

# Pāli Lessons

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## CONTENTS

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<b>Lesson 1</b>	<b>1</b>
Language Notes . . . . .	1
Simple Present Tense (-āmi, -asi, -ati) . . . . .	2
Present Tense of Irregular Verb √as (to be) . . . . .	3
Present Tense of Irregular Verb √hū (to be) . . . . .	3
Declensions (-a) . . . . .	3
Nominative Case: nara – the man (subject) . . . . .	3
Accusative Case: naraṃ – the man (object) . . . . .	4
Exercises . . . . .	5
Translate . . . . .	5
Extra Challenge: Pāli Chat . . . . .	5
<b>Lesson 2</b>	<b>13</b>
Review Exercises . . . . .	13
Declensions (-a) . . . . .	14
Vocative Case: nara / nara – Hey, man! . . . . .	14
Imperative Verbs . . . . .	14
Instrumental Case: narena – with, by, because of the man . . . . .	15
Dative Case: naraṃ / narassa – to the man, for the man . . . . .	16
Readings . . . . .	16
Genitive Case: narassa – of the man, the man's . . . . .	17
Optative or Potential Verbs: May / Should (-eyya) . . . . .	18
Optative of √as (to be) has two forms . . . . .	18
Future Passive Participle: Should Be Done (-tabba) . . . . .	19
Exercises . . . . .	19
Translate . . . . .	19
Readings . . . . .	21
<b>Lesson 3</b>	<b>23</b>
Review Exercises . . . . .	23
Indeclinables and Idioms . . . . .	23
Gerund (e.g. bhavitvā) . . . . .	25
Infinitive (e.g. bhavitum) . . . . .	28
Declensions (-a) . . . . .	29
Locative Case: nara / naramhi / narasmim – in, on, at the man . . . . .	29
Ablative Case: nara / naramhā / narasmā – from, out of the man . . . . .	30
Pronouns . . . . .	31
Exercises . . . . .	31
Translate . . . . .	31
Readings . . . . .	32

<b>Lesson 4</b>	<b>34</b>
Review Exercises . . . . .	34
Adverbs of Time . . . . .	35
Future Tense (-issāmi, -issasi, -issati) . . . . .	35
Present Participle (-nt, -māna) . . . . .	36
Adjectives . . . . .	37
Indeclinables and Idioms . . . . .	38
Exercises . . . . .	39
Translate . . . . .	39
Readings . . . . .	40
<b>Lesson 5</b>	<b>41</b>
Review Exercises . . . . .	41
Adverbs of Place . . . . .	42
Past Participle (-ta, -ita, -na) . . . . .	42
Aorist Past Tense . . . . .	44
Causative: Having It Done (-e, -aya, -āpe, -āpaya) . . . . .	44
Exercises . . . . .	46
Translate . . . . .	46
Readings . . . . .	47
<b>Appendix</b>	<b>49</b>
Simple Present . . . . .	49
Future Tense . . . . .	49
Aorist Past Tense . . . . .	49
Declension of Nouns . . . . .	50
Masculine Nouns Ending in -a (nara) . . . . .	51
Masculine Nouns Ending in -i (aggi) . . . . .	51
Masculine Nouns Ending in -ī (pakkhī) . . . . .	51
Masculine Nouns Ending in -u (bhikkhu) . . . . .	51
Neuter Nouns Ending in -a (citta) . . . . .	52
Neuter Nouns Ending in -i . . . . .	52
Neuter Nouns ending in -u . . . . .	52
Feminine Nouns Ending in -ā . . . . .	53
Feminine Nouns ending in -i . . . . .	53
Feminine Nouns ending in -ī . . . . .	53
Feminine Nouns ending in -u . . . . .	53
Comparison Between Masculine and Neuter Nouns Ending in -a . . . . .	54
Comparison Between Masculine and Neuter Nouns Ending in -i . . . . .	54
Comparison Between Masculine and Neuter Nouns -u . . . . .	54
Declension Examples . . . . .	55
Irregular verb √as (to be) . . . . .	57
Present Tense . . . . .	57
Imperative Mood . . . . .	57
Aorist Past Tense . . . . .	57
Irregular verb √hū (to be) . . . . .	58
Present Tense . . . . .	58
Imperative Mood . . . . .	58
Aorist Past Tense . . . . .	58

Past Participle . . . . .	58
root + ta . . . . .	58
root + ita . . . . .	59
base + ita . . . . .	59
root + na . . . . .	59
Interrogatives, Asking Questions . . . . .	60
Negation . . . . .	60
<b>References</b>	<b>61</b>

# LESSON 1

Kim nāmo si:

## LANGUAGE NOTES

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

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

Other nouns end in **-i, -ī, -u, -ū**.

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

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

The chef cooks the rice.

The boys eat the food.

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

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

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

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

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

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

**Plural / singular** for nominative cases:

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

Personal pronouns in nominative case:

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

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

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

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

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

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

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

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

*avera:* [na + vera] non-hostility

*Na jānāmi.* I don't know.

*Mā akāsi!* Don't you do!

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

*Api nu gacchasi?* Do you go?

*Kiṃ nāmo si?* What is your name?

*Gacchasi kiṃ?* Do you go?

### Declension Table: Masculine Nouns Ending in -a

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

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

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

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

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

Verbal terminations:

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

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

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

	sg.	pl.
<b>1st</b>	dhāvāmi	dhāvāma
<b>2nd</b>	dhāvasi	dhāvatha
<b>3rd</b>	dhāvati	dhāvanti

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

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

**Present Tense of Irregular Verb √as (to be)**

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

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

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

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

**Present Tense of Irregular Verb √hū (to be)**

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

**DECLENSIONS (-A)**

**Nominative Case: naro – the man (subject)**

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

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

Jātā mīyanti.	<b>The born</b> die.
Mallako bhindati.	<b>The cup</b> breaks.
Abhisatto'va nipatati, vayo.	(Thag 118)
Like a curse, it falls,	<b>old age.</b>

**Accusative Case: *naraṃ* – the man (object)**

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

I use **the requisite**.

Parikkhāraṃ paṭisevāmi.

The birds eat **the seeds**. (*bīja*)

Sakuṇā bījāni bhuñjanti.

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

Siho sunakhe na passati.

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

Sunakhā candaṃ bhussanti.

The disciple (*sāvaka*) eats the lion.

Sāvako sihaṃ khādati.

The lion eats the disciple.

Siho sāvakaṃ khādati.

They fill up (*paripūreti*) the ocean (*sāgara*).<sup>1</sup>

Paripūrenti sāgaraṃ.

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

A.k.a. ‘the accusative of motion’.

*Māluvābijaṃ sālāmūle nipatati.* (MN 45)

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

*Bhagavā kosalesu cārikaṃ carati...* (Ud 5.9)

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

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

Thero cārikaṃ carati.

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

Upāsako gāmaṃ na gacchati.

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

Upāsakaṃ upasaṅkamāma.

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

Narā koṭṭhāgāraṃ dhāvanti.

