

# Pāli Lessons

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## CONTENTS

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<b>Lesson 1</b>	<b>1</b>
Language Notes . . . . .	1
Attribution, Nominal Sentence (A is B) . . . . .	2
Breaking Noun Compounds . . . . .	3
Simple Present Tense (-āmi, -asi, -ati) . . . . .	3
Present Tense of Irregular Verb √as (to be) . . . . .	4
Present Tense of Irregular Verb √hū (to be) . . . . .	4
Declensions (-a) . . . . .	4
Nominative Case: nara – the man (subject) . . . . .	4
Accusative Case: naraṃ – the man (object) . . . . .	5
Declension Cases Overview . . . . .	6
Exercises . . . . .	7
Cases Exercise: The Elephant . . . . .	7
Translate . . . . .	9
Extra Challenge: Pāli Chat . . . . .	9
<b>Lesson 2</b>	<b>17</b>
Review Exercises . . . . .	17
Compounds of Nouns: Overview . . . . .	18
Memory Aids . . . . .	19
Declensions (-a) . . . . .	20
Vocative Case: nara / narā – Hey, man! . . . . .	20
Imperative Verbs . . . . .	20
Instrumental Case: narena – with, by, because of the man . . . . .	21
Dative Case: narāya / narassa – to the man, for the man . . . . .	22
Readings . . . . .	22
Genitive Case: narassa – of the man, the man's . . . . .	24
Optative or Potential Verbs: May / Should (-eyya) . . . . .	25
Optative of √as (to be) has two forms . . . . .	25
Future Passive Participle: Should Be Done (-tabba) . . . . .	26
Exercises . . . . .	27
Translate . . . . .	27
Readings . . . . .	28
Extra Challenge: Pāli Chat . . . . .	29
Extra Challenge: Crossword . . . . .	37
<b>Lesson 3</b>	<b>39</b>
Review Exercises . . . . .	39
Indeclinables and Idioms . . . . .	39
Adverbs of Time . . . . .	41

Future Tense (-issāmi, -issasi, -issati) . . . . .	41
Gerund (e.g. bhavitvā) . . . . .	42
Infinitive (e.g. bhavitum) . . . . .	45
Declensions (-a) . . . . .	46
Locative Case: nare / naramhi / narasmim – in, on, at the man . . . . .	46
Ablative Case: narā / naramhā / narasmā – from, out of the man . . . . .	47
Pronouns . . . . .	49
Exercises . . . . .	49
Translate . . . . .	49
Readings . . . . .	51
<b>Lesson 4</b> . . . . .	<b>53</b>
Review Exercises . . . . .	53
Adverbs of Place . . . . .	54
Past Participle (-ta, -ita, -na) . . . . .	55
Aorist Past Tense . . . . .	56
Causative: Having It Done (-e, -aya, -āpe, -āpaya) . . . . .	57
Exercises . . . . .	58
<b>Lesson 5</b> . . . . .	<b>59</b>
Review Exercises . . . . .	59
Present Participle (-nt, -māna) . . . . .	60
Adjectives . . . . .	61
Indeclinables and Idioms . . . . .	62
Exercises . . . . .	63
Translate . . . . .	63
Readings . . . . .	64
<b>Appendix</b> . . . . .	<b>65</b>
Simple Present . . . . .	65
Future Tense . . . . .	65
Aorist Past Tense . . . . .	66
Declension of Nouns . . . . .	66
Masculine Nouns Ending in -a (nara) . . . . .	67
Masculine Nouns Ending in -i (aggi) . . . . .	67
Masculine Nouns Ending in -ī (pakkhī) . . . . .	67
Masculine Nouns Ending in -u (bhikkhu) . . . . .	67
Neuter Nouns Ending in -a (citta) . . . . .	68
Neuter Nouns Ending in -i . . . . .	68
Neuter Nouns ending in -u . . . . .	68
Feminine Nouns Ending in -ā . . . . .	69
Feminine Nouns ending in -i . . . . .	69
Feminine Nouns ending in -ī . . . . .	69
Feminine Nouns ending in -u . . . . .	69
Comparison Between Masculine and Neuter Nouns Ending in -a . . . . .	70
Comparison Between Masculine and Neuter Nouns Ending in -i . . . . .	70
Comparison Between Masculine and Neuter Nouns -u . . . . .	70
Declension Examples . . . . .	71
Irregular verb √as (to be) . . . . .	73
Present Tense . . . . .	73

Imperative Mood . . . . .	73
Aorist Past Tense . . . . .	73
Irregular verb √hū (to be) . . . . .	74
Present Tense . . . . .	74
Imperative Mood . . . . .	74
Aorist Past Tense . . . . .	74
Past Participle . . . . .	75
root + ta . . . . .	75
root + ita . . . . .	75
base + ita . . . . .	75
root + na . . . . .	76
Interrogatives, Asking Questions . . . . .	76
Negation . . . . .	76
Compound Types . . . . .	78
Tappurisa (expr: case-relation) . . . . .	78
Kammadhāraya (expr: attribution, equivalence) . . . . .	78
Dvanda (expr: a list) . . . . .	80
Bahubbīhi (expr: compound as a quality) . . . . .	80
Avyayībhāva (expr: adverbial) . . . . .	82
Digu (expr: numerical kammadhāraya) . . . . .	82
<b>Vocabulary: Words</b>	<b>83</b>
<b>Vocabulary: Sentences</b>	<b>101</b>
<b>References</b>	<b>111</b>

# LESSON 1

Kim nāmo si:

## Language Notes

The **gender of a noun** is either masculine, feminine or neuter. Its **number** is either singular or plural. Its **declension** have eight cases, which indicate the subject, object, location, etc.

**Nouns ending in -a** are either masculine or neuter. Nouns ending in **-ā** are feminine.

Other nouns end in **-i, -ī, -u, -ū**.

**Word order** in the simplest case is Subject-Object-Verb, but since the case indicates the role of a noun, word order is often altered for emphasis.

Sūdo (*nom.sg.*) bhattam (*acc.*) pacati (*3rd.sg.*). Dārakā (*nom.pl.*) bhojanīyam (*acc.*) bhuñjanti (*3rd.pl.*).

The chef cooks the rice.

The boys eat the food.

The **subject** and **verb** must agree in number: *Sakuṇā ākāse uḍḍayanti* (Birds fly in the sky).

Sakuṇā	masc.nom.pl.	Birds
ākāse / ākāsamhi / ākāsmim	masc.loc.sg.	in the sky
uḍḍayanti.	pr.3.pl.	they fly.

The verb 'to be' (is / are) is often implied and dropped from the sentence.

**An adjective** agrees with the noun it qualifies in gender, number and case.

Generally, the order is adjective + noun. E.g. *seto asso*: a white horse, *setā assā*: white horses.

**Adverbs** are indeclinable: *idha* (here), *tattha* / *tatra* (there), *tato* (from there), *idāni* (now), *pubbe* (before), *pacchā* (after), etc.

**Plural / singular** for nominative cases:

masc.sg.	-o	devo
masc.pl.	-ā	devā
nt.sg.	-am	rūpam
nt.pl.	-ā, -āni	rūpāni
fem.sg.	-ā	vedanā
fem.pl.	-ā, -āyo,	vedanāyo

Personal pronouns in nominative case:

	sg.	pl.
<b>1st</b>	aham	amhe, mayam, no
<b>2nd</b>	tvaam, tvam	tumhe, vo
<b>3rd.masc.</b>	so, sa	te
<b>3rd.nt.</b>	taam, tad	tāni
<b>3rd.fem.</b>	sā	tā, tāyo

*sā tam bhāsati*: she speaks (to) him/them

ta → (*nom.sg.*) so / tam / sā (*nom.pl.*) te / tāni / tā, tāyo  
(*acc.sg.*) tam (*acc.pl.*) te / tāni / tā, tāyo

The 1st and 2nd personal pronouns are gender neutral, the 3rd person pronouns are gendered.

Pronouns take on the person and number of the noun they represent.

A relative sentence begins with a relative clause, followed by a demonstrative:

<i>yo</i>	<i>gilānaṃ</i>	<i>upaṭṭhāti</i>
he who	to the ill	attends
<i>so</i>	<i>maṃ</i>	<i>upaṭṭhāti</i>
he	to me	attends

**Negation:** The particle *na* before verbs, shortened as the *a-* prefix for nouns. *mā + aorist past* is a (present) prohibition.

*avera:* [na + vera] non-hostility

*Na jānāmi.* I don't know.

*Mā akāsi!* Don't you do!

**Questions** begin with interrogatives such as *api*, *api nu*, *kiṃ*, *kahaṃ*, *kathaṃ*. *Kiṃ* may be placed at the end of the sentence.

*Api nu gacchasi?* Do you go?

*Kiṃ nāmo si?* What is your name?

*Gacchasi kiṃ?* Do you go?

### Declension Table: Masculine Nouns Ending in -a

Case	Singular	Plural	Meaning (sg.)
1. Nominative	<b>naro</b>	<b>narā</b>	the man does sth (object)
2. Accusative	<b>naraṃ</b>	<b>nare</b>	sth happens to the man (subject)
3. Instrumental	<b>narena</b>	<b>narehi</b>	by, with, through the man
4. Dative	<b>narāya, narassa</b>	<b>narānaṃ</b>	to the man, for the man
5. Ablative	<b>narā, naramhā, narasmā</b>	<b>narehi</b>	from the man
6. Genitive	<b>narassa</b>	<b>narānaṃ</b>	of the man, the man's
7. Locative	<b>nare, naramhi, narasmim</b>	<b>naresu</b>	in, on, at the man
8. Vocative	<b>nara, narā</b>	<b>narā</b>	Hey, man!

This the most common declension, worth memorizing by heart. 87% of all masculine nouns are ending in **-a**, 97% of all neuter nouns are ending in **-aṃ**, in addition to adjectives and participles with the same declensions.

### Attribution, Nominal Sentence (A is B)

Although word order varies relatively freely, Subject Object Verb is the most common:

<i>Dārako</i>	<i>samaṇaṃ</i>	<i>(hoti.)</i>	
<i>nom.sg.</i>	<i>acc.sg.</i>	<i>pr.3rd.sg.</i>	
the boy	a monk	he is	The boy is a monk.

In Pāli, the definite and indefinite articles (a, an, the) are not specified. Sometimes *eko* fulfils this role.

In an attribute sentence, *hoti* is often omitted as it can be easily inferred. The attribute can be also placed in the nominative case and follows the subject:

<i>Dārako</i>	<i>samaṇo.</i>
<i>nom.sg.</i>	<i>nom.sg.</i>

The nominatives may form pairs, read them as equational phrases: *A is the B*, and *C is the D*, etc. Such a sequence forms a ‘nominal clause’.

*Kammaṃ khettaṃ viññāṇaṃ bijaṃ taṇhā sneho.*

kammaṃ → khettaṃ	viññāṇaṃ → bijaṃ	taṇhā → sneho.
action is the field	awareness is the seed	craving is the sap.

## Breaking Noun Compounds

Two or more noun-stems can be combined to form long words. In order to correctly read the meaning, we have to recognize the type of the compound.

**Tappurisa** expresses: *A* has **case-relation** to *B*.

*brahma-loko*: world of Brahma (gen.)

*arañña-vāso*: living in forest (loc.)

**Kammadhāraya** expresses: *A* is an **attribute** of *B*,  
or *A* is **equivalent** to *B*.

*mahā-nadī*: great river

*rāja-isi*: a king (who is a) sage

**Dvanda** expresses: a list, with no added meaning.

*nāma-rūpaṃ*: name & form

*buddha-dhamma-saṅgha*: Buddha & dhamma & saṅgha

**Bahubbīhi**: a compound is used to qualify something else.

*buddha-bhāsita dhammo*: the Buddha-spoken doctrine

*brāhmaṇo chinna-kukkuco*: a brahmin (whose) worries  
(are) cut

**Avyayībhāva**: a prefix or indeclinable + noun  
functions as an adverb.

*paṭisotaṃ*: against the stream

*yathābhūtaṃ*: as it is

**Digu** is a numerical *kammadhāraya*.

*ekapuggalo*: one person

*ticivaraṃ*: three robes

See *Compounds of Nouns: Overview* on p.18, for more examples and *Appendix: Compound Types* on p.78.

## Simple Present Tense (-āmi, -asi, -ati)

Actions that are happening at the present moment, occurring regularly, or general truths.

Verbal bases can end in *-a*, *-ā*, *-e*, *-o*.

Verbal terminations:

	sg.	pl.
<b>1st</b>	-mi	-ma
<b>2nd</b>	-si	-tha
<b>3rd</b>	-ti	-(a)nti

The base is obtained by removing the 3rd.sg.  
termination *-ti* from the conjugated form.

Root:  $\sqrt{dhāv}$  (to run), base: *dhāva*

	sg.	pl.
<b>1st</b>	dhāvāmi	dhāvāma
<b>2nd</b>	dhāvasi	dhāvatha
<b>3rd</b>	dhāvati	dhāvanti

The final *-a* of the base is lengthened before *m*:  
*dhāvāmi*, *dhāvāma*.

he goes	gacchati	he sees	passati
we go	_____	you (sg.) see	_____
he comes	āgacchati	he recites	uddisati
they come	_____	I recite	_____
he walks	carati	he gives (to)	deti
they walk	_____	you (pl.) give (to)	_____
he chews	khādati	he informs	āroceti
you (sg.) chew	_____	I inform	_____
he eats (enjoys)	bhuñjati	he confesses	āvīkaroti
they eat	_____	you (sg.) confess	_____

### Present Tense of Irregular Verb √as (to be)

	sg.		pl.	
1st	amhi, asmi	I am	amha, amhā, asma	we are
2nd	asi	you are	attha	you all are
3rd	atthi	he is	santi	they are

*n'eso'ham'asmi:* [na + eso + aham + asmi] lit. not this I am

*Atthi, bhikkhave, ajātaṃ abhūtaṃ akataṃ asaṅkhatam.* (Ud 8.3)

### Present Tense of Irregular Verb √hū (to be)

	sg.		pl.	
1st	homi	I am	homa	we are
2nd	hosi	you are	hotha	you all are
3rd	hoti	he is	honti	they are

## Declensions (-a)

### Nominative Case: naro – the man (subject)

‘Who is doing it?’ Indicates the **subject** of a sentence.

Naro nisīdati.	<b>The man</b> sits.
Dārako tiṭṭhati.	<b>The boy</b> stands ( <i>tiṭṭhati</i> ).
Mātugāmo uṭṭhahati.	<b>The woman</b> stands up ( <i>uṭṭhahati</i> ).
Sīhā na dhāvanti.	<b>The lions</b> are not running.

Jātā mīyanti.	<b>The born</b> die.
Mallako bhandati.	<b>The cup</b> breaks.
Abhisatto'va <sup>a</sup> nipatati, vayo. (Thag 118)	
Like a curse, it falls, <b>old age</b> .	

<sup>a</sup>iva

**Accusative Case: naraṃ – the man (object)**

(a) ‘What is he eating?’ Indicates the **object** of a sentence.

I use **the requisite**.

Parikkhāraṃ paṭisevāmi.

The birds eat **the seeds**. (*bīja, nt.*)

The lion doesn’t see **the dogs**. (*sunakha*)

The dogs are barking (*bhussati*) **at the moon**. (*canda*)

The disciple (*sāvaka*) eats the lion.

The lion eats the disciple.

They fill up (*paripūreti*) the ocean (*sāgara*).<sup>1</sup>

(b) ‘Where is he going to?’ Indicates where the subject is **going to** or **going along**.

A.k.a. ‘the accusative of motion’.

*Māluvābījaṃ sālāmūle nipatati.* (MN 45)

The māluva-seed (*māluvābīja*) falls **at the base of sal trees**. (*sālāmūla*)

*Bhagavā kosalesu cārikaṃ carati...* (Ud 5.9)

The Buddha is wandering in the land of the Kosalans...

The elder is **going on a walk**.

The layman (*upāsaka*) doesn’t go **to the village**.

We go up to (*upasaṅkamati*) the layman.

The men run **to the barn**. (*koṭṭhāgāra*)

The birds fly **to the sal trees**. (*sālarukkha*)

We enter (*pavisati*) **the hut**. (*agāra*)

<sup>2</sup>Yathā vāri-vahā pūrā...



## Declension Cases Overview

1. Nominative	subject performing the action	Who is giving?
2. Accusative	direct object	What is he/she giving?
3. Instrumental	means, instrument	With/by/through what?
4. Dative	indirect object, recipient, purpose	To whom? For what?
5. Ablative	motion/separation from, comparison	From where? Better than what?
6. Genitive	possession, relationship	Whose?
7. Locative	location, time	Where?
8. Vocative	direct address	Form, bhikkhus, is not-self.

Mnemonics:

- |  |  |
|--|--|
| 1. <b>Nominate</b> who will do it.       | 5. Pieces fall from the <b>ablative</b> heat-shield. |
| 2. Give an objective <b>accusation</b> . | 6. The <b>genitive</b> glues possessions to people.  |
| 3. Fix it with this <b>instrument</b> .  | 7. <b>Locate</b> him in space and time.              |
| 4. <b>Donate</b> a date to him.          | 8. Shout a <b>vocal</b> address.                     |

Origin of the word 'Dative':

PIE root:  $\sqrt{do-}$  to give

Latin: *donum* gift, *donatio* a giving, *dativus* pertaining to giving

Pāli/Sanskrit: *dadāti* gives [ $\sqrt{dā} + dā + a \rightarrow dadā$ ]

Origin of the word 'Ablative':

Latin	PIE	Pāli/Sanskrit		
<i>ab-</i>	$\sqrt{apo}$	<i>apa-</i>	off, away from	apocalypse, apology, apostle
<i>ferre</i>	$\sqrt{bher-}$	$\sqrt{bhar} / \sqrt{bhr}$	to carry, to bear	birth, bring, burden, differ, offer, suffer, transfer

## Exercises

### Cases Exercise: The Elephant

Jetavane hatthinī soṇḍāya vā dīghahatthena vā  
attano hatthipotakassa tiṇaṃ datvā,

hatthinī (f.)	female elephant [hatthī + inī]
soṇḍā (f.)	elephant's trunk
hattha (m.)	hand
potaka (m.)	young animal
tiṇa (nt.)	grass; straw

- 1. nom
- 2. acc
- 3. inst
- 4. dat
- 5. abl
- 6. gen
- 7. loc
- 8. voc
- ind
- verb

word	meaning	case
Jetavane		
hatthinī		
soṇḍāya vā		
dīghahatthena vā		
attano		
hatthipotakassa		
tiṇaṃ		
datvā		



tato soṇḍato mahāsaddaṃ paṇi.

Imassa hatthipotakassa tiṇena kucchi mahanto ahosi.

paṇi (aor.)	sent; aor. of paṇiāti
kucchi (m.)	stomach; belly
mahanta (adj.)	big; large
ahosi (aor.)	was; became; aor. of hoti

word	meaning	case
tato	_____	_____
soṇḍato	_____	_____
mahāsaddaṃ	_____	_____
paṇi	_____	_____
imassa	_____	_____
hatthipotakassa	_____	_____
tiṇena	_____	_____
kucchi	_____	_____
mahanto	_____	_____
ahosi	_____	_____



Translate

Saṅgho uposatham karoti.

---

Āpattiṃ āvikaroti.

---

Suññāgāraṃ pavisāmi.

---

Rukkhamūle gacchāma.

---

Cattāro satipaṭṭhānā satta bojjhaṅge paripūrenti.<sup>2</sup>

---

The dogs are barking at the cats (*biḷāra*).

Extra Challenge: Pāli ChatGreetings: Getting By

here	idha (ind.)
he comes	āgacchati
master; gentleman; sir	ayya (m.)
I hope; I trust	kacci (ind.)
I hope you are...	kacci'si [kacci + asi]
bearable; toleable	khamanīya (adj.)
able to keep going; sustainable	yāpanīya (adj.)

May he come here. (imperative)

---

May the master come here. (imperative)

---

Venerable, may the master come and sit here.

---

I hope you're keeping well Ven., I hope you're getting by?

---



---

<sup>3</sup>MN 118

Greetings: Tired from Travelling

few; not much	appa (adj.)
fatigue; tiredness	kilamatha (m.)
worn out; tired	kilanta (adj)
little fatigue; little tiredness	appakilamatha (m.)
long road; journey	addhāna (nt.)
coming; arrival	āgata (nt.)
from travelling (from going on the journey)	addhānaṃ āgato
I am '√as'	asmi
from there	tato (ind.)
where? from where?	kuto (ind.)
(1) place; region (2) point; item; detail	desa (m.)
Portugal-region	Portugal-desā
country; province; area	janapada (m.)

I hope you are with little fatigue?

---

I hope you're with little fatigue from traveling?

---

I'm keeping well, friend, I'm getting by.

---

... and I'm not tired, friend, from traveling.

---

I am tired. (Me tired I am '√as')

---

And where from, you Ven., have you come?

---

There is, Ven., in the region (of) Portugal, the monastery called Sumedhārāma.

---

That's where I, Ven., am coming from.

---

Greetings: Almsfood

(1) ball; lump (2) bit of food	piṇḍa (m.)
alms food; lit. lump-like thing	piṇḍaka (m.)
(1) fall (2) drop; dropping; lit. made to drop	pāta (m.)
alms food; lit. lump dropping	piṇḍapāta (m.)
enters	pavisati
town	nigama (m.)
day	aṇha (m.)
time; occasion	samaya (m.)
before, previously	pubbe (ind.)
morning-time	pubbaṇhasamaya (m.)
day-time	majjhanhikasamaya (m.)
evening-time	sāyanhasamaya (m.)

Have you not had trouble? (not tired/weary you are '√as')

---

And have you not had trouble getting almsfood? (And not, with the almsfood, you are tired?)

---

I had no trouble getting almsfood. (tired I am '√as')

---

I am entering the town Ericeira.

---

This morning

---

This morning I am entering the town Ericeira for alms-round.

---

Phrases

Good morning (daybreak) Ven. Sir!	Suppabhātaṃ bhante.
Good morning everyone.	Suppabhātaṃ sabbesaṃ.
Thank you.	Anumodāmi.
(See you) tomorrow.	Suve.
(Sorry,) I'll make amends.	Paṭikarissāmi.
remorse; regret; lit. remembering back negatively	vippaṭisāra (m.)
(Sorry, I have) regret.	Vippaṭisāraṃ.
(I feel) sorry. (for your situation)	Kāruṇṇaṃ.
Yes.	Āma / Evaṃ bhante.
No.	No hetuṃ, bhante.
Never mind (leave it aside).	Tiṭṭhatu, bhante.
It is hot today.	Ajj'āccuṇhaṃ. [ajja (ind.) + ati + uṇha]
It is cold today.	Ajj'ātisītaṃ.
Excuse me!	Okāsa, bhante.
Welcome here.	Svāgataṃ.
Please sit.	Nisīdatha.
Wait (stay) here.	Ettheva tiṭṭha.
knows; understands; distinguishes	pajānāti
Why is that? Of what cause?	Taṃ kissa hetu?
Where?	kattha (ind.)
market; bazaar; market place	antarāpaṇa (m.)
thinks; presumes; supposes	maññati
How?	kinti (ind.)
if	sace (ind.)
says; speaks	vadeti
I (we) must go.	Handa dāni mayaṃ gacchāma.
Go at your convenience.	Yassadāni tvaṃ kālaṃ maññasi.

I don't understand.

---

Where is the market?

---

What do you think?

---

How can I help (do)?

---

What is your name?

---

My name is ...

---

What is your preceptor's name?

---

My preceptor's name is Ven. ...

---

I hope you are well (enduring)?

---

I hope you all are well.

---

I am alright.

---

I am not well.

---

And where are you now?

---

Are you at your mother and father's house?

---



Conversation 1

sunrise; dawn; daybreak	pabhāta (nt.) [pa + √bhā + ta]
good morning	suppabhāta [su + pabhāta]
good midday	sumajjhanhika [su + majjha + anha + ika]
good evening	susāyanha [su + sāya + anha]
hot	uṇha (adj.)
cold	sīta (adj.)
drink; beverage	pāna (nt.)
water	udaka (nt.)
hot water	uṇhodaka (nt.) [uṇha + udaka]
cold water	sītodaka (nt.) [sīta + udaka]
feels; experiences; senses; lit. causes to know	vedayati
desires; wants	icchati
more; greater; bigger	bahutara
food; fuel; sustenance	āhāra (m.)
(1) analyses; dissects (2) divides; distributes; shares	vibhajati
immediately after that; with no interval	anantaram (ind.)
for a week; for seven days	sattāham (ind.)
takes	harati
brings	āharati
will bring	āharissati
thought; reflection	vitakka (m.)
agreeable; nice	piyarūpa (adj.)
right here	ettheva [ettha + eva]
goal; purpose; want	attha (m.)
always	sabbadā (ind.)
ever; sometime	kadāci (ind.)
never	na kadāci (idiom)
next; after	para (adj.)
master; gentleman	ayya (m.)
long road; journey	addhāna (nt.)
guest	āgata (m.)
coming; arrival	āgata (nt.)
helpful; useful	upakāra (adj.)
healthy; well; lit. able	kallaka (adj.)

([A] is senior, [B] is junior)

[A] Good morning friend! Are you well?

---

[B] I am not well, Sir. I feel cold.

---

[A] Tomorrow will be hot. Do you want a hot drink?

---

[B] A cup with hot water is a good idea (agreeable thought).

---

[A] Right here friend. Do you come from the region (of) Spain?

