

# **Beginner Pāli Course**

This document is a work in progress,  
please don't share or distribute outside of the class.

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Please email [bodhirasa@gmail.com](mailto:bodhirasa@gmail.com) with any corrections or  
suggestions.

namo tassa bhagavato arahato sammāsambuddhassa

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namo	√nam (bend, bow)	ind	homage reverence
tassa	pronoun ta	m.d.s	to him
bhagavato	bhaga (fortune)	m.d.s	to the Fortunate One
arahato	√arah (to be worthy)	m.d.s	to the Worthy One
sammā-		ind, adv	perfectly, completely
sam-buddhassa	√budh (to wake up)	m.d.s	to the full enlightened one

# **Why learn Pāli?**

To read the suttas directly.

To really understand Buddha's teaching

To be able to read the Buddha's poetry.

To stimulates intelligence and understanding.

To translate the Dhamma into modern languages.

To accumulate good merit.

## **Class 1**

1. Course Overview
2. Pronunciation of Pāli Alphabet
3. Declension of masculine Nouns ending in -a
4. How to do the exercises
5. Digital Resources

**What's your name?**

## **Course Structure**

1. Weekly Class
  1. Short Revision Test
  2. Questions related to the exercises
  3. New grammar information
  4. Examples from the Tipiṭaka
2. Kuṭi-work
  1. Grammar Exercises
  2. Daily Vocabulary Revision
3. Weekly student meeting
4. How to use digital technology, Android, iPhone, Windows, Mac, Ubuntu

5. Resources

6. Extra Reading for those that wish to broaden and deepen their understanding

## **Skills you need to develop**

1. pronunciation
2. vocabulary
3. grammar
4. **reading** & chanting
5. (writing)
6. (speaking)

## **The Alphabet & Pronunciation**

There are 8 vowels and 33 consonants in the Pāli alphabet.

All of them are pronounced phonetically.

## 8 Vowels (sara)

<b>atta</b>	(self)	a	as in	<b>cut, hut, utter</b>
<b>atta</b>	(self)	a	as in	phonetic symbol “ <b>ə</b> ”
<b>āmisa</b>	(material)	ā	as in	<b>father, barn, art</b>
<b>siri</b>	(radiance)	i	as in	<b>it, bit, mint</b>
<b>sīla</b>	(behaviour)	ī	as in	<b>bee, tree, see</b>
<b>kuṭi</b>	(hut)	u	as in	<b>put, foot, shook</b>
<b>thūla</b>	(fat)	ū	as in	<b>rule, fool</b>
<b>metta</b>	(friendliness)	e	as in	<b>met, bed (short)</b>
<b>hemanta</b>	(winter)	e	as in	<b>air, hair, fair (long)</b>
<b>ottappa</b>	(remorse)	o	as in	almost like <b>not, odd, sod</b> (short)
<b>odana</b>	(food)	o	as in	almost like <b>no, note (long)</b>

## 5 Guttural Consonants (kaṅṭhaja - produced in the throat)

<b>karuṇā</b>	(compassion)	<b>k</b>	as in	<b>kite, key</b>
<b>khetta</b>	(field)	<b>kh</b>	as in	<b>blackhead, backhand</b>
<b>gāma</b>	(village)	<b>g</b>	as in	<b>good, get</b>
<b>ghana</b>	(solid)	<b>gh</b>	as in	<b>big house</b>
<b>saṅgha</b>	(community)	<b>ṅ</b>	as in	<b>singer</b>

## 5 Palatal Consonants (tāluja - produced on the palate)

<b>c</b> uṇṇa	(powder)	<b>c</b>	as in	<b>church, child</b>
<b>ch</b> atta	(umbrella)	<b>ch</b>	as in	<b>witch hazel, church hill</b>
<b>j</b> ina	(conqueror)	<b>j</b>	as in	<b>jam, jug</b>
<b>jh</b> āna	(meditation)	<b>jh</b>	as in	<b>sledge hammer, judge house</b>
<b>ñ</b> āṇa	(wisdom)	<b>ñ</b>	as in	<b>señor, canyon, nyet</b>

## 5 Cerebral or Retroflex Consonants (muddhaja - produced at the top)

paṭipanna	(gone along)	ṭ	as in	cat
ṭhāna	(place)	ṭh	as in	ant hill, hot house
gaṇḍa	(boil)	ḍ	as in	bad
vuddhi	(increase)	ḍh	as in	red hot, hard hearted
goṇa	(ox)	ṇ	as in	know

## 5 Dental Consonants (dantaja - produced on the teeth)

iti	(thus)	<b>t</b>	as in	<b>top, tap</b>
<b>th</b> ūpa	(pagoda)	<b>th</b>	as in	<b>thomas</b>
<b>d</b> āna	(gift)	<b>d</b>	as in	<b>dead, did</b>
<b>dh</b> ūpa	(incense)	<b>dh</b>	as in	<b>dead hand, adherant</b>
<b>n</b> amo	(veneration)	<b>n</b>	as in	<b>now</b>

## 5 Labial Consonants (oṭṭhaja - produced by the lips)

<b>putta</b>	(son)	p	as in	<b>put, pad, pot</b>
<b>phala</b>	(fruit)	ph	as in	<b>top hat, uphill</b>
<b>bāla</b>	(fool)	b	as in	<b>brother, bucket</b>
<b>bhāra</b>	(burden)	bh	as in	<b>abhorrent</b>
<b>māra</b>	(death)	m	as in	<b>mother, maker</b>

## 8 Other Consonants & Semi-vowels

yāgu	(rice gruel)	y	as in	yes
rukka	(tree)	r	as in	rat, road
leṇa	(cave)	l	as in	law, like
vihāra	(monastery)	v	as in	vision
āvuso	(friend)	v	as in	woo, wood, wu tang
sīha	(lion)	s	as in	see
hiri	(shame)	h	as in	hut, hope
kīḷa	(play)	ḷ	as in	(nothing in English!)
aṃsa	(shoulder)	ṃ	as in	sing
aṁsa	(shoulder)	ṁ	as in	sing
aṅsa	(shoulder)	ṅ	as in	sing

## Sanskrit Letters

śamatha	(tranquillity)	ś	as in	<b>ship, shape</b>
diṣṭa	(seen)	ṣ	as in	nothing in English! retroflex <b>sh</b>
ṛṣi	(sage)	ṛ	as in	<b>rig, rink</b>
pṛ	(to fill up)	ṝ	as in	<b>cream, reed</b>

## Double Consonants

Double consonant are pronounced individually, like in the English word **unn**ecessary. For example:

buddha	pronounced	bud-dha	not	buda
mettā	pronounced	met-taa	and not	metaa
pabbajjā	pronounced	pab-baj-jaa	and not	pabajaa
moggallāna	pronounced	mog-gal-laa-nə	and not	mogalaana

## How to use a Pāli dictionary?

Pāli alphabetical order is from a to ṃ.

a ā i ī u ū e o

k kh g gh ñ

c ch j jh ñ

ṭ ṭh ḍ ḍh ṇ

t th d dh n

p ph b bh m

y r l v s h ḷ ṃ

**... or use a digital dictionary!**

## **Android**

Anysoft Pāli keyboard

Android Tipitaka

Buddhist Texts

ATI Access to Insight

Buddhavācana Pāli Dictionary (CPD)

AD Pāli Dicitonary (tumosoft)

## **iPad**

Chaṭṭa saṅgayāna app

## **Windows**

wikipali

Digital Pāli Reader  
Chaṭṭa Saṅgāyaṇa

## **Mac**

Digital Pāli Reader

## **Ubuntu**

Digital Pāli Reader  
Golden Dict

## **Declension of Nouns**

Nouns have **3 genders** – masculine, neuter and feminine.

Nouns have **2 numbers** – singular and plural.

Nouns are declined in **8 cases**.

You will become very familiar with these cases in the upcoming weeks.

## Some Basic Vocabulary to illustrate the case endings

nara	m. man
putta	m. son
sīha	m. lion
assa	m. horse
gāma	m. village
odana	m. food
magga	m. road
gacchati	pr. goes
khādati	pr. eats
carati	pr. walks
dadāti	pr. gives

## 1. Nominative Case (paṭhamā)

The **subject** of the sentence is in the nominative case.

**The man** walks.

**naro** carati.

## 2. Accusative Case (dutiya)

The **object** of a sentence is in the accusative case.

The lion eats **the man**.

sīho **naram** khādati.

How would you say the man eats the lion in Pāli?

The Accusative Case also expresses **going to** or **going along**.

The man goes **to the village**.

naro **gāmaṃ** gacchati.

The man walks **along the road**.

naro **maggam** carati.

This is called “**the accusative of motion**” and is very common.

### 3. The Instrumental Case (tatiyā)

Refers to an action done **by** or **with** someone or something.

Usually translated using **by**, **with** or **through**.

The man goes to the village **with** (his) **son**.

naro **puttena** gāmaṃ gacchati.

The man goes to the village **by** **air**.

naro **ākāsenā** gāmaṃ gacchati.

#### 4. Dative Case (catutthī)

Refers to an object given to someone.

Usually translated using **to** or **for**.

The man gives food **to his son**.

naro **puttassa** odanaṃ dadāti.

namo **tassa bhagavato**.

## 5. Ablative Case (pañcamī)

The opposite of the Dative case.

Usually translated using **from, away from**

The man walks **from the village**.

naro **gāmamhā** carati.

naro **gāmā** carati.

naro **gāasmā** carati.

## 6. Genitive Case (chaṭṭhī)

Denotes possession. Usually translated using **of** or **'s**.

The **man's** son goes to the village.

**narassa** putto gāmaṃ gacchati.

putto **narassa** gāmaṃ gacchati.

A noun in the Genitive Case always comes **before** the object it qualifies.

## 7. Locative Case (sattamī)

Refers to location. Usually translated using **in**, **on**, **at**, or **among**.

The lion walks in the village.

sīho **gāme** carati.

sīho **gāmasmiṃ** carati.

## 8. Vocative Case (ālapana)

Used when addressing people directly.

**Hey man** come here!

ehi **nara**.

ehi **raṭṭhapāla**

## In Summary

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

## Masculine Noun ending in -a

	Singular	Plural
1. Nominative	naro	narā
2. Accusative	naraṃ	nare
3. Instrumental	narena	narehi
4. Dative	narāya, narassa	narānam
5. Ablative	narā, naramhā, narasmā	narehi
6. Genitive	narassa	narānam
7. Locative	nare, naramhi, narasmī	naresu
8. Vocative	nara, narā	narā

Please learn this table off by heart. Why?

masculine nouns ending in <b>-a</b>	4160
masculine nouns ending in <b>-i -ī -u -ū</b>	774
	<b>84%</b>

neuter nouns ending in <b>-am</b>	3655
neuter nouns ending in <b>-i -u</b>	96
	<b>97%</b>

masculine nouns	4934
feminine nouns	2315
neuter nouns	3751
total	<b>11000</b>
	<b>71%</b>

that's just dictionary forms ... not to mention adjectives ...

What's the difference between Thai and Sri Lankan bhikkhu names?

Sumedho

Sumedha

## Examples from the Tipiṭaka

(a nice easy one for starters ; )

avijjāyatveva asesavirāgaṇirodhā saṅkhāraṇirodho,  
**saṅkhāraṇirodhā viññāṇaṇirodho**, viññāṇaṇirodhā  
nāmarūpaṇirodho, nāmarūpaṇirodhā saḷāyatanaṇirodho,  
saḷāyatanaṇirodhā phassaṇirodho, phassaṇirodhā  
vedanāṇirodho, vedanāṇirodhā taṇhāṇirodho, taṇhāṇirodhā  
upādānaṇirodho, upādānaṇirodhā bhavaṇirodho,  
bhavaṇirodhā jātiṇirodho, jātiṇirodhā jarāmaṇaṇaṃ  
sokaṇiparidevaḍukkhaḍomaṇassaṃpāyāsā nirujjhanti.

saṅkhāra-	-	mental formation, activity
nirodhā	m.ab.s	from the ending
viññāṇa-	-	consciousness
nirodho	m.n.s	the end
(hoti)	pr.3.s	is

From the ending of mental activity, consciousness ends.

## **buddho kira loke uppanno**

buddho	m.n.s	the Awakened
kira	ind	indeed, truly
loke	m.l.s	in the world
uppanno	pp m.n.s	arisen

A Buddha has indeed arisen in the world.

itipi so bhagavā araham sammāsambuddho  
vijjācaraṇasampanno sugato lokavidū anuttaro  
purisadammasārathi satthā devamanussānaṃ buddho  
bhagavā'ti

iti'pi	ind
so	m.n.s
bhagavā	m.n.s
araham	m.n.s
sammāsambuddho	m.n.s
vijjācaraṇasampanno	m.n.s
sugato	m.n.s
lokavidū	m.n.s
anuttaro	m.n.s
purisadammasārathi	m.n.s

satthā	m.n.s
devamanussānaṃ	m.g.pl
buddho	m.n.s
bhagavā	m.n.s
iti	ind

The Blessed One is truly worthy, a fully enlightened Buddha, perfect in understanding and conduct, a well-farer, a knower of the world, unsurpassed trainer of gods and men, awakened, fortunate.

## How to do the exercises

fold A4 page into 4

<b>Pāli</b>	<b>grammar</b>	<b>english</b>	<b>2<sup>nd</sup> language</b>
purisassa	m.g.s	of the man	die man se
goṇo	m.n.s	the ox	die bees
the man's ox (english)			
die man se bees (afrikaans)			
inkomo yendoda (xhosa)			

## Some basic grammar abbreviations

m	masculine	
s	singular	
pl	plural	
n	nominative	
ac	accusative	
i	instrumental	
d	dative	
abl	ablative	
l	locative	
v	vocative	
naro	m.n.s	the man
buddhānaṃ	m.g.pl	of the Buddhas

loke	m.l.s	in the world
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## **Digital Resources**

Folder contains

1. Dictionaries in PDF format
2. All the important Pāli Grammar Books in PDF format
3. Folder of Dhamma Software for Android, Windows, Ubuntu and Mac
4. Key to Exercises
5. Anki Pack

A **basic** vocabulary of any language is about **5000** words.  
With that you can read a few suttas and convince some  
laypeople that you know Pāli.

An **intermediate** vocabulary of any language is about **10000**  
words.

An **advanced** vocabulary of any language is about 20000 -  
30000 words.

How are you going to learn 5000 words of Pāli vocabulary?

## Extra Reading

A.K. Warder Introduction to Pāli	p1-9
V. Perniola Pāli Grammar	p1-3 (alphabet & pronunciation) p29 onwards (declension)
Charles Duroiselle A Practical Grammar of the Pāli Language	p4-6 (alphabet & pronunciation) p24-27 (declension of masculine nouns)

## **Kuṭi work**

1. Exercises 1 & 2 in Buddhadatta Book 1
2. Learn declension of masculine nouns in -a
3. Learn the vocabulary from lesson 1 and 2
4. Think of ways efficiently learn and remember vocabulary.
5. Meet for an hour sometime before the class to discuss any problems with the exercises. Who can organize that?

## **Class 2**

1. Indo-European Languages
2. How to learn Vocabulary
3. Present tense verbs
4. Imperative verbs
5. How to form verbs from roots

## **Class 1 Revision**

1. saṅghamhā
2. suriye
3. devā
4. gāme
5. sīhānaṃ
6. sakuṇasmim
7. mañce
8. hatthehi
9. narānaṃ
10. rukkhamhā
11. lokasmim

12. pādehi
13. assamhi
14. dāsena
15. āhāro
16. vihāresu
17. mittehi
18. kumārā
19. puttassa
20. kassaka

**Questions about the Exercises**  
and any mistakes you found ....

# **Indo-European languages**

# **How to learn Vocabulary**

## Conjugation of Verbs

*“**Conjugation**, or the inflection of verbs, consists in making the verbal root undergo **certain changes in form**, by the addition to it of certain **prefixes** and **terminations** to show the difference of **Voice**, of **Tense**, of **Mode**, of **Person**, and of **Number**.”*

- Charles Duroiselle

*“What on earth does that mean!?”*

-You

There are a number of tenses and moods of verbs in Pāli.

1.	Present Tense	dhāvati	he runs, he is running
2.	Past Tense (Aorist)	dhāvi	he ran
3.	Future Tense	dhāvissati	he will run
4.	Imperative	dhāvatu	run!
5.	Potential	dhāveyya	he could run, he may run, he should run
6.	Imperfect Past *	dhāvā	he has run
7.	Perfect Past *	dadhāva	he was running
8.	Conditional	dhāvissa	if he runs, then...

## Present Tense Verbs

There are **2 Voices**

Active Voice (parassapada)	the action transfers to another person e.g. hanati - he hits (someone else)
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Middle or Reflective Voice (attanopada)	the action comes back to the agent e.g. hanate - he hits (himself)
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There are **2 numbers**

1.	singular	pacati	he cooks
2.	plural	pacanti	they cook

And there are **3 persons**

	singular		plural	
3 <sup>rd</sup> person	so pacati	he cooks	te pacanti	they cook
2 <sup>nd</sup> person	tvam pacasi	you cook	tumhe pacatha	you all cook
1 <sup>st</sup> person	aham pacami	I cook	mayam pacama	we cook

\*please note that Pāli grammars refer to the 3 persons in the opposite order to English.

## Imperative Verbs!

The imperative tense can express a command, gentle advice, a blessing, a curse, a wish or a prayer.

e.g. gaccha! (Go! You must go!)

phāsu viharat**u** (May he live comfortably!)

vassasataṃ jīva**a** (May you live 100 years!)

3 <sup>rd</sup>	pacat <b>u</b>	he must cook	pacant <b>u</b>	they must cook
2 <sup>nd</sup>	paca pacā <b>hi</b>	you must cook	pacath <b>a</b>	you all must cook
1 <sup>st</sup>	pacā <b>mi</b>	I must cook	pacā <b>ma</b>	we must cook
*notice the similarity between the present tense and the imperative.				

## **Verb roots (dhātu)**

Almost all verbs are formed from a root  
the sign for a root is √.

some common roots are:

√bhū (to be)

√dhāv (to run)

√car (to walk)

√car (to act, behave)

√har (to carry)

√jīv (to live)

**\*If you understand the roots**, and how verbs, participles and nouns get formed from prefixes + roots + bases + suffixes, you will understand more than half of the Pāli language.

