

Pāli Lessons

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LESSON 1

Kim nāmo si:

LANGUAGE NOTES

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

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

Other nouns end in *-i, -ī, -u, -ū*.

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

Sūdo (*nom.sg.*) bhataṁ (*acc.*) pacati (*3rd.sg.*). Dārakā (*nom.pl.*) bhojanīyaṁ (*acc.*) bhuñjanti (*3rd.pl.*).

The chef cooks the rice.

The boys eat the food.

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

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

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

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

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

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

Plural / singular for nominative cases:

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

Personal pronouns in nominative case:

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

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

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

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

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

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

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

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

avera: [na + vera] non-hostility
Na jānāmi. I don't know.
Mā akāsi! Don't you do!

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

Api nu gacchasi? Do you go?
Kiṃ nāmo si? What is your name?
Gacchasi kiṃ? Do you go?

Declension Table: Masculine Nouns Ending in -a

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

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

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

Present Tense of Irregular Verb √as (to be)

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

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

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

Present Tense of Irregular Verb √hū (to be)

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

DECLENSIONS (-A)

Nominative Case: nara – the man (subject)

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

Nara nisīdati.	The man sits.
Dāraako 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.*)

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

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

The disciple (*sāvaka*) eats the lion.

The lion eats the disciple.

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

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

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

Māluvābījam sālāmūle nipatati. (MN 45)

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

Bhagavā kosalesu cārikam carati... (Ud 5.9)

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

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

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

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

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

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

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

²Yathā vāri-vahā pūrā...

EXERCISES

Translate

Saṅgho uposatham karoti. _____

Āpattiṃ āvikaroti. _____

Suññāgāraṃ pavisāmi. _____

Rukkhamūle gacchāma. _____

Cattāro satipaṭṭhānā satta bojjaṅge paripūrenti.² _____

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

Extra Challenge: Pāli ChatGreetings: Getting By

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

May he come here. (imperative)

May the master come here. (imperative)

Venerable, may the master come and sit here.

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

Greetings: Tired from Travelling

few; not much	appa (adj.)
fatigue; tiredness	kilamatha (m.)
worn out; tired	kilanta (adj)
little fatigue; little tiredness	appakilamatha (m.)
long road; journey	addhāna (nt.)
coming; arrival	āgata (nt.)
from travelling (from going on the journey)	addhānaṃ āgato
I am '√as'	asmi
from there	tato (ind.)
where? from where?	kuto (ind.)
(1) place; region (2) point; item; detail	desa (m.)
Portugal-region	Portugal-desa
country; province; area	janapada (m.)

I hope you are with little fatigue?

I hope you're with little fatigue from traveling?

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

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

I am tired. (Me tired I am '√as')

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

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

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

Greetings: Almsfood

(1) ball; lump (2) bit of food	piṇḍa (m.)
alms food; lit. lump-like thing	piṇḍaka (m.)
(1) fall (2) drop; dropping; lit. made to drop	pāta (m.)
alms food; lit. lump dropping	piṇḍapāta (m.)
enters	pavisati
town	nigama (m.)
day	aṇha (m.)
time; occasion	samaya (m.)
before, previously	pubbe (ind.)
morning-time	pubbaṇhasamaya (m.)
day-time	majjhanhikasamaya (m.)
evening-time	sāyanhasamaya (m.)

Have you not had trouble? (not tired/weary you are '√as')

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

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

I am entering the town Ericeira.

This morning

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

Phrases

Good morning (daybreak) Ven. Sir!	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	maññati
How?	kinti (ind.)
if	sace (ind.)
says; speaks	vadeti
I (we) must go.	Handa dāni mayam gacchāma.
Go at your convenience.	Yassadāni tvam kālam maññasi.

I don't understand.

Where is the market?

What do you think?

How can I help (do)?

What is your name?

My name is ...

What is your preceptor's name?

My preceptor's name is Ven. ...

I hope you are well (enduring)?

I hope you all are well.

I am alright.

I am not well.

And where are you now?

Are you at your mother and father's house?

Conversation 1

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

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

[A] Good morning friend! Are you well?

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

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

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

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

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

[B] And where do you live Sir?

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

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

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

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

[B] Go at your convenience.

Conversation 2

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

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

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

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

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

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

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

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

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

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

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

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

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

LESSON 2

Kim nāmo si:

REVIEW EXERCISES

_____	Therā viriyam ārabhanti (<i>begins; undertakes</i>).
_____	Te sotam odahanti (<i>applies; gives</i>).
_____	Raho (<i>ind. privately</i>) nisajjam kappeti.
_____	Yo rahāyati (<i>seeks privacy</i>), so vivekam icchati.
_____	Aratī ekā māradhitarā.
_____	So tassā dussam (<i>cloth</i>) deti.

The man eats rice.

The men are cooking.

Prince Abhaya goes up to the Buddha.

I see the moon.

You (pl.) don't see the dogs.

The boys are running.

You are sitting here.

She comes from there.

We run to the boys.

