

# 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.
<b>1st</b>	aham	amhe, mayam, no
<b>2nd</b>	tvaṁ, tvam	tumhe, vo
<b>3rd.masc.</b>	so, sa	te
<b>3rd.nt.</b>	taṁ, tad	tāni
<b>3rd.fem.</b>	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	<b>naro</b>	<b>narā</b>	the man does sth (object)
2. Accusative	<b>naraṃ</b>	<b>nare</b>	sth happens to the man (subject)
3. Instrumental	<b>narena</b>	<b>narehi</b>	by, with, through the man
4. Dative	<b>narāya, narassa</b>	<b>narānaṃ</b>	to the man, for the man
5. Ablative	<b>narā, naramhā, narasmā</b>	<b>narehi</b>	from the man
6. Genitive	<b>narassa</b>	<b>narānaṃ</b>	of the man, the man's
7. Locative	<b>nare, naramhi, narasmim</b>	<b>naresu</b>	in, on, at the man
8. Vocative	<b>nara, narā</b>	<b>narā</b>	Hey, man!

This the most common declension, worth memorizing by heart. 87% of all masculine nouns are ending in **-a**, 97% of all neuter nouns are ending in **-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.
<b>1st</b>	-mi	-ma
<b>2nd</b>	-si	-tha
<b>3rd</b>	-ti	-(a)nti

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

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

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

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

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

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

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

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

*Atthi, bhikkhave, ajātaṁ abhūtaṁ akataṁ asaṅkhatam.* (Ud 8.3)

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

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

**DECLENSIONS (-A)**

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

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

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

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

<sup>a</sup>iva

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

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

I use **the requisite**.

Parikkhāraṃ paṭisevāmi.

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

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

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

The disciple (*sāvaka*) eats the lion.

The lion eats the disciple.

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

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

A.k.a. ‘the accusative of motion’.

*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*)

<sup>2</sup>Yathā vāri-vahā pūrā...

## EXERCISES

Translate

Saṅgho uposatham karoti.

---

Āpattiṃ āvikaroti.

---

Suññāgāraṃ pavisāmi.

---

Rukkhamūle gacchāma.

---

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

---

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

Extra Challenge: Pāli ChatGreetings: Getting By

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

May he come here. (imperative)

---

May the master come here. (imperative)

---

Venerable, may the master come and sit here.

---

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

---



---

<sup>3</sup>MN 118

Greetings: Tired from Travelling

few; not much	appa (adj.)
fatigue; tiredness	kilamatha (m.)
worn out; tired	kilanta (adj)
little fatigue; little tiredness	appakilamatha (m.)
long road; journey	addhāna (nt.)
coming; arrival	āgata (nt.)
from travelling (from going on the journey)	addhānaṁ 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.	Ajj'āccuṇhaṃ. [ajja (ind.) + ati + uṇha]
It is cold today.	Ajj'ātisītaṃ.
Excuse me!	Okāsa, bhante.
Welcome here.	Svāgataṃ.
Please sit.	Nisīdatha.
Wait (stay) here.	Ettheva tiṭṭha.
knows; understands; distinguishes	pajānāti
Why is that? Of what cause?	Taṃ kissa hetu?
Where?	kattha (ind.)
market; bazaar; market place	antarāpaṇa (m.)
thinks; presumes; supposes	maññati
How?	kinti (ind.)
if	sace (ind.)
says; speaks	vadeti
I (we) must go.	Handa dāni mayaṃ gacchāma.
Go at your convenience.	Yassadāni tvaṃ kālaṃ maññasi.

I don't understand.

---

Where is the market?

---

What do you think?

---

How can I help (do)?

---

What is your name?

---

My name is ...

---

What is your preceptor's name?

---

My preceptor's name is Ven. ...

---

I hope you are well (enduring)?

---

I hope you all are well.

---

I am alright.

---

I am not well.

---

And where are you now?

---

Are you at your mother and father's house?

---

Conversation 1

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

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

[A] Good morning friend! Are you well?

