

Pāli Lessons

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LESSON 1

Kim nāmo si:

LANGUAGE NOTES

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

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

Other nouns end in *-i, -ī, -u, -ū*.

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

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

The chef cooks the rice.

The boys eat the food.

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

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

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

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

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

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

Plural / singular for nominative cases:

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

Personal pronouns in nominative case:

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

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

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

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

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

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

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

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

avera: [na + vera] non-hostility

Na jānāmi. I don't know.

Mā akāsi! Don't you do!

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

Api nu gacchasi? Do you go?

Kiṃ nāmo si? What is your name?

Gacchasi kiṃ? Do you go?

Declension Table: Masculine Nouns Ending in -a

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

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

SIMPLE PRESENT TENSE (-ĀMI, -ASI, -ATI)

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

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

Verbal terminations:

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

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

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

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

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

he goes	gacchati	he sees	passati
we go	<u>gacchāma</u>	you (sg.) see	<u>passasi</u>
he comes	āgacchati	he recites	uddisati
they come	<u>āgacchanti</u>	I recite	<u>uddisāmi</u>
he walks	carati	he gives (to)	deti
they walk	<u>caranti</u>	you (pl.) give (to)	<u>detha</u>
he chews	khādati	he informs	āroceti
you (sg.) chew	<u>khādasi</u>	I inform	<u>ārocemi</u>
he eats (enjoys)	bhuñjati	he confesses	āvikaroti
they eat	<u>bhuñjanti</u>	you (sg.) confess	<u>āvikarosi</u>

Present Tense of Irregular Verb √as (to be)

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

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

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

There is, monks, an unborn, unoriginated, uncreated, unfabricated.

Present Tense of Irregular Verb √hū (to be)

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

DECLENSIONS (-A)

Nominative Case: naro – the man (subject)

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

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

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

^aiva

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

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

I use **the requisite**.

Parikkhāraṃ paṭisevāmi.

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

Sakuṇā bījāni bhuñjanti.

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

Siho sunakhe na passati.

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

Sunakhā candaṃ bhussanti.

The disciple (*sāvaka*) eats the lion.

Sāvako sihaṃ khādati.

The lion eats the disciple.

Siho sāvakaṃ khādati.

They fill up (*paripūreti*) the ocean (*sāgara*).¹

Paripūrenti sāgaraṃ.

(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**.

Thero cārikaṃ carati.

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

Upāsako gāmaṃ na gacchati.

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

Upāsakaṃ upasaṅkamāma.

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

Narā koṭṭhāgāraṃ dhāvanti.

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

Sakuṇā sālarukkhe uddayant.

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

Agāraṃ pavisāma.

²Yathā vāri-vahā pūrā...

EXERCISES

Translate

Saṅgho uposatham karoti.

The Sangha performs the uposatha.

Āpattiṃ āvikaroti.

He confesses the offense.

Suñṇāgāraṃ pavisāmi.

I enter the empty hut.

Rukkhamūle gacchāma.

We go to the roots of trees.

Cattāro satipaṭṭhānā satta bojjhaṅge paripūrenti.²

The 4 found. of mindf. fulfil the 7 fact. of enligh.

Sunakhā bilāre bhussanti.

The dogs are barking at the cats (bilāra).

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)

Idha āgacchatu.

May the master come here. (imperative)

Ayyo idha āgacchatu.

Venerable, may the master come and sit here.

Bhante, ayyo āgacchatu, idha nisīdatu.

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

Kacci, bhante, khamanīyaṃ kacci yāpanīyaṃ?

³MN 118

Greetings: Tired from Travelling

few; not much	appa (adj.)
fatigue; tiredness	kilamatha (m.)
worn out; tired	kilanta (adj)
little fatigue; little tiredness	appakilamatha (m.)
long road; journey	addhāna (nt.)
coming; arrival	āgata (nt.)
from travelling (from going on the journey)	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-desā
country; province; area	janapada (m.)

I hope you are with little fatigue?

Kacci'si appakilamathena?

I hope you're with little fatigue from traveling?

Kacci'si appakilamathena addhānaṁ āgato?

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

(Ahaṁ) Khamanīyaṁ, āvuso, yāpanīyaṁ.

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

... appakilamathena cāhaṁ [ca ahaṁ], āvuso, addhānaṁ āgato.

I am tired. (Me tired I am '√as')

Ahaṁ kilantosmi. [kilanto + asmi]

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

Kuto ca tvaṁ bhante, āgacchasi?

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

Atthi, bhante, Portugal-dese Sumedhārāma-vihāro nāma.

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

Tato ahaṁ, bhante, āgacchāmi.

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')

Na kilantosi?

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

Na ca piṇḍakena kilantosi?

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

Na ca piṇḍakena kilantomhi.

I am entering the town Ericeira.

Ericeira-nigamaṃ pavisāmi.

This morning

Idha pubbaṇhasamayaṃ

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

Idha pubbaṇhasamayaṃ Ericeira-nigamaṃ piṇḍāya pavisāmi.

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'ācchuṇhaṃ. [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.

Na pajānāmi.

Where is the market?

Kattha antarāpaṇo?

What do you think?

Taṃ kiṃ maññasi?

How can I help (do)?

Kinti karomi?

What is your name?

Kinnāmosi?

My name is ...

Ahaṃ bhante ... nāma.

What is your preceptor's name?

Ko nāma te upajjhāyo?

My preceptor's name is Ven. ...

Upajjhāyo me bhante āyasmā ... nāma.

I hope you are well (enduring)?

Kacci te bhante khamanīyaṃ?

I hope you all are well.

Kacci vo khamanīyaṃ.

I am alright.

Khamanīyaṃ me, āvuso.

I am not well.

Na me, bhante, khamanīyaṃ.

And where are you now?

Idāni katthañca hosi?

Are you at your mother and father's house?

Api nu Idāni mātāpitūgāraṃ / -garamhi / -gare viharasi?

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?

Suppabhātaṃ āvuso. Kacci si khamaniyaṃ?

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

Na me, bhante, khamaniyaṃ. Sītaṃ vedayāmi / paṭisaṃvediyāmi.

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

Suve uṇhaṃ bhavissati. Uṇhapānaṃ icchasi?

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

Mallako uṇhodakassa vitakkaṃ piyarūpaṃ. / Uṇhodaka'mallako vitakko piyarūpo (hoti).

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

Etthevaṃ / Etthāyaṃ āvuso. Spain-desamhā āgacchasi?

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

No hetāṃ, bhante. ... janapadasmā āgacchāmi.

