites

**Norbu AI:** This contemplation draws on teachings found in the Dhātuvibhaṅga Sutta (The Analysis of the Elements) ([MN 140](#)).

The Dhātuvibhaṅga Sutta provides important context as it contains the Buddha's detailed teaching about:

1. The six elements (dhātu): earth, water, fire, air, space, and consciousness
2. The nature of experience and how it relates to these elements
3. The understanding that all phenomena are merely elements in process (dhātu-mattam)
4. The realization that there is no permanent self or being (nissatta, nijjīva)

This sutta recounts the story of Pukkusāti's encounter with the Buddha. Having never met the Buddha, Pukkusāti ordained himself and set out to find him.

One evening, both the Buddha and Pukkusāti sought shelter in a potter's workshop. Without revealing his identity, the Buddha asked if they could share the space. Pukkusāti agreed, not knowing he was speaking with the Buddha himself.

During the night, the Buddha was impressed by Pukkusāti's deportment and began teaching him. The teaching we now know as the Dhātuvibhaṅga Sutta followed. Only at the end of the teaching did Pukkusāti realize he had been speaking with the Buddha himself.

In a poignant moment, Pukkusāti apologized for not recognizing the Buddha and addressing him as "āvuso" (friend). He asked to properly ordain under the Buddha, but tragically, while searching for proper robes and a bowl, he was gored by a cow and died.

The Buddha later confirmed that Pukkusāti had achieved the state of non-returner (anāgāmi) before his death, having fully understood the teaching on the elements.

### **Handa mayaṁ dhātu-paṭikūla-paccavekkhaṇa-pāṭham bhañāmase**

**Grok AI:** Now let us recite the text for reviewing the repulsiveness of elements

### **BM:** Reflection on the Off-Putting Qualities of the Requisites

Handa	Now	Adverb, from <i>handa</i> (now), emphasizing urgency, modifying <i>bhañāmase</i> .
mayam	We	Pronoun, nominative plural, from <i>aham</i> (I), subject of <i>bhañāmase</i> .
dhātu	Elements	Noun, compound element, from <i>dhātu</i> (element), part of <i>dhātu-paṭikūla</i> .

paṭikūla	Repulsiveness	Noun, compound element, from <i>paṭikūla</i> (repulsive), part of <i>dhātu-paṭikūla</i> .
		<b>Norbu Al:</b> <i>paṭikūla</i> (adj.) - contrary, opposite, adverse; in Buddhist contexts often means "repulsive" or "loathsome" when used in meditation on the body's unattractiveness
paccavekkhaṇa	Reviewing	Noun, compound element, from <i>paccavekkhati</i> (to review), part of <i>paccavekkhaṇa-pāṭham</i> .
pāṭham	Text	Noun, accusative singular masculine, from <i>pāṭha</i> (text), object of <i>bhañāmase</i> .

**bhañāmase**      Let us recite      Verb, 1st person plural optative, from *bhañati* (to recite), with *pāṭham* as object.

### **Yathā paccayam pavattamānam dhātu-mattam-ev'etam**

**Grok Al:** As it arises conditionally, this is merely elements

**BM:** Composed of only elements according to causes and conditions

Yathā	As	Adverb, from <i>yathā</i> (as), introducing conditional clause.
paccayam	Conditionally	Noun, accusative singular masculine, from <i>paccaya</i> (condition), object of <i>pavattamānam</i> .
		<b>Norbu Al:</b> <i>paccayam</i> (n.) - condition, cause, requisite; in monastic context refers specifically to the four requisites (robes, food, shelter, medicine)
pavattamānam	Arises	Present participle, nominative singular neuter, from <i>pavattati</i> (to arise), describing <i>etam</i> .
dhātu	Elements	Noun, compound element, from <i>dhātu</i> (element), part of <i>dhātu-mattam</i> .
mattam	Merely	Noun, compound element, from <i>matta</i> (mere), part of <i>dhātu-mattam</i> .
eva	Only	Particle, emphasizing <i>dhātu-mattam</i> .
etam	This	Pronoun, nominative singular neuter, referring to <i>cīvaraṁ</i> (robe), subject of implied <i>atti</i> (is).

### **Yad idam cīvaraṁ tad upabhuñjako ca puggalo**

**Grok AI:** That is, this robe and the person using it

**BM:** Are these robes and so is the person wearing them

Yad	That	Pronoun, nominative singular neuter, relative pronoun, introducing <i>idam̄</i> .
idam̄	This	Pronoun, nominative singular neuter, referring to <i>cīvaraṁ</i> .
cīvaraṁ	Robe	Noun, nominative singular neuter, from <i>cīvara</i> (robe), subject of implied <i>atthi</i> (is).
tad	That	Pronoun, nominative singular neuter, referring to <i>cīvaraṁ</i> .
upabhuñjako	Using	Noun, nominative singular masculine, from <i>upabhuñjati</i> (to use), describing <i>puggalo</i> .
<b>Norbu AI:</b> upabhuñjako (n.) - one who eats, consumes, or makes use of something; from <i>upabhuñjati</i> , to eat, to make use of		
ca	And	Conjunction, connecting <i>cīvaraṁ</i> and <i>puggalo</i> .
puggalo	Person	Noun, nominative singular masculine, from <i>puggala</i> (person), subject of implied <i>atthi</i> (is).

### Dhātu-mattako, nissatto, nijjīvo, suñño

**Grok AI:** Merely elements, without being, without soul, empty

**BM:** Merely elements, not a being, without a soul, and empty of self

Dhātu	Elements	Noun, compound element, from <i>dhātu</i> (element), part of <i>dhātu-mattako</i> .
mattako	Merely	Adjective, nominative singular masculine, from <i>matta</i> (mere), describing <i>puggalo</i> .
nissatto	Without being	Adjective, nominative singular masculine, from <i>ni-</i> (without) + <i>satta</i> (being), describing <i>puggalo</i> .
nijjīvo	Without soul	Adjective, nominative singular masculine, from <i>ni-</i> (without) + <i>jīva</i> (soul), describing <i>puggalo</i> .
suñño	Empty	Adjective, nominative singular masculine, from <i>suñña</i> (empty), describing <i>puggalo</i> .

### Sabbāni pana imāni cīvarāni ajigucchānīyāni

**Grok AI:** But all these robes are not repulsive

**BM:** None of these robes are innately repulsive

Sabbāni	All	Adjective, nominative plural neuter, from <i>sabba</i> (all), describing <i>cīvarāni</i> .
pana	But	Particle, contrasting with later <i>jigucchanīyāni</i> .
imāni	These	Pronoun, nominative plural neuter, referring to <i>cīvarāni</i> .
cīvarāni	Robes	Noun, nominative plural neuter, from <i>cīvara</i> (robe), subject of implied <i>santi</i> (are).
ajigucchanīyāni	Not repulsive	Adjective, nominative plural neuter, from <i>a-</i> (not) + <i>jigucchanīya</i> (repulsive), describing <i>cīvarāni</i> .

### Imar̄ pūti-kāyar̄ patvā, ativiya jigucchanīyāni jāyanti

**Grok AI:** Upon reaching this putrid body, they become very repulsive

**BM:** But touching this unclean body, they become disgusting indeed

imar̄	This	Pronoun, accusative singular masculine, referring to <i>kāyar̄</i> .
pūti	Putrid	Adjective, compound element, from <i>pūti</i> (putrid), part of <i>pūti-kāyar̄</i> .
<b>Norbu AI:</b> <i>pūti</i> (adj.) - putrid, foul-smelling, rotten; often used to describe the body in contemplation		
kāyar̄	Body	Noun, accusative singular masculine, from <i>kāya</i> (body), object of <i>patvā</i> .
patvā	Upon reaching	Gerund, from <i>pāpuṇāti</i> (to reach), modifying <i>jāyanti</i> .
ativiya	Very	Adverb, from <i>ati</i> (excess) + <i>viya</i> (like), intensifying <i>jigucchanīyāni</i> .
jigucchanīyāni	Repulsive	Adjective, nominative plural neuter, from <i>jigucchanīya</i> (repulsive), describing <i>cīvarāni</i> .

**Norbu AI:** *jigucchanīyāni* (adj.) - disgusting, loathsome, repulsive; from *jigucchati*, to loathe, to be disgusted with

jāyanti	Become	Verb, 3rd person plural present indicative, from <i>jāyati</i> (to arise, to be born), with <i>jigucchanīyāni</i> as complement.
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**Yathā paccayam pavattamānam dhātu-mattam-ev’etam**  
**Yad idam piṇḍapāto tad upabhuñjako ca puggalo**  
**Dhātu-mattako, nissatto, nijjīvo, suñño**  
**Sabbo panāyam piṇḍapāto ajigucchanīyo**  
**Imam pūti-kāyam patvā, ativiya jigucchanīyo jāyati**

As above, replacing cīvaraṁ and cīvarāni with piṇḍapāto (almsfood), from piṇḍa (lump, morsel) + pāta (falling), from patati (to fall), meaning “food given as alms”.

**Yathā paccayam pavattamānam dhātu-mattam-ev’etam**  
**Yad idam senāsanam tad upabhuñjako ca puggalo**  
**Dhātu-mattako, nissatto, nijjīvo, suñño**  
**Sabbāni pana imāni senāsanāni ajigucchanīyāni**  
**Imam pūti-kāyam patvā, ativiya jigucchanīyāni jāyanti**

As above, replacing cīvaraṁ and cīvarāni with senāsanam (lodging) and senāsanāni, from senā (bed, resting place) + āsana (seat), meaning “place of rest” or “lodging”.

**Yathā paccayam pavattamānam dhātu-mattam-ev’etam**  
**Yad idam gilāna-paccaya-bhesajja-parikkhāro tad upabhuñjako ca puggalo**  
**Dhātu-mattako, nissatto, nijjīvo, suñño**  
**Sabbo panāyam gilāna-paccaya-bhesajja-parikkhāro ajigucchanīyo**  
**Imam pūti-kāyam patvā, ativiya jigucchanīyo jāyati**

As above, replacing cīvaraṁ and cīvarāni with gilāna (sick, ill)- paccaya (support, requisite)- bhesajja (medicine)- parikkhāro (equipment) (together meaning medicinal requisites).

## Reflection on Universal Well-Being - Mettāpharana

**Handa mayam mettāpharaṇam karomase**

**Grok AI:** Now let us perform the spreading of loving-kindness

**BM:** Now let us chant the reflections on universal well-being

Handa	Now	Adverb, indicating the present moment or action.
mayam	We	Pronoun, 1st person plural nominative, subject of karomase.

mettāpharaṇam	Spreading of loving-kindness	Noun, accusative singular, compound of "mettā" (loving-kindness) + "pharaṇa" (spreading, from "pharati," to pervade), object of karomase.
karomase	We perform	Verb, 1st person plural present indicative, from "karoti" (to do, perform), with mettāpharaṇam as object.

**Aham sukhito homi niddukkho homi, avero homi, abyāpajjho homi, anīgho homi, sukhī attānarāmi pariharāmi**

**Grok Al:** May I be happy, free from suffering, free from enmity, free from affliction, free from distress, may I maintain myself with happiness

**BM:** May I abide in well-being, in freedom from affliction, in freedom from hostility, in freedom from ill-will, in freedom from anxiety, and may I maintain well-being in myself

**Than:** May I be happy. May I be free from stress & pain. May I be free from animosity. May I be free from oppression. May I be free from trouble. May I look after myself with ease.

Aham	I	Pronoun, nominative singular, subject of homi.
sukhito	Happy	Adjective, nominative singular, from "sukhita" (happy), predicate of homi.
homi	May I be	Verb, 1st person singular present optative, from "bhavati" (to be), expressing a wish.
niddukkho	Free from suffering	Adjective, nominative singular, from "ni-" (without) + "dukkha" (suffering), predicate of homi.
avero	Free from enmity	Adjective, nominative singular, from "a-" (not) + "vera" (enmity), predicate of homi.

**Norbo Al:** vera:

- Root: √vir (to be hostile)
- Meaning: hatred, hostility, enmity
- a-vera (in the chant) means "free from hatred"

abyāpajjho	Free from affliction	Adjective, nominative singular, from "a-" (not) + "byāpajjha" (affliction), predicate of homi.
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**Norbo Al:** byāpajjha (also spelled vyāpajjha):

- vi + ā + √pad (to fall into misfortune)
- Meaning: ill-will, malevolence
- a-byāpajjha means "free from ill-will"

anīgho	Free from distress	Adjective, nominative singular, from "a-" (not) + "nīgha" (distress), predicate of homi.
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**Norbo Ai: nīgha:**

- ni + īgh (to be troubled)
- Meaning: trouble, suffering, misery
- a-nīgha means "free from trouble"

sukhī	With happiness	Adjective, nominative singular, from "sukhin" (happy), describing attānam.
attānam	Myself	Pronoun, accusative singular, from "atta" (self), object of parihaarāmi.
pariharāmi	I maintain	Verb, 1st person singular present, from "pariharati" (to maintain, protect), with attānam as object.

**Sabbe sattā sukhitā hontu, sabbe sattā averā hontu, sabbe sattā abyāpajjhā hontu, sabbe sattā anīghā hontu, sabbe sattā sukhī attānam parihaarantu**

**Grok Ai:** May all beings be happy, free from enmity, free from affliction, free from distress, may all beings maintain themselves with happiness

**BM:** May everyone abide in well-being, in freedom from hostility, in freedom from ill-will,in freedom from anxiety, and may they maintain well-being in themselves

**Than:** May all living beings be happy. May all living beings be free from animosity. May all living beings be free from oppression. May all living beings be free from trouble. May all living beings look after themselves with ease.

Sabbe	All	Adjective, nominative plural, from "sabba" (all), describing sattā.
sattā	Beings	Noun, nominative plural, from "satta" (being), subject of hontu.
sukhitā	Happy	Adjective, nominative plural, from "sukhita" (happy), predicate of hontu.
hontu	May they be	Verb, 3rd person plural present optative, from "bhavati" (to be), expressing a wish.
averā	Free from enmity	Adjective, nominative plural, from "a-" (not) + "vera" (enmity), predicate of hontu.
abyāpajjhā	Free from affliction	Adjective, nominative plural, from "a-" (not) + "byāpajjha" (affliction), predicate of hontu.
anīghā	Free from distress	Adjective, nominative plural, from "a-" (not) + "nīgha" (distress), predicate of hontu.

sukhī	With happiness	Adjective, nominative plural, from "sukhin" (happy), describing attānam.
attānam	Themselves	Pronoun, accusative plural, from "atta" (self), object of parihaarantu.
parihaarantu	May they maintain	Verb, 3rd person plural present optative, from "parihaarati" (to maintain, protect), with attānam as object.

### Sabbe sattā sabbadukkhā pamuccantu

**Grok AI:** May all beings be released from all suffering

**BM:** May all beings be released from all suffering

**Than:** May all living beings be freed from all stress & pain

Sabbe	All	Adjective, nominative plural, describing sattā.
sattā	Beings	Noun, nominative plural, from "satta" (being), subject of pamuccantu.
sabbadukkhā	From all suffering	Noun, ablative plural, compound of "sabba" (all) + "dukkha" (suffering), object of pamuccantu.
pamuccantu	May they be released	Verb, 3rd person plural present optative, from "pamuccati" (to be released), with sabbadukkhā as object.

### Sabbe sattā laddha-sampattito mā vigacchantu

**Grok AI:** May all beings not fall away from their attained prosperity

**BM:** And may they not be parted from the good fortune they have attained

**Than:** May all living beings not be deprived of the good fortune they have attained

Sabbe	All	Adjective, nominative plural, describing sattā.
sattā	Beings	Noun, nominative plural, from "satta" (being), subject of vigacchantu.
laddha	Attained	Past participle, ablative singular, from "labhati" (to attain), describing sampattito.

**Norbo AI:** Past participle of √labh (to obtain)  
- Meaning: obtained, received, gained

sampattito From prosperity Noun, ablative singular, from "sampatti" (prosperity), object of vigacchantu.

**Norbo Al:** sampattito:

- saṁ (complete) + √pat (to reach) + ita (suffix) + to (ablative ending)
- Meaning: from achievement, from what is obtained

mā Not Indeclinable, negative particle, negating vigacchantu.

vigacchantu May they fall away Verb, 3rd person plural present optative, from "vigacchati" (to fall away, depart), with sampattito as object.

**Norbo Al:** vigacchantu:

- vi (away) + √gam (to go) + antu (3rd person plural imperative)
- Meaning: may they not depart from, may they not lose

**Sabbe sattā kammassakā kammadāyādā kammayonī kammabandhū kammapatisaraṇā, yaṁ kammaṁ karissanti, kalyāṇam vā pāpakaṁ vā, tassa dāyādā bhavissanti**

**Grok Al:** All beings are owners of their actions, heirs to their actions, born of their actions, bound to their actions, with actions as their refuge, whatever action they will do, good or evil, they will be its heirs

**BM:** When they act upon intention, all beings are the owners of their action and inherit its results. Their future is born from such action, companion to such action, and its results will be their home. All actions with intention, be they skilful or harmful – of such acts they will be the heirs

**Than:** All living beings are the owners of their actions, heir to their actions, born of their actions, related through their actions, and live dependent on their actions. Whatever they do, for good or for evil, to that will they fall heir

Sabbe All Adjective, nominative plural, describing sattā.

sattā Beings Noun, nominative plural, from "satta" (being), subject of the clause.

kammassakā Owners of actions Noun, nominative plural, compound of "kamma" (action) + "saka" (own), describing sattā.

kammadāyādā Heirs to actions Noun, nominative plural, compound of "kamma" (action) + "dāyāda" (heir), describing sattā.

kammayonī Born of actions Noun, nominative plural, compound of "kamma" (action) + "yonī" (origin), describing sattā.

kammabandhū	Bound to actions	Noun, nominative plural, compound of "kamma" (action) + "bandhu" (bond), describing sattā.
kammapaṭisaraṇā	With actions as refuge	Noun, nominative plural, compound of "kamma" (action) + "paṭisaraṇa" (refuge), describing sattā.
yarṁ	Whatever	Relative pronoun, accusative singular neuter, referring to kammarṁ.
kammaṁ	Action	Noun, accusative singular, from "kamma" (action), object of karissanti.
karissanti	They will do	Verb, 3rd person plural future, from "karoti" (to do), with kammaṁ as object.
kalyāṇaṁ	Good	Adjective, accusative singular, from "kalyāṇa" (good), describing kammarṁ.
vā	Or	Indeclinable, disjunctive particle, linking kalyāṇaṁ and pāpakarṁ.
pāpakarṁ	Evil	Adjective, accusative singular, from "pāpaka" (evil), describing kammarṁ.
vā	Or	Indeclinable, disjunctive particle, linking alternatives.
tassa	Its	Demonstrative pronoun, genitive singular neuter, referring to kammarṁ.
dāyādā	Heirs	Noun, nominative plural, from "dāyāda" (heir), predicate of bhavissanti.
bhavissanti	They will be	Verb, 3rd person plural future, from "bhavati" (to be), with dāyādā as predicate.

See MN 41 and AN 10.48

### Reflection on the Unconditioned

See [Ud 8.3](#)

### Handa mayaṁ nibbāna-sutta-pāṭhamā bhaṇāmase

**Grok AI:** Now let us recite the discourse on Nibbāna

**Norbu AI:** Let us now recite the discourse on Nibbana

Handa	Now	Adverb, indicating the present moment or action.
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mayaṁ	We	Pronoun, 1st person plural nominative, subject of bhañāmase.
nibbāna	Nibbāna	Noun, accusative singular, from "nibbāna" (liberation, extinguishment), part of compound with sutta.
		<b>Norbu AI:</b> nibbāna: - ni (out) + vāna (weaving, craving) - Literally means "extinction" or "blowing out" - The state of ultimate liberation where all craving is extinguished
sutta	Discourse	Noun, accusative singular, from "sutta" (discourse, thread), part of compound with pāṭham.
pāṭham	Text	Noun, accusative singular, from "pāṭha" (text, recitation), object of bhañāmase.
bhañāmase	We recite	Verb, 1st person plural present indicative, from "bhañati" (to recite), with pāṭham as object.

### Atthi bhikkhave ajātarṁ abhūtarṁ akataṁ asaṅkhataṁ

**Grok AI:** There is, monks, the unborn, unarisen, unmade, unconditioned

**BM:** There is an Unborn, Unoriginated, Uncreated and Unformed

**Than:** There is, monks, an unborn–unbecome–unmade–unfabricated

Atthi	There is	Verb, 3rd person singular present, from "atthi" (to be, exist), with ajātarṁ, etc., as subject.
bhikkhave	Monks	Vocative plural, from "bhikkhu" (monk), addressing the audience.
ajātarṁ	Unborn	Adjective, accusative singular, from "a-" (not) + "jāta" (born), describing Nibbāna, subject of atthi.
abhūtarṁ	Unarisen	Adjective, accusative singular, from "a-" (not) + "bhūta" (arisen, become), describing Nibbāna, subject of atthi.
akataṁ	Unmade	Adjective, accusative singular, from "a-" (not) + "kata" (made), describing Nibbāna, subject of atthi.
asaṅkhataṁ	Unconditioned	Adjective, accusative singular, from "a-" (not) + "saṅkhata" (conditioned), describing Nibbāna, subject of atthi.

### Norbu AI: asaṅkhataṁ:

- a (not) + saṅkhata (conditioned, constructed)

- saṅkhata comes from sam (together) + kata (made)
- Means "unconditioned" - that which is not put together or fabricated

### No cetāṁ bhikkhave abhavissa ajātāṁ abhūtāṁ akatāṁ asaṅkhatāṁ

**Grok AI:** If, monks, there were not this unborn, unarisen, unmade, unconditioned

**BM:** If there was not this Unborn, this Unoriginated, this Uncreated, this Unformed

**Than:** If there were not that unborn–unbecome–unmade–unfabricated

No	Not	Indeclinable, negative particle, negating abhavissa.
cetāṁ	If this	Conjunction + demonstrative pronoun, accusative singular neuter, from "ce" (if) + "etāṁ" (this), introducing conditional clause.
bhikkhave	Monks	Vocative plural, from "bhikkhu" (monk), addressing the audience.
abhavissa	There were	Verb, 3rd person singular optative, from "bhavati" (to be), with ajātāṁ, etc., as subject, expressing a hypothetical condition.
ajātāṁ	Unborn	Adjective, accusative singular, describing Nibbāna, subject of abhavissa.
abhūtāṁ	Unarisen	Adjective, accusative singular, describing Nibbāna, subject of abhavissa.
akatāṁ	Unmade	Adjective, accusative singular, describing Nibbāna, subject of abhavissa.
asaṅkhatāṁ	Unconditioned	Adjective, accusative singular, describing Nibbāna, subject of abhavissa.

### Na yidāṁ jātassa bhūtassa katassa saṅkhatassa nissaraṇāṁ paññāyetha

**Grok AI:** Then escape from the born, arisen, made, conditioned would not be discerned

**BM:** Freedom from the world of the born, the originated, the created, the formed would not be possible

**Than:** There would not be the case that escape from the born–become–made–fabricated would be discerned

Na	Not	Indeclinable, negative particle, negating paññāyetha.
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yidam	Then this	Adverb + demonstrative pronoun, from "yadi" (if) + "idam" (this), indicating consequence of the condition.
jātassa	Of the born	Adjective, genitive singular, from "jāta" (born), describing the conditioned state, object of nissaraṇam.
bhūtassa	Of the arisen	Adjective, genitive singular, from "bhūta" (arisen), describing the conditioned state, object of nissaraṇam.
katassa	Of the made	Adjective, genitive singular, from "kata" (made), describing the conditioned state, object of nissaraṇam.
saṅkhatassa	Of the conditioned	Adjective, genitive singular, from "saṅkhata" (conditioned), describing the conditioned state, object of nissaraṇam.
nissaraṇam	Escape	Noun, nominative singular, from "nissaraṇa" (escape, release), subject of paññāyetha.
paññāyetha	Would be discerned	Verb, 3rd person singular optative passive, from "paññāyati" (to be discerned), with nissaraṇam as subject.

**Norbu Al:** nissaraṇam:

- nis (out) + saraṇa (flowing)
- Means "escape" or "going out from"
- Refers to liberation or release from samsāra

**Norbu Al:** paññāyetha:

- pa (forth) + ñā (to know) + yetha (optative suffix)
- A passive verb form meaning "would be known" or "would be discerned"
- In this context, it indicates the possibility of understanding or realizing

**Yasmā ca kho bhikkhave atthi ajātam abhūtam akatam asaṅkhatam**

**Grok Al:** But since, monks, there is the unborn, unarisen, unmade, unconditioned

**BM:** But since there is an Unborn, Unoriginated, Uncreated and Unformed

**Than:** But precisely because there is an unborn–unbecome–unmade–unfabricated

Yasmā	Since	Conjunction, from "yasmā" (because, since), introducing the reason.
ca	And	Indeclinable, conjunctive particle, linking clauses.
kho	Indeed	Indeclinable, emphatic particle, strengthening atthi.

bhikkhave	Monks	Vocative plural, from "bhikkhu" (monk), addressing the audience.
atthi	There is	Verb, 3rd person singular present, from "atthi" (to be), with ajātarāṁ, etc., as subject.
ajātarāṁ	Unborn	Adjective, accusative singular, describing Nibbāna, subject of atthi.
abhūtarāṁ	Unarisen	Adjective, accusative singular, describing Nibbāna, subject of atthi.
akatarāṁ	Unmade	Adjective, accusative singular, describing Nibbāna, subject of atthi.
asaṅkhataराम	Unconditioned	Adjective, accusative singular, describing Nibbāna, subject of atthi.

### Tasmā jātassa bhūtassa katassa saṅkhatassa nissaraṇāṁ paññāyati

**Grok AI:** Therefore, escape from the born, arisen, made, conditioned is discerned

**BM:** Therefore is freedom possible from the world of the born, the originated, the created and the formed

**Than:** Escape from the born–become–made–fabricated is discerned

Tasmā	Therefore	Adverb, from "tasmā" (therefore), indicating the consequence.
jātassa	Of the born	Adjective, genitive singular, from "jāta" (born), describing the conditioned state, object of nissaraṇāṁ.
bhūtassa	Of the arisen	Adjective, genitive singular, from "bhūta" (arisen), describing the conditioned state, object of nissaraṇāṁ.
katassa	Of the made	Adjective, genitive singular, from "kata" (made), describing the conditioned state, object of nissaraṇāṁ.
saṅkhatassa	Of the conditioned	Adjective, genitive singular, from "saṅkhata" (conditioned), describing the conditioned state, object of nissaraṇāṁ.
nissaraṇāṁ	Escape	Noun, nominative singular, from "nissaraṇa" (escape, release), subject of paññāyati.
paññāyati	Is discerned	Verb, 3rd person singular present passive, from "paññāyati" (to be discerned), with nissaraṇāṁ as subject.

## Reflection on the Thirty-Two Parts

See [MN 10](#).

### **Handa mayam dvattimsakara-patham bhanamase**

**Grok Al:** Now let us recite the text of the thirty-two parts

**Than:** Handa mayam kāyagatā-sati-bhāvanā-pāṭham bhaṇāmase - Let us now recite the passage on mindfulness immersed in the body.

Handa	Now	Adverb, indicating the present moment or action.
mayam	We	Pronoun, 1st person plural nominative, subject of bhaṇāmase.
dvattimsakara	Thirty-two parts	Noun, accusative singular, compound of "dvattimsa" (thirty-two) + "ākāra" (parts, aspects), describing pāṭham.
pāṭham	Text	Noun, accusative singular, from "pāṭha" (text, recitation), object of bhaṇāmase.
bhaṇāmase	We recite	Verb, 1st person plural present indicative, from "bhaṇati" (to recite), with pāṭham as object.

### **Ayam kho me kāyo uddham pādatalā adho kesamatthakā**

**Grok Al:** This body of mine, upward from the soles of the feet, downward from the crown of the head

**BM:** This, which is my body, from the soles of the feet up, and down from the crown of the head

**Than:** This body of mine, from the soles of the feet on up, from the crown of the head on down

Ayam	This	Demonstrative pronoun, nominative singular masculine, referring to kāyo.
kho	Indeed	Indeclinable, emphatic particle, strengthening the statement.
me	Mine	Pronoun, genitive singular, from "aham" (I), possessive, modifying kāyo.
kāyo	Body	Noun, nominative singular, from "kāya" (body), subject of the clause.

uddharā	Upward	Adverb, from "uddharā" (upward), describing extent of kāyo.
pādatalā	From soles of the feet	Noun, ablative plural, compound of "pāda" (foot) + "tala" (sole), indicating lower boundary of kāyo.
adho	Downward	Adverb, from "adho" (downward), describing extent of kāyo.
kesamatthakā	From crown of the head	Noun, ablative singular, compound of "kesa" (hair) + "matthaka" (crown, top), indicating upper boundary of kāyo.

### **tacapariyanto pūro nānappakārassa asucino**

**Grok Al:** Enclosed by skin, filled with various impurities

**BM:** is a sealed bag of skin filled with unattractive things

**Than:** Surrounded by skin, filled with all sorts of unclean things

tacapariyanto	Enclosed by skin	Adjective, nominative singular, compound of "taca" (skin) + "pariyanta" (enclosed, bounded), describing kāyo.
pūro	Filled	Adjective, nominative singular, from "pūra" (full), describing kāyo.
nānappakārassa	With various	Adjective, genitive singular, compound of "nānā" (various) + "pakāra" (kinds), describing asucino.
asucino	Impurities	Adjective, genitive singular, from "asuci" (impure, unclean), object of pūro, describing contents of kāyo.

### **Atthi imasmīm kāye**

**Grok Al:** There are in this body

**BM:** In this body there are

**Than:** In this body there is

Atthi	There are	Verb, 3rd person singular present, from "atthi" (to be, exist), with implied subject (following body parts).
imasmiṁ	In this	Demonstrative pronoun, locative singular masculine, from "ima" (this), modifying kāye.

kāye      Body      Noun, locative singular, from "kāya" (body), indicating location of atthi.

### kesā

**Grok Al:** Hairs of the head

**BM + Than:** Hair of the head

kesā      Hairs of the head      Noun, nominative plural, from "kesa" (hair), subject of atthi (implied from previous line).

### lomā

**Grok Al:** Body hairs

**BM + Than:** Hair of the body

lomā      Body hairs      Noun, nominative plural, from "loma" (body hair), subject of atthi (implied).

### nakhā

**Grok Al:** Nails

**BM + Than:** Nails

nakhā      Nails      Noun, nominative plural, from "nakha" (nail), subject of atthi (implied).

### dantā

**Grok Al:** Teeth

**BM + Than:** Teeth

dantā      Teeth      Noun, nominative plural, from "danta" (tooth), subject of atthi (implied).

### taco

**Grok Al:** Skin

**BM + Than:** Skin

taco	Skin	Noun, nominative singular, from "taca" (skin), subject of atthi (implied).
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## maṁsaṁ

**Grok Al:** Flesh

**BM + Than:** Flesh

maṁsaṁ	Flesh	Noun, accusative singular, from "maṁsa" (flesh), subject of atthi (implied).
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## nahārū

**Grok Al:** Sinews

**BM:** Sinews

**Than:** Tendons

nahārū	Sinews	Noun, nominative plural, from "nahāru" (sinew, tendon), subject of atthi (implied).
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## aṭṭhī

**Grok Al:** Bones

**BM + Than:** Bones

aṭṭhī	Bones	Noun, nominative plural, from "aṭṭhi" (bone), subject of atthi (implied).
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## aṭṭhimiñjam

**Grok Al:** Bone marrow

**BM + Than:** Bone marrow

aṭṭhimiñjam	Bone marrow	Noun, accusative singular, compound of "aṭṭhi" (bone) + "miñja" (marrow), subject of atthi (implied).
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## vakkaṁ

**Grok Al:** Kidneys

**BM:** Kidneys

**Than:** Spleen

vakkam	Kidneys	Noun, accusative singular, from "vakka" (kidney), subject of atthi (implied).
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**hadayaṁ**

**Grok Al:** Heart

**BM + Than:** Heart

hadayaṁ	Heart	Noun, accusative singular, from "hadaya" (heart), subject of atthi (implied).
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**yakanam**

**Grok Al:** Liver

**BM + Than:** Liver

yakanam	Liver	Noun, accusative singular, from "yakana" (liver), subject of atthi (implied).
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**kilomakam**

**Grok Al:** Pleura

**BM + Than:** Membranes

kilomakam	Pleura	Noun, accusative singular, from "kilomaka" (pleura, membrane), subject of atthi (implied).
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**pihakam**

**Grok Al:** Spleen

**BM:** Spleen

**Than:** Kidneys

pihakarṁ	Spleen	Noun, accusative singular, from "pihaka" (spleen), subject of atthi (implied).
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### papphāsam̄

**Grok AI:** Lungs

**BM + Than:** Lungs

papphāsam̄	Lungs	Noun, accusative singular, from "papphāsa" (lung), subject of atthi (implied).
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### antarṁ

**Grok AI:** Intestines

**BM:** Bowels

**Than:** Large intestines

antarṁ	Intestines	Noun, accusative singular, from "anta" (intestine), subject of atthi (implied).
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### antaguṇam̄

**Grok AI:** Mesentery

**BM:** Entrails

**Than:** Small intestines

antaguṇam̄	Mesentery	Noun, accusative singular, compound of "anta" (intestine) + "guṇa" (cord, membrane), subject of atthi (implied).
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### udariyam̄

**Grok AI:** Stomach contents

**BM:** Undigested food

**Than:** Gorge

udariyam̄	Stomach contents	Noun, accusative singular, from "udariya" (stomach contents), subject of atthi (implied).
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## **karīsaṁ**

**Grok Al:** Feces

**BM:** Excrement

**Than:** Feces

karīsaṁ     Feces

Noun, accusative singular, from "karīsa" (feces), subject of atthi (implied).

## **pittam**

**Grok Al:** Bile

**BM:** Bile

**Than:** Gall

pittam     Bile

Noun, accusative singular, from "pitta" (bile), subject of atthi (implied).

## **semhaṁ**

**Grok Al:** Phlegm

**BM + Than:** Phlegm

semhaṁ     Phlegm

Noun, accusative singular, from "semha" (phlegm), subject of atthi (implied).

## **pubbo**

**Grok Al:** Pus

**BM:** Pus

**Than:** Lymph

pubbo     Pus

Noun, nominative singular, from "pubba" (pus), subject of atthi (implied).

## **lohitam**

**Grok Al:** Blood

**BM + Than:** Blood

lohitām	Blood	Noun, accusative singular, from "lohita" (blood), subject of atthi (implied).
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**sedo**

**Grok Al:** Sweat

**BM + Than:** Sweat

sedo	Sweat	Noun, nominative singular, from "seda" (sweat), subject of atthi (implied).
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**medo**

**Grok Al:** Fat

**BM + Than:** Fat

medo	Fat	Noun, nominative singular, from "meda" (fat), subject of atthi (implied).
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**assu**

**Grok Al:** Tears

**BM + Than:** Tears

assu	Tears	Noun, nominative singular, from "assu" (tear), subject of atthi (implied).
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**vasā**

**Grok Al:** Grease

**BM:** Grease

**Than:** Oil

vasā	Grease	Noun, nominative singular, from "vasā" (grease, fat), subject of atthi (implied).
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## **kheļo**

**Grok Al:** Saliva

**BM:** Spittle

**Than:** Saliva

kheļo	Saliva	Noun, nominative singular, from "kheļa" (saliva), subject of atthi (implied).
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## **siṅghāṇikā**

**Grok Al:** Nasal mucus

**BM + Than:** Mucus

siṅghāṇikā	Nasal mucus	Noun, nominative singular, from "siṅghāṇikā" (nasal mucus), subject of atthi (implied).
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## **lasikā**

**Grok Al:** Synovial fluid

**BM:** Oil of the joints

**Than:** Oil in the joints

lasikā	Synovial fluid	Noun, nominative singular, from "lasikā" (synovial fluid, joint fluid), subject of atthi (implied).
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## **muttarāṁ**

**Grok Al:** Urine

**BM + Than:** Urine

muttarāṁ	Urine	Noun, accusative singular, from "mutta" (urine), subject of atthi (implied).
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## **matthaluṅgan'ti**

**Grok Al:** Brain

**BM + Than:** Brain

matthaluṅgam	Brain	Noun, accusative singular, from "matthaluṅga" (brain), subject of atthi (implied).
'ti	Thus	Indeclinable, quotation particle, closing the enumeration of body parts.
<b>Norbu Al:</b> Contraction of iti, this particle is particularly significant in Buddhist texts as it often marks:		
<ul style="list-style-type: none"> <li>- The end of a teaching</li> <li>- The conclusion of a quoted speech</li> <li>- The completion of a list or enumeration</li> </ul>		

**Evaṁ-ayaṁ me kāyo uddhaṁ pādatalā adho kesamatthakā tacapariyanto pūro nānappakārassa asucino**

**Grok Al:** Thus this body of mine, upward from the soles of the feet, downward from the crown of the head, enclosed by skin, filled with various impurities

**BM:** This, then, which is my body, from the soles of the feet up, and down from the crown of the head, is a sealed bag of skin filled with unattractive things

**Than:** Such is this body of mine: from the soles of the feet on up, from the crown of the head on down, surrounded by skin, filled with all sorts of unclean things

Evaṁ                  Thus                  Adverb, from "evaṁ" (thus), summarizing the reflection.

For the rest of this line, see the opening line of the chant.

Verses on the Sharing of Merit - Sabba-patti-dāna-gāthā

### Sabba-patti-dāna-gāthā

**Grok Al:** Verses for Sharing All Merits

**BM:** Verses on the Sharing of Merit

**Than:** Verses for Dedication of Merit

Sabba	All	Adjective, compound element, from <i>sabba</i> (all), part of <i>sabba-patti</i> .
patti	Merits	Noun, compound element, from <i>patti</i> (merit), from pāpuṇāti (to attain). Part of <i>sabba-patti</i> .

Patti is closely related to puñña (merit), as patti represents the fruit or result of puñña (wholesome actions). While puñña is the quality of merit accrued through deeds (katassa), patti is the shareable outcome dedicated to others (bhāgino). In the chant, puññassa (of merit) and patti-dānam (sharing of merit) are used interchangeably.

**Norbu Al:** patti (f.) - share, merit, attainment. Related to puñña in the context of merit-sharing (patti-dāna means sharing of merit)

dāna      Sharing      Noun, compound element, from *dāna* (giving), part of *sabba-patti-dāna*.

gāthā      Verses      Noun, nominative singular feminine, from *gāthā* (verse), subject of the title, referring to the chant.

### **Handa mayaṁ sabba-patti-dāna-gāthāya**

**Grok Al:** Now let us recite the verses for sharing all merits

Handa	Now	Adverb, from <i>handa</i> (now), emphasizing urgency, modifying <i>bhanāmase</i> .
mayaṁ	We	Pronoun, nominative plural, from <i>aham</i> (I), subject of <i>bhanāmase</i> .
sabba-patti-dāna	All-merits-sharing	Adjective, compound, from <i>sabba</i> (all) + <i>patti</i> (merit) + <i>dāna</i> (sharing), describing <i>gāthāya</i> .
gāthāya	Verses	Noun, accusative plural feminine, from <i>gāthā</i> (verse), object of <i>bhanāmase</i> .
bhanāmase	Let us recite	Verb, 1st person plural optative, from <i>bhanati</i> (to recite), with <i>gāthāya</i> as object.

### **Puññass'idāni katassa**

**Grok Al:** Of the merit now accrued

**BM:** From the good deeds I have done

**Than:** ... (from) the merit just now made

Puññassa      Of merit      Noun, genitive singular neuter, from *puñña* (merit), object of sharing implied by context.

idāni	Now	Adverb, from <i>idāni</i> (now), modifying <i>katassa</i> .
katassa	Accrued	Past participle, genitive singular neuter, from <i>karoti</i> (to do), describing <i>puññā</i> .

### **Yān'aññāni katāni me**

**Grok Al:** And other deeds I have done

**Than:** And in any other merit I have made

Yāni	And	Pronoun, accusative plural neuter, relative pronoun, referring to <i>puññāni</i> (merits).
aññāni	Other	Adjective, accusative plural neuter, from <i>añña</i> (other), describing implied <i>puññāni</i> .
katāni	Done	Past participle, accusative plural neuter, from <i>karoti</i> (to do), describing implied <i>puññāni</i> .
me	By me	Pronoun, genitive singular, from <i>aham</i> (I), agent of <i>katāni</i> .

### **Tesañca bhāgino hontu**

**Grok Al:** May beings share in them

**BM:** Partake of all the merit

**Than:** Have a share in

Tesañca	In them and	Pronoun, genitive plural masculine + conjunction, from <i>ta</i> (that) + <i>ca</i> (and), referring to <i>puññāni</i> .
bhāgino	Share	Noun, nominative plural masculine, from <i>bhāgin</i> (sharer), from <i>bhajati</i> (to divide), describing <i>sattā</i> .
		<b>Norbu Al:</b> <i>bhāgino</i> (adj.) - sharing in, partaking of; from <i>bhāga</i> (share, portion)
hontu	May be	Verb, 3rd person plural imperative, from <i>bhavati</i> (to be), with <i>sattā</i> as subject and <i>bhāgino</i> as complement.

### **Sattānantāppamānakā**

**Grok Al:** Limitless and boundless beings

**BM:** May whatever living beings without measure, without end

**Than:** May all beings without limit, without end

Sattā	Beings	Noun, nominative plural masculine, from <i>satta</i> (being), subject of <i>hontu</i> .
ananta	Limitless	Adjective, compound element, from <i>ananta</i> (endless, infinite, boundless), from an- (not) + anta (end), part of <i>anantāppamānakā</i> .
appamānakā	Boundless	Adjective, nominative plural masculine, from <i>appamāṇa</i> (boundless), from a- (not) + pamāṇa (measure), meaning “immeasurable” describing <i>sattā</i> .

### Ye piyā guṇavantā ca

**Grok AI:** Those dear and virtuous

**BM:** Those loved and full of goodness

**Than:** Those who are dear & kind to me

Ye	Those	Pronoun, nominative plural masculine, relative pronoun, referring to <i>sattā</i> .
piyā	Dear	Adjective, nominative plural masculine, from <i>piyā</i> (beloved), describing implied <i>sattā</i> .
guṇavantā	Virtuous	Adjective, nominative plural masculine, from <i>guṇavant</i> (virtuous), from <i>guṇa</i> (quality, virtue) + <i>vant</i> (possessing), meaning “endowed with virtues”. Describing implied <i>sattā</i> .
ca	And	Conjunction, connecting <i>piyā</i> and <i>guṇavantā</i> .

### Mayhaṁ mātā-pitādayo

**Grok AI:** My mother, father, and others

**BM:** My mother and my father dear

**Than:** Beginning with my mother & father

Mayhaṁ	My	Pronoun, genitive singular, from <i>aharṁ</i> (I), possessing <i>mātā-pitādayo</i> .
mātā	Mother	Noun, compound element, from <i>mātā</i> (mother), part of <i>mātā-pitādayo</i> .

pitā	Father	Noun, compound element, from <i>pitā</i> (father), part of <i>mātā-pitādayo</i> .
dayo	And others	Noun, nominative plural masculine, from <i>ādi</i> (beginning), indicating others beyond <i>mātā-pitā</i> .
<b>Norbu AI:</b> pitādayo (compound) - fathers and others; pitā (father) + ādi (beginning with, etc.)		

### Ditṭhā me cāpyadiṭṭhā vā

**Grok AI:** Seen by me and unseen too

**BM:** Beings seen by me and those unseen

**Than:** Whom I have seen or never seen

Ditṭhā	Seen	Past participle, nominative plural masculine, from <i>disati</i> (to see), describing implied <i>sattā</i> .
me	By me	Pronoun, genitive singular, from <i>aham</i> (I), agent of <i>ditṭhā</i> .
ca	And	Conjunction, connecting <i>ditṭhā</i> and <i>apadyadiṭṭhā</i> .
apadyadiṭṭhā	Unseen	Adjective, nominative plural masculine, from <i>a-</i> (not) + <i>ditṭha</i> (seen), describing implied <i>sattā</i> .
vā	Too	Particle, indicating inclusivity with <i>ditṭhā</i> .

### Aññe majhatta-verino

**Grok AI:** Others, neutral or hostile

**BM:** Those neutral and averse

**Than:** And others, neutral or hostile

Aññe	Others	Adjective, nominative plural masculine, from <i>añña</i> (other), describing implied <i>sattā</i> .
majhatta	Neutral	Adjective, compound element, from <i>majhatta</i> (neutral, impartial, neither friend nor foe), from <i>majha</i> (middle) + <i>atta</i> (state), part of <i>majhatta-verino</i> .
verino	Hostile	Adjective, nominative plural masculine, from <i>verin</i> (hostile), describing implied <i>sattā</i> .

## **Sattā titthanti lokasmīm**

**Grok AI:** Beings exist in the world

**BM:** Beings established in the world

**Than:** Beings established in the cosmos

Sattā	Beings	Noun, nominative plural masculine, from <i>satta</i> (being), subject of <i>titthanti</i> .
titthanti	Exist	Verb, 3rd person plural present indicative, from <i>titthati</i> (to stand), meaning “to exist” or “to remain”, with <i>sattā</i> as subject.
lokasmīm	In the world	Noun, locative singular masculine, from <i>loka</i> (world), indicating location of <i>sattā</i> .

## **Te bhummā catu-yonikā**

**Grok AI:** Those terrestrial, of four kinds of birth

**BM:** From the three planes and four grounds of birth

**Than:** The three realms, the four modes of birth

Te	Those	Pronoun, nominative plural masculine, referring to <i>sattā</i> .
bhummā	Terrestrial	Adjective, nominative plural masculine, from <i>bhūma</i> (earth), describing <i>sattā</i> .
catu	Four	Numerical, compound element, from <i>catu</i> (four), part of <i>catu-yonikā</i> .
yonikā	Kinds of birth	Adjective, nominative plural masculine, from <i>yoni</i> (womb, birth), describing <i>sattā</i> .

**Norbu AI:** yonikā (adj.) - relating to birth, modes of birth (four types: egg-born, womb-born, moisture-born, spontaneously born)

## **Pañc'eka-catu-vokārā**

**Grok AI:** With five, one, or four aggregates

**BM:** With five aggregates or one or four

**Than:** With five, one, or four aggregates

Pañc	Five	Numeral, compound element, from <i>pañca</i> (five), part of <i>pañc-eka-catu-vokārā</i> .
eka	One	Numeral, compound element, from <i>eka</i> (one), part of <i>pañc-eka-catu-vokārā</i> .
catu	Four	Numeral, compound element, from <i>catu</i> (four), part of <i>pañc-eka-catu-vokārā</i> .
vokārā	Aggregates	Noun, nominative plural masculine, from <i>okāra</i> (constituent parts, aggregate), describing <i>sattā</i> . Vokārā is synonymous with khandhas.

### Saṃsarantā bhavābhave

**Grok Al:** Wandering in existence and non-existence

**BM:** Wand'ring on from realm to realm

**Than:** Wandering on from realm to realm

Saṃsarantā	Wandering	Present participle, nominative plural masculine, from <i>saṃsarati</i> (to wander), describing <i>sattā</i> .
bhava	Existence	Noun, compound element, from <i>bhava</i> (existence), part of <i>bhavābhave</i> .
abhave	Non-existence	Noun, locative singular masculine, from <i>a-</i> (not) + <i>bhava</i> (existence), location of <i>saṃsarantā</i> .

**Norbu Al:** The term *bhavābhave* is a compound word that can be broken down into:

bhava + bhava, where the middle 'ā' is a sandhi (conjunction) linking the two words.

bhava = existence, becoming, state of existence  
ā = repetitive or continuing sense  
bhave = locative case of bhava

So *bhavābhave* literally means "from existence to existence" or "in various states of existence."

In Buddhist context, this term specifically refers to:

1. The continuous cycle of rebirth
2. Various realms of existence (like kāma-bhava, rūpa-bhava, arūpa-bhava)

3. The ongoing process of becoming (both moment to moment and life to life)

### **Ñātarāñ ye patti-dānam-me**

**Grok Al:** Those who know my sharing of merit

**BM:** Those who know my act of dedication

**Than:** If they know of my dedication of merit

Ñātarāñ	Know	Past participle, accusative singular neuter, from <i>jānāti</i> (to know), describing <i>patti-dānam</i> .
ye	Those	Pronoun, nominative plural masculine, relative pronoun, referring to <i>sattā</i> .
patti	Merit	Noun, compound element, from <i>patti</i> (merit), part of <i>patti-dānam</i> .
dānam	Sharing	Noun, accusative singular neuter, from <i>dāna</i> (giving), object of ñātarāñ.
me	My	Pronoun, genitive singular, from <i>aham</i> (I), possessing <i>patti-dānam</i> .

### **Anumodantu te sayarāñ**

**Grok Al:** May they themselves rejoice

**BM:** May they all rejoice in it

**Than:** May they themselves rejoice

Anumodantu	May rejoice	Verb, 3rd person plural imperative, from <i>anumodati</i> (to rejoice), with <i>te</i> as subject.
te	They	Pronoun, nominative plural masculine, referring to <i>ye</i> (those), subject of <i>anumodantu</i> .
sayarāñ	Themselves	Adverb, from <i>sayarāñ</i> (self), emphasizing <i>te</i> .

### **Ye c'imarāñ nappajānanti**

**Grok Al:** And those who do not know this

**BM:** And as for those yet unaware

**Than:** And if they do not know

Ye	Those	Pronoun, nominative plural masculine, relative pronoun, referring to <i>sattā</i> .
ca	And	Conjunction, connecting clauses.
imam̄	This	Pronoun, accusative singular neuter, referring to <i>patti-dānam</i> .
na	Not	Particle, negating <i>appajānanti</i> .
appajānanti	Do not know	Verb, 3rd person plural present indicative, from <i>pajānāti</i> (to know), with <i>imam̄</i> as object. Different from simple <i>jānāti</i> as pa- adds thoroughness to the knowing.

### **Devā tesam̄ nivedayum̄**

**Grok AI:** May the deities inform them

**BM:** May the devas let them know

**Than:** May the devas inform them

Devā	Deities	Noun, nominative plural masculine, from <i>deva</i> (deity), subject of <i>nivedayum̄</i> .
tesam̄	Them	Pronoun, accusative plural masculine, from <i>ta</i> (that), referring to ye (those), object of <i>nivedayum̄</i> .
nivedayum̄	May inform	Verb, 3rd person plural optative, from <i>nivedeti</i> (to inform), with <i>tesam̄</i> as object.

### **Mayā dinnāna-puññānam̄ anumodana-hetunā**

**Grok AI:** By the cause of rejoicing in the merits I have given

**BM:** By rejoicing in my sharing

**Than:** By reason of their rejoicing in my gift of merit

Mayā	By me	Pronoun, instrumental singular, from <i>aham̄</i> (I), agent of <i>dinnāna</i> .
dinnāna	Given	Past participle, genitive plural neuter, from <i>dadāti</i> (to give), describing <i>puññānam̄</i> .
puññānam̄	Merits	Noun, genitive plural neuter, from <i>puñña</i> (merit), object of <i>anumodana</i> .

anumodana	Rejoicing	Noun, compound element, from <i>anumodati</i> (to rejoice), part of <i>anumodana-hetunā</i> .
hetunā	By the cause	Noun, instrumental singular masculine, from <i>hetu</i> (cause), means of <i>anumodana</i> .

### Sabbe sattā sadā hontu

**Grok AI:** May all beings always be

**BM:** May all beings...

**Than:** May all beings always

Sabbe	All	Adjective, nominative plural masculine, from <i>sabba</i> (all), describing <i>sattā</i> .
sattā	Beings	Noun, nominative plural masculine, from <i>satta</i> (being), subject of <i>hontu</i> .
sadā	Always	Adverb, from <i>sadā</i> (always), modifying <i>hontu</i> .
hontu	May be	Verb, 3rd person plural imperative, from <i>bhavati</i> (to be), with <i>sattā</i> as subject.

### Averā sukha-jīvino

**Grok AI:** Free from enmity, living happily

**BM:** ...live at ease, in freedom from hostility

**Than:** Live happily, free from animosity

Averā	Free from enmity	Adjective, nominative plural masculine, from <i>a-</i> (not) + <i>vera</i> (enmity), describing <i>sattā</i> .
sukha	Happily	Noun, compound element, from <i>sukha</i> (happiness), part of <i>sukha-jīvino</i> .
jīvino	Living	Adjective, nominative plural masculine, from <i>jīvin</i> (living), describing <i>sattā</i> .

### Khemappadañca pappontu

**Grok AI:** And attain the path of safety

**BM:** And may they all reach safety

**Than:** May they attain the Serene State

Khemappadarām	Path of safety	Noun, accusative singular neuter, from <i>khema</i> (safety) + <i>pada</i> (path), object of <i>pappontu</i> .
ca	And	Conjunction, connecting clauses.
pappontu	May attain	Verb, 3rd person plural imperative, from <i>pāpuṇāti</i> (to attain), with <i>khemappadarām</i> as object.

### Tesāsā sijjhatarām subhā

**Grok Al:** May their noble aspirations be fulfilled

**BM:** May their good wishes be fulfilled

**Than:** And their beautiful hopes be fulfilled

Tesāsā	Their	Pronoun, genitive plural masculine, from <i>ta</i> (that), possessing āsā.
āsā	Aspirations	Noun, nominative singular feminine, from āsā (wish, hope, expectation), subject of <i>sijjhatarām</i> .
sijjhatarām	May be fulfilled	Verb, 3rd person singular imperative, from <i>sijjhati</i> (to be fulfilled), with āsā as subject.
subhā	Beautiful	Adjective, nominative singular feminine, from <i>subha</i> (auspicious, beautiful, pleasant, noble), describing āsā.

## The Teaching on Striving According to Dhamma

**Norbu Al:** This chant draws from several canonical sources in the Pali Canon, including [MN 70](#), [AN 2.5](#), [AN 1.324](#), [AN 5.78](#) and [AN 6.20](#) creating a powerful compilation about energy (viriya) and diligence (appamāda) in practice.

The Kīṭagirisutta ([MN 70](#)) begins with a specific controversy about eating habits. Here's the key narrative:

The Buddha and a large group of monks were traveling through Kasi. He instructed the monks to abstain from eating after midday, explaining that he himself had given up afternoon/ evening meals and experienced better health and wellbeing as a result. He encouraged them to do the same, saying they too would experience these benefits.

However, when they reached Kitagiri, they encountered a group of monks led by Assaji and Punabbasuka who refused to follow this instruction. When other monks conveyed the Buddha's teaching to them, they responded:

"We eat in the evening, in the morning, and during the day outside the proper time. By doing so, we experience good health and wellbeing. Why should we give up what we can see directly in the present for something that takes time to achieve? We will continue eating in the evening, in the morning, and during the day."

Their response revealed a fundamental misunderstanding of the Buddha's teaching method. They were prioritizing immediate physical comfort over training in the precepts and discipline. This led the Buddha to explain that what feels pleasant isn't always wholesome, and what feels unpleasant isn't always unwholesome - different experiences affect different practitioners in different ways depending on their level of development.

### **Handa mayaṁ dhamma-pahāṁsāna-pāṭhamā bhañāmase**

**Grok AI:** Now let us recite the text for the exultation of the Dhamma

Handa	Now	Adverb, from <i>handa</i> (now), emphasizing urgency, modifying <i>bhañāmase</i> .
mayaṁ	We	Pronoun, nominative plural, from <i>aḥam</i> (I), subject of <i>bhañāmase</i> .
dhamma	Dhamma	Noun, compound element, from <i>dhamma</i> (teaching), part of <i>dhamma-pahāṁsāna</i> .
pahāṁsāna	Exultation	Noun, compound element, from <i>pahāṁsatī</i> (to exult, to gladden, to rejoice), part of <i>dhamma-pahāṁsāna</i> .
pāṭhamā	Text	Noun, accusative singular masculine, from <i>pāṭha</i> (text), object of <i>bhañāmas</i> .
bhañāmase	Let us recite	Verb, 1st person plural optative, from <i>bhañāti</i> (to recite), with <i>pāṭhamā</i> as object.

### **Evaṁ svākkhāto bhikkhave mayā dhammo**

**Grok AI:** Thus well-proclaimed, monks, by me is the Dhamma

**BM:** Bhikkhus, the Dhamma has thus been well expounded by me

Evaṁ	Thus	Adverb, from <i>evaṁ</i> (thus), introducing the statement.
svākkhāto	Well-proclaimed	Adjective, nominative singular masculine, from <i>su-</i> (well) + <i>ākkhāta</i> (proclaimed), describing <i>dhammo</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> (monk), addressing the audience.

mayā	By me	Pronoun, instrumental singular, instrumental of <i>aharñ</i> (I), agent of <i>ākkhāto</i> .
dhammo	Dhamma	Noun, nominative singular masculine, from <i>dhamma</i> , (Dhamma), subject of implied <i>atthi</i> (is).

### **Uttāno vivaṭo pakāsito chinna-pilotiko**

**Grok AI:** Open, revealed, illuminated, free from entanglement

**BM:** Elucidated, disclosed, revealed, and stripped of patchwork

Uttāno	Open	Adjective, nominative singular masculine, from <i>uttāna</i> (open), describing <i>dhammo</i> .
vivaṭo	Revealed, opened, unveiled	Adjective, nominative singular masculine, past participle from <i>vivarati</i> (to open, reveal), describing <i>dhammo</i> .
pakāsito	Illuminated	Adjective, nominative singular masculine, past participle from <i>pakāseti</i> (to illuminate, make clear, explain, proclaim), describing <i>dhammo</i> .
chinna	Free	Adjective, compound element, past participle from <i>chindati</i> (to cut), part of <i>chinna-pilotiko</i> .
pilotiko	Entanglement	Adjective, nominative singular masculine, from <i>piloti</i> (rag), describing <i>dhammo</i> .

**Norbu AI:** pilotiko - a rag, tattered cloth. Chinna-pilotiko means "with rags cut off" - metaphorically meaning "with doubts removed".

### **Alam-eva saddhā-pabbajitena kula-puttena vīriyam ārabhitum**

**Grok AI:** It is enough for a faithful ordained noble son to arouse energy

**BM:** This is enough for a clansman, who has gone forth out of faith, to arouse his energy thus

Alam	Enough	Indeclinable, from <i>alam</i> (enough), emphasizing sufficiency.
eva	Indeed	Particle, emphasizing <i>alam</i> .
saddhā	Faithful	Noun, compound element, from <i>saddhā</i> (faith), part of <i>saddhā-pabbajitena</i> .

pabbajitena	Ordained	Noun, instrumental singular masculine, from <i>pabbajati</i> (to ordain), describing <i>kula-puttena</i> .
kula	Clan	Noun, compound element, from <i>kula</i> (family, clan), part of <i>kula-puttena</i> .
puttena	Son	Noun, instrumental singular masculine, from <i>putta</i> (son), agent of <i>ārabhitum</i> .
		<b>Norbu Al:</b> kula-puttena - by a son of good family, by a clansman
vīriyam	Energy	Noun, accusative singular neuter, from <i>vīriya</i> (energy), object of <i>ārabhitum</i> .
ārabhitum	To arouse	Infinitive, from <i>ārabhati</i> (to arouse), with <i>vīriyam</i> as object.

### Kāmarām taco ca nahāru ca atṭhi ca avasissatu

**Grok Al:** Let skin, sinews, and bones remain

**BM:** Willingly let only my skin, sinews and bones remain

Kāmarām	Let	Adverb, from <i>kāmarām</i> (willingly), expressing resolve, modifying <i>avasissatu</i> .
taco	Skin	Noun, nominative singular neuter, from <i>taca</i> (skin), subject of <i>avasissatu</i> .
ca	And	Conjunction, connecting <i>taco</i> , <i>nahāru</i> , and <i>atṭhi</i> .
nahāru	Sinews	Noun, nominative singular neuter, from <i>nahāru</i> (sinew), subject of <i>avasissatu</i> .
ca	And	Conjunction, connecting <i>nahāru</i> and <i>atṭhi</i> .
atṭhi	Bones	Noun, nominative singular neuter, from <i>atṭhi</i> (bone), subject of <i>avasissatu</i> .
ca	And	Conjunction, connecting <i>atṭhi</i> and <i>avasissatu</i> .
avasissatu	Remain	Verb, 3rd person singular optative, from <i>avasisati</i> (to remain), with <i>taco</i> , <i>nahāru</i> , <i>atṭhi</i> as subjects.

### Sarīre upasussatu māmsa-lohitām

**Grok Al:** Let flesh and blood dry up in the body

**BM:** And let the flesh and blood in this body wither away

Sarīre	In the body	Noun, locative singular neuter, from <i>sarīra</i> (body), location of <i>upasussatu</i> .
upasussatu	Let dry up	Verb, 3rd person singular optative, from <i>upasussati</i> (to dry up), from <i>upa</i> (near) + <i>sussati</i> ([to dry]), meaning “to wither”, with <i>marīsa-lohitāñ</i> as subject.
marīsa	Flesh	Noun, compound element, from <i>marīsa</i> (flesh), part of <i>marīsa-lohitāñ</i> .
lohitāñ	Blood	Noun, nominative singular neuter, from <i>lohitā</i> (blood), subject of <i>upasussatu</i> .

### **Yāñ tam purisa-thāmena purisa-vīriyena purisa-parakkamena**

**Grok AI:** Whatever by human strength, human energy, human effort

**BM:** As long as whatever... by human strength, by human energy, by human effort

Yāñ	Whatever	Pronoun, accusative singular neuter, relative pronoun, object of <i>pattabbañ</i> .
tam	That	Pronoun, accusative singular neuter, referring to <i>yāñ</i> , object of <i>pattabbañ</i> .
purisa	Human	Noun, compound element, from <i>purisa</i> (man), part of <i>purisa-thāmena</i> .
thāmena	Strength	Noun, instrumental singular masculine, from <i>thāma</i> (strength), means of <i>pattabbañ</i> .
purisa	Human	Noun, compound element, from <i>purisa</i> , part of <i>purisa-vīriyena</i> .
vīriyena	Energy	Noun, instrumental singular masculine, from <i>vīriya</i> (energy), means of <i>pattabbañ</i> .
purisa	Human	Noun, compound element, from <i>purisa</i> , part of <i>purisa-parakkamena</i> .
parakkamena	Effort	Noun, instrumental singular masculine, from <i>parakkama</i> (effort), means of <i>pattabbañ</i> .

### **Pattabbañ na tam apāpuṇītvā**

**Grok AI:** Is to be attained, not without attaining that

**BM:** ...Is to be attained... Has not been attained

Pattabbam	To be attained	Gerundive, accusative singular neuter, from <i>pāpuṇāti</i> (to attain), describing <i>yam</i> , object of <i>apāpuṇitvā</i> .
na	Not	Particle, negating <i>apāpuṇitvā</i> .
tar̄m	That	Pronoun, accusative singular neuter, referring to <i>pattabbam</i> .
apāpuṇitvā	Without attaining	Gerund, from <i>pāpuṇāti</i> (to attain), with a- (negative prefix), modifying implied verb, with <i>tar̄m</i> as object.

### Vīriyassa sañṭhānam bhavissati'iti

**Grok AI:** There will [not] be a ceasing of energy

**BM:** Let not my efforts stand still

Vīriyassa	Of energy	Noun, genitive singular neuter, from <i>vīrya</i> (energy), object of <i>sañṭhānam</i> .
sañṭhānam	Ceasing	Noun, nominative singular neuter, from <i>sañṭhāti</i> (to cease), subject of <i>bhavissati</i> .

**Norbu AI:** sañṭhānam - stopping, cessation, establishment

bhavissati	Will be	Verb, 3rd person singular future indicative, from <i>bhavati</i> (to be), with <i>sañṭhānam</i> as subject.
iti	Quotation marker	Particle, marking end of resolve.

### Dukkham bhikkhave kusīto viharati

**Grok AI:** Painfully, monks, the lazy one dwells

**BM:** Bhikkhus, the lazy person dwells in suffering

Dukkham	Painfully	Adverb, from <i>dukkha</i> (painful), modifying <i>viharati</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> (monk), addressing audience.
kusīto	Lazy one	Noun, nominative singular masculine, from <i>kusīta</i> (lazy), subject of <i>viharati</i> .
viharati	Dwells	Verb, 3rd person singular present indicative, from <i>viharati</i> (to dwell), with <i>kusīto</i> as subject.

## Vokiṇño pāpakehi akusalehi dhammehi

**Grok Al:** Mixed up with evil, unwholesome states

**BM:** Soiled by evil, unwholesome states

Vokiṇño	Mixed up, overwhelmed, overcome	Adjective, nominative singular masculine, past participle from <i>vikiṇṇati</i> (to scatter), describing <i>kusīto</i> .
pāpakehi	Evil	Adjective, instrumental plural masculine, from <i>pāpaka</i> (evil), describing <i>dhammehi</i> .
akusalehi	Unwholesome	Adjective, instrumental plural masculine, from <i>a-</i> (not) + <i>kusala</i> (wholesome), describing <i>dhammehi</i> .
dhammehi	States	Noun, instrumental plural masculine, from <i>dhamma</i> (state), means of being <i>vokinno</i> .

## Mahantañca sadattharñ parihāpeti

**Grok Al:** And forfeits the great personal goal

**BM:** And great is the personal good that he neglects

Mahantam	Great	Adjective, accusative singular masculine, from <i>mahanta</i> (great), describing <i>sadattharñ</i> .
ca	And	Conjunction, connecting clauses.
sadattharñ	Personal goal	Noun, accusative singular masculine, from <i>sa</i> (own) + <i>attha</i> (goal), object of <i>parihāpeti</i> .

parihāpeti Forfeits Verb, 3rd person singular present indicative, from *parihāpeti* (to forfeit), with *sadattharñ* as object.

**Norbu Al:** parihāpeti - causes to waste away, diminishes, loses

## Āraddha-vīriyo ca kho bhikkhave sukharñ viharati

**Grok Al:** But the energetic one, monks, dwells happily

**BM:** The energetic person though dwells happily

Āraddha	Energetic	Adjective, compound element, past participle from <i>ārabhati</i> (to arouse), part of <i>āraddha-vīriyo</i> .
vīriyo	One	Noun, nominative singular masculine, from <i>vīriya</i> (energy), subject of <i>viharati</i> .
ca	But	Conjunction, contrasting with <i>kusīto</i> .
kho	Indeed	Particle, emphasizing <i>sukhām</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> (monk), addressing audience.
sukhām	Happily	Adverb, from <i>sukha</i> (happy), modifying <i>viharati</i> .
viharati	Dwells	Verb, 3rd person singular present indicative, from <i>viharati</i> (to dwell), with <i>āraddha-vīriyo</i> as subject.

### Pavivitto pāpakehi akusalehi dhammehi

**Grok AI:** Secluded from evil, unwholesome states

**BM:** Well withdrawn from unwholesome states

Pavivitto	Secluded, isolated (from evil)	Adjective, nominative singular masculine, past participle from <i>paviveti</i> (to seclude), describing <i>āraddha-vīriyo</i> .
pāpakehi	Evil	Adjective, ablative plural masculine, from <i>pāpaka</i> (evil), describing <i>dhammehi</i> .
akusalehi	Unwholesome	Adjective, ablative plural masculine, from <i>a-</i> (not) + <i>kusala</i> (wholesome), describing <i>dhammehi</i> .
dhammehi	States	Noun, ablative plural masculine, from <i>dhamma</i> (state), source of separation for <i>pavivitto</i> .

### Mahantañca sadatthām paripūreti

**Grok AI:** And fulfills the great personal goal

**BM:** And great is the personal good that he achieves

Mahantām	Great	Adjective, accusative singular masculine, from <i>mahanta</i> (great), describing <i>sadatthām</i> .
ca	And	Conjunction, connecting clauses.

sadatthām	Personal goal	Noun, accusative singular masculine, from <i>sa</i> (own) + <i>attha</i> (goal), object of <i>paripūreti</i> .
paripūreti	Fulfils	Verb, 3rd person singular present indicative, from <i>paripūreti</i> (to fulfill), with <i>sadatthām</i> as object.

### **Na bhikkhave hīnena aggassa patti hoti**

**Grok AI:** Monks, with the inferior, attainment of the highest does not occur

**BM:** Bhikkhus, it is not by lower means that the supreme is attained

Na	Not	Particle, negating <i>hoti</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> (monk), addressing audience.
hīnena	Inferior	Adjective, instrumental singular neuter, from <i>hīna</i> (inferior), means of <i>patti</i> .
aggassa	Highest	Adjective, genitive singular masculine, from <i>agga</i> (foremost, highest, supreme, best), object of <i>patti</i> .
patti	Attainment	Noun, nominative singular feminine, from <i>patti</i> (attainment), subject of <i>hoti</i> .
hoti	Occurs	Verb, 3rd person singular present indicative, from <i>bhavati</i> (to be), with <i>patti</i> as subject.

### **Aggena ca kho bhikkhave aggassa patti hoti**

**Grok AI:** But with the highest, monks, attainment of the highest occurs

**BM:** But, bhikkhus, it is by the supreme that the supreme is attained

Aggena	Highest	Adjective, instrumental singular neuter, from <i>agga</i> (foremost, highest, supreme, best), means of <i>patti</i> .
ca	But	Conjunction, contrasting with <i>hīnena</i> .
kho	Indeed	Particle, emphasizing <i>patti</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> (monk), addressing audience.
aggassa	Highest	Adjective, genitive singular masculine, from <i>agga</i> (foremost, highest, supreme, best), object of <i>patti</i> .

patti	Attainment	Noun, nominative singular feminine, from <i>patti</i> (attainment), subject of <i>hoti</i> .
hoti	Occurs	Verb, 3rd person singular present indicative, from <i>bhavati</i> (to be), with <i>patti</i> as subject.

### **Maṇḍapeyyam-idam bhikkhave brahmacariyam**

**Grok AI:** This holy life, monks, is like the cream to be drunk

**BM:** Bhikkhus, this holy life is like the cream of the milk

Maṇḍapeyyam	Cream to be drunk	Adjective, nominative singular neuter, from <i>maṇḍa</i> (cream) + <i>peyya</i> (to be drunk), describing <i>brahmacariyam</i> .
idam	This	Pronoun, nominative singular neuter, referring to <i>brahmacariyam</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> (monk), addressing audience.
brahmacariyam	Holy life	Noun, nominative singular neuter, from <i>brahmacariya</i> (holy life), subject of implied <i>atthi</i> (is).

### **Satthā sammukhī-bhūto**

**Grok AI:** The Teacher is present before you

**BM:** The Teacher is present

Satthā	Teacher	Noun, nominative singular masculine, from <i>satthā</i> (teacher), subject of implied <i>atthi</i> (is).
sammukhī	Present	Adjective, compound element, from <i>sammukhā</i> (face-to-face), part of <i>sammukhī-bhūto</i> .
bhūto	Become	Adjective, nominative singular masculine, past participle from <i>bhavati</i> (to be), describing <i>satthā</i> .

### **Tasmātiha bhikkhave vīriyam ārabhatha**

**Grok AI:** Therefore, monks, arouse energy here

**BM:** Therefore, bhikkhus, start to arouse your energy

Tasmātiha	Therefore	Adverb, from <i>tasmā</i> (therefore) + <i>iha</i> (here), introducing exhortation.
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> (monk), addressing audience.
vīriyam	Energy	Noun, accusative singular neuter, from <i>vīriya</i> (energy), object of <i>ārabhatha</i> .
ārabhatha	Arouse	Verb, 2nd person plural imperative, from <i>ārabhati</i> (to arouse), with <i>vīriyam</i> as object.

### Appattassa pattiya

**Grok AI:** For the attainment of the unattained

**BM:** For the attainment of the as yet unattained

Appattassa	Unattained	Adjective, genitive singular masculine, from <i>a-</i> (not) + <i>patta</i> (attained), object of <i>pattiya</i> .
pattiya	Attainment	Noun, dative singular feminine, from <i>patti</i> (attainment), purpose of <i>ārabhatha</i> .

### Anadhigatassa adhigamāya

**Grok AI:** For the realization of the unrealized

**BM:** For the achievement of the as yet unachieved

Anadhigatassa	Unrealized	Adjective, genitive singular masculine, from <i>a-</i> (not) + <i>adhigata</i> (realized), object of <i>adhigamāya</i> .
adhigamāya	Realization	Noun, dative singular masculine, from <i>adhigama</i> (realization), from <i>adhi</i> (over) + <i>gamati</i> (to go) purpose of <i>ārabhatha</i> .

**Norbu AI:** adhigamāya (from *adhigacchati*) - for attaining, for reaching

### Asacchikatassa sacchikiriyāya

**Grok AI:** For the direct experience of the unexperienced

**BM:** For the realization of the as yet unrealized

Asacchikatassa	Unexperienced	Adjective, genitive singular masculine, from a- (not) + <i>sacchikata</i> (experienced), object of <i>sacchikiriyāya</i> .
sacchikiriyāya	Direct experience	Noun, dative singular feminine, from <i>sacchikiriyā</i> (direct experience), from <i>sacchi</i> (truth) + <i>kiryā</i> (action), referring to personally realizing the truth. In Asacchikatassa <i>sacchikiriyāya</i> ("For the direct experience of the unexperienced"), it denotes firsthand realization of nibbāna. Purpose of <i>ārabhatha</i> .

**Norbu AI:** *sacchikiriyāya* (from *sacchikaroti*) - for realization, for experiencing directly

### **Evaṁ no ayam amhākam pabbajjā avaṅkatā avañjhā bhavissati**

**Grok AI:** Thus our going forth will be fruitful and not barren

**BM:** Thinking, in such a way: 'Our Going Forth will not be barren

Evaṁ	Thus	Adverb, from <i>evaṁ</i> (thus), introducing result.
no	Our	Pronoun, genitive plural, from <i>aham</i> (I), possessing <i>pabbajjā</i> .
ayam	This	Pronoun, nominative singular feminine, referring to <i>pabbajjā</i> .
amhākam	Our	Pronoun, genitive plural, from <i>aham</i> (I), possessing <i>pabbajjā</i> .
pabbajjā	Going forth	Noun, nominative singular feminine, from <i>pabbajati</i> (to go forth), subject of <i>bhavissati</i> .
avaṅkatā	Fruitful	Adjective, nominative singular feminine, from a- (not) + <i>vaṅka</i> (crooked), describing <i>pabbajjā</i> .
		<b>Norbu AI:</b> <i>avaṅkatā</i> - straightforward, honest (literally "not crooked")
avañjhā	Not barren	Adjective, nominative singular feminine, from a- (not) + <i>vañjha</i> (barren), describing <i>pabbajjā</i> .
bhavissati	Will be	Verb, 3rd person singular future indicative, from <i>bhavati</i> (to be), with <i>pabbajjā</i> as subject.

### **Saphalā sa-udrayā**

**Grok AI:** Successful and productive

**BM:** But will become fruitful and fertile

Saphalā	Successful	Adjective, nominative singular feminine, from <i>sa</i> (with) + <i>phala</i> (fruit), describing <i>pabbajā</i> .
sa	Productive	Prefix, compound element, from <i>sa</i> (with), part of <i>sa-udrayā</i> .
udrayā	Productive	Adjective, nominative singular feminine, from <i>udraya</i> (yield), describing <i>pabbajā</i> .

### Yesam̄ mayam̄ paribhuñjāma

cīvara-piñdapāta-senāsana-gilānappaccaya-bhesajja-parikkhāram̄ tesam̄ te kārā amhesu

**Grok AI:** For those whose robes, almsfood, lodgings, and medicinal requisites we use, their actions toward us

**BM:** And all our use of robes, almsfood, lodgings, and medicinal requisites, given by others for our support

Yesam̄	Whose	Pronoun, genitive plural masculine, from <i>ya</i> (who), possessing <i>parikkhāram̄</i> .
mayam̄	We	Pronoun, nominative plural, from <i>aham̄</i> (I), subject of <i>paribhuñjāma</i> .
paribhuñjāma	Use	Verb, 1st person plural present indicative, from <i>paribhuñjati</i> (to use), with <i>parikkhāram̄</i> as object.
cīvara	Robes	Noun, compound element, from <i>cīvara</i> (robe), part of <i>cīvara-...-parikkhāram̄</i> .
piñdapāta	Almsfood	Noun, compound element, from <i>piñdapāta</i> (almsfood), part of <i>cīvara-...-parikkhāram̄</i> .
senāsana	Lodging	Noun, compound element, from <i>senāsana</i> (lodging), part of <i>cīvara-...-parikkhāram̄</i> .
gilānappaccaya	Medicinal	Noun, compound element, from <i>gilāna</i> (sick) + <i>paccaya</i> (requisite), part of <i>cīvara-...-parikkhāram̄</i> .
bhesajja	Medicine	Noun, compound element, from <i>bhesajja</i> (medicine), part of <i>cīvara-...-parikkhāram̄</i> .
parikkhāram̄	Requisites	Noun, accusative singular masculine, from <i>parikkhāra</i> (equipment), object of <i>paribhuñjāma</i> .
tesam̄	Their	Pronoun, genitive plural masculine, from <i>ta</i> (that), possessing <i>kārā</i> .

te	Those	Pronoun, nominative plural masculine, referring to <i>yesarñ</i> , subject of implied <i>santi</i> .
kārā	Actions	Noun, nominative plural masculine, from <i>kāra</i> (action), subject of implied <i>santi</i> .
amhesu	Toward us	Pronoun, locative plural, from <i>aharñ</i> (I), location of <i>kārā</i> .

### Mahapphalā bhavissanti mahānisar̄msā'ti

**Grok AI:** Will be greatly fruitful and highly beneficial

**BM:** Will reward them with great fruit and great benefit'

Mahapphalā	Greatly fruitful	Adjective, nominative plural masculine, from <i>maha</i> (great) + <i>phala</i> (fruit), describing <i>kārā</i> .
bhavissanti	Will be	Verb, 3rd person plural future indicative, from <i>bhavati</i> (to be), with <i>kārā</i> as subject.
mahānisar̄msā	Highly beneficial	Adjective, nominative plural masculine, from <i>maha</i> (great) + <i>anisar̄msa</i> (benefit), describing <i>kārā</i> .
iti	Quotation marker	Particle, marking end of statement.

### Evaṁ hi vo bhikkhave sikkhitabbam

**Grok AI:** Thus indeed, monks, you should train yourselves

**BM:** Bhikkhus, you should train yourselves thus

Evaṁ	Thus	Adverb, from <i>evaṁ</i> (thus), introducing instruction.
hi	Indeed	Particle, emphasizing <i>sikkhitabbam</i> .
vo	You	Pronoun, genitive plural, from <i>tumha</i> (you), subject of <i>sikkhitabbam</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> (monk), addressing audience.
sikkhitabbam	Should train	Gerundive, nominative singular neuter, from <i>sikkhati</i> (to train), with <i>vo</i> as implied subject.

### Att'attham vā hi bhikkhave sampassamānena

**Grok AI:** Indeed, monks, for one considering self-benefit

**BM:** Considering your own good

Att'attham	Self-benefit	Noun, accusative singular masculine, from <i>atta</i> (self) + <i>attha</i> (benefit), object of <i>sampassamānena</i> .
vā	Or	Particle, indicating alternative with later <i>par'attham</i> .
hi	Indeed	Particle, emphasizing <i>sampassamānena</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> (monk), addressing audience.
sampassamānena	Considering	Present participle, instrumental singular masculine, from <i>sampassati</i> (to consider), from <i>sam</i> (together) + <i>passati</i> (to see) describing implied monk, with <i>att'attham</i> as object.

### Alam-eva appamādena sampādetum

**Grok AI:** It is enough to accomplish with diligence

**BM:** It is enough to strive for the goal without negligence

Alam	Enough	Indeclinable, from <i>alarī</i> (enough), emphasizing sufficiency.
eva	Indeed	Particle, emphasizing <i>alam</i> .
appamādena	With diligence	Noun, instrumental singular masculine, from <i>appamāda</i> (diligence), from <i>a-</i> (not) + <i>pamāda</i> (negligence), means of <i>sampādetum</i> .
sampādetum	To accomplish	Infinitive, from <i>sampādeti</i> (to strive for, to accomplish, to fulfill), with implied <i>att'attham</i> as object.

### Par'attham vā hi bhikkhave sampassamānena

**Grok AI:** Or indeed, monks, for one considering others' benefit

**BM:** Bhikkhus, considering the good of others

Par'attham	Others' benefit	Noun, accusative singular masculine, from <i>para</i> (other) + <i>attha</i> (benefit), object of <i>sampassamānena</i> .
vā	Or	Particle, indicating alternative with <i>att'attham</i> .
hi	Indeed	Particle, emphasizing <i>sampassamānena</i> .

bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> (monk), addressing audience.
sampassamānena	Considering	Present participle, instrumental singular masculine, from <i>sampassati</i> (to consider), describing implied monk, with <i>par'attham</i> as object.

### Alam-eva appamādena sampādetum

**Grok AI:** It is enough to accomplish with diligence

**BM:** It is enough to strive for the goal without negligence

Alam	Enough	Indeclinable, from <i>alam</i> (enough), emphasizing sufficiency.
eva	Indeed	Particle, emphasizing <i>alam</i> .
appamādena	With diligence	Noun, instrumental singular masculine, from <i>appamāda</i> (diligence), means of <i>sampādetum</i> .
sampādetum	To accomplish	Infinitive, from <i>sampādeti</i> (to strive for, to accomplish, to fulfill), with implied <i>par'attham</i> as object.

### Ubhay'attham vā hi bhikkhave sampassamānena

**Grok AI:** Or indeed, monks, for one considering both benefits

**BM:** Bhikkhus, considering the good of both

Ubhay'attham	Both benefits	Noun, accusative singular masculine, from <i>ubhaya</i> (both) + <i>attha</i> (benefit), object of <i>sampassamānena</i> .
vā	Or	Particle, indicating alternative with <i>att'attham</i> and <i>par'attham</i> .
hi	Indeed	Particle, emphasizing <i>sampassamānena</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> (monk), addressing audience.
sampassamānena	Considering	Present participle, instrumental singular masculine, from <i>sampassati</i> (to consider), describing implied monk, with <i>ubhay'attham</i> as object.

### Alam-eva appamādena sampādetun'ti

**Grok AI:** It is enough to accomplish with diligence

**BM:** It is enough to strive for the goal without negligence

Alam	Enough	Indeclinable, from <i>alaṁ</i> (enough), emphasizing sufficiency.
eva	Indeed	Particle, emphasizing <i>alam</i> .
appamādena	With diligence	Noun, instrumental singular masculine, from <i>appamāda</i> (diligence), means of <i>sampādetum</i> .
sampādetum	To accomplish	Infinitive, from <i>sampādeti</i> (to strive for, to accomplish, to fulfill), with implied <i>ubhay'attham</i> as object.
iti	Quotation marker	Particle, marking end of instruction.

## Dedication of Merit to the Devas and Others

**Handa Pali mayaṁ patti-dāna-gāthāyo bhaṇāmase**

**Grok AI:** Now let us recite the verses for sharing merit

**Than:** Now let us recite the verse for dedicating merit

Handa	Now	Adverb, from <i>handa</i> (now), emphasizing urgency, modifying <i>bhaṇāmase</i> .
mayaṁ	We	Pronoun, nominative plural, from <i>aḥam</i> (I), subject of <i>bhaṇāmase</i> .
patti	Merit	Noun, compound element, from <i>patti</i> (attainment), part of <i>patti-dāna-gāthāyo</i> . Patti is closely related to <i>puñña</i> (merit), as patti represents the fruit or result of <i>puñña</i> (wholesome actions). <i>Puñña</i> is the quality of merit accrued through deeds like generosity ( <i>dāna</i> ), virtue ( <i>sīla</i> ), or meditation ( <i>bhāvanā</i> ), while patti is the shareable outcome dedicated to others.

**Norbu AI:** Patti - share, attainment, acquisition (related to *puñña* in the context of 'patti-dāna' meaning the sharing or transfer of merit)

dāna	Sharing	Noun, compound element, from <i>dāna</i> (giving), part of <i>patti-dāna</i> .
gāthāyo	Verses	Noun, accusative plural feminine, from <i>gāthā</i> (verse), object of <i>bhaṇāmase</i> .
bhaṇāmase	Let us recite	Verb, 1st person plural optative, from <i>bhanāti</i> (to recite), with <i>gāthāyo</i> as object.

## **Yā devatā santi vihāra-vāsinī**

**Grok AI:** Those deities that exist, dwelling in the monastery

**BM:** May the devas dwelling in the temple

Yā	Those	Pronoun, nominative plural feminine, relative pronoun, referring to <i>devatā</i> .
devatā	Deities	Noun, nominative plural feminine, from <i>devatā</i> (deity), subject of <i>santi</i> .
santi	Exist	Verb, 3rd person plural present indicative, from <i>atthi</i> (to be), with <i>devatā</i> as subject.
vihāra	Monastery	Noun, compound element, from <i>vihāra</i> (monastery), part of <i>vihāra-vāsinī</i> .
vāsinī	Dwelling	Adjective, nominative plural feminine, from <i>vāsī</i> (dweller), describing <i>devatā</i> .

## **Thūpe ghare bodhi-ghare tahiṁ tahiṁ**

**Grok AI:** In shrines, houses, bodhi-tree houses, here and there

Thūpe	In shrines	Noun, locative singular masculine, from <i>thūpa</i> (shrine), location of implied <i>santi</i> .
ghare	In houses	Noun, locative singular neuter, from <i>ghara</i> (house), location of implied <i>santi</i> .
bodhi	Bodhi-tree	Noun, compound element, from <i>bodhi</i> (enlightenment tree), part of <i>bodhi-ghare</i> .
ghare	Houses	Noun, locative singular neuter, from <i>ghara</i> (house), location of implied <i>santi</i> .
tahiṁ	Here	Adverb, from <i>tattha</i> (there), indicating specific locations, modifying implied <i>santi</i> .
tahiṁ	There	Adverb, from <i>tattha</i> (there), indicating various locations, modifying implied <i>santi</i> .

## **Tā dhamma-dānena bhavantu pūjitā**

**Grok AI:** May they be honored by the gift of Dhamma

**BM:** Be honored with the gift of Dhamma

Tā	They	Pronoun, nominative plural feminine, referring to <i>devatā</i> , subject of <i>bhavantu</i> .
dhamma	Dhamma	Noun, compound element, from <i>dhamma</i> (teaching), part of <i>dhamma-dānena</i> .
dānena	By the gift	Noun, instrumental singular neuter, from <i>dāna</i> (gift), means of <i>pūjītā</i> .
bhavantu	May be	Verb, 3rd person plural optative, from <i>bhavati</i> (to be), with <i>tā</i> as subject.
pūjītā	Honored	Adjective, nominative plural feminine, past participle from <i>pūjeti</i> (to honor), describing <i>tā</i> .

**Sotthim karonte'dha vihāra-maṇḍale**

**Grok AI:** May they bring safety here in the monastery precinct

**BM:** May they bring about well-being here in the monastery

Sotthim	Safety	Noun, accusative singular feminine, from <i>sotthi</i> (safety), object of <i>karonte</i> .
karonte	Bring	Present participle, nominative plural feminine, from <i>karoti</i> (to do, to make), describing <i>tā</i> , with <i>sotthim</i> as object.
idha	Here	Adverb, from <i>idha</i> (here), modifying <i>karonte</i> .
vihāra	Monastery	Noun, compound element, from <i>vihāra</i> (monastery), part of <i>vihāra-maṇḍale</i> .
maṇḍale	Precinct	Noun, locative singular neuter, from <i>maṇḍala</i> (circle), meaning meaning “enclosed area”, location of <i>karonte</i> .

**Norbu AI:** maṇḍale - circle, area, region (in this context, the monastery grounds)

**Therā ca majjhā navakā ca bhikkhavo**

**Grok AI:** Senior, middle, and novice monks

**BM:** May elder, intermediate, and new monks

Therā	Senior	Noun, nominative plural masculine, from <i>thera</i> (senior monk), subject of implied <i>bhavantu</i> .
ca	And	Conjunction, connecting <i>therā</i> , <i>majjhā</i> , and <i>navakā</i> .
majjhā	Middle	Noun, nominative plural masculine, from <i>majjha</i> (middle monk), subject of implied <i>bhavantu</i> .
navakā	Novice	Noun, nominative plural masculine, from <i>navaka</i> (new monk), subject of implied <i>bhavantu</i> .
ca	And	Conjunction, connecting <i>navakā</i> and <i>bhikkhavo</i> .
bhikkhavo	Monks	Noun, nominative plural masculine, from <i>bhikkhu</i> (monk), subject of implied <i>bhavantu</i> .

### Sārāmikā dāna-patī upāsakā

**Grok AI:** Caretakers, donors, lay devotees

**BM:** Temple attendants, donors, lay followers

Sārāmikā	Caretakers	Noun, nominative plural masculine, from <i>sārāmika</i> (caretaker), subject of implied <i>bhavantu</i> .
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#### **Norbu AI:** Sārāmikā:

- Breaks down into: sa + ārāmika
- sa: "with"
- ārāmika: "belonging to the ārāma (monastery/park)"
- ārāma itself comes from "ā" (towards/intensive) + "ram" (to delight in)
- The compound literally means "those associated with the monastery"

dāna	Donors	Noun, compound element, from <i>dāna</i> (gift), part of <i>dāna-patī</i> .
patī	Lords	Noun, nominative plural masculine, from <i>pati</i> (lord), subject of implied <i>bhavantu</i> .
upāsakā	Lay devotees	Noun, nominative plural masculine, from <i>upāsaka</i> (lay devotee), subject of implied <i>bhavantu</i> .

### Gāmā ca desā nigamā ca issarā

**Grok AI:** Villages, regions, towns, and rulers

**BM:** Towns, cities, and principalities

Gāmā	Villages	Noun, nominative plural masculine, from <i>gāma</i> (village), subject of implied <i>bhavantu</i> .
ca	And	Conjunction, connecting <i>gāmā</i> , <i>desā</i> , <i>nigamā</i> , and <i>issarā</i> .
desā	Regions	Noun, nominative plural masculine, from <i>desa</i> (region), subject of implied <i>bhavantu</i> .
nigamā	Towns	Noun, nominative plural masculine, from <i>nigama</i> (town), subject of implied <i>bhavantu</i> .
ca	And	Conjunction, connecting <i>nigamā</i> and <i>issarā</i> .
issarā	Rulers	Noun, nominative plural masculine, from <i>issara</i> (ruler), subject of implied <i>bhavantu</i> .

### Sappāṇa-bhūtā sukhitā bhavantu te

**Grok AI:** Living beings with breath, may they be happy

**BM:** With their beings and spirits be happy

Sappāṇa	Living	Noun, compound element, from <i>sappāṇa</i> (alive), from sa (with) + pāṇa (breath, life) part of <i>sappāṇa-bhūtā</i> .
bhūtā	Beings	Noun, nominative plural masculine, past participle from <i>bhavati</i> (to be), subject of <i>bhavantu</i> .
sukhitā	Happy	Adjective, nominative plural masculine, from <i>sukha</i> (happy), describing <i>bhūtā</i> .
bhavantu	May be	Verb, 3rd person plural optative, from <i>bhavati</i> (to be), with <i>bhūtā</i> as subject.
te	They	Pronoun, nominative plural masculine, referring to <i>bhūtā</i> .

### Jalābu-jā ye pi ca aṇḍa-sambhavā

**Grok AI:** Those born from wombs and from eggs

**BM:** Whether born from a womb, from an egg

Jalābu	Womb	Noun, compound element, from <i>jalābu</i> (womb), part of <i>jalābu-jā</i> .
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**Norbu AI:** Jalābu:

- Breaks down into: jala + ābu
- jala: "water, fluid"

- ābu: "born, produced"
- Literally means "born in water/fluid" referring to womb-born beings

jā	Born	Noun, nominative plural masculine, from <i>jāta</i> (born), describing <i>ye</i> .
ye	Those	Pronoun, nominative plural masculine, relative pronoun, subject of implied <i>santi</i> .
pi	Also	Particle, emphasizing <i>ye</i> .
ca	And	Conjunction, connecting <i>jalābu-jā</i> and <i>aṇḍa-sambhavā</i> .
aṇḍa	Egg	Noun, compound element, from <i>aṇḍa</i> (egg), part of <i>aṇḍa-sambhavā</i> .
sambhavā	Born	Noun, nominative plural masculine, from <i>sambhava</i> (origin), describing <i>ye</i> .

### Saṁseda-jātā atha-v-opapātikā

**Grok AI:** Born from moisture or spontaneously arisen

**BM:** From moisture, or spontaneously arising

Saṁseda	Moisture	Noun, compound element, from <i>saṁseda</i> (moisture), part of <i>saṁseda-jātā</i> .
jātā	Born	Noun, nominative plural masculine, from <i>jāta</i> (born), describing implied <i>ye</i> .
atha	Or	Conjunction, connecting <i>saṁseda-jātā</i> and <i>opapātikā</i> .
va	Indeed	Particle, emphasizing <i>opapātikā</i> .
opapātikā	Spontaneously arisen	Noun, nominative plural masculine, from <i>opapātika</i> (spontaneous birth), describing implied <i>ye</i> .

**Norbu AI:** opapātikā:

- Breaks down into: upa + pāta + ika
- upa: prefix meaning "towards, near, close by"
- pāta: from √pat meaning "to fall, descend, arise"
- ika: adjectival suffix

The term refers to beings who come into existence spontaneously, without parents and fully formed.

## Niyānikam dhamma-varam paṭicca te

**Grok AI:** Relying on the excellent Dhamma that leads to liberation

**BM:** May they, in dependence on the foremost Dhamma for leading out

Niyānikam	Leading to liberation	Adjective, accusative singular masculine, from <i>niyānika</i> (leading out), describing <i>dhamma-varam</i> .
dhamma	Dhamma	Noun, compound element, from <i>dhamma</i> (teaching), part of <i>dhamma-varam</i> .
varam	Excellent	Adjective, accusative singular masculine, from <i>vara</i> (excellent), describing <i>dhamma</i> .
paṭicca	Relying on	Gerund, from <i>paticcati</i> (to depend), modifying <i>te</i> , with <i>dhamma-varam</i> as object.
te	They	Pronoun, nominative plural masculine, referring to <i>ye</i> (beings).

## Sabbe pi dukkhassa karontu saṅkhayam

**Grok AI:** May all make an end of suffering

**BM:** All make an end to suffering and stress

Sabbe	All	Pronoun, nominative plural masculine, from <i>sabba</i> (all), subject of <i>karontu</i> .
pi	Indeed	Particle, emphasizing <i>sabbe</i> .
dukkhassa	Of suffering	Noun, genitive singular neuter, from <i>dukkha</i> (suffering), object of <i>saṅkhayam</i> .
karontu	Make	Verb, 3rd person plural optative, from <i>karoti</i> (to do), with <i>saṅkhayam</i> as object.
saṅkhayam	End	Noun, accusative singular masculine, from <i>saṅkhaya</i> (destruction), object of <i>karontu</i> .

**Norbu AI:** saṅkhayam:

- saṁ (complete, thorough) + khaya (destruction, exhaustion)
- From √kṣi (to destroy, to end)
- The accusative case ending -m
- Used in phrases like "dukkhassa saṅkhayam" meaning "complete destruction of suffering"

## Thātu ciram satam dhammo

**Grok Al:** May the Dhamma of the good endure long

**BM:** May the Dhamma stand firm for long

Thātu	May endure	Verb, 3rd person singular optative, from <i>titthati</i> (to stand, to remain, to endure), with <i>dhammo</i> as subject.
ciram	Long	Adverb, from <i>cira</i> (long), modifying <i>thātu</i> .
satam	Of the good ones, of the wise ones	Noun, genitive plural masculine, from <i>santa</i> (good), describing <i>dhammo</i> .

**Norbu Al:** satam:

- From sant (being, existing, good)
- Genitive plural form
- Root: √as (to be)
- Means "of the good ones" or "of the wise"
- Not to be confused with "sata" meaning "hundred"

dhammo	Dhamma	Noun, nominative singular masculine, from <i>dhamma</i> (teaching), subject of <i>thātu</i> .
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## Dhamma-dharā ca puggalā

**Grok Al:** And the individuals who uphold the Dhamma

**BM:** Along with those individuals who maintain it

Dhamma	Dhamma	Noun, compound element, from <i>dhamma</i> (teaching), part of <i>dhamma-dharā</i> .
dharā	Upholders	Noun, nominative plural masculine, from <i>dhara</i> (holder), describing <i>puggalā</i> .
ca	And	Conjunction, connecting <i>dhammo</i> and <i>puggalā</i> .
puggalā	Individuals	Noun, nominative plural masculine, from <i>puggala</i> (individual), subject of implied <i>thantu</i> .

## Saṅgho hotu samaggo va

**Grok Al:** May the Sangha be harmonious indeed

**BM:** May the Sangha live in harmony

Saṅgho	Sangha	Noun, nominative singular masculine, from <i>saṅgha</i> (community), subject of <i>hotu</i> .
hotu	May be	Verb, 3rd person singular optative, from <i>bhavati</i> ( <i>bhavati</i> , to be), with <i>saṅgho</i> as subject.
samaggo	Harmonious	Adjective, nominative singular masculine, from <i>samagga</i> (united), describing <i>saṅgho</i> .
va	Indeed	Particle, emphasizing <i>samaggo</i> .

### **Atthāya ca hitāya ca**

**Grok AI:** For benefit and welfare

**BM:** For our welfare and benefit

Atthāya	For benefit	Noun, dative singular masculine, from <i>attha</i> (benefit), purpose of implied <i>hotu</i> .
ca	And	Conjunction, connecting <i>atthāya</i> and <i>hitāya</i> .
hitāya	For welfare	Noun, dative singular masculine, from <i>hita</i> (welfare), purpose of implied <i>hotu</i> .
ca	And	Conjunction, emphasizing <i>hitāya</i> .

### **Amhe rakkhatu saddhammo**

**Grok AI:** May the true Dhamma protect us

**BM:** May the true Dhamma protect us

Amhe	Us	Pronoun, accusative plural, from <i>aham</i> (I), object of <i>rakkhatu</i> .
rakkhatu	May protect	Verb, 3rd person singular optative, from <i>rakkhati</i> (to protect), with <i>amhe</i> as object.
saddhammo	True Dhamma	Noun, nominative singular masculine, from <i>sa</i> (true) + <i>dhamma</i> (teaching), subject of <i>rakkhatu</i> .

### **Sabbe pi dhamma-cārino**

**Grok AI:** All those practicing the Dhamma

**BM:** Together with all who practise the Dhamma

Sabbe	All	Pronoun, nominative plural masculine, from <i>sabba</i> (all), subject of implied <i>sampāpuṇeyyāma</i> .
pi	Indeed	Particle, emphasizing <i>sabbe</i> .
dhamma	Dhamma	Noun, compound element, from <i>dhamma</i> (teaching), part of <i>dhamma-cārino</i> .
cārino	Practicing	Noun, nominative plural masculine, from <i>cārī</i> (practitioner), describing <i>sabbe</i> .

### **Vuḍḍhim sampāpuṇeyyāma**

**Grok AI:** May we attain growth

**BM:** May we flourish in the Dhamma

Vuḍḍhim	Growth	Noun, accusative singular feminine, from <i>vuḍḍhi</i> (growth, increase, prosperity), object of <i>sampāpuṇeyyāma</i> .
sampāpuṇeyyāma	May we attain	Verb, 1st person plural optative, from <i>sampāpuṇāti</i> (to attain), with <i>vuḍḍhim</i> as object.

**Norbu AI:** sampāpuṇeyyāma:

- saṁ (complete) + pa (forward) + āp (to reach)
- Root: √āp (to reach, attain)
- -eyyāma is optative mood, first person plural
- "May we attain/reach"
- Construction:
- \* saṁ (prefix) + pa (prefix) + āp (root) + eyyāma (ending)

### **Dhamme ariyappavedite**

**Grok AI:** In the noble, well-proclaimed Dhamma

**BM:** Taught by the noble ones

Dhamme	In the Dhamma	Noun, locative singular masculine, from <i>dhamma</i> (teaching), location of <i>sampāpuṇeyyāma</i> .
ariya	Noble	Adjective, compound element, from <i>ariya</i> (noble), part of <i>ariyappavedite</i> .

ppavedite Well-proclaimed Adjective, locative singular masculine, past participle from *pavedeti* (to proclaim, to announce, to teach), describing *dhamme*.

## Verses on Friends

**Norbu A1:** The Sigālovāda Sutta ([DN 31](#)) begins with an interesting narrative setting. One morning, the Buddha was entering Rājagaha for alms when he encountered a young householder named Sigāla.

Sigāla was performing an unusual ritual - he was soaking wet, worshipping the six directions (east, south, west, north, nadir, and zenith) by bowing to them. When the Buddha asked why he was doing this, Sigāla explained that he was following his dying father's instructions to "worship the directions."

Instead of dismissing this practice outright, the Buddha skillfully reinterpreted it, explaining that in the Noble One's Discipline, the six directions represent different relationships in life:

- East: Parents
- South: Teachers
- West: Spouse and family
- North: Friends and colleagues
- Nadir: Workers and servants
- Zenith: Religious teachers and contemplatives

The verses you've quoted come from the section about the North direction (friends and colleagues), where the Buddha explains how to recognize true and false friends. This teaching was particularly relevant to Sigāla as a young householder who needed guidance in navigating social relationships.

The sutta concludes with Sigāla taking refuge in the Triple Gem, having understood this more meaningful way of "worshipping the directions" through ethical relationships rather than empty ritual.

This sutta is often called the "Layperson's Vinaya" because it provides comprehensive guidance for lay Buddhist life, covering social relationships, wealth management, and ethical conduct.

See also [AN 7.36](#) [AN 7.37](#) and [SN 47.48](#).

## Aññadatthu haro mitto

**Grok A1:** One who makes friends only to cheat them

**Than:** One who makes friends only to cheat them

Aññadatthu	Only to cheat	Adverb, from <i>añña</i> (other) + <i>datthu</i> (for the purpose), modifying <i>mitto</i> , indicating deceitful intent.
<b>Norbu Al:</b> Aññadatthu:		
		- <i>añña</i> (other, different) + <i>datthu</i> (infinitive form related to <i>dātum</i> , "to give")
		- A compound meaning "for another purpose" or "with ulterior motive"
		- In this context, specifically refers to someone who pretends to be a friend but has hidden motives
haro	One who makes	Adjective, nominative singular masculine, from <i>harati</i> (to take, steal), describing <i>mitto</i> as deceitful.
mitto	Friend	Noun, nominative singular masculine, from <i>mitta</i> (friend), subject of implied <i>atthi</i> (is).

### Yo ca mitto vacī-paramo

**Grok Al:** One who is good only in word

**Than:** One who is good only in word

Yo	One who	Pronoun, nominative singular masculine, relative pronoun, referring to <i>mitto</i> .
ca	And	Conjunction, connecting this line to the previous.
mitto	Friend	Noun, nominative singular masculine, from <i>mitta</i> (friend), subject of implied <i>atthi</i> (is).
vacī	In word	Noun, compound element, from <i>vacī</i> (speech), part of <i>vacī-paramo</i> .
paramo	Only	Adjective, nominative singular masculine, from <i>parama</i> (highest, supreme), used here to mean "merely, only", describing <i>mitto</i> as superficially good.

### Anupiyañ-ca yo āhu

**Grok Al:** One who merely flatters you

**Than:** One who merely flatters you

Anupiyañ	Flattery	Noun, accusative singular neuter, from <i>anupiya</i> (pleasing), object of <i>āhu</i> .
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### **Norbu Al:** Anupiyañ:

- anu (following) + piya (pleasant, dear)
- Accusative singular
- "Speaking pleasantly (to gain favor)"
- Used for flattery or sweet talk

ca	And	Conjunction, connecting this line to the previous.
yo	One who	Pronoun, nominative singular masculine, relative pronoun, referring to implied <i>mitto</i> .
āhu	Says	Verb, 3rd person singular perfect, from <i>āha</i> (to say), with <i>anupiyañ</i> as object.

### **Apāyesu ca yo sakhā**

**Grok Al:** And a companion in ruinous fun

**Than:** And a companion in ruinous fun

Apāyesu	In ruinous	Noun, locative plural masculine, from <i>apāya</i> (downfall), location of <i>sakhā</i> .
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### **Norbu Al:** Apāyesu:

- a (negative) + pāya (benefit, progress)
- Locative plural
- "In ruinous activities"
- Often refers to states of loss or ruin

ca	And	Conjunction, connecting this line to the previous.
yo	One who	Pronoun, nominative singular masculine, relative pronoun, referring to <i>sakhā</i> .
sakhā	Companion	Noun, nominative singular masculine, from <i>sakhā</i> (friend), subject of implied <i>atthi</i> (is).

Sakhā and mitta both mean “friend,” but sakhā often implies a closer, more active companionship, especially in shared activities (e.g., apāyesu sakhā for ruinous fun, sukha-dukkho sakhā for shared experiences). Mittra (from mitta, related to Sanskrit mitra) is broader, encompassing general friendship, including roles like helper (upakāro mitto) or advisor (atthakkhāyī mitto). In the chant, sakhā appears in contexts of specific shared behaviors (negative or positive), while

mitto covers both false (aññadatthu haro) and true (mittānukampako) friends, reflecting a wider scope.

**Norbu Al:** Sakhā:

- Nominative singular of sakhi
- More informal than mitta
- Means "companion, friend"
- Differs from mitta in being more casual/social

**Ete amitte cattāro iti viññāya pañđito**

**Grok Al:** These four the wise know as non-friends

**Than:** These four the wise know as non-friends

Ete	These	Pronoun, nominative plural masculine, referring to the four types of <i>mitto/sakhā</i> .
amitte	Non-friends	Noun, accusative plural masculine, from <i>a-</i> (not) + <i>mitta</i> (friend), object of <i>viññāya</i> .
cattāro	Four	Numeral, nominative plural masculine, from <i>cattāri</i> (four), describing <i>amitte</i> .
iti	Thus	Particle, marking quotation or conclusion.
viññāya	Know	Gerund, from <i>vijānāti</i> (to know), describing <i>pañđito</i> , with <i>amitte</i> as object.
pañđito	Wise	Noun, nominative singular masculine, from <i>pañđita</i> (wise), subject of implied <i>vijānāti</i> .

**Ārakā parivajjeyya**

**Grok Al:** Avoid them from afar

**Than:** Avoid them from afar

Ārakā	From afar	Adverb, from <i>āraka</i> (far from, away from), meaning “at a distance”, i.e. “Keep them at a safe distance” modifying <i>parivajjeyya</i> .
parivajjeyya	Avoid	Verb, 3rd person singular optative, from <i>parivajjeti</i> (to avoid), from <i>pari</i> (around) + <i>vajjeti</i> (to avoid, to shun), meaning “to completely avoid/shun”, with <i>ete</i> (these) as implied object.

## **Maggarṁ paṭibhayam yathā**

**Grok AI:** Like a dangerous road

**Than:** Like a dangerous road

Maggam	Road	Noun, accusative singular masculine, from <i>magga</i> (path), object of implied <i>parivajjeyya</i> .
paṭibhayam	Dangerous	Adjective, accusative singular masculine, from <i>pati</i> (against) + <i>bhaya</i> (fear), describing <i>maggam</i> .
yathā	Like	Adverb, from <i>yathā</i> (as), introducing simile, modifying <i>parivajjeyya</i> .

## **Upakāro ca yo mitto**

**Grok AI:** A helpful friend

**Than:** A friend who is helpful

Upakāro	Helpful	Noun, nominative singular masculine, from <i>upakāra</i> (help), describing <i>mitto</i> .
ca	And	Conjunction, connecting this line to the next.
yo	Who	Pronoun, nominative singular masculine, relative pronoun, referring to <i>mitto</i> .
mitto	Friend	Noun, nominative singular masculine, from <i>mitta</i> (friend), subject of implied <i>atthi</i> (is).

## **Sukha-dukkho ca yo sakħā**

**Grok AI:** A companion in joy and sorrow

**Than:** One who shares in your sorrows and joys

Sukha	Joy	Noun, compound element, from <i>sukha</i> (happiness), part of <i>sukha-dukkho</i> .
dukkho	Sorrow	Noun, nominative singular masculine, from <i>dukkha</i> (suffering), describing <i>sakħā</i> .
ca	And	Conjunction, connecting this line to the previous.
yo	Who	Pronoun, nominative singular masculine, relative pronoun, referring to <i>sakħā</i> .

sakhā	Companion	Noun, nominative singular masculine, from <i>sakhā</i> (friend), subject of implied <i>atthi</i> (is).
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### **Atthakkhāyī ca yo mitto**

**Grok Al:** A friend who gives good advice

**Than:** One who points you to worthwhile things

Atthakkhāyī	Gives good advice	Noun, nominative singular masculine, from <i>attha</i> (benefit) + <i>khāyī</i> (speaker), meaning "One who explains what is beneficial", describing <i>mitto</i> .
ca	And	Conjunction, connecting this line to the previous.
yo	Who	Pronoun, nominative singular masculine, relative pronoun, referring to <i>mitto</i> .
mitto	Friend	Noun, nominative singular masculine, from <i>mitta</i> (friend), subject of implied <i>atthi</i> (is).

### **Yo ca mittānukampako**

**Grok Al:** And a compassionate friend

**Than:** One sympathetic to friends

Yo	Who	Pronoun, nominative singular masculine, relative pronoun, referring to <i>mitto</i> .
ca	And	Conjunction, connecting this line to the previous.
mittānukampako	Compassionate	Adjective, nominative singular masculine, from <i>mitta</i> (friend) + <i>anukampaka</i> (compassionate), describing implied <i>mitto</i> .

### **Etepi mitte cattāro iti viññāya pañdito**

**Grok Al:** These four the wise know as true friends

**Than:** These four; the wise know as true friends

Etepi	These too	Pronoun, nominative plural masculine, from <i>ete</i> (these) + <i>pi</i> (also), referring to the four types of <i>mitto/sakhā</i> .
mitte	Friends	Noun, accusative plural masculine, from <i>mitta</i> (friend), object of <i>viññāya</i> .

cattāro	Four	Numeral, nominative plural masculine, from <i>cattāri</i> (four), describing <i>mitte</i> .
iti	Thus	Particle, marking quotation or conclusion.
viññāya	Know	Gerund, from <i>vijānāti</i> (to know), describing <i>paññito</i> , with <i>mitte</i> as object.
paññito	Wise	Noun, nominative singular masculine, from <i>paññita</i> (wise), subject of implied <i>vijānāti</i> .

### Sakkaccaṁ payirupāseyya

**Grok AI:** Should cherish them respectfully

**Than:** Attend to them earnestly

Sakkaccaṁ	Respectfully	Adverb, from <i>sakkacca</i> (carefully), modifying <i>payirupāseyya</i> .
payirupāseyya	Should cherish	Verb, 3rd person singular optative, from <i>payirupāsati</i> ( <i>payirupāsati</i> , to cherish, to attend upon, to serve), from <i>pari</i> (around) + <i>upāsati</i> (to serve), meaning "to attend to", with <i>ete</i> (these) as implied object.

### Mātā puttāṁ va orasāṁ

**Grok AI:** Like a mother her own son

**Than:** As a mother her child

Mātā	Mother	Noun, nominative singular feminine, from <i>mātā</i> (mother), subject of implied <i>payirupāsati</i> .
puttāṁ	Son	Noun, accusative singular masculine, from <i>putta</i> (son), object of implied <i>payirupāsati</i> .
va	Like	Particle, introducing simile, modifying <i>payirupāseyya</i> .
orasāṁ	Own	Adjective, accusative singular masculine, from <i>orasa</i> (own), referring to a biological son, meaning "born of oneself", describing <i>puttāṁ</i> .

**Norbu AI:** orasāṁ:

- ura (breast) + suffix -sa
- Accusative singular
- "Own, legitimate (child)"

- Literally "breast-born"

## Verses of Sharing and Aspiration - Uddissanādhiṭṭhāna-gāthā

### **Handa mayaṁ uddissanādhiṭṭhāna-gāthāyo bhaṇāmase**

**Grok AI:** Now let us recite the verses of dedication and aspiration

**BM:** Now let us chant the verses of sharing and aspiration

Handa	Now	Adverb, indicating the present moment or action.
mayaṁ	We	Pronoun, 1st person plural nominative, subject of bhaṇāmase.
uddissanādhiṭṭhāna	Dedication and aspiration	Noun, accusative singular, compound of "uddissana" (dedication) + "adhiṭṭhāna" (aspiration), describing gāthāyo.
<b>Norbu AI:</b> uddissana (from ud + √dis): - Meaning: dedication, offering, directing towards - Used in the context of dedicating merit to others		
gāthāyo	Verses	Noun, accusative plural, from "gāthā" (verse), object of bhaṇāmase.
bhaṇāmase	We recite	Verb, 1st person plural present indicative, from "bhaṇati" (to recite), with gāthāyo as object.

### **Iminā puññakammaṇa upajjhāyā gunuttarā**

**Grok AI:** By this meritorious act, may my preceptors, of supreme virtue

**BM:** Through the goodness that arises from my practice

**Than:** By this act of merit, may my highly virtuous preceptors

Iminā	By this	Demonstrative pronoun, instrumental singular, from "ima" (this), referring to puññakammaṇa.
puññakammaṇa	Meritorious act	Noun, instrumental singular, compound of "puñña" (merit) + "kamma" (act), means of the aspiration.
upajjhāyā	Preceptors	Noun, nominative plural, from "upajjhāya" (preceptor), subject of implied verb "be benefited."

guṇuttarā	Of supreme virtue	Adjective, nominative plural, compound of "guṇa" (quality, virtue) + "uttara" (supreme), describing upajjhāyā.
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### Ācariyūpakārā ca mātāpitā ca ḡātakā

**Grok AI:** And teachers who have helped, and parents, and relatives

**BM:** May my spiritual teachers... My mother, my father, and my relatives...

**Than:** Teachers, benefactors, mother, father, & (my dear) relatives

Ācariyūpakārā	Teachers who have helped	Noun, nominative plural, compound of "ācariya" (teacher) + "upakāra" (helping), subject of implied verb.
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**Norbu AI:** upakāra:

- Meaning: help, support, service
- From upa (near) + karoti (to do)

ca	And	Indeclinable, conjunctive particle, linking subjects.
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mātāpitā	Parents	Noun, nominative dual, compound of "mātā" (mother) + "pitā" (father), subject of implied verb.
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ḡātakā	Relatives	Noun, nominative plural, from "ḡātaka" (relative), subject of implied verb.
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### Suriyo candimā rājā guṇavantā narāpi ca

**Grok AI:** The sun, the moon, kings, virtuous people, and also

**BM:** The Sun and the Moon, and all virtuous leaders of the world ...and guides of great virtue

**Than:** The sun, the moon, the king; virtuous people

Suriyo	Sun	Noun, nominative singular, from "suriya" (sun), subject of implied verb.
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candimā	Moon	Noun, nominative singular, from "candimā" (moon), subject of implied verb.
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rājā	Kings	Noun, nominative plural, from "rājan" (king), subject of implied verb.
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guṇavantā	Virtuous	Adjective, nominative plural, from "guṇavant" (possessing virtue), describing narā.
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**Norbu Al:** guṇavantā (guṇa + vant):

- Meaning: virtuous ones, those possessing good qualities
- Suffix 'vant' indicates possession

narā	People	Noun, nominative plural, from "nara" (person), subject of implied verb.
pi	Also	Indeclinable, emphatic particle, emphasizing inclusion.
ca	And	Indeclinable, conjunctive particle, linking subjects.

### Brahma-mārā ca indā ca lokapālā ca devatā

**Grok Al:** Brahmas, Māras, Indras, world-protectors, and deities

**BM:** May the highest gods and evil forces, celestial beings, guardian spirits of the Earth...

**Than:** Brahmas, Māras, & Indras; devas who are protectors of the cosmos

Brahma	Brahmas	Noun, nominative plural, from "brahma" (Brahma gods), subject of implied verb.
mārā	Māras	Noun, nominative plural, from "māra" (Māra, tempter), subject of implied verb.
ca	And	Indeclinable, conjunctive particle, linking subjects.
indā	Indras	Noun, nominative plural, from "inda" (Indra, chief of gods), subject of implied verb.
ca	And	Indeclinable, conjunctive particle, linking subjects.
lokapālā	World-protectors	Noun, nominative plural, compound of "loka" (world) + "pāla" (protector), subject of implied verb.
ca	And	Indeclinable, conjunctive particle, linking subjects.
devatā	Deities	Noun, nominative plural, from "devatā" (deity), subject of implied verb.

### Yamo mittā manussā ca majjhattā verikāpi ca

**Grok Al:** Yama, friends, humans, neutrals, and even enemies

**BM:** ...and the Lord of Death... May those who are friendly, indifferent, or hostile

**Than:** Yama; human beings friendly, neutral, & hostile

Yamo	Yama	Noun, nominative singular, from "yama" (lord of death), subject of implied verb.
mittā	Friends	Noun, nominative plural, from "mitta" (friend), subject of implied verb.
manussā	Humans	Noun, nominative plural, from "manussa" (human), subject of implied verb.
ca	And	Indeclinable, conjunctive particle, linking subjects.
majjhattā	Neutrals	Noun, nominative plural, from "majjhatta" (neutral, impartial), subject of implied verb.
<b>Norbu Al:</b> majjhatta: - Meaning: neutral, impartial - From majha (middle) + atta (self)		
verikā	Enemies	Noun, nominative plural, from "verika" (enemy, from "vera," enmity), subject of implied verb.
pi	Even	Indeclinable, emphatic particle, emphasizing inclusion.
ca	And	Indeclinable, conjunctive particle, linking subjects.

### Sabbe sattā sukhī hontu puññāni pakatāni me

**Grok Al:** May all beings be happy, may the merits I have made

**BM:** May all beings receive the blessings of my life

**Than:** May all beings be happy. May the meritorious deeds done by me...

Sabbe	All	Adjective, nominative plural, describing sattā.
sattā	Beings	Noun, nominative plural, from "satta" (being), subject of hontu.
sukhī	Happy	Adjective, nominative plural, from "sukhin" (happy), predicate of hontu.
hontu	May they be	Verb, 3rd person plural present optative, from "bhavati" (to be), expressing a wish.
puññāni	Merits	Noun, accusative plural, from "puñña" (merit), object of pakatāni.
pakatāni	Made	Past participle, accusative plural neuter, from "pakaroti" (to make), describing puññāni.

me	I	Pronoun, genitive singular, from "aham" (I), possessive, indicating agent of pakatāni.
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### Sukhañca tividham̄ dentu khippam̄ pāpetha vomatar̄

**Grok AI:** And happiness threefold grant, quickly reach the highest

**BM:** May they soon attain the threefold bliss and realize the Deathless

**Than:** ...give threefold happiness (in this life, in future lives, & Liberation). May you all quickly attain your wish

Sukhañca	Happiness and	Noun, accusative singular, from "sukha" (happiness) + "ca" (and), object of dentu.
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tividham̄	Threefold	Adjective, accusative singular, from "tividha" (threefold), describing sukham̄.
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#### **Norbu AI:** tividha:

- Meaning: threefold
- ti (three) + vidha (fold/type)

dentu	May they grant	Verb, 3rd person plural present optative, from "dadāti" (to give), with sukham̄ as object.
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khippam̄	Quickly	Adverb, from "khippa" (quick), describing pāpetha.
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pāpetha	May they reach	Verb, 3rd person plural present optative, from "pāpuṇāti" (to reach), with vomatar̄ as object.
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vomatar̄	Highest	Adjective, accusative singular, from "u" (high) + "mata" (most), object of pāpetha.
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#### **Norbu AI:** vomatam:

- Meaning: highest goal, liberation
- Related to vimutta (liberated)

### Iminā puññakammaṇa iminā uddisṣena ca

**Grok AI:** By this meritorious act and by this dedication

**BM:** Through the goodness that arises from my practice, and through this act of sharing

**Than:** Through this act of merit, through this dedication

Iminā	By this	Demonstrative pronoun, instrumental singular, referring to puññakammaṇa.
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puññakamma	Meritorious act	Noun, instrumental singular, compound of "puñña" (merit) + "kamma" (act), means of aspiration.
iminā	By this	Demonstrative pronoun, instrumental singular, referring to uddissena.
uddissena	Dedication	Noun, instrumental singular, from "uddissana" (dedication), means of aspiration.
ca	And	Indeclinable, conjunctive particle, linking puññakamma and uddissena.

### **Khipp'āham sulabhe ceva tañhūpādāna-chedanam**

**Grok AI:** May I quickly and easily attain the cutting off of craving and clinging

**BM:** May all cravings and attachments quickly cease

**Than:** may I quickly & easily reach the cutting through of craving & clinging

Khipp'	Quickly	Adverb, contraction of "khipparām," describing sulabhe.
āham	I	Pronoun, nominative singular, subject of sulabhe (implied verb).
sulabhe	Easily attain	Verb, 1st person singular present optative, from "sulabha" (easy to obtain), with tañhūpādāna-chedanam as object. Derived from "su-" (good, easy) and "labha" (obtaining, from "labhati," to obtain)
ceva	And	Indeclinable, emphatic particle, strengthening sulabhe.
tañhūpādāna	Craving and clinging	Noun, accusative singular, compound of "tañhā" (craving) + "upādāna" (clinging), part of compound with chedanam.
chedanam	Cutting off	Noun, accusative singular, from "chedana" (cutting), object of sulabhe.

### **Ye santāne hīnā dhammā yāva nibbānato mama**

**Grok AI:** Those base qualities in my continuum until Nibbāna

**BM:** And all harmful states of mind. Until I realize Nibbāna...

**Than:** As long as I am on the way to unbinding, may any low qualities in my character...

Ye	Those	Relative pronoun, nominative plural masculine, referring to dhammā.
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santāne	In continuum	Noun, locative singular, from "santāna" (continuum, stream of existence), indicating location of dhammā.
<b>Norbu Al:</b> santāna:		
		- Meaning: continuity, mental stream
		- From sam + tan (to stretch)
hīnā	Base	Adjective, nominative plural, from "hīna" (base, inferior), describing dhammā.
dhammā	Qualities	Noun, nominative plural, from "dhamma" (quality, phenomenon), subject of implied verb.
yāva	Until	Indeclinable, preposition, indicating duration up to nibbānato.
nibbānato	Nibbāna	Noun, ablative singular, from "nibbāna" (liberation), object of yāva.
mamar̄m	My	Pronoun, genitive singular, from "ahar̄m" (I), possessive, modifying santāne.

### **Nassantu sabbadā yeva yattha jāto bhave bhave**

**Grok Al:** May they always perish wherever I am born in existence after existence

**BM:** In every kind of birth,

**Than:** ... be entirely destroyed wherever I am born in one state of becoming after another

Nassantu	May they perish	Verb, 3rd person plural present optative, from "nassati" (to perish), with dhammā (from previous line) as subject.
sabbadā	Always	Adverb, from "sabba" (all) + "dā" (time), describing nassantu.
yeva	Indeed	Indeclinable, emphatic particle, strengthening sabbadā.
yattha	Wherever	Adverb, from "yatra" (where), indicating location of jāto.
jāto	Born	Past participle, nominative singular, from "jāyati" (to be born), describing ahar̄m (implied).
bhave	In existence	Noun, locative singular, from "bhava" (existence), indicating context of jāto.
bhave	In existence	Noun, locative singular, repeated for emphasis, indicating successive existences.

### **Ujucittar̄m satipaññā sallekho viriyamhinā**

**Grok Al:** A straightforward mind, mindfulness and wisdom, purification through effort

**BM:** May I have an upright mind, with mindfulness and wisdom, austerity and vigour

**Than:** May I have an upright mind, mindfulness, discernment, strictness, persistence

Ujucittam	Straightforward mind	Noun, accusative singular, compound of "uju" (straight) + "citta" (mind), subject of implied verb.
satipaññā	Mindfulness and wisdom	Noun, nominative singular, compound of "sati" (mindfulness) + "paññā" (wisdom), subject of implied verb.
sallekho	Purification	Noun, nominative singular, from "sallekha" (effacement, purification), subject of implied verb.
<b>Norbu Al:</b> sallekho: - Meaning: austere practice, effacement - From sam + √likh (to scratch)		
viriyamhinā	Through effort	Noun, instrumental singular, compound of "viriya" (effort) + "mhinā" (by means), indicating means of sallekho.

### **Mārā labhantu nokāsam kātuñca viriyesu me**

**Grok Al:** May Māras find no opportunity, and in my efforts

**BM:** May the forces of delusion not take hold nor weaken my resolve

**Than:** And through my efforts, may Māras have no chance to do anything to me

Mārā	Māras	Noun, nominative plural, from "māra" (tempter), subject of labhantu.
labhantu	May they find	Verb, 3rd person plural present optative, from "labhati" (to obtain), with okāsam as object.
no	No	Indeclinable, negative particle, negating okāsam.
okāsam	Opportunity	Noun, accusative singular, from "okāsa" (opportunity), object of labhantu.
kātuñca	And to do	Gerund, from "karoti" (to do) + "ca" (and), describing action of Māras, with implied object.
viriyesu	In efforts	Noun, locative plural, from "viriya" (effort), indicating context of Māras' action.

me	My	Pronoun, genitive singular, from "aham" (I), possessive, modifying viriyesu.
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### Buddhādhipavaro nātho dhammo nātho varuttamo

**Grok AI:** The Buddha, supreme lord and protector, the Dhamma, the most excellent protector

**BM:** The Buddha is my excellent refuge, unsurpassed is the protection of the Dhamma

**Than:** The Buddha is my foremost mainstay, the Dhamma my excellent, high mainstay

Buddhādhipavaro	Buddha, supreme lord	Noun, nominative singular, compound of "buddha" (Buddha) + "adhipavara" (supreme lord), subject of nātho.
nātho	Protector	Noun, nominative singular, from "nātha" (protector), predicate of buddhādhipavaro.
dhammo	Dhamma	Noun, nominative singular, from "dhamma" (teaching, truth), subject of nātho.
nātho	Protector	Noun, nominative singular, predicate of dhammo.
varuttamo	Most excellent	Adjective, nominative singular, compound of "vara" (excellent) + "uttama" (highest), describing nātho for dhammo.

### Nātho pacceka-buddho ca saṅgho nāthottaro mamaṁ

**Grok AI:** The protector, the Pacceka Buddha, and the Saṅgha, my supreme protector

**BM:** The Solitary Buddha is my noble guide, the Saṅgha is my supreme support

**Than:** A Private Buddha is my mainstay, the Saṅgha my superior mainstay

Nātho	Protector	Noun, nominative singular, from "nātha" (protector), predicate of pacceka-buddho.
pacceka-buddho	Pacceka Buddha	Noun, nominative singular, compound of "pacceka" (individual) + "buddha" (enlightened one), subject of nātho.
ca	And	Indeclinable, conjunctive particle, linking subjects.

saṅgho	Saṅgha	Noun, nominative singular, from "saṅgha" (community), subject of nāthottaro.
nāthottaro	Supreme protector	Noun, nominative singular, compound of "nātha" (protector) + "uttara" (supreme), predicate of saṅgho.
mamar̥	My	Pronoun, genitive singular, from "ahar̥" (I), possessive, modifying nāthottaro.

### Tesottamānubhāvena mārokāsam̥ labhantu mā

**Grok Al:** By their supreme power, may Māras find no opportunity

**BM:** Through the supreme power of all these, may darkness and delusion be dispelled

**Than:** Through their superior power, may Māras get no opportunity

Tesottamānubhāvena	By their supreme power	Noun, instrumental singular, compound of "tesam̥" (their) + "uttama" (supreme) + "anubhāva" (power), means of preventing Māras.
mārokāsam̥	Māras' opportunity	Noun, accusative singular, compound of "māra" (Māra) + "okāsa" (opportunity), object of labhantu.
labhantu	May they find	Verb, 3rd person plural present optative, from "labhati" (to obtain), with mārokāsam̥ as object.
mā	Not	Indeclinable, negative particle, negating labhantu.

### Dasapuññānubhāvena mārokāsam̥ labhantu mā

**Grok Al:** By the power of the ten merits, may Māras find no opportunity

**BM:** By the power of the ten merits, may Māra gain no opening

Dasapuññānubhāvena	By the power of the ten merits	Noun, instrumental singular, compound of "dasa" (ten) + "puñña" (merit) + "anubhāva" (power), means of preventing Māras.
mārokāsam̥	Māras' opportunity	Noun, accusative singular, compound of "māra" (Māra) + "okāsa" (opportunity), object of labhantu.
labhantu	May they find	Verb, 3rd person plural present optative, from "labhati" (to obtain), with mārokāsam̥ as object.
mā	Not	Indeclinable, negative particle, negating labhantu.

## Reflection on Impermanence

See [AN 3.136](#), [AN 5.57](#) and [SN 55.21](#).

**Handa mayaṁ aniccānussati-pāṭham bhaṇāmase**

**Grok AI:** Now let us recite the text on the recollection of impermanence

**Norbu AI:** Now let us recite the passage on the recollection of impermanence

Handa	Now	Adverb, indicating the present moment or action.
mayaṁ	We	Pronoun, 1st person plural nominative, subject of bhaṇāmase.
aniccānussati	Recollection of impermanence	Noun, accusative singular, compound of "anicca" (impermanence) + "anussati" (recollection), describing pāṭham.
pāṭham	Text	Noun, accusative singular, from "pāṭha" (text, recitation), object of bhaṇāmase.
bhaṇāmase	We recite	Verb, 1st person plural present indicative, from "bhaṇati" (to recite), with pāṭham as object.

## Sabbe saṅkhārā aniccā

**Grok AI:** All conditioned things are impermanent

**BM:** All conditioned things are impermanent

**Norbu AI:** All conditioned things are impermanent

Sabbe	All	Adjective, nominative plural, from "sabba" (all), describing saṅkhārā.
saṅkhārā	Conditioned things	Noun, nominative plural, from "saṅkhāra" (formation, conditioned thing), subject of the clause.
aniccā	Impermanent	Adjective, nominative plural, from "anicca" (impermanent), predicate of saṅkhārā.

**Norbu AI:** anicca:

- Derived from 'a' (not) + 'nicca' (permanent, lasting)
- Means "impermanent," "transient," or "not lasting"

## **Sabbe saṅkhārā dukkhā**

**Grok AI:** All conditioned things are suffering

**BM:** All conditioned things are dukkha

**Norbu AI:** All conditioned things are suffering

Sabbe	All	Adjective, nominative plural, describing saṅkhārā.
saṅkhārā	Conditioned things	Noun, nominative plural, from "saṅkhāra" (formation), subject of the clause.
dukkhā	Suffering	Adjective, nominative plural, from "dukkha" (suffering), predicate of saṅkhārā.

## **Sabbe dhammā anattā**

**Grok AI:** All phenomena are non-self

**BM:** Everything is void of self

**Norbu AI:** All phenomena are not-self

Sabbe	All	Adjective, nominative plural, describing dhammā.
dhammā	Phenomena	Noun, nominative plural, from "dhamma" (phenomenon, thing), subject of the clause.
anattā	Non-self	Adjective, nominative plural, from "anatta" (non-self), predicate of dhammā.

## **Addhuvam jīvitam**

**Grok AI:** Life is uncertain

**BM:** Life is not for sure

**Norbu AI:** Life is uncertain

Addhuvam	Uncertain	Adjective, nominative singular, from "a-" (not) + "dhuva" (certain), predicate of jīvitam.
jīvitam	Life	Noun, nominative singular, from "jīvita" (life), subject of the clause.

## Dhuvarṁ maraṇaṁ

**Grok AI:** Death is certain

**BM:** Death is for sure

**Norbu AI:** Death is certain

Dhuvarṁ	Certain	Adjective, nominative singular, from "dhuva" (certain), predicate of maraṇaṁ.
maraṇaṁ	Death	Noun, nominative singular, from "maraṇa" (death), subject of the clause.

## Avassarṁ mayā maritabbaṁ

**Grok AI:** I must inevitably die

**BM:** It is inevitable that I'll die

**Norbu AI:** I must surely die

Avassarṁ	Inevitably	Adverb, from "avassarṁ" (certainly, inevitably), describing maritabbaṁ.
<b>Norbu AI:</b> avassarṁ:		
	- Derived from 'a' (emphatic) + 'vaśya' (control, power)	
	- Means "inevitably," "certainly," or "without doubt"	
mayā	I	Pronoun, instrumental singular, from "aham" (I), agent of maritabbaṁ.
maritabbaṁ	Must die	Gerundive, accusative singular neuter, from "marati" (to die), indicating obligation, with implied subject (aham).

## Maraṇa-pariyosānaṁ me jīvitam

**Grok AI:** My life ends in death

**BM:** Death is the culmination of my life

**Norbu AI:** My life will end in death

Maraṇa	Death	Noun, nominative singular, part of compound with pariyosānaṁ.
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pariyosānam	Ends	Noun, nominative singular, from "pariyosāna" (end, conclusion), predicate of jīvitam.
me	My	Pronoun, genitive singular, from "aham" (I), possessive, modifying jīvitam.
jīvitam	Life	Noun, nominative singular, from "jīvita" (life), subject of the clause.

### Jīvitam me aniyatam

**Grok AI:** My life is uncertain

**BM:** My life is uncertain

**Norbu AI:** My life is uncertain

Jīvitam	Life	Noun, nominative singular, from "jīvita" (life), subject of the clause.
me	My	Pronoun, genitive singular, possessive, modifying jīvitam.
aniyatam	Uncertain	Adjective, nominative singular, from "a-" (not) + "niyata" (certain), predicate of jīvitam.

### Maraṇam me niyatam

**Grok AI:** My death is certain

**BM:** My death is certain

**Norbu AI:** My death is certain

Maraṇam	Death	Noun, nominative singular, from "maraṇa" (death), subject of the clause.
me	My	Pronoun, genitive singular, possessive, modifying maraṇam.
niyatam	Certain	Adjective, nominative singular, from "niyata" (certain), predicate of maraṇam.

### Vata

**Grok AI:** Indeed

**BM:** Indeed

### **Norbu Al:** Alas!

Vata	Indeed	Indeclinable, emphatic particle, emphasizing the following reflections.
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### **Ayarṁ kāyo**

**Grok Al:** This body

**BM:** This body

**Norbu Al:** This body

Ayarṁ	This	Demonstrative pronoun, nominative singular masculine, referring to kāyo.
kāyo	Body	Noun, nominative singular, from "kāya" (body), subject of the following clauses.

### **Acirarṁ**

**Grok Al:** Not long

**BM:** Will soon

**Norbu Al:** Before long

Acirarṁ	Not long	Adverb, from "a-" (not) + "cira" (long), describing duration of kāyo's existence.
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### **Apeta-viññāṇo**

**Grok Al:** Devoid of consciousness

**BM:** Be void of consciousness

**Norbu Al:** Bereft of consciousness

Apeta	Devoid	Past participle, nominative singular, from "apeti" (to depart), part of compound with viññāṇo.
viññāṇo	Consciousness	Noun, nominative singular, from "viññāṇa" (consciousness), compound with apeta, describing kāyo.

## **Chuddho**

**Grok Al:** Cast away

**BM:** And cast away

**Norbu Al:** Cast aside

Chuddho Cast away

Past participle, nominative singular, from "chuddhati" (to cast away), describing kāyo.

## **Adhisessati**

**Grok Al:** Will lie

**BM:** It will lie

**Norbu Al:** Will lie

Adhisessati Will lie

Verb, 3rd person singular future, from "adhiseti" (to lie down), with kāyo as subject and paṭhavīm as object.

## **Paṭhavīm**

**Grok Al:** On the earth

**BM:** On the ground

**Norbu Al:** On the earth

Paṭhavīm On the earth

Noun, accusative singular, from "paṭhavī" (earth), object of adhisessati.

## **Kaliṅgaram iva**

**Grok Al:** Like a useless log

**BM:** Just like a rotten log

**Norbu Al:** Like a useless log

Kaliṅgaram Log

Noun, accusative singular, from "kaliṅgara" (log, piece of wood), object of iva.

iva Like

Indeclinable, simile particle, comparing kāyo to kaliṅgaram.

## **Nirattham**

**Grok AI:** Useless

**BM:** Completely void of use

**Norbu AI:** Worthless

Nirattham	Useless	Adjective, accusative singular, from "nir-" (without) + "attha" (purpose), describing kaliṅgaram and kāyo.
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## **Aniccā vata saṅkhārā**

**Grok AI:** Impermanent, indeed, are conditioned things

**BM:** Truly conditioned things cannot last

**Norbu AI:** Impermanent indeed are all conditioned things

Aniccā	Impermanent	Adjective, nominative plural, from "anicca" (impermanent), predicate of saṅkhārā.
vata	Indeed	Indeclinable, emphatic particle, emphasizing aniccā.
saṅkhārā	Conditioned things	Noun, nominative plural, from "saṅkhāra" (formation), subject of the clause.

## **Uppāda-vaya-dhammino**

**Grok AI:** Subject to arising and passing

**BM:** Their nature is to rise and fall

**Norbu AI:** Subject to arising and passing away

Uppāda	Arising	Noun, nominative singular, from "uppāda" (arising), part of compound with vaya-dhammino.
vaya	Passing	Noun, nominative singular, from "vaya" (passing, decay, dissolution), part of compound.
dhammino	Subject to	Adjective, nominative plural, from "dhamma" (nature, law), describing saṅkhārā, indicating their nature.

## **Uppajjitvā nirujjhanti**

**Grok AI:** Having arisen, they cease

**BM:** Uppajjitvā nirujjhanti

**Norbu AI:** Having arisen, they cease

Uppajjitvā	Having arisen	Gerund, from "uppajjati" (to arise), describing saṅkhārā prior to nirujjhanti.
nirujjhanti	They cease	Verb, 3rd person plural present, from "nirujjhati" (to cease), with saṅkhārā as subject.

## **Tesarī vūpasamo sukho**

**Grok AI:** Their stilling is happiness

**BM:** Their stilling is true happiness

**Norbu AI:** Their stilling is bliss

Tesarī	Their	Demonstrative pronoun, genitive plural, from "ta" (that), referring to saṅkhārā.
vūpasamo	Stilling	Noun, nominative singular, from "vūpasama" (calming, stilling), subject of the clause.
sukho	Happiness	Adjective, nominative singular, from "sukha" (happiness), predicate of vūpasamo.

## The Guardian Meditations

**Norbu AI:** This is a meditation chant known as "Caturārakkhā" (Four Protective Meditations). While this is a traditional Theravada protective chant, it's not directly from a single sutta but rather is a compilation drawing from various Buddhist teachings and concepts found throughout the Canon.

The four protective meditations mentioned are:

1. Buddhanussati (Recollection of the Buddha) - found in [AN 1.296](#) and [AN 6.10](#).
2. Mettā (Loving-kindness) - found in [SN 46.54](#) and [Snp 1.8](#) (Metta Sutta).
3. Asubha (Contemplation of the unattractiveness of the body) - found in [MN 10](#).
4. Maraṇassati (Mindfulness of death) - found in [AN 6.19](#), [AN 6.20](#), [AN 8.73](#) and [AN 8.74](#).

The verses are a later composition, likely from the medieval period of Theravada Buddhism, that synthesizes these four meditation subjects into a protective chant. While the individual concepts are found throughout the Canon, this particular arrangement and versification is not found in the early texts.

### **Handa mayaṁ catur'ārakkhā-kammaṭṭhāna-pāṭham bhaṇāmase**

**Grok AI:** Now let us recite the text of the four protective meditations

**Than:** The Guardian Meditations

Handa	Now	Adverb, from <i>handa</i> (now), emphasizing urgency, modifying <i>bhanāmase</i> .
mayaṁ	We	Pronoun, nominative plural, from <i>aḥam</i> (I), subject of <i>bhanāmase</i> .
catur	Four	Numeral, compound element, from <i>cattāri</i> (four), part of <i>catur'ārakkhā</i> .
ārakkhā	Protective	Noun, compound element, from <i>ārakkhā</i> (protection), part of <i>catur'ārakkhā</i> .

**Norbu AI:** ārakkhā:

- ā (prefix, towards, intensifier) + rakkha (to protect)
- "Protection, guarding, watching over"

kammaṭṭhāna	Meditations	Noun, compound element, from <i>kamma</i> (work) + <i>ṭṭhāna</i> (place), meaning "place of work" or "meditation subject", part of <i>kammaṭṭhāna-pāṭham</i> .
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**Norbu AI:** kammaṭṭhāna:

- kamma (work, action) + ṭṭhāna (place, position)
- From *tiṭṭhati* (to stand)
- "Basis of work" - specifically refers to meditation subject
- Used technically in Buddhist meditation contexts

pāṭham	Text	Noun, accusative singular masculine, from <i>pāṭha</i> (text), object of <i>bhanāmase</i> .
bhanāmase	Let us recite	Verb, 1st person plural optative, from <i>bhaṇati</i> (to recite), with <i>pāṭham</i> as object.

### **Buddhānussati mettā ca**

**Grok AI:** Recollection of the Buddha and loving-kindness

**Than:** Recollection of the Buddha, good-will

Buddhānussati	Recollection of the Buddha	Noun, nominative singular feminine, from <i>buddha</i> (Buddha) + <i>anussati</i> (recollection), subject of implied <i>kātabbā</i> .
mettā	Loving-kindness	Noun, nominative singular feminine, from <i>mettā</i> (friendliness), subject of implied <i>kātabbā</i> .
ca	And	Conjunction, connecting <i>Buddhānussati</i> and <i>mettā</i> .

### **Asubham marañassati**

**Grok AI:** Impurity and mindfulness of death

**Than:** The foulness of the body, and mindfulness of death

Asubham	Impurity	Noun, nominative singular neuter, from <i>asubha</i> (impure), subject of implied <i>kātabbā</i> .
marañassati	Mindfulness of death	Noun, nominative singular feminine, from <i>maraña</i> (death) + <i>anussati</i> (recollection), subject of implied <i>kātabbā</i> .

### **Iccimā catur'ārakkhā**

**Grok AI:** Thus these four protections

**Than:** These four meditations are guardians

Iccimā	Thus these	Adverb + pronoun, from <i>icc</i> (thus) + <i>imā</i> (these, feminine), introducing <i>catur'ārakkhā</i> .
catur	Four	Numeral, from <i>cattāri</i> (four), part of <i>catur'ārakkhā</i> .
ārakkhā	Protections	Noun, nominative plural feminine, from <i>ārakkhā</i> (protection), subject of <i>kātabbā</i> .

### **Kātabbā ca vipassanā**

**Grok AI:** Are to be practiced along with insight

**Than:** And means of insight that should be done

Kātabbā	To be practiced	Gerundive, nominative plural feminine, from <i>karoti</i> (to do), describing <i>catur'ārakkhā</i> , implying obligation.
ca	And	Conjunction, connecting <i>kātabbā</i> and <i>vipassanā</i> .

vipassanāsa	Insight	Noun, nominative singular feminine, from <i>vipassanā</i> (insight), paired with <i>kātabbā</i> as object of implied <i>karoti</i> .
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### Visuddha-dhamma-santāno

**Grok AI:** The lineage of pure Dhamma

**Than:** Endowed with pure qualities

Visuddha	Pure	Adjective, compound element, from <i>visuddha</i> (purified), part of <i>visuddha-dhamma-santāno</i> .
dhamma	Dhamma	Noun, compound element, from <i>dhamma</i> (teaching), part of <i>visuddha-dhamma-santāno</i> .
santāno	Lineage	Noun, nominative singular masculine, from <i>santāna</i> (continuity), subject of <i>ñāyate</i> .

**Norbu AI:** santāno:

- saṃ (continuous) + tan (to stretch)
- Root: √tan (to stretch, extend)
- "Continuity, stream, succession"
- Often used for mental continuum

### Anuttarāya bodhiyā

**Grok AI:** For unsurpassed awakening

**Than:** Through his unexcelled Awakening

Anuttarāya	Unsurpassed	Adjective, dative singular feminine, from <i>anuttara</i> (unsurpassed), describing <i>bodhiyā</i> .
bodhiyā	Awakening	Noun, dative singular feminine, from <i>bodhi</i> (awakening), purpose of <i>ñāyate</i> .

### Yogato ca pabodhā ca

**Grok AI:** Through practice and realization

**Than:** And from training others to awaken

Yogato	Through practice	Noun, ablative singular masculine, from <i>yoga</i> (practice), means of <i>ñāyate</i> .
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**Norbu Al:** Yogato:

- yoga (practice, application) + to (ablative suffix)
- Root: व्युज् (to join, connect)
- "Through practice" or "by means of practice"

ca	And	Conjunction, connecting <i>yogato</i> and <i>pabodhā</i> .
pabodhā	Through realization	Noun, ablative singular masculine, from <i>pabodha</i> (awakening), from pa (forth) + budh (to awaken), means of नायते.

**Buddho Buddho'ti नायते**

**Grok Al:** Is known as Buddha, Buddha

**Than:** He is known as the Awakened One

Buddho	Buddha	Noun, nominative singular masculine, from <i>buddha</i> (awakened), subject of नायते.
Buddho'ti	As Buddha	Noun + particle, nominative singular masculine, from <i>buddha</i> + <i>iti</i> (thus), quotation marking <i>buddho</i> .

The line translates to “Is known as Buddha, Buddha,” meaning that through practice (yogato) and realization (pabodhā), the practitioner recognizes the Buddha (buddho) as the awakened one, repeatedly affirmed (Buddho’ti) in meditation. In the context of Buddhānussati (recollection of the Buddha), this line describes the meditative process where the Buddha’s qualities—such as purity (visuddha) and awakening (bodhiyā)—are contemplated, leading to deep understanding (नायते). The repetition (Buddho Buddho’ti) reflects a mantra-like focus in meditation, reinforcing devotion and insight

नायते	Is known	Verb, 3rd person singular present passive, from <i>jānāti</i> (to know), with <i>buddho</i> as subject.
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**Narānara-tiracchāna-**

**Grok Al:** Humans, non-humans, animals

**Than:** Human, non-human, and animal

Nara	Humans	Noun, compound element, from <i>nara</i> (human), part of <i>narānara-tiracchāna</i> .
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anara	Non-humans	Noun, compound element, from <i>a-</i> (not) + <i>nara</i> (human), part of <i>narānara-tiracchāna</i> .
tiracchāna	Animals	Noun, compound element, from <i>tiracchāna</i> (animal, lit. horizontal-goer), part of <i>narānara-tiracchāna</i> .

### **bhedā sattā sukhesino**

**Grok Al:** Beings of various kinds seeking happiness

**Than:** All living beings... who are searching for happiness

bhedā	Of various kinds	Noun, nominative plural masculine, from <i>bheda</i> (division), describing <i>sattā</i> .
sattā	Beings	Noun, nominative plural masculine, from <i>satta</i> (being), subject of <i>hontu</i> .
sukhesino	Seeking happiness	Adjective, nominative plural masculine, from <i>sukha</i> (happiness) + <i>esi</i> (seeker), describing <i>sattā</i> .

### **Sabbe pi sukhino hontu**

**Grok Al:** May all be happy

**Than:** May they all be happy

Sabbe	All	Pronoun, nominative plural masculine, from <i>sabba</i> (all), subject of <i>hontu</i> .
pi	Indeed	Particle, emphasizing <i>sabbe</i> .
sukhino	Happy	Adjective, nominative plural masculine, from <i>sukha</i> (happiness), describing <i>sabbe</i> .
hontu	May be	Verb, 3rd person plural optative, from <i>bhavati</i> (to be), with <i>sabbe</i> as subject.

### **Sukhitattā ca khemino**

**Grok Al:** With happy minds and secure

**Than:** And through their happiness, secure

Sukhitattā	With happy minds	Noun, nominative plural masculine, from <i>sukhita</i> (happy) + <i>attā</i> (self), describing <i>sabbe</i> .
ca	And	Conjunction, connecting <i>sukhitattā</i> and <i>khemino</i> .

khemino	Secure	Adjective, nominative plural masculine, from <i>khema</i> (secure), describing <i>sabbe</i> .
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### Kesa-lomādi-chavānam

**Grok AI:** Hair, body hair, and skin, and so forth

**Than:** Like hair of the head and hair of the body

Kesa	Hair	Noun, compound element, from <i>kesa</i> (head hair), part of <i>kesa-lomādi-chavānam</i> .
loma	Body hair	Noun, compound element, from <i>loma</i> (body hair), part of <i>kesa-lomādi-chavānam</i> .
ādi	And so forth	Adverb, from <i>ādi</i> (beginning), indicating additional items, part of <i>kesa-lomādi-chavānam</i> .

**Norbu AI:** ādi:

- "Beginning with, et cetera"
- Used in compounds to mean "and so forth"
- Often in lists

chavānam	Skin	Noun, genitive plural neuter, from <i>chavi</i> (skin), describing <i>kāyo</i> .
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### Ayam'eva samussayo

**Grok AI:** This alone is the body's composition

**Than:** This conglomeration of things from dead bodies

Ayam	This	Pronoun, nominative singular masculine, referring to <i>kāyo</i> .
eva	Alone	Particle, emphasizing <i>ayam</i> .
samussayo	Composition	Noun, nominative singular masculine, from <i>sam</i> (together) + <i>ussaya</i> (accumulation), predicate of <i>kāyo</i> .

**Norbu AI:** samussayo:

- *sam* (complete, together) + *ud* (up) + *si* (to lean, to sit)
- "Accumulation, body"
- Literally "that which is raised up"

## Kāyo sabbo pi jeguccho

**Grok AI:** The entire body is repulsive

**Than:** The body as a whole is disgusting

Kāyo	Body	Noun, nominative singular masculine, from <i>kāya</i> (body), subject of implied <i>atthi</i> .
sabbo	Entire	Adjective, nominative singular masculine, from <i>sabba</i> (all), describing <i>kāyo</i> .
pi	Indeed	Particle, emphasizing <i>sabbo</i> .
jeguccho	Repulsive	Adjective, nominative singular masculine, from <i>jigucchati</i> (to loathe), describing <i>kāyo</i> .

## Vaññādito paṭikkulo

**Grok AI:** Foul in color and so forth

**Than:** And, in terms of such things as its colours, unclean

Vaññādito	In color and so forth	Adverb, from <i>vañña</i> (color) + <i>ādito</i> (from the beginning), modifying <i>paṭikkulo</i> .
paṭikkulo	Foul	Adjective, nominative singular masculine, from <i>paṭi</i> (against) + <i>kula</i> (pleasant), describing <i>kāyo</i> .

## Jīvit'indriy'upaccheda-

**Grok AI:** The cessation of the life faculty

**Than:** The destruction of the faculty of life

Jīvita	Life	Noun, compound element, from <i>jīvita</i> (life), part of <i>jīvit'indriy'upaccheda</i> .
indriya	Faculty	Noun, compound element, from <i>indriya</i> (faculty), part of <i>jīvit'indriy'upaccheda</i> .
upaccheda	Cessation	Noun, compound element, from <i>upa</i> (near) + <i>cheda</i> (cutting), meaning "Cutting off, interruption", often used regarding ending of life. Part of <i>jīvit'indriy'upaccheda</i> .

## saṅkhāta-maraṇam siyā

**Grok AI:** Known as death may it be

### **Than:** Death

saṅkhāta	Known as	Adjective, compound element, from <i>saṅkhāta</i> (designated), part of <i>saṅkhāta-maraṇam</i> .
maraṇam	Death	Noun, nominative singular neuter, from <i>maraṇa</i> (death), subject of <i>siyā</i> .
siyā	May it be	Verb, 3rd person singular optative, from <i>bhavati</i> (to be), with <i>maraṇam</i> as subject.

### **Sabbesam pīdha pāṇīnam**

**Grok AI:** For all living beings here

**Than:** Will come to all beings

Sabbesam	For all	Pronoun, genitive plural masculine, from <i>sabba</i> (all), describing <i>pāṇīnam</i> .
pīdha	Here	Adverb, from <i>idha</i> (here), modifying <i>pāṇīnam</i> .
pāṇīnam	Living beings	Noun, genitive plural masculine, from <i>pāṇī</i> (being), object of implied <i>siyā</i> .

### **Tañ-hi dhuvarṇ na jīvitam**

**Grok AI:** That indeed is certain, not life

**Than:** That is certain, but life is not

Tañ	That	Pronoun, nominative singular neuter, referring to <i>maraṇam</i> .
hi	Indeed	Particle, emphasizing <i>tañ</i> .
dhuvarṇ	Certain	Adjective, nominative singular neuter, from <i>dhūva</i> (permanent), describing <i>tañ</i> .
na	Not	Particle, negating <i>jīvitam</i> .
jīvitam	Life	Noun, nominative singular neuter, from <i>jīvita</i> (life), contrasted with <i>dhuvarṇ</i> .

## The Teaching on the Noble Eightfold Path

See the Vibhaṅgasutta ([SN 45.8](#))

## Ariyatthaṅgika-magga-pāṭha

**Grok AI:** The Text of the Noble Eightfold Path

**ABM:** The Teaching on the Noble Eightfold Path

**Than:** An Analysis of the Path

Ariya	Noble	Adjective, nominative singular masculine, from <i>ariya</i> (noble). Describes <i>magga</i> .
aṭṭhaṅgika	Eightfold	Adjective, nominative singular masculine, from <i>aṭṭha</i> (eight) + <i>añga</i> (factor, limb). Describes <i>magga</i> .
magga	Path	Noun, nominative singular masculine, from <i>magga</i> (path), from <i>maggati</i> (to seek). Part of compound with <i>pāṭha</i> .
pāṭha	Text	Noun, nominative singular masculine, from <i>pāṭha</i> (recitation), from <i>pāṭhati</i> (to recite). Refers to the chant.

## Handa mayaṁ ariyatthaṅgika-magga-pāṭham bhaṇāmase

**Grok AI:** Come, let us recite the text of the Noble Eightfold Path

Handa	Come	Particle, interjection, calls to action.
mayaṁ	We	Pronoun, nominative plural, from <i>aharṁ</i> (I). Subject of <i>bhaṇāmase</i> .
ariyatthaṅgika	Noble Eightfold	Compound adjective, nominative singular masculine: <i>ariya</i> (noble) + <i>aṭṭhaṅgika</i> (eightfold). Describes <i>magga</i> .
magga	Path	Noun, nominative singular masculine, from <i>magga</i> . Part of compound with <i>pāṭham</i> .
pāṭham	Text	Noun, accusative singular masculine, from <i>pāṭha</i> . Object of <i>bhaṇāmase</i> .
bhaṇāmase	Let us recite	Verb, 1st person plural optative, from <i>bhaṇati</i> (to recite). Action of <i>mayaṁ</i> , with <i>pāṭham</i> as object.

## Ayam-eva ariyo aṭṭhaṅgiko maggo

**Grok AI:** This indeed is the Noble Eightfold Path

**BM:** This is the Noble Eightfold Path

**Than:** [This] is the noble eightfold path

Ayam	This	Demonstrative pronoun, nominative singular masculine, from <i>idam</i> (this). Refers to <i>maggo</i> .
eva	Indeed	Particle, emphatic, strengthens <i>ayam</i> .
ariyo	Noble	Adjective, nominative singular masculine, from <i>ariya</i> (noble). Describes <i>maggo</i> .
atthaṅgiko	Eightfold	Adjective, nominative singular masculine, from <i>attha</i> (eight) + <i>āṅga</i> (factor, limb). Describes <i>maggo</i> .
maggo	Path	Noun, nominative singular masculine, from <i>magga</i> . Subject of implied <i>hoti</i> (is).

### Seyyathīdām

**Grok AI:** Namely

**ABM:** Which is as follows

Seyyathīdām	Namely	Adverbial phrase, from <i>seyyathā</i> (as follows) + <i>idam</i> (this). Introduces the list of path factors.
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### Sammā-ditṭhi

**Grok AI:** Right view

**BM:** Right View

**Than:** Right view

Sammā	Right	Adverb, from <i>sammā</i> (right, perfect, complete, thorough). Modifies <i>ditṭhi</i> .
ditṭhi	View	Noun, nominative singular feminine, from <i>ditṭhi</i> (view), from <i>dassati</i> (to see). First factor of the path.

### Sammā-saṅkappo

**Grok AI:** Right intention

**ABM:** Right Intention

**Than:** Right resolve

saṅkappo	Intention	Noun, nominative singular masculine, from <i>saṅkappa</i> (intention, resolve, purpose), from <i>sam</i> (together) + <i>kappati</i> (to intend, to arrange). Second factor.
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### Sammā-vācā

**Grok AI+ BM+ Than:** Right speech

vācā	Speech	Noun, nominative singular feminine, from <i>vācā</i> (speech), from <i>vacati</i> (to speak). Third factor.
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### Sammā-kammanto

**Grok AI+ BM+ Than:** Right action

kammanto	Action	Noun, nominative singular masculine, from <i>kammanta</i> (action, deed, work), from <i>kamma</i> (action), from <i>karoti</i> (to do). Fourth factor.
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### Sammā-ājīvo

**Grok AI+ BM+ Than:** Right livelihood

ājīvo	Livelihood	Noun, nominative singular masculine, from <i>ājīva</i> (livelihood). Fifth factor.
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### Sammā-vāyāmo

**Grok AI+ BM+ Than:** Right effort

vāyāmo	Effort	Noun, nominative singular masculine, from <i>vāyāma</i> (effort, persistence, striving, exertion), from <i>vi</i> (intensifier) + <i>ā</i> (towards) + <i>yamati</i> , (to strive). Sixth factor.
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### Sammā-sati

**Grok AI+ BM+ Than:** Right mindfulness

sati	Mindfulness	Noun, nominative singular feminine, from <i>sati</i> (mindfulness, awareness, recollection), from <i>sarati</i> (to remember). Seventh factor.
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## Sammā-samādhi

**Grok AI+ BM+ Than:** Right concentration

samādhi	Concentration	Noun, nominative singular masculine, from <i>samādhi</i> (concentration, collectedness, unification of mind), from <i>sam</i> (together) + ā (intensifier) + <i>dahati</i> (to collect, to place, to put), literally means “placing together”. Eighth factor.
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## Katamā ca bhikkhave sammā-ditṭhi

**Grok AI:** And what, monks, is right view

**BM:** And what, bhikkhus, is Right View?

**Than:** And what, monks, is right view?

Katamā	What	Interrogative pronoun, nominative singular feminine, from <i>ka</i> (what). Questions <i>sammā-ditṭhi</i> .
ca	And	Particle, connects to previous context.
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> (monk), from <i>bhikkhati</i> (to beg). Addresses the audience.
sammā	Right	Adverb, from <i>sammā</i> . Modifies <i>ditṭhi</i> .
ditṭhi	View	Noun, nominative singular feminine, from <i>ditṭhi</i> . Subject of implied <i>hoti</i> (is).

## Yarī kho bhikkhave dukkhe ñāṇam

**Grok AI:** Whatever, monks, is knowledge of suffering

**ABM:** Knowledge of suffering

**Than:** Knowledge with regard to [or: in terms of] stress

Yarī	Whatever	Relative pronoun, nominative singular neuter, from <i>ya</i> (which). Refers to <i>ñāṇam</i> .
kho	Indeed	Particle, emphatic, strengthens <i>yarī</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses the audience.
dukkhe	Of suffering	Noun, locative singular neuter, from <i>dukkha</i> (suffering). Object of <i>ñāṇam</i> .

ñāṇam	Knowledge	Noun, nominative singular neuter, from <i>ñāṇa</i> (knowledge), from <i>jānāti</i> (to know). Subject of implied <i>hoti</i> .
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### Dukkha-samudaye ñāṇam

**Grok AI:** Knowledge of the origin of suffering

**ABM:** Knowledge of the origin of suffering

**Than:** Knowledge with regard to the origination of stress

Dukkha	Suffering	Noun, stem form in compound, from <i>dukkha</i> . Part of <i>samudaye</i> .
samudaye	Of the origin	Noun, locative singular masculine, from <i>samudaya</i> (origin), from <i>sam</i> (together) + <i>ud</i> (up) + <i>eti</i> (to arise, to go), meaning "in the origin, in the arising". Object of <i>ñāṇam</i> .
ñāṇam	Knowledge	Noun, nominative singular neuter, from <i>ñāṇa</i> . Subject of implied <i>hoti</i> .

### Dukkha-nirodhe ñāṇam

**Grok AI:** Knowledge of the cessation of suffering

**ABM:** Knowledge of the cessation of suffering

**Than:** Knowledge with regard to the stopping of stress

Dukkha	Suffering	Noun, stem form in compound, from <i>dukkha</i> . Part of <i>nirodhe</i> .
nirodhe	Of the cessation	Noun, locative singular masculine, from <i>nirodha</i> (cessation), from <i>ni</i> (down)+ <i>rudhati</i> (to cease). Object of <i>ñāṇam</i> .
ñāṇam	Knowledge	Noun, nominative singular neuter, from <i>ñāṇa</i> . Subject of implied <i>hoti</i> .

### Dukkha-nirodha-gāminiyā paṭipadāya ñāṇam

**Grok AI:** Knowledge of the path leading to the cessation of suffering

**ABM:** Knowledge of the path leading to the cessation of suffering

**Than:** Knowledge with regard to the way of practice leading to the stopping of stress

Dukkha	Suffering	Noun, stem form in compound, from <i>dukkha</i> . Part of <i>nirodha</i> .
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nirodha	Cessation	Noun, stem form in compound, from <i>nirodha</i> . Part of <i>gāminiyā</i> .
gāminiyā	Leading to	Adjective, locative singular feminine, from <i>gāmin</i> (going), from <i>gacchati</i> (to go). Describes <i>paṭipadāya</i> .
paṭipadāya	Of the path	Noun, locative singular feminine, from <i>paṭipadā</i> (path), from <i>paṭi</i> (towards) + <i>padati</i> (to step), meaning "to the path, to the way". Object of <i>ñānam</i> .
ñānam	Knowledge	Noun, nominative singular neuter, from <i>ñāna</i> . Subject of implied <i>hoti</i> .

### Ayām vuccati bhikkhave sammā-ditṭhi

**Grok AI:** This, monks, is called right view

**ABM:** This, bhikkhus, is called Right View

**Than:** This, monks, is called right view

Ayām	This	Demonstrative pronoun, nominative singular feminine, from <i>idam</i> . Refers to <i>sammā-ditṭhi</i> .
vuccati	Is called	Verb, 3rd person singular present indicative, from <i>vuccati</i> (to be called), passive of <i>vacati</i> (to say). Action of <i>ayām</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses the audience.
sammā	Right	Adverb, from <i>sammā</i> . Modifies <i>ditṭhi</i> .
ditṭhi	View	Noun, nominative singular feminine, from <i>ditṭhi</i> . Predicate of <i>vuccati</i> .

### Katamo ca bhikkhave sammā-saṅkappo

**Grok AI:** And what, monks, is right intention

**ABM:** And what, bhikkhus, is Right Intention?

**Than:** And what, monks, is right resolve?

Katamo	What	Interrogative pronoun, nominative singular masculine, from <i>ka</i> (what). Questions <i>sammā-saṅkappo</i> .
ca	And	Particle, connects to previous context.

bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses the audience.
sammā	Right	Adverb, from <i>sammā</i> . Modifies <i>saṅkappo</i> .
saṅkappo	Intention, resolve	Noun, nominative singular masculine, from <i>saṅkappa</i> . Subject of implied <i>hoti</i> .

### Nekkhamma-saṅkappo

**Grok AI:** Intention of renunciation

**ABM:** The intention of renunciation

**Than:** Resolve for renunciation

Nekkhamma	Renunciation	Noun, nominative singular masculine, from <i>nekkhamma</i> (renunciation), from <i>nis</i> (out)+ <i>kammati</i> (to act). Part of compound with <i>saṅkappo</i> .
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**Norbu AI:** Nekkhamma:

- nis (out) + kāma (sensual pleasure)

saṅkappo	Intention	Noun, nominative singular masculine, from <i>saṅkappa</i> . Subject of implied <i>hoti</i> .
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### Abyāpāda-saṅkappo

**Grok AI:** Intention of non-ill-will

**ABM:** The intention of non-ill-will

**Than:** Resolve for non-ill will

Abyāpāda	Non-ill-will, good-will	Noun, nominative singular masculine, from <i>a</i> (not) + <i>byāpāda</i> (ill-will, hatred). Part of compound with <i>saṅkappo</i> .
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saṅkappo	Intention	Noun, nominative singular masculine, from <i>saṅkappa</i> . Subject of implied <i>hoti</i> .
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### Avihimsā-saṅkappo

**Grok AI:** Intention of non-harming

**ABM:** The intention of non-cruelty

**Than:** Resolve for harmlessness

Avihim̄sā	Non-harming	Noun, nominative singular feminine, from <i>a</i> (not) + <i>him̄sā</i> (harming), from <i>him̄sati</i> (to harm). Part of compound with <i>sañkappo</i> .
sañkappo	Intention	Noun, nominative singular masculine, from <i>sañkappa</i> . Subject of implied <i>hoti</i> .

### Ayaṁ vuccati bhikkhave sammā-sañkappo

**Grok AI:** This, monks, is called right intention

**ABM:** This, bhikkhus, is called Right Intention

**Than:** This, monks, is called right resolve

Ayaṁ	This	Demonstrative pronoun, nominative singular masculine, from <i>idam</i> . Refers to <i>sammā-sañkappo</i> .
vuccati	Is called	Verb, 3rd person singular present indicative, from <i>vuccati</i> (to be called). Action of <i>ayaṁ</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses the audience.
sammā	Right	Adverb, from <i>sammā</i> . Modifies <i>sañkappo</i> .
sañkappo	Intention	Noun, nominative singular masculine, from <i>sañkappa</i> . Predicate of <i>vuccati</i> .

### Katamā ca bhikkhave sammā-vācā

**Grok AI:** And what, monks, is right speech

**ABM:** And what, bhikkhus, is Right Speech?

**Than:** And what, monks, is right speech?

Katamā	What	Interrogative pronoun, nominative singular feminine, from <i>ka</i> (what). Questions <i>sammā-vācā</i> .
ca	And	Particle, connects to previous context.
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses the audience.
sammā	Right	Adverb, from <i>sammā</i> . Modifies <i>vācā</i> .

vācā	Speech	Noun, nominative singular feminine, from <i>vācā</i> (speech), from <i>vacati</i> (to speak).
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### Musā-vāda veramaṇī

**Grok AI:** Abstaining from false speech

**ABM:** Abstaining from false speech

**Than:** Abstaining from lying

Musā	False	Adverb, from <i>musā</i> (false). Modifies <i>vāda</i> .
vāda	Speech	Noun, from <i>vāda</i> (speech), from <i>vadati</i> (to speak). Object of <i>veramaṇī</i> .
veramaṇī	Abstaining from	Noun, nominative singular feminine, from <i>veramaṇī</i> (abstinence), from <i>viramati</i> (to abstain). Subject of implied <i>hoti</i> .

### Pisuṇāya vācāya veramaṇī

**Grok AI:** Abstaining from slanderous speech

**ABM:** Abstaining from malicious speech

**Than:** Abstaining from divisive speech

Pisuṇāya	Slanderous	Adjective, ablative singular feminine, from <i>pisuṇā</i> (slanderous, malicious, divisive). Describes <i>vācāya</i> .
vācāya	From speech	Noun, ablative singular feminine, from <i>vācā</i> . Object of <i>veramaṇī</i> .
veramaṇī	Abstaining from	Noun, nominative singular feminine, from <i>veramaṇī</i> (abstinence,) from <i>viramati</i> (to abstain). Subject of implied <i>hoti</i> .

### Pharusāya vācāya veramaṇī

**Grok AI + BM + Than:** Abstaining from harsh speech

Pharusāya	Harsh	Adjective, ablative singular feminine, from <i>pharusā</i> (harsh, rough, abusive). Describes <i>vācāya</i> .
vācāya	From speech	Noun, ablative singular feminine, from <i>vācā</i> . Object of <i>veramaṇī</i> .

veramañī	Abstaining from	Noun, nominative singular feminine, from <i>veramañī</i> (abstinence), from <i>viramati</i> (to abstain). Subject of implied <i>hoti</i> .
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### **Samphappalāpā veramañī**

**Grok AI + BM + Than:** Abstaining from idle chatter

Samphappalāpā	Idle chatter	Noun, ablative singular masculine, from <i>samphappalāpa</i> (idle talk), <i>sampha</i> (frivolous, useless) + <i>palāpa</i> (talk, prattle), from <i>phalati</i> (to burst, split, metaphorically to babble), literally means “bursting chatter”, meaning “frivolous speech, idle chatter”. Object of <i>veramañī</i> .
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veramañī	Abstaining from	Noun, nominative singular feminine, from <i>veramañī</i> (abstinence), from <i>viramati</i> (to abstain). Subject of implied <i>hoti</i> .
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### **Ayarṁ vuccati bhikkhave sammā-vācā**

**Grok AI:** This, monks, is called right speech

**ABM:** This, bhikkhus, is called Right Speech

**Than:** This, monks, is called right speech

Ayarṁ	This	Demonstrative pronoun, nominative singular feminine, from <i>idam</i> . Refers to <i>sammā-vācā</i> .
vuccati	Is called	Verb, 3rd person singular present indicative, from <i>vuccati</i> (to be called). Action of <i>ayarṁ</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses the audience.
sammā	Right	Adverb, from <i>sammā</i> . Modifies <i>vācā</i> .
vācā	Speech	Noun, nominative singular feminine, from <i>vācā</i> . Predicate of <i>vuccati</i> .

