

Pāli Lessons

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LESSON 1

Kim nāmo si:

LANGUAGE NOTES

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

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

Other nouns end in *-i, -ī, -u, -ū*.

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

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

The chef cooks the rice.

The boys eat the food.

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

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

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

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

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

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

Plural / singular for nominative cases:

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

Personal pronouns in nominative case:

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

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

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

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

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

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

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

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

avera: [na + vera] non-hostility

Na jānāmi. I don't know.

Mā akāsi! Don't you do!

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

Api nu gacchasi? Do you go?

Kiṃ nāmo si? What is your name?

Gacchasi kiṃ? Do you go?

Declension Table: Masculine Nouns Ending in -a

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

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

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

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

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

Verbal terminations:

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

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

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

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

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

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

Present Tense of Irregular Verb √as (to be)

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

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

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

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

Present Tense of Irregular Verb √hū (to be)

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

DECLENSIONS (-A)

Nominative Case: naro – the man (subject)

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

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

| | |
|--|------------------------|
| Jātā mīyanti. | The born die. |
| Mallako bhiṇḍati. | 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**.

Parikkhāraṃ paṭisevāmi.

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

Sakuṇā bījāni bhuñjanti.

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

Siho sunakhe na passati.

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

Sunakhā candaṃ bhussanti.

The disciple (*sāvaka*) eats the lion.

Sāvako sihaṃ khādati.

The lion eats the disciple.

Siho sāvakaṃ khādati.

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

Paripūrenti sāgaraṃ.

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

A.k.a. ‘the accusative of motion’.

Māluvābījaṃ sālāmūle nipatati. (MN 45)

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

Bhagavā kosalesu cārikaṃ carati... (Ud 5.9)

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

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

Thero cārikaṃ carati.

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

Upāsako gāmaṃ na gacchati.

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

Upāsakaṃ upasaṅkamāma.

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

Narā koṭṭhāgāraṃ dhāvanti.

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

Sakuṇā sālarukkhe uddayant.

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

Agāraṃ pavisāma.

²Yathā vāri-vahā pūrā...

EXERCISES

Translate

Saṅgho uposatham karoti.

The Sangha performs the uposatha.

Āpattiṃ āvikaroti.

He confesses the offense.

Suññāgāraṃ pavisāmi.

I enter the empty hut.

Rukkhamūle gacchāma.

We go to the roots of trees.

Cattāro satipaṭṭhānā satta bojjhaṅge paripūrenti.²

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

Sunakhā bilāre bhussanti.

The dogs are barking at the cats (bilāra).

Extra Challenge: Pāli ChatGreetings: Getting By

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

May he come here. (imperative)

Idha āgacchatu.

May the master come here. (imperative)

Ayyo idha āgacchatu.

Venerable, may the master come and sit here.

Bhante, ayyo āgacchatu, idha nisīdatu.

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

Kacci, bhante, khamanīyaṃ kacci yāpanīyaṃ?

³MN 118

Greetings: Tired from Travelling

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

I hope you are with little fatigue?

Kacci'si appakilamathena?

I hope you're with little fatigue from traveling?

Kacci'si appakilamathena addhānaṁ āgato?

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

(Ahaṁ) Khamanīyaṁ, āvuso, yāpanīyaṁ.

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

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

I am tired. (Me tired I am '√as')

Ahaṁ kilantosmi. [kilanto + asmi]

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

Kuto ca tvaṁ bhante, āgacchasi?

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

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

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

Tato ahaṁ, bhante, āgacchāmi.

Greetings: Almsfood

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

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

Na kilantosi?

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

Na ca piṇḍakena kilantosi?

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

Na ca piṇḍakena kilantomhi.

I am entering the town Ericeira.

Ericeira-nigamaṃ pavisāmi.

This morning

Idha pubbaṇhasamayaṃ

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

Idha pubbaṇhasamayaṃ Ericeira-nigamaṃ piṇḍāya pavisāmi.

Phrases

| | |
|---|---|
| Good morning (daybreak) Ven. Sir! | Suppabhātaṃ bhante. |
| Good morning everyone. | Suppabhātaṃ sabbesaṃ. |
| Thank you. | Anumodāmi. |
| (See you) tomorrow. | Suve. |
| (Sorry,) I'll make amends. | Paṭikarissāmi. |
| remorse; regret; lit. remembering back negatively | vippaṭisāra (m.) |
| (Sorry, I have) regret. | Vippaṭisāraṃ. |
| (I feel) sorry. (for your situation) | Kāruṇṇaṃ. |
| Yes. | Āma / Evaṃ bhante. |
| No. | No hetuṃ, bhante. |
| Never mind (leave it aside). | Tiṭṭhatu, bhante. |
| It is hot today. | Ajj'ācchuṇhaṃ. [ajja (ind.) + ati + uṇha] |
| It is cold today. | Ajj'ātisītaṃ. |
| Excuse me! | Okāsa, bhante. |
| Welcome here. | Svāgataṃ. |
| Please sit. | Nisīdatha. |
| Wait (stay) here. | Ettheva tiṭṭha. |
| knows; understands; distinguishes | pajānāti |
| Why is that? Of what cause? | Taṃ kissa hetu? |
| Where? | kattha (ind.) |
| market; bazaar; market place | antarāpaṇa (m.) |
| thinks; presumes; supposes | mañṇati |
| How? | kinti (ind.) |
| if | sace (ind.) |
| says; speaks | vadeti |
| I (we) must go. | Handa dāni mayaṃ gacchāma. |
| Go at your convenience. | Yassadāni tvaṃ kālaṃ mañṇasi. |

I don't understand.

Na pajānāmi.

Where is the market?

Kattha antarāpaṇo?

What do you think?

