

Pv 1:

- Bījūpamaṃ **deyyadhammaṃ**
  - resembling seed is the **gift**
- Etaṃ bījaṃ kasi khettaṃ, petānaṃ **dāyakassa** ca; Taṃ petā paribhuñjanti, **dātā puñña** (merit) vaḍḍhati.”
  - This seed, field, and cultivation are for the petas and the **donor**; the petas make use of this, the **donor**, through that **merit**, prospers.

Pv 4:

- Yaṃ kiñcārammaṇaṃ katvā, **dajjā dānaṃ** amaccharī; Pubbapete (deceased spirit) ca ārabba, atha vā vatthudevata (deity haunting a certain place)
  - When the unselfish **give gifts** to whomsoever, whether to the former petas/forefathers, local deities...
- Cattāro ca mahārāje, lokapāle yasassine; Kuveraṃ dhataratthaṃ, virūpakkaṃ virūlhakaṃ; Te ceva pūjitā honti, **dāyakā** ca anipphalā.
  - ...or the Four Great Kings, those glorious world-protectors: Kuvera, Dhatarattha, Viruupakkha, and Viruulhaka; when they are honored, the **donor** is not without fruit.
- Ayaṃ kho **dakkhinā dinnā**, saṅghamhi suppatiṭṭhitā;
  - But the **donation given**, established in the sangha,
- Dīgharattaṃ hitāyassa, ṭhānaso upakappatī
  - is enduringly, immediately beneficial [to the peta, given that the preceding line is about how weeping does *not* benefit the peta.]

Pv 5:

- Evaṃ **dadanti** ñātīnaṃ, ye honti anukampakā
  - Thus, those who care **give** to their kinsmen
- Pahūte annapānamhi, sakkaccaṃ **anumodare**.
  - [The kinsmen who have gathered there] respectfully rejoice at the bountiful food and drink
- ‘Ciraṃ jīvantu no ñātī, yesaṃ hetu labhāmase; Amhākaṃ katā pūjā, **dāyakā** ca anipphalā’.
  - A long life to our relations, the cause of our gains; they have performed the puja, and **givers** are not without fruit!
- Ito **dinnena** yāpenti, petā kālagatā tahiṃ.
  - What is **given** here supports them, the ghosts who have gone there.
- Evamevaṃ ito **dinnaṃ**, petānaṃ upakappati.
  - Just so, what is **given** here benefits the ghosts.
- ‘**Adāsi** me akāsi me, ñāti mittā sakhā ca me’; Petānaṃ **dakkhinaṃ dajjā**, pubbe katamanussaraṃ.

- “He gave to me, he did (favors) for me, he was family, a friend, a companion;” **give offerings** to the ghosts, remembering what they used to do
- Ayañca kho **dakkhiṇā dinnā**, saṅghamhi suppatiṭṭhitā;
  - This **offering which has been given**, firmly established in the sangha,
- So ñātidhammo ca ayaṃ nidassito, Petāna pūjā ca katā uḷārā;
  - The duty to one’s kinsmen has been shown, the noble performance of the puja for ghosts;
- Balañca bhikkhūnamanuppaddinnaṃ, Tumhehi **puññaṃ** pasutaṃ anappakaṃ”ti.
  - The monks have been strengthened, and not inconsiderable is the **merit** performed.

Pv 10:

- Kesehamhi paṭicchannā, **puññaṃ** me appakaṃ katan”ti.
  - I am covered by my hair, I have performed little **merit**
- Handuttariyaṃ **dadāmi** te...
  - Here, I **give** you a cloak...
- “Hatthena hatthe te **dinnaṃ**, na mayhaṃ upakappati;
  - What is **given** by your hand into mine is of no benefit
- Esetthupāsako saddho, sammāsambuddhasāvako.
  - But this layman is faithful, a disciple of the Perfectly Enlightened One.
- Etaṃ acchādayitvāna, mama **dakkhiṇamādisa**;
  - Present this to him, and **dedicate** the **offering** to me
- Vattheacchādayitvāna, tassā **dakkhiṇamādisuṃ**.
  - They clothed him, and **dedicated** the **offering** to her.
- Samanantarān**uddiṭṭhe**, vipāko udapajjatha;
  - Just after the **dedication**, the results manifested;
- Bhojanacchādanapānīyaṃ, **dakkhiṇāya** idaṃ phalaṃ.
  - Food, clothing, and water, those were the fruits of the **offering**.