---

[B] No Sir. I come from the country ...

---

[B] And where do you live Sir?

---

[A] I live in Norway. There it is always cold.

---

[A] In the region (of) ..., is it hot?

---

[B] Here in the morning it is cold, and in the daytime is it hot.

---

[A] I must go now. Bye for a week.

---

[B] Go at your convenience.

---

Conversation 2

([A] is junior, [B] is senior)

[A] Welcome, Sir! May the master come here. I hope you are not tired?

---

[B] Thank you friend, I am tired from coming on the journey.

---

[A] Why is that? Today is not hot.

---

[B] Having walked for alms, having received a lot of food, my bowl is heavy.

---

[B] I got more food than (of) Ven. Kovilo. I will share with him.

---

[A] Please sit here. Where does the master go for alms?

---

[B] In the town called Ericeira, there is the market. I go there for alms.

---

[A] How can I help (do), Sir?

---

[B] Having taken my bowl, the alms should be shared with the bhikkhus.

---

[A] If you want water, please tell me Sir.

---

[B] A cup of cold water will be refreshing (healthy).

---

[A] Wait right here Sir, I will bring (it to you).

---

## LESSON 2

Kim nāmo si:

### Review Exercises

_____	Therā viriyaṃ ārabhanti ( <i>begins; undertakes</i> ).	1. nom
_____	Te sotāṃ odahanti ( <i>applies; gives</i> ).	2. acc
_____	Raho ( <i>ind. privately</i> ) nisajjaṃ kappeti.	3. inst
_____	Yo rahāyati ( <i>seeks privacy</i> ), so vivekaṃ icchati.	4. dat
_____	Aratī ekā māradhītārā.	5. abl
_____	So tassā dussaṃ ( <i>cloth</i> ) deti.	6. gen
		7. loc
		8. voc
		ind
		verb

The man eats rice.

The men are cooking.

Prince Abhaya goes up to the Buddha.

I see the moon.

You (pl.) don't see the dogs.

The boys are running.

You are sitting here.

She comes from there.

We run to the boys.

*dhītar*: f. daughter

*kappeti*: [√kapp + \*e + ti] prepares; arranges; forms; fashions; constructs

*nisajjaṃ kappeti*: idiom. takes a seat (on); sits down (in); lit. prepares a sitting place

*kappati*: [√kapp + a + ti]: it is suitable (for); it is proper (for); it is fitting (for); it is allowable

*tassā*: f.dat.sg.pron. to/for her; to/for that [ta + ssā]

*purisa*: m. (1) man; person (2) servant; labourer (3) grammatical person

*rājakumāra*: m. prince

*yena ... ten'upasaṅkamati*: (idiom) wherever ... he approaches (him/it)

## Compounds of Nouns: Overview

See also: *Appendix: Compound Types* on p.78. Grammar term: a *substantive*, a.k.a. *nominal*, is a word or a group of words that functions as a noun or noun phrase, including adjectives or verbal forms.

<b>Tappurisa</b> expresses: <i>A</i> has <b>case-relation</b> to <i>B</i> $A \xrightarrow{\text{case}} B$	<b>Kammadhāraya</b> <i>A</i> is an <b>attribute</b> of <i>B</i> <i>A</i> is <b>equivalent</b> to <i>B</i> an <i>A</i> -like <i>B</i> an <i>A</i> that is <i>B</i>	<b>Dvanda</b> <b>List</b> <i>A</i> & <i>B</i>	<b>Bahubbīhi</b> <i>AB</i> is a <b>quality</b> of <i>C</i> <i>AB</i> → obj. outside of the comp. $[AB] \rightarrow C$
<b>Case relation:</b> any except nom. voc.	<i>A B</i> in same case	<i>A B</i> in same case	case depends on $[AB]$
<i>brahma-loko</i> $A \xrightarrow{\text{gen}} B$ world of Brahma	<i>mahā-nadī</i> $A_{\text{adj}} B_{\text{sub}}$ great river	<i>samaṇa-brāhmaṇā</i> recluses & priests	<i>su-desito dhammo</i> $A_{\text{adj}} B_{\text{sub}} \rightarrow C$ the well-taught doctrine
<i>arañña-vāso</i> $A \xrightarrow{\text{loc}} B$ living in forest	<i>sabba-seta</i> $A_{\text{adj}} B_{\text{adj}}$ all white	<i>nāma-rūpaṃ</i> name & form	<i>brāhmaṇo chinna-kukkuco</i> $C \leftarrow A_{\text{adj}} B_{\text{sub}}$ a brahmin (whose) worries (are) cut
<i>rukkha-patito</i> $A \xrightarrow{\text{abl}} B$ fallen from tree	<i>mano-seṭṭha</i> $A_{\text{sub}} B_{\text{adj}}$ mind as foremost	<i>jarā-maraṇaṃ</i> old age & death	<i>buddha-bhāsito dhammo</i> $A_{\text{sub}} B_{\text{adj}} \rightarrow C$ the Buddha-spoken doctrine
<i>saraṇa-gamaṇaṃ</i> $A \xrightarrow{\text{acc}} B$ going for refuge	<i>sāriputta-thera</i> $A_{\text{sub}} B_{\text{sub}}$ Sāriputta, the elder	<i>hattha-pādaṃ</i> hands & feet	<i>kām'-andho puriso</i> $A_{\text{sub}} B_{\text{adj}} \rightarrow C$ a desire-blinded man
<i>kūṭāgārasālā</i> $A \xrightarrow{\text{gen}} B \xrightarrow{\text{gen}} C$ hall of house with a ridge	<i>mukha-canda</i> $A_{\text{sub}} B_{\text{sub}}$ moon-like face	<i>candima-suriyā</i> moon & sun	<i>pīti-sukhaṃ paṭhamam jhānaṃ</i> $A \& B \rightarrow C$ the 1st jhāna (that is) joy & ease
<b>Avyayībhāva</b> Adverbial adv. don't take a case		<b>Digu</b> Numerical <i>A B</i> in same case	sub-type of <i>kammadhāraya</i>
$A_{\text{prefix}} B_{\text{noun}}$ <i>paṭisotaṃ</i> against the stream <i>nimmakasaṃ</i> mosquito-free <i>ajjhataṃ</i> [adhi + atta] inner; personal; subjective	$A_{\text{ind}} B_{\text{noun}}$ <i>yathābhūtaṃ</i> as it is <i>yāvajīvaṃ</i> for the length of life <i>pacchābhataṃ</i> after the meal	$A_{\text{num}} B$ (sg.nt.) <i>sattāhaṃ</i> seven days <i>saḷāyatanam</i> six senses <i>ticīvaraṃ</i> three robes	$A_{\text{num}} B$ (not nt.) <i>ekapuggalo</i> one person <i>tibhavā</i> three spheres of existence <i>catuddisā</i> four directions

## Memory Aids

### Tappurisa

case-relation

$A \xrightarrow{\text{case}} B$



Tapping a *purisa* on his shoulder: 'You are a bad case!'

### Kammadhāraya

attribute / equivalent

an *A*-like *B*

an *A* that is *B*



Gramma likes ya!

### Dvanda

List

*A* & *B*



Vanda's shopping list

### Bahubbihi

quality of

$[AB] \rightarrow C$



A Bad Hungry Bee's Hive

### Avyayībhāva

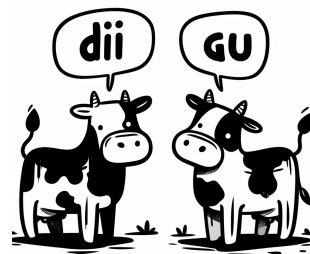
Adverbial



Adversary adverbial compounds

### Digu

Numerical



Two cows

## Declensions (-a)

### Vocative Case: nara / narā – Hey, man!

Used when addressing people directly: ‘Hey layman, come here!’ *Ehi upāsaka!*

Vocative singular: all stems ending in *-a*, *-i*, *-u* remain unchanged, the final long *-ī*, *-ū* become short.

Vocative plural: same form as the nominative plural.

stem	sg.	pl.	Some special vocative forms:
Buddha	Buddha	Buddhā	
muni	muni	munī	
garu	garu	garū	
senānī	senāni	senānī, senānino	
vidū	vidu	vidū	
go	go	gāvo	

- *Bho, he:* Hello / hey! (sg.)
- *Bhavanto* (pl.)
- *āvuso* (sg.)
- *bhante* (sg.)

### Imperative Verbs

	sg.	pl.		sg.	pl.
<b>1st</b>	-mi	-ma	<b>1st</b>	dhāvāmi	dhāvāma
<b>2nd</b>	-hi	-tha	<b>2nd</b>	dhāva, dhāvāhi	dhāvatha
<b>3rd</b>	-tu	-(a)ntu	<b>3rd</b>	dhāvatu	dhāvantu

Before *-hi*, the final *-a* is lengthened: *dhāvāhi*. The *-hi* may be dropped and the *-ā* shortened: *dhāva*.

The imperative in Pali can express a supplication, a blessing, a command, a gentle advice or a curse.

The particle *mā* is used to express a prohibition.

<i>dhāvāmi</i>	I may run / May I run / Let me run.
<i>dhāvatha</i>	Run! / You may run / May you run / Let you run.
<i>dhāvatu</i>	He may run / May he run / Let him run.

Buddho paṭiggaṇhātu accayantaṃ.	_____
Phāsu (comfortably) viharatu!	_____
Vassasataṃ jīva!	_____
Samitaṃ (calm) vedehi!	_____
Mā gaccha!	_____
Kāmarāgena mā dayhatha (burn)!	_____
Kilese tapantu (burn)!	_____
Suṇātu me bhante saṅgho ...	_____
Pārisuddhiṃ āyasmanto ārocetha.	_____

**Instrumental Case: narena – with, by, because of the man**

**‘With whom/what? By whom/what? By means of, because of whom/what?’**

*Buddhena*: with the Buddha, by the Buddha, by means of the Buddha, because of the Buddha.

Final *-a* of the stem becomes *-ena*: *Buddha* → *Buddhena*.

In the singular case, to the stems ending in *i*, *ī*, *u*, *ū*, the ending *-nā* is added. The final long vowel of the stem becomes short.

In the plural case, the final long vowel becomes long and *-hi* is added.

	sg.	pl.
ācariya (teacher)	→ ācariyena	ācariyehi
paṇḍita (sage)	→ _____	_____
senānī (general)	→ senāninā	senānīhi
garu (guru)	→ garunā	garūhi
satthu (master’s)	→ satthunā	satthūhi, satthārehi
vidū (seer)	→ vidunā	vidūhi
viññū (wise man)	→ _____	_____

The particles **saddhim**, **saha** used with the instrumental case, expresses the meaning of **‘together with / accompanied by’**.

**Saddhim** is added after a noun, **saha** is used as a preposition.

Buddhena saddhim	together with the Buddha
_____	together with the teacher
_____	together with the wise men
Etena saccena suvatthi [su + atthi] hotu. (Sn̐ 2.1)	_____
_____	I, together with a friend, go to the village.
_____	He wanders about with a woman. ( <i>mātugāma</i> )

Aṭṭhi tacena onaddham, saha vatthebhi<sup>3</sup> sobhati. (MN 82)

- *onaddha*: pp. of onandhati, covered (with); wrapped (with)
- *vattha*: nt. cloth; clothes; robe
- *sobhati*: shines (in); looks beautiful (in)

<sup>4</sup>The only occurrence of vatthe**ebhi**, normally it’s vatthe**hi**.



**Dative Case: narāya / narassa – to the man, for the man**

‘To whom/what? For whom/what?’

Singular: final -a of the stem becomes -āya or -assa.

To the stems ending in i, ī, u, ū, the ending -no or -ssa are added.

*Buddhāya, Buddhassa*: to or for the Buddha.

Plural: -naṃ is added to the noun-stem and the final vowel of the stem becomes long.

*Buddhānaṃ, munīnaṃ, vidūnaṃ*.

Saṅgho imaṃ kaṭṭhinadussaṃ āyasmato Amarassa deti. (Vin. Kd 7)

Origin of the word ‘Dative’:

PIE root:	√do- to give
Latin:	donum gift, donatio a giving, dativus pertaining to giving
Pāli/Sanskrit:	dadāti gives [√dā + dā + a → dadā]

Homage to the Buddha.

It leads to Nibbāna.

We eat the almsfood not for fun or indulgence...

**Readings**

Dasa athavase:

- (1.) saṅghasutṭhutaṃ,
- (2.) saṅghaphāsutaṃ,
- (3.) dummaṅkūnaṃ puggalānaṃ niggahāya,
- (4.) pesalānaṃ bhikkhūnaṃ phāsuvihārāya,
- (5.) diṭṭhadhammikaṇaṃ āsavānaṃ saṃvarāya,
- (6.) samparāyikaṇaṃ āsavānaṃ paṭighātāya,
- (7.) appasannānaṃ pasādāya,
- (8.) pasannānaṃ bhiyyobhāvāya,
- (9.) saddhammaṭṭhitiyā,
- (10.) vinayānuggahāya.

(AN 10.31)

*sutṭhuta*: f. well-being; excellence  
*dummaṅku*: adj. unrepentant; obdurate; obstinate; lit. difficult to embarrass into silence [dur + maṅku]  
*niggaha*: adj. holding back; restraining; arresting; lit. holding down [ni + √gah + a]  
*pesala*: adj. well-behaved; good; honest  
*diṭṭha*: pp. of √dis; seen; found; visible  
*samparāyika*: adj. in the future; hereafter  
*pasanna*: adj. who has faith (in); who has confidence (in); lit. settled  
*appasanna*: m. one without faith or confidence  
*pasāda*: m. inspiration; faith; trust; confidence; lit. settling  
*bhiyyobhāva*: m. growth (of); increase (of)  
*anuggaha*: m. support; help; assistance [anu + √gah + a]

Ime dhammā kusalā ... hitāya sukhāya samvattanti'ti

---

atha tumhe, kālāmā, upasampajja vihareyyātha. (AN 3.65)

---

*upasampajja*: undertaking; entering on; attaining; ger. of *upasampajjati*

Genitive Case: narassa – of the man, the man's**'Of whom/what? Whose?'**

Singular: -ssa is added to the final -a.

Plural: -naṃ is added to the noun-stem and the final vowel of the stem becomes long (same as the Dative plural).

*Buddhānaṃ, munīnaṃ, vidūnaṃ.*

Genitive singular forms of other nouns are the same as the Dative singulars.

		Dative	Genitive
Buddha	Buddhassa	to/for the Buddha	of the Buddha, the Buddha's
muni	munino, munissa	to/for the hermit	of the hermit, the hermit's
senānī	senānino, senānissa	to/for the general	of the general, the general's
garu	garuno, garussa	to/for the teacher	of the teacher, the teacher's
vidū	viduno, vidussa	to/for the seer	of the seer, the seer's

The irregular *go* (cow, ox) has two forms: *gavassa, gāvassa* (to/for the cow, of the cow, the cow's).

*Na kho pana mayaṃ passāma āyasmato upasenassa kāyassa vā aññathattaṃ indriyānaṃ vā vipariṇāmaṃ.*

But we don't see any impairment in the body or deterioration of Ven. Upasena's faculties.

(SN 35.69)

Aggi utthāya (*rose up*) gahapatikassa gehaṃ (*house*) dahati (*burns down*).

Sūdā gahapatino sevakānaṃ (*servants*) odanaṃ pacanti.

Corehi haritvā, gahapatino gāvo (*acc.pl.irreg.*) haññanti (*slaughtered*).

Suriyassa ālokena andhakāro (*darkness*) apagato (*lit. gone away*).

*hanati*: hits; beats; stabs

*haññati*: pr. pass. of *hanati*; is hurt; is killed;  
is slaughtered

*yāti*: goes to; travels to

*yanti*: they go to; they travel to (3rd.pl of *yāti*)

We don't see the change of the body of the man.

By means of the Teaching, men go / travel to the far shore.

The man's oxen are slaughtered.

Rice cooked by the cook was eaten (*khādito*)

by the beggar's (*yācaka*) dog.

## Optative or Potential Verbs: May / Should (-eyya)

Verbal terminations:

	sg.	pl.
1st	-eyyāmi, -emi	-eyyāma, -ema
2nd	-eyyāsi, -esi	-eyyātha, -etha
3rd	-eyya, -e	-eyyum

Root:  $\sqrt{dhāv}$  (to run), base: *dhāva*

	sg.	pl.
1st	dhāveyyāmi, dhāvemi	dhāveyyāma, dhāvema
2nd	dhāveyyāsi, dhāvesi	dhāveyyātha, dhāvetha
3rd	dhāveyya, dhāve	dhāveyyum

Irregular forms:

$\sqrt{as}$  (to be), *atthi*

	sg.	pl.
1st	siyam, assam	assāma
2nd	siyā, assa	assatha
3rd	siyā, assa	siyum, assu, siyamsu

$\sqrt{kar}$  (to do, make, work), *karo*

	sg.	pl.
1st	kareyyāmi, kayirāmi	kareyyāma, kayirāma
2nd	kareyyāsi, kayirāsi	kareyyātha, kayirātha
3rd	kareyya, kayirā, kare	kareyyum, kayirum

The optative generally indicates that the situation is hypothetical. It is often used to imply sense of 'it would, if'.

The optative can also imply a polite imperative, 'it would be good if you...'

na'y'idaṃ saṅkhārā ābādhāya saṃvatteyyum (SN 22.59)

Yadā tumhe, bhaddiya, attanāva [attanā + eva] jāneyyātha... (AN 4.193)

*ābādha*: m. illness; affliction. *saṃvattati*: leads (to); results (in); causes

Kusalaṇca hidaṃ, bhikkhave, bhāvitam ahitāya dukkhāya saṃvatteyya, nāham evam vadeyyam: 'kusalam, bhikkhave, bhāvēthā'ti.

(AN 2.11-20)

*hidaṃ*: hi + idaṃ; this indeed; certainly this

*ahitāya*: dat.sg. of na + hita; unbeneficial; harmful

*nāham*: na + aham

bhāvētha + iti → bhāvēthā'ti, a + i → ā

### Optative of $\sqrt{as}$ (to be) has two forms

1st	assam siyam	I could be	assāma —	we could be
2nd	assa siyā	you could be	assatha —	you could be
3rd	assa siyā	he could be	assu siyamsu, siyum	they could be

*Aho vata mayam na maraṇadhammā assāma!* (DN 22)

If only we could not be of the nature to die!

## Future Passive Participle: Should Be Done (-tabba)

A.k.a. the gerundive form, formed by adding *-tabba*, *-anīya*, *-ya* either to the present active base or to the verbal root. In the root, *i* → *e* and *u* → *o*. The final *-ā* of the root is changed into *e* before *-ya*, and *y* is reduplicated.

√dā	dātabba, deyya	should be given
√nī	nettabba	should be led
√su	sotabba	should be listened to
dese	desetabba	should be expounded

√kar	kātabba, karaṇīya	should be done
√ñā	ñātabba, ñeyya	should be known
√pā	peyya	should be drunk
kiṇā	kīṇeyya	should be bought

Dukkhaṃ ariyasaccaṃ pariññeyyaṃ ... pariññātaṃ  
 Dukkhasamudayaṃ a.s. pahātabbaṃ ... pahīnaṃ  
 Dukkhanirodhaṃ a.s. sacchikātabbaṃ ... sacchikataṃ  
 D.n.gāminī paṭipadā a.s. bhāvetabbaṃ ... bhāvitaṃ  
 (SN 56.11)

Yo pana bhikkhu otiṇṇo vipariṇatena cittaṇa mātugāmena  
 saddhiṃ kāyasamsaggaṃ samāpajjeyya ... (Sg 2)

... Paṭiggahetvā tiyojanaparamaṃ sahatthā haritabbāni. (NP 16)

Yo pana bhikkhu bhikkhuṃ kupito anattamano saṅghikā  
 viharā nikkadḍheyya vā nikkadḍhāpeyya vā, pācittiyaṃ. (Pc 17)

Uppannuppannānaṃ adhikaraṇānaṃ samathāya  
 vūpasamāya: sammukhāvinayo dātabbo, sativinayo dātabbo,  
 amūlavinayo dātabbo, ... (Adhikaraṇasamatha)

completely comprehends; knows full well  
 gives up; abandons; lets go (of)  
 personal; lit. see for oneself  
 personally experiences, realizes; lit. personally does  
 cultivates; develops; lit. causes to become  
 descends (into); goes down (into)  
 afflicted (with); victim (of); immersed (in)  
 changes; alters; lit. completely bends around  
 change; alteration  
 changed, altered, distorted  
 (1) attains; dwells in (2) engages in; performs  
 takes; accepts; receives  
 at the very most; for a maximum of  
 personally; with one's own hand  
 is angered; is provoked; is irritated  
 indignant; angry; annoyed  
 irritated; annoyed; displeased; lit. not own mind  
 expels (from); throws out; removes; lit. drags out

parijānāti  
 pajahati  
 sacchi (adj.)  
 sacchikaroti  
 bhāveti  
 otarati  
 otiṇṇa (pp. of otarati)  
 vipariṇamati  
 vipariṇāma (m.)  
 vipariṇata (pp. of vipariṇamati)  
 samāpajjati  
 paṭiggahaṇhāti  
 paramaṃ (ind.)  
 sahatthā (ind.)  
 kuppati  
 kupita (pp. of kuppati)  
 anattamana (adj.) [na + atta + mana]  
 nikkadḍhati

## Exercises

### Translate

*kaṇḍajaka*: nt. congee; gruel; rice porridge

*kañjiya*: nt. rice water; congee

*accha*: adj. clean; clear; transparent

*acchakañjiyā*: f. rice gruel; rice water

*anujānāti*: allows (to); permits (to)

*attha*: m. (1) meaning; significance (2) benefit; goal (3) purpose

*attha*: m. (4) case; issue; matter

*attha*: m. (5) need (for); want (for)

*yūsa*: m. soup; broth

*akaṭayūsa*: m. untreated soup; bean broth

*Attho* refers to its object in the instrumental: the need or goal is fulfilled by/with the object.

*Attho me āvuso cīvarena*. (NP 10) 'I have need of a robe.' (My need is fulfilled by a robe.)

*Hoti* is intransitive, and always takes a nominative: *attho hoti*, 'there is need'.

(He) needed rice water (clear congee). *Acchakañjiyā attho hoti.*<sup>4</sup>

Bhikkhus, I allow rice water.

*Anujānāmi, bhikkhave, acchakañjīm.*

By him (*tena*) bean broth is needed.

Bhikkhus, I allow bean broth.

*nandati*: is happy (with); delights (in); likes; enjoys

*socati*: sorrows; grieves; mourns

*laddhā*: (abs. of *labhati*) having got; having obtained

*tena hi*: in that case; if that's so

*katham*: ind. How?

*ekamāsīna*: [eka + āsīna] sitting alone

*nābhikīrati*: [na abhikirati] does not drown; does not overwhelm

*jīyati*: diminishes; decreases; gets less; is lost

*jīyittha*: was lost (aor. 3rd. refl. sg. of *jīyati*)

*agha*: nt. trouble; misfortune; pain; misery

*anagha*: adj. [na + agha] untroubled; carefree

*vijjati*: exists (in); is found (in); is present (in)

*ve*: ind. indeed; truly; really

Do you delight, ascetic?

*Kim laddhā, āvuso?*

Well then, ascetic, do you sorrow?

*Kim jīyittha, āvuso?*

*Katham tvam anagho bhikkhu, katham nandī na vijjati?*

*Katham tam ekamāsīnam, aratī nābhikīrati?*

<sup>4</sup>Mv. Kd 6, Mahāvagga, The chapter on medicines (*Bhesajjakkhanda*)

Readings

‘Aghajātassa ve nandī,  
nandijātassa ve agham;  
Anandī anagho bhikkhu,  
evam jānāhi āvuso’ti.

(SN 2.18)

Piyato jāyatī soko,  
piyato jāyatī bhayaṃ;  
Piyato vippamuttassa,  
natthi soko kuto bhayaṃ.

(Dhp 212)

‘Nandī dukkhassa mūlan’ti – iti viditvā ‘bhavā jāti bhūtassa jarāmarāṇan’ti.

Tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṇissaggā  
anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

(MN 1)

Na hi, gāmaṇi, kappati samaṇānaṃ sakyaputtiyānaṃ  
jātarūparajataṃ, na sādiyanti samaṇā sakyaputtiyā  
jātarūparajataṃ, nappaṭiggaṇhanti samaṇā sakyaputtiyā  
jātarūparajataṃ, nikkhattamaṇisuvaṇṇā samaṇā  
sakyaputtiyā apetajātarūparajata.

Yassa kho, gāmaṇi, jātarūparajataṃ kappati, pañcapi tassa  
kāmaguṇā kappanti.

Yassa pañca kāmaguṇā kappanti (...), ekaṃsenetaṃ, gāmaṇi,  
dhāreyyāsi assamaṇadhammo asakyaputtiyadhammoti.

(SN 42.10)

*gāmaṇi*: [gāma + aṇi] masc. chief; headman; leader  
*paṭiggaṇhāti*: takes; accepts; receives  
*nikkhitta*: dropped; discarded; set aside  
*maṇi*: m. jewel; gemstone  
*suvaṇṇa*: adj. beautiful; nt. gold; lit. good colour  
*apeta*: adj. without; -less; abstaining (from)  
*yassa*: whose; of/for whom; gen./dat. of *ya* (who)  
*tassa*: its; of/for that; gen./dat. of *ta* (it, that)  
*kāmaguṇa*: m. object of sensual pleasure;  
lit. sensual strings  
*ekaṃsena*: ind. certainly; definitely  
*dhāreti*: holds up; carries; bears in mind

Suṇātu me bhante saṅgho.

