

Pāli Lessons

<https://vinaya-class.github.io>

LAST UPDATED ON
8th November 2023

CONTENTS

Lesson 1	1
Language Notes	1
Attribution, Nominal Sentence (A is B)	2
Breaking Noun Compounds	3
Simple Present Tense (-āmi, -asi, -ati)	3
Present Tense of Irregular Verb √as (to be)	4
Present Tense of Irregular Verb √hū (to be)	4
Declensions (-a)	4
Nominative Case: nara – the man (subject)	4
Accusative Case: naraṃ – the man (object)	5
Exercises	6
Translate	6
Extra Challenge: Pāli Chat	6
Lesson 2	15
Review Exercises	15
Compounds of Nouns: Overview	16
Memory Aids	17
Declensions (-a)	18
Vocative Case: nara / narā – Hey, man!	18
Imperative Verbs	18
Instrumental Case: narena – with, by, because of the man	19
Dative Case: narāya / narassa – to the man, for the man	20
Readings	20
Genitive Case: narassa – of the man, the man’s	21
Optative or Potential Verbs: May / Should (-eyya)	22
Optative of √as (to be) has two forms	22
Future Passive Participle: Should Be Done (-tabba)	23
Exercises	24
Translate	24
Readings	25
Extra Challenge: Pāli Chat	26
Extra Challenge: Crossword	34
Lesson 3	35
Review Exercises	35
Indeclinables and Idioms	35
Adverbs of Time	37
Future Tense (-issāmi, -issasi, -issati)	37
Gerund (e.g. bhavitvā)	38

Infinitive (e.g. bhavitum)	41
Declensions (-a)	42
Locative Case: nare / naramhi / narasmim̄ – in, on, at the man	42
Ablative Case: narā / naramhā / narasmā – from, out of the man	43
Pronouns	44
Exercises	44
Translate	44
Readings	46
Lesson 4	48
Review Exercises	48
Adverbs of Place	49
Past Participle (-ta, -ita, -na)	50
Aorist Past Tense	51
Causative: Having It Done (-e, -aya, -āpe, -āpaya)	52
Exercises	53
Lesson 5	54
Review Exercises	54
Present Participle (-nt, -māna)	55
Adjectives	56
Indeclinables and Idioms	57
Exercises	58
Translate	58
Readings	59
Appendix	60
Simple Present	60
Future Tense	60
Aorist Past Tense	61
Declension of Nouns	61
Masculine Nouns Ending in -a (nara)	62
Masculine Nouns Ending in -i (aggi)	62
Masculine Nouns Ending in -ī (pakkhī)	62
Masculine Nouns Ending in -u (bhikkhu)	62
Neuter Nouns Ending in -a (citta)	63
Neuter Nouns Ending in -i	63
Neuter Nouns ending in -u	63
Feminine Nouns Ending in -ā	64
Feminine Nouns ending in -i	64
Feminine Nouns ending in -ī	64
Feminine Nouns ending in -u	64
Comparison Between Masculine and Neuter Nouns Ending in -a	65
Comparison Between Masculine and Neuter Nouns Ending in -i	65
Comparison Between Masculine and Neuter Nouns -u	65
Declension Examples	66
Irregular verb √as (to be)	68
Present Tense	68
Imperative Mood	68
Aorist Past Tense	68

Irregular verb √hū (to be)	69
Present Tense	69
Imperative Mood	69
Aorist Past Tense	69
Past Participle	70
root + ta	70
root + ita	70
base + ita	70
root + na	71
Interrogatives, Asking Questions	71
Negation	71
Compound Types	73
Tappurisa (expr: case-relation)	73
Kammadhāraya (expr: attribution, equivalence)	73
Dvanda (expr: a list)	75
Bahubbīhi (expr: compound as a quality)	75
Avyayībhāva (expr: adverbial)	77
Digu (expr: numerical kammadhāraya)	77
Vocabulary: Words	78
Vocabulary: Sentences	95
References	105

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.

ATTRIBUTION, NOMINAL SENTENCE (A IS B)

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

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

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

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

<i>Dāra</i>	<i>ko</i>	<i>samaṇo.</i>
<i>nom.sg.</i>		<i>nom.sg.</i>

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

Kammaṃ khettaṃ viññāṇaṃ bijaṃ taṇhā sneho.

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

BREAKING NOUN COMPOUNDS

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

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

brahma-loko: world of Brahma (gen.)

arañña-vāso: living in forest (loc.)

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

mahā-nadī: great river

rāja-isi: a king (who is a) sage

Dvanda expresses: a list, with no added meaning.

nāma-rūpaṃ: name & form

buddha-dhamma-saṅgha: Buddha & dhamma & saṅgha

Bahubbīhi: a compound is used to qualify something else.

buddha-bhāsita dhammo: the Buddha-spoken doctrine

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

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

paṭisotaṃ: against the stream

yathābhūtaṃ: as it is

Digu is a numerical *kammadhāraya*.

ekapuggalo: one person

ticivaraṃ: three robes

See *Compounds of Nouns: Overview* on p.16, for more examples and *Appendix: Compound Types* on p.73.

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 + ahaṁ + asmi] lit. not this I am

Atthi, bhikkhave, ajātaṁ abhūtaṁ akataṁ 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: nara – the man (subject)

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

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

Jātā mīyanti. **The born** die.
Mallako bhindati. **The cup** breaks.

Abhisatto'va^a nipatati, vayo. (Thag 118)

Like a curse, it falls, **old age**.

^aiva

Accusative Case: naram – the man (object)

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

I use **the requisite**.

Parikkhāram paṭisevāmi.

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

Sakuṇā bījāni bhuñjanti.

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

Siho sunakhe na passati.

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

Sunakhā candaṃ bhussanti.

The disciple (*sāvaka*) eats the lion.

Sāvako sihaṃ khādati.

The lion eats the disciple.

Siho sāvakaṃ khādati.

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

Paripūrenti sāgaraṃ.

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

A.k.a. 'the accusative of motion'.

Māluvābījaṃ sālāmūle nipatati. (MN 45)

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

Bhagavā kosalesu cārikaṃ carati... (Ud 5.9)

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

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

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 uddayanti.

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

Agāraṃ pavisāma.

²Yathā vāri-vahā pūrā...

EXERCISES

Translate

Saṅgho uposatham karoti.

The Sangha performs the uposatha.

Āpattiṃ āvikaroti.

He confesses the offense.

Suñṇāgāraṃ pavisāmi.

I enter the empty hut.

Rukkhamūle gacchāma.

We go to the roots of trees.

Cattāro satipaṭṭhānā satta bojjhaṅge paripūrenti.²

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

Sunakhā bilāre bhussanti.The dogs are barking at the cats (*bilāra*).Extra Challenge: Pāli ChatGreetings: Getting By

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

May he come here. (imperative)

Idha āgacchatu.

May the master come here. (imperative)

Ayyo idha āgacchatu.

Venerable, may the master come and sit here.

Bhante, ayyo āgacchatu, idha nisīdatu.

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

Kacci, bhante, khamanīyaṃ kacci yāpanīyaṃ?³MN 118

Greetings: Tired from Travelling

few; not much	appa (adj.)
fatigue; tiredness	kilamatha (m.)
worn out; tired	kilanta (adj)
little fatigue; little tiredness	appakilamatha (m.)
long road; journey	addhāna (nt.)
coming; arrival	āgata (nt.)
from travelling (from going on the journey)	addhānaṁ āgato
I am '√as'	asmi
from there	tato (ind.)
where? from where?	kuto (ind.)
(1) place; region (2) point; item; detail	desa (m.)
Portugal-region	Portugal-desa
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!	Suppabhātam bhante.
Good morning everyone.	Suppabhātam sabbesam.
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)	Kāruṇṇam.
Yes.	Āma / Evaṃ bhante.
No.	No hetam, bhante.
Never mind (leave it aside).	Tiṭṭhatu, bhante.
It is hot today.	Ajj'ācuṇham. [ajja (ind.) + ati + uṇha]
It is cold today.	Ajj'ātisitam.
Excuse me!	Okāsa, bhante.
Welcome here.	Svāgatam.
Please sit.	Nisīdatha.
Wait (stay) here.	Ettheva tiṭṭha.
knows; understands; distinguishes	pajānāti
Why is that? Of what cause?	Tam kissa hetu?
Where?	kattha (ind.)
market; bazaar; market place	antarāpaṇa (m.)
thinks; presumes; supposes	mañṇati
How?	kinti (ind.)
if	sace (ind.)
says; speaks	vadeti
I (we) must go.	Handa dāni mayam gacchāma.
Go at your convenience.	Yassadāni tvam kālam mañṇasi.

I don't understand.

Na pajānāmi.

Where is the market?

Kattha antarāpaṇo?

What do you think?

Tam kim mañṇasi?

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 katthaṅca hosi?

Are you at your mother and father's house?

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

Conversation 1

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

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

[A] Good morning friend! Are you well?

_____ *Suppabhātaṃ āvuso. Kacci si khamaniyaṃ?* _____

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

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

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

_____ *Suve uṇhaṃ bhavissati. Uṇhapānaṃ icchasi?* _____

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

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

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

_____ *Etthevaṃ / Etthāyaṃ āvuso. Spain-desamhā āgacchasi?* _____

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

_____ *No hetam, 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 is it hot.

_____ *Idha pubbaṇhasamaye ca sīto hoti, majjhanhikasamaye ca uṇho hoti.* _____

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

_____ *Handa dāni ahaṃ gacchāmi. (Anantaram) sattāham.* _____

[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?

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

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

Anumodāmi āvuso. Kilamathena addhānam āgato.

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

Tam kissa hetu? Na ajj'āccunham / ajjūnho.

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

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

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

Āyasmato Kovilassa bahutaram āharam labbhāmi. Aham tena vibhajissāmi.

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

Ettheva / Idha nisīdatha. Kūhim / Katham pinḍāya ayyo gacchatha?

