

# Pāli Lessons

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# LESSON 1

Kim nāmo si:

## LANGUAGE NOTES

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

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

Other nouns end in *-i, -ī, -u, -ū*.

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

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

The chef cooks the rice.

The boys eat the food.

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

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

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

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

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

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

**Plural / singular** for nominative cases:

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

Personal pronouns in nominative case:

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

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

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

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

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

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

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

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

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

*Na jānāmi.* I don't know.

*Mā akāsi!* Don't you do!

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

*Api nu gacchasi?* Do you go?

*Kiṃ nāmo si?* What is your name?

*Gacchasi kiṃ?* Do you go?

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

Case	Singular	Plural	Meaning (sg.)
1. Nominative	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	āvīkaroti
they eat	<u>bhuñjanti</u>	you (sg.) confess	<u>āvīkarosi</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.	<b>The man</b> sits.
Dārako tiṭṭhati.	<b>The boy</b> stands ( <i>tiṭṭhati</i> ).
Mātugāmo uṭṭhahati.	<b>The woman</b> stands up ( <i>uṭṭhahati</i> ).
Sīhā na dhāvanti.	<b>The lions</b> are not running.

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

<sup>a</sup>iva

**Accusative Case: naram – 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*).<sup>1</sup>

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.

<sup>2</sup>Yathā vāri-vahā pūrā...

## EXERCISES

Translate

Saṅgho uposatham karoti.

The Sangha performs the uposatha.

Āpattiṃ āvikaroti.

He confesses the offense.

Suññāgāraṃ pavisāmi.

I enter the empty hut.

Rukkhamūle gacchāma.

We go to the roots of trees.

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

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?

<sup>3</sup>MN 118

Greetings: Tired from Travelling

few; not much	appa (adj.)
fatigue; tiredness	kilamatha (m.)
worn out; tired	kilanta (adj)
little fatigue; little tiredness	appakilamatha (m.)
long road; journey	addhāna (nt.)
coming; arrival	āgata (nt.)
from travelling (from going on the journey)	addhānaṁ āgato
I am '√as'	asmi
from there	tato (ind.)
where? from where?	kuto (ind.)
(1) place; region (2) point; item; detail	desa (m.)
Portugal-region	Portugal-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. Sitaṃ 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 pattaṃ gahetvā / ādāya, pinḍaṃ bhikkhūhi saddhiṃ saṃvibhajitabbaṃ.

[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 viriyam ārabhanti ( <i>begins; undertakes</i> ).
<u>They give ear.</u>	Te sotam odahanti ( <i>applies; gives</i> ).
<u>Privately, he takes a seat.</u>	Raho ( <i>ind. privately</i> ) nisajjam kappeti.
<u>Who seeks privacy, he wants solitude.</u>	Yo rahāyati ( <i>seeks privacy</i> ), so vivekam icchati.
<u>Discontent is a daughter of Māra.</u>	Aratī ekā māradhitarā.
<u>He gives her the cloth.</u>	So tassā dussam ( <i>cloth</i> ) deti.
The man eats rice.	<u>Naro bhattam bhuñjati.</u>
The men are cooking.	<u>Narā pacanti.</u>
General Sīha goes up to the Buddha.	<u>Sīho Senāpati yena bhagavā ten'upasaṅkamati.</u>
I see the moon.	<u>Candam 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>Mayam dārake dhāvāma.</u>

*dhitar:* f. daughter

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

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

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

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

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

## DECLENSIONS (-A)

Vocative Case: nara / narā – Hey, man!

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

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

Vocative plural: same form as the nominative plural.

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

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

Imperative Verbs

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

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

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

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

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

Buddho paṭiggaṇhātu accayantaṃ.	<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 <del>hi</del> !	<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 vatthebhi<sup>3</sup> 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)

<sup>3</sup>The only occurrence of vatthe**bbhi**, normally it's vatthe**hi**.

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

‘To whom/what? For whom/what?’

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

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

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

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

*Buddhānaṃ, munīnaṃ, vidūnaṃ*.

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

Homage to the Buddha.

