

Pāli Lessons

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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. |
|------------------|------------|-----------------|
| 1st | aham | amhe, mayam, no |
| 2nd | tvaṁ, tvam | tumhe, vo |
| 3rd.masc. | so, sa | te |
| 3rd.nt. | taṁ, tad | tāni |
| 3rd.fem. | sā | tā, tāyo |

sā taṁ bhāsati: she speaks (to) him/them

ta → (*nom.sg.*) so / taṁ / sā (*nom.pl.*) te / tāni / tā, tāyo
(*acc.sg.*) taṁ (*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 | naro | narā | the man does sth (object) |
| 2. Accusative | naraṃ | nare | sth happens to the man (subject) |
| 3. Instrumental | narena | narehi | by, with, through the man |
| 4. Dative | narāya, narassa | narānaṃ | to the man, for the man |
| 5. Ablative | narā, naramhā, narasmā | narehi | from the man |
| 6. Genitive | narassa | narānaṃ | of the man, the man's |
| 7. Locative | nare, naramhi, narasmim | naresu | in, on, at the man |
| 8. Vocative | nara, narā | narā | 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 **-am**, in addition to adjectives and participles with the same declensions.

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. |
|------------|-----|---------|
| 1st | -mi | -ma |
| 2nd | -si | -tha |
| 3rd | -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. |
|------------|---------|----------|
| 1st | dhāvāmi | dhāvāma |
| 2nd | dhāvasi | dhāvatha |
| 3rd | 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. | The man sits. |
| Dārako tiṭṭhati. | The boy stands (<i>tiṭṭhati</i>). |
| Mātugāmo uṭṭhahati. | The woman stands up (<i>uṭṭhahati</i>). |
| Sīhā na dhāvanti. | The lions are not running. |

| | |
|---|------------------------|
| Jātā mīyanti. | The born die. |
| Mallako bhindati. | The cup breaks. |
| Abhisatto'va ^a nipatati, vayo. | (Thag 118) |
| Like a curse, it falls, | old age. |

^aiva

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*).¹

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

A.k.a. ‘the accusative of motion’.

Māluvābijaṃ sālāmūle nipatati. (MN 45)

The māluva-seed (*māluvābija*) 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*)

²Yathā vāri-vahā pūrā...

EXERCISES

Translate

Saṅgho uposatham karoti.

Āpattiṃ āvikaroti.

Suññāgāraṃ pavisāmi.

Rukkhamūle gacchāma.

Cattāro satipaṭṭhānā satta bojhaṅge paripūrenti.²

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?

³MN 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-desa |
| 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. | Ajja'āccuṇhaṃ. [ajja (ind.) + ati + uṇha] |
| It is cold today. | Ajja'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>). |
| _____ | Te sotam odahanti (<i>applies; gives</i>). |
| _____ | Raho (<i>ind. privately</i>) nisajjaṃ kappeti. |
| _____ | Yo rahāyati (<i>seeks privacy</i>), so vivekaṃ icchati. |
| _____ | Aratī ekā māradhītārā. |
| _____ | So tassā dussaṃ (<i>cloth</i>) deti. |
| The man eats rice. | _____ |
| The men are cooking. | _____ |
| General Sīha 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]

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

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. |
|------------|-----|---------|------------|----------------|----------|
| 1st | -mi | -ma | 1st | dhāvāmi | dhāvāma |
| 2nd | -hi | -tha | 2nd | dhāva, dhāvāhi | dhāvatha |
| 3rd | -tu | -(a)ntu | 3rd | 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. (Sn̐p 2.1) | _____ |
| _____ | I, together with a friend, go to the village. |
| _____ | He wanders about with a woman. (<i>mātugāma</i>) |

Aṭṭhi tacena onaddham, saha vatthebhi³ sobhati. (MN 82)

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

⁴The 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)

Homage to the Buddha.

It leads to Nibbāna.

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

Readings

Dasa atthavase:

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

(AN 10.31)

suṭṭhuta: 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 saṃvattanti'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 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); affected (by)
 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*kaṇājaka*: 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*Hoti* is intransitive, and always takes a nominative: *attho hoti*, 'there is need'.(He) needed rice water (clear congee). *Acchakañjiyā attho hoti.*⁴

Bhikkhus, I allow rice water.

'Anujānāmi, bhikkhave, acchakañjin'ti.

By him 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?*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 tvaṃ anagho bhikkhu, katham nandī na vijjati?

Katham taṃ ekamāsīnaṃ, aratī nābhikīrati?

⁴Mv. Kd 6, Mahāvagga, The chapter on medicines (*Bhesajjakkhanda*)

Readings

‘Aghajātassa ve nandī,
nandījātassa ve aghaṃ;
Anandī anagho bhikkhu,
evaṃ jānāhi āvuso’ti.