### **Katamo ca bhikkhave sammā-kammanto**

**Grok AI:** And what, monks, is right action

**ABM:** And what bhikkhus is Right Action?

**Than:** And what, monks, is right action?

Katamo	What	Interrogative pronoun, nominative singular masculine, from <i>ka</i> (what). Questions <i>sammā-kammanto</i> .
ca	And	Particle, connects to previous context.
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses the audience.
sammā	Right	Adverb, from <i>sammā</i> . Modifies <i>kammanto</i> .
kammanto	Action	Noun, nominative singular masculine, from <i>kammanta</i> (action, deed, work). Subject of implied <i>hoti</i> .

### Pāṇātipātā veramaṇī

**Grok AI:** Abstaining from killing living beings

**ABM:** Abstaining from killing living beings

**Than:** Abstaining from taking life

Pāṇātipātā	From killing living beings	Noun, ablative singular masculine, from <i>pāṇātipāta</i> (killing), from <i>pāṇa</i> (being) + <i>atipāta</i> (striking down, killing, destruction). Object of <i>veramaṇī</i> .
veramaṇī	Abstaining from	Noun, nominative singular feminine, from <i>veramaṇī</i> (abstinence,) from <i>viramati</i> (to abstain). Subject of implied <i>hoti</i> .

### Adinnādānā veramaṇī

**Grok AI:** Abstaining from taking what is not given

**ABM:** Abstaining from taking what is not given

**Than:** Abstaining from stealing

Adinnādānā	From taking what is not given	Noun, ablative singular neuter, from <i>adinnādāna</i> (stealing), from <i>a</i> (not) + <i>dinna</i> (given) + <i>ādāna</i> (taking). Object of <i>veramaṇī</i> .
veramaṇī	Abstaining from	Noun, nominative singular feminine, from <i>veramaṇī</i> . Subject of implied <i>hoti</i> .

### Kāmesu micchācārā veramaṇī

**Grok AI:** Abstaining from sexual misconduct

**ABM:** Abstaining from sexual misconduct

**Than:** Abstaining from sexual intercourse

Kāmesu	In sensual pleasures	Noun, locative plural masculine, from <i>kāma</i> (sensual pleasure). Context for <i>micchācārā</i> .
micchācārā	From misconduct	Noun, ablative singular masculine, from <i>micchācāra</i> (misconduct), from <i>micchā</i> (wrong) + <i>cāra</i> (conduct). Object of <i>veramañī</i> .
veramañī	Abstaining from	Noun, nominative singular feminine, from <i>veramañī</i> . Subject of implied <i>hoti</i> .

### Ayam vuccati bhikkhave sammā-kammanto

**Grok AI:** This, monks, is called right action

**ABM:** This, bhikkhus, is called Right Action

**Than:** This, monks, is called right action

Ayam	This	Demonstrative pronoun, nominative singular masculine, from <i>idam</i> . Refers to <i>sammā-kammanto</i> .
vuccati	Is called	Verb, 3rd person singular present indicative, from <i>vuccati</i> (to be called). Action of <i>ayam</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses the audience.
sammā	Right	Adverb, from <i>sammā</i> . Modifies <i>kammanto</i> .
kammanto	Action	Noun, nominative singular masculine, from <i>kammanta</i> . Predicate of <i>vuccati</i> .

### Katamo ca bhikkhave sammā-ājivo

**Grok AI:** And what, monks, is right livelihood

**ABM:** And what, bhikkhus, is Right Livelihood?

**Than:** And what, monks, is right livelihood?

Katamo	What	Interrogative pronoun, nominative singular masculine, from <i>ka</i> (what). Questions <i>sammā-ājivo</i> .
ca	And	Particle, connects to previous context.

bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses the audience.
sammā	Right	Adverb, from <i>sammā</i> . Modifies <i>ājīvo</i> .
ājīvo	Livelihood	Noun, nominative singular masculine, from <i>ājīva</i> . Subject of implied <i>hoti</i> .

**Idha bhikkhave ariya-sāvako micchā-ājīvarṁ pahāya sammā-ājīvena jīvitam kappeti**

**Grok AI:** Here, monks, a noble disciple, having abandoned wrong livelihood, sustains life by right livelihood

**ABM:** Here, bhikkhus, a Noble Disciple, having abandoned wrong livelihood, earns his living by right livelihood

**Than:** There is the case where a disciple of the noble ones, having abandoned dishonest livelihood, keeps his life going with right livelihood

Idha	Here	Adverb, from <i>idha</i> (here). Sets context for <i>ariya-sāvako</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses the audience.
ariya	Noble	Adjective, nominative singular masculine, from <i>ariya</i> . Describes <i>sāvako</i> .
sāvako	Disciple	Noun, nominative singular masculine, from <i>sāvaka</i> (disciple), from <i>sunāti</i> (to hear). Subject of <i>pahāya</i> and <i>kappeti</i> .
micchā	Wrong	Adverb, from <i>micchā</i> (wrongly). Modifies <i>ājīvarṁ</i> .
ājīvarṁ	Livelihood	Noun, accusative singular masculine, from <i>ājīva</i> . Object of <i>pahāya</i> .
pahāya	Having abandoned	Gerund, from <i>pajahati</i> (to abandon). Describes <i>sāvako</i> , with <i>micchā-ājīvarṁ</i> as object.
sammā	Right	Adverb, from <i>sammā</i> . Modifies <i>ājīvena</i> .
ājīvena	By livelihood	Noun, instrumental singular masculine, from <i>ājīva</i> . Means by which <i>kappeti</i> is performed.
jīvitam	Life	Noun, accusative singular neuter, from <i>jīvita</i> (life), from <i>jīvati</i> (to live). Object of <i>kappeti</i> .
kappeti	Sustains	Verb, 3rd person singular present indicative, from <i>kappeti</i> (to arrange, sustain, to prepare, to live) from <i>kappati</i> , meaning "arranges, lives, maintains". Action of <i>sāvako</i> , with <i>jīvitam</i> as object.

## Ayāṁ vuccati bhikkhave sammā-ājīvo

**Grok AI:** This, monks, is called right livelihood

**ABM:** This, bhikkhus, is called Right Livelihood

**Than:** This, monks, is called right livelihood

Ayāṁ	This	Demonstrative pronoun, nominative singular masculine, from <i>idam</i> . Refers to <i>sammā-ājīvo</i> .
vuccati	Is called	Verb, 3rd person singular present indicative, from <i>vuccati</i> (to be called). Action of <i>ayāṁ</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses the audience.
sammā	Right	Adverb, from <i>sammā</i> . Modifies <i>ājīvo</i> .
ājīvo	Livelihood	Noun, nominative singular masculine, from <i>ājīva</i> . Predicate of <i>vuccati</i> .

## Katamo ca bhikkhave sammā-vāyāmo

**Grok AI:** And what, monks, is right effort

**ABM:** And what, bhikkhus, is Right Effort?

**Than:** And what, monks, is right effort?

Katamo	What	Interrogative pronoun, nominative singular masculine, from <i>ka</i> (what). Questions <i>sammā-vāyāmo</i> .
ca	And	Particle, connects to previous context.
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> (monk). Addresses the audience.
sammā	Right	Adverb, from <i>sammā</i> (properly). Modifies <i>vāyāmo</i> .
vāyāmo	Effort, persistence	Noun, nominative singular masculine, from <i>vāyāma</i> (effort,striving, exertion), related to <i>vāyamati</i> (to strive). Subject of implied <i>hoti</i> (is).

**Norbu AI:** Vāyāmo vs vīriya:

- Vāyāmo emphasizes the actual process of exertion
- Vīriya refers to the quality of energy or heroic effort

- While often used interchangeably, *vāyāma* emphasizes the action while *vīriya* emphasizes the mental quality

### **Idha bhikkhave bhikkhu anuppannānam pāpakānam akusalānam dhammānam anuppādāya**

**Grok AI:** Here, monks, a monk, for the non-arising of unarisen evil unwholesome states

**ABM:** Here, bhikkhus, a bhikkhu awakens zeal for the non-arising of unarisen, evil unwholesome states

**Than:** There is the case where a monk... for the sake of the non-arising of evil, unskillful qualities that have not yet arisen

Idha	Here	Adverb, from <i>idha</i> (here). Sets context for <i>bhikkhu</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses the audience.
bhikkhu	Monk	Noun, nominative singular masculine, from <i>bhikkhu</i> . Subject of subsequent verbs.
anuppannānam	Of unarisen	Adjective, genitive plural masculine, from <i>an</i> (not) + <i>uppanna</i> (arisen), past participle of <i>uppajjati</i> (to arise). Describes <i>dhammānam</i> .
pāpakānam	Of evil	Adjective, genitive plural masculine, from <i>pāpaka</i> (evil, bad), from <i>pāpa</i> . Describes <i>dhammānam</i> .
akusalānam	Of unwholesome	Adjective, genitive plural masculine, from <i>akusala</i> (unwholesome), from a (not) + <i>kusala</i> (wholesome, skillful), meaning “unwholesome” or “unskillful.”. Describes <i>dhammānam</i> .
dhammānam	Of states	Noun, genitive plural masculine, from <i>dhamma</i> (state, phenomenon). Object of <i>anuppādāya</i> .
anuppādāya	For the non-arising	Gerund, from <i>anuppajjati</i> (to arise), with <i>an</i> for negation). Indicates purpose, with <i>dhammānam</i> as object.

### **Chandam janeti vāyamati vīriyam ārabhati cittam paggaṇhāti padahati**

**Grok AI:** Generates desire, strives, initiates energy, exerts the mind, and makes effort

**ABM:** He puts forth effort, arouses energy, exerts his mind and strives

**Than:** ... Generates desire, endeavors, activates persistence, upholds & exerts his intent

Chandāṁ	Desire	Noun, accusative singular masculine, from <i>chanda</i> (desire). Object of <i>janeti</i> .
janeti	Generates, produces	Verb, 3rd person singular present indicative, from <i>janeti</i> (to generate), from <i>janati</i> (to produce). Action of <i>bhikkhu</i> , with <i>chandāṁ</i> as object.
vāyamati	Strives	Verb, 3rd person singular present indicative, from <i>vāyamati</i> (to strive). Action of <i>bhikkhu</i> .
vīriyāṁ	Energy	Noun, accusative singular neuter, from <i>vīrya</i> (energy). Object of <i>ārabhati</i> .
ārabhati	Initiates	Verb, 3rd person singular present indicative, from <i>ārabhati</i> (to initiate, to start, to arouse, to undertake). Action of <i>bhikkhu</i> , with <i>vīriyāṁ</i> as object.
cittāṁ	Mind	Noun, accusative singular neuter, from <i>citta</i> (mind), from <i>cinteti</i> (to think). Object of <i>paganhāti</i> .
paganhāti	Exerts	Verb, 3rd person singular present indicative, from <i>paganhāti</i> (to exert, to uphold), from <i>pa</i> + <i>gaṇhāti</i> (to take). Action of <i>bhikkhu</i> , with <i>cittāṁ</i> as object.
padahati	Makes effort	Verb, 3rd person singular present indicative, from <i>padahati</i> (to make effort, to strive, to exert). Action of <i>bhikkhu</i> .

### Grok AI:

The verbs *vāyamati*, *ārabhati*, *paganhāti*, and *padahati* describe a progressive sequence of actions within right effort (*sammā-vāyāmo*), each emphasizing a distinct aspect of the exertion process. Their differences can be summarized as follows:

#### 1. Scope and Focus:

- **Vāyamati:** Broad, general striving or exertion. It captures the overall act of engaging in effort, setting the stage for the process. It is the umbrella term for effort, akin to the noun *vāyāmo* in *sammā-vāyāmo*.
- **Ārabhati:** Specific initiation of energy (*vīrya*). It focuses on arousing or starting the vigor needed to fuel effort, marking the beginning of active engagement.
- **Paganhāti:** Mental exertion or direction. It emphasizes controlling and focusing the mind

(*citta*), ensuring effort is mentally disciplined and targeted.

- **Padahati:** Sustained, resolute effort. It represents the ongoing, persistent striving that completes the effort, ensuring the goals are achieved.

## 2. Object of Action:

- **Vāyamati:** No direct object, implying general striving toward the four efforts (e.g., preventing unwholesome states).
- **Ārabhati:** Takes *vīryām* (energy) as its object, focusing on arousing a specific quality.
- **Pagañhāti:** Takes *cittām* (mind) as its object, emphasizing mental direction.
- **Padahati:** No direct object, implying sustained effort across all aspects of the task.

## 3. Stage in the Process:

- **Vāyamati:** Initial engagement, the decision to strive, following the generation of desire (*chandām janeti*).
- **Ārabhati:** Activation phase, where energy is sparked to support the striving.
- **Pagañhāti:** Focusing phase, where the mind is directed to maintain effort.
- **Padahati:** Culmination phase, ensuring the effort is sustained to completion.

## 4. Nuanced Connotations:

- **Vāyamati:** General perseverance, akin to “endeavoring” or “trying hard.” It has a broad, all-encompassing feel.
- **Ārabhati:** Initiative, akin to “starting up” or “rousing.” It has an energetic, proactive connotation.
- **Pagañhāti:** Mental control, akin to “taking hold” or “directing firmly.” It emphasizes precision and focus.
- **Padahati:** Determined persistence, akin to “pressing on” or “striving resolutely.” It conveys steadfast commitment.

## 5. Analogy: Consider right effort as climbing a mountain:

- **Vāyamati:** Deciding to climb and starting the journey (general effort).

- **Ārabhati:** Gathering strength and taking the first steps (initiating energy).
- **Pagañhāti:** Focusing on the path and avoiding distractions (directing the mind).
- **Padahati:** Persisting through fatigue to reach the summit (sustained effort).

**Norbu Al:** These four verbs appear together in the sammā-vāyāmo section and while they appear similar, they have distinct nuances:

#### **Vāyamati:**

- "to strive, to make effort"
- Emphasizes the general application of energy
- Indicates sustained effort over time
- Related to vāyāma (Right Effort)
- Basic meaning of putting forth effort

#### **Ārabhati:**

- "to begin, to undertake, to start"
- Emphasizes the initial application of energy
- Indicates the commitment to start something
- Focuses on the preliminary phase of effort
- Contains sense of "taking up" or "initiating"

#### **Pagañhāti:**

- "to lift up, to exert, to support"
- Emphasizes maintaining and sustaining effort
- Like holding something up without letting it drop
- Contains sense of persistence and upliftment
- Related to encouraging or strengthening the mind

#### **Padahati:**

- "to strive, to exert oneself, to put forth"
- Emphasizes intense or focused application
- Contains sense of "pushing forward"
- Indicates determined effort toward goal
- Strongest term for energetic striving

In the context of the chant, these four verbs together describe the complete process of effort:

1. Making initial effort (vāyamati)
2. Taking up the task (ārabhati)

3. Maintaining the effort (pagganīhāti)
4. Pushing through to completion (padahāti)

This sequence represents the full development of energy (vīriya) in practice.

### **Uppannānam pāpakānam akusalānam dhammānam pahānāya**

**Grok Al:** For the abandonment of arisen evil unwholesome states

**ABM:** He awakens zeal for the abandoning of arisen, evil unwholesome states

**Than:** ... for the sake of the abandoning of evil, unskillful qualities that have arisen

Uppannānam	Of arisen	Adjective, genitive plural masculine, from <i>uppanna</i> (arisen), past participle of <i>uppajjati</i> (to arise). Describes <i>dhammānam</i> .
pāpakānam	Of evil	Adjective, genitive plural masculine, from <i>pāpaka</i> . Describes <i>dhammānam</i> .
akusalānam	Of unwholesome	Adjective, genitive plural masculine, from <i>akusala</i> . Describes <i>dhammānam</i> .
dhammānam	Of states	Noun, genitive plural masculine, from <i>dhamma</i> . Object of <i>pahānāya</i> .
pahānāya	For the abandonment	Gerund, from <i>pajahati</i> (to abandon). Indicates purpose, with <i>dhammānam</i> as object.

### **Chandā...**

**Grok Al:** Generates desire...

**ABM:** He puts forth effort...

**Than:** He generates desire...

Chandā	Desire	Noun, accusative singular masculine, from <i>chanda</i> . Object of implied <i>janeti</i> , ellipsis for parallel structure with previous line.
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### **Anuppannānam kusalānam dhammānam uppādāya**

**Grok Al:** For the arising of unarisen wholesome states

**ABM:** He awakens zeal for the arising of unarisen wholesome states

**Than:** ... for the sake of the arising of skillful qualities that have not yet arisen

Anuppanānam	Of unarisen	Adjective, genitive plural masculine, from <i>an</i> (not) + <i>uppanna</i> (arisen). Describes <i>dhammānam</i> .
kusalānam	Of wholesome	Adjective, genitive plural masculine, from <i>kusala</i> (wholesome). Describes <i>dhammānam</i> .
dhammānam	Of states	Noun, genitive plural masculine, from <i>dhamma</i> . Object of <i>uppādāya</i> .
uppādāya	For the arising	Gerund, from <i>uppajjati</i> (to arise). Indicates purpose, with <i>dhammānam</i> as object.

**Chandaṁ...**

**Grok AI:** Generates desire...

**ABM:** He puts forth efforts...

**Than:** He generates desire...

Chandaṁ	Desire	Noun, accusative singular masculine, from <i>chanda</i> . Object of implied <i>janeti</i> , ellipsis for parallel structure.
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**Uppannānam kusalānam dhammānam ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā**

**Grok AI:** For the maintenance, non-confusion, increase, abundance, development, and fulfillment of arisen wholesome states

**ABM:** He awakens zeal for the continuance, non-disappearance, strengthening, increase and fulfilment by development of arisen wholesome states

**Than:** ... for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen

Uppannānam	Of arisen	Adjective, genitive plural masculine, from <i>uppanna</i> (arisen). Describes <i>dhammānam</i> .
kusalānam	Of wholesome	Adjective, genitive plural masculine, from <i>kusala</i> . Describes <i>dhammānam</i> .
dhammānam	Of states	Noun, genitive plural masculine, from <i>dhamma</i> . Object of gerunds.

ṭhitiyā	For the maintenance	Noun, dative singular feminine, from <i>thiti</i> (maintenance, stability), from <i>tiṭṭhati</i> (to stand), meaning "for the maintenance". Purpose of effort.
asammosāya	For non-confusion	Noun, dative singular masculine, from <i>a</i> (not) + <i>sammosa</i> (confusion), from <i>sarṇ</i> (together) + <i>musati</i> (to forget), meaning Means "non-confusion", non-forgetting" or "clarity.". Purpose of effort.
bhiyyobhāvāya	For increase	Noun, dative singular masculine, from <i>bhiyyobhāva</i> (increase), from <i>bhiyyo</i> (more) + <i>bhāva</i> (becoming). Purpose of effort.
vepullāya	For abundance	Noun, dative singular masculine, from <i>vepulla</i> (abundance). Purpose of effort.
bhāvanāya	For development	Noun, dative singular feminine, from <i>bhāvanā</i> (development), from <i>bhāveti</i> (to develop, to cultivate). Purpose of effort.
pāripūriyā	For fulfillment	Noun, dative singular feminine, from <i>pāripūri</i> (fulfillment), from <i>paripūreti</i> (to fulfill). Purpose of effort.

### Chandaṁ...

**Grok AI:** Generates desire...

**ABM:** He puts forth effort...

**Than:** He generates desire...

Chandaṁ	Desire	Noun, accusative singular masculine, from <i>chanda</i> . Object of implied <i>janeti</i> , ellipsis for parallel structure.
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### Ayam vuccati bhikkhave sammā-vāyāmo

**Grok AI:** This, monks, is called right effort

**ABM:** This bhikkhus is called Right Effort

**Than:** This, monks, is called right effort

Ayam	This	Demonstrative pronoun, nominative singular masculine, from <i>idam</i> (this). Refers to <i>sammā-vāyāmo</i> .
vuccati	Is called	Verb, 3rd person singular present indicative, from <i>vuccati</i> (to be called), passive of <i>vacati</i> (to say). Action of <i>ayam</i> .

bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses the audience.
sammā	Right	Adverb, from <i>sammā</i> . Modifies <i>vāyāmo</i> .
vāyāmo	Effort	Noun, nominative singular masculine, from <i>vāyāma</i> . Predicate of <i>vuccati</i> .

### Katamā ca bhikkhave sammā-sati

**Grok AI:** And what, monks, is right mindfulness

**ABM:** And what, bhikkhus, is Right Mindfulness?

**Than:** And what, monks, is right mindfulness?

Katamā	What	Interrogative pronoun, nominative singular feminine, from <i>ka</i> . Questions <i>sammā-sati</i> .
ca	And	Particle, connects to previous context.
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses the audience.
sammā	Right	Adverb, from <i>sammā</i> . Modifies <i>sati</i> .
sati	Mindfulness	Noun, nominative singular feminine, from <i>sati</i> (mindfulness), from <i>sa</i> (to remember). Subject of implied <i>hoti</i> .

### Idha bhikkhave bhikkhu kāye kāyānupassī viharati

**Grok AI:** Here, monks, a monk dwells contemplating the body in the body

**ABM:** Here, bhikkhus, a bhikkhu abides contemplating the body as a body

**Than:** There is the case where a monk remains focused on the body in & of itself

Idha	Here	Adverb, from <i>idha</i> . Sets context for <i>bhikkhu</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses the audience.
bhikkhu	Monk	Noun, nominative singular masculine, from <i>bhikkhu</i> . Subject of <i>viharati</i> .
kāye	In the body	Noun, locative singular masculine, from <i>kāya</i> (body). Object of <i>kāyānupassī</i> .

kāyānupassī	Contemplating the body	Adjective, nominative singular masculine, from <i>kāya</i> + <i>anupassī</i> (contemplating, observing), from <i>anupassati</i> (to contemplate), from <i>anu</i> (along, following) + <i>passati</i> (to see). Describes <i>bhikkhu</i> .
viharati	Dwells	Verb, 3rd person singular present indicative, from <i>viharati</i> (to dwell). Action of <i>bhikkhu</i> , with <i>kāyānupassī</i> as manner.

### Ātāpī sampajāno satimā

**Grok AI:** Ardent, clearly knowing, and mindful

**ABM:** Ardent, fully aware and mindful

**Than:** Ardent, alert, & mindful

Ātāpī	Ardent	Adjective, nominative singular masculine, from <i>ātāpī</i> (ardent), from <i>ā</i> (towards) + <i>tapati</i> (to burn). Describes <i>bhikkhu</i> .
sampajāno	Clearly knowing	Adjective, nominative singular masculine, from <i>sampajañña</i> (clear comprehension), from <i>saṁ</i> (complete, thorough) + <i>pajānāti</i> (to know thoroughly). Describes <i>bhikkhu</i> .
satimā	Mindful	Adjective, nominative singular masculine, from <i>sati</i> (mindfulness) + <i>-mā</i> (possessing). Describes <i>bhikkhu</i> .

### Vineyya loke abhijjhā-domanassām

**Grok AI:** Having removed covetousness and discontent in the world

**ABM:** Having put away covetousness and grief for the world

**Than:** Subduing greed & distress with reference to the world

Vineyya	Having removed	Gerund, from <i>vineti</i> (to remove, to lead away). Describes <i>bhikkhu</i> , with <i>abhijjhā-domanassām</i> as object.
loke	In the world	Noun, locative singular masculine, from <i>loka</i> (world). Context for <i>abhijjhā-domanassām</i> .
abhijjhā	Covetousness	Noun, stem form in compound, from <i>abhijjhā</i> (covetousness). Part of <i>domanassām</i> .

**Norbu AI:** abhijjhā:

- abhi (intense) + jhāyati (to covet)

		- "covetousness, strong desire" - One of the primary mental hindrances
domanassam	Discontent	Noun, accusative singular neuter, from <i>domanassa</i> (discontent, mental pain, grief), from du (bad) + manas (mind). Object of <i>vineyya</i> .

### Vedanāsu vedanānupassī viharati

**Grok AI:** He dwells contemplating feelings in feelings

**ABM:** He abides contemplating feelings as feelings

**Than:** He remains focused on feelings in & of themselves

Vedanāsu	In feelings	Noun, locative plural feminine, from <i>vedanā</i> (feeling), from <i>vedati</i> (to feel). Object of <i>vedanānupassī</i> .
vedanānupassī	Contemplating feelings	Adjective, nominative singular masculine, from <i>vedanā</i> + <i>anupassī</i> (contemplation, observing), from <i>anu</i> (along, following) + <i>passati</i> (to see). Describes <i>bhikkhu</i> .
viharati	Dwells	Verb, 3rd person singular present indicative, from <i>viharati</i> (to dwell). Action of <i>bhikkhu</i> .

### Ātāpī...

**Grok AI+ BM+ Than:** Ardent...

Ātāpī	Ardent	Adjective, nominative singular masculine, from <i>ātāpī</i> . Describes <i>bhikkhu</i> , ellipsis for parallel structure.
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### Citte cittānupassī viharati

**Grok AI:** He dwells contemplating the mind in the mind

**ABM:** He abides contemplating mind as mind

**Than:** He remains focused on the mind in & of itself

Citte	In the mind	Noun, locative singular neuter, from <i>citta</i> (mind). Object of <i>cittānupassī</i> .
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cittānupassī	Contemplating the mind	Adjective, nominative singular masculine, from <i>citta</i> (mind, heart) + <i>anupassī</i> (contemplation, observing). Describes <i>bhikkhu</i> .
viharati	Dwells	Verb, 3rd person singular present indicative, from <i>viharati</i> (to dwell). Action of <i>bhikkhu</i> .

## Ātāpī...

**Grok AI+ BM+ Than:** Ardent...

Ātāpī	Ardent	Adjective, nominative singular masculine, from <i>ātāpī</i> . Describes <i>bhikkhu</i> , ellipsis for parallel structure.
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## Dhammesu dhammānupassī viharati

**Grok AI:** He dwells contemplating phenomena in phenomena

**ABM:** He abides contemplating mind-objects as mind-objects

**Than:** He remains focused on mental qualities in & of themselves

Dhammesu	In phenomena	Noun, locative plural masculine, from <i>dhamma</i> (phenomenon). Object of <i>dhammānupassī</i> .
dhammānupassī	Contemplating phenomena	Adjective, nominative singular masculine, from <i>dhamma</i> (phenomena) + <i>anupassī</i> (contemplation, observing). Describes <i>bhikkhu</i> .
viharati	Dwells	Verb, 3rd person singular present indicative, from <i>viharati</i> (to dwell). Action of <i>bhikkhu</i> .

## Ātāpī...

**Grok AI+ BM+ Than:** Ardent...

Ātāpī	Ardent	Adjective, nominative singular masculine, from <i>ātāpī</i> . Describes <i>bhikkhu</i> , ellipsis for parallel structure.
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## Ayam vuccati bhikkhave sammā-sati

**Grok AI:** This, monks, is called right mindfulness

**ABM:** This, bhikkhus, is called Right Mindfulness

**Than:** This, monks, is called right mindfulness

Ayāñ	This	Demonstrative pronoun, nominative singular feminine, from <i>idam</i> . Refers to <i>sammā-sati</i> .
vuccati	Is called	Verb, 3rd person singular present indicative, from <i>vuccati</i> (to be called). Action of <i>ayāñ</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses the audience.
sammā	Right	Adverb, from <i>sammā</i> . Modifies <i>sati</i> .
sati	Mindfulness	Noun, nominative singular feminine, from <i>sati</i> . Predicate of <i>vuccati</i> .

**Katamo ca bhikkhave sammā-samādhi**

**Grok AI:** And what, monks, is right concentration

**ABM:** And what, bhikkhus, is Right Concentration?

**Than:** And what, monks, is right concentration?

Katamo	What	Interrogative pronoun, nominative singular masculine, from <i>ka</i> (what). Questions <i>sammā-samādhi</i> .
ca	And	Particle, connects to previous context.
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> (monk). Addresses the audience.
sammā	Right	Adverb, from <i>sammā</i> (properly). Modifies <i>samādhi</i> .
samādhi	Concentration	Noun, nominative singular masculine, from <i> samādhi</i> (concentration, collectedness, unification of mind), sam (together) + ā (intensifier) + dahati to place, put), literally means “placing together”. Subject of implied <i>hoti</i> (is).

**Idha bhikkhave bhikkhu**

**Grok AI:** Here, monks, a monk

**ABM:** Here, bhikkhus, a bhikkhu

**Than:** There is the case where a monk

Idha	Here	Adverb, from <i>idha</i> (here). Sets context for <i>bhikkhu</i> .
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bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses the audience.
bhikkhu	Monk	Noun, nominative singular masculine, from <i>bhikkhu</i> . Subject of subsequent verbs.

### Vivicc'eva kāmehi

**Grok AI:** Quite secluded from sensual pleasures

**ABM:** Quite secluded from sensual pleasures

**Than:** Quite secluded from sensuality

Vivicc'eva	Quite secluded	Adverbial phrase, vivicca (having separated) from <i>viviccati</i> (to be secluded) + eva (indeed, emphatic), meaning "having become separated indeed". Modifies <i>viharati</i> .
kāmehi	From sensual pleasures	Noun, ablative plural masculine, from <i>kāma</i> (sensual pleasure). Object of seclusion implied by <i>vivicc'eva</i> .

### Vivicca akusalehi dhammehi

**Grok AI:** Secluded from unwholesome states

**ABM:** Secluded from unwholesome states

**Than:** Secluded from unskillful qualities

Vivicca	Secluded	Gerund, from <i>viviccati</i> (to be secluded). Describes <i>bhikkhu</i> , with <i>akusalehi dhammehi</i> as object.
akusalehi	From unwholesome	Adjective, ablative plural masculine, from <i>akusala</i> (unwholesome). Describes <i>dhammehi</i> .
dhammehi	From states	Noun, ablative plural masculine, from <i>dhamma</i> (state, phenomenon). Object of <i>vivicca</i> .

### Savitakkam savicāram viveka-jam pīti-sukham paṭhamam jhānam upasampajja viharati

**Grok AI:** With applied thought and sustained thought, born of seclusion, with rapture and pleasure, he enters and dwells in the first jhāna

**ABM:** Enters upon and abides in the first jhāna — accompanied by applied and sustained thought, with rapture and pleasure born of seclusion

**Than:** Enters & remains in the first *jhāna*: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation

Savitakkam	With applied thought	Adjective, accusative singular neuter, from <i>sa</i> (with) + <i>vitakka</i> (applied thought). Describes <i>jhānam</i> .
savicāram	With sustained thought	Adjective, accusative singular neuter, from <i>sa</i> + <i>vicāra</i> (sustained thought, examination). Describes <i>jhānam</i> .
viveka	Of seclusion	Noun, stem form in compound, from <i>viveka</i> (seclusion). Part of <i>jam</i> .
jam	Born	Adjective, accusative singular neuter, from <i>ja</i> (born), from <i>janati</i> (to produce), meaning "born from, produced by". Describes <i>jhānam</i> .
pīti	Rapture	Noun, stem form in compound, from <i>pīti</i> (rapture). Part of <i>sukham</i> .
sukham	Pleasure	Noun, accusative singular neuter, from <i>sukha</i> (pleasure). Describes <i>jhānam</i> .
paṭhamam	First	Adjective, accusative singular neuter, from <i>paṭhama</i> (first). Describes <i>jhānam</i> .
jhānam	Jhāna	Noun, accusative singular neuter, from <i>jhāna</i> (meditative absorption), from <i>jhāyati</i> (to meditate). Object of <i>upasampajja</i> .
upasampajja	Enters upon	Gerund, from <i>upasampajjati</i> (to enter upon), from <i>upa</i> (near) + <i>sam</i> (completely) + <i>padati</i> (to go, attain). Describes <i>bhikkhu</i> , with <i>jhānam</i> as object.
viharati	Dwells	Verb, 3rd person singular present indicative, from <i>viharati</i> (to dwell). Action of <i>bhikkhu</i> .

### Vitakka-vicārānam vūpasamā

**Grok AI:** With the stilling of applied and sustained thought

**ABM:** With the stilling of applied and sustained thought

**Than:** With the stilling of directed thoughts & evaluations

Vitakka	Applied thought	Noun, stem form in compound, from <i>vitakka</i> . Part of <i>vicārānam</i> .
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<i>vicārānam</i>	Of sustained thoughts	Noun, ablative plural masculine, from <i>vicāra</i> . Object of <i>vūpasamā</i> .
<i>vūpasamā</i>	With the stilling	Noun, ablative singular masculine, from <i>vūpasama</i> (stilling), from <i>vūpasamati</i> (to become quiet, to cease). Indicates cause for entering <i>dutiyām jhānam</i> .

**Ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhi-jam pīti-sukham dutiyām jhānam upasampajja viharati**

**Grok AI:** With inner tranquility, unification of mind, without applied thought, without sustained thought, born of concentration, with rapture and pleasure, he enters and dwells in the second jhāna

**ABM:** He enters upon and abides in the second jhāna — accompanied by self-confidence and singleness of mind, without applied and sustained thought, with rapture and pleasure born of concentration

**Than:** He enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance

<i>Ajjhattam</i>	Inner	Adverb, from <i>ajjhatta</i> (internal), adhi (towards. within) + atta (self), meaning "internally" or "within oneself." Modifies <i>sampasādanam</i> .
<i>sampasādanam</i>	Tranquility	Noun, accusative singular neuter, from <i>sampasādana</i> (tranquility), meaning "internal clarity, serenity." Describes <i>jhānam</i> .
<i>cetaso</i>	Of mind	Noun, genitive singular neuter, from <i>cetas</i> (mind). Possessor of <i>ekodibhāvam</i> .
<i>ekodibhāvam</i>	Unification	Noun, accusative singular neuter, from <i>ekodi</i> (unified), from <i>eka</i> (one) + <i>udi</i> (rising) + <i>bhāva</i> (state). Describes <i>jhānam</i> .
<i>avitakkam</i>	Without applied thought	Adjective, accusative singular neuter, from <i>a</i> (not) + <i>vitakka</i> . Describes <i>jhānam</i> .
<i>avicāram</i>	Without sustained thought	Adjective, accusative singular neuter, from <i>a</i> + <i>vicāra</i> . Describes <i>jhānam</i> .
<i>samādhi</i>	Of concentration	Noun, stem form in compound, from <i>saṃdhī</i> , fomr <i>saṃ</i> (together) + ā (toward) + <i>dhi</i> (from dhāti, to place), meanign "unification of mind". Part of <i>jam</i> .

jam	Born	Adjective, accusative singular neuter, from <i>ja</i> (born), from <i>janati</i> (to produce), meaning "born from, produced by". Describes <i>jhānam</i> .
pīti	Rapture	Noun, stem form in compound, from <i>pīti</i> . Part of <i>sukham</i> .
sukham	Pleasure	Noun, accusative singular neuter, from <i>sukha</i> . Describes <i>jhānam</i> .
dutiyam	Second	Adjective, accusative singular neuter, from <i>dutiya</i> (second). Describes <i>jhānam</i> .
jhānam	Jhāna	Noun, accusative singular neuter, from <i>jhāna</i> . Object of <i>upasampajja</i> .
upasampajja	Enters	Gerund, from <i>upasampajjati</i> (to enter). Describes <i>bhikkhu</i> .
viharati	Dwells	Verb, 3rd person singular present indicative, from <i>viharati</i> (to dwell). Action of <i>bhikkhu</i> .

### Pītiyā ca virāgā

**Grok Al:** With the fading away of rapture

**ABM:** With the fading away as well of rapture

**Than:** With the fading of rapture

Pītiyā	Of rapture	Noun, ablative singular feminine, from <i>pīti</i> . Object of <i>virāgā</i> .
ca	And	Particle, connects to context.
virāgā	With the fading away	Noun, ablative singular masculine, from <i>virāga</i> (fading away). Indicates cause for entering <i>tatiyam jhānam</i> .

**Norbu Al:** *virāgā*:

- vi (away) + rāga (passion)
- "fading away, dispassion"
- Both process and result of letting go

### Upekkhako ca viharati

**Grok Al:** He dwells equanimous

**ABM:** He abides in equanimity

**Than:** He remains equanimous

Upekkhako	Equanimous	Adjective, nominative singular masculine, from <i>upekkhaka</i> (equanimous), from <i>upa</i> (near) + <i>ikkhati</i> (to see), meaning "one who looks on with equanimity." Describes <i>bhikkhu</i> .
ca	And	Particle, connects to previous clause.
viharati	Dwells	Verb, 3rd person singular present indicative, from <i>viharati</i> (to dwell). Action of <i>bhikkhu</i> .

### Sato ca sampajāno

**Grok AI:** Mindful and clearly knowing

**ABM:** Mindful and fully aware

**Than:** Mindful, & alert

Sato	Mindful	Adjective, nominative singular masculine, from <i>sata</i> (mindful), from <i>sarati</i> (to remember). Describes <i>bhikkhu</i> .
ca	And	Particle, connects to <i>sampajāno</i> .
sampajāno	Clearly knowing	Adjective, nominative singular masculine, from <i>sampajañña</i> (clear comprehension), from <i>saṁ</i> (complete) + <i>pajānāti</i> (to know thoroughly). Describes <i>bhikkhu</i> .

### Sukhañca kāyena paṭisamvvedeti

**Grok AI:** And he experiences pleasure with the body

**ABM:** Still feeling pleasure with the body

**Than:** And senses pleasure with the body

Sukham	Pleasure	Noun, accusative singular neuter, from <i>sukha</i> (happiness, comfort). Object of <i>paṭisamvvedeti</i> .
ca	And	Particle, connects to previous clause.
kāyena	With the body	Noun, instrumental singular masculine, from <i>kāya</i> (body). Means by which <i>paṭisamvvedeti</i> is performed.
paṭisamvvedeti	Experiences	Verb, 3rd person singular present indicative, from <i>paṭisamvvedeti</i> (to experience, to feel directly), from <i>paṭi</i> (towards) + <i>saṁ</i> (together) + <i>vedeti</i> (to feel, know). Action of <i>bhikkhu</i> , with <i>sukham</i> as object.

**Yarñ tarñ ariyā ācikkhanti upekkhako satimā sukha-vihārīti tatiyam jhānam upasampajja viharati**

**Grok AI:** Which the noble ones declare, “Equanimous, mindful, dwelling in pleasure,” he enters and dwells in the third jhāna

**ABM:** He enters upon and abides in the third jhāna — on account of which the Noble Ones announce, ‘He has a pleasant abiding, with equanimity and is mindful’

**Than:** He enters & remains in the third jhāna, of which the noble ones declare, ‘Equanimous & mindful, he has a pleasant abiding’

Yarñ	Which	Relative pronoun, accusative singular neuter, from <i>ya</i> (which). Refers to <i>tatiyam jhānam</i> .
tarñ	That	Demonstrative pronoun, accusative singular neuter, from <i>ta</i> (that). Refers to <i>yarñ</i> .
ariyā	Noble ones	Noun, nominative plural masculine, from <i>ariya</i> . Subject of <i>ācikkhanti</i> .
ācikkhanti	Declare	Verb, 3rd person plural present indicative, from <i>ācikkhati</i> (to declare). Action of <i>ariyā</i> , with <i>upekkhako satimā sukha-vihārī</i> as object.
upekkhako	Equanimous	Adjective, nominative singular masculine, from <i>upekkhaka</i> . Describes implied subject in quote.
satimā	Mindful	Adjective, nominative singular masculine, from <i>sati</i> (mindfulness) + <i>-mā</i> (possessing). Describes implied subject.
sukha	Pleasure	Noun, stem form in compound, from <i>sukha</i> . Part of <i>vihārī</i> .
vihārī	Dwelling	Adjective, nominative singular masculine, from <i>vihārī</i> (dwelling). Describes implied subject.
iti	Thus	Particle, marks end of quotation.
tatiyam	Third	Adjective, accusative singular neuter, from <i>tatiya</i> (third). Describes <i>jhānam</i> .
jhānam	Jhāna	Noun, accusative singular neuter, from <i>jhāna</i> . Object of <i>upasampajja</i> .
upasampajja	Enters	Gerund, from <i>upasampajjati</i> (to enter). Describes <i>bhikkhu</i> .

viharati	Dwells	Verb, 3rd person singular present indicative, from <i>viharati</i> (to dwell). Action of <i>bhikkhu</i> .
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### Sukhassa ca pahānā

**Grok AI:** With the abandonment of pleasure

**ABM:** With the abandoning of pleasure

**Than:** With the abandoning of pleasure

Sukhassa	Of pleasure	Noun, ablative singular neuter, from <i>sukha</i> . Object of <i>pahānā</i> .
ca	And	Particle, connects to <i>dukkhassa</i> .
pahānā	With the abandonment	Noun, ablative singular masculine, from <i>pahāna</i> (abandonment), from <i>pajahati</i> (to abandon). Indicates cause for entering <i>catutthānājhānarūpa</i> .

### Dukkhassa ca pahānā

**Grok AI:** And with the abandonment of pain

**ABM:** And the abandoning of pain

**Than:** & pain

Dukkhassa	Of pain	Noun, ablative singular neuter, from <i>dukkha</i> (suffering). Object of <i>pahānā</i> .
ca	And	Particle, connects to previous clause.
pahānā	With the abandonment	Noun, ablative singular masculine, from <i>pahāna</i> (abandonment). Indicates cause.

### Pubb'eva somanassa-domanassānām atthaṅgamā

**Grok AI:** With the prior disappearance of joy and sorrow

**ABM:** With the previous disappearance of joy and grief

**Than:** As with the earlier disappearance of elation & distress

Pubb'eva	Prior	Adverbial phrase, from <i>pubba</i> (before) + <i>eva</i> (indeed). Modifies <i>atthaṅgamā</i> .
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somanassa	Joy	Noun, stem form in compound, from <i>somanassa</i> (joy, pleasant mental feeling) from <i>su</i> (good) + <i>manas</i> (mind). Part of <i>domanassānam</i> .
domanassānam	Of sorrow	Noun, ablative plural neuter, from <i>domanassa</i> (sorrow, unpleasant mental feeling) from <i>du</i> (bad) + <i>manas</i> (mind). Object of <i>atthaṅgamā</i> .
atthaṅgamā	With the disappearance	Noun, ablative singular masculine, from <i>atthaṅgama</i> (disappearance), from <i>atthānī</i> (setting, disappearance) + <i>gacchati</i> (to go). Indicates cause.

**Norbu AI: atthaṅgamā:**

- attha (setting) + gama (going)
- "disappearance, setting"
- Like the setting of the sun

**Adukkham-asukharī upekkhā-sati-pārisuddhirī catuttharī jhānarī upasampajja viharati**

**Grok AI:** Neither painful nor pleasant, with purity of equanimity and mindfulness, he enters and dwells in the fourth jhāna

**ABM:** He enters upon and abides in the fourth jhāna — accompanied by neither pain nor pleasure, and purity of mindfulness due to equanimity

**Than:** He enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain

Adukkham	Neither painful	Adjective, accusative singular neuter, from <i>a</i> (not) + <i>dukkha</i> (painful). Describes <i>jhānarī</i> .
asukharī	Nor pleasant	Adjective, accusative singular neuter, from <i>a</i> + <i>sukha</i> (pleasant). Describes <i>jhānarī</i> .
upekkhā	Equanimity	Noun, stem form in compound, from <i>upekkhā</i> (equanimity). Part of <i>pārisuddhirī</i> .
sati	Mindfulness	Noun, stem form in compound, from <i>sati</i> . Part of <i>pārisuddhirī</i> .
pārisuddhirī	Purity	Noun, accusative singular neuter, from <i>pārisuddhi</i> (purity), from <i>pari</i> (complete) + <i>suddhi</i> (purity). Describes <i>jhānarī</i> .
catuttharī	Fourth	Adjective, accusative singular neuter, from <i>catuttha</i> (fourth). Describes <i>jhānarī</i> .

jhānam	Jhāna	Noun, accusative singular neuter, from <i>jhāna</i> . Object of <i>upasampajja</i> .
upasampajja	Enters	Gerund, from <i>upasampajjati</i> (to enter). Describes <i>bhikkhu</i> .
viharati	Dwells	Verb, 3rd person singular present indicative, from <i>viharati</i> (to dwell). Action of <i>bhikkhu</i> .

### Ayam vuccati bhikkhave sammā-samādhi

**Grok AI:** This, monks, is called right concentration

**ABM:** This, bhikkhus, is called Right Concentration

**Than:** This, monks, is called right concentration

Ayam	This	Demonstrative pronoun, nominative singular masculine, from <i>idam</i> . Refers to <i>sammā-samādhi</i> .
vuccati	Is called	Verb, 3rd person singular present indicative, from <i>vuccati</i> (to be called), passive of <i>vacati</i> (to say). Action of <i>ayam</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses the audience.
sammā	Right	Adverb, from <i>sammā</i> . Modifies <i>samādhi</i> .
samādhi	Concentration	Noun, nominative singular masculine, from <i>samādhi</i> . Predicate of <i>vuccati</i> .

### Ayam-eva ariyo atthaṅgiko maggo

**Grok AI:** This indeed is the Noble Eightfold Path

**ABM:** This is the Noble Eightfold Path

Ayam	This	Demonstrative pronoun, nominative singular masculine, from <i>idam</i> . Refers to <i>maggo</i> .
eva	Indeed	Particle, emphatic, strengthens <i>ayam</i> .
ariyo	Noble	Adjective, nominative singular masculine, from <i>ariya</i> . Describes <i>maggo</i> .
atthaṅgiko	Eightfold	Adjective, nominative singular masculine, from <i>attha</i> (eight) + <i>aṅga</i> (factor, limb). Describes <i>maggo</i> .

maggo	Path	Noun, nominative singular masculine, from <i>magga</i> . Subject of implied <i>hoti</i> .
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## The Conditions for Non-Decline among the Bhikkhus - Bhikkhu-aparihāniya Sutta

See [AN 7.23.](#)

### Bhikkhuaparibhāgiyasuttam

**Grok AI:** The Discourse on the Conditions for Non-Decline of Monks

**Norbu AI:** The Discourse on Things that Prevent Decline for Monks

**Than:** The Causes of Non-decline for Monks

Bhikkhu	Monks	Noun, stem form in compound, from <i>bhikkhu</i> (monk, from <i>bhikkhati</i> , to beg). Part of <i>aparibhāgiya</i> .
aparibhāgiya	Conditions for non-decline	Adjective, stem form in compound, from <i>a</i> (not) + <i>paribhāgiya</i> (declining), from <i>paribhāti</i> (to decline). Qualifies <i>suttam</i> .

**Norbu AI:** *aparibhāgiya*:

- *a* (not) + *pari* (around) + *bhāga* (share, portion)
- Adjective
- "Not to be divided, not to be shared"

suttam	Discourse	Noun, nominative singular neuter, from <i>sutta</i> (discourse), from <i>sivati</i> (to sew). Subject of implied <i>hoti</i> (is), title of the text.
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### Evaṁ me sutam—ekam samayam bhagavā rājagahe viharati gjjhakūṭe pabbate

**Grok AI:** Thus have I heard—at one time the Blessed One was staying at Rājagaha on Vulture Peak Mountain

**Norbu AI:** Thus have I heard - at one time the Blessed One was dwelling at Rajagaha on Vulture Peak Mountain

**Than:** I have heard that on one occasion the Blessed One was staying near Rājagaha on Vulture Peak Mountain

Evaṁ	Thus	Adverb, modifies implied <i>sutam</i> . Indicates manner of hearing.
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me	I	Pronoun, genitive singular, from <i>aham</i> . Subject of <i>sutarn</i> .
sutarn	Heard	Noun, nominative singular neuter, from <i>sunāti</i> (to hear). Object of implied <i>hoti</i> (is).
eka	One	Adjective, accusative singular masculine neuter, agrees with <i>samayarn</i> .
samayarn	Time	Noun, accusative singular masculine neuter, from <i>samaya</i> . Object of implied <i>atthi</i> (is).
bhagavā	Blessed One	Noun, nominative singular masculine, from <i>bhagavant</i> . Subject of <i>viharati</i> .
rājagahe	At Rājagaha	Noun, locative singular neuter, from <i>rājagaha</i> . Indicates location of <i>viharati</i> .
viharati	Was staying	Verb, 3rd person singular present indicative, from <i>viharati</i> (to dwell). Action of <i>bhagavā</i> .
gijjhakūṭe	On Vulture Peak	Noun, locative singular masculine, from <i>gijjhakūṭa</i> , from <i>gijjha</i> (vulture) + <i>kūṭa</i> (peak). Specifies location within <i>rājagahe</i> .
pabbate	On mountain	Noun, locative singular masculine, from <i>pabbata</i> (mountain). Further specifies <i>gijjhakūṭe</i> .

### Tatra kho bhagavā bhikkhū āmantesi

**Grok AI:** There the Blessed One addressed the monks

**Norbu AI:** There the Blessed One addressed the monks

**Than:** There he addressed the monks

Tatra	There	Adverb, indicates location of <i>āmantesi</i> . Refers to <i>rājagahe</i> .
kho	Indeed	Particle, emphasizes <i>bhagavā āmantesi</i> .
bhagavā	Blessed One	Noun, nominative singular masculine, from <i>bhagavant</i> . Subject of <i>āmantesi</i> .
bhikkhū	Monks	Noun, accusative plural masculine, from <i>bhikkhu</i> , from <i>bhikkhati</i> (to beg). Object of <i>āmantesi</i> .
āmantesi	Addressed	Verb, 3rd person singular aorist, from <i>āmanteti</i> (to address). Action of <i>bhagavā</i> with <i>bhikkhū</i> as object.

**satta vo, bhikkhave, aparihāniye dhamme desessāmi. Tarñ suṇātha, sādhukarñ manasi karotha, bhāsissāmī’ti**

**Grok AI:** Monks, I will teach you seven conditions for non-decline. Listen to that, pay careful attention, I will speak

**Norbu AI:** Monks, I will teach you seven things that prevent decline. Listen well and pay careful attention, I will speak

**Than:** Monks, I will teach you the seven conditions that lead to no decline. Listen & pay close attention. I will speak

satta	Seven	Numeral, accusative plural masculine, agrees with <i>dhamme</i> .
vo	You	Pronoun, dative plural, from <i>tumhe</i> . Indirect object of <i>desessāmi</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses audience.
aparihāniye	Non-decline	Adjective, accusative plural masculine, from <i>a</i> (non) + <i>parihāni</i> (decline). Qualifies <i>dhamme</i> .
dhamme	Conditions	Noun, accusative plural masculine, from <i>dhamma</i> . Object of <i>desessāmi</i> .
desessāmi	I will teach	Verb, 1st person singular future, from <i>deseti</i> (to teach). Action of <i>bhagavā</i> with <i>dhamme</i> as object.
taṁ	That	Pronoun, accusative singular neuter, from <i>ta</i> . Object of <i>suṇātha</i> . Refers to <i>dhamme</i> .
suṇātha	Listen	Verb, 2nd person plural imperative, from <i>suṇāti</i> (to hear). Command to <i>bhikkhave</i> with <i>taṁ</i> as object.
sādhukarām	Carefully	Adverb, from <i>sādhuka</i> . Modifies <i>manasi karotha</i> .
manasi	In mind	Noun, locative singular neuter, from <i>manas</i> . Indicates location of <i>karotha</i> .
karotha	Pay	Verb, 2nd person plural imperative, from <i>karoti</i> (to do). Command to <i>bhikkhave</i> , with <i>manasi</i> as location.

**Norbu AI:** *manasi karotha*:

- manasi (in mind) + karoti (to do)
- Imperative plural
- "Pay attention!, attend!"

bhāsissāmī	I will speak	Verb, 1st person singular future, from <i>bhāsati</i> (to speak). Action of <i>bhagavā</i> .
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ti	Quotation marker	Particle, indicates direct speech.
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**“Evam, bhante”ti kho te bhikkhū bhagavato paccassosum**

**Grok Al:** “Thus, venerable sir,” those monks replied to the Blessed One

**Norbu Al:** “Yes, Venerable Sir,” those monks replied to the Blessed One

**Than:** “As you say, lord,” the monks responded to the Blessed One

Evam	Thus	Adverb, indicates manner of <i>paccassosum</i> .
bhante	Venerable sir	Vocative singular masculine, from <i>bhanta</i> . Addresses <i>bhagavā</i> .
ti	Quotation marker	Particle, indicates direct speech.
kho	Indeed	Particle, emphasizes <i>paccassosum</i> .
te	Those	Demonstrative pronoun, nominative plural masculine, from <i>ta</i> . Subject of <i>paccassosum</i> .
bhikkhū	Monks	Noun, nominative plural masculine, from <i>bhikkhu</i> . Apposition to <i>te</i> .
bhagavato	To Blessed One	Noun, dative singular masculine, from <i>bhagavant</i> . Indirect object of <i>paccassosum</i> .
paccassosum	Replied	Verb, 3rd person plural aorist, from <i>paṭissuṇāti</i> (to reply). Action of <i>te bhikkhū</i> with <i>bhagavato</i> as indirect object.

**Norbu Al:** *paccassosum*:

- From *paccassunāti*, to assent, agree
- Aorist, third person plural
- "They replied"

**Bhagavā etadavoca**

**Grok Al:** The Blessed One said this

**Norbu Al:** The Blessed One said this

**Than:** The Blessed One said

Bhagavā	Blessed One	Noun, nominative singular masculine, from <i>bhagavant</i> . Subject of <i>avoca</i> .
etad	This	Demonstrative pronoun, accusative singular neuter, from <i>eta</i> . Object of <i>avoca</i> . Refers to following discourse.
avoca	Said	Verb, 3rd person singular aorist, from <i>vacati</i> (to say). Action of <i>bhagavā</i> with <i>etad</i> as object.

**Katame ca, bhikkhave, satta aparihāniyā dhammā? Yāvakīvañca, bhikkhave, bhikkhū abhiñham sannipātā bhavissanti sannipātabahulā; vuddhiyeva, bhikkhave, bhikkhūnarūp pātikañkhā, no parihāni**

**Grok Al:** And what, monks, are the seven conditions for non-decline? For as long as, monks, monks frequently assemble and are abundant in assemblies, growth is to be expected for monks, not decline

**Norbu Al:** And what, monks, are these seven things that prevent decline? So long as monks meet frequently and have many meetings; growth is to be expected for the monks, not decline

**Than:** And which seven are the conditions that lead to no decline? As long as the monks meet often, meet a great deal, their growth can be expected, not their decline

Katame	What	Interrogative pronoun, nominative plural masculine, from <i>ka</i> . Questions <i>dhammā</i> .
ca	And	Conjunction, connects question to context.
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses audience.
satta	Seven	Numeral, nominative plural masculine, agrees with <i>dhammā</i> .
aparihāniyā	Non-decline	Adjective, nominative plural masculine, from <i>a</i> (non) + <i>parihāni</i> (decline). Qualifies <i>dhammā</i> .
dhammā	Conditions	Noun, nominative plural masculine, from <i>dhamma</i> . Subject of implied <i>honti</i> (are).
Yāvakīvañca	For as long as	Adverbial phrase, from <i>yāvakīva</i> (as long as), from <i>yāva</i> (as long as) + <i>kīva</i> (how long) + <i>ca</i> (and). Introduces condition.
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses audience.

bhikkhū	Monks	Noun, nominative plural masculine, from <i>bhikkhu</i> . Subject of <i>bhavissanti</i> .
abhiñham	Frequently	Adverb, from <i>abhiñha</i> (repeatedly, frequently). Modifies <i>sannipātā</i> .
sannipātā	Assemblies	Noun, nominative plural masculine, from <i>sannipāta</i> (assemblies, meetings), from <i>sannipatati</i> (to assemble). Predicate with <i>bhavissanti</i> .
bhavissanti	Will be	Verb, 3rd person plural future, from <i>bhavati</i> (to be). Action of <i>bhikkhū</i> with <i>sannipātā</i> as predicate.
sannipātabahulā	Abundant in assemblies	Adjective, nominative plural masculine, from <i>sannipāta</i> (assembly, meeting) + <i>bahula</i> (abundant, many). Qualifies <i>bhikkhū</i> .
vuddhiyeva	Growth indeed	Noun, nominative singular feminine, from <i>vuddhi</i> (growth) + <i>eva</i> (indeed). Subject of <i>pātikañkhā</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses audience.
bhikkhūnam	For monks	Noun, genitive plural masculine, from <i>bhikkhu</i> . Indirect object of <i>pātikañkhā</i> .
pātikañkhā	To be expected	Adjective, nominative singular feminine, from <i>pātikañkhati</i> (to expect). Predicate, describes <i>vuddhi</i> .
no	Not	Particle, negates <i>parihāni</i> .
parihāni	Decline	Noun, nominative singular feminine, from <i>parihāni</i> (decline). Contrasted with <i>vuddhi</i> .

**Yāvakīvañca, bhikkhave, bhikkhū samaggā sannipatissanti, samaggā vutṭhahissanti, samaggā saṅghakaraṇiyāni karissanti; vuddhiyeva, bhikkhave, bhikkhūnam pātikañkhā, no parihāni**

**Grok Al:** For as long as, monks, monks assemble in harmony, rise in harmony, and perform the duties of the Sangha in harmony, growth is to be expected for monks, not decline

**Norbu Al:** So long as monks meet in harmony, disperse in harmony, and conduct Sangha business in harmony; growth is to be expected for the monks, not decline

**Than:** As long as the monks meet in harmony, adjourn from their meetings in harmony, and conduct Saṅgha business in harmony, their growth can be expected, not their decline

Yāvakīvañca	For as long as	Adverbial phrase, introduces condition.
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bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses audience.
bhikkhū	Monks	Noun, nominative plural masculine, from <i>bhikkhu</i> . Subject of <i>sannipatissanti</i> , etc.
samaggā	In harmony	Adjective, nominative plural masculine, from <i>samagga</i> (united, harmonious), from <i>sam</i> (together) + <i>agga</i> (foremost). Qualifies <i>bhikkhū</i> .
sannipatissanti	Will assemble	Verb, 3rd person plural future, from <i>sannipatati</i> (to assemble). Action of <i>bhikkhū</i> .
samaggā	In harmony	Adjective, nominative plural masculine, qualifies <i>bhikkhū</i> .
vuṭṭhahissanti	Will rise up	Verb, 3rd person plural future, from <i>vuṭṭhahati</i> (to rise up). Action of <i>bhikkhū</i> .
samaggā	In harmony	Adjective, nominative plural masculine, qualifies <i>bhikkhū</i> .
saṅghakaraṇīyāni	Duties of the Sangha	Noun, accusative plural neuter, from <i>saṅgha</i> (community) + <i>karaṇya</i> (to be done), meaning "Duties of the Sangha". Object of <i>karissanti</i> .
karissanti	Will perform	Verb, 3rd person plural future, from <i>karoti</i> (to do). Action of <i>bhikkhū</i> with <i>saṅghakaraṇīyāni</i> as object.

**Yāvakīvañca, bhikkhave, bhikkhū apaññattām na paññāpessanti, paññattām na samucchindissanti, yathāpaññattesu sikkhāpadesu samādāya vattissanti; vuddhiyeva, bhikkhave, bhikkhūnam pāṭikāñkhā, no parihāni**

**Grok AI:** For as long as, monks, monks do not enact what has not been enacted, do not abolish what has been enacted, and live undertaking the training rules as they have been prescribed, growth is to be expected for monks, not decline

**Norbu AI:** So long as monks do not establish what has not been established, do not abolish what has been established, and practice according to the training rules as they have been established; growth is to be expected for the monks, not decline

**Than:** As long as the monks neither decree what has been undecreed nor repeal what has been decreed, but practice undertaking the training rules as they have been decreed, their growth can be expected, not their decline

Yāvakīvañca	For as long as	Adverbial phrase, introduces condition.
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses audience.

bhikkhū	Monks	Noun, nominative plural masculine, from <i>bhikkhu</i> . Subject of <i>paññāpessanti</i> , etc.
apaññattam	What has not been enacted	Noun, accusative singular neuter, from <i>a</i> (not) + <i>paññatta</i> (enacted, established, prescribed), from <i>paññāpeti</i> (to enact, to established, to lay down). Object of <i>paññāpessanti</i> .
na	Not	Particle, negates <i>paññāpessanti</i> .
paññāpessanti	Will enact	Verb, 3rd person plural future, from <i>paññāpeti</i> (to enact, to established, to lay down). Action of <i>bhikkhū</i> with <i>apaññattam</i> as object.
paññattam	What has been enacted	Noun, accusative singular neuter, from <i>paññatta</i> (enacted, established, prescribed). Object of <i>samucchindissanti</i> .
na	Not	Particle, negates <i>samucchindissanti</i> .
samucchindissanti	Will abolish	Verb, 3rd person plural future, from <i>samucchindati</i> (to abolish, to cut off), from <i>sam</i> (completely) + <i>ucchindati</i> (to cut off). Action of <i>bhikkhū</i> with <i>paññattam</i> as object.
yathāpaññattesu	As prescribed	Adjective, locative plural masculine, from <i>yathā</i> (as) + <i>paññatta</i> (enacted, established). Qualifies <i>sikkhāpadesu</i> .
sikkhāpadesu	In training rules	Noun, locative plural masculine, from <i>sikkhā</i> (training) + <i>pada</i> (rule). Location of <i>vattissanti</i> .
samādāya	Undertaking	Gerund, from <i>samādāti</i> (to undertake, to take upon oneself). Modifies <i>vattissanti</i> .
vattissanti	Will live	Verb, 3rd person plural future, from <i>vattati</i> (to live, proceed, practice). Action of <i>bhikkhū</i> .

**Yāvakīvañca, bhikkhave, bhikkhū ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te sakkarissanti garum karissanti mānessanti pūjessanti, tesañca sotabbarā maññissanti; vuddhiyeva, bhikkhave, bhikkhūnarā pāṭikaṅkhā, no pariḥāni**

**Grok AI:** For as long as, monks, monks honor, respect, revere, and venerate those elder monks of long standing, long gone forth, fathers and leaders of the Sangha, and regard their words as worth listening to, growth is to be expected for monks, not decline

**Norbu AI:** So long as monks honor, respect, revere and venerate those elder monks of long standing, long gone forth, fathers of the Sangha, leaders of the Sangha, and consider them worth listening to; growth is to be expected for the monks, not decline

**Than:** As long as the monks honor, respect, venerate, and do homage to the elder monks—those with seniority who have long been ordained, the fathers of the Saṅgha, leaders of the Saṅgha—regarding them as worth listening to, their growth can be expected, not their decline

Yāvakīvañca	For as long as	Adverbial phrase, introduces condition.
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses audience.
bhikkhū	Monks	Noun, nominative plural masculine, from <i>bhikkhu</i> . Subject of <i>sakkarissanti</i> , etc.
ye	Those	Relative pronoun, nominative plural masculine, from <i>ya</i> . Introduces <i>te bhikkhū</i> .
te	Those	Demonstrative pronoun, nominative plural masculine, from <i>ta</i> . Subject of relative clause.
bhikkhū	Monks	Noun, nominative plural masculine, from <i>bhikkhu</i> . Apposition to <i>te</i> .
therā	Elder	Adjective, nominative plural masculine, from <i>thera</i> . Qualifies <i>bhikkhū</i> .
rattaññū	Of long standing	Adjective, nominative plural masculine, from <i>ratta</i> (long time) + <i>aññū</i> (knowing). Qualifies <i>bhikkhū</i> .

#### Norbu AI: rattaññū:

- ratta (night/time) + ñū (knowing)
- "Experienced, of long standing"

cirapabbajitā	Long gone forth	Adjective, nominative plural masculine, from <i>cira</i> (long) + <i>pabbajita</i> (gone forth), from <i>pabbajati</i> (to go forth), meaning "Long ordained". Qualifies <i>bhikkhū</i> .
saṅghapitaro	Fathers of Sangha	Noun, nominative plural masculine, from <i>saṅgha</i> + <i>pitā</i> (father). Qualifies <i>bhikkhū</i> .
saṅghapariṇāyakā	Leaders of Sangha	Noun, nominative plural masculine, from <i>saṅgha</i> + <i>pariṇāyaka</i> (leader), from <i>parineti</i> (to lead). Qualifies <i>bhikkhū</i> .
te	Those	Demonstrative pronoun, accusative plural masculine, from <i>ta</i> . Object of <i>sakkarissanti</i> , etc.

sakkarissanti	Will honor	Verb, 3rd person plural future, from <i>sakkaroti</i> (to honor, to treat with respect.). Action of <i>bhikkhū</i> with <i>te</i> as object.
garum	Respect	Noun, accusative singular masculine, from <i>garu</i> (heavy, respected). Object of <i>karissanti</i> .
karissanti	Will do	Verb, 3rd person plural future, from <i>karoti</i> (to do). Action of <i>bhikkhū</i> with <i>garum</i> as object.
mānessanti	Will revere	Verb, 3rd person plural future, from <i>māneti</i> (to revere, to esteem). Action of <i>bhikkhū</i> with <i>te</i> as object.
pūjessanti	Will venerate	Verb, 3rd person plural future, from <i>pūjeti</i> (to venerate, to worship). Action of <i>bhikkhū</i> with <i>te</i> as object.

**Norbu AI:** Sakkarissanti, mānessanti, pūjessanti:

- From *sakkaroti* (to honor), *māneti* (to respect), *pūjeti* (to venerate)
- Future tense, third person plural
- Gradual increase in reverence: honor → respect → venerate

tesañca	And their	Pronoun, genitive plural masculine, from <i>ta</i> (that) + <i>ca</i> (and). Refers to <i>te bhikkhū</i> .
sotabbam	Worth listening to	Gerundive, accusative singular neuter, from <i>suñāti</i> (to hear). Object of <i>maññissanti</i> .
maññissanti	Will regard	Verb, 3rd person plural future, from <i>maññati</i> (to regard, to think, to consider). Action of <i>bhikkhū</i> with <i>sotabbam</i> as object.

**Yāvakīvañca, bhikkhave, bhikkhū uppannāya tañhāya ponobhavikāya na vasam gacchissanti; vuddhiyeva, bhikkhave, bhikkhūnaṁ pātikañkhā, no parihāni**

**Grok AI:** For as long as, monks, monks do not come under the sway of arisen craving that leads to further becoming, growth is to be expected for monks, not decline

**Norbu AI:** So long as monks do not fall under the power of craving that leads to renewed existence; growth is to be expected for the monks, not decline

**Than:** As long as the monks do not submit to the power of any arisen craving that leads to further becoming, their growth can be expected, not their decline

Yāvakīvañca      For as long as      Adverbial phrase, introduces condition.

bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses audience.
bhikkhū	Monks	Noun, nominative plural masculine, from <i>bhikkhu</i> . Subject of <i>gacchissanti</i> .
uppannāya	Arisen	Adjective, dative singular feminine, from <i>uppanna</i> (arisen), from <i>uppajjati</i> (to arise). Qualifies <i>taṇhāya</i> .
taṇhāya	Of craving	Noun, dative singular feminine, from <i>taṇhā</i> (craving thirst). Indirect object of <i>gacchissanti</i> .
ponobhavikāya	Leading to further becoming	Adjective, dative singular feminine, from <i>pona</i> (again, further) + <i>bhava</i> (existence)+ <i>ika</i> (leading to becoming) (connected with), meaning "Leading to renewed existence". Qualifies <i>taṇhāya</i> .
na	Not	Particle, negates <i>gacchissanti</i> .
vasam̄	Sway	Noun, accusative singular masculine, from <i>vasa</i> (control, power), meaning "Under the power of". Object of <i>gacchissanti</i> .
gacchissanti	Will come	Verb, 3rd person plural future, from <i>gacchati</i> (to go). Action of <i>bhikkhū</i> with <i>vasam̄</i> as object.

**Yāvakīvañca, bhikkhave, bhikkhū āraññakesu senāsanesu sāpekkhā bhavissanti; vuddhiyeva, bhikkhave, bhikkhūnam pāṭikāñkhā, no parihāni**

**Grok Al:** For as long as, monks, monks are fond of forest dwellings, growth is to be expected for monks, not decline

**Norbu Al:** So long as monks maintain a keen interest in forest dwellings; growth is to be expected for the monks, not decline

**Than:** As long as the monks see their own benefit in wilderness dwellings, their growth can be expected, not their decline

Yāvakīvañca	For as long as	Adverbial phrase, introduces condition.
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses audience.
bhikkhū	Monks	Noun, nominative plural masculine, from <i>bhikkhu</i> . Subject of <i>bhavissanti</i> .

āraññakesu	In forest	Adjective, locative plural neuter, from <i>āraññaka</i> (forest, wilderness). Qualifies <i>senāsanesu</i> .
senāsanesu	In dwellings	Noun, locative plural neuter, from <i>senāsana</i> (dwelling, lodging, resting place), from <i>sena</i> (bed) + <i>āsana</i> (seat). Location of <i>bhavissanti</i> .
sāpekkhā	Fond	Adjective, nominative plural masculine, from <i>sa</i> (with) + <i>apekkhā</i> (longing, desire). Qualifies <i>bhikkhū</i> .
bhavissanti	Will be	Verb, 3rd person plural future, from <i>bhavati</i> (to be). Action of <i>bhikkhū</i> .

**Yāvakīvañca, bhikkhave, bhikkhū paccattaññeva satīm upatthāpessanti:** ‘kinti anāgatā ca pesalā sabrahmacārī āgaccheyyurū, āgatā ca pesalā sabrahmacārī phāsumū vihareyyun’ti; vuddhiyeva, bhikkhave, bhikkhūnarū pātikañkhā, no pariñhāni

**Grok AI:** For as long as, monks, monks individually establish mindfulness so that virtuous fellow practitioners who have not come may come, and those who have come may dwell at ease, growth is to be expected for monks, not decline

**Norbu AI:** So long as monks individually establish mindfulness, thinking: 'How might well-behaved fellow practitioners who have not yet come, come here, and how might well-behaved fellow practitioners who have already come dwell at ease?'; growth is to be expected for the monks, not decline

**Than:** As long as the monks each keep firmly in mind: 'If there are any well-behaved companions in the holy life who have yet to come, may they come; and may the well-behaved companions in the holy life who have come live in comfort,' their growth can be expected, not their decline.

Yāvakīvañca	For as long as	Adverbial phrase, introduces condition.
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses audience.
bhikkhū	Monks	Noun, nominative plural masculine, from <i>bhikkhu</i> . Subject of <i>upatthāpessanti</i> .
paccattaññeva	Individually indeed	Adverb, from <i>paccatta</i> (individually) + <i>eva</i> (indeed). Modifies <i>upatthāpessanti</i> .
satīm	Mindfulness	Noun, accusative singular feminine, from <i>sati</i> . Object of <i>upatthāpessanti</i> .
upatthāpessanti	Will establish	Verb, 3rd person plural future, from <i>upatthāpeti</i> (to establish). Action of <i>bhikkhū</i> with <i>satīm</i> as object.

kinti	So that	Adverb, introduces purpose clause.
anāgatā	Who have not come	Adjective, nominative plural masculine, from <i>an</i> (not) + <i>āgata</i> (come), from <i>āgacchati</i> (to come). Qualifies <i>sabrahmacārī</i> .
ca	And	Conjunction, connects clauses.
pesalā	Virtuous	Adjective, nominative plural masculine, from <i>pesala</i> (well-behaved, virtuous). Qualifies <i>sabrahmacārī</i> .
sabrahmacārī	Fellow practitioners	Noun, nominative plural masculine, from <i>sa</i> (with) + <i>brahmacārī</i> (holy liver). Subject of <i>āgaccheyyum</i> .
āgaccheyyum	May come	Verb, 3rd person plural optative, from <i>āgacchati</i> (to come). Action of <i>sabrahmacārī</i> .
āgatā	Who have come	Adjective, nominative plural masculine, from <i>āgata</i> . Qualifies <i>sabrahmacārī</i> .
ca	And	Conjunction, connects clauses.
pesalā	Virtuous	Adjective, nominative plural masculine, from <i>pesala</i> . Qualifies <i>sabrahmacārī</i> .
sabrahmacārī	Fellow practitioners	Noun, nominative plural masculine, from <i>sa</i> + <i>brahmacārī</i> . Subject of <i>vihareyyum</i> .
phāsum	At ease	Adverb, from <i>phāsu</i> (ease, comfort). Modifies <i>vihareyyum</i> .
vihareyyum	May dwell	Verb, 3rd person plural optative, from <i>viharati</i> (to dwell). Action of <i>sabrahmacārī</i> .
ti	Quotation marker	Particle, indicates purpose clause.

**Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandississanti; vuddhiyeva, bhikkhave, bhikkhūnarām pāṭikaṅkhā, no parihānī’ti**

**Grok AI:** For as long as, monks, these seven conditions for non-decline persist among monks, and monks are seen in these seven conditions for non-decline, growth is to be expected for monks, not decline

**Norbu AI:** So long as these seven things that prevent decline endure among the monks, and the monks are seen practicing these seven things that prevent decline; growth is to be expected for the monks, not decline

**Than:** As long as the monks remain steadfast in these seven conditions, and as long as these seven conditions endure among the monks, the monks' growth can be expected, not their decline

Yāvakīvañca	For as long as	Adverbial phrase, introduces condition.
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses audience.
ime	These	Demonstrative pronoun, nominative plural masculine, from <i>ima</i> . Refers to <i>dhammā</i> .
satta	Seven	Numeral, nominative plural masculine, agrees with <i>dhammā</i> .
aparihāniyā	Non-decline	Adjective, nominative plural masculine, from a (non) + <i>parihāni</i> (decline). Qualifies <i>dhammā</i> .
dhammā	Conditions	Noun, nominative plural masculine, from <i>dhamma</i> . Subject of <i>ṭhassanti</i> .
bhikkhūsu	Among monks	Noun, locative plural masculine, from <i>bhikkhu</i> . Location of <i>ṭhassanti</i> .
ṭhassanti	Will persist	Verb, 3rd person plural future, from <i>tītthati</i> (to stand, persist). Action of <i>dhammā</i> .
imesu	In these	Demonstrative pronoun, locative plural masculine, from <i>ima</i> . Refers to <i>dhammesu</i> .
ca	And	Conjunction, connects clauses.
sattasu	Seven	Numeral, locative plural masculine, agrees with <i>dhammesu</i> .
aparihāniyesu	Non-decline	Adjective, locative plural masculine, from a (non) + <i>parihāni</i> (decline). Qualifies <i>dhammesu</i> .
dhammesu	In conditions	Noun, locative plural masculine, from <i>dhamma</i> . Location of <i>sandississanti</i> .
bhikkhū	Monks	Noun, nominative plural masculine, from <i>bhikkhu</i> . Subject of <i>sandississanti</i> .
sandississanti	Will be seen	Verb, 3rd person plural future, from <i>sandisati</i> (to be seen, to appear). Action of <i>bhikkhū</i> .
ti	Quotation marker	Particle, indicates end of discourse.

## Brief Advice to Gotamī - Saṅkhitta Gotami Ovāda Sutta

**Norbu AI:** Mahāpajāpatī Gotamī was the Buddha's maternal aunt and foster mother. After the death of Queen Māyā (the Buddha's birth mother) shortly after the Buddha's birth, Mahāpajāpatī raised the young prince Siddhartha as her own son.

According to the texts, after the Buddha's enlightenment, Mahāpajāpatī approached him multiple times requesting ordination for women. Initially, the Buddha declined. However, she demonstrated her determination by shaving her head, donning ochre robes, and walking with a group of women followers to where the Buddha was staying. Through the intervention of Ānanda, who advocated on her behalf, the Buddha eventually established the bhikkhuni order, making Mahāpajāpatī the first Buddhist nun.

The Saṅkhittagotamiyovādasutta ([AN 8.53](#)) shows her continuing spiritual dedication. In this discourse, she approaches the Buddha requesting teachings in brief (saṅkhittena), showing her wish to practice in solitude with diligence. This reflects her serious commitment to the practice, as she was already an elder nun at this time.

The Buddha's response to her provides a practical framework for evaluating teachings and practices - essentially a compass for the spiritual life. This teaching became one of the key references for determining what constitutes authentic Dhamma.

According to the Therīgāthā, Mahāpajāpatī attained arahantship and had many disciples under her guidance. The texts record that she passed away at the age of 120, an age that symbolically represents a complete life in Buddhist literature. Before her passing, she performed various miracles to demonstrate the fruits of her practice and to increase faith in the Buddha's teachings. Her last acts included paying homage to the Buddha and expressing gratitude for being allowed to establish the bhikkhuni order.

Her passing is described as peaceful, and she is remembered as both "Gotamī the Great" (Mahāpajāpatī) and "Leader of a Large Following" (Mahāgaṇī), highlighting her significant role in establishing and leading the female monastic order.

See also Mahāpajāpatī Gotamī's verse in the Therīgāthā ([Thig 6:6](#)).

### Saṅkhittagotamiyovādasuttam

**Grok AI:** The Discourse on the Brief Exhortation to Gotamī

**Norbu AI:** Brief Instructions to Gotami Sutta

**Than:** The Discourse to Gotamī

Saṅkhitta	Brief	Adjective, stem form in compound, from <i>saṅkhitta</i> (contracted, brief, concise, abbreviated), from <i>saṅkhipati</i> (to summarize), from <i>sam</i> (together) + <i>khitta</i> (thrown, contracted), from <i>khipati</i> (to throw). Qualifies <i>yovāda</i> .
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gotamiyovāda	Exhortation to Gotamī	Noun, stem form in compound, from <i>gotamī</i> (Gotamī, proper name) + <i>ovāda</i> (exhortation). Qualifies <i>suttamī</i> .
suttamī	Discourse	Noun, nominative singular neuter, from <i>sutta</i> (discourse), from <i>sivati</i> (to sew). Subject of implied <i>hoti</i> (is), title of the text.

### **Ekaṁ samayaṁ bhagavā vesāliyam viharati mahāvane kūṭagārasālāyam**

**Grok Al:** At one time the Blessed One was staying at Vesālī in the Great Forest at the Hall with the Peaked Roof

**Norbu Al:** At one time the Blessed One was dwelling at Vesālī in the Great Wood, in the Hall with the Peaked Roof

**Than:** I have heard that at on one occasion the Blessed One was staying near Vesālī at the Gabled Hall in the Great Forest

Ekaṁ	One	Adjective, accusative singular masculine/neuter, agrees with <i>samayaṁ</i> .
samayaṁ	Time	Noun, accusative singular masculine/neuter, from <i>samaya</i> . Object of implied <i>atthi</i> (is).
bhagavā	Blessed One	Noun, nominative singular masculine, from <i>bhagavant</i> . Subject of <i>viharati</i> .
vesāliyam	At Vesālī	Noun, locative singular neuter, from <i>vesālī</i> . Indicates location of <i>viharati</i> .
viharati	Was staying	Verb, 3rd person singular present indicative, from <i>viharati</i> (to dwell). Action of <i>bhagavā</i> .
mahāvane	In Great Forest	Noun, locative singular neuter, from <i>mahā</i> (great) + <i>vana</i> (forest). Specifies location within <i>vesāliyam</i> .
kūṭagārasālāyam	At Hall with Peaked Roof	Noun, locative singular feminine, from <i>kūṭa</i> (peaked) + <i>agāra</i> (house) + <i>sālā</i> (hall). Further specifies <i>mahāvane</i> .

### **Atha kho mahāpajāpatī gotamī yena bhagavā tenupasaṅkami**

**Grok Al:** Then Mahāpajāpatī Gotamī approached the Blessed One

**Norbu Al:** Then Mahāpajāpatī Gotamī approached the Blessed One

**Than:** Then Mahāpajāpati Gotamī went to the Blessed One

Atha	Then	Adverb, indicates sequence of action.
kho	Indeed	Particle, emphasizes <i>upasaṅkami</i> .
mahāpajāpatī	Mahāpajāpatī	Noun, nominative singular feminine, mahā (great) + pajāpatī (leader of beings), from pajā (people) + patī (lord). Proper name meaning "Great Leader of Beings". Subject of <i>upasaṅkami</i> .
gotamī	Gotamī	Noun, nominative singular feminine, proper name, apposition to <i>mahāpajāpatī</i> .
yena	Where	Relative pronoun, instrumental singular masculine, correlates with <i>tena</i> , refers to <i>bhagavā</i> .
bhagavā	Blessed One	Noun, nominative singular masculine, from <i>bhagavant</i> . Object of <i>yena</i> .
tena	There	Demonstrative pronoun, instrumental singular masculine, indicates direction of <i>upasaṅkami</i> .
upasaṅkami	Approached	Verb, 3rd person singular aorist, from <i>upasaṅkamati</i> (to approach), from upa (near) + saṁ (together) + kamati (to walk). Action of <i>mahāpajāpatī gotamī</i> toward <i>bhagavā</i> .

**upasaṅkamitvā bhagavantam abhvādetvā ekamantam atṭhāsi**

**Grok AI:** Having approached, she paid homage to the Blessed One and stood to one side

**Norbu AI:** And having approached and paid homage to him, stood to one side

**Than:** And, on arrival, having bowed down to him, stood to one side

upasaṅkamitvā	Having approached	Gerund, from <i>upasaṅkamati</i> (to approach). Indicates prior action of <i>mahāpajāpatī</i> .
bhagavantam	Blessed One	Noun, accusative singular masculine, from <i>bhagavant</i> . Object of <i>abhivādetvā</i> .
abhivādetvā	Having paid homage	Gerund, from <i>abhivādeti</i> (to pay homage, to greet respectfully), from abhi (towards) + vadati (to speak). Indicates prior action of <i>mahāpajāpatī</i> toward <i>bhagavantam</i> .
ekamantam	To one side	Adverb, from <i>eka</i> (one) + <i>anta</i> (end, side). Modifies <i>atṭhāsi</i> .
atṭhāsi	Stood	Verb, 3rd person singular aorist, from <i>tīṭhati</i> (to stand). Action of <i>mahāpajāpatī</i> .

**Ekamantam̄ ṭhitā kho sā mahāpajāpatī gotamī bhagavantam̄ etadavoca**

**Grok Al:** Standing to one side, Mahāpajāpatī Gotamī said this to the Blessed One

**Norbu Al:** Standing to one side, Mahāpajāpatī Gotamī said this to the Blessed One

**Than:** As she was standing there she said to him

Ekamantam̄	To one side	Adverb, modifies <i>ṭhitā</i> .
ṭhitā	Standing	Participle, nominative singular feminine, from <i>tīṭhati</i> (to stand). Qualifies <i>mahāpajāpatī gotamī</i> .
kho	Indeed	Particle, emphasizes <i>etadavoca</i> .
sā	She	Demonstrative pronoun, nominative singular feminine, refers to <i>mahāpajāpatī gotamī</i> . Subject of <i>etadavoca</i> .
mahāpajāpatī	Mahāpajāpatī	Noun, nominative singular feminine, proper name, apposition to <i>sā</i> .
gotamī	Gotamī	Noun, nominative singular feminine, proper name, apposition to <i>mahāpajāpatī</i> .
bhagavantam̄	Blessed One	Noun, accusative singular masculine, from <i>bhagavant</i> . Indirect object of <i>etadavoca</i> .
etad	This	Demonstrative pronoun, accusative singular neuter, from <i>eta</i> . Object of <i>avoca</i> , refers to following speech.
avoca	Said	Verb, 3rd person singular aorist, from <i>vacati</i> (to say). Action of <i>sā</i> with <i>etad</i> as object.

**“Sādhu me, bhante, bhagavā saṅkhittena dhammarā̄ desetu, yamahām̄ bhagavato dhammarā̄ sutvā ekā vūpakaṭṭhā appamattā ātāpiṇī pahitattā vihareyyan”ti**

**Grok Al:** Venerable sir, may the Blessed One teach me the Dhamma in brief, having heard which from the Blessed One, I might dwell alone, secluded, diligent, ardent, and resolute

**Norbu Al:** Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute

**Than:** “It would be good, lord, if the Blessed One would teach me the Dhamma in brief such that, having heard the Dhamma from the Blessed One, I might dwell alone, secluded, heedful, ardent, & resolute”

Sādhu	May	Interjection, meaning "good, well, excellent", expresses request.
me	Me	Pronoun, dative singular, from <i>aham</i> . Indirect object of <i>desetu</i> .
bhante	Venerable sir	Vocative singular masculine, respectful address to monastics from <i>bhanta</i> . Addresses <i>bhagavā</i> .
bhagavā	Blessed One	Noun, nominative singular masculine, from <i>bhagavant</i> . Subject of <i>desetu</i> .
saṅkhittena	In brief	Adverb, from <i>saṅkhitta</i> (in brief). Modifies <i>desetu</i> .
dhammar̄m	Dhamma	Noun, accusative singular masculine, from <i>dhamma</i> . Object of <i>desetu</i> .
desetu	Teach	Verb, 3rd person singular imperative, from <i>deseti</i> (to teach). Action of <i>bhagavā</i> with <i>dhammar̄m</i> as object.
yam	Which	Relative pronoun, accusative singular masculine, refers to <i>dhammar̄m</i> . Object of <i>sutvā</i> .
aham	I	Pronoun, nominative singular, subject of <i>vihareyyam</i> .
bhagavato	From Blessed One	Noun, ablative singular masculine, from <i>bhagavant</i> . Indicates source of <i>dhammar̄m</i> in <i>sutvā</i> .
dhammar̄m	Dhamma	Noun, accusative singular masculine, from <i>dhamma</i> . Object of <i>sutvā</i> .
sutvā	Having heard	Gerund, from <i>sunāti</i> (to hear). Indicates prior action of <i>aham</i> with <i>dhammar̄m</i> as object.
ekā	Alone	Adjective, nominative singular feminine, qualifies <i>aham</i> .
vūpakaṭṭhā	Secluded	Adjective, nominative singular feminine, from <i>vūpakaṭṭha</i> (withdrawn), from <i>vū</i> (variant of vi, apart) + <i>upa</i> (near) + <i>kaḍḍhati</i> (to draw away). Qualifies <i>aham</i> .
appamattā	Diligent	Adjective, nominative singular feminine, from <i>appamatta</i> (not negligent), from a (not) + <i>pamatta</i> (negligent), meaning "diligent, careful, mindful". Qualifies <i>aham</i> .
ātāpinī	Ardent	Adjective, nominative singular feminine, from <i>ātāpin</i> (ardent), from <i>ā</i> (intensive) + <i>tapati</i> (to burn, to strive). Qualifies <i>aham</i> .
pahitattā	Resolute	Adjective, nominative singular feminine, from <i>pahita</i> (sent forth, resolute) + <i>atta</i> (self). Qualifies <i>aham</i> .

vihareyyam	Might dwell	Verb, 1st person singular optative, from <i>viharati</i> (to dwell). Action of <i>aham</i> .
ti	Quotation marker	Particle, indicates direct speech.

**“Ye kho tvaṁ, gotami, dhamme jāneyyāsi**

**Grok AI:** Gotamī, those qualities you would know

**Norbu AI:** Gotami, those things which you might know

**Than:** Gotamī, the qualities of which you may know

Ye	Those	Relative pronoun, accusative plural masculine, from <i>ya</i> . Refers to <i>dhamme</i> , object of <i>jāneyyāsi</i> .
kho	Indeed	Particle, emphasizes <i>jāneyyāsi</i> .
tvaṁ	You	Pronoun, nominative singular, subject of <i>jāneyyāsi</i> .
gotami	Gotamī	Vocative singular feminine, proper name, addresses <i>tvaṁ</i> .
dhamme	Qualities	Noun, accusative plural masculine, from <i>dhamma</i> . Object of <i>jāneyyāsi</i> .
jāneyyāsi	You would know	Verb, 2nd person singular optative, from <i>jānāti</i> (to know). Action of <i>tvaṁ</i> with <i>dhamme</i> as object.

**‘ime dhammā sarāgāya saṁvattanti, no virāgāya**

**Grok AI:** These qualities lead to passion, not to dispassion

**Norbu AI:** These things lead to passion, not to dispassion

**Than:** These qualities lead to passion, not to dispassion

ime	These	Demonstrative pronoun, nominative plural masculine, from <i>ima</i> . Subject of <i>saṁvattanti</i> . Refers to <i>dhammā</i> .
dhammā	Qualities	Noun, nominative plural masculine, from <i>dhamma</i> . Apposition to <i>ime</i> , subject of <i>saṁvattanti</i> .
sarāgāya	To passion	Noun, dative singular masculine, from <i>sarāga</i> (with passion), <i>sa</i> (with) + <i>rāga</i> (lust, passion). Indicates result of <i>saṁvattanti</i> .

sarñvattanti	Lead	Verb, 3rd person plural present indicative, from <i>sarñvattati</i> (to lead to, to conduce to), from <i>sarñ</i> (together) + <i>vattati</i> (to turn, proceed). Action of <i>ime dhammā</i> toward <i>sarāgāya</i> .
no	Not	Particle, negates <i>virāgāya</i> .
virāgāya	To dispassion	Noun, dative singular masculine, from <i>virāga</i> (without passion), from <i>vi</i> (away) + <i>rāga</i> (passion). Contrasted with <i>sarāgāya</i> .

### **sañyogāya sañvattanti, no visañyogāya**

**Grok AI:** They lead to connection, not to disconnection

**Norbu AI:** To bondage, not to release

**Than:** To being fettered, not to being unfettered

sañyogāya	To connection	Noun, dative singular masculine, from <i>sañyoga</i> (bond), from <i>sañ</i> (together) + <i>yoga</i> (yoking). Indicates result of <i>sañvattanti</i> .
visañyogāya	To disconnection	Noun, dative singular masculine, from <i>vi</i> (apart) + <i>sañyoga</i> (bondage, fettered). Contrasted with <i>sañyogāya</i> .

### **ācayāya sañvattanti, no apacayāya**

**Grok AI:** They lead to accumulation, not to reduction

**Norbu AI:** To accumulation, not to letting go

**Than:** To accumulating, not to shedding

ācayāya	To accumulation	Noun, dative singular masculine, from <i>ācaya</i> (heaping up, accumulating), <i>ā</i> (towards) + <i>caya</i> (accumulation). Indicates result of <i>sañvattanti</i> .
apacayāya	To reduction	Noun, dative singular masculine, from <i>apa</i> (away) + <i>caya</i> (accumulation). Contrasted with <i>ācayāya</i> .

### **mahiçchatāya sañvattanti, no appicchatāya**

**Grok AI:** They lead to many wishes, not to few wishes

**Norbu AI:** To great desires, not to few desires

**Than:** To self-aggrandizement, not to modesty

mahicchatāya	To many wishes	Noun, dative singular feminine, from <i>mahā</i> (great) + <i>icchatā</i> (desire), from <i>icchati</i> (to wish, to desire). Indicates result of <i>saṁvattanti</i> .
appicchatāya	To few wishes	Noun, dative singular feminine, from <i>appa</i> (little) + <i>icchatā</i> (desire). Contrasted with <i>mahicchatāya</i> .

### **asantuṭṭhiyā saṁvattanti, no santuṭṭhiyā**

**Grok AI:** They lead to discontent, not to contentment

**Norbu AI:** To discontent, not to contentment

**Than:** To discontent, not to contentment

asantuṭṭhiyā	To discontent	Noun, dative singular feminine, from <i>a</i> (not) + <i>santuṭṭhi</i> (contentment), from <i>saṁ</i> (well) + <i>tuṭṭhi</i> (contentment). Indicates result of <i>saṁvattanti</i> .
santuṭṭhiyā	To contentment	Noun, dative singular feminine, from <i>santuṭṭhi</i> (contentment). Contrasted with <i>asantuṭṭhiyā</i> .

### **saṅgaṇikāya saṁvattanti, no pavivekāya**

**Grok AI:** They lead to socializing, not to seclusion

**Norbu AI:** To socializing, not to seclusion

**Than:** To entanglement, not to reclusiveness

saṅgaṇikāya	To socializing	Noun, dative singular feminine, from <i>saṅgaṇikā</i> (company), from <i>saṁ</i> (together) + <i>gaṇati</i> (to count). Indicates result of <i>saṁvattanti</i> .
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**Norbu AI:** saṅgaṇikāya:

- *saṁ* (together) + *gaṇa* (group) + *ika* (connected with)
- Dative case (-āya)
- Means "towards socializing"

pavivekāya	To seclusion	Noun, dative singular masculine, from <i>pa</i> (forth) + <i>vi</i> (apart) + <i>veka</i> (separation), meaning "detachment, seclusion". Contrasted with <i>saṅgaṇikāya</i> .
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## **kosajjāya saṁvattanti, no vīriyārambhāya**

**Grok AI:** They lead to laziness, not to effort

**Norbu AI:** To laziness, not to energetic striving

**Than:** To laziness, not to aroused persistence

kosajjāya      To laziness      Noun, dative singular neuter, from *kosaja* (sloth), from *kusīta* (lazy). Indicates result of *saṁvattanti*.

vīriyārambhāya      To effort      Noun, dative singular masculine, from *vīriya* (energy) + *ārambha* (undertaking, beginning). Contrasted with *kosajjāya*.

## **dubbharatāya saṁvattanti, no subharatāyā'ti**

**Grok AI:** They lead to being hard to support, not to being easy to support

**Norbu AI:** To being difficult to support, not to being easy to support

**Than:** To being burdensome, not to being unburdensome

dubbharatāya      To being hard  
                        to support      Noun, dative singular feminine, from *du* (bad) + *bharatā* (support), from *bharati* (to support, to maintain). Indicates result of *saṁvattanti*.

subharatāyā      To being  
                        easy to  
                        support      Noun, dative singular feminine, from *su* (good) + *bharatā* (supprt). Contrasted with *dubbharatāya*.

ti      Quotation  
            marker      Particle, indicates direct speech.

## **ekar̄sena, gotami, dhāreyyāsi: ‘neso dhammo, neso vinayo, netar̄n satthusāsanant’i**

**Grok AI:** Gotamī, you should definitely hold: This is not the Dhamma, this is not the Vinaya, this is not the Teacher's instruction

**Norbu AI:** You should definitely hold, Gotami: 'This is not the Dhamma, this is not the Vinaya, this is not the Teacher's instruction'

**Than:** You may categorically hold, 'This is not the Dhamma, this is not the Vinaya, this is not the Teacher's instruction'

ekar̄sena      Definitely      Adverb, from *ekar̄sa* (one-sided, certain), from *eka* (one) + *ar̄sa* (part, portion). Modifies *dhāreyyāsi*.

gotami	Gotamī	Vocative singular feminine, proper name, addresses <i>tvar̄n</i> .
dhāreyyāsi	You should hold	Verb, 2nd person singular optative, from <i>dhāreti</i> (to hold). Action of <i>tvar̄n</i> with quoted statement as object.
neso	This is not	Demonstrative pronoun, nominative singular masculine, from <i>na</i> + <i>eso</i> . Subject of implied <i>hoti</i> in <i>dhammo</i> .
dhammo	Dhamma	Noun, nominative singular masculine, from <i>dhamma</i> . Predicate of <i>neso</i> .
neso	This is not	Demonstrative pronoun, nominative singular masculine, subject of implied <i>hoti</i> in <i>vinayo</i> .
vinayo	Vinaya	Noun, nominative singular masculine, from <i>vinaya</i> . Predicate of <i>neso</i> .
netar̄n	This is not	Demonstrative pronoun, nominative singular neuter, from <i>na</i> + <i>etar̄n</i> . Subject of implied <i>hoti</i> in <i>satthusāsanar̄n</i> .
satthusāsanar̄n	Teacher's instruction	Noun, nominative singular neuter, from <i>satthu</i> (teacher) + <i>sāsana</i> (instruction). Predicate of <i>netar̄n</i> .
ti	Quotation marker	Particle, indicates direct speech.

### Ye ca kho tvar̄n, gotami, dhamme jāneyyāsi

**Grok AI:** And Gotamī, those qualities you would know

**Norbu AI:** But those things which you might know

**Than:** As for the qualities of which you may know

Ye	Those	Relative pronoun, accusative plural masculine, from <i>ya</i> . Refers to <i>dhamme</i> , object of <i>jāneyyāsi</i> .
ca	And	Conjunction, connects to previous section.
kho	Indeed	Particle, emphasizes <i>jāneyyāsi</i> .
tvar̄n	You	Pronoun, nominative singular, subject of <i>jāneyyāsi</i> .
gotami	Gotamī	Vocative singular feminine, proper name, addresses <i>tvar̄n</i> .
dhamme	Qualities	Noun, accusative plural masculine, from <i>dhamma</i> . Object of <i>jāneyyāsi</i> .

jāneyyāsi	You would know	Verb, 2nd person singular optative, from <i>jānāti</i> (to know). Action of <i>tvaṁ</i> with <i>dhamme</i> as object.
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### 'ime dhammā virāgāya saṁvattanti, no sarāgāya

**Grok AI:** These qualities lead to dispassion, not to passion

**Norbu AI:** These things lead to dispassion, not to passion

**Than:** These qualities lead to dispassion, not to passion

ime	These	Demonstrative pronoun, nominative plural masculine, from <i>ima</i> . Subject of <i>saṁvattanti</i> . Refers to <i>dhammā</i> .
dhammā	Qualities	Noun, nominative plural masculine, from <i>dhamma</i> . Apposition to <i>ime</i> , subject of <i>saṁvattanti</i> .
virāgāya	To dispassion	Noun, dative singular masculine, from <i>virāga</i> (without passion). Indicates result of <i>saṁvattanti</i> .
saṁvattanti	Lead	Verb, 3rd person plural present indicative, from <i>saṁvattati</i> (to lead). Action of <i>ime dhammā</i> toward <i>virāgāya</i> .
no	Not	Particle, negates <i>sarāgāya</i> .
sarāgāya	To passion	Noun, dative singular masculine, from <i>sarāga</i> (with passion). Contrasted with <i>virāgāya</i> .

### visar̄myogāya saṁvattanti, no saṁyogāya

**Grok AI:** They lead to disconnection, not to connection

**Norbu AI:** To release, not to bondage

**Than:** To being unfettered, not to being fettered

visar̄myogāya	To disconnection	Noun, dative singular masculine, from <i>vi</i> (apart) + <i>saṁyoga</i> (bondage, fettered). Indicates result of <i>saṁvattanti</i> .
saṁyogāya	To connection	Noun, dative singular masculine, from <i>saṁyoga</i> (bond). Contrasted with <i>visar̄myogāya</i> .

### apacayāya saṁvattanti, no ācayāya

**Grok AI:** They lead to reduction, not to accumulation

**Norbu AI:** To letting go, not to accumulation

**Than:** To shedding, not to accumulating '

apacayāya To reduction Noun, dative singular masculine, from *apa* (away) + *caya* (accumulation). Indicates result of *samvattanti*.

ācayāya To accumulation Noun, dative singular masculine, from *ācaya*. Contrasted with *apacayāya* (heaping up, accumalating).

### **appicchatāya samvattanti, no mahicchatāya**

**Grok AI:** They lead to few wishes, not to many wishes

**Norbu AI:** To few desires, not to great desires

**Than:** To modesty, not to self-aggrandizement

appicchatāya To few wishes Noun, dative singular feminine, from *appa* (little) + *icchatā* (desire). Indicates result of *samvattanti*.

mahicchatāya To many wishes Noun, dative singular feminine, from *mahā* (great) + *icchatā* (desire). Contrasted with *appicchatāya*.

### **santuṭṭhiyā samvattanti, no asantuṭṭhiyā**

**Grok AI:** They lead to contentment, not to discontent

**Norbu AI:** To contentment, not to discontent

**Than:** To contentment, not to discontent

santuṭṭhiyā To contentment Noun, dative singular feminine, from *santuṭṭhi* (contentment). Indicates result of *samvattanti*.

asantuṭṭhiyā To discontent Noun, dative singular feminine, from *a* (not) + *santuṭṭhi* (contentment). Contrasted with *santuṭṭhiyā*.

### **pavivekāya samvattanti, no saṅgaṇikāya**

**Grok AI:** They lead to seclusion, not to socializing

**Norbu AI:** To seclusion, not to socializing

**Than:** To reclusiveness, not to entanglement

pavivekāya To seclusion Noun, dative singular masculine, from *pa* (forth) + *vi* (apart) + *veka* (separation), meaning “detachment, seclusion”. Indicates result of *samvattanti*.

<i>saṅgaṇikāya</i>	To socializing	Noun, dative singular feminine, from <i>saṅgaṇikā</i> . Noun, dative singular feminine, from <i>saṅgaṇikā</i> (company), from <i>sam</i> (together) + <i>gaṇati</i> (to count). Contrasted with <i>pavivekāya</i> ..
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**Norbu AI:** *saṅgaṇikāya*:

- *sam* (together) + *gaṇa* (group) + *ika* (connected with)
- Dative case (-āya)
- Means "towards socializing"

### **vīriyārambhāya saṁvattanti, no kosajjāya**

**Grok AI:** They lead to effort, not to laziness

**Norbu AI:** To energetic striving, not to laziness

**Than:** To aroused persistence, not to laziness

<i>vīriyārambhāya</i>	To effort	Noun, dative singular masculine, from <i>vīriya</i> (energy) + <i>ārambha</i> (undertaking, beginning). Indicates result of <i>saṁvattanti</i> .
<i>kosajjāya</i>	To laziness	Noun, dative singular neuter, from <i>kosajja</i> (sloth, laziness). Contrasted with <i>vīriyārambhāya</i> .

### **subharatāya saṁvattanti, no dubbharatā'yā'ti**

**Grok AI:** They lead to being easy to support, not to being hard to support

**Norbu AI:** To being easy to support, not to being difficult to support

**Than:** To being unburdensome, not to being burdensome

<i>subharatāya</i>	To being easy to support	Noun, dative singular feminine, from <i>su</i> (good) + <i>bharatā</i> (support). Indicates result of <i>saṁvattanti</i> .
<i>dubbharatā'yā</i>	To being hard to support	Noun, dative singular feminine, from <i>du</i> (bad) + <i>bharatā</i> (support). Contrasted with <i>subharatāya</i> .
<i>ti</i>	Quotation marker	Particle, indicates direct speech.

**ekāmsena, gotami, dhāreyyāsi:** ‘eso dhammo, eso vinayo, etam satthusāsanān’ti

**Grok Al:** Gotamī, you should definitely hold: This is the Dhamma, this is the Vinaya, this is the Teacher's instruction

**Norbu Al:** You should definitely hold, Gotami: 'This is the Dhamma, this is the Vinaya, this is the Teacher's instruction'

**Than:** You may categorically hold, 'This is the Dhamma, this is the Vinaya, this is the Teacher's instruction'

ekar̄sena	Definitely	Adverb, from <i>ekar̄sa</i> (one-sided, certain). Modifies <i>dhāreyyāsi</i> .
gotami	Gotamī	Vocative singular feminine, proper name, addresses <i>tvar̄m</i> .
dhāreyyāsi	You should hold	Verb, 2nd person singular optative, from <i>dhāreti</i> (to hold). Action of <i>tvar̄m</i> with quoted statement as object.
eso	This is	Demonstrative pronoun, nominative singular masculine, from <i>eso</i> . Subject of implied <i>hoti</i> in <i>dhammo</i> .
dhammo	Dhamma	Noun, nominative singular masculine, from <i>dhamma</i> . Predicate of <i>eso</i> .
eso	This is	Demonstrative pronoun, nominative singular masculine, subject of implied <i>hoti</i> in <i>vinayo</i> .
vinayo	Vinaya	Noun, nominative singular masculine, from <i>vinaya</i> . Predicate of <i>eso</i> .
etar̄m	This is	Demonstrative pronoun, nominative singular neuter, from <i>etar̄m</i> . Subject of implied <i>hoti</i> in <i>satthusāsanam</i> .
satthusāsanam	Teacher's instruction	Noun, nominative singular neuter, from <i>satthu</i> (teacher) + <i>sāsana</i> (instruction). Predicate of <i>etar̄m</i> .
ti	Quotation marker	Particle, indicates direct speech.

## Paritta Chants

Invitation for Paritta Chanting

**Vipatti-paṭibāhāya sabba-sampatti-siddhiyā**

**Grok Al:** For warding off misfortune and achieving all success

**BM:** For warding off misfortune, for the arising of good fortune

**Than:** For warding off misfortune, for the achievement of all good fortune

Vipatti	Misfortune	Noun, stem form in compound, from <i>vipatti</i> (failure, misfortune). Part of <i>paṭibāhāya</i> .
paṭibāhāya	For warding off	Noun, dative singular feminine, from <i>paṭibāha</i> (warding off), from <i>paṭibāhati</i> (to ward off). Indicates purpose of <i>brūtha</i> (implied), with <i>vipatti</i> as object.
sabba	All	Adjective, stem form in compound, from <i>sabba</i> (all). Qualifies <i>sampatti</i> .
sampatti	Success	Noun, stem form in compound, from <i>sampatti</i> (success, attainment). Part of <i>siddhiyā</i> .

**Norbu Al:** Vipatti + sampatti:

- vi (opposite) + patti (attainment) = "misfortune, failure"
- sam (complete) + patti (attainment) = "success, fortune"
- Often used as opposing pairs in texts

siddhiyā	For achieving	Noun, dative singular feminine, from <i>siddhi</i> (achievement), from <i>sijjhati</i> (to succeed). Indicates purpose of <i>brūtha</i> (implied), with <i>sabba-sampatti</i> as object.
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### Sabbadukkha-vināsāya

**Grok Al:** For the destruction of all suffering

**BM:** For the dispelling of all dukkha

**Than:** For the dispelling of all pain

Sabba	All	Adjective, stem form in compound, from <i>sabba</i> . Qualifies <i>dukkha</i> .
dukkha	Suffering	Noun, stem form in compound, from <i>dukkha</i> (suffering). Part of <i>vināsāya</i> .
vināsāya	For destruction	Noun, dative singular masculine, from <i>vināsa</i> (destruction), from <i>vinassati</i> (to perish). Indicates purpose of <i>brūtha</i> (implied), with <i>sabba-dukkha</i> as object.

### Parittam brūtha maṅgalam

**Grok Al:** Recite the protective blessing

**BM:** May you chant a blessing and protection

**Than:** May you chant a blessing & protection

Parittam	Protective	Noun, accusative singular neuter, from <i>paritta</i> , literally "that which protects". Object of <i>brūtha</i> .
brūtha	Recite	Verb, 2nd person plural imperative, from <i>brūti</i> (to say, recite). Action directed to listeners, with <i>parittam</i> and <i>maṅgalaṁ</i> as objects.
maṅgalaṁ	Blessing	Noun, accusative singular neuter, from <i>maṅgala</i> . Object of <i>brūtha</i> , paired with <i>parittam</i> .

## Sabbabhaya

**Grok Al:** All fear

**BM:** All fear

**Than:** All danger

Sabba	All	Adjective, stem form in compound, from <i>sabba</i> . Qualifies <i>bhaya</i> .
bhaya	Fear	Noun, accusative singular neuter, from <i>bhaya</i> (fear, danger). Implied object of <i>brūtha</i> (from context), part of protective recitation.

## Sabbaroga

**Grok Al:** All disease

**BM:** All sickness

**Than:** All illness

Sabba	All	Adjective, stem form in compound, from <i>sabba</i> . Qualifies <i>roga</i> .
roga	Disease	Noun, accusative singular masculine, from <i>roga</i> (disease). Implied object of <i>brūtha</i> (from context), part of protective recitation.

## Invitation to the Devas

## **Sarajjam sasenam sabandhum nar'indam**

**Grok Al:** The ruler with his army, kinsmen, and the lord of men

**Norbu Al:** May the king together with his realm, his army, and his relatives

Sarajjam	Ruler	Noun, accusative singular, from "sarajja" (ruler, king), compound of "sa" (with) + "raja" (kingdom/realm), object of rakkhatu (implied).
sasenam	With army	Noun, accusative singular, compound of "sa" (with) + "sena" (army), describing nar'indam.
sabandhum	With kinsmen	Noun, accusative singular, compound of "sa" (with) + "bandhu" (kinsman, relatives), describing nar'indam.
nar'indam	Lord of men	Noun, accusative singular, compound of "nara" (man) + "inda" (lord), object of rakkhatu (implied).

## **Paritt'ānubhāvo sadā rakkhatū'ti**

**Grok Al:** May the power of protection always guard, thus

**Norbu Al:** Be forever protected by the power of these protective verses

Paritt'ānubhāvo	Power of protection	Noun, nominative singular, compound of "paritta" (protection) + "anubhāva" (power), subject of rakkhatu.
sadā	Always	Adverb, from "sadā" (always), describing rakkhatu.
rakkhatu	May it guard	Verb, 3rd person singular present optative, from "rakkhati" (to guard), with nar'indam (from previous line) as object.
'ti	Thus	Indeclinable, quotation particle, closing the statement, iti = thus (often shortened to 'ti)

## **Pharitvāna mettam samettā bhadantā**

**Grok Al:** Having spread loving-kindness, noble ones with loving-kindness

**BM:** Benevolent, venerable sirs: having spread thoughts of goodwill

**Than:** Having spread goodwill, benevolent venerable ones

Pharitvāna	Having spread	Gerund, from "pharati" (to spread), describing bhadantā, with mettam as object.
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mettarā	Loving-kindness	Noun, accusative singular, from "mettā" (loving-kindness), object of pharitvāna.
samettā	With loving-kindness	Adjective, nominative plural, from "sa" (with) + "mettā" (loving-kindness), describing bhadantā.
bhadantā	Noble ones	Noun, nominative plural, from "bhadanta" (venerable, noble one), subject of bhaṇantu (next line).

### **Avikkhitta-cittā parittām bhaṇantu**

**Grok AI:** With undistracted minds, may they recite the protection

**BM:** ... listen to the chant with undistracted mind

**Than:** listen to protection with unscattered minds

Avikkhitta	Undistracted	Adjective, nominative plural, from "a-" (not) + "vikkhitta" (distracted), describing cittā.
cittā	Minds	Noun, nominative plural, from "citta" (mind), describing bhadantā.
parittām	Protection	Noun, accusative singular, from "paritta" (protection, protective chant), object of bhaṇantu.
bhaṇantu	May they recite	Verb, 3rd person plural present optative, from "bhaṇati" (to recite), with parittām as object and bhadantā as subject.

### **Samantā cakka-vālesu**

**Grok AI:** All around in the universe

**BM:** From all around the ten-thousand world-systems

**Than:** From all around the galaxies

Samantā	All around	Adverb, from "samantā" (all around), describing āgacchantu (next line).
cakka	Universe	Noun, locative plural, part of compound with vālesu.

**Norbu AI:** cakka:

- In "cakka-vālesu" refers to the world-system or universe
- Literally means "wheel" but here indicates the circular nature of the cosmos in Buddhist cosmology

vālesu	In realms	Noun, locative plural, from "vāla" (circle, realm), compound with cakka, indicating location of āgacchantu.
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### Atr'āgacchantu devatā

**Grok AI:** Here may the deities come

**BM:** May the devas come here

**Than:** May the devas come here

Atr'	Here	Adverb, contraction of "atra" (here), describing āgacchantu.
āgacchantu	May they come	Verb, 3rd person plural present optative, from "āgacchati" (to come), with devatā as subject.
devatā	Deities	Noun, nominative plural, from "devatā" (deity), subject of āgacchantu.

### Saddhammar̄ muni-rājassa

**Grok AI:** The true teaching of the sage-king

**BM:** ... the True Dhamma of the King of Sages

**Than:** ... the True Dhamma of the King of Sages

Saddhammar̄	True teaching	Noun, accusative singular, compound of "sat" (true) + "dhamma" (teaching), object of suṇantu (next line).
muni	Sage	Noun, genitive singular, part of compound with rājassa.
rājassa	Of the king	Noun, genitive singular, from "rājan" (king), compound with muni, possessive, describing saddhammar̄.

### Suṇantu sagga-mokkha-dar̄

**Grok AI:** May they hear, giving heaven and liberation

**BM:** May they listen to... leading to heaven and liberation

**Than:** May they listen to... leading to heaven & emancipation

Suṇantu	May they hear	Verb, 3rd person plural present optative, from "suṇāti" (to hear), with saddhammar̄ as object and devatā as subject.
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sagga	Heaven	Noun, accusative singular, part of compound with mokkha-dam.
mokkha	Liberation	Noun, accusative singular, part of compound with dam.
dam	Giving	Adjective, accusative singular, from "dada" (giving), compound with sagga-mokkha, describing saddhammar.

### Sagge kāme ca rūpe

**Grok AI:** In the heavens, in the sensual and material realms

**BM:** Those in the heavens of sensuality and form

**Than:** Those in the heavens of sensuality & form

Sagge	In the heavens	Noun, locative plural, from "sagga" (heaven), indicating location of devatā.
<b>Norbu AI:</b> 1. Primary meaning: heavenly realms or celestial worlds 2. In Buddhist Cosmology: - Refers to the six deva realms (devaloka) - Part of the kāma-loka (sensual realm) and rūpa-loka (form realm) - Places of rebirth for beings with significant merit 3. Characteristics: - Realms of great happiness and long life - Less suffering than human realm - More refined sensual pleasures - Often seen as temporary rewards for good karma		
kāme	In sensual realms	Noun, locative plural, from "kāma" (sensual desire, realm), indicating location of devatā.
ca	And	Indeclinable, conjunctive particle, linking kāme and rūpe.
rūpe	In material realms	Noun, locative plural, from "rūpa" (form, material realm), indicating location of devatā.

### Giri-sikhara-taṭe c'antalikkhe vimāne

**Grok AI:** On mountain peaks, cliffs, in the sky, and in celestial mansions

**BM:** On peaks and mountain precipices, in palaces floating in the sky

**Than:** On peaks & mountain precipices, in palaces floating in the sky

Giri	Mountain	Noun, locative singular, part of compound with sikhara-taṭe.
sikhara	Peaks	Noun, locative singular, part of compound, from "sikhara" (peak).
taṭe	On cliffs	Noun, locative singular, from "taṭa" (cliff, bank), compound with giri-sikhara, indicating location of devatā.
c'	And	Indeclinable, conjunctive particle, contraction of "ca," linking locations.
antalikkhe	In the sky	Noun, locative singular, from "antalikkha" ("the intermediate space" or "the sky/atmosphere,") referring to the region between the earth and the higher heavens, indicating location of devatā.
		Anta- ("Between," "middle," or "within.")
		Likkha- Meaning: Likely a corrupted or adapted form related to likha or liṅka in Sanskrit/Pali, which can be associated with "sky," "space," or "atmosphere."
vimāne	In celestial mansions	Noun, locative singular, from "vimāna" (celestial mansion), indicating location of devatā.

### Dīpe ratṭhe ca gāme

**Grok Al:** In islands, countries, and villages

**BM:** In islands, countries, and towns

**Than:** In islands, countries, & towns

Dīpe	In islands	Noun, locative singular, from "dīpa" (island), indicating location of devatā.
ratṭhe	In countries	Noun, locative singular, from "ratṭha" (country, kingdom), indicating location of devatā.
ca	And	Indeclinable, conjunctive particle, linking locations.
gāme	In villages	Noun, locative singular, from "gāma" (village), indicating location of devatā.

### Taru-vana-gahane geha-vatthumhi khette

**Grok Al:** In forests, thickets, homes, grounds, and fields

**BM:** In groves of trees and thickets, around home sites and fields

**Than:** In groves of trees & thickets, around homesites & fields

Taru	Forests	Noun, locative singular, part of compound with vana-gahane.
vana	Woods	Noun, locative singular, part of compound, from "vana" (wood).
gahane	In thickets	Noun, locative singular, from "gahana" (thicket), compound with taru-vana, indicating location of devatā.
geha	Homes	Noun, locative singular, part of compound with vatthumhi.
vatthumhi	In grounds	Noun, locative singular, from "vatthu" (ground, site), compound with geha, indicating location of devatā.
khette	In fields	Noun, locative singular, from "khetta" (field), indicating location of devatā.

### Bhummā c'āyantu devā

**Grok Al:** Terrestrial gods, may they come

**BM:** And the earth-devas... May they come

**Than:** And the earth-devas... May they come

Bhummā	Terrestrial	Adjective, nominative plural, from "bhūma" (earth, ground), describing devā.
c'	And	Indeclinable, conjunctive particle, linking devā to previous groups.
āyantu	May they come	Verb, 3rd person plural present optative, from "āyāti" (to come), with devā as subject.
devā	Gods	Noun, nominative plural, from "deva" (god), subject of āyantu.

### Jala-thala-visame yakkha-gandhabba-nāgā

**Grok Al:** In water, land, and uneven places, yakkhas, gandhabbas, and nāgas

**BM:** spirits, heavenly minstrels, and nagas... in water, on land, in bad lands,

**Than:** ...spirits, gandhabbas, & nāgas... in water, on land, in badlands

Jala	Water	Noun, locative singular, part of compound with thala-visame.
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thala	Land	Noun, locative singular, part of compound, from "thala" (land).
visame	In uneven places	Adjective, locative singular, from "visama" (uneven), compound with jala-thala, indicating location of yakkha, etc.
		<b>Norbu Al:</b> visame: <ul style="list-style-type: none"> <li>- Uneven, difficult to access, remote places</li> <li>- In "jala-thala-visame" refers to challenging locations in water and on land</li> <li>- Places that are hard to reach or traverse</li> </ul>
yakkha	Yakkhas	Noun, nominative plural, from "yakkha" (spirit, demon), subject of implied sunāntu.

Mythology Summary: In the Pali Canon, yakkhas (or yakṣas) are powerful, non-human beings, often depicted as spirits or demons inhabiting natural features like trees, mountains, or forests. They are ambivalent, capable of benevolence or malevolence, and can be protective or destructive depending on their disposition. Yakkhas are subordinate to higher deities and can be influenced by the Dhamma, sometimes converting to Buddhism after hearing the Buddha's teachings. They are associated with supernatural abilities, such as shape-shifting, and are often linked to specific locales as guardians or territorial spirits. Their interactions with humans range from causing harm to offering aid, reflecting their complex nature.

See [SN 10.12](#)

gandhabba	Gandhabbas	Noun, nominative plural, from "gandhabba" (celestial musician), subject of implied sunāntu.
		Mythology Summary: Gandhabbas (or gandharvas) are celestial musicians and divine attendants in the Pali Canon, residing in the heavens, particularly in the realm of the Tāvatīmsa gods under Sakka (Indra). They are associated with beauty, music, and sensuality, entertaining deities with their songs and dances. They are generally benign, embodying the aesthetic and pleasurable aspects of divine existence, but their role is minor compared to higher deities.

See [SN 31.1](#)

nāgā              Nāgas              Noun, nominative plural, from "nāga" (serpent, divine being), subject of implied suṇantu.

**Mythology Summary:** Nāgas are serpent-like, semi-divine beings in the Pali Canon, often depicted as powerful, shape-shifting creatures dwelling in water bodies, underground realms, or forests. They are revered for their strength, wealth, and magical abilities, such as controlling weather or guarding treasures. Nāgas are ambivalent, capable of being benevolent protectors of the Dhamma or wrathful if offended. Many nāgas are portrayed as devout followers of the Buddha, attending his teachings or protecting sacred sites. Their serpentine form symbolizes both danger and spiritual potency.

See [SN 46.41](#)

### Tiṭṭhantā santike yam

**Grok AI:** Standing nearby, that which

**BM:** ... And nearby

**Than:** & standing nearby

Tiṭṭhantā	Standing	Present participle, nominative plural, from "tiṭṭhati" (to stand), describing yakkha, etc.
santike	Nearby	Adverb, from "santika" (near, proximity), describing tiṭṭhantā.
yam	That which	Relative pronoun, accusative singular neuter, referring to vacanam (next line).

### Muni-vara-vacanam sādhavo me suṇantu

**Grok AI:** The excellent sage's words, may the virtuous ones hear

**BM:** May they come and listen with approval as I recite the word of the excellent sage

**Than:** & listen with approval as I recite the word of the excellent sage

Muni              Sage              Noun, nominative singular, part of compound with vara-vacanam.

**Norbu AI:** Muni:

- Derived from the root "man" (to think, contemplate)

- Literally means "the silent one" or "one who maintains noble silence"
- Refers to a sage who practices contemplative silence

See [SN 1.12](#) and [Dhp 268-269](#)

vara	Excellent	Adjective, nominative singular, part of compound, from "vara" (excellent).
vacanam	Words	Noun, accusative singular, from "vacana" (word), object of suṇantu.
sādhavo	Virtuous ones	Noun, nominative plural, from "sādhu" (good, virtuous), subject of suṇantu.
me	I	Pronoun, genitive singular, from "aham" (I), possessive, emphasizing speaker's request.
suṇantu	May they hear	Verb, 3rd person plural present optative, from "suṇāti" (to hear), with vacanam as object.

### Buddha-dassana-kālo ayam-bhadantā

**Grok AI:** This is the time for seeing the Buddha, noble ones

**BM:** This is the time to see the Buddha, venerable sirs

**Than:** This is the time to see to the Buddha, venerable ones

Buddha	Buddha	Noun, nominative singular, part of compound with dassana-kālo.
dassana	Seeing	Noun, nominative singular, part of compound, from "dassana" (seeing).
kālo	Time	Noun, nominative singular, from "kāla" (time), subject of the clause.
ayam	This	Demonstrative pronoun, nominative singular masculine, referring to kālo.
bhadantā	Noble ones	Noun, vocative plural, from "bhadanta" (venerable), addressing the audience.

### Dhammassavana-kālo ayam-bhadantā

**Grok AI:** This is the time for hearing the Dhamma, noble ones

**BM:** This is the time to listen to the Dhamma, venerable sirs

**Than:** This is the time to listen to the Dhamma, venerable ones

Dhammassavana	Hearing the Dhamma	Noun, nominative singular, compound of "dhamma" (teaching) + "savana" (hearing), part of compound with kālo.
kālo	Time	Noun, nominative singular, subject of the clause.
ayam	This	Demonstrative pronoun, nominative singular masculine, referring to kālo.
bhadantā	Noble ones	Noun, vocative plural, addressing the audience.

### Saṅgha-payirūpāsana-kālo ayam-bhadantā

**Grok AI:** This is the time for venerating the Saṅgha, noble ones

**BM:** This is the time to attend to the Saṅgha, venerable sirs

**Than:** This is the time to attend to the Saṅgha, venerable ones

Saṅgha	Saṅgha	Noun, nominative singular, part of compound with payirūpāsana-kālo.
payirūpāsana	Venerating	Noun, nominative singular, from "payirūpāsana" (veneration, attending upon), part of compound with kālo.
kālo	Time	Noun, nominative singular, subject of the clause.
ayam	This	Demonstrative pronoun, nominative singular masculine, referring to kālo.
bhadantā	Noble ones	Noun, vocative plural, addressing the audience.

### Saraṇa-gamana-pāṭha

See [Kp 1.](#)

### Buddham saraṇam gacchāmi

**Grok AI + Than:** I go to the Buddha for refuge

Buddham	Buddha	Noun, accusative singular, from "buddha" (awakened one), object of gacchāmi.
saraṇam	Refuge	Noun, accusative singular, from "saraṇa" (refuge, protection), object of gacchāmi.

gacchāmi	I go	Verb, 1st person singular present indicative, from "gacchati" (to go), with buddham and saraṇam as objects, expressing seeking refuge.
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### **Dhammarām saraṇam gacchāmi**

**Grok AI + Than:** I go to the Dhamma for refuge

Dhammarām	Dhamma	Noun, accusative singular, from "dhamma" (teaching, truth), object of gacchāmi.
saraṇam	Refuge	Noun, accusative singular, from "saraṇa" (refuge), object of gacchāmi.
gacchāmi	I go	Verb, 1st person singular present indicative, from "gacchati" (to go), with dhammarām and saraṇam as objects, expressing seeking refuge.

### **Saṅgharām saraṇam gacchāmi**

**Grok AI + Than:** I go to the Saṅgha for refuge

Saṅgharām	Saṅgha	Noun, accusative singular, from "saṅgha" (community), object of gacchāmi.
saraṇam	Refuge	Noun, accusative singular, from "saraṇa" (refuge), object of gacchāmi.
gacchāmi	I go	Verb, 1st person singular present indicative, from "gacchati" (to go), with saṅgharām and saraṇam as objects, expressing seeking refuge.

### **Dutiyam pi**

**Grok AI:** For the second time also

**Than:** A second time

Dutiyam	Second	Adjective, accusative singular neuter, from "dutiya" (second), describing implied repetition of refuge-taking.
pi	Also	Indeclinable, emphatic particle, emphasizing repetition.

### **Tatiyam pi**

**Grok AI:** For the third time also

**Than:** A third time

Tatiyam	Third	Adjective, accusative singular neuter, from "tatiya" (third), describing implied repetition of refuge-taking.
pi	Also	Indeclinable, emphatic particle, emphasizing repetition.

## Sambuddhe

See [SN 11.3](#)

**Sambuddhe atṭhavīsañca dvādasañca sahassake pañca-sata-sahassāni namāmi sirasā aham**

**Grok AI:** The fully enlightened ones, twelve thousand twenty-eight

**BM:** I pay homage with my head to the 512,028 Buddhas

**Than:** I pay homage with my head to the 512,028 Buddhas

Sambuddhe	Fully enlightened ones	Noun, accusative plural, from "sambuddha" (fully enlightened), object of namāmi.
atṭhavīsañca	Twenty-eight and	sam-: Prefix meaning "completely," "fully," or "together," from Pali/Sanskrit sam (well, thoroughly). It intensifies the verb or noun it modifies.  buddha-: Past participle of the root budh (to awaken, to understand), meaning "awakened" or "enlightened." In this context, it refers to a fully enlightened being (a Buddha).
dvādasañca	Twelve and	Numeral + conjunction, accusative singular neuter, from "atṭhavīsa" (twenty-eight) + "ca" (and), describing sambuddhe.  atṭha-: Numeral meaning "eight" vīsa-: Numeral meaning "twenty"

		dasa-: Numeral meaning "ten," from Pali/Sanskrit <i>daśa</i>
sahassake	Thousand	Noun, accusative plural, from "sahassa" (thousand), describing sambuddh.
pañca	Five	Numeral, accusative singular neuter, part of compound with <i>sata-sahassāni</i> .
sata	Hundred	Numeral, accusative singular neuter, part of compound with <i>sahassāni</i> .
sahassāni	Thousand	Noun, accusative plural neuter, from "sahassa" (thousand), describing sambuddhe (implied).
Namāmi	I pay homage	Verb, 1st person singular present indicative, from "namati" (to bow, honor), with sambuddhe as object.
sirasā	With head	Noun, instrumental singular, from "sirasa" (head), indicating means of namāmi.
aham	I	Pronoun, nominative singular, subject of namāmi.

### Tesarī dhammañca saṅghañca

**Grok Al:** Their Dhamma and Saṅgha

**BM:** ...to their Dhamma and Saṅgha

**Than:** ...to their Dhamma & Saṅgha

Tesarī	Their	Pronoun, genitive plural, from "ta" (that), possessive, referring to sambuddhe.
dhammañca	Dhamma and	Noun, accusative singular, from "dhamma" (teaching) + "ca" (and), object of namāmi (implied).
saṅghañca	Saṅgha and	Noun, accusative singular, from "saṅgha" (community) + "ca" (and), object of namāmi (implied).

### Ādarena namāmiham

**Grok Al:** With respect I pay homage

**BM:** I pay devoted homage...

**Than:** I pay devoted homage...

Ādarena    With respect    Noun, instrumental singular, from "ādara" (respect, reverence), indicating manner of namāmi.

namāmi    I pay homage    Verb, 1st person singular present indicative, from "namati" (to honor), with dhammañca saṅghañca as objects.

aham    I    Pronoun, nominative singular, subject of namāmi.

### **Namakārānubhāvena**

**Grok Al:** By the power of homage

**BM:** Through the power of this homage

**Than:** Through the power of this homage

Namakāra    Homage    Noun, instrumental singular, compound of "nama" (homage) + "kāra" (act), part of compound with anubhāvena.

anubhāvena    By power    Noun, instrumental singular, from "anubhāva" (power), indicating means of hantvā.

### **Hantvā sabbe upaddave**

**Grok Al:** Having destroyed all dangers

**BM:** Having demolished all misfortunes

**Than:** Having demolished all misfortunes

Hantvā    Having destroyed    Gerund, from "hanati" (to destroy), describing the result of namakārānubhāvena, with upaddave as object.

sabbe    All    Adjective, accusative plural, from "sabba" (all), describing upaddave.

upaddave    Dangers    Noun, accusative plural, from "upaddava" (danger, calamity), object of hantvā.

### **Anekā antarāyāpi**

**Grok AI:** Many obstacles also

**BM:** May countless dangers

**Than:** May countless dangers

Anekā	Many	Adjective, nominative plural, from "aneka" (many), describing antarāyāpi.
antarāyā	Obstacles	Noun, nominative plural, from "antarāya" (obstacle), subject of vinassantu (next line).
pi	Also	Indeclinable, emphatic particle, emphasizing antarāyā.

### **Vinassantu asesato**

**Grok AI:** May they perish completely

**BM:** Be destroyed without trace

**Than:** Be destroyed without trace

Vinassantu	May they perish	Verb, 3rd person plural present optative, from "vinassati" (to perish), with antarāyā as subject.
asesato	Completely	Adverb, from "asesa" (without remainder) + ablative suffix, describing vinassantu.

**Sambuddhe pañca-paññāsañca catuvīsatī sahassake dasa-sata-sahassāni namāmi sirasā aharā**

**Grok AI:** To the fully enlightened ones, ten hundred thousand twenty-four thousand and fifty-five I pay homage with my head

**BM:** I pay homage with my head to the 1,024,055 Buddhas

**Than:** I pay homage with my head to the 1,024,055 Buddhas

Sambuddhe	Fully enlightened ones	Noun, accusative plural, from "sambuddha" (fully enlightened), object of namāmi.
pañca-paññāsañca	Fifty-five and	Numeral + conjunction, accusative singular neuter, from "pañcapaññāsa" (fifty-five) + "ca" (and), describing sambuddhe.
pañca-: Numeral meaning "five"		

		pāññāsa-: Numeral meaning "fifty"
Catuvīsati	Twenty-four	Numeral, accusative singular neuter, from "catuvīsati" (twenty-four), modifying sahassake.
		catu-: Numeral meaning "four" vīsati-: Numeral meaning "twenty"
sahassake	Thousand	Noun, accusative plural, from "sahassa" (thousand), describing sambuddhe (implied).
Dasa	Ten	Numeral, accusative singular neuter, part of compound with sata-sahassāni.
sata	Hundred	Numeral, accusative singular neuter, part of compound with sahassāni.
sahassāni	Thousand	Noun, accusative plural neuter, from "sahassa" (thousand), describing sambuddhe (implied).
Namāmi	I pay homage	Verb, 1st person singular present indicative, from "namati" (to bow, honor), with sambuddhe as object.
sirasā	With head	Noun, instrumental singular, from "sirasa" (head), indicating means of namāmi.
aham	I	Pronoun, nominative singular, subject of namāmi.

**Tesam dhammañca saṅghañca ādarena namāmihari namakārānubhāvena hantvā sabbe upaddave anekā antarāyāpi vinassantu asesato**

See above.

**Sambuddhe navuttarasate atṭhacattālīsa sahassake vīsati-sata-sahassāni namāmi sirasā aham**

**Grok Al:** The fully enlightened ones, twenty hundred thousand forty-eight thousand and one hundred and nine

**BM:** I pay homage with my head to the 2,048,109 Buddhas.

**Than:** I pay homage with my head to the 2,048,109 Buddhas

Sambuddhe	Fully enlightened ones	Noun, accusative plural, from "sambuddha" (fully enlightened), object of namāmi.
navuttarasate	One hundred and nine	Numeral, accusative singular neuter, compound of "nava" (nine) + "uttara" (above) + "sata" (hundred), describing sambuddhe.
Aṭṭhacattālīsa	Forty-eight	Numeral, accusative singular neuter, from "aṭṭhacattālīsa" (forty-eight), modifying sahassake.  aṭṭha-: Numeral meaning "eight" cattālīsa-: Numeral meaning "forty"
sahassake	Thousand	Noun, accusative plural, from "sahassa" (thousand), describing sambuddhe (implied).
Vīsatī	Twenty	Numeral, accusative singular neuter, part of compound with sata-sahassāni.
sata	Hundred	Numeral, accusative singular neuter, part of compound with sahassāni.
sahassāni	Thousand	Noun, accusative plural neuter, from "sahassa" (thousand), describing sambuddhe (implied).
Namāmi	I pay homage	Verb, 1st person singular present indicative, from "namati" (to bow, honor), with sambuddhe as object.
sirasā	With head	Noun, instrumental singular, from "sirasa" (head), indicating means of namāmi.
aham	I	Pronoun, nominative singular, subject of namāmi.

**Tesam dhammañca saṅghañca ādarena namāmiham namakārānubhāvena hantvā sabbe upaddave anekā antarāyāpi vinassantu asesato**

See above.

## Nama-kāra-siddhi-gāthā - The Verses of Success through Homage

See [AN 4.245](#).

**Nama** - homage, respect, veneration

**Kāra** - doing, making, performing

**Siddhi** - success, accomplishment, attainment

**Gāthā** - verse, stanza

### Yo cakkhumā moha-malāpakaṭṭho

**Grok AI:** He who is clear-seeing, with the stain of delusion removed

**BM:** The One with Vision, with the stain of delusion removed

**Than:** The One with Vision, with the stain of delusion removed

Yo            He who        Relative pronoun, nominative singular masculine, referring to buddho (next line).

cakkhumā    Clear-seeing    Adjective, nominative singular masculine, from "cakkhu" (eye) + "-mant" (possessing), describing yo.

**Norbu AI:** cakkhumā

- Derived from 'cakkhu' (eye) + 'mā' (possessing)
- Beyond just physical vision, it refers to the Buddha's five types of vision:
  - \* Maṃsa-cakkhu (physical eye)
  - \* Dibba-cakkhu (divine eye)
  - \* Paññā-cakkhu (wisdom eye)
  - \* Buddha-cakkhu (Buddha eye)
  - \* Samanta-cakkhu (all-seeing eye)

moha        Delusion      Noun, nominative singular, part of compound with malāpakaṭṭho.

mala        Stain          Noun, nominative singular, part of compound, from "mala" (impurity).

apakaṭṭho    Removed     Past participle, nominative singular masculine, from "apakaroti" (to remove), compound with moha-mala, describing yo.

### Sāmam̄ va buddho sugato vimutto

**Grok AI:** Himself awakened, the well-gone one, liberated

**BM:** Self-awakened, Well-Gone, and Released

**Than:** Self-awakened, Well-Gone, & Released

Sāmarī	Himself	Adverb, from "sāmarī" (by oneself), describing buddho.
va	Indeed	Indeclinable, emphatic particle, emphasizing sāmarī.
buddho	Awakened	Noun, nominative singular masculine, from "buddha" (awakened one), subject of the clause.
sugato	Well-gone	Adjective, nominative singular masculine, from "su" (well) + "gata" (gone), describing buddho.
vimutto	Liberated	Past participle, nominative singular masculine, from "vimuccati" (to be liberated), describing buddho.

**Mārassa pāsā vinimocayanto**

**Grok AI:** Freeing beings from Māra's snares

**BM:** Releasing them from the Māra's snare

**Than:** Releasing them from the Māra's snare

Mārassa	Māra's	Noun, genitive singular, from "māra" (Māra, tempter), possessive, describing pāsā.
pāsā	Snares	Noun, ablative plural, from "pāsa" (snare, bond), object of vinimocayanto.
vinimocayanto	Freeing	Present participle, nominative singular masculine, from "vinimoceti" (to free), describing buddho, with janatārī vineyyam as implied object.

**Pāpesi khemarī janatārī vineyyam**

**Grok AI:** He led the trainable people to safety

**BM:** He leads humanity from evils to security

**Than:** He leads humanity from evils to security

Pāpesi	He led	Verb, 3rd person singular aorist, from "pāpeti" (to lead, cause to attain), with khemarī as object.
khemarī	Safety	Noun, accusative singular, from "khema" (safety, peace), object of pāpesi.

janatām	People	Noun, accusative singular, from "janatā" (people), object of pāpesi.
vineyyam	Trainable	Adjective, accusative singular, from "vineyya" (to be trained), describing janatām.

### Buddham̄ varan-tam̄ sirasā namāmi

**Grok AI:** I pay homage with my head to the sublime Buddha

**BM:** I pay homage with my head to that excellent Buddha

**Than:** I pay homage with my head to that excellent Buddha

Buddham̄	Buddha	Noun, accusative singular, from "buddha" (awakened one), object of namāmi.
varan-tam̄	Sublime	Adjective, accusative singular masculine, from "vara" (excellent) + tam̄ (that), describing buddham̄.
sirasā	With head	Noun, instrumental singular, from "sirasa" (head), indicating means of namāmi.
namāmi	I pay homage	Verb, 1st person singular present indicative, from "namati" (to bow, honor), with buddham̄ as object.

### Lokassa nāthañ-ca vināyakañ-ca

**Grok AI:** The lord and guide of the world

**BM:** The Protector and Mentor for the world

**Than:** The Protector & Mentor for the world

Lokassa	Of the world	Noun, genitive singular, from "loka" (world), describing nāthañ-ca vināyakañ-ca.
nāthañ	Lord	Noun, accusative singular, from "nātha" (lord, protector), object of namāmi (implied).
ca	And	Indeclinable, conjunctive particle, linking nāthañ and vināyakañ.
vināyakañ	Guide	Noun, accusative singular, from "vināyaka" (guide, leader), object of namāmi (implied).
ca	And	Indeclinable, conjunctive particle, emphasizing vināyakañ.

## Tan-tejasā te jaya-siddhi hotu

**Grok AI:** By that radiance, may victory and success be yours

**BM:** By the majesty of this, may you have triumph and success

**Than:** By the majesty of this, may you have triumph & success

Tan      That      Demonstrative pronoun, instrumental singular, from "ta" (that), referring to buddham.

tejasā    By radiance    Noun, instrumental singular, from "tejas" (radiance, power), indicating means of jaya-siddhi.

### Norbu AI: tejasā

- From 'teja' (fire, radiance, power) + instrumental case ending

te      Yours      Pronoun, genitive singular, from "tvam" (you), possessive, indicating beneficiary of hotu.

jaya    Victory    Noun, nominative singular, part of compound with siddhi.

siddhi    Success    Noun, nominative singular, from "siddhi" (success), compound with jaya, subject of hotu.

hotu    May be    Verb, 3rd person singular present optative, from "bhavati" (to be), expressing a wish for jaya-siddhi.

## Sabb'antarāyā ca vināsamentu

**Grok AI:** And may all obstacles be destroyed

**BM:** And may all your dangers be destroyed

**Than:** And may all your dangers be destroyed

Sabb'      All      Adjective, nominative plural, from "sabba" (all), describing antarāyā.

antarāyā    Obstacles    Noun, nominative plural, from "antarāya" (obstacle), subject of vināsamentu.

ca      And      Indeclinable, conjunctive particle, linking to previous wish.

vināsamentu    May they be destroyed    Verb, 3rd person plural present optative, from "vināseti" (to destroy), with antarāyā as object.

## **Dhammo dhajo yo viya tassa satthu**

**Grok AI:** The Dhamma, like the banner of that teacher

**BM:** The Teacher's Dhamma, like a banner

**Than:** The Teacher's Dhamma, like a banner

Dhammo	Dhamma	Noun, nominative singular, from "dhamma" (teaching), subject of the clause.
dhajo	Banner	Noun, nominative singular, from "dhaja" (banner, flag), predicate of dhammo.
yo	Which	Relative pronoun, nominative singular masculine, referring to dhammo.
viya	Like	Indeclinable, simile particle, comparing dhammo to dhajo.
tassa	That	Demonstrative pronoun, genitive singular masculine, from "ta" (that), referring to satthu.
satthu	Teacher	Noun, genitive singular, from "satthu" (teacher), describing dhajo, referring to the Buddha.

## **Dassesi lokassa visuddhi-maggam**

**Grok AI:** Shows the world the path to purification

**BM:** Shows the path of purity to the world

**Than:** Shows the path of purity to the world

Dassesi	Shows	Verb, 3rd person singular aorist, from "dasseti" (to show), with visuddhi-maggam as object.
lokassa	Of the world	Noun, genitive singular, from "loka" (world), indicating beneficiary of dassesi.
visuddhi	Purification	Noun, accusative singular, part of compound with maggam.
maggam	Path	Noun, accusative singular, from "magga" (path), compound with visuddhi, object of dassesi.

## **Niyāniko dhamma-dharassa dhāri**

**Grok AI:** Leading out, the bearer of the Dhamma-keeper

**BM:** Leading out, upholding those who uphold it

**Than:** Leading out, upholding those who uphold it

Niyyāniko	Leading out	Adjective, nominative singular masculine, from "niyyānika" (leading to liberation), describing dhammo.
dhamma	Dhamma	Noun, nominative singular, part of compound with dharassa.
dharassa	Of the keeper	Noun, genitive singular, from "dhara" (keeper), compound with dhamma, describing dhārī.
dhārī	Bearer	Noun, nominative singular, from "dhārin" (bearer), describing dhammo.

### Sāt'āvaho santi-karo suciṇño

**Grok AI:** Bringing benefit, peace-making, well-practiced

**BM:** Rightly accomplished, it brings pleasure, makes peace

**Than:** Rightly accomplished, it brings pleasure, makes peace

Sāt'	Benefit	Noun, nominative singular, part of compound with āvaho.
āvaho	Bringing	Adjective, nominative singular masculine, from "āvaha" (bringing), compound with sāta, describing dhammo.

### Norbu AI: Sāt'āvaho

- Sāta (pleasant, agreeable) + āvaha (bringing)

santi	Peace	Noun, nominative singular, part of compound with karo.
karo	Making	Adjective, nominative singular masculine, from "kara" (making), compound with santi, describing dhammo.
suciṇño	Well-practiced	Adjective, nominative singular masculine, from "su" (well) + "ciṇña" (practiced), describing dhammo.

### Dhammarāṇ varan-tarṇ sirasā namāmi

**Grok AI:** I pay homage with my head to the sublime Dhamma

**BM:** I pay homage with my head to that excellent Dhamma

**Than:** I pay homage with my head to that excellent Dhamma

Dhammarāṇ	Dhamma	Noun, accusative singular, from "dhamma" (teaching), object of namāmi.
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varan-tam	Sublime	Adjective, accusative singular masculine, from "vara" (excellent) + tam (that), describing dhammar̄m.
sirasā	With head	Noun, instrumental singular, from "sirasa" (head), indicating means of namāmi.
namāmi	I pay homage	Verb, 1st person singular present indicative, from "namati" (to honor), with dhammar̄m as object.

### Mohappadālam upasanta-dāham

**Grok Al:** Destroyer of delusion, with burning calmed

**BM:** Which pierces delusion and makes fever grow calm

**Than:** Which pierces delusion and makes fever grow calm

Moha	Delusion	Noun, accusative singular, part of compound with appadālam.
appadālam	Destroyer	Noun, accusative singular, from "appa" (breaking) + "dāla" (splitting), compound with moha, describing dhammar̄m.
upasanta	Calmed	Past participle, accusative singular, part of compound with dāham, from "upasammati" (to be calmed).
dāham	Burning	Noun, accusative singular, from "dāha" (burning), compound with upasanta, describing dhammar̄m.

### Tan-tejasā te jaya-siddhi hotu

**Grok Al:** By that radiance, may victory and success be yours

**BM:** By the majesty of this, may you have triumph and success

**Than:** By the majesty of this, may you have triumph & success

Tan	That	Demonstrative pronoun, instrumental singular, referring to dhammar̄m.
tejasā	By radiance	Noun, instrumental singular, from "tejas" (radiance), indicating means of jaya-siddhi.
te	Yours	Pronoun, genitive singular, from "tvam" (you), indicating beneficiary of hotu.
jaya	Victory	Noun, nominative singular, part of compound with siddhi.

siddhi	Success	Noun, nominative singular, from "siddhi" (success), subject of hotu.
hotu	May be	Verb, 3rd person singular present optative, expressing a wish for jaya-siddhi.

### Sabb'antarāyā ca vināsamentu

**Grok AI:** And may all obstacles be destroyed

**BM:** And may all your dangers be destroyed

**Than:** And may all your dangers be destroyed

Sabb'	All	Adjective, nominative plural, from "sabba" (all), describing antarāyā.
antarāyā	Obstacles	Noun, nominative plural, from "antarāya" (obstacle), subject of vināsamentu.
ca	And	Indeclinable, conjunctive particle, linking to previous wish.
vināsamentu	May they be destroyed	Verb, 3rd person plural present optative, from "vināseti" (to destroy), with antarāyā as object.

### Saddhamma-senā sugatānugo yo

**Grok AI:** The true Dhamma's army, follower of the well-gone one

**BM:** The True Dhamma's army, following the One Well-Gone

**Than:** The True Dhamma's army, following the One Well-Gone

Saddhamma	True Dhamma	Noun, nominative singular, compound of "sat" (true) + "dhamma" (teaching), part of compound with senā.
senā	Army	Noun, nominative singular, from "senā" (army), describing saṅgham (implied).
sugatānugo	Follower of the well-gone	Noun, nominative singular masculine, compound of "sugata" (Well-Gone One, Buddha) + "anuga" (follower), describing yo.
yo	Which	Relative pronoun, nominative singular masculine, referring to saṅgham.

## **Lokassa pāpūpakilesa-jetā**

**Grok AI:** Conqueror of the world's evil and defilements

**BM:** Is victor over the evils and corruptions of the world

**Than:** Is victor over the evils & corruptions of the world

Lokassa	Of the world	Noun, genitive singular, from "loka" (world), indicating scope of jetā.
pāpa	Evil	Noun, accusative singular, part of compound with upakilesa-jetā.
upakilesa	Defilements	Noun, accusative singular, from "upakilesa" (defilement), compound with pāpa.
jetā	Conqueror	Noun, nominative singular masculine, from "jetar" (conqueror), describing saṅgham.

## **Santo sayam̄ santi-niyojako ca**

**Grok AI:** Peaceful, self-restrained, and establishing peace

**BM:** Self-calmed, it is calming and unfettering

**Than:** Self-calmed, it is calming & unfettering

Santo	Peaceful	Adjective, nominative singular masculine, from "santa" (peaceful), describing saṅgham.
sayam̄	Self	Adverb, from "sayam̄" (by oneself), describing santo.
santi	Peace	Noun, nominative singular, part of compound with niyojako.
niyojako	Establishing	Noun, nominative singular masculine, from "niyojaka" (one who establishes), compound with santi, describing saṅgham.

### **Norbu AI: niyojako**

- From 'niyojeti' (to direct, engage, apply)
- In the context of the Sangha:
  - \* One who guides others
  - \* One who engages beings in the practice
  - \* One who directs towards liberation
  - \* One who applies the teachings skillfully

### santi-niyojako:

- "Director of peace" or "Guide to peace"

- "One who engages others in the path to peace"
- "One who leads beings to tranquility"

ca            And            Indeclinable, conjunctive particle, linking qualities.

### **Svākkhāta-dhammar̄m vidiṭam̄ karoti**

**Grok AI:** Makes known the well-taught Dhamma

**BM:** And makes the well-taught Dhamma be known

**Than:** And makes the well-taught Dhamma be known

Svākkhāta	Well-taught	Adjective, accusative singular, from "su" (well) + "ākkhāta" (taught), describing dhammar̄m.
dhammar̄m	Dhamma	Noun, accusative singular, from "dhamma" (teaching), object of karoti.
viditam̄	Known	Past participle, accusative singular neuter, from "vidati" (to know), describing dhammar̄m.
karoti	Makes	Verb, 3rd person singular present indicative, from "karoti" (to make), with vidiṭam̄ dhammar̄m as object and saṅgham̄ as subject.

### **Saṅgham̄ varan-tam̄ sirasā namāmi**

**Grok AI:** I pay homage with my head to the sublime Saṅgha

**BM:** I pay homage with my head to that excellent Saṅgha

**Than:** I pay homage with my head to that excellent Saṅgha

Saṅgham̄	Saṅgha	Noun, accusative singular, from "saṅgha" (community), object of namāmi.
varan-tam̄	Sublime	Adjective, accusative singular masculine, from "vara" (excellent) + tam̄ (that), describing saṅgham̄.
sirasā	With head	Noun, instrumental singular, from "sirasa" (head), indicating means of namāmi.
namāmi	I pay homage	Verb, 1st person singular present indicative, from "namati" (to honor), with saṅgham̄ as object.

### **Buddhānubuddhām̄ sama-sīla-ditṭhim̄**

**Grok AI:** Enlightened by the Buddha, with harmonious virtue and view

**BM:** Awakened following the Awakened One, harmonious in virtue and view

**Than:** Awakened following the Awakened One, harmonious in virtue & view

Buddha	Buddha	Noun, instrumental singular, part of compound with anubuddham.
anubuddham	Enlightened	Past participle, accusative singular masculine, from "anubudhati" (to awaken after), compound with buddha, describing sañgham.
sama	Harmonious	Adjective, accusative singular, part of compound with sīla-ditṭhim.
sīla	Virtue	Noun, accusative singular, part of compound with ditṭhim.
ditṭhim	View	Noun, accusative singular, from "ditṭhi" (view), compound with sama-sīla, describing sañgham.

### Tan-tejasā te jaya-siddhi hotu

**Grok AI:** By that radiance, may victory and success be yours

**BM:** By the majesty of this, may you have triumph and success

**Than:** By the majesty of this, may you have triumph & success

Tan	That	Demonstrative pronoun, instrumental singular, referring to sañgham.
tejasā	By radiance	Noun, instrumental singular, from "tejas" (radiance), indicating means of jaya-siddhi.
te	Yours	Pronoun, genitive singular, from "tvām" (you), indicating beneficiary of hotu.
jaya	Victory	Noun, nominative singular, part of compound with siddhi.
siddhi	Success	Noun, nominative singular, from "siddhi" (success), subject of hotu.
hotu	May be	Verb, 3rd person singular present optative, expressing a wish for jaya-siddhi.

### Sabb'antarāyā ca vināsamentu

**Grok AI:** And may all obstacles be destroyed

**BM:** And may all your dangers be destroyed

**Than:** And may all your dangers be destroyed

Sabb'	All	Adjective, nominative plural, from "sabba" (all), describing antarāyā.
antarāyā	Obstacles	Noun, nominative plural, from "antarāya" (obstacle), subject of vināsamentu.
ca	And	Indeclinable, conjunctive particle, linking to previous wish.
vināsamentu	May they be destroyed	Verb, 3rd person plural present optative, from "vināseti" (to destroy), with antarāyā as object.

## Maṅgala-sutta - The Thirty-Eight Highest Blessings

See [Snp 2.4](#)

### Maṅgala-sutta

**Grok AI:** Discourse on Blessings

Maṅgala	Blessings	Noun, nominative singular neuter, from "maṅgala" (blessing, auspicious), describing sutta.
sutta	Discourse	Noun, nominative singular neuter, from "sutta" (discourse, thread), referring to the text.

**Evam-me sutāṁ: ekāṁ samayāṁ bhagavā, sāvatthiyāṁ viharati, jeta-vane  
anāthapiṇḍikassa ārāme**

**Grok AI:** Thus have I heard: at one time the Blessed One was dwelling in Sāvatthī, at Jeta's Grove, Anāthapiṇḍika's monastery

**BM:** Thus have I heard that the Blessed One was staying at Sāvatthī, residing at the Jeta's Grove in Anāthapiṇḍika's Park

**Than:** I have heard that at one time the Blessed One was staying near Sāvatthī at Jeta's Grove, Anāthapiṇḍika's park

Evam	Thus	Adverb, from "evam" (thus), introducing the discourse.
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me	I	Pronoun, genitive singular, from "aham" (I), indicating the hearer (Ānanda).
sutam	Heard	Past participle, nominative singular neuter, (to hear, suṇāti), describing the discourse.
ekam	One	Numeral, accusative singular masculine, describing samayam.
samayam	Time	Noun, accusative singular masculine, from "samaya" (time), object of implied verb.
bhagavā	Blessed One	Noun, nominative singular masculine, from "bhagavant" (blessed one), subject of viharati.
		From bhaga (fortune, prosperity) + -vant (possessing), meaning "one endowed with blessings."
sāvatthiyam	In Sāvatthī	Noun, locative singular feminine, from "sāvatthī" (Sāvatthī, a city), indicating location of viharati.
viharati	Was dwelling	Verb, 3rd person singular present indicative, (to dwell, viharati), with bhagavā as subject.
jeta	Jeta	Noun, locative singular masculine, part of compound with vane.
vane	In grove	Noun, locative singular neuter, from "vana" (grove), compound with jeta, indicating location.
anāthapiṇḍikassa	Anāthapiṇḍika's	Noun, genitive singular masculine, from "anāthapiṇḍika" (a benefactor), possessive, describing ārāme.
		Compound of anātha (destitute, orphan) + piṇḍika (giver of alms), meaning "one who gives alms to the destitute." His personal name was Sudatta, but he is known by this epithet.
ārāme	In monastery	Noun, locative singular masculine, from "ārāma" (monastery), indicating location of viharati.
		From ā (toward) + ram (to delight), meaning a place of delight or garden, adapted in Buddhist usage to mean monastic residence.

**Atha khoaññatarā devatā abhikkantāya rattiyā abhikkanta-vanṇā kevala-kapparṁ jetavanarṁ obhāsetvā**

**Grok AI:** Then a certain deity, in the far-gone night, with radiant beauty, illuminating the entire Jeta's Grove

**BM:** Then in the dark of the night, a radiant deva illuminated all Jeta's Grove.

**Than:** Then a certain devata, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove

Atha	Then	Adverb, from "atha" (then), indicating sequence of events.
kho	Indeed	Indeclinable, emphatic particle, emphasizing the action.
aññatarā	Certain	Adjective, nominative singular feminine, from "aññatara" (some, certain), describing devatā.
devatā	Deity	Noun, nominative singular feminine, from "devatā" (deity), subject of upasaṅkami.
abhikkantāya	Far-gone	Adjective, instrumental singular feminine, from "abhikkanta" (advanced), describing rattiyā.  From abhi (toward) + root kam (to step, Pali: kanta, gone), meaning "advanced" or "far-gone."
rattiyā	In night	Noun, instrumental singular feminine, from "ratti" (night), indicating time of action.
abhikkanta	Radiant	Adjective, nominative singular feminine, part of compound with vanṇā.  From abhi (toward) + root kam (to step, Pali: kanta, gone, splendid), meaning "surpassing" or "radiant" in this context.
vanṇā	Beauty	Noun, nominative singular feminine, from "vanṇa" (color, beauty), compound with abhikkanta, describing devatā.
kevala	Entire	Adjective, accusative singular neuter, part of compound with kapparṁ.
kapparṁ	Whole	Noun, accusative singular neuter, from "kappa" (measure, whole), compound with kevala, describing jetavanarṁ.
jetavanarṁ	Jeta's Grove	Noun, accusative singular neuter, from "jetavana" (Jeta's Grove), object of obhāsetvā.

obhāsetvā	Illuminating	Gerund, (to shine, obhāseti), describing devatā, with jetavanam as object.
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### yena bhagavā ten'upasaṅkami

**Grok AI:** Approached the Blessed One

**BM:** ... before the Blessed One

**Than:** Approached the Blessed One

yena	Where	Relative pronoun, instrumental singular masculine, from "ya" (who, where), referring to bhagavā.
bhagavā	Blessed One	Noun, nominative singular masculine, object of upasaṅkami.
ten'	There	Demonstrative pronoun, instrumental singular masculine, from "ta" (that), correlating with yena, indicating direction.
upasaṅkami	Approached	Verb, 3rd person singular aorist, (to step, upasaṅkamati), with bhagavā as object and devatā as subject.
		From upa (near) + root kam (to step, Pali: saṅkamati, to go), meaning "to approach." The gerund form indicates a completed action.

### Upasaṅkamitvā bhagavantam abhivādetvā ekam-antarū atṭhāsi

**Grok AI:** Having approached, having paid respects to the Blessed One, stood to one side

**BM:** She bowed down low...

**Than:** On approaching, having bowed down to the Blessed One, she stood to one side

Upasaṅkamitvā	Having approached	Gerund, upasaṅkamati, describing devatā, with bhagavantam (implied) as object.
bhagavantam	Blessed One	Noun, accusative singular masculine, from "bhagavant" (blessed one), object of abhivādetvā.
abhivādetvā	Having paid respects	Gerund, (abhivādeti, to salute), describing devatā, with bhagavantam as object.
ekam	One	Numeral, accusative singular neuter, part of compound with antarū.

antam	Side	Noun, accusative singular neuter, from "anta" (end, side), compound with ekam, object of aṭṭhāsi.
aṭṭhāsi	Stood	Verb, 3rd person singular aorist, (to stand, tiṭṭhati), with ekam-antam as object and devatā as subject.

### **Ekam-antam ṭhitā kho sā devatā bhagavantam gāthāya ajjhabhāsi**

**Grok AI:** Standing to one side, that deity addressed the Blessed One with a verse

**BM:** Then standing to one side she said

**Than:** As she was standing there, she addressed the Blessed One with a verse

Ekam	One	Numeral, accusative singular neuter, part of compound with antam.
antam	Side	Noun, accusative singular neuter, describing position of devatā.
ṭhitā	Standing	Past participle, nominative singular feminine, (to stand, tiṭṭhati), describing devatā.
kho	Indeed	Indeclinable, emphatic particle, emphasizing the action.
sā	That	Demonstrative pronoun, nominative singular feminine, referring to devatā.
devatā	Deity	Noun, nominative singular feminine, subject of ajjhabhāsi.
bhagavantam	Blessed One	Noun, accusative singular masculine, object of ajjhabhāsi.
gāthāya	With verse	Noun, instrumental singular feminine, from "gāthā" (verse), indicating means of ajjhabhāsi.
ajjhabhāsi	Addressed	Verb, 3rd person singular aorist, ajjhabhāsatī (to address, to speak to) with bhagavantam as object and devatā as subject.  From adhi (toward) + root bhās (to speak, Pali: bhāsatī), meaning "to speak directly to."

### **Bahū devā manussā ca**

**Grok AI:** Many gods and humans

**BM:** Devas... The same is true for humankind

**Than:** Many devas & humans beings

Bahū	Many	Adjective, nominative plural masculine, from "bahu" (many), describing devā and manussā.
devā	Gods	Noun, nominative plural masculine, from "deva" (god), subject of acintayum.
manussā	Humans	Noun, nominative plural masculine, from "manussa" (human), subject of acintayum.
ca	And	Indeclinable, conjunctive particle, linking devā and manussā.

### **Mañgalāni acintayum**

**Grok Al:** Have thought about blessings

**BM:** ... are concerned for happiness

**Than:** Give thought to blessing

Mañgalāni	Blessings	Noun, accusative plural neuter, from "mañgala" (blessing), object of acintayum.
acintayum	Have thought	Verb, 3rd person plural aorist, (to think, cinteti), with mañgalāni as object and devā manussā as subject.

### **Ākañkhamānā sotthānam**

**Grok Al:** Desiring safety

**BM:** And ever long for peace

**Than:** Desiring well-being

Ākañkhamānā	Desiring	Present participle, nominative plural masculine,(to desire, ākañkhati), describing devā manussā, with sotthānam as object.
sotthānam	Safety	Noun, genitive singular neuter, from "sotthi" (safety, welfare), object of ākañkhamānā.

### **Brūhi mañgalam-uttamam**

**Grok Al:** Speak of the highest blessing

**BM:** What then are the highest blessings?

**Than:** Tell, then, the highest blessing.

Brūhi	Speak	Verb, 2nd person singular imperative, (to speak, brūti), with mañgalam-uttamam as object.
mañgalam	Blessing	Noun, accusative singular neuter, part of compound with uttamam.
uttamam	Highest	Adjective, accusative singular neuter, from "uttama" (highest), compound with mañgalam, object of brūhi.

### Asevanā ca bālānam

**Grok AI:** Not associating with fools

**BM:** Avoiding those of foolish ways

**Than:** Not consorting with fools

Asevanā	Not associating	Noun, nominative singular feminine, from "a-" (not) + (to serve, associate, sevanā), subject of implied "is," with bālānam as object.
ca	And	Indeclinable, conjunctive particle, linking to next phrases.
bālānam	With fools	Noun, genitive plural masculine, from "bāla" (fool), object of asevanā.

### Paṇḍitānañ-ca sevanā

**Grok AI:** And associating with the wise

**BM:** Associating with the wise

**Than:** Consorting with the wise

Paṇḍitānañ	With the wise	Noun, genitive plural masculine, from "paṇḍita" (wise), object of sevanā.
ca	And	Indeclinable, conjunctive particle, linking to previous phrase.
sevanā	Associating	Noun, nominative singular feminine, (to serve, associate, sevanā), subject of implied "is," with paṇḍitānañ as object.

### Pūjā ca pūjanīyānam

**Grok AI:** And honoring those worthy of honor

**BM:** And honouring those worthy of honour

**Than:** Paying homage to those who deserve homage

Pūjā	Honoring	Noun, nominative singular feminine, (to honor, Pali: pūjā), subject of implied "is," with pūjanīyānam as object.
ca	And	Indeclinable, conjunctive particle, linking to previous phrases.
pūjanīyānam	Those worthy of honor	Adjective, genitive plural masculine, from "pūjanīya" (worthy of honor), object of pūjā.

### **Etam maṅgalam-uttamarṁ**

**Grok AI:** This is the highest blessing

**BM:** These are the highest blessings

**Than:** This is the highest blessing

Etam	This	Demonstrative pronoun, nominative singular neuter, referring to preceding actions.
maṅgalam	Blessing	Noun, nominative singular neuter, from "maṅgala" (blessing), predicate of etam.
uttamarṁ	Highest	Adjective, nominative singular neuter, from "uttama" (highest), describing maṅgalam.

### **Paṭirūpa-desa-vāso ca**

**Grok AI:** Residing in a suitable place

**BM:** Living in places of suitable kinds

**Than:** Living in a civilized country

Paṭirūpa	Suitable	Adjective, nominative singular masculine, part of compound with desa-vāso. From paṭi (toward) + rūpa (form), meaning "fitting" or "appropriate."
desa	Place	Noun, nominative singular masculine, part of compound with vāso.

vāso	Residing	Noun, nominative singular masculine, from root vas (to dwell, Pali: vāsa), compound with paṭirūpa-desa, subject of implied "is."
ca	And	Indeclinable, conjunctive particle, linking to next phrases.

### **Pubbe ca kata-puññatā**

**Grok Al:** And merit done previously

**BM:** With the fruits of past good deeds

**Than:** Having made merit in the past

Pubbe	Previously	Adverb, from "pubba" (before), describing kata-puññatā.
ca	And	Indeclinable, conjunctive particle, linking to previous phrase.
kata	Done	Past participle, nominative singular feminine, (to do, karoti), part of compound with puññatā.
puññatā	Merit	Noun, nominative singular feminine, from "puñña" (merit) + "-tā" (state), compound with kata, subject of implied "is."

### **Atta-sammā-paṇidhi ca**

**Grok Al:** And right aspiration of oneself

**BM:** And guided by the rightful way

**Than:** Directing oneself rightly

Atta	Oneself	Noun, nominative singular masculine, part of compound with sammā-paṇidhi.
sammā	Right	Adverb, part of compound, from "sammā" (rightly).
paṇidhi	Aspiration	Noun, nominative singular masculine, from "paṇidhi" (aspiration), compound with atta-sammā, subject of implied "is."
ca	And	Indeclinable, conjunctive particle, linking to previous phrases.

### **Bāhu-saccañ-ca sippañ-ca**

**Grok Al:** Great learning and skill

**BM:** Accomplished in learning and craftsman's skills

**Than:** Broad knowledge, skill

Bāhu	Great	Adjective, nominative singular neuter, part of compound with saccañ.
saccañ	Learning	Noun, nominative singular neuter, from "sacca" (truth, learning), compound with bāhu, subject of implied "is."
ca	And	Indeclinable, conjunctive particle, linking to sippañ.
sippañ	Skill	Noun, nominative singular neuter, from "sippa" (skill, craft), subject of implied "is."
ca	And	Indeclinable, conjunctive particle, linking to next phrase.

**Vinayo ca susikkhito**

**Grok AI:** And well-trained discipline

**BM:** With discipline, highly trained

**Than:** Discipline well-mastered

Vinayo	Discipline	Noun, nominative singular masculine, from "vinaya" (discipline), subject of implied "is."
ca	And	Indeclinable, conjunctive particle, linking to previous phrase.
susikkhito	Well-trained	Adjective, nominative singular masculine, from "su" (well) + root <i>sikkh</i> (to train, sikkhita), describing vinayo.

**Subhāsitā ca yā vācā**

**Grok AI:** And well-spoken speech

**BM:** And speech that is true and pleasant to hear

**Than:** Words well-spoken

Subhāsitā	Well-spoken	Adjective, nominative singular feminine, from "su" (well) + root <i>bhās</i> (bhāsita, spoken), describing vācā.
ca	And	Indeclinable, conjunctive particle, linking to previous phrase.
yā	Which	Relative pronoun, nominative singular feminine, referring to vācā.
vācā	Speech	Noun, nominative singular feminine, from "vācā" (speech), subject of implied "is."

## **Mātā-pitu-upaṭṭhānam**

**Grok Al:** Serving mother and father

**BM:** Providing for mother and father's support

**Than:** Support for one's parents

Mātā	Mother	Noun, accusative singular feminine, part of compound with pitu-upaṭṭhānam.
pitu	Father	Noun, accusative singular masculine, part of compound with upaṭṭhānam.
upaṭṭhānam	Serving	Noun, nominative singular neuter, from root <i>thā</i> (to stand, upaṭṭhāna, service), compound with mātā-pitu, subject of implied "is."

## **Putta-dārassa saṅgaho**

**Grok Al:** Supporting children and spouse

**BM:** And cherishing family

**Than:** Assistance to one's wife & children

Putta	Children	Noun, genitive singular masculine, part of compound with dārassa.
dārassa	Spouse	Noun, genitive singular masculine, from "dāra" (wife, spouse), compound with putta, object of saṅgaho.
saṅgaho	Supporting	Noun, nominative singular masculine, from root <i>gah</i> (to take, Pali: saṅgaha, support), subject of implied "is."

## **Anākulā ca kammantā**

**Grok Al:** And unconfused work

**BM:** And ways of work that harm no being

**Than:** Jobs that are not left unfinished

Anākulā      Unconfused      Adjective, nominative plural masculine, from "an-" (not) + "ākula" (confused), describing kammantā. It refers to engaging in work that is well-organized, straightforward, and free from complications or moral ambiguity.

Ākula comes from ā (intensive prefix) + root kul or kuḍ (to be disordered, tangled, or perplexed), meaning a state of confusion, chaos, or entanglement, often applied to mental, social, or practical affairs.

See [MN117](#)

ca      And      Indeclinable, conjunctive particle, linking to previous phrase.  
kammantā      Work      Noun, nominative plural masculine, from "kammanta" (work), subject of implied "is."

### Dānañ-ca dhamma-cariyā ca

**Grok Al:** Giving and righteous conduct

**BM:** Generosity and a righteous life

**Than:** Generosity, living by the Dhamma

Dānañ      Giving      Noun, nominative singular neuter, from root *dā* (to give, dāna), subject of implied "is."  
ca      And      Indeclinable, conjunctive particle, linking to dhamma-cariyā.  
dhamma      Righteous      Noun, nominative singular masculine, part of compound with cariyā.  
cariyā      Conduct      Noun, nominative singular feminine, from root *cari* (to move, cariyā), compound with dhamma, subject of implied "is."  
ca      And      Indeclinable, conjunctive particle, linking to next phrase.

### Ñātakānañ-ca saṅgaho

**Grok Al:** And supporting relatives

**BM:** Offering help to relatives and kin

**Than:** Assistance to one's relatives

Ñātakānañ      Relatives      Noun, genitive plural masculine, from "ñātaka" (relative), object of saṅgaho.

ca	And	Indeclinable, conjunctive particle, linking to previous phrase.
saṅgaho	Supporting	Noun, nominative singular masculine, from root <i>gah</i> (to take, saṅgaha, support), subject of implied "is."

### **Anavajjāni kammāni**

**Grok AI:** Blameless actions

**BM:** And acting in ways that leave no blame

**Than:** Deeds that are blameless

Anavajjāni	Blameless	Adjective, nominative plural neuter, from "an-" (not) + "avajja" (blameworthy), describing kammāni.
kammāni	Actions	Avajja (blameworthy), from <i>vajja</i> (fault).

### **Āratī viratī pāpā**

**Grok AI:** Abstaining and refraining from evil

**BM:** Steadfast in restraint, and shunning evil ways

**Than:**

Āratī	Abstaining	Noun, nominative singular feminine, from root <i>ar</i> (to move away), āratī (abstaining), subject of implied "is," with pāpā as object.
viratī	Refraining	Noun, nominative singular feminine, from root <i>ram</i> (to stop, viratī, refraining), subject of implied "is," with pāpā as object.
pāpā	From evil	Noun, ablative singular neuter, from "pāpa" (evil), object of āratī and viratī.

