# Examples 1

**1 DHP 118**

puññañ’ce puriso kayirā, kayirāth’enaṃ punappunaṃ.

tamhi chandaṃ kayirātha, sukho puññassa uccayo.

puññañ’ce n nt.ac.s merit; righteousness

puriso n m.n.s a male; a man

kayirā v opt.3.s could do, should make

kayirātha- v. refl opt.3.s. one should make by oneself

enaṃ pn m.ac.s this

punappunaṃ ind again and again

**man should make merit, he should make by oneself this again and again**

tamhi pn m.loc.s in that

chandaṃ n nt.ac.s impulse; will; wish

kayirātha v. refl opt.3.s. one should make by oneself

sukho n m.n.s happiness; ease

puññassa n nt.gen.s of merit; righteousness

uccayo n m.n.s accumulation

**one should make by oneself wish for that, accumulation of merit is happiness.**

**2. (KN 6.52)**

“sāhaṃ nūna ito gantvā, yoniṃ laddhāna mānusiṃ.

vadaññū sīlasampannā, kāhāmi kusalaṃ bahuṃ.

so pn m.n.s that, he

ahaṃ pn 1.n.s I

nūna ind indeed; surely; certainly.

ito ind from here; from now; hence

gantvā, v abs having gone

yoniṃ n f.ac.s origin, way of birth, place of birth, realm of existence; nature

laddhāna v abs having got, received, or attained

mānusiṃ. n f.ac.s a woman

vadaññū adj lit. "(easily) spoken to," addressable, i. e. liberal bountiful, kind

sīlasampannā, adj observing the moral precepts

kāhāmi v fut.1.s I will do, make

kusalaṃ n nt.ac.s good action; merit

bahuṃ. adj nt.ac.s much; many

**indeed I going from here, having got woman’s womb (human existent), liberal and observing the moral precepts, I will make a lot of merit.**

**3. Thig 247. (KN 9.65)**

“mā’kāsi pāpakaṃ kammaṃ, āvi vā yadi vā raho.

sace ca pāpakaṃ kammaṃ, karissasi karosi vā.

mā’kāsi ind+aor.3.s do not do

pāpakaṃ adj nt.ac.s bad, wicked, wretched, sinful

kammaṃ, n nt.ac.s deed; action; job; work

āvi ind openly; before one's eyes

vā ind or

yadi ind and even

vā ind or

raho. ind secretly; in secret

sace ind if

ca ind conj and

pāpakaṃ adj nt.ac.s bad, wicked, wretched, sinful

kammaṃ, n nt.ac.s deed; action; job; work

karissasi v fut.2.s you will do, make

karosi v pr.2.s you make, do

vā. ind or

**do not do bad deed, openly or even secretly, but if you do or will do bad deed**

3. **Thig 509**  **(KN 9.73)**

kāhinti khu taṃ kāmā, chātā sunakhaṃva caṇḍālā.

kāhinti v fut.3.pl (they) will do, make, act

khu = kho ind indeed; really; surely

taṃ pn 2.ac.s you

kāmā, n m.n.pl sensual desires

chātā adj m.n.pl hungry

sunakhaṃ’va n m.ac.s as dog

caṇḍālā. n m.n.pl outcastes or untouchables

**indeed sensual desires will act with you as, hungry outcastes with dog.**

5. **Dhpv 154**

gahakāraka diṭṭhosi, puna gehaṃ na kāhasi.

gahakāraka n m.voc.s house-builder.

diṭṭho- pp seen; found; understood

asi, v pr.2.s you are

puna ind again

gehaṃ n m.ac.s house; dwelling place

na ind neg not

kāhasi. v fut.2.s you will make

**house-builder, you are seen, again you will not make a house**

6. **Ja (KN 14.503) or iti (KN 4.76)**

“yādisaṃ kurute mittaṃ, yādisaṃ cūpasevati.

sa ve tādisako hoti, sahavāso hi tādiso.

yādisaṃ adj m.ac.s whichever; whatever; which like.

kurute v.refl pr.3.s does, makes, acts

mittaṃ, n m.ac.s friend

yādisaṃ adj m.ac.s whichever; whatever; which like.

ca- ind and

upasevati. v pr.3.s practises; frequents; associates

sa

ve ind indeed; truly; surely.

tādisako adj m.n.s such; of such quality.

hoti, v pr.3.s there is, he is

sahavāso n m.n.s living together.

hi ind indeed

tādiso. adj m.n.s such; of such quality,such as

**whatever (person) he makes a friend with, whatever (person) he associates with, that indeed he is of such quality, indeed** **such as co-habitant**

**7. (SN 1.32)**

duddadaṃ dadamānānaṃ, dukkaraṃ kamma kubbataṃ.

asanto nānukubbanti, sataṃ dhammo durannayo

duddadaṃ adj m.ac.s difficult to give

dadamānānaṃ, pr.p m.gen.pl of (when) giving; offering;

dukkaraṃ adj m.ac.s difficult to do.

kamma- n deed; action; job; work

kubbataṃ. pr.p m.n.s doing, making, performing

asanto adj m.n.s unvirtuous, wicked, bad

na-anukubbanti, v pr.3.pl they not imitates, do likewise, "do after", emulate

sataṃ adj m.gen.pl of virtuous, good

dhammo n m.n.s Teaching

durannayo adj m.n.s difficult to follow

**when giving what is difficult to give, he doing what is difficult to do, bad not do likewise, Teaching of the good is difficult to follow.**

**“The bad do not emulate the good,**

**Who give what is hard to give**

**And do deeds hard to do:**

**The Dhamma of the good is hard to follow. BB**

**8. SN 1.31**

sabbhi’r’eva samāsetha, sabbhi kubbetha santhavaṃ.

sabbhi- adj m.ins.pl with virtuous

eva ind just

samāsetha, v.refl opt.3.s could associate; combine

sabbhi adj m.ins.pl with virtuous

kubbetha v.refl opt.3.s could do, make, act

santhavaṃ. n m.ac.s acquaintance, intimacy

**just with virtuous he should associate, with virtuous he should make intimacy.**

9. **Ap (KN 10.24)**

dhātu āveṇikā natthi, sarīraṃ ekapiṇḍitaṃ.

imamhi buddhathūpamhi, kassāma kañcukaṃ mayaṃ.

dhātu n f.n.pl element

āveṇikā adj f.n.pl special; exceptional; separate

natthi, v pr.3.pl there are no

sarīraṃ n nt.ac.s body, a corpse

ekapiṇḍitaṃ. adj nt.ac.s compounded in a single lump

imamhi pn m.ins.pl with these

buddha- n the Buddha

thūpamhi, n m.ins.pl with stupas, pagodas

kassāma v fut.1.pl we will do

kañcukaṃ n m.ac.s armour

mayaṃ. pn 1.n.pl we

**there are no separate elements, body compounded in a single lump, by this Buddha’s stupas, we will make a armour.**

10. **(SN 22.99)**

seyyathāpi, bhikkhave, sā gaddulabaddho daḷhe khīle vā thambhe vā upanibaddho tameva khīlaṃ vā thambhaṃ vā anuparidhāvati anuparivattati;

seyyathāpi, ind just as

bhikkhave, n m.voc.pl o monks

sā pn m.n.s dog

gaddula- n a leash; leather strap

baddho pp m.n.s bound; trapped; fastened; combined

daḷhe adj m.loc.s firm; strong; steady.

khīle n m.loc.s in peg; a stake; a post

vā ind or

thambhe n m.loc.s in pillar; post; a clump of grass; obduracy.

vā ind or

upanibaddho pp m.n.s tied on to

tam’eva pn m.ac.s that just

khīlaṃ n m.ac.s peg; a stake; a post

vā ind or

thambhaṃ n m.ac.s in pillar; post; a clump of grass; obduracy.

vā ind or

anuparidhāvati v pr.3.s runs up and down or around

anuparivattati; v pr.3.s move round and round; keep on rolling

**Just as a dog, tied by a leash to a post or stake, keeps running around and circling around that very post or stake**

**11. (MN 130)**

dīghassa addhuno accayena tassa mahānirayassa puratthimaṃ dvāraṃ avāpurīyati

dīghassa adj m.gen.s of long

addhuno n m.gen.s of time

accayena ind adv by the elapse of

tassa pn m.gen.s of that, of him

mahānirayassa n m.gen.s the great hell.

puratthimaṃ adj m.ac.s eastern

dvāraṃ n nt.ac.s gate

avāpurīyati v.pass pr.3.s is opened

**by the elapse of a long time, eastern gate of that great hell is opened.**

**12. (SN 6.5)**

atha kho bhagavā tassa brahmuno upari vehāsaṃ pallaṅkena nisīdi tejodhātuṃ samāpajjitvā.

atha kho ind and then

bhagavā n m.n.s the Blessed One, the Buddha.

tassa pn m.dat.s to that

brahmuno n m.dat.s to the Brahma; the Creator

upari ind above; on; upon; upper; overhead

vehāsaṃ n m.ac.s the sky

pallaṅkena n m.ins.s with a cross-legged sitting

nisīdi v aor.3.s sat down

tejodhātuṃ n f.ac.s element of heat.

samāpajjitvā. v abs having entered upon

**and then the Blessed One sat down with cross-legged above that Brahma in the sky, having entered upon the element of heat.**

**13. (SN 6.5)**

atha kho āyasmā mahāmoggallāno taṃ brahmānaṃ gāthāya ajjhabhāsi

atha kho ind and then

āyasmā adj m.n.s venerable

mahāmoggallāno n m.n.s Great Moggalana

taṃ pn m.ac.s that

brahmānaṃ n m.ac.s brahman

gāthāya n f.ins.s with verse, stanza, line of poetry

ajjhabhāsi v aor.3.s addressed; spoke

**and then venerable Great Moggalana addressed that brahman with verse.**

**14. (SN 6.6)**

addasā kho so brahmā te brahmāno dūratova āgacchante.

addasā v imp.3.s he has seen

kho ind indeed

so n m.n.s that, he

brahmā n m.n.s the Brahma; the Creator.

te n m.ac.pl those

brahmāno n m.ac.pl Brahmas

dūrato’va ind just from afar

āgacchante. pr.p m.ac.pl coming; approaching.

**indeed that Brahma has seen those Brahmas coming just from afar**

**15. (SN 6.4)**

sataṃ sahassānaṃ nirabbudānaṃ,

āyuṃ pajānāmi tavāhaṃ brahme”ti.

sataṃ adj nt.ac.s 100

sahassānaṃ n m.gen.pl of thousand

nirabbudānaṃ, n m.gen.pl vast number, Nirabbudas

āyuṃ n nt.ac.s age

pajānāmi v pr.1.s I know clearly.

tava- pn 2.gen.s your

ahaṃ pn 1.n.s I

brahme n m.voc.s o Brahma

”ti. ind “”

**O Brahma, I know clearly your age is a 100 of thousand Nirabbudas.**

**16. (DN 14.12)**

‘sele yathā pabbatamuddhaniṭṭhito, yathāpi passe janataṃ samantato.

sele n m.loc.s on the rock

yathā ind like, as

pabbata- n a mountain; rock

muddhani- adj loc on the top of

ṭ’ṭhito, pp m.n.s stood; stayed; stationary; immovable

yathā’pi ind and as; like

passe v opt.3.s he could see

janataṃ n f.ac.s populace, people

samantato. ind all around; everywhere

**on the rock, like on the top of the mountain, standing, and just as he could see people everywhere.**

17. DhA

tvaṃ yuvā balasampanno, kiṃ tayā bhatiṃ katvāpi yathābalaṃ dānaṃ dātuṃ na vaṭṭatī”ti?

tvaṃ pn 2.n.s you

yuvā n m.n.s youth, young

bala- n strength; power

sampanno, adj m.n.s possessed of

kiṃ pn what?

tayā pn 2.ins.s by you

bhatiṃ n f.ac.s wages, fee, pay

katvā’pi v abs and having done or made

yathābalaṃ ind adv according to one's strength

dānaṃ n nt.ac.s gift; charity; alms; alms-giving

dātuṃ v inf to give; to offer

na ind neg not

vaṭṭatī”ti? v pr.3.s behoves; to be right, fit, or proper; turns round

**you young, possessed of strength, what wages having made by you? It is not proper to give alms according to one's strength?**

**18. (SN 3.11)**

saṃvāsena kho, mahārāja, sīlaṃ veditabbaṃ. tañca kho dīghena addhunā, na ittaraṃ

saṃvāsena n m.ins.s by living with, co-residence

kho, ind indeed; really; surely

mahārāja, v m.voc.s o great king

sīlaṃ n nt.n.s character, habit behaviour

veditabbaṃ. pt.p nt.n.s can be known

tañ’ca pn nt.n.s and that

kho ind indeed; really; surely

dīghena adj m.ins.s by long

addhunā, n m.ins.s by time

na ind neg not

ittaraṃ adj m.ac.s short

**o great king, indeed by living with character can be known. and that indeed by long time, not in short.**

**19. (DN 3.7)**

sace tvaṃ na vyākarissasi, ... etth’eva te sattadhā muddhā phalissati.

sace ind if

tvaṃ pn 2.n.s you

na ind neg not

vyākarissasi v fut.2.s you will explain; declare; answer

ettha’eva ind right here

te pn 2.gen.s your

sattadhā ind adv in seven pieces

muddhā n f.n.s head

phalissati. v fut.3.s will split

**if you will not answer, right here your head will split in seven pieces**

**20. Apa (KN 10.8)**

“yathā balākayonimhi, na vijjati pumā sadā.

meghesu gajjamānesu, gabbhaṃ gaṇhanti tā sadā.

yathā ind just as, like

balākayonimhi, n f.loc.s in species of crane

na ind neg not

vijjati v pr.3.s exists; to be found

pumā n m.n.pl men

sadā. ind adv ever; always

meghesu n m.loc.pl in clouds

gajjamānesu, pr.p m.loc.pl in roaring; thundering

gabbhaṃ n m.ac.s embryo

gaṇhanti v pr.3.pl take; hold of; seize.

tā pn f.n.pl they

sadā. ind adv ever; always

**just as in in species of crane men can not be found ever, in thundering clouds, they ever become pregnant.**

**21. Mil 6.4.8**

‘tadahu pabbajito santo, jātiyā sattavassiko.

so pi maṃ anusāseyya, sampaṭicchāmi muddhanā

tadahu ind in the same day, that day

pabbajito pp m.n.s ordained, gone forth, monk

santo, adj m.n.s virtuous

jātiyā n f.abl.s from birth

sattavassiko. adj m.n.s 7 years old

so pn m.n.s he

pi ind just

maṃ pn m.ac.s me

anusāseyya, v opt.3.s could advise; admonishe

sampaṭicchāmi v pr.1.s I receive; accept

muddhanā n m.ins.s with head

**in the same day virtuous** **monk, 7 years old from birth, could advise me, I accept with head**

**22. (DN 2.7)**

tattha natthi hantā vā ghātetā vā, sotā vā sāvetā vā, viññātā vā viññāpetā vā.

tattha ind adv there; in that place

natthi v pr.3.s there is not

hantā n m.n.s striker, one who kills

vā ind or

ghātetā n m.n.s killer; destroyer

vā ind or

sotā n m.n.s hearer

vā ind or

sāvetā n m.n.s one who makes others hear, who tells, teller

vā ind or

viññātā n m.n.s a perceiver, one who apperceives or takes to heart, a learner

vā ind or

viññāpetā n m.n.s an instructor, teacher

vā ind or

**There is no striker or destroyer, hearer or teller, perceiver or instructor.**

# Examples 2

**1. KN-a Dhp 2.7**

mātugāmesu pana vigatacchandatāya tassā sālāya mātugāmānaṃ pattiṃ nādaṃsu.

mātugāmesu n m.loc.pl in womans

pana ind and; yet; but; and now; more over

vigatacchandatāya f.dat.s to the fact of having no desire.

>vigata- pp being without.

>chandatāya n f. impulse; desire for

tassā pn f.gen.s of that

sālāya n f.gen.s large hall, large room, house; shed

mātugāmānaṃ n m.dat.pl to womans

pattiṃ n f.ac.s attainment; merit; profit; share

na-adaṃsu. v aor.3.pl they did not give

**moreover to the fact of having no liking to the womans, they did not give share of that large hall to the womans.**

**2. KN-a Dhp 3.4**

“saṅgharakkhita, mātugāmassa pahāraṃ dātuṃ nāsakkhi, ko ettha mahallakattherassa doso”ti

saṅgharakkhita, n m.voc.s Sangharakkhita Thera

mātugāmassa n m.dat.s to woman

pahāraṃ n m.ac.s a blow; a stroke

dātuṃ v inf to give

na-asakkhi, v aor.2.s you were not able (to)

ko pn m.n.s who? what? which?

ettha ind here, in this place

mahallaka- adj old, venerable, of great age, an old man

therassa n m.gen.s of an elder; a senior

doso”ti n m.n.s anger

**Sangharakkhita Thera you were not able to give a blow to a woman, what here an anger to a venerable elder ?**

**3. (SN 1.32)**

tasmā satañca asataṃ, nānā hoti ito gati.

asanto nirayaṃ yanti, santo saggaparāyanā”ti.

tasmā ind therefore

satañ’ca adj m.gen.pl of virtuous

asataṃ, adj m.gen.pl of not virtuous

nānā ind different; differently

hoti v pr.3.s there is, he is

ito ind from here; from now; hence.

gati. n f.n.s direction, course

asanto adj m.n.pl not virtuous

nirayaṃ n m.ac.s hell, purgatory

yanti, v pr.3.pl they go

santo adj m.n.pl virtuous

sagga- n a place of happiness; heaven

parāyanā”ti. n m.n.pl going through to, ending in, aiming at

**direction of the virtuous and not virtuous is different. Not virtuous go to hell, the virtuous ending in heaven.**

**4. (AN 3.130)**

tīhi kho, anuruddha, dhammehi samannāgato mātugāmo kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

tīhi adj ins.pl with three

kho, ind indeed

anuruddha, n m.voc.s o Anuruddha

dhammehi n m.ins.pl with qualities

samannāgato adj m.n.s endowed with; possessed of

mātugāmo n m.n.s woman

kāyassa n m.gen.s of body

bhedā n m.abl.s from breaking

paraṃ ind adv after

maraṇā n nt.abl.s from death

apāyaṃ n m.ac.s the hell; state of loss and woe

duggatiṃ n f.ac.s a realm of miserable existence

vinipātaṃ n m.ac.s a place of suffering a bad falling

nirayaṃ n m.ac.s the purgatory; hell

upapajjati. v pr.3.s she is reborn in; gets to

**indeed, o Anuruddha, woman endowed with three qualities after breaking of the body, (after) death is reborn in hell, realm of miserable existence, place of suffering, purgatory.**

**5. Vin ; cūḷavaggapāḷi ; 11.3**

tena kho pana samayena rājā udeno uyyāne paricāresi saddhiṃ orodhena. assosi kho rañño udenassa orodho — “amhākaṃ kira ācariyo ayyo ānando uyyānassa avidūre aññatarasmiṃ rukkhamūle nisinno”ti.

tena pn m.ins.s by that

kho pana ind and than

samayena n m.ins.s by occasion, time

rājā n m.n.s king

udeno n m.n.s Udena

uyyāne n nt.loc.s in a park; pleasure grove

paricāresi v aor.3.s caused to amuse oneself

saddhiṃ ind together with

orodhena. n m.ins.s with harem

assosi v aor.3.s heard

kho ind indeed

rañño n m.gen.s of king

udenassa n m.gen.s of Udena

orodho — n m.n.s harem

“amhākaṃ pn 1.gen.pl our

kira ind really; truly

ācariyo n m.n.s teacher

ayyo adj m.n.s gentleman, sire, lord master

ānando n m.n.s Ananda

uyyānassa n m.gen.s of a park; pleasure grove

avidūre ind near; not far

aññatarasmiṃ adj m.loc.s in a certain; not well-known

rukkhamūle n nt.loc.s in the foot of a tree

nisinno”ti. pp m.n.s sat down, seated

**and than at that time, king Udena caused to amuse oneself with harem in a pleasure grove. The harem heard from king Udena: truly our teacher, sire Ananda, seated in a certain foot of a tree near the park.**

**6. (KN 5.6)**

“sehi dārehi asantuṭṭho, vesiyāsu padussati (padissati).

dussati (dissati) paradāresu, taṃ parābhavato mukhaṃ”.

sehi adj m.ins.pl with one’s owns

dārehi n m.ins.pl with wifes

asantuṭṭho, pp m.n.s not contented with, unhappy

vesiyāsu n f.loc.pl among harlots; a prostitutes

padissati v.pass pr.3.s is seen; appears

dissati v.pass pr.3.s seems; appears

paradāresu, n m.loc.pl among somebody else's wifes

taṃ pm nt.n.s that, he

parābhavato prp m.dat.s for declining; going to ruin.

mukhaṃ”. n nt.n.s cause, ways, reason

**“One not contented with his own wifes is seen among prostitutes,**

**seen among the wifes of others: that is a cause for declining.”**

**7. (SN 7.11)**

na kho mayaṃ passāma bhoto gotamassa yugaṃ vā naṅgalaṃ vā phālaṃ vā pācanaṃ (pājanaṃ) vā ... atha ca pana bhavaṃ gotamo evamāha

na ind neg no, not

kho ind indeed

mayaṃ pn 1.n.pl we

passāma v pr.1.pl see; find; understand

bhoto adj m.gen.s of Sir, Lord, venerable

gotamassa n m.gen.s of Gotama

yugaṃ vā n nt.ac.s yoke or

naṅgalaṃ vā n nt.ac.s plough or

phālaṃ vā n nt.ac.s ploughshare or

pācanaṃ n nt.ac.s goad, stick

atha ind then; and also.

ca ind conj and

pana ind and; yet; but; and now; moreover

bhavaṃ adj m.n.s Sir, Lord, venerable

gotamo n m.n.s Gotama

evaṃ- ind thus; in this way

āha v perf.3.s he has said

**indeed we not see Sir Gotama’s yoke or plough or ploughshare or goad, and moreover Sir Gotama has said in this way**

**8. (DN 3.15)**

seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya, ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.

seyyathāpi, ind just as

bho gotama, n m.voc.s O Sir Gotama

nikkujjitaṃ adj m.ac.s lying face downward, overturned, upset fallen over, stumbled

vā ind or

ukkujjeyya, v opt.3.s may raise up, could set upright

paṭicchannaṃ pp m.ac.s covered, concealed, hidden

vā ind or

vivareyya, v opt.3.s could open; may uncover; can make clear

mūḷhassa adj m.gen.s gone astray, erring, having lost one's way

vā ind or

maggaṃ n m.ac.s path; road; way

ācikkheyya, v opt.3.s could tell, may show, can explain

andhakāre n m.loc.s in darkness; bewilderment.

vā ind or

telapajjotaṃ n m.ac.s an oil lamp

dhāreyya, v opt.3.s could carry, may hold

‘cakkhumanto adj m.n.pl endowed with eyes.

rūpāni n nt.ac.pl forms

dakkhantī’ti; v pr.3.pl they see

evamevaṃ ind in the same way

bhotā gotamena n m.ins.s by Sir Gotama

anekapariyāyena n m.ins.s by various ways

dhammo n m.n.s Teaching

pakāsito. pp m.n.s explained, manifested, made known

**O Sir Gotama, just as if one may set up what had been overturned, or could show the way to one who had got lost, or could bring an oil-lamp into a darkness, so that those with eyes could see forms. In the same way the Dhamma has expounded by Sir Gotama in various ways.**

**9. KN-a Dhp, 1.2**

bhoti sace vejjaṃ ānessāmi, bhattavetanaṃ dātabbaṃ bhavissati

bhoti n f.voc.s Dear Madam

sace ind if

vejjaṃ n m.ac.s physician; doctor

ānessāmi, v fut.1.s I will bring; fetch

bhattavetanaṃ n nt.n.s food and fees

dātabbaṃ ptp nt.n.s fit to be given.

bhavissati v fut.3.s will be

**Dear Madam, if I will fetch a doctor, the food and fees will be fit to be given.**

**10. (DN 20.2)**

“ye nāgarāje sahasā haranti, dibbā dijā pakkhi visuddhacakkhū.

ye pn m.ac.pl those

nāgarāje n m.ac.pl kings of the Nāgas.

sahasā ind suddenly; forcibly

haranti, v pr.3.pl they carry; take away; plunder

dibbā adj m.n.pl divine; celestial

dijā n m.n.pl a twice born;

pakkhi adj m.n.s the winged one

visuddha- adj clean; pure; bright; stainless; sanctified

cakkhū. adj m.n.pl having eye, vision

**they carry away those kings of the Nāgas, a twice born divine winged one beings with pure vision.**

**11. (DN 20.2)**

cattāro te mahārājā, samantā caturo disā.

daddaḷhamāna aṭṭhaṃsu, vane kāpilavatthave.

cattāro adj m.n.pl four

te pn m.n.pl those

mahārājā, n m.n.pl great kings

samantā ind all around; everywhere

caturo adj m.n.pl four

disā. n f.n.pl direction

daddaḷhamānā pr.p m.n.pl resplendent, blazing forth

aṭṭhaṃsu, v aor.3.pl they stood

vane n nt.loc.s in wood; forest

kāpilavatthave. adj nt.loc.s in belonging to Kapilavatthu

**Those four great kings stood in the forest belonging to Kapilavatthu, blazing forth in four direction all around,**

**12. (KN 8.262)**

“vuṭṭhamhi deve caturaṅgule tiṇe,

saṃpupphite meghanibhamhi kānane.

nagantare viṭapisamo sayissaṃ,

taṃ me mudū hehiti tūlasannibhaṃ.

vuṭṭhamhi pp m.loc.s when rained

deve n m.loc.s when sky

caturaṅgule adj m.loc.s when measuring four inches

tiṇe, n nt.loc.s when grass

saṃpupphite pp nt.loc.s when with flowers; fully blown

meghanibhamhi adj nt.loc.s when cloud-like

kānane. n nt.loc.s when forest; grove.

nagantare n m.loc.s in a space between mountains.

viṭapisamo adj m.n.s like a tree

sayissaṃ, v.reflex fut.1.s I will lie down

taṃ pn nt.n.s that

me pn 1.dat.s for me

mudū adj f.n.s soft

hehiti v fut.3.s it will be

tūlasannibhaṃ. adj nt.n.s resembling to cotton

**when the sky is raining, when grass is measuring four inches, when cloud-like grove fully blown, I will lie down like a tree between mountains, it will be for me soft resembling to cotton.**

**13. (KN 8.262)**

kadā nuhaṃ dubbacanena vutto,

tatonimittaṃ vimano na hessaṃ.

kadā ind adv when

nu-ahaṃ pn m.n.s I indeed

dubbacanena n nt.ins.s with harsh word

vutto, pp m.n.s said, spoken

tatonimittaṃ ind because of that, on that account

vimano adj m.n.s displeased; distracted

na ind not

hessaṃ. v.reflex fut.1.s I will be

**Indeed when I would be spoken with harsh word, I will be not displeased on that account.**

**14. (KN 8.262)**

disvā samudayaṃ vibhavañca sambhavaṃ,

dāyādako hehisi aggavādino.

disvā v abs having seen; having found; having understood.

samudayaṃ n m.ac.s rise, origination

vibhavaṃ- n m.ac.s non -- existence cessation of life, annihilation

ca ind and

sambhavaṃ, n m.ac.s origin, birth, production, source

dāyādako adj m.n.s one who inherits

hehisi v fut.2.s you will be

aggavādino. n m.gen.s of the greastest teacher

**having seen origination, annihilation and source (of both), you will be one who inherits of the greastest teacher**

**15. (DN 16.36)**

pucchatha, bhikkhave, mā pacchā vippaṭisārino ahuvattha … na mayaṃ sakkhimhā bhagavantaṃ sammukhā paṭipucchitun’ti

pucchatha, v imp.2.pl you shold ask, may you ask

bhikkhave, n m.voc.pl o monks!

mā ind do not

pacchā ind afterwards

vippaṭisārino adj m.gen.s when remorseful; repentant

ahuvattha v aor.2.pl you were

na ind not

mayaṃ pn 1.n.s we

sakkhimhā v aor.1.pl we were able

bhagavantaṃ n m.ac.s the Blessed One

sammukhā ind in front; face to face.

paṭipucchituṃ v inf to ask

**You should ask o monks! do not be remorseful afterwards… We were not able to ask face to face the Blessed One.**

**16. (SN 2.24)**

ahuvā me sagāmeyyo,

ahuvā me pure sakhā”ti.

ahuvā v.reflex aor.3.s he was

me pn 1.ins.s with me

sagāmeyyo, adj m.n.s of the same village

ahuvā v.reflex aor.3.s he was

me pn 1.ins.s with me

pure ind before; formerly; earlier.

sakhā”ti. n m.n.s friend

**he was with me of the same village, formerly he was friend with me.**

**17. (KN 6.82)**

“ahaṃ bhadante ahuvāsiṃ pubbe,

sumedhanāmassa jinassa sāvako.

ahaṃ pn m.n.s I

bhadante n m.voc.s o venerable, reverend

ahuvāsiṃ v aor.1.s I was

pubbe, ind formerly; in the past

sumedha- n Sumedha

nāmassa n m.gen.s of the name

jinassa n m.gen.s of the conqueror; the victor; the Buddha

sāvako. n m.n.s student, disciple

**o venerable, formerly I was student of the Buddha, with name Sumedha.**

**18. (KN 9.73)**

pabbajjā vā hohiti, maraṇaṃ vā me na ceva vāreyyaṃ.

pabbajjā n f.n.s becoming a monk

vā ind or

hohiti, v fut.3.s is will be

maraṇaṃ n nt.n.s death

vā ind or

me pn 1.gen.s my

na ind not

ca-eva ind and only

vāreyyaṃ. n nt.n,s betrothal, marriage, wedding

**is will be my death or becoming a monk, and only not a marriage.**

**19. (DN 16.32)**

katapuñño’si tvaṃ, ānanda, padhānamanuyuñja, khippaṃ hohisi anāsavo”ti.

katapuñño’si adj one who has performed meritorious actions

tvaṃ, pn 2.n.s you

ānanda, n m.voc.s Ananda

padhānaṃ- n exertion, energetic effort, striving

anuyuñja, v imp.2.s you should practice, engage (in)

khippaṃ ind quickly

hohisi v fut.2.s you will be

anāsavo”ti. adj m.n.s free from intoxicants; passionless, effluents

**Ananda, you one who has performed meritorious actions, you should engage in energetic effort, quickly you will be free from effluents.**

**20. (MN 85)**

upako ājīvako ‘huveyya p’āvuso’ti vatvā sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi.

upako n m.n.s Upaka

ājīvako n m.n.s a kind of non-Buddhist ascetics.

‘huveyya- v opt.3.s it may be

āvuso’ti n m.voc.s friend; brother

vatvā v abs having told or said.

sīsaṃ n nt.ac.s head

okampetvā v abs having shaken

ummaggaṃ n m.ac.s a side track, devious way

gahetvā v abs having taken; having held of; having seized.

pakkāmi. v aor.3.s he went forth

**ascetic Upaka having told: ‘it may be, friend.’ having shaken head, having taken a devious way, he went forth.**

**21. (MN 54.2)**

sāmikā yattha yatth’eva sāni passeyyuṃ tattha tatth’eva sāni hareyyuṃ

sāmikā n m.n.pl husbands; the owners

yattha ind wherever; where

yattha- ind wherever; where

’eva ind just, only, even

sāni n nt.ac.pl one’s own things

passeyyuṃ v opt.3.pl they could see

tattha ind there; in that place

tattha- ind there; in that place

’eva ind just, only, even

sāni n nt.ac.pl one’s own things

hareyyuṃ v opt.3.pl they could take

**the owners when they could see their own things, they could take them.**

**22. Dhpv 136**

atha pāpāni kammāni, karaṃ bālo na bujjhati.

sehi kammehi dummedho, aggidaḍḍhova tappati.

atha ind then; and also, even

pāpāni adj nt.ac.pl evil

kammāni n nt.ac.pl deeds; actions √kar + ma + ani

karaṃ (karanta) pr.p m.n.s doing √kar 7 o (to do, make) + aṃ

bālo n m.n.s fool, ignorent

na ind not

bujjhati. v pr.3.s knows; understands; perceives; is awake √budh 3 ya (to know)> bujjha + ti

sehi pn nt.ins.pl by one’s own

kammehi n nt.ins.pl by deeds; actions

dummedho n m.n.s foolish, unwise du + √medh 1 a (to be wise) + a

aggi-daḍḍho’va pp m.n.s like burnt by a fire

tappati v.pass pr.3.s is burnt, tormented √tap 1 ya (to burn)>tappa(pb)

**even when doing evil deeds, the fool is not aware. The unwise is tormented by his own deeds, as if burned by a fire.**

# Examples 3

**1. Vin 1.6**

ahañhi arahā loke, ahaṃ satthā anuttaro.

ekomhi sammāsambuddho, sītibhūtosmi nibbuto.

ahaṃ- pn 1.n.s I

hi ind indeed

arahā adj m.n.pl worthy of; deserving

loke, n m.loc.s in world

ahaṃ pn 1.n.s I

satthā n m.n.s teacher

anuttaro. adj m.n.s incomparable; unsurpassed, "nothing higher"

eko- adj one, alone

amhi pr pr.1.s I am

sammāsambuddho, n m.n.s the perfectly Enlightened One

sītibhūto- pp calmed; tranquillised

asmi v pr.1.s I am

nibbuto. pp m.n.s extinguished (of fire), cooled

**I am indeed worthy the alone unsurpassed teacher in world. I am the perfectly Enlightened One calmed and extinguished.**

**2. Ja 18.3**

tatheva isayo hiṃsaṃ, saññame brahmacārayo.

adhammacārī khattiyo, so saggena virujjhati.

tathā- ind thus; so; in that way; likewise

eva ind just

isayo n m.ac.pl sages; seer

hiṃsaṃ, prp m.n.s teasing; injuring; hurting

saññame adj m.ac.pl restraint; self-control

brahmacārayo. adj m.ac.pl leading a chaste life

adhammacārī adj m.n.s unrighteous

khattiyo, n m.n.s man of the warrior caste

so pn m.n.s he

saggena n m.ins.s with a place of happiness; heaven

virujjhati. v pr.3.s opposes; is hostile, is obstructed

**just likewise injuring sages, self-controled, leading a chaste life, unrighteous man of the warrior caste opposes with a heaven.**

**3. Ja 1.8.7**

pubbe dīpino eḷake khādanti, ahaṃ pana eḷake dīpino anubandhitvā murumurūti khādante addasaṃ.

pubbe ind formerly; in the past

dīpino n m.n.pl tigers

eḷake n m.ac.pl wild goats

khādanti, v pr.3.pl eat; chew

ahaṃ pn 1.n.s I

pana ind and; yet; but; and now; moreover

eḷake n m.ac.pl wild goats

dīpino n m.ac.pl tigers

anubandhitvā v abs having followed, run after

murumurūti v pr.3.s making sound “mur-mur”

khādante pr.p m.ac.pl eating; chewing

addasaṃ. v aor.1.s I saw

**formerly tigers eat wild goats, but now I saw wild goats having run after tigers and eating them making sound “mur-mur”.**

**4. DN 2.28**

so parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti

so pn m.n.s he

para-sattānaṃ n m.gen.pl of living beings

para-puggalānaṃ n m.gen.pl of another persons

cetasā n m.ins.s with mind

ceto n m.ac.s mind

paricca v abs understanding

pajānāti v pr.3.s knows clearly

**understanding mind of another people, other living beings, with (his) mind, he knows clearly**

**5. (SN 4.25)**

bālā kumudanāḷehi, pabbataṃ abhimatthatha

giriṃ nakhena khanatha, ayo dantehi khādatha.

bālā n m.n.pl fools

kumudanāḷehi, n m.ins.s with the stalk of white water-lily

pabbataṃ n m.ac.s mountain

abhimatthatha v imp.2.pl you should crushe; churn; agitate.

giriṃ n m.ac.s mountain

nakhena n m.ins.s with nail of finger or toe, a claw

khanatha, v imp.2.pl you should dig

ayo n m.ac.s iron

dantehi n m.ins.pl with teeth

khādatha. v imp.2.pl you should eat; chew; bite

**fools with the stalk of white water-lily mountain you should crushe, mountain with nail you should dig, iron with teeth you should eat.**

**6. (KN 5.33)**

pasannanetto sumukho, brahā uju patāpavā.

majjhe samaṇasaṅghassa, ādiccova virocasi.

pasannanetto adj m.n.s with bright eyes

sumukho, adj m.n.s of good features

brahā adj m.n.s vast; lofty; gigantic; immense

uju adj m.n.s straight; up-right.

patāpavā. adj m.n.s majestic; splendid

majjhe ind in the middle

samaṇasaṅghassa, n m.gen.s of community of monks

ādicco’va n m.n.s as sun

virocasi. v aor.3.s shined; was brilliant

**one who with bright eyes, of good features, lofty, up-right, majestic, in the middle of community of monks, he is like a sun was brilliant.**

**7. (DN 1.1)**

tatra ce tumhe assatha kupitā vā anattamanā vā, tumhaṃ yevassa tena antarāyo.

tatra ind there; in that place

ce ind if

tumhe pn 2.n.pl you

assatha v opt.2.pl may be

kupitā pp m.n.pl was angry; annoyed; offended

vā ind or

anattamanā pp m.n.pl displeased; irritated

vā ind or

tumhaṃ pn 2.dat.pl your

yeva- ind even; just; also

assa v opt.3.s it would be

tena ind on account of it; because of it

antarāyo. n m.n.s obstacle; danger

**if you there may be angry or irritated, just on account of that it would be obstacle for you.**

**8. (KN 9.71)**

passiya varapuññalakkhaṇaṃ, cakkhu āsi yathā purāṇakanti.

passiya v ger having seen

vara- adj excellent; noble

puñña- n merit; righteousness

lakkhaṇaṃ, n nt.ac.s a quality, characteristic

cakkhu n nt.n.s the eye

āsi v aor.3.s it was

yathā ind as; like;

purāṇakaṃ- adj nt.n.s ancient; old; worn out; used; former.

ti “”

**having seen the one who posses a quality of noble merit, the eye was as former**

**9. (SN 4.5)**

mahābandhanamuttomhi, nihato tvamasi antakā”ti.

mahābandhana- n strong bondage

mutto- pp m.n.s released, set free, freed

amhi, v pr.3.s I am

nihato adj m.n.s "slain"; put down, settled; destroyed; dejected, humiliated; humble

tvam- pn 2.n.s you

asi v pr.2.s you are

antakā”ti. adj m.voc.s being at the end, or making an end, Ep. of Death or Māra

**I am released from strong bondage, you are destroyed Māra!**

**10. (KN 8.255)**

brahmajacco pure āsiṃ, udicco ubhato ahu.

brahmajacco adj m.n.s belonging to the brahman caste.

pure ind before; formerly; earlier

āsiṃ, v aor.1.s I was

udicco adj m.n.s noble; of the northern origin

ubhato adj m.n.s both, twofold, in both (or two) ways, on both sides

ahuṃ v reflex.aor.1.s I was

**belonging to the brahman caste formerly I was, noble on both sides I was.**

**11. (KN 9.71)**

ahaṃ tava vasānugo siyaṃ, yadi viharāmase kānanantare.

ahaṃ pn 1.n.s I

tava pn 2.dat.s to you

vasānugo adj m.n.s obedient; dependent; subjected

siyaṃ, v opt.1.s I may be

yadi ind if; however

viharāmase v.reflex imp.1.pl we may live

kānanantare. n nt.loc.s in inside of a forest.

**I can be dependent of you, if we may live inside of a forest.**

**12. (DN 16.36)**

siyā kho pana, bhikkhave, ekabhikkhussāpi kaṅkhā vā vimati vā … magge vā paṭipadāya vā

siyā v opt.3.s could be

kho pana, ind and then

bhikkhave, n voc.pl o monks!

eka-bhikkhussa-api n m.dat.s for just one monk

kaṅkhā n f.n.s doubt; uncertainty

vā ind or

vimati n f.n.s doubt, perplexity

vā ind or

magge n m.loc.s in path, way

vā ind or

paṭipadāya n f.loc.s in means, method, mode of progress

vā ind or

**and then, o monks, for just one monk could be doubt or perplexity in path or in mode of progress.**

**13. (KN 9.63)**

kalyāṇamitte bhajamāno, api bālo paṇḍito assa.

kalyāṇamitte n m.ac.pl good companions; honest friends

bhajamāno, pr.p m.n.s associating with; keeping company

api ind even

bālo n m.n.s fool

paṇḍito n m.n.s wise man

assa. v opt.3.s could be

**associating with good companions, even fool could become a wise man**

**14. (KN 10.69)**

“aruṇakā satta janā, cakkavattī mahabbalā.

chattiṃsatimhi āsiṃsu, kappamhi manujādhipā.

aruṇakā n m.n.pl kings Arunaka

satta adj m.n.pl seven

janā, n m.n.pl persons; men; the people

cakkavattī n m.n.pl universal monarchs

mahabbalā. adj m.n.pl having a great power or strong force

chattiṃsatimhi adj m.loc.s in thirty-six

āsiṃsu, v aor.3.pl they were

kappamhi adj m.loc.s in aeon

manujādhipā. n m.n.pl lords of men, a kings

**there were seven people - kings Arunaka, in thirty-six aeon ago, they were universal monarchs, lords of men.**

**15. (KN 8.223)**

“yo cetā parivajjeti, sappasseva padā siro.

somaṃ visattikaṃ loke, sato samativattati.