Pv 11:

- **Dānāni datvāna** sukhī pamodati.
  - Because he **gave gifts**, he now rejoices happily.
- Amaccharī **dānavatī** virocati.
  - As an unselfish **giver** he shines.
- Ete ca **dānāni adamsu** pubbe, Pasannacittā samaṇabrāhmaṇānaṃ
  - with devoted mindstates, they previously **gave gifts** to samanas and brāhmanas
- Ete ca **datvā** paricārayanti, Mayañca sussāma naḷova chinno”ti.

- They **gave** and [go about in pleasure?], while we have withered and broken [like a reed?]
- Ye te vidicca adhigamma bhoge, Na bhuñjare nāpi karonti **puññam**.
  - Those who have known and acquired wealth, but do not utilize it or even perform **merit**,
- Ye te evaṃ pajānanti, narā dhammassa kovidā; Te **dāne** nappamajjanti, sutvā arahataṃ vaco”ti.
  - Those inclined to learning the Dhamma will not neglect **gifts**, having heard the speech of Arahants.

Pv 13:

- Ye maṃ niyojeyyuraṃ **dadāhi dānaṃ**, Pasannacittā samaṇabrāhmaṇānaṃ.
  - [No one] encouraged me to **give gifts** with a devoted mindstate to samanās and brāhmaṇas.
- **Datvā** ca me **ādīsa** yaṃ hi kiñci, Mocehi maṃ duggatīyā bhadante”ti.
  - Please **give** something and **assign** it to me, to release me from this miserable state.
- Bhikkhūnaṃ ālopaṃ **datvā**, pāṇimattaṅca coḷakaṃ; Thālakassa ca pānīyaṃ, tassā **dakkhiṇamādisi**.
  - **Having given** to the monks a portion (of food), a handful of cloth, and a bowl of water, he **dedicated** those **offerings**.
- Samanantarān**uddiṭṭhe**, vipāko udapajjatha; Bhojanacchādanapānīyaṃ, **dakkhiṇāya** idam phalaṃ
  - After **dedicating** them, the results appeared; food, clothing, and water were the fruits of those **offerings**.
- Bhikkhūnaṃ ālopaṃ **datvā**, pāṇimattaṅca coḷakaṃ; Thālakassa ca pānīyaṃ, mama **dakkhiṇamādisi**.
  - Same as above, but “mama” instead of “tassa,” idk what that particle indicates, however this line is the peti telling Sariputta about him having **dedicated the offerings** for her sake
- Sāhaṃ ramāmi kīḷāmi, **modāmi** akutobhayā
  - I am playing happily, **rejoicing** with nothing to fear from anywhere.

Pv 14

- **Dehi** puttaka me **dānaṃ**, **datvā anvādisāhi** me;
  - **Give**, dear son, **a gift** for me, and **having given, dedicate it** to me
- Kuṭīyo annapānaṅca, mātu **dakkhiṇamādisi**.
  - Huts, food, and water, he **dedicated the offering** to his mother.
- Samanantarān**uddiṭṭhe**, vipāko udapajjatha;
  - After dedicating them, the results appeared

- Bhojanam pānīyam vattham, **dakkhiṇāya** idam phalam.
  - Food, water, and clothing were the fruits of the **offering**.
- Sāriputtassa **dānena, modāmi** akutobhayā;
  - Because of Sariputta's **giving**, I am **rejoicing** with nothing to fear from anywhere.