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

Sakuṇā sālarukkhe uddayant.

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

Agāraṃ pavisāma.

<sup>1</sup>Yathā vāri-vahā pūrā...

## EXERCISES

Translate

Saṅgho uposatham karoti.

The Sangha performs the uposatha.

Āpattiṃ āvikaroti.

He confesses the offense.

Suññāgāraṃ pavisāmi.

I enter the empty hut.

Rukkhamūle gacchāma.

We go to the roots of trees.

Cattāro satipaṭṭhānā satta bojjhaṅge paripūrenti.<sup>2</sup>

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

Sunakhā bilāre bhussanti.

The dogs are barking at the cats (bilāra).

Extra Challenge: Pāli ChatGreetings: Getting By

he comes

āgacchati

master; gentleman; sir

ayya (m.)

I hope; I trust

kacci (ind.)

I hope you are...

kacci'si [kacci + asi]

bearable; toleable

khamanīya (adj.)

able to keep going; sustainable

yāpanīya (adj.)

May he come here. (imperative)

Idha āgacchatu.

May the master come here. (imperative)

Ayyo idha āgacchatu.

Venerable, may the master come and sit here.

Bhante, ayyo āgacchatu, idha nisīdatu.

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

Kacci, bhante, khamanīyaṃ kacci yāpanīyaṃ?

<sup>2</sup>MN 118



Greetings: Tired from Travelling

few; not much	appa (adj.)
fatigue; tiredness	kilamatha (m.)
worn out; tired	kilanta (adj)
little fatigue; little tiredness	appakilamatha (m.)
long road; journey	addhāna (nt.)
coming; arrival	āgata (nt.)
from travelling (from going on the journey)	addhānaṁ āgato
I am '√as'	asmi
where? from where?	kuto (ind.)
country; province; area	janapada (m.)

I hope you are with little fatigue?

Kacci'si appakilamathena?

I hope you're with little fatigue from traveling?

Kacci'si appakilamathena addhānaṁ āgato?

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

(Ahaṁ) Khamanīyaṁ, āvuso, yāpanīyaṁ.

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

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

I am tired. (Me tired I am '√as')

Ahaṁ kilantosmi. [kilanto + asmi]

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

Kuto ca tvaṁ bhante, āgacchasi?

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

Atthi, bhante, Portugal janapade Sumedhārāma-vihāro nāma.

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

Tato ahaṁ, bhante, āgacchāmi.

Greetings: Almsfood

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

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

Na kilantosi?

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

Na ca piṇḍakena kilantosi?

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

Na ca piṇḍakena kilantomhi.

I am entering the town Ericeira.

Ericeira-nigamaṃ pavisāmi.

This morning

Idha pubbaṇhasamayaṃ

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

Idha pubbaṇhasamayaṃ Ericeira-nigamaṃ piṇḍāya pavisāmi.

Phrases

Good morning (daybreak) Ven. Sir!	Suppabhātaṃ bhante.
Good morning everyone.	Suppabhātaṃ sabbesaṃ.
Thank you.	Anumodāmi.
(See you) tomorrow.	Suve.
(Sorry,) I'll make amends.	Paṭikarissāmi.
I feel sorry.	Kāruṇṇaṃ.
Yes.	Āma / Evaṃ bhante.
No.	No hetuṃ, bhante.
Never mind (leave it aside).	Tiṭṭhatu, bhante.
It is hot today.	Ajj'ācchuṇhaṃ. [ajja (ind.) + ati + uṇha]
It is cold today.	Ajj'ātisītaṃ.
Excuse me!	Okāsa, bhante.
Welcome here.	Svāgataṃ.
Please sit.	Nisīdatha.
Wait (stay) here.	Ettheva tiṭṭha.
knows; understands; distinguishes	pajānāti
Why is that?	Taṃ kissa hetu?
Where?	kattha (ind.)
market; bazaar; market place	antarāpaṇa (m.)
thinks; presumes; supposes	maññati
How?	kinti (ind.)
I (we) must go.	Handa dāni mayaṃ gacchāma.
Go at your convenience.	Yassadāni tvaṃ kālāṃ maññasī.

I don't understand.

---

*Na pajānāmi.*

---

Where is the market?

---

*Kattha antarāpaṇo?*

---

What do you think?

---

*Taṃ kiṃ maññasī?*

---

How can I help (do)?

---

*Kinti karomi?*

---

What is your name?

Kinnāmosi?

My name is ...

Ahaṃ bhante ... nāma.

What is your preceptor's name?

Ko nāma te upajjhāyo?

My preceptor's name is Ven. ...

Upajjhāyo me bhante āyasmā ... nāma.

I hope you are well (enduring)?

Kacci te bhante khamanīyaṃ?

I hope you all are well.

Kacci vo khamanīyaṃ.

I am alright.

Khamanīyaṃ me, āvuso.

I am not well.

Na me, bhante, khamanīyaṃ.

And where are you now?

Idāni katthañca hosi?

Are you at your mother and father's house?

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

Conversation 1

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

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

[A] Good morning friend! Are you well?

Suppabhātaṃ āvuso. Kacci si khamaniyaṃ?

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

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

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

Suve uṇhaṃ bhavissati. Uṇhapānaṃ icchasi?

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

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

[A] Right here friend. Do you come from the country Spain?

Etthevaṃ / Etthāyaṃ āvuso. Spain janapadasmā āgacchasi?

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

No hetāṃ, bhante. ... janapadasmā āgacchāmi.

[B] And where do you live Sir?

Katthañca vasatha / viharatha bhante?

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

Norway janapade vasāmi. Tatra sītaṃ sabbadā.

[A] Is it hot in ... country?

Api nu ... janapade uṇho?

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

Idha pubbaṇhasamaye ca sīto hoti, majjhanhikasamaye ca uṇho hoti.

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

Handa dāni ahaṃ gacchāmi. (Anantaraṃ) sattāhaṃ.

[B] Go at your convenience.

Yassadāni tumhe kālaṃ maññatha.

Conversation 2

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

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

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

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

Anumodāmi āvuso. Kilamathena addhānaṃ āgato.

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

Taṃ kissa hetu? Na ajj'āccuṇhaṃ / ajjūṇho.

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

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

[B] I got more food than Ven. Koviḷo. I will share with him.

Kovilā atirekataraṃ āhāraṃ labbhāmi. Ahaṃ tena vibhajissāmi.

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

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

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

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

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

Kinti karomi bhante?

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

Me pattaṃ gahetvā / ādāya, pinḍaṃ bhikkhūhi saddhiṃ saṃvibhajitabbaṃ.

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

Sace udakaṃ icchasi, vadetha me bhante.

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

Sitodakamallako kallako bhavissati.

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

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

## LESSON 2

Kim nāmo si:

### REVIEW EXERCISES

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

*dhītar:* f. daughter

*kappeti:* [√kapp + \*e + ti] prepares; arranges; forms; fashions; constructs

*nisajjam kappeti:* idiom. takes a seat (on); sits down (in); lit. prepares a sitting place

*kappati:* [√kapp + a + ti]: it is suitable (for); it is proper (for); it is fitting (for); it is allowable

*tassā:* f.dat.sg.pron. to/for her; to/for that [ta + ssā]

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



## DECLENSIONS (-A)

Vocative Case: nara / narā – Hey, man!