“yo pn m.n.s that who, whoever

cetā n m.abl.s from mind

parivajjeti, v pr.3.s shuns; avoids; keeps away from

sappassa- n m.gen.s of snake

va ind as, like

padā n m.abl.s from foot

siro. n ac.n.s head

so- n m.n.s he

imaṃ n f.ac.s this

visattikaṃ n f.ac.s attachment; craving

loke, n m.loc.s in world

sato adj m.n.s mindful

samativattati. v pr.3.s overcomes; transcends

**whoever keeps away from mind, as head of snake (away) from foot, mindful he this craving for the world overcomes.**

**16. (DN 2.19)**

seyyathāpi, mahārāja, puriso ābādhiko assa dukkhito bāḷhagilāno; bhattañcassa nacchādeyya, na cassa kāye balamattā.

seyyathāpi, ind just as

mahārāja, n m.voc.s o great king!

puriso n m.n.s man

ābādhiko adj m.n.s sick; affected with illness

assa v opt.3.s could be

dukkhito adj m.n.s afflicted; grieved; unhappy; suffering; ailing

bāḷhagilāno adj m.n.s strongly sick

bhattaṃ- n nt.n.s food

c’assa pn m.dat.s and to him

na-cchādeyya v opt.3.s not pleases, to give pleasure

na ind not

c’assa pn m.gen.s and his

kāye n m.loc.s in body

balamattā. n f.n.s right measure of strength

**o great king, suppose a person could be sick, suffering, and strongly sick. Food could not give pleasure to him, there is no right measure of strength in his body.**

so aparena samayena tamhā ābādhā mucceyya; bhattaṃ cassa chādeyya, siyā cassa kāye balamattā.

so n m.n.s he

aparena adj m.ins.s by another

samayena n m.ins.s by time

tamhā n m.abl.s from that

ābādhā n m.abl.s from disease; affliction

mucceyya v opt.3.s could become free

bhattaṃ + ca + assa and food for him

chādeyya v opt.3.s could give pleasure; enjoy

siyā v opt.3.s could be

c’assa pn m.gen.s and his

kāye n m.loc.s in body

balamattā n f.n.s right measure of strength

**by another time he could become free from that disease, and food could give pleasure to him, and there is right measure of strength in his body.**

tassa evamassa — ‘ahaṃ kho pubbe ābādhiko ahosiṃ ... na ca me āsi kāye balamattā.

tassa pn m.dat.s to him

evaṃ- ind thus

assa v opt.3.s it could be

ahaṃ pn m.n.s I

kho ind indeed

pubbe ind formerly

ābādhiko adj m.n.s sick; affected with illness

ahosiṃ v aor.1.s I was

...

na ind not

ca ind and

me pn m.gen.s my

āsi v aor.3.s it was, there was

kāye n m.loc.s in body

balamattā n f.n.s right measure of strength

**thus could be for him - “I indeed formerly was sick … and there was not right measure of strength in my body ”**

somhi etarahi tamhā ābādhā mutto.

so- ind and, so, therefore

amhi v pr.1.s I am

etarahi ind now; at present

tamhā n m.abl.s from that

ābādhā n m.abl.s from disease; affliction

mutto. pp m.n.s freed, released

**and now I am freed from that disease**

**17. (SN 7.15)**

tesu assa sagāravo, te c’assu sādhu pūjitā.

tesu pn m.loc.pl in them

assa v opt.2.s you could be, should be

sagāravo, adj m.n.s respectful

te pn m.n.pl they

ca ind and

assu v opt.3.pl could be, should be

sādhu ind well; thoroughly.

pūjitā. pp m.n.pl honoured; respected; offered something with devotion

**you should be respectful to them, they should be well respected.**

**18. (****KN 8.47)**

namo te buddha vīratthu, vippamuttosi sabbadhi.

namo ind homage, veneration

te pn 2.dat.s to you

buddha n m.voc.s the Buddha

vīra- adj brave; heroic

atthu, v imp.3.s be it so, may it be

vippamutto- pp released, set free, saved

asi v pr.2.s you are

sabbadhi. ind everywhere

**may there be homage to you, the heroic Buddha, everywhere you are released**

**19. KN-a Dhp, 9.3**

sā … tumhehi diṭṭhadhammassa bhāginī assan”ti patthanaṃ akāsi.

sā pn f.n.s she

tumhehi pn 2.ins.pl with you, by you

diṭṭhadhammassa n m.gen.s this world. (adj.) one who has realised the final truth.

bhāginī adj m.n.s sharing in, partaking of (with gen.), endowed with; getting, receiving

assan”ti v opt.1.s I would be

patthanaṃ n f.ac.s aiming at; aspiration; desire

akāsi. v aor.3.s did, made, or performed

**she made aspiration : “I should be a one who sharing that state of realisation the final truth (attained) by you.”**

**20. Ja 22.545 (KN 15.545)**

kassapassa vaco sutvā, alāto etadabravi.

yathā bhadanto bhaṇati, mayhampetaṃva ruccati.

kassapassa n m.gen.s of the Kassapa Buddha

vaco n m.ac.s speech

sutvā, v abs having heard

alāto n m.n.s Alāta , firebrand

etad- pn nt.n.s this

abravi. v aor.3.s sayed; spoke

yathā ind like, as

bhadanto adj m.n.s venerable; reverend

bhaṇati, v pr.3.s speaks; tells; preaches

mayhaṃ- pn 1.dat.s for me

pi- ind only

etaṃ- n nt.n.s this

eva ind just

ruccati. v pr.3.s finds delight in; likes

**Alāta having heard speech of the Kassapa Buddha spoke this: “as venerable speaks, just only this finds delight for me ”**

**21. (SN 15.10)**

so kho panāyaṃ akkhāto, vepullo pabbato mahā.

so pn m.n.s he

kho pana- ind and than

ayaṃ pn m.ac.s this

akkhāto, pp m.n.s announced; told; declared

vepullo n m.n.s Vepulla, full development

pabbato n m.n.s mountain

mahā. adj m.n.s great

**mountain Vepulla is said to be the great**

**22. (SN 21.6)**

evameva manussesu, daharo cepi paññavā.

so hi tattha mahā hoti, neva bālo sarīravā

evameva ind similarly, in the same way, so too, just so

manussesu, n m.loc.pl in human beings, men

daharo n m.n.s small one

ce’pi ind just if

paññavā. adj m.n.s wise, intelligent, insightful, percipient

so pn m.n.s he

hi ind indeed

tattha ind there; in that place

mahā adj m.n.s great

hoti, v pr.3.s he is

na-eva ind not even

bālo n m.n.s fool

чё adj m.n.s having a bulky body, having a large body

**in the same way among humans, just if small one wise, in that regard indeed he is the great, not the not fool, even having a large body.**

# Examples 4

**1. (KN 8.263)**

sohaṃ ajja kathaṃ vajjaṃ, ahaṃ niccomhi sassato.

so- ind and, so, therefore

ahaṃ pn 1.n.s I

ajja ind today, now

kathaṃ ind how? why for what reason?

vajjaṃ, v opt.1.s I would say, may say

ahaṃ pn 1.n.s I

nicco- adj m.n.s constant; continuous; permanent.

amhi v pr.1.s I am

sassato. adj m.n.s eternal, perpetual

**therefore how I woiuld say now : “I am permanent, eternal.” ?**

**2. (KN 9.69)**

ehi sārathi gacchāhi, rathaṃ niyyādayāhimaṃ.

ārogyaṃ brāhmaṇiṃ vajjā, ‘pabbajito’dāni brāhmaṇo.

ehi v imp.2.s you come, come here

sārathi n m.voc.s a charioteer; a coachman; a driver

gacchāhi, v imp.2.s you go

rathaṃ n m.ac.s carriage; chariot.

niyyādayāhi- v imp.2.s you give into charge; give over; hand over; assign; dedicate

imaṃ. pn m.ac.s this

ārogyaṃ n nt.ac.s health

brāhmaṇiṃ n f.ac.s brahman’s woman

vajja, v opt.2.s you should say

‘pabbajito- n m.n.s monk

’dāni ind now

brāhmaṇo. n m.n.s a man of the Brahman caste

**Come here charioteer, go and hand over this carriage, and you should say to** **Brahman’s woman about health, and that Brahman is now a monk.**

**3. KN 9.68**

(a) vandanaṃ dāni vajjāsi, lokanāthaṃ anuttaraṃ

vandanaṃ n nt.ac.s salutation; homage

dāni ind now

vajjāsi, v opt.2.s you would say

lokanāthaṃ n m.ac.s the lord of the world

anuttaraṃ adj m.ac.s incomparable; unsurpassed

**now you should say salutation to the incomparable lord of the world**

(b) vandanaṃ dāni te vajjaṃ, lokanāthaṃ anuttaraṃ.

te pn m.ac.s that

vajjaṃ v opt.1.s I would say

**now I should say salutation to that incomparable lord of the world**

**4. Vin 4.1.14**

na tāhaṃ sakkomi vitthārena dhammaṃ desetuṃ, api ca te saṃkhittena atthaṃ vakkhāmī”ti.

na ind not

te- pn m.dat.s to you

ahaṃ pn 1.n.s I

sakkomi v pr.1.s I am able

vitthārena n m.ins.s with explanation; by detail

dhammaṃ n m.ac.s Teaching

desetuṃ, v inf to preach

api ind and; even; and then.

ca ind and, if

te pn m.dat.s to you

saṃkhittena ind in brief

atthaṃ n m.ac.s meaning

vakkhāmī”ti. v fut.1.s I will say

**I am not able to preach Teaching in detail to you, but I will tall meaning in brief to you**

**6. Vin 4.1.1**

tena samayena buddho bhagavā uruvelāyaṃ viharati najjā nerañjarāya tīre bodhirukkhamūle

tena pn m.ins.s by that

samayena n m.ins.s by time, occasion

buddho n m.n.s The Buddha

bhagavā n m.n.s The Fortunate One

uruvelāyaṃ n f.loc.s in Uruvela

viharati v pr.3.s stays, lives

najjā n f.gen.s of river

nerañjarāya n f.gen.s of Nerañjarā: name of a river.

tīre n nt.loc.s in the shore; riverbank

bodhi- n the tree of wisdom, the sacred Bo tree, the fig tree

rukkhamūle n nt.loc.s in the foot of a tree.

**on that time the Buddha, The Fortunate One, stays in Uruvela, in the riverbank of the river Nerañjarā, in the foot of the Bodhi tree.**

**7. (AN 4.51)**

najjo yathā nara-gaṇa-saṅgha-sevitā

puthū savantī upayanti sāgaraṃ.

najjo n f.n.pl rivers

yathā ind just as.

nara- n man; a human being.

gaṇa- n crowd

saṅgha- n multitude, assemblage

sevitā pp f.n.pl served; associated with; made use of; practised, frequented

puthu ind separately, individually

savantī n f.n.pl rivers

upayanti v pr.3.pl approache

sāgaraṃ. n m.ac.s the sea; ocean

**just as rivers served to multitude crowd of people, rivers separately approache to the ocean.**

**8. (SN 11.15)**

ārāmacetyā vanacetyā, pokkharañño sunimmitā.

manussarāmaṇeyyassa, kalaṃ nāgghanti soḷasiṃ.

ārāmacetyā n m.n.pl sacred gardens; parks

vanacetyā, n m.n.pl sacred forests

pokkharañño n f.n.pl ponds

sunimmitā. pp f.n.pl well created; fashioned; built; produced.

manussa- man, human

rāmaṇeyyassa, adj m.gen.s of agreeable, good natured

kalaṃ n a small fraction of a whole, generally the 16th part; 1/16

nāgghanti v pr.3.pl are not worth; deserves

soḷasiṃ. n f sixteenth

**sacred parks, sacred forests, well created ponds, they are not worth 1/16 of delightful human.**

gāme vā yadi vāraññe, ninne vā yadi vā thale.

yattha arahanto viharanti, taṃ bhūmirāmaṇeyyakan”ti.

gāme n m.loc.s in village, hamlet, collection of houses

vā ind or

yadi ind if, even, even if, perhaps

vā- ind or

araññe, n nt.loc.s in forest, wood, wilds

ninne n nt.loc.s in lowlands, vale

vā ind or

yadi ind if, even, even if, perhaps

vā ind or

thale. n nt.loc.s in highlands, high ground, plateau

yattha ind wherever, where

arahanto n m.n.pl enlightened beings, lit. worthy ones

viharanti, v pr.3.pl they live, stay, remain, continue

taṃ pn f.ac.s that

bhūmi- n land, region, area

rāmaṇeyyakan”ti. adj f.ac.s delightful, pleasing

**in village or even in forest, in lowlands or even in highlands, wherever enlightened beings stay, that area is delightful.**

**9. 6114 Jātaka Pāḷi-2**

ekapaṇṇo ayaṃ rukkho, na bhūmyā caturaṅgulo;

ekapaṇṇo adj m.n.s having only a single leaf.

ayaṃ pn m.n.s this

rukkho, n m.n.s a tree

na ind not

bhūmyā n f.abl.s from earth

caturaṅgulo; adj m.n.s measuring four inches

**this tree having only a single leaf do not have four inches from the earth.**

**10. (KN 8.242)**

tato ratyā vivasāne, sūriyassuggamanaṃ pati.

indo brahmā ca āgantvā, maṃ namassiṃsu pañjalī.

tato ind from there; from that; thence; therefore

ratyā n f.loc.s in night

vivasāne, n nt.loc.s in the the end

sūriyass-uggamanaṃ n nt.ac.s rising; rise of the sun

pati. ind

indo n m.n.s Indra

brahmā n m.n.s Brahma

ca ind and

āgantvā, v abs having came.

maṃ pn 1.ac.s me

namassiṃsu v aor.3.pl payed honour; venerated.

pañjalī. adj making token of reverence

**therefore in the the end of night , in the rise of the sun, Indra and Brahma having came, payed honour to me making token of reverence .**

**11. (DN 16.38)**

atha kho kosinārakā mallā āyasmantaṃ anuruddhaṃ etadavocuṃ

atha kho ind and then

kosinārakā adj m.n.pl belonging to Kusinārā

mallā n m.n.pl men of the Malla clan.

āyasmantaṃ n m.ac.s venerable

anuruddhaṃ n m.ac.s Anutuddha

etad- pn nt.n.s this

avocuṃ v aor.3.pl they said

**and then men of the Malla clan, belonging to Kusinārā, said this to the venerable Anutuddha.**

**12. (KN 8.14)**

upajjhāyo maṃ avacāsi, ito gacchāma sīvaka.

upajjhāyo n m.n.s spiritual teacher or preceptor

maṃ pn 1.ac.s me

avacāsi, v aor.3.s he said

ito ind from here; from now; hence

gacchāma v pr.1.pl we go; move; walk

sīvaka. n m.voc.s o Sīvaka

**preceptor said to me : “Sīvaka, we go from here”.**

**13. (SN 1.47)**

papañ’ca udapānañ’ca, ye dadanti upassayaṃ.

“tesaṃ divā ca ratto ca, sadā puññaṃ pavaḍḍhati.

papañ’ca n f.ac.s a place for supplying water and

udapānañ’ca, n m.ac.s a well, a cistern and

ye pn m.n.pl they who, those who

dadanti v pr.3.pl they give; offer

upassayaṃ. n m.ac.s abode; home

“tesaṃ pn m.dat.pl to them

divā ind by day

ca ind and

ratto ind by night

ca, ind and

sadā ind ever; always

puññaṃ n nt.n.s merit; righteousness

pavaḍḍhati. v pr.3.s grows; increases

**place to drink and a well, those who offer a abode, for them by day and by night, always merit increases.**

dhammaṭṭhā sīlasampannā, te janā saggagāmino”ti.

dhammaṭṭhā adj m.n.pl righteous, just, moral, virtuous, lit. standing on Dhamma

sīlasampannā, adj m.n.pl accomplished in virtue, of excellent morality

te pn m.n.pl they, those

janā n m.n.pl men, people

saggagāmino”ti. adj m.n.pl going to heaven

**righteous, accomplished in virtue, those people are going to heaven.**

**14. (KN 15.547)**

“najjāyo supatitthāyo, soṇṇavālukasanthatā.

acchā savanti ambūni, macchagumbanisevitā.

“najjāyo n f.nom.pl rivers

su-patitthāyo, adj f.nom.pl with beautiful banks, having safe landing or bathing places

soṇṇavāluka- n f golden sand.

santhatā. pp f.nom.pl covered with; spread, strewn

acchā adj f.n.s clear; pure

savanti v pr.3.pl they flow

ambūni, n nt.n.pl water

macchagumba- n m shawl of fish

nisevitā. pp f.n.s frequented, practised, enjoyed, indulged in

**rivers with beautiful banks covered with pure golden sand, water flow, shawl of fish enjoyed.**

**15. (DN 10.1)**

evañca vadehi — ‘sādhu kira bhavaṃ ānando yena subhassa māṇavassa todeyyaputtassa nivesanaṃ tenupasaṅkamatu

evañ’ca ind thus; in this way and

vadehi v imp.2.s you say, speak

sādhu ind it is good

kira ind really, truly, surely.

bhavaṃ n m.n.s Sir, Lord, venerable

ānando n m.n.s Ānanda

yena ind where

subhassa adj m.gen.s of Subha, shining, bright, beautiful

māṇavassa n m.gen.s of young man, young brahman

todeyyaputtassa n m.gen.s of sun of Todeyya

nivesanaṃ n nt.ac.s abode; house

ten- ind there

upasaṅkamatu v imp.3.s should aproache , may come to

**in this way you shall speak: “It is really good that Venerable Ānanda may aproache to the house of young brahman Subha sun of Todeyya.”**

**16. (DN 10.1)**

atha kho so māṇavako … upasaṅkamitvā subhaṃ māṇavaṃ todeyyaputtaṃ etadavoca, “avocumhā kho mayaṃ bhoto vacanena taṃ bhavantaṃ ānandaṃ

atha kho ind and then

so pn m.n.s he, that

māṇavako n m.n.s young man, young brahman

upasaṅkamitvā v abs having approached; drawing near

subhaṃ adj m.ac.s Subha, shining, bright, beautiful

māṇavaṃ n m.ac.s young man, young brahman

todeyyaputtaṃ n m.ac.s sun of Todeyya

etadavoca v aor.3.s said this

avocumhā v aor.1.pl we said

kho ind indeed

mayaṃ pn 1.n.pl we

bhoto n m.dat.s to Sir, Lord, venerable

vacanena n nt.ins.s with utterance; word; saying

taṃ pn m.ac.s that, he

bhavantaṃ n m.ac.s Sir, Lord, venerable

ānandaṃ n m.ac.s Ānanda

**and then that young brahman … having approached young brahman Subha, sun of Todeyya, said this: indeed we said to Sir with utterance of venerable Ānanda**

**17. (KN 8.172)**

yañhi kayirā tañhi vade, yaṃ na kayirā na taṃ vade.

yaṃ- pn m.ac.s whatever

hi ind indeed

kayirā v opt.3.s would do , can make

taṃ- pn m.ac.s that

hi ind indeed

vade, v opt.3.s could speak, shoul say

yaṃ pn m.ac.s whatever

na ind not

kayirā v opt.3.s would do , can make

na ind not

taṃ pn m.ac.s that

vade. v opt.3.s could speak, shoul say

**indeed whatever he can do, that indeed he shoul speak, whatever he can’t do , that he should not speak.**

**18. Vin pārājikapāḷi 2.12**

mā maṃ āyasmanto kiñci avacuttha kalyāṇaṃ vā pāpakaṃ vā, ahaṃpāyasmante na kiñci vakkhāmi kalyāṇaṃ vā pāpakaṃ vā

mā ind do not

maṃ pn 1.ac.s me

āyasmanto n m.n.s venerable

kiñci ind something

avacuttha v refl.imperf.3.s was saying

kalyāṇaṃ adj m.ac.s good, beneficial

vā ind or

pāpakaṃ adj m.ac.s bad, harmful

vā, ind or

ahaṃ- pn 1.n.s I

āyasmante n m.ac.pl venerables

na ind not

kiñci ind something

vakkhāmi v fut.1.s I will say

kalyāṇaṃ adj m.ac.s good, beneficial

vā ind or

pāpakaṃ adj m.ac.s bad, harmful

vā ind or

**do not say to me venerable anything good or bad, I will not say to venerables anything good or bad.**

**19. Vin pārājikapāḷi 2.12**

‘māyasmā attānaṃ avacanīyaṃ akāsi, … , āyasmāpi bhikkhū vadetu sahadhammena, bhikkhūpi āyasmantaṃ vakkhanti sahadhammena.

mā- ind do not

āyasmā n m.voc.s venerable

attānaṃ n m.ac.s oneself

avacanīyaṃ adj, ptp m.ac.s not to be admonished

akāsi v aor.3.s did, made, or performed.

āyasmā- n m.n.s venerable

pi ind just

bhikkhū n m.ac.pl monks

vadetu v imp.3.s may say

sahadhammena, ind rightly, justly, reasonably, lit. with reason

bhikkhū- n m.n.pl monks

pi ind just

āyasmantaṃ n m.ac.s venerable

vakkhanti v fut.3.pl they will say

sahadhammena. n m.ins.s with reason, in accordance with Dhamma

**venerable, do not make oneself not to be admonished, … , and venerable may speak to monks in accordance with Dhamma, and monks will speak with venerable in accordance with Dhamma**

# Examples 5

**1. (jā. 1.1.78)**

ubho khañjā ubho kuṇī, ubho visamacakkhukā.

ubhinnaṃ piḷakā jātā, nāhaṃ passāmi illisan”ti.

ubho pn m.n.pl both

khañjā adj m.n.pl lame

ubho pn m.n.pl both

kuṇī, adj m.n.pl cripple, deformed, paralysed

ubho pn m.n.pl both

visama- adj uneven; unequal; disharmonious.

cakkhukā. adj m.n.pl having eyes

ubhinnaṃ pn m.gen.pl of both

piḷakā n f.n.pl a boil; a blister, pustule, pimple

jātā, pp f.n.pl born; arisen; become

na-ahaṃ pn 1.n.s I am not

passāmi v pr.1.s I see; find; understand

illisan”ti. n m.ac.s Illisa

**Both are lame, both are cripple, both have unequal eyes,**

**There are arisen blisters of both. I do not see Illisa.**

**2. (KN 5.24)**

vāriṃ yathā ghammani ghammatatto,

vācābhikaṅkhāmi sutaṃ pavassa

vāriṃ n nt.ac.s water

yathā ind as, like

ghammani n m.loc.s in heat; in the hot season

ghamma- n heat; hot season

tatto, pp m.n.s heated, burned

vāca- n word; speech; saying

abhikaṅkhāmi v pr.1.s I long or wish for

sutaṃ pp f.ac.s what is heard, sound

pavassa v imp.2.s you should rain

**like a water in the hot season by sombody who burned by heat, I wish the word: you ‘should rain the sound’.**

**3. Vin 4, 1.13**

etāhaṃ, bhante, veḷuvanaṃ uyyānaṃ buddhappamukhassa bhikkhusaṅghassa dammī”ti.

eta- pn this

ahaṃ, pn 1.n.s I

bhante, n m.voc.s Venerable, Reverend Sir; O lord

veḷuvanaṃ n m.ac.s Veluvana

uyyānaṃ n nt.ac.s park; pleasure grove

buddha- n the Buddha

pamukhassa n m.dat.s to forest; chief

bhikkhusaṅghassa n m.dat.s to congregation of monks

dammī”ti. v pr.1.s I give

**Venerable, I give pleasure grove Veluvana to congregation of monks, with Buddha as chief.**

**4. Vin 4, 6.117**

“dehi, je ambapāli, amhākaṃ etaṃ bhattaṃ satasahassenā”ti. “sacepi me, ayyaputtā, vesāliṃ sāhāraṃ dajjeyyātha, neva dajjāhaṃ taṃ bhattan”ti.

dehi, v imp.2.s give

je ind excl oh! ah! now then!

ambapāli, n f.voc.s Ambapālī

amhākaṃ pn 1.dat.pl to us

etaṃ pn nt.ac.s this

bhattaṃ n nt.ac.s meal

satasahassenā”ti. n nt.ins.s with hundred thousand.

sace’pi ind even if

me, pn 1.dat.s to me

ayyaputtā, n m.voc.pl master's sons

vesāliṃ n m.ac.s Vesāli

sāhāraṃ adj m.ac.s with the revenues

dajjeyyātha, v opt.2.pl you could give

na-eva ind not even

dajjāmi- v opt.1.s I could give

ahaṃ pn 1.n.s I

taṃ pn nt.ac.s this

bhattaṃ n nt.ac.s meal

**ah! Ambapālī! give this meal to us by hundred thousand! o master's sons, even if you could give Vesāli with the revenues, even I could not give this meal.**

**5. (SN 1.6)**

“kati jāgarataṃ suttā, kati suttesu jāgarā.

katīhi rajamādeti, katīhi parisujjhatī”ti.

kati pn m.n.pl how many

jāgarataṃ pr.p m.gen.pl of (among) awaking

suttā, pp m.n.pl asleep

kati pn m.n.pl how many

suttesu pp m.loc.pl among asleep

jāgarā. adj m.n.pl awake; vigilant; watchful.

katīhi pn m.ins.pl with/by how many

rajaṃ- n dust; dirt; impurity

ādeti, v pr.3.s takes, receives, gets

katīhi pn m.ins.pl with/by how many

parisujjhatī”ti. v pr.3.s becomes clean; purifies

**how many asleep among awaking ? how many watchful among asleep? by how many (ways) one receives impurity? by how many (ways) one becomes purifies ?**

pañca jāgarataṃ suttā, pañca suttesu jāgarā.

pañcabhi rajamādeti, pañcabhi parisujjhatī”ti.

pañca adj -.n.pl five (5)

jāgarataṃ pr.p m.gen.pl of (among) awaking

suttā, pp m.n.pl asleep

pañca adj -.n.pl five (5)

suttesu pp m.loc.pl among asleep

jāgarā. adj m.n.pl awake; vigilant; watchful.

pañcabhi adj -.ins.pl by five (5)

rajaṃ- n dust; dirt; impurity

ādeti, v pr.3.s takes, receives, gets

pañcabhi adj -.ins.pl by five (5)

rajaṃ- n dust; dirt; impurity

ādeti, v pr.3.s takes, receives, gets

**five asleep among awaking. five watchful among asleep. by five one receives impurity. by five one becomes purifies. (Spk: 5 balas & 5 hindrances)**

**6. (KN 10.523)**

disvāna taṃ devadevaṃ, tiṇamuṭṭhimadāsahaṃ.

disvāna v abs having seen; having found; having understood.

taṃ pn m.ac.s that

devadevaṃ, n m.ac.s the god of gods

tiṇamuṭṭhiṃ- n handful

adāsiṃ- v aor.3.s I gave

ahaṃ. pn 1.n.s I

**having seen him, the god of gods, I gave handful.**

**7. (KN 10.469)**

“ekanavutito kappe, yaṃ phalaṃ adadiṃ tadā.

duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

ekanavutito adj m.abl.s from ninety one

kappe, n m.loc.s in the aeon

yaṃ pn m.ac.s whatever

phalaṃ n nt.ac.s fruit

adadiṃ v aor.1.s I gave

tadā. ind then, at that time, therefore

duggatiṃ n f.ac.s a realm of miserable existence

n’ābhijānāmi, v pr.1.s I not know fully or by experience; I am not aware

phala- n fruit

dānass- n gen of giving, charity

idaṃ pn nt.n.s this

phalaṃ. n nt.n.s result

**ninety one aeon (ago), that which fruit I gave at that time, therefore I not experiance a realm of miserable existence, this is result of giving fruit.**

**8. Vin-a 1**

atha brāhmaṇo “yaṃnūnāhaṃ yaṃ me tīhi māsehi dātabbaṃ siyā, taṃ sabbaṃ ekadivaseneva dadeyyan”ti cintetvā adhivāsetu me bhavaṃ gotamotiādimāha.

atha ind then; and also.

brāhmaṇo n m.n.s brahman

yaṃnūnāhaṃ ind what if I

yaṃ pn m.ac.s whatever, that what

me pn m.gen.s my

tīhi adj m.ins.pl by three

māsehi n m.ins.pl by months

dātabbaṃ pt.p m.ac.s should be given

siyā, v opt.3.s could be

taṃ pn m.ac.s that

sabbaṃ adj m.ac.s all

eka-divasena- n m.ins.s with one day

eva ind just, even, only

dadeyyaṃ v opt.refl.1.s I could give

cintetvā v abs having thought

adhivāsetu v imp.3.s he should endure; wait for, agree

me pn 1.dat.s to me

bhavaṃ adj Venerable, Sir

gotamo- n Gotama

ti- ind “”

ādim- n m.ac.s first; beginning with

āha. v perf.3.s he has said

**then brahman having thought: “what if I whatever by three months can be given, all that I should give ” “Sir Gotama should agree” first he said.**

**9. Vin-a 1**

so gehaṃ gantvā pucchi — “tassa pabbajitassa kiñci adatthā”ti? “na kiñci adamhā”ti.

so pn m.n.s he, that

gehaṃ n m.ac.s house; dwelling place

gantvā v abs having gone

pucchi v aor.3.s asked; questioned

tassa n m.dat.s to that

pabbajitassa n m.dat.s to monk

kiñci ind something

adatthā”ti v aor.2.pl you gave

na ind not

kiñci ind something, anything

adamhā”ti. v aor.1.pl we gave

**having gone to the house, he asked: “Did you gave something to that monk?”; “We did not gave anything.”**

**10. (KN 9.54)**

“yattakaṃ tulitā esā, tuyhaṃ dhītā anopamā.

tato aṭṭhaguṇaṃ dassaṃ, hiraññaṃ ratanāni ca.

yattakaṃ adj m.ac.s however much

tulitā pp f.n.s weighed; examined; compared

esā, pn f.n.s this, she

tuyhaṃ pn 2.gen.s your

dhītā n f.n.s daughter

anopamā. n f.n.s Peerless

tato ind from there; from that; thence; therefore; thereupon.

aṭṭhaguṇaṃ n m.ac.s eight times; eight times as much

dassaṃ, v fut.1.s I will give

hiraññaṃ n nt.ac.s unwrought gold.

ratanāni n nt.ac.pl gems, jewels

ca. ind and

**however much she weighed, your daughter Peerless, eight times like this I will give, unwrought gold and gems.**

**11. (KN 10.52)**

dibbagandhaṃ pavāyantaṃ, yo me pupphagghiyaṃ adā.

dibba- adj divine; celestial

gandhaṃ n m.ac.s odour; smell; scent

pavāyantaṃ, pr.p m.ac.s blowing forth; diffusing

yo pn m.n.s whatever, that

me pn 1.dat.s to me

puppha- n flower

agghiyaṃ adj valuable, precious, worth

adā. v imperf.3.s he gave

**valuable flower, diffusing divine odour, he gave to me**

**12.a (KN 5.35)**

kassako kammunā hoti, sippiko hoti kammunā.

kassako n m.n.s cultivator, peasant, farmer

kammunā n m.ins.s by deed, action

hoti, v pr.3.s he is

sippiko n m.n.s craftsman

hoti v pr.3.s he is

kammunā. n m.ins.s by deed, action

**by action he is a farmer, by action he is a craftsman**

**12.b (KN 5.7)**

**vasalasuttaṃ**

na jaccā vasalo hoti, na jaccā hoti brāhmaṇo.

na ind not

jaccā n f.ins.s by birth

vasalo n m.n.s outcast

hoti, v pr.3.s he is

na ind not

jaccā n f.ins.s by birth

hoti v pr.3.s he is

brāhmaṇo. n m.n.s brahman

**not by birth he is a outcast, not by birth he is a brahman.**

kammunā vasalo hoti, kammunā hoti brāhmaṇo.

kammunā n m.ins.s by deed, action

vasalo n m.n.s outcast

hoti, v pr.3.s he is

kammunā n m.ins.s by deed, action

hoti v pr.3.s he is

brāhmaṇo. n m.n.s brahman

**by action he is a outcast, by action he is a brahman.**

**13. Vin 4, 8.203**

“vejjo evamāha — ‘mā kira, ayye, pure kiñci adāsi. yadā arogā ahosi tadā yaṃ iccheyyāsi taṃ dajjeyyāsī’”ti.

vejjo n m.n.s doctor

evaṃ- pn m.ac.s this

āha v perf.3.s said

mā ind do not

kira, ind really; truly

ayye, n gentleman; lord; master.

pure ind before; formerly; earlier.

kiñci ind something

adāsi. v aor.2.s you gave

yadā ind whenever; when.

arogā adj healthy; void of sickness

ahosi v aor.3.s he was

tadā ind then, as that time

yaṃ pn m.ac.s whatever

iccheyyāsi v opt.2.s you could wish, desire

taṃ pn m.ac.s that

dajjeyyāsī’”ti. v opt.2.s you could give

**doctor said this: “o master, really do not give something earlier. when he was healthy, then whatever you could wish, that you could give”**

**14. (KN 14.293)**

parisussati khippamidaṃ kaḷevaraṃ, pupphaṃ yathā paṃsuni ātape kataṃ.

parisussati v pr.3.s dries up; washes away

khippaṃ- ind quickly

idaṃ pn nt.n.s this

kaḷevaraṃ, n nt.n.s body

pupphaṃ n nt.n.s flower

yathā ind as; like

paṃsuni n m.loc.s in soil; dust.

ātape n m.loc.s in heat of the sun

kataṃ. pp nt.n.s done, made

**this body dries up quickly, like flower made in dust and heat of the sun.**

**15. (KN 8.225)**

“buddho ce me varaṃ dajjā, so ca labbhetha me varo.

“buddho n m.n.s the Buddha

ce ind and, but

me pn 1.dat.s to me

varaṃ n m.ac.s boon; favour

dajjā, v opt.3.s could give

so pn m.n.s he, that

ca ind and

labbhetha v.pass opt.refl.3.s it could be obtained

me pn 1.dat.s to me

varo. n m.n.s boon; favour

**and the Buddha could give boon to me, if that boon could be obtained by me.**

**16. (SN 6.4)**

yaṃ tvaṃ apāyesi bahū manusse,

pipāsite ghammani samparete.

taṃ te purāṇaṃ vatasīlavattaṃ,

suttappabuddhova anussarāmi.

yaṃ pn m.ac.s whatever

tvaṃ pn 2.n.s you

apāyesi v aor.2.s you made drunk

bahū adj m.ac.pl many

manusse, n m.ac.pl people

pipāsite pp m.ac.pl thirsty

ghammani n m.loc.s in the hot season

samparete. pp m.ac.pl surrounded, beset with, tormented by

taṃ pn nt.n.s that

te pn 1.gen.s your

purāṇaṃ adj nt.n.s ancient; old; worn out; used; former.

vata- n religious duty or observance

sīlavattaṃ, n nt.n.s virtue and good action

suttappabuddho’va adj m.n.s as awaken from sleep.

anussarāmi. v pr.1.s I remember

**“You gave drink to many people**

**Who were thirsty, afflicted by heat:**

**That was your ancient practice of vow and virtue,**

**Which I recollect as if just waking up. (BB)**

**17. KN-a Dhp, 5.11**

sopi tesaṃ gatabhāvaṃ ñatvā vaccakuṭiyā padaraṃ vivaritvā oruyha ubhohi hatthehi ālopaṃ ālopaṃ katvā gūthaṃ khādi;

so- pn m.n.s that, he

api ind also, but

tesaṃ pn gen.pl of those

gatabhāvaṃ n m.ac.s the fact of having gone

ñatvā v abs having known; having found out.

vaccakuṭiyā n f.gen.s of privy; lavatory

padaraṃ n nt.ac.s board

vivaritvā v abs having opened; having uncovered.

oruyha v abs having descended; having come down.

ubhohi pn m.ins.pl with both

hatthehi n m.ins.pl with hands

ālopaṃ n m.ac.s a morsel; a bit; lump

ālopaṃ n m.ac.s a morsel; a bit; lump

katvā v abs having done or made.

gūthaṃ n nt.ac.s faeces; dung; excrement.

khādi; v aor.3.s ate; chewed

**also he having known the fact of having gone of those, having opened board of lavatory, having come down, with both hands lump by lump having made he chewed excrement**

**18. (SN 3.17)**

appamādaṃ pasaṃsanti, puññakiriyāsu paṇḍitā.

appamādaṃ n m.ac.s care, carefulness, caution, vigilance, diligence, conscientiousness, heedfulness, lit. not heedless

pasaṃsanti, v pr.3.pl praise, approve (of), commend

puññakiriyāsu n f.loc.pl in making merit, meritorious deeds

paṇḍitā. n m.n.pl sages, intelligent people, wise men

**the wise people praise heedfulness in meritorious deeds**

appamatto ubho atthe, adhiggaṇhāti paṇḍito.

appamatto pp m.n.s vigilant; careful; alert

ubho pn m.ac.pl both

atthe, n m.ac.pl good, blessings, benefits

adhiggaṇhāti v pr.3.s receives, owns, possess

paṇḍito. n m.n.s wise man, sage

**vigilant wise man receives both benefits**

**19. KN-a Ja 1, [515] 5.**

tamaddasa mahābrahmā, nisinnaṃ samhi vesmani.

taṃ- pn m.ac.s that, him

addasa v aor.3.s he saw

mahābrahmā, n m.n.s Great Brahma

nisinnaṃ pp m.ac.s sitting down, seated

samhi adj m.loc.s in one’s own

vesmani. n loc.s in mansion

**the Great Brahma saw him, seated in his own mansion**

**20. (SN 7.9)**

māno hi te brāhmaṇa khāribhāro,

kodho dhumo bhasmani mosavajjaṃ.

māno n m.n.s pride; conceit

hi ind indeed

te pn 2.gen.s your

brāhmaṇa n m.voc.s Brahman

khāri- n a basket

bhāro, n m.n.s weight, burden

kodho n m.n.s anger

dhūmo n m.n.s smoke

bhasmani n nt.loc.s in ashes

mosavajjaṃ. n nt.n.s untruth

**o Brahman, indeed your pride is a burden basket, anger is a smoke , untruth is an ashes**

**Conceit, O brahmin, is your shoulder-load,**

**Anger the smoke, false speech the ashes; BB**

jivhā sujā hadayaṃ jotiṭhānaṃ,

attā sudanto purisassa joti.

jivhā n f.n.s tongue

sujā n f.n.s the sacrificial ladle.

hadayaṃ n nt.n.s heart

joti- n f light, fire

ṭhānaṃ, n nt.n.s place

attā n m.n.s self, oneself

sudanto adj m.n.s well tamed, well trained, well controlled

purisassa n m.gen.s of man

joti. n f light, fire

The tongue is the ladle, the heart the altar,

A well-tamed self is the light of a man.

BB: Kharibhara, "shoulder-load," is a carrying device commonly used in South Asia, consisting of two trays at each end of a pole borne across the shoulder. Spk: "Conceit, O brahmin, is your shoulder-load: When a shoulder-load is being carried, with each step the weight of the load brings the trays into contact with the ground; similarly, though conceit props one up on account of birth, clan, family, etc., it causes envy to arise and thereby pulls one down to the four realms of misery. Anger the smoke: because the fire of knowledge does not shine when defiled by the smoke of anger. False speech the ashes : because the fire of knowledge does not burn when covered by false speech. The tongue is the ladle: my the Buddha’s tongue is a ladle offering the Dhamma sacrifice. The heart the altar: the hearts of beings are the altar, the fireplace, for my offering of the Dhamma sacrifice. The self atta is the mind."

# Examples 6

1. (KN 9.46)

“divāvihārā nikkhamma, gijjhakūṭamhi pabbate.

addasaṃ virajaṃ buddhaṃ, bhikkhusaṅghapurakkhataṃ.

divāvihārā n m.abl.s from rest during the heat.

nikkhamma, v abs having gone out; having gone forth from; having left the household life

gijjhakūṭamhi n m.loc.s in the Gijjhakūṭa: the Vulture's peak near Rājagaha.

pabbate. n m.loc.s in a mountain; rock

addasaṃ v aor.1.s I saw

virajaṃ adj m.ac.s stainless; free from defilement

buddhaṃ, n m.ac.s the Enlightened One

bhikkhusaṅgha- n m congregation of monks

purakkhataṃ. pp m.ac.s put in front; honoured; esteemed.

**having gone out from rest during the heat in the mountain Gijjhakūṭa, I saw the stainless Enlightened One, honoured by congregation of monks.**

2. (KN 9.69)

addasa brāhmaṇo buddhaṃ, vippamuttaṃ nirūpadhiṃ.

addasa v aor.3.s he saw

brāhmaṇo n m.n.s a man of the Brahman caste

buddhaṃ, n m.ac.s the Enlightened One

vippamuttaṃ pp m.ac.s released, set free, saved

nirūpadhiṃ. adj m.ac.s free from attachment, free from grasping

**Brahman saw the Enlightened One, released, free from attachment.**

3. (KN 9.68)

tato ca kāḷo pakkāmi, nadiṃ nerañjaraṃ pati.

so addasāsi sambuddhaṃ, desentaṃ amataṃ padaṃ.

tato ind from there; from that; thence; therefore

ca ind and

kāḷo adj m.n.s black; dark

pakkāmi v aor.3.s he went forth

nadiṃ n f.ac.s river

nerañjaraṃ n f.ac.s Nerañjarā: name of a river.

pati. ind against, opposite, in opposition (to)

so pn m.n.s he, that

addasāsi v aor.3.s he saw

sambuddhaṃ n m.ac.s the Enlightened One

desentaṃ pr.p m.ac.s pointing out; preaching; expounding

amataṃ adj m.ac.s deathless

padaṃ. n m.ac.s way, path

**and from there the black went forth opposite of the river Nerañjarā, he saw the Enlightened One preaching the path to the deathless**

4. (KN 11.17)

nadato parisāyaṃ te, vāditabbapahārino.

ye te dakkhanti vadanaṃ, dhaññā te narapuṅgava.

nadato pr.p m.gen.s when roaring, crying, making a noise

parisāyaṃ n f.loc.s among the company; assembly

te, pn 2.gen.s when you

vādī- n one who disputes or preaches some doctrine; speaking of

dappa- n m arrogance; wantonness

pahārino. adj m.gen.s when striking, assaulting, destroying

ye pn m.n.pl whoever, those who

te pn m.n.pl they

dakkhanti v pr.3.pl they see

vadanaṃ, n nt.ac.s the face; speech; utterance

dhaññā adj m.n.pl fortunate; lucky

te pn m.n.pl those, they

nara- n m man; a human being.

puṅgava. n m,voc.s o bull; o noble person

**when you roaring among the assembly, destroying those who hold the arrogance doctrine, they, who see (your) face, they lucky, o the Bull of Men!**

5. (KN 8.259)

na vissase ekatiyesu evaṃ, agārisu pabbajitesu cāpi.

na ind not

vissase v opt.3.s could trust (in), whould confide (in)

ekatiyesu adj m.loc.s in some

evaṃ, ind thus; in this way

agārisu n m.loc.pl in householders

pabbajitesu n m.loc.pl in monks (among)

ca- ind and

api. ind and; even; and then.

**thus could not trust in someone, among the householders and even monks.**

6. (KN 14.73)

saccaṃ kir-evam-āhaṃsu, narā ekacciyā idha.

kaṭṭhaṃ uplāvitaṃ seyyo, na tv’ev’ekacciyo naro’ti.

saccaṃ n m.ac.s truth

kira- ind really; truly

evaṃ- ind thus; in this way

āhaṃsu, v per.3.pl they has said

narā n m.n.pl men; a human beings

ekacciyā adj m.n.pl some; certain; a few

idha. ind here; in this world or existence

**really here some men has said the truth**

kaṭṭhaṃ n nt.ac.s timber; a piece of wood

uplāvitaṃ pp nt.ac.s floated

seyyo, ind it is better.

na ind not

tveva- ind however, but, rather, rather than

ekacciyo adj m.n.s some; certain; a few

naro’ti. n m.n.s man; a human being

**a certain man is not better rather than floated piece of wood.**

8. (DN 18.1)

tena kho pana samayena bhagavā parito parito janapadesu paricārake abbhatīte kālaṅkate upapattīsu byākaroti … - “asu amutra upapanno, asu amutra upapanno

tena pn m.ins.s by that

kho ind indeed; really; surely

pana ind and; yet; but; and now; moreover.

samayena n m.ins.s time; season; occasion

bhagavā n m.n.s The Fortunate One, the Buddha

parito ind round about; on every side; everywhere

parito ind round about; on every side; everywhere

janapadesu n m.loc.pl in provinces; countries; country-sides.

paricārake n m.ac.pl attendants, worshippers, followers

abbhatīte adj m.ac.pl passed on, passed away

kālaṅkate pp m.ac.pl dead

upapattīsu n f.loc.pl in rebirths, re-arisings

byākaroti v pr.3.s explain, defines

asu pn m.n.s such and such

amutra ind in such and such a place, there

upapanno, pp m.n.s possessed of; come to existence in; reborn.