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

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

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

Kinti karomi bhante?

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

Me pattam gahetvā / ādāya, pinḍam bhikkhūhi saddhim samvibhajitabbam.

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

Sace udakam 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. (Tam tam) 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>
Prince Abhaya goes up to the Buddha.	<u>Abhaya rājakumāro 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]

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

rājakumāra: m. prince

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

COMPOUNDS OF NOUNS: OVERVIEW

See also: *Appendix: Compound Types* on p.73. Grammar term: a *substantive*, a.k.a. *nominal*, is a word or a group of words that functions as a noun or noun phrase, including adjectives or verbal forms.

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

Memory Aids**Tappurisa**

case-relation

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

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

Kammadhāraya

attribute / equivalent

an A-like B

an A that is B



Gramma likes ya!

Dvanda

List

A & B



Vanda's shopping list

Bahubbihi

quality of

 $[AB] \rightarrow C$ 

A Bad Hungry Bee's Hive

Avyayībhāva

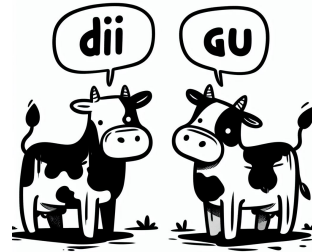
Adverbial



Adversary adverbial compounds

Digu

Numerical



Two cows

DECLENSIONS (-A)

Vocative Case: nara / narā – Hey, man!

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

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

Vocative plural: same form as the nominative plural.

stem	sg.	pl.	Some special vocative forms:	
Buddha	Buddha	Buddhā		<ul style="list-style-type: none"> • <i>Bho, he:</i> Hello / hey! (sg.) • <i>Bhavanto</i> (pl.) • <i>āvuso</i> (sg.) • <i>bhante</i> (sg.)
muni	muni	munī		
garu	garu	garū		
senānī	senāni	senānī, senānino		
vidū	vidu	vidū		
go	go	gāvo		

Imperative Verbs

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

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

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

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

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

Buddho paṭiggaṇhātu accayantaṃ.	<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) vedehi!	<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. (Snp 2.1)	<u>By this truth may there be well-being.</u>
<u>Ahaṃ mittena saddhim gāmaṃ gacchāmi.</u>	I, together with a friend, go to the village.
<u>Mātugāmena saddhim cārikam carati.</u>	He wanders about with a woman. (<i>mātugāma</i>)

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

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

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

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

(AN 10.31)

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

Ime dhammā kusalā ... hitāya sukhāya saṃvattanti'ti

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:			Root: $\sqrt{dhāv}$ (to run), base: <i>dhāva</i>		
	sg.	pl.		sg.	pl.
1st	-eyyāmi, -emi	-eyyāma, -ema	1st	dhāveyyāmi, dhāvemi	dhāveyyāma, dhāvema
2nd	-eyyāsi, -esi	-eyyātha, -etha	2nd	dhāveyyāsi, dhāvesi	dhāveyyātha, dhāvetha
3rd	-eyya, -e	-eyyūṃ	3rd	dhāveyya, dhāve	dhāveyyūṃ

Irregular forms:

\sqrt{as} (to be), <i>atthi</i>			\sqrt{kar} (to do, make, work), <i>karo</i>		
	sg.	pl.		sg.	pl.
1st	siyaṃ, assaṃ	assāma	1st	kareyyāmi, kayirāmi	kareyyāma, kayirāma
2nd	siyā, assa	assatha	2nd	kareyyāsi, kayirāsi	kareyyātha, kayirātha
3rd	siyā, assa	siyūṃ, assu, siyaṃsu	3rd	kareyya, kayirā, kare	kareyyūṃ, kayirūṃ

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 saṃvatteyyuṃ (SN 22.59)

these volitions would not lead to affliction

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

When (if) you, Bhaddiya, know this by yourself.

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

Kusalaṅca hidaṃ, bhikkhave, bhāvitāṃ ahitāya dukkhāya saṃvatteyya, nāhaṃ evaṃ vadeyyāṃ: 'kusalaṃ, bhikkhave, bhāvethā'ti.

(AN 2.11-20)

hidaṃ: hi + idaṃ; this indeed; certainly this

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

nāhaṃ: na + ahaṃ

bhāvetha + iti → bhāvethā'ti, a + i → ā

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

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

Aho vata mayaṃ na maraṇadhammā assāma! (DN 22)

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

FUTURE PASSIVE PARTICIPLE: SHOULD BE DONE (-TABBA)

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

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

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

Dukkham 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 cittena mātugāmena
 saddhiṃ kāyasamsaggaṃ samāpajjeyya ... (Sg 2)

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

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

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

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

parijānāti
 pajahati
 sacchi (adj.)
 sacchikaroti
 bhāveti
 otarati
 otiṇṇa (pp. of otarati)
 vipariṇamati
 vipariṇāma (m.)
 vipariṇata (pp. of vipariṇamati)
 samāpajjati
 paṭiggaṇhāti
 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*Attho* refers to its object in the instrumental: the need or goal is fulfilled by/with the object.*Attho me āvuso cīvarena.* (NP 10) 'I have need of a robe.' (My need is fulfilled by a robe.)*Hoti* is intransitive, and always takes a nominative: *attho hoti*, 'there is need'.(He) needed rice water (clear congee). *Acchakañjiyā attho hoti.*⁴

Bhikkhus, I allow rice water.

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

Bhikkhus, I allow bean broth.

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

Do you delight, ascetic?

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

Well then, ascetic, do you sorrow?

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

Katham tvam anagho bhikkhu, katham nandī na vijjati?

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

Katham tam ekamāsīnam, aratī nābhikīrati?

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

Readings

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

(SN 2.18)

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

(Dhp 212)

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

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

(MN 1)

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

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

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

(SN 42.10)

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

Suṇātu me bhante saṅgho.

Ajj’uposatho paṇṇaraso.

Yadi saṅghassa pattakallaṃ,
saṅgho uposathaṃ kareyya,
pāṭimokkhaṃ uddisseyya.

Kim saṅghassa pubba-kiccaṃ?

Pārisuddhiṃ āyasmanto ārocetha.

Pāṭimokkhaṃ uddisissāmi.

Taṃ sabbeva santā sādhukaṃ

suṇoma manasikaroma.

Yassa siyā āpatti, so āvikareyya.

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

Tuṇhī-bhāvena kho pan’āyasmante

pārisuddhā ti vedissāmi.

(Nidāna)

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

Extra Challenge: Pāli ChatPhrases

his	assa (pron.)
this is his	ayamassa
your; yours	tuyha (pron.)
it; that	ta / tam (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	sukham 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	sukhamasayittham (aor.1st.refl.)
ant	kipillika (m.)
bed; sleeping place; couch; furniture	sayana (nt.)
gone to bed	sayanagata (adj.)

Where is Ven. Vajiro bhikkhu's spoon?

Kattha āyasmato Vajirassa bhikkhuno kaṭacchu hoti?

I don't know. Do you see it?

Na jānāmi. Taṃ passasi?

This is his spoon. Give it to his attendant.

Ayamassa kaṭacchu. (Assaṃ / tassaṃ) upatthākassa dehi.

I will wash your cup.

Tuyhaṃ mallakaṃ dhovāmi / dhovissāmi.

(Please) Wash my bowl.

Me pattaṃ dhova / dhoveyyāsi.

Where is your bowl?

Kattha tuyhaṃ patto?

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

Me pattaṃ dhovitvā, koṭṭhake odaheyya.

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

Imāni vatthāni dhoveyyāsi. Dhovitvā, visoseyyāsi / visosetabbāni.

(Please) Give me (a) toothbrush.

Dantaponaṃ me dehi / deyyāsi.

(May you) Sleep well!

Sukhaṃ sehi!

I trust Sir (you) slept well?

Kacci bhante sukhamasayittha?

No friend, I haven't slept well.

No hetāṃ, āvuso, na sukhamasayitthaṃ.

There are in my bed a lot of ants.

Santi mama / me sayane bahu kipillikā.

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

‘Pacalāyasi no tvaṃ, moggallāna?’

‘Evaṃ, bhante.’

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

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

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

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

Before the meal, we should put out seats.

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 ācariyo kāphīpānaṃ icchati, 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 sammunjanīyā.

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

Sace pāṇīyaṃ natthi, pāṇīyaṃ upaṭṭhāpetabbā.

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

Sace paribhojanīyaṃ natthi, paribhojanīyaṃ upaṭṭhāpetabbā.

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

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

Do you know Pāli-talk?

Tvaṃ pālibhāsam̐ jānāsi?

I know a little.

Aham̐ thokam̐ jānāmi.

Are you able to converse 'into' Pāli?

Sakkosi tvaṃ pālibhāsāya sallapitum̐?

Yes, I am able to converse a little.

Āma, aham̐ thokam̐ sallapitum̐ sakkomi.

What is your name?

Tuyhaṁ nāmaṁ kiṁ? Kin nāmo'si?

I am called Vijayabāhu.

Ahaṁ Vijayabāhu-nāmo'mhi.

Where do you live?

Tvaṁ kattha vasasi?

I live in Colombo-town.

Ahaṁ Koḷambanagare vasāmi.

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

Tuyhaṁ āyuppamānāṁ kittakam?

My age is fifteen.

Mayhaṁ āyuppamānāṁ 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 vāñijo, ditiyo lekhako,

and the other two still attend schools.

dve tāva pāṭha-sālāsu uggaṇhanti.

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

Tvaṁ kiṁ kammaṁ kātum icchasi?

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

Aham eko gahakāraṁ bhavitum icchāmi.

When did you come here?

Kadā tvaṁ idh'agato'si?

Yesterday I came here.

Hiyo'ham idh'agacchimi.

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

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

Who are you?

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 kim kātuṃ āgato'si?

I want to sell some goods.

Ahaṃ bhaṇḍāni vikkiṇitum 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).