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

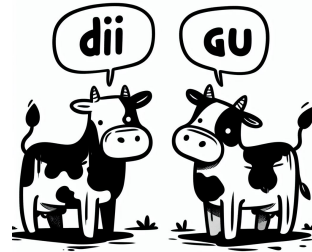
Adverbial



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.
Buddha	Buddha	Buddhā
muni	muni	munī
garu	garu	garū
senānī	senāni	senānī, senānino
vidū	vidu	vidū
go	go	gāvo

Some special vocative forms:

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

Imperative Verbs

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

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

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

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

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

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

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

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

Buddho paṭiggaṇhātu accayantam. _____

Phāsu (comfortably) viharatu! _____

Vassasatam jīva! _____

Samitam (calm) vedehi! _____

Mā gaccha! _____

Kāmarāgena mā ḍayhatha (burn)! _____

Kilese tapantu (burn)! _____

Suṇātu me bhante saṅgho ... _____

Pārisuddhim āyasmanto ārocetha. _____

Instrumental Case: narena – with, by, because of the man

‘With whom/what? By whom/what? By means of, because of whom/what?’

Buddhena: with the Buddha, by the Buddha, by means of the Buddha, because of the Buddha.

Final *-a* of the stem becomes *-ena*: *Buddha* → *Buddhena*.

In the singular case, to the stems ending in *i, ī, u, ū*, the ending *-nā* is added. The final long vowel of the stem becomes short.

In the plural case, the final long vowel becomes long and *-hi* is added.

	sg.	pl.
ācariya (teacher)	→ ācariyena	ācariyehi
paṇḍita (sage)	→ _____	_____
senānī (general)	→ senāninā	senānīhi
garu (guru)	→ garunā	garūhi
satthu (master’s)	→ satthunā	satthūhi, satthārehi
vidū (seer)	→ vidunā	vidūhi
viññū (wise man)	→ _____	_____

The particles **saddhim**, **saha** used with the instrumental case, expresses the meaning of **‘together with / accompanied by’**.

Saddhim is added after a noun, **saha** is used as a preposition.

Buddhena saddhim	together with the Buddha
_____	together with the teacher
_____	together with the wise men
Etena saccena suvatthi [su + atthi] hotu. (Snp 2.1)	_____
_____	I, together with a friend, go to the village.
_____	He wanders about with a woman. (<i>mātugāma</i>)

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

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

⁴The only occurrence of vatthe**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. _____

It leads to Nibbāna. _____

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

Readings

Dasa atthavase:

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

(AN 10.31)

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

Ime dhammā kusalā ... hitāya sukhāya saṃvattanti'ti

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

upasampajja: undertaking; entering on; attaining; ger. of *upasampajjati*

Genitive Case: narassa – of the man, the man's**'Of whom/what? Whose?'**

Singular: *-ssa* is added to the final *-a*.

Plural: *-naṃ* is added to the noun-stem and the final vowel of the stem becomes long (same as the Dative plural).

Buddhānaṃ, munīnaṃ, vidūnaṃ.

Genitive singular forms of other nouns are the same as the Dative singulars.

		Dative	Genitive
Buddha	Buddhassa	to/for the Buddha	of the Buddha, the Buddha's
muni	munino, munissa	to/for the hermit	of the hermit, the hermit's
senānī	senānino, senānissa	to/for the general	of the general, the general's
garu	garuno, garussa	to/for the teacher	of the teacher, the teacher's
vidū	viduno, vidussa	to/for the seer	of the seer, the seer's

The irregular *go* (cow, ox) has two forms: *gavassa, gāvassa* (to/for the cow, of the cow, the cow's).

Na kho pana mayaṃ passāma āyasmato upasenassa kāyassa vā aññathattaṃ indriyānaṃ vā vipariṇāmaṃ.

But we don't see any impairment in the body or deterioration of Ven. Upasena's faculties.

(SN 35.69)

Aggi utṭhāya (rose up) gahapatikassa gehaṃ (house) ḍahati (burns down).

Sūdā gahapatino sevakānaṃ (servants) odanaṃ pacanti.

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

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

hanati: hits; beats; stabs

haññati: pr. pass. of *hanati*; is hurt; is killed;
is slaughtered

yāti: goes to; travels to

yanti: they go to; they travel to (3rd.pl of *yāti*)

We don't see the change of the body of the man. _____

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

The man's oxen are slaughtered. _____

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

by the beggar's (*yācaka*) dog. _____

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

Verbal terminations:			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)

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

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

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

Yo pana bhikkhu otiṇṇo vipariṇatena 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, pācittiyāṃ. (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*kañjīya*: nt. rice water; congee*accha*: adj. clean; clear; transparent*acchakañjīyā*: 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). Acchakañjīyā attho hoti.⁴

Bhikkhus, I allow rice water.

Anujānāmi, bhikkhave, acchakañjīm.

By him (*tena*) bean broth is needed.

Bhikkhus, I allow bean broth.

nandati: is happy (with); delights (in); likes; enjoys*socati*: sorrows; grieves; mourns*laddhā*: (abs. of labhati) having got; having obtained*tena hi*: in that case; if that's so*katham*: ind. How?*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?

Kim laddhā, āvuso?

Well then, ascetic, do you sorrow?

Kim jīyittha, āvuso?

Katham tvam anagho bhikkhu, katham nandī na vijjati?

Katham tam ekamāsīnam, aratī nābhikīrati?

⁵Mv. Kd 6, Mahāvagga, The chapter on medicines (*Bhesajjakhandhaka*)

Readings

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

(SN 2.18)

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

(Dhp 212)

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

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

Where is Ven. Vajiro bhikkhu's spoon?

I don't know. Do you see it?

This is his spoon. Give it to his attendant.

I will wash your cup.