**at that time, the Blessed one explained about followers, who passed away everywhere in provinces, and rebirths in such and such a places, … “such and such was reborn in such and such a place, and such and such was reborn in such and such a place”**

9. (AN 3.71)

gopālako sāyanhasamaye sāmikānaṃ gāvo niyyātetvā iti paṭisañcikkhati — ‘ajja kho gāvo amu(ka)smiñca amu(ka)smiñca padese cariṃsu

gopālako n m.n.s cowherd

sāyanha- n m evening

samaye n m.loc.s time; occasion

sāmikānaṃ n m.dat.pl to the owners

gāvo n m.ac.pl cattle

niyyātetvā v abs having given into charge; having given over; having assigned; having dedicated

iti ind thus

paṭisañcikkhati v pr.3.s discriminates; considers

ajja ind today

kho ind indeed

gāvo n m.n.pl cattle

amusmiñ’ca pn loc and in such and such

amusmiñ’ca pn loc and in such and such

padese n m.loc.s in region; place; district; location; spot.

cariṃsu v aor.3.pl they walked

**cowherd in the evening time having given over cattle to the owners, considers: “indeed today cattle walked in such and such place”**

10. (AN 3.36)

ambho purisa, na tvaṃ addasa manussesu tatiyaṃ devadūtaṃ pātubhūtan’ti? so evamāha — ‘nāddasaṃ, bhante’”ti.

ambho ind (a particle employed to draw attention) hollo! hey!

purisa, n m.voc.s male; man

na ind not

tvaṃ pn 2.n.s you

addasa v aor.2.s you saw

manussesu n m.loc.pl in people

tatiyaṃ adj m.ac.s the third.

devadūtaṃ n m.ac.s gods' messenger

pātubhūtan’ti? pp m.ac.s become manifest; appeared.

so pn m.n.s he, that

evamāha v perf.3.s he has said

na-addasaṃ, v aor.1.s I not saw

bhante’”ti. n m.voc.s Venerable Sir

**“hey man! Did you not see the third gods' messenger appeared among people?” he has said: “I did not see, Venerable Sir.”**

11. (DN 20.2)

sataṃ eke sahassānaṃ, amanussānamaddasuṃ.

appekenantamaddakkhuṃ, disā sabbā phuṭā ahu(ṃ).

sataṃ n m.ac.s hundred

eke adj m.n.pl some

sahassānaṃ, n nt.gen.pl of thousand

amanussānam- n m.gen.pl of not human beings

addasuṃ. v imp.3.pl they saw

**some saw hundred of thousand not human beings**

app’ = api ind moreover, further, and then, even

eke adj m.n.pl some

anantaṃ- adj endless; limitless; infinite

addakkhuṃ, v imp.3.pl they saw

disā n f.n.pl directions

sabbā adj f.n.pl all

phuṭā pp f.n.pl permeated (with), pervaded (with), suffused (with), filled (with)

ahuṃ v pr.3.pl they were

**and some saw infinite, all direction were pervaded**

12. (KN 12.2)

adaṃsu te mamokāsaṃ, sodhetuṃ añjasaṃ tadā.

adaṃsu v aor.3.pl they gave

te pn m.n.pl they

maṃ- pn 1.ac.s me

okāsaṃ, n m.ac.s room; open space; chance; permission

sodhetuṃ v inf to make clean, to purify

añjasaṃ n nt.ac.s path; road

tadā. ind then, as that time

**then they gave me permission to make clean the road**

vicinanto tadā dakkhiṃ, dutiyaṃ sīlapāramiṃ.

vicinanto pr.p m.n.s considering; discriminating; selecting.

tadā ind then, as that time

dakkhiṃ, v aor.1.s I saw

dutiyaṃ adj f.ac.s the second

sīla- n nt nature; habit; moral practice; code of morality.

pāramiṃ. n f.ac.s completeness; perfection

**then discriminating I saw the second perfection of morality.**

13. (AN 4.49)

aniccaṃ aniccato dakkhuṃ, dukkhamaddakkhu dukkhato.

aniccaṃ n nt.ac.s impermanent

aniccato n nt.abl.s as impermanent

dakkhuṃ, v imperf.3.pl they has seen

dukkham- n nt.ac.s suffering

addakkhu v imperf.3.pl they has seen

dukkhato. n nt.abl.s as suffering

**They have seen the impermanent as impermanent and what is suffering as suffering.**

14. (AN 4.6)

idha, bhikkhave, ekaccassa puggalassa appakaṃ sutaṃ hoti

idha, ind here; in this world or existence.

bhikkhave, n m.voc.pl o monks!

ekaccassa adj m.dat.s for some; certain; a few.

puggalassa n m.dat.s for an individual; a person

appakaṃ adj nt.n.s small; little; insignificant

sutaṃ n nt.n.s learning

hoti v pr.3.s is

**o monks! here there is little learning of a certain person**

15. (SN 36.5)

yo sukhaṃ dukkhato adda, dukkhamaddakkhi sallato.

yo pn m.n.s whoever, that who

sukhaṃ n nt.ac.s easily; comfortably

dukkhato n nt.abl.s as suffering

adda, v aor.3.s he saw

dukkhaṃ- n nt.ac.s suffering

addakkhi v aor.3.s he saw

sallato. n nt.abl.s as an arrow, dart

**whoever saw the happyness as suffering, he saw suffering as a dart.**

16. (SN 12.66)

yepi hi keci, bhikkhave, anāgatamaddhānaṃ ... taṃ aniccato dakkhissanti dukkhato dakkhissanti ... te taṇhaṃ pajahissanti.

ye- pn whatever, those which

pi ind also: and also; even so; but; however

hi ind indeed, surely

keci, pn m.n.pl some

bhikkhave, n m.voc.pl o monks!

anāgatamaddhānaṃ ind in the future, lit. future time

taṃ pn m.ac.s that

aniccato n m.abl.s as impermanent

dakkhissanti v fut.3.pl they will see

dukkhato n nt.abl.s as suffering

dakkhissanti v fut.3.pl they will see

te pn m.n.pl they

taṇhaṃ n f.ac.s craving; thirst; lust

pajahissanti. v fut.3.pl they will give up; renounce; forsake; abandon

**o monks! indeed whoever in the future will see that as impermanent, they will see as suffering, they will give up craving.**

17. (SN 9.3)

suṇāti na vijānāti, āloketi na passati.

dhammasmiṃ bhaññamānasmiṃ, atthaṃ bālo na bujjhati.

“sacepi dasa pajjote, dhārayissasi kassapa.

neva dakkhati rūpāni, cakkhu hissa na vijjatī”ti.

suṇāti v pr.3.s hears

na ind not

vijānāti v pr.3.s knows; understands; perceives; recognizes

āloketi v pr.3.s looks at or before

na ind not

passati v pr.3.s sees; finds; understands

dhammasmiṃ n m.loc.s in Dhamma

bhaññamānasmiṃ pr.p m.loc.s in what is preaching, is speaking

atthaṃ n m.ac.s meaning

bālo n m.n.s fool

na ind not

bujjhati v pr.3.s knows; understands

**He listens but does not understand, he looks but does not see; Though the Dhamma is being spoken, The fool does not grasp the meaning**

sace- ind if

pi ind also: and also; even so; but

dasa adj m.n.s ten

pajjote n m.ac.pl a lamps

dhārayissasi v fut.2.s you will hold, keep, carrie

kassapa. n m.voc.s o Kassapa!

**Kassapa, even if you will bring ten lamps.**

na- ind not

eva ind only, just

dakkhati v pr.3.s he sees

rūpāni, n nt.ac.pl forms, material objects

cakkhu n nt.n.s the eye

hi- ind indeed

assa pn m.dat.s for this, for him

na ind not

vijjati v pr.3.s exists; to be found

ti ind ’’

**he just not see a forms, for him eye not exists.**

18. (SN 3.16)

itthīpi hi ekacciyā, seyyo posā janādhipa.

medhāvinī sīlavatī, sassudevā patibbatā.

itthī- n f.n.s woman; female

pi ind also: and also; even so; but

hi ind indeed

ekacciyā, adj m.abl.s some; certain; a few

seyyo ind it is better, superior

posā n m.abl.s from man

janādhipa. n m.voc.s o king

**o king, indeed even a woman is better than some man.**

medhāvinī n f.n.s a wise woman

sīlavatī, n f.n.s Sīlavati

sassudevā n f.n.s mother-in-law of a king

patibbatā. n f.n.s a devoted wife

**a wise woman Sīlavati, a devoted wife, a mother-in-law of a king**

# Examples 7

1. SN 22.96

atthi nu kho, bhante, kiñci rūpaṃ … kāci vedanā … kāci saññā … keci saṅkhārā … kiñci viññāṇaṃ niccaṃ dhuvaṃ sassataṃ

atthi v pr.3.s there is

nu kho, ind does? is? would?

bhante, n m.voc.s o Venerable

kiñci pn nt.n.s some

rūpaṃ n nt.n.s form, material form

kāci pn f.n.s some

vedanā n f.n.s feeling

kāci pn f.n.s some

saññā n f.n.s perception

keci pn m.n.pl some

saṅkhārā n m.n.pl intentions

kiñci pn nt.n.s some

viññāṇaṃ n nt.n.s consciousness

niccaṃ adj nt.n.s constant; continuous; permanent

dhuvaṃ adj nt.n.s stable, permanent; certain, regular

sassataṃ adj nt.n.s eternal, perpetual

**o Venerable, is there some form … some feeling … some perception … some intentions … some consciousness - constant, permanent, eternal ?**

2. (SN 1.71)

kiṃsu chetvā sukhaṃ seti, kiṃsu chetvā na socati.

kissassu ekadhammassa, vadhaṃ rocesi gotamā”ti.

kiṃ’su pn m.ac.s what? who? which?

chetvā v abs having cut off or severed

sukhaṃ ind easily; comfortably

seti, v pr.3.s sleeps

kiṃ’su pn m.ac.s what? who? which?

chetvā v abs having cut off or severed

na ind not

socati. v pr.3.s mourns; grieves

**having cut off what he sleeps comfortably? having cut off what he does not grieve?**

kissa’ssu pn m.gen.s of what? who? which?

eka- adj one, single

dhammassa, n m.gen.s of thing

vadhaṃ n m.ac.s striking, killing; slaughter, destruction, execution

rocesi v aor.3.s gave one's consent; liked

gotamā”ti. n m.n.s Gotama

**destruction of what a single thing, Gotama gave one's consent ?**

3. SN 12.10

“tassa mayhaṃ, bhikkhave, etadahosi — ‘kimhi nu kho sati jarāmaraṇaṃ hoti, kiṃpaccayā jarāmaraṇan’ti ?

tassa pn m.dat.s to that, with reference to that

mayhaṃ, pn 1.dat.s to me

bhikkhave, n m.voc.pl o monks

etadahosi v aor.3.s this was

kimhi pn m.loc.s in (when) what? who? which?

nu kho ind does? is? would?

sati adj m.loc.s in (when) existing

jarāmaraṇaṃ n nt.n.s old age and death

hoti, v pr.3.s is, there is

kiṃ pn nt.n.s what? who? which?

paccayā n m.abl.s from cause; votive; requisite; means; support

jarāmaraṇan’ti n nt.n.s old age and death

**o monks, this was (occur) to me : when what existing there is an old age and death? from what cause is old age and death?**

4. (KN 11.17)

evaṃ vilāpamānaṃ taṃ, ānandaṃ āha gotamī.

evaṃ ind thus; in this way

vilāpamānaṃ pr.p m.ac.s wailing, talking nonsense, babbling incoherently

taṃ, pn m.ac.s that, she

ānandaṃ n m.ac.s Ānanda

āha v perf.3.s she has said

gotamī. n f.n.s a woman of the Gotama clan, Gotamī

**thus Gotamī has said to wailing Ānanda.**

na yuttaṃ socituṃ putta, hāsakāle upaṭṭhite.

na ind not

yuttaṃ ind proper, suitable, right, appropriate ?

socituṃ v inf to mourn; to grieve

putta, n voc a son; a child.

hāsakāle n m.loc.s in (when) time to be joyful.

upaṭṭhite. pp m.loc.s in (when) got ready; arrived; presented; served by.

**not suitable to grieve, son, when time to be joyful presented.**

5. (KN 10.8)

allavatthā allasirā, sabbeva pañjalīkatā.

buddhassa pāde nipatitvā, idaṃ vacanam-abravuṃ

allavatthā adj m.n.pl with wet clothes

allasirā, adj m.n.pl with a wet head

sabba- adj m.n.pl all; every; whole; entire

eva ind only, even, just

pañjali- adj holding up hands palms together

katā. pp m.n.pl done, made

buddhassa n m.gen.s of the Enlightened One, the Buddha

pāde n m.loc.s in the foot; leg

nipatitvā, v abs having fallen down

idaṃ pn this

vacanam- n nt.ac.s utterance; word; saying; a term; an expression

abravuṃ v aor.3.pl they said

**with wet clothes, with a wet head, just holding up hands palms together, having fallen down to the foot of the Buddha, they said this utterance**

6. (KN 6.53)

tava ratanavarassa dhammaṃ sutvā, karissāmīti ca bravittha chatto.

tava pn dat/gen your

ratanavarassa n nt.dat/gen of the best of gems.

dhammaṃ n m.ac.s the Teaching

sutvā, v abs having heard

karissāmī’ti v fut.1.s I will do; act; make

ca ind and

bravittha v aor.3.pl said

chatto. n m.n.s pupil, a student

**‘having heard the Teaching of your the best of gems, ‘I will act’ said the student.**

7. (KN 8.263)

evañce taṃ jano jaññā, yathā jānāmi taṃ ahaṃ.

ārakā parivajjeyya, gūthaṭṭhānaṃva pāvuse

evañ- ind thus; in this way

ce ind if

taṃ pn m.ac.s him

jano n m.n.s a person; a man; the people

jaññā, v opt.3.s could know

yathā ind as; like; just as.

jānāmi v pr.1.s I know

taṃ pn m.ac.s him

ahaṃ. pn 1.n.s I

ārakā ind far off, far from, away from

parivajjeyya, v opt.3.s could shun; avoid; keep away from

gūtha- n faeces; dung; excrement

ṭhānaṃ- n nt.ac.s a place; a locality; a spot

va ind like

pāvuse n m.loc.s in rainy-season

**if the people could know him, as I know him, (they) would keep away from, as a place of excrement in rainy-season**

8. (KN 9.35)

yaṃ tvaṃ kāmaratiṃ brūsi, aratī dāni sā mama.

yaṃ pn f.ac.s whatever

tvaṃ pn 2.n.s you

kāmaratiṃ n f.ac.s enjoyment of sensual pleasures

brūsi, v pr.2.s you say; speak

aratī n f.n.s non-attachment; aversion

dāni ind now

sā pn f.n.s that

mama. pn 1.dat.s to me

**whatever you speak as enjoyment of sensual pleasures, now that is non-attachment for me**

9. (KN 10.23)

vuṭṭhahitvā samādhimhā, satthā loke anuttaro.

mama kammaṃ pakittento, idaṃ vacanamabravi.

vuṭṭhahitvā v abs having risen; having arisen; having emerged from

samādhimhā, n m.abl.s from perfect peace of mind, stability of mind, stillness of mind

satthā n m.n.s teacher

loke n m.loc.s in world

anuttaro. adj m.n.s "nothing higher", without a superior, incomparable

mama pn 1.gen.s my

kammaṃ n nt.ac.s deed; action; job; work

pakittento, pr.p m.n.s speaking highly; praising; explaining.

idaṃ pn this

vacanaṃ n nt utterance; word; saying; a term; an expression

abravi. v aor sayed; spoke

**having emerged from perfect peace of mind, incomparable teacher in the world, praising my action, he spoke this utterance**

10. (DN 3.7)

kimetaṃ bhavaṃ gotamo āha? punabhavaṃ gotamo bravitū”ti

kiṃ pn m.ac.s who? which?

etaṃ pn m.ac.s that

bhavaṃ n m.n.s Sir, Lord, Venerable

gotamo n m.n.s Gotama

āha v perf.3.s. he has said

puna- ind again

bhavaṃ n m.n.s Sir, Lord, Venerable

gotamo n m.n.s Gotama

bravitū”ti v imp.3.s let him say

**what has said Sir Gotama ? let Sir Gotama say again!**

11. (KN 10.23)

pupphāsanaṃ paññapetvā, sādhucittaṃ manoramaṃ.

narasārathinaṃ aggaṃ, idaṃ vacanamabraviṃ.

puppha- n flower

asanaṃ n nt.ac.s seat

paññapetvā, v abs having regulated, made a rule; made known; declared; prepared

sādhucittaṃ adj nt.ac.s well-decked.

manoramaṃ. adj nt.ac.s delightful

narasārathinaṃ n m.ac.s trainer of men

aggaṃ, adj m.ac.s the highest; the top-most.

idaṃ pn m.ac.s this

vacanaṃ n nt utterance; word; saying; a term; an expression

abravi. v aor sayed; spoke

**having prepared a flower seat, well-decked and delightful, (for) the highest trainer of men, he sayed this utterance**

12. (SN 3.4)

‘ye ca kho keci kāyena duccaritaṃ caranti, … tesaṃ appiyo attā’. kiñcā’pi te evaṃ vadeyyuṃ — ‘piyo me attā’ti, atha kho tesaṃ appiyo attā. taṃ kissa hetu?

‘ye pn m.n.pl whoever

ca ind and

kho ind indeed

keci pn m.n.pl some

kāyena n m.ins.s by body

duccaritaṃ n nt.ac.s bad conduct; wrong action.

caranti v pr.3.pl act, behave, practises; performs

tesaṃ pn m.dat.pl to them

appiyo adj m.n.s unpleasant; disagreeable, not loving

attā’. n m.n.s soul; oneself

kiñcāpi ind however much, even if, even though

te pn m.n.pl they

evaṃ ind thus

vadeyyuṃ v opt.3.pl they may say

piyo adj m.n.s pleasant; agreeable, dear

me pn 1.dat.s to me

attā’ti, n m.n.s soul; oneself

atha kho ind and then

tesaṃ pn m.dat.pl to them

appiyo adj m.n.s unpleasant; disagreeable

attā. n m.n.s soul; oneself

taṃ pn nt.n.s that

kissa pn m.gen.s of what? which?

hetu? n m.n.s cause; reason; condition

**indeed some performs bad conduct by body, for them the self is disagreeable, even if they may say thus : “or me the self is dear” , and then for them the self is disagreeable. what is the reason for that?**

13. Vin 4, 1.6

atha kho bhagavā imaṃ udānaṃ udānesi — “aññāsi vata, bho koṇḍañño, aññāsi vata bho koṇḍañño”ti.

atha kho ind and than

bhagavā n m.n.s the Fortunate One, the Buddha.

imaṃ pn this

udānaṃ n nt.ac.s an emotional utterance.

udānesi v aor.3.s has utter something with intense emotion

aññāsi v aor.3.s knew

vata, ind indeed

bho ind my dear; friend

koṇḍañño, n m.n.s Kondañña

aññāsi v aor.3.s knew

vata ind indeed

bho ind my dear; friend

koṇḍañño, n m.n.s Kondañña

**and than the Buddha has utter an emotional utterance with intense emotion: “Indeed, my dear Kondañña, he knew. indeed my dear Kondañña, he knew”**

14. (SN 22.35)

“yathā kathaṃ pana tvaṃ, bhikkhu, mayā saṃkhittena bhāsitassa vitthārena atthaṃ ājānāsī”ti?

“yathā ind as; like; just as

kathaṃ ind how?

pana ind and; yet; but; and now; moreover

tvaṃ, pn 2.n.s you

bhikkhu, n m.voc.s o monk!

mayā pn 1.ins.s by me

saṃkhittena pp m.ins.s with contracted; abridged; shortened; folded

bhāsitassa pp m.gen.s of said; spoken; shone

vitthārena n m.ins.s with explanation; detail; the breadth

atthaṃ n m.ac.s meaning

ājānāsī”ti? v aoe.2.s you knew; understood.

**and just how, o monk, you understood meaning with explanation of my utterance in brief ?**

15. (SN 22.80)

atha kho bhagavā kismiñcideva pakaraṇe bhikkhusaṅghaṃ paṇāmetvā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya kapilavatthuṃ piṇḍāya pāvisi.

atha kho ind and than

bhagavā n m.n.s the Fortunate One, the Buddha

kismiñci- pn m.loc.s in some

eva ind only, even, just

pakaraṇe n m.loc.s in performance, undertaking paragraph, occasion, exposition, arrangement, literary work, composition

bhikkhusaṅghaṃ n m.ac.s congregation of monks

paṇāmetvā v abs having dismissed; having ejected; having shut; having stretched out.

pubbaṇha- n m forenoon

samayaṃ n m.ac.s time; occasion

nivāsetvā v abs having dressed oneself; having got clothed or dressed.

patta- n a bowl

cīvaraṃ- n the (upper) robe of a Buddhist

ādāya v abs having taken

kapilavatthuṃ n nt.ac.s Kapilavatthu

piṇḍāya n dat for alms.

pāvisi. v aor.3.s gone in; entered

**and than the Buddha just in some occasion having dismissed congregation of monks, at forenoon time having dressed oneself, bowl and robe having taken, he entered Kapilavatthu for alms.**

16. (SN 22.81)

ekova bhagavā tasmiṃ samaye viharitukāmo hoti; na bhagavā tasmiṃ samaye kenaci anubandhitabbo

eko- adj m.n.s one, along

eva ind only, even, just

bhagavā n m.n.s the Fortunate One, the Buddha

tasmiṃ pn m.loc.s in that

samaye n m.loc.s time; occasion

viharitukāmo adj m.n.s wishing to live

hoti; v pr.3.s is

na ind not

bhagavā n m.n.s the Fortunate One, the Buddha

tasmiṃ pn m.loc.s in that

samaye n m.loc.s time; occasion

kenaci pn m.ins.s by someone

anubandhitabbo ptp m.n.s should be followed; pursued

**at that time the Buddha wishing to live along, he should not be followed by someone at that time**

17. KN-a Dhp, 6,4

jeṭṭhakapesakārassa bhariyā kenacideva karaṇīyena bārāṇasiṃ gacchantī te paccekabuddhe disvā vanditvā ‘kiṃ, bhante, avelāya āgatatthā’ti pucchi

jeṭṭhaka- n chief; fore-most

pesakārassa n gen of weaver

bhariyā n f the wife

kenaci pn m.ins.s with some

eva ind only, even, just

karaṇīyena ptp m.ins.s with ought to be done, duty, business.

bārāṇasiṃ n f.ac.s the city of Benares

gacchantī v pr.3.pl go; move; walk

te pn m.ac.pl those, them

pacceka- n each one, single, by oneself, separate, various several

buddhe n m.ac.pl the Enlightened One.

disvā v abs having seen; having found; having understood

vanditvā v abs having saluted; paid homage; having honoured; having adored.

kiṃ, ind who? which?

bhante, n m.voc.s Venerable, Sir

avelāya n f.ins.s with improper time

āgata- pp come, arrived

atthā’ti n m.n.s purpose

pucchi v aor.3.s asked; questioned

**the wife of foremost weaver move to the city of Benares with some business, those Paccekabuddhas having seen, having paid homage. “Venerable, what is a purpose of coming by improper time?” she asked.**

18. (DN 16.14)

yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā ,..., so ākaṅkhamāno kappaṃ vā tiṭṭheyya kappāvasesaṃ vā.

yassa pn m.dat.s of whoever

kassaci, pn m.dat.s of some

ānanda, n m.voc.s Ānanda

cattāro adj m.n.pl four

iddhipādā n m.n.pl basis of psychic power

bhāvitā pp m.n.pl increased; cultivated; developed

bahulīkatā pp m.n.pl practised frequently

so pn m.n.s he, that

ākaṅkhamāno prp m.n.s wishing for; desiring

kappaṃ n m.ac.s an aeon

vā ind or

tiṭṭheyya v opt.3.s could stand; stay; abide; last; remain, determine

kappāvasesaṃ n m.ac.s remainder of an aeon

vā. ind or

**Ānanda, for somone the four psychic power increased and practised frequently, he wishing for an aeon or could determine for remainder of an aeon.**

19. (SN 22.2)

paṇḍitā hāvuso, manussā vīmaṃsakā — ‘kismiṃ panāyasmantānaṃ chandarāgavinayakkhāyī satthā’ti?

paṇḍitā adj m.n.pl wise

ha- ind an emphatic particle "hey, oh, hallo I say"

āvuso, n m friend; brother

manussā n m.n.pl a human beinga, men

vīmaṃsakā adj m.n.pl testing, investigating, examining

kismiṃ pn m.loc.s in who? which? what?

pana- ind and; yet; but; and now; moreover.

āyasmantānaṃ n m.gen.pl of Venerables

chandarāga- n desire and craving

vinaya- n removal.

akkhāyī adj m.n.s telling, relating, announcing

satthā’ti? n m.n.s teacher

**hey friend, wise men are examining . “In what way the teacher of the Venerables announcing removal of desire and craving?”**

20. (SN 22.102)

ye keci pupphagandhā, vassikaṃ tesaṃ aggam-akkhāyati

ye pn m.n.pl whoever

keci pn m.n.pl some

pupphagandhā, adj m.n.p odouring of flowers

vassikaṃ n nt.n.s jasmin

tesaṃ pn m.gen.pl among those, of them

aggaṃ- adj the highest; the top-most

akkhāyati v.pass pr.3.s is declared; is called, is stated to be; is named, is seem to be

**someone odouring of flowers, jasmin is seem to be the highest among them**

# Examples 8

1. (KN 12.18)

koṭisatānaṃ navutīnaṃ, asītiyāpi ca koṭinaṃ.

ete āsuṃ tayo ṭhānā, vimalānaṃ samāgame.

koṭi- adj f ten million

satānaṃ adj nt.gen.pl of hundred

navutīnaṃ, adj f.gen.pl of ninety

asītiyā- adj f.gen.s eighty

pi ind also: and also; even so; but; however

ca ind and

koṭīnaṃ. adj f.gen.pl ten million

ete pn m.n.pl these

āsuṃ v aor.3.pl they were.

tayo adj m.n.pl three

ṭhānā, n m.n.pl groups, divisions

vimalānaṃ adj m.gen.pl of clean; spotless; unstained

samāgame. n m.ac.pl assemblies

**of hundred ten millions, of ninety (ten millions) and of eighty ten millions, there were three groups, assemblies of spotless (people).**

2. KN-a Dhp, 9, 1.

mahā- adj great, extensive, big

ekasāṭako n m.n.s Ekasātaka

catusaṭṭhiyā adj f.loc.s in (among) sixty-four

sāṭakayugesu n nt.loc.pl in (among) suits of clothes

dve adj -.ac.pl two

aggahesi, v aor.3.s took

ayaṃ pn m.ac.s this

pana ind and; yet; but; and now; moreover.

battiṃsāya adj f.loc.s in thirty-two

laddha- pp obtained; received

kāle n m.loc.s in time

dve adj m.ac.pl two

aggahesi. v aor.3.s took

**great Ekasātaka took two among sixty-four suits of clothes, moreover he took this two among thirty-two received time** ?

3. KN-a Dhp, 4, 8.

manussānaṃ vārentānaṃ vārentānameva saṭṭhisahassā balavagāvo ca saṭṭhisahassā dhenuyo ca nikkhantā,

manussānaṃ n m.gen.pl when human being

vārentānaṃ prp m.gen.pl when preventing; obstructing; hindering.

vārentānam- prp m.gen.pl preventing; obstructing; hindering

eva ind only, even, just

saṭṭhi- adj f. sixty

sahassā adj m.n.pl thousand

balava-gāvo n m.n.pl strong oxes

ca ind and

saṭṭhisahassā adj m.n.pl sixty thousand

dhenuyo n f.n.pl cows

ca ind and

nikkhantā, pp m.n.pl exited, escaped, went out, got out

**when people preventing even obstructing (them), sixty thousand strong oxes and sixty thousand cows were escaped**

4. KN-a Dhp, 4, 3.

rājā … etth’ev’assa dvattiṃsāya puttehi saddhiṃ sīsaṃ chinditvā āharathā’ti tena saddhiṃ aññe’pi samatthe yodhe pesesi.

rājā n m.n.s king

ettha- ind here

eva- ind only, even, just

assa pm m.gen.s his

dvattiṃsāya adj f.ins.s with thirty-two

puttehi n m.ins.pl with sons; children

saddhiṃ ind with; together

sīsaṃ n nt.ac.s the head

chinditvā v abs having cut; having destroyed

āharathā’ti v imp.2.pl you bring; fetche, produce

tena pn m.ins.s with them

saddhiṃ ind with; together

aññe’ adj m.ac.pl other; another; else

pi ind also: and also; even so; but; however

samatthe adj m.ac.pl able; skilful

yodhe n m.ac.pl soldiers

pesesi. v aor.3.s sent out or forth; employed; sent for.

**“Just right now having cut (his) head together with thirty-two his sons bring (them) !” king sent out together them also another skilful soldiers.**

5. KN-a Dhp, 9, 1

rājā … cattāro hatthī cattāro asse cattāri kahāpaṇasahassāni catasso itthiyo catasso dāsiyo cattāro purise caturo gāmavare”ti evaṃ yāva sabbasatā cattāri cattāri katvā sabbacatukkaṃ nāma assa dāpesi.

rājā n m.n.s king

cattāro adj m.ac.pl four

hatthī n m.ac.pl elephants

cattāro adj m.ac.pl four

asse n m.ac.pl horse s

cattāri adj nt.ac.pl four

kahāpaṇa- n nt coin

sahassāni n nt.ac.pl thousand

catasso adj f.ac.pl four

itthiyo n f.ac.pl women; females

catasso adj f.ac.pl four

dāsiyo n f.ac.pl female slaves

cattāro adj m.ac.pl four

purise n m.ac.pl men

caturo adj m.n.s clever; skilled; shrewd.

gāma- n village

vare”ti adj m.ac.pl excellent; noble

evaṃ ind thus; in this way

yāva ind up to; as far as; so far that

sabbasatā adj nt.n.pl consisting a hundred of each

cattāri cattāri adj nt.ac.pl group of four

katvā v abs having done or made

sabba- adj all; every; whole; entire

catukkaṃ n nt.ac.s a set of four; a cross road.

nāma ind certainly, truly, for sure

assa pn m.dat.s to him

dāpesi. v aor.3.s induced to give

**“four elephants, four horses, four thousand coins, four women, four female slaves, four men, four excellent vilages” having made group of four consisting a hundred of each, king induced to give certainly all set of four to him.**

6. KN-a Dhp, 6, 4

“atthi, deva, ito vīsatiyojanasatamatthake sāvatthi nāma nagaraṃ, tato āgacchāmā”ti.

“atthi, v pr.3.s there is

deva, n m.voc.s o Deva, o king

ito ind from here; from now; hence

vīsati- n twenty

yojana- n 7 miles, 11 km

sata- adj hundred

matthake ind at the distance of.

sāvatthi n f.n.s Sāvatthi

nāma ind with name

nagaraṃ, n nt.n.s town; a citadel

tato ind from there; from that; thence; therefore; thereupon

āgacchāmā”ti. v pr.1.pl we come to; approache.

**o king, there is a town with name Sāvatthi at big distance of twenty hundreds yojanas from here, we are coming from there.**

7. (KN 10.365)

dvenavute ito kappe, yaṃ bhisamadadiṃ tadā.

duggatiṃ nābhijānāmi, bhisadānassidaṃ phalaṃ.

dvenavute adj m.ac.pl ninety two

ito ind from here; from now; hence.

kappe, n m.ac.pl world cycles; an aeons

yaṃ pn m.ac.s whatever

bhisaṃ- n nt.ac.s the root of lotus plant

adadiṃ v aor.1.s I gave

tadā. ind then, at that time

duggatiṃ n f.ac.s a realm of miserable existence

n’ābhijānāmi, v pr.1.s I not know fully or by experience; I am not aware

bhisa- n the root of lotus plant

dānass- n gen of giving, charity

idaṃ pn nt.n.s this

phalaṃ. n nt.n.s result

**ninety two aeons (ago) from now, at that time whatever root of lotus plant gave,** **therefore I not experiance a realm of miserable existence, this is result of giving root of lotus plant.**

8. DHP 153

anekajātisaṃsāraṃ, sandhāvissaṃ anibbisaṃ.

gahakāraṃ gavesanto, dukkhā jāti punappunaṃ.

aneka- adj many

jātisaṃsāraṃ n m.ac.s cycle of rebirth, round of births

sandhāvissaṃ v irr.aor.1.s I ran through; transmigrated

anibbisaṃ. prp m.n.s not finding

gaha- n house

kāraṃ n m.ac.s maker.

gavesanto, prp m.n.s seeking; searching for; striving after

dukkhā adj f.n.s suffering; painful, bring discomfort.

jāti n f.n.s birth; rebirth

punappunaṃ. ind again and again

**many rounds of births, I ran through, not finding, searching for house-maker, rebirth again and again is painful.**

9. (KN 6.30)

tuvañca bhante anukampakaṃ viduṃ,

upecca vandiṃ kusalañca pucchisaṃ.

tuvaṃ- pn 2.n.s you

ca ind and

bhante n m.voc.s Reverend Sir; O lord

anukampakaṃ adj m.ac.s compassionate; one who has pity

viduṃ, adj m.ac.s wise; skilled in. (m.) a wise man.

upecca v abs having approached

vandiṃ v aor.1.s I saluted; paid homage; honoured

kusalañ’ca n nt.ac.s welfare; well being

pucchisaṃ. v.irreg aor.1.s I asked; questioned.

**O lord you are compassionate and wise, having approached I paid homage, and questioned about welfare.**

10. (KN 8.261)

kuṭṭamūlañca nissāya, ālopaṃ taṃ abhuñjisaṃ.

kuṭṭa- n a wall

mūlaṃ- n nt.ac.s root; foot; foundation

ca ind and

nissāya, v abs leaning (on), depending (on), being supported (by)

ālopaṃ n m.ac.s a morsel; a bit; lump

taṃ pn m.ac.s that, he

abhuñjisaṃ. v.irreg aor.1.s I ate; enjoyed.

**leaning on the foot of a wall, I ate that morsel**

11. (KN 8.139)

ayoniso manasikārā, maṇḍanaṃ anuyuñjisaṃ.

ayoniso ind improperly; injudiciously, unwisely

manasikārā, n m.abl.s from reflection; attention

maṇḍanaṃ n nt.ac.s adornment; decoration

anuyuñjisaṃ. v.irreg aor.1.s I engaged in; questioned; gave oneself up.

**from unwise attention, I was engaged in adornment.**

12. (KN 6.15)

uposathaṃ upavasissaṃ, sadā sīlesu saṃvutā.

uposathaṃ n m.ac.s Uposatha

upavasissaṃ, v.ireg aor.1.s I observed

sadā ind ever; always

sīlesu n nt.loc.pl in moral practice; code of morality

saṃvutā. pp m.n.pl restrained; shut; covered

**I observed Uposatha, always restrained in morality**

13. (KN 8.227)

tattha naṃ upasaṅkamma, vandissaṃ purisuttamaṃ

tattha ind there; in that place.

naṃ pn m.ac.s that, him

upasaṅkamma, v abs having approached.

vandissaṃ v.irreg aor.1.s I saluted; paid homage; honoured

purisuttamaṃ n m.ac.s the Highest of men

**there having approached him, I paid homage to the Highest of men.**

anucaṅkamissaṃ virajaṃ, sabbasattānamuttamaṃ.

anucaṅkamissaṃ v.irreg aor.1.s I followed after, went after

virajaṃ, adj stainless; free from defilement

sabba- adj all; every; whole; entire

sattānam- n m.gen.s of living beings

uttamaṃ. adj m.ac.s highest; best; noble; excellent

**I followed after the stainless, the best of all beings**

14. (KN 3.78)

yesaṃ paññāsaṃ piyāni, paññāsaṃ tesaṃ dukkhāni; yesaṃ cattārīsaṃ piyāni, cattārīsaṃ tesaṃ dukkhāni, yesaṃ tiṃsaṃ piyāni, tiṃsaṃ tesaṃ dukkhāni; yesaṃ vīsaṃ piyāni, vīsaṃ tesaṃ dukkhāni

yesaṃ pn m.dat.pl for which; what; whatever.

paññāsaṃ adj f.ac.s 50, fifty

piyāni, n nt.ac.pl dear things

paññāsaṃ adj f.ac.s 50

tesaṃ pn m.dat.pl for them

dukkhāni; n nt.ac.pl sufferings; pains; discomforts, troubles

yesaṃ pn m.dat.pl for which; what; whatever.

cattārīsaṃ adj f.ac.s 40, forty

piyāni, n nt.ac.pl dear things

cattārīsaṃ adj f.ac.s 40, forty

tesaṃ pn m.dat.pl for them

dukkhāni, n nt.ac.pl sufferings; pains; discomforts, troubles

yesaṃ pn m.dat.pl for which; what; whatever.

tiṃsaṃ adj f.ac.s 30, thirty

piyāni, n nt.ac.pl dear things

tiṃsaṃ adj f.ac.s 30, thirty

tesaṃ pn m.dat.pl for them

dukkhāni, n nt.ac.pl sufferings; pains; discomforts, troubles

yesaṃ pn m.dat.pl for which; what; whatever.

vīsaṃ adj f.ac.s 20, twenty

piyāni, n nt.ac.pl dear things

vīsaṃ adj f.ac.s 20, twenty

tesaṃ pn m.dat.pl for them

dukkhāni, n nt.ac.pl sufferings; pains; discomforts, troubles

**who have a fifty dear things, for them there is fifty troubles, who have a forty dear things, for them there is forty troubles, who have a thirty dear things, for them there is thirty troubles, who have a twenty dear things, for them there is twenty troubles.**

15. DN-a

tesaṭṭhiyā nagarasahassesu, navanavutiyā doṇamukhasatasahassesu, channavutiyā paṭṭanakoṭisatasahassesu, chapaṇṇāsāya ratanākaresūti sakalajambudīpe, … , devatā sannipatitā

tesaṭṭhiyā adj f.loc.pl in sixty-three

nagara- n nt town; a citadel

sahassesu, adj nt.loc.pl in thousand

nava-navutiyā adj f.loc.pl in ninety nine

doṇamukha- n river mouth

satasahassesu, adj nt.loc.pl in hundred thousand

cha-n’navutiyā adj f.loc.pl in ninety six

paṭṭana- n nt a port; a town near a port.

koṭi- adj f ten million

satasahassesu, adj nt.loc.pl in hundred thousands.

cha-paṇṇāsāya f f.loc.pl in fifty six

ratanā- n nt gem, jewel

karesū- adj m.loc.pl in producing, causing, forming, making, doing

ti ind “”

sakala- adj whole; entire

jambudīpe n m.loc.s the country of the rose-apples; i.e. lndia.

devatā n f.n.pl deities.

sannipatitā- pp f.n.pl assembled; come together

ti ind “”

**in sixty-three thousands towns, in ninety nine hundred thousands river mouthes, in ninety six ten million hundred thousands, in fifty six jewel-making (places), in all lndia, … , deities assembled**

16. (DN 1.6)

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā … anekavihitaṃ pubbenivāsaṃ anussarati. seyyathidaṃ — ekam’pi jātiṃ dve’pi jātiyo tisso’pi jātiyo catasso’pi jātiyo pañca’pi jātiyo dasa’pi jātiyo vīsam’pi jātiyo tiṃsam’pi jātiyo

idha, ind here; in this world or existence.

bhikkhave, n m.voc.pl o monks!

ekacco adj m.n.s some; certain; a few.

samaṇo n m.n.s recluse

vā ind or

brāhmaṇo n m.n.s brahman, priest

vā ind or

anekavihitaṃ adj m.ac.s of different kinds; various.

pubbenivāsaṃ n m.ac.s one's former state of existence.

anussarati. v pr.3.s remembers

seyyathidaṃ ind as follows

ekam’pi adj f.ac.s and one

jātiṃ n f.ac.s birth

dve’pi adj f.ac.pl and two

jātiyo n f.ac.pl births

tisso’pi adj f.ac.pl and three

jātiyo n f.ac.pl births

catasso’pi adj f.ac.pl and four

jātiyo n f.ac.pl births

pañca’pi adj f.ac.pl and five

jātiyo n f.ac.pl births

dasa’pi adj f.ac.pl and 10

jātiyo n f.ac.pl births

vīsam’pi adj f.ac.pl and 20

jātiyo n f.ac.pl births

tiṃsam’pi adj f.ac.pl and 30

jātiyo n f.ac.pl births

**o monks! here some recluse or priest, … , remembers various one's former state of existence, as follows: one birth, two births, three births, four births, five births, 10 births, 20 births, 30 births, …**

17. (DN 19.15)

pabbajitaṃ pana mahā-govindaṃ brāhmaṇaṃ … satta ca nhātaka-satāni cattārīsā ca bhariyā sādisiyo anekāni ca khattiya-sahassāni … anupabbajiṃsu.

pabbajitaṃ n m.ac.s monk

pana ind and; yet; but; moreover

mahāgovindaṃ n m.ac.s Mahāgovinda

brāhmaṇaṃ n m.ac.s brahman

satta adj -.n.pl seven (7)

ca ind and

nhātaka- n graduate, lit: one who has bathed

satāni adj nt.n.pl hundred

cattārīsā adj f.n.pl forty

ca ind and

bhariyā n f.n.pl wifes

sādisiyo adj m.n.s like; similar, equal

anekāni adj nt.n.pl many; various

ca ind and

khattiya- n a man of the warrior caste, noble

sahassāni adj nt.n.pl thousand

anupabbajiṃsu. v aor.3.pl they gave up worldly life

**and monk brahman Mahāgovinda, … , and seven hundred graduates, equal (numbers) wifes, and many nobles, …, they gave up worldly life**

18. DN-a 2

anuruddhatthero pana vassasatañceva paṇṇāsañca vassāni, bākulatthero vassasatañceva saṭṭhi ca vassāni.

anuruddhathero n m.n.s an elder Anuruddha

pana ind and; yet; but; moreover

vassa- n m year

satañ- adj hundred

ce- ind and

eva- ind only, even, just

paṇṇāsañ- adj fifty

ca ind and

vassāni,  n nt.n.pl years

bākulathero n m.n.s an elder Bakkula

vassa- n m year

satañ- adj hundred

ce- ind if

eva- ind only, even, just

saṭṭhi adj f,n.s sixty

ca ind and

vassāni. n nt.n.pl years

**an elder Anuruddha** **(lived) hundred and fifty years, an elder Bakkula (lived) hundred and sixty years**

# Examples 9

1. KN-a Dhp, 4,8

“na sakkā seṭṭhinā amhākaṃ ciraṃ posanaṃ nāma kātuṃ, dāni dārikāya gamanakālaṃ jānātū”ti.