Taṃ kiṃ mañṇasi?

How can I help (do)?

Kinti karomi?

What is your name?

Kinnāmosi?

My name is ...

Ahaṃ bhante ... nāma.

What is your preceptor's name?

Ko nāma te upajjhāyo?

My preceptor's name is Ven. ...

Upajjhāyo me bhante āyasmā ... nāma.

I hope you are well (enduring)?

Kacci te bhante khamanīyaṃ?

I hope you all are well.

Kacci vo khamanīyaṃ.

I am alright.

Khamanīyaṃ me, āvuso.

I am not well.

Na me, bhante, khamanīyaṃ.

And where are you now?

Idāni katthañca hosi?

Are you at your mother and father's house?

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

Conversation 1

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

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

[A] Good morning friend! Are you well?

Suppabhātaṃ āvuso. Kacci si khamaniyaṃ?

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

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

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

Suve uṇhaṃ bhavissati. Uṇhapānaṃ icchasi?

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

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

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

Etthevaṃ / Etthāyaṃ āvuso. Spain-desamhā āgacchasi?

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

No hetāṃ, bhante. ... janapadasmā āgacchāmi.

[B] And where do you live Sir?

Katthañca vasatha / viharatha bhante?

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

Norway janapade vasāmi. Tatra sītaṃ sabbadā.

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

Api nu ...-dese uṇho hoti?

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

Idha pubbaṇhasamaye ca sīto hoti, majjhanhikasamaye ca uṇho hoti.

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

Handa dāni ahaṃ gacchāmi. (Anantaraṃ) sattāhaṃ.

[B] Go at your convenience.

Yassadāni tumhe kālaṃ maññatha.

Conversation 2

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

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

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

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

Anumodāmi āvuso. Kilamathena addhānaṃ āgato.

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

Taṃ kissa hetu? Na ajj'āccuṇhaṃ / ajjūṇho.

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

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

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

Āyasmato Kovilassa bahutaraṃ āhāraṃ labbhāmi. Ahaṃ tena vibhajissāmi.

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

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

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

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

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

Kinti karomi bhante?

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

Me pattaṃ gahetvā / ādāya, pinḍaṃ bhikkhūhi saddhiṃ samvibhajitabbaṃ.

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

Sace udakaṃ icchasi, vadetha me bhante.

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

Sitodakamallako kallako bhavissati.

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

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

LESSON 2

Kim nāmo si:

REVIEW EXERCISES

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

dhītar: 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)

DECLENSIONS (-A)

Vocative Case: nara / narā – Hey, man!

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

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

Vocative plural: same form as the nominative plural.

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

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

Imperative Verbs

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

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

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

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

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

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

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

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

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

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

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

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

| | sg. | pl. |
|-------------------|--------------------|----------------------|
| ācariya (teacher) | → ācariyena | ācariyehi |
| paṇḍita (sage) | → <u>paṇḍitena</u> | <u>paṇḍitehi</u> |
| senānī (general) | → senāninā | senānīhi |
| garu (guru) | → garunā | garūhi |
| satthu (master's) | → satthunā | satthūhi, satthārehi |
| vidū (seer) | → vidunā | vidūhi |
| viññū (wise man) | → <u>viññunā</u> | <u>viññūhi</u> |

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

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

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

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

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

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

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

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

‘To whom/what? For whom/what?’

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

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

Buddhāya, Buddhassa: to or for the Buddha.

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

Buddhānaṃ, munīnaṃ, vidūnaṃ.

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

Homage to the Buddha.

Namo Buddhāya / Buddhassa.

It leads to Nibbāna.

Nibbānāya saṃvattati.

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

Readings

Dasa atthavase:

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

(AN 10.31)

suṭṭhutā: f. well-being; excellence

dummaṅku: adj. unrepentant; obdurate; obstinate; lit. difficult to embarrass into silence [dur + maṅku]

niggaha: adj. holding back; restraining; arresting; lit. holding down [ni + √gah + a]

pesala: adj. well-behaved; good; honest

diṭṭha: pp. of √dis; seen; found; visible

samparāyika: adj. in the future; hereafter

pasanna: adj. who has faith (in); who has confidence (in); lit. settled

appasanna: m. one without faith or confidence

pasāda: m. inspiration; faith; trust; confidence; lit. settling

bhiyyobhāva: m. growth (of); increase (of)

anuggaha: m. support; help; assistance [anu + √gah + a]

Ime dhammā kusalā ... hitāya sukhāya saṃvattanti'ti

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

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

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

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

Genitive Case: narassa – of the man, the man's

‘Of whom/what? Whose?’

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

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

Buddhānaṃ, munīnaṃ, vidūnaṃ.

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

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

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

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

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

(SN 35.69)

Aggi utthāya (rose up) gahapatikassa gehaṃ (house) dahati (burns down).

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

Sūdā gahapatino sevakānaṃ (servants) odanaṃ pacanti.

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

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

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

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

The darkness was dispelled by the sun's light.

hanati: hits; beats; stabs

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

yāti: goes to; travels to

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

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

Na passāma manussassa kāyassa vipariṇāmaṃ.

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

Manussā dhammena pāraṃ gacchanti / yanti.

The man's oxen are slaughtered.

Purisassa goṇo / gāvo haññanti.

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

Sūdena pacitvā odanaṃ / pacito odano

by the beggar's (*yācaka*) dog.

yācakassa sunakhena khādito.

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

Verbal terminations:

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

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

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

Irregular forms:

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

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

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

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

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

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

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

these volitions would not lead to affliction

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

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

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

(AN 2.11-20)

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

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

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

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

Aho vata mayam na maraṇadhammā assāma! (DN 22)

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

FUTURE PASSIVE PARTICIPLE: SHOULD BE DONE (-TABBA)

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

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

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

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

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

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

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

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

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

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

EXERCISES

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

Bhikkhus, I allow rice water.