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 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 evaṃ 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); affected (by)  
 changes; alters; lit. completely bends around  
 change; alteration  
 changed, altered, distorted  
 (1) attains; dwells in (2) engages in; performs  
 takes; accepts; receives  
 at the very most; for a maximum of  
 personally; with one's own hand  
 is angered; is provoked; is irritated  
 indignant; angry; annoyed  
 irritated; annoyed; displeased; lit. not own mind  
 expels (from); throws out; removes; lit. drags out

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

## EXERCISES

Translate*kaṇājaka*: nt. congee; gruel; rice porridge*kañjiya*: nt. rice water; congee*accha*: adj. clean; clear; transparent*acchakañjiyā*: f. rice gruel; rice water*anujānāti*: allows (to); permits (to)*attha*: m. (1) meaning; significance (2) benefit; goal (3) purpose*attha*: m. (4) case; issue; matter*attha*: m. (5) need (for); want (for)*yūsa*: m. soup; broth*akaṭayūsa*: m. untreated soup; bean broth*Hoti* is intransitive, and always takes a nominative: *attho hoti*, 'there is need'.(He) needed rice water (clear congee). *Acchakañjiyā attho hoti.*<sup>4</sup>

Bhikkhus, I allow rice water.

'Anujānāmi, bhikkhave, acchakañjin'ti.

By him bean broth is needed.

*Tena akaṭayūsena attho hoti.*

Bhikkhus, I allow bean broth.

*"Anujānāmi, bhikkhave, akaṭayūsan'ti.**nandati*: is happy (with); delights (in); likes; enjoys*socati*: sorrows; grieves; mourns*laddhā*: (abs. of labhati) having got; having obtained*tena hi*: in that case; if that's so*katham*: ind. How?*jīyati*: diminishes; decreases; gets less; is lost*jīyittha*: was lost (aor. 3rd. refl. sg. of *jīyati*)*agha*: nt. trouble; misfortune; pain; misery*anagha*: adj. [na + agha] untroubled; carefree*vijjati*: exists (in); is found (in); is present (in)*ve*: ind. indeed; truly; really

Do you delight, ascetic?

*Nandasi, samaṇa?**What have I gained, friend?*

Kiṃ laddhā, āvuso?

Well then, ascetic, do you sorrow?

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

Kiṃ jīyittha, āvuso?

Katham tvaṃ anagho bhikkhu, katham nandī na vijjati?

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

Katham taṃ ekamāsīnaṃ, aratī nābhikīrati?

*How does discontent not overwhelm you as you sit alone?*<sup>4</sup>Mv. Kd 6, Mahāvagga, The chapter on medicines (*Bhesajjakkhanda*)

Readings

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

(SN 2.18)

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

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

(MN 1)

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

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

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

(SN 42.10)

Suṇātu me bhante saṅgho.

Ajj’uposatho paṇṇaraso.

Yadi saṅghassa pattakallaṃ,  
saṅgho uposathaṃ kareyya,  
pāṭimokkhaṃ uddisseyya.

Kim saṅghassa pubba-kiccaṃ?

Pārisuddhiṃ āyasmanto ārocetha.

Pāṭimokkhaṃ uddisissāmi.

Taṃ sabbeva santā sādhukaṃ

suṇoma manasikaroma.

Yassa siyā āpatti, so āvikareyya.

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

Tuṇhī-bhāvena kho pan’āyasmante

pārisuddhā ti vedissāmi.

(Nidāna)

*gāmaṇi*: [gāma + aṇi] masc. chief; headman; leader

*paṭiggaṇhāti*: takes; accepts; receives

*nikkhitta*: dropped; discarded; set aside

*maṇi*: m. jewel; gemstone

*suvaṇṇa*: adj. beautiful; nt. gold; lit. good colour

*apeta*: adj. without; -less; abstaining (from)

*yassa*: whose; of/for whom; gen./dat. of *ya* (who)

*tassa*: its; of/for that; gen./dat. of *ta* (it, that)

*kāmaguṇa*: m. object of sensual pleasure;

lit. sensual strings

*ekaṃsena*: ind. certainly; definitely

*dhāreti*: holds up; carries; bears in mind

*yadi*: ind. if; whether; perhaps

*pattakalla*: nt. suitable time (for)

*kicca*: nt. obligation; duty

*siyā*: could be; may be (opt.irreg. of *atthi*)

*āpatti*: f. offense; transgression

*tuṇhī*: ind. silence, quiet

Extra Challenge: Pāli ChatPhrases

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



Where is Ven. Vajiro bhikkhu's spoon?

Kattha āyasmato Vajiro bhikkhussa 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 upatṭhākaṃ dehi.

I will wash your cup.

Tuyhaṃ mallakaṃ dhovāmi / dhovissati.

(Please) Wash my bowl.

Me pattaṃ dhova / dhovatha.

Where is your bowl?

Kattha tuyhaṃ pattaṃ?

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 dhaveyyāsi. Dhovitvā, visoseyyāsi / visosetabbāni.

(Please) Give me (a) toothbrush.

Dantaponaṃ me dehi.

(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.

Atthi 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 [saṃ + √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-sammajjanaṃ
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.

Purebhattaṃ, āsane / āsanāni paññāpema.