Piyāyeyyaṃ idaṃ thānaṃ sacē'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

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

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

Tiriyato

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

Dīghaso

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

LESSON 3

Kim nāmo si:

REVIEW EXERCISES

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

Go away, beings!

Paṭikkamantu bhūtāni!⁵

We are obstructed by birth and death.

Mayaṃ otiṇṇā amha jātijarāmarāṇena.⁶

There is no equal to the Tathāgata.

Na samo (equal to) atthi tathāgatena.⁷

Homage to him, the Blessed One.

Namo tassa bhagavato.

May all beings be happy.

Sabbe sattā sukhī hontu.

Come here, layman!

Ehi / Āgacchāhi upāsaka!

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

Thero sāvakena saddhiṃ gāmaṃ gacchati.

The elder gives the robe to the disciple.

Thero sāvakassa cīvaram deti.

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

vivajjati: avoids

roga: m. disease; illness; sickness

vinassati: disappears

paṭikkamati: returns; steps back; recedes; goes away

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

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

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

INDECLINABLES AND IDIOMS

ca follows a noun or a verb to express:

(1) and; both

Placed after each joined word:

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

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

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

Ahaṃ kasāmi vapāmi ca.

I plow and sow.

assā gāvo ajā eḷakā ca

horses, cattle, sheep **and** goats

(2) but; although; and if

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

(Dhp 5)

vera: nt. hatred; ill-will

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

kudācanaṃ: ind. at some/any time

esa: pron. this; he; it

sanantana: adj. eternal; ancient

⁶AN 4.67

⁷Paritta Ratanattaya-pañāma, simpl.

⁸Sn̐p 2.1 simpl.

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

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

Bhikkhu araṇṇagato vā rukkhamūlagato vā suṇṇāgāragato vā nisīdati.

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

sace: if

tato ce uttari: if more than that

tato ce uttarim nikkhipeyya...

no ce abhinipphādeyya... (NP 10)

kiṃ nu kho: How indeed? Why on earth?

yato ca kho: but when; but because

api ca kho: and yet; however; still

saddhim, saha: with, together with

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

pecca: after death

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

puna: again; once more

punappunam: repeatedly; again and again

param: after; beyond

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

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

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

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

eva: only; just; merely

h'eva: hi + eva (with emphasis)

yathā: like; as; according to; how

yathā yathā: in whatever way

Aham bhante tisaraṇena saha aṭṭhasilāni (nt.acc.pl.) yācāmi.

Yathārūpaṃ parisam alaṃ yojanagaṇanānipi dassanāya gantum. (AN 4.190)

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

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

Idha, bhikkhave, bhikkhu kāye⁸ kāyānupassī viharati ... (DN 22)

Puna gehaṃ na kāhasi (Dhp 154)

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

Puna caparam, bhikkhave, bhikkhu imameva 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

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

ADVERBS OF TIME

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

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

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

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

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

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

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

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

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

Parisuddho no kāyasamācāro bhavissati. (MN 39)

Our bodily behaviour should be purified.

brāhmaṇā karissanti ...

Brahmans will do ...

Sādhu suṭṭhu bhante saṃvarissāmi.

Well indeed, Sir., I shall be restrained.

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

I should not approach families intoxicated with pride.

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

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

GERUND (E.G. BHAVITVĀ)

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

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

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

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

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

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

Ahaṃ odanaṃ bhuñjitvā, pattāṃ 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 gaheṭvā, haneyyūṃ vā... (Pr 2)

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

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

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

pañca nīvaraṇe pahāya: having abandoned the five hindrances

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

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

Mayaṃ taṃ dhammaṃ sutvā evaṃ jānāma...

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

Sabbadukkha nissaraṇa nibbāna sacchikaranatthāya, etaṃ kāsāvaṃ datvā, pabbājetha maṃ bhante, anukampaṃ upādāya.

sammodi: aor. of *sammodati*; greeted

kāsāva: 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 ... byāpādupi ... thinamiddhampi ... uddhaccakukkuccampi ... vicikicchāpi ... aratīpi ... tandīpi cittaṃ pariyādaya tiṭṭhati. (MN 68)

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

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

Chandañca ruciñca ādaya 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 aḷja 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
ādaya: 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 ajjhattaṃ 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 + √kī]
has fun; amuses oneself (with)	saṅkelāyati (from kīlati)
meditates (on); contemplates; reflects (on)	upanijjhāyati
relishes; takes pleasure (in)	assādeti
desires; longs (for)	nikāmeti
joy; happiness; pleasure; lit. gain	vitti (f.)
gets pleasure/pain; produces; engages in	āpajjati
finds satisfaction (in)	vittiṃ āpajjati (idiom)
(1) piece; part (2) broken; defective (3) chip; break; failure	khaṇḍa (m.)
hole; crack	chidda (nt.)
blotched; stained	sabala (adj.)
spotted; blemished	kammāsa (adj.)

INFINITIVE (E.G. BHAVITUM)

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

root + -tuṃ

√dā	dātuṃ	to give
√gam	gantuṃ	to go
√han	hantuṃ	to kill
√kar	kātuṃ	to do, to make
√ñā	ñātuṃ	to know

root + -ituṃ

√car	carituṃ	to walk
√jīv	jīvituṃ	to live
√har	harituṃ	to carry
√han	hanituṃ	to kill
√pucch	pucchituṃ	to ask

So idha **vasituṃ** icchati.

He wishes **to stay** here.

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

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

Ahaṃ bhuñjivā sayituṃ na icchāmi.

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

Mayaṃ idāni atra bhutvā vapituṃ tahiṃ gacchāma.

Now, we eat here and go there to sow.

Āma, ahaṃ jānāmi, tvaṃ carituṃ icchasi.

Yes, I know you like to walk.

Mayaṃ ketuṃ tahiṃ na gacchāma.

We don't go there to buy.

Mayaṃ hantuṃ na icchāma.

We don't like to kill.

sayituṃ: lie down, sleep

vapituṃ: sow

tahiṃ: there

DECLENSIONS (-A)

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

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

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

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

	sg.	pl.
Buddha	Buddhe, Buddhasmim, Buddhamhi	Buddhesu
paṇḍita	<u>pandite, panditamhi</u>	<u>panditesu</u>
muni	munismim, munimhi	munisu, munisu
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 bhogaṇagare 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 ādīnavam 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**:

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

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

Dveme, bhikkhave, paccayā sammādiṭṭhiyā uppādāya.

Katame dve? Parato ca ghoso, yoniso ca manasikāro.

(AN 2.126)

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

Possessive pronouns (genitive)

	sg.	pl.
	mama, mayhaṃ, me <u>mine, my</u>	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 detha!⁹He, from the breakup of the body, from after death...So, kāyassa bheda (abl.), paraṃ maraṇā (abl.)...¹⁰(Due to the) first jhāna he delights in solitude (an empty dwelling) with Paṭhamena jhānena suññāgāre abhirati.¹¹

The elder goes to the village by air.

Thero ākāsenā gāmaṃ gacchati.

A bhikkhu gives a bowl to a bhikkhu.

bhikkhu bhikkhussa pattaṃ deti

A bhikkhu walks to a village with a bhikkhunī.

bhikkhu bhikkhuniyā gāmaṃ carati

vāri: nt. water

vāha: adj. carrying; leading

pūra: adj. full (of); filled (with)

yāgu: f. rice gruel; congee

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

ramati: enjoys; finds pleasure (in)

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

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

¹⁰Pc 65¹¹SN 42.3¹²Pr 4, Pc 8

<u>Those who, devoted, firm-minded,</u>	Ye suppayuttā manasā daḷhena
<u>apply themselves to Gotama's message</u>	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

<u>The old is ended, nothing new is produced.</u>	Khīṇaṃ purāṇaṃ nava natthi sambhavaṃ,
<u>their minds have no desire for future rebirth.</u>	Virattacittāyatike bhavasmim;
<u>They, with no seed, no desire for growth,</u>	Te khīṇa-bījā avirūḷhi-chandā,
<u>enlightened, go out like this flame.</u>	Nibbanti dhīrā yathā'yam padīpo. (Snp 2.1)

khīyati: is destroyed; is exhausted
khīṇa: pp. of *khīyati*; consumed; destroyed
khaya: m. from *khīyati*; wearing away; destruction
purāṇa: adj. previous; old; ancient
nava: adj. new; fresh

rajati: finds pleasure (in); is enamoured (with)
virajati: becomes detached (from); loses interest (in)
viratta: pp. of *virajati*; detached (from); without desire (for); lost interest (in)
virūḷhi: f. growth; increase
padīpa: m. lamp; light; lighting

Dānaṃ dadantu saddhāya, silaṃ rakkhantu sabbadā.

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

Bhāvanābhiratā hontu, gacchantu devatā-gatā.¹²

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

rakkhati: protects; guards

¹³Dukkappattā... chant

Readings

highest; supreme	agga (adj.)
comprehends; understands	vijānāti
for those knowing; for those who understand	vijānataṃ (prp. of vijānāti)
gift; donation	dakkhinā (f.)
worthy of offerings	dakkhineyya (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, brahmacariyam, satthā sammukhībhūto.

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

‘Evaṃ no ayaṃ amhākaṃ pabbajjā avañjhā bhavissati saphalā saudrayā.

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

evañhi vo, bhikkhave, sikkhitabban.

(SN 12.22)

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

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

(Ud 2.4)

LESSON 4

Kim nāmo si:

REVIEW EXERCISES

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

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

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

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

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

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

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

Sace sūdā idha na paceyyum, kuhiṃ bhuñjitum gaccheyyāma?

Go and converse with the wise man.

Gacchatha, paṇḍitena saddhiṃ sallapatha.

ramati: enjoys; takes delight (in)

yanti: they go

pabbata: nt. mountain; hill

vana: nt. wood; forest; grove

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

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

sallapati: talks; speaks; converses

ADVERBS OF PLACE**-ttha 'place'**

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

-to 'from a place'

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

-him

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

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

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

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

icchitaṃ patthitaṃ tumhaṃ khippameva samijjhatu.