\*some words which are derived from √**bandh** (to tie)

ābandhaka abandhana ābandhati ābandhi anubaddha  
anubandha anubandhamāna anubandhana anubandhati  
anubandhi anubandhitvā baddha bajjhati bandha bandhana  
bandhaniya bandhanta bandhāpesi bandhāpeti bandhāpita  
bandhati bandhava bandhi bandhitabba bandhituṃ bandhitvā  
bandhiya bandhu nibadhana nibandha nibandhana nibandhati  
nibandhi nibandhitvā paṭibhanda sambandha sambandhati  
sambandhi sambandhitvā ubbandhana ubbandhati ubbandhi  
upanibaddha upanibandha upanibandhana upanibandhati  
upanibandhi upanibhandha vinibandha

\*some words which are derived from **√bhū** (to be)

abbhuta abhabba abhavi abhavissa abhāvita abhibhavana abhibhavanīya  
abhibhavati abhibhavi abhibhū abhibhūta abhibhuyya abhūta abhūtena adhibhavati  
adhibhavi adhibhūta anabhāva anubhavana anubhavanta anubhavati anubhavi  
anubhonta anubhoti anubhūta anubhutta anubhūyamāna atibhavi atibhoti bhāva  
bhava bhavamāna bhavana bhāvanā bhavanta bhavati bhāvayamāna bhāvayati  
bhāventa bhāvesi bhāvetabba bhāveti bhāvetuṃ bhāvetvā bhavi bhāvī bhāvita  
bhavitabba bhavituṃ bhavitvā bhāviyamāna bhiyyo bhiyyobhāva bhū bhūmi bhūta  
bhūtvā pabhava pabhāva pabhavati pabhāvesi pabhāveti pabhāvetvā pabhavi  
pabhavita pabhāvita pabhavitvā paccabhavi paccabhavitvā paccanubhavati  
paccanubhavi paccanubhavitvā paccanubhoti paccanubhūta parābhava  
parābhavanta parābhavati parābhavi parābhūta paribhava paribhavaṃ  
paribhavamāna paribhavana paribhavanta paribhavati paribhavi paribhāvita  
paribhavitvā paribhūta pātubhāva pātubhavati pātubhavi pātubhavitvā pātubhūta  
ponobbhavika ponobhavika sambhava sambhavana sambhavati sambhāvesi  
sambhāveti sambhāvetvā sambhavi sambhāvita sambhoti sambhūta samubbhavati  
samubbhavi samubbhavitvā samubbhūta vibhava vibhāvana vibhāvanā vibhāventa  
vibhāvesi vibhāveti vibhāvetvā vibhāvī vibhāvita vibhūsana vyantībhāva  
vyantībhavati vyantībhavi vyantībhūta

## How do verbs get formed?

### Root + Conjugational Sign > Base

The root together with the conjugational sign is called the base/stem

root + conjugational sign = **base/stem**

√pac + a = **paca**

### Prefix(es) + Base + Verbal ending > Verb

paca + ti > pacati (he cooks)

paca + si > pacasi (you cook)

saṃ + paca + āmi > saṃpacāmi (I cook)

## **Root Groups & Conjugational Signs**

There are 7 or 8 groups of roots in Pāli (depending on which grammar tradition you refer to).

These roots are grouped together because the verbs that come from them all get formed in a similar way.

#	conjugational sign	example
1	a	√bandh (to tie) + a > bandha bandha + ti > bandhati (he, she ties)
2	ṁ-a	√rudh (to obstruct) + ṁ-a > rundha rundha + ti > rundhati (he, she obstructs)
3	ya	√div (to shine) + ya > dibba dibba + ti > dibbati (he, she shines)
4	ṇu, ṇā (vowel) uṇu, uṇā (consonant)	√su (to hear) + ṇā > suṇā suṇā + ti > suṇāti (he, she hears)
5	nā	√ji (to conquer) + nā > jinā

		jinā + ti > jināti (he, she conquers)
6	o	√kar (to do, make) + o > karo karo + ti > karoti (he, she does, makes)
7	ṅhā	√gah (to grasp) + ṅhā > gaṅhā gaṅhā + ti > gaṅhāti (he grabs)
8	e, aya	√cur (to steal) + e > core core + ti > coreti (he, she steals) cur + aya > coraya coraya + ti > corayati (he, she steals)

## **Root Group 1 - bhuvādigāṇa**

= bhuv + ādi + gāṇa

= √bhū + etc + group

65% of roots in Pāli belong to the first root group, which has the conjugational sign of **a**. All these verbs get formed like this:

**root + conjugational sign > base**

**prefix(es) + base + verbal ending > verb**

√pac + **a** > paca

paca + ti > pacati (he cooks)

√dhāv + **a** > dhāva

pari + dhāva + ti > paridhāvati (he runs around)

√car + **a** > cara

anu + cara + ti > anucarati (he follows)

Exercise 3 is all about verbs from the 1<sup>st</sup> group.

## **Root Group 8 - curādigaṇa**

= cur + ādi + gaṇa

= √cur + etc + group

The next most common root group with around 400 roots is the √**cur** group. Their bases have two forms, created by the conjugational signs **e** and **aya**.

**1. root + conjugational sign > base**

**2. prefix(es) + base + verbal ending > verb**

1. √cur (to steal) + e > core

core + ti > coreti (he steals)

2. √cur (to steal) + aya > coraya

coraya + ti > corayati (he steals)

1. √pūj (to worship) + e > pūje

pūje + ti > pūjeti (he worships)

2. √pūj (to worhsip) + aya > pūjaya

pūjaya + ti > pūjayati (he worships)

1. √dis (to explain) + e > dese

dese + ti > deseti (he preaches)

2. √dis (to explain) + aya > desaya

desaya + ti > desayati (he preaches)

Exercise 4 is all about verbs from this group.

	singular		plural	
3 <sup>rd</sup>	so core <b>ti</b>	he steals	te core <b>nti</b>	they steal
2 <sup>nd</sup>	tvam̐ core <b>si</b>	you steal	tumhe core <b>tha</b>	you all steal
1 <sup>st</sup>	aham̐ core <b>mi</b>	I steal	mayam̐ core <b>ma</b>	we steal

	singular		plural	
3 <sup>rd</sup>	corayati <b>ti</b>	he steals	corayanti <b>ti</b>	they steal
2 <sup>nd</sup>	corayasi <b>ti</b>	you steal	corayath <b>a</b>	you all steal
1 <sup>st</sup>	corayā <b>mi</b>	I steal	corayā <b>ma</b>	we steal

## Root Group 4 - svādigaṇa

= su + ādi + gaṇa

= √su + etc + group

There are only a few roots in this group. This group has the conjunctive sign of **ṇu** or **ṇā** after a vowel and **uṇu** or **uṇā** after a vowel.

√ap (to reach, attain)

√hi (to send)

√sak (to be able)

√si (to sharpen)

√su (to hear)

e.g. √su (to hear) + **ṇā** > suṇā

suṇā + ti > suṇāti (he hears)

√sak (to be able) + **uṇā** > sakuṇā

sakuṇā + ti > sakuṇāti (he is able)

√ap (to reach or attain) + **uṇā** > apuṇā

pa + apuṇā + ti > pāpuṇāti (he reaches, attains)

	singular		plural	
3 <sup>rd</sup>	suṇā <b>ti</b>	he hears	suṇā <b>nti</b>	they hear
2 <sup>nd</sup>	suṇā <b>si</b>	you hear	suṇā <b>tha</b>	you all hear
1 <sup>st</sup>	suṇā <b>mi</b>	I hear	suṇā <b>ma</b>	we hear

## Root Group 5 - kiyādigaṇa

= ki + ādi + gaṇa

= √ki + etc + group

This group only has about 20 roots which are very commonly used.

It has the conjugational sign of **nā**.

e.g. √ci (to collect) + **nā** > cinā

cinā + ti > cināti (he collects)

√ji (to conquer) + **nā** > jinā

jinā + ti > jināti (he conquers)

√ñā (to know) + **nā** > jānā

jānā + ti > jānāti (he knows)

	singular		plural	
3 <sup>rd</sup>	so jānā <b>ti</b>	he knows	te jān <b>anti</b>	they know
2 <sup>nd</sup>	tvam jānā <b>si</b>	you know	tumhe jānā <b>tha</b>	you all know
1 <sup>st</sup>	aham jānā <b>mi</b>	I know	mayam jānā <b>ma</b>	we know

*“**Conjugation**, or the inflection of verbs, consists in making the verbal root undergo **certain changes in form**, by the addition to it of certain **prefixes** and **terminations** to show the difference of **Voice**, of **Tense**, of **Mode**, of **Person**, and of **Number**.”*

- Charles Duroiselle

## Examples from the Tipiṭaka

### √gam 1 a (go)

√gam + a > gaccha

gaccha + āmi > gacchāmi

ahaṃ bhavaṃtaṃ gotamaṃ saraṇaṃ **gacchāmi**

ahaṃ	1.n.s	I
bhavaṃtaṃ	adj m.ac.s	reverend
gotamaṃ	m.ac.s	Gotama
saraṇaṃ	nt.ac.s	refuge, shelter
gacchāmi	pr.1.s	I go
I go to the venerable Gotama for refuge.		

## √tas 1 a (shake, be fearful)

tas + a > tasa

tasa + nti > tasanti

DhP 130 sabbe **tasanti** daṇḍassa.

sabbe	pron. m.n.pl	all people
tasanti	pr.3.pl	they shake, they fear
daṇḍassa	m.g.s	of stick
All people fear violence.		

## √ap 4 uṇā (reach)

√ap + uṇā > apuṇā

pa + apuṇā + ti > pāpuṇāti

MN 64 so tattha ṭhito āsavānaṃ khayāṃ **pāpuṇāti**.

so	pron m.n.s	he
tattha	adv	there
ṭhito	pp m.n.s	stood, standing
āsavānaṃ	m.g.pl	of the effluents, defilements
khayāṃ	m.ac.s	destruction
pāpuṇāti	pr.3.s	he reaches, he attains.
Remaining there, he reaches the destruction of the defilements.		

## ji 5 nā (conquer)

ji + nā > jinā

jinā + ti > jināti

DHP 354 sabbarasaṃ dhammaraso jināti

sabba-rasaṃ	m.ac.s	all flavours
dhamma-raso	m.n.s	dhamma flavour
jināti	pr.3.s	it conquers
The flavour of the Dhamma surpasses all other flavours.		

## √mant 7 e, aya (counsel, talk privately)

mant + e > mante

mant + aya > mantaya

ā+ mataya + ti > āmanatayti

DN 19.7 (simplified) rājā jotipālaṃ māṇavaṃ āmantayati

rājā	m.n.s	king
joti-pālaṃ	m.ac.s	Protector of the Light
māṇavaṃ	m.ac.s	young gentleman
āmantayati	pr.3.s	he addresses
The king addresses the young gentlman, Protector of the Light.		

√pūr 7 e,aya (fill)

pūr + e > pūre

pūr + aya > pūraya

pari + pūre + ti > paripūreti

MN 39 (simplified) so kāyaṃ vivekajena pītisukhena  
**paripūreti**

so	pron m.n.s	he
kāyaṃ	m.ac.s	the body
vivekajena	adj nt.i.s	with born-from-solitude
pītisukhena	nt.i.s	with joy and happiness
paripūreti	pr.3.s	he completely fills
He completely fills up the body with joy and happiness		

produced by solitude.

## **Some things that will help you when doing the exercises**

### **Word Order**

English has typical **SVO** word order: **S**ubject **V**erb **O**bject

Pāli has **SOV** word order. **S**ubject **O**bject **V**erb

e.g. English: the man goes to the village

Pāli: naro gāmaṃ gacchati (man village he goes)

There are, of course, numerous exceptions, but this is most common.

## **The genitive case**

The genitive case always come *before* the noun it qualifies

e.g. the body of the man, the man's body

manussassa kāyo

## Agreement between nouns and verbs

The **subject** of the sentence and the **verb** must **agree** in **number**.

e.g. Birds fly in the sky.

birds	n	m.n. <b>pl</b>	sakuṇā
(they) fly	v	pr.3. <b>pl</b>	uḍḍenti, uḍḍayanti
in the sky	n	m.l.s	ākāse, ākāsamhi, ākāsasmiṃ
sakuṇā ākāse uḍḍenti.			

## Some tricky bases

These are some forms of verbal bases you will encounter in the exercises, they are worth mentioning.

√dis (to see) + a > passa + ti > passati (sanskrit)

√ṭhā (to stand) + a > tiṭṭha + ti > tiṭṭhati (reduplication)

√sad (to sit) + a > sīda + ti > nisīdati (sanskrit)

√gam (to go) + a > gaccha + ti > gacchati (sanskrit)

√sī (to sleep) + a > saya + ti > sayati (strengthening)

√ñā (to know) + nā > jānā + ti > jānāti

## **Kuṭi work**

### **1. Exercises 3 & 4**

\* when doing the exercises please make a note of all possible forms of the noun (dīpe, dīpamhi, dīpasmim) and the verb (coreti, corayati)

\* There are a few examples of the imperative tense, look out for them!

\* More advanced students, please break up each verb into root + conjugational sign > base

base + verbal termination > verb

e.g. coreti: √cur + e > core. core + ti > coreti

### **2. Add new vocabulary to your Anki**

## Extra Reading

A.K. Warder Introduction to Pāli	p10 – 13 (1 <sup>st</sup> conjugation group) p15 – 17 (irregular bases) p21 – 22 (7 <sup>th</sup> conjugation group)
V. Perniola Pāli Grammar	p70 – 84 (chapter 6 verbs)
Charles Duroiselle A Practical Grammar of the Pāli Language	p83 – 93 (chapter 10 verbs)

## **Class 3**

1. How to use Digital Pāli Reader
2. avuḍḍhika > **gūṇa** > vuḍḍhi
3. Masculine nouns ending in -i
4. The Aorist aka the Past Tense

## Class 2 Revision

1. mayam buddhaṃ pūjayāma
2. kassako goṇe coreti
3. cando udeti (u + √i > e + ti)
4. narā uḍaḅe kīlanti
5. tvaṃ dānasālaṃ gacchāhi
6. bhikkhu dhammaṃ deseti
7. vāṇijā desanaṃ suṇanti

## **How to use DPR**

1. How do I install?
2. How do I navigate to a sutta?
3. How do I find a specific sutta?
4. How do I search for a specific phrase in the Tipiṭaka?  
“pathaviṣamaṃ”
5. How do I read the English translation?
6. What are the different dictionaries?
7. What is DPR analysis?
8. How do I break apart a compound?
9. How do I search for a word in the dictionaries?
10. What are some of the other functions?

11. What are the buttons on the side?

## Different systems of root groups

	<b>Kaccāyana (5<sup>th</sup> CE)</b>	<b>Saddanīti (1154 CE)</b>
1	√bhū + a	√bhū + a
2	√rudh + ṃa	√rudh + ṃa
3	√div + ya	√div + ya
4	√su + ṇā	√su + ṇā
5	√kī + nā	√kī + nā
6	√tan + o	√gah + ṇhā
7	√cur + e √cur + aya	√tan + o
8	---	√cur + e √cur + aya

## **avudḍhika / guṇa / vuḍḍhi**

(weak / strengthened / lengthened)

(weak / medium / strong)

There are some very common changes in vowel sounds that are worth remembering.

**a > ā**

√mar (to kill) + e > māre

māre + ti > māreti

**i > e**

√**i** 1 a (to come) > i + a > **e**

e + ti > eti (he comes)

√**is** 1 a (to search) > is + a > **esa**

esa + ti > esati (he searches)

**ī** > e

√**nī** 1 a (to lead) > nī + a > **ne**

ne + ti > neti (he leads)

**ī** > ay

√**bhī** 1 a (to fear) > bhī + a > bh**aya**

bhaya + ti > bhayati (he fears)

u > o

√**cur** 7 e (to steal) > cur + e > **core**

core + ti > coreti (he steals)

√**ruh** 1 a (to ascend) > ruh + a > **roha**

roha + ti > rohati

ū > av > āv

√**bhū** 1 a (to be) > bhū + a > **bhava**

bhava + ti > bhavati (it is)

here's another word in all three grades

weak

√**su** (to hear)

strong

**s**ota (ear)

**sav**ana (hearing)

long

**sā**vaka (hearer)

**ṛ** > ar > āṛ

√**sṛ** (Sanskrit root) > √**sar** 1 a (to go) > sara (base)

sara + ti > sarati (he moves along, flows)

saṃ + √sar + \*a > saṃsāra

√kṛ (Sanskrit root) > √kar 6 o (to do) > karo  
karo + ti > karoti > (he does, makes)

These changes are very common in all areas of Pāli grammar and **worth learning off by heart.**

avuddhika (zero)	guṇa (strengthened)	vuddhi (lengthened)
	<b>a</b>	<b>ā</b>
<b>i / ī</b>	<b>e / ay</b>	<b>āy</b>
<b>u / ū</b>	<b>o / av</b>	<b>āv</b>
<b>(ṛ)</b>	<b>ar</b>	<b>ār</b>

## Root Group 2 - rudhādigaṇa

= rudh + ādi + gaṇa

= √rudh + etc + group

This group has a few roots, but they are very commonly used.

It has the conjugational sign of **ṃa**

**root + conjugational sign > base**

**prefix(es) + base + verbal ending > verb**

√**bhid** (to break) + **ṃa** > **bhinda**

bhinda + ti > bhindati (he breaks)

√**bhuj** (to eat) + **ṃa** > **bhuñja**

bhunja + ti > bhuñjati (he eats, enjoys)

√**his** (to hurt) + **ṃa** > **hiṃsa**

hiṃsa + ti > hiṃsati (he hurts, harms)

√yuj 2 ma (to join) + **ma** > yuñja

yuñja + ti > yuñjati (he yokes, joins)

## **Root Group 3 - divādigāṇa**

= div + ādi + gaṇa

= √div + etc + group

This common group has the conjunctive sign of **ya** which gets added to the root.

√div (to shine) + ya > dibba

dibba + ti > dibbati (he shines, illuminates)

**How does √div become dibbati?**

## Some Basic Sandhi - The Assimilation of the Letter y

In order to understand how verbs from group 3 get formed, you need to understand how the letter **y** gets assimilated when combined with other consonants. This is called consonant sandhi.

**c + y > cc**

√muc 3 ya (to be free) + **ya** > muc**ca**

mucca + ti > muc**cati** (he is free) (sk muc**yate**)

**j + y > jj**

√raj (to desire) + **ya** + ti > raj**jjati** (he is pleased by)

√saj (to cling) + ya + ti > sajjati (he is attached)

**d + y > jj**

√bhid (to break) + ya + ti > bhijjati (it is broken)

√khād (to eat) + ya + ti > khajjati (it is eaten)

√chid (to cut) + ya + ti > chijjati (it is cut)

√mad (to be careless) + ya + ti > majjati (he is drunk)

ā + √pad (to step) + ya + ti > āpajjati (he experiences)

**dh + y > jjh**

√budh (to know) + ya + ti > bujjhati (he is awake)

√gidh (to be greedy) + ya + ti > gijjhati (he is greedy)

√**idh** (to succeed) + **ya** + ti > **ijjhati** (he succeeds)

√**rudh** (to block) + **ya** + ti > **rujjhati** (he is obstructed)

**n + y > ññ**

√**han** (to kill) + **ya** + ti > **haññati** (he is killed)

√**man** (to think) + **ya** + ti > **maññati** (he thinks)

**p + y > pp**

√**dīp** (to shine) + **ya** + ti > **dippati** (he shine)

√**kup** (to be angry) + **ya** + ti > **kuppati** (he is angry)

√**rup** (to be broken) + **ya** + ti > **ruppati** (he is hurt)

**bh + y > bbh**

√**lubh** (to be greedy) + **ya** + **ti** > **lubbhati** (he is greedy)

**m + y > mm**

√**sam** (to be calm) + **ya** + **ti** > **sammati** (he calms down)

**v + y > bb**

√**siv** (to sew) + **ya** + **ti** > **sibbati** (he sews)

**s + y > ss**

√**dus** (to be corrupt) + **ya** + **ti** > **dussati** (he misbehaves)

√**kilis** (to be dirty) + **ya** + **ti** > **kilissati** (he is dirty)

You will find more examples of the **assimilation of the letter y** when you study the **passive voice**.

## **Root Group 8 - tanādigaṇa**

= tan + ādi + gaṇa

= √tan + etc + group

This small group of roots has the conjunctive sign of **o**.  
There are only two common, but important, roots in this group.