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

Bhikkhus, I allow bean broth.

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

Do you delight, ascetic?

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

Well then, ascetic, do you sorrow?

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

Katham tvam anagho bhikkhu, katham nandī na vijjati?

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

Katham tam ekamāsīnam, aratī nābhikīrati?

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

Readings

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

(SN 2.18)

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

(Dhp 212)

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

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

(MN 1)

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

Tuṇhī-bhāvena kho pan’āyasmante

pārisuddhā ti vedissāmi.

(Nidāna)

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

Extra Challenge: Pāli ChatPhrases

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

Where is Ven. Vajiro bhikkhu's spoon?

Kattha āyasmato Vajirassa bhikkhuno kaṭacchu hoti?

I don't know. Do you see it?

Na jānāmi. Taṃ passasi?

This is his spoon. Give it to his attendant.

Ayamassa kaṭacchu. (Assaṃ / tassaṃ) upatthākassa dehi.

I will wash your cup.

Tuyhaṃ mallakaṃ dhovāmi / dhovissāmi.

(Please) Wash my bowl.

Me pattaṃ dhova / dhoveyyāsi.

Where is your bowl?

Kattha tuyhaṃ patto?

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

Me pattaṃ dhovitvā, koṭṭhake odaheyya.

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

Imāni vatthāni dhoveyyāsi. Dhovitvā, visoseyyāsi / visosetabbāni.

(Please) Give me (a) toothbrush.

Dantaponaṃ me dehi / deyyāsi.

(May you) Sleep well!

Sukhaṃ sehi!

I trust Sir (you) slept well?

Kacci bhante sukhamasayittha?

No friend, I haven't slept well.

No hetāṃ, āvuso, na sukhamasayitthaṃ.

There are in my bed a lot of ants.

Santi mama / me sayane bahu kipillikā.

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

‘Pacalāyasi no tvaṃ, moggallāna?’

‘Evaṃ, bhante.’

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

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

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

‘No ce te evaṃ viharato taṃ middhaṃ pahīyetha, tato tvaṃ, moggallāna, ubho kaṇṇasotāni āviñcheyyāsi, pāṇinā gattāni anumajjeyyāsi.’

(AN 7.61)

| | |
|--|--------------------------------------|
| sweeps; cleans | sammajjati [saṁ + √majj + a + ti] |
| sweeping | sammajjana (nt. from sammajjati) |
| before; earlier | pure (ind.) |
| afterwards; later; in the future | pacchā (ind.) |
| seat; chair; lit. sitting | āsana (nt.) |
| prepares; sets out (a seat, etc.) | paññāpeti |
| (1) place (2) reason; ground; basis; lit. standing | ṭhāna (nt.) |
| sweeping that place | taṇṭhāna-sammajjanaṁ |
| coffee drink | kāphīpāna (nt.) |
| organises; arranges; prepares (food; drinks; etc.) | paṭiyādeti |
| assembly hall; meeting hall | upaṭṭhānasālā (f.) |
| sitting hall | āsanāsālā (f.) |
| dirty; messy | uklāpa (adj.) |
| earth; ground; floor | chamā (f.) |
| broom | sammuñjanī (f.) |
| foot-washing water | pādodaka (m.) [pāda + udaka] |
| sets out; provides; lit. causes to stand near | upaṭṭhāpeti [upa + √ṭhā + *āpe + ti] |
| water; drinking water; lit. to be drunk | pāṇīya (nt.) |
| washing water; rinsing water; lit. to be used | paribhojanīya (adj.) |

Before the meal, we should put out seats.

Purebhattaṁ, āsane / āsanāni paññāpema.

After the meal, we should sweep the place.

Pacchābhattaṁ, taṇṭhānaṁ sammajjeyyāma.

If the teacher wants coffee, we should prepare coffee.

Sace ācariyo kāphīpānaṁ icchatī, kāphīpānaṁ paṭiyādema.

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

Sace upaṭṭhānasālā uklāpā hoti, upaṭṭhānasālā sammajjitabbā.

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

Chamā ca sammajjeyya, kipillikā ca nikkaddheyya iminā sammunjanīyā.

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

Sace pāṇīyaṁ natthi, pāṇīyaṁ upaṭṭhāpetabbam.

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

Sace paribhojanīyaṁ natthi, paribhojanīyaṁ upaṭṭhāpetabbam.

Conversation 1

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

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

Do you know Pāli-talk?

Tvaṃ pālibhāsaṃ jānāsi?

I know a little.

Ahaṃ thokaṃ jānāmi.

Are you able to converse 'into' Pāli?

Sakkosi tvaṃ pālibhāsāya sallapitum̐?

Yes, I am able to converse a little.

Āma, ahaṃ thokaṃ sallapitum̐ sakkomi.

What is your name?

Tuyhaṁ nāmaṁ kiṁ? Kin nāmo'si?

I am called Vijayabāhu.

Ahaṁ Vijayabāhu-nāmo'mhi.

Where do you live?

Tvaṁ kattha vasasi?

I live in Colombo-town.

Ahaṁ Koḷambanagare vasāmi.

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

Tuyhaṁ āyuppamāṇāṁ kittakaṁ?

My age is fifteen.

Mayhaṁ āyuppamāṇāṁ pañṇarasa.

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

Kativasso'si tvaṁ (āyunā)?

I am twenty years old.

Ahaṁ vīsativasso'mhi.

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

Tuyhaṁ mātāpitāro kuhiṁ vasanti?

They too now, just live in Colombo.

Te p'idāni Koḷambanagare yeva vasanti.