May your hopes and wishes succeed quickly.

'Kālo, bhante, niṭṭhitaṃ bhattaṃ'ti.

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

patito: pp.nom. of *patati*

vutto: pp.nom. of *vacati*

icchati: wants; desires

pattheti: wishes (for)

khippaṃ: ind. quickly

samijjhati: achieves; succeeds

niṭṭhāti: finished; completed; ready; prepared

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

Migo purisena dittho.

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

Vyādhena hataṃ migam ahaṃ passāmi.

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

Gāmamhā āgataṃ purisaṃ na passāmi.

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

Some frequent examples:

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

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

AORIST PAST TENSE

Verbal terminations:			Root: $\sqrt{dhāv}$ (to run), base: <i>dhāva</i>		
	sg.	pl.	sg.	pl.	
1st	-im̄	-(i)mhā, -(i)mha	1st	adhāvim̄	adhāvimhā
2nd	-o, -i	-(i)ttha	2nd	adhāvo, adhāvi	adhāvittha
3rd	-i	-(i)m̄su, -um̄	3rd	adhāvi	adhāvim̄su, adhāvum̄

The *a-* is prefixed to the verbs, but optionally it may be dropped, e.g. *dhāvim̄*, *kiṇim̄*, *desesim̄*, *karim̄*, *hanim̄*, etc.

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

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

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

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

Examples:

Tatra kho bhagavā bhikkhū āmantesi: “bhikkhavo”ti.

āmanteti: invites; calls; summons

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

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

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

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

abhiyāti: invades; attacks

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandum̄.

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

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

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

 Ven. Ānanda approached the Blessed One.

Āyasmā ānando yena bhagavā tenupasaṅkami.

 Having bowed, sat to one side.

Abhivādetvā ekamantaṃ nisīdi.

They went there.

 Te tatra gacchimsu.

We dwelt here.

 Mayaṃ idha avasimhā.

When did you come from there?

 Kadā tvaṃ tato āgacchi?

 Because I knew it, therefore I said it.

Yato ahaṃ ajānim̄ tato avadim̄.

 Don't stay here.

Tumhe mā idha vasittha.

 If it be so, I should come here.

Yadi evaṃ siyā, ahaṃ idha āgaccheyyāmi.

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

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

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

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

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

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

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

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

Some verbs can take two objects as a double accusative:

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

Pañhaṃ taṃ, samaṇa, pucchissāmi. (SN 10.12)

I will ask you a question, ascetic.

Puriso gāviṃ gāmaṃ nayati.

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

EXERCISES

LESSON 5

Kim nāmo si:

REVIEW EXERCISES

Why does that man depart now from here?

Idāni kasmā so puriso ito nikkhamati?

The wise one dispels negligence by diligence.

Paṇḍito appamādena pamādaṃ nudati.

One should defeat anger by means of non-anger.

Akkoddhena jine / jineyya kodhaṃ.

We read our lessons here, but you are playing over there. Mayaṃ idha pāthe pathāma, tumhe pana tatra kīlatha.

Mayaṃ ajja isino assamaṃ daṭṭhuṃ pabbataṃ abhiruhissāma.

We will today climb the mountain to see the seer's hermitage.

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

Sace tvaṃ kusīto / alaso bhavēyyāsi, na jhāyissasi nijjhāyissasi ca.

nudati: drives out; expels; removes

jināti: conquers; overcomes; defeats

kodha: m. anger; wrath; rage; temper

isi: m. seer; sage

assama: m. monastery; hermitage; ashram

daṭṭhum: inf. of √dis; to see

abhiruhati: ascends; mounts; climbs

kusīta: adj. lazy; slack; apathetic

jhāyati: thinks; meditates

nijjhāyati: meditates; reflects; considers

PRESENT PARTICIPLE (-NT, -MĀNA)

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

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

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

Irregular forms:

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

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

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

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

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

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

kilanta: adj. worn out; tired

suvanṇa: nt. gold

chijjati: cut off; cut loose; severed

patati: falls

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

'abhippamodayam cittam assasissāmi'ti sikkhati (MN 118)

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

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

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

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

A man could see schools of fish wandering around and remaining still.

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

Just like, monks, a monkey roaming around in a forest wilderness...

maccha-gumba: m. school of fish

pavana: nt. woodland; forest

ADJECTIVES

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

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

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

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

puttā manussānaṃ vatthu: children are men's wealth

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

Kāmā hi citrā madhurā manoramā;

Sensual pleasures are diverse, sweet, delightful;

aviddasū yattha sitā puthujjanā. (Thag 19.1)

an ignorant ordinary person is bound to them.

citra: diverse

madhura: sweet, lovely

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

Natthi (there is/are not) and **musā** can be used as predicates¹³:

Saṅkhārā sassatā natthi There are no eternal conditioned things

taṃ musā it's a lie

Past participles as predicate:

Apārutā tesāṃ amatassa dvārā, ye sotavanto pamuñcantu saddham; (SN 6.1)

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

¹³A predicate is any word or phrase which describes its subject.

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

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

The body grows.

Kāyo vaddhati.

He is poor.

So appabhogo.

They are wealthy.

Te mahābhogā.

Where does that elder live now?

So thero idāni kuhiṃ vasati?

Why does that evil man come here?

So pāpako puriso kasmā idhāgacchati?

Where is she reborn?

Kuhiṃ sā paccāyati?

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

If he comes back to the human state, then wherever he is reborn he is poor.

vaddhati: grows

paccāyati: pass. is born again

appabhogo: poor; with few assets

mahābhogo: wealthy; with great assets

INDECLINABLES AND IDIOMS

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

kho: emph. indeed; surely; certainly; truly

tena kho pana samayena:

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

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

samaya: masc. [sam + √i + *a]

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

aparena samayena: idiom. at another time; later

aparena: after, beyond; later on

aññatra samayā: idiom. except at the right time

EXERCISES

Translate

My mind will rise (stand) above all worldly things. Sabbalokā ca me mano vuṭṭhahissati.¹⁴

What are you doing while living here? Tumhe idha kiṃ kurumānā viharatha?

The farmers sing songs in the fields. Khetthesu kassakā gītāni gāyanti.

Rukkhehi patantāni phalāni gahapatāniyā sevakā bhuñjanti.

The servants of the housewife eat the fruits falling from the trees.

Araññe senāsane viharantesu bhikkūsu manussā bhiyyo pasīdanti.

Men become very devoted to monks who live in a forest dwelling.

So caṅkamanto bahū khuddake pāṇino saṅghātaṃ āpādesi.

While walking up and down, he brought many small creatures to destruction.

Where will you stay there, after going from here? Tvaṃ ito gantvā tatra kuhiṃ vasissati?

Don't talk while eating. Bhuñjantā mā sallapatha.

Wealth does not follow the person who is dying. Dhanaṃ mīyantaṃ / marantaṃ purisaṃ na anugacchati.

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

Yadā maggo khemo bhavissati, tadā mayaṃ ito nikkhamissāma.

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

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

¹⁵AN 6.102

Readings

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

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

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

Yato kho tvaṃ, uttiya, silaṃ nissāya sīle patiṭṭhāya ime cattāro satipaṭṭhāne evaṃ bhāvessasi, tato tvaṃ, uttiya, gamissasi maccudheyassa pāraṇ'ti. (SN 47.16)

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

Yo pana bhikkhu yāvatatiyaṃ anusāviyamāne saramāno
santiṃ āpattiṃ nāvīkareyya,
sompajānamusāvādassa hoti.

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

(Nidāna)

APPENDIX

Kim nāmo si:

SIMPLE PRESENT

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

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

Verbal terminations:

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

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

√*kī* (to purchase), *kiṇā*

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

Root: √*dhāv* (to run), base: *dhāva*

	sg.	pl.
1st	dhāvāmi	dhāvāma
2nd	dhāvāsi	dhāvātha
3rd	dhāvāti	dhāvanti

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

√*dis* (to expound), *dese*

	sg.	pl.
	desemi	desema
	desesi	desetha
	deseti	desenti

√*kar* (to do, make, work), *karo*

	sg.	pl.
	karomi	karoma
	karosi	karotha
	karoti	karonti

FUTURE TENSE

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

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

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

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

AORIST PAST TENSE

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

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

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

similarly samacintesi, āmantesi, santappesi, samuttejesi etc.

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

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

DECLENSION OF NOUNS

Masculine Nouns Ending in -a (nara)

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

Masculine Nouns Ending in -i (aggi)

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

Masculine Nouns Ending in -ī (pakkhī)

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

Masculine Nouns Ending in -u (bhikkhu)

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

Neuter Nouns Ending in -a (citta)

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

Neuter Nouns Ending in -i

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

Neuter Nouns ending in -u

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

Feminine Nouns Ending in -ā

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

Feminine Nouns ending in -i

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

Feminine Nouns ending in -ī

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

Feminine Nouns ending in -u

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

Comparison Between Masculine and Neuter Nouns Ending in -a

	masc.sg.	nt.sg.	masc.pl.	nt.pl.
1. nom	naro	cittam̐	narā	cittā, cittāni
2. acc	naram̐	cittam̐	nare	citte, cittāni
3. inst	narena	cittena	narehi	cittehi
4. dat	narāya, narassa	cittāya, cittassa	narānam̐	cittānam̐
5. abl	narā, naramhā, narasmā	cittā, cittamhā, cittasmā	narehi	cittehi
6. gen	narassa	cittassa	narānam̐	cittānam̐
7. loc	nare naramhi narasmim̐	citte cittamhi cittasmim̐	naresu	cittesu
8. voc	nara, narā	citta cittā	narā	cittāni