“na ind neg not

sakkā ind it is possible

seṭṭhinā n m.ins.s by banker

amhākaṃ pn 1.dat.pl to us

ciraṃ ind (for) a long time.

posanaṃ n nt.ac.s support; nourishing; feeding

nāma ind indeed

kātuṃ, v inf to do

dāni ind now

dārikāya n f.gen.s of girl, daughter

gamana- adj going; walk; journey; pursuit.

kālaṃ n m.ac.s time

jānātū”ti. v imp.3.s should know; find out; be aware

**indeed it is not possible by banker to do for us support for a long time, now he should find out journey time of the daughter.**

2. DHP 101

sahassamapi ce gāthā, anatthapadasaṃhitā.

ekaṃ gāthāpadaṃ seyyo, yaṃ sutvā upasammati.

sahassaṃ- adj nt.n.s thousand

api ind and; even; and then

ce ind if

gāthā, n f.n.s verse, stanza, line of poetry

anattha- n harm, misfortune, damage, injury, hurt

pada- n word, verse (or a quarter of a verse), stanza, line, sentence

saṃhitā. pp f.n.s connected (with), concerning, having

**even than thousand verses, having harmful words,**

ekaṃ adj m.ac.s one

gāthāpadaṃ n m.ac.s a line of a stanza

seyyo, ind it is better

yaṃ pn m.ac.s that which

sutvā v abs having heard

upasammati. v.pass pr.3.s calms; ceases; appeases

**better one line of a stanza, having heard which one is calms.**

3. godattattheragāthā (KN 8.245)

dummedhehi pasaṃsā ca, viññūhi garahā ca yā.

garahāva seyyo viññūhi, yaṃ ce bālappasaṃsanā.

dummedhehi adj m.ins.pl by foolish

pasaṃsā n f.n.s praise, applause

ca, ind and

viññūhi adj m.ins.pl by intelligent, learned, wise

garahā n f.n.s blame, reproach

ca ind and

yā. pn f.n.s whatever, that which

**whatever praise from foolish and blame from the wise**

garahā’va n f.n.s even blame, reproach

seyyo ind it is better

viññūhi, adj m.ins.pl by intelligent, learned, wise

yaṃ pn f.ac.s whatever, that which ?

ce ind but, than

bāla- n ignorant, foolish

pasaṃsanā. n nt.abl.s with praising, commendation

**whatever blame from the wise is even better, than foolish commendation.**

4. DHP 322

varamassatarā dantā, ājānīyā ca sindhavā.

kuñjarā ca mahānāgā, attadanto tato varaṃ.

varaṃ- adj excellent; noble

assatarā n m.n.pl mules

dantā, adj m.n.pl tamed; trained

ājānīyā adj m.n.pl of good breed, thoroughbred,

ca ind and

sindhavā. n m.n.pl Sindh horses, belonging to the Sindh

**tamed mules are excellent and thoroughbred Sindh horses**

kuñjarā n m.n.pl elephants

ca ind and

mahānāgā, n m.n.pl big elephants, mighty beasts

attadanto adj m.n.s self-restrained

tato ind from there, from that, then

varaṃ. ind better

**elephants and mighty beasts, better than this is self-restrained (person)**

5. KN-a Ja 1,1,4

kataññunā me bhavituṃ vaṭṭatī”ti ekaṃ satasahassaṃ gāhāpetvā cūḷaseṭṭhissa samīpaṃ gato.

kataññunā adj m.ins.s with grateful; obliging

me pn 1.dat.s to me

bhavituṃ v inf to become; to exist, to be

vaṭṭatī”ti v pr.3.s behoves; to be right, fit, or proper

ekaṃ adj nt.ac.s one

satasahassaṃ adj nt.ac.s hundred thousand

gāhāpetvā v abs having caused to take

cūḷa- adj small, minor

seṭṭhissa n m.dat.s banker

samīpaṃ ind near to

gato. pp m.n.s gone; moved; walked; passed; arrived at;

**“it is proper for me to be grateful”, having caused to take one hundred thousand gone near to minor banker.**

6. SN 8.1

taṃ kutettha labbhā, yaṃ me paro anabhiratiṃ vinodetvā abhiratiṃ uppādeyya. yaṃnūnāhaṃ attanāva attano anabhiratiṃ vinodetvā abhiratiṃ uppādeyyan”ti.

taṃ pn m.ac.s that, him

kuto- ind from where? whence? how? how much less ..., let alone ....

ettha ind here, in this place, in this regard

labbhā ind possible; allowable; may be obtained

yaṃ pn m.ac.s whatever, that which

me pn 1.dat.s to me

paro adj m.n.s another

anabhiratiṃ n f.ac.s not delighting in, dissatisfaction, discontent

vinodetvā v abs having dispelled; having removed; having driven out.

abhiratiṃ n f.ac.s delight; contentment

uppādeyya. v opt.3.s could produce; make; give rise to.

yaṃnūnāhaṃ ind what if I

attanā- n m.ins.s with self

eva ind just

attano n dat for self, for oneself, to oneself

anabhiratiṃ n f.ac.s not delighting in, dissatisfaction,

vinodetvā v abs having dispelled; having removed;

abhiratiṃ n f.ac.s delight; contentment

uppādeyyan”ti. v opt.refl.1.s I could produce by myself

**how here this is possible, that another to me having removed dissatisfaction could produces contentment? what if I just with myself for self having removed dissatisfaction could produce by myself contentment.**

7. SN 22.81

atha kho bhagavā … sāmaṃ senāsanaṃ saṃsāmetvā pattacīvaramādāya … eko adutiyo cārikaṃ pakkāmi.

atha kho ind and then

bhagavā n m.n.s Sublime One, Blessed One, Fortunate One, Buddha

sāmaṃ ind oneself, by oneself, for oneself

senāsanaṃ n nt.ac.s sleeping and sitting, bed & chair, dwelling, lodging

saṃsāmetvā v abs having set in order.

pattacīvaram- n bowl and robe

ādāya v abs taking

eko adj m.n.s along

adutiyo adj m.n.s without a companion

cārikaṃ n f.ac.s journey; wandering.

pakkāmi. v aor.3.s went away , left, set off

**and then the Buddha … having set in order lodging for oneself, taking bowl and robe, … went away to wandering without a companion, along.**

8. KN-a Dhp,24,11

rājā satthu vacanaṃ sutvā “aho, bhante, bhāriyaṃ kammaṃ, ettake nāma bhoge vijjamāne neva attanā paribhuñji, na … puññakammaṃ akāsī”ti āha

rājā n m.n.s king

satthu n m.gen.s of teacher; master, the Buddha.

vacanaṃ n nt.ac.s speaking, utterance, word

sutvā v abs having heard.

aho, ind oh!

bhante, n m.voc.s Venerable Sir

bhāriyaṃ adj nt.ac.s weighty, grave, serious

kammaṃ, n nt.ac.s action, deed, doing

ettake adj loc.s when existing this much; so much

nāma ind indeed

bhoge n m.ac.pl when existingpossession, wealth

vijjamāne pr.p m.loc.s when existing

neva ind neither

attanā n ins with oneself, by oneself

paribhuñji, v aor.3.s ate; used; enjoyed.

na ind not

puññakammaṃ n nt.ac.s meritorious action.

akāsī”ti v aor.3.s did, made, or performed.

āha v perf.3.s he had said

**king having heard utterance of the Teacher, had said: “Oh, Venerable Sir, serious deed, indeed when having so much wealth, he neither not enjoyed by oneself, not performed meritorious action!”**

9. DN 16.21

taṃ kutettha, ānanda, labbhā, yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, taṃ vata mā palujjīti

taṃ pn m.ac.s that, he

kuto- ind from where? whence? how? how much less ..., let alone ....

ettha, ind here, in this place, in this regard

ānanda, n voc Ānanda

labbhā, ind possible; allowable;

yaṃ pn nt.n.s whatever, that which

taṃ pn nt.n.s that, he

jātaṃ pp nt.n.s born

bhūtaṃ pp nt.n.s become, born

saṅkhataṃ pp nt.n.s created, constructed, fabricated, put together

paloka- n breaking off or in two, dissolution, decay

dhammaṃ adj nt.n.s having nature

taṃ pn nt.n.s that, he

vata ind surely, certainly, indeed

mā ind not, do not, let us hope not, may not

palujji v aor.3.s fell down; crumbled; dissolved.

**how here this is possible, Ānanda, that whatever that was born, was become, was constructed, have nature of dissolution, that indeed :“may not be dissolved”?**

10. AN 3.164-183

attanā ca pāṇātipātī hoti, parañca pāṇātipāte samādapeti, pāṇātipāte ca samanuñño hoti.

attanā n m.ins.s with himself, by self

ca ind and

pāṇātipātī adj m.n.s killer of living beings

hoti, v pr.3.s he is

parañ’ca adj m.ac.s and another

pāṇātipāte n m.loc.s in killing living beings

samādapeti, v pr.3.s instigate

pāṇātipāte n m.loc.s in killing living beings

ca ind and

samanuñño adj m.n.s approving

hoti. v pr.3.s he is

**by himself he is a killer of living beings, and he instigate another for killing living beings, and he is approving killing living beings.**

11. (SN 12.41)

so ākaṅkhamāno attanāva attānaṃ byākareyya — ‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’”ti.

so pn m.n.s he, that

ākaṅkhamāno pr.p m.n.s wishing, desiring

attanā- n m.ins.s with oneself, by oneself

eva ind just, even, also

attānaṃ n m.acc.s self, himself, herself, itself, yourself, oneself (object)

byākareyya v opt.3.s could explain, defines

‘khīṇanirayo- adj m.n.s one who is beyond the hell.

amhi v pr.1.s I am

niyato adj m.n.s certain, of fixed destiny, unavoidable, lit. controlled

sambodhi- n full awakening, enlightenment

parāyaṇo’”ti. adj m.n.s aiming at; ending in; destined to; finding one's support in.

**wishing, just by onself he could explain to onself: “I am the one who is beyond the hell … unavoidable destined to enlightenment.”**

12. SN-a 1,6,1,10

“kathaṃ hi nāma attanā agaṇhantā mayhampi adāpetvā pakkamissantī””ti

“kathaṃ ind how? why?

hi ind indeed

nāma ind certainly, truly, for sure

attanā n m.ins.s with oneself, by oneself

agaṇhantā pr.p m.n.pl not taking

mayhaṃ- pn 1.dat.s to me

api ind just, only

adāpetvā v abs having not caused to give (to)

pakkamissantī””ti v fut.3.pl will step forward; go away

**how indeed not taking by themselves, having not caused to give to me, they will goe away?**

13. KN-a Dhp, 4,12

“amhākaṃ gehaṃ paviṭṭhānaṃ ayyānaṃ vattaṃ ñatvā nisīdituṃ vaṭṭatī”ti.

“amhākaṃ pn 1.gen.pl our

gehaṃ n m.ac.s house, dwelling

paviṭṭhānaṃ pp m.gen.pl entered, gone into (acc.), visited

ayyānaṃ n m.gen.pl when masters, nobles, gentlemans

vattaṃ n nt.ac.s custom, regulation

ñatvā v abs having known; having found out.

nisīdituṃ v inf to sit, to sit down

vaṭṭatī”ti. v pr.3.s behoves, to be right, fit, or proper

**when gentlemans entered our house, having found out the regulation, it is suitable to sit down.**

14. KN-a Dhp, 1.3.2

“āvuso, amhehi pamādacāraṃ carituṃ na vaṭṭati… buddhā ca nāma padānupadikaṃ vicarantenāpi saṭhena ārādhetuṃ na sakkā, yathājjhāsayeneva ārādhetuṃ sakkā,

“āvuso, n m.voc.s friend, brother

amhehi pn 1.ins.pl by us, with us

pamāda- adj carelessness, negligence, indolence, remissness

cāraṃ n m.ac.s behaviour, manner

carituṃ v inf to act, to behave

na ind not

vaṭṭati v pr.3.s behoves, to be right, fit, or proper

buddhā n m.abl.s from the Buddha

ca ind and

nāma indeed

padānupadikaṃ ind following closely in the footsteps

vicarantena- pr.p m.ins.s by going about; wandering

api ind just, only, even

saṭhena adj m.ins.s crafty, fraudulent

ārādhetuṃ v inf to invites; pleases; wins favour; obtains.

na ind not

sakkā, ind it is possible

yathājjhāsayena- adj m.ins.s with straight in mind; faithful

eva ind only, just, so, even

ārādhetuṃ v inf to invites; pleases; wins favour; obtains.

sakkā, ind it is possible

**friend, it is not suitable to us negligence in behaviour, indeed it is not possible for by wandering fraudulent to wins favour from the Buddha, even following (his) footsteps, only for those who straight in mind it is possible to win favour.**

15. SN 3.11

āpadāsu kho, mahārāja, thāmo veditabbo. so ca kho dīghena addhunā, na ittaraṃ; manasikarotā, no amanasikarotā; paññavatā, no duppaññena.

āpadāsu n m.loc.pl in misfortunes; distresses; calamities

kho, ind indeed

mahārāja, n m.voc.s o grate king!

thāmo n m.n.s strength, power; ability; firmness.

veditabbo. pt.p m.n.s can be known, should be understood, must be experienced

so pn m.n.s he, that

ca ind and

kho ind indeed

dīghena adj m.ins.s by long

addhunā n m.ins.s by time

na ind not

ittaraṃ; ind for a short time; briefly

manasikarotā, pp m.ins.s by paying attention

no ind not

amanasikarotā; pp m.ins.s by not paying attention

paññavatā, adj m.ins.s by possessed of insight, wise, intelligent

no ind not

duppaññena. adj m.ins.s by foolish

**o grate king! in misfortunes strength can be known. And that indeed with long time, not for a short time. With paying attention, not with not paying attention. By the wise, not by the foolish.**

16. KN-a Ja 1,7,10

paṭhamaṃ attanā pabbajitvā pacchā parisaṃ pabbājetvā assamapadaṃ bhājetvā adāsi.

paṭhamaṃ ind at first; for the first time.

attanā n m.ins.s by onself, with self

pabbajitvā v abs having gone forth; having become a monk; having leaved household life.

pacchā ind behind, aft, after, afterwards, back; westward

parisaṃ n m.ac.s assembly

pabbājetvā v abs having caused to ordain

assamapadaṃ n m.ac.s ashram, monastery, hermitage

bhājetvā v abs having divided; having distributed.

adāsi. v aor.3.s gave

**at first having become a monk by onself, after having caused to ordain assembly, having divided monastery, he gave.**

# Examples 10

1. KN-a Dhp,1,4

“amma, mā evaṃ vadetha, ahaṃ yāvajīvaṃ tumhe paṭijaggissāmī”ti.

“amma, n f.voc.s dear mother

mā ind do not

evaṃ ind so in this way; in such a way; like this.

vadetha, v imp.2.pl you speak

ahaṃ pn 1.n.s I

yāvajīvaṃ ind for whole life, lit. as long as life

tumhe pn 2.acc.pl you

paṭijaggissāmī”ti. v fut.1.s I will look after, take care

**dear, do not say like this, for whole life I will look after you**

2. (SN 10.7)

tuṇhī uttarike hohi, tuṇhī hohi punabbasu.

yāvāhaṃ buddhaseṭṭhassa, dhammaṃ sossāmi satthuno.

tuṇhī ind silent, silence, silently

uttarike n m.voc.s Uttarike

hohi, v imp.2.s you should be

tuṇhī ind silent, silence, silently

hohi v imp.2.s you should be

punabbasu. n m.voc.s Punabbasu

yāva- ind as long as, as far as, up to, until

ahaṃ pn 1.n.s I

buddha- n Buddha, Awakened One

seṭṭhassa, adj m.gen.s of foremost, best, primary, most important

dhammaṃ n m.ac.s Teaching

sossāmi v fut.1.s I will listen, will hear

satthuno. n m.gen.s of the teacher, of the master

**Uttarike, you should be silent, Punabbasu you should be silent, until I will listen Teaching of the master, of the foremost Awakened One.**

3. (KN 8.97)

“hitvā satapalaṃ kaṃsaṃ, sovaṇṇaṃ satarājikaṃ.

aggahiṃ mattikāpattaṃ, idaṃ dutiyābhisecanan”ti.

“hitvā v abs having left, having left behind, having abandoned

sata-palaṃ adj nt.ac.s hundred weight, measure of metal

kaṃsaṃ, n m.ac.s bronze plate, bowl

sovaṇṇaṃ n nt gold

sata-rājikaṃ. adj nt.ac.s hundred weight, grain (of gold)

aggahiṃ v aor.1.s I took

mattikā-pattaṃ, n nt.ac.s clay bowl

idaṃ pn nt.n.s this

dutiya- adj second (2nd)

ābhisecanan”ti. n nt.n.s consecration; ablution

**having left bronze bowl hundred weighte metal, hundred weight gold, I took clay bowl, this is the second consecration.**

4. DN 16.40

assosuṃ kho pāveyyakā mallā — “bhagavā kira kusinārāyaṃ parinibbuto”ti.

assosuṃ v aor.3.pl they heard

kho ind indeed, surely, certainly

pāveyyakā n m.n.pl Pāveyyakas

mallā — n m.n.pl Mallas

“bhagavā n m.n.s the Sublime One, Blessed One, Fortunate One, Buddha

kira ind it is said, allegedly, apparently, people say

kusinārāyaṃ n f.loc.s in Kusinara, a city of the Mallas

parinibbuto”ti. pp m.n.s who is extinguished, who’s fire is out, pass away without being reborn

**certainly Pāveyyakas Mallas heard: “people say, the Blessed One was extinguished in Kusinara.”**

5. SN 17.8

assuttha no tumhe, bhikkhave, rattiyā paccūsasamayaṃ jarasiṅgālassa vassamānassā”ti?

assuttha v aor.2.pl you all heard

no ind surely? didn’t you? definitely

tumhe, pn 1.n.pl you all, you

bhikkhave, n m.voc.pl o monks

rattiyā n f.loc.s at night

paccūsasamayaṃ ind before dawn, early in the morning

jarasiṅgālassa n m.gen.s (abs) when old jackal

vassamānassā”ti? prp m.gen.s (abs) when animal crying, howling, roaring

**o monks, didn’t you heard early in the morning, at night when roaring old jackal?**

6. Vin 4, 1.13

assosi kho rājā māgadho seniyo bimbisāro — samaṇo khalu bho gotamo sakyaputto sakyakulā pabbajito rājagahaṃ anuppatto

assosi v aor.3.s heard

kho ind indeed

rājā n m.n.s king

māgadho adj m.n.s of Magadha

seniyo n m.n.s Seniya, general

bimbisāro n m.n.s Bimbisāra

samaṇo n m.n.s ascetic, renunciant, holy man, monk, recluse

khalu ind indeed, surely

bho n m.n.s sir, master, friend

gotamo n m.n.s Gotama

sakyaputto adj m.n.s son of the Sakyan

sakyakulā n m.abl.s from the Sakyan family

pabbajito adj m.n.s gone forth, renounced

rājagahaṃ n m.ac.s a city, the capital of Māgadha.

anuppatto pp m.n.s reached, arrived, attained

**General Bimbisāra, king of Magadha, indeed heard: recluse master Gotama, son of the Sakyan, who gone forth from the Sakyan family, arrived in Rājagaha.**

7. DN 16

“alaṃ, āvuso, mā socittha, mā paridevittha, sumuttā mayaṃ tena mahāsamaṇena.

“alaṃ, ind enough

āvuso, n m.voc.pl brothers, friends

mā ind do not

socittha, v aor.2.pl grieved, were sad

mā ind do not

paridevittha, v aor.2.pl mourned, lamented, wailed

sumuttā adj m.n.pl well free (of), well released

mayaṃ n 1.n.pl (royal) we

tena ind thereby, because of that, on that account

mahāsamaṇena. n m.ins.s by great ascetic

**enough, brothers, do not grieve! do not lament! Thereby we are well released from great ascetic. ?**

8. Vin 4, 1.63

“suṇasi, itthannāma, ayaṃ te saccakālo bhūtakālo. yaṃ jātaṃ taṃ saṅghamajjhe pucchante santaṃ atthīti vattabbaṃ, asantaṃ natthī”ti vattabbaṃ. mā kho vitthāyi, mā kho maṅku ahosi.

“suṇasi, v pr.2.s you listen

itthannāma, n m.voc.s of such and such a name

ayaṃ pn m.n.s this

te pn 2.dat.s for you

saccakālo n m.n.s time to tell the truth, lit. truth time

bhūtakālo n m.n.s time to be real, time to be matter of fact, time to reveal one's true nature

yaṃ pn m.n.s whatever

jātaṃ pp m.n.s has been born, happened, occurred

taṃ pn m.n.s that

saṅghamajjhe ind in the midst the community, among the community

pucchante prp m.loc.s when asking, enquiring, questioning

santaṃ pr.p nt.n.s existing, being, there is

atthī’ti v pr.3.s there is, there exists

vattabbaṃ, ptp nt.n.s should be said, should be told

asantaṃ pr.p nt.n.s not existing, being, there is

natthī”ti v pr.3.s there is not, there not exists

vattabbaṃ. ptp nt.n.s should be said, should be told.

mā ind do not

kho ind indeed

vitthāyi, v aor.3.s froze, hesitated, lit. became stiff

mā ind do not

kho ind indeed

maṅku adj m.n.s confused, downcast, in low spirits

ahosi. v aor.3.s was, existed, became

**(of such and such a name), you listen! this is time for you to tell the truth, time to reveal true nature. Whatever happened, in the midst the community when asked, if existing: “it is” should be said or if not existing “it is not” should be said. indeed do not hesitate, do not being confused.**

9. (KN 8.224)

yuvāsi tvaṃ pabbajito, tiṭṭhāhi mama sāsane.

bhuñja mānusake kāme, ahaṃ vittaṃ dadāmi te.

yuva- adj m.n.s young

āsi v aor.2.s you were

tvaṃ pn 2.n.s you

pabbajito, pp m.n.s ordained, renounced

tiṭṭhāhi v imp.2.s you stay (in), live (in)

mama pn 1.gen.s my

sāsane. n m.loc.s in teachings, instruction

bhuñja v imp.2.s you use, enjoy

mānusake adj m.ac.pl human

kāme, n m.ac.pl pleasures, sensual pleasures

ahaṃ pn 1.n.s I

vittaṃ n nt.ac.s property, wealth, possession

dadāmi v pr.1.s I give

te. pn 2.dat.s to you

**you were ordained young, follow my instruction, enjoy human sensual pleasures, I give you wealth.**

10. DN 16.32

“alaṃ, ānanda, mā soci mā paridevi, nanu etaṃ, ānanda, mayā paṭikacceva akkhātaṃ — ‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo’;

“alaṃ, ind enough

ānanda, n m.voc.s Ānanda

mā ind do not

soci v aor.3.s mourned; grieved.

mā ind do not

paridevi, v aor.3.s wailed; lamented.

nanu ind surely? would? wouldn’t?

etaṃ, pn m.ac.s this

ānanda, n m.voc.s Ānanda

mayā pn 1.ins.s by me

paṭikacca’ ind early, previously

eva ind just, even

akkhātaṃ — v aor.refl.1.s I myself spoke, addressed, declared

‘sabbehi- adj m.abl.pl from all

eva ind just

piyehi adj m.abl.pl from dear, beloved

manāpehi adj m.abl.pl pleasant, likeable, attractive, agreeable

nānābhāvo pp m.n.s become distinct

vinābhāvo pp m.n.s become without

aññathābhāvo’; pp m.n.s becoming different; change, alteration

**enough Ānanda! do not grieve! do not lament! wouldn’s this even early declared by me: “ just from all dear and likeable (one will) become distinct, become without, becoming different”?**

11. KN-a Dhp,25,5

susaññatānañhi vaco nisamma, gajuttamo sabbaguṇesu aṭṭhā”ti.

susaññatānaṃ- adj m.gen.pl of self-controlled, well restrained

hi ind indeed

vaco n nt.ac.s speech, words, saying

nisamma, v ger attending to, listening to, observing

gaj-uttamo n m.n.s highest elephant

sabba- adj all

guṇesu n m.loc.pl ties; a strings

aṭṭhā”ti. adj eight (8), goal , meaning

attending to speech of well restrained ones, highest elephant in all strings ?

12. KN-a Dhp,1,1

“kiṃ te aphāsukan”ti? “akkhīhi na passāmī”ti. “bhesajjaṃ te karissāmī”ti? “karohi, sāmī”ti. “kiṃ me dassasī”ti?

“kiṃ pn nt.n.s who? what? which?

te pn 2.gen.s your

aphāsukan”ti? n nt.n.s illness, trouble, discomfort, difficulty

“akkhīhi n nt.ins.pl by eyes

na ind not

passāmī”ti. v pr.1.s I sees

“bhesajjaṃ n nt.ac.s medicine, remedy

te pn 2.dat.s to you

karissāmī”ti? v fut.1.s I will do, make

“karohi, v imp.2.s you do, make

sāmī”ti. n m.voc.s master, sir

“kiṃ pn nt.n.s who? what? which?

me pn 1.dat.s to me

dassasī”ti? v fut.2.s you will give

**“what is your difficulty?” “I do not see by eyes” “Shall I make medicine for you?” “May you make, sir” “What will you give to me?”**

13. DN 4.5

tiṭṭhatu soṇadaṇḍo brāhmaṇo, tumhe mayā saddhiṃ mantavho … tiṭṭhatha tumhe, soṇadaṇḍo brāhmaṇo mayā saddhiṃ paṭimantetū”ti.

tiṭṭhatu v imp.3.s let him stop, let him stand

soṇadaṇḍo n m.n.s Soṇadaṇḍo

brāhmaṇo, n m.n.s brahman

tumhe pn 2.n.s you all

mayā pn 1.ins.s with me

saddhiṃ ind together (with), with

mantavho v.reflex imp.2.pl you yourself should consult, discusse, take counsel

tiṭṭhatha v pr.2.s you stand, stop

tumhe, pn 2.n.s you all

soṇadaṇḍo n m.n.s Soṇadaṇḍo

brāhmaṇo, n m.n.s brahman

mayā pn 1.ins.s with me

saddhiṃ ind together (with), with

paṭimantetū”ti. v imp.3.s he discuss in argument, reply to, answer

**let brahman Soṇadaṇḍo stop, you all yourself should consult with me, … , you all stop, let brahman Soṇadaṇḍo answer me.**

14. DN 1.21

yāvassa kāyo ṭhassati, tāva naṃ dakkhanti devamanussā. kāyassa bhedā uddhaṃ jīvitapariyādānā na naṃ dakkhanti devamanussā.

yāva- ind as long as, as far as, up to, until

assa pn m.gen.s his

kāyo n m.n.s body

ṭhassati, v fut.3.s will stand, will stay, will remain, will last

tāva ind that much, as long as, to that extent, until

naṃ pn m.ac.s him, her, it, one, that

dakkhanti v pr.3.pl they see

devamanussā. n m.n.pl gods and men

kāyassa n m.gen.s of body

bhedā n m.abl.s from breaking-up (of), breaking apart (of)

uddhaṃ ind upwards (from), in future, ahead, hence

jīvita- n life; span of life; lifetime

pariyādānā n nt.abl.s from using up, exhaustion, consumption

na ind not

naṃ pn m.ac.s him, her, it, one, that

dakkhanti v pr.3.pl they see

devamanussā. n m.n.pl gods and men

**as long as his body will remain, to that extent gods and men see him. hence from breaking-up of body, from using up lifetime, gods and men no (longer) see him.**

# Examples 11

1. Ja 1.1.33

“sammodamānā gacchanti, jālamādāya pakkhino.

yadā te vivadissanti, tadā ehinti me vasan”ti.

sammodamānā prp m.n.pl being friendly, being happy together

gacchanti, v pr.3.pl they go, walk, move, wander around

jālam- n net, snare, entanglement

ādāya v ger taking

pakkhino. n m.dat.pl for birds, lit. with wings

yadā ind when, whenever

te pn m.n.pl they

vivadissanti, v fut.3.pl will disagree, quarrel, dispute, argue, conflict

tadā ind then, at that time

ehinti v fut.3.pl they will come

me pn m.gen.s my

vasan”ti. n m.ac.s control, authority, power, mastery

**They wandering around being friendly, taking a net for birds. When they will argue, then they will come under my control.**

2. K.N. 9.46

‘ehi bhadde’ti maṃ avaca, sā me āsūpasampadā.

‘ehi v imp.2.s come!

bhadde’ti v f.voc.s madam, ma’am, good lady

maṃ pn 1.ac.s ne

avaca, v imp.3.s he said, he told

sā pn f.n.s she, that

me pn 1.gen.s my

āsu- ind quick, fast

ūpasampadā. n f.n.s higher ordination as monastic

**“good lady, come!”, he said to me. That was my quick higher ordination as monastic.**

3. K.N. 12.2

tattha pāyāsaṃ paggayha, nerañjaram’upehiti.

tattha ind there, in that place; in that regard, in that case

pāyāsaṃ n m.ac.s milk rice porridge, kheer

paggayha, v ger having taken

nerañjaram- n Nerañjara River

upehiti. v fut.3.s one will approach, one will arrive (at)

**having taken milk rice porridge in that place, he will approach Nerañjara River.**

4. K.N. 12.2

paṭiyatta-vara-maggena, bodhimūlam-upehiti.

paṭiyatta- pp prepared, arranged

vara- adj excellent, best, lit. select

maggena, n m.ins.s by road, path, track

bodhimūlam- n foot of the Bodhi tree

upehiti. v fut.3.s he will approach, he will arrive (at)

**he will approach the foot of the Bodhi tree, by (well) prepared, excellent path.**

5. S.N. 1.49

sace enti manussattaṃ, dalidde jāyare kule.

sace ind if

enti v pr.3.pl they come, goes (to), comes (to), becomes

manussattaṃ, n nt.ac.s human existence, human state

dalidde adj in poor, needy, impoverished

jāyare v pr.refl.3.pl they born, come into being

kule. n m.loc.s in family

**if they come to human existence, they come into being in poor family.**

6. D.N. 14.14

“alatthuṃ kho, bhikkhave, tāni caturāsītipāṇasahassāni vipassissa bhagavato arahato sammāsambuddhassa santike pabbajjaṃ,

“alatthuṃ v aor.3.pl they got, they obtained

kho, ind indeed

tāni pn nt.n.pl they, those

caturāsīti- adj eighty four (84)

pāṇa- n being, living being

sahassāni adj nt.n.pl one thousand (1000)

vipassissa n m.gen.s of insightful one, Vipassī Buddha

bhagavato n m.gen.s of the Buddha

arahato n m.gen.s of enlightened being, lit. worthy one

sammāsambuddhassa n m.gen.s of perfectly awakened one, fully enlightened being

santike ind to, in the presence (of), near (to), nearby, close (to), on the verge (of)

pabbajjaṃ, n f.ac.s (vinaya) ordination, renunciation, becoming a monastic

**indeed those eighty four thousand living beings got ordination in the presence of enlightened, perfectly awakened one, Vipassī Buddha.**

7. Vin-a 1,

brāhmaṇo … paṭipathe theraṃ disvā, “bho pabbajita, amhākaṃ gehaṃ agamitthā”ti āha. “āma, brāhmaṇa, agamimhā”ti. “api kiñci labhitthā”ti? “āma, brāhmaṇa, labhimhā”ti.

brāhmaṇo n m.n.s Brahman

paṭipathe n m.loc.s in way back, opposite direction

theraṃ n m.ac.s elder, senior monk

disvā, v abs having seen, having understood, having found

bho n m.voc.s o sir, master, friend, good man, you

pabbajita, n m.voc.s o monk, monastic, renunciant

amhākaṃ pn 1.gen.pl our, of us

gehaṃ n m.ac.s house, dwelling

agamitthā”ti v aor.2.pl you all went

āha. v perf.3.s he had said

āma, ind yes, certainly

brāhmaṇa, n m.voc.s o Brahman

agamimhā”ti. v aor.1.pl we went

“api ind interrog have? did? was?

kiñci ind something, anything

labhitthā”ti? v aor.2.pl you all got, obtained

“āma, ind yes, certainly

brāhmaṇa, n m.voc.s o Brahman

labhimhā”ti. v aor.1.pl we got, obtained

**Brahman having seen a senior monk on the way back, he said: “O Venerable monk, you went to our house.”; “Yes, Brahman, we went.”; “Did you get anything?”; “Yes, Brahman, we got.”**

8. Vin-a 1

rājā sumanaṃ upasaṅkamitvā pucchi — “kuto dāni, bhante, dhātuyo lacchāmā”ti?

rājā n m.n.s king

sumanaṃ n m.ac.s Sumana, ‘glad, happy’

upasaṅkamitvā v abs having approached, having gone (to), having drawn near (to)

pucchi v aor.3.s asked, enquired, questioned

“kuto ind from where?, where?

dāni, ind now, immediately

bhante, n voc.s sir, lord, reverend

dhātuyo n m.ac.pl relics (of the Buddha or arahant)

lacchāmā”ti? v fut.1.pl we will get, will obtain

**Having approached Sumana, king asked: “Now, Sir, where we will get relics?”**

9. Vin-a 1,

“tvaṃ, mahārāja, vīthiyo sodhāpetvā ... uposathaṃ samādiyitvā ... sāyanhasamaye mahānāgavanuyyānābhimukho yāhi. addhā tasmiṃ ṭhāne dhātuyo lacchasī”ti.

“tvaṃ, pn m.n.s you

mahārāja, n m.voc.s great king, supreme ruler

vīthiyo n f.ac.pl streets

sodhāpetvā v abs having caused to clean

uposathaṃ n m.ac.s full moon or new moon observance day

samādiyitvā v abs having undertaken

sāyanhasamaye n m.loc.s in the latter part of the afternoon; everning; after-noon.

mahānāgavana- n Mahānāgavana

uyyāna- n park, pleasure grove, lit. walk out

abhimukho adj m.n.s facing the entrance, being in front

yāhi v imp.2.s you go, travel

addhā ind certainly, surely

tasmiṃ pn m.loc.s in that

ṭhāne n nt.loc.s in place

dhātuyo n f.ac.pl relics (of the Buddha or arahant)

lacchasī”ti. v pr.2.s you will get

**O great king, after causing to clean streets, after undertaking observance day, in the after-noon go towards the entrance of Mahānāgavana park. In that place certainly you will get relics.**

10. K.N. 10.27

alatthaṃ paramaṃ pītiṃ, disvā dantaṃ jutindharaṃ.

alatthaṃ v aor.1.s I got, I obtained

paramaṃ adj f.ac.s very highest, very worst, ultimate, superior, sublime, most extreme

pītiṃ, n f.ac.s delight, joy, rapture, bliss

disvā v abs having seen, having understood, having found

dantaṃ adj m.ac.s tamed, trained, restrained

jutindharaṃ. n m.ac.s brilliant, Jutindhara

**Having seen restrained Jutindhara, I got superior delight.**

11. K.N. 10.539

anāgatamhi addhāne, lacchase taṃ manorathaṃ.

anāgatamhi adj nt.loc.s in not come, future

addhāne, n nt.loc.s in time

lacchase v.reflex fut.2.s you yourself will get

taṃ pn m.ac.s that

manorathaṃ. n m.ac.s heart’s desire, object of desire, wish

**In the future you will get that (your) wish.**

12. K.N. 6.32

patīsu dhammaṃ pacaritva sabbā, lacchāmase bhāsati yaṃ ayaṃ latā.

patīsu m m.loc.pl on husbands

dhammaṃ n m.ac.s the Teaching

pacaritva v abs having practised, having behaved in a certain manner

sabbā, pn f.n.s all

lacchāmase v.reflex imp.2.s will should get, may we obtain

bhāsati v pr.3.s speaks (about), talks (about)

yaṃ pn m.ac.s that which

ayaṃ pn f.n.s this, she

latā. n f.n.s epitet of greed, Latā

**having practised the Teaching on (our) husbands, may we obtain that, what this Latā speaks.**

13. D.N. 14.10

atha kho, bhikkhave, vipassissa bodhisattassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi

atha kho, ind then, and then, after that

vipassissa n m.gen.s of insightful one, Vipassī Buddha

bodhisattassa n m.gen.s of Buddha-to-be

rahogatassa adj m.gen.s when gone into seclusion, gone to lonely place.

paṭisallīnassa pp m.gen.s when secluded, retired, gone into solitude abstracted, plunged in meditation, separated

evaṃ ind thus, this, like this, just as, such

cetaso n m.dat.s to mind

parivitakko n m.n.s reflection, contemplation, train of thought

udapādi v aor.3.s arose, sprung up

**And then this reflection arose in the mind of Vipassī, Buddha-to-be, when he gone into seclusion and was retired.**

14. D.N. 14.1

ito so, bhikkhave, ekanavute kappe yaṃ vipassī bhagavā arahaṃ sammāsambuddho loke udapādi.

ito ind from here (time), from now, ago

so, pn m.n.s that, it

ekanavute adj m.loc.s in 91st

kappe n m.loc.s kaplas, aeons

yaṃ pn m.ac.s that which

vipassī n m.nom.s insightful one, Vipassī Buddha

bhagavā n m.nom.s the Buddha

arahaṃ n m.nom.s enlightened being, lit. worthy one

sammāsambuddho n m.nom.s perfectly awakened one, fully enlightened being

loke n m.loc.s in the world

udapādi. v aor.3.s arose, sprung up

**It was 91 aeons ago, that the Vipassī Buddha, worthy one, perfectly awakened one, arose in the world.**

15. K.N. 10.8

accayena ahorattaṃ, padumuttara-nāmako

sabbaṃ tamaṃ vinodetvā, loke uppajji cakkhumā.

accayena ind after the passing, after the lapse

ahorattaṃ, n nt.ac.s day and night

padumuttara- n name of a Buddha, Ultimate Lotus

nāmako adj m.n.s by the name of, called

sabbaṃ adj m.ac.s all

tamaṃ n m.ac.s darkness, ignorance

vinodetvā, v abs having dispelled, having driven out, having removed

loke n m.loc.s in the world

uppajji v aor.3.s appeared, arose, was born, took place

cakkhumā. n m.n.s One who possesing a vision

**After the passing day and night, Buddha Ultimate Lotus having removed all ignorance, and the One who possesing a vision arose in the world.**

16. K.N. 10.12

sucārurūpaṃ disvāna, vitti me udapajjatha.

sucārurūpaṃ adj m.ac.s handsome appearance, beautiful form

disvāna, v abs having seen

vitti n f.n.s joy, happiness, pleasure, lit. gain

me pn 1.dat.s for me

udapajjatha. v.reflex imperf.3.s it came, arose

**After seeing the one with handsome appearance, happiness arose in me.**

17. Vin 4, 1.6

“labheyyāma mayaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyāma upasampadan”ti. “etha bhikkhavo”ti bhagavā avoca ... sāva tesaṃ āyasmantānaṃ upasampadā ahosi.

“labheyyāma v opt.1.pl we could get, may we get, we wish to get

mayaṃ, pn 1.n.s we

bhante, n m.voc.s sir, lord, reverend

bhagavato n m.gen.s of the Buddha, Blessed One

santike ind in the presence (of), near (to)

pabbajjaṃ, n m.f.s ordination, renunciation, becoming a monastic

labheyyāma v opt.1.pl we could get, may we get, we wish to get

upasampadan”ti. n f.ac.s higher ordination as monastic

“etha v imp.2.pl come you all!

bhikkhavo”ti n m.voc.pl o monks

bhagavā n m.n.s Sublime One, Blessed One, Fortunate One, Buddha

avoca v aor.3.s said

sā-eva pn f.n.s just that, this

tesaṃ pn m.gen.pl of those

āyasmantānaṃ n m.gen.pl of venerables, reverends

upasampadā n f.n.s higher ordination as monastic

ahosi. v aor.3.s it was

**“We wish to get the ordination and the higher ordination in the presence of the Blessed One.” “Come monks!”, said the Fortunate One. Just that was the higher ordination of those venerables.**

18. Vin 1, 1.2

“gacch’āvuso, ahampi āgacchāmī””ti. “eyyāsi, bhante, purāhaṃ haññāmī”ti.

“gaccha- v imp.2.s go!

āvuso, n m.voc.s friend

aham-pi pn 1.n.s I also

āgacchāmī””ti. v pr.1.s I come, come along

“eyyāsi, v opt.2.s you should come

bhante, n m.voc.s sir, lord, reverend

pura- ind before

ahaṃ pn 1.n.s I

haññāmī”ti. v.pass pr.1.s I am hurt, killed, destroyed

**“Go, friend! I also come along.”; “May you come, sir, before I am killed.”**

19. KN 9.72

na ca me hiṃsati kiñci, na cahaṃ isidāsiyā saha vacchaṃ.

na ind not

ca ind and

me pn 1.dat.s to me

hiṃsati v pr.3.s harms, hurts, injures, troubles

kiñci, ind something, anything

na ind not

ca-ahaṃ pn 1.n.s but I

isidāsiyā n f.ins.s with Isidāsi

saha ind with

vacchaṃ. v fut.1.s I will live

**Nothing troubles me, but I will not live with Isidāsi.**

20. K.N. 9.68

pakkamissañca nāḷāto, kodha nāḷāya vacchati

pakkamissañ’ca v fut.1.s and I will go, leave

nāḷāto, n f.abl.s from Nāḷa

ko- pn m.n.s who? what? which?

idha ind here, in this regard, in this world

nāḷāya n f.loc.s in Nāḷa

vacchati v fut.3.s will live

**And I will leave from Nāḷa. Who will live here in Nāḷa?**

21. S.N. 20.8

tesaṃ rājā māgadho ajātasattu vedehiputto lacchati otāraṃ lacchati ārammaṇaṃ.

tesaṃ n m.gen.pl their

rājā n m.n.s king

māgadho adj m.n.s of Magadha

ajātasattu n m.n.s Ajātasattu, born enemy

vedehiputto n m.n.s Vedehiputta, “son of the lady from Videha” or “son of the wise woman”.

lacchati v fut.3.s will get, will obtain

otāraṃ n m.ac.s chance, opportunity, opening, gap

lacchati v fut.3.s will get, will obtain

ārammaṇaṃ. n nt.ac.s chance, opportunity

**Their king of Magadha, Ajātasattu, son of the lady from Videha, will get chance, will get opportunity.**

22. Vin 4, 6.179

tena kho pana samayena jānapadā manussā ... bahārāmakoṭṭhake sakaṭaparivaṭṭaṃ karitvā acchanti — yadā paṭipāṭiṃ labhissāma, tadā bhattaṃ karissāmāti.

tena pn m.ins.s by that

kho pana ind and now, but, and next (indeed)

samayena n m.ins.s by time, occasion

jānapadā adj m.n.pl from country site

manussā n m.n.pl people, human beings

bahi- ind externally; outside

ārāmakoṭṭhake n m.loc.s gate-tower of a monastery

sakaṭa- n cart, wagon

parivaṭṭaṃ n nt.ac.s circle, round

karitvā v abs having done, having made, having built

acchanti v pr.3.pl wait, remain, lit. sit

yadā ind when, whenever

paṭipāṭiṃ n f.ac.s turn (in queue)

labhissāma v fut.1.pl we will obtain, get

tadā ind then, at that time

bhattaṃ n nt.ac.s food, meal

karissāmā’ti. v fut.1.pl we will make

**Now at that time country people having made circle of wagons outside the gate-tower of a monastery, they remain waiting : “When we get turn, then we will make food.”**

# Examples 1**2**

1. 1. KN 10.40
2. kāye visaṃ na kamati, satthāni na ca hanti me.
3. udakehaṃ na miyyāmi, āyāgassa idaṃ phalaṃ.
4. kāye n m.loc.s in body
5. visaṃ n nt.nom.s poison, toxin, venom
6. na ind not
7. kamati, v pr.3.s goes (into), enters (into), penetrates, has an effect
8. satthāni n nt.nom.pl weapons, knifes, swords
9. na ind not
10. ca ind and
11. hanti v pr.3.s hits, harms, injures
12. me. pn 1.dat.s to me
13. udake- n nt.loc.s in water
14. ahaṃ pn 1.n.s I
15. na ind not
16. miyyāmi, v pr.1.s I am killed, die
17. āyāgassa n m.gen.s of gift, sacrifice, religious offering
18. idaṃ pn nt.n.s this
19. phalaṃ. n nt.n.s consequence, result, lit. fruit

**Poison is not goes into (my) body and weapons are not harm me. I am not die (sinking) in water, this is the result of religious offering.**

2. SN 6.12

phalaṃ ve kadaliṃ hanti, phalaṃ veḷuṃ phalaṃ naḷaṃ.

phalaṃ n nt.n.s fruit

ve ind indeed, truly, really

kadaliṃ n f.ac.s plantain tree, banana tree

hanti, v pr.3.s kills, destroys

phalaṃ n nt.n.s fruit

veḷuṃ n m.ac.s bamboo

phalaṃ n nt.n.s fruit

naḷaṃ. n m.ac.s reed

**(Like) fruit destroys banana tree, fruit (destroys) bamboo, fruit (destroys) reed.**

sakkāro kāpurisaṃ hanti, gabbho assatariṃ yathā”ti.

sakkāro n m.n.s honour, accolade, respect, praise

kāpurisaṃ n m.ac.s evil man, despicable person, worthless man

hanti, v pr.3.s kills, destroys

gabbho n m.n.s embryo

assatariṃ n f.ac.s female mule

yathā”ti. ind like, as

**Praise destroys worthless man, like embryo (destroys) female mule.**

3. DHPa 1.1.2

“sovaṇṇamayo pabhassaro,

uppanno rathapañjaro mama.

tassa cakkayugaṃ na vindāmi,

tena dukkhena jahāmi jīvitan”ti.

