



# **Pāli** **PRIMER**

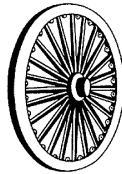
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# **PĀLI** **PRIMER**

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**Dhamma Giri, Igatpuri**

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Dedicated  
to the memory of my revered Guru  
the late Mr. Julius Berugoda  
who paved the path  
to my academic career

## **PREFACE**

# PREFACE

---

This is a book long overdue, as my first Pāli teacher, the late Mr. Julius Berugoda wished me to compile such a one, or translate the work he did into English, many years ago. I am sorry I was not able to bring forth this Pāli Primer during his lifetime, but I feel I am discharging a great obligation even at this late stage.

I take no credit for the method used in this book as it was thought out by my revered Guru. When I first met him in 1949, I asked him how many cases there are in Pāli, as I feared that I would have to memorise declensions as in Latin. He very tactfully said that there are no cases. I was surprised and curious, and requested him to start lessons immediately. Straight away we got down to making sentences which, lesson after lesson, became longer, more interesting and complex. These exercises were such fun that I thoroughly enjoyed learning Pāli. Mr. Berugoda compiled a Pāli Grammar in Sinhala called Pāli Subodhinī, to teach me and it was later published in the early 1950's. It has long been out of print and even I do not possess a copy.

In the early 1980s Mr. Berugoda compiled another Pāli Grammar in Sinhala which he said was an improvement on Pāli Subodhinī, and wished me to translate it into English. Though it was translated with the help of Prof. P.B. Meegaskumbura of the Department of Sinhala, I was not satisfied with the arrangement of the lessons. I felt that the improvements he made in his enthusiasm were counter-productive, but I did not have the heart to tell him my frank opinion. The book however could not be published for lack of funds.

The present work is an entirely new effort based on the same principle of teaching grammar through composition, using a gradually expanding controlled vocabulary, selected on the

basis of types frequently occurring in the language. Cases are introduced one by one using only masculine nouns ending in *-a* at the beginning, with exercises in sentence formation with present tense, third person, singular and plural verbs whose bases end in *-a*. Grammatical forms such as the gerund / absolutive and the infinitive, which are very frequent in the language, are soon introduced to enable the student to form longer and more complex sentences. Once the student has mastered the basic structure, other grammatical and syntactical forms are taught one by one, following the principle of introducing forms which bear a similarity / affinity in morphology to those already learnt. Translations from and into Pāli form an integral part of each lesson.

This book is meant for beginners and gives only an introduction to Pāli grammar. It is designed as a convenient stepping stone to more advanced works such as A.K. Warder's Introduction to Pāli.

I have freely drawn from the vocabulary collected by Ven. A.P. Buddhadatta in The New Pāli Course Part I, for which I acknowledge my indebtedness.

I place on record my sincere thanks to my University Guru Prof. N.A. Jayawickrema for going through the first draft of this text with meticulous care and making valuable suggestions.

Lily de Silva

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University of Peradeniya, Sri Lanka.

11 December, 1991.

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*Namo Tassa Bhagavato Arahato Sammāsambuddhassa.*

Homage to the Blessed One, the Worthy One,  
The Fully Self-enlightened One.

---

## PĀLI PRIMER

### **The Alphabet:**

Pāli is not known to have a special script of its own. In countries where Pāli is studied, the scripts used in those countries are used to write Pāli: in India the Nāgarī, in Sri Lanka the Sinhalese, in Burma the Burmese and in Thailand the Kamboja script. The Pali Text Society, London, uses the Roman script and now it has gained international currency.

The Pāli alphabet consists of 41 letters, 8 vowels and 33 consonants.

### **Vowels**

a, ā, i, ī, u, ū, e, o

### **Consonants**

Gutturals	k, kh, g, gh, ṅ
Palatals	c, ch, j, jh, ñ
Cerebrals	ṭ, ṭh, ḍ, ḍh, ṇ
Dentals	t, th, d, dh, n
Labials	p, ph, b, bh, m
Miscellaneous	y, r, l, v, s, h, ḷ, ṃ

The vowels a, i, u are short; ā, ī, ū are long; e, o are of middle length. They are pronounced short before double consonants, e.g. mettā, khetta, koṭṭha, sotthi; and long before single consonants, e.g. deva, senā, loka, odana.

## Pronunciation

a	is pronounced like u	in cut	t	is pronounced like th	in thumb
ā	"	"	d	"	"
i	"	"	n	"	"
ī	"	"	p	"	"
u	"	"	b	"	"
ū	"	"	m	"	"
k	"	"	y	"	"
g	"	"	r	"	"
ñ	"	"	l	"	"
c	"	"	v	"	"
j	"	"	s	"	"
ñ	"	"	h	"	"
ṭ	"	"	ḷ	"	"
ḍ	"	"	ṁ	"	"
ṇ	"	"			

kh, gh, ch, jh, ṭh, ḍh, th, dh, ph, bh are aspirate consonants which have to be pronounced with an audible breath.

# Lesson 1

---

## 1. Vocabulary

### Masculine nouns ending in -a

<i>Buddha / Tathāgata / Sugata</i>	- the Buddha
<i>manussa</i>	- man, human being
<i>nara / purisa</i>	- man, person
<i>kassaka</i>	- farmer
<i>brāhmaṇa</i>	- brahmin
<i>putta</i>	- son
<i>mātula</i>	- uncle
<i>kumāra</i>	- boy
<i>vāṇija</i>	- merchant
<i>bhūpāla</i>	- king
<i>sahāya / sahāyaka / mitta</i>	- friend

### Verbs

<i>bhāṣati</i>	- speaks
<i>pacati</i>	- cooks
<i>kasati</i>	- ploughs
<i>bhuñjati</i>	- eats
<i>sayati</i>	- sleeps
<i>passati</i>	- sees
<i>chindati</i>	- cuts
<i>gacchati</i>	- goes
<i>āgacchati</i>	- comes
<i>dhāvati</i>	- runs

## 2. Declension of masculine nouns ending in -a

*Nominative case:* The case ending -o is added to the nominal base to form the nominative case singular number. The case ending -ā is added to the nominal base to form the nominative case plural number. A noun thus inflected is used as the subject of a sentence.

Singular	Plural
1. nara + o = naro	nara + ā = narā
2. mātula + o = mātulo	mātula + ā = mātulā
3. kassaka + o = kassako	kassaka + ā = kassakā

3. In the verbs listed above *bhāsa*, *paca*, *kasa* etc. are verbal bases and *-ti* is the present tense, third person, singular termination.

The present tense, third person, plural is formed by adding the termination *-nti* to the base.

Singular		Plural	
<i>bhāsati</i>	- He speaks	<i>bhāsanti</i>	- They speak
<i>pacati</i>	- He cooks	<i>pacanti</i>	- They cook
<i>kasati</i>	- He ploughs	<i>kasanti</i>	- They plough

#### 4. Examples in sentence formation

##### Singular

1. *Naro bhāsati* - The man speaks.
2. *Mātulo pacati* - The uncle cooks.
3. *Kassako kasati* - The farmer ploughs.

##### Plural

1. *Narā bhāsanti* - Men speak.
2. *Mātulā pacanti* - Uncles cook.
3. *Kassakā kasanti* - Farmers plough.

#### Exercise 1

##### Translate into English

1. Bhūpālo bhuñjati.
2. Puttā sayanti.
3. Vāṇijā sayanti.
4. Buddho passati.
5. Kumāro dhāvati.
6. Mātulo kasati.
7. Brāhmaṇā bhāsanti.
8. Mittā gacchanti.
9. Kassakā pacanti.
10. Manusso chindati.
11. Purisā dhāvanti.
12. Sahāyako bhuñjati.
13. Tathāgato bhāsati.
14. Naro pacati.
15. Sahāyā kasanti.
16. Sugato āgacchati.

---

**6. Translate into Pāli**

- |                      |                         |
|----------------------|-------------------------|
| 1. Sons run.         | 9. Friends speak.       |
| 2. The uncle sees.   | 10. The farmer ploughs. |
| 3. The Buddha comes. | 11. The merchant comes. |
| 4. Boys eat.         | 12. Sons cut.           |
| 5. Merchants go.     | 13. Uncles speak.       |
| 6. The man sleeps.   | 14. The boy runs.       |
| 7. Kings go.         | 15. The friend speaks.  |
| 8. The brahmin cuts. | 16. The Buddha sees.    |

# Lesson 2

---

## 1. Vocabulary

### Masculine nouns ending in -a

<i>dhamma</i>	- the doctrine, truth
<i>bhatta</i>	- rice
<i>odana</i>	- cooked rice
<i>gāma</i>	- village
<i>suriya</i>	- sun
<i>canda</i>	- moon
<i>kukkura/sunakha/soṇa</i>	- dog
<i>vihāra</i>	- monastery
<i>patta</i>	- bowl
<i>āvāṭa</i>	- pit
<i>pabbata</i>	- mountain
<i>yācaka</i>	- beggar
<i>sigāla</i>	- jackal
<i>rukkha</i>	- tree

### Verbs

<i>harati</i>	- carries, takes away
<i>āharati</i>	- brings
<i>āruhati</i>	- climbs, ascends
<i>oruhati</i>	- descends
<i>yācati</i>	- begs
<i>khanati</i>	- digs
<i>vijjhati</i>	- shoots
<i>paharati</i>	- hits, strikes
<i>rakkhati</i>	- protects
<i>vandati</i>	- worships, salutes

## 2. Declension of masculine nouns ending in -a (contd.)

*Accusative case* - The case ending *-ṃ* is added to the nominal base to form the accusative singular number. The case ending *-e* is added to the nominal base to form the accusative case plural number. A noun thus inflected is used as the object of a sentence. The goal of motion is also expressed by the accusative case.

Singular	Plural
1. nara + ṃ = naraṃ	nara + e = nare
2. mātula + ṃ = mātulaṃ	mātula + e = mātule
3. kassaka + ṃ = kassakaṃ	kassaka + e = kassake

### 3. Examples in sentence formation

#### Singular

- |                                     |                                   |
|-------------------------------------|-----------------------------------|
| 1. <i>Putto naraṃ passati</i>       | - The son sees the man.           |
| 2. <i>Brāhmaṇo mātulaṃ rakkhati</i> | - The brahmin protects the uncle. |
| 3. <i>Vāṇijo kassakaṃ paharati</i>  | - The merchant hits the farmer.   |

#### Plural

- |                                     |                            |
|-------------------------------------|----------------------------|
| 1. <i>Puttā nare passanti</i>       | - Sons see men.            |
| 2. <i>Brāhmaṇā mātule rakkhanti</i> | - Brahmins protect uncles. |
| 3. <i>Vāṇijā kassake paharanti</i>  | - Merchants hit farmers.   |

## Exercise 2

### 4. Translate into English

- |                                |                                 |
|--------------------------------|---------------------------------|
| 1. Tathāgato dhammaṃ bhāsati.  | 14. Sigālā gāmaṃ āgacchanti.    |
| 2. Brāhmaṇā odanaṃ bhuñjanti.  | 15. Brāhmaṇā sahāyake āharanti. |
| 3. Manusso suriyaṃ passati.    | 16. Bhūpālā sugataṃ vandanti.   |
| 4. Kumārā sigāle paharanti.    | 17. Yācakā sayanti.             |
| 5. Yācakā bhattaṃ yācanti.     | 18. Mittā sunakhe haranti.      |
| 6. Kassakā āvāṭe khaṇanti.     | 19. Putto candaṃ passati.       |
| 7. Mitto gāmaṃ āgacchati.      | 20. Kassako gāmaṃ dhāvati.      |
| 8. Bhūpālo manusse rakkhati.   | 21. Vāṇijā rukkhe chindanti.    |
| 9. Puttā pabbataṃ gacchanti.   | 22. Naro sigālaṃ vijjhati.      |
| 10. Kumāro Buddhaṃ vandati.    | 23. Kumāro odanaṃ bhuñjati.     |
| 11. Vāṇijā patte āharanti.     | 24. Yācako soṇaṃ paharati.      |
| 12. Puriso vihāraṃ gacchati.   | 25. Sahāyakā pabbate āruhanti.  |
| 13. Kukkurā pabbataṃ dhāvanti. |                                 |



**5. Translate into Pāli**

1. Men go to the monastery.
2. Farmers climb mountains.
3. The brahmin eats rice.
4. The Buddha sees the boys.
5. Uncles take away bowls.
6. The son protects the dog.
7. The king worships the  
    Buddha.
8. The merchant brings a boy.
9. Friends salute the brahmin.
10. Beggars beg rice.
11. Merchants shoot jackals.
12. Boys climb the mountain.
13. The farmer runs to the  
    village.
14. The merchant cooks rice.
15. Sons worship the uncle.
16. Kings protect men.
17. The Buddha comes to the  
    monastery.
18. The men descend.
19. Farmers dig pits.
20. The merchant runs.
21. The dog sees the moon.
22. Boys climb trees.
23. The brahmin brings the  
    bowl.
24. The beggar sleeps.
25. The king sees the  
    Buddha.

# Lesson 3

---

## 1. Vocabulary

### Masculine nouns ending in -a

<i>ratha</i>	- vehicle, chariot	<i>sagga</i>	- heaven
<i>sakaṭa</i>	- cart	<i>assa</i>	- horse
<i>hattha</i>	- hand	<i>miga</i>	- deer
<i>pāda</i>	- foot	<i>sara</i>	- arrow
<i>magga</i>	- path	<i>pāsāṇa</i>	- rock, stone
<i>dīpa</i>	- island, lamp	<i>kakaca</i>	- saw
<i>sāvaka</i>	- disciple	<i>khagga</i>	- sword
<i>samaṇa</i>	- recluse, monk	<i>cora</i>	- thief
		<i>paṇḍita</i>	- wise man

## 2. Declension of masculine nouns ending in -a (contd.)

*Instrumental case* - The case ending *-ena* is added to the nominal base to form the instrumental singular. The case ending *-ehi* is added to form the instrumental plural; *-ebhi* is another archaic case ending that is sometimes added. A noun thus inflected expresses the idea 'by', 'with' or 'through'.

### Singular

nara + ena	= narena	(by means of the man)
mātula + ena	= mātulena	(with the uncle)
kassaka + ena	= kassakena	(through the farmer)

### Plural

nara + ehi	= narehi (narebhi)
mātula + ehi	= mātulehi (mātulebhi)
kassaka + ehi	= kassakehi (kassakebhi)

*Saddhiṃ* / *saha* meaning ‘with’ is also used with the instrumental case. They are not normally used with nouns denoting things.

### 3. Examples in sentence formation

#### Singular

1. *Samaṇo narena saddhiṃ gāmaṃ gacchati.*

The monk goes to the village with the man.

2. *Putto mātulena saha candaṃ passati.*

The son sees the moon with his uncle.

3. *Kassako kakacena rukkhaṃ chindati.*

The farmer cuts the tree with a saw.

#### Plural

1. *Samaṇā narehi saddhiṃ gāmaṃ gacchanti.*

Monks go to the village with men.

2. *Puttā mātulehi saha candaṃ passanti.*

Sons see the moon with uncles.

3. *Kassakā kakacehi rukkhe chindanti.*

Farmers cut trees with saws.

### Exercise 3

#### 4. Translate into English

1. *Buddho sāvakehi saddhiṃ vihāraṃ gacchati.*
2. *Puriso puttana saha dīpaṃ dhāvati.*
3. *Kassako sarena sigālaṃ vijjhati.*
4. *Brāhmaṇā mātulena saha pabbataṃ āruhanti.*
5. *Puttā pādehi kukkure paharanti.*
6. *Mātulo puttehi saddhiṃ rathena gāmaṃ āgacchati.*
7. *Kumārā hatthehi patte āharanti.*
8. *Coro maggena assaṃ harati.*
9. *Kassako āvāṭaṃ oruhati.*

10. Bhūpālā paṇḍitehi saha samaṇe passanti.
11. Paṇḍito bhūpālena saha Tathāgataṃ vandati.
12. Puttā sahāyena saddhiṃ odanaṃ bhuñjanti.
13. Vāṇijo pāsāṇena miḡaṃ paharati.
14. Sunakhā pādehi āvāṭe khaṇanti.
15. Brāhmaṇo puttana saha suriyaṃ vandati.
16. Kassako soṇehi saddhiṃ rukkhe rakkhati.
17. Sugato sāvakehi saha vihāraṃ āgacchati.
18. Yācako pattena bhattaṃ āharati.
19. Paṇḍitā saggamaṃ gacchanti.
20. Kumārā assehi saddhiṃ gāmaṃ dhāvanti.
21. Coro khaggena naraṃ paharati.
22. Vāṇijo sakaṭena dīpe āharati.
23. Assā maggena dhāvanti.
24. Sigālā miḡehi saddhiṃ pabbataṃ dhāvanti.
25. Bhūpālo paṇḍitena saha manusse rakkhati.

### 5. Translate into Pāli

1. The recluse sees the Buddha with his friend.
2. Disciples go to the monastery with the Buddha.
3. The horse runs to the mountain with the dogs.
4. The boy hits the lamp with a stone.
5. Merchants shoot deer with arrows.
6. Farmers dig pits with their hands.
7. Boys go to the monastery by chariot with their uncle.
8. The brahmin cooks rice with his friend.
9. The king protects the island with wise men.
10. Kings worship monks with their sons.
11. Thieves bring horses to the island.
12. Disciples climb mountains with men.

13. Merchants cut trees with farmers.
14. The beggar digs a pit with a friend.
15. The brahmin sees the moon with his uncles.
16. The thief hits the horse with a sword.
17. The son brings rice in a bowl.
18. Boys run to the mountain with their dogs.
19. Merchants come to the village by carts with farmers.
20. Uncles come to the monastery by chariots with their sons.
21. Jackals run to the mountain along the road.
22. Dogs dig pits with their feet.
23. The man carries a saw in his hand.
24. Recluses go to heaven.
25. The Buddha comes to the village with his disciples.

# Lesson 4

---

## 1. Vocabulary

Masculine nouns ending in -a		Verbs	
<i>dhīvara</i>	- fisherman	<i>patati</i>	- falls
<i>maccha</i>	- fish	<i>dhovati</i>	- washes
<i>piṭaka</i>	- basket	<i>icchati</i>	- wishes, desires
<i>amacca</i>	- minister	<i>ḍasati</i>	- bites
<i>upāsaka</i>	- lay devotee	<i>pucchati</i>	- questions
<i>pāsāda</i>	- palace	<i>pakkosati</i>	- calls, summons
<i>dāraka</i>	- child	<i>khādati</i>	- eats
<i>sāṭaka</i>	- garment	<i>hanati</i>	- kills
<i>rajaka</i>	- washerman	<i>otarati</i>	- descends
<i>sappa</i>	- serpent	<i>nikkhamati</i>	- leaves, sets out
<i>pañha</i>	- question		
<i>suka / suva</i>	- parrot		
<i>sopāna</i>	- stairway		
<i>sūkara / varāha</i>	- pig		

## 2. Declension of masculine nouns ending in -a, (contd.)

*Ablative case* - Case endings *-ā / -mhā / -smā* are added to the nominal base to form the ablative singular. Case ending *-ehi* is added to form the ablative plural; *-ebhi* is an archaic ending that is also used.

### Singular

1. *nara + ā / mhā / smā* = *narā / naramhā / narasmā*  
(From the man)
2. *mātula + ā / mhā / smā* = *mātulā / mātulamhā / mātulasmā*  
(From the uncle)

3. kassaka + ā / mhā / smā = kassakā / kassakamhā / kassakasmā  
(From the farmer)

### Plural

1. nara + ehi = narehi (narebhi)  
(From men)
2. mātula + ehi = mātulehi (mātulebhi)  
(From uncles)
3. kassaka + ehi = kassakehi (kassakebhi)  
(From farmers)

### 3. Examples in sentence formation

#### Singular

1. *Yācako naramhā bhattaṃ yācati.*  
The beggar asks for rice from the man.
2. *Putto mātulamhā pañhaṃ pucchati.*  
The son asks a question from the uncle.
3. *Kassako rukkhasmā patati.*  
The farmer falls from the tree.

#### Plural

1. *Yācakā narehi bhattaṃ yācanti.*  
Beggars ask for rice from men.
2. *Puttā mātulehi pañhe pucchanti.*  
Sons ask questions from uncles.
3. *Kassakā rukkhehi patanti.*  
Farmers fall from trees.

### Exercise 4

#### 4. Translate into English

1. Corā gāmamhā pabbataṃ dhāvanti.
2. Dārako mātulasmā odanaṃ yācati.
3. Kumāro sopānamhā patati.

4. Mātulā sātāke dhovanti.
5. Dhīvarā piṭakehi macche āharanti.
6. Upāsakā samaṇehi saddhiṃ vihāasmā nikkhamanti.
7. Brāhmaṇo kakacena rukkhaṃ chindati.
8. Kumārā mittehi saha bhūpālaṃ passanti.
9. Vāṇijo assena saddhiṃ pabbatasmā oruhati.
10. Yācako kassakasmā soṇaṃ yācati.
11. Sappā pabbatehi gāmaṃ otaranti.
12. Amaccā sarehi mige vijjhanti.
13. Coro gāmamhā sakaṭena sātāke harati.
14. Bhūpālo amaccehi saddhiṃ rathena pāsādaṃ āgacchati.
15. Sūkārā pādehi āvāṭe khaṇanti.
16. Kumāro sahāyakehi saha sātāke dhovati.
17. Samaṇā gāmamhā upāsakehi saddhiṃ nikkhamanti.
18. Kukkuro piṭakamhā macchaṃ khādati.
19. Mitto puttamhā sunakhaṃ yācati.
20. Buddho sāvake pucchati.
21. Amaccā paṇḍitehi pañhe pucchanti.
22. Rajako sahāyena saha sātakaṃ dhovati.
23. Macchā piṭakamhā patanti.
24. Corā pāsāṇehi varāhe paharanti.
25. Amacco pāsādāmhā suvaṃ āharati.

### 5. Translate into Pāli

1. Horses run from the village to the mountain.
2. Merchants come from the island to the monastery with lay devotees.
3. Thieves shoot pigs with arrows.
4. The lay devotee questions (about) the dhamma from the recluse.



5. The child falls from the rock with a friend.
6. The dog bites the child.
7. Ministers set out from the palace with the king.
8. The man brings a deer from the island.
9. The farmer gets down from the tree.
10. Dogs run along the road with horses.
11. Boys take away lamps from merchants.
12. The thief gets down from the stairway.
13. Merchants bring parrots from mountains.
14. The horse hits the serpent with its foot.
15. The uncle, with his friends, sees recluses from the mountains.
16. Merchants bring horses to the palace from the island.
17. The minister questions the thief.
18. The farmer eats rice with the washerman.
19. The child falls from the stairway.
20. The fisherman climbs the mountain with his uncle.
21. The beggar, together with his dog, sleeps.
22. Kings protect islands with their ministers.
23. The king worships the Buddha from his palace.
24. The man kills a serpent with a sword.
25. Fishermen bring fish to the village in carts.
26. Pigs run from the village to the mountain.
27. Lay devotees ask questions from the wise man.
28. The son brings a parrot from the tree.
29. Wise men go to the monastery.
30. Disciples go along the road to the village.

# Lesson 5

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## 1. Vocabulary

Masculine nouns ending in -a	Verbs
<i>tāpasa</i> - hermit	<i>rodati</i> - cries
<i>ācariya</i> - teacher	<i>hasati</i> - laughs
<i>vejja</i> - doctor	<i>labhati</i> - gets, receives
<i>sīha</i> - lion	<i>pavisati</i> - enters
<i>luddaka</i> - hunter	<i>dadāti</i> - gives
<i>aja</i> - goat	<i>ādadāti</i> - takes
<i>vānara / makkaṭa</i> - monkey	<i>kīḷati</i> - plays
<i>lābha</i> - profit	<i>nahāyati</i> - bathes
<i>mañca</i> - bed	<i>ākaḍḍhati</i> - drags
<i>kuddāla</i> - hoe	<i>pajahati</i> - gives up, abandons

## 2. Declension of masculine nouns ending in -a, (contd.)

*Dative case* - Case endings *-āya / -ssa* are added to the nominal base to form the dative singular. The case ending *-ānaṃ* is added to form the dative plural.

### Singular

1. nara + āya / ssa = narāya / narassa  
(for or to the man)
2. mātula + āya / ssa = mātulāya / mātulassa  
(for or to the uncle)
3. kassaka + āya / ssa = kassakāya / kassakassa  
(for or to the farmer)

**Plural**

1. nara + ānaṃ = narānaṃ  
(for or to men)
2. mātula + ānaṃ = mātulānaṃ  
(for or to uncles)
3. kassaka + ānaṃ = kassakānaṃ  
(for or to farmers)

**3. Examples in sentence formation****Singular**

1. *Dhīvaro narāya macchaṃ āharati.*  
The fisherman brings a fish for the man.
2. *Putto mātulassa odanaṃ dadāti.*  
The son gives rice to the uncle.
3. *Vāṇijo kassakassa ajaṃ dadāti.*  
The merchant gives a goat to the farmer.

**Plural**

1. *Dhīvarā narānaṃ macche āharanti.*  
Fishermen bring fish for men.
2. *Puttā mātulānaṃ odanaṃ dadanti.*  
Sons give rice to uncles.
3. *Vāṇijā kassakānaṃ aje dadanti.*  
Merchants give goats to farmers.

**Exercise 5****4. Translate into English**

1. Vāṇijo rajakassa sāṭakaṃ dadāti.
2. Vejjo ācariyassa dīpaṃ āharati.
3. Migā pāsāṇahā pabbataṃ dhāvanti.
4. Manussā Buddhahi dhammaṃ labhanti.
5. Puriso vejjāya sakaṭaṃ ākaḍḍhati.

6. Dāraḱo hatthena yācakaṣṣa bhattaṃ āharati.
7. Yācako ācariyāya āvāṭaṃ khaṇati.
8. Raḱako amaccānaṃ sāṭake dadāti.
9. Brāhmaṇo sāvakānaṃ mañce āharati.
10. Vānaro rukkhamaḥā patati, kukkuro vānaraṃ ḁasati.
11. Dhīvarā piṭakehi amaccānaṃ macche āharanti.
12. Kaṣṣako vāṇijāya rukkhamaṃ chindati.
13. Coro kuddālena ācariyāya āvāṭaṃ khaṇati.
14. Veḱḱo puttānaṃ bhattaṃ pacati.
15. Tāpaso luddakena saddhiṃ bhāṣati.
16. Luddako tāpasassa dīpaṃ dadāti.
17. Sīhā miḱe hananti.
18. Makkaṭo puttena saha rukkhamaṃ āruhati.
19. Samaṇā upāṣakehi odanaṃ labhanti.
20. Dārakā rodanti, kumāro hasati, mātulo kumāraṃ paharati.
21. Vānarā pabbatamaḥā oruhanti, rukkhe āruhanti.
22. Corā rathaṃ pavisanti, amacco rathaṃ pajahati.
23. Ācariyo dārakāya rukkhamaḥā sukaṃ āharati.
24. Luddako pabbatasmā ajaṃ ākaḁḁhati.
25. Tāpaso pabbatamaḥā sīhamaṃ passati.
26. Vāṇijā kaṣṣakehi lābham labhanti.
27. Luddako vāṇijānaṃ varāhe hanati.
28. Tāpaso ācariyamaḥā pañhe pucchati.
29. Putto mañcamā patati.
30. Kumārā saḥāyakehi saddhiṃ nahāyanti.

### 5. Translate into Pāli

1. Merchants bring horses for ministers.
2. The hunter kills a goat for the merchant.
3. The man cuts trees with a saw for the farmer.

4. Deer run away from the lion.
5. The king worships the Buddha along with lay devotees.
6. Thieves run from villages to the mountains.
7. The washerman washes garments for the king.
8. The fisherman brings fish in baskets for farmers.
9. The teacher enters the monastery, sees the monks.
10. The serpent bites the monkey.
11. Boys drag the bed for the brahmin.
12. Thieves enter the palace together with men.
13. Farmers get fish from fishermen.
14. Pigs go from the island to the mountain.
15. The king abandons the palace, the son enters the monastery.
16. The lion sleeps, the monkeys play.
17. The teacher protects his sons from the dog.
18. Hunters shoot deer with arrows for ministers.
19. Children desire rice from the uncle.
20. The doctor gives a garment to the hermit.
21. The merchant brings a goat by cart for the teacher.
22. Sons see the moon from the mountain.
23. Wise men get profit from the dhamma.
24. Monkeys leave the village.
25. The son brings a parrot for his friend from the mountain.
26. The doctor enters the monastery.
27. The jackal runs from the village to the mountain along the road.
28. The cart falls off the road, the child cries.
29. The ministers go up the stairway, the doctor comes down the stairway.
30. Wise men ask questions from the Buddha.

# Lesson 6

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## 1. Declension of masculine nouns ending in *-a* (contd.)

*Genitive case* - The inflections of the genitive case are very similar to those of the dative case.

The case ending *-ssa* is added to the nominal base to form the genitive singular.

The case ending *-ānaṃ* is added to form the genitive plural.

### Singular

1. nara + ssa = narassa (of the man)
2. mātula + ssa = mātulassa (of the uncle)
3. kassaka + ssa = kassakassa (of the farmer)

### Plural

1. nara + ānaṃ = narānaṃ (of the men)
2. mātula + ānaṃ = mātulānaṃ (of the uncles)
3. kassaka + ānaṃ = kassakānaṃ (of the farmers)

## 2. Examples in sentence formation

### Singular

1. *Narassa putto bhattaṃ yācati.*

The man's son asks for rice.

2. *Mātulassa sahāyako rathaṃ āharati.*

The uncle's friend brings the vehicle.

3. *Kassakassa sūkaro dīpaṃ dhāvati.*

The farmer's pig runs to the island.

**Plural**

1. *Narānaṃ puttā bhattaṃ yācanti.*  
Sons of the men ask for rice.
2. *Mātulānaṃ saḥāyakā rathe āharanti.*  
Uncles' friends bring vehicles.
3. *Kassakānaṃ sūkarā dīpe dhāvanti.*  
Farmers' pigs run to the islands.

**Exercise 6****3. Translate into English**

1. Kassakassa putto vejjassa saḥāyena saddhiṃ āgacchati.
2. Brāhmaṇassa kuddālo hatthamhā patati.
3. Migā āvāṭehi nikkhamanti.
4. Vāṇijānaṃ assā kassakassa gāmaṃ dhāvanti.
5. Mātulassa mitto Tathāgatassa sāvake vandati.
6. Amacco bhūpālassa khaggena sappamaṃ paharati.
7. Vāṇijā gāme manussānaṃ piṭakehi macche āharanti.
8. Coro vejjassa sakaṭena mittena saha gāmamhā nikkhamati.
9. Upāsakassa puttā samaṇehi saha vihāraṃ gacchanti.
10. Yācako amaccassa sāṭakaṃ icchati.
11. Mittānaṃ mātulā tāpasānaṃ odanaṃ dadanti.
12. Dhīvarassa kakacena coro kukkuraṃ paharati.
13. Bhūpālassa putto amaccassa assaṃ āruhati.
14. Paṇḍitassa puttā Buddhassa sāvakena saha vihāraṃ pavisanti.
15. Suriyo manusse rakkhati.
16. Vejjassa sunakho ācariyassa sopānamhā patati.
17. Rajakā rukkhehi oruhanti.
18. Yācakassa dārakā rodanti.
19. Luddakassa puttā corassa dārakehi saddhiṃ kīḷanti.