(SN 2.18)

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

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

(MN 1)

Na hi, gāmaṇi, kappati samaṇānaṃ sakyaputtiyānaṃ
jātarūparajataṃ, na sādīyanti samaṇā sakyaputtiyā
jātarūparajataṃ, nappaṭiggaṇhanti samaṇā sakyaputtiyā
jātarūparajataṃ, nikkhattamaṇisuvaṇṇā samaṇā
sakyaputtiyā apetajātarūparajatā.

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

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

(SN 42.10)

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 sādhukaṃ

suṇoma manasikaroma.

Yassa siyā āpatti, so āvikareyya.

Asantiyā [na + santi + yā] āpattiyaṃ tuṇhī bhāvitabbaṃ.

Tuṇhī-bhāvena kho pan’āyasmante

pārisuddhā ti vedissāmi.

(Nidāna)

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

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 | āsanasālā (f.) |
| dirty; messy | uklāpa (adj.) |
| earth; ground; floor | chamā (f.) |
| broom | sammuñjanī (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 | vikkiṇitum (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?

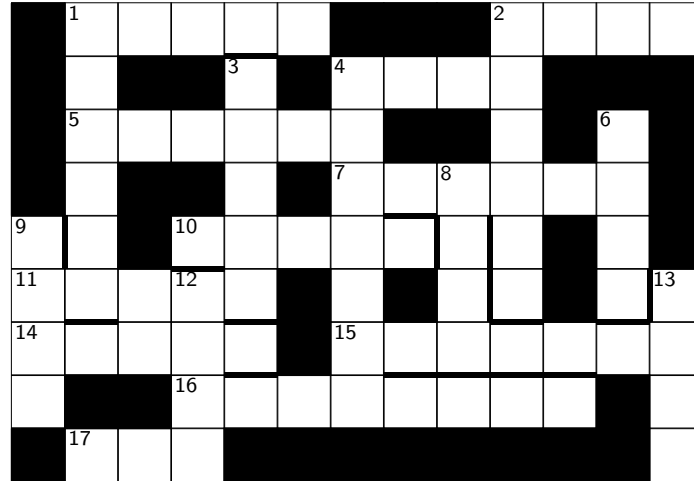
I may like this place, if it doesn't get too hot. (if here not too hot may become).

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 ṭhātabbaṃ
- (17) ...-kalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ

Dīghaso

- (1) sūdassa kammaṃ; sūdaṃ bhattaṃ ...
- (2) bhuñjītvā naro pānīyaṃ ...
- (3) ... kho bhagavā bhikkhū āmantesi
- (4) vassānaṃ pacchimaṃ māsāṃ; 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

Sabbītiyo vivajjantu sabbarogo vinassatu.

Paṭikkamantu bhūtāni!⁵

Mayaṃ otiṇṇā amha jātijarāmarāṇena.⁶

Na samo (equal to) atthi tathāgatena.⁷

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.

iti: f. calamity; misfortune; lit. it comes [$\sqrt{i} + ti$]

vivajjati: avoids

vinassati: disappears

paṭikkamati: returns; steps back; recedes; goes away

bhūta: nt. living being; lit. become [$\sqrt{bhū} + ta$]

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,
sammant'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

⁶AN 4.67

⁷Paritta Ratanattaya-pañāma, simpl.

⁸Snp 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

Ahaṃ 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 kāye⁸ 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 kāyaṃ... (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

⁸ *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. ‘absolute 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 ... (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

Chandaṇca ruciṇca 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. BHAVITUṀ)

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

root + -tuṁ

| | | |
|------|--------|----------------|
| √dā | dātuṁ | to give |
| √gam | gantuṁ | to go |
| √han | hantuṁ | to kill |
| √kar | kātuṁ | to do, to make |
| √ñā | ñātuṁ | to know |

root + -ituṁ

| | | |
|--------|-----------|----------|
| √car | carituṁ | to walk |
| √jīv | jīvitum | to live |
| √har | harituṁ | to carry |
| √han | hanituṁ | to kill |
| √pucch | pucchituṁ | to ask |

So idha **vasituṁ** icchati.

He wishes **to stay** here.

Ahaṁ buddhaṁ **passituṁ** araṇṇaṁ 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'.

Ahaṁ bhuñjivā sayituṁ na icchāmi.

Mayaṁ idāni atra bhutvā vapituṁ tahiṁ gacchāma.

Yes, I know you like to walk.

We don't go there to buy.

We don't like to kill.

sayituṁ: lie down, sleep

vapituṁ: sow

tahiṁ: 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.)

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*: [saṁ + √kar + ta], pp. of saṅkharoti. Created, conditioned, fabricated.