After the meal, we should sweep the place.

Pacchābhattaṃ, taṇṭhānaṃ sammajjeyyāma.

If the teacher wants coffee, we should prepare coffee.

Sace ācariyaṃ kāphīpānaṃ icchatī, kāphīpānaṃ 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 pāṇīyaṃ na hoti, pāṇīyaṃ upaṭṭhāpetabbam.

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

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

Do you know Pāli-talk?

Tvaṃ pālibhāsaṃ jānāsi?

I know a little.

Ahaṃ thokaṃ jānāmi.

Are you able to converse 'into' Pāli?

Sakkosi tvaṃ pālibhāsāya sallapitum?

Yes, I am able to converse a little.

Āma, ahaṃ thokaṃ sallapitum 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 pañnarasa.

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 vāṇijo, 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 saddhiṃ 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 tvaṃ 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 tvaṃ 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 tvaṃ 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 tvaṃ 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**

	<sup>1</sup> P	U	T	T	A				<sup>2</sup> P	Ī	T	I
	A			<sup>3</sup> T		<sup>4</sup> K	U	Ṭ	I			
	<sup>5</sup> C	Ī	V	A	R	A			V		<sup>6</sup> V	
	A			T		<sup>7</sup> T	A	<sup>8</sup> P	A	T	I	
<sup>9</sup> A	T		<sup>10</sup> A	R	A	T	Ī	A	T		D	
<sup>11</sup> G	I	M	<sup>12</sup> H	A		I		T	I		Ū	<sup>13</sup> R
<sup>14</sup> G	Ā	V	I	Ṣ		<sup>15</sup> K	A	T	A	Ñ	Ñ	Ū
I			<sup>16</sup> R	A	H	Ā	Y	A	T	I		P
	<sup>17</sup> 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 ...m kārayamānena
- (5) bhikkhussa dussaṃ; paṭisaṅkhā yoniso ...m paṭisevāmi
- (7) kilesaṃ ḍayhati; akataṃ dukkaṭaṃ seyyo, pacchā ... dukkaṭaṃ
- (10) so samitaṃ na vedeti; taṇhā ca ... ca ragā ca māradhītarō
- (11) vassassa eko utu; 'māso seso ...nan'ti
- (14) Kassako ... gāmaṃ nayati; dakkho goghātako vā goghātakantevāsī vā ... vadhitvā
- (15) Piṇḍaṃ paṭiggahetvā so vedeti; ... katavedī puggalo dullabho lokasmiṃ
- (16) vivekaṃ icchati; ekako viharati; ... kho dāni rājā, idheva dāni mayā ṭhātabbaṃ
- (17) ...-kalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ

**Dīghaso**

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



## LESSON 3

Kim nāmo si:

### REVIEW EXERCISES

May all misfortunes be avoided, may all illness be dispelled. Sabbātiyo vivajjantu sabbarogo vinassatu.

Go away, beings!

Paṭikkamantu bhūtāni!<sup>5</sup>

We are obstructed by birth and death.

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

There is no equal to the Tathāgata.

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

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 gāmaṃ gacchati.

The elder gives the robe to the disciple.

Thero sāvakassa cīvaraṃ deti.

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

*vivajjati*: avoids

*vinassati*: disappears

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

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

### INDECLINABLES AND IDIOMS

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

#### (1) and; both

Placed after each joined word:

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

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

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

*Ahaṃ kasāmi vapāmi ca.*

I plow and sow.

*assā gāvo ajā eḷakā ca*

horses, cattle, sheep **and** goats

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

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

(Dhp 5)

*vera*: nt. hatred; ill-will

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

*kudācanaṃ*: ind. at some/any time

*esa*: pron. this; he; it

*sanantana*: adj. eternal; ancient

<sup>6</sup>AN 4.67

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

<sup>8</sup>Sn̐p 2.1 simpl.

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

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

*Bhikkhu araṇṇagato vā rukkhamūlagato vā suṇṇāgāragato vā nisīdati.*

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

**sace:** if

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

*tato ce uttarim nikkhipeyya...*

*no ce abhinipphādeyya...* (NP 10)

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

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

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

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

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

**pecca:** after death

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

**puna:** again; once more

**punappunam:** repeatedly; again and again

**param:** after; beyond

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

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

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

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

**eva:** only; just; merely

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

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

**yathā yathā:** in whatever way

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

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

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

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

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

*Puna gehaṃ na kāhasi* (Dhp 154)

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

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

*Yo pana bhikkhu bhikkhum...*

*Yo pana bhikkhu bhikkhussa / anupasampannassa...*

*Yo pana bhikkhu bhikkhuniyā saddhim samvidhāya...*

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

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

## ADVERBS OF TIME

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

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

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

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

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

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

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

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

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

Parisuddho no kāyasamācāro bhavissati. (MN 39)

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. ‘absolutive form’ or ‘indeclinable past participle’.