√kar 7 o (to do, make) > kar + o > karo

karo + ti > karoti (he does, makes)

√tan 7 o (to extend) > tan + o > tano

tano + ti > tanoti (he stretches, extends)

## **Masculine Noun ending in -i**

1. Nominative	<b>aggi</b>	<b>aggī aggayo</b>
2. Accusative	<b>aggiṃ</b>	<b>aggī aggayo</b>
3. Instrumental	<b>agginā</b>	<b>aggīhi</b>
4. Dative	<b>aggino aggissa</b>	<b>aggīnaṃ</b>
5. Ablative	<b>agginā aggimhā aggismā</b>	<b>aggīhi</b>
6. Genitive	<b>aggino aggissa</b>	<b>aggīnaṃ</b>
7. Locative	<b>aggimhi aggismiṃ</b>	<b>aggīsu</b>
8. Vocative	<b>aggi</b>	<b>aggī aggayo</b>

e.g. muni, kavi, bhūpati, pati, gahapati, vyādhi, udadhi, vīhi, kapi, dīpi, ravi, giri, maṇi, nidhi, pāṇi, kucchi, muṭṭhi, bodhi

there are about **150** of these nouns in the dictionary

## **The Aorist or Past Tense (ajjatani)**

The Aorist is the most common form of Past Tense in the Tipiṭaka. It is formed directly on the root or on the base.

**formed on the root:**

this occurs mostly with group 1 roots

√har 1 a (to carry)

√har + i > hari (he carried)

√nand 1 a (to be happy)

abhi + √nand + i > abhinandi (he was delighted)

formed on the verbal base:

just like the present tense

√bhuj 2 ṃa (to eat, enjoy) > bhuñja

bhuñja + i > bhuñji (he ate, enjoyed)

√dis 8 aya (to teach) > desaya

desaya + i > desayi (he taught)

what would **another form** of this verb be?

sometimes the aorist takes an augment of “a”

√ṭhā 1 a (to stand)

a + √ṭhā + si > **a**ṭṭhāsi (he stood)

√dā 1 a (to give)

a + √dā + si > **a**dāsi (he gave)

## 1<sup>st</sup> conjugation group & others

	singular		plural	
3rd	<p><b>paci</b></p> <p><b>apaci</b></p>	he cooked	<p><b>pacim̄su</b></p> <p><b>apacim̄su</b></p> <p><b>pacum̄</b></p> <p><b>apacum̄</b></p>	they cooked
2nd	<p><b>paco</b></p> <p><b>apaco</b></p>	you cooked	<p><b>pacittha</b></p> <p><b>apacittha</b></p>	you all cooked
1st	<p><b>pacim̄</b></p> <p><b>apacim̄</b></p>	I cooked	<p><b>pacimhā</b></p> <p><b>apacimhā</b></p>	we cooked

## 8<sup>th</sup> conjugation group

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	desesi	he taught	desesum̐	they taught
2nd	desesi	you taught	desittha	you all taught
1st	desesim̐	I taught	desimha desimhā	we taught

similarly kathesi, āmantesi, coresi, paridevesi etc.

## Roots ending in vowels

Some roots ending in long vowels also get the “s” aorist ending. Note the plural endings.

	singular		plural	
3rd	at̥ṭhā <b>si</b>	he stood	at̥ṭh <b>am</b> su	they stood
2nd	at̥ṭhā <b>si</b>	you stood	at̥ṭh <b>at</b> tha	you all stood
1st	at̥ṭhā <b>siṃ</b>	I stood	at̥ṭh <b>am</b> ha, at̥ṭh <b>am</b> hā	we stood

## 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 asmi	I am	amha amhā asma	we are

na + eso + ahaṃ + **asmi** > nesohamasmi

“I am not this” or “this is not me”

## Aorist

	singular		plural	
3rd	āsi	he was	āsiṃsu āsuṃ	they were
2nd	āsi	you were	āsittha	you all were
1st	āsiṃ	I was	āsimha āsimhā	we were

root: √as

base: as

constr: **a + as + i > āsi**

## 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

### Aorist

	singular		plural	
3rd	ahosi	he was	ahesum̐	they were
2nd	ahosi	you were	ahuvattha	you all were
1st	ahosim̐	I was	ahumhā	we were

## Examples from the Tipiṭaka

### AN 5.57 **byādhi** dhammo **amhi**

byādhi	m.n.s	sickness	
dhammo	m.n.s	nature	
amhi	pr.1.s	I am	
I am of the nature to get sick			

MN 98

kassako kammunā hoti, sippiko hoti kammunā,  
vāṇijo kammunā hoti, pessako hoti kammunā.

kassako	m.n.s	farmer	
kammunā	nt.i.s	by action	
hoti	pr.3.s	He is	
sippiko	m.n.s	craftsman	
hoti	pr.3.s	He is	
kammunā	nt.i.s	by action	
vāṇijo	m.n.s	merchant	
kammunā	nt.i.s	by action	

hoti	pr.3.s	He is	
pessako	m.n.s	messenger	
hoti	pr.3.s	He is	
kammunā	nt.i.s	by action	
By one's actions, one is a farmer, a craftsman, a trader, a messenger			

## MN 39 samaṇā amhā'ti paṭijānātha

samaṇā	m.n.pl	renunciants	
amhā	pr.1.pl	We are	
'ti	ind	“”	
paṭijānātha	pr.2.pl	You all claim, agree	
You all claim, “We are ascetics”			

DN 22.5 ime **sālī** ime **vīhī** ime **muggā** ime **māsā** ime **tilā** ime **taṇḍulā'ti**

ime	pn m.n.pl	these	
sālī	m.n.pl	nice rices	
ime	pn m.n.pl	these	
vīhī	m.n.pl	paddy	
ime	pn m.n.pl	these	
muggā	m.n.pl	Mung beans	
ime	pn m.n.pl	these	
māsā	m.n.pl	Speckled beans	
ime	pn m.n.pl	these	

tilā	m.n.pl	sesame	
ime	pn m.n.pl	these	
taṇḍulā'ti	m.n.pl	Husked rice""	
(honti)	pr.3.pl	(these are)	
These are ...			

## UD 5.5 atha kho bhagavā bhikkhū **āmantesi**

atha kho	ind	and then	
bhagavā	m.n.s	Fortunate One	
bhikkhū	m.ac.pl	monks	
āmantesi	aor.3.s	He spoke to	
And then the Blessed One addressed the monks.			

SN 21.9 (simplified) atha kho āyasmā tisso **upasaṅkami**,  
ekamantaṃ **nisīdi**.

atha kho	ind	And then	
āyasmā	m.n.s	venerable	
tisso	m.n.s	Tisso	
upasaṅkami,	aor.3.s	He approached	
ekamantaṃ	adv	On one side	
nisīdi.	aor.3.s	He sat	
And then Venerable Tissa approached and sat down to one side.			

MN 39 (simplified) tatra evaṃ **aṭṭhāsiṃ** evaṃ **nisīdiṃ**  
 evaṃ **abhāsiṃ** evaṃ tuṅhī **ahosiṃ**

tatra	adv	there	
evaṃ	adv	like this	
aṭṭhāsiṃ	aor.1.s	I stood	
evaṃ	adv	like this	
nisīdiṃ	aor.1.s	I sat	
evaṃ	adv	like this	
abhāsiṃ	aor.1.s	I spoke	
evaṃ	adv	like this	
tuṅhī	ind	silent	

ahosiṃ	aor.1.s	I was	
There I stood, I sat, I spoke and I remained silent.			

SN 35.121 āyasmā rāhulo bhagavato bhāsitam **abhinandi**

āyasmā			
rāhulo			
bhagavato			
bhāsitam			
abhinandi			

MN 39 (simplified) ahaṃ sakamhā gāmā amuṃ gāmaṃ  
**agacchiṃ**

ahaṃ			
sakamhā			
gāmā			
amuṃ			
gāmaṃ			
agacchiṃ			

## **Kuṭi work**

1. Exercises 5 & 6
2. Add new vocabulary to your Anki
3. Try out Digital Pāli Reader

## Extra Reading

A.K. Warder Introduction to Pāli	p23 – 26 (aorist) p121 – 122 (masculine nouns ending in i)
V. Perniola Pāli Grammar	p32 – 34 (masculine nouns ending in i) p73 – 74 (vowel gradation) p91 – 98 (aorist)
Charles Duroiselle A Practical Grammar of the Pāli Language	p19 – 20 (assimilation of y) p30 – 31 (masculine nouns ending in i) p93 – 97 (aorist)

## **Class 4**

1. Personal pronouns
2. Future tense
3. Masculine Nouns ending in -ī
4. Intransitive, Transitive and di-transitive verbs
5. Negatives - na, no, neva & mā
6. With and together with
7. Some important lists to have at hand
8. Revision test in two weeks time

## **Class 3 Revision**

1. gahapatino muṭṭhimhi maṇayo ahesuṃ
2. muni aggiṃ jālesi.
3. vyādhayo loke manusse pīenti
4. tumhe udadhimhi kīlittha
5. munayo girimhi vasīṃsu

## **Personal Pronouns**

The various declensions of ahaṃ “I” and tvaṃ “you” are extensively used in the Tipiṭaka.

<b>1<sup>st</sup> person ahaṃ</b>		
	<b>singular “I”</b>	<b>plural “We”</b>
1. Nominative	ahaṃ	mayam amhe
2. Accusative	maṃ mamaṃ	amhe amhākaṃ <b>no</b>
3. Instrumental	mayā <b>me</b>	amhehi <b>no</b>
4. Dative	mama mayhaṃ mamaṃ <b>me</b>	amhaṃ amhākaṃ <b>no</b>
5. Ablative	mayā	amhehi
6. Genitive	mama mayhaṃ mamaṃ <b>me</b>	amhaṃ amhākaṃ <b>no</b>
7. Locative	mayi	amhesu
8. Vocative	-	-

<b>ahaṃ</b>	<b>I</b>	<b>1691</b>
<b>maṃ</b>	<b>me</b>	<b>1743</b>
mayā	by me, from me	681
<b>me</b>	<b>with me, for me, my</b>	<b>4743</b>
mayhaṃ	for me, my	407
mama	for me, my	645
mayi	in me, on me	64
mayāṃ	we	656
amhākaṃ	us, for us, our	179
<b>no</b>	<b>us, by us, for us, our</b>	<b>1938</b>

## 2<sup>nd</sup> person tvam

	singular “you”	plural “you all”
1. Nominative	tvam tuvam	tumhe
2. Accusative	taṃ tuvam tavaṃ	tumhe tumhākaṃ <b>vo</b>
3. Instrumental	tayā <b>te</b>	tumhehi <b>vo</b>
4. Dative	tava tuyhaṃ <b>te</b>	tumhaṃ tumhākaṃ <b>vo</b>
5. Ablative	tayā	tumhehi
6. Genitive	tava tuyhaṃ <b>te</b>	tumhaṃ tumhākaṃ <b>vo</b>
7. Locative	tayi	tumhesu

tvam̐	you	912
<b>taṃ</b>	<b>you, that</b>	<b>11688</b>
tuvam̐	you	250
tayā	by you, from you	236
<b>te</b>	<b>by you, for you, your, they, those</b>	<b>5551</b>
tava	for you, your	302
tumhe	you all	379
tumhākaṃ	you all, for you all, yours	86
vo	you all, by you, for you, yours	371

Exercise 7 will give you a good workout with these pronouns.

## **Future Tense**

The future tense in Pāli has the same meaning as the English  
- an action that will be done in the future.

**te marissanti**

they will die

“bhavissati” often expresses the idea of “should be”

parisuddho no kāyasamācāro **bhavissati**.

Our bodily behaviour **should be** purified.

It can be used to express a mild form of imperative.

na uccāsoṇḍaṃ paggahetvā kulāni **upasaṅkamissāmi**’ti

**I should** not approach families intoxicated with pride.

The future tense can also express a condition, a possibility, or a statement of eternal truth. Keep these other meanings in mind when you are translating.

Future verbs can be easily formed by inserting -issa between the base and the present tense verbal ending (these are all examples from the Tipiṭaka).

e.g. √dis 1 a (to see) > passa

passa + issa + ti > passissati (he will see)

√bhū 1 a (to be) > bhava

bhava + issa + nti > bhavissanti (they will be)

√har 1 a (to carry) > hara

vi + hara + issa + si > viharissasi (you will live)

√bhuj 2 ṃa (to eat, enjoy) > bhuñja

bhuñja + issa + tha > bhuñjissatha (you all will eat)

√kar 7 o (to do, make) > karo

karo + issa + āmi > karissāmi (I will do)

√har 1 a (to carry) > hara

ā + hara + issa + āma > āharissāma (we will eat)

future tense with “issa”

	singular		plural	
3rd	<b>pacissati</b>	he will cook	<b>pacissanti</b>	they will cook
2nd	<b>pacissasi</b>	you will cook	<b>pacissatha</b>	you all will cook
1st	<b>pacissāmi</b>	I will cook	<b>pacissāma</b>	we will cook

verbs with bases ending in **-e** from **group 8** and **causative verbs** etc, just add “ssa” between the base and the verbal ending.

√kath 8 e (to narrate) > kathe

kathe + **ssa** + ti > kath**essati** (he will tell about)

√dis 8 e (to point out) > dese

dese + **ssa** + āma > des**essāma** (we will preach)

future tense with “essa”

	singular		plural	
3rd	lokessati	he will look	lokessanti	they will look
2nd	lokessasi	you will look	lokessatha	you will look
1st	lokessāmi	I will look	lokessāma	we will look

## Masculine nouns ending in -ī

A large group of nouns are formed by adding the ī ending.

This is identical to the **-in** ending in Sanskrit. In the PTS dictionary, you will find all these nouns listed with an -in ending, but declined exactly the same.

Many of these nouns can also be used as adjectives.

hattha	hand	hatthī	has a hand	elephant
bhoga	coil	bhogī	has coils	snake
sukha	ease	sukhī	has ease	happy person
chattha	umbrella	chatthī	has umbrella	umbrella carrier
gaṇa	following	gaṇī	has following	leader

bala	power	balī	has power	powerful person
sikha	crest	sikhī	has crest	peacock
manta	mantra	mantī	has mantras	minister
sasa	rabbit	sasī	has a rabbit	moon
dāṭha	big teeth, fangs	dāṭhī	has big teeth	tusker, elephant
kutṭha	leprosy	kutṭhī	has leprosy	leper
āvatta	turn	anāvattī	has no return	non-returner
dassa	sight	dassī	has sight	one who sees
gavesa	search	gavesī	has searching	seeker
khema	safety	khemī	has safety	safe person
labha	gain	labhī	has gain	one who gets
nanda	pleasure	nandī	has pleasure	one who enjoys
pakkha	wings	pakkhī	has wings	bird

pāṇa	breath	pāṇī	has breath	living being
phala	fruit	phalī	has fruit	fruit tree
saññā	perception	saññī	has perception	sentient being

1. nom	pakkhī	pakkhī pakkhino
2. acc	pakkhinam pakkhim	pakkhī pakkhino
3. instr	pakkhinā	pakkhīhi
4. dat	pakkhino pakkhissa	pakkhinam
5. abl	pakkhinā pakkhimhā pakkhismā	pakkhīhi
6. gen	pakkhino pakkhissa	pakkhinam
7. loc	pakkhini pakkhimhi pakkhismim	pakkhisu
8. voc	pakkhī	pakkhī pakkhino

## **Intransitive, Transitive and di-transitive verbs**

### **Transitive Verbs (sakammaka “with object”)**

Most verbs of this sort take an object in the accusative case.

bhikkhu paṭhaviṃ na khaṇati

A monk does not dig the earth.

te suriyam passimsu

They saw the sun.

pupphā tathāgatassa sarīram okiranti

Flowers scatter down onto the body of the Tathagata.

## **Intransitive Verbs (akammaka “no object”)**

These verbs **do not** take an object in the accusative case.

Sometimes they take what appears to be an object in another case.

**so naro** hoti

He is a man.

**bhagavā** migadāye **pā**turahosi

The Blessed One appeared in the deer park.

**asurā** mahāsamudde **ab**hiramanti.

The Asuras love the great ocean.

pakkhī sakuṇoḥ deti.

A winged bird flies

so rukkha-mūlasmim̐ jhāyati.

He meditates at the foot of a tree.

## **di-transitive verbs (dvikammaka “two objects”)**

These verbs take **two objects** in the **accusative case**. They are quite rare. √yāc (to beg) √pucch (to ask) √pis (to send) are the most common ones.

kuṭṭhī naram̐ odanam̐ yācati

The leper begged the man for food.

so bhikkhu bhagavantam̐ uttarim̐ pañham̐ pucchi

That monk asked the Buddha a further question.

The verbs that are intransitive, transitive and di-transitive in English are not the same in Pāli, so look out for them on a case by case basis.

## How to say No!

### Negative particle “na”

The easiest way to make a verb into its negative is to add the particle “**na**” before it.

ahaṃ jānāmi	I know
ahaṃ na jānāmi	I don't know
so naro atthi	he is a man
so naro natthi	he is not a man
na + atthi > natthi	

## **Negative particle “no”**

The particle “no” expresses the meaning “not” (although it also has many other meanings, so be careful!)

ime dhammā sarāgāya saṃvattanti, **no** virāgāya. AN 8.53

These matters lead to passion **not** to dispassion.

**Negative particles “neva ... na” = na eva ... na**

This is used in the same way as **neither, nor** in English.

**neva** tasmim̐ samaye dukkham̐ vedanam̐ vedeti, **na**  
adukkhamasukham̐ vedanam̐ vedeti (MN 74)

At that time he feels **neither** an unpleasant sensation **nor** a neutral sensation.

āyasmā ratṭhapālo **neva** dānaṃ alattha **na** paccakkhānaṃ,  
aññadatthu akkosam'eva alattha! (MN 82)

Venerable Ratthapala **neither** received alms food **nor**  
rejection, on the contrary, he only received verbal abuse!

## **Prohibitive Particle “mā”**

To express prohibition “don’t do!” the particle **mā + aorist** is used. Even though the past tense is used, the meaning is present or even future.

**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!

**mā + imperative** can be used to express prohibition especially in the 2nd person.

## **With & together with “saddhiṃ” and “saha”**

The instrumental case alone in Pāli can express the meaning of with or together with.

ahaṃ mittena nagaraṃ agacchiṃ

I went to town with my friend.

The word **saddhiṃ + instrumental case** can also be used to give the same meaning.

ahaṃ mittena **saddhiṃ** nagaraṃ agacchiṃ

I went to town together with my friend.

another preposition which is similarly used is “**saha**” which also has the meaning **with, together with or accompanied by**. It is much more common in the khuddakanikāya and in later Pāli literature.

MN 82

aṭṭhi ta**ena** onaddhaṃ,  
**saha** vatthe**hi** sobhati.

bone wrapped **with skin and cloths** – it looks beautiful!

(that’s the only occurrence of the word vatthe**hi** in the Tipiṭaka, normally it’s vatthe**hi**)

## Examples from the Tipiṭaka

AN 3.21 upasaṅkavitvā āyasmatā sāriputtena **saddhiṃ**  
sammodiṃsu

upasaṅkavitvā	v	abs	Having approached
āyasmatā	n	m.i.s	with venerable
sāriputtena	n	m.i.s	with Sariputta
saddhiṃ	ind	-	with (+instr)
sammodiṃsu	v	aor.3.pl	they exchanged friendly conversation

They approached and had polite conversation with venerable Sariputta.

SN 22.33 viññāṇaṃ **na** tumhākaṃ, **taṃ** pajahatha.

viññāṇaṃ	n	nt.n.s	Consciousness, awareness
na	ind	neg	not
tumhākaṃ,	pn	2.g.pl	Of you all, yours
taṃ	pn	nt.ac.s	That, it (consciousness)
pajahatha	v	imp.2.pl	You all must abandon
Consciousness is not yours, you must abandon it!			