Ajj’uposatho paṇṇaraso.

Yadi saṅghassa pattakallaṃ,  
saṅgho uposathaṃ kareyya,  
pāṭimokkhaṃ uddisseyya.

Kim saṅghassa pubba-kiccaṃ?

Pārisuddhiṃ āyasmanto ārocetha.

Pāṭimokkhaṃ uddisissāmi.

Taṃ sabbeva santā sādhucaṃ

suṇoma manasikaroma.

Yassa siyā āpatti, so āvikareyya.

Asantiyā [na + santi + yā] āpattiyā tuṇhī bhāvitabbam.

Tuṇhī-bhāvena kho pan’āyasmante

pārisuddhā ti vedissāmi.

(Nidāna)

*yadi*: ind. if; whether; perhaps  
*pattakalla*: nt. suitable time (for)  
*kicca*: nt. obligation; duty  
*siyā*: could be; may be (opt.irreg. of *atthi*)  
*āpatti*: f. offense; transgression  
*tuṇhī*: ind. silence, quiet

Extra Challenge: Pāli ChatPhrases

his	assa (pron.)
this is his	ayamassa
your; yours	tuyha (pron.)
it; that	ta / taṃ (pron.)
these	ime / imā / imāni (pron.)
with this	iminā (pron.) [ima + inā]
my; to me; for me	me / mayha / mama (pron.)
this is mine	meso
spoon	kaṭacchu (m.)
wooden spoon; ladle	dabbī (f.)
attendant; assistant	upaṭṭhāka (m.)
closet; cupboard	koṭṭhaka (m.)
places down; lays down; sets up	odahati
dries; desiccates; makes wither; lit. causes to dry up	visoseti
tooth-stick; toothbrush	dantapona (nt.)
lies; lies around; lit. sleeps	seti
sleeps well (happily); rests comfortably	sukhaṃ seti (idiom)
you/he slept	asayi (aor.2nd/3rd.sg. of seti)
you all slept	asayittha (aor.2nd.pl. of seti)
slept well; rested comfortably	sukhamasayi (aor.2nd/3rd.sg.)
one slept well; one rested comfortably	sukhamasayittha (aor.2nd.pl.)
myself slept well	sukhamasayitthaṃ (aor.1st.refl.)
ant	kipillika (m.)
bed; sleeping place; couch; furniture	sayana (nt.)
gone to bed	sayanagata (adj.)



Where is Ven. Vajiro bhikkhu's spoon?

---

I don't know. Do you see it?

---

This is his spoon. Give it to his attendant.

---

I will wash your cup.

---

(Please) Wash my bowl.

---

Where is your bowl?

---

Having washed my bowl, you should put (it) in the cupboard.

---

(Please) you could wash these robes (clothes). Having been washed, they should be dried.

---

(Please) Give me (a) toothbrush.

---

(May you) Sleep well!

---

I trust Sir (you) slept well?

---

No friend, I haven't slept well.

---

There are in my bed a lot of ants.

---

nods off; dozes off	pacalāyati
(1) from that (2) therefore; that is why	tasmā
dullness; drowsiness; fuzziness; sluggishness	thina (nt.)
drowsiness; sluggishness	middha (nt.)
dullness and drowsiness; sloth and torpor	thinamiddha (nt.)
occurs; happens; befalls; lit. goes down	okkamati
(1) exists; is found; is present (2) is possible	vijjati [ $\sqrt{\text{vid}} + \text{ya} + \text{ti}$ ]
it is possible, it is plausible; lit. a basis exists	ṭhānaṃ vijjati (idiom)
is abandoned; is given up	pahīyati (pr.pass. of pajahati)
like; as; according to; how	yathā (ind.)
studies well; learns thoroughly; masters; lit. reaches	pariyāpuṇāti
learned by heart; mastered	pariyatta (adj. pp. of pariyāpuṇāti)
with mind; by mind; with thought	cetasā (m.)
sees; takes a look (at)	pekkhati
carefully reconsiders; re-inspects	anupekkhati
both	ubho (ind.)
ear	kaṇṇa (m.)
ear hole; lit. ear stream	kaṇṇasota (nt.)
pulls (towards); tugs (to)	āviñchati
hand; palm	pāṇi (m.)
(of the body) limb	gatta (nt.)
strokes; massages; rubs; lit. wipes along	anumajjati [ $\text{anu} + \sqrt{\text{majj}} + \text{a} + \text{ti}$ ]

‘Pacalāyasi no tvaṃ, moggallāna?’

‘Evaṃ, bhante.’

‘Tasmātiha, moggallāna, yathāsaññissa te viharato taṃ middhaṃ okkamati, taṃ saññaṃ mā manasākāsi, taṃ saññaṃ mā bahulamakāsi.

Ṭhānaṃ kho panetaṃ, moggallāna, vijjati yaṃ te evaṃ viharato taṃ middhaṃ pahīyetha.

‘No ce te evaṃ viharato taṃ middhaṃ pahīyetha, tato tvaṃ, moggallāna, yathāsutaṃ yathā-pariyattaṃ dhammaṃ cetasā anuvitakkeyyāsi anuvicāreyyāsi, manasā anupekkheyyāsi.’ [...]

‘No ce te evaṃ viharato taṃ middhaṃ pahīyetha, tato tvaṃ, moggallāna, ubho kaṇṇasotāni āviñcheyyāsi, pāṇinā gattāni anumajjeyyāsi.’

(AN 7.61)

sweeps; cleans	sammajjati [saṁ + √majj + a + ti]
sweeping	sammajjana (nt. from sammajjati)
before; earlier	pure (ind.)
afterwards; later; in the future	pacchā (ind.)
seat; chair; lit. sitting	āsana (nt.)
prepares; sets out (a seat, etc.)	paññāpeti
(1) place (2) reason; ground; basis; lit. standing	ṭhāna (nt.)
sweeping that place	taṇṭhāna-sammajjanaṁ
coffee drink	kāphīpāna (nt.)
organises; arranges; prepares (food; drinks; etc.)	paṭiyādeti
assembly hall; meeting hall	upaṭṭhānasālā (f.)
sitting hall	āsanāsālā (f.)
dirty; messy	uklāpa (adj.)
earth; ground; floor	chamā (f.)
broom	sammunjanī (f.)
foot-washing water	pādodaka (m.) [pāda + udaka]
sets out; provides; lit. causes to stand near	upaṭṭhāpeti [upa + √ṭhā + *āpe + ti]
water; drinking water; lit. to be drunk	pāṇīya (nt.)
washing water; rinsing water; lit. to be used	paribhojanīya (adj.)

Before the meal, we should put out seats.

---

After the meal, we should sweep the place.

---

If the teacher wants coffee, we should prepare coffee.

---

If the assembly hall is dirty, it should be swept.

---

He should sweep the floor and he should expel the ants with this broom.

---

If there's no drinking water, drinking water should be provided.

---

If there's no rinsing water, rinsing water should be provided.

---

Conversation 1

(Source: *Buddhadhatta, Aids to Pāli Conversation, p.47*)

speech; talk	bhāsa (m.)
little; tiny; minute	thoka (adj.)
is able (to)	sakkoti
talks; speaks; converses	sallapati
to converse (with)	sallapitum (inf. of sallapati)
how many?	kittaka (adj.)
length of life; life-span	āyuppamāṇa (nt.) [āyu + pamāṇa]
how-old? lit. having how many years?	kativassa (adj.)
brother	bhātar (m.) / bhātuka / bhāti
sister	bhaginī (f.)
in those; among those	tesu (pron.) [ta + esu]
merchant; trader; dealer	vāṇija (m.)
scribe, clerk, writer	lekhaka (m.)
that much; that far; still; at least	tāva (ind.)
(1) picks up (2) takes; accepts (3) grasps; learns	uggaṇhāti
house builder; mason; carpenter	gahakāra (m.)
When?	kadā (ind.)
yesterday	hīyo (ind.)
(1) town; city (2) fortress; stronghold	nagara (nt.)
fifteen	pannarasa (card.) [pañca + dasa]
twenty	vīsati (card.) [dvi + dasa + ti]
mother and father; parents	mātāpitar (m.)
only; just; merely; exclusively	yeva
I have (my things are)	mayham ... santi
(1) to me; for me (2) my; mine	mayham (pron.)
(1) for you; to you (2) your; yours	tuyham (pron.)
(1) to you; for you (2) your; of you	tava (pron.)

Do you know Pāli-talk?

I know a little.

Are you able to converse 'into' Pāli?

Yes, I am able to converse a little.

What is your name?

I am called Vijayabāhu.

Where do you live?

I live in Colombo-town.

What is your age? (How many is you life-span?)

My age is fifteen.

How old are you? (How many years are you?)

I am twenty years old.

Where do your parents live? (Your mother-and-father lives where?)

They too now, just live in Colombo.

Do you have brothers and sisters too?

Yes, I have four brothers and two sisters.

Your brothers, what do they do?

One of them is a merchant, the second one is a clerk,

and the other two still attend schools.

What do you like to be / do? (You what work to do desire?)

I like to become an architect. (I an architect to become desire.)

When did you come here?

Yesterday I came here.

Conversation 2*(Source: Buddhadhatta, Aids to Pāli Conversation, p.48)*

who?; what?; which?	ka / ko (pron.)
where?; from where?	kuto (ind.) [ka + to]
to where?	kuhiṃ (ind.) [ka + hiṃ]
why?; lit. from what?	kasmā (ind.) [ka + smā]
how many?	kittaka (adj.) [ka + tta + ka]
to you; for you	tava (pron.)
pedestrian, traveller	pathika (m.)
place; location; region; area	desa (m.)
to do; to make	kātuṃ (inf.)
goods; wares; merchandise	bhaṇḍa (nt.)
sells	vikkiṇāti
to sell	vikkiṇituṃ (inf. of vikkiṇāti)
from here	ito (ind.)
another; other; different	añña (pron.)
loves; holds dear; is fond of	piyāyati
too hot	accuṇha (adj.) [ati + uṇha]
house; home; lit. entering down	nivesana (nt.)
when ... then ...	yadā ... tadā ... (idiom)
(of a tree) root; base (2) source; origin; root (3) money; cash	mūla (nt.)
fourteen	catuddasa / cuddasa (card.)
silver coin; money; cash	rūpiya (nt.)
in the presence (of); near (to)	santike (ind.)
I have (in my presence there are)	mama santike santi (idiom)

Who are you?

---

I am a way-farer.

---

Where do you come from?

---

I come from India.

---

For what purpose have you come? (You what to do came?)

---

I want to sell some goods.

---

Why did you come here? (Why here came are you?)

---

I came here to talk to you. (Wit you to talk came I am.)

---

Who is your father?

---

My father is the merchant Mahānāma.

---

Who here is your friend?

---

Here, the merchant is my friend.

---

Where do you work? (Where the work you do?)

---

I work in a post-office. (I in one marketplace work I do.)

---

From here, to where do you go?

---

I will go to another town from here. (I from here to another town I will go.)

---

Do you like this place?

---

I may like this place, if it doesn't get too hot. (if here not too hot may become).

---

When will you go home?

---

When I get money, then I will go home.

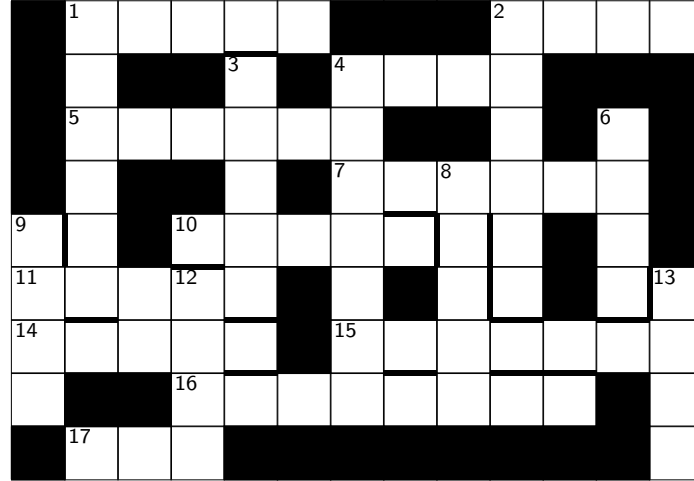
---

How much (many) money have you now with you?

---

I have fourteen rupees.

---

**Extra Challenge: Crossword**

(padā antā kāḷaka-caturassesu ca ■ bahala-lakkhesu ca ➔)

**Tiriyato**

- (1) mātuyā dāraka; mātā yathā niyaṃ ...m
- (2) '...-paṭisaṃvedī assasissāmi'ti sikkhati
- (4) bhikkhussa vihāraṃ; saññācīkāya pana bhikkhunā ...m kārayamānena
- (5) bhikkhussa dussaṃ; paṭisaṃkhā yoniso ...m paṭisevāmi
- (7) kilesaṃ ḍayhati; akataṃ dukkaṭaṃ seyyo, pacchā ... dukkaṭaṃ
- (10) so samitaṃ na vedeti; taṇhā ca ... ca ragā ca māradhītarō
- (11) vassassa eko utu; 'māso seso ...nan'ti
- (14) Kassako ... gāmaṃ nayati; dakkho goghātako vā goghātakantevāsī vā ... vadhitvā
- (15) Piṇḍaṃ paṭiggahetvā so vedeti; ... katavedī puggalo dullabho lokasmiṃ
- (16) vivekaṃ icchati; ekako viharati; ... kho dāni rājā, idheva dāni mayā ṭhātabbāṃ
- (17) ...-kalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ

**Dīghaso**

- (1) sūdassa kammaṃ; sūdaṃ bhattaṃ ...
- (2) bhuñjītvā naro pānīyaṃ ...
- (3) ... kho bhagavā bhikkhū āmantesi
- (4) vassānaṃ pacchimaṃ māsaṃ; dasāhānāgataṃ ...-temāsikapuṇṇamaṃ
- (6) viññū; paṇḍito; sugato loka-...
- (8) tato bhikkhu bhuñjati; pubbaṇhasamayaṃ nivāsetvā ...-cīvaramādāya
- (9) gahapatikassa gehaṃ vināseti; ayaṃ me purato ... jalati
- (12) eko lokapālakadhammo; ...-ottappa
- (13) eko khandho; pheṇapiṇḍūpamaṃ ...m





## LESSON 3

Kim nāmo si:

### Review Exercises

---

---

---

---

Homage to him, the Blessed One.

May all beings be happy.

Come here, layman!

The elder goes to the village with the disciple (*sāvaka*).

The elder gives the robe to the disciple.

Sabbītiyo [sabba + itī] vivajjantu sabbarogo vinassatu.

Paṭikkamantu bhūtāni!<sup>5</sup>

Mayaṃ otiṇṇā amha jātijarāmarāṇena.<sup>6</sup>

Na samo (equal to) atthi tathāgatena.<sup>7</sup>

1. nom

2. acc

3. inst

4. obj

5. abl

6. gen

7. loc

8. voc

ind

verb

*itī*: f. calamity; misfortune; lit. it comes [√i + ti]

*vivajjati*: avoids

*roga*: m. disease; illness; sickness

*vinassati*: disappears

*paṭikkamati*: returns; steps back; recedes; goes away

*bhūta*: nt. living being; lit. become [√bhū + ta]

*otarati*: descends (into); goes down (into)

*otiṇṇa*: (pp. of *otarati*) afflicted (with); victim (of); immersed (in)

### Indeclinables and Idioms

**ca** follows a noun or a verb to express:

#### (1) and; both

Placed after each joined word:

*Thero bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo ca.*

A senior monk is well-liked **and** pleasing, **and** honoured **and** respected by his fellow companions in the holy life. (AN 5.4)

Placed **once** after the last item of a list:

*Ahaṃ kasāmi vapāmi ca.*

I plow and sow.

*assā gāvo ajā eḷakā ca*

horses, cattle, sheep **and** goats

#### (2) but; although; and if

*na hi verena verāni,  
samant'īdha kudācanaṃ,  
averena ca sammanti,  
esa dhammo sanantano.*

(Dhp 5)

*vera*: nt. hatred; ill-will

*sammati*: pr. pass. [samma + ti] is calmed; is appeased

*kudācanaṃ*: ind. at some/any time

*esa*: pron. this; he; it

*sanantana*: adj. eternal; ancient

<sup>6</sup>AN 4.67

<sup>7</sup>Paritta Ratanattaya-pañāma, simpl.

<sup>8</sup>Snp 2.1 simpl.

**vā:** follows a noun or a verb to express **either ... or:**

*So vā sā vā gacchatu.* May either he or she go.

*Bhikkhu araṇṇagato vā rukkhamūlagato vā suṇṇāgāragato vā nisīdati.*

**ce:** if, **no ce:** if not

**sace:** if

**tato ce uttari:** if more than that

*tato ce uttarim nikkhipeyya...*

*no ce abhinipphādeyya...* (NP 10)

**kiṃ nu kho:** How indeed? Why on earth?

**yato ca kho:** but when; but because

**api ca kho:** and yet; however; still

**saddhim, saha:** with, together with

**idha:** (1) here; now; in this world; (2) in this case

**pecca:** after death

**puna caparam:** idiom. and what is more; and so too  
[puna + ca + param]

**puna:** again; once more

**punappunam:** repeatedly; again and again

**param:** after; beyond

**yo pana bhikkhu:** idiom. a monk who;  
but whichever monk

**yo:** pron. whoever; whatever;  
whichever (masc.nom.sg. of *ya*)

**pana:** moreover; and so; but; or; however

**bhikkhu pan'eva:** [pana + eva], now, if...; further, ...

**eva:** only; just; merely

**h'eva:** hi + eva (with emphasis)

**yathā:** like; as; according to; how

**yathā yathā:** in whatever way

*Aham bhante tisaraṇena saha aṭṭhasīlāni (nt.acc.pl.) yācāmi.*

*Yathārūpaṃ parisam alaṃ yojanagaṇanānīpi dassanāya gantum.* (AN 4.190)

*Idha modati pecca modati, katapuṇṇo ubhayattha modati.* (Dhp 16)

- *modati:* is happy; enjoys himself [√mud + \*a + ti]
- *muditā:* fem. happiness (for); appreciation [√mud + ita + ā]
- *katapuṇṇa:* adj. who has made merit; has gained spiritual wealth [kata + puṇṇa]
- *ubhayattha:* ind. in both cases; on both sides; lit. both matters [ubhaya + attha]

*Idha, bhikkhave, bhikkhu kāye<sup>8</sup> kāyānupassī viharati ...* (DN 22)

*Puna gehaṃ na kāhasi* (Dhp 154)

- *geha:* nt. house; dwelling [√gah + a]
- *kāhasi:* fut. (+acc) you will make; you will build [√kar + o + si]
- *kāhati:* fut. (+acc) he will do; he will make [√kar + o + ti]

*Puna caparam, bhikkhave, bhikkhu imameva kāyam...* (DN 22)

*Yo pana bhikkhu bhikkhum...*

*Yo pana bhikkhu bhikkhussa / anupasampannassa...*

*Yo pana bhikkhu bhikkhuniyā saddhim samvidhāya...*

*samvidhāya:* gerund of *samvidahati* [sam + vi + √dhā + a + ti], arranges, organises, plans

<sup>8</sup> *Kāye* (loc.) can mean 'in the body', or 'with regard to the body'.

## Adverbs of Time

Adverbs in general are indeclinable. Adverbs of time describe **when** the action is done, they often come **first** in the sentence.

pubbe	before, previously	idāni	now
āyatim	in future	pāto	in the morning
dāni / idāni	now	ekadā	one day
yadā	when, whenever	suve	tomorrow
pacchā	afterwards	purā	formerly, earlier
ajja	today	atippago	too early
tadā	then	aciraṃ	recently, soon
sadā	always	ciraṃ	for a long time
sāyaṃ	late, in the evening	atisāyaṃ	late at night, too late
kadā	when	kālena	at the proper time

## Future Tense (-issāmi, -issasi, -issati)

The future tense, apart from an action in the future, can also express a condition, a possibility, or a statement of eternal truth, as well as a mild form of imperative.

Future verbs can be formed by inserting *-issa* between the base and the present tense verbal ending.

For verbs ending in *-e*, insert *-ssa*: *dese + ssa + āma* → *desessāma* (we will teach)

The verb *atthi* (he is) is not used in the future tense, *bhavissati* is used instead.

sg.		pl.	
bhavissāmi	I will be	bhavissāma	we will be
bhavissasi	you will be	bhavissatha	you all will be
bhavissati	he will be	bhavissanti	they will be

‘Bhavissati’ often expresses the idea of ‘should be’.

Parisuddho no kāyasamācāro bhavissati. (MN 39)

Brahmans will do ....

Sādhu suṭṭhu bhante saṃvarissāmi.

Na uccāsoṇḍaṃ paggaḥetvā kulāni upasaṅkamissāmi’ti. (AN 7.61)

*uccāsoṇḍaṃ paggaḥetvā*: idiom. arrogantly; with an attitude;  
lit. having raised trunk high  
*uccāsoṇḍā*: [uccā + soṇḍā] f. raised trunk (of an elephant);  
trunk of pride

*paggaḥetvā*: ger. of *paggaṇhāti*  
*paggaṇhāti*: holds up; raises up

## Gerund (e.g. bhavitvā)

A.k.a. ‘absolutive form’ or ‘indeclinable past participle’.

The gerund in Pāli expresses a **completed or continuing action** in such statements as ‘having gone’ or ‘after going’.

**The suffix -tvā or -tvāna** is added to the verbal stem. The final -a of the stem is replaced by -i (forming the infinitive stem).

For verbs with a present stem ending in -e, -tvā is added directly.

For other verbs, -tvā is added directly to the verb root rather than the present or infinitive stem. The root may undergo changes, and there are many irregular forms.

bhavati (is, becomes)	bhavitvā	suṇāti (hears)	sutvā
gacchati (goes)	gantvā	pivati (drinks)	pitvā
labhati (gets, obtains)	labhitvā, laddhā	passati (sees)	disvā
neti (leads)	netvā	deti / dadāti (gives)	datvā
deseti (teaches)	desetvā	jānāti (knows)	ñatvā / jānitvā
karoti (does)	katvā		

Ahaṃ odanaṃ bhuñjitvā, pattaṃ dhovitvā, dante sodhetvā (having cleaned), sālaṃ gacchāmi.

Yathārupe adinnādāne rājāno coraṃ gahetvā, haneyyumaṃ vā... (Pr 2)

**The suffix -ya** is also used to form gerunds. These are common with verbs having a prefix.

*pahāya*: [pa + √hā + ya], having abandoned. Gerund of *pajahati*: giving up; abandoning.

*pañca nīvaraṇe pahāya*: having abandoned the five hindrances

*pariyādāya*: [pari + √ādā + ya], having taken over. Gerund of *pariyādāti*: takes, grasps.

*cittaṃ pariyādāya tiṭṭhati*: having taken over the mind, it remains.

Mayaṃ taṃ dhammaṃ sutvā evaṃ jānāma...

Atha kho aññataro brāhmaṇo yena bhagavā ten’upasaṅkami;  
upasaṅkamitvā bhagavatā saddhiṃ sammodi. (AN 2.16)

Sabbadukkha nissaraṇa nibbāna sacchikaranatthāya, etaṃ  
kāśāvaṃ datvā, pabbajetha maṃ bhante, anukampaṃ  
upādāya.

*sammodi*: aor. of *sammodati*; greeted

*kāśāva*: nt. ochre robe; adj. orange color

*anukampaṃ upādāya*: idiom. lit. taking pity

*anukampā*: f. compassion; pity

*upādāya*: ger. of *upādiyati*; taking; grasping (onto); lit. taking near

Vivekaṃ, anuruddhā, kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ nādhigacchati ... tassa abhijjhāpi ... byāpādopi ... thinamiddhampi ... uddhaccakukkuccampi ... vicikicchāpi ... aratīpi ... tandīpi cittaṃ pariyādāya tiṭṭhati. (MN 68)

*viveka*: (m.) seclusion; discrimination  
*nādhigacchati*: does not get to; does not obtain  
*abhijjhā*: (f.) wanting; lit. over thinking  
*byāpāda*: (m.) ill will; lit. going wrong  
*thinamiddha*: (nt.) dullness; sloth

*uddhaccakukkucca*: (nt.) restlessness; agitation  
*vicikicchā*: (f.) doubt; uncertainty  
*aratī*: (f.) discontent; dislike  
*tandī*: (f.) laziness; tiredness

Chandañca ruciñca ādāya voharati. (Sg 11)

So tatra gantvā idha āgacchati.

After sitting down there, he stands up from there.

After staying here today, tomorrow we go there.

Having come here, having cooked, they go.

Having eaten, having drunk, you lie down.

*ruci*: f. preference; approval  
*ādāya*: ger. of *ādiyati*;  
 receiving; according (to); lit. taking  
*uṭṭhahati*; *uṭṭhāti*: stands up

*vasati*: stays; dwells  
*daṇḍaṃ paṇeti*: inflicts punishment; imposes a fine  
*jhāyati*: burns  
*masi*: m. soot; ash

Sace so coretvā idha āgacceyya, daṇḍaṃ paṇeyyāmi.

Idha nisīditvā mā rodāhi, tatra gacchāhi, gantvā bhutvā sayāhi.

After burning the tree with fire, they may make ash.

Puna caparaṃ, bhikkhu, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati.