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

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

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

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

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

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

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

Yathārupe adinnādāne rājāno coraṃ gahetvā ... (Pr 2)

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

**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 cakkhuṃ upanijjhāyati pekkhati ...

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

Idampi kho, brāhmaṇa, brahmacariyassa khaṇḍampi chiddampi sabalampi kammāsampi.

(AN 7.50)

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

## INFINITIVE (E.G. BHAVITUṀ)

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

**root + -tuṁ**

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

**root + -ituṁ**

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

So idha **vasituṁ** icchati.

He wishes **to stay** here.

Ahaṁ buddhaṁ **passituṁ** araṇṇaṁ gacchissāmi. I will go to the forest **to see** the Buddha.

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

Ahaṁ bhuñjivā sayituṁ na icchāmi.

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

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

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

away from suffering    dukkhato  
from everywhere    sabbato  
from the lamp    padīpato

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

*Buddhaṃ* (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, cittaṃ me pariḍayhati!*) who responds:

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

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

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

*parato ca ghoso*: word of another

*ghosa*: m. sound; voice; utterance

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

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

*ḍayhittho*: aor.2nd.

## PRONOUNS

## Personal pronouns (nominative)

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

## Possessive pronouns (genitive)

sg.	pl.
mama, mayhaṃ, me <u>mine, my</u>	amhākaṃ, no <u>ours, our</u>
tava, tuyhaṃ, te <u>your(s)</u>	tumhākaṃ <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 dethā.<sup>9</sup>He, from the breakup of the body, from after death...So, kāyassa bheda (abl.), paraṃ maraṇā (abl.)...<sup>10</sup>(Due to the) first jhāna there is delight in solitude.Paṭhamena jhānena suññāgāre abhirati.<sup>11</sup>

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)

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

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

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

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

*virūḷhi*: f. growth; increase

*padīpa*: m. lamp; light; lighting

Dānaṃ dadantu saddhāya, sīlaṃ rakkhantu sabbadā.

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

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

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

*rakkhati*: protects; guards

<sup>13</sup>Dukkhaṃpattā... chant

Readings

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

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

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

(AN 4.34)

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

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

So ce dūto taṃ veyyāvaccakaraṃ saññāpetvā taṃ bhikkum 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 kāra amhesu mahapphalā bhavissanti mahānisaṃsā’ti.

evañhi vo, bhikkhave, sikkhitabbaṃ.

(SN 12.22)

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

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

(Ud 2.4)

## APPENDIX

Kim nāmo si:

### SIMPLE PRESENT

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

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

Verbal terminations:

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

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

√*kī* (to purchase), *kiṇā*

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

Root: √*dhāv* (to run), base: *dhāva*

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

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

√*dis* (to expound), *dese*

	sg.	pl.
	desemi	desema
	desesi	desetha
	deseti	desenti

√*kar* (to do, make, work), *karo*

	sg.	pl.
	karomi	karoma
	karosi	karotha
	karoti	karonti

### FUTURE TENSE

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

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

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

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

## AORIST PAST TENSE

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

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

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

similarly samacintesi, āmantesi, santappesi, samuttejesi etc.

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

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

## DECLENSION OF NOUNS

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

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

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

1. nom	aggi	aggī, aggayo
2. acc	aggiṁ	aggī, aggayo
3. inst	aggina	aggihi
4. dat	aggino, aggissa	aggīnaṁ
5. abl	aggina, aggimhā, aggismā	aggihi
6. gen	aggino, aggissa	aggīnaṁ
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	pakkhina	pakkhihi
4. dat	pakkhino, pakkhissa	pakkhīnaṁ
5. abl	pakkhina, 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	bhikkhuna	bhikkhūhi
4. dat	bhikkhuno, bhikkhussa	bhikkhūnaṁ
5. abl	bhikkhuna, 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**

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

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

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

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

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

## DECLENSION EXAMPLES

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

*masculine -ī*

Many of these nouns can also be used as adjectives.

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

*feminine -ī*

Includes common feminine nouns such as:

itthī	woman
pathavī	earth
bhaginī	sister

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

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

## IRREGULAR VERB √AS (TO BE)

Present Tense

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

Imperative Mood

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

Aorist Past Tense

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

root: √as (to be)

constr: a + √as + i → āsi

## IRREGULAR VERB √HŪ (TO BE)

*Present Tense*

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

*Imperative Mood*

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

*Aorist Past Tense*

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

## PAST PARTICIPLE

root + ta

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

root + ita

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

base + ita

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



**root + na**

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

**INTERROGATIVES, ASKING QUESTIONS**

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

**NEGATION**

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

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

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

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

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

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

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

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

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

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

These qualities lead to attachment, not to detachment.

