

# **Pāli Primer**

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## **About this course**

The purpose of this extended Pāli primer is not only to give the learner a solid basic knowledge on the language, but also to introduce him/her to the basics of buddhist morality and philosophy.

This is only a compiled work, its creator has not added anything related to the Pāli language not found in the original work. Therefore the importance lies not on his identity, but on the benefits and knowledge that this work may hopefully give to the learner.

Each lesson ends with a selected verse from the Dhammapada with a picture showing it in a graphic form and an explanation intended to make the meaning of the verse clear to the newcomer to Buddhism. After having completed a lesson, the learner is invited to learn the verse by hearth and meditate on the meaning of it with the help of the explanation given before moving on to the next lesson.

This course has no copyright, it is intended to be copied and distributed only for free, needless to say without changing anything in it. Dhamma should be made known to everybody, and lack of money must never be a hindrance to anybody interested in The Teachings of The Buddha.

May you and all living beings be happy.



## About Pāḷi

The word Pāḷi means "the Text", though it has now come to be the name of a language. Pāḷi is a member of the Indo-European family of languages, together with most languages of Europe, Iran and northern India. Inside this family it belongs to so-called Middle Indo-Aryan languages. This group is also called Prakrits in Indian linguistic works. Pāḷi can be considered as one of the oldest surviving Prakrits.

The origin of Pāḷi is still unclear. It was for a long time considered to be identical with Māgadhī, the Prakrit of Magadha, where the Buddha spent most of his life and teaching career. This ancient region is situated in modern Indian state of Bihar, in North-Eastern India. But more careful examination in recent years showed that Pāḷi bears closer resemblance to Prakrits of Western India than to that of Magadha. The famous Indian emperor and patron of Buddhism Aśoka, who lived only a few centuries after the Buddha, left many inscriptions all over his empire which stretched far beyond the borders of present day India. All these inscriptions were written in local vernaculars, using different scripts that were in use in that place and time. Pāḷi is very close in grammar and orthography to the language of the inscriptions in what is now the Indian state of Uttarpradesh. Therefore it is safe to assume that Pāḷi was created artificially, probably not on purpose, but rather as monks and nuns from different parts of India came into contact with each other and were forced to adapt their vernaculars to new environments in order to understand and be understood.

Pāḷi was and is written in many different scripts. In India, it was probably written in ancient Indian scripts Brāhmī and Kharoṣṭhī. When Buddhism spread to other parts of the world, local people used either original Indian scripts (so Kharoṣṭhī was used for a long time in Central Asia) or switched to their own local scripts. So in Sri Lanka, Pāḷi is written in Sinhalese script, in Burma it is Burmese script, in Thailand Thai script and in Cambodia the Khmer script. Finally, when Western scholars and practitioners started to learn about Buddhism, they used Roman characters to write Pāḷi language.

Ven. Ananda, the Buddha's cousin and close personal attendant, committed the Buddha's sermons (suttas) to memory and thus became a living repository of these teachings. Shortly after the Buddha's death (ca. 480 BCE), five hundred of the most senior monks — including Ananda — convened to recite and verify all the sermons they had heard during the Buddha's forty-five year teaching career. Most of these sermons therefore begin with the disclaimer, "Evaṃ me sutam" — "Thus have I heard."

The elements of Pāḷi can be mastered in a few months, Pāḷi opens one's ears to the Dhamma and the music of the Buddha's speech. It is also a lingua franca in Buddhist countries, and therefore worth acquiring. This slender volume is intended to serve as an elementary guide for beginners. With its aid one may be able to get an introduction to the Pāḷi language within a short period. Many students of Theravada find that learning the Pāḷi language — even just a little bit here and there — greatly deepens their understanding and appreciation of the Buddha's teachings.

## Alphabet

The Pāḷi Alphabet consists of forty-one letters — eight vowels and thirty-three consonants.

### 8 Vowels (Sara)

a, ā, i, ī, u, ū, e, o.

### 33 Consonants (Vyañjana) \* Semi-vowels

Gutturals:	k, kh, g, gh, ṅ. ka group
Palatals:	c, ch, j, jh, ñ. ca group
Cerebrals:	ṭ, ṭh, ḍ, ḍh, ṇ. ṭa group
Dentals:	t, th, d, dh, n. ta group
Labials:	p, ph, b, bh, m. pa group
Palatal:	
*Cerebral:	y.
*Dental:	r.
*Dental and Labial:	l.
Dental (sibilant):	v.
Aspirate:	s.
Cerebral:	h.
Niggahita:	ḷ. ṃ.

### Pronunciation of Letters

Pāḷi is a phonetic language. As such each letter has its own characteristic sound.

**a** is pronounced like u in **but**

**ā** is pronounced like a in **art**

**i** is pronounced like i in **pin**

**ī** is pronounced like i in **machine**

**u** is pronounced like u in **put**

**ū** is pronounced like u in **rule**

**e** is pronounced like e in **ten**

**o** is pronounced like o in **hot**

**k** is pronounced like k in **key**

**g** is pronounced like g in **get**

**ṅ** is pronounced like ng in **ring**

**c** is pronounced like ch in **rich**

**j** is pronounced like j in **jug**

**ñ** is pronounced like gn in **signor**

**ṭ** is pronounced like t in **not**

**ḍ** is pronounced like d in **hid**

**ṇ** is pronounced like n in **hint**

**p** is pronounced like p in **lip**

**b** is pronounced like b in **rib**

**m** is pronounced like m in **him**

**y** is pronounced like y in **yard**

**r** is pronounced like r in **rat**

**l** is pronounced like l in **sell**

**v** is pronounced like v in **vile**

**s** is pronounced like s in **sit**

**h** is pronounced like h in **hut**

**ḷ** is pronounced like l in **felt**

**ṃ** is pronounced like ng in **sing**

The vowels **e** and **o** are always long, except when followed by a *double consonant*; e.g. ettha, oṭṭha.

The fifth consonant of each group is called a *nasal*.

There is no difference between the pronunciation of **ṅ** and **ṃ**. The former never stands at the end, but is always followed by a consonant of its group.

The dentals **t** and **d** are pronounced with the tip of the tongue placed against the front upper teeth. The aspirates **kh**, **gh**, **ṭh**, **ḍh**, **th**, **dh**, **ph**, **bh**, are pronounced with *h* sound immediately following; e.g., in blockhead, pighead, cat-head, log-head, etc., where the *h* in each is combined with the preceding consonant in pronunciation.

## Lesson 1

### VOCABULARY

#### 1. Masculine nouns ending in *-a*

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

#### Verbs

<b>bhāsati</b>	speaks	<b>passati</b>	sees
<b>pacati</b>	cooks	<b>chindati</b>	cuts
<b>kasati</b>	ploughs	<b>gacchati</b>	goes
<b>bhuñjati</b>	eats	<b>āgacchati</b>	comes
<b>sayati</b>	sleeps	<b>dhāvati</b>	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:

1. nara + o = naro
2. mātula + o = mātulo
3. kassaka + o = kassako

Plural :

1. nara + ā = narā
2. mātula + ā = mātulā
3. kassaka + ā = kassakā

### 3. Present, third, singular and plural verbs.

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:

bhāsati - He speaks

pacati - He cooks

kasati - He ploughs

Plural:

bhāsanti - They speak

pacanti - They cook

kasanti - 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.



## 5. Translate into English:

1. Bhūpālo bhuñjati.
2. Puttā sayanti
3. Vāṇijā sayanti
4. Buddhō 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 Pāḷi:

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



**Manopubbaṅgamā dhammā, manoseṭṭhā manomayā;**

**manasā ce paduṭṭhena, bhāsati vā karoti vā;**

**tato naṃ dukkhamanveti, cakkamva vahato padaṃ.**

Preceded by the mind are (all) phenomena,  
with the mind in the essence are (all) thoughts;

if with a corrupted mind (one) speaks or acts;

pain follows that (person) thereafter,  
like the wheel the foot of the (one) bearing (loads).

In this verse (and the following one, DhP 2) some philosophical observations are made about the nature of our mind. It says that all the mental phenomena, happiness or suffering, joy or sorrow are made by, or are the outcome of, the quality of the mind. These mental phenomena are (according to the teachings of Abhidhamma) feelings (vedanā), perception (saññā) and volitional activities (saṅkhāra). And because these phenomena are created by, or so closely related to, the mind, they are always "colored" in the same way as the mind is. If the mind (as in this verse) is corrupted, full of evil thoughts, then only suffering and sorrow awaits us as a result of this. In other words, the mind, creating these mental phenomena simply creates them "to its own image". Therefore, negative thinking always brings with it suffering and sorrow, just as the wheel follows in the path of the animal carrying the chariot. We experience suffering only because our minds are not purified, we are not awakened. To purify the mind is to get rid of suffering once and for all.

## Lesson 2

### VOCABULARY

#### 1. Masculine nouns ending in -a

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

#### Verbs

<b>harati</b>	carries, takes away	<b>khaṇati</b>	digs
<b>āharati</b>	brings	<b>vijjhati</b>	shoots
<b>āruhati</b>	climbs, ascends	<b>paharati</b>	hits, strikes
<b>oruhati</b>	descends	<b>rakkhati</b>	protects
<b>yācati</b>	begs	<b>vandati</b>	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:

1. nara + ṃ = naraṃ
2. mātula + ṃ = mātulaṃ
3. kassaka + ṃ = kassakaṃ

Plural:

nara + e = nare  
mātula + e = mātule  
kassaka + e = kassake

### 3. Examples in sentence formation

Singular:

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

Plural:

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

#### 4. Translate into English:

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

## 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.



**Manopubbaṅgamā dhammā, manoseṭṭhā manomayā;**

**manasā ce pasannena, bhāsati vā karoti vā;**

**tato naṃ sukhamanveti, chāyāva anapāyini.**

Preceded by the mind are (all) phenomena,  
with the mind in the essence are (all) thoughts;

if with a purified mind (one) speaks or acts;

happiness follows that (person) thereafter, like the shadow never departing.

This verse is closely related to the previous one (DhP 1). If the mind is purified, the mental phenomena it creates are also pure. Therefore, joy and happiness follow as surely as suffering and sorrow in case of a defiled mind. As we can see from these two verses, happiness and suffering depends on us entirely, on our own minds, on the thoughts that we are harboring. There is no other way to happiness than purification of mind and ultimately, in destroying all the defilement completely and reaching the highest goal, the awakening of Nirvana.

## Lesson 3

### VOCABULARY

#### 1. Masculine nouns ending in -a

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

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

Plural:

1. nara + ehi = narehi (narebhi)
2. mātula + ehi = mātulehi (mātulebhi)
3. 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.

#### 4. Translate into English:

1. Buddho sāvakehi saddhiṃ vihāraṃ gacchati.
2. Puriso puttena 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 saḥāyena saddhiṃ odanaṃ bhuñjanti.
13. Vāṇijo pāsāṇena migamaṃ paharati.
14. Sunakhā pādehi āvāṭe khaṇanti.
15. Brāhmaṇo puttena 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 migehi 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.



**Na hi verena verāni, sammantīdha kudācanaṃ;**

**averena ca sammanti, esa dhammo sanantano.**

Indeed, hatred is not at any time appeased by hatred here;

but is appeased by non-hatred, this is the truth of old.

This is a very simple truth, that most of the religions in the history have stressed again and again. The only cure for hatred is the abstention from it. Never can we stop people from hating us by hating them. In this way, mutual hatred will rise -- often to the point when hatred gives way to violence.

The only way to stop this chain of hatred is to stop hating, of course. As the verse says, this is an eternal law. It was always so and always will be. One can only wish that we could remember this verse in all situations and deal accordingly. How many wars, how much suffering could be easily averted just by taking the advice of this short verse seriously.

## Lesson 4

### VOCABULARY

#### 1. Masculine nouns ending in -a

<b>dhīvara</b>	fisherman	<b>sāṭaka</b>	garment
<b>maccha</b>	fish	<b>rajaka</b>	washerman
<b>piṭaka</b>	basket	<b>sappa</b>	serpent
<b>amacca</b>	minister	<b>pañha</b>	question
<b>upāsaka</b>	lay devotee	<b>suka / suva</b>	parrot
<b>pāsāda</b>	palace	<b>sopāna</b>	stairway
<b>dāraka</b>	child	<b>sūkara / varāha</b>	pig

#### Verbs

<b>patati</b>	falls	<b>pakkosati</b>	calls, summons
<b>dhovati</b>	washes	<b>khādati</b>	eats
<b>icchati</b>	wishes, desires	<b>hanati</b>	kills
<b>ḍasati</b>	bites	<b>otarati</b>	descends
<b>pucchati</b>	questions	<b>nikkhamati</b>	leaves, sets out

#### 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.

#### 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 rukkhamaṃ 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. Sūkarā pādehi āvāṭe khaṇanti.
16. Kumāro sahāyakehi saha sātāke dhovati.
17. Samaṇā gāmamhā upāsakehi saddhiṃ nikkhamanti.
18. Kukkuro piṭakamhā macchamaṃ khādanti.
19. Mitto puttamhā sunakamaṃ yācati.
20. Buddho sāvake pucchati.
21. Amaccā paṇḍitehi pañhe pucchanti.
22. Rajako sahāyena saha sātākamaṃ dhovati.
23. Macchā piṭakamhā patanti.
24. Corā pāsāṇehi varāhe paharanti.
25. Amacco pāsādamaṃ 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.





**Yathā agāraṃ ducchannaṃ, vuṭṭhī samativijjhati;**

**evaṃ abhāvitaṃ cittaṃ, rāgo samativijjhati.**

As a house ill-thatched the rain penetrates;

so a mind undeveloped greed penetrates.

A roof is the most important part of any house. If the roof is not well done, if we try to "cheat" and use cheap material of poor quality, we can be surprised when a strong rain comes. The roof will not be able to hold off the water and it will leak. Everything inside the house then becomes wet instantly - and after the rain we can start building again.

In the same way, the mind is the most important part of the human being. If it is not "well developed", if we have not practiced meditation earnestly, it will also "leak". The passions, hatred and other stuff will enter our mind and make it difficult for us to purify our minds. After one such "rain" we can start "rebuilding" our mind again.

## Lesson 5

### VOCABULARY

#### 1. Masculine nouns ending in -a

<b>tāpasa</b>	hermit	<b>aja</b>	goat
<b>ācariya</b>	teacher	<b>vānara / makkaṭa</b>	monkey
<b>vejja</b>	doctor	<b>lābha</b>	profit
<b>sīha</b>	lion	<b>mañca</b>	bed
<b>luddaka</b>	hunter	<b>kuddāla</b>	hoe

#### Verbs

<b>rodati</b>	cries	<b>ādadāti</b>	takes
<b>hasati</b>	laughs	<b>kīḷati</b>	plays
<b>labhati</b>	gets, receives	<b>nahāyati</b>	bathes
<b>pavisati</b>	enters	<b>ākaḍḍhati</b>	drags
<b>dadāti</b>	gives	<b>pajahati</b>	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.

#### 4. Translate into English:

1. Vāṇijo rajakassa sātakaṃ dadāti.
2. Vejjo ācariyassa dīpaṃ āharati.
3. Migā pāsāṇahā pabbataṃ dhāvanti.
4. Manussā Buddhēhi dhammaṃ labhanti.
5. Puriso vejjāya sakaṭaṃ ākaḍḍhati.
6. Dārako hatthēna yācakkassa bhattaṃ āharati.
7. Yācako ācariyāya āvāṭaṃ khaṇati.
8. Rajako amaccānaṃ sātakaṃ dadāti.
9. Brāhmaṇo sāvakaṇaṃ mañce āharati.
10. Vānaro rukkhahā patati, kukkuro vānaraṃ ḍasati.
11. Dhīvarā piṭakehi amaccānaṃ macche āharanti.
12. Kassako vāṇijāya rukkhāṃ chindati.
13. Coro kuddālena ācariyāya āvāṭaṃ khaṇati.
14. Vejjo puttānaṃ bhattaṃ pacati.
15. Tāpaso luddakena saddhiṃ bhāsati.
16. Luddako tāpasassa dīpaṃ dadāti.
17. Sīhā mige hananti.
18. Makkaṭṭo puttena saha rukkhāṃ āruhati.
19. Samaṇā upāsakehi odanaṃ labhanti.
20. Dārakā rodanti, kumāro hasati, mātulo kumāraṃ paharati.
21. Vānarā pabbatāhā oruhanti, rukkhē āruhanti.
22. Corā rathaṃ pavisanti, amacco rathaṃ pajahati.
23. Ācariyo dārakāya rukkhahā sukaṃ āharati.
24. Luddako pabbatasmā ajaṃ ākaḍḍhati.
25. Tāpaso pabbatāhā sīhaṃ passati.
26. Vāṇijā kassakehi lābhaṃ labhanti.
27. Luddako vāṇijānaṃ varāhe hanati.
28. Tāpaso ācariyāhā pañhe pucchati.
29. Putto mañcamhā patati.
30. Kumārā sahāyakehi 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.



**Yathā agāraṃ succhannaṃ, vuṭṭhī na samativijjhati;**

**evaṃ subhāvitaṃ cittaṃ, rāgo na samativijjhati.**

As a house well-thatched the rain penetrates not;

so a mind well-developed greed penetrates not.

And (continuing from DhP 13) if the roof on our house is well done, if we have made careful plans and executed them well, if we paid enough attention to the roof, then we do not have to be afraid of any rain, no matter how strong. The roof will hold it and the inside of the house will not become flooded, not even wet.

And in the case of mind, the same rule applies. If we made a conscious decision to develop it, to keep high level of mindfulness and alert, if we sharpen our mind in meditation, all the passions have no way of entering. The "roof" holds and we can concentrate on our main goal -- cleansing the mind, without a need to repair the roof after every light shower.

## Lesson 6

### 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 sūkarō 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 sahāyakā rathe āharanti.*

Uncles' friends bring vehicles.

3. *Kassakānaṃ sūkarā dīpe dhāvanti.*

Farmers' pigs run to the islands.

### 3. Translate into English:

1. Kassakassa putto vejjassa sahāyena 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 gāmaṃ 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 dārahehi saddhiṃ kīlanti.
20. Tāpaso Tathāgatassa sāvakānaṃ odanaṃ dadāti.
21. Samaṇā ācariyassa hatthena sāṭake labhanti.
22. Coro vāṇijassa sahāyakasmā assaṃ yācati.
23. Upāsakā Tathāgatassa sāvakehi pañhe pucchanti.
24. Pāsānamhā 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.



**Idha socati pecca socati, pāpakāri ubhayattha socati;**

**so socati so vihaññati, disvā kammakiliṭṭhamattano.**

(One) grieves here and after departing, the doer of evil grieves in both places;

he grieves, he perishes, after seeing (his) own defiled acts.

Doing evil deeds is a sure way to grief and despair. As we know from modern history, the greatest evildoers of this century (Stalin, Mao, Hitler, Pol-Pot, etc.) did not have an easy life. They were troubled personalities, seeing enemies behind every shadow. The amount of evil they created hunted them mercilessly and efficiently.

If we commit an evil deed (a definition of evil deed is that it is an action which harms other living beings in any way -- physical or mental) not only our consciences bother us (or at least it should, if we are to call ourselves human beings), but it will also bring us a bad rebirth. Thus, when we see our evil deeds, we will grieve both in this life and in the next one.

## Lesson 7

### VOCABULARY

#### 1. Masculine nouns ending in -a

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

#### Verbs

<b>āhiṇḍati</b>	wanders	<b>jīvati</b>	lives
<b>carati</b>	walks	<b>tiṭṭhati</b>	stands
<b>nisidati</b>	sits	<b>uppatati</b>	flies, jumps up
<b>sannipatati</b>	assembles	<b>tarati</b>	crosses (water)
<b>viharati</b>	dwells	<b>uttarati</b>	comes out (of water)
<b>vasati</b>	lives	<b>pasīdati</b>	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, mātulasmīṃ (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 narasmiṃ patati.*

The snake falls on the man.