Saṅkanto: nom.sg. of *saṅkanta*: [saṁ + √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**:

Buddhaṁ (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. Vaṅṅisa asks Ven. Ānanda for advice (*Kāmarāgena ḍayhāmi, cittaṁ me pariḍayhati!*) who responds:

Saṅkhāre parato passa,
dukkhato mā ca attato;
Nibbāpehi mahārāgaṁ,
mā ḍayhittho punappunāṁ. (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. |
|------------------|-------------|------------------|
| 1st | ahaṃ | amhe, mayhaṃ, no |
| 2nd | tuvaṃ, tvaṃ | tumhe, vo |
| 3rd.masc. | so, sa | te |
| 3rd.nt. | taṃ, tad | tāni |
| 3rd.fem. | 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

Yathā vārivahā pūrā...

Sabbepime dārakā rodanti:

Yāguṃ detha, bhattaṃ detha, khādanīyaṃ dethā.⁹So, kāyassa bheda (abl.), paraṃ maraṇā (abl.)...¹⁰Paṭhamena jhānena suññāgāre abhirati.¹¹

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.

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)

¹⁰Pc 65¹¹SN 42.3¹²Pr 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, sīlaṃ rakkhantu sabbadā.

Bhāvanābhiratā hontu, gacchantu devatā-gatā.¹²

rakkhati: protects; guards

¹²Dukkhaṃ pattā... 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 | puññakkhetta (nt.) |

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

Agge dhamme pasannānaṃ,
virāgūpasame sukhe;
Agge saṅghe pasannānaṃ,
puññakkhette 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, brahmacariyam, satthā sammukhībhūto.

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

‘Evaṃ no ayaṃ amhākaṃ pabbajjā avañjhā bhavissati saphalā saudrayā.

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

evañhi vo, bhikkhave, sikkhitabban.

(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)

APPENDIX

Kim nāmo si:

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. |
|------------|-----|---------|
| 1st | -mi | -ma |
| 2nd | -si | -tha |
| 3rd | -ti | -(a)nti |

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

√*kī* (to purchase), *kiṇā*

| | sg. | pl. |
|------------|--------|---------|
| 1st | kiṇāmi | kiṇāma |
| 2nd | kiṇāsi | kiṇātha |
| 3rd | kiṇāti | kiṇanti |

Root: √*dhāv* (to run), base: *dhāva*

| | sg. | pl. |
|------------|---------|----------|
| 1st | dhāvāmi | dhāvāma |
| 2nd | dhāvasi | dhāvatha |
| 3rd | dhāvati | dhāvanti |

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

√*dis* (to expound), *dese*

| | sg. | pl. |
|--|--------|---------|
| | desemi | desema |
| | desesi | desetha |
| | deseti | desenti |

√*kar* (to do, make, work), *karo*

| | 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. | |
|------------|-------------|-------------|-----------------|
| bhavissāmi | I will be | bhavissāma | we will be |
| bhavissasi | you will be | bhavissatha | you all will be |
| bhavissati | he will be | bhavissantī | they will be |

AORIST PAST TENSE

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

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

| | singular | | plural | |
|-----|----------|------------|----------|----------------|
| 3rd | desesi | he taught | desesum̐ | they taught |
| 2nd | desesi | you taught | desittha | you all taught |
| 1st | desesim̐ | 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 | aṭṭhāsim̐ | I stood | aṭṭhamha, aṭṭhamhā | we stood |
| 2nd | aṭṭhāsi | you stood | aṭṭhattha | you all stood |
| 3rd | aṭṭhāsi | he stood | aṭṭham̐su | 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

| | masc.sg. | nt.sg. | masc.pl. | nt.pl. |
|---------|------------------------|---------------------------|-----------------|----------------|
| 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

| | masc.sg. | nt.sg. | masc.pl. | nt.pl. |
|---------|--------------------------|------------------------------|-----------------|------------------|
| 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, aṭṭhīsu |
| 8. voc | aggi | aṭṭhi | aggī, aggayo | aṭṭhī, aṭṭhīni |

Comparison Between Masculine and Neuter Nouns -u

| | masc.sg. | nt.sg. | masc.pl. | nt.pl. |
|---------|-----------------------------------|-----------------------|-------------------------------|---------------|
| 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 √HŪ (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 | √jir | 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 pāpakaṃ 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 visaṃyogāya. (AN 8.53)

These qualities lead to attachment, not to detachment.

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/00-pali-lessons.html>

Vocabulary: Words

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

| | | | |
|--|---|---|--|
| becomes detached (from); loses interest (in) | virajjati | but nor do I but; rather; even | na panāham (idiom.) [na + pana + aham] |
| bed; sleeping place; couch; furniture | sayana (nt.) | but when; but because | atha (ind.) |
| before; earlier | pure (ind.) | buys; purchases | yato ca kho (idiom) |
| before, previously | pubbe (ind.) | by oneself for/to oneself | kināti |
| before, previously | pubbe (ind.) | calamity; misfortune; lit. it comes | attanāva attano (idiom.) |
| beggar; mendicant | yācaka (m.) | 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; distorted | vipariṇāma (m.) |
| body; physical body | kāya (m.) | changes; alters; lit. completely bends around | 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 | vi |
| 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 | sammunñjanī (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] | cloth; clothes; robe | koṭṭhaka (m.) |
| burns; sets fire (to); burns down | ḍahati | | vattha (nt.) |