## VOCABULARY: WORDS

Kim nāmo si:

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

A memory card deck for the [Anki application](#) is included below to help memorizing the vocabulary and sentences using the [Spaced Repetition](#) method.

<https://vinaya-class.github.io/00-pali-lessons.html>



## Vocabulary: Words

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

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

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

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



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

fully engaged; diligently practising	suppayutta (adj.) [su + payutta]
fun; joke; play	dava (m.)
gathers together; 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	suvanṇa (nt.)
gone to bed	sayanagata (adj.)
good evening	susāyanha [su + sāya + anha]

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

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	paggaṇhāti
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?	kiṃ nu kho (idiom)
How?	katham (ind.)
How?	kinti (ind.)
how many?	kittaka (adj.)
how many?	kittaka (adj.) [ka + tta + ka]
how-old? lit. having how many years?	kativassa (adj.)
human being; man; person	manussa (m.)
I am (√as)	asmi
I am (√hū)	homi
I don't know.	Na jānāmi.
I don't understand.	Na pañānāmi.
(I feel) sorry. (for your situation)	Kāruṇaṇ.
if more than that	tato ce uttari (idiom)
if not	no ce
if	sace (ind.)
if; whether; perhaps	yadi (ind.)
I have (in my presence there are)	mama santike santi (idiom)
I have (my things are)	mayhaṇ ... santi
I hope; I trust	kacci (ind.)
I hope you are...	kacci'si [kacci + asi]
illness; affliction	ābādha (m.)
ill will; lit. going wrong	byāpāda (m.)
immediately after that; with no interval	anantaraṇ (ind.)
imposes (on); inflicts (on)	paṇeti

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

is happy (with); delights (in); likes; enjoys	nandati
is hurt; is killed; is slaughtered	haññati (pr. pass. of hanati)
is in solitude; seeks privacy	rahāyati
is received; is obtained	labbhati (pass. of labhati)
is said to be; is called	vaccati (pass. of vacati)
is suitable; worthy (for); enough (for)	alaṃ (ind.)
It is cold today.	Ajīṭṭitaṃ.
It is hot today.	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 <i>ta</i> 'it, that')
it	taṃ, tad (nt.)
it; that	ta / taṃ (pron.)
jewel; gemstone	maṇi (m.)
joy; happiness; pleasure; lit. gain	vitti (f.)
just indeed; only just	h'eva (ind.) [hi + eva]
Kāṭhina-cloth	kāṭhinadussa (nt.)
king; ruler	rāja (m.)
knower of the world (epithet of the Buddha)	lokaṇidū (m.)
knows clearly; understands; distinguishes	pajānāti
knows for oneself; personally realizes	sacchikaroti
knows	jānati
knows; understands	jānāti
lamp; light; lighting	padīpa (m.)
laughs; jokes	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.)	patīyādeti
our; of us; my (royal plural)	amhākaṇi (pron.)
out of compassion; lit. taking pity	anukampaṇi upādāya (idiom)
over; on; around (prefix)	anu-
passes over to, shifts, transmigrates	saṅkamati
passes over to, shifts, transmigrates	saṅkamati
passion; infatuation; lust	rāga (m.)
paying proper attention; wise reflection; lit. attention to the source	yoniso manasikāra (idiom)
pedestrian, traveller	pathika (m.)
personal; lit. see for oneself	sacchi (adj.)
personal; lit. see for oneself	sacchi (adj.)
personal; lit. see for oneself	sacchi (adj.)
personally experiences, realizes; lit. personally does	sacchikaroti
personally; with one's own hand	sahatthā (ind.)
person; individual	puggala (m.)
(1) picks up (2) takes; accepts (3) grasps; learns	uggaṇhāti
(1) piece; part (2) broken; defective (3) chip; break; failure	khaṇḍa (m.)
(1) place (2) reason; ground; basis; lit. standing	thāna (nt.)
(1) place; region (2) point; item; detail	desa (m.)
places down; lays down; sets up	odahati
playing together	saṅkīlati [saṅ + √kil]
plays (with); has fun (with)	kīlāti
Please sit.	Nisīdatha.