### **Majja-pānā ca saññamo**

**Grok AI:** And restraint from intoxicants

**BM:** Avoiding intoxicants that dull the mind

**Than:** Refraining from intoxicants

Majja	Intoxicants	Noun, ablative singular neuter, part of compound with pānā. From mada (intoxication), related to substances causing mental impairment.
pānā	Drinking	Noun, ablative singular neuter, from root <i>pā</i> (to drink, Pali: <i>pāna</i> ), compound with majja, object of saññamo.
ca	And	Indeclinable, conjunctive particle, linking to previous phrase.
saññamo	Restraint	Noun, nominative singular masculine, from root <i>yam</i> (to restrain, saññama), subject of implied "is," with majja-pānā as object.

### **Appamādo ca dhammesu**

**Grok Al:** And heedfulness in virtues

**BM:** And heedfulness in all things that arise

**Than:** Being heedful with regard to qualities of the mind

Appamādo	Heedfulness	Noun, nominative singular masculine, from "a-" (not) + root <i>mad</i> (to be negligent, Pali: appamāda), subject of implied "is."
ca	And	Indeclinable, conjunctive particle, linking to previous phrase.
dhammesu	In virtues	Noun, locative plural masculine, from "dhamma" (virtue, nature, teaching), indicating sphere of appamādo.

### **Gāravo ca nivāto ca**

**Grok Al:** Respect and humility

**BM:** Respectfulness and being of humble ways

**Than:** Respect, humility

Gāravo	Respect	Noun, nominative singular masculine, from "gārava" (respect), subject of implied "is."
ca	And	Indeclinable, conjunctive particle, linking to nivāto.
nivāto	Humility	Noun, nominative singular masculine, from "nivāta" (humility, lowliness), subject of implied "is." From <i>ni</i> (down) + <i>vāta</i> (wind), literally "without wind," metaphorically meaning calm or humble.

ca        And        Indeclinable, conjunctive particle, linking to next phrase.

### Santuṭṭhī ca kataññutā

**Grok AI:** Contentment and gratitude

**BM:** Contentment and gratitude

**Than:** Contentment, gratitude

Santuṭṭhī    Contentment    Noun, nominative singular feminine, from root *tus* (to be satisfied, santuṭṭhi), subject of implied "is."

ca        And        Indeclinable, conjunctive particle, linking to kataññutā.

kataññutā    Gratitude    Noun, nominative singular feminine, from "kata" (done) + root *ñā* (to know, ñū, grateful) + "-tā" (state), meaning "knowing what has been done" or gratitude. Subject of implied "is."

### Kālena dhammassavanam

**Grok AI:** Hearing the Dhamma at the right time

**BM:** And hearing the Dhamma frequently taught

**Than:** Hearing the Dhamma on timely occasions

Kālena        At the right time    Noun, instrumental singular masculine, from "kāla" (time), describing dhammassavanam.

dhammassavanam    Hearing the Dhamma    Noun, nominative singular neuter, compound of "dhamma" (teaching) + root *su* (to hear, savana), subject of implied "is."

### Khantī ca sovacassatā

**Grok AI:** Patience and gentle speech

**BM:** Patience and willingness to accept one's faults

**Than:** Patience, being easy to instruct

Khantī        Patience    Noun, nominative singular feminine, from root *kham* (to endure, khanti), subject of implied "is."

ca        And        Indeclinable, conjunctive particle, linking to sovacassatā.

sovacassatā	Gentle speech	Noun, nominative singular feminine. Derived from <i>su</i> (good, easy) + <i>vacassa</i> (from <i>vacas</i> , speech, or <i>vac</i> , to speak, related to being spoken to) + <i>-tā</i> (abstract noun suffix, indicating state or quality).
		Vacassa likely stems from <i>vaca</i> (speech) or a derivative of the root <i>vac</i> (to speak, Pali: <i>vācā</i> ), implying “that which is spoken to” or “being addressable.”
		Thus, <i>sovacassatā</i> literally means “the state of being easy to speak to” or “easy to admonish,” emphasizing receptivity to advice or correction rather than speech itself.

### Samaṇānañ-ca dassanām

**Grok Al:** And seeing ascetics

**BM:** Seeing venerated seekers of the truth

**Than:** Seeing contemplatives

Samaṇānañ	Ascetics	Noun, genitive plural masculine, from "samaṇa" (ascetic), object of dassanām.
ca	And	Indeclinable, conjunctive particle, linking to previous phrase.
dassanām	Seeing	Noun, nominative singular neuter, from root <i>dis</i> (to see,; dassana), subject of implied "is," with samaṇānañ as object.

### Kālena dhamma-sākacchā

**Grok Al:** Discussing the Dhamma at the right time

**BM:** And sharing often the words of Dhamma

**Than:** Discussing the Dhamma on timely occasions

Kālena	At the right time	Noun, instrumental singular masculine, from "kāla" (time), describing dhamma-sākacchā.
dhamma	Dhamma	Noun, nominative singular masculine, part of compound with sākacchā.
sākacchā	Discussing	Noun, nominative singular feminine, sākacchā (discussion) derived from <i>sa</i> (with) + <i>kathati</i> , to talk. Compound with dhamma, subject of implied "is."

See [AN 3.67](#)

### **Tapo ca brahma-cariyañ-ca**

**Grok Al:** Austerity and the holy life

**BM:** Ardent, committed to the Holy Life

**Than:** Austerity, celibacy

Tapo	Austerity	Noun, nominative singular masculine, from root <i>tap</i> (to burn, <i>tapa</i> ), meaning ascetic effort or purification through discipline. Subject of implied "is."
ca	And	Indeclinable, conjunctive particle, linking to <i>brahma-cariyañ</i> .
brahma	Holy	Adjective, nominative singular neuter, part of compound with <i>cariyañ</i> .
cariyañ	Life	Noun, nominative singular neuter, from root <i>car</i> (to move, <i>cariya</i> ), compound with <i>brahma</i> , subject of implied "is."
ca	And	Indeclinable, conjunctive particle, linking to next phrase.

### **Ariya-saccāna-dassanām**

**Grok Al:** Seeing the noble truths

**BM:** Seeing for oneself the Noble Truths

**Than:** Seeing the Noble Truths

Ariya	Noble	Adjective, genitive plural neuter, part of compound with <i>saccāna</i> .
saccāna	Truths	Noun, genitive plural neuter, from "sacca" (truth), compound with <i>ariya</i> , object of <i>dassanām</i> .
dassanām	Seeing	Noun, nominative singular neuter, from root <i>dis</i> (to see, <i>dassana</i> ), subject of implied "is," with <i>ariya-saccāna</i> as object.

### **Nibbāna-sacchikiriyā ca**

**Grok Al:** And realizing Nibbāna

**BM:** And the realization of Nibbāna

**Than:** Realizing unbinding

Nibbāna      Nibbāna      Noun, nominative singular neuter, part of compound with *sacchikiriyā*. From *ni* (out) + *vāna* (binding, craving), or alternatively, from *nir* (out) + *vā* (to blow, related to wind or fire). The most widely accepted etymology in Buddhist texts links it to *nir* + *vā*, meaning "blowing out" or "extinguishing," specifically of a fire. Within Buddhist terminology nibbāna means "extinguishing" of craving or liberation from suffering.

**Canonical Reference:** In the *Ādittapariyāya Sutta* ([SN 35.28](#), the "Fire Sermon"), the Buddha states that the senses and their objects are "burning" with greed, hatred, and delusion. Liberation is achieved when these fires are extinguished, leading to Nibbāna.

**Maṅgala Sutta Context:** The sutta's reference to *nibbāna-sacchikiriyā* implies the cessation of these defilements through insight into the Four Noble Truths, aligning with the fire metaphor. The task of the third noble truth (the cessation of suffering) is to realize it (*sacchikātabbam*) ([SN 56.11](#))

*sacchikiriyā*      Realizing      Noun, nominative singular feminine. *Sacchikiriyā* (realization), from *sacca* (truth) + root *kar* (to do, *kiriyā*, action), meaning "making true" or realization. compound with nibbāna, subject of implied "is."

ca                  And                Indeclinable, conjunctive particle, linking to previous phrase.

### Phuṭṭhassa loka-dhammehi

**Grok AI:** One touched by worldly conditions

**BM:** Although in contact with the world

**Than:** ...when touched by the ways of the world

Phuṭṭhassa      Touched      Past participle, genitive singular masculine, from root *phus* (to touch, *phusati*), describing implied person (*yassa*).

loka                Worldly      Noun, instrumental plural masculine, part of compound with dhammehi.

dhammehi         By              Noun, instrumental plural masculine, from "dhamma" (condition), compound with loka, indicating means of phuṭṭhassa.

## Cittāññ yassa na kampati

**Grok AI:** Whose mind does not tremble

**BM:** Unshaken the mind remains

**Than:** A mind that... Is unshaken

Cittāññ	Mind	Noun, nominative singular neuter, from "citta" (mind), subject of na kampati.
yassa	Whose	Relative pronoun, genitive singular masculine, referring to the person.
na	Not	Adverb, negating kampati.
kampati	Tremble	Verb, 3rd person singular present indicative, from root <i>kamp</i> (to tremble, kampati), with cittāññ as subject.

## Asokāññ virajāññ khemāññ

**Grok AI:** Sorrowless, stainless, secure

**BM:** Beyond all sorrow, spotless, secure

**Than:** Sorrowless, dustless, secure

Asokāññ	Sorrowless	Adjective, nominative singular neuter, from "a-" (not) + "soka" (sorrow), describing cittāññ.
virajāññ	Stainless	Adjective, nominative singular neuter, from "vi-" (without) + "raja" (dust, defilement), describing cittāññ.

In the Dhammacakkappavattana Sutta ([SN 56.11](#)), after the Buddha's enlightenment, Brahma Sahampati urges him to teach, saying there are beings “with little dust in their eyes” (appārajakkhajātikā). The term virajāññ does not appear directly in this passage, but its concept of “stainlessness” relates closely to the metaphor of “little dust” (appa-raja). The “dust” symbolizes defilements like ignorance and craving that obscure clear understanding. Beings with “little dust” have minimal defilements, making them ripe for realizing the Dhamma and attaining a “stainless”, literally “without dust” (virajāññ) state through insight into the Four Noble Truths.

khemāññ	Secure	Adjective, nominative singular neuter, from "khema" (secure, safe), describing cittāññ.
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## **Etādisāni katvāna**

**Grok Al:** Having done such things

**BM:** They who live by following this path

**Than:** When doing these things

Etādisāni	Such things	Adjective, accusative plural neuter, from "etādisā" (such, like this) derived from eta (this) + ādisā (similar). Describing implied actions, object of katvāna
katvāna	Having done	Gerund, from root <i>kar</i> (to do, Pali: karoti), describing the agent, with etādisāni as object.

## **Sabbattham-aparājītā**

**Grok Al:** Undefeated everywhere

**BM:** Know victory wherever they go

**Than:** Everywhere undefeated

Sabbattham	Everywhere	Adverb, from "sabbattha" (everywhere), compound of sabba (all) + attha (place, purpose), describing aparājītā.
aparājītā	Undefeated	Adjective, nominative plural masculine, from "a-" (not) + root <i>ji</i> (to conquer, parājita, defeated), describing implied agent.

## **Sabbattha sotthim gacchanti**

**Grok Al:** They go to safety everywhere

**BM:** And every place for them is safe

**Than:** ...people go everywhere in well-being

Sabbattha	Everywhere	Adverb, describing gacchanti.
sotthim	Safety	Noun, accusative singular feminine, from "sotthi" (safety), object of gacchanti.
gacchanti	They go	Verb, 3rd person plural present indicative, from root <i>gam</i> (to go, gacchati), with sotthim as object.

## Tan-tesam mañgalam-uttaman'ti

**Grok AI:** That is their highest blessing, thus

**BM:** These are the highest blessings

**Than:** This is their highest blessing

Tan	That	Demonstrative pronoun, nominative singular neuter, referring to preceding actions.
tesam	Their	Pronoun, genitive plural masculine, from "ta" (that), indicating possession of mañgalam.
mañgalam	Blessing	Noun, nominative singular neuter, from "mañgala" (blessing), predicate of tan.
uttamam	Highest	Adjective, nominative singular neuter, from "uttama" (highest), describing mañgalam.
'ti	Thus	Indeclinable, quotation particle, closing the statement. From iti (thus).

## Ratana-sutta (Short Version)

**Norbu AI:** According to the commentary, the [Ratana Sutta \(Snp 2.1\)](#) was taught in Vesāli during a severe crisis. The city of Vesāli was afflicted by three calamities: famine (dubbhikkha), evil spirits (amanussa), and disease/plague (roga). The situation became so dire that many people died, corpses attracted more evil spirits, the city became nearly uninhabitable and conventional remedies failed.

The citizens approached King Bimbisāra of Magadha for help, who consulted the Buddha. The Buddha agreed to help and traveled to Vesāli. Upon arrival, the Buddha instructed Ānanda to learn the Ratana Sutta and walk around the city walls reciting the sutta while sprinkling sacred water, perform this as a protective ritual (paritta). Following this the evil spirits fled, the diseases subsided, the famine ended and peace was restored to Vesāli.

## Yañkiñci vittam idha vā huram vā

**Grok AI:** Whatever wealth here or beyond

**BM:** Whatever wealth in this world or the next

Yañkiñci	Whatever	Pronoun, nominative singular neuter, from <i>yam</i> (what) + <i>kiñci</i> (any), subject of implied <i>atthi</i> .
vittam	Wealth	Noun, nominative singular neuter, from <i>vitta</i> (wealth, treasure), subject of implied <i>atthi</i> .

idha	Here	Adverb, from <i>idha</i> (here), describing location of <i>vittam</i> .
vā	Or	Indeclinable, disjunctive particle, linking <i>idha</i> and <i>huram</i> .
huram	Beyond	Adverb, from <i>huram</i> (elsewhere, in other worlds), describing alternative location of <i>vittam</i> .
vā	Or	Indeclinable, disjunctive particle, linking <i>huram</i> and <i>saggesu</i> .

### Saggesu vā yam ratanam pañtam

**Grok AI:** Or whatever excellent jewel in the heavens

**BM:** Whatever exquisite treasure in the heavens

Saggesu	In the heavens	Noun, locative plural masculine, from <i>sagga</i> (heaven) from su + aga, meaning “good place” or “blissful realm”, indicating location of <i>ratanam</i> .
vā	Or	Indeclinable, disjunctive particle, linking to previous line.
yam	Whatever	Relative pronoun, nominative singular neuter, referring to <i>ratanam</i> .
ratanam	Jewel	Noun, nominative singular neuter, from <i>ratana</i> (jewel, treasure), subject of implied <i>atthi</i> .
pañtam	Excellent	Adjective, nominative singular neuter, from <i>pañta</i> (excellent, refined), describing <i>ratanam</i> .

### Na no samam atthi tathagatena

**Grok AI:** There is nothing equal to the Tathāgata

**BM:** Is not, for us, equal to the Tathāgata

Na	Not	Adverb, negating <i>samam atthi</i> .
no	Indeed	Indeclinable, emphatic particle, reinforcing negation.
samam	Equal	Adjective, nominative singular neuter, from <i>sama</i> (equal), predicate of <i>atthi</i> .
atthi	There is	Verb, 3rd person singular present indicative, <i>atthi</i> (to be), with <i>samam</i> as predicate.
tathagatena	To the Tathāgata	Noun, instrumental singular masculine, from <i>tathāgata</i> (Thus-Gone, Buddha), indicating comparison with <i>samam</i> .

### **Idam-pi buddhe ratanam pañītam**

**Grok AI:** This too is an excellent jewel in the Buddha

**BM:** This, too, is an exquisite treasure in the Buddha

Idam	This	Demonstrative pronoun, nominative singular neuter, referring to <i>tathāgatena</i> .
pi	Too	Indeclinable, emphatic particle, indicating inclusion.
buddhe	In the Buddha	Noun, locative singular masculine, from <i>buddha</i> (awakened one), indicating sphere of <i>ratanam</i> .
ratanam	Jewel	Noun, nominative singular neuter, subject of implied <i>atthi</i> .
pañītam	Excellent	Adjective, nominative singular neuter, describing <i>ratanam</i> .

### **Etena saccena suvatthi hotu**

**Grok AI:** By this truth, may there be well-being

**BM:** By this truth may there be well-being

Etena	By this	Demonstrative pronoun, instrumental singular neuter, referring to <i>saccena</i> .
saccena	Truth	Noun, instrumental singular neuter, from <i>sacca</i> (truth), means of <i>hotu</i> .
suvatthi	Well-being	Noun, nominative singular feminine, variant of <i>sotthi</i> (safety, well-being), from <i>su</i> (good) + <i>atthi</i> (being, existence), meaning “state of goodness” or “welfare.”
hotu	May there be	Verb, 3rd person singular present optative, <i>bhavati</i> (to be), expressing a wish for <i>suvatthi</i> .

### **Khayam virāgam amataram pañītam**

**Grok AI:** Cessation, dispassion, the deathless, excellent

**BM:** The exquisite Deathless – dispassion, ending

Khayam	Cessation	Noun, accusative singular masculine, from <i>khaya</i> (destruction, cessation), object of <i>ajjhagā</i> .
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<i>virāgam</i>	Dispassion	Noun, accusative singular masculine, from <i>virāga</i> (absence of passion), object of <i>ajjhagā</i> .
		From vi (without) + <i>rāga</i> (passion, attachment, from <i>rañjati</i> , to be attached) + -a (nominal suffix), meaning “absence of passion.”
<i>amataṁ</i>	Deathless	Noun, accusative singular neuter, from <i>amata</i> (deathless, Nibbāna), object of <i>ajjhagā</i> .
<i>pañītarām</i>	Excellent	Adjective, accusative singular neuter, describing <i>khayam</i> , <i>virāgam</i> , <i>amataṁ</i> .

### **Yad-ajjhagā sakya-munī samāhito**

**Grok AI:** Which the Sakyan Sage, concentrated, attained

**BM:** Discovered by the Sakyan Sage while in concentration

<i>yad</i>	Which	Relative pronoun, accusative singular neuter, referring to <i>khayam</i> , <i>virāgam</i> , <i>amataṁ</i> .
<i>ajjhagā</i>	Attained	Verb, 3rd person singular aorist, <i>adhigacchati</i> (to attain), with <i>yad</i> as object, <i>sakya-munī</i> as subject.
<i>sakya</i>	Sakyan	Adjective, nominative singular masculine, part of compound with <i>munī</i> .
<i>munī</i>	Sage	Noun, nominative singular masculine, from <i>muni</i> (sage), compound with <i>sakya</i> , subject of <i>ajjhagā</i> .
<i>samāhito</i>	Concentrated	Adjective, nominative singular masculine, from <i>samāhita</i> (concentrated), describing <i>sakya-munī</i> .

### **Na tena dhammena sam'atthi kiñci**

**Grok AI:** There is nothing equal to that Dhamma

**BM:** There is nothing equal to that Dhamma

<i>Na</i>	Not	Adverb, negating <i>sam'atthi</i> .
<i>tena</i>	To that	Demonstrative pronoun, instrumental singular masculine, referring to <i>dhammena</i> .
<i>dhammena</i>	Dhamma	Noun, instrumental singular masculine, from <i>dhamma</i> (teaching, truth), indicating comparison with <i>sama</i> .

sam	Equal	Adjective, nominative singular neuter, part of <i>sam'atthi</i> , predicate.
atthi	There is	Verb, 3rd person singular present indicative, <i>atthi</i> (to be), with <i>sama</i> as predicate.
kiñci	Anything	Pronoun, nominative singular neuter, subject of <i>atthi</i> .

### **Idam-pi dhamme ratanam pañītam**

**Grok AI:** This too is an excellent jewel in the Dhamma

**BM:** This, too, is an exquisite treasure in the Dhamma

Idam	This	Demonstrative pronoun, nominative singular neuter, referring to <i>dhammena</i> .
pi	Too	Indeclinable, emphatic particle, indicating inclusion.
dhamme	In the Dhamma	Noun, locative singular masculine, from <i>dhamma</i> (teaching), indicating sphere of <i>ratanam</i> .
ratanam	Jewel	Noun, nominative singular neuter, subject of implied <i>atthi</i> .
pañītam	Excellent	Adjective, nominative singular neuter, describing <i>ratanam</i> .

### **Yam buddha-settho parivaññayi sucim**

**Grok AI:** Which the Supreme Buddha praised as pure

**BM:** What the excellent Awakened One extolled as pure

Yam	Which	Relative pronoun, accusative singular neuter, referring to <i>samādhim</i> .
buddha	Buddha	Noun, nominative singular masculine, part of compound with <i>settho</i> .
settho	Supreme	Adjective, nominative singular masculine, from <i>settha</i> (best), compound with <i>buddha</i> , subject of <i>parivaññayi</i> .
parivaññayi	Praised	Verb, 3rd person singular aorist, <i>parivaññati</i> (to praise), with <i>yam</i> (i.e., <i>samādhim</i> ) as object.
sucim	Pure	Adjective, accusative singular neuter, from <i>suci</i> (pure), describing <i>samādhim</i> .

## **Samādhim-ānantarikaññam-āhu**

**Grok AI:** The concentration called immediate

**BM:** And called the concentration of unmediated knowing

Samādhim	Concentration	Noun, accusative singular masculine, from <i>samādhi</i> (concentration), object of <i>āhu</i> .
ānantarikañña	Called immediate	Adjective, accusative singular neuter. Compound of anantarika (an + antara, without interval, immediate) + añña (known, called, from <i>jānāti</i> , to know), meaning “known as immediate,” describing <i>samādhim</i> .
āhu	They called	Verb, 3rd person plural aorist, <i>āhati</i> (to say), with <i>samādhim</i> as object.

## **Samādhinā tena samo na vijjati**

**Grok AI:** There is no equal to that concentration

**BM:** No equal to that concentration can be found

Samādhinā	To concentration	Noun, instrumental singular masculine, from <i>samādhi</i> (concentration), indicating comparison with <i>samo</i> .
tena	That	Demonstrative pronoun, instrumental singular masculine, referring to <i>samādhinā</i> .
samo	Equal	Adjective, nominative singular masculine, predicate of <i>vijjati</i> .
na	Not	Adverb, negating <i>vijjati</i> .
vijjati	There is	Verb, 3rd person singular present indicative, <i>vijjati</i> (to be found, exist), with <i>samo</i> as predicate.

## **Ye puggalā atṭha satam pasatṭhā**

**Grok AI:** Those eight persons praised by the virtuous

**BM:** The eight persons... praised by those at peace

Ye	Those	Relative pronoun, nominative plural masculine, referring to <i>puggalā</i> .
puggalā	Persons	Noun, nominative plural masculine, from <i>puggala</i> (person), subject of implied <i>honti</i> .

atṭha	Eight	Numeral, nominative plural masculine, describing <i>puggalā</i> .
sataṁ	By the virtuous	Noun, genitive singular neuter, from <i>santa</i> (good, virtuous), agent of <i>pasatṭhā</i> .
pasatṭhā	Praised	Past participle, nominative plural masculine, from <i>pasam̄satī</i> (to praise), describing <i>puggalā</i> .

### Cattāri etāni yugāni honti

**Grok AI:** These are the four pairs

**BM:** ...the four pairs

Cattāri	Four	Numeral, nominative plural neuter, describing <i>yugāni</i> .
etāni	These	Demonstrative pronoun, nominative plural neuter, referring to <i>yugāni</i> .
yugāni	Pairs	Noun, nominative plural neuter, from <i>yuga</i> (pair), subject of <i>honti</i> .
honti	Are	Verb, 3rd person plural present indicative, <i>bhavati</i> (to be), with <i>yugāni</i> as subject.

### Te dakkhiṇeyyā sugatassa sāvakā

**Grok AI:** They, the disciples of the Well-Gone, are worthy of offerings

**BM:** They, disciples of the One Well-Gone, deserve offerings

Te	They	Demonstrative pronoun, nominative plural masculine, referring to <i>puggalā</i> .
dakkhiṇeyyā	Worthy of offerings	Adjective, nominative plural masculine, from <i>dakkhiṇā</i> (offering, gift, from <i>dakkhati</i> , to be suitable) + -eyya (gerundive suffix, worthy of), meaning “worthy of gifts.”
sugatassa	Of the Well-Gone	Noun, genitive singular masculine, from <i>sugata</i> (Well-Gone, Buddha), possessive, describing <i>sāvakā</i> .
sāvakā	Disciples	Noun, nominative plural masculine, from <i>sāvaka</i> (disciple), in apposition to <i>te</i> .

### Etesu dinnāni mahapphalāni

**Grok AI:** Gifts given to them yield great fruit

**BM:** What is given to them bears great fruit

Etesu	To them	Demonstrative pronoun, locative plural masculine, referring to <i>sāvakā</i> . From eta (this) + -esu (locative plural suffix), meaning “in/to these.”
dinnāni	Given	Past participle, nominative plural neuter, from <i>dadāti</i> (to give), describing implied <i>dānāni</i> (gifts).
mahapphalāni	Great fruit	Noun, nominative plural neuter, compound of <i>maha</i> (great) + <i>phala</i> (fruit), predicate of implied <i>honti</i> .

### **Idam-pi saṅghe ratanam pañītam**

**Grok AI:** This too is an excellent jewel in the Saṅgha

**BM:** This, too, is an exquisite treasure in the Saṅgha

Idam	This	Demonstrative pronoun, nominative singular neuter, referring to <i>sāvakā</i> .
pi	Too	Indeclinable, emphatic particle, indicating inclusion.
saṅghe	In the Saṅgha	Noun, locative singular masculine, from <i>saṅgha</i> (community), indicating sphere of <i>ratanam</i> .
ratanam	Jewel	Noun, nominative singular neuter, subject of implied <i>atthi</i> .
pañītam	Excellent	Adjective, nominative singular neuter, describing <i>ratanam</i> .

### **Ye suppayuttā manasā dalhena**

**Grok AI:** Those well-applied with firm mind

**BM:** Those who, devoted, firm-minded

Ye	Those	Relative pronoun, nominative plural masculine, referring to implied <i>puggalā</i> .
suppayuttā	Well-applied	Adjective, nominative plural masculine, From su (well) + payutta (applied, from payujjati, to apply, harness) + -ā (adjectival suffix), meaning “well-yoked” or “well-applied,” describing <i>ye</i> .
manasā	With mind	Noun, instrumental singular neuter, from <i>manas</i> (mind), means of application.

dalhena	Firm	Adjective, instrumental singular neuter, from <i>dalha</i> (firm, strong) + -ena (instrumental suffix), meaning “with firmness,” describing <i>manasā</i> .
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### Nikkāmino gotama-sāsanamhi

**Grok AI:** Desireless in Gotama's teaching

**BM:** Apply themselves to Gotama's message

Nikkāmino	Desireless	Adjective, nominative plural masculine, from <i>ni</i> (without) + <i>kāma</i> (desire, from <i>kamati</i> , to desire) + -ino (possessive suffix), meaning “without desire,” describing <i>ye</i> .
gotama	Gotama	Noun, genitive singular masculine, part of compound with <i>sāsanamhi</i> .
sāsanamhi	In teaching	Noun, locative singular neuter, from <i>sāsana</i> (teaching), compound with <i>gotama</i> , indicating sphere of <i>nikkāmino</i> .

### Te patti-pattā amatarām vigayha

**Grok AI:** They, having attained, plunged into the deathless

**BM:** On attaining their goal, plunge into the Deathless

Te	They	Demonstrative pronoun, nominative plural masculine, referring to <i>ye</i> .
patti	Having attained	Adverb, from <i>patti</i> (attainment), part of compound with <i>pattā</i> .
pattā	Attained	Past participle, nominative plural masculine, from <i>pāpuṇāti</i> (to attain), describing <i>te</i> .
amatarām	Deathless	Noun, accusative singular neuter, from <i>amata</i> (deathless, Nibbāna), object of <i>vigayha</i> .
vigayha	Plunged into	Gerund, from <i>vigāhati</i> (to plunge, enter), describing <i>te</i> , with <i>amatarām</i> as object.

### Laddhā mudhā nibbutirām bhuñjamānā

**Grok AI:** Having gained, freely enjoying peace

**BM:** Freely enjoying the Unbinding they've gained

Laddhā	Having gained	Gerund, from <i>labhati</i> (to gain), describing <i>te</i> , with <i>nibbutim</i> as object.
mudhā	Freely	Adverb, from <i>mudhā</i> (freely, without cost), describing <i>bhuñjamānā</i> .
nibbutim	Peace	Noun, accusative singular feminine, from <i>nir</i> ("out," "without," or "free from") + <i>vāti</i> (to blow out), <i>nibbāti</i> (to be extinguished) + -uti (abstract noun suffix), meaning "extinction" or "peace," object of <i>bhuñjamānā</i> .
bhuñjamānā	Enjoying	Present participle, nominative plural masculine, from <i>bhuñjati</i> (to enjoy, to eat, to partake of), describing <i>te</i> , with <i>nibbutim</i> as object.

### **Khīnam purānam navam n'atthi sambhavam**

**Grok AI:** The old is destroyed, there is no new arising

**BM:** Ended the old, there is no new taking birth

Khīnam	Destroyed	Past participle, nominative singular neuter, from <i>khīyati</i> (to be destroyed), describing <i>purānam</i> .
purānam	Old	Adjective, nominative singular neuter, from <i>purāṇa</i> (old), subject of <i>khīnam</i> .
navam	New	Adjective, nominative singular neuter, from <i>nava</i> (new), subject of <i>n'atthi</i> .
n'atthi	There is not	Verb, 3rd person singular present indicative, <i>atthi</i> (to be), negating <i>sambhavam</i> .
sambhavam	Arising	Noun, nominative singular masculine, from <i>sam</i> (together) + <i>bhava</i> (becoming, from <i>bhavati</i> , to become) + -a (nominal suffix), meaning "arising" or "coming into being," predicate of <i>n'atthi</i> .

### **Viratta-citt'āyatike bhavasmim**

**Grok AI:** Minds detached from future becoming

**BM:** Dispassioned their minds toward further becoming

Viratta	Detached	Adjective, nominative plural neuter, from <i>vi</i> (without) + <i>ratta</i> (attached, from <i>rajjati</i> , to be attached) + -a (adjectival suffix), meaning "detached," part of compound with <i>cittā</i> .
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cittā	Minds	Noun, nominative plural neuter, from <i>citta</i> (mind), compound with <i>viratta</i> , subject of implied <i>honti</i> .
āyatike	From future	Adjective, locative singular masculine, from <i>āyati</i> (future), describing <i>bhavasmīm</i> .
bhavasmīm	In becoming	Noun, locative singular masculine, from <i>bhava</i> (becoming), sphere of detachment.

### Te khīṇa-bījā aviruṭhi-chandā

**Grok AI:** They, with seeds destroyed, without desire for growth

**BM:** They – with no seed, no desire for growth

Te	They	Demonstrative pronoun, nominative plural masculine, referring to implied <i>puggalā</i> .
khīṇa	Destroyed	Past participle, nominative plural masculine, from <i>khīyati</i> (to be destroyed), part of compound with <i>bījā</i> .
bījā	Seeds	Noun, nominative plural masculine, from <i>bīja</i> (seed), compound with <i>khīṇa</i> , describing <i>te</i> .
aviruṭhi	Without growth	Adjective, nominative plural masculine, from a (not) + <i>viruṭhi</i> (growth), part of compound with <i>chandā</i> .
chandā	Desire	Noun, nominative plural masculine, from <i>chanda</i> (desire), compound with <i>aviruṭhi</i> , describing <i>te</i> .

### Nibbanti dhīrā yathā'yam padīpo

**Grok AI:** The wise are extinguished like this lamp

**BM:** Enlightened – go out like this flame

Nibbanti	Are extinguished	Verb, 3rd person plural present indicative, <i>nibbāti</i> (to be extinguished), with <i>dhīrā</i> as subject.
dhīrā	Wise	Noun, nominative plural masculine, from <i>dhī</i> (wisdom, intelligence) + -ra (adjectival suffix), meaning “wise” or “steadfast.” In Buddhist usage, it often denotes enlightened beings. Subject of <i>nibbanti</i> .
yathā	Like	Adverb, from <i>yathā</i> (as), introducing simile.
ayam	This	Demonstrative pronoun, nominative singular masculine, referring to <i>padīpo</i> .

padīpo	Lamp	Noun, nominative singular masculine, from <i>padīpa</i> (lamp), object of simile.
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## Ratana-sutta (Complete Version)

See [Snp 2.1](#)

### Yānīdha bhūtāni samāgatāni

**Grok AI:** Whatever beings are gathered here

**Than:** Whatever spirits have gathered here

Yāni	Whatever	Relative pronoun, nominative plural neuter, referring to <i>bhūtāni</i> .
idha	Here	Adverb, indicating location of <i>bhūtāni</i> .
bhūtāni	Beings	Noun, nominative plural neuter, from <i>bhūta</i> (being), subject of <i>samāgatāni</i> .
samāgatāni	Gathered	Past participle, nominative plural neuter, from <i>samāgacchati</i> (to come together), describing <i>bhūtāni</i> .

### Bhummāni vā yāni va antalikkhe

**Grok AI:** Terrestrial or those in the sky

**Than:** On the earth, in the sky

Bhummāni	Terrestrial	Adjective, nominative plural neuter, from <i>bhūma</i> (earth), describing <i>bhūtāni</i> .
vā	Or	Indeclinable, disjunctive particle, linking <i>bhummāni</i> and <i>yāni</i> .
yāni	Those	Relative pronoun, nominative plural neuter, referring to <i>bhūtāni</i> .
va	Indeed	Indeclinable, emphatic particle, reinforcing <i>yāni</i> .
antalikkhe	In the sky	Noun, locative singular neuter, from <i>antalikkha</i> (sky), indicating location of <i>yāni</i> .

### Sabb'eva bhūtā sumanā bhavantu

**Grok AI:** May all beings be happy-minded

**Than:** May you all be happy

Sabbā	All	Adjective, nominative plural neuter, from <i>sabba</i> (all), describing <i>bhūtā</i> .
eva	Indeed	Indeclinable, emphatic particle, reinforcing <i>sabbā</i> .
bhūtā	Beings	Noun, nominative plural neuter, from <i>bhūta</i> (being), subject of <i>bhavantu</i> .
sumanā	Happy-minded	Adjective, nominative plural neuter, from <i>su</i> (good) + <i>manas</i> (mind), predicate of <i>bhavantu</i> .
bhavantu	May be	Verb, 3rd person plural present optative, <i>bhavati</i> (to be), with <i>sumanā</i> as predicate.

**Atho pi sakkacca suṇantu bhāsitam**

**Grok AI:** And also respectfully listen to the speech

**Than:** & listen intently to what I say

Atho	And also	Indeclinable, conjunctive particle, linking to previous line.
pi	Indeed	Indeclinable, emphatic particle, reinforcing <i>atho</i> .
sakkacca	Respectfully	Adverb, From sa (with) + kacca (care, respect, possibly related to karoti, to do) + -a (adverbial suffix), meaning “with care” or “respectfully.” Describing <i>suṇantu</i> .
suṇantu	May listen	Verb, 3rd person plural present optative, <i>sunāti</i> (to hear), with <i>bhāsitam</i> as object.
bhāsitam	Speech	Noun, accusative singular neuter, from <i>bhāsati</i> (to speak), object of <i>suṇantu</i> .

**Tasmā hi bhūtā nisāmetha sabbe**

**Grok AI:** Therefore, all beings, listen attentively

**Than:** Thus, spirits, you should all be attentive

Tasmā	Therefore	Adverb, from <i>ta</i> (that), indicating reason for <i>nisāmetha</i> .
hi	Indeed	Indeclinable, emphatic particle, reinforcing <i>tasmā</i> .
bhūtā	Beings	Noun, vocative plural neuter, from <i>bhūta</i> (being), addressed subject of <i>nisāmetha</i> .

nisāmetha	Listen attentively	Verb, 2nd person plural present imperative, <i>nisāmeti</i> (to listen), with implied <i>bhāsitāñ</i> as object.
sabbe	All	Adjective, vocative plural neuter, from <i>sabba</i> (all), describing <i>bhūtā</i> .

### Mettāñ karotha mānusiyā pajāya

**Grok AI:** Cultivate loving-kindness for the human race

**Than:** Show goodwill to the human race

Mettāñ	Loving-kindness	Noun, accusative singular neuter, from <i>metta</i> (friendliness), object of <i>karotha</i> .
karotha	Cultivate	Verb, 2nd person plural present imperative, <i>karoti</i> (to do), with <i>mettāñ</i> as object.
mānusiyā	For human	Adjective, dative singular feminine, from <i>mānusa</i> (human), describing <i>pajāya</i> .
pajāya	Race	Noun, dative singular feminine, from <i>pajā</i> (progeny, race), indirect object of <i>karotha</i> .

### Divā ca ratto ca haranti ye balim

**Grok AI:** Day and night, those who take offerings

**Than:** Day & night they bring offerings

Divā	Day	Noun, locative singular neuter, from <i>diva</i> (day), indicating time.
ca	And	Indeclinable, conjunctive particle, linking <i>divā</i> and <i>ratto</i> .
ratto	Night	Noun, locative singular masculine, from <i>ratti</i> (night), indicating time.
ca	And	Indeclinable, conjunctive particle, linking to <i>haranti</i> .
haranti	Take	Verb, 3rd person plural present indicative, <i>harati</i> (to take), with <i>balim</i> as object.
ye	Those	Relative pronoun, nominative plural masculine, referring to implied beings, subject of <i>haranti</i> .
balim	Offerings	Noun, accusative singular masculine, from <i>bali</i> (offering), object of <i>haranti</i> .

**Tasmā hi ne rakkhatha appamattā**

**Grok AI:** Therefore, protect them heedfully

**Than:** So, being heedful, protect them

Tasmā	Therefore	Adverb, indicating reason for <i>rakkhatha</i> .
hi	Indeed	Indeclinable, emphatic particle, reinforcing <i>tasmā</i> .
ne	Them	Pronoun, accusative plural masculine, referring to <i>pajāya</i> (human race), object of <i>rakkhatha</i> .
rakkhatha	Protect	Verb, 2nd person plural present imperative, <i>rakkhati</i> (to protect), with <i>ne</i> as object.
appamattā	Heedfully	Adjective, nominative plural masculine, from <i>appamatta</i> (heedful), describing implied <i>bhūtā</i> (beings).

Yañkiñci vittarā idha vā hurarān vā  
Saggesu vā yarān ratanarān pañītarām  
Na no samarān atthi tathāgatena  
Idam-pi buddhe ratanarān pañītarām  
Etena saccena suvatthi hotu

See above [Ratana-Sutta \(short version\)](#).

Khayañcī virāgañcī amatañcī pañītarām  
Yad-ajjhagā sakya-munī samāhito  
Na tena dhammena sam'atthi kiñci  
Idam-pi dhamme ratanarān pañītarām  
Etena saccena suvatthi hotu

See above [Ratana-Sutta \(short version\)](#).

Yam buddha-settho parivāññayī sucirām  
Samādhim-ānantarikaññam-āhu  
Samādhinā tena samo na vijjati  
Idam-pi dhamme ratanarān pañītarām  
Etena saccena suvatthi hotu

See above [Ratana-Sutta \(short version\)](#).

Ye puggalā aṭṭha satarān pasaṭṭhā  
Cattāri etāni yugāni honti  
Te dakkhineyyā sugatassa sāvakā  
Etesu dinnāni mahapphalāni  
Idam-pi saṅghe ratanarān pañītarām

### Etena saccena suvatthi hotu

See above [Ratana-Sutta \(short version\)](#).

Ye suppayuttā manasā dalhena  
Nikkāmino gotama-sāsanamhi  
Te patti-pattā amatām vigayha  
Laddhā mudhā nibbutim bhuñjamānā  
Idam-pi saṅghe ratanām pañītam  
Etena saccena suvatthi hotu

See above [Ratana-Sutta \(short version\)](#).

### Yath'inda-khīlo paṭhavim̄ sito siyā

**Grok AI:** Like a boundary post fixed in the earth

**Than:** An Indra pillar, planted in the earth

Yathā	Like	Adverb, introducing simile for <i>sappurisam̄</i> .
inda	Boundary	Noun, part of compound with <i>khīlo</i> .
khīlo	Post	Noun, nominative singular masculine, from <i>khīla</i> (post), compound with <i>inda</i> , subject of <i>siyā</i> .
Compound of <i>inda</i> (lord, chief, possibly related to boundary markers in Vedic contexts) + <i>khīlo</i> (post, stake, from <i>khīla</i> , peg), meaning “boundary post” or “pillar.”		

**Than:** Indra-pillar: A tall hardwood pillar, planted at the entrance to a village.

paṭhavim̄	Earth	Noun, accusative singular feminine, from <i>paṭhavī</i> (earth), object of <i>sito</i> .
sito	Fixed	Past participle, nominative singular masculine, from <i>sināti</i> (to bind), describing <i>inda-khīlo</i> .
siyā	Would be	Verb, 3rd person singular present optative, <i>bhavati</i> (to be), with <i>inda-khīlo</i> as subject.

### Catubbhi vātebhi asampakampiyo

**Grok AI:** Unshaken by the four winds

**Than:** That even the four winds cannot shake

Catubbhi	Four	Numeral, instrumental plural masculine, from <i>catu</i> (four), describing <i>vātebhi</i> .
vātebhi	By winds	Noun, instrumental plural masculine, from <i>vāta</i> (wind), means of <i>asampakampiyo</i> .
Catubbhi: From <i>catu</i> (four) + -bhi (instrumental plural suffix), meaning “by four.”		
Vātebhi: From <i>vāta</i> (wind, from <i>vāti</i> , to blow) + -ebhi (instrumental plural suffix), meaning “by winds.”		
Together, it means “by the four winds,” symbolizing all external challenges.		
asampakampiyo	Unshaken	Adjective, nominative singular masculine, from <i>a</i> (not) + <i>sampakampati</i> (to tremble), describing <i>inda-khīlo</i> .

### Tathūpamam sappurisam vadāmi

**Grok AI:** I say the good person is like this

**Than:** That, I tell you, is like the person of integrity

Tathā	Like this	Adverb, referring to simile of <i>inda-khīlo</i> .
upamam	Like	Adjective, accusative singular masculine, from <i>upama</i> (similar), describing <i>sappurisam</i> .
sappurisam	Good person	Noun, accusative singular masculine, from <i>sappurisa</i> (good person), object of <i>vadāmi</i> .
vadāmi	I say	Verb, 1st person singular present indicative, <i>vadati</i> (to say), with <i>sappurisam</i> as object.

### Yo ariya-saccāni avecca passati

**Grok AI:** Who, having penetrated, sees the noble truths

**Than:** Who—having comprehended the noble truths—sees

Yo	Who	Relative pronoun, nominative singular masculine, referring to <i>sappurisam</i> , subject of <i>passati</i> .
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ariya	Noble	Adjective, accusative plural neuter, part of compound with <i>saccāni</i> .
saccāni	Truths	Noun, accusative plural neuter, from <i>sacca</i> (truth), object of <i>passati</i> .
avecca	Having penetrated	Gerund, from <i>aveti</i> (to understand), describing <i>yo</i> .
passati	Sees	Verb, 3rd person singular present indicative, <i>passati</i> (to see), with <i>ariya-saccāni</i> as object.

**Idam-pi Saṅghe ratanam pañītam  
Etena saccena suvatthi hotu**

See above [Ratana-Sutta \(short version\)](#).

**Ye ariya-saccāni vibhāvayanti**

**Grok Al:** Those who realize the noble truths

**Than:** Those who have seen clearly the noble truths

Ye	Those	Relative pronoun, nominative plural masculine, referring to implied <i>puggalā</i> , subject of <i>vibhāvayanti</i> .
ariya	Noble	Adjective, accusative plural neuter, part of compound with <i>saccāni</i> .
saccāni	Truths	Noun, accusative plural neuter, from <i>sacca</i> (truth), object of <i>vibhāvayanti</i> .
vibhāvayanti	Realize	Verb, 3rd person plural present indicative, <i>vibhāveti</i> (to make clear), with <i>ariya-saccāni</i> as object.

**Gambhīra-paññena sudesitāni**

**Grok Al:** Well-taught by one with profound wisdom

**Than:** Well-taught by the one deeply discerning

Gambhīra	Profound	Adjective, instrumental singular feminine, part of compound with <i>paññena</i> .
paññena	With wisdom	Noun, instrumental singular feminine, from <i>paññā</i> (wisdom), describing agent of <i>sudesitāni</i> .

sudesitāni	Well-taught	Past participle, accusative plural neuter, from su (well) + desati (to teach, point out, from dis, to show) + -ati (present indicative suffix), meaning “to teach well.” Describing <i>ariya-saccāni</i> .
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### Kiñ-cāpi te honti bhusappamattā

**Grok AI:** Though they are very heedless

**Than:** Regardless of what [later] might make them heedless

Kiñ	Though	Indeclinable, concessive particle, introducing <i>cāpi</i> .
cāpi	And also	Indeclinable, emphatic particle, reinforcing <i>kiñ</i> .
te	They	Demonstrative pronoun, nominative plural masculine, referring to <i>ye</i> , subject of <i>honti</i> .
honti	Are	Verb, 3rd person plural present indicative, <i>bhavati</i> (to be), with <i>bhusappamattā</i> as predicate.
bhusappamattā	Very heedless	Adjective, nominative plural masculine, from <i>bhusa</i> (very) + <i>appamatta</i> (heedless), describing <i>te</i> .

### Na te bhavam̄ atthamam-ādiyanti

**Grok AI:** They do not take an eighth existence

**Than:** Will come to no eighth state of becoming

Na	Not	Adverb, negating <i>ādiyanti</i> .
te	They	Demonstrative pronoun, nominative plural masculine, subject of <i>ādiyanti</i> .
bhavam̄	Existence	Noun, accusative singular masculine, from <i>bhava</i> (existence), object of <i>ādiyanti</i> .
atthamam	Eighth	Adjective, accusative singular masculine, from <i>atthama</i> (eighth), describing <i>bhavam̄</i> .
ādiyanti	Take	Verb, 3rd person plural present indicative, <i>ādiyati</i> (to take), with <i>bhavam̄</i> as object.

Take an eighth existence, referring to rebirth beyond the seven lives of a stream-enterer. In Na te bhavañ atṭhamam-ādiyanti (“They do not take an eighth existence”), it indicates that stream-enterers (sotāpanna) are guaranteed liberation within seven rebirths, a hallmark of their noble status.

**Than:** The person who has reached this stage in the practice will be reborn at most seven more times. See [AN 3:88](#). On the danger of heedlessness for one who has reached this level of awakening, see [SN 55:40](#).

**Idam-pi Saṅghe ratanarī pañītarī**  
**Etena saccena suvatthi hotu**

See above [Ratana-Sutta \(short version\)](#).

**Sahā v'assa dassana-sampadāya**

**Grok AI:** With his attainment of vision

**Than:** At the moment of attaining sight

Sahā	With	Adverb, indicating accompaniment of <i>dassana-sampadāya</i> .
v'assa	His	Pronoun, genitive singular masculine, from <i>assa</i> (his), contracted with <i>vā</i> , referring to <i>sotāpanna</i> .
dassana	Vision	Noun, part of compound with <i>sampadāya</i> .
sampadāya	Attainment	Noun, instrumental singular feminine, from <i>sampadā</i> (attainment), compound with <i>dassana</i> , means of <i>jahitā</i> .

**Tay'assu dhammā jahitā bhavanti**

**Grok AI:** Three things are abandoned

**Than:** One abandons three things

Tay'assu	Three	Numeral, nominative plural masculine, from <i>tayo</i> (three), describing <i>dhammā</i> .
dhammā	Things	Noun, nominative plural masculine, from <i>dhamma</i> (thing), subject of <i>bhavanti</i> .
jahitā	Abandoned	Past participle, nominative plural masculine, from <i>jahati</i> (to abandon), describing <i>dhammā</i> .

bhavanti	Are	Verb, 3rd person plural present indicative, <i>bhavati</i> (to be), with <i>jahitā</i> as predicate.
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### Sakkāya-ditṭhi vicikicchitañ-ca

**Grok AI:** Personality view and doubt

**Than:** Identity-views, uncertainty

Sakkāya	Personality	Noun, part of compound with <i>ditṭhi</i> .
ditṭhi	View	Noun, nominative singular feminine, from <i>ditṭhi</i> (view), compound with <i>sakkāya</i> , subject of implied <i>jahitā</i> .
vicikicchitañ	Doubt	Noun, nominative singular neuter, from <i>vicikicchati</i> (to doubt), subject of implied <i>jahitā</i> .
ca	And	Indeclinable, conjunctive particle, linking <i>ditṭhi</i> and <i>vicikicchitañ</i> .

### Sīlabbatam vā pi yad-atthi kiñci

**Grok AI:** And clinging to rites or whatever else

**Than:** & any attachment to habits & practices

Sīlabbatam	Rites	Noun, nominative singular neuter, compound of <i>sīla</i> (morality) + <i>vata</i> (rite), subject of implied <i>jahitā</i> .  Clinging to rites, referring to the mistaken belief that rituals alone lead to liberation.
vā	Or	Indeclinable, disjunctive particle, linking <i>sīlabbatam</i> and <i>kiñci</i> .
pi	Indeed	Indeclinable, emphatic particle, reinforcing <i>vā</i> .
yad	Whatever	Relative pronoun, nominative singular neuter, referring to <i>kiñci</i> .
atthi	Is	Verb, 3rd person singular present indicative, <i>atthi</i> (to be), with <i>kiñci</i> as subject.
kiñci	Whatever else	Pronoun, nominative singular neuter, subject of <i>atthi</i> , object of implied <i>jahitā</i> .

**Than:** These three qualities are the fetters abandoned when one gains one's first glimpse of unbinding at stream-entry (the moment when one enters the stream to full awakening).

### Catūh'apāyehi ca vippamutto

**Grok AI:** And freed from the four lower realms

**Than:** One is completely released from the four states of deprivation

Catūhi	Four	Numeral, ablative plural masculine, from <i>catu</i> (four), describing <i>apāyehi</i> .
apāyehi	From lower realms	Noun, ablative plural masculine, from <i>apāya</i> (lower realm), indicating separation for <i>vippamutto</i> .
ca	And	Indeclinable, conjunctive particle, linking to previous line.
vippamutto	Freed	Past participle, nominative singular masculine, from <i>vippamuccati</i> (to be freed), describing implied <i>sotāpanna</i> .

**Than:** Four states of deprivation: rebirth as an animal, a hungry ghost, an angry demon, or a denizen of hell. In the Buddhist cosmology, none of these states is eternal.

### Cha abhiṭhānāni abhabbo kātum

**Grok AI:** And incapable of the six great wrongs

**Than:** And incapable of committing the six great wrongs

Cha	Six	Numeral, accusative plural neuter, describing <i>abhiṭhānāni</i> .
ca	And	Indeclinable, conjunctive particle, linking to previous line.
abhiṭhānāni	Great wrongs	Noun, accusative plural neuter, from <i>abhiṭhāna</i> (crime), object of <i>kātum</i> .
abhabbo	Incapable	Adjective, nominative singular masculine, from <i>abhabba</i> (incapable), describing implied <i>sotāpanna</i> .
kātum	To do	Infinitive, <i>karoti</i> (to do), with <i>abhiṭhānāni</i> as object.

**Than:** According to SnA, the six great wrongs are: murdering one's mother, murdering one's father, murdering an arahant (fully awakened individual), wounding a Buddha, causing a schism in the Saṅgha, or choosing anyone other than a

Buddha as one's foremost teacher. The first five are listed in [AN 5:129](#) as leading immediately to hell after death.

**Idam-pi Saṅghe ratanāñ pañītarāñ  
Etena saccena suvatthi hotu**

See above [Ratana-Sutta \(short version\)](#).

**Kiñ-cāpi so kammañ karoti pāpakañ**

**Grok AI:** Though he does evil deeds

**Than:** Whatever bad deed one may do

Kiñ	Though	Indeclinable, concessive particle, introducing <i>cāpi</i> .
cāpi	And also	Indeclinable, emphatic particle, reinforcing <i>kiñ</i> .
so	He	Demonstrative pronoun, nominative singular masculine, referring to <i>sotāpanna</i> , subject of <i>karoti</i> .
kammañ	Deeds	Noun, accusative singular neuter, from <i>kamma</i> (action), object of <i>karoti</i> .
karoti	Does	Verb, 3rd person singular present indicative, <i>karoti</i> (to do), with <i>kammañ</i> as object.
pāpakañ	Evil	Adjective, accusative singular neuter, from <i>pāpaka</i> (evil), describing <i>kammañ</i> .

**Kāyena vācā uda cetasā vā**

**Grok AI:** By body, speech, or mind

**Than:** In body, speech, or in mind

Kāyena	By body	Noun, instrumental singular masculine, from <i>kāya</i> (body), means of <i>karoti</i> .
vācā	By speech	Noun, instrumental singular feminine, from <i>vācā</i> (speech), means of <i>karoti</i> .
uda	Or	Indeclinable, disjunctive particle, linking <i>vācā</i> and <i>cetasā</i> .
cetasā	By mind	Noun, instrumental singular neuter, from <i>cetas</i> (mind), means of <i>karoti</i> .
vā	Or	Indeclinable, disjunctive particle, linking to <i>cetasā</i> .

## **Abhabbo so tassa paṭicchādāya**

**Grok AI:** He is incapable of concealing it

**Than:** One cannot hide it

Abhabbo	Incapable	Adjective, nominative singular masculine, from <i>abhabba</i> (incapable), describing <i>so</i> .
so	He	Demonstrative pronoun, nominative singular masculine, subject of <i>abhabbo</i> .
tassa	It	Demonstrative pronoun, genitive singular neuter, referring to <i>kammarñ</i> , object of <i>paticchādāya</i> .
paṭicchādāya	Of concealing	Gerund, <i>paṭicchādeti</i> (to conceal), with <i>tassa</i> as object.

## **Abhabbatā diṭṭha-padassa vuttā**

**Grok AI:** Incapability is said of one who has seen the path

**Than:** An incapability ascribed to one who has seen the Way

Abhabbatā	Incapability	Noun, nominative singular feminine, from <i>abhabba</i> (incapable), subject of <i>vuttā</i> .
diṭṭha	Seen	Past participle, part of compound with <i>padassa</i> .
padassa	Of path	Noun, genitive singular neuter, from <i>pada</i> (path), compound with <i>diṭṭha</i> , describing <i>abhabbatā</i> .
vuttā	Is said	Past participle, nominative singular feminine, from <i>vadati</i> (to say), describing <i>abhabbatā</i> .

## **Idam-pi Saṅghe ratanarñ paṇītarñ Etena saccena suvatthi hotu**

See above [Ratana-Sutta \(short version\)](#).

## **Vanappagumbe yathā phussitagge**

**Grok AI:** Like a forest grove with blossoming tops

**Than:** Like a forest grove with flowering tops

Vanappagumbe	Forest grove	Noun, locative singular masculine, compound of <i>vana</i> (forest) + <i>pagumba</i> (grove), object of simile.
yathā	Like	Adverb, introducing simile for <i>dhamma-varaṁ</i> .
phussita	Blossoming	Past participle, locative singular neuter, from <i>phussati</i> (to blossom), describing <i>agge</i> .
agge	Tops	Noun, locative singular neuter, from <i>agga</i> (top), object of <i>phussita</i> .

### Gimhāna-māse paṭhamasmīṁ gimhe

**Grok AI:** In the summer month, the first summer

**Than:** In the first month of the heat of the summer

Gimhāna	Hot season	Noun, part of compound with <i>māse</i> .
māse	In month	Noun, locative singular masculine, from <i>māsa</i> (month), compound with <i>gimhāna</i> , indicating time.
paṭhamasmīṁ	First	Adjective, locative singular masculine, from <i>paṭhama</i> (first), describing <i>gimhe</i> .
gimhe	Hot season	Noun, locative singular masculine, from <i>gimha</i> (hot season), indicating time.

### Tathūpamarāṁ dhamma-varaṁ adesayi

**Grok AI:** Like this, he taught the supreme Dhamma

**Than:** So is the foremost Dhamma he taught

Tathā	Like this	Adverb, referring to simile of <i>vanappagumbe</i> .
upamarāṁ	Like	Adjective, accusative singular neuter, describing <i>dhamma-varaṁ</i> .
dhamma	Dhamma	Noun, part of compound with <i>varaṁ</i> .
varaṁ	Supreme	Adjective, accusative singular neuter, from <i>vara</i> (excellent), compound with <i>dhamma</i> , object of <i>adesayi</i> .
adesayi	Taught	Verb, 3rd person singular aorist, <i>deseti</i> (to teach), with <i>dhamma-varaṁ</i> as object.

## **Nibbāna-gāmīm paramām hitāya**

**Grok AI:** Leading to Nibbāna, for the highest welfare

**Than:** For the highest benefit, leading to unbinding

Nibbāna	Nibbāna	Noun, part of compound with <i>gāmīm</i> .
gāmīm	Leading	Adjective, accusative singular neuter, from <i>gāmī</i> (going), compound with <i>Nibbāna</i> , describing <i>dhamma-varam</i> .
paramām	Highest	Adjective, accusative singular neuter, from <i>parama</i> (highest), describing <i>hitāya</i> .
hitāya	For welfare	Noun, dative singular neuter, from <i>hita</i> (welfare), purpose of <i>adesayi</i> .

## **Idam-pi Buddhe ratanām pañītam Etena saccena suvatthi hotu**

See above [Ratana-Sutta \(short version\)](#).

## **Varo varaññū varado var'āharo**

**Grok AI:** The excellent one, knower, giver, bringer of excellence

**Than:** Foremost, foremost-knowing, foremost-giving, foremost-bringing

Varo	Excellent one	Noun, nominative singular masculine, from <i>vara</i> (excellent), subject of <i>adesayi</i> .
varaññū	Knower of excellence	Noun, nominative singular masculine, from <i>vara</i> + <i>ñū</i> (knower), in apposition to <i>varo</i> .
varado	Giver of excellence	Noun, nominative singular masculine, from <i>vara</i> + <i>dā</i> (giver), in apposition to <i>varo</i> .
var'āharo	Bringer of excellence	Noun, nominative singular masculine, from <i>vara</i> + <i>āhara</i> (bringer), in apposition to <i>varo</i> .

## **Anuttaro dhamma-varam adesayi**

**Than:** Unsurpassed, he taught the foremost Dhamma

**Grok AI:** The unsurpassed one taught the supreme Dhamma

Anuttaro	Unsurpassed	Adjective, nominative singular masculine, from <i>anuttara</i> (unsurpassed), describing <i>varo</i> .
dhamma	Dhamma	Noun, part of compound with <i>varam</i> .
varam	Supreme	Adjective, accusative singular neuter, from <i>vara</i> (excellent), compound with <i>dhamma</i> , object of <i>adesayi</i> .
adesayi	Taught	Verb, 3rd person singular aorist, <i>deseti</i> (to teach), with <i>dhamma-varam</i> as object.

**Idam-pi Buddhe ratanam pañitam  
Etena saccena suvatthi hotu**

See above [Ratana-Sutta \(short version\)](#).

**Khīṇam purāṇam navam n'atthi sambhavam  
Viratta-citt'āyatike bhavasmir  
Te khīṇa-bijā aviruḍhi-chandā  
Nibbanti dhīrā yathā'yam padipo  
Idam-pi saṅghe ratanam pañitam  
Etena saccena suvatthi hotu.**

See above [Ratana-Sutta \(short version\)](#).

**Yānīdha bhūtāni samāgatāni**

**Grok Al:** Whatever beings are gathered here

**Than:** Whatever spirits have gathered here

Yāni	Whatever	Relative pronoun, nominative plural neuter, referring to <i>bhūtāni</i> .
idha	Here	Adverb, indicating location of <i>bhūtāni</i> .
bhūtāni	Beings	Noun, nominative plural neuter, from <i>bhūta</i> (being), subject of <i>saṅgatāni</i> .
saṅgatāni	Gathered	Past participle, nominative plural neuter, from <i>saṅgacchati</i> (to come together), describing <i>bhūtāni</i> .

**Bhummāni vā yāni va antalikkhe**

**Grok Al:** Terrestrial or those in the sky

**Than:** On the earth, in the sky

Bhummāni	Terrestrial	Adjective, nominative plural neuter, from <i>bhūma</i> (earth), describing <i>bhūtāni</i> .
vā	Or	Indeclinable, disjunctive particle, linking <i>bhummāni</i> and <i>yāni</i> .
yāni	Those	Relative pronoun, nominative plural neuter, referring to <i>bhūtāni</i> .
va	Indeed	Indeclinable, emphatic particle, reinforcing <i>yāni</i> .
antalikkhe	In the sky	Noun, locative singular neuter, from <i>antalikkha</i> (sky), indicating location of <i>yāni</i> .

### Tathāgatāṁ deva-manussa-pūjitaṁ

**Grok AI:** The Tathāgata, honored by devas and humans

**Than:** The Tathāgata worshipped by beings human & divine

Tathāgatāṁ	Tathāgata	Noun, accusative singular masculine, from <i>tathāgata</i> (Thus-Gone), object of <i>namassāma</i> .
deva	Devas	Noun, part of compound with <i>manussa</i> .
manussa	Humans	Noun, part of compound with <i>deva</i> .
pūjitaṁ	Honored	Past participle, accusative singular masculine, from <i>pūjeti</i> (to honor), describing <i>tathāgatāṁ</i> .

### Buddham namassāma suvatthi hotu

**Grok AI:** We venerate the Buddha, may there be well-being

**Than:** Let us pay homage to the Buddha, may there be well-being

Buddham	Buddha	Noun, accusative singular masculine, from <i>buddha</i> (awakened one), object of <i>namassāma</i> .
namassāma	We venerate	Verb, 1st person plural present indicative, <i>namassati</i> (to venerate), with <i>buddham</i> as object.
suvatthi	Well-being	Noun, nominative singular feminine, from <i>sotthi</i> (well-being), subject of <i>hotu</i> .
hotu	May there be	Verb, 3rd person singular present optative, <i>bhavati</i> (to be), with <i>suvatthi</i> as subject.

For the last two verses, see above and replace Buddharūpa with Dhammarūpa and Saṅgharūpa respectively.

## Karaṇīya-metta-sutta - The Buddha's Words on Loving-Kindness

**Norbu AI:** According to the commentary, the Metta Sutta ([Snp 1.8](#)) was taught by the Buddha in response to a specific situation involving a group of monks. 500 monks received meditation instructions from the Buddha. They went to a remote forest area in the Himalayas for meditation practice. The location was suitable with good water supply and peaceful surroundings.

However, the forest was inhabited by tree deities (rukka-devatā). These deities lived in the trees with their families. When monks arrived, the deities had to descend from their homes. Thinking the monks would stay briefly, they waited. When they realized monks intended to stay for the rainy season they became annoyed and tried to frighten the monks by creating frightening apparitions, making terrifying sounds and creating foul odors.

The monks became unable to concentrate and their meditation was disturbed. They developed fear and anxiety and decided to leave and return to the Buddha.

Upon hearing their experience, the Buddha taught this sutta. He explained it would serve two purposes: as a meditation subject (kammaṭṭhāna) and as a protection (paritta).

### Karaṇīyam-attha-kusalena

**Grok AI:** What should be done by one skilled in good

**BM:** This is what should be done by one who is skilled in goodness

**Than:** This is to be done by one skilled in aims

Karaṇīyam	Should be done	Gerundive, nominative singular neuter, from <i>karoti</i> (to do), subject of implied <i>atthi</i> , expressing duty.
attha	Good	Noun, part of compound with <i>kusalena</i> . Meaning “good,” “benefit,” or “purpose.” In Buddhist contexts, it often refers to spiritual or moral good.
kusalena	By one skilled	Adjective, instrumental singular masculine, from <i>kusala</i> (skilled), compound with <i>attha</i> , describing agent of <i>karaṇīyam</i> .

### Yan-tam santam padam abhisamecca

**Grok AI:** That peaceful state, having fully understood

**BM:** And who knows the path of peace

**Than:** Appreciating the state of peace

Yan	That	Relative pronoun, accusative singular neuter, referring to <i>padam</i> .
tam	That	Demonstrative pronoun, accusative singular neuter, reinforcing <i>yan</i> , object of <i>abhisamecca</i> .
santam	Peaceful	Adjective, accusative singular neuter, from <i>santa</i> (peaceful), describing <i>padam</i> .
padam	State	Noun, accusative singular neuter, from <i>pada</i> (state, step), object of <i>abhisamecca</i> .
abhisamecca	Having fully understood	Gerund, from <i>abhisameti</i> (to understand fully), describing <i>kusalena</i> , with <i>padam</i> as object.
		From abhi (completely) + sam (together) + eti (to go, from i, to go), meaning “to come to complete understanding.” The gerund <i>abhisamecca</i> indicates a completed action.

### Sakko ujū ca suhujū ca

**Grok AI:** Capable, upright, and very upright

**BM:** Let them be able and upright, straightforward and...

**Than:** Be capable, upright, & straightforward

Sakko	Capable	Adjective, nominative singular masculine, from <i>sakka</i> (able), describing implied <i>kusalena</i> .
ujū	Upright	Adjective, nominative singular masculine, from <i>uju</i> (straight), describing implied <i>kusalena</i> .
ca	And	Indeclinable, conjunctive particle, linking <i>ujū</i> and <i>suhujū</i> .
suhujū	Very upright	Adjective, nominative singular masculine, from <i>su</i> (very) + <i>uju</i> (straight), describing implied <i>kusalena</i> . It describes the practitioner as exceedingly honest and straightforward
ca	And	Indeclinable, conjunctive particle, linking <i>suhujū</i> to next line.

### Suvaco c'assa mudu anatimānī

**Grok AI:** Easy to speak to, gentle, and not conceited

**BM:** ...gentle in speech, humble and not conceited

**Than:** Easy to instruct, gentle, & not conceited

Suvaco	Easy to speak to	Adjective, nominative singular masculine, from <i>su</i> (good) + <i>vaca</i> (speech). Meaning “having good speech” or “easy to admonish,” indicating approachability and humility. Describing implied <i>kusalena</i>
ca	And	Indeclinable, conjunctive particle, linking <i>suvaco</i> and <i>assa</i> .
assa	He	Pronoun, nominative singular masculine, subject of implied <i>hoti</i> .
mudu	Gentle	Adjective, nominative singular masculine, from <i>mudu</i> (soft), describing <i>assa</i> .
anatimānī	Not conceited	Adjective, nominative singular masculine, from <i>an</i> (not) + <i>timānī</i> (conceited), describing <i>assa</i> .

**Santussako ca subharo ca**

**Grok AI:** Content and easy to support

**BM:** Contented and easily satisfied

**Than:** Content & easy to support

Santussako	Content	Adjective, nominative singular masculine, from <i>santussati</i> (to be content), describing implied <i>kusalena</i> .
ca	And	Indeclinable, conjunctive particle, linking <i>santussako</i> and <i>subharo</i> .
subharo	Easy to support	Adjective, nominative singular masculine, from <i>su</i> (good) + <i>bharati</i> (to support), meaning “easily supported” or “requiring little maintenance,” referring to simplicity in material needs. Describing implied <i>kusalena</i>
ca	And	Indeclinable, conjunctive particle, linking to next line.

**Appakicco ca sallahuka-vutti**

**Grok AI:** With few duties and light in living

**BM:** Unburdened with duties and frugal in their ways

**Than:** With few duties, living lightly

Appakicco	With few duties	Adjective, nominative singular masculine, from <i>appa</i> (few) + <i>kicca</i> (duty), describing implied <i>kusalena</i> .
ca	And	Indeclinable, conjunctive particle, linking <i>appakicco</i> and <i>sallahuka-vutti</i> .
sallahuka	Light	Adjective, part of compound with <i>vutti</i> .
vutti	Living	Noun, nominative singular feminine, from <i>vutti</i> (conduct), compound with <i>sallahuka</i> , describing implied <i>kusalena</i> .
		Compound of <i>sallahuka</i> (light), from <i>sa</i> (with) + <i>lahuka</i> (light) and <i>vutti</i> (living, conduct, from <i>vattati</i> , to proceed), meaning “light conduct” or “simple living.”

### **Sant'indriyo ca nipako ca**

**Grok Al:** With senses calmed and prudent

**BM:** Peaceful and calm, and wise and skilful

**Than:** With peaceful faculties, masterful

Sant'indriyo	With senses calmed	Adjective, nominative singular masculine, from <i>santa</i> (calmed) + <i>indriya</i> (senses), describing implied <i>kusalena</i> .
ca	And	Indeclinable, conjunctive particle, linking <i>sant'indriyo</i> and <i>nipako</i> .
nipako	Prudent	Adjective, nominative singular masculine, From <i>ni</i> (down, into) + <i>paka</i> (related to <i>paññā</i> , wisdom), meaning “wise” or “prudent.” Describing implied <i>kusalena</i> .
ca	And	Indeclinable, conjunctive particle, linking to next line.

### **Appagabbho kulesu ananugiddho**

**Grok Al:** Not bold, not greedy among families

**BM:** Not proud and demanding in nature

**Than:** Modest, & no greed for supporters

Appagabbho	Not bold	Adjective, nominative singular masculine, from <i>appa</i> (little, not) + <i>gabbha</i> (boldness, from <i>gabbha</i> , womb or pride), meaning “not bold” or “humble.” Describing implied <i>kusalena</i> .
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kulesu	Among families	Noun, locative plural neuter, from <i>kula</i> (family), indicating sphere of <i>ananugiddho</i> .
ananugiddho	Not greedy	Adjective, nominative singular masculine, from an (not) + <i>anugiddha</i> (greedy, from <i>giddha</i> , greedy, past participle of <i>gijjhati</i> , to be greedy), meaning “not greedy.” Describing implied <i>kusalena</i> .

### Na ca khuddam̄ samācare kiñci

**Grok AI:** And not engage in anything petty

**BM:** Let them not do the slightest thing

**Than:** Do not do the slightest thing

Na	Not	Adverb, negating <i>samācare</i> .
ca	And	Indeclinable, conjunctive particle, linking to previous line.
khuddam̄	Petty	Adjective, accusative singular neuter, from <i>khudda</i> (small, petty), describing <i>kiñci</i> .
samācare	Engage in	Verb, 3rd person singular present optative, <i>samācarati</i> (to engage), with <i>kiñci</i> as object.
kiñci	Anything	Pronoun, accusative singular neuter, object of <i>samācare</i> .

### Yena viññū pare upavadeyyum̄

**Grok AI:** By which the wise might criticize others

**BM:** That the wise would later reprove

**Than:** That the wise would later censure

Yena	By which	Relative pronoun, instrumental singular neuter, referring to <i>khuddam̄</i> , means of <i>upavadeyyum̄</i> .
viññū	Wise	Noun, nominative plural masculine, from <i>viññū</i> (wise), subject of <i>upavadeyyum̄</i> .
pare	Others	Noun, accusative plural masculine, from <i>para</i> (other), object of <i>upavadeyyum̄</i> .
upavadeyyum̄	Might criticize	Verb, 3rd person plural present optative, <i>upavadati</i> (to criticize), with <i>pare</i> as object.

### **Sukhino vā khemino hontu**

**Grok AI:** May they be happy or secure

**BM:** Wishing: In gladness and in safety

**Than:** Think: Happy & secure

Sukhino	Happy	Adjective, nominative plural masculine, from <i>sukhin</i> (happy), predicate of <i>hontu</i> .
vā	Or	Indeclinable, disjunctive particle, linking <i>sukhino</i> and <i>khemino</i> .
khemino	Secure	Adjective, nominative plural masculine, from <i>khemin</i> (secure), predicate of <i>hontu</i> .
hontu	May be	Verb, 3rd person plural present optative, <i>bhavati</i> (to be), with <i>sukhino</i> and <i>khemino</i> as predicates.

### **Sabbe sattā bhavantu sukhit'attā**

**Grok AI:** May all beings be happy-minded

**BM:** May all beings be at ease

**Than:** May all beings be happy at heart

Sabbe	All	Adjective, nominative plural masculine, from <i>sabba</i> (all), describing <i>sattā</i> .
sattā	Beings	Noun, nominative plural masculine, from <i>satta</i> (being), subject of <i>bhavantu</i> .
bhavantu	May be	Verb, 3rd person plural present optative, <i>bhavati</i> (to be), with <i>sukhit'attā</i> as predicate.
sukhit'attā	Happy-minded	Adjective, nominative plural masculine, from <i>sukhita</i> (happy) + <i>atta</i> (self), describing <i>sattā</i> .

### **Ye keci pāṇa-bhūt'atthi**

**Grok AI:** Whatever living beings there are

**BM:** Whatever living beings there may be

**Than:** Whatever beings there may be

Ye	Whatever	Relative pronoun, nominative plural masculine, referring to <i>pāṇa-bhūtā</i> .
keci	Any	Pronoun, nominative plural masculine, reinforcing <i>ye</i> .
pāṇa	Living	Noun, part of compound with <i>bhūtā</i> . From <i>pāṇa</i> (breath, life, from <i>pān</i> , to breathe), meaning “living being” or “creature.”
bhūtā	Beings	Noun, nominative plural masculine, from <i>bhūta</i> (being), compound with <i>pāṇa</i> , subject of <i>atthi</i> .
atthi	There are	Verb, 3rd person singular present indicative, <i>atthi</i> (to be), with <i>pāṇa-bhūtā</i> as subject.

### Tasā vā thāvarā vā anavasesā

**Grok AI:** Moving or still, without exception

**BM:** Whether they are weak or strong, omitting none

**Than:** Weak or strong, without exception

Tasā	Moving	Adjective, nominative plural masculine, from <i>tasa</i> (moving), describing <i>pāṇa-bhūtā</i> . Moving, referring to beings capable of motion.
vā	Or	Indeclinable, disjunctive particle, linking <i>tasā</i> and <i>thāvarā</i> .
thāvarā	Still	Adjective, nominative plural masculine, from <i>thāvara</i> (still), describing <i>pāṇa-bhūtā</i> .
vā	Or	Indeclinable, disjunctive particle, reinforcing <i>thāvarā</i> .
anavasesā	Without exception	Adjective, nominative plural masculine, from an (not) + <i>avasesa</i> (remaining, from <i>ava</i> + <i>sis</i> , to remain), meaning “nothing left out” or “all-inclusive.” Describing <i>pāṇa-bhūtā</i> .

### Dīghā vā ye mahantā vā

**Grok AI:** Long or large

**BM:** The great or the mighty

**Than:** Long, large,

Dīghā	Long	Adjective, nominative plural masculine, from <i>dīgha</i> (long), describing <i>ye</i> . Referring to beings with elongated forms (e.g., snakes, whales)
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vā	Or	Indeclinable, disjunctive particle, linking <i>dīghā</i> and <i>mahantā</i> .
ye	Those	Relative pronoun, nominative plural masculine, referring to <i>pāṇa-bhūtā</i> .
mahantā	Large	Adjective, nominative plural masculine, from <i>mahanta</i> (large), describing <i>ye</i> .
vā	Or	Indeclinable, disjunctive particle, linking to next line.

### **Majjhimā rassakā aṇuka-thūlā**

**Grok Al:** Medium, short, small, or gross

**BM:** Medium, short, or small

**Than:** Middling, short, subtle, blatant

Majjhimā	Medium	Adjective, nominative plural masculine, from <i>majjhima</i> (medium), describing <i>ye</i> .
rassakā	Short	Adjective, nominative plural masculine, from <i>rassa</i> (short), describing <i>ye</i> .
aṇuka	Small, tiny	Adjective, part of compound with <i>thūlā</i> .
thūlā	Large, bulky	Adjective, nominative plural masculine, from <i>thūla</i> (gross, thick), meaning “large” or “bulky.” Compound with <i>aṇuka</i> , describing <i>ye</i> .

### **Ditṭhā vā ye ca aditṭhā**

**Grok Al:** Seen or unseen

**BM:** The seen and the unseen

**Than:** Seen & unseen

Ditṭhā	Seen	Past participle, nominative plural masculine, from <i>disati</i> (to see), describing <i>ye</i> .
vā	Or	Indeclinable, disjunctive particle, linking <i>ditṭhā</i> and <i>aditṭhā</i> .
ye	Those	Relative pronoun, nominative plural masculine, referring to <i>pāṇa-bhūtā</i> .
ca	And	Indeclinable, conjunctive particle, linking <i>ye</i> and <i>aditṭhā</i> .

aditthā	Unseen	Adjective, nominative plural masculine, from <i>a</i> (not) + <i>dittha</i> (seen), describing <i>ye</i> .
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### **Ye ca dūre vasanti avidūre**

**Grok AI:** Those living far or near

**BM:** Those living near and far away

**Than:** Living near & far

Ye	Those	Relative pronoun, nominative plural masculine, referring to <i>pāṇa-bhūtā</i> , subject of <i>vasanti</i> .
ca	And	Indeclinable, conjunctive particle, linking to previous line.
dūre	Far	Adverb, from <i>dūra</i> (far), describing <i>vasanti</i> .
vasanti	Living	Verb, 3rd person plural present indicative, <i>vasati</i> (to live), with <i>ye</i> as subject.
avidūre	Near	Adverb, from <i>a</i> (not) + <i>dūra</i> (far), describing <i>vasanti</i> .

### **Bhūtā vā sambhavesī vā**

**Grok AI:** Born or seeking birth

**BM:** Those born and to be born

**Than:** Born & seeking birth

Bhūtā	Born	Past participle, nominative plural masculine, from <i>bhavati</i> (to be), describing <i>ye</i> .
vā	Or	Indeclinable, disjunctive particle, linking <i>bhūtā</i> and <i>sambhavesī</i> .
sambhavesī	Seeking birth	Adjective, nominative plural masculine, from <i>sambhava</i> (birth) + <i>esī</i> (seeking, from <i>esati</i> , to seek), describing <i>ye</i> .
vā	Or	Indeclinable, disjunctive particle, linking to next line.

### **Sabbe sattā bhavantu sukhit'attā**

**Grok AI:** May all beings be happy-minded

**BM:** May all beings be at ease

**Than:** May all beings be happy at heart

Sabbe	All	Adjective, nominative plural masculine, from <i>sabba</i> (all), describing <i>sattā</i> .
sattā	Beings	Noun, nominative plural masculine, from <i>satta</i> (being), subject of <i>bhavantu</i> .
bhavantu	May be	Verb, 3rd person plural present optative, <i>bhavati</i> (to be), with <i>sukhit'attā</i> as predicate.
sukhit'attā	Happy-minded	Adjective, nominative plural masculine, from <i>sukhita</i> (happy) + <i>atta</i> (self), describing <i>sattā</i> .

**Na paro param nikubbetha**

**Grok AI:** Let none deceive another

**BM:** Let none deceive another

**Than:** Let no one deceive another

Na	Not	Adverb, negating <i>nikubbetha</i> .
paro	One	Noun, nominative singular masculine, from <i>para</i> (other), subject of <i>nikubbetha</i> .
param	Another	Noun, accusative singular masculine, from <i>para</i> (other), object of <i>nikubbetha</i> .
nikubbetha	Deceive	Verb, 3rd person singular present optative, <i>nikubbati</i> (to deceive), with <i>param</i> as object.

**Nātimaññetha katthaci nam kiñci**

**Grok AI:** Nor despise anyone anywhere

**BM:** Or despise any being in any state

**Than:** Or despise anyone anywhere

Na	Not	Adverb, negating <i>atimaññetha</i> .
atimaññetha	Despise	Verb, 3rd person singular present optative, <i>atimaññati</i> (to despise). From <i>ati</i> (over, beyond) + <i>maññati</i> (to think, from man, to think), meaning “to think overly” or “to despise.” With <i>nam</i> as object.

katthaci	Anywhere	Adverb, from <i>kattha</i> (where) + <i>ci</i> (any), describing <i>atimaññetha</i> .
nam	Anyone	Pronoun, accusative singular masculine, referring to <i>param</i> , object of <i>atimaññetha</i> .
kiñci	Any	Pronoun, accusative singular neuter, reinforcing <i>katthaci</i> .

## Byārosanā pañighasaññā

**Grok AI:** Through anger or perception of aversion

**BM:** Let none through anger or ill-will

**Than:** Or through anger or irritation

Byārosanā	Through anger	Noun, instrumental singular feminine, from byārosa (anger, from vi + rus, to be harsh) + -anā (noun suffix), meaning “anger” or “hostility.” Means of <i>iccheyya</i> .
pañighasaññā	Perception of aversion	Noun, instrumental singular feminine. Compound of <i>pañigha</i> (aversion, from pañ + ghā, to strike) + saññā (perception, from sañjānāti, to perceive), meaning “perception of aversion.” Means of <i>iccheyya</i> .

## Nāññam-aññassa dukkham-iccheyya

**Grok AI:** Let none wish suffering for another

**BM:** Wish harm upon another

**Than:** Wish for another to suffer

Na	Not	Adverb, negating <i>iccheyya</i> .
aññam	One	Pronoun, nominative singular masculine, subject of <i>iccheyya</i> .
aññassa	For another	Pronoun, genitive singular masculine, indirect object of <i>iccheyya</i> .
dukkham	Suffering	Noun, accusative singular neuter, from <i>dukkha</i> (suffering), object of <i>iccheyya</i> .
iccheyya	Wish	Verb, 3rd person singular present optative, <i>icchatī</i> (to wish), with <i>dukkham</i> as object.

## Mātā yathā niyām puttām

**Grok Al:** As a mother her own son

**BM:** Even as a mother... Her child

**Than:** As a mother would... her only child,

Mātā	Mother	Noun, nominative singular feminine, from <i>mātā</i> (mother), subject of simile.
yathā	As	Adverb, introducing simile for <i>mānasam-bhāvaye</i> .
niyām	Own	Adjective, accusative singular masculine, from <i>niya</i> (own), describing <i>puttam</i> .
puttam	Son	Noun, accusative singular masculine, from <i>putta</i> (son), object of <i>anurakkhe</i> .

### Āyusā eka-puttam-anurakkhe

**Grok Al:** With her life protects her only son

**BM:** ...protects with her life... her only child

**Than:** ...risk her life to protect her child...

Āyusā	With life	Noun, instrumental singular neuter, from <i>āyu</i> (life), means of <i>anurakkhe</i> .
eka	Only	Adjective, part of compound with <i>puttam</i> .
puttam	Son	Noun, accusative singular masculine, from <i>putta</i> (son), compound with <i>eka</i> , object of <i>anurakkhe</i> .
anurakkhe	Protects	Verb, 3rd person singular present optative, <i>anurakkhati</i> (to protect), from <i>anu</i> (along, after) + <i>rakkhati</i> (to protect, from <i>rakṣ</i> , to guard), meaning "to guard closely." With <i>puttam</i> as object.

### Evam'pi sabba-bhūtesu

**Grok Al:** So too toward all beings

**BM:** So... Should one cherish all living beings

**Than:** Even so... with regard to all beings

Evam	So	Adverb, referring to simile of <i>mātā</i> .
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pi	Too	Indeclinable, emphatic particle, reinforcing <i>evam</i> .
sabba	All	Adjective, part of compound with <i>bhūtesu</i> .
bhūtesu	Toward beings	Noun, locative plural masculine, from <i>bhūta</i> (being), compound with <i>sabba</i> , indirect object of <i>bhāvaye</i> .

### Mānasam-bhāvaye aparimāṇāṁ

**Grok AI:** Cultivate a boundless mind

**BM:** ...with a boundless heart

**Than:** ...should one cultivate the heart limitlessly...

Mānasam	Mind	Noun, accusative singular neuter, from <i>mānasa</i> (mind), object of <i>bhāvaye</i> .
bhāvaye	Cultivate	Verb, 3rd person singular present optative, <i>bhāveti</i> (to cultivate), with <i>mānasam</i> as object.
aparimāṇāṁ	Boundless	Adjective, accusative singular neuter, from a (not) + <i>parimāṇa</i> (limited), describing <i>mānasam</i> .

**Than:** The image here is sometimes misconstrued as saying that one should protect all beings as a mother would protect her only child. Actually, the parallel is not between the child and all living beings; it is between the child and one's cultivation of the heart: One should protect one's goodwill toward all beings in the same way that a mother would protect her only child. On this point, see [MN 21](#).

### Mettañ-ca sabba-lokasmīm

**Grok AI:** And loving-kindness in all the world

**BM:** Radiating kindness over the entire world

**Than:** With goodwill for the entire cosmos

Mettam	Loving-kindness	Noun, accusative singular neuter, from <i>metta</i> (friendliness), object of <i>bhāvaye</i> .
ca	And	Indeclinable, conjunctive particle, linking <i>mettam</i> to previous line.
sabba	All	Adjective, part of compound with <i>lokasmīm</i> .

lokasmīrī	In the world	Noun, locative singular masculine, from <i>loka</i> (world), compound with <i>sabba</i> , sphere of <i>bhāvaye</i> .
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### Mānasam-bhāvaye aparimāṇam

**Grok AI:** Cultivate a boundless mind

**BM:** ...with a boundless heart

**Than:** cultivate the heart limitlessly

Mānasam	Mind	Noun, accusative singular neuter, from <i>mānasa</i> (mind), object of <i>bhāvaye</i> .
bhāvaye	Cultivate	Verb, 3rd person singular present optative, <i>bhāveti</i> (to cultivate), with <i>mānasam</i> as object.
aparimāṇam	Boundless	Adjective, accusative singular neuter, from <i>a</i> (not) + <i>parimāṇa</i> (limited), describing <i>mānasam</i> .

### Uddham adho ca tiriyañ-ca

**Grok AI:** Above, below, and across

**BM:** Spreading upwards to the skies And downwards to the depths, Outwards...

**Than:** Above, below, & all around

Uddham	Above	Adverb, from <i>uddha</i> (upward), describing <i>bhāvaye</i> .
adho	Below	Adverb, from <i>adha</i> (downward), describing <i>bhāvaye</i> .
ca	And	Indeclinable, conjunctive particle, linking <i>adho</i> and <i>tiriyañ</i> .
tiriyañ	Across	Adverb, from <i>tiriya</i> (horizontal), describing <i>bhāvaye</i> .
ca	And	Indeclinable, conjunctive particle, linking to next line.

### Asambādham averam asapattam

**Grok AI:** Unconfined, without enmity, without foes

**BM:** ...and unbounded, freed from hatred and ill-will

**Than:** Unobstructed, without enmity or hate

Asambādhari	Unconfined	Adjective, accusative singular neuter, from a (not) + <i>sambādha</i> (confined), describing <i>mānasam</i> .
averam	Without enmity	Adjective, accusative singular neuter, from a (not) + <i>vera</i> (enmity, from <i>vīra</i> , foe.) Meaning “free from enmity.” Describing <i>mānasam</i> .
asapattam	Without foes	Adjective, accusative singular neuter, From a (not) + <i>sapatta</i> (foe, from <i>sa</i> + <i>patta</i> , fallen), meaning “free from foes.” Describing <i>mānasam</i> .

### Tiṭṭhañ-caram nisinno vā

**Grok Al:** Standing, walking, or sitting

**BM:** Whether standing or walking, seated

**Than:** Whether standing, walking, sitting

Tiṭṭham	Standing	Present participle, nominative singular masculine, from <i>tiṭṭhati</i> (to stand), describing implied <i>kusalena</i> .
caram	Walking	Present participle, nominative singular masculine, from <i>carati</i> (to walk), describing implied <i>kusalena</i> .
nisinno	Sitting	Past participle, nominative singular masculine, from <i>nisidati</i> (to sit), describing implied <i>kusalena</i> .
vā	Or	Indeclinable, disjunctive particle, linking <i>nisinno</i> to <i>sayāno</i> .

### Sayāno vā yāvat'assa vigata-middho

**Grok Al:** Lying down or as long as he is free from sloth

**BM:** Or lying down – free from drowsiness

**Than:** Or lying down, as long as one's drowsiness is gone

Sayāno	Lying down	Present participle, nominative singular masculine, from <i>seti</i> (to lie down), describing implied <i>kusalena</i> .
vā	Or	Indeclinable, disjunctive particle, linking <i>sayāno</i> to <i>yāvat'assa</i> .
yāvat	As long as	Adverb, from <i>yāva</i> (until), describing <i>adhittheyya</i> .
assa	He	Pronoun, nominative singular masculine, subject of <i>vigata-middho</i> .

vigata	Free	Adjective, part of compound with <i>middho</i> . From vi (away) + gata (gone, past participle of gacchati, to go), meaning “gone away” or “free.”
middho	From sloth	Noun, nominative singular masculine, from <i>middha</i> (sloth), compound with <i>vigata</i> , describing <i>assa</i> .

### **Etām satim adhittheyya**

**Grok AI:** He should establish this mindfulness

**BM:** One should sustain this recollection

**Than:** One should be resolved on this mindfulness

Etām	This	Demonstrative pronoun, accusative singular feminine, referring to <i>satim</i> .
satim	Mindfulness	Noun, accusative singular feminine, from <i>sati</i> (mindfulness), object of <i>adhittheyya</i> .
adhittheyya	Should establish	Verb, 3rd person singular present optative, <i>adhitthāti</i> (to establish). From adhi (over, upon) + thāti (to stand, from sthā, to stand), meaning “to stand firm” or “to establish.” With <i>satim</i> as object.

### **Brahmam-etām vihāram idham-āhu**

**Grok AI:** This is called the divine abiding here

**BM:** This is said to be the sublime abiding

**Than:** This is called a sublime abiding here

Brahmam	Divine	Adjective, accusative singular neuter, from <i>brahma</i> (divine), describing <i>vihāram</i> .
etām	This	Demonstrative pronoun, accusative singular neuter, referring to <i>vihāram</i> .
vihāram	Abiding	Noun, accusative singular masculine, from <i>vihāra</i> (abiding), object of <i>āhu</i> .
idham	Here	Adverb, from <i>idha</i> (here), describing <i>āhu</i> .
āhu	Called	Verb, 3rd person plural aorist, <i>āhati</i> (to say), with <i>vihāram</i> as object.

## Ditṭhiñca anupagamma

**Grok AI:** Without clinging to views

**BM:** By not holding to fixed views

**Than:** Not taken with view

Ditṭhim	Views	Noun, accusative singular feminine, from <i>ditthi</i> (view), object of <i>anupagamma</i> .
ca	And	Indeclinable, conjunctive particle, linking to previous line.
anupagamma	Without clinging	Gerund, from <i>anupagacchati</i> (to cling), describing implied <i>kusalena</i> , with <i>ditṭhim</i> as object.

## Sīlavā dassanena sampanno

**Grok AI:** Virtuous, endowed with vision

**BM:** The pure-hearted one, having clarity of vision

**Than:** But virtuous & consummate in vision

Sīlavā	Virtuous	Adjective, nominative singular masculine, from <i>sīlavant</i> (virtuous), describing implied <i>kusalena</i> .
dassanena	With vision	Noun, instrumental singular neuter, from <i>dassana</i> (vision), means of <i>sampanno</i> .
sampanno	Endowed	Past participle, nominative singular masculine, from sam (completely) + panno (past participle of <i>pajjati</i> , to attain), meaning “fully endowed” or “accomplished.” Describing implied <i>kusalena</i> .

## Kāmesu vineyya gedhar̄m

**Grok AI:** Having removed greed in desires

**BM:** Being freed from all sense-desires

**Than:** Having subdued desire for sensual pleasures

Kāmesu	In desires	Noun, locative plural masculine, from <i>kāma</i> (desire), sphere of <i>vineyya</i> .
vineyya	Having removed	Gerund, from <i>vineti</i> (to remove), describing implied <i>kusalena</i> , with <i>gedhar̄m</i> as object.

gedham	Greed	Noun, accusative singular masculine, from <i>gedha</i> (greed), object of <i>vineyya</i> .
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### **Na hi jātu gabbha-seyyam punareti'ti**

**Grok AI:** Indeed, he never returns to the womb

**BM:** Is not born again into this world

**Than:** One never again will lie in the womb

Na	Not	Adverb, negating <i>punareti</i> .
hi	Indeed	Indeclinable, emphatic particle, reinforcing <i>na</i> .
jātu	Ever	Adverb, emphasizing <i>na</i> .
gabbha	Womb	Noun, part of compound with <i>seyyam</i> .
seyyam	Lying	Noun, accusative singular feminine, from <i>seyya</i> (lying), compound with <i>gabbha</i> , object of <i>punareti</i> .
punareti	Returns	Verb, 3rd person singular present indicative, <i>punareti</i> (to return), with <i>gabbha-seyyam</i> as object.
'ti	Thus	Indeclinable, quotation particle, marking end of chant. From iti (thus), used in Pali to mark direct speech or the end of a text.

### Khandha-paritta - The Group Protection

**Norbu AI:** The Ahirājasutta (The Discourse on Snake Kings) ([AN 4.67](#)) provides the context for this protective chant against snakes and other creatures. The Buddha tells of an incident where a monk died from a snake bite. He then teaches that if that monk had extended loving-kindness (metta) to four royal families of snakes, he would not have died from the bite. These four snake families are:

1. Virūpakkha
2. Erāpatha
3. Chabyāputta
4. Kañhāgotamaka

The Buddha then teaches this protective verse as a safeguard for monastics and laypeople.

The chant extends metta to:

- All types of creatures (from no legs to many legs)
- The four royal snake families

- All beings without exception

The chant acknowledges the boundless (appamāṇo) nature of the Triple Gem while recognizing that dangerous creatures (sirīṁsapāni) are finite/measurable (pamāṇavantāni).

### **Virūpakkhehi me mettam**

**Grok AI:** With the Virūpakkhas, I have loving-kindness

**BM:** I have goodwill for the Virupakkhas

Virūpakkhehi	With the	Noun, instrumental plural masculine, from <i>virūpakkha</i> (name of nāga clan), indicating association with <i>mettam</i> .
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**Than:** The Virūpakkhas are the chiefs of the nagas, associated with the western quarter (see [DN 20](#)). The other royal lineages of snakes are nowhere else mentioned in the Pali Canon, and the commentary to this discourse doesn't identify them. The Dark Gotamakas may be the cobra family.

me	I	Pronoun, genitive singular, indicating possessor of <i>mettam</i> .
mettam	Loving-kindness	Noun, accusative singular neuter, from <i>metta</i> (friendliness), object of implied verb <i>atthi</i> (is).

### **mettam erāpathehi me**

**Grok AI:** With the Erāpathas, I have loving-kindness

**BM:** [I have goodwill for] the Erapathas

mettam	Loving-kindness	Noun, accusative singular neuter, from <i>metta</i> (friendliness), object of implied verb <i>atthi</i> (is).
erāpathehi	With the	Noun, instrumental plural masculine, from <i>erāpatha</i> (name of nāga clan), indicating association with <i>mettam</i> .
me	I	Pronoun, genitive singular, indicating possessor of <i>mettam</i> .

### **Chabyā-puttehi me mettam**

**Grok AI:** With the Chabyā-puttas, I have loving-kindness

**BM:** Goodwill for the Chabya descendants

Chabyā-puttehi	With the Chabyā-puttas	Noun, instrumental plural masculine, from <i>chabyā-putta</i> (name of nāga clan, “sons of Chabyā”), indicating association with <i>mettam</i> .
me	I	Pronoun, genitive singular, indicating possessor of <i>mettam</i> .
mettam	Loving-kindness	Noun, accusative singular neuter, from <i>metta</i> (friendliness), object of implied verb <i>atthi</i> (is).

### **mettam kaṇhā-gotamakehi ca**

**Grok AI:** And with the Kaṇhā-gotamakas, I have loving-kindness

**BM:** And [goodwill for] the Black Gotamakas

mettam	Loving-kindness	Noun, accusative singular neuter, from <i>metta</i> (friendliness), object of implied verb <i>atthi</i> (is).
kaṇhā-gotamakehi	With the Kaṇhā-gotamakas	Noun, instrumental plural masculine, from <i>kaṇhā-gotamaka</i> (name of nāga clan), indicating association with <i>mettam</i> .
ca	And	Indeclinable, conjunctive particle, linking to previous lines.

### **Apādakehi me mettam**

**Grok AI:** With the footless, I have loving-kindness

**BM:** I have goodwill for footless beings

Apādakehi	With the footless	Adjective, instrumental plural masculine, from a (not) + <i>pāda</i> (foot), referring to creatures like snakes, indicating association with <i>mettam</i> .
me	I	Pronoun, genitive singular, indicating possessor of <i>mettam</i> .
mettam	Loving-kindness	Noun, accusative singular neuter, from <i>metta</i> (friendliness), object of implied verb <i>atthi</i> (is).

### **mettam dipādakehi me**

**Grok AI:** With the two-footed, I have loving-kindness

**BM:** [I have goodwill for] two-footed beings

mettarñ	Loving-kindness	Noun, accusative singular neuter, from <i>metta</i> (friendliness), object of implied verb <i>atthi</i> (is).
dipādakehi	With the two-footed	Adjective, instrumental plural masculine, from <i>di</i> (two) + <i>pāda</i> (foot), referring to humans or birds, indicating association with <i>mettarñ</i> .
me	I	Pronoun, genitive singular, indicating possessor of <i>mettarñ</i> .

### Catuppadehi me mettarñ

**Grok AI:** With the four-footed, I have loving-kindness

**BM:** [I have] goodwill for four-footed [beings]

Catuppadehi	With the four-footed	Adjective, instrumental plural masculine, from <i>catu</i> (four) + <i>pāda</i> (foot), referring to quadrupeds, indicating association with <i>mettarñ</i> .
me	I	Pronoun, genitive singular, indicating possessor of <i>mettarñ</i> .
mettarñ	Loving-kindness	Noun, accusative singular neuter, from <i>metta</i> (friendliness), object of implied verb <i>atthi</i> (is).

### mettarñ bahuppadehi me

**Grok AI:** With the many-footed, I have loving-kindness

**BM:** and [I have goodwill for] many-footed beings

mettarñ	Loving-kindness	Noun, accusative singular neuter, from <i>metta</i> (friendliness), object of implied verb <i>atthi</i> (is).
bahuppadehi	With the many-footed	Adjective, instrumental plural masculine, from <i>bahu</i> (many) + <i>pāda</i> (foot), referring to centipedes or insects, indicating association with <i>mettarñ</i> .
me	I	Pronoun, genitive singular, indicating possessor of <i>mettarñ</i> .

### Mā marñ apādako him̄si

**Grok AI:** May the footless not harm me

**BM:** May footless beings [do me no harm]

Mā	Not	Adverb, negating <i>him̄si</i> .
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mar̄m	Me	Pronoun, accusative singular, object of <i>hir̄nsi</i> .
apādako	Footless	Adjective, nominative singular masculine, from <i>a</i> (not) + <i>pāda</i> (foot), subject of <i>hir̄nsi</i> .
hir̄nsi	Harm	Verb, 3rd person singular aorist, <i>hir̄nsati</i> (to harm), with <i>mar̄m</i> as object.

### mā mar̄m hir̄nsi dipādako

**Grok Al:** May the two-footed not harm me

**BM:** [May] two-footed beings do me no harm

mā	Not	Adverb, negating <i>hir̄nsi</i> .
mar̄m	Me	Pronoun, accusative singular, object of <i>hir̄nsi</i> .
hir̄nsi	Harm	Verb, 3rd person singular aorist, <i>hir̄nsati</i> (to harm), with <i>mar̄m</i> as object.
dipādako	Two-footed	Adjective, nominative singular masculine, from <i>di</i> (two) + <i>pāda</i> (foot), subject of <i>hir̄nsi</i> .

### Mā mar̄m catuppado hir̄nsi

**Grok Al:** May the four-footed not harm me

**BM:** May four-footed beings [do me no harm]

Mā	Not	Adverb, negating <i>hir̄nsi</i> .
mar̄m	Me	Pronoun, accusative singular, object of <i>hir̄nsi</i> .
catuppado	Four-footed	Adjective, nominative singular masculine, from <i>catu</i> (four) + <i>pāda</i> (foot), subject of <i>hir̄nsi</i> .
hir̄nsi	Harm	Verb, 3rd person singular aorist, <i>hir̄nsati</i> (to harm), with <i>mar̄m</i> as object.

### mā mar̄m hir̄nsi bahuppado

**Grok Al:** May the many-footed not harm me

**BM:** And many-footed beings do me no harm

mā	Not	Adverb, negating <i>hir̄nsi</i> .
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mar̄m	Me	Pronoun, accusative singular, object of <i>hir̄si</i> .
hir̄si	Harm	Verb, 3rd person singular aorist, <i>hir̄sati</i> (to harm), with <i>mar̄m</i> as object.
bahuppado	Many-footed	Adjective, nominative singular masculine, from <i>bahu</i> (many) + <i>pāda</i> (foot), subject of <i>hir̄si</i> .

### Sabbe sattā sabbe pāṇā

**Grok AI:** All beings, all living creatures

**BM:** May all creatures, all breathing things

Sabbe	All	Adjective, nominative plural masculine, from <i>sabba</i> (all), describing <i>sattā</i> and <i>pāṇā</i> .
sattā	Beings	Noun, nominative plural masculine, from <i>satta</i> (being), subject of implied verb <i>hontu</i> .
sabbe	All	Adjective, nominative plural masculine, from <i>sabba</i> (all), describing <i>pāṇā</i> .
pāṇā	Living creatures	Noun, nominative plural masculine, from <i>pāṇa</i> (breath, life), subject of implied verb <i>hontu</i> .

### sabbe bhūtā ca kevalā

**Grok AI:** All entities, and entirely

**BM:** All beings – each and every one

sabbe	All	Adjective, nominative plural masculine, from <i>sabba</i> (all), describing <i>bhūtā</i> .
bhūtā	Entities	Noun, nominative plural masculine, from <i>bhūta</i> (being, entity), subject of implied verb <i>hontu</i> .
ca	And	Indeclinable, conjunctive particle, linking <i>bhūtā</i> and <i>kevalā</i> .
kevalā	Entirely	Adjective, nominative plural masculine, from <i>kevala</i> (entire, alone), describing <i>bhūtā</i> .

### Sabbe bhadrāni passantu

**Grok AI:** May all see auspicious things

**BM:** Meet with good fortune

Sabbe	All	Adjective, nominative plural masculine, from <i>sabba</i> (all), describing implied <i>sattā</i> (beings).
bhadrāni	Auspicious things	Noun, accusative plural neuter. From <i>bhadra</i> (auspicious, good, from <i>bhad</i> , to prosper) + -āni (plural neuter suffix), meaning “auspicious things” or “good fortunes.” Object of <i>passantu</i> .
passantu	May see	Verb, 3rd person plural present optative, <i>passati</i> (to see), with <i>bhadrāni</i> as object.

### mā kiñci pāpam-āgamā

**Grok AI:** May none come to evil

**BM:** May none of them come to any evil

mā	Not	Adverb, negating <i>āgamā</i> .
kiñci	None	Pronoun, nominative singular neuter, subject of <i>āgamā</i> .
pāpam	Evil	Noun, accusative singular neuter, from <i>pāpa</i> (evil), object of <i>āgamā</i> .
āgamā	Come to	Verb, 3rd person singular aorist, <i>āgacchatī</i> (to come), with <i>pāpam</i> as object.

### Appamāṇo buddho

**Grok AI:** Boundless is the Buddha

**BM:** Limitless is the Buddha

Appamāṇo	Boundless	Adjective, nominative singular masculine, from <i>a</i> (not) + <i>pamāṇa</i> (measure), describing <i>buddho</i> .
buddho	Buddha	Noun, nominative singular masculine, from <i>buddha</i> (awakened one), subject of implied verb <i>atthi</i> (is).

### appamāṇo dhammo

**Grok AI:** Boundless is the Dhamma

**BM:** Limitless the Dhamma

appamāṇo	Boundless	Adjective, nominative singular masculine, from <i>a</i> (not) + <i>pamāṇa</i> (measure), describing <i>dhammo</i> .
dhammo	Dhamma	Noun, nominative singular masculine, from <i>dhamma</i> (teaching, truth), subject of implied verb <i>atthi</i> (is).

### appamāṇo saṅgho

**Grok AI:** Boundless is the Saṅgha

**BM:** Limitless the Saṅgha

appamāṇo	Boundless	Adjective, nominative singular masculine, from <i>a</i> (not) + <i>pamāṇa</i> (measure), describing <i>saṅgho</i> .
saṅgho	Saṅgha	Noun, nominative singular masculine, from <i>saṅgha</i> (community), subject of implied verb <i>atthi</i> (is).

### Pamāṇavantāni siriṁsapāni

**Grok AI:** Limited are creeping creatures

**BM:** There is a limit to creeping things

Pamāṇavantāni	Limited	Adjective, nominative plural neuter, from <i>pamāṇa</i> (measure) + <i>vant</i> (possessing), describing <i>siriṁsapāni</i> .
siriṁsapāni	Creeping creatures	Noun, nominative plural neuter, from <i>siriṁsapā</i> (creeping thing), subject of implied verb <i>atthi</i> (are).

### ahi-vicchikā sata-padī

**Grok AI:** Snakes, scorpions, centipedes

**BM:** Snakes, scorpions, centipedes

ahi	Snakes	Noun, nominative plural masculine, from <i>ahi</i> (snake), subject of implied verb <i>atthi</i> (are).
vicchikā	Scorpions	Noun, nominative plural feminine, from <i>vicchika</i> (scorpion), subject of implied verb <i>atthi</i> (are).
sata-padī	Centipedes	Noun, nominative plural feminine, from <i>sata</i> (hundred) + <i>padī</i> (feet), subject of implied verb <i>atthi</i> (are).

## Uṇṇā-nābhī sarabhū mūsikā

**Grok AI:** Spiders, lizards, rats

**BM:** Spiders, lizards and rats

Uṇṇā-nābhī	Spiders	Noun, nominative plural masculine, from <i>uṇṇā</i> (web) + <i>nābhī</i> (navel), referring to spiders, subject of implied verb <i>atthi</i> (are).
sarabhū	Lizards	Noun, nominative plural masculine, from <i>sarabha</i> (lizard), subject of implied verb <i>atthi</i> (are).
mūsikā	Rats	Noun, nominative plural feminine, from <i>mūsika</i> (rat), subject of implied verb <i>atthi</i> (are).

## Katā me rakkhā katā me parittā

**Grok AI:** Protection is made for me, safeguarding is made for me

**BM:** I have made this protection, I have made this spell

Katā	Made	Past participle, nominative singular feminine, from <i>karoti</i> (to do), describing <i>rakkhā</i> and <i>parittā</i> .
me	For me	Pronoun, genitive singular, indicating beneficiary of <i>rakkhā</i> and <i>parittā</i> .
rakkhā	Protection	Noun, nominative singular feminine, from <i>rakkhā</i> (protection), subject of implied verb <i>atthi</i> (is).
katā	Made	Past participle, nominative singular feminine, from <i>karoti</i> (to do), describing <i>parittā</i> .
me	For me	Pronoun, genitive singular, indicating beneficiary of <i>parittā</i> .
parittā	Safeguarding	Noun, nominative singular feminine. From <i>paritta</i> (protection, from <i>pari</i> + <i>trā</i> , to protect), meaning “safeguarding” or “protective chant.” Subject of implied verb <i>atthi</i> (is).

## paṭikkamantu bhūtāni

**Grok AI:** May beings retreat

**BM:** May the beings depart

paṭikkamantu	May retreat	Verb, 3rd person plural present optative, <i>paṭikkamati</i> (to retreat), with <i>bhūtāni</i> as subject. From <i>paṭi</i> (back) + <i>kamati</i>
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(to step, from kam, to step), meaning “to step back” or “retreat.” The optative paṭikkamantu expresses a wish.

bhūtāni	Beings	Noun, nominative plural neuter, from <i>bhūta</i> (being), subject of <i>paṭikkamantu</i> .
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### So’har̄m namo bhagavato

**Grok AI:** I pay homage to the Blessed One

**BM:** I pay homage to the Blessed One

So	I	Pronoun, nominative singular masculine, subject of implied verb <i>karomi</i> (I do).
ahar̄m	I	Pronoun, nominative singular, reinforcing so, subject of implied verb <i>karomi</i> (I do).
namo	Homage	Noun, accusative singular neuter, from <i>namo</i> (homage), object of implied verb <i>karomi</i> (I do).
bhagavato	To the Blessed One	Noun, dative singular masculine, from <i>bhagavant</i> (blessed one), indirect object of <i>namo</i> .

### namo sattannam̄

**Grok AI:** Homage to the seven

**BM:** Homage to the seven

namo	Homage	Noun, accusative singular neuter, from <i>namo</i> (homage), object of implied verb <i>karomi</i> (I do).
sattannam̄	To the seven	Numeral, genitive plural masculine, from <i>satta</i> (seven), indirect object of <i>namo</i> .

### sammā-sambuddhānām̄

**Grok AI:** Fully enlightened ones

**BM:** Rightly Self-awakened Ones

sammā	Fully	Adverb, from <i>sammā</i> (rightly), modifying <i>sambuddhānām̄</i> .
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sambuddhānām Enlightened ones Noun, genitive plural masculine, from *sambuddha* (fully enlightened), describing *sattannām* (the seven).

**Than:** The seven most recent Buddhas, including “our” Buddha, are mentioned in [DN 14](#) & [DN 32](#): Vipassin, Sikhin, Vessabhū, Kakusandha, Konāgamana, Kassapa, and Gotama.

## Chaddanta-paritta - The Great Elephant Protection

**Norbu Al:** This is a story about a hunter who, dressed in yellow robes to deceive animals, shot an elephant. The elephant, realizing the hunter was wearing the sacred robe of renunciants, restrained himself from retaliating out of respect for the robe, even though the hunter had misused it.

See [Ja 221](#) and [Ja 514](#).

### Vadhissamenanti parāmasanto

**Grok Al:** Thinking “I will kill him,” while grasping

**Norbu Al:** Thinking 'I will kill him,' while reaching out

Vadhissāmi I will kill Verb, 1st person singular future indicative, *vadati* (to kill, to slay), with implied *nām* (him) as object.

iti Thus Indeclinable, quotation particle, marking *vadhissāmi* as a thought.

parāmasanto While grasping Present participle, nominative singular masculine, from *parāmasati* (to grasp, to touch), describing the subject (hunter), with implied weapon or intent as object.

### Kāsāvamaddakkhi dhajānī isīnam

**Grok Al:** He saw the ochre robe, the banner of sages

**Norbu Al:** He saw the yellow robe, the banner of the sages

Kāsāvam Ochre robe Noun, accusative singular neuter, from *kāsāva* (saffron robe), object of *addakkhi*.

addakkhi He saw Verb, 3rd person singular aorist, *dakkhati* (to see), with *kāsāvam* as object.

dhajar̄m	Banner	Noun, accusative singular masculine, from <i>dhaja</i> (flag), in apposition to <i>kāsāvam</i> , object of <i>addakkhi</i> .
isīnam	Of sages	Noun, genitive plural masculine, from <i>isi</i> (sage), possessive adjective describing <i>dhajar̄m</i> .

### Dukkhena phuṭṭhassudapādi saññā

**Grok AI:** Touched by suffering, perception arose

**Norbu AI:** To him who was touched by suffering, there arose perception

Dukkhena	By suffering	Noun, instrumental singular neuter, from <i>dukkha</i> (suffering), means of <i>phuṭṭhassa</i> .
phuṭṭhassa	Touched	Past participle, genitive singular masculine, from <i>phusati</i> (to touch), describing the subject (hunter), with <i>dukkhena</i> as agent.
udapādi	Arose	Verb, 3rd person singular aorist, <i>uppajjati</i> (to arise), with <i>saññā</i> as subject.
saññā	Perception	Noun, nominative singular feminine, from <i>saññā</i> (perception), subject of <i>udapādi</i> .

### Arahaddhajo sabbhi avajjhārūpo

**Grok AI:** The arahant's banner, blameless in every way

**Norbu AI:** 'The banner of the arahants should not be violated by the wise.'

Arahaddhajo	Arahant's banner	Noun, nominative singular masculine, compound from <i>arahant</i> (worthy one) + <i>dhaja</i> (banner), subject of implied verb <i>atthi</i> (is).
sabbhi	In every way	Adverb, from <i>sabba</i> (all), modifying <i>avajjhārūpo</i> .
avajjhārūpo	Blameless	Adjective, nominative singular masculine, compound from <i>a</i> (not) + <i>vajjha</i> (blameworthy) + <i>rūpa</i> (form), describing <i>arahaddhajo</i> .

### Sallena viddho byathitopi santo

**Grok AI:** Pierced by an arrow, though afflicted, the sage

**Norbu AI:** Though pierced by an arrow and afflicted, being peaceful

Sallena	By an arrow	Noun, instrumental singular masculine, from <i>salla</i> (arrow), means of <i>viddho</i> .
viddho	Pierced	Past participle, nominative singular masculine, from <i>vijjhati</i> (to pierce), describing <i>santo</i> .
byathito	Afflicted	Past participle, nominative singular masculine, from <i>byathati</i> (to be afflicted), describing <i>santo</i> .
api	Though	Indeclinable, concessive particle, linking <i>byathito</i> to <i>santo</i> .
santo	Sage	Noun, nominative singular masculine, from <i>santa</i> (peaceful, sage), subject of implied verb.

### Kāsāvavatthamhi manam̄ na dussayi

**Grok AI:** Did not corrupt his mind toward the ochre-robed one

**Norbu AI:** I harbor no ill will towards the yellow robe

Kāsāvavatthamhi	Toward the ochre-robed one	Noun, locative singular neuter, compound from <i>kāsāva</i> (ochre robe) + <i>vattha</i> (cloth), indirect object of <i>dussayi</i> .
manam̄	Mind	Noun, accusative singular neuter, from <i>mana</i> (mind), object of <i>dussayi</i> .
na	Not	Adverb, negating <i>dussayi</i> .
dussayi	Corrupted	Verb, 3rd person singular aorist, <i>dussati</i> (to corrupt), with <i>manam̄</i> as object.

### Sace imam̄ nāgavarena saccam̄

**Grok AI:** If this truth is by the noble elephant

**Norbu AI:** If this is true, by this supreme truth

Sace	If	Indeclinable, conditional particle, introducing the condition.
imam̄	This	Demonstrative pronoun, accusative singular neuter, referring to <i>saccam̄</i> .
nāgavarena	By the noble elephant	Noun, instrumental singular masculine, compound from <i>nāga</i> (elephant, noble) + <i>vara</i> (excellent), indicating agent or means of <i>saccam̄</i> .

saccaṁ	Truth	Noun, accusative singular neuter, from <i>sacca</i> (truth), object of implied verb <i>atthi</i> (is).
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### Mā marī vane bālamigā agañchunti

**Grok Al:** May foolish deer in the forest not approach me

**Norbu Al:** May the foolish beasts not approach me in this forest

Mā	Not	Adverb, negating <i>agañchunti</i> .
marī	Me	Pronoun, accusative singular, object of <i>agañchunti</i> .
vane	In the forest	Noun, locative singular masculine, from <i>vana</i> (forest), indicating location of <i>agañchunti</i> .
bālamigā	Foolish deer	Noun, nominative plural masculine, compound from <i>bāla</i> (foolish) + <i>miga</i> (deer), subject of <i>agañchunti</i> .
agañchunti	Approach	Verb, 3rd person plural aorist, <i>gacchati</i> (to go, to approach), with <i>marī</i> as object.

## Mora-paritta - The Peacock's Protection

### Norbu Al: Summary of Ja 159 Mora Jātaka

The Mora Jātaka ([Ja 159](#)) tells the story of the Bodhisatta when he was born as a magnificent golden peacock king who lived on a golden hill in the Himalayas. The peacock lived a wise and virtuous life, reciting protective verses (paritta) at dawn and dusk. He would chant the morning verses when the sun rose and evening verses when the sun set. Due to his great beauty, a hunter was hired by the king of Benares to capture him for the queen who had dreamed of the golden peacock. For three years, the hunter tried to catch the peacock but failed because of the protective power of the peacock's regular chanting. However, one day the hunter set a trap with a female peacock as decoy. Due to being overcome with desire, the peacock forgot to recite his protective verses. As a result, he was caught in the trap.

### Mora - Peacock

### Udet'ayañ-cakkhumā eka-rājā

**Grok Al:** This clear-sighted sole king rises

**BM:** The One King, rising, with Vision

Udeti	Rises	Verb, 3rd person singular present indicative, <i>udeti</i> (to rise), with <i>ayam</i> (this) as subject.
ayam	This	Demonstrative pronoun, nominative singular masculine, referring to <i>cakkhumā eka-rājā</i> (clear-sighted sole king).
cakkhumā	Clear-sighted	Adjective, nominative singular masculine, from <i>cakkhu</i> (eye) + <i>-mant</i> (possessing), describing <i>eka-rājā</i> .

**Norbu AI: Cakkhumā:**

- Literally means "possessed of eyes" or "the one with vision"
- This refers to the Buddha's various types of vision or insight:
  - \* Physical vision (*mamsa-cakkhu*)
  - \* Divine vision (*dibba-cakkhu*)
  - \* Wisdom vision (*paññā-cakkhu*)
  - \* Buddha vision (*buddha-cakkhu*)
  - \* Universal vision (*samanta-cakkhu*)
- The term emphasizes Buddha's ability to see and understand things as they truly are

eka-rājā	Sole king	Noun, nominative singular masculine, compound from <i>eka</i> (one) + <i>rājā</i> (king), subject of <i>udeti</i> .
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**Norbu AI: Eka-rājā:**

- Literally means "the sole king" or "peerless ruler"
- Refers to the Buddha's supreme position as the teacher of devas and humans

### Harissa-vanño paṭhavippabhāso

**Grok AI:** Golden-hued, earth-illuminating

**BM:** Golden-hued, illuminating the Earth

Harissa-vanño	Golden-hued	Adjective, nominative singular masculine, compound from <i>harissa</i> (golden) + <i>vanṇa</i> (color), describing <i>eka-rājā</i> .
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From *vanṇa* (color, appearance, from *varṇ*, to describe), meaning "hue" or "radiance." In Pali, *vanṇa* often connotes beauty or brilliance, especially in spiritual or cosmic contexts.

paṭhavippabhāso	Earth-illuminating	Adjective, nominative singular masculine, compound from <i>paṭhavi</i> (earth) + <i>ppabhāsa</i> (shining), describing <i>eka-rājā</i> .
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### Tarñ̄ tarñ̄ namassāmi harissa-vanñ̄arñ̄ paṭhavippabhāsaṁ

**Grok AI:** I pay homage to that golden-hued, earth-illuminating one

**BM:** I pay homage to you, golden-hued, illuminating the Earth

Tarñ̄	That	Demonstrative pronoun, accusative singular masculine, referring to <i>eka-rājā</i> , object of <i>namassāmi</i> .
tarñ̄	That	Demonstrative pronoun, accusative singular masculine, reinforcing <i>tarñ̄</i> , object of <i>namassāmi</i> .
namassāmi	I pay homage	Verb, 1st person singular present indicative, <i>namassati</i> (to pay homage), with <i>tarñ̄</i> as object.
harissa-vanñ̄arñ̄	Golden-hued	Adjective, accusative singular masculine, describing <i>tarñ̄</i> .
paṭhavippabhāsaṁ	Earth-illuminating	Adjective, accusative singular masculine, describing <i>tarñ̄</i> .

### Tay'ajja guttā viharemu divasam̄

**Grok AI:** Protected by you today, may we dwell through the day

**BM:** Guarded today by you, may I live through the day

Tayā	By you	Pronoun, instrumental singular masculine, from <i>ta</i> (you), indicating agent of <i>guttā</i> .
ajja	Today	Adverb, from <i>ajja</i> (today), modifying <i>guttā</i> .
guttā	Protected	Past participle, nominative plural masculine, from <i>gopeti</i> (to protect, from <i>gup</i> , to guard), meaning “guarded” or “protected.” Describing <i>vayam</i> (we, implied).
viharemu	May we dwell	Verb, 1st person plural present optative, <i>viharati</i> (to dwell), with <i>divasam̄</i> as duration.
divasam̄	Through the day	Noun, accusative singular masculine, from <i>divasa</i> (day), indicating duration of <i>viharemu</i> .

### Ye brāhmaṇā vedagu sabba-dhamme

**Grok AI:** Those brahmins, knowers of the Veda, all truths

**BM:** Those Brahmans who are knowers of all truths

Ye	Those	Relative pronoun, nominative plural masculine, referring to <i>brāhmaṇā</i> .
brāhmaṇā	Brahmins	Noun, nominative plural masculine, from <i>brāhmaṇa</i> (brahmin), subject of implied verb <i>santi</i> (are).
vedagu	Knowers of the Veda	Adjective, nominative plural masculine, from <i>veda</i> (knowledge) + <i>gu</i> (gone, master), describing <i>brāhmaṇā</i> .
sabba-dhamme	All truths	Noun, accusative plural masculine, compound from <i>sabba</i> (all) + <i>dhamma</i> (truth), object of implied verb <i>jānanti</i> (know).

**Te me namo te ca marī pālayantu**

**Grok AI:** Homage to them, and may they protect me

**BM:** I pay homage to them; may they keep watch over me

Te	Them	Pronoun, accusative plural masculine, referring to <i>brāhmaṇā</i> , object of <i>namo</i> .
me	To me	Pronoun, genitive singular, indicating giver of <i>namo</i> .
namo	Homage	Noun, accusative singular neuter, from <i>namo</i> (homage), object of implied verb <i>karomi</i> (I do).
te	They	Pronoun, nominative plural masculine, referring to <i>brāhmaṇā</i> , subject of <i>pālayantu</i> .
ca	And	Indeclinable, conjunctive particle, linking clauses.
marī	Me	Pronoun, accusative singular, object of <i>pālayantu</i> .
pālayantu	May protect	Verb, 3rd person plural present optative, <i>pāleti</i> (to protect), with <i>marī</i> as object.

**Nam'atthu Buddhānam̄ nam'atthu bodhiyā**

**Grok AI:** Homage to the Buddhas, homage to enlightenment

**BM:** Homage to the Awakened Ones. Homage to Awakening

Namo	Homage	Noun, accusative singular neuter, from <i>namo</i> (homage), object of implied verb <i>atthu</i> (be).
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atthu	Be	Verb, 3rd person singular present optative, <i>atthi</i> (to be), with <i>namo</i> as subject.
Buddhānam	To the Buddhas	Noun, genitive plural masculine, from <i>buddha</i> (awakened one), indirect object of <i>namo</i> .
namo	Homage	Noun, accusative singular neuter, from <i>namo</i> (homage), object of implied verb <i>atthu</i> (be).
atthu	Be	Verb, 3rd person singular present optative, <i>atthi</i> (to be), with <i>namo</i> as subject.
bodhiyā	To enlightenment	Noun, genitive singular feminine, from <i>bodhi</i> (enlightenment), indirect object of <i>namo</i> .

### **Namo vimuttānam namo vimuttiyā**

**Grok AI:** Homage to the liberated, homage to liberation

**BM:** Homage to the Released Ones. Homage to Release

Namo	Homage	Noun, accusative singular neuter, from <i>namo</i> (homage), object of implied verb <i>atthu</i> (be).
vimuttānam	To the liberated	Noun, genitive plural masculine, from <i>vimutta</i> (liberated), indirect object of <i>namo</i> .
namo	Homage	Noun, accusative singular neuter, from <i>namo</i> (homage), object of implied verb <i>atthu</i> (be).
vimuttiyā	To liberation	Noun, genitive singular feminine, from <i>vimutti</i> (liberation), indirect object of <i>namo</i> .

### **Imam̄ so parittam̄ katvā**

**Grok AI:** Having made this protective chant

**BM:** Having made this protection

Imam̄	This	Demonstrative pronoun, accusative singular neuter, referring to <i>parittam̄</i> .
so	He	Pronoun, nominative singular masculine, referring to <i>moro</i> (peacock), subject of <i>katvā</i> .
parittam̄	Protective chant	Noun, accusative singular neuter, from <i>paritta</i> (protection), object of <i>katvā</i> .

katvā	Having made	Gerund, from <i>karoti</i> (to do), describing so (he), with <i>parittam</i> as object.
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### Moro carati esanā'ti

**Grok AI:** The peacock roams seeking

**BM:** The peacock sets out in search for food

Moro	Peacock	Noun, nominative singular masculine, from <i>mora</i> (peacock), subject of <i>carati</i> .
carati	Roams	Verb, 3rd person singular present indicative, <i>carati</i> (to roam), with <i>esanā</i> as purpose.
esanā	Seeking	Noun, accusative singular feminine, from <i>esanā</i> (seeking), indicating the purpose of <i>carati</i> , likely foraging or survival activities.
The peacock, having invoked the sun, brahmins, Buddhas, and liberation, moves freely in search of food or safety, confident in the chant's protective power.		
iti	Thus	Indeclinable, quotation particle, marking the end of the statement.

### Apet'ayañ-cakkhumā eka-rājā

**Grok AI:** This clear-sighted sole king sets

**BM:** The One King, setting, with Vision

Apeti	Sets	Verb, 3rd person singular present indicative, <i>apeti</i> (to set, to depart), with <i>ayañ</i> as subject.
ayañ	This	Demonstrative pronoun, nominative singular masculine, referring to <i>cakkhumā eka-rājā</i> .
cakkhumā	Clear-sighted	Adjective, nominative singular masculine, from <i>cakkhu</i> (eye) + <i>-mant</i> (possessing), describing <i>eka-rājā</i> .
eka-rājā	Sole king	Noun, nominative singular masculine, compound from <i>eka</i> (one) + <i>rājā</i> (king), subject of <i>apeti</i> .

### Harissa-vañño paṭhavippabhāso

Tarñ tarñ namassāmi harissa-vaññarñ paṭhavippabhāsañ

See above.

### Tay'ajja guttā viharemu rattim

**Grok AI:** Protected by you today, may we dwell through the night

**BM:** Guarded today by you, may I live through the night

Tayā	By you	Pronoun, instrumental singular masculine, from <i>ta</i> (you), indicating agent of <i>guttā</i> .
ajja	Today	Adverb, from <i>ajja</i> (today), modifying <i>guttā</i> .
guttā	Protected	Past participle, nominative plural masculine, from <i>gopeti</i> (to protect), describing <i>vayam</i> (we, implied).
viharemu	May we dwell	Verb, 1st person plural present optative, <i>viharati</i> (to dwell), with <i>rattim</i> as duration.
rattim	Through the night	Noun, accusative singular feminine, from <i>ratti</i> (night), indicating duration of <i>viharemu</i> .

**Te me namo te ca marī pālayantu  
Nam'atthu Buddhānam̄ nam'atthu bodhiyā  
Namo vimuttānam̄ namo vimuttiyā  
Imarī so parittām̄ katvā**

See above.

### Moro vāsam-akappayī'ti

**Grok AI:** The peacock made its dwelling

**BM:** the peacock arranges his nest

Moro	Peacock	Noun, nominative singular masculine, from <i>mora</i> (peacock), subject of <i>akappayī</i> .
vāsam	Dwelling	Noun, accusative singular masculine, from <i>vāsa</i> (dwelling), object of <i>akappayī</i> .
akappayī	Made	Verb, 3rd person singular aorist, <i>kappeti</i> (to make, to arrange), with <i>vāsam</i> as object.
iti	Thus	Indeclinable, quotation particle, marking the end of the statement.

## Vatṭaka-paritta - The Quail's Protection

### Norbu AI:

The Vatṭaka Jātaka ([Ja 35](#)) tells the story of the Bodhisatta when he was born as a young quail. The baby quail was still in its nest, unable to fly or walk. Its parents would leave the nest to find food. A forest fire broke out, causing all the animals to flee. The young quail, unable to escape, was left alone in its nest. Instead of panicking, the quail made a powerful truth declaration (sacca-kiriya) which was the above chant. The power of this truthful declaration was so strong that the approaching fire stopped and retreated. It left an area of 16 karīsas (a unit of area measurement) untouched around the quail. The quail survived unharmed.

**Vatṭaka** - Quail (referring to the Bodhisatta in the [Vattaka Jātaka](#))

### Atthi loke sīla-guṇo

**Grok AI:** There is in the world the virtue of morality

**BM:** There is in this world the quality of virtue

Atthi	There is	Verb, 3rd person singular present indicative, <i>atthi</i> (to be), with <i>sīla-guṇo</i> as subject.
loke	In the world	Noun, locative singular masculine, from <i>loka</i> (world), indicating location of <i>atthi</i> .
sīla-guṇo	Virtue of morality	Noun, nominative singular masculine, compound from <i>sīla</i> (morality) + <i>guṇa</i> (virtue), subject of <i>atthi</i> .

### saccam̄ soceyy' anuddayā

**Grok AI:** Truth, purity, compassion

**BM:** Truth, purity, tenderness

saccam̄	Truth	Noun, nominative singular neuter, from <i>sacca</i> (truth), subject of implied verb <i>atthi</i> (is).
soceyyam̄	Purity	Noun, nominative singular neuter, from <i>soceyya</i> (purity), subject of implied verb <i>atthi</i> (is).
anuddayā	Compassion	Noun, nominative singular feminine. From <i>anu</i> (along with, toward) + <i>dayā</i> (compassion, from day, to feel pity), meaning “compassion” or “kindness.” In Pali, <i>anuddayā</i> is synonymous with <i>karuṇā</i> . Subject of implied verb <i>atthi</i> (is).

### **Tena saccena kāhāmi**

**Grok AI:** By that truth, I will act

**BM:** In accordance with this truth I will make

Tena	By that	Demonstrative pronoun, instrumental singular neuter, referring to <i>saccam</i> (truth), means of <i>kāhāmi</i> .
saccena	By truth	Noun, instrumental singular neuter, from <i>sacca</i> (truth), reinforcing <i>tena</i> , means of <i>kāhāmi</i> .
kāhāmi	I will act	Verb, 1st person singular future indicative, <i>karoti</i> (to do), with <i>sacca-kiriyaṁ</i> (truth-act) as implied object.

### **sacca-kiriyaṁ-anuttaraṁ**

**Grok AI:** The unsurpassed act of truth

**BM:** An unsurpassed vow of truth

sacca-	Act of truth	Noun, accusative singular neuter, compound from <i>sacca</i> (truth) + <i>kiriya</i> (act), object of implied verb <i>kāhāmi</i> .
anuttaraṁ	Unsurpassed	Adjective, accusative singular neuter, from <i>an</i> (not) + <i>uttara</i> (higher), describing <i>sacca-kiriyaṁ</i> .

### **Āvajjītvā dhamma-balāṁ**

**Grok AI:** Having reflected on the strength of the Dhamma

**BM:** Sensing the strength of the Dhamma

Āvajjītvā	Having reflected	Gerund, from ā (toward) + <i>vajjati</i> (to turn), meaning “to turn the mind toward” or “to reflect.” The gerund form āvajjītvā denotes a completed action prior to the main verb ( <i>akāś’ahām</i> ). Describing the subject (I), with <i>dhamma-balāṁ</i> as object.
dhamma-	Strength of the Dhamma	Noun, accusative singular neuter, compound from <i>dhamma</i> (truth, teaching) + <i>bala</i> (strength), object of āvajjītvā.

### **saritvā pubbake jine**

**Grok AI:** Having recalled the former conquerors

**BM:** Calling to mind the victors of the past

saritvā	Having recalled	Gerund, from <i>sarati</i> (to remember), describing the subject (I), with <i>pubbake jine</i> as object.
pubbake	Former	Adjective, accusative plural masculine, from <i>pubba</i> (former), describing <i>jine</i> .
jine	Conquerors	Noun, accusative plural masculine, from <i>jina</i> (conqueror, Buddha), object of <i>saritvā</i> .

### Sacca-balam-avassāya

**Grok AI:** Relying on the strength of truth

**BM:** In dependence on the strength of truth

Sacca-	Strength of	Noun, accusative singular neuter, compound from <i>sacca</i> (truth) + <i>bala</i> (strength), object of <i>avassāya</i> .
avassāya	Relying	Gerund, from <i>avassati</i> (to rely), describing the subject (I), with <i>sacca-balam</i> as object.

### sacca-kiriyam-akās'aham

**Grok AI:** I performed the act of truth

**BM:** I made an unsurpassed vow of truth

sacca-	Act of truth	Noun, accusative singular neuter, compound from <i>sacca</i> (truth) + <i>kiriyā</i> (act), object of <i>akās'aham</i> .
akās'aham	I performed	Verb, 1st person singular aorist, <i>karoti</i> (to do), with <i>sacca-kiriyam</i> as object.

### Santi pakkhā apattanā

**Grok AI:** There are wings, not flying

**BM:** Here are wings with no feathers

Santi	There are	Verb, 3rd person plural present indicative, <i>atthi</i> (to be), with <i>pakkha</i> as subject.
pakkha	Wings	Noun, nominative plural masculine, from <i>pakka</i> (wing), subject of <i>santi</i> .

apattanā	Not flying	Adjective, nominative plural masculine, from <i>a</i> (not) + <i>pattana</i> (flying), describing <i>pakkhā</i> .
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### santi pādā avañcanā

**Grok AI:** There are feet, not deceiving

**BM:** Here are feet that can't walk

Santi	There are	Verb, 3rd person plural present indicative, <i>atthi</i> (to be), with <i>pādā</i> as subject.
pādā	Feet	Noun, nominative plural masculine, from <i>pāda</i> (foot), subject of <i>santi</i> .
avañcanā	Not moving	Adjective, nominative plural masculine, from "a" (meaning "not" or "cannot") + "vañcanā" comes from the root √vañc, meaning "to move" or "to go". Together, "avañcanā" means "not moving" or "unable to move/walk". Describing <i>pādā</i> .

### Mātā pitā ca nikkhantā

**Grok AI:** Mother and father have gone forth

**BM:** My mother and father have left me

Mātā	Mother	Noun, nominative singular feminine, from <i>mātā</i> (mother), subject of <i>nikkhantā</i> .
pitā	Father	Noun, nominative singular masculine, from <i>pitā</i> (father), subject of <i>nikkhantā</i> .
ca	And	Indeclinable, conjunctive particle, linking <i>mātā</i> and <i>pitā</i> .
nikkhantā	Have gone forth	Past participle, nominative plural masculine. From <i>ni</i> (out) + <i>khamati</i> (to step, from <i>kram</i> , to step), meaning "to go forth" or "to depart." The past participle <i>nikkhantā</i> implies completed action, here in the sense of leaving or abandoning. Describing <i>mātā</i> and <i>pitā</i> .

### jāta-veda pañikkama

**Grok AI:** Fire-born, retreat

**BM:** Fire, go back!

jāta-veda	Fire-born	Noun, vocative singular masculine, compound from <i>jāta</i> (born) + <i>veda</i> (fire, knowledge), addressing the fire.
		In Vedic tradition, Jātavedas is a name for Agni, the fire god, adapted here to address the forest fire in a Buddhist context.
paṭikkama	Retreat	Verb, 2nd person singular present imperative, <i>paṭikkamati</i> (to retreat), with <i>jāta-veda</i> as subject.

### Saha sacce kate mayhaṁ

**Grok AI:** As soon as my truth was declared

**BM:** When I made my vow with truth

Saha	As soon as	Adverb, from <i>saha</i> (with, immediately), indicating simultaneity of <i>kate</i> .
sacce	Truth	Noun, locative singular neuter, from <i>sacca</i> (truth), condition of <i>kate</i> .
kate	Declared	Past participle, locative singular neuter, from <i>karoti</i> (to do), describing <i>sacce</i> .
mayhaṁ	My	Pronoun, genitive singular, possessive adjective, describing <i>sacce</i> .

### mahā-pajjalito sikhī

**Grok AI:** The great blazing fire

**BM:** The great crested flames

mahā-pajjalito	Great blazing	Adjective, nominative singular masculine, compound from <i>mahā</i> (great) + <i>pajjalita</i> (blazing), describing <i>sikhī</i> .
sikhī	Fire	Noun, nominative singular masculine From <i>sikhī</i> (fire, crested one, from <i>sikha</i> , crest), meaning “fire” or “flame,” often associated with a crest-like appearance. In Pali, <i>sikhī</i> can also refer to a peacock or ascetic, but here it clearly means fire, echoing Vedic imagery of Agni. Subject of implied verb <i>atthi</i> (is).

### Vajjesi soḷasa karīsāni

**Grok AI:** It avoided sixteen acres

**BM:** Avoided the sixteen acres around me

Vajjesi	Avoided	Verb, 3rd person singular aorist, <i>vajjeti</i> (to avoid), with <i>so/asa karīsāni</i> as object.
so/asa	Sixteen	Numeral, accusative plural neuter, from <i>so/asa</i> (sixteen), describing <i>karīsāni</i> .
karīsāni	Acres	Noun, accusative plural neuter. From <i>karīsa</i> (acre, measure), a traditional unit of land, possibly related to <i>kar</i> , to make or plow, indicating a plowed field's size. Object of <i>vajjesi</i> .

### udakam̄ patvā yathā sikhī

**Grok AI:** Like a fire reaching water

**BM:** As if they had come to a body of water

udakam̄	Water	Noun, accusative singular neuter, from <i>udaka</i> (water), object of <i>patvā</i> .
patvā	Reaching	Gerund, from <i>pāpuṇāti</i> (to reach), describing <i>sikhī</i> , with <i>udakam̄</i> as object.
yathā	Like	Adverb, from <i>yathā</i> (as, like), indicating simile for <i>sikhī</i> .
sikhī	Fire	Noun, nominative singular masculine, from <i>sikhī</i> (fire), subject of implied verb <i>atthi</i> (is).

### Saccena me samo n'atthi

**Grok AI:** There is none equal to me in truth

**BM:** My truth has no equal

Saccena	In truth	Noun, instrumental singular neuter, from <i>sacca</i> (truth), indicating respect of <i>samo</i> .
me	To me	Pronoun, genitive singular, referring to the speaker, compared by <i>samo</i> .
samo	Equal	Adjective, nominative singular masculine, from <i>sama</i> (equal), describing implied <i>ko ci</i> (anyone).
na	Not	Adverb, negating <i>atthi</i> .

atthi      There is      Verb, 3rd person singular present indicative, *atthi* (to be), with *samo* as subject.

### esā me sacca-pāramīti

**Grok Al:** This is my perfection of truth

**BM:** Such is my perfection of truth

esā	This	Demonstrative pronoun, nominative singular feminine, referring to <i>sacca-pāramītī</i> .
me	My	Pronoun, genitive singular, possessive adjective, describing <i>sacca-pāramītī</i> .
sacca-pāramītī	Perfection of truth	Noun, nominative singular feminine, compound from <i>sacca</i> (truth) + <i>pāramītī</i> (perfection), subject of implied verb <i>atthi</i> (is).
iti	Thus	Indeclinable, quotation particle, marking the end of the statement.

### Buddha-dhamma-saṅgha-guṇā

See the Recollections of the [Buddha](#), the [Dhamma](#) and the [Sangha](#) in the [Evening Chanting](#).

### Araññe rukkha-mūle vā

**Norbu Al:** The **Dhajagga Sutta** ([SN 11.3](#)) is a discourse where the Buddha teaches about overcoming fear through recollection of the Triple Gem. The Buddha begins by relating a story about warfare between devas and asuras. He explains that Sakka, King of the devas, advised his troops that if they felt fear during battle, they should look at various divine banners. However, the Buddha points out that looking at these banners might not always remove fear, as those gods themselves aren't free from greed (rāga), hatred (dosa) and delusion (moha). The Buddha then offers a superior solution - recollection of the Triple Gem: the Buddha, the Dhamma and the Sangha.

### Araññe rukkha-mūle vā

**Grok Al:** In the forest or at the root of a tree

**Than:** In wilderness... at the foot of a tree

Arañña	In the forest	Noun, locative singular neuter, from <i>arañña</i> (forest), indicating location.
		From <i>arañña</i> (forest, wilderness), derived from <i>araṇa</i> (remote, uninhabited, from <i>ar</i> , to move away). In Pali, <i>arañña</i> denotes a secluded, natural setting ideal for meditation but also associated with dangers like wild animals or supernatural beings.
rukha-mūle	At the root of a tree	Noun, locative singular neuter, compound from <i>rukha</i> (tree) + <i>mūla</i> (root), indicating location.
vā	Or	Indeclinable, disjunctive particle, connecting <i>araññe</i> and <i>rukha-mūle</i> .

### Suññāgāre va bhikkhavo

**Grok AI:** Or in an empty dwelling, monks

**Than:** ...monks... Or in an empty dwelling

Suññāgāre	In an empty dwelling	Noun, locative singular neuter, compound from <i>suñña</i> (empty) + <i>āgāra</i> (dwelling), indicating location.
va	Or	Indeclinable, disjunctive particle, connecting <i>suññāgāre</i> to previous line.
bhikkhavo	Monks	Noun, vocative plural masculine, from <i>bhikkhu</i> (monk), addressing the audience.

### Anussaretha sambuddhāṁ

**Grok AI:** Recollect the Fully Enlightened One

**Than:** Recollect the Buddha

Anussaretha	Recollect	Verb, 2nd person plural present imperative, <i>anussarati</i> (to recollect), with <i>sambuddhāṁ</i> as object.
sambuddhāṁ	Fully Enlightened One	Noun, accusative singular masculine, from <i>sambuddha</i> (fully enlightened), object of <i>anussaretha</i> .

### Bhayāṁ tumhāka no siyā

**Grok AI:** Fear will not be for you

**Than:** You will have no fear

Bhayam	Fear	Noun, nominative singular neuter, from <i>bhaya</i> (fear), subject of <i>siyā</i> .
tumhāka	For you	Pronoun, genitive plural, from <i>tumha</i> (you), indicating possessor of <i>bhayam</i> .
no	Not	Adverb, negating <i>siyā</i> .
siyā	Will be	Verb, 3rd person singular present optative, <i>bhavati</i> (to be), with <i>bhayam</i> as subject.

### No ce buddham sareyyātha

**Grok AI:** If you do not recollect the Buddha

**Than:** If you don't recall the Buddha

No	Not	Adverb, negating <i>sareyyātha</i> .
ce	If	Indeclinable, conditional particle, introducing condition.
buddham	Buddha	Noun, accusative singular masculine, from <i>buddha</i> (awakened one), object of <i>sareyyātha</i> .
sareyyātha	Recollect	Verb, 2nd person plural present optative, <i>sarati</i> (to recollect), with <i>buddham</i> as object.

### Loka-jettham nar'āsabham

**Grok AI:** The world's foremost, the bull among men

**Than:** Chief of the world, the bull of men

Loka-jettham	World's foremost	Adjective, accusative singular masculine, compound from <i>loka</i> (world) + <i>jettha</i> (elder, superior, from <i>jyeṣṭha</i> , to excel), meaning "foremost" or "chief"), describing <i>buddham</i> .
nar'āsabham	Bull among men	Noun, accusative singular masculine, compound from <i>nara</i> (man) + <i>āsabha</i> (bull), in apposition to <i>buddham</i> .

### Atha dhammam sareyyātha

**Grok AI:** Then recollect the Dhamma

**Than:** Then recollect the Dhamma

Atha	Then	Adverb, indicating sequence or alternative.
dhammar̄m	Dhamma	Noun, accusative singular masculine, from <i>dhamma</i> (truth, teaching), object of <i>sareyyātha</i> .
sareyyātha	Recollect	Verb, 2nd person plural present optative, <i>sarati</i> (to recollect), with <i>dhammar̄m</i> as object.

### **Niyyānikam sudesitam**

**Grok AI:** Leading out, well-taught

**Than:** Leading out, well taught

Niyyānikam	Leading out	Adjective, accusative singular masculine, from <i>niyyāna</i> (leading out), describing <i>dhammar̄m</i> .
sudesitam	Well-taught	Adjective, accusative singular masculine, past participle from <i>sudesati</i> (to teach well), describing <i>dhammar̄m</i> .

### **No ce dhammar̄m sareyyātha**

**Grok AI:** If you do not recollect the Dhamma

**Than:** If you don't recall the Dhamma

No	Not	Adverb, negating <i>sareyyātha</i> .
ce	If	Indeclinable, conditional particle, introducing condition.
dhammar̄m	Dhamma	Noun, accusative singular masculine, from <i>dhamma</i> (truth, teaching), object of <i>sareyyātha</i> .
sareyyātha	Recollect	Verb, 2nd person plural present optative, <i>sarati</i> (to recollect), with <i>dhammar̄m</i> as object.

### **Niyyānikam sudesitam**

**Grok AI:** Leading out, well-taught

**Than:** Leading out, well taught

Niyyānikam	Leading out	Adjective, accusative singular masculine, from <i>niyyāna</i> (leading out), describing <i>dhammar̄m</i> .
sudesitam	Well-taught	Adjective, accusative singular masculine, past participle from <i>sudesati</i> (to teach well), describing <i>dhammar̄m</i> .

## Atha saṅgham sareyyātha

**Grok Al:** Then recollect the Saṅgha

**Than:** Then recollect the Saṅgha

Atha	Then	Adverb, indicating sequence or alternative.
saṅgham	Saṅgha	Noun, accusative singular masculine, from <i>saṅgha</i> (community), object of <i>sareyyātha</i> .
sareyyātha	Recollect	Verb, 2nd person plural present optative, <i>sarati</i> (to recollect), with <i>saṅgham</i> as object.

## Puññakkhettaṁ anuttaram

**Grok Al:** The unsurpassed field of merit

**Than:** The field of merit unexcelled

Puññakkhettaṁ	Field of merit	Noun, accusative singular neuter, compound from <i>puñña</i> (merit) + <i>khetta</i> (field), describing <i>saṅgham</i> .
anuttaram	Unsurpassed	Adjective, accusative singular neuter, from <i>an</i> (not) + <i>uttara</i> (higher), describing <i>puññakkhettaṁ</i> .

## Evaṁ-buddham sarantānam

**Grok Al:** Thus, for those recollecting the Buddha

**Than:** For those who have thus recalled the Buddha

Evaṁ	Thus	Adverb, from <i>evaṁ</i> (thus), indicating manner of action.
buddham	Buddha	Noun, accusative singular masculine, from <i>buddha</i> (awakened one), object of <i>sarantānam</i> .
sarantānam	For those recollecting	Present participle, genitive plural masculine, from <i>sarati</i> (to recollect), describing monks, with <i>buddham</i> as object.

## Dhammaṁ saṅghañ-ca bhikkhavo

**Grok Al:** The Dhamma and the Saṅgha, monks

**Than:** Dhamma & Saṅgha, monks

Dhammar̄m	Dharma	Noun, accusative singular masculine, from <i>dharma</i> (truth, teaching), object of implied <i>sarantānam</i> .
saṅghañ	Saṅgha	Noun, accusative singular masculine, from <i>saṅgha</i> (community), object of implied <i>sarantānam</i> .
ca	And	Indeclinable, conjunctive particle, linking <i>dhammar̄m</i> and <i>saṅghañ</i> .
bhikkhavo	Monks	Noun, vocative plural masculine, from <i>bhikkhu</i> (monk), addressing the audience.

### Bhayar̄m vā chambhitattam vā

**Grok AI:** Fear or trembling

**Than:** ...terror... or fear

Bhayam	Fear	Noun, nominative singular neuter, from <i>bhaya</i> (fear), subject of <i>hessatī</i> .
vā	Or	Indeclinable, disjunctive particle, connecting <i>bhayam</i> and <i>chambhitattam</i> .
chambhitattam	Trembling	Noun, nominative singular neuter. From <i>chambhitatta</i> (state of trembling), derived from <i>chambhati</i> (to tremble, from kṣubh, to shake) + -tatta (abstract noun suffix, state). In Pali, <i>chambhitatta</i> describes fear-induced shaking. Subject of <i>hessatī</i> .

**Norbu AI:** Chambhitattam (from chambhitatta). Abstract noun meaning "stiffness," "rigidity from fear," "stupefaction". Related to verb *chambheti* (to be stiff with fright)

### Loma-har̄iso na hessatī'ti

**Grok AI:** Goosebumps will not arise

**Than:** There will be no... horripilation...

Loma-har̄iso	Goosebumps	Noun, nominative singular masculine, compound from <i>loma</i> (hair) + <i>har̄sa</i> (standing), meaning "hair-standing" or "goosebumps." Subject of <i>hessatī</i> .
na	Not	Adverb, negating <i>hessatī</i> .

hessatī	Will arise	Verb, 3rd person singular future indicative, <i>bhavati</i> (to be), with <i>loma-harño</i> as subject.
iti	Thus	Indeclinable, quotation particle, marking the end of the statement.

## Ātānātiya-paritta (short) - Homage to the Seven Past Buddhas

**Norbu Al:** The **Ātānātiya Sutta** ([DN 32](#)) is one of the protective discourses (paritta). The Four Great Kings (Cattāro Mahārājāno) came to visit the Buddha at Vulture Peak. They explained that not all yakkhas (non-human beings) were devoted to the Buddha's teachings. They offered a protective chant (the Ātānātiya Rakkha) to protect monks, nuns, and lay followers.

**Ātānātiya**, the name of the protective chant and the city of the Four Great Kings who offer it. In the chant's title, Ātānātiya-paritta, it denotes the protective recitation given to shield monks from harm by non-human beings (yakkhas), invoking the seven Buddhas' authority.

### Vipassissa nam'atthu

**Grok Al:** Homage be to Vipassī

**BM:** Homage to Vipassī

Vipassissa	To Vipassī	Noun, genitive singular masculine, from <i>Vipassī</i> (proper name of a past Buddha), indirect object of <i>nam'atthu</i> .
nam'atthu	Homage be	Phrase, from <i>namo</i> (homage) + <i>atthu</i> (3rd person singular present optative of <i>atthi</i> , to be), expressing reverence to <i>Vipassissa</i> .

**Vipassī**, the first of the seven Buddhas listed, lived 91 eons ago ([DN 14](#)). Born into a khattiya (warrior) clan in Bandhumatī, he attained enlightenment under a pāṭali tree after renouncing his royal life. His dispensation included 6,980,000 arahants, and he had two chief disciples, Khaṇḍa and Tissa. His chief attendant was Asoka. Vipassī is associated with profound insight (*vipassanā*, from *vi* + *passati*, to see), reflecting his name. His enlightenment involved deep contemplation of dependent origination (*paṭiccasamuppāda*), a hallmark of his teaching ([DN 14](#)).

### cakkhumantassa sirīmato

**Grok AI:** To the clear-sighted, glorious one

**BM:** Possessed of vision and splendor

cakkhumantas sa	To the clear-sighted	Adjective, genitive singular masculine, from <i>cakkhu</i> (eye) + <i>-mant</i> (possessing), describing <i>Vipassissa</i> .
sirīmato	To the glorious	Adjective, genitive singular masculine, from <i>siri</i> (glory) + <i>-mant</i> (possessing), describing <i>Vipassissa</i> .

### Sikhissa pi nam'atthu

**Grok AI:** Homage be to Sikhī too

**BM:** Homage to Sikhī

Sikhissa	To Sikhī	Noun, genitive singular masculine, from <i>Sikhī</i> (proper name of a past Buddha), indirect object of <i>nam'atthu</i> .
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**Sikhī** lived 31 eons ago, also as a khattiya, in Aruṇavatī ([DN 14](#)). He attained enlightenment under a pūḍarīka tree, with chief disciples Abhibhū and Sambhava, and attendant Khema. His dispensation included 100,000 arahants. Sikhī's name (from *sikhā*, crest or flame) suggests brilliance or a fiery presence, symbolizing his illuminating Dhamma. His teachings focused on impermanence (anicca), a key protective insight.

pi	Too	Indeclinable, emphatic particle, reinforcing <i>Sikhissa</i> .
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nam'atthu	Homage be	Phrase, from <i>namo</i> (homage) + <i>atthu</i> (3rd person singular present optative of <i>atthi</i> , to be), expressing reverence to <i>Sikhissa</i> .
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### sabba-bhūtānukampino

**Grok AI:** Compassionate to all beings

**BM:** Sympathetic to all beings

sabba-bhūtā- nukampino	Compassionate to all beings	Adjective, genitive singular masculine, compound from <i>sabba</i> (all) + <i>bhūta</i> (beings) + <i>anukampin</i> from <i>anu</i> (along with, toward) + <i>kampati</i> (to tremble, from kamp, to move), meaning "to feel compassion" or "to sympathize." Describing <i>Sikhissa</i> .
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### Vessabhussa nam'atthu

**Grok AI:** Homage be to Vessabhū

**BM:** Homage to Vesabhū

Vessabhussa	To	Noun, genitive singular masculine, from <i>Vessabhū</i> (proper name of a past Buddha), indirect object of <i>nam'atthu</i> .
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**Vessabhū**, also 31 eons ago, was born a khattiya in Anoma and attained enlightenment under a sāla tree ([DN 14](#)). His chief disciples were Sona and Uttara, with Upasanta as attendant. His dispensation had 80,000 arahants. Vessabhū's name (from visesa, distinction, or vessa, merchant, in some contexts) suggests exceptional vigor or leadership. He is depicted as a dynamic teacher who emphasized effort (*viriya*) in overcoming defilements.

nam'atthu	Homage be	Phrase, from <i>namo</i> (homage) + <i>atthu</i> (3rd person singular present optative of <i>atthi</i> , to be), expressing reverence to <i>Vessabhussa</i> .
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### **nhātakassa tapassino**

**Grok AI:** To the purified ascetic

**BM:** Cleansed, austere

nhātakassa	To the purified	Noun, genitive singular masculine, from <i>nhātaka</i> (bathed, purified, from <i>nahāti</i> , to bathe), describing <i>Vessabhussa</i> .
tapassino	To the ascetic	Noun, genitive singular masculine, from <i>tapassin</i> (ascetic), derived from <i>tapa</i> (austerity, from <i>tap</i> , to burn) + -in (possessing). In Pali, <i>tapassin</i> denotes one who undertakes rigorous spiritual practices, often associated with meditation and renunciation. Describing <i>Vessabhussa</i> .

### **Nam'atthu kakusandhassa**

**Grok AI:** Homage be to Kakusandha

**BM:** Homage to Kakusandha

Nam'atthu	Homage be	Phrase, from <i>namo</i> (homage) + <i>atthu</i> (3rd person singular present optative of <i>atthi</i> , to be), expressing reverence.
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kakusandhassa	To	Noun, genitive singular masculine, from <i>Kakusandha</i> (proper name of a past Buddha), indirect object of <i>nam'atthu</i> .
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**Kakusandha**, the first Buddha of the current eon (bhaddakappa), was born a brahmin in Khema (DN 14). He attained enlightenment under a sirīsa tree, with chief disciples Vidhura and Sañjīva, and Buddhija as attendant. His dispensation included 40,000 arahants. Kakusandha's name (possibly from kakudha, a tree, or kusa, auspicious) suggests purity or auspiciousness. His teachings emphasized mindfulness (sati), and his smaller community reflects the early stage of the current eon's spiritual cycle ([DN 14](#)).

### māra-senappamaddino

**Grok Al:** Crusher of Māra's army

**BM:** Crusher of Māra's host

māra-	Crusher of	Adjective, genitive singular masculine, compound from
senappamaddino	Māra's army	<i>māra</i> (Mā) + <i>sena</i> (army), + <i>pa</i> (intensive prefix) + <i>maddino</i> (crusher, from <i>maddati</i> , to crush), describing <i>kakusandhassa</i> .

### Konāgamanassa nam'atthu

**Grok Al:** Homage be to Konāgamana

**BM:** Homage to Konāgamana

Konāgamanassa	To	Noun, genitive singular masculine, from <i>Konāgamana</i> (proper name of a past Buddha), indirect object of <i>nam'atthu</i> .
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**Koṇāgamana**, the second Buddha of this eon, was born a brahmin in Sobhavatī ([DN 14](#)). He attained enlightenment under an udumbara tree, with chief disciples Bhiyyosa and Uttara, and Sotthija as attendant. His dispensation had 30,000 arahants. Koṇāgamana's name (possibly from kuṇāga, a river, or koṇa, corner) suggests purity or universality. His teachings focused on ethical discipline (sīla), and his era saw a slightly larger community than Kakusandha's ([DN 14](#)).

nam'atthu	Homage be	Phrase, from <i>namo</i> (homage) + <i>atthu</i> (3rd person singular present optative of <i>atthi</i> , to be), expressing reverence to <i>Konāgamanassa</i> .
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### **brāhmaṇassa vusīmato**

**Grok AI:** To the perfected brahmin

**BM:** The Brahman who lived the life perfected

brāhmaṇassa	To the brahmin	Noun, genitive singular masculine, from <i>brāhmaṇa</i> (brahmin, holy one), describing <i>Konāgamanassa</i> .
vusīmato	To the perfected	Adjective, genitive singular masculine, from <i>vusita</i> (perfected, from <i>vasati</i> , to live) + <i>-mant</i> (possessing), meaning “one who has perfected [the holy life].” In Pali, <i>vusita</i> often refers to arahantship or the completion of spiritual training (AN 4.1) describing <i>Konāgamanassa</i> .

### **Kassapassa nam'atthu**

**Grok AI:** Homage be to Kassapa

**BM:** Homage to Kassapa

Kassapassa	To Kassapa	Noun, genitive singular masculine, from <i>Kassapa</i> (proper name of a past Buddha), indirect object of <i>nam'atthu</i> .
nam'atthu	Homage be	Phrase, from <i>namo</i> (homage) + <i>atthu</i> (3rd person singular present optative of <i>atthi</i> , to be), expressing reverence to <i>Kassapassa</i> .

**Kassapa**, the immediate predecessor to Gotama, was born a brahmin in Bārāṇasī ([DN 14](#)). He attained enlightenment under a nigrodha tree, with chief disciples Tissa and Bhāradvāja, and Sabbamitta as attendant. His dispensation had 20,000 arahants. Kassapa’s name (from *kāśya*, shining or clan name) suggests radiance or purity. He is noted for his rigorous discipline and emphasis on ascetic practices (*dhutaṅga*), preparing the ground for Gotama’s dispensation ([DN 14](#)). His teachings stressed the cessation of suffering (*dukkha-nirodha*).

### **vippamuttassa sabbadhi**

**Grok AI:** Fully liberated in every way

**BM:** Everywhere released

vippamuttassa	To the fully liberated	Adjective, genitive singular masculine, from <i>vippamutta</i> (fully liberated, from <i>vi</i> (intensifier) + <i>pamutta</i> , freed), describing <i>Kassapassa</i> .
sabbadhi	In every way	Adverb, from <i>sabba</i> (all) + <i>-dhi</i> (locative suffix), modifying <i>vippamuttassa</i> .

### **Aṅgīrasassa nam’atthu**

**Grok AI:** Homage be to Aṅgīrasa

**BM:** Homage to Aṅgīrasa

Aṅgīrasassa	To	Noun, genitive singular masculine, from <i>Aṅgīrasa</i> (epithet of Gotama Buddha), indirect object of <i>nam’atthu</i> .
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From Aṅgīrasa, a proper noun linked to the Vedic sage Aṅgiras, possibly meaning “radiant” or “luminous” (from *aṅg*, to move, or related to fire).

**Norbu AI:** The term Aṅgīrasa (in genitive case Aṅgīrasassa) has several layers of meaning and etymological connections:

1. Primary Etymology:

- Aṅga (body/limb) + iras/iras (rays/light)
- Literally means "one whose limbs emit rays"

2. Historical Context:

- Originally refers to a lineage of Vedic seers (ṛṣis)
- The Aṅgirasa clan was one of the most prominent families of Vedic priests
- Name appears in both Buddhist and pre-Buddhist literature

3. Buddhist Usage:

- Became an epithet specifically for the Buddha Gotama

- References the physical characteristic of the Buddha's body emitting light

- Connected to the concept of Buddha's radiance (*buddhābhā*)

#### 4. Related Terms:

- *Aṅgī* (having limbs/parts)

- *Rasa* (essence/rays)

- Sometimes connected to *aṅgāra* (glowing coal/ember)

nam'atthu	Homage be	Phrase, from <i>namo</i> (homage) + <i>atthu</i> (3rd person singular present optative of <i>atthi</i> , to be), expressing reverence to <i>Aṅgīrasassa</i> .
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### sakya-puttassa sirīmato

**Grok Al:** To the glorious son of the Sakyas

**BM:** Splendid son of the Sakyans

sakya-	To the son of	Noun, genitive singular masculine, compound from <i>sakya</i> (Sakya clan) + <i>putta</i> (son), describing <i>Aṅgīrasassa</i> .
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sirīmato	To the glorious	Adjective, genitive singular masculine, from <i>siri</i> (glory) + <i>-mant</i> (possessing), describing <i>Aṅgīrasassa</i> .
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### Yo imam̄ dhammam-adesesi

**Grok Al:** Who taught this Dhamma

**BM:** Who taught this Dhamma

Yo	Who	Relative pronoun, nominative singular masculine, referring to <i>Aṅgīrasassa</i> , subject of <i>adesesi</i> .
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imam̄	This	Demonstrative pronoun, accusative singular masculine, referring to <i>dhammam</i> .
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dhammam	Dhamma	Noun, accusative singular masculine, from <i>dhamma</i> (teaching), object of <i>adesesi</i> .
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adesesi	Taught	Verb, 3rd person singular aorist, <i>deseti</i> (to teach), with <i>dhammam</i> as object.
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## **sabba-dukkhāpanūdanāṁ**

**Grok AI:** Removing all suffering

**BM:** The dispelling of all stress

sabba-	Removing all	Adjective, accusative singular masculine, compound from <i>sabba</i> (all) + <i>dukkha</i> (suffering) + <i>apanūdana</i> (removing, from <i>apa</i> (away)+ <i>nūdeti</i> , to remove), describing <i>dhammam</i> .
dukkhāpanūdanāṁ	suffering	

## **Ye cāpi nibbutā loke**

**Grok AI:** Those too who are cooled in the world

**BM:** Those unbound in the world

Ye	Those	Relative pronoun, nominative plural masculine, referring to <i>janā</i> (people).
ca	And	Indeclinable, conjunctive particle, linking clauses.
api	Too	Indeclinable, emphatic particle, reinforcing <i>ye</i> .
nibbutā	Cooled	Past participle, nominative plural masculine, from <i>nibbāti</i> (to be cooled, extinguished), meaning “cooled” or “liberated.” In Pali, <i>nibbutā</i> signifies the cessation of craving, a synonym for <i>nibbāna</i> . Describing <i>ye</i> .
loke	In the world	Noun, locative singular masculine, from <i>loka</i> (world), indicating location.

## **yathā-bhūtarāṁ vipassisum**

**Grok AI:** Who saw things as they are

**BM:** Who have seen things as they have come to be

yathā-	As they are	Adverbial phrase, from <i>yathā</i> (as) + <i>bhūta</i> (become, real), object of <i>vipassisum</i> .
bhūtarāṁ		
vipassisum	Saw	Verb, 3rd person plural aorist, <i>vipassati</i> (to see clearly), with <i>yathā-bhūtarāṁ</i> as object.

## **Te janā apisuṇā**

**Grok AI:** Those people, free from slander

**BM:** Great Ones of gentle speech

Te	Those	Demonstrative pronoun, nominative plural masculine, referring to <i>janā</i> .
janā	People	Noun, nominative plural masculine, from <i>jana</i> (person), subject of implied verb <i>santi</i> (are).
apisuṇā	Free from slander	Adjective, nominative plural masculine, from <i>a</i> (not) + <i>pisuṇā</i> (slander), describing <i>janā</i> .

**mahantā vīta-sāradā**

**Grok Al:** Great, free from timidity

**BM:** Thoroughly mature

mahantā	Great	Adjective, nominative plural masculine, from <i>maha</i> (great), describing <i>janā</i> .
vīta-sāradā	Free from timidity	Adjective, nominative plural masculine, compound from <i>vīta</i> (free from) + <i>sāradā</i> (timidity), describing <i>janā</i> .

**Norbu Al:** Sārada

1. Primary Etymology:

- From Sanskrit *śārada* (शारद)
- Related to *śārad* (शरद) meaning "autumn" or "year"

2. Semantic Development:

- *sārada* → *sāradā*
- Basic meaning: "autumnal" or "relating to autumn"
- Extended meanings:
  - \* Fresh/new (like autumn harvest)
  - \* Clear (like autumn skies)
  - \* Hesitation/doubt (possibly from the uncertain nature of autumn weather)

3. In Buddhist Context:

- Often used in compound *vīta-sāradā* meaning "free from hesitation"
- The opposite quality is *assārada* (having doubt/hesitation)
- Related to the concept of *vesārajja* (confidence/self-assurance)

4. Usage in Texts:

- In early Buddhist texts, sāradā often appears in contexts discussing mental states
- The removal of sāradā (hesitation/doubt) is considered a mark of spiritual progress
- Often paired with discussions of confidence (vesāraja) and certainty

In the Āṭānāṭiya context, vīta-sāradā describes one who has overcome all hesitation or doubt in the Dhamma, a quality attributed to fully awakened beings.

### **Hitam deva-manussānam**

**Grok AI:** Beneficial to gods and humans

**BM:** ... the benefit of human and heavenly beings

Hitam	Beneficial	Adjective, accusative singular neuter, from <i>hita</i> (benefit), describing implied <i>dhammarā̄m</i> or <i>gotamarā̄m</i> .
deva- manussānam	To gods and humans	Noun, genitive plural masculine, compound from <i>deva</i> (god) + <i>manussa</i> (human), indirect object of <i>hitam</i> .

### **yarā̄ namassanti gotamarā̄m**

**Grok AI:** Whom they honor, Gotama

**BM:** ... Even they pay homage to Gotama

yarā̄	Whom	Relative pronoun, accusative singular masculine, referring to <i>gotamarā̄m</i> .
namassanti	They honor	Verb, 3rd person plural present indicative, <i>namassati</i> (to honor), with <i>gotamarā̄m</i> as object.
gotamarā̄m	Gotama	Noun, accusative singular masculine, from <i>Gotama</i> (proper name of the Buddha), object of <i>namassanti</i> .

### **Vijjā-caraṇa-sampannarā̄m**

**Grok AI:** Endowed with knowledge and conduct

**BM:** Consummate in knowledge and conduct

Vijjā-caraṇa-sampannāṁ	Endowed with knowledge and conduct	Adjective, accusative singular masculine, compound from <i>vijjā</i> (knowledge) + <i>caraṇa</i> (conduct) + <i>sampanna</i> (endowed), describing <i>gotamāṁ</i> .
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### **mahantāṁ vīta-sāradāṁ**

**Grok AI:** Great, free from timidity

**BM:** The Great One, thoroughly mature

mahantāṁ	Great	Adjective, accusative singular masculine, from <i>maha</i> (great), describing <i>gotamāṁ</i> .
vīta-sāradāṁ	Free from timidity	Adjective, accusative singular masculine, compound from <i>vīta</i> (free from) + <i>sārada</i> (timidity), describing <i>gotamāṁ</i> .

### **Vijjā-caraṇa-sampannāṁ**

**Grok AI:** Endowed with knowledge and conduct

**BM:** ...consummate in knowledge and conduct

Vijjā-caraṇa-sampannāṁ	Endowed with knowledge and conduct	Adjective, accusative singular masculine, compound from <i>vijjā</i> (knowledge) + <i>caraṇa</i> (conduct) + <i>sampanna</i> (endowed), describing <i>buddhamāṁ</i> .
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### **buddhamāṁ vandāma gotaman'ti**

**Grok AI:** We venerate the Buddha Gotama

**BM:** ...We revere the Buddha Gotama

buddhamāṁ	Buddha	Noun, accusative singular masculine, from <i>buddha</i> (awakened one), object of <i>vandāma</i> .
vandāma	We venerate	Verb, 1st person plural present indicative, <i>vandati</i> (to venerate), with <i>buddhamāṁ</i> as object.
gotaman	Gotama	Noun, accusative singular masculine, from <i>Gotama</i> (proper name), in apposition to <i>buddhamāṁ</i> .

**Gotama**, the historical Buddha, was born a khattiya in Lumbinī as Siddhattha Gotama ([DN 14](#)). He attained enlightenment under a bodhi tree in Uruvelā, with chief disciples Sāriputta

and Moggallāna, and Ānanda as attendant. His dispensation, active during the Canon's compilation, included countless arahants. Gotama's name (from *gotama*, a clan or "best ox") reflects leadership and wisdom. Known for his comprehensive teaching of the Four Noble Truths and Eightfold Path, he is the central figure of the Pali Canon, revered for his compassion and insight. In [Ud 2.1](#), Gotama is protected by the nāga Mucalinda, paralleling the [Khandha-paritta](#)'s aim to pacify nāgas, highlighting his relevance to the chant's protective intent.

iti              Thus              Indeclinable, quotation particle, marking the end of the chant.

## Sacca-kiriyā-gāthā

### Sacca-kiriyā-gāthā

**Grok AI:** Verses of the Act of Truth

**Sacca** (truth) + **kiriyā** (act, from *kirati*, to do)

**Natthi me saraṇam aññam buddho me saraṇam varam**

**Grok AI:** There is no other refuge for me, the Buddha is my supreme refuge

**BM:** For me there is no other refuge, the Buddha is my excellent refuge

**Than:** I have no other refuge, the Buddha is my foremost refuge

Natthi	There is not	Verb, 3rd person singular present indicative, <i>atthi</i> (to be), negated by <i>na</i> , with <i>saraṇam aññam</i> as subject.
me	For me	Pronoun, genitive singular, from <i>mam</i> (I), indicating possessor of <i>saraṇam</i> .
saraṇam	Refuge	Noun, nominative singular neuter, from <i>saraṇa</i> (refuge), subject of <i>natthi</i> .
aññam	Other	Adjective, nominative singular neuter, from <i>añña</i> (other), describing <i>saraṇam</i> .
buddho	Buddha	Noun, nominative singular masculine, from <i>buddha</i> (awakened one), subject of implied verb <i>atthi</i> (is).
me	My	Pronoun, genitive singular, from <i>mam</i> (I), indicating possessor of <i>saraṇam</i> .

saraṇam	Refuge	Noun, nominative singular neuter, from <i>saraṇa</i> (refuge), in apposition to <i>buddho</i> .
varam	Supreme	Adjective, nominative singular neuter, from <i>vara</i> (excellent, supreme), describing <i>saraṇam</i> .