20. Tāpaso Tathāgatassa sāvakānaṃ odanaṃ dadāti.
21. Samaṇā ācariyassa hatthena sātāke labhanti.
22. Coro vāṇijassa sahāyakasmā assaṃ yācati.
23. Upāsakā Tathāgatassa sāvakehi pañhe pucchanti.
24. Pāsāṇamhā migo patati, luddako hasati, sunakhā dhāvanti.
25. Vejjassa patto puttassa hatthamhā patati.
26. Kumāro mātulānaṃ puttānaṃ hatthena odanaṃ dadāti.
27. Sarā luddakassa hatthehi patanti, migā pabbataṃ dhāvanti.
28. Bhūpālassa putto amaccehi saddhiṃ pāsādasmaṃ oruhati.
29. Vejjassa soṇo kassakassa sūkaraṃ ḍasati.
30. Dhīvaro manussānaṃ macche āharati, lābhaṃ labhati.

#### 4. Translate into Pāli

1. The brahmin's sons bathe with the minister's son.
2. Uncle's friend cooks rice with the farmer's son.
3. The fisherman brings fish to the king's palace.
4. The king calls the ministers' sons from the palace.
5. The merchant's chariot falls from the mountain.
6. The king's ministers set out from the palace with the horses.
7. The brahmin's doctor gives garments to the hermits.
8. The hunter's dogs run from the mountain to the village.
9. The merchant brings a bed for the doctor's child.
10. Deer run from the mountain to the village.
11. The teacher's child falls from the farmer's tree.
12. The dog eats fish from the fisherman's basket.
13. The disciples of the Buddha go from the monastery to the mountain.
14. The hunter kills a pig with an arrow for the minister's friends.



15. The child gets a lamp from the hands of the teacher.
16. The doctors' teacher calls the child's uncle.
17. The boy brings rice in a bowl for the monk.
18. Men go to the village of the lay devotees.
19. Pigs run away from jackals.
20. Monkeys play with the deer.
21. The wise man comes to the king's island with the merchants.
22. The farmer's children go to the mountain by their uncles' chariots.
23. Garments fall from the carts of the merchants.
24. The recluse gets a bowl from the king's hands.
25. The washerman brings garments for the man's uncle.
26. King's ministers eat rice together with the teacher's friends.
27. Wise men protect the islands of the kings from the thieves.
28. Boys bring baskets for the fishermen from farmers.
29. The farmer's horse drags the doctor's vehicle away from the road.
30. Monks enter the village of the teacher.

# Lesson 7

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## 1. Vocabulary

### Masculine nouns ending in -a

<i>nāvika</i>	- sailor
<i>ākāsa</i>	- sky
<i>samudda</i>	- ocean, sea
<i>deva / sura</i>	- deity, god
<i>loka</i>	- world
<i>āloka</i>	- light
<i>sakuṇa</i>	- bird
<i>kāka</i>	- crow
<i>nivāsa</i>	- house
<i>sappurisa</i>	- virtuous man
<i>asappurisa</i>	- wicked man
<i>kāya</i>	- body
<i>dūta</i>	- messenger
<i>goṇa</i>	- ox, bull

### Verbs

<i>āhiṇḍati</i>	- wanders
<i>carati</i>	- walks
<i>nisīdati</i>	- sits
<i>sannipatati</i>	- assembles
<i>viharati</i>	- dwells
<i>vasati</i>	- lives
<i>jīvati</i>	- lives
<i>tiṭṭhati</i>	- stands
<i>uppatati</i>	- flies, jumps up
<i>tarati</i>	- crosses (water)
<i>uttarati</i>	- comes out (of water)
<i>pasīdati</i>	- becomes glad, - is pleased with

## 2. Declension of masculine nouns ending in -a (contd.)

*Locative case* - Case endings *-e / -mhi / -smiṃ* are added to the nominal base to form the locative singular.

The case ending *-esu* is added to form the locative plural.

### Singular

1. nara + e / mhi / smiṃ = nare, naramhi, narasmīṃ  
(in / on / at the man)
2. mātula + e / mhi / smiṃ = mātule, mātulamhi, mātulasmiṃ  
(in / on / at the uncle)
3. kassaka + e / mhi / smiṃ = kassake, kassakamhi, kassakasmīṃ  
(in / on / at the farmer)

**Plural**

1. nara + esu = naresu (in / on / at men)
2. mātula + esu = mātulesu (in / on / at uncles)
3. kassaka + esu = kassakesu (in / on / at farmers)

**3. Examples in sentence formation****Singular**

1. *Sappo narasmim patati.*  
The snake falls on the man.
2. *Putto mātulamhi pasīdati.*  
The son is pleased with the uncle.
3. *Vāṇijo kassakasmim pasīdati.*  
The merchant is pleased with the farmer.

**Plural**

1. *Sappā naresu patanti.*  
Snakes fall on men.
2. *Puttā mātulesu pasīdanti.*  
Sons are pleased with their uncles.
3. *Vāṇijā kassakesu pasīdanti.*  
Merchants are pleased with farmers.

**Exercise 7****4. Translate into English**

1. Brāhmaṇo sahāyakena saddhim rathamhi nisīdati.
2. Asappurisā corehi saha gāmesu caranti.
3. Vāṇijo kassakassa nivāse bhattaṃ pacati.
4. Bhūpālassa amaccā dīpesu manusse rakkhanti.
5. Sugatassa sāvakā vihārasmim vasanti.
6. Makkato rukkhamhā āvāṭasmim patati.
7. Suriyassa āloko samuddamhi patati.

8. Kassakānaṃ goṇā gāme āhiṇḍanti.
9. Vejjassa dārako mañcasmiṃ sayati.
10. Dhīvarā samuddamhā piṭakesu macche āharanti.
11. Sīho pāsāṇasmim̐ tiṭṭhati, makkaṭā rukkhesu caranti.
12. Bhūpālassa dūto amaccena saddhiṃ samuddaṃ tarati.
13. Manussā loke jīvanti, devā sagge vasanti.
14. Migā pabbatesu dhāvanti, sakuṇā ākāse uppatanti.
15. Amacco khaggaṃ bhūpālassa hatthamhā ādadāti.
16. Ācariyo mātulassa nivāse mañcamhi puttana saha nisīdati.
17. Tāpasā pabbatamhi viharanti.
18. Upāsakā samaṇehi saddhiṃ vihāre sannipatanti.
19. Kākā rukkhehi uppatanti.
20. Buddho dhammaṃ bhāsati, sappurisā Buddhamhi pasīdanti.
21. Asappuriso khaggena nāvikassa dūtaṃ paharati.
22. Puriso sarena sakuṇaṃ vijjhati, sakuṇo rukkhamhā āvāṭasmim̐ patati.
23. Manussā suriyassa ālokena lokaṃ passanti.
24. Kassakassa goṇā magge sayanti.
25. Goṇassa kāyasmim̐ kāko tiṭṭhati.
26. Migā dīpasim̐ pāsāṇesu nisīdanti.
27. Sakuṇo nāvikassa hatthamhā āvāṭasmim̐ patati.
28. Sappuriso nāvikena saha samuddamhā uttarati.
29. Kuddālo luddakassa hatthamhā āvāṭasmim̐ patati.
30. Suriyassa ālokena cando bhāsati (shines).

### 5. Translate into Pāli

1. The lion stands on the rock in the mountain.
2. Thieves enter the house of the teacher.
3. Children run from the road to the sea with friends.

4. Uncle's oxen wander on the road.
5. Birds sit on the tree.
6. The ox hits the goat with its foot.
7. Jackals live on the mountain.
8. The king worships the feet of the Buddha with his ministers.
9. The uncle sleeps on the bed with his son.
10. The fisherman eats rice in the house of the farmer.
11. The king's horses live in the island.
12. The virtuous man brings a lamp for the hermit.
13. The doctor brings a garment to the teacher's house.
14. The monkey plays with a dog on the rock.
15. The garment falls on the farmer's body.
16. The hunter carries arrows in a basket.
17. Disciples of the Buddha assemble in the monastery.
18. The washerman washes the garments of the ministers.
19. Birds fly in the sky.
20. The virtuous man comes out of the sea together with the sailor.
21. Deities are pleased with the Buddha's disciples.
22. Merchants cross the sea together with sailors.
23. The good man protects the dog from the serpent.
24. Crows fly from trees in the mountain.
25. The pig pulls a fish from the fisherman's basket.
26. The light of the sun falls on the men in the world.
27. Deities go through the sky.
28. Children play with the dog on the road.
29. The wicked man drags a monkey from the tree.
30. The king's messenger gets down from the horse.

# Lesson 8

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## 1. Declension of masculine nouns ending in *-a*, (contd).

*Vocative case* - The uninflected nominal base is used as the vocative singular.

The case ending *-ā* is added to form the vocative plural.

Singular		Plural	
1. nara	(O man)	nara + ā = narā	(O men)
2. mātula	(O uncle)	mātula + ā = mātulā	(O uncles)
3. kassaka	(O farmer)	kassaka + ā = kassakā	(O farmers)

## 2. The full paradigm of the declension of masculine nouns ending in *-a*

*Nara = man*

	Singular	Plural
<b>Nom.</b>	naro	narā
<b>Acc.</b>	naraṃ	nare
<b>Ins.</b>	narena	narehi (narebhi)
<b>Abl.</b>	narā, naramhā, narasmā	narehi (narebhi)
<b>Dat.</b>	narāya, narassa	narānaṃ
<b>Gen.</b>	narassa	narānaṃ
<b>Loc.</b>	nare, naramhi, narasmiṃ	naresu
<b>Voc.</b>	nara	narā

### 3. Declension of neuter nouns ending in *-a*

*Phala* = fruit

	Singular	Plural
<b>Nom.</b>	phalaṃ	phalā, phalāni
<b>Acc.</b>	phalaṃ	phale, phalāni
<b>Voc.</b>	phala	phalāni

The rest is similar to the declension of masculine nouns ending in *-a*.

### 4. Vocabulary

#### Neuter nouns ending in *-a*

<i>nayana</i> /	
<i>locana</i>	- eye
<i>udaka</i> / <i>jala</i>	- water
<i>arañña</i> / <i>vana</i>	- forest
<i>puppha</i> /	
<i>kusuma</i>	- flower
<i>geha</i> / <i>ghara</i>	- house
<i>āsana</i>	- seat
<i>paṇṇa</i>	- leaf
<i>tiṇa</i>	- grass
<i>khīra</i>	- milk
<i>nagara</i>	- city, town
<i>uyyāna</i>	- park
<i>khetta</i>	- field
<i>bhaṇḍa</i>	- goods
<i>sīla</i>	- virtue, precept
<i>dāna</i>	- alms, charity
<i>rūpa</i>	- object
<i>dvāra</i>	- door
<i>vattha</i>	- cloth

#### Verbs

<i>vivarati</i>	- opens
<i>naccati</i>	- dances
<i>nikkhipati</i>	- puts
<i>uṭṭhahati</i>	- gets up
<i>phusati</i>	- touches
<i>anusāsati</i>	- instructs
<i>ovadati</i>	- advises
<i>saṃharati</i>	- collects
<i>āsiñcati</i>	- sprinkles
<i>akkosati</i>	- scolds
<i>bhindati</i>	- breaks
<i>pibati</i> / <i>pivati</i>	- drinks

## Exercise 8

### 5. Translate into English

1. Upāsako pupphāni āharati.
2. Araññe migā vasanti, rukkhesu makkaṭṭā caranti.
3. Goṇā tiṇaṃ khādanti.
4. Manussā nayanehi passanti.
5. Samaṇo vihārasmiṃ āsane nisīdati.
6. Rukkhamhā paṇṇāni patanti.
7. Vāṇijā gāmamhā khīraṃ nagaraṃ haranti.
8. Bhūpālo kumārena saddhiṃ uyyāne carati.
9. Kassako khattamhi kuddālena āvāṭe khaṇati.
10. Mātulo puttassa bhaṇḍāni dadāti.
11. Upāsakā samaṇānaṃ dānaṃ dadanti, sīlāni rakkhanti.
12. Dārakā mittehi saddhiṃ udakasmīṃ kīḷanti.
13. Kassakā vāṇijehi vatthāni labhanti.
14. Kumāro uyyānamhā mātulassa kusumāni āharati.
15. Brāhmaṇassa ajā goṇehi saha vane āhiṇḍanti, tiṇāni khādanti.
16. Sīho vanasmīṃ rukkhamūle (at the foot of a tree) nisīdati.
17. Rajakā udakena āsanāni dhovanti.
18. Amacco dūtena saddhiṃ rathena araṇṇaṃ pavisati.
19. Yācakassa putto udakena paṇṇāni dhovati.
20. Vāṇijā bhaṇḍāni nagaramhā gāmaṃ āharanti.
21. Tathāgatassa sāvaka āsappurisānaṃ putte anusāsanti.
22. Upāsakā udakena pupphāni āsiṅcanti.
23. Kumāro pattaṃ bhindati, mātulo akkosati.
24. Luddakassa putto migassa kāyaṃ hatthena phusati.
25. Goṇo khetto pāsānamhā utṭhahati.
26. Rajakassa putto sātāke mañcasmiṃ nikkhipati.



27. Sugatassa sāvako vihārassa dvāraṃ vivarati.
28. Vejjassa dārakā gehe naccanti.
29. Paṇḍito asappurisaṃ ovadati.
30. Coro ācariyassa sakaṭaṃ pabbatasmim̃ pajahati.

## **6. Translate into Pāli**

1. Children play in the water with the dog.
2. The wicked man breaks leaves from the tree.
3. Kings go in vehicles to the park with their ministers.
4. Merchants set out from the city with goods.
5. Virtuous men give alms to monks.
6. Disciples of the Buddha assemble in the park with lay devotees.
7. The thief gets down from the tree in the forest.
8. Wicked men hit the monkeys on the trees with stones.
9. The doctor's horse eats grass with the ox on the road.
10. Jackals live in forests, dogs live in villages.
11. Brahmins sit on seats in the house of the wise man.
12. The sailor opens the doors of his house.
13. The sons of fishermen dance with friends in the park.
14. The merchant puts fish in baskets.
15. The world gets light from the sun.
16. Sailors get up from their seats.
17. The doctor's friend touches the body of the dog with his foot.
18. The Buddha instructs his disciples in the monastery.
19. Boys collect flowers from the park, lay devotees sprinkle them with water.
20. The parrot flies into the sky from the house of the sailor.
21. The thief cuts a tree with a saw, the farmer scolds (him).

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22. The wise man advises the merchant, the merchant is pleased with the wise man.
  23. The king's messenger comes out of the sea with the sailor.
  24. Merchants bring clothes for farmers from the city.
  25. Gods protect virtuous men. Good men protect virtues.
  26. Men see objects with their eyes with (the help of) the light of the sun.
  27. Leaves from the trees fall on the road.
  28. Lay devotees place flowers on altars (*pupphāsana*).
  29. Goats drink water from pits in the field.
  30. The lions get up from the rock at the foot of the tree (*rukkhamūla*).

# Lesson 9

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## 1. The Gerund, the Absolutive or the Indeclinable Participle

The suffix *-tvā* is added to the root of the verb or verbal base\* with or sometimes without the connecting vowel *-i-* to form the gerund, absolutive or the indeclinable participle.

<i>pac + i + tvā</i>	= <i>pacitvā</i>	= having cooked
<i>khād + i + tvā</i>	= <i>khāditvā</i>	= having eaten
<i>gam + tvā</i>	= <i>gantvā</i>	= having gone
<i>han + tvā</i>	= <i>hantvā</i>	= having killed

The suffix *-ya* is sometimes added to roots with a prefix.

<i>ā + gam + ya</i>	= <i>āgamma</i> (with assimilation)	= having come
<i>ā + dā + ya</i>	= <i>ādāya</i>	= having taken
<i>ā + ruh + ya</i>	= <i>ārūya</i> (with metathesis)	= having climbed
<i>ava + ruh + ya</i>	= <i>orūya</i> (with metathesis)	= having descended

## 2. Attention may be paid to the following forms:

bhuñjati	- bhuñjitvā, bhutvā
āgacchati	- āgantvā, āgamma
hanati	- hanitvā, hantvā
dadāti	- daditvā, datvā
nahāyati	- nahāyitvā, nahātvā

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\*The root is the simplest element of a verb without prefixes, suffixes or terminations. These are normally given in Sanskrit in grammars by Western scholars. The base is formed by adding a suffix to the root before a termination.

e.g. <i>pac</i> is the root;	<i>paca</i> is the base
<i>khād</i> is the root;	<i>khāda</i> is the base
<i>bhuj</i> is the root;	<i>bhuñja</i> is the base
<i>gam</i> is the root;	<i>gaccha</i> is the base

tiṭṭhati	- ṭhatvā
nikkhamati	- nikkhamitvā, nikkhamma
pajahati	- pajahitvā, pahāya
passati	- passitvā; but disvā is more commonly used from the root <i>ḍrś</i> to see, instead of passitvā.
uṭṭhahati	- uṭṭhahitvā, uṭṭhāya

### 3. Examples in sentence formation

1. *Kassako khattamhā āgantvā bhattaṃ bhuñjati.*

The farmer, having come from the field, eats rice.

2. *Vānarā rukkhaṃ āruyha phalāni khādanti.*

Having climbed the tree, monkeys eat fruits.

3. *Dārako bhattaṃ yācitvā rodati.*

Having asked for rice, the child cries.

4. *Samaṇo Buddhaṃ passitvā vandati.*

Having seen the Buddha, the recluse worships (him).

### Exercise 9

#### 4. Translate into English

1. Upāsako vihāraṃ gantvā samaṇānaṃ dānaṃ dadāti.
2. Sāvako āsanamhi nisīditvā pāde dhovati.
3. Dārakā pupphāni saṃharitvā mātulassa datvā hasanti.
4. Yācakā uyyānamhā āgamma kassakasmā odanaṃ yācanti.
5. Luddako hatthena sare ādāya araññaṃ pavisati.
6. Kumārā kukkurena saddhiṃ kilītvā samuddaṃ gantvā nahāyanti.
7. Vāṇijo pāsānasmim ṭhatvā kuddālena sappam paharati.
8. Sappuriso yācakassa putte pakkositvā vatthāni dadāti.
9. Dārako āvāṭamhi patitvā rodati.

10. Bhūpālo pāsādamhā nikkhamitvā amaccena saddhiṃ bhāsati.
11. Sunakho udakaṃ pivitvā gehamhā nikkhamma magge sayati.
12. Samaṇā bhūpālassa uyyāne sannipatitvā dhammaṃ bhāsanti.
13. Putto nahātvā bhattaṃ bhutvā mañcaṃ āruyha sayati.
14. Vāṇijā dīpamhā nagaraṃ āgamma ācariyassa gehe vasanti.
15. Rajako vatthāni dhovitvā puttaṃ pakkosati.
16. Vānarā rukkhehi oruyha uyyāne āhiṇḍanti.
17. Migā vanamhi āhiṇḍitvā paṇṇāni khādanti.
18. Kumāro nayanāni dhovitvā suriyaṃ passati.
19. Nāvikassa mittā nagarasmā bhaṇḍāni ādāya gāmaṃ āgacchanti.
20. Dārako khīraṃ pivitvā gehamhā nikkhamma hasati.
21. Sappurisā dānāni datvā sīlāni rakkhitvā saggam gacchanti.
22. Sūkaro udakamhā uttaritvā āvāṭaṃ oruyha sayati.
23. Tāpaso Tathāgatassa sāvakaṃ disvā vanditvā pañhaṃ pucchati.
24. Asappuriso yācakassa pattaṃ bhinditvā akkositvā gehaṃ gacchati.
25. Sakuṇā gāme rukkhehi uppatitvā araṇṇaṃ otaranti.
26. Paṇḍito āsanamhā uṭṭhahitvā tāpasena saddhiṃ bhāsati.
27. Dārako gehā nikkhamma mātulaṃ pakkositvā gehaṃ pavisati.
28. Devā sappurisesu pasīditvā te (them) rakkhanti.
29. Kumārassa sahāyakā pāsādaṃ āruyha āsanesu nisīdanti.
30. Goṇā khattamhi āhiṇḍitvā tiṇaṃ khādītva sayanti.

**5. Translate into Pāli**

1. Having gone out of the house the farmer enters the field.
2. Having preached (*deseti*) the doctrine, the Buddha enters the monastery.
3. The king having been pleased with the Buddha, abandons the palace and goes to the monastery.
4. Having climbed down from the stairway, the child laughs.
5. Having hit the serpent with a stone the boy runs into the house.
6. Having gone to the forest the man climbs a tree and eats fruits.
7. Having washed the clothes in the water, the washerman brings (them) home.
8. The lion having killed a goat, eats having sat on a rock.
9. The doctor having seen the merchants' goods leaves the city.
10. Having broken (into) the house thieves run to the forest.
11. Having roamed in the field the pig falls into a pit.
12. The fisherman brings fish from the sea for farmers.
13. Having taken goods from the city, the teacher comes home.
14. Having stood on a mountain, the hunter shoots birds with arrows.
15. The oxen having eaten grass in the park, sleep on the road.
16. The king having got down from the chariot speaks with the farmers.
17. The man having given up his house enters the monastery.
18. Fishermen give fish to merchants and receive profits.
19. The lay devotee having asked a question from the monk sits on his seat.

20. The disciples of the Buddha, having seen the wicked men, admonish.
21. The brahmin, having scolded the child, hits (him).
22. The deities, having asked questions from the Buddha, become glad.
23. The dog, having bitten the teacher's foot, runs into the house.
24. The monkey, having played with the goat on the road, climbs a tree.
25. The hermit, having come from the forest, receives a cloth from the good man.
26. Having drunk water, the child breaks the bowl.
27. Having advised the farmers' sons, and having risen from the seats, the monks go to the monastery.
28. The sailor, having crossed the sea, goes to the island.
29. The child calls the uncles and dances in the house.
30. Having washed clothes and bathed, the farmer gets out of water.

# Lesson 10

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## 1. The Infinitive

The suffix *-tuṃ* is added to the root of the verb or the verbal base with or sometimes without the connecting vowel *-i-* to form the infinitive.

pac + i + tuṃ	= pacituṃ	= to cook
khād + i + tuṃ	= khādituṃ	= to eat
gam + tuṃ	= gantuṃ	= to go
dā + tuṃ	= dātuṃ	= to give
(Skt <i>sthā</i> ) ṭhā + tuṃ	= ṭhātuṃ	= to stand
pā + tuṃ	= pātuṃ / pivituṃ	= to drink

## 2. Examples in sentence formation

1. *Kassako khettaṃ kasituṃ icchati.*  
The farmer wishes to plough the field.
2. *Dārako phalāni khādituṃ rukkhaṃ āruhati.*  
The child climbs the tree to eat fruits.
3. *Manussā samaṇehi pañhe pucchituṃ vihāraṃ āgacchanti.*  
Men come to the monastery to ask questions from the recluses.
4. *Kumārā kīḷituṃ mittehi saha samuddaṃ gacchanti.*  
Boys go to the sea with friends to play.



### Exercise 10

#### 3. Translate into English

1. Kumārā vanamhi mittehi saha kīḷitvā bhattaṃ bhuñjituṃ gehaṃ dhāvanti.
2. Migā tiṇaṃ khāditvā udakaṃ pātuṃ pabbatamhā uyyānaṃ āgacchanti.
3. Vāñjassa putto bhaṇḍāni āharituṃ rathena nagaraṃ gacchati.
4. Yācako mātulassa kuddālena āvāṭaṃ khaṇituṃ icchati.
5. Amaccā bhūpālaṃ passituṃ pāsādamhi sannipatanti.
6. Goṇā uyyāne āhiṇḍitvā kassakassa khettaṃ āgacchanti.
7. Upāsakā samaṇānaṃ dānaṃ dātuṃ vihāraṃ pavisanti.
8. Rathena nagaraṃ gantuṃ puriso gehasmā nikkhamati.
9. Brāhmaṇo vejjena saddhiṃ nahāyituṃ udakaṃ otarati.
10. Coro amaccassa gehaṃ pavisituṃ uyyāne āhiṇḍati.
11. Siho pabbatamhi sayitvā uṭṭhāya migāṃ hantuṃ oruhati.
12. Udakaṃ otarivā vatthāni dhovituṃ rajako puttaṃ pakkosati.
13. Tathāgataṃ passitvā vandituṃ upāsako vihāraṃ pavisati.
14. Khettaṃ kasituṃ kassako kuddālaṃ ādāya gehā nikkhamati.
15. Sarehi mige vijjhituṃ luddakā sunakhehi saha araṇṇaṃ pavisanti.
16. Narā gāmamhā nikkhamitvā nagare vasituṃ icchanti.
17. Sakuṇe passituṃ amaccā kumārehi saha pabbataṃ āruhanti.
18. Pabbatasmā rukkhaṃ ākaḍḍhituṃ vāñjena saha kassako gacchati.
19. Phalāni khādituṃ makkaṭā rukkhesu caranti.
20. Paṇḍito sugatassa sāvakehi saddhiṃ bhāsituṃ icchati.

21. Samuddaṃ taritvā dīpaṃ gantvā vatthāni āharitūṃ vāñijā icchanti.
22. Pupphāni saṃharitvā udakena āsiñcituṃ upāsako kumāre ovadati.
23. Ajassa kāyaṃ hatthehi phusituṃ dārako icchati.
24. Brāhmaṇassa gehe āsanesu nisīdituṃ rajakassa puttā icchanti.
25. Pātuṃ udakaṃ yācitvā dārako rodati.

#### 4. Translate into Pāli

1. Goats roam in the park to eat leaves and drink water.
2. The wicked man wishes to hit the dog with his foot.
3. Friends go to the park to play with their dogs.
4. The lay devotee wishes to come home and instruct his sons.
5. The deity wishes to go to the monastery and speak to the Buddha.
6. The good man wishes to protect virtues and give alms.
7. Pigs run from the village to enter the forest.
8. The farmer asks for a hoe from the merchant to dig pits in his field.
9. Lay devotees assemble in the monastery to worship the Buddha.
10. The uncle comes out of the house to call the fisherman.
11. Farmers wish to get oxen; merchants wish to get horses.
12. The king wishes to abandon his palace.
13. Men take baskets and go to the forest to collect fruits for their children.
14. The farmer wanders in the forest to cut grass for his oxen.
15. Men wish to live in houses in the city with their sons.
16. Having stood on the rock, the child sees flowers on the trees.

17. Having received a garment from the teacher the doctor is pleased.
18. The hunter calls a friend to drag a goat from the forest.
19. The sailor calls merchants to cross the sea.
20. Having risen from the seat the good man wishes to speak with the monk.
21. Children wish to get down to the water and bathe.
22. The minister mounts the horse to go to the forest to shoot deer.
23. The boy wishes to cook rice for his uncle's friends.
24. Jackals leave the forest to enter the farmers' fields.
25. Men wish to see objects with their eyes by the light of the sun.

# Lesson 11

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## 1. Vocabulary

### Neuter nouns ending in -a

<i>āpaṇa</i>	- shop, bazaar
<i>puñña</i>	- merit
<i>pāpa</i>	- evil, sin
<i>kamma</i>	- deed, action
<i>kusala</i>	- good
<i>akusala</i>	- evil
<i>dhana</i>	- wealth
<i>dhañña</i>	- corn
<i>bīja</i>	- seed
<i>dussa</i>	- cloth
<i>cīvara</i>	- robe
<i>mūla</i>	- root, money
<i>rukhamūla</i>	- foot of a tree
<i>tuṇḍa</i>	- beak
<i>vetana</i>	- wage, pay
<i>paduma</i>	- lotus
<i>gīta</i>	- song
<i>suvaṇṇa/ hirañña</i>	- gold
<i>sacca</i>	- truth
<i>pānīya</i>	- drinking water
<i>citta</i>	- mind

### Verbs

<i>pariyesati</i>	- searches, seeks
<i>ārabhati</i>	-begins
<i>ussahati</i>	- tries
<i>upasaṅkamati</i>	- approaches
<i>adhigacchati</i>	- understands, attains
<i>gāyati</i>	- sings
<i>āmasati</i>	- touches, strokes
<i>bhāyati</i>	- fears
<i>cavati</i>	- departs, dies
<i>uppajjati</i>	- is born
<i>kipati</i>	- throws
<i>vapati</i>	- sows
<i>ākaṅkhati</i>	- hopes
<i>sibbati</i>	- sews

## 2. The Present Participle

Present participles are formed by adding *-nta / māna* to the verbal base. They function as adjectives and agree in gender, number and case with the nouns they qualify. They are

declined like *-a* ending nouns in the masculine and neuter. (As the feminine gender has not been introduced so far, the feminine gender of the present participle will be explained in Lesson 21).

paca + nta / māna	= pacanta / pacamāna	= cooking
gaccha + nta / māna	= gacchanta / gacchamāna	= going
bhuñja + nta / māna	= bhuñjanta / bhuñjamāna	= eating
tiṭṭha + nta / māna	= tiṭṭhanta / tiṭṭhamāna	= standing
vihara + nta / māna	= viharanta / vihamāna	= dwelling

### 3. Examples in sentence formation

#### Singular

1. *Bhattaṃ pacanta / pacamāno puriso hasati.* (Nom. case)  
The man who is cooking rice laughs.
2. *Vejjo bhattaṃ pacantaṃ / pacamānaṃ purisaṃ pakkosati.* (Acc. case)  
The doctor calls the man who is cooking rice.
3. *Vejjo bhattaṃ pacantena / pacamānena purisena saha bhāsati.* (Inst. case)  
The doctor speaks with the man who is cooking rice.

#### Plural

1. *Bhattaṃ pacantā / pacamānā purisā hasanti.* (Nom. case)  
The men who are cooking rice laugh.
2. *Vejjo bhattaṃ pacante / pacamāne purise pakkosati.* (Acc. case)  
The doctor calls the men who are cooking rice.
3. *Vejjo bhattaṃ pacantehi / pacamānehi purisehi saha bhāsati.* (Inst. case)  
The doctor speaks with the men who are cooking rice.

Similarly, the present participle can be declined in all cases to agree with the nouns they qualify.

## Exercise 11

### 4. Translate into English

1. Pānīyaṃ yācitvā rodanto dārako mañcamhā patati.
2. Vatthāni labhituṃ icchanto vāñijo āpaṇaṃ gacchati.
3. Upāsako padumāni ādāya vihāraṃ gacchamāno Buddhaṃ disvā pasīdati.
4. Sakuṇo tuṇḍena phalaṃ haranto rukkhasmā uppatati.
5. Cīvaraṃ pariyesantassa samaṇassa ācariyo cīvaraṃ dadāti.
6. Araññe āhiṇḍanto luddako dhāvantaṃ migamaṃ passitvā sarena vijjhati.
7. Uyyāne āhiṇḍamānamhā kumāramhā brāhmaṇo padumāni yācati.
8. Rathena gacchamānehi amaccehi saha ācariyo hasati.
9. Dānaṃ dadāmānā silāni rakkhamānā manussā sagge uppajjanti.
10. Dhaññaṃ ākaṅkhamānā purisassa dhanamaṃ dātuṃ vāñijo icchati.
11. Goṇe hanantā rukkhe chindantā asappurisā dhanamaṃ saṃharitumaṃ ussahanti.
12. Vihāraṃ upasaṅkamanto Buddho dhammaṃ bhāsamāne sāvake passati.
13. Rukkhamūle nisīditvā gītāni gāyantā kumārā naccitumaṃ ārabhanti.
14. Suvannaṃ labhitumaṃ ussahantā manussā pabbatasmaṃ āvāṭe khaṇanti.
15. Udaṃ pātuṃ icchanto siho udaṃ pariyesamāno vanamhi carati.
16. Vetaṃ labhitumaṃ ākaṅkhamāno naraṃ rajakāya dussāni dhovati.
17. Samaṇehi bhāsantā upāsakā saccaṃ adhigantaṃ ussahanti.
18. Magge sayantaṃ sunakhaṃ udakena siñcitvā dārako hasati.