| | | | |
|--|-------------------------------|---|--|
| cloth; garments | dussa (nt.) | controls; restrains | saṃvarati |
| coffee drink | kāphīpāna (nt.) | convince; 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 | | covers up; wraps over | onandhati |
| coming; arrival | āgata (nt.) | cow; ox; cattle | go (m.) |
| coming; arrival | āgata (nt.) | created, conditioned, fabricated; lit. put together | saṃkhata (pp. of saṃkharoti) [saṃ + √kar + ta] |
| community; monastic order | Saṅgha (m.) | cries; weeps; wails | rodati |
| compassion; pity | anukampā (f.) | cultivates; develops; lit. causes to become | bhāveti |
| (1) completely; fully (2) perfectly; rightly; correctly | sammā (ind.) | (1) danger; problem (2) disadvantage; drawback | ādinava (m.) |
| completely comprehends; knows full well | parijānāti | darkness; blackness; blindness; lit. blind making | andhakāra (m.) [andha + kāra] |
| completely cooled; lit. blows away | nibbāti | daughter | dhītā (f.) |
| comprehends; understands | vijānāti | daughter of Māra | māradhītā (f.) |
| concerning this life; regarding this world; relevant to here and now | ditṭhadhammika (adj.) | day | aṇha (m.) |
| conduct; behaviour; activity | sammācāra (m.) | day-time | diva (m.) / divasa (nt.) |
| confesses | āvikaroti | (1) death (2) schism; split; lit. breakup | majjhānikasamaya (m.) |
| congee; sour gruel; rice husk porridge | kaṇṇājaka (nt.) | death; dying | bhedā (m.) |
| considers as; takes as; regards as; lit. puts | dahati | death personified | marāṇa (nt.) |
| consumed; destroyed | khīṇa (pp. of khīyati) | defilement; impurity | māra (m.) |
| contact; sense impingement; touch | phassa (m.) | delight; joy; rapture; feeling of love | kilesa (m.) |
| continuity of the good teaching; | saddhammatṭhiti (f.) | dependent; depending (on) | pīti (f.) |
| longevity of the true doctrine | | | paticca (ger. of pacceti) |
| control; restraint; holding back | saṃvara (m.) | | |

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

| | | | |
|--|----------------------------------|---|------------------------------------|
| ever; sometime | kadāci (ind.) | fills up | paripūreti |
| excess; pleasure; indulgence | mada (m.) | finds pleasure (in); is enamoured (with) | rajati |
| Excuse me! | Okāsa, bhante. | finds satisfaction (in) | vittim āpajjati (idiom) |
| exhausts, takes up in an excessive degree | pariyādāti | fire | aggi (m.) |
| (1) exists; is found; is present (2) is possible | vijjati [√vid + ya + ti] | first (1st); prime | pathama (ord.) |
| exists (in); is found (in); is present (in) | vijjati [√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 | āpajjati | 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 | araṇṇa (nt.) |
| falls | nipatati | formerly, earlier | purā (ind.) |
| far side; far shore | pāra (nt.) | form | rūpa (nt.) |
| fatigue; tiredness | kilamatha (m.) | for those knowing; for those who understand | vijānatam (pp. of vijānati) |
| feeling | vedanā (f.) | (1) for you; to you (2) your; yours | tuyham (pron.) |
| feels; experiences; senses; lit. causes to know | vedayati | fourteen | catudāsa / cuddasa (card.) |
| feels; experiences; senses | vedeti | friendliness; lit. non-hatred | avera (nt.) |
| few; not much | appa (adj.) | friend | mitta (m.) |
| field of merit | puṇṇakkhetta (nt.) | from far, from the further shore | pārato / parato (abl.) [para + to] |
| field; plot of land | khetta (nt.) | from here | ito (ind.) |
| fifteen | pañnarasa (card.) [pañca + dasa] | 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 | suvanṇa (nt.) |
| gone to bed | sayanagata (adj.) |
| good evening | susāyanha [su + sāya + anha] |

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| good midday | sumajjhanhika [su + majjha + anha + ika] |
| Good morning (daybreak) Ven. Sir! | Suppabhātaṃ bhante. |
| Good morning everyone. | Suppabhātaṃ sabbesaṃ. |
| 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) |
| greet | 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.) [vud + ita + ā] |
| harnesses; employs; applies | payuñjati |
| has fun; amuses oneself (with) | saṅkelāyati (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 | paggaṇheta (ger. of paggaṇhāti) |
| having taken; having grabbed hold (of) | gaṇheta (abs. of gaṇhāti) |
| having taken over the mind, it remains | cittam pariyādāya tiṭṭhati (idiom) |
| healthy; beneficial; good; wholesome | kusala (adj.) |

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| 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 glānaṇ 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 | paggaṇhāti |
| hole; crack | chidda (nt.) |
| horse | assa (m.) |
| hot | uṇha (adj.) |