### **Etena sacca-vajjena sotthi te/me hotu sabbadā**

**Grok AI:** By this truthful declaration, may safety be for you/me always

**Than:** Through the speaking of this truth, may they/ I be blessed always

Etena	By this	Demonstrative pronoun, instrumental singular neuter, from <i>eta</i> (this), referring to <i>sacca-vajjena</i> , means of <i>hotu</i> .
sacca-vajjena	Truthful declaration	Noun, instrumental singular neuter, compound from <i>sacca</i> (truth) + <i>vajja</i> (saying, from <i>vadati</i> , to speak), means of <i>hotu</i> .
sotthi	Safety	Noun, nominative singular feminine, from <i>sotthi</i> (safety, welfare), subject of <i>hotu</i> .
te/me	For you/me	Pronoun, genitive singular, from <i>tvarī</i> (you) or <i>marī</i> (I), indicating beneficiary of <i>sotthi</i> (varies by recitation).
hotu	May be	Verb, 3rd person singular present optative, <i>bhavati</i> (to be), with <i>sotthi</i> as subject.
sabbadā	Always	Adverb, from <i>sabba</i> (all) + <i>dā</i> (time), modifying <i>hotu</i> .

For the below verses see above and replace *buddho* with *dhammo* and *saṅgho* respectively.

**Natthi me saraṇam aññam dhammo me saraṇam varam  
Etena sacca-vajjena sotthi te/me hotu sabbadā**

**Natthi me saraṇam aññam saṅgho me saraṇam varam  
Etena sacca-vajjena sotthi te/me hotu sabbadā**

Yañkiñci ratanam loke

**Yañkiñci ratanam loke**

**Grok AI:** Whatever jewel is in the world

**Norbu AI:** Whatever jewels exist in the world

Yañkiñci	Whatever	Indefinite pronoun, nominative singular neuter, from <i>yarñ</i> (what) + <i>kiñci</i> (any), subject of <i>vijjati</i> .
ratanam	Jewel	Noun, nominative singular neuter, from <i>ratana</i> (jewel), subject of <i>vijjati</i> .
loke	In the world	Noun, locative singular masculine, from <i>loka</i> (world), indicating location of <i>ratanam</i> .

### **vijjati vividham puthu**

**Grok AI:** Exists, various and manifold

**Norbu AI:** Diverse and many though they may be

vijjati	Exists	Verb, 3rd person singular present indicative, <i>vijjati</i> (to exist, to be found), with <i>ratanam</i> as subject.
vividham	Various	Adjective, accusative singular neuter, from <i>vividha</i> (various), describing <i>ratanam</i> .
puthu	Manifold	Adjective, accusative singular neuter, from <i>puthu</i> (many, manifold), describing <i>ratanam</i> .

### **Ratanam buddhasamam**

**Grok AI:** A jewel equal to the Buddha

**Norbu AI:** A jewel equal to the Buddha

Ratanam	Jewel	Noun, nominative singular neuter, from <i>ratana</i> (jewel), subject of <i>natthi</i> .
buddhasamam	Equal to the Buddha	Adjective, nominative singular neuter, compound from <i>buddha</i> (Buddha) + <i>sama</i> (equal), describing <i>ratanam</i> .

### **natthi tasmā sotthī bhavantu te**

**Grok AI:** There is not, therefore may safety be to you

**Norbu AI:** There is none, therefore may you be blessed

natthi	There is not	Verb, 3rd person singular present indicative, <i>atthi</i> (to be), negated by <i>na</i> , with <i>ratanam buddhasamam</i> as subject.
tasmā	Therefore	Adverb, from <i>ta</i> (that) + <i>-smā</i> (ablative suffix), indicating cause.

sotthī	Safety	Noun, nominative singular feminine, from <i>sotthi</i> (safety), subject of <i>bhavantu</i> .
bhavantu	May be	Verb, 3rd person plural present optative, <i>bhavati</i> (to be), with <i>sotthī</i> as subject.
te	To you	Pronoun, genitive plural, from <i>tvaṁ</i> (you), indicating beneficiary of <i>sotthī</i> .

For the below verses see above and replace buddhasamāṁ with dhammasamāṁ and saṅghasamāṁ respectively.

**Yañkiñci ratanaṁ loke**  
**vijati vividhaṁ puthu**  
**Ratanaṁ dhammasamāṁ**  
**natthi tasmā sotthī bhavantu te**

**Yañkiñci ratanaṁ loke**  
**vijati vividhaṁ puthu**  
**Ratanaṁ saṅghasamāṁ**  
**natthi tasmā sotthī bhavantu te**

**Sakkatvā buddharatanam** - Having Revered

**Sakkatvā buddharatanam**

**Grok AI:** Having honored the Buddha-jewel

**BM:** Having revered the jewel of the Buddha

Sakkatvā	Having honored	Gerund, from <i>sakkaroti</i> (to honor) to treat with respect, <i>sakkaroti</i> ), describing the subject, with <i>buddharatanam</i> as object.
buddharatanam	Buddha- jewel	Noun, accusative singular neuter, compound from <i>buddha</i> (Buddha) + <i>ratana</i> (jewel), object of <i>sakkatvā</i> .

**osadhaṁ uttamam varam**

**Grok AI:** The supreme, excellent medicine

**BM:** The highest, most excellent medicine

osadhaṁ	Medicine	Noun, accusative singular neuter, from <i>osadha</i> (medicine) meaning “remedy” or “cure”, in apposition to <i>buddharatanam</i> .
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uttamaṁ	Supreme	Adjective, accusative singular neuter, from <i>uttama</i> (highest), describing <i>osadham</i> .
varam	Excellent	Adjective, accusative singular neuter, from <i>vara</i> (excellent), describing <i>osadham</i> .

### **Hitam devamanussānam**

**Grok AI:** Beneficial to gods and humans

**BM:** The welfare of human and heavenly beings

Hitam	Beneficial	Adjective, accusative singular neuter, from <i>hita</i> (benefit), describing implied <i>buddharatanam</i> .
devamanussānam	To gods and humans	Noun, genitive plural masculine, compound from <i>deva</i> (god) + <i>manussa</i> (human), indirect object of <i>hitam</i> .

### **buddhatejena sotthinā**

**Grok AI:** By the Buddha's spiritual power, with safety

**BM:** Through the Buddha's majesty and safety

buddhatejena	By the Buddha's spiritual power	Noun, instrumental singular neuter, compound from <i>buddha</i> (Buddha) + <i>teja</i> (power, radiance) meaning "brilliance" or "spiritual potency", means of <i>nassantu</i> and <i>vūpasamentu</i> .
sotthinā	With safety	Noun, instrumental singular feminine, from <i>sotthi</i> (safety), describing the manner of <i>nassantu</i> and <i>vūpasamentu</i> .

### **Nassantupaddavā sabbe**

**Grok AI:** May all dangers perish

**BM:** May all obstacles vanish

Nassantu	May perish	Verb, 3rd person plural present optative, <i>nassati</i> (to perish), with <i>upaddavā sabbe</i> as subject.
upaddavā	Dangers	Noun, nominative plural masculine, from <i>upaddava</i> (danger, misfortune, disaster, calamity), subject of <i>nassantu</i> .
sabbe	All	Adjective, nominative plural masculine, from <i>sabba</i> (all), describing <i>upaddavā</i> .

## **dukkhā vūpasamento te**

**Grok AI:** May your sufferings subside

**BM:** May your sufferings grow totally calm

dukkhā	Sufferings	Noun, nominative plural neuter, from <i>dukkha</i> (suffering), subject of <i>vūpasamento</i> .
vūpasamento	May subside, may be pacified	Verb, 3rd person plural present optative. From vi (intensive) + upa (near) + samati (to be calm, from śam, to be quiet; <i>vūpasamati</i> ), meaning “to subside” or “to be pacified.”, with <i>dukkhā</i> as subject.
te	Your	Pronoun, genitive singular, from <i>tvarī</i> (you), indicating possessor of <i>dukkhā</i> .

## **Sakkatvā dhammaratanāṁ**

**Grok AI:** Having honored the Dharma-jewel

**BM:** Having revered the jewel of the Dharma

Sakkatvā	Having honored	Gerund, from <i>sakkaroti</i> (to honor, <i>sakkaroti</i> ), describing the subject, with <i>dhammaratanāṁ</i> as object.
dhammaratanāṁ	Dharma-jewel	Noun, accusative singular neuter, compound from <i>dhamma</i> (teaching) + <i>ratana</i> (jewel), object of <i>sakkatvā</i> .

## **osadham̄ uttamam̄ varam̄**

**Grok AI:** The supreme, excellent medicine

**BM:** The highest, most excellent medicine

osadham̄	Medicine	Noun, accusative singular neuter, from <i>osadha</i> (medicine), in apposition to <i>dhammaratanāṁ</i> .
uttamam̄	Supreme	Adjective, accusative singular neuter, from <i>uttama</i> (highest), describing <i>osadham̄</i> .
varam̄	Excellent	Adjective, accusative singular neuter, from <i>vara</i> (excellent), describing <i>osadham̄</i> .

## **Parijāhūpasamanāṁ**

**Grok AI:** Calming the burning

**BM:** The stiller of feverish passion

Pariļāhūpasamanar̄m	Calming the burning	Noun, accusative singular neuter. Compound from pariļāha (burning, fever), from pari (around, completely) + lah (to burn) + upasamana (calming), from upasamati (to calm), meaning “the act of calming the burning.” Describing <i>dhammaratanar̄m</i> .
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### **dhammatejena sotthinā**

**Grok AI:** By the Dhamma’s spiritual power, with safety

**BM:** Through the Dhamma’s majesty and safety

dhammatejena	By the Dhamma’s spiritual power	Noun, instrumental singular neuter, compound from <i>dhamma</i> (teaching) + <i>teja</i> (power, radiance), means of <i>nassantu</i> and <i>vūpasamentu</i> .
sotthinā	With safety	Noun, instrumental singular feminine, from <i>sotthi</i> (safety), describing the manner of <i>nassantu</i> and <i>vūpasamentu</i> .

### **Nassantupaddavā sabbe**

**Grok AI:** May all dangers perish

**BM:** may all obstacles vanish

Nassantu	May perish	Verb, 3rd person plural present optative, <i>nassati</i> (to perish), with <i>upaddavā sabbe</i> as subject.
upaddavā	Dangers	Noun, nominative plural masculine, from <i>upaddava</i> (danger), subject of <i>nassantu</i> .
sabbe	All	Adjective, nominative plural masculine, from <i>sabba</i> (all), describing <i>upaddavā</i> .

### **bhayā vūpasamentu te**

**Grok AI:** May your fears subside

**BM:** May your fears grow totally calm

bhayā	Fears	Noun, nominative plural neuter, from <i>bhaya</i> (fear), subject of <i>vūpasamentu</i> .
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vūpasamentu	May subside	Verb, 3rd person plural present optative, <i>vūpasamati</i> (to subside), with <i>bhayā</i> as subject.
te	Your	Pronoun, genitive singular, from <i>tvaṁ</i> (you), indicating possessor of <i>bhayā</i> .

### Sakkatvā saṅgharatanam

**Grok AI:** Having honored the Saṅgha-jewel

**BM:** Having revered the jewel of the Saṅgha

Sakkatvā	Having honored	Gerund, from <i>sakkaroti</i> (to honor, <i>sakkaroti</i> ), describing the subject, with <i>saṅgharatanam</i> as object.
saṅgharatanam	Saṅgha- jewel	Noun, accusative singular neuter, compound from <i>saṅgha</i> (community) + <i>ratana</i> (jewel), object of <i>sakkatvā</i> .

### osadham uttamam varam

**Grok AI:** The supreme, excellent medicine

**BM:** The highest, most excellent medicine

osadham	Medicine	Noun, accusative singular neuter, from <i>osadha</i> (medicine), in apposition to <i>saṅgharatanam</i> .
uttamam	Supreme	Adjective, accusative singular neuter, from <i>uttama</i> (highest), describing <i>osadham</i> .
varam	Excellent	Adjective, accusative singular neuter, from <i>vara</i> (excellent), describing <i>osadham</i> .

### Āhuneyyam pāhuneyyam

**Grok AI:** Worthy of offerings, worthy of hospitality

**BM:** Worthy of gifts, worthy of hospitality

Āhuneyyam	Worthy of offerings	Adjective, accusative singular neuter, from <i>āhuneyya</i> (worthy of offerings, from <i>āhu</i> , to offer), describing <i>saṅgharatanam</i> .
pāhuneyyam	Worthy of hospitality	Adjective, accusative singular neuter, from <i>pāhuneyya</i> (worthy of hospitality, from <i>pa</i> + <i>hū</i> , to offer), describing <i>saṅgharatanam</i> .

## **saṅghatejena sotthinā**

**Grok AI:** By the Saṅgha's spiritual power, with safety

**BM:** Through the Saṅgha's majesty and safety

saṅghatejena	By the Saṅgha's spiritual power	Noun, instrumental singular neuter, compound from <i>saṅgha</i> (community) + <i>teja</i> (power, radiance), means of <i>nassantu</i> and <i>vūpasamentu</i> .
sotthinā	With safety	Noun, instrumental singular feminine, from <i>sotthi</i> (safety), describing the manner of <i>nassantu</i> and <i>vūpasamentu</i> .

## **Nassantupaddavā sabbe**

**Grok AI:** May all dangers perish

**BM:** May all obstacles vanish

Nassantu	May perish	Verb, 3rd person plural present optative, <i>nassati</i> (to perish), with <i>upaddavā sabbe</i> as subject.
upaddavā	Dangers	Noun, nominative plural masculine, from <i>upaddava</i> (danger), subject of <i>nassantu</i> .
sabbe	All	Adjective, nominative plural masculine, from <i>sabba</i> (all), describing <i>upaddavā</i> .

## **rogā vūpasamentu te**

**Grok AI:** May your diseases subside

**BM:** May your diseases grow totally calm

rogā	Diseases	Noun, nominative plural masculine, from <i>roga</i> (disease), subject of <i>vūpasamentu</i> .
vūpasamentu	May subside	Verb, 3rd person plural present optative, <i>vūpasamati</i> (to subside), with <i>rogā</i> as subject.
te	Your	Pronoun, genitive singular, from <i>tvaṁ</i> (you), indicating possessor of <i>rogā</i> .

## An̄gulimāla-paritta

**Norbu Al:** MN 86 tells the powerful story of Aṅgulimāla's transformation from a brutal murderer to an enlightened arahat. His name means "garland (mālā) of fingers (aṅguli)" because he wore a necklace made from his victims' fingers. He had killed 999 people and needed one more finger to complete his collection.

When the Buddha encountered him, Aṅgulimāla tried to chase the Buddha down but couldn't catch up despite running while the Buddha was walking calmly. This miraculous event caused Aṅgulimāla to stop and question his path. The Buddha then converted him, and he became a monk.

The chant you've quoted is known as the Aṅgulimāla Paritta. In the sutta, Aṅgulimāla encounters a woman suffering in difficult childbirth. The Buddha instructs him to perform an act of truth (saccakiriyā) by declaring that since his "noble birth" (becoming a monk and attaining arahatship), he has not intentionally taken any life.

### **Yato’hami bhagini ariyāya jātiyā jāto**

**Grok Al:** Since I, sister, was born of noble birth

**Than:** Sister, since being born in the Noble Birth

Yato	Since	Adverb, from <i>ya</i> (which) + -to (ablative suffix), indicating the starting point of time.
aham	I	Pronoun, nominative singular, from <i>aham</i> (I), subject of <i>nābhijānāmi</i> .
bhagini	Sister	Noun, vocative singular feminine, from <i>bhaginī</i> (sister), addressing the female listener.
ariyāya	Noble	Adjective, instrumental singular feminine, from <i>ariya</i> (noble), describing <i>jātiyā</i> .
jātiyā	Birth	Noun, instrumental singular feminine, from <i>jāti</i> (birth), indicating the manner of <i>jāto</i> .
jāto	Born	Past participle, nominative singular masculine, from <i>janati</i> (to be born, <i>janati</i> ), describing <i>aham</i> .

### **Nābhijānāmi sañcicca pāṇam jīvitā voropetā**

**Grok Al:** I do not know of intentionally depriving a living being of life

**Than:** I am not aware that I have intentionally deprived a being of life

Nābhijānāmi	I do not know	Verb, 1st person singular present indicative, <i>abhijānāti</i> (to know, recognize), negated by <i>na</i> , with <i>sañcicca...voropetā</i> as object.
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sañcicca	Intentionally	Gerund, from <i>sañcinteti</i> (to intend, <i>sañcinteti</i> ), adverb modifying <i>voropetā</i> .
pāṇam	Living being	Noun, accusative singular masculine, from <i>pāṇa</i> (living being), object of <i>voropetā</i> .
jīvitā	Of life	Noun, ablative singular neuter, from <i>jīvita</i> (life), indicating separation in <i>voropetā</i> .
voropetā	Depriving	Gerund, from <i>voropeti</i> (to deprive, <i>voropeti</i> ), describing the action not known, with <i>pāṇam</i> as object and <i>jīvitā</i> as what is taken.

### Tena saccena sotthi te hotu sotthi gabbhassa

**Grok Al:** By that truth, may safety be to you, safety to the fetus

**Than:** By this truth may you be well and so may the child in your womb

Tena	By that	Demonstrative pronoun, instrumental singular neuter, from <i>ta</i> (that), referring to <i>saccena</i> , means of <i>hotu</i> .
saccena	Truth	Noun, instrumental singular neuter, from <i>sacca</i> (truth), means by which <i>sotthi</i> is achieved.
sotthi	Safety	Noun, nominative singular feminine, from <i>sotthi</i> (safety), subject of <i>hotu</i> .
te	To you	Pronoun, genitive singular, from <i>tvarṇ</i> (you), beneficiary of <i>sotthi</i> .
hotu	May be	Verb, 3rd person singular present optative, <i>bhavati</i> (to be), with <i>sotthi</i> as subject.
sotthi	Safety	Noun, nominative singular feminine, from <i>sotthi</i> (safety), subject of implied <i>hotu</i> .
gabbhassa	To the fetus	Noun, genitive singular masculine, from <i>gabbha</i> (fetus, womb, interior), beneficiary of <i>sotthi</i> .
		Gabbha - (fetus, embryo, from <i>garbha</i> , womb), meaning “that which is in the womb or “embrace.” In Pali, <i>gabbha</i> can refer to the womb, the fetus, or pregnancy, often used in medical or ethical contexts to denote the unborn life . The -ssa is a genitive singular ending, indicating “to the fetus” as the recipient of <i>sotthi</i> (safety).

See [MN 86](#).

## Bojjhaṅga-paritta

See [SN 46.14](#) + [15](#) + [16](#).

**Grok AI:** Protection of the Factors of Enlightenment

Bojjhaṅga	Factors of Enlightenment	Noun, compound from <i>bodhi</i> (enlightenment) + <i>aṅga</i> (factor), part of the title, referring to the seven factors.
paritta	Protection	Noun, nominative singular neuter, from <i>paritta</i> (protection, protective chant), describing the chant's purpose.

## Bojjhaṅgo sati-saṅkhāto

**Grok AI:** The enlightenment factor called mindfulness

**Than:** The factors for Awakening include mindfulness

Bojjhaṅgo	Enlightenment factor	Noun, nominative singular masculine, from <i>bojjhaṅga</i> (factor of enlightenment), subject of implied <i>atthi</i> .
sati-saṅkhāto	Called mindfulness	Adjective, nominative singular masculine, compound from <i>sati</i> (mindfulness) + <i>saṅkhāta</i> (called, known as, reckoned as, from <i>saṅkhyāti</i> , to name), describing <i>bojjhaṅgo</i> .

## dhammānam vicayo tathā

**Grok AI:** Investigation of phenomena and so forth

**Than:** Analysis of qualities

dhammānam	Of phenomena	Noun, genitive plural masculine, from <i>dhamma</i> (phenomenon, truth), object of <i>vicayo</i> .
vicayo	Investigation	Noun, nominative singular masculine, from <i>vicaya</i> (investigation), subject of implied <i>atthi</i> , another <i>bojjhaṅgo</i> .
tathā	And so forth	Adverb, meaning "likewise," indicating additional factors.

## Viriyam-pīti-passaddhi

**Grok AI:** Energy, rapture, tranquility

**Than:** Persistence, rapture, & calm

Viriyam	Energy	Noun, nominative singular neuter, from <i>viriya</i> (energy, effort, vigor), a <i>bojjhaṅgo</i> .
pīti	Rapture	Noun, nominative singular feminine, from <i>pīti</i> (rapture), a <i>bojjhaṅgo</i> .
passaddhi	Tranquility	Noun, nominative singular feminine, from <i>passaddhi</i> (tranquility), a <i>bojjhaṅgo</i> .

### **bojjhaṅgā ca tathā'pare**

**Grok Al:** And other enlightenment factors

**Than:** Factors for Awakening

bojjhaṅgā	Enlightenment factors	Noun, nominative plural masculine, from <i>bojjhaṅga</i> (factor of enlightenment), subject of implied <i>santi</i> .
ca	And	Indeclinable, conjunctive particle, linking clauses.
tathā	Likewise	Adverb, indicating similarity to previous factors.
apare	Other	Adjective, nominative plural masculine, from <i>apara</i> (other), describing <i>bojjhaṅgā</i> .

### **Samādh'upekkha-bojjhaṅgā**

**Grok Al:** Concentration, equanimity enlightenment factors

**Than:** Plus concentration & equanimity factors for Awakening

Samādhi	Concentration	Noun, nominative singular masculine, from <i>samādhi</i> (concentration), a <i>bojjhaṅgo</i> .
upekkha	Equanimity	Noun, nominative singular feminine, from <i>upekkhā</i> (equanimity), a <i>bojjhaṅgo</i> .
bojjhaṅgā	Enlightenment factors	Noun, nominative plural masculine, from <i>bojjhaṅga</i> , in apposition to <i>samādhi</i> and <i>upekkha</i> .

### **satt'ete sabba-dassinā**

**Grok Al:** These seven by the All-seeing

**Than:** These seven, which the All-seeing...

satta	Seven	Adjective, nominative plural masculine, from <i>satta</i> (seven), describing <i>ete</i> .
ete	These	Demonstrative pronoun, nominative plural masculine, from <i>eta</i> (this), referring to <i>bojjhaṅgā</i> .
sabba-dassinā	By the All-seeing	Adjective, instrumental singular masculine, compound from <i>sabba</i> (all) + <i>dassīn</i> (seeing, from <i>dassati</i> , to see), describing <i>muninā</i> . An epithet for the Buddha as one who perceives all truths.

### Muninā sammad-akkhātā

**Grok AI:** By the sage, well-proclaimed

**Than:** ... Sage has rightly taught

Muninā	By the sage	Noun, instrumental singular masculine, from <i>muni</i> (sage), agent of <i>akkhātā</i> .
sammad	Well	Adverb, from <i>sammā</i> (properly), modifying <i>akkhātā</i> .
akkhātā	Proclaimed	Past participle, nominative plural masculine, from <i>akkhāti</i> (to proclaim), describing <i>bojjhaṅgā</i> .

### bhāvitā bahulīkatā

**Grok AI:** Developed, made abundant

**Than:** When developed & matured

bhāvitā	Developed	Past participle, nominative plural masculine, from <i>bhāveti</i> (to develop), describing <i>bojjhaṅgā</i> .
bahulīkatā	Made abundant	Past participle, nominative plural masculine, <i>bahulīkaroti</i> (to make abundant). From <i>bahu</i> (much) + <i>karoti</i> (to make). In Pali, <i>bahulīkata</i> indicates intensive or repeated practice. Describing <i>bojjhaṅgā</i> .

**Norbu AI:** Practiced frequently, developed repeatedly

### Saṁvattanti abhiññāya

**Grok AI:** They lead to direct knowledge

**Than:** Bring about heightened knowledge

Saṁvattanti	They lead	Verb, 3rd person plural present indicative, <i>saṁvattati</i> (to lead), with <i>bojjhaṅgā</i> as subject, <i>abhiññāya</i> as goal.
abhiññāya	To direct knowledge	Noun, dative singular feminine. From <i>abhiññā</i> (direct knowledge), from abhi (heightened) + jñā (to know). Goal of <i>saṁvattanti</i> .

### nibbānāya ca bodhiyā

**Grok AI:** To liberation and awakening

**Than:** Unbinding, & Awakening

nibbānāya	To liberation	Noun, dative singular neuter, from <i>nibbāna</i> (liberation), goal of <i>saṁvattanti</i> .
ca	And	Indeclinable, conjunctive particle, linking <i>nibbānāya</i> and <i>bodhiyā</i> .
bodhiyā	To awakening	Noun, dative singular feminine, from <i>bodhi</i> (awakening), goal of <i>saṁvattanti</i> .

### Etena sacca-vajjena

**Grok AI:** By this truthful declaration

**Than:** By the saying of this truth

Etena	By this	Demonstrative pronoun, instrumental singular neuter, from <i>eta</i> (this), referring to <i>sacca-vajjena</i> .
sacca-vajjena	Truthful declaration	Noun, instrumental singular neuter, compound from <i>sacca</i> (truth) + <i>vajja</i> (saying, from <i>vadati</i> , to speak), means of <i>hotu</i> .

### sotthi te hotu sabbadā

**Grok AI:** May safety be to you always

**Than:** May you always be well

sotthi	Safety	Noun, nominative singular feminine, from <i>sotthi</i> (safety), subject of <i>hotu</i> .
te	To you	Pronoun, genitive singular, from <i>tvaṁ</i> (you), beneficiary of <i>sotthi</i> .

hotu	May be	Verb, 3rd person singular present optative, <i>bhavati</i> (to be), with <i>sotthi</i> as subject.
sabbadā	Always	Adverb, from <i>sabba</i> (all) + <i>dā</i> (time), modifying <i>hotu</i> .

### **Ekasmiñ samaye nātho**

**Grok AI:** At one time the Lord

**Than:** At one time, our Protector

Ekasmiñ	At one	Adjective, locative singular masculine, from <i>eka</i> (one), describing <i>samaye</i> .
samaye	Time	Noun, locative singular masculine, from <i>samaya</i> (time), indicating when the event occurred.
nātho	Lord	Noun, nominative singular masculine, from <i>nātha</i> (lord), referring to the Buddha, subject of <i>desayi</i> .

### **moggallānañ-ca kassaparṁ**

**Grok AI:** Moggallāna and Kassapa

**Than:** Moggallāna & Kassapa

moggallānam	Moggallāna	Noun, accusative singular masculine, from <i>Moggallāna</i> (proper name), object of <i>disvā</i> .
ca	And	Indeclinable, conjunctive particle, linking <i>moggallānam</i> and <i>kassaparṁ</i> .
kassaparṁ	Kassapa	Noun, accusative singular masculine, from <i>Kassapa</i> (proper name), object of <i>disvā</i> .

### **Gilāne dukkhite disvā**

**Grok AI:** Seeing them sick and suffering

**Than:** Seeing that [they] were sick & in pain

Gilāne	Sick	Adjective, accusative plural masculine, from <i>gilāna</i> (sick), describing <i>moggallānam</i> and <i>kassaparṁ</i> .
dukkhite	Suffering	Adjective, accusative plural masculine, from <i>dukkhita</i> (suffering, from <i>dukkha</i> ), describing <i>moggallānam</i> and <i>kassaparṁ</i> .

disvā	Seeing	Gerund, from <i>dassati</i> (to see, <i>dassati</i> ), with <i>moggallānam</i> and <i>kassapam</i> as objects.
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### bojjhaṅge satta desayi

**Grok Al:** Taught the seven enlightenment factors

**Than:** Taught them the seven factors for Awakening.

bojjhaṅge	Enlightenment factors	Noun, accusative plural masculine, from <i>bojjhaṅga</i> (factor of enlightenment), object of <i>desayi</i> .
satta	Seven	Adjective, accusative plural masculine, from <i>satta</i> (seven), describing <i>bojjhaṅge</i> .
desayi	Taught	Verb, 3rd person singular aorist, <i>deseti</i> (to teach), with <i>bojjhaṅge</i> as object.

### Te ca tam abhinanditvā

**Grok Al:** And they, having delighted in it

**Than:** They, delighting in that

Te	They	Pronoun, nominative plural masculine, from <i>ta</i> (that), referring to Moggallāna and Kassapa, subject of <i>muccir̄nsu</i> .
ca	And	Indeclinable, conjunctive particle, linking clauses.
tam	It	Pronoun, accusative singular neuter, from <i>ta</i> (that), referring to <i>bojjhaṅge</i> , object of <i>abhinanditvā</i> .
abhinanditvā	Having delighted	Gerund, from <i>abhinandati</i> (to delight), from <i>abhi</i> (heightened) + <i>nand</i> (to rejoice), meaning “having rejoiced” or “having approved.” In Pali, <i>abhinandati</i> expresses mental joy or approval. With <i>tar̄m</i> as object.

### rogā muccir̄nsu tañ-khaṇe

**Grok Al:** Were freed from illness instantly

**Than:** Were instantly freed from their illness.

rogā	From illness	Noun, ablative singular masculine, from <i>roga</i> (illness), indicating separation in <i>muccir̄nsu</i> .
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muccir̄nsu	Were freed	Verb, 3rd person plural aorist, <i>muccati</i> (to be freed), with <i>te</i> as subject, <i>rogā</i> as what they were freed from.
tañ-khañe	Instantly	Adverb, compound from <i>tañ</i> (that) + <i>khañā</i> (moment), modifying <i>muccir̄nsu</i> .

### Etena sacca-vajjena

**Grok Al:** By this truthful declaration

**Than:** By the saying of this truth

Etena	By this	Demonstrative pronoun, instrumental singular neuter, from <i>eta</i> (this), referring to <i>sacca-vajjena</i> .
sacca-vajjena	Truthful declaration	Noun, instrumental singular neuter, compound from <i>sacca</i> (truth) + <i>vajja</i> (saying, from <i>vadati</i> , to speak), means of <i>hotu</i> .

### sotthi te hotu sabbadā

**Grok Al:** May safety be to you always

**Than:** May you always be well

sotthi	Safety	Noun, nominative singular feminine, from <i>sotthi</i> (safety), subject of <i>hotu</i> .
te	To you	Pronoun, genitive singular, from <i>tvañ</i> (you), beneficiary of <i>sotthi</i> .
hotu	May be	Verb, 3rd person singular present optative, <i>bhavati</i> (to be), with <i>sotthi</i> as subject.
sabbadā	Always	Adverb, from <i>sabba</i> (all) + <i>dā</i> (time), modifying <i>hotu</i> .

### Ekadā dhamma-rājā pi

**Grok Al:** Once the Dhamma-king too

**Than:** Once, when the Dhamma King

Ekadā	Once	Adverb, from <i>eka</i> (one) + <i>dā</i> (time), indicating a single occasion.
dhamma-rājā	Dhamma-king	Noun, nominative singular masculine, compound from <i>dhamma</i> (truth) + <i>rājā</i> (king), referring to the Buddha, subject of <i>vutthāsi</i> .

pi              Too              Indeclinable, emphatic particle, reinforcing *dhamma-rājā*.

### **gelaññenābhipīlito**

**Grok Al:** Afflicted by illness

**Than:** Was afflicted with fever

gelaññena    By illness    Noun, instrumental singular neuter, from *gelañña* (illness), means of affliction.

abhipīlito    Afflicted    Past participle, nominative singular masculine, from *abhipīleti* (to afflict, *abhipīleti*), describing *dhamma-rājā*.

### **Cundattherena tañ-ñeva**

**Grok Al:** By Elder Cunda, that very

**Than:** He had the Elder Cunda... that very...

Cundattherena    By Elder Cunda    Noun, instrumental singular masculine, from *Cunda* (proper name) + *thera* (elder), agent of *bhañāpetvāna*.

tañ-ñeva    That very    Pronoun, accusative singular neuter, from *tarñ* (that) + *eva* (indeed), referring to *bojjhañge*, object of *bhañāpetvāna*.

### **bhañāpetvāna sādaram**

**Grok Al:** Having caused to be recited, respectfully

**Than:** Recite [that] teaching with devotion

bhañāpetvāna    Having caused to be recited    Gerund, from *bhañāpeti* (to cause to recite, *bhañāpeti*), with *tañ-ñeva* (bojjhañge) as object.

sādaram    Respectfully    Adverb, from *sādara* (with respect), modifying *bhañāpetvāna*.

### **Sammoditvā ca ābādhā**

**Grok Al:** Having rejoiced, and from illness

**Than:** And as he approved... from that disease

Sammoditvā    Having rejoiced    Gerund, from *sammodati* (to rejoice, *sammodati*), describing *dhamma-rājā*.

ca	And	Indeclinable, conjunctive particle, linking clauses.
ābādhā	From illness	Noun, ablative singular masculine, from <i>ābādha</i> (illness), indicating separation in <i>vutṭhāsi</i> .

### tamhā vutṭhāsi ṭhānaso

**Grok Al:** He arose from that, immediately

**Than:** He immediately rose up

tamhā	From that	Pronoun, ablative singular masculine, from <i>ta</i> (that), referring to <i>ābādhā</i> .
vutṭhāsi	He arose	Verb, 3rd person singular aorist, <i>vutṭhāti</i> (to arise), with <i>dhamma-rājā</i> as subject, <i>ābādhā</i> as what he arose from.
ṭhānaso	Immediately	Adverb, from <i>ṭhāna</i> (place, moment) + -so (suffix), modifying <i>vutṭhāsi</i> .

### Etena sacca-vajjena

**Grok Al:** By this truthful declaration

**Than:** By the saying of this truth

Etena	By this	Demonstrative pronoun, instrumental singular neuter, from <i>eta</i> (this), referring to <i>sacca-vajjena</i> .
sacca-vajjena	Truthful declaration	Noun, instrumental singular neuter, compound from <i>sacca</i> (truth) + <i>vajja</i> (saying, from <i>vadati</i> , to speak), means of <i>hotu</i> .

### sotthi te hotu sabbadā

**Grok Al:** May safety be to you always

**Than:** May you always be well

sotthi	Safety	Noun, nominative singular feminine, from <i>sotthi</i> (safety), subject of <i>hotu</i> .
te	To you	Pronoun, genitive singular, from <i>tvarī</i> (you), beneficiary of <i>sotthi</i> .
hotu	May be	Verb, 3rd person singular present optative, <i>bhavati</i> (to be), with <i>sotthi</i> as subject.

sabbadā Always Adverb, from *sabba* (all) + *dā* (time), modifying *hotu*.

### Pahīnā te ca ābādhā

**Grok Al:** Abandoned, those illnesses too

**Than:** Those diseases were abandoned

Pahīnā	Abandoned	Past participle, nominative plural masculine, from <i>pajahati</i> (to abandon), describing <i>ābādhā</i> .
te	Those	Pronoun, nominative plural masculine, from <i>ta</i> (that), referring to <i>ābādhā</i> .
ca	Too	Indeclinable, conjunctive particle, emphasizing <i>ābādhā</i> .
ābādhā	Illnesses	Noun, nominative plural masculine, from <i>ābādha</i> (illness), subject of implied <i>santi</i> .

### tīṇannam-pi mahesinam

**Grok Al:** Of the three great sages

**Than:** By the three great seers

tīṇannam	Of the three	Adjective, genitive plural masculine, from <i>tīṇi</i> (three), describing <i>mhesinam</i> .
pi	Too	Indeclinable, emphatic particle, reinforcing <i>tīṇannam</i> .
mhesinam	Of great sages	Noun, genitive plural masculine, from <i>mahā</i> (great) + <i>isi</i> (sage), referring to the Buddha, Moggallāna, and Kassapa.

### Magg'āhata-kilesā va

**Grok Al:** Like defilements destroyed by the path

**Than:** Just as defilements are demolished by the Path

Magga	Path	Noun, compound element, from <i>magga</i> (path), part of <i>magg'āhata</i> .
āhata	Destroyed	Past participle, compound element, from <i>āhanati</i> (to strike), part of <i>magg'āhata</i> .
kilesā	Defilements	Noun, nominative plural masculine, from <i>kilesa</i> (defilement), compared to <i>ābādhā</i> .

va	Like	Indeclinable, particle indicating simile, comparing <i>ābādhā</i> to <i>kilesā</i> .
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### pattānuppatti-dhammatām

**Grok AI:** Having attained the state of no more arising

**Than:** In accordance with step-by-step attainment

patta	Having attained	Past participle, compound element, from <i>pāpuṇāti</i> (to attain), part of <i>pattānuppatti</i> .
anuppatti	No more arising	Noun, compound element, from <i>an</i> (not) + <i>uppatti</i> (arising), part of <i>pattānuppatti</i> .
dhammatām	State	Noun, accusative singular neuter, from <i>dhammatā</i> (nature, state), object of implied verb, describing <i>mahesinām</i> .

**Norbu AI:** Pattānuppatti-dhammatām: A complex compound meaning "the state of no more rebirth"

- patta: reached, attained
- anuppatti: non-arising
- dhammatām: state, nature

### Etena sacca-vajjena

**Grok AI:** By this truthful declaration

**Than:** By the saying of this truth

Etena	By this	Demonstrative pronoun, instrumental singular neuter, from <i>eta</i> (this), referring to <i>sacca-vajjena</i> .
sacca- vajjena	Truthful declaration	Noun, instrumental singular neuter, compound from <i>sacca</i> (truth) + <i>vajja</i> (saying, from <i>vadati</i> , to speak), means of <i>hotu</i> .

### sotthi te hotu sabbadā

**Grok AI:** May safety be to you always

**Than:** May you always be well

sotthi	Safety	Noun, nominative singular feminine, from <i>sotthi</i> (safety), subject of <i>hotu</i> .
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te	To you	Pronoun, genitive singular, from <i>tvarī</i> (you), beneficiary of <i>sotthi</i> .
hotu	May be	Verb, 3rd person singular present optative, <i>bhavati</i> (to be), with <i>sotthi</i> as subject.
sabbadā	Always	Adverb, from <i>sabba</i> (all) + <i>dā</i> (time), modifying <i>hotu</i> .

## Abhaya-paritta - The Danger-free Protection

### Grok AI: Fearless Protection

Abhaya	Fearless	Adjective, from <i>a</i> (not) + <i>bhaya</i> (fear), part of the title, describing the chant's protective quality.
paritta	Protection	Noun, nominative singular neuter, from <i>paritta</i> (protection, protective chant), describing the chant's purpose.

## Yan-dunnimittam̄ avamaṅgalañ-ca

### Grok AI: Whatever bad omen and inauspicious sign

### Than: Whatever unlucky portents & ill omens

Yan	Whatever	Relative pronoun, nominative singular neuter, from <i>yam̄</i> (what), subject of implied <i>atthi</i> , referring to <i>dunnimittam̄</i> .
dunnimittam̄	Bad omen	Noun, nominative singular neuter, compound from <i>du</i> (bad) + <i>nimitta</i> (sign, omen), subject of <i>vināsamentu</i> .
avamaṅgalañ	Inauspicious	Adjective, nominative singular neuter, from <i>a</i> (not) + <i>maṅgala</i> (auspicious, blessing), describing an implied <i>nimittam̄</i> .
ca	And	Indeclinable, conjunctive particle, linking <i>dunnimittam̄</i> and <i>avamaṅgalañ</i> .

## Yo cāmanāpo sakunassa saddo

### Grok AI: And whatever unpleasant sound of a bird

### Than: And whatever distressing bird calls

Yo	Whatever	Relative pronoun, nominative singular masculine, from <i>ya</i> (who), subject of implied <i>atthi</i> , referring to <i>saddo</i> .
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ca	And	Indeclinable, conjunctive particle, linking this clause to the previous line.
amanāpo	Unpleasant	Adjective, nominative singular masculine, from <i>a</i> (not) + <i>manāpa</i> (pleasing), describing <i>saddo</i> .
sakuṇassa	Of a bird	Noun, genitive singular masculine, from <i>sakuṇa</i> (bird), indicating possession of <i>saddo</i> .
saddo	Sound	Noun, nominative singular masculine, from <i>sadda</i> (sound), subject of <i>vināsamentu</i> .

### Pāpaggaho dussupinam̄ akantam̄

**Grok Al:** Evil planetary influence, bad dream, undesirable

**Than:** Evil planets, upsetting nightmares

Pāpaggaho	Evil planetary influence	Noun, nominative singular masculine, compound from <i>pāpa</i> (evil) + <i>gaha</i> (planet, seizure), subject of <i>vināsamentu</i> .
dussupinam̄	Bad dream	Noun, nominative singular neuter, compound from <i>du</i> (bad) + <i>supina</i> (dream), subject of <i>vināsamentu</i> .
akantam̄	Undesirable	Adjective, nominative singular neuter, from <i>a</i> (not) + <i>kanta</i> (desired), describing <i>dussupinam̄</i> .

### Buddhānubhāvena vināsamentu

**Grok Al:** By the Buddha's power, may they be destroyed

**Than:** By the Buddha's power may they be destroyed

Buddhānubhāvena	By the Buddha's power	Noun, instrumental singular masculine, compound from <i>buddha</i> (Buddha) + <i>anubhāva</i> (power), means of <i>vināsamentu</i> .
vināsamentu	May they be destroyed	Verb, 3rd person plural present optative, <i>vināseti</i> (to destroy), with <i>dunnimittam̄</i> , <i>saddo</i> , <i>pāpaggaho</i> , <i>dussupinam̄</i> as subjects.

For the below verses see above and replace Buddhānubhāvena with Dhammānubhāvena and Saṅghānubhāvena respectively.

**Yan-dunnimittam̄ avamaṅgalañ-ca  
Yo cāmanāpo sakuṇassa saddo  
Pāpaggaho dussupinam̄ akantam̄**

## Dhammānubhāvena vināsamentu

Yan-dunnimittam avamañgalañ-ca  
Yo cāmanāpo sakuñassa saddo  
Pāpaggaho dussupinam akantam  
Sañghānubhāvena vināsamentu

Devatā-uyyojana-gāthā - Verses on Sending Off the Devatā

## Devatā-uyyojana-gāthā

**Grok AI:** Verses for Sending Off Deities

Devatā	Deities	Noun, from <i>devatā</i> (divine beings), part of the title, referring to the beings addressed by the chant.
uyyojana	Sending off	Noun, from <i>uyyojana</i> (act of sending off, dismissing, from <i>ud</i> (out) + <i>yuj</i> (to yoke), part of the title, indicating the chant's purpose of dismissing deities. In Pali, uyyojana is used for directing or sending beings away, often in ritual contexts.
gāthā	Verses	Noun, nominative singular feminine, from <i>gāthā</i> (verse), describing the chant's form as poetic verses.

## Dukkhappattā ca niddukkhā

**Grok AI:** Those afflicted with suffering and free from suffering

**Than:** [May all beings] who have fallen into suffering be without suffering

Dukkhappattā	Afflicted with suffering	Adjective, nominative plural masculine, compound from <i>dukkha</i> (suffering) + <i>pattu</i> (reached, from <i>pāpuñāti</i> ), describing <i>pāñino</i> .
ca	And	Indeclinable, conjunctive particle, linking <i>dukkhappattā</i> and <i>niddukkhā</i> .
niddukkhā	Free from suffering	Adjective, nominative plural masculine, from <i>nir</i> (without) + <i>dukkha</i> (suffering), describing <i>pāñino</i> .

## bhayappattā ca nibbhayā

**Grok AI:** Those afflicted with fear and free from fear

**Than:** [May all beings] who have fallen into danger be without danger

bhayappattā	Afflicted with fear	Adjective, nominative plural masculine, compound from <i>bhaya</i> (fear) + <i>pattu</i> (reached), describing <i>pāñino</i> .
ca	And	Indeclinable, conjunctive particle, linking <i>bhayappattā</i> and <i>nibbhaya</i> .
nibbhaya	Free from fear	Adjective, nominative plural masculine, from <i>nir</i> (without) + <i>bhaya</i> (fear), describing <i>pāñino</i> .

### Sokappattā ca nissokā

**Grok Al:** Those afflicted with sorrow and free from sorrow

**Than:** [May all beings] who have fallen into sorrow be without sorrow

Sokappattā	Afflicted with sorrow	Adjective, nominative plural masculine, compound from <i>soka</i> (sorrow) + <i>pattu</i> (reached), describing <i>pāñino</i> .
ca	And	Indeclinable, conjunctive particle, linking <i>sokappattā</i> and <i>nissokā</i> .
nissokā	Free from sorrow	Adjective, nominative plural masculine, from <i>nir</i> (without) + <i>soka</i> (sorrow), describing <i>pāñino</i> .

### hontu sabbe pi pāñino

**Grok Al:** May all beings

**Than:** May all beings

hontu	May be	Verb, 3rd person plural present optative, <i>bhavati</i> (to be), expressing a wish for <i>pāñino</i> as subject.
sabbe	All	Adjective, nominative plural masculine, from <i>sabba</i> (all), describing <i>pāñino</i> .
pi	Indeed	Indeclinable, emphatic particle, reinforcing <i>sabbe</i> .
pāñino	Beings	Noun, nominative plural masculine, from <i>pāñin</i> (living being), subject of <i>hontu</i> .

### Ettāvatā ca amhehi

**Grok Al:** To this extent and by us

**Than:** ...in the extent to which we...

Ettāvatā	To this extent	Adverb, from <i>etāvat</i> (thus far), indicating the scope of <i>sambhata</i> .
ca	And	Indeclinable, conjunctive particle, linking clauses.
amhehi	By us	Pronoun, instrumental plural. From <i>aham</i> (I), with <i>amhehi</i> as the instrumental plural form, meaning “by us.” Agent of <i>sambhata</i> .

### **sambhataṁ puñña-sampadāṁ**

**Grok AI:** Accumulated merit and wealth

**Than:** ...have gathered a consummation of merit

sambhataṁ	Accumulated	Past participle, accusative singular feminine, from <i>sambharati</i> (to accumulate), describing <i>sampadāṁ</i> .
puñña	Merit	Adjective, compound element, from <i>puñña</i> (merit), part of <i>puñña-sampadāṁ</i> .
sampadāṁ	Wealth	Noun, accusative singular feminine, from <i>sampadā</i> (wealth, attainment), object of <i>sambhataṁ</i> , modified by <i>puñña</i> .
Together, <i>puñña-sampadāṁ</i> means “wealth of merit.”		

### **Sabbe devānumodantu**

**Grok AI:** May all deities rejoice

**Than:** May all heavenly beings rejoice

Sabbe	All	Adjective, nominative plural masculine, from <i>sabba</i> (all), describing <i>devā</i> .
devā	Deities	Noun, nominative plural masculine, from <i>deva</i> (deity), subject of <i>anumodantu</i> .
anumodantu	May rejoice	Verb, 3rd person plural present optative, <i>anumodati</i> (to rejoice, approve), with <i>devā</i> as subject.

### **sabba-sampatti-siddhiyā**

**Grok AI:** For the success of all attainments

**Than:** For the sake of all attainment & success

sabba	All	Adjective, compound element, from <i>sabba</i> (all), part of <i>sabba-sampatti</i> .
sampatti	Attainments	Noun, compound element, from <i>sampatti</i> (attainment), part of <i>sabba-sampatti</i> .
siddhiyā	For success	Noun, dative singular feminine, from <i>siddhi</i> (success), purpose of <i>anumodantu</i> .

### Dānaṁ dadantu saddhāya

**Grok Al:** May they give alms with faith

**Than:** May they give gifts with conviction

Dānaṁ	Alms	Noun, accusative singular neuter, from <i>dāna</i> (giving), object of <i>dadantu</i> .
dadantu	May they give	Verb, 3rd person plural present optative, <i>dadāti</i> (to give), with <i>dānaṁ</i> as object.
saddhāya	With faith	Noun, instrumental singular feminine, from <i>saddhā</i> (faith), manner of <i>dadantu</i> .

### sīlaṁ rakkhantu sabbadā

**Grok Al:** May they guard morality always

**Than:** May they always maintain virtue

sīlaṁ	Morality	Noun, accusative singular neuter, from <i>sīla</i> (morality), object of <i>rakkhantu</i> .
rakkhantu	May they guard	Verb, 3rd person plural present optative, <i>rakkhati</i> (to guard, to protect), meaning “to protect” or “to preserve.” With <i>sīlaṁ</i> as object.
sabbadā	Always	Adverb, from <i>sabba</i> (all) + <i>dā</i> (time), modifying <i>rakkhantu</i> .

### Bhāvanābhīratā hontu

**Grok Al:** May they be devoted to meditation

**Than:** May they delight in meditation

Bhāvanābhiratā	Devoted to meditation	Adjective, nominative plural masculine, compound from <i>bhāvanā</i> (mental development, meditation) + <i>abhirata</i> (devoted, from <i>abhiramati</i> ), describing implied subject.
hontu	May be	Verb, 3rd person plural present optative, <i>bhavati</i> (to be), with implied subject ( <i>devā</i> ).

### **gacchantu devatā-gatā**

**Grok Al:** May they go to the deities' realm

**Than:** May they go to a heavenly destination

gacchantu	May they go	Verb, 3rd person plural present optative, <i>gacchati</i> (to go), with <i>devatā-gatā</i> as destination.
devatā	Deities	Noun, compound element, from <i>devatā</i> (deity), part of <i>devatā-gatā</i> .
gatā	Gone	Past participle, nominative plural masculine, from <i>gacchati</i> (to go), forming <i>devatā-gatā</i> (deities' realm).

### **Sabbe buddhā balappattā**

**Grok Al:** All Buddhas who have attained strength

**Than:** From the strength attained by all the Buddhas

Sabbe	All	Adjective, nominative plural masculine, from <i>sabba</i> (all), describing <i>buddhā</i> .
buddhā	Buddhas	Noun, nominative plural masculine, from <i>buddha</i> (awakened one), subject of implied <i>santi</i> .
balappattā	Attained strength	Adjective, nominative plural masculine, compound from <i>bala</i> (strength) + <i>pattu</i> (reached, from <i>pāpuṇāti</i> ), describing <i>buddhā</i> .

### **paccekānañ-ca yam balaṁ**

**Grok Al:** And the strength of Pacceka Buddhas

**Than:** The strength of the Private Buddhas

paccekānarām	Of Pacceka Buddhas	Noun, genitive plural masculine, from <i>pacceka</i> (solitary) + <i>buddha</i> , possessor of <i>balaṁ</i> .
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ca	And	Indeclinable, conjunctive particle, linking <i>buddhā</i> and <i>paccekānam</i> .
yarñ	Which	Relative pronoun, nominative singular neuter, from <i>ya</i> (which), referring to <i>balarñ</i> .
balarñ	Strength	Noun, nominative singular neuter, from <i>bala</i> (strength), object of implied verb.

### Arahantānañ-ca tejena

**Grok Al:** And by the power of Arahants

**Than:** By the majesty of the arahants

Arahantānam	Of Arahants	Noun, genitive plural masculine, from <i>arahant</i> (worthy one), possessor of <i>tejena</i> .
ca	And	Indeclinable, conjunctive particle, linking <i>paccekānam</i> and <i>arahantānam</i> .
tejena	By power	Noun, instrumental singular neuter, from <i>teja</i> (power, radiance), means of <i>bandhāmi</i> .

### rakkharñ bandhāmi sabbaso

**Grok Al:** I bind protection completely

**Than:** I bind this protection all around

rakkharñ	Protection	Noun, accusative singular feminine, from <i>rakkhā</i> (protection), object of <i>bandhāmi</i> .
bandhāmi	I bind	Verb, 1st person singular present indicative, <i>bandhati</i> (to bind), with <i>rakkharñ</i> as object.
sabbaso	Completely	Adverb, from <i>sabba</i> (all) + -so (suffix), modifying <i>bandhāmi</i> .

### Jaya-maṅgala-aṭṭha-gāthā - Verses on the Buddha's Victories

#### Jaya-maṅgala-aṭṭha-gāthā

**Grok Al:** Eight Verses of Victorious Auspiciousness

Jaya	Victorious	Adjective, from <i>jaya</i> (victory), part of the title, describing the chant's theme of triumph.
maṅgala	Auspiciousness	Noun, from <i>maṅgala</i> (auspicious event, blessing), part of the title, indicating the chant's protective blessings.
atṭha	Eight	Adjective, from <i>atṭha</i> (eight), part of the title, specifying the number of verses.
gāthā	Verses	Noun, nominative singular feminine, from <i>gāthā</i> (verse), describing the chant's form.

### **Norbu Al: Māra's Challenge ([MN 26](#), [SN 4.24](#))**

On the night of the Buddha's enlightenment, Māra attempted to prevent it by creating a vast army with thousands of arms bearing weapons. Māra's forces represented various mental defilements - greed, hatred, delusion. The Buddha conquered them not through force but through his perfected pāramīs, particularly his generosity (dāna) and other virtues. This victory marked the final obstacle before his complete enlightenment.

#### **Bāhum sahassam-abhinimmita sāvudhan-taṁ**

**Grok Al:** With a thousand arms, created, bearing weapons

Bāhum	With arms	Noun, accusative singular masculine, from <i>bāhu</i> (arm), describing <i>Māraṁ</i> .
sahassam	Thousand	Adjective, accusative singular neuter, from <i>sahassa</i> (thousand), describing <i>bāhum</i> .
abhinimmita	Created	Past participle, accusative singular masculine, from <i>abhinimināti</i> (to create, <i>abhinimināti</i> ), describing <i>bāhum</i> .
sāvudhan-taṁ	Bearing weapons	Adjective, accusative singular masculine, compound from <i>sa</i> (with) + <i>āyudha</i> (weapon), describing <i>Māraṁ</i> .

#### **Grīmekhalāṁ udita-ghora-sasena-māraṁ**

**Grok Al:** Girt with a belt, arisen with a terrible army, Māra

**Than:** Māra, on the elephant Girimekhala, uttered a frightening roar together with his troops

Grīmekhalāṁ	Girt with a belt	Adjective, accusative singular masculine, compound from <i>grīva</i> (neck, girdle) + <i>mekhala</i> (belt), describing <i>Māraṁ</i> .
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udita	Arisen	Past participle, compound element, from <i>udeti</i> (to arise), part of <i>udita-ghora-sasena</i> .
ghora	Terrible	Adjective, compound element, from <i>ghora</i> (terrible), describing <i>sasena</i> .
sasena	With army	Noun, instrumental singular masculine, from <i>sena</i> (army), part of <i>udita-ghora-sasena</i> , describing <i>Māram</i> .
Māram	Māra	Noun, accusative singular masculine, from <i>Māra</i> (tempter), object of <i>jitavā</i> .

### Dān'ādi-dhamma-vidhinā jitavā mun'indo

**Grok AI:** By the practice of giving and other virtues, the sage-lord conquered

**Than:** The Lord of Sages defeated him by means of such qualities as generosity

Dān'ādi	Giving and other	Compound, from <i>dāna</i> (giving) + <i>ādi</i> (beginning), meaning "beginning with giving." Indicating virtues starting with giving.
dhamma	Virtues	Noun, compound element, from <i>dhamma</i> (virtue, teaching), part of <i>dān'ādi-dhamma</i> .
vidhinā	By practice	Noun, instrumental singular masculine, from <i>vidhi</i> (method), means of <i>jitavā</i> .
jitavā	Conquered	Past participle, nominative singular masculine, from <i>jeti</i> (to conquer), with <i>Māram</i> as object.
mun'indo	Sage-lord	Noun, nominative singular masculine, compound from <i>muni</i> (sage) + <i>inda</i> (lord), subject of <i>jitavā</i> .

### Tan-tejasā bhavatu te jaya-maṅgalāni

**Grok AI:** By that power, may victorious auspiciousness be yours

**Than:** By the majesty of this, may you have blessings of victory

Tan	That	Pronoun, compound element, from <i>ta</i> (that), part of <i>tan-tejasā</i> .
tejasā	By power	Noun, instrumental singular neuter, from <i>teja</i> (power), means of <i>bhavatu</i> .
bhavatu	May be	Verb, 3rd person singular present optative, <i>bhavati</i> (to be), with <i>jaya-maṅgalāni</i> as subject.

te	Yours	Pronoun, genitive singular, from <i>tvar̄m</i> (you), beneficiary of <i>jaya-maṅgalāni</i> .
jaya- maṅgalāni	Victorious auspiciousness	Noun, nominative plural neuter, compound from <i>jaya</i> (victory) + <i>maṅgala</i> (auspiciousness, blessing), subject of <i>bhavatu</i> .

### **Norbu Al: Ālavaka Yakkha ([SN 10.12](#))**

This fierce yakkha had terrorized a region, demanding human sacrifices. When the Buddha visited his dwelling, Ālavaka challenged him with threats and riddles throughout the night. The Buddha remained perfectly patient, answering all questions with wisdom. The yakkha was particularly impressed by the Buddha's explanation that faith, heedfulness, perseverance, and wisdom are life's greatest treasures. Through this patient dialogue, Ālavaka became a devoted follower.

### **Mārātirekam-abhiyujjhita-sabba-rattim**

**Grok Al:** Beyond Māra, fighting all night

**Than:** Even more frightful than Māra making war all night

Mārātirekam	Beyond Māra	Adjective, accusative singular masculine, compound from <i>Māra</i> + <i>atireka</i> (beyond), describing Ālavakam.
abhiyujjhita	Fighting	Past participle, compound element, from <i>abhiyujjhati</i> (to fight), part of <i>abhiyujjhita-sabba-rattim</i> .
sabba-rattim	All night	Adverb, compound from <i>sabba</i> (all) + <i>ratti</i> (night), modifying <i>abhiyujjhita</i> .

### **Ghoram-pan'ālavakam-akkhama-thaddha-yakkham**

**Grok Al:** The terrible Ālavaka, unyielding, stubborn demon

**Than:** Was Ālavaka, the arrogant unstable ogre (yakkha)

Ghoram	Terrible	Adjective, accusative singular masculine, from <i>ghora</i> (terrible), describing Ālavakam.
pan'ālavakam	Ālavaka	Noun, accusative singular masculine, from <i>pana</i> (indeed, moreover) + Ālavaka (proper name), object of <i>jitavā</i> .
akkhama	Unyielding	Adjective, accusative singular masculine. From a (not) + <i>khamati</i> (patient), from <i>khamati</i> (to be patient, to endure),

meaning “intolerant”, “impatient” or “unyielding.” In Pali, akkhamā denotes a lack of forbearance or stubbornness. Describing Ālavakam.

thaddha	Stubborn	Adjective, accusative singular masculine. From thaddha (stiff, stubborn) from thambhati (to become rigid), meaning “obstinate” or “unbending.” In Pali, thaddha describes inflexible or resistant beings. Describing Ālavakam.
yakkham	Demon	Noun, accusative singular masculine, from <i>yakkha</i> (spirit, demon), in apposition to Ālavakam.

### Khantī-sudanta-vidhinā jitavā mun’indo

**Grok AI:** By the practice of patience and well-tamed discipline, the sage-lord conquered

**Than:** The Lord of Sages defeated him by means of well-trained endurance

Khantī	Patience	Noun, compound element, from <i>khanti</i> (patience, forbearance), part of <i>khantī-sudanta</i> .
sudanta	Well-tamed	Adjective, compound element, from <i>su</i> (well) + <i>danta</i> (tamed), part of <i>khantī-sudanta</i> .
vidhinā	By practice	Noun, instrumental singular masculine, from <i>vidhi</i> (method), means of <i>jitavā</i> .
jitavā	Conquered	Past participle, nominative singular masculine, from <i>jeti</i> (to conquer, <i>jeti</i> ), with Ālavakam as object.
mun’indo	Sage-lord	Noun, nominative singular masculine, compound from <i>muni</i> (sage) + <i>inda</i> (lord), subject of <i>jitavā</i> .

### Tan-tejasā bhavatu te jaya-maṅgalāni

See above.

### Norbu AI: Nālāgiri Elephant ([Vinaya Cullavagga 7.3.11-12](#))

Devadatta, attempting to kill the Buddha, arranged for the release of a fierce, intoxicated elephant named Nālāgiri onto the street where the Buddha was walking. Instead of fleeing, the Buddha radiated loving-kindness. The elephant, feeling this powerful mettā, became completely calm, bowed to the Buddha, and used its trunk to sprinkle dust on its own head - a sign of humility and devotion.

### Nālāgirim gaja-vararū atimatta-bhūtarū

**Grok AI:** Nālāgiri, the supreme elephant, extremely intoxicated

**Than:** Nālāgiri, the excellent elephant, when maddened

Nālāgirim	Nālāgiri	Noun, accusative singular masculine, from <i>Nālāgiri</i> (proper name), object of <i>jitavā</i> .
gaja-varam	Supreme elephant	Noun, accusative singular masculine, compound from <i>gaja</i> (elephant) + <i>vara</i> (supreme), in apposition to <i>Nālāgirim</i> .
atimatta	Extremely intoxicated	Adjective, compound element. From <i>ati</i> (excess) + <i>matta</i> (intoxicated) from <i>mad</i> (to be drunk), meaning “excessively intoxicated.” In Pali, <i>atimatta</i> denotes extreme agitation or frenzy. Part of <i>atimatta-bhūtarām</i> .
bhūtarām	Being	Past participle, accusative singular masculine, from <i>bhavati</i> (to be), describing <i>Nālāgirim</i> .

### Dāv'aggi-cakkam-asanīva sudāruṇan-tam

**Grok AI:** Like a forest fire or thunderbolt, extremely fierce

**Than:** Was very horrific, like a forest fire, a flaming discus, a lightning bolt

Dāv'aggi	Forest fire	Noun, compound from <i>dāva</i> (forest) + <i>aggi</i> (fire), part of simile.
cakkam	Wheel	Noun, compound element, from <i>cakka</i> (wheel), part of <i>dāv'aggi-cakkam</i> . In Dāv'aggi-cakkam-asanīva sudāruṇan-tam (“Like a forest fire or thunderbolt, extremely fierce”), cakkam suggests a rolling, unstoppable force, likening Nālāgiri to a fiery wheel.
asanīva	Like thunderbolt	Adverb, from <i>asani</i> (thunderbolt) + <i>iva</i> (like), modifying <i>sudāruṇan-tam</i> .
sudāruṇan-tam	Extremely fierce	Adjective, accusative singular masculine, from <i>su</i> (very) + <i>dāruṇa</i> (fierce, terrible), describing <i>Nālāgirim</i> .

### Mett'ambu-seka-vidhinā jitavā mun'indo

**Grok AI:** By the practice of sprinkling loving-kindness water, the sage-lord conquered

**Than:** The Lord of Sages defeated him by sprinkling the water of goodwill

Mettā	Loving-kindness	Noun, compound element, from <i>metta</i> (loving-kindness), part of <i>mett'ambu-seka</i> .
ambu	Water	Noun, compound element, from <i>ambu</i> (water), part of <i>mett'ambu-seka</i> .

seka	Sprinkling	Noun, compound element, from <i>seka</i> (sprinkling), part of <i>mett'ambu-seka</i> .
vidhinā	By practice	Noun, instrumental singular masculine, from <i>vidhi</i> (method), means of <i>jitavā</i> .
jitavā	Conquered	Past participle, nominative singular masculine, from <i>jeti</i> (to conquer, <i>jeti</i> ), with <i>Nālāgirim</i> as object.
mun'indo	Sage-lord	Noun, nominative singular masculine, compound from <i>muni</i> (sage) + <i>inda</i> (lord), subject of <i>jitavā</i> .

### Tan-tejasā bhavatu te jaya-maṅgalāni

See above.

### Norbu Al: Aṅgulimāla ([MN 86](#))

A brilliant student corrupted by a false teaching, Aṅgulimāla had killed 999 people, collecting their fingers as a necklace. When he tried to make the Buddha his 1000th victim, the Buddha used his psychic powers to prevent Aṅgulimāla from catching him despite running. This confused and humbled Aṅgulimāla, leading to his conversion. He later became an arahant, though he still had to face the karmic consequences of his actions.

### Ukkhitta-khaggam-atihattha-sudāruṇan-tam

**Grok Al:** With raised sword, swift-handed, extremely fierce

**Than:** Very horrific, with a sword upraised in his expert hand

Ukkhitta	Raised	Past participle, compound element, from <i>ukkhipati</i> (to raise), part of <i>ukkhitta-khaggam</i> .
khaggam	Sword	Noun, accusative singular masculine, from <i>khagga</i> (sword), part of <i>ukkhitta-khaggam</i> .
atihattha	Swift-handed	Adjective, compound element, from <i>ati</i> (very) + <i>hattha</i> (hand), part of <i>atihattha-sudāruṇan-tam</i> .
sudāruṇan-	Extremely	Adjective, accusative singular masculine, from <i>su</i> (very) +
tam	fierce	<i>dāruṇa</i> (fierce), describing <i>Aṅgulimālam</i> (implied).

### Dhāvan-ti-yojana-path'aṅguli-mālavantaṁ

**Grok Al:** Running a three-yojana path, garlanded with fingers

**Than:** Garlanded-with-Fingers (Aṅgulimāla) ran three leagues along the path

Dhāvan	Running	Present participle, compound element, from <i>dhāvati</i> (to run), part of <i>dhāvan-ti-yojana</i> .
ti-yojana	Three-yojana	Adjective, compound element, from <i>ti</i> (three) + <i>yojana</i> (yojana, distance measure), part of <i>ti-yojana-patha</i> . A unit of distance (roughly 4km).
path'aṅguli	Path, finger	Noun, compound elements, from <i>patha</i> (path) + <i>aṅguli</i> (finger), part of <i>path'aṅguli-mālavantam</i> .
mālavantam	Garlanded	Adjective, accusative singular masculine, from <i>māla</i> (garland) + <i>-vant</i> (possessing), describing <i>Aṅgulimālam</i> .

### Iddhī'bhisaṅkhata-mano jitavā mun'indo

**Grok Al:** With mind shaped by psychic power, the sage-lord conquered

**Than:** The Lord of Sages defeated him with mind-fashioned marvels

Iddhī	Psychic power	Noun, compound element, from <i>iddhi</i> (spiritual power), part of <i>iddhī'bhisaṅkhata</i> .
abhisaṅkhata	Shaped	Past participle, compound element, from <i>abhisaṅkharoti</i> (to shape), part of <i>iddhī'bhisaṅkhata</i> .
mano	Mind	Noun, nominative singular masculine, from <i>mano</i> (mind), described by <i>iddhī'bhisaṅkhata</i> .
jitavā	Conquered	Past participle, nominative singular masculine, from <i>jeti</i> (to conquer), with <i>Aṅgulimālam</i> (implied) as object.
mun'indo	Sage-lord	Noun, nominative singular masculine, compound from <i>muni</i> (sage) + <i>inda</i> (lord), subject of <i>jitavā</i> .

### Tan-tejasā bhavatu te jaya-maṅgalāni

See above.

**Norbu Al: Ciñcā's False Accusation** (from Dhammapada Commentary to verses [176-178](#)):

Ciñcā Māṇavikā was a beautiful female ascetic who, at the instigation of jealous rival religious teachers, agreed to discredit the Buddha. For several months, she pretended to visit the Buddha at Jetavana in the evening, and then in the morning would walk towards the city when devotees were going to the monastery. When asked, she would hint at having spent the night with the Buddha. After some months, she tied a wooden disc to her belly under her robes to appear pregnant.

In front of a large assembly, she publicly accused the Buddha of fathering her child and being irresponsible. The Buddha remained perfectly calm and composed (santa-bhāva). At that moment, through divine intervention, mice gnawed through the strings holding the wooden disc, which fell down before the assembly, exposing her deception. The crowd turned against her, but the Buddha remained compassionate even in his vindication. This story demonstrates the Buddha's equanimity in the face of false accusations and how truth ultimately prevails.

### **Katvāna katṭham-udaram iva gabbhinīyā**

**Grok AI:** Having made a wooden belly like a pregnant woman

**Than:** Having made a wooden belly to appear pregnant

Katvāna	Having made	Gerund, from <i>karoti</i> (to make, <i>karoti</i> ), with <i>katṭham-udaram</i> as object.
katṭham	Wooden	Adjective, compound element, from <i>katṭha</i> (wood), part of <i>katṭham-udaram</i> .
udaram	Belly	Noun, accusative singular neuter, from <i>udara</i> (belly), object of <i>katvāna</i> .
iva	Like	Indeclinable, particle of simile, comparing <i>udaram</i> to <i>gabbhinīyā</i> .
gabbhinīyā	Pregnant woman	Noun, genitive singular feminine, from <i>gabbhinī</i> (pregnant woman), object of simile.

### **Ciñcāya dutṭha-vacanam jana-kāya majhe**

**Grok AI:** Ciñcā's wicked words in the midst of people

**Than:** Ciñcā made a lewd accusation in the midst of the gathering

Ciñcāya	Ciñcā's	Noun, genitive singular feminine, from <i>Ciñcā</i> (proper name), possessor of <i>vacanam</i> .
dutṭha	Wicked	Adjective, compound element, from <i>dutṭha</i> (corrupt), part of <i>dutṭha-vacanam</i> .
vacanam	Words	Noun, accusative singular neuter, from <i>vacana</i> (speech), object of implied verb.
jana-kāya	Of people	Noun, compound from <i>jana</i> (people) + <i>kāya</i> (group), part of <i>jana-kāya majhe</i> .
majhe	In the midst	Noun, locative singular masculine, from <i>majha</i> (middle), indicating location.

## Santena soma-vidhinā jitavā mun'indo

**Grok Al:** By the practice of calm and gentle method, the sage-lord conquered

**Than:** The Lord of Sages defeated her with peaceful, gracious means

Santena	Calm	Adjective, instrumental singular masculine, from <i>santa</i> (calm), describing <i>vidhinā</i> .
soma	Gentle	Adjective, compound element, from <i>soma</i> (gentle), part of <i>soma-vidhinā</i> .
vidhinā	By method	Noun, instrumental singular masculine, from <i>vidhi</i> (method), means of <i>jitavā</i> .
jitavā	Conquered	Past participle, nominative singular masculine, from <i>jeti</i> (to conquer, <i>jeti</i> ), with <i>Ciñcāya duttha-vacanam</i> (implied) as object.
mun'indo	Sage-lord	Noun, nominative singular masculine, compound from <i>muni</i> (sage) + <i>inda</i> (lord), subject of <i>jitavā</i> .

## Tan-tejasā bhavatu te jaya-maṅgalāni

**Norbu Al:** Saccaka's Debate ([MN 35](#))

Saccaka was a skilled debater who prided himself on defeating others in philosophical arguments. He challenged the Buddha regarding the nature of self and aggregates. Through systematic questioning and reasoning, the Buddha helped Saccaka see the flaws in his understanding, using wisdom like a lamp to illuminate truth rather than to humiliate his opponent.

## Saccarī vihāya-mati-saccaka-vāda-keturī

**Grok Al:** Saccaka, the debater who abandoned truth

**Than:** Saccaka, whose provocative views had abandoned the truth

Saccarī	Truth	Noun, accusative singular neuter, from <i>sacca</i> (truth), object of <i>vihāya</i> .
vihāya	Having abandoned	Gerund, from <i>vijahati</i> (to abandon), with <i>saccarī</i> as object.
mati	Mind	Noun, compound element, from <i>mati</i> (mind), part of <i>mati-saccaka</i> .

saccaka	Saccaka	Noun, compound element, from <i>Saccaka</i> (proper name), part of <i>mati-saccaka</i> .
vāda-ketuṁ	Debater, (lit. “flag of debate”)	Noun, accusative singular masculine, compound from <i>vāda</i> (speech, debate) + <i>ketu</i> (banner, flag), describing <i>Saccaka</i> .

### Vādābhiropita-manam̄ ati-andha-bhūtam̄

**Grok AI:** With mind inflamed by debate, extremely blind

**Than:** His mind delighting in argument, had become thoroughly blind

Vāda	Debate	Noun, compound element, from <i>vāda</i> (debate), part of <i>vādābhiropita</i> .
abhiropita	Inflamed	Past participle, compound element, from <i>abhiropeti</i> (to inflame), part of <i>vādābhiropita</i> .
<b>Norbu AI:</b> Abhiropita: Raised up, elevated, mounted; from <i>abhiropeti</i> (to raise, to plant)		
manam̄	Mind	Noun, accusative singular masculine, from <i>mano</i> (mind), described by <i>vādābhiropita</i> .
ati-andha	Extremely blind	Adjective, compound element, from <i>ati</i> (very) + <i>andha</i> (blind), part of <i>ati-andha-bhūtam̄</i> .
bhūtam̄	Being	Past participle, accusative singular masculine, from <i>bhavati</i> (to be), describing <i>Saccaka</i> .

### Paññā-padīpa-jalito jitavā mun'indo

**Grok AI:** With wisdom's lamp kindled, the sage-lord conquered

**Than:** The Lord of Sages defeated him with the light of discernment

Paññā	Wisdom	Noun, compound element, from <i>paññā</i> (wisdom), part of <i>paññā-padīpa</i> .
padīpa	Lamp	Noun, compound element, from <i>padīpa</i> (lamp), part of <i>paññā-padīpa</i> .
jalito	Kindled	Past participle, nominative singular masculine, from <i>jalati</i> (to shine), describing <i>mun'indo</i> .
jitavā	Conquered	Past participle, nominative singular masculine, from <i>jeti</i> (to conquer), with <i>Saccaka</i> as object.

mun'indo	Sage-lord	Noun, nominative singular masculine, compound from <i>muni</i> (sage) + <i>inda</i> (lord), subject of <i>jitavā</i> .
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### Tan-tejasā bhavatu te jaya-maṅgalāni

**Norbu Al: Nandopananda** (from the Commentary to the Mahāvāraṇsa) (See also [SN 51:22](#)):

Nandopananda was a powerful nāga (serpent) king who harbored anger towards the Buddha. When the Buddha was traveling to Tāvatiṁsa heaven to teach Abhidhamma to his mother, he had to pass through the nāga king's realm. Nandopananda, full of pride, coiled around Mount Meru and spread his hood over the entire peak, attempting to prevent the Buddha and his disciples from passing.

Several arahants offered to subdue him, but the Buddha chose Moggallāna for the task. Moggallāna transformed himself into a huge nāga and engaged in a battle of magical powers with Nandopananda. Through a series of transformations and counter-transformations, Moggallāna finally appeared as a supaṇṇa (garuḍa), the traditional enemy of nāgas. When Nandopananda fled in terror, Moggallāna caught him and induced him to take refuge in the Triple Gem. This story illustrates how the Buddha used his disciples' abilities skillfully to transform even the most powerful and hostile beings.

### Nandopananda-bhujagam vibudham mah'iddhim

**Grok Al:** Nandopananda, the wise serpent with great power

**Than:** Nandopananda was a serpent with great power but wrong views

Nandopananda	Nandopananda	Noun, accusative singular masculine, from <i>Nandopananda</i> (proper name), object of <i>damāpayanto</i> .
bhujagam	Serpent	Noun, accusative singular masculine, from <i>bhujaga</i> (serpent), in apposition to <i>Nandopananda</i> .
vibudham	Wise	Adjective, accusative singular masculine, from <i>vibuddha</i> (wise) vi (intensifier) + budh (to understand), describing <i>Nandopananda</i> .
mah'iddhim	With great power	Adjective, accusative singular masculine, compound from <i>mahā</i> (great) + <i>iddhi</i> (power), describing <i>Nandopananda</i> .

### Puttena thera-bhujagena damāpayanto

**Grok Al:** With his son, the elder serpent, taming

**Than:** Sending his son (Moggallāna), the serpent-elder, to tame him

Puttena	With son	Noun, instrumental singular masculine, from <i>putta</i> (son), referring to Moggallāna, means of <i>damāpayanto</i> .
thera	Elder	Adjective, compound element, from <i>thera</i> (elder), part of <i>thera-bhujagena</i> .
bhujagena	Serpent	Noun, instrumental singular masculine, from <i>bhujaga</i> (serpent), describing <i>puttena</i> .
damāpayanto	Taming	Present participle, nominative singular masculine, from <i>damāpeti</i> (to tame), with <i>Nandopananda</i> as object.

### Iddhūpadesa-vidhinā jitavā mun'indo

**Grok AI:** By the practice of teaching psychic power, the sage-lord conquered

**Than:** The Lord of Sages defeated him by means of a display of marvels

Iddhūpadesa	Teaching psychic power	Noun, compound from <i>iddhi</i> (psychic power) + <i>upadesa</i> (teaching), part of <i>iddhūpadesa-vidhinā</i> .
vidhinā	By practice	Noun, instrumental singular masculine, from <i>vidhi</i> (method), means of <i>jitavā</i> .
jitavā	Conquered	Past participle, nominative singular masculine, from <i>jeti</i> (to conquer), with <i>Nandopananda</i> as object.
mun'indo	Sage-lord	Noun, nominative singular masculine, compound from <i>muni</i> (sage) + <i>inda</i> (lord), subject of <i>jitavā</i> .

### Tan-tejasā bhavatu te jaya-maṅgalāni

See above.

**Norbu AI: Baka Brahma ([MN 49](#))**

Baka Brahma had fallen into the delusion that his realm was permanent and that he was the creator of all. The Buddha visited his realm and through careful reasoning and demonstration of superior knowledge, showed him the impermanence and conditioned nature of all phenomena, including Brahma's realm itself.

### Duggāha-ditṭhi-bhujagena sudaṭṭha-hattham

**Grok AI:** With the serpent of tenacious wrong views, firmly grasped

**Than:** His hands bound tight by the serpent of wrongly held views

Duggāha	Tenacious	Adjective, compound element, from <i>du</i> (bad) + <i>gāha</i> (grasp), part of <i>duggāha-ditṭhi</i> .
ditṭhi	Wrong views	Noun, compound element, from <i>ditṭhi</i> (view), part of <i>duggāha-ditṭhi</i> .
bhujagena	With serpent	Noun, instrumental singular masculine, from <i>bhujaga</i> (serpent), metaphor for <i>ditṭhi</i> .
sudaṭṭha	Firmly grasped	Adjective, compound element, from <i>su</i> (well) + <i>daṭṭha</i> (bitten), meaning firmly grabbed in this context, part of <i>sudaṭṭha-hattham</i> .
hattham	Hand	Noun, accusative singular masculine, from <i>hattha</i> (hand), described by <i>sudaṭṭha</i> .

### Brahmām visuddhi-jutim-iddhi-bakābhidhānam

**Grok AI:** Brahma Baka, with pure radiance and power

Brahmām	Brahma	Noun, accusative singular masculine, from <i>Brahma</i> (proper name), object of <i>jitavā</i> .
visuddhi	Pure	Adjective, compound element, from <i>visuddhi</i> (purity), part of <i>visuddhi-jutim</i> .
jutim	Radiance	Noun, accusative form, from <i>juti</i> (radiance), part of <i>visuddhi-jutim</i> .
iddhi	Power	Noun, compound element, from <i>iddhi</i> (power), part of <i>iddhi-bakābhidhānam</i> .
bakābhidhānam	Named Baka	Adjective, accusative singular masculine, from <i>Baka</i> (proper name) + <i>abhidhāna</i> (named), describing <i>Brahmām</i> .

### Ñāṇāgadēna vidhinā jitavā mun'indo

**Grok AI:** By the practice of the fire of knowledge, the sage-lord conquered

**Than:** The Lord of Sages defeated him by means of his words of knowledge

Ñāṇa	Knowledge	Noun, compound element, from <i>ñāṇa</i> (knowledge), part of <i>ñāṇāgada</i> .
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agada	Medicine	Noun, compound element, from <i>gada</i> (medicine, remedy, antidote), part of <i>ñāṇāgada</i> .
vidhanā	By practice	Noun, instrumental singular masculine, from <i>vidhi</i> (method), means of <i>jitavā</i> .
jitavā	Conquered	Past participle, nominative singular masculine, from <i>jeti</i> (to conquer), with <i>Brahmar̥</i> as object.
mun'indo	Sage-lord	Noun, nominative singular masculine, compound from <i>muni</i> (sage) + <i>inda</i> (lord), subject of <i>jitavā</i> .

### Tan-tejasā bhavatu te jaya-maṅgalāni

See above.

### Etā pi buddha-jaya-maṅgala-āṭṭha-gāthā

**Grok AI:** These eight verses of the Buddha's victorious auspiciousness

**Than:** These eight verses of the Buddha's blessings of victory

Etā	These	Demonstrative pronoun, nominative plural feminine, from <i>eta</i> (this), referring to <i>gāthā</i> .
pi	Indeed	Indeclinable, emphatic particle, reinforcing <i>etā</i> .
buddha	Buddha	Noun, compound element, from <i>buddha</i> (awakened one), part of <i>buddha-jaya-maṅgala</i> .
jaya- maṅgala	Victorious auspiciousness	Noun, compound element, from <i>jaya</i> (victory) + <i>maṅgala</i> (auspiciousness), part of <i>buddha-jaya-maṅgala</i> .
āṭṭha	Eight	Adjective, compound element, from <i>āṭṭha</i> (eight), describing <i>gāthā</i> .
gāthā	Verses	Noun, nominative plural feminine, from <i>gāthā</i> (verse), subject of implied <i>santi</i> .

### Yo vācano dina-dine saratem-atandī

**Grok AI:** Whoever recites daily, remembering tirelessly

**Than:** [Whoever] recites or recalls them day after day without lapsing

Yo	Whoever	Relative pronoun, nominative singular masculine, from <i>ya</i> (who), subject of <i>vācano</i> .
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vācano	Recites	Present participle, nominative singular masculine, from <i>vācati</i> (to recite), describing <i>yo</i> .
dina-dine	Daily	Adverb, reduplicated from <i>dina</i> (day), modifying <i>vācano</i> .
sarati	Remembering	Verb, 3rd person singular present indicative, <i>sarati</i> (to remember), with <i>etā gāthā</i> as implied object.
atandī	Tirelessly	Adjective, nominative singular masculine, from <i>a</i> (not) + <i>tandī</i> (laziness), meaning tirelessly, without laziness, diligent, describing <i>yo</i> .

### Hitvān'aneka-vividhāni c'upaddavāni

**Grok AI:** Having abandoned many various dangers

**Than:** Destroying all kinds of obstacles

Hitvāna	Having abandoned	Gerund, from <i>jahati</i> (to abandon), with <i>upaddavāni</i> as object.
aneka	Many	Adjective, accusative plural neuter, from <i>aneka</i> (many), describing <i>upaddavāni</i> .
vividhāni	Various	Adjective, accusative plural neuter, from <i>vividha</i> (various), describing <i>upaddavāni</i> .
ca	And	Indeclinable, conjunctive particle, linking clauses.
upaddavāni	Dangers	Noun, accusative plural neuter, from <i>upaddava</i> (danger), object of <i>hitvāna</i> .

### Mokkham̄ sukham̄ adhigameyya naro sapañño

**Grok AI:** A wise person may attain liberation and happiness

**Than:** Whatever person of discernment... will attain liberation and happiness

Mokkham̄	Liberation	Noun, accusative singular neuter, from <i>mokha</i> (liberation), object of <i>adhigameyya</i> .
sukham̄	Happiness	Noun, accusative singular neuter, from <i>sukha</i> (happiness), object of <i>adhigameyya</i> .
adhigameyya	May attain	Verb, 3rd person singular optative, <i>adhigacchati</i> (to attain), with <i>mokkham̄</i> and <i>sukham̄</i> as objects.

naro	Person	Noun, nominative singular masculine, from <i>nara</i> (man), subject of <i>adhigameyya</i> .
sapañño	Wise	Adjective, nominative singular masculine, compound from <i>sa</i> (with) + <i>paññā</i> (wisdom), describing <i>naro</i> .

## Jaya-paritta - Victory Protection

See [AN 3.152](#).

### Jaya-paritta

Jaya	Victory	Noun, from <i>jaya</i> (victory), part of the title, indicating the chant's theme of triumph and success.
paritta	Protection	Noun, nominative singular neuter, from <i>paritta</i> (protection, protective chant), describing the chant's protective purpose.

## Mahā-kāruṇiko nātho

**Grok Al:** The greatly compassionate protector

**Than:** (The Buddha), our protector, with great compassion

Mahā-kāruṇiko	Greatly compassionate	Adjective, nominative singular masculine, compound from <i>mahā</i> (great) + <i>kāruṇika</i> (compassionate, from <i>karuṇā</i> ), describing <i>nātho</i> .
nātho	Protector	Noun, nominative singular masculine, from <i>nātha</i> (lord, protector), subject of <i>pūretvā</i> and <i>patto</i> .

## Hitāya sabba-pāṇinām

**Grok Al:** For the welfare of all beings

**Than:** For the welfare of all beings

Hitāya	For welfare	Noun, dative singular neuter, from <i>hita</i> (welfare), purpose of <i>pūretvā</i> and <i>patto</i> .
sabba-pāṇinām	Of all beings	Noun, genitive plural masculine, compound from <i>sabba</i> (all) + <i>pāṇin</i> (living being), beneficiary of <i>hitāya</i> .

## Pūretvā pāramī sabbā

**Grok Al:** Having fulfilled all perfections

**Than:** Having fulfilled all the perfections

Pūretvā	Having fulfilled	Gerund, from <i>pūreti</i> (to fulfill), with <i>pāramī</i> as object, indicating prior action.
pāramī	Perfections	Noun, accusative plural feminine, from <i>pāramī</i> (perfection), object of <i>pūretvā</i> .
sabbā	All	Adjective, accusative plural feminine, from <i>sabba</i> (all), describing <i>pāramī</i> .

**Patto sambodhim-uttamariṁ**

**Grok Al:** Attained supreme enlightenment

**Than:** Attained the highest self-awakening

Patto	Attained	Past participle, nominative singular masculine, from <i>pāpuṇāti</i> (to attain, reach, arrive at, achieve), with <i>sambodhim</i> as object.
sambodhim	Enlightenment	Noun, accusative singular feminine, from <i>sambodhi</i> (perfect awakening), object of <i>patto</i> .
uttamariṁ	Supreme	Adjective, accusative singular feminine, from <i>uttama</i> (highest), describing <i>sambodhim</i> .

**Etena sacca-vajjena**

**Grok Al:** By this truth declaration

**Than:** By the utterance of this truth

Etena	By this	Demonstrative pronoun, instrumental singular neuter, from <i>eta</i> (this), referring to the truth of the Buddha's deeds.
sacca-vajjena	Truth declaration	Noun, instrumental singular neuter, compound from <i>sacca</i> (truth) + <i>vajja</i> (saying, from <i>vad</i> , to speak), means of <i>hotu</i> .

**Hotu te jaya-maṅgalaṁ**

**Grok Al:** May victory and auspiciousness be yours

**Than:** May you have a blessing of victory

Hotu	May be	Verb, 3rd person singular present optative, <i>bhavati</i> (to be), with <i>jaya-maṅgalaṁ</i> as subject.
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te	Yours	Pronoun, genitive singular, from <i>tvarī</i> (you), beneficiary of <i>jaya-maṅgalaṁ</i> .
jaya- maṅgalaṁ	Victory and auspiciousness	Noun, nominative singular neuter, compound from <i>jaya</i> (victory) + <i>maṅgala</i> (auspiciousness, blessing), subject of <i>hotu</i> .

### Jayanto bodhiyā mūle

**Grok Al:** Victorious at the root of the Bodhi tree

**Than:** Victorious at the foot of the Bodhi tree

Jayanto	Victorious	Present participle, nominative singular masculine, from <i>jayati</i> (to be victorious), describing the Buddha.
bodhiyā	Of the Bodhi tree	Noun, genitive singular feminine, from <i>bodhi</i> (awakening, Bodhi tree), part of <i>bodhiyā mūle</i> .
mūle	At the root	Noun, locative singular masculine, from <i>mūla</i> (root), indicating location of <i>jayanto</i> .

### Sakyānam nandi-vadḍhano

**Grok Al:** Increasing the delight of the Sakyas

**Than:** Was he who increased the Sakyans' delight

Sakyānam	Of the Sakyas	Noun, genitive plural masculine, from <i>Sakya</i> (Sakyas, the Buddha's clan), beneficiary of <i>nandi-vadḍhano</i> .
nandi	Delight	Noun, compound element, from <i>nandi</i> (joy), part of <i>nandi-vadḍhano</i> .
vadḍhano	Increasing	Present participle, nominative singular masculine, from <i>vadḍhati</i> (to increase), describing the Buddha, with <i>nandi</i> as object.

### Evaṁ tvarī vijayo hohi

**Grok Al:** Thus may you be victorious

**Than:** May you have the same sort of victory

Evaṁ	Thus	Adverb, from <i>evaṁ</i> (thus), modifying <i>hohi</i> .
tvarī	You	Pronoun, nominative singular, from <i>tvarī</i> (you), subject of <i>hohi</i> .

vijayo	Victorious	Noun, nominative singular masculine, from <i>vijaya</i> (victory), predicate of <i>hohi</i> .
hohi	May be	Verb, 2nd person singular present optative, <i>bhavati</i> (to be), with <i>vijayo</i> as predicate.

### Jayassu jaya-maṅgale

**Grok Al:** Be victorious in auspicious victory

**Than:** May you win blessings of victory

Jayassu	Be victorious	Verb, 2nd person singular imperative, <i>jayati</i> (to be victorious), imperative form for <i>tvar̄m</i> (you, implied).
jaya- maṅgale	In auspicious victory	Noun, locative singular neuter, compound from <i>jaya</i> (victory) + <i>maṅgala</i> (auspiciousness, blessing), indicating sphere of <i>jayassu</i> .

### Aparājita-pallaṅke

**Grok Al:** On the unconquered throne

**Than:** ...on the undefeated seat...

Aparājita	Unconquered	Adjective, compound element, from <i>a</i> (not) + <i>parājita</i> (defeated), part of <i>aparājita-pallaṅke</i> .
pallaṅke	On the throne	Noun, locative singular masculine, from <i>pallaṅka</i> (cross-legged seat, throne), indicating location, described by <i>aparājita</i> .

### Sīse paṭhavi-pokkhare

**Grok Al:** At the head, the earth's lotus

**Than:** At the head of the lotus leaf of the world...

Sīse	At the head	Noun, locative singular neuter, from <i>sīsa</i> (head), indicating location or metaphor for prominence.
paṭhavi	Earth	Noun, compound element, from <i>paṭhavi</i> (earth), part of <i>paṭhavi-pokkhare</i> .
pokkhare	Lotus	Noun, locative singular masculine, from <i>pokkhara</i> (lotus), metaphor for the earth, described by <i>paṭhavi</i> .

## **Abhiseke sabba-buddhānām**

**Grok Al:** In the consecration of all Buddhas

**Than:** ...consecrated by all the Buddhas

Abhiseke	In consecration	Noun, locative singular masculine, from <i>abhiseka</i> (consecration, anointing), indicating context of <i>pamodati</i> .
sabba- buddhānām	Of all Buddhas	Noun, genitive plural masculine, compound from <i>sabba</i> (all) + <i>buddha</i> (awakened one), possessor of <i>abhiseke</i> .

## **Aggappatto pamodati**

**Grok Al:** Having reached the highest, he rejoices

**Than:** He rejoiced in the utmost attainment

Aggappatto	Having reached the highest	Past participle, nominative singular masculine, compound from <i>agga</i> (foremost, highest, supreme, best) + <i>patto</i> (reached, from <i>pāpuṇāti</i> ), describing the Buddha.
pamodati	Rejoices	Verb, 3rd person singular present indicative, <i>pamodati</i> (to rejoice), with the Buddha as subject.

## **Sunakkhattām sumaṅgalām**

**Grok Al:** Good constellation, good auspiciousness

**Than:** A lucky star it is, a lucky blessing

Sunakkhattām	Good constellation/ star	Noun, nominative singular neuter, compound from <i>su</i> (good) + <i>nakkhatta</i> (constellation), subject of implied <i>hotu</i> .
sumaṅgalām	Good auspiciousness	Noun, nominative singular neuter, compound from <i>su</i> (good) + <i>maṅgala</i> (auspiciousness, blessing), subject of implied <i>hotu</i> .

## **Supabhātām suhuṭṭhitām**

**Grok Al:** Good dawn, well-risen

**Than:** A lucky dawn, a lucky sacrifice

Supabhātām	Good dawn	Noun, nominative singular neuter, compound from <i>su</i> (good) + <i>pabhāta</i> (dawn), subject of implied <i>hotu</i> .
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suhuṭṭhitam	Well-risen	Past participle, nominative singular neuter, compound from <i>su</i> (well) + <i>uṭṭhita</i> (risen, from <i>uṭṭhahati</i> ), subject of implied <i>hotu</i> .
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### Sukhaṇo sumuhutto ca

**Grok AI:** Happy moment and good time

**Than:** A lucky instant, a lucky moment

Sukhaṇo	Happy moment	Noun, nominative singular masculine, compound from <i>su</i> (good) + <i>khaṇa</i> (moment), subject of implied <i>hotu</i> .
sumuhutto	Good time	Noun, nominative singular masculine, compound from <i>su</i> (good) + <i>muhutta</i> (time, moment), subject of implied <i>hotu</i> .
ca	And	Indeclinable, conjunctive particle, linking <i>sukhaṇo</i> and <i>sumuhutto</i> .

### Suyiṭṭham brahma-cārisu

**Grok AI:** Well-offered among the holy ones

**Than:** A lucky offering... with regard to those who lead the holy life

Suyiṭṭham	Well-offered	Past participle, nominative singular neuter, from <i>yajati</i> (to offer), subject of implied <i>hotu</i> .
brahma-cārisu	Among the holy ones	Noun, locative plural masculine, compound from <i>brahma</i> (holy) + <i>cārin</i> (wanderer) from <i>carati</i> (to walk), indicating recipients of offering.

### Padakkhiṇam kāya-kammam

**Grok AI:** Righteous bodily action

**Than:** i.e., a rightful bodily act

Padakkhiṇam	Righteous	Adjective, accusative singular neuter, from <i>padakkhiṇa</i> (right, auspicious), describing <i>kāya-kammam</i> .
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**Norbu AI:** Padakkhiṇam, from *pa* (towards) + *dakkhiṇa* (right (as opposed to left)). Literal meaning - "Keeping to the right". In Buddhist contexts circumambulating an object of reverence with one's right side facing the object is a sign of respect.

kāya-kammaṁ	Bodily action	Noun, accusative singular neuter, compound from <i>kāya</i> (body) + <i>kamma</i> (action), object of implied <i>hotu</i> .
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### Vācā-kammaṁ padakkhiṇam

**Grok Al:** Righteous verbal action

**Than:** A rightful verbal act

Vācā-kammaṁ	Verbal action	Noun, accusative singular neuter, compound from <i>vācā</i> (speech) + <i>kamma</i> (action), object of implied <i>hotu</i> .
padakkhiṇam	Righteous	Adjective, accusative singular neuter, from <i>padakkhiṇa</i> (right, auspicious), describing <i>vācā-kammaṁ</i> .

### Padakkhiṇam mano-kammaṁ

**Grok Al:** Righteous mental action

**Than:** A rightful mental act

Padakkhiṇam	Righteous	Adjective, accusative singular neuter, from <i>padakkhiṇa</i> (right, auspicious), describing <i>mano-kammaṁ</i> .
mano-kammaṁ	Mental action	Noun, accusative singular neuter, compound from <i>mano</i> (mind) + <i>kamma</i> (action), object of implied <i>hotu</i> .

### Pañidhi te padakkhiṇā

**Grok Al:** Your aspirations are righteous

**Than:** Your rightful intentions

Pañidhi	Aspirations	Noun, nominative singular feminine, from <i>pañidhi</i> (resolve, aspiration), subject of implied <i>honti</i> .
te	Your	Pronoun, genitive singular, from <i>tvaṁ</i> (you), possessor of <i>pañidhi</i> .
padakkhiṇā	Righteous	Adjective, nominative plural feminine, from <i>padakkhiṇa</i> (right, auspicious), describing <i>pañidhi</i> .

### Padakkhiṇāni katvāna

**Grok Al:** Having performed righteous acts

**Than:** Doing these rightful things

Padakkhiṇāni	Righteous acts	Adjective, accusative plural neuter, from <i>padakkhiṇa</i> (right, auspicious), object of <i>katvāna</i> .
katvāna	Having performed	Gerund, from <i>karoti</i> (to do, <i>karoti</i> ), with <i>padakkhiṇāni</i> as object, indicating prior action.

### Labhant'atthe padakkhiṇe

**Grok Al:** They gain righteous aims

**Than:** Your rightful aims are achieved

Labhant'	They gain	Verb, 3rd person plural present indicative, <i>labhati</i> (to gain), with <i>atthe</i> as object.
atthe	Aims	Noun, accusative plural masculine, from <i>attha</i> (aim, benefit), object of <i>labhant'</i> .
padakkhiṇe	Righteous	Adjective, accusative plural masculine, from <i>padakkhiṇa</i> (right, auspicious), describing <i>atthe</i> .

### So attha-laddho

See [AN 3.152](#).

### So attha-laddho

**Grok Al:** He who has attained the goal

So	He	Demonstrative pronoun, nominative singular masculine, from <i>so</i> (he, that), subject of the chant's title.
attha-	Attained the	Compound adjective, nominative singular masculine, from <i>attha</i> (goal, benefit) + <i>laddha</i> (obtained, past participle of <i>labhati</i> ), describing <i>so</i> .
laddho	goal	

### So attha-laddho sukrito

**Grok Al:** He who has attained the goal, happy

**Than:** May he gain in his aims, be happy

So	He	Demonstrative pronoun, nominative singular masculine, from <i>so</i> (he), subject of <i>hohi</i> .
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attha-laddho	Attained the goal	Compound adjective, nominative singular masculine, from <i>attha</i> (goal) + <i>laddha</i> (obtained, past participle of <i>labhati</i> ), describing so.
sukhito	Happy	Adjective, nominative singular masculine, from <i>sukhita</i> (happy, from <i>sukha</i> ), describing so.

### **viruļho buddha-sāsane**

**Grok Al:** Flourishing in the Buddha's teaching

**Than:** And flourish in the Buddha's teachings

viruļho	Flourishing	Past participle, nominative singular masculine, from <i>virūhati</i> (to flourish), describing so.
buddha-sāsane	In the Buddha's teaching	Noun, locative singular neuter, compound from <i>buddha</i> (awakened one) + <i>sāsana</i> (teaching, dispensation), indicating the sphere of <i>viruļho</i> .

### **Arogo sukhito hohi**

**Grok Al:** Be healthy, happy

**Than:** May you... be happy and free from disease.

Arogo	Healthy	Adjective, nominative singular masculine. From a (not) + <i>roga</i> (disease) meaning "free from disease" or "healthy." Predicate of <i>hohi</i> .
sukhito	Happy	Adjective, nominative singular masculine, from <i>sukhita</i> (happy), predicate adjective with <i>hohi</i> .
hohi	Be	Verb, 2nd person singular present imperative, <i>bhavati</i> (to be), with <i>arogo</i> and <i>sukhito</i> as predicates.

### **saha sabbehi ñātibhi**

**Grok Al:** Together with all relatives

**Than:** ... together with all your relatives...

saha	Together	Adverb or preposition, from <i>saha</i> (with), indicating association, modifying <i>hohi</i> .
sabbehi	With all	Adjective, instrumental plural masculine, from <i>sabba</i> (all), describing <i>ñātibhi</i> .

ñātibhi	With relatives	Noun, instrumental plural masculine, from <i>ñāti</i> (relative), object of <i>saha</i> , associated with <i>hohi</i> .
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The below two verses are for an individual woman (Sā, she) or a group (Te, they).

**Sā attha-laddhā sukhitā**  
**viruṭṭhā buddha-sāsane**  
**Arogā sukhitā hohi**  
**saha sabbehi ñātibhi**

**Te attha-laddhā sukhitā**  
**viruṭṭhā buddha-sāsane**  
**Arogā sukhitā hotha**  
**saha sabbehi ñātibhi**

**Than:** The above verses are frequently chanted after an ordination, or when a lay person has undertaken the practice of the eight precepts or has taken the five precepts for the first time. If one man has ordained or taken the precepts, chant only the two lines beginning “So attha-laddho...” three times. If one woman, chant only the two lines beginning “Sā attha-laddhā...” three times. If more than one person, chant only the two lines beginning “Te attha-laddhā...” three times.

Bhavatu sabba-maṅgalaṁ

**Bhavatu sabba-maṅgalaṁ**

**Grok AI:** May all auspiciousness be yours

**Than:** May there be every blessing.

Bhavatu	May be	Verb, 3rd person singular present optative, <i>bhavati</i> (to be), with <i>sabba-maṅgalaṁ</i> as subject.
sabba	All	Adjective, compound element, from <i>sabba</i> (all), part of <i>sabba-maṅgalaṁ</i> .
maṅgalaṁ	Auspiciousness, blessing	Noun, nominative singular neuter, from <i>maṅgala</i> (auspiciousness, blessing), subject of <i>bhavatu</i> , modified by <i>sabba</i> .

**rakkhantu sabba-devatā**

**Grok AI:** May all deities protect

**Than:** May all the devas protect you.

rakkhantu	May protect	Verb, 3rd person plural present imperative, <i>rakkhati</i> (to protect), with <i>te</i> (you, implied) as object.
sabba	All	Adjective, compound element, from <i>sabba</i> (all), part of <i>sabba-devatā</i> .
devatā	Deities	Noun, nominative plural feminine, from <i>devatā</i> (deity), subject of <i>rakkhantu</i> , modified by <i>sabba</i> .

### **Sabba-buddhānubhāvena sadā sotthī bhavantu te**

**Grok Al:** By the power of all Buddhas, may you always be safe

**Than:** Through the power of all the Buddhas, may you always be well.

Sabba	All	Adjective, compound element, from <i>sabba</i> (all), part of <i>sabba-buddhānubhāvena</i> .
buddhānubhāvena	By the power of Buddhas	Noun, instrumental singular masculine, compound from <i>buddha</i> (awakened one) + <i>anubhāva</i> (power), from <i>anu</i> (along, following) + <i>bhū</i> (to be, meaning influence or might), means of <i>bhavantu</i> . The ending -ena indicates the instrumental case, meaning "by means of" or "through"
sadā	Always	Adverb, from <i>sadā</i> (ever), modifying <i>bhavantu</i> .
sotthī	Safe	Noun, nominative singular feminine, from <i>sotthi</i> (safety, welfare), predicate of <i>bhavantu</i> .
bhavantu	May be	Verb, 3rd person plural present optative, <i>bhavati</i> (to be), with <i>sotthī</i> as predicate and <i>te</i> as subject.
te	You	Pronoun, nominative plural, from <i>tvaṁ</i> (you), subject of <i>bhavantu</i> , recipient of <i>sotthī</i> .

For the below two verses, replace *buddhānubhāvena* with *dhammānubhāvena* and *saṅghānubhāvena* respectively.

**Bhavatu sabba-maṅgalam rakkhantu sabba-devatā**  
**Sabba-dhammānubhāvena sadā sotthī bhavantu te**

**Bhavatu sabba-maṅgalam rakkhantu sabba-devatā**  
**Sabba-saṅghānubhāvena sadā sotthī bhavantu te**

## Ātānāṭiya-paritta (long) - The Twenty-Eight Buddhas' Protection

Ātānāṭiya	Ātānāṭiya	Adjective, from Ātānāṭiya, a mythical city in Buddhist cosmology associated with yakkhas and the Four Great Kings.
paritta	Protection	Noun, nominative singular neuter, from <i>paritta</i> (protective chant), the main subject of the title, modified by Ātānāṭiya.

**Norbu Al:** [DN 32](#) (**Ātānāṭiya Sutta**) is a significant protective discourse where the Four Great Kings (Cattāro Mahārājāno) approach the Buddha at Vulture's Peak in Rajagaha. The Four Great Kings, along with their retinue, visit the Buddha to present a protection (paritta) called the Ātānāṭiya Protection. Their motivation is twofold:

1. To protect monks, nuns, laymen, and laywomen from harmful non-human beings
2. To provide a means of restraining malevolent non-human beings who don't follow the Buddha's teachings

The chant here is a condensed version of this protective sutta, beginning with verses explaining its purpose and continuing with homage to various Buddhas and protective declarations.

The sutta concludes with the Buddha accepting this protection and recommending it to his followers as a means of safeguarding themselves and developing positive relationships with non-human beings.

## Appasannehi nāthassa sāsane sādhusammate

**Grok Al:** By those with little faith in the protector's teaching, well-regarded

**BM:** [Those] who are displeased with the Buddha's Teachings

**Norbu Al:** For those who lack faith in the Lord's teaching, which is well-regarded

Appasannehi	For those without faith	Adjective, instrumental plural masculine, from a (negative particle) + <i>pasanna</i> (faithful), describing those opposing <i>sāsane</i> .
nāthassa	Of the Lord/protector	Noun, genitive singular masculine, from <i>nātha</i> (Lord, protector), possessor of <i>sāsane</i> .
sāsane	In the teaching	Noun, locative singular neuter, from <i>sāsana</i> (teaching, dispensation), sphere of <i>appasannehi</i> , modified by <i>nāthassa</i> .
sādhusammate	Well-regarded	Adjective, locative singular neuter, compound from <i>sādhu</i> (good) + <i>sammata</i> (regarded), describing <i>sāsane</i> .

### **Amanussehi cañdehi sadā kibbisakāribhi**

**Grok AI:** From non-humans, fierce, always doing wrong

**BM:** Against harm from all evil-doing, malevolent non-humans

**Norbu AI:** [For protection] from non-human beings who are fierce and always doing evil deeds

Amanussehi	From non-humans	Noun, instrumental plural masculine, from <i>amanussa</i> (non-human), from a (negative particle) + <i>manussa</i> (human being), subject of opposition, paired with <i>cañdehi</i> .
cañdehi	Fierce	Adjective, instrumental plural masculine, from <i>canda</i> (fierce), describing <i>amanussehi</i> .
sadā	Always	Adverb, from <i>sadā</i> (ever), modifying <i>kibbisakāribhi</i> .
kibbisakāribhi	Wrong doer	Noun, instrumental plural masculine, compound from <i>kibbisa</i> (wrong) + <i>kārin</i> (doer, from <i>karoti</i> , to do), describing <i>amanussehi</i> .

### **Parisānañca-tassannam ahim̄sāya ca guttiyā**

**Grok AI:** And for the protection and non-harming of assemblies

**BM:** As a protection for virtue-loving human beings

**Norbu AI:** For the protection and non-harming of his frightened assemblies

Parisānañca	And of assemblies	Noun, genitive plural feminine, from <i>parisā</i> (assembly), object of <i>ahim̄sāya</i> and <i>guttiyā</i> , with <i>ca</i> (and).
tassannam	Their	Pronoun, genitive plural feminine, from <i>ta</i> (that), referring to <i>parisānam</i> , reinforcing possession.
ahim̄sāya	For non-harming	Noun, dative singular feminine, from <i>ahim̄sā</i> (non-violence), a (negative particle) + <i>him̄sā</i> (harm), purpose of <i>parittam</i> .
ca	And	Conjunction, linking <i>ahim̄sāya</i> and <i>guttiyā</i> .
guttiyā	For protection	Noun, dative singular feminine, from <i>gutti</i> (protection), purpose of <i>parittam</i> .

### **Yandesesi mahāvīro parittan-tam bhañāma se**

**Grok AI:** Which the great hero taught, that protection we recite

**BM:** We will now recite the discourse given by the Great Hero (the Buddha)

**Norbu Al:** That protection which the Great Hero taught, let us now recite

Yan	Which	Relative pronoun, accusative singular neuter, from <i>ya</i> (which), referring to <i>parittam</i> .
desesi	Taught	Verb, 3rd person singular aorist, <i>deseti</i> (to teach), with <i>parittam</i> as object, by <i>mahāvīro</i> .
mahāvīro	Great hero	Noun, nominative singular masculine, from <i>mahā</i> (great) + <i>vīra</i> (hero), epithet for the Buddha, subject of <i>desesi</i> .
parittan-tam	That protection	Noun, accusative singular neuter, from <i>paritta</i> (protection), object of <i>desesi</i> and <i>bhaṇāma</i> , with <i>tam</i> (that).
bhaṇāma	We recite	Verb, 1st person plural present indicative, <i>bhaṇati</i> (to recite), with <i>parittam</i> as object.
se	Thus	Particle, emphasizing the recitation, often untranslated.

**BM:**

We will now recite the discourse given by the Great Hero (the Buddha), as a protection for virtue-loving human beings, Against harm from all evil-doing, malevolent non-humans who are displeased with the Buddha's Teachings.

**Grok Al:**

We now recite the protective teaching given by the Great Hero, the Buddha, to shield virtuous assemblies from harm, against fierce, evil-doing non-humans, who always oppose the well-regarded teachings of the Protector.

**Norbu Al:**

Let us recite that protection which the Great Hero (Buddha) taught, for those lacking faith in his well-regarded teaching, for protection from fierce non-human beings who always do evil deeds, and for the protection and non-harming of his frightened assemblies.

**Namo me sabbabuddhānam uppānnānam mahesinām**

**Grok Al:** Homage to all Buddhas, arisen, great seekers

**BM:** Homage to all Buddhas, the mighty who have arisen

Namo	Homage	Indeclinable, from <i>namo</i> (homage), expressing reverence.
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me	My	Pronoun, genitive singular, from <i>aḥarṇ</i> (I), possessor of <i>namo</i> .
sabbabuddhānam	To all Buddhas	Noun, genitive plural masculine, compound from <i>sabba</i> (all) + <i>buddha</i> (awakened one), recipient of <i>namo</i> .
uppannānam	Arisen	Past participle, genitive plural masculine, from <i>uppajjati</i> (to arise, <i>uppajjati</i> ), describing <i>sabbabuddhānam</i> .
mahesinam	Great seekers	Noun, genitive plural masculine, from <i>mahā</i> (great) + <i>esin</i> (seeker), describing <i>sabbabuddhānam</i> .

### Taṇhaṅkaro mahāvīro medhaṅkaro mahāyaso

**Grok AI:** Taṇhaṅkara, great hero, Medhaṅkara, greatly renowned

**BM:** Taṇhaṅkara, the great hero, Medhaṅkara, the renowned

Taṇhaṅkaro	Taṇhaṅkara	Noun, nominative singular masculine Compound from taṇhā (craving) + kara (maker, from karoti, to do), meaning “Destroyer of craving”. Proper name of a Buddha, subject of implied <i>namo</i> .
mahāvīro	Great hero	Noun, nominative singular masculine, from <i>mahā</i> (great) + <i>vīra</i> (hero), describing <i>Taṇhaṅkaro</i> .
medhaṅkaro	Medhaṅkara	Noun, nominative singular masculine. Compound from medhā (wisdom, intelligence) + kara (maker) meaning “Maker of wisdom”. Proper name of a Buddha, subject of implied <i>namo</i> .
mahāyaso	Greatly renowned	Adjective, nominative singular masculine, from <i>mahā</i> (great) + <i>yasa</i> (fame), describing <i>medhaṅkaro</i> .

### Saraṇaṅkaro lokahito dīpaṅkaro jutindharo

**Grok AI:** Saraṇaṅkara, world-benefactor, Dīpaṅkara, bearer of radiance

**BM:** Saraṇaṅkara, who guarded the world, Dīpaṅkara, the light-bearer

Saraṇaṅkaro	Saraṇaṅkara	Noun, nominative singular masculine. Compound from medhā (wisdom, intelligence) + kara (maker), meaning “Maker of refuge”. Proper name of a Buddha, subject of implied <i>namo</i> .
lokahito	World-benefactor	Adjective, nominative singular masculine, from <i>loka</i> (world) + <i>hita</i> (benefactor), describing <i>saraṇaṅkaro</i> .

dīpañkaro	Dīpañkara	Noun, nominative singular masculine. Compound from dīpa (lamp, island) + kara (maker) meaning "Maker of light/Island maker". Proper name of a Buddha, subject of implied <i>namo</i> .
jutindharo	Bearer of radiance	Adjective, nominative singular masculine, from <i>juti</i> (radiance) + <i>dhara</i> (bearer), describing <i>dīpañkaro</i> .

### Koṇḍañño janapāmokkho maṅgalo purisāsabho

**Grok AI:** Koṇḍañña, leader of people, Maṅgala, bull among men

**BM:** Koṇḍañña, liberator of people, Maṅgala, great leader of people

Koṇḍañño	Koṇḍañña	Noun, nominative singular masculine, proper name of a Buddha, subject of implied <i>namo</i> . Family name meaning "belonging to Koṇḍañña clan".
janapāmokkho	Leader of people	Adjective, nominative singular masculine, from <i>jana</i> (people) + <i>pāmokkha</i> (leader), describing <i>koṇḍañño</i> .

**Norbu AI:** pāmokkha (adj. and noun):

1. Primary meaning: chief, foremost, excellent, eminent
2. Derived from pa + mukkha (Sanskrit: pramukha)
3. Often used in compounds like:
  - janapāmokkha = leader of people
  - gaṇapāmokkha = head of a group/assembly
  - ācariyapāmokkha = head teacher

In Buddhist texts, pāmokkha is frequently used to describe:

- Leading disciples of the Buddha
- Prominent teachers
- Chiefs of groups or communities
- Someone excellent in their field

In the context of the Āṭānāṭiya-paritta, "janapāmokkho" is used as an epithet for Buddha Koṇḍañña, describing him as "foremost among people" or "leader of people."

The word appears in various suttas, often in contexts describing leadership or excellence. For example, in the phrase "bhikkhusaṅghassa pāmokkho" meaning "chief of the community of monks."

maṅgalo	Maṅgala	Noun, nominative singular masculine, proper name of a Buddha, subject of implied <i>namo</i> . Means “Auspicious one”.
purisāsabho	Bull among men	Noun, nominative singular masculine, from <i>purisa</i> (man) + āsabha (bull), describing <i>maṅgalo</i> .

### **Sumano sumano dhīro revato rativaddhano**

**Grok AI:** Sumana, wise and good-minded, Revata, increaser of joy

**BM:** Sumana, kindly and wise, Revata, increaser of joy

Sumano	Sumana	Noun, nominative singular masculine, proper name of a Buddha, subject of implied <i>namo</i> . Means “One of good-mind”.
sumano	Good-minded	Adjective, nominative singular masculine, from <i>su</i> (good) + <i>mano</i> (mind), describing <i>sumano</i> .
dhīro	Wise	Adjective, nominative singular masculine, from <i>dhīra</i> (wise), describing <i>sumano</i> .
revato	Revata	Noun, nominative singular masculine. From <i>revata</i> (glorious, from <i>riva</i> , to shine), meaning “One who is prosperous”. Proper name of a Buddha, subject of implied <i>namo</i> .
rativaddhano	Increaser of joy	Adjective, nominative singular masculine, from <i>rati</i> (joy) + <i>vaddhana</i> (increasing, from <i>vāḍhati</i> ), describing <i>revato</i> .

### **Sobhito guṇasampanno anomadassī januttamo**

**Grok AI:** Sobhita, endowed with virtues, Anomadassī, supreme among people

**BM:** Sobhita, perfected in virtues, Anomadassī, greatest of beings

Sobhito	Sobhita	Noun, nominative singular masculine. From <i>sobhita</i> (radiant, past participle of <i>sobhati</i> , to shine), meaning “The Radiant One”. Proper name of a Buddha, subject of implied <i>namo</i> .
guṇasampanno	Endowed with virtues	Adjective, nominative singular masculine, from <i>guṇa</i> (virtue) + <i>sampanno</i> (endowed, completely established in, from <i>padāna</i> ), describing <i>sobhito</i> .
anomadassī	Anomadassī	Noun, nominative singular masculine. Compound from <i>anoma</i> (supreme, from <i>na</i> + <i>ūma</i> ) + <i>dassī</i> (seer, from

		dassati, to see), meaning “One of supreme vision”. Proper name of a Buddha, subject of implied <i>namo</i> .
januttamo	Supreme among people	Adjective, nominative singular masculine, from <i>jana</i> (people) + <i>uttama</i> (supreme), describing <i>anomadassī</i> .

### **Padumo lokapajjoto nārado varasārathī**

**Grok AI:** Paduma, light of the world, Nārada, excellent charioteer

**BM:** Paduma, illuminer of the world, Nārada, true charioteer

Padumo	Paduma	Noun, nominative singular masculine, proper name of a Buddha, subject of implied <i>namo</i> . Means “Lotus”
lokapajjoto	Light of the world	Noun, nominative singular masculine, from <i>loka</i> (world) + <i>pajjota</i> (light), describing <i>padumo</i> .
nārado	Nārada	Noun, nominative singular masculine. From <i>nāra</i> (man, hero) + <i>da</i> (giver, from dā), implying a heroic figure, means “The Heroic One”. Proper name of a Buddha, subject of implied <i>namo</i> .

**Norbu AI:** Nārada:

From Sanskrit/Pali “nāra” (wisdom, knowledge) + “da” (giving). Literally means “Giver of wisdom” or “Bestower of knowledge”

varasārathī	Excellent charioteer	Noun, nominative singular masculine, from <i>vara</i> (excellent) + <i>sārathī</i> (charioteer), describing <i>nārada</i> .
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### **Padumuttaro sattasāro sumedho appaṭipuggalo**

**Grok AI:** Padumuttara, essence of beings, Sumedha, matchless person

**BM:** Padumuttara, most excellent of beings, Sumedha, the unequalled one

Padumuttaro	Padumuttara	Noun, nominative singular masculine. Compound from paduma (lotus) + uttara (supreme), meaning “Supreme Lotus”. Proper name of a Buddha, subject of implied <i>namo</i> .
sattasāro	Essence of beings	Noun, nominative singular masculine, from <i>satta</i> (being) + <i>sāra</i> (essence), describing <i>padumuttaro</i> .
sumedho	Sumedha	Noun, nominative singular masculine. From <i>su</i> (good) + <i>medhā</i> (wisdom), means “Good wisdom”. Proper name of a Buddha, subject of implied <i>namo</i> .

appaṭipuggalo	Matchless person	Adjective, nominative singular masculine. Compound from <i>a</i> (not) + <i>paṭi</i> (against, corresponding to) + <i>puggala</i> (person, individual), literally meaning “a person who does not correspond or equal another”, i.e. unequalled, matchless, peerless. Describing <i>sumedha</i> .
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### Sujāto sabbalokaggo piyadassī narāsabho

**Grok AI:** Sujāta, foremost of all worlds, Piyadassī, pleasing bull among men

**BM:** Sujāta, summit of the world, Piyadassī, great leader of men

Sujāto	Sujāta	Noun, nominative singular masculine. From <i>su</i> (good) + <i>jāta</i> (born), meaning “Well-born”. Proper name of a Buddha, subject of implied <i>namo</i> .
sabbalokaggo	Foremost of all worlds	Adjective, nominative singular masculine, from <i>sabba</i> (all) + <i>loka</i> (world) + <i>agga</i> (foremost), describing <i>sujāta</i> .
piyadassī	Piyadassī	Noun, nominative singular masculine. Compound from <i>piya</i> (pleasing) + <i>dassī</i> (seer, from <i>dassati</i> , to see), meaning “Pleasant to behold”. Proper name of a Buddha, subject of implied <i>namo</i> .
narāsabho	Bull among men	Noun, nominative singular masculine, from <i>nara</i> (man) + <i>āsabha</i> (bull), describing <i>piyadassī</i> .

### Atthadassī kāruṇiko dhammadassī tamonudo

**Grok AI:** Atthadassī, compassionate, Dhammadassī, dispeller of darkness

**BM:** Atthadassī, the compassionate, Dhammadassī, destroyer of darkness

Atthadassī	Atthadassī	Noun, nominative singular masculine. Compound from <i>attha</i> (truth, goal, benefit) + <i>dassī</i> (seer), meaning “one who sees truth”. Proper name of a Buddha, subject of implied <i>namo</i> .
kāruṇiko	Compassionate	Adjective, nominative singular masculine, from <i>kāruṇika</i> (compassionate, from <i>karuṇā</i> ), describing <i>atthadassī</i> .
dhammadassī	Dhammadassī	Noun, nominative singular masculine. Compound from <i>dhamma</i> (teaching, truth) + <i>dassī</i> (seer), meaning “one

		who sees Dhamma". Proper name of a Buddha, subject of implied <i>namo</i> .
tamonudo	Dispeller of darkness	Noun, nominative singular masculine. Compound from tama (darkness) + nudo (dispeller, from nudati, to remove), meaning "remover of darkness". Describing <i>dhammadassī</i> .

### Siddhattho asamo loke tisso ca vadatām varo

**Grok AI:** Siddhattha, unequaled in the world, Tissa, best of speakers

**BM:** Siddhattha, unequalled in the world, and Tissa, speaker of Truth

Siddhattho	Siddhattha	Noun, nominative singular masculine. Compound from siddha (accomplished, from sidhati) + attha (goal), meaning "One who has accomplished his goal". Proper name of a Buddha, subject of implied <i>namo</i> .
asamo	Unequaled	Adjective, nominative singular masculine, from <i>a</i> (not) + <i>sama</i> (equal), describing <i>siddhattha</i> .
loke	In the world	Noun, locative singular masculine, from <i>loka</i> (world), sphere of <i>asama</i> .
tisso	Tissa	Noun, nominative singular masculine, proper name of a Buddha, subject of implied <i>namo</i> .
ca	And	Conjunction, linking <i>siddhattho</i> and <i>tisso</i> .
vadatām	Of speakers	Noun, genitive plural masculine, from <i>vadati</i> (to speak), object of <i>varo</i> .
varo	Best	Adjective, nominative singular masculine, from <i>vara</i> (excellent), describing <i>tisso</i> .

### Phusso ca varado buddho vipassī ca anūpamo

**Grok AI:** Phussa, bestower of boons, Vipassī, incomparable

**BM:** Phussa, bestower of blessings, Vipassī, the incomparable

Phusso	Phussa	Noun, nominative singular masculine. From phussa (blossoming, from phusati, to touch or flourish), implying growth or generosity, meaning "Blossoming" or "Touched." Proper name of a Buddha, subject of implied <i>namo</i> .
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ca	And	Conjunction, linking <i>phusso</i> and <i>vipassī</i> .
varado	Bestower of excellence	Adjective, nominative singular masculine, from <i>vara</i> (excellent, noble, boon) + <i>da</i> (giver, from <i>dā</i> ), describing <i>phusso</i> .
buddho	Buddha	Noun, nominative singular masculine, from <i>buddha</i> (awakened one), describing <i>phusso</i> .
vipassī	Vipassī	Noun, nominative singular masculine. From <i>vi</i> (clear) + <i>passī</i> (seer, from <i>passati</i> , to see), meaning “One with clear vision” proper name of a Buddha, subject of implied <i>namo</i> .
ca	And	Conjunction, linking <i>varado</i> and <i>anūpamo</i> .
anūpamo	Incomparable	Adjective, nominative singular masculine, from <i>an</i> (not) + <i>ūpama</i> (comparison), describing <i>vipassī</i> .

### Sikhī sabbahito satthā vessabhū sukhadāyako

**Grok AI:** Sikhī, teacher benefiting all, Vessabhū, giver of happiness

**BM:** Sikhī, the bliss-bestowing teacher, Vessabhū, giver of happiness

Sikhī	Sikhī	Noun, nominative singular masculine. From <i>sikhī</i> (crested, flame-like, from <i>sikha</i> , crest), meaning “Crested” or “Flame-Like.” Proper name of a Buddha, subject of implied <i>namo</i> .
sabbahito	Benefiting all	Adjective, nominative singular masculine, from <i>sabba</i> (all) + <i>hita</i> (benefit), describing <i>sikhī</i> .
satthā	Teacher	Noun, nominative singular masculine, from <i>satthā</i> (teacher), describing <i>sikhī</i> .
vessabhū	Vessabhū	Noun, nominative singular masculine. From Sanskrit <i>Viśvabhū</i> , <i>viśva</i> (all, universal) + <i>bhū</i> (being, becoming, existence), meaning “Lord of all beings”. Proper name of a Buddha, subject of implied <i>namo</i> .
sukhadāyako	Giver of happiness	Adjective, nominative singular masculine, from <i>sukha</i> (happiness) + <i>dāyaka</i> (giver, from <i>dā</i> ), describing <i>vessabhū</i> .

### Kakusandho satthavāho koṇāgamano rāṇajaho

**Grok AI:** Kakusandha, caravan leader, Koṇāgamana, abandoner of strife

**BM:** Kakusandha, the caravan leader, Koṇāgamana, abandoner of ills

Kakusandho	Kakusandha	Noun, nominative singular masculine. Possibly from Sanskrit Krakucchanda, <i>Kaku</i> (protection, “armor” in older Indo-Aryan dialects) + <i>sandha</i> (joining, connecting, sending). Meaning “He Who Unites or Guides”, or “The Protector”. Proper name of a Buddha, subject of implied <i>namo</i> .
satthavāho	Caravan leader	Noun, nominative singular masculine, from <i>sattha</i> (caravan) + <i>vāha</i> (leader), describing <i>kakusandho</i> .
koṇāgamano	Koṇāgamana	Noun, nominative singular masculine, proper name of a Buddha, subject of implied <i>namo</i> .
rāṇañjaho	Abandoner of strife	Adjective, nominative singular masculine, from <i>rāṇa</i> (strife) + <i>jaha</i> (abandoner, from <i>jahati</i> ), describing <i>koṇāgamana</i> .

### **Kassapo sirisampanno gotamo sakyapuṇgavo**

**Grok AI:** Kassapa, endowed with glory, Gotama, chief of the Sakyas

**BM:** Kassapa, perfect in glory, Gotama, chief of the Sakyans

Kassapo	Kassapa	Noun, nominative singular masculine. Meaning “Tortoise” or a clan name. Proper name of a Buddha, subject of implied <i>namo</i> .
sirisampanno	Endowed with glory	Adjective, nominative singular masculine, from <i>siri</i> (glory) + <i>sampanno</i> (endowed), describing <i>kassapa</i> .
gotamo	Gotama	Noun, nominative singular masculine. From <i>go</i> (cow) + <i>tama</i> (best), or a clan name (Gotama), widely used for the Buddha. Literally meaning “Best of Cattle”. Proper name of a Buddha, subject of implied <i>namo</i> .
sakyapuṇgavo	Chief of the Sakyas	Noun, nominative singular masculine, from <i>sakya</i> (Sakya clan) + <i>puṇgava</i> (chief), describing <i>gotama</i> .

### **Ete caññe ca sambuddhā anekasatakoṭayo**

**Grok AI:** These and other enlightened ones, countless hundreds of millions

**BM:** These and all self-enlightened Buddhas are also peerless ones

Ete	These	Demonstrative pronoun, nominative plural masculine, from <i>eta</i> (this), referring to the listed Buddhas.
ca	And	Conjunction, linking <i>ete</i> and <i>aññe</i> .

aññe	Other	Adjective, nominative plural masculine, from <i>añña</i> (other), describing <i>sambuddhā</i> .
ca	And	Conjunction, emphasizing <i>aññe</i> .
sambuddhā	Enlightened ones	Noun, nominative plural masculine, from <i>sambuddha</i> (fully awakened), subject of implied <i>namo</i> .
anekasatakoṭayo	Countless hundreds of millions	Noun, nominative plural feminine, from <i>aneka</i> (many) + <i>sata</i> (hundred) + <i>koṭi</i> (ten million), describing <i>sambuddhā</i> .

### Sabbe buddhā asamasamā sabbe buddhā mahiddhikā

**Grok AI:** All Buddhas, matchless among equals, all Buddhas, greatly powerful

**BM:** All the Buddhas together, all of mighty power

Sabbe	All	Adjective, nominative plural masculine, from <i>sabba</i> (all), describing <i>buddhā</i> .
buddhā	Buddhas	Noun, nominative plural masculine, from <i>buddha</i> (awakened one), subject of the clause.
asamasamā	Matchless among equals	Adjective, nominative plural masculine. Compound from <i>asama</i> (unequal) from a [not] + <i>sama</i> [equal] + <i>samā</i> (equals, nominative plural of <i>sama</i> ), meaning “unequal even to equals” or “matchless among peers”, describing <i>buddhā</i> .
sabbe	All	Adjective, nominative plural masculine, from <i>sabba</i> (all), describing <i>buddhā</i> .
buddhā	Buddhas	Noun, nominative plural masculine, from <i>buddha</i> (awakened one), subject of the clause.
mahiddhikā	Greatly powerful	Adjective, nominative plural masculine, from <i>mahā</i> (great) + <i>iddhika</i> (powerful, from <i>iddhi</i> ), describing <i>buddhā</i> .

### Sabbe dasabalūpetā vesārajjeupāgatā

**Grok AI:** All endowed with the ten powers, attained to confidences

**BM:** All endowed with the Ten Powers, attained to highest knowledge

Sabbe	All	Adjective, nominative plural masculine, from <i>sabba</i> (all), describing implied <i>buddhā</i> .
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<i>dasabalūpetā</i>	Endowed with ten powers	Adjective, nominative plural masculine, from <i>dasa</i> (ten) + <i>bala</i> (power) + <i>ūpeta</i> (endowed), describing <i>buddhā</i> .
<i>vesārajjeupāgatā</i>	Attained to confidences	Adjective, nominative plural masculine, from <i>vesārajjā</i> (confidence) + <i>upāgata</i> (attained, from <i>upagacchati</i> ), describing <i>buddhā</i> .

### **Sabbe te paṭijānanti āsabhaṇṭhānamuttamam**

**Grok Al:** All of them proclaim the supreme lion's roar

**BM:** All of these are accorded the supreme place of leadership

<i>Sabbe</i>	All	Adjective, nominative plural masculine, from <i>sabba</i> (all), describing <i>te</i> .
<i>te</i>	They	Pronoun, nominative plural masculine, from <i>ta</i> (that), referring to <i>buddhā</i> , subject of <i>paṭijānanti</i> .
<i>paṭijānanti</i>	Proclaim	Verb, 3rd person plural present indicative, <i>paṭijānāti</i> (to proclaim), with <i>āsabhaṇṭhānam</i> as object.
<i>āsabhaṇṭhānam</i>	Spiritual leadership	Noun, accusative singular neuter, from <i>āsabha</i> (lion-like) + <i>nāda</i> (roar), object of <i>paṭijānanti</i> .

### **Norbu Al:**

- *āsabha*: derived from *usabha/usabha* (Sanskrit: *rśabha*)
- bull, especially a leading bull
- *ṭhāna*: position, place, station, status
- When combined: "the position of the spiritual bull/leader"

#### Cultural Context:

In ancient Indian culture, the bull was a symbol of:

- Leadership
- Strength
- Sovereignty
- Noble qualities

#### In Buddhist Context:

*āsabhaṇṭhānam* specifically refers to:

1. The supreme position claimed by the Buddha
2. One of the ten powers (*dasa balāni*) of a Buddha
3. The place from which the Buddha makes his "lion's roar" (*sīhanāda*)

This term appears in important contexts:

- When the Buddha declares his supreme spiritual attainment
- In descriptions of the Buddha's unique qualities
- Often paired with *sīhanāda* (lion's roar) in texts

<i>uttamam</i>	Supreme	Adjective, accusative singular neuter, from <i>uttama</i> (highest), describing <i>āsabhaṇṭhānam</i> .
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### **Sīhanādaṁ nadantete parisāsu visāradā**

**Grok AI:** They roar the lion's roar, confident in assemblies

**BM:** They roar the lion's roar with confidence among their followers

<i>Sīhanādaṁ</i>	Lion's roar	Noun, accusative singular masculine, from <i>sīha</i> (lion) + <i>nāda</i> (roar), object of <i>nadanti</i> .
<i>nadantete</i>	They roar	Verb, 3rd person plural present indicative, <i>nadati</i> (to roar), with <i>sīhanādaṁ</i> as object, subject is <i>ete</i> (these Buddhas).
<i>parisāsu</i>	In assemblies	Noun, locative plural feminine, from <i>parisā</i> (assembly), sphere of <i>nadanti</i> .
<i>visāradā</i>	Confident	Adjective, nominative plural masculine, from <i>visārada</i> (confident), describing <i>ete</i> .

### **Brahmacakkam pavattenti loke appaṭivattiyam**

**Grok AI:** They set in motion the divine wheel, irreversible in the world

**BM:** They observe with the divine eye, unhindered, all the world

<i>Brahmacakkam</i>	Divine wheel	Noun, accusative singular neuter, from <i>brahma</i> (divine) + <i>cakka</i> (wheel), object of <i>pavattenti</i> .
<i>pavattenti</i>	Set in motion	Verb, 3rd person plural present indicative, <i>pavatteti</i> (to set in motion), with <i>brahmacakkam</i> as object.
<i>loke</i>	In the world	Noun, locative singular masculine, from <i>loka</i> (world), sphere of <i>pavattenti</i> .
<i>appaṭivattiyam</i>	Irreversible	Adjective, accusative singular neuter, from <i>a</i> (not) + <i>paṭivattiya</i> (reversible), describing <i>brahmacakkam</i> .

### **Norbu AI:**

- a (negative prefix)

- paṭi (against, counter)
- vattiya (turning, rolling)
- Combined meaning: "that which cannot be turned back" or "irreversible"

### **Upetā buddhadhammehi aṭṭhārasahi nāyakā**

**Grok AI:** Endowed with the qualities of enlightenment, eighteen leaders

**BM:** The leaders endowed with the eighteen kinds of Buddha-Dhamma

Upetā	Endowed	Past participle, nominative plural masculine, from <i>upeti</i> (to be endowed, <i>upeti</i> ), describing <i>nāyakā</i> .
buddhadhammehi	With qualities of enlightenment	Noun, instrumental plural masculine, from <i>buddha</i> (awakened) + <i>dhamma</i> (quality), means of <i>upetā</i> .
aṭṭhārasahi	With eighteen	Adjective, instrumental plural masculine, from <i>aṭṭhāra</i> (eighteen), describing <i>buddhadhammehi</i> .
nāyakā	Leaders	Noun, nominative plural masculine, from <i>nāyaka</i> (leader), subject, described by <i>upetā</i> .

### **Dvattimśa-lakkhaṇūpetā sītyānubyañjanādharā**

**Grok AI:** Endowed with thirty-two marks, bearing eighty minor marks

**BM:** The thirty-two major and eighty minor marks of a great being

Dvattimśa-lakkhaṇūpetā	Endowed with thirty-two marks	Adjective, nominative plural masculine, from <i>dvattimśa</i> (thirty-two) + <i>lakkhaṇa</i> (mark) + <i>ūpetā</i> (endowed), describing <i>nāyakā</i> .
sītyānubyañjanādharā	Bearing eighty minor marks	Adjective, nominative plural masculine, from <i>sīti</i> (eighty) + <i>anubyañjana</i> (minor mark), from <i>anu</i> (subordinate) + <i>byañjana</i> (mark, feature), meaning "secondary characteristics" + <i>ādhara</i> (bearing), describing <i>nāyakā</i> .

### **Byāmappabhāya suppabhā sabbe te munikuñjarā**

**Grok AI:** Radiant with a fathom-wide aura, all those sage-elephants

**BM:** Shining with fathom-wide haloes, all these elephant-like sages

Byāmappabhāya	With a fathom-wide aura	Noun, instrumental singular feminine, from <i>byāma</i> (fathom) + <i>ppabhā</i> (aura), means of radiance.
suppabhā	Radiant	Adjective, nominative plural masculine, from <i>su</i> (good) + <i>ppabhā</i> (light), describing <i>munikuñjarā</i> .
sabbe	All	Adjective, nominative plural masculine, from <i>sabba</i> (all), describing <i>te</i> .
te	Those	Pronoun, nominative plural masculine, from <i>ta</i> (that), referring to <i>munikuñjarā</i> .
munikuñjarā	Sage-elephants	Noun, nominative plural masculine, from <i>muni</i> (sage) + <i>kuñjara</i> (elephant), metaphor for Buddhas.

### Buddhā sabbaññuno ete sabbe khīñāsavā jinā

**Grok AI:** These Buddhas, all-knowing, all conquerors with taints destroyed

**BM:** All these omniscient Buddhas, conquerors free of corruption

Buddhā	Buddhas	Noun, nominative plural masculine, from <i>buddha</i> (awakened one), subject, described by <i>sabbaññuno</i> .
sabbaññuno	All-knowing	Adjective, nominative plural masculine, from <i>sabba</i> (all) + <i>ñū</i> (knowing), describing <i>buddhā</i> .
ete	These	Demonstrative pronoun, nominative plural masculine, from <i>eta</i> (this), referring to <i>buddhā</i> .
sabbe	All	Adjective, nominative plural masculine, from <i>sabba</i> (all), describing <i>jinā</i> .
khīñāsavā	With taints destroyed	Adjective, nominative plural masculine, from <i>khīña</i> (destroyed) + <i>āsava</i> (taint, outflow, effluent), describing <i>jinā</i> .
jinā	Conquerors	Noun, nominative plural masculine, from <i>jina</i> (conqueror), describing <i>buddhā</i> .

### Mahappabhā mahātejā mahāpaññā mahabbalā

**Grok AI:** Greatly radiant, greatly majestic, greatly wise, greatly strong

**BM:** Of mighty brilliance, mighty power, of mighty wisdom, mighty strength

Mahappabhā	Greatly radiant	Adjective, nominative plural masculine, from <i>mahā</i> (great) + <i>ppabhā</i> (radiance), describing <i>buddhā</i> .
mahātejā	Greatly majestic	Adjective, nominative plural masculine, from <i>mahā</i> (great) + <i>teja</i> (power, energy, radiance), meaning: "of great spiritual power", describing <i>buddhā</i> .
mahāpaññā	Greatly wise	Adjective, nominative plural masculine, from <i>mahā</i> (great) + <i>paññā</i> (wisdom), describing <i>buddhā</i> .
mahabbalā	Greatly strong	Adjective, nominative plural masculine, from <i>mahā</i> (great) + <i>bala</i> (strength), describing <i>buddhā</i> .

**Norbu Al:** Bala vs. anubhāva:

- bala: inherent strength or power  
- anubhāva: influence, majesty, supernatural power  
The main difference is that bala refers to fundamental strength/power, while anubhāva refers to manifested power or influence.

### Mahākāruṇikā dhīrā sabbesānam sukhāvahā

**Grok Al:** Greatly compassionate, steadfast, bringing happiness to all

**BM:** Of mighty compassion and wisdom, bearing bliss to all

Mahākāruṇikā	Greatly compassionate	Adjective, nominative plural masculine, from <i>mahā</i> (great) + <i>kāruṇika</i> (compassionate), describing <i>buddhā</i> .
dhīrā	Steadfast	Adjective, nominative plural masculine, from <i>dhīra</i> (steadfast, wise), describing <i>buddhā</i> .
sabbesānam	To all	Pronoun, genitive plural masculine, from <i>sabba</i> (all), recipient of <i>sukhāvahā</i> .
sukhāvahā	Bringing happiness	Adjective, nominative plural masculine, from <i>sukha</i> (happiness) + <i>āvaha</i> (bringing, from <i>āvahati</i> ), describing <i>buddhā</i> .

### Dīpā nāthā patiṭṭhā ca tāṇā leṇā ca pāṇinam

**Grok Al:** Islands, protectors, supports, shelters, refuges for beings

**BM:** Islands, guardians and supports, shelters and caves for all beings

Dīpā	Islands	Noun, nominative plural masculine, from <i>dīpa</i> (island), metaphor for Buddhas.
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nāthā	Protectors	Noun, nominative plural masculine, from <i>nātha</i> (protector), describing Buddhas.
patiṭṭhā	Supports	Noun, nominative plural feminine, from <i>patiṭṭhā</i> (support), describing Buddhas.
ca	And	Conjunction, linking terms.
tāṇā	Shelters	Noun, nominative plural neuter, from <i>tāṇa</i> (shelter), describing Buddhas.
leṇā	Caves, Refuges	Noun, nominative plural neuter, from <i>leṇa</i> (Cave, refuge), describing Buddhas.
ca	And	Conjunction, linking <i>tāṇā</i> and <i>leṇā</i> .
pāṇinam	For beings	Noun, genitive plural masculine, from <i>pāṇin</i> (being), beneficiary of <i>dīpā</i> , etc.

### Gatī bandhū mahassāsā saraṇā ca hitesino

**Grok AI:** Destinations, kin, great comforters, refuges, and well-wishers

**BM:** Resorts, kinsmen and comforters, benevolent givers of refuge

Gatī	Destinations	Noun, nominative plural feminine, from <i>gati</i> (going, destination, from <i>gacchati</i> , to go), meaning "path or goal", describing Buddhas.
bandhū	Kin	Noun, nominative plural masculine, from <i>bandhu</i> (kin), describing Buddhas.
mahassāsā	Great comforters	Noun, nominative plural masculine, from <i>mahā</i> (great) + <i>assāsa</i> (comfort, from <i>assasati</i> , to breathe), describing Buddhas.

### Norbu AI:

- *mahā*: great, large
- *assāsa*: breath, relief, comfort, consolation
- Literal meaning: "great comfort" or "great relief"

This term often appears in:

1. Descriptions of the Buddha's teachings as providing great relief from suffering
2. References to the comfort found in practicing Dhamma
3. Contexts describing the solace found in the Triple Gem

saraṇā	Refuges	Noun, nominative plural neuter, from <i>saraṇa</i> (refuge), describing Buddhas.
ca	And	Conjunction, linking terms.
hitesino	Well-wishers	Adjective, nominative plural masculine, from <i>hita</i> (welfare) + <i>esin</i> (seeker), describing Buddhas.

### Sadevakassa lokassa sabbe ete parāyanā

**Grok Al:** For the world with its deities, all these are the highest refuge

**BM:** These are all the final resting place for the world with its deities

Sadevakassa	With its deities	Adjective, genitive singular masculine, from <i>sa</i> (with) + <i>devaka</i> (deity), describing <i>lokassa</i> .
lokassa	Of the world	Noun, genitive singular masculine, from <i>loka</i> (world), beneficiary of <i>parāyanā</i> .
sabbe	All	Adjective, nominative plural masculine, from <i>sabba</i> (all), describing <i>ete</i> .
ete	These	Demonstrative pronoun, nominative plural masculine, from <i>eta</i> (this), referring to Buddhas.
parāyanā	Highest refuge	Noun, nominative plural neuter, from <i>parāyana</i> (final goal, refuge), predicate for <i>ete</i> .

### Norbu Al:

- para (ultimate) + ayana (goal, path)
- Meaning: final refuge, ultimate support

### Tesāham sīrasā pāde vandāmi purisuttame

**Grok Al:** I pay homage with my head at the feet of those supreme men

**BM:** With my head at their feet I salute these greatest of humans

Tesāham	I to them	Pronoun, genitive plural masculine <i>tesam</i> (to them) + <i>aham</i> (I), with <i>aham</i> as subject of <i>vandāmi</i> .
sīrasā	With my head	Noun, instrumental singular neuter, from <i>sira</i> (head), means of <i>vandāmi</i> .
pāde	At the feet	Noun, locative plural masculine, from <i>pāda</i> (foot), location of <i>vandāmi</i> .

vandāmi	I pay homage	Verb, 1st person singular present indicative, <i>vandati</i> (to pay homage), with <i>pāde</i> as object.
purisuttame	Supreme men	Noun, locative plural masculine, from <i>purisa</i> (man) + <i>uttama</i> (supreme), describing <i>tesam</i> (Buddhas).

### Vacasā manasā ceva vandāmete tathāgate

**Grok AI:** With speech and mind, I honor those thus-gone ones

**BM:** With both speech and thought I venerate those Tathāgatas

Vacasā	With speech	Noun, instrumental singular neuter, from <i>vaca</i> (speech), means of <i>vandāmi</i> .
manasā	With mind	Noun, instrumental singular neuter, from <i>mana</i> (mind), means of <i>vandāmi</i> .
ca	And	Conjunction, linking <i>vacasā</i> and <i>manasā</i> .
eva	Indeed	Particle, emphasizing <i>vacasā</i> and <i>manasā</i> .
vandāmete	I honor	Verb, 1st person singular present indicative, <i>vandati</i> (to honor), with <i>tathāgate</i> as object.
tathāgate	Thus-gone ones	Noun, locative plural masculine, from <i>tathāgata</i> (thus-gone), recipient of <i>vandāmi</i> .

### Sayane āsane ṭhāne gamane cāpi sabbadā

**Grok AI:** In lying, sitting, standing, walking, and always

**BM:** Whether lying down, seated or standing, or walking anywhere

Sayane	In lying	Noun, locative singular neuter, from <i>sayana</i> (lying), sphere of <i>vandāmi</i> (implied).
āsane	In sitting	Noun, locative singular neuter, from <i>āsana</i> (sitting), sphere of <i>vandāmi</i> .
ṭhāne	In standing	Noun, locative singular neuter, from <i>ṭhāna</i> (standing), sphere of <i>vandāmi</i> .
gamane	In walking	Noun, locative singular neuter, from <i>gamana</i> (walking, from <i>gacchati</i> ), sphere of <i>vandāmi</i> .
ca	And	Conjunction, linking terms.
api	Also	Particle, emphasizing inclusivity.

sabbadā	Always	Adverb, from <i>sabba</i> (all) + <i>dā</i> (time), modifying <i>vandāmi</i> .
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### Sadā sukhena rakkhantu buddhā santīkarā tuvam̄

**Grok AI:** May Buddhas, always peace-makers, always protect you with happiness

**BM:** May they ever guard your happiness, the Buddhas, bringers of peace

Sadā	Always	Adverb, from <i>sadā</i> (ever), modifying <i>rakkhantu</i> .
sukhena	With happiness	Noun, instrumental singular masculine, from <i>sukha</i> (happiness), means of <i>rakkhantu</i> .
rakkhantu	May protect	Verb, 3rd person plural present imperative, <i>rakkhati</i> (to protect), with <i>tuvam̄</i> as object.
buddhā	Buddhas	Noun, nominative plural masculine, from <i>buddha</i> (awakened one), subject of <i>rakkhantu</i> .
santīkarā	Peace-makers	Adjective, nominative plural masculine, from <i>santi</i> (peace) + <i>kara</i> (maker, from <i>karoti</i> ), describing <i>buddhā</i> .
tuvam̄	You	Pronoun, accusative singular, from <i>tvaṁ</i> (you), object of <i>rakkā</i> .

### Tehi tvar̄m rakkhito santo mutto sabbabhayena ca

**Grok AI:** By them, may you be protected, peaceful, freed from all fear

**BM:** And may you, guarded by them, at peace, freed from all fear

Tehi	By them	Pronoun, instrumental plural masculine, from <i>ta</i> (that), referring to <i>buddhā</i> , means of <i>rakkhito</i> .
tvar̄m	You	Pronoun, nominative singular, from <i>tvaṁ</i> (you), subject of <i>rakkhito</i> .
rakkhito	Protected	Past participle, nominative singular masculine, from <i>rakkhati</i> (to protect, <i>rakkhati</i> ), describing <i>tvar̄m</i> .
santo	Peaceful	Adjective, nominative singular masculine, from <i>santa</i> (peaceful), describing <i>tvar̄m</i> .
mutto	Freed	Past participle, nominative singular masculine, from <i>muñcati</i> (to free, <i>muñcati</i> ), describing <i>tvar̄m</i> , with <i>sabbabhayena</i> as object.
sabbabhayena	From all fear	Noun, ablative singular masculine, from <i>sabba</i> (all) + <i>bhaya</i> (fear), object of <i>mutto</i> .

ca                  And                  Conjunction, linking *santo* and *mutto*).

### **Sabba-roga-vinimutto sabba-santāpa-vajjito**

**Grok AI:** Freed from all diseases, free from all distress

**BM:** Released from all illness, safe from all torments

Sabba-roga-vinimutto	Freed from all diseases	Adjective, nominative singular masculine, from <i>sabba</i> (all) + <i>roga</i> (disease) + <i>vinimutta</i> (freed, from <i>muñcati</i> ), describing <i>tvar̄n</i> .
sabba-santāpa-vajjito	Free from all distress	Adjective, nominative singular masculine, from <i>sabba</i> (all) + <i>santāpa</i> (distress) + <i>vajjito</i> (free, from <i>vajjeti</i> ), describing <i>tvar̄n</i> .

### **Sabba-veramatikkanto nibbuto ca tuvam bhava**

**Grok AI:** Having overcome all hostility, may you be cooled, liberated

**BM:** Having transcended hatred, may you gain cessation

Sabba-veramatikkanto	Having overcome all hostility	Past participle, nominative singular masculine, from <i>sabba</i> (all) + <i>vera</i> (hostility) + <i>atikkanta</i> (overcome, from <i>atikkamati</i> ), describing <i>tvar̄n</i> .
nibbuto	Cooled, liberated	Past participle, nominative singular masculine, from <i>nibbāyati</i> (to be extinguished, <i>nibbāyati</i> ), describing <i>tvar̄n</i> .
ca	And	Conjunction, linking <i>atikkanto</i> and <i>nibbuto</i> .
tuvam	You	Pronoun, nominative singular, from <i>tvar̄n</i> (you), subject of <i>bhava</i> .
bhava	May be	Verb, 2nd person singular imperative, <i>bhavati</i> (to be), with <i>nibbuto</i> as predicate.

### **Tesam saccena silena khantimettabalena ca**

**Grok AI:** By their truth, virtue, patience, and loving-kindness power

**BM:** By the power of their truth, their virtue and love

Tesam	Their	Pronoun, genitive plural masculine, from <i>ta</i> (that), referring to <i>buddhā</i> , possessor of <i>saccena</i> , etc.
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saccena	By truth	Noun, instrumental singular neuter, from <i>sacca</i> (truth), means of <i>anurakkhā</i>
sīlena	By virtue	Noun, instrumental singular masculine, from <i>sīla</i> (virtue), means of <i>anurakkhā</i> .
khanti-mēttā-balena	By the power of patience and kindness	Noun, instrumental singular masculine, compound from <i>khanti</i> (patience) + <i>metta</i> (loving-kindness) + <i>bala</i> (power), means of <i>anurakkhā</i> .
ca	And	Conjunction, linking terms.

### Tepi tumhe<sup>1</sup> anurakkhantu ārogyena sukhena ca

**Grok AI:** May they too protect you with health and happiness

**BM:** May they protect and guard you in health and happiness

Tepi	They too	Pronoun, nominative plural, from <i>te</i> (they) + <i>pi</i> (too), subject of <i>anurakkhāntu</i> referring to Buddhas.
tumhe	You	Pronoun, accusative plural, from <i>tumha</i> (you), object of <i>anurakkhāntu</i> .
anurakkhāntu	May protect	Verb, 3rd person plural present imperative, <i>anurakkhati</i> (to protect), with <i>tumha</i> as object.
ārogyena	With health	Noun, instrumental singular masculine, from <i>ārogya</i> (health, from a [not] + <i>roga</i> [disease]), meaning “freedom from disease”, means of <i>anurakkhāntu</i> .
sukhena	With happiness	Noun, instrumental singular masculine, from <i>sukha</i> (happiness), means of <i>anurakkhāntu</i> .
ca	And	Conjunction, linking <i>ārogyena</i> and <i>sukhena</i> .

### Puratthimasmiṁ disābhāge santi bhūtā mahiddhikā

**Grok AI:** In the eastern direction, there are beings of great power

**BM:** In the Eastern quarter are beings of great power

Puratthimasmiṁ	In the eastern	Adjective, locative singular masculine, from <i>puratthima</i> (eastern), describing <i>disābhāge</i> .
disābhāge	Direction, part	Noun, locative singular masculine, from <i>disā</i> (direction) + <i>bhāga</i> (part), location of <i>santi</i> .

<sup>1</sup> **BM:** If chanting for oneself, change *tumhe* to *amhe* here and in the lines below.

santi	There are	Verb, 3rd person plural present indicative, <i>atthi</i> (to be), with <i>bhūtā</i> as subject.
bhūtā	Beings	Noun, nominative plural masculine, from <i>bhūta</i> (being), subject of <i>santi</i> .
mahiddhikā	Of great power	Adjective, nominative plural masculine, from <i>mahā</i> (great) + <i>iddhika</i> (powerful), describing <i>bhūtā</i> .

### Tepi tumhe anurakkhantu ārogyena sukhena ca

See above.

### Dakkhiṇasmīm disābhāge santi devā mahiddhikā

**Grok AI:** In the southern direction, there are deities of great power

**BM:** In the Southern quarter are deities of great power

Dakkhiṇasmīm	In the southern	Adjective, locative singular masculine, from <i>dakkhiṇa</i> (southern), describing <i>disābhāge</i> .
disābhāge	Direction, part	Noun, locative singular masculine, from <i>disā</i> (direction) + <i>bhāga</i> (part), location of <i>santi</i> .
santi	There are	Verb, 3rd person plural present indicative, <i>atthi</i> (to be), with <i>devā</i> as subject.
devā	Deities	Noun, nominative plural masculine, from <i>deva</i> (deity), subject of <i>santi</i> .
mahiddhikā	Of great power	Adjective, nominative plural masculine, from <i>mahā</i> (great) + <i>iddhika</i> (powerful), describing <i>devā</i> .

### Tepi tumhe anurakkhantu ārogyena sukhena ca

See above.

### Pacchimasmīm disābhāge santi nāgā mahiddhikā

**Grok AI:** In the western direction, there are serpents (Nāgās) of great power

**BM:** In the Western quarter are dragons of great power

Pacchimasmīm	In the western	Adjective, locative singular masculine, from <i>pacchima</i> (western), describing <i>disābhāge</i> .
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disābhāge	Direction, part	Noun, locative singular masculine, from <i>disā</i> (direction) + <i>bhāga</i> (part), location of <i>santi</i> .
santi	There are	Verb, 3rd person plural present indicative, <i>atthi</i> (to be), with <i>nāgā</i> as subject.
nāgā	Serpent- beings	Noun, nominative plural masculine, from <i>nāga</i> (serpent, mythical being), subject of <i>santi</i> .
		<b>Norbu Al:</b> - Powerful spiritual beings associated with water and earth - Can refer to both serpent-beings and enlightened ones
mahiddhikā	Of great power	Adjective, nominative plural masculine, from <i>mahā</i> (great) + <i>iddhika</i> (powerful), describing <i>nāgā</i> .

### Tepi tumhe anurakkhantu ārogyena sukhena ca

See above.

### Uttarasmīm disābhāge santi yakkhā mahiddhikā

**Grok Al:** In the northern direction, there are yakkhas of great power

**BM:** In the Northern quarter are spirits of great power

Uttarasmīm	In the northern	Adjective, locative singular masculine, from <i>uttara</i> (northern), describing <i>disābhāge</i> .
disābhāge	Direction, part	Noun, locative singular masculine, from <i>disā</i> (direction) + <i>bhāga</i> (part), location of <i>santi</i> .
santi	There are	Verb, 3rd person plural present indicative, <i>atthi</i> (to be), with <i>yakkhā</i> as subject.
yakkhā	Yakkhas	Noun, nominative plural masculine, from <i>yakkha</i> (spirit, demon), subject of <i>santi</i> .
mahiddhikā	Of great power	Adjective, nominative plural masculine, from <i>mahā</i> (great) + <i>iddhika</i> (powerful), describing <i>yakkhā</i> .

### Tepi tumhe anurakkhantu ārogyena sukhena ca

See above.

### Purimadisām dhataraṭṭho dakkhiṇēna virūḍhako

**Grok Al:** In the eastern direction, Dhatarattha, in the south, Virūḍhaka

**BM:** In the East is Dhataratṭha, in the South is Virūlhaka

Purimadisāṁ	In the eastern direction	Noun, accusative singular feminine, from <i>purima</i> (eastern) + <i>disā</i> (direction), location associated with <i>dhataratṭho</i> .
dhataratṭho	Dhataratṭha	Noun, nominative singular masculine, proper name of a great king, subject of implied protection.
dakkhiṇena	In the south	Noun, instrumental singular feminine, from <i>dakkhiṇa</i> (southern), location associated with <i>virūlhako</i> .
virūlhako	Virūlhaka	Noun, nominative singular masculine, proper name of a great king, subject of implied protection.

**Pacchimena virūpakkho kuvero uttarāṁ disāṁ**

**Grok AI:** In the west, Virūpakkha, Kuvera in the northern direction

**BM:** In the West is Virūpakkha, Kuvera rules the North

Pacchimena	In the west	Noun, instrumental singular feminine, from <i>pacchima</i> (western), location associated with <i>virūpakkho</i> .
virūpakkho	Virūpakkha	Noun, nominative singular masculine, proper name of a great king, subject of implied protection.
kuvero	Kuvera	Noun, nominative singular masculine, proper name of a great king, subject of implied protection.
uttaraṁ	Northern	Adjective, accusative singular feminine, from <i>uttara</i> (northern), describing <i>disāṁ</i> .
disāṁ	Direction	Noun, accusative singular feminine, from <i>disā</i> (direction), location associated with <i>kuvero</i> .

**Cattāro te mahārājā lokapālā yasassino**

**Grok AI:** These four great kings, world-protectors, renowned

**BM:** These Four Mighty Kings, far-famed guardians of the world

Cattāro	Four	Adjective, nominative plural masculine, from <i>cattā</i> (four), describing <i>mahārājā</i> .
te	These	Demonstrative pronoun, nominative plural masculine, from <i>ta</i> (that), referring to <i>mahārājā</i> .

mahārājā	Great kings	Noun, nominative plural masculine, from <i>mahā</i> (great) + <i>rājā</i> (king), subject of implied protection.
lokapālā	World-protectors	Noun, nominative plural masculine, from <i>loka</i> (world) + <i>pāla</i> (protector), describing <i>mahārājā</i> .
yasassino	Renowned	Adjective, nominative plural masculine, from <i>yasassin</i> (renowned, from <i>yasa</i> ), describing <i>mahārājā</i> .

The **Cattāro Mahārājā** (Four Great Kings) are celestial guardians in the Pali Canon, ruling the four cardinal directions and protecting the Buddha's teachings and followers. Their mythology, primarily detailed in [DN 32](#) (Ātānātiya Sutta), is summarized as follows:

The Four Great Kings are Dhatarattha (east, Gandhabbas), Virūlhaka (south, Kumbhaṇḍas), Virūpakkha (west, Nāgas), and Kuvera (north, Yakkhas). They are lokapālā (world-protectors), residing in the Cātummahārājika heaven, the lowest of the six heavens in the sense-sphere realm. They oversee their respective supernatural beings and ensure cosmic order.

In [DN 32](#), they approach the Buddha to offer the Ātānātiya-paritta as a protective chant for monks and laypeople against malevolent non-humans (amanussehi, e.g., yakkhas) who are hostile (appasannehi) to the Dhamma. The chant invokes their authority to guard devotees in all directions, ensuring safety (guttiyā) and non-harming (ahiṁsāya). The kings are vassals of Sakka, king of the Tāvatīrsa heaven, and attend celestial assemblies ([DN 20](#)).

**Tepi tumhe anurakkhantu ārogyena sukhena ca**

See above.

**Ākāsaṭṭhā ca bhummāṭṭhā devā nāgā mahiddhikā**

**Grok AI:** Deities (Devās) and serpents (nāgās) dwelling in the sky and on earth, greatly powerful

**BM:** Sky-dwelling and earth-dwelling gods and dragons of great power

Ākāsaṭṭhā	Dwelling in the sky	Adjective, nominative plural, from <i>ākāsa</i> (sky) + <i>ṭṭhā</i> (standing, from <i>titthati</i> ), describing <i>devā</i> and <i>nāgā</i> .
ca	And	Conjunction, linking <i>ākāsaṭṭhā</i> and <i>bhummāṭṭhā</i> .
bhummāṭṭhā	Dwelling on earth	Adjective, nominative plural, from <i>bhūma</i> (earth) + <i>ṭṭhā</i> (standing), describing <i>devā</i> and <i>nāgā</i> .
devā	Deities	Noun, nominative plural masculine, from <i>deva</i> (deity), subject of implied <i>santi</i> .

nāgā	Serpents	Noun, nominative plural masculine, from <i>nāga</i> (serpent), subject of implied <i>santi</i> .
mahiddhikā	Greatly powerful	Adjective, nominative plural, from <i>mahā</i> (great) + <i>iddhika</i> (powerful), describing <i>devā</i> and <i>nāgā</i> .

### Tepi tumhe anurakkhantu ārogyena sukhena ca

See above.

### Natthi me saraṇam aññam

**Grok AI:** There is no other refuge for me

**BM:** For me there is no other refuge

Natthi	There is not	Verb, 3rd person singular present indicative, <i>natthi</i> (to not exist), with <i>saraṇam</i> as subject.
me	For me	Pronoun, genitive singular, from <i>aham</i> (I), beneficiary of <i>saraṇam</i> .
saraṇam	Refuge	Noun, nominative singular neuter, from <i>saraṇa</i> (refuge), subject of <i>natthi</i> .
aññam	Other	Adjective, nominative singular neuter, from <i>añña</i> (other), describing <i>saraṇam</i> .

### buddho me saraṇam varam

**Grok AI:** The Buddha is my supreme refuge

**BM:** The Buddha is my excellent refuge

buddho	Buddha	Noun, nominative singular masculine, from <i>buddha</i> (awakened one), subject of implied <i>bhavati</i> (to be).
me	My	Pronoun, genitive singular, from <i>aham</i> (I), possessor of <i>saraṇam</i> .
saraṇam	Refuge	Noun, nominative singular neuter, from <i>saraṇa</i> (refuge), predicate of <i>buddho</i> .
varam	Supreme	Adjective, nominative singular neuter, from <i>vara</i> (excellent), describing <i>saraṇam</i> .

## Etena saccavajjena

**Grok AI:** By this truth declaration

**BM:** By this declaration of truth

Etena	By this	Demonstrative pronoun, instrumental singular neuter, from <i>eta</i> (this), referring to <i>saccavajjena</i> .
saccavajjena	Truth declaration	Noun, instrumental singular neuter, compound from <i>sacca</i> (truth) + <i>vajja</i> (saying, from <i>vadati</i> ), means of <i>hotu</i> .

## hotu te<sup>2</sup> jayamaṅgalaṁ

**Grok AI:** May you have victory and auspiciousness

**BM:** May the blessings of victory be yours

hotu	May be	Verb, 3rd person singular present optative, <i>bhavati</i> (to be), with <i>jayamaṅgalaṁ</i> as subject.
te	You	Pronoun, genitive singular, from <i>tvaṁ</i> (you), beneficiary of <i>jayamaṅgalaṁ</i> .
jayamaṅgalaṁ	Victory and auspiciousness	Noun, nominative singular neuter, compound from <i>jaya</i> (victory) + <i>maṅgala</i> (auspiciousness, blessing), subject of <i>hotu</i> .

For the below verses replace buddho with dhammo and saṅgho respectively.

**Natthi me saraṇam aññam  
dhammo me saraṇam varam  
Etena saccavajjena  
hotu te jayamaṅgalaṁ**

**Natthi me saraṇam aññam  
saṅgho me saraṇam varam  
Etena saccavajjena  
hotu te jayamaṅgalaṁ**

For the below verses, see [Yañkiñci ratanam loke](#).

**Yañkiñci ratanam loke  
vijati vividham puthu  
Ratanam buddhasamam**

<sup>2</sup> **BM:** If chanting for oneself, change *te* to *me* here and in the lines below.

**natthi tasmā sotthī bhavantu te**

**Yañkiñci ratanam̄ loke  
vijjati vividham̄ puthu  
Ratanam̄ dhammasamam̄  
natthi tasmā sotthī bhavantu te**

**Yañkiñci ratanam̄ loke  
vijjati vividham̄ puthu  
Ratanam̄ sañghasamam̄  
natthi tasmā sotthī bhavantu te**

For the below verses, see [Sakkatvā](#).

**Sakkatvā buddharatanam̄  
osadham̄ uttamarān varam̄  
Hitarān devamanussānam̄  
buddhatejena sotthinā  
Nassantupaddavā sabbe  
dukkhā vūpasamentu te**

**Sakkatvā dhammaratanam̄  
osadham̄ uttamarān varam̄  
Parijāhūpasamanam̄  
dhammatejena sotthinā  
Nassantupaddavā sabbe  
bhayā vūpasamentu te**

**Sakkatvā sañgharatanam̄  
osadham̄ uttamarān varam̄  
Āhuneyyam̄ pāhuneyyam̄  
sañghatejena sotthinā  
Nassantupaddavā sabbe  
rogā vūpasamentu te**

For the verses below, see [Sabbītiyo vivajjantu](#).

**Sabbītiyo vivajjantu  
sabbarogo vinassatu  
Mā te bhavatvantarāyo  
sukhī dīghāyuko bhava  
Abhivādanasiissa  
niccarān vuḍḍhāpacāyino  
Cattāro dhammā vadḍhanti  
āyu vaṇṇo sukham̄ balam̄**

## Pabbatopama-gāthā - Verses on Mountains

**Norbu Al:** [SN 3.25 Pabbatūpamasutta \(The Mountain Simile Sutta\)](#) presents a powerful teaching given by the Buddha to King Pasenadi of Kosala.

The sutta begins with King Pasenadi visiting the Buddha while being preoccupied with worldly affairs and state business. The Buddha asks if he would react to news of massive mountains approaching from all four directions, crushing everything in their path. The king acknowledges this would be a dire situation where human life would be precious and practicing Dhamma would be urgent.

### Pabbatopama-gāthā

**Grok Al:** Verses Like a Mountain

Pabbatopama	Like a mountain	Compound noun, nominative singular neuter, from <i>pabbata</i> (mountain) + <i>upama</i> (simile), title describing <i>gāthā</i> .
gāthā	Verses	Noun, nominative singular feminine, from <i>gāthā</i> (verse), subject of the title, referring to the chant itself.

### Yathā pi selā vipulā

**Grok Al:** Just as vast mountains

**Than:** Like massive boulders

Yathā	Just as	Adverb, correlating with <i>evam</i> (line 5), introducing simile.
pi	Indeed	Particle, emphatic, reinforcing <i>yathā</i> .
selā	Mountains	Noun, nominative plural masculine, from <i>selā</i> (rock, mountain), subject of implied verb <i>santi</i> (are).
vipulā	Large, Vast, massive	Adjective, nominative plural masculine, from <i>vipula</i> (large, extensive, great, massive), describing <i>selā</i> .

### nabham āhacca pabbatā

**Grok Al:** Striking the sky, the peaks

**Than:** Mountains pressing against the sky

nabham	Sky	Noun, accusative singular neuter, from <i>nabha</i> (sky), object of <i>āhacca</i> .
āhacca	Striking	Gerund, from <i>āhanati</i> (to strike), describing action of <i>pabbatā</i> , with <i>nabham</i> as object.

pabbatā	Peaks	Noun, nominative plural masculine, from <i>pabbata</i> (mountain), subject of implied verb, synonymous with <i>selā</i> .
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### **Samantā anupariyeyum**

**Grok Al:** Would encircle all around

**Than:** Moving in from all sides

Samantā	All around	Adverb, from <i>samanta</i> (all sides), describing manner of <i>anupariyeyum</i> .
anupariyeyum	Would encircle	Verb, 3rd person plural optative, from <i>anupariyāti</i> (to go around), with implied object (world or beings).

### **nippothentā catuddisā**

**Grok Al:** Crushing the four directions

**Than:** Crushing the four directions

nippothentā	Crushing	Present participle, nominative plural masculine, from <i>nippothati</i> ( <i>nippothati</i> , to crush), describing <i>pabbatā</i> , with <i>catuddisā</i> as object.
catuddisā	Four directions	Noun, accusative plural feminine, from <i>catu</i> (four) + <i>disā</i> (direction), object of <i>nippothentā</i> .

### **Evaṁ jarā ca maccu ca**

**Grok Al:** Thus old age and death

**Than:** In the same way, aging & death

Evaṁ	Thus	Adverb, correlative with <i>yathā</i> , concluding simile.
jarā	Old age	Noun, nominative singular feminine, from <i>jarā</i> (aging), subject of <i>adhibhattanti</i> .
ca	And	Conjunction, connecting <i>jarā</i> and <i>maccu</i> .
maccu	Death	Noun, nominative singular masculine, from <i>maccu</i> (death), subject of <i>adhibhattanti</i> .
ca	And	Conjunction, emphatic repetition, linking subjects.

## **adhibattanti pāṇino**

**Grok AI:** Overwhelm living beings

**Than:** Roll over living beings

adhibattanti	Overwhelm	Verb, 3rd person plural present indicative. From adhibattati (to overcome), from adhi [over] + vattati [to proceed], meaning “to overpower” or “to roll over”, with <i>pāṇino</i> as object.
pāṇino	Living beings	Noun, accusative plural masculine, from <i>pāṇin</i> (living being), object of <i>adhibattanti</i> .

