

Pāli Lessons

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LESSON 1

Kim nāmo si:

LANGUAGE NOTES

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

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

Other nouns end in *-i, -ī, -u, -ū*.

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

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

The chef cooks the rice.

The boys eat the food.

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

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

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

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

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

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

Plural / singular for nominative cases:

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

Personal pronouns in nominative case:

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

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

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

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

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

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

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

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

avera: [na + vera] non-hostility

Na jānāmi. I don't know.

Mā akāsi! Don't you do!

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

Api nu gacchasi? Do you go?

Kiṃ nāmo si? What is your name?

Gacchasi kiṃ? Do you go?

Declension Table: Masculine Nouns Ending in -a

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

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

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

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

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

Verbal terminations:

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

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

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

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

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

he goes	gacchati	he sees	passati
we go	_____	you (sg.) see	_____
he comes	āgacchati	he recites	uddisati
they come	_____	I recite	_____
he walks	carati	he gives (to)	deti
they walk	_____	you (pl.) give (to)	_____
he chews	khādati	he informs	āroceti
you (sg.) chew	_____	I inform	_____
he eats (enjoys)	bhuñjati	he confesses	āvikaroti
they eat	_____	you (sg.) confess	_____

Present Tense of Irregular Verb √as (to be)

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

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

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

Present Tense of Irregular Verb √hū (to be)

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

DECLENSIONS (-A)

Nominative Case: naro – the man (subject)

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

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

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

Accusative Case: naram – the man (object)

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

I use **the requisite**.

Parikkhāraṃ paṭisevāmi.

The birds eat **the seeds**. (*bīja*)

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

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

The disciple (*sāvaka*) eats the lion.

The lion eats the disciple.

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

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

A.k.a. ‘the accusative of motion’.

Māluvābījaṃ sālāmūle nipatati. (MN 45)

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

Bhagavā kosalesu cārikam carati... (Ud 5.9)

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

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

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

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

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

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

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

¹Yathā vāri-vahā pūrā...

EXERCISES

Translate

Saṅgho uposatham karoti.

Āpattiṃ āvikaroti.

Suññāgāraṃ pavisāmi.

Rukkhamūle gacchāma.

Cattāro satipaṭṭhānā satta bojjaṅge paripūrenti.²

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

Extra Challenge: Pāli ChatGreetings: Getting By

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)

May the master come here. (imperative)

Venerable, may the master come and sit here.

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

²MN 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?

I hope you're with little fatigue from traveling?

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

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

I am tired. (Me tired I am '√as')

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

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

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

Greetings: Almsfood

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

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

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

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

I am entering the town Ericeira.

This morning

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

Phrases

Good morning (daybreak) Ven. Sir!	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'āccuṇhaṃ. [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.

Where is the market?

What do you think?

How can I help (do)?

What is your name?

My name is ...

What is your preceptor's name?

My preceptor's name is Ven. ...

I hope you are well (enduring)?

I hope you all are well.

I am alright.

I am not well.

And where are you now?

Are you at your mother and father's house?

Conversation 1

sunrise; dawn; daybreak	pabhāta (nt.) [pa + √bhā + ta]
good morning	suppabhāta [su + pabhāta]
good midday	sumajjhanhika [su + majjha + anha + ika]
good evening	susāyanha [su + sāya + anha]
hot	uṇha (adj.)
cold	sīta (adj.)
drink; beverage	pāna (nt.)
water	udaka (nt.)
hot water	uṇhodaka (nt.) [uṇha + udaka]
cold water	sītodaka (nt.) [sīta + udaka]
feels; experiences; senses; lit. causes to know	vedayati
desires; wants	icchati
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?

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

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

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

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

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

[B] And where do you live Sir?

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

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

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

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

[B] Go at your convenience.

Conversation 2

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

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

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

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

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

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

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

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

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

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

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

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

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

LESSON 2

Kim nāmo si:

REVIEW EXERCISES

_____	Therā viriyaṃ ārabhanti (<i>begins; undertakes</i>).
_____	Te sotaṃ odahanti (<i>applies; gives</i>).
_____	Raho (<i>ind. privately</i>) nisajjaṃ kappeti.
_____	Yo rahāyati (<i>seeks privacy</i>), so vivekaṃ icchati.
_____	Aratī eko māradhītarō.
_____	So tā dussaṃ (<i>cloth</i>) deti.