19. Sīlaṃ rakkhantā sappurisā manussalokā cavitvā devaloke uppajjanti.
20. Dhaṇaṃ saṃharituṃ ussahanto vāṇijo samuddaṃ taritvā dīpaṃ gantuṃ ārabhati.
21. Goṇe pariyesamāno vane āhiṇḍanto kassako sīhaṃ disvā bhāyati.
22. Rukkhesu nisīditvā phalāni bhuñjamānā kumārā gītaṃ gāyanti.
23. Cittaṃ pasīditvā dhammaṃ adhigantuṃ ussahantā narā sagge uppajjanti.
24. Tuṇḍena piṭakamhā macchaṃ ākaḍḍhituṃ icchanto kāko sunakhmā bhāyati.
25. Khettaṃ kasitvā bījāni vapanto kassako dhaññaṃ labhituṃ ākaṅkhati.
26. Suriyassa ālokena locanehi rūpāni passantā manussā loke jīvanti.
27. Rukkhamūle nisīditvā cīvaraṃ sibbantena samaṇena saddhiṃ upāsako bhāsati.
28. Rukkhamūle sayantassa yācakassa kāye paṇṇāni patanti.
29. Vāṇijassa mūlaṃ datvā asse labhituṃ amacco ussahati.
30. Khīraṃ pivitvā hasamāno dārako pattaṃ mañcasmimḥ khipati.

### 5. Translate into Pāli.

1. The man washing clothes speaks with the boy going on the road.
2. The brahmin sees the deer coming out of the forest to drink water.
3. Goats in the park eat leaves falling from the trees.
4. Wicked men wish to see hunters killing deer.
5. The farmer sees birds eating seeds in his field.
6. Recluses who enter the city wish to worship the Buddha dwelling in the monastery.
7. Standing on the stairway the child sees monkeys sitting on the tree.

8. Boys give rice to fish moving in the water.
9. The sailor wishing to cross the sea asks for money from the king.
10. Men see with their eyes the light of the moon falling on the sea.
11. Lay devotees try to give robes to monks living in the monastery.
12. Wishing for merit virtuous men give alms to the monks and observe (*rakkhanti*) the precepts.
13. The man walks on the leaves falling from the trees in the forest.
14. The uncle gives a lotus to the child searching for flowers.
15. Having given the beggar some corn the fisherman enters the house.
16. The minister gives seeds to the farmers who plough their fields.
17. The dog tries to bite the hand of the man who strokes his body.
18. The Buddha's disciples question the child crying on the road.
19. The uncle's friend calls the boys singing songs seated under the tree.
20. Virtuous men give food to the monks who approach their houses.
21. Wise men who wish to be born in heaven practise (*rakkhanti*) virtue.
22. Seeing the jackal approaching the village the farmer tries to hit it with a stone.
23. Speaking the truth lay devotees try to understand the doctrine.
24. Having washed the bowl with water the hermit looks for drinking water.
25. Wise men who observe the precepts begin to understand the truth.



# Lesson 12

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## 1. Conjugation of Verbs

### The Present Tense, Active Voice

So far only the present tense, active voice, third person singular and plural have been introduced. This lesson gives the conjugation in full.

	Singular	Plural
3rd	(So)pacati = He cooks	(Te)pacanti = They cook
2nd	(Tvam)pacasi = You cook	(Tumhe)pacatha = You cook
1st	(Aham)pacāmi = I cook	(Mayam)pacāma = We cook

## 2. Examples in sentence formation

### Singular

1. *So bhataṃ pacati* = He cooks rice.
2. *Tvam bhataṃ pacasi* = You (sg.) cook rice.
3. *Ahaṃ bhataṃ pacāmi* = I cook rice.

### Plural

1. *Te bhataṃ pacanti* = They cook rice.
2. *Tumhe bhataṃ pacatha* = You (pl.) cook rice.
3. *Mayam bhataṃ pacāma* = We cook rice.

## Exercise 12

## 3. Translate into English

1. Tvam mittehi saddhiṃ rathena āpaṇamhā bhaṇḍāni āharasi.
2. Ahaṃ udakamhā padumāni āharitvā vāṇijassa dadāmi.
3. Tumhe samaṇānaṃ dātuṃ cīvarāni pariyesatha.
4. Mayam sagge uppajjituṃ ākaṅkhamānā silāni rakkhāma.

5. Te dhammaṃ adhigantaṃ ussahantānaṃ samaṇānaṃ dānaṃ dadanti.
6. So araññaṃhi uppatante sakuṇe passitaṃ pabbataṃ āruhati.
7. Mayaṃ sugatassa sāvake vanditaṃ vihārasmiṃ sannipatāma.
8. Āgacchantaṃ tāpasaṃ disvā so bhattaṃ āharitaṃ gehaṃ pavisati.
9. Ahaṃ udakaṃ oruyha brāhmaṇassa dussāni dhovāmi.
10. Tvaṃ gehassa dvāraṃ vivarivā pānīyaṃ pattamhā ādāya pivasi.
11. Ahaṃ hiraññaṃ pariyesanto dīpamhi āvāte khaṇāmi.
12. Phalāni khādantā tumhe rukkhehi oruhatha.
13. Pāsānasmim̐ thatvā tvaṃ candaṃ passitaṃ ussahasi.
14. Mayaṃ manussalokamhā cavitvā sagge uppajjitaṃ ākaṅkhāma.
15. Tumhe araññe vasante mige sarehi vijjhitaṃ icchatha.
16. Mayaṃ uyyāne carantā sunakhehi saddhiṃ kīlante dārake passāma.
17. Tvaṃ rukkhamūle nisīditvā ācariyassa dātumaṃ vatthaṃ sibbasi.
18. Mayaṃ puññaṃ icchantā samaṇānaṃ dānaṃ dadāma.
19. Tumhe saccaṃ adhigantaṃ ārabhatha.
20. Tvaṃ gītaṃ gāyanta rodantaṃ dārakaṃ rakkhasi.
21. Mayaṃ hasantehi kumārehi saha uyyāne naccāma.
22. So pānīyaṃ pivivā pattaṃ bhindivā mātulamhā bhāyati.
23. Pāsādaṃ upasaṅkamantaṃ samaṇaṃ disvā bhūpālassa cittaṃ pasīdati.
24. Mayaṃ araññaṃ pavisivā ajānaṃ paṇṇāni saṃharāma.
25. Khettaṃ rakkhanta so āvāte khaṇante varāhe disvā pāsāṇehi paharati.

#### 4. Translate into Pāli

1. I call the child who is stroking the dog's body.

2. We try to learn the truth speaking with the monks who assemble in the monastery.
3. Sitting in the park you (pl.) eat fruits with friends.
4. You drink milk seated on a chair.
5. We set out from home to go and see the deer roaming in the forest.
6. I wish to understand the doctrine.
7. Standing on the mountain we see the moonlight falling on the sea.
8. I drag the farmer's cart away from the road.
9. You (pl.) sit on the seats, I bring drinking water from the house.
10. We wander in the fields looking at the birds eating seeds.
11. I advise the wicked man who kills pigs.
12. You (sg.) get frightened seeing the snake approaching the house.
13. I ask questions from the men who come out of the forest.
14. Seeing the crying child we call the doctor going on the road.
15. I protect virtues, give alms to the monks and live in the house with children.
16. Good men who fear evil deeds are born in heaven.
17. Expecting to get profit we bring goods from the city.
18. We stand under the tree and sprinkle water on the flowers.
19. I wash the bowls with water and give (them) to the doctor.
20. Searching for the truth I give up the house and enter the monastery.
21. Wishing to see the monks you (pl.) assemble in the park.
22. I see a fruit falling from the crow's beak.
23. You (sg.) cross the sea and bring a horse from the island.
24. I set out from home to bring a lamp from the market.
25. Having taken a basket I go to the field to collect corn.

# Lesson 13

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## 1. Conjugation of Verbs

### Present Tense Active Voice (contd.)

Verbs which have the base ending in *-e* are conjugated somewhat differently from what has been learnt so far. They can have two verbal bases, one ending in *-e*, the other ending in *-aya*, as in *coreti* and *corayati*.

#### Base *core* = to steal

	Singular	Plural
3rd	(So)coreti	(Te)corenti
2nd	(Tvam)coresi	(Tumhe)coretha
1st	(Aham)coremi	(Mayam)corema

#### Base *coraya* = to steal

	Singular	Plural
3rd	(So)corayati	(Te)corayanti
2nd	(Tvam)corayasi	(Tumhe)corayatha
1st	(Aham)corayāmi	(Mayam)corayāma

### 2. Some verbs similarly conjugated are as follows:

<i>deseti</i> - preaches	<i>manteti</i> - discusses, takes counsel
<i>cinteti</i> - thinks	<i>āmanteti</i> - addresses
<i>pūjeti</i> - honours, offers	<i>nimanteti</i> - invites
<i>pūreti</i> - fills	<i>oloketi</i> - looks at
<i>pīleti</i> - oppresses	<i>jāleti</i> - kindles
<i>katheti</i> - speaks	<i>chādeti</i> - covers
<i>uddeti</i> - flies	<i>māreti</i> - kills
<i>udeti</i> - (sun or moon) rises	<i>neti</i> - leads, takes away
<i>ropeti</i> - plants	

(list continued, next page)

<i>āneti</i>	- brings	<i>parivajjeti</i>	- avoids
<i>ṭhapeti</i>	- keeps	<i>obhāseti</i>	- illuminates
<i>pātetī</i>	- fells	<i>deti (dadāti)</i>	- gives
<i>pāleti</i>	- rules, governs		

**3. N.B. Gerunds / absolutives and infinitives from the above verbs are formed retaining the -e in the base.**

Gerunds - *desetvā, cintetvā, pūjetvā, pūretvā*, etc.

Infinitives - *desetum, cintetum, pūjetum, pūretum*, etc.

**4. Verbs which have the base ending in -nā are conjugated as follows:**

Base *kiṇā* = to buy

	Singular	Plural
3rd	(So) <i>kiṇāti</i>	(Te) <i>kiṇanti</i>
2nd	(Tvam) <i>kiṇāsi</i>	(Tumhe) <i>kiṇātha</i>
1st	(Aham) <i>kiṇāmi</i>	(Mayam) <i>kiṇāma</i>

**5. Some verbs similarly declined are as follows:**

<i>vikkiṇāti</i>	- sells	<i>jānāti</i>	- knows
<i>suṇāti</i>	- hears	<i>jināti</i>	- wins
<i>mināti</i>	- measures	<i>pāpuṇāti/</i>	
<i>gaṇhāti</i>	- takes	<i>pappoti</i>	- reaches
<i>uggaṇhāti</i>	- learns	<i>ocināti</i>	- picks, collects
		<i>pahiṇāti</i>	- sends

**N.B.** It should be observed that the present tense verbal terminations remain constant. Only the *vikaraṇa* suffix, or the conjugational sign in between the root and the termination, shows variation.

## 6. Attention should be paid to the following forms:

Present Tense	Gerund / Absolute	Infinitive
<i>jānāti</i>	<i>ñatvā/jānitvā</i>	<i>ñātum</i>
<i>sunāti</i>	<i>sutvā/sunitvā</i>	<i>sotum/sunitum</i>
<i>pāpuṇāti/pappoti</i>	<i>patvā/pāpuṇitvā</i>	<i>pāpunitum/pappotum</i>
<i>gaṇhāti</i>	<i>gahetvā/gaṇhitvā</i>	<i>gahetum/gaṇhitum</i>

## 7. The two verbs *bhavati* / *hoti* (to be) and *karoti* (to do) occur frequently in the language. Their gerunds and infinitives are as follows:

Gerund - *bhavivā/hutvā*;      *katvā*  
 Infinitive - *bhavitum/hotum*;      *kātum*

The verb *atthi* (to be) from root *as* and *karoti* (to do) from root *kr* are special verbs of frequent occurrence. They are conjugated as follows:

Singular		Plural
3rd	<i>atthi</i>	<i>santi</i>
2nd	<i>asi</i>	<i>attha</i>
1st	<i>asmi/amhi</i>	<i>asma/amha</i>
3rd	<i>karoti</i>	<i>karonti</i>
2nd	<i>karosi</i>	<i>karotha</i>
1st	<i>karomi</i>	<i>karoma</i>

## Exercise 13

### 8. Translate into English

1. *Buddho vihārasmiṃ sannipatantānaṃ manussānaṃ dhammaṃ deseti.*
2. *Buddhassa pūjetuṃ cintento upāsako pupphāni ocināti.*
3. *Te patte udakena pūrentā gītaṃ gāyanti.*
4. *Tumhe araṇṇe vasante mige piḷetvā asappurisā hotha.*

5. Mayaṃ āpaṇaṃ gantvā vāṇijehi saddhiṃ kathetvā dhaññaṃ vikkiṇāma.
6. Tvaṃ uḍḍentaṃ sukaṃ disvā gaṇhituṃ icchasi.
7. Pabbatamhā udentam candam passituṃ kumāro gharamhā dhāvati.
8. Ahaṃ kassakehi saha khettasmiṃ rukkhe ropemi.
9. Mayaṃ amaccehi saha mantentā pāsādasmim āsanesu nisidāma.
10. Tumhe Tathāgatassa sāvake nimantetvā dānaṃ detha.
11. Upāsakā vihāraṃ gantvā dīpe jāletvā dhammaṃ sotuṃ nisidanti.
12. Luddako sīsaṃ (head) dussena chādetvā nisīditvā sakuṇe maretuṃ ussahati.
13. So vane āhiṇḍante goṇe gāmaṃ ānetvā vāṇijānaṃ vikkiṇāti.
14. Tvaṃ āpaṇehi bhaṇḍāni kiṇitvā sakaṭena ānetvā gehe ṭhapesi.
15. Tumhe kakacehi rukkhe chinditvā pabbatamhā pātetha.
16. Dhammena manusse pālentā bhūpālā akusalaṃ parivajjenti.
17. Saccam nātūṃ icchanto ahaṃ samaṇehi pañhe pucchāmi.
18. Dānaṃ datvā silaṃ rakkhantā sappurisā saggalokaṃ pāpuṇanti.
19. Dhaññaṃ minanto kassako āpaṇaṃ netvā dhaññaṃ vikkiṇituṃ cinteti.
20. Ahaṃ pattena pānīyaṃ pivanto dvārasmim ṭhatvā maggaṃ olokemi.
21. So āpaṇamhā khīraṃ kiṇituṃ puttaṃ paṇḍati.
22. Mayaṃ dhammaṃ uggaṇhituṃ ussahantā paṇḍitena saha mantema.
23. Corehi saddhiṃ gehe bhinditvā manusse pīlentā tumhe asappurisā hotha.

24. Ahaṃ suvaṇṇaṃ pariyesaṃāne dīpamhā āgacchante vāṇiḥ  
jānāmi.
25. Ahaṃ ācariyo homi, tvaṃ vejjo hosi.
26. Tvaṃ asaṃpurisa, Buddhena desentaṃ dhammaṃ sutvā  
saṃpuriso bhavituṃ ussahasi.
27. Ahaṃ paṇḍitehi saddhiṃ mantento dhammena dīpaṃ  
pārento bhūpālo asmi.
28. Varāhe mārentā corā kassake pīlentā pāpakammāni  
karonti.
29. Sīlaṃ rakkhantā puññakammāni karontā manussā saggaṃ  
pappotuṃ ākaṅkhanti.
30. Akusalaṃ pahāya pāpaṃ parivajjetvā viharantā narā  
saṃpurisā bhavanti.

### 9. Translate into Pāli

1. Having picked fruits from the trees you send (them) to the market.
2. Having heard the Buddha preach the doctrine I become glad.
3. Thinking of collecting corn I go to the field with the farmer.
4. Singing songs you (pl.) look at the birds flying in the sky.
5. I advise the wicked man who oppresses the farmers in the village.
6. We dig pits to plant trees in the park.
7. We know the man who is lighting lamps in the monastery.
8. You (pl.) cross the sea with sailors to reach the island.
9. The king governing the island wins.
10. We begin to learn the dhamma from recluses living in the village.
11. Searching for the truth the wise man goes from city to city.



12. Avoiding the sleeping dog with his foot the child runs home.
13. Wishing to be born in heaven wise men fear to do evil.
14. Departing from the human world wicked men are born in hell (*narake*).
15. Having invited the hermit from the mountain the king gives him a robe.
16. Trying to understand the truth lay devotees become recluses.
17. Expecting to hear the monk preaching the dhamma lay devotees assemble in the monastery.
18. We see with our eyes, hear with our ears (*sotehi*), touch with our bodies.
19. I am the king governing the islands.
20. You (pl.) are wicked men who take counsel with thieves.
21. Good men begin to plant trees to protect the world.
22. Having heard the dhamma, the thief wishes to avoid evil.
23. Merchants keep clothes in shops to sell (them) to farmers coming from the villages.
24. The sick man (*gilāna*) is a messenger of the gods in the human world.
25. There are good men in the world who admonish wicked men.
26. Having picked lotuses from the water, the doctor goes to the monastery to listen to the dhamma.
27. Seeing the Buddha and being pleased the thief throws away the arrows.
28. Wishing to avoid evil I practise virtue.
29. We cook rice to give alms to the monks coming from the monastery.
30. You (pl.) go from island to island searching for gold with merchants.

# Lesson 14

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## 1. The Future Tense

The future tense is formed by adding *-ssa* to the root / verbal base with, or in some cases without, the connecting vowel *-i-*; the terminations are the same as those in the present tense.

### Base *paca* = to cook

#### Singular

- 3rd (*So*)*pacissati* = He will cook  
2nd (*Tvaṃ*)*pacissasi* = You will cook  
1st (*Ahaṃ*)*pacissāmi* = I will cook

#### Plural

- 3rd (*Te*)*pacissanti* = They will cook  
2nd (*Tumhe*)*pacissatha* = You will cook  
1st (*Mayaṃ*)*pacissāma* = We will cook

### Base *core* = to steal

	Singular	Plural
3rd	( <i>So</i> ) <i>coressati</i>	( <i>Te</i> ) <i>coressanti</i>
2nd	( <i>Tvaṃ</i> ) <i>coressasi</i>	( <i>Tumhe</i> ) <i>coressatha</i>
1st	( <i>Ahaṃ</i> ) <i>coressāmi</i>	( <i>Mayaṃ</i> ) <i>coressāma</i>

### Base *kiṇā* = to buy

	Singular	Plural
3rd	( <i>So</i> ) <i>kiṇissati</i>	( <i>Te</i> ) <i>kiṇissanti</i>
2nd	( <i>Tvaṃ</i> ) <i>kiṇissasi</i>	( <i>Tumhe</i> ) <i>kiṇissatha</i>
1st	( <i>Ahaṃ</i> ) <i>kiṇissāmi</i>	( <i>Mayaṃ</i> ) <i>kiṇissāma</i>

## 2. Attention may be paid to the following forms:

gacchati	- gamissati	= he will go
āgacchati	- āgamissati	= he will come
dadāti	- dadissati / dassati	= he will give
tiṭṭhati	- ṭhassati	= he will stand
karoti	- karissati	= he will do

## Exercise 14

### 3. Translate into English

1. So pabbatamhā udentam candaṃ passitum pāsādaṃ āruhissati.
2. Bhūpālo corehi dīpaṃ rakkhitum amacchehi saha mantessati.
3. Ahaṃ samuddaṃ taritvā dīpaṃ pāpuṇitvā bhaṇḍāni vikkiṇissāmi.
4. Tumhe vihāraṃ upasaṅkamantā magge pupphāni vikkiṇante manusse passissatha.
5. Udaṃ otaritvā vatthāni dhovanto kassako nahāyitvā gehaṃ āgamissati.
6. Gāme viharanto tvaṃ nagaraṃ gantvā rathaṃ ānessasi.
7. Puññaṃ kātuṃ icchantā tumhe sappurisā pāpamitte ovaḍissatha.
8. Dhammaṃ sotum uyyāne nisīdantānaṃ upāsakānaṃ ahaṃ pānīyaṃ dassāmi.
9. Mayaṃ bhūpālā dhammena dīpe pālessāma.
10. Rukkaṃ pātetvā phalāni khāditum icchantaṃ asappurisaṃ ahaṃ akkosāmi.
11. Dānaṃ dadamānā sīlaṃ rakkhantā mayaṃ samaṇchi dhammaṃ uggaṇhissāma.
12. Dhāvantaṃhā sakaṭamhā patantaṃ dāraṃ disvā tvaṃ vejjaṃ ānesi.
13. Saccam adhigantaṃ ussahanto tāpaso Tathāgataṃ passitum ākaṅkhati.

14. Buddhē pasīditvā upāsako devaputto hutvā saggaloke uppajjati.
15. Udentam suriyam disvā brāhmaṇo gehā nikkhamma vandati.
16. Dīpaṃ pappotum ākaṅkhamānā mayaṃ samuddaṃ taritum nāvikaṃ pariyesāma.
17. Amaccassa dūtaṃ paṇiṇitum icchanto bhūpālo ahaṃ asmi.
18. Puññakammāni karontānaṃ vāṇijjanaṃ dhanam atthi.
19. Mayaṃ gītāni gāyante naccante kumāre olokessāma.
20. Pāpaṃ parivajjetvā kusalam karonte sappurise devā pūjessanti.
21. Saccaṃ bhāsantā asappurise anusāsantā paṇḍitā upāsakā bhavissanti.
22. Tvaṃ dhaññaena pattaṃ pūretvā ācariyassa dassasi.
23. Rukkhamūle nisīditvā cīvaraṃ sibbantaṃ samaṇam ahaṃ upasaṅkamissāmi.
24. Ahaṃ sayantassa puttassa kāyaṃ āmasanto mañcasmiṃ nisīdāmi.
25. Uyyānesu rukkhe ropetum samaṇā manusse anusāsanti.

#### 4. Translate into Pāli

1. Having learnt the dhamma from the Buddha I will live righteously (*dhammena*) in the world.
2. I will advise the king to rule the island righteously with his ministers.
3. Keeping the garment on the seat the child will enter the water to bathe.
4. Having heard the doctrine you (pl.) will become pleased with the Tathāgata.
5. They who are walking in the forest collecting fruits will desire to drink water.

6. Farmers approaching the city will look at vehicles running on the road.
7. The rising sun will illuminate the world.
8. The trees in the park will bathe in the light of the moon.
9. You (sg.) will be pleased seeing your sons asking questions from the wise man.
10. The children will like to see the parrots eating fruits on the trees.
11. We are doctors coming from the island, you are teachers going to the island.
12. He will take money and go to the shop to buy goods.
13. Having filled the bowl with drinking water the child will give it to the beggar eating rice.
14. Men wishing to get merit will plant trees for people in the world.
15. Searching for wealth wicked men will oppress farmers living righteously in villages.
16. There are fruits on the trees in the mountains.
17. Good men doing meritorious deeds will learn the dhamma from monks.
18. Wise men instruct kings governing the islands.
19. You will buy fish from fishermen coming from the sea.
20. Wishing to learn the dhamma we approach the Buddha.
21. Seeing the jackal coming to the park the children will get frightened.
22. They will go to see the king coming to the village with the ministers.
23. You are a good man who lives righteously.
24. I see a parrot picking a fruit with its beak.
25. We will become good men practising virtue.

# Lesson 15

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## 1. The Optative or the Potential Mood

The optative expresses mainly probability and advice, and ideas such as those conveyed by if, might, would, etc. It is formed by adding *-eyya* to the verbal base before terminations.

**Base *paca* = to cook**

### Singular

- 3rd** (*So*)*paceyya* = If he would cook  
**2nd** (*Tvaṃ*)*paceyyāsi* = If you would cook  
**1st** (*Ahaṃ*)*paceyyāmi* = If I would cook

### Plural

- 3rd** (*Te*)*paceyyuṃ* = If they would cook  
**2nd** (*Tumhe*)*paceyyātha* = If you would cook  
**1st** (*Mayaṃ*)*paceyyāma* = If we would cook

It should be observed that the terminations of the second and first persons are similar to those of the present tense.

## 2. The following particles are useful for construction of sentences.

- sace/yadi* = if  
*ca* = and  
*pi* = too, also  
*na* = not  
*vīya* = like, similar

### 3. Examples in sentence formation

#### Singular

1. *Sace so bhattaṃ paceyya, ahaṃ bhuñjeyyāmi.*  
If he would cook rice I will eat.
2. *Sace tvaṃ iccheyyāsi, ahaṃ coraṃ puccheyyāmi.*  
If you would like, I will question the thief.
3. *Yadi ahaṃ nagare vihareyyāmi, so pi nagaraṃ āgaccheyya.*  
If I dwell in the city, he too would come to the city.

#### Plural

1. *Sace te bhattaṃ paceyyuṃ, mayaṃ bhuñjeyyāma.*  
If they cook rice we will eat.
2. *Sace tumhe iccheyyātha, mayaṃ core puccheyyāma.*  
If you so wish, we will question the thieves.
3. *Yadi mayaṃ nagare vihareyyāma, te pi nagaraṃ āgaccheyyuṃ.*  
If we dwell in the city, they too will come to the city.

### Exercise 15

#### 4. Translate into English

1. *Sace tvaṃ dhammaṃ suṇeyyāsi, addhā (certainly) tvaṃ Buddhassa sāvako bhaveyyāsi.*
2. *Yadi te gītāni gāyituṃ uggaṇheyyuṃ, ahaṃ pi uggaṇheyyāmi.*
3. *Sace tvaṃ bijāni paṇḍeyyāsi, kassako tāni (them) khette vapeyya.*
4. *Sace tumhe padumāni ocineyyātha, kumārā tāni Buddhassa pūjeyyuṃ.*
5. *Sace tvaṃ mūlaṃ gaṇheyyāsi, ahaṃ dussaṃ ādadeyyāmi.*
6. *Yadi mayaṃ bhūpālena saha manteyyāma amaccā na āgaccheyyuṃ.*

7. Sace tumhe rukkhe ropeyyātha dārakā phalāni bhuñjeyyūṃ.
8. Sace mayaṃ sappurisā bhaveyyāma, puttā pi sappurisā bhaveyyūṃ.
9. Sace bhūpālā dhammena dīpe pāleyyūṃ, mayaṃ bhūpālesu pasīdeyyāma.
10. Sace kassako goṇaṃ vikkiṇeyya, vāñijo taṃ kiṇeyya.
11. Sace manusse piḷentā asappurisā gāmaṃ āgaccheyyūṃ ahaṃ te ovadeyyāmi.
12. Yadi amaccā pāpaṃ parivajeyyūṃ, manussā pāpaṃ na kareyyūṃ.
13. Sace tumhe pabbataṃ āruheyyātha, āhiṇḍante miḡe ca rukkhesu carante makkate ca uḍḍente sakuṇe ca passeyyātha.
14. Sace tvaṃ pattena pāñīyaṃ āneyyāsi pipāsīto (thirsty) so piveyya.
15. Kusalakammāni katvā tumhe manussaloke uppajitūṃ ussaheyyātha.
16. Sace so vejjo bhaveyya, ahaṃ taṃ (him) rodantaṃ dārakaṃ passitūṃ āneyyāmi.
17. Yadi putto pāpaṃ kareyya ahaṃ taṃ (him) ovadeyyāmi.
18. Sace amacco paṇḍitaṃ ācariyaṃ āneyya mayaṃ dhammaṃ uggaṇheyyāma.
19. Sace ahaṃ hatthena suvaṃ phusitūṃ ussaheyyāmi so gehā uppateyya.
20. Yadi so vejjaṃ pakkositūṃ iccheyya ahaṃ taṃ (him) āneyyāmi.

### 5. Translate into Pāli

1. If you cover the evil deeds your sons do, they will become thieves.
2. If you (pl.) want to become virtuous men avoid evil.
3. If we look with our eyes we will see objects in the world, if we look with our minds we will see good and evil.



4. If you (sg.) start singing a song, the children will start dancing.
5. If we depart from the human world we will not fear to be born in the human world.
6. If gods are born in the human world they will do meritorious deeds.
7. If you search for the truth you will approach the Buddha living in the monastery.
8. If you admonish the merchant he will become a virtuous man.
9. If I invite the monk he will come home to preach the dhamma.
10. If you are a good man you will not kill oxen roaming in the forest.
11. If you do work in the field you will get wealth and corn.
12. If the king wishes to govern the island righteously he will discuss with wise men and ministers.
13. If you work in the field you will see farmers ploughing.
14. I see boys playing in the park with a monkey.
15. If they want to see birds singing they will go to the park.
16. If you listen to the dhamma you will be able to live righteously.
17. If you avoid evil friends (*pāpamitte*) you will become a good man.
18. If the minister is not a good man we will not approach him.
19. If there are fruits on the tree I will climb to pick them (*tāni*).
20. If I pick fruits you will eat them with friends.

# Lesson 16

---

## 1. The Imperative

The imperative mood expresses a command, benediction, prayer or wish.

**Base *paca* - to cook**

### Singular

- 3rd** (*So*)*pacatu* = Let him cook  
**2nd** (*Tvaṃ*)*paca, pacāhi* = You cook  
**1st** (*Ahaṃ*)*pacāmi* = Let me cook

### Plural

- 3rd** (*Te*)*pacantu* = Let them cook  
**2nd** (*Tumhe*)*pacatha* = You cook  
**1st** (*Mayaṃ*)*pacāma* = Let us cook

It should be observed that the second person plural and first person singular and plural have the same forms as in the present tense.

The prohibitive particle *mā* is also used with the imperative.

## 2. Examples in sentence formation

### Singular

- So vāṇijānaṃ bhataṃ pacatu.*  
Let him cook rice for the merchants.
- Tvaṃ rathena nagaraṃ gaccha/gacchāhi.*  
You go to the city in the vehicle.
- Ahaṃ dhammaṃ uggāhāmi.*  
Let me learn the dhamma.

**Plural**

1. *Te vāñijānaṃ bhattaṃ pacantu.*

Let them cook rice for the merchants.

2. *Tumhe rathena nagaraṃ gacchatha.*

You go to the city in the vehicle.

3. *Mayaṃ dhammaṃ uggāhāma.*

Let us learn the dhamma.

**The prohibitive particle *mā***

1. *Mā tumhe saccaṃ parivajjetha.*

You do not avoid the truth.

2. *Mā te uyyānamhi pupphāni ocinantu.*

Let them not pick flowers in the park.