Comparison Between Masculine and Neuter Nouns Ending in -i

	masc.sg.	nt.sg.	masc.pl.	nt.pl.
1. nom	aggi	aṭṭhi	aggī, aggayo	aṭṭhī, aṭṭhīni
2. acc	aggiṃ	aṭṭhim̐	aggī, aggayo	aṭṭhī, aṭṭhīni
3. inst	aggiṇā	aṭṭhinā	aggihi	aṭṭhihi
4. dat	aggiṇo, aggissa	aṭṭhino, aṭṭhissa	aggiṇam̐	aṭṭhīnam̐
5. abl	aggiṇā, aggiṃhā, aggiṣmā	aṭṭhinā, aṭṭhimhā, aṭṭhiṣmā	aggihi	aṭṭhihi
6. gen	aggiṇo, aggissa	aṭṭhino, aṭṭhissa	aggiṇam̐	aṭṭhīnam̐
7. loc	aggiṃhi, aggiṣmim̐	aṭṭhini, aṭṭhimhi, aṭṭhiṣmim̐	aggiṣu	aṭṭhiṣu, aṭṭhiṣu
8. voc	aggi	aṭṭhi	aggī, aggayo	aṭṭhī, aṭṭhīni

Comparison Between Masculine and Neuter Nouns -u

	masc.sg.	nt.sg.	masc.pl.	nt.pl.
1. nom	bhikkhu	āyur̐	bhikkhū, bhikkhavo	āyū, āyūni
2. acc	bhikkhum̐	āyur̐	bhikkhū, bhikkhavo	āyū, āyūni
3. inst	bhikkhunā	āyunā	bhikkhūhi	āyūhi
4. dat	bhikkhuno, bhikkhussa	āyuno, āyussa	bhikkhūnam̐	āyūnam̐
5. abl	bhikkhunā, bhikkhumhā, bhikkhusmā	āyunā, āyumhā, āyusmā	bhikkhūhi	āyūhi
6. gen	bhikkhuno, bhikkhussa	āyuno, āyussa	bhikkhūnam̐	āyūnam̐
7. loc	bhikkhumhi bhikkhusmim̐	āyumhi āyusmim̐	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	bhikkhu monk
	gahapati householder	garu teacher
	muni hermit	hetu reason (for)
	gāmaṇi chief; headman	phāsu ease; comfort
	isi seer; sage	maccu death
	ñāti family; relative	nhāru tendon; sinew
	pāṇi hand; palm	paṃsu dirt; soil
	sārathi charioteer	
	añjali palms together	
	upadhi appropriation	
<i>neuter -a</i>	<i>neuter -i</i>	<i>neuter -u</i>
citta mind	aggi fire	vatthu ground, land, case
rūpa matter; form	ādi beginning, and so on	cakkhu eye
maraṇa death	akkhi eye	āyu long life, age
saṃyojana fetter; chain	aṭṭhi bone	massu beard
viññāṇa consciousness	dadhi curds	ahu day
sacca truth	sappi ghee, clarified butter	pheggu fibre; sapwood
āsana seat	suci purity	madhu honey
pahāna giving up	asuci impurity	āgu crime; offence
sīla virtue; behaviour	vāri water	dāru wood
agāra dwelling; house	byanti end	dhanu bow
cīvara robe; cloth		sādu delicious food
dāna giving; offering		
<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
bhagini	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	sihī	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
			āsuh	
2nd	āsi	you were	āsittha	you all were
1st	āsīm	I was	āsīmha	we were
			āsīmhā	

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

INTERROGATIVES, ASKING QUESTIONS

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

NEGATION

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

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

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

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

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

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

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

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

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

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

These qualities lead to attachment, not to detachment.

COMPOUND TYPES

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

Tappurisa (expr: case-relation)

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

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

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

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

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

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

The final member as a participle:

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

Stems are joined by the rules of sandhi:

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

Final member can be a specialized abbreviated form:

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

Kammadhāraya (expr: attribution, equivalence)

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

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

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

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

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

Always has two members and takes one of four forms:

Adjective and substantive nouns:

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

A[adj] - B[sub]

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

A[adj] - B[adj]

A[adv] - B[vadj]

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

A[sub] - B[adj]

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

A[sub] - B[sub]

A is B

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

a B like A

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

Dvanda (expr: a list)

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

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

A + B

bittersweet: bitter & sweet

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

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

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

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

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

Plurality:

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

upāsaka-upāsikāyo male & female devotees

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

hattha-pādam hands & feet

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

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

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

Bahubbīhi (expr: compound as a quality)

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

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

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

[A-B] -> C

grey-haired lady

Equivalent to a relative clause:

[A-B] -> C

a C 'whose B is A'

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

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

Kammadhāraya (adj. + noun):

su-desito dhammo the well-taught doctrine

su-sajjitaṃ puraññā a well-prepared city

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

suvaṇṇa-vaṇṇā devatā a gold-coloured deity

pahūta-jivho rājā a broad-tongued king

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

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

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

jit'-indriyo samaṇo a subdued-senses recluse

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

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

brāhmaṇo chinna-kukkucco a cut-worries brahmin

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

ārūḷha-naro rukkho an ascended-man tree

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

āgata-samaṇo saṃghārāmo an arrive-recluse monastery

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

yaṃ kiñci samudaya-dhammaṃ arising-natured whatever

sabbaṃ taṃ nirodha-dhammaṃ ceasing-natured all that

Whatever (has) a nature (of) arising,

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

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

Tappurisa:

(Compound members have a case-relation)

buddha-bhāsito dhammo the Buddha-spoken doctrine

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

kām'-andho puriso a desire-blinded man

a man (who is) blinded (by) desire

Dvanda:

pīti-sukhaṃ paṭhamaṃ jhānaṃ

the 1st jhāna (that is) joy & ease

Avyayībhāva (expr: adverbial)

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

Digu (expr: numerical kammadhāraya)

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

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

VOCABULARY: WORDS

Kim nāmo si:

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

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

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

Vocabulary: Words

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

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

cloth; clothes; robe	vattha (nt.)	control; restraint; holding back	saṁvara (m.)
cloth; garments	dussa (nt.)	controls; restrains	saṁvarati
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 mahārāgaṇi!
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	saṅkhata (pp. of saṅkharoti) [saṅ + √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	parijānāti	darkness; blackness; blindness; lit. blind making	andhakāra (m.) [andha + kāra]
completely cooled; lit. blows away	nibbāti	daughter	dhītari (f.)
comprehends; understands	vijānāti	daughter of Māra	māradhītari (f.)
concerning this life; regarding this world; relevant to here and now	ditṭhadhammika (adj.)	day	aṇha (m.)
conduct; behaviour; activity	sammācāra (m.)	day-time	diva (m.) / divasa (nt.)
confesses	āvīkaroti	(1) death (2) schism; split; lit. breakup	majjhānikasamaya (m.)
congee; sour gruel; rice husk porridge	kaṇṇajāka (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.)		pīti (f.)
longevity of the true doctrine			

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

evening-time	sāyanhasamaya (m.)	fifteen	pañnarasa (card.) [pañca + dasa]
ever; sometime	kadāci (ind.)	fills up	paripūreti
excess; pleasure; indulgence	mada (m.)	finds pleasure (in); is enamoured (with)	rajīati
Excuse me!	Okāsa, bhante.	finds satisfaction (in)	vittim 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.) [pāda + udaka]
fading of desire (for); dispassion (towards)	virāga (m.)	for a long time	ciraṃ (ind.)
(1) faith; belief (2) confidence (3) romantic devotion; lit. putting heart	saddhā (f.)	for a week; for seven days	sattāhaṃ (ind.)
(1) fall (2) drop; dropping; lit. made to drop	pāta (m.)	forest; wood; wilds; wilderness	arañña (nt.)
falls	nipatati	formerly, earlier	purā (ind.)
far side; far shore	pāra (nt.)	form	rūpa (nt.)
fatigue; tiredness	kilamatha (m.)	for those knowing; for those who understand	viñānatam (prp. of vijānati)
feeling	vedanā (f.)	(1) for you; to you (2) your; yours	tuyham (pron.)
feels; experiences; senses; lit. causes to know	vedayati	fourteen	catuddasa / cuddasa (card.)
feels; experiences; senses	vedeti	friendliness; lit. non-hatred	avera (nt.)
few; not much	appa (adj.)	friend	mitta (m.)
field of merit	puññakkhetta (nt.)	from far, from the further shore	pārato / parato (abl.) [para + to]
field; plot of land	khetta (nt.)	from here	ito (ind.)
		from near, from the near shore	orato / aparato
		(1) from that (2) therefore; that is why	tasmā
		from there	tato (ind.)
		from travelling (from going on the journey)	addhānani āgato
		(1) fruit; berry (2) consequence; result	phala (nt.)