SN 22.33 taṃ **vo** pahīnaṃ hitāya sukhāya bhavissati

taṃ	pn	nt.n.s	that
vo	pn	2.i.pl	by you
pahīnaṃ	pp	nt.n.s	Given up, abandoned
hitāya	n	nt.d.s	For benefit
sukhāya	n	nt.d.s	For happiness
bhavissati	v	fut.3.s	It will be, it shall be

(When) that is given up by you, it will be beneficial and comfortable (for you).

## MN 39 parisuddho **no** ājīvo bhavissati

parisuddho	pp	m.n.s	Cleaned, purified
no	pn	1.g.pl	our
ājīvo	n	m.n.s	Livelihood, lifestyle
bhavissati	v	fut.3.s	It will be, it should be
Our lifestyle should be purified.			

MN 82 (simplified) **ahaṃ** yathākammaṃ gamissāmi

ahaṃ	pn	1.n.s.	I
yathākammaṃ	ind	adv	according to actions
gamissāmi	v	fut.1.s	I will go
I will go according to my actions.			

## UD-a 5.3 **ahaṃ te** aparimitaṃ dhanam dassāmi

ahaṃ	pn	1.n.s	I
te	pn	2.d.s	To you
aparimitaṃ	adj	nt.ac.s	Limitless, measureless
dhanam	n	nt.ac.s	wealth
dassāmi	v	fut.1.s	I will give
I will give unlimited wealth to you.			

AN 10.176 (simplified) kālavādī bhūtavādī atthavādī  
dhammavādī vinayavādī vācaṃ bhāsītā hoti

kālavādī	n	m.n.s	Who speaks at the right time
bhūtavādī	n	m.n.s	Who speaks the truth
atthavādī	n	m.n.s	Who speaks what is meaningful
dhammavādī	n	m.n.s	Who speaks according to the teaching
vinayavādī	n	m.n.s	Who speaks according to the discipline
vācaṃ	n	f.ac.s	Words, speech
bhāsītā	n	m.n.s	speaker
hoti	v	pr.3.s	He is

He is a speaker of words which are timely, truthful, meaningful, according to the teaching and training.

MN 2.4 **neva** davāya, **na** madāya, **na** maṇḍanāya, **na** vibhūsanāya

neva	ind	neg	Neither, not
davāya	n	m.d.s	For fun, for play
na	ind	neg	nor
madāya	n	m.d.s	For intoxication
na	ind	neg	nor
maṇḍanāya	n	nt.d.s	For adornment, for beauty
na	ind	neg	nor
vibhūsanāya	n	nt.d.s	For decoration, for bulk
Neither for fun, nor for intoxication, nor for beauty, nor for strength.			

DN 16.32 alaṃ ānanda **mā** soci **mā** paridevi

alaṃ	ind	-	Stop! Enough!
ānanda	n	m.v.s	Happy, Joyful
mā	ind	neg	don't!
soci	v	aor.3.s	cried
mā	ind	neg	don't!
paridevi	v	aor.3.s	Lamented, wailed
Stop Ananda, don't cry, don't lament.			

## **Some important lists to have at hand**

1. Declension of **nouns**
2. Declension of **pronouns**
3. Conjugations of **verbs**, especially the differences between group 1 and group 8 verbs
4. **Irregular verb** conjugations √as √hū √bhū etc

## Some Common Roots

Each week we will go through a few roots and their various grammatical forms. This list starts from the most common roots and goes towards the least common.

<b>1. √kar ७ o (do, make) (sk √kr)</b>		
base	<b>karo, kubba</b>	
pr	<b>karoti, kubbati</b>	does, makes
aor	<b>akari, akāsi</b>	did, made
fut	<b>karissati</b>	will do, will make
caus	<b>kāreti, kārāpeti</b>	causes to do, cause to make
pass	<b>kariyati</b>	is done, is made

prp	<b>karonta, kubbanta</b>	doing, making
pprp	<b>kariyamāna</b>	being done, being made
pp	<b>kata</b>	done, made
ptp	<b>karaṇīya</b>	could be done
abs	<b>katvā, karitvā</b>	having done
ger	<b>(-kacca)</b>	doing, making
inf	<b>kātuṃ, kattuṃ, karituṃ</b>	to do, to make

<b>2. √ṭhā 1.4 (stand, remain) (sk √sthā)</b>		
base	<b>ṭhā + ṭhā &gt; tiṭṭha</b>	

pr	<b>tiṭṭhati</b>	stands, stays, remains
aor	<b>aṭṭhāsi</b>	stood, stayed, remained
fut	<b>ṭhassati</b>	will stand, stay, remain
caus	<b>ṭhāpeti</b>	causes to stand
pass	<b>(-ṭṭhiyati)</b>	
prp	<b>tiṭṭhamāna, tiṭṭhanta</b>	standing
pprp	<b>ṭhiyamāna</b>	being stood
pp	<b>ṭhita</b>	stood, stayed, remained
ptp	<b>(-ṭṭhātabba)</b>	
abs	<b>ṭhatvā</b>	having stood
ger	<b>ṭhāya</b>	standing

inf	<b>ṭhātum</b>	to stand
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<b>3. √ñā 5 nā (know, understand) (sk √jñā)</b>		
base	<b>ñā + nā &gt; jānā</b>	
pr	<b>jānāti</b>	knows, understands
aor	<b>aññāsi</b>	knew, understood
fut	<b>jānissati</b>	will know, will understand
caus	<b>jānāpeti</b>	causes to know
pass	<b>ñāyati</b>	is known, is understood
prp	<b>jānamāna, jānanta</b>	knowing
pprp	<b>jāniyamāna</b>	being known

pp	<b>ñāta</b>	known
ptp	<b>(-ññātabba, -ññeyya)</b>	could be known
abs	<b>ñatvā, jānitvā</b>	having known
ger	<b>jaññā, (-ññāya)</b>	knowing
inf	<b>jānitum, ñatum</b>	to know

<b>4. √gam 1.1 a (to go) (sk √gam)</b>		
base	<b>gaccha</b>	
pr	<b>gacchati</b>	goes
aor	<b>agacchi, agamāsi</b>	went
fut	<b>gamissati</b>	will go

caus	<b>gameti</b>	causes to go
pass	-	
prp	<b>gacchamāna, gacchanta</b>	going
pprp	-	
pp	<b>gata</b>	gone
ptp	<b>gantabba</b>	should be gone
abs	<b>gantvā</b>	having gone
ger	<b>gamma</b>	going
inf	<b>gantum</b>	to go

**5. √dis 1.1 a (to see) (sk √drś)**

base	<b>dassa, dakkha, passa</b>	
pr	<b>dakkhati, passati</b>	sees
aor	<b>dakkhi, passi</b>	saw
fut	<b>dakkhissati, passissati</b>	will see
caus	<b>dasseti</b>	causes to see
pass	<b>dissati</b>	is seen
prp	<b>passamāna, passanta</b>	seeing
pprp	<b>dissamāna, dissanta</b>	being seen
pp	<b>diṭṭha</b>	seen
ptp	<b>daṭṭhabba, passitabba</b>	could be seen
abs	<b>disvā, passitvā</b>	having seen

ger	<b>passiya</b>	seeing
inf	<b>daṭthuṃ, passituṃ</b>	to see

## **Kuṭi work**

1. Exercises **7 & 8**
2. Add new vocabulary to your Anki
3. Make lists of important declensions and conjugations
4. Revision test in two weeks time.

## **Revision test**

The test will cover

1. All the vocabulary, grammar and exercises in New Pāli Course up to page 29 (exercise 10 is the last one)
2. Grammar contained in the class notes.

The test will take the form of the examples from the Tipiṭaka that have been covered in class. All the vocabulary and grammar that not covered will be filled in.

Pāli		Grammar	English	Root
kassako				
kammunā	noun	nt.i.s		
hoti				√
sippiko			craftsman	
hoti				√
kammunā	noun	nt.i.s		
vāṇijo				
kammunā	noun	nt.i.s		
hoti				√
pessako			messenger	

hoti				√
kammunā		nt.i.s		
translation				

## Extra Reading

A.K. Warder Introduction to Pāli	p54-55 (future tense)
V. Perniola Pāli Grammar	p87-90 (future tense)
Charles Duroiselle A Practical Grammar of the Pāli Language	p162 - 613 (future tense)

## **Class 5**

1. Masculine nouns ending in -u & -tu / -tar
2. Substantives ending in -mantu & -vantu
3. And / Or
4. Adverbs of time
5. MP3's for pronunciation

## **Class 4 Revision**

1. mayam̐ amhākam̐ mittehi saddhim̐ nagaram̐ na gamissāma
2. tvam̐ mā tava assam̐ pahari
3. viññāṇam̐ na tumhākam̐, tam̐ pajahatha
4. isayo mayham̐ gehe na vasissanti
5. aham̐ setṭhino hatthim̐ na passissāmi
6. amhākam̐ mantino balino abhaviṃsu

## **Masculine nouns ending in -u**

## Masculine nouns ending in -u like bhikkhu

1. nom	<b>bhikkhu</b>	<b>bhikkhū bhikkhavo</b>
2. acc	<b>bhikkhum̐</b>	<b>bhikkhū bhikkhavo</b>
3. instr	<b>bhikkhunā</b>	<b>bhikkhūhi</b>
4. dat	<b>bhikkhuno bhikkhussa</b>	<b>bhikkhūnaṃ</b>
5. abl	<b>bhikkhunā bhikkhumhā</b> <b>bhikkhusmā</b>	<b>bhikkhūhi</b>
6. gen	<b>bhikkhuno bhikkhussa</b>	<b>bhikkhūnaṃ</b>
7. loc	<b>bhikkhumhi</b> <b>bhikkhusmiṃ</b>	<b>bhikkhūsu</b>
8. voc	<b>bhikkhu</b>	<b>bhikkhū bhikkhavo</b> <b>bhikkhave</b>

garu, bandhu, bāhu, veḷu, sattu, ketu etc similarly declined.

## **Masculine nouns ending in -u (-tu / -tar) (1)**

These nouns include all the family relations, like bhātu (brother), pitu (father) and ñātu (relative) etc.

In some grammars and dictionaries you can find these nouns listed as bhātar. This makes sense if you understand the Sanskrit forms ending in tṛ.

<b>Pāli</b>	<b>Sanskrit</b>
bhātu (CPD)	bhrātr̥
bhātar (PTS)	
pitu (CPD)	pitṛ

pitar (PTS)

1.nom	<b>bhātā</b>	<b>bhātaro</b>
2.acc	<b>bhātaram</b>	<b>bhātare bhātaro</b>
3.inst	<b>bhātarā bhātunā</b>	<b>bhātarehi bhātūhi</b>
4.dat	<b>bhātu bhātuno</b> <b>bhātussa</b>	<b>bhātarānam bhātānam</b> <b>bhātūnam</b>
5.abl	<b>bhātarā</b>	<b>bhātarehi bhātūhi</b>
6.gen	<b>bhātu bhātuno</b> <b>bhātussa</b>	<b>bhātarānam bhātānam</b> <b>bhātūnam</b>
7.loc	<b>bhātari</b>	<b>bhātaresu bhātusu</b>
8.voc	<b>bhāta bhātā</b>	<b>bhātaro</b>

## Masculine nouns ending in -tu / -tar (2)

These can be also be found in some dictionaries with -tu or -tar ending eg. satthu or satthar.

Again, the Sanskrit equivalent is -ṭr.

They are collectively known as **agent nouns** because they describe a person who does the action of the verbal root

√sās	to teach	√sās > sass + tu > satthu	teacher
√nī	to lead	√nī > ne + tu > netu	leader
√ji	to conquer	√ji > je + tu > jetu	conqueror
√han	to kill	√han + tu > hantu	killer
√dā	to give	√dā + tu > dātu	giver

√bhās	to speak	√bhās + itu > bhāsitu	speaker
√bhid	to break	√bhid > bhed + tu > bhettu	breaker
√gam	to go	√gam + tu > gantu	traveller
√jan	to be born	√jan + tu > jantu	being
√kar	to do, make	√kar + tu > kattu	doer, maker
√vac	to speak	√vac + tu > vattu	proclaimer
√dhā	to support	saṃ + √dhā + tu > sandhātu	peace maker
√su	to hear	√su > so + tu > sotu	hearer
√vac	to speak	√vac + tu > vattu	speaker
√ñā	to know	vi + √ñā + tu > viññātu	knower
√yaj	to sacrifice	√yaj > yāje (cb) + tu > yājetu	sacrificer
√var	to obstruct	ni + √var > vāre (cb) + tu	obstructor,

	> nivāretu	bouncer
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1.nom	satthā	satthāro
2.acc	satthāram	satthāre satthāro
3.inst	satthārā satthunā	satthārehi
4.dat	satthu satthuno satthussa	satthārānam satthānam
5.abl	satthārā	satthārehi
6.gen	satthu satthuno satthussa	satthārānam satthānam
7.loc	satthari	satthāresu
8.voc	sattha satthā	satthāro

Similarly nattu kattu gantu sotu netu vatthu jetu vinetu  
viññātu dātu hantu etc.

## Comparison table for nouns ending in -u

	u	tu 1	tu2	u	tu1	tu2
	singular			plural		
1.nom	bhikkhu	bhātā	satthā	bhikkhū bhikkhavo	bhātaro	satthāro
2.acc	bhikkhum	bhātaram	satthāram	bhikkhū bhikkhavo	bhātare bhātaro	satthāre satthāro
3.inst	bhikkhunā	bhātarā bhātunā	satthārā satthunā	bhikkhūhi	bhātarehi bhātūhi	satthārehi
4.dat	bhikkhuno bhikkhussa	bhātu bhātuno bhātussa	satthu satthuno satthussa	bhikkhūnaṃ	bhātarānaṃ bhātānaṃ bhātūnaṃ	satthārānaṃ satthānaṃ
5.abl	bhikkhunā bhikkhumhā bhikkhusmā	bhātarā	satthārā	bhikkhūhi	bhātarehi bhātūhi	satthārehi
6.gen	bhikkhuno bhikkhussa	bhātu bhātuno bhātussa	satthu satthuno satthussa	bhikkhūnaṃ	bhātarānaṃ bhātānaṃ bhātūnaṃ	satthārānaṃ satthānaṃ
7.loc	bhikkhumhi bhikkhusmiṃ	bhātari	satthari	bhikkhūsu	bhātaresu bhātusu	satthāresu
8.voc	bhikkhu	bhāta bhātā	sattha satthā	bhikkhū bhikkhavo	bhātaro	satthāro

				<b>bhikkhave</b>		
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## **Masculine nouns ending in -ū**

This is a small class of nouns, mostly formed from the suffix ññū (knower) and gū (goer)

e.g. mattaññū (knower of the limit)

antagū (one who has gone to the end)

1.nom	vidū	vidū viduno vidūno
2.acc	vidum̄	vidū viduno vidūno
3.inst	vidunā	vidūhi
4.dat	viduno	vidūnaṃ
5.abl	vidunā	vidūhi
6.gen	viduno vidussa	vidūnaṃ vidunnaṃ
7.loc	vidumhi vidusmiṃ	vidūsu
8.voc	vidū	vidū viduno

## Substantives (guṇanāma)

Substantives are formed like nouns ending in -ī, by taking a noun adding a suffix to the end.

guṇa	quality	guṇav <b>antu</b>	has quality	virtuous person
bhaga	fortune, luck	bhagav <b>antu</b>	has good fortune	blessed
bala	power	balav <b>antu</b>	has power	powerful person
sati	memory	satim <b>antu</b>	has memory	mindful person
sīla	morality	sīlav <b>antu</b>	has morality	moral or ethical person
paññā	wisdom	paññav <b>antu</b>	has wisdom	wise person
hima	snow	himav <b>antu</b>	has snow	Himalayas

Substantives are formed by adding the suffix  
-mantu or -vantu to the noun

Nouns ending in **-a** / **-ā** take **-vantu** suffix

e.g. bhaga**a** + **vantu** > bhagavantu (blessed one)

bala**a** + **vantu** > balavantu (powerful one)

vedanā**ā** + **vantu** > vedanāvantu (one who feels)

Nouns ending in **-i** / **-ī** / **-u** / **-ū** / **-o** take **-mantu**

e.g. sati + mantu > satimantu (mindful one)

iddhi + mantu > iddhimantu (one with psychic power)

buddhi + mantu > buddhimantu (intelligent one)

cakkhu + mantu > cakkhumantu (one with eyesight)

bandhu + mantu > bandhumantu (one with relatives)

When a substantive stands alone it functions as a noun.

SN 1.1 sā devatā **bhagavantam** etadavoca  
That deva said this to the **Fortunate One**.

MN 41 **cakkhumanto** rūpāni dakkhantī'ti.  
**People with eyesight** sees forms.

Substantives can also be used as adjectives. When it stand together with another noun it functions as an adjective.

MN 152 seyyathāpi nāma **balavā puriso** samiñjitaṃ vā  
bāhaṃ pasāreyya

Just like a **strong man** would stretch out his bent arm or ...

AN 2.40 yasmim, bhikkhave, samaye **corā balavanto** honti..  
At which time, monks, the **thieves** are **powerful...**

MN 8 upekkhako **satimā** sukhavihārī'ti

(A person who is) equanimous and **mindful** lives at ease.

## Declension of bhagavantu

1.nom	bhagavā bhagav <b>anto</b>	bhagav <b>anto</b> bhagav <b>antā</b>
2.acc	bhagav <b>antaṃ</b>	bhagav <b>ante</b>
3.inst	bhagav <b>atā</b>	bhagav <b>antehi</b>
4.dat	bhagav <b>ato</b> bhagav <b>antassa</b>	bhagav <b>ataṃ</b> bhagav <b>antānaṃ</b>
5.abl	bhagav <b>atā</b> bhagav <b>antamhā</b> bhagav <b>antasmā</b>	bhagav <b>antehi</b>
6.gen	bhagav <b>ato</b> bhagav <b>antassa</b>	bhagav <b>ataṃ</b> bhagav <b>antānaṃ</b>

7.loc	<b>bhagavati</b> <b>bhagavante</b> <b>bhagavantamhi</b> <b>bhagavantasmiṃ</b>	<b>bhagavantesu</b>
8.voc	<b>bhagavaṃ</b> <b>bhagava</b> <b>bhagavā</b>	<b>bhagavanto</b> <b>bhagavantā</b>

bhagavā 4190

bhagavantam 1606

bhagavatā 1408

bhagavato 1798

## Conjunction “ca”

The most common word for “and” in the Tipiṭaka is “ca”. It is never used at the beginning of a sentence. It gets put *after* the word it is joining.

AN 5.4 therō bhikkhu sabrahmacārīnaṃ piyo **ca** hoti manāpo **ca** garu **ca** bhāvāniyo **ca**.

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

Ca can also be used **once** at the end of a list.

assā gāvo ajā eḷakā **ca**

horses, cattle, sheep **and** goats

## Conjunction “vā” meaning “or”

vā is used just like the English word “or”. More than one has the meaning “either ... or”. It gets placed after each word it connects. It is also never used at the beginning of a sentence.

MN 146 taṃ kiṃ maññasi, rāhula, cakkhu niccaṃ **vā** aniccaṃ **vā**'ti

What do you think Rahula, is the eye permanent **or** impermanent?

MN 10 bhikkhu araññagato **vā** rukkhamūlagato **vā** suññāgāragato **vā** nisīdati.

A monk who has gone to the forest **or** the foot of a tree **or** an empty building sits down.