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

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

Vocative plural: same form as the nominative plural.

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

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

Imperative Verbs

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Aṭṭhi tacena onaddham, saha vatthebhi<sup>3</sup> sobhati. (MN 82)

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

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

<sup>3</sup>The only occurrence of vatthe**bbhi**, normally it’s vatthe**hi**.

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

‘To whom/what? For whom/what?’

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

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

*Buddhāya, Buddhassa*: to or for the Buddha.

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

*Buddhānaṃ, munīnaṃ, vidūnaṃ*.

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

Homage to the Buddha.

Namo Buddhāya / Buddhassa.

It leads to Nibbāna.

Nibbānāya saṃvattati.

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

**Readings**

Dasa atthavase:

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

(AN 10.31)

*suṭṭhuta*: f. well-being; excellence

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

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

*pesala*: adj. well-behaved; good; honest

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

*samparāyika*: adj. in the future; hereafter

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

*appasanna*: m. one without faith or confidence

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

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

*anuggaha*: m. support; help; assistance

Ime dhammā kusalā ... hitāya sukhāya saṃvattanti

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

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

then, K., you should undertake them and abide in them...

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

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

**'Of whom/what? Whose?'**

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

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

*Buddhānaṃ, munīnaṃ, vidūnaṃ.*

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

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

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

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

But we don't see any impairment in the body or deterioration of Ven. Upasena's faculties. (SN 35.69)

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

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

Sūdehi gahapatino sevakānaṃ (*servants*) odanaṃ pacanti.

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

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

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

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

The darkness was dispelled by the sun's light.

*hanati*: hits; beats; stabs

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

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

Na passāma manussassa kāyassa vipariṇāmaṃ.

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

Manussā dhammena pāraṃ gacchanti.

The man's oxen are slaughtered.

Purisassa goṇo / gāvo haññanti.

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

Sūdena pacito odano

by the beggar's (*yācaka*) dog.

yācakassa sunakhena khādito.

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

Verbal terminations:

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

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

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

Irregular forms:

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

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

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

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

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

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

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

these volitions would not lead to affliction

Yadā tumhe, bhaddiya, attanāva jāneyyātha... (AN 4.193)

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

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

(AN 2.11-20)

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

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

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

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

*Aho vata mayam na maraṇadhammā assāma!* (DN 22)

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

## FUTURE PASSIVE PARTICIPLE: SHOULD BE DONE (-TABBA)

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

√dā	dātabba, deyya	should be given	√kar	kātabba, karaṇīya	should be done
√nī	nettabba	should be led	√ñā	ñātabba, ñeyya	should be known
√su	sotabba	should be listened to	√pā	peyya	should be drunk
dese	desetabba	should be expounded	kiṇā	kīṇeyya	should be bought

## EXERCISES

### Translate

*anujānāti*: allows (to); permits (to)

*kaṇājaka*: nt. congee; gruel; rice porridge

*kañjiya*: nt. rice water; congee

*accha*: adj. clean; clear; transparent

*acchakañjiyā*: f. rice gruel; rice water

*yūsa*: m. soup; broth

*akaṭayūsa*: m. untreated soup; bean broth

He needed rice water (clear congee). Acchakañjiyā attho hoti.<sup>4</sup>

Bhikkhus, I allow rice water. ‘Anujānāmi, bhikkhave, acchakañjin’ti.

He needed bean broth.

Akaṭayūsenā attho hoti.

Bhikkhus, I allow bean broth.

”Anujānāmi, bhikkhave, akaṭayūsan”ti.

*nandati*: is happy (with); delights (in); likes; enjoys

*socati*: sorrows; grieves; mourns

*laddhā*: (abs. of labhati) having got; having obtained

*tena hi*: in that case; if that’s so

*katham*: ind. How?

*jīyati*: diminishes; decreases; gets less; is lost

*jīyittha*: was lost (aor. 3rd. refl. sg. of *jīyati*)

Do you delight, ascetic?

Nandasi, samaṇa?

What have I gained, friend?

Kim laddhā, āvuso?

Well then, ascetic, do you sorrow?

Tena hi, samaṇa, socasi?

What have I lost, friend?

Kim jīyittha, āvuso?

<sup>4</sup>Mv. Kd 6, Mahāvagga, The chapter on medicines (*Bhesajakkhandhaka*)

*agha*: nt. trouble; misfortune; pain; misery

*anagha*: adj. [na + agha] untroubled; carefree

*vijjati*: exists (in); is found (in); is present (in)

*ve*: ind. indeed; truly; really

Kathaṃ tvaṃ anagho bhikkhu, kathaṃ nandī na vijjati?

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

Kathaṃ taṃ ekamāsīnaṃ, aratī nābhikīrati?

How does discontent not overwhelm you as you sit alone?

‘Aghajātassa ve nandī,  
nandijātassa ve aghaṃ;  
Anandī anagho bhikkhu,  
evaṃ jānāhi āvuso’ti.

(SN 2.18)

## Readings

(Vin. Sg 13) Kuladūsakasikkhāpada

*The training rule on corrupters of families*

... assaji-punabbasu'kā nāma kīṭāgirisimim āvāsikā honti  
alajjino pāpabhikkhū. Te evarūpaṃ anācāraṃ ācaranti ...

vikālepi bhuñjanti, majjampi pivanti, mālā-gandha-  
vilepanampi dhārenti, naccantipi gāyantipi vādentipi  
lāsenti, naccantiyāpi naccanti ... gāyantiyāpi gāyanti ...  
vādentiyāpi vādenti ... lāsentiyaṃ lāsenti; aṭṭhapadepi  
kīḷanti, dasapadepi kīḷanti ... akkharikāyapi kīḷanti,  
manesikāyapi kīḷanti, yathāvajjenapi kīḷanti.

... raṅgamajjhapi saṅghāṭim pattharivā naccakim evaṃ  
vadanti – 'idha, bhagini, naccassū'ti, nalāṭikampi denti,  
vividhampi anācāraṃ ācaranti.

Tena kho pana samayena aññataro bhikkhu kāsīsu  
vassaṃvuṭṭho sāvattim gacchanto bhagavantaṃ dassanāya,  
yena kīṭāgiri tadavasari.

Atha kho so bhikkhu pubbaṅhasamayam nivāsetvā  
pattacīvaramādāya kīṭāgirim piṇḍāya pāvisi.

Pāsādikena abhikkantena paṭikkantena ālokitena vilokitena  
samiñjitena pasāritena okkhittacakkhu  
iriyāpathasampanno.