“sovaṇṇamayo adj m.n.s golden, made of gold

pabhassaro, adj m.n.s radiant, shining, bright, brilliant

uppanno adj m.n.s arisen, appeared, come into existence

rathapañjaro n m.n.s frame of a chariot, lit. chariot ribs

mama. pn 1.dat.s to me

tassa pn m.dat.s to that, to it

cakkayugaṃ n nt.ac.s pair of wheels

na ind not

vindāmi, v pr.1.s I find, get, possess, has

tena pn m.ins.s with that

dukkhena n m.ins.s with discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble

jahāmi v pr.1.s I gives up, leaves, abandons, renounces

jīvitan”ti. n nt.ac.s life, life span

**Golden, radiant frame of a chariot appeared to me. I did not found pair of wheels to it. Because of this problem, I give up (my) life.**

4. Dhp 3 yamakavaggo

akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me.

ye ca taṃ upanayhanti, veraṃ tesaṃ na sammati.

akkocchi v aor.3.s verbally abused

maṃ pn 1.ac.s me

avadhi v aor.3.s beat, struck, hurt

maṃ, pn 1.ac.s me

ajini v aor.3.s overpowered, defeated

maṃ pn 1.ac.s me

ahāsi v aor.3.s robbed, stole, took

me. pn 1.dat.s to me

ye pn m.n.pl those, whoever

ca ind and

taṃ pn m.ac.s that

upanayhanti, v pr.3.pl holds a grudge (towards), has ill will (towards), lit. be bound up (with)

veraṃ n nt.n.s hatred, ill-will

tesaṃ pn m.dat.s of him

na ind not

sammati. v pr.3.s is calmed, is cooled

**“he verbally abused me, he hurt me, he defeated me, he robbed me”, whoever holds that grudge, hatred is not calmed for them .**

5. KN 8.236

tass’āhaṃ vacanaṃ sutvā, vihāsiṃ sāsane rato

tassa- pn m.gen.s his

ahaṃ pn 1.n.s I

vacanaṃ n nt.ac.s word, utterance, talk, statement

sutvā, v abs having heard, having listened (to)

vihāsiṃ v aor.1.s I lived, stayed in

sāsane n nt.loc.s in religion, monastic order, dispensation

rato pp m.n.s delighted (in), devoted (to), pleased (with), enjoying

**Having heard his talk, I stayed delighted in (that) monastic order.**

6. KN 8.262

kadā nuhaṃ pabbatakandarāsu, ekākiyo addutiyo vihassaṃ.

kadā ind when

nu’haṃ pn 1.n.s I ?

pabbata- n mountain, hill

kandarāsu, n m.loc.pl in grottoes gorges, gullies, valleys, ravines

ekākiyo adj m.n.s alone, solitary

addutiyo adj m.n.s without companion, partner, lit. second person

vihassaṃ. v fur.1.s I will live

**When I will live along, without companion, in mountain’s grottoes?**

7. SN 6.14

ārabhatha, nikkhamatha, yuñjatha buddhasāsane. dhunātha maccuno senaṃ, naḷāgāraṃva kuñjaro. yo imasmiṃ dhammavinaye, appamatto vihassati. pahāya jātisaṃsāraṃ, dukkhassantaṃ karissati.

ārambhatha v imp.2.pl begin, arouse your energy

nikkhamatha v imp.2.pl leave the household life, go forth (from)

yuñjatha v imp.2.pl join (in), engage (in), participate (in)

buddhasāsane n nt.loc.s in Buddha’s teaching, instruction

**Arouse your energy! eave the household life! engage yourself in the Buddha’s teaching!**

dhunātha v imp.2.pl shake apart, remove away.

maccuno n m.gen.s Māra’s

senaṃ n f.ac.s army, multitude

naḷāgāraṃ n nt.ac.s a hut made of reeds

va (iva) ind like, like as, as if

kuñjaro n m.n.s elephant

**Shake apart the army of Māra, like as elephant a hut made of reeds!**

yo n m.n.s whoever

imasmiṃ pn m.l.s in this

dhammavinaye n m.l.s in Teaching and Discipline

appamatto adj m.n.s vigilant; careful; alert; diligent

vihassati v fut.3.s will live

**Whoever will live diligently in this Teaching and Discipline**

pahāya v abs giving up, abandoning

jātisaṃsāraṃ n m.ac.s cycle of rebirths.

dukkhassantaṃ n m.ac.s end of suffering

karissati v fut.3.s he will make

**Abandoning the cycle of rebirths, he will make an end to suffering.**

8. KN 8.179

aniccā hi calā saddhā, evaṃ diṭṭhā hi sā mayā.

rajjanti’pi virajjanti, tattha kiṃ jiyyate muni.

aniccā adj f.n.s impermanent, unstable, unreliable

hi ind indeed, certainly, truly, definitely

calā adj f.n.s unsteady, unstable, shaky, fickle

saddhā, n f.n.s (romantic) devotion, love, lit. putting heart

evaṃ ind thus, this, like this, just as, such

diṭṭhā pp f.n.s seen, found

hi ind indeed, certainly, truly, definitely

sā pn f.n.s she, that

mayā. pn m.ins.s by me

rajjanti- v pr.3.pl desire, love, are enamoured, are infatuated (with)

api ind even, even then

virajjanti, v pr.3.pl become detached, lose interest, become dispassionate, get bored

tattha ind in that regard, in that case

kiṃ pn m.ac.s who? what? which?

jiyyate v opt.3.s should grow old, get worn out, get tired of

muni. n m.n.s monk, sage, seer, hermit, silent sage

**indeed (their) devotion is unstable and unsteady, like this that was seen by me. They love then lose interest. Why sage should get tired with that?**

9. KN 15.528

tasmā nābhikkhaṇaṃ gacche, na ca gacche cirāciraṃ.

tasmā ind therefore, that is why

nābhikkhaṇaṃ ind not constantly, infrequently, seldom

gacche, v opt.3.s could go, should walk

na ind not

ca ind and

gacche v opt.3.s could go, should walk

cirāciraṃ. ind after a long time; for a long time

**Therefore one should come not constantly neither after a long time.**

kālena yācaṃ yāceyya, evaṃ mittā na jīyare.

kālena ind timely, at the right moment, at a suitable time, at the proper time

yācaṃ n nt.ac.s something asked for, alms

yāceyya, v opt.3.s could ask (for), should beg (for) request

evaṃ ind thus, this, like this, just as, such

mittā n m.n.pl friends

na ind not

jīyare. v.refl. pr.3.spl diminish, decrease, get less

**One should ask alms in the proper time, like this (his) friends will not decrease.**

10. K.N. 14.500

yā kāci najjo gaṅgamabhissavanti, sabbāva tā nāmagottaṃ jahanti.

yā pn f.n.pl whatever

kāci pn f.n.pl some

najjo n f.n.pl rivers

gaṅgam- n Gaṅga, Ganges

abhissavanti, v pr.3.pl flow (into)

sabbā- adj f.n.pl all

eva ind only, just, so, even

tā pn f.n.pl they

nāmagottaṃ n nt.ac.s name and surname, name and clan

jahanti. v pr.3.pl give up, leave, abandon

**Whatever rivers flow into the Ganges, just all they give up (their) names.**

11. D.N. 27.6

padālatāya antarahitāya sannipatiṃsu. sannipatitvā anutthuniṃsu — ‘ahu vata no, ahāyi vata no padālatā’ti

padālatāya n f.gen.s when delicious creeper, lit. foot creeper

antarahitāya pp f.gen.s when disappeared

sannipatiṃsu. v aor.3.pl assembled, came together

sannipatitvā v abs having gathered together, having assembled, having met

anutthuniṃsu v aor.3.pl moaned, lamented, grieved

ahu v aor.1.s it was, there was

vata ind oh! oh no! oh dear!

no, pn 1.dat.pl for us

ahāyi V aor.3.s decreased, dwindled, diminished, disappeared

vata ind oh! oh no! oh dear!

no pn 1.dat.pl for us

padālatā’ti n f,n.s delicious creeper, lit. foot creeper

**When delicious creeper disappeared, they assembled. Having gathered together they grieved: “Oh! It was for us! Oh! Delicious creeper disappeared for us!”**

12. D.N. 14.11

‘kicchaṃ vatāyaṃ loko āpanno, jāyati ca jīyati ca mīyati ca cavati ca upapajjati ca, atha ca pan’imassa dukkhassa nissaraṇaṃ nappajānāti jarāmaraṇassa

‘kicchaṃ n nt.ac.s difficulty, trouble

vata- ind indeed, truly

ayaṃ pn m.n.s this

loko n m.n.s world

āpanno, pp m.n.s possessed of, filled with, lit. entered

jāyati ca v pr.3.s is born, comes into being

jīyati ca v pr.3.s grows old, gets old

mīyati ca v pr.3.s is killed, dies

cavati ca v pr.3.s passes away, dies

upapajjati ca, v pr.3.s is reborn (in), re-arises (in)

atha ind then, also, and so, after that / but, rather, even

ca ind and

pana ind moreover, and now, but

imassa pn nt.gen.s of this

dukkhassa n nt.gen.s of discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble

nissaraṇaṃ n nt.ac.s escape, exit, remedy

nappajānāti v pr.3.s does not know, does not clearly understand, does not distinguish

jarāmaraṇassa n nt.gen.s of aging and death

**Truly this world filled with trouble, one comes into being, one gets old, one dies, one passes away and one re-arises, and moreover one does not distinguish the escape of this suffering, of aging and death.**

13. DN 18.4

devā tāvatiṃsā attamanā honti pamuditā pītisomanassajātā “dibbā vata bho kāyā paripūrenti, hāyanti asurakāyā”ti.

devā n m.n.pl deities

tāvatiṃsā n m.n.pl (Heaven of the) Thirty Three

attamanā adj m.n.pl pleased, happy, delighted, satisfied

honti v pr.3.pl they are

pamuditā pp m.n.pl pleased, delighted, become joyful

pīti- n delight, joy, rapture, bliss

somanassajātā adj m.n.pl state of joy

“dibbā adj m.n.pl divine, heavenly, celestial

vata ind certainly, surely, indeed

bho n m.voc.s o sir, master, friend, good man, you

kāyā n m.n.pl group, multitude

paripūrenti, v pr.3.pl are filling up, are increasing

hāyanti v pr.3.pl decrease, dwindle, diminishe, decline, disappears

asura- n Dark One, enemy of the devas

kāyā”ti. n m.n.pl group, multitude

**deities of the Heaven of the Thirty Three are happy, delighted and in state of joy and rapture: “O sir, indeed heavenly groups are increasing, the groups of asuras are declining. ”**

14. K.N. 10.47

pañca uppalahatthāni, āveḷatthaṃ ahaṃsu me

pañca adj five (5)

uppala- n water lilly, blue lotus

hatthāni, n nt.ac.pl hands

āveḷa- nt wreath, garland (worn on the head)

atthaṃ n nt.ac.s purpose, use, function

ahaṃsu v aor.3.pl they carried, brought

me pn 1.dat.s to me

**they brought five hands of water lilly to me for the garland.**

15. K.N. 6.53

dvepathamagamāsiṃ coramajjhe, te maṃ tattha vadhiṃsu bhogahetu.

dvepatham- n crossroad, intersection

agamāsiṃ v aor.1.s I came, arrived

cora- n thief, robber

majjhe, ind in the middle, in the midst (of)

te pn m.n.pl they

maṃ pn 1.ac.s me

tattha ind there, in that place

vadhiṃsu v aor.3.pl injured, killed, slaughtered, attacked

bhoga-hetu. ind for the sake of money, for the sake of wealth

**I arrived in the crossroad in the middle of robbers, in that place they attacked me for the sake of wealth.**

16. K.N. 6.53

te mayaṃ punareva laddhā mānusattaṃ, paṭipannā viharemu sīlavanto.

te pn nt.ac.pl those , they **?**

mayaṃ pn 1.n.s we

puna- ind again, once more

eva ind only, just, so, even

laddhā v abs having got

mānusattaṃ, n nt.ac.s human state

paṭipannā adj m.n.pl practising (for), lit. following the way

viharemu v opt.1.pl we may live, we could stay

sīlavanto. adj m.n.pl virtuous, ethical, moral, lit. possessing conduct

**We just again got human state, let us live practising morality.**

17. KN 14.18

“evaṃ ce sattā jāneyyuṃ, dukkhāyaṃ jātisambhavo.

na pāṇo pāṇinaṃ haññe, pāṇaghātī hi socatī”ti.

“evaṃ ind thus, this, like this, just as, such

ce ind if

sattā n m.n.pl being, living being

jāneyyuṃ, v opt.3.pl could know, understand

dukkha- n discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble

ayaṃ pn m.n.s this, this thing

jātisambhavo. adj m.n.s produced by birth

na ind not

pāṇo n m.n.s being, living being, lit. breath

pāṇinaṃ n m.dat.pl to living beings

haññe v opt.3.s should kill

pāṇaghātī n m.n.s killer of living beings

hi ind indeed

socatī”ti. v pr.3.s sorrows, grieves, mourns

**if living being could understand thus: this suffering produced by birth, (one) living being should not kill (another) beings, indeed killer of living beings sorrows.**

18. KN 2.10 Dhp 130

sabbe tasanti daṇḍassa, sabbesaṃ jīvitaṃ piyaṃ.

attānaṃ upamaṃ katvā, na haneyya na ghātaye.

sabbe pn m.n.pl all

tasanti v pr.3.pl are afraid (of), fears

daṇḍassa, n m.gen.s of stick, truncheon, nightstick, club

sabbesaṃ pn m.dat.pl to all

jīvitaṃ n nt.ac.s life, life span

piyaṃ. adj nt.ac.s dear (to), beloved (by), lovely (for)

attānaṃ n m.ac.s self, himself, herself, itself, yourself, oneself (object)

upamaṃ n f.ac.s simile, comparison, parallel

katvā, v abs having done, having made

na ind not

haneyya v opt.3.s could hit, beat, injure, strike, hurt

na ind not

ghātaye. v.caus opt.3.s could cause to slay, to kill

**All are afraid of a stick, life is dear to all. Having made the comparison with onself, may one not hurt, may not cause to kill.**

19. K.N.-a V.v.1.1.8

sabbe’p’ime gāmavāsino maṃ hanantu vā bandhantu vā, īdise(edise) puññakkhette pānīyadānaṃ dassāmi evā”ti … vanditvā pānīyena nimantesi.

sabbe- pn all

ime n m.n.pl these

gāmavāsino n m.n.pl villagers

maṃ pn 1.ac.s me

hanantu v imp.3.pl may kill, should strike

vā ind or

bandhantu v imp.3.pl may bind, should tie up, imprison

vā ind or

īdise(edise) adj nt.loc.s in such

puññakkhette n nt.loc.s in field of merit

pānīya- n water, drinking water, lit. drinkable

dānaṃ n nt.ac.s alms, gift, giving, offering, charity

dassāmi v fut.1.s I will give

evā”ti ind only, just, so, even

vanditvā v abs having bowed, having paid respect, having honoured

pānīyena n m.ins.s with water, drinking water, lit. drinkable

nimantesi. v aor.3.s invited (to), called (to)

**All these villager should kill or imprison me. I will offer a drinking water to such field of merit… Having paid respect, he invited to drink.**

20. S.N. 6.2

“sabbe saddhammagaruno, vihaṃsu viharanti ca.

tathāpi viharissanti, esā buddhāna-dhammatā.

“sabbe pn m.n.pl all

saddhamma- n True Teaching, true doctrine, true nature of things

garuno, adj m.n.pl respected, esteemed

vihaṃsu v aor.3.pl they lived

viharanti v pr.3.pl live, stay, remain, continue

ca. ind and

tathā’pi ind also likewise

viharissanti, v fut.3.pl they will live

esā pn f.n.s this

buddhānaṃ n m.gen.pl of Buddhas

dhammatā. n f.n.s nature, character, characteristic, attribute

**All True Teachings that is now, in the past and even in the future, all they respected by the Buddhas’. This Is the Buddhas’ nature.**

# Examples 1**3**

1. 1. SN 11.4

yo have balavā santo, dubbalassa titikkhati.

tamāhu paramaṃ khantiṃ, niccaṃ khamati dubbalo.

yo pn m.n.s whoever, who

have ind indeed, surely

balavā adj m.n.s strong, powerful

santo, pr.p m.n.s being, existing

dubbalassa adj m.dat.s to frail, weak, feeble

titikkhati. v.desid pr.3.s endures, tolerates, bears, withstands

tamāhu idiom they had said that that

tam- pn m.ac.s that

āhu v perf.3.pl they had said

paramaṃ adj f.ac.s very highest, very worst, ultimate, superior, sublime, most extreme, lit. furthest

khantiṃ, n f.ac.s patience, endurance, tolerance

niccaṃ ind continuously, always, permanently

khamati v pr.3.s endures, tolerates, bears, withstands

dubbalo. adj m.n.s frail, weak, feeble

**Whoever indeed being strong tolerates the weaker one, ‘that is ultimate patience’ they said. Weak always tolerates (anyway).**

2. SN 11.23

addasā kho, bhikkhave, vepacitti asurindo sakkaṃ devānamindaṃ dūratova āgacchantaṃ. disvāna sakkaṃ devānamindaṃ etadavoca — ‘tikiccha maṃ devānamindā’ti.

addasā v imperf.3.s he saw

kho, ind indeed, surely, certainly, truly

Vepacitti n m.n.s An Asura Vepacitti

Asurindo n m.n.s Lord of the Dark Ones, king of Asuras.

Sakkaṃ n m.ac.s Sakka, king of the Devas

Devānam- n m.gen.pl of deities, of Devas

indaṃ n m.n.s lord, king

dūratova ind from far away, from afar

āgacchantaṃ prp n.ac.s coming, approaching, arriving

disvāna v abs having seen

Sakkaṃ n m.ac.s Sakka, king of the Devas

Devānamindaṃ n m.ac.s Lord of the Shining Ones, epithet of Sakka

etad’avoca v aor.3.s he said this

‘tikiccha v.desid imp.2.s heal, cure

maṃ pn 1.ac.s me

Devānam’indā’ti. n m.voc.s o Lord of the Shining Ones, epithet of Sakka

**Vepacitti, king of the Dark Ones, saw Sakka, Lord of the Shining Ones, arriving from far away. Having seen Sakka, Lord of the Shining Ones, he said this: “O Lord of the Shining Ones, heal me!”**

3. SN 7.9

seyyathāpi nāma phālo divasaṃ-santatto udake pakkhitto cicciṭāyati ciṭiciṭāyati sandhūpāyati sampadhūpāyati; evameva so habyaseso udake pakkhitto cicciṭāyati

seyyathāpi ind just like, as if

nāma ind certainly, truly, for sure

phālo n m.n.s ploughshare, cutting blade of a plough

divasaṃ- ind by day, during the day

santatto pp m.n.s heated, made red-hot

udake n nt.loc.s in water

pakkhitto pp m.n.s thrown (into), plunged (into), dropped (into)

cicciṭāyati v, onom pr.3.s hisses, sizzles, fizzles, crackles

ciṭiciṭāyati v, onom pr.3.s hisses, sizzles, fizzles, crackles

sandhūpāyati v, deno pr.3.s smokes

sampadhūpāyati; v.deno pr.3.s smokes, steams

evameva ind similarly, in the same way, so too, just so

so pn m.n.s that, he

habya-seso n m.n.s remains of a sacrificial offering

udake n nt.loc.s in water

pakkhitto pp m.n.s thrown (into), plunged (into), dropped (into)

cicciṭāyati v, onom pr.3.s hisses, sizzles, fizzles, crackles

**Just like ploughshare, heated during the day, thrown into water, hisses, sizzles, smokes and steams. In the same way that remains of a sacrificial offering, thrown into water, fizzles.**

4. KN-a Ja 1, 278

atheko lolamakkaṭo rukkhā otaritvā tassa piṭṭhiṃ abhiruhitvā ... naṅguṭṭhe gahetvā dolāyantova kīḷi.

atha- ind then, also, and so, after that

eko adj m.n.s one

lola- adj restless, hyperactive, agitated

makkaṭo n m.n.s monkey, ape

rukkhā n m.abl.s from tree

otaritvā v abs having descended, having gone down

tassa pn m.dat.s of that, his

piṭṭhiṃ n f.ac.s back, lit. what stands prominently

abhiruhitvā v abs having climbed on top (of), having ascended, having mounted

naṅguṭṭhe n nt.loc.s in tail

gahetvā v abs having grabbed hold (of), having seized, having taken

dolāyanto- pr.p m.n.s swinging back and forth

va

kīḷi. v aor.3.s played, had fun

**Then one hyperactive monkey descended from a tree, climbed on top of his back, … , having taken (his) tail and swinging back and forth, (monkey) had fun.**

5. KN 14.154

idhūragānaṃ pavaro paviṭṭho, selassa vaṇṇena pamokkhamicchaṃ.

brahmañca vaṇṇaṃ apacāyamāno, bubhukkhito no vitarāmi (visahāmi) bhottuṃ.

idha- ind here, in this regard, in this case

uragānaṃ n m.gen.pl of snakes, of Nagas

pavaro adj m.n.s excellent, distinguished, noble

paviṭṭho pp m.n.s entered, gone (into)

selassa n m.gen.s of crystal, sapphire

vaṇṇena n m.ins.s with appearance, with colour

pamokkham- n m.ac.s rescue, deliverance

icchaṃ. pr.p m.n.s wishing, wanting, desiring

brahmañ’ca n m.ac.s Brahman

vaṇṇaṃ n m.ac.s caste

apacāyamāno, pr.p m.n.s honouring, paying respect to

bubhukkhito adj m.n.s hungry, lit. wished to eat

no ind not

visahāmi v pr.1.s I dare (to)

bhottuṃ. v inf to eat

**In this regard, the noble of Nagas, with colour of a sapphire, entered, wishing for deliverance. “I am not daring to eat, (even I am) hungry, because I am honoring Brahman caste.”**

6. KN 14.253

na taṃ yāce yassa piyaṃ jigīse (jigiṃse), desso hoti atiyācanāya.

na ind not

taṃ pn m.ac.s that, him

yāce v opt.3.s could ask, beg, request

yassa pn m.gen.s of whoever, who

piyaṃ n nt.ac.s love, friendship

jigiṃse v opt.3.s could desire, want, wish to get, lit. wish to conquer

desso adj m.n.s detestable, dislikeable, disagreeable

hoti v pr.3.s is

atiyācanāya. n f.dat.s for asking too much

**One should not ask him, who’s friendship he could wish to get. Asking too much is disagreeable.**

7. KN 15.546

“so puṇṇako kāmavegena giddho, irandhatiṃ nāgakaññaṃ jigiṃsaṃ.

gantvāna taṃ bhūtapatiṃ yasassiṃ, iccabravī vessavaṇaṃ kuveraṃ.

“so pn m.n.s he, that

Puṇṇako n m.n.s Puṇṇaka

kāmavegena n m.ins.s with power of lust, force of lust

giddho, adj m.n.s greedy, greedy for, desirous of

Irandhatiṃ n m.ac.s Irandhati

Nāgakaññaṃ n m.ac.s Nāgakañña

jigiṃsaṃ pr.p m.ac.s desiring, wanting, lit. wishing to conquer

gantvāna v abs having gone (to), having travelled (to)

taṃ pn m.ac.s that, he

bhūtapatiṃ n m.ac.s Lord of Beings, Lord of the Demons, Lord of the Underworld

yasassiṃ adj m.ac.s famous, renowned

icc- ind thus

abravī v aor.3.s said

Vessavaṇaṃ n m.ac.s Vessavaṇa

Kuveraṃ. n m.ac.s King of Uttarakuru.

**That greedy Puṇṇaka, by the force of lust, desiring for Irandhati Nāgakañña. Having travelled to that famous Lord of Beings, he said thus to Vessavaṇa King of Uttarakuru.**

8. KN 8.155

“devo ca vassati devo ca gaḷagaḷāyati,

ekako cāhaṃ bherave bile viharāmi.

“devo n m.n.s rain-cloud

ca ind and

vassati v pr.3.s rains

devo n m.n.s rain-cloud

ca ind and

gaḷagaḷāyati, v, deno, onom pr.3.s pours, thunders, makes a gala-gala sound

ekako adj m.n.s alone, solitary

c’āhaṃ ind+pn 1.n.s but I, and yet I

bherave adj nt.loc.s frightful, terrifying

bile n nt.loc.s in den, hole, cave

viharāmi. v pr.1.s I live, stay, remain, continue

**Rain-cloud rains, rain-cloud thunders, and yet I stay alone in terrifying cave.**

9. KN-a Dh.p.,2.17.7

eso vātāhata-tālapaṇṇaṃ viya taṭa-taṭāyati, imassa kathā-pariyanto-yeva natthī’ti nindanti.

eso pn m.n.s this

vāta- n wind, air, breeze

āhata- adj struck, beaten, stamped

tālapaṇṇaṃ n nt.n.s palm leaf

viya ind like, as

taṭataṭāyati, v.deno,omon pr.3.s makes a racket, makes a ratatatat sound

imassa pn m.gen.s of this

kathā- n talk, speech, conversation

pariyanto- n end, limit

yeva ind just, only, even, even so, yet, also

natthī’ti v pr.3.s is not, it is not, there is not, there is no

nindanti. v pr.3.pl they blame, criticiz, find fault

**“Just as this palm leaf, beaten by the wind, makes a ratatatat sound, there is no end to this speech”, they blame.**

10. KN-a Dh.p.,2.5.9

guṇavantānañhi guṇaṃ buddhā eva pākaṭaṃ kātuṃ sakkonti, avasesajano guṇavantānaṃ guṇaṃ kathento maccharāyati.

guṇavantānaṃ adj m.gen.pl of virtuous people

’hi ind indeed

guṇaṃ n m.ac.s quality, virtue, characteristic

buddhā n m.n.pl Buddhas

eva ind only, just, so, even

pākaṭaṃ adj m.n.s famous, well known, widespread

kātuṃ v inf to do, to make

sakkonti v pr.3.pl they are able (to)

avasesa- n remaining, rest

jano n m.n.s men, people, population

guṇavantānaṃ adj m.gen.pl of virtuous people

guṇaṃ n m.ac.s quality, virtue, characteristic

kathento pr.p m.n.s speaking, telling (of), relating

maccharāyati. v.deno pr.3.s becomes envious, is jealous

**Only Bhuddhas are able to make well known the quality of virtuous people, the rest population become envious, speaking about quality of virtuous people.**

11. AN 8.1 mettāsuttaṃ

“ekam’pi ce pāṇam’aduṭṭhacitto,

mettāyati kusalī tena hoti.

“ekam’pi adj m.ac.s just one, even one

ce ind if

pāṇam’ n m.ac.s being, living being, lit. breath

aduṭṭhacitto, adj m.n.s with benevolent mind, lit. not angry mind

mettāyati v.deno pr.3.s has goodwill towards, is kind (to)

kusalī adj m.n.s virtuous person, who has merit

tena ind thereby, because of that, on that account, lit. by that, with that

hoti. v pr.3.s he is

**If one with benevolent mind has goodwill towards just one living being, thereby he is a virtuous person.**

sabbe ca pāṇe manasānukampī,

pahūtamariyo pakaroti puññaṃ.

sabbe adj m.ac.pl all

ca ind and

pāṇe n m.ac.pl beings, living beings, lit. breath

manasi- n m.loc.s in mind

ānukampī, adj m.n.s compassionate, sympathetic

pahūtam- adj nt.ac.s much, considerable, abundant

ariyo n m.n.s noble one

pakaroti v pr.3.s effects, performs, prepares, makes, does

puññaṃ. n nt.ac.s merit, good deed, lit. (mental) purity

**Compassionate in mind to all living beings, noble one makes abundant merit.**

12. Abhi Vibh, 13.1.2

seyyathāpi nāma ekaṃ puggalaṃ duggataṃ durūpetaṃ disvā karuṇāyeyya, evameva sabbe satte karuṇāya pharati.

seyyathāpi ind just like, as if, imagine if

nāma ind certainly, truly, for sure

ekaṃ adj m.ac.s one, sertan

puggalaṃ n m.ac.s person

duggataṃ adj m.ac.s faring badly, poor, miserable, suffering, unfortunate

durūpetaṃ adj m.ac.s poor, unfortunate, lit. bad condition

disvā v abs having seen, having understood, having found

karuṇāyeyya, v, deno opt.3.s could feel sorry (for), feel compassion, have kindness (for)

evameva ind similarly, in the same way, so too, just so

sabbe adj m.ac.pl all

satte n m.ac.pl living beings

karuṇāya n f.ins.s with compassion, sympathy, kindness

pharati. v pr.3.s spreads, pervades, suffuses, fills

**Just like having seen a person, truly miserable and unfortunate, one may feel compassion (to him), in the same way one spreads compassion to all living beings.**

13. KN-a Dh.p.1.5.3

bālo putta-taṇhāya c’eva dhana-taṇhāya ca haññati vihaññati dukkhayati

bālo n m.n.s fool, immature person

putta- n son, child

taṇhāya n f.ins.s attachment

c’eva ind and even

dhana- n wealth, riches, treasure

taṇhāya n f.ins.s attachment

ca ind and

haññati v pr.3.s is struck, is stabbed, is beaten, is affected by

vihaññati v pr.3.s is troubled (by), is afflicted (by), lit. is beaten

dukkhayati v pr.3.s suffers pain, suffers anguish

**Fool is affected, is troubled and suffers pain from attachments to children and wealth.**

14. DN 11.2

imaṃ kho ahaṃ, kevaṭṭa, iddhipāṭihāriye ādīnavaṃ sampassamāno iddhipāṭihāriyena aṭṭīyāmi harāyāmi jigucchāmi

imaṃ pn m.ac.s this

kho ind indeed

ahaṃ, pn 1.n.s I

kevaṭṭa, n m.voc.s o fisherman!

iddhipāṭihāriye n nt.loc.s in miracle of psychic power

ādīnavaṃ n nt.ac.s danger (in), disadvantage (of), risk (of)

sampassamāno pr.p m.n.s seeing, considering

iddhipāṭihāriyena n nt.ins.s with miracle of psychic power

aṭṭīyāmi v pr.1.s I am troubled (by), repelled (by), perturbed

harāyāmi v pr.1.s I am ashamed (of), humiliated (by), worried

jigucchāmi v pr.1.s I detest, am disgusted (by), get sick (of)

**O fisherman! Considering danger in miracle of psychic power, I am troubled, ashamed and disgusted with miracle of psychic power.**

15. KN 14.322

“duddubhāyati bhaddante, yasmiṃ dese vasām’ahaṃ.

aham’p’etaṃ na jānāmi, kim’etaṃ duddubhāyatī”ti.

“duddubhāyati v.omon pr.3.s makes the sound ‘dad-dad’

bhaddante, n m.voc.s venerable, sir

yasmiṃ pn m.loc.s in whatever

dese n m.loc.s in place, location, region, area

vasāmi- v pr.1.s I live

ahaṃ. pn 1.n.s I

ahaṃ- pn 1.n.s I

api- ind nut, yet

etaṃ pn m.ac.s this, it

na ind not

jānāmi, v pr.1.s I know

kim’ pn m.ac.s what, how

etaṃ pn nt.n.s that, it

duddubhāyatī”ti. v.omon pr.3.s makes the sound ‘dad-dad’

**Venerable, in whatever place I live, it makes the sound ‘dad-dad’. Yet I do not now: “What makes that sound ‘dad-dad’?”**

16. KN-a Dh.p.,1.4.10

so gehā nikkhamitvā ... “akkhīni me dhūmāyantī”ti vatvā nalāṭe hatthaṃ ṭhapetvā uddhaṃ oloketvā “aho dukkhaṃ, ayyo no mahā-kassapatthero cirassaṃ me kuṭidvāraṃ āgato, atthi nu kho kiñci gehe”ti āha.

so pn m.n.s that, he

gehā n m.abl.s from house, dwelling

nikkhamitvā v abs having gone out (from), having exited, having left

“akkhīni n nt.n.pl eyes

me pn 1.gen.s my

dhūmāyantī”ti v pr.3.pl they are smoking, are cloudy, are misty

vatvā v abs having said

nalāṭe n m.loc.s in forehead

hatthaṃ n m.ac.s hand

ṭhapetvā v abs having placed, having put

uddhaṃ ind above, up, on top

oloketvā v abs having looked, having observed,

“aho ind oh! oh dear!

dukkhaṃ, ind badly, with difficulty, uncomfortably

ayyo n m.n.s venerable, sir, master

no pn 1.gen.pl our

mahā-kassapatthero n m.n.s elder Maha Kassapa

cirassaṃ ind at last, a long time since, after a long time

me pn 1.gen.s my

kuṭidvāraṃ n nt.ac.s hut’s entrance, hut’s gateway

āgato pp m.n.s has come, arrived

atthi v pr.3.s there is

nu kho ind does? is? would?

kiñci pn m.ac.s some, something, anything

gehe”ti n nt.loc.s house, dwelling

āha. v perf.3.s had said

**Having left the house, he said: “My eyes are misty!”. Placing hand on the forehead and looking up, he said: “Oh, dukkha! Our venerable elder Maha Kassapa at last has come to my hut’s entrance. Is there something (to offer) in the house?”**

17. SN 4.23

tena kho pana samayena dhūmāyitattaṃ timirāyitattaṃ gacchateva purimaṃ disaṃ, gacchati pacchimaṃ disaṃ

tena kho pana samayena idiom now at that time, now on that occasion

dhūmāyitattaṃ n nt.n.s a cloud of smoke

timirāyitattaṃ n nt.n.s a cloud of darkness

gacchati- v pr.3.s goes, walks, moves, wanders around

eva ind only, just, so, even

purimaṃ adj f.ac.s eastern

disaṃ, n f.ac.s direction, cardinal point

gacchati v pr.3.s goes, walks, moves, wanders around

pacchimaṃ adj f.ac.s west, western

disaṃ n f.ac.s direction, cardinal point

**Now at that time a cloud of smoke, a cloud of darkness, moves to the eastern direction and it moves to the western direction.**

18. KN-a Ja 542

“tatth’eva vasanto paṇḍitaṃ vīmaṃsatū””ti amaccassa dūtaṃ paṭipesesi. taṃ sutvā amacco tattheva vasanto paṇḍitaṃ vīmaṃsi.

“tatth’eva ind right there, in that place, on the spot

vasanto pr.p m.n.s living, staying

paṇḍitaṃ n m.ac.s sage, intelligent person, wise man

vīmaṃsatū””ti v imp.3.s investigate, examine, test

amaccassa n m.dat.s to councillor, consul, advisor

dūtaṃ n m.ac.s messenger

paṭipesesi. v aor.3.s sent back

taṃ pn m.ac.s that

sutvā v abs having heard, having listened

amacco n m.n.s councillor, consul, advisor

tattheva ind right there, in that place, on the spot

vasanto pr.p m.n.s living, staying

paṇḍitaṃ n m.ac.s sage, intelligent person, wise man

vīmaṃsi. v aor.3.s investigated, examined, tested

**“Staying there he should examine a sage.” - he sent back a messenger to the consul. Having heard that (message) consul staying there tested the sage.**

# Examples 1**4**

1. 1. DN 5.10

“tasmiṃ kho, brāhmaṇa, yaññe n’eva gāvo haññiṃsu, na ajeḷakā haññiṃsu, … , na rukkhā chijjiṃsu yūpatthāya, na dabbhā lūyiṃsu barihisatthāya.

“tasmiṃ pn m.loc.s in that

kho, ind indeed, surely, certainly, truly

brāhmaṇa, n m.voc.s o Brahman

yaññe n m.loc.s in sacrifice, offering

n’eva ind neither, not

gāvo n m.n.pl cattle

haññiṃsu, v.pass aor.3.pl they were killed, were destroyed

na ind nor

ajeḷakā n m.n.pl goats and sheep

haññiṃsu, v.pass aor.3.pl they were killed, were destroyed

na ind nor

rukkhā n m.n.pl trees

chijjiṃsu v.pass aor.3.pl were cut, were cut down

yūpa- n sacrificial post

tthāya adj m.dat.s for the purpose of living (on), living (in), standing (on), situated (on)

na ind nor

dabbhā n m.n.pl kusa grass

lūyiṃsu v.pass aor.3.pl were cut, were reaped

barihisa- n sacrificial grass

tthāya adj living (on), living (in), standing (on), situated (on)

**In that sacrifice, o Brahmin, neither cattle were killed, nor goats and sheep were killed, nor trees were cut for the purpose of sacrificial post, nor kusa-grass were cut for the purpose of sacrificial grass.**

2. KN 10.3 sāriputta therāpadānaṃ

tath’ev’ime catubbaṇṇā, pabbajitvā tav’antike. jahanti purimaṃ nāmaṃ, buddhaputtā’ti ñāyare.

tath’eva- ind likewise, in the same way, lit. just like this

ime pn m.n.pl these

catubbaṇṇā, n m.n.pl people from four castes, four social classes

pabbajitvā v abs having ordained, having renounced the household life

tāva- ind that much, as long as, to that extent,  until, at least

antike. adj m.loc.s around, near, at the time of

jahanti v pr.3.pl give up, leave, abandon, renounce

purimaṃ adj nt.ac.s earlier, past, former, previous

nāmaṃ, n nt.ac.s name

buddhaputtā’ti n m.n.pl sons of the Buddha, children of the Buddha

ñāyare. v.pass pr.refl.3.pl they are known as

**Indeed these people from four social classes, having renounced the household life, at that time they renounce previous names, and they are known as ‘sons of the Buddha’**

3. KN 10.3

ye keci gaṇino loke, satthāro’ti pavuccare.

paramparāgataṃ dhammaṃ, desenti parisāya te.

ye pn m.n.pl whatever

keci pn m.n.pl some

gaṇino n m.n.pl those who have a following.

loke, n m.loc.s in the world

satthāro’ti n m.n.pl teacher

pavuccare. v.pass pr.refl.3.pl they are called themself, can be called

paramparā- n linage, lit. next to the next

gataṃ pp m.ac.s gone, went

dhammaṃ, n m.ac.s Dhamma, Teaching

desenti v pr.3.pl they preach, teach, explain

parisāya n f.dat.s to assembly, meeting, forum, gathering

te. pn m.n.pl those, they

**Those who have followers in the world are called “Teachers”, they preach to assembly the teaching, what was handed down by linage.**

4. SN 1.62

cittena nīyati loko, cittena parikassati

cittena n m.ins.s by mind

nīyati v.pass pr.3.s is led (by), is led astray (by), is led about

loko, n m.n.s world

cittena n m.ins.s by mind

parikassati v.pass pr.3.s is dragged about (by), is afflicted (by), is harassed (by)

**The world is led by mind, by mind it is dragged around.**

cittassa ekadhammassa, sabb’eva vasamanvagū”ti.

cittassa n m.gen.s of mind

ekadhammassa, n m.gen.s one single thing

sabb’eva pn m.n.pl all just

vasaṃ- n m.ac.s control, authority, power, mastery

anvagū”ti. v imperf.3.pl they followed, went near

**Everything went under the control of one single thing – the mind.**

5. SN 3.9

aj’eḷakā ca gāvo ca, vividhā yattha haññare.

na taṃ sammaggatā yaññaṃ, upayanti mahesino.

aj’eḷakā n m.n.pl goats and sheep

ca ind and

gāvo n m.n.pl cattle

ca, ind and

vividhā adj m.n.pl various kinds of

yattha ind wherever, where

haññare. v.pass pr.refl.3.pl they are hurt, are killed, are destroyed

na ind not

taṃ pn m.ac.s that

sammaggatā adj m.nom.pl correctly gone, going the right way, perfected

yaññaṃ, n m.ac.s sacrifice, offering

upayanti v pr.3.pl they attend, go (to), go near, approache

mahesino. n m.nom.pl great sages

**Where various kinds of goats, sheep and cattle are destroyed, that sacrifice does not attend great sages, who perfected properly.**

6. SN 1.41

ādittasmiṃ agārasmiṃ, yaṃ nīharati bhājanaṃ.

taṃ tassa hoti atthāya, no ca yaṃ tattha ḍayhati.

ādittasmiṃ adj m.loc.s when blazing, burning, on fire

agārasmiṃ, n m.loc.s when dwelling, building, house, hut

yaṃ pn m.ac.s whatever

nīharati v pr.3.s removes, extracts, takes out, salvages

bhājanaṃ. n nt.ac.s bowl, vessel

taṃ pn m.ac.s that

tassa pn m.dat.s to him

hoti v pr.3.s is

atthāya, n m.dat.s for the purpose (of), for the sake (of), for the good (of)

no ind not

ca ind and, but

yaṃ pn nt.n.s whatever

tattha ind there, in that place

ḍayhati. v.pass pr.3.s is burned, is scorched

**When the house is burning, one takes out that vessel, which is useful for him, but not that is burned there.**

7. SN 7.14

assova jiṇṇo nibbhogo, khādanā apanīyati.

asso’va n m.n.s like a horse

jiṇṇo adj m.n.s aged, old, ancient

nibbhogo, adj m.n.s poor, useless

khādanā n nt.abl.s from food, eating

apanīyati. v.pass pr.3.s is led away (from), is taken away (from)

**Like a useless and old horse is led away from food.**

8. SN 2.23

tassa mayhaṃ, bhante, catūsu dvāresu dānaṃ dīyittha. ... atha kho maṃ itthāgāraṃ upasaṅkamitvā etadavoca — ‘devassa kho dānaṃ dīyati; amhākaṃ dānaṃ na dīyati.

tassa pn m.gen.s of this

mayhaṃ, pn 1.gen.s my, mine

bhante, v m.voc.s sir, lord, reverend

catūsu card m.loc.pl in four, among four

dvāresu n m.loc.pl in doors, entrances, gates, gateways

dānaṃ n nt.ac.s alms, gift, giving, offering, charity

dīyittha v.pass imperf.refl.3.s was given, was offered

atha kho ind then, and then, after that

maṃ pn 1.ac.s me

itthāgāraṃ n nt.nom.s harem women

upasaṅkamitvā v abs having approached, having gone (to), having drawn near (to)

etadavoca — v aor.3.s he said this

‘devassa n m.gen.s of king

kho ind indeed

dānaṃ n nt.ac.s alms, gift, giving, offering, charity

dīyati; v.pass pr.3.s is given, is offered

amhākaṃ pn 1.gen.pl our, of us

dānaṃ n nt.ac.s alms, gift, giving, offering, charity

na ind not

dīyati. v.pass pr.3.s is given, is offered

**My charity was given at the four gates, … , Then, venerable, the harem women approached me and said: ‘Indeed charity of the king is given. Our charity is not given.”**

9. DN 4.5

vihaññati kho ayaṃ soṇadaṇḍo brāhmaṇo sakena cittena. yaṃnūnāhaṃ soṇadaṇḍaṃ brāhmaṇaṃ sake ācariyake tevijjake pañhaṃ cheyyan””ti.