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

remorse; regret; lit. remembering back negatively	vippaṭisaṛa (m.)
repeatedly; again and again	punappunāṃ (ind.)
requisite; everyday item	parikkhāra (m.)
restlessness; agitation	uddhaccakukkucca (nt.)
resulting in; producing; lit. coming up	udaya (adj.)
returns; steps back; goes away; lit. goes back	paṭikkamati
reverence (to); homage (to); lit. bow	namas (m.) [√nam + as]
rice	bhatta (m.)
rice; boiled rice; food; lit. wet stuff; boiled in water	odana (m.)
rice gruel; congee	yāgu (f.)
rice gruel; rice water	acchakaṇṇiyā (f.)
(1) rice water; congee (2) glue; sticky stuff	kaṇṇiya (nt.)
right here	ettheva [ettha + eva]
right view; correct outlook	sammāditṭhi (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	paṇḍita (m.)
(1) sal tree (2) brother-in-law	sāla (m.)
says; speaks	vadeti
scatters over; sprinkles	abhikīraṭi
scribe, clerk, writer	lekhaka (m.)
seat; chair; lit. sitting	āsana (nt.)
seclusion; discrimination	viveka (m.)
seclusion; solitude	viveka (m.)

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



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

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

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







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

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

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



He should sweep the floor and he should expel the ants with this broom.	Chamā ca sammajjeyya, kipiḷḷikā ca nikkaddhēyya iminā sammunñaniyā.
He speaks with our given consent and approval.	Chandañca ruciñca ādāya voharati.
He wanders about with a woman.	Matugāmena saddhim cārikam carati.
He wishes to stay here.	So idha vasitum icchati.
Hey layman, come here!	Ehi upāsaka!
Homage to him, the Blessed One.	Namo tassa bhagavato.
Homage to the Buddha.	Namo Buddhāya / Buddhassa.
How are you untroubled, mendicant?	Kathaṃ tvaṃ anagho bhikkhu, kathaṃ nandi na vijjati?
How is delight not found in you?	Kathaṃ taṃ ekamaśīnaṃ, aratī nabhikīraṭi?
How, as you sit alone, does discontent not overwhelm you?	Kinti karomi?
How can I help (do)?	Kinti karomi bhante?
How can I help (do), Sir?	Kitakaṃ mūlaṃ 'dāni tava santike atthi?
How much (many) money have you now with you?	Kativasso 'si tvaṃ (āyuna)?
How old are you? (How many years are you?)	Ahaṃ khamanīyo / Khamanīyaṃ me.
I am alright.	Ahaṃ eko pathiko.
I am a way-farer.	Ahaṃ Vijāyabāhu-nāmo 'mhi.
I am called Vijāyabāhu.	Ericeiraṃ pavisāmi.
I am entering the town Ericeira.	Na me, bhante, khamanīyaṃ.
I am not well.	Na me, bhante, khamanīyaṃ. Sītaṃ vedayāmi / paṭisaṃvediyāmi.
I am not well, Sir. I feel cold.	Ahaṃ kilantossmi. [kilanto + asmi]
I am tired. (Me tired I am 'vas')	Ahaṃ vīsativasso 'mhi.
I am twenty years old.	Tayā saddhim sallapitum āgato 'mhi.
I came here to talk to you. (Wit you to talk came I am.)	Ahaṃ Indudesato āgacchāmi.
I come from India.	

I don't know. Do you see it?	Na jānāmi. Taṃ passasi?
I enter the empty hut.	Suññagāraṃ pavisāmi.
If, after stealing, he might come here, I may punish (him).	Sace so coretvā idha āgacceyya, dandaṃ paṇeyyāmi.
If he might not produce it...	No ce abhinipphādeyya...
If he should keep it longer than that...	Tato ce uttariṃ nikkhpeyya...
If only we could not be of the nature to die!	Aho vata mayāṃ na maraṇadhammā assāma!
If the assembly hall is dirty, it should be swept.	Sace upaṭṭhānasālā uklāpā hoti, upaṭṭhānasālā sammajjitabbā.
If there's no drinking water, drinking water should be provided.	Sace pānīyaṃ na hoti, pānīyaṃ upaṭṭhāpetabbam.
If there's no rinsing water, rinsing water should be provided.	Sace paribhojanīyaṃ na hoti, paribhojanīyaṃ upaṭṭhāpetabbam.
If the teacher wants coffee, we should prepare coffee.	Sace ācariyaṃ kāphīpānaṃ icchati, kāphīpānaṃ paṭiyādeema.
If you want water, please tell me Sir.	Sace udakaṃ icchasi, vadetha me bhante.
I got more food than (of) Ven. Koviḷo. I will share with him.	Āyasmato Kovilassa bahutaraṃ āhāraṃ labbhami. Ahaṃ tena vibhajissāmi.
I had no trouble getting almsfood. (tired I am 'vas')	Na ca piṇḍakena kilantomhi.
I have fourteen rupees.	Cuddasa rūpiyāni mama santike santi.
I hope you all are well.	Kacci vo khamanīyaṃ.
I hope you are well (enduring)?	Kacci te bhante khamanīyaṃ?
I hope you are with little fatigue?	Kacci si appakilamathena?
I hope you're keeping well Ven, I hope you're getting by?	Kacci, bhante, khamanīyaṃ kacci yāpanīyaṃ?
I hope you're with little fatigue from traveling?	Kacci si appakilamathena addhānaṃ āgato?
I know a little.	Ahaṃ thokaṃ jānāmi.