Do you have brothers and sisters too?

Tuyhaṁ bhātu-bhaginiyo pi santi?

Yes, I have four brothers and two sisters.

Āma, mayhaṁ cattāro bhātāro dve bhaginiyo ca santi.

Your brothers, what do they do?

Tava bhātāro kiṁ karonti?

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

Tesu eko vāṇijo, ditiyo lekhako,

and the other two still attend schools.

dve tāva pāṭha-sālāsu uggaṇhanti.

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

Tvaṁ kiṁ kammaṁ kātum icchasi?

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

Aham eko gahakāraṁ bhavitum icchāmi.

When did you come here?

Kadā tvaṁ idh'āgato'si?

Yesterday I came here.

Hiyo'ham idh'āgacchimi.

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

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

Who are you?

Ko'si tvam?

I am a way-farer.

Aham eko pathiko.

Where do you come from?

Kuto tvam āgacchasi?

I come from India.

Aham Indudesato āgacchāmi.

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

Tvam kiṃ kātuṃ āgato'si?

I want to sell some goods.

Ahaṃ bhaṇḍāni vikkinitum icchāmi.

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

Kasmā idh'āgato si?

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

Tayā saddhiṃ sallapitum āgato'mhi.

Who is your father?

Ko tuyhaṃ pitā?

My father is the merchant Mahānāma.

Mama pitā Mahānāmo vāṇijo.

Who here is your friend?

Ko idha tava mitto?

Here, the merchant is my friend.

Idha vāṇijo mayhaṃ mitto hoti.

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

Kattha tvaṃ kammaṃ karosi?

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

Ahaṃ ekasmiṃ antarāpaṇe kammaṃ karomi.

From here, to where do you go?

Ito tvaṃ kuhiṃ gacchasi?

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

Ahaṃ ito aññaṃ nagaraṃ / nigamaṃ gamissāmi.

Do you like this place?

Piyāyasi tvaṃ idaṃ thānaṃ?

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

Piyāyeyyam idaṃ thānaṃ sace'daṃ nāccuṇhaṃ bhaveyya.

When will you go home?

Kadā tvaṃ nivesanaṃ gacchissasi / gamissasi?

When I get money, then I will go home.

Yadā mūlaṃ labhissāmi, tadā'haṃ gamissāmi.

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

Kittakaṃ mūlaṃ 'dāni tava santike atthi?

I have fourteen rupees.

Cuddasa rūpiyāni mama santike santi.

Extra Challenge: Crossword

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

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

Tiriyato

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

Dīghaso

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

LESSON 3

Kim nāmo si:

REVIEW EXERCISES

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

Go away, beings!

Paṭikkamantu bhūtāni!⁵

We are obstructed by birth and death.

Mayaṃ otiṇṇā amha jātijarāmarāṇena.⁶

There is no equal to the Tathāgata.

Na samo (equal to) atthi tathāgatena.⁷

Homage to him, the Blessed One.

Namo tassa bhagavato.

May all beings be happy.

Sabbe sattā sukhī hontu.

Come here, layman!

Ehi / Āgacchāhi upāsaka!

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

Thero sāvakena saddhiṃ gāmaṃ gacchati.

The elder gives the robe to the disciple.

Thero sāvakassa cīvaraṃ deti.

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

vivajjati: avoids

roga: m. disease; illness; sickness

vinassati: disappears

paṭikkamati: returns; steps back; recedes; goes away

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

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

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

INDECLINABLES AND IDIOMS

ca follows a noun or a verb to express:

(1) and; both

Placed after each joined word:

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

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

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

Ahaṃ kasāmi vapāmi ca.

I plow and sow.

assā gāvo ajā eḷakā ca

horses, cattle, sheep **and** goats

(2) but; although; and if

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

(Dhp 5)

vera: nt. hatred; ill-will

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

kudācanaṃ: ind. at some/any time

esa: pron. this; he; it

sanantana: adj. eternal; ancient

⁶AN 4.67

⁷Paritta Ratanattaya-pañāma, simpl.

⁸SnP 2.1 simpl.

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

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

Bhikkhu araṇṇagato vā rukkhamūlagato vā suṇṇāgāragato vā nisīdati.

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

sace: if

tato ce uttari: if more than that

tato ce uttariṃ nikkhipeyya...

no ce abhinipphādeyya... (NP 10)

kiṃ nu kho: How indeed? Why on earth?

yato ca kho: but when; but because

api ca kho: and yet; however; still

saddhiṃ, saha: with, together with

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

pecca: after death

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

puna: again; once more

punappunaṃ: repeatedly; again and again

paraṃ: after; beyond

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

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

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

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

eva: only; just; merely

h'eva: hi + eva (with emphasis)

yathā: like; as; according to; how

yathā yathā: in whatever way

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

Yathārūpaṃ parisam alaṃ yojanagaṇanānīpi dassanāya gantum. (AN 4.190)

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

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

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

Puna gehaṃ na kāhasi (Dhp 154)

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

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

Yo pana bhikkhu bhikkhum...

Yo pana bhikkhu bhikkhussa / anupasampannassa...

Yo pana bhikkhu bhikkhuniyā saddhiṃ samvidhāya...

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

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

ADVERBS OF TIME

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

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

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

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

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

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

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

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

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

Parisuddho no kāyasamācāro bhavissati. (MN 39)

Our bodily behaviour should be purified.

brāhmaṇā karissanti ...

Brahmans will do

Sādhu suṭṭhu bhante saṃvarissāmi.

Well indeed, Sir., I shall be restrained.

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

I should not approach families intoxicated with pride.

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

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

GERUND (E.G. BHAVITVĀ)

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

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

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

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

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

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

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

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

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

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

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

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

pañca nīvaraṇe pahāya: having abandoned the five hindrances

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

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

Mayaṃ taṃ dhammaṃ sutvā evaṃ jānāma...