Manussā taṃ bhikkhum passitvā evamāhaṃsu – 'kvāyam  
abalabalo viya mandamando viya bhākuṭikabhākuṭiko viya?  
Ko imassa upagatassa piṇḍakam dassati? Amhākam pana  
ayyā assajipunabbasukā saṅghā sakhilā sukhasambhāsā  
mihitapubbaṅgamā ehisvāgatavādino abbhākuṭikā  
uttānamukhā pubbabhāsino. Tesam kho nāma piṇḍo  
dātabbo'ti.

.... Anupubbena yena sāvatti jetavanam anāthapiṇḍikassa  
ārāmo yena bhagavā tenupasaṅkami ...

... Vigarahi buddho bhagavā ...

Kathanhi nāma te, bhikkhave, moghapurisā evarūpaṃ  
anācāraṃ ācarissanti? Netam, bhikkhave, appasannānam vā  
pasādāya pasannānam vā bhiyyobhāvāya; atha khvetam,  
appasannānañceva appasādāya pasannānañca ekaccānam  
aññathattāyā'ti.

*dūseti:* (of the mind) spoils; corrupts; ruins

*alajji:* shameless; not afraid of sin

*anācāra:* m. misconduct; wrongdoing; bad behaviour

*gāyati:* sings

*vādeti:* plays a musical instrument

*lāseti:* plays; performs; dances

*aṭṭhapada:* nt. chessboard (eight-checkers)

*kīḷati:* plays (with); has fun (with)

*akkharikā:* f. a letter-game

*manesikā:* f. thought-guessing

*yathāvajja:* nt. mimicking deformities

*raṅgamajjha:* m. centre stage

*pattharati:* spread about; spreads around

*nalāṭikā:* f. frown; funny facial expression

*vividha:* adj. various kinds of; multiple

*vigarahi:* aor. of *vigarahati*

*vigarahati:* scolds; rebukes; criticizes

*atha:* ind. but; rather; even

*khvetam:* kho + evaṃ

*ekacca:* pron. certain; one of; some of them

*aññathatta:* nt. change of mind; change of opinion; lit.  
otherwise state [añña + thā + tta]



Yo pana bhikkhu sañcicca pāṇaṃ jīvitaṃ voropeyya, pācittiyaṃ. (Pc 61)

Sikkhamānena, bhikkhave, bhikkhunā aññatabbaṃ paripucchitabbaṃ paripaṇhitabbaṃ. (Pc 71)

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

- *vipariṇamati*: he changes, alters, distorts
- *vipariṇata*: changed, altered, distorted (pp. *vipariṇamati*)
- *vipariṇatena*: with/by a changed, altered, distorted state

Yo pana bhikkhu bhikkhussa kupito anattamano pahāraṃ dadeyya, pācittiyaṃ. (Pc 74)

Agilānena bhikkhunā eko āvasathapiṇḍo bhuñjitabbo. Tato ce uttarim bhuñjeyya, pācittiyaṃ. (Pc 31)

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

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

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

(SN 42.10)

*gāmaṇi*: [gāma + aṇi] masc. chief; headman; leader

*paṭiggaṇhāti*: takes; accepts; receives

*nikkhitta*: dropped; discarded; set aside

*maṇi*: m. jewel; gemstone

*suvaṇṇa*: adj. beautiful; nt. gold; lit. good colour

*apeta*: adj. without; -less; abstaining (from)

*yassa*: whose; of/for whom; gen./dat. of *ya* (who)

*tassa*: its; of/for that; gen./dat. of *ta* (it, that)

*kāmaguṇa*: m. object of sensual pleasure; lit. sensual strings

*ekamsena*: ind. certainly; definitely

*dhāreti*: holds up; carries; bears in mind

Suṇātu me bhante saṅgho.

Ajj'uposatho paṇṇaraso.

Yadi saṅghassa pattakallaṃ,

saṅgho uposathaṃ kareyya,

pāṭimokkhaṃ uddisseyya.

Kim saṅghassa pubba-kiccaṃ?

Pārisuddhiṃ āyasmanto ārocetha.

Pāṭimokkhaṃ uddisissāmi.

Tam sabbeva santā sādhuṇaṃ

suṇoma manasikaroma.

Yassa siyā āpatti, so āvikareyya.

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

Tuṇhī-bhāvena kho pan'āyasmante

pārisuddhā ti vedissāmi.

(Nidāna)

## LESSON 3

Kim nāmo si:

### REVIEW EXERCISES

May all misfortunes be avoided, may all illness be dispelled. Sabbātiyo vivajjantu sabbarogo vinassatu.

Go away, beings!

Paṭikkamantu bhūtāni!<sup>5</sup>

We are obstructed by birth and death.

Mayaṃ otiṇṇā amha jātijarāmarañena.<sup>6</sup>

There is no equal to the Tathāgata.

Na samo (equal to) atthi tathāgatena.<sup>7</sup>

Homage to him, the Blessed One.

Namo tassa bhagavato.

May all beings be happy.

Sabbe sattā sukhī hontu.

Come here, layman!

Ehi / Āgacchāhi upāsaka!

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

Thero sāvakena gāmaṃ gacchati.

The elder gives the robe to the disciple.

Thero sāvakassa cīvaraṃ deti.

*iti*: f. calamity; misfortune; lit. it comes [ $\sqrt{i} + ti$ ]

*vivajjati*: avoids

*vinassati*: disappears

*paṭikkamati*: returns; steps back; recedes; goes away

*bhūta*: nt. living being; lit. become [ $\sqrt{bhū} + ta$ ]

### INDECLINABLES AND IDIOMS

**ca** follows a noun or a verb to express:

#### (1) and; both

Placed after each joined word:

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

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

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

*Ahaṃ kasāmi vapāmi ca.*

I plow and sow.

*assā gāvo ajā eḷakā ca*

horses, cattle, sheep **and** goats

#### (2) but; although; and if

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

(Dhp 5)

*vera*: nt. hatred; ill-will

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

*kudācanaṃ*: ind. at some/any time

*esa*: pron. this; he; it

*sanantana*: adj. eternal; ancient

<sup>5</sup>AN 4.67

<sup>6</sup>Paritta Ratanattaya-pañāma, simpl.

<sup>7</sup>Snp 2.1 simpl.

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

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

*Bhikkhu araṇṇagato vā rukkhamūlagato vā suṇṇāgāragato vā nisīdati.*

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

**sace:** if

**tato ce uttari:** if more than that

*tato ce uttariṃ nikkhipeyya...*

*no ce abhinipphādeyya...* (NP 10)

**kiṃ nu kho:** How indeed? Why on earth?

**yato ca kho:** but when; but because

**api ca kho:** and yet; however; still

**saddhiṃ, saha:** with, together with

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

**pecca:** after death

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

**puna:** again; once more

**punappunaṃ:** repeatedly; again and again

**paraṃ:** after; beyond

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

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

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

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

**eva:** only; just; merely

**h'eva:** hi + eva (with emphasis)

**yathā:** like; as; according to; how

**yathā yathā:** in whatever way

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

*Yathārūpaṃ parisam alaṃ yojanagaṇanānīpi dassanāya gantum.* (AN 4.190)

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

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

*Idha, bhikkhave, bhikkhu kāye<sup>8</sup> kāyānupassī viharati ...* (DN 22)

*Puna gehaṃ na kāhasi* (Dhp 154)

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

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

*Yo pana bhikkhu bhikkhum...*

*Yo pana bhikkhu bhikkhussa / anupasampannassa...*

*Yo pana bhikkhu bhikkhuniyā saddhiṃ samvidhāya...*

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

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

## GERUND (E.G. BHAVITVĀ)

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

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

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

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

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

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

Ahaṃ odanaṃ bhuñjitvā, pattaṃ dhovtvā, dante sodhetvā, sālaṃ gacchāmi.