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| 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? | kiṃ 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 |

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| 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] |

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| 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. | Ajīṅgucchaṃ. [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 <i>ta</i> '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) | lokaṇidū (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.) |

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| 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 pariyāpuṇāti) | 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 kaḍāci (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.) |

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| 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 | satthu (m.) [√sās + tar + u] |
| (of time) passes; spends; wastes | atināmeti |
| old age; growing old; decay | jāra (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.) |

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| only; just; merely | eva (ind.) |
| only; just; merely; exclusively | yeva |
| organises; arranges; prepares (food; drinks; etc.) | patiyādeti |
| 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. |

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| pleasure; enjoyment; relish; delight | nandi (f.) |
| plows; tills; turns the soil | kasati |
| ponders; reflects; thinks about | anuvitakketi |
| Portugal-region | Portugal-desa |
| 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.) | pañṇāpeti |
| previous; old; ancient | purāṇa (adj.) |
| 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 (2) restores | saṅkharoti |
| 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 |

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| 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 | odana (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 | sammādit̥ṭhi (f.) |
| rising (from); emerging (from) | ut̥ṭhaya (ger. of ut̥ṭhahati) |
| root (of a tree); base; foot | mūla (nt.) |
| runs | dhāvati |
| sage; hermit | muni (m.) |
| sage; wise man | paṇḍita (m.) |
| (1) sal tree (2) brother-in-law | sāla (m.) |
| says; speaks | vadeti |
| scatters over; sprinkles | abhikīrati |
| scribe, clerk, writer | lekhaṇa (m.) |
| seat; chair; lit. sitting | āsana (nt.) |
| seclusion; discrimination | viveka (m.) |
| seclusion; solitude | viveka (m.) |

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

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| (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.) | to ask; to question (infinitive) | pucchitum |
| | tena hi | to buy | ketum / kinītum |
| | tahim (ind.) | to converse (with) | sallapitum (inf. of sallapati) |
| | | today | aṇṇa (ind.) |

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| 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 | saddhiṃ, saha (ind.) | view; belief; opinion | ditṭhi (f.) |
| to lie down; to sleep | sayituṃ | 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) | passituṃ | wanting; lit. over thinking | abhiññā (f.) |
| to sell | vikkiṇituṃ (inf. of vikkiṇāti) | warding off; repelling; driving off | paṭighāta (m.) |
| to stay (infinitive) | vasituṃ | 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? | kūhim (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 | suvaṭṭhi (f.) [su + √as + ti] |

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|---|------------------------------------|-----------------------------------|---------------------------------|
| 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 | dak̥khiṇeyya (adj.) |
| Where is the market? | Kattha antarāpaṇo? | 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 | | | |

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 māṭṭipitūgarāṃ / -garāmi / -gare viharasi? |
| A cup with hot water is a good idea (agreeable thought). | Mallako uṇhodakassa viakkam piyarupam. / Uṇhodaka mallako vitakko piyarupo (hoti). | Before the meal, we should put out seats. | Purebhataṃ, 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, sālam 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. | Pacchābhataṃ, 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 alam 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. |

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| for (inspiring) faith in those without faith | appasannānaṃ paśādāya |
| for restraining obstinate individuals | dummaṅkūnaṃ puṅgalānaṃ niggaḥāya |
| for the ease of the Saṅgha | saṅghaphāsutāya |
| for the ease of well-behaved monks | pesalānaṃ bhikkhūnaṃ phāsuviḥārāya |
| for the excellence of the Saṅgha | saṅghasutṭhūtāya |
| 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 ... |
| for the warding off of future (mental) effluents | diṭṭhadhammikānaṃ āsavānaṃ saṃvarāya |
| For what purpose have you come? (You what to do came?) | samparāyikānaṃ āsavānaṃ paṭighātāya |
| From here, to where do you go? | Tvaṃ kim kātuṃ āgato si? |
| General Sīla goes up to the Buddha. | Ito tvaṃ kuhiṃ gacchasi? |
| Give congee, give rice, give food! | Sīho Senāpati yena bhagavā ten'upasaṅkamati. |
| Go at your convenience. | Yāguṃ detha, bhattaṃ detha, khādaniyaṃ dethā! |
| Go at your convenience. | Yassadāni tumhe kālāṃ maññatha. |
| Go away, beings! | Yassadāni tvaṃ kālāṃ maññasi. |
| Good morning friend! Are you well? | Paṭikkamantu bhūtāni! |
| Have you not had trouble? (not tired/weary you are 'vas') | Suppabhātaṃ āvuso. Kacci si khamaniyaṃ? |
| Having approached, he greeted the Blessed One. | Na kilantosi? |
| Having been washed, they should be dried. | Upaṅkamitvā bhagavatā saddhiṃ saṃmodi. |
| | Dhoviṭvā, viśoseyyāsi / visosetabbāni. |