2. *Putto mātulamhi pasīdati.*

The son is pleased with the uncle.

3. *Vāṇijo kassakasmīṃ pasīdati.*

The merchant is pleased with the farmer.

Plural:

1. *Sappā nāresu patanti.*

Snakes fall on men.

2. *Puttā mātulesu pasīdanti.*

Sons are pleased with their uncles.

3. *Vāṇijā kassakesu pasīdanti.*

Merchants are pleased with farmers.

#### 4. Translate into English:

1. Brāhmaṇo saḥāyakena saddhiṃ rathamhi nisīdati.
2. Asappurisā corehi saha gāmesu caranti.
3. Vāṇijo kassakassa nivāse bhattaṃ pacati.
4. Bhūpālassa amaccā dīpesu manusse rakkhanti.
5. Sugatassa sāvakā vihārasmiṃ vasanti.
6. Makkaṭo rukkhamaḥā āvātasmiṃ patati.
7. Suriyassa āloko samuddamhi patati.
8. Kassakānaṃ goṇā gāme āhiṇḍanti.
9. Vejjassa dārako mañcasmiṃ sayati.
10. Dhīvarā samuddamaḥā piṭakesu macche āharanti.
11. Sīho pāsāṇasmiṃ 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 hatthamaḥā ādadāti.
16. Ācariyo mātulassa nivāse mañcamhi puttena 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 rukkhamaḥā āvātasmiṃ patati.
23. Manussā suriyassa ālokena lokaṃ passanti.
24. Kassakassa goṇā magge sayanti.
25. Goṇassa kāyasmiṃ kāko tiṭṭhati.
26. Migā dīpasmiṃ pāsāṇesu nisīdanti.
27. Sakuṇo nāvikassa hatthamaḥā āvātasmiṃ patati.
28. Sappuriso nāvikena saha samuddamaḥā uttarati.
29. Kuddālo luddakassa hatthamaḥā āvātasmiṃ 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.



**Idha modati pecca modati, katapuñño ubhayattha modati;**

**so modati so pamodati, disvā kammavisuddhimattano.**

(One) rejoices here and after departing, the doer of good rejoices in both places;

he rejoices, he is delighted, after seeing (his) own virtuous acts.

In direct contrast to the verse 15 (see), if we commit good deeds, helping all living beings in different ways, we will not only be happy in this life, having the satisfaction of doing good deeds, but we will also obtain a favorable rebirth. So, when we see our good deeds, we rejoice in the knowledge thereof.

## Lesson 8

### 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:

1. nara (O man)
2. mātula (O uncle)
3. kassaka (O farmer)

Plural:

nara + ā = narā (O men)  
mātula + ā = mātulā (O uncles)  
kassaka + ā = kassakā (O farmers)

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

**Nara = man**

	Singular	Plural
<b>Nominative</b>	naro	narā
<b>Accusative</b>	naraṃ	nare
<b>Instrumental</b>	narena	narehi (narebhi)
<b>Ablative</b>	narā, naramhā, narasmā	narehi (narebhi)
<b>Dative</b>	narāya, narassa	narānaṃ
<b>Genitive</b>	narassa	narānaṃ
<b>Locative</b>	nare, naramhi, narasmiṃ	naresu
<b>Vocative</b>	nara	narā



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

**Phala** = fruit

	<b>Singular</b>	<b>Plural</b>
<b>Nominative</b>	phalaṃ	phalā, phalāni
<b>Accusative</b>	phalaṃ	phale, phalāni
<b>Vocative</b>	phala	phalāni

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

### Vocabulary

**Neuter nouns ending in -a**

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

### Verbs

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

#### 4. 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 khettaṃhi kuddālena āvāṭe khaṇati.
10. Mātulo puttassa bhaṇḍāni dadāti.
11. Upāsakā samaṇānaṃ dānaṃ dadanti, sīlāni rakkhanti.
12. Dārakā mittehi saddhiṃ udakasmīṃ kīlanti.
13. Kassakā vāṇijehi vatthāni labhanti.
14. Kumāro uyyānamhā mātulassa kusumāni āharati.
15. Brāhmaṇassa ajā goṇehi saha vane āhiṇḍanti, tiṇāni khādanti.
16. Sīho vanasmīṃ rukkhamaṇḍale (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 sāvakaṃ asappurisānaṃ putte anusāsanti.
22. Upāsakā udakena pupphāni āsiṅcanti.
23. Kumāro pattaṃ bhindati, mātulo akkosati.
24. Luddakassa putto migassa kāyaṃ hatthena phusati.
25. Goṇo khettaṃ pāsānamhā utṭhahati.
26. Rajakassa putto sāṭake mañcasmīṃ nikkhipati.
27. Sugataṃ sāvako vihārasa dvāraṃ vivarati.
28. Vejjassa dārakā gehe naccanti.
29. Paṇḍito asappurisaṃ ovaḍati.
30. Coro ācariyassa sakaṭṭaṃ pabbatasmīṃ pajahati.

## 5. 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).
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).



**Idha tappati pecca tappati, pāpakāri ubhayattha tappati;**

**"pāpaṃ me katan"ti tappati, bhiyyo tappati duggatiṃ gato.**

(One) is tormented here and after departing,  
the doer of evil is tormented in both places;

"Evil is done by me" (one) is tormented,  
gone to an evil state (one) is tormented further.

This pair of verses (DhP 17 and DhP 18) is closely related to the previous pair (DhP 15 and DhP 16).

Here again, the evildoer is tormented both here and in the next life. Not only does the very idea that he has done evil torment him, but even more grief awaits him in his next life, where he will go to the undesirable states of being -- as an animal, to the hell etc.

## Lesson 9

### 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.

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

\* 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.

For example:

$pac$ is the root	$paca$ is the base
$khād$ is the root	$khāda$ is the base
$bhuj$ is the root	$bhuñja$ is the base
$gam$ is the root	$gaccha$ is the base

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

$ā + gam + ya =$	$āgamma$ (with assimilation) =	having come
$ā + dā + ya =$	$ādāya =$	having taken
$ā + ruh + ya =$	$āruyha$ (with metathesis) =	having climbed
$ava + ruh + ya =$	$oruyha$ (with metathesis) =	having descended

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

bhuñjati	- bhuñjivā, bhutvā
āgacchati	- āgantvā, āgamma
hanati	- hanitvā, hantvā
dadāti	- daditvā, datvā
nahāyati	- nahāyivā, nahātvā
tiṭṭhati	- ṭhatvā
nikkhamati	- nikkhamitvā, nikkhamma
pajahati	- pajahitvā, pahāya
passati	- passitvā; <i>but disvā is more commonly used from the sanskrit root <b>drś</b> - to see, instead of passitvā.</i>
uṭṭhahati	- uṭṭhahitvā, uṭṭhāya

## 3. Examples in sentence formation

1. *Kassako khetamhā 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).

#### 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 pāsāṇasmiṃ ṭhatvā kuddālena sappamā paharati.
8. Sappuriso yācakassa putte pakkosivā vatthāni dadāti.
9. Dārako āvāṭamhi pativā rodati.
10. Bhūpālo pāsādāmhā nikkhamitvā amaccena saddhiṃ bhāsati.
11. Sunakho udakaṃ pivivā 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 dhovivā puttaṃ pakkosati.
16. Vānarā rukkhehi oruyha uyyāne āhiṇḍanti.
17. Migā vanamhi āhiṇḍitvā paṇṇāni khādanti.
18. Kumāro nayanāni dhovivā suriyaṃ passati.
19. Nāvikassa mittā nagarasmā bhaṇḍāni ādāya gāmaṃ āgacchanti.
20. Dārako khīraṃ pivivā gehamhā nikkhamma hasati.
21. Sappurisā dānāni datvā silāni rakkhitvā saggamā gacchanti.
22. Sūkaro udakamhā uttarivā āvāṭaṃ oruyha sayati.
23. Tāpaso Tathāgatassa sāvakaṃ disvā vanditvā pañhaṃ pucchati.
24. Asappuriso yācakassa pattaṃ bhinditvā akkosivā gehaṃ gacchati.
25. Sakuṇā gāme rukkhehi uppatitvā araññaṃ otaranti.
26. Paṇḍito āsanamhā utṭhahitvā tāpasena saddhiṃ bhāsati.
27. Dārako gehā nikkhamma mātulaṃ pakkosivā gehaṃ pavisati.
28. Devā sappurisesu pasīditvā te (them) rakkhanti.
29. Kumārassa sahāyakā pāsādaṃ āruyha āsanesu nisīdanti.
30. Goṇā khettamhi āhiṇḍitvā tiṇaṃ khāditvā 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.





**Idha nandati pecca nandati, katapuñño ubhayattha nandati;**

**"puññaṃ me katan"ti nandati, bhikko nandati sugatiṃ gato.**

(One) rejoices here and after departing, the doer of good rejoices in both places;

"Merit is done by me" (one) rejoices, gone to a happy state (one) rejoices further.

In contrast to the previous verse (DhP 17), one, who performs good deeds is happy and delighted both in this life and after death. The idea "I have done good deeds" brings him inner satisfaction and happiness. Even more happiness then brings him his next birth - as a human being (the best of all possibilities), as a celestial being in various heavenly worlds etc.

## Lesson 10

### 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.

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

### 2. Examples in sentence formation

1. *Kassako khettaṃ kasituṃ icchati.*

The farmer wishes to plough the field.

2. *Dārako phalāni khādituṃ rukkhamaṃ 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.

### 3. Translate into English:

1. Kumārā vanamhi mittehi saha kīlitvā bhattaṃ bhuñjitum gehaṃ dhāvanti.
2. Migā tiṇaṃ khāditvā udakaṃ pātuṃ pabbatamhā uyyānaṃ āgacchanti.
3. Vāṇijassa putto bhaṇḍāni āharitum rathena nagaraṃ gacchati.
4. Yācako mātulassa kuddālena āvāṭaṃ khaṇitum icchati.
5. Amaccā bhūpālaṃ passitum pāsādamhi sannipatanti.
6. Goṇā uyyāne āhiṇḍitvā kassakassa khettaṃ āgacchanti.
7. Upāsakā samaṇānaṃ dānaṃ dātuṃ vihāraṃ pavisanti.
8. Rathena nagaraṃ gantum puriso gehasmā nikkhamati.
9. Brāhmaṇo vejjena saddhiṃ nahāyitum udakaṃ otarati.
10. Coro amaccassa gehaṃ pavisitum uyyāne āhiṇḍati.
11. Sīho pabbatamhi sayitvā utthāya migam hantum oruhati.
12. Udakaṃ otarivā vatthāni dhovitum rajako puttaṃ pakkosati.
13. Tathāgataṃ passivā vanditum upāsako vihāraṃ pavisati.
14. Khettaṃ kasitum kassako kuddālaṃ ādāya gehā nikkhamati.
15. Sarehi mige vijjhitum luddakā sunakhehi saha araṇṇaṃ pavisanti.
16. Narā gāmamhā nikkhamitvā nagare vasitum icchanti.
17. Sakuṇe passitum amaccā kumārehi saha pabbataṃ āruhanti.
18. Pabbatasmā rukkaṃ ākaḍḍhitum vāṇijena saha kassako gacchati.
19. Phalāni khāditum makkaṭā rukkhesu caranti.
20. Paṇḍito sugatassa sāvakehi saddhiṃ bhāsitum icchati.
21. Samuddaṃ taritvā dīpaṃ gantvā vatthāni āharitum vāṇijā icchanti.
22. Pupphāni saṃharitvā udakena āsiñcitur upāsako kumāre ovadati.
23. Ajassa kāyaṃ hatthehi phusitum dārako icchati.
24. Brāhmaṇassa gehe āsanesu nisīditum 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.



**Appamādo amatapadaṃ pamādo maccuno padaṃ;**

**appamattā na miyanti, ye pamattā yathā matā.**

Heedfulness is the basis of nibbana, heedlessness the basis of samsara;

the heedful (ones) die not, those heedless (ones) are as if dead.

Conscientiousness is one of the most important characteristics to be developed. Without it, we can not proceed on our path towards awakening. If we are negligent, how can we find energy to purify our minds?

So, the conscientiousness is the path to deathlessness. Only with it we can find our way to the final goal, Nirvana, which is the deathless state. Negligence on the other hand is the way to the repeated cycle of birth and death.

Conscientious people are able to reach the Nirvana, thus escaping the cycle of rebirths, whereas those, who are negligent, can not escape. They might as well be dead already.

## Lesson 11

### VOCABULARY

#### 1. Neuter nouns ending in -a

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

#### Verbs

<b>pariyesati</b>	searches, seeks	<b>bhāyati</b>	fears
<b>ārabhati</b>	begins	<b>cavati</b>	departs, dies
<b>ussahati</b>	tries	<b>uppajjati</b>	is born
<b>upasaṅkamati</b>	approaches	<b>khipati</b>	throws
<b>adhigacchati</b>	understands, attains	<b>vapati</b>	sows
<b>gāyati</b>	sings	<b>ākaṅkhati</b>	hopes
<b>āmasati</b>	touches, strokes	<b>sibbati</b>	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 thus far, the feminine gender of the present participle is explained in **Lesson 21**).

<b><i>paca + nta / māna =</i></b>	<b><i>pacanta / pacamāna =</i></b>	cooking
<b><i>gaccha + nta / māna =</i></b>	<b><i>gacchanta / gacchamāna =</i></b>	going
<b><i>bhuñja + nta / māna =</i></b>	<b><i>bhuñjanta / bhuñjamāna =</i></b>	eating
<b><i>tiṭṭha + nta / māna =</i></b>	<b><i>tiṭṭhanta / tiṭṭhamāna =</i></b>	standing
<b><i>vihara + nta / māna =</i></b>	<b><i>viharanta / viharamāna =</i></b>	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.

#### 4. Translate into English:

1. Pānīyaṃ yācitvā rodanto dārako mañcamhā patati.
2. Vatthāni labhituṃ icchanto vāṇijo āpaṇaṃ gacchati.
3. Upāsako padumāni ādāya vihāraṃ gacchamāno Buddhaṃ disvā pasīdati.
4. Sakuṇo tuṇḍena phalaṃ haranto rukkhasmā uppatati.
5. Cīvaram pariyesantassa samaṇassa ācariyo cīvaram 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 sīlāni rakkhamānā manussā sagge uppajjanti.
10. Dhaññaṃ ākaṅkhaṇtassa purisassa dhanam dātuṃ vāṇijo icchati.
11. Goṇe hanantā rukkhe chindantā asappurisā dhanam saṃharituṃ ussahanti.
12. Vihāraṃ upasaṅkamanto Buddha dhammaṃ bhāsamāne sāvake passati.
13. Rukkhamūle nisīditvā gītāni gāyantā kumārā naccituṃ ārabhanti.
14. Suvaṇṇaṃ labhituṃ ussahantā manussā pabbatasmim āvāṭe khaṇanti.
15. Udakaṃ pātuṃ icchanto sīho udakaṃ pariyesamāno vanamhi carati.
16. Vetanaṃ labhituṃ ākaṅkhamāno naro rajakāya dussāni dhovati.
17. Samaṇehi bhāsantā upāsakā saccaṃ adhigantuṃ ussahanti.
18. Magge sayantaṃ sunakhaṃ udakena siñcitvā dārako hasati.
19. Sīlam rakkhantā sappurisā manussalokā cavitvā devaloke uppajjanti.
20. Dhanam saṃharituṃ ussahanto vāṇijo samuddaṃ taritvā dīpaṃ gantuṃ ārabhati.
21. Goṇe pariyesamāno vane āhiṇḍanto kassako sīham 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 sunakhamhā bhāyati.
25. Khettaṃ kasitvā bījāni vapanto kassako dhaññaṃ labhituṃ ākaṅkhati.
26. Suriyassa ālokena locanehi rūpāni passantā manussā loke jīvanti.
27. Rukkhamūle nisīditvā cīvaram sabbantena samaṇena saddhim upāsako bhāsati.
28. Rukkhamūle sayantassa yācakassa kāye paṇṇāni patanti.
29. Vāṇijassa mūlaṃ datvā asse labhituṃ amacco ussahati.
30. Khīraṃ pivitvā hasamāno dārako pattaṃ mañcasmim 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.



**Appamādena maghavā, devānaṃ seṭṭhataṃ gato;**

**appamādaṃ pasaṃsanti, pamādo garahito sadā.**

By heedfulness Indra got to (be) the greatest of the devas;

heedfulness they praise, heedlessness is censured always.

A young prince named Mahāli from the Licchavi state came to see the Buddha. He wanted to hear some teachings, so the Buddha told him the Sakkapañha Sutta (The Sutta of Sakka's questions). Mahāli wondered how was it possible, that the Buddha knew so much about Sakka, the king of the gods. Has the Buddha ever met Sakka?

The Buddha confirmed that he indeed has seen Sakka and further told Mahāli the story of Sakka's previous existence.

He was a man named Magha. He was very righteous and did a lot of charitable work, building roads and rest houses with his friends. He took seven obligations: to support his parents, to respect elders, to be gentle of speech, to avoid backbiting, to be generous and not avaricious, to speak the truth and to restrain himself from losing temper. He was always mindful and kept all of them. Thus in his next existence he became Sakka, the king of gods.

## Lesson 12

### 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:

3rd: (So) *pacati* = He cooks

2nd: (Tvaṃ) *pacasi* = You cook

1st: (Ahaṃ) *pacāmi* = I cook

Plural:

(Te) *pacanti* = They cook

(Tumhe) *pacatha* = You cook

(Mayaṃ) *pacāma* = We cook

### 2. Examples in sentence formation

Singular:

1. *So bhataṃ pacati* = He cooks rice.

2. *Tvaṃ 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. *Mayaṃ bhataṃ pacāma* = We cook rice.

### 3. Translate into English:

1. Tvaṃ mittehi saddhiṃ rathena āpaṇamhā bhaṇḍāni āharasi.
2. Ahaṃ udakamhā padumāni āharitvā vāṇijassa dadāmi.
3. Tumhe samaṇānaṃ dātuṃ cīvarāni pariyesatha.
4. Mayaṃ sagge uppajjituṃ ākaṅkhamānā sīlāni rakkhāma.
5. Te dhammaṃ adhigantuṃ ussahantānaṃ samaṇānaṃ dānaṃ dadanti.
6. So araññaṃhi uppatante sakuṇe passituṃ pabbataṃ āruhati.
7. Mayaṃ sugatassa sāvake vandituṃ vihārasmiṃ sannipatāma.
8. Āgacchantaṃ tāpasam disvā so bhattaṃ āharituṃ gehaṃ pavisati.
9. Ahaṃ udakaṃ oruyha brāhmaṇassa dussāni dhovāmi.
10. Tvaṃ gehassa dvāraṃ vivarivā pānīyaṃ pattamhā ādāya pivasi.
11. Ahaṃ hiraññaṃ pariyesanto dīpamhi āvāṭe khaṇāmi.
12. Phalāni khādantā tumhe rukkhehi oruhatha.
13. Pāsāṇasmīṃ ṭhatvā tvaṃ candaṃ passituṃ ussahasi.
14. Mayaṃ manussalokamhā cavitvā sagge uppajjituṃ ākaṅkhāma.
15. Tumhe arañṇe vasante mige sarehi vijjhituṃ icchatha.
16. Mayaṃ uyyāne carantā sunakhehi saddhiṃ kīlante dārake passāma.
17. Tvaṃ rukkhamūle nisīditvā ācariyassa dātuṃ vatthaṃ sibbasi.
18. Mayaṃ puññaṃ icchantā samaṇānaṃ dānaṃ dadāma.
19. Tumhe saccaṃ adhigantuṃ ārabhatha.
20. Tvaṃ gītaṃ gāyanto rodantaṃ dārakaṃ rakkhasi.
21. Mayaṃ hasantehi kumārehi saha uyyāne naccāma.
22. So pānīyaṃ pivitvā pattam bhinditvā mātulamhā bhāyati.
23. Pāsādaṃ upasaṅkamantaṃ samaṇaṃ disvā bhūpālassa cittaṃ pasīdati.
24. Mayaṃ araññaṃ pavisitvā ajānaṃ paṇṇāni saṃharāma.
25. Khettaṃ rakkhanto so āvāṭe 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.