So tehi dhammavitakkehi divasaṃ atināmeti, riñcati paṭisallānaṃ, nānuyuñjati ajjhataṃ cetosamathaṃ.

Ayaṃ vuccati, bhikkhu: ‘bhikkhu vitakkabahulo, no dhammavihārī’.

(AN 5.73)

Api ca kho mātugāmena saddhiṃ sañjagghati saṅkīlati saṅkelāyati ...

Api ca kho mātugāmassa cakkhunā cakkhum upanijjhāyati pekkhati ...

So taṃ assādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati.

Idampi kho, brāhmaṇa, brahmacariyassa khaṇḍampi chiddampi sabalampi kammāsampi.

(AN 7.50)

with/by mind; with thought	cetasā (m.)
over; on; around (prefix)	anu-
ponders; reflects; thinks about	anuvitakketi
sees; takes a look (at)	pekkhati
mentally examines	manasānupekkhati
day	diva (m.) / divasa (nt.)
(of time) passes; spends; wastes	atināmeti
neglects; omits	riñcati
privacy; solitude; lit. sticking to oneself	paṭisallāna (nt.)
practices; engages in; lit. yokes near	anuyuñjati
this; this person; this thing	ayaṃ (pron.)
speaks	vacati
is said to be; is called	vuccati (pass. of vacati)
laughs; jokes	sañjagghati
plays (with); has fun (with)	kīlati
playing together	saṅkīlati [saṃ + √kīl]
has fun; amuses oneself (with)	saṅkelāyati (from kīlati)
meditates (on); contemplates; reflects (on)	upanijjhāyati
relishes; takes pleasure (in)	assādeti
desires; longs (for)	nikāmeti
joy; happiness; pleasure; lit. gain	vitti (f.)
gets pleasure/pain; produces; engages in	āpajjati
finds satisfaction (in)	vittiṃ āpajjati (idiom)
(1) piece; part (2) broken; defective (3) chip; break; failure	khaṇḍa (m.)
hole; crack	chidda (nt.)
blotched; stained	sabala (adj.)
spotted; blemished	kammāsa (adj.)

## Infinitive (e.g. bhavitum)

The infinitive verbal form expresses a **purpose**. It is formed by adding *-(i)tum* to the root. Generally the infinitive stands before the verb or predicate.

### root + -tum

√dā	dātum	to give
√gam	gantum	to go
√han	hantum	to kill
√kar	kātum	to do, to make
√ñā	ñātum	to know

### root + -itum

√car	caritum	to walk
√jīv	jīvitum	to live
√har	haritum	to carry
√han	hanitum	to kill
√pucch	pucchitum	to ask

So idha **vasitum** icchati.

He wishes **to stay** here.

Ahaṃ buddhaṃ **passitum** araṇṇaṃ gacchissāmi. I will go to the forest **to see** the Buddha.

The infinitive may be translated as ‘to see’ / ‘in order to see’ / ‘for the purpose of seeing’.

Ahaṃ bhuñjivā sayitum na icchāmi.

Mayaṃ idāni atra bhutvā vapitum tahiṃ gacchāma.

Yes, I know you like to walk.

We don’t go there to buy.

We don’t like to kill.

*sayitum*: lie down, sleep

*vapitum*: sow

*tahiṃ*: there



## Declensions (-a)

**Locative Case: *nare* / *naramhi* / *narasmim* – in, on, at the man**

‘Where is it happening?’ Indicates the location of the action, and expresses the sense of **in, on, at, or among**.

The locative singular is formed by adding *-smim* or *-mhi* to the stem. A final long vowel in the stem is shortened. Stems ending in *-a* have a special form, in which the *-a* becomes *-e*: *Buddhe*.

The locative plural is formed by adding *-su* to the stem. Before *-su*, the final *-a* becomes *-e*: *Buddhesu*. Other short vowels can optionally become long or remain short.

	sg.	pl.
Buddha	Buddhe, Buddhasmim, Buddhamhi	Buddhesu
paṇḍita	_____	_____
muni	munismim, munimhi	munisu, munīsu
senānī	senānismim, senānimhi	senānīsu
garu	garusmim, garumhi	garusu, garūsu
vidū	vidusmim, vidumhi	vidūsu
viññū	_____	_____
go	gave, gāve, gavasmim, gāvasmim, gavamhi, gāvamhi	gavesu, gāvesu, gosu

*Ekam samayaṃ bhagavā bhoganagare viharati ānandacetiye.*

[...] *asukasmim nāma āvāse saṅgho viharati sathero sapāmokkho* (AN 4.180)

The lion walks **in the village**.

Sīho **gāme** / **gāmamhi** / **gāmasmim** carati.

\_\_\_\_\_

Viññuno Buddhe pasannā.

\_\_\_\_\_

Idāni devo vassati, mā bahi gacchittha.

\_\_\_\_\_

Ajja bahū manussā gāme sannipatanti.

Monkeys move about on trees.

\_\_\_\_\_

They, having seen the disadvantage in sensual pleasures,

\_\_\_\_\_

go forth in the bhikkhu-saṅgha.

\_\_\_\_\_

*makkaṭa*: m. monkey; ape

*vicarati*: moves about

*ādīnava*: m. danger; problem; disadvantage

*pabbajati*: goes into exile; ordains as a monk

**Ablative Case: narā / naramhā / narasmā – from, out of the man**

**From whom/what? From where? Out of whom/what?**

*Buddhasmā*: from the Buddha, out of the Buddha.

Final -a of the stem becomes -ā, -amhā or -smā: *Buddha* → *Buddhasmā*. To the stems ending in i, ī, u, ū, the ending -smā instead of -nā may be added. The final long vowel of the stem becomes short.

**The plural** is formed with -bhi. The final -a becomes e: *Buddhebhi*. Short final vowels i, u become long: *munībhi*, *garūbhi*. The -bhi often becomes -hi, e.g.: *Buddhehi*, *munīhi*, *senānīhi*, *garūhi*, *vidūhi*.

	sg.	pl.
munī (hermit)	→ muninā, munismā	munībhi, munīhi
senānī (general)	→ senāninā, senānismā	senāhi
garu (teacher)	→ garunā, garusmā	garūhi
vidū (seer)	→ vidunā, vidusmā	vidūhi
padīpa (lamp)	→ padīpamhā	padīpehi

(Some forms have no occurrence in the Chaṭṭha Saṅgāyana corpus.)

Origin of the word 'Ablative':

Latin	PIE	Pāli/Sanskrit	
ab-	√apo	apa-	off, away from
ferre	√bher-	√bhar / √bhr̥	to carry, to bear
			apocalypse, apology, apostle
			birth, bring, burden,
			differ, offer, suffer, transfer

**The suffix -to** forms adverbs with an ablative sense. *Buddhato*: from the Buddha. E.g.: *munito*, *senānito*, *garuto*, *viduto*.

Not to be confused with nominative forms:

*Saṅkhato*: nom.sg. of *saṅkhata*: [saṃ + √kar + ta], pp. of saṅkharoti. Created, conditioned, fabricated.

*Saṅkanto*: nom.sg. of *saṅkanta*: [saṃ + √kam + ta], pp. of saṅkamati. Moved over, shifted, transferred.

from far, from the further shore    pārato  
from near, from the near shore    orato

away from suffering \_\_\_\_\_  
from everywhere \_\_\_\_\_  
from the lamp \_\_\_\_\_

The particle **vinā** adds the meaning of **without**:

*Buddham* (acc.) *vinā*, *Buddhena* (instr.) *vinā*, *Buddhamhā* *vinā* (abl.): without the Buddha, apart from the Buddha.

**The suffix -to** can also form indeclinable adverbs: *dukkhato* can be translated as ablative 'from suffering', or an adverb 'as suffering'.

Dveme, bhikkhave, paccayā sammādiṭṭhiyā uppādāya.  
 Katame dve? Parato ca ghoso, yoniso ca manasikāro.  
 (AN 2.126)

Ven. Vaṅgīsa asks Ven. Ānanda for advice (*Kāmarāgena  
 ḍayhāmi, cittaṃ me pariḍayhati!*) who responds:

Saṅkhāre parato passa,  
 dukkhato mā ca attato;  
 Nibbāpehi mahārāgaṃ,  
 mā ḍayhittho punappunāṃ. (SN 8.4)

*parato*: (1) abl. [para + to], from far

*parato*: (2) ind. as another; as alien

*parato ca ghoso*: word of another

*ghosa*: m. sound; voice; utterance

*nibbāpeti*: caus. of *nibbāti*; (of fire) grows cold; lit. causes to  
 blow away

*ḍayhi*: aor.3rd. of *ḍayhati*; it was burned; it was scorched

*ḍayhittho*: aor.2nd.

## Pronouns

### Personal pronouns (nominative)

	sg.	pl.
<b>1st</b>	ahaṃ	amhe, mayam, no
<b>2nd</b>	tuvaṃ, tvaṃ	tumhe, vo
<b>3rd.masc.</b>	so, sa	te
<b>3rd.nt.</b>	taṃ, tad	tāni
<b>3rd.fem.</b>	sā	tā, tāyo

### Possessive pronouns (genitive)

sg.	pl.
mama, mayhaṃ, me	amhākaṃ, no
tava, tuyhaṃ, te	tumhākaṃ
tassa	tesaṃ
tassa	tesaṃ
tassā	tāsaṃ

ta → (nom.sg.) so / taṃ / sā (nom.pl.) te / tāni / tā, tāyo  
(acc.sg.) taṃ (acc.pl.) te / tāni / tā, tāyo

## Exercises

### Translate

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Yathā vārivahā pūrā...

Sabbepime dārakā rodanti:

Yāguṃ detha, bhattaṃ detha, khādanīyaṃ detha!<sup>9</sup>

So, kāyassa bheda (abl.), paraṃ maraṇā (abl.)...<sup>10</sup>

Paṭhamena jhānena suññāgāre abhirati.<sup>11</sup>

The elder goes to the village by air.

A bhikkhu gives a bowl to a bhikkhu.

A bhikkhu walks to a village with a bhikkhunī.

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vāri: nt. water

vāha: adj. carrying; leading

pūra: adj. full (of); filled (with)

yāgu: f. rice gruel; congee

bheda: m. (1) death (2) schism; split; lit. breakup

ramati: enjoys; finds pleasure (in)

abhiramati: enjoys; delights (in); takes pleasure (in)

abhirata: adj. pp of abhiramati; really enjoying; very fond (of)

<sup>10</sup>Pc 65

<sup>11</sup>SN 42.3

<sup>12</sup>Pr 4, Pc 8

---

Ye suppayuttā manasā daḷhena

---

nikkāmino gotamasāsanamhi (gotamassa sāsanamhi)

*payuñjati*: harnesses; employs; applies

*payutta*: pp. of *payuñjati*; intent; engaged

*suppayutta*: adj. [su + payutta] fully engaged; diligently practising

*manasa*: adj. focused on; lit. with such a mind

*daḷha*: adj. strong; firm; steady

*nikkāmi*: adj. [nī + √kam + \*i] striving (in); active (in); lit. going out

---

Khīṇaṃ purāṇaṃ nava natthi sambhavaṃ,

---

Virattacittāyatike bhavasmin;

---

Te khīṇa-bījā avirūḷhi-chandā,

---

Nibbanti dhīrā yathā'yam padīpo. (Snp 2.1)

*khīyati*: is destroyed; is exhausted

*khīṇa*: pp. of *khīyati*; consumed; destroyed

*khaya*: m. from *khīyati*; wearing away; destruction

*purāṇa*: adj. previous; old; ancient

*nava*: adj. new; fresh

*rajati*: finds pleasure (in); is enamoured (with)

*virajati*: becomes detached (from); loses interest (in)

*viratta*: pp. of *virajati*; detached (from); without desire (for); lost interest (in)

*virūḷhi*: f. growth; increase

*padīpa*: m. lamp; light; lighting

Dānaṃ dadantu saddhāya, silaṃ rakkhantu sabbadā.

---

Bhāvanābhiratā hontu, gacchantu devatā-gatā.<sup>12</sup>

---

*rakkhati*: protects; guards

---

<sup>12</sup>Dukkhaṃpattā... chant

Readings

highest; supreme	agga (adj.)
comprehends; understands	vijānāti
for those knowing; for those who understand	vijānataṃ (prp. of vijānāti)
gift; donation	dakkhiṇā (f.)
worthy of offerings	dakkhiṇeyya (adj.)
highest; unsurpassed; incomparable; lit. nothing higher	anuttara (adj.)
fading of desire (for); dispassion (towards)	virāga (m.)
becomes calm; ceases; is allayed	upasamati
merit; good deed	puñña (nt.)
field; plot of land	khetta (nt.)
field of merit	puñṇakkhetta (nt.)

Aggato ve pasannānaṃ,  
aggaṃ dhammaṃ vijānataṃ;  
Agge buddhe pasannānaṃ,  
dakkhiṇeyye anuttare.

Agge dhamme pasannānaṃ,  
virāgūpasame sukhe;  
Agge saṅghe pasannānaṃ,  
puñṇakkhette anuttare.

(AN 4.34)

alteration (to); improvement (to)	vikappa (m.)
(1) experiences (2) produces (3) engages in (4) commits (an offense) (5) causes; effects	āpajjati
causes an alteration; suggests an improvement	vikappaṃ āpajjati (idiom)
convinces; persuades; lit. causes to know	saññāpeti
some or other; even some; just some	kocideva
lamp; light; lighting	padīpa (m.)
passes over to, shifts, transmigrates	saṅkamati
moved over; shifted; transferred	saṅkanta (pp. of saṅkamati)

Tatra ce so bhikkhu pubbe appavārito upasaṅkamitvā cīvare vikappaṃ āpajjeyya... (NP 8)

So ce dūto taṃ veyyāvaccakaraṃ saññāpetvā taṃ bhikkuṃ upasaṅkamitvā evaṃ vadeyya... (NP 10)

Yathā, mahārāja, kocideva puriso padīpato padīpaṃ padīpeyya,  
kiṃ nu kho so, mahārāja, padīpo padīpamhā saṅkanto'ti?

(Mil 3.5.5)

best part; cream	maṇḍa (m.)
of the best quality; lit. to be drunk like cream	maṇḍapeyya (adj.)
face to face with	sammukha (adj.)
reaches; arrives (at)	pāpuṇāti
have reached; have arrived (at)	patta (pp. of pāpuṇāti)
gets to; attains; obtains; lit. arrives at	adhigacchati
discovered; found; attained; lit. arrived	adhigata (pp. of adhigacchati)
discovery; finding; attainment; lit. arrival	adhigama (m.)
personal; lit. see for oneself	sacchi (adj.)
knows for oneself; personally realizes	sacchikaroti
this; this person; this thing	ayaṃ (pron.)
our; of us; my (royal plural)	amhākaṃ (pron.)
barren; fruitless; sterile; unproductive	vañjha (adj.)
resulting in; producing; lit. coming up	udraya (adj.)
in us; among us	amhesu (pron.) (1st.loc.pl of ahaṃ)
(1) fruit; berry (2) consequence; result	phala (nt.)
benefit (in); good result (of)	ānisaṃsa (m.)

Maṇḍapeyyamidam, bhikkhave, brahmacariyaṃ, satthā sammukhībhūto.

Tasmātiha, bhikkhave, vīriyaṃ ārabhatha appattassa pattiya, anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya.

‘Evaṃ no ayaṃ amhākaṃ pabbajjā avañjhā bhavissati saphalā saudrayā.

Yesaṃ mayam paribhuñjāma cīvara-piṇḍapāta-senāsana-gilānappaccayabhesajja-parikkhāraṃ tesam te kāra amhesu mahapphalā bhavissanti mahānisaṃsā’ti.

evañhi vo, bhikkhave, sikkhitabbaṃ.

(SN 12.22)

touches; contacts; feels	phusati
touched (by); contacted (by)	phuṭṭha (pp. of phusati)
considers as; takes as; regards as; lit. puts	dahati
contact; sense impingement; touch	phassa (m.)
attachment; taking as mine; sense of ownership	upadhi (m.)
comes back (to); falls back (on); lit. goes back	pacceti
dependent; depending (on)	paṭicca (ger. of pacceti)

‘Gāme araṇṇe sukhadukkhaphuṭṭho,  
Nevattato no parato dahetha;  
Phusanti phassā upadhiṃ paṭicca,  
Nirūpadhiṃ kena phuseyyu phassā’ti.

(Ud 2.4)

## LESSON 4

Kim nāmo si:

### Review Exercises

Sammā-sambuddhassa sāvako ramati taṇhāya khayasmim. (Dhp 187, simpl.)

---

Bahuṃ ve saraṇaṃ yanti pabbatāni vanāni ca. (Dhp 188)

---

Anissito ca viharati, na ca kiñci loke upādiyati. (DN 22)

---

If the cooks here would not cook, where should we go to eat?

---

Go and converse with the wise man.

---

*ramati*: enjoys; takes delight (in)

*yanti*: they go

*pabbata*: nt. mountain; hill

*vana*: nt. wood; forest; grove

*anissita*: pp. of [na + nissayati]; detached (from); disengaged (from)

*upādiyati*: grasps; holds (onto); takes possession (of); lit. takes near

*sallapati*: talks; speaks; converses

1. nom

2. acc

3. inst

4. dat

5. abl

6. gen

7. loc

8. voc

ind

verb



## Adverbs of Place

### -ttha 'place'

ta	that	+ ttha	tattha (tatra)	there
ima	this	+ ttha	ettha	here
ya	whatever	+ ttha	yattha (yatra)	wherever
ka	what?	+ ttha	kattha	where?
sabba	all, every	+ ttha	sabbattha	everywhere
eka	one	+ ttha	ekattha	in one place
añña	another	+ ttha	aññattha	somewhere else

### -to 'from a place'

ka	what?	+ to	kuto	from where
ta	that	+ to	tato	from there
eka	one	+ to	ekato	from one side
pari	around	+ to	parito	from all around
pura	in front	+ to	purato	in front of
samanta	all	+ to	samantato	from all every direction

### -him

ka	what?	+ him	kuhim	where?
ta	that	+ him	tahim	there
ya	whatever	+ him	yahim	wherever

## Past Participle (-ta, -ita, -na)

Generally formed by adding *-ta*, *-ita*, *-na* to the verbal root or base. Sandhi rules complicate the exact forms.

rukko patito	the fallen tree
antarāyiko dhammo vutto bhagavatā	said to be an obstacle by the Buddha
Pubbe'bhinnō mallako.	The cup is already broken.

icchitaṃ patthitaṃ tumhaṃ khippameva samijjhatu.

'Kālo, bhante, niṭṭhitaṃ bhattaṃ'ti.

*patito*: pp.nom. of *patati*

*vutto*: pp.nom. of *vacati*

*icchati*: wants; desires

*pattheti*: wishes (for)

*khippam*: ind. quickly

*samijjhati*: achieves; succeeds

*niṭṭhāti*: finished; completed; ready; prepared

When the subject is in instrumental case, the past participle is passive.

_____	The deer ( <i>miga</i> ) was seen by the man.
_____	I see the deer killed ( <i>hata</i> ) by the huntsman ( <i>vyādha</i> ).
_____	I do not see the man that has come from the village.

Some frequent examples:

bhavati	√bhū	to be	bhūta	became	bhāveti	√bhū	bhāve	bhāvita	developed
passati	√dis	to see	diṭṭha	seen	deseti	√dis	dese	desita	preached
gacchati	√gam	to go	gata	gone	passati	√dis	passa	passita	seen
karoti	√kar	to do	kata	done	vedayati	√vid	vedaya	vedayita	experienced
labhati	√labh	to get	laddha	received	chindati	√chid	to cut	chinna	cut
jānāti	√ñā	to know	ñāta	known	khīyati	√khī	to destroy	khīna	destroyed
bhāsati	√bhās	to speak	bhāsita	spoken	nisīdati	√sad	to sink	nisinna	seated
pabbajati	√vaj	to go on	pabbajita	ordained	pajahati	√hā	to abandon	pahīna	abandoned
ṭhahati	√ṭhā	to stand	ṭhita	stood					

## Aorist Past Tense

Verbal terminations:			Root: $\sqrt{dhāv}$ (to run), base: <i>dhāva</i>		
	sg.	pl.		sg.	pl.
<b>1st</b>	-im̐	-(i)mhā, -(i)mha	<b>1st</b>	adhāvim̐	adhāvimhā
<b>2nd</b>	-o, -i	-(i)ttha	<b>2nd</b>	adhāvo, adhāvi	adhāvittha
<b>3rd</b>	-i	-(i)m̐su, -um̐	<b>3rd</b>	adhāvi	adhāvim̐su, adhāvum̐

The *a-* is prefixed to the verbs, but optionally it may be dropped, e.g. *dhāvim̐*, *kiṇim̐*, *desesim̐*, *karim̐*, *hanim̐*, etc.

For verbs ending in *-e*, an *s* is inserted: *desesim̐*, *desesi*, *desesum̐*, etc.

Some roots ending in long vowels also get the *s* aorist ending. In the plural case, the long vowel is shortened: *aṭṭhāsīm̐*: I stood, *aṭṭhāsi*: you stood, *aṭṭhattha*: you all stood.

See the Appendix for the aorist conjugation of the irregular  $\sqrt{as}$  and  $\sqrt{hū}$  (to be).

The particle *mā* + aorist verb expresses a prohibition in the present or future.

### Examples:

Tatra kho bhagavā bhikkhū āmantesi: “bhikkhavo”ti.

*āmanteti*: invites; calls; summons

“Bhadante”ti te bhikkhū bhagavato paccassosum̐. Bhagavā etadavoca:

*paccassosum̐*: aor.3rd.pl. of paṭissuṇāti

*paṭissuṇāti*: agrees; assents (to); lit. listens back

“Bhūtapubbaṃ, bhikkhave, asurā deve abhiyaṃsu. (SN 11.1)

*abhiyāti*: invades; attacks

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandum̐.

*attamana*: adj. pleased; happy; delighted; satisfied; lit. own mind

*abhinandum̐*: aor.3rd.pl. of abhinandati

*abhinandati*: delights (in); is pleased (with)

\_\_\_\_\_ Āyasmā ānando yena bhagavā tenupasaṅkami.

\_\_\_\_\_ Abhivādetvā ekamantaṃ nisīdi.

They went there.

We dwelt here.

When did you come from there?

\_\_\_\_\_ Yato ahaṃ ajānim̐ tato avadim̐.

\_\_\_\_\_ Tumhe mā idha vasittha.

\_\_\_\_\_ Yadi evaṃ siyā, ahaṃ idha āgaccheyyāmi.

## Causative: Having It Done (-e, -aya, -āpe, -āpaya)

The causative base is formed by adding *-e, -aya, -āpe, -āpaya* either to the root or the verbal base. The base thus formed is conjugated in all tenses and moods.

The causative form of a transitive verb takes two objects in the accusative.

*Atha kho Suppavāsā [...] dāraṃ Bhagavantam vandāpesi.* (Ud 2.8)

Then the lady Suppavāsā made her boy bow to the Blessed One.

Sometimes the agent who was caused to do the action is in the instrumental case.

*Atha kho devahito brāhmaṇo uṇhodakassa kājaṃ **purisena** gāhāpetvā phāṇitassa ca puṭaṃ āyasmato upavāṇassa pādāsi.* (SN 7.13)

Then Devahita the brahmin having had a carrying-pole fetched with hot water **by a man**, he also presented Upavāna with a jar of molasses.

Some verbs can take two objects as a double accusative:

duh	to milk	bhikkh	to beg food	vah	to carry
yāc	to beg	sās	to instruct	har	to take away
rudh	to obstruct	nī	to lead		

Pañhaṃ taṃ, samaṇa, pucchissāmi. (SN 10.12)











The man leads (*nayati*) the ox to the village.

## Exercises

## LESSON 5

Kim nāmo si:

### Review Exercises

		 1. nom
		 2. acc
		 3. inst
		 4. dat
		 5. abl
		 6. gen
		 7. loc
		 8. voc
		 ind
		 verb

\_\_\_\_\_

Idāni kasmā so puriso ito nikkhamati?

\_\_\_\_\_

Paṇḍito appamādena pamādaṃ nudati.

One should defeat anger by means of non-anger.

We read our lessons here, but you are playing over there.

Mayaṃ ajja isino assamaṃ daṭṭhum pabbataṃ abhiruhissāma.

If you become lazy, you will not meditate and contemplate.

*nudati*: drives out; expels; removes

*jināti*: conquers; overcomes; defeats

*kodha*: m. anger; wrath; rage; temper

*isi*: m. seer; sage

*assama*: m. monastery; hermitage; ashram

*daṭṭhum*: inf. of √dis; to see

*abhiruhati*: ascends; mounts; climbs

*kusīta*: adj. lazy; slack; apathetic

*jhāyati*: thinks; meditates

*nijjhāyati*: meditates; reflects; considers

## Present Participle (-nt, -māna)

The present participle describes the action that the subject (a noun) is doing, hence it is a **verbal adjective**.

It is formed by adding *-nt* or *-māna* to the verbal base. The final *-e* becomes *-aya* before *-māna*. The long *-ā* is shortened.

√gam	gaccha	gacchant, gacchamāna, gacchāna	going
√dā	data	dadant, dadamāna, dadāna	giving
√kī	kiṇā	kiṇant, kiṇamāna, kiṇāna	buying
√dis	dese	desent, desayamāna, desayāna	teaching
√as	sa	santa, samāna	existing
√bhū	bhava	bhavanta	being
√car	cara	caranta, caramāna	walking

Irregular forms:

√as	sa	santa, samāna	being, existing
√kar	karo	karont, karumāna, karāna	doing, making

The present participles are declinable, they agree with the noun in gender, number and case.