## **Khattiye brāhmaṇe vesse**

**Grok AI:** Nobles, brahmins, merchants

**Than:** Noble warriors, brāhmans, merchants

Khattiye	Nobles	Noun, accusative plural masculine, from <i>khattiya</i> (warrior, noble), object of <i>adhibattanti</i> (implied).
brāhmaṇe	Brahmins	Noun, accusative plural masculine, from <i>brāhmaṇa</i> (priest), object of <i>adhibattanti</i> (implied).
vesse	Merchants	Noun, accusative plural masculine, from <i>vessa</i> (trader), object of <i>adhibattanti</i> (implied).

## **sudde caṇḍāla-pukkuse**

**Grok AI:** Workers, outcastes, scavengers

**Than:** Workers, outcastes, & scavengers

sudde	Workers	Noun, accusative plural masculine, from <i>sudda</i> (laborer), object of <i>adhibattanti</i> (implied).
caṇḍāla	Outcastes	Noun, accusative plural masculine, from <i>caṇḍāla</i> (outcaste), object of <i>adhibattanti</i> (implied).

pukkuse	Scavengers	Noun, accusative plural masculine, from <i>pukkusa</i> (scavenger, sweeper), object of <i>adhibhattanti</i> (implied).
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### **Na kiñci parivajjeti**

**Grok AI:** It spares nothing

**Than:** They spare nothing

Na	Not	Particle, negating <i>parivajjeti</i> .
kiñci	Nothing	Pronoun, accusative singular neuter, from <i>kim</i> (what), object of <i>parivajjeti</i> .
parivajjeti	Spares	Verb, 3rd person singular present indicative, from <i>parivajjeti</i> (to avoid), with <i>kiñci</i> as object; subject is <i>jarā ca maccu ca</i> (implied).

### **sabbam-evābhimaddati**

**Grok AI:** It crushes everything

**Than:** They trample everything

sabbam	Everything	Pronoun, accusative singular neuter, from <i>sabba</i> (all), object of <i>abhimaddati</i> .
eva	Indeed	Particle, emphatic, reinforcing <i>sabbam</i> .
abhimaddati	Crushes	Verb, 3rd person singular present indicative, from <i>abhimaddati</i> (to crush), from <i>abhi</i> [against] + <i>maddati</i> [to crush]), meaning “to trample” or “to destroy”, with <i>sabbam</i> as object; subject is <i>jarā ca maccu ca</i> (implied).

### **Na tattha hatthīnam bhūmi**

**Grok AI:** There is no ground for elephants

**Than:** Here elephants can hold no ground

Na	Not	Particle, negating <i>bhūmi</i> .
tattha	There	Adverb, from <i>tatra</i> (there), referring to context of <i>jarā ca maccu</i> .
hatthīnam	For elephants	Noun, genitive plural masculine, from <i>hatthin</i> (elephant), possessor of <i>bhūmi</i> .

bhūmi	Ground	Noun, nominative singular feminine, from <i>bhūmi</i> (ground), subject of implied <i>atthi</i> (is).
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### na rathānam na pattiyā

**Grok AI:** Nor for chariots, nor for infantry

**Than:** Nor can chariots or infantry

na	Nor	Particle, negating <i>rathānam</i> .
rathānam	For chariots	Noun, genitive plural masculine, from <i>ratha</i> (chariot), possessor of implied <i>bhūmi</i> .
na	Nor	Particle, negating <i>pattiyā</i> .
pattiyā	For infantry	Noun, instrumental singular feminine, from <i>patti</i> (infantry), possessor of implied <i>bhūmi</i> .

### Na cāpi manta-yuddhena

**Grok AI:** Nor with mantra battles

**Than:** Nor can a battle of spells

Na	Not	Particle, negating <i>sakkā</i> (implied).
ca	And	Conjunction, connecting clauses.
api	Also	Particle, emphatic, reinforcing <i>na</i> .
manta	Mantra	Noun, compound element, from <i>mantra</i> (spell), part of <i>manta-yuddhena</i> .
yuddhena	With battles	Noun, instrumental singular neuter, from <i>yuddha</i> (battle), means of implied <i>jetum</i> , modified by <i>manta</i> .

### sakkā jetum dhanena vā

**Grok AI:** Can it be conquered, nor with wealth

**Than:** Or wealth win out.

sakkā	Can	Indeclinable, from <i>sakkuṇāti</i> (to be able), auxiliary indicating possibility, with <i>jetum</i> .
jetum	To conquer	Infinitive, from <i>jeti</i> (to conquer), with implied object <i>jarā ca maccu</i> .

dhanena	With wealth	Noun, instrumental singular neuter, from <i>dhana</i> (wealth), means of implied <i>jetum</i> .
vā	Nor	Particle, alternative negation, contrasting <i>dhanena</i> with <i>manta-yuddhena</i> .

### Tasmā hi paññito poso

**Grok AI:** Therefore a wise person

**Than:** So a wise person

Tasmā	Therefore	Adverb, from <i>ta</i> (that), indicating consequence of prior verses.
hi	Indeed	Particle, emphatic, reinforcing <i>tasmā</i> .
paññito	Wise	Adjective, nominative singular masculine, from <i>paññita</i> (wise), describing <i>poso</i> .
poso	Person	Noun, nominative singular masculine, from <i>purisa</i> (man), subject of <i>nivesaye</i> (line 16).

### sampassam̄ attham-attano

**Grok AI:** Seeing their own benefit

**Than:** Envisioning his own benefit

sampassam̄	Seeing	Present participle, nominative singular masculine, from <i>sampassati</i> (to see clearly), with <i>attham</i> as object, describing <i>poso</i> .
attham	Benefit	Noun, accusative singular masculine, from <i>attha</i> (benefit), object of <i>sampassam̄</i> .
attano	Their own	Pronoun, genitive singular masculine, from <i>atta</i> (self), describing <i>attham</i> .

### Buddhe dhamme ca saṅghe ca

**Grok AI:** In the Buddha, Dhamma, and Sangha

**Than:** In the Buddha, Dhamma, & Saṅgha

Buddhe	In the Buddha	Noun, locative singular masculine, from <i>buddha</i> (awakened one), object of <i>nivesaye</i> .
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dhamme	In the Dhamma	Noun, locative singular masculine, from <i>dhamma</i> (teaching), object of <i>nivesaye</i> .
ca	And	Conjunction, connecting <i>buddhe</i> , <i>dhamme</i> , <i>saṅghe</i> .
saṅghe	In the Sangha	Noun, locative singular masculine, from <i>saṅgha</i> (community), object of <i>nivesaye</i> .
ca	And	Conjunction, emphatic repetition, linking objects.

### **dhīro saddhāṁ nivesaye**

**Grok AI:** A resolute one should establish faith

**Than:** Enlightened, secures conviction

dhīro	Resolute	Adjective, nominative singular masculine, from <i>dhīra</i> (wise, resolute), describing <i>poso</i> (implied).
saddhāṁ	Faith	Noun, accusative singular feminine, from <i>saddhā</i> (faith), object of <i>nivesaye</i> .
nivesaye	Should establish	Verb, 3rd person singular optative, from <i>niveseti</i> (to establish, causative of <i>visati</i> , to enter), <i>buddhe dhamme ca saṅghe</i> as location; subject is <i>poso</i> .

### **Yo dhamma-cārī kāyena**

**Grok AI:** One who lives by the Dhamma with body

**Than:** He who practices the Dhamma... [in] deed

Yo	One who	Pronoun, nominative singular masculine, relative pronoun, subject of <i>paśāṇsanti</i> .
dhamma	Dhamma	Noun, compound element, from <i>dhamma</i> (teaching), part of <i>dhamma-cārī</i> .
cārī	Lives	Noun, nominative singular masculine, from <i>cārin</i> (one who lives, from <i>carati</i> , to live), describing <i>yo</i> .
kāyena	With body	Noun, instrumental singular masculine, from <i>kāya</i> (body), means of <i>cārī</i> .

### **vācāya uda cetasā**

**Grok AI:** With speech or with mind

**Than:** In thought [and] word

vācāya	With speech	Noun, instrumental singular feminine, from <i>vācā</i> (speech), means of <i>cārī</i> (implied).
uda	Or	Particle, coordinating <i>vācāya</i> and <i>cetasā</i> .
cetasā	With mind	Noun, instrumental singular neuter, from <i>cetas</i> (mind), means of <i>cārī</i> (implied).

**Idh'eva nām̄ pasar̄nsanti**

**Grok Al:** Here indeed they praise him

**Than:** Is praised here

Idh'eva	Here indeed	Adverb, from <i>idha</i> (here) + <i>eva</i> (indeed), emphatic, describing <i>pasar̄nsanti</i> .
nām̄	Him	Pronoun, accusative singular masculine, from <i>ta</i> (he), object of <i>pasar̄nsanti</i> , referring to <i>yo</i> .
pasar̄nsanti	Praise	Verb, 3rd person plural present indicative, from <i>pasar̄nsati</i> (to praise), with <i>nām̄</i> as object; subject is implied (people).

**Pecca sagge pamodati**

**Grok Al:** Hereafter, one rejoices in heaven

**Than:** And, after death, rejoices in heaven

Pecca	Hereafter	Adverb, from <i>pecca</i> (after death), indicating time after death.
sagge	In heaven	Noun, locative singular masculine, from <i>sagga</i> (heaven), location of <i>pamodati</i> .
pamodati	Rejoices	Verb, 3rd person singular present indicative, from <i>pamodati</i> (to rejoice), with implied subject <i>yo</i> (one, from previous context); <i>sagge</i> as location.

Bhāra-sutta-gāthā - Verses on the Burden

See [SN 22.22](#).

## Bhāra-sutta-gāthā

**Grok AI:** Verses of the Burden Discourse

**BM:** Verses on the Burden

**Than:** Verses from the Discourses on the Burden

Bhāra	Burden	Noun, compound element, from <i>bhāra</i> (burden), part of <i>bhāra-sutta</i> .
sutta	Discourse	Noun, compound element, from <i>sutta</i> (thread, discourse), describing <i>gāthā</i> .
gāthā	Verses	Noun, nominative singular feminine, from <i>gāthā</i> (verse), subject of the title, referring to the chant itself.

## Bhārā have pañcakkhandhā

**Grok AI:** The five aggregates are indeed a burden

**BM:** The five aggregates indeed are burdens

**Than:** Burdens indeed are the five aggregates

Bhārā	Burden	Noun, nominative plural masculine, from <i>bhāra</i> (burden), predicate of <i>pañcakkhandhā</i> .
have	Indeed	Particle, emphatic, reinforcing the statement.
pañcakkhandhā	Five aggregates	Noun, nominative plural masculine, from <i>pañca</i> (five) + <i>khandha</i> (aggregate), subject of implied <i>santi</i> (are).

## bhāra-hāro ca puggalo

**Grok AI:** And the person is the burden-bearer

**BM:** The beast of burden though is man

**Than:** And the carrier of the burden is the person

bhāra	Burden	Noun, compound element, from <i>bhāra</i> (burden), part of <i>bhāra-hāro</i> .
hāro	Bearer	Noun, nominative singular masculine, from <i>hāra</i> (bearer) from <i>harati</i> (to carry), describing <i>puggalo</i> .
ca	And	Conjunction, connecting <i>bhārā</i> and <i>puggalo</i> .

puggalo	Person	Noun, nominative singular masculine, from <i>puggala</i> (individual), subject of implied <i>atthi</i> (is).
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### Bhār'ādānam dukkham̄ loke

**Grok AI:** Taking up the burden is suffering in the world

**BM:** In this world to take up burdens is dukkha

**Than:** Taking up the burden in the world is stressful

Bhār'ādānam̄	Taking up the burden	Noun, nominative singular neuter, compound from <i>bhāra</i> (burden) + <i>ādāna</i> (taking) from <i>ādāti</i> (to take), subject of implied <i>atthi</i> (is).
dukkham̄	Suffering	Noun, nominative singular neuter, from <i>dukkha</i> (suffering), predicate of <i>bhār'ādānam̄</i> .
loke	In the world	Noun, locative singular masculine, from <i>loka</i> (world), location of <i>dukkham̄</i> .

### bhāra-nikkhepanam̄ sukham̄

**Grok AI:** Laying down the burden is happiness

**BM:** Putting them down brings happiness

**Than:** Casting off the burden is bliss

bhāra	Burden	Noun, compound element, from <i>bhāra</i> (burden), part of <i>bhāra-nikkhepanam̄</i> .
nikkhepanam̄	Laying down	Noun, nominative singular neuter, from <i>nikkhepana</i> (laying down) from <i>nikkhipati</i> (to lay down, to put down, to deposit), from <i>ni</i> (down) + <i>khipati</i> (to throw). Subject of implied <i>atthi</i> (is).
sukham̄	Happiness	Noun, nominative singular neuter, from <i>sukha</i> (happiness), predicate of <i>bhāra-nikkhepanam̄</i> .

### Nikkhipitvā garum̄ bhāram̄

**Grok AI:** Having laid down the heavy burden

**BM:** A heavy burden cast away

**Than:** Having cast off the heavy burden and...

Nikkhipitvā	Having laid down	Gerund, from <i>nikkhipati</i> (to lay down, to put down, to deposit), describing action of implied subject (person), with <i>bhāram</i> as object.
garum	Heavy	Adjective, accusative singular masculine, from <i>garu</i> (heavy), describing <i>bhāram</i> .
bhāram	Burden	Noun, accusative singular masculine, from <i>bhāra</i> (burden), object of <i>nikkhipitvā</i> .

### aññam bhāram anādiya

**Grok AI:** Not taking up another burden

**BM:** Not taking on another load

**Than:** Not taking on another

aññam	Another	Adjective, accusative singular masculine, from <i>añña</i> (other), describing <i>bhāram</i> .
bhāram	Burden	Noun, accusative singular masculine, from <i>bhāra</i> (burden), object of <i>anādiya</i> .
anādiya	Not taking up	Gerund, from <i>ādāti</i> (to take), negated by <i>an-</i> , describing action of implied subject, with <i>aññam bhāram</i> as object.

### Samūlam taṇham abbuyha

**Grok AI:** Having uprooted craving completely

**BM:** With craving pulled out from the root

**Than:** Pulling up craving, along with its root

Samūlam	Completely	Adverb, from <i>samūla</i> (with root), from <i>sa</i> (with) + <i>mūla</i> (root), meaning “entirely” or “from the root”, describing <i>abbuyha</i> , implying total removal.
taṇham	Craving	Noun, accusative singular feminine, from <i>taṇhā</i> (craving), object of <i>abbuyha</i> .
abbuyha	Having uprooted	Gerund, from <i>abbuḥhati</i> (to pull out), describing action of implied subject, with <i>taṇham</i> as object.

### nicchāto parinibbuto

**Grok AI:** Desireless, fully extinguished

**BM:** Desires stilled, one is released

**Than:** One is free from hunger, totally unbound

nicchāto	Desireless	Adjective, nominative singular masculine, from <i>nicchāta</i> (without desire), from <i>ni</i> (without) + <i>chāta</i> (hunger), describing implied subject (person).
parinibbuto	Fully extinguished	Adjective, nominative singular masculine, past participle from <i>parinibbāti</i> (to be fully extinguished), from <i>pari</i> (completely) + <i>nibbāti</i> (to be extinguished), from <i>nir</i> (out, away, or without, indicating removal, negation, or complete cessation) + <i>vā</i> (to blow), meaning to be completely extinguished, fully liberated, attained to final Nibbāna. Describing implied subject.

## Khemākhema-sarāṇa-gamana-paridīpikā-gāthā - True and False Refuges

**Norbu AI:** The commentary (Dhammapada Aṭṭhakathā) relates these verses to a story that occurred during the time of an epidemic in Vesāli. Here's the summary:

The city of Vesāli was afflicted by three disasters: a famine, evil spirits (yakkhas) causing illness and a plague. The people were terrified and, seeking protection, they went to mountains for refuge, sought shelter in forests, worshipped at various shrines and trees and made offerings to deities. However, none of these conventional refuges provided real protection.

The leaders of Vesāli then invited the Buddha for help. Upon the Buddha's arrival, he taught the Ratana Sutta. The city was then blessed with the Buddha's presence, the epidemics subsided and people were freed from their fears.

The Buddha then taught these verses ([Dhp 188-192](#)).

## Khemākhema-sarāṇa-gamana-paridīpikā-gāthā

**Grok AI:** Verses Illuminating the Safe Refuge

**BM:** True and False Refuges

Khemākhema	Safe	Compound adjective, from <i>khema</i> (safe, secure, peaceful) + <i>akhema</i> (unsafe, dangerous), together meaning "safe and unsafe" or "secure and insecure". Describing <i>sarāṇa</i> .
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saraṇa	Refuge	Noun, compound element, from <i>saraṇa</i> (refuge), part of <i>saraṇa-gamana</i> .
gamana	Going	Noun, compound element, from <i>gamana</i> (going, from <i>gacchati</i> ), forming <i>saraṇa-gamana</i> (going to refuge).
paridīpikā	Illuminating	Adjective, nominative singular feminine, from <i>paridīpati</i> (to illuminate), from <i>pari</i> (around) + <i>dīpati</i> (to shine), meaning “making clear” or “illuminating”. Describing <i>gāthā</i> .
gāthā	Verses	Noun, nominative singular feminine, from <i>gāthā</i> (verse), subject of the title, referring to the chant.

### Bahum̄ ve saraṇam̄ yanti

**Grok Al:** Many indeed go to refuges

**BM:** To many refuges they go

**Than:** Many are those who go for refuge

Bahum̄	Many	Adjective, nominative plural masculine, from <i>bahu</i> (many), describing <i>manussā</i> (implied, line 4).
ve	Indeed	Particle, emphatic, reinforcing <i>bahum̄</i> .
saraṇam̄	Refuges	Noun, accusative plural neuter, from <i>saraṇa</i> (refuge), object of <i>yanti</i> .
yanti	Go	Verb, 3rd person plural present indicative, from <i>yāti</i> (to go, to proceed, to move), with <i>saraṇam̄</i> as object; subject is <i>manussā</i> (implied).

### pabbatāni vanāni ca

**Grok Al:** Mountains, forests, and

**BM:** To mountain slopes and forest glades

**Than:** To mountains, forests

pabbatāni	Mountains	Noun, accusative plural neuter, from <i>pabbata</i> (mountain), object of implied <i>yanti</i> .
vanāni	Forests	Noun, accusative plural neuter, from <i>vana</i> (forest), object of implied <i>yanti</i> .
ca	And	Conjunction, connecting <i>pabbatāni</i> and <i>vanāni</i> .

## Ārāma-rukkha-cetyāni

**Grok Al:** Gardens, trees, shrines

**BM:** To parkland shrines and sacred sites

**Than:** Parks, trees, & shrines

ārāma	Gardens	Noun, compound element, from <i>ārāma</i> (garden), part of <i>ārāma-rukkha-cetyāni</i> .
rukka	Trees	Noun, compound element, from <i>rukka</i> (tree), part of <i>ārāma-rukkha-cetyāni</i> .
cetyāni	Shrines	Noun, accusative plural neuter, from <i>cetiya</i> (shrine), object of implied <i>yanti</i> , compounded with <i>ārāma-rukkha</i> .

## manussā bhaya-tajjitā

**Grok Al:** People struck by fear

**BM:** People overcome by fear

**Than:** People threatened with danger

manussā	People	Noun, nominative plural masculine, from <i>manussa</i> (human), subject of <i>yanti</i> (line 1).
bhaya	Fear	Noun, compound element, from <i>bhaya</i> (fear), part of <i>bhaya-tajjitā</i> .
tajjitā	Struck	Adjective, nominative plural masculine, past participle from <i>tajjeti</i> (to strike, threaten, frighten) from <i>taj</i> (to scare), meaning “afflicted” or “terrified”, describing <i>manussā</i> , caused by <i>bhaya</i> .

## N'etam̄ kho saraṇam̄ khemam̄

**Grok Al:** This is not a safe refuge

**BM:** Such a refuge is not secure

**Than:** That is not the secure refuge

N'etam̄	This is not	Pronoun + negation, from <i>na</i> (not) + <i>etam̄</i> (this), referring to <i>saraṇam̄</i> , subject of implied <i>atthi</i> (is).
kho	Indeed	Particle, emphatic, reinforcing negation.

saraṇam	Refuge	Noun, nominative singular neuter, from <i>sarāṇa</i> (refuge), predicate of <i>etam</i> .
khemam	Safe	Adjective, nominative singular neuter, from <i>khema</i> (safe), describing <i>saraṇam</i> .

### n'etam saraṇam-uttamam

**Grok AI:** This is not the supreme refuge

**BM:** Such a refuge is not supreme

**Than:** That is not the highest refuge

n'etam	This is not	Pronoun + negation, from <i>na</i> (not) + <i>etam</i> (this), referring to <i>saraṇam</i> , subject of implied <i>atthi</i> .
saraṇam	Refuge	Noun, compound element, nominative singular neuter, from <i>sarāṇa</i> (refuge), part of <i>saraṇam-uttamam</i> .
uttamam	Supreme	Adjective, nominative singular neuter, from <i>uttama</i> (highest), describing <i>saraṇam</i> .

### N'etam saraṇam-āgamma

**Grok AI:** By resorting to this refuge

**BM:** Such a refuge does not bring

**Than:** That is not the refuge, having gone to which

N'etam	This	Pronoun, accusative singular neuter, from <i>etam</i> (this), referring to <i>saraṇam</i> , object of <i>āgama</i> .
saraṇam	Refuge	Noun, accusative singular neuter, from <i>sarāṇa</i> (refuge), object of <i>āgama</i> .
āgama	By resorting to	Gerund, from <i>āgacchati</i> (to come), meaning “having approached,” with <i>saraṇam</i> as object.

### sabba-dukkhā pamuccati

**Grok AI:** One is not freed from all suffering

**BM:** Complete release from suffering

**Than:** One gains release from all suffering & stress

sabba	All	Adjective, compound element, from <i>sabba</i> (all), part of <i>sabba-dukkhā</i> .
dukkhā	Suffering	Noun, ablative singular neuter, from <i>dukkha</i> (suffering), object of <i>pamuccati</i> , modified by <i>sabba</i> .
pamuccati	Is freed	Verb, 3rd person singular present indicative, from <i>pamuccati</i> (to be released, freed, liberated), with <i>sabba-dukkhā</i> as object; subject is implied (person).

### Yo ca buddhañ-ca dhammañ-ca

**Grok AI:** One who has gone to the Buddha and Dhamma

**BM:** Whoever goes to refuge

**Than:** But a person who, having gone to the Buddha, Dhamma...

Yo	One who	Pronoun, nominative singular masculine, relative pronoun, subject of <i>gato</i> .
ca	And	Conjunction, connecting <i>yo</i> with <i>saṅghañ-ca</i> .
buddhañ	Buddha	Noun, accusative singular masculine, from <i>buddha</i> (awakened one), object of <i>gato</i> , with elided <i>ca</i> .
dhammañ	Dhamma	Noun, accusative singular masculine, from <i>dhamma</i> (teaching), object of <i>gato</i> .

### saṅghañ-ca saraṇam gato

**Grok AI:** And Sangha as refuge

**BM:** In the Triple Gem

**Than:** And Saṅgha for refuge

saṅghañ	Sangha	Noun, accusative singular masculine, from <i>saṅgha</i> (community), object of <i>gato</i> .
ca	And	Conjunction, connecting <i>saṅghañ</i> with prior objects.
saraṇam	Refuge	Noun, accusative singular neuter, from <i>saraṇa</i> (refuge), object of <i>gato</i> .
gato	Gone	Adjective, nominative singular masculine, past participle from <i>gacchati</i> (to go), describing <i>yo</i> , with <i>buddhañ</i> , <i>dhammañ</i> , <i>saṅghañ</i> as <i>saraṇam</i> .

## Cattāri ariya-saccāni

**Grok AI:** The four noble truths

**BM:** The Four Noble Truths

**Than:** ...the four noble truths...

Cattāri	Four	Numeral, accusative plural neuter, from <i>catu</i> (four), describing <i>saccāni</i> .
ariya	Noble	Adjective, compound element, from <i>ariya</i> (noble), part of <i>ariya-saccāni</i> .
saccāni	Truths	Noun, accusative plural neuter, from <i>sacca</i> (truth), object of <i>passati</i> (line 12), modified by <i>ariya</i> .

## sammappaññāya passati

**Grok AI:** Sees with right wisdom

**BM:** Sees with right discernment

**Than:** Sees.... with right discernment

sammappaññāya	With right wisdom	Noun, instrumental singular feminine, compound from <i>sammā</i> (right, perfect, complete) + <i>paññā</i> (wisdom), means of <i>passati</i> .
passati	Sees	Verb, 3rd person singular present indicative, from <i>passati</i> (to see), with <i>cattāri ariya-saccāni</i> as object; subject is <i>yo</i> .

## Dukkham dukkha-samuppādaṁ

**Grok AI:** Suffering, the origin of suffering

**BM:** Suffering and its origin

**Than:** Stress, the cause of stress

Dukkham	Suffering	Noun, accusative singular neuter, from <i>dukkha</i> (suffering), object of <i>passati</i> (implied).
dukkha	Suffering	Noun, compound element, from <i>dukkha</i> (suffering), part of <i>dukkha-samuppādaṁ</i> .

samuppādām	Origin	Noun, accusative singular masculine, from <i>samuppāda</i> (arising), from <i>sam</i> (together) + <i>uppajjati</i> (to arise), object of <i>passati</i> (implied), modified by <i>dukkha</i> .
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### dukkhassa ca atikkamar̄

**Grok AI:** And the transcendence of suffering

**BM:** And that which lies beyond

**Than:** The transcending of stress,

dukkhassa	Of suffering	Noun, genitive singular neuter, from <i>dukkha</i> (suffering), object of <i>atikkamārañ</i> .
ca	And	Conjunction, connecting <i>dukkha-samuppādām</i> and <i>atikkamārañ</i> .
atikkamārañ	Transcendence	Noun, accusative singular masculine, from <i>atikkama</i> (going beyond, crossing over, overcoming), from <i>atikkamati</i> (to go beyond), from <i>ati</i> (beyond, over) + <i>kamati</i> (to step, to proceed), object of <i>passati</i> (implied).

### Ariyañ-c'atṭh'aṅgikam̄ maggar̄

**Grok AI:** And the noble eightfold path

**BM:** The Noble Eightfold Path

**Than:** And the Noble Eightfold Path

Ariyañ	Noble	Adjective, accusative singular masculine, from <i>ariya</i> (noble), describing <i>maggam̄</i> .
ca	And	Conjunction, connecting <i>atikkamārañ</i> and <i>maggam̄</i> .
atṭh'aṅgikam̄	Eightfold	Adjective, accusative singular masculine, from <i>atṭha</i> (eight) + <i>aṅgika</i> (limbed), describing <i>maggam̄</i> .
maggam̄	Path	Noun, accusative singular masculine, from <i>magga</i> (path), object of <i>passati</i> (implied).

### dukkhūpasama-gāminam̄

**Grok AI:** Leading to the cessation of suffering

**BM:** That leads the way to sufferings end

**Than:** The way to the stilling of stress

dukkha	Suffering	Noun, compound element, from <i>dukkha</i> (suffering), part of <i>dukkhūpasama</i> .
upasama	Cessation	Noun, compound element, from <i>upasama</i> (calming, quieting, cessation, pacification), from upa (towards) + sama (peace) part of <i>dukkhūpasama</i> .
gāminarṁ	Leading to	Adjective, accusative singular masculine, from <i>gāmin</i> (going) from <i>gacchati</i> (to go), describing <i>maggam</i> , with <i>dukkhūpasama</i> as destination.

### **Etāṁ kho saraṇam̄ khemam̄**

**Grok AI:** This is a safe refuge

**BM:** Such a refuge is secure

**Than:** That is the secure refuge

Etāṁ	This	Pronoun, nominative singular neuter, from <i>eta</i> (this), referring to <i>saraṇam̄</i> (Triple Gem).
kho	Indeed	Particle, emphatic, reinforcing <i>etāṁ</i> .
saraṇam̄	Refuge	Noun, nominative singular neuter, from <i>saraṇa</i> (refuge), predicate of <i>etāṁ</i> .
khemam̄	Safe	Adjective, nominative singular neuter, from <i>khema</i> (safe), describing <i>saraṇam̄</i> .

### **etāṁ saraṇam-uttamam̄**

**Grok AI:** This is the supreme refuge

**BM:** Such a refuge is supreme

**Than:** That is the highest refuge

etāṁ	This	Pronoun, nominative singular neuter, from <i>eta</i> (this), referring to <i>saraṇam̄</i> .
saraṇam̄	Refuge	Noun, compound element, nominative singular neuter, from <i>saraṇa</i> (refuge), part of <i>saraṇam-uttamam̄</i> .
uttamam̄	Supreme	Adjective, nominative singular neuter, from <i>uttama</i> (highest), describing <i>saraṇam̄</i> .

## **Etam saraṇam-āgamma**

**Grok Al:** By resorting to this refuge

**BM:** Such a refuge truly brings

**Than:** That is the refuge, having gone to which

Etam	This	Pronoun, accusative singular neuter, from <i>eta</i> (this), referring to <i>saraṇam</i> , object of <i>āgamma</i> .
saraṇam	Refuge	Noun, accusative singular neuter, from <i>saraṇa</i> (refuge), object of <i>āgamma</i> .
āgamma	By resorting to	Gerund, from <i>āgacchati</i> (to come), meaning “having approached,” with <i>saraṇam</i> as object.

## **sabba-dukkhā pamuccatīti**

**Grok Al:** One is freed from all suffering, thus

**BM:** Complete release from all suffering

**Than:** One gains release from all suffering

sabba	All	Adjective, compound element, from <i>sabba</i> (all), part of <i>sabba-dukkhā</i> .
dukkhā	Suffering	Noun, ablative singular neuter, from <i>dukkha</i> (suffering), object of <i>pamuccati</i> , modified by <i>sabba</i> .
pamuccati	Is freed	Verb, 3rd person singular present indicative, from <i>pamuccati</i> (to be released, freed, liberated), with <i>sabba-dukkhā</i> as object; subject is implied (person).
iti	Thus	Particle, marking end of quotation or emphasis, concluding the verse.

## Bhadd'eka-ratta-gāthā - Verses on a Shining Night of Prosperity

See [MN 131](#).

### **Bhadd'eka-ratta-gāthā**

**Grok Al:** Verses of the Fortunate Single Night

**BM:** Verses on a Shining Night of Prosperity

**Than:** An Auspicious Day

Bhadda	Fortunate	Adjective, compound element, from <i>bhadda</i> (auspicious, fortunate, good), describing <i>eka-ratta</i> .
eka	Single	Adjective, compound element, from <i>eka</i> (one), part of <i>eka-ratta</i> .
ratta	Night	Noun, compound element, from <i>ratta</i> (night), part of <i>eka-ratta</i> (single night).

In Pali, *ratta* primarily means “night” (from *ratti* in Sanskrit, night), as seen in compounds like *aho-rattam* (“day and night”), where *aho* (day) contrasts with *rattam* (night).

However, in poetic or broad contexts, *ratta* can sometimes imply a 24-hour period (a “day” in the sense of a full cycle), especially in expressions like *eka-ratta* (“one night” or “one day’s duration”).

**Norbu AI:** Bhadd'eka-ratta - Blessed/ excellent night

gāthā	Verses	Noun, nominative singular feminine, from <i>gāthā</i> (verse), subject of the title, referring to the chant.
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**Atītarā nānvāgameyya**

**Grok AI:** One should not pursue the past

**BM:** One should not revive the past

**Than:** You shouldn't chase after the past

Atītarā	Past	Adjective, accusative singular neuter, from <i>atīta</i> (past, gone beyond), from <i>ati</i> (beyond) + <i>ita</i> (gone) from root <i>vī</i> (to go), meaning “past” or “elapsed”, literally meaning “gone beyond” or “passed beyond”. Object of <i>nānvāgameyya</i> .
na	Not	Particle, negating <i>anvāgameyya</i> .
anvāgameyya	Should pursue	Verb, 3rd person singular optative, from <i>anvāgamati</i> (to pursue, to follow after), from <i>anu</i> (after)+ <i>āgamati</i> (to come), meaning “to follow after”, with <i>atītarā</i> as object; implied subject is <i>yo</i> (one).

## nappaṭikaṅkhe anāgataṁ

**Grok AI:** Nor expect the future

**BM:** Nor speculate on what's to come

**Than:** Or place expectations on the future

na	Not	Particle, negating <i>paṭikaṅkhe</i> .
paṭikaṅkhe	Should expect	Verb, 3rd person singular optative, from <i>paṭikaṅkhati</i> (to expect, to long for), with <i>anāgataṁ</i> as object; implied subject is <i>yo</i> .
anāgataṁ	Future	Adjective, accusative singular neuter, from <i>anāgata</i> (not come) from <i>an-</i> (not) + <i>āgata</i> (come), meaning “future”, literally “not-come”, object of <i>paṭikaṅkhe</i> .

## Yad'atītarī pahīnan-tam

**Grok AI:** What is past is abandoned

**BM:** The past is left behind

**Than:** What is past is left behind

Yad	What	Pronoun, nominative singular neuter, relative pronoun, referring to <i>atītarī</i> .
atītarī	Past	Adjective, nominative singular neuter, from <i>atīta</i> (gone beyond), described by <i>pahīnam</i> .
pahīnam	Abandoned	Adjective, nominative singular neuter, past participle from <i>pajahati</i> (to abandon), describing <i>atītarī</i> .
tam	That	Pronoun, nominative singular neuter, referring to <i>atītarī</i> , emphasizing <i>pahīnam</i> .

## appattañca anāgataṁ

**Grok AI:** And the future is not yet reached

**BM:** The future is un-realized

**Than:** The future is as yet unreached

appattām	Not yet reached	Adjective, nominative singular neuter, past participle from <i>āpajjati</i> (to reach), a (not) + patta (reached) meaning not reached, not attained. Describing <i>anāgataṁ</i> .
ca	And	Conjunction, connecting <i>atītam</i> and <i>anāgataṁ</i> .
anāgataṁ	Future	Adjective, nominative singular neuter, from <i>anāgata</i> (not come), subject of implied <i>atthi</i> (is).

### Paccuppannañca yo dhammar̄

**Grok AI:** And one who sees the present phenomenon

**BM:** In every presently arisen state

**Than:** Whatever phenomenon is present

Paccuppannam	Present	Adjective, accusative singular neuter, from <i>paccuppanna</i> (arisen now), meaning present, existing. describing <i>dhammar̄</i> .
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**Norbu AI:** Paccuppannam:

- pati (towards) + ud (up) + pad (to fall, occur)
- Through sandhi: pati + ud → pacc
- Literal meaning: "that which has arisen up towards (the present)"

ca	And	Conjunction, connecting clauses.
yo	One who	Pronoun, nominative singular masculine, relative pronoun, subject of <i>vipassati</i> .
dhammar̄	Phenomenon	Noun, accusative singular masculine, from <i>dhamma</i> (phenomenon, state, truth), object of <i>vipassati</i> .

### tattha tattha vipassati

**Grok AI:** Clearly sees it here and there

**BM:** There, just there, one clearly sees

**Than:** You clearly see right there, right there

tattha	There	Adverb, from <i>tatra</i> (there), indicating location of <i>vipassati</i> , repeated for emphasis.
tattha	There	Adverb, repetition for emphasis, describing <i>vipassati</i> .

vipassati	Clearly sees	Verb, 3rd person singular present indicative, from <i>vipassati</i> (to see clearly, insight), from <i>vi</i> (intensifier) + <i>passati</i> (to see) with <i>dhammam</i> as object; subject is <i>yo</i> .
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### **Asaṁhiram̄ asaṅkupparam̄**

**Grok AI:** Unshaken, immovable

**BM:** Unmoved, unagitated

**Than:** Unvanquished, unshaken

Asaṁhiram̄	Unshaken	Adjective, accusative singular neuter, from <i>a-</i> (not) + <i>saṁhira</i> (shaken), from <i>saṁharati</i> (to shake), meaning unmoveable, unshakeable. Describing <i>taṁ</i> (mind or insight, implied).
asaṅkupparam̄	Immovable	Adjective, accusative singular neuter, from <i>a-</i> (not) + <i>saṅkuppa</i> (movable, wavering), from <i>saṅkuppati</i> (to be disturbed, to waver), meaning unwavering, stable. Describing <i>taṁ</i> .

### **taṁ viddhā manubrūhaye**

**Grok AI:** That, know and cultivate

**BM:** Such insight is one's strength

**Than:** That's how you develop the mind

taṁ	That	Pronoun, accusative singular neuter, referring to <i>dhammam</i> or insight, object of <i>viddhā</i> and <i>anubrūhaye</i> .
viddhā	Know	Adverb or imperative, from <i>vidati</i> (to know), related to <i>vijjā</i> (knowledge). Modifying <i>anubrūhaye</i> , urging understanding.
anubrūhaye	Should cultivate	Verb, 3rd person singular optative, from <i>anubrūhati</i> (to cultivate, increase, develop, practice), from <i>anu</i> (along) + <i>brūhati</i> (to develop) with <i>taṁ</i> as object; implied subject is <i>yo</i> .

### **Ajj'eva kiccam-ātappam̄**

**Grok AI:** Today indeed, the task is zeal

**BM:** Ardently doing one's task today

**Than:** Doing your duty ardently today

Ajj'eva	Today indeed	Adverb, from <i>ajja (today) + <i>eva</i> (indeed), emphatic, describing <i>ātappam̄</i>.</i>
kiccam̄	Task	Noun, nominative singular neuter, from <i>kicca</i> (duty) from <i>karoti</i> (to do), subject of implied <i>atthi</i> (is).
ātappam̄	Zeal	Noun, nominative singular neuter, from <i>ātappa</i> (ardor), predicate of <i>kiccam̄</i> .

**Norbu Al:** ātappam̄:

- ā (intensive prefix) + tap (to burn, be hot)
- Root: √tap ("to heat, burn, practice austerities")
- Formation: ā (prefix) + tappa (from tap) + a (nominal suffix)
- Related forms: ātāpa (ardor), ātāpī (ardent)

**ko jaññā maraṇam̄ suve**

**Grok Al:** Who knows death tomorrow

**BM:** Tomorrow, who knows, death may come

**Than:** For—who knows?—tomorrow: death

ko	Who	Pronoun, nominative singular masculine, interrogative, subject of <i>jaññā</i> .
jaññā	Knows	Verb, 3rd person singular optative, from <i>jānāti</i> (to know), with <i>maraṇam̄</i> as object.
maraṇam̄	Death	Noun, accusative singular neuter, from <i>maraṇa</i> (death), object of <i>jaññā</i> .
suve	Tomorrow	Adverb, from <i>suve</i> (tomorrow), describing <i>maraṇam̄</i> .

**Na hi no saṅgaran-tena**

**Grok Al:** Indeed, no bargain with

**BM:** Indeed one cannot strike a deal

**Than:** There is no bargaining with

Na	Not	Particle, negating <i>saṅgaran-tena</i> .
hi	Indeed	Particle, emphatic, reinforcing <i>na</i> .

no	Us	Pronoun, genitive plural, from <i>amha</i> (we), beneficiary of <i>saṅgaran-tena</i> .
saṅgaran	Bargain	Noun, compound element, from <i>saṅgara</i> (agreement), from <i>sarṇ</i> (together) + <i>gar</i> (to bind, swallow), meaning “pact” or “bargain” part of <i>saṅgaran-tena</i> .
tena	With	Pronoun, instrumental singular masculine, from <i>ta</i> (that), referring to <i>maccunā</i> (death).

### **mahā-senena maccunā**

**Grok Al:** Death's great army

**BM:** Facing the mighty hordes of death

**Than:** Death & his mighty horde

mahā	Great	Adjective, compound element, from <i>mahā</i> (great), describing <i>senena</i> .
senena	Army	Noun, instrumental singular feminine, from <i>senā</i> (army), describing <i>maccunā</i> .
maccunā	Death	Noun, instrumental singular masculine, from <i>maccu</i> (death), object of <i>saṅgaran-tena</i> (implied).

### **Evaṁ vihārim-ātāpiṁ**

**Grok Al:** Thus dwelling ardent

**BM:** To dwell with energy aroused

**Than:** Whoever lives thus ardently, relentlessly

Evaṁ	Thus	Adverb, referring to the described practice, modifying <i>vihārim</i> .
vihārim	Dwelling	Adjective, accusative singular masculine, present participle from <i>viharati</i> (to dwell), describing <i>tam</i> (line 14).
ātāpiṁ	Ardent	Adjective, accusative singular masculine, from <i>ātāpin</i> (ardent, from <i>ātappa</i> ), describing <i>tam</i> .

### **aho-rattam-atanditam**

**Grok Al:** Day and night untiring

**BM:** Thus for a night of non-decline

**Than:** Both day & night

aho	Day	Noun, compound element, from <i>aho</i> (day), part of <i>aho-rattam</i> .
rattam	Night	Noun, accusative singular neuter, from <i>ratta</i> (night), part of <i>aho-rattam</i> .
atanditāṁ	Untiring, diligent	Adjective, accusative singular masculine, from <i>a-</i> (not) + <i>tandita</i> (weary, lazy) from <i>tandati</i> (to be weary), describing <i>tāṁ</i> .

### Tāṁ ve bhadd'eka-ratto'ti

**Grok AI:** That indeed is a fortunate single night

**BM:** That is a ‘night of shining prosperity’

**Than:** Has truly had an auspicious day

Tāṁ	That	Pronoun, accusative singular masculine, referring to the practitioner, object of <i>ācikkhate</i> .
ve	Indeed	Particle, emphatic, reinforcing <i>tāṁ</i> .
bhadda	Fortunate	Adjective, compound element, from <i>bhadda</i> (auspicious), part of <i>bhadd'eka-ratto</i> .
eka	Single	Adjective, compound element, from <i>eka</i> (one), part of <i>bhadd'eka-ratto</i> .
ratto	Night	Noun, nominative singular masculine, from <i>ratta</i> (night), predicate of <i>tāṁ</i> .
ti	Thus	Particle, marking quotation, concluding the statement.

### santo ācikkhate muni

**Grok AI:** The peaceful sage declares

**BM:** So it was taught by the Peaceful Sage

**Than:** So says the Peaceful Sage

santo	Peaceful	Adjective, nominative singular masculine, from <i>santa</i> (peaceful), describing <i>muni</i> .
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ācikkhate	Declares	Verb, 3rd person singular present indicative, from <i>ācikkhati</i> (to declare), with <i>taṁ</i> (bhadd'eka-ratto) as object; subject is <i>muni</i> .
muni	Sage	Noun, nominative singular masculine, from <i>muni</i> (sage), subject of <i>ācikkhate</i> .

## Ti-lakkhaṇ'ādi-gāthā - Verses on the Three Characteristics

### Ti-lakkhaṇ'ādi-gāthā

**Grok Al:** Verses on the Three Characteristics and Beyond

**BM:** Verses on the Three Characteristics

**Than:** The Three Characteristics<sup>3</sup>

Ti	Three	Numeral, compound element, from <i>ti</i> (three), part of <i>ti-lakkhaṇa</i> .
lakkhaṇa	Characteristics	Noun, compound element, from <i>lakkhaṇa</i> (mark), part of <i>ti-lakkhaṇa</i> (three characteristics).
ādi	And beyond	Noun, compound element, from <i>ādi</i> (beginning, etc.), indicating additional teachings.
gāthā	Verses	Noun, nominative singular feminine, from <i>gāthā</i> (verse), subject of the title, referring to the chant.

**Norbu Al:** These first verses ([Dhp 277-279](#)) are associated with a story from the Dhammapada Commentary (Dhammapada Atṭhakathā) about a group of five hundred monks who received a meditation subject from the Buddha.

The story goes:

These monks went to the forest to meditate. While practicing, they began to contemplate the nature of phenomena (dhamma), but became confused about how to properly develop insight (vipassanā). They decided to return to the Buddha for clarification.

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<sup>3</sup> "... the Buddha himself never used the term Three Characteristics, and never referred to these three perceptions as characteristics at all. The discourses nowhere compound the terms, anicca, dukkha, or anattā with the term for characteristic (lakkhaṇa). Instead, they compound them only with the terms for perception (saññā) and contemplation (anupassanā). This means that these terms are employed less for the purpose of providing a comprehensive description of experience than for the purpose of supplying mental tools and exercises that will produce a certain result—dispassion—in the mind."

[Paradox of Becoming](#) Ajahn Thanissaro p100.

The Buddha, perceiving their spiritual readiness and confusion through his divine eye (dibbacakkhu), manifested an image of himself before them and taught these three verses, highlighting the three characteristics (tilakkhaṇa):

1. All conditioned things are impermanent (sabbe saṅkhārā aniccā)
2. All conditioned things are suffering (sabbe saṅkhārā dukkhā)
3. All phenomena are non-self (sabbe dhammā anattā)

The commentary notes that the Buddha deliberately used "saṅkhārā" for the first two characteristics and "dhammā" for the third. This is because "saṅkhārā" refers to conditioned phenomena, while "dhammā" includes both conditioned and unconditioned phenomena (including Nibbāna).

Upon hearing these verses, all five hundred monks attained arahantship.

### **Sabbe saṅkhārā aniccā'ti**

**Grok AI:** All formations are impermanent, thus

**BM:** 'Impermanent are all conditioned things'

**Than:** "All fabrications are inconstant"

Sabbe	All	Adjective, nominative plural masculine, from <i>sabba</i> (all), describing <i>saṅkhārā</i> .
saṅkhārā	Formations	Noun, nominative plural masculine, from <i>saṅkhāra</i> (formation), from <i>sam</i> (together) + <i>karoti</i> (to do), meaning "that which is put together" or "conditioned phenomena". Subject of implied <i>santi</i> (are).
aniccā	Impermanent	Adjective, nominative plural masculine, from <i>anicca</i> (impermanent), predicate of <i>saṅkhārā</i> .
ti	Thus	Particle, marking quotation or emphasis, concluding the statement.

### **yadā paññāya passati**

**Grok AI:** When one sees with wisdom

**BM:** When with wisdom this is seen

**Than:** When you see this with discernment,

yadā	When	Adverb, from <i>yadā</i> (when), indicating time of <i>passati</i> .
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paññāya	With wisdom	Noun, instrumental singular feminine, from <i>paññā</i> (wisdom), means of <i>passati</i> .
passati	Sees	Verb, 3rd person singular present indicative, from <i>passati</i> (to see), with <i>aniccā</i> (implied) as object; subject is implied (one).

### Atha nibbindati dukkhe

**Grok AI:** Then one becomes dispassionate toward suffering

**BM:** One feels weary of all dukkha

**Than:** You grow disenchanted with stress

Atha	Then	Adverb, indicating consequence of <i>passati</i> .
nibbindati	Becomes dispassionate	Verb, 3rd person singular present indicative, from <i>nibbindati</i> (to become weary of, to be disgusted with, to be disenchanted), with <i>dukkhe</i> as object; subject is implied (one).
dukkhe	Suffering	Noun, locative singular neuter, from <i>dukkha</i> (suffering), object of <i>nibbindati</i> .

### esa maggo visuddhiyā

**Grok AI:** This is the path to purification

**BM:** This is the path to purity

**Than:** This is the path to purity.

esa	This	Pronoun, nominative singular masculine, from <i>eta</i> (this), referring to <i>maggio</i> .
maggio	Path	Noun, nominative singular masculine, from <i>magga</i> (path), subject of implied <i>atthi</i> (is).
visuddhiyā	To purification	Noun, dative singular feminine, from <i>visuddhi</i> (purification), goal of <i>maggio</i> .

### Sabbe saṅkhārā dukkhā'ti

**Grok AI:** All formations are suffering, thus

**BM:** 'Dukkha are all conditioned things'

**Than:** “All fabrications are stressful.”

Sabbe	All	Adjective, nominative plural masculine, from <i>sabba</i> (all), describing <i>saṅkhārā</i> .
saṅkhārā	Formations	Noun, nominative plural masculine, from <i>saṅkhāra</i> (formation), subject of implied <i>santi</i> (are).
dukkhā	Suffering	Adjective, nominative plural masculine, from <i>dukkha</i> (suffering), predicate of <i>saṅkhārā</i> .
ti	Thus	Particle, marking quotation or emphasis, concluding the statement.

**yadā paññāya passati  
Atha nibbindati dukkhe  
esa maggo visuddhiyā**

As above.

### **Sabbe dhammā anattā’ti**

**Grok AI:** All phenomena are not-self, thus

**BM:** ‘There is no self in anything’

**Than:** “All phenomena are not-self.”

Sabbe	All	Adjective, nominative plural masculine, from <i>sabba</i> (all), describing <i>dhammā</i> .
dhammā	Phenomena	Noun, nominative plural masculine, from <i>dhamma</i> (phenomenon), subject of implied <i>santi</i> (are).
anattā	Not-self	Adjective, nominative plural masculine, from <i>anattā</i> (not-self), predicate of <i>dhammā</i> .
ti	Thus	Particle, marking quotation or emphasis, concluding the statement.

**yadā paññāya passati  
Atha nibbindati dukkhe  
esa maggo visuddhiyā**

As above.

**Norbu AI:** The below verses ([Dhp 85-89](#)) are associated with a story from the Dhammapada Commentary about a conversation between the Buddha and Venerable Mahākassapa.

According to the commentary:

One day, Venerable Mahākassapa was staying in Pippaliguha (Pippali Cave). After emerging from nirodha-samāpatti (cessation attainment), he surveyed the world with his divine eye to see where he should go for alms. He saw a poor woman who had past-life connections with him and who would benefit from giving alms.

The woman was gathering leftover rice stalks in a field when she saw Venerable Mahākassapa approaching. She offered him the only food she had - some sour rice gruel. After the offering, she was filled with joy and passed away shortly after due to a snake bite.

When the Buddha was later sitting in Jetavana monastery, he perceived that the woman had been reborn in Tusita heaven due to her wholesome offering made with pure intention. Some monks, hearing of this, asked the Buddha about the small number of beings who achieve such fortunate rebirths.

The Buddha then uttered the below verses to explain.

### **Appakā te manussesu**

**Grok AI:** Few are those among people

**BM:** Few amongst humankind

**Than:** Few are the human beings

Appakā	Few	Adjective, nominative plural masculine, from <i>appaka</i> (few), describing <i>te</i> .
te	Those	Pronoun, nominative plural masculine, from <i>ta</i> (that), referring to <i>janā</i> .
manussesu	Among people	Noun, locative plural masculine, from <i>manussa</i> (human), location of <i>appakā</i> .

### **ye janā pāra-gāmino**

**Grok AI:** Who are people going to the far shore

**BM:** Are those who go beyond

**Than:** Who go to the Further Shore

ye	Who	Pronoun, nominative plural masculine, relative pronoun, describing <i>janā</i> .
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janā	People	Noun, nominative plural masculine, from <i>jana</i> (person), subject of implied <i>santi</i> (are).
pāra	Far shore	Noun, compound element, from <i>pāra</i> (far shore), part of <i>pāra-gāmino</i> .
gāmino	Going	Adjective, nominative plural masculine, from <i>gāmin</i> (going) from <i>gacchati</i> (to go), describing <i>janā</i> .

### Athāyāṁ itarā pajā

**Grok AI:** But this other multitude

**BM:** Yet there are the many folks

**Than:** These others

Atha	But	Adverb, indicating contrast with previous line.
ayam	This	Pronoun, nominative singular feminine, from <i>aya</i> (this), referring to <i>pajā</i> .
itarā	Other	Adjective, nominative singular feminine, from <i>itara</i> (other), describing <i>pajā</i> .
pajā	Multitude	Noun, nominative singular feminine, from <i>pajā</i> (people), subject of <i>anudhāvati</i> .

### tīram-evānudhāvati

**Grok AI:** Merely runs along the shore

**BM:** Ever wand'ring on this shore

**Than:** Simply scurry along this shore

tīram	Shore	Noun, accusative singular neuter, from <i>tīra</i> (shore), object of <i>anudhāvati</i> .
eva	Merely	Particle, emphatic, restricting <i>anudhāvati</i> .
anudhāvati	Runs along	Verb, 3rd person singular present indicative, from <i>anudhāvati</i> (to run after, to follow, to pursue), from <i>anu</i> (along) + <i>dhāvati</i> (to run) with <i>tīram</i> as object; subject is <i>pajā</i> .

### Ye ca kho sammad-akkhāte

**Grok Al:** But those who in the well-proclaimed

**BM:** But those... wherever Dhamma is well-taught

**Than:** In line with the well-taught Dhamma

Ye	Those who	Pronoun, nominative plural masculine, relative pronoun, subject of <i>essanti</i> .
ca	And	Conjunction, connecting clauses.
kho	Indeed	Particle, emphatic, reinforcing <i>ye</i> .
sammad	Well	Adverb, compound element, from <i>sammā</i> (right), part of <i>sammad-akkhāte</i> .
akkhāte	Proclaimed	Adjective, locative singular masculine, past participle from <i>akkhāti</i> (to proclaim), from ā (intensive) + <i>kath</i> (to speak), meaning “declared” or “taught”. Describing <i>dhamme</i> .

### **dhamme dhammānuvattino**

**Grok Al:** Dhamma follow the Dhamma

**BM:** Those who train in line with it

**Than:** ... who practice the Dhamma...

dhamme	Dhamma	Noun, locative singular masculine, from <i>dhamma</i> (teaching), location of <i>anuvattino</i> .
dhamma	Dhamma	Noun, compound element, from <i>dhamma</i> (teaching), part of <i>dhammānuvattino</i> .
anuvattino	Follow	Adjective, nominative plural masculine, from <i>anuvattati</i> (to follow), meaning following, conforming to, acting according to. Describing <i>ye</i> .

### **Te janā pāram-essanti**

**Grok Al:** Those people will reach the far shore

**BM:** Are the ones who will cross over

**Than:** Will cross over

Te	Those	Pronoun, nominative plural masculine, from <i>ta</i> (that), referring to <i>janā</i> .
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janā	People	Noun, nominative plural masculine, from <i>jana</i> (person), subject of <i>essanti</i> .
pāram	Far shore	Noun, accusative singular neuter, from <i>pāra</i> (far shore), object of <i>essanti</i> .
essanti	Will reach	Verb, 3rd person plural future indicative, from <i>esati</i> (to seek, reach), with <i>pāram</i> as object.

### **maccu-dheyyam̄ suduttaram̄**

**Grok AI:** The realm of death, so hard to cross

**BM:** The realm of death so hard to flee

**Than:** Death's realm so hard to transcend

maccu	Death	Noun, compound element, from <i>maccu</i> (death), part of <i>maccu-dheyyam̄</i> .
dheyyam̄	Realm	Noun, accusative singular neuter, from <i>dheyya</i> (realm), object of <i>essanti</i> (implied), modified by <i>maccu</i> .
suduttaram̄	So hard to cross	Adjective, accusative singular neuter, from su- (very, intensive) + duttara (hard to cross), from du (bad) + tarati (to cross), meaning “extremely difficult to pass” or “hard to overcome”. Describing <i>dheyyam̄</i> .

### **Kaṇham̄ dhammar̄ vippahāya**

**Grok AI:** Abandoning the dark path

**BM:** Abandoning the darker states

**Than:** Abandoning dark practices

Kaṇham̄	Dark	Adjective, accusative singular masculine, from <i>kaṇha</i> (dark), describing <i>dhammar̄</i> .
dhammar̄	Path	Noun, accusative singular masculine, from <i>dhamma</i> (path, here unwholesome), meaning “unwholesome way”. Object of <i>vippahāya</i> .
Kaṇham̄ dhammar̄ - dark/unwholesome states or practices.		
vippahāya	Abandoning	Gerund, from <i>vippajahati</i> (to abandon) from vi (away) + pa (intensive) + jahati (to abandon), with <i>dhammar̄</i> as object; subject is <i>paññito</i> (implied).

## **sukkaṁ bhāvetha pañdito**

**Grok Al:** The wise one should cultivate the bright

**BM:** The wise pursue the bright

**Than:** The wise person should develop the bright,

sukkaṁ	Bright	Adjective, accusative singular masculine, from <i>sukka</i> (bright), describing implied <i>dhammaṁ</i> .
bhāvetha	Should cultivate	Verb, 3rd person singular optative, from <i>bhāveti</i> (to cultivate), with <i>sukkaṁ</i> as object; subject is <i>pañdito</i> .
pañdito	Wise one	Noun, nominative singular masculine, from <i>pañdita</i> (wise), subject of <i>bhāvetha</i> .

## **Okā anokam-āgamma**

**Grok Al:** From home to homelessness resorting

**BM:** From the floods dry land they reach

**Than:** Having gone from home to no-home

okā	Home	Noun, ablative singular neuter, from <i>oka</i> (home), starting point of <i>āgamma</i> . Symbolizes the lay life of sensual pleasures and entanglements
anokam	Homelessness	Noun, accusative singular neuter, from <i>an-</i> (not) + <i>oka</i> (home), object of <i>āgamma</i> . Meaning “without home” or “monastic life”.
āgamma	Resorting	Gerund, from <i>āgacchati</i> (to come), with <i>anokam</i> as object; subject is <i>pañdito</i> (implied).

## **viveke yattha dūramam**

**Grok Al:** In seclusion where it is profound

**BM:** Living withdrawn so hard to do

**Than:** In seclusion, so hard to relish.

viveke	In seclusion	Noun, locative singular masculine, from <i>viveka</i> (seclusion), location of <i>abhiratirī</i> (line 25).
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yattha	Where	Adverb, relative adverb, indicating location of <i>viveke</i> .
dūramāṁ	Profound	Adjective, accusative singular neuter, from <i>dūrama</i> (far away, remote, difficult), describing <i>viveka</i> (implied).

### Tatrābhīratim-iccheyya

**Grok AI:** There one should desire delight

**BM:** Such rare delight one should desire

**Than:** There he should wish for delight

tatra	There	Adverb, referring to <i>viveke</i> , location of <i>iccheyya</i> .
abhiratiṁ	Delight	Noun, accusative singular feminine, from <i>abhirati</i> (to delight), object of <i>iccheyya</i> .
iccheyya	Should desire	Verb, 3rd person singular optative, from <i>icchatī</i> (to desire), with <i>abhiratiṁ</i> as object; subject is implied (one).

### hitvā kāme akiñcano

**Grok AI:** Having abandoned desires, possessionless

**BM:** Sense pleasures cast away, not having anything

**Than:** Discarding sensuality - he who has nothing.

hitvā	Having abandoned	Gerund, from <i>jahati</i> (to abandon), with <i>kāme</i> as object; subject is <i>akiñcano</i> .
kāme	Desires	Noun, accusative plural masculine, from <i>kāma</i> (sense desire), object of <i>hitvā</i> .
akiñcano	Possessionless	Adjective, nominative singular masculine, from <i>a-</i> (not) + <i>kiñcana</i> (something), describing implied subject (one).

### Pariyodapeyya attānam

**Grok AI:** The wise one should purify oneself

**Than:** He should cleanse himself

Pariyodapeyya	Should purify	Verb, 3rd person singular optative, from <i>pariyodapeti</i> (to purify), from pari (around) + ud (up) + dā (to give), meaning "to cleanse thoroughly". With <i>attānam</i> as object; subject is <i>paññito</i> .
attānam	Oneself	Noun, accusative singular masculine, from <i>atta</i> (self), object of <i>pariyodapeyya</i> .

### citta-klesehi paññito

**Grok Al:** From mental defilements, the wise one

**Than:** Wise, of mental defilements.

citta	Mental	Noun, compound element, from <i>citta</i> (mind), part of <i>citta-klesehi</i> .
klesehi	Defilements	Noun, ablative plural masculine, from <i>kilesa</i> (defilement), object of <i>pariyodapeyya</i> (implied).
paññito	Wise one	Noun, nominative singular masculine, from <i>paññita</i> (wise), subject of <i>pariyodapeyya</i> .

### Yesam sambodhiy-añgesu

**Grok Al:** Whose in the factors of awakening

**Than:** Whose... in the factors for Awakening

Yesam	Whose	Pronoun, genitive plural masculine, from ya (who), referring to <i>te</i> (line 30).
sambodhiy	Awakening	Noun, compound element, from <i>sambodhi</i> (awakening), part of <i>sambodhiy-añgesu</i> .
añgesu	Factors	Noun, locative plural neuter, from <i>añga</i> (factor), location of <i>subhāvitam</i> .

### sammā cittam subhāvitam

**Grok Al:** Mind is well-developed

**Than:** ...minds are well developed

sammā	Well	Adverb, from <i>sammā</i> (right), modifying <i>subhāvitam</i> .
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cittam	Mind	Noun, nominative singular neuter, from <i>citta</i> (mind), subject of <i>subhāvitam</i> .
subhāvitam	Well-developed	Adjective, nominative singular neuter, past participle from <i>subhāveti</i> (to develop well), from su (well) + bhāveti (to cultivate), meaning “well-cultivated”. Describing <i>cittam</i> .

## Ādāna-paṭinissagge

**Grok AI:** In relinquishing grasping

**Than:** Relinquishing grasping

ādāna	Grasping	Noun, compound element, from <i>ādāna</i> (taking up, grasping, attachment), part of <i>ādāna-paṭinissagge</i> .
paṭinissagge	Relinquishing	Noun, locative singular masculine, from <i>paṭinissagga</i> (relinquishing), location of <i>rata</i> .

## anupādāya ye ratā

**Grok AI:** Those who delight in non-grasping

**Than:** Who delight in non-clinging,

anupādāya	Non-grasping	Gerund, from <i>upādāti</i> (to grasp), negated by <i>an-</i> , means of <i>rata</i> .
ye	Those who	Pronoun, nominative plural masculine, relative pronoun, subject of <i>rata</i> .
rata	Delight	Adjective, nominative plural masculine, past participle from <i>ramati</i> (to delight), describing <i>ye</i> .

## Khīṇ'āsavā jutimanto

**Grok AI:** With taints destroyed, radiant

**Than:** Resplendent, effluents ended

Khīṇ'āsavā	With taints destroyed	Adjective, nominative plural masculine, from <i>khīṇa</i> (destroyed) + <i>āsava</i> (mental intoxicants, taints, outflows) (traditionally: sensual desire, becoming, ignorance). Describing <i>te</i> .
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**Norbu AI:** āsava:

- Etymology: ā (prefix meaning "from, toward") + √sru (to flow)
- Literal meaning: "that which flows towards" or "influx"
- Also related to the meaning of fermentation or brewing (as in liquor)

- In Buddhist context, refers to four primary mental taints:
  1. kāmāsava (sensual desire)
  2. bhavāsava (desire for existence)
  3. diṭṭhāsava (wrong views)
  4. avijjāsava (ignorance)

- The term is often used in the phrase "khīṇāsava" (one whose āsavas are destroyed) - a description of an arahant

jutimanto	Radiant	Adjective, nominative plural masculine, from <i>juti</i> (radiance) + <i>-manta</i> (possessing), describing <i>te</i> .
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### **te loke parinibbutā'ti**

**Grok AI:** They in the world are fully extinguished, thus

**Than:** They, in the world, are unbound

te	They	Pronoun, nominative plural masculine, from <i>ta</i> (that), subject of <i>parinibbutā</i> .
loke	In the world	Noun, locative singular masculine, from <i>loka</i> (world), location of <i>parinibbutā</i> .
parinibbutā	Fully extinguished	Adjective, nominative plural masculine, past participle from <i>parinibbati</i> (to be fully extinguished), describing <i>te</i> .
ti	Thus	Particle, marking quotation or emphasis, concluding the verse, contraction of <i>iti</i> .

## Dhamma-gāravādi-gāthā - Verses on Respect for the Dhamma

### **Dhamma-gāravādi-gāthā**

**Grok AI:** Verses on Reverence for the Dhamma and Beyond

**BM:** Verses on Respect for the Dhamma

**Than:** Verses on Respect for the Dhamma, etc.

Dhamma	Dhamma	Noun, compound element, from <i>dhamma</i> (teaching, truth), part of <i>dhamma-gārava</i> .
gārava	Reverence	Noun, compound element, from <i>gārava</i> (respect, reverence, veneration), from <i>garu</i> (heavy or venerable), part of <i>dhamma-gārava</i> .
ādi	And beyond	Noun, compound element, from <i>ādi</i> (beginning, etc.), indicating additional teachings.
gāthā	Verses	Noun, nominative singular feminine, from <i>gāthā</i> (verse), subject of the title, referring to the chant.

**Norbu AI:** The Gāravasutta ([SN 6.2](#)) describes a significant moment shortly after the Buddha's enlightenment while he was staying at Uruvelā by the Nerañjarā River, near the Goatherd's Banyan tree.

The Buddha reflects on the importance of living with respect (gārava) and having someone to honor. He considers whether he should find a *samaṇa* or brahmin to revere and live in dependence upon. However, after examining the entire world including devas and brahmas, he finds no one who surpasses him in:

1. Sīla (virtue/ethics)
2. Samādhi (concentration)
3. Paññā (wisdom)
4. Vimutti (liberation)
5. Vimuttiñāṇadassana (knowledge and vision of liberation)

The Buddha then decides to honor and revere the Dhamma itself, which he has discovered.

At this point, Brahma Sahampati appears and confirms this decision, stating that all Buddhas of the past, present, and future live honoring the Dhamma. The below verses come from Brahma Sahampati's confirmation.

### Ye ca atītā sambuddhā

**Grok AI:** Those who are past Buddhas

**BM:** All the Buddhas of the past

**Than:** Buddhas of the past

Ye	Those who	Pronoun, nominative plural masculine, relative pronoun, referring to <i>sambuddhā</i> .
ca	And	Conjunction, connecting clauses.

atītā	Past	Adjective, nominative plural masculine, from <i>atīta</i> (past), describing <i>sambuddhā</i> .
sambuddhā	Buddhas	Noun, nominative plural masculine, from <i>sambuddha</i> (fully awakened), subject of implied <i>santi</i> (are).

### **ye ca buddhā anāgatā**

**Grok AI:** And those Buddhas yet to come

**BM:** All the Buddhas yet to come

**Than:** Buddhas yet to come

ye	Those	Pronoun, nominative plural masculine, relative pronoun, referring to <i>buddhā</i> .
ca	And	Conjunction, connecting clauses.
buddhā	Buddhas	Noun, nominative plural masculine, from <i>buddha</i> (awakened one), subject of implied <i>santi</i> (are).
anāgatā	Yet to come	Adjective, nominative plural masculine, from <i>anāgata</i> (not come), describing <i>buddhā</i> .

### **Yo c'etarahi sambuddho**

**Grok AI:** And the Buddha now fully awakened

**BM:** The Buddha of this current age

**Than:** And he who is the Buddha now

Yo	Who	Pronoun, nominative singular masculine, relative pronoun, referring to <i>sambuddho</i> .
ca	And	Conjunction, connecting clauses.
etarahi	Now	Adverb, from <i>etarahi</i> (now, at present, at this time), from eta (this) + ahi (day, time), modifying <i>sambuddho</i> .
sambuddho	Fully awakened	Noun, nominative singular masculine, from <i>sambuddha</i> (fully awakened), subject of implied <i>atti</i> (is).

### **bahunnam soka-nāsano**

**Grok AI:** Destroyer of sorrow for many

**BM:** Dispellers of much sorrow

**Than:** Grief-dispellers for many (beings)

bahunnarām	For many	Adjective, genitive plural masculine, from <i>bahu</i> (many), describing beneficiaries of <i>soka-nāsano</i> .
soka	Sorrow	Noun, compound element, from <i>soka</i> (sorrow), part of <i>soka-nāsano</i> .
nāsano	Destroyer	Noun, nominative singular masculine, from <i>nāsati</i> (to destroy), describing <i>sambuddho</i> .

### **Sabbe saddhamma-garuno**

**Grok AI:** All reverence the true Dhamma

**BM:** All do revere the True Dhamma

**Than:** Revering the True Dhamma

Sabbe	All	Adjective, nominative plural masculine, from <i>sabba</i> (all), describing <i>sambuddhā</i> (implied).
saddhamma	True Dhamma	Noun, compound element, from <i>sat</i> (true) + <i>dhamma</i> (teaching), part of <i>saddhamma-garuno</i> .
garuno	Reverence	Adjective, nominative plural masculine, from <i>garu</i> (respected), describing <i>sabbe</i> .

### **vihariṁsu viharanti ca**

**Grok AI:** Dwelt, dwell, and

**BM:** Those having lived or living now

**Than:** All have dwelled, are dwelling,

vihariṁsu	Dwelt	Verb, 3rd person plural past indicative, from <i>viharati</i> (to dwell), subject is <i>atītā sambuddhā</i> (past Buddhas).
viharanti	Dwell	Verb, 3rd person plural present indicative, from <i>viharati</i> (to dwell), subject is <i>sambuddho</i> (current Buddha).
ca	And	Conjunction, connecting verbs.

### **Atho pi viharissanti**

**Grok Al:** Also will dwell

**BM:** Those living in the future

**Than:** And will dwell

Atho	Also	Adverb, emphasizing <i>viharissanti</i> .
pi	Indeed	Particle, emphatic, reinforcing <i>atho</i> .
viharissanti	Will dwell	Verb, 3rd person plural future indicative, from <i>viharati</i> (to dwell), subject is <i>buddhā anāgatā</i> (future Buddhas).

### **esā buddhāna dhammatā**

**Grok Al:** This is the nature of Buddhas

**BM:** That is the nature of all Buddhas

**Than:** That is the nature of Buddhas

esā	This	Pronoun, nominative singular feminine, from <i>eta</i> (this), referring to <i>dhammatā</i> .
buddhāna	Of Buddhas	Noun, genitive plural masculine, from <i>buddha</i> (Buddha), possessing <i>dhammatā</i> .
dhammatā	Nature	Noun, nominative singular feminine, from <i>dhammatā</i> (nature), subject of implied <i>atthi</i> (is).

### **Tasmā hi atta-kāmena**

**Grok Al:** Therefore indeed by one desiring welfare

**BM:** Therefore desiring one's own welfare

**Than:** Therefore, through love of yourself

Tasmā	Therefore	Adverb, from <i>ta</i> (that), indicating consequence.
hi	Indeed	Particle, emphatic, reinforcing <i>tasmā</i> .
atta	Self	Noun, compound element, from <i>atta</i> (self), part of <i>atta-kāmena</i> .
kāmena	Desiring welfare	Adjective, instrumental singular masculine, from <i>kāma</i> (desire), describing implied subject (one).

## **mahattam-abhikaṅkhatā**

**Grok AI:** Aspiring to greatness

**BM:** Pursuing greatest aspirations

**Than:** Desiring greatness

mahattam	Greatness	Noun, accusative singular neuter, from <i>mahanta</i> (great), object of <i>abhikaṅkhatā</i> .
abhikaṅkhatā	Aspiring	Adjective, instrumental singular masculine, from <i>abhikaṅkhati</i> (to desire, aspire, wish for, long for), describing <i>atta-kāmena</i> .

## **Saddhammo garu-kātabbo**

**Grok AI:** The true Dhamma should be revered

**BM:** One should revere the True Dhamma

**Than:** You should revere the True Dhamma

Saddhammo	True Dhamma	Noun, nominative singular masculine, from <i>sat</i> (true) + <i>dhamma</i> (teaching), subject of <i>kātabbo</i> .
garu	Revered	Adjective, compound element, from <i>garu</i> (respected), part of <i>garu-kātabbo</i> .
kātabbo	Should be done	Adjective, nominative singular masculine, gerundive from <i>karoti</i> (to do), describing <i>saddhammo</i> .

## **sarām buddhāna sāsanām**

**Grok AI:** Remembering the Buddhas' teaching

**BM:** Recollecting the Buddha's teaching

**Than:** Remembering the Buddhas' message

sarām	Remembering	Gerund, from <i>sarati</i> (to remember), with <i>sāsanām</i> as object.
buddhāna	Of Buddhas	Noun, genitive plural masculine, from <i>buddha</i> (Buddha), possessing <i>sāsanām</i> .
sāsanām	Teaching	Noun, accusative singular neuter, from <i>sāsana</i> (teaching), object of <i>sarām</i> .

**Norbu Al:** The verses below ([Thag 303-304](#)) were spoken by the Elder Dhammadika. The context of these verses comes from Dhammadika Thera's personal realization. According to the commentary, he was born into a wealthy family in Sāvatthī and became a monk after being inspired by the Buddha's teaching. Through his practice, he gained insight into the clear distinction between wholesome and unwholesome actions and their respective results.

### Na hi dhammo adhammo ca

**Grok Al:** Indeed, neither Dhamma nor non-Dhamma

**BM:** What is true Dhamma and what not

**Than:** For Dhamma and non-Dhamma

Na	Not	Particle, negating <i>sama-vipākino</i> .
hi	Indeed	Particle, emphatic, reinforcing <i>na</i> .
dhammo	Dhamma	Noun, nominative singular masculine, from <i>dhamma</i> (teaching), subject of <i>sama-vipākino</i> (implied).
adhammo	Non-Dhamma	Noun, nominative singular masculine, from <i>a-</i> (not) + <i>dhamma</i> , subject of <i>sama-vipākino</i> (implied).
ca	And	Conjunction, connecting <i>dhammo</i> and <i>adhammo</i> .

### Ubho sama-vipākino

**Grok Al:** Both yield equal results

**BM:** Will never have the same results

**Than:** Don't bear equal results

Ubho	Both	Pronoun, nominative dual masculine, from <i>ubha</i> (both), referring to <i>dhammo</i> and <i>adhammo</i> .
sama	Equal	Adjective, compound element, from <i>sama</i> (equal), part of <i>sama-vipākino</i> .
vipākino	Yielding results	Adjective, nominative dual masculine, from <i>vipāka</i> (result), describing <i>ubho</i> .

### Adhammo nirayam neti

**Grok Al:** Non-Dhamma leads to hell

**BM:** While lack of Dhamma leads to hell-realms

**Than:** Non-Dhamma leads you to hell

Adhammo	Non-Dhamma	Noun, nominative singular masculine, from a- (not) + <i>dhamma</i> , subject of <i>neti</i> .
nirayam	Hell	Noun, accusative singular masculine, from <i>niraya</i> (hell, lower world), from nir (without) + aya (going), implying a place of no escape. Object of <i>neti</i> .
neti	Leads	Verb, third person singular present indicative, from <i>neti</i> (to lead), with <i>nirayam</i> as object.

### Dhammo pāpeti suggatim

**Grok AI:** Dhamma leads to a happy state

**BM:** True Dhamma takes one on a good course

**Than:** Dhamma, to a good destination

Dhammo	Dhamma	Noun, nominative singular masculine, from <i>dhamma</i> , subject of <i>pāpeti</i> .
pāpeti	Leads	Verb, third person singular present indicative, from <i>pāpeti</i> (to cause to reach, lead to, bring to), with <i>suggatim</i> as object.
suggatim	Happy state	Noun, accusative singular feminine, from su- (good) + <i>gati</i> (destination), object of <i>pāpeti</i> .

### Dhammo have rakkhati dhamma-cārim

**Grok AI:** Indeed, the Dhamma protects the righteous

**BM:** The Dhamma guards who lives in line with it

**Than:** The Dhamma protects those who live by the Dhamma

Dhammo	Dhamma	Noun, nominative singular masculine, from <i>dhamma</i> , subject of <i>rakkhati</i> .
have	Indeed	Particle, emphatic, reinforcing <i>rakkhati</i> .
rakkhati	Protects	Verb, third person singular present indicative, from <i>rakkhati</i> (to protect), with <i>dhamma-cārim</i> as object.

dhamma	Righteous	Noun, compound element, from <i>dhamma</i> , part of <i>dhamma-cārim</i> .
cārim	Practitioner	Noun, accusative singular masculine, from <i>cārin</i> (practitioner), object of <i>rakkhati</i> .

### Dhammo suciṇo sukham-āvahāti

**Grok AI:** The well-practiced Dhamma brings happiness

**BM:** And leads to happiness when practised well

**Than:** The Dhamma well-practiced brings bliss

Dhammo	Dhamma	Noun, nominative singular masculine, from <i>dhamma</i> , subject of <i>āvahāti</i> .
suciṇo	Well-practiced	Adjective, nominative singular masculine, from <i>su-</i> (well) + <i>cīṇa</i> (practiced), describing <i>dhammo</i> .
sukham	Happiness	Noun, accusative singular neuter, from <i>sukha</i> (happiness), object of <i>āvahāti</i> .
āvahāti	Brings	Verb, third person singular present indicative, from <i>āvahati</i> (to bring), with <i>sukham</i> as object.

### Esānisāṁso dhamme suciṇne

**Grok AI:** This is the benefit of the well-practiced Dhamma

**BM:** This is the blessing of well-practised Dhamma

**Than:** This—the reward when the Dhamma's well-practiced

Esa	This	Pronoun, nominative singular masculine, from <i>eta</i> (this), referring to <i>anisāṁso</i> .
anisāṁso	Benefit	Noun, nominative singular masculine, from <i>anisāṁsa</i> (benefit), subject of implied <i>atthi</i> (is).

**Norbu AI:** - esa + ānisāṁso  
 - esa = this  
 - ānisāṁsa = benefit, advantage, blessing, reward  
 - Combined meaning: "this is the benefit" or "this is the reward"

dhame	Dhamma	Noun, locative singular masculine, from <i>dhamma</i> , scope of <i>suciṇne</i> .
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suciṇne	Well-practiced	Adjective, locative singular masculine, from <i>su-</i> (well) + <i>cīṇa</i> (practiced), describing <i>dhamme</i> .
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## Paṭhama-buddha-bhāsita-gāthā - Verses on the Buddha's First Exclamation

### **Paṭhama-buddha-bhāsita-gāthā**

**Grok AI:** First Verses Spoken by the Buddha

**BM:** Verses on the Buddha's First Exclamation

**Than:** The House Builder

Paṭhama	First	Adjective, compound element, from <i>paṭhama</i> (first), part of <i>paṭhama-buddha-bhāsita</i> .
buddha	Buddha	Noun, compound element, from <i>buddha</i> (awakened one), part of <i>paṭhama-buddha-bhāsita</i> .
bhāsita	Spoken	Adjective, compound element, past participle from <i>bhāsati</i> (to speak), part of <i>paṭhama-buddha-bhāsita</i> .
gāthā	Verses	Noun, nominative singular feminine, from <i>gāthā</i> (verse), subject of the title, referring to the chant.

**Norbu AI:** These verses ([Dhp 153-154](#)) are known as the "Buddha's Victory Song" or "Udāna" which he uttered upon attaining full enlightenment under the Bodhi tree.

According to the commentary, after the Buddha attained enlightenment at dawn, he spent the first watch of the morning reflecting on the forward order of Dependent Origination (anuloma paṭiccasamuppāda). In the middle watch, he contemplated the reverse order (paṭiloma paṭiccasamuppāda). In the last watch, he considered both orders.

At this point, the Buddha reflected on his countless past lives in samsāra, where he had been searching for the "builder of the house" (gaha-kāra) - a metaphor for craving (taṇhā) that builds the house of existence. The "house" represents the cycle of repeated birth and the five aggregates (pañcakkhandha).

In the first verse, the Buddha acknowledges his long search through many births, describing the painful nature of repeated existence. The word "anibbisām" means "not finding" or "seeking without success."

In the second verse, he triumphantly addresses the "house-builder" (craving), declaring that it has been seen and will no longer build another house. The "broken rafters" (phāsukā

bhaggā) and "destroyed ridge-pole" (gaha-kūtarñ visāñkhatañ) symbolize the destruction of defilements and the end of rebirth.

The final lines describe how his mind has reached the Unconditioned (visañkhāra) - Nibbāna - and achieved the destruction of craving.

### Aneka-jāti-saṁsārañ

**Grok Al:** Through countless births in saṁsāra

**BM:** For many lifetimes in the round of birth

**Than:** Through the round of many births

Aneka	Countless	Adjective, compound element, from <i>an-</i> (not) + <i>eka</i> (one), part of <i>aneka-jāti</i> .
jāti	Births	Noun, compound element, from <i>jāti</i> (birth), part of <i>aneka-jāti</i> .
saṁsārañ	Saṁsāra	Noun, accusative singular neuter, from <i>saṁsāra</i> (cycle of existence), object of <i>sandhāvissam</i> .

### sandhāvissam anibbisam

**Grok Al:** I wandered, finding no refuge

**BM:** Wandering on endlessly

**Than:** I roamed without reward, without rest

sandhāvissam	I wandered	Verb, 1st person singular aorist, from <i>sandhāvati</i> ( <i>sandhāvati</i> , to wander), with <i>saṁsārañ</i> as scope; subject is implied (I).
anibbisam	Finding no refuge	Adjective, nominative singular neuter, from <i>an-</i> (not) + <i>nibbisa</i> (finding), from <i>vindati</i> (to find), meaning "not finding" or "without finding". Describing implied subject (I).

### Gaha-kārarñ gavesanto

**Grok Al:** Seeking the house-builder

**BM:** For the builder of this house I searched

**Than:** Seeking the house builder

Gaha	House	Noun, compound element, from <i>gaha</i> (house), part of <i>gaha-kāram</i> .
kāram	Builder	Noun, accusative singular masculine, from <i>kāra</i> (maker), object of <i>gavesanto</i> .
gavesanto	Seeking	Present participle, nominative singular masculine, from <i>gavesati</i> ( <i>gavesati</i> , to seek), with <i>gaha-kāram</i> as object; subject is implied (I).

### **dukkhā jāti punappunam**

**Grok Al:** Birth is painful, again and again

**BM:** How painful is repeated birth

**Than:** Painful is birth again & again

dukkhā	Painful	Adjective, nominative singular feminine, from <i>dukkha</i> (suffering), describing <i>jāti</i> .
jāti	Birth	Noun, nominative singular feminine, from <i>jāti</i> (birth), subject of implied <i>atthi</i> (is).
punappunam	Again and again	Adverb, from <i>puna</i> (again) + <i>puna</i> (reduplicated), modifying <i>jāti</i> .

### **Gaha-kāraka dittho'si**

**Grok Al:** House-builder, you are seen

**BM:** House-builder you've been seen

**Than:** House builder, you are seen!

Gaha	House	Noun, compound element, from <i>gaha</i> (house), part of <i>gaha-kāraka</i> .
kāraka	Builder	Noun, vocative singular masculine, from <i>kāra</i> (maker), addressed as subject of <i>dittho</i> .
dittho	Seen	Adjective, nominative singular masculine, past participle from <i>disati</i> (to see), describing <i>kāraka</i> .
asi	You are	Verb, 2nd person singular present indicative, from <i>atthi</i> (to be), linking <i>kāraka</i> and <i>dittho</i> .

## puna gehāṁ na kāhasi

**Grok Al:** No more will you build a house

**BM:** Another home you will not build

**Than:** You will not build a house again

puna	No more	Adverb, from <i>puna</i> (again), negating <i>kāhasi</i> .
gehāṁ	House	Noun, accusative singular neuter, from <i>geha</i> (house), object of <i>kāhasi</i> .
na	Not	Particle, negating <i>kāhasi</i> .
kāhasi	Will you build	Verb, 2nd person singular future indicative, from <i>karoti</i> (to do, build), with <i>gehāṁ</i> as object; subject is <i>kāraka</i> .

## Sabbā te phāsukā bhaggā

**Grok Al:** All your rafters are broken

**BM:** All your rafters have been snapped

**Than:** All your rafters are broken

Sabbā	All	Adjective, nominative plural feminine, from <i>sabba</i> (all), describing <i>phāsukā</i> .
te	Your	Pronoun, genitive singular masculine, from <i>ta</i> (you), possessing <i>phāsukā</i> .
phāsukā	Rafters	Noun, nominative plural feminine, from <i>phāsukā</i> (rafter), subject of <i>bhaggā</i> .
bhaggā	Broken	Adjective, nominative plural feminine, past participle from <i>bhāñjati</i> (to break, to destroy), describing <i>phāsukā</i> .

## gaha-kūṭam visaṅkhataṁ

**Grok Al:** The house-ridge is destroyed

**BM:** Dismantled is your ridge-pole

**Than:** The ridgepole dismantled

gaha	House	Noun, compound element, from <i>gaha</i> (house), part of <i>gaha-kūṭam</i> .
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kūṭam	Ridge	Noun, accusative singular neuter, from <i>kūṭa</i> (peak, ridge), object of implied <i>visaṅkhataṁ</i> .
		Gaha-kūṭam: "house-peak" or "ridge-pole"
visaṅkhataṁ	Destroyed	Adjective, accusative singular neuter, past participle from <i>visaṅkharoti</i> (to deconstruct), describing <i>kūṭam</i> .

**Norbu AI:** - From *vi* (apart) + *saṅkhata* (conditioned, formed)  
 - Meaning "destroyed," "taken apart," "deconstructed"

### Visaṅkhāra-gataṁ cittam

**Grok AI:** The mind has gone to the unconditioned

**BM:** The non-constructing mind

**Than:** Immersed in dismantling the mind

Visaṅkhāra	Unconditioned	Noun, compound element, from <i>vi-</i> (without) + <i>saṅkhāra</i> (formation), part of <i>visaṅkhāra-gataṁ</i> .
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**Norbu AI:** *visaṅkhāra* (noun):

- Opposite of *saṅkhāra* (formations)
- That which is unconditioned
- A term for Nibbāna
- In compound *visaṅkhāra-gataṁ*: "gone to the unconditioned state"

gataṁ	Gone	Adjective, nominative singular neuter, past participle from <i>gacchati</i> (to go), describing <i>cittam</i> .
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cittam	Mind	Noun, nominative singular neuter, from <i>citta</i> (mind), subject of implied <i>atthi</i> (is).
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### taṇhānam khayam-ajjhagā

**Grok AI:** It has reached the end of craving

**BM:** Has come to craving's end

**Than:** Has attained the end of craving

taṇhānam	Of craving	Noun, genitive plural feminine, from <i>taṇhā</i> (craving), object of <i>khayam</i> .
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khayam	End	Noun, accusative singular masculine, from <i>khaya</i> (destruction), object of <i>ajjhagā</i> .
ajjhagā	Has reached	Verb, 3rd person singular aorist, from <i>adhigacchati</i> (to attain), with <i>khayam</i> as object; subject is <i>cittam</i> .

## Pacchima-ovāda-gāthā - Verses on the Last Instructions

### Pacchima-ovāda-gāthā

**Grok AI:** Final Exhortation Verses

**BM:** Verses on the Last Instructions

Pacchima	Final	Adjective, compound element, from <i>pacchima</i> (last), part of <i>pacchima-ovāda</i> .
ovāda	Exhortation	Noun, compound element, from <i>ovāda</i> (advice), part of <i>pacchima-ovāda</i> .
gāthā	Verses	Noun, nominative singular feminine, from <i>gāthā</i> (verse), subject of the title, referring to the chant.

**Norbu AI:** These verses come from the Mahāparinibbānasutta ([DN 16](#)), which describes the final days, passing away (parinibbāna), and final teachings of the Buddha.

The context is particularly significant: The Buddha was lying between two sala trees in Kusinārā, about to enter final nibbāna. He had already given his final instructions to the Sangha, answered their last questions, and confirmed that no monk had any remaining doubts about the Buddha, Dhamma, or Sangha.

Then the Buddha uttered these final words:

"Now, monks, I declare to you:  
All conditioned things are subject to decay.  
Strive on with diligence!"  
These were the Tathāgata's last words.

After speaking these words, the Buddha entered the jhānas one final time, proceeding through them in sequence until reaching final nibbāna.

**Handa dāni bhikkhave āmantayāmi vo**

**Grok AI:** Now, monks, I address you

**BM:** Now, take heed, bhikkhus, I caution you thus

**Than:** Now, then, monks, I exhort you

Handa	Now	Adverb, from <i>handa</i> (now), emphasizing urgency, modifying <i>āmantayāmi</i> .
dāni	Now	Adverb, from <i>dāni</i> (now, at present), in context: "now then" or "at this moment", reinforcing <i>handa</i> , modifying <i>āmantayāmi</i> .
bhikkhave	Monks	Noun, vocative plural masculine, from <i>bhikkhu</i> (monk), addressed as recipients of <i>āmantayāmi</i> .
āmantayāmi	I address	Verb, 1st person singular present indicative, from <i>āmanteti</i> (to address, speak to, call upon), meaning "I declare to (you)" with <i>vo</i> (you) as object.
vo	You	Pronoun, accusative plural, from <i>tumha</i> (you), object of <i>āmantayāmi</i> .

### Vaya-dhammā saṅkhārā

**Grok AI:** Formations are subject to decay

**BM:** Dissolution is the nature of all conditions

**Than:** All fabrications are subject to ending & decay

Vaya	Decay	Noun, compound element, from <i>vaya</i> (decay, loss, decline, passing away), part of <i>vaya-dhammā</i> .
dhammā	Subject to	Noun, nominative plural masculine, from <i>dhamma</i> (nature, quality), describing <i>saṅkhārā</i> .

**Norbu AI:** vaya-dhammā: "subject to decay" or "having the nature of decay"

saṅkhārā	Formations	Noun, nominative plural masculine, from <i>saṅkhāra</i> (formation), subject of implied <i>santi</i> (are).
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### Appamādena sampādethā'ti

**Grok AI:** Strive with diligence

**BM:** Therefore strive on with diligence!

**Than:** Reach consummation through heedfulness

Appamādena	With diligence	Noun, instrumental singular masculine, from <i>appamāda</i> (vigilance, heedfulness, diligence), opposite of <i>pamāda</i> (negligence), means by which <i>sampādethā</i> is accomplished.
sampādethā	Strive	Verb, 2nd person plural imperative, from <i>sampādeti</i> (to accomplish, fulfill, strive for), with implied object (liberation); subject is <i>bhikkhave</i> .
ti	Quotation marker	Particle, marking the end of direct speech, enclosing the exhortation.

### Ayāṁ tathāgatassa pacchimā vācā

**Grok AI:** This was the Tathāgata's final word

**BM:** These are the final words of the Tathāgata

**Than:** That was the Tathāgata's last statement

Ayāṁ	This	Pronoun, nominative singular feminine, from <i>aya</i> (this), referring to <i>vācā</i> .
tathāgatassa	Of the Tathāgata	Noun, genitive singular masculine, from <i>tathāgata</i> (Tathāgata), possessing <i>vācā</i> .
pacchimā	Final	Adjective, nominative singular feminine, from <i>pacchima</i> (last), describing <i>vācā</i> .
vācā	Word	Noun, nominative singular feminine, from <i>vācā</i> (speech), subject of implied <i>atthi</i> (was).

### Ye dhammā hetuppabhavā - Arising From a Cause

**Norbu AI:** The [Sāriputtamoggallānapabbajākathā](#) relates to how Sāriputta and Moggallāna came to join the Buddha's Sangha. Before meeting the Buddha, Sāriputta and Moggallāna were wandering ascetics under the teacher Sañjaya. They had made a pact that whoever found the path to deathlessness first would inform the other.

One day, Sāriputta encountered Venerable Assaji (one of the first five disciples of the Buddha) on alms round in Rājagaha. Impressed by Assaji's serene deportment, Sāriputta followed him. When the time was appropriate, Sāriputta asked Assaji about his teacher and teachings.

Assaji, stating that he was still new to the teachings, gave a brief summary, uttering the famous verse below.

Upon hearing just this verse, Sāriputta attained the first stage of enlightenment (sotāpatti). True to his promise, he sought out Moggallāna and repeated the verse to him, whereupon Moggallāna also attained sotāpatti.

They then went to the Buddha with their following of 250 wandering ascetics, requested ordination, and later became the Buddha's two chief disciples.

### **Ye dhammā hetuppabhavā**

**Grok AI:** Those phenomena that arise from a cause

**BM:** Whatever phenomena arise from a cause

**Than:** Whatever phenomena arise from cause

Ye	Those	Pronoun, nominative plural masculine, relative pronoun, referring to <i>dhammā</i> .
dhammā	Phenomena	Noun, nominative plural masculine, from <i>dharma</i> (phenomenon, thing), subject of implied <i>santi</i> (are).
hetuppabhavā	That arise from a cause	Adjective, nominative plural masculine, from <i>hetu</i> (cause) + <i>uppabhavā</i> (arising), from <i>uppajjati</i> (to arise), describing <i>dhammā</i> .

### **Tesam hetum tathāgato āha**

**Grok AI:** Their cause the Tathāgata has declared

**BM:** The Tathāgata has explained their cause

**Than:** Their cause

Tesam	Their	Pronoun, genitive plural masculine, from <i>ta</i> (that), referring to <i>dhammā</i> , possessing <i>hetum</i> .
hetum	Cause	Noun, accusative singular masculine, from <i>hetu</i> (cause), object of <i>āha</i> .
tathāgato	Tathāgata	Noun, nominative singular masculine, from <i>tathāgata</i> (Thus-gone), subject of <i>āha</i> .
āha	Has declared	Verb, 3rd person singular aorist, from <i>āha</i> (to say), with <i>hetum</i> as object.

### **Tesañca yo nirodho**

**Grok AI:** And their cessation too

**BM:** And also their cessation

**Than:** & their cessation

Tesañca	And their	Pronoun, genitive plural masculine + conjunction, from <i>ta</i> (that) + <i>ca</i> (and), referring to <i>dhammā</i> .
yo	Too	Pronoun, nominative singular masculine, relative pronoun, referring to <i>nirodho</i> .
nirodho	Cessation	Noun, nominative singular masculine, from <i>nirodha</i> (cessation), subject of implied <i>atthi</i> (is).

### Evaṁ-vādī mahāsamaṇo'ti

**Grok AI:** Thus speaks the great ascetic

**BM:** That is the teaching of the Great Ascetic

**Than:** Such is the teaching of the Tathāgata, the Great Contemplative

Evaṁ	Thus	Adverb, from <i>evaṁ</i> (thus), modifying <i>vādī</i> .
vādī	Speaks	Adjective, nominative singular masculine, from <i>vādin</i> (speaker, from <i>vadati</i> , to speak), describing <i>mahāsamaṇo</i> .
mahāsamaṇo	Great ascetic	Noun, nominative singular masculine, from <i>mahā</i> (great) + <i>samaṇa</i> (ascetic), subject of implied <i>atthi</i> (is).
ti	Quotation marker	Particle, marking the end of direct speech, enclosing the statement.

## Verses on Respect

**Norbu AI:** The Appamādagāravasutta (The Discourse on Reverence for Heedfulness) ([AN 7.32](#)) describes an encounter between the Buddha and a devatā at Jetavana monastery. Late one night, a radiant devatā approached the Buddha, paid respects, and shared seven qualities that prevent a bhikkhu's spiritual decline (aparihānāya):

1. Satthugāravatā - reverence for the Teacher (Buddha)
2. Dhammagāravatā - reverence for the Dhamma
3. Saṅghagāravatā - reverence for the Sangha
4. Sikkhāgāravatā - reverence for the training
5. Samādhigāravatā - reverence for concentration

6. Appamādagāravatā - reverence for heedfulness
7. Paṭisanthāragāravatā - reverence for hospitality

After sharing this message, the devatā disappeared. The following morning, the Buddha related this encounter to the monks and confirmed these teachings through the below verse.

### **Satthu-garu dhamma-garu**

**Grok Al:** Revering the Teacher, revering the Dhamma

**BM:** One with respect for the Buddha and Dhamma

**Than:** Respecting the Teacher, respecting the Dhamma

Satthu	Teacher	Noun, compound element, from <i>satthu</i> (teacher), part of <i>satthu-garu</i> .
garu	Revering	Adjective, compound element, from <i>garu</i> (respected), part of <i>satthu-garu</i> , describing implied subject (bhikkhu).
dhamma	Dhamma	Noun, compound element, from <i>dhamma</i> (teaching), part of <i>dhamma-garu</i> .
garu	Revering	Adjective, compound element, from <i>garu</i> (respected), part of <i>dhamma-garu</i> , describing implied subject (bhikkhu).

### **Saṅghe ca tibba-gāravo**

**Grok Al:** And deeply revering the Saṅgha

**BM:** And strong respect for the Saṅgha

**Than:** And with fierce respect for the Saṅgha

Saṅghe	Saṅgha	Noun, locative singular masculine, from <i>saṅgha</i> (community), object of reverence implied by <i>gāravo</i> .
ca	And	Conjunction, connecting <i>saṅghe</i> to previous line.
tibba	Deeply	Adjective, compound element, from <i>tibba</i> (intense, sharp, severe, keen), part of <i>tibba-gāravo</i> , intensifying <i>gāravo</i> .
gāravo	Revering	Noun, nominative singular masculine, from <i>gārava</i> (reverence), describing implied subject (bhikkhu).

### **Samādhi-garu ātāpī**

**Grok AI:** Revering concentration, ardent

**BM:** One who is ardent, with respect for concentration

**Than:** Respecting concentration, ardent

Samādhi	Concentration	Noun, compound element, from <i>samādhi</i> (concentration), part of <i>samādhi-garu</i> .
garu	Revering	Adjective, compound element, from <i>garu</i> (respected), part of <i>samādhi-garu</i> , describing implied subject (bhikkhu).
ātāpī	Ardent	Adjective, nominative singular masculine, from <i>ātāpin</i> (ardent), describing implied subject (bhikkhu).

### Sikkhāya tibba-gāravo

**Grok AI:** Deeply revering training

**BM:** And strong respect for the Training

**Than:** And with fierce respect for training

Sikkhāya	Training	Noun, locative singular feminine, from <i>sikkhā</i> (training), object of reverence implied by <i>gāravo</i> .
tibba	Deeply	Adjective, compound element, from <i>tibba</i> (intense), part of <i>tibba-gāravo</i> , intensifying <i>gāravo</i> .
gāravo	Revering	Noun, nominative singular masculine, from <i>gārava</i> (reverence), describing implied subject (bhikkhu).

### Appamāda-garu bhikkhu

**Grok AI:** Revering diligence, a monk

**BM:** One who sees danger and respects being heedful

**Than:** A monk respecting heedfulness

Appamāda	Diligence	Noun, compound element, from <i>appamāda</i> (heedfulness, vigilance, diligence), a (negative prefix) + <i>pamāda</i> (heedlessness), part of <i>appamāda-garu</i> .
garu	Revering	Adjective, compound element, from <i>garu</i> (respected), part of <i>appamāda-garu</i> , describing <i>bhikkhu</i> .

bhikkhu	Monk	Noun, nominative singular masculine, from <i>bhikkhu</i> (monk), subject of the sentence.
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### **Paṭisanthāra-gāravo**

**Grok AI:** Revering hospitality

**BM:** And shows respect in welcoming guests

**Than:** And with respect for hospitality

Paṭisanthāra	Hospitality	Noun, compound element, from <i>paṭisanthāra</i> (kind reception), part of <i>paṭisanthāra-gāravo</i> .
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#### **Norbu AI:** paṭisanthāra

paṭi (towards) + saṃ (together) + √har (to carry)

- means "friendly welcome, hospitality, kindly greeting"
- includes both material hospitality (āmisa-paṭisanthāra) and spiritual hospitality (dhamma-paṭisanthāra)

gāravo	Revering	Noun, nominative singular masculine, from <i>gārava</i> (reverence), describing <i>bhikkhu</i> .
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### **Abhabbo parihānāya**

**Grok AI:** Incapable of decline

**BM:** A person like this cannot decline

**Than:** Incapable of decline

Abhabbo	Incapable	Adjective, nominative singular masculine, from a- (not) + <i>bhabba</i> (capable), describing <i>bhikkhu</i> .
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parihānāya	Of decline	Noun, dative singular feminine, from <i>parihāna</i> (decline), object of <i>abhabbo</i> (incapable).
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#### **Norbu AI:** parihānāya:

- pari (around) + √hā (to abandon, decrease)
- means "decline, falling away, deterioration"
- parihānāya is the dative form meaning "for/towards decline"
- often used in contexts discussing spiritual regression

### **Nibbānasseva santike**

**Grok Al:** Very near to nibbāna

**BM:** Stands right in the presence of Nibbāna

**Than:** One is right in the presence of unbinding

Nibbānassa	To nibbāna	Noun, genitive singular neuter, from <i>nibbāna</i> (liberation), object of <i>santike</i> .
eva	Very	Particle, emphatic, intensifying <i>santike</i> .
santike	Near	Noun, locative singular neuter, from <i>santika</i> (proximity), describing proximity to <i>nibbānassa</i> .

## Anumodanā

For the benefits of giving, see [AN 5.31](#), [AN 5.34](#) and [Iti 26](#).

Yathā vāri-vahā pūrā - Just as Rivers

For the below verses, see [Kp 7](#).

**Yathā vāri-vahā pūrā paripūrenti sāgararī**

**Grok Al:** Just as full rivers completely fill the ocean

**BM:** Just as rivers full of water entirely fill up the sea

**Than:** Just as rivers full of water fill the ocean full

Yathā	Just as	Adverb, from <i>yathā</i> (as), introducing simile, modifying <i>paripūrenti</i> .
vāri	Water	Noun, compound element, from <i>vāri</i> (water), part of <i>vāri-vahā</i> .
vahā	Rivers	Noun, nominative plural masculine, from <i>vaha</i> (carrier), subject of <i>paripūrenti</i> .
pūrā	Full	Adjective, nominative plural masculine, from <i>pūra</i> (full), describing <i>vahā</i> .
paripūrenti	Completely fill	Verb, 3rd person plural present indicative, from <i>paripūreti</i> (to fill completely), from <i>pari</i> (around, all around, completely) + <i>pūreti</i> (to fill) with <i>sāgararī</i> as object.
sāgararī	Ocean	Noun, accusative singular masculine, from <i>sāgara</i> (ocean), object of <i>paripūrenti</i> .

## **Evaṁ-eva ito dinnāṁ petānaṁ upakappati**

**Grok AI:** So too, what is given here benefits the departed

**BM:** So will what's here been given bring blessings to departed spirits

**Than:** Even so does that here given benefit the dead (the hungry ghosts)

Evaṁ	So	Adverb, from <i>evam</i> (thus), correlating with <i>yathā</i> .
eva	Too	Particle, emphasizing <i>evam</i> .
ito	Here	Adverb, from <i>ito</i> (from here), modifying <i>dinnāṁ</i> .
dinnāṁ	Given	Adjective, nominative singular neuter, past participle from <i>dadāti</i> (to give), subject of <i>upakappati</i> .
petānaṁ	The departed	Noun, dative plural masculine, from <i>peta</i> (departed, hungry ghosts), beneficiary of <i>upakappati</i> .
upakappati	Benefits	Verb, 3rd person singular present indicative, from <i>upakappati</i> (to benefit, to serve), from <i>upa</i> (near) + <i>kappati</i> (to be suitable) with <i>petānaṁ</i> as beneficiary.

## **Icchitāṁ patthitāṁ tumhaṁ**

**Grok AI:** May what you desire and aspire to

**BM:** May all your hopes and all your longings

**Than:** May whatever you wish or want

Icchitāṁ	Desired	Adjective, nominative singular neuter, past participle from <i>icchatī</i> (to desire), subject of implied <i>samijjhatu</i> .
patthitāṁ	Aspired to	Adjective, nominative singular neuter, past participle from <i>patthati</i> (to aspire, to wish for), subject of implied <i>samijjhatu</i> .
tumhaṁ	You	Pronoun, dative plural, from <i>tumha</i> (you), beneficiary of <i>samijjhatu</i> .

## **Khippam-eva samijjhatu**

**Grok AI:** Be quickly fulfilled

**BM:** Come true in no long time

**Than:** Quickly come to be

Khippam	Quickly	Adverb, from <i>khippa</i> (quick), modifying <i>samijjhatu</i> .
eva	Indeed	Particle, emphasizing <i>khippam</i> .
samijjhatu	Be fulfilled	Verb, 3rd person singular optative, from <i>samijjhati</i> (to succeed), from <i>sam</i> (completely) + <i>ijhati</i> (to prosper, succeed) with <i>icchitarñ patthitarñ</i> as implied subject.

### Sabbe pūrentu saṅkappā

**Grok AI:** May all intentions be fulfilled

**BM:** May all your wishes be fulfilled

**Than:** May all your aspirations be fulfilled

Sabbe	All	Pronoun, nominative plural masculine, from <i>sabba</i> (all), describing <i>saṅkappā</i> .
pūrentu	Be fulfilled	Verb, 3rd person plural optative, from <i>pūreti</i> ( <i>pūreti</i> , to fill), with <i>saṅkappā</i> as object.
saṅkappā	Intentions	Noun, nominative plural masculine, from <i>saṅkappa</i> (intention), object of <i>pūrentu</i> .

### Cando paññaraso yathā

**Grok AI:** Like the full moon

**BM:** Like on the fifteenth day the moon

**Than:** As the moon on the fifteenth (full moon) day

Cando	Moon	Noun, nominative singular masculine, from <i>canda</i> (moon), subject of implied simile.
paññaraso	Full	Adjective, nominative singular masculine, from <i>paññarasa</i> (fifteenth, full moon), i.e. the fifteenth day of lunar fortnight when the moon is full, describing <i>cando</i> .
yathā	Like	Adverb, from <i>yathā</i> (as), introducing simile, modifying <i>pūrentu</i> .

### Maṇi jotiraso yathā

**Grok AI:** Like a radiant jewel

**BM:** Or like a bright and shining gem

**Than:** Or as a radiant, bright gem

Maṇi	Jewel	Noun, nominative singular masculine, from <i>maṇi</i> (jewel), subject of implied simile.
jotiraso	Radiant, luminous	Adjective, nominative singular masculine, from <i>joti</i> (light) + <i>rasa</i> (essence), describing <i>maṇi</i> .
yathā	Like	Adverb, from <i>yathā</i> (as), introducing simile, modifying <i>pūrentu</i> .

### Sabb'ītiyo vivajjantu

**Grok Al:** May all misfortunes be avoided

**BM:** May all misfortunes be avoided

**Than:** May all distresses be averted

Sabbā	All	Adjective, nominative plural feminine, from <i>sabba</i> (all), describing <i>ītiyo</i> .
ītiyo	Misfortunes	Noun, nominative plural feminine, from <i>īti</i> (calamity, disaster), subject of <i>vivajjantu</i> .
vivajjantu	Be avoided	Verb, 3rd person plural optative, from <i>vivajjeti</i> (to avoid), with <i>ītiyo</i> as subject.

### Sabba-rogo vinassatu

**Grok Al:** May all diseases perish

**BM:** May all illness be dispelled

**Than:** May every disease be destroyed

Sabba	All	Adjective, nominative singular masculine, from <i>sabba</i> (all), describing <i>rogo</i> .
rogo	Diseases	Noun, nominative singular masculine, from <i>roga</i> (disease), subject of <i>vinassatu</i> .
vinassatu	Perish	Verb, 3rd person singular optative, from <i>vinassati</i> (to perish), with <i>rogo</i> as subject.

### Mā te bhavatv-antarāyo

**Grok Al:** May there be no obstacles for you

**BM:** May you never meet with dangers

**Than:** May there be no dangers for you

Mā	Not	Particle, negating <i>bhavatu</i> .
te	You	Pronoun, dative plural, from <i>tumha</i> (you), beneficiary of <i>bhavatu</i> .
bhavatu	Be	Verb, 3rd person singular optative, from <i>bhavati</i> (to be), with <i>antarāyo</i> as subject.
antarāyo	Obstacles	Noun, nominative singular masculine, from <i>antarāya</i> (obstacle), subject of <i>bhavatu</i> .

**Norbu Al:** *antarāyo*:

- antara (between) + aya (going)
- "obstacle, danger"

### Sukhī dīgh'āyuko bhava

**Grok Al:** Be happy and long-lived

**BM:** May you be happy and live long

**Than:** May you be happy & live long

Sukhī	Happy	Adjective, nominative singular masculine, from <i>sukha</i> (happiness), describing implied <i>tvaṁ</i> (you).
dīghāyuko	Long-lived	Adjective, nominative singular masculine, from <i>dīgha</i> (long) + <i>āyuka</i> (life), describing implied <i>tvaṁ</i> .
bhava	Be	Verb, 2nd person singular imperative, from <i>bhavati</i> (to be), with implied <i>tvaṁ</i> as subject.

**Norbu Al:** This verse ([Dhp 109](#)) comes with a story about the Sakyan prince Mahanama and his son Sumana.

According to the commentary, Sumana was a young boy who served King Pasenadi of Kosala. One day, while bringing water for the king, he saw the Buddha approaching the palace for alms. Sumana paid respects to the Buddha with deep devotion, even though he was carrying the king's water vessel.

King Pasenadi observed this from his palace window. Rather than being displeased by the delay, he was impressed by Sumana's respectful behavior. As a result, the king rewarded Sumana with progressively greater honors and wealth.

The Buddha used this incident to teach this verse, explaining how those who are habitually respectful to elders and those worthy of respect grow in four ways: long life, beauty, happiness, and strength.

### **Abhivādana-sīlissa**

**Grok AI:** For one with the habit of reverence

**BM:** For those who are respectful

**Than:** For one of respectful nature who

Abhivādana	Reverence	Noun, compound element, from <i>abhivādana</i> (salutation), from abhi (towards) + vādati (to speak), part of <i>abhivādana-sīlissa</i> .
sīlissa	With the habit	Noun, dative singular masculine, from <i>sīla</i> (habit, virtue), meaning "of one who has the habit", describing implied <i>puriṣassa</i> (person).

### **Niccarā vuḍḍhāpacāyino**

**Grok AI:** Always honoring elders

**BM:** Who always honour the elders

**Than:** Constantly honors the worthy

Niccarā	Always	Adverb, from <i>nicca</i> (constant), modifying <i>vuḍḍhāpacāyino</i> .
vuḍḍha	Elders	Noun, compound element, from <i>vuḍḍha</i> (elder), part of <i>vuḍḍhāpacāyino</i> .
apacāyino	Honoring	Adjective, dative singular masculine, from <i>apacāyī</i> (one who honors, one who shows respect), describing <i>sīlissa</i> .

### **Cattāro dhammā vadḍhanti**

**Grok AI:** Four qualities increase

**BM:** Four are the qualities which will increase

**Than:** Four qualities increase

Cattāro	Four	Numeral, nominative plural masculine, from <i>cattāri</i> (four), describing <i>dhammā</i> .
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dhammā	Qualities	Noun, nominative plural masculine, from <i>dhamma</i> (quality), subject of <i>vaddhanti</i> .
vaddhanti	Increase	Verb, 3rd person plural present indicative, from <i>vaddhati</i> (to increase), with <i>dhammā</i> as subject.

### Āyu vanṇo sukhaṁ balam̄

**Grok Al:** Longevity, beauty, happiness, strength

**BM:** Life, beauty, happiness and strength

**Than:** Long life, beauty, happiness, strength

Āyu	Longevity	Noun, nominative singular neuter, from <i>āyu</i> (life), part of <i>dhammā</i> .
vanṇo	Beauty	Noun, nominative singular masculine, from <i>vanṇa</i> (color, beauty, complexion), part of <i>dhammā</i> .
sukhaṁ	Happiness	Noun, nominative singular neuter, from <i>sukha</i> (happiness), part of <i>dhammā</i> .
balam̄	Strength	Noun, nominative singular neuter, from <i>bala</i> (strength), part of <i>dhammā</i> .

For the below verses, see [Bhavatu sabba-maṅgalam̄](#).

**Bhavatu sabba-maṅgalam̄**  
**Rakkhantu sabba-devatā**  
**Sabba-buddhānubhāvena**  
**Sadā sotthī bhavantu te**

**Bhavatu sabba-maṅgalam̄**  
**Rakkhantu sabba-devatā**  
**Sabba-dhammānubhāvena**  
**Sadā sotthī bhavantu te**

**Bhavatu sabba-maṅgalam̄**  
**Rakkhantu sabba-devatā**  
**Sabba-saṅghānubhāvena**  
**Sadā sotthī bhavantu te**

Sabba-roga-vinimutto

**Sabba-roga-vinimutto**

**Grok Al:** Free from all diseases

**BM:** May you be freed from all disease

**Than:** May you be: freed from all disease

Sabba	All	Adjective, compound element, from <i>sabba</i> (all), part of <i>sabba-roga</i> .
roga	Diseases	Noun, compound element, from <i>roga</i> (disease), part of <i>sabba-roga</i> .
vinimutto	Free from	Adjective, nominative singular masculine, past participle from <i>vimuccati</i> (to be freed), describing implied <i>tvaṁ</i> (you), with <i>sabba-roga</i> as object of liberation.

### **Sabba-santāpa-vajjito**

**Grok Al:** Released from all distress

**BM:** Safe from all torment

**Than:** Safe from all torment

Sabba	All	Adjective, compound element, from <i>sabba</i> (all), part of <i>sabba-santāpa</i> .
santāpa	Distress	Noun, compound element, from <i>santāpa</i> (affliction), part of <i>sabba-santāpa</i> .

**Norbu Al:** *santāpa*:

- *sarṇ* (complete, thorough) + *tāpa* (burning, torment)
- From *√tap* (to burn, torment)
- Compound noun meaning "affliction, distress, grief"
- Used to describe mental and physical anguish

vajjito	Released from	Adjective, nominative singular masculine, past participle from <i>vajjeti</i> (to avoid), meaning "avoided", "free from", describing implied <i>tvaṁ</i> (you), with <i>sabba-santāpa</i> as object of release.
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### **Sabba-veram-atikkanto**

**Grok Al:** Having transcended all enmity

**BM:** Beyond all animosity

**Than:** Beyond all animosity

Sabba	All	Adjective, compound element, from <i>sabba</i> (all), part of <i>sabba-veram</i> .
veram	Enmity	Noun, accusative singular neuter, from <i>vera</i> (enmity), object of <i>atikkanto</i> .
atikkanto	Having transcended	Adjective, nominative singular masculine, past participle from <i>atikkamati</i> (to transcend), describing implied <i>tvar̄m</i> (you), with <i>sabba-veram</i> as object.

### **Nibbuto ca tuvam-bhava**

**Grok Al:** Cooled and may you be

**BM:** And at peace

**Than:** And unbound

Nibbuto	Cooled	Adjective, nominative singular masculine, past participle from <i>nibbāti</i> (to be extinguished), from ni (down, out) + <i>vuta</i> (blown), means "extinguished, cooled, at peace", describing implied <i>tvar̄m</i> (you).
ca	And	Conjunction, connecting <i>nibbuto</i> and <i>bhava</i> .
tuvam	You	Pronoun, nominative singular, from <i>tvar̄m</i> (you), subject of <i>bhava</i> .
bhava	Be	Verb, 2nd person singular imperative, from <i>bhavati</i> (to be), with <i>tuvam</i> as subject.

For the verses below, see [Sabb'itiyo vivajjantu](#).

**Sabb'itiyo vivajjantu**  
**sabba-rogo vinassatu**  
**Mā te bhavatv-antarāyo**  
**sukhī dīgh'āyuko bhava**  
**Abhivādana-sīlissa**  
**niccaṁ vuḍḍhāpacāyino**  
**Cattāro dhammā vadḍhanti**  
**āyu vaṇṇo sukhāṁ balaṁ**

Bhojana-dānānumodanā

See [AN 5.37](#).

**Bhojana-dānānumodanā**

### **Grok Al:** Rejoicing in the offering of food

Bhojana	Food	Noun, compound element, from <i>bhojana</i> (food), from <i>bhuñjati</i> (to eat), part of <i>bhojana-dānānumodanā</i> .
dāna	Offering	Noun, compound element, from <i>dāna</i> (giving), from <i>dadāti</i> (to give), part of <i>bhojana-dānānumodanā</i> .
anumodanā	Rejoicing	Noun, nominative singular feminine, drom anumodati (to rejoice with, to appreciate), from <i>anu</i> (along) + modati (to rejoice), meaning “rejoicing in merit,” title of the chant. Common term for expressing gratitude after receiving offerings

### **Āyu-do bala-do dhīro**

#### **Grok Al:** The wise one who gives longevity and strength

#### **Than:** The enlightened person, having given life, strength

Āyu	Longevity	Noun, compound element, from <i>āyu</i> (life), part of <i>āyu-do</i> .
do	Who gives	Noun, nominative singular masculine, from <i>dāyī</i> (giver) from <i>dadāti</i> (to give), describing <i>dhīro</i> .
bala	Strength	Noun, compound element, from <i>bala</i> (strength), part of <i>bala-do</i> .
dhīro	Wise one	Noun, nominative singular masculine, from <i>dhīra</i> (wise), subject of implied <i>hoti</i> (is).

### **Vañña-do paṭibhāṇa-do**

#### **Grok Al:** Who gives beauty and eloquence

#### **Than:** Beauty, quick-wittedness

Vañña	Beauty	Noun, compound element, from <i>vañña</i> (color, beauty, praise, quality), often refers to physical appearance or complexion part of <i>vañña-do</i> .
do	Who gives	Noun, nominative singular masculine, from <i>dāyī</i> (giver), describing <i>dhīro</i> .

paṭibhāṇa Eloquence Noun, compound element, from *paṭibhāṇa* (wit), part of *paṭibhāṇa-do*.

#### **Norbu A:** paṭibhāṇa:

- paṭi (counter, against) + bhāṇa (speaking)
- Means "ready wit, intelligence, eloquence"
- From paṭibhāti (to appear, to occur to one)
- Particularly refers to quick understanding and verbal ability

do Who gives Noun, nominative singular masculine, from *dāyī* (giver), describing *dhīro*.

### **Sukhassa dātā medhāvī**

**Grok AI:** The intelligent giver of happiness

**Than:** The intelligent person, a giver of happiness

Sukhassa	Of happiness	Noun, genitive singular neuter, from <i>sukha</i> (happiness), object of <i>dātā</i> .
dātā	Giver	Noun, nominative singular masculine, from <i>dātā</i> (giver) from <i>dadāti</i> (to give), describing <i>medhāvī</i> .
medhāvī	Intelligent	Adjective, nominative singular masculine, from <i>medhā</i> (wisdom, intelligence), describing implied <i>dhīro</i> .

### **Sukham so adhigacchati**

**Grok AI:** He attains happiness

**Than:** Attains happiness himself

Sukham	Happiness	Noun, accusative singular neuter, from <i>sukha</i> (happiness), object of <i>adhigacchati</i> .
so	He	Pronoun, nominative singular masculine, from <i>so</i> (he), subject of <i>adhigacchati</i> .
adhigacchati	Attains	Verb, 3rd person singular present indicative, from <i>adhigacchati</i> (to attain), from <i>adhi</i> (over, towards) + <i>gacchati</i> (to go), with <i>sukham</i> as object.

### **Āyurṁ datvā balaṁ vaṇṇaṁ**

**Grok AI:** Having given longevity, strength, beauty

**Than:** Having given life, strength, beauty

Āyu	Longevity	Noun, accusative singular neuter, from <i>āyu</i> (life), object of <i>datvā</i> .
datvā	Having given	Gerund, from <i>dadāti</i> (to give), describing implied <i>so</i> (he), with <i>āyurṁ</i> , <i>balarṁ</i> , <i>vaññarṁ</i> as objects.
balarṁ	Strength	Noun, accusative singular neuter, from <i>bala</i> (strength), object of <i>datvā</i> .
vaññarṁ	Beauty	Noun, accusative singular masculine, from <i>vañña</i> (appearance), object of <i>datvā</i> .

### Sukhañ-ca paṭibhāṇa-do

**Grok AI:** And happiness, the giver of eloquence

**Than:** Happiness, and quick-wittedness

Sukham	Happiness	Noun, accusative singular neuter, from <i>sukha</i> (happiness), object of <i>datvā</i> .
ca	And	Conjunction, connecting <i>sukham</i> and <i>paṭibhāṇa-do</i> .
paṭibhāṇa	Eloquence	Noun, compound element, from <i>paṭibhāṇa</i> (wit), part of <i>paṭibhāṇa-do</i> .
do	Giver	Noun, nominative singular masculine, from <i>dāyī</i> (giver), describing implied <i>so</i> (he).

### Dīgh'āyu yasavā hoti

**Grok AI:** He is long-lived and renowned

**Than:** He has long life and status

Dīghāyu	Long-lived	Adjective, nominative singular masculine, from <i>dīgha</i> (long) + <i>āyu</i> (life), describing implied <i>so</i> (he).
yasavā	Renowned	Adjective, nominative singular masculine, from <i>yasavant</i> (famous), describing implied <i>so</i> (he).

**Norbu AI:** yasavā:

- From *yasa* (fame, glory, success)
- Possessive suffix -vā
- Means "famous, successful, glorious"

hoti	Is	Verb, 3rd person singular present indicative, from <i>bhavati</i> (to be), with implied <i>so</i> (he) as subject.
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### **Yattha yathūpapajjati'ti**

**Grok AI:** Wherever he is reborn

**Than:** Wherever he arises

Yattha	Wherever	Adverb, from <i>yattha</i> (where), modifying <i>upapajjati</i> .
yattha	Wherever	Adverb, repeated for emphasis, modifying <i>upapajjati</i> .
upapajjati	Is reborn	Verb, 3rd person singular present indicative, from <i>upapajjati</i> (to be reborn), with implied <i>so</i> (he) as subject.

**Norbu AI:** upapajjati:

- upa (near, towards) + pajjati (to go, proceed)
- upapajjati, to be reborn, to arise
- Root: √pad (to go, step)
- Often used in context of rebirth or arising in various states

iti	Thus	Particle, marking quotation or conclusion of the chant.
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### **Aggappasāda-sutta-gāthā**

See [AN 4.34](#).

### **Aggappasāda-sutta-gāthā**

**Grok AI:** Verses of the supreme faith discourse

Agga	Supreme	Adjective, compound element, from <i>agga</i> (foremost, highest, supreme, best), part of <i>aggappasāda</i> .
pasāda	Faith	Noun, compound element, from <i>pasāda</i> (confidence), part of <i>aggappasāda</i> .

**Norbu AI:** Pasāda:

- Related to *pasīdati* (to be bright, clear, faithful)
- Means "clarity, brightness, faith, confidence"
- Saddhā is more about faith/conviction, while pasāda emphasizes the clarity/brightness of mind that comes with faith

sutta	Discourse	Noun, compound element, from <i>sutta</i> (thread, discourse), part of <i>sutta-gāthā</i> .
gāthā	Verses	Noun, nominative singular feminine, from <i>gāthā</i> (verse), title of the chant.

### **Aggato ve pasannānaṁ**

**Grok AI:** From the supreme, indeed, for those with faith

**BM:** For one with confidence [in the supreme]

**Norbu AI:** Indeed, for those with faith in the highest

Aggato	From the supreme	Adverb, ablative singular neuter, from <i>agga</i> (foremost, highest, supreme, best), modifying <i>pavaḍḍhati</i> (implied in later lines).
ve	Indeed	Particle, emphasizing <i>aggato</i> .
pasannānaṁ	For those with faith	Adjective, dative plural masculine, from <i>pasanna</i> (having faith) from <i>pasīdati</i> (to be bright, clear, faithful), describing implied recipients.

### **Aggam dhammarām vijānatām**

**Grok AI:** The supreme Dhamma for those who understand

**BM:** Realising the supreme Dhamma to be supreme

**Norbu AI:** Who understand the supreme Dhamma

Aggam	Supreme	Adjective, accusative singular masculine, from <i>agga</i> (foremost, highest, supreme, best), describing <i>dhammarām</i> .
dhammarām	Dhamma	Noun, accusative singular masculine, from <i>dhamma</i> (teaching), object of implied <i>dadati</i> (giving, in later lines).
vijānatām	For those who understand	Adjective, dative plural masculine, present participle from <i>vijānāti</i> (to understand), describing implied recipients.

### **Agge Buddhe pasannānaṁ**

**Grok AI:** In the supreme Buddha, for those with faith

**BM:** With confidence in the Buddha

### **Norbu AI:** For those with faith in the supreme Buddha

Agge	In the supreme	Locative singular masculine, from <i>agga</i> (foremost, highest, supreme, best), describing <i>Buddhe</i> .
Buddhe	Buddha	Noun, locative singular masculine, from <i>buddha</i> (awakened one), object of <i>pasannānam</i> .
pasannānam	For those with faith	Adjective, dative plural masculine, from <i>pasanna</i> (having faith), describing implied recipients.

### **Dakkhiṇeyye anuttare**

**Grok AI:** Worthy of offerings, unsurpassed

**BM:** Unsurpassed in deserving offerings

**Norbu AI:** The unsurpassed worthy one

Dakkhiṇeyye	Worthy of offerings	Adjective, locative singular masculine, from <i>dakkhiṇeyya</i> (worthy of gifts), describing <i>Buddhe</i> .
anuttare	Unsurpassed	Adjective, locative singular masculine, from <i>anuttara</i> (unsurpassed), describing <i>Buddhe</i> .

### **Agge dhamme pasannānam**

**Grok AI:** In the supreme Dhamma, for those with faith

**BM:** With confidence in the supreme Dhamma,

**Norbu AI:** For those with faith in the supreme Dhamma

Agge	In the supreme	Locative singular masculine, from <i>agga</i> (foremost, highest, supreme, best), describing <i>dhamme</i> .
dhamme	Dhamma	Noun, locative singular masculine, from <i>dhamma</i> (teaching), object of <i>pasannānam</i> .
pasannānam	For those with faith	Adjective, dative plural masculine, from <i>pasanna</i> (having faith), describing implied recipients.

### **Virāgūpasame sukhe**

**Grok AI:** In dispassion, peace, happiness

**BM:** The happiness of dispassion and calm

**Norbu AI:** The peaceful bliss of dispassion

Virāgūpasame	In dispassion, peace	Noun, locative singular neuter, compound from <i>virāga</i> (dispassion) + <i>upasama</i> (peace), describing <i>dhamme</i> .
sukhe	Happiness	Noun, locative singular neuter, from <i>sukha</i> (happiness), describing <i>dhamme</i> .

### Agge saṅghe pasannānaṁ

**Grok AI:** In the supreme Sangha, for those with faith

**BM:** With confidence in the supreme Saṅgha

**Norbu AI:** For those with faith in the supreme Sangha

Agge	In the supreme	Locative singular masculine, from <i>agga</i> (foremost, highest, supreme, best), describing <i>saṅghe</i> .
saṅghe	Sangha	Noun, locative singular masculine, from <i>saṅgha</i> (community), object of <i>pasannānaṁ</i> .
pasannānaṁ	For those with faith	Adjective, dative plural masculine, from <i>pasanna</i> (having faith), describing implied recipients.

### Puññakkhette anuttare

**Grok AI:** Field of merit, unsurpassed

**BM:** Unsurpassed as a field of merit

**Norbu AI:** The unexcelled field of merit

Puññakkhette	Field of merit	Noun, locative singular neuter, compound from <i>puñña</i> (merit) + <i>khetta</i> (field), describing <i>saṅghe</i> .
anuttare	Unsurpassed	Adjective, locative singular neuter, from <i>anuttara</i> (unsurpassed), describing <i>puññakkhette</i> .

### Aggasmiṁ dānam dadatam

**Grok AI:** Giving gifts to the supreme

**BM:** Having given gifts to the supreme

**Norbu AI:** For those who give gifts to these supreme ones

Aggasmirñ	To the supreme	Locative singular neuter, from <i>agga</i> (foremost, highest, supreme, best), describing recipients (Buddha, Dhamma, Sangha).
dānam	Gifts	Noun, accusative singular neuter, from <i>dāna</i> (giving), object of <i>dadatarñ</i> .
dadatarñ	Giving	Adjective, dative plural masculine, present participle from <i>dadāti</i> (to give), describing implied givers.

### **Aggarñ puññam pavaḍḍhati**

**Grok AI:** Supreme merit increases

**BM:** One develops supreme merit

**Norbu AI:** Their merit grows supreme

Aggarñ	Supreme	Adjective, nominative singular neuter, from <i>agga</i> (foremost, highest, supreme, best), describing <i>puññam</i> .
puññam	Merit	Noun, nominative singular neuter, from <i>puñña</i> (merit), subject of <i>pavaḍḍhati</i> .
pavaḍḍhati	Increases	Verb, 3rd person singular present indicative, from <i>pavaḍḍhati</i> (to increase), with <i>puññam</i> as subject.

**Norbu AI:** pavaḍḍhati:

- pa (forward) + vaḍḍhati (to grow)
- pavaḍḍhati, to increase, grow, develop
- Used for both material and spiritual growth

### **Aggarñ āyu ca vaṇṇo ca**

**Grok AI:** Supreme longevity and beauty

**BM:** Supreme long life and beauty

**Norbu AI:** Supreme long life and beauty

Aggam	Supreme	Adjective, nominative singular neuter, from <i>agga</i> (foremost, highest, supreme, best), describing <i>āyu</i> and <i>vāṇo</i> .
āyu	Longevity	Noun, nominative singular neuter, from <i>āyu</i> (life), subject of implied <i>pavaḍḍhati</i> .
ca	And	Conjunction, connecting <i>āyu</i> and <i>vāṇo</i> .
vāṇo	Beauty	Noun, nominative singular masculine, from <i>vāṇa</i> (appearance), subject of implied <i>pavaḍḍhati</i> .

**Norbu Al:** *vāṇo*:

- From *vāṇeti* (to describe, praise)
- Means "color, beauty, complexion, praise"
- Also refers to social class/caste
- Often used for both physical appearance and reputation

**Yaso kitti sukham balaṁ**

**Grok Al:** Fame, glory, happiness, strength

**BM:** Status, honor, happiness and strength

**Norbu Al:** Fame, honor, happiness and strength

Yaso	Fame	Noun, nominative singular neuter, from <i>yasa</i> (fame), subject of implied <i>pavaḍḍhati</i> .
kitti	Glory	Noun, nominative singular feminine, from <i>kitti</i> (glory), subject of implied <i>pavaḍḍhati</i> .

**Norbu Al:** *yaso* vs *kitti*:

- *yaso*: from *yasati* (to exert oneself)
- Means "fame, success, glory, reputation"
- More about actual achievement and status
  
- *kitti*: from *kitteti* (to praise)
- Means "fame, renown, praise"
- More about verbal praise and recognition

sukham	Happiness	Noun, nominative singular neuter, from <i>sukha</i> (happiness), subject of implied <i>pavaḍḍhati</i> .
balaṁ	Strength	Noun, nominative singular neuter, from <i>baṭa</i> (strength), subject of implied <i>pavaḍḍhati</i> .

## **Aggassa dātā medhāvī**

**Grok AI:** The intelligent giver to the supreme

**BM:** Having given to the supreme, the intelligent person

**Norbu AI:** The wise one who gives to the supreme

Aggassa	To the supreme	Dative singular masculine, from <i>agga</i> (foremost, highest, supreme, best), describing recipients (Buddha, Dhamma, Sangha).
dātā	Giver	Noun, nominative singular masculine, from <i>dātā</i> (giver), from <i>dadāti</i> (to give), subject of <i>pamodatī</i> .
medhāvī	Intelligent	Adjective, nominative singular masculine, from <i>medhāvin</i> (wise), describing <i>dātā</i> .

**Norbu AI:** medhāvī:

- From *medhā* (wisdom, intelligence)
- Adjective meaning "wise, intelligent"
- Nominative singular
- Used for one who possesses wisdom

## **Agga-dhamma-samāhito**

**Grok AI:** Established in the supreme Dhamma

**BM:** Firm in the supreme Dhamma

**Norbu AI:** Established in the supreme Dhamma

Agga	Supreme	Adjective, compound element, from <i>agga</i> (foremost, highest, supreme, best), part of <i>agga-dhamma</i> .
dhamma	Dhamma	Noun, compound element, from <i>dhamma</i> (teaching), part of <i>agga-dhamma</i> .
samāhito	Established	Adjective, nominative singular masculine, past participle from <i>samādahati</i> (to establish), describing <i>dātā</i> .

**Norbu AI:** samāhito:

- From *samādahati* (to put together, compose)
- Past participle
- Means "concentrated, composed, collected"

- Often refers to mental concentration

### Deva-bhūto manusso vā

**Grok AI:** Whether become a deity or human

**BM:** Whether becoming a deva or a human being

**Norbu AI:** Whether reborn as deity or human

Deva	Deity	Noun, compound element, from <i>deva</i> (god), part of <i>deva-bhūto</i> .
bhūto	Become	Adjective, nominative singular masculine, past participle from <i>bhavati</i> (to become), describing implied <i>dātā</i> .
manusso	Human	Noun, nominative singular masculine, from <i>manussa</i> (human), alternative subject of <i>pamodatī</i> .
vā	Or	Particle, indicating alternative between <i>deva-bhūto</i> and <i>manusso</i> .

### Aggappatto pamodatī'ti

**Grok AI:** Having attained the supreme, he rejoices

**BM:** Rejoices, having attained the supreme

**Norbu AI:** Rejoices in attaining the supreme

Aggappatto	Having attained the supreme	Adjective, nominative singular masculine, compound from <i>agga</i> (foremost, highest, supreme, best) + <i>patto</i> (attained), from <i>pāpuṇāti</i> (to attain), describing <i>dātā</i> .
pamodatī	Rejoices	Verb, 3rd person singular present indicative, from <i>pamodati</i> (to rejoice), with <i>dātā</i> as subject.
iti	Thus	Particle, marking quotation or conclusion of the chant.

### Adāsi-me ādi-gāthā

**Norbu AI:** The Tirokutta Sutta ([Pv 5](#)) (see also [Kp 7](#)) tells a story that occurred during the time of the Buddha in Rājagaha. King Bimbisāra had relatives who were reborn as petas (hungry ghosts) due to their past unwholesome actions. These petas would gather around the walls of his palace at night, making frightening sounds.

The Buddha explained to King Bimbisāra that these petas were his relatives from a previous life who had been waiting for a long time for merit to be shared with them. They were suffering because in their previous lives they had not performed meritorious deeds and had been greedy.

The below verses are the Buddha's explanation of how to properly help these beings

### **Adāsi-me ādi-gāthā**

**Grok Al:** Verses beginning with "he gave to me"

Adāsi	He gave	Verb, 3rd person singular aorist, from <i>dadāti</i> (to give), with <i>me</i> as indirect object.
me	To me	Pronoun, dative singular, from <i>aham</i> (I), indirect object of <i>adāsi</i> .
ādi	Beginning	Noun, compound element, from <i>ādi</i> (start), part of <i>ādi-gāthā</i> .
gāthā	Verses	Noun, nominative singular feminine, from <i>gāthā</i> (verse), title of the chant.

### **Adāsi me akāsi me**

**Grok Al:** He gave to me, he did for me

**Than:** "He gave to me, he acted on my behalf

**Norbu Al:** They gave to me, they helped me

Adāsi	He gave	Verb, 3rd person singular aorist, from <i>dadāti</i> (to give), with <i>me</i> as indirect object.
me	To me	Pronoun, dative singular, from <i>aham</i> (I), indirect object of <i>adāsi</i> and <i>akāsi</i> .
akāsi	He did	Verb, 3rd person singular aorist, from <i>karoti</i> (to do), with <i>me</i> as indirect object.
me	To me	Pronoun, dative singular, from <i>aham</i> (I), indirect object of <i>akāsi</i> .

### **Ñāti-mittā sakħā ca me**

**Grok Al:** Relatives, friends, and companions of mine

**Than:** And he was my relative, companion, friend."

Ñāti	Relatives	Noun, compound element, from <i>ñāti</i> (kinsmen), part of <i>ñāti-mittā</i> , nominative plural masculine.
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mittā	Friends	Noun, nominative plural masculine, from <i>mitta</i> (friend), part of <i>ñāti-mittā</i> .
sakhā	Companions	Noun, nominative plural masculine, from <i>sakhā</i> (companion).
ca	And	Conjunction, connecting <i>sakhā</i> and <i>ñāti-mittā</i> .
me	Of mine	Pronoun, dative singular, from <i>aharī</i> (I), possessive, describing <i>ñāti-mittā</i> and <i>sakhā</i> .

### **Petānam dakkhiṇam dajjā**

**Grok AI:** May they give offerings for the departed

**Than:** Offerings should be given for the dead

Petānam	For the departed	Noun, dative plural masculine, from <i>peta</i> (departed), indirect object of <i>dajjā</i> .
dakkhiṇam	Offerings	Noun, accusative singular feminine, from <i>dakkhiṇā</i> (gift), object of <i>dajjā</i> .
dajjā	May they give	Verb, 3rd person plural optative, from <i>dadāti</i> (to give), with <i>dakkhiṇam</i> as object and implied <i>ñāti-mittā</i> as subject.

### **Pubbe katam-anussaram**

**Grok AI:** Recollecting past deeds

**Than:** When one reflects thus on what was done in the past

Pubbe	Past	Adverb, from <i>pubba</i> (before), modifying <i>anussaram</i> .
katam	Deeds	Noun, accusative singular neuter, past participle from <i>karoti</i> (to do), object of <i>anussaram</i> .
anussaram	Recollecting	Adjective, accusative singular masculine, present participle from <i>anussarati</i> (to recollect, to remember), from <i>anu</i> (along, following) + <i>sarati</i> (to remember) describing implied subject.

### **Na hi ruṇarī vā soko vā**

**Grok AI:** Neither weeping nor sorrow

**Than:** For no weeping or sorrowing

Na	Not	Particle, negating <i>atthāya</i> (implied in next line).
hi	Indeed	Particle, emphasizing negation.
runñam	Weeping	Noun, nominative singular neuter, from <i>rudita</i> (crying), subject of implied <i>atthāya</i> .
vā	Or	Particle, indicating alternative between <i>runñam</i> and <i>soko</i> .
soko	Sorrow	Noun, nominative singular masculine, from <i>soka</i> (grief), subject of implied <i>atthāya</i> .
vā	Or	Particle, indicating alternative with <i>paridevanā</i> (next line).

### **Yā v'aññā paridevanā**

**Grok AI:** Nor any other lamentation

**Than:** Or any kind of lamentation

Yā	Which	Pronoun, nominative singular feminine, from <i>yā</i> (which), describing <i>paridevanā</i> .
va	Indeed	Particle, emphasizing <i>yā</i> (contracted as <i>v'</i> before vowel).
aññā	Other	Adjective, nominative singular feminine, from <i>añña</i> (other), describing <i>paridevanā</i> .
paridevanā	Lamentation	Noun, nominative singular feminine, from <i>paridevana</i> (lamenting), subject of implied <i>atthāya</i> .

### **Na tam petānam-atthāya**

**Grok AI:** Are not for the benefit of the departed

**Than:** Benefit the dead

Na	Not	Particle, negating <i>atthāya</i> .
tam	That	Pronoun, nominative singular neuter, from <i>ta</i> (that), referring to <i>runñam</i> , <i>soko</i> , <i>paridevanā</i> .
petānam	Of the departed	Noun, dative plural masculine, from <i>peta</i> (departed), indirect object of <i>atthāya</i> .
atthāya	For the benefit	Noun, dative singular masculine, from <i>attha</i> (benefit), purpose of negated action.

## Evarṁ tit̄hanti ñātayo

**Grok AI:** Thus stand the relatives

**Than:** Whose relatives keep acting in that way

**Norbu AI:** Relatives remain here grieving in vain

Evarṁ	Thus	Adverb, from <i>evarṁ</i> (thus), modifying <i>tit̄hanti</i> .
tit̄hanti	Stand	Verb, 3rd person plural present indicative, from <i>tit̄hati</i> (to stand), with <i>ñātayo</i> as subject.
<b>Norbu AI:</b> In this context, <i>tit̄hanti</i> carries the meaning of "persisting" or "continuing" in a particular behavior. In the verse "Na tam petānam-atthāya, evarṁ tit̄hanti ñātayo," it refers to relatives who persist or continue in their grieving, which doesn't benefit the departed ones.		
ñātayo	Relatives	Noun, nominative plural masculine, from <i>ñāti</i> (kinsman), subject of <i>tit̄hanti</i> .

## Ayañ-ca kho dakkhiṇā dinnā

**Grok AI:** But this offering given

**Than:** But when this offering is given

Ayarṁ	This	Pronoun, nominative singular feminine, from <i>ayarṁ</i> (this), describing <i>dakkhiṇā</i> .
ca	And	Conjunction, contrasting with previous lines.
kho	Indeed	Particle, emphasizing <i>dinnā</i> .
dakkhiṇā	Offering	Noun, nominative singular feminine, from <i>dakkhiṇā</i> (gift), subject of <i>dinnā</i> .
dinnā	Given	Adjective, nominative singular feminine, past participle from <i>dadāti</i> (to give), describing <i>dakkhiṇā</i> .

## Saṅghamhi supatiṭṭhitā

**Grok AI:** Well-established in the Sangha

**Than:** Well-placed in the Sangha

Saṅghamhi	In the Sangha	Noun, locative singular masculine, from <i>saṅgha</i> (community), location of <i>supatiṭṭhitā</i> .
supatiṭṭhitā	Well-established	Adjective, nominative singular feminine, from <i>su</i> (well) + <i>patiṭṭhita</i> (established) from <i>patiṭṭhati</i> (to be established), describing <i>dakkhiṇā</i> .

### Dīgha-rattam hitāy'assa

**Grok AI:** For a long time for their benefit

**Than:** It works for their long-term benefit

Dīgha	Long	Adjective, compound element, from <i>dīgha</i> (long), part of <i>dīgha-rattam</i> .
rattam	Time	Noun, accusative singular neuter, from <i>ratta</i> (night, time), object of implied verb, modified by <i>dīgha</i> .
hitāya	For benefit	Noun, dative singular masculine, from <i>hita</i> (benefit), purpose of <i>upakappati</i> .
assa	Their	Pronoun, dative singular masculine, from <i>ta</i> (he), referring to <i>petānam</i> .

### Thānaso upakappati

**Grok AI:** Immediately benefits

**Than:** And they profit immediately

Thānaso	Immediately	Adverb, from <i>thānaso</i> (at once), modifying <i>upakappati</i> .
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**Norbu AI:** Thānaso:

- From *thāna* (place, state, condition)
- Ablative form used adverbially
- "Immediately, at once"

upakappati	Benefits	Verb, 3rd person singular present indicative, from <i>upakappati</i> (to benefit), with <i>dakkhiṇā</i> as subject and <i>petānam</i> as beneficiary.
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**Norbu AI:** upakappati:

- upa (towards) + kappati (to be suitable)
- Present tense, third person singular

- "It serves, benefits, works for"

### **So ñāti-dhammo ca ayam̄ nidassito**

**Grok Al:** This duty to relatives is shown

**Than:** In this way the proper duty to relatives has been shown

So	This	Pronoun, nominative singular masculine, from <i>so</i> (he, this), describing <i>ñāti-dhammo</i> .
ñāti	Relatives	Noun, compound element, from <i>ñāti</i> (kinsman), part of <i>ñāti-dhammo</i> .
dhammo	Duty	Noun, nominative singular masculine, from <i>dhamma</i> (duty), subject of <i>nidassito</i> .
ca	And	Conjunction, connecting clauses.
ayam̄	This	Pronoun, nominative singular masculine, from <i>ayam̄</i> (this), describing <i>dhammo</i> .
nidassito	Is shown	Adjective, nominative singular masculine, past participle from <i>nidasati</i> (to show, to point out), describing <i>dhammo</i> .

**Norbu Al:** nidassito:

- ni (down) + dasseti (to show)
- Past participle
- "Shown, demonstrated"

### **Petāna'pūjā ca katā uṭārā**

**Grok Al:** And noble worship for the departed is done

**Than:** And great honour has been done to the dead

Petāna	For the departed	Noun, genitive plural masculine, from <i>peta</i> (departed), possessor of <i>pūjā</i> (contracted as <i>petāna'</i> before vowel).
pūjā	Worship	Noun, nominative singular feminine, from <i>pūjā</i> (honor), subject of <i>katā</i> .
ca	And	Conjunction, connecting clauses.
katā	Is done	Adjective, nominative singular feminine, past participle from <i>karoti</i> (to do), describing <i>pūjā</i> .

ulārā	Noble	Adjective, nominative singular feminine, from <i>ulāra</i> (noble, excellent, great), describing <i>pūjā</i> .
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### Balañ-ca bhikkhūnam-anuppadinnam

**Grok Al:** And strength given to the monks

**Than:** And the monks have been given strength

Balam	Strength	Noun, accusative singular neuter, from <i>bala</i> (strength), object of <i>anuppadinnam</i> .
ca	And	Conjunction, connecting clauses.
bhikkhūnam	To the monks	Noun, dative plural masculine, from <i>bhikkhu</i> (monk), indirect object of <i>anuppadinnam</i> .
anuppadinnam	Given	Adjective, accusative singular neuter, past participle from <i>anuppadāti</i> (to give), from anu (along) + pa (forward) + dinna (given), describing <i>balam</i> .

**Norbu Al:** anuppadinnam vs dinnam:

- dinnam is the simple past participle meaning "given"
- anuppadinnam has the prefix anu- (along, following) + pa- (forward), which intensifies the meaning
- In this context, anuppadinnam suggests something like "properly given" or "well bestowed"
- The additional prefixes add a sense of completeness or thoroughness to the act of giving

### Tumhehi puññam pasutam anappakan'ti

**Grok Al:** By you, abundant merit is produced

**Than:** You have acquired merit that is not small

Tumhehi	By you	Pronoun, instrumental plural, from <i>tumha</i> (you), agent of <i>pasutam</i> .
puññam	Merit	Noun, accusative singular neuter, from <i>puñña</i> (merit), object of <i>pasutam</i> .
pasutam	Produced	Adjective, accusative singular neuter, past participle from <i>pasavati</i> (to produce, to bring forth), describing <i>puññam</i> .

anappakarñ	Abundant	Adjective, accusative singular neuter, from an (not) + appakarñ (little), describing <i>puññanñ</i> .
iti	Thus	Particle, marking quotation or conclusion of the chant.

## Kāla-dāna-sutta-gāthā

**Norbu Al:** In the Kāladāna Sutta ([AN 5.36](#)), the Buddha describes these five timely gifts (kāladāna):

1. Giving to a guest or newcomer (āgantukassa dānam)
2. Giving to one who is setting out on a journey (gamikassa dānam)
3. Giving to the sick (gilānassa dānam)
4. Giving during times of scarcity/famine (dubbhikkhe dānam)
5. Offering first fruits/harvest (navassa dhaññassa ca aggam)

The Buddha then spoke the following verses:

## Kāla-dāna-sutta-gāthā

**Grok Al:** Verses of the timely giving discourse

Kāla	Timely	Noun, compound element, from <i>kāla</i> (time), part of <i>kāla-dāna</i> .
dāna	Giving	Noun, compound element, from <i>dāna</i> (gift), from <i>dadāti</i> (to give), part of <i>kāla-dāna</i> .
sutta	Discourse	Noun, compound element, from <i>sutta</i> (thread, discourse), part of <i>sutta-gāthā</i> .
gāthā	Verses	Noun, nominative singular feminine, from <i>gāthā</i> (verse), title of the chant.

See also [AN 5.35](#) and [AN 8.37](#).

## Kāle dadanti sapaññā

**Grok Al:** At the right time, the wise give

**Than:** Those with discernment... give in the proper season

Kāle	At the right time	Noun, locative singular masculine, from <i>kāla</i> (time), adverbial, modifying <i>dadanti</i> .
dadanti	They give	Verb, 3rd person plural present indicative, from <i>dadāti</i> (to give), with <i>sapaññā</i> as subject.
sapaññā	The wise	Adjective, nominative plural masculine, from <i>sa</i> (with) + <i>paññā</i> (wisdom), describing implied givers.

### Vadaññū vīta-maccharā

**Grok Al:** Generous, free from stinginess

**Than:** Responsive, free from stinginess

Vadaññū	Generous	Adjective, nominative plural masculine, from <i>vadaññū</i> (generous), from <i>vada</i> (speech) + <i>ñū</i> (knowing), describing <i>sapaññā</i> .
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**Norbu Al:** vadaññū:

- *vada* (speech) + *ñū* (knowing)
- From *vadati* (to speak) + *jānāti* (to know)
- Compound meaning "generous, liberal" (literally "one who knows what is said/asked")
- Used as an adjective describing a generous person

vīta	Free from	Adjective, compound element, from <i>vīta</i> (gone, free), part of <i>vīta-maccharā</i> .
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maccharā	Stinginess	Noun, nominative plural masculine, from <i>macchariya</i> (stinginess), object of <i>vīta</i> .
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### Kālena dinnam̄ ariyesu

**Grok Al:** Given at the right time to the noble ones

**Than:** Having given in the proper season [to the Noble Ones ]

Kālena	At the right time	Noun, instrumental singular masculine, from <i>kāla</i> (time), adverbial, modifying <i>dinnam̄</i> .
dinnam̄	Given	Adjective, accusative singular neuter, past participle from <i>dadāti</i> (to give), describing implied <i>dānam̄</i> .
ariyesu	To the noble ones	Noun, locative plural masculine, from <i>ariya</i> (noble), indirect object of <i>dinnam̄</i> .

## **Uju-bhūtesu tādisu**

**Grok AI:** To the upright, to such beings

**Than:** Straightened

Uju	Upright	Adjective, compound element, from <i>uju</i> (straight), part of <i>uju-bhūtesu</i> , describing <i>ariyesu</i> .
bhūtesu	Beings	Noun, locative plural masculine, from <i>bhūta</i> (being), from <i>bhavati</i> (to become), indirect object of <i>dinnarñ</i> .
tādisu	To such	Pronoun, locative plural masculine, from <i>tādisa</i> (such), describing <i>uju-bhūtesu</i> .

## **Vippasanna-manā tassa**

**Grok AI:** With a clear mind, his offering

**Than:** With hearts inspired

Vippasanna	Clear	Adjective, compound element, from <i>vippasanna</i> (very clear), from <i>vi</i> (intensifier) + <i>pasanna</i> (clear, bright, serene), from <i>pasñdati</i> (to be pleased, to have faith), part of <i>vippasanna-manā</i> , describing <i>manā</i> .
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**Norbu AI:** vippasanna:

- vi (intensive prefix) + pa (forward) + sñdati (to settle)
- From *vippasñdati* (to become bright, clear)
- Past participle used as adjective
- "Clear, bright, pure" (referring to mental state)

manā	Mind	Noun, nominative singular neuter, from <i>mano</i> (mind), subject of implied <i>hoti</i> .
tassa	His	Pronoun, genitive singular masculine, from <i>ta</i> (he), describing <i>dakkhiñā</i> (implied).

## **Vipulā hoti dakkhiñā**

**Grok AI:** Becomes abundant, the offering

**Than:** Such – their offering bears an abundance

Vipulā	Abundant	Adjective, nominative singular feminine, from <i>vipula</i> (abundant), describing <i>dakkhiñā</i> .
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hoti	Becomes	Verb, 3rd person singular present indicative, from <i>bhavati</i> (to become), with <i>dakkhiṇā</i> as subject.
dakkhiṇā	Offering	Noun, nominative singular feminine, from <i>dakkhiṇā</i> (gift), subject of <i>hoti</i> .

### Ye tattha anumodanti

**Grok AI:** Those who rejoice there

**Than:** Those who rejoice in that gift

Ye	Those	Pronoun, nominative plural masculine, from <i>ya</i> (who), subject of <i>anumodanti</i> .
tattha	There	Adverb, from <i>tattha</i> (there), modifying <i>anumodanti</i> .
anumodanti	Rejoice	Verb, 3rd person plural present indicative, from <i>anumodati</i> (to rejoice), with <i>ye</i> as subject.

### Veyyāvaccam̄ karonti vā

**Grok AI:** Or perform services

**Than:** Or give assistance

Veyyāvaccam̄	Services	Noun, accusative singular neuter, from <i>veyyāvacca</i> (service, duty, help), object of <i>karonti</i> .
karonti	Perform	Verb, 3rd person plural present indicative, from <i>karoti</i> (to do), with <i>ye</i> as subject and <i>veyyāvaccam̄</i> as object.
vā	Or	Particle, indicating alternative between <i>anumodanti</i> and <i>karonti</i> .

### Na tena dakkhiṇā onā

**Grok AI:** By that, the offering is not diminished

**Than:** And the offering is not depleted by that

Na	Not	Particle, negating <i>onā</i> .
tena	By that	Pronoun, instrumental singular neuter, from <i>ta</i> (that), referring to <i>anumodanti</i> or <i>veyyāvaccam̄</i> .

dakkhiṇā	Offering	Noun, nominative singular feminine, from <i>dakkhiṇā</i> (gift), subject of <i>onā</i> .
onā	Diminished	Adjective, nominative singular feminine, from <i>ona</i> (deficient), from <i>ūna</i> (deficient, lacking), describing <i>dakkhiṇā</i> .

### Te pi puññassa bhāgino

**Grok AI:** They too share in the merit

**Than:** They too have a share of the merit

Te	They	Pronoun, nominative plural masculine, from <i>ta</i> (he), subject of <i>bhāgino</i> .
pi	Too	Particle, emphasizing <i>te</i> .
puññassa	Of the merit	Noun, genitive singular neuter, from <i>puñña</i> (merit), object of <i>bhāgino</i> .
bhāgino	Share	Adjective, nominative plural masculine, from <i>bhāgin</i> (sharing), describing <i>te</i> .

### Tasmā dade appaṭivāna-citto

**Grok AI:** Therefore, give with an unhesitating mind

**Than:** Therefore, with an unhesitant mind, one should give

Tasmā	Therefore	Adverb, from <i>tasmā</i> (therefore), introducing conclusion.
dade	Give	Verb, 3rd person singular imperative, from <i>dadāti</i> (to give), with implied subject (giver).
appaṭivāna	Unhesitating	Adjective, compound element, from a (not) + <i>paṭivāna</i> (hesitating), part of <i>appaṭivāna-citto</i> .

**Norbu AI:** appaṭivāna:

- a (not) + *paṭi* (against) + *vanati* (to desire)
- From *paṭivāṇa* (holding back)
- "Unwavering, not holding back, not shrinking back"

citto	Mind	Noun, nominative singular masculine, from <i>citta</i> (mind), describing implied giver.
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### Yattha dinnam mahapphalam

**Grok AI:** Where what is given yields great fruit

**Than:** Where the gift bears great fruit

Yattha	Where	Adverb, from <i>yattha</i> (where), modifying <i>dinnarñ</i> .
dinnarñ	What is given	Adjective, nominative singular neuter, past participle from <i>dadāti</i> (to give), subject of implied <i>hoti</i> .
mahapphalarñ	Great fruit	Adjective, nominative singular neuter, from <i>maha</i> (great) + <i>phala</i> (fruit), describing <i>dinnarñ</i> .

### **Puññāni para-lokasmīm**

**Grok AI:** Merits in the other world

**Than:** Merit... in the next life

Puññāni	Merits	Noun, nominative plural neuter, from <i>puñña</i> (merit), subject of <i>patitthā honti</i> .
para	Other	Adjective, compound element, from <i>para</i> (other), part of <i>para-lokasmīm</i> .
lokasmīm	In the world	Noun, locative singular masculine, from <i>loka</i> (world), location of <i>puññāni</i> . Para-lokasmīm typically refers to the next life or future existences, including rebirth in other realms (e.g., human, divine, or lower realms).

**Norbu AI:** para-lokasmīm:

- para (other, beyond) + loka (world) + smīm (locative case ending)
- Compound meaning "in the next world"

### **Patitthā honti pāninan'ti**

**Grok AI:** Are a support for beings

**Than:** ... is what establishes living beings

Patitthā	Support	Noun, nominative singular feminine, from <i>patitthā</i> (foundation), predicate of <i>puññāni</i> .
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**Norbu AI:** patitthā:

- pa (forward) + titthati (to stand)

- From *patiṭṭhāti* (to stand firm, to be established)
- Noun meaning "foundation, support, refuge"
- Used here to indicate spiritual support or refuge

honti	Are	Verb, 3rd person plural present indicative, from <i>bhavati</i> (to be), with <i>puññāni</i> as subject.
pāṇinan	For beings	Noun, genitive plural masculine, from <i>pāṇin</i> (living being), beneficiary of <i>patiṭṭhā</i> .
iti	Thus	Particle, marking quotation or conclusion of the chant.

## Culla-maṅgala-cakka-vāla

**Norbu AI:** This appears to be a compilation of protective verses (paritta) that draws from various sources in the Pali Canon. While the complete chant as presented here isn't found in a single sutta, its components reflect themes from several canonical sources:

The opening invocation of the Three Jewels (Buddha, Dhamma, Sangha) reflects the basic refuge formula found in many suttas.

The reference to the 84,000 dhammakkhandhas (Catur-āsīti-sahassa-dhammakkhandha) is a traditional enumeration mentioned in the commentarial literature rather than the suttas themselves.

The protective aspects and wishes for freedom from dangers (rogā, bhayā, antarāyā, etc.) share similarities with the [Ratana Sutta \(Snp 2.1\)](#) and [Khandha Paritta \(AN 4.67\)](#).

## Culla-maṅgala-cakka-vāla

**Grok AI:** Lesser auspicious wheel protection

Culla	Lesser	Adjective, compound element, from <i>culla</i> (small), part of <i>culla-maṅgala</i> .
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**Norbu AI:** culla:

- Means "small, minor"
- Alternative spelling of cūla
- Used as prefix to indicate "lesser" version

maṅgala	Auspicious	Noun, compound element, from <i>maṅgala</i> (auspicious, blessing), part of <i>culla-maṅgala</i> .
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cakka	Wheel	Noun, compound element, from <i>cakka</i> (wheel), part of <i>cakka-vāla</i> .
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vāla	Protection	Noun, nominative singular neuter, from <i>vā/a</i> (enclosure, protection), title of the chant.
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**Norbu Al:** vāla:

- Alternative spelling of *vāra*
- "Time, occasion, sphere"

**Norbu Al:** In classical Pali texts, cakkavāla specifically refers to a world-system or universe. It's often used in cosmological descriptions, particularly in the commentarial literature. The term describes a complete world-system that includes the earth, heavenly realms, Mount Meru, etc.

So "Culla-maṅgala-cakka-vāla" would mean something like "Minor Blessing World-System" or "Lesser Auspicious Sphere."

### Sabba-buddh'ānubhāvena

**Grok Al:** By the power of all Buddhas

**Than:** Through the power of all the Buddhas

Sabba	All	Adjective, compound element, from <i>sabba</i> (all), part of <i>sabba-buddhā</i> .
buddhā	Buddhas	Noun, compound element, from <i>buddha</i> (awakened one), part of <i>sabba-buddhā</i> , elided as <i>buddh'</i> before vowel.
anubhāvena	By the power	Noun, instrumental singular masculine, from <i>anubhāva</i> (power), means of protection.

### Sabba-dhamm'ānubhāvena

**Grok Al:** By the power of all Dhammas

**Than:** The power of all the Dharma

Sabba	All	Adjective, compound element, from <i>sabba</i> (all), part of <i>sabba-dhammā</i> .
dhammā	Dhammas	Noun, compound element, from <i>dhamma</i> (teaching), part of <i>sabba-dhammā</i> , elided as <i>dhamm'</i> before vowel.
anubhāvena	By the power	Noun, instrumental singular masculine, from <i>anubhāva</i> (power), means of protection.

## **Sabba-saṅgh’ānubhāvena**

**Grok Al:** By the power of all Sanghas

**Than:** The power of all the Saṅgha

Sabba	All	Adjective, compound element, from <i>sabba</i> (all), part of <i>sabba-saṅghā</i> .
saṅghā	Sanghas	Noun, compound element, from <i>saṅgha</i> (community), part of <i>sabba-saṅghā</i> , elided as <i>saṅgh’</i> before vowel.
anubhāvena	By the power	Noun, instrumental singular masculine, from <i>anubhāva</i> (power), means of protection.

## **Buddha-ratanāṁ dhamma-ratanāṁ saṅgha-ratanāṁ**

**Grok Al:** The Buddha jewel, the Dhamma jewel, the Sangha jewel

**Than:** The gem of the Buddha, the gem of the Dhamma, the gem of the Saṅgha

Buddha	Buddha	Noun, compound element, from <i>buddha</i> (awakened one), part of <i>buddha-ratanāṁ</i> .
ratanāṁ	Jewel	Noun, accusative singular neuter, from <i>ratana</i> (gem, jewel, treasure), describing <i>buddha</i> .
dhamma	Dhamma	Noun, compound element, from <i>dhamma</i> (teaching), part of <i>dhamma-ratanāṁ</i> .
saṅgha	Sangha	Noun, compound element, from <i>saṅgha</i> (community), part of <i>saṅgha-ratanāṁ</i> .

## **Tīṇyāṁ ratanānam ānubhāvena**

**Grok Al:** By the power of the three jewels

**Than:** The power of the Triple Gem

Tīṇyāṁ	Three	Numeral, genitive plural neuter, from <i>tīṇi</i> (three), describing <i>ratanānam</i> .
ratanānam	Of the jewels	Noun, genitive plural neuter, from <i>ratana</i> (gem, jewel, treasure), object of <i>ānubhāvena</i> .
ānubhāvena	By the power	Noun, instrumental singular masculine, from <i>anubhāva</i> (power), means of protection.

## Catur-āsīti-sahassa-dhammakkhandh'ānubhāvena

**Grok AI:** By the power of the eighty-four thousand Dharma aggregates

**Than:** The power of the 84,000 Dharma groups

Catur	Four	Numeral, compound element, from <i>catu</i> (four), part of <i>catur-āsīti</i> .
āsīti	Eighty	Numeral, compound element, from <i>āsīti</i> (eighty), part of <i>catur-āsīti</i> .
sahassa	Thousand	Numeral, compound element, from <i>sahassa</i> (thousand), part of <i>sahassa-dhammakkhandhā</i> .
dhammakkhandhā	Dharma aggregates	Noun, compound element, from <i>dhamma</i> (teaching) + <i>khandha</i> (aggregate), elided as <i>dhammakkhandh'</i> before vowel.

**Norbu AI:** dhammakkhandhā:

- Compound of dhamma + khandha
- Traditionally refers to the 84,000 units of Buddhist teachings
- These are categorized as:
  - \* 21,000 in Vinaya Piṭaka
  - \* 21,000 in Sutta Piṭaka
  - \* 42,000 in Abhidhamma Piṭaka
- Each dhammakkhandha is considered a discrete unit of teaching
- The term appears in commentarial literature rather than the suttas themselves
- Used to emphasize the vast scope of the Buddha's teachings

anubhāvena	By the power	Noun, instrumental singular masculine, from <i>anubhāva</i> (power), means of protection.
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## Piṭakattay'ānubhāvena

**Grok AI:** By the power of the three baskets

**Than:** The power of the Tripitaka

Piṭakattayā	Three baskets	Noun, compound element, from <i>piṭaka</i> (basket) + <i>taya</i> (triad), elided as <i>pitakattay'</i> before vowel.
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### **Norbu Al: Piṭakattayā:**

- Compound of piṭaka + taya
- Literally means "three baskets"
- Refers to the three main divisions of the Pali Canon:
  - \* Vinaya Piṭaka: rules and origins of monastic discipline
  - \* Sutta Piṭaka: discourses and teachings of the Buddha
  - \* Abhidhamma Piṭaka: systematic philosophical analysis
- The term "piṭaka" (basket) comes from the ancient Indian practice of storing palm-leaf manuscripts in baskets
- In the chant, it appears in the instrumental case (-ena) indicating "by means of" or "through the power of" the three collections

anubhāvena By the power Noun, instrumental singular masculine, from *anubhāva* (power), means of protection.

### **Jina-sāvak'ānubhāvena**

**Grok Al:** By the power of the Victor's disciples

**Than:** The power of the Victor's disciples

Jina	Victor	Noun, compound element, from <i>jina</i> (conqueror, Buddha), part of <i>jina-sāvakā</i> .
sāvakā	Disciples	Noun, compound element, from <i>sāvaka</i> (disciple), part of <i>jina-sāvakā</i> , elided as <i>sāvak'</i> before vowel.
anubhāvena	By the power	Noun, instrumental singular masculine, from <i>anubhāva</i> (power), means of protection.

**Sabbe te rogā sabbe te bhayā sabbe te antarāyā sabbe te upaddavā sabbe te dunnimittā sabbe te avamaṅgalā vinassantu**

**Grok Al:** May all your diseases, fears, obstacles, misfortunes, bad omens, and inauspicious things perish

**Than:** May all your diseases, all your fears, all your obstacles, all your dangers, all your bad visions, all your bad omens be destroyed

Sabbe	All	Adjective, nominative plural masculine, from <i>sabba</i> (all), describing <i>rogā</i> , <i>bhayā</i> , etc.
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te	Your	Pronoun, nominative plural masculine, from <i>ta</i> (he), describing <i>rogā</i> , etc.
rogā	Diseases	Noun, nominative plural masculine, from <i>roga</i> (disease), subject of <i>vinassantu</i> .
bhayā	Fears	Noun, nominative plural masculine, from <i>bhaya</i> (fear), subject of <i>vinassantu</i> .
antarāyā	Obstacles	Noun, nominative plural masculine, from <i>antarāya</i> (obstacle), subject of <i>vinassantu</i> .
upaddavā	Misfortunes	Noun, nominative plural masculine, from <i>upaddava</i> (misfortune), subject of <i>vinassantu</i> .
dunnimittā	Bad omens	Noun, nominative plural masculine, from <i>dunnimitta</i> (bad sign), from <i>du</i> (bad) + <i>nimitta</i> (sign, omen), meaning "bad omens", "inauspicious signs" subject of <i>vinassantu</i> .
avamaṅgalā	Inauspicious things	Noun, nominative plural masculine, from <i>avamaṅgala</i> (inauspicious), from <i>ava</i> (down, away) + <i>maṅgala</i> (blessing), meaning "inauspicious," "unfortunate", subject of <i>vinassantu</i> .
vinassantu	May they perish	Verb, 3rd person plural imperative, from <i>vinassati</i> (to perish), with <i>rogā</i> , etc., as subject.

**Āyu-vadḍhako dhana-vadḍhako siri-vadḍhako yasa-vadḍhako bala-vadḍhako  
vaṇṇa-vadḍhako sukha-vadḍhako hotu sabbadā**

**Grok Al:** May there always be increase in longevity, wealth, glory, fame, strength, beauty, and happiness

**Than:** May there be always be an increase of long life, wealth, glory, status, strength, beauty and happiness

Āyu	Longevity	Noun, compound element, from <i>āyu</i> (life), part of <i>āyu-vadḍhako</i> .
vadḍhako	Increase	Adjective, nominative singular masculine, from <i>vadḍhaka</i> (increasing), describing implied subject.
dhana	Wealth	Noun, compound element, from <i>dhana</i> (wealth), part of <i>dhana-vadḍhako</i> .
siri	Glory	Noun, compound element, from <i>siri</i> (glory), part of <i>siri-vadḍhako</i> .

yasa	Fame	Noun, compound element, from <i>yasa</i> (fame, glory, success), part of <i>yasa-vaddhako</i> .
bala	Strength	Noun, compound element, from <i>bala</i> (strength), part of <i>bala-vaddhako</i> .
vāṇṇa	Beauty	Noun, compound element, from <i>vāṇṇa</i> (color, beauty, praise, appearance), part of <i>vāṇṇa-vaddhako</i> .
sukha	Happiness	Noun, compound element, from <i>sukha</i> (happiness), part of <i>sukha-vaddhako</i> .
hotu	May there be	Verb, 3rd person singular imperative, from <i>bhavati</i> (to be), with <i>vaddhako</i> as subject.
sabbadā	Always	Adverb, from <i>sabbadā</i> (always), modifying <i>hotu</i> .

### Dukkha-roga-bhayā verā sokā sattu c'upaddavā

**Grok AI:** Suffering, diseases, fears, enmities, sorrows, enemies, and misfortunes

**Than:** Suffering, disease, danger, animosity, sorrow, adversity, misfortune

Dukkha	Suffering	Noun, compound element, from <i>dukkha</i> (suffering), part of <i>dukkha-roga-bhayā</i> .
roga	Diseases	Noun, compound element, from <i>roga</i> (disease), part of <i>dukkha-roga-bhayā</i> .
bhayā	Fears	Noun, nominative plural masculine, from <i>bhaya</i> (fear), subject of <i>vinassantu</i> (implied).
verā	Enmities	Noun, nominative plural masculine, from <i>vera</i> (enmity), subject of <i>vinassantu</i> .
sokā	Sorrows	Noun, nominative plural masculine, from <i>soka</i> (sorrow), subject of <i>vinassantu</i> .
sattu	Enemies	Noun, nominative plural masculine, from <i>sattu</i> (enemy, adversary), subject of <i>vinassantu</i> .
ca	And	Conjunction, connecting <i>sattu</i> and <i>upaddavā</i> .
upaddavā	Misfortunes	Noun, nominative plural masculine, from <i>upaddava</i> (misfortune), subject of <i>vinassantu</i> .

### Anekā antarāyā pi vinassantu ca tejasā

**Grok AI:** Many obstacles too may perish by this radiance

**Than:** Obstacles without number – [may they] vanish through the majesty of the Triple Gem

Anekā	Many	Adjective, nominative plural masculine, from <i>aneka</i> (many), describing <i>antarāyā</i> .
antarāyā	Obstacles	Noun, nominative plural masculine, from <i>antarāya</i> (obstacle), subject of <i>vinassantu</i> .
pi	Too	Particle, emphasizing <i>anekā antarāyā</i> .
vinassantu	May they perish	Verb, 3rd person plural imperative, from <i>vinassati</i> (to perish), with <i>antarāyā</i> as subject.
ca	And	Conjunction, connecting clauses.
tejasā	By this radiance	Noun, instrumental singular neuter, from <i>teja</i> (radiance), means of <i>vinassantu</i> .