(Please) Wash my bowl.

Where is your bowl?

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

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

(Please) Give me (a) toothbrush.

(May you) Sleep well!

I trust Sir (you) slept well?

No friend, I haven't slept well.

There are in my bed a lot of ants.

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

‘Pacalāyasi no tvaṃ, moggallāna?’

‘Evaṃ, bhante.’

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

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

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

After the meal, we should sweep the place.

If the teacher wants coffee, we should prepare coffee.

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

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

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

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

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

speech; talk	bhāsa (m.)
little; tiny; minute	thoka (adj.)
is able (to)	sakkoti
talks; speaks; converses	sallapati
to converse (with)	sallapituṃ (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)	mayham ... santi
(1) to me; for me (2) my; mine	mayham (pron.)
(1) for you; to you (2) your; yours	tuyham (pron.)
(1) to you; for you (2) your; of you	tava (pron.)

Do you know Pāli-talk?

I know a little.

Are you able to converse 'into' Pāli?

Yes, I am able to converse a little.

What is your name?

I am called Vijayabāhu.

Where do you live?

I live in Colombo-town.

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

My age is fifteen.

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

I am twenty years old.

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

They too now, just live in Colombo.

Do you have brothers and sisters too?

Yes, I have four brothers and two sisters.

Your brothers, what do they do?

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

and the other two still attend schools.

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

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

When did you come here?

Yesterday I came here.

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

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

Who are you?

I am a way-farer.

Where do you come from?

I come from India.

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

I want to sell some goods.

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

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

Who is your father?

My father is the merchant Mahānāma.

Who here is your friend?

Here, the merchant is my friend.

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

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

From here, to where do you go?

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

Do you like this place?

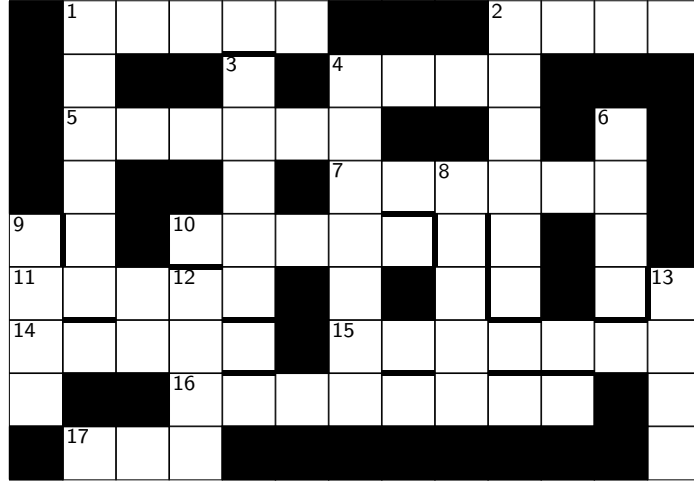
I may like this place, if it doesn't get too hot. (if here not too hot may become).

When will you go home?

When I get money, then I will go home.

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

I have fourteen rupees.

Extra Challenge: Crossword

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

Tiriyato

- (1) mātuyā dāraka; mātā yathā niyaṃ ...m
- (2) '...-paṭisaṃvedī assasissāmi'ti sikkhati
- (4) bhikkhussa vihāraṃ; saññācīkāya pana bhikkhunā ...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 lokasmiṃ
- (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

Sabbītiyo [sabba + īti] vivajjantu sabbarogo vinassatu.

Paṭikkamantu bhūtāni!⁵

Mayaṃ otiṇṇā amha jātijarāmarāṇena.⁶

Na samo (equal to) atthi tathāgatena.⁷

Homage to him, the Blessed One.

May all beings be happy.

Come here, layman!

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

The elder gives the robe to the disciple.

īti: 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.

⁸Snp 2.1 simpl.

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

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

Bhikkhu araṇṇagato vā rukkhamūlagato vā suṇṇāgāragato vā nisīdati.

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

sace: if

tato ce uttari: if more than that

tato ce uttarim nikkhipeyya...

no ce abhinipphādeyya... (NP 10)

kiṃ nu kho: How indeed? Why on earth?

yato ca kho: but when; but because

api ca kho: and yet; however; still

saddhim, saha: with, together with

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

pecca: after death

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

puna: again; once more

punappunam: repeatedly; again and again

param: after; beyond

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

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

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

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

eva: only; just; merely

h'eva: hi + eva (with emphasis)

yathā: like; as; according to; how

yathā yathā: in whatever way

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)

Brahmans will do ...

Sādhu suṭṭhu bhante saṃvarissāmi.

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

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

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

GERUND (E.G. BHAVITVĀ)

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

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

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

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

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

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

Ahaṃ odanaṃ bhuñjitvā, pattāṃ dhovivā, dante sodhetvā (having cleaned), sālaṃ gacchāmi.

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

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

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

pañca nīvaraṇe pahāya: having abandoned the five hindrances

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

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

Mayaṃ taṃ dhammaṃ sutvā evaṃ jānāma...

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

Sabbadukkha nissaraṇa nibbāna sacchikaranatthāya, etaṃ 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 ... byāpādopi ... thinamiddhampi ... uddhaccakukkuccampi ... vicikicchāpi ... aratīpi ... tandīpi cittaṃ pariyādāya tiṭṭhati. (MN 68)

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

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

Chandañca ruciñca ādāya voharati. (Sg 11)

So tatra gantvā idha āgacchati.