---

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

---

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

---

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

---

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

---

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

---

[B] And where do you live Sir?

---

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

---

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

---

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

---

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

---

[B] Go at your convenience.

---

Conversation 2

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

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

---

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

---

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

---

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

---

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

---

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

---

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

---

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

---

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

---

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

---

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

---

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

---

## LESSON 2

Kim nāmo si:

### REVIEW EXERCISES

_____	Therā viriyaṃ ārabhanti ( <i>begins; undertakes</i> ).
_____	Te sotāṃ 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.
Buddha	Buddha	Buddhā
muni	muni	munī
garu	garu	garū
senānī	senāni	senānī, senānino
vidū	vidu	vidū
go	go	gāvo

Some special vocative forms:

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

Imperative Verbs

	sg.	pl.
<b>1st</b>	-mi	-ma
<b>2nd</b>	-hi	-tha
<b>3rd</b>	-tu	-(a)ntu

	sg.	pl.
<b>1st</b>	dhāvāmi	dhāvāma
<b>2nd</b>	dhāva, dhāvāhi	dhāvatha
<b>3rd</b>	dhāvatu	dhāvantu

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

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

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

*dhāvāmi* I may run / May I run / Let me run.

*dhāvatha* Run! / You may run / May you run / Let you run.

*dhāvatu* He may run / May he run / Let him run.

Buddho paṭiggaṇhātu accayantaṃ. \_\_\_\_\_

Phāsu (comfortably) viharatu! \_\_\_\_\_

Vassasataṃ jīva! \_\_\_\_\_

Samitaṃ (calm) vede~~hi~~! \_\_\_\_\_

**Mā** gaccha! \_\_\_\_\_

Kāmarāgena **mā** ḍayhatha (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 vatthebhi<sup>3</sup> sobhati. (MN 82)

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

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

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

‘To whom/what? For whom/what?’

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

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

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

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

*Buddhānaṃ, munīnaṃ, vidūnaṃ*.

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

Homage to the Buddha.

It leads to Nibbāna.

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

**Readings**

Dasa atthavase:

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

(AN 10.31)

*suṭṭhutā*: 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	siyaṃ, assaṃ	assāma
2nd	siyā, assa	assatha
3rd	siyā, assa	siyum, assu, siyaṃsu

 $\sqrt{kar}$  (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, bhāvitāṃ ahitāya dukkhāya saṃvatteyya, nāhaṃ evaṃ vadeyyaṃ: 'kusalaṃ, bhikkhave, bhāvēthā'ti.

(AN 2.11-20)

*hidaṃ*: hi + idaṃ; this indeed; certainly this*ahitāya*: dat.sg. of na + hita; unbeneficial; harmful*nāhaṃ*: na + ahaṃ

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

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

1st	assaṃ siyaṃ	I could be	assāma —	we could be
2nd	assa siyā	you could be	assatha —	you could be
3rd	assa siyā	he could be	assu siyaṃsu, siyum	they could be

*Aho vata mayaṃ 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*kaṇṇajaka*: nt. congee; gruel; rice porridge*kaṇṇiya*: nt. rice water; congee*accha*: adj. clean; clear; transparent*acchakaṇṇiyā*: 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). *Acchakaṇṇiyā attho hoti.*<sup>4</sup>

Bhikkhus, I allow rice water.

'Anujānāmi, bhikkhave, acchakaṇṇin'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?

<sup>4</sup>Mv. 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 sādhuṃ

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	āsanāsālā (f.)
dirty; messy	uklāpa (adj.)
earth; ground; floor	chamā (f.)
broom	sammunjanī (f.)
foot-washing water	pādodaka (m.) [pāda + udaka]
sets out; provides; lit. causes to stand near	upaṭṭhāpeti [upa + √ṭhā + *āpe + ti]
water; drinking water; lit. to be drunk	pāṇīya (nt.)
washing water; rinsing water; lit. to be used	paribhojanīya (adj.)

Before the meal, we should put out seats.

---

After the meal, we should sweep the place.

---

If the teacher wants coffee, we should prepare coffee.