**Aciraṃ vatayaṃ kāyo, pathaviṃ adhisessati;  
chuddho apetaviññāṇo, niratthaṃva kaliṅgaram.**

Soon indeed this body, upon the earth it will lie;

discarded, bereft of consciousness, useless like a used log.

There was a monk called Thera Tissa. He diligently meditated and had many students, but then he was afflicted with a disease. Small boils appeared all over his body, and then big sores developed from them. Later sores burst, emitting pus and blood; his robes became dirty and stinky. The monks called him Pūtigatissa, Tissa with stinking body. They kept away from him, even his pupils abandoned him, and nobody would go near him.

The Buddha saw his sorrowful state, saw that he would soon die, but that he could also attain arahantship very quickly. So the Buddha went to the fire-shed close to the place, where the Thera was living. He boiled some water, went to the monk's room and started to carry him out. Other monks also gathered and helped him to carry the sick Thera out. They brought him to the fire-shed, bathed him and washed his robes.

After taking the bath, the monk became fresh in body and mind, he developed one-pointedness and concentration. The Buddha then related this verse (DhP 41) and Thera Tissa became an arahant immediately. Soon after that he passed away.

## Lesson 13

### 1. Conjugation of Verbs

#### The Present Tense, Active Voice (continued)

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*

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

*Base: coraya = to steal*

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

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

<b>deseti</b>	preaches	<b>chādeti</b>	covers
<b>cinteti</b>	thinks	<b>māreti</b>	kills
<b>pūjeti</b>	honours, offers	<b>neti</b>	leads, takes away
<b>pūreti</b>	fills	<b>āneti</b>	brings
<b>pīleti</b>	oppresses	<b>ṭhapeti</b>	keeps
<b>katheti</b>	speaks	<b>pātetī</b>	fells
<b>uḍḍeti</b>	flies	<b>pāleti</b>	rules, governs
<b>udeti</b>	(sun or moon) rises	<b>parivajjeti</b>	avoids
<b>ropeti</b>	plants	<b>obhāseti</b>	illuminates
<b>manteti</b>	discusses, takes counsel	<b>deti (dadāti)</b>	gives
<b>āmanteti</b>	addresses	<b>oloketi</b>	looks at
<b>nimanteti</b>	invites	<b>jāleti</b>	kindles

**3. N.B. Gerunds / absolutes 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*

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

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

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

<i>Present Tense</i>	<i>Gerund / Absolute</i>	<i>Infinitive</i>
jānāti	ñatvā / jānitvā	ñātum
suṇāti	sutvā / suṇitvā	sotum / suṇitum
pāpuṇāti / pappoti	patvā / pāpuṇitvā	pāpuṇitum / pappotum
gaṇhāti	gahetvā / gaṇhitvā	gahetum / gaṇhitum



**7. The two verbs bhavati / hoti (to be) and karoti (to do) occur frequently in the language.**

Their gerunds and infinitives are as follows:

<i>Gerund</i>	bhavitvā / hutvā	katvā
<i>Infinitive</i>	bhavituṃ / hotuṃ	kātuṃ

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

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

## 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 araññe vasante mige piḷetvā asappurisā hotha.
5. Mayaṃ āpaṇaṃ gantvā vāṇijehi saddhiṃ kathetvā dhaññaṃ vikkiṇāma.
6. Tvaṃ uddentaṃ sukaṃ disvā gaṇhituṃ icchasi.
7. Pabbatamhā udentā candam passituṃ kumāro gharamhā dhāvati.
8. Ahaṃ kassakehi saha khettsmiṃ rukkhe ropemi.
9. Mayaṃ amaccehi saha mantentā pāsādasmiṃ āsanesu nisīdāma.
10. Tumhe Tathāgatassa sāvake nimantetvā dānaṃ detha.
11. Upāsakā vihāraṃ gantvā dīpe jāletvā dhammaṃ sotuṃ nisīdanti.
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. Saccaṃ ñātuṃ icchanto ahaṃ samaṇehi pañhe pucchāmi.
18. Dānaṃ datvā sīlaṃ rakkhantā sappurisā saggalokaṃ pāpuṇanti.
19. Dhaññaṃ minanto kassako āpaṇaṃ netvā dhaññaṃ vikkiṇituṃ cinteti.
20. Ahaṃ pattena pāṇīyaṃ pivanto dvārasmiṃ ṭhatvā maggaṃ olokemi.
21. So āpaṇamhā khīraṃ kiṇituṃ puttaṃ pahiṇāti.
22. Mayaṃ dhammaṃ uggaṇhituṃ ussahantā paṇḍitena saha mantema.
23. Corehi saddhiṃ gehe bhinditvā manusse piḷentā tumhe asappurisā hotha.
24. Ahaṃ suvaṇṇaṃ pariyesamāne dīpamhā āgacchante vāṇije jānāmi.
25. Ahaṃ ācariyo homi, tvaṃ vejjo hosi.
26. Tvaṃ asappurisa, Buddhena desentaṃ dhammaṃ sutvā sappuriso bhavituṃ ussahasi.
27. Ahaṃ paṇḍitehi saddhiṃ mantento dhammena dīpaṃ pāleno bhūpālo asmi.
28. Varāhe mārentā corā kassake piḷentā pāpakammāni karonti.
29. Sīlaṃ rakkhantā puññakammāni karontā manussā saggam pappotuṃ ākaṅkhanti.
30. Akusalaṃ pahāya pāpaṃ parivajjetvā viharantā narā sappurisā 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 (sotēhi), 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.



**Yathāpi bhamaro pupphaṃ, vaṇṇagandhamahēṭhayaṃ;  
paleti rasamādāya, evaṃ gāme muniṃ care.**

Just like a bee to a flower, without spoiling the color and smell,  
takes its nectar and flies away, so in a village a wise man should walk.

This verse talks about the practice of alms-rounds. The monks are supposed to obtain alms food from the people, going house from house and taking something here, something there, especially from those, who have a lot. Just like a bee takes the juice from the flower but does no harm to it, so the monks should get the food from the villagers, making no harm to them by taking too much from one family or from the poor families.

The following story is associated with this verse:

In one village there lived a very rich but very miserly couple. One day they made some pancakes, but because they did not want to share them with others, they made them secretly. The Buddha saw this and sent one of his chief disciples, Moggallāna to their house. He arrived there and stood by the door. They tried to make a very small pancake and give it to him. But no matter how they tried, a small amount of dough would fill in the whole pan. Then they tried to offer him one of their own pancakes, but they were unable to separate them. So they gave him the whole basket with all their pancakes.

Moggallāna invited them to the monastery to see the Buddha. They offered the pancakes to the Buddha and the monks. The Buddha delivered a discourse on charity and both the husband and wife attained the first stage of Awakening.

## Lesson 14

### 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	(Tvam) pacissasi =	You will cook
1st	(Aham) pacissāmi =	I will cook

#### Plural

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

*Base: core = to steal*

	<i>Singular</i>	<i>Plural</i>
3rd	(So) coressati	(Te) coressanti
2nd	(Tvam) coressasi	(Tumhe) coressatha
1st	(Aham) coressāmi	(Mayam) coressāma

*Base: kiṇā = to buy*

	<i>Singular</i>	<i>Plural</i>
3rd	(So) kiṇissati	(Te) kiṇissanti
2nd	(Tvam) kiṇissasi	(Tumhe) kiṇissatha
1st	(Aham) kiṇissāmi	(Mayam) kiṇissāma

## 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

### 3. Translate into English:

1. So pabbatamhā udentam candam passitum pāsādam āruhissati.
2. Bhūpālo corehi dīpam rakkhitum amaccehi saha mantessati.
3. Aham samuddam taritvā dīpam pāpuṇitvā bhaṇḍāni vikkiṇissāmi.
4. Tumhe vihāram upasaṅkamantā magge pupphāni vikkiṇante manusse passissatha.
5. Udakam otarivā vatthāni dhovanto kassako nahāyitvā geham āgamissati.
6. Gāme viharanto tvam nagaram gantvā ratham ānessasi.
7. Puññam kātum icchantā tumhe sappurisā pāpamitte ovadissatha.
8. Dhammam sotum uyyāne nisīdantānam upāsakānam aham pāṇiyam dassāmi.
9. Mayam bhūpālā dhammena dīpe pālessāma.
10. Rukkham pātetvā phalāni khāditum icchantam asappurisaṃ aham akkosāmi.
11. Dānam dadamānā silam rakkhantā mayam samaṇehi dhammam uggaṇhissāma.
12. Dhāvāntamhā sakaṭamhā patantam dārakam disvā tvam vejjam ānesi.
13. Saccam adhigantum ussahanto tāpaso Tathāgatam passitum ākaṅkhati.
14. Buddhē pasīditvā upāsako devaputto hutvā saggaloke uppajjati.
15. Udentam suriyam disvā brāhmaṇo gehā nikkhamma vandati.
16. Dīpam pappotum ākaṅkhamānā mayam samuddam taritum nāvikaṃ pariyesāma.
17. Amaccassa dūtam pahīṇitum icchanto bhūpālo aham asmi.
18. Puññakammāni karontānam vāṇijānam dhanam atthi.
19. Mayam gītāni gāyante naccante kumāre olokessāma.
20. Pāpam parivajjetvā kusalam karonte sappurise devā pūjessanti.
21. Saccam bhāsantā asappurise anusāsantā paṇḍitā upāsakā bhavissanti.
22. Tvam dhaññaena pattam pūretvā ācariyassa dassasi.
23. Rukkhamūle nisīditvā cīvaram sibbantam samaṇam aham upasaṅkamissāmi.
24. Aham sayantassa puttassa kāyam āmasanto mañcasmim 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.





**Na paresaṃ vilomāni, na paresaṃ katākataṃ;  
attanova avekkheyya, katāni akatāni ca.**

Not others' wrong doings, not others' (acts) done or undone;  
of oneself only (he) should reflect, the (acts) done and not done.

In Sāvatti once lived a lady who was a disciple of the ascetic Pāthika. All her friends and neighbors were the disciples of the Buddha and she often wanted to go to the monastery herself, to hear the Buddha's teachings. But Pāthika always prevented her from going there.

So she invited the Buddha to her house for almsgiving instead. He came together with many monks and after the meal he delivered a teaching. She was very impressed and happy and exclaimed, "Well said!"

Pāthika heard this from the next room and became very angry. He left the house, cursing the woman and the Buddha.

The lady was very embarrassed by this. But the Buddha advised her not to be concerned about others' curses, but to be only mindful of her own good and bad deeds. At the end she attained the first stage of Awakening.

## Lesson 15

### 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	(Tvam) paceyyāsi =	If you would cook
1st	(Aham) paceyyāmi =	If I would cook

#### Plural

3rd	(Te) paceyyuṃ =	If they would cook
2nd	(Tumhe) paceyyātha =	If you would cook
1st	(Mayam) 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

viya = 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 āgaccheyyumu.*

If we dwell in the city, they too will come to the city.

#### 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 bījāni paṇṇeyyāsi, kassako tāni (them) khetto vapeyya.
4. Sace tumhe padumāni ocineyyātha, kumārā tāni Buddhassa pūjeyyūṃ.
5. Sace tvaṃ mūlaṃ gaṇheyyāsi, ahaṃ dussaṃ ādādeyyāmi.
6. Yadi mayaṃ bhūpālena saha manteyyāma amaccā na āgaccheyyūṃ.
7. Sace tumhe rukkhe ropeyyātha dārakā phalāni bhuñjeyyūṃ.
8. Sace mayaṃ sappurisā bhavēyyāma, puttā pi sappurisā bhavēyyūṃ.
9. Sace bhūpālā dhammena dīpe pāleyyūṃ, mayaṃ bhūpālesu pasīdeyyāma.
10. Sace kassako goṇaṃ vikkiṇeyya, vāṇijo 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 mige ca rukkhesu carante makkaṭṭe ca uḍḍente sakuṇe ca passeyyātha.
14. Sace tvaṃ pāttena pāṇīyaṃ āneyyāsi pipāsito (thirsty) so piveyya.
15. Kusalakammāni katvā tumhe manussaloke uppajituṃ ussaheyyātha.
16. Sace so vejjo bhavēyya, ahaṃ taṃ (him) rodantaṃ dārakaṃ passituṃ āneyyāmi.
17. Yadi putto pāpaṃ kareyya ahaṃ taṃ (him) ovadeyyāmi.
18. Sace amacco paṇḍitaṃ ācariyaṃ āneyya mayaṃ dhammaṃ uggaṇheyyāma.
19. Sace ahaṃ hatthēna suvaṃ phusituṃ ussaheyyāmi so gehā uppateyya.
20. Yadi so vejjaṃ pakkosituṃ 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.



**Yathāpi puppharāsimhā, kayirā mālāguṇe bahū;  
evaṃ jātena maccena, kattabbaṃ kusalaṃ bahuṃ.**

Just so as from a heap of flowers many strings of garland one should make;  
thus, much good should be done by the mortal who is born.

The traditional commentary for this verse contains the famous story of the chief Buddha's benefactress Visākhā.

She married Punnavaddhana, the son of Migāra, a rich man who lived in the city of Sāvatti. Once, when her father-in-law was eating his lunch, a monk came to their house on his alms-round. Migāra ignored him completely. Visākhā told the monk: "Sorry, venerable sir, my father-in-law only eats stale food". Migāra became very angry with her. She explained, that he was only reaping rewards of his good deeds from previous lives, not creating any merit in this life. Therefore she spoke about "stale food".

Migāra understood and allowed her to invite the Buddha with the monks for the alms-food. Migāra listened to Buddha's discourse from behind a curtain (because he was a lay disciple of some ascetic teacher and he did not want Migāra to show himself in front of the Buddha). After hearing Buddha's speech, Migāra attained the first stage of Awakening. He was very grateful to Visākhā and declared that she would be like a mother to him.

Once she went to the monastery and carried her gem-entrusted cloak with her. She gave it to her maid to carry and she forgot it in the monastery. Visākhā then wanted to donate the cloak to the monks but they would not accept. So Visākhā tried to sell the cloak and donate

the money for the use of the Sangha. But the cloak was so expensive that nobody could afford to buy it. Visākhā then bought it back herself. With the money she built a monastery for the Sangha.

Visākhā was very happy - all her desires were fulfilled. The Buddha explained that she was strongly inclined to do good deeds, had done much good in the past and will do a lot of good deeds in the future - just as one can do many garlands from the heap of flowers.

## 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	(Tvam) 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:

1. *So vāṇijānaṃ bhattaṃ pacatu.*

Let him cook rice for the merchants.

2. *Tvaṃ rathena nagaraṃ gaccha / gacchāhi.*

You go to the city in the vehicle.

3. *Ahaṃ dhammaṃ uggaṇhāmi.*

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 uggaṇhāma.*  
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.

### 3. Translate into English:

1. Bhūpālā dhammena dīpaṃ pārentu.
2. Mā manusso bhāyatu, sace so saccaṃ jānāti, bhāsatu.
3. Tumhe pāpaṃ karonte putte ovaḍatha.
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 bhāsituṃ ussaheyyātha, tumhe sappurisā bhaveyyātha.
12. Sace tvaṃ pāsāṇe khipeyyāsi, kākā ca sakuṇā ca ākāsaṃ uppateyyuṃ.
13. Mā dāraka pānīyaṃ pivitvā pattaṃ 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.



**Madhuvā maññati bālo, yāva pāpaṃ na paccati;**

**yadā ca paccati pāpaṃ, bālo dukkhaṃ nigacchati.**

The ignorant thinks of it as honey, as long as evil is not vexed;

and when evil is vexed, the ignorant undergoes suffering.

In the city of Sāvatti lived a beautiful girl named Uppalavaṇṇā. The news of her beauty traveled very far and she had many suitors from near and afar. Amongst them was her cousin Nanda who fell in love with her hopelessly. But she decided not to marry any of them and became a nun instead. One day after lightening a lamp she kept her mind fixed on the flame as her object of meditation and she attained arahantship.

Later she moved to the forest and lived in solitude. Once Nanda came to her hut when she was not there and hid under the couch. He was determined to take her by force if she did not agree to marry him. Uppalavaṇṇā returned and he jumped up. She tried to warn him, told him that he would have to bear consequences for his actions, but he did not listen and raped her. For this he indeed had to suffer a long period of time.

When the Buddha heard about this, he told King Pasenadi of Kosala about the dangers that nuns living by themselves in the forest had to face. The king built a monastery within the city and from that time on the nuns lived only in the city.

## Lesson 17

### 1. The Past Tense

*Conjugation of verbs with the base ending in -a: paca = to cook*

*Singular*

3rd	(So) apaci, paci =	He cooked
2nd	(Tvam) apaci, paci =	You cooked
1st	(Aham) apaciṃ, paciṃ =	I cooked

*Plural*

3rd	(Te) apaciṃsu, paciṃsu =	They cooked
2nd	(Tumhe) apacittha, pacittha =	You cooked
1st	(Mayam) apacimha, pacimha =	We cooked

It should be noted that a- in apaci, apaciṃsu etc. is not a negative prefix, but 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: core = to steal*

*Singular*

3rd	(So) coresi, corayi =	He stole
2nd	(Tvam) coresi =	You stole
1st	(Aham) coresiṃ, corayiṃ =	I stole

*Plural*

3rd	(Te) coresuṃ, corayiṃsu =	They stole
2nd	(Tumhe) corayitha =	You stole
1st	(Mayam) 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.

4. *Ahaṃ dīpaṃ jālesim / jālayim*  
I lit the lamp.

Plural:

1. *Bhūpālā dīpesu carimṣu / acarimṣu*  
Kings wandered in the islands.

*Samaṇā dhammaṃ desesum / desayimṣu*  
Monks preached the dhamma.

2. *Tumhe bhaṇḍāni vikkiṇittha*  
You sold goods.

*Tumhe pupphāni pūjayittha*  
You offered flowers.

3. *Mayaṃ pabbate āruhimha -*  
We climbed mountains.

4. *Mayaṃ dīpe jālayimha -*  
We lit lamps.

### 3. Translate into English:

1. Kassako khettaṃ kasitvā nahāyituṃ udakaṃ otari.
2. Ugganḥantānaṃ dāraḥānaṃ 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 vivaritvā rukkhamhā oruhante vānare passamāno aṭṭhāsi (stood).
7. Paṇḍito goṇe coretvā akusalaṃ karonte nare pakkosivā ovadi.
8. Yācakassa puttā rukkhehi patantāni phalāni saṃharitvā āpaṇasmiṃ vikkiṇiṃsu.
9. Kassako dhaññaṃ minitvā vāṇijassa vikkiṇitūṃ paṇiṇi.
10. Dhammaṃ uggaṇhitvā samaṇo bhavitūṃ ākaṅkhamāno amacco ācariyaṃ pariyesamāno Buddhaṃ upasaṅkami.
11. Sace tumhe gāmaṃ pāpuṇeyyātha mitte olokeyyātha.
12. Paṇḍitamhā pañhe pucchitvā saccaṃ jānitūṃ mātulo ussahi.
13. Pāsāṇamhi ṭhatvā ajaṃ khādantaṃ sīhaṃ disvā vānarā bhāyiṃsu.
14. Rukkhamūle nisīditvā gitāni gāyantānaṃ kumārānaṃ kāyesu paṇṇāni ca pupphāni ca patiṃsu.
15. Tumhe dhaṇaṃ saṃharamānā mā samuddaṃ taritvā dīpaṃ gacchatha.
16. Āpaṇasmiṃ bhaṇḍāni vikkiṇantassa vāṇijassa ratho atthi.
17. Ahaṃ puttassa dātuṃ dussaṃ sibbantō gītaṃ gāyiṃ.
18. Sūkarā ca sunakhā ca khette āvāṭe khaṇiṃsu.
19. Purisā rukkhamūle nisīditvā tāpasena bhāsamānaṃ suṇiṃsu.
20. Luddakena saddhiṃ vane āhiṇḍante putte āmantetvā kassakā akkosīṃsu.
21. Mā tvaṃ suvaṇṇapattaṃ vikkiṇitvā khagge kiṇāhi.
22. So bhaṇḍāni ca khettaṃ ca goṇe ca puttānaṃ daṭṭvā gehaṃ pahāya samaṇo bhavitūṃ 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.