## Adverbs of time

Adverbs are part of the group of indeclinable words in Pāli. They describe **when** an action is done.

Adverbs of time often come **first** in the sentence.

kadā	when
tadā	then
sadā	always
idāni	now
ajja	today
suve	tomorrow
parasuve	the day after tomorrow
yadā	when, whenever
ekadā	one day

pacchā	afterwards
purā	formerly, earlier
sāyaṃ	late, in the evening
atisāyaṃ	late at night, too late
pāto	in the morning
atippago	too early
aciraṃ	recently, soon
ajjatagge	from today onwards
āyatiṃ	in future

## **MP3's for pronunciation**

Ven. Narada has kindly recorded more than 1000 basic words to assist you with your Pāli pronunciation. The list of words includes the entire dictionary at the back of The New Pāli Course Book 2.

For those that use Anki, please add a new field called “sound” to your fields and add that field to the front of the card. You can just drag and drop the mp3's into there.

For those that don't use Anki, you should find a way to start using it, it will be the difference between having a vocabulary of 5000 words in a year's time, or having to look up the word in the dictionary every time you see it.

## Examples from the Tipiṭaka

DN 2.9 **bhagavā bhikkhū** āmantesi, **bhikkhavo**'ti.

bhagavā	n	m.n.s	Exalted One
bhikkhū	n	m.ac.pl	The monks
āmantesi	v	aor.3.s	He spoke to, addressed
bhikkhavo	n	m.v.pl	monks
'ti	ind	-	Thus ""

The Exalted One spoke to the monks, "O monks!"

MN 2.2 **bhikkhave, assutavā** puthujjano na parimuccati  
jātiyā

bhikkhave	n	m.v.pl	monks
assutavā	adj	m.n.s	unlearned
puthujjano	n	m.n.s	Common person, wordling
na	ind	neg	not
parimuccati	v	pr.3.s	Is freed, is liberated
jātiyā	n	f.ab.s	From birth

Monks, an unlearned common person is not liberated from birth.

## DN 11.6 esa bhagavato sāvaka-saṅgho

esa	pn	m.n.s	this
bhagavato	n	m.g.s	Of the Buddha, Buddha's
sāvaka-saṅgho	n	m.n.s	Community of disciples
āhuneyyo			

DN 16.7 atha kho **āyasmato** ānandassa etadahosi

atha kho	ind	-	then
āyasmato	adj	m.d.s	For venerable
ānandassa	n	m.d.s	For Happy
etadahosi	v	Aor.3.s	This was
This (thought) occurred to Venerable Ananda			

This is a common Pāli idiom.

VIN 1.2.12 “mā maṃ āyasmanto kiñci avacuttha kalyāṇaṃ vā pāpakaṃ vā”

mā	ind		don't
maṃ	pn	1.ac.s	me
āyasmanto	n	m.n.pl	Venerables
kiñci	pn	nt.ac.s	something
avacuttha	v	Aor.2.pl	You all spoke = speak
kalyāṇaṃ	adj	nt.ac.s	good
vā	ind	-	Either, or
pāpakaṃ	adj	nt.ac.s	bad
vā	ind	-	or

Venerables, don't say anything to me, good or bad!

MN 152 (simplified) satthārā karaṇīyaṃ sāvakānaṃ, kataṃ  
**vo** taṃ **mayā**.

satthārā	n	m.i.s	By a teacher
karaṇīyaṃ	ptp	nt.n.s	What should be done
sāvakānaṃ	n	m.d.pl	For (his) disciples
kataṃ	pp	nt.n.s	Done, complete
vo	pn	2.d.pl	For you
taṃ	pn	nt.n.s	that
mayā	pn	1.i.s	By me
What should be done by a teacher for (his) disciples, that has been done by me for you.			

KP 9 ye keci pāṇabhūtā atthi, tasā **vā** thāvarā **vā** anavasesā

ye keci	pn	m.n.pl	Whichever, any
pāṇabhūtā	n	m.n.pl	Breathing being = living beings
atthi	v	pr.3.pl	There are
tasā	adj	m.n.pl	Moving, shaking, tremble
vā	ind	-	or
thāvarā	adj	m.n.pl	Firm, not moving
vā	ind	-	or
anavasesā	adj	m.n.pl	Without remainder, all

Whatever living beings there are, either moving or not moving without exception

DN 16.26 dve kassakā bhātarō hatā, cattāro ca balibaddā

dve	adj	m.n.pl	two
kassakā	n	m.n.pl	farmers
bhātarō	n	m.n.pl	brothers
hatā	pp	m.n.pl	Were killed
cattāro	adj	m.n.pl	four
ca	ind	conj	and
balibaddā	n	m.n.pl	oxen

Two farmers, who are brothers, and four oxen were killed.

SN 1.47 (simplified) ye dadanti upassayaṃ, **tesaṃ divā ca ratto ca, sadā** puññaṃ pavaḍḍhati

ye	pn	m.n.pl	Whoever, any person
dadanti	v	pr.3.pl	They give
upassayaṃ	n	m.ac.s	Home, dwelling
tesaṃ	pn	m.d.pl	For them
divā	ind	adv	By day
ca	ind	conj	and
ratto	ind	adv	By night
ca	ind	conj	and
sadā	ind	adv	always
puññaṃ	n	nt.n.s	merit

pavaḍḍhati	v	pr.3.s	It increases
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Whoever gives a dwelling, merit increases for them all the time, day and night.

AN 8.20 bhagavā tuṅhī ahosi.

bhagavā	n	m.n.s	Fortunate One
tuṅhī	ind	-	silent
ahosi	v	aor.3.s	He was
The Fortunate One was silent.			

## **Kuṭi work**

1. Exercises 9 & 10
2. Add new vocabulary to your Anki
3. Revision test next week.

## **Extra Reading**

A.K. Warder Introduction to Pāli	p209-212 (nouns ending in u / ar)
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## **Class 6**

1. Revision Test
2. Declension of Feminine Nouns
3. Optative or Potential Verbs
4. How to use the Dhātupāṭha
5. More Roots

## Revision Test

Fill in all the empty blocks with the correct part of speech, grammatical information, English translation, and root, where applicable.

e.g. *assutavā puthujjano na parimuccati jātiyā*

<i>assutavā</i>	<i>n</i>	<i>m.n.s</i>	<i>an unlearned person</i>	
<i>puthujjano</i>	<i>n</i>	<i>m.n.s</i>	<i>common person</i>	
<i>na</i>	<i>ind</i>	<i>neg</i>	<i>not</i>	
<i>parimuccati</i>	<i>v</i>	<i>pr.3.s</i>	<i>he becomes free</i>	<i>√muc 3 ya (to be free)</i>
<i>jātiyā</i>	<i>n</i>	<i>f.ab.s</i>	<i>from birth</i>	

*Monks, an uneducated common person can not get free from birth.*

## **Feminine Nouns ending in -ā**

1.nom	vanitā	vanitā vanitāyo
2.acc	vanitaṃ	vanitā vanitāyo
3.inst	vanitāya	vanitāhi
4.dat	vanitāya	vanitānaṃ
5.abl	vanitāya	vanitāhi
6.gen	vanitāya	vanitānaṃ
7.loc	vanitāya vanitāyaṃ	vanitāsu
8.voc	vanite	vanitā vanitāyo



## Optative or Potential Verbs (sattami)

These verbs express

1. a wish (he **wants to** go)
2. a probability (he **might** go, he **could** go, he **would** go)
3. advice (he **should** go, he **ought to** go)
4. capability (he **can** go)

The meaning *should* / *could* / *may* / *might* be clear from the context

## How to form Optative or Potential verbs

root + conjugational sign > base

base + potential verbal ending > potential verb

√labh 1 a (to get) > labha

labha + **eyya** > labheyya (he could get)

√bhuj 2 ṃa (to eat) > bhuñja

bhuñja + **eyyum** > bhuñjeyyum (they might eat)

√nhā 3 ya (to bathe) > nahāya

nahāya + **eyyāsi** > nahāyeyyāsi (you could bathe)

√kath 8 e (to tell) > kathe

kathe + **eyyātha** > katheyayātha (you all might tell)

√har 1 (to carry) > hara

ā + hara + **eyyāmi** > āhareyyāmi (I could eat)

√su 4 ṇā (to hear) > suṇā

suṇā + **eyyāma** > suṇeyyāma (we could hear)

3rd

paceyya pace

paceyyum

2nd	paceyyāsi pace	paceyyātha
1st	paceyyāmi pace	paceyyāma

### Potential of √as has two forms

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

highly used!

some examples

te tāvataken'eva attamanā **assu** (DN 10)

**They could be** pleased with just that much.

evaṃrūpo **siyaṃ** anāgatam-addhānan'ti (MN 131)

**I could be** of such a form in the future.

aho vata mayaṃ na byādhidhammā **assāma** (MN 10)

Oh **may we** not **be** of a nature to get sick!

## **How to find Pāli Roots in the Dhātupāṭha**

The PDF I have given you is a digital transcription of a very good book from 1921 by Dines Anderson and Helmer Smith, two Scandinavian Pāli scholars from 100 years ago.

They made a critical version of the Dhātupāṭha by comparing a number of palm leaf manuscripts from the various Theravada Buddhist Countries.

I have digitized it and put it into a document for easy of use when searching.

1. The first column is the root number. Often in the PTS dictionary Rhys Davids will refer to a specific root in the Dhātupāṭha, which he abbreviates Dhtp. This is that number.

2. The second column is the root itself. If it ends in a vowel, drop the final vowel. For example √pac is listed as paca. Think of paca as the root's "name" not the root itself.
3. The third column is the meaning in Pāli. These meanings are very very general. For example any kind of movement, the roots √añc √vañc √sakk √aṅg √iṅg √raṅg √laṅg √aj √vaj etc are just described as "going".
4. The fourth column is the English translation. Please look for any mistakes that I have made.
5. The fifth column is the root group in this document, the Dhātupāṭha breaks up group 1 into a few different subgroups which I will explain in future, as well as having a few other quirks that are unique to it.

6. The sixth column is the most important for me, it contains the root group as it is listed in Saddanīti Dhātumālā, the most comprehensive list of roots available for Pāli. You will be familiar with all of these except the additional group 6.

1	a
2	ṃa
3	ya
4	ṇu ṇā uṇu uṇā
5	nā
6	ṇhā
7	o
8	e aya

In practice, it is best **not** to use just **one** list of roots to find out the correct root of a word, but to compare a few different lists of roots to find out the correct form and meaning.

Each list of roots has it's own quirks which you can only get to know by using them.

## More Roots 6-10

### 6. √pad 3 ya (to go, step) (sk √pad)

base	<b>pajja</b>	
pr	<b>~pajjati</b>	goes, steps
aor	<b>~pajji</b>	went, stepped
fut	<b>~pajjissati</b>	will go, step
opt	<b>~pajjeyya</b>	should go, step
imper	<b>~pajjatu</b>	go! step!
caus	<b>~pādeti</b>	causes to go, step
pass	<b>~phajjati</b>	is gone, is stepped

prp	~ <b>pajjanta</b>	going, stepping
pprp	-	-
pp	~ <b>panna</b>	gone, stepped
ptp	~ <b>pajjatabba</b>	should be gone, stepped
abs	~ <b>pajjitvā</b>	having gone, stepped
ger	~ <b>pajja</b>	going, stepping
inf	~ <b>pajjitum</b>	to go, step
<p>āpajjati, adhipajjati, nipajjati, paṭipajjati, sampajjati,          uppajjati, vuppajjati, upanipajjati, upapajjati, byāpajjati,          vipajjati, abhinipphajjati, nipajjāpeti, uppādayati,          pariyāpādeti, sampādeti, uppādeti</p>		

## 7. √i 1 a (to go) (sk √i)

base	<b>e ay</b>	
pr	<b>eti</b>	goes, comes
aor	-	-
fut	<b>essati, ehiti</b>	will go, come
imper	<b>etu (2<sup>nd</sup> sg ehi!)</b>	go! come!
opt	<b>eyya</b>	should go, come
caus	-	-
pass	-	-
prp	<b>enta</b>	going, coming
pprp	-	-

pp	<b>eta</b>	gone, come
ptp	-	-
abs	-	-
ger	<b>~ecca</b>	going, coming
inf	-	-
abhisameti, anveti, apeti, pacceti, sameti, udeti,		

## 8. √bhū 1.3 a (to be) (sk √bhū)

base	<b>bhava, bho</b>	
pr	<b>bhavati</b>	is, exists
aor	<b>bhavi</b>	was, existed
fut	<b>bhavissati</b>	will be, exist
imper	<b>bhavatu</b>	be!
opt	<b>bhaveyya</b>	should be, exist
caus	<b>bhāveti, bhāvayati</b>	develop (cause to be, exist)
pass	-	-
prp	<b>bhavanta</b>	being, existing
pprp	<b>bhāviyamāna (caus)</b>	being cultivated

pp	<b>bhūta</b>	become, existed
ptp	<b>bhavitabba</b>	should have been, existed
abs	<b>bhavitvā</b>	having been, existed
ger	<b>bhuyya</b>	being, existing
inf	<b>bhavitum</b>	to be, exists
pabhavati, paccanubhavati, pātubhavati, sambhavati, anubhoti, vibhoti		

## 9. √gah ṅhā (to grasp) (sk √grah √gr̥bh)

base	<b>gaṅhā, gahe, gaha</b>	
pr	<b>gaṅhāti</b>	grabs, seizes
aor	<b>gaṅhi, aggahi</b>	grabbed, seized
fut	<b>gaṅhissati</b>	will grab, seize
imper	<b>gaṅhātu</b>	grab! seize!
opt	<b>gaṅheyya</b>	should grab, seize
caus	<b>gāhāpeti, gāhayati</b>	causes to grab, seize
pass	<b>gayhati</b>	is grabbed, seized
prp	<b>gaṅhanta</b>	grabbing, seizing
pprp	-	-

pp	<b>gahita</b>	grabbed, seized
ptp	<b>gaṇhitabba, gahetabba</b>	should be grabbed, seized
abs	<b>gahetvā</b>	having grabbed
ger	<b>gaṇhiya, gayha, gahāya</b>	grabbing, seizing
inf	<b>gaṇhituṃ, gahetuṃ</b>	to grab, seize
uggahāyati, abhiniggaṇhāti, niggaṇhāti, paggaṇhāti, pariggaṇhāti, paṭiggaṇhāti, uggāṇhāti,		

## 10. √kam 1.1 a (to go) (sk √kram)

base	<b>kama</b>	
pr	<b>kamati</b>	goes
aor	<b>kami</b>	went
fut	<b>kamissati</b>	will go
imper	<b>kamatu</b>	go!
opt	<b>kameyya</b>	should go
caus	<b>khāmeti</b>	cause to go
pass	<b>kamīyati</b>	is gone
prp	<b>kamanta, kamamāna</b>	going
pprp	-	-

pp	<b>kanta</b>	gone
ptp	<b>kamitabba</b>	should be gone
abs	<b>kamitvā</b>	having gone
ger	<b>kamma, khamma</b>	going
inf	<b>kamituṃ</b>	to go
abhikkamati, atikkamati, okkamati, paṭikkamati, upasaṅkamati, nikkhamati, nikāmeti,		

## Examples from the Tipiṭaka

DN 22.7 bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya  
chaḍḍitaṃ

bhikkhu	n	m.n.s	monk
seyyathāpi	ind	-	just like this, just as
passeyya	v	opt.3.s	he could see
sarīraṃ	n	nt.ac.s	body
sivathikāya	n	f.l.s	in the charnel ground
chaḍḍitaṃ	pp	nt.ac.s	discarded, thrown away
Just like a monk could see a dead body discarded in a charnel ground.			

## MN 14 kinti me bhoge na corā hareyyum

kinti	ind	-	how could?
me	pn	1.g.s	my
bhoge	n	m.ac.pl	wealth, possessions, valuables
na	ind	neg	not
corā	n	m.n.pl	thieves
hareyyum	v	opt.3.pl	they could take

How may thieves not steal my valuables?

AN 7.61 tvam̐ moggallāna disā anuvalokeyyāsi nakkhattāni ullokeyyāsi

tvam̐	pn	2.n.s	you
moggallāna	n	m.v.s	moggallāna
disā	n	f.ac.pl	at directions
anuvalokeyyāsi	v	opt.2.s	you should look around at
nakkhattāni	n	nt.ac.pl	constellations, stars
ullokeyyāsi	v	opt.2.s	you should look up

Moggallāna, you should look all around in all directions, and look up at the constellations.

MN 152 jivhāya rasam sāyitvā uppajjati manāpaṃ

jivhāya	n	f.i.s	by, with the tongue
rasam	n	m.ac.s	flavour, taste
sāyitvā	v	abs	having tasted
uppajjati	v	pr.3.s	it arises
manāpaṃ	adj	m.ac.s	pleasant experience
Having tasted a flavour with the tongue, a pleasant experience arises.			

DN 16.14 assosuṃ mallā, bhagavā kusinārāyaṃ  
parinibbuto'ti

assosuṃ			
mallā,			
bhagavā			
kusinārāyaṃ			
parinibbuto'ti			

AN 8.53 ekaṃ samayaṃ bhagavā vesāliyaṃ viharati  
mahāvane kūṭāgāra-sālāyaṃ

ekaṃ			
samayaṃ			
bhagavā			
vesāliyaṃ			
viharati			
mahāvane			
kūṭāgāra- sālāyaṃ			

DN 16.27 so tathāgataṃ pūjeti paramāya pūjāya

so			
tathāgataṃ			
pūjeti			
paramāya			
pūjāya			

DN 2.19 so aparena samayena tamhā ābādhā mucceyya

so	pn	m.3.s	he
aparena samayena	idiom	-	at another time
tamhā	pn	m.ab.s	from that
ābādhā	n	m.ab.s	from sickness
mucceyya	v	opt.3.s (pass)	he could be freed
At another time, he could become free from that illness.			

VIN 2.5.6.7 yo pana bhikkhu oren-addhamāsaṃ nahāyeyya,  
pācittiyan'ti

yo			
pana			
bhikkhu			
oren- addhamāsaṃ			
nahāyeyya			
pācittiyan'ti			

VIN PA.2 rājāno coraṃ gaḥetvā haneyyumaṃ vā bandheyumaṃ  
vā pabbājeyyumaṃ vā

rājāno	n	m.n.pl	king's men
coraṃ	n	m.ac.s	thief
gaḥetvā	v	abs	having captured, seized
haneyyumaṃ	v	opt.3.pl	they could kill
vā	ind	-	or
bandheyumaṃ	v	opt.3.pl	they could imprison
vā	ind	-	or
pabbājeyyumaṃ	v	opt.3.pl	they could banish
vā	ind	-	or

The king's men, having captured a thief, could kill (him) or imprison him or banish him.

MN 18 yaṃnūna mayaṃ yenāyasmā mahā-kaccāno  
tenupasaṅkameyyāma, upasaṅkamitvā āyasmantaṃ mahā-  
kaccānaṃ etamatthaṃ paṭipuccheyyāmā'ti.

## **Kuṭi work**

1. Only Exercise 11
2. Do the Revision Test as an exercise
3. Add new vocabulary to your Anki
4. Take a look at the Dhātupāṭha

## **Extra Reading**

A.K. Warder Introduction to Pāli	p86-88 (Optative tense)
V. Perniola Pāli Grammar	p85-87 (Optative verbs)

## **Class 7**

1. Feedback from the test
2. More feminine nouns
3. Absolutes / Gerund / Indeclinable Past Participle
4. Adverbs of place

# **Feedback from the Revision Test**

# **Questions about the Kuṭi Work**

## **Absolutives / Gerund / Indeclinable Past Participle (pubbakiriyā)**

You'll be happy to hear that one of the most common form of verbs in Pāli has no declensions.

atha kho aññataro brāhmaṇo yena bhagavā ten'upasaṅkami.  
**upasaṅkamitvā** bhagavatā saddhiṃ sammodi (AN 2.16)

Then a certain Brahman approached the Blessed One.  
**Having approached**, he exchanged polite conversation with the Blessed One.