---

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

---

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

---

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

---

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

---

Conversation 1*(Source: Buddhadhatta, Aids to Pāli Conversation, p.47)*

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

Do you know Pāli-talk?

I know a little.

Are you able to converse 'into' Pāli?

Yes, I am able to converse a little.

What is your name?

---

I am called Vijayabāhu.

---

Where do you live?

---

I live in Colombo-town.

---

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

---

My age is fifteen.

---

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

---

I am twenty years old.

---

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

---

They too now, just live in Colombo.

---

Do you have brothers and sisters too?

---

Yes, I have four brothers and two sisters.

---

Your brothers, what do they do?

---

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

---

and the other two still attend schools.

---

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

---

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

---

When did you come here?

---

Yesterday I came here.

---

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

who?; what?; which?	ka / ko (pron.)
where?; from where?	kuto (ind.) [ka + to]
to where?	kuhiṃ (ind.) [ka + hiṃ]
why?; lit. from what?	kasmā (ind.) [ka + smā]
how many?	kittaka (adj.) [ka + tta + ka]
to you; for you	tava (pron.)
pedestrian, traveller	pathika (m.)
place; location; region; area	desa (m.)
to do; to make	kātuṃ (inf.)
goods; wares; merchandise	bhaṇḍa (nt.)
sells	vikkiṇāti
to sell	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.

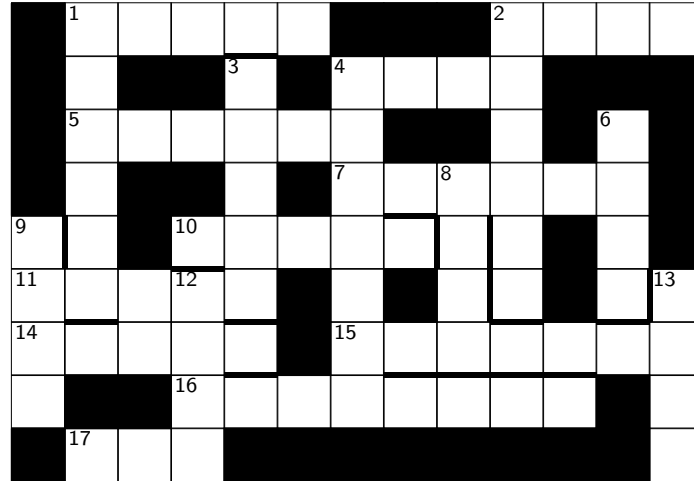
---

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



## LESSON 3

Kim nāmo si:

### REVIEW EXERCISES

---

---

---

---

Sabbītiyo vivajjantu sabbarogo vinassatu.

Paṭikkamantu bhūtāni!<sup>5</sup>

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

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

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

<sup>6</sup>AN 4.67

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

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

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

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

*Bhikkhu araṇṇagato vā rukkhamaḷagato vā suṇṇāgāragato vā nisīdati.*

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

**sace:** if

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

*tato ce uttariṃ 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

**saddhiṃ, saha:** with, together with

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

**pecca:** after death

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

**puna:** again; once more

**punappunaṃ:** repeatedly; again and again

**paraṃ:** 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 kāye<sup>8</sup> kāyānupassī viharati ...* (DN 22)

*Puna gehaṃ na kāhasi* (Dhp 154)

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

*Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ...* (DN 22)

*Yo pana bhikkhu bhikkhum...*

*Yo pana bhikkhu bhikkhussa / anupasampannassa...*

*Yo pana bhikkhu bhikkhuniyā saddhiṃ samvidhāya...*

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

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

## ADVERBS OF TIME

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

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

## FUTURE TENSE (-ISSĀMI, -ISSASI, -ISSATI)

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

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

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

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

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

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

Parisuddho no kāyasamācāro bhavissati. (MN 39)

Brahmans will do ....

Sādhu suṭṭhu bhante saṃvarissāmi.