**Norbu AI:** tejasā:

- From *teja* (fire, power)
- Instrumental case
- "By power, through spiritual power"

**Jaya-siddhi dhanam lābhām**

**Grok AI:** Victory, success, wealth, gain

**Than:** Triumph, success, wealth, gain

Jaya	Victory	Noun, nominative singular neuter, from <i>jaya</i> (victory), subject of implied <i>hotu</i> .
siddhi	Success	Noun, nominative singular feminine, from <i>siddhi</i> (success), subject of implied <i>hotu</i> .
dhanam	Wealth	Noun, accusative singular neuter, from <i>dhana</i> (wealth), subject of implied <i>hotu</i> .
lābhām	Gain	Noun, accusative singular masculine, from <i>lābha</i> (gain), subject of implied <i>hotu</i> .

**Sotthi bhāgyam sukham balaṁ**

**Grok AI:** Safety, fortune, happiness, strength

**Than:** Safety, luck, happiness, strength

Sotthi	Safety	Noun, nominative singular feminine, from <i>sotthi</i> (safety), subject of implied <i>hotu</i> .
bhāgyam	Fortune	Noun, accusative singular neuter, from <i>bhāgya</i> (fortune), subject of implied <i>hotu</i> .
sukham	Happiness	Noun, accusative singular neuter, from <i>sukha</i> (happiness), subject of implied <i>hotu</i> .
balam	Strength	Noun, accusative singular neuter, from <i>bala</i> (strength), subject of implied <i>hotu</i> .

### **Siri āyu ca vanṇo ca bhogam vuddhī ca yasavā**

**Grok AI:** Glory, longevity, beauty, prosperity, growth, and fame

**Than:** Glory, long life, beauty, fortune and status increase

Siri	Glory	Noun, nominative singular feminine, from <i>siri</i> (glory), subject of implied <i>hotu</i> .
āyu	Longevity	Noun, nominative singular neuter, from <i>āyu</i> (life), subject of implied <i>hotu</i> .
ca	And	Conjunction, connecting <i>āyu</i> and <i>vanṇo</i> .
vanṇo	Beauty	Noun, nominative singular masculine, from <i>vanṇa</i> (appearance), subject of implied <i>hotu</i> .
bhogam	Prosperity	Noun, accusative singular masculine, from <i>bhoga</i> (prosperity), subject of implied <i>hotu</i> .
vuddhī	Growth	Noun, nominative singular feminine, from <i>vuddhi</i> (growth), subject of implied <i>hotu</i> .
yasavā	Fame	Adjective, nominative singular masculine, from <i>yasavant</i> (famous), subject of implied <i>hotu</i> .

### **Sata-vassā ca āyū ca jīva-siddhī bhavantu te**

**Grok AI:** A hundred years and longevity and success in life may be yours

**Than:** A lifespan of a hundred years, and success in your livelihood: May they be yours

Sata	Hundred	Numeral, compound element, from <i>sata</i> (hundred), part of <i>sata-vassā</i> .
vassā	Years	Noun, nominative plural neuter, from <i>vassa</i> (year), part of <i>sata-vassā</i> , subject of <i>bhavantu</i> .

ca	And	Conjunction, connecting <i>vassā</i> and <i>āyū</i> .
āyū	Longevity	Noun, nominative singular neuter, from <i>āyu</i> (life), subject of <i>bhavantu</i> .
jīva	Life	Noun, compound element, from <i>jīva</i> (life), part of <i>jīva-siddhī</i> .
<b>Norbu AI:</b> <i>āyū</i> vs <i>jīva</i> :		
<ul style="list-style-type: none"> <li>- <i>āyū</i> refers to lifespan, duration of life</li> <li>- <i>jīva</i> refers to life-force, vital essence</li> <li>- <i>āyū</i> is more quantitative</li> <li>- <i>jīva</i> is more qualitative</li> </ul>		
siddhī	Success	Noun, nominative singular feminine, from <i>siddhi</i> (success), part of <i>jīva-siddhī</i> , subject of <i>bhavantu</i> .
bhavantu	May be	Verb, 3rd person plural imperative, from <i>bhavati</i> (to be), with <i>vassā</i> , <i>āyū</i> , <i>siddhī</i> as subjects.
te	Yours	Pronoun, dative plural masculine, from <i>ta</i> (he), beneficiary of <i>bhavantu</i> .

## Ariya-dhana-gāthā - Verses on the Riches of a Noble One

**Norbu AI:** The Dutiyapuññābhisañdasutta ([AN 4.52](#)) teaches about four streams of merit (puññābhisañda) that lead to happiness and heavenly rebirth. Here's the context:

The Buddha describes four qualities that a noble disciple (ariyasāvaka) can possess:

1. Unshakeable confidence (aveccappasāda) in the Buddha - understanding his qualities as the Enlightened One
2. Unshakeable confidence in the Dhamma - understanding its characteristics like being "well-proclaimed" (svākkhāto), "visible here and now" (sanditthiko), etc.
3. Unshakeable confidence in the Sangha - understanding their qualities as those who practice well
4. Noble virtues (ariyakantāni sīlāni) - maintaining unbroken, pure moral conduct

The Buddha then spoke the following verses.

## Ariya-dhana-gāthā

**Grok AI:** Verses of the noble wealth

**BM:** Verses on the Riches of a Noble One

**Than:** Noble Wealth

Ariya	Noble	Adjective, compound element, from <i>ariya</i> (noble), part of <i>ariya-dhana</i> .
dhana	Wealth	Noun, compound element, from <i>dhana</i> (wealth), part of <i>ariya-dhana</i> .
gāthā	Verses	Noun, nominative singular feminine, from <i>gāthā</i> (verse), title of the chant.

### **Yassa saddhā tathāgate**

**Grok AI:** Whose faith in the Tathāgata

**BM:** One whose faith in the Tathāgata

**Than:** One whose conviction in the Tathāgata

Yassa	Whose	Pronoun, genitive singular masculine, from <i>yā</i> (who), describing implied person.
saddhā	Faith	Noun, nominative singular feminine, from <i>saddhā</i> (faith), subject of implied <i>atthi</i> .

### **Norbu AI: saddhā:**

- Faith, confidence, trust based on understanding
- In Buddhist context: verified confidence through experience

tathāgate	In the Tathāgata	Noun, locative singular masculine, from <i>tathāgata</i> (thus-gone, Buddha), object of <i>saddhā</i> .
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### **Acalā supatiṭṭhitā**

**Grok AI:** Is unshaken, well-established

**BM:** Is unshaken and established well

**Than:** is unshakable, well-established

Acalā	Unshaken	Adjective, nominative singular feminine, from <i>a</i> (not) + <i>cala</i> (moving, shaking), meaning unshakeable, immovable, steady, describing <i>saddhā</i> .
supatiṭṭhitā	Well-established	Adjective, nominative singular feminine, from <i>su</i> (well) + <i>patiṭṭhita</i> (established), from <i>patiṭṭhati</i> (to be established), describing <i>saddhā</i> .

## Sīlañ-ca yassa kalyāṇam

**Grok AI:** And whose virtue is beautiful

**BM:** Whose virtue is beautiful

**Than:** Whose virtue is admirable

Sīlam	Virtue	Noun, nominative singular neuter, from <i>sīla</i> (virtue, habit), means “habit” or moral discipline, subject of implied <i>atthi</i> .
ca	And	Conjunction, connecting <i>sīlam</i> and <i>saddhā</i> .
yassa	Whose	Pronoun, genitive singular masculine, from <i>ya</i> (who), describing implied person.
kalyāṇam	Beautiful	Adjective, nominative singular neuter, from <i>kalyāṇa</i> (beautiful, good), describing <i>sīlam</i> .

## Ariya-kantam pasar̄sitaṁ

**Grok AI:** Loved by nobles, praised

**BM:** The Noble Ones enjoy and praise

**Than:** Praised, cherished by the Noble Ones

Ariya	Nobles	Noun, compound element, from <i>ariya</i> (noble), part of <i>ariya-kantam</i> . Refers to those who have attained stages of enlightenment
kantam	Loved	Adjective, nominative singular neuter, from <i>kanta</i> (loved), from <i>kamati</i> (to desire), describing <i>sīlam</i> .

**Norbu AI:** kantam:

- From *kamati* (to love, desire)
- Past participle used as adjective
- Beloved, agreeable, pleasing
- In this context: approved of, appreciated

pasar̄sitaṁ	Praised	Adjective, nominative singular neuter, past participle from <i>pasar̄sati</i> (to praise), from <i>pa</i> (forth) + <i>sar̄sati</i> (to speak), meaning “spoken highly of” or praised, describing <i>sīlam</i> .
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## Saṅghe pasādo yass'atthi

**Grok Al:** Whose confidence in the Sangha exists

**BM:** Whose trust is in the Saṅgha

**Than:** Who has faith in the Saṅgha

Saṅghe In the Sangha Noun, locative singular masculine, from *saṅgha* (community), object of *pasādo*.

pasādo Confidence Noun, nominative singular masculine, from *pasāda* (clarity, brightness, faith, confidence) from *pasīdati* (to be pleased), subject of *atthi*.

*Saddhā* is broader, encompassing general faith or trust (e.g., in the Buddha, *tathāgate*), often with an emotional or devotional aspect.

*Pasādo* is more specific, denoting serene, clear confidence arising from understanding, often in the Sangha (*saṅghe*) or other objects of reverence.

yassa Whose Pronoun, genitive singular masculine, from *ya* (who), describing implied person.

atthi Exists Verb, 3rd person singular present indicative, from *atthi* (to be), with *pasādo* as subject.

### **Uju-bhūtañ-ca dassanam**

**Grok Al:** And whose vision is upright

**BM:** Who sees things rightly as they are

**Than:** & vision made straight

Uju Upright Adjective, compound element, from *uju* (straight), part of *uju-bhūtar̄m*.

bhūtar̄m Become Adjective, nominative singular neuter, past participle from *bhavati* (to become), describing *dassanam*.

ca And Conjunction, connecting *bhūtar̄m* and *dassanam*.

dassanam Vision Noun, nominative singular neuter, from *dassana* (vision), from *dassati* (to see), subject of implied *atthi*.

### **Adaliddo-ti tam āhu**

**Grok AI:** Not poor, thus they call him

**BM:** It is said that not in vain

**Than:** “Not poor,” they say of him.

Adaliddo	Not poor	Adjective, nominative singular masculine, from <i>a</i> (not) + <i>dalidda</i> (poor), describing <i>tarñ</i> .
ti	Thus	Particle, marking quotation.
tarñ	Him	Pronoun, accusative singular masculine, from <i>ta</i> (he), object of <i>āhu</i> .
āhu	They call	Verb, 3rd person plural aorist, from <i>āha</i> (to say), with <i>tarñ</i> as object and <i>adaliddo</i> as predicate.

### **Amoghañ tassa jīvitam̄**

**Grok AI:** Fruitful is his life

**BM:** And undeluded is their life

**Than:** Not in vain his life

Amoghañ	Fruitful	Adjective, nominative singular neuter, from <i>a</i> (not) + <i>mogha</i> (vain), describing <i>jīvitam̄</i> .
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**Norbu AI:** amoghañ:

- *a* (not) + *mogha* (empty, useless)
- Adjective
- Not empty, not useless, fruitful
- Meaningful, successful

tassa	His	Pronoun, genitive singular masculine, from <i>ta</i> (he), describing <i>jīvitam̄</i> .
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jīvitam̄	Life	Noun, nominative singular neuter, from <i>jīvita</i> (life), from <i>jīvati</i> (to live), subject of implied <i>hoti</i> .
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### **Tasmā saddhañ-ca sīlañ-ca**

**Grok AI:** Therefore faith and virtue

**BM:** To virtue and to faith

**Than:** So conviction & virtue,

Tasmā	Therefore	Adverb, from <i>tasmā</i> (therefore), introducing conclusion.
saddham̄	Faith	Noun, accusative singular feminine, from <i>saddhā</i> (faith), object of <i>anuyuñjetha</i> .
ca	And	Conjunction, connecting <i>saddham̄</i> and <i>sīlam̄</i> .
sīlam̄	Virtue	Noun, accusative singular neuter, from <i>sīla</i> (virtue), object of <i>anuyuñjetha</i> .

### **Pasādaṁ dhamma-dassanam̄**

**Grok AI:** Confidence and vision of the Dhamma

**BM:** To trust to seeing truth

**Than:** Faith & dhamma-vision

Pasādaṁ	Confidence	Noun, accusative singular masculine, from <i>pasāda</i> (confidence), object of <i>anuyuñjetha</i> .
dhamma	Dhamma	Noun, compound element, from <i>dhamma</i> (teaching), part of <i>dhamma-dassanam̄</i> .
dassanam̄	Vision	Noun, accusative singular neuter, from <i>dassana</i> (vision), object of <i>anuyuñjetha</i> .

### **Anuyuñjetha medhāvī**

**Grok AI:** The wise should cultivate

**BM:** To these the wise devote themselves

**Than:** Should be cultivated by the intelligent

Anuyuñjetha	Should cultivate	Verb, 3rd person singular optative, from <i>anuyuñjati</i> (to cultivate, to apply), with <i>saddham̄</i> , <i>sīlam̄</i> , etc., as objects.
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**Norbu AI:** anuyuñjetha:

- anu (along) + yuñjati (to yoke, apply oneself)
- Optative, 3rd person singular middle
- Should practice, should pursue
- From *anuyuñjati* (to practice, pursue)

medhāvī	The wise	Adjective, nominative singular masculine, from <i>medhāvin</i> (wise), subject of <i>anuyuñjetha</i> .
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## Sarām buddhāna sāsanān’ti

**Grok AI:** Remembering the Buddha's teaching

**BM:** The Buddha's teaching in their mind

**Than:** Remembering the Buddhas' teachings

Sarām	Remembering	Adjective, accusative singular masculine, present participle from <i>sarati</i> (to remember), describing <i>medhāvī</i> .
buddhāna	Of the Buddhas	Noun, genitive plural masculine, from <i>buddha</i> (awakened one), describing <i>sāsanām</i> .
sāsanām	Teaching	Noun, accusative singular neuter, from <i>sāsana</i> (teaching, dispensation), from <i>sāsati</i> (to teach), object of <i>saram</i> .
iti	Thus	Particle, marking quotation or conclusion of the chant.

## Funeral Chants

### Dhamma-saṅgaṇī-mātikā

**Norbu AI:** This is the Mātikā (matrix or table of contents) of the [Dhammasaṅgaṇī](#), the first book of the Abhidhamma Piṭaka.

The Mātikā consists of 22 triplets (tika) and 100 pairs (duka, not shown in this excerpt), which form the fundamental categories used to analyze all phenomena (dhammā) in the Abhidhamma system.

### Dhamma-saṅgaṇī-mātikā

**Grok AI:** Matrix of the enumeration of phenomena

**Than:** The List from the Dhamma Groupings

**Norbu AI:** Matrix of the Collection of Dhammas

Dhamma	Phenomena	Noun, compound element, from <i>dhamma</i> (phenomenon, teaching), part of <i>dhamma-saṅgaṇī</i> .
saṅgaṇī	Enumeration	Noun, compound element, from <i>saṅgaṇī</i> (reckoning), from <i>saṅgaṇāti</i> (to enumerate), part of <i>dhamma-saṅgaṇī</i> .

**Norbu AI:** saṅgaṇī:

- From *sam* (together) + *gaṇāti* (to count, enumerate)
- Noun meaning "enumeration, compilation"
- Used in "Dhammasaṅgaṇī" - "Enumeration of Phenomena"

**mātikā**      Matrix      Noun, nominative singular feminine, from *mātikā* (list, matrix), title of the chant.

### **Kusalā dhammā**

**Grok AI:** Wholesome phenomena

**Than:** Skillful phenomena

**Norbu AI:** Wholesome states

<b>Kusalā</b>	<b>Wholesome</b>	Adjective, nominative plural masculine, from <i>kusala</i> (skillful, wholesome), describing <i>dhammā</i> .
<b>dhammā</b>	<b>Phenomena</b>	Noun, nominative plural masculine, from <i>dhamma</i> (phenomena, states, teachings), subject of the clause.

### **Akusalā dhammā**

**Grok AI:** Unwholesome phenomena

**Than:** Unskillful phenomena

**Norbu AI:** Unwholesome states

<b>Akusalā</b>	<b>Unwholesome</b>	Adjective, nominative plural masculine, from <i>a</i> (not) + <i>kusala</i> (wholesome), describing <i>dhammā</i> .
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### **Abyākatā dhammā**

**Grok AI:** Indeterminate phenomena

**Than:** Undeclared phenomena

**Norbu AI:** Indeterminate states

<b>Abyākatā</b>	<b>Indeterminate</b>	Adjective, nominative plural masculine, from <i>a</i> (not) + <i>byākata</i> (declared) from <i>byākaroti</i> (to explain), describing <i>dhammā</i> .
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### **Sukhāya vedanāya sampayuttā dhammā**

**Grok AI:** Phenomena associated with pleasant feeling

**Than:** Phenomena conjoined with pleasant feeling

**Norbu AI:** States associated with pleasant feeling

Sukhāya	Pleasant	Adjective, dative singular feminine, from <i>sukha</i> (pleasant), describing <i>vedanāya</i> .
vedanāya	Feeling	Noun, dative singular feminine, from <i>vedanā</i> (feeling), object of <i>sampayuttā</i> .
sampayuttā	Associated	Adjective, nominative plural masculine, past participle from <i>sampayujjati</i> (to be associated), describing <i>dhammā</i> .

**Norbu AI: sampayuttā:**

- sam (together) + pa (forward) + yutta (joined)
- From *sampayujjati* (to be associated with)
- Past participle
- Means "associated with, connected"

dhammā	Phenomena	Noun, nominative plural masculine, from <i>dhamma</i> (phenomenon), subject of the clause.
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### **Dukkhāya vedanāya sampayuttā dhammā**

**Grok AI:** Phenomena associated with painful feeling

**Than:** Phenomena conjoined with painful feeling

**Norbu AI:** States associated with painful feeling

Dukkhāya	Painful	Adjective, dative singular feminine, from <i>dukkha</i> (painful), describing <i>vedanāya</i> .
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### **Adukkhamasukhāya vedanāya sampayuttā dhammā**

**Grok AI:** Phenomena associated with neither-painful-nor-pleasant feeling

**Than:** Phenomena conjoined with neither-painful-nor-pleasant feeling

**Norbu AI:** States associated with neither-painful-nor-pleasant feeling

Adukkhamasukhāya	Neither-painful -nor-pleasant	Adjective, dative singular feminine, from a (not) + <i>dukkha</i> (painful) + a (not) + <i>sukha</i> (pleasant), describing <i>vedanāya</i> .
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## **Vipākā dhammā**

**Grok AI:** Resultant phenomena

**Than:** Phenomena that are kammic results

**Norbu AI:** States that are results

Vipākā	Resultant	Adjective, nominative plural masculine, from <i>vipāka</i> (result, ripened) from <i>vipacati</i> (to ripen), describing <i>dhammā</i> .
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dhammā	Phenomena	Noun, nominative plural masculine, from <i>dhamma</i> (phenomenon), subject of the clause.
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## **Vipāka-dhamma-dhammā**

**Grok AI:** Phenomena that are causes of results

**Than:** Phenomena that have kammic results

**Norbu AI:** States that will give results

Vipāka	Result	Noun, compound element, from <i>vipāka</i> (result), part of <i>vipāka-dhamma</i> .
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dhamma	Phenomena	Noun, compound element, from <i>dhamma</i> (phenomenon), part of <i>vipāka-dhamma</i> .
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## **N'eva vipāka na vipāka-dhamma-dhammā**

**Grok AI:** Phenomena that are neither resultant nor causes of results

**Than:** Phenomena that neither are nor have kammic results

**Norbu AI:** States that are neither results nor will give results

N'eva	Neither	Particle, from <i>na</i> (not) + <i>eva</i> (indeed), negating <i>vipāka</i> .
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vipāka	Resultant	Adjective, nominative plural masculine, from <i>vipāka</i> (result), negated by <i>n'eva</i> .
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na	Nor	Particle, negating <i>vipāka-dhamma</i> .
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vipāka	Result	Noun, compound element, from <i>vipāka</i> (result), part of <i>vipāka-dhamma</i> .
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dhamma	Phenomena	Noun, compound element, from <i>dhamma</i> (phenomenon), part of <i>vipāka-dhamma</i> .
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## **Upādinn'upādāniyā dhammā**

**Grok AI:** Clung-to and clingable phenomena

**Than:** Clung-to clinging phenomena

**Norbu AI:** States grasped and subject to clinging

Upādinna	Clung-to	Adjective, compound element, past participle from <i>upādiyati</i> (to cling), from upa (near) + ādiyati (to take), means “taken up”, grasped, clung to, acquired, part of <i>upādinn'upādāniyā</i> .
upādāniyā	Clingable	Adjective, nominative plural masculine, from <i>upādāniya</i> (clingable) from <i>upādiyati</i> , describing <i>dhammā</i> .
dhammā	Phenomena	Noun, nominative plural masculine, from <i>dhamma</i> (phenomenon), subject of the clause.

## **Anupādinn'upādāniyā dhammā**

**Grok AI:** Not clung-to but clingable phenomena

**Than:** Unclung-to clinging phenomena

**Norbu AI:** States not grasped but subject to clinging

Anupādinna	Not clung-to	Adjective, compound element, from <i>an</i> (not) + <i>upādinna</i> (clung-to) from <i>upādiyati</i> , part of <i>anupādinn'upādāniyā</i> .
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## **Anupādinnānupādāniyā dhammā**

**Grok AI:** Neither clung-to nor clingable phenomena

**Than:** Unclung-to unclinging phenomena

**Norbu AI:** States not grasped and not subject to clinging

Anupādinna	Neither clung-to	Adjective, compound element, from <i>an</i> (not) + <i>upādinna</i> (clung-to), part of <i>anupādinnānupādāniyā</i> .
anupādāniyā	Nor clinging	Adjective, nominative plural masculine, from <i>an</i> (not) + <i>upādāniya</i> (clinging), describing <i>dhammā</i> .

## **Saṅkiliṭṭha-saṅkilesikā dhammā**

**Grok AI:** Defiled and defiling phenomena

**Than:** Defiled defiling phenomena,

**Norbu AI:** States defiled and subject to defilement

Saṅkiliṭṭha	Defiled	Adjective, compound element, past participle from <i>saṅkilissati</i> (to be defiled), from <i>sam</i> (together) + <i>kilissati</i> (to be stained, defiled), means “stained”, impure, defiled, corrupted, part of <i>saṅkiliṭṭha-saṅkilesikā</i> .
saṅkilesikā	Defiling	Adjective, nominative plural masculine, from <i>saṅkilesika</i> (defiling), from <i>saṅkilissati</i> , describing <i>dhammā</i> .
dhammā	Phenomena	Noun, nominative plural masculine, from <i>dhamma</i> (phenomenon), subject of the clause.

### **Asaṅkiliṭṭha-saṅkilesikā dhammā**

**Grok AI:** Undefined but defiling phenomena

**Than:** Undefined defiling phenomena

**Norbu AI:** States undefined but subject to defilement

Asaṅkiliṭṭha	Undefined	Adjective, compound element, from <i>a</i> (not) + <i>saṅkiliṭṭha</i> (defiled), part of <i>asaṅkiliṭṭha-saṅkilesikā</i> .
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### **Asaṅkiliṭṭhāsaṅkilesikā dhammā**

**Grok AI:** Neither defiled nor defiling phenomena

**Than:** Undefined undefiling phenomena

**Norbu AI:** States undefined and not subject to defilement

Asaṅkiliṭṭha	Neither defiled	Adjective, compound element, from <i>a</i> (not) + <i>saṅkiliṭṭha</i> (defiled), part of <i>asaṅkiliṭṭhāsaṅkilesikā</i> .
asaṅkilesikā	Nor defiling	Adjective, nominative plural masculine, from <i>a</i> (not) + <i>saṅkilesika</i> (defiling), describing <i>dhammā</i> .

### **Savitakka-savicārā dhammā**

**Grok AI:** Phenomena with initial and sustained thought

**Than:** Phenomena accompanied by directed thought and evaluation

**Norbu AI:** States with both initial and sustained thought

Savitakka	With initial thought	Adjective, compound element, from <i>sa</i> (with) + <i>vitakka</i> (initial thought), from <i>vi</i> (apart, intensifier) + <i>takketi</i> (to think) means “with applied thought,” part of <i>savitakka-savicārā</i> .
savicārā	With sustained thought	Adjective, nominative plural masculine, from <i>sa</i> (with) + <i>vicāra</i> (sustained thought), describing <i>dhammā</i> .
dhammā	Phenomena	Noun, nominative plural masculine, from <i>dhamma</i> (phenomenon), subject of the clause.

### **Avitakka-vicāra-mattā dhammā**

**Grok AI:** Phenomena without initial thought but with sustained thought only

**Than:** Phenomena unaccompanied by directed thought but with a modicum of evaluation

**Norbu AI:** States without initial but with sustained thought

Avitakka	Without initial thought	Adjective, compound element, from <i>a</i> (not) + <i>vitakka</i> (initial thought), part of <i>avitakka-vicāra-mattā</i> .
vicāra	Sustained thought	Noun, compound element, from <i>vicāra</i> (sustained thought), part of <i>vicāra-mattā</i> .
mattā	Only	Adjective, nominative plural masculine, from <i>matta</i> (only, mere), describing <i>dhammā</i> .

**Norbu AI:** mattā:

- From √mā (to measure)
- Noun meaning "measure, extent"
- In compounds can mean "merely, only"

### **Avitakkāvicārā dhammā**

**Grok AI:** Phenomena without initial or sustained thought

**Than:** Phenomena unaccompanied by directed thought or evaluation

**Norbu AI:** States with neither initial nor sustained thought

Avitakka	Without initial thought	Adjective, compound element, from <i>a</i> (not) + <i>vitakka</i> (initial thought), part of <i>avitakkāvicārā</i> .
avicārā	Without sustained thought	Adjective, nominative plural masculine, from <i>a</i> (not) + <i>vicāra</i> (sustained thought), describing <i>dhammā</i> .

## Pīti-saha-gatā dhammā

**Grok AI:** Phenomena accompanied by joy

**Than:** Phenomena accompanied with rapture

**Norbu AI:** States accompanied by rapture

Pīti	Joy	Noun, compound element, from <i>pīti</i> (joy, rapture, delight), part of <i>pīti-saha-gatā</i> .
saha	Accompanied	Adverb, compound element, from <i>saha</i> (with), part of <i>saha-gatā</i> .
gatā	Gone	Adjective, nominative plural masculine, past participle from <i>gacchati</i> (to go), describing <i>dhammā</i> .
dhammā	Phenomena	Noun, nominative plural masculine, from <i>dhamma</i> (phenomenon), subject of the clause.

## Sukha-saha-gatā dhammā

**Grok AI:** Phenomena accompanied by happiness

**Than:** Phenomena accompanied with pleasure

**Norbu AI:** States accompanied by happiness

Sukha	Happiness	Noun, compound element, from <i>sukha</i> (happiness), part of <i>sukha-saha-gatā</i> .
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**Norbu AI:** Sukha:

- su (good) + kha (space, cavity)
- Means "happiness, pleasure, comfortable"

## Upekkhā-saha-gatā dhammā

**Grok AI:** Phenomena accompanied by equanimity

**Than:** Phenomena accompanied with equanimity

**Norbu AI:** States accompanied by equanimity

Upekkhā	Equanimity	Noun, compound element, from <i>upekkhā</i> (equanimity), part of <i>upekkhā-saha-gatā</i> .
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## Dassanena pahātabbā dhammā

**Grok AI:** Phenomena to be abandoned by insight

**Than:** Phenomena to be abandoned through seeing

**Norbu AI:** States to be abandoned by seeing

Dassanena	By insight	Noun, instrumental singular neuter, from <i>dassana</i> (insight), from <i>dassati</i> (to see), means of <i>pahātabbā</i> .
pahātabbā	To be abandoned	Adjective, nominative plural masculine, gerundive from <i>pajahati</i> (to abandon), describing <i>dhammā</i> .
dhammā	Phenomena	Noun, nominative plural masculine, from <i>dhamma</i> (phenomenon), subject of the clause.

## Bhāvanāya pahātabbā dhammā

**Grok AI:** Phenomena to be abandoned by mental development

**Than:** Phenomena to be abandoned through developing

**Norbu AI:** States to be abandoned by development

Bhāvanāya	By mental development	Noun, instrumental singular feminine, from <i>bhāvanā</i> (development), from <i>bhāveti</i> (to develop, cultivate), means “bringing into being” or meditation, means of <i>pahātabbā</i> .
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## N'eva dassanena na bhāvanāya pahātabbā dhammā

**Grok AI:** Phenomena to be abandoned neither by insight nor by mental development

**Than:** Phenomena to be abandoned neither through seeing nor through developing

**Norbu AI:** States to be abandoned neither by seeing nor development

N'eva	Neither	Particle, from <i>na</i> (not) + <i>eva</i> (indeed), negating <i>dassanena</i> .
dassanena	By insight	Noun, instrumental singular neuter, from <i>dassana</i> (insight), negated by <i>n'eva</i> .
na	Nor	Particle, negating <i>bhāvanāya</i> .
bhāvanāya	By mental development	Noun, instrumental singular feminine, from <i>bhāvanā</i> (development), negated by <i>na</i> .

## Dassanena pahātabba-hetukā dhammā

**Grok AI:** Phenomena with causes to be abandoned by insight

**Than:** Phenomena connected to a cause that is to be abandoned through seeing

**Norbu AI:** States whose roots are to be abandoned by seeing

Dassanena	By insight	Noun, instrumental singular neuter, from <i>dassana</i> (insight), means of <i>pahātabba</i> .
pahātabba	To be abandoned	Adjective, compound element, gerundive from <i>pajahati</i> (to abandon), part of <i>pahātabba-hetukā</i> .
hetukā	With causes	Adjective, nominative plural masculine, from <i>hetu</i> (cause), from <i>hetu</i> (cause) + <i>ka</i> (possessing), describing <i>dhammā</i> .
dhammā	Phenomena	Noun, nominative plural masculine, from <i>dhamma</i> (phenomenon), subject of the clause.

## Bhāvanāya pahātabba-hetukā dhammā

**Grok AI:** Phenomena with causes to be abandoned by mental development

**Than:** Phenomena connected to a cause that is to be abandoned through developing

**Norbu AI:** States whose roots are to be abandoned by development

Bhāvanāya	By mental development	Noun, instrumental singular feminine, from <i>bhāvanā</i> (development), means of <i>pahātabba</i> .
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## N'eva dassanena na bhāvanāya pahātabba-hetukā dhammā

**Grok AI:** Phenomena with causes to be abandoned neither by insight nor by mental development

**Than:** Phenomena connected to a cause that is to be abandoned neither through seeing nor through developing

**Norbu AI:** States whose roots are to be abandoned neither by seeing nor development

N'eva	Neither	Particle, negating <i>dassanena</i> .
dassanena	By insight	Noun, instrumental singular neuter, from <i>dassana</i> (insight), negated by <i>n'eva</i> .
na	Nor	Particle, negating <i>bhāvanāya</i> .

bhāvanāya	By mental development	Noun, instrumental singular feminine, from <i>bhāvanā</i> (development), negated by <i>na</i> .
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### Ācaya-gāmino dhammā

**Grok AI:** Phenomena leading to accumulation

**Than:** Phenomena leading to accumulation

**Norbu AI:** States leading to accumulation

Ācaya	Accumulation	Noun, compound element, from <i>ācaya</i> (accumulation), from <i>ā</i> (toward) + <i>caya</i> (heap, collection), from <i>cināti</i> (to gather), part of <i>ācaya-gāmino</i> .
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Ācaya literally means “gathering toward” or piling up, often used in the Abhidhamma to describe the aggregation of mental states or tendencies.

gāmino	Leading	Adjective, nominative plural masculine, from <i>gāmin</i> (going), from <i>gacchati</i> (to go), describing <i>dhammā</i> .
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dhammā	Phenomena	Noun, nominative plural masculine, from <i>dhamma</i> (phenomenon), subject of the clause.
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### Apacaya-gāmino dhammā

**Grok AI:** Phenomena leading to diminution

**Than:** Phenomena leading to diminution

**Norbu AI:** States leading to diminution

Apacaya	Diminution	Noun, compound element, from <i>apacaya</i> (diminution), from <i>apa</i> (away) + <i>caya</i> (accumulation), from <i>cināti</i> (to gather), part of <i>apacaya-gāmino</i> .
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### N'ev'ācaya-gāmino nāpacaya-gāmino dhammā

**Grok AI:** Phenomena leading neither to accumulation nor to diminution

**Than:** Phenomena leading neither to accumulation nor to diminution

**Norbu AI:** States leading neither to accumulation nor diminution

N'eva	Neither	Particle, negating <i>ācaya-gāmino</i> .
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ācaya	Accumulation	Noun, compound element, from <i>ācaya</i> (accumulation), part of <i>ācaya-gāmino</i> .
gāmino	Leading	Adjective, nominative plural masculine, from <i>gāmin</i> (going), negated by <i>n'eva</i> .
na	Nor	Particle, negating <i>apacaya-gāmino</i> .
apacaya	Diminution	Noun, compound element, from <i>apacaya</i> (diminution), part of <i>apacaya-gāmino</i> .
gāmino	Leading	Adjective, nominative plural masculine, from <i>gāmin</i> (going), negated by <i>na</i> .

## Sekkhā dhammā

**Grok AI:** Phenomena of trainees

**Than:** Phenomena of one in training

**Norbu AI:** States of one in training

Sekkhā	Trainees	Adjective, nominative plural masculine, from <i>sekkha</i> (trainee, learner), refers to noble disciples still in training, describing <i>dhammā</i> .
dhammā	Phenomena	Noun, nominative plural masculine, from <i>dhamma</i> (phenomenon), subject of the clause.

## Asekkhā dhammā

**Grok AI:** Phenomena of non-trainees

**Than:** Phenomena of one beyond training

**Norbu AI:** States of one beyond training

Asekkhā	Non-trainees	Adjective, nominative plural masculine, from <i>a</i> (not) + <i>sekkha</i> (trainee), refers to arahants, describing <i>dhammā</i> .
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## N'eva sekkhā nāsekkhā dhammā

**Grok AI:** Phenomena neither of trainees nor of non-trainees

**Than:** Phenomena neither of one in training nor of one beyond training

**Norbu AI:** States of neither one in training nor beyond training

N'eva	Neither	Particle, negating <i>sekkhā</i> .
sekkhā	Trainees	Adjective, nominative plural masculine, from <i>sekha</i> (trainee), negated by <i>n'eva</i> .
na	Nor	Particle, negating <i>asekkhā</i> .
asekkhā	Non-trainees	Adjective, nominative plural masculine, from <i>a</i> (not) + <i>sekha</i> (trainee), negated by <i>na</i> .

## Parittā dhammā

**Grok AI:** Limited phenomena

**Than:** Limited phenomena

**Norbu AI:** Limited states

Parittā	Limited	Adjective, nominative plural masculine, from <i>paritta</i> (imited, small), means “restricted” or limited in scope, describing <i>dhammā</i> .
dhammā	Phenomena	Noun, nominative plural masculine, from <i>dhamma</i> (phenomenon), subject of the clause.

## Mahaggatā dhammā

**Grok AI:** Sublime phenomena

**Than:** Expanded phenomena

**Norbu AI:** Exalted states

Mahaggatā	Sublime	Adjective, nominative plural masculine, from <i>maha</i> (great) + <i>gata</i> (gone), from <i>gacchati</i> (to go), means expanded, great, lofty describing <i>dhammā</i> .
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## Appamāṇā dhammā

**Grok AI:** Immeasurable phenomena

**Than:** Immeasurable phenomena

**Norbu AI:** Unlimited states

Appamāṇā	Immeasurable	Adjective, nominative plural masculine, from <i>a</i> (not) + <i>pamāṇa</i> (measure), describing <i>dhammā</i> .
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## **Paritt'ārammaṇā dhammā**

**Grok Al:** Phenomena with limited objects

**Than:** Limited mind-object phenomena

**Norbu Al:** States with limited objects

Parittā	Limited	Adjective, compound element, from <i>paritta</i> (limited), part of <i>paritt'ārammaṇā</i> .
ārammaṇā	Objects	Noun, nominative plural masculine, from <i>ārammaṇa</i> (object), from ā (toward) + rammati (to delight), means “that which the mind rests on” or object, describing <i>dhammā</i> .
dhammā	Phenomena	Noun, nominative plural masculine, from <i>dhamma</i> (phenomenon), subject of the clause.

## **Mahaggat'ārammaṇā dhammā**

**Grok Al:** Phenomena with sublime objects

**Than:** Expanded mind-object phenomena

**Norbu Al:** States with exalted objects

Mahaggatā	Sublime	Adjective, compound element, from <i>maha</i> + <i>gata</i> (gone), part of <i>mahaggat'ārammaṇā</i> .
ārammaṇā	Objects	Noun, nominative plural masculine, from <i>ārammaṇa</i> (object), from ā (toward) + rammati (to delight), means “that which the mind rests on” or object, describing <i>dhammā</i> .

## **Appamāṇ'ārammaṇā dhammā**

**Grok Al:** Phenomena with immeasurable objects

**Than:** Immeasurable mind-object phenomena

**Norbu Al:** States with unlimited objects

Appamāṇā	Immeasurable	Adjective, compound element, from <i>a</i> + <i>pamāṇa</i> (measure), part of <i>appamāṇ'ārammaṇā</i> .
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## **Hīnā dhammā**

**Grok Al:** Inferior phenomena

**Than:** Lowly phenomena

**Norbu Al:** Inferior states

Hīnā	Inferior	Adjective, nominative plural masculine, from <i>hīna</i> (inferior, low), describing <i>dhammā</i> .
dhammā	Phenomena	Noun, nominative plural masculine, from <i>dhamma</i> (phenomenon), subject of the clause.

### **Majjhimā dhammā**

**Grok Al:** Middling phenomena

**Than:** Middling phenomena

**Norbu Al:** Medium states

Majjhimā	Middling	Adjective, nominative plural masculine, from <i>majjhima</i> (middle), describing <i>dhammā</i> .
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### **Pañītā dhammā**

**Grok Al:** Superior phenomena

**Than:** Exquisite phenomena

**Norbu Al:** Superior states

Pañītā	Superior	Adjective, nominative plural masculine, from <i>pañīta</i> (superior, refined), from pa (forth) + nīta (led), from neti (to lead), means “well-led” or excellent, describing <i>dhammā</i> .
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### **Micchatta-niyatā dhammā**

**Grok Al:** Phenomena fixed in wrongness

**Than:** Phenomena of certain wrongness

**Norbu Al:** States of wrong certainty

Micchatta	Wrongness	Noun, compound element, from <i>micchā</i> (wrong), part of <i>micchatta-niyatā</i> .
niyatā	Fixed	Adjective, nominative plural masculine, from <i>niyata</i> (fixed) from <i>niyamati</i> (to determine), describing <i>dhammā</i> .

dhammā	Phenomena	Noun, nominative plural masculine, from <i>dhamma</i> (phenomenon), subject of the clause.
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### **Sammatta-niyatā dhammā**

**Grok Al:** Phenomena fixed in rightness

**Than:** Phenomena of certain rightness

**Norbu Al:** States of right certainty

Sammatta	Rightness	Noun, compound element, from <i>sammā</i> (right, proper), part of <i>sammatta-niyatā</i> .
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### **Aniyatā dhammā**

**Grok Al:** Phenomena not fixed

**Than:** Uncertain phenomena

**Norbu Al:** States of no certainty

Aniyatā	Not fixed	Adjective, nominative plural masculine, from <i>a</i> (not) + <i>niyata</i> (fixed), describing <i>dhammā</i> .
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### **Magg'ārammaṇā dhammā**

**Grok Al:** Phenomena with the path as object

**Than:** Path mind-object phenomena

**Norbu Al:** States having path as object

Maggā	Path	Noun, compound element, from <i>magga</i> (path), part of <i>magg'ārammaṇā</i> .
ārammaṇā	Object	Noun, nominative plural masculine, from <i>ārammaṇa</i> (object), describing <i>dhammā</i> .
dhammā	Phenomena	Noun, nominative plural masculine, from <i>dhamma</i> (phenomenon), subject of the clause.

### **Magga-hetukā dhammā**

**Grok Al:** Phenomena with the path as cause

**Than:** Path-causing phenomena

**Norbu AI:** States having path as root

Magga	Path	Noun, compound element, from <i>magga</i> (path), part of <i>magga-hetukā</i> .
hetukā	With cause	Adjective, nominative plural masculine, from <i>hetu</i> (cause), describing <i>dhammā</i> .

### **Maggādhipatino dhammā**

**Grok AI:** Phenomena dominated by the path

**Than:** Path-dominant phenomena

**Norbu AI:** States having path as predominant factor

Magga	Path	Noun, compound element, from <i>magga</i> (path), part of <i>maggādhipatino</i> .
adhipatino	Dominated	Adjective, nominative plural masculine, from <i>adhipati</i> (dominant), describing <i>dhammā</i> .

### **Uppannā dhammā**

**Grok AI:** Arisen phenomena

**Than:** Arisen phenomena

**Norbu AI:** Arisen states

Uppannā	Arisen	Adjective, nominative plural masculine, past participle from <i>uppajjati</i> (to arise), describing <i>dhammā</i> .
dhammā	Phenomena	Noun, nominative plural masculine, from <i>dhamma</i> (phenomenon), subject of the clause.

### **Anuppannā dhammā**

**Grok AI:** Unarisen phenomena

**Than:** Unarisen phenomena

**Norbu AI:** Unarisen states

Anuppannā	Unarisen	Adjective, nominative plural masculine, from <i>an</i> (not) + <i>uppannā</i> (arisen), describing <i>dhammā</i> .
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## **Uppādino dharmā**

**Grok Al:** Phenomena subject to arising

**Than:** Phenomena bound to arise

**Norbu Al:** States bound to arise

Uppādino	Subject to arising	Adjective, nominative plural masculine, from <i>uppāda</i> (arising), from <i>uppajjati</i> (to arise) + <i>in</i> (possessing), describing <i>dhammā</i> .
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## **Atītā dharmā**

**Grok Al:** Past phenomena

**Than:** Past phenomena

**Norbu Al:** Past states

Atītā	Past	Adjective, nominative plural masculine, past participle from <i>atīti</i> (to pass), from <i>ati</i> (beyond) + <i>ita</i> (gone) from root <i>vī</i> (to go), meaning "past" or "elapsed", literally meaning "gone beyond" or "passed beyond", describing <i>dhammā</i> .
dhammā	Phenomena	Noun, nominative plural masculine, from <i>dhamma</i> (phenomenon), subject of the clause.

## **Anāgatā dhāmmā**

**Grok Al:** Future phenomena

**Than:** Future phenomena

**Norbu Al:** Future states

Anāgatā	Future	Adjective, nominative plural masculine, from <i>an</i> (not) + <i>āgata</i> (come), meaning "future", literally "not-come", from <i>āgacchati</i> (to come), describing <i>dhāmmā</i> .
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## **Paccuppannā dharmā**

**Grok Al:** Present phenomena

**Than:** Present phenomena

**Norbu Al:** Present states

Paccuppannā	Present	Adjective, nominative plural masculine, from <i>paccuppanna</i> (present, arisen now) from <i>pati</i> + <i>uppanna</i> , describing <i>dhammā</i> .
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**Norbu Al:** Paccuppannāṁ:

- *pati* (towards) + *ud* (up) + *pad* (to fall, occur)
- Through sandhi: *pati* + *ud* → *pacc*
- Literal meaning: "that which has arisen up towards (the present)"

### **Atīt'ārammaṇā dhammā**

**Grok Al:** Phenomena with past participle objects

**Than:** Past mind-object phenomena

**Norbu Al:** States with past object

Atītā	Past	Adjective, compound element, from <i>atīta</i> (past participle), part of <i>atīt'ārammaṇā</i> .
ārammaṇā	Objects	Noun, nominative plural masculine, from <i>ārammaṇa</i> (object), describing <i>dhammā</i> .

### **Anāgat'ārammaṇā dhāmmā**

**Grok Al:** Phenomena with future objects

**Than:** Future mind-object phenomena

**Norbu Al:** States with future object

Anāgata	Future	Adjective, compound element, from <i>anāgata</i> (future), part of <i>anāgat'ārammaṇā</i> .
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### **Paccuppann'ārammaṇā dhammā**

**Grok Al:** Phenomena with present objects

**Than:** Present mind-object phenomena

**Norbu Al:** States with present object

Paccuppannā	Present	Adjective, compound element, from <i>paccuppanna</i> (present), part of <i>paccuppann'ārammaṇā</i> .
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## **Ajjhattā dhammā**

**Grok AI:** Internal phenomena

**Than:** Internal phenomena

**Norbu AI:** Internal states

Ajjhattā      Internal      Adjective, nominative plural masculine, from *ajjhatta* (internal), describing *dhammā*.

dhammā      Phenomena      Noun, nominative plural masculine, from *dhamma* (phenomenon), subject of the clause.

## **Bahiddhā dhammā**

**Grok AI:** External phenomena

**Than:** External phenomena

**Norbu AI:** External states

Bahiddhā      External      Adjective, nominative plural masculine, from *bahiddhā* (external), describing *dhammā*.

## **Ajhhatta-bahiddhā dhammā**

**Grok AI:** Internal and external phenomena

**Than:** Internal-and-external phenomena

**Norbu AI:** Both internal and external states

Ajhhatta      Internal      Adjective, compound element, from *ajjhatta* (internal), part of *ajjhatta-bahiddhā*.

bahiddhā      External      Adjective, compound element, from *bahiddhā* (external), part of *ajjhatta-bahiddhā*.

## **Ajjhatt'ārammaṇā dhammā**

**Grok AI:** Phenomena with internal objects

**Than:** Internal mind-object phenomena

**Norbu AI:** States with internal objects

Ajjhatta	Internal	Adjective, compound element, from <i>ajjhatta</i> (internal), part of <i>ajjhatt'ārammañā</i> .
ārammañā	Objects	Noun, nominative plural masculine, from <i>ārammaña</i> (object), describing <i>dhammā</i> .

### **Bahiddh'ārammañā dhammā**

**Grok AI:** Phenomena with external objects

**Than:** External mind-object phenomena

**Norbu AI:** States with external objects

Bahiddhā	External	Adjective, compound element, from <i>bahiddhā</i> (external), part of <i>bahiddhāramma</i> .
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### **Ajjhatta-bahiddhārammañā dhammā**

**Grok AI:** Phenomena with both internal and external objects

**Than:** Internal-and-external mind-object phenomena

**Norbu AI:** States with both internal and external objects

Ajjhatta	Internal	Adjective, compound element, from <i>ajjhatta</i> (internal), part of <i>ajjhatta-bahiddhā</i> .
bahiddhā	External	Adjective, compound element, from <i>bahiddhā</i> (external), part of <i>ajjhatta-bahiddhā</i> .

### **Sanidassana-sappañighā dhammā**

**Grok AI:** Phenomena visible and subject to resistance

**Than:** Phenomena with surface and offering resistance

**Norbu AI:** States visible and impinging

Sanidassana	Visible	Adjective, compound element, from <i>sa</i> (with) + <i>nidassana</i> (visible) from <i>dassati</i> (to see), meaning visible, capable of being shown, part of <i>sanidassana-sappañighā</i> .
sappañighā	Subject to resistance	Adjective, nominative plural masculine, from <i>sa</i> (with) + <i>pañigha</i> (resistance), describing <i>dhammā</i> .

dhammā	Phenomena	Noun, nominative plural masculine, from <i>dhamma</i> (phenomenon), subject of the clause.
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### **Anidassana-sappaṭīghā dhammā**

**Grok AI:** Phenomena invisible but subject to resistance

**Than:** Phenomena without surface but offering resistance

**Norbu AI:** States invisible but impinging

Anidassana	Invisible	Adjective, compound element, from <i>an</i> (not) + <i>nidassana</i> (visible), part of <i>anidassana-sappaṭīghā</i> .
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### **Anidassanāppaṭīghā dhammā**

**Grok AI:** Phenomena invisible and not subject to resistance

**Than:** Phenomena without surface offering no resistance

**Norbu AI:** States invisible and non-impinging

Anidassana	Invisible	Adjective, compound element, from <i>an</i> (not) + <i>nidassana</i> (visible), part of <i>anidassanāppaṭīghā</i> .
appaṭīghā	Not subject to resistance	Adjective, nominative plural masculine, from <i>a</i> (not) + <i>paṭīgha</i> (resistance), describing <i>dhammā</i> .

### **Paṭṭhāna-mātikā-pāṭha**

**Norbu AI:** This is the Paṭṭhāna-mātikā-pāṭha, which lists the 24 conditional relations (paccaya) from the [Paṭṭhāna](#), the seventh and final book of the Abhidhamma Piṭaka. These conditions explain how phenomena (dhamma) relate to and condition each other.

### **Paṭṭhāna-mātikā-pāṭha**

**Grok AI:** Reading of the matrix of conditional relations

**Than:** Great Causal Principles

Paṭṭhāna	Conditional relations	Noun, compound element, from <i>paṭṭhāna</i> (foundation, condition), from <i>paṭṭhāti</i> (to establish), part of <i>paṭṭhāna-mātikā</i> .
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mātikā	Matrix	Noun, compound element, from <i>mātikā</i> (list, matrix), part of <i>paṭṭhāna-mātikā</i> .
pāṭha	Reading	Noun, nominative singular masculine, from <i>pāṭha</i> (recitation, from <i>paṭhati</i> , to read), title of the chant.

### Hetu-paccayo, ārammaṇa-paccayo,

**Grok AI:** Root condition, object condition

**Than:** Root-cause condition, support condition

Hetu	Root	Noun, compound element, from <i>hetu</i> (cause, root), part of <i>hetu-paccayo</i> .
paccayo	Condition	Noun, nominative singular masculine, from <i>paccaya</i> (condition, support, requisite cause), from <i>pacceti</i> (to return, to depend), means “that which something depends on” or causal condition, from <i>pati</i> (towards, against) + <i>i</i> (to go), subject of the clause.
ārammaṇa	Object	Noun, compound element, from <i>ārammaṇa</i> (object, support), from ā (toward) + <i>rammati</i> (to delight), means “that which the mind rests on” or object, part of <i>ārammaṇa-paccayo</i> .

### adhipati-paccayo, anantara-paccayo,

**Grok AI:** Predominance condition, proximity condition

**Than:** Dominant condition, immediate condition

adhipati	Predominance	Noun, compound element, from <i>adhipati</i> (lord, dominance), part of <i>adhipati-paccayo</i> .
anantara	Proximity	Adjective, compound element, from <i>an</i> (not) + <i>antara</i> (interval), part of <i>anantara-paccayo</i> .

### samanantara-paccayo, saha-jāta-paccayo,

**Grok AI:** Contiguity condition, co-nascence condition

**Than:** Quite-immediate condition, born-simultaneously condition

samanantara	Contiguity	Adjective, compound element, from <i>sama</i> (equal) + <i>anantara</i> (proximity), part of <i>samanantara-paccayo</i> .
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saha	Together	Adverb, compound element, from <i>saha</i> (with), part of <i>saha-jāta-paccayo</i> .
jāta	Born	Adjective, compound element, past participle from <i>jāyati</i> (to be born), part of <i>saha-jāta-paccayo</i> .

### **aññam-añña-paccayo, nissaya-paccayo,**

**Grok AI:** Mutuality condition, dependence condition

**Than:** Reciprocal condition, dependence condition

aññam	One	Pronoun, accusative singular neuter, from <i>añña</i> (other), part of <i>aññam-añña-paccayo</i> .
añña	Another	Pronoun, accusative singular neuter, from <i>añña</i> (other), part of <i>aññam-añña-paccayo</i> .
nissaya	Dependence	Noun, compound element, from <i>nissaya</i> (support), from <i>nissayati</i> (to depend), means "resting on" or foundational support, from <i>ni</i> (down, into)+ <i>sayati</i> (to lie, to rest), part of <i>nissaya-paccayo</i> .

### **Norbu AI: nissaya:**

- ni (down, into) + sayati (to lie, rest)
- From *nissayati*, to lean on, depend on
- Noun meaning "support, foundation, dependence"
- Technical term for "dependence condition"

### **upanissaya-paccayo, pure-jāta-paccayo,**

**Grok AI:** Decisive support condition, pre-nascence condition

**Than:** Immediate-dependence condition, born-before condition

upanissaya	Decisive support	Noun, compound element, from <i>upa</i> (near) + <i>nissaya</i> (support), means "close support" or a proximate, influential cause, part of <i>upanissaya-paccayo</i> . Upanissaya indicates stronger, more determinative conditions than nissaya
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### **Norbu AI: upanissaya:**

- upa (close, near) + nissaya (support)
- From *upanissayati*, to depend on closely
- Stronger form of nissaya
- "Strong support" or "decisive support condition"

pure	Before	Adverb, compound element, from <i>pura</i> (before), part of <i>pure-jāta-paccayo</i> .
jāta	Born	Adjective, compound element, past participle from <i>jāyati</i> (to be born), part of <i>pure-jāta-paccayo</i> .

**pacchā-jāta-paccayo, āsevana-paccayo,**

**Grok AI:** Postnascence condition, repetition condition

**Than:** Born-after condition, habit condition

pacchā	After	Adverb, compound element, from <i>pacchā</i> (after), part of <i>pacchā-jāta-paccayo</i> .
jāta	Born	Adjective, compound element, past participle from <i>jāyati</i> (to be born), part of <i>pacchā-jāta-paccayo</i> .
āsevana	Repetition	Noun, compound element, from <i>āsevati</i> (to practice, repeat), part of <i>āsevana-paccayo</i> .

**Norbu AI:** āsevana:

- ā (intensive prefix) + sevati (to serve, practice)
- From āsevati, to practice repeatedly
- Noun meaning "repetition, practice"

**kamma-paccayo, vipāka-paccayo,**

**Grok AI:** Kamma condition, result condition

**Than:** Action condition, result condition

kamma	Kamma	Noun, compound element, from <i>kamma</i> (action), from <i>karoti</i> (to do), part of <i>kamma-paccayo</i> .
vipāka	Result	Noun, compound element, from <i>vipāka</i> (result), from <i>vipacati</i> (to ripen), part of <i>vipāka-paccayo</i> .

**āhāra-paccayo, indriya-paccayo,**

**Grok AI:** Nutriment condition, faculty condition

**Than:** Nutriment condition, faculty condition

āhāra	Nutriment	Noun, compound element, from <i>āhāra</i> (food, nutriment), from <i>āharati</i> (to bring), part of <i>āhāra-paccayo</i> . It denotes four
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nutriments (material food, contact, mental volition, consciousness) supporting physical and mental existence

**Norbu Al:** āhāra:

- ā (towards) + harati (to bring, carry)
- From āharati, to bring, take
- Noun meaning "food, nutriment"

indriya	Faculty	Noun, compound element, from <i>indriya</i> (faculty, power), part of <i>indriya-paccayo</i> .
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**jhāna-paccayo, magga-paccayo,**

**Grok Al:** Jhāna condition, path condition

**Than:** Jhāna condition, path condition

jhāna	Jhāna	Noun, compound element, from <i>jhāna</i> (meditative absorption) from <i>jhāyati</i> (to meditate, burn), means "burning" (of defilements) or deep concentration part of <i>jhāna-paccayo</i> .
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**Norbu Al:** *jhāna/jhāyati* has two distinct etymological roots:

1. √jhā (to meditate)
  - *jhāyati*: to meditate, contemplate
  - Leading to *jhāna* as meditative absorption
2. √kṣai/√kṣā (to burn)
  - *jhāyati*: to burn, to shine steadily
  - Like a steady flame burning without flickering

magga	Path	Noun, compound element, from <i>magga</i> (path), part of <i>magga-paccayo</i> .
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**sampayutta-paccayo, vippayutta-paccayo,**

**Grok Al:** Association condition, dissociation condition

**Than:** Conjoined-with condition, disjoined-from condition

sampayutta	Association	Adjective, compound element, past participle from <i>sampayujjati</i> (to be associated), means "yoked together" or co-occurring, part of <i>sampayutta-paccayo</i> .
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**Norbu Al:** sampayutta

- saṁ (together) + pa (forward) + yujjati (to join)
- From sampayujjati, to be associated with
- Past participle meaning "associated, connected"

vippayutta      Dissociation      Adjective, compound element, past participle from *vippayujjati* (to be dissociated), part of *vippayutta-paccayo*.

**Norbu AI:** vippayutta:

- vi (apart) + pa (forward) + yujjati (to join)
- From vippayujjati, to be dissociated
- Past participle meaning "dissociated, disconnected"

### **atthi-paccayo, n'atthi-paccayo,**

**Grok AI:** Presence condition, absence condition

**Than:** Condition when existing, condition when not existing

atthi	Presence	Verb, compound element, from <i>atthi</i> (to be), part of <i>atthi-paccayo</i> .
n'atthi	Absence	Verb, compound element, from <i>na</i> (not) + <i>atthi</i> (to be), part of <i>n'atthi-paccayo</i> .

### **vigata-paccayo, avigata-paccayo.**

**Grok AI:** Disappearance condition, non-disappearance condition

**Than:** Condition when without, condition when not without

vigata	Disappearance	Adjective, compound element, past participle from <i>vigacchati</i> (to disappear), part of <i>vigata-paccayo</i> .
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**Norbu AI:** vigata:

- vi (away) + gachati (to go)
- From *vigacchati*, to depart
- Past participle meaning "disappeared, gone away"

avigata	Non-disappearance	Adjective, compound element, from <i>a</i> (not) + <i>vigata</i> (disappeared), part of <i>avigata-paccayo</i> .
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## Vipassanā-bhūmi-pāṭha

**Norbu AI:** Here are the key sutta references for these teachings:

1. Pañcakkhandhā (Five Aggregates):

- Main reference: [SN 22.48](#), [SN 22.56](#)
- Comprehensive explanation: [MN 109](#) (Mahāpuṇḍrama Sutta)

2. Dvādasāyatanañāni (Twelve Sense Bases):

- Main reference: [SN 35.23](#), [SN 35.24](#)
- Detailed explanation: [MN 148](#) (Chachakka Sutta)

3. Aṭṭhārasa dhātuyo (Eighteen Elements):

- Main reference: [MN 115](#) (Bahudhātuka Sutta)
- Also found in: [SN 14.1](#)

4. Bāvīsatindriyāni (Twenty-two Faculties):

- Main reference: [SN 48.1](#), [SN 48.2](#), [SN 48.7](#)
- Detailed explanation of spiritual faculties: [SN 48.10](#)

5. Cattāri ariya-saccāni (Four Noble Truths):

- First teaching: [SN 56.11](#) (Dhammacakkappavattana Sutta)
- Comprehensive explanation: [DN 22](#) (Mahāsatipaṭṭhāna Sutta)

6. Paṭicca-samuppāda (Dependent Origination):

- Forward and reverse order: [SN 12.1](#)
- Detailed analysis: [SN 12.2](#) (Vibhaṅga Sutta)
- Comprehensive treatment: [DN 15](#) (Mahānidāna Sutta)

## Vipassanā-bhūmi-pāṭha

**Grok AI:** Recitation of the basis for insight

Vipassanā	Insight	Noun, compound element, from <i>vipassanā</i> (insight, from <i>vi</i> + <i>passati</i> , to see), part of <i>vipassanā-bhūmi</i> .
bhūmi	Basis	Noun, compound element, from <i>bhūmi</i> (ground, basis), part of <i>vipassanā-bhūmi</i> .
pāṭha	Recitation	Noun, nominative singular masculine, from <i>pāṭha</i> (recitation, from <i>pāṭhati</i> , to read), title of the chant.

## Pañcakkhandhā:

**Grok AI:** Five aggregates

**BM:** The five groups

Pañca	Five	Numeral, nominative plural masculine, from <i>pañca</i> (five), describing <i>khandhā</i> .
khandhā	Aggregates	Noun, nominative plural masculine, from <i>khandha</i> (aggregate, heap), subject of the clause. In non-technical Pali usage, <i>khandha</i> meant a “heap” or “mass,” such as a pile of wood, grain, or material objects (e.g., <i>kattha-khandha</i> , heap of wood, in Vinaya texts). It could also refer to the trunk of a tree or a section of something (e.g., body parts in Vedic texts).

**Rūpakkhandho, vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho.**

**Grok AI:** Material form aggregate, feeling aggregate, perception aggregate, formations aggregate, consciousness aggregate

**BM:** The form group, the feeling group, the perception group, the fabrications group, the consciousness group

Rūpakkhandho	Material form aggregate	Noun, nominative singular masculine, from <i>rūpa</i> (form) + <i>khandha</i> (aggregate), subject of the clause.
vedanākkhandho	Feeling aggregate	Noun, nominative singular masculine, from <i>vedanā</i> (feeling) + <i>khandha</i> (aggregate), subject of the clause.
saññākkhandho	Perception aggregate	Noun, nominative singular masculine, from <i>saññā</i> (perception) + <i>khandha</i> (aggregate), subject of the clause.
saṅkhārakkhandho	Formations aggregate	Noun, nominative singular masculine, from <i>saṅkhāra</i> (formation) + <i>khandha</i> (aggregate), subject of the clause.
viññāṇakkhandho	Consciousness aggregate	Noun, nominative singular masculine, from <i>viññāṇa</i> (consciousness) + <i>khandha</i> (aggregate), subject of the clause.

**Dvā-das’āyatanāni:**

**Grok AI:** Twelve sense bases

**BM:** The twelve spheres

Dvā	Two	Numeral, compound element, from <i>dva</i> (two), part of <i>dvā-dasa</i> .
dasa	Ten	Numeral, compound element, from <i>dasa</i> (ten), part of <i>dvā-dasa</i> .
āyatanañi	Sense bases	Noun, nominative plural neuter, from <i>āyatana</i> (sense base), subject of the clause.

**Norbu Al:** āyatanañi:

- From *āyatana* (base, sphere, sense field)
- ā (towards) + *yatana*, from *āyatati* (to stretch, extend)
- Literally means "stretching forth" or "extending towards"

**Cakkhv-āyatanañ rūp'āyatanañ,**

**Grok Al:** Eye sense base, form sense base

**BM:** The eye-sphere, the form-sphere

Cakkhv-āyatanañ	Eye sense base	Noun, nominative singular neuter, from <i>cakkhu</i> (eye) + <i>āyatana</i> (sense base), subject of the clause.
rūp'āyatanañ	Form sense base	Noun, nominative singular neuter, from <i>rūpa</i> (form) + <i>āyatana</i> (sense base), subject of the clause.

**Sot'āyatanañ sadd'āyatanañ,**

**Grok Al:** Ear sense base, sound sense base

**BM:** The ear-sphere, the sound-sphere

Sot'āyatanañ	Ear sense base	Noun, nominative singular neuter, from <i>sota</i> (ear) + <i>āyatana</i> (sense base), subject of the clause.
sadd'āyatanañ	Sound sense base	Noun, nominative singular neuter, from <i>sadda</i> (sound) + <i>āyatana</i> (sense base), subject of the clause.

**Ghān'āyatanañ gandh'āyatanañ,**

**Grok Al:** Nose sense base, odor sense base

**BM:** The nose-sphere, the smell-sphere

Ghān'āyatanañ	Nose sense base	Noun, nominative singular neuter, from <i>ghāna</i> (nose) + <i>āyatana</i> (sense base), subject of the clause.
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gandh'āyatanaṁ Odor sense Noun, nominative singular neuter, from *gandha* (odor) +  
base āyatana (sense base), subject of the clause.

### Jivh'āyatanaṁ ras'āyatanaṁ

**Grok AI:** Tongue sense base, taste sense base

**BM:** The tongue-sphere, the taste-sphere

Jivh'āyatanaṁ Tongue Noun, nominative singular neuter, from *jivhā* (tongue) +  
sense base āyatana (sense base), subject of the clause.

ras'āyatanaṁ Taste sense Noun, nominative singular neuter, from *rasa* (taste) +  
base āyatana (sense base), subject of the clause.

### Kāy'āyatanaṁ phoṭṭhabb'āyatanaṁ

**Grok AI:** Body sense base, tangible sense base

**BM:** The body-sphere, the touch-sphere

Kāy'āyatanaṁ Body Noun, nominative singular neuter, from *kāya* (body) +  
sense base āyatana (sense base), subject of the clause.

phoṭṭhabb'āyatanaṁ Tangible Noun, nominative singular neuter, from *phoṭṭhabba*  
sense base (tangible), gerundive from *phusati* (to touch) +  
āyatana (sense base), subject of the clause.

### Man'āyatanaṁ dhamm'āyatanaṁ.

**Grok AI:** Mind sense base, mental object sense base

**BM:** The intellect-sphere, the ideas-sphere

Man'āyatanaṁ Mind sense Noun, nominative singular neuter, from *mano* (mind) +  
base āyatana (sense base), subject of the clause.

dhamm'āyatanaṁ Mental object Noun, nominative singular neuter, from *dhamma*  
sense base (mental object, phenomenon) + āyatana (sense base),  
subject of the clause.

### Aṭṭhārasa dhātuyo:

**Grok AI:** Eighteen elements

**BM:** The eighteen elements

Aṭṭhārasa	Eighteen	Numeral, nominative plural feminine, from <i>aṭṭhārasa</i> (eighteen), from <i>aṭṭha</i> (eight) + <i>dasa</i> (ten), describing <i>dhātuyo</i> .
dhātuyo	Elements	Noun, nominative plural feminine, from <i>dhātu</i> (element), subject of the clause.

**Cakkhu-dhātu rūpa-dhātu cakkhu-viññāṇa-dhātu,**

**Grok AI:** Eye element, form element, eye-consciousness element

**BM:** The eye-element, form-element, eye-consciousness-element

Cakkhu-dhātu	Eye element	Noun, nominative singular feminine, from <i>cakkhu</i> (eye) + <i>dhātu</i> (element), subject of the clause.
rūpa-dhātu	Form element	Noun, nominative singular feminine, from <i>rūpa</i> (form) + <i>dhātu</i> (element), subject of the clause.
cakkhu-viññāṇa-dhātu	Eye-consciousness element	Noun, nominative singular feminine, from <i>cakkhu</i> (eye) + <i>viññāṇa</i> (consciousness) + <i>dhātu</i> (element), subject of the clause.

**Sota-dhātu sadda-dhātu sota-viññāṇa-dhātu,**

**Grok AI:** Ear element, sound element, ear-consciousness element

**BM:** The ear-element, sound-element, ear-consciousness-element

Sota-dhātu	Ear element	Noun, nominative singular feminine, from <i>sota</i> (ear) + <i>dhātu</i> (element), subject of the clause.
sadda-dhātu	Sound element	Noun, nominative singular feminine, from <i>sadda</i> (sound) + <i>dhātu</i> (element), subject of the clause.
sota-viññāṇa-dhātu	Ear-consciousness element	Noun, nominative singular feminine, from <i>sota</i> (ear) + <i>viññāṇa</i> (consciousness) + <i>dhātu</i> (element), subject of the clause.

**Ghāna-dhātu gandha-dhātu ghāna-viññāṇa-dhātu,**

**Grok AI:** Nose element, odor element, nose-consciousness element

**BM:** The nose-element, smell-element, nose-consciousness-element

Ghāna-dhātu	Nose element	Noun, nominative singular feminine, from <i>ghāna</i> (nose) + <i>dhātu</i> (element), subject of the clause.
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gandha-dhātu	Odor element	Noun, nominative singular feminine, from <i>gandha</i> (odor) + <i>dhātu</i> (element), subject of the clause.
ghāna-viññāṇa-dhātu	Nose-consciousness element	Noun, nominative singular feminine, from <i>ghāna</i> (nose) + <i>viññāṇa</i> (consciousness) + <i>dhātu</i> (element), subject of the clause.

**Jivhā-dhātu rasa-dhātu jivhā-viññāṇa-dhātu,**

**Grok AI:** Tongue element, taste element, tongue-consciousness element

**BM:** The tongue-element, taste-element, tongue-consciousness-element

Jivhā-dhātu	Tongue element	Noun, nominative singular feminine, from <i>jivhā</i> (tongue) + <i>dhātu</i> (element), subject of the clause.
rasa-dhātu	Taste element	Noun, nominative singular feminine, from <i>rasa</i> (taste) + <i>dhātu</i> (element), subject of the clause.
jivhā-viññāṇa-dhātu	Tongue-consciousness element	Noun, nominative singular feminine, from <i>jivhā</i> (tongue) + <i>viññāṇa</i> (consciousness) + <i>dhātu</i> (element), subject of the clause.

**Kāya-dhātu phoṭṭhabba-dhātu kāya-viññāṇa-dhātu,**

**Grok AI:** Body element, tangible element, body-consciousness element

**BM:** The body-element, touch-element, body-consciousness-element

Kāya-dhātu	Body element	Noun, nominative singular feminine, from <i>kāya</i> (body) + <i>dhātu</i> (element), subject of the clause.
phoṭṭhabba-dhātu	Tangible element	Noun, nominative singular feminine, from <i>phoṭṭhabba</i> (tangible), gerundive from <i>phusati</i> (to touch) + <i>dhātu</i> (element), subject of the clause.
kāya-viññāṇa-dhātu	Body-consciousness element	Noun, nominative singular feminine, from <i>kāya</i> (body) + <i>viññāṇa</i> (consciousness) + <i>dhātu</i> (element), subject of the clause.

**Mano-dhātu dhamma-dhātu mano-viññāṇa-dhātu.**

**Grok AI:** Mind element, mental object element, mind-consciousness element

**BM:** The intellect-element, ideas-element, intellect-consciousness-element

Mano-dhātu	Mind element	Noun, nominative singular feminine, from <i>mano</i> (mind) + <i>dhātu</i> (element), subject of the clause.
dhamma-dhātu	Mental object element	Noun, nominative singular feminine, from <i>dhamma</i> (mental object, phenomenon) + <i>dhātu</i> (element), subject of the clause.
mano-viññāṇa-dhātu	Mind-consciousness element	Noun, nominative singular feminine, from <i>mano</i> (mind) + <i>viññāṇa</i> (consciousness) + <i>dhātu</i> (element), subject of the clause.

### Bā-vīsat'indriyāni:

**Grok AI:** Twenty-two faculties

**BM:** The twenty two faculties

Bā	Two	Numeral, compound element, from <i>bā</i> (two, variant of <i>dva</i> ), part of <i>bā-vīsati</i> .
vīsati	Twenty	Numeral, compound element, from <i>vīsati</i> (twenty), part of <i>bā-vīsati</i> .
indriyāni	Faculties	Noun, nominative plural neuter, from <i>indriya</i> (faculty), subject of the clause.

### Cakkhu'ndriyāṁ sota-indriyāṁ ghān'indriyāṁ,

**Grok AI:** Eye faculty, hearing faculty, nose faculty

**BM:** The eye-faculty, ear-faculty, nose-faculty

Cakkhu'ndriyāṁ	Eye faculty	Noun, nominative singular neuter, from <i>cakkhu</i> (eye) + <i>indriya</i> (faculty), subject of the clause.
sota-indriyāṁ	Hearing faculty	Noun, nominative singular neuter, from <i>sota</i> (ear) + <i>indriya</i> (faculty), subject of the clause.
ghān'indriyāṁ	Nose faculty	Noun, nominative singular neuter, from <i>ghāna</i> (nose) + <i>indriya</i> (faculty), subject of the clause.

### jivh'indriyāṁ kāy'indriyāṁ man'indriyāṁ,

**Grok AI:** Tongue faculty, body faculty, mind faculty

**BM:** Tongue-faculty, body-faculty, intellect-faculty

jivh'indriyam	Tongue faculty	Noun, nominative singular neuter, from <i>jivhā</i> (tongue) + <i>indriya</i> (faculty), subject of the clause.
kāy'indriyam	Body faculty	Noun, nominative singular neuter, from <i>kāya</i> (body) + <i>indriya</i> (faculty), subject of the clause.
man'indriyam	Mind faculty	Noun, nominative singular neuter, from <i>mano</i> (mind) + <i>indriya</i> (faculty), subject of the clause.

**Itth'indriyam puris'indriyam jīvit'indriyam,**

**Grok AI:** Female faculty, male faculty, life faculty

**BM:** Feminine-faculty, masculine-faculty, life-faculty

Itth'indriyam	Female faculty	Noun, nominative singular neuter, from <i>itthi</i> (woman) + <i>indriya</i> (faculty), subject of the clause.
puris'indriyam	Male faculty	Noun, nominative singular neuter, from <i>purisa</i> (man) + <i>indriya</i> (faculty), subject of the clause.
jīvit'indriyam	Life faculty	Noun, nominative singular neuter, from <i>jīvita</i> (life), from <i>jīvati</i> (to live) + <i>indriya</i> (faculty), subject of the clause.

**Sukh'indriyam dukkh'indriyam,**

**Grok AI:** Pleasure faculty, pain faculty

**BM:** Bodily-pleasure-faculty, bodily-pain-faculty

Sukh'indriyam	Pleasure faculty	Noun, nominative singular neuter, from <i>sukha</i> (pleasure) + <i>indriya</i> (faculty), subject of the clause.
dukkh'indriyam	Pain faculty	Noun, nominative singular neuter, from <i>dukkha</i> (pain) + <i>indriya</i> (faculty), subject of the clause.

**somanass'indriyam domanass'indriyam upekkh'indriyam,**

**Grok AI:** Mental pleasure faculty, mental pain faculty, equanimity faculty

**BM:** Mental-pleasure-faculty, mental-pain-faculty, equanimity-faculty

somanass'indriyam	Mental pleasure faculty	Noun, nominative singular neuter, from <i>somanassa</i> (mental pleasure) + <i>indriya</i> (faculty), subject of the clause.
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domanass'indriyam	Mental pain faculty	Noun, nominative singular neuter, from <i>domanassa</i> (mental pain) + <i>indriya</i> (faculty), subject of the clause.
upekkh'indriyam	Equanimity faculty	Noun, nominative singular neuter, from <i>upekkhā</i> (equanimity) + <i>indriya</i> (faculty), subject of the clause.

### saddh'indriyam viriy'indriyam sat'indriyam

**Grok AI:** Faith faculty, effort faculty, mindfulness faculty

**BM:** Faith-faculty, energy-faculty, mindfulness-faculty

saddh'indriyam	Faith faculty	Noun, nominative singular neuter, from <i>saddhā</i> (faith) + <i>indriya</i> (faculty), subject of the clause.
viriy'indriyam	Effort faculty	Noun, nominative singular neuter, from <i>viriya</i> (effort) + <i>indriya</i> (faculty), subject of the clause.
sat'indriyam	Mindfulness faculty	Noun, nominative singular neuter, from <i>sati</i> (mindfulness) + <i>indriya</i> (faculty), subject of the clause.

### samādh'indriyam paññ'indriyam,

**Grok AI:** Concentration faculty, wisdom faculty

**BM:** Concentration-faculty, wisdom-faculty

samādh'indriyam	Concentration faculty	Noun, nominative singular neuter, from <i>samādhi</i> (concentration) + <i>indriya</i> (faculty), subject of the clause.
paññ'indriyam	Wisdom faculty	Noun, nominative singular neuter, from <i>paññā</i> (wisdom) + <i>indriya</i> (faculty), subject of the clause.

### Anaññātañ-ñassāmī-t'indriyam aññ'indriyam

**Grok AI:** Faculty of one who will know the unknown, faculty of final knowledge

**BM:** I am knowing the unknown-faculty, knowing-faculty

Anaññātañ-ñassāmī-t'indriyam	Faculty of one who will know the unknown	Noun, nominative singular neuter, compound from <i>anaññāta</i> (unknown) + <i>ñassāmi</i> (I will know), future of <i>jānāti</i> (to know) + <i>iti</i> (thus) + <i>indriya</i> (faculty), subject of the clause.
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aññ'indriyam	Faculty of final knowledge	Noun, nominative singular neuter, from <i>añña</i> (known) from <i>jānāti</i> (to know) + <i>indriya</i> (faculty), subject of the clause.
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### **aññātāv'indriyam.**

**Grok AI:** Faculty of one who has final knowledge

**BM:** One who has fully known-faculty

aññātāv'indriyam	Faculty of one who has final knowledge	Noun, nominative singular neuter, from <i>aññātā</i> (one who has known) past participle of <i>jānāti</i> (to know) + <i>vin</i> (possessing) + <i>indriya</i> (faculty), subject of the clause.
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### **Cattāri ariya-saccāni:**

**Grok AI:** Four noble truths

**BM:** The Four Noble Truths

Cattāri	Four	Numeral, nominative plural neuter, from <i>catu</i> (four), describing <i>saccāni</i> .
ariya	Noble	Adjective, compound element, from <i>ariya</i> (noble), part of <i>ariya-saccāni</i> .
saccāni	Truths	Noun, nominative plural neuter, from <i>sacca</i> (truth), subject of the clause.

### **Dukkham ariya-saccam,**

**Grok AI:** Suffering noble truth

**BM:** The noble truth of suffering

Dukkham	Suffering	Noun, nominative singular neuter, from <i>dukkha</i> (suffering), subject of the clause.
ariya-saccam	Noble truth	Noun, nominative singular neuter, compound from <i>ariya</i> (noble) + <i>sacca</i> (truth), in apposition to <i>dukkham</i> .

### **Dukkha-samudayo ariya-saccam,**

**Grok AI:** Origin of suffering noble truth

**BM:** The noble truth of the cause of suffering

Dukkha	Suffering	Noun, compound element, from <i>dukkha</i> (suffering), part of <i>dukkha-samudayo</i> .
samudayo	Origin	Noun, nominative singular masculine, from <i>samudaya</i> (origin),, from <i>sam</i> (together) + <i>udeti</i> (to arise), means “coming together” or arising, part of <i>dukkha-samudayo</i> .
ariya-saccām	Noble truth	Noun, nominative singular neuter, compound from <i>ariya</i> (noble) + <i>sacca</i> (truth), subject of the clause.

### **Dukkha-nirodho ariya-saccām,**

**Grok AI:** Cessation of suffering noble truth

**BM:** The noble truth of the cessation of suffering

Dukkha	Suffering	Noun, compound element, from <i>dukkha</i> (suffering), part of <i>dukkha-nirodho</i> .
nirodho	Cessation	Noun, nominative singular masculine, from <i>nirodha</i> (cessation), from <i>nirujjhati</i> (to cease), part of <i>dukkha-nirodho</i> .
ariya-saccām	Noble truth	Noun, nominative singular neuter, compound from <i>ariya</i> (noble) + <i>sacca</i> (truth), subject of the clause.

### **Dukkha-nirodha-gāminī paṭipadā ariya-saccām.**

**Grok AI:** Path leading to the cessation of suffering noble truth

**BM:** The noble truth of the way of practice leading to the cessation of suffering

Dukkha	Suffering	Noun, compound element, from <i>dukkha</i> (suffering), part of <i>dukkha-nirodha-gāminī</i> .
nirodha	Cessation	Noun, compound element, from <i>nirodha</i> (cessation), part of <i>dukkha-nirodha-gāminī</i> .
gāminī	Leading	Adjective, nominative singular feminine, from <i>gāmin</i> (going), from <i>gacchati</i> (to go), describing <i>paṭipadā</i> .
paṭipadā	Path	Noun, nominative singular feminine, from <i>paṭipadā</i> (path), from <i>paṭi</i> (towards) + <i>padati</i> (to go), means “way forward” or path subject of the clause.
ariya-saccām	Noble truth	Noun, nominative singular neuter, compound from <i>ariya</i> (noble) + <i>sacca</i> (truth), in apposition to <i>paṭipadā</i> .

### **Avijjā-paccayā saṅkhārā,**

**Grok AI:** With ignorance as condition, formations arise

**BM:** With ignorance as a condition there are fabrications

Avijjā	Ignorance	Noun, ablative singular feminine, from <i>avijjā</i> (ignorance), from <i>a</i> (not) + <i>vijjā</i> (knowledge) from <i>jānāti</i> (to know), means “non-knowing” or ignorance, instrumental of condition.
paccayā	As condition	Noun, ablative singular masculine, from <i>paccaya</i> (condition, support, requisite cause), from <i>pacceți</i> (to return, to depend), means “that which something depends on” or causal condition, from <i>pati</i> (towards, against) + <i>i</i> (to go), indicating causality.
saṅkhārā	Formations	Noun, nominative plural masculine, from <i>saṅkhāra</i> (formation), subject of implied verb <i>sambhavanti</i> (arise).

### **Saṅkhāra-paccayā viññāṇam,**

**Grok AI:** With formations as condition, consciousness arises

**BM:** With fabrications as a condition there is consciousness

Saṅkhāra	Formations	Noun, ablative plural masculine, from <i>saṅkhāra</i> (formation), instrumental of condition.
paccayā	As condition	Noun, ablative singular masculine, from <i>paccaya</i> (condition), indicating causality.
viññāṇam	Consciousness	Noun, nominative singular neuter, from <i>viññāṇa</i> (consciousness), subject of implied verb <i>sambhavanti</i> (arise).

### **Viññāṇa-paccayā nāma-rūpam,**

**Grok AI:** With consciousness as condition, name-and-form arises

**BM:** With consciousness as a condition there are name-and-form

Viññāṇa	Consciousness	Noun, ablative singular neuter, from <i>viññāṇa</i> (consciousness), instrumental of condition.
paccayā	As condition	Noun, ablative singular masculine, from <i>paccaya</i> (condition), indicating causality.

nāma-rūpaṁ	Name-and-form	Noun, nominative singular neuter, compound from <i>nāma</i> (name) + <i>rūpa</i> (form), subject of implied verb <i>sambhavanti</i> (arise).
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**Nāma-rūpa-paccayā saṁ-āyatanaṁ,**

**Grok AI:** With name-and-form as condition, six sense bases arise

**BM:** With name-and-form as a condition there are the six sense media

Nāma-rūpa	Name-and-form	Noun, ablative singular neuter, compound from <i>nāma</i> (name) + <i>rūpa</i> (form), instrumental of condition.
paccayā	As condition	Noun, ablative singular masculine, from <i>paccaya</i> (condition), indicating causality.
saṁ-āyatanaṁ	Six sense bases	Noun, nominative singular neuter, compound from <i>sa!</i> (six) + <i>āyatana</i> (sense base), subject of implied verb <i>sambhavanti</i> (arise).

**Sal-āyatana-paccayā phasso,**

**Grok AI:** With six sense bases as condition, contact arises

**BM:** With the six sense media as a condition there is contact

Sal-āyatana	Six sense bases	Noun, ablative singular neuter, compound from <i>sa!</i> (six) + <i>āyatana</i> (sense base), instrumental of condition.
paccayā	As condition	Noun, ablative singular masculine, from <i>paccaya</i> (condition), indicating causality.
phasso	Contact	Noun, nominative singular masculine, from <i>phassa</i> (contact), from <i>phusati</i> (to touch), subject of implied verb <i>sambhavanti</i> (arise).

**Phassa-paccayā vedanā,**

**Grok AI:** With contact as condition, feeling arises

**BM:** With contact as a condition there is feeling

Phassa	Contact	Noun, ablative singular masculine, from <i>phassa</i> (contact), instrumental of condition.
paccayā	As condition	Noun, ablative singular masculine, from <i>paccaya</i> (condition), indicating causality.

vedanā	Feeling	Noun, nominative singular feminine, from <i>vedanā</i> (feeling), from <i>vedati</i> (to feel), subject of implied verb <i>sambhavanti</i> (arise).
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### Vedanā-paccayā taṇhā,

**Grok AI:** With feeling as condition, craving arises

**BM:** With feeling as a condition there is craving

Vedanā	Feeling	Noun, ablative singular feminine, from <i>vedanā</i> (feeling), instrumental of condition.
paccayā	As condition	Noun, ablative singular masculine, from <i>paccaya</i> (condition), indicating causality.
taṇhā	Craving	Noun, nominative singular feminine, from <i>taṇhā</i> (craving), subject of implied verb <i>sambhavanti</i> (arise).

### Norbu AI: taṇhā:

- From *tasati*, to be thirsty
- Craving, thirst (literal and figurative)

### Taṇhā-paccayā upādānam,

**Grok AI:** With craving as condition, clinging arises

**BM:** With craving as a condition there is clinging

Taṇhā	Craving	Noun, ablative singular feminine, from <i>taṇhā</i> (craving), instrumental of condition.
paccayā	As condition	Noun, ablative singular masculine, from <i>paccaya</i> (condition), indicating causality.
upādānam	Clinging	Noun, nominative singular neuter, from <i>upādāna</i> <sup>4</sup> (clinging, grasping, fuel), from <i>upādiyati</i> (to cling), means “taking up” or attachment, subject of implied verb <i>sambhavanti</i> (arise).

### Upādāna-paccayā bhavo,

**Grok AI:** With clinging as condition, existence arises

**BM:** With clinging as a condition there is becoming

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<sup>4</sup> See Thānissaro Bhikkhu's [The Mind like Fire Unbound](#) for a discussion of the metaphor of fire in relation to upādāna.

Upādāna	Clinging	Noun, ablative singular neuter, from <i>upādāna</i> (clinging), instrumental of condition.
paccayā	As condition	Noun, ablative singular masculine, from <i>paccaya</i> (condition), indicating causality.
bhavo	Existence	Noun, nominative singular masculine, from <i>bhava</i> (existence, becoming), can mean both “state of existence” and “process of becoming,” from <i>bhavati</i> (to become), subject of implied verb <i>sambhavanti</i> (arise).

**Bhava-paccayā jāti,**

**Grok AI:** With existence as condition, birth arises

**BM:** With becoming as a condition there is birth

Bhava	Existence	Noun, ablative singular masculine, from <i>bhava</i> (existence), instrumental of condition.
paccayā	As condition	Noun, ablative singular masculine, from <i>paccaya</i> (condition), indicating causality.
jāti	Birth	Noun, nominative singular feminine, from <i>jāti</i> (birth), from <i>jāyati</i> (to be born), subject of implied verb <i>sambhavanti</i> (arise).

**Jāti-paccayā jarā-maraṇam soka-parideva-dukkha-domanass'upāyāsā sambhavanti.**

**Grok AI:** With birth as condition, aging-and-death, sorrow, lamentation, pain, grief, and despair arise

**BM:** With birth as a condition, aging and death, sorrow, lamentation, pain, distress and despair are originated

Jāti	Birth	Noun, ablative singular feminine, from <i>jāti</i> (birth), instrumental of condition.
paccayā	As condition	Noun, ablative singular masculine, from <i>paccaya</i> (condition), indicating causality.
jarā-maraṇam	Aging-and-death	Noun, nominative singular neuter, compound from <i>jarā</i> (aging) + <i>maraṇa</i> (death), from <i>marati</i> (to die), subject of <i>sambhavanti</i> .
soka	Sorrow	Noun, nominative singular masculine, from <i>soka</i> (sorrow), subject of <i>sambhavanti</i> .

parideva	Lamentation	Noun, nominative singular masculine, from <i>parideva</i> (lamentation), from <i>paridevati</i> (to lament), subject of <i>sambhavanti</i> .
dukkha	Pain	Noun, nominative singular neuter, from <i>dukkha</i> (pain), subject of <i>sambhavanti</i> .
domanass'	Grief	Noun, nominative singular neuter, from <i>domanassa</i> (grief), subject of <i>sambhavanti</i> .
upāyāsā	Despair	Noun, nominative plural masculine, from <i>upāyāsa</i> (despair), subject of <i>sambhavanti</i> .
sambhavanti	Arise	Verb, 3rd person plural present indicative, from <i>sambhavati</i> (to arise), from sam (together) + bhavati (to become), means “come into being” or arise, with subjects <i>jarā-maraṇam</i> , <i>soka</i> , etc.

**Evan-etassa kevalassa dukkhakkhandhassa samudayo hoti.**

**Grok AI:** Thus is the origin of this entire mass of suffering

**BM:** Thus is the origin of this entire mass of suffering and stress.

Evan	Thus	Adverb, from <i>evam</i> (thus), modifying <i>hoti</i> .
etassa	Of this	Demonstrative pronoun, genitive singular masculine, from <i>eta</i> (this), referring to <i>dukkakkhandhassa</i> .
kevalassa	Entire	Adjective, genitive singular masculine, from <i>kevala</i> (whole), describing <i>dukkakkhandhassa</i> .
dukkakkhandhassa	Of mass of suffering	Noun, genitive singular masculine, compound from <i>dukkha</i> (suffering) + <i>khandha</i> (mass), object of <i>samudayo</i> .
samudayo	Origin	Noun, nominative singular masculine, from <i>samudaya</i> (origin), subject of <i>hoti</i> .
hoti	Is	Verb, 3rd person singular present indicative, from <i>bhavati</i> (to be), with <i>samudayo</i> as subject.

**Avijjāya tv-eva asesa-virāga-nirodhā saṅkhāra-nirodho,**

**Grok AI:** With the complete fading away and cessation of ignorance, cessation of formations

**BM:** From the remainderless fading and cessation of that very ignorance there is the cessation of fabrications.

Avijjāya	Of ignorance	Noun, ablative singular feminine, from <i>avijjā</i> (ignorance), instrumental of condition.
tv-eva	Indeed	Particle, from <i>tu</i> (indeed) + <i>eva</i> (just), emphasizing <i>avijjāya</i> .
asesa	Complete	Adjective, compound element, from <i>asesa</i> (without remainder), from <i>a</i> (not) + <i>sesa</i> (remaining), part of <i>asesa-virāga-nirodhā</i> .
virāga	Fading away	Noun, compound element, from <i>virāga</i> (detachment), from <i>virajjati</i> (to detach), meaning fading away, referring to the dispassion or detachment from craving, part of <i>asesa-virāga-nirodhā</i> .
		Virāga's root <i>raj</i> (to color, attach) connects to <i>rāga</i> (color, passion), it can mean "to dye" or "color" (e.g., dyeing cloth). Virāga could imply "fading of color" (e.g., cloth losing dye). The Buddha uses virāga metaphorically, likening detachment to the "fading" of passion's "color" ( <i>rāga</i> ) in the mind.

**Norbu Al:** *virāga*:

- *vi* (away) + *rāga* (lust, color)
- Dispassion, fading away
- In cloth-dying context: loss of color, fading
- Literally "absence of *rāga*"

nirodhā	Cessation	Noun, ablative singular masculine, from <i>nirodha</i> (cessation), part of <i>asesa-virāga-nirodhā</i> , instrumental of condition.
saṅkhāra-nirodho	Cessation of formations	Noun, nominative singular masculine, compound from <i>saṅkhāra</i> (formations) + <i>nirodha</i> (cessation), subject of implied verb <i>hoti</i> .

**Saṅkhāra-nirodhā viññāṇa-nirodho,**

**Grok Al:** With cessation of formations, cessation of consciousness

**BM:** From the cessation of fabrications there is the cessation of consciousness.

Saṅkhāra-nirodhā	Of cessation of formations	Noun, ablative singular masculine, compound from <i>saṅkhāra</i> (formations) + <i>nirodha</i> (cessation), instrumental of condition.
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viññāṇa-nirodho	Cessation of consciousness	Noun, nominative singular masculine, compound from <i>viññāṇa</i> (consciousness) + <i>nirodha</i> (cessation), subject of implied verb <i>hoti</i> .
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**Viññāṇa-nirodhā nāma-rūpa-nirodho,**  
**Nāma-rūpa-nirodhā saḷ-āyatana-nirodho,**  
**Saḷ-āyatana-nirodhā phassa-nirodho,**  
**Phassa-nirodhā vedanā-nirodho,**  
**Vedanā-nirodhā taṇhā-nirodho,**  
**Taṇhā-nirodhā upādāna-nirodho,**  
**Upādāna-nirodhā bhava-nirodho,**  
**Bhava-nirodhā jāti-nirodho,**

**Jāti-nirodhā jarā-maraṇam soka-parideva-dukkha-domanass'upāyāsā nirujjhanti.**

**Grok AI:** With cessation of birth, aging-and-death, sorrow, lamentation, pain, grief, and despair cease

**BM:** From the cessation of birth, then aging and death, sorrow, lamentation, pain, distress and despair all cease.

Jāti-nirodhā	Of cessation of birth	Noun, ablative singular masculine, compound from <i>jāti</i> (birth) + <i>nirodha</i> (cessation), instrumental of condition.
jarā-maraṇam	Aging-and-death	Noun, nominative singular neuter, compound from <i>jarā</i> (aging) + <i>maraṇa</i> (death), subject of <i>nirujjhanti</i> .
soka	Sorrow	Noun, nominative singular masculine, from <i>soka</i> (sorrow), subject of <i>nirujjhanti</i> .
parideva	Lamentation	Noun, nominative singular masculine, from <i>parideva</i> (lamentation), subject of <i>nirujjhanti</i> .
dukkha	Pain	Noun, nominative singular neuter, from <i>dukkha</i> (pain), subject of <i>nirujjhanti</i> .
domanass'	Grief	Noun, nominative singular neuter, from <i>domanassa</i> (grief), subject of <i>nirujjhanti</i> .
upāyāsā	Despair	Noun, nominative plural masculine, from <i>upāyāsa</i> (despair), subject of <i>nirujjhanti</i> .
nirujjhanti	Cease	Verb, 3rd person plural present indicative, from <i>nirujjhati</i> (to cease), with subjects <i>jarā-maraṇam</i> , <i>soka</i> , etc.

**Evan-etassa kevalassa dukkhakkhandhassa nirodho hoti.**

**Grok AI:** Thus is the cessation of this entire mass of suffering

**BM:** Thus is the cessation of this entire mass of suffering and stress

Evaṁ	Thus	Adverb, from <i>evaṁ</i> (thus), modifying <i>hoti</i> .
etassa	Of this	Demonstrative pronoun, genitive singular masculine, from <i>eta</i> (this), referring to <i>dukkhakkhandhassa</i> .
kevalassa	Entire	Adjective, genitive singular masculine, from <i>kevala</i> (whole), describing <i>dukkhakkhandhassa</i> .
dukkhakkhandhassa	Of mass of suffering	Noun, genitive singular masculine, compound from <i>dukkha</i> (suffering) + <i>khandha</i> (mass), object of <i>nirodho</i> .
nirodho	Cessation	Noun, nominative singular masculine, from <i>nirodha</i> (cessation), subject of <i>hoti</i> .
hoti	Is	Verb, 3rd person singular present indicative, from <i>bhavati</i> (to be), with <i>nirodho</i> as subject.

## Paṁsukūla

### Paṁsukūla

**Grok Al:** Rag-robe

Paṁsukūla	Rag-robe	Noun, nominative singular neuter, from <i>paṁsu</i> (dust) + <i>kūla</i> (heap, bank), referring to robes made from discarded cloth, title of the chant. Literally refers to "dust-heap/ abandoned cloth robes" worn by monks, but in funeral contexts refers to death contemplation
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### Norbu Al:

Throughout the suttas, Sakka appears as a devoted follower of the Buddha. He first met the Buddha early in the Buddha's teaching career and became a sotāpanna (stream-enterer) after hearing the Dhamma. In various suttas, Sakka visits the Buddha to ask questions about Dhamma, shows great reverence, and serves as a protector of the Buddha's dispensation.

When the Buddha had just entered parinibbāna ([DN 16](#)), Sakka was present among the devas and other beings who had gathered. Upon the Buddha's final passing, Sakka uttered this verse ("Aniccā vata sañkhārā...") which became one of the most important contemplations on impermanence in Buddhist tradition. The context shows Sakka's deep understanding of the Dhamma and his role as a noble disciple expressing the truth of impermanence even in relation to the Buddha himself.

## Aniccā vata saṅkhārā

**Grok AI:** Impermanent indeed are formations

**Than:** How inconstant are fabrications!

Aniccā	Impermanent	Adjective, nominative plural masculine, from <i>anicca</i> (impermanent), from a (not) + <i>niccā</i> (permanent), describing <i>saṅkhārā</i> .
vata	Indeed	Particle, emphatic, modifying the clause, expressing certainty.
saṅkhārā	Formations	Noun, nominative plural masculine, from <i>saṅkhāra</i> (formation), from <i>saṅkharoti</i> (to condition), from <i>sam</i> (together) + <i>karoti</i> (to make, to form), subject of the clause.

## Uppāda-vaya-dhammino

**Grok AI:** Subject to arising and passing away

Uppāda	Arising	Noun, compound element, from <i>uppāda</i> (arising), from <i>uppañjati</i> (to arise), part of <i>uppāda-vaya-dhammino</i> .
vaya	Passing away	Noun, compound element, from <i>vaya</i> (decay) from <i>vayati</i> (to decay, pass), part of <i>uppāda-vaya-dhammino</i> .
dhammino	Subject to	Adjective, nominative plural masculine, from <i>dhammin</i> (having the nature of), from <i>dhamma</i> , describing <i>saṅkhārā</i> (implied from previous line).

## Uppajjitvā nirujjhanti

**Grok AI:** Having arisen, they cease

**Than:** They disband as they are arising

Uppajjitvā	Having arisen	Gerund, from <i>uppañjati</i> (to arise), indicating prior action of <i>saṅkhārā</i> (implied subject).
nirujjhanti	Cease	Verb, 3rd person plural present indicative, from <i>nirujjhati</i> (to cease), with <i>saṅkhārā</i> as subject.

## Tesam vūpasamo sukho.

**Grok AI:** Their stilling is happiness

**Than:** Their total stilling is bliss

Tesam	Their	Demonstrative pronoun, genitive plural masculine, from <i>ta</i> (that), referring to <i>saṅkhārā</i> .
vūpasamo	Stilling	Noun, nominative singular masculine, from <i>vūpasama</i> (stilling), from <i>vūpasamati</i> (to be calmed), subject of the clause.
sukho	Happiness	Noun, nominative singular masculine, from <i>sukha</i> (happiness), predicate nominative, equating to <i>vūpasamo</i> .

**Sabbe sattā maranti ca**

**Grok Al:** All beings die and

**Than:** All living beings are dying

Sabbe	All	Adjective, nominative plural masculine, from <i>sabba</i> (all), describing <i>sattā</i> .
sattā	Beings	Noun, nominative plural masculine, from <i>satta</i> (being), from <i>satta</i> (existent), means “that which exists” or sentient being subject of <i>maranti</i> .
maranti	Die	Verb, 3rd person plural present indicative, from <i>marati</i> (to die), with <i>sattā</i> as subject.
ca	And	Conjunction, connecting <i>maranti</i> to following verbs.

**Mariṁsu ca marissare**

**Grok Al:** Have died and will die

**Than:** Have died, and will die

Mariṁsu	Have died	Verb, 3rd person plural aorist, from <i>marati</i> (to die), with <i>sattā</i> (implied) as subject.
ca	And	Conjunction, connecting <i>mariṁsu</i> to <i>marissare</i> .
marissare	Will die	Verb, 3rd person plural future passive, from <i>marati</i> (to die), with <i>sattā</i> (implied) as subject.

**Tath'evāham marissāmi**

**Grok Al:** Likewise I will die

**Than:** In the same way, I will die

Tath'eva	Likewise	Adverb, from <i>tathā</i> (thus) + <i>eva</i> (just), modifying <i>marissāmi</i> .
aham	I	Pronoun, nominative singular, from <i>aham</i> (I), subject of <i>marissāmi</i> .
marissāmi	Will die	Verb, 1st person singular future, from <i>marati</i> (to die), with <i>aham</i> as subject.

**N'atthi me ettha saṁsayo.**

**Grok Al:** There is no doubt in me about this

**Than:** I have no doubt about this

N'atthi	There is not	Verb, 3rd person singular present indicative, from <i>atthi</i> (to be), negated by <i>na</i> , with <i>saṁsayo</i> as subject.
me	In me	Pronoun, dative singular, from <i>aham</i> (I), indicating possession of <i>saṁsayo</i> .
ettha	About this	Adverb, from <i>ettha</i> (here, in this), referring to death.
saṁsayo	Doubt	Noun, nominative singular masculine, from <i>saṁsaya</i> (doubt), subject of <i>n'atthi</i> .

**Norbu Al:** According to the Dhammapada Commentary, the verse below relates to the story of Elder Pūtigatta Tissa ("Tissa with the Putrid Body"). He was a monk who developed a severe skin disease that caused his body to be covered with sores, eventually leading to his name "Pūtigatta" (putrid-bodied). His condition became so severe that his fellow monks could no longer care for him. He lay on his bed, with his robes soiled from pus and blood.

The Buddha, knowing his situation through his divine eye, went to visit him. He instructed the monks to boil water and personally helped wash Tissa. After cleaning him and putting him in fresh robes, the Buddha placed him on a clean bed. At this point, feeling physically comfortable and mentally collected, the Buddha taught him about the impermanence of the body by uttering this verse ([Dhp 41](#)):

"Aciram vat'ayaṁ kāyo  
Paṭhavim adhisessati  
Chuḍho apeta-viññāṇo  
Niratthaṁ va kaliṅgaram."

After hearing this teaching, Tissa attained arahantship and soon after passed away.

According to the commentary, in a previous life, Tissa had been a fowler (bird hunter) who was particularly cruel in his methods. He would catch birds and break their wing and leg

bones to prevent them from escaping, keeping them alive but crippled. He would then kill and sell them one by one as needed, maximizing their "freshness" for sale but prolonging their suffering.

Due to this kamma of causing extreme suffering to beings by breaking their bones and letting them suffer while still alive, he was reborn in hell for a long time. When he eventually gained human rebirth as Tissa, the residual kammic effect manifested as his terrible illness where his bones began to disintegrate and his body was covered in painful sores.

However, due to other positive kamma, he had the opportunity to ordain as a monk in the Buddha's time. Despite his painful condition, this fortunate circumstance allowed him to attain arahantship after receiving the Buddha's personal care and teaching.

### **Acirām vat'ayām kāyo**

**Grok AI:** Soon indeed this body

**Than:** Not long, alas – and it will lie

Acirām	Soon	Adverb, from <i>acira</i> (not long), from a (not) + <i>cira</i> (long time), modifying <i>adhisessati</i> (implied).
vat'	Indeed	Particle, emphatic, modifying the clause, expressing certainty.
ayām	This	Demonstrative pronoun, nominative singular masculine, from <i>ayām</i> (this), describing <i>kāyo</i> .
kāyo	Body	Noun, nominative singular masculine, from <i>kāya</i> (body), subject of <i>adhisessati</i> (next line).

### **Paṭhavīm adhisessati**

**Grok AI:** Will lie upon the earth

**Than:** This body here, upon the earth

Paṭhavīm	Earth	Noun, accusative singular feminine, from <i>paṭhavī</i> (earth), object of <i>adhisessati</i> .
adhisessati	Will lie upon	Verb, 3rd person singular future, from <i>adhiseti</i> (to lie upon), with <i>kāyo</i> as subject and <i>paṭhavīm</i> as object.

### **Chuḍḍho apeta-viññāṇo**

**Grok AI:** Discarded, devoid of consciousness

**Than:** Rejected, void of consciousness

Chuddho	Discarded, thrown away	Adjective, nominative singular masculine, past participle from <i>chaddeti</i> (to discard, to throw away), describing <i>kāyo</i> .
apeta- viññāṇo	Devoid of consciousness	Adjective, nominative singular masculine, compound from <i>apeta</i> (gone away, departed), from <i>apeti</i> (to go away), from <i>apa</i> (away) + <i>ita</i> (gone) + <i>viññāṇa</i> (consciousness), describing <i>kāyo</i> . Literally "With consciousness departed".

### Nirattham̄ va kaliṅgaram̄.

**Grok Al:** Like a useless log

**Than:** And useless as a rotten log

Nirattham̄	Useless	Adjective, nominative singular neuter, from <i>nir</i> (without) + <i>attha</i> (use), describing <i>kāyo</i> (implied).
va	Like	Particle, indicating simile, comparing <i>kāyo</i> to <i>kaliṅgaram̄</i> .
kaliṅgaram̄	Log	Noun, nominative singular neuter, from <i>kaliṅgara</i> (log, wooden block), object of simile with <i>kāyo</i> .

## Suttas

Dhammacakkappavattana-sutta - Setting in Motion the Wheel of Dhamma

**Norbu Al:** After the Buddha's enlightenment under the Bodhi tree, he spent seven weeks in different locations near the Bodhi tree, contemplating various aspects of the Dhamma. Initially, he was reluctant to teach, considering how profound and difficult to understand the Dhamma was.

Brahma Sahampati then appeared and requested the Buddha to teach, arguing that there were beings "with little dust in their eyes" who could understand the Dhamma. The Buddha, using his divine eye to survey the world, agreed.

The Buddha first thought of teaching his former teachers, Ālāra Kālāma and Uddaka Rāmaputta, but discovered through his divine eye that both had recently died. He then decided to seek out the five ascetics (pañcavaggiya bhikkhū) who had previously attended to him during his austere practices: Konḍañña, Vappa, Bhaddiya, Mahānāma, and Assaji.

Learning they were staying at Isipatana (modern-day Sarnath) near Varanasi, the Buddha traveled there. Initially, the five ascetics had decided to ignore the Buddha, believing he had abandoned the path to enlightenment when he gave up extreme asceticism. However, they

were so impressed by his transformed appearance that they found themselves spontaneously welcoming him.

This sets the immediate context for the Dhammacakkappavattana Sutta ([SN 56.11](#)), where the Buddha delivers his first discourse to these five ascetics, setting in motion the wheel of Dhamma.

The sutta itself begins with "Ekam̄ samayaṁ bhagavā bārāṇasiyam̄ viharati isipatane migadāye" - "On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana."

### Dhammacakkappavattana-sutta

**Grok AI:** Discourse on Setting in Motion the Wheel of Dhamma

**BM:** Setting in Motion the Wheel of Dhamma

**Than:** Setting the Wheel of Dhamma in Motion

Dhammacakka	Wheel of Dhamma	Noun, compound element, from <i>dhamma</i> (teaching) + <i>cakka</i> (wheel), part of <i>dhammacakkappavattana</i> .
pavattana	Setting in Motion	Noun, compound element, from <i>pavattati</i> (to set in motion), part of <i>dhammacakkappavattana</i> .
sutta	Discourse	Noun, nominative singular neuter, from <i>sutta</i> (thread, discourse), title of the chant.

### Anuttaram abhisambodhim sambujjhitvā tathāgato

**Grok AI:** Having fully awakened to unsurpassed enlightenment, the Tathāgata

**BM:** [This is the first teaching] of the Tathāgata on attaining to unexcelled, perfect enlightenment

Anuttaram	Unsurpassed	Adjective, accusative singular neuter, from <i>anuttara</i> (unsurpassed), from <i>an</i> (negative prefix) + <i>uttara</i> (higher, superior), describing <i>abhisambodhim</i> .
abhisambodhim	Enlightenment	Noun, accusative singular feminine, from <i>abhisambodhi</i> (perfect enlightenment), from <i>abhi</i> (intensive prefix) + <i>sam</i> (complete) + <i>bodhi</i> (enlightenment), from <i>abhisambujhati</i> (to become fully enlightened) object of <i>sambujjhitvā</i> .

sambujjhitvā	Having fully awakened	Gerund, from <i>sambujjhati</i> (to awaken fully), from <i>sam</i> (complete) + <i>bujjhati</i> (to awaken, to understand), with <i>tathāgato</i> as subject and <i>abhisambodhiṁ</i> as object.
tathāgato	Tathāgata	Noun, nominative singular masculine, from <i>tathāgata</i> (thus-gone, Buddha), subject of <i>sambujjhitvā</i> and implied subject of <i>adesesi</i> .

### **Pathamāṁ yam adesesi dhammacakkām anuttaram**

**Grok AI:** First taught the unsurpassed Wheel of Dhamma

**BM:** [This is the first teaching]... the incomparable wheel of Truth

Pathamāṁ	First	Adverb, from <i>pathama</i> (first), modifying <i>adesesi</i> .
yam	Which	Relative pronoun, accusative singular neuter, referring to <i>dhammacakkām</i> .
adesesi	Taught	Verb, 3rd person singular aorist, from <i>deseti</i> (to teach), with <i>tathāgato</i> (implied) as subject and <i>dhammacakkām</i> as object.
dhammacakkām	Wheel of Dhamma	Noun, accusative singular neuter, compound from <i>dhamma</i> (teaching) + <i>cakka</i> (wheel), object of <i>adesesi</i> .
anuttaram	Unsurpassed	Adjective, accusative singular neuter, from <i>anuttara</i> (unsurpassed), describing <i>dhammacakkām</i> .

### **Sammadeva pavattento loke appativattiyam**

**Grok AI:** Rightly setting it in motion, unrivaled in the world

**BM:** Here is the perfect turning... inestimable wherever it is expounded in the world

Sammadeva	Rightly indeed	Adverb, compound from <i>samma</i> (rightly) + <i>eva</i> (indeed), modifying <i>pavattento</i> .
pavattento	Setting in motion	Present participle, nominative singular masculine, from <i>pavattati</i> (to set in motion), with <i>tathāgato</i> (implied) as subject and <i>dhammacakkām</i> (implied) as object.
loke	In the world	Noun, locative singular masculine, from <i>loka</i> (world), indicating location of <i>appativattiyam</i> .
appativattiyam	Unrivaled	Adjective, accusative singular neuter, from <i>appativattiya</i> (not turned back), from a- (negative) + <i>paṭi</i> (against) + <i>vattiya</i>

(turning), from vattati (to turn), adjective meaning "irreversible, that which cannot be turned back", describing *dhammacakkam* (implied).

### **Yatthākkhātā ubho antā paṭipatti ca majjhimā**

**Grok AI:** Wherein are declared both extremes and the middle way practice

**BM:** Disclosed here are the two extremes, and the Middle Way

Yattha	Wherein	Adverb, from <i>yattha</i> (where), referring to <i>dhammacakkam</i> (implied).
akkhātā	Declared	Adjective, nominative plural masculine, past participle from <i>akkhāti</i> (to declare, to tell), from from ā (toward, intensifier) + khāti (to speak), describing <i>antā</i> and <i>paṭipatti</i> .
ubho	Both	Adjective, nominative plural masculine, from <i>ubha</i> (both), describing <i>antā</i> .
antā	Extremes	Noun, nominative plural masculine, from <i>anta</i> (extreme, end), subject of <i>akkhātā</i> (implied verb).
paṭipatti	Practice	Noun, nominative singular feminine, from <i>paṭipatti</i> (practice), subject of <i>akkhātā</i> (implied verb).
ca	And	Conjunction, connecting <i>antā</i> and <i>paṭipatti</i> .
majjhimā	Middle	Adjective, nominative singular feminine, from <i>majjhima</i> (middle), describing <i>paṭipatti</i> .

### **Catūsvāriyasaccesu visuddham ñāṇadassanam**

**Grok AI:** In the four noble truths, pure knowledge and vision

**BM:** With the Four Noble Truths and the purified knowledge and vision

Catūsu	In four	Numeral, locative plural neuter, from <i>catu</i> (four), describing <i>ariyasaccesu</i> .
ariyasaccesu	Noble truths	Noun, locative plural neuter, compound from <i>ariya</i> (noble) + <i>sacca</i> (truth), indicating context of <i>ñāṇadassanam</i> .
visuddham	Pure	Adjective, accusative singular neuter, from <i>visuddha</i> (pure), from <i>vi</i> (intensive prefix) + <i>suddha</i> (pure), from <i>visujjhati</i> (to become pure) describing <i>ñāṇadassanam</i> .

ñāṇadassanam	Knowledge and vision	Noun, accusative singular neuter, compound from <i>ñāṇa</i> (knowledge) + <i>dassana</i> (vision), object of implied verb (e.g., <i>akkhātā</i> ).
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### **Desitarñ dhammarājena sammāsambodhikittanam**

**Grok AI:** Taught by the Dhamma King, proclaiming perfect enlightenment

**BM:** Pointed out by the Lord of Dhamma, proclaiming the supreme, independent enlightenment

Desitarñ	Taught	Adjective, accusative singular neuter, past participle from <i>deseti</i> (to teach), describing <i>suttam</i> (implied).
dhammarājena	By the Dhamma King	Noun, instrumental singular masculine, compound from <i>dhamma</i> (teaching) + <i>rājā</i> (king), agent of <i>desitarñ</i> .
sammāsambodhi	Perfect enlightenment	Noun, compound element, from <i>sammā</i> (perfectly) + <i>sambodhi</i> (enlightenment), part of <i>sammāsambodhikittanam</i> .
kittanam	Proclaiming	Noun, accusative singular neuter, from <i>kitteti</i> (to praise, proclaim), object of <i>desitarñ</i> (implied).

### **Nāmena vissutarn suttam dhammacakkappavattanam**

**Grok AI:** Renowned by name, the discourse on setting in motion the Wheel of Dhamma

**BM:** This Sutta proclaiming the supreme, independent enlightenment that is widely renowned as ‘The Turning of the Wheel of the Dhamma.’

Nāmena	By name	Noun, instrumental singular neuter, from <i>nāma</i> (name), indicating means of <i>vissutam</i> .
vissutam	Renowned, well-known	Adjective, accusative singular neuter, past participle from <i>vissarati</i> (to be renowned), from <i>vi</i> (widely) + <i>sarati</i> (to sound), meaning “widely heard, renowned, famous”, describing <i>suttam</i> .
suttam	Discourse	Noun, accusative singular neuter, from <i>sutta</i> (discourse), subject of <i>vissutam</i> .
dhammacakka	Wheel of Dhamma	Noun, compound element, from <i>dhamma</i> (teaching) + <i>cakka</i> (wheel), part of <i>dhammacakkappavattanam</i> .

pavattanam	Setting in motion	Noun, accusative singular neuter, from <i>pavattati</i> (to set in motion), part of <i>dhammacakkappavattanam</i> .
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### Veyyākaraṇapāthena saṅgītantam bhaṇāma se

**Grok AI:** With the explanatory recitation, we chant it

**BM:** Let us chant together

Veyyākaraṇa	Explanatory	Noun, compound element, from <i>veyyākaraṇa</i> (explanation), part of <i>veyyākaraṇapāthena</i> .
pāthena	With recitation	Noun, instrumental singular masculine, from <i>pāṭha</i> (recitation), from <i>pāṭhati</i> (to recite), indicating means of <i>bhaṇāma</i> .
saṅgītantam	Chanted together	Adjective, accusative singular neuter, past participle from <i>saṅgāyati</i> (to chant together), from <i>sam</i> (together) + <i>gāyati</i> (to sing), describing <i>suttam</i> (implied).
bhaṇāma	We chant	Verb, 1st person plural present indicative, from <i>bhaṇati</i> (to chant), with <i>vayam</i> (we, implied) as subject and <i>suttam</i> (implied) as object.
se	It	Pronoun, accusative singular neuter, variant of <i>tam</i> (that), referring to <i>suttam</i> .

### Evaṁ me sutam

**Grok AI:** Thus have I heard

**BM:** Thus have I heard

**Than:** I have heard that

Evaṁ	Thus	Adverb, from <i>evaṁ</i> (thus), modifying <i>sutam</i> .
me	I	Pronoun, dative singular, from <i>aham</i> (I), indirect object of <i>sutam</i> .
sutam	Heard	Adjective, nominative singular neuter, past participle from <i>suṇāti</i> (to hear), describing the discourse (implied).

### Ekaṁ samayaṁ bhagavā bārāṇasiyam viharati isipatane migadāye.

**Grok AI:** On one occasion, the Blessed One was dwelling in Bārāṇasī at Isipatana in the Deer Park

**BM:** Once when the Blessed One was staying in the deer sanctuary at Isipatana, near Benares

**Than:** On one occasion the Blessed One was staying near Vārāṇasī in the Deer Park at Isipatana

Ekam	One	Adjective, accusative singular neuter, from <i>eka</i> (one), describing <i>samayaṁ</i> .
samayaṁ	Occasion	Noun, accusative singular masculine, from <i>samaya</i> (time), object of implied verb.
bhagavā	Blessed One	Noun, nominative singular masculine, from <i>bhagavant</i> (Blessed One), subject of <i>viharati</i> .
bārāṇasiyam	In Bārāṇasī	Noun, locative singular feminine, from <i>bārāṇasī</i> (Bārāṇasī), indicating location of <i>viharati</i> .
viharati	Was dwelling	Verb, 3rd person singular present indicative, from <i>viharati</i> (to dwell, to stay), with <i>bhagavā</i> as subject.
isipatane	At Isipatana	Noun, locative singular neuter, from <i>isipatana</i> (place of sages), from <i>isi</i> (sage) + <i>patana</i> (falling, alighting, resting), specifying location.
migadāye	In the Deer Park	Noun, locative singular masculine, from <i>migadāya</i> (deer park), from <i>miga</i> (deer) + <i>dāya</i> (park, grove), further specifying location.

**Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:**

**Grok AI:** There, indeed, the Blessed One addressed the group of five monks

**BM:** He spoke to the group of five bhikkhus

**Than:** There he addressed the group of five monks

Tatra	There	Adverb, from <i>tatra</i> (there), indicating location of <i>āmantesi</i> .
kho	Indeed	Particle, emphatic, emphasizing <i>āmantesi</i> .
bhagavā	Blessed One	Noun, nominative singular masculine, from <i>bhagavant</i> (Blessed One), subject of <i>āmantesi</i> .
pañcavaggiye	Group of five	Adjective, accusative plural masculine, from <i>pañcavaggiya</i> (group of five), from <i>pañca</i> (five) + <i>vagga</i> (group) + <i>iya</i> (belonging to), describing <i>bhikkhū</i> .

bhikkhū	Monks	Noun, accusative plural masculine, from <i>bhikkhu</i> (monk), from <i>bhikkhati</i> (to beg), literally "those who live on alms", object of <i>āmantesi</i> .
āmantesi	Addressed	Verb, 3rd person singular aorist, from <i>āmanteti</i> (to address), with <i>bhagavā</i> as subject and <i>bhikkhū</i> as object.

**Dve'me, bhikkhave, antā pabbajitena na sevitabbā:**

**Grok AI:** These two extremes, monks, should not be followed by one gone forth

**BM:** These two extremes, bhikkhus, should not be followed by one who has gone forth

**Than:** There are these two extremes that are not to be indulged in by one who has gone forth. Which two?

Dve	Two	Numeral, nominative plural masculine, from <i>dve</i> (two), describing <i>antā</i> .
ime	These	Demonstrative pronoun, nominative plural masculine, from <i>ima</i> (this), describing <i>antā</i> .
bhikkhave	Monks	Noun, vocative plural masculine, from <i>bhikkhu</i> (monk), addressing the audience.
antā	Extremes	Noun, nominative plural masculine, from <i>anta</i> (extreme, end), subject of <i>sevitabbā</i> .
pabbajitena	By one gone forth	Noun, instrumental singular masculine, from <i>pabbajita</i> (one gone forth), from <i>pabbajati</i> (to go forth), agent of <i>sevitabbā</i> .
na	Not	Particle, negating <i>sevitabbā</i> .
sevitabbā	Should be followed, practiced	Gerundive, nominative plural masculine, from <i>sevati</i> (to follow, to serve, associate with), with <i>antā</i> as subject and <i>pabbajitena</i> as agent.

**Yo cāyāṁ kāmesu kāma-sukh'allikānuyogo, hīno, gammo, pothujjaniko, anariyo, anattha-sañhito;**

**Grok AI:** This pursuit of sensual pleasures in sensuality, low, vulgar, worldly, ignoble, unbeneficial

**BM:** Sensual indulgence, which is low, coarse, vulgar, ignoble, and unprofitable

**Than:** That which is devoted to sensual pleasure in connection with sensuality: base, vulgar, common, ignoble, unprofitable

Yo	This	Relative pronoun, nominative singular masculine, referring to <i>anuyogo</i> .
ca	And	Conjunction, connecting clauses.
ayam	This	Demonstrative pronoun, nominative singular masculine, describing <i>anuyogo</i> .
kāmesu	In sensuality	Noun, locative plural masculine, from <i>kāma</i> (sensuality), indicating domain of <i>anuyogo</i> .
kāma-sukh'allikānuyogo	Pursuit of sensual pleasures	Noun, nominative singular masculine, compound from <i>kāma</i> (sensua desire) + <i>sukha</i> (pleasure) + <i>allika</i> (attachment, devotion to), from <i>allati</i> (to cling) + <i>anuyoga</i> (pursuit), from <i>anu</i> (along) + <i>yoga</i> (application), meaning, "devotion to the pursuit of sensual pleasure," subject of implied verb.
hīno	Low	Adjective, nominative singular masculine, from <i>hīna</i> (low), describing <i>anuyogo</i> .
gammo	Vulgar, coarse	Adjective, nominative singular masculine, from <i>gāma</i> (village), meaning "vulgar, coarse, of the village," describing <i>anuyogo</i> .
pothujjaniko	Worldly	Adjective, nominative singular masculine, from <i>pothujjanika</i> (of common people), from <i>puthu</i> (many) + <i>jana</i> (people) + <i>ika</i> (pertaining to) describing <i>anuyogo</i> .
anariyo	Ignoble	Adjective, nominative singular masculine, from <i>an</i> (negative) + <i>ariya</i> (noble), describing <i>anuyogo</i> .
anattha-sañhito	Unbeneficial	Adjective, nominative singular masculine, compound from <i>an</i> (negative) + <i>attha</i> (benefit, purpose, meaning) + <i>sañhita</i> (connected), describing <i>anuyogo</i> .

**yo cāyam atta-kilamathānuyogo, dukkho, anariyo, anattha-sañhito.**

**Grok Al:** This pursuit of self-mortification, painful, ignoble, unprofitable

**BM:** And self-torture, which is painful, ignoble, and unprofitable

**Than:** And that which is devoted to self-affliction: painful, ignoble, unprofitable

Yo	This	Relative pronoun, nominative singular masculine, referring to <i>anuyogo</i> .
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ca	And	Conjunction, connecting clauses.
ayaṁ	This	Demonstrative pronoun, nominative singular masculine, describing <i>anuyogo</i> .
atta-kilamathānuyogo	Pursuit of self-mortification	Noun, nominative singular masculine, compound from <i>atta</i> (self) + <i>kilamatha</i> (mortification, fatigue), from <i>kilamati</i> (to torment) + <i>anuyoga</i> (pursuit), subject of implied verb.
dukkho	Painful	Adjective, nominative singular masculine, from <i>dukkha</i> (painful), describing <i>anuyogo</i> .
anariyo	Ignoble	Adjective, nominative singular masculine, from <i>anariya</i> (not noble), describing <i>anuyogo</i> .
anattha-sañhito	Unbeneficial	Adjective, nominative singular masculine, compound from <i>anattha</i> (unbeneficial) + <i>sañhita</i> (connected), describing <i>anuyogo</i> .

**Ete te, bhikkhave, ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī, ñāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya saṁvattati.**

**Grok AI:** These two extremes, monks, not approaching, the middle way fully realized by the Tathāgata leads to vision, knowledge, peace, higher knowledge, awakening, and Nibbāna

**BM:** Bhikkhus, by avoiding these two extremes, the Tathāgata has realized the Middle Way, which gives vision and understanding, which leads to calm, penetration, enlightenment, to Nibbāna

**Than:** Avoiding both of these extremes, the middle way realized by the Tathāgata—producing vision, producing knowledge—leads to stilling, to direct knowledge, to self-awakening, to unbinding

Ete	These	Demonstrative pronoun, accusative plural masculine, from <i>eta</i> (this), referring to <i>ante</i> .
te	These	Demonstrative pronoun, accusative plural masculine, from <i>ta</i> (that), emphasizing <i>ante</i> .
bhikkhave	Monks	Noun, vocative plural masculine, from <i>bhikkhu</i> (monk), addressing the audience.
ubho	Both	Adjective, accusative plural masculine, from <i>ubha</i> (both), describing <i>ante</i> .
ante	Extremes	Noun, accusative plural masculine, from <i>anta</i> (extreme), object of <i>anupagamma</i> .

anupagamma	Not approaching	Gerund, from <i>upagacchati</i> (to approach), negated by <i>an</i> , with <i>tathāgatena</i> (implied) as subject.
majjhimā	Middle	Adjective, nominative singular feminine, from <i>majjhima</i> (middle), describing <i>paṭipadā</i> .
paṭipadā	Way	Noun, nominative singular feminine, from <i>paṭipadā</i> (path), subject of <i>saṁvattati</i> .
tathāgatena	By the Tathāgata	Noun, instrumental singular masculine, from <i>tathāgata</i> (Tathāgata), agent of <i>abhisambuddhā</i> .
abhisambuddhā	Fully realized	Adjective, nominative singular feminine, past participle from <i>abhisambujjhati</i> (to realize fully, to fully understand), from abhi (intensive) + saṁ (complete) + buddhā (awaken), meaning "fully understood, comprehended," describing <i>paṭipadā</i> .
cakkhukaraṇī	Leading to vision	Adjective, nominative singular feminine, compound from <i>cakkhu</i> (vision) + <i>karaṇī</i> (making), describing <i>paṭipadā</i> .
ñāṇakaraṇī	Leading to knowledge	Adjective, nominative singular feminine, compound from <i>ñāṇa</i> (knowledge) + <i>karaṇī</i> (making), describing <i>paṭipadā</i> .
upasamāya	To peace	Noun, dative singular masculine, from <i>upasama</i> (peace), from upa (towards) + sama (peace), from <i>upasammati</i> (to become peaceful), meaning "for the sake of tranquility", goal of <i>saṁvattati</i> .
abhiññāya	To higher knowledge	Noun, dative singular feminine, from <i>abhiññā</i> (higher knowledge, direct knowledge), from abhi (superior) + ñāṇa (knowledge), from <i>abhijānāti</i> (to know directly), meaning "for direct knowledge", goal of <i>saṁvattati</i> .
sambodhāya	To awakening	Noun, dative singular masculine, from <i>sambodha</i> (awakening), from saṁ (complete) + bodha (awakening), from <i>sambujjhati</i> (to become enlightened), meaning "for enlightenment", goal of <i>saṁvattati</i> .
nibbānāya	To Nibbāna	Noun, dative singular neuter, from <i>nibbāna</i> (Nibbāna), goal of <i>saṁvattati</i> .
saṁvattati	Leads	Verb, 3rd person singular present indicative, from <i>saṁvattati</i> (to lead), with <i>paṭipadā</i> as subject.

**Katamā ca sā, bhikkhave, ...**

**Grok AI:** And what, monks, is that...

**BM:** And what, bhikkhus, is that...

**Than:** And what is the middle way [way realized by the Tathāgata] that...

Katamā	What	Interrogative pronoun, nominative singular feminine, from <i>ka</i> (what), referring to <i>paṭipadā</i> (implied).
ca	And	Conjunction, connecting clauses.
sā	That	Demonstrative pronoun, nominative singular feminine, from <i>ta</i> (that), referring to <i>paṭipadā</i> .
bhikkhave	Monks	Noun, vocative plural masculine, from <i>bhikkhu</i> (monk), addressing the audience.

**Ayam-eva ariyo atthaṅgiko maggo seyyathīdām:**

**Grok AI:** This, indeed, is the noble eightfold path, namely

**BM:** It is just this Noble Eightfold Path, namely

**Than:** Precisely this noble eightfold path

Ayam	This	Demonstrative pronoun, nominative singular masculine, from <i>ayam</i> (this), describing <i>maggo</i> .
eva	Indeed	Particle, emphasizing <i>ayam</i> .
ariyo	Noble	Adjective, nominative singular masculine, from <i>ariya</i> (noble), describing <i>maggo</i> .
atthaṅgiko	Eightfold	Adjective, nominative singular masculine, compound from <i>attha</i> (eight) + <i>aṅga</i> (factor), describing <i>maggo</i> .
maggo	Path	Noun, nominative singular masculine, from <i>magga</i> (path), subject of implied verb.
seyyathīdām	Namely	Adverb, from <i>seyyathā</i> (just as) + <i>idām</i> (this), introducing the list.

**Sammā-ditṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammanto, sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhi.**

**Grok AI:** Right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration

**BM:** Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration

**Than:** Right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration

Sammā-ditṭhi	Right view	Noun, nominative singular feminine, compound from <i>sammā</i> (right) + <i>ditṭhi</i> (view), part of <i>maggo</i> .
sammā-saṅkappo	Right intention	Noun, nominative singular masculine, compound from <i>sammā</i> (right) + <i>saṅkappa</i> (intention), part of <i>maggo</i> .
sammā-vācā	Right speech	Noun, nominative singular feminine, compound from <i>sammā</i> (right) + <i>vācā</i> (speech), part of <i>maggo</i> .
sammā-kammanto	Right action	Noun, nominative singular masculine, compound from <i>sammā</i> (right) + <i>kammanta</i> (action), part of <i>maggo</i> .
sammā-ājīvo	Right livelihood	Noun, nominative singular masculine, compound from <i>sammā</i> (right) + <i>ājīva</i> (livelihood), part of <i>maggo</i> .
sammā-vāyāmo	Right effort	Noun, nominative singular masculine, compound from <i>sammā</i> (right) + <i>vāyāma</i> (effort), part of <i>maggo</i> .
sammā-sati	Right mindfulness	Noun, nominative singular feminine, compound from <i>sammā</i> (right) + <i>sati</i> (mindfulness), part of <i>maggo</i> .
sammā-samādhi	Right concentration	Noun, nominative singular masculine, compound from <i>sammā</i> (right) + <i>samādhi</i> (concentration), part of <i>maggo</i> .

**Ayar̄m kho sā, bhikkhave, ...**

**Grok Al:** This, indeed, is that, monks...

**BM:** Truly, bhikkhus, [that is]...

**Than:** This is the [middle way realized by the Tathāgata] that...

Ayar̄m	This	Demonstrative pronoun, nominative singular feminine, from <i>ayar̄m</i> (this), referring to <i>paṭipadā</i> (implied).
kho	Indeed	Particle, emphasizing <i>ayar̄m</i> .
sā	That	Demonstrative pronoun, nominative singular feminine, from <i>ta</i> (that), referring to <i>paṭipadā</i> .
bhikkhave	Monks	Noun, vocative plural masculine, from <i>bhikkhu</i> (monk), addressing the audience.

**Idam̄ kho pana, bhikkhave, dukkham̄ ariya-saccam̄:**

**Grok AI:** This, indeed, monks, is the noble truth of suffering

**BM:** This, bhikkhus, is the Noble Truth of dukkha

**Than:** Now this, monks, is the noble truth of stress

Idam̄	This	Demonstrative pronoun, nominative singular neuter, from <i>idam̄</i> (this), referring to <i>saccam̄</i> .
kho	Indeed	Particle, emphasizing <i>idam̄</i> .
pana	Moreover	Particle, connecting to following truths.
bhikkhave	Monks	Noun, vocative plural masculine, from <i>bhikkhu</i> (monk), addressing the audience.
dukkham̄	Suffering	Noun, nominative singular neuter, from <i>dukkha</i> (suffering), describing <i>saccam̄</i> .
ariya-saccam̄	Noble truth	Noun, nominative singular neuter, compound from <i>ariya</i> (noble) + <i>sacca</i> (truth), subject of implied verb.

**Jātipi dukkhā, jarāpi dukkhā, maranampi dukkham̄,  
soka-parideva-dukkha-domanass'upāyāsāpi dukkhā, appiyehi sampayogo dukkho,  
piyehi vippayogo dukkho, yamp'iccham̄ na labhati tampi dukkham̄, sañkhittena  
pañcupādānakkhandā dukkhā.**

**Grok AI:** Birth is suffering, aging is suffering, death is suffering, sorrow, lamentation, pain, grief, and despair are suffering, association with the disliked is suffering, separation from the liked is suffering, not getting what one desires is suffering, in brief, the five clinging aggregates are suffering

**BM:** Birth is dukkha, ageing is dukkha, death is dukkha, grief, lamentation, pain, sorrow and despair are dukkha, association with the disliked is dukkha, separation from the liked is dukkha, not to get what one wants is dukkha. In brief, clinging to the five khandhas is dukkha

**Than:** Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the unbeloved is stressful, separation from the loved is stressful, not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful

Jāti	Birth	Noun, nominative singular feminine, from <i>jāti</i> (birth), subject of implied verb.
pi	Also	Particle, emphasizing <i>jāti</i> .

dukkhā	Suffering	Adjective, nominative singular feminine, from <i>dukkha</i> (suffering), describing <i>jāti</i> .
jarā	Aging	Noun, nominative singular feminine, from <i>jarā</i> (aging), subject of implied verb.
pi	Also	Particle, emphasizing <i>jarā</i> .
dukkhā	Suffering	Adjective, nominative singular feminine, from <i>dukkha</i> (suffering), describing <i>jarā</i> .
maranampi	Death also	Noun, nominative singular neuter, from <i>maraṇa</i> (death) + <i>pi</i> (also), subject of implied verb.
dukkham	Suffering	Adjective, nominative singular neuter, from <i>dukkha</i> (suffering), describing <i>maranampi</i> .
soka	Sorrow	Noun, nominative singular masculine, from <i>soka</i> (grief, sorrow), refers to mental anguish, subject of implied verb.
parideva	Lamentation	Noun, nominative singular masculine, from <i>parideva</i> (lamentation), refers to vocal expression of grief, subject of implied verb.
dukkha	Pain	Noun, nominative singular neuter, from <i>dukkha</i> (pain), refers to bodily pain and discomfort, subject of implied verb.
domanass'	Grief	Noun, nominative singular neuter, from <i>domanassa</i> (grief), refers to unpleasant mental feelings, subject of implied verb.
upāyāsā	Despair	Noun, nominative plural masculine, from <i>upāyāsa</i> (despair), refers to mental distress, subject of implied verb.
pi	Also	Particle, emphasizing <i>soka</i> etc.
dukkhā	Suffering	Adjective, nominative plural masculine, from <i>dukkha</i> (suffering), describing <i>soka</i> etc.
appiyehi	With the disliked	Adjective, instrumental plural masculine, from <i>appiya</i> (disliked), from a (negative) + <i>piya</i> (dear, loved), indicating association.
sampayogo	Association	Noun, nominative singular masculine, from <i>sampayoga</i> (association), subject of implied verb.
dukkho	Suffering	Adjective, nominative singular masculine, from <i>dukkha</i> (suffering), describing <i>sampayogo</i> .

piyehi	With the liked	Adjective, instrumental plural masculine, from <i>piya</i> (liked), indicating separation.
vippayogo	Separation	Noun, nominative singular masculine, from <i>vippayoga</i> (separation), subject of implied verb.
dukkho	Suffering	Adjective, nominative singular masculine, from <i>dukkha</i> (suffering), describing <i>vippayogo</i> .
yamp'iccham̄	What one desires	Pronoun, accusative singular neuter, from <i>yam̄</i> (what) + <i>iccham̄</i> (desire), from <i>icchatī</i> (to desire).
na	Not	Particle, negating <i>labhatī</i> .
labhati	Gets	Verb, 3rd person singular present indicative, from <i>labhatī</i> (to get), with implied subject.
tampi	That also	Pronoun, nominative singular neuter, from <i>tam̄</i> (that) + <i>pi</i> (also), subject of implied verb.
dukkham̄	Suffering	Adjective, nominative singular neuter, from <i>dukkha</i> (suffering), describing <i>tampi</i> .
sañkhittena	In brief	Adverb, from <i>sañkhitta</i> (brief), from <i>sañkhipati</i> (to summarize), modifying implied verb.
pañcupādānakkhandā	Five clinging aggregates	Noun, nominative plural masculine, compound from <i>pañca</i> (five) + <i>upādāna</i> (clinging) + <i>khandha</i> (aggregate), subject of implied verb.
dukkhā	Suffering	Adjective, nominative plural masculine, from <i>dukkha</i> (suffering), describing <i>pañcupādānakkhandā</i> .

### **Idam̄ kho pana, bhikkhave, dukkha-samudayo ariya-saccam̄:**

**Grok AI:** This, indeed, monks, is the noble truth of the origin of suffering

**BM:** This, bhikkhus, is the Noble Truth of the cause of dukkha

**Than:** And this, monks, is the noble truth of the origination of stress

Idam̄	This	Demonstrative pronoun, nominative singular neuter, from <i>idam̄</i> (this), referring to <i>saccam̄</i> .
kho	Indeed	Particle, emphasizing <i>idam̄</i> .
pana	Moreover	Particle, connecting to other truths.

bhikkhave	Monks	Noun, vocative plural masculine, from <i>bhikkhu</i> (monk), addressing the audience.
dukkha-samudayo	Origin of suffering	Noun, nominative singular masculine, compound from <i>dukkha</i> (suffering) + <i>samudaya</i> (origin), describing <i>saccarñ</i> .
ariya-saccarñ	Noble truth	Noun, nominative singular neuter, compound from <i>ariya</i> (noble) + <i>sacca</i> (truth), subject of implied verb.

**Yā'yam tāñhā ponobbhavikā nandi-rāga-sahagatā tatra-tatrābhinandinī seyyathidamः kāma-tāñhā, bhava-tāñhā, vibhava-tāñhā.**

**Grok AI:** This craving that leads to renewed existence, accompanied by delight and lust, delighting here and there, namely: craving for sensuality, craving for existence, craving for non-existence

**BM:** The craving which causes rebirth and is bound up with pleasure and lust, ever seeking fresh delight, now here, now there; namely, craving for sense pleasure, craving for existence, and craving for annihilation

**Than:** The craving that makes for further becoming—accompanied by passion & delight, relishing now here & now there—i.e., craving for sensuality, craving for becoming, craving for non-becoming

Yā	This	Relative pronoun, nominative singular feminine, referring to <i>tāñhā</i> .
ayam	This	Demonstrative pronoun, nominative singular feminine, describing <i>tāñhā</i> .
tāñhā	Craving	Noun, nominative singular feminine, from <i>tāñhā</i> (craving), subject of implied verb.
ponobbhavikā	Leading to renewed existence	Adjective, nominative singular feminine, from <i>ponobbhavika</i> (causing rebirth), from <i>puna</i> (again) + <i>bhava</i> (existence) + <i>ika</i> (causing), meaning "leading to renewed existence," describing <i>tāñhā</i> .
nandi-rāga-sahagatā	Accompanied by delight and lust	Adjective, nominative singular feminine, compound from <i>nandi</i> (delight) + <i>rāga</i> (lust) + <i>sahagata</i> (accompanied), from <i>saha</i> (with) + <i>gata</i> (gone), meaning "accompanied by, associated with," describing <i>tāñhā</i> .
tatra-tatrābhinandinī	Delighting here and there	Adjective, nominative singular feminine, compound from <i>tatra</i> (there) + <i>abhinandinī</i> (delighting), from <i>abhinandati</i> (to delight), from <i>abhi</i> (intensive) + <i>nandati</i> (to delight), describing <i>tāñhā</i> .

seyyathīdaṁ	Namely	Adverb, from <i>seyyathā</i> (just as) + <i>idaṁ</i> (this), introducing examples.
kāma-taṇhā	Craving for sensuality	Noun, nominative singular feminine, compound from <i>kāma</i> (sensuality) + <i>taṇhā</i> (craving, thirst), from <i>tasati</i> (to thirst), example of <i>taṇhā</i> .
bhava-taṇhā	Craving for existence	Noun, nominative singular feminine, compound from <i>bhava</i> (existence) + <i>taṇhā</i> (craving), example of <i>taṇhā</i> .
vibhava-taṇhā	Craving for non-existence	Noun, nominative singular feminine, compound from <i>vibhava</i> (non-existence) + <i>taṇhā</i> (craving), example of <i>taṇhā</i> .

### **Idaṁ kho pana, bhikkhave, dukkha-nirodho ariya-saccam̄:**

**Grok AI:** This, indeed, monks, is the noble truth of the cessation of suffering

**BM:** This, bhikkhus, is the Noble Truth of the cessation of dukkha

**Than:** And this, monks, is the noble truth of the cessation of stress

idaṁ	This	Demonstrative pronoun, nominative singular neuter, from <i>idaṁ</i> (this), referring to <i>saccam̄</i> .
kho	Indeed	Particle, emphasizing <i>idaṁ</i> .
pana	Moreover	Particle, connecting to other truths.
bhikkhave	Monks	Noun, vocative plural masculine, from <i>bhikkhu</i> (monk), addressing the audience.
dukkha-nirodho	Cessation of suffering	Noun, nominative singular masculine, compound from <i>dukkha</i> (suffering) + <i>nirodha</i> (cessation), describing <i>saccam̄</i> .
ariya-saccam̄	Noble truth	Noun, nominative singular neuter, compound from <i>ariya</i> (noble) + <i>sacca</i> (truth), subject of implied verb.

**Yo tassā yeva taṇhāya asesa-virāga-nirodho, cāgo, paṭinissaggo, mutti, anālayo.**

**Grok AI:** This complete fading away and cessation of that very craving, relinquishment, letting go, liberation, non-attachment

**BM:** The complete cessation, giving up, abandonment of that craving, complete release from that craving, and complete detachment from it

**Than:** The remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving

Yo	This	Relative pronoun, nominative singular masculine, referring to <i>nirodho</i> .
tassā	That	Demonstrative pronoun, genitive singular feminine, from <i>ta</i> (that), referring to <i>tañhāya</i> .
yeva	Very	Particle, emphasizing <i>tassā</i> .
tañhāya	Of craving	Noun, genitive singular feminine, from <i>tañhā</i> (craving), object of <i>nirodho</i> .
asesa-virāga-nirodho	Complete fading away and cessation	Noun, nominative singular masculine, compound from <i>asesa</i> (without remainder, complete), from a (negative) + <i>sesa</i> (remainder) + <i>virāga</i> (fading away) + <i>nirodha</i> (cessation), subject of implied verb.
cāgo	Relinquishment	Noun, nominative singular masculine, from <i>cāga</i> (relinquishment, giving up, abandonment, renunciation), often used for letting go of attachments, in apposition to <i>nirodho</i> .
pañinissaggo	Letting go	Noun, nominative singular masculine, from <i>pañinissagga</i> (letting go), from <i>pañī</i> (back) + <i>nissagga</i> (release), from <i>nissajati</i> (to release), from <i>ni</i> (down) + <i>sajjati</i> (to let go), meaning “giving back” or complete letting go, in apposition to <i>nirodho</i> .
mutti	Liberation	Noun, nominative singular feminine, from <i>mutti</i> (liberation), in apposition to <i>nirodho</i> .
anālayo	Non-attachment	Noun, nominative singular masculine, from <i>anālaya</i> (non-attachment), from <i>an</i> (negative) + <i>ālaya</i> (attachment), in apposition to <i>nirodho</i> .

**Idam kho pana, bhikkhave, dukkha-nirodha-gāminī pañipadā arya-saccam:**

**Grok AI:** This, indeed, monks, is the noble truth of the path leading to the cessation of suffering

**BM:** This, bhikkhus, is the Noble Truth of the way leading to the cessation of dukkha

**Than:** And this, monks, is the noble truth of the way of practice leading to the cessation of stress

Idam	This	Demonstrative pronoun, nominative singular neuter, from <i>idam</i> (this), referring to <i>saccam</i> .
kho	Indeed	Particle, emphasizing <i>idam</i> .
pana	Moreover	Particle, connecting to other truths.
bhikkhave	Monks	Noun, vocative plural masculine, from <i>bhikkhu</i> (monk), addressing the audience.
dukkha-nirodha-gāminī	Leading to cessation of suffering	Adjective, nominative singular feminine, compound from <i>dukkha</i> (suffering) + <i>nirodha</i> (cessation) + <i>gāminī</i> (leading to), from <i>gacchati</i> (to go), describing <i>paṭipadā</i> .
paṭipadā	Path	Noun, nominative singular feminine, from <i>paṭipadā</i> (path), describing <i>saccam</i> .
ariya-saccam	Noble truth	Noun, nominative singular neuter, compound from <i>ariya</i> (noble) + <i>sacca</i> (truth), subject of implied verb.

**Ayam-eva ariyo atṭhaṅgiko maggo seyyathīdam:** ...

**Grok AI:** This, indeed, is the noble eightfold path, namely

**BM:** Only this Noble Eightfold Path; namely...

**Than:** Precisely this noble eightfold path...

Ayam	This	Demonstrative pronoun, nominative singular masculine, from <i>ayam</i> (this), describing <i>maggo</i> .
eva	Indeed	Particle, emphasizing <i>ayam</i> .
ariyo	Noble	Adjective, nominative singular masculine, from <i>ariya</i> (noble), describing <i>maggo</i> .
atṭhaṅgiko	Eightfold	Adjective, nominative singular masculine, compound from <i>atṭha</i> (eight) + <i>añga</i> (factor), describing <i>maggo</i> .
maggo	Path	Noun, nominative singular masculine, from <i>magga</i> (path), subject of implied verb.
seyyathīdam	Namely	Adverb, from <i>seyyathā</i> (just as) + <i>idam</i> (this), introducing the list (implied).

**Idam dukkham ariya-saccan'ti me bhikkhave**

**Grok AI:** This is the noble truth of suffering, monks, to me

**BM:** With the thought, “This is the Noble Truth of dukkha,” [there arose] in me, bhikkhus

**Than:** ‘This is the noble truth of stress,’ [there arose] within me

Idam	This	Demonstrative pronoun, nominative singular neuter, from <i>idam</i> (this), referring to <i>saccam</i> (truth).
dukkham	Suffering	Noun, nominative singular neuter, from <i>dukkha</i> (suffering), describing <i>saccam</i> .
ariya-saccam	Noble truth	Noun, nominative singular neuter, compound from <i>ariya</i> (noble) + <i>sacca</i> (truth), subject of quotation.
ti	Quotation marker	Particle, marking direct speech, introducing the statement.
me	To me	Pronoun, dative singular, from <i>aham</i> (I), indicating experiencer of <i>udapādi</i> .
bhikkhave	Monks	Noun, vocative plural masculine, from <i>bhikkhu</i> (monk), addressing the audience.

**pubbe ananussutesu dhammesu cakkhum udapādi, ñānam udapādi, paññā udapādi, vijā udapādi, āloko udapādi.**

**Grok AI:** In previously unheard-of things, vision arose, insight arose, wisdom arose, understanding arose, light arose

**BM:** Vision, knowledge, insight, wisdom, light, concerning things unknown before

**Than:** Vision arose, insight arose, discernment arose, knowledge arose, illumination arose [within me] with regard to things never heard before

pubbe	Before	Adverb, from <i>pubba</i> (before), modifying <i>udapādi</i> .
ananussutesu	Unheard-of	Adjective, locative plural masculine, from <i>ananussuta</i> (not heard), from <i>an</i> (negative) + <i>anu</i> (along) + <i>suta</i> (heard), meaning "in things not heard before", describing <i>dhammesu</i> .
dhammesu	Things	Noun, locative plural masculine, from <i>dhamma</i> (thing, teaching), indicating context of <i>udapādi</i> .
cakkhum	Vision	Noun, nominative singular neuter, from <i>cakkhu</i> (eye, vision), subject of <i>udapādi</i> .
udapādi	Arose	Verb, 3rd person singular aorist, from <i>uppajjati</i> (to arise), with <i>cakkhum</i> , <i>ñānam</i> , etc., as subjects.

ñāṇam	Insight, knowledge	Noun, nominative singular neuter, from <i>ñāṇa</i> (knowledge), subject of <i>udapādi</i> .
		<b>Norbu Al:</b> Ñāṇarā: direct knowledge, understanding through experience
paññā	Wisdom, discernment	Noun, nominative singular feminine, from <i>paññā</i> (wisdom), subject of <i>udapādi</i> .
		<b>Norbu Al:</b> Paññā: wisdom, understanding through insight
vijā	Understanding	Noun, nominative singular feminine, from <i>vijā</i> (knowledge), subject of <i>udapādi</i> .
		<b>Norbu Al:</b> Vijā: clear knowledge, specifically spiritual knowledge that dispels ignorance
āloko	Light	Noun, nominative singular masculine, from <i>āloka</i> (light), from <i>āloketi</i> (to illuminate), meaning "light, illumination" (both physical and mental), subject of <i>udapādi</i> .

Taṁ kho pan'idaṁ dukkhaṁ ariya-saccāṁ pariññeyyan'ti me bhikkhave...

**Grok Al:** This noble truth of suffering, monks, is to be fully understood, to me

**BM:** With the thought, "This is the Noble Truth of dukkha, and this dukkha has to be understood," [there arose] in me, bhikkhus...

**Than:** 'This noble truth of stress is to be comprehended,' [there arose] within me...

Taṁ	This	Demonstrative pronoun, nominative singular neuter, from <i>ta</i> (that), referring to <i>saccāṁ</i> .
kho	Indeed	Particle, emphasizing <i>taṁ</i> .
pan'	Moreover	Particle, contracted <i>pana</i> , connecting to previous statement.
idaṁ	This	Demonstrative pronoun, nominative singular neuter, from <i>idaṁ</i> (this), emphasizing <i>saccāṁ</i> .
dukkhaṁ	Suffering	Noun, nominative singular neuter, from <i>dukkha</i> (suffering), describing <i>saccāṁ</i> .
ariya-saccāṁ	Noble truth	Noun, nominative singular neuter, compound from <i>ariya</i> (noble) + <i>sacca</i> (truth), subject of <i>pariññeyyāṁ</i> .

pariññeyam	To be fully understood	Gerundive, nominative singular neuter, from <i>pariññāti</i> (to fully understand), from <i>pari</i> (complete) + <i>jānāti</i> (to know), meaning "should be fully understood", describing <i>saccam</i> .
ti	Quotation marker	Particle, introducing the statement.
me	To me	Pronoun, dative singular, from <i>aham</i> (I), indicating experiencer.
bhikkhave	Monks	Noun, vocative plural masculine, from <i>bhikkhu</i> (monk), addressing the audience.

**Tarñ kho pan'idañ dukkham̄ ariya-saccam̄ pariññātan'ti me bhikkhave...**

**Grok AI:** This noble truth of suffering, monks, has been fully understood, to me

**BM:** With the thought, “This is the Noble Truth of dukkha, and this dukkha has been understood,” [there arose] in me, bhikkhus...

**Than:** ‘This noble truth of stress has been comprehended,’ [there arose] within me...

Tarñ	This	Demonstrative pronoun, nominative singular neuter, from <i>ta</i> (that), referring to <i>saccam</i> .
kho	Indeed	Particle, emphasizing <i>tarñ</i> .
pan'	Moreover	Particle, contracted <i>pana</i> , connecting to previous statement.
idañ	This	Demonstrative pronoun, nominative singular neuter, from <i>idañ</i> (this), emphasizing <i>saccam</i> .
dukkham̄	Suffering	Noun, nominative singular neuter, from <i>dukkha</i> (suffering), describing <i>saccam</i> .
ariya-saccam̄	Noble truth	Noun, nominative singular neuter, compound from <i>ariya</i> (noble) + <i>sacca</i> (truth), subject of <i>pariññātarñ</i> .
pariññātarñ	Has been fully understood	Adjective, nominative singular neuter, past participle from <i>pariññāti</i> (to fully understand), describing <i>saccam</i> .
ti	Quotation marker	Particle, introducing the statement.
me	To me	Pronoun, dative singular, from <i>aham</i> (I), indicating experiencer.
bhikkhave	Monks	Noun, vocative plural masculine, from <i>bhikkhu</i> (monk), addressing the audience.

## **Idam dukkha-samudayo ariya-saccan'ti me bhikkhave...**

**Grok AI:** This is the noble truth of the origin of suffering, monks, to me

**BM:** With the thought, “This is the Noble Truth of the cause of dukkha,” [there arose] in me, bhikkhus...

**Than:** ‘This is the noble truth of the origination of stress,’ [there arose] within me...

Idam	This	Demonstrative pronoun, nominative singular neuter, from <i>idam</i> (this), referring to <i>saccam̄</i> .
dukkha-samudayo	Origin of suffering	Noun, nominative singular masculine, compound from <i>dukkha</i> (suffering) + <i>samudaya</i> (origin), describing <i>saccam̄</i> .
ariya-saccam̄	Noble truth	Noun, nominative singular neuter, compound from <i>ariya</i> (noble) + <i>sacca</i> (truth), subject of quotation.
ti	Quotation marker	Particle, introducing the statement.
me	To me	Pronoun, dative singular, from <i>aham̄</i> (I), indicating experiencer of <i>udapādi</i> (implied).
bhikkhave	Monks	Noun, vocative plural masculine, from <i>bhikkhu</i> (monk), addressing the audience.

## **Tam̄ kho pan' idam dukkhasamudayo ariyasaccam̄ pahātabban'ti me bhikkhave...**

**Grok AI:** This noble truth of the origin of suffering, monks, is to be abandoned, to me

**BM:** With the thought, “This is the Noble Truth of the cause of dukkha, and this cause of dukkha has to be abandoned,” [there arose] in me, bhikkhus...

**Than:** ‘This noble truth of the origination of stress is to be abandoned,’ [there arose] within me...

Tam̄	This	Demonstrative pronoun, nominative singular neuter, from <i>ta</i> (that), referring to <i>saccam̄</i> .
kho	Indeed	Particle, emphasizing <i>tam̄</i> .
pan'	Moreover	Particle, contracted <i>pana</i> , connecting to previous statement.
idam̄	This	Demonstrative pronoun, nominative singular neuter, from <i>idam̄</i> (this), emphasizing <i>saccam̄</i> .

dukkha-samudayo	Origin of suffering	Noun, nominative singular masculine, compound from <i>dukkha</i> (suffering) + <i>samudaya</i> (origin), describing <i>saccam̄</i> .
ariya-saccam̄	Noble truth	Noun, nominative singular neuter, compound from <i>ariya</i> (noble) + <i>sacca</i> (truth), subject of <i>pahātabbam̄</i> .
pahātabbam̄	To be abandoned	Gerundive, nominative singular neuter, from <i>pajahati</i> (to abandon), describing <i>saccam̄</i> .
ti	Quotation marker	Particle, introducing the statement.
me	To me	Pronoun, dative singular, from <i>aham̄</i> (I), indicating experiencer.
bhikkhave	Monks	Noun, vocative plural masculine, from <i>bhikkhu</i> (monk), addressing the audience.

**Tar̄m kho pan'idaṁ dukkha-samudayo ariya-saccam̄ pahīnan'ti me bhikkhave...**

**Grok AI:** This noble truth of the origin of suffering, monks, has been abandoned, to me

**BM:** With the thought, “This is the Noble Truth of the cause of dukkha, and this cause of dukkha has been abandoned,” [there arose] in me, bhikkhus...

**Than:** ‘This noble truth of the origination of stress has been abandoned,’ [there arose] within me...

Tar̄m	This	Demonstrative pronoun, nominative singular neuter, from <i>ta</i> (that), referring to <i>saccam̄</i> .
kho	Indeed	Particle, emphasizing <i>tar̄m</i> .
pan'	Moreover	Particle, contracted <i>pana</i> , connecting to previous statement.
idaṁ	This	Demonstrative pronoun, nominative singular neuter, from <i>idaṁ</i> (this), emphasizing <i>saccam̄</i> .
dukkha-samudayo	Origin of suffering	Noun, nominative singular masculine, compound from <i>dukkha</i> (suffering) + <i>samudaya</i> (origin), describing <i>saccam̄</i> .
ariya-saccam̄	Noble truth	Noun, nominative singular neuter, compound from <i>ariya</i> (noble) + <i>sacca</i> (truth), subject of <i>pahīnar̄m</i> .

pahīnam	Has been abandoned	Adjective, nominative singular neuter, past participle from <i>pajahati</i> (to abandon), describing <i>saccam</i> .
ti	Quotation marker	Particle, introducing the statement.
me	To me	Pronoun, dative singular, from <i>aham</i> (I), indicating experiencer.
bhikkhave	Monks	Noun, vocative plural masculine, from <i>bhikkhu</i> (monk), addressing the audience.

**Idam dukkha-nirodho ariya-saccan'ti me bhikkhave...**

**Grok AI:** This is the noble truth of the cessation of suffering, monks, to me

**BM:** With the thought, “This is the Noble Truth of the cessation of dukkha,” [there arose] in me, bhikkhus...

**Than:** ‘This is the noble truth of the cessation of stress,’ [there arose] within me...

Idam	This	Demonstrative pronoun, nominative singular neuter, from <i>idam</i> (this), referring to <i>saccam</i> .
dukkha-nirodho	Cessation of suffering	Noun, nominative singular masculine, compound from <i>dukkha</i> (suffering) + <i>nirodha</i> (cessation), describing <i>saccam</i> .
ariya-saccam	Noble truth	Noun, nominative singular neuter, compound from <i>ariya</i> (noble) + <i>sacca</i> (truth), subject of quotation.
ti	Quotation marker	Particle, introducing the statement.
me	To me	Pronoun, dative singular, from <i>aham</i> (I), indicating experiencer of <i>udapādi</i> (implied).
bhikkhave	Monks	Noun, vocative plural masculine, from <i>bhikkhu</i> (monk), addressing the audience.

**Tam kho pan'idam dukkha-nirodho ariya-saccam sacchikātabban'ti me bhikkhave...**

**Grok AI:** This noble truth of the cessation of suffering, monks, is to be realized, to me

**BM:** With the thought, “This is the Noble Truth of the cessation of dukkha, and this cessation of dukkha has to be realized,” [there arose] in me, bhikkhus...

**Than:** ‘This noble truth of the cessation of stress is to be realized,’ [there arose] within me...

Tarñ	This	Demonstrative pronoun, nominative singular neuter, from <i>ta</i> (that), referring to <i>saccam̄</i> .
kho	Indeed	Particle, emphasizing <i>tarñ</i> .
pan'	Moreover	Particle, contracted <i>pana</i> , connecting to previous statement.
idam̄	This	Demonstrative pronoun, nominative singular neuter, from <i>idam̄</i> (this), emphasizing <i>saccam̄</i> .
dukkha-nirodho	Cessation of suffering	Noun, nominative singular masculine, compound from <i>dukkha</i> (suffering) + <i>nirodha</i> (cessation), describing <i>saccam̄</i> .
ariya-saccam̄	Noble truth	Noun, nominative singular neuter, compound from <i>ariya</i> (noble) + <i>acca</i> (truth), subject of <i>sacchikātabbam̄</i> .
sacchikātabbam̄	To be realized	Gerundive, nominative singular neuter, from <i>sacchikaroti</i> (to realize), from <i>sacchi</i> (truly, directly) + <i>karoti</i> (to make), meaning "to be realized, should be realized," describing <i>saccam̄</i> .
ti	Quotation marker	Particle, introducing the statement.
me	To me	Pronoun, dative singular, from <i>aham̄</i> (I), indicating experiencer.
bhikkhave	Monks	Noun, vocative plural masculine, from <i>bhikkhu</i> (monk), addressing the audience.

**Tarñ kho pan' idam̄ dukkha-nirodho ariya-saccam̄ sacchikatan'ti me bhikkhave...**

**Grok AI:** This noble truth of the cessation of suffering, monks, has been realized, to me

**BM:** With the thought, "This is the Noble Truth of the cessation of dukkha, and this cessation of dukkha has been realized," [there arose] in me, bhikkhus...

**Than:** 'This noble truth of the cessation of stress has been realized,' [there arose] within me...

Tarñ	This	Demonstrative pronoun, nominative singular neuter, from <i>ta</i> (that), referring to <i>saccam̄</i> .
kho	Indeed	Particle, emphasizing <i>tarñ</i> .
pan'	Moreover	Particle, contracted <i>pana</i> , connecting to previous statement.

idam	This	Demonstrative pronoun, nominative singular neuter, from <i>idam</i> (this), emphasizing <i>saccam</i> .
dukkha-nirodho	Cessation of suffering	Noun, nominative singular masculine, compound from <i>dukkha</i> (suffering) + <i>nirodha</i> (cessation), describing <i>saccam</i> .
ariya-saccam	Noble truth	Noun, nominative singular neuter, compound from <i>ariya</i> (noble) + <i>sacca</i> (truth), subject of <i>sacchikātam</i> .
sacchikātam	Has been realized	Adjective, nominative singular neuter, past participle from <i>sacchikaroti</i> (to realize), describing <i>saccam</i> .
ti	Quotation marker	Particle, introducing the statement.
me	To me	Pronoun, dative singular, from <i>aham</i> (I), indicating experiencer.
bhikkhave	Monks	Noun, vocative plural masculine, from <i>bhikkhu</i> (monk), addressing the audience.

**Idam dukkha-nirodha-gāminī paṭipadā ariya-saccan’ti me bhikkhave...**

**Grok AI:** This is the noble truth of the path leading to the cessation of suffering, monks, to me

**BM:** With the thought, “This is the Noble Truth of the way leading to the cessation of dukkha,” [there arose] in me...

**Than:** ‘This is the noble truth of the way of practice leading to the cessation of stress,’ [there arose] within me...

idam	This	Demonstrative pronoun, nominative singular neuter, from <i>idam</i> (this), referring to <i>saccam</i> .
dukkha-nirodha-gāminī	Leading to cessation of suffering	Adjective, nominative singular feminine, compound from <i>dukkha</i> (suffering) + <i>nirodha</i> (cessation) + <i>gāminī</i> (leading, from <i>gacchati</i> , to go), describing <i>paṭipadā</i> .
paṭipadā	Path	Noun, nominative singular feminine, from <i>paṭipadā</i> (path), describing <i>saccam</i> .
ariya-saccam	Noble truth	Noun, nominative singular neuter, compound from <i>ariya</i> (noble) + <i>sacca</i> (truth), subject of quotation.
ti	Quotation marker	Particle, introducing the statement.

me	To me	Pronoun, dative singular, from <i>aham</i> (I), indicating experiencer of <i>udapādi</i> (implied).
bhikkhave	Monks	Noun, vocative plural masculine, from <i>bhikkhu</i> (monk), addressing the audience.

**Tarñ kho pan'idañ dukkha-nirodha-gāminī pañipadā ariya-saccam bhāvetabban'ti me bhikkhave...**

**Grok AI:** This noble truth of the path leading to the cessation of suffering, monks, is to be developed, to me

**BM:** With the thought, “This Noble Truth of the way leading to the cessation of dukkha has to be developed,” [there arose] in me, bhikkhus...

**Than:** ‘This noble truth of the way of practice leading to the cessation of stress is to be developed,’ [there arose] within me...

Tarñ	This	Demonstrative pronoun, nominative singular neuter, from <i>ta</i> (that), referring to <i>saccam</i> .
kho	Indeed	Particle, emphasizing <i>tarñ</i> .
pan'	Moreover	Particle, contracted <i>pana</i> , connecting to previous statement.
idañ	This	Demonstrative pronoun, nominative singular neuter, from <i>idañ</i> (this), emphasizing <i>saccam</i> .
dukkha-nirodha -gāminī	Leading to cessation of suffering	Adjective, nominative singular feminine, compound from <i>dukkha</i> (suffering) + <i>nirodha</i> (cessation) + <i>gāminī</i> (leading), describing <i>pañipadā</i> .
pañipadā	Path	Noun, nominative singular feminine, from <i>pañipadā</i> (path), describing <i>saccam</i> .
ariya-saccam	Noble truth	Noun, nominative singular neuter, compound from <i>ariya</i> (noble) + <i>sacca</i> (truth), subject of <i>bhāvetabbañ</i> .
bhāvetabbañ	To be developed	Gerundive, nominative singular neuter, from <i>bhāveti</i> (to develop, to cultivate), describing <i>saccam</i> .
ti	Quotation marker	Particle, introducing the statement.
me	To me	Pronoun, dative singular, from <i>aham</i> (I), indicating experiencer.

bhikkhave	Monks	Noun, vocative plural masculine, from <i>bhikkhu</i> (monk), addressing the audience.
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**Tam̄ kho pan'idaṁ dukkha-nirodha-gāminī paṭipadā ariya-saccam̄ bhāvitān'ti me bhikkhave...**

**Grok AI:** This noble truth of the path leading to the cessation of suffering, monks, has been developed, to me

**BM:** With the thought, “This Noble Truth of the way leading to the cessation of dukkha has been developed,” [there arose] in me, bhikkhus...

**Than:** ‘This noble truth of the way of practice leading to the cessation of stress has been developed,’ [there arose] within me...

Tam̄	This	Demonstrative pronoun, nominative singular neuter, from <i>ta</i> (that), referring to <i>saccam̄</i> .
kho	Indeed	Particle, emphasizing <i>tam̄</i> .
pan'	Moreover	Particle, contracted <i>pana</i> , connecting to previous statement.
idaṁ	This	Demonstrative pronoun, nominative singular neuter, from <i>idaṁ</i> (this), emphasizing <i>saccam̄</i> .
dukkha-nirodha -gāminī	Leading to cessation of suffering	Adjective, nominative singular feminine, compound from <i>dukkha</i> (suffering) + <i>nirodha</i> (cessation) + <i>gāminī</i> (leading), describing <i>paṭipadā</i> .
paṭipadā	Path	Noun, nominative singular feminine, from <i>paṭipadā</i> (path), describing <i>saccam̄</i> .
ariya-saccam̄	Noble truth	Noun, nominative singular neuter, compound from <i>ariya</i> (noble) + <i>sacca</i> (truth), subject of <i>bhāvitān</i> .
bhāvitān	Has been developed	Adjective, nominative singular neuter, past participle from <i>bhāveti</i> (to develop, to cultivate), describing <i>saccam̄</i> .
ti	Quotation marker	Particle, introducing the statement.
me	To me	Pronoun, dative singular, from <i>aham̄</i> (I), indicating experiencer.
bhikkhave	Monks	Noun, vocative plural masculine, from <i>bhikkhu</i> (monk), addressing the audience.

**Yāva kīvañca me bhikkhave imesu catūsu ariya-saccesu evan-ti-parivatṭam  
dvādas'ākāraṁ yathā-bhūtaṁ ñāṇa-dassanaṁ na suvisuddhaṁ ahosi, n'eva tāv'āhaṁ  
bhikkhave, sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya  
sadeva-manussāya anuttaraṁ sammā-sambodhiṁ abhisambuddho paccaññāsim.**

**Grok AI:** As long as, monks, my true knowledge and vision regarding these four noble truths, with their three phases and twelve aspects, was not thoroughly purified, I did not claim, monks, to have fully awakened to the unsurpassed perfect enlightenment in this world with its gods, Māras, Brahmās, ascetics, and brahmins, among beings divine and human

**BM:** So long, bhikkhus, as my knowledge and vision of reality regarding these Four Noble Truths, in their three phases and twelve aspects, was not fully clear to me, I did not declare to the world of spirits, demons, and gods, with its seekers and sages, celestial and human beings, the realization of incomparable, perfect enlightenment

**Than:** And, monks, as long as this—my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be—was not pure, I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its devas, Māras, & Brahmās, in this generation with its contemplatives & brahmans, its royalty & commonfolk

Yāva	As long as	Adverb, from <i>yāva</i> (as long as), introducing conditional clause.
kīvañca	To what extent	Adverb, from <i>kīva</i> (how much) + <i>ca</i> (and), emphasizing <i>yāva</i> .
me	My	Pronoun, dative singular, from <i>aharā</i> (I), possessor of <i>ñāṇa-dassanaṁ</i> .
bhikkhave	Monks	Noun, vocative plural masculine, from <i>bhikkhu</i> (monk), addressing the audience.
imesu	These	Demonstrative pronoun, locative plural neuter, from <i>ima</i> (this), referring to <i>ariya-saccesu</i> .
catūsu	Four	Numeral, locative plural neuter, from <i>catu</i> (four), describing <i>ariya-saccesu</i> .
ariya-saccesu	Noble truths	Noun, locative plural neuter, compound from <i>ariya</i> (noble) + <i>sacca</i> (truth), context of <i>ñāṇa-dassanaṁ</i> .
evan	Thus	Adverb, from <i>evam</i> (thus), modifying <i>parivatṭam</i> .
ti-parivatṭam	Three phases	Noun, accusative singular neuter, compound from <i>ti</i> (three) + <i>parivatṭa</i> (phase, turning, revolution), from <i>parivattati</i> (to turn around), meaning “three turnings” or phases, describing <i>ñāṇa-dassanaṁ</i> .