[B] And where do you live Sir?

Katthañca vasatha / viharatha bhante?

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

Norway janapade vasāmi. Tatra sītaṃ sabbadā.

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

Api nu ...-dese uṇho hoti?

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

Idha pubbaṇhasamaye ca sīto hoti, majjhanhikasamaye ca uṇho hoti.

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

Handa dāni ahaṃ gacchāmi. (Anantaraṃ) sattāhaṃ.

[B] Go at your convenience.

Yassadāni tumhe kālaṃ maññatha.

Conversation 2

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

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

Svāgataṃ bhante. Ayyo idha āgacchatu. Kacci'si appakilamathena?

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

Anumodāmi āvuso. Kilamathena addhānaṃ āgato.

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

Taṃ kissa hetu? Na ajj'āccuṇhaṃ / ajjūṇho.

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

Pinḍāya caritvā / gatvā, bahu khādanīyaṃ paṭiggahetvā / labbhitvā, me patto garo.

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

Āyasmato Kovilassa bahutaraṃ āhāraṃ labbhāmi. Ahaṃ tena vibhajissāmi.

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

Ettheva / Idha nisīdatha. Kuhiṃ / Kathaṃ pinḍāya ayyo gacchatha?

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

Gāme / nigame Ericeira nāmo, atthi antarāpaṇo. Tatra pinḍāya gacchāmi.

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

Kinti karomi bhante?

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

Me pattam gahetvā / ādāya, pinḍam bhikkhūhi saddhiṃ samvibhajitabbam.

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

Sace udakaṃ icchasi, vadetha me bhante.

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

Sitodakamallako kallako bhavissati.

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

Ettheva bhante, tiṭṭha / tiṭṭhatha. (Taṃ taṃ) āharissāmi.

LESSON 2

Kim nāmo si:

REVIEW EXERCISES

<u>The elders make an effort.</u>	Therā viriyaṃ ārabhanti (<i>begins; undertakes</i>).
<u>They give ear.</u>	Te sotaṃ odahanti (<i>applies; gives</i>).
<u>Privately, he takes a seat.</u>	Raho (<i>ind. privately</i>) nisajjaṃ kappeti.
<u>Who seeks privacy, he wants solitude.</u>	Yo rahāyati (<i>seeks privacy</i>), so vivekaṃ icchati.
<u>Discontent is a daughter of Māra.</u>	Aratī ekā māradhītārā.
<u>He gives her the cloth.</u>	So tassā dussaṃ (<i>cloth</i>) deti.
The man eats rice.	<u>Naro bhattaṃ bhuñjati.</u>
The men are cooking.	<u>Narā pacanti.</u>
Prince Abhaya goes up to the Buddha.	<u>Abhayo rājakumāro yena bhagavā ten'upasaṅkamati.</u>
I see the moon.	<u>Candaṃ passāmi.</u>
You (pl.) don't see the dogs.	<u>Sunakhe na passatha.</u>
The boys are running.	<u>Dārakā dhāvanti.</u>
You are sitting here.	<u>Idha nisīdasi.</u>
She comes from there.	<u>Sā tato āgacchati.</u>
We run to the boys.	<u>Mayaṃ dārake dhāvāma.</u>

dhītar: f. daughter

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

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

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

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

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

rājakumāra: m. prince

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

DECLENSIONS (-A)

Vocative Case: nara / narā – Hey, man!

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

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

Vocative plural: same form as the nominative plural.

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

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

Imperative Verbs

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

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

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

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

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.	<u>May the Buddha accept (that) transgression.</u>
Phāsu (comfortably) viharatu!	<u>Let him live comfortably!</u>
Vassasataṃ jīva!	<u>May you live 100 years!</u>
Samitaṃ (calm) vede hi !	<u>May you feel calm!</u>
Mā gaccha!	<u>Don't go!</u>
Kāmarāgena mā ḍayhatha (burn)!	<u>May you not burn with sensual desire!</u>
Kilese tapantu (burn)!	<u>May they burn the defilements!</u>
Suṇātu me bhante saṅgho ...	<u>Let the Sangha hear me.</u>
Pārisuddhiṃ āyasmanto ārocetha.	<u>Let the Venerables declare purity.</u>

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)	→ <u>paṇḍitena</u>	<u>paṇḍitehi</u>
senānī (general)	→ senāninā	senānīhi
garu (guru)	→ garunā	garūhi
satthu (master's)	→ satthunā	satthūhi, satthārehi
vidū (seer)	→ vidunā	vidūhi
viññū (wise man)	→ <u>viññunā</u>	<u>viññūhi</u>

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
<u>ācariyena / ācariyā saddhim</u>	together with the teacher
<u>viññūhi saddhim</u>	together with the wise men
Etena saccena suvatthi [su + atthi] hotu. (Sn 2.1)	<u>By this truth may there be well-being.</u>
<u>Ahaṃ mittena saddhim gāmaṃ gacchāmi.</u>	I, together with a friend, go to the village.
<u>Mātugāmena saddhim cārikam carati.</u>	He wanders about with a woman. (<i>mātugāma</i>)

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

A bone covered with skin; it looks beautiful with clothes.

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

³The only occurrence of vatthe**bb**hi, normally it's vatthe**h**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.

Namo Buddhāya / Buddhassa.

It leads to Nibbāna.

Nibbānāya saṃvattati.

We eat the almsfood not for fun or indulgence... Mayaṃ piṇḍapātaṃ bhuñjāma neva davāya, na madāya...

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

These things are wholesome ... lead to long-term happiness,

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

then you, K., having entered them you should abide in them...

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 mayāṃ 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*).

Fire, having rose up, burns down the householder's house.

Sūdā gahapatino sevakānaṃ (*servants*) odanaṃ pacanti.

The cooks cook the rice for the householder's servants.

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

Taken away by thieves, the householder's oxen are slaughtered.

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

The darkness was dispelled by the sun's light.

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.

Na passāma manussassa kāyassa vipariṇāmaṃ.

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

Manussā dhammena pāraṃ gacchanti / yanti.

The man's oxen are slaughtered.

Purisassa goṇo / gāvo haññanti.

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

Sūdena pacitvā odanaṃ / pacito odano

by the beggar's (*yācaka*) dog.

yācakassa sunakhena khādito.