Pv 15:

- Aṭṭha bhikkhū bhojayitvā, mama **dakkhiṇamādisa**;
  - Feed these eight monks, and **dedicate the offering** to me.
- Vattheacchādayitvāna, tassā **dakkhiṇamādisī**.
  - She clothed them, and **dedicated the offering**.
- Samanantarān**uddiṭṭhe**, vipāko udapajjatha;
  - After dedicating them, the results appeared;
- Bhojanacchādanapānīyam, **dakkhiṇāya** idam phalam.
  - Food, clothing, and water were the fruits of the **offering**.
- Tava **dinnena dānena, modāmi** akutobhayā;
  - Because of the **gift** you have **given**, I am **rejoicing** with nothing to fear from anywhere.
- Idha dhammam caritvāna, **Dānam datvāna** sobhane;
  - Live in this world according to Dhamma, **give gifts**, beautiful one

Pv 16:

- Handuttarīyam **dadāmi** te, imam dussam nivāsaya;
  - Here, I give you a cloak, put on this clothing
- Hatthena hatthe te **dinnam**, na mayham upakappati;
  - What is given by your hand into mine is of no benefit
- Bhikkhū ca sīlasampanne, vītarāge bahussute.
  - Monks hold the ethical precepts, are free from lust, and have learned much.
- Tappehi annapānena, mama **dakkhiṇamādisa**;
  - Refresh them with food and drink, and **dedicate the offering** to me.
- Sādhūti so paṭissutvā, **dānam** vipulamākiri;
  - He consented, and dispersed many **gifts**
- Bhikkhū ca sīlasampanne, vītarāge bahussute;
  - Monks hold the ethical precepts, are free from lust, and have learned much.
- Tappetvā annapānena, tassā **dakkhiṇamādisī**.
  - Having refreshed them with food and drink, he **dedicated the offering**
- Samanantarān**uddiṭṭhe**, vipāko udapajjatha;
  - After dedicating them, the results appeared;

- Bhojanacchādanapānīyaṃ, **dakkhiṇāya** idaṃ phalaṃ.
  - Food, clothing, and water were the fruits of the **offering**.
- Tava **dinnena dānena, modāmi** akutobhayā;
  - Because of the **gift** you have **given**, I am **rejoicing** with nothing to fear from anywhere.
- Idha dhammaṃ caritvāna, **Dānaṃ datvā** gahapati;
  - Live in this world according to Dhamma, **give gifts**, householder

Pv 19:

- Tāva mahaddhanassāpi, na me **dātuṃ** piyaṃ ahu;
  - Despite my great wealth, I was not fond of **giving**
- **Dadantānaṃ** karontānaṃ, vārayissaṃ bahū jane.
  - (I was unfaithful, miserly and cruel, abusive to) many people who were **giving** and performing (good deeds)
- Vipāko natthi **dānassa**, saṃyamassa kuto phalaṃ;
  - There is no fruit from **giving**, how could self-restraint be fruitful?
- ...**nādāsīm** bahuke dhane;
  - ...I **did not give**, despite an abundance of wealth
- Santesu **deyyadhammesu**, dīpaṃ nākāsimattano;
  - I had **offerings**, but made no island (for myself as a refuge)

Pv 20:

- **Adātā** gedhitamano āmisasmim, Dussīlyena yamavisayamhi patto.
  - I **did not give**, I was greedy for worldly things. Through my bad conduct, I have reached Yama's realm
- **Adānasīlā** na ca saddahanti, **Dānaphalaṃ** hoti paramhi loke.
  - (They) **do not** believe in the **virtue of giving**, or in the existence of the **fruits of giving** in the other world.
- ... '**Dassāmi dānaṃ** pitūnaṃ pitāmahānaṃ';
  - I will **give gifts** for my fathers and grandfathers.
- Bhuñjimsu bhataṃ **na ca dakkhiṇārahā**;
  - Those who ate the food were **unfit for the offering**
- Disvāna petaṃ punadeva āgataṃ, Rājā avoca "ahamapi kiṃ **dadāmi**;"
  - Seeing the peta had again arrived, the king said, "What should I **give**?"
- "Buddhañca saṅghaṃ parivisiyāna rāja, Annena pānena ca cīvarena;
  - After serving the Buddha's sangha, O King, with food, drink, and robes,
- Taṃ **dakkhiṇaṃ ādisa** me hitāya, Evaṃ ahaṃ cirataraṃ piṇṇito siyā"ti.
  - Those **offerings**, **dedicate** them for my benefit, so that I may be happy for a long time.
- Tato ca rājā nipatitvā tāvade, **Dānaṃ** sahatthā atulaṃ **daditvā** saṅghe;