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

Yathārupe adinnādāne rājāno coraṃ gahetvā ... (Pr 2)

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

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

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

*pañca nīvaraṇe pahāya*: having abandoned the five hindrances

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

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

Mayaṃ taṃ dhammaṃ sutvā evaṃ jānāma...

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

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

*sammodi*: aor. of *sammodati*; greeted

*kāśāva*: nt. ochre robe; adj. orange color

*anukampaṃ upādāya*: idiom. lit. taking pity

*anukampā*: f. compassion; pity

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

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

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

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

Chandañca ruciñca ādāya voharati. (Sg 11)

He speaks with our given consent and approval.

So tatra gantvā idha āgacchati.

He, having gone there, comes here.

So tatra nisīditvā tato utṭhāti / utṭhahati.

After sitting down there, he stands up from there.

Mayaṃ ajja idha vasitvā suve tahiṃ gacchāma.

After staying here today, tomorrow we go there.

Te idha āgantvā pacitvā gacchanti.

Having come here, having cooked, they go.

Tvaṃ buñjitvā pivitvā sayasi.

Having eaten, having drunk, you lie down.

Sace so coretvā idha āgacceyya, daṇḍaṃ paṇeyyāmi.

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

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

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

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

Rukkhaṃ agginā jhāpetvā masiṃ kareyya.

*ruci*: f. preference; approval  
*ādāya*: ger. of *ādiyati*;  
 receiving; according (to);  
 lit. taking  
*utṭhahati*; *utṭhāti*: stands up  
*vasati*: stays; dwells  
*daṇḍaṃ paṇeti*: inflicts  
 punishment;  
 imposes a fine  
*jhāyati*: burns  
*masi*: m. soot; ash

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

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

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

(AN 5.73)

Api ca kho mātugāmena saddhiṃ sañjagghati saṅkīlati  
saṅkelāyati ...

Api ca kho mātugāmassa cakkhunā cakkhum upanijjhāyati  
pekkhati ...

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

Idampi kho, brāhmaṇa, brahmacariyassa khaṇḍampi  
chiddampi sabalampi kammāsampi.

(AN 7.50)

*cetasā*: m. with/by mind; with thought

*anu-*: over; on; around

*manasānupekkhati*: mentally examines

*pekkhati*: sees; takes a look (at)

*divasa*: nt. day

*atināmeti*: (of time) passes; spends; wastes

*riñcati*: neglects; omits

*paṭisallāna*: nt. privacy; solitude; lit. sticking to oneself

*anuyuñjati*: practices; engages in; lit. yokes near

*ayaṃ*: pron. this; this person; this thing

*vuccati*: pass. of *vacati*; is said to be; is called

*sañjagghati*: laughs; jokes

*saṅkīlati*: [saṃ + √kīl] playing together

*saṅkelāyati*: from *kīlati*; has fun; amuses oneself (with)

*upanijjhāyati*: meditates (on); contemplates; reflects (on)

*assādeti*: relishes; takes pleasure (in)

*nikāmeti*: desires; longs (for)

*vittim āpajjati*: idiom. finds satisfaction (in)

*vitti*: f. joy; happiness; pleasure; lit. gain

*āpajjati*: gets pleasure/pain; produces; engages in

*khaṇḍa*: m. piece; chip; lit. break

*chidda*: nt. hole; crack

*sabala*: adj. blotched; stained

*kammāsa*: adj. spotted; blemished

## INFINITIVE (E.G. BHAVITUṀ)

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

**root + -tuṁ**

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

**root + -ituṁ**

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

So idha **vasituṁ** icchati.

He wishes **to stay** here.

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

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

Ahaṁ bhuñjtvā sayituṁ na icchāmi.

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

Mayaṁ idāni atra bhutvā vapituṁ tahiṁ gacchāma.

Now, we eat here and go there to sow.

Āma, ahaṁ jānāmi, tvaṁ carituṁ icchasi.

Yes, I know you like to walk.

Mayaṁ ketuṁ tahiṁ na gacchāma.

We don't go there to buy.

Mayaṁ hantuṁ na icchāma.

We don't like to kill.

*sayituṁ*: lie down, sleep

*vapituṁ*: sow

*tahiṁ*: there

## DECLENSIONS (-A)

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

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

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

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

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

*Ekam samayaṃ bhagavā bhoganagare viharati ānandacetiye.*

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

The lion walks **in the village**.

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

The wise men are delighted in the Buddha.

Viññuno Buddhe pasannā.

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

Idāni devo vassati, mā bahi gacchittha.

Today many men assemble in the village.

Ajja bahū manussā gāme sannipatanti.

Monkeys move about on trees.

Makkaṭā rukkhesu vicaranti.

They, having seen the disadvantage in sensual pleasures,

Te kāmesu ādīnavaṃ disvā,

go forth in the bhikkhu-saṅgha.

bhikkhu-saṅghe pabbajanti.

*makkaṭa*: m. monkey; ape

*vicarati*: moves about

*ādīnava*: m. danger; problem; disadvantage

*pabbajati*: goes into exile; ordains as a monk



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

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

*Buddhasmā*: from the Buddha, out of the Buddha.

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

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

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

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

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

Not to be confused with nominative forms:

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

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

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

away from suffering    dukkhato  
from everywhere    sabbato  
from the lamp    padīpato

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

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

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

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

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

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

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

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

*parato ca ghoso*: word of another

*ghosa*: m. sound; voice; utterance

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

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

*ḍayhittho*: aor.2nd.

## PRONOUNS

## Personal pronouns (nominative)

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

## Possessive pronouns (genitive)

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

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

## EXERCISES

TranslateLike rivers full of water...

Yathā vārivahā pūrā...

All the boys are crying:

Sabbepime dārakā rodanti:

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

The elder goes to the village by air.

Thero ākāsenā gāmaṃ gacchati.

A bhikkhu gives a bowl to a bhikkhu.

bhikkhu bhikkhussa pattaṃ deti

A bhikkhu walks to a village with a bhikkhunī.

bhikkhu bhikkhuniyā gāmaṃ carati

vāri: nt. water

vāha: adj. carrying; leading

pūra: adj. full (of); filled (with)

<sup>9</sup>Pc 65<sup>10</sup>SN 42.3<sup>11</sup>Pr 4, Pc 8

Dānaṃ dadantu saddhāya, sīlaṃ rakkhantu sabbadā.