OPTATIVE OR POTENTIAL VERBS: MAY / SHOULD (-EYYA)

Verbal terminations:

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

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

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

Irregular forms:

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

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

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

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

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

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

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

these volitions would not lead to affliction

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

When (if) you, Bhaddiya, know this by yourself.*ābādha*: m. illness; affliction. *saṃvattati*: leads (to); results (in); causes

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

(AN 2.11-20)

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

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

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

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

Aho vata mayam na maraṇadhammā assāma! (DN 22)

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

FUTURE PASSIVE PARTICIPLE: SHOULD BE DONE (-TABBA)

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

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

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

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

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

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

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

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

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

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

EXERCISES

Translate*kaṇḍajaka*: nt. congee; gruel; rice porridge*kañjiya*: nt. rice water; congee*accha*: adj. clean; clear; transparent*acchakañjiyā*: f. rice gruel; rice water*anujānāti*: allows (to); permits (to)*attha*: m. (1) meaning; significance (2) benefit; goal (3) purpose*attha*: m. (4) case; issue; matter*attha*: m. (5) need (for); want (for)*yūsa*: m. soup; broth*akaṭayūsa*: m. untreated soup; bean broth*Attho* refers to its object in the instrumental: the need or goal is fulfilled by/with the object.*Attho me āvuso cīvarena*. (NP 10) 'I have need of a robe.' (My need is fulfilled by a robe.)*Hoti* is intransitive, and always takes a nominative: *attho hoti*, 'there is need'.(He) needed rice water (clear congee). *Acchakañjiyā attho hoti.*⁴

Bhikkhus, I allow rice water.

*Anujānāmi, bhikkhave, acchakañjīm.*By him (*tena*) bean broth is needed.*Tena akaṭayūsena attho hoti.*

Bhikkhus, I allow bean broth.

*Anujānāmi, bhikkhave, akaṭayūsam.**nandati*: is happy (with); delights (in); likes; enjoys*socati*: sorrows; grieves; mourns*laddhā*: (abs. of *labhati*) having got; having obtained*tena hi*: in that case; if that's so*katham*: ind. How?*ekamāsīna*: [eka + āsīna] sitting alone*nābhikīrati*: [na abhikirati] does not drown; does not overwhelm*jīyati*: diminishes; decreases; gets less; is lost*jīyittha*: was lost (aor. 3rd. refl. sg. of *jīyati*)*agha*: nt. trouble; misfortune; pain; misery*anagha*: adj. [na + agha] untroubled; carefree*vijjati*: exists (in); is found (in); is present (in)*ve*: ind. indeed; truly; really

Do you delight, ascetic?

*Nandasi, samaṇa?**What have I gained, friend?*Kim *laddhā*, āvuso?

Well then, ascetic, do you sorrow?

*Tena hi, samaṇa, socasi?**What have I lost, friend?*Kim *jīyittha*, āvuso?

Katham tvam anagho bhikkhu, katham nandī na vijjati?

How are you untroubled, mendicant? How is delight not found in you?

Katham tam ekamāsīnam, aratī nābhikīrati?

*How does discontent not overwhelm you as you sit alone?*⁵Mv. Kd 6, Mahāvagga, The chapter on medicines (*Bhesajjakkhanda*)

Readings

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

(SN 2.18)

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

(Dhp 212)

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

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

(MN 1)

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

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

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

(SN 42.10)

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

Suṇātu me bhante saṅgho.

Ajj’uposatho paṇṇaraso.

Yadi saṅghassa pattakallaṃ,
saṅgho uposathaṃ kareyya,
pāṭimokkhaṃ uddisseyya.

Kim saṅghassa pubba-kiccaṃ?

Pārisuddhiṃ āyasmanto ārocetha.

Pāṭimokkhaṃ uddisissāmi.

Taṃ sabbeva santā sādhukaṃ

suṇoma manasikaroma.

Yassa siyā āpatti, so āvikareyya.

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

Tuṇhī-bhāvena kho pan’āyasmante

pārisuddhā ti vedissāmi.

(Nidāna)

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

Extra Challenge: Pāli ChatPhrases

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

Where is Ven. Vajiro bhikkhu's spoon?

Kattha āyasmato Vajirassa bhikkhuno kaṭacchu hoti?

I don't know. Do you see it?

Na jānāmi. Taṃ passasi?

This is his spoon. Give it to his attendant.

Ayamassa kaṭacchu. (Assaṃ / tassaṃ) upatthākassa dehi.

I will wash your cup.

Tuyhaṃ mallakaṃ dhovāmi / dhovissāmi.

(Please) Wash my bowl.

Me pattaṃ dhova / dhoveyyāsi.

Where is your bowl?

Kattha tuyhaṃ patto?

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

Me pattaṃ dhovitvā, koṭṭhake odaheyya.

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

Imāni vatthāni dhoveyyāsi. Dhovitvā, visoseyyāsi / visosetabbāni.

(Please) Give me (a) toothbrush.

Dantaponaṃ me dehi / deyyāsi.

(May you) Sleep well!

Sukhaṃ sehi!

I trust Sir (you) slept well?

Kacci bhante sukhamasayittha?

No friend, I haven't slept well.

No hetāṃ, āvuso, na sukhamasayitthaṃ.

There are in my bed a lot of ants.

Santi mama / me sayane bahu kipillikā.

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	sammuñjanī (f.)
foot-washing water	pādodaka (m.) [pāda + udaka]
sets out; provides; lit. causes to stand near	upaṭṭhāpeti [upa + √ṭhā + *āpe + ti]
water; drinking water; lit. to be drunk	pāṇīya (nt.)
washing water; rinsing water; lit. to be used	paribhojanīya (adj.)

Before the meal, we should put out seats.

Purebhattaṁ, āsane / āsanāni paññāpema.

After the meal, we should sweep the place.

Pacchābhattaṁ, taṇṭhānaṁ sammajjeyyāma.

If the teacher wants coffee, we should prepare coffee.

Sace ācariyo kāphīpānaṁ icchatī, kāphīpānaṁ paṭiyādema.

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

Sace upaṭṭhānasālā uklāpā hoti, upaṭṭhānasālā sammajjitabbā.

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

Chamā ca sammajjeyya, kipillikā ca nikkaddheyya iminā sammuñjanīyā.

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

Sace pāṇīyaṁ natthi, pāṇīyaṁ upaṭṭhāpetabbam.

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

Sace paribhojanīyaṁ natthi, paribhojanīyaṁ upaṭṭhāpetabbam.

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)	sallapitum̐ (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)	mayham̐ ... santi
(1) to me; for me (2) my; mine	mayham̐ (pron.)
(1) for you; to you (2) your; yours	tuyham̐ (pron.)
(1) to you; for you (2) your; of you	tava (pron.)

Do you know Pāli-talk?

Tvaṃ pālibhāsaṃ jānāsi?