**Selo yathā ekaghamo vātena na samīrati;  
evaṃ nindāpasamsāsu, na samiñjanti paṇḍitā.**

(Just) like one solid rock is not moved by the wind;  
thus, the wise are not shaken by blame or praise.

At the Jetavana monastery lived a monk named Bhaddiya. Because he was very short, other monks would often tease him. Younger monks would pull his nose or pat him on the head and ask, "Uncle, how are you? Are you bored with your life as a monk?" But Bhaddiya was extremely good-natured and he never retaliated in anger.

Somebody once mentioned Bhaddiya's patience in front of the Buddha. The Buddha replied by this verse and he added, that Arahants are like that - they never lose temper for whatever reason. They are like mountain rocks - unmovable by the "wind" of praise or blame. Only then did the other monks understand, that this funny short Bhaddiya was actually an Arahant.

## Lesson 18

### 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).

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



### 3. Vocabulary - Verbs

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

#### 4. Translate into English:

1. Sace sabhāyaṃ kaññāyo katheyyuṃ aham pi kathessāmi.
2. Dārikāyo pupphāni ocinitvā sālāyaṃ nisīditvā mālāyo karimṃsu.
3. Vanitā rukkhasa sākhāyo chinditvā ākaḍḍhi.
4. Bhariyā mañjūsāsu vatthāni ca suvaṇṇaṃ ca ṭhapesi.
5. Dārikā pāsādassa chāyāyaṃ nisīditvā vālukāya kīlṃsu.
6. Bhariyāya kathaṃ sutvā pasīditvā kassako sappuriso abhavi.
7. Devatāyo puññāni karonte dhammena jīvante manusse rakkhantu.
8. Pabbatasmimṃ guhāsu vasantā sīhā vālukāya kīlante mige māresuṃ.
9. Ammā dārikāya kujjhitvā hatthena pahari.
10. Vanitāyo saddhāya bhattaṃ pacitvā vihāraṃ netvā samaṇānaṃ pūjesuṃ
11. Tumhe mā suraṃ pivatha, mā gilānā (sick) bhavituṃ ussahatha.
12. Dhammena dhanam samharamānā paññāya putte posentā narā manussaloke sukhaṃ vindanti.
13. Sace tumhe nāvāya gaṅgaṃ tareyyātha dīpasimṃ vasante tāpase disvā āgantum sakkissatha.
14. Parisaṃ parivāretvā pāsādamhā nikkhamantaṃ bhūpālaṃ disvā vanitāyo modanti.
15. Kaññāyo sālāyaṃ sannipatitvā kumārehi saddhiṃ sallapiṃsu.
16. Khudāya pīlentaṃ gilānaṃ yācakaṃ disvā ammā bhattaṃ adadi / adāsi.
17. Guhāyaṃ niliyitvā suraṃ pivantā corā sīhaṃ passitvā bhāyiṃsu.
18. Varāhe māretvā jīvanto naro gilāno hutvā dukkhaṃ vindati.
19. Vāñjassa āpaṇe mañjūsāyaṃ mūlaṃ (money) atthi.
20. Samaṇā manusse pāpā nivāretvā sappurese kātuṃ 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.



**Na attahetu na parassa hetu,  
na puttamicche na dhanam na raṭṭham;**

**na iccheyya adhammena samiddhimattano,  
sa silavā paññavā dhammiko siyā.**

Not for the sake of oneself or another,  
not son nor wealth nor kingdom should one desire,  
not by injustice should one wish for own prosperity;  
virtuous, wise and righteous he shall be.

In the city of Savatthi, there lived a man with his pregnant wife. He wanted to become a monk so he asked his wife for permission. She told him to wait after the baby is born. When it happened, she again asked him to stay until the child could walk. When the man finally got to be a monk, he took a subject of meditation, practiced diligently and soon attained arahantship.

A few years later he visited his house in order to teach Dhamma to his family. His son became a monk too and soon he also became an Arahant. The wife thought, "If both my husband and my son entered the Order, I'd better go too." So she left the house and became a nun. Eventually she too attained arahantship.

The Buddha was told how the whole family attained arahantship and he replied by this verse. He added, that a wise man works for his liberation and helps others towards the same goal. The awakenment can be realized only after much effort.

## Lesson 19

### 1. The Past Participle

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

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

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

chindati	- chid + na	= chinna	= cut
bhindati	- bhid + na	= bhinna	= broken
nisīdati	- ni + sad + na	= nisinna	= seated
tarati	- tr + na	= tiṇṇa	= 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)

*puppham patitam (hoti)* = the flower has fallen (active meaning)

*kaññā ʒhitā (hoti)* = the girl has stood (active meaning)

### 3. The following are some past participles

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

### 4. Examples in sentence formation

*Upāsakehi vihāraṃ pavitṭho Buddho diṭṭho hoti*

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

*Te Buddhena desitaṃ dhammaṃ suṇiṃsu*

They listened to the dhamma preached by the Buddha.

*Dārikāya āhaṭāni bhaṇḍāni ammā piṭakesu pakkhipi*

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

*Vānijo patitassa rukkhassa sākhāyo chindi*

The merchant cut the branches of the fallen tree.

*Mayaṃ udakena āsित्तेhi pupphehi Buddhaṃ pūjema*  
We may worship the Buddha with flowers sprinkled with water.

*Kassakena kasite khet्ते sūkaro sayati*  
A pig sleeps in the field ploughed by the farmer.

## 5. Translate into English:

1. Ammāya mañjūsāyaṃ pakkhittaṃ 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 pattam gahetvā vanitā gehaṃ āgatā hoti.
6. Adhammena (unrighteously) dīpaṃ pālentena bhūpālena pīlitā manussā kuddhā honti.
7. Pakkaṃ (ripe) phalaṃ tuṇḍena gahetvā uḍḍentaṃ suvaṃ ahaṃ apassiṃ.
8. Udento suriyo brāhmaṇena namassito hoti.
9. Ammāya jālitaṃ dīpaṃ ādaya putto vihāraṃ pavittṭho 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 saccam jāneyyāsi mā puttaṃ akkosa.
14. Nāvāya nikkhantā narā samuddaṃ taritvā dīpaṃ pāpuṇitvā bhariyāhi saddhiṃ kathentā modanti.
15. Magge ṭhite vāñijassa sakaṭe ahaṃ kaññāya ānītāni bhaṇḍāni ṭhapesiṃ.
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 pīlentā corā paṇḍitena anusāsītā sappurisā bhavituṃ vāyamantā upāsakehi saddhiṃ uyyāne rukkhe ropenti.
20. Vanitā puttāya paṭiyāditamhā bhattamhā khudāya pīlitassa yācakassa thokaṃ (little) datvā pāniyaṃ ca dadi / adāsi.
21. Sabhāyaṃ nisīditvā dārikāya gāyitaṃ gītaṃ sutvā kaññāyo modīṃsu.
22. Amaccena nimantitā purisā sālāyaṃ nisīdituṃ asakkontā (unable) uyyāne sannipatiṃsu.
23. Kassakehi khettesu vuttehi bījehi thokaṃ (little) sakuṇā khādiṃsu.
24. Kumārehi rukkhamūle niliyitvā 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 guhāyaṃ niliyitāni 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 (sīghaṃ) 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.





**Dhammaṃ care sucaritaṃ, na naṃ ducaritaṃ care;**

**dhammacāri sukhaṃ seti, asmiṃ loke paramhi ca.**

One should practise the Dhamma, which is proper,  
not that which is improper should one practise;

the Dhammafarrer lives happily, in this world and the next.

When the Buddha attained Awakening, one of his first big journeys took him to the city of Kapilavatthu, where most of his family lived. He stayed at the outskirts of the city, in the Nigrodharama monastery. His father, king Suddhodana, assumed, that his son would come to his palace for food and made a lot of almsfood prepared. However, he did not invite the Buddha, as was necessary.

So the Buddha went on almsround around the city, as was his custom. He asked himself, if this was the proper course of action and realized that all the Buddhas of the past also went on almsround around the city they were born.

Suddhodana heard about it and went to the Buddha, saying, "Why should my son ask for alms in the very city, where he used to travel in a golden palanquin? I am so ashamed!"

The Buddha explained to him that he was only following the old custom of all the Buddhas and did not wish to put Suddhodana to shame. The king finally accepted it and was no longer offended.

## Lesson 20

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

***Bhūmi = earth, ground***

	<b>Singular</b>	<b>Plural</b>
<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*

<b>aṅguli</b>	finger	<b>asani</b>	thunderbolt
<b>aṭavi</b>	forest	<b>nāḷi</b>	unit of measure
<b>ratti</b>	night	<b>rasmi</b>	ray
<b>doṇi</b>	boat	<b>iddhi</b>	psychic power
<b>yuvati</b>	maiden	<b>sammajjani</b>	broom
<b>yaṭṭhi</b>	walking stick		

*Feminine nouns ending in -ī*

<b>nadī</b>	river	<b>kadalī</b>	banana
<b>nārī / itthī</b>	woman	<b>brāhmaṇī</b>	brahmin woman
<b>taruṇī</b>	young woman	<b>gāvī</b>	cow
<b>bhaginī</b>	sister	<b>rājini / devī</b>	queen
<b>vāpī</b>	tank	<b>kumārī</b>	girl
<b>pokkharāṇī</b>	pond		

**3. Verbs**

<b>vyākāroti</b>	explains	<b>nīhāreti</b>	takes out
<b>pattheti</b>	aspires	<b>peseti</b>	sends
<b>vissajjēti</b>	spends	<b>paṭṭiccādeti</b>	conceals
<b>āroceti</b>	informs	<b>veṭṭeti</b>	wraps
<b>muñcati</b>	releases	<b>viheṭṭeti</b>	harasses

#### 4. Translate into English:

1. Bhūpālo rājiniyā saddhiṃ nāvāya nadiṃ taranto udake carante macche olokeno amaccehi saddhiṃ katheti.
2. Pāniyaṃ pivivā dārikāya bhūmiyaṃ nikkhitto patto bhinno hoti.
3. Kassakānaṃ gāviyo aṭaviyaṃ āhiṇḍitvā khettaṃ āgamimsu.
4. Rattiyā samuddasmiṃ patitā candassa rasmiyo oloketvā taruṇiyo modiṃsu.
5. Upāsakā iddhiyā ākāse gacchantāṃ tāpasāṃ disvā pasannā honti.
6. Bhaginiyā saddhiṃ pokkharāṇiyā tīre (bank) t̥atva so padumāni ocinituṃ vāyami.
7. Nāriyo vāpīsu nahāyituṃ vā (or) vatthāni dhovituṃ vā na icchimsu.
8. Yuvatiyā puṭṭhaṃ pañhaṃ vyākātuṃ asakkonto ahaṃ tāya (with her) saddhiṃ sallapituṃ ārabhiṃ.
9. Asappurisassa puttana kataṃ pāpakammaṃ paṭicchādetuṃ ammā na ussahi.
10. Bhaginiyā dussena veṭṭhetvā mañcasmiṃ t̥apitaṃ bhaṇḍaṃ itthi mañjūsāyaṃ pakkhipi.
11. Mā tumhe magge sayantaṃ kukkuraṃ viheṭṭhetha.
12. Sappuriso amacco dhanāṃ vissajjetvā yācakānaṃ vasituṃ sālāyo gāmesu karitvā bhūpālaṃ ārocesi.
13. Kumāro suvaṃ hatthamhā muñcitvā taṃ uḍḍentaṃ passamāno rodanto rukkhamaṃle aṭṭhāsi.
14. Saddhāya dānaṃ dadamānā kusalaṃ karontā sappurisā puna (again) manussaloke uppajjituṃ patthenti.
15. Kumāro mañjūsāṃ 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 (asaniṣaddaṃ).
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.



**Kiccho manussapaṭilābho, kicchaṃ maccāna jīvitam;**

**kicchaṃ saddhammassavanaṃ, kiccho buddhānamuppādo.**

Earning to be a human is not easy, the mortal life is hard;

hearing the good teachings is not easy, the arising of the Buddhas is rare.

During the times of the past Buddha Kassapa, there was a monk. Once he committed a wrong deed and was tormented by regret. He was not able to overcome this and concentrate on his practice. Therefore he made no progress and was reborn as a Naga. Nagas are mythological beings, snakes that can change into humans. They are believed to have miraculous powers.

This Naga's name was Erakapatta. He had a beautiful daughter. He announced that whoever could answer her questions, could marry her. Many young men tried but nobody was successful.

Once a young man named Uttara was on his way to try to answer the questions. The Buddha saw that he was very close to attaining the first stage of Awakening, therefore he taught him answers to the questions. Immediately, Uttara attained the first stage. As a result, he had no longer desire for the Naga princess. But he still went there to answer her questions.

The girl asked: "Who is a ruler?"

Uttara replied: "Who controls his six senses."

"Is someone overpowered by moral defilements to be called a ruler?"

"No, only who is free from moral defilements can be called a ruler."

"What ruler is free from moral defilements?"

"One who is free from selfishness."

"Who is to be called a fool?"

"One who strives after sensual pleasures is a fool."

Uttara then answered many more questions. When Erakapatta found out that somebody was able to answer, he realized that a Buddha was again in this world. He asked Uttara to take him to the Buddha. There he paid homage to the Buddha and related his story.

The Buddha replied with this verse, saying that it is extremely rare to be born as a human being, and even rarer to be able to hear the Dhamma from the mouth of a Buddha.

At the end of the discourse many monks attained Arahantship or at least the first stage of Awakening.

## Lesson 21

### 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.:

<i>paca + nta</i>	= <i>pacanta</i>
<i>paca + māna</i>	= <i>pacamāna</i>

*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.:

<i>core + nta</i>	= <i>corenta</i>
<i>coraya + māna</i>	= <i>corayamāna</i>

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

<i>kiṇā + nta</i>	= <i>kiṇanta</i>
<i>kiṇā + māna</i>	= <i>kiṇamāna</i>
<i>suṇā + nta</i>	= <i>suṇanta</i>
<i>suṇā + māna</i>	= <i>suṇamāna</i>

*Present participles ending in -nta occur more frequently in Pāṇi 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:*

	<b>Singular</b>	<b>Plural</b>
<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:

*Ammā bhataṃ pacantī kaññāya saddhiṃ katheti.*  
Cooking rice the mother speaks with the girl.

*Kaññā bhataṃ pacantiṃ ammaṃ passati.*  
The girl sees the mother cooking rice.

*Kaññā bhataṃ pacantiyā ammāya udakaṃ deti.*  
The girl gives water to the mother cooking rice.

Plural:

*Bhataṃ pacantiyo ammāyo kaññāhi saddhiṃ kathenti.*  
Cooking rice mothers speak with girls.

*Kaññāyo bhataṃ pacantiyo ammāyo passanti.*  
Girls see mothers cooking rice.

*Kaññāyo bhataṃ pacantiṇaṃ 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.*

#### 4. Translate into English:

1. Khetta phalāni corentī dārikā kassakaṃ disvā bhāyitvā dhāvitum ārabhi.
2. Buddhassa sāvakena desitaṃ dhammaṃ sutvā yuvati saccaṃ adhigantum icchantī ammayā saddhiṃ mantesi.
3. Sayantaṃ sunakhaṃ āmasanti kumārī gehadvāre nisinnā hoti.
4. Rājini nārīhi puṭṭhe pañhe vyakaronti sabhāyaṃ nisinnā parisam āmantetvā kathaṃ kathesi.
5. Aṭaviṃ gantvā rukkhaṃ chinditvā sākḥāyo ākaḍḍhantiyo itthiyo sigāle disvā bhāyiṃsu.
6. Gehadvāre nisīditvā dussaṃ sabbanti bhaginī gītaṃ gāyati.
7. Asappuriso pāpakammāni paṭicchādetvā upāsakehi saddhiṃ sallapanto vihārasmiṃ āsane nisinnā hoti.
8. Sāṭakena veṭhetvā niliyitaṃ suvaṇṇaṃ passitum ākaṅkhamānā yuvati ovarakassa (room) dvāraṃ vivari.
9. Sace tvaṃ mulaṃ vissajjetum 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) ṭhatvā kadaliphalaṃ khādanti kaññā bhaginiyā dinnam padumaṃ gaṇhi.
13. Amhākaṃ (our) hatthapādesu vīsati (twenty) aṅguliyo santi.
14. Rattiyā gehā nikkhamitum bhāyanti kaññā dvāraṃ na vivari.
15. Sace tvaṃ yaṭṭhiyā kukkuraṃ pahareyyāsi so ḍaseyya.
16. Mayaṃ sappurisā bhavitum ākaṅkhamānā samaṇe upasaṅkamma dhammaṃ sutvā kusalaṃ kātum 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 moditum patthetha puññāni karotha.
20. Saccaṃ ṇātum ussahantā brāhmaṇā sahāyakehi saha mantayiṃsu.
21. Nāriyā pañjare (cage) pakkhittā sukā kadaliphalaṃ khādanti nisinnā honti.
22. Goṇam vihetthetum na icchanto vāṇijo sakaṭamhā bhaṇḍāni nīharitva bhūmiyaṃ nikkhipitvā kassakaṃ ārocesi.
23. Aṭaviyaṃ viharantā migā ca goṇā ca varāhā ca sīhamhā bhāyanti.
24. Samaṇā saddhāya upāsakehi dinnam bhuñjitvā saccaṃ adhigantum vāyamantā sīlāni rakkhanti.
25. Rattiyā nikkhantā doṇi nadiṃ taritvā pabhāte (in the morning) dīpaṃ pāpuṇi.
26. Gehassa chāyāya ṭhatvā dārikāya bhūmiyaṃ nikkhittaṃ odanaṃ sunakho khādītum ārabhi.
27. Bhariyāya nāḷiyā mitaṃ dhaññaṃ ādāya kassako āpaṇam gato hoti.
28. Uḍḍente kāke disvā vālukāya ca udakena ca kīlanti dārikā hasamānā dhāvi.
29. Rathaṃ pājetum (to drive) uggaṇhanto puriso dakkho (clever) rathācariyo bhavitum vāyami.
30. Vivaṭamhā dvāramhā nikkhantā kumārā pañjarehi muttā sakuṇā viya (like) uyyānam dhāviṃsu.

## 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.



**Sabbapāpassa akaraṇaṃ, kusalassa upasampadā;  
sacittapariyodapanaṃ etaṃ buddhāna sāsanaṃ.**

The giving up of all evil, the practice of good,  
the purification of one's mind; this is the instruction of the Buddhas.

This gatha, simply said, is Buddhism in a nutshell. Truly, what can be explained and expanded in hundreds of books, can be also abbreviated into three main guidelines. Not doing evil deeds - the first step on the road to Awakening. But what exactly are "evil deeds"? A deed is considered evil if it brings suffering to any living being. After one refrains from doing evil deeds one needs to do good deeds - to "gather" them like flowers. Good deeds are deeds that help living beings. They are based on loving kindness, compassion, sympathetic joy and equanimity. In order to be able to do so, one must cultivate these feelings in one's heart and mind. These two steps are only preparatory stages to the final and most important action - purification of mind. The first two stages are here to prepare our mind for the highest goal. Without them it would be indeed impossible to purify our minds, for a mind that harbors evil thoughts can not purify itself.