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

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

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

## GERUND (E.G. BHAVITVĀ)

A.k.a. ‘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	jīvituṁ	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.
<b>1st</b>	ahaṃ	amhe, mayhaṃ, no
<b>2nd</b>	tuvaṃ, tvaṃ	tumhe, vo
<b>3rd.masc.</b>	so, sa	te
<b>3rd.nt.</b>	taṃ, tad	tāni
<b>3rd.fem.</b>	sā	tā, tāyo

## Possessive pronouns (genitive)

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

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

## EXERCISES

Translate


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Yathā vārivahā pūrā...

Sabbepime dārakā rodanti:

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

The elder goes to the village by air.

A bhikkhu gives a bowl to a bhikkhu.

A bhikkhu walks to a village with a bhikkhunī.

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vāri: nt. water

vāha: adj. carrying; leading

pūra: adj. full (of); filled (with)

yāgu: f. rice gruel; congee

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

ramati: enjoys; finds pleasure (in)

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

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

<sup>10</sup>Pc 65<sup>11</sup>SN 42.3<sup>12</sup>Pr 4, Pc 8

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Ye suppayuttā manasā daḷhena

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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

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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.

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

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*rakkhati*: protects; guards

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<sup>13</sup>Dukkappattā... chant

Readings

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

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

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

(AN 4.34)

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

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

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

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

(Mil 3.5.5)

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

Maṇḍapeyyamidam, bhikkhave, 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, sikkhitabbaṃ.

(SN 12.22)

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

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

(Ud 2.4)

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

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

√*kī* (to purchase), *kiṇā*

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

Root: √*dhāv* (to run), base: *dhāva*

	sg.	pl.
<b>1st</b>	dhāvāmi	dhāvāma
<b>2nd</b>	dhāvasi	dhāvatha
<b>3rd</b>	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	bhavissanti	they will be

## AORIST PAST TENSE

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

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

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

similarly samacintesi, āmantesi, santappesi, samuttejesi etc.

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

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

## DECLENSION OF NOUNS

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

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

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

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

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

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

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

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



Neuter Nouns Ending in -a (citta)

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

Neuter Nouns Ending in -i

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

Neuter Nouns ending in -u

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

**Feminine Nouns Ending in -ā**

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

**Feminine Nouns ending in -i**

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

**Feminine Nouns ending in -ī**

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

**Feminine Nouns ending in -u**

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

**Comparison Between Masculine and Neuter Nouns Ending in -a**

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

**Comparison Between Masculine and Neuter Nouns Ending in -i**

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

**Comparison Between Masculine and Neuter Nouns -u**

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

## DECLENSION EXAMPLES

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

*masculine -ī*

Many of these nouns can also be used as adjectives.

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

*feminine -ī*

Includes common feminine nouns such as:

itthī	woman
pathavī	earth
bhaginī	sister

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

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

## IRREGULAR VERB √AS (TO BE)

Present Tense

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

Imperative Mood

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

Aorist Past Tense

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

root: √as (to be)

constr: a + √as + i → āsi

## IRREGULAR VERB √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	di <del>ṭ</del> ṭha	seen
gacchati	√gam	to go	gata	gone
hanati	√han	to kill	hata	killed
karoti	√kar	to do	kata	done
labhati	√labh	to get	la <del>ḍ</del> ḍha	received
marati	√mar	to die	mata	dead
mussati	√mus	to forget	mu <del>ṭ</del> ṭha	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.

# VOCABULARY: WORDS

Kim nāmo si:

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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	manasikāra (m.) [manasi + kāra]
a monk who; but whichever monk	yo pana bhikkhu (idiom)	at the proper time	kalena (ind.)
(1) analyses; dissects (2) divides; distributes; shares	vibhajati	at the very most; for a maximum of	paramaṃ (ind.)
and what is more; and so too	puna caparam (idiom) [puna + ca + paraṃ]	avoids	vivajjati
and yet; however; still	api ca kho (idiom)	(1) ball; lump (2) bit of food	piṇḍa (m.)
another; other; different	añña (pron.)	(1) banishes; drives away (2) makes ordain; ordains; lit. causes to leave	pabbājeti
ant	kipillika (m.)	barks	bhussati
appears; arises; takes place	uppajjati	barren; fruitless; sterile; unproductive	vañjha (adj.)
applies (attention); pays; lit. puts down	odahati	bearable; toleearable	khamanīya (adj.)
approaches; goes to; visits	upasaṅkamati	beautiful; lit. good colour	suvanṇa (adj.)
arising; appearing	uppāda (m., from uppajjati)	becomes calm; ceases; is allayed	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.) [ʼi + 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.) [ʼbhū + 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.)	change; alteration	vipariṇāma (m.)
body; physical body	kāya (m.)	changed, altered, distorted	vipariṇata (pp. of vipariṇamati)
body; physical body	kāya (m.)	changes; alters; lit. completely bends around	vipariṇamati
both	ubho (ind.)	changes; alters; lit. completely bends around	vipariṇamati
bowl; cup	mallaka (m.)	changes; alters; lit. completely bends around	vipariṇamati
boy	dāraka (m.)	chews	khādati
breaks; splits; shatters	bhindaṭi	chief; headman; leader	gāmaṇi (m.) [gāma + aṇi]
brings	āharati	clean; clear; transparent	accha (adj.)
broom	sammunṇjanī (f.)	clean; pure; bright; perfect	parisuddha (adj.)
brother	bhātar (m.) / bhātuka / bhāti	cleans; clears; purifies; lit. makes pure	sodheti
brother(s); friend(s)	āvuso (ind.) [shortened from āyasmanto]	closet; cupboard	koṭṭhaka (m.)
burns; sets fire (to); burns down	ḍahati	cloth; clothes; robe	vattha (nt.)

cloth; garments	dussa (nt.)	controls; restrains	saṃvarati
coffee drink	kāphīpāna (nt.)	convinces; persuades; lit. causes to know	saññāpeti
cold	sīta (adj.)	cook (noun)	sūda (m.)
cold water	sītodaka (nt.) [sīta + udaka]	cooks (verb)	pacati
comes	āgacchati	Cool down / blow away the great passion!	Nibbāpehi mahārāgaṃ!
comes back (to); falls back (on); lit. goes back	pacceti	could be; may be	siyā (opt.irreg. of athi)
comfort; happiness; pleasure;	sukha (nt.)	country; province; area	janapada (m.)
contentment		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 mikkipati)
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	catudasa / 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]

good midday	sumajjhanhika [su + majjha + anha + ika]
Good morning (daybreak) Ven. Sir!	Suppabhātaṁ bhante.
Good morning everyone.	Suppabhātaṁ sabbesaṁ.
good morning	suppabhāta [su + pabhāta]
goods; wares; merchandise	bhaṇḍa (nt.)
grabs hold (of); seizes; takes	gaṇhāti
granary; treasury; storehouse	koṭṭhāgāra (nt.)
greeted	sammodi (aor. of sammodati)
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.) [v̐mud + 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	paggaṇhetvā (ger. of paggaṇhāti)
having taken; having grabbed hold (of)	gaṇetvā (abs. of gaṇhāti)
having taken over the mind, it remains	cittam pariyādāya tiṭṭhati (idiom)
healthy; beneficial; good; wholesome	kusala (adj.)

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

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

in both cases; on both sides; lit. both matters	ubhayaṭṭha (ind.) [ubhaya + aṭṭha]
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	khiyati
is happy; enjoys himself; rejoices	modati [√mud + *a + ti]

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

laywoman; female lay follower	upāsikā (f.)	meditative calm; lit. meditating	jhāna (nt.)
laziness; tiredness	tandī (f.)	mentally examines	manasānupekkhati
leads; carries away; takes away	neti	merchant; trader; dealer	vāṇija (m.)
leads (to); results (in); causes	saṁvattati	merit; good deed	puñña (nt.)
learned by heart; mastered	pariyatta (adj. pp. of 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.)

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.)