After sitting down there, he stands up from there.

After staying here today, tomorrow we go there.

Having come here, having cooked, they go.

Having eaten, having drunk, you lie down.

ruci: f. preference; approval
ādāya: ger. of *ādiyati*;
 receiving; according (to); lit. taking
uṭṭhahati; *uṭṭhāti*: stands up

vasati: stays; dwells
daṇḍaṃ paṇeti: inflicts punishment; imposes a fine
jhāyati: burns
masi: m. soot; ash

Sace so coretvā idha āgacceyya, daṇḍaṃ paṇeyyāmi.

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

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

Puna caparaṃ, bhikkhu, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati.

So tehi dhammavitakkehi divasaṃ atināmeti, riñcati paṭisallānaṃ, nānuyuñjati 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. BHAVITUṀ)

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

root + -tuṁ

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

root + -ituṁ

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

So idha **vasituṁ** icchati.

He wishes **to stay** here.

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

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

Ahaṁ bhuñjivā sayituṁ na icchāmi.

Mayaṁ idāni atra bhutvā vapituṁ tahim gacchāma.

Yes, I know you like to walk.

We don't go there to buy.

We don't like to kill.

sayituṁ: lie down, sleep

vapituṁ: sow

tahim: there

DECLENSIONS (-A)

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

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

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

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

	sg.	pl.
Buddha	Buddhe, Buddhasmim, Buddhamhi	Buddhesu
paṇḍita	_____	_____
muni	munismim, munimhi	munisu, munisu
senānī	senānismim, senānimhi	senānīsu
garu	garusmim, garumhi	garusu, garūsu
vidū	vidusmim, vidumhi	vidūsu
viññū	_____	_____
go	gave, gāve, gavasmim, gāvasmim, gavamhi, gāvamhi	gavesu, gāvesu, gosu

Ekam samayaṃ bhagavā bhogaṇagare viharati ānandacetiye.

[...] *asukasmim nāma āvāse saṅgho viharati sathero sapāmokkho* (AN 4.180)

The lion walks **in the village**.

Sīho **gāme / gāmamhi / gāmasmim** carati.

Viññuno Buddhe pasannā.

Idāni devo vassati, mā bahi gacchittha.

Ajja bahū manussā gāme sannipatanti.

Monkeys move about on trees.

They, having seen the disadvantage in sensual pleasures,

go forth in the bhikkhu-saṅgha.

makkāṭa: 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 _____

from everywhere _____

from the lamp _____

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	amhe, mayaṃ, no
2nd	tvaṃ, tvam̐	tumhe, vo
3rd.masc.	so, sa	te
3rd.nt.	taṃ, tad	tāni
3rd.fem.	sā	tā, tāyo

Possessive pronouns (genitive)

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

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

EXERCISES

Translate

Yathā vārivahā pūrā...

Sabbepime dārakā rodanti:

Yāguṃ detha, bhattaṃ detha, khādanīyaṃ detha!⁹

So, kāyassa bheda (abl.), paraṃ maraṇā (abl.)...¹⁰

Paṭhamena jhānena suññāgāre abhirati.¹¹

The elder goes to the village by air.

A bhikkhu gives a bowl to a bhikkhu.

A bhikkhu walks to a village with a bhikkhunī.

vāri: nt. water
vāha: adj. carrying; leading
pūra: adj. full (of); filled (with)
yāgu: f. rice gruel; congee

bheda: m. (1) death (2) schism; split; lit. breakup
ramati: enjoys; finds pleasure (in)
abhiramati: enjoys; delights (in); takes pleasure (in)
abhirata: adj. pp of abhiramati; really enjoying; very fond (of)

¹⁰Pc 65

¹¹SN 42.3

¹²Pr 4, Pc 8

Ye suppayuttā manasā daḷhena

nikkāmino gotamasāsanamhi (gotamassa sāsanamhi)

payuñjati: harnesses; employs; applies

payutta: pp. of *payuñjati*; intent; engaged

suppayutta: adj. [su + payutta] fully engaged; diligently practising

manasa: adj. focused on; lit. with such a mind

daḷha: adj. strong; firm; steady

nikkāmi: adj. [nī + √kam + *i] striving (in); active (in); lit. going out

Khīṇaṃ purāṇaṃ nava natthi sambhavaṃ,

Virattacittāyatike bhavasmiṃ;

Te khīṇa-bījā avirūḷhi-chandā,

Nibbanti dhīrā yathā'yam padīpo. (Snp 2.1)

khīyati: is destroyed; is exhausted

khīṇa: pp. of *khīyati*; consumed; destroyed

khaya: m. from *khīyati*; wearing away; destruction

purāṇa: adj. previous; old; ancient

nava: adj. new; fresh

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

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

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

virūḷhi: f. growth; increase

padīpa: m. lamp; light; lighting

Dānaṃ dadantu saddhāya, silaṃ rakkhantu sabbadā.

Bhāvanābhiratā hontu, gacchantu devatā-gatā.¹²

rakkhati: protects; guards

¹³Dukkhappattā... 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.)

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

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

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

Go and converse with the wise man.

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.

'Kālo, bhante, niṭṭhitaṃ bhattaṃ'ti.

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.

_____	The deer (<i>miga</i>) was seen by the man.
_____	I see the deer killed (<i>hata</i>) by the huntsman (<i>vyādha</i>).
_____	I do not see the man that has come from the village.