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

I work in a post-office. (I in one marketplace work I do.)	Aham ekasmiṁ antarāpaṇe kammaṁ karomi.
Let him live comfortably!	Phāsu viharatu!
Let the Sangha hear me.	Suṇātu me bhante saṅgho ...
Let the Venerables declare purity.	Pārisuddhiṁ āyasmanto ārocetha.
Like rivers full of water...	Yathā vāriverahā pūrā...
May all beings be happy.	Sabbe sattā sukhī hontu.
May all misfortunes be avoided, may all illness be dispelled.	Sabbīṭṭyo vivajjantu sabbarogo vinassatu.
May either he or she go.	So vā sā vā gacchatu.
May he come here. (imperative)	Idha āgacchatu.
May the Buddha accept (that) transgression.	Buddho paṭiggaṇhātu accayaṇtaṁ.
May the master come here. (imperative)	Ayyo idha āgacchatu.
May they burn the defilements!	Kilese tapantu!
May they delight in meditation, may they go to the devas.	Bhāvanābhiraṭā hontu, gacchantu devatā-gatā.
May they give gifts with conviction, may they always maintain virtue.	Dānaṁ dadantu saddhāya, sīlaṁ rakkhantu sabbaḍā.
May you feel calm!	Samitaṁ vedehi!
May you live 100 years!	Vassasatam jīva!
May you not burn with sensual desire! (May you) Sleep well!	Kāmarāgena mā dayhatha!
Monkeys move about on trees.	Sukhaṁ sehi!
My age is fifteen.	Makkatā rukkesu vicaranti.
My father is the merchant Mahānāma.	Mayhaṁ āyuppaṁāṇaṁ paṇṇarasa.
My name is ...	Mama pitā Mahānāmo vāṇiḍo.
My preceptor's name is Ven. ...	Ahaṁ bhante ... nāma.
No friend, I haven't slept well.	Upajjhāyo me bhante āyasmā ... nāma.
No Sir. I come from the country ...	No hetam, bhante. ... janapadasmā āgacchāmi.

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

The māluva-seed falls at the base of sal trees.	Māluvābījāṃ sālāmūle nipatati.
The man eats rice.	Naro bhattāṃ bhuñjati.
The man sits.	Naro nisīdati.
The man's oxen are slaughtered.	Purisassa goṇo / gāvo haññanti.
The men are cooking.	Narā pacanti.
The men run to the barn.	Narā koṭṭhāgāraṃ dhāvanti.
then, Kālāmas, you should undertake them and abide in them...	atha tumhe, kālāmā, upasampajja vihareyyātha.
There are in my bed a lot of ants.	Atthi me sayane bahu kipillikā.
There is no equal to the Tathāgata.	Na samo (equal to) atthi tathāgataena.
There is, Ven., in the country (of) America, the monastery called Clear Mountain.	Atthi, bhante, America janapade Pasannagiri-nāma vihāro.
There is, Ven., in the region (of) Portugal, the monastery called Sumedhārāma.	Atthi, bhante, Portugal-dese Sumedhārāma-nāma vihāro.
The Saṅgha performs the uposatha.	Saṅgho uposathaṃ karoti.
These things are wholesome ... lead to long-term happiness,	Ime dhammā kusalā ... hitāya sukhāya saṃvattanti
these volitions would not lead to affliction	na'yīdaṃ saṅkhārā ābādhāya saṃvatteyyuṃ
The sort of stealing for which kings, having caught a thief...	Yathārupe adinnādane rājāno coraṃ gahetvā...
The wise men are delighted in the Buddha.	Viññuno Buddh'e pasannā.
The woman stands up.	Mātugāmo utṭhahati.
They fill up the ocean.	Paripūrenti sāgaraṃ.
They give ear.	Te sotaṃ odahanti.
They go forth in the bhikkhu-saṅgha.	Te bhikkhu-saṅghe pabbajanti.