The last verse mentions that this is the teaching of the buddhas. Why is the plural form used here? The historical Buddha Shakyamuni is believed to be just one from the long succession of Awakened beings, buddhas, who reach the nirvana by themselves and then become teachers of the Dhamma. And as this verse states, their teachings might differ, but these three basic patterns do not change in either of them. Therefore, these lines can truly be described as the very core of Buddha's teaching.

## Lesson 22

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

### 2. Examples in sentence formation

*Ammā pacitabbaṃ / pacanīyaṃ taṇḍulaṃ (raw rice) piṭake ṭhapesi.*  
The mother kept the (raw) rice which is to be cooked in the basket.

*Dārikāya bhuñjitabbaṃ / bhojanīyaṃ odanaṃ ahaṃ na bhuñjissāmi.*  
I will not eat the rice which should be eaten by the girl.

*Kassakena kātabbaṃ / karaṇīyaṃ kammaṃ kātuṃ tvaṃ icchasi.*  
You wish to do the work that should be done by the farmer.

### 3. Translate into English:

1. Upāsakehi samaṇā vanditabbā honti.
2. Mañjūsāyaṃ nikkhipitabbam suvaṇṇam mā mañcasmiṃ ṭhapehi.
3. Sappurisā pūjanīye pūjenti, asappurisā tathā (likewise) na karonti.
4. Bhūpālena rakkhitabbam dīpaṃ amaccā na sammā (well) pārenti.
5. Manussehi dhammo uggaṇhitabbo, saccaṃ adhigantabbam hoti.
6. Kumārīhi āhaṭāni pupphāni udakena āsiñcitabbāni honti.
7. Corena gahitaṃ bhaginiyā dhanam pariyesitabbam hoti.
8. Uyyāne ropitā rukkha na chinditabbā honti.
9. Dhotabbāni dussāni gahetvā yuvatiyo hasamānā pokkharāṇiṃ otariṃsu.
10. Samaṇehi ovaditabbā kumārā vihāram na gamiṃsu.
11. Kassakena kasitabbam khettaṃ vikkiṇitum vāṇijo ussahi.
12. Āpaṇesu ṭhapitāni vikkiṇitabbāni bhaṇḍāni kiṇitum te na icchiṃsu.
13. Ammā khādanīyāni ca bhojanīyāni ca paṭiyādetvā dārakānaṃ deti.
14. Manussehi dānāni dātābbāni, silāni rakkhitābbāni, puññāni kātābbāni.
15. Goṇānaṃ dātābbāni tiṇāni kassako khettaṃhā āhari.
16. Migā pānīyaṃ udakaṃ pariyesantā aṭaviyaṃ āhiṇḍiṃsu.
17. Darikāya dātum phalāni āpaṇāya vā (or) khettaṃhā vā āharitābbāni honti.
18. Kathetabbam vā akathetabbam\* vā ajānanto asappuriso mā sabhāyaṃ nisīdatu.
19. Tumhe bhūpālā amaccehi ca paṇḍitehi ca samaṇehi ca anusāsītābbā hotha.
20. Upāsakena puṭṭho pañho paṇḍitena vyākātabbo hoti.
21. Bhūpālassa uyyāne vasantā migā ca sakunā ca luddakehi na hantābbā honti.
22. Kusalam ajānitvā pāpaṃ karontā kumārā na akkosītābbā, te samaṇehi ca paṇḍitehi ca sappurisehi ca anusāsītābbā.
23. Asappurisā parivajjetābbā, mā tumhe tehi saddhiṃ (with them) gāme āhiṇḍatha.
24. Surā na pātābbā, sace piveyyātha tumhe gilānā bhavissatha.
25. Dhammena jīvantā manussā devehi rakkhitābbā 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.



**Yo ca buddhañca dhammañca, saṅghañca saraṇaṃ gato;**

**cattāri ariyasaccāni, sammappaññāya passati.**

And (he) who has gone to refuge, to the Buddha, Dhamma and Sangha;

sees thoroughly with wisdom the four noble truths.

The Triple Gem, the Buddha (Awakened One), the Dhamma (his teaching) and the Sangha (the community of his followers) are the highest possible refuge, because the Buddha has reached Awakening, the Dhamma is the teaching how to reach this goal and the Sangha is the community of people who are on the way to reach it.

Having taken refuge in this Triple Gem, one can clearly see the Four Noble Truths, the most important of all the Buddhist teachings. They are: 1) The truth of Suffering, 2) The truth of Origin of Suffering, 3) The truth of Extinction of Suffering and 4) The truth of the Path, leading to the Extinction of Suffering.

## Lesson 23

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

*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

*Ammā bhaginiṃ bhattaṃ pacāpeti.*  
Mother gets the sister to cook rice.

*Bhūpālo samaṇe ca yācake ca bhojāpesi.*  
The king fed the recluses and beggars.

*Coro mittena kakacaṃ corāpetvā vanaṃ dhāvi.*  
The thief ran having got a friend to steal a saw.

*Vejjo puttena āpaṇamhā khīraṃ kiñāpesi.*  
The doctor got his son to buy milk from the market.

*Upāsakā amaccena samaṇānaṃ vihāraṃ kārapesuṃ.*  
Lay devotees got the minister to build a monastery for the monks.

*Yuvati bhaginiyā ācariyassa mūlaṃ dāpetvā sippaṃ uggaṇhi.*  
The maiden got the sister to give money to the teacher and learnt an art.

*Brāhmaṇo coraṃ / corena saccaṃ bhāsāpetuṃ vāyami.*  
The brahmin tried to make the thief speak the truth.



### 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 vikkiṇi.
4. Samaṇo upāsake sannipātāpetvā dhammaṃ desesi.
5. Mātulo kumārehi pupphāni ca phalāni ca ocināpesi.
6. Dārikā sunakhaṃ pokkharāṇiṃ otarāpesi.
7. Amacco vāṇije ca kassake ca pakkosāpetvā pucchissati.
8. Kaññāhi āhaṭāni pupphāni vanitāyo āsiñcāpesuṃ.
9. Bhariyāya kātabbaṃ kammaṃ ahaṃ karomi.
10. Luddako mittena migāṃ vijjhitvā mārāpesi.
11. Brāhmaṇo ācāriyena kumāriṃ dhammaṃ uggaṇhāpesi.
12. Ammā dārikaṃ khīraṃ pāyetvā mañce sayāpesi.
13. Vāṇijā assehi bhaṇḍāni gāhāpetva vikkiṇituṃ nagaraṃ gamiṃsu.
14. Vanitā sahāyakena rukkhasa sākāyo ākaḍḍhāpetvā gehāṃ nesi.
15. Ammā puttana gehāṃ āgataṃ samaṇaṃ vandāpesi.
16. Upāsakā samaṇe āsanesu nisidāpetvā bhojāpesuṃ.
17. Bhaginī bhinnapattassa khaṇḍāni (pieces) āmasantī rodantī gehadvāre aṭṭhāsi.
18. Udakaṃ āharituṃ gacchantiyo nāriyo sallapantiyo rukkhamūlesu patitāni kusumāni oloketvā modiṃsu.
19. Luddako tuṇḍena phalaṃ ocinituṃ vāyamantaṃ suvaṃ sarena vijjhi.
20. Sappurisenā kārapitesu 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.



**Dukkhaṃ dukkhasamuppādaṃ, dukkhassa ca atikkamaṃ;  
ariyaṃ c'aṭṭhaṅgikaṃ maggaṃ, dukkhūpasamaḡāmiṇaṃ.**

Suffering, the origin of suffering, and the overcoming of suffering;  
and the noble eightfold path leading to the overcoming of suffering.

These are so called Four Noble Truths, one of the most important teachings of the Buddha. They are:

- 1) The Truth of Suffering: everything in this world is connected with pain and suffering.
- 2) The truth of Origin of Suffering: the root of suffering is our craving.
- 3) The truth of Extinction of Suffering: by destroying the craving we also destroy all the suffering.
- 4) The truth of the Path, leading to the Extinction of Suffering: this can be done by following the Noble Eightfold Path: Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

## Lesson 24

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

#### *Dhenu - cow*

	<b>Singular</b>	<b>Plural</b>
<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, dhenuyaṃ	dhenūsu

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

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

### 3. Vocabulary - Verbs

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

#### 4. Translate into English:

1. Vadhū sassuyā dhenuṃ rajjuyā bandhitvā khettaṃ nesi.
2. Ammā yāguṃ pacitvā dārakānaṃ 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 sihaṃ 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 obhāsentiyō Buddhaṃ upasaṅkamaṃsu.
13. Aṭavīsu vasantiyo kaṇeruyo sākāyo bhañjitvā khādanti.
14. Ahaṃ rukkhassa 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 nahāyituṃ nadiṃ upasaṅkamtivā yuvatīhi saddhiṃ sallapantī nadiyā tīre aṭṭhāsi.
17. Bhūpālo manusse vihiṃsante core nāsetvā dipaṃ pālesi.
18. Ammā asappurise bhajamāne putte samaṇehi ovādāpesi.
19. Sappurisenā kiṇitvā āhaṭehi bhaṇḍehi chaḍḍetabbaṃ natthi.
20. Mā tumhe gāme vasante kassake vihiṃsatha.

#### 5. 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.



**Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇamuttamaṃ;**

**etaṃ saraṇamāgamma, sabbadukkhā pamuccati.**

This is indeed the refuge safe, this the refuge supreme;

having come to this refuge, (he) is freed from all suffering.

Because the Buddha is free from the round of rebirths, his teaching can lead us in the same direction. And in the community of his followers we can help each other to reach this goal. Then we will be able to see the Four Noble Truths and lead our lives according to the Noble Eightfold Path. If we mindfully strive for the highest goal, surely we will reach it.

Therefore, the Buddha, Dhamma and Sangha are the highest possible refuge, because by following them, we can attain the Awakening and reach freedom from suffering and the round of rebirths.

## Lesson 25

### 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>	agginā	aggīhi (aggībhi)
<b>Abl.</b>	agginā / aggimhā / aggismā	aggīhi (aggībhi)
<b>Dat.</b>	aggino / aggissa	aggīnaṃ
<b>Gen.</b>	aggino / aggissa	aggīnaṃ
<b>Loc.</b>	aggimhi / aggismiṃ	aggīsu

### 2. Masculine nouns ending in -i

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

### 3. Translate into English:

1. Munayo silaṃ rakkhantā girimhi guhāsu vasiṃsu
2. Ācariyena saddhiṃ viharanto kavi isi hoti.
3. Bhūpati asinā ariṃ 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. Atithinaṃ odanaṃ pacantī itthī aggim jālesi.
8. Vyādhinā pīlito naro mañce sayati.
9. Gahapati vihīnaṃ rāsiṃ minanto bhariyāya saddhiṃ kathesi.
10. Dārikā girimhā udentam raviṃ oloketī hasanti.
11. Bhūpatino muṭṭhimhi maṇayo bhavanti.
12. Ari kavino soṇam yaṭṭhiyā paharivā dhāvi.
13. Kavi patinā dinnaṃ maṇim 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. Munihi pariyesitabbaṃ dhammaṃ aham pi uggaṇhituṃ icchāmi.
18. Aham dīpaṃ jāletvā udakena āsittāni padumāni Buddhassa pūjemi.
19. Tvaṃ girimhi vasante dīpayo oloketuṃ luddakena saha giriṃ āruhasi.
20. Devī parisāya saha sabhāyaṃ nisinnā hoti.
21. Gahapatayo pañhe pucchituṃ ākaṅkhamānā isiṃ upasaṅkamimṃsu.
22. Gahapatīhi puṭṭho isi pañhe vyākari.
23. Nāriyā dhotāni vatthāni gaṇhante kapayo disvā kumārā pāsāṇehi te (them) paharimṃsu.
24. Uyyāne āhiṇḍitvā tiṇam khādantiyo gāviyo ca goṇā ca ajā ca aṭaviṃ pavisitvā dīpiṃ disvā bhāyimṃsu.
25. Gahapatīhi munayo ca atithayo ca bhojetabbā honti.
26. Ammā mañjūsāya pakkhipitvā rakkhite maṇayo dārikāya ca vadhuṃ ca adadi / adāsi.
27. Yadi tumhe bhūpatiṃ upasaṅkameyyātha mayaṃ rathaṃ paṭiyādessāma.
28. Gahapati coraṃ gīvāya gahetvā pādena kucchiṃ pahari.
29. Sakuṇehi katāni kulāvakāni (nests) mā tumhe bhindatha.
30. Gitaṃ gāyantī yuvati gāviṃ upasaṅkamma khīraṃ duhituṃ (to milk) ārabhi.
31. Buddhassa dhātuyo vandituṃ mayaṃ vihāraṃ gamimha.
32. Mayaṃ kaññāyo dhammasālaṃ sammajjitvā kilañjāsu (on mats) nisiditvā dhammaṃ suṇimha.
33. Mayaṃ locanehi rūpāni passāma, sotehi (with ears) saddaṃ (sound) suṇāma, jivhāya rasaṃ sādiyāma (we taste)
34. Te aṭaviyā āhiṇḍantiyo gāviyo rajjūhi bandhitvā khettaṃ ānesuṃ.
35. Bhariyā vyādhinā pīlitaṃ patino hatthaṃ āmasantī taṃ (him) samassāsesi (comforted).
36. Gahapati atithinā saddhiṃ sallapanto sālāya nisinna hoti.
37. Muni saccaṃ adhigantvā manussānaṃ dhammaṃ desetum pabbatamhā oruyha gāme vihāre vasati.
38. Rajjuyā bandhitā gāvī tattha tattha (here and there) āhiṇḍfituṃ asakkontī rukkhamūle tiṇam khādati.

39. Devī bhūpatinā saddhiṃ rathena gacchantī anatarāmagge (on the way) kasante kassake passi.  
40. Mā tuhme akusalaṃ karoṭha, sace kareyyātha sukhaṃ vindituṃ na labhissatha.

#### 4. Translate into Pāḷi:

1. The husbands brought gems from the island for their wives.
2. Sicknesses 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.





**Na cāhu na ca bhavissati, na cetarahi vijjati;  
ekantaṃ nindito poso, ekantaṃ vā pasamsito.**

(There) was not and will not be, and does not now exist;

a man wholly blamed or wholly praised.

Even the best of people are always blamed by somebody for something. Gandhi was killed although he was very close to what we call "a saint". Therefore, even if we encounter someone who is hostile to us, we should not feel hatred or enmity.

## Lesson 26

### 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>	pakkhinam̐ / pakkhim̐	pakkhī / pakkhino
<b>Ins.</b>	pakkhinā	pakkhīhi (pakkhībhi)
<b>Abl.</b>	pakkhinā / pakkhimhā / pakkhismā	pakkhīhi (pakkhībhi)
<b>Dat.</b>	pakkhino / pakkhissa	pakkhīnam̐
<b>Gen.</b>	pakkhino / pakkhissa	pakkhīnam̐
<b>Loc.</b>	pakkhini / pakkhimhi / pakkhismim̐	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

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

### 3. Translate into English:

1. Pakkhī gāyanto sākhāyaṃ nisīdati.
2. Gāviṃ rajjuyā muñcamānā ammā khette t̥hitā hoti.
3. Kaññāyo sabhāyaṃ naccantiyo gāyiṃsu.
4. Set̥thī mahantaṃ (much) dhanaṃ vissajjetvā samaṇānaṃ vihāraṃ kārāpesi.
5. Hatthino ca kaṇeruyo ca aṭaviyaṃ āhiṇḍanti.
6. Pāpakārī pāpāni paṭicchādetvā sappuriso viya (like) sabhāyaṃ nisinno set̥thinā saddhiṃ kathesi.
7. Sappurisā dīghajīvino hontu, puttā sukhino bhavantu.
8. Vāñijo 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 kārāpetvā 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 set̥thī 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 kārāpitesu pāsādesu set̥thino puttā na vasiṃsu.
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.



**Na tena paṇḍito hoti, yāvatā bahu bhāsatī;**

**khemī averī abhayo, "paṇḍito"ti pavuccati.**

One is not yet a wise man because one speaks much;

he who is peaceful, friendly and fearless is called wise.

A group of monks always caused troubles in the monastery. Wherever they went, some problems occurred. Once they boasted in front of some novices, saying only they were wise and intelligent.

When the Buddha heard about this, he replied with this verse, saying that one should not be called wise only because one talks a lot. Only one who is peaceful and free from hate can be called wise.

## Lesson 27

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

***Garu = Teacher***

	<b>Singular</b>	<b>Plural</b>
<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

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

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

#### *Vidū - wise man*

	<b>Singular</b>	<b>Plural</b>
<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.

	<b>Singular</b>	<b>Plural</b>
<b>Ins.</b>	vidunā	vidūhi (vidūbhi)
<b>Abl.</b>	vidunā	vidūhi (vidūbhi)
<b>Dat.</b>	viduno, vidussa	vidūnaṃ
<b>Gen.</b>	viduno, vidussa	vidūnaṃ
<b>Loc.</b>	vidumhi, vidusmiṃ	vidūsu

### 4. Masculine nouns ending in -ū

<b>pabhū</b>	eminent person
<b>sabbaññū</b>	omniscient one
<b>viññū</b>	wise man
<b>vadaññū</b>	philanthropist
<b>atthaññū</b>	benevolent man
<b>mattaññū</b>	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 nisiditvā gāyanti.
12. Sace pabhuno atthaññū honti manussā sukhino gāme viharituṃ sakkonti.
13. Sabbaññū Tathāgato dhammena manusse anusāsati.
14. Mattaññū sappurisā dīghajīvino ca sukhino ca bhavyeṃsu.
15. Viññūhi anusāsitaṃ mayaṃ kumārā sappurisā bhavituṃ ussahimha.
16. Mayaṃ ravino ālokena ākāse uḍḍente pakkhino passituṃ sakkoma.
17. Tumhe pabhuno hutvā dhammena jīvitūṃ 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.



**Na tāvatā dhammadharo, yāvatā bahu bhāsati;  
 yo ca appampī sutvāna, dhammaṃ kāyena passati;  
 sa ve dhammadharo hoti, yo dhammaṃ nappamajjati.**

One does not yet know the Dhamma because one speaks much;

he who hears only a little, and understands the Dhamma through his own efforts;

he who is not heedless of the Dhamma is one truly versed in the doctrine.

A monk named Ekudana lived alone in the forest. He knew by heart only one verse of the Dhamma, but he fully understood its meaning. Whenever he would recite the verse, the guardian spirits of the forest would applaud.

At one occasion, two learned monks with many disciples came to that place. They asked Ekudana of there were many beings that wished to learn the Dhamma. Ekudana told them about the spirits applauding every time the Dhamma was spoken. The two monks they took turns preaching the Dhamma but when they finished, the guardian spirits did not applaud at all. Therefore they started to doubt Ekudana's words. But Ekudana simply recited the verse he knew and immediately the spirits started to applaud.

The two monks returned to Savatthi and reported the matter to Buddha. The Buddha replied with this verse, saying that in understanding the Dhamma, quality is much more important than quantity. To remember only one verse, but understanding it fully is far better than remembering all the Buddha's words but not actually grasping their meaning.