The man eats rice.

The men are cooking.

I go up to the man.

I see the moon.

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

The boys are running.

You are sitting here.

She comes from there.

We run to the boys.

dhītar: f. daughter

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

nisajjaṃ 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

DECLENSIONS (-A)

Vocative Case: nara / narā – Hey, man!

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

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

Vocative plural: same form as the nominative plural.

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

Some special vocative forms:

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

Imperative Verbs

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

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

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

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

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

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

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

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

Buddho paṭiggaṇhātu accayantaṃ. _____

Phāsu (comfortably) viharatu! _____

Vassasataṃ jīva! _____

Samitaṃ (calm) vede~~hi~~! _____

Mā gaccha! _____

Kāmarāgena **mā** ḍayhatha (burn)! _____

Kilese tapantu (burn)! _____

Suṇātu me bhante saṅgho ... _____

Pārisuddhiṃ āyasmanto ārocetha. _____

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

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

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

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

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

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

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

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

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

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

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

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

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

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

‘To whom/what? For whom/what?’

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

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

Buddhāya, Buddhassa: to or for the Buddha.

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

Buddhānaṃ, munīnaṃ, vidūnaṃ.

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

Homage to the Buddha.

It leads to Nibbāna.

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

Readings

Dasa atthavase:

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

(AN 10.31)

suṭṭhutā: f. well-being; excellence

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

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

pesala: adj. well-behaved; good; honest

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

samparāyika: adj. in the future; hereafter

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

appasanna: m. one without faith or confidence

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

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

anuggaha: m. support; help; assistance

Ime dhammā kusalā ... hitāya sukhāya saṃvattanti'ti

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

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

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

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

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

Buddhānaṃ, munīnaṃ, vidūnaṃ.

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

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

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

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

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

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

Sūdehi gahapatino sevakānaṃ (servants) odano pacanti.

Corehi haritvā, gahapatino gāvo naṭṭho (vanished).

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

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

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

The man's oxen were lost / vanished.

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

by the beggar's (*yācaka*) dog.

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

Verbal terminations:

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

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

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

Irregular forms:

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

	sg.	pl.
1st	siyaṃ, assaṃ	assāma
2nd	siyā, assa	assatha
3rd	siyā, assa	siyūṃ, assu, siyaṃsu

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

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

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

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

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

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

ābādha: m. illness; affliction. *saṃvattati*: leads (to); results (in); causes

Kusalaṇca hidaṃ, bhikkhave, bhāvitāṃ ahitāya dukkhāya saṃvatteyya, nāhaṃ evaṃ vadeyyaṃ: 'kusalaṃ, bhikkhave, bhāvēthā'ti.

(AN 2.11-20)

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

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

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

1st	assaṃ siyaṃ	I could be	assāma —	we could be
2nd	assa siyā	you could be	assatha —	you could be
3rd	assa siyā	he could be	assu siyaṃsu, siyūṃ	they could be

Aho vata mayaṃ na maraṇadhammā assāma! (DN 22)

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

FUTURE PASSIVE PARTICIPLE: SHOULD BE DONE (-TABBA)

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

√dā	dātabba, deyya	should be given	√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

Do you delight, ascetic?

Kim laddhā, āvuso?

Well then, ascetic, do you sorrow?

Kim jīyittha, āvuso?

Katham tvaṃ anagho bhikkhu, katham nandī na vijjati?

Katham taṃ ekamāsīnaṃ, aratī nābhikīrati?

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

(SN 2.18)

jīyittha: aor. 3rd. refl. sg. of *jīyati*

jīyati: diminishes; decreases; gets less; is lost

katham: ind. How?

anagha: [na + agha] adj. untroubled; carefree;
problem-free

agha: nt. trouble; misfortune; pain; misery

ve: ind. indeed; truly; really

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
pattacivaramādāya 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 cittaṇa mātuḡāmena saddhiṃ kāyasaṃsaggaṃ 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 anattamaṇo 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 sādhuḡaṃ

suṇoma manasikaroma.