full (of); filled (with)	pūra (adj.)
fully engaged; diligently practising	suppayutta (adj.) [su + payutta]
fun; joke; play	dava (m.)
gathers together; assembles; lit. falls together	sammipatati
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)	pajahati
gives up; abandons	pajahati
(1) giving; offering; generosity (2) alms; gift	dāna (nt.)
giving up; abandoning	pahnāya (ger. of pajahati)
goal; purpose	attha (m.)
goal; purpose; want	attha (m.)
goes away, turns aside	apagacchati
goes beyond; surpasses; transgresses	accayati
goes forth (ordains as monk); lit. goes into exile	pabbajati
goes	gacchati
goes to; travels to	yāti
gold	suvaṇṇa (nt.)
gone to bed	sayanagata (adj.)
good evening	susāyanha [su + sāya + anha]

good midday	sumajjhahnika [su + majjha + anha + ika]
Good morning (daybreak) Ven. Siri	Suppabhātaṃ bhante.
Good morning everyone.	Suppabhātaṃ sabbesaṃ.
good morning	suppabhāta [su + pabhāta]
goods; wares; merchandise	bhaṇḍa (nt.)
grabs hold (of); seizes; takes	gaṇhāti
granary; treasury; storehouse	koṭṭhāgāra (nt.)
greeted	sammodi (aor. of sammodati)
greeted	sammodati
grows	virūḷhi (f.)
growth; increase	bhivvobhāva (m.) [bhivvō + bhāva]
growth (of); increase (of); lit. more state	āgata (m.)
guest	garu (m.)
guru; esteemed person	sālā (f.)
hall; shed	pāṇi (m.)
hand; palm	muditā (f.) [mud + ita + ā]
happiness (for); appreciation	payuṇṇjati
harnesses; employs; applies	saṅkēlayati (from kīlāti)
has fun; amuses oneself (with)	vera (nt.)
hatred; hostility	vera (nt.)
hatred; ill-will; animosity; hostility	patta (pp. of pāpuṇāti)
have reached; have arrived (at)	pañca nivarane pahāya (idiom)
having abandoned the five hindrances	bhutvā (abs. of bhujjati)
having eaten	laddhā (abs. of labhati)
having got; having obtained	ñātvā / jānitvā
having known	paggaḥetvā (ger. of paggaṇhāti)
having raised / held up	gaḥetvā (abs. of gaṇhāti)
having taken; having grabbed hold (of)	cittam pariyādāya tiṭṭhati (idiom)
having taken over the mind, it remains 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 upatṭhāti
heavenly being; a god	deva (m.)
he is (√as)	atthi
he is (√hū)	hoti
helpful; useful	upakāra (adj.)
here	idha (ind.)
here; in this place	atra (ind.)
(1) here; now; in this world; (2) in this case	idha (ind.)
he	so, sa (m.)
he who attends to the ill	yo glānaṇ upatṭhāti
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	paḅḅhaṇhāti
hole; crack	chidda (nt.)
horse	assa (m.)
hot	uṇha (adj.)

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

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	āroceṭi
in future	āyatinaṃ (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	samaparāyika (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 ahain)
in whatever way	yathā yathā (idiom)
I (pron.)	aham
irritated; annoyed; displeased; lit. not own mind	anattamaṇa (adj.) [na + atta + 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	vuccati (pass. of vacati)
is suitable; worthy (for); enough (for)	alaṃ (ind.)
It is cold today.	Aj'ātisitaṃ.
It is hot today.	Aj'āccuṇhaṃ. [ajja (ind.) + ati + uṇha]
it is possible; it is plausible; lit. a basis exists	thānaṃ vijjati (idiom)
it is suitable; it is allowable	kappati
its; of/for that	tassa (gen./dat. of ta 'it, that')
it	taṃ, tad (nt.)
it; that	ta / taṃ (pron.)
jewel; gemstone	maṇi (m.)
joy; happiness; pleasure; lit. gain	vitti (f.)
just indeed; only just	heva (ind.) [hi + eva]
Kāthina-cloth	kāthinaḍussa (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	padipa (m.)
laughs; jokes	sañjāgghati
layman; male lay follower	upāsaka (m.)

laywoman; female lay follower	upāsikā (f.)	meditative calm; lit. meditating	jhāna (nt.)
laziness; tiredness	tandī (f.)	mentally examines	manasānupakkhāti
leads; carries away; takes away	neti	merchant; trader; dealer	vāṇija (m.)
leads (to); results (in); causes	saṁvattati	merit; good deed	puṇṇa (nt.)
learned by heart; mastered	pariyatta (adj. pp. of pariyapaṇāti)	mind; heart; mental act	citta (nt.)
length of life; life-span	āyuppamaṇa (nt.) [āyu + pamāṇa]	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	appakkilamatha (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) [saṅ + √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	anuppassī (adj.)	near side; near shore	ora (nt.) / apāra (nt.)
loves; holds dear; is fond of	piyāyati	neglects; omits	riṅcati
(1) man; person (2) servant; labourer (3) grammatical person	purisa (m.)	Never mind (leave it aside).	Tiṭhatu, bhante.
man; person	nara (m.)	never	na kadāci (idiom)
many; much; a lot (of); great; large	bahu (adj.) [√bah + u]	new; fresh	nava (adj.)
many people; many things; a lot	bahū (m.pl. of bahu)	next; after	para (adj.)
market; bazaar; market place	antarāpaṇa (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 (on)	upanijjhāyati	not I	nāhaṃ [na + ahaṃ]
		now	idāni (ind.)

now, if a monk...; further, ...	bhikkhu paṇ'eva (idiom) [paṇa + eva]	only; just; merely	eva (ind.)
(object of) pleasure; sensual pleasure	kāma (m.)	only; just; merely; exclusively	yeva
object of sensual pleasure; lit. sensual strings	kāmaṅga (m.)	organises; arranges; prepares (food; drinks; etc.)	paṭiyādeti
obligation; duty	kiicca (nt.)	our; of us; my (royal plural)	ambhākaṇi (pron.)
observance day	uposatha (m.)	out of compassion; lit. taking pity	anukampaṇi upādāya (idiom)
observing the body, who watches the body	kāyānupassī (adj.) [kāya + anupassī]	over; on; around (prefix)	anu-
obstacle; obstruction; hindrance; lit. blocking	nīvaraṇa (m.)	passes over to, shifts, transmigrates	sañkamati
occurs; happens; befalls; lit. goes down	okkamati	passes over to, shifts, transmigrates	sañkamati
ocean	sāgara (m.)	passion; infatuation; lust	rāga (m.)
ochre robe	kāsāva (nt.)	paying proper attention; wise reflection; lit. attention to the source	yoniso manasikāra (idiom)
(of a tree) root; base (2) source; origin;	mūla (nt.)	pedestrian, traveller	pathika (m.)
root (3) money; cash	āpati (f.)	personal; lit. see for oneself	sacchi (adj.)
offence; transgression	āpati (f.)	personal; lit. see for oneself	sacchi (adj.)
offense; transgression	āpati (f.)	personal; lit. see for oneself	sacchi (adj.)
(of fire) extinguishing; quenching; going out; lit. blowing away	nibbāna (nt.) [nī + √vā + ana]	personally experiences, realizes; lit. personally does	sacchikaroti
(of fire) grows cold; lit. causes to blow away	nibbāpeti (caus. of nibbāti)	personally; with one's own hand	sahatthā (ind.)
of the best quality; lit. to be drunk like cream	maṇḍapeyya (adj.)	person; individual	puggala (m.)
(of the body) limb	gatta (nt.)	(1) picks up (2) takes; accepts (3) grasps; learns	uggaṇhāti
of the teacher; master's; Buddha's	satthu (m.) [√sās + tar + u]	(1) piece; part (2) broken; defective (3) chip; break; failure	khaṇḍa (m.)
(of time) passes; spends; wastes	atināmeti	(1) place (2) reason; ground; basis; lit. standing	thāna (nt.)
old age; growing old; decay	jāra (m.) [√jar + a]	(1) place; region (2) point; item; detail	desa (m.)
one day	ekadā (ind.)	places down; lays down; sets up	odahati
one hundred	sata (card.)	playing together	sañkīlati [sañ + √kil]
one slept well; one rested comfortably	sukhamasayittha (aor. 2nd.pl.)	plays (with); has fun (with)	kīlāti
one without faith or confidence	appasanna (m.)	Please sit.	Nisīdatha.

pleasure; enjoyment; relish; delight	nandi (f.)	relishes; takes pleasure (in)	assādeti
plows; tills; turns the soil	kasati	remorse; regret; lit. remembering back negatively	vippaṭisāra (m.)
ponders; reflects; thinks about	anuvṭakketi	repeatedly; again and again	punappunāni (ind.)
Portugal-region	Portugal-deśa	requisite; everyday item	parikkhāra (m.)
practices; engages in; lit. yokes near	anuyūñjati	restlessness; agitation	uddhaccakukkucca (nt.)
practices; engages (in)	paṭisevati	resulting in; producing; lit. coming up	udraya (adj.)
preference; approval	ruci (f.)	returns; steps back; goes away; lit. goes back	paṭikkamati
prepares; arranges; considers	kappeti	reverence (to); homage (to); lit. bow	namas (m.) [√nam + as]
prepares; sets out (a seat, etc.)	paññāpeti	rice	bhatta (m.)
previous; old; ancient	purāṇa (adj.)	rice; boiled rice; food; lit. wet stuff; boiled in water	odāna (m.)
prince	rājākumāra (m.)	rice gruel; congee	yāgu (f.)
privacy; solitude; lit. sticking to oneself	paṭisallāna (nt.)	rice gruel; rice water	acchakaññiyā (f.)
privately; alone; secretly	raho (ind.)	(1) rice water; congee (2) glue; sticky stuff	kaññiya (nt.)
produces; comes up with	abhinipphādeti	right here	ettheva [ettha + eva]
properly; prudently; thoroughly; lit. to the source	yoniso (ind.) [yonī + so]	right view; correct outlook	sammāditṭhi (f.)
protects; guards	rakkhati	rising (from); emerging (from)	uṭṭhāva (ger. of uṭṭhahati)
pulls (towards); tugs (to)	āviñchati	root (of a tree); base; foot	mūla (nt.)
punishment; fine	daṇḍa (m.)	runs	dhāvati
purity; purification	pārisuddhi (f.)	sage; hermit	munni (m.)
(1) puts together; composes; fabricates	saṅkharoti	sage; wise man	paṇḍita (m.)
(2) restores		(1) sal tree (2) brother-in-law	sāla (m.)
rain; downpour	vassa (m.)	says; speaks	vadeti
rains	vassati	scatters over; sprinkles	abhikkirati
reaches; arrives (at)	pāpuṇāti	scribe, clerk, writer	lekhaka (m.)
realizing; achieving; attaining; lit. doing personally	sacchikaraṇa (nt.)	seat; chair; lit. sitting	āsana (nt.)
really enjoying; very fond (of)	abhirata (adj. pp. of abhiramati)	seclusion; discrimination	viveka (m.)
recently; soon	aciraṇi (ind.)		
recites	uddisati		