**Exercise 16****3. Translate into English**

1. Bhūpālā dhammena dīpaṃ pārentu.
2. Mā manusso bhāyatu, sace so saccaṃ jānāti, bhāsatu.
3. Tumhe pāpaṃ karonte putte ovadatha.
4. Sugato dhammaṃ desetu, sāvakā ca upāsakā ca vihārasmiṃ nisīdanti.
5. Mā te pāpakammāni katvā manussalokamhā cavitvā narake (in purgatory) uppajjantu.
6. Mā corā kassakānaṃ goṇe mārentu.
7. Mā tvaṃ sunakhaṃ āmasāhi, so taṃ (you) ḍaseyya.
8. Tumhe dīpe jāletvā vihārasmiṃ rūpāni oloketha.
9. Tumhe asappurise āmantetvā dhammena jīvitum anusāsatha.
10. Putta, mā tvaṃ pāpamitte upasaṅkama.
11. Sace tumhe saccaṃ bhāsītuṃ ussaheyyātha, tumhe sappurisā bhaveyyātha.

12. Sace tvam pāsāṇe khipeyyāsi, kākā ca sakuṇā ca ākāsaṃ uppateyyuṃ.
13. Mā dāraka pānīyaṃ pivitvā pattam bhinda.
14. Mā suvaṇṇaṃ coretvā gacchantā corā samuddaṃ tarantu.
15. Upāsaka, mā putte akkosāhi, samaṇehi saddhiṃ mantetvā putte anusāsāhi.

#### 4. Translate into Pāli

1. May the king ruling the island protect the people righteously.
2. Let the children playing in the park collect falling leaves.
3. Let the farmers and merchants assemble in the king's park.
4. Let the sons climb the mountain to see lions, deer and birds.
5. Do not cut trees in forests if you wish to protect deer.
6. Let the child not come down the stairway, he will fall.
7. Let the farmer plough the fields and sow seeds, let him not kill goats.
8. Let the parrots fly taking fruits with their beaks.
9. Sons, do not commit sins, live righteously.
10. May the disciples of the Buddha get alms and robes.
11. Let the children come out of the house and see the moon rising from the mountain.
12. Boys, do not go and kill deer in the forest with the hunter.
13. You (pl.) run home and bring water for the farmers ploughing the field.
14. Do not ask questions from the king's messenger.
15. You lay devotees should try to avoid evil and do good deeds.

# Lesson 17

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## 1. The Past Tense

Conjugation of verbs with the base ending in *-a*.

**Base *paca* = to cook**

### Singular

**3rd** (*So*)*apaci, paci* = He cooked

**2nd** (*Tvaṃ*)*apaci, paci* = You cooked

**1st** (*Ahaṃ*)*apaciṃ, paciṃ* = I cooked

### Plural

**3rd** (*Te*)*apaciṃsu, paciṃsu* = They cooked

**2nd** (*Tumhe*)*apacitha, pacitha* = You cooked

**1st** (*Mayaṃ*)*apacimha, pacimha* = We cooked

It should be noted that *a-* in *apaci*, *apaciṃsu* etc. is not a negative prefix. It is the augment (optional) denoting the past tense.

Verbs whose bases end in *-nā* are also conjugated in the past tense as above.

Conjugation of verbs with the base ending in *-e*

**Base *core* = to steal**

### Singular

**3rd** (*So*)*coresi, corayi* = He stole

**2nd** (*Tvaṃ*)*coresi* = You stole

**1st** (*Ahaṃ*)*coresiṃ, corayiṃ* = I stole

### Plural

**3rd** (*Te*)*coresuṃ, corayiṃsu* = They stole

**2nd** (*Tumhe*)*corayitha* = You stole

**1st** (*Mayaṃ*)*corayimha* = We stole

## 2. Examples in sentence formation

### Singular

1. *Bhūpālo dīpe cari/acari* - The king wandered in the island.  
*Samaṇo dhammaṃ desesi* - The monk preached the dhamma.
2. *Tvaṃ bhaṇḍāni vikkiṇi* - You sold goods.  
*Tvaṃ pupphāni pūjesi* - You offered the flowers.
3. *Ahaṃ pabbataṃ āruhiṃ* - I climbed the mountain.  
*Ahaṃ dīpaṃ jālesim/jālayim* - I lit the lamp.

### Plural

1. *Bhūpālā dīpesu cariṃsu/acariṃsu* - Kings wandered in the islands.  
*Samaṇā dhammaṃ desesum/desayim* - Monks preached the dhamma.
2. *Tumhe bhaṇḍāni vikkiṇittha* - You sold goods.  
*Tumhe pupphāni pūjayittha* - You offered flowers.
3. *Mayaṃ pabbate āruhimha* - We climbed mountains.  
*Mayaṃ dīpe jālayimha* - We lit lamps.

## Exercise 17

### 3. Translate into English

1. Kassako khettaṃ kasitvā nahāyituṃ udakaṃ otari.
2. Uggaṇhantānaṃ dāraḱānaṃ dātuṃ ācariyā kusumāni āhariṃsu.
3. Upāsakā āsanehi utṭhahitvā dhammaṃ desetūṃ upasaṅkamantaṃ samaṇaṃ vandiṃsu.
4. Nagaresu kammāni katvā vetane labhitūṃ ākaṅkhamānā narā gāmehi nikkhamiṃsu.
5. Ācariyo āsanaṃ dussena chādetvā samaṇaṃ nisīditūṃ nimantesi.

6. Kumāro dvāraṃ vivarivā rukkhamhā oruhante vānare passamāno atthāsi (stood).
7. Paṇḍito goṇe coretvā akusalaṃ karonte nare pakkosivā ovadi.
8. Yācakassa puttā rukkhehi patantāni phalāni saṃharitvā āpaṇasmim vikkiṇiṃsu.
9. Kassako dhaññaṃ minivā vāṇijassa vikkiṇituṃ pahīni.
10. Dhammaṃ uggaṇhitvā samaṇo bhavituṃ ākaṅkhamāno amacco ācariyaṃ pariyesamāno Buddhaṃ upasaṅkami.
11. Sace tumhe gāmaṃ pāpuṇeyyātha mitte olokeyyātha.
12. Paṇḍitamhā pañhe pucchivā saccaṃ jānituṃ mātulo ussahi.
13. Pāsāṇamhi tthatvā ajaṃ khādantaṃ sīhaṃ disvā vānarā bhāyiṃsu.
14. Rukkhamūle nisīditvā gitāni gāyantānaṃ kumārānaṃ kāyesu paṇṇāni ca pupphāni ca patiṃsu.
15. Tumhe dhanaṃ saṃharamānā mā samuddaṃ taritvā dīpaṃ gacchatha.
16. Āpaṇasmim bhaṇḍāni vikkiṇantassa vāṇijassa ratho atthi.
17. Ahaṃ puttassa dātuṃ dussaṃ sibbanto gītaṃ gāyiṃ.
18. Sūkarā ca sunakhā ca khetto āvāṭe khaṇiṃsu.
19. Purisā rukkhamūle nisīditvā tāpasena bhāsamānaṃ suṇiṃsu.
20. Luddakena saddhiṃ vane āhiṇḍante putte āmantetvā kassakā akkosīsu.
21. Mā tvaṃ suvaṇṇapattaṃ vikkiṇitvā khagge kiṇāhi.
22. So bhaṇḍāni ca khettaṃ ca goṇe ca puttānaṃ daṭvā gehaṃ pahāya samaṇo bhavituṃ cintesi.
23. Dhammena jīvantā sappurisā mige na māresuṃ.
24. Ahaṃ sopānaṃ āruhiṃ, te sopānamhā oruhiṃsu.
25. Sahāyakā udakaṃ otarivā nahāyantā padumāni ociniṃsu.

**4. Translate into Pāli**

1. The child sprinkled the lotuses with water and honoured the Buddha with them.
2. Having received the pay the men went to the market and bought goods.
3. The fisherman brought fish from the sea and sold them to the farmers.
4. If you go to bathe wash the clothes of the children.
5. The parrots and the crows flew into the sky from the trees.
6. Do not scold the children playing under the tree with the dog.
7. I spoke to the people sitting in the park having assembled to see the king.
8. We got frightened seeing a serpent enter the house.
9. I gave water to my son eating rice together with his friend.
10. Do not do evil, do good to enter heaven after departing from the human world.



# Lesson 18

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## 1. Declension of feminine nouns ending in -ā

### *Vanitā* - woman

	Singular	Plural
<b>Nom.</b>	vanitā	vanitā, vanitāyo
<b>Voc.</b>	vanite	vanitā, vanitāyo
<b>Acc.</b>	vanitaṃ	vanitā, vanitāyo
<b>Ins.</b>	vanitāya	vanitāhi (vanitābhi)
<b>Abl.</b>	vanitāya	vanitāhi (vanitābhi)
<b>Dat.</b>	vanitāya	vanitānaṃ
<b>Gen.</b>	vanitāya	vanitānaṃ
<b>Loc.</b>	vanitāya, vanitāyaṃ	vanitāsu

## 2. The following nouns are similarly declined:

(Most nouns ending in -ā are feminine).

<i>kaññā/dārikā</i> - girl	<i>vālukā</i> - sand
<i>gaṅgā</i> - river Ganges	<i>mañjūsā</i> - box
<i>nāvā</i> - ship	<i>mālā</i> - garland
<i>ammā</i> - mother	<i>surā</i> - liquor
<i>paññā</i> - wisdom	<i>sākhā</i> - branch
<i>sālā</i> - hall	<i>devatā</i> - deity
<i>bhāriyā</i> - wife	<i>parisā</i> - retinue
<i>sabhā</i> - assembly	<i>saddhā</i> - faith, devotion
<i>kathā</i> - speech	<i>gīvā</i> - neck
<i>latā</i> - creeper	<i>jivhā</i> - tongue
<i>guhā</i> - cave	<i>pipāsā</i> - thirst
<i>chāyā</i> - shadow	<i>khudā</i> - hunger

### 3. Vocabulary - Verbs

<i>sakkoti</i>	- can, is able	<i>vāyamati</i>	- tries
<i>parivāreti</i>	- accompanies, surrounds	<i>niliyati</i>	- hides
<i>nivāreti</i>	- prevents	<i>sallapati</i>	- engages in conversation
<i>anubandhati</i>	- follows, chases after	<i>modati</i>	- is happy, enjoys
<i>kujjhati</i>	- gets angry	<i>sukhaṃ vindati</i>	- experiences joy
<i>namassati</i>	- salutes, worships	<i>dukkhaṃ vindati</i>	- experiences suffering
<i>poseti</i>	- brings up, nourishes	<i>paṭiyādeti</i>	- prepares
		<i>pakkhipati</i>	- puts, places, deposits

### Exercise 18

#### 4. Translate into English

1. Sace sabbhāyaṃ kaññāyo katheyyuṃ aham pi kathessāmi.
2. Dārikāyo pupphāni ocinitvā sālāyaṃ nisīditvā mālāyo kariṃsu.
3. Vanitā rukkhaṃ sākhaṃ chinditvā ākaḍḍhi.
4. Bhariyā mañjūsāsu vatthāni ca suvaṇṇaṃ ca ṭhapesi.
5. Dārikā pāsādassa chāyāyaṃ nisīditvā vālukāya kilīṃsu.
6. Bhariyāya kathaṃ sutvā pasīditvā kassako sappuriso abhavi.
7. Devatāyo puññāni karonte dhammena jīvante manusse rakkhantu.
8. Pabbatasmim̐ guhāsu vasantā sīhā vālukāya kilīṃte mige māresuṃ.
9. Ammā dārikāya kujjhitvā hatthena pahari.
10. Vanitāyo saddhāya bhataṃ pacitvā vihāraṃ netvā samaṇānaṃ pūjesuṃ
11. Tumhe mā suraṃ pivatha, mā gilānā (sick) bhavituṃ ussahatha.

12. Dhammena dhanam samharamānā paññāya putte posentā narā manussaloke sukham vindanti.
13. Sace tumhe nāvāya gaṅgam tareyyātha dīpasmim vasante tāpase disvā āgantum sakkissatha.
14. Parisam parivāretvā pāsādamhā nikkhamantaṃ bhūpālam disvā vanitāyo modanti.
15. Kaññāyo sālāyam sannipatitvā kumārehi saddhim sallapimsu.
16. Khudāya piḷentaṃ gilānaṃ yācakaṃ disvā ammā bhattaṃ adadi / adāsi.
17. Guhāyam niliyitvā suram pivantā corā sīham passitvā bhāyimsu.
18. Varāhe māretvā jīvanto naro gilāno hutvā dukkham vindati.
19. Vāñjassa āpaṇe mañjūsāyam mūlam (money) atthi.
20. Samaṇā manusse pāpā nivāretvā sappurese kātum vāyamanti.

### 5. Translate into Pāli

1. The man stood on the road asking my mother the way to go to the monastery.
2. Having prepared rice with faith for the monks, the woman took it to the monastery.
3. You can live righteously and seek wealth.
4. Sitting in the shade of the house the girls cut branches from the creeper.
5. Wicked men did not advise their sons who drink liquor.
6. Taking the basket and money the girl went to the market to buy corn.
7. If you light lamps the lay devotees will see the objects in the monastery.
8. O good men, you learn the dhamma and try to live righteously.
9. If you try, you can avoid evil and do good.
10. Having seen the lion sleeping in the cave the woman ran.

# Lesson 19

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## 1. The Past Participle

Past participles are mostly formed by adding *-ta* to the root with or without the connecting vowel *-i-*.

<i>pacati</i>	- <i>pac</i> + <i>i</i> + <i>ta</i>	= <i>pacita</i>	= cooked
<i>bhāsati</i>	- <i>bhās</i> + <i>i</i> + <i>ta</i>	= <i>bhāsita</i>	= spoken
<i>yācati</i>	- <i>yāc</i> + <i>i</i> + <i>ta</i>	= <i>yācita</i>	= begged
<i>deseti</i>	- <i>dis'</i> + <i>i</i> + <i>ta</i>	= <i>desita</i>	= preached
<i>pūjeti</i>	- <i>pūj</i> + <i>i</i> + <i>ta</i>	= <i>pūjita</i>	= honoured
<i>gacchati</i>	- <i>gam</i> + <i>ta</i>	= <i>gata</i>	= gone
<i>hanati</i>	- <i>han</i> + <i>ta</i>	= <i>hata</i>	= killed
<i>nayati/neti</i>	- <i>nī</i> + <i>ta</i>	= <i>nīta</i>	= led

The past participle is also formed from some roots by adding *-na*.

<i>chindati</i>	- <i>chid</i> + <i>na</i>	= <i>chinna</i>	= cut
<i>bhindati</i>	- <i>bhid</i> + <i>na</i>	= <i>bhinna</i>	= broken
<i>nisīdati</i>	- <i>ni</i> + <i>sad</i> + <i>na</i>	= <i>nisinna</i>	= seated
<i>tarati</i>	- <i>tr</i> + <i>na</i>	= <i>tiṅṅa</i>	= crossed

**2. Past participles** have a passive meaning when they are formed from transitive verbs, but from intransitive verbs they have an active meaning. They are declined in the three genders, as *-a* ending nouns in the masculine and the neuter, and *-ā* ending nouns in the feminine.

*Pacati*, *chindati*, *nimanteti* are transitive verbs. Therefore:  
*pacito odano* = the rice that is cooked (passive meaning)  
*chinnaṃ paṇṇaṃ* = the leaf that is cut (passive meaning)  
*nimantitā kaññā* = the girl who is invited (passive meaning).

But *gacchati*, *patati*, *tiṭṭhati* are intransitive verbs. Therefore:  
*manusso gato (hoti)* = the man has gone (active meaning);  
*pupphaṃ patitaṃ (hoti)* = the flower has fallen (active meaning);  
*kaññā ṭhitā (hoti)* = the girl has stood (active meaning).

### 3. The following are some past participles

<i>kasati</i>	-kasita, kaṭṭha	<i>pivati</i>	-pīta
<i>pucchati</i>	-pucchita, puṭṭha	<i>cavati</i>	-cuta
<i>pacati</i>	-pacita, pakka	<i>hanati</i>	-hata
<i>ḍasati</i>	-daṭṭha	<i>nikkhamati</i>	-nikkhanta
<i>phusati</i>	-phuṭṭha	<i>jānāti</i>	-ñāta
<i>pavisati</i>	-paviṭṭha	<i>suṇāti</i>	-suta
<i>āmasati</i>	-āmasita, āmaṭṭha	<i>mināti</i>	-mita
<i>labhati</i>	-laddha, labhita	<i>gaṇhāti</i>	-gahita
<i>ārabhati</i>	-āraddha	<i>kiṇāti</i>	-kīta
<i>bhavati</i>	-bhūta	<i>pāpuṇāti</i>	-patta
<i>bhuñjati</i>	-bhuñjita, bhutta	<i>karoti</i>	-kata
<i>vapati</i>	-vutta	<i>tiṭṭhati</i>	-ṭhita
<i>vasati</i>	-vuttha	<i>harati</i>	-haṭa
<i>āsiñcati</i>	-āsitta	<i>kujjhati</i>	-kuddha
<i>kipati</i>	-khitta	<i>dadāti</i>	-dinna
<i>dhovati</i>	-dhovita, dhota	<i>pasīdati</i>	-pasanna
<i>pajahati</i>	-pahīna	<i>(passati)</i>	-diṭṭha, (dṛś)
<i>vivarati</i>	-vivaṭa	<i>muñcati</i>	-mutta

### 4. Examples in sentence formation

1. *Upāsakehi vihāraṃ paviṭṭho Buddho diṭṭho hoti.*

The Buddha who entered the monastery was seen by the lay devotees.

2. *Te Buddhena desitaṃ dhammaṃ suṇiṃsu.*

They listened to the dhamma preached by the Buddha.

3. *Dārikāya āhaṭāni bhaṇḍāni ammā piṭakesu pakkhipi.*

The mother put in baskets the goods brought by the girl.

4. *Vāñijō patitassa rukkhassa sākḥāyo chindī.*

The merchant cut the branches of the fallen tree.

5. *Mayaṃ udakena āsित्तेhi pupphehi Buddhaṃ pūjema.*

We may worship the Buddha with flowers sprinkled with water.

6. *Kassakena kasite khette sūkarō sayati.*

A pig sleeps in the field ploughed by the farmer.

### Exercise 19

#### 5. Translate into English

1. Ammāya mañjūsāyaṃ pakkhitaṃ suvaṇṇaṃ dārikā na gaṇhi.
2. Dhotāni vatthāni gahetvā bhariyā udakamhā uttari.
3. Kassakehi uyyāne ropitesu rukkhesu phalāni bhaviṃsu.
4. Buddhā devehi ca narehi ca pūjitā honti.
5. Udakena pūritaṃ pattaṃ gahetvā vanitā geḥaṃ āgatā hoti.
6. Adhammena (unrighteously) dīpaṃ pālentena bhūpālena pīlitā manussā kuddhā honti.
7. Pakkaṃ (ripe) phalaṃ tuṇḍena gahetvā uḍḍentaṃ suvaṃ ahaṃ apassim.
8. Udento suriyo brāhmaṇena namassito hoti.
9. Ammāya jālitaṃ dīpaṃ ādaya putto vihāraṃ pavittḥo hoti.
10. Vanitāya dussena chādite āsane samaṇo nisīditvā sannipatitāya parisāya dhammaṃ desesi.
11. Kassakena khettaṃ ānītā goṇā tiṇaṃ khādantā āhiṇḍiṃsu.
12. Vāñijā mañjūsāsu ṭhapitāni dussāni na vikkiṇiṃsu
13. Sace tvaṃ saccaṃ jāneyyāsi mā puttaṃ akkosa.
14. Nāvāya nikkhantā narā samuddaṃ taritvā dīpaṃ pāpuṇitvā bhariyāhi saddhiṃ kathentā modanti.

15. Magge ʘhite vāñijassa sakate ahaṃ kaññāya ānītāni bhaṇḍāni ʘhapesiṃ.
16. Dhammena laddhena dhanena putte posetvā jīvantā manussā devatāhi rakkhitā honti.
17. Sāvakehi ca upāsakehi ca parivārito Buddho vihārassa chāyāya nisinno hoti.
18. Ammāya pāpehi nivāritā puttā sappurisā hutvā dhammaṃ suṇanti.
19. Kassake piḷentā corā paṇḍitena anusāsītā sappurisā bhavituṃ vāyamantā upāsakehi saddhiṃ uyyāne rukkhe ropenti.
20. Vanitā puttāya paṭiyādītamhā bhattamhā khudāya piḷitassa yācakassa thokaṃ (little) datvā pāñiyam ca dadi / adāsī.
21. Sabhāyam nisīditvā dārikāya gāyitam gītam sutvā kaññāyo modiṃsu.
22. Amaccena nimantitā purisā sālāyam nisīdituṃ asakkontā (unable) uyyāne sannipatiṃsu.
23. Kassakehi khettesu vuttehi bījehi thokaṃ (little) sakuṇā khādīṃsu.
24. Kumārehi rukkhamūle nilīyitvā sayanto sappo ditṭho hoti.
25. Vāñijena dīpamhā āhaṭāni vatthāni kiṇituṃ vanitāyo icchanti.
26. Sace bhūpālo dhammena manusse rakkheyya te kammāni katvā dārake posentā sukhaṃ vindeyyuṃ.
27. Puttena yācitā ammā mittānaṃ odanaṃ paṭiyādesi.
28. Amaccena puṭṭhaṃ pañhaṃ adhigantuṃ asakkonto corānaṃ dūto cintetuṃ ārabhi.
29. Corehi guhāyam nilīyitāni bhaṇḍāni passitvā vānarā tāni (them) ādāya rukkhe āruhiṃsu.
30. Ahaṃ pariyesitaṃ dhammaṃ adhigantvā modāmi.

**6. Translate into Pāli**

1. The man who came to the assembly could not speak with the ministers.
2. The child ran to the shop taking the money given by the mother.
3. The king is seated in the chariot drawn by horses.
4. Having discussed with the wise man the farmers sent a messenger to the king.
5. The children went out of the open door.
6. The women who got down to the water washed clothes and bathed.
7. Buddhas and their disciples are worshipped by gods and men.
8. The merchant sold the clothes sewn by women.
9. I did not take the flowers and fruits brought by the girl from the forest
10. Being chased by the dog, the girls quickly (*sīgham*) ran home.
11. The teacher having seen the evil deed done by the girl advised her.
12. We did not light the lamps prepared by the women.
13. You do not drag the branches cut by the farmer from the mountain.
14. Without getting the pay for the work done, the woman is angry.
15. Do not ask for fruits from the boy sitting on the branch.
16. The woman who is scolded by the brahmin cries, seated at the door.
17. The girl being called by the mother ran home to eat rice.
18. The men who tried to cut the creepers started pulling the branches.



19. The farmer who makes a living righteously, ploughing his fields experiences happiness with his wife and children.
20. Deities who have departed from the world of gods and are born in the human world rejoice listening to the dhamma preached by the Buddha.
21. The thieves who were instructed by the monk became good men.
22. There were no fruits on the trees planted by the farmer.
23. Bitten by the dog the girl ran home and cried.
24. The minister is not known to the doctor.
25. Seated under the tree the girls played with sand.
26. Sons, do not drink liquor.
27. Mothers prevent children from evil.
28. I gave water to the dog oppressed with thirst.
29. Seeing the hunter coming we hid among the trees.
30. We prepared alms with faith and gave to the monks.

# Lesson 20

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## 1. Declension of Feminine Nouns ending in -i

*Bhūmi* = earth, ground

	Singular	Plural
<b>Nom.</b>	bhūmi	bhūmī, bhūmiyo
<b>Voc.</b>	bhūmi	bhūmī, bhūmiyo
<b>Acc.</b>	bhūmiṃ	bhūmī, bhūmiyo
<b>Ins.</b>	bhūmiyā	bhūmīhi, (bhūmībhi)
<b>Abl.</b>	bhūmiyā	bhūmīhi, (bhūmībhi)
<b>Dat.</b>	bhūmiyā	bhūmīnaṃ
<b>Gen.</b>	bhūmiyā	bhūmīnaṃ
<b>Loc.</b>	bhūmiyā, bhūmiyaṃ	bhūmīsu

Feminine nouns ending in -ī are also similarly declined with the only exception being the nominative and vocative singular which end in -ī.

## 2. Vocabulary

Feminine nouns ending in -i	Feminine nouns ending in -ī
<i>aṅguli</i> - finger	<i>nadī</i> - river
<i>aṭavi</i> - forest	<i>nārī/itthī</i> - woman
<i>ratti</i> - night	<i>taruṇī</i> - young woman
<i>doṇi</i> - boat	<i>bhaginī</i> - sister
<i>yuvati</i> - maiden	<i>vāpī</i> - tank
<i>yaṭṭhi</i> - walking stick	<i>pokkharāṇī</i> - pond
<i>asani</i> - thunderbolt	<i>kadalī</i> - banana
<i>nāli</i> - unit of measure	<i>brāhmaṇī</i> - brahmin woman
<i>rasmi</i> - ray	<i>gāvī</i> - cow
<i>iddhi</i> - psychic power	<i>rājini/devī</i> - queen
<i>sammajjani</i> - broom	<i>kumārī</i> - girl

**3. Verbs**

<i>vyākāroti</i>	- explains	<i>nīhareti</i>	- takes out
<i>pattheti</i>	- aspires	<i>peseti</i>	- sends
<i>vissajjeti</i>	- spends	<i>paṭiccādeti</i>	- conceals
<i>āroceti</i>	- informs	<i>veṭheti</i>	- wraps
<i>muñcati</i>	- releases	<i>viheṭheti</i>	- harasses

**Exercise 20****4. Translate into English**

1. Bhūpālo rājiniyā saddhiṃ nāvāya nadiṃ taranto udake carante macche olokento amaccehi saddhiṃ katheti.
2. Pāniyaṃ pivitvā dārikāya bhūmiyaṃ nikkhitto patto bhinno hoti.
3. Kassakānaṃ gāviyo aṭaviyaṃ āhiṇḍitvā khettaṃ āgamiṃsu.
4. Rattiyā samuddasmiṃ patitā candassa rasmiyo oloketvā taruṇiyo modimṃsu.
5. Upāsakā iddhiyā ākāse gacchantaṃ tāpasam disvā pasannā honti.
6. Bhaginiyā saddhiṃ pokkharāṇiyā tīre (bank) ṭhatva so padumāni ocinituṃ vāyami.
7. Nāriyo vāpīsu nahāyituṃ vā (or) vatthāni dhovituṃ vā na icchimṃsu.
8. Yuvatiyā puṭṭhaṃ pañhaṃ vyākātuṃ asakkonto ahaṃ tāya (with her) saddhiṃ sallapituṃ ārabhiṃ.
9. Asappurisassa puttena kataṃ pāpakammaṃ paṭicchādetuṃ ammā na ussahi.
10. Bhaginiyā dussena veṭhetvā mañcasmimṃ ṭhapitaṃ bhaṇḍaṃ itthī mañjūsāyaṃ pakkhipi.
11. Mā tumhe magge sayantaṃ kukkuraṃ viheṭhetha.
12. Sappuriso amacco dhanam vissajjetvā yācakānaṃ vasituṃ sālāyo gāmesu karitvā bhūpālam āroceti.

13. Kumāro suvaṃ haṭṭhamhā muñcitvā taṃ uḍḍentaṃ passamāno rodanto rukkhamūle aṭṭhāsi.
14. Saddhāya dānaṃ dadamānā kusalaṃ karontā sappurisā puna(again) manussaloke uppajjitum patthenti.
15. Kumāro mañjūsaṃ vivarivā sātakaṃ nīharitvā ammāya pesesi.

### 5. Translate into Pāli

1. There are lotuses and fishes in ponds in the king's park.
2. The young women picked lotuses from the tank and kept them on the ground.
3. The queen spoke with her sisters who came having crossed the river by boat.
4. I saw the dog chasing the cow in the field.
5. Women and girls did not climb trees to pick fruits and flowers.
6. You (pl.) went to the river to bathe and got frightened hearing the peal of thunder (*asanisaddaṃ*).
7. You (pl.) do not conceal the evil committed with your friends.
8. If you spent money to buy clothes, inform your mother.
9. Send the lotuses wrapped in lotus leaves to the young girls seated in the hall.
10. We can explain the questions asked by the women in the assembly.

# Lesson 21

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## 1. The Present Participle (contd.)

This lesson is a continuation of Lesson 11 and should be studied together with that lesson. It was learnt in Lesson 11 that *-nta* / *-māna* are added to the base of verbs which end in *-a*, to form the present participle masculine and neuter genders. e.g.:

*paca + nta* = *pacanta*

*paca + māna* = *pacamāna*

They are declined like *-a* ending nouns in these two genders.

Further it should be noted that with verbs whose base ends in *-e* / *-aya*, *-nta* is usually added to the base ending in *-e*; and *-māna* is added to the base ending in *-aya*. e.g.:

*core + nta* = *corenta*

*coraya + māna* = *corayamāna*

With verbs whose base ends in *-nā* both *-nta* / *-māna* are generally added, but the *-nā* is shortened to *-na*. e.g.:

*kiṇā + nta* = *kiṇanta*

*kiṇā + māna* = *kiṇamāna*

*suṇā + nta* = *suṇanta*

*suṇā + māna* = *suṇamāna*

Present participles ending in *-nta* occur more frequently in Pāli literature than those ending in *-māna*.

**2. The present participle feminine gender** is formed by adding *-ntī* / *-mānā* to the verbal base. e.g.:

*paca + ntī* = *pacantī*

*paca + mānā* = *pacamānā*

*core + ntī* = *corentī*

*coraya + mānā* = *corayamānā*

*kiṇā + ntī* = *kiṇantī*

*kiṇā + mānā* = *kiṇamānā*

When *-ntī* is added, the present participle feminine is declined like feminine nouns ending in *-ī*. When *-mānā* is added it is declined like feminine nouns ending in *-ā*.

### Declension of *pacantī*

	Singular	Plural
<b>Nom.</b>	pacantī	pacantī, pacantiyo
<b>Voc.</b>	pacantī	pacantī, pacantiyo
<b>Acc.</b>	pacantiṃ	pacantī, pacantiyo
<b>Ins.</b>	pacantiyā	pacantīhi (pacantībhi)
<b>Abl.</b>	pacantiyā	pacantīhi (pacantībhi)
<b>Dat.</b>	pacantiyā	pacantīnaṃ
<b>Gen.</b>	pacantiyā	pacantīnaṃ
<b>Loc.</b>	pacantiyā, pacantiyaṃ	pacantīsu

### 3. Examples in sentence formation

#### Singular

1. *Ammā bhataṃ pacantī kaññāya saddhiṃ katheti.*

Cooking rice the mother speaks with the girl.

2. *Kaññā bhataṃ pacantiṃ ammaṃ passati.*

The girl sees the mother cooking rice.

3. *Kaññā bhataṃ pacantiyā ammāya udakaṃ deti.*

The girl gives water to the mother cooking rice.

#### Plural

1. *Bhataṃ pacantiyo ammāyo kaññāhi saddhiṃ kathenti.*

Cooking rice mothers speak with girls.

2. *Kaññāyo bhataṃ pacantiyo ammāyo passanti.*

Girls see mothers cooking rice.