Yassa siyā āpatti, so āvikareyya.

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

Tuṇhī-bhāvena kho paṇ'āyasmante

pārisuddhā ti vedissāmi.

(Nidāna)

LESSON 3

Kim nāmo si:

REVIEW EXERCISES

Sabbītiyo vivajjantu sabbarogo vinassatu.

Paṭikkamantu bhūtāni!⁴

Mayaṃ otiṇṇā amha jātijarāmarāṇena.⁵

Na samo (equal to) atthi tathāgatena.⁶

Homage to him, the Blessed One.

May all beings be happy.

Come here, layman!

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

The elder gives the robe to the disciple.

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

⁴AN 4.67

⁵Paritta Ratanattaya-pañāma, simpl.

⁶SnP 2.1 simpl.

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

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

Bhikkhu araṇṇagato vā rukkhamūlagato vā suṇṇāgāragato vā nisīdati.

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

sace: if

tato ce uttari: if more than that

tato ce uttarim nikkhipeyya...

no ce abhinipphādeyya... (NP 10)

kiṃ nu kho: How indeed? Why on earth?

yato ca kho: but when; but because

api ca kho: and yet; however; still

saddhim, saha: with, together with

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

pecca: after death

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

puna: again; once more

punappunam: repeatedly; again and again

param: after; beyond

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

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

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

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

eva: only; just; merely

h'eva: hi + eva (with emphasis)

yathā: like; as; according to; how

yathā yathā: in whatever way

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 kāye⁷ kāyānupassī viharati ... (DN 22)

Puna gehaṃ na kāhasi (Dhp 154)

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

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

Yo pana bhikkhu bhikkhum...

Yo pana bhikkhu bhikkhussa / anupasampannassa...

Yo pana bhikkhu bhikkhuniyā saddhim samvidhāya...

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

⁷*Kāye* (loc.) can mean 'in the body', or 'with regard to the body'.

GERUND (E.G. BHAVITVĀ)

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

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

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

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

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

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

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

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

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

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

pañca nīvaraṇe pahāya: having abandoned the five hindrances

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

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

Mayaṃ taṃ dhammaṃ sutvā evaṃ jānāma...

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

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

sammodi: aor. of *sammodati*; greeted

kāśāva: nt. ochre robe; adj. orange color

anukampaṃ upādāya: idiom. lit. taking pity

anukampā: f. compassion; pity

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

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

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

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

Chandaṇca ruciṇca ādāya voharati. (Sg 11)

So tatra gantvā idha āgacchati.

After sitting down there, he stands up from there.

After staying here today, tomorrow we go there.

Having come here, having cooked, they go.

Having eaten, having drunk, you lie down.

Sace so coretvā idha āgacceyya, daṇḍaṃ paṇeyyāmi.

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

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

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

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	jīvitum	to live
√har	harituṁ	to carry
√han	hanituṁ	to kill
√pucch	pucchituṁ	to ask

So idha **vasituṁ** icchati.

He wishes **to stay** here.

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

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

Ahaṁ bhuñjivā sayituṁ na icchāmi.

Mayaṁ idāni atra bhutvā vapituṁ tahiṁ gacchāma.

Yes, I know you like to walk.

We don’t go there to buy.

We don’t like to kill.

sayituṁ: lie down, sleep

vapituṁ: sow

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	_____	_____
muni	munismim, munimhi	munisu, munīsu
senānī	senānismim, senānimhi	senānīsu
garu	garusmim, garumhi	garusu, garūsu
vidū	vidusmim, vidumhi	vidūsu
viññū	_____	_____
go	gave, gāve, gavasmim, gāvasmim, gavamhi, gāvamhi	gavesu, gāvesu, gosu

Ekam samayaṃ bhagavā bhoganagare viharati ānandacetiye.

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

The lion walks **in the village**.

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

Viññuno Buddhe pasannā.