“vihaññati v.pass pr.3.s is troubled (by), is worried (about), is afflicted (by), lit. is beaten

kho ind indeed, surely, certainly, truly

ayaṃ pn m.n.s this, this person, this thing

soṇadaṇḍo n m.n.s Soṇadaṇḍa

brāhmaṇo n m.n.s Brahman, priest, man of the Brahman caste

sakena adj nt.ins.s with one’s own, my own

cittena. n nt.ins.s with mind, heart

yaṃnūnāhaṃ ind what if I were to

soṇadaṇḍaṃ n m.ac.s Soṇadaṇḍa

brāhmaṇaṃ n m.ac.s Brahman, priest, man of the Brahman

sake adj m.loc.s in one’s own, my own

ācariyake n m.loc.s in teaching

tevijjake n m.loc.s in knower of the 3 Vedas

pañhaṃ n nt.ac.s question, enquiry

puccheyyan”ti. v opt.3.pl they could ask, enquire, would question

**This Brahman Soṇadaṇḍa is troubled by his mind. What if I were to ask Brahman Soṇadaṇḍa about his teaching of the 3 Vedas?**

10. DN 11.5

yathā nimittā dissanti, āloko sañjāyati, obhāso pātubhavati, brahmā pātubhavissati

yathā ind just as, even as, in whatever way

nimittā n m.n.pl signs, symbols, images, mental image

or sign, omen, portent

dissanti, v.pass pr.3.pl are seen

āloko n m.n.s light, brightness, clarity

sañjāyati, v.pass pr.3.s appears, arises, is born, is produced

obhāso n m.n.s light, radiance, aura, beams of light

pātubhavati, v pr.3.s appears in front, manifests, becomes evident

brahmā n m.n.s God, creator god

pātubhavissati, v fut.3.s will appear in front, manifest, become evident

**Just as signs are seen, light arises, radiance manifests, the Brahma will appear in front.**

11. KN-a Dh.p.,1,1,1

cakkhūni nassantu vā bhijjantu vā, buddhasāsanameva dhārehi, mā cakkhūnī”ti

cakkhūni n nt.n.pl eyes

nassantu v imp.3.pl may be perished, should end, get lost, must be destroyed

vā ind or

bhijjantu v Imp.3.pl may be broken, must be destroyed

vā, ind or

buddhasāsanam- n nt.ac.s Buddha’s teaching, Buddha’s message

eva ind only, just, so, even

dhārehi, v imp.3.s may bear in mind, must keep in mind, remember

mā ind do not, may one not, don’t let

cakkhūnī”ti n nt.ac.pl eyes

**Eyes may be perished or may be broken, but one must keep in mind the Buddha’s teaching, not the eyes.**

12. KN-a Dh.p.,1,1,1

athassa majjhimayāme atikkante apubbaṃ acarimaṃ akkhīni ceva kilesā ca bhijjiṃsu.

ath’assa pp m.gen.s then his, as his

majjhimayāme n m.loc.s when middle part (of the night)

atikkante pp m.loc.s when gone past, passed by

apubbaṃ ind not before

acarimaṃ ind not later

akkhīni n nt.n.pl eyes

ceva ind and even, as well as

kilesā n m.n.pl defilements, impurities

ca ind and

bhijjiṃsu. c aor.3.pl they were broken, were destroyed

**When the middle part of the night gone past, (his) eyes and defilements were simultaneously destroyed.**

13. Dhp 127 pāpavaggo

na antalikkhe na samuddamajjhe, na pabbatānaṃ vivaraṃ pavissa.

na ind not

antalikkhe n m.loc.s in the sky, in the air

na ind not

samuddamajjhe, n m.loc.s in the middle of the ocean

na ind not

pabbatānaṃ n m.gen.s mountain, hill

vivaraṃ n nt.ac.s crack, crevice, cleft, hole

pavissa. v ger entering, going (into)

**Not in the air, not in the middle of the ocean, not entering the hole in the mountains.**

na vijjatī so jagatippadeso, yattha-ṭṭhito mucceyya pāpakammā.

na ind not

vijjatī v pr.3.s exists (in), is found (in), is present (in)

so pn m.n.s he, that

jagati-ppadeso, n m.n.s place on earth, place in the world

yattha- ind wherever, where

ṭhito pp m.n.s remained, stayed, was

mucceyya v opt.3.s could be free, would be released

pāpakammā. n m.abl.s from bad deed, crime, evil action, wrongdoing, misconduct

**There is no place in the world, where one can be free from (the consequences of) evil deeds.**

14. MN 5.1

tam’enaṃ jano disvā evaṃ vadeyya — ‘ambho, kim’ev’idaṃ harīyati jañña-jaññaṃ viyā’ti?

tam’enaṃ pn m.ac.s that one, him, her, that

jano n m.n.s man, person, fellow

disvā v abs having seen, having understood, having found

evaṃ ind thus, this, like this, just as, such

vadeyya — v opt.3.s could speak, say

‘ambho, ind hey! yo!

kiṃ- pn nt.n.s what

eva- ind only, just, so, even

idaṃ pn nt.n.s this

harīyati v.pass pr.3.s is carried, is being carried around

jañña- adj lovely, precious, lit. well born

jaññaṃ adj nt.n.s lovely, precious, lit. well born

viyā’ti? ind like, as

**Having seen that, the man could say thus: “Hey! What is this carried like a lovely thing?”**

15. AN 4.25

nayidaṃ, bhikkhave, brahmacariyaṃ vussati janakuhanatthaṃ, na janalapanatthaṃ, na lābhasakkārasilokānisaṃsatthaṃ, na itivādappamokkhānisaṃsatthaṃ, na ‘iti maṃ jano jānātū’ti. atha kho idaṃ, bhikkhave, brahmacariyaṃ vussati saṃvaratthaṃ pahānatthaṃ virāgatthaṃ nirodhatthan”ti.

na-y-idaṃ, pn nt.n.s not this

bhikkhave, v m.voc.pl o monks

brahmacariyaṃ n nt.n.s spiritual path, holy life, celibacy

vussati v.pass pr.3.s is lived

jana- n men, people, population

kuhana- n deception, hypocrisy, false holiness, religious fraud

atthaṃ ind adv for the sake of; for the purpose of

na ind not

jana- n men, people, population

lapana- n chatting up, buttering up, wheedling, cajoling, sweet talking, flattering

atthaṃ ind adv for the sake of; for the purpose of

na ind not

lābhasakkāra- n gain and honour, acquisitions and esteem

siloka- n fame, popularity

ānisaṃsa- n profit, benefit, advantage, good result

atthaṃ ind adv for the sake of; for the purpose of

na ind not

iti- ind thus, this is, and so

vāda- n debate, argument, disputation

pamokkha- n letting loose, launching, discharging

ānisaṃsa- n profit, benefit, advantage, good result

atthaṃ ind adv for the sake of; for the purpose of

na ind not

‘iti ind thus, this is, and so

maṃ pn 1.ac.s me

jano n men, people, population

jānātū’ti. v imp.3.s may know, let know

**O monks, this holy life is not lived for the purpose of deception of the people, not for the purpose of cajoling of the people, not for the benefit of gain, honour and fame and profit, not for the benefit of discharging thus in debates, not (for the idea): “Let people know me thus.”**

atha ind but, rather, even

kho ind indeed

idaṃ, pn nt.n.s this

brahmacariyaṃ n nt.n.s spiritual path, holy life, celibacy

vussati v.pass pr.3.s is lived

saṃvara- n control, restraint

atthaṃ ind adv for the sake of; for the purpose of

pahāna- n giving up, letting go, abandoning

atthaṃ ind adv for the sake of; for the purpose of

virāga- n fading of desire, dispassion, detachment, indifference

atthaṃ ind adv for the sake of; for the purpose of

nirodha- n ending, termination, cessation, finishing

atthan”ti. ind adv for the sake of; for the purpose of

**But this holy life is lived for the purpose of restraint, letting go, dispassion and cessation.**

16. KN-a Ja 466

“manussasaddo viya suyyati, jānissāma nan”ti saddānusārena gantvā taṃ purisaṃ disvā “yakkho bhavissatī”ti bhītatasitā sare sannayhiṃsu.

“manussa- n human being, man, person

saddo n m.n.s sound, noise

viya ind like, as

suyyati, v.pass pr.3.s is heard

jānissāma v fut.1.pl we will know, find

nan”ti pn m.ac.s that, him

sadda- n m.n.s sound, noise

anusārena ind adv following after

gantvā v abs having gone (to), having travelled (to)

taṃ pn m.ac.s that

purisaṃ n m.ac.s man, person

disvā v abs having seen, having understood, having found

yakkho n m.n.s spirit, demon

bhavissatī”ti v fut.3.s will be, should be, must be

bhīta- pp afraid (of), in danger (of)

tasitā pp m.n.pl trembled, frightened, fearful

sare n m.ac.pl arrows

sannayhiṃsu. v aor.3.pl they readied, armed

**Human sound is heared. We will find that. Following after the sound they saw that person. “He must be a demon!” - afraid and trembled, they armed (bows and) arrows.**

17. VISM 2.19 paccayapariggaha kathā

diṭṭhi-bandhana-baddhā te, taṇhāsotena vuyhare, taṇhāsotena vuyhantā, na te dukkhā pamuccare.

diṭṭhi- n view, belief, opinion, concept, theory, opinion, attitude

bandhana- n tie, bond, fetter

baddhā pp m.n.pl bound, tied, fastened, chained, trapped

te, pn m.n.pl they, those

taṇhāsotena n m.ins.s by current of craving, stream of desire

vuyhare, v.pass pr.refl.3.pl are carried away, are swept away

taṇhāsotena n m.ins.s by current of craving, stream of desire

vuyhantā, pr.p m.n.pl being carried away, being swept away

na ind not

te pn m.n.pl they

dukkhā n nt.abl.s from discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble

pamuccare. v.pass pr.refl.3.pl are freed (from), are liberated (from)

**Those who bound by fetter of view, are carried away by stream of craving. Being carried away by stream of craving, they are not liberated from suffering.**

18. KN 5.37

anekasākhañ’ca sahassa-maṇḍalaṃ, chattaṃ marū dhārayumantalikkhe.

suvaṇṇa-daṇḍā vītipatanti cāmarā, na dissare cāmara-chatta-gāhakā.

anekasākhaṃ- adj nt.ac.s many spokes, many ribs (of a sunshade)

ca ind and

sahassa- adj one thousand (1000)

maṇḍalaṃ, n nt.ac.s circle, disk, ring

chattaṃ n nt.ac.s sunshade, parasol (symbol of prestige)

marū n f god, deity

dhārayuṃ- v aor.3.pl held, kept, carried

antalikkhe. ind in the sky, in the air

suvaṇṇa- adj gold

daṇḍā n m.n.s handels

vītipatanti v pr.3.pl fly up and down

cāmarā, n m.n.pl yak’s tail used as a whisk (symbol of prestige)

na ind not

dissare v.pass pr.refl.3.pl are seen

cāmara- n yak’s tail used as a whisk (symbol of prestige)

chatta- n sunshade, parasol (symbol of prestige)

gāhakā. n m.n.pl carrier, bearer, holder

**Deities held in the sky the parasol with many ribs and with one thousand rings, yak’s tails with golden handels fly up and down and yak’s tails, parasols and holders are not seen.**

# Examples 1**5**

subject

predicate

object

enlargement of subject

enlargement of object

extension of predicate

1. 1. KN-a Ja 26

ajātasattu-kumāro devadattassa gayāsīse vihāraṃ kāretvā ... divase divase pañca thālipāka-satāni abhihari.

ajātasattu-kumāro n m.n.s prince Ajātasattu

devadattassa n m.dat.s for Devadatta

gayāsīse n m.loc.s in Gayāsīsa

vihāraṃ n m.n.s monastery

kāretvā v abs having caused to do, had build or construct.

divase divase ind adv of time every day, day after day

pañca adj -.ac.pl five

thālipāka- n bowl of cooked (food)

satāni adj nt.ac.pl hundred

abhihari. v aor.3.s brought, offered, served

**Prince Ajātasattu had build the monastery for Devadatta in Gayāsīsa. He offered five hundred bowls of cooked (food) every day.**

compound of two simple sentences.

2. KN-a Ja 50

“na, bhikkhave, tathāgato idāneva lokassa atthaṃ carati, pubbepi cari-yevā”ti

“na, ind not

bhikkhave, v m.voc.pl o monks

tathāgato n m.n.s Such Become

idān’eva ind adv of time just now, right now, only now

lokassa n m.gen.s of the world

atthaṃ n m.ac.s benefit, profit, good, welfare, goal

carati, v pr.3.s acts, practices, performs, does

pubbe’pi ind adv of time even before, previously, formerly, in the past, in a previous life

cari- v aor.3.s acted, practised, performed, did

yevā”ti ind just, only, even, even so, yet, also

**O monks, not only now the Tathāgata acts for the benefit of the world, even before he acted thus.**

Complex sentences with first part subordinate.

3. DN 16.26

ajja kho, pan’ānanda, rattiyā pacchime yāme kusinārāyaṃ upavattane mallānaṃ sālavane antarena yamaka-sālānaṃ tathāgatassa parinibbānaṃ bhavissati.

ajja ind adv of time today, now

kho, ind adv of sertainty indeed, surely, certainly, truly

pana- ind moreover, and now, but

ānanda, n m.voc.s o Ānanda

rattiyā n f.gen.s of the night

pacchime adj m.loc.s in last, final

yāme n m.loc.s in the watch (of the night)

kusinārāyaṃ n f.loc.s in Kusinara

upavattane adj m.loc.s near to

mallānaṃ n m.gen.pl of the Mallas

sālavane n nt.loc.s in Sal wood, Sal grove

antarena ind adv of place in between

yamakasālānaṃ n m.gen.pl of two Sal trees

tathāgatassa n m.gen.s of Such Become

parinibbānaṃ n nt.nom.s completely gone out (of a fire)

bhavissati. v fut.3.s could be, should be, lit. will be

**Ānanda, today in the last watch of the night, near to Kusinara, in the Upavatta of Mallas in Sal grove, between two Sal trees, should be the completely gone out of the Such Become One.**

simple sentence

ajja kho – adverbal phrases of time

rattiyā pacchime yāme– adverbal phrases of time

kusinārāyaṃ upavattane mallānaṃ sālavane antarena yamaka-sālānaṃ – adv phrases of place

4. KN-a Ja 182

satthari hi paṭhama-gamanena kapilapuraṃ gantvā kaniṭṭha-bhātikaṃ nandarājakumāraṃ pabbājetvā kapilapurā nikkhamma anupubbena sāvatthiṃ gantvā viharante āyasmā nando ... anabhirato ... ahosi

satthari n m.loc.s when the master, when the teacher

hi ind adv of certainty indeed, certainly, truly, definitely

paṭhamaṃ- ind adv of time for the first time

gamanena n m.ins.s by going, walking, journeying, travelling

kapilapuraṃ n m.ac.s Kapilapura

gantvā v abs having gone (to), having travelled

kaniṭṭha- adj youngest, last born

bhātikaṃ n m.ac.s brother

Nandarājakumāraṃ n m.ac.s prince Nanda

pabbājetvā v abs having caused to ordain

kapilapurā n m.abl.s from Kapilapura

nikkhamma v ger leaving, exiting, coming out (of)

anupubbena ind adv of manner gradually, step-by-step, successively, stage-by-stage

sāvatthiṃ n f.ac.s Sāvatthi

gantvā v abs having gone (to), having travelled

viharante pr.p m.loc.s when living, staying, remaining, continuing

āyasmā n m.n.s venerable, lit. old, respected

nando n m.n.s Nanda

anabhirato adj m.n.s dissatisfied, discontent, miserable

ahosi v aor.3.s was, existed, became

**When the teacher for the first time by walking travelled to Kapilapura, he ordained (his) youngest brother, prince Nanda, and having leaved from Kapilapura gradually, he travelled to Sāvatthi. While remaining (there), the venerable Nanda became discontent.**

complex sentences with 5 simple senteses

paṭhama – adv phrase of time

gamanena – adv phrase of manner

anupubbena – adv phrase of manner

5. SN 22.59

evaṃ me sutaṃ — ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

evaṃ- ind thus; in this way

me pn m.ins.s by me

sutaṃ: pp m.ac.s heard

ekaṃ adj m.ac.s one

samayaṃ n m.ac.s time; occasion

bhagavā, n m.n.s fortunate one, the buddha

sāvatthiyaṃ n f.loc.s in sāvatthi

viharati, v pr.3.s stays, abides, dwells, lives

jeta-vane n m.loc.s in jetavana (jets’s grove)

anāthapiṇḍikassa n m.gen.s of anāthapindika

ārāme. n m.loc.s in park

**thus was heard by me: on one occasion the fortunate one staying in sāvatthi in jets’s grove in anāthapindika’s park.**

complex sentences with 2 simple senteses

ekaṃ samayaṃ – adv phrse of time

tatra kho bhagavā pañcavaggiye bhikkhū āmantesi — “bhikkhavo”ti. “bhadante”ti te bhikkhū bhagavato paccassosuṃ. bhagavā etad-avoca.

tatra ind adv of place there, in that place

kho ind adv of sertainty

bhagavā n m.n.s Sublime One, Blessed One, Fortunate One, Buddha

pañca- adj five (5)

vaggiye adj m.ac.pl part of a group, belonging to a collection

bhikkhū n m.ac.pl monks, mendicants, lit. beggars

āmantesi v aor.3.s addressed, said (to)

“bhikkhavo”ti. n m.voc.pl o monks

“bhadante”ti n m.voc.s o venerable, reverend

te pn m.n.pl they, those

bhikkhū n m.nom.pl monks, mendicants, lit. beggars

bhagavato n m.dat.s to the Buddha, for the Buddha

paccassosuṃ. v aor.3.pl they replied, assented, agreed

bhagavā n m.n.s Sublime One, Blessed One, Fortunate One, Buddha

etad-avoca v aor.3.s said this

**There the Blessed One addressed group of five monks: “O monks!”; “O Venerable!” those monks replied to the Blessed One. The Blessed One said this.**

complex sentences with 3 simple senteses

“bhikkhavo”ti – adv phrase of reason and consequence

“bhadante”ti – adv phrase of reason and consequence

6. DN 2.2

atha kho rājā māgadho ajātasattu vedehiputto ... ārohaṇīyaṃ nāgaṃ abhiruhitvā ukkāsu dhāriyamānāsu rājagahamhā niyyāsi

atha kho ind adv of time and then

rājā n m.n.s king

māgadho n m.n.s Kingdom of Magadha

ajātasattu n m.n.s Ajātasattu

vedehiputto n m.n.s “son of the wise woman” Vedehiputta

ārohaṇīyaṃ ptp m.ac.s fit to be mounted

nāgaṃ n m.ac.s elephant

abhiruhitvā v abs having climbed on top (of), having ascended, having mounted

ukkāsu n f.loc.pl while torchs, firebrands

dhāriyamānāsu prp f.loc.pl while being carried

rājagahamhā n m.abl.s from Rājagaha

niyyāsi v aor.3.s left, went out (from), exited

**And then king of Magadha Ajātasattu Vedehiputta, …, having mounted a suitable elephant, left from Rājagaha while torchs were carried.**

complex sentences with 2 simple senteses

ukkāsu dhāriyamānāsu – adv phrase of manner

7. KN 11.17

‘na h’evaṃ vandiyā buddhā, yathā vandasi gotamī.

“‘kathaṃ carahi sabbaññū, vanditabbā tathāgatā.

‘na ind not

h’evaṃ ind adv of manner indeed thus

vandiyā ptp m.n.pl should be honoured

buddhā, n m.n.pl Buddhas, Awakened Ones

yathā ind like, as, according to, on account of

vandasi v pr.2.s you pay respect, honour

gotamī. n f.voc.s Gotamī

“‘kathaṃ ind adv of manner how? why?

carahi ind adv of time then, therefore, now

sabbaññū, adj m.n.pl Omniscient, all knowing, complete understanding

vanditabbā ptp m.n.pl should be respected, should be honoured

tathāgatā. n m.n.pl Such Become, Realised, being in such a state

**“Not like this the Buddhas should be honoured, like you honour, Gotamī.”**

**“Then how Omniscients Such Becomes should be honoured?”**

complex sentences with 2 simple senteses

yathā vandasi gotamī – adv phrase of manner

āraddhavīriye pahitatte, niccaṃ daḷhaparakkame.

samagge sāvake passa, etaṃ buddhāna-vandanaṃ.

**when with energy aroused with state of resolute intention, when continuously with persistent effort, when harmonious, when seeing disciples, this is the worship of the Buddha.**

8. KN 2.18 malavaggo Dhp 239

anupubbena medhāvī, thokaṃ thokaṃ khaṇe khaṇe.

kammāro rajatass’eva, niddhame malam’attano.

anupubbena ind adv of manner gradually, step-by-step, successively, stage-by-stage

medhāvī, n m.n.s intelligent man, wise man, lit. who has wisdom

thokaṃ thokaṃ idiom adv of manner little by little, bit by bit, piece by piece

khaṇe khaṇe idiom adv of manner moment by moment, second by second

kammāro n m.n.s smith, metal worker

rajatassa- n nt.gen.s of silver

iva, ind adv of couse like, as

niddhame v opt.3.s could blow off, remove by blowing, purifie

malam- n nt.ac.s dirt, impurity, stain, dross, filth, grime, tarnish, grunge, contaminant

attano. adj m.gen.s of self, of oneself, one’s own, my own

**Wise man gradually, little by little, moment by moment, like a smith (deals) with silver, he should purifie one’s own stains.**

complex sentence with kammāro rajatass’eva as subordinate

9. KN-a Dh.p.1.6.5

sabbaṃ tissakumārassa vatthumhi vuttaniyāmen’eva veditabbaṃ

sabbaṃ adj nt.n.s all, everything

tissakumārassa n m.gen.s of the prince Tissa

vatthumhi n m.loc.s in the story, case, example, theme

vuttaniyāmena- ptp m.ins.s by should be told, should be related, as it was told

’eva ind only, just, so, even

veditabbaṃ ptp nt.n.s can be known, should be understood, must be experienced

**Everything should be understood just as it was told in the story of the prince Tissa.**

simple sentence

tissakumārassa vatthumhi vuttaniyāmen’eva – adv phrase of manner

10. KN-a Dh.p.1.6.9

sāvatthiyaṃ kir’eko upāsako dhammena samena agāraṃ ajjhāvasati.

sāvatthiyaṃ n f.loc.s in Sāvatthi

kira- ind adv of certainly it is said, allegedly, apparently, one would think, I have heard, people say

eko adj m.n.s one, a certain

upāsako n m.n.s lay disciple, lay devotee, lit. who sits near

dhammena ind adv of manner righteously, lawfully, ethically, religiously, morally

samena ind adv of manner impartially, peacefully, calmly

agāraṃ n m.ac.s dwelling, building, house, hut

ajjhāvasati. v pr.3.s lives (in), inhabits, stays (in)

**It is said, that in Sāvatthi a certain lay devotee stays at home righteously and peacefully.**

simple sentence

sāvatthiyaṃ – adv phrase of place

dhammena samena – adv phrase of manner

11. KN-a Dh.p.,1.6.5

‘ahaṃ pubbe puññaṃ akatattā kiñci na labhāmī’ti

‘ahaṃ pn 1.n.s I

pubbe ind adv of time before, previously, formerly, in the past, in a previous life

puññaṃ n nt.ac.s merit, good deed, lit. (mental) purity

akatattā n nt.abl.s because of not doing, because of not making, lit. from state of not doing

kiñci pn m.ac.s something, anything

na ind not

labhāmī’ti v pr.1.s I get, obtain

**I am not getting something because of not doing good deed in the past.**

simple sentence

pubbe puññaṃ akatattā – adv phrase of reason

12. KN-a Dh.p.,1.6.4

attano sāmike kāsāvadhare muṇḍakasīse disvā cittaṃ ekaggaṃ na bhaveyya, tena magga-phalāni pattuṃ na sakkuṇeyyuṃ. tasmā acalasaddhāya patiṭṭhitakāle tāsaṃ te bhikkhū arahattappatteyeva dassesi.

attano adj m.gen.s of self, of oneself, one’s own, own

sāmike n m.ac.pl husbands

kāsāva-dhare adj m.ac.pl wearing brown red robe

muṇḍakasīse adj m.ac.pl with shaven head

disvā v abs having seen, having understood, having found

cittaṃ n nt.n.s mind

ekaggaṃ adj nt.n.s unified, calm, collected, lit. in one place

na ind not

bhaveyya, v opt.3.s could be

tena ind adv thereby, because of that, on that account, lit. by that, with that

maggaphalāni n nt.ac.pl path and fruit, practice and result

pattuṃ v inf to attain, to reach, to arrive at

na ind not

sakkuṇeyyuṃ. v opt.3.pl they could be able (to), would be able

tasmā ind adv therefore, that is why, lit. from that

acalasaddhāya n f.loc.s when unshakeable confidence, faith like a mountain

patiṭṭhita- pp firmly grounded, well established, supported

kāle n m.loc.s when the time

tāsaṃ pn m.dat.pl of those, of them, their

te pn m.ac.pl those

bhikkhū n m.ac.pl monks

arahatta- n (state of) being worthy, enlightenment

patte- pp m.ac.pl attained, reached, gained, found

yeva ind adv just, only, even, even so, yet, also

dassesi. v aor.3.s showed, exhibited, revealed, lit. caused to see

**Having seen their hustband with shaven head and wearing brown red robe, (their) mind could not become unified, because of that they could not be able to attain path and fruit. Therefore, in the time when unshakeable confidence was firmly grounded, he showed to them those monks as attained enlightenment.**

compound of 4 simple sentences

acalasaddhāya patiṭṭhitakāle – adv phrase of time

13. Dhp 85 :

appakā te manussesu – ye janā pāra-gāmino,

ath’āyaṃ itarā pajā – tīram’ev’ānudhāvati

appakā adj m.n.pl few things, few people, small amount

te pn m.n.pl they, those

manussesu n m.loc.pl in (among) people

ye pn m.n.pl those who

janā n m.n.pl the people

pāragāmino n m.n.pl who going beyond, cross over, to the other shore

atha- ind adv then; and also, but

ayaṃ pn m.n.s this

itarā pn f.n.s other, rest

pajā n f.n.s people, population, generation, mnd

tīram- n nt.ac.s shore, bank

eva- ind adv of sertainty only, even, just

anudhāvati v pr.3.s run along, run up and down, run back and forth

**Few are those among people, who are going to the other shore, but there are another people just running along the shore.**

compound of two simple sentence

14. KN-a Dh.p.1.1.1

sā vejjen’āgantvā “kīdisaṃ, bhadde”ti puṭṭhā “pubbe me akkhīni thokaṃ rujjiṃsu, idāni pana atirekataraṃ rujjantī”ti āha.

sā pn f.n.s she

vejjena- n m.ins.s with doctor

āgantvā v abs having arrived, having returned

“kīdisaṃ, adj nt.n.s of what kind? how is it? what is it like?

bhadde”ti n f.voc.s madam, ma’am, good lady

puṭṭhā pp f.n.s asked, questioned

“pubbe ind adv of time before, previously, formerly, in the past, in a previous life

me pn 1.gen.s my, mine

akkhīni n nt.n.pl eyes

thokaṃ ind adv of degree a little, slightly

rujjiṃsu, v aor.3.pl ached, hurt, were sore

idāni ind adv of time now, soon, at present

pana ind moreover, and now, but

atirekataraṃ ind adv of degree very much, too much, to a high degree

rujjantī”ti v pr.3.pl are hurt

āha. v imperf.3.s he said

**She came to doctor. He asked: “How is it, madam?” She said: “Previously my eyes ached slightly, but now they hurt too much.”**

compound of 4 simple sentences

kīdisaṃ, bhadde”ti – adv phrase of reason and consequence

15. KN 8.82

“yena yena subhikkhāni, sivāni abhayāni ca.

tena puttaka gacchassu, mā sokāpahato bhavā”ti.

“yena yena ind adv of place wherever, anywhere

subhikkhāni, adj nt.n.pl with abundance of food, lit. with easy begging

sivāni adj nt.n.pl safe, happy, blessed

abhayāni adj nt.n.pl safety, safe place, fearless

ca. ind and

tena ind adv of place there

puttaka n m.voc.s child

gacchassu, v imp.refl.2.s you go by yourself

mā ind may not be, do not

sokāpahato adj m.n.s overcome by grief

bhavā”ti. v imp.2.s may you be

**Where are abundance of food, safe and fearless, there you should go, child. May you not be overcome by sorrow!**

compound of two simple sentences

“yena yena subhikkhāni, sivāni abhayāni ca. - adv phrase of place

16. KN 14.137

“yatth’eko labhate babbu, dutiyo tattha jāyati.

“yatth’eko ind adv of place wherever, right where

labhate v pr.refl.3.s one oneself gets, one oneself obtains

babbu, n m.n.s cat

dutiyo n m.n.s second

tattha ind adv of place there, in that place

jāyati. v pr.3.s is appear

**Wherever one cat gets (something) there second will appear.**

simple sentence

“yatth’eko labhate babbu – adv phrase of place

17. KN 8.196

yadā balākā suci-paṇḍara-cchadā, kāḷassa meghassa bhayena tajjitā.

palehiti ālayam’ālayesinī, tadā nadī ajakaraṇī rameti maṃ.

yadā ind adv of time when, whenever

balākā n f.n.s crane

suci- adj clean, pure

paṇḍara- adj pale, white

chadā, adj f.n.s with wings

kāḷassa adj m.gen.s of dark, black

meghassa n m.gen.s of cloud, rain-cloud

bhayena n nt.ins.s by danger (of), peril (of)

tajjitā. pp f.n.s frightened (by), startled (by), spurred on

palehiti v fut.3.s will run away, will escape, will flee

ālayam- n roost, perch, haven

ālayesinī, n f.n.s who is seeking safety

tadā ind adv of time then, at that time

nadī n f.n.s river

ajakaraṇī n f.n.s Ajakaraṇī

rameti v pr.3.s gives delight, pleases, makes one happy

maṃ. pn 1.ac.s me

**When the crane with pure white wings, frightened by the danger of the dark rain-cloud, he will run away seeking safety on the roost, at that time river Ajakaraṇī gives delight to me.**

compound of one simple sentences and one complex with first subordinate

18. KN 14.150

asantaṃ yo paggaṇhāti, asantaṃ c’ūpasevati.

tam’eva ghāsaṃ kurute, byaggho sañjīvako yathā’ti.

asantaṃ adj m.ac.s unvirtuous, wicked, bad

yo pn m.n.s whoever

paggaṇhāti, v pr.3.s takes up, befriends, supports

asantaṃ adj m.ac.s unvirtuous, wicked, bad

ca- ind and

upasevati. v pr.3.s associates (with), keeps company (with)

tam’eva pn+ind m.ac.s that very, just him, only he, **?** the very same

ghāsaṃ n m.ac.s food, fodder

kurute, v pr.refl.3.s one oneself does, one oneself makes

byaggho n m.n.s tiger, panther

sañjīvako n m.n.s reviver, rescuer

yathā ind just as, like

**Whoever befriends to the unvirtuous and keeps company with unvirtuous, that person makes himself into fodder, like a rescuer for the tiger.**

compound = complex sentences with first subordinate + simple sentence

19. KN-a Dh.p.1.1.9

saccaṃ kira tvaṃ, nanda, sambahulānaṃ bhikkhūnaṃ evaṃ ārocesi?

saccaṃ ind adv of sertainty truly, really

kira ind narrative now, then, you know?

tvaṃ, pn

nanda, n m.voc.s Nanda

sambahulānaṃ adj m.dat.pl of many, numerous, plenty of

bhikkhūnaṃ n m.dat.pl of monks

evaṃ ind thus, this, like this, just as, such

ārocesi v aor.2.s told, informed, explained (to)

**It is true, Nanda, that you told this to many monks?**

simple sentence

20. KN-a Dh.p.1.1.5

tathāgatassa tattha hatthināgena upaṭṭhiyamānassa vasanabhāvo sakala-jambudīpe pākaṭo ahosi.

tathāgatassa n m.gen.s of Such Become, Realised

tattha ind adv of place there, in that place

hatthināgena n m.ins.s with mighty elephant, royal elephant

upaṭṭhiyamānassa pprp m.gen.s of being attended (to), being waited

vasanabhāvo n m.n.s fact of living

sakala- adj whole, entire

jambudīpe n m.loc.s in India, lit. rose-apple land

pākaṭo adj m.n.s famous, well known, widespread

ahosi. v aor.3.s was, existed, became

**The fact of the Such Become living there, attended by mighty elephant, became well known in entire India.**

simple sentence

sakala-jambudīpe – adv phrase of place

# Examples 16

1. KN 8.263

yo vejayanta-pāsādaṃ, pādaṅguṭṭhena kampayi

yo pn m.n.s who, whoever

vejayanta- n Sakka’s Palace, lit. conquering

pāsādaṃ, n m.ac.s mansion, stately home, palace, building with pillars

pādaṅguṭṭhena n nt.ins.s with big toe

kampayi v aor.3.s shook, caused to shake

**Who shook with big toe mansion of Sakka’s Palace,**

tādisaṃ bhikkhumāsajja, kaṇha dukkhaṃ nigacchasi

tādisaṃ adj m.ac.s such, like that (of), of such character, of such quality, the kind (of)

bhikkhum- n m.ac.s monk

āsajja, v ger insulting, assaulting, attacking

kaṇha n m.voc.s dark one, black one, evil one

dukkhaṃ n nt.ac.s discomfort, suffering, pain, unease, something unsatisfactory, problem, trouble

nigacchasi v pr.2.s you suffer, undergo, fall (into)

**insulting such monk, o Dark One, you undergo suffering.**

2. KN 8.263

“evam’etaṃ mahāvīra, yathā samaṇa bhāsasi.

ettha c’eke visīdanti, paṅkamh’iva jaraggavo.

“evam’etaṃ ind+pn so it is, it is this, just like that, exactly like that

mahāvīra, n m.voc.s o great hero

yathā ind like, as

samaṇa n m.voc.s Ascetic, epithet of the Buddha

bhāsasi. v pr.2.s you speak (about), talk (about)

ettha ind here, in this place, in this regard

c’eke ind+pn and some, some people

visīdanti, v pr.3.pl they sink down (in), sink (into), flounder

paṅkamha- n m.loc.s in dirt, mud, mire, swamp

iva ind like, as

jaraggavo. n m.n.s old bull

**So it is, o Great Hero, it is as you speak, Ascetic! Here some people sink down like an old bull into the mud.**

3. DN 14.14 mahāpadānasuttaṃ

seyyathā’pi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ samma’d-eva rajanaṃ paṭiggaṇheyya, evam’eva tesaṃ caturāsīti-pāṇasahassānaṃ tasmiṃyeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi

seyyathā’pi ind just like, as if, imagine if

nāma ind certainly, truly, for sure

suddhaṃ adj nt.n.s clean, pure, white

vatthaṃ n nt.n.s cloth, clothes, robe

apagatakāḷakaṃ adj nt.n.s without dirty marks, without stains

sammadeva ind thoroughly, completely, properly, rightly

rajanaṃ n nt.ac.s dye, colour

paṭiggaṇheyya, v opt.3.s could take, accept, receive

evameva ind similarly, in the same way, so too, just so

tesaṃ pn m.dat.pl for those

caturāsīti- adj eighty four (84)

pāṇa- n being, living being, lit. breath

sahassānaṃ adj m.dat.pl for one thousands (1000)

tasmiṃyeva ind in that very, in that exact

āsane n nt.loc.s in seat

virajaṃ adj nt.n.s pure, stainless, untainted

vītamalaṃ adj nt.n.s stainless, spotless, without taint, blemish free

dhammacakkhuṃ n nt.n.s insight into the nature of reality, spiritual insight, understanding of the way things are, lit. Dhamma eye

udapādi v aor.3.s arose, sprung up

**Just like a white cloth, without stains, could completely take the dye, in the same way spiritual insight arose for those eighty four thousands of beings, in that exact seat.**

4. KN 8.228

sare hatthehi bhañjitvā, katvāna kuṭim’acchisaṃ,

tena me sarabhaṅgo’ti, nāmaṃ sammutiyā ahu.

“sare n nt.ac.pl reeds (used for making arrows)

hatthehi n m.ins.pl with hands

bhañjitvā, v abs having broken, having destroyed

katvāna v abs having done, having made

kuṭim- n f.ac.s hut

acchisaṃ. v aor.3.pl waited, remained, lit. sited

tena ind thereby, because of that, on that account, lit. by that, with that

me pn 1.gen.s my

sarabhaṅgo’ti, n m.n.s Sarabhaṅga; ‘reed breaking’

nāmaṃ n nt name

sammutiyā n f.ins.s by common opinion, popular idea, general agreement, general consensus

ahu. v aor.3.s one was, it was, there was

**I broke reeds with hands, made a hut and remained (there), because of that by general agreement my name was the Sarabhaṅga ‘reed breaking’**

5. DN 23.5

labheyya nu kho so coro coraghātesu — ‘āgamentu tāva bhavanto coraghātā, amukasmiṃ me gāme vā nigame vā mittāmaccā ñātisālohitā, yāvāhaṃ tesaṃ uddisitvā āgacchāmī’ti, udāhu vippalapantasseva coraghātā sīsaṃ chindeyyun”ti?

labheyya v opt.3.s would get, could receive, obtains

nu kho ind does? is? would?

so pn m.n.s he, that

coro n m.n.s thief

coraghātesu — n m.loc.pl in executioners

‘āgamentu v imp.3.pl they may wait, must expect

tāva ind that much, as long as, to that extent, until, at least

bhavanto n m.n.pl masters, sirs, good men

coraghātā, n m.n.pl executioners

amukasmiṃ pn m.loc.s in that, such and such (person or place)

me pn 1,gen.s my

gāme n m.loc.s in village, hamlet, collection of houses

vā ind or

nigame n m.loc.s in town, market town

vā ind or

mittāmaccā n m.n.pl friend and colleagues, friends and companions

ñātisālohitā n m.n.pl family and blood relatives

yāva- ind as long as, as far as, up to, until

ahaṃ pn 1.n.s I

tesaṃ pn m.dat.pl to them

uddisitvā v abs having seen, having visited, lit. having looked up

āgacchāmī’ti, v pr.1.s I come back, arrive

udāhu ind or (part 2 of a question)

vippalapaṃ- adj m.ac.s talkative, who are wailing

tassa- pn m.gen.s of that, his

eva ind only, just, so, even

coraghātā n m.n.pl executioners

sīsaṃ n nt.ac.s head

chindeyyun”ti? v opt.3.pl they could cut, cut off, sever

**Whould that thief get from the executioners: “In such and such village or town there are my friends and companions, family and blood relatives. (Please) may good executioners wait until I have visited them, then I will come back. Or executioners just could cut off the head of that talkative (thief)?”**

6. DHP 329 nāgavaggo

no ce labhetha nipakaṃ sahāyaṃ, saddhiṃcaraṃ sādhuvihāri-dhīraṃ, rājā’va raṭṭhaṃ vijitaṃ pahāya, eko care mātaṅg’araññe’va nāgo.