seclusion; solitude	viveka (m.)
seed; germ	bija (nt.)
seen; found; visible	dit̥ṭha (pp. of √dis)
sees; observes; watches	anupassati
sees	passati
sees; takes a look (at)	pekkhati
sees; takes a look (at)	pekkhati
(See you) tomorrow.	Suve.
sells	vikkiṇāti
servant; attendant	sevaka (m.)
sets out; provides; lit. causes to stand	upat̥ṭhāpeti [upa + √thā + *āpe + ti]
near	
she (f.)	sā (f.)
She speaks to him/them.	Sā taṃ bhāsati.
shines; blazes; burns	tapati
shines (in); looks beautiful (in)	sobhati
should be shared with	saddhim samvibhajitabbam
sick; ill; unwell	gilāna (adj.)
silence, quiet	tunhī (ind.)
silver coin; money; cash	rūpiya (nt.)
sister	bhagini (f.)
sits	nisīdati
sitting alone	ekamāsīna (adj.) [eka + āsīna]
sitting hall	āsanasālā (f.)
sitting place; seat	nisajjā (f.)
skin	taca (m.)
sky	ākāsa (m.)
sleeps well (happily); rests comfortably	sukhah̄n seti (idiom)
slept well; rested comfortably	sukhamasayi (aor.2nd/3rd.sg.)
some or other; even some; just some	kocideva

soot; ash	masi (m.)
sorrows; grieves; mourns	socati
(Sorry, I have) regret.	Vippat̥isāram.
(Sorry,) I'll make amends.	Paṭīkarissāmi.
(1) sound; voice; utterance (2) rumour;	ghosa (m.)
report (3) cry; shout	
soup; broth	yūsa (m.)
(1) sows; plants (2) shaves	vapati
speaks	bhāsati
speaks	vacati
speech; talk	bhāsa (m.)
spoon	katacchu (m.)
spotted; blemished	kammāsa (adj.)
stability; continuity; longevity; lit.	ṭhiti (f.)
standing	
stands	tiṭṭhati
state; condition; nature	bhāva (m.)
stays; dwells	vasati
steals; robs	coreti
stream; river	sota (m.)
string; thread; tie	guṇa (m.)
striving (in); active (in); lit. going out	nikkāmī (adj.) [ni + √kam + *ī]
strokes; massages; rubs; lit. wipes along	anumajjati [anu + √majj + a + ti]
strong; firm; steady	dalha (adj.)
studies well; learns thoroughly; masters;	pariyāpuṇāti
lit. reaches	
suitable time (for)	patatakalla (nt.)
sun; lit. shining	surīya (m.)
sunrise; dawn; daybreak	pabhāta (nt.)
support; help; assistance	anuggaha (m.) [anu + √gah + a]

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

to do; to make	kātuṃ (inf.)	untreated soup; bean broth	akatayūsa (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	āyasmant (m.)
together with / accompanied by	saddhīṃ, saha (ind.)	view; belief; opinion	ditṭhi (f.)
to lie down; to sleep	sayitūṃ	village; hamlet	gāma (m.)
(1) to me; for me (2) my; mine	mayhaṃ (pron.)	Wait (stay) here. / May you wait here.	Ettheva tiṭṭha / tiṭṭhatha.
to me	mañ	walking tour; walking journey	cārikā (f.)
too hot	accuṇṇa (adj.) [ati + uṇṇa]	walks	carati
tooth-stick; toothbrush	dantapona (nt.)	wanders on tour; walks about	cārikāṃ carati (idiom.)
to see (infinitive)	passitūṃ	wanting; lit. over thinking	abhijjhā (f.)
to sell	vikkiṇitūṃ (inf. of vikkīṇāti)	warding off; repelling; driving off	paṭighāta (m.)
to stay (infinitive)	vasitūṃ	washes; cleans; rinses	dhovati
touched (by); contacted (by)	phuṭṭha (pp. of phusati)	washing water; rinsing water; lit. to be used	paribhojanīya (adj.)
touches; contacts; feels	phusati	was lost	jīyittha (aor. 3rd. refl. sg. of jīyati)
to where?	kūhīṃ (ind.) [ka + hīṃ]	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 (vas)	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 (vas)	assāma (opt. pl. of assa)
truth	sacca (nt.)	Welcome here.	Svāgataṃ.
twenty	visati (card.) [dvi + dasa + ti]	welfare (of); benefit (of); blessing	hita (nt.)
unbeneficial; harmful	ahitāya (dat.sg. of na + hita)	well-behaved; good; honest	pesala (adj.)
undertaking; entering on; attaining	upasampajja (ger. of upasampajjati)	well-being; excellence	suṭṭhuta (f.)
unrepentant; obdurate; obstinate; lit. difficult to embarrass into silence	dummarku (adj.) [dur + marku]	well-being; prosperity	suvaṭṭhi (f.) [su + vas + ti]

well; good; right	sut̥hu (ind.)	without; -less; abstaining (from)	apeta (adj.)
we	mayam̐	with this	im̐nā (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	dak̥k̥h̥ṇ̥eyya (adj.)
Where is the market?	Katha antarāpano?	Yes.	Āma / Evaṃ bhante.
Where?	kartha (ind.)	yesterday	hiyo (ind.)
white	seta (adj.)	you all are (√as)	artha
who has faith (in); who has confidence	pasanna (adj.)	you all are (√hū)	hotha
(in); lit. settled		you all slept	asayit̥ha (aor.2nd.pl. of seti)
who has made merit; has gained	katapuñña (adj.) [kata + puñña]	you are (√as)	asi
spiritual wealth	yaassa (gen./dat. of ya 'who')	you are (√hū)	hosi
whose; of/for whom	ka / ko (pron.)	you did (irregular)	akāsi
who?; what?; which?	Tam̐ kissa hetu?	you/he slept	asayi (aor.2nd/3rd.sg. of seti)
Why is that? Of what cause?	kasmā (ind.) [ka + smā]	you (pl.)	tun̥he
why?; lit. from what?	āharissati	your; yours	tuyha (pron.)
will bring	viññū (m.) [vi + √ñā + ū]	you (sg.)	tvam̐
wise man; knowledgable man	vidū (m.) [√vid + ū]	you will make; you will build	kaḥasi (fut.) [√kar + o + si]
wise man; seer; lit. knower	vidū (m.)		
wise man; seer	icchati		
wishes; wants	aho vata (idiom.)		
(wishing) oh may!; if only!	vasa (m.)		
(1) wish; will; (2) control (over); mastery			
(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 apaga-cchati)		
away			

VOCABULARY: SENTENCES

Kim nāmo si:

Vocabulary: Sentences

A bhikkhu gives a bowl to a bhikkhu.	bhikkhu bhikkhussa pattam deti
A bhikkhu walks to a village with a bhikkhuni.	bhikkhu bhikkhuniyā gāmaṃ carati
A bone covered with skin; it looks beautiful with clothes.	Aṭṭhi tacena onaddham, saha vatthebhi sobhati.
A cup of cold water will be refreshing (healthy).	Siṇḍakamallako kallako bhavissati.
A cup with hot water is a good idea (agreeable thought).	Mallako uṇhodakassa viakkam piyarupam. / Uṇhodaka mallako vitakko piyarūpo (hoti).
After burning the tree with fire, they may make ash.	Rukkham agginā jhāpetvā masim kareyya.
After eating the food, I rinse my bowl, clean my teeth and go to the hall.	Ahaṃ odanaṃ bhujitvā, pattam dhovitvā, dante sodhetvā, sālam gacchāmi.
After sitting down there, he stands up from there.	So tatra nisiditvā tato utthāti / utthahati.
After staying here today, tomorrow we go there.	Mayam aṃja idha vasitvā suve taṃ gacchāma.
After the meal, we should sweep the place.	Paccābhattam, taṇṭhanaṃ sammajjeyyāma.
All the boys are crying.	Sabbepime dārakā rodanti.
An assembly such as this is worth traveling many leagues to see.	Yathārūpam parisam alam yojanagananāpi dassanāya gantum.
And have you not had trouble getting almsfood? (And not, with the almsfood, you are tired?)	Na ca piṇḍakena kilantosi?
and I'm not tired, friend, from traveling.	... appakīlamathena cāham [ca aham], āvuso, addhānam āgato.
and the other two still attend schools.	dve tāva pāṭha-sālāsu uggaṇhanti.
And where are you now?	Idāni katthaṅca hosi?

And where do you live Sir?	Katthaṅca vasatha bhante?
And where from, you Ven., have you come?	Kuto ca tvam bhante, āgacchasi?
Are you able to converse "into" Pāli?	Sakosi tvam pālibhāsāya sallapitum?
Are you at your mother and father's house?	Api nu Idāni mātāpitūgarāṃ / -garamhi / -gare viharasi?
Before the meal, we should put out seats.	Purebhattam, āsane / āsanāni paññāpema.
Be heedful! (i.e. take care!)	Appamādosī!
Bhikkhus, I allow bean broth.	"Amujānāmi, bhikkhave, akatayūsan"ti.
Bhikkhus, I allow rice water (clear congee).	"Amujānāmi, bhikkhave, acchakanjīn"ti.
Birds fly in the sky.	Sakuṇā ākāse uddayanti.
But by non-hatred is calmed, this truth is eternal.	Averena ca sammanti, esa dhammo sanantano.
By means of the Teaching, men go to the far shore.	Mannussā dhammena pārāṇ gacchanti.
By this truth may there be well-being.	Erena saccena suvatthi hotu.
Come here, layman!	Ehi / Āgacchāhi upāsaka!
Discontent is a daughter of Māra.	Aratī ekā māradhītārā.
Don't go! (imperative)	Mā gacchal
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?	Tvam pālibhāsan jānāsī?
Do you like this place?	Piyāyasi tvam idān tīhanam?
(Due to the) first jhāna there is delight in solitude.	Pathamena jhānena suññāgāre abhirati.
Fire, having rose up, burns down the householder's house.	Aggi utthāya gahapatikassa geham dahati.