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

Bhāvanābhiratā hontu, gacchantu devatā-gatā<sup>12</sup>

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

*rakkhati*: protects; guards

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

*ramati*: enjoys; finds pleasure (in)

### Readings

Aggato ve pasannānaṃ,  
aggaṃ dhammaṃ vijānataṃ;  
Agge buddhe pasannānaṃ,  
dakkhiṇeyye anuttare.

Agge dhamme pasannānaṃ,  
virāgūpasame sukhe;  
Agge saṅghe pasannānaṃ,  
puññakkhetta anuttare. (AN 4.34)

Maṇḍapeyyamidaṃ, bhikkhave, brahmacariyaṃ, satthā  
sammukhibhūto.

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

‘Evaṃ no ayaṃ amhākaṃ pabbajjā avañjhā bhavissati  
saphalā saudrayā.

Yesaṃca mayaṃ paribhuñjāma cīvara-piṇḍapāta-senāsana-  
gilānappaccayabhesajja-parikkhāraṃ tesaṃ te kārā amhesu  
mahapphalā bhavissanti mahānisaṃsā’ti.

evañhi vo, bhikkhave, sikkhitabbaṃ. (SN 12.22)

Tatra ce so bhikkhu pubbe appavārito upasaṅkamtivā  
cīvare vikappaṃ āpajjeyya... (NP 8)

So ce dūto taṃ veyyāvaccakaraṃ saññāpetvā taṃ bhikkum  
upasaṅkamtivā evaṃ vadeyya... (NP 10)

*agga*: adj. highest; supreme;

*vijānataṃ*: prp. of *vijānāti*

*vijānāti*: comprehends; understands

*dakkhiṇeyya*: adj. worthy of offerings

*dakkhiṇā*: f. gift; donation

*upasaṃmati*: becomes calm; ceases; is allayed

*puññakkhetta*: nt. field of merit

*khetta*: nt. field; plot of land

*maṇḍapeyya*: adj. of the best quality; lit. to be drunk like  
cream

*maṇḍa*: m. best part; cream

*sammukha*: adj. face to face with

*patta*: pp. of *pāpuṇāti*

*pāpuṇāti*: reaches; arrives (at)

*adhigata*: pp. of *adhigacchati*

*adhigacchati*: gets to; attains; obtains

*sacchikaroti*: knows for oneself; personally realizes

*sacchi*: adj. personal; lit. see for oneself

*vañjha*: adj. barren; fruitless; sterile; unproductive

*udraya*: adj. resulting in; producing; lit. coming up

*amhesu*: pron. 1st loc pl of ahaṃ; in us; among us

*ānisaṃsa*: m. benefit (in); good result (of)

*vikappaṃ āpajjati*: idiom. causes an alteration (to); suggests  
an improvement (to)

*vikappa*: m. alteration (to); improvement (to)

*saññāpeti*: convinces; persuades; lit. causes to know

<sup>12</sup>Dukkhaṃpattā... chant

Na, bhikkhave, āyatakaṇa gītassareṇa dhammo gāyitaḅbo. Yo gāyeyya, āpatti dukkaṭassā'ti.

Tena kho paṇa samayena bhikkhū sarabhaññe kukkuccāyanti. Bhagavato etamatthaṃ ārocesuṃ.

‘Anujānāmi, bhikkhave, sarabhaññan’ti. (Vin. Kd 15)

---

Yathā, mahārāja, kocideva puriso paḍipato paḍipaṃ paḍipeyya, kiṃ nu kho so, mahārāja, paḍipo paḍipamhā saṅkanto'ti? (Mil 3.5.5)

---

Ye naṃ dadanti saddhāya,

vippasannena cetasā;

Tameva annaṃ bhajati,

asmim loke paramhi ca. (SN 1.43)

## LESSON 4

Kim nāmo si:

### REVIEW EXERCISES

Ye suppayuttā manasā daḷhena	<u>Those who, devoted, firm-minded,</u>
nikkāmino gotamasāsanamhi (gotamassa sāsanamhi)	<u>apply themselves to Gotama's message</u>
... Te khīṇa-bijā avirūḷhi-chandā	<u>They, with no seed, no desire for growth,</u>
Nibbanti dhīrā yathā'yam padīpo (Snp 2.1)	<u>enlightened, go out like this flame.</u>

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

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

*payuñjati*: harnesses; employs; applies

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

*daḷha*: adj. strong; firm; steady

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

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

*khaya*: [√khī + \*a] m. wearing away (of); destruction (of)

*virūḷhi*: f. growth; increase

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

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

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

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

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

They dwell detached, not grasping at anything in the world.

*ramati*: enjoys; takes delight (in)

*yanti*: they go

*pabbata*: nt. mountain; hill

*vana*: nt. wood; forest; grove

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

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

## ADVERBS OF TIME

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

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

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

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

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

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

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

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

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

Parisuddho no kāyasamācāro bhavissati. (MN 39)

Our bodily behaviour should be purified.

brāhmaṇā karissanti ...

Brahmans will do ....

Sādhu suṭṭhu bhante saṃvarissāmi.

Well indeed, Sir., I shall be restrained.

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

I should not approach families intoxicated with pride.

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

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

## PRESENT PARTICIPLE (-NT, -MĀNA)

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

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

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

Irregular forms:

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

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

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

*dīghaṃ vā assasanto* 'dīghaṃ assasāmi'ti pajānāti (MN 118)

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

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

*kilanta*: adj. worn out; tired

*suvanṇa*: nt. gold

*chijjati*: cut off; cut loose; severed

*patati*: falls

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

'*abhippamodayaṃ cittaṃ* assasissāmi'ti sikkhati (MN 118)

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

*No ce abhinipphādeyya, tato ce uttarim vāyamamāno* taṃ cīvaraṃ abhinipphādeyya, nissaggiyaṃ pācittiyaṃ. (NP 10)

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

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

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

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

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

*maccha-gumba*: m. school of fish

*pavana*: nt. woodland; forest

## ADJECTIVES

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

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

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

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

*puttā manussānaṃ vatthu*: children are men's wealth

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

Kāmā hi citrā madhurā manoramā;

Sensual pleasures are diverse, sweet, delightful;

aviddasū yattha sitā puthujjanā. (Thag 19.1)

an ignorant ordinary person is bound to them.

*citra*: diverse

*madhura*: sweet, lovely

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

**Natthi** (there is/are not) and **musā** can be used as predicates<sup>13</sup>:

Saṅkhārā sassatā natthi There are no eternal conditioned things

taṃ musā it's a lie

**Past participles** as predicate:

*Apārutā tesaṃ amatassa dvārā, ye sotavanto pamuñcantu saddhaṃ*; (SN 6.1)

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

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<sup>13</sup> A predicate is any word or phrase which describes its subject.



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

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

The body grows.

*Kāyo vaddhati.*

He is poor.

*So appabhogo.*

They are wealthy.

*Te mahābhogā.*

*Where does that elder live now?*

So thero idāni kuhiṃ vasati?

*Why does that evil man come here?*

So pāpako puriso kasmā idhāgacchati?