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	saṅkīlāti [saṅ + √kil]
plays (with); has fun (with)	kīlāti
Please sit.	Nisīdatha.

pleasure; enjoyment; relish; delight	nandi (f.)
plows; tills; turns the soil	kasati
ponders; reflects; thinks about	anuvṭakkeṭi
Portugal-region	Portugal-deśa
practices; engages in; lit. yokes near	anuyun̄jati
practices; engages (in)	paṭisevati
preference; approval	ruci (f.)
prepares; arranges; considers	kappeti
prepares; sets out (a seat, etc.)	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

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	abhiṅkirati
scribe, clerk, writer	lekhaṇa (m.)
seat; chair; lit. sitting	āsana (nt.)
seclusion; discrimination	viveka (m.)
seclusion; solitude	viveka (m.)

seed; germ	bija (nt.)	sorrows; grieves; mourns	socati
seen; found; visible	ditṭha (pp. of √dis)	(Sorry, I have) regret.	Vippatisāraṃ.
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 taṃ 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	āsanasālā (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.)		



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

to do; to make	kātuṃ (inf.)	untreated soup; bean broth	akataṃyasa (m.)
to/for her; to/for that	tassā (f.dat.sg.pron.) [ta + ssā]	untroubled; carefree; problem-free	anagha (adj.) [na + agha]
to/for the cow, the cow's (irregular form)	gavassa, gāvassa	venerable; reverend	āvasmant (m.)
together with / accompanied by	saddhiṃ, saha (ind.)	view; belief; opinion	ditṭhi (f.)
to lie down; to sleep	sayitūṃ	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)	passitūṃ	wanting; lit. over thinking	abhiḥijhā (f.)
to sell	vikkiṇitūṃ (inf. of vikkiṇāti)	warding off; repelling; driving off	paṭighāta (m.)
to stay (infinitive)	vasitūṃ	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?	kūhin (ind.) [ka + hin]	water; drinking water; lit. to be drunk	pāṇīya (nt.)
(1) town; city (2) fortress; stronghold	nagara (nt.)	water (stream)	vāri (nt.)
town; market town	nigama (m.)	water	udaka (nt.)
(1) to you; for you (2) your; of you	tava (pron.)	we are (√as)	asma
to you; for you	tava (pron.)	we are (√hū)	homa
tree	rukka (m.)	(1) wearing away; exhausting (2) obsessing; overpowering; lit. completely seizing	pariyādāya
trouble; misfortune; pain; misery	agha (nt.)	wearing away; destruction	khaya (m. from khīyati)
trunk of pride; raised trunk (of an elephant)	uccāsaṇḍā (f.) [uccā + saṇḍā]	we could be; we may be (√as)	assāma (opt. pl. of assa)
truth	sacca (nt.)	Welcome here.	Svāgataṃ.
twenty	visati (card.) [dvi + dasa + ti]	welfare (of); benefit (of); blessing	hita (nt.)
unbeneficial; harmful	ahitāya (dat.sg. of na + hita)	well-behaved; good; honest	pesala (adj.)
undertaking; entering on; attaining	upasampajja (ger. of upasampajjati)	well-being; excellence	suṭṭhuta (f.)
unrepentant; obdurate; obstinate; lit. difficult to embarrass into silence	dummarku (adj.) [dur + marku]	well-being; prosperity	suvatti (f.) [su + √as + ti]

well; good; right	sut̥hu (ind.)	without; -less; abstaining (from)	apeta (adj.)
we	mayam̐	with this	imimā (pron.) [ima + imā]
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	dakkhiṇeyya (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 uphodakassa viakkam piyarupam. / Uṇḍaka mallako vitakko piyarūpo (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 pārāṇ 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.