- Then the king went out swiftly, and by his own hand he **gave** the **gifts** to the sangha
- Ārocesi pakataṃ tathāgatassa, Tassa ca petassa dakkhiṇaṃ ādisittha.
  - He told the Tathāgata and **dedicated** the **donation** to that ghost
- Passānubhāvaṃ aparimitaṃ mamayidaṃ, Tayānudiṭṭhaṃ atulaṃ **datvā** saṅghe;
  - Behold my boundless radiance, which you **dedicated** after your peerless **giving** to the sangha

Pv 21: not at all concerned with dedication, and yet...

- Nivesanañca me āsi, asayhassa upantike;
  - My house was near Asayha,
- Saddhassa **dānapatino**, **katapuñña**ssalajjino.
  - A faithful man, a **prolific giver**, a **merit-maker**, and modest
- Kattha gacchāma bhaddaṃ vo, kattha **dānaṃ** paḍīyati;
  - “Where should we go - blessings to you! - where are **gifts** given out?”
- Paggayha dakkhiṇaṃ bāhuṃ, ettha gacchatha bhaddaṃ vo;
  - Having held out my right arm (note the similarity in the term dakkhina, right), “You should go there - blessings to you!”
- Ettha **dānaṃ** paḍīyati, asayhassa nivesane.
  - There **gifts** are given out, at the Asayha residence.
- Tena me brahmacariyena, **puññaṃ** pañimhi ijjhatī”ti.
  - Because of that Brahma-activity, (I gained the) **merit** that resulted in this hand
- “Na kira tvaṃ adā dānaṃ, Sakapāṇīhi kassaci;
  - So it seems that you **did not give gifts**, by your own hand
- Parassa dānaṃ **anumodamāno**, Pāṇiṃ paggayha pāvadi.
  - But **rejoicing** at the **gifts** of another, you raised your hand to show (the way)
- Yo so **dānamadā** bhante, pasanno sakapāṇibhi;
  - The venerable man who **gave gifts** with devotion by his own hand,
- “Alameva kātuṃ kalyāṇaṃ, **dānaṃ dātuṃ** yathārahaṃ;
  - It is enough to do good, to **give gifts** as is proper
- Pāṇiṃ kāmadaḍaṃ disvā, ko **puññaṃ** na karissati.
  - Seeing this wish-granting hand, what person would not make **merit**?
- **Dānaṃ** paṭṭhapayissāmi, yaṃ mamassa sukhāvahaṃ.
  - I will provide **gifts**, because this will bring happiness.
- Many of the lines in this story contain similar instances of these terms; I can’t quite make sense of all of them, but the general usage seems the same, and in some cases the lines are just repetitions of previous ones
- Oloketvāna sambuddho, Aṅkurañcāpi indakaṃ;

- The Buddha saw them, Ankura and Indaka,
- Dakkhiṇeyyaṃ sambhāvento, Idam vacanamabravi.
  - Honoring those worthy of **donations**, he said this:
- “**Mahādānaṃ** tayā **dinnaṃ**, añkura dīghamantaram;
  - A **great giving** was **given** by you, Ankura, for a long time
- “Kim mayham tena **dānena**, **dakkhiṇeyyena** suññataṃ
  - “What is the use of that **giving**, when it was empty of **anyone worthy of offering**?”
- Ayaṃ so indako yakkho, **dajjā dānaṃ** parittakaṃ;
  - This yakkha, Indaka, **gave** some insignificant **gift**
- Tatheva **dānaṃ** bahukaṃ, dussīlesu patiṭṭhitaṃ;
  - Just so, many **gifts**, established in the unethical (people),
- Na vipulaphalaṃ hoti, napi toseti **dāyakaṃ**.
  - Do not have great fruits, do not please the **donor**
- Appakampi kataṃ kāraṃ, puññaṃ hoti mahapphalan”ti.
  - G
- Viceyya **dānaṃ dātabbam**, yattha **dinnaṃ** mahapphalaṃ;
  - **Gifts** should be carefully **given**, then **what is given** is very fruitful
- Viceyya **dānaṃ datvāna**, saggam gacchanti **dāyakā**.
  - When **gifts have been given** carefully, the **donor** goes to heaven
- Viceyya **dānaṃ** sugatappasattham, Ye **dakkhiṇeyyā** idha jīvaloke;
  - Careful **giving** is praised by the Well-farer, to those **worthy of offerings** in this world
- Etesu **dinnāni** mahapphalāni, Bījāni vuttāni yathā sukhetteti.
  - What is **given** in this way is very fruitful, a seed sown thusly makes happiness