3. *Kaññāyo bhataṃ pacantīnaṃ ammānaṃ udakaṃ denti.*

Girls give water to mothers cooking rice.

Similarly, the present participle can be declined in all cases to agree in gender, number and case with the nouns they qualify.

## Exercise 21

### 4. Translate into English

1. Khetto phalāni corentī dārikā kassakaṃ disvā bhāyitvā dhāvituṃ ārabhi.
2. Buddhassa sāvakena desitaṃ dhammaṃ sutvā yuvati saccaṃ adhigantaṃ icchantī ammāya saddhiṃ mantesi.
3. Sayantaṃ sunakhaṃ āmasanti kumārī gehadvāre nisinnā hoti.
4. Rājini nārīhi puṭṭhe pañhe vyakarontī sabhāyaṃ nisinnā parisāṃ āmantetvā kathaṃ kathesi.
5. Aṭaviṃ gantvā rukkaṃ chinditvā sakhāyo ākaḍḍhantiyo itthiyo sigāle disvā bhāyimsu.
6. Gehadvāre nisīditvā dussaṃ sibbantī bhagini gītaṃ gāyati.
7. Asappuriso pāpakammāni paṭicchādetvā upāsakehi saddhiṃ sallapanto vihārasmiṃ āsane nisinnā hoti.
8. Sātakena veṭhetvā niliyitaṃ suvaṇṇaṃ passituṃ ākaṅkhamānā yuvati ovarakassa (room) dvāraṃ vivari.
9. Sace tvaṃ mulaṃ vissajjituṃ iccheyyāsi, mā vatthaṃ kiṇāhi.
10. Sace tumhe bhūpālassa dūtaṃ pesetha amacce pi ārocetha.
11. Kassako chinnā sakhāyo khattamhā nīharitvā aṭaviyaṃ pakkhipi.
12. Pokkaraṇiyā tīre (bank) thatvā kadaliphalaṃ khādatī kaññā bhaginiyā dinnāṃ padumaṃ gaṇhi.
13. Amhākaṃ (our) hatthapādesu vīsati (twenty) aṅguliyo santi.
14. Rattiyā gehā nikkhamituṃ bhāyanti kaññā dvāraṃ na vivari.
15. Sace tvaṃ yaṭṭhiyā kukkuraṃ pahareyyāsi so ḍaseyya.
16. Mayaṃ sappurisa bhavituṃ ākaṅkhamānā samaṇe upasaṅkamma dhammaṃ sutvā kusalaṃ kātuṃ ārabhimha.

17. Pāpakammehi anubandhitā asappurisā corā niraye (purgatory) uppajjitvā dukkhaṃ vindanti.
18. Mā puññaṃ parivajjetvā pāpaṃ karotha, sace kareyyātha manussalokamhā cavitvā dukkhaṃ vindissatha.
19. Sace tumhe sagge uppajjitvā modituṃ patthetha puññāni karotha.
20. Saccam ñātuṃ ussahantā brāhmaṇā sahāyakehi saha mantayimsu.
21. Nāriyā pañjare (cage) pakkhittā sukā kadaliphalaṃ khādantā nisinnā honti.
22. Goṇaṃ viheṭhetuṃ na icchanto vāñijo sakaṭamhā bhaṇḍāni nīharitva bhūmiyaṃ nikkhipitvā kassakaṃ ārocesi.
23. Aṭaviyaṃ viharantā migā ca goṇā ca varāhā ca sīhamhā bhāyanti.
24. Samaṇā saddhāya upāsakehi dinnaṃ bhuñjitvā saccam adhigantuṃ vāyamantā silāni rakkhanti.
25. Rattiyā nikkhantā doṇi nadiṃ taritvā pabhāte (in the morning) dīpaṃ pāpuṇi.
26. Gehassa chāyāya thatvā dārikāya bhūmiyaṃ nikkhittaṃ odanaṃ sunakho khādituṃ ārabhi.
27. Bhariyāya nāliyaṃ mitaṃ dhaññaṃ ādāya kassako āpaṇaṃ gato hoti.
28. Uḍḍente kāke disvā vālukāya ca udakena ca kīlantī dārikā hasamānā dhāvi.
29. Ratham pājetuṃ (to drive) uggaṇhanto puriso dakkho (clever) rathācariyo bhavituṃ vāyami.
30. Vivaṭamhā dvāramhā nikkhantā kumārā pañjarehi muttā sakunā viya (like) uyyānaṃ dhāvimsu.

### 5. Translate into Pāli

1. Seated on the bed the girl drank the milk given by her mother.



2. Taking the pots (*ghaṭe*) and talking the women went to the river to bring water.
3. Without wishing to harass the bird the woman released him from the cage (*pañjara*).
4. Unable (*asakkoti*) to pick the fruits from the tree the young girl called the farmer.
5. There is no (*natthi*) milk in the bowl of the crying child.
6. The girls who were singing under the tree started dancing.
7. Being chased by the hunter and his dogs the deer ran into the forest.
8. Wishing to get profit the women sold garments in shops.
9. In order to buy oil (*tela*) to light lamps the boy went from shop to shop.
10. I gave the box to the girl sitting in the shade of the tree.
11. The girls laughed pulling the creeper from the tree.
12. They who oppress women and children are wicked men.
13. We see with our eyes the rays of the sun falling on the ground.
14. Hitting with a stick the woman killed the serpent entering the house.
15. Putting fruits and flowers in boxes sisters sat at the open door.
16. If you will come out of water and protect the child I will step into the pond and bathe.
17. We got angry with the women committing evil and left the hall.
18. Do not shoot the cows and deer roaming in the park, the king and queen will get angry.
19. May the king and his ministers not oppress the people living in the island.
20. I gave rice to the starving dogs walking on the road.

# Lesson 22

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## 1. The Future Passive Participle

The future passive participle or the potential participle as it is sometimes called, is formed by adding *-tabba/ -anīya* to the base of the verb; *-tabba* is mostly added with the connecting vowel *-i-*. These participles are declined like *a* ending nouns in the masculine and neuter genders, and like *ā* ending nouns in the feminine. They express ideas such as ‘must,’ ‘should be’ and ‘fit to be.’

<i>pacati</i>	<i>-pacitabba/pacanīya</i>
<i>bhuñjati</i>	<i>-bhuñjitabba/bhojanīya</i>
<i>karoti</i>	<i>-kātabba/karaṇīya</i>

## 2. Examples in sentence formation

1. *Ammāpacitabbaṃ/pacanīyaṃ taṇḍulaṃ (raw rice) piṭake thapesi.*

The mother kept the (raw) rice which is to be cooked in the basket.

2. *Dārikāya bhuñjitabbaṃ/bhojanīyaṃ odanaṃ ahaṃ na bhuñjissāmi.*

I will not eat the rice which should be eaten by the girl.

3. *Kassakena kātabbaṃ/karaṇīyaṃ kammaṃ kātuṃ tvaṃ icchasi.*

You wish to do the work that should be done by the farmer.

## Exercise 22

### 3. Translate into English

1. Upāsakehi samaṇā vanditabbā honti.
2. Mañjūsāyaṃ nikkhipitabbaṃ suvaṇṇaṃ mā mañcasmiṃ ṭhapehi.
3. Sappurisā pūjanīye pūjenti, asappurisā tathā (likewise) na karonti.
4. Bhūpālena rakkhitabbaṃ dīpaṃ amaccā na sammā (well) pāleni.
5. Manussehi dhammo uggaṇhitabbo, saccaṃ adhigantabbaṃ hoti.
6. Kumārīhi āhaṇāni pupphāni udakena āsiñcitabbāni honti.
7. Corena gahitaṃ bhaginiyā dhaṇaṃ pariyesitabbaṃ hoti.
8. Uyyāne ropitā rukkhā na chinditabbā honti.
9. Dhotabbāni dussāni gahetvā yuvatiyo hasamānā pokkharāṇiṃ otariṃsu.
10. Samaṇehi ovaḍitabbā kumārā vihāraṃ na gamiṃsu.
11. Kassakena kasitabbaṃ khettaṃ vikkiṇiṭuṃ vāṇijo ussahi.
12. Āpaṇesu ṭhapitāni vikkiṇitabbāni bhaṇḍāni kiṇiṭuṃ te na icchiṃsu.
13. Ammā khādanīyāni ca bhojanīyāni ca paṭiyādetvā dāraḱānaṃ deti.
14. Manussehi dānāni dātabbāni, sīlāni rakkhitabbāni, puññāni kātabbāni.
15. Goṇānaṃ dātabbāni tiṇāni kassako khattamhā āhari.
16. Migā pānīyaṃ udakaṃ pariyesantā aṭaviyaṃ āhiṇḍiṃsu.
17. Darikāya dātuṃ phalāni āpaṇāya vā (or) khattamhā vā āharitabbāni honti.
18. Kathetabbaṃ vā akathetabbaṃ\* vā ajānanto asappuriso mā sabhāyaṃ nisīdatu.

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\**akathetabbaṃ*: a- here is a negative prefix.

19. Tumhe bhūpālā amaccehi ca paṇḍitehi ca samaṇehi ca anusāsitabbā hotha.
20. Upāsakena puṭṭho pañho paṇḍitena vyākātabbo hoti.
21. Bhūpālassa uyyāne vasantā migā ca sakunā ca luddakehi na hantabbā honti.
22. Kusalaṃ ajānitvā pāpaṃ karontā kumārā na akkositabbā, te samaṇehi ca paṇḍitehi ca sappurisehi ca anusāsitabbā.
23. Asappurisā parivajjetabbā, mā tumhe tehi saddhiṃ (with them) gāme āhiṇḍatha.
24. Surā na pātabbā, sace piveyyātha tumhe gilānā bhavissatha.
25. Dhammena jīvantā manussā devehi rakkhitabbā honti.

#### 4. Translate into Pāli

1. At night people should light lamps.
2. The merchant brought horses to be sold to the farmers.
3. Objects should be seen with eyes, tastes (*rasāni*) should be enjoyed with the tongue.
4. The dog should not be hit with sticks and stones.
5. People in the island should be protected by the king and his ministers.
6. Flowers should not be picked by men walking in the park.
7. The corn should be measured by the farmer with his wife.
8. Men should not do evil.
9. Grass and water should be given to oxen and goats.
10. The assembly should be addressed by the teacher's sister.
11. The lions sleeping in the caves should not be approached by men.
12. The mother's clothes should be washed by the girl.

# Lesson 23

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## 1. The Causative

Causative verbs are formed by adding *-e/-aya/-āpe/-āpaya* to the root or verbal base. Sometimes the vowel in the root is strengthened when the suffixes are added. Verbal bases ending in *-e/-aya* invariably take the suffixes *-ape/-āpaya* to form the causative.

<i>pacati</i>	<i>-pāceti/pācayati/pacāpeti/pācāpayati</i>
<i>bhuñjati</i>	<i>-bhojeti/bhojāpeti</i>
<i>coreti</i>	<i>-corāpeti/corāpayati</i>
<i>kināti</i>	<i>-kiñāpeti/kiñāpayati</i>
<i>karoti</i>	<i>-kāreti/kārāpayati</i>
<i>dadāti/deti</i>	<i>-dāpeti/dāpayati</i>

In sentences with causative verbs the agent carrying out the action is expressed by the accusative or the instrumental case.

## 2. Examples in sentence formation

1. *Ammā bhaginiṃ bhataṃ pacāpeti.*

Mother gets the sister to cook rice.

2. *Bhūpālo samaṇe ca yācake ca bhojāpesi.*

The king fed the recluses and beggars.

3. *Coro mittena kakacaṃ corāpetvā vanaṃ dhāvi.*

The thief ran having got a friend to steal a saw.

4. *Vejjo puttena āpaṇamhā khīraṃ kiñāpesi.*

The doctor got his son to buy milk from the market.

5. *Upāsakā amaccena samaṇānaṃ vihāraṃ kārāpesuṃ.*

Lay devotees got the minister to build a monastery for the monks.

6. *Yuvati bhaginiyā ācariyassa mūlaṃ dāpetvā sippaṃ uggaṇhi.*

The maiden got the sister to give money to the teacher and learnt an art.

7. *Brāhmaṇo coraṃ / corena saccaṃ bhāsāpetuṃ vāyami.*

The brahmin tried to make the thief speak the truth.

### Exercise 23

#### 3. Translate into English

1. Ammā samaṇehi asappurise putte anusāsāpesi.
2. Tumhe manusse piḷente core āmantāpetvā ovadatha.
3. Vāṇijo kassakena rukkhe chindāpetvā / chedāpetvā sakaṭena nagaraṃ netvā vikkīṇi.
4. Samaṇo upāsake sannipātāpetvā dhammaṃ desesi.
5. Mātulo kumārehi pupphāni ca phalāni ca ocināpesi.
6. Dārikā sunakhaṃ pokkharaṇiṃ otarāpesi.
7. Amacco vāṇije ca kassake ca pakkosāpetvā pucchissati.
8. Kaññāhi āhaṭāni pupphāni vanitāyo āsiñcāpesuṃ.
9. Bhariyāya kātabbaṃ kammaṃ ahaṃ karomi.
10. Luddako mittena migam vījhitvā mārāpesi.
11. Brāhmaṇo ācariyena kumāriṃ dhammaṃ uggaṇhāpesi.
12. Ammā dārikaṃ khīraṃ pāyetvā mañce sayāpesi.
13. Vāṇijā assehi bhaṇḍāni gāhāpetva vikkīṇituṃ nagaraṃ gamiṃsu.
14. Vanitā sahāyakena rukkhassa sākāyo ākaḍḍhāpetvā gehaṃ nesi.
15. Ammā puttana gehaṃ āgataṃ samaṇaṃ vandāpesi.
16. Upāsakā samaṇe āsanesu nisīdāpetvā bhojāpesuṃ.
17. Bhagini bhinnapattassa khaṇḍāni (pieces) āmasantī rodantī gehadvāre aṭṭhāsi.

18. Udakaṃ āharituṃ gacchantiyo nāriyo sallapantiyo  
rukhamūlesu patitāni kusumāni oloketvā modimsu.
19. Luddako tuṇḍena phalaṃ ocinituṃ vāyamantaṃ suvaṃ  
sarena vijjhi.
20. Sappurisena kārāpitesu vihāresu samaṇā vasanti.

#### **4. Translate into Pāli**

1. The wicked man gets his sons to shoot birds.
2. The lay devotees will get the monk to preach the doctrine.
3. Women get their children to honour the Buddha's disciples.
4. The young woman will get her sister to speak at the  
assembly.
5. The farmer caused the tree to fall into the pit.
6. You (pl.) will get the flowers sprinkled with water.
7. The king got his ministers to build a monastery.
8. The queen will live in the palace which the king got built.
9. The merchant got his wife to put the goods in boxes.
10. The brahmin got the Buddha's disciple to preach to his  
people.

# Lesson 24

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## 1. Declension of Feminine Nouns ending in *-u*

*Dhenu* - cow

	Singular	Plural
<b>Nom.</b>	dhenu	dhenū, dhenuyo
<b>Voc.</b>	dhenu	dhenū, dhenuyo
<b>Acc.</b>	dhenuṃ	dhenū, dhenuyo
<b>Ins.</b>	dhenuyā	dhenūhi, (dhenūbhi)
<b>Abl.</b>	dhenuyā	dhenūhi, (dhenūbhi)
<b>Dat.</b>	dhenuyā	dhenūnaṃ
<b>Gen.</b>	dhenuyā	dhenūnaṃ
<b>Loc.</b>	dhenuyā, dhenuyam	dhenūsu

## 2. Some nouns similarly declined are as follows:

<i>yāgu</i>	- gruel	<i>kaṇeru</i>	- cow-elephant
<i>kāsu</i>	- pit	<i>dhātu</i>	- element, relic
<i>viḷju</i>	- lightning	<i>sassu</i>	- mother-in-law
<i>raḷju</i>	- rope	<i>vadhu</i>	- daughter-in-law
<i>daddu</i>	- eczema		

## 3. Vocabulary - Verbs

<i>thaketi</i>	- shuts, closes	<i>vibhajati</i>	- divides, distributes
<i>nāseti</i>	- destroys	<i>bhañjati</i>	- breaks
<i>sammajjati</i>	- sweeps	<i>māpeti</i>	- builds, creates
<i>obhāseti</i>	- illuminates	<i>vihimsati</i>	- harms
<i>bhajati</i>	- keeps company	<i>chaddeti</i>	- throws
<i>bandhati</i>	- ties	<i>pattharati</i>	- spreads



## Exercise 24

### 4. Translate into English

1. Vadhū sassuyā dhenuṃ rajjuyā bandhitvā khettaṃ nesi.
2. Ammā yāguṃ pacitvā dāraḱānaṃ datvā mañce nisīdi.
3. Yuvatiyā hattesu ca aṅgulīsu ca daddu atthi.
4. Mayaṃ aṭaviyaṃ carantiyo kaṇeruyo apassimha.
5. Itthī yuvatiyā bhattaṃ pacāpetvā dārikānaṃ thokaṃ thokaṃ vibhaji.
6. Tumhe vijjuyā ālokena guhāyam sayantam sīhaṃ passittha.
7. Yuvatiyā hatthesu kumārehi dinnā mālāyo santi.
8. Vadhū khette kāsūsu patitāni phalāni saṃhari.
9. Brāhmaṇo Buddhassa dhātuyo vibhajitvā bhūpālānaṃ adadi / adāsi.
10. Vadhū sassuyā pāde vandi.
11. Yuvatiyā geham sammajjitabbaṃ hoti.
12. Devatāyo sakalaṃ (entire) vihāraṃ obhāsentiyo Buddhaṃ upasaṅkamimṃsu.
13. Aṭavīsu vasantiyo kaṇeruyo sākḱāyo bhañjitvā khādanti.
14. Ahaṃ rukkhasa chāyāyaṃ nisinnānaṃ dhenūnaṃ ca goṇānaṃ ca tiṇāni adadiṃ / adāsiṃ.
15. Itthī magge gacchantiṃ ammaṃ passitvā rathamhā oruyha taṃ vanditvā rathasmiṃ āropetvā gehaṃ nesi.
16. Vadhū gehassa dvāram thaketvā nahāyitum nadiṃ upasaṅkamitvā yuvatīhi saddhiṃ sallapanṭi nadiyā tīre aṭṭhāsi.
17. Bhūpālo manusse vihiṃsante core nāsetvā dīpaṃ pālesi.
18. Ammā asappurise bhajamāne putte samaṇehi ovādāpesi.
19. Sappurisena kiṇitvā āhaṭehi bhaṇḱehi chaḱḱettabbaṃ natthi.
20. Mā tumhe gāme vasante kassake vihiṃsatha.

**25. Translate into Pāli**

1. The mother took the gold kept in the box and gave it to the daughter.
2. The daughter-in-law honoured the gods with garlands and fruits.
3. If you dig holes, I will plant trees.
4. You (pl.) go to the field and bring the corn home.
5. Cow-elephants wandered in the forest eating plantain trees.
6. I looked at the girls crossing the river by boat.
7. Young women pulled the branches fallen in the pit.
8. The rays of the sun illuminate the world.
9. Singing songs the sisters went to the tank to bathe.
10. The woman tied the cow with a rope and brought it to the field.
11. The daughter-in-law went to Anurādhapura with the mother-in-law to honour the relics of the Buddha.
12. May virtue and wisdom illuminate the minds of men in the world.

# Lesson 25

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## 1. Declension of masculine nouns ending in -i

*Aggi* - fire

	Singular	Plural
<b>Nom.</b>	aggi	aggī / aggayo
<b>Voc.</b>	aggi	aggī / aggayo
<b>Acc.</b>	aggiṃ	aggī / aggayo
<b>Ins.</b>	aggiṇā	aggīhi (aggībhi)
<b>Abl.</b>	aggiṇā / aggimhā / aggismā	aggīhi (aggībhi)
<b>Dat.</b>	aggino / aggissa	aggiṇaṃ
<b>Gen.</b>	aggino / aggissa	aggiṇaṃ
<b>Loc.</b>	aggimhi / aggimiṃ	aggiṣu

## 2. Masculine nouns ending in -i

<i>muni / isi</i> - sage	<i>kapi</i> - monkey
<i>kavi</i> - poet	<i>ahi</i> - serpent
<i>ari</i> - enemy	<i>dīpi</i> - leopard
<i>bhūpati</i> - king	<i>ravi</i> - sun
<i>pati</i> - husband, master	<i>giri</i> - mountain
<i>gahapati</i> - householder	<i>maṇi</i> - gem
<i>adhipati</i> - lord, leader	<i>asi</i> - sword
<i>atithi</i> - guest	<i>rāsi</i> - heap
<i>vyādhi</i> - illness	<i>pāṇi</i> - hand
<i>udadhi</i> - ocean	<i>kucchi</i> - belly
<i>nidhi</i> - (hidden) treasure	<i>muṭṭhi</i> - fist, hammer
<i>vīhi</i> - paddy	

### Exercise 25

#### 3. Translate into English

1. Munayo silaṃ rakkhantā girimhi guhāsu vasiṃsu
2. Ācariyena saddhiṃ viharanto kavi isi hoti.
3. Bhūpati asinā arim paharivā māresi.
4. Pati bhariyāya paṭiyāditaṃ odanaṃ bhuñjitvā khettaṃ agami.
5. Sappurisā gahapatayo bhariyāhi ca puttehi ca gehesu vasantā sukhaṃ vindanti.
6. Nidhiṃ pariyesanto adhipati sahāyakehi saddhiṃ dīpaṃ agacchi.
7. Atithīnaṃ odanaṃ pacanti itthi aggim jālesi.
8. Vyādhinā pīlito naro mañce sayati.
9. Gahapati vihīnaṃ rāsiṃ minanto bhariyāya saddhiṃ kathesi.
10. Dārikā girimhā udentaṃ raviṃ oloketi hasanti.
11. Bhūpatino muṭṭhimhi maṇayo bhavanti.
12. Ari kavino soṇaṃ yaṭṭhiyā paharivā dhāvi.
13. Kavi patinā dinnāṃ maṇiṃ pāṇinā gaṇhi.
14. Nāriyo paṭihi saddhiṃ udadhiṃ gantvā nahāyituṃ ārabhiṃsu.
15. Adhipati atithiṃ khādanīyehi ca bhojanīyehi ca bhojāpesi.
16. Bhūpatinā kattabbāni kammāni adhipatayo na karissanti.
17. Munīhi pariyesitabbaṃ dhammaṃ aham pi uggaṇhituṃ icchāmi.
18. Ahaṃ dīpaṃ jāletvā udakena āsittāni padumāni Buddhassa pūjemi.
19. Tvaṃ girimhi vasante dīpayo oloketuṃ luddakena saha girim āruhasi.

20. Devī parisāya saha sabhāyaṃ nisinnā hoti.
21. Gahapatayo pañhe pucchituṃ ākaṅkhamānā isiṃ upasaṅkamiṃsu.
22. Gahapatīhi puṭṭho isi pañhe vyākari.
23. Nāriyā dhotāni vatthāni gaṇhante kapayo disvā kumārā pāsāṇehi te (them) pahariṃsu.
24. Uyyāne āhiṇḍitvā tiṇaṃ khādantiyo gāvīyo ca goṇā ca ajā ca aṭaviṃ pavisitvā dīpiṃ disvā bhāyiṃsu.
25. Gahapatīhi munayo ca atithayo ca bhojetabbā honti.
26. Ammā mañjūsāya pakkhipitvā rakkhite maṇayo dārikāya ca vadhuṃ ca adadi / adāsi.
27. Yadi tumhe bhūpatiṃ upasankameyyātha mayaṃ rathaṃ paṭiyādessāma.
28. Gahapati coraṃ gīvāya gahetvā pādena kucchiṃ pahari.
29. Sakuṇehi katāni kulāvakāni (nests) mā tumhe bhindatha.
30. Gītaṃ gāyantī yuvati gāvīṃ upasaṅkamma khīraṃ duhituṃ (to milk) ārabhi.
31. Buddhassa dhātuyo vandituṃ mayaṃ vihāraṃ gamimha.
32. Mayaṃ kañṇāyo dhammasālaṃ sammajjitvā kilañjāsu (on mats) nisīditvā dhammaṃ suṇimha.
33. Mayaṃ locanehi rūpāni passāma, sotehi (with ears) saddaṃ (sound) suṇāma, jivhāya rasaṃ sādiyāma (we taste)
34. Te aṭaviyā āhiṇḍantiyo gāvīyo rajjūhi bandhitvā khettaṃ ānesuṃ.
35. Bhariyā vyādhinā pīḷitassa patino hatthaṃ āmasantī taṃ (him) samassāsesi (comforted).
36. Gahapati atithinā saddhiṃ sallapanto sālāya nisinno hoti.
37. Muni saccaṃ adhigantvā manussānaṃ dhammaṃ desetūṃ pabbatamhā oruyha gāme vihāre vasati.

38. Rajjuyā bandhitā gāvī tattha tattha (here and there)  
āhiṇḍītuṃ asakkontī rukkhamūle tiṇaṃ khādati.
39. Devī bhūpatinā saddhiṃ rathena gacchantī anatarāmagge  
(on the way) kasante kassake passi.
40. Mā tuhme akusalaṃ karotha, sace kareyyātha sukhaṃ  
vindituṃ na labhissatha.

#### 4. Translate into Pāli

1. The husbands brought gems from the island for their wives.
2. Sickneses oppress people living in the world.
3. Sitting on the ground the woman measured paddy with a  
*nāḷi*.
4. Householders who do evil do not worship sages.
5. If you dig up the treasure you will get gems.
6. I washed the clothes which were to be washed by the wife.
7. We drank the gruel which was prepared by our mother.
8. You kindle the fire to cook rice and gruel for the guests  
coming from the city.
9. The householder hit with a sword the thief who entered the  
house.
10. The young girl gave grass to the cows standing in the  
shade of the tree.
11. Monkeys dwell on trees, lions sleep in caves, serpents  
move on the ground.
12. If you buy goods from the city and bring, I will sell them  
(*tāni*) to farmers.
13. O wicked man, if you do merit you will experience  
happiness.
14. There are gems and gold in the boxes in my mother's  
house.
15. The sage preached the doctrine to the king's retinue seated  
on the ground.

16. Recluses, sages and poets are honoured by virtuous men.
17. We will get the treasure which is protected by the leader.
18. Do not cut branches of the trees planted in the park.
19. Being released from the cage the birds flew into the sky.
20. We did not see sages crossing the river through psychic power.

# Lesson 26

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## 1. Declension of masculine nouns ending in -ī

### *Pakkhī* - bird

	Singular	Plural
<b>Nom.</b>	pakkhī	pakkhī / pakkhino
<b>Voc.</b>	pakkhī	pakkhī / pakkhino
<b>Acc.</b>	pakkhinam / pakkhiṃ	pakkhī / pakkhino
<b>Ins.</b>	pakkhinā	pakkhīhi (pakkhībhi)
<b>Abl.</b>	pakkhinā / pakkhimhā / pakkhismā	pakkhīhi (pakkhībhi)
<b>Dat.</b>	pakkhino / pakkhissa	pakkhīnam
<b>Gen.</b>	pakkhino / pakkhissa	pakkhīnam
<b>Loc.</b>	pakkhini / pakkhimhi / pakkhimiṃ	pakkhīsu

It should be noted that this declension differs from the *aggi* declension only in the nominative, vocative and accusative cases. The rest agrees with it, the only exception being *pakkhini* in the locative singular, for which there is no corresponding form in the *aggi* declension.

## 2. Masculine nouns ending in -ī

<i>hatthī</i> / <i>karī</i>	- elephant	<i>dāṭhī</i>	- tusker
<i>sāmī</i>	- lord, husband	<i>dīghajīvī</i>	- one with long life
<i>seṭṭhī</i>	- banker	<i>balī</i>	- powerful one
<i>sukhī</i>	- one who is happy	<i>vaḍḍhakī</i>	- carpenter
<i>manṭī</i>	- minister	<i>sārathī</i>	- charioteer
<i>sikhī</i>	- peacock	<i>kuṭṭhī</i>	- leper
<i>pāṇī</i>	- living being	<i>pāpakārī</i>	- evil doer



## Exercise 26

### 3. Translate into English

1. Pakkhī gāyanto sākhāyaṃ nisīdati.
2. Gāviṃ rajjuyā muñcamānā ammā khetto ʘhitā hoti.
3. Kaññāyo sabhāyaṃ naccantiyo gāyiṃsu.
4. Seṭṭhī mahantaṃ (much) dhaṇaṃ vissajjetvā samaṇānaṃ vihāraṃ kārapesi.
5. Hatthino ca kaṇeruyo ca aṭaviyaṃ āhiṇḍanti.
6. Pāpakārī pāpāni paṭicchādetvā sappuriso viya (like) sabhāyaṃ nisinno seṭṭhinā saddhiṃ kathesi.
7. Sappurisā dīghajīvino hontu, puttā sukhino bhavantu.
8. Vāṇijo nagaramhā bhaṇḍāni kiṇitvā piṭakesu pakkhipitvā rajjuyā bandhitvā āpaṇaṃ pesesi.
9. Sārathinā āhaṭe rathe vaḍḍhakī nisinno hoti.
10. Sabbe (all) pāṇino dīghajīvino na bhavanti / honti.
11. Ammā vaḍḍhakinā gehaṃ kārapetvā dārikāhi saha tattha (there) vasi.
12. Mayaṃ maṇayo vatthena veṭhetvā mañjūsāyaṃ nikkhipitvā bhariyānaṃ pesayimha.
13. Muni pāpakāriṃ pakkosāpetvā dhammaṃ desetvā ovadi.
14. Balinā bhūpatino dinnaṃ kariṃ oloketuṃ tumhe sannipatittha.
15. Ahaṃ seṭṭhī kuṭṭhiṃ pakkosāpetvā bhojanaṃ (food) dāpesiṃ.
16. Sace girimhi sikhino vasanti, te (them) passituṃ ahaṃ giriṃ āruhituṃ ussahissāmi.
17. Bhūpati sappuriso abhavi / ahosi; mantino pāpakārino abhaviṃsu / ahesuṃ.
18. Balinā kārapitesu pāsādesu seṭṭhino puttā na vasimṃsu.
19. Sabbe pāṇino sukhaṃ pariyesamānā jīvanti, kammāni karonti.

20. Sāmī maṇayo ca suvaṇṇaṃ ca kiṇitvā bhariyāya adadi / adāsi.
21. Asanisaddaṃ (sound of thunder) sutvā girimhi sikhino naccituṃ ārabhiṃsu.
22. Mā balino pāpakārī hontu / bhavantu.
23. Sappurisā kusalaṃ karontā, manussehi puññaṃ kārentā, sukhino bhavanti.
24. Kavi asinā ariṃ pahari; kaviṃ paharituṃ asakkonto ari kuddho ahosi.
25. Kapayo rukkhesu carantā pupphāni ca chindiṃsu.

#### 4. Translate into Pāli

1. Followed by the evil hunter the elephants ran in the forest.
2. The leper took the garments given by the husband.
3. Leopards living in the forest do not fear lions living in the caves.
4. Singing a song, the boys danced with the girls in the hall.
5. Mothers with their daughters spread lotuses on the flower altar (*pupphāsane*).
6. If the boys drink liquor, the girls will become angry and will not sing.
7. The farmer got angry with the evil doer (use gen.) who harassed the cows grazing in the field.
8. The banker got the carpenter to build a mansion for his sons.
9. May the deities protect the good king governing the island righteously.
10. May all (*sabbe*) living beings live long happily.