The gerund denotes a **completed or continuing action** and can be translated according to the context as:

1. having approached, ...
2. he approached then ...
3. he approached and ..
4. approaching, ...
5. after approaching, ...

From now on you will be dealing with complex sentences which have a **subordinate clause** and a **main clause**.

I ate food, rinsed my bowl, cleaned my teeth and came to the hall.

ahaṃ odanaṃ bhuñjivā, pattaṃ dhovivā, dante sodhetvā,  
sālaṃ āgacchaṃ

what is the main clause?

what are the subordinate clauses?

I **will eat** food, rinse my bowl, clean my teeth and come to the hall.

ahaṃ odanaṃ bhuñjivā, pattaṃ dhovivā, dante sodhetvā,  
sālaṃ **āgacchissāmi**.

Gerunds ending in **tvā** are very common and extensively used.

2701 times in Vinaya

749 times in Dīgha Nikāya

1088 times in Majjhima Nikāya

1299 times in Saṃyutta Nikāya

1437 times in Aṅguttara Nikāya

6054 times in Khuddaka Nikāya

## How to form pubbakiriyā

### 1. tvā added to the root

√gam	to go	√gam + tvā	gantvā	having gone
√dā	to give	√dā + tvā	datvā	having given
√hū	to be	√hū + tvā	h <sup>u</sup> tvā	having been
√kar	to do	√kar + tvā	katvā	having done
√ñā	to know	√ñā + tvā	ñatvā	having known
√su	to hear	√su + tvā	sutvā	having heard
√vad	to speak	√vad + tvā	vatvā	having spoken

## 2. itvā added to the root

				having ...
√tar	to cross	√tar + itvā	taritvā	crossed
√vad	to speak	√vad + itvā	vaditvā	said
√ruh	to ascend	√ruh + itvā	ruhitvā	climbed
√bhuj	to bend	ā + √bhuj + itvā	ābhujitvā	folded
√car	to walk	√car + itvā	caritvā	walked
√hā	to abandon	√hā + itvā	hitvā	abandoned
√labh	to get	√labh + itvā	labhitvā	obtained

### 3. tvā added to the verbal base

mostly group 8 verbs and causative verbs

				having ...
√cint	cinte	cinte + tvā	cintetvā	thought
√mar	māre	māre + tvā	māretvā	killed
√vas	vāse	ni + vāse + tvā	nivāsetvā	dressed
√mant	mante	ā + mante + tvā	āmantetvā	addressed
√nud	node	vi + node + tvā	vinodetvā	driven out
√vad	vāde	abhi + vāde + tvā	abhivādetvā	paid respect

## 4. itvā added to the verbal base

				having ...
√bhuj	bhuñja	bhuñja + itvā	bhuñjitvā	eaten
√chid	chind	chind + itvā	chinditvā	cut off
√gah	gaṇhā	gaṇhā + itvā	gaṇhitvā (=gahetvā)	grabbed
√lu	lāya	lāya + itvā	lāyitvā	reaped
√sad	sīda	ni + sīda + itvā	nisīditva	sat down
√dis	passa	passa + itvā	passitvā	seen

## **5. -ya added to the root**

there is often some sandhi that takes place, please refer to the “assimilation of y” from 3<sup>rd</sup> Class

				having ...
√gam	to go	√gam + ya	<b>gamma</b>	gone
√vic	to separate	vi + √vic + ya	<b>vivicca</b>	separated
√ñā	to know	ā + √ñā + ya	<b>aññāya</b>	understood
√ruh	to ascend	abhi + √ruh + ya	<b>abhiruyha</b>	climbed
√ādā	to take	√ādā + ya	<b>ādāya</b>	taken
√kam	to go	ati + √kam + ya	<b>atikamma</b>	surpassed
√sad	to sit	ni + √sad + ya	<b>nisajja</b>	sat down
√hā	to abandon	pa + √hā + ya	<b>pahāya</b>	abandoned

## 6. -tya added to the root

This is another form of -ya, occurring in only a few words, but which are commonly used.

The result from sandhi is the ending ty + ya > -cca. tya > cca

				having ...
√i	to come	abhi + sam + √i + tya	abhisamecca	completely understood
√i	to come	paṭi + √i + tya	paṭicca	leaned back
√i	to come	saṃ + √i + tya	samecca	met
√vid	to know	anu + vid + tya	anuvicca	investigated

## 7. -tvāna -tūna -yāna

These forms mostly occur in poetry, often for metrical reasons, but occasionally you can find them in suttas.

	<b>-tvāna</b>	<b>-tūna</b>	<b>-yāna</b>
DN	30	0	1
MN	12	0	0
SN	43	0	1
AN	30	0	1
KN	777	4	17

## Feminine Nouns

### Feminine Nouns ending in -i

1.nom	bhūmi	bhūmī bhūmiyo
2.acc	bhūmiṃ	bhūmī bhūmiyo
3.inst	bhūmiyā	bhūmīhi
4.dat	bhūmiyā	bhūmīnaṃ
5.abl	bhūmiyā	bhūmīhi
6.gen	bhūmiyā	bhūmīnaṃ
7.loc	bhūmiyā bhūmiyaṃ	bhūmisu bhūmīsu
8.voc	bhūmi	bhūmī bhūmiyo



## **Feminine Nouns ending in -ī**

This is 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
sīha	lion	sīhī	lioness
kukkuṭa	cockeral	kukkuṭī	hen
deva	king, god	devī	queen, goddess

this group also includes common feminine nouns like

nadī (river), itthī (woman), vāpī (reservoir) etc.

1.nom	kumārī	kumārī kumārīyo
2.acc	kumārīṃ	kumārī kumārīyo
3.inst	kumārīyā	kumārīhi
4.dat	kumārīyā	kumārīnaṃ
5.abl	kumārīyā	kumārīhi
6.gen	kumārīyā	kumārīnaṃ
7.loc	kumārīyā kumārīyaṃ	kumārīsu kumārīsu
8.voc	kumārī	kumārī kumārīyo

## Feminine Nouns ending in -u

1.nom	yāgu	yāgū yāguyo
2.acc	yāguṃ	yāgū yāguyo
3.inst	yāguyā	yāgūhi
4.dat	yāguyā	yāgūnaṃ
5.abl	yāguyā	yāgūhi
6.gen	yāguyā	yāgūnaṃ
7.loc	yāguyā yāguyam	yāgusu yāgūsu
8.voc	yāgu	yāgū yāguyo

the most common feminine noun in this group dhātu (f)

## **Feminine nouns mātu and dhītu**

These are irregular in form and uncommon in the Tipiṭaka, but common in later literature.

1.nom	mātā	mātarō
2.acc	mātaraṃ	mātarō
3.inst	mātarā mātuyā	mātūhi mātarehi (0)
4.dat	mātuyā mātu	mātarānaṃ mātānaṃ mātūnaṃ
5.abl	mātarā mātuyā	mātūhi mātarehi
6.gen	mātuyā mātu	mātarānaṃ mātānaṃ mātūnaṃ
7.loc	mātari mātuyā	mātaresu
8.voc	māta mātā	mātā mātarō

## Feminine Nouns ending in -ika

A common way to create masculine nouns is with -aka suffix. The feminine version of this is -ikā. These nouns are declined like vanitā

dāyaka	giver, donor	dāy <b>ikā</b>	fem. giver
dāraka	young boy	dār <b>ikā</b>	young girl
dāyādaka	heir	dāyād <b>ikā</b>	heiress
kumāraka	young boy	kumār <b>ikā</b>	young girl
paricāraka	attendant	paricār <b>ikā</b>	fem. attendant
upāsaka	lay devotee	upās <b>ikā</b>	fem. devotee
sāvaka	disciple	sāv <b>ikā</b>	fem. disciple
gāyaka	singer	gāy <b>ikā</b>	fem. singer

## Feminine Nouns ending in -inī

Masculine nouns ending in -ī having the feminine form of -inī. They are declined like bhūmī.

hatthī	elephant	hatthinī	fem. elephant
sāmī	master	sāminī	mistress
musāvādī	liar	musāvādinī	fem. liar
dīpī	leopard	dīpinī	fem. leopard
esī	seeker	esinī	fem. seeker
mantī	minister	mantinī	fem. minister
sappī	serpent	sappinī	fem. snake
tapassī	ascetic	tapassinī	fem. ascetic



## Adverbs of place

These get formed by adding some suffixes to common prepositions & pronouns

<b>-ttha (and Sk -tra) “place”</b>				
ta	that	+ ttha	tattha	there
ima	this	+ ttha	ettha	here
ya	whatever	+ ttha	yattha	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

**-hiṃ**

ka	what?	+ hiṃ	kuhiṃ	where
----	-------	-------	-------	-------

ta	that	+ hiṃ	tahiṃ	there
ya	whatever	+ hiṃ	yahiṃ	wherever

## More Roots 11-15

<b>11. √dah 1.1 a (to put, place) (sk √dhā)</b>		
base	<b>daha</b>	
pr	<b>dahati</b>	puts, places
aor	<b>dahi</b>	put, placed
fut	<b>dahissati</b>	will put, place
imper	<b>dahatu</b>	put! place!
opt	<b>daheyya</b>	should put, place
caus	<b>dheti</b>	cause to put, place
pass	<b>dhiyati</b>	is put, placed

prp	<b>dahanta</b>	putting, placing
pprp	<b>dhīyamāna</b>	being put, placed
pp	<b>hita</b>	put, placed
ptp	<b>dahitabba</b>	should be put, placed
abs	<b>dahitvā</b>	having put, placed
ger	<b>dhāya</b>	putting, placing
inf	<b>dhātum</b>	to put, place
<p>pidadati (shuts), odahati (puts down), nidahati (puts down),  padahati (strives), paṇidahati (directs), paridahati (dresses),  paṭisandahati (re-unites), samodahati (puts together),  upadahati (causes), vidahati (performs)</p>		

## 12. √as 1.1 a (to be) (sk √as)

base	<b>as, sa</b>	
pr	<b>atthi</b>	is
aor	<b>āsi</b>	was
fut	<b>(bhavissati)</b>	
imper	<b>atthu</b>	be!
opt	<b>siyā, assa</b>	should be
caus	<b>(bhāveti)</b>	
pass	-	-
prp	<b>santa</b>	being
pprp	-	-

pp	-	-
ptp	-	
abs	-	
ger	-	
inf	-	
atthi, natthi		

### 13. √sad 1.1 a (to sit, sink) (sk √sad)

base	<b>sīda</b>	
pr	<b>sīdati</b>	sinks
aor	<b>sīdi</b>	sank
fut	<b>sīdissati</b>	will sink
imper	<b>sīdatu</b>	sink!
opt	<b>sīde, sīdeyya</b>	should sink
caus	<b>sādeti, sīdāpeti</b>	causes to sink
pass	-	-
prp	<b>sīdanta</b>	sinking
pprp	-	-

pp	<b>sinna, sanna</b>	sunk
ptp	<b>sīditabba</b>	should be sunk
abs	<b>sīditvā</b>	having sunk
ger	<b>sajja</b>	sinking
inf	<b>sīdituṃ</b>	to sink

nisīdati (sits), pasīdati (gains faith), sannisīdati (settles down), saṃsīdati (collapses), ussīdati (rises up), upanisīdati (sits near), vipprasīdati (shines), visīdati (sinks into)

## 14. √var 1.1 a (to cover, obstruct) (sk √vr̥)

base	<b>vara</b>	
pr	<b>~varati</b>	covers, obstructs
aor	<b>~vari</b>	covered, obstructed
fut	<b>~varissati</b>	will cover, obstruct
imper	<b>~varatu</b>	cover! obstruct!
opt	<b>~vare, vareyya</b>	should cover, obstruct
caus	<b>~vāreti</b>	causes to cover, obstruct
pass	-	-
prp	<b>~varamāna</b>	covering, obstructing
pprp	-	-

pp	~ <b>vuta</b>	covered, obstructed
ptp	~ <b>varitabba</b>	should be covered, obstructed
abs	~ <b>varitvā</b>	having covered
ger	-	-
inf	~ <b>varitum</b>	to cover, obstruct
saṃvarati (restrains), vivarati (uncovers), apāpurati (opens)		

## 15. √vad 1.1 a (to say, speak) (sk √vad)

base	<b>vada</b>	
pr	<b>vadati</b>	says, speaks
aor	<b>vadi</b>	said, spoke
fut	<b>vadissati</b>	will say, speak
imper	<b>vadatu</b>	say! speak!
opt	<b>vade, vadeyya</b>	should say, speak
caus	<b>vādeti</b>	cause to say, speak = play (music)
pass	<b>vajjati</b>	is played (music)
prp	<b>vadanta, vadamāna</b>	saying, speaking
pprp	-	-

pp	<b>vadita</b>	said, spoken
ptp	<b>vaditabba, vajja</b>	should be said, spoken
abs	<b>vaditvā</b>	having said, spoken
ger	-	-
inf	<b>vattum</b>	to say, speak
<p>abhivadati (welcomes), apavadati (slanders), ovadati (advises), samvadati (agrees with), upavadati (blames), vivadati (argues)</p>		

## Examples from the Tipiṭaka

AN 8.30 nisajja kho bhagavā bhikkhū āmantesi

<b>nisajja</b>	v	abs	having sat down
kho	ind		-
bhagavā	n	m.n.s	The Blessed One
bhikkhū	n	m.ac.pl	monks
āmantesi	v	aor.3.s	he addressed

Having sat down, the Blessed One addressed the monks.

After sitting down, the Blessed One addressed the monks.

MN 39 **vivicca** kāmehi **vivicca** akusalehi dhammehi,  
paṭhamamaṃ jhānaṃ **upasampajja** viharati

<b>vivicca</b>	v	abs	having separated
kāmehi	n	m.ab.pl	from sensual pleasures
<b>vivicca</b>	v	abs	having separated
akusalehi	adj	m.ab.pl	from unwholesome
dhammehi	n	m.ab.pl	from mental states
paṭhamamaṃ	adj	nt.ac.s	first
jhānaṃ	n	nt.ac.s	stage of meditation
<b>upasampajja</b>	v	abs	having reached
viharati	v	pr.3.s	he lives, he stays, he remains

Having separated from sense pleasures and unwholesome mental states, he arrives at the first stage of meditation and remains there.

UD 5.5 mahānadi**yo** mahāsamuddaṃ pat**vā** jahanti purimāni  
nāmagottāni

mahānadiyo	n	f.n.pl	great rivers
mahāsamuddaṃ	n	m.ac.s	great ocean
patvā	v	abs	having reached
jahanti	v	pr.3.pl	they abandon
purimāni	adj	nt.ac.pl	previous
nāma-gottāni	n	nt.ac.pl	name and surname

The great rivers, upon reaching the mighty ocean, they give up (their) old names.



UD 5.5 mahāmoggallāno taṃ puggalaṃ bāhāyaṃ gahetvā  
nikkhāmetvā yena bhagavā tenupasaṅkami.

mahāmoggallāno	n	m.n.s	mahāmoggallāna
taṃ	pn	m.ac.s	that
puggalaṃ	n	m.ac.s	person, man
bāhāyaṃ	n	f.l.s	on the arm
gahetvā	v	abs	having grabbed
nikkhāmetvā	v	abs	having driven out, removed
yena	ind	adv	where
bhagavā	n	m.n.s	the Blessed One
tena	ind	adv	there

upasaṅkamaṁ | v | aor.3.s | he approached

The Great Mogallaana seized that person by the arm,  
removed (him), then approached the Blessed One.

SN 47.10 āyasmā ānando tā bhikkhuniyo dhammiyā kathāya  
sandassetvā samādapetvā samuttejetvā sampahaṃsetvā  
uṭṭhāyāsanā pakkāmi

āyasmā	n	m.n.s	venerable, long lived
ānando	n	m.n.s	Happy
tā	pn	f.ac.pl	those
bhikkhuniyo	n	f.ac.pl	nuns
dhammiyā	adj	f.i.s	with a righteous
kathāya	n	f.i.s	with talk
sandassetvā	v	abs	having taught
samādapetvā	v	abs	having instigated
samuttejetvā	v	abs	having fired up

sampahaṃsetvā	v	abs	having delighted
uṭṭhāya (+abl)	v	abs	having stood up
āsanā	n	nt.ab.s	from seat, chair
pakkāmi	v	aor.3.s	he left

Venerable Ananda taught, instigated, fired up and delighted those nuns with a righteous talk, stood from his seat and went.

SN 12.61 seyyathāpi makkato araññe sākhaṃ gaṇhati taṃ  
muñcitvā aññaṃ gaṇhati taṃ muñcitvā aññaṃ gaṇhati

seyyathāpi	ind		just like
makkato	n	m.n.s	monkey
araññe	n	nt.l.s	in the forest
sākhaṃ	n	f.ac.s	branch
gaṇhati	v	pr.3.s	it grabs
taṃ	pn	f.ac.s	that (branch)
muñcitvā	v	abs	having released
aññaṃ	pn	f.ac.s	another (branch)
gaṇhati	v	pr.3.s	it grabs
taṃ	pn	f.ac.s	that (branch)

muñcitvā	v	abs	having released
aññaṃ	pn	f.ac.s	another (branch)
gaṇhati	v	pr.3.s	it grabs

Just like a monkey in the forest grabs hold of a branch, releases it, then grabs hold of another and releases it.

DN-a 2.3.3 s̄a pattam̄ gahetvā ākāse khipi. patto ākāse aṭṭhāsi

s̄a	pn	f.n.s	she
pattam̄	n	m.ac.s	bowl
gahetvā	v	abs	having grabbed
ākāse	n	m.l.s	in the sky
khipi.	v	aor.3.s	she threw
patto	n	m.n.s	the bowl
ākāse	n	m.l.s	in the sky
aṭṭhāsi	v	aor.3.s	it remained, it stayed.

She grabbed a bowl and threw it into the sky. The bowl remained there.

DN 22.1 dhammesu dhammānupassī viharati ātāpī sampajāno  
satimā vineyya loke abhijjhādomanassaṃ

dhammesu	n	m.l.pl	among phenomena
dhammānupassī	n	m.n.s	phenomenon observer
viharati	v	pr.3.s	he remains, lives
The phenomenon observer lives among the phenomena.			
ātāpī	adj	m.n.s	ardent, on fire
sampajāno	adj	m.n.s	knowing clearly
satimā	adj	m.n.s	mindful
ardent, knowing clearly, mindful			
vineyya	v	abs	having removed, removing
loke	n	m.l.s	in the world

abhijhā- domanassaṃ	n	nt.ac.s	craving & aversion
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removing craving and aversion towards the world.

UD 5.5 āyasmā ānando uṭṭhāya āsanā ekaṃsaṃ uttarāsaṅgaṃ  
karitvā yena bhagavā tenañjalim paṇāmetvā bhagavantam  
etadavoca.