for (inspiring) faith in those without faith	appasannānaṃ paṣāḍāya
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	saṅghasutṭhutaḥāya
for the growth of faithful individuals	pasannānaṃ bhivvohāvēya
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 saṁvārāya
For what purpose have you come? (You what to do came?)	samparāyikānaṃ āsavānaṃ paṭigḥātāya
From here, to where do you go?	Tvaṃ kim kātuṃ āgato si?
General Sīla goes up to the Buddha.	Ito tvaṃ kuhiṃ gacchasi?
	Sīho Senāpati yena bhagavā
	ten'upasaṅkamati.
Give congee, give rice, give food!	Yāguṃ detha, bhattaṃ detha, khādaniyaṃ dethā!
Go at your convenience.	Yassadāni tumhe kālāṃ maññatha.
Go at your convenience.	Yassadāni tvaṃ kālāṃ maññasi.
Go away, beings!	Paṭikkamantu bhūtāni!
Good morning friend! Are you well?	Suppabhātaṃ āvuso. Kacci si khamaniyaṃ?
Have you not had trouble? (not tired/weary you are 'vas')	Na kilantosi?
Having approached, he greeted the Blessed One.	Upasaṅkamitvā bhagavatā saddhiṃ saṃmodi.
Having been washed, they should be dried.	Dhoviṇvā, viśoseyyāsi / visosetabbāni.

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 tvaṃ dhammaṃ sutvā evaṃ jānāma...
Having taken my bowl, the alms should be shared with the bhikkhus.	Me pattaṃ gahetvā / ādāya, piṇḍaṃ bhikkhūhi saddhiṃ saṁvibhajjittabbaṃ.
Having walked for alms, having received a lot of food, my bowl is heavy.	Piṇḍāya carivā / gatvā, bahu khādaniyaṃ paṭiggaḥetvā / labbhivā, me patto garo.
Having washed my bowl, you should put (it) in the cupboard.	Me pattaṃ dhovivā, 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).	Acchakaṇṇiyā 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.



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 ruciñca 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 tvaṃ anagho bhikkhu, kathaṃ nandi na vijjati?
How is delight not found in you?	Kathaṃ taṃ ekamaśīnaṃ, 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 tvaṃ (āyuna)?
How old are you? (How many years are you?)	Ahaṃ khamaniyo / Khamaniyaṃ me.
I am alright.	Ahaṃ 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, khamaniyaṃ.
I am not well.	Na me, bhante, khamaniyaṃ. 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.	

I don't know. Do you see it?	Na jānāmi. Taṃ 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 mayāṃ 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 paṭiyādeṃa.
If you want water, please tell me Sir.	Sace udakaṃ icchasi, vadetha me bhante.
I got more food than (of) Ven. Koviḷo. I will share with him.	Āyasmato Kovilassa bahutaraṃ āhāraṃ labbhami. Ahaṃ tena vibhajissāmi.
I had no trouble getting almsfood. (tired I am 'vas')	Na ca piṇḍakena kilantomhi.
I have fourteen rupees.	Cuddasa rūpiyāni mama santike santi.
I hope you all are well.	Kacci vo khamaniyaṃ.
I hope you are well (enduring)?	Kacci te bhante khamaniyaṃ?
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, khamaniyaṃ kacci yāpaniyaṃ?
I hope you're with little fatigue from traveling?	Kacci 'si appakilamathena addhānaṃ āgato?
I know a little.	Ahaṃ thokaṃ jānāmi.

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 tṛāṇaṁ 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 verāṇi, 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, atthi 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 sukhamasayittha?
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.	T uyyhaṁ mallakaṁ dhovāmi / dhovissati.

I work in a post-office. (I in one marketplace work I do.)	Aham ekasmiṁ antarāpaṇe kammaṁ karomi.
Let him live comfortably!	Phāsu 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 rukkesu vicaranti.
My father is the merchant Mahānāma.	Mayhaṁ āyuppaṁāṇaṁ paṇṇarasa.
My name is ...	Mama pitā Mahānāmo vāṇiḍo.
My preceptor's name is Ven. ...	Ahaṁ bhante ... nāma.
No friend, I haven't slept well.	Uppajjhāyo me bhante āyasmā ... nāma.
No Sir. I come from the country ...	No hetam, bhante. ... janapadasmā āgacchāmi.