# Lesson 27

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## 1. Declension of masculine nouns ending in -u

*Garu* = Teacher

	Singular	Plural
<b>Nom.</b>	garu	garū, garavo
<b>Voc.</b>	garu	garū, garavo
<b>Acc.</b>	garuṃ	garū, garavo
<b>Ins.</b>	garunā	garūhi (garūbhi)
<b>Abl.</b>	garunā	garūhi (garūbhi)
<b>Dat.</b>	garuno, garussa	garūnaṃ
<b>Gen.</b>	garuno, garussa	garūnaṃ
<b>Loc.</b>	garumhi, garusmiṃ	garūsu

## 2. Masculine nouns ending in -u

<i>bhikkhu</i>	- monk	<i>ākhu</i>	- rat
<i>bandhu</i>	- relation	<i>ucchu</i>	- sugar cane
<i>taru</i>	- tree	<i>veḷu</i>	- bamboo
<i>bahu</i>	- arm	<i>kaṭacchu</i>	- spoon
<i>sindhu</i>	- sea	<i>sattu</i>	- enemy
<i>pharasu</i>	- axe	<i>setu</i>	- bridge
<i>pasu</i>	- beast	<i>ketu</i>	- banner
		<i>susu</i>	- young one

## 3. Declension of masculine nouns ending in -ū

*Vidū* - wise man

	Singular	Plural
<b>Nom.</b>	vidū	vidū, viduno
<b>Voc.</b>	vidū	vidū, viduno
<b>Acc.</b>	viduṃ	vidū, viduno

The rest is similar to the *garu* declension.

#### 4. Masculine nouns ending in -ū

- pabhū* - eminent person  
*sabbaññū* - omniscient one  
*viññū* - wise man  
*vadaññū* - philanthropist  
*atthaññū* - benevolent man  
*mattaññū* - moderate or abstemious man

#### 5. Translate into English

1. Bhikkhavo Tathāgatassa sāvakā honti.
2. Bandhavo ammaṃ passituṃ nagaramhā gāmaṃ āgamiṃsu.
3. Coro āraññe taravo chindituṃ pharasuṃ ādāya gacchi / agami.
4. Sīhā ca dīpayo ca aṭaviyaṃ vasante pasavo māretvā khādanti.
5. Sappurisā viññuno bhavanti.
6. Bhūpati mantīhi saddhiṃ sindhuṃ taritvā sattavo paharivā jinituṃ ussahi.
7. Ammā kaṭacchunā dārikaṃ odanaṃ bhojāpesi.
8. Hatthino ca kaṇeruyo ca ucchavo ākaḍḍhitvā khādiṃsu.
9. Bhūpatissa mantino sattūnaṃ ketavo āhariṃsu.
10. Setumhi nisinno bandhu taruno sākhaṃ hatthena ākaḍḍhi.
11. Uyyāne ropitesu veḷūsu pakkhino nisīditvā gāyanti.
12. Sace pabhuno atthaññū honti manussā sukhino gāme viharituṃ sakkonti.
13. Sabbaññū Tathāgato dhammena manusse anusāsati.
14. Mattaññū sappurisā dīghajīvino ca sukhino ca bhaveyyuṃ.
15. Viññūhi anusāsītā mayaṃ kumārā sappurisā bhavituṃ ussahimha.
16. Mayaṃ ravino ālokena ākāse uḍḍente pakkhino passituṃ sakkoma.

17. Tumhe pabhuno hutvā dhammena jīvitum vāyameyyātha.
18. Ahaṃ dhammaṃ desentaṃ bhikkhuṃ jānāmi.
19. Ahayo ākhavo khādantā aṭaviyā vammikesu (anthills) vasanti.
20. Vanitāya sassu bhaginiyā ucchavo ca padumāni ca adadi / adāsi.

## 6. Translate into Pāli

1. Crossing the bridge the enemy has entered the island.
2. You shall not cut bamboos with axes, you may with saws.
3. King's ministers tied banners on the bridge and on trees.
4. The beasts fed the young ones with rats.
5. Wise men became eminent people.
6. The monk was a relation of the king who rules the island.
7. The trees cut by the enemy fell into the sea.
8. With the fist the mother hit the dog which was trying to bite the girl.
9. Kings protect recluses, brahmins, men and beasts living in the island.
10. Mother's sister killed a rat with a bamboo.
11. The teacher sent sugar-cane to the tuskers' young ones.
12. Seeing a monkey trying to enter the house the husband closed the door.

# Lesson 28

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## 1. Declension of masculine nouns ending in *-u* / *-ar*

Some masculine nouns have two bases ending in *-u* and *-ar*. They express the agent or a relationship.

*Satthu* / *satthar* - teacher (lit., he who admonishes)

	Singular	Plural
<b>Nom.</b>	satthā	satthāro
<b>Voc.</b>	satthā, sattha	satthāro
<b>Acc.</b>	satthāraṃ	satthāro
<b>Ins.</b>	satthārā	satthārechi, satthūhi
<b>Abl.</b>	satthārā	satthārechi, satthūhi
<b>Dat.</b>	satthu, satthuno, satthussa	satthārānaṃ, satthūnaṃ
<b>Gen.</b>	satthu, satthuno, satthussa	satthārānaṃ, satthūnaṃ
<b>Loc.</b>	satthari	satthāresu, satthūsu

## 2. Some words similarly declined are as follows:

<i>kattu</i>	- doer	<i>jetu</i>	- victor
<i>gantu</i>	- goer	<i>vinetu</i>	- disciplinarian
<i>sotu</i>	- hearer	<i>viññātu</i>	- knower
<i>dātu</i>	- giver	<i>bhattu</i>	- husband
<i>netu</i>	- leader	<i>nattu</i>	- grandson
<i>vattu</i>	- sayer		

N.B. Though *bhattu* and *nattu* are nouns expressing relationships they are declined like agent nouns such as *satthā*, as in Sanskrit.

3. **Masculine nouns expressing relationships** such as *pitu* (father), and *bhātu* (brother) are declined somewhat differently as follows:

**Pitu / pītar = father**

**Bhātu / bhātar = brother**

	Singular		Plural	
<b>Nom.</b>	pitā	bhātā	pitaro	bhātarō
<b>Voc.</b>	pitā, pita	bhātā, bhāta	pitaro	bhātarō
<b>Acc.</b>	pitaraṃ	bhātaraṃ	pitaro	bhātarō
<b>Ins.</b>	pitārā	bhātārā	pitarehi, pitūhi	bhātarehi, bhātūhi
<b>Abl.</b>	pitārā	bhātārā	pitarehi, pitūhi	bhātarehi, bhātūhi
<b>Dat.</b>	pitū	bhātu	pitārānaṃ	bhātārānaṃ
	pituno	bhātuno		
<b>Gen.</b>	pitussa	bhātussa	pitūnaṃ	bhātūnaṃ
<b>Loc.</b>	pitari	bhātari	pitaresu, pitūsu	bhātaresu, bhātūsu

#### 4. Feminine nouns expressing relationships are declined as follows:

**Mātu / Mātar = mother**

	Singular	Plural
<b>Nom.</b>	mātā	mātarō
<b>Voc.</b>	mātā, māta, māte	mātarō
<b>Acc.</b>	mātaraṃ	mātarō
<b>Ins.</b>	mātārā, mātuyā	mātarehi, mātūhi
<b>Abl.</b>	mātārā, mātuyā	mātarehi, mātūhi
<b>Dat.</b>	mātu, mātuyā, mātāya	mātārānaṃ, mātūnaṃ, mātānaṃ
<b>Gen.</b>	mātu, mātuyā, mātāya	mātārānaṃ, mātūnaṃ, mātānaṃ
<b>Loc.</b>	mātari, mātuyā, mātuyāṃ	mātaresu, mātūsu

*Dhītu* (daughter) and *duhitu* (daughter) are similarly declined.

## Exercise 28

### 5. Translate into English

1. Sathhā bhikkhūnaṃ dhammaṃ desento rukkhassa chāyāya nisinno hoti.
2. Puññāni kattāro bhikkhūnaṃ ca tāpasānaṃ ca dānaṃ denti.
3. Sace sathhā dhammaṃ deseyya viññātāro bhavissanti.
4. Bhūpati dīpasmimṃ jetā bhavatu.
5. Pitā dhītaraṃ ādāya vihāraṃ gantvā sathhāraṃ vandāpesi.
6. Viññātāro loke manussānaṃ netāro hontu / bhavantu.
7. Bhātā pitarā saddhiṃ mātuyā pacitaṃ yāguṃ bhuñji.
8. Bhattā nattārehi saha kīlantaṃ kapiṃ disvā hasanto aṭṭhāsi (stood).
9. Setuṃ kattāro veḷavo bandhitvā nadiyā tīre ṭhapesuṃ.
10. Sindhuṃ taritvā dīpaṃ gantāro sattūhi hatā honti.
11. Bhariyā bhattu sāṭake rajakena dhovāpesi.
12. Netuno kathaṃ sotāro uyyāne nisinnā suriyena pīlitaṃ honti.
13. Dātārehi dinnāni vatthāni yācakehi na vikkiṇitabbāni honti.
14. Rodantassa nattussa kujjhitvā vanitā taṃ (him) hatthena pahari.
15. Vinetuno ovādaṃ (advice) sutvā bandhavo sappurisā abhaviṃsu / ahesuṃ.
16. Gehesu ca aṭavīsu ca vasante ākhavo ahayo khādanti.
17. Nattā mātaraṃ yāguṃ yācanto bhūmiyaṃ patitvā rodanti.
18. Tumhe bhātārānaṃ ca bhaginīnaṃ ca mā kujjitha.
19. Dīpaṃ gantārehi nāvāya sindhu taritabbo hoti.
20. Pubbakā (ancient) isayo mantānaṃ (magic spells) kattāro ca mantānaṃ pavattāro (reciters) ca abhaviṃsu / ahesuṃ.



21. Mattaññū dātā nattārānaṃ thokaṃ thokaṃ modake  
(sweets) dadim̐su / adam̐su.
22. Atthaññū netāro manusse sappurise karontā vinetāro  
bhavanti.
23. Mātā dhītaraṃ ovaḍantī sīsaṃ (head) cumbitvā (kissed)  
bāhuṃ āmasitvā samassāsesi.
24. Vadaññū brāhmaṇo khudāya piḷente yācake dīsvā pahūtaṃ  
(much) bhojanaṃ (food) dāpesi.
25. Sārathinā āhaṭe veḷavo gahetvā vaḍḍhakī sālāṃ māpesi.

## 6. Translate into Pāli

1. Father and mother went with the brother to see the sister.
2. Evil doers will not live long happily.
3. May the king, together with his retinue, become victorious.
4. Mother's brother is the uncle.
5. The enemies of my brothers tied banners on trees and  
bamboos.
6. The house builder gave bamboos to the grandsons.
7. Brother gave food to (my) daughter with a spoon.
8. The Buddha is the teacher of gods and men.
9. May you (pl.) be speakers of the truth.
10. Good husbands are kind (*kāruṇikā*) to their wives like  
gods.
11. Let good men become powerful ministers to govern the  
island.
12. The powerful kings were victorious.

# Lesson 29

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## 1. Declension of Neuter nouns ending in *-i*

*Aṭṭhi* = bone, seed

	Singular	Plural
<b>Nom.</b>	aṭṭhi	aṭṭhī, aṭṭhīni
<b>Voc.</b>	aṭṭhi	aṭṭhī, aṭṭhīni
<b>Acc.</b>	aṭṭhiṃ	aṭṭhī, aṭṭhīni
<b>Ins.</b>	aṭṭhinā	aṭṭhīhi, (aṭṭhībhi)
<b>Abl.</b>	aṭṭhinā	aṭṭhīhi, (aṭṭhībhi)
<b>Dat.</b>	aṭṭhino, aṭṭhissa	aṭṭhīnaṃ
<b>Gen.</b>	aṭṭhino, aṭṭhissa	aṭṭhīnaṃ
<b>Loc.</b>	aṭṭhini, aṭṭhimhi, aṭṭhismiṃ	aṭṭhīsu

N.B. This declension is similar to the *aggi* declension except in the nominative, vocative and accusative cases.

## 2. Neuter nouns ending in *-i*

<i>vāri</i>	- water	<i>dadhi</i>	- curds
<i>akkhi</i>	- eye	<i>acci</i>	- flame
<i>sappi</i>	- ghee	<i>satthi</i>	- thigh

## 3. Declension of neuter nouns ending in *-u*

*Cakkhu* = eye

	Singular	Plural
<b>Nom.</b>	cakkhu	cakkhū, cakkhūni
<b>Voc.</b>	cakkhu	cakkhū, cakkhūni
<b>Acc.</b>	cakkhuṃ	cakkhū, cakkhūni

The rest is similar to the declension of *garu*.

#### 4. Neuter nouns ending in -u

<i>dhanu</i>	- bow		<i>dāru</i>	- firewood
<i>madhu</i>	- honey		<i>ambu</i>	- water
<i>assu</i>	- tear		<i>vasu</i>	- wealth
<i>jāṇu / jaṇṇu</i>	- knee		<i>vatthu</i>	- ground, base, site, estate

#### 5. Vocabulary - Verbs

<i>anukampati</i>	- feels compassionate
<i>vāceti</i>	- teaches
<i>sammisseti</i>	- mixes
<i>pabbajati</i>	- renounces, becomes ordained
<i>vippakirati</i>	- scatters, (pp. <i>vippakiṇṇa</i> )
<i>parājeti</i>	- defeats
<i>anugacchati</i>	- follows
<i>pattheti</i>	- aspires, hopes
<i>samijjhati</i>	- fulfils, succeeds
<i>pavatteti</i>	- sets in motion
<i>(assūni) pavatteti</i>	- sheds tears
<i>vibhajati</i>	- distributes, analyses

### Exercise 29

#### 6. Translate into English

1. Gehaṃ pavisantam ahiṃ disvā kaññā bhāyivā assūni pavattentī roditum ārabhi.
2. Dīpinā hatāya gāviyā aṭṭhīni bhūmiyaṃ vippakiṇṇāni honti.
3. Nadiyā vārinā vatthāni dhovanto pitā nahāpetum puttam pakkosi.
4. Tvaṃ sappinā ca madhunā ca sammissetvā odanam bhuñjissasi.
5. Mayaṃ khīramhā dadhiṃ labhāma.

6. Bhikkhu dīpassa acciṃ olokeno aniccasaññaṃ (perception of impermanence) vaḍḍhento (developing) nisīdi.
7. Pāpakāri luddako dhanuṃ ca sare ca ādāya aṭaviṃ pavitṭho.
8. Sattu amaccassa satthiṃ asīnā paharivā aṭṭhiṃ chindi.
9. Ahaṃ sappinā pacitaṃ odanaṃ madhunā bhunṅjituṃ na icchāmi.
10. Nattā hatthehi ca jaṇṇūhi ca gacchantaṃ yācakaṃ disvā anukampamāno bhojanaṃ ca vatthaṃ ca dāpesi.
11. Dārūni saṃharantiyo itthiyo aṭaviyaṃ āhiṇḍanti gāyimsu.
12. Ambūmhi jātāni padumāni na ambunā upalittāni (smeared) honti.
13. Manussā nānākammāni (various work) katvā vasuṃ saṃharitvā puttadāre (children and wife) posetuṃ ussahanti.
14. Bhattā mātuyā akkhīsu assūni disvā bhariyāya kujjhi.
15. Pitā khettavattḥūni puttānaṃ ca nattārānaṃ ca vibhajivā vihāraṃ gantvā pabbaji.
16. Pakkhīhi khāditānaṃ phalānaṃ aṭṭhīni rukkkhamūle patitāni honti.
17. Ācariyo sissānaṃ (pupils) sippaṃ (art) vācento te anukampamāno dhammena jīvitūṃ anusāsi.
18. Bodhisatto samaṇo māraṃ (the evil one) parājetvā Buddhō bhavi / ahosi.
19. Buddhaṃ passivā dhammaṃ sotuṃ patthentā narā dhammaṃ carituṃ vāyamanti.
20. Sace sappurisānaṃ sabbā patthanā (fem. aspirations) samijjheyuṃ manussā loke sukhaṃ vindeyyuṃ.
21. Vyādhinā pīḷitā mātā assūni pavattenti dhītuyā gehaṃ āgantvā mañce sayitvā yāguṃ yāci.
22. Mātaraṃ anukampamānā dhītā khippaṃ (soon) yāguṃ paṭiyādetvā mātuyā mukhaṃ (face) dhovivā yāguṃ pāyesi.

23. Pitarā puṭṭhaṃ pañhaṃ bhattā sammā (correctly) vibhajitvā upamāya (with a smile) atthaṃ vyākari / vyākāsi.
24. Luddako aṭaviyā bhūmiyaṃ dhaññaṃ vippakiritvā mige palobhetvā (tempting) māretuṃ ussahi.
25. Dhaññaṃ khādantā migā āgacchantāṃ luddakaṃ disvā vegena (speedily) dhāvimsu.

## 7. Translate into Pāli

1. He saw the bones of the animals killed by the leopard in the forest.
2. You (pl.) will bathe in the river water.
3. There are tears in the eyes of the daughter who is a young girl.
4. The farmer sells ghee and curd to the merchants.
5. The flames of the lamps danced in the wind (*vātena*).
6. There is eczema on the feet of the enemy.
7. The bee (*bhamara / madhukara*) collects honey from flowers without hurting them.
8. The woman bringing firewood from the forest fell into the river.
9. Planting trees in the fields and gardens men try to collect wealth.
10. The husband brought a gem for the wife from the city.

# Lesson 30

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## 1. Declension of Adjectives ending in *-vantu* and *-mantu*

Attributive adjectives ending in *-vantu* and *-mantu* can be declined in all three genders. They agree with the nouns they qualify in gender, number and case.

### Masculine Gender

#### *Guṇavantu* - virtuous

	Singular	Plural
<b>Nom.</b>	guṇavā, guṇavanto	guṇavanto, guṇavantā
<b>Voc.</b>	guṇavā, guṇava, guṇavanta	guṇavanto, guṇavantā
<b>Acc.</b>	guṇavantam	guṇavanto, guṇavante
<b>Ins.</b>	guṇavatā, guṇavantena	guṇavantehi (guṇavantebhi)
<b>Abl.</b>	guṇavatā, guṇavantamhā, guṇavantasmā	guṇavantehi (guṇavantebhi)
<b>Dat.</b>	guṇavato, guṇavantassa	guṇavatam, guṇavantānam
<b>Gen.</b>	guṇavato, guṇavantassa	guṇavatam, guṇavantānam
<b>Loc.</b>	guṇavati, guṇavante, guṇavantamhi, guṇavantasmim	guṇavantesu

(Note the similarities of this declension to the declension of the present participle masculine gender ending in *-nta*). Adjectives ending in *-mantu* are declined as *cakkhumā*, *cakkhumanto* etc.

## Neuter Gender

### *Ojavantu* - nourishing

	Singular	Plural
<b>Nom.</b>	ojavantam	ojavantāni
<b>Acc.</b>	ojavantam	ojavantāni

The rest is similar to the declension of masculine adjectives ending in *-vantu* and *-mantu*.

## Feminine Gender

*Guṇavatī* / *guṇavantī* and *cakkhumatī* / *cakkhumantī* are the feminine forms of the adjectives ending in *-vantu* and *-mantu*. They are declined like *kumārī*, i.e. feminine nouns ending in *-ī*.

### 2. Adjectives ending in *-vantu* and *-mantu*

<i>dhanavantu</i> - rich	<i>cakkhumantu</i> - having eyes
<i>Bhagavantu</i> - the Fortunate one, the Buddha	<i>balavantu</i> - powerful
<i>yasavantu</i> - famous	<i>paññavantu</i> - wise
<i>kulavantu</i> - of good family	<i>puññavantu</i> - fortunate, meritorious
<i>sotavantu</i> - attentive, having ears	<i>phalavantu</i> - fruitful
<i>sīlavantu</i> - virtuous	<i>himavantu</i> - Himalayas, possessor of snow
<i>saddhāvantu</i> - devoted	<i>vaṇṇavantu</i> - colourful
<i>satimantu</i> - mindful	<i>bhānumantu</i> - sun, radiant
	<i>buddhimantu</i> - intelligent

*bandhumantu* - having relations

### Exercise 30

### 3. Translate into English

1. Balavantehi bhūpatīhi arayo parājītā honti.

2. Mayaṃ cakkhūhi bhānumantassa suriyassa rasmiyo oloketuṃ na sakkoma.
3. Bhikkhavo Bhagavatā desitaṃ dhammaṃ sutvā satimantā bhavituṃ vāyamiṃsu.
4. Sīlavantā upāsakā Bhagavantam vanditvā dhammaṃ sutvā satimantā bhavituṃ vāyamiṃsu.
5. Paññavantehi icchitaṃ patthitaṃ samijjhissati.
6. Kulavato bhātā Bhagavatā saha mantento bhūmiyaṃ pattharītāya kilañjāyaṃ (mat) nisinno ahoṣi.
7. Phalavantesu tarūsu nisinnā pakkhino phalāni khāditvā aṭṭhīni bhūmiyaṃ pātesuṃ.
8. Himavati bahū (many) pasavo ca pakkhī ca uragā (reptiles) ca vasanti.
9. Sīlavantā dhammaṃ sutvā cakkhumantā bhavituṃ ussahissanti.
10. Guṇavato bandhu sīlavatiṃ pañhaṃ pucchi.
11. Guṇavatī yuvatī sīlaṃ rakkhantī mātaraṃ posesi.
12. Yasavatiyā bandhavo balavanto pabhuno abhaviṃsu.
13. Dhanavantassa sappurisassa bhariyā puññavatī ahoṣi.
14. Sīlavantesu vasantā asappurisā pi guṇavantā bhaveyyuṃ.
15. Sīlavatiyo mātaro putte guṇavante kātuṃ ussahanti.
16. Buddhimā puriso pāpaṃ karonte putte anusāsituṃ paññavantam bhikkhuṃ pakkosi.
17. Kulavato nattā sīlavatā bhikkhunā dhammaṃ sutvā pasāditvā gehaṃ pahāya bhikkhūsu pabbaji.
18. Balavantā pabhuno guṇavanto bhavantu.
19. Dhanavantā balavantā kadāci karahaci (seldom) guṇavantā bhavanti.
20. Himavantasmā āgato paññavā isi sīlavatiyā mātuyā uyyāne atithi ahoṣi.
21. Dubbalaṃ (weak) sīlavatiṃ itthiṃ disvā anukampamānā dhanavatī taṃ (her) posesi.
22. Himavati phalavantā taravo na chinditabbā honti.



23. Dhammassa viññātāro yasavantā bhavituṃ na ussahanti.
24. Bandhumā balavā hoti, dhanavā bandhumā hoti.
25. Sīlavatī rājinī guṇavatīhi itthīhi saddhiṃ sālāyaṃ nisīditvā yasavatiyā kaññāya kathaṃ suṇi.
26. Guṇavā puriso rukkhamhā ojavantāni phalāni ocinitvā vihāre vasantānaṃ silavantānaṃ bhikkhūnaṃ vibhaji.
27. Balavatiyā rājiniyā amaccā dhammena dīpe manusse pālesuṃ.
28. Yasavantīnaṃ nārīnaṃ dhītaro pi yasavantiyo bhavissanti.
29. Paññavantiyā yuvatiyā puṭṭho dhanavā pañhaṃ vyākātuṃ asakkonto sabhāyaṃ nisīdi.
30. Bhānumā suriyo manussānaṃ ālokaṃ deti.

#### 4. Translate into Pāli

1. Sages living in the Himalaya sometimes (*kadāci*) come to towns.
2. Mindful monks preached the doctrine to wise lay devotees.
3. Fortunate people have virtuous friends and relations.
4. Rich merchants go from village to village selling goods.
5. The virtuous girl was the wife of the rich teacher.
6. The intelligent monk answered the question asked by the powerful eminent person.
7. There are garlands in the hand of the virtuous girl.
8. The rich are famous, the wise are virtuous.
9. You (pl.) do not avoid virtuous and wise men.
10. The Fortunate One is living in the famous island ruled by the powerful king.
11. If a wise monk lives in the village, people will become virtuous.
12. May men of good families become virtuous and wise.
13. People will follow the rich and powerful.
14. The famous king defeated the powerful enemy who has many relations.
15. People with eyes see the radiant sun.

# Lesson 31

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## 1. Declension of Personal Pronouns

The first personal pronoun *amha*

	Singular		Plural	
<b>Nom.</b>	ahaṃ	= I	mayamaṃ, amhe	= we
<b>Acc.</b>	maṃ, mamaṃ	= me	amhe, amhākaṃ, no	= us
<b>Ins.</b>	mayā, me		amhehi, no	
<b>Abl.</b>	mayā		amhehi	
<b>Dat.</b>	mama, mayamaṃ, mamaṃ, me		amhamaṃ, amhākaṃ, no	
<b>Gen.</b>	mama, mayamaṃ, mamaṃ, me		amhamaṃ, amhākaṃ, no	
<b>Loc.</b>	mayi		amhesu	

## 2. The second personal pronoun *tumha*

	Singular		Plural	
<b>Nom.</b>	tvaṃ, tuvaṃ	= you	tumhe	= you
<b>Acc.</b>	taṃ, tavaṃ, tuvaṃ		tumhe, tumhākaṃ, vo	
<b>Ins.</b>	tvayā, tayā, te		tumhehi, vo	
<b>Abl.</b>	tvayā, tayā		tumhehi, vo	
<b>Dat.</b>	tava, tuyamaṃ, te		tumhamaṃ, tumhākaṃ, vo	
<b>Gen.</b>	tava, tuyamaṃ, te		tumhamaṃ, tumhākaṃ, vo	
<b>Loc.</b>	tvayi, tayi		tumhesu	

### Exercise 31

#### 3. Translate into English

1. Mama ācariyo maṃ vācento potthakaṃ (book) likhi (wrote).
2. Mayaṃ bhaginī gilānaṃ (sick) pitaraṃ posesi.
3. Dātāro bhikkhūnaṃ dānaṃ dentā amhe pi bhojāpesuṃ.
4. Tumhākaṃ dhītaro kuhiṃ (where) gamissanti?
5. Amhākaṃ dhītaro sathāraṃ namassituṃ Veḷuvanaṃ gamissanti.
6. Amhaṃ kammāni karontā dāsā (servants) pi sappurisā bhavanti.
7. Amhehi katāni puññāni ca pāpāni ca amhe anubandhanti.
8. Tayā kītāni bhaṇḍāni tava dhītā mañjūsāsu pakkhipitvā ṭhapesi.
9. Kulavantā ca caṇḍālā (outcasts) ca amhesu bhikkhūsu pabbajanti.
10. Amhākaṃ uyyāne phalavantesu tarūsu vaṇṇavantā pakkhino caranti.
11. Uyyānaṃ āgantvā tiṇāni khādantā migā amhe passitvā bhāyitvā aṭaviṃ dhāvimsu.
12. Amhākaṃ bhattāro nāvāya udadhiṃ taritvā dīpaṃ pāpuṇimsu.
13. Amhaṃ bhūpatayo balavantā jetāro bhavanti.
14. Tumhākaṃ nattāro ca mama bhātāro ca sahayakā abhaviṃsu / ahesuṃ.
15. Tumhehi āhaṭāni cīvarāni mama mātā bhikkhūnaṃ pūjesi.
16. Uyyāne nisinno ahaṃ nattārehi kīḷantaṃ tavaṃ apassiṃ.
17. Dhaññaṃ minanto ahaṃ tayā saddhiṃ kathetuṃ na sakkomi.
18. Ahaṃ tava na kujjhāmi, tvam me kujjhasi.

19. Mama dhanavanto bandhavo viññū viduno bhavanti.
20. Dīpassa accinā ahaṃ tava chāyaṃ passituṃ sakkomi.
21. Amhākaṃ bhūpatayo jetāro hutvā pāsādesu ketavo ussāpesum (hoisted).
22. Bhātuno puttā mama gehe viharantā sippaṃ uggaṇhimsu.
23. Tava duhitā bhikkhuno ovāde thatvā patino kāruṇikā sakhī (friend) ahoṣi.
24. Kusalaṃ karontā netāro saggamaṃ gantāro bhavissanti.
25. Sace coro gehaṃ pavisati sīsaṃ bhinditvā nāsetabbo hoti.
26. Amhākaṃ sattuno hatthesu ca pādesu ca daddu atthi.
27. Sīlavantā buddhimantehi saddhim loke manussānaṃ hitasukhāya (for welfare and happiness) nānā kammāni karonti.
28. Sace susūnaṃ vinetā kāruniko hoti, te sotavantā susavo gunavantā bhavissanti.
29. Mayaṃ khīramhā dadhi ca dadhimhā sappaṃ ca labhāma.
30. Mayaṃ sappaṃ ca madhuṃ ca sammissetvā bhojanaṃ paṭiyādetvā bhuñjissāma.

#### 4. Translate into Pāli

1. May our sons and grandsons live long and happily.
2. Trees should not be cut by us or by you.
3. Your king went to the island with the ministers and defeated the enemy.
4. I picked up the seeds which were scattered on the ground by you.
5. Our teacher who was wise and famous taught us the doctrine.
6. A bird taking a fruit by the beak was seen by you.
7. My grandson wishes to become a doctor.
8. You (pl.) saw sages living in caves in the Himalaya mountain.

9. May our sons and daughters become rich and virtuous.
10. My grandson will become a disciple of yours.
11. May you be rich and famous.
12. The bee (*madhukara*) is standing on the lotus born (*jāta*) in the water.
13. The devoted lay devotee gave a flower to the young girl of good family.
14. The famous young girl has a colourful gem in her hand.
15. The radiant sun illuminates the world.

# Lesson 32

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## 1. Declension of Pronouns

There are relative pronouns, demonstrative pronouns and interrogative pronouns of all three genders. They are declined in all cases except the vocative. They become adjectives when they qualify other nouns.