“no ind not

ce ind if

labhetha v opt.3.s one oneself would get, one oneself would acquire, one oneself should obtain

nipakaṃ adj m.ac.s intelligent, wise, discerning

sahāyaṃ, n m.ac.s friend, companion, fellow traveller

saddhiṃ- ind together (with), with

caraṃ adj m.ac.s walking, going, roaming, living

sādhuvihāri- adj who lives well, clean living

dhīraṃ. adj m.ac.s stable, constant, reliable, firm

rājā- n m.n.s king

iva ind like

raṭṭhaṃ n nt.ac.s country, land, kingdom, realm

vijitaṃ adj nt.ac.s conquered, subjugated

pahāya, v ger leaving behind, giving up, abandoning

eko adj m.n.s alone

care v opt.3.s should go about, should leads (one’s life), should conduct oneself

mātaṅga- n elephant

araññe- n nt.loc.s in forest, wood, wilds

iva ind like

nāgo. n m.n.s tusker, bull elephant, mighty beast

**If one could not find an intelligent friend, fellow traveller, who stable and lives well, he should walk alone, like the king giving up the conquered kingdom, like the mighty beast in elephant’s forest.**

7. KN-a Ja 181

evaṃ mahāsatto khuddaka-makkhikāya pivana-mattampi lohitaṃ anuppādetvā satta-rājāno palāpetvā kaniṭṭha-bhātaraṃ apaloketvā kāme pahāya isipabbajjaṃ pabbajitvā abhiññā ca samāpattiyo ca nibbattetvā jīvitapariyosāne brahmalokūpago ahosi.

evaṃ ind thus, this, like this, just as, such

mahāsatto n m.n.s great being

khuddaka- adj small, minute, tiny

makkhikāya n f fly, lit. smearer

pivana- n drink, drinking

mattam’pi adj nt.ac.s just as many as, as much as, a measure of, consisting of, only as much as

lohitaṃ n nt.ac.s blood

anuppādetvā v abs having not produced, having not given rise to, lit. caused to appear

satta- adj seven

rājāno n m.ac.pl officers, policemen, lit. king’s men

palāpetvā v abs having put to flight, having made flee

kaniṭṭha- adj youngest, last born

bhātaraṃ n m.ac.s brother

apaloketvā v abs having obtained permission (from), having given notice (to), lit. having looked up (to)

kāme n m.ac.pl pleasures, sensual pleasures

pahāya v ger leaving behind, giving up, abandoning

isipabbajjaṃ n m.ac.s non-Buddhist ascetic

pabbajitvā v abs having ordained, having renounced the household life

abhiññā n f.ac.pl psychic powers

ca ind and

samāpattiyo n f.ac.pl attainments, meditation attainments

ca ind and

nibbattetvā v abs having brought about, having caused to come forth, having completed, lit. having caused to be

jīvitapariyosāne n nt.loc.s in the end of life, end of life span

brahmalokūpago adj m.n.s reborn in the world of the gods, headed towards Brahma’s realm

ahosi. v aor.3.s was, existed, became

**Like this great being did not cause to appear the blood even as many as small fly can drink, made flee seven kings, obtained permission from his youngest brother, abandoning sensual pleasures he ordained as non-Buddhist ascetic, then he obtained psychic powers and meditation attainments, and after death was reborn in the Brahma’s realm.**

8. KN-a Ud,2.8

kosalarājā mahantena balenāgantvā bārāṇasiṃ gahetvā taṃ rājānaṃ māretvā tassa aggamahesiṃ attano aggamahesiṃ akāsi.

kosalarājā n m.n.s king of Kosala

mahantena adj m.ins.s with great, large, powerful, grand, mighty, vast, extensive

balena- n m.ins.s with army, military force

āgantvā v abs having arrived, having returned

bārāṇasiṃ n f.ac.s City of Varanassi

gahetvā v abs having taken control (of), having seized power

taṃ pn m.ac.s that, he

rājānaṃ n m.ac.s king (object)

māretvā v abs having caused to kill, having caused to murder, having had someone killed

tassa pn m.gen.s his

aggamahesiṃ n f.ac.s first queen, first wife of the king

attano adj m.dat.s for self, for oneself, to oneself

aggamahesiṃ n f.ac.s first queen, first wife of the king

akāsi. v aor.3.s did, made

**King of Kosala arrived with a great force, having taken control of Varanassi, he caused to kill that king and made his first queen his own.**

9. KN-a Dh.p.,1.5.11

eko kuṭumbiko ekassa therassa vihāraṃ katvā taṃ tattha viharantaṃ catūhi paccayehi upaṭṭhahi.

eko adj m.n.s one, a certain

kuṭumbiko n m.n.s head of a family, householder, family man

ekassa adj m.dat.s to one, a certain

therassa n m.dat.s to elder monk

vihāraṃ n m.ac.s monastery

katvā v abs having done, having made

taṃ pn m.ac.s that, him

tattha ind there, in that place

viharantaṃ prp m.ac.s living, staying, remaining, continuing

catūhi adj m.ins.pl with four

paccayehi n m.ins.pl with supports, requisites

upaṭṭhahi. v aor.3.s attended, served, provided

**A certain householder built a monastery for a certain elder monk, a householder provided (monk) who living there with four requisites.**

10. Vin 4, 1.8

caratha, bhikkhave, cārikaṃ bahujana-hitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

caratha, v imp.2.pl you walk, wander, go

cārikaṃ n f.ac.s walking tour, walking journey

bahujana- n multitude, many people, mass of people

hitāya n nt.dat.s for welfare, good, benefit, blessing

bahujanasukhāya n nt.dat.s for the happiness of many people

lokānukampāya n f.dat.s for the compassion for the world

atthāya n m.dat.s for benefit, profit, good, welfare, goal

hitāya n nt.dat.s for welfare, good, benefit, blessing

sukhāya n nt.dat.s for ease, comfort, happiness, pleasure

devamanussānaṃ. n m.gen.pl of gods and men

**O monks, you should travel the benefit of mass of people, for the happiness of many people, out of the compassion for the world, for the welfare, for the blessing, for the happiness of gods and men.**

11. DN 5.2

na arahati bhavaṃ kūṭadanto samaṇaṃ gotamaṃ dassanāya upasaṅkamituṃ. samaṇo tveva gotamo arahati bhavantaṃ kūṭadantaṃ dassanāya upasaṅkamituṃ .

na ind not

arahati v pr.3.s should, ought (to), suitable (for), befitting

bhavaṃ n m.n.s respectable person, honourable person

kūṭadanto n m.n.s Kūṭadanta; ‘crooked tooth’

samaṇaṃ n m.ac.s ascetic, renunciant, holy man, monk, recluse, lit. who makes an effort, calm one

gotamaṃ n m.ac.s Gotama

dassanāya n nt.dat.s to see, in order to see, for the purpose of seeing

upasaṅkamituṃ. v inf to approach, to visit, to go (to)

samaṇo n m.nom.s ascetic, renunciant, holy man, monk, recluse, lit. who makes an effort, calm one

tv-eva ind however, but, rather, rather than

gotamo n m.nom.s Gotama

arahati v pr.3.s should, ought (to), suitable (for), befitting

bhavantaṃ n m.ac.s respectable person, honourable person

kūṭadantaṃ n m.ac.s Kūṭadanta; ‘crooked tooth’

dassanāya n nt.dat.s to see, in order to see, for the purpose of seeing

upasaṅkamituṃ v inf to approach, to visit, to go (to)

**Respectable person ‘Crooked Tooth’ should not approach recluse Gotama in order to see, but recluse Gotama should approach respectable person ‘Crooked Tooth’ in order to see.**

12. DN 23.20

atha kho pāyāsi rājañño uttaraṃ māṇavaṃ āmantāpetvā etadavoca — “saccaṃ kira tvaṃ, tāta uttara, dānaṃ datvā evaṃ anuddisasi — ‘imināhaṃ dānena pāyāsiṃ rājaññameva imasmiṃ loke samāgacchiṃ, mā parasmin”ti?

atha kho ind then, and then, after that

pāyāsi n m.n.s Pāyāsi

rājañño n m.n.s man of the ruling class, young khattiya

uttaraṃ n m.ac.s Uttara

māṇavaṃ n m.ac.s young man, young gentleman, young Brahman

āmantāpetvā v abs having sent (for), having had summoned

etadavoca v aor.3.s one said this

“saccaṃ ind truly, really

kira ind narrative now, then, you know?

tvaṃ, pn 2.n.s you

tāta n m.voc.s father, brother, (respectful address)

uttara, n m.voc.s Uttara

dānaṃ n nt.ac.s gift, giving, offering, charity

datvā v abs having given, having offered, having donated

evaṃ ind thus, this, like this, just as, such

anuddisasi v pr.2.s points out, remarks

‘imina- pn m.ins.s by this

ahaṃ pn 1.n.s I

dānena n nt.ins.s by gift, giving, offering, charity

pāyāsiṃ n m.ac.s Pāyāsi

rājaññam- n m.ac.s man of the ruling class, young khattiya

eva ind only, just, so, even

imasmiṃ pn m.loc.s in this

loke n m.loc.s in world, plane of existence

samāgacchiṃ v aor.1.s I united (with), associated (with), meet (with), connected (with)

mā ind do not, may one not, don’t let

parasmin”ti? adj m.loc.s in next (world), next (life), after (life)

**And then young khattiya Pāyāsi had summoned young gentleman Uttara and said this: “Is it true, father Uttara, that by giving charity you remarked thus: “By this charity may I meet with young khattiya Pāyāsi only in this life not in the next.”**

13. DN 23.10

abhijānāsi no tvaṃ, rājañña, divā seyyaṃ upagato supinakaṃ passitā ārāmarāmaṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ pokkharaṇīrāmaṇeyyakan”ti?

abhijānāsi v pr.2.s is aware (of), is conscious (of)

no ind inter surely? didn’t you? definitely

tvaṃ, n m.n.s you

rājañña, n m.voc.s man of the ruling class, young khattiya

divā ind by day, during the day

seyyaṃ n f.ac.s sleep, rest, sleeping posture

upagato pp m.n.s taken, undertaken, underwent

supinakaṃ n nt.ac.s dream

passitā pp m.n.pl seen

ārāmarāmaṇeyyakaṃ n nt.ac.s delightful park, lovely grove

vanarāmaṇeyyakaṃ n nt.ac.s delightful wood, wonderful forest

bhūmirāmaṇeyyakaṃ n nt.ac.s delightful place, lovely area, wonderful region

pokkharaṇīrāmaṇeyyakaṃ n nt.ac.s delightful pool, lovely lotus pond

**Are you aware, young khattiya, (when you) taking rest during the day, you see a dream with delightful park, wonderful forest, lovely area and delightful lotus pond?**

14. MN 8.1

so vata, cunda, attanā palipa-palipanno paraṃ palipa-palipannaṃ uddharissatīti n’etaṃ ṭhānaṃ vijjati.

so pn m.n.s he, that

vata ind certainly, surely, indeed

cunda, n m.voc.s o Cunda

attanā n m.ins.s with oneself, by oneself

palipa- n mud, mire, marsh, swamp

palipanno pp m.n.s stuck (in), immersed (in), sunk (into)

paraṃ pn m.ac.s other, another (person)

palipa- n mud, mire, marsh, swamp

palipannaṃ pp m.ac.s stuck (in), immersed (in), sunk (into)

uddharissatī’ti v fut.3.s will pull up, lift up, raise, remove

n’etaṃ pn m.n.s this is not

ṭhānaṃ n nt.n.s reason, grounds, basis, cause

vijjati v pr.3.s exists (in), is found (in), is present (in)

**Indeed, o Cunda, it is impossible that one himself stuck in mud should pull up another person who (also) stuck in mud.**

so vata, cunda, attanā a-palipa-palipanno paraṃ palipa-palipannaṃ uddharissatī’ti ṭhānam’etaṃ vijjati

so pn m.n.s he, that

vata ind certainly, surely, indeed

cunda, n m.voc.s o Cunda

attanā n m.ins.s with oneself, by oneself

a-palipapalipanno pp m.n.s not stuck inmud, immersed in mire, sunk into the swamp

paraṃ pn m.ac.s other, another (person)

palipa- n mud, mire, marsh, swamp

palipannaṃ pp m.ac.s stuck (in), immersed (in), sunk (into)

uddharissatī’ti v fut.3.s will pull up, lift up, raise, remove

ṭhānaṃ- n nt.n.s reason, grounds, basis, cause

etaṃ pn m.n.s this

vijjati v pr.3.s exists (in), is found (in), is present (in)

**Indeed, o Cunda, it is possible that one himself not stuck in mud should pull up another person who (also) stuck in mud.**

15. MN 13

tassa ce, bhikkhave, kulaputtassa evaṃ uṭṭhahato ghaṭato vāyamato te bhogā n’ābhinipphajjanti.

“tassa pn m.gen.s when that

ce, ind if

kulaputtassa n m.gen.s when son of a good family, respectable young man, young gentleman

evaṃ ind thus, this, like this, just as, such

uṭṭhahato prp m.gen.s when getting up, arousing oneself, lit. standing up

ghaṭato prp m.gen.s when trying, striving, making an effort

vāyamato prp m.gen.s when making an effort, striving, exerting oneself

te pn m.n.pl those

bhogā n m.n.pl wealth, possessions, property, riches

n’ābhinipphajjanti v pr.3.pl are accomplished, are successfully attained, are arise

**If those wealth not successfully coming, while young gentleman arousing oneself, striving and making an effort.**

so socati kilamati paridevati urattāḷiṃ kandati, sammohaṃ āpajjati, moghaṃ vata me uṭṭhānaṃ, aphalo vata me vāyāmo’ti.

so pn m.n.s he

socati v pr.3.s sorrows, grieves, mourns

kilamati v pr.3.s grows tired, gets fatigued

paridevati v pr.3.s mourns, laments, wails

urattāḷiṃ ind beating one’s breast

kandati, v pr.3.s cries, weeps, wails

sammohaṃ n m.ac.s confusion, delusion, bewilderment

āpajjati v pr.3.s experiences, suffers

moghaṃ adj nt.n.s useless, stupid, in vain, a waste

vata ind oh! oh no! oh dear!

me pn 1.gen.s my

uṭṭhānaṃ, n nt.n.s effort, exertion, initiative, activity,

aphalo adj m.n.s useless, empty, in vain, lit. fruitless

vata ind oh! oh no! oh dear!

me pn 1.gen.s my

vāyāmo’ti. n m.n.s effort, striving, exertion, endeavour

**He grieves, grows tired, mourns, wails beating his breast, experiences bewilderment. “Oh dear! My effort is useless! Oh no! My exertion is fruitless!”**

16. DN 9.6

“addhā kho, bhante, evaṃ sante tassa purisassa sappāṭihīrakataṁ bhāsitaṃ sampajjatī”ti.

“addhā ind most certainly! for sure! definitely!

kho, ind indeed, surely, certainly, truly

bhante, n m.voc.s sir, lord, reverend

evaṃ ind thus, this, like this, just as, such

sante prp m.loc.s when existing, being

tassa pn m.gen.s of that

purisassa n m.gen.s of person

sappāṭihīrakataṁ adj nt.n.s well grounded, well founded, with sound basis

bhāsitaṃ n nt.n.s saying, speech, statement, utterance, talk, words, lit. what was said

sampajjatī”ti. v pr.3.s happens to be, turns out to be

**Most certainly, reverend! thus, when being like this, words of that person turns out to be well grounded.**

17. SN 35.132 lohiccasuttaṃ

“yagghe! bhavaṃ jāneyya, samaṇo mahākaccāno brāhmaṇānaṃ mante ekaṃsena apavadati, paṭikkosatī”ti?

“yagghe! ind come on! see now!

bhavaṃ n m.n.s master, sir

jāneyya, v opt.3.s should know, could understand

samaṇo n m.n.s ascetic, renunciant, holy man, monk, recluse

mahākaccāno n m.n.s Mahākaccāna

brāhmaṇānaṃ n m.gen.s of Brahmans, priests

mante n m.ac.pl mantras, scriptures, sacred hymns, Veda

ekaṃsena ind certainly, definitely, absolutely

apavadati, v pr.3.s slanders, denigrates, disrespects

paṭikkosatī”ti? v pr.3.s rejects, refuses to accept, disses, disdains

**See now! Master should know that recluse Mahākaccāna absolutely slandersa and rejects sacred hymns of the Brahmans.**

# Examples 17

1. KN-a Dh.p.2.17.3

puṇṇo theraṃ disvā’va kasiṃ ṭhapetvā pañcapatiṭṭhitena theraṃ vanditvā “dantakaṭṭhena attho bhavissatī”ti dantakaṭṭhaṃ kappiyaṃ katvā adāsi.

puṇṇo adj m.n.s “full, complete”, Puṇṇo

theraṃ n m.ac.s elder, senior monk, lit. old man

disvā- v abs having seen, having understood, having found

eva ind only, just, so, even

kasiṃ n f.ac.s ploughing, farming, agriculture

ṭhapetvā v abs having placed aside, having put down

pañca-patiṭṭhitena pp m.ins.s with 5 fold prostration or veneration

theraṃ n m.ac.s elder, senior monk, lit. old man

vanditvā v abs having bowed, having paid respect, having honoured

“dantakaṭṭhena n nt.ins.s toothbrush, lit. tooth stick

attho n m.n.s benefit, profit, good, welfare, goal

bhavissatī”ti v fut.3.s could be, should be, will be

dantakaṭṭhaṃ n nt.ac.s toothbrush, lit. tooth stick

kappiyaṃ adj nt.ac.s suitable, appropriate

katvā v abs having done, having made

adāsi. v aor.3.s gave

**Puṇṇo just having seen an elder, placed aside ploughing, paid respect to him with five fold prostration. “Toothbrush will be useful!” Having made suitable toothbrush, he offered it.**

2. KN-a Dh.p.1.5.3

satthā mūlasiriṃ āmantetvā “jānāsi etan”ti pucchitvā “na jānāmī”ti vutte, “pitā te ānandaseṭṭhī”ti vatvā asaddahantaṃ “ānandaseṭṭhi puttassa te pañca mahānidhiyo ācikkhāhī”ti ācikkhāpetvā saddahāpesi.

satthā n m.n.s The teacher

mūlasiriṃ n m.ac.s Mūlasiri, “Rooted in prosperity”

āmantetvā v abs having invited, having called, having summoned

“jānāsi v pr.2.s you know, understand

etan”ti n m.ac.s this

pucchitvā v abs having asked, having enquired, having questioned

“na ind not

jānāmī”ti v pr.2.s I know, understand

vutte, pp m.loc.s when said, told, spoken, mentioned

“pitā n m.n.s father

te pn 2.gen.s your

ānandaseṭṭhī”ti n m.n.s Ānandaseṭṭhī, “Happy wealthy man”

vatvā v abs having said

asaddahantaṃ prp m.ac.s not believing

“ānandaseṭṭhi n m.n.s Ānandaseṭṭhī, “Happy wealthy man”

puttassa n m.dat.s to son, child

te pn 2.gen.s your

pañca adj -.ac.pl five (5)

mahānidhiyo n f.ac.pl grate treasure, trove, hoard, lit. put down

ācikkhāhī”ti v imp.2.s tell about, describe, point out, teach

ācikkhāpetvā v abs having made show, having made tell

saddahāpesi. v aor caused to believe, convinced

**The Teacher summoned the Mūlasiri. “Do you know this (man) ?” he asked; “I don’t now” he said; “Yor father Ānandaseṭṭhī” he said to not believing; “Describe five grate treasure to your son” having caused to show, he convinced.**

3. Dhp 85 :

appakā te manussesu – ye janā pāra-gāmino,

ath’āyaṃ itarā pajā – tīram’ev’ānudhāvati

appakā adj m.n.pl few things, few people, small amount

te pn m.n.pl they, those

manussesu n m.loc.pl in (among) people

ye pn m.n.pl those who

janā n m.n.pl the people

pāragāmino n m.n.pl who going beyond, cross over, to the other shore

atha- ind adv then; and also, but

ayaṃ pn f.n.s this, the

itarā pn f.n.s other, rest

pajā n f.n.s people, population, generation, mnd

tīram- n nt.ac.s shore, bank

eva- ind adv only, even, just

anudhāvati v pr.3.s run along, run up and down, run back and forth

**Few are those among people, who are going to the other shore, but the rest of the people just running along the shore.**

4. KN 8.261

anuddhato acapalo, nipako saṃvutindriyo.

sobhati paṃsukūlena, sīho’va girigabbhare.

anuddhato adj m.n.s calm, subdued, unruffled, not agitated

acapalo, adj m.n.s steady, steadfast, not shaking

nipako adj m.n.s intelligent, wise, discerning

saṃvutindriyo. adj m.n.s with mind under control, with senses retrained

sobhati v pr.3.s shines, radiates, looks beautiful

paṃsukūlena, adj m.ins.s with a robe from a rubbish heap, wearing a rag robe

sīho’va n m.n.s like a lion

giri-gabbhare. n m.loc.s in mountain cave

**Calm, steadfast, intelligent, with senses retrained, he shines even wearing a rag robe, like a lion in a mountain cave.**

5. KN 8.176

yodha koci manussesu, parapāṇāni hiṃsati.

asmā lokā paramhā ca, ubhayā dhaṃsate naro.

yo- pn m.n.s whoever

idha ind here, now, in this world

koci pn m.n.s someone, anyone, some, whoever

manussesu, n m.loc.pl among people

para-pāṇāni n nt.ac.pl another living beings

hiṃsati. v pr.3.s harms, hurts, injures

asmā pn m.abl.s from this

lokā n m.abl.s from world

paramhā adj m.abl.s from other, another

ca, ind and

ubhayā pn m.abl.s from both, referring to two things

dhaṃsate v pr.refl.3.s one deprives oneself (from), one falls (from)

naro. n m.n.s man, person

**Whoever here among people harms another living beings, that person falls down from both (welfare), in this world and another.**

6. Dhp 64

yāvajīvam’pi ce bālo, paṇḍitaṃ payirupāsati.

na so dhammaṃ vijānāti, dabbī sūparasaṃ yathā.

yāvajīvaṃ- ind for whole life, lit. as long as life

api ind even, even then

ce ind if

bālo, n m.n.s fool, ignorant, immature person

paṇḍitaṃ n m.ac.s sage, intelligent person, wise man

payirupāsati. v pr.3.s associates closely (with), attends closely (to), lit. sits closely around

na ind not

so pn m.n.s he

dhammaṃ n m.ac.s Teaching, truth, reality

vijānāti, v pr.3.s comprehends, understands, recognises, distinguishes, is aware (of)

dabbī n f.n.s wooden spoon, spoon, ladle

sūparasaṃ n m.ac.s taste of soup, flavour of curry

yathā. ind like, as

**If a fool even for his whole life associates closely with a wise man, he is not understanding the truth, like a wooden spoon (is not understanding) the taste of a soup.**

7. KN-a Dh.p.1.5.3

atha naṃ piṇḍāya caritvā jīvituṃ samatthakāle sā kapālakaṃ hatthe ṭhapetvā, “tāta, mayaṃ taṃ nissāya mahādukkhaṃ pattā, idāni na sakkomi taṃ posetuṃ, imasmiṃ nagare kapaṇaddhikādīnaṃ paṭiyattabhattāni atthi, tattha bhikkhāya caritvā jīvāhī”ti taṃ vissajjesi.

atha ind then, also, and so, after that

naṃ n m.ac.s him

piṇḍāya n m.dat.s for alms

caritvā v abs having walked, having wandered, having lived

jīvituṃ v inf to live, to remain alive, to survive

samatthakāle n m.loc.s in time when he was able, strong

sā pn f.n.s she

kapālakaṃ n m.ac.s beggars bowl

hatthe n m.ac.pl hands

ṭhapetvā v abs having placed, having put

“tāta, n m.voc.s brother, son

mayaṃ pn 1.n.pl we

taṃ pn 2.ac.s you

nissāya v ger supporting, helping

mahādukkhaṃ n nt.ac.s great discomfort, suffering, pain, trouble

pattā pp m.n.pl attained, reached, gained, found

idāni ind now, at present

na ind not

sakkomi v pr.1.s I am able (to)

taṃ pn 2.ac.s you

posetuṃ, v inf to support, to looks after, to take care (of)

imasmiṃ pn nt.loc.s in this

nagare n nt.loc.s in town, city, fortified town

kapaṇaddhika- n poor traveller, tramp

adīnaṃ adj nt.dat.pl to etc, and so on

paṭiyatta- pp prepared, arranged

bhattāni n nt.n.pl meals

atthi, v pr.3.pl there are, there exist

tattha ind there, in that place

bhikkhāya n f.dat.s for alms-food, begged food

caritvā v abs having walked, having wandered, having lived

jīvāhī”ti v imp.2.s you live, survive

taṃ pn m.ac.s him

vissajjesi v aor.3.s sent away, ejected, got rid (of), kicked out

**Then, in time when he was able to live on wandering for alms, she placed beggars bowl in (his) hands. “Dear son, supporting you, we gained great trouble. Now I am not able to take care of you. In this town there are meals, arranged for tramps and so on. There you must survive begging food.” And she sent him away.**

8. KN-a Ja 50

tasmiṃ samaye bārāṇasivāsino devatāmaṅgalikā honti, devatā namassanti, bahū ajeḷakakukkuṭabhūkarādayo vadhitvā nānappakārehi pupphagandhehi ceva maṃsalohitehi ca balikammaṃ karonti.

tasmiṃ samaye idiom loc.s then, on that occasion, at that time

bārāṇasivāsino adj m.n.pl people of Varanassi

devatāmaṅgalikā adj m.n.pl holding festivals, celebrating, worshipping the devas

honti, v pr.3.pl they are

devatā n f.ac.pl deities, gods

namassanti, v pr.3.pl worship, venerate, honour

bahū adj m.ac.pl many things, much, a lot

ajeḷaka- n goats and sheep

kukkuṭasūkara- n chickens and pigs

ādayo adj m.ac.pl etc, and so on

vadhitvā v abs having killed, having slaughtered

nānappakārehi adj m.ins.s with various, different

pupphagandhehi n m.ins.s with floral scent

ceva ind and even, as well as

maṃsalohitehi n nt.ins.s with flesh and blood

ca ind and

balikammaṃ n nt.ac.s sacrificial offering, oblation to god(s)

karonti. v pr.3.pl they make, do

**At that time people of Varanassi were holding festivals for the devas. They worshiped deities. They killed many goats and sheep, chickens and pigs and so on. They made sacrifice to gods with various floral scent and even with flesh and blood.**

9. Dhp 81

selo yathā ekaghano, vātena na samīrati.

evaṃ nindā-pasaṃsāsu, na samiñjanti paṇḍitā.

selo n m.n.s rock, stone

yathā ind like, as

ekaghano, adj m.n.s solid, dense

vātena n m.ins.s by wind

na ind not

samīrati. v pr.3.s moves, shakes

evaṃ ind thus, this, like this, just as, such

nindā- n blame, criticism, fault-finding, disgrace

pasaṃsāsu, n f.loc.pl praise, approval, commendation

na ind not

samiñjanti v pr.3.pl move, shake

paṇḍitā. n m.n.pl sages, intelligent people, wise men

**Like a solid stone does not shake because of the wind, same way the wise people do not shake because of the blames and praises.**

10. KN-a Dh.p.,1.1.8

imehi lakkhaṇehi samannāgato nāma agāramajjhe vasanto rājā hoti cakkavattī, pabbajanto loke vivaṭṭacchado sabbaññubuddho hoti.

imehi pn m.ins.pl with these, with these

lakkhaṇehi n nt.ins.pl with auspicious signs, birthmarks, prognosticative marks

samannāgato adj m.n.s possessing, endowed (with), having,

nāma ind certainly, truly, for sure

agāra-majjhe adj m.loc.s in the middle of householders, among housholders

lit: in the middle of the house

vasanto prp m.n.s living, staying

rājā n m.n.s king

hoti v pr.3.s is

cakkavattī, n m.n.s universal monarch; wheel turning emperor.

pabbajanto prp m.n.s ordaining, renouncing (the household life)

loke n m.loc.s in the world

vivaṭṭacchado adj m.n.s who rolls back the veil (of illusion)

sabbaññu- adj omniscient, all knowing, complete understanding

buddho adj m.n.s awakened, woke up, understood

hoti. v pr.3.s he is

**Certainly one possessing those birthmarks, staying in the midle of the house, he will be the king, wheel turning emperor. Renouncing the household life he will be the all knowing awakened one.**

# Examples 18

1. JAa 21

ambho, rukkha, pubbe tvaṃ olambakaṃ otārento viya ujukam’eva phalāni pātesi

ambho, ind hey! yo!

pubbe ind before, previously, formerly, in the past, in a previous life

tvaṃ pn 2.n.s you

olambakaṃ n nt.ac.s plumb line

otārento prp m.n.s hanging down

viya ind like, as

ujukam- adj m.ac.s straight, upright, straight up, straight down

eva ind only, just, so, even

phalāni n nt.ac.pl fruits

pātesi v aor.3.s dropped, threw down, lit. caused to fall

**Hey! Tree! Previously you only dropped fruits straight down, like a plumb line hanging down.**

2. KN-a Dh.p.1.1.1

upakaṭṭhāya pavāraṇāya sabbeva saha paṭisambhidāhi arahattaṃ pāpuṇiṃsu

upakaṭṭhāya adj f.loc.s when approaching, near, lit. dragging towards

pavāraṇāya n f.loc.s when (vinaya) invitation ceremony at the end of the rains retreat

sabb’eva pn m.n.pl all just

saha ind with, together (with), accompanied (by)

paṭisambhidāhi n f.ins.pl with penetrating insights, analytical understandings

arahattaṃ n nt.ac.s (state of) being worthy, enlightenment

pāpuṇiṃsu v aor.3.pl they reached, arrived, attained, experienced

**Near the invitation ceremony at the end of the rains retreat all of them attained enlightenment, accompanied by penetrating insight.**

3. KN-a Dh.p.1.4.8

so taṃ ādāya sāvatthiṃ ekarattivāsena gacchanto ekaṃ phāsukaṭṭhānaṃ patvā nivāsaṃ gaṇhi

so pn m.n.s he

taṃ pn m.ac.s that, him

ādāya v ger taking

sāvatthiṃ n f.ac.s Sāvatthi

ekarattivāsena n m.ins.s by staying for one night

gacchanto prp m.nom.s going, walking

ekaṃ adj m.ac.s a, a certain, a single

phāsuka-ṭṭhānaṃ n m.ac.s pleasant place

patvā v abs having reached, having arrived

nivāsaṃ n m.ac.s dwelling, living place

gaṇhi v aor.3.s took hold (of), claimed

**Having taken him, he went to the Sāvatthi, staying only for one night (on the way), when he reached a certain pleasant place, he claimed a dwelling.**

4. KN-a Dh.p.1.5.1

rājā kira pasenadi kosalo ekasmiṃ chaṇadivase ... hatthiṃ abhiruyha mahantena rājānubhāvena nagaraṃ padakkhiṇaṃ karoti.

rājā n m.n.s king

kira ind it is said, allegedly, apparently, one would think, I have heard, people say

pasenadi n m.n.s Pasenadi

kosalo adj m.n.s of Kosala Kingdom

ekasmiṃ adj m.loc.s in one, certain

chaṇadivase n m.loc.s in festival day

hatthiṃ n m.ac.s elephant, lit. having a hand i.e. trunk

abhiruyha v ger ascending, climbing aboard, mounting (a horse, elephant or vehicle)

mahantena adj m.ins.s with great, large, powerful, grand, mighty, vast

rājānubhāvena n m.ins.s with royal dignity, royal majesty, royal splendour

nagaraṃ n nt.ac.s town, city, fortified town

padakkhiṇaṃ karoti v pr.3.s go around a person to the right out of respect, circle around to the right

**It is said, Pasenadi, King of the Kosala, on a certain festival day, having mounted an elephant, made a circle around the city with great royal splendour.**

5. KN-a Dh.p.1.5.1

so “bhariyaṃ me nissāya bhayena uppannena bhavitabban””ti cintetvā ... gantvā rājānaṃ vanditvā aṭṭhāsi.

so pn m.n.s he

bhariyaṃ n f.ac.s wife, lit. who is supported

me pn 1.gen.s my

nissāya ind because (of), on account (of)

bhayena n nt.ins.s by fear, fright, terror,// dismay, danger (of), peril (of)

uppannena pp nt.ins.s by arisen, appeared, come into existence

bhavitabban””ti ptp nt.n.s it must be, it should exist

cintetvā ... v abs having thought, having reflected

gantvā v abs having gone (to), having travelled (to)

rājānaṃ n m.ac.s king

vanditvā v abs having bowed, having paid respect, having honoured

aṭṭhāsi. v aor.3.s stood, stayed, remained

**“It must be because of my wife this danger has arisen”, he thought. Having gone, he paid respect to the king and stood.**

6. KN-a Dh.p.1.5.1

yathāladdhena byañjanena saddhiṃ allameva bhattaṃ pacchiyaṃ opīḷetvā ādāya yojanikaṃ maggaṃ pakkanto

yathāladdhena adj m.ins.s with whatever one has got.

byañjanena n nt.ins.s with curry

saddhiṃ ind together (with), with

allam’eva adj nt.ac.s just wet, moist, damp

bhattaṃ n nt.ac.s rice

pacchiyaṃ n f.los.s in wicker basket, hand-basket

opīḷetvā v abs having squashed (into), having pressed down (in)

ādāya v ger taking

yojanikaṃ adj m.ac.s approximately 11 kilometres in length

maggaṃ n m.ac.s road, path, track

pakkanto pp m.n.s left, set out, departed, gone away, disappeared

**He squashed wet rice with whatever curry he has got into the hand-basket, took it and departed to the journey, approximately 11 kilometres in length.**

7. KN 8.4

sabbhi-r-eva samāsetha, paṇḍiteh’atthadassibhi.

atthaṃ mahantaṃ gambhīraṃ, duddasaṃ nipuṇaṃ aṇuṃ,

dhīrā samadhigacchanti, appamattā vicakkhaṇā’ti.

sabbhi- n m.ins.pl with the wise, with the virtuous

eva ind only, just, so, even

samāsetha, v imp.2.pl you should associate, keep close company

paṇḍitehi- adj m.ins.pl with wise, intelligent, learned, knowledgeable, skilled

atthadassibhi. adj m.ins.pl with who see the goal, see the truth

atthaṃ n m.ac.s benefit, profit, good, welfare, goal

mahantaṃ adj m.ac.s great, large, powerful, grand, mighty, vast, extensive

gambhīraṃ, adj m.ac.s deep, profound

duddasaṃ adj m.ac.s difficult to see, difficult to understand

nipuṇaṃ adj m.ac.s fine, subtle

aṇuṃ, adj m.ac.s subtle, fine

dhīrā n m.n.pl wise people, sages

samadhigacchanti, v pr.3.pl they attain, clearly understand, totally get

appamattā adj m.n.pl diligent, vigilant, careful, lit. not intoxicated

vicakkhaṇā’ti. adj m.n.pl attentive, vigilant, watchful, lit. seeing clearly

**You should associate only with the virtuous, with wise, with whose who see the goal. Wise people who are diligent and attentive - clearly understand the goal what is mighty, profound, difficult to see, fine and subtle.**

8. KN-a Dh.p.1.1.9

sā udakabindūhi paggharanteheva aḍḍhullikhitehi kesehi vegena gantvā, “tuvaṭaṃ kho, ayyaputta, āgaccheyyāsī”ti āha.

sā pn f.n.s she

udakabindūhi n nt.ins.pl with drops of water

paggharanteheva prp nt.ins.pl with dripping, trickling, oozing

aḍḍhullikhitehi adj m.ins.pl with half combed (hair)

kesehi n m.ins.pl with hair

vegena ind quickly, with speed, with haste

gantvā, v abs having gone (to), having travelled (to)

“tuvaṭaṃ ind quickly, immediately

kho, ind indeed, surely, certainly, truly

ayyaputta, n m.voc.s young gentleman, noble son, master’s son

āgaccheyyāsī”ti v opt.2s you should come, come back

āha. v perf.3.s she said

**With dripping drops of water and the hair half combed, she quickly went. “You should come back immediately, young gentleman.” she said.**

9. KN-a Dh.p.1.4.8

tasmiṃ pana nagare anusaṃvaccharaṃ vivaṭanakkhattaṃ nāma hoti. tadā bahi anikkhamanakulānipi parivārena saddhiṃ gehā nikkhamitvā appaṭicchannena sarīrena padasāva nadītīraṃ gacchanti.

tasmiṃ pn nt.loc.s in that

pana ind moreover, and now, but

nagare n nt.loc.s in town, city, fortified town

anusaṃvaccharaṃ ind annually, yearly

vivaṭanakkhattaṃ n nt uncovered festival, nude celebration

nāma ind called, by the name of, namely

hoti. v pr.3.s it was

tadā ind then, at that time

bahi ind externally, outside

a-nikkhamana- adj not exiting, going out

kulāni’pi n nt.n.pl even families

parivārena n m.ins.s with retinue, associates, entourage

saddhiṃ ind together (with), with

gehā n m.abl.s from house, dwelling

nikkhamitvā v abs having gone out (from), having exited, having left

appaṭicchannena adj nt.ins.s by uncovered, naked

sarīrena n nt.ins.s by body

padasā’va n m.ins.s just by foot

nadītīraṃ n nt.ac.s riverside, bank of a river, shore

gacchanti. v pr.3.pl they go, walk, move, wander around

**Annually in that town was so-caled “Uncovered festival”. At that time even families, who do not (usually) going outside, go away from the house together with retinue, they wander by foot to the bank of a river with uncovered body.**

10. KN-a Ud,5.3

“suppabuddha ... ahaṃ te aparimitaṃ dhanaṃ dassāmi, ‘buddho na buddho, dhammo na dhammo, saṅgho na saṅgho, alaṃ me buddhena, alaṃ me dhammena, alaṃ me saṅghenā’ti vadehī”ti.

“suppabuddha n m.voc.s Suppabuddha

ahaṃ pn 1.n.s I

te pn 2.dat.s to you

aparimitaṃ adj immeasurable, limitless

dhanaṃ n nt.ac.s wealth, riches, treasure

dassāmi, v fut.1.s I will give

‘buddho n m.n.s the Buddha

na ind not

buddho, n m.n.s the Buddha

dhammo n m.n.s the Teaching

na ind not

dhammo, n m.n.s the Teaching

saṅgho n m.n.s the Community

na ind not

saṅgho, n m.n.s the Community

alaṃ ind enough

me pn 1.gen.s for me

buddhena, n m.ins.s with the Buddha

alaṃ ind enough

me pn 1.gen.s for me

dhammena, n m.ins.s with the Teaching

alaṃ ind enough

me pn 1.gen.s for me

saṅghenā’ti n m.ins.s with the Community

vadehī”ti. v imp.2.s you should say

**Suppabuddha, I will give you immeasurable wealth. Please say: “The Buddha is not a Buddha, the Dhamma is not a Dhamma, the Sangha is not a Sangha. I have enough of the Buddha, I have enough of the Dhamma, I have enough of the Sangha.”**

11. MN 86

atha kho āyasmā aṅgulimālo bhinnena sīsena, lohitena gaḷantena, bhinnena pattena, vipphālitāya saṅghāṭiyā yena bhagavā tenupasaṅkami.

atha kho ind then, and then, after that

āyasmā n m.n.s venerable, lit. old, respected

aṅgulimālo n m.n.s Aṅgulimāla

bhinnena adj nt.ins.s with damaged

sīsena, n nt.ins.s with head

lohitena n nt.ins.s with blood

gaḷantena, prp nt.ins.s with flowing, dripping, trickling

bhinnena adj nt.ins.s with damaged

pattena, n nt.ins.s with bowl, alms bowl

vipphālitāya pp f.ins.s torn apart, ripped apart

saṅghāṭiyā n f.ins.s with outer robe, patchwork robe, lit. joined together

yena ind where, wherever

bhagavā n m.n.s Sublime One, Blessed One, Fortunate One, Buddha

tenupasaṅkami. v aor.3.s approached there, went to that place

**Then venerable Aṅgulimāla with damaged head, with dripping blood, with damaged bowl, with ripped apart outer robe, approached the Blessed One.**

12. DN 14.1

vipassī, bhikkhave, bhagavā arahaṃ sammāsambuddho khattiyo jātiyā ahosi, … koṇḍañño gottena ahosi.

vipassī, n m.n.s insightful one, name of a Buddha

bhagavā n m.n.s Sublime One, Blessed One, Fortunate One, Buddha

arahaṃ n m.n.s enlightened being, lit. worthy one

sammāsambuddho n m.n.s perfectly awakened one, fully enlightened being

khattiyo n m.n.s (man of the) warrior caste, high caste, ruling caste, noble man

jātiyā f f.ins.s by birth

ahosi v aor.3.s was, existed, became

koṇḍañño n m.n.s well-known gotta, Koṇḍañña klan

gottena n nt.ins.s by family, ancestry, lineage, descent

ahosi. v aor.3.s was, existed, became

**The Blessed One Vipassi, worthy one, perfectly awakened one, was a noble man by birth and Koṇḍañña by family.**

14. KN-a Dh.p.1.4.8

“bhante, imaṃ catumāsaṃ bhikkhusaṅghaṃ gahetvā idheva vasatha, pāsādamahaṃ karissāmī”ti.

“bhante, n m.voc.s sir, lord, reverend

imaṃ n m.ac.s this

catumāsaṃ n nt.ac.s period of four months; four months.

bhikkhusaṅghaṃ n m.ac.s community of monks

gahetvā v abs having brought, having fetched

idh’eva ind right here, just here, only here

vasatha, v imp.2.pl may you live, stay, reside

pāsādaṃ- n m.ac.s mansion, stately home, palace, building with pillars

ahaṃ pn 1.n.s I

karissāmī”ti. v fut.1.s I will make, build

**Venerable for this period of four months after fetched community of monks, may you stay here, I will build the mansion.**

15. KN 9.73

amatamhi vijjamāne, kiṃ tava pañcakaṭukena pītena.

sabbā hi kāmaratiyo, kaṭukatarā pañcakaṭukena.

amatamhi n m.loc.s when ambrosia, drink of immortality, sweet nectar

vijjamāne, prp m.loc.s when existing, lit. is being found

kiṃ ind not to mention, much less, what about?

tava pn 2.gen.s your

pañcakaṭukena n nt.ins.s with (medicine made of) five bitter herbs

pītena. n nt.ins.s with drink

sabbā adj m.n.pl all, every, whole, entire, complete

hi ind indeed, certainly, truly, definitely

kāmaratiyo, n f.n.pl delights in sensual pleasure

kaṭukatarā adj m.n.pl more bitter, more painfull

pañcakaṭukena. n nt.ins.s with (medicine made of) five bitter herbs

**When the ambrosia exists, what to speak about your drink made of five bitter herbs? All delights in sensual pleasure indeed more bitter than medicine made of five bitter herbs.**

16. Dhp 394

kiṃ te jaṭāhi dummedha, kiṃ te ajinasāṭiyā,

abbhantaraṃ te gahanaṃ, bāhiraṃ parimajjasī’ti.

kiṃ ind who? what? which?

te pn 2.gen.s your

jaṭāhi n f.ins.pl with dreadlocks, hairs twisted together

dummedha, n m.voc.s fool, idiot

kiṃ ind who? what? which?

te pn 2.gen.s your

ajinasāṭiyā, n f.ins.s with garment made of hide

abbhantaraṃ n nt.n.s inside, interior, inner being

te pn 2.gen.s your

gahanaṃ, n nt.n.s tangle, thicket, impenetrable jungle, dense forest

bāhiraṃ n nt.ac.s outside, external appearance

parimajjasī’ti. v pr.2.s you stroke, polishe, groom

**What (is the use) of your hairs twisted together? Idiot! What (is the use) of your garment made of hide? Your inside is the dense forest. You polishe (only) external appearance.**

17. DN 19.11

sace te ūnaṃ kāmehi, ahaṃ paripūrayāmi te,

yo taṃ hiṃsati vāremi, bhūmisenāpati ahaṃ.

sace ind if

te pn 2.dat.s to you

ūnaṃ n nt.n.s shortage, deficiency, lack, want, need

kāmehi, n m.ins.pl with pleasures, sensual pleasures

ahaṃ pn 1.n.s I

paripūrayāmi v pr.1.s I fulfil, satisfie

te, pn 2.dat.s to you

yo pn m.n.s whoever, whatever, whichever

taṃ pn 2.ac.s you

hiṃsati v pr.3.s harms, hurts, injures

vāremi v pr.1.s I prevent, obstruct, hinder

bhūmisenāpati n m.n.s the ruler of the land and the army

ahaṃ. pn 1.n.s I

**If there is lack of sensual pleasures for you, I will fulfil it for you.**

**Whoever harms you, I will obstruct. I am the ruler of the land and the army.**

# Examples 19

1. JAa 80

bodhisatto: idān’esa hatthipiṭṭhito patitvā marissatī’ti hatthikkhandhato apatanatthaṃ bhīmasenaṃ yottena parikkhipitvā gaṇhi

bodhisatto n m.n.s Buddha-to-be, lit. awakening being

idāni- ind now, soon, at present

esa pn m.n.s this, he, it

hatthi- n elephant, lit. having a hand i.e. trunk

piṭṭhito ind behind, at the rear of, just behind

patitvā v abs having fallen down (from), having fallen off (of), having fallen (onto)

marissatī’ti v fut.3.s will die

hatthikkhandhato n m.abl.s from elephant’s back

apatanatthaṃ ind for the purpose of not falling

bhīmasenaṃ n m.ac.s Bhīmasena

yottena n m.ins.s with rope, cord, strap, anything for tying

parikkhipitvā v abs having encircled, having thrown around

gaṇhi v aor.3.s grabbed hold, grasped, held tight

**Buddha-to-be said: “Now he will die having fallen down from the elephant’s back.” Having encircled a rope on Bhīmasena for the purpose of not falling from the elephant’s back, he grabbed hold on him.**

2. JAa 70

dīghato tiṃsayojanaṃ vitthārato pannarasayojanaṃ assamapadaṃ māpehī”ti

dīghato adj nt.abl.s in length, long

tiṃsayojanaṃ adj nt.ac.s thirty (30) yojanas

vitthārato adj nt.abl.s in width, in breadth

pannarasayojanaṃ adj nt.ac.s fifteen (15) yojanas

assamapadaṃ n nt.ac.s ashram, monastery, hermitage

māpehī”ti v imp.2.s you should make, build, construct, have it build

**You should have a monastery to build, thirty yojanas in length and fifteen yojanas in width.**

3.a. KN 8.251

“passāmi loke sadhane manusse, laddhāna vittaṃ na dadanti mohā.

passāmi v pr.1.s I sees, finds, understands

loke n m.loc.s in the world

sadhane adj m.ac.pl rich, wealthy, lit. with wealth

manusse n m.ac.pl people

laddhāna v abs having got, having obtained

vittaṃ n m.ac.s wealth, property, power

na dadanti v pr.3.pl they not give, offer, donate

mohā. n nt.abl.s from illusion, delusion, confusion

**I see rich people in the world, who having obtained wealth do not give, because of delusion.**

3.b. KN 8.251

“tasmā hi paññāva dhanena seyyā, yāya vosānamidhādhigacchati.