## Lesson 28

### 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	satthārehi, satthūhi
<b>Abl.</b>	satthārā	satthārehi, 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:

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

**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 / pitar = father***

	<b>Singular</b>	<b>Plural</b>
<b>Nom.</b>	pitā	pitaro
<b>Voc.</b>	pitā, pita	pitaro
<b>Acc.</b>	pitaraṃ	pitaro
<b>Ins.</b>	pitārā	pitarehi, pitūhi
<b>Abl.</b>	pitārā	pitarehi, pitūhi
<b>Dat.</b>	pitu, pituno	pitārānaṃ
<b>Gen.</b>	pitussa	pitūnaṃ
<b>Loc.</b>	pitari	pitaresu, pitūsu

***Bhātu / bhātar = brother***

	<b>Singular</b>	<b>Plural</b>
<b>Nom.</b>	bhātā	bhātaro
<b>Voc.</b>	bhātā, bhāta	bhātaro
<b>Acc.</b>	bhātaraṃ	bhātaro
<b>Ins.</b>	bhātarā	bhātarehi, bhātūhi
<b>Abl.</b>	bhātarā	bhātarehi, bhātūhi
<b>Dat.</b>	bhātu, bhātuno	bhātarānaṃ
<b>Gen.</b>	bhātussa	bhātūnaṃ
<b>Loc.</b>	bhātari	bhātaresu, bhātūsu

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

***Mātu / Mātar = mother***

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

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

## 5. Translate into English:

1. Satthā bhikkhūnaṃ dhammaṃ desento rukkhassa chāyāya nisinno hoti.
2. Puññāni kattāro bhikkhūnaṃ ca tāpasānaṃ ca dānaṃ denti.
3. Sace satthā dhammaṃ deseyya viññātāro bhavissanti.
4. Bhūpati dīpasmiṃ jetā bhavatu.
5. Pitā dhītaraṃ ādāya vihāraṃ gantvā satthāraṃ 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 sātāke rajakena dhovāpesi.
12. Netuno kathaṃ sotāro uyyāne nisinnā suriyena pīlitā 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 bhātarānaṃ ca bhaginīnaṃ ca mā kujjhatha.
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) dadīṃsu / adāṃsu.
22. Atthaññū netāro manusse sappurise karontā vinetāro bhavanti.
23. Mātā dhītaraṃ ovadantī sīsaṃ (head) cumbitvā (kissed) bāhuṃ āmasitvā samassāsesi.
24. Vadaññū brāhmaṇo khudāya pīlente yācake disvā pahūtaṃ (much) bhojanaṃ (food) dāpesi.
25. Sārathinā āhaṭe veḷavo gahetvā vaḍḍhakī sālaṃ 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.



**Akataṃ dukkaṃ seyyo, pacchā tappati dukkaṃ;**

**katañca sukataṃ seyyo, yaṃ katvā nānutappati.**

Better is an evil deed undone, subsequently an evil deed hurts;

and better done is a good deed, which (one) does and not regret.

In Savatthi there lived a very jealous woman. She found out that her husband was having an affair with her maid. So one day she tied up the maid, cut off her ears and nose and locked her up in a room. Then she accompanied her husband to the Jetavana monastery.

The relatives of the maid immediately found out what happened. They freed her and took her to see the Buddha. The maid told the whole congregation (where the woman with her husband were also present) what had happened. The Buddha admonished the woman with this verse, saying that it is better not to do any kind of evil, not even in secret - because everything will be known at the end. The woman realized her mistakes and strove to uproot her jealousy.

## Lesson 29

### 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

<b>vāri</b>	water	<b>dadhi</b>	curds
<b>akkhi</b>	eye	<b>acci</b>	flame
<b>sappi</b>	ghee	<b>satthi</b>	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>	cakkhum	cakkhū, cakkhūni

*The rest is similar to the garu declension.*

	<b>Singular</b>	<b>Plural</b>
<b>Ins.</b>	cakkhunā	chakkhūhi (chakkhūbhi)
<b>Abl.</b>	cakkhunā	chakkhūhi (chakkhūbhi)
<b>Dat.</b>	chakkhuno, chakkhussa	chakkhūnaṃ
<b>Gen.</b>	chakkhuno, chakkhussa	chakkhūnaṃ
<b>Loc.</b>	chakkhumhi, chakkhusmiṃ	chakkhūsu

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

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

#### 5. Vocabulary - Verbs

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

## 6. Translate into English:

1. Gehaṃ pavisantaṃ ahiṃ disvā kaññā bhāyivā assūni pavattentī rodituṃ ārabhi.
2. Dīpinā hatāya gāviyā aṭṭhīni bhūmiyaṃ vippakiṇṇāni honti.
3. Nadiyā vārinā vatthāni dhovanto pitā nahāpetuṃ puttāṃ pakkosi.
4. Tvaṃ sappinā ca madhunā ca sammissetvā odanaṃ bhuñjissasi.
5. Mayaṃ khīramhā dadhiṃ labhāma.
6. Bhikkhu dīpassa acciṃ olokento aniccaaññaṃ (perception of impermanence) vadḍhento (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 bhuñjituṃ na icchāmi.
10. Nattā hatthehi ca jaṇṇūhi ca gacchantaṃ yācakaṃ disvā anukampamāno bhojanaṃ ca vatthaṃ ca dāpesi.
11. Dārūni saṃharantiyo itthiyo aṭaviyaṃ āhiṇḍantī gāyiṃsu.
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 khettavatthūni puttānaṃ ca nattārānaṃ ca vibhajitvā vihāraṃ gantvā pabbaji.
16. Pakkhīhi khādītānaṃ phalānaṃ aṭṭhīni rukkhamūle patitāni honti.
17. Ācariyo sissānaṃ (pupils) sippaṃ (art) vācento te anukampamāno dhammena jīvitūṃ anusāsi.
18. Bodhisatto samaṇo māraṃ (the evil one) parājetvā Buddho bhavi / ahosi.
19. Buddhaṃ passitvā dhammaṃ sotuṃ patthentā narā dhammaṃ carituṃ vāyamanti.
20. Sace sappurisānaṃ sabbā patthanā (fem. aspirations) samijjheyuṃ manussā loke sukhaṃ vindeyyuṃ.
21. Vyādhinā pīlitā mātā assūni pavattentī dhītuyā gehaṃ āgantvā mañce sayitvā yāguṃ yāci.
22. Mātaraṃ anukampamānā dhītā khippaṃ (soon) yāguṃ paṭiyādetvā mātuyā mukhaṃ (face) dhovitvā 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 āgacchantaṃ 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.



**Sukhaṃ yāva jarā sīlaṃ, sukhā saddhā patiṭṭhitā;  
sukho paññāya paṭilābho, pāpānaṃ akaraṇaṃ sukhaṃ.**

Pleasant is virtue till old age, pleasant is the faith steadfast;

pleasant is the acquisition of wisdom, the abstention of evil is pleasant.

Virtue is the first and the most important factor that we must firmly establish before we start on the way towards the Awakening. Abstaining from evil can of course be seen as a part of a moral life, but special emphasis is being put on this, because it is the first basic part of morality. Then there is trust, confidence that the way is truly leading towards the goal, that the methods described by the Buddha really work. And then can we start cultivating our minds in meditation in order to attain wisdom and achieve the Awakening.

## Lesson 30

### 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**

	<b>Singular</b>	<b>Plural</b>
<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

**NB:** 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**

	<b>Singular</b>	<b>Plural</b>
<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 cakḥumatī / cakḥumantī 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**

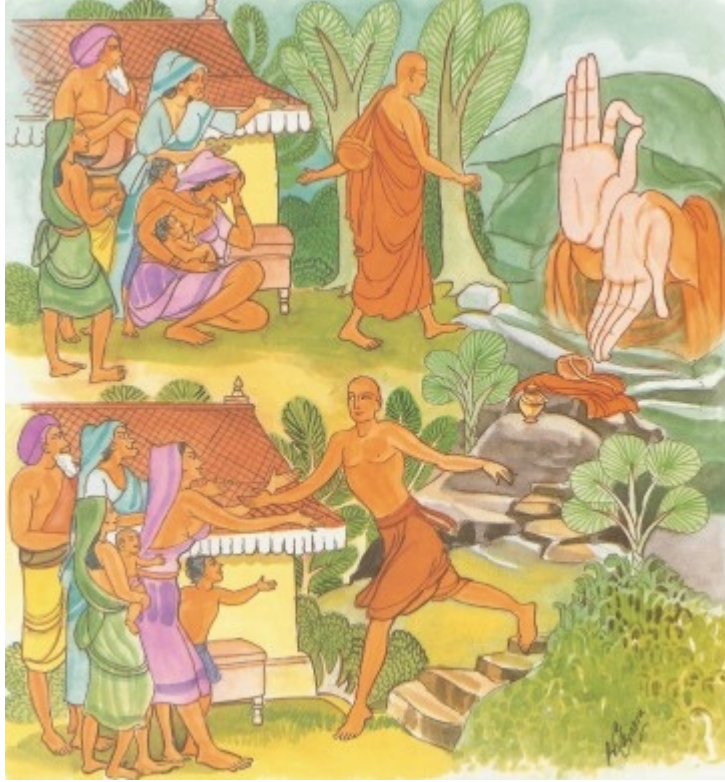
<b>dhanavantu</b>	- rich
<b>Bhagavantu</b>	- the Fortunate one, the Buddha
<b>yasavantu</b>	- famous
<b>kulavantu</b>	- of good family
<b>sotavantu</b>	- attentive, having ears
<b>sīlavantu</b>	- virtuous
<b>saddhāvantu</b>	- devoted
<b>satimantu</b>	- mindful
<b>cakḥumantu</b>	- having eyes
<b>balavantu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

### 3. Translate into English:

1. Balavantehi bhūpatihi arayo parājītā honti.
2. Mayaṃ cakkhūhi bhānumantassa suriyassa rasmiyo oloketuṃ na sakkoma.
3. Bhikkhavo Bhagavatā desitaṃ dhammaṃ sutvā satimantā bhavituṃ vāyamiṃsu.
4. Sīlavantā upāsakā Bhagavantā 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 yuvati sīlaṃ rakkhantī mātaraṃ posesi.
12. Yasavatiyā bandhavo balavanto pabhuno abhaviṃsu.
13. Dhanavantassa sappurisassa bhariyā puññavatī ahoṣi.
14. Sīlavantesu vasantā asappurisā pi guṇavantā bhavēyyuṃ.
15. Silavatiyo mātaro putte guṇavante kātuṃ ussahanti.
16. Buddhimā puriso pāpaṃ karonte putte anusāsituṃ paññavantaṃ bhikkhuṃ pakkosi.
17. Kulavato nattā sīlavatā bhikkhunā dhammaṃ sutvā pasīditvā 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 rukkhamaṃ 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.



**Sabbadānaṃ dhammadānaṃ jināti, sabbarasaṃ dhammaraso jināti;**

**sabbaratiṃ dhammarati jināti, taṇhakkhayo sabbadukkhaṃ jināti.**

The gift of truth surpasses all gifts, the taste of truth surpasses all tastes;

the love of truth surpasses all attachments,  
he who has overcome craving overcomes all sufferings.

The gods were once arguing about four questions: Which is the best of all gifts? Which is the best among tastes? Which is the best of joys? How to conquer all suffering? They could not agree on an answer, so Sakka, the king of gods, went to see the Buddha and asked him these questions. The Buddha replied with this verse.

Sakka then requested that the gods be invited to share the merit accumulated by the gift of Dhamma. The Buddha agreed and from that time on it is a custom to invite the gods to partake of the merit whenever a good deed is done.

## Lesson 31

### 1. Declension of Personal Pronouns

#### *The first personal pronoun: amha*

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

### 2. The second personal pronoun:

#### *tumha*

	<b>Singular</b>	<b>Plural</b>
<b>Nom.</b>	tvaṃ, tuvaṃ = <i>you</i>	tumhe = <i>you</i>
<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, tuyham, te	tumham, tumhākaṃ, vo
<b>Gen.</b>	tava, tuyham, te	tumham, tumhākaṃ, vo
<b>Loc.</b>	tvayi, tayi	tumhesu



### 3. Translate into English:

1. Mama ācariyo maṃ vācento potthakaṃ (book) likhi (wrote).
2. Mayhaṃ bhaginiṃ gilānaṃ (sick) pitaraṃ posesi.
3. Dātāro bhikkhūnaṃ dānaṃ dentā amhe pi bhojāpesuṃ.
4. Tumhākaṃ dhītaro kuhiṃ (where) gamissanti?
5. Amhākaṃ dhītaro satthāraṃ 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 passivā bhāyitvā aṭaviṃ dhāvimsu.
12. Amhākaṃ bhattāro nāvāya udadhiṃ taritvā dīpaṃ pāpuṇimsu.
13. Amhaṃ bhūpatayo balavantā jetāro bhavanti.
14. Tumhākaṃ nattāro ca mama bhātaro ca sahayakā abhaviṃsu / ahesuṃ.
15. Tumhehi āhaṭāni cīvarāni mama mātā bhikkhūnaṃ pūjesi.
16. Uyyāne nisinno ahaṃ nattārehi kīlantaṃ 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 ussāpesuṃ (hoisted).
22. Bhātuno puttā mama gehe viharantā sippaṃ uggaṇhiṃsu.
23. Tava duhitā bhikkhuno ovāde ṭhatvā patino kāruṇikā sakhī (friend) ahosi.
24. Kusalaṃ karontā netāro saggaṃ 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 manusssānaṃ 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 sappiṃ ca labhāma.
30. Mayaṃ sappiṃ ca madhuṃ ca sammissetvā bhोजनाṃ 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.



**Cakkhunā saṃvaro sādhu, sādhu sotena saṃvaro;**

**ghānena saṃvaro sādhu, sādhu jivhāya saṃvaro.**

Restraint over the eye is good, restraint over the ear is good;

restraint by the nose is good, restraint by the tongue is good.

In Savatthi there were five monks who practiced restraint over just one of the senses. All of them claimed that they alone practiced the most important and difficult type of restraint. They quarreled for a long time and could not agree. Finally they went to ask the Buddha, who answered them with this verse, saying that one must control all senses in order to reach the Awakening.

## Lesson 32

### 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

	<b>Relative Pronoun</b>	<b>Demonstrative Pronoun</b>	<b>Interrogative Pronoun</b>
<b>Nom.</b>	yo = <i>he who</i>	so = <i>he, that</i>	ko = <i>who</i>
<b>Acc.</b>	yaṃ	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, yasmim̐	tamhi, tasmim̐	kamhi, kasmim̐ kimhi, kismim̐

### 3. Neuter Gender, singular number

	<b>Relative Pronoun</b>	<b>Demonstrative Pronoun</b>	<b>Interrogative Pronoun</b>
<b>Nom.</b>	yaṃ = <i>that</i>	taṃ = <i>it, that</i>	kim = <i>which which</i>
<b>Acc.</b>	yaṃ	taṃ	kim

*The rest is similar to the masculine declension*

#### 4. Feminine gender, singular number

	<b>Relative Pronoun</b>	<b>Demonstrative Pronoun</b>	<b>Interrogative Pronoun</b>
<b>Nom.</b>	yā = <i>she, who</i>	sā = <i>she, that</i>	kā = <i>who</i>
<b>Acc.</b>	yaṃ	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>	yassaṃ, yāyaṃ	tassaṃ, tāyaṃ	kassaṃ, kāyaṃ

#### 5. Masculine gender, plural number

	<b>Relative Pronoun</b>	<b>Demonstrative Pronoun</b>	<b>Interrogative Pronoun</b>
<b>Nom.</b>	ye = <i>they, who</i>	te = <i>they, those</i>	ke = <i>who</i>
<b>Acc.</b>	ye	te	ke
<b>Ins.</b>	yehi	tehi	kehi
<b>Abl.</b>	yehi	tehi	kehi
<b>Dat.</b>	yesaṃ(yesānaṃ)	tesaṃ (tesānaṃ)	kesaṃ (kesānaṃ)
<b>Gen.</b>	yesaṃ(yesānaṃ)	tesaṃ (tesānaṃ)	kesaṃ (kesānaṃ)
<b>Loc.</b>	yesu	tesu	kesu

## 6. Neuter gender, Plural:

	Relative Pronoun	Demonstrative Pronoun	Interrogative Pronoun
<b>Nom.</b>	yāni, ye = <i>those, which</i>	tāni, te = <i>those</i>	kāni, ke = <i>which</i>
<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 = <i>they, who</i>	tā, tāyo = <i>they, those</i>	kā, kāyo = <i>who</i>
<b>Acc.</b>	yā, yā	yo 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 anyone, 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 - <i>where</i>	tattha - <i>there</i>	kattha - <i>where</i>
yatra - <i>where</i>	tatra - <i>there</i>	kutra - <i>where</i>
yato - <i>whence, where</i>	tato - <i>thence, therefore</i>	kuto - <i>whence</i>
yathā - <i>how, in what manner</i>	tathā - <i>in that manner</i>	kathaṃ - <i>how</i>
yasmā - <i>because</i>	tasmā - <i>therefore</i>	kasmā - <i>why</i>
yadā - <i>when</i>	tadā - <i>then</i>	kadā - <i>when</i>
yena - <i>where</i>	tena - <i>there</i>	
yāva - <i>how long</i>	tāva - <i>so long</i>	

## 10. Examples in sentence formation

*Yo atthaññu hoti so kumāre anusāsituṃ āgacchatu.*  
May he who is benevolent come to admonish the boys.

*Yaṃ ahaṃ ākarikhamāno ahoṣiṃ so āgato hoti.*  
He whom I was expecting has come.

*Yena maggena so āgato tena gantuṃ ahaṃ icchāmi.*  
By which road he came, I wish to go by the same.

*Yassa sā bhariyā hoti so bhattā puññavanto hoti.*  
He is a fortunate husband whose wife she is.

*Yasmiṃ hatthe daddu atthi tena hatthena patto na gaṇhitabbo hoti.*  
The bowl should not be taken by the hand which has eczema on it.

*Yāni kammāni sukhaṃ āvahanti (bring) tāni puññāni honti.*  
Those actions which bring happiness are meritorious.

*Yā bhariyā sīlavatī hoti sā bhattuno piyāyati.*  
The wife who is virtuous is dear to the husband.

*Yāya rājiniyā sā vāpī kārāpitā taṃ ahaṃ na anussarāmi.*  
I do not remember the queen by whom that tank was built.

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

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

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

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

*Yāsu itthīsu kodho natthi tāyo viniṭā bhariyāyo ca mātaro ca bhavanti.*  
Women in whom there is no anger become disciplined wives and mothers.

*Yattha bhūpatayo dhammikā honti tattha manussā sukhaṃ vindanti.*  
Where kings are righteous, there the men enjoy happiness.

*Yato bhānumā ravi lokaṃ obhāseti tato cakkhumantā rūpāni passanti.*  
Since the radiant sun illuminates the world, (therefore) those who have eyes see  
objects.

*Yathā Bhagavā dhammaṃ deseti, tathā tumhehi paṭipajjitabbaṃ.*  
Just as the Blessed One preaches the doctrine, so should you conduct yourselves.

*Yasmā pitaro rukkhe ropesuṃ, tasmā mayaṃ phalāni bhuñjāma.*  
Because fathers planted trees, (therefore) we enjoy fruits.

*Yāda amhehi icchitaṃ patthitaṃ samijjhati tadā amhe modāma.*  
When our wishes and aspirations are fulfilled, then we are happy.

*Ko tvaṃ asi? Ke tumhe hotha?*  
Who are you (sg.)?  
Who are you (pl.)?

*Kena dhenu aṭaviyā ānītā?*  
By whom was the cow brought from the forest?

*Kassa bhūpatinā pāsādo kārāpito?*  
For whom was the palace built by the king?

*Kasmā amhehi saccaṃ bhāsitabbaṃ?*  
Why should we speak the truth?

*Asappurisehi Pālīte dīpe kuto mayaṃ dhammikaṃ vinetāraṃ labhissāma?*  
In an island governed by wicked men where will we get a righteous disciplinarian?

*Kehi kataṃ kammaṃ disvā tumhe kujjhatha?*  
Seeing whose work (lit. done by whom) do you get angry?

*Kesaṃ nattāro tuyhaṃ ovāde ṭhassanti?*  
Whose grandsons will stand by your advice?



*Kehi ropitāsu latāsu pupphāni ca phalāni ca bhavanti?*

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

*Kāya itthiyā pādesu daddu atthi?*

On the feet of which woman is there eczema?