## 2. Masculine gender, singular number

	Relative Pronoun	Demonstrative Pronoun	Interrogative Pronoun
<b>Nom.</b>	yo = he who	so = he, that	ko = who
<b>Acc.</b>	yam	taṃ	kaṃ
<b>Ins.</b>	yena	tena	kena
<b>Abl.</b>	yamhā, yasmā	tamhā, tasmā	kasmā, kismā
<b>Dat.</b>	yassa	tassa	kassa, kissa
<b>Gen.</b>	yassa	tassa	kassa, kissa
<b>Loc.</b>	yamhi, yasmiṃ	tamhi, tasmīṃ	kamhi, kasmīṃ kimhi, kismīṃ

## 3. Neuter Gender, singular number

<b>Nom.</b>	yam = that which	taṃ = it, that	kim = which
<b>Acc.</b>	yam	taṃ	kim

The rest is similar to the masculine declension

#### 4. Feminine gender, singular number

	Relative Pronoun	Demonstrative Pronoun	Interrogative Pronoun
<b>Nom.</b>	yā = she, who	sā = she, that	kā = who
<b>Acc.</b>	yam	taṃ	kaṃ
<b>Ins.</b>	yāya	tāya	kāya
<b>Abl.</b>	yāya	tāya	kāya
<b>Dat.</b>	yassā, yāya	tassā, tāya	kassā, kāya
<b>Gen.</b>	yassā, yāya	tassā, tāya	kassā, kāya
<b>Loc.</b>	yassam, yāyam	tassam, tāyam	kassam, kāyam

#### 5. Masculine gender, plural number

<b>Nom.</b>	ye = they, who	te = they, those	ke = who
<b>Acc.</b>	ye	te	ke
<b>Ins.</b>	yehi	tehi	kehi
<b>Abl.</b>	yehi	tehi	kehi
<b>Dat.</b>	yesam(yesānaṃ)	tesam (tesānaṃ)	kesam (kesānaṃ)
<b>Gen.</b>	yesam(yesānaṃ)	tesam (tesānaṃ)	kesam (kesānaṃ)
<b>Loc.</b>	yesu	tesu	kesu

#### 6. Neuter gender, plural

<b>Nom.</b>	yāni, ye = those, which	tāni, te = those	kāni, ke = which
<b>Acc.</b>	yāni, ye	tāni, te	kāni, ke

The rest is similar to the masculine declension

## 7. Feminine gender, plural number

	Relative Pronoun	Demonstrative Pronoun	Interrogative Pronoun
<b>Nom.</b>	yā, yāyo = they, who	tā, tāyo = they, those	kā, kāyo = who
<b>Acc.</b>	yā, yāyo	tā, tāyo	kā, kāyo
<b>Ins.</b>	yāhi	tāhi	kāhi
<b>Abl.</b>	yāhi	tāhi	kāhi
<b>Dat.</b>	yāsaṃ (yāsānaṃ)	tāsaṃ (tāsānaṃ)	kāsaṃ(kāsānaṃ)
<b>Gen.</b>	yāsaṃ (yāsānaṃ)	tāsaṃ (tāsānaṃ)	kāsaṃ(kāsānaṃ)
<b>Loc.</b>	yāsu	tāsu	kāsu

## 8. The indefinite particle *ci*

The indefinite particle *ci* (Skt. *cid*) is appended to the case forms of the interrogative pronoun, expressing ideas such as any-one, whichever, whoever, e.g.

- Masc.** - *koci puriso* = some man;  
- *kenaci purisena* = by some man
- Neut.** - *kiñci phalaṃ* = some fruit;  
- *kenaci phalena* = by some fruit
- Fem.** - *kāci itthi* = some woman;  
- *kāyaci itthiyā* = by, to, of, on some woman.



## 9. Pronominal Adverbs

Relative Adverbs	Demonstrative Adverbs	Interrogative Adverbs
yattha - where	tattha - there	kattha - where
yatra - where	tatra - there	kutra - where
yato - whence, where	tato - thence therefore	kuto - whence
yathā - how, in what manner	tathā - in that manner	kathaṃ- how
yasmā - because	tasmā - therefore	kasmā - why
yadā - when	tadā - then	kadā - when
yena - where	tena - there	
yāva - how long	tāva - so long	

## 10. Examples in sentence formation

1. *Yo atthaññu hoti so kumāre anusāsituṃ āgacchatu.*  
May he who is benevolent come to admonish the boys.
2. *Yaṃ ahaṃ ākaṅkhamāno ahoṣiṃ so āgato hoti.*  
He whom I was expecting has come.
3. *Yena maggena so āgato tena gantuṃ ahaṃ icchāmi.*  
By which road he came, I wish to go by the same.
4. *Yassa sā bhariyā hoti so bhattā puññavanto hoti.*  
He is a fortunate husband whose wife she is.
5. *Yasmiṃ hatthe daddu atthi tena hatthena patto na gaṇhitabbo hoti.*  
The bowl should not be taken by the hand which has eczema on it.
6. *Yāni kammāni sukhaṃ āvahanti (bring) tāni puññāni honti.*  
Those actions which bring happiness are meritorious.
7. *Yā bhariyā sīlavatī hoti sā bhattuno piyāyati.*  
The wife who is virtuous is dear to the husband.

8. *Yāya rājiniyā sā vāpī kārāpitā taṃ ahaṃ na anussarāmi.*

I do not remember the queen by whom that tank was built.

9. *Yassaṃ sabhāyaṃ so kathaṃ pavattesi tattha bahū manussā sannipatitā abhaviṃsu / ahesuṃ.*

The meeting where he made a speech, there many people gathered.

10. *Yāsaṃ itthīnaṃ mañjūsāsu suvaṇṇaṃ atthi tāyo dvārāni thaketvā gehehi nikkhamanti.*

Those women in whose boxes there is gold close the doors and go out.

11. *Yāsu itthīsu kodho natthi tāyo vinītā bhariyāyo ca mātaro ca bhavanti.*

Women in whom there is no anger become disciplined wives and mothers.

12. *Yattha bhūpatayo dhammikā honti tattha manussā sukhaṃ vīdanti.*

Where kings are righteous, there the men enjoy happiness.

13. *Yato bhānumā ravi lokaṃ obhāseti tato cakkhumantā rūpāni passanti.*

Since the radiant sun illuminates the world, (therefore) those who have eyes see objects.

14. *Yathā Bhagavā dhammaṃ deseti, tathā tumhehi paṭipajjitabbaṃ.*

Just as the Blessed One preaches the doctrine, so should you conduct yourselves.

15. *Yasmā pitaro rukkhe ropesuṃ, tasmā mayaṃ phalāni bhuiñjāma.*

Because fathers planted trees, (therefore) we enjoy fruits.

16. *Yāda amhehi icchitaṃ patthitaṃ samijjhati tadā amhe modāma.*

When our wishes and aspirations are fulfilled, then we are happy.

17. *Ko tvaṃ asi? Ke tumhe hotha?*

Who are you (sg.)? Who are you (pl.)?

18. *Kena dhenu aṭaviyā ānūtā?*

By whom was the cow brought from the forest?

19. *Kassa bhūpatinā pāsādo kārāpito?*

For whom was the palace built by the king?

20. *Kasmā amhehi saccaṃ bhāsitaḥḥam?*

Why should we speak the truth?

21. *Asappurisehi pālīte dīpe kuto mayaṃ dhammikaṃ vinetāraṃ labhissāma?*

In an island governed by wicked men where will we get a righteous disciplinarian?

22. *Kehi kataṃ kammaṃ disvā tumhe kujjhatha?*

Seeing whose work (lit. done by whom) do you get angry?

23. *Kesaṃ nattāro tuyhaṃ ovāde ṭhassanti?*

Whose grandsons will stand by your advice?

24. *Kehi ropitāsu latāsu pupphāni ca phalāni ca bhavanti?*

On the creepers planted by whom are there flowers and fruits?

25. *Kāya itthiyā pādesu daddu atthi?*

On the feet of which woman is there eczema?

## Exercise 32

### 11. Translate into English

1. Yassā so putto hoti sā mātā puññavatī hoti.
2. Yo taṃ dīpaṃ pāleti so dhammiko bhūpati hoti.
3. Kena ajja (today) navaṃ (new) jīvitamaggaṃ na pariyesitaḥḥam?
4. Sace tumhe asappurisā lokaṃ dūseyyātha (pollute) kattha puttadhītarehi saddhiṃ tumhe vasatha?

5. Yadā bhikkhavo sannipatitvā sālāyaṃ kilañjāsu nisīdimṣu tadā Buddho pāvīsi.
6. Yasmiṃ padese Buddho viharati tattha gantuṃ ahaṃ icchāmi.
7. Yāyaṃ guhāyaṃ sīhā vasanti taṃ pasavo na upasaṅkamanti.
8. Yo dhanavā hoti, tena sīlavatā bhavitabbaṃ.
9. Sace tumhe maṃ pañhaṃ pucchissatha ahaṃ vissajjetuṃ (to explain) ussahissāmi.
10. Yattha sīlavantā bhikkhavo vasanti tattha manussā sappurisā honti.
11. Kadā tvaṃ mātaraṃ passituṃ bhariyāya saddhiṃ gacchasi?
12. Yāhi rukkhā chinnā tāyo pucchituṃ kassako āgato hoti.
13. Kathaṃ tumhe udadhiṃ tarituṃ ākaṅkatha?
14. Kuto tā itthiyo maṇayo āhariṃsu?
15. Yāsu mañjūsāsu ahaṃ suvaṇṇaṃ nikkhipiṃ tā corā coresuṃ.
16. Yo ajja nagaraṃ gacchati so tarūsu ketavo passissati.
17. Yassa mayā yāgu pūjitā so bhikkhu tava putto hoti.
18. Kuto ahaṃ dhammassa viññātāraṃ paññavantaṃ bhikkhuṃ labhissāmi?
19. Yasmā so bhikkhūsu pabbaji, tasmā sā pi pabbajituṃ icchati.
20. Yaṃ ahaṃ jānāmi tumhe pi taṃ jānātha.
21. Yāsaṃ itthīnaṃ dhanaṃ so icchati tāhi taṃ labhituṃ so na sakkoti.
22. Yato amhākaṃ bhūpati arayo parājesi tasmā mayaṃ tarūsu ketavo bandhimha.
23. Kadā amhākaṃ patthanā (aspirations) samijjhanti?

24. Sabbe te sappurisā tesam pañhe vissajjetuṃ vāyamantā  
sālāya nisinnā honti.
25. Sace tvaṃ dvāraṃ thakesi ahaṃ pavisitūṃ na sakkomi.
26. Amhehi katāni kammāni chāyāyo viya amhe anubandhanti.
27. Susavo mātaraṃ rakkhanti.
28. Ahaṃ sāminā saddhiṃ gehe viharantī modāmi.
29. Tumhākaṃ puttā ca dhītaro ca udadhiṃ taritvā bhaṇḍāni  
vikkiṇantā mūlaṃ pariyesitūṃ icchanti.
30. Tvaṃ suraṃ pivasi, tasmā sā tava kujjhati.

## 12. Translate into Pāli

1. He who is virtuous will defeat the enemy.
2. The girl who spoke at the meeting is not a relation of mine.
3. When the mother comes home the daughter will give the  
gems.
4. The dog to whom I gave rice is my brother's.
5. Why did you not come home today to worship the monks?
6. From where did you get the robes which you offered to the  
monks?
7. Whom did you give the gold which I gave you?
8. Eat what you like.
9. I will sit on the rock until you bathe in the river.
10. Where intelligent people live there I wish to dwell.

# List of Verbs

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## Prefixes and roots of verbs are given in Sanskrit within brackets

<i>akkosati (a + kṛś)</i> -----	- scolds
<i>atthi (as)</i>	- is
<i>adhigacchati (adhi + gam)</i>	- understands
<i>anukampati (anu + kamp)</i>	- feels compassionate
<i>anugacchati (anu + gam)</i>	- follows
<i>anubandhati (anu + badh)</i>	- follows, chases after
<i>anusāsati (anu + śās)</i>	- admonishes
<i>ākāṅkhati (ā + kāṅkṣ)</i> -----	- expects
<i>ākāḍḍhati (ā + kṛṣ?)</i>	- pulls, drags
<i>āgacchati (ā + gam)</i>	- comes
<i>ādadāti (ā + dā)</i>	- takes
<i>āneti (ā + nī)</i>	- brings, leads
<i>āmanteti (ā + denom. mantra)</i>	- addresses
<i>āmasati (ā + mṛś)</i>	- touches, strokes
<i>ārabhati (ā + rabh)</i>	- starts, commences
<i>āruhati (ā + ruh)</i>	- climbs, ascends
<i>āroceti (ā + ruc)</i>	- informs
<i>āvahati (ā + vah)</i>	- brings forth
<i>āsiñcati (ā + sic)</i>	- sprinkles
<i>āharati (ā + hṛ)</i>	- brings
<i>āhiṅḍati (ā + hiṅḍ)</i>	- roams, wanders
<i>icchati (iṣ / āp)</i> -----	- wishes
<i>uggaṅhāti (ud + gṛh)</i> -----	- learns
<i>uṭṭhahati (ud + sthā)</i>	- stands up
<i>uḍḍeti (ud + ḍī)</i>	- flies

<i>uttarati</i> ( <i>ud + tṛ</i> )	- crosses
<i>udeti</i> ( <i>ud + i</i> )	- rises
<i>upasaṅkamati</i> ( <i>upa + saṅ + kram</i> )	- approaches
<i>uppajjati</i> ( <i>ud + pad</i> )	- is born
<i>uppatati</i> ( <i>ud + pad</i> )	- flies, jumps up
<i>ussahati</i> ( <i>ud + sah</i> )	- tries
<i>ussāpeti</i> ( <i>ud + śri</i> )	- hoist
<i>ocināti</i> ( <i>ava + ci</i> ) -----	- collects, picks
<i>otarati</i> ( <i>ava + tṛ</i> )	- gets down, descends (into water)
<i>obhāseti</i> ( <i>ava + bhāṣ</i> )	- illuminates
<i>oruhati</i> ( <i>ava + ruh</i> )	- climbs down
<i>oloketi</i> ( <i>ava + lok</i> )	- looks at
<i>ovadati</i> ( <i>ava + vad</i> )	- advises
<i>katheti</i> ( <i>kath</i> ) -----	- speaks
<i>karoti</i> ( <i>kṛ</i> )	- does, commits
<i>kasati</i> ( <i>kṛṣ</i> )	- ploughs
<i>kiṇāti</i> ( <i>krī</i> )	- buys
<i>kīḷati</i> ( <i>krīḷ</i> )	- plays
<i>khaṇati</i> ( <i>khaṇ</i> ) -----	- digs
<i>khādati</i> ( <i>khād</i> )	- eats
<i>khipati</i> ( <i>kṣip</i> )	- throws
<i>kujjhati</i> ( <i>krudh</i> )	- gets angry
<i>gacchati</i> ( <i>gam</i> ) -----	- goes
<i>gaṇhāti</i> ( <i>grh</i> )	- takes
<i>gāyati</i> ( <i>gai</i> )	- sings
<i>carati</i> ( <i>car</i> ) -----	- wanders, conducts oneself
<i>cavati</i> ( <i>cyu</i> )	- departs, dies
<i>cinteti</i> ( <i>cit</i> )	- thinks
<i>cumbati</i> ( <i>cumb</i> )	- kisses
<i>coreti</i> ( <i>cur</i> )	- steals

<i>chaddeti (chadd)</i> -----	- throws away
<i>chādeti (chad)</i>	- conceals
<i>chindati (chid)</i>	- cuts
<i>jānāti (jñā)</i> -----	- knows
<i>jāletī (jval)</i>	- lights, kindles
<i>jināti (ji)</i>	- wins
<i>jīvati (jīv?)</i>	- lives
<i>ṭhapeti (sthā)</i> -----	- places, keeps
<i>ḍasati (ḍas)</i> -----	- bites, stings
<i>tarati (tṛ)</i> -----	- crosses
<i>tiṭṭhati (sthā)</i>	- stays, stands
<i>thaketi (sthag)</i> -----	- closes, shuts
<i>dadāti / deti (dā)</i> -----	- gives
<i>*dassati (dṛś)</i>	- to see
<i>duhati (duh)</i>	- milks
<i>dūseti (dūṣ)</i>	- spoils, pollutes
<i>deseti (diś)</i>	- points out, instructs, preaches
<i>dhāvati (dhāv)</i> -----	- runs
<i>dhovati (dhov)</i>	- washes
<i>naccati (nṛt)</i> -----	- dances
<i>namassati (denom, namas)</i>	- worships, salutes
<i>nahāyati (snā)</i>	- bathes
<i>nāseti (naś)</i>	- destroys
<i>nikkhamati (nis + kram)</i>	- leaves, renounces
<i>nikkhipati (ni + kṣip)</i>	- throws away, puts down
<i>nimanteti (ni + denom. mantra)</i>	- invites
<i>nilīyati (ni+ lī)</i>	- hides
<i>nivāreti (ni + vr)</i>	- prevents
<i>nisidati (ni + sad)</i>	- sits



<i>nīhareti</i> ( <i>ni + hṛ</i> )	- takes out
<i>neti</i> ( <i>nī</i> )	- leads
<i>pakkosati</i> ( <i>pra + kṛṣ</i> ) -----	- calls, summons
<i>pakkhipati</i> ( <i>pra + kṣip</i> )	- puts, places, deposits
<i>pacati</i> ( <i>pac</i> )	- cooks
<i>pajahati</i> ( <i>hā</i> )	- rejects, abandons
<i>paṭicchādeti</i> ( <i>prati + chad</i> )	- conceals, hides
<i>paṭiyādeti</i> ( <i>prati + yat</i> )	- prepares
<i>patati</i> ( <i>pat</i> )	- falls
<i>pattharati</i> ( <i>pra + stṛ</i> )	- spread
<i>pattheti</i> ( <i>pra + arth</i> )	- wishes, aspires
<i>pappoti</i> (see <i>pāpuṇāti</i> )	- attains
<i>pabbajati</i> ( <i>pra + vraj</i> )	- goes forth, renounces the world, gets ordained
<i>parājeti</i> ( <i>parā + ji</i> )	- defeats
<i>pariyesati</i> ( <i>pari + iṣ</i> )	- explores, searches
<i>parivajjeti</i> ( <i>pari + vrj</i> )	- avoids
<i>parivāreti</i> ( <i>pari + vr</i> )	- accompanies
<i>palobhetti</i> ( <i>pra + lubh</i> )	- tempts
<i>pavatteti</i> ( <i>pra + vṛt</i> )	- sets in motion
<i>pavisati</i> ( <i>pra + viś</i> )	- enters
<i>pasādati</i> ( <i>pra + sad</i> )	- is pleased
<i>passati</i> ( <i>spaś</i> )	- sees
<i>paharati</i> ( <i>pra + hṛ</i> )	- hits, strikes
<i>pahiṇāti</i> ( <i>pra + hi</i> )	- dispatches
<i>pājeti</i> ( <i>pra + aj</i> )	- drives
<i>pāteti</i> ( <i>pat</i> )	- fells
<i>pāpuṇāti</i> ( <i>pra + āp</i> )	- attains
<i>pāleti</i> ( <i>pāl</i> )	- rules, governs
<i>piyāyati</i> (denom. <i>piya</i> )	- is dear
<i>pivati</i> ( <i>pā</i> )	- drinks
<i>pīleti</i> ( <i>pīḍ</i> )	- oppresses
<i>pucchati</i> ( <i>prcch</i> )	- questions

<i>pūjeti</i> ( <i>pūj</i> )	- honours, worships
<i>pūreti</i> ( <i>pr</i> )	- fills
<i>peseti</i> ( <i>pra + iṣ</i> )	- sends
<i>poseṭi</i> ( <i>puṣ</i> )	- nourishes, looks after
<i>phusati</i> ( <i>sprś</i> ) -----	- touches
<i>bandhati</i> ( <i>badh</i> )-----	- binds, ties
<i>bhajati</i> ( <i>bhaj</i> ) -----	- keeps company
<i>bhañjati</i> ( <i>bhañj</i> )	- breaks
<i>bhavati</i> ( <i>bhū</i> )	- becomes
<i>bhāyati</i> ( <i>bhī</i> )	- fears
<i>bhāṣati</i> ( <i>bhāṣ</i> )	- speaks
<i>bhindati</i> ( <i>bhid</i> )	- breaks
<i>bhuñjati</i> ( <i>bhuj</i> )	- eats, enjoys, partakes of
<i>manteti</i> (denom. <i>mantra</i> )-----	- discusses, takes counsel
<i>māpeti</i> ( <i>mā</i> )	- creates, builds
<i>māreti</i> ( <i>mṛ</i> )	- kills
<i>mināti</i> ( <i>mā</i> )	- measures
<i>muñcati</i> ( <i>muc</i> )	- releases, frees
<i>modati</i> ( <i>mud</i> )	- takes delight
<i>yācati</i> ( <i>yac</i> ) -----	- begs
<i>rakkhati</i> ( <i>rakṣ</i> ) -----	- practices virtue / protects, observes /
<i>rodati</i> ( <i>rud</i> )	- cries, weeps
<i>ropeti</i> ( <i>rup</i> )	- plants
<i>labhati</i> ( <i>labh</i> ) -----	- gets, receives
<i>likhati</i> ( <i>likh</i> )	- writes
<i>vaḍḍheti</i> ( <i>vṛdh</i> ) -----	- develops, increases
<i>vandati</i> ( <i>vand</i> )	- worships
<i>vapati</i> ( <i>vap</i> )	- sows
<i>vasati</i> ( <i>vas</i> )	- dwells
<i>vāceti</i> ( <i>vac</i> )	- teaches

<i>vāyamati</i> ( <i>vi + ā + yam</i> )	- exerts, tries
<i>vikkiṇāti</i> ( <i>vi + krī</i> )	- sells
<i>vijjhati</i> ( <i>vyadh</i> )	- shoots
<i>vindati</i> ( <i>vid</i> )	- feels, experiences
<i>vippakirati</i> ( <i>vi + pra + kr</i> )	- scatters
<i>vibhajati</i> ( <i>vi + bhaj</i> )	- distributes
<i>vivarati</i> ( <i>vi + vr</i> )	- opens
<i>vissajjeti</i> ( <i>vi + sṛj</i> )	- spends
<i>viharati</i> ( <i>vi + hr</i> )	- dwells
<i>vihimsati</i> ( <i>vi + hiṃs</i> )	- hurts, harms
<i>viheṭheti</i> ( <i>vi + hīḍ</i> )	- harasses
<i>veṭheti</i> ( <i>veṣṭ</i> )	- wraps
<i>vyākaraoti</i> ( <i>vi + ā + kr</i> )	- explains
<i>saṃharati</i> ( <i>saṃ + hr</i> ) -----	- collects
<i>sakkoti</i> ( <i>śak</i> )	- is able, can
<i>sannipatati</i> ( <i>saṃ + ni + pat</i> )	- assembles, gathers together
<i>samassāseti</i> ( <i>saṃ + ā + śvas</i> )	- consoles, comforts
<i>samijjhati</i> ( <i>saṃ + ṛdh</i> )	- fulfils, succeeds
<i>sammajjati</i> ( <i>saṃ + mṛj</i> )	- sweeps
<i>sammisseti</i> ( <i>saṃ + denom. miśra</i> )	- mixes
<i>sayati</i> ( <i>śī</i> )	- sleeps
<i>sallapati</i> ( <i>saṃ + lap</i> )	- converses
<i>sādiyati</i> ( <i>svad</i> )	- enjoys
<i>sibbati</i> ( <i>sīv</i> )	- sews
<i>suṇāti</i> ( <i>śru</i> )	- listens, hears
<i>hanati</i> ( <i>han</i> ) -----	- kills
<i>harati</i> ( <i>hr</i> )	- carries, takes away
<i>hasati</i> ( <i>has</i> )	- laughs
<i>hoti</i> ( <i>bhū</i> )	- is, becomes

# Pāli Vocabulary (other than Verbs)

## Abbreviations

**m** = masculine;    **f** = feminine;    **n** = neuter;

**adj** = adjective;    **ind** = indeclinable particle;

**adv** = adverb    **pron** = pronoun

<i>akusala</i> , <b>adj</b> ---	- demerit	<i>asappurisa</i> , <b>m</b>	- wicked man
<i>akkhi</i> , <b>n</b>	- eye	<i>asi</i> , <b>m</b>	- sword
<i>aggi</i> , <b>m</b>	- fire	<i>assa</i> , <b>m</b>	- horse
<i>aṅguli</i> , <b>f</b>	- finger	<i>assu</i> , <b>n</b>	- tear
<i>acci</i> , <b>n</b>	- flame	<i>ahaṃ</i> , <b>pron</b>	- I
<i>aja</i> , <b>m</b>	- goat	<i>ahi</i> , <b>m</b>	- serpent
<i>ajja</i> , <b>ind</b>	- today	<i>ākāsa</i> , <b>m</b> -----	- sky
<i>aṭavi</i> , <b>f</b>	- forest	<i>ākhu</i> , <b>m</b>	- mouse
<i>aṭṭhi</i> , <b>n</b>	- bone	<i>ācariya</i> , <b>m</b>	- teacher
<i>atithi</i> , <b>m</b>	- guest	<i>āpaṇa</i> , <b>n</b>	- shop
<i>atthaññū</i> , <b>m</b>	- benevolent person	<i>āloka</i> , <b>m</b>	- light
<i>addhā</i> , <b>ind</b>	- indeed, certainly	<i>āvāṭa</i> , <b>m</b>	- pit
<i>adhipati</i> , <b>m</b>	- chief	<i>āsana</i> , <b>n</b>	- seat
<i>anicca</i> , <b>adj</b>	- imperma- nent	<i>itthi</i> , <b>f</b> -----	- woman
<i>antarā</i> , <b>ind</b>	- between	<i>iddhi</i> , <b>f</b>	- psychic power
<i>amacca</i> , <b>m</b>	- minister	<i>isi</i> , <b>m</b>	- sage
<i>ambu</i> , <b>n</b>	- water	<i>ucchu</i> , <b>m</b> -----	- sugar cane
<i>ammā</i> , <b>f</b>	- mother	<i>udaka</i> , <b>n</b>	- water
<i>arañña</i> , <b>n</b>	- forest	<i>udadhi</i> , <b>m</b>	- ocean, sea
<i>ari</i> , <b>m</b>	- enemy	<i>upamā</i> , <b>f</b>	- simile
<i>asani</i> , <b>f</b>	- thunder	<i>upalitta</i> , <b>mf</b>	- smeared
		<i>upāsaka</i> , <b>m</b>	- lay devotee

<i>uyyāna, n</i>	- park	<i>kuṭṭhī, m</i>	- leper
<i>uraga, m</i>	- reptile	<i>kuto, adv</i>	- whence
<i>odana, m</i> -----	- rice	<i>kutra, adv</i>	- where
<i>ojavantu, adj</i>	- luscious	<i>kumāra, m</i>	- boy
<i>ovaraka, m</i>	- bed room	<i>kumārī, f</i>	- girl
<i>ovāda, n</i>	- advice	<i>kulavantu, adj</i>	- man of good family
<i>kakaca, m</i> -----	- saw	<i>kusala, adj</i>	- merit
<i>kaññā, f</i>	- girl	<i>kusuma, n</i>	- flower
<i>kaṭacchu, m</i>	- spoon	<i>kuhiṃ, adv</i>	- where
<i>kaṇeru, f</i>	- cow elephant	<i>ketu, m</i>	- flag
<i>kattu, m</i>	- doer	<i>khagga, m</i> -----	- sword
<i>kattha, adv</i>	- where	<i>khaṇḍa, n</i>	- piece
<i>kathā, f</i>	- speech	<i>khādanīya, n</i>	- food
<i>kathaṃ, adv</i>	- how	<i>khippaṃ, adv</i>	- soon
<i>kadalī, f</i>	- banana, plantain	<i>khīra, n</i>	- milk
<i>kadā, adv</i>	- when	<i>khudā, f</i>	- hunger
<i>kadāci karahaci, adv</i>	- sometimes	<i>khetta, n</i>	- field
<i>kapi, m</i>	- monkey	<i>Gangā, f</i> -----	- Ganges river
<i>kamma, n</i>	- action, deed	<i>gantū, m</i>	- one who goes
<i>karī, m</i>	- elephant	<i>garu, m</i>	- teacher
<i>kavi, m</i>	- poet	<i>gahapati, m</i>	- householder
<i>kasmā, adv</i>	- why	<i>gāma, m</i>	- village
<i>kāka, m</i>	- crow	<i>gāvī, f</i>	- cow
<i>kāya, m</i>	- body	<i>giri, m</i>	- mountain
<i>kāruṇika, adj</i>	- compassion- ate	<i>gilāna, m</i>	- sick man
<i>kāsu, f</i>	- pit	<i>gīta, n</i>	- song
<i>kilañjā, f</i>	- mat	<i>gīvā, f</i>	- neck
<i>kukkura, m</i>	- dog	<i>guṇavantu, adj</i>	- virtuous
<i>kucchi, mf</i>	- belly	<i>guhā, f</i>	- cave
		<i>geha, n</i>	- house, home
		<i>goṇa, m</i>	- ox

<i>ghaṭa</i> , <b>n</b> -----	- pot	<i>tela</i> , <b>n</b>	- oil
<i>ghara</i> , <b>n</b>	- house	<i>tvaṃ</i> , <b>pron</b>	- you
<i>ca</i> , <b>ind</b> -----	- and	<i>dakkha</i> , <b>adj</b> ----	- clever
<i>cakkhu</i> , <b>n</b>	- eye	<i>daddu</i> , <b>fn</b> -----	- eczema
<i>caṇḍāla</i> , <b>m</b>	- outcast	<i>dadhi</i> , <b>n</b>	- curd
<i>canda</i> , <b>m</b>	- moon	<i>dāṇhī</i> , <b>m</b>	- tusker
<i>citta</i> , <b>n</b>	- mind	<i>dātu</i> , <b>m</b>	- giver
<i>cīvara</i> , <b>n</b>	- robe	<i>dāna</i> , <b>n</b>	- alms
<i>cora</i> , <b>m</b>	- thief	<i>dāraka</i> , <b>m</b>	- child
<i>chāyā</i> , <b>f</b> -----	- shade, shadow	<i>dāru</i> , <b>n</b>	- firewood
<i>jāṇu</i> / <i>jaṇṇu</i> , <b>n</b>	- knee	<i>dāsa</i> , <b>m</b>	- servant
<i>jala</i> , <b>n</b>	- water	<i>dīghajīvī</i> , <b>m</b>	- one with long life
<i>jāta</i> , <b>mfn</b>	- born	<i>dīpa</i> , <b>m</b>	- island / lamp
<i>jivhā</i> , <b>f</b>	- tongue	<i>dīpī</i> , <b>m</b>	- leopard
<i>jetu</i> , <b>m</b>	- victor	<i>dukkhaṃ</i> , <b>adv</b>	- suffering
<i>taṇḍula</i> , <b>n</b> -----	- raw rice	<i>dubbala</i> , <b>adj</b>	- weak
<i>tato</i> , <b>adv</b>	- therefore	<i>dussa</i> , <b>n</b>	- cloth
<i>tattha</i> , <b>adv</b>	- there	<i>duhitu</i> , <b>f</b>	- daughter
<i>tatra</i> , <b>adv</b>	- there	<i>dūta</i> , <b>m</b>	- messenger
<i>tathā</i> , <b>adv</b>	- thus	<i>deva</i> , <b>m</b>	- deity
<i>Tathāgata</i> , <b>m</b>	- the Buddha	<i>devatā</i> , <b>f</b>	- deity
<i>tadā</i> , <b>adv</b>	- then	<i>devi</i> , <b>f</b>	- queen
<i>taru</i> , <b>m</b>	- tree	<i>doṇi</i> , <b>f</b>	- boat
<i>taruṇi</i> , <b>f</b>	- young woman	<i>dvāra</i> , <b>n</b>	- door
<i>tasmā</i> , <b>adv</b>	- therefore	<i>dhañña</i> , <b>n</b> -----	- corn
<i>tāpasa</i> , <b>m</b>	- hermit	<i>dhana</i> , <b>n</b>	- wealth
<i>tāva</i> , <b>adv</b>	- so far, until	<i>dhanu</i> , <b>n</b>	- bow
<i>tiṇa</i> , <b>n</b>	- grass	<i>dhamma</i> , <b>m</b>	- doctrine
<i>tīra</i> , <b>n</b>	- bank	<i>dhātu</i> , <b>f</b>	- relics, elements
<i>tuṇḍa</i> , <b>n</b>	- beak	<i>dhītu</i> , <b>f</b>	- daughter