*Where is she reborn?*

Kuhiṃ sā paccājāyati?

Sace manussattaṃ āgacchati yattha yattha paccājāyati appabhogo hoti. (MN 135)

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

*vaddhati*: grows

*paccājāyati*: pass. is born again

*appabhogo*: poor; with few assets

*mahābhogo*: wealthy; with great assets

## INDECLINABLES AND IDIOMS

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

**kho**: emph. indeed; surely; certainly; truly

**tena kho pana samayena**:

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

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

**samaya**: masc. [saṃ + √i + \*a]

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

**aparena samayena**: idiom. at another time; later

**aparena**: after, beyond; later on

**aññatra samayā**: idiom. except at the right time

## EXERCISES

Translate

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

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

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

Rukkhehi patantāni phalāni gahapatāniyā sevakā bhuñjanti.

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

Araññe senāsane viharantesu bhikkūsu manussā bhiyyo pasīdanti.

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

So caṅkamanto bahū khuddake pāṇino saṅghātaṃ āpādesi.

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

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

Don't talk while eating. Bhuñjantā mā sallapatha.

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

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

Yadā maggo khemo bhavissati, tadā mayaṃ ito nikkhamissāma.

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

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

<sup>14</sup> AN 6.102

**Readings**

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

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

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

---

Yato kho tvaṃ, uttiya, sīlaṃ nissāya sīle patiṭṭhāya ime cattāro satipaṭṭhāne evaṃ bhāvēssasi, tato tvaṃ, uttiya, gamissasi maccudheyyassa pāraṇ'ti. (SN 47.16)

---

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

Yo pana bhikkhu yāvatatiyaṃ anusāviyamāne saramāno  
santiṃ āpattiṃ nāvikareyya,  
sampajānamusāvādassa hoti.

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

(Nidāna)

## LESSON 5

Kim nāmo si:

### REVIEW EXERCISES

Why does that man depart now from here?

Idāni kasmā so puriso ito nikkhamati?

You converse with the wise man.

Tumhe paṇḍitehi saddhim sallapatha.

The wise one dispels negligence by diligence.

Paṇḍito appamādena pamādaṃ nudati.

One should defeat anger by means of non-anger.

Akkoddhena jine / jineyya kodhaṃ.

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

Mayaṃ ajja isino assamaṃ daṭṭhum pabbataṃ abhiruhissāma.

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

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

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

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

Sace sūdā na paceyyum, mayaṃ bhuñjituṃ kuhiṃ gaccheyyāma?

*nudati*: drives out; expels; removes

*jināti*: conquers; overcomes; defeats

*kodha*: m. anger; wrath; rage; temper

*isi*: m. seer; sage

*assama*: m. monastery; hermitage; ashram

*daṭṭhum*: inf. of √dis; to see

*abhiruhati*: ascends; mounts; climbs

*kusīta*: adj. lazy; slack; apathetic

*jhāyati*: thinks; meditates

*nijjhāyati*: meditates; reflects; considers

## ADVERBS OF PLACE

**-ttha 'place'**

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

**-to 'from a place'**

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

**-him**

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

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

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

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

Icchitaṃ patthitaṃ tumhaṃ khippameva samijjhatu.

May your hopes and wishes succeed quickly.

*patito*: pp.nom. of *patati*  
*vutto*: pp.nom. of *vacati*  
*icchati*: wants; desires

*pattheti*: wishes (for)  
*khippam*: ind. quickly  
*samijjhati*: achieves; succeeds

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

<u>Migo purisena diṭṭho.</u>	The deer ( <i>miga</i> ) was seen by the man.
<u>Vyādhena hataṃ migam ahaṃ passāmi.</u>	I see the deer killed ( <i>hata</i> ) by the huntsman ( <i>vyādha</i> ).
<u>Gāmamhā āgataṃ purisaṃ na passāmi.</u>	I do not see the man that has come from the village.

Some frequent examples:

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

## AORIST PAST TENSE

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

The *a-* is prefixed to the verbs, but optionally it may be dropped, e.g. *dhāvirñ*, *kiṇirñ*, *desesirñ*, *karirñ*, *hanirñ*, etc.

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

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

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

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

They went there.

*Te tatra gacchimsu.*

We dwelt here.

*Mayaṃ idha avasimhā.*

When did you come from there?

*Kadā tvaṃ tato āgacchi?*

*Because I knew it, therefore I said it.*

*Yato ahaṃ ajānirñ tato avadirñ.*

*Don't stay here.*

*Tumhe mā idha vasittha.*

*If it be so, I should come here.*

*Yadi evaṃ siyā, ahaṃ idha āgaccheyyāmi.*

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

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

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

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

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

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

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

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

Some verbs can take two objects as a double accusative:

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

Pañhaṃ taṃ, samaṇa, pucchissāmi. (SN 10.12)

I will ask you a question, ascetic.

Puriso gāviṃ gāmaṃ nayati.

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



## EXERCISES

Translate

So tehi dhammehi cittaṃ paṭivāpetvā ...

He turns his mind away from those phenomena, ...

... amatāya dhātuyā cittaṃ upasamharati.<sup>15</sup>

... and, inclines his mind to the property of deathlessness.

Navo setu gahakārena kato hoti.

The new bridge has been built by the carpenter.

Alagaddena daṭṭho migo tatth'eva patitvā mato.

The deer bitten by the snake fell down and died there.

Ahaṃ hiyyo bhātikassa gehe vasitvā ajja pāto'va idhāgacchim.

Having stayed in my brother's house yesterday, I came here early morning today.

The Buddha expounded the doctrine for abandoning of lust, anger and delusion.

Buddho rāgassa dosassa mohassa pahānāya dhammaṃ desesi.

They gave ear to hear the teaching of the Buddha.

Te Buddhassa dhammaṃ sotuṃ sotaṃ odahiṃsu.

Monks made an attempt to attain Arahatsip.

Bhikkhū arahattaṃ pāpunituṃ viriyaṃ ārabhiṃsu.

The monk went to the forest and sat down at the foot of a tree.

Bhikkhu araṇṇaṃ / vanaṃ gantvā rukkhassa mūle nisīdi.

*paṭivāpeti*: withdraws; pulls back; turns away

*upasamharati*: focuses; concentrates; applies

*setu*: m. bridge

*gahakāra*: m. house builder; carpenter

*alagadda*: m. snake

*daṭṭha*: pp. of *ḍaṃsati*; bitten; stung

*bhātika*: m. brother

*pāto*: ind. early; in the morning

*odahati*: pays attention

<sup>15</sup> MN 64, AN 9.36

Readings

Yo pana bhikkhu pathaviṃ khaṇeyya vā khaṇāpeyya vā, pācittiyaṃ. (Pc 10)

“Kāmarāgena ḍayhāmi,  
cittaṃ me pariḍayhati;  
Sādhu nibbāpanaṃ brūhi,  
anukampāya gotamā”ti.