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

Sabbadukkha nissaraṇa nibbāna sacchikaranatthāya, etaṃ
kāśāvaṃ datvā, pabbajetha maṃ bhante, anukampaṃ
upādāya.

sammodi: aor. of *sammodati*; greeted

kāśāva: nt. ochre robe; adj. orange color

anukampaṃ upādāya: idiom. lit. taking pity

anukampā: f. compassion; pity

upādāya: ger. of *upādiyati*; taking; grasping (onto); lit. taking near

Vivekaṃ, anuruddhā, kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ nādhigacchati ... tassa abhijjhāpi ... byāpādopi ... thinamiddhampi ... uddhaccakukkuccampi ... vicikicchāpi ... aratīpi ... tandīpi cittaṃ pariyādāya tiṭṭhati. (MN 68)

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

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

Chandaṇca ruciṇca ādāya voharati. (Sg 11)

He speaks with our given consent and approval.

So tatra gantvā idha āgacchati.

He, having gone there, comes here.

So tatra nisīditvā tato utthāti / utthahati.

After sitting down there, he stands up from there.

Mayaṃ ajja idha vasitvā suve tahiṃ gacchāma.

After staying here today, tomorrow we go there.

Te idha āgantvā pacitvā gacchanti.

Having come here, having cooked, they go.

Tvaṃ buñjitvā pivitvā sayasi.

Having eaten, having drunk, you lie down.

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

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

Sace so coretvā idha āgacceyya, daṇḍaṃ paṇeyyāmi.

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

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

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

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

Rukkhaṃ agginā jhāpetvā masiṃ kareyya.

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

So tehi dhammavitakkehi divasaṃ atināmeti, riñcati paṭisallānaṃ, nānuyuñjati ajjhataṃ cetosamathaṃ.

Ayaṃ vuccati, bhikkhu: ‘bhikkhu vitakkabahulo, no dhammavihārī’.

(AN 5.73)

Api ca kho mātugāmena saddhiṃ sañjagghati saṅkīlati saṅkelāyati ...

Api ca kho mātugāmassa cakkhunā cakkhum upanijjhāyati pekkhati ...

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

Idampi kho, brāhmaṇa, brahmacariyassa khaṇḍampi chiddampi sabalampi kammāsampi.

(AN 7.50)

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

INFINITIVE (E.G. BHAVITUṀ)

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

root + -tuṁ

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

root + -ituṁ

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

So idha **vasituṁ** icchati.

He wishes **to stay** here.

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

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

Ahaṁ bhuñjivā sayituṁ na icchāmi.

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

Mayaṁ idāni atra bhutvā vapituṁ tahiṁ gacchāma.

Now, we eat here and go there to sow.

Āma, ahaṁ jānāmi, tvaṁ carituṁ icchasi.

Yes, I know you like to walk.

Mayaṁ ketuṁ tahiṁ na gacchāma.

We don't go there to buy.

Mayaṁ hantuṁ na icchāma.

We don't like to kill.

sayituṁ: lie down, sleep

vapituṁ: sow

tahiṁ: there

DECLENSIONS (-A)

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

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

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

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

| | sg. | pl. |
|---------|---|-------------------------|
| Buddha | Buddhe, Buddhasmim, Buddhamhi | Buddhesu |
| paṇḍita | <u>pandite, panditamhi</u> | <u>panditesu</u> |
| muni | munismim, munimhi | munisu, munīsu |
| senānī | senānismim, senānimhi | senānīsu |
| garu | garusmim, garumhi | garusu, garūsu |
| vidū | vidusmim, vidumhi | vidūsu |
| viññū | <u>viññusmim, viññumhi</u> | <u>viññūsu</u> |
| go | gave, gāve, gavasmim, gāvasmim, gavamhi, gāvamhi | gavesu, gāvesu, gosu |

Ekam samayaṃ bhagavā bhoganagare viharati ānandacetiye.

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

The lion walks **in the village**.

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

The wise men are delighted in the Buddha.

Viññuno Buddhe pasannā.

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

Idāni devo vassati, mā bahi gacchittha.

Today many men assemble in the village.

Ajja bahū manussā gāme sannipatanti.

Monkeys move about on trees.

Makkaṭā rukkhesu vicaranti.

They, having seen the disadvantage in sensual pleasures,

Te kāmesu ādīnavaṃ disvā,

go forth in the bhikkhu-saṅgha.

bhikkhu-saṅghe pabbajanti.

makkaṭa: m. monkey; ape

vicarati: moves about

ādīnava: m. danger; problem; disadvantage

pabbajati: goes into exile; ordains as a monk

Ablative Case: *narā* / *naramhā* / *narasmā* – from, out of the man

From whom/what? From where? Out of whom/what?

Buddhasmā: from the Buddha, out of the Buddha.

Final *-a* of the stem becomes *-ā*, *-amhā* or *-smā*: *Buddha* → *Buddhasmā*. To the stems ending in *i*, *ī*, *u*, *ū*, the ending *-smā* instead of *-nā* may be added. The final long vowel of the stem becomes short.

The plural is formed with *-bhi*. The final *-a* becomes *e*: *Buddhebhi*. Short final vowels *i*, *u* become long: *munībhi*, *garūbhi*. The *-bhi* often becomes *-hi*, e.g.: *Buddhehi*, *munīhi*, *senānīhi*, *garūhi*, *vidūhi*.

| | sg. | pl. |
|------------------|-----------------------|-----------------|
| munī (hermit) | → muninā, munismā | munībhi, munīhi |
| senānī (general) | → senāninā, senānismā | senāhi |
| garu (teacher) | → garunā, garusmā | garūhi |
| vidū (seer) | → vidunā, vidusmā | vidūhi |
| padīpa (lamp) | → padīpamhā | padīpehi |

(Some forms have no occurrence in the Chaṭṭha Saṅgāyana corpus.)