Some frequent examples:

bhavati	√bhū	to be	bhūta	became	bhāveti	√bhū	bhāve	bhāvita	developed
passati	√dis	to see	diṭṭha	seen	deseti	√dis	dese	desita	preached
gacchati	√gam	to go	gata	gone	passati	√dis	passa	passita	seen
karoti	√kar	to do	kata	done	vedayati	√vid	vedaya	vedayita	experienced
labhati	√labh	to get	laddha	received	chindati	√chid	to cut	chinna	cut
jānāti	√ñā	to know	ñāta	known	khīyati	√khī	to destroy	khīna	destroyed
bhāsati	√bhās	to speak	bhāsita	spoken	nisīdati	√sad	to sink	nisinna	seated
pabbajati	√vaj	to go on	pabbajita	ordained	pajahati	√hā	to abandon	pahīna	abandoned
ṭhahati	√ṭhā	to stand	ṭhita	stood					

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: *aṭṭhāsīm̄*: 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)

_____ Āyasmā ānando yena bhagavā tenupasaṅkami.

_____ Abhivādetvā ekamantaṃ nisīdi.

They went there.

We dwelt here.

When did you come from there?

_____ Yato ahaṃ ajānim̄ tato avadim̄.

_____ Tumhe mā idha vasittha.

_____ 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 [...] dāraṁ 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 kājam purisena gāhāpetvā phāṇitassa ca puṭam 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			

Pañhaṁ taṁ, samaṇa, pucchissāmi. (SN 10.12)

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

EXERCISES

LESSON 5

Kim nāmo si:

REVIEW EXERCISES

Idāni kasmā so puriso ito nikkhamati?

Paṇḍito appamādena pamādaṃ nudati.

One should defeat anger by means of non-anger.

We read our lessons here, but you are playing over there.

Mayaṃ ajja isino assamaṃ daṭṭhum pabbataṃ abhiruhissāma.

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

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)

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

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;

aviddasū yattha sitā puthujjanā. (Thag 19.1)

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 _____

taṃ musā _____

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.

He is poor.

They are wealthy.

So thero idāni kuhiṃ vasati?

So pāpako puriso kasmā idhāgacchati?

Kuhiṃ sā paccāyati?

Sace manussattaṃ āgacchati yatta yatta paccāyati appabhogo hoti. (MN 135)

vaḍḍhati: 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. [saṃ + √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

_____ Sabbalokā ca me mano vuṭṭhahissati.¹⁴
 _____ Tumhe idha kiṃ kurumānā viharatha?
 _____ Khetthesu kassakā gītāni gāyanti.

Rukkhehi patantāni phalāni gahapatāniyā sevakā bhuñjanti.

Araññe senāsane viharantesu bhikkūsu manussā bhiyyo pasīdanti.

So caṅkamanto bahū khuddake pāṇino saṅghātaṃ āpādesi.

Where will you stay there, after going from here? _____

Don't talk while eating. _____

Wealth does not follow the person who is dying. _____

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

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
pasīdati: 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-sīlā viharissāma sampanna-pāṭimokkhā, pāṭimokkha-saṃvara-saṃvutā viharissāma ācāra-gocara-sampannā. (Sīl'uddesa-pāṭha)

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

Yato kho tvaṃ, uttiya, sīlaṃ 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, cittaṃhā, cittaṃmā	cittehi
6. gen	cittassa	cittānaṃ
7. loc	citte, cittaṃhi, cittaṃmim	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, aṭṭhiṃhā, aṭṭhiṃmā	aṭṭhīhi
6. gen	aṭṭhino, aṭṭhissa	aṭṭhīnaṃ
7. loc	aṭṭhini, aṭṭhiṃhi, aṭṭhiṃmim	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, āyuhā, āyusmā	āyūhi
6. gen	āyuno, āyussa	āyūnaṃ
7. loc	āyumi, 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, yāguyāṁ	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	mutṭha	forgotten
jānāti	√ñā	to know	ñāta	known

root + ita

bhāsati	√bhās	to speak	bhāsita	spoken
carati	√car	to walk	carita	walked
iñjati	√iñj	to move	iñjita	moved
makkheti	√makkh	to smear	makkhita	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	√jr	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 visamyogāya. (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)
-ṭṭha	thala-ṭṭho	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 paṭhamam jhānam

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.)	(1) attains; dwells in (2) engages in; performs	samāpajjati
alms food; lit. lump-like thing	piṇḍaka (m.)	attains; enters on; becomes fully ordained	upasampajjati
alteration (to); improvement (to)	vikappa (m.)	attendant; assistant	upatṭhāka (m.)
always	sabbadā (ind.)	attends	upatṭhāti
a monk who; but whichever monk	yo pana bhikkhu (idiom)	attention; bringing-to-mind; observation; lit. making in mind	manasikāra (m.) [manasi + kāra]
(1) analyses; dissects (2) divides; distributes; shares	vibhajati	at the proper time	kālena (ind.)
and what is more; and so too	puna caparaṃ (idiom) [puna + ca + paraṃ]	at the very most; for a maximum of	paramam (ind.)
and yet; however; still	api ca kho (idiom)	avoids	vivajjati
another; other; different	añña (pron.)	(1) ball; lump (2) bit of food	piṇḍa (m.)
ant	kipillika (m.)	(1) banishes; drives away (2) makes ordain; ordains; lit. causes to leave	pabbājeti
appears; arises; takes place	upparjati	barks	bhussati
applies (attention); pays; lit. puts down	odahati	barren; fruitless; sterile; unproductive	vaṇṇha (adj.)
approaches; goes to; visits	upasankamati	bearable; tolerable	khamaṇīya (adj.)
arising; appearing	uppāda (m., from upparjati)	beautiful; lit. good colour	suvanṇa (adj.)
arranges, organises, plans	samvīdahati [sam + vi + √dhā + a + ti]		
arranging, organising, planning	samvīdhāya (ger. of samvīdahati)		