*gacchant* → (nom.sg.) *gaccham*, *gacchanto* (nom.pl) *gacchanto*, *gacchantā*

*dīgham vā assasanto 'dīgham assasāmi'ti pajānāti* (MN 118)

*Maggam kho pana me gacchantassa kāyo kilanto.* (AN 8.80)

... *suvanṇam vā chijjamānam patati.* (Pr 2)

*kilanta*: adj. worn out; tired

*suvanṇa*: nt. gold

*chijjati*: cut off; cut loose; severed

*patati*: falls

Since the present participles are verbs, they can take an object in the accusative case:

*'abhippamodayam cittam assasissāmi'ti sikkhati* (MN 118)

*abhippamodati*: rejoices; gladdens; prp. of *abhippamodayanta*: gladdening; pleasing

*No ce abhinipphādeyya, tato ce uttarim vāyamamāno tam cīvaram abhinipphādeyya, nissaggiyam pācittiyam.* (NP 10)

*vāyamamāno*: prp. of *vāyamati*: makes an effort (to)

*Puriso passeyya maccha-gumbaṃ carantaṃ tiṭṭhantaṃ.* (MN 39)

*Seyyathāpi bhikkhave makkaṭṭo araṇṇe pavane caramāno...* (SN 12.61)

*maccha-gumba*: m. school of fish

*pavana*: nt. woodland; forest

## Adjectives

Adjectives in Pāli must agree with the noun they qualify in gender, number and case. E.g. *seto asso*: a white horse, *setā assā*: white horses.

Generally a single adjective stands before the noun it qualifies, but many adjectives follow after the noun.

*kuṭumbiko aḍḍho mahaddhano mahābhogo*: the head of a family, wealthy, has much money, has great property

A noun may act as a qualifier predicate, and should agree with its subject in case:

*puttā manussānaṃ vatthu*: children are men's wealth

Adjectives as predicates should agree with the subject in gender, number and case:

Kāmā hi citrā madhurā manoramā;

---

aviddasū yattha sitā puthujjanā. (Thag 19.1)

---

*citra*: diverse

*madhura*: sweet, lovely

*manorama*: [mano + rama] delightful, lit. mind pleasing

**Natthi** (there is/are not) and **musā** can be used as predicates<sup>13</sup>:

Saṅkhārā sassatā natthi

---

taṃ musā

---

**Past participles** as predicate:

*Apārutā tesaṃ amatassa dvārā, ye sotavanto pamuñcantu saddhaṃ*; (SN 6.1)

Opened are the gates of the deathless for them, let the hearers show faith.

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<sup>13</sup> A predicate is any word or phrase which describes its subject.



**Pronouns** as adjectives agree with the noun in gender, number and case.

*So puriso:* that man, *te purisā:* those men.

The body grows.

He is poor.

They are wealthy.

So thero idāni kuhim vasati?

So pāpako puriso kasmā idhāgacchati?

Kuhim sā paccājāyati?

Sace manussattam āgacchati yattha yattha paccājāyati appabhogo hoti. (MN 135)

*vaḍḍhati:* grows

*paccājāyati:* pass. is born again

*appabhogo:* poor; with few assets

*mahābhogo:* wealthy; with great assets

## Indeclinables and Idioms

**kho pana:** idiom. and now; but; and next; indeed

**kho:** emph. indeed; surely; certainly; truly

**tena kho pana samayena:**

idiom. pron. + ind. + ind. + masc., instr. for loc.sg.  
now at that time; now on that occasion

**tena:** pron. masc. & nt.instr.sg. of *ta*  
with him; by him; with that; by that

**samaya:** masc. [saṁ + √i + \*a]

from sameti (meets with / agrees with)  
time; occasion; lit. come together

**aparena samayena:** idiom. at another time; later

**aparena:** after, beyond; later on

**aññatra samayā:** idiom. except at the right time

## Exercises

### Translate

\_\_\_\_\_ Sabbalokā ca me mano vuṭṭhahissati.<sup>14</sup>  
 \_\_\_\_\_ Tumhe idha kiṃ kurumānā viharatha?  
 \_\_\_\_\_ Khetthesu kassakā gītāni gāyanti.

Rukkhehi patantāni phalāni gahapatāniyā sevakā bhuñjanti.

Araññe senāsane viharantesu bhikkūsu manussā bhiyyo pasīdanti.

So caṅkamanto bahū khuddake pāṇino saṅghātaṃ āpādesi.

Where will you stay there, after going from here? \_\_\_\_\_

Don't talk while eating. \_\_\_\_\_

Wealth does not follow the person who is dying. \_\_\_\_\_

When the road becomes safe, then we shall set out from here.

*vuṭṭhahati*: stands above; rises above  
*kassaka*: m. farmer; ploughman  
*gīta*: pp. of *gāyati*; nt. singing; lit. sung  
*phala*: nt. fruit; nut; berry  
*bhiyyo*: ind. more; greater; very  
*pasīdati*: is bright; is inspired  
*caṅkamati*: walks up and down  
*bahu*: adj. many; much  
*khuddaka*: adj. small; tiny  
*pāṇi*: m. living being; lit. breather

*saṅghātaṃ āpādeti*: idiom. damages; harms; causes the death (of)  
*saṅghāta*: m. striking; hurting; killing  
*āpādeti*: causes; effects; produces  
*sallapati*: talks; converses; chats  
*dhana*: nt. wealth; riches; treasure  
*mīyati*: is killed; dies  
*anugacchati*: follows; goes after  
*nikkhamati*: goes out; comes out; leaves  
*yadā ... tadā ...*: When ... then ...

<sup>15</sup> AN 6.102

**Readings**

Yāvakīvañca, bhikkhave, bhikkhū abhiñhaṃ sannipātā bhavissanti sannipātabahulā; vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni. (AN 7.23)

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Sampanna-sīlā viharissāma sampanna-pāṭimokkhā, pāṭimokkha-saṃvara-saṃvutā viharissāma ācāra-gocara-sampannā. (Sīl’uddesa-pāṭha)

---

Sīlavā kho panāyamāyasmā pāṭimokkhasaṃvarasaṃvuto viharati ācāragocarasaṃpanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu. (AN 8.2)

---

Yato kho tvaṃ, uttiya, sīlaṃ nissāya sīle patiṭṭhāya ime cattāro satipaṭṭhāne evaṃ bhāvēssasi, tato tvaṃ, uttiya, gamissasi maccudheyyassa pāraṇ’ti. (SN 47.16)

---

Yathā kho pana paccekapuṭṭhassa veyyākaraṇaṃ hoti,  
evamevaṃ evarūpāya parisāya yāvatatiyaṃ anusāvitāṃ hoti.

Yo pana bhikkhu yāvatatiyaṃ anusāviyamāne saramāno  
santiṃ āpattiṃ nāvikareyya,  
sampajānamusāvādassa hoti.

Sampajānamusāvādo kho  
panāyasmanto antarāyiko dhammo vutto bhagavatā,  
tasmā saramānena bhikkhunā āpannena visuddhāpekkhena  
santi āpatti āvikātabbā,  
āvikatā hissa phāsu hoti.

(Nidāna)

## Simple Present

Actions that are happening at the present moment, occurring regularly, or general truths.

Verbal bases can end in *-a*, *-ā*, *-e*, *-o*.

Verbal terminations:

	sg.	pl.
<b>1st</b>	-mi	-ma
<b>2nd</b>	-si	-tha
<b>3rd</b>	-ti	-(a)nti

The base is obtained by removing the 3rd.sg. termination *-ti* from the conjugated form.

√*kī* (to purchase), *kiṇā*

	sg.	pl.
<b>1st</b>	kiṇāmi	kiṇāma
<b>2nd</b>	kiṇāsi	kiṇātha
<b>3rd</b>	kiṇāti	kiṇanti

Root: √*dhāv* (to run), base: *dhāva*

	sg.	pl.
<b>1st</b>	dhāvāmi	dhāvāma
<b>2nd</b>	dhāvāsi	dhāvātha
<b>3rd</b>	dhāvāti	dhāvanti

The final *-a* of the base is lengthened before *m*:  
*dhāvāmi*, *dhāvāma*.

√*kar* (to do, make, work), *karo*

	sg.	pl.
	desemi	desema
	desesi	desetha
	deseti	desenti

	sg.	pl.
	karomi	karoma
	karosi	karotha
	karoti	karonti

## Future Tense

Future verbs can be formed by inserting *-issa* between the base and the present tense verbal ending.

For verbs ending in *-e*, insert *-ssa*: *dese + ssa + āma* → *desessāma* (we will teach)

The verb *atthi* (he is) is not used in the future tense, *bhavissati* is used instead.

sg.		pl.	
<b>bhavissāmi</b>	I will be	<b>bhavissāma</b>	we will be
<b>bhavissasi</b>	you will be	<b>bhavissatha</b>	you all will be
<b>bhavissati</b>	he will be	<b>bhavissanti</b>	they will be

## Aorist Past Tense

Verbal terminations:			Root: $\sqrt{dhāv}$ (to run), base: <i>dhāva</i>		
	sg.	pl.		sg.	pl.
<b>1st</b>	-irñ	-(i)mhā, -(i)mha	<b>1st</b>	adhāvirñ	adhāvimhā
<b>2nd</b>	-o, -i	-(i)ttha	<b>2nd</b>	adhāvo, adhāvi	adhāvittha
<b>3rd</b>	-i	-(i)ṁsu, -uṁ	<b>3rd</b>	adhāvi	adhāviṁsu, adhāvumñ

8<sup>th</sup> conjugation group and other bases ending in **e**, such as causative verbs, are conjugated with an inserted “s”

	singular		plural	
3rd	desesi	he taught	desesumñ	they taught
2nd	desesi	you taught	desittha	you all taught
1st	desesimñ	I taught	desimha	we taught
			desimhā	

similarly samacintesi, āmantesi, santappesi, samuttejesi etc.

Some roots ending in long vowels also get the *s* aorist ending. In the plural case, the long vowel is shortened.

	sg.		pl.	
1st	aṭṭhāsimñ	I stood	aṭṭhamha, aṭṭhamhā	we stood
2nd	aṭṭhāsi	you stood	aṭṭhattha	you all stood
3rd	aṭṭhāsi	he stood	aṭṭhamṁsu	they stood

## Declension of Nouns

**Masculine Nouns Ending in -a (nara)**

Case	Singular	Plural	Meaning (sg.)
1. Nominative	naro	narā	the man does sth (object)
2. Accusative	naraṁ	nare	sth happens to the man (subject)
3. Instrumental	narena	narehi	by, with, through the man
4. Dative	narāya, narassa	narānaṁ	to the man, for the man
5. Ablative	narā, naramhā, narasmā	narehi	from the man
6. Genitive	narassa	narānaṁ	of the man, the man's
7. Locative	nare, naramhi, narasmim	naresu	in, on, at the man
8. Vocative	nara, narā	narā	Hey, man!

**Masculine Nouns Ending in -i (aggi)**

1. nom	aggi	aggī, aggayo
2. acc	aggiṁ	aggī, aggayo
3. inst	aggiṇā	aggihi
4. dat	aggino, aggissa	aggiṇaṁ
5. abl	aggiṇā, aggimhā, aggismā	aggihi
6. gen	aggino, aggissa	aggiṇaṁ
7. loc	aggimhi, aggismim	aggiṣu
8. voc	aggi	aggī, aggayo

**Masculine Nouns Ending in -ī (pakkhī)**

1. nom	pakkhī	pakkhī, pakkhino
2. acc	pakkhinaṁ, pakkhim	pakkhī, pakkhino
3. inst	pakkhinā	pakkhihi
4. dat	pakkhino, pakkhissa	pakkhīnaṁ
5. abl	pakkhinā, pakkhimhā, pakkhismā	pakkhihi
6. gen	pakkhino, pakkhissa	pakkhīnaṁ
7. loc	pakkhini, pakkhimhi, pakkhismim	pakkhiṣu
8. voc	pakkhī	pakkhī, pakkhino

**Masculine Nouns Ending in -u (bhikkhu)**

1. nom	bhikkhu	bhikkhū, bhikkhavo
2. acc	bhikkhuṁ	bhikkhū, bhikkhavo
3. inst	bhikkhunā	bhikkhūhi
4. dat	bhikkhuno, bhikkhussa	bhikkhūnaṁ
5. abl	bhikkhunā, bhikkhumhā, bhikkhusmā	bhikkhūhi
6. gen	bhikkhuno, bhikkhussa	bhikkhūnaṁ
7. loc	bhikkhumhi, bhikkhusmim	bhikkhūsu
8. voc	bhikkhu	bhikkhū, bhikkhavo, bhikkhave

Neuter Nouns Ending in -a (citta)

1. nom	cittam	cittā, cittāni
2. acc	cittam	citte, cittāni
3. inst	cittena	cittehi
4. dat	cittāya, cittassa	cittānam
5. abl	cittā, cittamhā, cittasmā	cittehi
6. gen	cittassa	cittānam
7. loc	citte, cittamhi, cittasmim	cittesu
8. voc	citta, cittā	cittāni

Neuter Nouns Ending in -i

1. nom	aṭṭhi	aṭṭhī, aṭṭhīni
2. acc	aṭṭhim	aṭṭhī, aṭṭhīni
3. inst	aṭṭhinā	aṭṭhīhi
4. dat	aṭṭhino, aṭṭhissa	aṭṭhīnam
5. abl	aṭṭhinā, aṭṭhimhā, aṭṭhismā	aṭṭhīhi
6. gen	aṭṭhino, aṭṭhissa	aṭṭhīnam
7. loc	aṭṭhini, aṭṭhimhi, aṭṭhismim	aṭṭhisu, aṭṭhīsu
8. voc	aṭṭhi	aṭṭhī, aṭṭhīni

Neuter Nouns ending in -u

1. nom	āyum	āyū, āyūni
2. acc	āyum	āyū, āyūni
3. inst	āyunā	āyūhi
4. dat	āyuno, āyussa	āyūnam
5. abl	āyunā, āyumhā, āyusmā	āyūhi
6. gen	āyuno, āyussa	āyūnam
7. loc	āyumhi, āyusmim	āyūsu
8. voc	āyu	āyū, āyūni

**Feminine Nouns Ending in -ā**

1. nom	vedanā	vedanā, vedanāyo
2. acc	vedanāṁ	vedanā, vedanāyo
3. inst	vedanāya	vedanāhi
4. dat	vedanāya	vedanānaṁ
5. abl	vedanāya	vedanāhi
6. gen	vedanāya	vedanānaṁ
7. loc	vedanāya, vedanāyaṁ	vedanāsu
8. voc	vedane	vedanā, vedanāyo

**Feminine Nouns ending in -i**

1. nom	bhūmi	bhūmī, bhūmiyo
2. acc	bhūmiṁ	bhūmī, bhūmiyo
3. inst	bhūmiyā	bhūmihi
4. dat	bhūmiyā	bhūmināṁ
5. abl	bhūmiyā	bhūmihi
6. gen	bhūmiyā	bhūmināṁ
7. loc	bhūmiyā, bhūmiyaṁ	bhūmisu, bhūmisu
8. voc	bhūmi	bhūmī, bhūmiyo

**Feminine Nouns ending in -ī**

1. nom	kumārī	kumārī, kumāriyo
2. acc	kumārīṁ	kumārī, kumāriyo
3. inst	kumārīyā	kumārīhi
4. dat	kumārīyā	kumārīnaṁ
5. abl	kumārīyā	kumārīhi
6. gen	kumārīyā	kumārīnaṁ
7. loc	kumārīyā, kumārīyaṁ	kumārīsu, kumārīsu
8. voc	kumārī	kumārī, kumāriyo

**Feminine Nouns ending in -u**

1. nom	yāgu	yāgū, yāguyo
2. acc	yāguṁ	yāgū, yāguyo
3. inst	yāguyā	yāgūhi
4. dat	yāguyā	yāgūnaṁ
5. abl	yāguyā	yāgūhi
6. gen	yāguyā	yāgūnaṁ
7. loc	yāguyā, yāguyaṁ	yāgusu, yāgusu
8. voc	yāgu	yāgū, yāguyo



Comparison Between Masculine and Neuter Nouns Ending in -a

	<b>masc.sg.</b>	<b>nt.sg.</b>	<b>masc.pl.</b>	<b>nt.pl.</b>
1. nom	naro	cittarṃ	narā	cittā, cittāni
2. acc	naraṃ	cittarṃ	nare	citte, cittāni
3. inst	narena	cittena	narehi	cittehi
4. dat	narāya, narassa	cittāya, cittassa	narānaṃ	cittānaṃ
5. abl	narā, naramhā, narasmā	cittā, cittamhā, cittasmā	narehi	cittehi
6. gen	narassa	cittassa	narānaṃ	cittānaṃ
7. loc	nare naramhi narasmim	citte cittamhi cittasmim	naresu	cittesu
8. voc	nara, narā	citta cittā	narā	cittāni

Comparison Between Masculine and Neuter Nouns Ending in -i

	<b>masc.sg.</b>	<b>nt.sg.</b>	<b>masc.pl.</b>	<b>nt.pl.</b>
1. nom	aggi	aṭṭhi	aggī, aggayo	aṭṭhī, aṭṭhīni
2. acc	aggiṃ	aṭṭhiṃ	aggī, aggayo	aṭṭhī, aṭṭhīni
3. inst	aggiṇā	aṭṭhinā	aggīhi	aṭṭhihi
4. dat	aggino, aggissa	aṭṭhino, aṭṭhissa	aggīnaṃ	aṭṭhīnaṃ
5. abl	aggiṇā, aggimhā, aggismā	aṭṭhinā, aṭṭhimhā, aṭṭhismā	aggīhi	aṭṭhihi
6. gen	aggino, aggissa	aṭṭhino, aṭṭhissa	aggīnaṃ	aṭṭhīnaṃ
7. loc	aggimhi, aggismim	aṭṭhini, aṭṭhimhi, aṭṭhismim	aggīsu	aṭṭhisu, aṭṭhisu
8. voc	aggi	aṭṭhi	aggī, aggayo	aṭṭhī, aṭṭhīni

Comparison Between Masculine and Neuter Nouns -u

	<b>masc.sg.</b>	<b>nt.sg.</b>	<b>masc.pl.</b>	<b>nt.pl.</b>
1. nom	bhikkhu	āyurṃ	bhikkhū, bhikkhavo	āyū, āyūni
2. acc	bhikkhurṃ	āyurṃ	bhikkhū, bhikkhavo	āyū, āyūni
3. inst	bhikkhunā	āyunā	bhikkhūhi	āyūhi
4. dat	bhikkhuno, bhikkhussa	āyuno, āyussa	bhikkhūnaṃ	āyūnaṃ
5. abl	bhikkhunā, bhikkhumhā, bhikkhusmā	āyunā, āyumhā, āyusmā	bhikkhūhi	āyūhi
6. gen	bhikkhuno, bhikkhussa	āyuno, āyussa	bhikkhūnaṃ	āyūnaṃ
7. loc	bhikkhumhi bhikkhusmim	āyumhi āyusmim	bhikkhūsu	āyūsu
8. voc	bhikkhu	āyu	bhikkhū, bhikkhavo, bhikkhave	āyū, āyūni

## Declension Examples

<i>masculine -a</i>	<i>masculine -i</i>	<i>masculine -u</i>
nara man	samādhi concentration gahapati householder muni hermit gāmaṇi chief; headman isi seer; sage ñāti family; relative pāṇi hand; palm sārathi charioteer añjali palms together upadhi appropriation	bhikkhu monk garu teacher hetu reason (for) phāsu ease; comfort maccu death nhāru tendon; sinew paṃsu dirt; soil
<i>neuter -a</i>	<i>neuter -i</i>	<i>neuter -u</i>
citta mind rūpa matter; form maraṇa death saṃyojana fetter; chain viññāṇa consciousness sacca truth āsana seat pahāna giving up sīla virtue; behaviour agāra dwelling; house cīvara robe; cloth dāna giving; offering	aggi fire ādi beginning, and so on akkhi eye aṭṭhi bone dadhi curds sappi ghee, clarified butter suci purity asuci impurity vāri water byanti end	vatthu ground, land, case cakkhu eye āyu long life, age massu beard ahu day pheggu fibre; sapwood madhu honey āgu crime; offence dāru wood dhanu bow sādu delicious food
<i>feminine -ā</i>	<i>feminine -i</i>	<i>feminine -u</i>
vedanā sensation	bhūmi earth; ground	dhātu element yāgu rice gruel; conje

*masculine -ī*

Many of these nouns can also be used as adjectives.

hattha	hand	hatthī	has a hand	elephant
bhoga	wealth	bhogī	has wealth	wealthy person
bhoga	pleasure	bhogī	has pleasure	one who enjoys
sukha	ease	sukhī	has ease	happy person
gaṇa	following	gaṇī	has following	leader
nanda	pleasure	nandī	has pleasure	one who enjoys
pakkha	wings	pakkhī	has wings	bird
pāṇa	breath	pāṇī	has breath	living being
saññā	perception	saññī	has perception	sentient being
tapas	ascetic practice	tapassī	has ascetic practice	ascetic
gaha	house	gihī	has house	householder
medhā	wisdom	medhāvī	has wisdom	intelligent person
vasa	control	vasī	has control	master
rūpa	form	rūpī	has form	physical being
māyā	illusion	māyāvī	has illusion	illusionist
bhāga	portion	bhāgī	has portion	shareholder
vāda	doctrine	vādī	has doctrine	adherent
dhamma	truth	dhammī	has truth	who righteous
macchara	stinginess	maccharī	has stinginess	who is a stingy
ottappa	regret	ottappī	has regret	who conscientious

*feminine -ī*

Includes common feminine nouns such as:

itthī	woman
pathavī	earth
bhaginī	sister

Also a common way of forming feminine versions of masculine nouns.

brahmaṇa	Brahman	brahmaṇī	Brahman woman
sakha	friend	sakhī	female friend
dāsa	servant	dāsī	female servant
sakuṇa	bird	sakuṇī	female bird
siha	lion	sīhī	lioness
kukkuṭa	cockeral	kukkuṭī	hen
deva	king, god	devī	queen, goddess

## Irregular verb √as (to be)

### Present Tense

	singular		plural	
3rd	atthi	he is	santi	they are
2nd	asi	you are	attha	you all are
1st	amhi	I am	amha	we are
	asmi		amhā	
			asma	

### Imperative Mood

	singular		plural	
3rd	atthu	he must be	santu	they must be
2nd	āhi	you must be	attha	you all must be
1st	amhi	I must be	amha	we must be
	asmi		amhā	
			asma	

### Aorist Past Tense

	singular		plural	
3rd	āsi	he was	āsimsu	they were
			āsūṃ	
2nd	āsi	you were	āsitttha	you all were
1st	āsim	I was	āsimha	we were
			āsimhā	

root: √as (to be)

constr: a + √as + i → āsi

## Irregular verb हू (to be)

### Present Tense

	singular		plural	
3rd	hoti	he is	honti	they are
2nd	hosi	you are	hotha	you all are
1st	homi	I am	homa	we are

### Imperative Mood

	singular		plural	
3rd	hotu	he must be	hontu	they are
2nd	hohi	you must be	hotha	you all are
1st	homi	I must be	homa	we are

### Aorist Past Tense

	singular		plural	
3rd	ahosi	he was	ahesum	they were
2nd	ahosi	you were	ahuvattha	you all were
1st	ahosim	I was	ahumhā	we were
			ahumha	

## Past Participle

### root + ta

bhavati	√bhū	to be	bhūta	became
passati	√dis	to see	ditṭha	seen
gacchati	√gam	to go	gata	gone
hanati	√han	to kill	hata	killed
karoti	√kar	to do	kata	done
labhati	√labh	to get	laddha	received
marati	√mar	to die	mata	dead
mussati	√mus	to forget	mutṭha	forgotten
jānāti	√ñā	to know	ñāta	known

### root + ita

bhāsati	√bhās	to speak	bhāsita	spoken
carati	√car	to walk	carita	walked
iñjati	√iñj	to move	iñjita	moved
makkheti	√makkh	to smear	makkhita	smeared
nandati	√nand	to delight	nandita	delighted
pabbajati	√vaj	to go on	pabbajita	ordained
ṭhahati	√ṭhā	to stand	ṭhita	stood
vindati	√vid	to know	vidita	known
yācati	√yāc	to beg	yācita	begged

### base + ita

bhāveti	√bhū	bhāve	bhāvita	developed
deseti	√dis	dese	desita	preached
kāreti	√kar	kāre	kārita	had built
passati	√dis	passa	passita	seen
sevati	√si	seva	sevita	associated
pakāseti	√kās	kāse	pakāsita	explained
parisedati	√sid	sede	parisedita	incubated
phasseti	√phus	phasse	phassita	touched
ṭhapeti	√ṭhā	ṭhape	ṭhapita	placed
vedayati	√vid	vedaya	vedayita	experienced

**root + na**

chindati	√chid	to cut	chinna	cut
jirati	√jīr	to age	jiṇṇa	aged
khīyati	√khī	to destroy	khīna	destroyed
muyhati	√muh	to be confused	mūḷha	confused
nisīdati	√sad	to sink	nisinna	seated
pajahati	√hā	to abandon	pahīna	abandoned
pūراتi	√pūr	to fill	puṇṇa	completed
upapajjati	√pad	to go	upapanna	appeared
vikirati	√kir	to scatter	vikinṇa	scattered

**Interrogatives, Asking Questions**

api	have? did?
api nu	who? what? how? would?
kahaṃ	where?
katama	what?; which?
kasmā	why?
kathaṃ	how?
kiṃ	who? what? which? why?
kiñca (kiṃ + ca)	and what? but why? etc
kinti	how? in what way?
kīva	how far? how much?
kuhiṃ	where?
kuvaṃ	where?