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| Having come here, having cooked, they go. | Te idha āgantvā pacitvā gacchanti. |
| Having eaten, having drunk, you lie down. | Tvaṃ buñjītvā pivivā 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 kāsavaṃ datvā, pabbājetha 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 saṃvibhajjittabbaṃ. |
| 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 odāheyya. |
| He confesses the offense. | Āpattiṃ avikaroti. |
| he doesn't achieve rapture and bliss | pitisukhaṃ 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). | Acchakañjīyā 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 modatī pecca modatī, katapuñño ubhayattha modatī. |
| Here in the morning it is cold, and in the daytime is it hot. | Idha pubbaṇhasamaye ca sīto hoti, majjhānīkasamaye ca uṇho hoti. |
| Here, the merchant is my friend. | Idha vāṇijo mayhaṃ mitto hoti. |

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| He should sweep the floor and he should expel the ants with this broom. | Chamā ca sammajjeyya, kipiḷḷikā ca nikkaddhēyya iminā sammunñaniyā. |
| He speaks with our given consent and approval. | Chandañca ruciṇca ādāya voharati. |
| He wanders about with a woman. | Matugāmena saddhim 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? | Kathaṃ tvam anagho bhikkhu, kathaṃ nandi na vijjati? |
| How is delight not found in you? | Kathaṃ tam ekamaśīnam, aratī nabhikīraṭi? |
| 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? | Kitakaṃ mūlaṃ 'dāni tava santike atthi? |
| How much (many) money have you now with you? | Kativasso 'si tvam (āyuna)? |
| How old are you? (How many years are you?) | Ahaṃ khamanīyo / Khamanīyaṃ me. |
| I am alright. | Aham eko pathiko. |
| I am a way-farer. | Ahaṃ Vijāyabāhu-nāmo 'mhi. |
| I am called Vijāyabāhu. | Ericeiraṃ pavisāmi. |
| I am entering the town Ericeira. | Na me, bhante, khamanīyaṃ. |
| I am not well. | Na me, bhante, khamanīyaṃ. Sītaṃ vedayāmi / paṭisaṃvediyāmi. |
| I am not well, Sir. I feel cold. | Ahaṃ kilantossmi. [kilanto + asmi] |
| I am tired. (Me tired I am 'vas') | Ahaṃ vīsativasso 'mhi. |
| I am twenty years old. | Tayā saddhim sallapitum āgato 'mhi. |
| I came here to talk to you. (Wit you to talk came I am.) | Ahaṃ Indudesato āgacchāmi. |
| I come from India. | |

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| I don't know. Do you see it? | Na jānāmi. Tam passasi? |
| I enter the empty hut. | Suññagāraṃ pavisāmi. |
| 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 nikkhpeyya... |
| If only we could not be of the nature to die! | Aho vata mayam 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 kāphīpānaṃ icchati, kāphīpānaṃ paṭiyādeema. |
| 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 kilantomhi. |
| 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 thokaṃ jānāmi. |

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| I like to become an architect. (I an architect to become desire) | Aham eko gahakāraṁ bhavitum icchāmi. |
| I live in Colombo-town. | Ahaṁ Kōlambanagare vasāmi. |
| I live in Norway. There it is always cold. | Norway janapade vasāmi. Tatra sītaṁ sabbaḍā. |
| I may like this place, if it doesn't get too hot. (if here not too hot may become). | Piyāyeyyam idaṁ tṭhānaṁ sace'daṁ nāccuṇṇhaṁ bhaveyya. |
| I'm keeping well, friend, I'm getting by. | Khamanīyaṁ, āvuso, yāpanīyaṁ. |
| I must go now. Bye for a week. | Handa dāni ahaṁ gacchāmi. |
| | (Anantaram) sattāhaṁ. |
| Indeed not by hatred, that hatred is calmed, at any time. | Na hi verena verāni, sammant'ida kudācanaṁ. |
| In the region (of) ..., 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, attṭhi antarāpaṇo. Tatra piṇḍāya gacchāmi. |
| I plow and sow. | Ahaṁ kasāmi vapāmi ca. |
| I see the moon. | Candaṁ passāmi. |
| It leads to Nibbāna. | Nibbanāya saṁvattati. |
| I, together with a friend, go to the village. | Ahaṁ mitena saddhiṁ gāmaṁ gacchāmi. |
| I trust Sir (you) slept well? | Kacci bhante sukkhamasayittha? |
| I use the requisite. | Parikkhāraṁ patisevāmi. |
| I want to sell some goods. | Ahaṁ bhaṇḍāni vikkinitum icchāmi. |
| I (we) must go. | Handa dāni mayam gacchāma. |
| I will go to another town from here. (I from here to another town I will go.) | Aham ito aññaṁ nagaraṁ / nigamaṁ gamissāmi. |
| I will go to the forest to see the Buddha. | Ahaṁ buddhaṁ passituṁ araññaṁ gacchissāmi. |
| I will wash your cup. | Tuyhaṁ mallakaṁ dhovāmi / dhovissati. |