becomes calm; ceases; is allayed	upasamati	burns; sets fire (to); burns down	ḍahati
becomes detached (from); loses interest (in)	virajjati	but nor do I	na panāham (idiom.) [na + pana + aham]
bed; sleeping place; couch; furniture	sayana (nt.)	but; rather; even	atha (ind.)
before; earlier	pure (ind.)	but when; but because	yato ca kho (idiom)
before, previously	pubbe (ind.)	buys; purchases	kināti
before, previously	pubbe (ind.)	by oneself for/to oneself	attanāva attano (idiom.)
beggar; mendicant	yācaka (m.)	calamity; misfortune; lit. it comes calmed; tranquillised	īti (f.) [i + ti]
begins; starts; undertakes	ārabhati	carefully reconsiders; re-inspects	samita (pp. of sammati)
being; becoming; existence	bhava (m.)	carries; carries away; takes away	anupekkhati
being; living being; lit. become	bhūta (nt.) [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	gāmanī (m.) [gāma + aṇī]
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	saṃvara (m.)
cloth; garments	dussa (nt.)	controls; restrains	saṃvarati
coffee drink	kāphīpāna (nt.)	convince; persuades; lit. causes to know	saññāpeti
cold	sīta (adj.)	cook (noun)	sūda (m.)
cold water	sītodaka (nt.) [sīta + udaka]	cooks (verb)	pacati
comes	āgacchati	Cool down / blow away the great passion!	Nibbāpehi 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	saṃkhata (pp. of saṃkharoti) [saṃ + √kar + ta]
community; monastic order	Saṅgha (m.)	cries; weeps; wails	rodati
compassion; pity	anukampā (f.)	cultivates; develops; lit. causes to become	bhāveti
(1) completely; fully (2) perfectly; rightly; correctly	sammā (ind.)	(1) danger; problem (2) disadvantage; drawback	ādinava (m.)
completely	parijānāti	darkness; blackness; blindness; lit. blind making	andhakāra (m.) [andha + kāra]
completely cooled; lit. blows away	nibbāti	making	dhītar (f.)
comprehends; understands	vijānāti	daughter	māradhītar (f.)
concerning this life; regarding this world; relevant to here and now	ditṭhadhammika (adj.)	daughter of Māra	aṇha (m.)
conduct; behaviour; activity	sammācāra (m.)	day	diva (m.) / divasa (nt.)
confesses	āvīkaroti	day-time	majjhānikasamaya (m.)
congee; sour gruel; rice husk porridge	kaṇṇājaka (nt.)	(1) death (2) schism; split; lit. breakup	bhedā (m.)
considers as; takes as; regards as; lit. puts	dahati	death; dying	maraṇa (nt.)
consumed; destroyed	khīṇa (pp. of khīyati)	death personified	māra (m.)
contact; sense impingement; touch	phassa (m.)	defilement; impurity	kilesa (m.)
continuity of the good teaching;	saddhammatṭhiti (f.)	delight; joy; rapture; feeling of love	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	sumajjhahika [su + majjha + anha + ika]
Good morning (daybreak) Ven. Sirī	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; increases	virūḷhi (f.)
growth (of); increase (of); lit. more state	bhiyyobhāva (m.) [bhiyyo + bhāva]
guest	āgata (m.)
guru; esteemed person	garu (m.)
hall; shed	sālā (f.)
hand; palm	pāni (m.)
happiness (for); appreciation	muditā (f.) [mud + ita + ā]
harnesses; employs; applies	payuṇjati
has fun; amuses oneself (with)	saṅkēlayati (from kīlāti)
hatred; hostility	vera (nt.)
hatred; ill-will; animosity; hostility	vera (nt.)
have reached; have arrived (at)	patta (pp. of pāpuṇāti)
having abandoned the five hindrances	pañca nīvaraṇe pahnāya (idiom)
having eaten	bhutvā (abs. of bhujjati)
having got; having obtained	laddhā (abs. of labhati)
having known	ñātvā / jānitvā
having raised / held up	paggaḥetvā (ger. of paggaṇhāti)
having taken; having grabbed hold (of)	gaṇhētṛā (abs. of gaṇhāti)
having taken over the mind, it remains healthy; beneficial; good; wholesome	cittam pariyādāya tiṭṭhati (idiom) 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	paḅbaṇhāti
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 paṇāmi.
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 + asi]
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	rahāvāyati
is received; is obtained	labbhati (pass. of labhati)
is said to be; is called	vuccati (pass. of vacati)
is suitable; worthy (for); enough (for)	alaṇi (ind.)
It is cold today.	Ajīṭṭitaṇi.
It is hot today.	Ajīṅcumhaṇi. [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	pajāṇāti
knows for oneself; personally realizes	sacchikaroti
knows	jānati
knows; understands	jānāti
lamp; light; lighting	padipa (m.)
laughs; jokes	saṅjāgghati
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).	Tiṭṭhatu, 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	kiṇca (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	āpatī (f.)	personal; lit. see for oneself	sacchi (adj.)
offence; transgression	āpatī (f.)	personal; lit. see for oneself	sacchi (adj.)
offense; transgression	āpatī (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	khanda (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	anuvattakketi	repeatedly; again and again	punappunani (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	odana (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	munī (m.)
(1) puts together; composes; fabricates	saṅkharoti	sage; wise man	pañḍita (m.)
(2) restores	vassa (m.)	(1) sal tree (2) brother-in-law	sāla (m.)
rain; downpour	vassati	says; speaks	vadeti
rains	pāpunāti	scatters over; sprinkles	abhikkirati
reaches; arrives (at)	sacchikaraṇa (nt.)	scribe, clerk, writer	lekhaka (m.)
realizing; achieving; attaining; lit. doing personally	abhirata (adj. pp. of abhiramati)	seat; chair; lit. sitting	āsana (nt.)
really enjoying; very fond (of)	aciraṇi (ind.)	seclusion; discrimination	viveka (m.)
recently; soon	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 near	upat̥ṭhāpeti [upa + √thā + *āpe + ti]
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 samvibhājitabban
sick; ill; unwell	gilāna (adj.)
silence, quiet	tuṇhī (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	sukhān 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.	Vippatīsaram.
(Sorry,) I'll make amends.	Paṭīkarissāmi.
(1) sound; voice; utterance (2) rumour;	ghosa (m.)
report (3) cry; shout	yūsa (m.)
soup; broth	vapati
(1) sows; plants (2) shaves	bhāsati
speaks	vacati
speaks	bhāsa (m.)
speech; talk	katacchu (m.)
spoon	kammāsa (adj.)
spotted; blemished	ṭhiti (f.)
stability; continuity; longevity; lit. standing	tiṭṭhati
stands	bhāva (m.)
state; condition; nature	vasati
stays; dwells	coreti
steals; robs	sota (m.)
stream; river	guṇa (m.)
string; thread; tie	nikkāmī (adj.) [ni + √kam + *ī]
striving (in); active (in); lit. going out	anumajjati [anu + √majj + a + ti]
strokes; massages; rubs; lit. wipes along	dalha (adj.)
strong; firm; steady	pariyāpuṇāti
studies well; learns thoroughly; masters; lit. reaches	pattakalla (nt.)
suitable time (for)	surīya (m.)
sun; lit. shining	pabhāta (nt.)
sunrise; dawn; daybreak	anuggaha (m.) [anu + √gah + a]
support; help; assistance	