<i>dvādas'ākāram</i>	Twelve aspects	Noun, accusative singular neuter, compound from <i>dvāda</i> sā (twelve), from dva (two) + dasa (ten) + <i>ākāra</i> (aspect), describing <i>ñāṇa-dassanam</i> .
<i>yathā-bhūtarām</i>	True	Adverb, compound from <i>yathā</i> (as) + <i>bhūta</i> (become, is), meaning “as it is” or “as it has come to be”, modifying <i>ñāṇa-dassanam</i> .
<i>ñāṇa-dassanam</i>	Knowledge and vision	Noun, nominative singular neuter, compound from <i>ñāṇa</i> (knowledge) + <i>dassana</i> (vision), subject of <i>ahosi</i> .
<i>na</i>	Not	Particle, negating <i>suvisuddham</i> .
<i>suvisuddham</i>	Thoroughly purified	Adjective, nominative singular neuter, from <i>suvisuddha</i> (very purified), from su (well) + <i>visuddha</i> (purified), describing <i>ñāṇa-dassanam</i> .
<i>ahosi</i>	Was	Verb, 3rd person singular aorist, from <i>bhavati</i> (to be), with <i>ñāṇa-dassanam</i> as subject.
<i>n'eva</i>	Not	Particle, from <i>na</i> (not) + <i>eva</i> (indeed), negating <i>paccaññāsim</i> .
<i>tāv'</i>	Then	Adverb, contracted <i>tāva</i> (then), correlating with <i>yāva</i> .
<i>āham</i>	I	Pronoun, nominative singular, from <i>āham</i> (I), subject of <i>paccaññāsim</i> .
<i>bhikkhave</i>	Monks	Noun, vocative plural masculine, from <i>bhikkhu</i> (monk), addressing the audience.
<i>sadevake</i>	With gods	Adjective, locative singular masculine, compound from <i>sa</i> (with) + <i>devaka</i> (god), describing <i>loke</i> .
<i>loke</i>	World	Noun, locative singular masculine, from <i>loka</i> (world), context of <i>paccaññāsim</i> .
<i>samārake</i>	With Māras	Adjective, locative singular masculine, compound from <i>sa</i> (with) + <i>māraka</i> (Māra), describing <i>loke</i> .
<i>sabrahmake</i>	With Brahmās	Adjective, locative singular masculine, compound from <i>sa</i> (with) + <i>brahma</i> (Brahmā), describing <i>loke</i> .
<i>sassamaṇa-brāhmaṇiyā</i>	With ascetics and brahmins	Adjective, locative singular feminine, compound from <i>sa</i> (with) + <i>samaṇa</i> (ascetic) + <i>brāhmaṇī</i> (brahmin), describing <i>pajāya</i> .

pajāya	Among beings	Noun, locative singular feminine, from <i>pajā</i> (offspring, creatures, beings), from <i>pajati</i> (to produce), context of <i>paccaññāsim</i> .
sadeva- manussāya	Divine and human	Adjective, locative singular feminine, compound from <i>sa</i> (with) + <i>deva</i> (divine) + <i>manussa</i> (human), describing <i>pajāya</i> .
anuttaram	Unsurpassed	Adjective, accusative singular neuter, from <i>anuttara</i> (unsurpassed), describing <i>sammā-sambodhirn</i> .
sammā- sambodhirn	Perfect enlightenment	Noun, accusative singular feminine, compound from <i>sammā</i> (perfect) + <i>sambodhi</i> (enlightenment), object of <i>abhisambuddho</i> .
abhisambuddho	Fully awakened	Adjective, nominative singular masculine, past participle from <i>abhisambujjhati</i> (to fully awaken), describing <i>āharṇ</i> .
paccaññāsim	Claim	Verb, 1st person singular aorist, from <i>paṭijānāti</i> (to claim), with <i>āharṇ</i> as subject and <i>abhisambuddho</i> as complement.

**Norbu AI:** paccaññāsim:

- *paṭi* (back) + *ā* (towards) + *ñā* (know)
- From *paccañāti*, to acknowledge
- Aorist first person
- "I declared, I acknowledged"

**Yato ca kho me bhikkhave...**

**Grok AI:** But when, indeed, monks, to me

**BM:** But when, bhikkhus, my...

**Than:** But as soon as this...

As above, with *na* missing before *suvisuddham*, indicating that the Buddha's *ñāṇa-dassanam* had now been thoroughly purified (*suvisuddham*).

Yato	When	Adverb, from <i>yato</i> (since, when), introducing temporal clause.
ca	And	Conjunction, connecting clauses.
kho	Indeed	Particle, emphasizing <i>yato</i> .
me	To me	Pronoun, dative singular, from <i>āharṇ</i> (I), indicating experiencer.

bhikkhave	Monks	Noun, vocative plural masculine, from <i>bhikkhu</i> (monk), addressing the audience.
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**Ñāṇañca pana me dassanam udapādi, akuppā me vimutti ayam-antimā jāti, natthi dāni punabbhavo’ti.**

**Grok AI:** Knowledge and vision arose in me, unshakeable is my liberation, this is the final birth, there is now no renewed existence

**BM:** Knowledge and vision arose: “Unshakeable is my deliverance; this is the last birth, there will be no more renewal of being.”

**Than:** Knowledge & vision arose in me: ‘Unprovoked is my release. This is the last birth. There is now no further becoming.’

Ñāṇañca	Knowledge and	Noun, nominative singular neuter, from <i>ñāṇa</i> (knowledge) + <i>ca</i> (and), subject of <i>udapādi</i> .
pana	Moreover	Particle, emphasizing <i>ñāṇam</i> .
me	In me	Pronoun, dative singular, from <i>aham</i> (I), indicating location of <i>udapādi</i> .
dassanam	Vision	Noun, nominative singular neuter, from <i>dassana</i> (vision), subject of <i>udapādi</i> .
udapādi	Arose	Verb, 3rd person singular aorist, from <i>uppajjati</i> (to arise), with <i>ñāṇam</i> and <i>dassanam</i> as subjects.
akuppā	Unshakeable, unprovoked	Adjective, nominative singular feminine, from <i>akuppa</i> (unshakeable, unprovoked), a (negative) + <i>kuppa</i> (shakeable), describing <i>vimutti</i> .
me	My	Pronoun, dative singular, from <i>aham</i> (I), possessor of <i>vimutti</i> .
vimutti	Liberation	Noun, nominative singular feminine, from <i>vimutti</i> (liberation), subject of implied verb.
ayam	This	Demonstrative pronoun, nominative singular feminine, from <i>ayam</i> (this), describing <i>jāti</i> .
antimā	Final	Adjective, nominative singular feminine, superlative of <i>anta</i> (end), meaning "last, final", describing <i>jāti</i> .
jāti	Birth	Noun, nominative singular feminine, from <i>jāti</i> (birth), subject of implied verb.

natthi	There is not	Verb, 3rd person singular present indicative, from <i>atti</i> (to be), negated by <i>na</i> , with <i>punabbhavo</i> as subject.
dāni	Now	Adverb, from <i>dāni</i> (now), modifying <i>natthi</i> .
punabbhavo	Renewed existence	Noun, nominative singular masculine, from <i>punabbhava</i> (rebirth), from <i>puna</i> (again) + <i>bhava</i> (existence), meaning "renewed existence, renewed becoming," subject of <i>natthi</i> .
ti	Quotation marker	Particle, introducing the statement.

**Idam-avoca bhagavā. Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitam abhinandum.**

**Grok Al:** This the Blessed One said. Delighted, the group of five monks rejoiced in the Blessed One's words

**BM:** Thus spoke the Blessed One. Glad at heart, the group of five bhikkhus approved of the words of the Blessed One

**Than:** That is what the Blessed One said. Gratified, the group of five monks delighted in the Blessed One's words

Idam	This	Demonstrative pronoun, accusative singular neuter, from <i>idam</i> (this), object of <i>avoca</i> .
avoca	Said	Verb, 3rd person singular aorist, from <i>vacati</i> (to say), with <i>bhagavā</i> as subject and <i>idam</i> as object.
bhagavā	Blessed One	Noun, nominative singular masculine, from <i>bhagavant</i> (Blessed One), subject of <i>avoca</i> .
Attamanā	Delighted	Adjective, nominative plural masculine, from <i>attamana</i> (delighted), from <i>atta</i> (self) + <i>mana</i> (mind), meaning "delighted, pleased in mind", describing <i>bhikkhū</i> .
pañcavaggiyā	Group of five	Adjective, nominative plural masculine, from <i>pañcavaggiya</i> (group of five), from <i>pañca</i> (five) + <i>vagga</i> (group) + <i>iya</i> (belonging to), describing <i>bhikkhū</i> .
bhikkhū	Monks	Noun, nominative plural masculine, from <i>bhikkhu</i> (monk), subject of <i>abhinandum</i> .
bhagavato	Of the Blessed One	Noun, genitive singular masculine, from <i>bhagavant</i> (Blessed One), possessor of <i>bhāsitam</i> .

bhāsitām	Words	Noun, accusative singular neuter, from <i>bhāsita</i> (spoken, from <i>bhāsatī</i> , to speak), object of <i>abhinandum</i> .
abhinandum	Rejoiced	Verb, 3rd person plural aorist, from <i>abhinandati</i> (to rejoice, to be pleased), from abhi (toward) + nandati (to delight) with <i>bhikkhū</i> as subject and <i>bhāsitām</i> as object.

**Imasmiñca pana veyyākaraṇasmim bhaññamāne āyasmato koñdaññassa virajam vītamalarū dhammacakkhum udapādi: yam kiñci samudaya-dhammarū sabban-tarū nirodha-dhamman’ti.**

**Grok AI:** And while this discourse was being spoken, the dust-free, stainless Dhamma-eye arose in the Venerable Koñdañña: whatever is subject to origination, all that is subject to cessation

**BM:** As this exposition was proceeding, the spotless, immaculate vision of the Dhamma appeared to the Venerable Koñdañña and he knew: ‘Everything that has the nature to arise has the nature to cease.’

**Than:** And while this explanation was being given, there arose to Ven. Kondañña the dustless, stainless Dhamma eye: Whatever is subject to origination is all subject to cessation

imasmiñca	And in this	Demonstrative pronoun, locative singular neuter, from <i>ima</i> (this) + <i>ca</i> (and), referring to <i>veyyākaraṇasmim</i> .
pana	Moreover	Particle, emphasizing <i>imasmiñ</i> .
veyyākaraṇasmim	Discourse	Noun, locative singular neuter, from <i>veyyākaraṇa</i> (explanation), from <i>vi</i> (distinctly) + <i>ākaraṇa</i> (making), from <i>karoti</i> (to make), related to Sanskrit <i>vyākaraṇa</i> . Means “explanation” or exposition, often doctrinal teaching context of <i>bhaññamāne</i> .
bhaññamāne	Being spoken	Present participle, locative singular neuter, from <i>bhanati</i> (to speak), describing <i>veyyākaraṇasmim</i> .
āyasmato	Venerable	Adjective, dative singular masculine, from <i>āyasmant</i> (venerable), describing <i>koñdaññassa</i> .
koñdaññassa	To Koñdañña	Noun, dative singular masculine, from <i>koñdañña</i> (Koñdañña), experiencer of <i>udapādi</i> .
virajam	Dust-free	Adjective, nominative singular neuter, from <i>viraja</i> (dust-free), from <i>vi</i> (without) + <i>raja</i> (dust), meaning “dustless, free from defilement”, describing <i>dhammacakkhum</i> .

vītamalam	Stainless	Adjective, nominative singular neuter, from <i>vītamala</i> (stainless), from <i>vīta</i> (gone away) + <i>mala</i> (stain), meaning "stainless, pure" describing <i>dhammacakkhum</i> .
dhammacakkhum	Dhamma-eye	Noun, nominative singular neuter, compound from <i>dhamma</i> (truth) + <i>cakkhu</i> (eye), subject of <i>udapādi</i> .
udapādi	Arose	Verb, 3rd person singular aorist, from <i>uppajjati</i> (to arise), with <i>dhammacakkhum</i> as subject.
yam	Whatever	Relative pronoun, nominative singular neuter, referring to <i>samudaya-dhammar</i> .
kiñci	Any	Pronoun, nominative singular neuter, from <i>kiñ</i> (what), emphasizing <i>yam</i> .
samudaya-dhammar	Subject to origination	Noun, nominative singular neuter, compound from <i>samudaya</i> (origination) + <i>dhamma</i> (phenomenon), subject of implied verb.
sabban-tam	All that	Pronoun, nominative singular neuter, from <i>sabba</i> (all) + <i>tam</i> (that), subject of implied verb.
nirodha-dhammar	Subject to cessation	Noun, nominative singular neuter, compound from <i>nirodha</i> (cessation) + <i>dhamma</i> (phenomenon), predicate of implied verb.
ti	Quotation marker	Particle, introducing the statement.

**Pavattite ca bhagavatā dhammacakke bhummā devā saddamanussāvesum:**

**Grok AI:** When the Wheel of Dhamma was set in motion by the Blessed One, the terrestrial gods raised a cry

**BM:** When the Blessed One had set in motion the Wheel of Dhamma, the Earthbound devas proclaimed with one voice

**Than:** And when the Blessed One had set the Wheel of Dhamma in motion, the earth devas cried out

Pavattite	Set in motion	Past participle, locative singular neuter, from <i>pavattati</i> (to set in motion), describing <i>dhammacakke</i> .
ca	And	Conjunction, connecting clauses.

bhagavatā	By the Blessed One	Noun, instrumental singular masculine, from <i>bhagavant</i> (Blessed One), agent of <i>pavattite</i> .
dhammacakke	Wheel of Dhamma	Noun, locative singular neuter, compound from <i>dhamma</i> (teaching) + <i>cakka</i> (wheel), context of <i>pavattite</i> .
bhummā	Terrestrial	Adjective, nominative plural masculine, from <i>bhummā</i> (terrestrial), describing <i>devā</i> .
devā	Gods	Noun, nominative plural masculine, from <i>deva</i> (god), subject of <i>saddamanussāvesum</i> .
saddamanussāvesum	Raised a cry	Verb, 3rd person plural aorist, from <i>sadda</i> (sound, a cry) + <i>anussāveti</i> (to proclaim), meaning "they proclaimed the sound, they caused to be heard a sound", with <i>devā</i> as subject and <i>saddam</i> (implied) as object.

**Etarṁ bhagavatā bārāṇasiyam̄ isipatane migadāye anuttaram̄ dhammacakkam̄ pavattitam̄ appaṭivattiyam̄ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin’ti.**

**Grok Al:** This unsurpassed Wheel of Dhamma was set in motion by the Blessed One in Bārāṇasī at Isipatana in the Deer Park, unopposable by any ascetic, brahmin, god, Māra, Brahmā, or anyone in the world

**BM:** The incomparable Wheel of Dhamma has been set in motion by the Blessed One in the deer sanctuary at Isipatana, near Benares, and no seeker, brahmin, celestial being, demon, god, or any other being in the world can stop it

**Than:** Near Vārāṇasī, in the Deer Park at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by contemplative or brahman, deva, Māra, or Brahmā, or anyone at all in the cosmos

Etarṁ	This	Demonstrative pronoun, accusative singular neuter, from <i>eta</i> (this), referring to <i>dhammacakkam̄</i> .
bhagavatā	By the Blessed One	Noun, instrumental singular masculine, from <i>bhagavant</i> (Blessed One), agent of <i>pavattitam̄</i> .
bārāṇasiyam̄	In Bārāṇasī	Noun, locative singular feminine, from <i>bārāṇasī</i> (Bārāṇasī), indicating location of <i>pavattitam̄</i> .
isipatane	At Isipatana	Noun, locative singular neuter, from <i>isipatana</i> (Isipatana), specifying location.

migadāye	In the Deer Park	Noun, locative singular masculine, from <i>migadāya</i> (deer park), further specifying location.
anuttaram	Unsurpassed	Adjective, accusative singular neuter, from <i>anuttara</i> (unsurpassed), describing <i>dhammacakkarm</i> .
dhammacakkarm	Wheel of Dhamma	Noun, accusative singular neuter, compound from <i>dhamma</i> (teaching) + <i>cakka</i> (wheel), object of <i>pavattitam</i> .
pavattitam	Set in motion	Past participle, accusative singular neuter, from <i>pavattati</i> (to set in motion), describing <i>dhammacakkarm</i> .
appaṭivattiyam	Unopposable	Adjective, accusative singular neuter, from <i>appaṭivattiya</i> (not turned back, irreversible), describing <i>dhammacakkarm</i> .
samañena	By ascetic	Noun, instrumental singular masculine, from <i>samaṇa</i> (ascetic), part of enumeration.
vā	Or	Particle, disjunctive, connecting alternatives.
brāhmañena	By brahmin	Noun, instrumental singular masculine, from <i>brāhmaṇa</i> (brahmin), part of enumeration.
devena	By god	Noun, instrumental singular masculine, from <i>deva</i> (god), part of enumeration.
mārena	By Māra	Noun, instrumental singular masculine, from <i>māra</i> (Māra), part of enumeration.
brahmunā	By Brahmā	Noun, instrumental singular masculine, from <i>brahmā</i> (Brahmā), part of enumeration.
kenaci	By anyone	Pronoun, instrumental singular neuter, from <i>kim</i> (what), emphasizing universality.
lokasmin	In the world	Noun, locative singular masculine, from <i>loka</i> (world), context of <i>appaṭivattiyam</i> .
ti	Quotation marker	Particle, marking direct speech.

**Bhummānam devānam saddam sutvā, devā saddamanussāvesum...**

**Grok Al:** Having heard the cry of the terrestrial gods, the gods raised a cry

**BM:** Having heard what the Earthbound devas said, the devas of the Four Great Kings proclaimed with one voice...

**Than:** On hearing the earth devas' cry, the Devas of the Four Great Kings took up the cry...

Bhummānam	Of terrestrial	Adjective, genitive plural masculine, from <i>bhummā</i> (terrestrial), describing <i>devānam</i> .
These devas live in trees, mountains, and earth.		
devānam	Of gods	Noun, genitive plural masculine, from <i>deva</i> (god), possessor of <i>saddam</i> .
saddam	Cry	Noun, accusative singular masculine, from <i>sadda</i> (sound), object of <i>sutvā</i> .
sutvā	Having heard	Gerund, from <i>suṇāti</i> (to hear), with <i>devā</i> (implied) as subject and <i>saddam</i> as object.
devā	Gods	Noun, nominative plural masculine, from <i>deva</i> (god), subject of <i>saddamanussāvesum</i> .
saddamanussāvesum	Raised a cry	Verb, 3rd person plural aorist, from <i>sadda</i> (sound) + <i>anussāveti</i> (to proclaim), with <i>devā</i> as subject and <i>saddam</i> (implied) as object.

**Cātummahārājikānam devānam...**

**Grok AI:** Of the gods of the Four Great Kings

**BM:** The devas of the Four Great Kings

**Than:** The Devas of the Four Great Kings

Cātummahārājikānam	Of the Four Great Kings	Adjective, genitive plural masculine, compound from <i>cātu</i> (four) + <i>mahārāja</i> (great king), describing <i>devānam</i> .
These devas are ruled by four great kings: Dhatarattha, Virūlhaka, Virūpakkha, and Vessavaṇa who gave the blessing in the Āṭānāṭiyasutta ( <a href="#">DN 32</a> ).		
devānam	Of gods	Noun, genitive plural masculine, from <i>deva</i> (god), possessor of <i>saddam</i> (implied).

**Tāvatimsānam devānam...**

**Grok AI:** Of the gods of the Thirty-Three

**BM:** The devas of the Thirty-three...

**Than:** The Devas of the Thirty-three...

Tāvatiṁsānaṁ	Of the Thirty-Three	Adjective, genitive plural masculine, from <i>tāvatiṁsa</i> (thirty-three), describing <i>devānam</i> .
		Ruled by Sakka, this realm is frequently mentioned. In the Canon ( <a href="#">DN 21</a> ), we find the story of Sakka's visit to the Buddha to ask questions about the elimination of jealousy and avarice.
		<b>Norbu Al:</b> The Tāvatiṁsā realm (meaning "thirty-three") gets its name from a story found in the Commentary to the Dhammapada (regarding Magha Māṇava, who later became Sakka).

According to the story, in a previous life, Sakka was a human named Magha who, together with 32 companions, performed meritorious deeds in their village. They engaged in various good works like building rest houses, constructing roads, digging wells, and helping the community. All 33 of them (Magha and his 32 friends) were reborn in this heavenly realm after death.

Because these 33 people were reborn there together, the realm became known as Tāvatiṁsā - the realm of the thirty-three. Magha became Sakka, the ruler of this realm, and his 32 companions became the other devas.

This realm is also sometimes called Tidasa (meaning "thirty") in the texts, though Tāvatiṁsā is the more common name.

devānam	Of gods	Noun, genitive plural masculine, from <i>deva</i> (god), possessor of <i>saddam</i> (implied).
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### Yāmānaṁ devānam...

**Grok Al:** Of the Yāma gods

**BM:** The Yāma devas

**Than:** The Devas of the Hours...

Yāmānaṁ	Of the Yāma	Adjective, genitive plural masculine, from <i>yāma</i> (Yāma), describing <i>devānam</i> .
		Yāma has connotations of "period" or "watch" (as in a division of time).

Less frequently mentioned in specific stories in the Canon.  
They are known for their radiance and are ruled by King Suyāma.

devānam	Of gods	Noun, genitive plural masculine, from <i>deva</i> (god), possessor of <i>saddam</i> (implied).
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### Tusitānam devānam...

**Grok AI:** Of the Tusita gods

**BM:** The Devas of Delight

**Than:** The Contented Devas...

Tusitānam	Of the Tusita	Adjective, genitive plural masculine, from <i>tusita</i> (Tusita), describing <i>devānam</i> .
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This realm is significant as the dwelling place of Bodhisattas before their final birth. The Buddha himself dwelt here as Setaketu deva before his final birth.

devānam	Of gods	Noun, genitive plural masculine, from <i>deva</i> (god), possessor of <i>saddam</i> (implied).
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### Nimmānaratīnam devānam...

**Grok AI:** Of the gods who delight in creation

**BM:** The Devas Who Delight in Creating

**Than:** The Devas Delighting in Creation ...

Nimmānaratīnam	Who delight in creation	Adjective, genitive plural masculine, compound from <i>nimmāna</i> (creation) + <i>rati</i> (delight), meaning Devas Delighting in Creation, describing <i>devānam</i> .
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These devas can create pleasures at will. However, while they're mentioned in the cosmological descriptions, specific stories about them are rare in the Canon.

devānam	Of gods	Noun, genitive plural masculine, from <i>deva</i> (god), possessor of <i>saddam</i> (implied).
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**Paranimmitavasavattīnāṁ devānaṁ saddarṁ sutvā, brahmakāyikā devā  
saddamanussāvesum**

**Grok Al:** Having heard the cry of the gods who control what is created by others, the Brahmā gods raised a cry

**BM:** Having heard what the Devas Who Delight in the Creations of Others said, the Brahma gods proclaimed in one voice

**Than:** The Devas [Muses?] Wielding Power over the Creations of Others... The Devas of Brahmā's Retinue took up the cry...

Paranimmitavasavattīnam	Of the gods who control what is created by others	Adjective, genitive plural masculine, compound from <i>paranimitta</i> (created by others) + <i>vasavattī</i> (controlling), describing <i>devānam</i> .
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According to the Canon, Māra (Vasavatti Māra) dwells in the Paranimmitavasavattī realm, the highest of the sensual realms. He rules over this realm as a powerful deva.

**Norbu Al:** Paranimmitavasavattī:

- "Para" = others
  - "Nimmita" = created
  - "Vasavattī" = wielding power
- So it means "wielding power over others' creations." The devas here enjoy pleasures created by others.

devānam	Of gods	Noun, genitive plural masculine, from <i>deva</i> (god), possessor of <i>saddarṁ</i> .
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saddarṁ	Cry	Noun, accusative singular masculine, from <i>sadda</i> (sound), object of <i>sutvā</i> .
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sutvā	Having heard	Gerund, from <i>sunāti</i> (to hear), with <i>brahmakāyikā devā</i> as implied subject and <i>saddarṁ</i> as object.
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brahmakāyikā	Belonging to Brahmā's retinue	Adjective, nominative plural masculine, from <i>brahmakāyika</i> (belonging to Brahmā's retinue), describing <i>devā</i> .
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These are the first of the brahma realms. The most famous story involving them is when Brahma Sahampati requested the Buddha to teach the Dhamma after his enlightenment ([MN 26](#)). Another notable

account is in [MN 49](#), where a brahma had developed the wrong view that his realm was permanent and eternal, and the Buddha had to correct this misunderstanding.

Norbu Al: Brahmakāyikā:

Means "belonging to the company of Brahma" or "members of Brahma's host." This refers to the first realm of the form sphere (*rūpa-loka*):

- "Brahma" = divine/sublime
- "Kāyika" = belonging to the group/company

## devā Gods

**Etam bhagavatā bārāṇasiyam isipatane migadāye..**

**Grok AI:** This by the Blessed One in Bārāṇasī at Isipatana in the Deer Park

**BM:** [The incomparable Wheel of Dhamma has been set in motion] by the Blessed One in the deer sanctuary at Isipatana, near Benares

**Than:** Near Vārāṇasī, in the Deer Park at Isipatana, the Blessed One

Etaṁ	This	Demonstrative pronoun, accusative singular neuter, from <i>eta</i> (this), referring to <i>dhammacakkaraṁ</i> (implied).
bhagavatā	By the Blessed One	Noun, instrumental singular masculine, from <i>bhagavant</i> (Blessed One), agent of <i>pavattitāṁ</i> (implied).
bārāṇasiyāṁ	In Bārāṇasī	Noun, locative singular feminine, from <i>bārāṇasī</i> (Bārāṇasī), indicating location.
isipatane	At Isipatana	Noun, locative singular neuter, from <i>isipatana</i> (Isipatana), specifying location.
migadāye	In the Deer Park	Noun, locative singular masculine, from <i>migadāya</i> (deer park), further specifying location.

**Iti'ha tena khanena, tena muhuttena, yāva brahmalokā saddo abbhuggacchi.**

**Grok AI:** Thus, at that moment, at that instant, the sound rose up as far as the Brahmā worlds

**BM:** Thus in a moment, an instant, a flash, word of the Setting in Motion of the Wheel of Dhamma went forth up to the Brahma world

**Than:** So in that moment, that instant, the cry shot right up to the Brahmā worlds

iti	Thus	Adverb, from <i>iti</i> (thus), introducing the result.
ha	Indeed	Particle, emphasizing <i>iti</i> .
tena	That	Demonstrative pronoun, instrumental singular masculine, from <i>ta</i> (that), describing <i>khaṇena</i> .
khaṇena	Moment	Noun, instrumental singular masculine, from <i>khaṇa</i> (moment), indicating time of <i>abbhuggacchi</i> .
tena	That	Demonstrative pronoun, instrumental singular masculine, from <i>ta</i> (that), describing <i>muhuttena</i> .
muhuttena	Instant	Noun, instrumental singular masculine, from <i>muhutta</i> (instant), indicating time of <i>abbhuggacchi</i> .
yāva	As far as	Adverb, from <i>yāva</i> (as far as), limiting <i>abbhuggacchi</i> .
brahmalokā	Brahmā worlds	Noun, ablative plural masculine, from <i>brahmaloka</i> (Brahmā world), indicating extent of <i>saddam</i> .
saddo	Sound	Noun, nominative singular masculine, from <i>sadda</i> (sound), subject of <i>abbhuggacchi</i> .
abbhuggacchi	Rose up	Verb, 3rd person singular aorist, from <i>abbhuggacchati</i> (to rise up, to ascend), from abhi (towards) + ud (up) + gacchati (to go), with <i>saddo</i> as subject.

**Ayañca dasa-sahassī lokadhātu saṅkampi sampakampi sampavedhi, appamāṇo ca ojāro obhāso loke pāturahosi atikkammeva devānam devānubhāvam.**

**Grok AI:** And this ten-thousandfold world-system trembled, quaked, and shook, and a boundless, sublime radiance appeared in the world, surpassing the divine majesty of the gods

**BM:** And the ten-thousandfold universal system trembled and quaked and shook, and a boundless, sublime radiance surpassing the power of devas appeared on earth

**Than:** And this ten-thousand-fold cosmos shivered & quivered & quaked, while a great, measureless radiance appeared in the cosmos, surpassing the effulgence of the deities

Ayañca	And this	Demonstrative pronoun, nominative singular feminine, from <i>ayañ</i> (this) + <i>ca</i> (and), referring to <i>lokadhātu</i> .
dasa-sahassī	Ten-thousand fold	Adjective, nominative singular feminine, compound from <i>dasa</i> (ten) + <i>sahassī</i> (thousand), describing <i>lokadhātu</i> .

lokadhātu	World-system	Noun, nominative singular feminine, from <i>lokadhātu</i> (world-system), subject of <i>saṅkampi</i> .
saṅkampi	Trembled	Verb, 3rd person singular aorist, from <i>kampati</i> (to tremble), with <i>lokadhātu</i> as subject.
sampakampi	Quaked	Verb, 3rd person singular aorist, from <i>kampati</i> (to tremble), with <i>lokadhātu</i> as subject.
sampavedhi	Shook	Verb, 3rd person singular aorist, from <i>vedhati</i> (to shake), with <i>lokadhātu</i> as subject.

**Norbu Al:** Saṅkampi, sampakampi, sampavedhi:

- Saṅkampi: shook, trembled
- Sampakampi: quaked thoroughly
- Sampavedhi: trembled violently

Progressive intensity of earthquake description, together they form a crescendo, emphasizing the magnitude of the cosmic response

appamāṇo	Boundless	Adjective, nominative singular masculine, from <i>appamāṇa</i> (boundless, immeasurable), from a (negative) + <i>pamāṇa</i> (measure), literally “without measure”, describing <i>obhāso</i> .
ca	And	Conjunction, connecting clauses.
oīāro	Sublime	Adjective, nominative singular masculine, from <i>oīāra</i> (sublime), describing <i>obhāso</i> .
obhāso	Radiance	Noun, nominative singular masculine, from <i>obhāsa</i> (radiance), subject of <i>pāturahosi</i> .
loke	In the world	Noun, locative singular masculine, from <i>loka</i> (world), context of <i>pāturahosi</i> .
pāturahosi	Appeared	Verb, 3rd person singular aorist, from <i>pātu</i> (manifest) + <i>ahosi</i> (became), from <i>pātubhavati</i> (to appear), with <i>obhāso</i> as subject.
atikkammeva	Surpassing	Gerund, from <i>atikkamati</i> (to surpass), modifying <i>pāturahosi</i> , with <i>devānubhāvam̄</i> as object.
devānam̄	Of gods	Noun, genitive plural masculine, from <i>deva</i> (god), possessor of <i>devānubhāvam̄</i> .

devānubhāvam	Divine majesty	Noun, accusative singular masculine, compound from <i>deva</i> (divine) + <i>anubhāva</i> (majesty, power), meaning "divine power/splendor," object of <i>atikkammeva</i> .
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**Atha kho bhagavā udānam udānesi:**

**Grok AI:** Then, indeed, the Blessed One uttered this inspired utterance

**BM:** Then the Blessed One made the utterance

**Than:** Then the Blessed One exclaimed

Atha	Then	Adverb, from <i>atha</i> (then), indicating sequence.
kho	Indeed	Particle, emphasizing <i>atha</i> .
bhagavā	Blessed One	Noun, nominative singular masculine, from <i>bhagavant</i> (Blessed One), subject of <i>udānesi</i> .
udānam	Inspired utterance	Noun, accusative singular neuter, from <i>udāna</i> (utterance), object of <i>udānesi</i> .
udānesi	Uttered	Verb, 3rd person singular aorist, from <i>udāneti</i> (to utter), with <i>bhagavā</i> as subject and <i>udānam</i> as object.

**Aññāsi vata bho koṇḍañño, aññāsi vata bho koṇḍañño'ti.**

**Grok AI:** Indeed, friend Koṇḍañña has understood, indeed, friend Koṇḍañña has understood

**BM:** Truly, Koṇḍañña has understood, Koṇḍañña has understood!

**Than:** So you really know, Kondañña? So you really know?

Aññāsi	Has understood	Verb, 3rd person singular aorist, from <i>aññāti</i> (to understand), with <i>koṇḍañño</i> as subject.
vata	Indeed	Particle, emphasizing <i>aññāsi</i> .
bho	Friend	Vocative particle, addressing <i>koṇḍañño</i> .
koṇḍañño	Koṇḍañña	Noun, nominative singular masculine, from <i>koṇḍañña</i> (Koṇḍañña), subject of <i>aññāsi</i> .
ti	Quotation marker	Particle, marking direct speech.

**Iti hidam āyasmato koṇḍaññassa aññā-koṇḍañño tveva nāmam ahosī'ti.**

**Grok AI:** Thus, this Venerable Kondañña's name became "Aññā-Kondañña" indeed

**BM:** Thus it was that the Venerable Kondañña got the name Aññā-Kondañña: 'Kondañña Who Understands.'

**Than:** And that is how Ven. Kondañña acquired the name Aññā-Kondañña—Kondañña who knows

iti	Thus	Adverb, from <i>iti</i> (thus), introducing the result.
hidam	This	Demonstrative pronoun, nominative singular neuter, from <i>idam</i> (this), referring to <i>nāmar</i> .
āyasmato	Venerable	Adjective, dative singular masculine, from <i>āyasmant</i> (venerable), describing <i>kondaññassa</i> .
kondaññassa	To Kondañña	Noun, dative singular masculine, from <i>kondañña</i> (Kondañña), possessor of <i>nāmar</i> .
aññā- kondañño	Aññā-Kon añña	Noun, nominative singular masculine, compound from <i>aññā</i> (understanding) + <i>kondañña</i> (Kondañña), subject of <i>ahosī</i> .
tveva	Indeed	Particle, from <i>tu</i> (indeed) + <i>eva</i> (just), emphasizing <i>nāmar</i> .
nāmar	Name	Noun, nominative singular neuter, from <i>nāma</i> (name), subject of <i>ahosī</i> .
ahosī	Became	Verb, 3rd person singular aorist, from <i>bhavati</i> (to be), with <i>nāmar</i> as subject and <i>aññā-kondañño</i> as complement.
ti	Quotation marker	Particle, marking direct speech.

### Dhammacakkappavattana-suttam nitthitam.

**Grok AI:** The Discourse on Setting in Motion the Wheel of Dhamma is completed

**BM:** Thus ends the discourse on Setting in Motion the Wheel of Dhamma

Dhammacakka	Wheel of Dhamma	Noun, compound element, from <i>dhamma</i> (teaching) + <i>cakka</i> (wheel), part of <i>dhammacakkappavattana</i> .
pavattana	Setting in Motion	Noun, compound element, from <i>pavattati</i> (to set in motion), part of <i>dhammacakkappavattana</i> .
suttam	Discourse	Noun, nominative singular neuter, from <i>sutta</i> (thread, discourse), subject of <i>nitthitam</i> .

nīt̄hitām	Completed	Adjective, nominative singular neuter, past participle from <i>nīt̄hāti</i> (to complete), describing <i>suttām</i> .
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## Anatta-lakkhaṇa-sutta - The Characteristic of Not-Self

**Norbu AI:** Here's the narrative sequence from the First Discourse to the Second Discourse:

After the Buddha delivered the Dhammacakkappavattana Sutta ([SN 56.11](#)) in Isipatana (modern-day Sarnath), Konḍañña attained the first stage of enlightenment (sotāpatti), becoming the first arahant disciple. The text tells us that the news of this teaching spread through various celestial realms, and Konḍañña requested ordination, becoming the first bhikkhu in the Buddha's dispensation.

Over the next few days, the Buddha continued teaching the remaining four ascetics (Vappa, Bhaddiya, Mahānāma, and Assaji). By the fifth day, all five had attained stream-entry (sotāpanna).

Then, according to the traditional sequence, on the fifth day after the first discourse, the Buddha delivered the Anatta-lakkhaṇa Sutta ([SN 22.59](#)) to the same five monks. This second major discourse focused on the characteristic of non-self (anattā) in relation to the five aggregates (khandhas).

However, I should note that while this is the traditional sequence as generally accepted, the Pali Canon itself doesn't provide extensive narrative details of the days between these two suttas. The texts focus more on the doctrinal content than on providing a detailed day-by-day account.

The connection between these two discourses is significant because the first established the Four Noble Truths and the Middle Way, while the second provided the deeper philosophical understanding of non-self that led these five monks to complete awakening (arahantship):

"pañcavaggiyānam bhikkhūnam anupādāya āsavehi cittāni vimuccirñsu'ti - the hearts of the group of five monks, through lack of clinging, were released from effluents (āsavas)."

The Vedic understanding of ātman (Pali: atta) that was prevalent during the Buddha's time primarily came from the early Upaniṣadic traditions. Here's the key context:

The Upaniṣadic view held that:

- Ātman was an eternal, unchanging self or essence
- It was considered identical with Brahman (the universal principle)
- It was thought to be the true reality behind the apparent self
- It was described as consciousness itself (pure awareness)
- It was believed to be "not this, not this" (neti neti) - beyond all phenomena but positively existent

The Buddha's teaching of anattā directly challenged this view by:

- Analyzing all possible candidates for a self (five aggregates)
- Showing that nothing found in experience could qualify as permanent, satisfactory, or self
- Demonstrating that what we take to be a self is actually a process of dependent arising

The Anatta-lakkhaṇa Sutta should be understood as responding to this philosophical context, though it's worth noting that the Buddha generally avoided metaphysical debates about whether a transcendent self ultimately exists or not. Instead, he focused on the practical analysis of experience to show that nothing in our actual experience can be identified as a self.

### **Anatta-lakkhaṇa-sutta**

**Grok AI:** The Discourse on the Characteristic of Non-Self

**BM:** The Characteristic of Not-Self

**Than:** The Discourse on the Not-self Characteristic

Anatta-lakkhaṇa	Characteristic of non-self	Compound noun, nominative singular neuter: <i>anatta</i> (non-self), from <i>an</i> (not) + <i>atta</i> (self) + <i>lakkhaṇa</i> (characteristic), from <i>lakkhati</i> (to mark). Title of the sutta.
sutta	Discourse	Noun, nominative singular neuter, from <i>sutta</i> (thread, discourse), related to <i>sivati</i> (to sew). Refers to the teaching or text.

### **Yantam sattehi dukkhena ñeyyam anattalakkhaṇam**

**Grok AI:** That which is to be known by beings with suffering, the characteristic of non-self

**BM:** All beings should take pains to understand the characteristic of not-self

Yantam	That which, whichever	Relative pronoun, accusative singular neuter, from <i>yam</i> (which) + <i>tam</i> (that), correlates with <i>anattalakkhaṇam</i> . Object of <i>ñeyyam</i> .
sattehi	By beings	Noun, instrumental plural masculine, from <i>satta</i> (being). Agent of <i>ñeyyam</i> (to be known).
dukkhena	With suffering	Noun, instrumental singular neuter, from <i>dukkha</i> (suffering). Describes the condition of <i>sattehi</i> (beings).

ñeyyam	To be known	Gerundive, accusative singular neuter, from <i>jānāti</i> (to know). Describes <i>anattalakkhaṇam</i> as something to be understood.
anattalakkhaṇam	Characteristic of non-self	Compound noun, accusative singular neuter: <i>anatta</i> (non-self) + <i>lakkhaṇa</i> (characteristic). Object of ñeyyam.

### Attavādattasaññāṇam sammadeva vimocanam

**Grok AI:** The liberation from self-view and self-perception, rightly indeed

**BM:** Which provides matchless deliverance from self-view and self-perception

Attavāda	Self-view	Compound noun, from <i>atta</i> (self) + <i>vāda</i> (view) from <i>vadati</i> (to speak). Part of <i>attavādattasaññāṇam</i> .
attasaññāṇam	Self-perception	Compound noun, accusative singular neuter: <i>atta</i> (self) + <i>saññā</i> (perception), from <i>sañjānāti</i> (to perceive). Object of <i>vimocanam</i> .
sammadeva	Rightly indeed	Adverb, from <i>sammā</i> (rightly) + <i>eva</i> (indeed). Modifies <i>vimocanam</i> .
vimocanam	Liberation	Noun, accusative singular neuter, from <i>vimocati</i> (to liberate). Describes the freeing from <i>attavādattasaññāṇam</i> .

### Sambuddho tam pakāsesi ditṭhasaccāna yoginam

**Grok AI:** The Fully Awakened One proclaimed it to the yogis who see the truth

**BM:** ...as taught by the supreme Buddha. This teaching is given so that those who meditate on experienceable realities

Sambuddho	Fully Awakened One	Noun, nominative singular masculine, past participle from <i>sambujjhati</i> (to awaken fully). Subject of <i>pakāsesi</i> .
tam	It	Pronoun, accusative singular neuter, referring to <i>anattalakkhaṇam</i> . Object of <i>pakāsesi</i> .
pakāsesi	Proclaimed	Verb, 3rd person singular aorist, from <i>pakāseti</i> (to proclaim). Action of <i>sambuddho</i> with <i>tam</i> as object.

ditṭhasaccāna	Who see the truth	Compound adjective, genitive plural masculine: <i>ditṭha</i> (seen), from <i>dassati</i> (to see) + <i>saccāna</i> (truths), genitive plural of <i>sacca</i> ). Describes <i>yoginām</i> .
yoginām	To the yogis	Noun, genitive plural masculine, from <i>yogi</i> (yogi, from <i>yujati</i> , to yoke). Indirect object of <i>pakāsesi</i> .

### **Uttarim paṭivedhāya bhāvetum nāṇamuttamam**

**Grok AI:** For the further penetration, to develop supreme knowledge

**BM:** ... may arrive at perfect comprehension. It is for the development of perfect understanding

Uttarim	Further	Adverb, from <i>uttara</i> (higher). Modifies <i>paṭivedhāya</i> .
paṭivedhāya	For penetration	Noun, dative singular masculine, from <i>paṭivedha</i> (penetration), from <i>paṭivijjhati</i> (to penetrate). Purpose of <i>bhāvetum</i> .
bhāvetum	To develop	Infinitive, from <i>bhāveti</i> (to develop, to cultivate). Indicates purpose, with <i>nāṇamuttamam</i> as object.
nāṇamuttamam	Supreme knowledge	Compound noun, accusative singular neuter: <i>nāṇa</i> (knowledge), from <i>jānāti</i> (to know) + <i>uttama</i> (supreme). Object of <i>bhāvetum</i> .

### **Yantesam ditṭhadhammānam nāṇenupaparikkhatam**

**Grok AI:** For those who, having seen the Dhamma, have examined it with knowledge

**BM:** And for the investigation [of these phenomena]

Yantesam	For those who	Relative pronoun, genitive plural masculine, from <i>yar</i> (who) + <i>tesam</i> (their). Refers to <i>yoginām</i> (implied), subject of <i>upaparikkhatam</i> .
ditṭhadhammānam	Having seen the Dhamma	Compound adjective, genitive plural masculine: <i>ditṭha</i> (seen) + <i>dhammānam</i> (Dhamma), genitive plural). Describes <i>yantesam</i> .
nāṇena	With knowledge	Noun, instrumental singular neuter, from <i>nāṇa</i> (knowledge). Means by which <i>upaparikkhatam</i> is performed.

upaparikkhatārī	Have examined	Past participle, accusative singular neuter, from <i>upaparikkhati</i> (to examine). Describes <i>dīṭṭhadhammānam</i> (implied object).
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### Sabbāsavehi cittāni vimuccīṁsu asesato

**Grok AI:** Their minds were liberated from all taints completely

**BM:** The consequence of this practice is total deliverance [from all defiled mind-moments]

Sabbāsavehi	From all taints	Compound noun, ablative plural masculine: <i>sabba</i> (all) + <i>āsavehi</i> (taints) from <i>āsava</i> . Source of liberation in <i>vimuccīṁsu</i> .
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**Norbu AI:** Āsava is a crucial concept in Buddhist psychology that can be translated as "mental effluents," "taints," or "fermentations." Here are the key points:

Traditional Classification of Āsava:

1. Kāmāsava - sensual desire
2. Bhavāsava - craving for existence/becoming
3. Dīṭṭhāsava - wrong views
4. Avijjāsava - ignorance

Key characteristics of āsava:

- They "flow in" or "flow out" of the mind
- They are deep-seated mental defilements
- They perpetuate samsāra
- They are associated with dukkha

The complete elimination of āsava marks the attainment of arahantship. This is why arahants are often described as khīnāsava (one whose āsavas are destroyed).

cittāni	Minds	Noun, nominative plural neuter, from <i>citta</i> (mind, heart). Subject of <i>vimuccīṁsu</i> .
vimuccīṁsu	Were liberated	Verb, 3rd person plural aorist, from <i>vimuccati</i> (to be liberated). Action of <i>cittāni</i> , with <i>sabbāsavehi</i> as source.
asesato	Completely	Adverb, from <i>asesa</i> (without remainder, completely), from a (negative prefix) + <i>sesa</i> (remaining). Modifies <i>vimuccīṁsu</i> .

### Tathā ñāṇānussārena sāsanām kātumicchataṁ

**Grok AI:** Thus, following the knowledge, desiring to fulfill the teaching

**BM:** So, desirous of bringing this teaching forth

Tathā	Thus	Adverb, from <i>tathā</i> (so). Modifies <i>kātumicchataṁ</i> .
ñāṇānussārena	Following the knowledge	Compound noun, instrumental singular neuter: <i>ñāṇa</i> (knowledge) + <i>anussārena</i> (following), from <i>anussarati</i> (to recollect), means “by following the knowledge” or “in accordance with insight.” Means by which <i>kātumicchataṁ</i> is performed.
sāsanam	Teaching	Noun, accusative singular neuter, from <i>sāsana</i> (teaching), from <i>sāsati</i> (to teach). Object of <i>kātumicchataṁ</i> .
kātumicchataṁ	Desiring to fulfill	Compound verbal adjective, accusative singular neuter: <i>kātum</i> , infinitive of <i>karoti</i> (to do) + <i>icchataṁ</i> (desiring, from <i>icchatī</i> (to desire). Describes those (implied) who act.

### Sādhūnam atthasiddhattham tam suttantam bhaṇāma se

**Grok AI:** For the benefit and accomplishment of the virtuous, we recite that discourse

**BM:** With its great benefit, let us now recite this Sutta

Sādhūnam	Of the virtuous	Noun, genitive plural masculine, from <i>sādhu</i> (good, virtuous person), meaning "of the good/virtuous ones." Beneficiaries of <i>atthasiddhattham</i> .
atthasiddhattham	Benefit and accomplishment	Compound noun, accusative singular neuter: <i>attha</i> (meaning, benefit) + <i>siddha</i> (accomplished), from <i>sijhatī</i> (to succeed) + <i>attham</i> (purpose), meaning - "for the purpose of accomplishing the goal." Purpose of <i>bhaṇāma</i> .
tam	That	Pronoun, accusative singular neuter, referring to <i>suttantam</i> . Object of <i>bhaṇāma</i> .
suttantam	Discourse	Noun, accusative singular neuter, from <i>suttanta</i> (discourse), from <i>sutta</i> (discourse) + <i>anta</i> (end). Object of <i>bhaṇāma</i> .
bhaṇāma	We recite	Verb, 1st person plural present, from <i>bhaṇati</i> (to recite). Action of speaker, with <i>suttantam</i> as object.
se	Indeed	Particle, emphatic, strengthens <i>bhaṇāma</i> .

## **Evarṁ me sutam̄**

**Grok Al:** Thus I have heard

**BM:** Thus have I heard

**Than:** I have heard that

Evarṁ	Thus	Adverb, from <i>evarṁ</i> (so). Modifies <i>sutam̄</i> .
me	I	Pronoun, dative singular, from <i>aham̄</i> (I). Indirect object of <i>sutam̄</i> .
sutam̄	Have heard	Past participle, nominative singular neuter, from <i>suṇāti</i> (to hear). Describes the speaker's experience.

## **Ekam̄ samayaṁ bhagavā bārāṇasiyam̄ viharati isipatane migadāye**

**Grok Al:** At one time, the Blessed One was dwelling at Bārāṇasī in Isipatana at the Deer Park

**BM:** At one time the Blessed One was dwelling at Benares in the deer park

**Than:** On one occasion the Blessed One was staying near Varanasi in the Game Refuge at Isipatana

Ekam̄	One	Adjective, singular neuter accusative, from <i>eka</i> (one). Modifies <i>samayaṁ</i> .
samayaṁ	Time	Noun, singular neuter accusative, from <i>samaya</i> (time). Object of implied verb.
bhagavā	Blessed One	Noun, singular masculine nominative, from <i>bhagavant</i> (blessed). Subject of <i>viharati</i> .
bārāṇasiyam̄	At Bārāṇasī	Noun, singular neuter locative, from <i>bārāṇasī</i> . Location of <i>viharati</i> .
viharati	Was dwelling	Verb, third person singular present indicative, from <i>viharati</i> (to dwell). Action of <i>bhagavā</i> .
isipatane	In Isipatana	Noun, singular neuter locative, from <i>isipatana</i> (place of sages). Specific location of <i>viharati</i> .
migadāye	At the Deer Park	Compound noun, singular masculine locative: <i>miga</i> (deer) + <i>dāya</i> (park). Further specifies <i>isipatane</i> .

## **Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi**

**Grok AI:** There, indeed, the Blessed One addressed the group of five monks

**BM:** There he addressed the group of five bhikkhus

**Than:** There he addressed the group of five monks

Tatra	There	Adverb, from <i>ta</i> (locative). Specifies location of <i>āmantesi</i> .
kho	Indeed	Particle, emphatic, strengthens <i>āmantesi</i> .
bhagavā	Blessed One	Noun, singular masculine nominative, from <i>bhagavant</i> . Subject of <i>āmantesi</i> .
pañcavaggiye	Group of five	Adjective, plural masculine accusative, from <i>pañcavaggiya</i> (group of five). Describes <i>bhikkhū</i> .
bhikkhū	Monks	Noun, accusative plural masculine, from <i>bhikkhu</i> (monk), from <i>bhikkhati</i> (to beg), literally "those who live on alms", object of <i>āmantesi</i> .
āmantesi	Addressed	Verb, third person singular aorist, from <i>āmanteti</i> (to address). Action of <i>bhagavā</i> with <i>bhikkhū</i> as object.

### Rūparūpañca bhikkhave anattā

**Grok AI:** Form, monks, is non-self

**BM:** Form, bhikkhus, is not-self

**Than:** Form, monks, is not-self

Rūparūpañca	Form	Noun, singular neuter nominative, from <i>rūpa</i> (form). Subject of implied <i>yāti</i> (is).
bhikkhave	Monks	Vocative plural masculine, addressing the audience.
anattā	Non-self	Noun/adjective, singular neuter nominative, from <i>anatta</i> (non-self). Predicate of <i>rūparūpañca</i> .

### Rūpañca hidam bhikkhave attā abhavissa

**Grok AI:** And if this form, monks, were self

**BM:** If, bhikkhus, form were self

**Than:** If form were self

Rūpañca	And form	Noun, singular neuter nominative, from <i>rūpa</i> + <i>ca</i> (and). Subject of <i>abhvissa</i> .
hidam	This	Demonstrative pronoun, singular neuter nominative, from <i>idam</i> (this). Emphasizes <i>rūparūm</i> .
bhikkhave	Monks	Vocative plural masculine, addressing the audience.
attā	Self	Noun, singular masculine nominative, from <i>atta</i> (self). Predicate of <i>rūparūm</i> .
abhvissa	Were it	Verb, third person singular optative conditional, from <i>bhavati</i> (to be). Conditional, with <i>rūparūm</i> as subject.

### **Nayidam rūparūm ābādhāya saṁvatteyya**

**Grok AI:** This form would not lead to affliction

**BM:** Then form would not lead to affliction

**Than:** This form would not lend itself to dis-ease

Nayidam	Not this	Negation particle <i>na</i> + demonstrative pronoun <i>idam</i> , singular neuter nominative. Refers to <i>rūparūm</i> .
rūparūm	Form	Noun, singular neuter nominative, from <i>rūpa</i> . Subject of <i>saṁvatteyya</i> .
ābādhāya	To affliction	Noun, singular masculine dative, from <i>ābādha</i> (affliction, illness). Goal of <i>saṁvatteyya</i> .
saṁvatteyya	Would lead	Verb, third person singular optative, from <i>saṁvattati</i> (to lead). Action of <i>rūparūm</i> toward <i>ābādhāya</i> .

### **Labbhetha ca rūpe, evam me rūparūm hotu, evam me rūparūm mā ahosīti**

**Grok AI:** And it would be possible in regard to form: “Let my form be thus, let my form not be thus”

**BM:** And one might be able to say in regard to form, “Let my form be thus, let my form not be thus”

**Than:** And it would be possible (to say) with regard to form, ‘Let my form be thus. Let my form not be thus’

Labbhetha	Would be possible	Verb, third person singular optative passive, from <i>labhati</i> (to obtain). Impersonal, possibility in <i>rūpe</i> .
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ca	And	Particle, connects clauses.
rūpe	In regard to form	Noun, singular neuter locative, from <i>rūpa</i> . Context of <i>labbhetha</i> .
evam	Thus	Adverb, modifies <i>hotu</i> and <i>mā ahosī</i> .
me	My	Pronoun, singular dative, from <i>aham</i> . Possessor of <i>rūparūm</i> .
rūparūm	Form	Noun, singular neuter nominative, subject of <i>hotu</i> and <i>mā ahosī</i> .
hotu	Let it be	Verb, third person singular imperative, from <i>bhavati</i> (to be). Desired action for <i>rūparūm</i> .
evam	Thus	Adverb, modifies <i>mā ahosī</i> .
me	My	Pronoun, singular dative, from <i>aha</i> . Possessor of <i>rūparūm</i> .
rūparūm	Form	Noun, singular neuter nominative, subject of <i>mā ahosī</i> .
mā	Not	Particle, negates <i>ahosī</i> .
ahosī	Let it be	Verb, third person singular aorist optative, from <i>bhavati</i> (to be). Negated desired action for <i>rūparūm</i> .
ti	Quotation	Particle, marks direct speech.

### **Yasmā ca kho bhikkhave rūparūm anattā**

**Grok AI:** But because, monks, form is non-self

**BM:** But since, bhikkhus, form is not-self

**Than:** But precisely because form is not-self

Yasmā	Because, since, from which	Conjunction, from <i>ya</i> (which) + <i>asmā</i> (ablative). Introduces reason.
ca	But	Particle, contrasts with previous clause.
kho	Indeed	Particle, emphatic, strengthens statement.
bhikkhave	Monks	Vocative plural masculine, addressing the audience.
rūparūm	Form	Noun, singular neuter nominative, from <i>rūpa</i> . Subject of predicate <i>anattā</i> .

anattā	Non-self	Noun/adjective, singular neuter nominative, from <i>anatta</i> . Predicate of <i>rūparūpa</i> .
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### Tasmā rūparūpa ābādhāya saṁvattati

**Grok AI:** Therefore, form leads to affliction

**BM:** Form therefore leads to affliction

**Than:** Form lends itself to dis-ease

Tasmā	Therefore	Adverb, from <i>ta</i> (that) + <i>asmā</i> (ablative). Consequent of <i>yasmā</i> .
rūparūpa	Form	Noun, singular neuter nominative, from <i>rūpa</i> . Subject of <i>saṁvattati</i> .
ābādhāya	To affliction	Noun, singular masculine dative, from <i>ābādha</i> . Goal of <i>saṁvattati</i> .
saṁvattati	Leads	Verb, third person singular present indicative, from <i>saṁvattati</i> (to lead). Action of <i>rūparūpa</i> toward <i>ābādhāya</i> .

### Na ca labbhati rūpe, evam me rūparūpa hotu, evam me rūparūpa mā ahosīti

**Grok AI:** And it is not possible in regard to form: “Let my form be thus, let my form not be thus”

**BM:** And one is not able to say in regard to form, “Let my form be thus, let my form not be thus.”

**Than:** And it is not possible (to say) with regard to form, ‘Let my form be thus. Let my form not be thus’

Na	Not	Particle, negates <i>labbhati</i> .
ca	And	Particle, connects clauses.
labbhati	Is possible	Verb, third person singular present indicative passive, from <i>labbati</i> (to obtain). Implies in <i>rūpe</i> .
rūpe	In regard to form	Noun, singular neuter locative, from <i>rūpa</i> . Context of <i>labbhati</i> .
evam	Thus	Adverb, modifies <i>hotu</i> .
me	My	Pronoun, singular dative, from <i>aham</i> . Possessor of <i>rūparūpa</i> .
rūparūpa	Form	Noun, singular neuter nominative, subject of <i>hotu</i> .

hotu	Let it be	Verb, third person singular imperative, from <i>bhavati</i> (to be). Desired action for <i>rūparṁ</i> .
evam	Thus	Adverb, modifies <i>mā ahosī</i> .
me	My	Pronoun, singular dative, from <i>aham</i> . Possessor of <i>rūparṁ</i> .
rūparṁ	Form	Noun, singular neuter nominative, subject of <i>mā ahosī</i> .
mā	Not	Particle, negates <i>ahosī</i> .
ahosī	Let it be	Verb, third person singular aorist optative, from <i>bhavati</i> (to be). Negated action for <i>rūparṁ</i> .
ti	Quotation	Particle, marks direct speech.

### Vedanā...

**Grok AI + BM + Than:** Feeling...

Vedanā	Feeling	Noun, singular feminine nominative, from <i>vedanā</i> (feeling), from <i>vedati</i> (to feel). Subject of implied sentences, parallel to <i>rūparṁ</i> . Ellipsis indicates repetition of structure.
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### Saññā...

**Grok AI + BM + Than:** Perception...

Saññā	Perception	Noun, singular feminine nominative, from <i>saññā</i> (perception), from <i>sañjānāti</i> (to perceive). Subject of implied sentences, parallel to <i>rūparṁ</i> . Ellipsis indicates repetition.
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### Saṅkhārā...

**Grok AI + Than:** Formations...

**BM:** Mental formations

Saṅkhārā	Formations	Noun, plural masculine nominative, from <i>saṅkhāra</i> (formation), from <i>saṅkaroti</i> (to form), from <i>sam</i> (together) + <i>karoti</i> (to do, make), also referred to as "volitional formations." Subject of implied sentences, parallel to <i>rūparṁ</i> . Ellipsis indicates repetition.
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### Viññāṇam...

**Grok AI + BM + Than:** Consciousness...

Viññānam Consciousness Noun, singular neuter nominative, from *viññāṇa* (consciousness), from *vijānāti* (to know). Subject of implied sentences, parallel to *rūparā̄̄*. Ellipsis indicates repetition.

**Norbu AI:** *Vijānāti* vs *jānāti*:

- *Vijānāti* (vi + *jānāti*): to discern, to distinguish, to cognize specifically
- *Jānāti*: to know in a general sense
- The prefix 'vi-' adds the sense of distinction or specific discrimination

**Taṁ kiṁ maññatha bhikkhave rūparā̄̄ niccarā̄̄ vā aniccarā̄̄ vā'ti**

**Grok AI:** What do you think, monks, is form permanent or impermanent?

**BM:** What do you think about this, bhikkhus? Is form permanent or impermanent?

**Than:** How do you construe thus, monks—Is form constant or inconstant?

Taṁ	What	Pronoun, singular neuter accusative, introduces question, relates to <i>rūparā̄̄</i> .
kiṁ	What	Interrogative pronoun, singular neuter particle, emphasizes question.
maññatha	You think	Verb, second person plural present indicative, from <i>maññati</i> (to think, to consider). Action of <i>bhikkhave</i> with <i>rūparā̄̄</i> as object of thought.
bhikkhave	Monks	Vocative plural masculine, addressing the audience.
rūparā̄̄	Form	Noun, singular neuter accusative, object of <i>maññatha</i> .
niccarā̄̄	Permanent	Adjective, singular neuter accusative, from <i>nicca</i> (permanent). Predicate option for <i>rūparā̄̄</i> .
vā	Or	Particle, presents alternative.
aniccarā̄̄	Impermanent	Adjective, singular neuter accusative, from <i>anicca</i> (impermanent), from an (not) + <i>nicca</i> (permanent). Predicate option for <i>rūparā̄̄</i> .
vā'ti	Or, quotation	Particle <i>vā</i> + <i>ti</i> (quotation), marks direct speech.

**Aniccarā̄̄ bhante**

**Grok AI:** Impermanent, venerable sir

**BM:** Impermanent, Venerable Sir

**Than:** Inconstant, lord

Aniccam	Impermanent	Adjective, singular neuter nominative, from <i>anicca</i> . Predicate of <i>rūparūpa</i> (implied).
bhante	Venerable sir	Vocative singular masculine, addressing the Buddha.

**Yam panāniccam, dukkham vā tam sukham vā'ti**

**Grok AI:** But that which is impermanent, is it suffering or happiness?

**BM:** But is that which is impermanent painful or pleasurable?

**Than:** And is that which is inconstant easeful or stressful?

Yam	That which	Relative pronoun, singular neuter nominative, refers to <i>aniccam</i> . Subject of implied verb.
panāniccam	But impermanent	Compound: <i>pana</i> (but) + <i>aniccam</i> (impermanent), adjective, singular neuter nominative. Describes <i>yam</i> .
dukkham	Suffering	Noun/adjective, singular neuter nominative, from <i>dukkha</i> . Predicate option for <i>yam</i> .
vā	Or	Particle, presents alternative.
tam	That	Pronoun, singular neuter nominative, refers to <i>yam</i> .
sukham	Happiness	Noun/adjective, singular neuter nominative, from <i>sukha</i> . Predicate option for <i>yam</i> .
vā'ti	Or, quotation	Particle <i>vā</i> + <i>ti</i> , marks direct speech.

**Dukkham bhante**

**Grok AI:** Suffering, venerable sir

**BM:** Painful, Venerable Sir

**Than:** Stressful, lord

Dukkham	Suffering	Noun/adjective, singular neuter nominative, from <i>dukkha</i> . Predicate of <i>yam</i> (implied).
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bhante      Venerable sir      Vocative singular masculine, addressing the Buddha.

**Yam panāniccaṁ dukkhaṁ viparināma-dhammaṁ, kallam nu tam samanupassitum, etam mama, esoham'asmi, eso me attā'ti**

**Grok AI:** That which is impermanent, suffering, subject to change, is it fitting to regard it: "This is mine, this I am, this is my self"?

**BM:** But is it fit to consider that which is impermanent, painful, of a nature to change, as "This is mine, I am this, this is my self"?

**Than:** And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?

Yam	That which	Relative pronoun, singular neuter nominative, refers to <i>rūpaṁ</i> (implied). Subject of <i>kallam</i> .
panāniccaṁ	But impermanent	Compound: <i>pana</i> (but) + <i>aniccaṁ</i> (impermanent) adjective, singular neuter nominative. Describes <i>yam</i> .
dukkhaṁ	Suffering	Noun/adjective, singular neuter nominative, from <i>dukkha</i> . Describes <i>yam</i> .
viparināma- dhammaṁ	Subject to change	Compound adjective, singular neuter nominative: <i>viparināma</i> (change), from <i>viparināmeti</i> (to change) + <i>dhammaṁ</i> (nature), literally "of the nature to change". Describes <i>yam</i> .
kallam	Fitting	Adjective, singular neuter nominative, from <i>kalla</i> (fitting). Predicate of <i>samānupassitum</i> .
nu	Indeed	Particle, interrogative, emphasizes question.
tam	It	Pronoun, singular neuter accusative, refers to <i>yam</i> . Object of <i>samānupassitum</i> .
samanupassitum	To regard	Infinitive, from <i>samanupassati</i> (to regard, to consider, to view), from <i>sam</i> (together) + <i>anu</i> (along) + <i>passati</i> (to see). Action questioned by <i>kallam</i> .
etam	This	Demonstrative pronoun, singular neuter nominative, refers to <i>rūpaṁ</i> . Subject in quoted phrase.
mama	Mine	Pronoun, singular genitive, from <i>aham</i> . Predicate in quoted phrase.
esoham'asmi	This I am	Compound: <i>esu</i> (this, nominative singular) + <i>aham</i> (!) + <i>asmi</i> (I am) from <i>atthi</i> (to be). Predicate in quoted phrase.

eso	This	Demonstrative pronoun, singular masculine nominative, refers to <i>rūparām</i> . Subject in quoted phrase.
me	My	Pronoun, singular dative, from <i>aham</i> . Possessor of <i>attā</i> .
attā	Self	Noun, singular masculine nominative, from <i>atta</i> . Predicate in quoted phrase.
ti	Quotation	Particle, marks direct speech.

### No hetarām bhante

**Grok AI:** No, that is not right, venerable sir

**BM:** It is not, Venerable Sir

**Than:** No, lord

No	No	Particle, negates <i>kallarām</i> (implied).
hetarām	That	Demonstrative pronoun, singular neuter nominative, from <i>etarām</i> (this). Refers to <i>samānupassitum</i> (regarding).
bhante	Venerable sir	Vocative singular masculine, addressing the Buddha.

### Tarām kim maññatha bhikkhave, vedanā...

**Grok AI + BM + Than:** ... feeling...

### Tarām kim maññatha bhikkhave, saññā...

**Grok AI + BM + Than:** ... perception...

### Tarām kim maññatha bhikkhave, sañkhārā...

**Grok AI + BM + Than:** ... formations...

### Tarām kim maññatha bhikkhave, viññāṇam...

**Grok AI + BM + Than:** ... consciousness...

**Tasmā tiha bhikkhave yam kiñci rūparām atītānāgata-paccuppannam ajjhattarām vā bahiddhā vā oḷārikām vā sukhumarām vā hīnarām vā pañītarām vā yandūre santike vā, sabbarām rūparām netarām mama, nesoham'asmi, na me so attā'ti**

**Grok AI:** Therefore, monks, whatever form—past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—all form is: “This is not mine, this I am not,

this is not my self"

**BM:** Wherefore, bhikkhus, whatever form there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether it is far or near, all form should, by means of right wisdom, be seen as it really is, thus: "This is not mine, I am not this, this is not my self"

**Than:** Thus, monks, any form whatsoever—past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every form is to be seen as it has come to be with right discernment as: 'This is not mine. This is not my self. This is not what I am'

Tasmā                          Therefore                          Adverb, from *ta* (that) + *asmā* (ablative). Consequent of prior reasoning.

tiha                            Here                                  Adverb, variant of *iha* (here). Emphasizes context.

#### **Norbu AI: tiha:**

- *ti* + *ha* (particles)
- "therefore indeed"

bhikkhave                      Monks                                  Vocative plural masculine, addressing the audience.

yam kiñci                      Whatever                                  Indefinite pronoun, singular neuter nominative: *yam* (which) + *kiñci* (any). Refers to *rūparūpa*.

rūparūpa                      Form    Noun, singular neuter nominative, from *rūpa*. Subject of *datthabbarn*.

atītānāgata-  
paccuppannam                 Past, future,  
or present                                  Compound adjective, singular neuter nominative:  
*atīta* (past), past participle from *atīti* (to pass), from *ati* (beyond) + *ita* (gone) from root *vī* (to go), meaning "past" or "elapsed", literally meaning "gone beyond" or "passed beyond"+

*anāgata* (future) from *an* (not) + *āgata* (come), meaning "future", literally "not-come", from *āgacchati* (to come)+

*paccuppanna* (present, arisen now) from *pati* (towards)+ *uppanna* (arisen), describing *dhammā*.

#### **Norbu AI: Paccuppannam:**

- *pati* (towards) + *ud* (up) + *pad* (to fall, occur)
- Through sandhi: *pati* + *ud* → *pacc*
- Literal meaning: "that which has arisen up towards (the present)".

		Describes <i>rūparṁ</i> .
ajjhattarṁ	Internal	Adjective, singular neuter nominative, from <i>ajjhatta</i> . Describes <i>rūparṁ</i> .
vā	Or	Particle, presents alternative.
bahiddhā	External	Adjective, singular neuter nominative, from <i>bahiddhā</i> . Describes <i>rūparṁ</i> .
<b>Norbu AI:</b> ajjhattarṁ vs bahiddhā:		
- Internal (e.g., one's own body) vs External (e.g., others' bodies)		
olārikarṁ	Gross	Adjective, singular neuter nominative, from <i>olārika</i> (gross, coarse). Describes <i>rūparṁ</i> .
sukhumarṁ	Subtle	Adjective, singular neuter nominative, from <i>sukhuma</i> (subtle, fine). Describes <i>rūparṁ</i> .
<b>Norbu AI:</b> olārikarṁ vs sukhumarṁ:		
- Gross (e.g., physical matter) vs Subtle (e.g., subtle mental states)		
hīnarṁ	Inferior	Adjective, singular neuter nominative, from <i>hīna</i> (inferior). Describes <i>rūparṁ</i> .
pañītarṁ	Superior	Adjective, singular neuter nominative, from <i>pañīta</i> (superior). Describes <i>rūparṁ</i> .
<b>Norbu AI:</b> hīnarṁ vs pañītarṁ:		
- Inferior (e.g., unwholesome states) vs Superior (e.g., wholesome states)		
yandüre	Far	Compound adjective, singular neuter nominative: <i>yarṁ</i> (which) + <i>düre</i> (far). Describes <i>rūparṁ</i> .
santike	Near	Adjective, singular neuter nominative, from <i>santika</i> (near). Describes <i>rūparṁ</i> .
sabbam	All	Adjective, singular neuter nominative, from <i>sabba</i> (all). Emphasizes <i>rūparṁ</i> .
rūparṁ	Form	Noun, singular neuter nominative, from <i>rūpa</i> . Subject of predicate in quoted phrase.

netam	Not this	Negation <i>na</i> + demonstrative pronoun <i>etam</i> (this), singular neuter nominative. Refers to <i>rūpam</i> .
mama	mine	Pronoun, singular possessive, from <i>aham</i> . Predicate in quoted phrase.
nesoham'asmi	This I am not	Negation <i>na</i> + compound: <i>esu</i> (this) + <i>aham</i> (I) + <i>asmi</i> (I am), from <i>attihi</i> (to be). Predicate in quoted phrase.
na	Not	Negation particle, negates <i>attā</i> .
me	My	Pronoun, singular dative, from <i>aham</i> . Possessor of <i>attā</i> .
so	That	Demonstrative pronoun, singular masculine nominative, refers to <i>rūpam</i> . Subject in quoted phrase.
attā	Self	Noun, singular masculine nominative, from <i>atta</i> . Predicate in quoted phrase.
ti	Quotation	Particle, marks direct speech.

**Yā kāci vedanā...**

**Grok AI + BM + Than:** ... feeling...

**Yā kāci saññā...**

**Grok AI + BM + Than:** ... perception...

**Ye keci saṅkhārā...**

**Grok AI + BM + Than:** ... formations...

**Yam kiñci viññāṇam...**

**Grok AI + BM + Than:** ... consciousness...

**Evaṁ passaṁ bhikkhave sutvā ariyasāvako rūpasmin pi nibbindati**

**Grok AI:** Thus seeing, monks, having heard, the noble disciple becomes disenchanted with form also

**BM:** Seeing in this way, bhikkhus, the wise noble disciple becomes disenchanted with form

**Than:** Seeing thus, the instructed noble disciple grows disenchanted with form

Evaṁ	Thus	Adverb, from <i>evaṁ</i> (so). Modifies <i>passaṁ</i> .
passaṁ	Seeing	Present participle, nominative singular masculine, from <i>passati</i> (to see). Describes <i>ariyasāvako</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> (monk). Addresses the audience.
sutvā	Having heard	Gerund, from <i>suṇāti</i> (to hear). Describes <i>ariyasāvako</i> , with the Buddha's teaching (implied) as object.
ariyasāvako	Noble disciple	Compound noun, nominative singular masculine: <i>ariya</i> (noble) + <i>sāvako</i> (disciple). Subject of <i>nibbindati</i> .
rūpasmim	With form	Noun, locative singular neuter, from <i>rūpa</i> (form). Locative object of <i>nibbindati</i> .
pi	Also	Particle, emphatic, emphasizes inclusion of <i>rūpasmim</i> .
nibbindati	Becomes disenchanted	Verb, 3rd person singular present indicative, from <i>nibbindati</i> (to become disenchanted). Action of <i>ariyasāvako</i> , with <i>rūpasmim</i> as object.

### **vedanāya pi nibbindati**

**Grok AI:** With feeling also becomes disenchanted

**BM:** Becomes disenchanted with feeling

**Than:** Disenchanted with feeling

vedanāya	With feeling	Noun, locative singular feminine, from <i>vedanā</i> (feeling). Locative object of <i>nibbindati</i> .
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### **saññāya pi nibbindati**

**Grok AI:** With perception also becomes disenchanted

**BM:** Becomes disenchanted with perception

**Than:** Disenchanted with perception

saññāya	With perception	Noun, locative singular feminine, from <i>saññā</i> (perception). Locative object of <i>nibbindati</i> .
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### **saṅkhāresu pi nibbindati**

**Grok AI:** With formations also becomes disenchanted

**BM:** Becomes disenchanted with mental formations

**Than:** Disenchanted with fabrications

saṅkhāresu    With                      Noun, locative plural masculine, from *saṅkhāra*  
                  formations                      (formations). Locative object of *nibbindati*.

### viññāṇasmiṁ pi nibbindati

**Grok AI:** With consciousness also becomes disenchanted

**BM:** Becomes disenchanted with consciousness

**Than:** And disenchanted with consciousness

viññāṇasmiṁ    With                      Noun, locative singular neuter, from *viññāṇa*  
                  consciousness                      (consciousness). Locative object of *nibbindati*.

### nibbindam̄ virajjati

**Grok AI:** Being disenchanted, one becomes dispassionate

**BM:** Becoming disenchanted, their passions fade away

**Than:** Disenchanted, he becomes dispassionate

nibbindam̄    Being                      Present participle, nominative singular masculine, from  
                  disenchanted                      *nibbindati* (to become disenchanted). Describes  
    *ariyasāvako* (implied).

virajjati    Becomes                      Verb, 3rd person singular present indicative, from *virajjati* (to  
                  dispassionate                      become dispassionate). Action of *ariyasāvako* (implied),  
    result of *nibbindam̄*.

### virāgā vimuccati

**Grok AI:** Through dispassion, one is liberated

**BM:** With the fading of passion the heart is liberated

**Than:** Through dispassion, he is released

virāgā    Through                      Noun, ablative singular masculine, from *virāga* (dispassion).  
                  dispassion                      Cause of *vimuccati*.

vimuccati Is liberated Verb, 3rd person singular present indicative, from *vimuccati* (to be liberated). Action of *ariyasāvako* (implied).

### **vimuttasmīm vimuttam iti ñāṇam hoti**

**Grok AI:** When liberated, the knowledge arises: “It is liberated”

**BM:** With liberation there comes the knowledge: “It is liberated”

**Than:** With release, there is the knowledge, ‘Released.’

vimuttasmīm	When liberated	Adjective, locative singular neuter, from <i>vimutta</i> (liberated), past participle of <i>vimuccati</i> (to be liberated). Locative absolute, indicating condition.
vimuttam	It is liberated	Adjective, nominative singular neuter, from <i>vimutta</i> . Predicate in quoted phrase.
iti	Thus	Particle, marks direct speech or thought.
ñāṇam	Knowledge	Noun, nominative singular neuter, from <i>ñāṇa</i> (knowledge), from <i>jānāti</i> (to know). Subject of <i>hoti</i> .
hoti	Arises	Verb, 3rd person singular present indicative, from <i>bhavati</i> (to be). Action of <i>ñāṇam</i> .

### **khīṇā jāti**

**Grok AI:** Birth is ended

**BM:** [And they know:] “Destroyed is birth

**Than:** [He discerns that], ‘Birth is ended

khīṇā	Ended, destroyed	Adjective, nominative singular feminine, from <i>khīṇa</i> (ended, destroyed), past participle of <i>khīṇāti</i> (to end, to destroy). Describes <i>jāti</i> .
jāti	Birth	Noun, nominative singular feminine, from <i>jāti</i> (birth), from <i>janati</i> (to be born). Subject of implied verb <i>hoti</i> .

### **vusitām brahmacariyām**

**Grok AI:** The holy life is fulfilled

**BM:** The Holy Life has been lived out

**Than:** The holy life fulfilled

vusitam	Fulfilled	Past participle, nominative singular neuter, from <i>vasati</i> (to live, in sense of fulfilling). Describes <i>brahmacariyam</i> .
brahmacariyam	Holy life	Compound noun, nominative singular neuter: <i>brahma</i> (holy) + <i>cariya</i> (conduct), from <i>carati</i> (to conduct). Subject of implied verb <i>hoti</i> .

### kataṁ karaṇiyam

**Grok AI:** The task is done

**BM:** Done is what had to be done

**Than:** The task done.

kataṁ	Done	Past participle, nominative singular neuter, from <i>karoti</i> (to do). Describes <i>karaṇiyam</i> .
karaṇiyam	Task	Gerundive, nominative singular neuter, meaning “what should be done, duty,” from <i>karoti</i> (to do). Subject of implied verb <i>hoti</i> .

### nāparam itthattāyā'ti pajānāti

**Grok AI:** There is no further becoming, thus one knows

**BM:** There is no more coming into any state of being,” [thus they know]

**Than:** There is nothing further for this world,’ [thus they discern]

nāparam	No further	Negation <i>na</i> + adjective <i>apara</i> (other, further). Modifies <i>itthattāya</i> .
itthattāya	Becoming	Noun, dative singular neuter, from <i>itthatta</i> (state of being), from <i>ittha</i> (thus). Object of implied verb in quoted phrase.

**Norbu AI:** itthattāya:

- *ittha* (this) + *atta* (state) + *āya* (for)
- "for this state of being"

ti Quotation Particle, marks direct speech.

pajānāti Knows Verb, 3rd person singular present indicative, from *pajānāti* (to know). Action of *ariyasāvako* (implied), with *nāparam itthattāya* as object.

**Norbu AI:** Pajānāti vs jānāti:

- Pajānāti (pa + jānāti): to understand clearly, to know with wisdom
- Jānāti: to know generally
- The prefix 'pa-' adds the sense of thorough or clear understanding

### **Idam-avoca bhagavā**

**Grok AI:** This the Blessed One said

**BM:** Thus spoke the Blessed One

**Than:** That is what the Blessed One said

Idam	This	Demonstrative pronoun, accusative singular neuter, from <i>idam</i> (this). Object of <i>avoca</i> .
avoca	Said, spoke	Verb, 3rd person singular aorist, from <i>vacati</i> (to say). Action of <i>bhagavā</i> , with <i>idam</i> as object.
bhagavā	Blessed One	Noun, nominative singular masculine, from <i>bhagavant</i> (blessed). Subject of <i>avoca</i> .

### **Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitāṁ abhinandum**

**Grok AI:** Delighted, the group of five monks rejoiced at the Blessed One's words

**BM:** Delighted, the group of five bhikkhus rejoiced in what the Blessed One had said

**Than:** Gratified, the group of five monks delighted in the Blessed One's words

Attamanā	Delighted	Adjective, nominative plural masculine, from <i>attamana</i> (delighted), from <i>atta</i> (self) + <i>mana</i> (mind). Describes <i>bhikkhū</i> .
pañcavaggiyā	Group of five	Adjective, nominative plural masculine, from <i>pañcavaggiya</i> (group of five), from <i>pañca</i> (five) + <i>vagga</i> (group). Describes <i>bhikkhū</i> .
bhikkhū	Monks	Noun, nominative plural masculine, from <i>bhikkhu</i> (monk). Subject of <i>abhinandum</i> .
bhagavato	Blessed One's	Noun, genitive singular masculine, from <i>bhagavant</i> . Possessor of <i>bhāsitāṁ</i> .
bhāsitāṁ	Words	Noun, accusative singular neuter, from <i>bhāsita</i> (spoken), past participle of <i>bhāsati</i> (to speak). Object of <i>abhinandum</i> .

abhinandum	Rejoiced	Verb, 3rd person plural aorist, from <i>abhinandati</i> (to rejoice). Action of <i>bhikkhū</i> , with <i>bhāsitam</i> as object.
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**Imasmiñca pana veyyākaraṇasmīm bhaññamāne pañcavaggiyānam bhikkhūnam anupādāya āsavehi cittāni vimuccim̄su’ti**

**Grok AI:** And while this exposition was being spoken, the minds of the group of five monks were liberated from taints without grasping

**BM:** Moreover, while this discourse was being delivered, the minds of the five bhikkhus were freed from the defilements, through clinging no more

**Than:** And while this explanation was being given, the hearts of the group of five monks, through lack of clinging, were released from effluents

imasmiñca	And in this	Demonstrative pronoun, locative singular neuter: <i>imasmiñ</i> (this) + <i>ca</i> (and). Refers to <i>veyyākaraṇasmīm</i> .
pana	Indeed	Particle, emphatic, strengthens <i>bhaññamāne</i> .
veyyākaraṇasmīm	Exposition	Noun, locative singular neuter, from <i>veyyākaraṇa</i> (exposition, explanation). Context of <i>bhaññamāne</i> .
bhaññamāne	Being spoken	Present participle, locative singular neuter, from <i>bhañati</i> (to speak). Locative absolute, indicating time.
pañcavaggiyānam	Of the group of five	Adjective, genitive plural masculine, from <i>pañcavaggiya</i> , from <i>pañca</i> (five) + <i>vagga</i> (group) + <i>-iya</i> (belonging to). Describes <i>bhikkhūnam</i> .
bhikkhūnam	Of monks	Noun, genitive plural masculine, from <i>bhikkhu</i> . Possessor of <i>cittāni</i> .
anupādāya	Without grasping	Adverb, from <i>an</i> (not) + <i>upādāya</i> (grasping, clinging), from <i>upādāti</i> (to grasp, to cling). Modifies <i>vimuccim̄su</i> .
āsavehi	From taints	Noun, ablative plural masculine, from <i>āsava</i> (taint, mental defilements, effluents). Source of liberation in <i>vimuccim̄su</i> .
cittāni	Minds	Noun, nominative plural neuter, from <i>citta</i> (mind). Subject of <i>vimuccim̄su</i> .
vimuccim̄su	Were liberated	Verb, 3rd person plural aorist, from <i>vimuccati</i> (to be liberated). Action of <i>cittāni</i> , with <i>āsavehi</i> as source.

## Anattalakkhaṇa-suttam niṭṭhitām

**Grok AI:** The Discourse on the Characteristic of Non-Self is completed

**BM:** Thus ends the discourse on The Characteristic of Not-self

Anatta-lakkhaṇa	Characteristic of non-self	Compound noun, nominative singular neuter: <i>anatta</i> (non-self) + <i>lakkhaṇa</i> (characteristic). Subject of <i>niṭṭhitām</i> .
suttam	Discourse	Noun, nominative singular neuter, from <i>sutta</i> . Apposition to <i>anatta-lakkhaṇa</i> .
niṭṭhitām	Completed	Past participle, nominative singular neuter, from <i>niṭṭhāti</i> (to complete). Predicate of <i>suttam</i> .

## Āditta-pariyāya-sutta - The Fire Sermon

**Norbu AI:** After teaching the Anatta-lakkhaṇa Sutta ([SN 22.59](#)), the Buddha wandered the country for a while, eventually coming to stay at Uruvela, where he converted the three Kassapa brothers and their ascetics ([Uruvelapātiḥāriyakathā](#)).

The three Kassapa brothers - Uruvela Kassapa, Nadī Kassapa, and Gayā Kassapa - were renowned fire-worshipping (aggihutta) ascetics. Uruvela Kassapa was the eldest and most respected, having 500 followers. Nadī Kassapa had 300 followers, and Gayā Kassapa had 200 followers.

The Buddha first approached Uruvela Kassapa, who was initially resistant but allowed the Buddha to stay nearby. The Buddha performed various miracles to demonstrate his superior spiritual power, including:

- Taming a powerful nāga (serpent) that lived in the fire sacrifice hall
- Controlling natural elements
- Meeting with various Devas

None of these displays convinced Uruvela Kassapa that the Buddha had superior spiritual faculties to himself, declaring after each display:

“The Great Ascetic is powerful and mighty... But he’s not a perfected one like me.”  
("mahiddhiko kho mahāsamaṇo mahānubhāvo... na tveva ca kho arahā yathā ahan”ti.)

However, when the time for a great sacrifice was approaching, Uruvela Kassapa began to worry that the great number of his supporters who would attend the sacrifice might see one of the Buddha's displays of supernormal powers. He thought:

“If the Great Ascetic performs a wonder of supernormal power for the great crowd, he’ll get more material support and honor, whereas I’ll get less.”

“Sace mahāsamaṇo mahājanakāye iddhipāṭīhāriyāṁ karissati, mahāsamaṇassa lābhasakkāro abhivadḍhissati, mama lābhasakkāro parihāyissati.”

“I hope he doesn’t come tomorrow.”  
Aho nūna mahāsamaṇo svātanāya nāgaccheyyā”ti.

The Buddha read Uruvela Kassapa’s mind and collected his almsfood elsewhere that day to avoid embarrassing him.

Over the coming days, the Buddha performed many more feats of supernatural power, but Uruvela Kassapa obstinately continued to believe that he was an arahant superior to the Buddha. Eventually the Buddha thought:

“For a long time this foolish man has thought,  
“cirampi kho imassa moghapurisassa evam bhavissati—

‘The Great Ascetic is powerful and mighty, but he’s not a perfected one like me.’  
‘mahiddhiko kho mahāsamaṇo mahānubhāvo, na tveva ca kho arahā yathā ahan’ti;

Let me stir him up.”  
yannūnāharāṁ imarāṁ jaṭilarāṁ sarṇvejeyyan”ti.

And he said to Uruvelā Kassapa,  
Atha kho bhagavā uruvelakassapāṁ jaṭilām etadavoca—

“Kassapa, you’re not a perfected one or on the path to perfection.  
“neva ca kho tvarāṁ, kassapa, arahā, nāpi arahattamaggasamāpanno.

You don’t have the practice that might make you a perfected one or one on the path to perfection.”  
Sāpi te paṭipadā natthi, yāya tvarāṁ arahā vā assasi, arahattamaggaram vā samāpanno”ti.

At that Uruvelā Kassapa bowed down with his head at the Buddha’s feet and said,  
Atha kho uruvelakassapo jaṭilo bhagavato pādesu sirasā nipatitvā bhagavantāṁ etadavoca—

“Sir, I wish to receive the going forth in your presence. I wish to receive the full ordination.”  
“labheyyāharāṁ, bhante, bhagavato santike pabbajārāṁ, labheyyāṁ upasampadan”ti.

“Kassapa, you’re the leader and chief of five hundred dreadlocked ascetics.  
“Tvarāṁ khosi, kassapa, pañcannām jaṭilasatānām nāyako vināyako aggo pamukho pāmokkho.

Tell them first, so that they may take appropriate action.”  
Tepi tāva apalokehi, yathā te maññissanti tathā te karissanti”ti.

Uruvelā Kassapa told his followers that he had become a disciple of the Buddha. His followers had so much faith in him that they also became disciples of the Buddha without

question. All of them cut off their dreadlocks and let them along with their carrying poles and bundles, and their fire-worship implements be carried away by the river.

Uruvela Kassapa' brothers, Nadī Kassapa and Gayā Kassapa saw the dreadlocks washing down the river. Separately they approached Uruvela Kassapa to check if he was alright and were surprised to hear that he had become a disciple of the Buddha, after all their elder brother was renowned for being the most realised ascetic around. The brothers simply asked:

"Is this (the Buddha-dhamma) better, Kassapa?"

"idam nu kho, kassapa, seyyo"ti?

"Yes, this is better."

"Āmāuso, idam seyyo"ti.

That was enough for the brothers and their respective followers to also relinquish their views, cut off their dreadlocks and go forth with the Buddha. After staying at Uruvelā for as long as he liked, the Buddha then travelled to Gayāsīsa with the former fire worshippers where he taught the Āditta-pariyāya Sutta ([SN 35.28](#)). Upon hearing this discourse, all 1000 former fire-worshipping ascetics became arahants.

The metaphor of "everything is burning" (Āditta-pariyāya) was particularly appropriate because:

1. These ascetics were fire-worshippers who maintained sacred fires
2. They would understand the imagery of fire as a powerful transformative force
3. The Buddha skillfully transformed their understanding of fire from a ritual element to a metaphor for the burning of the sense bases with the fires of rāga (passion), dosa (aversion), and moha (delusion)

## Āditta-pariyāya-sutta

**Grok AI:** The Discourse on the Fire Sermon

**BM:** The Fire Sermon

**Than:** The Fire Discourse

Āditta	Burning	Adjective, nominative singular neuter, from <i>āditta</i> (burning, past participle of <i>ādippati</i> , to be aflame, to burn). Describes <i>pariyāya</i> .
pariyāya	Sermon	Noun, nominative singular masculine, from <i>pariyāya</i> (method, manner, way of teaching) from <i>pari</i> + <i>yāti</i> (to go around), literally "going around" or "revolving around.". Refers to the teaching.
sutta	Discourse	Noun, nominative singular neuter, from <i>sutta</i> (thread, discourse) related to <i>sivati</i> (to sew). Refers to the text.

## Veneyyadamanopāye sabbaso pāramiṁ gato

**Grok AI:** In the method of taming those to be tamed, having gone to perfection completely

**BM:** With his skill in training the trainable, the All-transcendent Buddha, lucid speaker, teacher of the highest knowledge

Veneyya	Those to be tamed	Adjective, nominative singular neuter, from <i>veneyya</i> (trainable) from <i>vineti</i> (to train, to lead out), meaning "those who should be trained" or "those capable of being trained". Describes beings to be guided.
damanopāye	In the method of taming	Compound noun, locative singular masculine: <i>damana</i> (taming) from <i>dameti</i> (to tame) + <i>upāya</i> (method), meaning "means of taming/training". Locative of context for <i>gato</i> .
sabbaso	Completely	Adverb, from <i>sabbaso</i> (in every way), from <i>sabba</i> (all). Modifies <i>gato</i> .
pāramiṁ	To perfection	Noun, accusative singular feminine, from <i>pāramī</i> (perfection, completeness). Object of <i>gato</i> .
gato	Having gone	Past participle, nominative singular masculine, from <i>gacchati</i> (to go). Describes the Buddha, with <i>pāramiṁ</i> as destination.

## Amoghavacano buddho abhiññāyānusāsako

**Grok AI:** The Buddha, whose speech is unfailing, the instructor through direct knowledge

**BM:** [The] Buddha, lucid speaker, teacher of the highest knowledge

Amoghavacano	Whose speech is unfailing	Compound adjective, nominative singular masculine: <i>amogha</i> (unfailing), from <i>a</i> (not) + <i>mogha</i> (empty, vain) + <i>vacano</i> (speech), from <i>vacati</i> (to say), meaning "whose words are not empty/futile". Describes <i>buddho</i> .
buddho	The Buddha	Noun, nominative singular masculine, from <i>buddha</i> (awakened), past participle of <i>bujjhati</i> (to awaken). Subject of the sentence.
abhiññāya	Through direct knowledge	Noun, instrumental singular feminine, from <i>abhiññā</i> (direct knowledge, higher knowledge), from <i>abhijānāti</i> (to know directly). Means by which <i>anusāsako</i> instructs.
anusāsako	Instructor, teacher	Noun, nominative singular masculine, from <i>anusāsati</i> (to advise, to instruct). Describes <i>buddho</i> , with implied beings as object.

## Ciṇṇānurūpato cāpi dhammena vinayam pajam

**Grok AI:** And also, having practiced accordingly, he leads the people with the Dhamma

**BM:** He who expounds to the people the Dhamma and Vinaya that is fitting and worthy

Ciṇṇānurūpato	Having practiced accordingly	Adverbial compound, ablative singular neuter: <i>ciṇṇa</i> (practiced, done), past participle of <i>carati</i> (to practice) + <i>anurūpato</i> (suitable, conforming, accordingly), meaning "according to what was practiced". Modifies <i>vinayam</i> .
cāpi	And also	Particle, combination of <i>ca</i> (and) + <i>api</i> (also). Connects and emphasizes.
dhammena	With the Dhamma	Noun, instrumental singular masculine, from <i>dhamma</i> (teaching, truth). Means by which <i>vinayam</i> is performed.
vinayam	He leads	Verb, 3rd person singular present indicative, from <i>vineti</i> (to lead, train, discipline). Action of <i>buddho</i> (implied), with <i>pajam</i> as object.
pajam	The people	Noun, accusative singular feminine, from <i>pajā</i> (people, beings). Object of <i>vinayam</i> .

## Ciṇṇāggipāricariyānam sambojjhārahayoginam

**Grok AI:** For those who have practiced the fire rituals, the yogis worthy of awakening

**BM:** ... meditators of the highest skill

Ciṇṇa	Having practiced	Past participle, nominative plural masculine, from <i>carati</i> (to practice). Describes <i>yoginam</i> .
aggipāricariyānam	The fire rituals	Compound noun, genitive plural masculine: <i>aggi</i> (fire) + <i>pāricariyānam</i> (service, worship, rituals), from <i>paricarati</i> (to serve), meaning "of those who tend the sacred fires". Describes the practices of <i>yoginam</i> .
sambojjha	Of awakening	Noun, nominative singular neuter, from <i>sambodhi</i> (awakening), from <i>sambujjhati</i> (to awaken fully). Part of compound describing <i>yoginam</i> .
araha	Worthy	Adjective, nominative singular neuter, from <i>araha</i> (worthy), from <i>arahati</i> (to deserve). Part of compound describing <i>yoginam</i> .

yogināṁ	Yogis	Noun, genitive plural masculine, from <i>yogi</i> (one who practices spiritual discipline), from <i>yujati</i> (to yoke, to practice). Indirect object or context of the teaching.
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### **Yamādittapariyāyāṁ desayanto manoharam**

**Grok AI:** Teaching the captivating fire sermon

**BM:** Teaching with this wonderful parable about fire

Yam	Which	Relative pronoun, accusative singular neuter, from <i>ya</i> (which). Refers to ādittapariyāyāṁ, object of <i>desayanto</i> .
ādittapariyāyāṁ	Fire sermon	Compound noun, accusative singular neuter: <i>āditta</i> (burning) + <i>pariyāya</i> (method, way of teaching, discourse, sermon). Object of <i>desayanto</i> .
desayanto	Teaching	Present participle, nominative singular masculine, from <i>deseti</i> (to teach). Describes <i>buddho</i> (implied), with ādittapariyāyāṁ as object.
manoharam	Captivating	Adjective, accusative singular neuter, from <i>manohara</i> (mind-captivating), from <i>mano</i> (mind) + <i>harati</i> (to take, carry, seize), meaning "mind-captivating, attractive". Describes ādittapariyāyāṁ.

### **Te sotāro vimocesi asekkhāya vimuttiyā**

**Grok AI:** He liberated those listeners with the liberation of the non-learner

**BM:** He has liberated those who listen with the liberation that is utterly complete

Te	Those	Demonstrative pronoun, accusative plural masculine, from <i>ta</i> (that). Refers to <i>sotāro</i> , object of <i>vimocesi</i> .
sotāro	Listeners	Noun, accusative plural masculine, from <i>sotā</i> (listener), from <i>sunāti</i> (to hear). Object of <i>vimocesi</i> .
vimocesi	He liberated	Verb, 3rd person singular aorist, from <i>vimoceti</i> (to liberate). Action of <i>buddho</i> (implied), with <i>sotāro</i> as object.
asekkhāya	Of the non-learner	Adjective, instrumental singular feminine, from <i>asekkha</i> (non-learner), from <i>a</i> (not) + <i>sikkhati</i> (to train), meaning "for the state beyond training" or "of one beyond training." Describes <i>vimuttiyā</i> .

vimuttiyā With liberation Noun, instrumental singular feminine, from *vimutti* (liberation), from *vimuccati* (to be liberated). Means by which sotāro are liberated.

**asekkhāya vimuttiyā:** Denotes the ultimate liberation of arahants, who need no further training, achieved by the listeners.

### Tathevopaparikkhāya viññūṇam sotumicchataṁ

**Grok AI:** Likewise, for the wise desiring to hear, through examination

**BM:** Through true investigation, with wisdom and attention

Tatha	Likewise	Adverb, from <i>tathā</i> (thus). Modifies <i>upaparikkhāya</i> .
eva	Indeed	Particle, emphatic, strengthens <i>tatha</i> .
upaparikkhāya	Through examination	Noun, instrumental singular feminine, from <i>upaparikkhā</i> (examination), from <i>upaparikkhati</i> (to investigate thoroughly), from <i>upa</i> (near) + <i>parikkhati</i> (to examine), meaning “through examination” or “by investigation.” Means by which understanding occurs.
viññūṇam	Of the wise	Noun, genitive plural masculine, from <i>viññū</i> (wise), from <i>vijānāti</i> (to know distinctly). Beneficiaries of the teaching.
sotumicchataṁ	Desiring to hear	Compound verbal adjective, genitive plural masculine: <i>sotum</i> (infinitive of <i>suñāti</i> , to hear) + <i>icchataṁ</i> (desiring), from <i>icchatī</i> (to desire). Describes <i>viññūṇam</i> .

### Dukkhatālakkhaṇopāyam tam suttantam bhaṇāma se

**Grok AI:** The method of the characteristic of suffering, we recite that discourse indeed

**BM:** Let us now recite this Sutta which describes the characteristics of dukkha

Dukkhatā	Of suffering	Noun, nominative singular feminine, from <i>dukkhatā</i> (state of suffering, from <i>dukkha</i> ). Part of compound describing <i>upāyam</i> .
lakkhaṇa	Characteristic	Noun, nominative singular neuter, from <i>lakkhaṇa</i> (to mark). Part of compound describing <i>upāyam</i> .
upāyam	Method	Noun, accusative singular masculine, from <i>upāya</i> (method, means). Object of implied verb, described by <i>dukkhatālakkhaṇa</i> .

tar̄m	That	Demonstrative pronoun, accusative singular neuter, from <i>ta</i> (that). Refers to <i>suttantaṁ</i> , object of <i>bhañāma</i> .
suttantaṁ	Discourse	Noun, accusative singular neuter, from <i>suttanta</i> (discourse). Object of <i>bhañāma</i> .
bhañāma	We recite	Verb, 1st person plural present indicative, from <i>bhañati</i> (to recite). Action of speakers, with <i>suttantaṁ</i> as object.
se	Indeed	Particle, emphatic, strengthens <i>bhañāma</i> .

### Evaṁ me sutam

**Grok AI:** Thus have I heard

**BM:** Thus have I heard

**Than:** I have heard that

Evaṁ	Thus	Adverb, from <i>evaṁ</i> (so). Modifies <i>sutam</i> .
me	I	Pronoun, genitive singular, from <i>aham</i> (I). Possessor of <i>sutam</i> .
sutam	Heard	Past participle, nominative singular neuter, from <i>suṇāti</i> (to hear). Predicate, with teaching (implied) as object.

### Ekaṁ samayaṁ bhagavā gayāyam viharati gayāsīse saddhirṁ bhikkhu-sahassena

**Grok AI:** At one time the Blessed One was dwelling in Gayā at Gayāsīsa together with a thousand monks

**BM:** At one time the Blessed One was staying near Gayā at Gayā Head together with a thousand bhikkhus

**Than:** On one occasion the Blessed One was staying in Gayā, at Gayā Head, with 1,000 monks

Ekaṁ	One	Adjective, accusative singular neuter, from <i>eka</i> (one). Modifies <i>samayaṁ</i> .
samayaṁ	Time	Noun, accusative singular masculine, from <i>samaya</i> (time). Object of implied verb.
bhagavā	Blessed One	Noun, nominative singular masculine, from <i>bhagavant</i> (blessed). Subject of <i>viharati</i> .
gayāyam	In Gayā	Noun, locative singular feminine, from <i>gayā</i> (place name). Location of <i>viharati</i> .

viharati	Was dwelling	Verb, 3rd person singular present indicative, from <i>viharati</i> (to dwell). Action of <i>bhagavā</i> .
gayāśīse	At Gayāśīsa	Noun, locative singular neuter, from <i>gayāśīsa</i> (place name, literally head of Gayā). Specific location of <i>viharati</i> .
saddhirīm	Together with	Preposition, from <i>saddhim</i> (together with, accompanied by). Governs <i>bhikkhu-sahassena</i> .
bhikkhu-sahassena	Thousand monks	Compound noun, instrumental singular neuter: <i>bhikkhu</i> (monk) + <i>sahassa</i> (thousand) + <i>-ena</i> (with). Accompanies <i>bhagavā</i> .

### Tatra kho bhagavā bhikkhū āmantesi

**Grok AI:** There indeed the Blessed One addressed the monks

**BM:** There the Blessed One addressed the bhikkhus thus

**Than:** There he addressed the monks

Tatra	There	Adverb, from <i>tatra</i> (there). Refers to <i>gayāśīse</i> .
kho	Indeed	Particle, emphatic, strengthens <i>āmantesi</i> .
bhagavā	Blessed One	Noun, nominative singular masculine, from <i>bhagavant</i> . Subject of <i>āmantesi</i> .
bhikkhū	Monks	Noun, accusative plural masculine, from <i>bhikkhu</i> (monk), from <i>bhikkhati</i> (to beg), literally "those who live on alms", object of <i>āmantesi</i> .
āmantesi	Addressed	Verb, 3rd person singular aorist, from <i>āmanteti</i> (to address). Action of <i>bhagavā</i> , with <i>bhikkhū</i> as object.

### Sabbam bhikkhave ādittam

**Grok AI:** All, monks, is burning

**BM:** Bhikkhus, everything is burning

**Than:** Monks, All is aflame

Sabbam	All	Pronoun, nominative singular neuter, from <i>sabba</i> (all). Subject of implied verb <i>hoti</i> (is).
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses the audience.

ādittarṁ	Burning, on fire, ablaze	Adjective, nominative singular neuter, past participle of <i>ādippati</i> (to be aflame, to burn, to blaze). Predicate of <i>sabbam̄</i> .
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### Kiñca bhikkhave sabbam̄ ādittarṁ

**Grok AI:** And what, monks, is all that is burning?

**BM:** And what, bhikkhus, is everything that is burning?

**Than:** What All is aflame?

Kiñca	And what	Interrogative pronoun, nominative singular neuter: <i>kim̄</i> (what) + <i>ca</i> (and). Questions <i>sabbam̄</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses the audience.
sabbam̄	All	Pronoun, nominative singular neuter, from <i>sabba</i> . Subject of implied verb <i>hoti</i> .
ādittarṁ	Burning	Adjective, nominative singular neuter, from <i>ādippati</i> (to be aflame, to burn). Predicate of <i>sabbam̄</i> .

**Cakkhum̄ bhikkhave ādittarṁ, rūpā ādittā, cakkhuviññāṇam̄ ādittarṁ, cakkhusamphasso āditto, yampidarṁ cakkhusamphassapaccayā uppajjati vedayitam̄ sukharṁ vā dukkarṁ vā adukkhamasukharṁ vā tam pi ādittarṁ**

**Grok AI:** The eye, monks, is burning, forms are burning, eye-consciousness is burning, eye-contact is burning, whatever feeling arises dependent on eye-contact—pleasant, painful, or neither-painful-nor-pleasant—that too is burning

**BM:** The eye, bhikkhus, is burning, forms are burning, eye consciousness is burning, eye contact is burning, the feeling that arises from eye contact, whether it is pleasant, painful, or neutral, that too is burning

**Than:** The eye is aflame. Forms are aflame. Consciousness at the eye is aflame. Contact at the eye is aflame. And whatever there is that arises in dependence on contact at the eye—experienced as pleasure, pain, or neither-pleasure-nor-pain—that too is aflame

Cakkhum̄	Eye	Noun, nominative singular neuter, from <i>cakkhu</i> (eye). Subject of implied <i>hoti</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses the audience.

ādittar̄m	Burning	Adjective, nominative singular neuter, from <i>ādippati</i> (to be aflame, to burn). Predicate of <i>cakkhum̄</i> .
rūpā	Forms	Noun, nominative plural neuter, from <i>rūpa</i> (form). Subject of implied <i>hoti</i> .
ādittā	Burning	Adjective, nominative plural neuter, from <i>ādippati</i> (to be aflame, to burn). Predicate of <i>rūpā</i> .
cakkhuviññāṇam̄	Eye-consciousness	Compound noun, nominative singular neuter: <i>cakkhu</i> + <i>viññāṇa</i> (consciousness), from <i>vijānāti</i> (to know). Subject of implied <i>hoti</i> .
ādittar̄m	Burning	Adjective, nominative singular neuter, from <i>ādippati</i> (to be aflame, to burn). Predicate of <i>cakkhuviññāṇam̄</i> .
cakkhusamphasso	Eye-contact	Compound noun, nominative singular masculine: <i>cakkhu</i> + <i>samphasso</i> (contact), from <i>sam</i> (together) + <i>phassa</i> (contact), from <i>samphassati</i> (to contact), from <i>phusati</i> (to touch), meaning "contact, impression". Subject of implied <i>hoti</i> .
āditto	Burning	Adjective, nominative singular masculine, from <i>ādippati</i> (to be aflame, to burn). Predicate of <i>cakkhusamphasso</i> .
yampidar̄m	Whatever	Compound pronoun, nominative singular neuter: <i>yam</i> (which) + <i>pi</i> (also) + <i>idam</i> (this). Refers to <i>vedayitam̄</i> .
cakkhusamphassapaccayā	Dependent on eye-contact	Compound noun, ablative singular masculine: <i>cakkhusamphassa</i> + <i>paccayā</i> (condition), from <i>pacceti</i> (to depend), meaning "dependent on, on account of, due to". Cause of <i>uppajjati</i> .
uppajjati	Arises	Verb, 3rd person singular present indicative, from <i>uppajjati</i> (to arise). Action of <i>vedayitam̄</i> .
vedayitam̄	Feeling	Past participle, nominative singular neuter, from <i>vedeti</i> (to feel). Subject of implied <i>hoti</i> , modified by following adjectives.

sukham	Pleasant	Adjective, nominative singular neuter, from <i>sukha</i> (pleasant). Describes <i>vedayitam</i> .
vā	Or	Particle, disjunctive, connects alternatives.
dukkham	Painful	Adjective, nominative singular neuter, from <i>dukkha</i> (painful). Describes <i>vedayitam</i> .
adukkhamasukham	Neither-painful -nor-pleasant	Compound adjective, nominative singular neuter: a (not) + <i>dukkha</i> (painful) + a (not) + <i>sukha</i> (pleasant), meaning "neither-painful-nor-pleasant" or "neutral." Describes <i>vedayitam</i> .
tam	That	Pronoun, nominative singular neuter, from <i>tarñ</i> (that). Refers to <i>vedayitam</i> .
pi	Too	Particle, emphatic, emphasizes <i>tam</i> .
ādittam	Burning	Adjective, nominative singular neuter, from <i>ādippati</i> (to be aflame, to burn). Predicate of <i>tam</i> .

### Kena ādittam

**Grok AI:** With what is it burning?

**BM:** With what is it burning?

**Than:** Aflame with what?

Kena	With what	Interrogative pronoun, instrumental singular neuter, from <i>ka</i> (what). Questions the means of <i>ādittam</i> .
ādittam	Burning	Adjective, nominative singular neuter, from <i>ādippati</i> (to be aflame, to burn). Predicate of implied subject ( <i>sabbarñ</i> ).

**Ādittam rāgagginā dosagginā mohagginā, ādittam jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi**

**Grok AI:** It is burning with the fire of lust, the fire of hatred, the fire of delusion, burning with birth, aging, and death, with sorrows, lamentations, pains, griefs, and despairs, thus I say

**BM:** I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair

**Than:** Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I tell you, with birth, aging, & death, with sorrows, lamentations, pains, distresses, & despairs

Ādittam	Burning	Adjective, nominative singular neuter, from <i>ādippati</i> (to be aflame, to burn). Predicate of implied subject ( <i>sabbarñ</i> ).
rāgagginā	Fire of lust	Compound noun, instrumental singular masculine: <i>rāga</i> (lust) + <i>agginā</i> (fire), from <i>aggi</i> (fire). Means of <i>ādittam</i> .
dosagginā	Fire of hatred	Compound noun, instrumental singular masculine: <i>dosa</i> (hatred) + <i>agginā</i> (fire). Means of <i>ādittam</i> .
mohagginā	Fire of delusion	Compound noun, instrumental singular masculine: <i>moha</i> (delusion) + <i>agginā</i> (fire). Means of <i>ādittam</i> .
ādittam	Burning	Adjective, nominative singular neuter, from <i>ādippati</i> (to be aflame, to burn). Predicate of implied subject ( <i>sabbarñ</i> ).
jātiyā	With birth	Noun, instrumental singular feminine, from <i>jāti</i> (birth), from <i>janati</i> (to be born). Means of <i>ādittam</i> .
jarāmarañena	Aging and death	Compound noun, instrumental singular neuter: <i>jarā</i> (aging) + <i>marañña</i> (death), from <i>marati</i> (to die). Means of <i>ādittam</i> .
sokehi	With sorrows	Noun, instrumental plural masculine, from <i>soka</i> (sorrow). Means of <i>ādittam</i> .
paridevehi	With lamentations	Noun, instrumental plural masculine, from <i>parideva</i> (lamentation). Means of <i>ādittam</i> .
dukkhehi	With pains	Noun, instrumental plural neuter, from <i>dukkha</i> (pain). Means of <i>ādittam</i> .
domanassehi	With griefs	Noun, instrumental plural neuter, from <i>domanassa</i> (grief). Means of <i>ādittam</i> .
upāyāsehi	With despairs	Noun, instrumental plural masculine, from <i>upāyasa</i> (despair). Means of <i>ādittam</i> .
ādittan'ti	Burning, thus	Adjective, nominative singular neuter, from <i>ādippati</i> (to be aflame, to burn) + <i>iti</i> (quotation particle). Quoted predicate.
vadāmi	I say	Verb, 1st person singular present indicative, from <i>vadati</i> (to say). Action of <i>bhagavā</i> (implied), with <i>ādittan'ti</i> as object.

Sotam...

**Grok AI + BM + Than:** The ear...

Sotam Ear Noun, nominative singular neuter, from *sota* (ear). Subject of implied ādittam, ellipsis for parallel structure.

**Ghānam...**

**Grok AI + BM + Than:** The nose...

Ghānam Nose Noun, nominative singular neuter, from *ghāna* (nose). Subject of implied ādittam, ellipsis for parallel structure.

**Jivhā...**

**Grok AI + BM + Than:** The tongue...

Jivhā Tongue Noun, nominative singular feminine, from *jivhā* (tongue). Subject of implied ādittam, ellipsis for parallel structure.

**Kāyo...**

**Grok AI + BM + Than:** The body...

Kāyo Body Noun, nominative singular masculine, from *kāya* (body). Subject of implied ādittam, ellipsis for parallel structure.

**Mano...**

**Grok AI + BM:** The mind...

**Than:** The intellect

Mano Mind Noun, nominative singular masculine, from *mano* (mind). Subject of implied ādittam, ellipsis for parallel structure.

**Evarṁ passam bhikkhave sutvā ariyasāvako cakkhusmiṁ pi nibbindati, rūpesu pi nibbindati, cakkhuviññāne pi nibbindati, cakkhusamphasse pi nibbindati, yampidam cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukham vā adukkhamasukham vā tasmiṁ pi nibbindati**

**Grok AI:** Thus seeing, monks, having heard, the noble disciple becomes disenchanted with the eye, with forms, with eye-consciousness, with eye-contact, and with whatever feeling arises dependent on eye-contact—pleasant, painful, or neither-painful-nor-pleasant—he

becomes disenchanted with that too

**BM:** Seeing thus, bhikkhus, the wise noble disciple becomes disenchanted with the eye, disenchanted with forms, disenchanted with eye consciousness, disenchanted with eye contact, and the feeling that arises from eye contact – whether it is pleasant, painful, or neutral – that too they become disenchanted with

**Than:** Seeing thus, the instructed Noble disciple grows disenchanted with the eye, disenchanted with forms, disenchanted with consciousness at the eye, disenchanted with contact at the eye. And whatever there is that arises in dependence on contact at the eye, experienced as pleasure, pain or neither-pleasure-nor-pain: With that, too, he grows disenchanted

Evaṁ	Thus	Adverb, from <i>evaṁ</i> . Modifies <i>passam̄</i> .
passam̄	Seeing	Present participle, nominative singular masculine, from <i>passati</i> (to see). Describes <i>ariyasāvako</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses the audience.
sutvā	Having heard	Gerund, from <i>suṇāti</i> (to hear). Describes <i>ariyasāvako</i> , with teaching (implied) as object.
ariyasāvako	Noble disciple	Compound noun, nominative singular masculine: <i>ariya</i> (noble) + <i>sāvako</i> (disciple). Subject of <i>nibbindati</i> .
cakkhusmīm̄	With the eye	Noun, locative singular neuter, from <i>cakkhu</i> . Object of <i>nibbindati</i> .
pi	Too	Particle, emphatic, emphasizes inclusion of <i>cakkhusmīm̄</i> .
nibbindati	Becomes disenchanted	Verb, 3rd person singular present indicative, from <i>nibbindati</i> (to become disenchanted). Action of <i>ariyasāvako</i> .
rūpesu	With forms	Noun, locative plural neuter, from <i>rūpa</i> . Object of <i>nibbindati</i> .
cakkhuviññāṇe	With eye-consciousness	Compound noun, locative singular neuter: <i>cakkhu</i> + <i>viññāṇa</i> . Object of <i>nibbindati</i> .
cakkhusamphasse	With eye-contact	Compound noun, locative singular masculine: <i>cakkhu</i> + <i>samphassa</i> . Object of <i>nibbindati</i> .

yampidam	Whatever	Compound pronoun, locative singular neuter: <i>yam</i> + <i>pi</i> + <i>idam</i> . Refers to <i>vedayitam</i> .
cakkhusamphassapaccayā	Dependent on eye-contact	Compound noun, ablative singular masculine: <i>cakkhusamphassa</i> + <i>paccayā</i> . Cause of <i>uppajjati</i> .
uppajjati	Arises	Verb, 3rd person singular present indicative, from <i>uppajjati</i> (to arise). Action of <i>vedayitam</i> .
vedayitam	Feeling	Past participle, nominative singular neuter, from <i>vedeti</i> (to feel). Object of <i>nibbindati</i> .
sukham	Pleasant	Adjective, nominative singular neuter, from <i>sukha</i> . Describes <i>vedayitam</i> .
vā	Or	Particle, disjunctive, connects alternatives.
dukkham	Painful	Adjective, nominative singular neuter, from <i>dukkha</i> . Describes <i>vedayitam</i> .
adukkhamasukham	Neither-painful-nor-pleasant	Compound adjective, nominative singular neuter: <i>a</i> + <i>dukkha</i> + <i>a</i> + <i>sukha</i> . Describes <i>vedayitam</i> .
tasmīm	With that	Pronoun, locative singular neuter, from <i>tam</i> (that). Refers to <i>vedayitam</i> .

### Sotasmīm...

**Grok AI + BM + Than:** With the ear...

Sotasmīm    With the ear    Noun, locative singular neuter, from *sota* (ear). Object of implied *nibbindati*, ellipsis for parallel structure.

### Ghānasmīm...

**Grok AI + BM + Than:** With the nose...

Ghānasmīm    With the nose    Noun, locative singular neuter, from *ghāna* (nose). Object of implied *nibbindati*, ellipsis for parallel structure.

### Jivhāya...

**Grok AI + BM + Than:** With the tongue...

Jivhāya    With the tongue      Noun, locative singular feminine, from *jivhā* (tongue). Object of implied *nibbindati*, ellipsis for parallel structure.

**Kāyasmīm...**

**Grok AI + BM + Than:** With the body...

Kāyasmīm    With the body      Noun, locative singular masculine, from *kāya* (body). Object of implied *nibbindati*, ellipsis for parallel structure.

**Manasmīm...**

**Grok AI + BM:** With the mind...

**Than:** The intellect...

Manasmīm    With the mind      Noun, locative singular masculine, from *mano* (mind). Object of implied *nibbindati*, ellipsis for parallel structure.

**Nibbindam virajjati, virāgā vimuccati, vimuttasmiṁ vimuttam iti nānām hoti, khīṇā jāti, vusitarām brahmacariyām, katarām karaṇīyām, nāparam itthattāyā'ti pajānātī'ti**

**Grok AI:** Being disenchanted, one becomes dispassionate, through dispassion one is liberated, when liberated the knowledge arises: “It is liberated,” birth is ended, the holy life is fulfilled, the task is done, there is no further becoming, thus one knows

**BM:** Becoming disenchanted, their passions fade away; with the fading of passion the heart is liberated; with liberation there comes the knowledge: “It is liberated,” and they know: “Destroyed is birth, the Holy Life has been lived out, done is what had to be done, there is no more coming into any state of being”

**Than:** Disenchanted, he becomes dispassionate. Through dispassion, he is released. With release, there is the knowledge, ‘Released.’ He discerns that ‘Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.’”

Nibbindam    Being disenchanted      Present participle, nominative singular masculine, from *nibbindati* (to become disenchanted). Describes *ariyasāvako* (implied).

virajjati    Becomes dispassionate      Verb, 3rd person singular present indicative, from *virajjati* (to become dispassionate). Action of *ariyasāvako*.

virāgā	Through dispassion	Noun, ablative singular masculine, from <i>virāga</i> (dispassion). Cause of <i>vimuccati</i> .
vimuccati	Is liberated	Verb, 3rd person singular present indicative, from <i>vimuccati</i> (to be liberated). Action of <i>ariyasāvako</i> .
vimuttasmim	When liberated	Adjective, locative singular neuter, from <i>vimutta</i> (liberated), past participle of <i>vimuccati</i> . Locative absolute, indicating condition.
vimuttam	It is liberated	Adjective, nominative singular neuter, past participle from <i>vimuccati</i> (to be released, liberated), meaning "liberated, freed". Predicate in quoted phrase.
iti	Thus	Particle, marks direct speech.
ñānam	Knowledge	Noun, nominative singular neuter, from <i>ñāṇa</i> (knowledge), from <i>jānāti</i> (to know). Subject of <i>hoti</i> .
hoti	Arises	Verb, 3rd person singular present indicative, from <i>bhavati</i> (to be). Action of <i>ñāṇam</i> .
khīṇā	Ended, destroyed	Adjective, nominative singular feminine, past participle of <i>khiṇāti</i> (to end, to destroy). Describes <i>jāti</i> .
jāti	Birth	Noun, nominative singular feminine, from <i>jāti</i> (birth), from <i>janāti</i> (to be born). Subject of implied <i>hoti</i> .
vusitarṁ	Fulfilled	Past participle, nominative singular neuter, from <i>vasati</i> (to live, as in to fulfill). Describes <i>brahmacariyam</i> .
brahmacariyam	Holy life	Compound noun, nominative singular neuter: <i>brahma</i> (holy) + <i>cariya</i> (conduct), from <i>carati</i> (to conduct). Subject of implied <i>hoti</i> .
katam	Done	Past participle, nominative singular neuter, from <i>karoti</i> (to do). Describes <i>karaṇīyam</i> .
karaṇīyam	Task	Gerundive, nominative singular neuter, from <i>karoti</i> , meaning "what should be done, duty.". Subject of implied <i>hoti</i> .
nāparam	No further	Adverb, from <i>na</i> (not) + <i>aparam</i> (further, other). Modifies <i>itthattāya</i> .
itthattāya	Becoming	Noun, dative singular neuter, from <i>itthatta</i> (state of being), from <i>ittha</i> (thus). Object of implied verb in quoted phrase.

**Norbu Al:** itthattāya:

- ittha (this) + atta (state) + āya (for)  
- "for this state of being"

ti	Quotation	Particle, marks direct speech.
pajānāti	Knows	Verb, 3rd person singular present indicative, from <i>pajānāti</i> (to know thoroughly). Action of <i>ariyasāvako</i> , with <i>nāparamitthattāya</i> as object.
ti	Quotation	Particle, marks end of direct speech.

### **Idam-avoca bhagavā**

**Grok AI:** This the Blessed One said

**BM:** Thus spoke the Blessed One

**Than:** That is what the Blessed One said

Idam	This	Demonstrative pronoun, accusative singular neuter, from <i>idam</i> (this). Object of <i>avoca</i> .
avoca	Said	Verb, 3rd person singular aorist, from <i>vacati</i> (to say). Action of <i>bhagavā</i> , with <i>idam</i> as object.
bhagavā	Blessed One	Noun, nominative singular masculine, from <i>bhagavant</i> . Subject of <i>avoca</i> .

### **Attamanā te bhikkhū bhagavato bhāsitām abhinandum**

**Grok AI:** Delighted, those monks rejoiced at the Blessed One's words

**BM:** Delighted, the bhikkhus rejoiced in what the Blessed One had said

**Than:** Gratified, the monks delighted in the Blessed One's words

Attamanā	Delighted	Adjective, nominative plural masculine, from <i>attamana</i> (delighted, pleased in mind), from <i>atta</i> (self) + <i>mana</i> (mind). Describes <i>bhikkhū</i> .
te	Those	Demonstrative pronoun, nominative plural masculine, from <i>ta</i> (that). Refers to <i>bhikkhū</i> .
bhikkhū	Monks	Noun, nominative plural masculine, from <i>bhikkhu</i> . Subject of <i>abhinandum</i> .

bhagavato	Blessed One's	Noun, genitive singular masculine, from <i>bhagavant</i> . Possessor of <i>bhāsitam</i> .
bhāsitam	Words	Noun, accusative singular neuter, from <i>bhāsita</i> (spoken), past participle of <i>bhāsati</i> (to speak). Object of <i>abhinandum</i> .
abhinandum	Rejoiced	Verb, 3rd person plural aorist, from <i>abhinandati</i> (to rejoice). Action of <i>bhikkhū</i> , with <i>bhāsitam</i> as object.

**Imasmiñca pana veyyākaraṇasmīm bhaññamāne tassa bhikkhu-sahassassa anupādāya āsavehi cittāni vimuccimśu'ti**

**Grok AI:** And while this exposition was being spoken, the minds of that thousand monks were liberated from taints without grasping

**BM:** Moreover, while this discourse was being uttered, the minds of those thousand bhikkhus were freed from the defilements, without any further attachment

**Than:** And while this explanation was being given, the hearts of the 1,000 monks, through lack of clinging, were released from effluents

imasmiñca	And in this	Demonstrative pronoun, locative singular neuter: <i>imam</i> (this) + <i>ca</i> (and). Refers to <i>veyyākaraṇasmīm</i> .
pana	Indeed	Particle, emphatic, strengthens <i>bhaññamāne</i> .
veyyākaraṇasmīm	Exposition	Noun, locative singular neuter, from <i>veyyākaraṇa</i> (exposition, explanation). Context of <i>bhaññamāne</i> .
bhaññamāne	Being spoken	Present participle, locative singular neuter, from <i>bhanati</i> (to speak). Locative absolute, indicating time.
tassa	That	Demonstrative pronoun, genitive singular neuter, from <i>ta</i> (that). Refers to <i>bhikkhu-sahassassa</i> .
bhikkhu-sahassassa	Thousand monks	Compound noun, genitive singular neuter: <i>bhikkhu</i> + <i>sahassa</i> (thousand). Possessor of <i>cittāni</i> .
anupādāya	Without grasping	Adverb, from <i>an</i> (not) + <i>upādāya</i> (grasping clinging), from <i>upādāti</i> (to grasp, to cling). Modifies <i>vimuccimśu</i> .
āsavehi	From taints	Noun, ablative plural masculine, from <i>āsava</i> (taint, mental defilement, effluents). Source of liberation in <i>vimuccimśu</i> .
cittāni	Minds	Noun, nominative plural neuter, from <i>citta</i> (mind), from <i>cinteti</i> (to think). Subject of <i>vimuccimśu</i> .

vimuccim̄su	Were liberated	Verb, 3rd person plural aorist, from <i>vimuccati</i> (to be liberated). Action of <i>cittāni</i> , with <i>āsavehi</i> as source.
ti	Quotation	Particle, marks end of statement.

## Ādittapariyāya-suttam̄ niṭṭhitam̄

**Grok AI:** The Discourse on the Fire Sermon is completed

**BM:** Thus ends The Fire Sermon

Ādittapariyāya	Fire Sermon	Compound noun, nominative singular neuter: <i>āditta</i> (burning) + <i>pariyāya</i> (method, way of teaching, discourse, sermon). Subject of <i>niṭṭhitam̄</i> .
suttam̄	Discourse	Noun, nominative singular neuter, from <i>sutta</i> . Apposition to <i>ādittapariyāya</i> .
niṭṭhitam̄	Completed	Past participle, nominative singular neuter, from <i>niṭṭhāti</i> (to complete). Predicate of <i>suttam̄</i> .

## Ānāpānassati-sutta - Mindfulness of breathing

The Buddha taught ānāpānassatisamādhi on many occasions, for example in the Ānāpānassatisutta ([MN 118](#)). One such occasion is related in the origin story to [Pārājika 3](#):

**Ajahn Bhamali:**

At one time the Buddha was staying in the hall with the peaked roof in the Great Wood near Vesālī. At that time the Buddha spoke to the monks in many ways about unattractiveness—he spoke in praise of unattractiveness, of developing the mind in unattractiveness, and of the attainment of unattractiveness.

The Buddha then addressed the monks: “Monks, I wish to go into solitary retreat for half a month. No one should visit me except the one who brings me almsfood.”

“Yes, venerable sir.”

Soon afterwards the monks reflected that the Buddha had praised unattractiveness in many ways, and they devoted themselves to developing the mind in unattractiveness in its many different facets. As a consequence, they became troubled by their own bodies, ashamed of and disgusted with them. Just as a young woman or man—someone fond of adornments, with freshly washed hair—would be ashamed, humiliated, and disgusted if the carcass of a snake, dog, or man was hung around her neck, just so those monks were troubled by their

own bodies. They took their own lives, took the lives of one another, and they went to Migalañdika, the monastic lookalike, and said, "Please kill us. You will get our bowl and robes." And hired for a bowl and robes, Migalañdika killed a number of monks. He then took his blood-stained knife to the river Vaggumudā.

While washing it, he became anxious and remorseful, thinking, "What the heck have I done? I've made so much demerit by killing good monks."

Then a god from the realm of the Lord of Death, coming across the water, said to Migalañdika, "Well done, superior man, you're truly fortunate. You've made much merit by helping across those who hadn't yet crossed."

Migalañdika thought, "So it seems that I'm fortunate, that I've made much merit!" He then went from dwelling to dwelling, from yard to yard, and said, "Who hasn't crossed yet? Who can I help across?" The monks who still had worldly attachments became fearful and terrified, with goosebumps all over. Only those who were free from worldly attachments were unaffected.

Then, on a single day, Migalañdika killed one monk, two monks, three, four, five, ten, twenty, thirty, forty, fifty, even sixty monks.

At the end of that half-month, when the Buddha came out of seclusion, he said to Venerable Ānanda, "Ānanda, why is the Sangha of monks so reduced?"

Ānanda told him what had happened, adding, "Please give another instruction, sir, for the Sangha of monks to become established in perfect insight."

"Well then, Ānanda, bring together in the assembly hall all the monks who live supported by Vesālī." "Yes." When he had done so, he went to the Buddha and said, "Sir, the Sangha of monks is gathered. Please do as you think appropriate."

The Buddha then went to the assembly hall, sat down on the prepared seat, and addressed the monks::

"Monks, when stillness by mindfulness of breathing is developed and cultivated, it is peaceful and sublime, and a satisfying state of bliss. And it removes bad and unwholesome qualities on the spot, whenever they arise.

"Ayampi kho, bhikkhave, ānāpānassatisamādhi bhāvito bahulikato santo ceva pañīto ca asecanako ca sukho ca vihāro uppannuppanne ca pāpake akusale dhamme ṭhānasō antaradhāpeti vūpasameti.

Just as a great, unseasonal storm in the last month of summer removes the dust and dirt from the air, just so, when stillness by mindfulness of breathing is developed and cultivated, it is peaceful and sublime, and it removes bad and unwholesome qualities on the spot, whenever they arise.

evameva kho, bhikkhave, ānāpānassatisamādhi bhāvito bahulīkato santo ceva pañīto ca asecanako ca sukho ca vihāro uppannuppanne ca pāpake akusale dhamme ṭhānaso antaradhāpeti vūpasameti.

[The Buddha then gives the below teaching:]

### Ānāpānassati-sutta

**Grok AI:** The Discourse on Mindfulness of Breathing

**Than:** Mindfulness of Breathing

Ānāpāna	Breathing	Compound noun, nominative singular neuter: <i>āna</i> (inhaling) + <i>apāna</i> (exhaling), from <i>pānati</i> (to breathe). Describes <i>sati</i> .
sati	Mindfulness	Noun, nominative singular feminine, from <i>sati</i> (mindfulness, awareness, recollection), from <i>sarati</i> (to remember). Refers to the practice.
sutta	Discourse	Noun, nominative singular neuter, from <i>sutta</i> (thread), discourse, related to <i>sivati</i> (to sew). Refers to the text.

### Ānāpānassati bhikkhave bhāvitā bahulīkatā

**Grok AI:** Mindfulness of breathing, monks, when developed and cultivated

**BM:** Bhikkhus, when mindfulness of breathing is developed and cultivated

**Than:** Mindfulness of in-&-out breathing, when developed & pursued

Ānāpānassati	Mindfulness of Breathing	Compound noun, nominative singular feminine: <i>āna</i> (inbreath) + <i>apāna</i> (outbreath) + <i>sati</i> (mindfulness, awareness, recollection), meaning "mindfulness of breathing". Subject of implied <i>hoti</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> (monk). Addresses the audience.
bhāvitā	Developed	Past participle, nominative singular feminine, from <i>bhāveti</i> (to develop). Describes <i>ānāpānassati</i> .
bahulīkatā	Cultivated	Past participle, nominative singular feminine, from <i>bahulīkaroti</i> (to cultivate), from <i>bahula</i> (much, many) + <i>kata</i> (done, made), meaning "done frequently, practiced much". Describes <i>ānāpānassati</i> .

### Mahapphalā hoti mahānisarīnsā

**Grok AI:** Is of great fruit and great benefit

**BM:** It is of great fruit and great benefit

**Than:** Is of great fruit, of great benefit

Mahapphalā	Of great fruit	Compound adjective, nominative singular feminine: <i>maha</i> (great) + <i>phalā</i> (fruit). Predicate of <i>ānāpānassati</i> (implied).
hoti	Is	Verb, 3rd person singular present indicative, from <i>bhavati</i> (to be). Action of <i>ānāpānassati</i> .
mahānisarṁsā	Of great benefit	Compound adjective, nominative singular feminine: <i>maha</i> (great) + <i>ānisarṁsā</i> (benefit, advantage). Predicate of <i>ānāpānassati</i> .

### Ānāpānassati bhikkhave bhāvitā bahulīkatā

**Grok AI:** Mindfulness of breathing, monks, when developed and cultivated

**BM:** When mindfulness of breathing is developed and cultivated

**Than:** Mindfulness of in-&-out breathing, when developed & pursued

Ānāpānassati	Mindfulness of Breathing	Compound noun, nominative singular feminine: <i>ānāpāna</i> + <i>sati</i> . Subject of <i>paripūreti</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses the audience.
bhāvitā	Developed	Past participle, nominative singular feminine, from <i>bhāveti</i> (to develop). Describes <i>ānāpānassati</i> .
bahulīkatā	Cultivated	Past participle, nominative singular feminine, from <i>bahulīkaroti</i> (to cultivate). Describes <i>ānāpānassati</i> .

### Cattāro satipaṭṭhāne paripūreti

**Grok AI:** Fulfills the four foundations of mindfulness

**BM:** It fulfills the Four Foundations of Mindfulness

**Than:** Brings the four establishings of mindfulness to their culmination

Cattāro	Four	Numeral, accusative plural masculine, from <i>catu</i> (four). Describes <i>satipaṭṭhāne</i> .
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satipaṭṭhāne	Foundations of mindfulness	Compound noun, accusative plural masculine: <i>sati</i> (mindfulness) + <i>upaṭṭhāna</i> (foundation, establishing), from <i>pa</i> (intensifier) + <i>tīṭhati</i> (to stand). Object of <i>paripūreti</i> .
paripūreti	Fulfills	Verb, 3rd person singular present indicative, from <i>paripūreti</i> (to fulfill) from <i>pari</i> (completely) + <i>pūreti</i> (to fill). Action of <i>ānāpānassati</i> , with <i>satipaṭṭhāne</i> as object.

See [MN 118](#) for further explanation.

### Cattāro satipaṭṭhānā bhāvitā bahulīkatā

**Grok AI:** The four foundations of mindfulness, when developed and cultivated

**BM:** When the Four Foundations of Mindfulness are developed and cultivated

**Than:** The four establishings of mindfulness, when developed & pursued

Cattāro	Four	Numeral, nominative plural masculine, from <i>catu</i> . Describes <i>satipaṭṭhānā</i> .
satipaṭṭhānā	Foundations of mindfulness	Compound noun, nominative plural masculine: <i>sati</i> + <i>paṭṭhāna</i> . Subject of <i>paripūrenti</i> .
bhāvitā	Developed	Past participle, nominative plural masculine, from <i>bhāveti</i> (to develop). Describes <i>satipaṭṭhānā</i> .
bahulīkatā	Cultivated	Past participle, nominative plural masculine, from <i>bahulīkaroti</i> (to cultivate). Describes <i>satipaṭṭhānā</i> .

### Satta-bojjhaṅge paripūrenti

**Grok AI:** Fulfill the seven factors of awakening

**BM:** They fulfill the Seven Factors of Awakening

**Than:** Bring the seven factors for awakening to their culmination

Satta	Seven	Numeral, accusative plural masculine, from <i>satta</i> (seven). Describes <i>bojjhaṅge</i> .
bojjhaṅge	Factors of awakening	Compound noun, accusative plural masculine: <i>bodhi</i> (awakening, enlightenment) + <i>aṅga</i> (factor, limb). Object of <i>paripūrenti</i> .

paripūrenti      Fulfill      Verb, 3rd person plural present indicative, from *paripūreti* (to fulfill). Action of *satipaṭṭhānā*, with *bojjhaṅge* as object.

See [MN 118](#) for further explanation.

### Satta-bojjhaṅgā bhāvitā bahulīkatā

**Grok AI:** The seven factors of awakening, when developed and cultivated

**BM:** When the Seven Factors of Awakening are developed and cultivated

**Than:** The seven factors for awakening, when developed & pursued

Satta	Seven	Numeral, nominative plural masculine, from <i>satta</i> . Describes <i>bojjhaṅgā</i> .
bojjhaṅgā	Factors of awakening	Compound noun, nominative plural masculine: <i>bodhi</i> + <i>aṅga</i> . Subject of <i>paripūrenti</i> .
bhāvitā	Developed	Past participle, nominative plural masculine, from <i>bhāveti</i> (to develop). Describes <i>bojjhaṅgā</i> .
bahulīkatā	Cultivated	Past participle, nominative plural masculine, from <i>bahulīkaroti</i> (to cultivate). Describes <i>bojjhaṅgā</i> .

### Vijjā-vimuttiṁ paripūrenti

**Grok AI:** Fulfill knowledge and liberation

**BM:** They fulfill true knowledge and deliverance

**Than:** Bring clear knowing & release to their culmination

Vijjā	Knowledge	Noun, nominative singular feminine, from <i>vijjā</i> (true knowledge, clear vision), from <i>vijjati</i> (to know, to understand), refers to the liberating insight of awakening. Part of compound with <i>vimuttiṁ</i> .
vimuttiṁ	Liberation	Noun, accusative singular feminine, from <i>vimutti</i> (liberation), from <i>vimuccati</i> (to be liberated). Object of <i>paripūrenti</i> .
paripūrenti	Fulfill	Verb, 3rd person plural present indicative, from <i>paripūreti</i> (to fulfill). Action of <i>bojjhaṅgā</i> , with <i>vijjā-vimuttiṁ</i> as object.

See [MN 118](#) for further explanation.

## Kathāṁ bhāvitā ca bhikkhave ānāpānassati kathāṁ bahulīkatā

**Grok AI:** How, monks, is mindfulness of breathing developed and cultivated

**BM:** And how, bhikkhus, is mindfulness of breathing developed and cultivated

**Than:** Now how is mindfulness of in-&-out breathing developed & pursued

Kathāṁ	How	Adverb, from <i>ka</i> (what). Questions manner of <i>bhāvitā</i> and <i>bahulīkatā</i> .
bhāvitā	Developed	Past participle, nominative singular feminine, from <i>bhāveti</i> (to develop). Describes <i>ānāpānassati</i> .
ca	And	Particle, connects <i>bhāvitā</i> and <i>bahulīkatā</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses the audience.
ānāpānassati	Mindfulness of Breathing	Compound noun, nominative singular feminine: <i>ānāpāna</i> + <i>sati</i> . Subject of implied <i>hoti</i> .
kathāṁ	How	Adverb, questions manner of <i>bahulīkatā</i> .
bahulīkatā	Cultivated	Past participle, nominative singular feminine, from <i>bahulīkaroti</i> (to cultivate). Describes <i>ānāpānassati</i> .

## Mahapphalā hoti mahānisamśā

**Grok AI:** So that it is of great fruit and great benefit?

**BM:** So that it is of great fruit and great benefit?

**Than:** So as to be of great fruit, of great benefit?

Mahapphalā	Of great fruit	Compound adjective, nominative singular feminine: <i>maha</i> + <i>phalā</i> . Predicate of <i>ānāpānassati</i> (implied).
hoti	Is	Verb, 3rd person singular present indicative, from <i>bhavati</i> (to be). Action of <i>ānāpānassati</i> .
mahānisamśā	Of great benefit	Compound adjective, nominative singular feminine: <i>maha</i> + <i>ānisamśā</i> . Predicate of <i>ānāpānassati</i> .

## Idha bhikkhave bhikkhu

**Grok AI:** Here, monks, a monk

**BM:** Here, bhikkhus, a bhikkhu

**Than:** There is the case where a monk

Idha	Here	Adverb, from <i>idha</i> (here). Sets context for <i>bhikkhu</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses the audience.
bhikkhu	Monk	Noun, nominative singular masculine, from <i>bhikkhu</i> (monk). Subject of subsequent verbs.

### Arañña-gato vā

**Grok Al:** Having gone to the forest or

**BM:** Gone to the forest

**Than:** Having gone to the wilderness

Arañña	Forest	Noun, nominative singular neuter, from <i>arañña</i> (forest, wilderness, remote area), technically defined in Vinaya as area at least 500 bow-lengths from village. Part of compound with <i>gato</i> .
gato	Having gone	Past participle, nominative singular masculine, from <i>gacchati</i> (to go). Describes <i>bhikkhu</i> , with <i>arañña</i> as destination.
vā	Or	Particle, disjunctive, connects alternatives.

### Rukkha-mūla-gato vā

**Grok Al:** Having gone to the root of a tree or

**BM:** To the foot of a tree

**Than:** To the shade of a tree

Rukkha	Tree	Noun, nominative singular masculine, from <i>rukka</i> (tree). Part of compound with <i>mūla</i> .
mūla	Root	Noun, nominative singular neuter, from <i>mūla</i> (root). Part of compound with <i>gato</i> .

### Suññagāra-gato vā

**Grok Al:** Having gone to an empty dwelling or

**BM:** Or to an empty hut

**Than:** Or to an empty building

Suññāgāra Empty dwelling      Compound noun, nominative singular neuter: *suññā* (empty) + *āgāra* (dwelling, house). Part of compound with *gato*.

### Nisīdati pallaṅkam ābhujitvā

**Grok AI:** Sits, having crossed the legs

**BM:** Sits down having crossed his legs

**Than:** Sits down folding his legs crosswise

Nisīdati	Sits	Verb, 3rd person singular present indicative, from <i>nisīdati</i> (to sit). Action of <i>bhikkhu</i> .
pallaṅkam	Crossed legs	Noun, accusative singular masculine, from <i>pallaṅka</i> (crossed legs). Object of <i>ābhujitvā</i> .
ābhujitvā	Having crossed	Gerund, from <i>ābhujati</i> (to bend, cross). Describes <i>bhikkhu</i> , with <i>pallaṅkam</i> as object.

### Ujuṁ kāyam pañidhāya parimukham satim upaṭṭhabetvā

**Grok AI:** Keeping the body erect, having established mindfulness in front

**BM:** Sets his body erect, having established mindfulness in front of him

**Than:** Holding his body erect, and establishing mindfulness to the fore

Ujuṁ	Erect	Adjective, accusative singular masculine, from <i>uju</i> (straight). Describes <i>kāyam</i> .
kāyam	Body	Noun, accusative singular masculine, from <i>kāya</i> (body). Object of implied verb in <i>pañidhāya</i> .
pañidhāya	Keeping	Gerund, from <i>pañidahati</i> (to direct, keep). Describes <i>bhikkhu</i> , with <i>kāyam</i> as object.
parimukham	In front	Adverb, from <i>parimukha</i> (facing, in front), from <i>pari</i> (around) + <i>mukha</i> (face, front), meaning "in front, before the face". Modifies <i>upaṭṭhabetvā</i> .
satim	Mindfulness	Noun, accusative singular feminine, from <i>sati</i> . Object of <i>upaṭṭhabetvā</i> .

upatṭhapetvā	Having established	Gerund, from <i>upatṭhapheti</i> (to establish, attend), from <i>upa</i> (near) + <i>tiṭṭhati</i> (to stand), meaning "having established, having set up". Describes <i>bhikkhu</i> , with <i>satiṁ</i> as object.
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### So sato'va assasati sato'va passasati

**Grok AI:** Mindful, he breathes in; mindful, he breathes out

**BM:** Ever mindful he breathes in; mindful he breathes out

**Than:** Always mindful, he breathes in; mindful he breathes out

So	He	Pronoun, nominative singular masculine, from <i>ta</i> (that). Refers to <i>bhikkhu</i> , subject of <i>assasati</i> and <i>passasati</i> .
sato	Mindful	Adjective, nominative singular masculine, from <i>sata</i> (mindful), from <i>sarati</i> (to remember). Describes <i>so</i> .
va	Indeed	Particle, emphatic, strengthens <i>sato</i> .
assasati	Breathes in	Verb, 3rd person singular present indicative, from <i>assasati</i> (to breathe in). Action of <i>so</i> .
passasati	Breathes out	Verb, 3rd person singular present indicative, from <i>passasati</i> (to breathe out). Action of <i>so</i> .

### Dīgham vā assasanto dīgham assasāmīti pajānāti

**Grok AI:** Breathing in long, he knows: "I breathe in long"

**BM:** Breathing in long, he knows 'I breathe in long'

**Than:** Breathing in long, he discerns, 'I am breathing in long'

Dīgham	Long	Adjective, accusative singular neuter, from <i>dīgha</i> (long). Describes implied <i>ānāpānam</i> (breath).
vā	Or	Particle, disjunctive, indicates possibility.
assasanto	Breathing in	Present participle, nominative singular masculine, from <i>assasati</i> (to breathe in). Describes <i>so</i> .
dīgham	Long	Adjective, accusative singular neuter, from <i>dīgha</i> . Object of <i>assasāmi</i> in quotation.
assasāmi	I breathe in	Verb, 1st person singular present indicative, from <i>assasati</i> (to breathe in). Quoted action of <i>so</i> .

ti	Quotation	Particle, marks direct speech.
pajānāti	Knows	Verb, 3rd person singular present indicative, from <i>pajānāti</i> (to know thoroughly). Action of so, with <i>dīgham</i> <i>assasāmi</i> as object.

### Dīgham vā passasanto dīgham passasāmī'ti pajānāti

**Grok AI:** Breathing out long, he knows: “I breathe out long”

**BM:** Breathing out long, he knows ‘I breathe out long’

**Than:** Or breathing out long, he discerns, ‘I am breathing out long.’

passasanto	Breathing out	Present participle, nominative singular masculine, from <i>passasati</i> (to breathe out). Describes so.
passasāmi	I breathe out	Verb, 1st person singular present indicative, from <i>passasati</i> (to breathe out). Quoted action of so.

### Rassam...

**Grok AI+ BM+ Than:** Short...

Rassam	Short	Adjective, accusative singular neuter, from <i>rassa</i> (short). Describes implied ānāpānam, ellipsis for parallel structure with <i>dīgham</i> .
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### Sabba-kāya-paṭisamvēdī assasissāmī'ti sikkhati

**Grok AI:** Experiencing the whole body, he trains: “I will breathe in”

**BM:** He trains thus: ‘I shall breathe in experiencing the whole body’

**Than:** He trains himself, ‘I will breathe in sensitive to the entire body.’

Sabba	Whole	Adjective, accusative singular masculine, from <i>sabba</i> (all). Describes <i>kāya</i> .
kāya	Body	Noun, accusative singular masculine, from <i>kāya</i> . Part of compound with <i>paṭisamvēdī</i> .
paṭisamvēdī	Experiencing	Adjective, nominative singular masculine, from <i>paṭisamvēdī</i> (to experience), from <i>paṭi</i> (towards) + <i>sam</i> (complete) + <i>vidati</i> (to know). Describes so.

assasissāmi	I will breathe in	Verb, 1st person singular future indicative, from <i>assasati</i> (to breathe in). Quoted action of so.
ti	Quotation	Particle, marks direct speech.
sikkhati	Trains	Verb, 3rd person singular present indicative, from <i>sikkhati</i> (to train). Action of so, with <i>assasissāmi</i> as object.

### Sabba-kāya-paṭisamvēdī passasissāmī'ti sikkhati

**Grok AI:** Experiencing the whole body, he trains: “I will breathe out”

**BM:** He trains thus: ‘I shall breathe out experiencing the whole body’

**Than:** He trains himself, ‘I will breathe out sensitive to the entire body.’

passasissāmi	I will breathe out	Verb, 1st person singular future indicative, from <i>passasati</i> (to breathe out). Quoted action of so.
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### Passambhayam kāya-saṅkhāram...

**Grok AI:** Calming the bodily formations...

**BM:** Tranquillizing the bodily formations...

**Than:** Calming bodily fabrication...

Passambhayam	Calming	Present participle, nominative singular masculine, from <i>passambhati</i> (to calm), from <i>pa</i> (intensifier)+ <i>sambhati</i> (to be tranquil). Describes so, with <i>kāya-saṅkhāram</i> as object.
kāya	Bodily	Noun, accusative singular masculine, from <i>kāya</i> . Part of compound with <i>saṅkhāram</i> .
saṅkhāram	Formations	Noun, accusative singular masculine, from <i>saṅkhāra</i> (formation), from <i>saṁ</i> (together) + <i>karoti</i> (to do, to make). Object of <i>passambhayam</i> , ellipsis for parallel structure.

### Pīti-paṭisamvēdī...

**Grok AI:** Experiencing rapture...

**BM:** Experiencing rapture...

**Than:** Sensitive to rapture...

Pīti	Rapture	Noun, accusative singular feminine, from <i>pīti</i> (joy, rapture, delight). Part of compound with <i>paṭisamvēdī</i> .
paṭisamvēdī	Experiencing	Adjective, nominative singular masculine, from <i>paṭisamvedeti</i> (to experience). Describes so, ellipsis for parallel structure.

**Sukha-paṭisamvēdī...**

**Grok AI:** Experiencing pleasure...

**BM:** Experiencing pleasure...

**Than:** Sensitive to pleasure...

Sukha	Pleasure	Noun, accusative singular neuter, from <i>sukha</i> (happiness, pleasure, comfort). Part of compound with <i>paṭisamvēdī</i> .
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**Citta-saṅkhāra-paṭisamvēdī...**

**Grok AI:** Experiencing mental formations...

**BM:** Experiencing the mental formations...

**Than:** Sensitive to mental fabrication...

Citta	Mental	Noun, accusative singular neuter, from <i>citta</i> (mind, heart), from <i>cinteti</i> (to think). Part of compound with <i>saṅkhāra</i> .
saṅkhāra	Formations	Noun, accusative singular masculine, from <i>saṅkhāra</i> . Part of compound with <i>paṭisamvēdī</i> .

**Passambhayaṁ citta-saṅkhāraṁ...**

**Grok AI:** Calming the mental formations...

**BM:** Tranquillizing the mental formations...

**Than:** Calming mental fabrication...

Passambhayaṁ	Calming	Present participle, nominative singular masculine, from <i>passambhati</i> (to calm). Describes so, with implied <i>citta-saṅkhāraṁ</i> as object, ellipsis for parallel structure.
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## Citta-paṭisarṇvedī...

**Grok AI:** Experiencing the mind...

**BM:** Experiencing the mind...

**Than:** Sensitive to the mind...

Citta	Mind	Noun, accusative singular neuter, from <i>citta</i> . Part of compound with <i>paṭisarṇvedī</i> .
paṭisarṇvedī	Experiencing	Adjective, nominative singular masculine, from <i>paṭisarṇvedeti</i> (to experience). Describes so, ellipsis for parallel structure.

## Abhippamodayaṁ cittam...

**Grok AI+ BM+ Than:** Gladdening the mind...

Abhippamodayaṁ	Gladdening	Present participle, nominative singular masculine, from <i>abhippamodati</i> (to gladden), from <i>abhi</i> (intensely) + <i>pamodati</i> (to rejoice). Describes so, with implied <i>cittam</i> as object, ellipsis for parallel structure.
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## Samādaham cittam...

**Grok AI+ BM+ Than:** Concentrating the mind...

Samādaham	Concentrating	Present participle, nominative singular masculine, from <i>samādahati</i> (to concentrate, to compose, to collect), from <i>sam</i> + <i>ā</i> + <i>dahati</i> . Describes so, with implied <i>cittam</i> as object, ellipsis for parallel structure.
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## Vimocayam cittam ...

**Grok AI:** Liberating the mind...

**BM:** Liberating the mind...

**Than:** Releasing the mind...

Vimocayam	Liberating	Present participle, nominative singular masculine, from <i>vimoceti</i> (to liberate), from <i>vi</i> + <i>moceti</i> . Describes so, with implied <i>cittam</i> as object, ellipsis for parallel structure.
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## Aniccānupassī...

**Grok AI:** Contemplating impermanence...

**BM:** Contemplating impermanence...

**Than:** Focusing on inconstancy...

Anicca	Impermanence	Noun, accusative singular neuter, from <i>anicca</i> (impermanent), from <i>an</i> (not) + <i>nicca</i> (permanent). Part of compound with <i>anupassī</i> .
anupassī	Contemplating	Adjective, nominative singular masculine, from <i>anupassati</i> (to contemplate, to observe), from <i>anu</i> (along) + <i>passati</i> (to see). Describes so, ellipsis for parallel structure.

## Virāgānupassī...

**Grok AI:** Contemplating dispassion...

**BM:** Contemplating the fading away of passions...

**Than:** Focusing on dispassion [or: fading]...

Virāga	Dispassion	Noun, accusative singular masculine, from <i>virāga</i> (dispassion), from <i>vi</i> (away) + <i>rāga</i> (passion), meaning "dispassion, fading away". Part of compound with <i>anupassī</i> .
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## Nirodhānupassī...

**Grok AI:** Contemplating cessation...

**BM:** Contemplating cessation...

**Than:** Focusing on cessation...

Nirodha	Cessation	Noun, accusative singular masculine, from <i>nirodha</i> (cessation, extinction), from <i>ni</i> (down) + <i>rudhati</i> (to cease), to cease. Part of compound with <i>anupassī</i> .
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## Paṭinissaggānupassī...

**Grok AI:** Contemplating relinquishment...

**BM:** Contemplating relinquishment...

**Than:** Focusing on relinquishing...

**Paṭinissagga** Relinquishment Noun, accusative singular masculine, from *paṭinissagga* (relinquishment), from *paṭi* (back)+ *nissajjati* (to relinquish), meaning "relinquishment, abandoning, letting go". Part of compound with *anupassī*.

### **Evaṁ bhāvitā kho bhikkhave ānāpānassati evaṁ bahulīkatā**

**Grok AI:** Thus developed, indeed, monks, mindfulness of breathing, thus cultivated

**BM:** Bhikkhus, that is how mindfulness of breathing is developed and cultivated

**Than:** This is how mindfulness of in-&-out breathing is developed & pursued

Evaṁ	Thus	Adverb, from <i>evaṁ</i> (so). Modifies <i>bhāvitā</i> .
bhāvitā	Developed	Past participle, nominative singular feminine, from <i>bhāveti</i> (to develop). Describes <i>ānāpānassati</i> .
kho	Indeed	Particle, emphatic, strengthens <i>bhāvitā</i> .
bhikkhave	Monks	Vocative plural masculine, from <i>bhikkhu</i> . Addresses the audience.
ānāpānassati	Mindfulness of Breathing	Compound noun, nominative singular feminine: <i>ānāpāna</i> + <i>sati</i> . Subject of implied <i>hoti</i> .
evaṁ	Thus	Adverb, modifies <i>bahulīkatā</i> .
bahulīkatā	Cultivated	Past participle, nominative singular feminine, from <i>bahulīkaroti</i> (to cultivate). Describes <i>ānāpānassati</i> .

### **Mahapphalā hoti mahānisarīsā'ti**

**Grok AI:** Is of great fruit and great benefit

**BM:** So that it is of great fruit and great benefit

**Than:** So as to be of great fruit, of great benefit

Mahapphalā	Of great fruit	Compound adjective, nominative singular feminine: <i>maha</i> + <i>phalā</i> . Predicate of <i>ānāpānassati</i> .
hoti	Is	Verb, 3rd person singular present indicative, from <i>bhavati</i> (to be). Action of <i>ānāpānassati</i> .
mahānisarīsā	Of great benefit	Compound adjective, nominative singular feminine: <i>maha</i> + <i>ānisarīsā</i> . Predicate of <i>ānāpānassati</i> .

ti	Quotation	Particle, marks end of statement.
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## Pāṭimokkha Chants

### Ovāda-pāṭimokkha-gāthā - Verses on the Training Code

**Norbu Al:** In the Mahāpadāna Sutta ([DN 14](#)) Buddha recounts the stories of the six Buddhas who preceded him: Vipassī, Sikhī, Vessabhū, Kakusandha, Konāgamana, and Kassapa. The narrative begins with monks discussing past lives and Buddhas. The Buddha then appears and shares detailed information about these previous Buddhas.

The sutta focuses particularly on Buddha Vipassī's story and ends with Buddha Vipassī teaching the Ovāda-pāṭimokkha. This teaching also appears in [Dhp 183-185](#).

### Ovāda-pāṭimokkha-gāthā

**Grok Al:** Verses on the Exhortation and Pāṭimokkha

**BM:** Verses on the Training Code

Ovāda	Exhortation	Noun, stem form in compound, from <i>ovāda</i> (instruction, admonition, advice), from <i>ovadati</i> (to advise, instruct). Qualifies <i>gāthā</i> .
pāṭimokkha	Pāṭimokkha	Noun, stem form in compound, from <i>pāṭimokkha</i> (code of monastic rules). Qualifies <i>gāthā</i> .

**Norbu Al:** pāṭimokkha:

- pāti (towards) + mokkha (liberation, release)
- The fundamental code of monastic discipline
- Also interpreted as "that which is binding, obligatory"

gāthā	Verses	Noun, nominative plural feminine, from <i>gāthā</i> (verse), from <i>gāyati</i> (to sing). Subject of implied <i>honti</i> (are), title of the text.
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### Handa mayam ovāda-pāṭimokkha-gāthāyo bhaṇāmase

**Grok Al:** Come, let us recite the verses on the exhortation and Pāṭimokkha

Handa	Come	Interjection, calls for attention or action.
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mayaṁ	We	Pronoun, nominative plural, from <i>amha</i> . Subject of <i>bhaṇāmase</i> .
ovāda	Exhortation	Noun, stem form in compound, from <i>ovāda</i> (instruction, admonition, advice), from <i>ovadati</i> (to advise, instruct). Part of <i>ovāda-pāṭimokkha-gāthāyo</i> .
pāṭimokkha	Pāṭimokkha	Noun, stem form in compound, from <i>pāṭimokkha</i> . Part of <i>ovāda-pāṭimokkha-gāthāyo</i> .
gāthāyo	Verses	Noun, accusative plural feminine, from <i>gāthā</i> . Object of <i>bhaṇāmase</i> .
bhaṇāmase	Let us recite	Verb, 1st person plural present optative middle voice, from <i>bhaṇati</i> (to recite). Action of <i>mayaṁ</i> with <i>gāthāyo</i> as object.

### Sabba-pāpassa akaraṇam

**Grok AI:** Not doing any evil

**BM:** Not doing any evil

**Than:** The non-doing of all evil

Sabba	All	Adjective, stem form in compound, from <i>sabba</i> . Qualifies <i>pāpassa</i> .
pāpassa	Of evil	Noun, genitive singular neuter, from <i>pāpa</i> (evil, bad). Object of <i>akaraṇam</i> .
akaraṇam	Not doing	Noun, nominative singular neuter, from <i>a</i> (not) + <i>karaṇa</i> (doing), from <i>karoti</i> (to do). Subject of implied <i>hoti</i> (is), part of the teaching.

### Kusalassūpasampadā

**Grok AI:** Accomplishing what is wholesome

**BM:** To be committed to the good

**Than:** The performance of what is skillful

Kusalassa	Of wholesome	Noun, genitive singular neuter, from <i>kusala</i> (wholesome, skillful). Object of <i>upasampadā</i> .
upasampadā	Accomplishing	Noun, nominative singular feminine, from <i>upa</i> (up, towards)+ <i>sampadā</i> (attainment), from <i>sampādeti</i> (to

accomplish). Subject of implied *hoti* (is), part of the teaching.

upasampadā:

- upa (up, towards) + sam (complete) + pad (to go, attain)
- upasampajjati, to attain, acquire
- "undertaking, attainment"

### Sacitta-pariyodapanam

**Grok AI:** Purifying one's own mind

**BM:** To purify one's mind

**Than:** The cleansing of one's own mind

Sacitta	One's own mind	Noun, stem form in compound, from sa (own) + <i>citta</i> (mind). Object of <i>pariyodapanam</i> .
pariyodapanam	Purifying	Noun, nominative singular neuter, from pari (around, complete) + odapana (cleansing). Subject of implied <i>hoti</i> (is), part of the teaching.

### Etam buddhāna sāsanam

**Grok AI:** This is the teaching of the Buddhas

**BM:** These are the teachings of all Buddhas

**Than:** This is the Buddhas' teaching

Etam	This	Demonstrative pronoun, nominative singular neuter, from <i>eta</i> . Subject of implied <i>hoti</i> (is). Refers to previous three actions.
buddhāna	Of Buddhas	Noun, genitive plural masculine, from <i>buddha</i> . Possessive, qualifies <i>sāsanam</i> .
sāsanam	Teaching	Noun, nominative singular neuter, from <i>sāsana</i> (teaching, message, instruction), from <i>sāseti</i> (to teach, to instruct), related to but distinct from <i>deseti</i> (to point out, demonstrate). Predicate of <i>etam</i> .

### Khantī paramam tapo tītikkhā

**Grok AI:** Patience is the highest austerity, forbearance

**BM:** Patient endurance is the highest practice, burning out defilements

**Than:** Patient forbearance is the highest austerity

Khantī	Patience	Noun, nominative singular feminine, from <i>khanti</i> (patience, forbearance), from <i>khamati</i> (to endure, to be patient). Subject of implied <i>hoti</i> (is).
paramam	Highest	Adjective, nominative singular neuter, from <i>parama</i> (supreme). Qualifies <i>tapo</i> .
tapo	Austerity	Noun, nominative singular neuter, from <i>tapa</i> (austerity), from <i>tapati</i> (to burn). Predicate of <i>khanti</i> .

In the Buddha's era (5th century BCE India), *tapo* was widely associated with ascetic practices among non-Buddhist groups like Jains and Brahmanical ascetics. These included extreme self-mortification (e.g., fasting, exposure to elements) believed to burn off karma or purify the soul. The Buddha, having practiced such austerities before his enlightenment, rejected them as unprofitable ([MN 12](#)). Instead, he redefined *tapo* as ethical and mental discipline, emphasizing virtues like patience (*khanti*), mindfulness, and meditation, which purify the mind without harming the body. In this chant, *tapo* is elevated as patience, aligning with the Middle Way, contrasting with the extreme asceticism of contemporaries

#### **Norbu AI:** Tapo:

- From *tapati* (to burn, shine)
- In Buddha's time, often referred to austere practices of self-mortification
- Buddha redefined it as spiritual effort and self-control
- "austerity, self-control"

titikkhā	Forbearance	Noun, nominative singular feminine, from <i>titikkhā</i> (endurance), from <i>tikkhati</i> (to endure, to bear). Apposition to <i>khanti</i> , reinforcing meaning.
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#### **Nibbānam paramam vadanti buddhā**

**Grok AI:** Nibbāna is the highest, say the Buddhas

**BM:** The Buddhas say Nibbāna is supreme

**Than:** Unbinding is highest: That's what the Buddhas say

Nibbānam	Nibbāna	Noun, nominative singular neuter, from <i>nibbāna</i> (extinguishing), from <i>nir</i> (out) + <i>vāti</i> , to blow). Subject of implied <i>hoti</i> (is).
paramam	Highest	Adjective, nominative singular neuter, from <i>parama</i> . Predicate of <i>nibbānam</i> .
vadanti	Say	Verb, 3rd person plural present indicative, from <i>vadati</i> (to say). Action of <i>buddhā</i> with <i>nibbānam paramam</i> as object.
buddhā	Buddhas	Noun, nominative plural masculine, from <i>buddha</i> . Subject of <i>vadanti</i> .

### Na hi pabbajito parūpaghātī

**Grok AI:** For a renunciant is not one who harms others

**BM:** Not a renunciant is one who injures others

**Than:** He is no monk who harms another

Na	Not	Particle, negates <i>parūpaghātī</i> .
hi	For	Particle, emphasizes negation.
pabbajito	Renunciant	Noun, nominative singular masculine, from <i>pabbajita</i> (one who has gone forth), from <i>pabbajati</i> (to renounce, to go forth). Subject of implied <i>hoti</i> (is).
parūpaghātī	One who harms others	Noun, nominative singular masculine, from <i>para</i> (other) + <i>upaghātī</i> (harming, injuring), from <i>upaghāteti/ upahanati</i> (to harm). Predicate of <i>pabbajito</i> , negated by <i>na</i> .

### Samaṇo hoti param viheṭhayanto

**Grok AI:** A monk is not one who oppresses others

**BM:** Whoever troubles others can't be called a monk

**Than:** Nor a contemplative, he who oppresses another

Samaṇo	Monk	Noun, nominative singular masculine, from <i>samaṇa</i> (ascetic, renunciate), from <i>samati</i> (to be calm). Subject of <i>hoti</i> .
hoti	Is	Verb, 3rd person singular present indicative, from <i>bhavati</i> (to be). Links <i>samaṇo</i> to predicate.
param	Others	Noun, accusative singular masculine, from <i>para</i> . Object of <i>viheṭhayanto</i> .

vihēṭhayanto Oppressing Participle, nominative singular masculine, from *vihēṭheti* (to oppress). Qualifies *samaṇo*, negated by context.

**Norbu AI:** Viheṭhayanto:

- From *viheṭheti* (to harass, annoy)
- More subtle than *parūpaghātī*, refers to causing distress or trouble
- "harassing, oppressing"

## Anūpavādo anūpaghāto

**Grok AI:** Not slandering, not harming

**BM:** Not to insult and not to injure

**Than:** Not reviling, not injuring

Anūpavādo Not Noun, nominative singular masculine, from *an* (not) + *upavāda* (slander, blame, accusation), from *upa* + *vadati* (to speak). Subject of implied *hoti* (is).

anūpaghāto Not Noun, nominative singular masculine, from *an* (not) + *upaghāta* (harming), from *upaghāteti* (to harm). Subject of implied *hoti* (is), parallel to *anūpavādo*.

## Pāṭimokkhe ca saṁvaro

**Grok AI:** And restraint in the Pāṭimokkha

**BM:** To live restrained by training rules

**Than:** Restraint in line with the monastic code

Pāṭimokkhe In Noun, locative singular neuter, from *pāṭimokkha*. Indicates Pāṭimokkha sphere of *saṁvaro*.

ca And Conjunction, connects to previous line.

saṁvaro Restraint Noun, nominative singular masculine, from *saṁvara* (restraint), from *saṁvarati* (to restrain). Subject of implied *hoti* (is).

## Mattaññutā ca bhattasmim

**Grok AI:** And moderation in food

**BM:** Knowing one's measure at the meal

**Than:** Moderation in food

Mattaññutā	Moderation	Noun, nominative singular feminine, from <i>matta</i> (measure) + <i>ñutā</i> (knowing), from <i>jānāti</i> (to know), meaning "knowing the right measure, moderation". Subject of implied <i>hoti</i> (is).
ca	And	Conjunction, connects to previous line.
bhattachārīm	In food	Noun, locative singular neuter, from <i>bhatta</i> (food), from <i>bhuñjati</i> (to eat). Indicates sphere of <i>mattaññutā</i> .

### Pantañca sayan'āsanam

**Grok AI:** And a secluded dwelling place

**BM:** Retreating to a lonely place

**Than:** Dwelling in seclusion

Pantam	Secluded	Adjective, accusative singular neuter, from <i>panta</i> (remote, secluded). Qualifies <i>sayan'āsanam</i> .
ca	And	Conjunction, connects to previous line.
sayan'āsanam	Dwelling place	Noun, accusative singular neuter, from <i>sayana</i> (bed), from <i>seti</i> (to lie) + <i>āsana</i> (seat), from <i>āsati</i> (to sit). Subject of implied <i>hoti</i> (is).

### Adhicitte ca āyogo

**Grok AI:** And dedication to higher mind

**BM:** Devotion to the higher mind

**Than:** Devotion to the heightened mind

Adhicitte	In higher mind	Noun, locative singular neuter, from <i>adhi</i> (higher) + <i>citta</i> (mind). Indicates sphere of <i>āyogo</i> .
ca	And	Conjunction, connects to previous line.
āyogo	Dedication	Noun, nominative singular masculine, from <i>āyoga</i> (application), from <i>yuñjati</i> (to yoke). Subject of implied <i>hoti</i> (is).

**Norbu AI:** Āyogo:

- ā (intensifier) + yoga (application, dedication)
- From āyujjati (to apply oneself)
- "dedication, application, devotion"

### **Etarṁ buddhāna sāsanam**

**Grok AI:** This is the teaching of the Buddhas

**BM:** These are the teachings of all Buddhas

**Than:** This is the Buddhas' teaching

Etarṁ	This	Demonstrative pronoun, nominative singular neuter, from <i>eta</i> . Subject of implied <i>hoti</i> (is). Refers to previous practices.
buddhāna	Of Buddhas	Noun, genitive plural masculine, from <i>buddha</i> . Possessive, qualifies <i>sāsanam</i> .
sāsanam	Teaching	Noun, nominative singular neuter, from <i>sāsana</i> (instruction), from <i>sāseti</i> (to teach). Predicate of <i>etarṁ</i> .

### Sacca-kiriyā-gāthā (Post-Pāṭimokkha Chant)

#### **Sacca-kiriyā-gāthā**

**Grok AI:** Verses on the Act of Truth

Sacca	Truth	Noun, stem form in compound, from <i>sacca</i> (truth). Qualifies <i>kiriyā</i> .
kiriyā	Act	Noun, stem form in compound, from <i>kiriyā</i> (action), from <i>karoti</i> (to do). Qualifies <i>gāthā</i> .
gāthā	Verses	Noun, nominative plural feminine, from <i>gāthā</i> (verse), from <i>gāyati</i> (to sing). Subject of implied <i>honti</i> (are), title of the text.

### **Handa mayam sacca-kiriyā-gāthāyo bhaṇāmase**

**Grok AI:** Come, let us recite the verses on the act of truth

Handa	Come	Interjection, calls for attention or action.
mayaṁ	We	Pronoun, nominative plural, from <i>amha</i> . Subject of <i>bhaṇāmase</i> .

sacca	Truth	Noun, stem form in compound, from <i>sacca</i> . Part of <i>sacca-kiriyā-gāthāyo</i> .
kiriyā	Act	Noun, stem form in compound, from <i>kiriyā</i> (action). Part of <i>sacca-kiriyā-gāthāyo</i> .
gāthāyo	Verses	Noun, accusative plural feminine, from <i>gāthā</i> (verse). Object of <i>bhaṇāmase</i> .
bhaṇāmase	Let us recite	Verb, 1st person plural present optative middle voice, from <i>bhaṇati</i> (to recite). Action of <i>mayaṁ</i> with <i>gāthāyo</i> as object.

### **Natthi me saraṇam aññam buddho me saraṇam varam**

**Grok AI:** There is no other refuge for me, the Buddha is my supreme refuge

**BM:** For me there is no other Refuge, the Buddha is my excellent refuge

Natthi	There is not	Verb, 3rd person singular present indicative, from <i>atti</i> to be). Negated by <i>na</i> , with <i>saraṇam aññam</i> as subject.
me	For me	Pronoun, dative singular, from <i>amha</i> . Indicates beneficiary of <i>saraṇam</i> .
saraṇam	Refuge	Noun, nominative singular neuter, from <i>saraṇa</i> (refuge, protection, shelter), from <i>sarati</i> (to remember, to go to). Subject of <i>natthi</i> and <i>hoti</i> (implied).
aññam	Other	Adjective, nominative singular neuter, from <i>añña</i> . Qualifies <i>saraṇam</i> .
buddho	Buddha	Noun, nominative singular masculine, from <i>buddha</i> (awakened one). Subject of implied <i>hoti</i> (is) in second clause.
me	My	Pronoun, dative singular, from <i>amha</i> . Indicates possessor of <i>saraṇam varam</i> .
saraṇam	Refuge	Noun, nominative singular neuter, from <i>saraṇa</i> (refuge). Predicate of <i>buddho</i> , qualified by <i>varam</i> .
varam	Supreme	Adjective, nominative singular neuter, from <i>vara</i> (excellent). Qualifies <i>saraṇam</i> .

### **Etena sacca-vajjena sotthi me hotu sabbadā**

**Grok AI:** By this declaration of truth, may safety be mine always

**BM:** By the utterance of this Truth, may there be blessings for me

Etena	By this	Demonstrative pronoun, instrumental singular neuter, from <i>eta</i> . Refers to <i>sacca-vajjena</i> as means of action.
sacca	Truth	Noun, stem form in compound, from <i>sacca</i> (truth). Part of <i>sacca-vajjena</i> .
vajjena	Declaration	Noun, instrumental singular neuter, from <i>vajja</i> (speech), from <i>vadati</i> (to speak). Object of <i>etenā</i> , means for <i>sotthi</i> .
sotthi	Safety	Noun, nominative singular feminine, from <i>sotthi</i> (safety, welfare). Subject of <i>hotu</i> .
me	Mine	Pronoun, dative singular, from <i>amha</i> . Indicates beneficiary of <i>sotthi</i> .
hotu	May be	Verb, 3rd person singular present optative, from <i>bhavati</i> (to be). Action with <i>sotthi</i> as subject and <i>me</i> as beneficiary.
sabbadā	Always	Adverb, from <i>sabba</i> (all) + <i>dā</i> (time). Modifies <i>hotu</i> .