I know a little.

Ahaṃ thokaṃ jānāmi.

Are you able to converse 'into' Pāli?

Sakkosi tvaṃ pālibhāsāya sallapitum̐?

Yes, I am able to converse a little.

Āma, ahaṃ thokaṃ sallapitum̐ sakkomi.

What is your name?

Tuyhaṁ nāmaṁ kiṁ? Kin nāmo'si?

I am called Vijayabāhu.

Ahaṁ Vijayabāhu-nāmo'mhi.

Where do you live?

Tvaṁ kattha vasasi?

I live in Colombo-town.

Ahaṁ Koḷambanagare vasāmi.

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

Tuyhaṁ āyuppamāṇāṁ kittakaṁ?

My age is fifteen.

Mayhaṁ āyuppamāṇāṁ paññarasa.

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

Kativasso'si tvaṁ (āyunā)?

I am twenty years old.

Ahaṁ vīsativasso'mhi.

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

Tuyhaṁ mātāpitāro kuhiṁ vasanti?

They too now, just live in Colombo.

Te p'idāni Koḷambanagare yeva vasanti.

Do you have brothers and sisters too?

Tuyhaṁ bhātu-bhaginiyo pi santi?

Yes, I have four brothers and two sisters.

Āma, mayhaṁ cattāro bhātāro dve bhaginiyo ca santi.

Your brothers, what do they do?

Tava bhātāro kiṁ karonti?

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

Tesu eko vāñijo, ditiyo lekhako,

and the other two still attend schools.

dve tāva pāṭha-sālāsu uggaṇhanti.

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

Tvaṁ kiṁ kammaṁ kātum icchasi?

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

Aham eko gahakāraṁ bhavitum icchāmi.

When did you come here?

Kadā tvaṁ idh'āgato'si?

Yesterday I came here.

Hiyo'ham idh'āgacchimi.

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

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

Who are you?

Ko'si tvam?

I am a way-farer.

Aham eko pathiko.

Where do you come from?

Kuto tvam āgacchasi?

I come from India.

Aham Indudesato āgacchāmi.

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

Tvam kiṃ kātuṃ āgato'si?

I want to sell some goods.

Ahaṃ bhaṇḍāni vikkinitum icchāmi.

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

Kasmā idh'āgato si?

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

Tayā saddhim sallapitum āgato'mhi.

Who is your father?

Ko tuyhaṃ pitā?

My father is the merchant Mahānāma.

Mama pitā Mahānāmo vāṇijo.

Who here is your friend?

Ko idha tava mitto?

Here, the merchant is my friend.

Idha vāṇijo mayhaṃ mitto hoti.

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

Kattha tvam kammaṃ karosi?

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

Ahaṃ ekasmiṃ antarāpaṇe kammaṃ karomi.

From here, to where do you go?

Ito tvam kuhiṃ gacchasi?

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

Ahaṃ ito aññaṃ nagaraṃ / nigamaṃ gamissāmi.

Do you like this place?

Piyāyasi tvam idaṃ thānaṃ?

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

Piyāyeyyam idaṃ thānaṃ sace'daṃ nāccuṇhaṃ bhaveyya.

When will you go home?

Kadā tvam nivesanaṃ gacchissasi / gamissasi?

When I get money, then I will go home.

Yadā mūlaṃ labhissāmi, tadā'haṃ gamissāmi.

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

Kittakaṃ mūlaṃ 'dāni tava santike atthi?

I have fourteen rupees.

Cuddasa rūpiyāni mama santike santi.

Extra Challenge: Crossword

	¹ P	U	T	T	A			² P	Ī	T	I	
	A			³ T		⁴ K	U	T	I			
	⁵ C	Ī	V	A	R	A			V		⁶ V	
	A			T		⁷ T	A	⁸ P	A	T	I	
⁹ A	T		¹⁰ A	R	A	T	Ī	A	T		D	
¹¹ G	I	M	¹² H	A		I		T	I		Ū	¹³ R
¹⁴ G	Ā	V	I	Ṁ		¹⁵ K	A	T	A	Ñ	Ñ	Ū
I			¹⁶ R	A	H	Ā	Y	A	T	I		P
	¹⁷ Ā	D	I									A

(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 ...ṃ kārayamānena
- (5) bhikkhussa dussaṃ; paṭisaṅkhā yoniso ...ṃ 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 ...ṃ

LESSON 3

Kim nāmo si:

REVIEW EXERCISES

May all misfortunes be avoided, may all illness be dispelled. Sabbāṭiyo [sabba + ṭi] vivajjantu sabbarogo vinassatu.

Go away, beings!

Paṭikkamantu bhūtāni!⁵

We are obstructed by birth and death.

Mayaṃ otiṇṇā amha jātijarāmarāṇena.⁶

There is no equal to the Tathāgata.

Na samo (equal to) atthi tathāgatena.⁷

Homage to him, the Blessed One.

Namo tassa bhagavato.

May all beings be happy.

Sabbe sattā sukhī hontu.

Come here, layman!

Ehi / Āgacchāhi upāsaka!

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

Thero sāvakena saddhiṃ gāmaṃ gacchati.

The elder gives the robe to the disciple.

Thero sāvakassa cīvaraṃ deti.

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

vivajjati: avoids

roga: m. disease; illness; sickness

vinassati: disappears

paṭikkamati: returns; steps back; recedes; goes away

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

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

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

INDECLINABLES AND IDIOMS

ca follows a noun or a verb to express:

(1) and; both

Placed after each joined word:

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

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

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

Ahaṃ kasāmi vapāmi ca.

I plow and sow.

assā gāvo ajā eḷakā ca

horses, cattle, sheep **and** goats

(2) but; although; and if

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

(Dhp 5)

vera: nt. hatred; ill-will

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

kudācanaṃ: ind. at some/any time

esa: pron. this; he; it

sanantana: adj. eternal; ancient

⁶AN 4.67

⁷Paritta Ratanattaya-pañāma, simpl.

⁸SnP 2.1 simpl.

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

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

Bhikkhu araṇṇagato vā rukkhamūlagato vā suṇṇāgāragato vā nisīdati.

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

sace: if

tato ce uttari: if more than that

tato ce 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 kāye⁸ kāyānupassī viharati ... (DN 22)

Puna gehaṃ na kāhasi (Dhp 154)

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

Puna 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

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

ADVERBS OF TIME

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

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

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

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

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

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

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

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

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

Parisuddho no kāyasamācāro bhavissati. (MN 39)

Our bodily behaviour should be purified.

brāhmaṇā karissanti ...