<i>dhīvara, m</i>	- fisherman	<i>pabhū, m</i>	- eminent person
<i>dhenu, f</i>	- cow	<i>pasu, m</i>	- animal
<i>na, ind</i> -----	- not	<i>parisā, f</i>	- retinue
<i>nagara, n</i>	- city, town	<i>pavattu, m</i>	- reciter
<i>nadī, f</i>	- river	<i>pahūta, adj</i>	- much
<i>nayana, n</i>	- eye	<i>pāṇi, m</i>	- palm, hand
<i>nara, m</i>	- man	<i>pāṇī, m</i>	- living being
<i>naraka, n</i>	- purgatory	<i>pāda, m</i>	- foot
<i>nava, adj</i>	- new	<i>pānīya, n</i>	- drinking water
<i>nānā, ind</i>	- various	<i>pāpa, n</i>	- evil
<i>nārī, f</i>	- woman	<i>pāsāṇa, m</i>	- stone
<i>nāli, f</i>	- a unit of measure	<i>pāsāda, m</i>	- mansion
<i>nāvā, f</i>	- ship	<i>pi, ind</i>	- too, also
<i>nāvika, m</i>	- sailor	<i>piṭaka, m</i>	- basket
<i>nidhi, m</i>	- treasure	<i>pitu, m</i>	- father
<i>nivāsa, m</i>	- house	<i>pipāsā, f</i>	- thirst
<i>netu, m</i>	- leader	<i>pipāsita, mfn</i>	- thirsty
<i>pakkhī, m</i> -----	- bird	<i>puñña, n</i>	- merit
<i>pañjara, mn</i>	- cage	<i>putta, m</i>	- son
<i>paññā, f</i>	- wisdom	<i>puttadāra, m</i>	- children and wife
<i>pañha, m</i>	- question	<i>puna, ind</i>	- again
<i>paṇḍita, m</i>	- sage, wise man	<i>puppha, n</i>	- flower
<i>paṇṇa, n</i>	- leaf	<i>pupphāsana, n</i>	- flower altar
<i>pati, m</i>	- husband	<i>pubbaka, mfn</i>	- ancient
<i>patta, m</i>	- bowl	<i>purisa, m</i>	- man
<i>patthanā, f</i>	- hope, expectation	<i>pokkharāṇī, f</i>	- pond
<i>paduma, n</i>	- lotus	<i>potthaka, n</i>	- book
<i>pabbata, m</i>	- mountain	<i>pharasu, m</i> ----	- axe
<i>pabhāte, n</i>	- early morning	<i>phala, n</i>	- fruit

<i>bandhu</i> , <b>m</b> -----	- relative	<i>madhu</i> , <b>n</b>	- honey
<i>balavantu</i> , <b>mf</b> n	- powerful	<i>madhukara</i> , <b>m</b>	- bee
<i>balī</i> , <b>m</b>	- powerful one	<i>manussa</i> , <b>m</b>	- man
<i>bahu</i> , <b>adj</b>	- many	<i>mantā</i> , <b>n</b>	- magic spell
<i>bīja</i> , <b>n</b>	- seed	<i>mantī</i> , <b>m</b>	- minister
<i>Buddha</i> , <b>m</b>	- the Buddha	<i>mā</i> , <b>ind</b>	- do not
<i>buddhi</i> , <b>f</b>	- intelligence	<i>mātu</i> , <b>f</b>	- mother
<i>brāhmaṇa</i> , <b>m</b>	- brahmin	<i>mātula</i> , <b>m</b>	- uncle
<i>brāhmaṇī</i> , <b>f</b>	- brahmin woman	<i>māra</i> , <b>m</b>	- the evil one
<i>bhaginī</i> , <b>f</b> -----	- sister	<i>mālā</i> , <b>f</b>	- garland
<i>Bhagavā</i> , <b>m</b>	- the Buddha	<i>mīga</i> , <b>m</b>	- deer
<i>bhaṇḍa</i> , <b>n</b>	- goods	<i>mitta</i> , <b>mn</b>	- friend
<i>bhatta</i> , <b>mn</b>	- rice	<i>mukha</i> , <b>n</b>	- face, mouth
<i>bhattu</i> , <b>m</b>	- husband	<i>muṭṭhi</i> , <b>m</b>	- fist
<i>bhariyā</i> , <b>f</b>	- wife	<i>muni</i> , <b>m</b>	- sage
<i>bhātu</i> , <b>m</b>	- brother	<i>mūla</i> , <b>n</b>	- money
<i>bhānumā</i> , <b>m</b>	- sun	<i>modaka</i> , <b>n</b>	- sweetmeat
<i>bhikkhu</i> , <b>m</b>	- monk	<i>yaṭṭhi</i> , <b>f</b> -----	- walking stick
<i>bhūpati</i> , <b>m</b>	- king	<i>yato</i> , <b>adv</b>	- since
<i>bhūpāla</i> , <b>m</b>	- king	<i>yattha</i> , <b>adv</b>	- where
<i>bhūmi</i> , <b>f</b>	- ground	<i>yatra</i> , <b>adv</b>	- where
<i>bhojana</i> , <b>n</b>	- food, meal	<i>yathā</i> , <b>adv</b>	- in which manner
<i>bhojanīya</i> , <b>n</b>	- soft food	<i>yadā</i> , <b>adv</b>	- when
<i>makkāṭa</i> , <b>m</b> ----	- monkey	<i>yadi</i> , <b>ind</b>	- if
<i>magga</i> , <b>m</b>	- road	<i>yasavantu</i> , <b>mf</b> n	- famous
<i>maccha</i> , <b>m</b>	- fish	<i>yasmā</i> , <b>adv</b>	- because
<i>mañca</i> , <b>m</b>	- bed	<i>yāgu</i> , <b>f</b>	- gruel
<i>mañjūsā</i> , <b>f</b>	- box	<i>yācaka</i> , <b>m</b>	- beggar
<i>maṇi</i> , <b>m</b>	- gem	<i>yāva</i> , <b>adv</b>	- how far
<i>mattaññū</i> , <b>m</b>	- moderate, abstemious one	<i>yuvati</i> , <b>f</b>	- young woman



<i>rajaka, m</i> -----	- washerman	<i>vāṇija, m</i>	- merchant
<i>raju, f</i>	- rope	<i>vāta, m</i>	- wind
<i>ratti, f</i>	- night	<i>vānara, m</i>	- monkey
<i>ratha, m</i>	- vehicle, chariot	<i>vāpī, f</i>	- tank
<i>ravi, m</i>	- sun	<i>vāri, n</i>	- river
<i>rasa, n</i>	- taste	<i>vālukā, f</i>	- sand
<i>rasmi, f</i>	- ray	<i>vijju, f</i>	- lightning
<i>rājini, f</i>	- queen	<i>viññātu, m</i>	- knowledge- able man
<i>rāsi, m</i>	- heap	<i>viññū, m</i>	- wise man
<i>rukkha, m</i>	- tree	<i>vidū, m</i>	- wise man
<i>rukkhamūla, n</i>	- foot of tree	<i>vinetu, m</i>	- disciplin- arian
<i>rūpa, n</i>	- form, object	<i>viya, ind</i>	- like, similar
<i>latā, f</i> -----	- creeper	<i>vihāra, m</i>	- monastery
<i>lābha, m</i>	- gain, profit	<i>vīsati</i>	- twenty
<i>luddaka, m</i>	- hunter	<i>vīhi, m</i>	- paddy
<i>loka, m</i>	- world	<i>vega, adj</i>	- speed
<i>locana, n</i>	- eye	<i>vetana, n</i>	- wage, pay
<i>vaḍḍhakī, m</i> ---	- carpenter	<i>veḷu, m</i>	- bamboo
<i>vaṇṇavantu, mfn</i>	- colourful	<i>vyādhi, m</i>	- sickness
<i>vattu, m</i>	- speaker	<i>sakaṭa, m</i> -----	- cart
<i>vattha, n</i>	- cloth	<i>sakala, adj</i>	- entire
<i>vatthu, n</i>	- estate	<i>sakuṇa, m</i>	- bird
<i>vadaññū, m</i>	- generous one	<i>sakhī, f</i>	- female friend
<i>vadhū, f</i>	- wife/ daughter- in-law	<i>sagga, n</i>	- heaven
<i>vana, n</i>	- forest	<i>sace, ind</i>	- if
<i>vammika, mn</i>	- anthill	<i>sacca, n</i>	- truth
<i>varāha, m</i>	- pig	<i>sattu, m</i>	- enemy
<i>vasu, n</i>	- wealth	<i>satthi, n</i>	- thigh
<i>vā, ind</i>	- or	<i>satthu, m</i>	- teacher
		<i>sadda, m</i>	- sound

<i>saddhā</i> , <b>f</b>	- faith	<i>sītha</i> , <b>m</b>	- lion
<i>saddhiṃ</i> , <b>ind</b>	- with	<i>suka</i> , <b>m</b>	- parrot
<i>sappa</i> , <b>m</b>	- serpent	<i>sukhaṃ</i> , <b>adv</b>	- happily
<i>sappi</i> , <b>n</b>	- ghee	<i>sukhī</i> , <b>m</b>	- happy person
<i>sappurisa</i> , <b>m</b>	- good man	<i>sugata</i> , <b>m</b>	- the Buddha
<i>sabba</i> , <b>mf</b>	- all	<i>sunakha</i> , <b>m</b>	- dog
<i>sabaññū</i> , <b>m</b>	- all knowing one	<i>sura</i> , <b>m</b>	- deity
<i>sabhā</i> , <b>f</b>	- assembly	<i>surā</i> , <b>f</b>	- liquor
<i>samaṇa</i> , <b>m</b>	- monk	<i>suriya</i> , <b>m</b>	- sun
<i>samuudda</i> , <b>m</b>	- sea, ocean	<i>suva</i> , <b>m</b>	- parrot
<i>sammajjanī</i> , <b>f</b>	- broom	<i>suvaṇṇa</i> , <b>n</b>	- gold
<i>sammā</i> , <b>ind</b>	- well, right	<i>susu</i> , <b>m</b>	- young one
<i>sara</i> , <b>m</b>	- arrow	<i>sūkara</i> , <b>m</b>	- pig
<i>sassu</i> , <b>f</b>	- mother-in- law	<i>seṭṭhi</i> , <b>m</b>	- banker
<i>saha</i> , <b>ind</b>	- with	<i>setu</i> , <b>n</b>	- bridge
<i>sahāya</i> ( <i>ka</i> ), <b>m</b>	- friend	<i>soṇa</i> , <b>m</b>	- dog
<i>sākhā</i> , <b>f</b>	- branch	<i>sota</i> , <b>n</b>	- ear
<i>sāṭaka</i> , <b>m</b>	- garment	<i>sotu</i> , <b>m</b>	- listener
<i>sāmī</i> , <b>m</b>	- husband	<i>sopāna</i> , <b>m</b>	- stairway
<i>sārathī</i> , <b>m</b>	- charioteer	<i>hattha</i> , <b>m</b> -----	- hand
<i>sālā</i> , <b>f</b>	- hall	<i>hatthī</i> , <b>m</b>	- elephant
<i>sāvaka</i> , <b>m</b>	- disciple	<i>himavantu</i> , <b>mf</b>	- Himalaya
<i>sikhī</i> , <b>m</b>	- peacock	<i>hirañña</i> , <b>n</b>	- gold
<i>sigāla</i> , <b>m</b>	- jackal		
<i>sindhu</i> , <b>m</b>	- sea, ocean		
<i>sippa</i> , <b>n</b>	- arts and science		
<i>sissa</i> , <b>m</b>	- pupil		
<i>sīghaṃ</i> , <b>adv</b>	- fast		
<i>sīla</i> , <b>n</b>	- virtue		
<i>sīsa</i> , <b>n</b>	- head		

## Glossary (English - Pāli)

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<b>A</b>	<b>B</b>
accompany - <i>bhajati / parivāreti</i>	banana - <i>kadalī</i>
action - <i>kamma</i>	bamboo - <i>veḷu</i>
address - <i>āmanteti</i>	bank - <i>tīra</i>
admonish - <i>anusāsati / ovadati</i>	banker - <i>seṭṭhī</i>
advice - <i>ovāda</i>	bathe - <i>nahāyati</i>
advise - <i>ovadati</i>	basket - <i>piṭaka</i>
again - <i>puna</i>	beak - <i>tuṇḍa</i>
all - <i>sabba</i>	because - <i>yato / yasmā</i>
alms - <i>dāna</i>	become - <i>bhavati / hoti</i>
ancient - <i>pubbaka</i>	bed - <i>mañca</i>
and - <i>ca</i>	bee - <i>bhamara / madhukara</i>
(be) angry - <i>kujjhati</i>	beg - <i>yācati</i>
animal - <i>pasu</i>	beggar - <i>yācaka</i>
anthill - <i>vammika</i>	belly - <i>kucchi</i>
approach - <i>upasaṅka-mati</i>	benevolent one - <i>atthaññū</i>
arrow - <i>sara</i>	between - <i>antarā</i>
arts (and sciences) - <i>sippa</i>	bind - <i>bandhati</i>
assemble - <i>sannipatati</i>	bird - <i>sakuṇa / pakkhī</i>
assembly - <i>sabhā</i>	bite - <i>ḍasati</i>
attain - <i>pāpuṇāti / pappoti</i>	boat - <i>doṇi</i>
avoid - <i>parivejjeti</i>	body - <i>kāya</i>
axe - <i>pharasu</i>	book - <i>potthaka</i>
	(be) born - <i>uppajjati</i>
	bow - <i>dhanu</i>
	bowl - <i>patta</i>

box	- <i>mañjūsā</i>	cloth	- <i>vattha / dussa / sāṭaka</i>
boy	- <i>kumāra</i>	collect	- <i>ocināti / saṃharati</i>
brahmin	- <i>brāhmaṇa</i>	colourful	- <i>vaṇṇavantu</i>
branch	- <i>sākhā</i>	come	- <i>āgacchati</i>
break	- <i>bhindati / bhañjati</i>	compassionate	- <i>kāruṇika</i>
bridge	- <i>setu</i>	conceal	- <i>chādeti / paṭicchādeti</i>
bring	- <i>āharati / āneti / āvahati</i>	console	- <i>samassāseti</i>
broom	- <i>sammajjanī</i>	converse	- <i>sallapati</i>
brother	- <i>bhātu</i>	cook	- <i>pacati</i>
Buddha	- <i>Tathāgata / Sugata / Bhagavā</i>	corn	- <i>dhañña</i>
buy	- <i>kiṇāti</i>	cow	- <i>gāvī / dhenu</i>
<b>C</b>		cow elephant	- <i>kaṇeru</i>
cage	- <i>pañjara</i>	create	- <i>māpeti</i>
call	- <i>pakkosati</i>	creeper	- <i>latā</i>
can	- <i>sakkoti</i>	cross	- <i>tarati / uttarati</i>
carpenter	- <i>vaḍḍhakī</i>	crow	- <i>kāka</i>
carry	- <i>harati</i>	curd	- <i>dadhi</i>
cart	- <i>sakaṭa</i>	cut	- <i>chindati</i>
caste	- <i>kula</i>	<b>D</b>	
cave	- <i>guhā</i>	dance	- <i>naccati</i>
charioteer	- <i>sārathī</i>	daughter	- <i>dārikā / dhītu / duhītu</i>
chase after	- <i>anubandhati</i>	(is) dear	- <i>piyāyati</i>
chief	- <i>adhipati</i>	deer	- <i>miga</i>
child	- <i>dāraka</i>	defeat	- <i>parājeti</i>
city	- <i>nagara</i>	deity	- <i>deva / devatā / sura</i>
clever	- <i>dakkha</i>	delight	- <i>modati</i>
climb	- <i>āruhati</i>		
close	- <i>thaketi</i>		

demerit	- akusala / pāpa	elephant	- hatthī / karī
depart	- nikkhamati	elements	- dhātu
descend	- otarati / oruhati	eminent person	- pabhū
destroy	- nāseti	enemy	- sattu, ari
develop	- vaḍḍheti	enjoy	- bhuñjati
dig	- khaṇati	enter	- pavisati
disciple	- sāvaka	entire	- sakala
disciplinarian	- vinetu	estate	- vatthu
discuss	- manteti	evil	- pāpa
dispatch	- peseti / pahiṇāti	evil one	- māra
distribute	- vibhajati	expects	- ākaṅkhati / pattheti
do	- karoti	explain	- vyākaroti
do not	- mā (with imperative)	explore	- pariyesati
doctrine	- dhamma	eye	- akkhi / cakkhu / locana / nayana
doer	- kattu		<b>F</b>
dog	- kukkura / sunakha / soṇa	face	- mukha
door	- dvāra	faith	- saddhā
drink	- pivati / pibati	fall	- patati
drinking water	- pānīya	famous	- yasavantu
drives	- pājeti	fast	- sīghaṃ
dwells	- viharati / vasati	father	- pitu
	<b>E</b>	fear	- bhāyati
ear	- sota	feel	- vindati
eat	- khādati / bhuñjati	feel	
eczema	- daddu	compassionate	- anukampati
		fell	- pāteti
		field	- khetta
		fill	- pūreti
		finger	- anguli
		fire	- aggi

firewood	- <i>dāru</i>	ghee	- <i>sappi</i>
fish	- <i>maccha</i>	girl	- <i>dārikā /</i> <i>kaññā /</i> <i>kumārī /</i> <i>yuvati</i>
fisherman	- <i>dhīvara</i>	give	- <i>dadāti / deti</i>
fist	- <i>muṭṭhi</i>	giver	- <i>dātu</i>
flag	- <i>ketu</i>	go	- <i>gacchati</i>
flame	- <i>acci</i>	goat	- <i>aja</i>
flower	- <i>kusuma /</i> <i>puppha</i>	goer	- <i>gantu</i>
flower altar	- <i>pupphāsana</i>	gold	- <i>suvaṇṇa /</i> <i>hirañña</i>
fly	- <i>uḍḍeti /</i> <i>uppatati</i>	good man	- <i>sappurisa</i>
follow	- <i>anugacchati/</i> <i>anubandhati</i>	goods	- <i>bhaṇḍa</i>
food	- <i>bhojana /</i> <i>khādanīya/</i> <i>bhojanīya</i>	grass	- <i>tiṇa</i>
foot	- <i>pāda</i>	ground	- <i>bhūmi</i>
foot of tree	- <i>rukkhamūla</i>	gruel	- <i>yāgu</i>
forest	- <i>arañña /</i> <i>vana / aṭavi</i>	guest	- <i>atithi</i>
form (object)	- <i>rūpa</i>	<b>H</b>	
friend	- <i>mitta /</i> <i>sahāya(ka)</i>	hall	- <i>sālā</i>
friend (female)-	<i>sakhī</i>	hand	- <i>hattha</i>
fruit	- <i>phala</i>	happy one	- <i>sukhi</i>
fulfil	- <i>samijjhati</i>	happily	- <i>sukhaṃ</i>
<b>G</b>		harass	- <i>pīḷeti</i>
gain	- <i>lābha</i>	harm	- <i>hiṃsati</i>
garland	- <i>mālā</i>	head	- <i>sīsa</i>
garment	- <i>sāṭaka /</i> <i>vattha</i>	heap	- <i>rāsi</i>
gem	- <i>maṇi</i>	heaven	- <i>sagga</i>
generous one	- <i>vadaññū</i>	hermit	- <i>tāpasa</i>
get	- <i>labhati</i>	hide	- <i>chādeti /</i> <i>paṭicchādeti</i>
		Himalaya	- <i>himavantu</i>
		hit	- <i>paharati</i>
		hoe	- <i>kuddāla</i>

hoist	- <i>ussāpeti</i>		
honey	- <i>madhu</i>	keep	- <i>ṭhapeti</i>
honour	- <i>pūjeti / vandati</i>	kill	- <i>hanati / māreti</i>
hope	- <i>pattheti / ākaṅkhati</i>	king	- <i>bhūpāla / bhūpati</i>
horse	- <i>assa</i>	kiss	- <i>cumbati</i>
house	- <i>nivāsa / geha / ghara</i>	knee	- <i>jāṇu / jaṇṇu</i>
householder	- <i>gahapati</i>	know	- <i>jānāti</i>
how	- <i>kathaṃ / yathā</i>	knowledge-able man	- <i>vidū / viññū</i>
how far	- <i>yāva... tāva</i>		<b>L</b>
hunger	- <i>khudā</i>	lamp	- <i>dīpa</i>
hunter	- <i>luddaka</i>	laugh	- <i>hasati</i>
husband	- <i>pati / bhattu / sāmī</i>	lay devotee	- <i>upāsaka</i>
	<b>I</b>	lead	- <i>neti / nayati</i>
I	- <i>ahaṃ</i>	leader	- <i>netu</i>
if	- <i>sace / yadi</i>	leaf	- <i>paṇṇa</i>
illuminate	- <i>obhāseti</i>	learn	- <i>uggaṇhāti</i>
impermanent	- <i>anicca</i>	leave	- <i>nikkhamati</i>
indeed	- <i>addhā</i>	leopard	- <i>dīpi</i>
inform	- <i>āroceti</i>	leper	- <i>kuṭṭhī</i>
intelligence	- <i>paññā</i>	light	- <b>n</b> , <i>āloka / v</i> , <i>jāleti</i>
intelligent one	- <i>paññavantu / viññātu</i>	lightning	- <i>asani</i>
invite	- <i>nimanteti / pakkosati</i>	(is) like	- <i>viya</i>
is	- <i>atthi / bhavati / hoti</i>	lion	- <i>sīha</i>
	<b>J</b>	liquor	- <i>surā</i>
jackal	- <i>sigāla</i>	listen	- <i>suṇāti</i>
		listener	- <i>sotu</i>
		live	- <i>jīvati</i>
		living being	- <i>pāṇī</i>
		living long	- <i>dīghajīvī</i>

look	- <i>oloketi</i>	mouth	- <i>mukha</i>
lotus	- <i>paduma</i>	much	- <i>pahūta</i>
luscious	- <i>ojavantu</i>		<b>N</b>
	<b>M</b>	neck	- <i>gīvā</i>
magic spell	- <i>manta</i>	nest	- <i>kulāvaka</i>
man	- <i>nara / purisa</i> / <i>manussa</i>	new	- <i>nava</i>
mansion	- <i>pāsāda</i>	night	- <i>ratti</i>
many	- <i>bahu</i>	not	- <i>na</i>
mat	- <i>kilañjā</i>	nourish	- <i>poseti</i>
measure	- <b>n</b> , <i>nāḷi /</i> <b>v</b> , <i>mināti</i>		<b>O</b>
merchant	- <i>vāñija</i>	object	- <i>rūpa</i>
merit	- <i>kusala /</i> <i>puñña</i>	ocean	- <i>samudda /</i> <i>udadhi /</i> <i>sindhu</i>
messenger	- <i>dūta</i>	oil	- <i>tela</i>
milk	- <b>n</b> , <i>khīra /</i> <b>v</b> , <i>duhati</i>	omniscient	- <i>sabbaññū</i>
mind	- <i>citta</i>	open	- <i>vivarati</i>
minister	- <i>mantī</i>	oppress	- <i>pīḷeti</i>
mix	- <i>sammisseti</i>	or	- <i>vā</i>
moderate	- <i>mattaññū</i>	outcast	- <i>caṇḍāla</i>
monastery	- <i>vihāra</i>	ox	- <i>goṇa</i>
monk	- <i>samaṇa /</i> <i>bhikkhu</i>		<b>P</b>
monkey	- <i>vānara /</i> <i>makkāṭa /</i> <i>kapi</i>	paddy	- <i>vīhi</i>
moon	- <i>canda</i>	palm	- <i>pāṇi</i>
morning	- <i>pabhāte</i>	park	- <i>uyyāna</i>
mother	- <i>ammā / mātu</i>	parrot	- <i>suka / suva</i>
mother-in-law	- <i>sassu</i>	peacock	- <i>sikhī</i>
mountain	- <i>pabbata /</i> <i>giri</i>	piece	- <i>khaṇḍa</i>
		pig	- <i>varāha /</i> <i>sūkara</i>
		pit	- <i>āvāṭa / kāsu</i>
		plant	- <b>v</b> , <i>ropeti</i>
		play	- <b>v</b> , <i>kīḷati</i>



(be) pleased	- <i>pasīdati</i>	rice	- <i>bhatta / odana / taṇḍula</i>
plough	- <i>kasati</i>	right	- <i>sammā</i>
poet	- <i>kavi</i>	rise	- <i>udeti</i>
pollute	- <i>dūseti</i>	river	- <i>nadī / vāri</i>
pond	- <i>pokkharanī</i>	road	- <i>magga</i>
pot	- <i>ghaṭa</i>	roam	- <i>āhiṇḍati / carati</i>
powerful	- <i>balī / balavantu</i>	robe	- <i>cīvara</i>
preach	- <i>deseti</i>	room	- <i>ovaraka</i>
prepare	- <i>paṭiyādeti</i>	rope	- <i>rajju</i>
prevent	- <i>nivāreti</i>	rule	- <i>pāleti</i>
protect	- <i>rakkhati</i>	run	- <i>dhāvati</i>
psychic power	- <i>iddhi</i>		<b>S</b>
pull	- <i>ākaḍḍhati</i>	sage	- <i>isi / muni</i>
pupil	- <i>sissa</i>	sailor	- <i>nāvika</i>
purgatory	- <i>naraka</i>	sand	- <i>vālukā</i>
put	- <i>pakkhipati</i>	saw	- <i>kakaca</i>
	<b>Q</b>	scatter	- <i>vikirati</i>
queen	- <i>rājīnī</i>	science & arts	- <i>sippa</i>
question	- <b>n</b> , <i>pañha / v</i> , <i>pucchati</i>	scold	- <i>vigarahati</i>
	<b>R</b>	sea	- <i>samudda / udadhi / sindhu</i>
ray	- <i>rasmi</i>	seat	- <i>āsana</i>
receive	- <i>labhati</i>	see	- <i>passati</i>
reciter	- <i>pavattu</i>	seed	- <i>bīja</i>
reject	- <i>pajahati</i>	sell	- <i>vikkiṇāti</i>
relative	- <i>bandhu</i>	send	- <i>peseti / pahīṇāti</i>
release	- <i>muñcati</i>	serpent	- <i>sappa / ahi / uraga</i>
relic	- <i>dhātu</i>	servant	- <i>dāsa</i>
renounce	- <i>pabbajati</i>		
reptile	- <i>uraga</i>		
retinue	- <i>parisā</i>		

sew	- <i>sibbati</i>	steal	- <i>coreti</i>
shade / shadow	- <i>chāyā</i>	stone	- <i>pāsāṇa</i>
ship	- <i>nāvā</i>	suffering	- <i>dukkha</i>
shoot	- <i>vijjhati</i>	sugar-cane	- <i>ucchu</i>
shop	- <i>āpana</i>	sun	- <i>suriya / ravi / bhānumantu</i>
sickness	- <i>vyādhi</i>	sweep	- <i>sammajjati</i>
sick person	- <i>gilāna</i>	sweetmeat	- <i>modaka</i>
simile	- <i>upamā</i>	sword	- <i>khagga / asi</i>
since	- <i>yato</i>		<b>T</b>
sing	- <i>gāyati</i>	take	- <i>ādadāti / gaṇhāti</i>
sister	- <i>bhagini</i>	take out	- <i>nīharati</i>
sit	- <i>nisīdatī</i>	tank	- <i>vāpi</i>
sky	- <i>ākāsa</i>	taste	- <i>rasa</i>
sleep	- <i>sayati</i>	teach	- <i>vāceti</i>
smear	- <i>upalitta</i>	teacher	- <i>ācariya / garu / satthu</i>
sometimes	- <i>kadāci karahaci</i>	tear <b>n.</b>	- <i>assu</i>
son	- <i>putta</i>	tempt	- <i>palobheti</i>
song	- <i>gīta</i>	then	- <i>tadā</i>
soon	- <i>khippaṃ</i>	there	- <i>tattha</i>
sound	- <i>sadda</i>	therefore	- <i>tasmā</i>
sow	- <i>vapati</i>	thief	- <i>cora</i>
speak	- <i>bhāsati / katheti</i>	think	- <i>cinteti</i>
speaker	- <i>vattu</i>	thirst	- <i>pipāsā</i>
speech	- <i>kathā</i>	thirsty	- <i>pipāsita</i>
spend	- <i>vissajjati</i>	thunder	- <i>asani</i>
spoil	- <i>dūseti</i>	thus	- <i>tathā</i>
spoon	- <i>kaṭacchu</i>	today	- <i>ajja</i>
spread	- <i>pattharati</i>	tongue	- <i>jivhā</i>
sprinkle	- <i>siñcati</i>		
stairway	- <i>sopāna</i>		
stand / stay	- <i>tiṭṭhati</i>		

touch	- <i>phusati</i>	wealth	- <i>dhana / vasu</i>
town	- <i>nagara</i>	weep	- <i>rodati</i>
treasure	- <i>nidhi</i>	when	- <i>yadā / kadā</i>
tree	- <i>rukkha / taru</i>	whence	- <i>yato / kuto</i>
try	- <i>ussahati / vāyamati</i>	where	- <i>yattha / kuhiṃ / kattha</i>
throw	- <i>chaḍḍeti</i>	why	- <i>yasmā / kasmā</i>
truth	- <i>sacca</i>	wicked man	- <i>asappurisa</i>
turn	- <i>pavatteti</i>	wife	- <i>bhariyā / vadhū</i>
tusker	- <i>dāḥī</i>	wife & children	- <i>puttadāra</i>
twenty	- <i>vīsati</i>	win	- <i>jayati</i>
<b>U</b>		wind	- <i>vāta</i>
uncle	- <i>mātula</i>	wisdom	- <i>paññā</i>
understand	- <i>adhigacchati</i>	wise man	- <i>vidū / viññū / paññavantu</i>
until	- <i>yāva... tāva</i>	wish	- <i>icchati / pattheti</i>
<b>V</b>		with	- <i>saddhiṃ / saha</i>
various	- <i>nānā</i>	woman	- <i>itthī / nāri/ yuvati / vanitā</i>
vehicle	- <i>ratha</i>	world	- <i>loka</i>
victor	- <i>jetu</i>	worship	- <i>vandati / namassati</i>
village	- <i>gāma</i>	wrap	- <i>veṭheti</i>
virtue	- <i>sīla / guṇa</i>	write	- <i>likhati</i>
virtuous	- <i>guṇavantu / sīlavantu</i>	<b>Y</b>	
<b>W</b>		you	- <i>tvaṃ (sg.) / tumhe (pl.)</i>
wage	- <i>vetana</i>	young one	- <i>susu</i>
walking stick	- <i>yaṭṭhi</i>	young woman	- <i>yuvati</i>
wander	- <i>āhiṇḍati / carati</i>		
wash	- <i>dhovati</i>		
washerman	- <i>rajaka</i>		
water	- <i>udaka / jala / pānīya</i>		
weak	- <i>dubbala</i>		

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