The suffix *-to* forms adverbs with an ablative sense. *Buddhato*: from the Buddha. E.g.: *munito*, *senānito*, *garuto*, *viduto*.

Not to be confused with nominative forms:

Saṅkhato: nom.sg. of *saṅkhata*: [saṁ + √kar + ta], pp. of saṅkharoti. Created, conditioned, fabricated.

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

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

away from suffering dukkhato
from everywhere sabbato
from the lamp padīpato

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

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

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

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

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

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

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

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

parato ca ghoso: word of another

ghosa: m. sound; voice; utterance

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

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

ḍayhittho: aor.2nd.

PRONOUNS

Personal pronouns (nominative)

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

Possessive pronouns (genitive)

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

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

EXERCISES

TranslateLike rivers full of water...

Yathā vārivahā pūrā...

All the boys are crying:

Sabbepime dārakā rodanti:

Give congee, give rice, give food!Yāguṃ detha, bhattaṃ detha, khādanīyaṃ dethā.⁹He, from the breakup of the body, from after death...So, kāyassa bheda (abl.), paraṃ maraṇā (abl.)...¹⁰(Due to the) first jhāna there is delight in solitude.Paṭhamena jhānena suññāgāre abhirati.¹¹

The elder goes to the village by air.

Thero ākāsenā gāmaṃ gacchati.

A bhikkhu gives a bowl to a bhikkhu.

bhikkhu bhikkhussa pattaṃ deti

A bhikkhu walks to a village with a bhikkhunī.

bhikkhu bhikkhuniyā gāmaṃ carati

vāri: nt. water

vāha: adj. carrying; leading

pūra: adj. full (of); filled (with)

yāgu: f. rice gruel; congee

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

ramati: enjoys; finds pleasure (in)

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

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

¹⁰Pc 65¹¹SN 42.3¹²Pr 4, Pc 8

Those who, devoted, firm-minded,

Ye suppayuttā manasā daḷhena

apply themselves to Gotama's message

nikkāmino gotamasāsanamhi (gotamassa sāsanamhi)

payuñjati: harnesses; employs; applies

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

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

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

daḷha: adj. strong; firm; steady

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

The old is ended, nothing new is produced.

Khīṇaṃ purāṇaṃ nava natthi sambhavaṃ,

their minds have no desire for future rebirth.

Virattacittāyatike bhavasmin;

They, with no seed, no desire for growth,

Te khīṇa-bījā avirūḷhi-chandā,

enlightened, go out like this flame.

Nibbanti dhīrā yathā'yam padīpo. (Snp 2.1)

khīyati: is destroyed; is exhausted

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

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

purāṇa: adj. previous; old; ancient

nava: adj. new; fresh

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

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

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

virūḷhi: f. growth; increase

padīpa: m. lamp; light; lighting

Dānaṃ dadantu saddhāya, sīlaṃ rakkhantu sabbadā.

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

Bhāvanābhiratā hontu, gacchantu devatā-gatā.¹²

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

rakkhati: protects; guards

¹³Dukkhaṃpattā... chant

Readings

| | |
|---|------------------------------|
| highest; supreme | agga (adj.) |
| comprehends; understands | vijānāti |
| for those knowing; for those who understand | vijānataṃ (prp. of vijānāti) |
| gift; donation | dakkhiṇā (f.) |
| worthy of offerings | dakkhiṇeyya (adj.) |
| highest; unsurpassed; incomparable; lit. nothing higher | anuttara (adj.) |
| fading of desire (for); dispassion (towards) | virāga (m.) |
| becomes calm; ceases; is allayed | upasamati |
| merit; good deed | puñña (nt.) |
| field; plot of land | khetta (nt.) |
| field of merit | 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 bhikkuṃ upasaṅkamitvā evaṃ vadeyya... (NP 10)

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

(Mil 3.5.5)

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

Maṇḍapeyyamidam, bhikkhave, brahmacariyam, satthā sammukhībhūto.

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

‘Evaṃ no ayaṃ amhākaṃ pabbajjā avañjhā bhavissati saphalā saudrayā.

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

evañhi vo, bhikkhave, sikkhitabbaṃ.

(SN 12.22)

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

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

(Ud 2.4)

APPENDIX

Kim nāmo si:

SIMPLE PRESENT

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

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

Verbal terminations:

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

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

√*kī* (to purchase), *kiṇā*

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

Root: √*dhāv* (to run), base: *dhāva*

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

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

√*dis* (to expound), *dese*

| | sg. | pl. |
|--|--------|---------|
| | desemi | desema |
| | desesi | desetha |
| | deseti | desenti |

√*kar* (to do, make, work), *karo*

| | sg. | pl. |
|--|--------|---------|
| | karomi | karoma |
| | karosi | karotha |
| | karoti | karonti |

FUTURE TENSE

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

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

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

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

AORIST PAST TENSE

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

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 | desesumñ | they taught |
| 2nd | desesi | you taught | desittha | you all taught |
| 1st | desesimñ | I taught | desimha | we taught |
| | | | desimhā | |

similarly samacintesi, āmantesi, santappesi, samuttejesi etc.