Pv 23: link between merit & kamma

- ‘Karotha **puññāni** sukhūpalabbhati’.
  - Make merit, and happiness is found.
- Kammañca katvā sukhavedanīyaṃ, Devā manussā ca sukhe ṭhitā pajā”ti.
  - Having performed kamma to be felt as happiness, gods and men abide in happiness.

Pv 24:

- Kissa kammavipākena, kaṇṇamuṇḍo sunakho tava; Aṅgamaṅgāni khādati”ti.
  - This is the fruit of what kamma, being eaten by that dog with clipped ears?

Pv 26: no explicit mention of a dedication, despite benefiting the peta

- Kappakassa **padinnamhi**, ṭhāne petassa dissatha.

- When [the clothing was] **presented** to the barber, it was immediately seen on the peta.
- Ṭhāne ṭhitassa petassa, **dakkhiṇā** upakappatha;
  - The ghost, being in that situation, was benefited by the **offering**
- Tasmā dajjetha petānaṃ, anukampāya punappunaṃ.
  - Therefore, you should **give** to petas with sympathy, again and again.
- Sukhaṃ **akatapuññānaṃ**, idha natthi parattha ca;
  - Happiness, for those who have **not made merit**, exists neither here nor in the other world
- Sukhañca **katapuññānaṃ**, idha ceva parattha ca.
  - Happiness, for those who have **made merit**, exists here and in the other world
- **Katapuññā** hi modanti, sagge bhogasamaṅgino
  - Because of **merit-making**, one rejoices, having wealth in heaven

Pv 27:

- Anukampassu kāruṇiko, datvā anvādisāhi no;
  - Have sympathy, compassionate one, and when you have **given** something, **dedicate** it to us
- Tava **dinnena dānena**, yāpessanti kurūriṇo”ti.
  - By **gifts given** are those with blood on their hands sustained.
- Thero caritvā piṇḍāya, bhikkhū aññe ca dvādasa
  - The elder went for alms, along with twelve other monks
- Ekajjhaṃ sannipatimsu, bhattavissaggakāraṇā.
  - They assembled together for the sake of serving the meal.
- Thero sabbeva te āha, “yathāladḍhaṃ **dadātha** me;
  - The elder said to them all, “Whatever you received, **give** it to me
- Saṅghabhattaṃ karissāmi, anukampāya ñātinaṃ”
  - I will make it a meal for the sangha, having sympathy on my kinsmen.”
- **Datvā anvādisi** thero, mātu pitu ca bhātuno;
  - Having **given**, the elder **dedicated** it to his mother, father, and brother
- “Idaṃ me ñātīnaṃ hotu, sukhitā hontu ñātayo”.
  - May this be for my kinsmen, may my kinsmen be happy
- Samanantarān**uddiṭṭhe**, bhojanaṃ udapajjatha;
  - After having **dedicated** (the meal), food appeared
- Suciṃ paṇītaṃ sampannaṃ, anekarasabyañjanaṃ.
  - Pure, delicious, well-made, curries of many flavors.
- The text goes on like this, these particular ghosts were quite demanding
- Pilotikaṃ paṭaṃ katvā, saṅghe cātuddise **adā**.