(1) support; requisite; necessity (2) cause, reason; condition (for)	paccaya (m.)	there	tattha / tatra (ind.)
sweeping	sammajjana (nt. from sammajjati)	the reverence (to); the homage (to); lit. bow	namo (ind.; nom.sg. of namas)
sweeping that place	taṇṭhāna-sammajjanani	these	ime / imā / imāni (pron.)
sweeps; cleans	sammajjati [saiṇ + √maj + a + ti]	they are (vas)	santi
takes; accepts; receives	paṭigganḥāti	they are (√hū)	honti
takes; accepts; receives	paṭigganḥāti	they (f.)	tā, tāyo (f.)
takes a seat; sits down; lit. prepares a seat	nisajjami kappeti (idiom.)	they go to; they travel to	yanti (3rd.pl of yāti)
(1) takes; grasps; embraces (2) steals; takes (3) obeys; follows; accepts; lit. takes	ādiyati	they (m.)	te (m.)
takes; grasps (onto); lit. takes near	upādiyati	they (nt.)	tāni (nt.)
takes	harati	thief; robber	cora (m.)
(1) taking; grasping; embracing (2) receiving; accepting	ādāya (ger. of ādiyati)	(1) thinks (about) (2) meditates; contemplates (3) broods (4) burrs	jhāyati
taking; grasping (onto); lit. taking near	upādāya (ger. of upādiyati)	thinks; presumes; supposes	maññati
talks; speaks; converses	sallapati	this; he; it	esa (pron.)
teacher; master	sattar (m.) [√sās + tar]	this; he; it	esa (pron.)
teacher; religious leader	ācariya (m.)	this indeed; certainly this	hidam (sandhi.) [hi + idam]
teaches; explains	deseti	this is his	ayamassa
ten	dasa (card.)	this is mine	meso
Thank you.	Anumodāmi.	this; this person; this thing	ayan (pron.)
that much; that far; still; at least	tāva (ind.)	this; this person; this thing	ayan (pron.)
the born	jāta (pp. of jāyati)	thought; reflection	vitakka (m.)
theft; stealing; lit. taking what is not given	adinnādāna (nt.)	(1) throws down; discards (2) puts down (3) keeps; stores	nikkhipati
(1) then; after that (2) yet; but still; however	atha kho (idiom.)	throws down; discards; drops	nikkhipati
therefore; in that case; if that's so	tena hi	time; occasion	samaya (m.)
there; in that place	tahim (ind.)	to ask; to question (infinitive)	pucchitum
		to buy	ketum / kiṇitum
		to converse (with)	sallapitum (inf. of sallapati)
		today	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	saddhiṃ, saha (ind.)	view; belief; opinion	diṭṭhi (f.)
to lie down; to sleep	sayitūṃ	village; hamlet	gāma (m.)
(1) to me; for me (2) my; mine	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?	kūhiṃ (ind.) [ka + hiṃ]	water; drinking water; lit. to be drunk	pānīya (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)	uccāsoṇḍā (f.) [uccā + soṇḍā]	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	dak̐k̐ṇeyya (adj.)
Where is the market?	Katha antarāpaṇo?	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.)	tun̐he
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 apagaçchati)		
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 bhujjivā, pattam dhovivā, dante sodhetvā, sālam gacchāmi.
After sitting down there, he stands up from there.	So tatra nisidivā tato uṭṭhāti / uṭṭhahati.
After staying here today, tomorrow we go there.	Mayam aṇa idha vasivā 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.	Yathārūpaṃ 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 mātāpitūgāraṃ / -garamhi / -gare viharasi?
Before the meal, we should put out seats.	Purebhattam, āsane / āsanāni pañāpema.
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 / Kim 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 uṭṭhāya gahapatikassa geham dahati.