For the below verses, replace ‘buddho’ with ‘dhammo’ and ‘sangho’ respectively.

**Natthi me saraṇam aññam dhammo me saraṇam varam  
Etena sacca-vajjena sotthi me hotu sabbadā**

**Natthi me saraṇam aññam saṅgho me saraṇam varam  
Etena sacca-vajjena sotthi me hotu sabbadā**

### Sīl'uddesa-pāṭha

See [DN 2](#) and [DN 33](#).

### Sīl'uddesa-pāṭha

**Grok AI:** Text on the Recitation of Virtue

Sīla	Virtue	Noun, stem form in compound, from <i>sīla</i> (moral virtue, ethical conduct). Qualifies <i>uddesa</i> .
uddesa	Recitation	Noun, stem form in compound, from <i>uddesa</i> (recitation, exposition, pointing out), from <i>uddesati</i> (to point out, to recite). Qualifies <i>pāṭha</i> .
pāṭha	Text	Noun, nominative singular masculine, from <i>pāṭha</i> (recitation), from <i>pathati</i> (to recite). Subject of implied <i>hoti</i> (is), title of the text.

## **Handa mayaṁ sīl'uddesa-pāṭhamā bhaṇāmase**

**Grok AI:** Come, let us recite the text on the recitation of virtue

Handa	Come	Interjection, calls for attention or action.
mayaṁ	We	Pronoun, nominative plural, from <i>amha</i> . Subject of <i>bhaṇāmase</i> .
sīla	Virtue	Noun, stem form in compound, from <i>sīla</i> (moral virtue, ethical conduct). Part of <i>sīl'uddesa-pāṭhamā</i> .
uddesa	Recitation	Noun, stem form in compound, from <i>uddesa</i> (recitation, exposition, pointing out), from <i>uddesati</i> (to point out, to recite). Part of <i>sīl'uddesa-pāṭhamā</i> .
pāṭhamā	Text	Noun, accusative singular masculine, from <i>pāṭha</i> . Object of <i>bhaṇāmase</i> .
bhaṇāmase	Let us recite	Verb, 1st person plural present optative middle voice, from <i>bhaṇati</i> (to recite). Action of <i>mayaṁ</i> with <i>pāṭhamā</i> as object.

## **Bhāsitam idam tena bhagavatā jānatā passatā**

**Grok AI:** This was spoken by the Blessed One, the knowing, the seeing

**BM:** This has been said by the Lord, One-who-knows, One-who-sees

**Than:** This was said by the Blessed One, the One who Knows, the One who Sees

Bhāsitam	Spoken	Past participle, nominative singular neuter, from <i>bhāsatī</i> (to speak). Qualifies <i>idam</i> .
idam	This	Demonstrative pronoun, nominative singular neuter, from <i>ida</i> . Subject of <i>bhāsitam</i> . Refers to following teaching.
tena	By that	Demonstrative pronoun, instrumental singular masculine, from <i>ta</i> . Refers to <i>bhagavatā</i> .
bhagavatā	By Blessed One	Noun, instrumental singular masculine, from <i>bhagavant</i> (blessed one). Agent of <i>bhāsitam</i> .
jānatā	Knowing	Participle, instrumental singular masculine, from <i>jānātī</i> (to know). Qualifies <i>bhagavatā</i> .
passatā	Seeing	Participle, instrumental singular masculine, from <i>passatī</i> (to see). Qualifies <i>bhagavatā</i> .

## **arahatā sammā-sambuddhena**

**Grok AI:** The worthy one, the fully self-awakened one

**BM:** The Arahant, the Perfect Buddha enlightened by himself

**Than:** The Worthy One Rightly Self-awakened

arahatā	Worthy one	Noun, instrumental singular masculine, from <i>arahant</i> (worthy one), from <i>arahati</i> (to be worthy, to deserve). Qualifies <i>bhagavatā</i> (implied).
sammā	Fully	Adverb, from <i>sammā</i> (rightly). Modifies <i>sambuddhena</i> .
sambuddhena	Self-awakened one	Noun, instrumental singular masculine, from <i>sambuddha</i> (fully awakened), from <i>saṁ</i> (complete) + <i>bujjhati</i> (to awaken). Qualifies <i>bhagavatā</i> (implied).

## **Sampanna-sīlā bhikkhave viharatha**

**Grok AI:** Dwell, monks, endowed with virtue

**BM:** Bhikkhus, be perfect in moral conduct

**Than:** Live consummate in virtue, monks

Sampanna	Endowed	Past participle, stem form in compound, from <i>saṁ</i> (complete) + <i>panna</i> (accomplished), from <i>sampādeti</i> (to succeed, to accomplish), meaning "Endowed with, possessed of, complete in". Qualifies <i>sīlā</i> .
sīlā	With virtue	Noun, nominative plural masculine, from <i>sīla</i> . Predicate of <i>bhikkhave</i> .
bhikkhave	Monks	Noun, vocative plural masculine, from <i>bhikkhu</i> (monk). Addressee of <i>viharatha</i> .
viharatha	Dwell	Verb, 2nd person plural present imperative, from <i>viharati</i> (to dwell). Action of <i>bhikkhave</i> with <i>sampanna-sīlā</i> as state.

## **sampanna-pāṭimokkhā**

**Grok AI:** Endowed with the Pāṭimokkha

**BM:** Be perfect in the Pāṭimokkha

**Than:** And consummate in the Patimokkha

sampanna	Endowed	Past participle, stem form in compound, from <i>sampādeti</i> . Qualifies <i>pātimokkhā</i> .
pātimokkhā	With Pātimokkha	Noun, nominative plural masculine, from <i>pātimokkha</i> (monastic code). Predicate of <i>bhikkhave</i> (implied), parallel to <i>sīlā</i> .

### **Pātimokkha-samvara-samvutā viharatha**

**Grok AI:** Dwell restrained with the restraint of the Pātimokkha

**BM:** Dwell restrained in accordance with the the Pātimokkha

**Than:** Live restrained with the restraint of the Patimokkha

Pātimokkha	Of Pātimokkha	Noun, stem form in compound, from <i>pātimokkha</i> . Qualifies <i>saṁvara</i> .
saṁvara	Restraint	Noun, stem form in compound, from <i>saṁvara</i> (restraint), from <i>saṁvarati</i> (to restrain). Qualifies <i>saṁvutā</i> .
saṁvutā	Restrained	Past participle, nominative plural masculine, from <i>saṁvarati</i> (to restrain). Predicate of <i>bhikkhave</i> (implied).
viharatha	Dwell	Verb, 2nd person plural present imperative, from <i>viharati</i> (to dwell). Action of <i>bhikkhave</i> with <i>saṁvutā</i> as state.

### **ācāra-gocara-sampannā**

**Grok AI:** Endowed with proper conduct and sphere of activity

**BM:** Be perfect in conduct and resort

**Than:** Consummate in your behavior & sphere of activity

ācāra	Conduct	Noun, stem form in compound, from <i>ācāra</i> (behavior), from <i>ācarati</i> (to practice). Qualifies <i>sampannā</i> .
gocara	Sphere of activity	Noun, stem form in compound, from <i>gocara</i> (pasture), from <i>carati</i> (to move). Qualifies <i>sampannā</i> .

**Norbu AI:** gocara:

- Literally "cow-pasture"
- In Buddhist context means "proper resort, proper sphere of conduct"
- Refers to appropriate activities and places for monastics

sampannā Endowed Past participle, nominative plural masculine, from *sampādeti* (to accomplish). Predicate of *bhikkhave* (implied).

### **Añu-mattesu vajjesu bhaya-dassāvī**

**Grok Al:** Seeing fear in the slightest faults

**BM:** Seeing danger even in the slightest faults

**Than:** Seeing danger in the slightest faults

Añu Slight Adjective, stem form in compound, from *añu* (minute). Qualifies *mattesu*.

mattesu In measures Noun, locative plural neuter, from *matta* (measure). Qualifies *vajjesu*.

**Norbu Al:** Añu-mattesu:

- añu (minute, tiny) + matta (measure)
- "In the smallest, most minute"

vajjesu In faults Noun, locative plural neuter, from *vajja* (fault), from *vadati* (to speak, in the sense of what is blameworthy). Object of *bhaya-dassāvī*.

bhaya Fear Noun, stem form in compound, from *bhaya* (fear). Qualifies *dassāvī*.

dassāvī Seeing Noun, nominative plural masculine, from *dassāvin* (one who sees), from *passati* (to see). Predicate of *bhikkhave* (implied).

### **saṁdāya sikkhatha sikkhāpadesū'ti**

**Grok Al:** Having undertaken, train in the training rules

**BM:** Train yourselves by undertaking rightly the rules of training

**Than:** Train yourselves, having undertaken the training rules

saṁdāya Having undertaken Gerund, from *saṁdāti* (to undertake). Indicates prior action of *bhikkhave* (implied).

sikkhatha Train Verb, 2nd person plural present imperative, from *sikkhati* (to train). Action of *bhikkhave* with *sikkhāpadesu* as object.

sikkhāpadesu	In training rules	Noun, locative plural masculine, from <i>sikkhāpada</i> (training rule), from <i>sikkhā</i> (training)+ <i>pāda</i> (rule). Object of <i>sikkhatha</i> .
iti	Thus	Particle, marks quotation of <i>bhagavatā</i> 's words.

### Tasmā-tih'amhehi sikkhitabbar̄m

**Grok AI:** Therefore, we should train

**BM:** Therefore we should train ourselves thus

**Than:** Therefore we should train ourselves

Tasmā	Therefore	Adverb, from <i>ta</i> (that). Indicates reason, referring to Buddha's words.
tiha	Thus	Particle, emphasizes <i>tasmā</i> .
amhehi	By us	Pronoun, instrumental plural, from <i>amha</i> . Agent of <i>sikkhitabbar̄m</i> .
sikkhitabbar̄m	Should train	Gerundive, nominative singular neuter, from <i>sikkhati</i> (to train). Predicate, obligation for <i>amhehi</i> .

### Sampanna-sīlā viharissāma sampanna-pātimokkhā

**Grok AI:** We will dwell endowed with virtue, endowed with the Pātimokkha

**BM:** We will be perfect in the Pātimokkha

**Than:** We will live consummate in virtue, consummate in the Patimokkha

Sampanna	Endowed	Past participle, stem form in compound, from <i>sampādeti</i> . Qualifies <i>sīlā</i> and <i>pātimokkhā</i> .
sīlā	With virtue	Noun, nominative plural masculine, from <i>sīla</i> . Predicate of <i>amhehi</i> (implied).
viharissāma	We will dwell	Verb, 1st person plural future indicative, from <i>viharati</i> (to dwell). Action of <i>amhehi</i> with <i>sampanna-sīlā</i> as state.
sampanna	Endowed	Past participle, stem form in compound, from <i>sampādeti</i> . Qualifies <i>pātimokkhā</i> .
pātimokkhā	With Pātimokkha	Noun, nominative plural masculine, from <i>pātimokkha</i> . Predicate of <i>amhehi</i> (implied), parallel to <i>sīlā</i> .

## **Pātimokkha-saṁvara-saṁvutā viharissāma**

**Grok AI:** We will dwell restrained with the restraint of the Pātimokkha

**BM:** We will dwell restrained in accordance with the Pātimokkha

**Than:** We will live restrained with the restraint of the Patimokkha

Pātimokkha	Of Pātimokkha	Noun, stem form in compound, from <i>pātimokkha</i> . Qualifies <i>saṁvara</i> .
saṁvara	Restraint	Noun, stem form in compound, from <i>saṁvara</i> . Qualifies <i>saṁvutā</i> .
saṁvutā	Restrained	Past participle, nominative plural masculine, from <i>saṁvarati</i> . Predicate of <i>amhehi</i> (implied).
viharissāma	We will dwell	Verb, 1st person plural future indicative, from <i>viharati</i> (to dwell). Action of <i>amhehi</i> with <i>saṁvutā</i> as state.

## **ācāra-gocara-sampannā**

**Grok AI:** Endowed with proper conduct and sphere of activity

**BM:** We will be perfect in conduct and resort

**Than:** Consummate in our behavior & sphere of activity

ācāra	Conduct	Noun, stem form in compound, from <i>ācāra</i> . Qualifies <i>sampannā</i> .
gocara	Sphere of activity	Noun, stem form in compound, from <i>gocara</i> . Qualifies <i>sampannā</i> .
sampannā	Endowed	Past participle, nominative plural masculine, from <i>sampādeti</i> (to accomplish). Predicate of <i>amhehi</i> (implied).

## **Aṇu-mattesu vajjesu bhaya-dassāvī**

**Grok AI:** Seeing fear in the slightest faults

**BM:** Seeing danger even in the slightest faults

**Than:** Seeing danger in the slightest faults

Aṇu	Slight	Adjective, stem form in compound, from <i>aṇu</i> . Qualifies <i>mattesu</i> .
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mattesu	In measures	Noun, locative plural neuter, from <i>matta</i> . Qualifies <i>vajjesu</i> .
vajjesu	In faults	Noun, locative plural neuter, from <i>vajja</i> . Object of <i>bhaya-dassāvī</i> .
bhaya	Fear	Noun, stem form in compound, from <i>bhaya</i> . Qualifies <i>dassāvī</i> .
dassāvī	Seeing	Noun, nominative plural masculine, from <i>dassāvin</i> . Predicate of <i>amhehi</i> (implied).

### **samādāya sikkhissāma sikkhāpadesū'ti**

**Grok AI:** Having undertaken, we will train in the training rules

**Than:** We will train ourselves, having undertaken the training rules

samādāya	Having undertaken	Gerund, from <i>samādāti</i> (to undertake). Indicates prior action of <i>amhehi</i> (implied).
sikkhissāma	We will train	Verb, 1st person plural future indicative, from <i>sikkhati</i> (to train). Action of <i>amhehi</i> with <i>sikkhāpadesu</i> as object.
sikkhāpadesu	In training rules	Noun, locative plural masculine, from <i>sikkhāpada</i> . Object of <i>sikkhissāma</i> .
iti	Thus	Particle, marks quotation of monks' resolve.

### **Evañ hi no sikkhitabbam**

**Grok AI:** Thus indeed we should train

**BM:** Thus indeed we should train ourselves

**Than:** That's how we should train ourselves

Evañ	Thus	Adverb, from <i>evaṁ</i> (thus). Modifies <i>sikkhitabbam</i> .
hi	Indeed	Particle, emphasizes <i>evañ</i> .
no	We	Pronoun, genitive plural, from <i>amha</i> . Beneficiary of <i>sikkhitabbam</i> .
sikkhitabbam	Should train	Gerundive, nominative singular neuter, from <i>sikkhati</i> (to train). Predicate, obligation for <i>no</i> .

## Tāyana-gāthā - The Verses of Tāyana

**Norbu AI:** According to the commentary to the Tāyana Sutta ([SN 2.8](#)), Tāyana was a religious teacher (titthakara) in a previous life before the time of the Buddha. After passing away, he was reborn as a deva due to his meritorious actions.

When he appeared to the Buddha at Jetavana, he recited these verses based on his past experience and realizations. The commentary explains that he had learned these important lessons through his own mistakes and observations as a religious teacher.

### Tāyana-gāthā

**Grok AI:** Verses of Tāyana

**BM:** The Verses of Tāyana

**Than:** The Verse to Tāyana

Tāyana	Tāyana	Noun, stem form in compound, proper name, referring to the sage Tāyana. Qualifies <i>gāthā</i> .
gāthā	Verses	Noun, nominative plural feminine, from <i>gāthā</i> (verse, from <i>gāyati</i> , to sing). Subject of implied <i>honti</i> (are), title of the text.

### Handa mayaṁ tāyana-gāthāyo bhaṇāmase

**Grok AI:** Come, let us recite the verses of Tāyana

Handa	Come	Interjection, calls for attention or action.
mayaṁ	We	Pronoun, nominative plural, from <i>amha</i> . Subject of <i>bhaṇāmase</i> .
tāyana	Tāyana	Noun, stem form in compound, proper name. Part of <i>tāyana-gāthāyo</i> .
gāthāyo	Verses	Noun, accusative plural feminine, from <i>gāthā</i> . Object of <i>bhaṇāmase</i> .
bhaṇāmase	Let us recite	Verb, 1st person plural present optative middle voice, from <i>bhaṇati</i> (to recite). Action of <i>mayaṁ</i> with <i>gāthāyo</i> as object.

### Chinda sotarṁ parakkamma kāme panūda brāhmaṇa

**Grok AI:** Cut off the stream, strive, dispel desires, O brahmin

**BM:** Exert yourself and cut the stream. Discard sense pleasures, brahmin

**Than:** Having striven, brāhmaṇa, cut the stream. Dispel sensual passions

Chinda	Cut off	Verb, 2nd person singular present imperative, from <i>chindati</i> (to cut). Action with <i>sotam</i> as object.
sotam	Stream	Noun, accusative singular masculine, from <i>sota</i> (stream, flow). Object of <i>chinda</i> , metaphorically refers to the stream of craving ( <i>taṇhā</i> ), i.e. the kāma-taṇhā mentioned later in the phrase.
parakkamma	Strive	Gerund, from <i>parakkamati</i> (to strive, to make an effort). Adverbial, modifying <i>chinda</i> or <i>panūda</i> .
kāme	Desires	Noun, accusative plural masculine, from <i>kāma</i> (sensual desire). Object of <i>panūda</i> .
panūda	Dispel	Verb, 2nd person singular present imperative, from <i>panudati</i> (to push away, remove). Action with <i>kāme</i> as object.
brāhmaṇa	O brahmin	Noun, vocative singular masculine, from <i>brāhmaṇa</i> (brahmin, holy person). Addressee of <i>chinda</i> and <i>panūda</i> .

### Nappahāya muni kāme n'ekattam-upapajjati

**Grok AI:** Without abandoning desires, a sage does not attain unity

**BM:** Not letting sensual pleasures go, a sage will not reach unity

**Than:** Without abandoning sensual passions, a sage encounters no oneness of mind

Nappahāya	Without abandoning	Gerund, from <i>pahāti</i> (to abandon), negated by <i>na</i> . Adverbial, condition for <i>upapajjati</i> .
muni	Sage	Noun, nominative singular masculine, from <i>muni</i> (sage), from <i>munāti</i> (to be silent, to know). Subject of <i>upapajjati</i> .
kāme	Desires	Noun, accusative plural masculine, from <i>kāma</i> (sensual desire). Object of <i>nappahāya</i> .
n'	Not	Particle, negates <i>upapajjati</i> . Abbreviation of <i>na</i> .
ekattam	Unity	Noun, accusative singular neuter, from <i>ekatta</i> (oneness), from <i>eka</i> (one) + <i>atta</i> (self). Object of <i>upapajjati</i> , refers to samādhi.
upapajjati	Attains	Verb, 3rd person singular present indicative, from <i>upapajjati</i> (to attain, to arise, to be reborn), <i>upa</i> (towards) + <i>pajjati</i> (to go, proceed). Action of <i>muni</i> with <i>ekattam</i> as object.

## Kayirā ce kayirāthenam dalham-enam parakkame

**Grok AI:** If one should act, act firmly, strive with it

**BM:** Vigorously, with all one's strength, it should be done, what should be done

**Than:** If something's to be done, then work at it firmly

Kayirā	Should act	Verb, 3rd person singular present optative, from <i>karoti</i> (to do). Action with <i>enam</i> as object, conditional with <i>ce</i> .
ce	If	Particle, indicates condition for <i>kayirā</i> .
kayirāthenam	Act it	Verb, 2nd person singular present imperative, from <i>karoti</i> (to do). Action with <i>enam</i> as object.
dalham	Firmly	Adverb, from <i>dalha</i> (firm, strong). Modifies <i>kayirāthenam</i> or <i>parakkame</i> .
enam	It	Pronoun, accusative singular neuter, from <i>eta</i> . Object of <i>kayirā</i> and <i>kayirāthenam</i> , refers to action or practice.
parakkame	Strive	Verb, 2nd person singular present imperative, from <i>parakkamati</i> (to strive). Action with <i>enam</i> (implied) as object.

## Sithilo hi paribbājo bhiyyo ākirate rajaṁ

**Grok AI:** For a lax wanderer stirs up more dust

**BM:** A lax monastic life stirs up the dust of passions all the more

**Than:** For a slack going-forth kicks up all the more dust.

Sithilo	Lax	Adjective, nominative singular masculine, from <i>sithila</i> (loose, lax, slack), opposite of <i>dalha</i> . Qualifies <i>paribbājo</i> .
hi	For	Particle, emphasizes <i>sithilo</i> .
paribbājo	Wanderer	Noun, nominative singular masculine, from <i>paribbāja</i> (wanderer, ascetic), pari (around) + vajati (to wander), meaning "wandering life, religious wanderer". Subject of <i>ākirate</i> .

In the Buddha's era, *paribbāja* (wanderer) denoted non-Buddhist ascetics or philosophers who roamed India, seeking truth through debate, asceticism, or meditation, distinct from Vedic brahmins. These included Jains, Ājīvikas, and other *samaṇa* (ascetic) groups, often engaging with the Buddha in

dialogues. The Buddha used *paribbāja* to address such figures, sometimes respectfully, to guide them toward his Dhamma. The term bridges Buddhist and non-Buddhist ascetic contexts, urging disciplined practice.

bhiyyo	More	Adverb, from <i>bhiyyo</i> (more). Modifies <i>ākirate</i> .
ākirate	Stirs up	Verb, 3rd person singular present indicative middle voice, from <i>ākirati</i> (to scatter). Action of <i>paribbājo</i> with <i>rajam</i> as object.
rajam	Dust	Noun, accusative singular masculine, from <i>raja</i> (dust, defilement). Object of <i>ākirate</i> , metaphor for defilements.

### Akataṁ dukkaṭam seyyo pacchā tappati dukkaṭam

**Grok AI:** A misdeed not done is better, a misdeed causes remorse afterward

**BM:** Better is not to do bad deeds that afterwards would bring remorse

**Than:** It's better to leave a misdeed undone. A misdeed burns you afterward

Akataṁ	Not done	Past participle, nominative singular neuter, from <i>karoti</i> (to do), negated by <i>a</i> . Subject of <i>seyyo</i> .
dukkatam	Misdeed	Noun, nominative singular neuter, from <i>du</i> (badly) + <i>kata</i> (done). Subject of <i>tappati</i> .
seyyo	Better	Adjective, nominative singular neuter, from <i>seyya</i> (better). Predicate of <i>akataṁ</i> .
pacchā	Afterward	Adverb, from <i>pacchā</i> (after). Modifies <i>tappati</i> .
tappati	Causes remorse	Verb, 3rd person singular present indicative, from <i>tapati</i> (to burn, torment). Action of <i>dukkatam</i> .
dukkatam	Misdeed	Noun, nominative singular neuter, from <i>du</i> (badly) + <i>kata</i> (done). Subject of <i>tappati</i> .

### Katañca sukataṁ seyyo yam katvā nānutappati

**Grok AI:** And a good deed done is better, which, when done, one does not regret

**BM:** It's rather good deeds one should do which having done one won't regret

**Than:** Better that a good deed be done that, when done, you don't regret

Kataṁ	Done	Past participle, nominative singular neuter, from <i>karoti</i> (to do). Subject of <i>seyyo</i> , qualified by <i>su</i> .
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ca	And	Conjunction, connects to previous line.
sukatām	Good deed	Noun, nominative singular neuter, from <i>su</i> (well) + <i>kata</i> (done). Apposition to <i>katām</i> .
seyyo	Better	Adjective, nominative singular neuter, from <i>seyya</i> . Predicate of <i>katām</i> .
yām	Which	Relative pronoun, accusative singular neuter, from <i>ya</i> . Refers to <i>katām</i> , object of <i>katvā</i> .
katvā	When done	Gerund, from <i>karoti</i> (to do). Adverbial, modifies <i>nānutappati</i> .
nānutappati	Does not regret	Verb, 3rd person singular present indicative, from <i>anuttappati</i> (to regret), negated by <i>na</i> . Action with <i>yām</i> (implied subject).

### Kuso yathā duggahito hatham-evānukantati

**Grok AI:** Like kusa grass wrongly grasped, it cuts the hand

**BM:** As Kusa-grass, when wrongly grasped, will only cut into one's hand

**Than:** Just as sharp-bladed grass, if wrongly held, wounds the very hand that holds it

Kuso	Kusa grass	Noun, nominative singular masculine, from <i>kusa</i> (kusa grass). Subject of simile, compared to <i>sāmaññām</i> .
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In the Buddha's era, kusa grass was sacred in Brahmanical rituals, used in sacrifices and as a seat for meditation, symbolizing purity and spiritual potency. Its sharp edges, however, could cut if grasped improperly, making it a common metaphor for care in spiritual practice. The Buddha adopted this imagery to critique misguided asceticism, emphasizing that, like kuso, the ascetic life (*sāmaññām*) requires skillful application to avoid harm (e.g., falling into niraya, hell). This reflects the Buddha's engagement with Vedic symbols, repurposing them to teach the Middle Way, avoiding extreme asceticism or indulgence.

yathā	Like	Adverb, introduces simile.
duggahito	Wrongly grasped	Past participle, nominative singular masculine, from <i>gañhāti</i> (to grasp), with <i>du</i> (badly). Qualifies <i>kuso</i> .
hattham	Hand	Noun, accusative singular masculine, from <i>hattha</i> (hand). Object of <i>anukantati</i> .
eva	Indeed	Particle, emphasizes <i>anukantati</i> .

anukantati	Cuts	Verb, 3rd person singular present indicative, from <i>anukantati</i> (to cut), from <i>anu</i> (along) + <i>kantati</i> (to cut). Action of <i>kuso</i> with <i>hattham</i> as object.
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### Sāmaññāṁ dupparāmaṭṭham̄ nirayāyūpakaḍḍhati

**Grok AI:** Asceticism wrongly practiced leads to hell

**BM:** So does the monk's life wrongly led indeed drag one to hellish states

**Than:** The contemplative life, if wrongly grasped, drags you down to hell

Sāmaññāṁ	Asceticism	Noun, nominative singular neuter, from <i>sāmañña</i> (state of being an ascetic), from <i>samaṇa</i> . Subject of <i>upakaddhati</i> .
dupparāmaṭṭham̄	Wrongly practiced	Past participle, nominative singular neuter, from <i>parāmasati</i> (to handle), with <i>du</i> (badly). Qualifies <i>sāmaññāṁ</i> .
nirayāya	To hell	Noun, dative singular masculine, from <i>niraya</i> (hell). Goal of <i>upakaddhati</i> .
upakaḍḍhati	Leads	Verb, 3rd person singular present indicative, from <i>upakaḍḍhati</i> (to drag), <i>upa</i> (towards) + <i>kaḍḍhati</i> (to drag, to pull), meaning "drags towards, pulls towards". Action of <i>sāmaññāṁ</i> with <i>nirayāya</i> as destination.

### Yarṁ kiñci sithilāṁ kammāṁ saṅkiliṭṭhañca yarṁ vataṁ

**Grok AI:** Whatever action is lax, and whatever vow is defiled

**BM:** Whatever deed that's slackly done, whatever vow corruptly kept

**Than:** Any slack act, or defiled observance

Yarṁ	Whatever	Relative pronoun, nominative singular neuter, from <i>ya</i> . Subject of implied <i>hoti</i> , refers to <i>kammāṁ</i> .
kiñci	Whatever	Indefinite pronoun, nominative singular neuter, from <i>kiñ</i> . Reinforces <i>yarṁ</i> , qualifies <i>kammāṁ</i> .
sithilāṁ	Lax	Adjective, nominative singular neuter, from <i>sithila</i> (loose, lax, slack). Qualifies <i>kammāṁ</i> .
kammāṁ	Action	Noun, nominative singular neuter, from <i>kamma</i> (action), from <i>karoti</i> (to do). Subject of implied <i>hoti</i> .

saṅkiliṭṭharṁ	Defiled	Past participle, nominative singular neuter, from <i>saṅkilissati</i> (to be defiled), from <i>sam</i> (together) + <i>kiliṭṭharṁ</i> (past participle of <i>kilissati</i> , to be defiled). Qualifies <i>vataṁ</i> .
ca	And	Conjunction, connects <i>kammaṁ</i> and <i>vataṁ</i> .
yarṁ	Whatever	Relative pronoun, nominative singular neuter, from <i>ya</i> . Subject of implied <i>hoti</i> , refers to <i>vataṁ</i> .
vataṁ	Vow	Noun, nominative singular neuter, from <i>vata</i> (observance, vow, practice, duty). Subject of implied <i>hoti</i> .

### Saṅkassaram brahma-cariyam na tam hoti mahapphalan'ti

**Grok AI:** A doubtful holy life, that does not yield great fruit

**BM:** The Holy Life led in doubtful ways – all these will never bear great fruit

**Than:** Or fraudulent holy life bears no great fruit

Saṅkassaram	Doubtful	Adjective, nominative singular neuter, from <i>saṅkassara</i> (doubtful, suspicious), from <i>sam</i> (with) + <i>kassara</i> (doubtful). Qualifies <i>brahma-cariyam</i> .
brahma-cariyam	Holy life	Noun, nominative singular neuter, from <i>brahma</i> (holy) + <i>cariya</i> (conduct), from <i>carati</i> (to move), meaning "holy life, celibate life," specifically refers to monastic training. Subject of <i>hoti</i> .
na	Not	Particle, negates <i>hoti</i> .
tam	That	Demonstrative pronoun, nominative singular neuter, from <i>ta</i> . Refers to <i>brahma-cariyam</i> .
hoti	Is	Verb, 3rd person singular present indicative, from <i>bhavati</i> (to be). Links <i>brahma-cariyam</i> to <i>mahapphalam</i> .
mahapphalam	Great fruit	Adjective, nominative singular neuter, from <i>maha</i> (great) + <i>phala</i> (fruit). Predicate of <i>brahma-cariyam</i> , negated by <i>na</i> .
iti	Thus	Particle, marks quotation of teaching.

### Sāmañera-sikkhā

See the [Sikkhāpadakathā](#).

**Norbu AI:** The story of how novice monks (*sāmanera*) came to be part of the Sangha is primarily found in the Mahāvagga section of the Vinaya Piṭaka. The story centers around Rāhula, the Buddha's son.

When the Buddha returned to Kapilavatthu for the first time after his enlightenment, Rāhula was seven years old. His mother pointed to the Buddha and told Rāhula, "That is your father."

Rāhula approached the Buddha and said "Samaṇa (ascetic), even your shadow is pleasing to me." He then followed the Buddha saying (with the encouragement of his mother) "Father, give me my inheritance" (dāyajja).

The Buddha, reflecting on this request, decided to give Rāhula the "noble inheritance" (ariyadāyajja) instead of worldly wealth. He instructed Sāriputta to give pabbajā to Rāhula, making him the first *sāmaṇera* in the Buddhist order.

This event caused considerable concern, particularly from King Suddhodana, who expressed his grief at losing both his son (the Buddha) and grandson to the monastic life. This led to the establishment of the rule requiring parental consent for ordination.

## Sāmaṇera-sikkhā

**Grok AI:** Novice Training

Sāmaṇera Novice Noun, stem form in compound, from *sāmaṇera* (novice monk), from *samaṇa* + diminutive suffix, literally mean "little ascetic". Qualifies *sikkhā*.

sikkhā Training Noun, nominative singular feminine, from *sikkhā* (training), from *sikkhati* (to train). Subject of implied *hoti* (is), title of the text.

## Anuññāsi kho bhagavā

**Grok AI:** The Blessed One indeed permitted

**BM:** Established by the Blessed One [were]

Anuññāsi Permitted Verb, 3rd person singular aorist, from *anujānāti* (to permit, allow), from *anu* (along)+ *jānāti* (to know). Action of *bhagavā* with *sikkhā-padāni* (implied) as object.

kho Indeed Particle, emphasizes *anuññāsi*.

bhagavā Blessed One Noun, nominative singular masculine, from *bhagavant* (blessed one). Subject of *anuññāsi*.

## Sāmañerānaṁ dasa sikkhā-padāni

**Grok AI:** Ten training rules for novices

**BM:** Ten novice training rules

Sāmañerānaṁ	For novices	Noun, genitive plural masculine, from <i>sāmañera</i> . Indicates beneficiaries of <i>sikkhā-padāni</i> .
dasa	Ten	Numeral, accusative plural neuter, from <i>dasa</i> . Qualifies <i>sikkhā-padāni</i> .
sikkhā	Training	Noun, stem form in compound, from <i>sikkhā</i> (training). Qualifies <i>padāni</i> .
padāni	Rules	Noun, accusative plural neuter, from <i>pada</i> (step, rule). Object of <i>anuññāsi</i> (implied from previous line).

## Tesu ca sāmañerehi sikkhitum

**Grok AI:** And for novices to train in them

**BM:** They are the things in which a novice should train

Tesu	In them	Demonstrative pronoun, locative plural neuter, from <i>ta</i> . Refers to <i>sikkhā-padāni</i> , object of <i>sikkhitum</i> .
ca	And	Conjunction, connects to previous line.
sāmañerehi	By novices	Noun, instrumental plural masculine, from <i>sāmañera</i> . Agent of <i>sikkhitum</i> .
sikkhitum	To train	Infinitive, from <i>sikkhati</i> (to train). Purpose of <i>sāmañerānaṁ</i> , with <i>tesu</i> as object.

## Pāṇātipātā veramaṇī

**Grok AI:** Abstaining from killing living beings

**BM:** Abstaining from killing living beings

Pāṇātipātā	From killing living beings	Noun, ablative singular masculine, from <i>pāṇa</i> (living being) + <i>atipāta</i> (killing). Object of <i>veramaṇī</i> .
veramaṇī	Abstaining	Noun, nominative singular feminine, from <i>veramaṇī</i> (abstaining), from <i>viramati</i> (to abstain). Subject of implied <i>hoti</i> (is), describes the rule.

## **Adinn'ādānā veramanī**

Grok AI: Abstaining from taking what is not given

**BM:** Abstaining from taking what is not given

Adinn'ādānā	From taking what is not given	Noun, ablative singular neuter, from <i>adinna</i> (not given), past participle of <i>dadāti</i> (to give) +ādānā (taking), from ādāti (to take). Object of <i>veramantī</i> .
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**Abrahma-cariyā veramanī**

**Grok AI:** Abstaining from non-celibate conduct

## **BM:** Abstaining from unchastity

Abrahma- cariyā	From non-celebate conduct	Noun, ablative singular neuter, from <i>a</i> (not) + <i>brahma-cariya</i> (celibate life). Object of <i>veramaṇī</i> .
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**Musā-vācā veramanī**

Grok AI: Abstaining from false speech

## **BM:** Abstaining from false speech

Musā	False	Adverb, from <i>musā</i> (falsehood). Qualifies <i>vācā</i> .
vācā	Speech	Noun, from <i>vāca</i> (speech). Object of <i>veramaṇī</i> .

## **Surā-meraya-majja-pamādatṭhānā veramaṇī**

**Grok AI:** Abstaining from intoxicants causing heedlessness

**BM:** Abstaining from intoxicants that dull the mind

Surā	Liquor	Noun, stem form in compound, from <i>surā</i> (fermented liquor). Part of <i>pamādatthānā</i> .
meraya	Spirit	Noun, stem form in compound, from <i>meraya</i> (distilled liquor). Part of <i>pamādatthānā</i> .

majja	Intoxicant	Noun, stem form in compound, from <i>maja</i> (intoxicant), from <i>madati</i> (to be intoxicated). Part of <i>pamādaṭṭhānā</i> .
pamāda- ṭṭhānā	Causing heedlessness	Noun, ablative singular neuter compound, from <i>pamāda</i> (heedlessness) + <i>ṭṭhāna</i> (cause, basis). Object of <i>veramaṇī</i> .

### Vikāla-bhojanā veramaṇī

**Grok AI:** Abstaining from eating at the wrong time

**BM:** Abstaining from eating at the wrong time

Vikāla	Wrong time	Noun, stem form in compound, from <i>vik</i> (wrong) + <i>kala</i> (time), after noon until dawn. Part of <i>bhojanā</i> .
bhojanā	From eating	Noun, ablative singular neuter, from <i>bhojana</i> (eating), from <i>bhujati</i> (to eat). Object of <i>veramaṇī</i> .

### Nacca-gīta-vādita-visūka-dassanā veramaṇī

**Grok AI:** Abstaining from dancing, singing, music, and shows

**BM:** Abstaining from dancing, singing, music and watching shows

Nacca	Dancing	Noun, stem form in compound, from <i>nacca</i> (dancing), from <i>naccati</i> (to dance). Part of <i>dassanā</i> .
gīta	Singing	Noun, stem form in compound, from <i>gīta</i> (song), from <i>gāyati</i> (to sing). Part of <i>dassanā</i> .
vādita	Music	Noun, stem form in compound, from <i>vādita</i> (music), from <i>vadati</i> (to play an instrument). Part of <i>dassanā</i> .
visūka	Shows	Noun, stem form in compound, from <i>visūka</i> (spectacle). Part of <i>dassanā</i> .
dassanā	From seeing	Noun, ablative singular neuter, from <i>dassana</i> (seeing), from <i>passati</i> (to see). Object of <i>veramaṇī</i> .

### Mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhānā veramaṇī

**Grok AI:** Abstaining from wearing garlands, perfumes, cosmetics, and adornments

**BM:** Abstaining from perfumes, beautification and adornment

Mālā	Garlands	Noun, stem form in compound, from <i>mālā</i> (garland). Part of <i>vibhūsanatṭhānā</i> .
gandha	Perfumes	Noun, stem form in compound, from <i>gandha</i> (scent). Part of <i>vibhūsanatṭhānā</i> .
vilepana	Cosmetics	Noun, stem form in compound, from <i>vilepana</i> (ointment), from <i>vilimpati</i> (to anoint). Part of <i>vibhūsanatṭhānā</i> .
dhāraṇa	Wearing	Noun, stem form in compound, from <i>dhāraṇa</i> (wearing), from <i>dharati</i> (to wear). Part of <i>vibhūsanatṭhānā</i> .
maṇḍana	Adorning	Noun, stem form in compound, from <i>maṇḍana</i> (adorning), from <i>maṇḍati</i> (to adorn). Part of <i>vibhūsanatṭhānā</i> .
vibhūsanatṭhānā	From adornments causing	Noun, ablative singular neuter compound, from <i>vibhūsana</i> (adornment), from <i>vibhūseti</i> (to adorn) + <i>ṭhāna</i> (cause, basis). Object of <i>veramaṇī</i> .

### **Uccā-sayana-mahā-sayanā veramaṇī**

**Grok AI:** Abstaining from high and luxurious beds

**BM:** Abstaining from lying on high or luxurious beds

Uccā	High	Adjective, stem form in compound, from <i>ucca</i> (high). Qualifies <i>sayanā</i> .
sayana	Beds	Noun, stem form in compound, from <i>sayana</i> (bed), from <i>seti</i> (to lie down). Part of <i>sayanā</i> .
mahā	Luxurious	Adjective, stem form in compound, from <i>mahā</i> (great). Qualifies <i>sayanā</i> .
sayanā	From beds	Noun, ablative singular neuter, from <i>sayana</i> . Object of <i>veramaṇī</i> .

### **Jāta-rūpa-rajata-paṭiggahaṇā veramaṇī**

**Grok AI:** Abstaining from accepting gold and silver

**BM:** Abstaining from using gold, silver or money

Jāta-rūpa	Gold	Noun, stem form in compound, from <i>jāta</i> (born) + <i>rūpa</i> (form, gold), technical term for gold. Part of <i>paṭiggahaṇā</i> .
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rajata	Silver	Noun, stem form in compound, from <i>rajata</i> (silver). Part of <i>paṭiggahaṇā</i> .
paṭiggahaṇā	From accepting	Noun, ablative singular neuter, from <i>paṭiggahana</i> (accepting), from <i>paṭiggaṇhāti</i> (to accept). Object of <i>veramaṇī</i> .
iti	Thus	Particle, marks end of quotation.

### Anuññāsi kho Bhagavā

**Grok AI:** The Blessed One indeed permitted

**BM:** Established by the Blessed One [were]

Anuññāsi	Permitted	Verb, 3rd person singular aorist, from <i>anuññāti</i> (to permit). Action of <i>Bhagavā</i> with <i>nāsetum</i> (implied) as object.
kho	Indeed	Particle, emphasizes <i>anuññāsi</i> .
Bhagavā	Blessed One	Noun, nominative singular masculine, from <i>bhagavant</i> (blessed one). Subject of <i>anuññāsi</i> .

### Dasahi aṅgehi samannāgataṁ sāmaṇeram nāsetum

**Grok AI:** To expel a novice endowed with ten qualities

**BM:** Ten grounds for a novice to be dismissed

Dasahi	With ten	Numeral, instrumental plural neuter, from <i>dasa</i> . Qualifies <i>aṅgehi</i> .
aṅgehi	With qualities	Noun, instrumental plural neuter, from <i>aṅga</i> (factor, quality, limb). Specifies attributes of <i>samannāgataṁ</i> .
samannāgataṁ	Endowed	Past participle, accusative singular masculine, from <i>samannāgamati</i> (to be endowed with), from <i>sam</i> (complete) + <i>anu</i> (along) + <i>āgata</i> (come), meaning "endowed with, possessed of." Qualifies <i>sāmaṇeram</i> .
sāmaṇeram	Novice	Noun, accusative singular masculine, from <i>sāmaṇera</i> . Object of <i>nāsetum</i> .
nāsetum	To expel	Infinitive, from <i>nāseti</i> (to expel, to destroy). Purpose of <i>anuññāsi</i> , with <i>sāmaṇeram</i> as object.

## Katamehi dasahi

**Grok AI:** Which ten?

**BM:** What are these ten?

Katamehi	Which	Interrogative pronoun, instrumental plural neuter, from <i>katama</i> (which). Qualifies <i>dasahi</i> .
dasahi	Ten	Numeral, instrumental plural neuter, from <i>dasa</i> . Object of <i>katamehi</i> , refers to <i>aṅgehi</i> (qualities).

## Pāṇātipātī hoti

**Grok AI:** He is a killer of living beings

**BM:** He is a killer of living beings

Pāṇātipātī	Killer of living beings	Noun, nominative singular masculine, from <i>pāṇa</i> (living being) + <i>atipātī</i> (killer), from <i>ati</i> + <i>patati</i> . Predicate of <i>sāmañeram</i> (implied).
hoti	Is	Verb, 3rd person singular present indicative, from <i>bhavati</i> (to be). Links <i>sāmañeram</i> to <i>pāṇātipātī</i> .

## Adinn'ādāyī hoti

**Grok AI:** He is a taker of what is not given

**BM:** He is a taker of what is not given

Adinn'ādāyī	Taker of what is not given	Noun, nominative singular masculine, from <i>adinna</i> (not given) + <i>ādāyī</i> (taker), from <i>ādāti</i> (to take). Predicate of <i>sāmañeram</i> (implied).
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## Abrahma-cārī hoti

**Grok AI:** He is non-celibate

**BM:** He is a practitioner of unchastity

Abrahma-cārī	Non-celibate	Noun, nominative singular masculine, from <i>a</i> (not) + <i>brahma-cariya</i> (celibate life) + <i>cārī</i> (one who conducts). Predicate of <i>sāmañeram</i> (implied).
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### **Musā-vādī hoti**

**Grok AI:** He is a speaker of falsehood

**BM:** He is a speaker of falsity

Musā	False	Adverb, from <i>musā</i> (falsehood). Qualifies <i>vādī</i> .
vādī	Speaker	Noun, nominative singular masculine, from <i>vādī</i> (speaker), from <i>vadati</i> (to speak). Predicate of <i>sāmañeram</i> (implied).

### **Majja-pāyī hoti**

**Grok AI:** He is a drinker of intoxicants

**BM:** He is a consumer of intoxicants

Majja	Intoxicants	Noun, stem form in compound, from <i>majja</i> (intoxicant), from <i>madati</i> (to be intoxicated). Qualifies <i>pāyī</i> .
pāyī	Drinker	Noun, nominative singular masculine, from <i>pāyī</i> (drinker), from <i>pāti</i> (to drink). Predicate of <i>sāmañeram</i> (implied).

### **Buddhassa avaṇṇam bhāsati**

**Grok AI:** He speaks disparagingly of the Buddha

**BM:** He speaks in dispraise of the Buddha

Buddhassa	Of the Buddha	Noun, genitive singular masculine, from <i>buddha</i> (awakened one). Object of <i>avaṇṇam</i> .
avaṇṇam	Disparagingly	Noun, accusative singular masculine, from <i>avaṇṇa</i> (dispraise, disparagement), from <i>a</i> (not) + <i>vāṇṇa</i> (praise). Object of <i>bhāsati</i> .
bhāsati	Speaks	Verb, 3rd person singular present indicative, from <i>bhāsati</i> (to speak). Action of <i>sāmañeram</i> (implied) with <i>avaṇṇam</i> as object.

### **Dhammassa avaṇṇam bhāsati**

**Grok AI:** He speaks disparagingly of the Dhamma

**BM:** He speaks in dispraise of the Dhamma

Dhammassa	Of the Dhamma	Noun, genitive singular masculine, from <i>dharma</i> (teaching). Object of <i>avaññam</i> .
avaññam	Disparagingly	Noun, accusative singular masculine, from <i>avañña</i> (dispraise, disparagement). Object of <i>bhāsati</i> .
bhāsati	Speaks	Verb, 3rd person singular present indicative, from <i>bhāsati</i> (to speak). Action of <i>sāmañeram</i> (implied) with <i>avaññam</i> as object.

### Saṅghassa avaññam bhāsati

**Grok AI:** He speaks disparagingly of the Sangha

**BM:** He speaks in dispraise of the Saṅgha

Saṅghassa	Of the Sangha	Noun, genitive singular masculine, from <i>saṅgha</i> (community). Object of <i>avaññam</i> .
avaññam	Disparagingly	Noun, accusative singular masculine, from <i>avañña</i> (dispraise, disparagement). Object of <i>bhāsati</i> .
bhāsati	Speaks	Verb, 3rd person singular present indicative, from <i>bhāsati</i> (to speak). Action of <i>sāmañeram</i> (implied) with <i>avaññam</i> as object.

### Micchā-ditṭhiko hoti

**Grok AI:** He holds wrong views

**BM:** He is a holder of wrong views

Micchā	Wrong	Adverb, from <i>micchā</i> (wrongly). Qualifies <i>ditṭhiko</i> .
ditṭhiko	One who holds views	Noun, nominative singular masculine, from <i>ditṭhika</i> (one with views) from <i>ditṭhi</i> (view). Predicate of <i>sāmañeram</i> (implied).
hoti	Is	Verb, 3rd person singular present indicative, from <i>bhavati</i> (to be). Links <i>sāmañeram</i> to <i>micchā-ditṭhiko</i> .

### Bhikkhunī-dūsako hoti

**Grok AI:** He is a corrupter of nuns

**BM:** He has corrupted a nun

Bhikkhunī	Nuns	Noun, stem form in compound, from <i>bhikkhunī</i> (nun). Qualifies <i>dūsako</i> .
dūsako	Corrupter	Noun, nominative singular masculine, from <i>dūsaka</i> (corrupter) from <i>dūseti</i> (to corrupt, to spoil). Predicate of <i>sāmañeram</i> (implied).
hoti	Is	Verb, 3rd person singular present indicative, from <i>bhavati</i> (to be). Links <i>sāmañeram</i> to <i>bhikkhunī-dūsako</i> .

### Anuññāsi kho Bhagavā

**Grok AI:** The Blessed One indeed permitted

**BM:** Which were established by the Blessed One

Anuññāsi	Permitted	Verb, 3rd person singular aorist, from <i>anuññāti</i> (to permit). Action of <i>Bhagavā</i> with <i>nāsetum</i> (implied) as object.
kho	Indeed	Particle, emphasizes <i>anuññāsi</i> .
Bhagavā	Blessed One	Noun, nominative singular masculine, from <i>bhagavant</i> . Subject of <i>anuññāsi</i> .

### Imehi dasahi aṅgehi samannāgataṁ sāmañeram nāsetun'ti

**Grok AI:** To expel a novice endowed with these ten qualities

**BM:** These are the ten grounds for a novice to be dismissed

Imehi	With these	Demonstrative pronoun, instrumental plural neuter, from <i>ima</i> . Qualifies <i>dasahi aṅgehi</i> .
dasahi	With ten	Numeral, instrumental plural neuter, from <i>dasa</i> . Qualifies <i>aṅgehi</i> .
aṅgehi	With qualities	Noun, instrumental plural neuter, from <i>aṅga</i> . Specifies attributes of <i>samannāgataṁ</i> .
samannāgataṁ	Endowed	Past participle, accusative singular masculine, from <i>samannāgamati</i> (to be endowed with). Qualifies <i>sāmañeram</i> .
sāmañeram	Novice	Noun, accusative singular masculine, from <i>sāmañera</i> . Object of <i>nāsetum</i> .

nāseturṁ	To expel	Infinitive, from <i>nāseti</i> (to destroy, expel). Purpose of <i>anuññāsi</i> , with <i>sāmañeram</i> as object.
iti	Thus	Particle, marks quotation of the Buddha's ruling.

### Anuññāsi kho Bhagavā

**Grok AI:** The Blessed One indeed permitted

**BM:** Established by the Blessed One [were]

Anuññāsi	Permitted	Verb, 3rd person singular aorist, from <i>anuññāti</i> (to permit). Action of <i>Bhagavā</i> with <i>kātum</i> (implied) as object.
kho	Indeed	Particle, emphasizes <i>anuññāsi</i> .
Bhagavā	Blessed One	Noun, nominative singular masculine, from <i>bhagavant</i> . Subject of <i>anuññāsi</i> .

### Pañcahi aṅgehi samannāgatassa sāmañerassa dāṇḍa-kammam kātum

**Grok AI:** To impose disciplinary action on a novice endowed with five qualities

**BM:** Five grounds for a novice to be punished

Pañcahi	With five	Numeral, instrumental plural neuter, from <i>pañca</i> . Qualifies <i>aṅgehi</i> .
aṅgehi	With qualities	Noun, instrumental plural neuter, from <i>aṅga</i> . Specifies attributes of <i>samannāgatassa</i> .
samannāgatassa	Endowed	Past participle, genitive singular masculine, from <i>samannāgamati</i> (to be endowed with). Qualifies <i>sāmañerassa</i> .
sāmañerassa	Of novice	Noun, genitive singular masculine, from <i>sāmañera</i> . Object of <i>kātum</i> .
dāṇḍa-kammam	Disciplinary action	Noun, accusative singular neuter, from <i>dāṇḍa</i> (punishment, stick) + <i>kamma</i> (action). Object of <i>kātum</i> .
kātum	To impose	Infinitive, from <i>karati</i> (to do). Purpose of <i>anuññāsi</i> , with <i>dāṇḍa-kammam</i> as object.

### Katamehi pañcahi

**Grok AI:** Which five?

**BM:** What are these five?

Katamehi	Which	Interrogative pronoun, instrumental plural neuter, from <i>katama</i> . Qualifies <i>pañcahi</i> .
pañcahi	Five	Numeral, instrumental plural neuter, from <i>pañca</i> . Object of <i>katamehi</i> , refers to <i>añgehi</i> (qualities).

### Bhikkhūnam alābhāya parisakkati

**Grok AI:** He strives for the monks' disadvantage

**BM:** He strives for the loss of the Bhikkhus

Bhikkhūnam	Of monks	Noun, dative plural masculine, from <i>bhikkhu</i> . Beneficiary of <i>alābhāya</i> .
alābhāya	For disadvantage	Noun, dative singular masculine, from <i>a</i> (not) + <i>lābha</i> (gain). Goal of <i>parisakkati</i> .
parisakkati	Strives	Verb, 3rd person singular present indicative, from <i>parisakkati</i> (to strive), from <i>pari</i> (around) + <i>sakkati</i> (to endeavor). Action of <i>sāmañeram</i> (implied) with <i>alābhāya</i> as goal.

### Bhikkhūnam anatthāya parisakkati

**Grok AI:** He strives for the monks' harm

**BM:** He strives for the non-benefit of the Bhikkhus

Bhikkhūnam	Of monks	Noun, dative plural masculine, from <i>bhikkhu</i> . Beneficiary of <i>anatthāya</i> .
anatthāya	For harm	Noun, dative singular masculine, from <i>an</i> (not) + <i>attha</i> (benefit). Goal of <i>parisakkati</i> .
parisakkati	Strives	Verb, 3rd person singular present indicative, from <i>parisakkati</i> (to strive). Action of <i>sāmañeram</i> (implied) with <i>anatthāya</i> as goal.

### Bhikkhūnam anāvāsāya parisakkati

**Grok AI:** He strives for the monks' eviction

**BM:** He strives for the non-residence of the Bhikkhus

Bhikkhūnam	Of monks	Noun, dative plural masculine, from <i>bhikkhu</i> . Beneficiary of <i>anāvāsāya</i> .
anāvāsāya	For eviction	Noun, dative singular masculine, from <i>an</i> (not) + <i>āvāsa</i> (residence). Goal of <i>parisakkati</i> .
parisakkati	Strives	Verb, 3rd person singular present indicative, from <i>parisakkati</i> (to strive). Action of <i>sāmañeram</i> (implied) with <i>anāvāsāya</i> as goal.

### **Bhikkhū akkosati paribhāsatī**

**Grok AI:** He abuses and reviles monks

**BM:** He insults or abuses the Bhikkhus

Bhikkhū	Monks	Noun, accusative plural masculine, from <i>bhikkhu</i> . Object of <i>akkosati</i> and <i>paribhāsatī</i> .
akkosati	Abuses	Verb, 3rd person singular present indicative, from <i>akkosati</i> (to abuse), from ā (intensive) + krus (to shout), meaning "to scold, to revile". Action of <i>sāmañeram</i> (implied) with <i>bhikkhū</i> as object.
paribhāsatī	Reviles	Verb, 3rd person singular present indicative, from <i>paribhāsatī</i> (to revile), from pari (around) + bhāsatī (to speak), meaning "to abuse, to scold". Action of <i>sāmañeram</i> (implied) with <i>bhikkhū</i> as object.

### **Bhikkhū bhikkhūhi bhedeti**

**Grok AI:** He causes monks to be divided from monks

**BM:** He causes a split between the Bhikkhus

Bhikkhū	Monks	Noun, accusative plural masculine, from <i>bhikkhu</i> . Object of <i>bhedeti</i> .
bhikkhūhi	From monks	Noun, instrumental plural masculine, from <i>bhikkhu</i> . Indicates separation caused by <i>bhedeti</i> .
bhedeti	Causes to be divided	Verb, 3rd person singular present indicative, from <i>bhedeti</i> (to divide), meaning "to cause division, to split". Action of <i>sāmañeram</i> (implied) with <i>bhikkhū</i> as object and <i>bhikkhūhi</i> as source of division.

## Anuññāsi kho Bhagavā

**Grok Al:** The Blessed One indeed permitted

**BM:** That were established by the Blessed One

Anuññāsi	Permitted	Verb, 3rd person singular aorist, from <i>anuññāti</i> (to permit). Action of <i>Bhagavā</i> with <i>kātum</i> (implied) as object.
kho	Indeed	Particle, emphasizes <i>anuññāsi</i> .
Bhagavā	Blessed One	Noun, nominative singular masculine, from <i>bhagavant</i> . Subject of <i>anuññāsi</i> .

**Imehi pañcahi aṅgehi samannāgatassa sāmaṇerassa dāṇḍa-kammam kātun’ti**

**Grok Al:** To impose disciplinary action on a novice endowed with these five qualities

**BM:** These are the five grounds for a novice to be punished

Imehi	With these	Demonstrative pronoun, instrumental plural neuter, from <i>ima</i> . Qualifies <i>pañcahi aṅgehi</i> .
pañcahi	With five	Numeral, instrumental plural neuter, from <i>pañca</i> . Qualifies <i>aṅgehi</i> .
aṅgehi	With qualities	Noun, instrumental plural neuter, from <i>aṅga</i> . Specifies attributes of <i>samannāgatassa</i> .
samannāgatassa	Endowed	Past participle, genitive singular masculine, from <i>samannāgamati</i> (to be endowed). Qualifies <i>sāmaṇerassa</i> .
sāmaṇerassa	Of novice	Noun, genitive singular masculine, from <i>sāmaṇera</i> . Object of <i>kātum</i> .
dāṇḍa-kammam	Disciplinary action	Noun, accusative singular neuter, from <i>dāṇḍa</i> (punishment) + <i>kamma</i> (action). Object of <i>kātum</i> .
kātun	To impose	Infinitive, from <i>karoti</i> (to do). Purpose of <i>anuññāsi</i> , with <i>dāṇḍa-kammam</i> as object.
iti	Thus	Particle, marks quotation of the Buddha's ruling.

The [Dandakkammavatthu](#) states that bhikkhus can only punish sāmaṇeras by restricting which areas of a monastery a sāmaṇera can enter or by expelling them. Bhikkhus cannot restrict their food as a punishment, and Pācittiyas [74](#) and [75](#) prohibit bhikkhus from hitting

sāmañeras or threatening them with physical harm. In any case, a bhikkhu should seek the consent of the sāmañera's preceptor before imposing any form of punishment.

## Vinaya Notes

### Requisites

#### Bindu (Marking)

**Imamā bindukappam karomi**

**Grok AI:** I perform this marking ritual

**Norbu AI:** I make this marking spot

**BM:** I make this properly marked

Imamā	This	Demonstrative pronoun, accusative singular masculine, from <i>ima</i> . Qualifies <i>bindukappam</i> .
bindu	Mark	Noun, stem form in compound, from <i>bindu</i> (drop, mark). Part of <i>bindukappam</i> , referring to the act of marking cloth.
kappam	Ritual	Noun, accusative singular masculine, from <i>kappa</i> (ritual, method). Object of <i>karomi</i> , referring to the procedure of marking cloth as per <a href="#">Pācittiya 58</a> .

**Norbu AI:** *bindukappam* = marking spot/point

*bindu* = spot/dot + *kappa* = allowable mark

**karomi** I perform Verb, 1st person singular present indicative, from *karoti* (to make, to perform). Action of speaker, with *bindukappam* as object.

#### Adhitthāna (Determining)

**Imamā saṅghātiṁ adhitthāmi**

**Grok AI:** I determine this outer robe

**BM:** I determine this outer robe

īmaṁ	This	Demonstrative pronoun, accusative singular feminine, from <i>ima</i> . Qualifies <i>saṅghāṭīm</i> .
saṅghāṭīm	Outer robe	Noun, accusative singular feminine, from <i>saṅghāṭī</i> (outer robe), from <i>sam</i> (together) + <i>ghaṭati</i> (to join), implying a double-layered robe. Object of <i>adhitṭhāmi</i> .
adhitṭhāmi	I determine	Verb, 1st person singular present indicative, from <i>adhitṭhāti</i> (to determine, designate). Action of speaker, with <i>saṅghāṭīm</i> as object.

### uttarā-saṅgam

**Grok AI:** Upper robe

**BM:** Upper robe

uttarā	Upper	Adjective, stem form in compound, from <i>uttara</i> (upper). Qualifies <i>saṅgam</i> .
saṅgam	Robe	Noun, accusative singular masculine, from <i>saṅga</i> (robe, cloth). Implied object of <i>adhitṭhāmi</i> (from context), part of monastic requisites.

### antara-vāsakam

**Grok AI:** Inner robe

**BM:** Lower robe

antara	Inner	Adjective, stem form in compound, from <i>antara</i> (inner). Qualifies <i>vāsakam</i> .
vāsakam	Robe	Noun, accusative singular masculine, from <i>vāsaka</i> (robe), from <i>vasati</i> (to dwell). Implied object of <i>adhitṭhāmi</i> (from context), part of monastic requisites.

### pattam

**Grok AI:** Alms bowl

**BM:** Alms bowl

pattam	Alms bowl	Noun, accusative singular masculine, from <i>patta</i> (bowl). Implied object of <i>adhitṭhāmi</i> (from context), part of monastic requisites.
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## **nisīdanam**

**Grok Al:** Sitting cloth

**BM:** Sitting-cloth

nisīdanam	Sitting cloth	Noun, accusative singular neuter, from <i>nisīdana</i> (sitting cloth), from <i>nisīdati</i> (to sit). Implied object of <i>adhitthāmi</i> (from context), part of monastic requisites.
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## **kaṇḍu-paṭicchādim**

**Grok Al:** Itch-covering cloth

**BM:** Skin-eruption covering cloth

kaṇḍu	Itch	Noun, stem form in compound, from <i>kaṇḍu</i> (itch). Part of <i>paṭicchādim</i> .
paṭicchādim	Covering cloth	Noun, accusative singular feminine, from <i>paṭicchādi</i> (covering), from <i>paṭicchādeti</i> (to cover). Implied object of <i>adhitthāmi</i> (from context), part of monastic requisites.

## **vassika-sātikarām**

**Grok Al:** Rainy season cloth

**BM:** Rains cloth

vassika	Rainy season	Adjective, stem form in compound, from <i>vassika</i> (rainy season), from <i>vassa</i> (rain). Qualifies <i>sātikarām</i> .
sātikarām	Cloth	Noun, accusative singular neuter, from <i>sātika</i> (cloth). Implied object of <i>adhitthāmi</i> (from context), part of monastic requisites.

**Norbu Al:** sātikarām: general term for cloth/robe, often used for specific purposes (like vassika-sātika: rain cloth.)

## **paccattharaṇam**

**Grok Al:** Spread cloth

**BM:** Sleeping cloth

paccattharaṇam	Spread cloth	Noun, accusative singular neuter, from <i>paccattharāṇa</i> (spread), from <i>paccattharati</i> (to spread out). Implied object of <i>adhitthāmi</i> (from context), part of monastic requisites.
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**Norbu AI:** paccattharaṇam:

- pati (upon) + ā (towards) + tharaṇa (spreading)
- "sitting cloth" or "spreading cloth"
- Used for sitting or lying down

### mukha-puñchana-colam

**Grok AI:** Face-wiping cloth

**BM:** Handkerchief

mukha	Face	Noun, stem form in compound, from <i>mukha</i> (face). Part of <i>puñchana-colam</i> .
puñchana	Wiping	Noun, stem form in compound, from <i>puñchana</i> (wiping), from <i>puñchatī</i> (to wipe). Part of <i>colam</i> .
colam	Cloth	Noun, accusative singular neuter, from <i>cola</i> (cloth). Implied object of <i>adhitthāmi</i> (from context), part of monastic requisites.

**Norbu AI:** colam: cloth piece, usually for utility purposes (like wiping.)

### parikkhāra-colam

**Grok AI:** Requisite cloth

**BM:** Small requisite

parikkhāra	Requisite	Noun, stem form in compound, from <i>parikkhāra</i> (requisite, equipment). Qualifies <i>colam</i> .
colam	Cloth	Noun, accusative singular neuter, from <i>cola</i> (cloth). Implied object of <i>adhitthāmi</i> (from context), part of monastic requisites.

**Norbu AI:** parikkhāra:

- pari (around) + karoti (to do, to make)
- "requisites, accessories"
- Refers to a monk's personal belongings

- When combined with *cola* (*parikkhāra-cola*): cloth for various purposes/accessories

## Paccuddharāṇa (Relinquishing)

**Imam̄ saṅghāṭim paccuddharāmi**

**Grok AI:** I withdraw this outer robe

**BM:** I relinquish this outer robe

Imam̄	This	Demonstrative pronoun, accusative singular feminine, from <i>ima</i> . Qualifies <i>saṅghāṭim</i> .
saṅghāṭim	Outer robe	Noun, accusative singular feminine, from <i>saṅghāṭi</i> . Object of <i>paccuddharāmi</i> .
paccuddharāmi	I withdraw	Verb, 1st person singular present indicative, from <i>paccuddharati</i> (to withdraw, give back, to relinquish). Action of speaker, with <i>saṅghāṭim</i> as object.

## Vikappana (Sharing Ownership)

**Imam̄ cīvaraṁ tuyhaṁ vikappemi**

**Grok AI:** I assign this robe to you

**BM:** I share this robe with you

Imam̄	This	Demonstrative pronoun, accusative singular neuter, from <i>ima</i> . Qualifies <i>cīvaraṁ</i> .
cīvaraṁ	Robe	Noun, accusative singular neuter, from <i>cīvara</i> (robe). Object of <i>vikappemi</i> .
tuyhaṁ	To you	Pronoun, dative singular, from <i>tvaṁ</i> (you). Indirect object of <i>vikappemi</i> .
vikappemi	I assign	Verb, 1st person singular present indicative, from <i>vikappeti</i> (to assign, share ownership). Action of speaker, with <i>cīvaraṁ</i> as object and <i>tuyhaṁ</i> as recipient.

**Imam̄ cīvaraṁ mayhaṁ santakaṁ paribhuñja vā visajjehi vā yathāpaccayaṁ vā karohi**

**Grok AI:** This robe, my property, use it or distribute it or do as needed

**BM:** This robe of mine: you may use it, give it away, or do as you wish with it

Imaṁ	This	Demonstrative pronoun, accusative singular neuter, from <i>ima</i> . Qualifies <i>cīvaraṁ</i> .
cīvaraṁ	Robe	Noun, accusative singular neuter, from <i>cīvara</i> . Subject of clause, qualified by <i>santakam̄</i> .
mayhaṁ	My	Pronoun, genitive singular, from <i>aham̄</i> (I). Qualifies <i>santakam̄</i> .
santakam̄	Property	Noun, accusative singular neuter, from <i>santaka</i> (possession), from <i>santa</i> (own). Qualifies <i>cīvaraṁ</i> .
paribhuñja	Use	Verb, 2nd person singular imperative, from <i>paribhuñjati</i> (to use). Action directed to recipient, with <i>cīvaraṁ</i> as object.
vā	Or	Particle, indicates alternative.
visajjehi	Distribute	Verb, 2nd person singular imperative, from <i>visajjeti</i> (to distribute, send away, give away). Action directed to recipient, with <i>cīvaraṁ</i> as object.
yathā	As	Adverb, from <i>yathā</i> (as). Qualifies <i>paccayam̄</i> .
paccayam̄	Needed	Noun, accusative singular masculine, from <i>paccaya</i> (condition, need). Object of <i>krohi</i> , qualified by <i>yathā</i> .
<b>Norbu AI:</b> yathāpaccayam̄: according to cause/as you see fit		
krohi	Do	Verb, 2nd person singular imperative, from <i>karoti</i> (to do). Action directed to recipient, with <i>yathāpaccayam̄</i> as object.

## Offences

Method of confessing light offences

**Aham̄ bhante sambahulā nānā-vatthukāyo thullaccayāyo āpattiyo āpanno tā paṭidesemi**

**Grok AI:** I, venerable sir, having committed numerous grave offenses of various bases, confess them

**BM:** I, ven. sir, having many times fallen into grave offences with different bases, these I confess

Aham	I	Pronoun, nominative singular, from <i>aham</i> . Subject of <i>paṭidesemi</i> .
bhante	Venerable sir	Vocative plural, from <i>bhante</i> (honorific address). Direct address to senior monk(s).
sambahulā	Numerous	Adjective, accusative plural feminine, from <i>sambahula</i> (many, numerous), saṁ (together, with) + bahula (many, numerous).. Qualifies āpattiyo.
nānā	Various	Adjective, stem form in compound, from <i>nānā</i> (diverse). Qualifies vatthukāyo.
vatthukāyo	Of bases	Noun, accusative plural feminine, from <i>vatthu</i> (basis, cause). Part of compound, specifies grounds of offenses.
<b>Norbu AI:</b> vatthukāyo:		
		- vatthu (matter, ground, basis) + kāya (group, collection)
		- "having various grounds/bases"
		- In compound nānā-vatthukāyo: "of various kinds/bases"
thullaccayāyo	Grave offenses	Noun, accusative plural feminine, from <i>thullaccaya</i> (grave offense). Qualifies āpattiyo, indicating serious breaches.
āpattiyo	Offenses	Noun, accusative plural feminine, from <i>āpatti</i> (offense), from āpajjati (to commit, fall into). Object of <i>paṭidesemi</i> .
āpanno	Having committed	Past participle, nominative singular masculine, from <i>āpajjati</i> (to commit). Qualifies <i>aham</i> , describes speaker's state.
tā	Them	Pronoun, accusative plural feminine, from <i>ta</i> . Refers to āpattiyo, object of <i>paṭidesemi</i> .
paṭidesemi	I confess	Verb, 1st person singular present indicative, from <i>paṭideseti</i> (to confess, to acknowledge), paṭi (towards) + deseti (to point out, to show, to confess). Action of speaker, with <i>tā</i> (offenses) as object.

### Passasi āvuso

**Grok AI:** Do you see, friend?

**BM:** Do you see, friend?

Passasi	You see	Verb, 2nd person singular present indicative, from <i>passati</i> (to see). Action of addressed monk, questioning acknowledgment of confession.
āvuso	Friend	Vocative singular, from <i>āvuso</i> (friend). Direct address to monk receiving confession.

### Āma bhante passāmi

**Grok Al:** Yes, venerable sir, I see

**BM:** Yes, ven. sir, I see

Āma	Yes	Particle, affirmative response. Modifies <i>passāmi</i> .
bhante	Venerable sir	Vocative plural, from <i>bhante</i> . Direct address to senior monk(s).
passāmi	I see	Verb, 1st person singular present indicative, from <i>passati</i> (to see). Action of speaker, acknowledging confession.

### Āyatim āvuso saṁvareyyāsi

**Grok Al:** In the future, friend, you should restrain yourself

**BM:** In future, friend, you should be restrained

Āyatim	In the future	Adverb, from <i>āyati</i> (future). Modifies <i>saṁvareyyāsi</i> .
āvuso	Friend	Vocative singular, from <i>āvuso</i> . Direct address to confessing monk.
saṁvareyyāsi	You should restrain	Verb, 2nd person singular optative, from <i>saṁvarati</i> (to restrain). Action advised for addressed monk, no explicit object (restraint from offenses implied).

### Sādhu suṭṭhu bhante saṁvarissāmi

**Grok Al:** Well, very well, venerable sir, I will restrain myself

**BM:** It is well indeed, ven. sir. I shall be restrained

Sādhu	Well	Particle, expresses approval. Modifies <i>saṁvarissāmi</i> .
suṭṭhu	Very well	Adverb, from <i>suṭṭhu</i> (well, thoroughly). Intensifies <i>sādhu</i> , modifies <i>saṁvarissāmi</i> .

bhante	Venerable sir	Vocative plural, from <i>bhante</i> . Direct address to senior monk(s).
samvarissāmi	I will restrain	Verb, 1st person singular future indicative, from <i>samvarati</i> (to restrain). Action of speaker, no explicit object (restraint from offenses implied).

## Nissaggiya Pācittiya 1 ('extra robe')

### **Idam me bhante cīvaraṁ dasāhātikkantāṁ nissaggiyāṁ**

**Grok AI:** This robe of mine, venerable sir, kept beyond ten days, is to be forfeited

**BM:** This extra robe, venerable sir, which has passed beyond the ten day (limit), is to be forfeited by me: I forfeit it to you

Idam	This	Demonstrative pronoun, accusative singular neuter, from <i>ima</i> . Qualifies <i>cīvaraṁ</i> .
me	Of mine	Pronoun, genitive singular, from <i>aham</i> . Indicates possession of <i>cīvaraṁ</i> .
bhante	Venerable sir	Vocative plural, from <i>bhante</i> . Direct address to senior monk(s).
cīvaraṁ	Robe	Noun, accusative singular neuter, from <i>cīvara</i> . Subject of sentence, qualified by <i>idam</i> and <i>me</i> .
dasāha	Ten days	Noun, stem form in compound, from <i>dasa</i> (ten) + <i>aha</i> (day). Part of <i>dasāhātikkantāṁ</i> .
atikkantāṁ	Kept beyond	Past participle, accusative singular neuter, from <i>atikkamati</i> (to go beyond, to pass beyond, to exceed), from <i>ati</i> (beyond) + <i>kanta</i> (gone, past participle of <i>kamati</i> , to go). Qualifies <i>cīvaraṁ</i> , describes robe's state.
nissaggiyāṁ	To be forfeited	Adjective, accusative singular neuter, from <i>nissaggiya</i> (requiring forfeiture), from <i>nissajjati</i> (to forfeit), from <i>nis</i> (out) + <i>sajja</i> (to release). Qualifies <i>cīvaraṁ</i> , indicates robe's status under Vinaya rules.

### **Imāham āyasmato nissajjāmi**

**Grok AI:** This I forfeit to the venerable one

**BM:** I give this robe to you

Imāham	This I	Combination of <i>imam</i> (accusative singular neuter), from <i>imam</i> (this), qualifies implied <i>cīvaraṁ</i> + <i>aham</i> (I), nominative singular, subject.
āyasmato	To the venerable one	Noun, dative singular masculine, from <i>āyasmā</i> (venerable). Indirect object of <i>nissajjāmi</i> , recipient of forfeiture.
nissajjāmi	I forfeit	Verb, 1st person singular present indicative, from <i>nissajjati</i> (to forfeit), nis (out) + sajja (to release). Action of speaker, with implied <i>cīvaraṁ</i> as object.

## Returning the robe

### **Imam cīvaraṁ āyasmato dammi**

**Grok AI:** This robe I give to the venerable one

**BM:** I give this robe to you

Imam	This	Demonstrative pronoun, accusative singular neuter, from <i>ima</i> . Qualifies <i>cīvaraṁ</i> .
cīvaraṁ	Robe	Noun, accusative singular neuter, from <i>cīvara</i> . Object of <i>dammi</i> .
āyasmato	To the venerable one	Noun, dative singular masculine, from <i>āyasmā</i> . Indirect object of <i>dammi</i> , recipient of robe.
dammi	I give	Verb, 1st person singular present indicative, from <i>dadāti</i> (to give). Action of speaker, with <i>cīvaraṁ</i> as object and <i>āyasmato</i> as recipient.

## Nissaggiya Pācittiya 2 ('separated from')

### **Idam me bhante cīvaraṁ ratti-vippavuttharāññatra bhikkhu-sammatiyā nissaggiyām**

**Grok AI:** This robe of mine, venerable sir, kept separate overnight without the monks' approval, is to be forfeited

**BM:** This robe, ven. sir, which has stayed separate (from me) for a night without the consent of the bhikkhus, is to be forfeited by me

Idam	This	Demonstrative pronoun, accusative singular neuter, from <i>ima</i> . Qualifies <i>cīvaraṁ</i> .
me	Of mine	Pronoun, genitive singular, from <i>aham</i> . Indicates possession of <i>cīvaraṁ</i> .
bhante	Venerable sir	Vocative plural, from <i>bhante</i> . Direct address to senior monk(s).
cīvaraṁ	Robe	Noun, accusative singular neuter, from <i>cīvara</i> . Subject of sentence, qualified by <i>idam</i> and <i>me</i> .
ratti	Overnight	Noun, stem form in compound, from <i>ratti</i> (night). Part of <i>ratti-vippavuttham</i> .
vippavuttham	Kept separate	Past participle, accusative singular neuter, vi (away) + pa (forth) + vuttham (past participle of <i>vasati</i> , to dwell), from <i>vippavasati</i> (to stay apart form, to be absent, to be separated). Qualifies <i>cīvaraṁ</i> , describes robe's state.
aññatra	Without	Adverb, from <i>aññatra</i> (except, without). Modifies <i>vippavuttham</i> , indicating absence of approval.
bhikkhu	Monks	Noun, stem form in compound, from <i>bhikkhu</i> . Part of <i>bhikkhu-sammatiyā</i> .
sammatiyā	Approval	Noun, ablative singular feminine, from <i>sammuti</i> (consent, permission, agreement), from <i>sammannati</i> (to agree). Qualifies <i>vippavuttham</i> , specifies condition not met.
nissaggiyam	To be forfeited	Adjective, accusative singular neuter, from <i>nissaggiya</i> . Qualifies <i>cīvaraṁ</i> , indicates robe's status under Vinaya rules.

### Imāham āyasmato nissajjāmi

**Grok AI:** This I forfeit to the venerable one

**BM:** I forfeit it to you

Imāham	This I	Combination of <i>imam</i> (accusative singular neuter), from <i>ima</i> (this), qualifies implied <i>cīvaraṁ</i> + <i>aham</i> (I), nominative singular, subject.
āyasmato	To the venerable one	Noun, dative singular masculine, from <i>āyasmā</i> . Indirect object of <i>nissajjāmi</i> , recipient of forfeiture.

nissajāmi	I forfeit	Verb, 1st person singular present indicative, from <i>nissajati</i> (to forfeit). Action of speaker, with implied <i>cīvaraṁ</i> as object.
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## Uposatha

### Pārisuddhi Before Sangha

**Parisuddho aham bhante, parisuddho'ti mām saṅgho dhāretu**

**Grok AI:** I am pure, venerable sir, may the Sangha regard me as pure

**BM:** I, ven. sirs, am quite pure (of offences). May the Saṅgha hold me to be pure

Parisuddho	Pure	Adjective, nominative singular masculine, from <i>parisuddha</i> (completely pure), from pari (completely) + suddha (pure, clean). Predicate, describes <i>aham</i> .
aham	I	Pronoun, nominative singular, from <i>aham</i> . Subject of sentence.
bhante	Venerable sir	Vocative plural, from <i>bhante</i> . Direct address to senior monk(s).
parisuddho	Pure	Adjective, nominative singular masculine, from <i>parisuddha</i> (completely pure). Quoted in ' <i>ti</i> ', predicate in reported speech.
'ti	Quoting particle	Particle, marks reported speech. Introduces <i>parisuddho</i> as the Sangha's intended view.
mām	Me	Pronoun, accusative singular, from <i>aham</i> . Object of <i>dhāretu</i> .
saṅgho	Sangha	Noun, nominative singular masculine, from <i>saṅgha</i> . Subject of <i>dhāretu</i> .
dhāretu	May regard	Verb, 3rd person singular imperative, from <i>dhāreti</i> (to hold, regard). Action of <i>saṅgho</i> , with <i>mām</i> as object and <i>parisuddho</i> as complement.

### Pārisuddhi for Three Bhikkhus

**Suṇantu me bhante āyasmantā ajj'uposatho paññaraso, yad'āyasmantānam  
pattakallarām, mayām aññamaññām pārisuddhi uposathām kareyyāma**

**Grok Al:** May the venerables listen to me, venerable sirs, today is the fifteenth-day Uposatha, if it is suitable for the venerables, we should perform the mutual purity Uposatha

**BM:** Let the venerable ones listen to me. Today is an Observance day, which is a fifteenth (day of the fortnight). If it seems right to the venerables ones let us carry out the Observance with one another by way of entire purity

Suṇantu	May listen	Verb, 3rd person plural imperative, from <i>suṇāti</i> (to listen). Action of āyasmantā, with <i>me</i> as indirect object.
me	To me	Pronoun, dative singular, from <i>aham</i> . Indirect object of <i>suṇantu</i> .
bhante	Venerable sirs	Vocative plural, from <i>bhante</i> . Direct address to senior monk(s).
āyasmantā	Venerables	Noun, nominative plural masculine, from <i>āyasmā</i> (venerable). Subject of <i>suṇantu</i> .
ajj'	Today	Adverb, contraction of <i>aṭṭa</i> . Modifies <i>uposatho</i> .
uposatho	Uposatha	Noun, nominative singular masculine, from <i>uposatha</i> (Observance day). Subject of implied <i>is</i> .
paññaraso	Fifteenth-day	Adjective, nominative singular masculine, from <i>paññarasa</i> (fifteen). Qualifies <i>uposatho</i> .
yad'	If	Conjunction, contraction of <i>yadi</i> . Introduces conditional clause.
āyasmantānaṁ	For the venerables	Noun, genitive plural masculine, from <i>āyasmā</i> . Dative of advantage, with <i>pattakallam</i> .
pattakallam	Suitable	Adjective, nominative singular neuter, from <i>pattakalla</i> (suitable, ready). Predicate of conditional clause.
mayam	We	Pronoun, nominative plural, from <i>aham</i> . Subject of <i>kareyyāma</i> .
aññamaññam	Mutual	Pronoun, accusative singular neuter, from <i>aññamañña</i> (each other). Qualifies <i>pārisuddhi</i> .

**Norbu Al:** aññamaññam:

- añña (other) + añña (other)
- Reciprocal pronoun
- "each other, one another"

pārisuddhi	Purity	Noun, accusative singular feminine, from <i>pārisuddhi</i> (completely pure). Qualifies <i>uposathāṁ</i> , part of object of <i>kareyyāma</i> .
uposathāṁ	Uposatha	Noun, accusative singular masculine, from <i>uposatha</i> . Object of <i>kareyyāma</i> .
kareyyāma	We should perform	Verb, 1st person plural optative, from <i>karoti</i> (to do, perform). Action of <i>mayaṁ</i> , with <i>pārisuddhi uposathāṁ</i> as object.

## Adhiṭṭhanuposatha (For a lone bhikkhu)

### Ajja me uposatho

**Grok AI:** Today is my Uposatha

**BM:** Today is an Observance day for me

Ajja	Today	Adverb, from <i>ajja</i> . Modifies implied <i>is</i> .
me	My	Pronoun, genitive singular, from <i>aham</i> . Possessive, qualifies <i>uposatho</i> .
uposatho	Uposatha	Noun, nominative singular masculine, from <i>uposatha</i> . Subject of implied <i>is</i> .

## Sick Bhikkhus - Pārisuddhi

### Pārisuddhim dammi, pārisuddhim me hara, pārisuddhim me ārocehi

**Grok AI:** I give purity, bring my purity, report my purity

**BM:** I give my purity. Please convey purity for me (and) declare purity for me

Pārisuddhim	Purity	Noun, accusative singular feminine, from <i>pārisuddhi</i> (completely pure). Object of <i>dammi</i> .
dammi	I give	Verb, 1st person singular present indicative, from <i>dadāti</i> (to give). Action of speaker, with <i>pārisuddhim</i> as object.
pārisuddhim	Purity	Noun, accusative singular feminine, from <i>pārisuddhi</i> (completely pure). Object of <i>hara</i> .
me	My	Pronoun, genitive singular, from <i>aham</i> . Possessive, qualifies <i>pārisuddhim</i> .

hara	Bring	Verb, 2nd person singular imperative, from <i>harati</i> (to carry, bring). Action of addressed monk, with <i>pārisuddhim</i> as object.
pārisuddhim	Purity	Noun, accusative singular feminine, from <i>pārisuddhi</i> (completely pure). Object of <i>ārocehi</i> .
me	My	Pronoun, genitive singular, from <i>aham</i> . Possessive, qualifies <i>pārisuddhim</i> .
ārocehi	Report	Verb, 2nd person singular imperative, from <i>āroceti</i> (to announce, inform, to report). Action of addressed monk, with <i>pārisuddhim</i> as object.

**Āyasmā bhante ‘uttaro’ bhikkhu gilāno, parisuddho’ti paṭijāni, parisuddho’ti tam  
saṅgho dhāretu**

**Grok A1:** The venerable monk Uttaro, venerable sir, being sick, declares he is pure, may the Sangha regard him as pure

**BM:** Venerable sirs, ‘Uttaro Bhikkhu’ who is sick acknowledges that he is pure. May the Saṅgha hold him to be pure

Āyasmā	Venerable	Noun, nominative singular masculine, from <i>āyasmā</i> . Qualifies <i>uttaro</i> .
bhante	Venerable sir	Vocative plural, from <i>bhante</i> . Direct address to senior monk(s).
‘uttaro’	Uttaro	Proper noun, nominative singular masculine, quoted. Subject of <i>paṭijāni</i> .
bhikkhu	Monk	Noun, nominative singular masculine, from <i>bhikkhu</i> . Qualifies <i>uttaro</i> .
gilāno	Sick	Adjective, nominative singular masculine, from <i>gilāna</i> (sick). Qualifies <i>uttaro</i> .
parisuddho	Pure	Adjective, nominative singular masculine, from <i>parisuddha</i> (completely pure). Quoted in ‘ti, predicate in reported speech.
‘ti	Quoting particle	Particle, marks reported speech. Introduces <i>parisuddho</i> as <i>uttaro</i> 's declaration.
paṭijāni	Declares	Verb, 3rd person singular present indicative, from <i>paṭijānāti</i> (to declare, to acknowledge, admit). Action of <i>uttaro</i> , with <i>parisuddho</i> as complement.
parisuddho	Pure	Adjective, nominative singular masculine, from <i>parisuddha</i> (completely pure). Quoted in ‘ti, predicate in reported speech.

'ti	Quoting particle	Particle, marks reported speech. Introduces <i>parisuddho</i> as Sangha's intended view.
tar̄m	Him	Pronoun, accusative singular masculine, from <i>ta</i> . Object of <i>dhāretu</i> , refers to <i>uttaro</i> .
saṅgho	Sangha	Noun, nominative singular masculine, from <i>saṅgha</i> . Subject of <i>dhāretu</i> .
dhāretu	May regard	Verb, 3rd person singular imperative, from <i>dhāreti</i> (to hold, to regard). Action of <i>saṅgho</i> , with <i>tar̄m</i> as object and <i>parisuddho</i> as complement.

## Sick Bhikkhus - Sending Consent (Chanda)

**Chandar̄m dammi, chandar̄m me hara, chandar̄m me ārocehi**

**Grok AI:** I give consent, bring my consent, report my consent

**BM:** I offer my consent. May you convey my consent (to the Saṅgha). May you declare my consent to them.

Chandar̄m	Consent	Noun, accusative singular masculine, from <i>chanda</i> (consent). Object of <i>dammi</i> .
dammi	I give	Verb, 1st person singular present indicative, from <i>dadāti</i> (to give). Action of speaker, with <i>chandar̄m</i> as object.
chandar̄m	Consent	Noun, accusative singular masculine, from <i>chanda</i> . Object of <i>hara</i> .
me	My	Pronoun, genitive singular, from <i>ahar̄m</i> . Possessive, qualifies <i>chandar̄m</i> .
hara	Bring	Verb, 2nd person singular imperative, from <i>harati</i> (to carry, to bring). Action of addressed monk, with <i>chandar̄m</i> as object.
chandar̄m	Consent	Noun, accusative singular masculine, from <i>chanda</i> . Object of <i>ārocehi</i> .
me	My	Pronoun, genitive singular, from <i>ahar̄m</i> . Possessive, qualifies <i>chandar̄m</i> .
ārocehi	Report	Verb, 2nd person singular imperative, from <i>āroceti</i> (to announce, inform, to report). Action of addressed monk, with <i>chandar̄m</i> as object.

**Āyasmā bhante ‘uttaro’ mayham̄ chandam̄ adāsi, tassa chando mayā āhaṭo, sādhu bhante saṅgho dhāretu**

**Grok Al:** The venerable Uttaro, venerable sir, gave me his consent, his consent has been brought by me, well, venerable sir, may the Sangha regard it

**BM:** Venerable sirs, ‘Uttaro Bhikkhu’ has given his consent to me. I have conveyed his consent. It is well, venerable sirs, if the Saṅgha holds it to be so

Āyasmā	Venerable	Noun, nominative singular masculine, from <i>āyasmā</i> . Qualifies <i>uttaro</i> .
bhante	Venerable sir	Vocative plural, from <i>bhante</i> . Direct address to senior monk(s).
‘uttaro’	Uttaro	Proper noun, nominative singular masculine, quoted. Subject of <i>adāsi</i> .
mayham̄	To me	Pronoun, dative singular, from <i>aham̄</i> . Indirect object of <i>adāsi</i> .
chandam̄	Consent	Noun, accusative singular masculine, from <i>chanda</i> . Object of <i>adāsi</i> .
adāsi	Gave	Verb, 3rd person singular aorist, from <i>dadāti</i> (to give). Action of <i>uttaro</i> , with <i>chandam̄</i> as object and <i>mayham̄</i> as recipient.
tassa	His	Pronoun, genitive singular masculine, from <i>ta</i> . Possessive, qualifies <i>chando</i> .
chando	Consent	Noun, nominative singular masculine, from <i>chanda</i> . Subject of implied <i>is</i> .
mayā	By me	Pronoun, instrumental singular, from <i>aham̄</i> . Agent of <i>āhaṭo</i> .
āhaṭo	Has been brought	Past participle, nominative singular masculine, from <i>āharati</i> (to bring). Qualifies <i>chando</i> .
sādhu	Well	Particle, expresses approval. Modifies <i>dhāretu</i> .
bhante	Venerable sir	Vocative plural, from <i>bhante</i> . Direct address to senior monk(s).
saṅgho	Sangha	Noun, nominative singular masculine, from <i>saṅgha</i> . Subject of <i>dhāretu</i> .
dhāretu	May regard	Verb, 3rd person singular imperative, from <i>dhāreti</i> (to hold, to regard). Action of <i>saṅgho</i> , with <i>chando</i> as object.

## Sick Bhikkhus - Pārisuddhi and Chanda

**Uttaro bhante bhikkhu gilāno mayhaṁ chandañca pārisuddhiñca adāsi, tassa chando ca pārisuddhi ca mayā āhaṭā, sādhu bhante saṅgho dhāretu**

**Grok Al:** The monk Uttaro, venerable sir, being sick, gave me his consent and purity, his consent and purity have been brought by me, well, venerable sir, may the Sangha regard it

**BM:** Venerable sirs, ‘Uttaro Bhikkhu’ is sick. He has given his consent and purity to me. I have conveyed his consent and purity. It is well, venerable sirs, if the Sangha holds it to be so

Uttaro	Uttaro	Proper noun, nominative singular masculine, from <i>uttara</i> . Subject of <i>adāsi</i> .
bhante	Venerable sir	Vocative plural, from <i>bhante</i> . Direct address to senior monk(s).
bhikkhu	Monk	Noun, nominative singular masculine, from <i>bhikkhu</i> . Qualifies <i>uttaro</i> .
gilāno	Sick	Adjective, nominative singular masculine, from <i>gilāna</i> . Qualifies <i>uttaro</i> .
mayhaṁ	To me	Pronoun, dative singular, from <i>aham</i> . Indirect object of <i>adāsi</i> .
chandañca	Consent and	Noun, accusative singular masculine, from <i>chanda</i> + <i>ca</i> (and). Object of <i>adāsi</i> .
pārisuddhiñca	Purity and	Noun, accusative singular feminine, from <i>pārisuddhi</i> + <i>ca</i> (and). Object of <i>adāsi</i> .
adāsi	Gave	Verb, 3rd person singular aorist, from <i>dadāti</i> (to give). Action of <i>uttaro</i> , with <i>chandañca pārisuddhiñca</i> as objects.
tassa	His	Pronoun, genitive singular masculine, from <i>ta</i> . Possessive, qualifies <i>chando</i> and <i>pārisuddhi</i> .
chando	Consent	Noun, nominative singular masculine, from <i>chanda</i> . Subject of implied <i>is</i> .
ca	And	Conjunction, connects <i>chando</i> and <i>pārisuddhi</i> .
pārisuddhi	Purity	Noun, nominative singular feminine, from <i>pārisuddhi</i> . Subject of implied <i>is</i> .
mayā	By me	Pronoun, instrumental singular, from <i>aham</i> . Agent of <i>āhaṭā</i> .

āhaṭā	Have been brought	Past participle, nominative plural neuter, from <i>āharati</i> (to bring). Qualifies <i>chando</i> and <i>pārisuddhi</i> .
sādhu	Well	Particle, expresses approval. Modifies <i>dhāretu</i> .
bhante	Venerable sir	Vocative plural, from <i>bhante</i> . Direct address to senior monk(s).
saṅgho	Sangha	Noun, nominative singular masculine, from <i>saṅgha</i> . Subject of <i>dhāretu</i> .
dhāretu	May regard	Verb, 3rd person singular imperative, from <i>dhāreti</i> (to regard). Action of <i>saṅgho</i> , with <i>chando</i> and <i>pārisuddhi</i> as objects.

## Rains and Kathina

### Khamāpana-kamma (Asking for Forgiveness)

**There pamādena, dvārattayena katarñ, sabbarñ aparādhamñ khamatu no bhante**

**Grok AI:** Whatever offense was done through negligence, by the three doors, may the venerable sirs forgive us all

**BM:** Forgive us, venerable sir, for all wrong-doing done carelessly to the venerable one by way of the three doors

**Than:** Venerable Sir, may you forgive us for any wrong we have done you out of heedlessness in thought, word, or deed

There	Elder	Vocative form of thera, "elder", used to address senior monks
pamādena	Through negligence	Noun, instrumental singular masculine, from <i>pamāda</i> (negligence). Means by which <i>aparādhamñ</i> was <i>katarñ</i> .
dvārattayena	By the three doors	Noun, instrumental singular neuter, from <i>dvāra</i> (door) + <i>taya</i> (three). Means by which <i>aparādhamñ</i> was <i>katarñ</i> , refers to body, speech, mind.
katarñ	Done	Past participle, accusative singular neuter, from <i>karoti</i> (to do). Qualifies <i>aparādhamñ</i> .
sabbarñ	All	Adjective, accusative singular neuter, from <i>sabba</i> . Qualifies <i>aparādhamñ</i> .

aparādham	Offense	Noun, accusative singular neuter, from <i>aparādha</i> (offense), from a (not) + <i>parādha</i> (success). Object of <i>khamatu</i> .
khamatu	May forgive	Verb, 3rd person singular imperative, from <i>khamati</i> (to forgive, to be patient, to endure). Action of <i>bhante</i> (implied), with <i>aparādham</i> as object and <i>no</i> as indirect object.

**Norbu AI:** Khamati and khanti are closely related, they both come from the same semantic root.

khanti (patience, forbearance, tolerance)

- Noun form
- One of the ten perfections (pāramī)
- Often used in compounds like khantiparamī

khamati (to be patient, to forgive, to endure)

- Verb form
- Present tense, third person singular

The relationship between these terms is significant in Buddhist practice, as khanti represents not just passive patience but active forbearance and understanding. This is why in many Buddhist ceremonies and practices, the act of asking for forgiveness (using forms of khamati) is directly connected to the cultivation of khanti.

In the uposatha ceremony you referenced, when monks say "khamāmi" (I forgive) and "khamitabbam" (should be forgiven), they are actively practicing khanti as a spiritual quality.

no	Us	Pronoun, dative plural, from <i>aham</i> . Indirect object of <i>khamatu</i> .
bhante	Venerable sirs	Vocative plural, from <i>bhante</i> . Direct address to senior monk(s).

**Aham khamāmi, tumhehi pi me khamitabbam**

**Grok AI:** I forgive, by you too it should be forgiven of me

**BM:** I forgive you. You should also forgive me

**Than:** I forgive you; may you all also forgive me

Aham	I	Pronoun, nominative singular, from <i>aham</i> . Subject of <i>khamāmi</i> .
khamāmi	I forgive	Verb, 1st person singular present indicative, from <i>khamati</i> (to forgive). Action of speaker, no explicit object (offenses implied).
tumhehi	By you	Pronoun, instrumental plural, from <i>tumha</i> . Agent of <i>khamitabbam</i> .
pi	Too	Particle, emphasizes <i>tumhehi</i> .
me	Of me	Pronoun, genitive singular, from <i>aham</i> . Possessive, with <i>khamitabbam</i> .
khamitabbam	Should be forgiven	Gerundive, nominative singular neuter, from <i>khamati</i> (to forgive). Passive, indicates obligation, with <i>me</i> as possessor.

### Khamāma bhante

**Grok Al:** We forgive, venerable sir

**BM:** We forgive you, venerable sir

**Than:** We forgive you, Venerable Sir

Khamāma	We forgive	Verb, 1st person plural present indicative, from <i>khamati</i> (to forgive). Action of speakers, no explicit object (offenses implied).
bhante	Venerable sir	Vocative plural, from <i>bhante</i> . Direct address to senior monk(s).

### Evaṁ hotu evaṁ hotu

**Grok Al:** So be it, so be it

**Norbu Al:** So may it be, so may it be!

Evaṁ	So	Adverb, from <i>evaṁ</i> (thus). Modifies <i>hotu</i> .
hotu	Be it	Verb, 3rd person singular imperative, from <i>bhavati</i> (to be). Expresses wish or agreement, no explicit subject.
evaṁ	So	Adverb, from <i>evaṁ</i> . Modifies <i>hotu</i> .

hotu	Be it	Verb, 3rd person singular imperative, from <i>bhavati</i> (to be). Repeated for emphasis.
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The next two verses were spoken by Venerable Aṅgulimāla ([MN 86](#)) and are also found in the Dhammapada ([Dhp 172 and 173](#).)

**Yo ca pubbe pamajjitvā pacchā so nappamajjati, So'marñ lokam̄ pabhāseti abbhā mutto va candimā**

**Grok Al:** Whoever, having been negligent before, afterwards is not negligent, he illuminates this world like the moon freed from clouds

**Norbu Al:** One who was formerly heedless, but later becomes heedful, illuminates this world like the moon freed from clouds.

Yo	Whoever	Relative pronoun, nominative singular masculine, from <i>ya</i> . Subject of <i>pabhāseti</i> .
ca	And	Conjunction, connects clauses.
pubbe	Before	Adverb, from <i>pubba</i> (before). Modifies <i>pamajjitvā</i> .
pamajjitvā	Having been negligent	Gerund, from <i>pamajjati</i> (to be negligent). Qualifies <i>yo</i> , indicates prior state.
pacchā	Afterwards	Adverb, from <i>pacchā</i> . Modifies <i>nappamajjati</i> .
so	He	Demonstrative pronoun, nominative singular masculine, from <i>ta</i> . Refers to <i>yo</i> , subject of <i>nappamajjati</i> .
nappamajjati	Is not negligent	Verb, 3rd person singular present indicative, from <i>pamajjati</i> (to be negligent) with <i>na</i> (not). Action of <i>so</i> .
so	He	Demonstrative pronoun, nominative singular masculine, from <i>ta</i> . Subject of <i>pabhāseti</i> .
imarñ	This	Demonstrative pronoun, accusative singular masculine, from <i>ima</i> . Qualifies <i>lokam̄</i> .
lokam̄	World	Noun, accusative singular masculine, from <i>loka</i> . Object of <i>pabhāseti</i> .
pabhāseti	Illuminates	Verb, 3rd person singular present indicative, from <i>pabhāseti</i> (to shine, illuminate). Action of <i>so</i> , with <i>lokam̄</i> as object.
abbhā	From clouds	Noun, ablative singular neuter, from <i>abbha</i> (cloud). Part of simile with <i>mutto</i> .

mutto Freed Past participle, nominative singular masculine, from *muttati* (to be free). Qualifies *candimā* in simile.

va Like Particle, marks simile.

candimā Moon Noun, nominative singular masculine, from *candimā* (moon). Subject of simile, compared to so.

**Yassa pāparāñ katāñ kammañ kusalena pithīyati, So'mañ lokāñ pabhāseti abbhā mutto va candimā**

**Grok Al:** For whom evil action done is covered by the wholesome, he illuminates this world like the moon freed from clouds

**Norbu Al:** One whose evil deed is covered by good action, illuminates this world like the moon freed from clouds

Yassa For whom Relative pronoun, genitive singular masculine, from *ya*. Refers to person whose *kammañ* is covered.

pāparāñ Evil Adjective, accusative singular neuter, from *pāpa* (evil). Qualifies *kammañ*.

katāñ Done Past participle, accusative singular neuter, from *karoti* (to do). Qualifies *kammañ*.

kammañ Action Noun, accusative singular neuter, from *kamma* (action). Subject of *pithīyati*.

kusalena By the wholesome Adjective, instrumental singular neuter, from *kusala* (wholesome). Means by which *kammañ* is *pithīyati*.

pithīyati Is covered Verb, 3rd person singular present passive, from *pidahati* (to cover). Action applied to *kammañ*.

so He Demonstrative pronoun, nominative singular masculine, from *ta*. Subject of *pabhāseti*.

imañ This Demonstrative pronoun, accusative singular masculine, from *ima*. Qualifies *lokāñ*.

lokāñ World Noun, accusative singular masculine, from *loka*. Object of *pabhāseti*.

pabhāseti Illuminates Verb, 3rd person singular present indicative, from *pabhāseti* (to illuminate). Action of *so*, with *lokāñ* as object.

abbhā From clouds Noun, ablative singular neuter, from *abbha*. Part of simile with *mutto*.

mutto	Freed	Past participle, nominative singular masculine, from <i>muttati</i> (to be free). Qualifies <i>candimā</i> in simile.
va	Like	Particle, marks simile.
candimā	Moon	Noun, nominative singular masculine, from <i>candimā</i> . Subject of simile, compared to so.

The following verse can be found at [Dhp 109](#).

**Abhivādana sīlissa niccarā vuddhāpacāyino, Cattāro dhammā vaḍḍhanti: Āyu vaṇṇo sukharām balarām**

**Grok Al:** For one with the virtue of reverence, always honoring elders, four qualities increase: Longevity, beauty, happiness, strength

**Norbu Al:** For one who habitually honors and respects the elders, four qualities increase: Long life, beauty, happiness, and strength

Abhivādana	Reverence	Noun, stem form in compound, from <i>abhivādāna</i> (reverence), from <i>abhivādeti</i> (to salute, to pay respects). Part of <i>sīlissa</i> .
sīlissa	With the virtue	Noun, genitive singular masculine, from <i>sīla</i> (virtue). Dative of possession, refers to person with <i>abhivādana</i> .
niccarā	Always	Adverb, from <i>nicca</i> (constant). Modifies <i>vuddhāpacāyino</i> .
vuddhāpacāyino	Honoring elders	Noun, genitive singular masculine, from <i>vuddha</i> (elder) + <i>pacāyin</i> (honoring), from <i>pacāyati</i> (to honor). Qualifies <i>sīlissa</i> .
cattāro	Four	Adjective, nominative plural masculine, from <i>cattāro</i> (four). Qualifies <i>dhammā</i> .
dhammā	Qualities	Noun, nominative plural masculine, from <i>dhamma</i> (quality, phenomenon). Subject of <i>vaḍḍhanti</i> .
vaḍḍhanti	Increase	Verb, 3rd person plural present indicative, from <i>vaḍḍhati</i> (to increase, to grow). Action of <i>dhammā</i> .
āyu	Longevity	Noun, nominative singular neuter, from <i>āyu</i> (life). Apposition to <i>dhammā</i> .
vaṇṇo	Beauty	Noun, nominative singular masculine, from <i>vaṇṇa</i> (appearance, colour, complexion). Apposition to <i>dhammā</i> .

sukham	Happiness	Noun, nominative singular neuter, from <i>sukha</i> (happiness). Apposition to <i>dhammā</i> .
balam	Strength	Noun, nominative singular neuter, from <i>bala</i> (strength). Apposition to <i>dhammā</i> .

### Sādhu bhante

**Grok AI:** Well, venerable sir

**Norbu AI:** Very good, Venerable Sir

Sādhu	Well	Particle, expresses approval or agreement.
bhante	Venerable sir	Vocative plural, from <i>bhante</i> . Direct address to senior monk(s).

### Entering the Rains (Thai tradition)

**Imasmim āvāse imam te-māsam vassam upemi**

**Grok AI:** In this monastery, I enter this three-month rains retreat

**BM:** I enter the Rains in this dwelling for three months

Imasmim	In this	Demonstrative pronoun, locative singular masculine, from <i>ima</i> . Qualifies <i>āvāse</i> .
āvāse	Monastery	Noun, locative singular masculine, from <i>āvāsa</i> (dwelling, residence). Indicates location of <i>upemi</i> .
imam	This	Demonstrative pronoun, accusative singular masculine, from <i>ima</i> . Qualifies <i>vassam</i> .
te-māsam	Three-month	Adjective, accusative singular masculine, compound from <i>ti</i> (three) + <i>māsa</i> (month). Qualifies <i>vassam</i> .
vassam	Rains retreat	Noun, accusative singular masculine, from <i>vassa</i> (rain, rainy season), referring to the "rainy season retreat". Object of <i>upemi</i> .
<b>Norbu AI:</b> Three-month period during monsoon when Buddha required monks to stay in one location.		
upemi	I enter	Verb, 1st person singular present indicative, from <i>upeti</i> (to approach, enter). Action of speaker, with <i>vassam</i> as object.

## Sattāha-karaṇīya (Seven-day leave)

**Sattāha-karaṇīyam kiccaṁ me-v-atthi tasmā mayā gantabbam, imasmim  
sattāh'abbhantare nivattissāmi**

**Grok Al:** There is a seven-day duty to be done by me, therefore I must go, within this seven days I will return

**BM:** I have an obligation which must be fulfilled within seven days. Therefore I have to go. I shall return within seven days

Sattāha	Seven-day	Noun, stem form in compound, from <i>satta</i> (seven) + <i>aha</i> (day). Part of <i>sattāha-karaṇīyam</i> .
karaṇīyam	Duty	Gerundive, accusative singular neuter, from <i>karoti</i> (to do). Qualifies <i>kiccaṁ</i> , indicates task to be done.
kiccaṁ	To be done	Noun, accusative singular neuter, from <i>kicca</i> (duty). Subject of <i>atthi</i> .
me	By me	Pronoun, genitive singular, from <i>aham</i> . Possessive, qualifies <i>kiccaṁ</i> .
-v-	Indeed	Particle, emphatic (contraction of <i>eva</i> ). Intensifies <i>atthi</i> .
atthi	There is	Verb, 3rd person singular present indicative, from <i>atthi</i> (to be). Action with <i>kiccaṁ</i> as subject.
tasmā	Therefore	Adverb, from <i>ta</i> + <i>smā</i> (ablative). Indicates reason for <i>gantabbam</i> .
mayā	By me	Pronoun, instrumental singular, from <i>aham</i> . Agent of <i>gantabbam</i> .
gantabbam	Must go	Gerundive, nominative singular neuter, from <i>gacchati</i> (to go). Indicates obligation of speaker.
imasmim	Within this	Demonstrative pronoun, locative singular masculine, from <i>ima</i> . Qualifies <i>sattāh'abbhantare</i> .
sattāh'	Seven days	Noun, stem form in compound, from <i>satta</i> (seven) + <i>aha</i> (day). Part of <i>sattāh'abbhantare</i> , contraction for <i>sattāha</i> .
abbhantare	Within	Noun, locative singular neuter, from <i>abbhantara</i> (within), from <i>abbha</i> (within) + <i>antara</i> (inside). Indicates time frame for <i>nivattissāmi</i> .
nivattissāmi	I will return	Verb, 1st person singular future indicative, from <i>nivattati</i> ( <i>nivattati</i> , to return). Action of speaker.

## Pavāraṇā (Inviting Admonition)

**Suṇātu me bhante saṅgho. Aja pavāraṇā paññarasī. Yadi saṅghassa pattakallam, Saṅgho te-vācikarām pavāreyya**

**Grok Al:** May the Sangha listen to me, venerable sirs. Today is the fifteenth-day invitation. If it is suitable for the Sangha, the Sangha should perform the three-speech invitation

**BM:** Ven. sirs, may the Community listen to me. Today is the Pavāraṇā on the fifteenth (day of the fortnight). If the Community is ready, the Community should invite with three statements

Suṇātu	May listen	Verb, 3rd person singular imperative, from <i>suṇāti</i> (to listen). Action of <i>saṅgho</i> , with <i>me</i> as indirect object.
me	To me	Pronoun, dative singular, from <i>aham</i> . Indirect object of <i>suṇātu</i> .
bhante	Venerable sirs	Vocative plural, from <i>bhante</i> . Direct address to senior monk(s).
saṅgho	Sangha	Noun, nominative singular masculine, from <i>saṅgha</i> . Subject of <i>suṇātu</i> and <i>pavāreyya</i> .
ajja	Today	Adverb, from <i>ajja</i> . Modifies <i>pavāraṇā</i> .
pavāraṇā	Invitation	Noun, nominative singular feminine, from <i>pavāraṇā</i> (invitation), from <i>pavāreti</i> (to invite). Subject of implied <i>is</i> .
paññarasī	Fifteenth-day	Adjective, nominative singular feminine, from <i>paññarasa</i> (fifteen). Qualifies <i>pavāraṇā</i> .
yadi	If	Conjunction, introduces conditional clause.
saṅghassa	For the Sangha	Noun, genitive singular masculine, from <i>saṅgha</i> . Dative of advantage, with <i>pattakallam</i> .
pattakallam	Suitable	Adjective, nominative singular neuter, from <i>pattakalla</i> . Predicate of conditional clause.
saṅgho	Sangha	Noun, nominative singular masculine, from <i>saṅgha</i> . Subject of <i>pavāreyya</i> .
te-vācikarām	Three-speech	Adjective, accusative singular neuter, compound from <i>ti</i> (three) + <i>vācika</i> (speech). Qualifies implied <i>pavāraṇā</i> , object of <i>pavāreyya</i> .
pavāreyya	Should perform	Verb, 3rd person singular optative, from <i>pavāreti</i> (to invite). Action of <i>saṅgho</i> , with <i>te-vācikarām pavāraṇā</i> as object.

**Saṅgham bhante pavāremi. Dīṭṭhena vā sutena vā parisaṅkāya vā, vadantu marū  
āyasmanto anukampam upādāya. Passanto paṭikkarissāmi**

**Grok AI:** I invite the Sangha, venerable sirs. By what is seen, heard, or suspected, may the venerables admonish me out of compassion. Seeing, I will make amends

**BM:** Ven. sirs, I invite admonition from the Sangha. According to what has been seen, heard or suspected, may the venerable ones instruct me out of compassion. Seeing it, I shall make amends

Saṅgham	Sangha	Noun, accusative singular masculine, from <i>saṅgha</i> . Object of <i>pavāremi</i> .
bhante	Venerable sirs	Vocative plural, from <i>bhante</i> . Direct address to senior monk(s).
pavāremi	I invite	Verb, 1st person singular present indicative, from <i>pavāreti</i> (to invite). Action of speaker, with <i>saṅgham</i> as object.
dīṭṭhena	By what is seen	Past participle, instrumental singular neuter, from <i>disati</i> (to see). Means by which <i>vadantu</i> occurs.
vā	Or	Conjunction, connects <i>dīṭṭhena</i> , <i>sutena</i> , <i>parisaṅkāya</i> .
sutena	By what is heard	Past participle, instrumental singular neuter, from <i>suṇāti</i> (to hear). Means by which <i>vadantu</i> occurs.
parisaṅkāya	By what is suspected	Noun, instrumental singular feminine, from <i>parisaṅkā</i> (suspicion), from pari (completely) + saṅkā (doubt, suspicion). Means by which <i>vadantu</i> occurs.
vadantu	May admonish	Verb, 3rd person plural imperative, from <i>vadati</i> (to speak, admonish). Action of <i>āyasmanto</i> , with <i>marū</i> as object.
marū	Me	Pronoun, accusative singular, from <i>aham</i> . Object of <i>vadantu</i> .
āyasmanto	Venerables	Noun, nominative plural masculine, from <i>āyasmā</i> . Subject of <i>vadantu</i> .
anukampam	Compassion	Noun, accusative singular feminine, from <i>anukampā</i> (compassion). Object of <i>upādāya</i> .

**Norbu AI:** Anukampam:

- anu (along) + kampati (to shake)

		- "compassion, sympathy"
		- Related to karuṇā but more specific to sympathy/consideration for others' welfare, while karuṇā is broader universal compassion.
upādāya	Out of	Gerund, from <i>upādāti</i> (to take up). Indicates motive for <i>vadantu</i> .
passanto	Seeing	Present participle, nominative singular masculine, from <i>passati</i> (to see). Qualifies speaker, condition for <i>paṭikkarissāmi</i> .
paṭikkarissāmi	I will make amends	Verb, 1st person singular future indicative, from <i>paṭikaroti</i> (to make amends). Action of speaker, no explicit object (offenses implied).

### Dutiyam-pi...

**Grok AI:** For the second time...

Dutiyam	Second	Adjective, accusative singular neuter, from <i>dutiya</i> (second). Indicates repetition of invitation.
pi	Also	Particle, emphasizes repetition.

### Tatiyam-pi...

**Grok AI:** For the third time...

Tatiyam	Third	Adjective, accusative singular neuter, from <i>tatiya</i> (third). Indicates repetition of invitation.
pi	Also	Particle, emphasizes repetition.

### Kaṭhina Saṅghakamma

**Suṇātu me bhante saṅgho. Idam saṅghassa kaṭhina-dussaṁ uppannaṁ. Yadi saṅghassa pattakallarūpam, saṅgho imam kaṭhina-dussaṁ āyasmato Amarassa dadeyya, kaṭhināraṁ attharitum. Esā ñatti**

**Grok AI:** May the Sangha listen to me, venerable sirs. This kathina cloth has arisen for the Sangha. If it is suitable for the Sangha, the Sangha should give this kathina cloth to Venerable Amaro, to spread the kathina. This is the motion

**BM:** Venerable sirs, may the Community listen to me. This Kaṭhina-cloth has arisen for the Community. If the Community is ready, it should give this Kaṭhina-cloth to Venerable Amaro to spread the Kaṭhina. This is the motion

Suṇātu	May listen	Verb, 3rd person singular imperative, from <i>suṇāti</i> (to listen). Action of <i>saṅgho</i> , with <i>me</i> as indirect object.
me	To me	Pronoun, dative singular, from <i>aham</i> . Indirect object of <i>suṇātu</i> .
bhante	Venerable sirs	Vocative plural, from <i>bhante</i> . Direct address to senior monk(s).
saṅgho	Sangha	Noun, nominative singular masculine, from <i>saṅgha</i> . Subject of <i>suṇātu</i> and <i>dadeyya</i> .
idam	This	Demonstrative pronoun, nominative singular neuter, from <i>ima</i> . Qualifies <i>kaṭhina-dussaṁ</i> .
saṅghassa	For the Sangha	Noun, genitive singular masculine, from <i>saṅgha</i> . Possessive, qualifies <i>kaṭhina-dussaṁ</i> .
kaṭhina-dussaṁ	Kathina cloth	Noun, nominative singular neuter, compound from <i>kaṭhina</i> (kathina) + <i>dussa</i> (cloth). Subject of <i>uppannām</i> .

#### **Norbu AI: Kaṭhina-dussaṁ:**

		<ul style="list-style-type: none"> <li>- Kaṭhina (frame) + dussa (cloth)</li> <li>- "Kaṭhina robe material"</li> </ul>
		<ul style="list-style-type: none"> <li>- Special cloth offered to Sangha after vassa, used in an important ceremony where monks make a new robe within one day using a frame (kaṭhina). This tradition builds community and creates merit.</li> </ul>
uppannām	Has arisen	Past participle, nominative singular neuter, from <i>uppajjati</i> (to arise). Qualifies <i>kaṭhina-dussaṁ</i> .
yadi	If	Conjunction, introduces conditional clause.
saṅghassa	For the Sangha	Noun, genitive singular masculine, from <i>saṅgha</i> . Dative of advantage, with <i>pattakallāṁ</i> .
pattakallāṁ	Suitable	Adjective, nominative singular neuter, from <i>pattakalla</i> . Predicate of conditional clause.
saṅgho	Sangha	Noun, nominative singular masculine, from <i>saṅgha</i> . Subject of <i>dadeyya</i> .

imār̄	This	Demonstrative pronoun, accusative singular neuter, from <i>ima</i> . Qualifies <i>kaṭhina-dussar̄</i> .
kaṭhina-dussar̄	Kathina cloth	Noun, accusative singular neuter, compound from <i>kaṭhina</i> + <i>dussa</i> . Object of <i>dadeyya</i> .
āyasmato	To Venerable	Noun, dative singular masculine, from <i>āyasmā</i> . Indirect object of <i>dadeyya</i> .
Amarassa	Amara	Proper noun, dative singular masculine, from <i>Amara</i> . Specifies recipient of <i>dadeyya</i> .
dadeyya	Should give	Verb, 3rd person singular optative, from <i>dadāti</i> (to give). Action of <i>saṅgho</i> , with <i>kaṭhina-dussar̄</i> as object and <i>Amarassa</i> as recipient.
kaṭhinam̄	Kathina	Noun, accusative singular neuter, from <i>kaṭhina</i> . Object of <i>attharitum̄</i> .
attharitum̄	To spread	Infinitive, from <i>attharati</i> (to spread). Purpose of <i>dadeyya</i> .
esā	This	Demonstrative pronoun, nominative singular feminine, from <i>eta</i> . Qualifies <i>ñatti</i> .
ñatti	Motion	Noun, nominative singular feminine, from <i>ñatti</i> (motion). Subject of implied <i>is</i> , refers to formal proposal.

**Suṇātu me bhante saṅgho. Idam saṅghassa kaṭhina-dussar̄ uppannar̄. Saṅgho imār̄ kaṭhina-dussar̄ āyasmato Amarassa deti, kaṭhinam̄ attharitum̄. Yass'āyasmato khamati, imassa kaṭhina-dussassa āyasmato Amarassa dānam̄, kaṭhinam̄ attharitum̄, so tuṇh'assa. Yassa nakkhamati, so bhāseyya**

**Grok Al:** May the Sangha listen to me, venerable sirs. This kathina cloth has arisen for the Sangha. The Sangha gives this kathina cloth to Venerable Amaro, to spread the kathina. Whoever it pleases, the giving of this kathina cloth to Venerable Amaro to spread the kathina, let him be silent. Whoever it does not please, let him speak

**BM:** Venerable sirs, may the Community listen to me. This Kaṭhina-cloth has arisen for the Community. The Community is giving this Kaṭhina-cloth to Venerable Amaro to spread the Kaṭhina. He to whom the giving of this Kaṭhina-cloth to Venerable Amaro to spread the Kaṭhina is agreeable should remain silent. He to whom it is not agreeable should speak

Suṇātu	May listen	Verb, 3rd person singular imperative, from <i>suṇāti</i> (to listen). Action of <i>saṅgho</i> , with <i>me</i> as indirect object.
me	To me	Pronoun, dative singular, from <i>ahār̄</i> . Indirect object of <i>suṇātu</i> .

bhante	Venerable sirs	Vocative plural, from <i>bhante</i> . Direct address to senior monk(s).
saṅgho	Sangha	Noun, nominative singular masculine, from <i>saṅgha</i> . Subject of <i>suṇātu</i> and <i>deti</i> .
idam	This	Demonstrative pronoun, nominative singular neuter, from <i>ima</i> . Qualifies <i>kaṭhina-dussaṁ</i> .
saṅghassa	For the Sangha	Noun, genitive singular masculine, from <i>saṅgha</i> . Possessive, qualifies <i>kaṭhina-dussaṁ</i> .
kaṭhina-dussaṁ	Kathina cloth	Noun, nominative singular neuter, compound from <i>kaṭhina</i> + <i>dussa</i> . Subject of <i>uppannam</i> .
uppannam	Has arisen	Past participle, nominative singular neuter, from <i>uppajjati</i> (to arise). Qualifies <i>kaṭhina-dussaṁ</i> .
saṅgho	Sangha	Noun, nominative singular masculine, from <i>saṅgha</i> . Subject of <i>deti</i> .
imam	This	Demonstrative pronoun, accusative singular neuter, from <i>ima</i> . Qualifies <i>kaṭhina-dussaṁ</i> .
kaṭhina-dussaṁ	Kathina cloth	Noun, accusative singular neuter, compound from <i>kaṭhina</i> + <i>dussa</i> . Object of <i>deti</i> .
āyasmato	To Venerable	Noun, dative singular masculine, from <i>āyasmā</i> . Indirect object of <i>deti</i> .
Amarassa	Amara	Proper noun, dative singular masculine, from <i>Amara</i> . Specifies recipient of <i>deti</i> .
deti	Gives	Verb, 3rd person singular present indicative, from <i>dadāti</i> (to give). Action of <i>saṅgho</i> , with <i>kaṭhina-dussaṁ</i> as object and <i>Amarassa</i> as recipient.
kaṭhinam	Kathina	Noun, accusative singular neuter, from <i>kaṭhina</i> . Object of <i>attharitum</i> .
attharitum	To spread	Infinitive, from <i>attharati</i> (to spread). Purpose of <i>deti</i> .
yass'	Whoever	Relative pronoun, genitive singular masculine, from <i>ya</i> . Refers to monk, with <i>khamati</i> .
āyasmato	It pleases	Noun, genitive singular masculine, from <i>āyasmā</i> . Dative of advantage, with <i>khamati</i> .
khamati	It pleases	Verb, 3rd person singular present indicative, from <i>khamati</i> (to please). Action with <i>yass'āyasmato</i> as subject, <i>dānam</i> as object.

imassa	Of this	Demonstrative pronoun, genitive singular neuter, from <i>ima</i> . Qualifies <i>kaṭhina-dussassa</i> .
kaṭhina-dussassa	Kathina cloth	Noun, genitive singular neuter, compound from <i>kaṭhina</i> + <i>dussa</i> . Qualifies <i>dānarṁ</i> .
āyasmato	To Venerable	Noun, dative singular masculine, from <i>āyasmā</i> . Qualifies <i>Amarassa</i> .
Amarassa	Amara	Proper noun, dative singular masculine, from <i>Amara</i> . Recipient in <i>dānarṁ</i> .
dānarṁ	Giving	Noun, accusative singular neuter, from <i>dāna</i> (giving). Object of <i>khamati</i> .
kaṭhinarṁ	Kathina	Noun, accusative singular neuter, from <i>kaṭhina</i> . Object of <i>attharitum</i> .
attharitum	To spread	Infinitive, from <i>attharati</i> (to spread). Purpose of <i>dānarṁ</i> .
so	He	Demonstrative pronoun, nominative singular masculine, from <i>ta</i> . Subject of <i>tuṇh'assa</i> .
tuṇh'assa	Let him be silent	Verb, 3rd person singular optative, from <i>tuṇhī-bhavati</i> (to be) + <i>tuṇhī</i> (silent). Action of <i>so</i> .
yassa	Whoever	Relative pronoun, genitive singular masculine, from <i>ya</i> . Subject of <i>bhāseyya</i> .
nakkhamati	It does not please	Verb, 3rd person singular present indicative, from <i>khamati</i> (to please) + <i>na</i> (not). Action with <i>yassa</i> as subject.
so	He	Demonstrative pronoun, nominative singular masculine, from <i>ta</i> . Subject of <i>bhāseyya</i> .
bhāseyya	Let him speak	Verb, 3rd person singular optative, from <i>bhāsati</i> (to speak). Action of <i>so</i> .

**Dinnarṁ idarṁ saṅghena kaṭhina-dussarṁ āyasmato Amarassa, kaṭhinarṁ attharitum. Khamati saṅghassa, tasmā tuṇhī. Evam-etarṁ dhārayāmi**

**Grok AI:** This kathina cloth is given by the Sangha to Venerable Amara, to spread the kathina. It pleases the Sangha, therefore silent. Thus I regard it

**BM:** This Kaṭhina-cloth is given by the Community to Venerable Amaro to spread the Kaṭhina. This is agreeable to the Community, therefore it is silent. Thus do I hold it

Dinnarṁ	Given	Past participle, nominative singular neuter, from <i>dadāti</i> (to give). Qualifies <i>kaṭhina-dussarṁ</i> .
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idam	This	Demonstrative pronoun, nominative singular neuter, from <i>ima</i> . Qualifies <i>kaṭhina-dussaṁ</i> .
saṅghena	By the Sangha	Noun, instrumental singular masculine, from <i>saṅgha</i> . Agent of <i>dinnam</i> .
kaṭhina-dussaṁ	Kathina cloth	Noun, nominative singular neuter, compound from <i>kaṭhina</i> + <i>dussa</i> . Subject of <i>dinnam</i> .
āyasmato	To Venerable	Noun, dative singular masculine, from <i>āyasmā</i> . Qualifies <i>Amarassa</i> .
Amarassa	Amara	Proper noun, dative singular masculine, from <i>Amara</i> . Recipient of <i>dinnam</i> .
kaṭhinam	Kathina	Noun, accusative singular neuter, from <i>kaṭhina</i> . Object of <i>attharitum</i> .
attharitum	To spread	Infinitive, from <i>attharati</i> (to spread). Purpose of <i>dinnam</i> .
khamati	It pleases	Verb, 3rd person singular present indicative, from <i>khamati</i> (to please). Action with <i>saṅghassa</i> as subject.
saṅghassa	The Sangha	Noun, genitive singular masculine, from <i>saṅgha</i> . Subject of <i>khamati</i> .
tasmā	Therefore	Adverb, from <i>ta</i> + <i>smā</i> . Indicates reason for <i>tuṇhi</i> .
tuṇhi	Silent	Adverb, from <i>tuṇhi</i> . Predicate with implied <i>is</i> .
evam	Thus	Adverb, from <i>evam</i> . Modifies <i>dhārayāmi</i> .
etam	It	Demonstrative pronoun, accusative singular neuter, from <i>eta</i> . Object of <i>dhārayāmi</i> .
dhārayāmi	I regard	Verb, 1st person singular present indicative, from <i>dhāreti</i> (to regard, to hold). Action of speaker, with <i>etam</i> as object.

## Spreading the Kathina

**Iminā antaravāsakena kaṭhinam attharāmi**

**Grok AI:** With this inner robe, I spread the kathina

**BM:** By means of this lower robe I spread the Kathina

Iminā	With this	Demonstrative pronoun, instrumental singular masculine, from <i>ima</i> . Qualifies <i>antaravāsakena</i> .
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antaravāsakena	Inner robe, lower robe	Noun, instrumental singular masculine, from <i>antara</i> (inner) + <i>vāsaka</i> (robe). Means by which <i>attharāmi</i> is performed.
kaṭhinam	Kathina	Noun, accusative singular neuter, from <i>kaṭhina</i> . Object of <i>attharāmi</i> .
attharāmi	I spread	Verb, 1st person singular present indicative, from <i>attharati</i> (to spread). Action of speaker, with <i>kaṭhinam</i> as object.

## Kaṭhina Anumodanā

### **Atthataṁ bhante saṅghassa kaṭhinam, dhammiko kaṭhinatthāro, anumodāma**

**Grok AI:** The kathina of the Sangha is spread, venerable sirs, the kathina spreading is lawful, we rejoice

**BM:** Venerable sirs, the spreading of the Kathina is in accordance with the Dhamma. We approve of it

Atthataṁ	Is spread	Past participle, nominative singular neuter, from <i>attharati</i> (to spread). Qualifies <i>kaṭhinam</i> .
bhante	Venerable sirs	Vocative plural, from <i>bhante</i> . Direct address to senior monk(s).
saṅghassa	Of the Sangha	Noun, genitive singular masculine, from <i>saṅgha</i> . Possessive, qualifies <i>kaṭhinam</i> .
kaṭhinam	Kathina	Noun, nominative singular neuter, from <i>kaṭhina</i> . Subject of <i>atthataṁ</i> .
dhammiko	Lawful	Adjective, nominative singular masculine, from <i>dhammika</i> (lawful). Qualifies <i>kaṭhinatthāro</i> .
kaṭhinatthāro	Kathina spreading	Noun, nominative singular masculine, compound from <i>kaṭhina</i> + <i>atthāra</i> (spreading). Subject of implied <i>is</i> .
anumodāma	We rejoice	Verb, 1st person plural present indicative, from <i>anumodati</i> (to rejoice). Action of speakers, no explicit object (kathina ceremony implied).

## Other Procedures

### Nissaya (Dependence)

## Ācariyo me bhante hohi, āyasmato nissāya vacchāmi

**Grok AI:** Be my teacher, venerable sir, I will live depending on the venerable

**BM:** Venerable sir, may you be my teacher. I shall stay dependent on the venerable one

Ācariyo	Teacher	Noun, nominative singular masculine, from <i>ācariya</i> . Predicate, addresses <i>bhante</i> .
me	My	Pronoun, genitive singular, from <i>aham</i> . Possessive, qualifies <i>ācariyo</i> .
bhante	Venerable sir	Vocative plural, from <i>bhante</i> . Direct address to senior monk(s).
hohi	Be	Verb, 2nd person singular imperative, from <i>bhavati</i> (to be). Action of <i>bhante</i> , with <i>ācariyo</i> as complement.
āyasmato	On the venerable	Noun, ablative singular masculine, from <i>āyasmā</i> . Object of <i>nissāya</i> .
nissāya	Depending	Gerund, from <i>nissāyati</i> (to depend on, to rely on). Indicates condition for <i>vacchāmi</i> .
vacchāmi	I will live	Verb, 1st person singular future indicative, from <i>vasati</i> (to live, to dwell). Action of speaker, with <i>āyasmato</i> as dependency via <i>nissāya</i> .

## Sādhu, lahu, opāyikam, paṭirūpaṁ, pāsādikena sampādehi

**Grok AI:** Well, quickly, skillfully, properly, accomplish it with grace

**BM:** It is good; ...convenient; ...suitable; ...proper; ... you should endeavour to conduct yourself in a good manner

Sādhu	Well	Particle, expresses approval. Modifies <i>sampādehi</i> .
lahu	Quickly	Adverb, from <i>lahuka</i> (light, quick, easy). Modifies <i>sampādehi</i> .
opāyikam	Skillfully	Adverb, accusative singular neuter, meaning "suitable, fitting, proper", from <i>upāya</i> (means, skill). Modifies <i>sampādehi</i> .
paṭirūpaṁ	Properly	Adverb, accusative singular neuter, from <i>paṭirūpa</i> (suitable), from <i>paṭi</i> (towards) + <i>rūpa</i> (form), meaning "appropriate, proper, suitable". Modifies <i>sampādehi</i> .
pāsādikena	With grace	Adjective, instrumental singular masculine, from <i>pāsādika</i> (graceful, pleasing, inspiring faith), meaning "in a

pleasing/inspiring manner". Means by which *sampādehi* is performed.

**Norbu Al:** These words form part of a traditional response to a student's request for teaching, each emphasizing different aspects of how the training should be undertaken:

lahu:

- Emphasizes "quickly, promptly"
- Refers to being swift and efficient in learning and practice
- Suggests mental agility and readiness to learn

opāyikam:

- Emphasizes "fitting, suitable"
- Refers to using appropriate means or methods
- Suggests using skillful approaches to learning

paṭirūpam:

- Emphasizes "proper, appropriate"
- Refers to correct conduct and deportment
- Suggests behaving in accordance with one's role as a student

pāsādikena:

- Emphasizes "inspiring faith, pleasing"
- Refers to conducting oneself in a way that inspires confidence
- Suggests maintaining deportment that brings credit to the teaching

Together, these terms form a comprehensive instruction about how the training should be undertaken: quickly but thoroughly (lahu), with appropriate methods (opāyikam), proper conduct (paṭirūpam), and in a way that inspires faith in others (pāsādikena).

<i>sampādehi</i>	Accomplish	Verb, 2nd person singular imperative, from <i>sampādeti</i> (to accomplish, to fulfill). Action of addressed monk, no explicit object (training implied).
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**Sādhu bhante. Ajja-t-agge-dāni therō mayham bhāro, aham-pi therassa bhāro**

**Grok Al:** Well, venerable sir. From today onward now, the elder is my responsibility, and I too am the elder's responsibility

**BM:** It is good, venerable sir. From this day onwards the Elder will be my burden and I shall be the burden of the Elder

Sādhu	Well	Particle, expresses agreement.
bhante	Venerable sir	Vocative plural, from <i>bhante</i> . Direct address to senior monk(s).
ajja	Today	Adverb, from <i>ajja</i> . Part of compound <i>ajja-t-agge</i> .
-t-	Conjunction	Particle, connects <i>ajja</i> and <i>agge</i> (contraction).
agge	Onward	Noun, locative singular neuter, from <i>agga</i> (top, forward). Part of <i>ajja-t-agge</i> .
dāni	Now	Adverb, from <i>dāni</i> . Emphasizes <i>ajja-t-agge</i> .
thero	Elder	Noun, nominative singular masculine, from <i>thera</i> . Subject of implied <i>is</i> .
mayham	My	Pronoun, genitive singular, from <i>aham</i> . Possessive, qualifies <i>bhāro</i> .
bhāro	Responsibility	Noun, nominative singular masculine, from <i>bhāra</i> (burden). Predicate, complement of <i>thero</i> .
aham	I	Pronoun, nominative singular, from <i>aham</i> . Subject of implied <i>is</i> .
pi	Too	Particle, emphasizes <i>aham</i> .
therassa	Elder's	Noun, genitive singular masculine, from <i>thera</i> . Possessive, qualifies <i>bhāro</i> .
bhāro	Responsibility	Noun, nominative singular masculine, from <i>bhāra</i> . Predicate, complement of <i>aham</i> .

## Kappiya-karaṇa (Making Fruit Allowable)

### Kappiyām karohi

**Grok AI:** Make it allowable

**BM:** Make it allowable

Kappiyām	Allowable	Adjective, accusative singular neuter, from <i>kappiya</i> (allowable, proper), meaning "allowable according to Vinaya", a technical term for items/actions permitted by monastic rules. Object of <i>karohi</i> .
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karohi	Make	Verb, 2nd person singular imperative, from <i>karoti</i> (to do, make). Action of addressed monk, with <i>kappiyam</i> as object (requisites implied).
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### Kappiyam bhante

**Grok AI:** It is allowable, venerable sir

**BM:** It is allowable, venerable. sir

Kappiyam	Allowable	Adjective, nominative singular neuter, from <i>kappiya</i> . Predicate, describes implied subject (requisites).
bhante	Venerable sir	Vocative plural, from <i>bhante</i> . Direct address to senior monk(s).

### Entering Town after Midday

#### Vikāle gāmappavesanam āpucchāmi

**Grok AI:** I ask permission for entering the village at the wrong time

**BM:** I take leave to go to the town at the ‘wrong time’

Vikāle	At the wrong time	Noun, locative singular masculine, from <i>vikāla</i> (wrong time). Modifies <i>gāmappavesanam</i> .
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In the Vinaya, *vikāle* specifically denotes the period after noon until dawn the next day, when monks are restricted from eating or entering villages for alms or other purposes, except under specific allowances (e.g., for urgent duties or with permission)

gāmappavesanam	Entering the village	Noun, accusative singular neuter, compound from <i>gāma</i> (village) + <i>pavesana</i> (entering), from <i>pavisati</i> (to enter). Object of <i>āpucchāmi</i> .
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āpucchāmi	I ask permission	Verb, 1st person singular present indicative, from <i>āpucchati</i> (to ask permission, take leave), from ā (towards) + <i>pucchati</i> (to ask). Action of speaker, with <i>gāmappavesanam</i> as object.
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### Saṅghadāna-apalokana (Sharing Saṅghadāna)

**Yagghe bhante saṅgho jānātu. Ayarṁ paṭhama-bhāgo therassa pāpuṇāti. Avasesā bhāgā amhākañc'eva pāpuṇanti. Bhikkhūnañca sīladharānam sāmanerānam gahaṭṭhānam. Te yathāsukham paribhuñjantu**

**Grok AI:** Indeed, venerable sirs, may the Sangha know. This first portion reaches the elder. The remaining portions reach us too, and the monks, the virtuous ones, novices, and householders. May they use them as they please

**BM:** May the Saṅgha hear me. The first portion (of this offering) goes to the Elder. The remainder is for the rest of us here: for the bhikkhus, sīladharās, sāmaneras and lay people. May they partake of it as they please

Yagghe              Indeed              Particle, emphatic, from *yagghe*. Introduces *jānātu*.

**Norbu AI: Yagghe:**

- Particle used in polite requests
- "please, if you would"
- Often used when addressing seniors

bhante              Venerable sirs              Vocative plural, from *bhante*. Direct address to senior monk(s).

saṅgho              Sangha              Noun, nominative singular masculine, from *saṅgha*. Subject of *jānātu*.

jānātu              May know              Verb, 3rd person singular imperative, from *jānāti* (to know). Action of *saṅgho*, no explicit object (distribution implied).

ayarṁ              This              Demonstrative pronoun, nominative singular masculine, from *ayarṁ*. Qualifies *paṭhama-bhāgo*.

paṭhama              First              Adjective, stem form in compound, from *pathama*. Part of *paṭhama-bhāgo*.

bhāgo              Portion              Noun, nominative singular masculine, from *bhāga* (portion, share). Subject of *pāpuṇāti*.

therassa              To the elder              Noun, dative singular masculine, from *thera*. Indirect object of *pāpuṇāti*.

pāpuṇāti              Reaches              Verb, 3rd person singular present indicative, from *pāpuṇāti* (to reach). Action with *paṭhama-bhāgo* as subject, *therassa* as recipient.

avasesā              Remaining              Adjective, nominative plural masculine, from *avasesa* (remaining), from ava (down) + sesa (remaining), meaning "remaining, left over". Qualifies *bhāgā*.

bhāgā	Portions	Noun, nominative plural masculine, from <i>bhāga</i> (portion, share). Subject of <i>pāpuṇanti</i> .
amhākāṁ	Us	Pronoun, genitive plural, from <i>ahāṁ</i> . Indirect object of <i>pāpuṇanti</i> .
ca	And	Conjunction, connects <i>amhākāṁ</i> and <i>eva</i> .
eva	Too	Particle, emphasizes <i>amhākāṁ</i> .
pāpuṇanti	Reach	Verb, 3rd person plural present indicative, from <i>pāpuṇāti</i> (to reach). Action with <i>bhāgā</i> as subject, <i>amhākāṁ</i> as recipient.
bhikkhūnāṁ	Monks	Noun, genitive plural masculine, from <i>bhikkhu</i> . Indirect object of <i>pāpuṇanti</i> .
ca	And	Conjunction, connects recipients.
sīladharānāṁ	Sīladharā, Virtuous ones	Noun, genitive plural masculine, compound from <i>sīla</i> (virtue) + <i>dhara</i> (bearing), literally “Bearers of sīla”. Indirect object of <i>pāpuṇanti</i> .
sāmañerānāṁ	Novices	Noun, genitive plural masculine, from <i>sāmañera</i> . Indirect object of <i>pāpuṇanti</i> .
gahaṭṭhānāṁ	Householders	Noun, genitive plural masculine, from <i>gahaṭṭha</i> (householder). Indirect object of <i>pāpuṇanti</i> .
te	They	Demonstrative pronoun, nominative plural masculine, from <i>ta</i> . Subject of <i>paribhuñjantu</i> .
yathāsukhāṁ	As they please	Adverb, compound from <i>yathā</i> (as) + <i>sukhāṁ</i> (pleasure). Modifies <i>paribhuñjantu</i> .
paribhuñjantu	May use	Verb, 3rd person plural imperative, from <i>paribhuñjati</i> (to use, enjoy). Action of <i>te</i> , with portions implied as object.

## Paṁsukūla-cīvara (Taking Rag-cloth)

**Imāṁ paṁsukūla-cīvaraṁ assāmikāṁ mayhāṁ pāpuṇāti**

**Grok AI:** This rag-robe garment, ownerless, reaches me

**BM:** This rag-cloth, which is ownerless, has reached me

Imāṁ	This	Demonstrative pronoun, accusative singular neuter, from <i>ima</i> . Qualifies <i>paṁsukūla-cīvaraṁ</i> .
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pañsukūla	Rag-robe	Noun, stem form in compound, from <i>pañskūla</i> (rags). Part of <i>pañskūla-cīvaraṁ</i> .
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**Norbu AI:** Pañsukūla:

- pañsu (dust) + kūla (heap)
- "dust-heap robe"
- Vinaya significance: Refers to discarded cloth that monks could collect and make into robes

cīvaraṁ	Garment, cloth	Noun, accusative singular neuter, from <i>cīvara</i> (robe, cloth). Subject of <i>pāpuṇāti</i> .
assāmikāṁ	Ownerless	Adjective, accusative singular neuter, from <i>a</i> (not) + <i>sāmika</i> (owner). Qualifies <i>cīvaraṁ</i> .
mayhaṁ	Me	Pronoun, dative singular, from <i>aham</i> . Indirect object of <i>pāpuṇāti</i> .
pāpuṇāti	Reaches	Verb, 3rd person singular present indicative, from <i>pāpuṇāti</i> (to reach). Action with <i>cīvaraṁ</i> as subject, <i>mayhaṁ</i> as recipient.

Requesting permission to speak on Vinaya

**Okāsaṁ me bhante therō detu vinaya-kathāṁ kathetum**

**Grok AI:** May the elder give me permission, venerable sir, to speak on Vinaya

**BM:** Venerable sir, please give permission to speak on Vinaya

Okāsaṁ	Permission	Noun, accusative singular masculine, from <i>okāsa</i> (opportunity, permission). Object of <i>detu</i> .
me	Me	Pronoun, dative singular, from <i>aham</i> . Indirect object of <i>detu</i> .
bhante	Venerable sir	Vocative plural, from <i>bhante</i> . Direct address to senior monk(s).
thero	Elder	Noun, nominative singular masculine, from <i>thera</i> . Subject of <i>detu</i> .
detu	May give	Verb, 3rd person singular imperative, from <i>dadāti</i> (to give). Action of <i>thero</i> , with <i>okāsaṁ</i> as object, <i>me</i> as recipient.
vinaya	Vinaya	Noun, stem form in compound, from <i>vinaya</i> (discipline). Part of <i>vinaya-kathāṁ</i> .
kathāṁ	Speak on	Noun, accusative singular feminine, from <i>kathā</i> (discourse). Object of <i>kathetum</i> .

kathetum To speak Infinitive, from *katheti* (to speak). Purpose of *detu*.

### Vinayo sāsanassa āyū'ti. Karotu me āyasmā okāsam̄ ahan-tam̄ vattukāmo

**Grok AI:** Vinaya is the life of the teaching, it is said. May the venerable make permission for me, I wish to speak

**BM:** Vinaya is the life of the religion. I ask for permission from the venerable one: I wish to speak about the Vinaya

Vinayo	Vinaya	Noun, nominative singular masculine, from <i>vinaya</i> . Subject of implied <i>is</i> .
sāsanassa	Of the teaching	Noun, genitive singular neuter, from <i>sāsana</i> (teaching). Possessive, qualifies <i>āyu</i> .
āyu	Life	Noun, nominative singular neuter, from <i>āyu</i> (life). Predicate, complement of <i>vinayo</i> .
'ti	It is said	Particle, marks quotation. Closes <i>vinayo sāsanassa āyu</i> .
karotu	May make	Verb, 3rd person singular imperative, from <i>karoti</i> (to do, make). Action of <i>āyasmā</i> , with <i>okāsam̄</i> as object.
me	For me	Pronoun, dative singular, from <i>aham̄</i> . Indirect object of <i>karotu</i> .
āyasmā	Venerable	Noun, nominative singular masculine, from <i>āyasmā</i> . Subject of <i>karotu</i> .
okāsam̄	Permission	Noun, accusative singular masculine, from <i>okāsa</i> . Object of <i>karotu</i> .
ahan	I	Pronoun, nominative singular, from <i>aham̄</i> . Subject of <i>vattukāmo</i> .
tam̄	That	Demonstrative pronoun, accusative singular neuter, from <i>ta</i> . Object of <i>vattukāmo</i> (speech implied).
vattukāmo	Wish to speak	Adjective, nominative singular masculine, compound from <i>vattu</i> (to speak) + <i>kāma</i> (desiring). Qualifies <i>ahan</i> .

### Karomi āyasmato okāsam̄

**Grok AI:** I make permission for the venerable

**BM:** I give you the opportunity, venerable

Karomi	I make	Verb, 1st person singular present indicative, from <i>karoti</i> (to do, make). Action of speaker, with <i>okāsam̄</i> as object.
āyasmato	For the venerable	Noun, dative singular masculine, from <i>āyasmā</i> . Indirect object of <i>karomi</i> .
okāsam̄	Permission	Noun, accusative singular masculine, from <i>okāsa</i> . Object of <i>karomi</i> .

Requesting permission to speak on Dhamma

### **Okāsam̄ me bhante therō detu dhamma-katham̄ kathetum̄**

**Grok AI:** May the elder give me permission, venerable sir, to speak on Dhamma

**BM:** Venerable sir, please give permission to speak on Dhamma

Okāsam̄	Permission	Noun, accusative singular masculine, from <i>okāsa</i> . Object of <i>detu</i> .
me	Me	Pronoun, dative singular, from <i>aham̄</i> . Indirect object of <i>detu</i> .
bhante	Venerable sir	Vocative plural, from <i>bhante</i> . Direct address to senior monk(s).
thero	Elder	Noun, nominative singular masculine, from <i>thera</i> . Subject of <i>detu</i> .
detu	May give	Verb, 3rd person singular imperative, from <i>dadāti</i> (to give). Action of <i>thero</i> , with <i>okāsam̄</i> as object, <i>me</i> as recipient.
dhamma	Dhamma	Noun, stem form in compound, from <i>dhamma</i> . Part of <i>dhamma-katham̄</i> .
katham̄	Speak on	Noun, accusative singular feminine, from <i>kathā</i> . Object of <i>kathetum̄</i> .
kathetum̄	To speak	Infinitive, from <i>katheti</i> (to speak). Purpose of <i>detu</i> .

Sutta quotes before beginning a talk

### **Apārutā tesam̄ amatassa dvārā ye sotavantā pamuñcantu saddharā**

**Grok AI:** Open are the doors of the deathless for those with ears, let them release faith

**BM:** Open are the doors to the Deathless. May all those who have ears release their faith

Apārutā	Open	Past participle, nominative plural neuter, from a (not) + pāruta (closed), from <i>apāpurati</i> (to open). Qualifies <i>dvārā</i> .
tesam	For those	Demonstrative pronoun, genitive plural masculine, from <i>ta</i> . Possessive, qualifies <i>dvārā</i> .
amatassa	Of the deathless	Noun, genitive singular neuter, from <i>amata</i> (deathless). Qualifies <i>dvārā</i> .
dvārā	Doors	Noun, nominative plural neuter, from <i>dvāra</i> (door). Subject of <i>apārutā</i> .
ye	Those	Relative pronoun, nominative plural masculine, from <i>ya</i> . Subject of <i>pamuñcantu</i> .
sotavantā	With ears	Adjective, nominative plural masculine, from <i>sota</i> (ear) + <i>vantu</i> (possessing). Qualifies <i>ye</i> .
pamuñcantu	Let them release	Verb, 3rd person plural imperative, from <i>pamuñcati</i> (to release). Action of <i>ye</i> , with <i>saddham</i> as object.
saddham	Faith	Noun, accusative singular feminine, from <i>saddhā</i> (faith). Object of <i>pamuñcantu</i> .

### Ito param sakkaccaṁ dhammo sotabbo'ti

**Grok AI:** Henceforth, the Dhamma should be listened to carefully, it is said

**BM:** After this you should attentively listen to the Dhamma

Ito	Henceforth	Adverb, from <i>ita</i> (here). Modifies <i>sotabbo</i> .
param	Further	Adverb, from <i>para</i> (beyond). Reinforces <i>ito</i> .
sakkaccaṁ	Carefully	Adverb, from <i>sakkacca</i> (with respect). Modifies <i>sotabbo</i> .
dhammo	Dhamma	Noun, nominative singular masculine, from <i>dhamma</i> . Subject of <i>sotabbo</i> .
sotabbo	Should be listened to	Gerundive, nominative singular masculine, from <i>sunāti</i> (to hear). Predicate, indicates obligation for <i>dhammo</i> .
'ti	It is said	Particle, marks quotation. Closes sentence.

### Requesting a Dhamma Talk

Brahmā ca lokādhipatī sahampati  
Katañjalī anadhivaraṇī ayācatha

**Grok Al:** Brahmā, the lord of the world, Sahampati, with joined palms, requested the unsurpassed one

**BM:** The Brahmā god Sahampati, Lord of the world,  
With palms joined in reverence, requested a favour

Brahmā	Brahmā	Noun, nominative singular masculine, from <i>brahmā</i> . Subject of <i>ayācatha</i> .
ca	And	Conjunction, connects <i>brahmā</i> and <i>lokādhipatī</i> .
lokādhipatī	Lord of the world	Noun, nominative singular masculine, compound from <i>loka</i> (world) + <i>adhipati</i> (lord). Apposition to <i>brahmā</i> .
sahampati	Sahampati	Proper noun, nominative singular masculine, from <i>sahampati</i> . Apposition to <i>brahmā</i> .
katañjalī	With joined palms	Adjective, nominative singular masculine, compound from <i>kata</i> (done) + <i>añjali</i> (palms). Qualifies <i>brahmā</i> .
anadhivaram	Unsurpassed one	Adjective, accusative singular masculine, from <i>an</i> (not) + <i>adhivara</i> (superior). Object of <i>ayācatha</i> (Buddha implied).
ayācatha	Requested	Verb, 3rd person singular aorist, from <i>yācati</i> (to request). Action of <i>brahmā</i> , with <i>anadhivaram</i> as object.

### Santīdha sattāparajakkha-jātikā Desetu dhammarām anukampimām pajām

**Grok Al:** Here there are beings free from dust in their eyes, let him teach the Dhamma out of compassion for people

**BM:** ‘Beings are here with but little dust in their eyes,  
Pray, teach the Dhamma out of compassion for them’

Santi	There are	Verb, 3rd person plural present indicative, from <i>atthi</i> (to be). Action with <i>sattā</i> as subject.
idha	Here	Adverb, from <i>idha</i> . Modifies <i>santi</i> .
sattā	Beings	Noun, nominative plural masculine, from <i>satta</i> (being). Subject of <i>santi</i> .
apparajakkha	Free from dust	Adjective, stem form in compound, from <i>appa</i> (little) + <i>rajakkha</i> (dust, defilements). Part of <i>apparajakkha-jātikā</i> .

jātikā	In their eyes	Noun, nominative plural masculine, from <i>jāti</i> (birth, of the nature), here meaning “those of the natures to have little dust in their eyes”. Qualifies <i>sattā</i> .
desetu	Let him teach	Verb, 3rd person singular imperative, from <i>deseti</i> (to teach). Action of implied Buddha, with <i>dhammarā</i> as object.
dhammarā	Dhamma	Noun, accusative singular masculine, from <i>dhamma</i> . Object of <i>desetu</i> .
anukampimā	Out of compassion	Adjective, accusative singular feminine, from <i>anukampā</i> (compassion). Qualifies <i>pajā</i> .
pajā	People	Noun, accusative singular feminine, from <i>pajā</i> (people). Indirect object of <i>desetu</i> .

## Acknowledging the Teaching

**Handa mayā dhamma-kathāya sādhukāraṁ dadāmase**

**Grok AI:** Come, we give approval for the Dhamma discourse

**BM:** Now let us express our approval of this Dhamma teaching

Handa	Come	Particle, exhortative. Introduces <i>dadāmase</i> .
mayā	We	Pronoun, nominative plural, from <i>ahā</i> . Subject of <i>dadāmase</i> .
dhamma	Dhamma	Noun, stem form in compound, from <i>dhamma</i> . Part of <i>dhamma-kathāya</i> .
kathāya	For discourse	Noun, dative singular feminine, from <i>kathā</i> . Qualifies <i>sādhukāraṁ</i> .
sādhukāraṁ	Approval	Noun, accusative singular masculine, from <i>sādhukāra</i> (approval), from <i>sādhu</i> (good) + <i>kāra</i> (doing) meaning "approval, appreciation, expression of approval". Object of <i>dadāmase</i> .
dadāmase	We give	Verb, 1st person plural present indicative, from <i>dadāti</i> (to give). Action of <i>mayā</i> , with <i>sādhukāraṁ</i> as object.

**Sādhu, sādhu, sādhu. Anumodāmi**

**Grok AI:** Well, well, well. I rejoice

**BM:** It is well, I appreciate it

Sādhu	Well	Particle, expresses approval. Repeated thrice for emphasis.
anumodāmi	I rejoice	Verb, 1st person singular present indicative, from <i>anumodati</i> (to rejoice). Action of speaker, no explicit object (discourse implied).

## After the talk on Vinaya or Dhamma

**Ayāṁ dhamma-kathā sādh'āyasmantehi saṁrakkhetabbā'ti**

**Grok AI:** This Dhamma discourse, well, should be protected by the venerables, it is said

**BM:** This talk on Dhamma should be well-preserved by you, venerable sirs.

Ayāṁ	This	Demonstrative pronoun, nominative singular feminine, from <i>ayāṁ</i> . Qualifies <i>dhamma-kathā</i> .
dhamma	Dhamma	Noun, stem form in compound, from <i>dhamma</i> . Part of <i>dhamma-kathā</i> .
kathā	Discourse	Noun, nominative singular feminine, from <i>kathā</i> . Subject of <i>saṁrakkhetabbā</i> .
sādhu	Well	Particle, expresses approval. Modifies <i>saṁrakkhetabbā</i> .
āyasmantehi	By the venerables	Noun, instrumental plural masculine, from <i>āyasmā</i> . Agent of <i>saṁrakkhetabbā</i> .
saṁrakkhetabbā	Should be protected	Gerundive, nominative singular feminine, from <i>saṁrakkhati</i> (to protect, to preserve), from <i>saṁ</i> (completely) + <i>rakkhati</i> (to protect). Predicate, indicates obligation for <i>kathā</i> .
'ti	It is said	Particle, marks quotation. Closes sentence.

## Requesting the Three Refuges & the Eight Precepts

See [An 8.40](#), [An 8.41](#) and [An 8.42](#).

**Mayāṁ bhante tisaraṇena saha atṭha sīlāni yācāma. Dutiyampi... Tatiyampi...**

**Grok AI:** We, venerable sir, request the eight precepts together with the three refuges

**BM:** We, Venerable Sir, request the Three Refuges and the Eight Precepts

**Than:** Venerable Sir, we request the Three Refuges & the Eight Precepts

Mayaṁ	We	Pronoun, nominative plural, from <i>ahar̄</i> . Subject of <i>yācāma</i> .
bhante	Venerable sir	Vocative plural, from <i>bhante</i> . Direct address to senior monk(s).
tisaraṇena	With three refuges	Noun, instrumental singular neuter, compound from <i>ti</i> (three) + <i>saraṇa</i> (refuge). Means by which <i>yācāma</i> is performed.
saha	Together	Adverb, from <i>saha</i> (together, with). Modifies <i>tisaraṇena</i> , indicating accompaniment.
aṭṭha	Eight	Adjective, accusative plural neuter, from <i>aṭṭha</i> . Qualifies <i>sīlāni</i> .
sīlāni	Precepts	Noun, accusative plural neuter, from <i>sīla</i> (moral conduct, precept), related to character or habitual behavior. Object of <i>yācāma</i> .
yācāma	We request	Verb, 1st person plural present indicative, from <i>yācati</i> (to request). Action of <i>mayaṁ</i> , with <i>sīlāni</i> as object.
Dutiyampi	Second time too	Adverb, compound from <i>dutiya</i> (second) + <i>pi</i> (too). Indicates repetition.
Tatiyampi	Third time too	Adverb, compound from <i>tatiya</i> (third) + <i>pi</i> (too). Indicates repetition.

### Buddham saraṇam gacchāmi

**Grok AI:** I go to the Buddha for refuge

**BM:** To the Buddha I go for refuge

**Than:** I go to the Buddha for refuge

Buddham	Buddha	Noun, accusative singular masculine, from <i>buddha</i> (awakened one). Object of <i>gacchāmi</i> .
saraṇam	Refuge	Noun, accusative singular neuter, from <i>saraṇa</i> . Predicate complement of <i>gacchāmi</i> .
gacchāmi	I go	Verb, 1st person singular present indicative, from <i>gacchati</i> (to go). Action of speaker, with <i>buddham</i> as object and <i>saraṇam</i> as destination.

### Dhammam saraṇam gacchāmi

**Grok AI:** I go to the Dhamma for refuge

**BM:** To the Dhamma I go for refuge

**Than:** I go to the Dhamma for refuge

Dhammāṁ Dhamma Noun, accusative singular masculine, from *dhamma* (teaching, truth). Object of *gacchāmi*.

### Saṅgham saraṇam gacchāmi

**Grok Al:** I go to the Sangha for refuge

**BM:** To the Saṅgha I go for refuge

**Than:** I go to the Saṅgha for refuge

Saṅghāṁ Sangha Noun, accusative singular masculine, from *saṅgha* (community). Object of *gacchāmi*.

### Dutiyampi... Tatiyampi...

**Grok Al:** For the second time too... For the third time too

**BM:** For the second time... For the third time...

**Than:** A second time... A third time...

Dutiyampi Second time Adverb, compound from *dutiya* (second) + *pi* (too). Indicates repetition of refuges.

Tatiyampi Third time too Adverb, compound from *tatiya* (third) + *pi* (too). Indicates repetition of refuges.

### Tisaraṇa-gamanāṁ niṭṭhitāṁ

**Grok Al:** The going to the three refuges is completed

**BM:** This completes the going to the Three Refuges

**Than:** This ends the going for refuge

Tisaraṇa Three Noun, stem form in compound, from *ti* (three) + *saraṇa* refuges (refuge). Part of *tisaraṇa-gamanāṁ*.

gamanāṁ Going Noun, nominative singular neuter, from *gamanā* (going), from *gacchati* (to go). Subject of *niṭṭhitāṁ*.

niṭṭhitāṁ Completed Past participle, nominative singular neuter, from *niṭṭhāti* (to complete, to be finished). Predicate, qualifies *gamanāṁ*.

## Āma bhante

**Grok Al:** Yes, venerable sir

**BM:** Yes, Venerable Sir

**Than:** Yes, Venerable Sir

Āma	Yes	Particle, expresses agreement.
bhante	Venerable sir	Vocative plural, from <i>bhante</i> . Direct address to senior monk(s).

## Pāṇatipātā veramaṇī sikkhāpadam̄ samādiyāmi

**Grok Al:** I undertake the training rule of abstaining from killing living beings

**BM:** I undertake the precept to refrain from taking the life of any living creature

**Than:** I undertake the training rule to refrain from taking life

Pāṇatipātā	From killing living beings	Noun, ablative singular masculine, compound from <i>pāṇa</i> (living being) + <i>atipāta</i> (killing). Object of <i>veramaṇī</i> .
veramaṇī	Abstaining	Noun, nominative singular feminine, from <i>veramaṇī</i> (abstention), from <i>vera</i> (enmity) + <i>maṇī</i> (abstaining). Qualifies <i>sikkhāpadam̄</i> .
sikkhāpadam̄	Training rule	Noun, accusative singular neuter, compound from <i>sikkhā</i> (training) + <i>pada</i> (step). Object of <i>samādiyāmi</i> .
samādiyāmi	I undertake	Verb, 1st person singular present indicative, from <i>samādiyati</i> (to undertake). Action of speaker, with <i>sikkhāpadam̄</i> as object.

## Adinnādānā...

**Grok Al:** From taking what is not given

**BM:** From taking that which is not given

**Than:** From stealing

Adinnādānā	From taking what is not given	Noun, ablative singular neuter, compound from <i>a</i> (not) + <i>dinna</i> (given) + <i>ādāna</i> (taking). Object of implied <i>veramaṇī</i> .
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## **Abrahmacariyā...**

**Grok AI:** From non-celibacy

**BM:** From any intentional sexual activity

**Than:** From sexual intercourse

Abrahmacariyā    From                      Noun, ablative singular neuter, from *abrahmacariya*  
    non-celibacy (non-celibacy), from a (non) + brahma (holy) + cariya  
    (conduct). Object of implied *veramanī*.

## **Musāvādā...**

**Grok AI:** From false speech

**BM:** From lying

**Than:** From telling lies

Musāvādā    From false                      Noun, ablative singular masculine, from *musāvāda* (false  
    speech), from *musā* (false) + *vāda* (speech). Object of  
    implied *veramanī*.

## **Surāmeraya-majja-pamādatṭhānā...**

**Grok AI:** From intoxicants causing heedlessness

**BM:** From consuming intoxicating drink and drugs which lead to carelessness

**Than:** From intoxicating liquors & drugs that lead to heedlessness

Surāmeraya    Intoxicants                      Noun, stem form in compound, from *surā* (liquor) +  
    *meraya* (fermented drink). Part of  
    *surāmeraya-majja-pamādatṭhānā*.

**Norbu AI:** Surāmeraya:

Two distinct types of alcoholic beverages:

**Surā:**

- From Sanskrit √*sur* (to intoxicate)
- Refers to fermented beverages
- Five traditional types mentioned in Vinaya:
  1. *piṭṭhasurā* (from flour)
  2. *pūvasurā* (from cakes)

3. odanasurā (from rice)
4. kiṇṇapakkhitta (from yeast)
5. sambhārasaṁyutta (from mixed ingredients)

**Meraya:**

- From Sanskrit *mad* (to be intoxicated)
- Refers to distilled spirits
- Five traditional types:
  1. puppāsava (from flowers)
  2. phalāsava (from fruits)
  3. madhvāsava (from honey)
  4. guļāsava (from molasses)
  5. sambhārasaṁyutta (from mixed ingredients)

majja	Causing intoxication	Noun, stem form in compound, from <i>majja</i> (intoxication). Qualifies <i>surāmeraya</i> .
pamādaṭṭhānā	Causing heedlessness	Noun, ablative singular neuter, compound from <i>pamāda</i> (heedlessness) + <i>ṭṭhāna</i> (cause). Object of implied <i>veramañī</i> .

### Vikālabhojanā...

**Grok AI:** From eating at the wrong time

**BM:** From eating at inappropriate times

**Than:** From eating after noon & before dawn

Vikālabhojanā	From eating at the wrong time	Noun, ablative singular neuter, compound from <i>vikāla</i> (wrong time) + <i>bhojana</i> (eating). Object of implied <i>veramañī</i> .
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### Nacca-gīta-vādita-visūkadassanā mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhānā

**Grok AI:** From dancing, singing, music, shows, garlands, perfumes, cosmetics, adornments, and embellishments...

**BM:** From entertainment, beautification, and adornment

**Than:** From dancing, singing, music, watching shows, wearing garlands, beautifying myself with perfumes & cosmetics

Nacca	Dancing	Noun, stem form in compound, from <i>nacca</i> . Part of <i>nacca-gīta-vādita-visūkadassanā</i> .
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gīta	Singing	Noun, stem form in compound, from <i>gīta</i> . Part of <i>nacca-gīta-vādita-visūkadassanā</i> .
vādita	Music	Noun, stem form in compound, from <i>vādita</i> (to play music). Part of <i>nacca-gīta-vādita-visūkadassanā</i> .
visūkadassanā	Shows	Noun, ablative singular neuter, compound from <i>visūka</i> (spectacle) + <i>dassana</i> (seeing). Object of implied <i>veramaṇī</i> .
mālā	Garlands	Noun, stem form in compound, from <i>mālā</i> . Part of <i>mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsan aṭṭhānā</i> .
gandha	Perfumes, scents	Noun, stem form in compound, from <i>gandha</i> . Part of <i>mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsan aṭṭhānā</i> .
vilepana	Cosmetics	Noun, stem form in compound, from <i>vilepana</i> (ointment). Part of <i>mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsan aṭṭhānā</i> .
dhāraṇa	Wearing	Noun, stem form in compound, from <i>dhāraṇa</i> (wearing). Part of <i>mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsan aṭṭhānā</i> .
maṇḍana	Adornments	Noun, stem form in compound, from <i>maṇḍana</i> (adorning). Part of <i>mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsan aṭṭhānā</i> .
vibhūsanāṭṭhānā	Embellishments	Noun, ablative singular neuter, compound from <i>vibhūsana</i> (embellishment) + <i>ṭṭhāna</i> (cause). Object of implied <i>veramaṇī</i> .

### Uccāsayana-mahāsayanā...

**Grok AI:** From high and luxurious beds

**BM:** From lying on a high or luxurious sleeping place

**Than:** From high & luxurious seats & beds

Uccāsayana	High beds	Noun, stem form in compound, from <i>ucca</i> (high) + <i>āsayana</i> (bed). Part of <i>uccāsayana-mahāsayanā</i> .
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mahāsayanā	Luxurious beds	Noun, ablative singular neuter, compound from <i>mahā</i> (great) + <i>āsayana</i> (bed). Object of implied <i>veramaṇī</i> .
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### **Imāni atṭha sikkhāpadāni samādiyāmi**

**Grok AI:** I undertake these eight training rules

**BM:** I undertake these Eight Precepts

**Than:** I undertake these eight precepts

Imāni	These	Demonstrative pronoun, accusative plural neuter, from <i>ima</i> . Qualifies <i>sikkhāpadāni</i> .
atṭha	Eight	Adjective, accusative plural neuter, from <i>atṭha</i> . Qualifies <i>sikkhāpadāni</i> .
sikkhāpadāni	Training rules	Noun, accusative plural neuter, compound from <i>sikkhā</i> (training) + <i>pada</i> (step, rule). Object of <i>samādiyāmi</i> .
samādiyāmi	I undertake	Verb, 1st person singular present indicative, from <i>samādiyati</i> (to undertake). Action of speaker, with <i>sikkhāpadāni</i> as object.

### **Imāni atṭha sikkhāpadāni**

**Grok AI:** These eight training rules

**BM:** These are the Eight Precepts

Imāni	These	Demonstrative pronoun, nominative plural neuter, from <i>ima</i> . Qualifies <i>sikkhāpadāni</i> .
atṭha	Eight	Adjective, nominative plural neuter, from <i>atṭha</i> . Qualifies <i>sikkhāpadāni</i> .
sikkhāpadāni	Training rules	Noun, nominative plural neuter, compound from <i>sikkhā</i> (training) + <i>pada</i> (step, rule). Subject of implied <i>are</i> .

### **Silena sugatim yanti**

**Grok AI:** Through virtue they go to a good destination

**BM:** Virtue is the source of happiness

**Than:** Through virtue they go to a good destination

Sīlēna	Through virtue	Noun, instrumental singular neuter, from <i>sīla</i> (virtue). Means by which <i>yanti</i> is performed.
sugatim	Good destination	Noun, accusative singular feminine, from <i>sugati</i> (good rebirth). Object of <i>yanti</i> .

**Norbu Al:** Sugatim:

- su (good) + gati (destination, realm)
- "good destination"
- In Buddhadhamma: refers to favorable realms of rebirth (human realm and heavenly realms)

yanti	They go	Verb, 3rd person plural present indicative, from <i>yāti</i> (to go). Action with implied subject (people), <i>sugatim</i> as object.
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### Sīlēna bhogasampadā

**Grok Al:** Through virtue comes wealth and success

**BM:** Virtue is the source of true wealth

**Than:** Through virtue is wealth attained

Sīlēna	Through virtue	Noun, instrumental singular neuter, from <i>sīla</i> . Means by which <i>bhogasampadā</i> is attained.
bhogasampadā	Wealth and success	Noun, nominative singular feminine, compound from <i>bhoga</i> (wealth) + <i>sampadā</i> (success). Subject of implied <i>is</i> .

### Sīlēna nibbutim yanti

**Grok Al:** Through virtue they go to liberation

**BM:** Virtue is the source of peacefulness

**Than:** Through virtue they go to unbinding

Sīlēna	Through virtue	Noun, instrumental singular neuter, from <i>sīla</i> . Means by which <i>yanti</i> is performed.
nibbutim	Liberation	Noun, accusative singular feminine, from <i>nibbuti</i> (cooling, nibbāna). Object of <i>yanti</i> .
yanti	They go	Verb, 3rd person plural present indicative, from <i>yāti</i> (to go). Action with implied subject (people), <i>nibbutim</i> as object.

## Tasmā sīlam visodhaye

**Grok AI:** Therefore, one should purify virtue

**BM:** Therefore let virtue be purified

**Than:** Therefore we should purify our virtue

Tasmā	Therefore	Adverb, from <i>ta</i> + <i>smā</i> (ablative). Indicates reason for <i>visodhaye</i> .
sīlam	Virtue	Noun, accusative singular neuter, from <i>sīla</i> . Object of <i>visodhaye</i> .
visodhaye	One should purify	Verb, 3rd person singular optative, from <i>visodheti</i> (to purify), from <i>vi</i> (apart, thoroughly) + <i>sodheti</i> (to purify), from <i>sudhati</i> (to be pure). Action of implied subject (one), with <i>sīlam</i> as object.

## Sādhu, sādhu, sādhu

**Grok AI:** Well, well, well!

Sādhu	Well!	Particle, expresses approval. Repeated thrice for emphasis.
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## Disrobing

### Sikkham paccakkhāmi. Gihī'ti mām dhāretha

**Grok AI:** I renounce the training. Consider me a householder

**BM:** I give up the training. May you regard me as a layman

Sikkham	Training	Noun, accusative singular feminine, from <i>sikkhā</i> (training). Object of <i>paccakkhāmi</i> .
paccakkhāmi	I renounce	Verb, 1st person singular present indicative, from <i>paccakkhāti</i> (to reject, to renounce). Action of speaker, with <i>sikkham</i> as object.
Gihī	Householder	Noun, nominative singular masculine, from <i>gihī</i> (, householder, layperson). Predicate complement of <i>mām</i> .
'ti	Quotation marker	Particle, marks <i>gihī</i> as quoted status.

mar̄m	Me	Pronoun, accusative singular, from <i>aḥar̄m</i> . Object of <i>dhāretha</i> .
dhāretha	Consider	Verb, 2nd person plural imperative, from <i>dhāreti</i> (to hold, consider). Action of addressed monks, with <i>mar̄m</i> as object, <i>gihī</i> as complement.