Brahmans will do

Sādhu suṭṭhu bhante saṃvarissāmi.

Well indeed, Sir., I shall be restrained.

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

I should not approach families intoxicated with pride.

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.

After eating the food, I rinse my bowl, clean my teeth and go to the hall.

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

The sort of stealing for which kings, having caught a thief, would beat or...

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)

He speaks with our given consent and approval.

So tatra gantvā idha āgacchati.

He, having gone there, comes here.

So tatra nisīditvā tato utthāti / utthahati.

After sitting down there, he stands up from there.

Mayaṃ ajja idha vasitvā suve tahiṃ gacchāma.

After staying here today, tomorrow we go there.

Te idha āgantvā pacitvā gacchanti.

Having come here, having cooked, they go.

Tvaṃ buñjitvā pivitvā sayasi.

Having eaten, having drunk, you lie down.

ruci: f. preference; approval
ādāya: ger. of *ādiyati*;
 receiving; according (to); lit. taking
utthahati; *utthāti*: 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.

If, after stealing, he might come here, I may punish (him).

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

Sitting here, don't cry, go there, having gone and eaten, lie down.

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

Rukkhaṃ agginā jhāpetvā masiṃ kareyya.

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.

Having eaten, I don't want to lie down.

Mayaṁ idāni atra bhutvā vapituṁ tahiṁ gacchāma.

Now, we eat here and go there to sow.

Āma, ahaṁ jānāmi, tvaṁ carituṁ icchasi.

Yes, I know you like to walk.

Mayaṁ ketuṁ tahiṁ na gacchāma.

We don't go there to buy.

Mayaṁ hantuṁ na icchāma.

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	<u>pandite, panditamhi</u>	<u>panditesu</u>
muni	munismim, munimhi	munisu, munīsu
senānī	senānismim, senānimhi	senānīsu
garu	garusmim, garumhi	garusu, garūsu
vidū	vidusmim, vidumhi	vidūsu
viññū	<u>viññusmim, viññumhi</u>	<u>viññūsu</u>
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.

The wise men are delighted in the Buddha.

Viññuno Buddhe pasannā.

Now rain falls, (so) don't go out.

Idāni devo vassati, mā bahi gacchittha.

Today many men assemble in the village.

Ajja bahū manussā gāme sannipatanti.

Monkeys move about on trees.

Makkaṭā rukkhesu vicaranti.

They, having seen the disadvantage in sensual pleasures,

Te kāmesu ādīnavaṃ disvā,

go forth in the bhikkhu-saṅgha.

bhikkhu-saṅghe pabbajanti.

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 dukkhato
from everywhere sabbato
from the lamp padīpato

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

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

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

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

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

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

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

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

parato ca ghoso: word of another

ghosa: m. sound; voice; utterance

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

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

ḍayhittho: aor.2nd.

PRONOUNS

Personal pronouns (nominative)

	sg.	pl.
1st	ahaṃ <u>I</u>	amhe, mayāṃ, no <u>we</u>
2nd	tuvaṃ, tvaṃ <u>thou</u>	tumhe, vo <u>you lot</u>
3rd.masc.	so, sa <u>he</u>	te <u>they</u>
3rd.nt.	taṃ, tad <u>it</u>	tāni <u>they</u>
3rd.fem.	sā <u>she</u>	tā, tāyo <u>they</u>

Possessive pronouns (genitive)

sg.	pl.
mama, mayhaṃ, me <u>mine, my</u>	amhākāṃ, no <u>ours, our</u>
tava, tuyhaṃ, te <u>your(s)</u>	tumhākāṃ <u>your(s)</u>
tassa <u>your(s)</u>	tesaṃ <u>your(s)</u>
tassa <u>its</u>	tesaṃ <u>their(s)</u>
tassā <u>hers</u>	tāsaṃ <u>their(s)</u>

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

EXERCISES

TranslateLike rivers full of water...

Yathā vārivahā pūrā...

All the boys are crying:

Sabbepime dārakā rodanti:

Give congee, give rice, give food!Yāguṃ detha, bhattaṃ detha, khādanīyaṃ detha!⁹He, from the breakup of the body, from after death...So, kāyassa bheda (abl.), parama maraṇā (abl.)...¹⁰(Due to the) first jhāna he delights in solitude (an empty dwelling)Pathamena jhānena suññāgāre abhirati.¹¹

The elder goes to the village by air.

Thero ākāsenā gāmaṃ gacchati.

A bhikkhu gives a bowl to a bhikkhu.

bhikkhu bhikkhussa pattaṃ deti

A bhikkhu walks to a village with a bhikkhunī.

bhikkhu bhikkhuniyā gāmaṃ carati

vāri: nt. water

vāha: adj. carrying; leading

pūra: adj. full (of); filled (with)

yāgu: f. rice gruel; congee

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

ramati: enjoys; finds pleasure (in)

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

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

¹⁰Pc 65¹¹SN 42.3¹²Pr 4, Pc 8

Those who, devoted, firm-minded,

Ye suppayuttā manasā daḷhena

apply themselves to Gotama's message

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

The old is ended, nothing new is produced.

Khīṇaṃ purāṇaṃ nava natthi sambhavaṃ,

their minds have no desire for future rebirth.

Virattacittāyatike bhavasmin;

They, with no seed, no desire for growth,

Te khīṇa-bījā avirūḷhi-chandā,

enlightened, go out like this flame.

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

rajjati: finds pleasure (in); is enamoured (with)

virajjati: becomes detached (from); loses interest (in)

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

virūḷhi: f. growth; increase

padīpa: m. lamp; light; lighting

Dānaṃ dadantu saddhāya, sīlaṃ rakkhantu sabbadā.

May they give gifts with conviction, may they always maintain virtue.

Bhāvanābhiratā hontu, gacchantu devatā-gatā.¹²

May they delight in meditation, may they go to the devas.

rakkhati: protects; guards

¹³Dukkhaṃpattā... chant

Readings

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

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

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

(AN 4.34)

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

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

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

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

(Mil 3.5.5)

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

Maṇḍapeyyamidam, bhikkhave, brahmacariyaṃ, satthā sammukhībhūto.

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

‘Evaṃ no ayaṃ amhākaṃ pabbajjā avañjhā bhavissati saphalā saudrayā.

Yesaṃca mayaṃ paribhuñjāma cīvara-piṇḍapāta-senāsana-gilānappaccayabhesajja-parikkhāraṃ tesam te kārā amhesu mahapphalā bhavissanti mahānisaṃsā’ti.

evañhi vo, bhikkhave, sikkhitabbaṃ.