## 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 pariyesitabbaṃ?
4. Sace tumhe asappurisā lokaṃ dūseyyātha (pollute) kattha puttadhītarehi saddhiṃ tumhe vasatha?
5. Yadā bhikkhavo sannipatitvā sālāyaṃ kilañjāsu nisīdimṃsu tadā Buddho pāvisi.
6. Yasmiṃ padese Buddho viharati tattha gantum 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 vissajjetum (to explain) ussahissāmi.
10. Yattha sīlavantā bhikkhavo vasanti tattha manussā sappurisā honti.
11. Kadā tvaṃ mātaraṃ passitum bhariyāya saddhiṃ gacchasi?
12. Yāhi rukkhā chinnā tāyo pucchitum kassako āgato hoti.
13. Kathaṃ tumhe udadhīṃ taritum ākaṅkhatha?
14. Kuto tā itthiyo maṇayo āhariṃsu?
15. Yāsu mañjūsāsu ahaṃ suvaṇṇaṃ nikkhipim tā corā coresum.
16. Yo ajja nagaraṃ gacchati so tarūsu ketavo passissati.
17. Yassa mayā yāgu pūjitā so bhikkhu tava putto hoti.
18. Kuto ahaṃ dhammassa viññātāraṃ paññavantam bhikkhum labhissāmi?
19. Yasmā so bhikkhūsu pabbaji, tasmā sā pi pabbajitum icchati.
20. Yaṃ ahaṃ jānāmi tumhe pi taṃ jānātha.
21. Yāsaṃ itthīnaṃ dhanam so icchati tāhi taṃ labhitum 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 vissajjetum vāyamantā sālāya nisinnā honti.
25. Sace tvaṃ dvāraṃ thakesi ahaṃ pavisitum 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 dhītarō ca udadhīṃ taritvā bhaṇḍāni vikkiṇantā mūlaṃ pariyesitum 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.



**Dharmārāmo dhammarato, dhammaṃ anuvicintayaṃ;**

**dhammaṃ anussaraṃ bhikkhu, saddhammā na parihāyati.**

Devoted to the Dhamma, finding delight and meditating on the Dhamma;

bearing in mind the Dhamma, a monk does not fall away from the good teachings.

Close to the age of eighty years, the Buddha announced that he would attain the Parinibbana (pass away) very soon. The monks who had not attained the Awakenment yet, were very distressed and spent all the time with the Buddha, never leaving his presence. But there was a monk named Dhammarama who did not come to see the Buddha but kept to himself. Other monks thought he was disrespectful towards the teacher. But Dhammarama explained that in his opinion the highest homage to the Buddha would be if he could attain the Awakenment before the Buddha's passing away.

The Buddha praised Dhammarama by this verse saying that a monk who really wants to pay homage to him should act as Dhammarama did.

## Glossary (English - Pāli)

### A

accompany : *bhajati / parivāreti*  
action : *kamma*  
address : *āmanteti*  
admonish : *anusāsati / ovadati*  
advice : *ovāda*  
advise : *ovadati*  
again : *puna*  
all : *sabba*  
alms : *dāna*  
ancient : *pubbaka*  
and : *ca*  
(be) angry : *kujjhati*  
animal : *pasu*  
anthill : *vammika*  
approach : *upasaṅkamati*  
arrow : *sara*  
arts (and sciences) : *sippa*  
assemble : *sannipatati*  
assembly : *sabhā*  
attain : *pāpuṇāti / pappoti*  
avoid : *parivejjeti*  
axe : *pharasu*

### B

banana : *kadalī*  
bamboo : *veḷu*  
bank : *tīra*  
banker : *setthī*  
bathe : *nahāyati*  
basket : *piṭaka*  
beak : *tuṇḍa*  
because : *yato / yasmā*  
become : *bhavati / hoti*  
bed : *mañca*  
bee : *bhamara / madhukara*  
beg : *yācati*  
beggar : *yācaka*  
belly : *kucchi*  
benevolent one : *atthaññū*  
between : *antarā*  
bind : *bandhati*  
bird : *sakuṇa / pakkhī*  
bite : *ḍasati*

boat : *doṇi*  
body : *kāya*  
book : *potthaka*  
(be) born : *uppajjati*  
bow : *dhanu*  
bowl : *patta*  
box : *mañjūsā*  
boy : *kumāra*  
brahmin : *brāhmaṇa*  
branch : *sākhā*  
break : *bhindati / bhañjati*  
bridge : *setu*  
bring : *āharati / āneti / āvahati*  
broom : *sammajjanī*  
brother : *bhātu*  
Buddha : *Tathāgata / Sugata / Bhagavā*  
buy : *kiṇāti*

### C

cage : *pañjara*  
call : *pakkosati*  
can : *sakkoti*  
carpenter : *vaḍḍhakī*  
carry : *harati*  
cart : *sakaṭa*  
caste : *kula*  
cave : *guhā*  
charioteer : *sārathī*  
chase after : *anubandhati*  
chief : *adhipati*  
child : *dāraka*  
city : *nagara*  
clever : *dakkha*  
climb : *āruhati*  
close : *thaketi*  
cloth : *vattha / dussa / sāṭaka*  
collect : *ocināti / saṃharati*  
colourful : *vaṇṇavantu*  
come : *āgacchati*  
compassionate : *kāruṇika*  
conceal : *chādeti / paṭicchādeti*  
console : *samassāseti*  
converse : *sallapati*  
cook : *pacati*

corn : *dhañña*  
cow : *gāvī / dhenu*  
cow elephant : *kaṇeru*  
create : *māpeti*  
creeper : *latā*  
cross : *tarati / uttarati*  
crow : *kāka*  
curd : *dadhi*  
cut : *chindati*

## D

dance : *naccati*  
daughter : *dārikā / dhītu / duhitu*  
(is) dear : *piyāyati*  
deer : *miga*  
defeat : *parājeti*  
deity : *deva / devatā / sura*  
delight : *modati*  
demerit : *akusala / pāpa*  
depart : *nikkhamati*  
descend : *otarati / oruhati*  
destroy : *nāseti*  
develop : *vaḍḍheti*  
dig : *khaṇati*  
disciple : *sāvaka*  
disciplinarian : *vinetu*  
discuss : *manteti*  
dispatch : *peseti / pahīṇāti*  
distribute : *vibhajati*  
do : *karoti*  
do not : *mā* (with imperative)  
doctrine : *dhamma*  
doer : *kattu*  
dog : *kukkura / sunakha / soṇa*  
door : *dvāra*  
drink : *pivati / pibati*  
drinking water : *pānīya*  
drives : *pājeti*  
dwells : *viharati / vasati*

## E

ear : *sota*  
eat : *khādati / bhuñjati*  
eczema : *daddu*  
elephant : *hatthī / kari*  
elements : *dhātu*

eminent person : *pabhū*  
enemy : *sattu, ari*  
enjoy : *bhuñjati*  
enter : *pavisati*  
entire : *sakala*  
estate : *vatthu*  
evil : *pāpa*  
evil one : *māra*  
expects : *ākaṅkhati / pattheti*  
explain : *vyākharoti*  
explore : *pariyesati*  
eye : *akkhi / cakkhu / locana / nayana*

## F

face : *mukha*  
faith : *saddhā*  
fall : *patati*  
famous : *yasavantu*  
fast : *sīghaṃ*  
father : *pitu*  
fear : *bhāyati*  
feel : *vindati*  
feel compassionate : *anukampati*  
fell : *pātetī*  
field : *khetta*  
fill : *pūreti*  
finger : *anguli*  
fire : *aggi*  
firewood : *dāru*  
fish : *maccha*  
fisherman : *dhīvara*  
fist : *muṭṭhi*  
flag : *ketu*  
flame : *acci*  
flower : *kusuma / puppha*  
flower altar : *pupphāsana*  
fly : *uḍḍeti / uppatati*  
follow : *anugacchati / anubandhati*  
food : *bhojana / khādaniya / bhojaniya*  
foot : *pāda*  
foot of tree : *rukhamūla*  
forest : *arañña / vana / aṭavi*  
form (object) : *rūpa*  
friend : *mitta / sahāya(ka)*  
friend (female) : *sakhī*  
fruit : *phala*  
fulfil : *samijjhati*

## G

gain : *lābha*  
garland : *mālā*  
garment : *sāṭaka / vattha*  
gem : *maṇi*  
generous one : *vadaññū*  
get : *labhati*  
ghee : *sappi*  
girl : *dārikā / kaññā / kumārī / yuvati*  
give : *dadāti / deti*  
giver : *dātu*  
go : *gacchati*  
goat : *aja*  
goer : *gantū*  
gold : *suvaṇṇa / hirañña*  
good man : *sappurisa*  
goods : *bhaṇḍa*  
grass : *tiṇa*  
ground : *bhūmi*  
gruel : *yāgu*  
guest : *atithi*

## H

hall : *sālā*  
hand : *hattha*  
happy one : *sukhi*  
happily : *sukhaṃ*  
harass : *pīleti*  
harm : *hiṃsati*  
head : *sīsa*  
heap : *rāsi*  
heaven : *sagga*  
hermit : *tāpasa*  
hide : *chādeti / paṭicchādeti*  
Himalaya : *himavantu*  
hit : *paharati*  
hoe : *kuddāla*  
hoist : *ussāpeti*  
honey : *madhu*  
honour : *pūjati / vandati*  
hope : *pattheti / ākaṅkhati*  
horse : *assa*  
house : *nivāsa / geha / ghara*  
householder : *gahapati*  
how : *kathaṃ / yathā*  
how far : *yāva... tāva*

hunger : *khudā*  
hunter : *luddaka*  
husband : *pati / bhattu / sāmī*

## I

I : *ahaṃ*  
if : *sace / yadi*  
illuminate : *obhāseti*  
impermanent : *anicca*  
indeed : *addhā*  
inform : *āroceti*  
intelligence : *paññā*  
intelligent one : *paññavantu / viññātu*  
invite : *nimanteti / pakkosati*  
is : *atthi / bhavati / hoti*

## J

jackal : *sigāla*

## K

keep : *ṭhapeti*  
kill : *hanati / māreti*  
king : *bhūpāla / bhūpati*  
kiss : *cumbati*  
knee : *jāṇu / jaṇṇu*  
know : *jānāti*  
knowledgable man : *vidū / viññū*

## L

lamp : *dīpa*  
laugh : *hasati*  
lay devotee : *upāsaka*  
lead : *neti / nayati*  
leader : *netu*  
leaf : *paṇṇa*  
learn : *uggaṇhāti*  
leave : *nikkhamati*  
leopard : *dīpi*  
leper : *kuṭṭhī*  
light : **n**, *āloka* / **v**, *jāleti*  
lightning : *asani*  
(is) like : *viya*  
lion : *sīha*  
liquor : *surā*

listen : *suṇāti*  
listener : *sotu*  
live : *jīvati*  
living being : *pāṇī*  
living long : *dīghajīvī*  
look : *oloketi*  
lotus : *paduma*  
luscious : *ojavantu*

## M

magic spell : *manta*  
man : *nara / purisa / manussa*  
mansion : *pāsāda*  
many : *bahu*  
mat : *kilañjā*  
measure : **n**, *nāli* / **v**, *mināti*  
merchant : *vāñija*  
merit : *kusala / puñña*  
messenger : *dūta*  
milk : **n**, *khīra* / **v**, *duhati*  
mind : *citta*  
minister : *mantī*  
mix : *sammisseti*  
moderate : *mattaññū*  
monastery : *vihāra*  
monk : *samaṇa / bhikkhu*  
monkey : *vānara / makkāṭa / kapi*  
moon : *canda*  
morning : *pabhāte*  
mother : *ammā / mātu*  
mother-in-law : *sassu*  
mountain : *pabbata / giri*  
mouth : *mukha*  
much : *pahūta*

## N

neck : *gīvā*  
nest : *kulāvaka*  
new : *nava*  
night : *ratti*  
not : *na*  
nourish : *poseti*

## O

object : *rūpa*  
ocean : *samudda / udadhi / sindhu*  
oil : *tela*  
omniscient : *sabbaññū*  
open : *vivarati*  
oppress : *pīleti*  
or : *vā*  
outcast : *caṇḍāla*  
ox : *goṇa*

## P

paddy : *vīhi*  
palm : *pāṇi*  
park : *uyyāna*  
parrot : *suka / suva*  
peacock : *sikhī*  
piece : *khaṇḍa*  
pig : *varāha / sūkara*  
pit : *āvāṭa / kāsu*  
plant : **v**, *ropeti*  
play : **v**, *kīlati*  
(be) pleased : *pasīdati*  
plough : *kasati*  
poet : *kavi*  
pollute : *dūseti*  
pond : *pokkharāṇī*  
pot : *ghaṭa*  
powerful : *balī / balavantu*  
preach : *deseti*  
prepare : *paṭiyādeti*  
prevent : *nivāreti*  
protect : *rakkhati*  
psychic power : *iddhi*  
pull : *ākaḍḍhati*  
pupil : *sissa*  
purgatory : *naraka*  
put : *pakkhipati*

## Q

queen : *rājini*  
question : **n**, *pañha* / **v**, *pucchati*

**R**

ray : *rasmi*  
 receive : *labhati*  
 reciter : *pavattu*  
 reject : *pajahati*  
 relative : *bandhu*  
 release : *muñcati*  
 relic : *dhātu*  
 renounce : *pabbajati*  
 reptile : *uraga*  
 retinue : *parisā*  
 rice : *bhatta / odana / taṇḍula*  
 right : *sammā*  
 rise : *udeti*  
 river : *nadī / vāri*  
 road : *magga*  
 roam : *āhiṇḍati / carati*  
 robe : *cīvara*  
 room : *ovaraka*  
 rope : *rajju*  
 rule : *pāleti*  
 run : *dhāvati*

**S**

sage : *isi / muni*  
 sailor : *nāvika*  
 sand : *vālukā*  
 saw : *kakaca*  
 scatter : *vikirati*  
 science & arts : *sippa*  
 scold : *vigarahati*  
 sea : *samudda / udadhi / sindhu*  
 seat : *āsana*  
 see : *passati*  
 seed : *bīja*  
 sell : *vikkiṇāti*  
 send : *peseti / paṇḍati*  
 serpent : *sappa / ahi / uraga*  
 servant : *dāsa*  
 sew : *sibbati*  
 shade / shadow : *chāyā*  
 ship : *nāvā*  
 shoot : *vijjhati*  
 shop : *āpaṇa*  
 sickness : *vyādhi*  
 sick person : *gilāna*

simile : *upamā*  
 since : *yato*  
 sing : *gāyati*  
 sister : *bhagini*  
 sit : *nisīdati*  
 sky : *ākāsa*  
 sleep : *sayati*  
 smeared : *upalitta*  
 sometimes : *kadāci karahaci*  
 son : *putta*  
 song : *gīta*  
 soon : *khippam*  
 sound : *sadda*  
 sow : *vapati*  
 speak : *bhāsati / katheti*  
 speaker : *vattu*  
 speech : *kathā*  
 spend : *vissajjeti*  
 spoil : *dūseti*  
 spoon : *kaṭacchu*  
 spread : *pattharati*  
 sprinkle : *siñcati*  
 stairway : *sopāna*  
 stand / stay : *tiṭṭhati*  
 steal : *coreti*  
 stone : *pāsāṇa*  
 suffering : *dukkha*  
 sugar:cane : *ucchu*  
 sun : *suriya / ravi / bhānumantu*  
 sweep : *sammajjati*  
 sweetmeat : *modaka*  
 sword : *khagga / asi*

**T**

take : *ādadāti / gaṇhāti*  
 take out : *nīharati*  
 tank : *vāpi*  
 taste : *rasa*  
 teach : *vāceti*  
 teacher : *ācariya / garu / satthu*  
 tear n. : *assu*  
 tempt : *palobhetti*  
 then : *tadā*  
 there : *tattha*  
 therefore : *tasmā*  
 thief : *cora*  
 think : *cinteti*



thirst : *pipāsā*  
thirsty : *pipāsita*  
thunder : *asani*  
thus : *tathā*  
today : *ajja*  
tongue : *jivhā*  
touch : *phusati*  
town : *nagara*  
treasure : *nidhi*  
tree : *rukkha / taru*  
try : *ussahati / vāyamati*  
throw : *chaḍḍeti*  
truth : *sacca*  
turn : *pavatteti*  
tusker : *dāṭhī*  
twenty : *vīsati*

## U

uncle : *mātula*  
understand : *adhigacchati*  
until : *yāva... tāva*

## V

various : *nānā*  
vehicle : *ratha*  
victor : *jetu*  
village : *gāma*  
virtue : *sīla / guṇa*  
virtuous : *guṇavantu / sīlavantu*

## W

wage : *vetana*  
walking stick : *yaṭṭhi*  
wander : *āhiṇḍati / carati*  
wash : *dhovati*  
washerman : *rajaka*  
water : *udaka / jala / pānīya*  
weak : *dubbala*  
wealth : *dhana / vasu*  
weep : *rodati*  
when : *yadā / kadā*  
whence : *yato / kuto*  
where : *yattha / kuhiṃ / kattha*  
why : *yasmā / kasmā*  
wicked man : *asappurisa*  
wife : *bhariyā / vadhū*  
wife & children : *puttadāra*  
win : *jayati*  
wind : *vāta*  
wisdom : *paññā*  
wise man : *vidū / viññū / paññavantu*  
wish : *icchati / pattheti*  
with : *saddhiṃ / saha*  
woman : *itthī / nāri / yuvati / vanitā*  
world : *loka*  
worship : *vandati / namassati*  
wrap : *vetheti*  
write : *likhati*

## Y

you : *tvaṃ (sg.) / tumhe (pl.)*  
young one : *susu*  
young woman : *yuvati*

## List of Verbs

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

*akkosati (a + kṛś)* : scolds  
*atthi (as)* : is  
*adhigacchati (adhi + gam)* : understands  
*anukampati (anu + kamp)* : feels compassionate  
*anugacchati (anu + gam)* : follows  
*anubandhati (anu + badh)* : follows, chases after  
*anusāsati (anu + śās)* : admonishes

*ākaṅkhati (ā + kāṅkṣ)* : expects  
*ākaḍḍhati (ā + kṛṣ?)* : pulls, drags  
*āgacchati (ā + gam)* : comes  
*ādadāti (ā + dā)* : takes  
*āneti (ā + nī)* : brings, leads  
*āmanteti (ā + denom. mantra)* : addresses  
*āmasati (ā + mṛś)* : touches, strokes  
*ārabhati (ā + rabh)* : starts, commences  
*āruhati (ā + ruh)* : climbs, ascends  
*āroceti (ā + roc)* : informs  
*āvahati (ā + vah)* : brings forth  
*āsiñcati (ā + sic)* : sprinkles  
*āharati (ā + hr)* : brings  
*āhiṅḍati (ā + hiṅḍ)* : roams, wanders

*icchati (iṣ / āp)* : wishes

*uggaṅhāti (ud + gṛh)* : learns  
*uṭṭhahati (ud + sthā)* : stands up  
*uḍḍeti (ud + ḍī)* : flies  
*uttarati (ud + tr)* : crosses  
*udeti (ud + i)* : rises  
*upasaṅkamati (upa + saṅ + kram)* : approaches  
*uppajjati (ud + pad)* : is born  
*uppatati (ud + pad)* : flies, jumps up  
*ussahati (ud + sah)* : tries  
*ussāpeti (ud + śri)* : hoist

*ocināti (ava + ci)* : collects, picks  
*otarati (ava + tr)* : gets down, descends (into water)  
*obhāseti (ava + bhāṣ)* : illuminates  
*oruhati (ava + ruh)* : climbs down  
*oloketi (ava + lok)* : looks at  
*ovadati (ava + vad)* : advises

*katheti (kath)* : speaks  
*karoti (kr)* : does, commits  
*kasati (krṣ)* : ploughs  
*kināti (krī)* : buys  
*kīlāti (krīḍ)* : plays  
*khaṇāti (khaṇ)* : digs  
*khādati (khād)* : eats  
*khipati (kṣip)* : throws  
*kujjhati (krudh)* : gets angry