Idāni devo vassati, mā bhi gacchittha.

Ajja bahū manussā gāme sannipatanti.

Monkeys move about on trees.

They, having seen the disadvantage in sensual pleasures,

go forth in the bhikkhu-saṅgha.

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*: [saṃ + √kar + ta], pp. of saṅkharoti. Created, conditioned, fabricated.

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

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

away from suffering _____
from everywhere _____
from the lamp _____

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

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

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

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

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

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

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

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

parato ca ghoso: word of another

ghosa: m. sound; voice; utterance

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

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

ḍayhittho: aor.2nd.

PRONOUNS

Personal pronouns (nominative)

	sg.	pl.
1st	ahaṃ	amhe, mayam, no
2nd	tuvaṃ, tvaṃ	tumhe, vo
3rd.masc.	so, sa	te
3rd.nt.	taṃ, tad	tāni
3rd.fem.	sā	tā, tāyo

Possessive pronouns (genitive)

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

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

EXERCISES

Translate

_____	Yathā vārivahā pūrā...
_____	Sabbepime dārakā rodanti:
_____	Yāguṃ detha, bhattaṃ detha, khādanīyaṃ dethā. ⁸
_____	So, kāyassa bheda (abl.), paraṃ maraṇā (abl.)... ⁹
_____	Paṭhamena jhānena suññāgāre abhirati. ¹⁰

The elder goes to the village by air.

A bhikkhu gives to a bowl to a bhikkhu.

A bhikkhu walks to a village with a bhikkhunī.

vāri: nt. water

vāha: adj. carrying; leading

pūra: adj. full (of); filled (with)

⁸Pc 65

⁹SN 42.3

¹⁰Pr 4, Pc 8

Dānaṃ dadantu saddhāya, sīlaṃ rakkhantu sabbadā.

Bhāvanābhiratā hontu, gacchantu devatā-gatā¹¹

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 pattiyaṃ,
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 upasaṅkamitvā
cīvare vikappaṃ āpajjeyya... (NP 8)

So ce dūto taṃ veyyāvaccakaraṃ saññāpetvā taṃ bhikkum
upasaṅkamitvā 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

¹¹Dukkhaṃpattā... chant

Na, bhikkhave, āyatakena gītassarena dhammo gāyitabbo. Yo gāyeyya, āpatti dukkaṭassā'ti.

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

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

Yathā, mahārāja, kocideva puriso padīpato padīpaṃ padīpeyya, kiṃ nu kho so, mahārāja, padīpo padīpamhā 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

nikkāmino gotamasāsanamhi (gotamassa sāsanamhi)

... Te khīṇa-bijā avirūḷhi-chandā

Nibbanti dhīrā yathā'yam padīpo (Snp 2.1)

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.)

Bahum ve saraṇam yanti pabbatāni vanāni ca (Dhp 188)

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

ramati: enjoys; takes delight (in)

yanti: they go

pabbata: nt. mountain; hill

vana: nt. wood; forest; grove

anissita: pp. (+abl) 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)

Brahmans will do

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

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

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

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)

kilanta: adj. worn out; tired

Maggāṃ kho pana me gacchantassa kāyo kilanto. (AN 8.80)

suvanna: nt. gold

chijjati: cut off; cut loose; severed

... *suvannaṃ vā chijjamānaṃ patati*. (Pr 2)

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 uttariṃ vāyamamāno taṃ cīvaraṃ abhinipphādeyya, nissaggiyaṃ pācittiyaṃ. (NP 10)

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

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

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

maccha-gumba: m. school of fish

pavana: nt. woodland; forest

ADJECTIVES

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

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

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

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

puttā manussānaṃ vatthu: children are men's wealth

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

Kāmā hi citrā madhurā manoramā;

aviddasū yattha sitā puthujjanā. (Thag 19.1)

citra: diverse

madhura: sweet, lovely

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

Natthi (there is/are not) and **musā** can be used as predicates¹²:

Saṅkhārā sassatā natthi

taṃ musā

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.

¹²A predicate is any word or phrase which describes its subject.