āyasmā			
ānando			
uṭṭhāya			
āsanā			
ekaṃsaṃ			
uttarāsaṅgaṃ			
karitvā			
yena			
bhagavā			

tenañjaliṃ			
paṇāmetvā			
bhagavantam			
etadavoca			





## **Kuṭi work**

1. Exercises 12 & 13
2. Examples from the Tipiṭaka
3. Find the √root for every verb  
e.g. √gam 1 a (go)
4. Add new vocabulary to your Anki

## Extra Reading

V. Perniola Pāli Grammar	p122 - 126 (past gerund)
Charles Duroiselle A Practical Grammar of the Pāli Language	p105 - 110 (the gerund)

## **Class 8**

1. Neuter gender
2. The Infinitive
3. How do you ask question in Pāli?
4. More Indeclinables

## **Class 7 Revision**

1. kumāriyo vāpiṃ gantvā, tattha nahātvā kīlitvā gehaṃ āgacchiṃsu.
2. yuvatīnaṃ pitaro aṭaviyā āgamma bhujjivā sayiṃsu
3. kākī taruno sākhasu nisīditvā ravitvā ākāsaṃ uḍḍessanti
4. kuto tvaṃ dhenuyo kiṇissasi
5. asani rukkhassa upari pativā sākha chinditvā taruṃ māresi

## Neuter Nouns

These are very common, more than 3000 words in the Tipiṭaka

agāra	house, dwelling
aha	day
ajina	hide, fur
amata	deathless, nibbāna
anna	food
anta	intestine
apuñña	demerit
arañña	forest
ārogya	health
āsana	seat

ayana	path, way
āyatana	sense field, sphere

## Declension of Neuter Nouns ending in -a

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

what do you notice about the declension of neuter nouns?

## Comparison between Masculine and Neuter Nouns -a

	Masc sing	Neuter Sing	Masc plural	Neuter Plural
1.nom	<b>naro</b>	<b>cittam̐</b>	narā	cittā <b>cittāni</b>
2.acc	naram̐	cittam̐	<b>nare</b>	<b>cittā</b> <b>cittāni</b>
3.inst	narena	cittena	narehi	cittehi
4.dat	narāya narassa	cittāya cittassa	narānam̐	cittānam̐
5.abl	narā naramhā narasmā	cittā cittamhā cittasmā	narehi	cittehi
6.gen	narassa	cittassa	narānam̐	cittānam̐
7.loc	nare naramhi narasmim̐	citte cittamhi cittasmim̐	naresu	cittesu
8.voc	nara	citta	narā	<b>cittāni</b>

	narā	cittā		
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## Neuter Nouns ending in -i

These are quite rare, I have only come across 9 in the Tipiṭaka

ādi	beginning, and so on, etc
akkhi	eye
aṭṭhi	bone
dadhi	curds
duṇḍubhi	drum
joti	star light,
sappi	ghee, clarified butter
suci	purity
asuci	impurity

vāri

water

## Declension of Neuter Nouns ending in -i

1.nom	at̥ṭhi	at̥ṭhī at̥ṭhīni
2.acc	at̥ṭhiṃ	at̥ṭhī at̥ṭhīni
3.inst	at̥ṭhinā	at̥ṭhīhi
4.dat	at̥ṭhino at̥ṭhissa	at̥ṭhīnam
5.abl	at̥ṭhinā at̥ṭhimhā at̥ṭhismā	at̥ṭhīhi
6.gen	at̥ṭhino at̥ṭhissa	at̥ṭhīnam
7.loc	at̥ṭhini at̥ṭhimhi at̥ṭhismiṃ	at̥ṭhisu at̥ṭhīsu
8.voc	at̥ṭhi	at̥ṭhī at̥ṭhīni

## Comparison between Masculine and Neuter Nouns -i

	Masc sing	Neuter Sing	Masc plural	Neuter Plural
1.nom	aggi	aṭṭhi	aggī <b>aggayo</b>	aṭṭhī <b>aṭṭhīni</b>
2.acc	aggiṃ	aṭṭhiṃ	aggī <b>aggayo</b>	aṭṭhī <b>aṭṭhīni</b>
3.inst	aggiṇā	aṭṭhiṇā	aggīhi	aṭṭhīhi
4.dat	aggino aggissa	aṭṭhino aṭṭhissa	aggīnaṃ	aṭṭhīnaṃ
5.abl	aggiṇā aggiṃhā aggiṣmā	aṭṭhiṇā aṭṭhiṃhā aṭṭhiṣmā	aggīhi	aṭṭhīhi
6.gen	aggino aggissa	aṭṭhino aṭṭhissa	aggīnaṃ	aṭṭhīnaṃ
7.loc	aggiṃhi aggiṣmiṃ	aṭṭhīni aṭṭhiṃhi aṭṭhiṣmiṃ	aggīsu	<b>aṭṭhiṣu</b> aṭṭhīsu
8.voc	aggi	aṭṭhi	aggī <b>aggayo</b>	aṭṭhī <b>aṭṭhīni</b>

## Neuter Nouns ending in -u

These are also quite rare, I have only come across about 50 in the Tipiṭaka so far

ambu	water
āyu	long life, age
bindu	drop, drip
cakkhu	eye
dāru	wood
dhanu	bow
madhu	honey
massu	beard
sajjhu	silver
tipu	lead, tin

vatthu	ground, land, case
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## Declension of Neuter Nouns ending in -u

1.nom	<b>āyu</b>	<b>āyū āyūni</b>
2.acc	<b>āyumaṃ</b>	<b>āyū āyūni</b>
3.inst	<b>āyunā</b>	<b>āyūhi</b>
4.dat	<b>āyuno āyussa</b>	<b>āyūnaṃ</b>
5.abl	<b>āyunā āyumaḥā</b> <b>āyusmā</b>	<b>āyūhi</b>
6.gen	<b>āyuno āyussa</b>	<b>āyūnaṃ</b>
7.loc	<b>āyumaḥi āyusmiṃ</b>	<b>āyūsu</b>
8.voc	<b>āyu</b>	<b>āyū āyūni</b>

## Comparison between Masculine and Neuter Nouns -u

	Masc sing	Neuter Sing	Masc plural	Neuter Plural
1.nom	bhikkhu	āyu	bhikkhū bhikkhavo	āyū āyūni
2.acc	bhikkhum	āyum	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 bhikkhusmiṃ	āyumhi āyusmiṃ	bhikkhūsu	āyūsu
8.voc	bhikkhu	āyu	bhikkhū bhikkhavo	āyū āyūni

			<b>bhikkhave</b>	
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## **The Infinitive (tumanta)**

Another form of the verb with no declensions is the **infinitive**. It most commonly expresses a **purpose**.

I will go to the forest **to see** the Buddha  
ahaṃ buddhaṃ **passitum** araññaṃ gacchissāmi

The infinitive can be translated as

“to see”

“in order to see”

“for the purpose of seeing”

## How to form the infinitive

### 1. root + -tuṃ

The infinitive can be formed by adding the suffix -tuṃ to the root

√ap	pa + √ap + tuṃ	pattuṃ	to attain
√dā	√dā + tuṃ	dātuṃ	to give
√gam	√gam + tuṃ	gant <u>a</u> tuṃ	to go
√han	√han + tuṃ	hantuṃ	to kill
√kar	√kar + tuṃ	kā <u>a</u> tuṃ	to do, to make
√ñā	√ñā + tuṃ	ñātuṃ	to know

## 2. root + -itum

The infinitive can be formed by added the suffix -itum to the root.

√bandh	+ itum	bandhitum	to tie, bind
√bhakkh	+ itum	bhakkhitum	to eat
√bhind	+ itum	bhinditum	to break
√car	+ itum	caritum	to walk
√jīv	+ itum	jīvitum	to live
√har	+ itum	haritum	to carry
√han	+ itum	hanitum	to kill
√pucch	+ itum	pucchitum	to ask
vi + √bhaj	+ itum	vibhajitum	to divide

### 3. base + -itum

Very rarely, the infinitive can be formed by added the suffix -itum to the base.

√bhuj	bhuñja	+ itum	bhuñjitem	to eat
√bhū	bhava	+ itum	bhavitum	to be
√dis	passa	+ itum	passitum	to see
ni + √sad	sīda	+ itum	nisīditum	to sit down
√pā	piva	+ itum	pivitem	to drink
√suc	soca	+ itum	socitum	to grieve

#### 4. bases ending in -e + tum

In the case of group 8 verbs (e,aya) and causative verbs, -tum is added to the base ending in -e.

√bhu	bhāve	+ tum	bhāvetum	to develop
√dhar	dhāre	+ tum	dhāretum	to hold, carry
√dis	dese	+ tum	desetum	to point out
√mar	māre	+ tum	māretum	to kill
√pūj	pūje	+ tum	pūjetum	to worship
√pus	pose	+ tum	posetum	to look after
√sudh	sodhe	+ tum	sodhetum	to clean

## **Some verbs always take an infinitive**

Some verbs like **arahati** (he deserves, is worthy of), **sakkoti** (he is able) and **icchati** (he wants) almost always take an infinitive, just like in English.

na te ahaṃ sakkomi vitthārena dhammaṃ **desetum** (VIN 4.1.14)

I am not able **to preach** the Dhamma in detail to you.

samaṇo gotamo arahati bhavantam kūṭadantam  
**upasaṅkमितum** (DN 5.2)

Samana Gotama ought **to approach** Sir Crooked Tooth.

## More words which always take an infinitive

alam̐	ind	it is suitable (to)
anucchavika	adj	suitable (to), proper (to)
atippago	adv	too early (to)
icchati	pr	wishes (to)
jegucchī	m	who hates (to)
kallam̐	ind	it is suitable (to), it is proper (to)
kāmatā	f	desire (to), longing (to)
sukaram̐	adv	easy (to)
pahoti	pr	is able (to)

sahati	pr	is able (to), is possible (to)
sakkā	ind	it is possible (to)
sakkoti	pr	is able (to)
sakkuṇāti	pr	is able (to)
samattha	adj	able (to), capable (to)
varataraṃ	adv	even better (to)
vaṭṭati	pr	it is suitable (to), it is right (to)
visahati	pr	dares (to)

## **Infinitive + kāma**

Another very common construction in the Tipiṭaka is to make a compound out of an infinitive + kāma. The meaning is “wanting to (do something)”

aññātuṃ + kāmo

a + marituṃ + kāmo

gantuṃ + kāmo

codetuṃ + kāmo

jīvituṃ + kāmo

dātuṃ + kāmo

pucchituṃ + kāmo

sotuṃ + kāmo

aññāt**u**kāmo

amarit**u**kāmo

gant**u**kāmo

codet**u**kāmo

jīvit**u**kāmo

dāt**u**kāmo

pucchit**u**kāmo

sot**u**kāmo

wanting to know

not wanting to die

wanting to go

wanting to accuse

wanting to live

wanting to give

wanting to ask

wanting to hear

## The dative of purpose

Another construction in Pāli, similar to the infinitive, is the Dative of Purpose.

samaṇo gotamo arahati bhavantam kūṭadantam *dassanāya*  
**upasaṅkमितुम** (DN 5.2)

Samana Gotama ought **to approach** Sir Crooked Tooth *to see*  
*him*.

The word *dassanāya* in this sentence is called a dative of purpose and has a similar meaning to the infinitive, meaning “for the purpose of seeing” or “to see him”.



These are very common in the Cannon

atha kho te bhikkhū sāvattiyam **piṇḍāya** caritvā ... (MN13)

Then those monks, having walked **for alms** in Sāvatti ...

## **yāva ... tāva**

A common construction in Pāli is created with the adverbs **yāva** (until, as long as, an unspecified point in time) and **tāva** (then, at that point in time)

ahaṃ **yāva** tumhe dharatha, **tāva** paṭijaggissāmi.

**As long as** you carry on living, **that long** I will look after you.

Where have you come across this kind of construction before?

in future you will come across all of the following

nominative sing	yo so
nominative pl	yāni tāni
accusative sing	yaṃ taṃ
instrumental sing	yena tena
instrumental pl	yehi tehi
genitive sing	yassa tassa
genitive pl	yesaṃ tesaṃ
ablative sing	yasmā tasmā
locative sing	yasmiṃ tasmīṃ
locative pl	yesu tesu

## How to ask a question with Adverbs & Indeclinables

api	have? did?
api nu	who? what? how? would?
kahaṃ	where?
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?
kuvaṃ	where?

## More Roots 16-20

<b>16. √vatt 1.1 a (to be, proceed) (sk √vṛt)</b>		
base	<b>vatta</b>	
pr	<b>vattati</b>	exists, continues
aor	<b>vatti</b>	existed, continued
fut	<b>vattissati</b>	will exist, continue
imper	<b>vattatu</b>	exist! continue!
opt	<b>vatte, vatteyya</b>	should exist, continue
caus	<b>vatteti</b>	causes to exist, continue
pass	<b>vattiyati</b>	is existing, is continuing
prp	<b>vattanta, vattamāna</b>	existing, continuing

pprp	<b>vattiyamāna</b>	being continued
pp	<b>vatta</b>	existed, continued
ptp	<b>vattabba</b>	could be continued
abs	<b>vattitvā</b>	having existed, continued
ger	-	
inf	<b>vattitum</b>	having existed

āvattati (returns), abhinivattati (completely removes),  
anuparivattati (circles around), anuvattati (follows), ativattati  
(oversteps), pavattati (rolls forward), paccudāvattati (turns  
back), samativattati (transcends), saṃvattati (leads to,  
causes), upanivattati (comes back to), vītivattati (spends  
times), nibbattati (re-arises, is reborn),

## 17. √nī 1.2 a (to lead) (sk √nī)

base	<b>ne, naya</b>	
pr	<b>neti, nayati</b>	leads
aor	<b>nesi, nayi</b>	lead
fut	<b>nissati, nayissati</b>	will lead
imper	<b>netu, nayatu</b>	lead!
opt	<b>naye, neyya</b>	should lead
caus	-	
pass	<b>nīyati</b>	is lead
prp	<b>nenta, nayanta</b>	leading
pprp	<b>nīyamāna</b>	being lead

pp	<b>nīta</b>	lead
ptp	<b>neyya, nāya</b>	
abs	<b>netvā</b>	having led
ger	<b>neyya</b>	leading
inf	<b>netuṃ</b>	to lead

āneti (fetches), apaneti (takes out), paṭivineti (removes), sanneti (mixes), upaneti (lead to), vineti (instructs, removes), paṇeti (imposes a fine), apanīyati (is lead away from), anvānayaṭi (incurs), vinayaṭi (removes),

## 18. √ādā 3 ya (to take) (sk √ādā)

base	<b>āde, ādiya</b>	
pr	<b>ādeti, ādiyati</b>	takes, steal
aor	<b>ādiyi</b>	took, stole
fut	<b>ādiyissati</b>	will take, steal
imper	<b>ādiyatu</b>	take! steal!
opt	<b>ādiyeyya</b>	should take, steal
caus	<b>ādapeti</b>	causes to take, steal
pass	-	-
prp	<b>ādiyanta, ādiyamāna, ādiyāna</b>	taking, stealing
pprp	-	-

pp	<b>ādinna</b>	took, stolen
ptp	<b>ādiya, ādāniya</b>	to be taken
abs	<b>ādiyitvā</b>	having taken, stolen
ger	<b>ādiya, ādāya, ādā</b>	taking, stealing
inf	-	
<p>ādeti (takes), pariyādiyati (overpowers), upādiyati, (clings), samādapeti (causes to take)</p>		

## 19. √khip 1.1 a (to throw) (sk √kṣip)

base	<b>khipa</b>	
pr	<b>khipati</b>	throws
aor	<b>khipi</b>	threw
fut	<b>khipissati</b>	will throw
imper	<b>khipatu</b>	throw!
opt	<b>khipeyya</b>	should throw!
caus	<b>khepeti, khipāpeti</b>	causes to throw
pass	<b>khipiyati</b>	is thrown
prp	<b>khipanta, khipamāna</b>	throwing
pprp	<b>khipiyamāna</b>	being thrown

pp	<b>khitta</b>	thrown
ptp	<b>khipitabba</b>	should be thrown
abs	<b>khipitvā</b>	having thrown
ger	-	-
inf	<b>khipitum</b>	to throw
<p>nikkhipati (throws down), pakkhipati (throws in), ukkhipati (suspends), vikkhipati (scatters), okkhipati (lowers), parikkhipati (throws around), saṅkhipati (contracts), khipāpeti (causes to throw)</p>		

## 20. √har 1.1 a (to carry) (sk √hr)

base	<b>hara</b>	
pr	<b>harati</b>	carries
aor	<b>hari, ahāsi</b>	carried
fut	<b>harissati, hāhiti</b>	will carry
imper	<b>haritu</b>	carry!
opt	<b>hare, hareyya</b>	should carry
caus	<b>hāreti, harāpeti, hārayati</b>	causes to carry
pass	<b>hariyati</b>	is carried
prp	<b>haranta, haramāna</b>	carrying
pprp	<b>hariyamāna</b>	being carried

pp	<b>haṭa</b>	carried
ptp	<b>haritabba</b>	should be carried
abs	<b>haritvā</b>	having carried
ger	-	-
inf	<b>haritum, hātum, hattum, hātave</b>	to carry

āharati (brings), āharati (eat), abhinīharati (completely removes), ajjhoharati (swallows), nīharati (takes out), paṭisaṃharati (withdraws), saṃharati (collects), upasaṃharati (compares), hārayati (causes to carry), parihariyati (is carried around)

## Examples from the Tipiṭaka

AN 3.112 tīṇimāni, bhikkhave, nidānāni kammānaṃ samudayāya. katamāni tīṇi?

tīṇi	adj	nt.n.pl	three
imāni	pn	nt.n.pl	these
bhikkhave	n	m.v.pl	monks
nidānāni	n	nt.n.pl	sources, causes
kammānaṃ	n	nt.g.pl	of actions, of kamma
samudayāya.	n	m.d.s	for the arising

Monks, (there are) these three origins for the arising of kamma.