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| I work in a post-office. (I in one marketplace work I do.) | Aham ekasmiṁ antarāpaṇe kammaṁ karomi. |
| Let him live comfortably! | Phāsū viharatu! |
| Let the Sangha hear me. | Suṇātu me bhante saṅgho ... |
| Let the Venerables declare purity. | Pārisuddhiṁ 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. | Sabbīṭṭyo 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 accayaṇtaṁ. |
| 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. | Bhāvanābhiraṭā hontu, gacchantu devatā-gatā. |
| May they give gifts with conviction, may they always maintain virtue. | Dānaṁ dadantu saddhāya, sīlaṁ rakkhantu sabbaḍā. |
| May you feel calm! | Samitaṁ vedehi! |
| May you live 100 years! | Vassasatam jīva! |
| May you not burn with sensual desire! (May you) Sleep well! | Kāmarāgena mā dayhatha! |
| Monkeys move about on trees. | Sukhaṁ sehi! |
| My age is fifteen. | Makkatā rukkhesu vicaranti. |
| My father is the merchant Mahānāma. | Mayhaṁ āyuppaṇāṇaṁ paṇṇarasa. |
| My name is ... | Mama pitā Mahānāmo vāṇiḍo. |
| My preceptor's name is Ven. ... | Ahaṁ bhante ... nāma. |
| No friend, I haven't slept well. | Upajjhāyo me bhante āyasmā ... nāma. |
| No Sir. I come from the country ... | No hetam, bhante. ... janapadasmā āgacchāmi. |

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| not this I am | n'eso'ham'asmi [na + eso + aham + asmi] | The birds eat the seeds. | Sakuṇā bījāni bhuñjanti. |
| Now rain falls, (so) don't go out. | Idāni devo vassati, mā bhi gacchittha. | The birds fly to the sal trees. | Sakuṇā sālarukkhe uddāyanti. |
| Now, we eat here and go there to sow. | Mayam idāni atra bhutvā vapiṭum tahiṃ gacchāma. | The born die. | Jātā mīyanti. |
| Old age falls. | Vayo nipatati. | The boys are running. | Dārakā dhāvanti. |
| One of them is a merchant, the second one is a clerk, | Tesu eko vāṃjo, dityo lekhalo, | The boys eat the food. | Dārakā bhojanīyam bhuñjanti. |
| on the holy life a defect, crack, stain, blemish | brahmacariyassa khaṇḍampi chiddampi sabalaṃpi kammāsampi | The boy stands. | Dārako tiṭṭhati. |
| Our bodily behaviour should be purified. | Parisuddho no kāyasamācāro bhavissati. | The Buddha was wandering in the land of the Kosalsans... | Bhagavā kosalasu cārikam carati... |
| (Please) Give me (a) toothbrush. | Dantaponam me dehi. | The chef cooks the rice. | Sūdo bhattam pacati. |
| Please sit here. Where does the master go for alms? | Ettheva / Idha nisidatha. Kūhim / Katham piṇḍāya ayyo gacchatha? | The community gives this Kāṭhina-cloth to Ven. Amaro. | Saṅgho imam kaṭhinadussam āyasmato Amarassa deti. |
| (Please) Wash my bowl. | Me pattam dhova / dhovatha. | The cooks cook the rice for the householder's servants. | Sudā gahapatino sevakānam odanam pacanti. |
| (Please) you could wash these robes (clothes). | Imāni vatthāni dhoveyyāsi. | The cup breaks. | Mallako bhindati. |
| Privately, he takes a seat. | Raho nisajjam kappeti. | The darkness was dispelled by the sun's light. | Suriyassa ālokena andhakāro apagato. |
| Rice cooked by the cook was eaten by the beggar's dog. | Sūdena pacito odano yācakassa sunakkena khādito. | The disciple eats the lion. | Savako sīham khādati. |
| Right here friend. Do you come from the country Spain? | Etthevam āvuso. Spain-desamhā āgacchasi? | The dogs are barking at the cats. | Sunakhā biḷāre bhussanti. |
| She comes from there. | Sā tato āgacchati. | The dogs are barking at the moon. | Sunakhā candam bhussanti. |
| Sitting here, don't cry, go there, having gone and eaten, lie down. | Idha nisidivā mā rodahi, tatra gacchahi, gantvā bhutvā sayāni. | The elder gives the robe to the disciple. | Thero sāvakassa cīvaram deti. |
| Taken away by thieves, the householder's oxen are slaughtered. | Corehi haritvā, gahapatino gāvo haññanti. | The elder goes to the village by air. | Thero ākāsena gāmam gacchati. |
| Thank you friend, I am tired from coming on the journey. | Anumodāmi āvuso. Kilamathena addhānam āgato. | The elder goes to the village with the disciple (<i>sāvaka</i>). | Thero sāvakena gāmam gacchati. |
| That's where I, Ven., am coming from. | Tato aham, bhante, āgacchāmi. | The elder is going on a walk. | Thero cārikam carati. |
| The 4 foundations of mindfulness fulfil the 7 factors of enlightenment. | Cattāro satipaṭṭhānā sattha bojjhaṅge paripūrenti. | The elders make an effort. | Therā viriyam ārabhanti. |
| | | The layman doesn't go to the village. | Upāsako gāmam na gacchati. |
| | | The lion doesn't see the dogs. | Sīho sunakhe na passati. |
| | | The lion eats the disciple. | Sīho sāvakam khādati. |
| | | The lions are not running. | Sīhā na dhāvanti. |
| | | The lion walks in the village. | Sīho gāme / gāmamhi / gāmasmim carati. |