**Negation**

The particle **na** can be placed before a verb:

na gacchati	he does not go
ahaṃ na jānāmi	I don't know
so naro n'atthi	he is not a man

The particle **mā** standing before an imperative verb expresses a prohibition: *mā gaccha* (don't go!)

*jhāyatha, bhikkhave, mā pamādaṃ attha* (MN 19 simpl) Meditate, monks! Don't be negligent!

The verb is often in the aorist past tense, but the meaning is in the present or even the future.

mā āgacchi	Don't come!
mā kari	Don't do! Don't make!

*mā akāsi pāpakāṃ kammaṃ* (SN 10.5) Don't do evil deeds.

*kiṃ nu kujjhasi? mā kujjhi!* (SN 21.9) Why are you angry? Don't be angry!

**The particle *no*** can express the meaning 'not' (among other meanings).

*Ime dhammā saṃyogāya saṃvattanti, no viṣaṃyogāya.* (AN 8.53)

These qualities lead to attachment, not to detachment.



## Compound Types

The names of compound types are autological, they are examples of the type of compound itself.

### Tappurisa (expr: case-relation)

The first member qualifies the second with a case-relation, for any oblique case, i.e. except *nominative* and *vocative*.

The inflection of the final member determines its role in the sentence.

The name *tappurisa* (Sk *tatpuruṣa*) means ‘his man’, i.e. the worker / employee / servant of him. It is analysed as *tassa purisa* / *tvasya puruṣa*, hence a compound with a hidden genitive case relationship between the two words.

*Guṇakathaṃ deseti*. He teaches a tale (of) virtue.

*Buddha-bhāsito dhammo kalyāṇo hoti*. The doctrine spoken (by) the Buddha is auspicious.

brahma-loko	gen	world of Brahma
rāja-putto	gen	son of king
buddha-dhammo	gen	doctrine of Buddha

The final member as a participle:

arañña-gato	acc	gone <i>to</i> forest
buddha-bhāsito	gen	spoken <i>by</i> Buddha
rukkha-patito	abl	fallen <i>from</i> tree
saraṇa-gamaṇaṃ	acc	going <i>for</i> refuge
arañña-vāso	loc	living <i>in</i> forest
yakkha-senā-pati	gen	lord <i>of</i> the army <i>of</i> demons

Stems are joined by the rules of sandhi:

*kūṭāgārasālā* (*kūṭa* + *agāra* + *sālā*): ridged-house-hall: hall *of* house *with* a ridge

Final member can be a specialized abbreviated form:

-kara	kamma-karo	action-doing (worker)
-kāra	kumbha-kāro	pot-making (potter)
-dhara	dhamma-dharo	doctrine-holding (expert)
-tṭha	thala-tṭho	dry-ground-standing
-hara	pāṇa-haro	life-taking

### Kammadhāraya (expr: attribution, equivalence)

One member of the compound is an attribute to the other: ‘an *A*-like *B*’, or ‘a *B* that is *A*’. (A.k.a. adjectival compounds.)

*micchā-vācā*:  $A_{\text{adj}} B_{\text{sub}}$  wrong-speech, speech (that is) wrong

house-boat: a boat (that is) a house

Difference to *tappurisa*: if the members were not compounded, the two words would be in the same case, because one qualifies the other, rather than having a case-relationship between them.

It is as if the members had a nominative case relationship  $A_{\text{nom.}}B_{\text{nom.}}$ , which doesn't exist for *tappurisa*.

Always has two members and takes one of four forms:

Adjective and substantive nouns:

A[adj] - B[sub]	green-house
A[adj/v] - B[adj]	soft-spoken
A[sub] - B[adj]	ice-cold
A[sub] - B[sub]	house-boat

A[adj] - B[sub]

mahā-nadī	great-river
kalyāṇa-mitta	good-friend
baddha-miga	trapped-deer
paññatta-āsana	arranged-seat
kaṇha-sappa	black-snake

A[adj] - B[adj]

A[adv] - B[vadj]

sabba-seta	all-white
sammā-vimutti	rightly-freed
micchā-vācā	wrong-speech

A[sub] - B[adj]

manoseṭṭha	mind as foremost
pāṇa-piya	dear as life
saṅkha-likhita	smooth as shell

A[sub] - B[sub]

A is B

rāja-isi	king-sage
sāriputta-thera	Sāriputta, the elder

a B like A

muni-puṅgava	bull like sage
mukha-canda	moon like face
akkhi-tārakā	star like eyes
sīla-dhana	wealth like/of morality
paññā-sattha	sword like/of wisdom

**Dvanda (expr: a list)**

Two or more nouns come together in a conjunction (and, or), with no added meaning.

The name *dvanda* (Sk *dvaṃdva*) means *dva* (two) + *dva* two = a pair, a couple, with a hidden conjunction (and / or).

A + B

bittersweet: bitter & sweet

samaṇa-brāhmaṇa	recluses & priests
buddha-dhamma-saṅgha	Buddha & dhamma & saṅgha

The *dvanda* can be part of a *tappurisa*:

[*buddha-dhamma-saṅgha*]-*guṇe* (acc.pl.) *na jānāti*.

He knows not the virtues (of) the Buddha & Dhamma & Saṅgha.

The members are in stem form, the final member is declined to indicate its role in the sentence.

**Plurality:**

*Dvanda* are normally plural, and take the gender of the last member.

upāsaka-upāsikāyo    male & female devotees

But they can be taken as a unit, or collective, when the members are a natural pair, and the compound will be singular, and often in the neuter gender.

hattha-pādaṃ    hands & feet

Grammatically it is treated as a single unit, the members can have either singular or plural meaning, which is understood only from context.

jarā-maraṇaṃ	decay & death
candima-suriyā	moon & sun

In Pāli, the more pivotal member is at the end (unlike in English).

**Bahubbīhi (expr: compound as a quality)**

A compound is used as an adjective to qualify another separate word.

(A.k.a. exocentric compounds, because they qualify something outside of themselves.)

The name *bahubbīhi* (Sk *bahuvrīhi*) means *bahu* (lots) + *vīhi* (rice paddy). It is referring to a word which is not present in the compound itself, in that case a man or a country who has lots of rice paddy, i.e. a rich farmer, a rich agricultural land, depending on the context.

[A-B] -> C

grey-haired lady

Equivalent to a relative clause:

[A-B] → C

a C 'whose B is A'

bare-foot girl: a girl 'whose feet are bare'

Hence, *bahubbhi* are other compounds used as an adjective.

Kammadhāraya (adj. + noun):

su-desito dhammo    the well-taught doctrine

su-sajjitam puram    a well-prepared city

Since it is an adjective, the final member of the compound changes gender:

suvaṇṇa-vaṇṇā devatā    a gold-coloured deity

pahūta-jivho rājā    a broad-tongued king

(*vaṇṇa* is masc., but here it is fem. to agree with *devatā*)

(*jivha* is fem., but here it is masc. to agree with *rāja*)

As relative pronouns, when the first member is a past participle:

jit'-indriyo samaṇo    a subdued-senses recluse

A recluse (whose) senses (have been) subdued.

(The past participle gives it a more present-perfective sense.)

brāhmaṇo chinna-kukkucco    a cut-worries brahmin

A brahmin (whose) worries (have been) cut.

ārūḷha-naro rukkho    an ascended-man tree

The tree (which has been) ascended (by) a man.

āgata-samaṇo saṃghārāmo    an arrive-recluse monastery

The monastery (to which) a recluse (has) come.

yaṃ kiñci samudaya-dhammam    arising-natured whatever

sabbam tam nirodha-dhammam    ceasing-natured all that

Whatever (has) a nature (of) arising,

all that (has) a nature (of) ceasing.

Similar to a case-relation between the compound and the qualified word.

Tappurisa:

(Compound members have a case-relation)

buddha-bhāsito dhammo    the Buddha-spoken doctrine

the doctrine (that is) spoken (by) the Buddha

kām'-andho puriso    a desire-blinded man

a man (who is) blinded (by) desire

Dvanda:

pīti-sukhaṃ paṭhamam jhānam

the 1st jhāna (that is) joy & ease

*Avyayībhāva (expr: adverbial)*

Compounds that function as adverbs or indeclinables. The first member predominates the second.

*Digu (expr: numerical kammadhāraya)*

*Digu* means 'two cows'. The first member is a number. A subtype of *kammadhāraya*.

The name *digu* (Sk *dvigu*), means *di* (two) + *gu* (cow) = two cows. It is two words in the same case, but one is a numeral.

# VOCABULARY: WORDS

Kim nāmo si:

The following pages are a complete vocabulary of the lessons, sorted by English. This can be useful to print and use as a small dictionary while solving exercises.

A memory card deck for the **Anki application** is included below to help memorizing the vocabulary and sentences using the **Spaced Repetition** method.

<https://vinaya-class.github.io/pali-lessons.html>

1. nom

2. acc

3. inst

4. dat

5. abl

6. gen

7. loc

8. voc

ind

verb



## Vocabulary: Words

able to keep going; sustainable	yāpanīya (adj.)	arrogantly; with an attitude; lit. having raised trunk high	uccāsoṇḍaṃ paggaheṭvā (idiom)
afflicted (with); victim (of); immersed (in)	otiṇṇa (pp. of otarati)	as another; as alien	parato (ind.)
after; beyond	parain (ind.)	ascetic; renunciant; holy man; monk; recluse; lit. who makes an effort; calm one	samaṇa (m.) [√sam + aṇa]
after death; lit. going on	pecca (ind.)	asks; enquires; questions	pucchati
after	pacchā (ind.)	assembly hall; meeting hall	upaṭṭhānasālā (f.)
afterwards; later; in the future	pacchā (ind.)	assembly; meeting; group	parisā (f.)
again; once more	puna (ind.)	assistance for the training	vinayānuggaha (m.) [vinaya + anuggaha]
agreeable; nice	piyarūpa (adj.)	at some/any time	kudācanam (ind.)
allows (to); permits (to)	anuñāṇāti	attachment; taking as mine; sense of ownership	upadhi (m.)
alms food; lit. lump dropping	piṇḍapāta (m.)	(1) attains; dwells in (2) engages in; performs	samāpajjati
alms food; lit. lump-like thing	piṇḍaka (m.)	attains; enters on; becomes fully ordained	upasampajjati
alteration (to); improvement (to)	vikappa (m.)	attendant; assistant	upaṭṭhāka (m.)
always	sabbadā (ind.)	attends	upaṭṭhāti
a monk who; but whichever monk	yo pana bhikkhu (idiom)	attention; bringing-to-mind; observation; lit. making in mind	manasikāra (m.) [manasi + kāra]
(1) analyses; dissects (2) divides; distributes; shares	vibhajati	at the proper time	kalēna (ind.)
and what is more; and so too	puna caparaṇ (idiom) [puna + ca + parain]	at the very most; for a maximum of	paramain (ind.)
and yet; however; still	api ca kho (idiom)	avoids	vivajjati
another; other; different	añña (pron.)	(1) ball; lump (2) bit of food	piṇḍa (m.)
ant	kipillika (m.)	(1) banishes; drives away (2) makes ordain; ordains; lit. causes to leave	pabbājeti
appears; arises; takes place	uppaṭjati	barks	bhussati
applies (attention); pays; lit. puts down	odahati	barren; fruitless; sterile; unproductive	vaṇiḥa (adj.)
approaches; goes to; visits	upasaṅkamati	bearable; tolerable	khamanīya (adj.)
arising; appearing	uppāda (m., from uppaṭjati)	beautiful; lit. good colour	suvanna (adj.)
arranges, organises, plans	samvīdahati [sam + vi + √dhā + a + ti]		
arranging, organising, planning	samvīdhāya (ger. of samvīdahati)		



becomes calm; ceases; is allayed	upasamati	burns; sets fire (to); burns down	ḍahati
becomes detached (from); loses interest (in)	virajjati	but nor do I	na panāham (idiom.) [na + pana + aham]
bed; sleeping place; couch; furniture	sayana (nt.)	but; rather; even	atha (ind.)
before; earlier	pure (ind.)	but when; but because	yato ca kho (idiom)
before, previously	pubbe (ind.)	buys; purchases	kināti
before, previously	pubbe (ind.)	by oneself for/to oneself	attanāva attano (idiom.)
beggar; mendicant	yācaka (m.)	calamity; misfortune; lit. it comes calmed; tranquillised	īti (f.) [ʔi + ti]
begins; starts; undertakes	ārabhati	carefully reconsiders; re-inspects	samita (pp. of sammati)
being; becoming; existence	bhava (m.)	carries; carries away; takes away	anupekkhati
being; living being; lit. become	bhūta (nt.) [ʔbhū + ta]	carrying; leading	harati
benefit (in); good result (of)	ānisaṁsa (m.)	carrying water (e.g. stream)	vāha (adj.)
benefit; reason; purpose	atthavasa (nt.)	cat	vārivaha (adj.)
best part; cream	maṇḍa (m.)	cattle; oxen	biḷāra (m.)
beyond; across; over	pāraṁ (ind.)	causes an alteration; suggests an improvement	gāvo (m.) [go + āvo]
bird	sakuṇa (m.)	certainly; definitely; lit. one point-ness	vikappaṁ āpajjati (idiom)
blind person; lit. dark	andha (m.)	change; alteration	ekaṁsena (ind.) [eka + aṁsa + ena]
blotched; stained	sabala (adj.)	change; alteration	vipariṇāma (m.)
bodily behaviour; physical conduct	kāyasamācāra (m.)	changed; altered	vipariṇāma (m.)
body; physical body	kāya (m.)	changes; altered, distorted	vipariṇata (pp. of vipariṇamati)
body; physical body	kāya (m.)	changes; alters; lit. completely bends around	vipariṇamati
both	ubho (ind.)	changes; alters; lit. completely bends around	vipariṇamati
bowl; cup	mallaka (m.)	chews	vipariṇamati
boy	dāraka (m.)	chief; headman; leader	khādati
breaks; splits; shatters	bhindaṭi	clean; clear; transparent	gāmaṇi (m.) [gāma + aṇi]
brings	āharati	clean; pure; bright; perfect	accha (adj.)
broom	sammuṇṇaṇī (f.)	cleans; clears; purifies; lit. makes pure	parisuddha (adj.)
brother	bhātar (m.) / bhātuka / bhāti	closet; cupboard	sodheti
brother(s); friend(s)	āvuso (ind.) [shortened from āyasmanto]		koṭṭhaka (m.)

cloth; clothes; robe	vattha (nt.)	control; restraint; holding back	samvara (m.)
cloth; garments	dussa (nt.)	controls; restrains	samvarati
coffee drink	kāphīpāna (nt.)	convinces; persuades; lit. causes to know	saññāpeti
cold	sīta (adj.)	cook (noun)	sūda (m.)
cold water	sītodaka (nt.) [sīta + udaka]	cooks (verb)	pacati
comes	āgacchati	Cool down / blow away the great passion!	Nibbāpehi mahārāgaṃ!
comes back (to); falls back (on); lit. goes back	pacceti	could be; may be	siyā (opt.irreg. of athi)
comfort; happiness; pleasure;	sukha (nt.)	country; province; area	janapada (m.)
contentment	āgata (nt.)	covers up; wraps over	onandhati
coming; arrival	āgata (nt.)	cow; ox; cattle	go (m.)
community; monastic order	Saṅgha (m.)	created, conditioned, fabricated; lit. put together	saṅkhata (pp. of saṅkharoti) [saṃ + √kar + ta]
compassion; pity	anukampā (f.)	cries; weeps; wails	rodati
(1) completely; fully (2) perfectly; rightly; correctly	sammā (ind.)	cultivates; develops; lit. causes to become	bhāveti
completely comprehends; knows full well	parijānāti	(1) danger; problem (2) disadvantage; drawback	ādinava (m.)
completely cooled; lit. blows away	nibbāti	darkness; blackness; blindness; lit. blind making	andhakāra (m.) [andha + kāra]
comprehends; understands	vijānāti	daughter	dhītār (f.)
concerning this life; regarding this world; relevant to here and now	diṭṭhadhammika (adj.)	daughter of Māra	māradhītār (f.)
conduct; behaviour; activity	sammācāra (m.)	day	aṇha (m.)
confesses	āvikaroti	day	diva (m.) / divasa (nt.)
congee; sour gruel; rice husk porridge	kaṇṇājāka (nt.)	day-time	majjhānikasamaya (m.)
considers as; takes as; regards as; lit. puts	dahati	(1) death (2) schism; split; lit. breakup	bhedā (m.)
consumed; destroyed	khīṇa (pp. of khīyati)	death; dying	maraṇa (nt.)
contact; sense impingement; touch	phassa (m.)	death personified	māra (m.)
continuity of the good teaching;	saddhammatṭhiti (f.)	defilement; impurity	kilesa (m.)
longevity of the true doctrine		delight; joy; rapture; feeling of love	pīti (f.)

dependent; depending (on)	paṭicca (ger. of pacceṭi)	drink; beverage	pāna (nt.)
descends (into); goes down (into)	otarati	drinks; imbibes	pivati
desires; longs (for)	nikāmeti	dropped; discarded; set aside	mikkhita (pp. of mikkhīpati)
desires; wants	icchatī	drowsiness; sluggishness	middha (nt.)
detached (from); without desire (for); lost interest (in)	viratta (pp. of virajjati)	dullness and drowsiness; sloth and torpor	thinamiddha (nt.)
dies	mīyati	dullness; drowsiness; fuzziness;	thina (nt.)
diminishes; decreases; gets less; is lost	jīyati	sluggishness	
dirty; messy	uklāpa (adj.)	dullness; sloth	thinamiddha (nt.)
disappears; vanishes; perishes; is destroyed	vinassati	dwelling; building; house	agāra (nt.)
discharge; suppuration; outflow; effluent	āsava (m.)	ear hole; lit. ear stream	kaṇṇasota (nt.)
disciple; pupil; follower	sāvaka (m.)	ear	kaṇṇa (m.)
discipline; training; lit. leading out	vinaya (m.)	ear	sota (nt.)
discomfort; suffering; unease; stress	dukkha (nt.)	earth; ground; floor	channā (f.)
discontent; aversion; boredom	arati (f.)	ease; comfort; happiness; bliss	sukha (nt.)
discontent; dislike	arati (f.)	easy; comfortable	phāsu (adj.)
discovered; found; attained; lit. arrived	adhigata (pp. of adhigacchati)	eaten; consumed	khadito (pp. of khadati)
discovery; finding; attainment; lit. arrival	adhigama (m.)	eats; enjoys	bhujjati
disintegration; decay; old age; lit. going away	vaya (m.) [vi + √i + *a]	effort; energy	viriya (nt.)
does	karoti	elder; senior monk	thera (m.)
does not drown; does not overwhelm	nābhikīraṭi [na + abhi + √kir + a + ti]	empty dwelling	suññāgāra (nt.)
does not get to; does not obtain	nādhigacchati	empty of; devoid of; without	suñña (adj.)
dog	sunakha (m.)	enjoys; delights (in); takes pleasure (in)	abhiramati
Don't you do!	Mā akāsi!	enjoys; finds pleasure (in)	ramati
doubt; uncertainty	vicikicchā (f.)	enters; goes into	pavisati
dries; desiccates; makes wither; lit. causes to dry up	visoseti	enveloped (with); wrapped (with)	onaddha (pp. of onandhati)
		escape; exit; way out	nissaraṇa (nt.)
		eternal; ancient	sanantana (adj.)
		(1) ethical/moral conduct; virtue (2) behaviour; habit	sīla (nt.)

evening-time	sāyanhasamaya (m.)	fifteen	pañnarasa (card.) [pañca + dasa]
ever; sometime	kadāci (ind.)	fills up	paripūreti
excess; pleasure; indulgence	mada (m.)	finds pleasure (in); is enamoured (with)	rajīati
Excuse me!	Okāsa, bhante.	finds satisfaction (in)	vittim āpajīati (idiom)
exhausts, takes up in a excessive degree	pariyādāti	fire	aggi (m.)
(1) exists; is found; is present (2) is possible	vijīati [√vid + ya + ti]	first (1st); prime	pañhama (ord.)
exists (in); is found (in); is present (in)	vijīati [√vid + ya + ti]	flies up; flies off; flies away	uddāyati
expels (from); throws out; removes; lit. drags out	nikkaḍḍhati	focused on; lit. with such a mind	manasa (adj.)
(1) experiences (2) produces (3) engages in (4) commits (an offense) (5) causes; effects	āpajīati	food; fuel; sustenance	āhāra (m.)
externally; outside	bahi (ind.)	food (lit. an enjoyable)	bhojanīya (m.)
face to face with	sammukha (adj.)	foot-washing water	pāḍodaka (m.) [pāḍa + udaka]
fading of desire (for); dispassion (towards)	virāga (m.)	for a long time	ciraṃ (ind.)
(1) faith; belief (2) confidence (3) romantic devotion; lit. putting heart	saddhā (f.)	for a week; for seven days	sattāhaṃ (ind.)
(1) fall (2) drop; dropping; lit. made to drop	pāta (m.)	forest; wood; wilds; wilderness	arañña (nt.)
falls	nipatati	formerly, earlier	purā (ind.)
far side; far shore	pāra (nt.)	form	rūpa (nt.)
fatigue; tiredness	kīlamatha (m.)	for those knowing; for those who understand	viñānatam (prp. of viñānati)
feeling	vedanā (f.)	(1) for you; to you (2) your; yours	tuyham (pron.)
feels; experiences; senses; lit. causes to know	vedayati	fourteen	catuddasa / cuddasa (card.)
feels; experiences; senses	vedeti	friendliness; lit. non-hatred	avera (nt.)
few; not much	appa (adj.)	friend	mitta (m.)
field of merit	puññakkhetta (nt.)	from far, from the further shore	pārato / parato (abl.) [para + to]
field; plot of land	khetta (nt.)	from here	ito (ind.)
		from near, from the near shore	orato / aparato
		(1) from that (2) therefore; that is why	tasmā
		from there	tato (ind.)
		from travelling (from going on the journey)	addhānam āgato
		(1) fruit; berry (2) consequence; result	phala (nt.)

full (of); filled (with)	pūra (adj.)
fully engaged; diligently practising	suppayutta (adj.) [su + payutta]
fun; joke; play	dava (m.)
gathers together; assembles; lit. falls together	sannipatati
general (army)	senānī (m.)
gets pleasure/pain; produces; engages in	āpajjati
gets; receives; obtains	labhati
gets; receives; obtains	labhati
gets to; attains; obtains; lit. arrives at	adhigacchati
gets up; gets out; arouses oneself; lit. stands up	uṭṭhahati, uṭṭhāti
gift; donation	dakkhinā (f.)
gives	deti
gives up; abandons; lets go (of)	pajjahati
gives up; abandons	pajjahati
(1) giving; offering; generosity (2) alms; gift	dāna (nt.)
giving up; abandoning	pahāya (ger. of pajjahati)
goal; purpose	attha (m.)
goal; purpose; want	attha (m.)
goes away; turns aside	apagacchati
goes beyond; surpasses; transgresses	accayati
goes forth (ordains as monk); lit. goes into exile	pabbajati
goes	gacchati
goes to; travels to	yāti
gold	suvaṇṇa (nt.)
gone to bed	sayanagata (adj.)
good evening	susāyanha [su + sāya + anha]

good midday	sumajjhanhika [su + majjha + anha + ika]
Good morning (daybreak) Ven. Sir!	Suppabhātaṁ bhante.
Good morning everyone.	Suppabhātaṁ sabbesaṁ.
good morning	suppabhāta [su + pabhāta]
goods; wares; merchandise	bhaṇḍa (nt.)
grabs hold (of); seizes; takes	gaṇhāti
granary; treasury; storehouse	koṭṭhāgāra (nt.)
greeted	sammodi (aor. of sammodati)
greeted	sammodati
growth; increase	virtūlhi (f.)
growth (of); increase (of); lit. more state	bhiiyyobhāva (m.) [bhiiyo + bhāva]
guest	āgata (m.)
guru; esteemed person	garu (m.)
hall; shed	sālā (f.)
hand; palm	pāṇi (m.)
happiness (for); appreciation	muditā (f.) [v[mud + ita + ā]
harnesses; employs; applies	payuñjati
has fun; amuses oneself (with)	saṅkēlayati (from kīlāti)
hatred; hostility	vera (nt.)
hatred; ill-will; animosity; hostility	vera (nt.)
have reached; have arrived (at)	patta (pp. of pāpuṇāti)
having abandoned the five hindrances	pañca nīvaraṇe pahāya (idiom)
having eaten	bhuttvā (abs. of bhunñati)
having got; having obtained	laddhā (abs. of labhati)
having known	ñātvā / jānitvā
having raised / held up	paggaḥetvā (ger. of paggaṇhāti)
having taken; having grabbed hold (of)	gaḥetvā (abs. of gaṇhāti)
having taken over the mind, it remains	cittam pariyādāya tiṭṭhati (idiom)
healthy; beneficial; good; wholesome	kusala (adj.)