“Saññāya vipariyesā,  
cittaṃ te pariḍayhati;  
Nimittaṃ parivajjehi,  
subhaṃ rāgūpasamhitam.

Saṅkhāre parato passa,  
dukkhato mā ca attato;  
Nibbāpehi mahārāgaṃ,  
mā ḍayhittho punappunam.

Asubhāya cittaṃ bhāvehi,  
ekaggaṃ susamāhitam;  
Sati kāyagatā tyatthu,  
nibbidābahulo bhava.

Animittaṇca bhāvehi, mānānusayamujjaha;  
Tato mānābhisamayā,  
upasanto carissasī”ti.

(SN 8.4)

Katamo cānanda, maggo, katamā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya? Idhānanda, bhikkhu upadhivivekā akusalānaṃ dhammānaṃ pahānā sabbaso kāyaduṭṭhullānaṃ paṭippassaddhiyā vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. So yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati. So tehi dhammehi cittaṃ paṭivāpeti.

So tehi dhammehi cittaṃ paṭivāpetvā amatāya dhātuyā cittaṃ upasaṃharati: ‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbupadhipaṭṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ’ti.

So tattha ṭhito āsavānaṃ khayam pāpuṇāti; no ce āsavānaṃ khayam pāpuṇāti teneva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti, tattha parinibbāyī, anāvat-tidhammo tasmā lokā. Ayampi kho, ānanda, maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

(MN 64)

‘Paṭhamampāhaṃ, bhikkhave, jhānaṃ nissāya āsavānaṃ khayam vadāmi’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Idha, bhikkhave, bhikkhu vivicceva kāmehi ...pe... paṭhamaṃ jhānaṃ upasampajja viharati. So yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ, te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati. So tehi dhammehi cittaṃ paṭivāpeti.

So tehi dhammehi cittaṃ paṭivāpetvā amatāya dhātuyā cittaṃ upasaṃharati: ‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ’ti.

So tattha ṭhito āsavānaṃ khayāṃ pāpuṇāti. No ce āsavānaṃ khayāṃ pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.

(AN 9.36)

## APPENDIX

Kim nāmo si:

### SIMPLE PRESENT

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

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

Verbal terminations:			Root: $\sqrt{dhāv}$ (to run), base: <i>dhāva</i>			
	sg.	pl.		sg.	pl.	
1st	-mi	-ma	1st	dhāvāmi	dhāvāma	
2nd	-si	-tha	2nd	dhāvasi	dhāvatha	
3rd	-ti	-(a)nti	3rd	dhāvati	dhāvanti	
The base is obtained by removing the 3rd.sg. termination <i>-ti</i> from the conjugated form.			The final <i>-a</i> of the base is lengthened before <i>m</i> : <i>dhāvāmi</i> , <i>dhāvāma</i> .			
$\sqrt{kī}$ (to purchase), <i>kiṇā</i>			$\sqrt{dis}$ (to expound), <i>dese</i>		$\sqrt{kar}$ (to do, make, work), <i>karo</i>	
	sg.	pl.		sg.	pl.	
1st	kiṇāmi	kiṇāma	desemi	desema	karomi	karoma
2nd	kiṇāsi	kiṇātha	desesi	desetha	karosi	karotha
3rd	kiṇāti	kiṇanti	deseti	desenti	karoti	karonti

### FUTURE TENSE

### AORIST PAST TENSE

Verbal terminations:			Root: $\sqrt{dhāv}$ (to run), base: <i>dhāva</i>		
	sg.	pl.		sg.	pl.
1st	-im	-(i)mhā, -(i)mha	1st	adhāvim	adhāvimhā
2nd	-o, -i	-(i)ttha	2nd	adhāvo, adhāvi	adhāvittha
3rd	-i	-(i)ṃsu, -um	3rd	adhāvi	adhāviṃsu, adhāvum

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

	singular		plural	
3rd	dese*si*	he taught	dese*sum*	they taught
2nd	dese*si*	you taught	des*ittha*	you all taught
1st	dese*sim*	I taught	des*imha*	we taught
			des*imhā*	

similarly samacintesi, āmantesi, santappesi, samuttejesi etc.

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

	<b>sg.</b>		<b>pl.</b>	
1st	aṭṭhā*sim*	I stood	aṭṭha*mha*, aṭṭha*mhā*	we stood
2nd	aṭṭhā*si*	you stood	aṭṭha*ttha*	you all stood
3rd	aṭṭhā*si*	he stood	aṭṭha*ṃsu*	they stood

## DECLENSION OF NOUNS

**Masculine Nouns Ending in -a (nara)**

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

**Masculine Nouns Ending in -i (aggi)**

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

**Masculine Nouns Ending in -ī (pakkhī)**

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

**Masculine Nouns Ending in -u (bhikkhu)**

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

Neuter Nouns Ending in -a (citta)

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

Neuter Nouns Ending in -i

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

Neuter Nouns ending in -u

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

**Feminine Nouns Ending in -ā**

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

**Feminine Nouns ending in -i**

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

**Feminine Nouns ending in -ī**

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

**Feminine Nouns ending in -u**

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



**Comparison Between Masculine and Neuter Nouns Ending in -a**

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

**Comparison Between Masculine and Neuter Nouns Ending in -i**

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

**Comparison Between Masculine and Neuter Nouns -u**

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

## DECLENSION EXAMPLES

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

*masculine -ī*

Many of these nouns can also be used as adjectives.

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

*feminine -ī*

Includes common feminine nouns such as:

itthī	woman
pathavī	earth
bhaginī	sister

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

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

## IRREGULAR VERB √AS (TO BE)

Present Tense

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

Imperative Mood

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

Aorist Past Tense

	singular		plural	
3rd	ās*i*	he was	ās*imsu*	they were
			ās*um*	
2nd	ās*i*	you were	ās*ittha*	you all were
1st	ās*im*	I was	ās*imha*	we were
			ās*imhā*	

root: √as (to be)

constr: a + √as + i → \*ā\*si

## IRREGULAR VERB √HŪ (TO BE)

Present Tense

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

Imperative Mood

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

Aorist Past Tense

	singular		plural	
3rd	ahos*i*	he was	ahes*um*	they were
2nd	ahos*i*	you were	ahuva*ttha*	you all were
1st	ahos*im*	I was	ahu*mhā*	we were
			ahu*mha*	

## PAST PARTICIPLE

root + ta

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

**root + ita**

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

**base + ita**

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

**root + na**

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

## INTERROGATIVES, ASKING QUESTIONS

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

## NEGATION

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

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

The particle **mā** standing before an imperative verb expresses a prohibition: *mā gaccha* (don't go!) *jhāyatha, bhikkhave, mā pamādaṃ attha* (MN 19 simpl) Meditate, monks! Don't be negligent!

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

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

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

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

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

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

These qualities lead to attachment, not to detachment.

## REFERENCES

Kim nāmo si:

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Here's Ven. Buddhadatta's classic [https://dhamma.ru/paali/aids\\_to\\_pali\\_conversation.pdf](https://dhamma.ru/paali/aids_to_pali_conversation.pdf)