(SN 12.22)

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

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

(Ud 2.4)

LESSON 4

Kim nāmo si:

REVIEW EXERCISES

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

A disciple of the fully awakened Buddha delights in the ending of craving.

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

To many refuges they go, to mountains and forest glades.

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

He dwells detached, not grasping at anything in the world.

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

Sace sūdā idha na paceyyum, kuhiṃ bhuñjitum gaccheyyāma?

Go and converse with the wise man.

Gacchatha, paṇḍitena saddhiṃ sallapatha.

ramati: enjoys; takes delight (in)

yanti: they go

pabbata: nt. mountain; hill

vana: nt. wood; forest; grove

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

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

sallapati: talks; speaks; converses

ADVERBS OF PLACE

-ttha 'place'

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

-to 'from a place'

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

-him

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

PAST PARTICIPLE (-TA, -ITA, -NA)

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

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

Ichchitaṃ patthitaṃ tumhaṃ khippameva samijjhatu.

May your hopes and wishes succeed quickly.

'Kālo, bhante, niṭṭhitaṃ bhattaṃ'ti.

Sir, it's time. The meal is ready.

patito: pp.nom. of *patati*

vutto: pp.nom. of *vacati*

icchati: wants; desires

pattheti: wishes (for)

khippaṃ: ind. quickly

samijjhati: achieves; succeeds

niṭṭhāti: finished; completed; ready; prepared

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

Migo purisena diṭṭho.

The deer (*miga*) was seen by the man.

Vyādhena hataṃ migaṃ ahaṃ passāmi.

I see the deer killed (*hata*) by the huntsman (*vyādha*).

Gāmamhā āgataṃ purisaṃ na passāmi.

I do not see the man that has come from the village.

Some frequent examples:

bhavati	√bhū	to be	bhūta	became
passati	√dis	to see	diṭṭha	seen
gacchati	√gam	to go	gata	gone
karoti	√kar	to do	kata	done
labhati	√labh	to get	laddha	received
jānāti	√ñā	to know	ñāta	known
bhāsati	√bhās	to speak	bhāsita	spoken
pabbajati	√vaj	to go on	pabbajita	ordained
ṭhahati	√ṭhā	to stand	ṭhita	stood

bhāveti	√bhū	bhāve	bhāvita	developed
deseti	√dis	dese	desita	preached
passati	√dis	passa	passita	seen
vedayati	√vid	vedaya	vedayita	experienced
chindati	√chid	to cut	chinna	cut
khīyati	√khī	to destroy	khīna	destroyed
nisīdati	√sad	to sink	nisinna	seated
pajahati	√hā	to abandon	pahīna	abandoned

AORIST PAST TENSE

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

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

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

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

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

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

Examples:

Tatra kho bhagavā bhikkhū āmantesi: “bhikkhavo”ti.

āmanteti: invites; calls; summons

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

paccassosum̐: aor.3rd.pl. of paṭissuṇāti

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

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

abhiyāti: invades; attacks

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandum̐.

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

abhinandum̐: aor.3rd.pl. of abhinandati

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

Ven. Ānanda approached the Blessed One. Āyasmā ānando yena bhagavā tenupasaṅkami.

Having bowed, sat to one side. Abhivādetvā ekamantaṃ nisīdi.

They went there. Te tatra gacchimsu.

We dwelt here. Mayaṃ idha avasimhā.

When did you come from there? Kadā tvaṃ tato āgacchi?

Because I knew it, therefore I said it. Yato ahaṃ ajānim̐ tato avadim̐.

Don't stay here. Tumhe mā idha vasittha.

If it be so, I should come here. Yadi evaṃ siyā, ahaṃ idha āgaccheyyāmi.

CAUSATIVE: HAVING IT DONE (-E, -AYA, -ĀPE, -ĀPAYA)

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

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

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

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

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

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

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

Some verbs can take two objects as a double accusative:

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

Pañhaṃ taṃ, samaṇa, pucchissāmi. (SN 10.12)

I will ask you a question, ascetic.

Puriso gāvaṃ gāmaṃ nayati.

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

EXERCISES

Reading: Uttiyasutta (SN 47.16)

Sāvatthinidānaṃ.

Atha kho āyasmā uttiyo yena bhagavā tenupasaṅkami ... ekamantaṃ nisinno kho āyasmā uttiyo bhagavantam etadavoca:

“sādhu me, bhante, bhagavā saṅkhittena dhammaṃ desetu, yamaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan”ti.

saṅkhittena (ind.)	in brief; concisely; briefly
vūpakaṭṭha (adj.)	pp. of vūpakāseti, caus; secluded (from); isolated (from)
pahitatta (adj.)	resolute; determined; lit. applied self

“Tasmātiha tvaṃ, uttiya, ādimeva visodhehi kusalesu dhammesu.

ādimeva (sandhi.abl.) [ādi + eva]	from the very beginning
ādi (m.)	beginning; starting point
visodheti	cleans; purifies; lit. causes to be pure

Ko cādi kusalānaṃ dhammānaṃ? Silāṇca suvisuddhaṃ, diṭṭhi ca ujukā.

ujuka (adj.) [√uj + u + ka]	straight; upright
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Yato ca kho te, uttiya, silāṇca suvisuddhaṃ bhavissati, diṭṭhi ca ujukā, tato tvaṃ, uttiya, silaṃ nissāya sile patiṭṭhāya cattāro satipaṭṭhāne bhāveyyāsi.

Katame cattāro? Idha tvaṃ, uttiya, kāye kāyānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādo-manassaṃ;

... vedanāsu ... citte ... dhammesu dhammānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādo-manassaṃ.

Yato kho tvaṃ, uttiya, silaṃ nissāya sile patiṭṭhāya ime cattāro satipaṭṭhāne evaṃ bhāveyyāsi, tato tvaṃ, uttiya, gamissāsi maccudheyyassa pāraṇ”ti.

maccudheyya (nt.) [maccu + dheyya]	realm of death; power of death
dheyya (nt.)	realm (of); sphere (of); power (of); influence (of); lit. to be put
pāra (nt.)	over; beyond; far shore

Atha kho āyasmā uttiyo bhagavato bhāsitaṃ abhinanditvā anumoditvā utṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi.

utṭhāyāsanaṃ (ger.) [utṭhāya + āsanā]	rising from one's seat
padakkhiṇaṃ katvā (idiom.)	having circled around to the right
pakkāmi (aor.+abl. of pakkamati)	left; departed (from); went away (from)

Atha kho āyasmā uttiyo eko vūpakaṭṭho appamatto ātāpi pahitatto viharanto nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi.

nacirasseva (sandhi) [na + cira + ssa + eva]	after no long time
yassatthāya (ind.) [yassa + attha + āya]	for which purpose
sammadeva (sandhi) [sammā + eva]	properly; rightly
tadanuttaraṃ	idiom. that unsurpassed goal of the spiritual path
brahmacariyapariyosānaṃ (idiom)	
pariyosānaṃ	
sayāṃ (ind.) [sa + a + aṃ]	by one's own; oneself

“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi.

abbhaññāsi (aor.2nd.sg.)	understood experientially; realized
abhiñānāti	directly knows; understands experientially

Aññataro ca panāyasmā uttiyo arahataṃ ahoṣīti.