“tasmā ind from that, therefore, that is why, lit. from that

hi ind indeed, certainly, truly, definitely

paññā- n f.n.s wisdom, knowledge, intelligence, intellect, understanding, insight

eva ind only, just, so, even

dhanena n m.ins.s with wealth, riches, treasure

seyyā adj f.n.s better, better than, preferable

yāya pn f.ins.s by whichever, with which (woman)

vosānaṃ- n (relative) achievement, perfection, accomplishment

idha- ind here, now, in this world

adhigacchati. v pr.3.s gets, finds, obtains, attains

**Therefore indeed wisdom better than wealth, by which one reach perfection.**

4. DHPa 1.5.11 jambukatthera vatthu

āvuso, āgantuka kuṭumbikassa te gehe bhattaṃ bhuñjanato varataraṃ mīḷhaṃ khādituṃ... kuṭumbikena dinna-sāṭaka-nivāsanato varataraṃ naggena vicarituṃ

āvuso, n m.voc.s brother, friend

āgantuka n m.voc.s Āgantuka, lit: guest, newcomer, new arrival

kuṭumbikassa n m.gen.s of head of a family, householder, family man

te pn 2.dat.s for you, to you

gehe n m.loc.s in house, dwelling

bhattaṃ n nt.ac.s food, meal

bhuñjanato n nt.abl.s from eating, dining

varataraṃ ind better, even better

mīḷhaṃ n nt.ac.s excrement, dung, urine

khādituṃ v inf to eat, to chew, to devour

kuṭumbikena n m.ins.s by head of a family, householder, personal name

dinna- pp given, offered

sāṭaka- n cloak, outer garment

nivāsanato n nt.abl.s from dressing, clothing

varataraṃ ind better, even better

naggena adj m.ins.s by naked, nude

vicarituṃ v inf to wander about, to go around

**Friend Āgantuka, it is better for you to eat excrement than eating food of householder, it is better to go around naked than dressing in cloak offered by householder.**

5. DHPa 1.4.10

atha kho āyasmā mahākassapo tassa sattāhassa accayena tamhā samādhimhā vuṭṭhāsi.

atha kho ind then, and then, after that

āyasmā mahākassapo n m.n.s Venerable Mahākassapa

tassa pn nt.gen.s of that

sattāhassa n nt.gen.s of week, seven days

accayena ind after the passing (of), after the lapse (of)

tamhā pn m.abl.s from that

samādhimhā n m.abl.s from perfect peace of mind, stability of mind, stillness of mind

vuṭṭhāsi. v aor.3.s arose (from), emerged (from)

**And then Venerable Mahākassapa emerged from absorption after one week.**

6. DN 20.1

dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti

dasahi adj f.abl.pl from ten

ca ind and

lokadhātūhi n f.abl.pl from world systems, world spheres

devatā n f.n.s deities, gods

yebhuyyena ind mostly, almost all, altogether

sannipatitā pp f.n.pl gathered together, assembled, lit. fallen together

honti v pr.3.pl they are

**And almost all deities from ten world systems gathered together.**

7. DhpA

“kiṃ pana tvaṃ mahābrahmato’pi uttaritaro””ti? “āma, jambuka, ahañhi brahmunāpi atibrahmā”ti.

“kiṃ pn who? what? which?

pana ind moreover, and now, but

tvaṃ pn 2.n.s you

mahābrahmato’pi n m.abl.s even from Great God Almighty, Supreme Spirit

uttaritaro”ti? adj m.n.s more excellent (than), even better (than), even higher (than)

“āma, ind yes, certainly

jambuka, n m.voc.s jackal

ahañ’hi pn 1.n.s I truly

brahmunā’pi n m.abl.s even from God, creator god

atibrahmā”ti. n m.abl.s from beyond god, even higher god, more superior god

**It is true that you more excellent even than Great God Almighty? Yes, jackal, I am even (more than) God (even more than) Higher God.**

8. DN 14.1

tathāgato atīte buddhe … jātitopi anussarissati, nāmatopi … gottatopi … āyuppamāṇatopi …

tathāgato n m.n.s Such Become, Realised, being in such a state

atīte adj m.ac.pl past

buddhe n m.ac.pl Budhhas

jātito’pi n f.abl.s in terms of birth, rebirth, conception

anussarissati, v fut.3.s will remember

nāmato’pi n nt.abl.s in terms of name

gottato’pi n nt.abl.s in terms of family, ancestry, lineage, descent

āyuppamāṇato’pi n nt.abl.s in terms of length of life, life-span

**Such Become remembers past Buddhas’ birthes, names, ancestry and life-span.**

9. KN 8.244 TH 244 khadiravaniyarevata theragāthā

anaṅgaṇassa posassa, niccaṃ sucigavesino.

vāl’aggamattaṃ pāpassa, abbhamattaṃ’va khāyati.

anaṅgaṇassa adj m.dat.s for spotless, blemish free

posassa, n m.dat.s for man

niccaṃ ind continuously, always, permanently

sucigavesino. adj m.dat.s of seeking purity, seeking the good

vāla- n tail hair

agga- n tip, top

mattaṃ adj m.ac.sas many as, as much as, a measure of, consisting of

pāpassa, n nt.gen.s of evil

abbhamattaṃ- adj m.ac.s size of a cloud, i.e. enormous, dreadful, ominous

va ind like, as

khāyati. v pr.3.s appears to be, seems to be, is seen as

**For the blemish free man, who always seeking purity, even a hair-tip-measure of evil seems like the size of a thundercloud.**

10. DN 16.22

catunnaṃ, bhikkhave, dhammānaṃ ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca.

catunnaṃ adj m.gen.pl of four

dhammānaṃ n m.gen.pl of things

ananubodhā n m.abl.s because of non-comprehension, misunderstanding

appaṭivedhā n m.abl.s because of non-penetration, non-understanding, non- comprehension, lit. not piercing through

evam’idaṃ adv+pn thus this

dīghamaddhānaṃ ind for a long time

sandhāvitaṃ n nt.n.s transmigrating, lit. ran along

saṃsaritaṃ n nt.n.s wandering on, moving on continuously, transmigrating

mamañ’c’eva pn 1.dat.s for me

tumhākañ’ca. pn 2.dat.s for your

**Because of non-comprehension and non-penetration of four things, there was transmigration and wandering on for a long time for you and even for me.**

11. DN 14.4

vipassī kumāro bahuno janassa piyo ahosi manāpo

vipassī n m.n.s insightful one, name of a Buddha

kumāro n m.n.s prince

bahuno adj m.dat.s for many, much, lots (of), a lot (of), great, large

janassa n m.dat.s for men, people, population

piyo adj m.n.s liked, pleasant, agreeable

ahosi v aor.3.s was, existed, became

manāpo adj m.n.s pleasant, likeable, attractive, agreeable, lit. pervading the mind

**Prince Vipassī was loved and dear for many people.**

12. DN 14.4

bandhumā rājā vipassissa kumārassa tayo pāsāde kārāpesi

bandhumā n m.n.s Bandhumā

rājā n m.n.s king

vipassissa n m.dat.s to insightful one, name of a Buddha

kumārassa n m.dat.s to prince

tayo adj m.ac.pl three (3)

pāsāde n m.ac.pl mansions, palaces, building with pillars

kārāpesi v aor.3.s caused to do, caused to make, caused to build

**King Bandhumā had three palaces build for prince Vipassī.**

13. DN 14.10

vipassissa bodhisattassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi

vipassissa n m.gen.s when insightful one, name of a Buddha

bodhisattassa n m.gen.s when Buddha-to-be, lit. awakening being

rahogatassa adj m.gen.s when in private, gone into seclusion

paṭisallīnassa pp m.gen.s when withdrawn into seclusion

evaṃ ind thus, this, like this, just as, such

cetaso n m.dat.s to mind

parivitakko n m.n.s reflection, contemplation, train of thought

udapādi v aor.3.s arose, sprung up

**When the Buddha-to-be Vipassī was withdrawn into seclusion, gone into seclusion, this reflection arose in (his) mind**

14. SN 8.1

alābhā vata me, na vata me lābhā; dulladdhaṃ vata me, na vata me suladdhaṃ; yassa me anabhirati uppannā

alābhā ind it is a loss (for)! it is bad luck (for)!

vata ind oh! oh no! oh dear!

me, pn 1.dat.s to me

na ind not

vata ind oh! oh no! oh dear!

me pn 1.dat.s to me

lābhā; ind it is a gain, it’s a win, it’s a blessing

dulladdhaṃ n nt.n.s misfortune, unluck, lit. bad gain

vata ind oh! oh no! oh dear!

me, pn 1.dat.s to me

na ind not

vata ind oh! oh no! oh dear!

me pn 1.dat.s to me

suladdhaṃ n nt.n.s fortune, luck, lit. well gain

yassa pn m.dat.s to whom, for who, for whoever, for whatever, for whichever

me pn 1.dat.s to me

anabhirati n f.n.s dissatisfaction, discontent

uppannā pp f.n.s arisen, appeared, come into existence

**oh dear! It is a loss for me! oh dear! it is not a gain for me! oh dear! It is a misfortune for me! oh dear! It is not a fortun for me, whom dissatisfaction has arisen.**

rāgo cittaṃ anuddhaṃseti, taṃ kutettha labbhā, yaṃ me paro anabhiratiṃ vinodetvā abhiratiṃ uppādeyya.

**Lust infesting (my) mind. How in this regard could it be, that anyone else could dispel (my) dissatisfaction and could give rise to delight?**

yaṃnūn’āhaṃ attanā’va attano anabhiratiṃ vinodetvā abhiratiṃ uppādeyyan”ti.

**What if I just by myself for myself could dispel dissatisfaction and could give rise to delight?**

15. DN 5

siyā kho pana bhoto rañño mahāyaññaṃ yajamānassa kocideva vippaṭisāro

siyā v opt.3.s one could be, it may be, one might be, it should be

kho pana ind and than

bhoto rañño n m.gen.s when sir king, for you king

mahāyaññaṃ n m.ac.s great sacrifice, great offering

yajamānassa n m.gen.s when making sacrifice, sacrificing

kocideva ind even some, just some

vippaṭisāro n m.n.s remorse, regret

**It could be some regret when king makes the sacrifice.**

16. KN-a Dh.p.1.1.12

ajjatagge dānāhaṃ, āvuso ānanda, aññatreva bhagavatā, aññatra, bhikkhusaṅghā uposathaṃ karissāmi

ajjatagge ind from today onwards, lit. today first

dāni’ ind now, immediately

ahaṃ, pn 1.n.s I

āvuso ānanda, n m.voc.s friend Ananda

aññatra- ind elsewhere (from), away (from), in another place (from)

eva ind just

bhagavatā, n m.abl.s form the Buddha

aññatra, ind elsewhere (from), away (from), in another place (from)

bhikkhusaṅghā n m.abl.s from community of monks

uposathaṃ n m.ac.s full moon or new moon observance day

karissāmi v fut.1.s I will do

**Friend Ananda, now from today onwards, I will make observance day elsewhere from the Buddha and from community of monks.**

17. Vin 1, 4.3.3

“evaṃ, devā”ti kho so mahāmatto rañño māgadhassa seniyassa bimbisārassa paṭissuṇitvā āyasmato pilindavacchassa pañca ārāmikasatāni pādāsi

“evaṃ, ind yes!

devā”ti n m.voc.s o king!

kho ind indeed

so pn m.n.s he, that

mahāmatto n m.n.s chief minister, chancellor, cabinet member

rañño n m,gen.s of king, king’s

māgadhassa n m.gen.s of Kingdom of Magadha

seniyassa n m.gen.s of Seniya, related to the army, soldier, army general

bimbisārassa n m.gen.s of Bimbisāra

paṭissuṇitvā v abs having assented; having promised; having agreed

āyasmato n m.dat.s to Venerable

pilindavacchassa n m.dat.s to Pilindavaccha

pañca n -.ac.pl 5

ārāmika- n m monastery attendant, monastery worker, lit. gardener

satāni adj nt.ac.pl 100

pādāsi v aor.3.s gave, granted, presented, bestowed

**“Yes, king!” that minister of king of Magadha general Bimbisāra promised to Venerable Pilindavaccha. He gave 500 monastery workers.**

18. DN 9.1

svāgataṃ, bhante, bhagavato. cirassaṃ kho, bhante, bhagavā imaṃ pariyāyamakāsi, yadidaṃ idhāgamanāya.

svāgataṃ, ind welcome! you are welcome!

bhante, n m.voc.s sir, lord, reverend

bhagavato. n m.dat.s to the Sublime One, Blessed One, Fortunate One, Buddha

cirassaṃ ind at last, a long time since, after a long time

kho, ind indeed

bhante, n m.voc.s sir, lord, reverend

bhagavā n m.n.s Sublime One, Blessed One, Fortunate One, Buddha

imaṃ pn m.ac.s this

pariyāyam- n m.ac.s turn, detour, roundabout way

akāsi v aor.3.s did, made

yadidaṃ ind namely, that is, lit. which this

idha- ind here, now

āgamanāya. n nt.dat.s to coming, approach, arrival

**O venerable, welcome to the Blessed One! Sir, indeed after a long time the Blessed One made this detour, namely coming here.**

# Examples 20

1. KN-a Ja 78

gahapatiko rathā otaritvā kesesu gahetvā nāmetvā kapparapahārehi koṭṭetvā gale gahetvā āgatamaggābhimukhaṃ khipitvā pakkāmi

gahapatiko n m.n.s householder, landowner

rathā n m.abl.s from chariot, coach, carriage, wagon, cart

otaritvā v abs having descended, having gone down, having entered

kesesu n m.loc.pl in (head) hair

gahetvā v abs having grabbed hold (of), having seized, having taken

nāmetvā v abs having caused to bend, having bent someone over

kapparapahārehi n m.ins.pl by elbow blows

koṭṭetvā v abs having pounded, having smashed, having pummeled

gale n m.loc.s in neck, throat

gahetvā v abs having grabbed hold (of), having seized, having taken

āgatamagga- n road on which one came, way one came

abhimukhaṃ ind adv towards, facing, in the direction of

khipitvā v abs having thrown, having tossed

pakkāmi v aor.3.s went away (from), left, set off (from)

**The householder descended from the chariot, grabbed (him) by the hair, caused (him) to bend, smashed him with elbow blows, grabbed him by neck, threw him in the direction of the road on which he came, and went away.**

2. KN-a Ja 78

gahapatiko pakkhanditvā asaniṃ pātento viya khandhe paharitvā rathaṃ ādāya agamāsi

gahapatiko n m.n.s householder, landowner

pakkhanditvā v abs having jumped forward, having sprung forward, having leaped (into)

asaniṃ n f.ac.s thunderbolt, lightning flash, Indra’s thunderbolt

pātento prp m.n.s of dropping down, falling

viya ind like, as

khandhe n m.loc.s in shoulder

paharitvā v abs having beaten; having hit; having struck.

rathaṃ n m.ac.s chariot, coach, carriage, wagon, cart

ādāya v ger taking, holding

agamāsi v aor.3.s went (to), left (for)

**The householder jumped forward, like dropping thunderbolt, beat (him) to the shoulder, holding the chariot he left away.**

3. SN 7.15

kesu na mānaṃ kayirātha, kesu c’assa sagāravo. ky’assa apacitā assu, ky’assu sādhu supūjitā”ti.

**Towards whom one should not be conceited? Towards whom one should be respectful? Who should be esteemed by one? Who should be very well venerated?**

mātari pitari c’āpi, atho jeṭṭhamhi bhātari. ācariye catutthamhi, tesu na mānaṃ kayirātha.

**Towards mother and father, then to the eldest brother. Towards teacher as the fourth. Towards them one should not make conceit**

tesu na mānaṃ kayirātha, tesu assa sagāravo, ty’assa apacitā assu, ty’assu sādhu supūjitā.

tesu pn m.loc.pl towards those, to them

na ind not

mānaṃ n m.ac.s pride, conceit, egotism, lit. high opinion or measuring

kayirātha, v opt.reflx.3.s one should make oneself

tesu pn m.loc.pl in those, in them, among them, among those

assa v opt.3.s one should be

sagāravo adj m.n.s respectful, reverential

ty’assa = te+assa pn.n.pl+pn.dat.s they for him

apacitā pp m.n.pl respected, honoured, esteemed

assu, v opt.3.pl they should be, they may be, they would be, may they be

ty’assu = te+assu pn.n.pl+opt.3.pl they may be, they should be

sādhu ind well, thoroughly

supūjitā. pp m.n.pl highly honoured, deeply venerated

**Towards them one should not be conceited, towards them one should be respectful. They should be esteemed by one, they should be very well venerated.**

arahante sītībhūte, katakicce anāsave nihacca mānaṃ athaddho, te namasse anuttare”ti.

**Towards liberated arahants, who have done what needs to be done, free from the effluents. Destroing conceit and not proud one should pay homage to them, towards unsurpassed ones.**

4. DHP 116

abhittharetha kalyāṇe, pāpā cittaṃ nivāraye, dandhañ’hi karoto puññaṃ, pāpasmiṃ ramatī mano.

abhittharetha v opt.refl.3.s one should make haste, could be quick to do

kalyāṇe, n m.loc.s in goodness, good deeds, virtue, merit, benefit

pāpā adj m.abl.s from evil, criminal, wrong, bad, vicious

cittaṃ n m.ac.s mind

nivāraye. v opt.3.s should prevent (from), could obstruct (from), restrain (from), block (from)

dandhañ’hi ind indeed slowly; sluggishly.

karoto prp m.gen.s when doing, making

puññaṃ, n nt.ac.s merit, good deed, lit. (mental) purity

pāpasmiṃ adj m.loc.s in evil, criminal, wrong, bad, vicious

ramatī v pr.3.s enjoys, finds pleasure (in), takes delight (in), likes

mano. n m.n.s mind

**One should be quick in doing wholesome, should restrain mind from evil. Indeed when making merit slowly, the mind finds pleasure in evil.**

5. KN-a Dh.p.1.2.1

atha seṭṭhi taṃ sīse cumbitvā parivāratthāya tassā pañca itthisatāni datvā taṃ attano jeṭṭhadhītuṭṭhāne ṭhapesi

atha ind then, also, and so, after that

seṭṭhi n m.n.s banker, treasurer, wealthy man, lit. foremost

taṃ pn f.ac.s her

sīse n m.loc.s in head

cumbitvā v abs having kissed

parivāra- n retinue, associates, entourage

atthāya n m.dat.s for the purpose (of), for the sake (of), for the good (of)

tassā pn f.dat.s to her, for her, to that, for that

pañca adj -.ac.pl five (5)

itthi-satāni n nt.ac.pl hundred women

datvā v abs having given, having offered, having donated

taṃ pn f.ac.s her

attano n m.gen.s of self, of oneself, one’s own, my own

jeṭṭha- adj first, eldest, foremost

dhītu- n daughter

ṭhāne n nt.loc.s in position, station, role

ṭhapesi v aor.3.s appointed, established, set up

**Then the banker kissed her on the head, gave to her five hundred women as a retinue, and established her in position of his eldest daughter.**

6.KN-a Dh.p.1.1.7

ekassa paccekabuddhassa jātassaraṃ oruyha nhāyantassa tīre ṭhapitesu kāsāvesu cīvaraṃ thenetvā tesaṃ hatthīnaṃ gaman’āgamanamagge sattiṃ gahetvā sasīsaṃ pārupitvā nisīdati

ekassa adj m.gen.s of / when a certain, a single

paccekabuddhassa n m.gen.s of / when Solitary Buddha

jātassaraṃ n m.ac.s natural lake, naturally occurring pool

oruyha v ger descending, going down

nhāyantassa prp m.gen.s of / when bathing, taking a bath

tīre n nt.loc.s in shore, riverbank, beach

ṭhapitesu pp n.loc.pl among placed, put down, lit. caused to stand

kāsāvesu n n.loc.pl among brown red robes, yellow brown robes

cīvaraṃ n nt.ac.s robe of a Buddhist monk

thenetvā v abs having stolen

tesaṃ pn m.gen.pl of those, their

hatthīnaṃ pn m.gen.pl of elephants

gaman’āgamana- n coming and going, travelling up and down

magge n m.loc.s in path, in road

sattiṃ n f.ac.s spear, javelin, sword, weapon

gahetvā v abs having grabbed hold (of), having seized, having taken

sasīsaṃ ind adv from head to toe, up to the head, lit. with head

pārupitvā v abs having covered, having wrapped

nisīdati v pr.3.s sits, sits down

**He went to the natural lake, when a certain Solitary Buddha was bathing, stole a robe of a Buddhist monk among brown red robes which were placed on the riverbank, took a spear, covered himself from head to toe, and sat on the road on which their elephants were coming and going.**

7. DHPa

“ahaṃ mātāpitūnaṃ apassantānaṃ yeva bahi gantvā pabbajissāmī”ti.

“ahaṃ pn 1.n.s I

mātāpitūnaṃ n m.gen.s while mother and father, for parents

apassantānaṃ prp m.gen.s while not seeing, not noticing, not aware

yeva ind just, only, even, even so, yet, also

bahi ind externally, outside

gantvā v abs having gone (to), having travelled (to)

pabbajissāmī”ti. v fut.1.s I will ordain, renounce

**When my mother and father are not looking, I will go outside and renounce!**

8. KN 10.8

uppātesu nimittesu, lakkhaṇesu ca kovidaṃ. ajjhāyakaṃ mantadharaṃ, porohicce ṭhapeti so.

uppātesu n m.loc.pl in sudden events, comets, meteors, disasters

nimittesu, n nt.loc.pl in signs, omens, portents

lakkhaṇesu n nt.loc.pl in auspicious signs, birthmarks, prognosticative marks

or quality, characteristic

ca ind and

kovidaṃ. adj m.ac.s skilled (in), expert (in), proficient (in), master (of)

ajjhāyakaṃ n m.ac.s master, teacher, reciter of the Vedas

mantadharaṃ, adj m.ac.s counsellor, advisor, bearer of the Vedas

porohicce n nt.loc.s in office of purohita, chief priest-ship, prime minister- ship, lit. placed-in-front-ship

ṭhapeti v pr.3.s appoints, establishes, sets up, places in a position

so. pn m.n.s he

**He appoints an advisor in office of purohita, who is reciter of the Vedas, who is skilled in sudden events, omens and auspicious signs.**

9. DN 4.3

samaṇo khalu, bho, gotamo akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ ... agārasmā anagāriyaṃ pabbajito

samaṇo n m.n.s ascetic, renunciant, holy man, monk, recluse

khalu, ind indeed, surely

bho n m.voc.s sir, master, friend, good man, you (respectful address)

gotamo n m.n.s of the Gotama family

akāmakānaṃ adj m.gen.pl while unwilling, reluctant

mātāpitūnaṃ n m.gen.pl while mother and father, parents

assumukhānaṃ adj m.gen.pl while with tear-stained face, with a face lined with tears, lit. tear face

rudantānaṃ prp m.gen.pl while crying, grieving, weeping, wailing

agārasmā n nt.abl.s from household life, domestic life

anagāriyaṃ n nt.ac.s homelessness

pabbajito pp m.n.s ordained, renounced

**Indeed recluse master Gotama renounced from household life to homelessness, while his unwilling parents were crying with tear-stained face.**

10. DN 16.7

atha kho bhagavā acirapakkantesu pāṭaligāmikesu upāsakesu suññāgāraṃ pāvisi.

atha kho ind and then

bhagavā n m.n.s the Sublime One, Blessed One, Fortunate One, the Buddha

acirapakkantesu adj m.loc.pl when recently departed, recently left

pāṭaligāmikesu adj m.loc.pl when of Pātaligāma

upāsakesu n m.loc.pl when lay disciples, lay devotees

suññāgāraṃ n nt.ac.s empty dwelling, uninhabited place

pāvisi. v aor.3.s entered, went (into)

**And then the Blessed One entered empty dwelling not long after the lay disciples of Pātaligāma departed.**

11. MN 39

gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti

gate n nt.loc.s in moving; walking

ṭhite n nt.loc.s in standing

nisinne n nt.loc.s in seating

sutte n nt.loc.s in lying down, sleeping

jāgarite n nt.loc.s in being awake

bhāsite n nt.loc.s in speaking

tuṇhībhāve n nt.loc.s in keeping quiet, being silent

sampajānakārī adj m.n.s attentive, alert, mindful, cultivating clear comprehension

hoti v pr.3.s he is

**Whether walking, standing, sitting, lying down, waking up, talking and remaining silent he is cultivating clear comprehension.**

12. KN 15.539

ajinamhi haññate dīpi, nāgo dantehi haññate. dhanamhi dhanino hanti, aniketam-asanthavaṃ.

ajinamhi n nt.loc.s in (on account of) animal hide, fur

haññate v.pass.opt.3.s whould be hurt, could be killed, destroyed

dīpi, n m.n.s leopard, panther, tiger

nāgo n m.n.s elephant

dantehi n m.ind.pl with (because of) tusk

haññate. v.pass.opt.3.s whould be hurt, could be killed, destroyed

dhanamhi n m.loc.s in (on account of) wealth, riches, treasure

dhanino n m.n.pl wealthy people, rich men

hanti, v pr.3.pl they kill, strike

aniketam- adj m.ac.s homeless

asanthavaṃ. adj m.ac.s companion-less, solitary, recluse

**Tiger could be killed on account of hide, elephant could be killed on account of tusk, they (criminals) kill rich men on account of wealth. Homeless and solitary….**

13. DN 16.26

tena kho pana samayena deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā avidūre bhusāgārassa dve kassakā bhātaro hatā cattāro ca balibaddā’ti

tena kho pana samayena idiom now at that time, now on that occasion

deve vassante idiom when it is raining

deve n m.loc.s when rain-cloud

gaḷagaḷāyante prp m.loc.s in pouring, thundering, making a gala-gala sound

vijjullatāsu n f.loc.pl when forks of lightning, flashes of lightning, lit. lightning creeper

niccharantīsu prp f.loc.pl when sending out, flashing down (of lightning)

asaniyā n f.loc.s when thunderbolt, lightning flash, Indra’s thunderbolt

phalantiyā prp f.loc.s when splitting open, busting open, breaking open

avidūre ind near, not far

bhusāgārassa n m.gen.s of Bhusāgāra

dve adj m.n.pl two (2)

kassakā n m.n.pl farmer, ploughman

bhātaro n m.n.pl brothers

hatā pp m.n.pl killed

cattāro adj m.n.pl four

ca ind and

balibaddā’ti n m.n.pl ox, bull

**Now at that time when it was raining, thundering, flashing down of lightning and splitting open the thunderbolt, near Bhusāgāra, two brothers farmers and four bulls were killed.**

14. DN 26.2

addasā kho, bhikkhave, so puriso bahunnaṃ vassānaṃ bahunnaṃ vassasatānaṃ bahunnaṃ vassasahassānaṃ accayena dibbaṃ cakkaratanaṃ osakkitaṃ ṭhānā cutaṃ

addasā v imperf.3.s one saw

kho, ind indeed

so pn m.n.s he, that

puriso n m.n.s man, person

bahunnaṃ adj m.gen.pl many, much, lots (of), a lot (of), great, large

vassānaṃ n m.gen.pl of years

bahunnaṃ adj m.gen.pl of many, much, lots (of), a lot (of), great, large

vassasatānaṃ adj m.gen.pl of one hundreds years, centuries

bahunnaṃ adj m.gen.pl of many, much, lots (of), a lot (of), great, large

vassa- n year

sahassānaṃ adj m.gen.pl one thousands (1000)

accayena ind after the passing (of), after the lapse (of),

dibbaṃ adj nt.ac.s divine, heavenly, celestial

cakkaratanaṃ n nt.ac.s jewelled wheel

osakkitaṃ pp nt.ac.s slipped down, moved back

ṭhānā n m.abl.s from place

cutaṃ pp nt.ac.s shifted, fallen, fallen down

**Indeed after the passing of many years, of many hundreds years, of many thousands years, that person saw divine jewelled wheel had shifted and fallen down from its place.**

15. DN 3.9

khattiyo seṭṭho jane-tasmiṃ, ye gottapaṭisārino. vijjācaraṇasampanno, so seṭṭho deva-mānuse’ti.

khattiyo n m.n.s of warrior caste, of high caste, of ruling caste

seṭṭho adj m.n.s foremost, best, primary, most important

jane- n people

tasmiṃ, pn m.loc.s among that, in him

ye pn m.n.pl whoever, whatever, whichever, those who

gottapaṭisārino adj m.n.pl referring to, relying on lineage.

vijjācaraṇasampanno, adj m.n.s perfect in theory and practice, accomplished in understanding and action, having wisdom and ethical conduct

so pn m.n.s he, that

seṭṭho adj m.n.s foremost, best, primary, most important

devamānuse’ti. n m.loc.s in, among gods and men

**Among those people who relying on lineage, the warrior caste is the foremost. Who accomplished in wisdom and conduct he is the foremost among gods and men.**

16. ja 545

kusalā naccagītassa, sakkassa paricārikā.

kusalā adj f.n.pl skilled, clever, expert

naccagītassa, n nt.gen.s of dancing and singing, acting and singing

sakkassa n m.gen.s of Sakka, king of the Devas

paricārikā. f f.n.pl personal attendant, handmaiden

**Handmaiden of the Sakka is expert in dancing and singing.**

# Examples 21

1. DN 16.5

tatr’assa dovāriko paṇḍito viyatto medhāvī aññātānaṃ nivāretā ñātānaṃ pavesetā.

tatr’assa v opt.3.s there would be, there could be

dovāriko n m.n.s gatekeeper; a janitor, a doorkeeper.

paṇḍito adj m.n.s wise, intelligent, learned, knowledgeable, skilled

viyatto adj m.n.s experienced, learned, initiated, lit. distinguished

medhāvī adj m.n.s intelligent man, wise man, lit. who has wisdom

aññātānaṃ adj m.gen.pl of not known, unknown, not recognised

nivāretā n m.n.s who prevents, blocks, obstructs, bounces

ñātānaṃ adj m.gen.pl of known; found out; known as; well-known

pavesetā. n m.n.s who allows to enter, who ushers in

**There would be a gatekeeper wise, experienced and intelligent who prevents those who unknown, and who allows to enter those who well-known.**

2. DN 16.39

tena kho pana samayena āyasmā mahākassapo pāvāya kusināraṃ addhānamagga-ppaṭippanno hoti mahatā bhikkhusaṅghena.

tena kho pana samayena now at that time, now on that occasion

āyasmā n m.n.s venerable, lit. old, respected

mahākassapo n m.n.s Mahākassapa

pāvāya n Pāvā

kusināraṃ n f.ac.s Kusinara, a city of the Mallas

addhānamagga- n long road journey, main road

paṭippanno pp m.n.s following a path, going along, travelling

hoti v pr.3.s there is

mahatā adj m.ins.s with great, big

bhikkhusaṅghena. n m.ins.s with community of monks

**Now at that time venerable Mahākassapa was travelling with big community of monks on the main road to Pāvā, Kusinara.**

3. DHP 178

pathabyā ekarajjena, saggassa gamanena vā, sabbalok’ādhipaccena, sot’āpatti-phalaṃ varaṃ.

pathabyā=pathaviyā n f.gen.s of earth, of whole wide world

ekarajjena, n nt.ins.s with sole rulership, sole dominion, sovereign power

saggassa n f.gen.s of heaven, state of happiness

gamanena n nt.ins.s with going, walking, journeying, travelling

vā, ind or, either or

sabbaloka- n whole world, every world

’ādhipaccena, n nt.ins.s ruler-ship, lord-ship, presidency

sot’āpattiphalaṃ n nt.n.s fruit of entering the stream

varaṃ. ind better (than), preferable (to)

**The fruit of entering the stream is better than sole rulership of whole wide world or going to heaven or ruler-ship over the entire universe.**

4. DN 19.8

ko nu kho, bho, pahoti imaṃ mahāpathaviṃ uttarena āyataṃ dakkhiṇena sakaṭamukhaṃ sattadhā samaṃ suvibhattaṃ vibhajitun”ti?

ko pn m.n.s who? what? which?

nu kho, ind does? is? would?

bho, n m.voc.s sir, master, friend, good man, you (respectful address)

pahoti v pr.3.s is able (to), is capable (of), is qualified (to)

imaṃ pn f.ac.s this

mahāpathaviṃ n f.ac.s great earth

uttarena ind adv in a northern direction; to the north (of, acc., gen., abl.)

āyataṃ adj f.ac.s wide, broad, extended

dakkhiṇena ind adv in a southern direction; to the south (of, acc., gen., abl.)

sakaṭamukhaṃ adj f.ac.s tapering to the front lit. front of a cart

sattadhā ind in 7 pieces

samaṃ ind evenly, equally, similarly, likewise

suvibhattaṃ pp f.ac.s well divided, evenly divided

vibhajitun”ti? v inf to divide

**O sir, who is able to divide evenly this great earth, broad in a northern direction and tapering to the front in a southern direction, evenly in 7 pieces?**

5. KN-a Dh.p.1.4.12

dvinnaṃ gehānaṃ antare ubhato dīghaṃ āvāṭaṃ khaṇāpetvā gūthakalalassa pūrāpesi.

dvinnaṃ adj, x gen pl of two

gehānaṃ n m.gen.pl of houses, dwellings

antare ind in between, inside (of), among

ubhato ind both, on both sides, in both ways, dually

dīghaṃ adj m.ac.s long (in space or time), tall

āvāṭaṃ n m.ac.s pit, hole, trench, trap for animal catching

khaṇāpetvā v abs having caused to dig, had dug

gūtha- n excrement, dung, ordure

kalalassa n nt.gen.s of mud, mire, dirt, filth

pūrāpesi. v aor.3.s caused to fill, made filled

**He had a hole dug between two houses long on both sides and made it filled with filth and excrement.**

6. Vin-a 1

rañño imaṃ pāṭihāriyaṃ passantassa pītiyā nirantaraṃ phuṭa-sarīrassa añjaliṃ paggahetvā ṭhitass’eva mahābodhi mūlasatena suvaṇṇakaṭāhe patiṭṭhāsi.

rañño n m.gen.s when king

imaṃ pn nt.ac.s this

pāṭihāriyaṃ n nt.ac.s miracle, wonder, lit. against the norm

passantassa prp m.gen.s when seeing

pītiyā n f delight, joy, rapture, bliss

nirantaraṃ ind endlessly, immediately, continuously

phuṭa- pp permeated (with), pervaded (with), suffused (with), filled (with)

sarīrassa n nt.gen.s of body

añjaliṃ n f.ac.s raised palms together as a token of respect

paggahetvā v abs having held up, having stretched out (hands in supplication), lit. having held forward

ṭhitass’eva pp m.gen.s just when stood, stood still, standing

mahābodhi n f.n.s great Bodhi tree

mūlasatena adj m.ins.s with 100 roots (of Bodhi tree)

suvaṇṇakaṭāhe n m.loc.s in golden vase, golden flower pot

patiṭṭhāsi. v aor.3.s planted itself, established itself

**While the king was standing there and seeing this miracle, immediately his body was suffused with bliss. He stretched out raised palms together as a token of respect. And great Bodhi tree was established by itself with 100 roots in golden vase.**

7. DN 16.29

cattār’imāni, ānanda, saddhassa kulaputtassa dassanīyāni saṃvejanīyāni ṭhānāni.

cattār’ adj nt.n.pl four (4)

imāni, pn nt.n.pl these

ānanda, n m.voc.s o Ānanda!

saddhassa adj m.dat.s for faithful, confident, believing

kulaputtassa n m.dat.s for son of a good family, respectable young man, young gentleman

dassanīyāni adj nt.n.pl good to see (for), beautiful to behold (by)

saṃvejanīyāni adj nt.n.pl with awe, with reverence, lit. should cause to be awed

ṭhānāni. n nt.n.pl places

**o Ānanda! These four places is good to see with reverence for faithful son of a good family.**

8. UD 69

atha kho te thūṇeyyakā brāhmaṇagahapatikā udapānaṃ tiṇassa ca bhusassa ca yāva mukhato pūresuṃ, mā te muṇḍakā samaṇakā pānīyaṃ apaṃsū’ti

atha kho idiom then, and then, after that

te pn m.n.pl they, those

thūṇeyyakā adj m.n.pl people of Thūṇa.

brāhmaṇa-gahapatikā n m.n.pl priests and householders

udapānaṃ n m.ac.s well, lit. water drinking

tiṇassa n nt.gen.s of grass, straw

ca ind and

bhusassa n nt.gen.s chaff, husk, straw, debris

ca ind and

yāva ind as long as, as far as, up to, until, from ... to

mukhato n m.abl.s from front part, front, top

pūresuṃ v aor.3.pl they filled up, made full

mā ind do not, may one not, don’t let

te pn m.n.pl they, those

muṇḍakā n m.n.pl shaveling, skinhead, baldy

samaṇakā n m.n.pl low ascetics, worthless ascetics, lit. little ascetics

pānīyaṃ n nt.ac.s water, drinking water, lit. drinkable

apaṃsū’ti v aor.3.pl they drank

**And then those priests and householders of Thūṇa filled up the well up to the top with grass and chaff. They did’t let drink water for baldy low ascetics.**

9. DN 19

rājā disampati bhoto jotipālassa māṇavassa dassanakāmo’”ti.

rājā n m.n.s king

disampati n m.n.s lord of the directions, Disampati

bhoto n m.gen.s of sir, for master, for you

jotipālassa n m.gen.s of Jotipāla

māṇavassa n m.gen.s of young man, young gentleman, young Brahman

dassanakāmo’”ti. adj m.n.s wishes to see, wants to see

**The king Disampati wants to see young Brahman master Jotipāla.**

10. AN 1.600-611

amataṃ tesaṃ, bhikkhave, paribhuttaṃ yesaṃ kāyagatāsati paribhuttā”ti.

amataṃ n nt.n.s deathless, immortality

tesaṃ, pn m.dat.pl for them, to them, to those

paribhuttaṃ pp nt.n.s consumed, eaten, enjoyed

yesaṃ pn m.dat.pl for whoever, for whom, for which, for such and such

kāyagatāsati n f.n.s awareness immersed in the body, dwelling in the body, lit. mindfulness gone into the body

paribhuttā”ti. pp f.n.s consumed, eaten, enjoyed

**Whoever enjoyed awareness immersed in the body (32 parts of the body), those enjoyed deathless.**

11. DN 30.10

dātā ca ahosi sukhumānaṃ mudukānaṃ attharaṇānaṃ pāvuraṇānaṃ

dātā n m.n.s giver, donor, bestower

ca ind and

ahosi v aor.3.s was, existed, became

sukhumānaṃ adj m.gen.pl of fine quality, exquisite

mudukānaṃ adj m.gen.pl of soft, delicate, comfortable

attharaṇānaṃ n nt.gen.pl of spread, cover, sheet

pāvuraṇānaṃ n nt.gen.pl of blanket, mantle, cover

**And he was a giver of fine quality soft sheets and blankets.**

12. DN 22.5

seyyathā’pi, bhikkhave, ubhato-mukhā putoḷi pūrā nānāvihitassa dhaññassa, seyyath’idaṃ: sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ

seyyathā’pi, ind just like, as if, imagine if

ubhato-mukhā adj f.n.s (bag) with an opening at each end

putoḷi n f.n.s sowing bag (with an opening at each end)

pūrā adj f.n.s full (of), filled (with)

nānāvihitassa adj m.gen.s of various kinds of, many different

dhaññassa n nt.gen.s of grain

seyyath’idaṃ: ind i.e., as follows, lit. (like) that like this

sālīnaṃ n m.gen.pl of rice grains

vīhīnaṃ n m.gen.pl of rice paddy

muggānaṃ n m.gen.pl of mung beans

māsānaṃ n m.gen.pl of beans

**Just like sowing bag with an opening at each end full of various kinds of grains, i.e. rice grains, rice paddy, mung beans, beans**

13. AN 3.13

so ca hoti ... na lābhī annassa pānassa vatthassa yānassa mālā-gandha-vilepanassa

so pn m.n.s he, that

ca ind but

hoti v pr.3.s is, there is

na ind no, not, neither, nor

lābhī n m.n.s one who gains, who gets, who has

annassa n nt.gen.s of food

pānassa n nt.gen.s of drink, beverage

vatthassa n nt.gen.s of cloth, clothes, robe

yānassa n nt.gen.s of vehicle, carriage, wagon etc.

mālā-gandha-vilepanassa m.gen.s of garlands, perfumes and oils

**But he is not one who gains food, drink, cloth, vehicle, garlands, perfumes and oils.**

14. MN 2.5

idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso khamo hoti sītassa uṇhassa, jighacchāya pipāsāya.

idha, ind here, now, in this world

bhikkhu n m.n.s monk

paṭisaṅkhā v ger reflecting, carefully considering

yoniso ind properly, prudently, thoroughly, intelligently

khamo adj m.n.s patient (with), forbearing (with), enduring (of)

hoti v pr.3.s is, there is

sītassa n nt.gen.s of cool; cold

uṇhassa n nt.gen.s of hot, heat

jighacchāya n f.gen.s of hunger, lit. desiring to eat

pipāsāya. n f.gen.s of thirst

**Here monk reflecting properly is enduring of cold, heat, hunger and thirst.**

15. DN 4.3

samaṇo khalu bho gotamo rañño pasenadissa kosalassa sakkato garukato mānito pūjito

samaṇo n m.n.s ascetic, renunciant, holy man, monk, recluse

khalu ind indeed, surely

bho n m.n.s sir, master, friend, good man, you (respectful address)

gotamo n m.n.s Gotama, of the Gotama family

rañño n m.gen.s of king, for king

pasenadissa n m.gen.s of Pasenadi

kosalassa n m.gen.s of of Kosala Kingdom

sakkato pp m.n.s honoured

garukato pp m.n.s respected, honoured, worshipped

mānito pp m.n.s esteemed, honoured, respected, worshipped

pūjito pp m.n.s worshipped, venerated, honoured

**Recluse master Gotama indeed was honoured, respected, esteemed and worshipped by Pasenadi king of Kosala Kingdom**

16. KN-a Dh.p.1.1.3

“eso, mahārāja, maṃ jaṭāsu ca gīvāya ca akkami, nāhaṃ etaṃ kūṭajaṭilaṃ khamāpemī”ti.

“eso, pn m.n.s this

mahārāja, n m.voc.s o great king, supreme ruler

maṃ pn 1.ac.s me (object)

jaṭāsu n f.loc.pl in dreadlocks

ca ind and

gīvāya n f.loc.s in neck

ca ind and

akkami, v aor.3.s stepped (on), trod (on)

n’āhaṃ pn 1.n.s I not

etaṃ pn m.ac.s this

kūṭajaṭilaṃ n m.ac.s crooked dread-locked ascetic, false monk

khamāpemī”ti. v pr.1.s I apologise, pardon, forgive

**O great king, this man trod on my dreadlocks and neck. I do not forgive this false monk.**