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 sālaruḁkhe uddāyanti.
Now, we eat here and go there to sow.	Mayaṃ idāni atra bhutvā vapituṃ 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 lekhaḁo,	The boys eat the food.	Dārakā bhojanīyaṃ bhuñjanti.
on the holy life a defect, crack, stain, blemish	brahmacariyassa khaṇḁampi 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 kosaḁesu cārikāṃ caratī...
(Please) Give me (a) toothbrush.	Dantaponāṃ me dehi.	The chef cooks the rice.	Sūdo bhattāṃ pacatī.
Please sit here. Where does the master go for alms?	Ettheva / Idha nisidatha. Kuhiṃ / Kathāṃ piṇḁāya ayyo gacchatha?	The community gives this Kāṭhina-cloth to Ven. Amaro.	Saṅgho imaṃ kāṭhinadussaṃ āyasmato Amarassa deti.
(Please) Wash my bowl.	Me pattāṃ dhova / dhovatha.	The cooks cook the rice for the householder's servants.	Sudā gahapatino sevakānaṃ odanaṃ pacanti.
(Please) you could wash these robes (clothes).	Imāni vatthāni dhoveyyāsi.	The cup breaks.	Mallako bhindati.
Privately, he takes a seat.	Raho nisajjāṃ 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.	Sāvako sīhaṃ khādati.
Right here friend. Do you come from the country Spain?	Etthevaṃ āvuso. Spain-desamhā āgacchasi?	The dogs are barking at the cats.	Sunakhā biḁāre bhussanti.
She comes from there.	Sā tato āgacchati.	The dogs are barking at the moon.	Sunakhā candaṃ 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 cīvaraṃ 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 ākāseṇa gāmaṃ gacchati.
Thank you friend, I am tired from coming on the journey.	Anumodāmi āvuso. Kilamathena addhānaṃ āgato.	The elder goes to the village with the disciple ( <i>sāvaka</i> ).	Thero sāvakena gāmaṃ gacchati.
That's where I, Ven., am coming from.	Tato ahaṃ, bhante, āgacchāmi.	The elder is going on a walk.	Thero cārikāṃ caratī.
The 4 foundations of mindfulness fulfil the 7 factors of enlightenment.	Cattāro satipaṭṭhānā sattha bojjhaṅge paripūrentī.	The elders make an effort.	Therā viriyāṃ ārabhanti.
		The layman doesn't go to the village.	Upāsako gāmaṃ na gacchati.
		The lion doesn't see the dogs.	Sīho sunakhe na passati.
		The lion eats the disciple.	Sīho sāvakaṃ khādati.
		The lions are not running.	Sīhā na dhāvanti.
		The lion walks in the village.	Sīho gāme / gāmaṃhi / gāmasmim caratī.

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 pasannā.
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.

They, having seen the disadvantage in sensual pleasures, ...	Te kāmesu ādinavaṃ disvā, ...
They too now, just live in Colombo.	Te p'īdāni Koḷambanagare 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 pavīsāmi.
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 jātijarāmaṇeṇa.
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 pavīsāma.
We go to the roots of trees.	Rukkhamūle gacchāma.
We go up to the layman.	Upāsakaṃ upasaṅkamāma.

Welcome, Sir! May the master come here. I hope you are not tired?	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.	Sādhu sutṭhu 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 / ajiṇṇho.
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 āyupamaṇāṇam 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? Kim 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?		



- Beginner Pāli Course at SBS ([sasanarakkha.github.io](https://sasanarakkha.github.io))
- Pali Made Easy by Venerable Balangoda Ananda Maitreya ([archive.org](https://archive.org))
- A Practical Grammar of the Pāli Language by Charles Duroiselle, v4.3, 2007 ([archive.org](https://archive.org))
- A New Course In Reading Pali by James W. Gair, W. S. Karunatillake ([archive.org](https://archive.org))
- Pali Buddhist Texts Explained to the Beginner by Rune E A Johansson ([archive.org](https://archive.org))
- Aids to Pāli Conversation by Ven. Buddhaddatta ([dhamma.ru](https://dhamma.ru))
- Learn Pali Language ([blogspot.com](https://blogspot.com))