healthy; well; lit. able	kallaka (adj.)
hearing from another person; word of another	parato ca ghoso (idiom)
hears	sunāti
he attends to me	so maṇ upaṭṭhāti
heavenly being; a god	deva (m.)
he is (√as)	atthi
he is (√hū)	hoti
helpful; useful	upakāra (adj.)
here	idha (ind.)
here; in this place	atra (ind.)
(1) here; now; in this world; (2) in this case	idha (ind.)
he	so, sa (m.)
he who attends to the ill	yo glāṇaṇ upaṭṭhāti
he who (m.nom.)	yo (m.)
he who; whoever; whatever; whichever	yo (pron., masc.nom.sg. of ya)
he will do; he will make	kāhāti (fut.) [√kar + o + ti]
highest; supreme	agga (adj.)
highest; unsurpassed; incomparable; lit. nothing higher	anuttara (adj.)
his	assa (pron.)
hits; beats; stabs	hanati
holding back; restraining; lit. holding down	niggaha (adj.) [ni + √gah + a]
holds up; carries; bears in mind	dhāreti
holds up; raises up	paḡgaṇhāti
hole; crack	chidda (nt.)
horse	assa (m.)
hot	uṇha (adj.)

hot water	uṇhodaka (nt.) [uṇha + udaka]
house builder; mason; carpenter	gahakāra (m.)
house; dwelling	geha (nt.)
house; dwelling	geha (nt.) [√gah + a]
householder; landowner	gahapatika (m.) [gaha + pati + ka]
house; home; lit. entering down	nivesana (nt.)
How indeed? Why on earth?	kiṇ nu kho (idiom)
How?	katham (ind.)
How?	kinti (ind.)
how many?	kittaka (adj.)
how many?	kittaka (adj.) [ka + tta + ka]
how-old? lit. having how many years?	kativassa (adj.)
human being; man; person	manussa (m.)
I am (√as)	asmi
I am (√hū)	homi
I don't know.	Na jānāmi.
I don't understand.	Na pañānāmi.
(I feel) sorry. (for your situation)	Kāruṇaṇ.
if more than that	tato ce uttari (idiom)
if not	no ce
if	sace (ind.)
if; whether; perhaps	yadi (ind.)
I have (in my presence there are)	mama santike santi (idiom)
I have (my things are)	mayhaṇ ... santi
I hope; I trust	kacci (ind.)
I hope you are...	kacci'si [kacci + asi]
illness; affliction	ābādha (m.)
ill will; lit. going wrong	byāpāda (m.)
immediately after that; with no interval	anantaraṇ (ind.)
imposes (on); inflicts (on)	paṇeti

in both cases; on both sides; lit. both matters	ubhayattha (ind.) [ubhaya + attha]
indignant; angry; annoyed	kupita (pp. of kuppati)
inflicts punishment; imposes a fine	daṇḍaṃ paṇeti (idiom)
informs	āroceti
in future	āyatiṃ (ind.)
inspiration; faith; trust; confidence; lit. settling	pasāda (m.)
intent; engaged	payutta (pp. of payuñjati)
intention; volition; choice; lit. making together	saṅkhāra (m.)
in the future; hereafter	samparāyika (adj.)
in the presence (of); near (to)	santike (ind.)
in those; among those	tesu (pron.) [ta + esu]
in us; among us	amhesu (pron.) (1st.loc.pl of ahaṃ)
in whatever way	yathā yathā (idiom)
I (pron.)	ahaṃ
irritated; annoyed; displeased; lit. not own mind	anattamaṇa (adj.) [na + attā + maṇa]
is abandoned; is given up	pahiyati (pr.pass. of pajahati)
is able (to)	sakkoti
is angered; is provoked; is irritated	kuppati
is; being; becomes	bhavati
(is) born	jāyati
is burned; is scorched; is on fire	dayhati
is calmed; is appeased	sammati
is calmed; is appeased	sammati (pr. pass.) [samma + ti]
is destroyed; is exhausted	khīyati
is happy; enjoys himself; rejoices	modati [√mud + *a + ti]

is happy (with); delights (in); likes; enjoys	nandati
is hurt; is killed; is slaughtered	haññati (pr. pass. of hanati)
is in solitude; seeks privacy	rahāyati
is received; is obtained	labbhati (pass. of labhati)
is said to be; is called	vaccati (pass. of vacati)
is suitable; worthy (for); enough (for)	alaṃ (ind.)
It is cold today.	Ajīṭṭitaṃ.
It is hot today.	Ajīṅgacūpaṇa. [ajja (ind.) + ati + uṇha]
it is possible; it is plausible; lit. a basis exists	thānaṃ vijjati (idiom)
it is suitable; it is allowable	kappati
its; of/for that	tassa (gen./dat. of ta 'it, that')
it	taṃ, tad (nt.)
it; that	ta / taṃ (pron.)
jewel; gemstone	maṇi (m.)
joy; happiness; pleasure; lit. gain	vitti (f.)
just indeed; only just	h'eva (ind.) [hi + eva]
Kāṭhina-cloth	kāṭhinadussa (nt.)
king; ruler	rāja (m.)
knower of the world (epithet of the Buddha)	lokavidū (m.)
knows clearly; understands; distinguishes	pajānāti
knows for oneself; personally realizes	sacchikaroti
knows	jānati
knows; understands	jānāti
lamp; light; lighting	padīpa (m.)
laughs; jokes	saṃjāgghati
layman; male lay follower	upāsaka (m.)

laywoman; female lay follower	upāsikā (f.)	meditative calm; lit. meditating	jhāna (nt.)
laziness; tiredness	tandī (f.)	mentally examines	manasānupekkhati
leads; carries away; takes away	neti	merchant; trader; dealer	vāṇija (m.)
leads (to); results (in); causes	saṁvattati	merit; good deed	puñña (nt.)
learned by heart; mastered	pariyatta (adj. pp. of pariyāṇaṭi)	mind; heart; mental act	citta (nt.)
length of life; life-span	āyuppanāna (nt.) [āyu + panāna]	monkey; ape	makkata (m.)
lies down; rests; sleeps	sayati	monk; mendicant; lit. beggar	bhikkhu (m.)
lies; lies around; lit. sleeps	seti	moon	canda (m.)
light; brightness; clarity	aloka (m.)	more; greater; bigger	bahutara
like; as; according to; how	yathā (ind.)	more; greater; superior	bhiyyo (ind.)
like; as; according to; how	yathā (ind.)	moreover; and so; but; or; however	pana (ind.)
lion	sīha (m.)	morning-time	pubbaṇhasamaya (m.)
little fatigue; little tiredness	appakilamatha (m.)	mother and father; parents	mātāpitar (m.)
little; tiny; minute	thoka (adj.)	moved over; shifted; transferred	saṅkanta (pp. of saṅkamati)
lives (in); dwells	viharati	moved over, shifted, transferred	saṅkanta (pp. of saṅkamati) [saṁ + √kam + ta]
lives	jīvati	moves about; wanders about	vicarati
long road; journey	addhāna (nt.)	myself slept well	sukhamasayittham (aor. 1st.refl.)
long road; journey	addhāna (nt.)	my; to me; for me	me / mayha / mama (pron.)
looking (at); observing; watching	anupassī (adj.)	near side; near shore	ora (nt.) / apāra (nt.)
loves; holds dear; is fond of	piyāyati	neglects; omits	riñcati
(1) man; person (2) servant; labourer (3) grammatical person	purisa (m.)	Never mind (leave it aside).	Tiṭṭhatu, bhante.
man; person	nara (m.)	never	na kadāci (idiom)
many; much; a lot (of); great; large	bahu (adj.) [√bah + u]	new; fresh	nava (adj.)
many people; many things; a lot	bahū (m.pl. of bahu)	next; after	para (adj.)
market; bazaar; market place	antarāpāṇa (m.)	night	sāya (nt.)
master; gentleman	ayya (m.)	nods off; dozes off	pacalāyati
master; gentleman; sir	ayya (m.)	No.	No hetam, bhante.
meditates (on); contemplates; reflects	upanijjhāyati	not I	nāhaṁ [na + ahaṁ]
(on)		now	idāni (ind.)



now, if a monk...; further, ...	bhikkhu paṇ'eva (idiom) [paṇa + eva]
(object of) pleasure; sensual pleasure	kāma (m.)
object of sensual pleasure; lit. sensual strings	kāmaṇa (m.)
obligation; duty	kicca (nt.)
observance day	uposatha (m.)
observing the body, who watches the body	kāyānupassī (adj.) [kāya + anupassī]
obstacle; obstruction; hindrance; lit. blocking	nīvaraṇa (m.)
occurs; happens; befalls; lit. goes down	okkamati
ocean	sāgara (m.)
ochre robe	kāsāva (nt.)
(of a tree) root; base (2) source; origin; root (3) money; cash	mūla (nt.)
offence; transgression	āpatī (f.)
offense; transgression	āpatī (f.)
(of fire) extinguishing; quenching; going out; lit. blowing away	nibbāna (nt.) [nī + √vā + ana]
(of fire) grows cold; lit. causes to blow away	nibbāpeti (caus. of nibbāti)
of the best quality; lit. to be drunk like cream	maṇḍapeyya (adj.)
(of the body) limb	gatta (nt.)
of the teacher; master's; Buddha's	sattu (m.) [√sās + tar + u]
(of time) passes; spends; wastes	atināmeti
old age; growing old; decay	jara (m.) [√jar + a]
one day	ekadā (ind.)
one hundred	sata (card.)
one slept well; one rested comfortably	sukhamasayittha (aor.2nd.pl.)
one without faith or confidence	appasanna (m.)

only; just; merely	eva (ind.)
only; just; merely; exclusively	yeva
organises; arranges; prepares (food; drinks; etc.)	patīyādeti
our; of us; my (royal plural)	amhākaṇi (pron.)
out of compassion; lit. taking pity	anukampaṇi upādāya (idiom)
over; on; around (prefix)	anu-
passes over to, shifts, transmigrates	saṅkamati
passes over to, shifts, transmigrates	saṅkamati
passion; infatuation; lust	rāga (m.)
paying proper attention; wise reflection; lit. attention to the source	yoniso manasikāra (idiom)
pedestrian, traveller	pathika (m.)
personal; lit. see for oneself	sacchi (adj.)
personal; lit. see for oneself	sacchi (adj.)
personal; lit. see for oneself	sacchi (adj.)
personally experiences, realizes; lit. personally does	sacchikaroti
personally; with one's own hand	sahatthā (ind.)
person; individual	puggala (m.)
(1) picks up (2) takes; accepts (3) grasps; learns	uggaṇhāti
(1) piece; part (2) broken; defective (3) chip; break; failure	khaṇḍa (m.)
(1) place (2) reason; ground; basis; lit. standing	thāna (nt.)
(1) place; region (2) point; item; detail	desa (m.)
places down; lays down; sets up	odahati
playing together	saṅkīlati [saṅ + √kil]
plays (with); has fun (with)	kīlāti
Please sit.	Nisīdatha.

pleasure; enjoyment; relish; delight	nandi (f.)
plows; tills; turns the soil	kasati
ponders; reflects; thinks about	anuvṭakkeṭi
Portugal-region	Portugal-deśa
practices; engages in; lit. yokes near	anuyun̄jati
practices; engages (in)	paṭisevati
preference; approval	ruci (f.)
prepares; arranges; considers	kappeti
prepares; sets out (a seat, etc.)	paññāpeti
previous; old; ancient	purāṇa (adj.)
prince	rājākumāra (m.)
privacy; solitude; lit. sticking to oneself	paṭisallāna (nt.)
privately; alone; secretly	raho (ind.)
produces; comes up with	abhinipphādeti
properly; prudently; thoroughly; lit. to the source	yoniso (ind.) [yonī + so]
protects; guards	rakkhati
pulls (towards); tugs (to)	āvin̄chati
punishment; fine	daṇḍa (m.)
purity; purification	pārisuddhi (f.)
(1) puts together; composes; fabricates	saṅkharoti
(2) restores	
rain; downpour	vassa (m.)
rains	vassati
reaches; arrives (at)	pāpunāti
realizing; achieving; attaining; lit. doing personally	sacchikaraṇa (nt.)
really enjoying; very fond (of)	abhirata (adj. pp. of abhīramati)
recently; soon	aciraṇ (ind.)
recites	uddisati

relishes; takes pleasure (in)	assādeti
remorse; regret; lit. remembering back negatively	vippaṭisāra (m.)
repeatedly; again and again	punappunam (ind.)
requisite; everyday item	parikkhāra (m.)
restlessness; agitation	uddhaccakukkucca (nt.)
resulting in; producing; lit. coming up	udraya (adj.)
returns; steps back; goes away; lit. goes back	paṭikkamati
reverence (to); homage (to); lit. bow	namas (m.) [√nam + as]
rice	bhatta (m.)
rice; boiled rice; food; lit. wet stuff; boiled in water	odāna (m.)
rice gruel; congee	yāgu (f.)
rice gruel; rice water	acchakaṇṇiyā (f.)
(1) rice water; congee (2) glue; sticky stuff	kaṇṇiya (nt.)
right here	ettheva [ettha + eva]
right view; correct outlook	sammādiṭṭhi (f.)
rising (from); emerging (from)	uṭṭhaya (ger. of uṭṭhahati)
root (of a tree); base; foot	mūla (nt.)
runs	dhāvati
sage; hermit	muni (m.)
sage; wise man	pandita (m.)
(1) sal tree (2) brother-in-law	sāla (m.)
says; speaks	vadeti
scatters over; sprinkles	abhiṅkirati
scribe, clerk, writer	lekhaṇa (m.)
seat; chair; lit. sitting	āsana (nt.)
seclusion; discrimination	viveka (m.)

seclusion; solitude	viveka (m.)	soot; ash	masi (m.)
seed; germ	bija (nt.)	sorrows; grieves; mourns	socati
seen; found; visible	ditṭha (pp. of √dis)	(Sorry, I have) regret.	Vippatīsāram.
sees; observes; watches	anupassati	(Sorry,) I'll make amends.	Paṭikarissāmi.
sees	passati	(1) sound; voice; utterance (2) rumour; report (3) cry; shout	ghosa (m.)
sees; takes a look (at)	pekkhati	soup; broth	yūsa (m.)
sees; takes a look (at)	pekkhati	(1) sows; plants (2) shaves	vapati
(See you) tomorrow.	Suve.	speaks	bhāsati
sells	vikkiṇāti	speaks	vacati
servant; attendant	sevaka (m.)	speech; talk	bhāsa (m.)
sets out; provides; lit. causes to stand	upatṭhāpeti [upa + √tḥā + *āpe + ti]	spoon	kaṭacchu (m.)
near		spotted; blemished	kammāsa (adj.)
she (f.)	sā (f.)	stability; continuity; longevity; lit. standing	ṭhiti (f.)
She speaks to him/them.	Sā taṃ bhāsati.	stands	tiṭṭhati
shines; blazes; burns	tapati	state; condition; nature	bhāva (m.)
shines (in); looks beautiful (in)	sobhati	stays; dwells	vasati
should be shared with	saddhim samvibhajītabban	steals; robs	coreti
sick; ill; unwell	gilāna (adj.)	stream; river	sota (m.)
silence; quiet	tuṇhī (ind.)	string; thread; tie	guṇa (m.)
silver coin; money; cash	rūpiya (nt.)	striving (in); active (in); lit. going out	nikkāmī (adj.) [ni + √kam + *ī]
sister	bhagini (f.)	strokes; massages; rubs; lit. wipes along	anumajjati [anu + √majj + a + ti]
sits	nisīdati	strong; firm; steady	dalha (adj.)
sitting alone	ekamāsīna (adj.) [eka + āsīna]	studies well; learns thoroughly; masters; lit. reaches	pariyāpuṇāti
sitting hall	āsanasālā (f.)	suitable time (for)	pattakalla (nt.)
sitting place; seat	nisajjā (f.)	sun; lit. shining	surīya (m.)
skin	taca (m.)	sunrise; dawn; daybreak	pabhāta (nt.)
sky	ākāsa (m.)	support; help; assistance	anuggaha (m.) [anu + √gah + a]
sleeps well (happily); rests comfortably	sukhain seti (idiom)		
slept well; rested comfortably	sukhamasayi (aor.2nd/3rd.sg.)		
some or other; even some; just some	kocideva		

(1) support; requisite; necessity (2) cause, reason; condition (for)	paccaya (m.)	there the reverence (to); the homage (to); lit. bow	tattha / tatra (ind.) namo (ind.; nom.sg. of namas)
sweeping	sammajjana (nt. from sammajjati)	these	ime / imā / imāni (pron.)
sweeping that place	taṇṭhāna-sammajjanam	they are (√as)	santi
sweeps; cleans	sammajjati [sain + √maj + a + ti]	they are (√hū)	honti
takes; accepts; receives	paṭiggaṇhāti	they (f.)	tā, tāyo (f.)
takes; accepts; receives	paṭiggaṇhāti	they go to; they travel to	yanti (3rd.pl of yāti)
takes a seat; sits down; lit. prepares a seat	nisajjam kappeti (idiom.)	they (m.)	te (m.)
(1) takes; grasps; embraces (2) steals; takes (3) obeys; follows; accepts; lit. takes	ādiyati	they (nt.)	tāni (nt.)
takes; grasps (onto); lit. takes near takes	upādiyati	thief; robber	cora (m.)
takes	harati	(1) thinks (about) (2) meditates; contemplates (3) broods (4) burns	jhāyati
(1) taking; grasping; embracing (2) receiving; accepting	ādāya (ger. of ādiyati)	think; presumes; supposes	maññati
taking; grasping (onto); lit. taking near talks; speaks; converses	upādāya (ger. of upādiyati)	this; he; it	esa (pron.)
teacher; master	sallapati	this; he; it	esa (pron.)
teacher; religious leader	sattar (m.) [√sās + tar]	this indeed; certainly this	hiḍam (sandhi.) [hi + idaṁ]
teaches; explains	ācariya (m.)	this is his	ayamassa
ten	deseti	this is mine	meso
Thank you.	dasa (card.)	this; this person; this thing	ayaṁ (pron.)
that much; that far; still; at least	Anumodāmi.	this; this person; this thing	ayaṁ (pron.)
the born	tāva (ind.)	thought; reflection	vitakka (m.)
theft; stealing; lit. taking what is not given	jāta (pp. of jāyati)	(1) throws down; discards (2) puts down (3) keeps; stores	nikkhipati
(1) then; after that (2) yet; but still; however	adinnādāna (nt.)	throws down; discards; drops time; occasion	nikkhipati samaya (m.)
therefore; in that case; if that's so there; in that place	atha kho (idiom.) tena hi tāhim (ind.)	to ask; to question (infinitive) to buy to converse (with) today	pucchitum ketum / kinītum sallapitum (inf. of sallapati) ajja (ind.)

to do; to make	kātuṃ (inf.)	untreated soup; bean broth	akataṃyasa (m.)
to/for her; to/for that	tassā (f.dat.sg.pron.) [ta + ssā]	untroubled; carefree; problem-free	anagha (adj.) [na + agha]
to/for the cow, the cow's (irregular form)	gavassa, gāvassa	venerable; reverend	āvasmant (m.)
together with / accompanied by	saddhim, saha (ind.)	view; belief; opinion	ditṭhi (f.)
to lie down; to sleep	sayitum	village; hamlet	gāma (m.)
(1) to me; for me (2) my; mine	mayham (pron.)	Wait (stay) here. / May you wait here.	Ettheva tiṭṭha / tiṭṭhatha.
to me	main	walking tour; walking journey	cārikā (f.)
too hot	accuṇḥa (adj.) [ati + uṇḥa]	walks	carati
tooth-stick; toothbrush	dantapona (nt.)	wanders on tour; walks about	cārikam carati (idiom.)
to see (infinitive)	passitum	wanting; lit. over thinking	abhiḥijhā (f.)
to sell	vikkiṇitum (inf. of vikkiṇāti)	warding off; repelling; driving off	paṭighāta (m.)
to stay (infinitive)	vasitum	washes; cleans; rinses	dhovati
touched (by); contacted (by)	phuṭṭha (pp. of phusati)	washing water; rinsing water; lit. to be used	paribhojanīya (adj.)
touches; contacts; feels	phusati	was lost	jīyittha (aor. 3rd. refl. sg. of jīyati)
to where?	kuhim (ind.) [ka + him]	water; drinking water; lit. to be drunk	pāṇīya (nt.)
(1) town; city (2) fortress; stronghold	nagara (nt.)	water (stream)	vāri (nt.)
town; market town	nigama (m.)	water	udaka (nt.)
(1) to you; for you (2) your; of you	tava (pron.)	we are (√as)	asma
to you; for you	tava (pron.)	we are (√hū)	homa
tree	rukka (m.)	(1) wearing away; exhausting (2) obsessing; overpowering; lit. completely seizing	pariyādāya
trouble; misfortune; pain; misery	agha (nt.)	wearing away; destruction	khaya (m. from khīyati)
trunk of pride; raised trunk (of an elephant)	uccāsaṇḍā (f.) [uccā + saṇḍā]	we could be; we may be (√as)	assāma (opt. pl. of assa)
truth	sacca (nt.)	Welcome here.	Svāgataṃ.
twenty	visati (card.) [dvi + dasa + ti]	welfare (of); benefit (of); blessing	hita (nt.)
unbeneficial; harmful	ahitāya (dat.sg. of na + hita)	well-behaved; good; honest	pesala (adj.)
undertaking; entering on; attaining	upasampajja (ger. of upasampajjati)	well-being; excellence	suṭṭhuta (f.)
unrepentant; obdurate; obstinate; lit. difficult to embarrass into silence	dummarku (adj.) [dur + marku]	well-being; prosperity	suvatti (f.) [su + √as + ti]

well; good; right	sut̥hu (ind.)	without; -less; abstaining (from)	apeta (adj.)
we	mayam̐	with this	iminā (pron.) [ima + inā]
When?	kadā (ind.)	with, together with	saddhim, saha (ind.)
when ... then ...	yadā ... tadā ... (idiom)	wooden spoon; ladle	dabbī (f.)
when; whenever	yadā (ind.)	world; cosmos	loka (m.)
where? from where?	kuto (ind.)	worn out; tired	kilanta (adj.)
where?; from where?	kuto (ind.) [ka + to]	worthy of offerings	dak̐khiṇeyya (adj.)
Where is the market?	Kattha antarāpano?	Yes.	Āma / Evan̐ bhante.
Where?	kattha (ind.)	yesterday	hiyo (ind.)
white	seta (adj.)	you all are (√as)	attha
who has faith (in); who has confidence	pasanna (adj.)	you all are (√hū)	hotha
(in); lit. settled		you all are (√as)	asayittha (aor.2nd.pl. of seti)
who has made merit; has gained	katapuñña (adj.) [kata + puñña]	you all slept	asi
spiritual wealth		you are (√as)	hosi
whose; of/for whom	yassa (gen./dat. of ya 'who')	you are (√hū)	akāsi
who?; what?; which?	ka / ko (pron.)	you did (irregular)	asayi (aor.2nd/3rd.sg. of seti)
Why is that? Of what cause?	Tam̐ kissa hetu?	you/he slept	tumhe
why?; lit. from what?	kasmā (ind.) [ka + smā]	you (pl.)	tuyha (pron.)
will bring	āharissati	your; yours	tvam̐
wise man; knowledgable man	viññū (m.) [vi + √ñā + ū]	you (sg.)	kāhasi (fut.) [√kar + o + si]
wise man; seer; lit. knower	vidū (m.) [√vid + ū]	you will make; you will build	
wise man; seer	vidū (m.)		
wishes; wants	icchati		
(wishing) oh may!; if only!	aho vata (idiom.)		
(1) wish; will; (2) control (over); mastery	vasa (m.)		
(over)			
with/by mind; with thought	cetasā (m.)		
with mind; by mind; with thought	cetasā (m.)		
without; free (from); with no; lit. gone	apagata (adj., pp. of apagacchati)		
away			



- ☐ 1. nom
- ☐ 2. acc
- ☐ 3. inst
- ☐ 4. dat
- ☐ 5. abl
- ☐ 6. gen
- ☐ 7. loc
- ☐ 8. voc
- ☐ ind
- ☐ verb