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

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

DECLENSION OF NOUNS

Masculine Nouns Ending in -a (nara)

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

Masculine Nouns Ending in -i (aggi)

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

Masculine Nouns Ending in -ī (pakkhī)

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

Masculine Nouns Ending in -u (bhikkhu)

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

Neuter Nouns Ending in -a (citta)

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

Neuter Nouns Ending in -i

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

Neuter Nouns ending in -u

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

Feminine Nouns Ending in -ā

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

Feminine Nouns ending in -i

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

Feminine Nouns ending in -ī

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

Feminine Nouns ending in -u

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

Comparison Between Masculine and Neuter Nouns Ending in -a

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

Comparison Between Masculine and Neuter Nouns Ending in -i

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

Comparison Between Masculine and Neuter Nouns -u

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

DECLENSION EXAMPLES

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

masculine -ī

Many of these nouns can also be used as adjectives.

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

feminine -ī

Includes common feminine nouns such as:

| | |
|---------|--------|
| itthī | woman |
| pathavī | earth |
| bhaginī | sister |

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

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

IRREGULAR VERB √AS (TO BE)

Present Tense

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

Imperative Mood

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

Aorist Past Tense

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

root: √as (to be)

constr: a + √as + i → āsi

IRREGULAR VERB √HŪ (TO BE)

Present Tense

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

Imperative Mood

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

Aorist Past Tense

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

PAST PARTICIPLE

root + ta

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

root + ita

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

base + ita

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

root + na

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

INTERROGATIVES, ASKING QUESTIONS

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

NEGATION

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

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

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

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

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

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

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

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

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

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

These qualities lead to attachment, not to detachment.

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

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

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

Vocabulary: Words

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

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

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

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

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| evening-time | sāyanhasamaya (m.) | fifteen | pannarasa (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.) [pāḍa + udaka] |
| fading of desire (for); dispassion (towards) | virāga (m.) | for a long time | ciraṃ (ind.) |
| (1) faith; belief (2) confidence (3) romantic devotion; lit. putting heart | saddhā (f.) | for a week; for seven days | sattāhaṃ (ind.) |
| (1) fall (2) drop; dropping; lit. made to drop | pāta (m.) | forest; wood; wilds; wilderness | arañña (nt.) |
| falls | nipatati | formerly, earlier | purā (ind.) |
| far side; far shore | pāra (nt.) | form | rūpa (nt.) |
| fatigue; tiredness | kīlamatha (m.) | for those knowing; for those who understand | vijānatam (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) | addhānam āgato |
| | | (1) fruit; berry (2) consequence; result | phala (nt.) |

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| full (of); filled (with) | pūra (adj.) |
| fully engaged; diligently practising | suppayutta (adj.) [su + payutta] |
| fun; joke; play | dava (m.) |
| gathers together; assemblies; lit. falls together | sannipatati |
| general (army) | senānī (m.) |
| gets pleasure/pain; produces; engages in | āpajjati |
| gets; receives; obtains | labhati |
| gets; receives; obtains | labhati |
| gets to; attains; obtains; lit. arrives at | adhigacchati |
| gets up; gets out; arouses oneself; lit. stands up | uṭṭhahati, uṭṭhāti |
| gift; donation | dakkhinā (f.) |
| gives | deti |
| gives up; abandons; lets go (of) | pajjahati |
| gives up; abandons | pajjahati |
| (1) giving; offering; generosity (2) alms; gift | dāna (nt.) |
| giving up; abandoning | paṇāya (ger. of pajjahati) |
| goal; purpose | attha (m.) |
| goal; purpose; want | attha (m.) |
| goes away; turns aside | apagacchati |
| goes beyond; surpasses; transgresses | accayati |
| goes forth (ordains as monk); lit. goes into exile | pabbajati |
| goes | gacchati |
| goes to; travels to | yāti |
| gold | suvaṇṇa (nt.) |
| gone to bed | sayanagata (adj.) |
| good evening | susāyanha [su + sāya + anha] |

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

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

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

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

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| is happy (with); delights (in); likes; enjoys | nandati |
| is hurt; is killed; is slaughtered | haññati (pr. pass. of hanati) |
| is in solitude; seeks privacy | rahāyati |
| is received; is obtained | labbhati (pass. of labhati) |
| is said to be; is called | vuccati (pass. of vacati) |
| is suitable; worthy (for); enough (for) | alaṃ (ind.) |
| It is cold today. | Ajīṭṭitaṃ. |
| It is hot today. | Ajīṅgucchaṃ. [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 <i>ta</i> 'it, that') |
| it | taṃ, tad (nt.) |
| it; that | ta / taṃ (pron.) |
| jewel; gemstone | maṇi (m.) |
| joy; happiness; pleasure; lit. gain | vitti (f.) |
| just indeed; only just | h'eva (ind.) [hi + eva] |
| Kāṭhina-cloth | kāṭhinadussa (nt.) |
| king; ruler | rāja (m.) |
| knower of the world (epithet of the Buddha) | lokaṇidū (m.) |
| knows clearly; understands; distinguishes | pajānāti |
| knows for oneself; personally realizes | sacchikaroti |
| knows | jānati |
| knows; understands | jānāti |
| lamp; light; lighting | padīpa (m.) |
| laughs; jokes | saṃjāgghati |
| layman; male lay follower | upāsaka (m.) |