*gacchati (gam)* : goes  
*gaṇhāti (grh)* : takes  
*gāyati (gai)* : sings

*carati (car)* : wanders, conducts oneself  
*cavati (cyu)* : departs, dies  
*cinteti (cit)* : thinks  
*cumbati (cumb)* : kisses  
*coreti (cur)* : steals  
*chaḍḍeti (chaḍḍ)* : throws away  
*chādeti (chad)* : conceals  
*chindati (chid)* : cuts

*jānāti (jñā)* : knows  
*jāletī (jval)* : lights, kindles  
*jināti (ji)* : wins  
*jīvati (jīv?)* : lives

*ṭhapeti (sthā)* : places, keeps

*ḍasati (ḍas)* : bites, stings

*tarati (tr)* : crosses  
*tiṭṭhati (sthā)* : stays, stands  
*thaketi (sthag)* : closes, shuts

*dadāti / deti (dā)* : gives  
*dassati (drś)* : to see  
*duhati (duh)* : milks  
*dūseti (dūṣ)* : spoils, pollutes  
*deseti (diś)* : points out, instructs, preaches  
*dhāvati (dhāv)* : runs  
*dhovati (dhov)* : washes

*naccati (nṛt)* : dances  
*namassati (denom, namas)* : worships, salutes  
*nahāyati (snā)* : bathes  
*nāseti (naś)* : destroys

*nikkhamati (nis + kram)* : leaves, renounces  
*nikkhipati (ni + kṣip)* : throws away, puts down  
*nimanteti (ni + denom. mantra)* : invites  
*niḷiyati (ni+ lī)* : hides  
*nivāreti (ni + vr̥)* : prevents  
*nisidati (ni + sad)* : sits  
*nīhareti (ni + hr̥)* : takes out  
*neti (nī)* : leads

*pakkosati (pra + kṛṣ)* : calls, summons  
*pakkhipati (pra + kṣip)* : puts, places, deposits  
*pacati (pac)* : cooks  
*pajahati (hā)* : rejects, abandons  
*paṭicchādeti (prati + chad)* : conceals, hides  
*paṭiyādeti (prati + yat)* : prepares  
*patati (pat)* : falls  
*pattharati (pra + str̥)* : spread  
*pattheti (pra + arth)* : wishes, aspires  
*pappoti (see pāpuṇāti)* : attains  
*pabbajati (pra + vraj)* : goes forth, renounces the world, gets ordained  
*parājeti (parā + ji)* : defeats  
*pariyesati (pari + iṣ)* : explores, searches  
*parivajjeti (pari + vr̥j)* : avoids  
*parivāreti (pari + vr̥)* : accompanies  
*palobheti (pra + lubh)* : tempts  
*pavatteti (pra + vrt)* : sets in motion  
*pavisati (pra + viś)* : enters  
*pasīdati (pra + sad)* : is pleased  
*passati (spaś)* : sees  
*paharati (pra + hr̥)* : hits, strikes  
*pahiṇāti (pra + hi)* : dispatches  
*pājeti (pra + aj)* : drives  
*pātetī (pat)* : fells  
*pāpuṇāti (pra + āp)* : attains  
*pāleti (pāl)* : rules, governs  
*piyāyati (denom. piya)* : is dear  
*pivati (pā)* : drinks  
*pīleti (pīḍ)* : oppresses  
*pucchati (pṛcch)* : questions  
*pūjeti (pūj)* : honours, worships  
*pūreti (pṛ)* : fills  
*peseti (pra + iṣ)* : sends  
*poseti (puṣ)* : nourishes, looks after  
*phusati (sprś)* : touches

*bandhati (badh)* : binds, ties  
*bhajati (bhaj)* : keeps company  
*bhañjati (bhañj)* : breaks

*bhavati (bhū)* : becomes  
*bhāyati (bhī)* : fears  
*bhāsati (bhāṣ)* : speaks  
*bhindati (bhid)* : breaks  
*bhuñjati (bhuj)* : eats, enjoys, partakes of

*manteti (denom. mantra)* : discusses, takes counsel  
*māpeti (mā)* : creates, builds  
*māreti (mr)* : kills  
*mināti (mā)* : measures  
*muñcati (muc)* : releases, frees  
*modati (mud)* : takes delight

*yācati (yac)* : begs

*rakkhati (rakṣ)* : protects, observes /  
*rodati (rud)* : cries, weeps  
*ropeti (rup)* : plants

*labhati (labh)* : gets, receives  
*likhati (likh)* : writes  
*vaḍḍheti (vṛdh)* : developes, increases

*vandati (vand)* : worships  
*vapati (vap)* : sows  
*vasati (vas)* : dwells  
*vāceti (vac)* : teaches  
*vāyamati (vi + ā + yam)* : exerts, tries  
*vikkiṇāti (vi + krī)* : sells  
*vijjhati (vyadh)* : shoots  
*vindati (vid)* : feels, experiences  
*vippakirati (vi + pra + kr̥)* : scatters  
*vibhajati (vi + bhaj)* : distributes  
*vivarati (vi + vr)* : opens  
*vissajjeti (vi + srj)* : spends  
*viharati (vi + hr)* : dwells  
*vihimsati (vi + hims)* : hurts, harms  
*vihetheti (vi + hīd)* : harasses  
*veṭheti (veṣṭ)* : wraps  
*vyākaroti (vi + ā + kr)* : explains

*saṃharati (saṃ + hr)* : collects  
*sakkoti (śak)* : is able, can  
*sannipatati (saṃ + ni + pat)* : assembles, gathers to- gether  
*samassāseti (saṃ + ā + śvas)* : consoles, comforts  
*samijjhati (saṃ + rdh)* : fulfils, succeeds  
*sammajjati (saṃ + mrj)* : sweeps  
*sammisseti (saṃ + denom. miśra)* : mixes

*sayati (śī)* : sleeps  
*sallapati (saṃ + lap)* : converses  
*sādiyati (svad)* : enjoys  
*sibbati (sīv)* : sews  
*suṇāti (śru)* : listens, hears

*hanati (han)* : kills  
*harati (hr)* : carries, takes away  
*hasati (has)* : laughs  
*hoti (bhū)* : is, becomes

## Pāli Vocabulary (other than Verbs)

### Abbreviations:

**m** = masculine;

**f** = feminine;

**n** = neuter;

**adj** = adjective;

**ind** = indeclinable particle;

**adv** = adverb

**pron** = pronoun

*akusala, adj* : demerit

*akkhi, n* : eye

*aggi, m* : fire

*aṅguli, f* : finger

*acci, n* : flame

*aja, m* : goat

*ajja, ind* : today

*aṭavi, f* : forest

*aṭṭhi, n* : bone

*atithi, m* : guest

*atthaññū, m* : benevolent person

*addhā, ind* : indeed, certainly

*adhipati, m* : chief

*anicca, adj* : impermanent

*antarā, ind* : between

*amacca, m* : minister

*ambu, n* : water

*ammā, f* : mother

*arañña, n* : forest

*ari, m* : enemy

*asani, f* : thunder

*asappurisa, m* : wicked man

*asi, m* : sword

*assa, m* : horse

*assu, n* : tear

*ahaṃ, pron* : I

*ahi, m* : serpent

*ākāsa, m* : sky

*ākhu, m* : mouse

*ācariya, m* : teacher

*āpaṇa, n* : shop

*āloka, m* : light

*āvāṭa, m* : pit

*āsana, n* : seat

*itthi, f* : woman

*iddhi, f* : psychic power

*isi, m* : sage

*ucchu, m* : sugar cane

*udaka, n* : water

*udadhi, m* : ocean, sea

*upamā, f* : simile

*upalitta, mfn* : smeared

*upāsaka, m* : lay devotee

*uyyāna, n* : park

*uraga, m* : reptile

*odana, m* : rice

*ojavantu, adj* : luscious

*ovaraka, m* : bed room

*ovāda, n* : advice

*kakaca, m* : saw

*kaññā, f* : girl

*kaṭacchu, m* : spoon

*kaṇeru, f* : cow / elephant

*kattu, m* : doer

*kattha, adv* : where

*kathā, f* : speech

*kathaṃ, adv* : how

*kadalī, f* : banana, plantain

*kadā, adv* : when

*kadāci karahaci, adv* : sometimes

*kapi, m* : monkey

*kamma, n* : action, deed

*karī, m* : elephant

*kavi, m* : poet

*kasmā, adv* : why

*kāka, m* : crow

*kāya, m* : body  
*kāruṇika, adj* : compassionate  
*kāsu, f* : pit  
*kilañjā, f* : mat  
*kukkura, m* : dog  
*kucchi, mf* : belly  
*kuṭṭhī, m* : leper  
*kuto, adv* : whence  
*kutra, adv* : where  
*kumāra, m* : boy  
*kumārī, f* : girl  
*kulavantu, adj* : man of good family  
*kusala, adj* : merit  
*kusuma, n* : flower  
*kuhiṃ, adv* : where  
*ketu, m* : flag

*khagga, m* : sword  
*khaṇḍa, n* : piece  
*khādaniya, n* : food  
*khippaṃ, adv* : soon  
*khīra, n* : milk  
*khudā, f* : hunger  
*khetta, n* : field

*Gangā, f* : Ganges river  
*gantū, m* : one who goes  
*garu, m* : teacher  
*gahapati, m* : householder  
*gāma, m* : village  
*gāvī, f* : cow  
*giri, m* : mountain  
*gilāna, m* : sick man  
*gīta, n* : song  
*gīvā, f* : neck  
*guṇavantu, adj* : virtuous  
*guhā, f* : cave  
*geha, n* : house, home  
*goṇa, m* : ox

*ghaṭa, n* : pot  
*ghara, n* : house

*ca, ind* : and  
*cakkhu, n* : eye  
*caṇḍāla, m* : outcast  
*canda, m* : moon  
*citta, n* : mind

*cīvara, n* : robe  
*cora, m* : thief  
*chāyā, f* : shade, shadow

*jāṇu / jaṇṇu, n* : knee  
*jala, n* : water  
*jāta, mfn* : born  
*jivhā, f* : tongue  
*jetu, m* : victor

*taṇḍula, n* : raw rice  
*tato, adv* : therefore  
*tattha, adv* : there  
*tatra, adv* : there  
*tathā, adv* : thus  
*Tathāgata, m* : the Buddha  
*tadā, adv* : then  
*taru, m* : tree  
*taruṇī, f* : young woman  
*tasmā, adv* : therefore  
*tāpasa, m* : hermit  
*tāva, adv* : so far, until  
*tiṇa, n* : grass  
*tīra, n* : bank  
*tuṇḍa, n* : beak  
*tela, n* : oil  
*tvam, pron* : you

*dakkha, adj* : clever  
*daddu, fn* : eczema  
*dadhi, n* : curd  
*dāṭhī, m* : tusker  
*dātu, m* : giver  
*dāna, n* : alms  
*dāraka, m* : child  
*dāru, n* : firewood  
*dāsa, m* : servant  
*dīghajīvī, m* : one with long life  
*dīpa, m* : island / lamp  
*dīpī, m* : leopard  
*dukkhaṃ, adv* : suffering  
*dubbala, adj* : weak  
*dussa, n* : cloth  
*duhitu, f* : daughter  
*dūta, m* : messenger  
*deva, m* : deity  
*devatā, f* : deity  
*devī, f* : queen



*doṇi, f* : boat  
*dvāra, n* : door

*dhañña, n* : corn  
*dhana, n* : wealth  
*dhanu, n* : bow  
*dhamma, m* : doctrine  
*dhātu, f* : relics, elements  
*dhītu, f* : daughter  
*dhīvara, m* : fisherman  
*dhenu, f* : cow

*na, ind* : not  
*nagara, n* : city, town  
*nadī, f* : river  
*nayana, n* : eye  
*nara, m* : man  
*naraka, n* : purgatory  
*nava, adj* : new  
*nānā, ind* : various  
*nārī, f* : woman  
*nāli, f* : a unit of measure  
*nāvā, f* : ship  
*nāvika, m* : sailor  
*nidhi, m* : treasure  
*nivāsa, m* : house  
*netu, m* : leader

*pakkhī, m* : bird  
*pañjara, mn* : cage  
*paññā, f* : wisdom  
*pañha, m* : question  
*paṇḍita, m* : sage, wise man  
*paṇṇa, n* : leaf  
*pati, m* : husband  
*patta, m* : bowl  
*patthanā, f* : hope, expectation  
*paduma, n* : lotus  
*pabbata, m* : mountain  
*pabhāte, n* : early morning  
*pabhū, m* : eminent person  
*pasu, m* : animal  
*parisā, f* : retinue  
*pavattu, m* : reciter  
*pahūta, adj* : much  
*pāṇi, m* : palm, hand  
*pāṇi, m* : living being  
*pāda, m* : foot

*pānīya, n* : drinking water  
*pāpa, n* : evil  
*pāsāṇa, m* : stone  
*pāsāda, m* : mansion  
*pi, ind* : too, also  
*pitaka, m* : basket  
*pitu, m* : father  
*pipāsā, f* : thirst  
*pipāsita, mfn* : thirsty  
*puñña, n* : merit  
*putta, m* : son  
*puttadāra, m* : children and wife  
*puna, ind* : again  
*puppha, n* : flower  
*pupphāsana, n* : flower altar  
*pubbaka, mfn* : ancient  
*purisa, m* : man  
*pokkharāṇī, f* : pond  
*potthaka, n* : book

*pharasu, m* : axe  
*phala, n* : fruit  
  
*bandhu, m* : relative  
*balavantu, mfn* : powerful  
*balī, m* : powerful one  
*bahu, adj* : many  
*bīja, n* : seed  
*Buddha, m* : the Buddha  
*buddhi, f* : intelligence  
*brāhmaṇa, m* : brahmin  
*brāhmaṇī, f* : brahmin woman

*bhagini, f* : sister  
*Bhagavā, m* : the Buddha  
*bhaṇḍa, n* : goods  
*bhatta, mn* : rice  
*bhattu, m* : husband  
*bhāriyā, f* : wife  
*bhātu, m* : brother  
*bhānumā, m* : sun  
*bhikkhu, m* : monk  
*bhūpati, m* : king  
*bhūpāla, m* : king  
*bhūmi, f* : ground  
*bhojana, n* : food, meal  
*bhojanīya, n* : soft food

*makkata, m* : monkey  
*magga, m* : road  
*maccha, m* : fish  
*mañca, m* : bed  
*mañjūsā, f* : box  
*maṇi, m* : gem  
*mattaññū, m* : moderate, abstemious one  
*madhu, n* : honey  
*madhukara, m* : bee  
*manussa, m* : man  
*manta, n* : magic spell  
*mantī, m* : minister  
*mā, ind* : do not  
*mātu, f* : mother  
*mātula, m* : uncle  
*māra, m* : the evil one  
*mālā, f* : garland  
*miga, m* : deer  
*mitta, mn* : friend  
*mukha, n* : face, mouth  
*muṭṭhi, m* : fist  
*muni, m* : sage  
*mūla, n* : money  
*modaka, n* : sweetmeat

*yatṭhi, f* : walking stick  
*yato, adv* : since  
*yattha, adv* : where  
*yatra, adv* : where  
*yathā, adv* : in which manner  
*yadā, adv* : when  
*yadi, ind* : if  
*yasavantu, mfn* : famous  
*yasmā, adv* : because  
*yāgu, f* : gruel  
*yācaka, m* : beggar  
*yāva, adv* : how far  
*yuvatī, f* : young woman

*rajaka, m* : washerman  
*rajju, f* : rope  
*ratti, f* : night  
*ratha, m* : vehicle, chariot  
*ravi, m* : sun  
*rasa, n* : taste  
*rasmi, f* : ray  
*rājinī, f* : queen

*rāsi, m* : heap  
*rukka, m* : tree  
*rukkhamūla, n* : foot of tree  
*rūpa, n* : form, object

*latā, f* : creeper  
*lābha, m* : gain, profit  
*luddaka, m* : hunter  
*loka, m* : world  
*locana, n* : eye

*vaḍḍhakī, m* : carpenter  
*vaṇṇavantu, mfn* : colourful  
*vattu, m* : speaker  
*vattha, n* : cloth  
*vatthu, n* : estate  
*vadaññū, m* : generous one  
*vadhū, f* : wife/daughter  
*vana, n* : forest  
*vammika, mn* : anthill  
*varāha, m* : pig  
*vasu, n* : wealth  
*vā, ind* : or  
*vāṇija, m* : merchant  
*vāta, m* : wind  
*vānara, m* : monkey  
*vāpī, f* : tank  
*vāri, n* : river  
*vālukā, f* : sand  
*vijju, f* : lightning  
*viññātu, m* : knowledgeable man  
*viññū, m* : wise man  
*vidū, m* : wise man  
*vinetu, m* : disciplinarian  
*viya, ind* : like, similar  
*vihāra, m* : monastery  
*vīsati* : twenty  
*vīhi, m* : paddy  
*vega, adj* : speed  
*vetana, n* : wage, pay  
*veḷu, m* : bamboo  
*vyādhi, m* : sickness

*sakata, m* : cart  
*sakala, adj* : entire  
*sakuṇa, m* : bird  
*sakhī, f* : female friend  
*sagga, n* : heaven

*sace, ind* : if  
*sacca, n* : truth  
*sattu, m* : enemy  
*satthi, n* : thigh  
*satthu, m* : teacher  
*sadda, m* : sound  
*saddhā, f* : faith  
*saddhiṃ, ind* : with  
*sappa, m* : serpent  
*sappi, n* : ghee  
*sappurisa, m* : good man  
*sabba, mfn* : all  
*sabaññū, m* : all knowing one  
*sabhā, f* : assembly  
*samaṇa, m* : monk  
*samudda, m* : sea, ocean  
*sammajjani, f* : broom  
*sammā, ind* : well, right  
*sara, m* : arrow  
*sassu, f* : mother  
*saha, ind* : with  
*sahāya (ka), m* : friend  
*sākhā, f* : branch  
*sāṭaka, m* : garment  
*sāmī, m* : husband  
*sārathī, m* : charioteer  
*sālā, f* : hall  
*sāvaka, m* : disciple  
*sikhī, m* : peacock  
*sigāla, m* : jackal

*sindhu, m* : sea, ocean  
*sippa, n* : arts and science  
*sisṣa, m* : pupil  
*sīghaṃ, adv* : fast  
*sīla, n* : virtue  
*sīsa, n* : head  
*sīha, m* : lion  
*suka, m* : parrot  
*sukhaṃ, adv* : happily  
*sukhī, m* : happy person  
*sugata, m* : the Buddha  
*sunakha, m* : dog  
*sura, m* : deity  
*surā, f* : liquor  
*suriya, m* : sun  
*suva, m* : parrot  
*suvaṇṇa, n* : gold  
*susu, m* : young one  
*sūkara, m* : pig  
*setṭhi, m* : banker  
*setu, n* : bridge  
*soṇa, m* : dog  
*sota, n* : ear  
*sotu, m* : listener  
*sopāna, m* : stairway  
  
*hattha, m* : hand  
*hatthī, m* : elephant  
*himavantu, mfn* : Himalaya  
*hirañña, n* : gold

## **Sources**

[www.buddhanet.net](http://www.buddhanet.net) (the course itself)

[www.accesstoinsight.org/lib/authors/bullitt/theravada.html](http://www.accesstoinsight.org/lib/authors/bullitt/theravada.html) (p. 4 - 4th & 5th paragraph)

[www.tipitaka.net/pali/](http://www.tipitaka.net/pali/) (p. 5-6)

[www.buddhism.lib.ntu.edu.tw](http://www.buddhism.lib.ntu.edu.tw) (p. 4 - 1st, 2nd & 3rd paragraph, commentaries to the Dhammapada verses at the end of each lesson)

[www.sleuteltoinzicht.nl](http://www.sleuteltoinzicht.nl) (pictures illustrating the verses of the Dhammapada at the end of each lesson)



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SAMMĀSAMBUDDHASSA**

HOMAGE TO THE BLESSED ONE, THE WORTHY ONE,  
THE FULLY SELF-ENLIGHTENED ONE