## Vocabulary: Sentences

A bhikkhu gives a bowl to a bhikkhu.	bhikkhu bhikkhussa pattam deti	And where do you live Sir?	Katthaṇca vasatha bhante?
A bhikkhu walks to a village with a bhikkhuni.	bhikkhu bhikkhuniyā gāmaṃ carati	And where from, you Ven., have you come?	Kuto ca tvam bhante, āgacchasi?
A bone covered with skin; it looks beautiful with clothes.	Aṭṭhi tacena onaddham, saha vatthebhi sobhati.	Are you able to converse “into” Pāli?	Sakosi tvam pālibhāsāya sallapitum?
A cup of cold water will be refreshing (healthy).	Siṇḍakamalako kallako bhavissati.	Are you at your mother and father’s house?	Api nu Idāni māṭāpitūgarāṃ / -garāmi / -gare viharasi?
A cup with hot water is a good idea (agreeable thought).	Mallako uṇhodakassa viakkam piyarupam. / Uṇhodaka mallako vitakko piyarūpo (hoti).	Before the meal, we should put out seats.	Purebhattam, āsane / āsanāni paññāpema.
After burning the tree with fire, they may make ash.	Rukkham agginā jhāpetvā masim kareyya.	Be heedful! (i.e. take care!)	Appamādosī!
After eating the food, I rinse my bowl, clean my teeth and go to the hall.	Ahaṃ odanaṃ bhuñjivā, pattam dhovivā, dante sodhetvā, sālāṃ gacchāmi.	Bhikkhus, I allow rice water (clear congee).	“Anujānāmi, bhikkhave, akatayūsaṃ”ti.
After sitting down there, he stands up from there.	So tatra nisidivā tato utthāti / utthahati.	Bhikkhus, I allow rice water (clear congee).	“Anujānāmi, bhikkhave, acchakaññin”ti.
After staying here today, tomorrow we go there.	Mayam aṇa idha vasitvā suve tahiṃ gacchāma.	Birds fly in the sky.	Sakuṇā ākāse uddāyanti.
After the meal, we should sweep the place.	Pacchābhattam, taṇṭhānaṃ sammajjeyyāma.	But by non-hatred is calmed, this truth is eternal.	Averena ca sammanti, esa dhammo sanantano.
All the boys are crying.	Sabbepime dārakā rodanti.	By means of the Teaching, men go to the far shore.	Manussā dhammena pārāṃ gacchanti.
An assembly such as this is worth traveling many leagues to see.	Yathārūpaṃ parisam alaṃ yojanagānanāpi dassanāya gantum.	By this truth may there be well-being.	Etena saccena suvatthi hotu.
And have you not had trouble getting almsfood? (And not, with the almsfood, you are tired?)	Na ca piṇḍakena kilantosi?	Come here, layman!	Ehi / Āgacchāhi upāsaka!
and I’m not tired, friend, from traveling.	... appakilamathena cāhaṃ [ca ahaṃ], āvuso, addhānaṃ āgato.	Discontent is a daughter of Māra.	Aratī ekā māradhītārā.
and the other two still attend schools.	dve tāva pāṭha-sālāsu ugganhanṭi.	Don’t go! (imperative)	Mā gaccha!
And where are you now?	Idāni katthaṇca hosi?	Do you delight, ascetic?	Nandasi, samaṇa?
		Do you go?	Api nu / Kiṃ gacchasi?
		Do you have brothers and sisters too?	Tuyham bhātu-bhaginiyo pi santi?
		Do you know Pāli-talk?	Tvaṃ pālibhāsaṃ jānāsi?
		Do you like this place?	Piyāyasi tvam idaṃ tṭhānaṃ?
		(Due to the) first jhāna there is delight in solitude.	Paṭhamena jhānena suññāgāre abhirati.
		Fire, having rose up, burns down the householder’s house.	Aggi utthāya gahapatikassa gehaṃ dāhati.

for (inspiring) faith in those without faith	appasannānaṃ pasādāya
for restraining obstinate individuals	dummaṅkūnaṃ puṅgalānaṃ niggaḥāya
for the ease of the Saṅgha	saṅghaphāsutāya
for the ease of well-behaved monks	pesalānaṃ bhikkhūnaṃ phāsuvihārāya
for the excellence of the Saṅgha	saṅghasutṭhātāya
for the growth of faithful individuals	pasannānaṃ bhivvobhāvāya
For the personal achieving of the escape (and) extinguishing of all suffering	Sabbadukkha nissaraṇa nibbāna
for the restraint of presently visible (mental) effluents	sacchikaranathāya ... diṭṭhadhammikānaṃ āsavānaṃ saṃvarāya
for the warding off of future (mental) effluents	samparāyikānaṃ āsavānaṃ paṭighātāya
For what purpose have you come? (You what to do came?)	Tvaṃ kim katum āgato si?
From here, to where do you go?	Ito tvaṃ kuhiṃ gacchasi?
Give congee, give rice, give food!	Yāguṃ detha, bhattam detha, khādaniyaṃ detha!
Go at your convenience.	Yassadāni tumhe kālaṃ maññaṭha.
Go at your convenience.	Yassadāni tvaṃ kālaṃ mañhasi.
Go away, beings!	Paṭikkamantu bhūtāni!
Good morning friend! Are you well?	Suppabhātāṃ āvuso. Kacci si khamaniyaṃ?
Have you not had trouble? (not tired/ weary you are 'vas')	Na kilantosi?
Having approached, he greeted the Blessed One.	Upasankamitvā bhagavatā saddhiṃ sammodi.
Having been washed, they should be dried.	Dhovitvā, visoseyyāsi / visosetabbāni.
Having come here, having cooked, they go.	Te idha āgantvā pacitvā gacchanti.

Having eaten, having drunk, you lie down.	Tvaṃ buñjītvā pivitvā sayasi.
Having eaten, I don't want to lie down.	Ahaṃ bhuñjītvā sayitum na icchāmi.
Having given this robe, may you let me go forth Sir, out of compassion.	... etaṃ kāsāvaṃ datvā, pabbajjetha maṃ bhante, anukampaṃ upādāya.
Having heard that teaching we know thus...	Mayaṃ taṃ dhammaṃ sutvā evaṃ jānāma...
Having taken my bowl, the alms should be shared with the bhikkhus.	Me pattaṃ gahetvā / ādāya, piṇḍaṃ bhikkhūhi saddhiṃ saṃvibhajjātabbam.
Having walked for alms, having received a lot of food, my bowl is heavy.	Piṇḍāya carivā / gatvā, bahu khādaniyaṃ paṭiggahetvā / labbhivā, me patto garo.
Having washed my bowl, you should put (it) in the cupboard.	Me pattaṃ dhovitvā, koṭṭhake odahēya.
He confesses the offense.	Āpattiṃ āvīkaroti.
he doesn't achieve rapture and bliss	pīṭasukhaṃ nādhigacchati
He, from the breakup of the body, from after death...	So, kāyassa bhedā, paraṃ maraṇā ...
He gives her the cloth.	So tassā dussam deti.
He, having gone there, comes here.	So tatra gantvā idha āgacchati.
He needed bean broth.	Akatayūseṇa attho hoti.
He needed rice water (clear congee).	Acchakaññiyā attho hoti.
Here, bhikkhus, a bhikkhu observes the body in the body...	Idha, bhikkhave, bhikkhu kāye kāyānupassī vīharati ...
Here he rejoices, after (death) he rejoice, the merit-doer rejoices on both sides.	Idha modati pecca modati, katapuñño ubhayattha modati.
Here in the morning it is cold, and in the daytime is it hot.	Idha pubbaṇhasamaye ca sīto hoti, majjhanhikasamaye ca uṇho hoti.
Here, the merchant is my friend.	Idha vāṇijo mayhaṃ mitto hoti.
He should sweep the floor and he should expel the ants with this broom.	Chamā ca sammajjēyya, kipillikā ca nikkaḍḍhēyya iminā sammunñaniyā.

He speaks with our given consent and approval.	Chandaṇa ruciṇca ādāya volharati.
He wanders about with a woman.	Mātugāmena saddhiṃ cārikam carati.
He wishes to stay here.	So idha vasitum icchati.
Hey layman, come here!	Ehi upāsaka!
Homage to him, the Blessed One.	Namo tassa bhagavato.
Homage to the Buddha.	Namo Buddhāya / Buddhassa.
How are you untroubled, mendicant?	Katham tvaṃ anagho bhikkhu, katham nandi na vijjati?
How is delight not found in you?	Katham taṃ ekamāsamaṃ, aratī nābhikkirati?
How, as you sit alone, does discontent not overwhelm you?	Kinti karomi?
How can I help (do)?	Kinti karomi bhante?
How can I help (do), Sir?	Kittakaṃ mūlaṃ 'dāni tava santike arthi?
How much (many) money have you now with you?	Kativasso 'si tvaṃ (āyuna)?
How old are you? (How many years are you?)	Ahaṃ khamanīyo / Khamanīyaṃ me.
I am alright.	Ahaṃ eko pathiko.
I am a way-farer.	Ahaṃ Viṇayaabāhu-nāmo 'mhi.
I am called Viṇayaabahu.	Ericeiraṃ pavisāmi.
I am entering the town Ericeira.	Na me, bhante, khamanīyaṃ.
I am not well.	Na me, bhante, khamanīyaṃ. Sītaṃ vedayāmi / paṭisaṇṇavediyāmi.
I am not well, Sir. I feel cold.	Ahaṃ kilantosi. [kilanto + asmi]
I am tired. (Me tired I am 'vas')	Ahaṃ vīsativasso 'mhi.
I am twenty years old.	Tayā saddhiṃ sallapitum āgato 'mhi.
I came here to talk to you. (With you to talk came I am.)	Ahaṃ Indudesato āgacchāmi.
I come from India.	Na jānāmi. Taṃ passasi?
I don't know. Do you see it?	Suññagāraṃ pavisāmi.
I enter the empty hut.	

If, after stealing, he might come here, I may punish (him).	Sace so coretvā idha āgacceyya, dandaṃ paṇeyyāmi.
If he might not produce it...	No ce abhinipphādeyya...
If he should keep it longer than that...	Tato ce uttariṃ nikkhipeyya...
If only we could not be of the nature to die!	Aho vata mayaṃ na maraṇadhammā assāma!
If the assembly hall is dirty, it should be swept.	Sace upaṭṭhānasālā uklāpā hoti, upaṭṭhānasālā sammajjitabbā.
If there's no drinking water, drinking water should be provided.	Sace pānīyaṃ na hoti, pānīyaṃ upaṭṭhāpetabbam.
If there's no rinsing water, rinsing water should be provided.	Sace paribhojanīyaṃ na hoti, paribhojanīyaṃ upaṭṭhāpetabbam.
If the teacher wants coffee, we should prepare coffee.	Sace ācariyaṃ kāphipānaṃ icchati, kāphipānaṃ paṭiyādeṃa.
If you want water, please tell me Sir.	Sace udakaṃ icchasi, vadetha me bhante.
I got more food than (of) Ven. Koviḷo. I will share with him.	Āyasmato Kovilassa bahutaraṃ āhāraṃ labbhami. Ahaṃ tena vibhajissāmi.
I had no trouble getting almsfood. (tired I am 'vas')	Na ca piṇḍakena kilantomi.
I have fourteen rupees.	Cuddasa rūpiyāni mama santike santi.
I hope you all are well.	Kacci vo khamanīyaṃ.
I hope you are well (enduring)?	Kacci te bhante khamanīyaṃ?
I hope you are with little fatigue?	Kacci si appakilamathena?
I hope you're keeping well Ven, I hope you're getting by?	Kacci, bhante, khamanīyaṃ kacci yāpanīyaṃ?
I hope you're with little fatigue from traveling?	Kacci 'si appakilamathena addhānaṃ āgato?
I know a little.	Ahaṃ thokam jānāmi.
I like to become an architect. (I am architect to become desire.)	Ahaṃ eko gahakāraṃ bhavitum icchāmi.
I live in Colombo-town.	Ahaṃ Koḷambanagare vasāmi.

I live in Norway. There it is always cold.	Norway janapade vasāmi. Tatra sītaṃ sabbaḍā.
I may like this place, if it doesn't get too hot. (if here not too hot may become).	Piyāyeyyaṃ idaṃ t̥hānaṃ sacc'daṃ nāccuṇhaṃ bhavēyya.
I'm keeping well, friend, I'm getting by.	Khamanīyaṃ, āvuso, yāpanīyaṃ.
I must go now. Bye for a week.	Handa dāni ahaṃ gacchāmi. (Anantaṃ) sattāhaṃ.
Indeed not by hatred, that hatred is calmed, at any time.	Na hi verēna verāṇi, sammantīdha kudācanaṃ.
In the region (o)f ..., is it hot?	Api nu ...-dese uṇho hoti?
In the town called Ericcira, there is the market. I go there for alms.	Gāme Ericcira nāmo, atthi antarāpaṇo. Tatra piṇḍāya gacchāmi.
I plow and sow.	Ahaṃ kasāmi vapāmi ca.
I see the moon.	Candaṃ passāmi.
It leads to Nibbāna.	Nibbānāya samivattati.
I, together with a friend, go to the village.	Ahaṃ mitteṇa saddhiṃ gāmaṃ gacchāmi.
I trust Sir (you) slept well?	Kacci bhante sukhamasayitha?
I use the requisite.	Parikkharaṃ paṭisevāmi.
I want to sell some goods.	Ahaṃ bhaṇḍāni vikkīṇitum icchāmi.
I (we) must go.	Handa dāni mayaṃ gacchāma.
I will go to another town from here. (I from here to another town I will go.)	Ahaṃ ito aññaṃ nagaraṃ / nigamaṃ gamissāmi.
I will go to the forest to see the Buddha.	Ahaṃ buddhaṃ passitum araṇñaṃ gacchissāmi.
I will wash your cup.	Tuyhaṃ mallakaṃ dhovāmi / dhovissati.
I work in a post-office. (I in one marketplace work I do.)	Ahaṃ ekasmiṃ antarāpaṇe kammaṃ karomi.
Let him live comfortably!	Phāsu vīharatu!
Let the Sangha hear me.	Suṇātu me bhante saṅgho ...

Let the Venerables declare purity.	Paṇisuddhiṃ āyasmanto ārocetha.
Like rivers full of water...	Yathā vāriverahā pūrā...
May all beings be happy.	Sabbe sattā sukhī hontu.
May all misfortunes be avoided, may all illness be dispelled.	Sabbītiyo vivajjantu sabbarogo vinassatu.
May either he or she go.	So vā sā vā gacchatu.
May he come here. (imperative)	Idha āgacchatu.
May the Buddha accept (that) transgression.	Buddho paṭiggaṇhātu accayaṇtaṃ.
May the master come here. (imperative)	Ayyo idha āgacchatu.
May they burn the defilements!	Kilese tapantu!
May they delight in meditation, may they go to the devas.	Bhāvaṇābhiraṭā hontu, gacchantu devatā-gatā.
May they give gifts with conviction, may they always maintain virtue.	Dānaṃ dadantu saddhāya, sīlaṃ rakkhantu sabbaḍā.
May you feel calm!	Samitaṃ vedehi!
May you live 100 years!	Vassasataṃ jīvā!
May you not burn with sensual desire!	Kāmarāgena mā dayhatha!
(May you) Sleep well!	Sukhaṃ sehi!
Monkeys move about on trees.	Makkatā rukkhesu vicaranti.
My age is fifteen.	Mayhaṃ āyuppanāṇaṃ paṇṇarasa.
My father is the merchant Mahānāma.	Mama pitā Mahānāmo vāṇijō.
My name is ...	Ahaṃ bhante ... nāma.
My preceptor's name is Ven. ...	Upajjhāyo me bhante āyasmā ... nāma.
No friend, I haven't slept well.	No hetan, āvuso, na sukhamasayitthaṃ.
No Sir. I come from the country ...	No hetan, bhante. ... janapadasmā āgacchāmi.
not this I am	n'eso 'haṃ'asmi [na + eso + ahaṃ + asmi]
Now rain falls, (so) don't go out.	Idāni devo vassati, mā bhi gacchittha.
Now, we eat here and go there to sow.	Mayaṃ idāni atra bhutvā vapitum tahiṃ gacchāma.

Old age falls.	Yayo nipatati.	The born die.	Jātā mīyanti.
One of them is a merchant, the second one is a clerk,	Tesu eko vāṇiḷo, ditiyo lekhako,	The boys are running.	Dārakā dhāvanti.
on the holy life a defect, crack, stain, blemish	brahmacariyassa khaṇḍampi chiddampi sabalampi kammāsampi	The boys eat the food.	Dārakā bhojanīyaṃ bhuñjanti.
Our bodily behaviour should be purified.	Parisuddho no kāyasamācāro bhavissati.	The boy stands.	Dārako tiṭṭhati.
(Please) Give me (a) toothbrush.	Dantaponam me dehi.	The Buddha was wandering in the land of the Kosals...	Bhagavā kosalesu cārikam carati...
Please sit here. Where does the master go for alms?	Ettheva / Idha nisīdatha. Kūhim / Kathaṃ piṇḍāya ayyo gacchatha?	The chef cooks the rice.	Sūdo bhattam pacati.
(Please) Wash my bowl.	Me pattam dhova / dhovatha.	The community gives this	Saṅgho imam kaṭṭinadussam āyasmato Amarassa deti.
(Please) you could wash these robes (clothes).	Imāni vatthāni dhoveyyāsi.	Kaṭṭina-cloth to Ven. Amaro.	Sudā gahapatino sevakānam odanam pacanti.
Prince Abhaya goes up to the Buddha.	Abhaya rājakumāro yena bhagavā ten'upasaṅkamati.	The cooks cook the rice for the householder's servants.	Mallako bhindati.
Privately, he takes a seat.	Raho nisajjam kappeti.	The cup breaks.	Suriyassa ālokena andhakāro apagato.
Rice cooked by the cook was eaten by the beggar's dog.	Sūdena pacito odano yācakassa sunakhena khādito.	The darkness was dispelled by the sun's light.	Sāvako sihaṃ khādati.
Right here friend. Do you come from the country Spain?	Etthevam āvuso. Spain-desamhā āgacchasi?	The disciple eats the lion.	Sunakhā biḷāre bhussanti.
She comes from there.	Sā tato āgacchati.	The dogs are barking at the cats.	Sunakhā candam bhussanti.
Sitting here, don't cry, go there, having gone and eaten, lie down.	Idha nisīdivā mā rodahi, tatra gacchahi, gantvā bhutvā sayāhi.	The dogs are barking at the moon.	Thero sāvakassa cīvaram deti.
Taken away by thieves, the householder's oxen are slaughtered.	Corehi haritvā, gahapatino gāvo haññanti.	The elder gives the robe to the disciple.	Thero ākāseṇa gāmaṃ gacchati.
Thank you friend, I am tired from coming on the journey.	Anumodāmi āvuso. Kilamathena addhānam āgato.	The elder goes to the village by air.	Thero sāvakena saddhim gāmaṃ gacchati.
That's where I, Ven., am coming from.	Tato ahaṃ, bhante, āgacchāmi.	The elder goes to the village with the disciple ( <i>sāvaka</i> ).	Thero cārikam carati.
The 4 foundations of mindfulness fulfil the 7 factors of enlightenment.	Cattāro satipaṭṭhānā satta bojjhaṅge paripūrenti.	The elder is going on a walk.	Therā viriyam ārabhanti.
The birds eat the seeds.	Sakunā bījāni bhuñjanti.	The elders make an effort.	Upāsako gāmaṃ na gacchati.
The birds fly to the sal trees.	Sakunā sālārukkhe uḍḍayanti.	The layman doesn't go to the village.	Siho sunakhe na passati.
		The lion doesn't see the dogs.	Siho sāvakaṃ khādati.
		The lion eats the disciple.	Siḥā na dhāvanti.
		The lions are not running.	Siho gāme / gāmanhi / gāmasmim carati.
		The lion walks in the village.	Māluvābījāṃ sālāmūle nipatati.
		The mālva-seed falls at the base of sal trees.	

The man eats rice.	Naro bhattam bhuñjati.
The man sits.	Naro nisīdati.
The man's oxen are slaughtered.	Purisassa goṇo / gāvo haññanti.
The men are cooking.	Narā pacanti.
The men run to the barn.	Narā koṭṭhāgarāṃ dhāvanti.
then, Kālamas, you should undertake them and abide in them...	atha tumhe, kalāmā, upasampajja vihareyyātha.
There are in my bed a lot of ants.	Atthi me sayane bahu kipillikā.
There is no equal to the Tathāgata.	Na samo (equal to) atthi tathāgataena.
There is, Ven., in the country (of)	Atthi, bhante, America janapade
America, the monastery called Clear Mountain.	Pasannagiri-nāma vihāro.
There is, Ven., in the region (of)	Atthi, bhante, Portugal-dese
Portugal, the monastery called Sumedhārāma.	Sumedhārāma-nāma vihāro.
The Saṅgha performs the uposatha.	Saṅgho uposathaṃ karoti.
These things are wholesome ... lead to long-term happiness,	Ime dhammā kusalā ... hitāya sukhāya saṃvattanti
these volitions would not lead to affliction	na y'idaṃ saṅkhārā ābādhāya saṃvattēyyuṃ
The sort of stealing for which kings, having caught a thief, would beat or ...	Yathārupe adinnādāne rājāno coraṃ gahetvā, hanēyyuṃ vā...
The wise men are delighted in the Buddha.	Vīṇūno Buddhē pasannā.
The woman stands up.	Mātugāmo uṭṭhahati.
They fill up the ocean.	Paripūrenti sāgarāṃ.
They give ear.	Te sotāṃ odahanti.
They go forth in the bhikkhu-saṅgha.	Te bhikkhu-saṅghe pabbajanti.
They, having seen the disadvantage in sensual pleasures, ...	Te kāmesu ādīnavāṃ disvā, ...
They too now, just live in Colombo.	Te p'īdāni Kolaṃbanagare yeva vasanti.

This is his spoon. Give it to his attendant.	Ayamassa kaṭacchu. Assaṃ / tassāṃ upaṭṭhākāṃ dehi.
This morning I am entering the town Ericeira for alms-round.	Idha pubbaṇhasamayāṃ Ericeira-nigamāṃ piṇḍāya pavisāmi.
Today many men assemble in the village.	Ajja bahū manussā gāme saṃnipatanti.
together with the Buddha	Buddhena saddhiṃ
together with the teacher	ācariyena / ācariyā saddhiṃ
together with the wise men	vinñūhi saddhiṃ
Tomorrow will be hot. Do you want a hot drink?	Suve uṇhaṃ bhavissati. Pānaṃ uṇhaṃ icchasi?
two conditions for the arising of right view	dve paccayā sammāditṭhiyā uppādāya
Venerable, may the master come and sit here.	Bhante, ayyo āgacchatu, idha nisīdatu.
Wait right here Sir, I will bring (it to you).	Ettheva bhante, tiṭṭha / tiṭṭhatha. (Taṃ tvaṃ) āharissāmi.
We are obstructed by birth and death.	Mayaṃ otiṇṇā amha jātijarāmaraṇena.
We don't go there to buy.	Mayaṃ ketuṃ tahiṃ na gacchāma.
We don't like to kill.	Mayaṃ hantuṃ na icchāma.
We don't see the change of the body of the man.	Na passāma manussassa kāyassa vipariṇāmaṃ.
We eat the almsfood not for fun or indulgence...	Mayaṃ piṇḍapātaṃ bhuñjāma neva davāya, na madāya...
We enter the hut.	Agārāṃ pavisāma.
We go to the roots of trees.	Rukkhamūle gacchāma.
We go up to the layman.	Upāsakaṃ upasaṅkamāma.
Welcome, Sir! May the master come here. I hope you are not tired?	Svāgataṃ bhante. Ayyo idha āgacchatu. Kacci'si appakīlammathena?
Well indeed, Sir, I shall be restrained.	Sādhu suṭṭhu bhante saṃvarissāmi.
Well then, ascetic, do you sorrow?	Tena hi, samaṇa, socasi?

We run to the boys.	Mayam dārake dhāvāma.	Who are you?	Ko'si tvam?
What can I do for you, Sir?	Kim tuyham karomi, bhante?	Who here is your friend?	Ko idha tava mitto?
What do you like to be / do? (You what work to do desire?)	Tvam kim kammam kātum icchasi?	Who is your father?	Ko tuyham pitā?
What do you think?	Tam kim maññasī?	Who seeks privacy, he wants solitude.	Yo rahāyati, so vivekam icchati.
Whatever monk who, arranging with a bhikkhuni...	Yo pana bhikkhu bhikkhuniyā saddhiṃ saṃvidhāya...	Why did you come here? (Why here came are you?)	Kasmā idh'āgato si?
What have I gained, friend?	Kim laddhā, āvuso?	Why is that? Today is not hot.	Tam kissa hetu? Na ajj'accuṇham / ajjuṇho.
What have I lost, friend?	Kim jiyitha, āvuso?	Yes, I am able to converse a little.	Āma, aham thokam sallapitum sakkomi.
What is your age? (How many is you life-span?)	Tuyham āyuppanāṇāṃ kittakam?	Yes, I have four brothers and two sisters.	Āma, mayham cattāro bhātaro dve bhaginiyo ca santi.
What is your name?	Kim nāmo si?	Yes, I know you like to walk.	Āma, aham jānāmi, tvam caritum icchasi.
What is your name?	Kinnāmosi?	Yesterday I came here.	Hīyo'ham idh'āgacchīm.
What is your name?	Tuyham nāmam kim? Kin nāmo'si?	You are sitting here.	Idha nisīdasi.
What is your preceptor's name?	Ko nāma te upajjhāyo?	You not make a house again...	Puna gehaṃ na kāhasi...
When did you come here?	Kadā tvam idh'āgato'si?	You (pl.) don't see the dogs.	Sunakhe na passatha.
When (if) you, Bhaddiya, know this by yourself...	Yadā tumhe, bhaddiya, attanāva jāneyyātha...	Your brothers, what do they do?	Tava bhātaro kim karonti?
When I get money, then I will go home.	Yadā mūlaṃ labhissāmi, tadāhaṃ gamissāmi.		
When will you go home?	Kadā tvam nivesanaṃ gacchissasi / gamissasi?		
Where do you come from?	Kuto tvam āgacchasi?		
Where do you live?	Tvaṃ kattha vasasi?		
Where do your parents live? (Your mother-and-father lives where?)	Tuyhaṃ mātipīaro kuhiṃ vasantī?		
Where do you work? (Where the work you do?)	Kattha tvam kammam karosi?		
Where is Ven. Vajiro bhikkhu's spoon?	Kattha āyasmato Vajiro bhikkhussa kaṭacchu hoti?		
Where is your bowl?	Kattha tuyhaṃ pattam?		





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- 1. nom
- 2. acc
- 3. inst
- 4. dat
- 5. abl
- 6. gen
- 7. loc
- 8. voc
- ind
- verb