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| The māluva-seed falls at the base of sal trees. | Māluvābījāṃ sālāmūle nipatati. |
| The man eats rice. | Naro bhattāṃ 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 koṭṭhāgāraṃ dhāvanti. |
| then, Kālāmas, you should undertake them and abide in them... | atha tumhe, kālāmā, 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) America, the monastery called Clear Mountain. | Atthi, bhante, America janapade Pasannagiri-nāma vihāro. |
| There is, Ven., in the region (of) Portugal, the monastery called Sumedhārāma. | Atthi, bhante, Portugal-dese 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'yīdaṃ saṅkhārā ābādhāya saṃvatteyyuṃ |
| The sort of stealing for which kings, having caught a thief... | Yathārupe adinnādane rājāno coraṃ gahetvā... |
| The wise men are delighted in the Buddha. | Viññuno Buddh'e passanā. |
| The woman stands up. | Mātugāmo utṭhahati. |
| They fill up the ocean. | Paripūrenti sāgaraṃ. |
| They give ear. | Te sotaṃ odahanti. |
| They go forth in the bhikkhu-saṅgha. | Te bhikkhu-saṅghe pabbajanti. |

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| They, having seen the disadvantage in sensual pleasures, ... | Te kāmesu ādinavāṃ disvā, ... |
| They too now, just live in Colombo. | Te p'īdāni Kōlambanagare yeva vasantī. |
| 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-nigamaṃ piṇḍāya pavisāmi. |
| Today many men assemble in the village. | Ajja bahū manussā gāme sannipatanti. |
| together with the Buddha | Buddhena saddhim |
| together with the teacher | ācariyena / ācariyā saddhim |
| together with the wise men | viññūhi saddhim |
| Tomorrow will be hot. Do you want a hot drink? | Suve uḥhaṃ bhavissati. Pānaṃ uḥhaṃ icchasi? |
| two conditions for the arising of right view | dve paccayā sammādiṭṭhiyā uppādaya |
| 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 taṃ) āharissāmi. |
| We are obstructed by birth and death. | Mayaṃ otiṇṇā amha jātijarāmarañena. |
| We don't go there to buy. | Mayaṃ ketuṃ taṃ 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. | Agāraṃ pavisāma. |
| We go to the roots of trees. | Rukkhamūle gacchāma. |
| We go up to the layman. | Upāsakaṃ upasaṅkamāma. |

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| Welcome, Sir! May the master come here. I hope you are not tired? | Svāgatam bhante. Ayyo idha āgacchatu. Kacci'si appakilamathena? | Where do you work? (Where the work you do?) | Kattha tvam kammam karosi? |
| Well indeed, Sir., I shall be restrained. | Sādhū suttu bhante saṇṇavissāmi. | Where is Ven. Vajiro bhikkhu's spoon? | Kattha āyasmato Vajiro bhikkhussa kaṭacchu hoti? |
| Well then, ascetic, do you sorrow? | Tena hi, samaṇa, socasi? | Where is your bowl? | Kattha tuyham pattam? |
| 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 saddhim saṇṇidhāya... | 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 aji'āccuṇham / ajuṇho. |
| What have I lost, friend? | Kim jiyittha, āvuso? | Yes, I am able to converse a little. | Āma, aham thokaṇ sallapitum sakkomī. |
| What is your age? (How many is you life-span?) | Tuyham āyupamaṇān 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. | Hiyo'ham idh'āgachim. |
| What is your name? | Tuyham nāman kim? Kin nāmo'si? | You are sitting here. | Idha nisidasi. |
| What is your preceptor's name? | Ko nāma te upajjhāyo? | You not make a house again... | Puna gehaṇ 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 mūlam labhissāmi, tadā'ham gamissāmi. | | |
| When will you go home? | Kadā tvam nivesanaṇ gacchissasi / gamissasi? | | |
| Where do you come from? | Kuto tvam āgacchasi? | | |
| Where do you live? | Tvam kattha vasasi? | | |
| Where do your parents live? (Your mother-and-father lives where?) | Tuyham mātāpitaro kuhiṇ vasantī? | | |

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