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| laywoman; female lay follower | upāsikā (f.) | meditative calm; lit. meditating | jhāna (nt.) |
| laziness; tiredness | tandī (f.) | mentally examines | manasānupekkhati |
| leads; carries away; takes away | neti | merchant; trader; dealer | vāṇija (m.) |
| leads (to); results (in); causes | saṁvattati | merit; good deed | puñña (nt.) |
| learned by heart; mastered | pariyatta (adj. pp. of pariyāṇaṭi) | mind; heart; mental act | citta (nt.) |
| length of life; life-span | āyuppanāna (nt.) [āyu + panāna] | monkey; ape | makkata (m.) |
| lies down; rests; sleeps | sayati | monk; mendicant; lit. beggar | bhikkhu (m.) |
| lies; lies around; lit. sleeps | seti | moon | canda (m.) |
| light; brightness; clarity | aloka (m.) | more; greater; bigger | bahutara |
| like; as; according to; how | yathā (ind.) | more; greater; superior | bhiyyo (ind.) |
| like; as; according to; how | yathā (ind.) | moreover; and so; but; or; however | pana (ind.) |
| lion | sīha (m.) | morning-time | pubbaṇhasamaya (m.) |
| little fatigue; little tiredness | appakilamatha (m.) | mother and father; parents | mātāpitar (m.) |
| little; tiny; minute | thoka (adj.) | moved over; shifted; transferred | saṅkanta (pp. of saṅkamati) |
| lives (in); dwells | viharati | moved over, shifted, transferred | saṅkanta (pp. of saṅkamati) [saṁ + √kam + ta] |
| lives | jīvati | moves about; wanders about | vicarati |
| long road; journey | addhāna (nt.) | myself slept well | sukhamasayittham (aor. 1st.refl.) |
| long road; journey | addhāna (nt.) | my; to me; for me | me / mayha / mama (pron.) |
| looking (at); observing; watching | anupassī (adj.) | near side; near shore | ora (nt.) / apāra (nt.) |
| loves; holds dear; is fond of | piyāyati | neglects; omits | riñcati |
| (1) man; person (2) servant; labourer (3) grammatical person | purisa (m.) | Never mind (leave it aside). | Tiṭṭhatu, bhante. |
| man; person | nara (m.) | never | na kaḍāci (idiom) |
| many; much; a lot (of); great; large | bahu (adj.) [√bah + u] | new; fresh | nava (adj.) |
| many people; many things; a lot | bahū (m.pl. of bahu) | next; after | para (adj.) |
| market; bazaar; market place | antarāpāṇa (m.) | night | sāya (nt.) |
| master; gentleman | ayya (m.) | nods off; dozes off | pacalāyati |
| master; gentleman; sir | ayya (m.) | No. | No hetam, bhante. |
| meditates (on); contemplates; reflects | upanijjhāyati | not I | nāhaṁ [na + ahaṁ] |
| (on) | | now | idāni (ind.) |

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| now, if a monk...; further, ... | bhikkhu paṇ'eva (idiom) [paṇa + eva] |
| (object of) pleasure; sensual pleasure | kāma (m.) |
| object of sensual pleasure; lit. sensual strings | kāmaṇa (m.) |
| obligation; duty | kicca (nt.) |
| observance day | uposatha (m.) |
| observing the body, who watches the body | kāyānupassī (adj.) [kāya + anupassī] |
| obstacle; obstruction; hindrance; lit. blocking | nīvaraṇa (m.) |
| occurs; happens; befalls; lit. goes down | okkamati |
| ocean | sāgara (m.) |
| ochre robe | kāsāva (nt.) |
| (of a tree) root; base (2) source; origin; root (3) money; cash | mūla (nt.) |
| offence; transgression | āpatī (f.) |
| offense; transgression | āpatī (f.) |
| (of fire) extinguishing; quenching; going out; lit. blowing away | nibbāna (nt.) [nī + √vā + ana] |
| (of fire) grows cold; lit. causes to blow away | nibbāpeti (caus. of nibbāti) |
| of the best quality; lit. to be drunk like cream | maṇḍapeyya (adj.) |
| (of the body) limb | gatta (nt.) |
| of the teacher; master's; Buddha's | satthu (m.) [√sās + tar + u] |
| (of time) passes; spends; wastes | atināmeti |
| old age; growing old; decay | jāra (m.) [√jar + a] |
| one day | ekadā (ind.) |
| one hundred | sata (card.) |
| one slept well; one rested comfortably | sukhamasayittha (aor.2nd.pl.) |
| one without faith or confidence | appasanna (m.) |

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

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

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

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

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

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

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

Vocabulary: Sentences

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

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

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

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

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| If, after stealing, he might come here, I may punish (him). | Sace so coretvā idha āgacceyya, dandaṃ paṇeyyāmi. |
| If he might not produce it... | No ce abhinipphādeyya... |
| If he should keep it longer than that... | Tato ce uttariṃ nikkhipeyya... |
| If only we could not be of the nature to die! | Aho vata mayam 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 pānīyam na hoti, pānīyam upaṭṭhāpetabbam. |
| If there's no rinsing water, rinsing water should be provided. | Sace paribhojanīyam na hoti, paribhojanīyam upaṭṭhāpetabbam. |
| If the teacher wants coffee, we should prepare coffee. | Sace ācariyam kāphipānam icchati, kāphipānam paṭiyādema. |
| If you want water, please tell me Sir. | Sace udakam icchasi, vadetha me bhante. |
| I got more food than (of) Ven. Koviḷo. I will share with him. | Āyasmato Kovilassa bahutaram āhāram labbhami. Aham tena vibhajissāmi. |
| I had no trouble getting almsfood. (tired I am 'vas') | Na ca piṇḍakena kilantomhi. |
| I have fourteen rupees. | Cuddasa rūpiyāni mama santike santi. |
| I hope you all are well. | Kacci vo khamanīyam. |
| I hope you are well (enduring)? | Kacci te bhante khamanīyam? |
| 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, khamanīyam kacci yāpanīyam? |
| I hope you're with little fatigue from traveling? | Kacci si appakilamathena addhānam āgato? |
| I know a little. | Aham thokam jānāmi. |
| I like to become an architect. (I am architect to become desire.) | Aham eko gahakāram bhavitum icchāmi. |
| I live in Colombo-town. | Aham Kōlambanagare vasāmi. |

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

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

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

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

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

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

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