APPENDIX

Kim nāmo si:

SIMPLE PRESENT

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

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

Verbal terminations:

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

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

√*kī* (to purchase), *kiṇā*

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

Root: √*dhāv* (to run), base: *dhāva*

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

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

√*dis* (to expound), *dese*

	sg.	pl.
	desemi	desema
	desesi	desetha
	deseti	desenti

√*kar* (to do, make, work), *karo*

	sg.	pl.
	karomi	karoma
	karosi	karotha
	karoti	karonti

FUTURE TENSE

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

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

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

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

AORIST PAST TENSE

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

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

	singular		plural	
3rd	desesi	he taught	desesurñ	they taught
2nd	desesi	you taught	desittha	you all taught
1st	desesirñ	I taught	desirñha	we taught
			desirñhā	

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	aṭṭhāsirñ	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	vedanām	vedanā, vedanāyo
3. inst	vedanāya	vedanāhi
4. dat	vedanāya	vedanānam
5. abl	vedanāya	vedanāhi
6. gen	vedanāya	vedanānam
7. loc	vedanāya, vedanāyam	vedanāsu
8. voc	vedane	vedanā, vedanāyo

Feminine Nouns ending in -i

1. nom	bhūmi	bhūmī, bhūmiyo
2. acc	bhūmim	bhūmī, bhūmiyo
3. inst	bhūmiyā	bhūmīhi
4. dat	bhūmiyā	bhūmīnam
5. abl	bhūmiyā	bhūmīhi
6. gen	bhūmiyā	bhūmīnam
7. loc	bhūmiyā, bhūmiyam	bhūmisu, bhūmīsu
8. voc	bhūmi	bhūmī, bhūmiyo

Feminine Nouns ending in -ī

1. nom	kumārī	kumārī, kumārīyo
2. acc	kumārīm	kumārī, kumārīyo
3. inst	kumārīyā	kumārīhi
4. dat	kumārīyā	kumārīnam
5. abl	kumārīyā	kumārīhi
6. gen	kumārīyā	kumārīnam
7. loc	kumārīyā, kumārīyam	kumārīsu, kumārīsu
8. voc	kumārī	kumārī, kumārīyo

Feminine Nouns ending in -u

1. nom	yāgu	yāgū, yāguyo
2. acc	yāgum	yāgū, yāguyo
3. inst	yāguyā	yāgūhi
4. dat	yāguyā	yāgūnam
5. abl	yāguyā	yāgūhi
6. gen	yāguyā	yāgūnam
7. loc	yāguyā, yāguyam	yāgusu, yāgūsu
8. voc	yāgu	yāgū, yāguyo

Comparison Between Masculine and Neuter Nouns Ending in -a

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

Comparison Between Masculine and Neuter Nouns Ending in -i

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

Comparison Between Masculine and Neuter Nouns -u

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

DECLENSION EXAMPLES

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

masculine -ī

Many of these nouns can also be used as adjectives.

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

feminine -ī

Includes common feminine nouns such as:

itthī	woman
pathavī	earth
bhaginī	sister

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

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

IRREGULAR VERB √AS (TO BE)

Present Tense

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

Imperative Mood

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

Aorist Past Tense

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

root: √as (to be)

constr: a + √as + i → āsi

IRREGULAR VERB √HŪ (TO BE)

Present Tense

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

Imperative Mood

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

Aorist Past Tense

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

PAST PARTICIPLE

root + ta

bhavati	√bhū	to be	bhūta	became
passati	√dis	to see	di ṭ 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 ḍ ḍha	received
marati	√mar	to die	mata	dead
mussati	√mus	to forget	mu ṭ 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	smear
nandati	√nand	to delight	nandita	delighted
pabbajati	√vaj	to go on	pabbajita	ordained
ṭhahati	√ṭhā	to stand	ṭhita	stood
vindati	√vid	to know	vidita	known
yācati	√yāc	to beg	yācita	begged

base + ita

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

root + na

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

INTERROGATIVES, ASKING QUESTIONS

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

NEGATION

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

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

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

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

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

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

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

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

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

Ime dhammā saṃyogāya saṃvattanti, no visaṃyogāya. (AN 8.53)

These qualities lead to attachment, not to detachment.