- Having made robes from rags, he **gave** them to the sangha of the four quarters
- Datvā anvādisī thero, mātu pitu ca bhātuno;
- “Idaṃ me ñātīnaṃ hotu, sukhitā hontu ñātayo”.
- Samanantarānuddiṭṭhe, vatthāni udapajjisum;
- I’m skipping the rest of this, the formula is well-established

Pv 28: kamma which produces its fruit in this lifetime, right away

- “**Karohi** kammaṃ idha vedanīyaṃ, Cittaṅca te idha nihitaṃ bhavatu;
  - **Perform** kamma to be felt here, apply your mind to existing here
- **Katvāna** kammaṃ idha vedanīyaṃ, Evaṃ mamaṃ lacchasi kāmakāminin”ti.
  - **Having performed** kamma to be felt here, you will obtain your desires.

Pv 30: the story of a boy reborn in unfortunate circumstances, but is protected from his previous merit - merit *he* performed, not transferred to him

- Na yakkhabhūtā na sarīsapā vā, Viheṭṭhayeyyum **katapuññaṃ** kumāraṃ.
  - Neither yakkhas nor reptiles could harm this boy who has **made merit**

Pv 31:

- Pāpakammaṃ karitvāna, petalokaṃ ito gatā”ti.
  - **Having performed** dark kamma, I have gone to the Peta-world.
- Tato me **dānaṃ dadatu**, tassā ca hotu jīvikā;
  - From (those savings), she should **give gifts**, and make her livelihood
- **Dānaṃ datvā** ca me mātā, **dakkhiṇaṃ anudicchatu**;
  - **Having given gifts**, my mother should **dedicate the offering** to me
- Etc.

Pv 36: very explicit that what goes to the peta (or yakkha) is the **offering**

- Puññaṃ khettaṃ araṇavihārī, Devamanussānaṅca **dakkhiṇeyyo**.
  - He is a merit-field, a dweller in peace, **worthy of offerings** from gods and men
- Taṃ disvā samvegamaḥatthaṃ bhante, Tappaccayā vāpi **dadāmi dānaṃ**;
  - Seeing that, there was samvega, Reverend, which is why I **give this gift**
- Paṭigaṇha bhante vatthayugāni aṭṭha, Yakkhassimā gacchantu **dakkhiṇāyo**”ti
  - Take these eight sets of clothes, reverend, and may the **offering** go to that yakkha

Pv 40: when merit is mentioned regarding ghosts, its their own past merit // also link between merit and kamma

- “Idaṃ mama ucchuvanaṃ mahantaṃ, Nibbattati **puññaṃ phalaṃ** anappakaṃ;

- This sugarcane field is great, having appeared as the **fruit** of not inconsiderable **merit**
- Kissa **kammasa** ayaṃ **vipāko**.
  - (after mentioning his struggles) Of what kamma is this the fruit?

Pv 45: giving makes an island FOR ONESELF!

- Pāpakammaṃ karitvāna, petalokaṃ ito gatā”ti.
  - Having done that dark kamma, we have gone to the ghost-world
- Santesu **deyyadhammesu**, dīpaṃ nākamha attano
  - We had **offerings**, but made no islands for ourselves

Pv 46:

- Sayamaddasaṃ **kammavipāka**mattano, **Kāhāmi puññāni** anappakānī”ti.
  - I have seen for myself **the fruits of kamma**, so I will **make** no small amount of **merit**

Pv 47: again emphasizing the GIFTS benefit the peta, not the merit

- Ambapakkaṃ dakaṃ yāgu, sītacchāyā manoramā;
  - Ripe mangoes, water, and rice-gruel, from my daughter, this cool, delightful shade -
- Dhītāya **dinnadānena**, tena me idha labbhati”.
  - Steadfast, she **gave gifts**, and I have received this here

More examples can be found in the remaining stories, as well as some I have previously skipped over, but almost all of these use stock phrases already contained in the selections included here. I believe this sample set is sufficient for my argument, and if you want more, the vocabulary here should have equipped you with the prerequisite knowledge to comb through the source text yourself.