for (inspiring) faith in those without faith	appasannānaṃ pasādāya
for restraining obstinate individuals	dummaṅkūnaṃ 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 kiṃ 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?	Suppabhātanaṃ 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 kāsāvaṇaṃ 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 pattanaṃ gahetvā / ādāya, piṇḍaṃ bhikkhūhi saddhim samivibhajjātibbam.
Having walked for alms, having received a lot of food, my bowl is heavy.	Piṇḍāya carivvā / gatvā, bahu khādaniyaṃ paṭiggaḥetvā / labbhivvā, me patto garo.
Having washed my bowl, you should put (it) in the cupboard.	Me pattanaṃ dhovitvā, koṭṭhake odaheyya.
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, paraṃ maraṇā ...
He gives her the cloth.	So tassa 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).	Acchakaniyyā 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 mayhaṃ mitto hoti.
He should sweep the floor and he should expel the ants with this broom.	Chamaṇa ca sammajjeyya, kipillikā ca nikkadḍheyya iminā sammunḍaniyā.

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 mūlāṃ '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.	Ericeirāṃ pavīsāmi.
I am entering the town Ericeira.	Na me, bhante, khamanīyaṃ.
I am not well.	Na me, bhante, khamanīyaṃ. Sītaṃ vedayāmi / paṭisaṇṇavediyāmi.
I am not well, Sir. I feel cold.	Ahaṃ kilantōsmi. [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 pavīsāmi.
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 sammajjitabbā.
If there's no drinking water, drinking water should be provided.	Sace pānīyaṃ na hoti, pānīyaṃ upaṭṭhāpetabbā.
If there's no rinsing water, rinsing water should be provided.	Sace paribhojanīyaṃ na hoti, paribhojanīyaṃ upaṭṭhāpetabbā.
If the teacher wants coffee, we should prepare coffee.	Sace ācariyaṃ kāphīpānaṃ icchati, kāphīpānaṃ paṭiyādeṃa.
If you want water, please tell me Sir.	Sace udakāṃ 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 kilantōmi.
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 sacc'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 sukhamasayittha?
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!	Kilese 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 sukhamasayitthaṃ.
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.	Dāraḱā dhāvanti.
on the holy life a defect, crack, stain, blemish	brahmacariyassa khaṇḍampi chiddampi sabalampi kammāsampi	The boys eat the food.	Dāraḱā bhojanīyam bhujjanti.
Our bodily behaviour should be purified.	Parisuddho no kāyasamācāro bhavissati.	The boy stands.	Dāraḱo tiṭṭhati.
(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 piṇḍaya 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 vatthāni dhoveyyāsi.	Kāṭhina-cloth to Ven. Amaro.	Sudā gahapatino sevakānam odanam pacanti.
Prince Abhaya goes up to the Buddha.	Abhaya rājākumāro 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 siham 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 sayāmi.	The elder gives the robe to the moon.	Thero sāvakassa civarāni 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 gāmanam 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 gāmanam 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 paripurenti.	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 gāmanam na gacchati.
The birds fly to the sal trees.	Sakunā sālarukkhe uḍḍayanti.	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 / gāmanam / gāmasmim carati.
		The māluva-seed falls at the base of sal trees.	Māluvābījāni sālamūle 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 koṭṭhāgāraṃ 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 tathāgataṇa.
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 coraṃ 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 sāgaraṃ.
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 pubbaṇhasamayam 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 uṇhaṃ bhavissati. Pānam uṇhaṃ 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).	Ettheva bhante, tiṭṭha / tiṭṭhatha. (Tam tvaṃ) āharissāmi.
We are obstructed by birth and death.	Mayam otiṇṇā amha jātijarāmarañena.
We don't go there to buy.	Mayam ketum tahiṃ 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 vipariṇāmaṃ.
We eat the almsfood not for fun or indulgence...	Mayam piṇḍapātaṃ bhuñjāma neva davāya, na madāya...
We enter the hut.	Agāraṃ pavisāma.
We go to the roots of trees.	Rukkhamūle gacchāma.
We go up to the layman.	Upāsakaṃ upasaṅkamāma.
Welcome, Sir! May the master come here. I hope you are not tired?	Svāgataṃ bhante. Ayyo idha āgacchatu. Kacci'si appakīlathena?
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 māṭāpitaro 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?		

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