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

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

The body grows.

He is poor.

They are wealthy.

So thero idāni kuhiṃ vasati?

So pāpako puriso kasmā idhāgacchati?

Kuhiṃ sā paccājāyati?

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

vaḍḍhati: 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

_____ Sabbalokā ca me mano vuṭṭhahissati.¹³
 _____ Tumhe idha kiṃ kurumānā viharatha?
 _____ Khetthesu kassakā gītāni gāyanti.

Rukkhehi patantāni phalāni gahapatāniyā sevakā bhuñjanti.

Araññe senāsane viharantesu bhikkūsu manussā bhiyyo pasīdanti.

So caṅkamanto bahū khuddake pāṇino saṅghātaṃ āpādesi.

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

Don't talk while eating. _____

Wealth does not follow the person who is dying. _____

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

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

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

¹³AN 6.102

Readings

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

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

Silavā kho panāyamāyasmā pāṭimokkhasaṃvarasaṃvuto viharati ācāragocarasaṃpanno 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 paccekaputtṭhassa 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

Idāni kasmā so puriso ito nikkhamati?

Tumhe paṇḍitehi saddhim sallapatha.

Paṇḍito appamādena pamādaṃ nudati.

One should defeat anger by means of non-anger.

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

Mayaṃ ajja isino assamaṃ daṭṭhum pabbataṃ abhiruhissāma.

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

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

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	aññattha	somewhere else

-to ‘from a place’

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

-him

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

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

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

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

Icchitaṃ patthitaṃ tumhaṃ khippameva samijjhatu.

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.

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

Some frequent examples:

bhavati	√bhū	to be	bhūta	became
passati	√dis	to see	ditṭha	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	-im̐	-(i)mhā, -(i)mha	1st	adhāvim̐	adhāvimhā
2nd	-o, -i	-(i)ttha	2nd	adhāvo, adhāvi	adhāvittha
3rd	-i	-(i)m̐su, -um̐	3rd	adhāvi	adhāvim̐su, adhāvum̐

The *a-* is prefixed to the verbs, but optionally it may be dropped, e.g. *dhāvim̐*, *kiṇim̐*, *desesim̐*, *karim̐*, *hanim̐*, etc.

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

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

We dwelt here.

When did you come from there?

Yato ahaṃ ajānim̐ tato avadim̐.

Tumhe mā idha vasittha.

Yadi evaṃ siyā, ahaṃ idha āgaccheyyāmi.

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

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

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

Atha kho Suppavāsā [...] dāraṃ Bhagavantam̐ 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 uṇḥodakassa 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)

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

EXERCISES

Translate

So tehi dhammehi cittaṃ paṭivāpetvā ...

... amatāya dhātuyā cittaṃ upasaṃharati.¹⁴

Navo setu gahakārena kato hoti.

Alagaddena daṭṭho migo tatth'eva patitvā mato.

Ahaṃ hiyyo bhātikassa gehe vasitvā ajja pāto'va idhāgacchīm.

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

They gave ear to hear the teaching of the Buddha.

Monks made an attempt to attain Arahātship.

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

paṭivāpeti: withdraws; pulls back; turns away

upasaṃharati: 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

¹⁴MN 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 paṭhamam 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 nibbānan’ti.

So tattha tthito 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)

‘Paṭhamampāham, bhikkhave, jhānaṃ nissāya āsavānaṃ khayam vadāmi’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Idha, bhikkhave, bhikkhu vivicceva kāmehi ...pe... paṭhamam 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

8th 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.

	sg.		pl.	
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

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

Comparison Between Masculine and Neuter Nouns Ending in -i

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

Comparison Between Masculine and Neuter Nouns -u

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

DECLENSION EXAMPLES

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

masculine -ī

Many of these nouns can also be used as adjectives.

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

feminine -ī

Includes common feminine nouns such as:

itthī	woman
pathavī	earth
bhaginī	sister

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

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

IRREGULAR VERB √AS (TO BE)

Present Tense

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

Imperative Mood

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

Aorist Past Tense

	singular		plural	
3rd	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.

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