

# 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 uḍḍenti* (Birds fly in the sky).

Sakuṇā	masc.nom.pl.	Birds
ākāse / ākāsamhi / ākāsmim	masc.loc.sg.	in the sky
uḍḍenti / 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 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	_____	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	āvīkaroti
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.	<b>The man</b> sits.
Dārako tiṭṭhati.	<b>The boy</b> stands ( <i>tiṭṭhati</i> ).
Mātugāmo uṭṭhahati.	<b>The woman</b> stands up ( <i>uṭṭhāti</i> ).
Sihā na dhāvanti.	<b>The lions</b> are not running.

Jātā mīyanti.	<b>The born</b> die.
Mallako bhinḍati.	<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*)

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*).<sup>1</sup>

(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**.

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*)

<sup>1</sup>Yathā vāri-vahā pūrā...

## EXERCISES

Translate

Saṅgho uposatham karoti.

---

Āpattiṃ āvikaroti.

---

Suññāgāraṃ pavisāmi.

---

Rukkhamūle gacchāma.

---

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

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<sup>2</sup>MN 118



## 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.	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.

*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
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. (Sn̐ 2.1)

\_\_\_\_\_

I, together with a friend, go to the village.

\_\_\_\_\_

He wanders about with a woman. (*mātugāma*)

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

\_\_\_\_\_

- *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 *vatthebhi*, normally it's *vatthehi*.

**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 saṅhā 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 samāpajeyya ... (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] āpattiyā tuṇhī bhāvitabbaṃ.

Tuṇhī-bhāvena kho pan'āyasmante

pārisuddhā ti vedissāmi.

(Nidāna)

## LESSON 3

Kim nāmo si:

### REVIEW EXERCISES

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Sabbītiyo vivajjantu sabbarogo vinassatu.

Paṭikkamantu bhūtāni!<sup>4</sup>

Mayaṃ otiṇṇā amha jātijarāmarāṇena.<sup>5</sup>

Na samo (equal to) atthi tathāgatena.<sup>6</sup>

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.

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*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>4</sup>AN 4.67

<sup>5</sup>Paritta Ratanattaya-pañāma, simpl.

<sup>6</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 rukkhamaḷagato vā suṇṇāgāragato vā nisīdati.*

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

**sace:** if

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

*tato ce uttariṃ nikkhippeyya...*

*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.*

*Yathā parisam alam dassanāya gantum, tathā ayaṃ bhikkhusaṅgho.* (AN 4.190)

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

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

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

*Idha, bhikkhave, bhikkhu kāye<sup>7</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 bhikkhuṃ...*

*Yo pana bhikkhu bhikkhussa / anupasampannassa...*

*Yo pana bhikkhu bhikkhuniyā saddhiṃ saṃvidhāya...*

*saṃvidhāya:* gerund of *saṃvidahati* [saṃ + vi + √dhā + a + ti], arranges, organises, plans

<sup>7</sup>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 nissarana 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, ahaṃ daṇḍeyyāmi.

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  
*uṭṭhāti:* stands up  
*vasati:* stays; dwells  
*jhāyati:* burns  
*masi:* m. soot; ash

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

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

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

(AN 5.73)

Api ca kho mātuḡāmena saddhiṃ sañjagghati saṅkīlati  
saṅkelāyati ...

Api ca kho mātuḡāmassa cakkhunā cakkhum upanijjhāyati  
pekkhati ...

So taṃ assādeti, taṃ nikāmeti, tena ca vittiṃ 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)

*vittiṃ 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 bahi 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.
<b>1st</b>	ahaṃ	amhe, mayam, no
<b>2nd</b>	tuvaṃ, tvaṃ	tumhe, vo
<b>3rd.masc.</b>	so, sa	te
<b>3rd.nt.</b>	taṃ, tad	tāni
<b>3rd.fem.</b>	sā	tā, tāyo

## Possessive pronouns (genitive)

sg.	pl.
mama, mayhaṃ, me	amhākam, no
tava, tuyhaṃ, te	tumhākam
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. <sup>8</sup>
_____	So, kāyassa bheda (abl.), paraṃ maraṇā (abl.)... <sup>9</sup>
_____	Paṭhamena jhānena suññāgāre abhirati. <sup>10</sup>

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)

<sup>8</sup>Pc 65

<sup>9</sup>SN 42.3

<sup>10</sup>Pr 4, Pc 8

Dānaṃ dadantu saddhāya, sīlaṃ rakkhantu sabbadā.

Bhāvanābhiratā hontu, gacchantu devatā-gatā<sup>11</sup>

*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 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>11</sup>Dukkhaṃpattā... 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 sāsanaṃhi)

... Te khīṇa-bijā avirūḷhi-chandā

Nibbanti dhīrā yathā'yam paḍīpo (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.)

Bahuṃ ve saraṇaṃ 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)

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

... *suvanṇaṃ vā chijjamānaṃ 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)

*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 predicates<sup>12</sup>:

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.

---

<sup>12</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.

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.<sup>13</sup>

\_\_\_\_\_ 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 ...

<sup>13</sup> AN 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: *aṭṭhāsīm̐*: 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.<sup>14</sup>

---

Navo setu gahakārena kato hoti.

---

Alagaddena daṭṭho migo tatth'eva patitvā mato.

---

Ahaṃ hiyyo bhātikassa gehe vasitvā ajja pāto'va idhāgacchim.

---

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

---

<sup>14</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 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 sabbupadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānan’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)

‘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 khayaṃ pāpuṇāti. No ce āsavānaṃ khayaṃ 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	desemi	desemi
2nd	kiṇāsi	kiṇātha	desesi	desetha	desetha
3rd	kiṇāti	kiṇanti	deseti	desenti	desenti
				karomi	karoma
				karosi	karotha
				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 viṣaṃyogāya.* (AN 8.53)

These qualities lead to attachment, not to detachment.

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