They, having seen the disadvantage in sensual pleasures, ...	Te kāmesu ādinavāṃ disvā, ...
They too now, just live in Colombo.	Te p'īdāni Kōlambanagare yeva vasantī.
This is his spoon. Give it to his attendant.	Ayamassa kaṭacchu. Assaṃ / tassāṃ upaṭṭhākāṃ dehi.
This morning I am entering the town Ericeira for alms-round.	Idha pubbaṇhasamayāṃ Ericeira-nigamaṃ piṇḍāya pavisāmi.
Today many men assemble in the village.	Ajja bahū manussā gāme sannipatanti.
together with the Buddha	Buddhena saddhim
together with the teacher	ācariyena / ācariyā saddhim
together with the wise men	viññūhi saddhim
Tomorrow will be hot. Do you want a hot drink?	Suve uḥhaṃ bhavissati. Pānaṃ uḥhaṃ icchasi?
two conditions for the arising of right view	dve paccayā sammādiṭṭhiyā uppādaya
Venerable, may the master come and sit here.	Bhante, ayyo āgacchatu, idha nisīdatu.
Wait right here Sir, I will bring (it to you).	Ettheva bhante, tiṭṭha / tiṭṭhatha. (Taṃ taṃ) āharissāmi.
We are obstructed by birth and death.	Mayaṃ otiṇṇā amha jātijarāmarañena.
We don't go there to buy.	Mayaṃ ketuṃ taṃ na gacchāma.
We don't like to kill.	Mayaṃ hantuṃ na icchāma.
We don't see the change of the body of the man.	Na passāma manussassa kāyassa vipariṇāmaṃ.
We eat the almsfood not for fun or indulgence...	Mayaṃ piṇḍapātaṃ bhuñjāma neva davāya, na madāya...
We enter the hut.	Agāraṃ pavisāma.
We go to the roots of trees.	Rukkhamūle gacchāma.
We go up to the layman.	Upāsakaṃ upasaṅkamāma.

Welcome, Sir! May the master come here. I hope you are not tired?	Svāgatam bhante. Ayyo idha āgacchatu. Kacci'si appakilamathena?	Where do you work? (Where the work you do?)	Kattha tvam kammam karosi?
Well indeed, Sir., I shall be restrained.	Sādhu sutṭhu bhante saṃvarissāmi.	Where is Ven. Vajiro bhikkhu's spoon?	Kattha āyasmato Vajiro bhikkhussa kaṭacchu hoti?
Well then, ascetic, do you sorrow?	Tena hi, samaṇa, socasi?	Where is your bowl?	Kattha tuyham pattam?
We run to the boys.	Mayam dārake dhāvāma.	Who are you?	Ko'si tvam?
What can I do for you, Sir?	Kim tuyham karomi, bhante?	Who here is your friend?	Ko idha tava mitto?
What do you like to be / do? (You what work to do desire?)	Tvam kim kammam kātum icchasi?	Who is your father?	Ko tuyham pitā?
What do you think?	Tam kim maññasī?	Who seeks privacy, he wants solitude.	Yo rahāyati, so vivekam icchati.
Whatever monk who, arranging with a bhikkhuni...	Yo pana bhikkhu bhikkhuniyā saddhim 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 aji'āccuṇham / ajiṇṇho.
What have I lost, friend?	Kim jiyittha, āvuso?	Yes, I am able to converse a little.	Āma, aham thokaṃ sallapitum sakkomī.
What is your age? (How many is you life-span?)	Tuyham āyupamaṇāṃ kittakam?	Yes, I have four brothers and two sisters.	Āma, mayham cattāro bhātaro dve bhaginiyo ca santi.
What is your name?	Kim nāmo si?	Yes, I know you like to walk.	Āma, aham jānāmi, tvam caritum icchasi.
What is your name?	Kinnāmosi?	Yesterday I came here.	Hiyo'ham idh'āgachim.
What is your name?	Tuyham nāman kim? Kim nāmo'si?	You are sitting here.	Idha nisidasi.
What is your preceptor's name?	Ko nāma te upajjhāyo?	You not make a house again...	Puna gehaṃ na kāhasi...
When did you come here?	Kadā tvam idh'āgato'si?	You (pl.) don't see the dogs.	Sunakhe na passatha.
When (if) you, Bhaddiya, know this by yourself...	Yadā tumhe, bhaddiya, attanāva jāneyyātha...	Your brothers, what do they do?	Tava bhātaro kim karonti?
When I get money, then I will go home.	Yadā mūlam labhissāmi, tadā'ham gamissāmi.		
When will you go home?	Kadā tvam nivesanaṃ 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 vasanti?		



- Beginner Pāli Course at SBS ([sasanarakkha.github.io](https://sasanarakkha.github.io))
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