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

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

He speaks with our given consent and approval.	Chandaṇca ruciṇca ādāya voharati.
He wanders about with a woman.	Mātugāmena saddhiṃ cārikāṃ carati.
He wishes to stay here.	So idha vasituṃ icchati.
Hey layman, come here!	Ehi upāsaka!
Homage to him, the Blessed One.	Namo tassa bhagavato.
Homage to the Buddha.	Namo Buddhāya / Buddhassa.
How are you untroubled, mendicant?	Kathaṃ tvaṃ anagho bhikkhu, kathaṃ nandi na vijjati?
How is delight not found in you?	Kathaṃ taṃ ekamāsamaṃ, aratī nābhikkīraṭi?
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?	Kitakāṃ mūlaṃ 'dāni tava santike athi?
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.	Aham eko pathiko.
I am a way-farer.	Ahaṃ Vijayabāhu-nāmo'mhi.
I am called Vijayabahu.	Ericeirami pavisāmi.
I am entering the town Ericeira.	Na me, bhante, khamanīyaṃ.
I am not well.	Na me, bhante, khamanīyaṃ. Sītaṃ vedayāmi / paṭisaṇvediyāmi.
I am not well, Sir. I feel cold.	Ahaṃ kilantosi. [kilanto + asmi]
I am tired. (Me tired I am 'vas')	Ahaṃ vīsativasso'mhi.
I am twenty years old.	Tayā saddhiṃ sallapitūṃ āgato'mhi.
I came here to talk to you. (Wit you to talk came I am.)	Ahaṃ Indudesato āgacchāmi.
I come from India.	Na jānāmi. Taṃ passasi?
I don't know. Do you see it?	Suññāgāraṃ pavisāmi.
I enter the empty hut.	

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

Live in Norway. There it is always cold.	Norway janapade vasāmi. Tatra sītam sabbadā.
I may like this place, if it doesn't get too hot. (if here not too hot may become).	Piyāveyyam idaṃ tṭhanaṃ sacce'daṃ nācchuṃhaṃ bhavēyya.
I'm keeping well, friend, I'm getting by.	Khamaṇiyāmi, āvuso, yāpaniyāmi.
I must go now. Bye for a week.	Handa dāni ahaṃ gacchāmi. (Anantarāmi) sattāhaṃ.
Indeed not by hatred, that hatred is calmed, at any time.	Na hi verēna verāmi, sammant'īdha kudācanaṃ.
In the region (of) ..., is it hot?	Api nu ...-dese uṇho hoti?
In the town called Ericceira, there is the market. I go there for alms.	Gāme Ericceira nāmo, arthi antarāpaṇo. Tatra piṇḍāya gacchāmi.
I plow and sow.	Ahaṃ kasāmi vapāmi ca.
I see the moon.	Candaṃ passāmi.
It leads to Nibbāna.	Nibbānāya samivattati.
I, together with a friend, go to the village.	Ahaṃ mitena saddhīṃ gāmaṃ gacchāmi.
I trust Sir (you) slept well?	Kacci bhante sukhamaṣayittha?
I use the requisite.	Parikkharaṃ paṭisevāmi.
I want to sell some goods.	Ahaṃ bhaṇḍāni viḷkīṇitum icchāmi.
I (we) must go.	Handa dāni mayāṃ gacchāma.
I will go to another town from here. (I from here to another town I will go.)	Ahaṃ ito aññaṃ nagaraṃ / nigamaṃ gamissāmi.
I will go to the forest to see the Buddha.	Ahaṃ buddhaṃ passitum araṇṇaṃ gacchissāmi.
I will wash your cup.	Tuyhaṃ malakaṃ dhovāmi / dhovissati.
I work in a post-office. (I in one marketplace work I do.)	Ahaṃ ekasmiṃ antarāpaṇe kammaṃ karomi.
Let him live comfortably!	Phāsu viharatu!
Let the Sangha hear me.	Suṇātu me bhante saṅgho ...

Let the Venerables declare purity.	Paṇisuddhīṃ āyasmanto ārocetha.
Like rivers full of water...	Yathā vārivahā pūrā...
May all beings be happy.	Sabbe sattā sukhi hontu.
May all misfortunes be avoided, may all illness be dispelled.	Sabbṭīyo 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 accayantaṃ.
May the master come here. (imperative)	Ayyo idha āgacchatu.
May they burn the defilements!	Kilēse tapantu!
May they delight in meditation, may they go to the devas.	Bhāvaṇābhiraṭā hontu, gacchantu devatā-gatā.
May they give gifts with conviction, may they always maintain virtue.	Dānaṃ dadantu saddhāya, sīlaṃ rakkhantu sabbadā.
May you feel calm!	Samitaṃ vedehi!
May you live 100 years!	Vassasataṃ jīva!
May you not burn with sensual desire!	Kāmarāgena mā dayhatha!
(May you) Sleep well!	Sukhaṃ sehi!
Monkeys move about on trees.	Makkatā rukkesu vicaranti.
My age is fifteen.	Mayhaṃ āyuppanāṇaṃ paṇṇarasa.
My father is the merchant Mahānāma.	Mama pitā Mahānāmo vāṇijjo.
My name is ...	Ahaṃ bhante ... nāma.
My preceptor's name is Ven. ...	Upajjhāyo me bhante āyasmā ... nāma.
No friend, I haven't slept well.	No hetanā, āvuso, na sukhamaṣayitthaṃ.
No Sir. I come from the country ...	No hetanā, bhante... janapadasmā āgacchāmi.
not this I am	n'eso 'haṃ'asmi [na + eso + ahaṃ + asmi]
Now rain falls, (so) don't go out.	Idāni devo vassati, mā bahi gacchittha.
Now, we eat here and go there to sow.	Mayaṃ idāni atra bhutvā vapitum tahiṃ gacchāma.

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

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

This is his spoon. Give it to his attendant.	Ayamassa kaṭacchu. Assam / tassam upaṭṭhākam dehi.
This morning I am entering the town Ericeira for alms-round.	Idha pubbaṅhasamayam Ericeira-nigamam 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 unhaṃ bhavissati. Pānam unhaṃ icchasi?
two conditions for the arising of right view	dve paccayā sammāditthiyā uppādāya
Venerable, may the master come and sit here.	Bhante, ayyo āgacchatu, idha nisīdatu.
Wait right here Sir, I will bring (it to you).	Etheva bhante, tiṭṭha / tiṭṭhatha. (Tam taim) āharissāmi.
We are obstructed by birth and death.	Mayam otiṇṇā amha jāṭjarāmarañena.
We don't go there to buy.	Mayam ketum tahim na gacchāma.
We don't like to kill.	Mayam hantum na icchāma.
We don't see the change of the body of the man.	Na passāma manussassa kāyassa vipariṇāman.
We eat the almsfood not for fun or indulgence...	Mayam piṇḍapātam bhuñjāma neva davāya, na madāya...
We enter the hut.	Agāram pavisāma.
We go to the roots of trees.	Rukkhamūle gacchāma.
We go up to the layman.	Upāsakam upasankamāma.
Welcome, Sir! May the master come here. I hope you are not tired?	Svāgatam bhante. Ayyo idha āgacchatu. Kacci'si appakīlamathena?
Well indeed, Sir., I shall be restrained.	Sādhu suttu bhante samvarissāmi.
Well then, ascetic, do you sorrow?	Tena hi, samaṇa, socasi?

We run to the boys.	Mayam dārake dhāvāma.	Who are you?	Ko'si tvam?
What can I do for you, Sir?	Kim tuyham karomi, bhante?	Who here is your friend?	Ko idha tava mitto?
What do you like to be / do? (You what work to do desire?)	Tvam kim kamman kātūm icchasi?	Who is your father?	Ko tuyham pitā?
What do you think?	Tam kin mañāsī?	Who seeks privacy, he wants solitude.	Yo rahāyati, so vivekam icchati.
Whatever monk who, arranging with a bhikkhuni...	Yo pana bhikkhu bhikkhuniyā saddhīn samvidhāya...	Why did you come here? (Why here came are you?)	Kasmā idh'āgato si?
What have I gained, friend?	Kim laddhā, āvuso?	Why is that? Today is not hot.	Tam kissa hetu? Na ajj'accuṇham / ajjuṇho.
What have I lost, friend?	Kim jiyitha, āvuso?	Yes, I am able to converse a little.	Āma, aham thokam sallapitūm sakkomi.
What is your age? (How many is you life-span?)	Tuyham āyuppamaṇāmi 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 caritūm icchasi.
What is your name?	Kinnāmosi?	Yesterday I came here.	Hiyo'ham idh'āgacchīm.
What is your name?	Tuyham nāman kinī? Kin nāmo'si?	You are sitting here.	Idha nisīdasi.
What is your preceptor's name?	Ko nāma te upajjhāyo?	You not make a house again...	Puna gehaṇ na kāhasi...
When did you come here?	Kadā tvam idh'āgato'si?	You (pl.) don't see the dogs.	Sunakhe na passatha.
When (if) you, Bhaddiya, know this by yourself...	Yadā tumhe, bhaddiya, attanāva jāneyyātha...	Your brothers, what do they do?	Tava bhātaro kin karonti?
When I get money, then I will go home.	Yadā mūlam labhissāmi, tadā'haṇ gamissāmi.		
When will you go home?	Kadā tvam nivesanam gacchissasi / gamissasi?		
Where do you come from?	Kuto tvam āgacchasi?		
Where do you live?	Tvam kattha vasasi?		
Where do your parents live? (Your mother-and-father lives where?)	Tuyham mātāpitaro kuhīn vasanti?		
Where do you work? (Where the work you do?)	Kattha tvam kammam karosi?		
Where is Ven. Vajiro bhikkhu's spoon?	Kattha āyasmato Vajiro bhikkhussa katacchu hoti?		
Where is your bowl?	Kattha tuyham pattam?		

REFERENCES

Kim nāmo si:

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