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

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

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

Vocabulary: Words

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

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

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

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

evening-time	sāyanhasamaya (m.)	fifteen	pañnarasa (card.) [pañca + dasa]
ever; sometime	kadāci (ind.)	fills up	paripūreti
excess; pleasure; indulgence	mada (m.)	finds pleasure (in); is enamoured (with)	rajīati
Excuse me!	Okāsa, bhante.	finds satisfaction (in)	vittim āpajīati (idiom)
exhausts, takes up in a excessive degree	pariyādāti	fire	aggi (m.)
(1) exists; is found; is present (2) is possible	vijīati [√vid + ya + ti]	first (1st); prime	pathama (ord.)
exists (in); is found (in); is present (in)	vijīati [√vid + ya + ti]	flies up; flies off; flies away	uddāyati
expels (from); throws out; removes; lit. drags out	nikkaḍḍhati	focused on; lit. with such a mind	manasa (adj.)
(1) experiences (2) produces (3) engages in (4) commits (an offense) (5) causes; effects	āpajīati	food; fuel; sustenance	āhāra (m.)
externally; outside	bahi (ind.)	food (lit. an enjoyable)	bhojanīya (m.)
face to face with	sammukha (adj.)	foot-washing water	pāḍodaka (m.) [pāḍa + udaka]
fading of desire (for); dispassion (towards)	virāga (m.)	for a long time	ciraṃ (ind.)
(1) faith; belief (2) confidence (3) romantic devotion; lit. putting heart	saddhā (f.)	for a week; for seven days	sattāhaṃ (ind.)
(1) fall (2) drop; dropping; lit. made to drop	pāta (m.)	forest; wood; wilds; wilderness	arañña (nt.)
falls	nipatati	formerly, earlier	purā (ind.)
far side; far shore	pāra (nt.)	form	rūpa (nt.)
fatigue; tiredness	kīlamatha (m.)	for those knowing; for those who understand	vi jānataṃ (prp. of vijānati)
feeling	vedanā (f.)	(1) for you; to you (2) your; yours	tuyhaṃ (pron.)
feels; experiences; senses; lit. causes to know	vedayati	fourteen	catuddasa / cuddasa (card.)
feels; experiences; senses	vedeti	friendliness; lit. non-hatred	avera (nt.)
few; not much	appa (adj.)	friend	mitta (m.)
field of merit	puññakkhetta (nt.)	from far, from the further shore	pārato / parato (abl.) [para + to]
field; plot of land	khetta (nt.)	from here	ito (ind.)
		from near, from the near shore	orato / aparato
		(1) from that (2) therefore; that is why	tasmā
		from there	tato (ind.)
		from travelling (from going on the journey)	addhānani 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; assemblies; lit. falls together	sannipatati
general (army)	senānī (m.)
gets pleasure/pain; produces; engages in	āpajjati
gets; receives; obtains	labhati
gets; receives; obtains	labhati
gets to; attains; obtains; lit. arrives at	adhigacchati
gets up; gets out; arouses oneself; lit. stands up	uṭṭhahati, uṭṭhāti
gift; donation	dakkhinā (f.)
gives	deti
gives up; abandons; lets go (of)	pajjahati
gives up; abandons	pajjahati
(1) giving; offering; generosity (2) alms; gift	dāna (nt.)
giving up; abandoning	pahāya (ger. of pajjahati)
goal; purpose	attha (m.)
goal; purpose; want	attha (m.)
goes away; turns aside	apagacchati
goes beyond; surpasses; transgresses	accayati
goes forth (ordains as monk); lit. goes into exile	pabbajati
goes	gacchati
goes to; travels to	yāti
gold	suvaṇṇa (nt.)
gone to bed	sayanagata (adj.)
good evening	susāyanha [su + sāya + anha]

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

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

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

in both cases; on both sides; lit. both matters	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	khīyati
is happy; enjoys himself; rejoices	modati [√mud + *a + ti]

is happy (with); delights (in); likes; enjoys	nandati
is hurt; is killed; is slaughtered	haññati (pr. pass. of hanati)
is in solitude; seeks privacy	rahāyati
is received; is obtained	labbhati (pass. of labhati)
is said to be; is called	vaccati (pass. of vacati)
is suitable; worthy (for); enough (for)	alaṃ (ind.)
It is cold today.	Ajīṭṭitaṃ.
It is hot today.	Ajīṇaccupaṇaṃ. [ajīa (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	pajānāti
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	jara (m.) [√jar + a]
one day	ekadā (ind.)
one hundred	sata (card.)
one slept well; one rested comfortably	sukhamasayittha (aor.2nd.pl.)
one without faith or confidence	appasanna (m.)

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

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

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

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

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

to do; to make	kātuṃ (inf.)	untreated soup; bean broth	akataṃyasa (m.)
to/for her; to/for that	tassā (f.dat.sg.pron.) [ta + ssā]	untroubled; carefree; problem-free	anagha (adj.) [na + agha]
to/for the cow, the cow's (irregular form)	gavassa, gāvassa	venerable; reverend	āvasmant (m.)
together with / accompanied by	saddhiṃ, saha (ind.)	view; belief; opinion	diṭṭhi (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	abhiṇṇhā (f.)
to sell	vikkiṇitūṃ (inf. of vikkiṇāti)	warding off; repelling; driving off	paṭiḥhāta (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	suvaṭṭhi (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	dak̥khiṇeyya (adj.)
Where is the market?	Kattha antarāpano?	Yes.	Āma / Evan̐ bhante.
Where?	kattha (ind.)	yesterday	hiyo (ind.)
white	seta (adj.)	you all are (√as)	attha
who has faith (in); who has confidence	pasanna (adj.)	you all are (√hū)	hotha
(in); lit. settled		you all are (√as)	asayittha (aor.2nd.pl. of seti)
who has made merit; has gained	katapuñña (adj.) [kata + puñña]	you all slept	asi
spiritual wealth		you are (√as)	hosi
whose; of/for whom	yassa (gen./dat. of ya 'who')	you are (√hū)	akāsi
who?; what?; which?	ka / ko (pron.)	you did (irregular)	asayi (aor.2nd/3rd.sg. of seti)
Why is that? Of what cause?	Tam̐ kissa hetu?	you/he slept	tumhe
why?; lit. from what?	kasmā (ind.) [ka + smā]	you (pl.)	tuyha (pron.)
will bring	āharissati	your; yours	tvam̐
wise man; knowledgable man	viññū (m.) [vi + √ñā + ū]	you (sg.)	kāhasi (fut.) [√kar + o + si]
wise man; seer; lit. knower	vidū (m.) [√vid + ū]	you will make; you will build	
wise man; seer	vidū (m.)		
wishes; wants	icchati		
(wishing) oh may!; if only!	aho vata (idiom.)		
(1) wish; will; (2) control (over); mastery	vasa (m.)		
(over)			
with/by mind; with thought	cetasā (m.)		
with mind; by mind; with thought	cetasā (m.)		
without; free (from); with no; lit. gone	apagata (adj., pp. of apagacchati)		
away			

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. / Uṇhodaka mallako vitakko piyarupo (hoti).	Before the meal, we should put out seats.	Purebhattam, āsane / āsanāni paññāpema.
After burning the tree with fire, they may make ash.	Rukkham agginā jhāpetvā masim kareyya.	Be heedful! (i.e. take care!)	Appamādosī!
After eating the food, I rinse my bowl, clean my teeth and go to the hall.	Ahaṃ odanaṃ bhuñjivā, pattam dhovivā, dante sodhetvā, 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.	Pacchābhattam, taṇṭhānaṃ sammajjeyyāma.	But by non-hatred is calmed, this truth is eternal.	Averena ca sammanti, esa dhammo sanantano.
All the boys are crying.	Sabbepime dārakā rodanti.	By means of the Teaching, men go to the far shore.	Manussā dhammena pārāṃ gacchanti.
An assembly such as this is worth traveling many leagues to see.	Yathārūpaṃ parisam 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 tṭhanam?
		(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 geham dāhati.

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

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

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

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

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

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

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

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

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

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

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