MN 13 atha kho tesam bhikkhūnaṃ etadahosi, atippago sāvattiyam piṇḍāya carituṃ, yaṃ nūna mayaṃ yena paribbājakānaṃ ārāmo tena upasaṅkameyyāma'ti

atha kho	ind	-	and then
tesam	pn	m.d.pl	to those, for those
bhikkhūnaṃ	n	m.d.pl	to monks
etad	pn	nt.n.s	this
ahosi	v	aor.3.s	it was

**And then, this (thought) occurred to those monks**

atippago	ind	adv	too early, too soon
sāvattiyam	n	f.l.s	in sāvatti
piṇḍāya	n	m.d.s	for alms

carituṃ	v	inf	to walk
<b>It's too early to walk for alms in Sāvatti</b>			
yaṃ nūna	idiom	-	what if, let's
mayāṃ	pn	1.n.pl	we
yena	ind	adv	where
paribbājakānaṃ	n	m.g.pl	of the wanderers
ārāmo	n	m.n.s	park,
tena	ind	adv	there
upasaṅkameyyāma	v	opt.1.pl	we could approach
'ti	ind		""
<b>Let us approach the park of the wanderers.</b>			

MN 9 dūrato mayaṃ āgaccheyyāma āyasmato sārīputtassa  
santike etassa bhāsītassa atthaṃ aññātuṃ

dūrato	ind	adv	from far away
mayāṃ	pn	1.n.pl	we
āgaccheyyāma	v	opt.1.pl	we would come
<b>We would come from far away</b>			
āyasmato	n	m.g.s.	of venerable
sārīputtassa	n	m.g.s.	of the Son of Sari
santike	ind	adv	near to, in the presence
<b>in the presence of Ven. Sārīputta</b>			
etassa	pn	nt.g.s	of this

bhāsitassa	n	nt.g.s	of speech, saying
atthaṃ	n	m.ac.s	meaning
aññātuṃ	v	inf	to know, learn

**To learn the meaning of this saying.**

SN 22.79 **yaṃ** aniccaṃ dukkhaṃ vipariṇāmadhammaṃ,  
kallaṃ **taṃ** samanupassituṃ, etaṃ mama, esohamasmi, eso  
me attā'ti?

yaṃ	pn	nt.ac.s	whatever
aniccaṃ	adj	nt.ac.s	not stable
dukkhaṃ	adj	nt.ac.s	not satisfactory
vipariṇāma- dhammaṃ	adj	nt.ac.s	changing-nature
<b>Whatever (has) an unstable, unsatisfactory, changing nature</b>			
kallaṃ	ind	-	is it suitable?
taṃ	pn	nt.ac.s	that

samanupassitum̐	v	inf	to see, to regard, to consider
<b>It is suitable to consider that (as)</b>			
etaṃ mama, esohamasmi, eso me attā'ti?			
<b>this is mine, I am this/ this is me, this is my self.</b>			

AN 3.66 alaṃ hi vo, kālāmā, kaṅkhituṃ alaṃ vicikicchituṃ

alaṃ	ind	-	it is suitable
hi	ind	-	definitely
vo	pn	2.d.pl	for you all
kālāmā	n	m.v.pl	Kalamas
kaṅkhituṃ	v	inf	to doubt
alaṃ	ind	-	it is suitable
vicikicchituṃ	v	inf	to be unsure, be confused
<b>It is definitely suitable for you, Kalamas, to doubt, it is suitable to be unsure.</b>			

SN 12.61 assutavā puthujjano nālaṃ nibbindituṃ nālaṃ  
virajjituṃ nālaṃ vimuccituṃ

assutavā	adj	m.n.s	uneducated
puthujjano	n	m.n.s	common man
nālaṃ	ind	-	not possible
nibbindituṃ	v	inf	to lose interest
nālaṃ	ind	-	not possible
virajjituṃ	v	inf	to become dispassionate
nālaṃ	ind	-	not possible
vimuccituṃ	v	inf	to become free

**An uneducated common person (is) not able to lose interest, to become dispassionate, to get free.**

pātimokkhaṃ uddisituṃ āradhanaṃ karomi. sādhu! sādhu!  
sādhu!

pātimokkhaṃ	n	m.ac.s	the pātimokkha
uddisituṃ	v	inf	to recite
āradhanaṃ	n	f.ac.s	invitation
karomi.	v	pr.1.s	I make
sādhu! sādhu! sādhu!			
I make an invitation (for you) to recite the pātimokkha.			

AN 4.42 cattāri imāni, bhikkhave, pañha-vyākaraṇāni .  
katamāni cattāri?

cattāri	adj	nt.n.pl	four
imāni	pn	nt.n.pl	these
bhikkhave	n	m.v.pl	monks
pañha-	-		question
vyākaraṇāni.	n	nt.n.pl	answer, explanation
katamāni	pn	nt.n.pl	what?
cattāri	adj	nt.n.pl	four

**Monks, there (are) these four (ways) of answering a question. What four?**

VIN 0āraddhaṃ kho pana me, brāhmaṇa, vīriyaṃ ahosi.

āraddhaṃ	adj	nt.n.s	aroused, begun
kho	ind	-	indeed, truly
pana	ind	-	and
me	pn	m.i.s	by me
brāhmaṇa	n	m.v.s	Brahman
vīriyaṃ	n	nt.n.s	energy, effort
ahosi	v	aor.3.s	it was

**Effort was truly aroused by me, Brahman.**

MN 39 seyyathāpi bhikkhave puriso odātena vatthena  
sasīsaṃ pārūpetvā nisinno assa

seyyathāpi	ind		just like
bhikkhave	n	m.v.pl	monks
puriso	n	m.n.s	man
odātena	adj	nt.i.s	with a white
vatthena	n	nt.i.s	with a cloth
sasīsaṃ	ind	adv	up to the head
pārūpetvā	v	abs	having covered
nisinno	pp	m.n.s	seated, sat down
assa	v	opt.3.s	he would be

**Imagine if, monks, a man would be seated, covered with a white cloth up to the head.**

## **Kuṭi Work**

1. Exercises 14 & 15
2. Find the roots of every verb
3. Update your Anki with new words

## Extra Reading

A.K. Warder  
Introduction to  
Pāli

p134 - 136 (the infinitive)

## **Class 9**

1. Present Participle
2. Pronouns
3. 2<sup>nd</sup> Revision Test

## Class 8 Revision

1. nāriyo nagarā nikkhamma udakaṃ pātuṃ vāpiyā kūlaṃ gacchiṃsu
2. tumhe vanaṃ gantvā gāvīnaṃ dātuṃ paṇṇāni āharatha
3. tvaṃ soteṇa suṇituṃ ghāṇeṇa ghāyituṃ ca sakkosi
4. mayāṃ gāvīyā khīraṃ, khīraṃhā dadhiṃ, dadhiṃhā sappiṃ ca labhāma
5. yathā bhūpati āṇāpeti tathā tvaṃ kātuṃ icchasi?
6. kasmā tvaṃ ajja vāpiṃ gantvā puna nadiṃ gantuṃ icchasi?

**Questions about the exercises?**

## **Present Participle (missakiriya)**

The present participle is a **verbal adjective**. That means it describes the action that a noun is doing.

dīghaṃ vā **assasanto** dīghaṃ assasāmī'ti pajānāti

dīghaṃ vā **passasanto** dīghaṃ passasāmī'ti pajānāti

**Breathing in** deeply, he knows, "I am breathing in deeply."

**Breathing out** deeply, he knows, "I am breathing out deeply."

What is the noun it is describing?

Although the present participle is a verb, it is declined like a noun. It agrees with the noun in **gender, case and number**.

seyyathāpi bhikkhave **makkaṭo** araññe pavane **caramāno**...

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

makkato = m.n.s

caramāno = m.n.s

puriso passeyya **maccha-gumbaṃ carantaṃ tiṭṭhantaṃ**

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

macchagumbaṃ = m.ac.s

carantaṃ = m.ac.s

tiṭṭhantaṃ = m.ac.s

## How to form a present participle

There are 3 ways to form a present participles

1. add **-nta** to the verbal base
2. add **-māna** to the verbal base
3. add **-āna** to the verbal base (found in verse)

1	√gam	to go	gaccha	+ nta	gacch <b>anta</b>	going
2	√gam	to go	gaccha	+ māna	gacch <b>māna</b>	going
3	√gam	to go	gaccha	+ āna	gacch <b>āna</b>	going

present participles ending in -nta

√as	to be	sa	<b>santa</b>	existing
√bhaṇ	to speak	bhaṇa	<b>bhaṇanta</b>	speaking
√bhū	to be	bhava	<b>bhavanta</b>	being
√car	to walk	cara	<b>caranta</b>	walking
√dis	to point out	dese	<b>desenta</b>	explaining
√dis	to see	passa	<b>passanta</b>	seeing
√kar	to do	karo	<b>karanta</b>	doing
√kath	to tell	kathe	<b>kathenta</b>	telling
√khād	to chew	khāda	<b>khādanta</b>	chewing
√ñā	to know	jāna	<b>jānanta</b>	knowing
√rud	to cry	ruda	<b>rudanta</b>	crying
√sak	to be able	sakko	<b>sakkanta</b>	being able

√vass	to rain	vassa	<b>vassanta</b>	raining
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present participles ending in -māna

√as	to be	sa	<b>samāna</b>	being
√bhaj	to associate	bhaja	<b>bhajamāna</b>	associating
√budh	to know	bujjha	<b>bujjhamāna</b>	knowing
√car	to walk	cara	<b>caramāna</b>	walking
√dā	to give	dada	<b>dadamāna</b>	giving
√namass	to worship	namassa	<b>namassamāna</b>	worshipping
√dis	to see	passa	<b>passamāna</b>	seeing
√ṭhā	to stand	tiṭṭha	<b>tiṭṭhamāna</b>	standing
√vad	to speak	vada	<b>vadamāna</b>	speaking
√yaj	to sacrifice	yaja	<b>yajamāna</b>	sacrificing

present participles ending in **-āna**

I've only come across about 20 of these so far in my studies, mostly in the verses of the Dhammapada and Sutta Nipāta

√ādā	to take	ādiya	ādiyāna	grasping
√es	to seek	esa	esāna	seeking
√heṭṭh	to annoy	heṭṭhaya	heṭṭhayāna	harassing
√īr	to move	iriya	iriyāna	going around
√kam	to desire	kāmaya	kāmayāna	desiring
√sī	to lie down	saya	sayāna	lying down
√sīt	to sleep	saya	sayāna	sleeping
√vad	to speak	vada	vadāna	saying
√vas	to live	vasa > basa	paribasāna	living

## **Declension of present participles**

Present participles are declined in all 3 genders to agree with nouns in all three genders.

If the **person or thing** doing the action is masculine / feminine / neuter

then the **participle** is masculine / feminine / neuter

Masculine ending in -māna (like nara, buddha)

1.nom	gacchamāno	gacchamānā
2.acc	gacchamānaṃ	gacchamāne
3.inst	gacchamānena	gacchamānehi
4.dat	gacchamānāya gacchamānassa	gacchamānānaṃ
5.abl	gacchamānā gacchamānamhā gacchamānasmā	gacchamānehi
6.gen	gacchamānassa	gacchamānānaṃ
7.loc	gacchamāne gacchamānamhi gacchamānasmim	gacchamānesu
8.voc	gacchamāna	gacchamānā

	gacchamānā	
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what do you notice?

Feminine ending in -māna (like vanitā)

1.nom	gacchamānā	gacchamānā gacchamānāyo
2.acc	gacchamānaṃ	gacchamānā gacchamānāyo
3.inst	gacchamānāya	gacchamānāhi
4.dat	gacchamānāya	gacchamānānaṃ
5.abl	gacchamānāya	gacchamānāhi
6.gen	gacchamānāya	gacchamānānaṃ
7.loc	gacchamānāyaṃ gacchamānāya	gacchamānāsu
8.voc	gacchamāne	gacchamānā gacchamānāyo

Neuter ending in -māna (like cittaṃ)

1.nom	gacchamānaṃ	gacchamānā gacchamānāni
2.acc	gacchamānaṃ	gacchamānā gacchamānāni
3.inst	gacchamānena	gacchamānehi
4.dat	gacchamānāya gacchamānassa	gacchamānānaṃ
5.abl	gacchamānā gacchamānamhā gacchamānasmā	gacchamānehi
6.gen	gacchamānassa	gacchamānānaṃ
7.loc	gacchamāne gacchamānamhi gacchamānasmim	gacchamānesu

8.voc

gacchamāna  
gacchamānā

gacchamānāni

## Masculine ending in -nta (like bhagavant/naro)

1.nom	<b>gaccham̐</b> <b>gacchanto</b>	<b>gacchanto</b> <b>gacchantā</b>
2.acc	<b>gacchantam̐</b>	<b>gacchante</b>
3.inst	<b>gacchatā</b> <b>gacchantena</b>	<b>gacchantehi</b>
4.dat	<b>gacchato</b> <b>gacchantassa</b>	<b>gacchatam̐</b> <b>gacchantānam̐</b>
5.abl	<b>gacchatā</b> <b>gacchantamhā gacchantasmā</b>	<b>gacchantehi</b>
6.gen	<b>gacchato</b> <b>gacchantassa</b>	<b>gacchatam̐</b> <b>gacchantānam̐</b>
7.loc	<b>gacchati</b> <b>gacchante</b> <b>gacchantamhi gacchantasmim̐</b>	<b>gacchantesu</b>
8.voc	<b>gaccham̐</b> <b>gaccha</b> <b>gacchā</b>	<b>gacchanto</b> <b>gacchantā</b>

## Feminine ending in -ntī (like nadī)

1.nom	<b>gacchantī</b>	<b>gacchantī</b> <b>gacchantiyo</b>
2.acc	<b>gacchantiṃ</b>	<b>gacchantī</b> <b>gacchantiyo</b>
3.inst	<b>gacchantiyā</b>	<b>gacchantīhi</b>
4.dat	<b>gacchantiyā</b>	<b>gacchantīnaṃ</b>
5.abl	<b>gacchantiyā</b>	<b>gacchantīhi</b>
6.gen	<b>gacchantiyā</b>	<b>gacchantīnaṃ</b>
7.loc	<b>gacchantiyā</b> <b>gacchantiyaṃ</b>	<b>gacchantīsu</b>
8.voc	<b>gacchanti</b> <b>gacchantī</b>	<b>gacchantī</b> <b>gacchantiyo</b>

## Neuter ending in -nta

1.nom	<b>gacchamṛ</b>	<b>gacchantā</b> <b>gacchantāni</b>
2.acc	<b>gacchantamṛ</b>	<b>gacchante</b> <b>gacchantāni</b>
3.inst	<b>gacchatā</b> <b>gacchantena</b>	<b>gacchantehi</b>
4.dat	<b>gacchato</b> <b>gacchantassa</b>	<b>gacchatamṛ</b> <b>gacchantānamṛ</b>
5.abl	<b>gacchatā</b> <b>gacchantamhā</b> <b>gacchantasmā</b>	<b>gacchantehi</b>
6.gen	<b>gacchato</b> <b>gacchantassa</b>	<b>gacchatamṛ</b> <b>gacchantānamṛ</b>
7.loc	<b>gacchati</b>	<b>gacchantesu</b>

	<b>gacchante</b> <b>gacchantamhi</b> <b>gacchantasmim</b>	
8.voc	<b>gaccham</b> <b>gaccha</b> <b>gacchā</b>	<b>gacchanto</b> <b>gacchantā</b>

One thing to notice about present participles, are they are verbs. Like other verbs, they can take an object in the accusative case.

**abhippamodayaṃ cittaṃ** assasissāmī'ti sikkhati,  
**abhippamodayaṃ cittaṃ** passasissāmī'ti sikkhati.

“I will breath in **gladdening** the **mind**” he trains,  
“I will breath out **gladdening** the **mind**” he trains.  
(MN 62 mahārāhulovādasuttaṃ)

aññatitthiyā paribbājakā andhā acakkhukā **ajānantā**  
**ārogyam**, **apassantā nibbānam**, atha ca pan'imaṃ gātham  
bhāsanti.

Wandering ascetics who belong to other sects are blind and  
visionless, **not knowing health**, **not seeing Nibbāna**, yet  
they say this verse.

(MN 75 māgaṇḍiyasuttam)

Just like other verbs, sometimes the object is not in the accusative case. Here it is in the **locative**.

seyyathāpi, bhikkhave, makkaṭo **araññe pavane caramāno**.

Just like, monks, a monkey, **wandering in a forest, in wilderness**.

(SN 12.61 assutavāsuttaṃ)

Please keep this in mind when you work with present participles.

Any questions about participles?

## **Pronouns (nāma)**

I, we, you, you all, he, she, it, they, them, all of them, some, a certain, one of them, which of them, whoever, whatever, the former, the next, the other, another, both, who, what, which, such and such, so and so.

These are all **pronouns** which stand in the place of a noun.

When used by themselves they behave like a noun.

na **sabbe** dhammaṃ jānissanti.

Not **everyone** will understand the dhamma

When they are used with another noun, they behave like an adjective

na **sabbe manussā** dhammaṃ jānissanti.

Not **all people** will understand the dhamma

Pronouns are declined in all three genders when standing by themselves.

When used together with other nouns, they agree with the noun in gender, case, and number.

tā bhikkhuniyo	f.n.pl	those nuns
ko āhāro	m.n.s	what food
imaṃ kāyaṃ	m.ac.s	this body
asmā lokā	m.ab.s	from this world
amukasmimṃ gāme	m.l.s	in such and such a village
etassa bhāsitassa	nt.g.s	of this speech
enaṃ cakkhundriyaṃ	nt.ac.s	this faculty of sight



## **Definite and indefinite article**

A man - “a” is called the indefinite article, it refers to some man, not to any specific man.

There is no indefinite article in Pāli. Often the exercises will say, “He drank some milk.” Just use the word milk, it already has the sense of “some milk”

The man - “the” is called the definite article, it refers to some specific man. Use **aññatara**, for a specific person or thing.

**ta “he, it, that” masculine**

1.nom

**so**

**te**

**sa**

2.acc

**taṃ**

**te**

3.inst

**tena**

**tehi**

4.dat

**tassa**

**tesaṃ**

5.abl

**tamhā**

**tehi**

**tasmā**

6.gen

**tassa**

**tesaṃ**

7.loc

**tamhi**

**tesu**

**tasmim**

**tehi** pañcahi bhikkhusatehi

**with those** 500 monks

**tamhi tamhi** satta-nikāye

in whichever class of beings  
(literally: **in that or that**)

**tesaṃ** bhikkhūnaṃ etadahosi

this occurred **to those** monks

namo **tassa** bhagavato

homage **to him**, the Blessed  
One

**tamhā** gāmā nikkhamitvā

having left **from that** village

**tesu** dhammesu

in those teachings

## ta “she, it, that” feminine

1.nom	sā	tā tāyo
2.acc	taṃ	tā tāyo
3.inst	tāya	tāhi
4.dat	tassā	tāsaṃ tāsānaṃ
5.abl	tāya	tāhi
6.gen	tassā	tāsaṃ tāsānaṃ
7.loc	tissaṃ tassaṃ tāyaṃ	tāsu



**tā** āpattiyo

**those** offences

**tā** bhikkhuniyo

**those** nuns

**tāya** sīla-sampadāya

**with that** moral attainment

**tassā** rattiyā

**of that** night

**tāyaṃ** velāyaṃ

**at that** point in time

**tāhi** devatāhi saddhiṃ

together **with those** devas

## ta “it, that” neuter

1.nom

**taṃ**

**tad**

**te**

**tāni**

2.acc

**taṃ**

**tad**

**te**

**tāni**

3.inst

**tena**

**tehi**

4.dat

**tassa**

**tesaṃ**

**tesānaṃ**

5.abl

**tamhā**

**tasmā**

**tehi**

6.gen

**tassa**

**tesaṃ**

**tesānaṃ**

7.loc

**tamhi**

**tasmim**

**tesu**

**eta** “**this man, this woman, this thing**”

**ta** generally refers to something that is **absent**.

**eta** generally refers to something that is **present**. this man,  
this woman, this thing.

it is declined exactly like ta, but with an initial “e”.

**etad** ahosi

**this** was

(this thought occurred)

**etena** brāhmaṇo hoti

he is a Brahman **by this**

**etassa** bhāsitassa attho

the meaning **of this** saying



## ima “this” masculine

1.nom	ayaṃ	ime
2.acc	imaṃ	ime
3.inst	iminā	imehi
4.dat	assa imassa	imesaṃ
5.abl	asmā imamhā imasmā	imehi
6.gen	assa imassa	imesaṃ
7.loc	asmim̐ imamhi imasmim̐	imesu

grammars give many many many many forms, but these are the most common ones in the Tipiṭaka

**ayaṃ** loko

**ime** sattā

**iminā** ariyena saṃvarena

**imehi** pañcahi aṅgehi

**imassa** bhāsitassa attho

**asmā** lokā

**imesaṃ** akusalānaṃ

dhammānaṃ

**asmiṃ** padese

**imamhi** saṅghe

**imesu** āyasmantesu

**this** world

**these** beings

**with this** noble restraint

**with these** five factors

the meaning **of this** saying

**from this** world

**of these** unskillful states

**in this** country

**in this** community

**in these** venerables



## ima “this” feminine

1.nom	ayaṃ	imā
2.acc	imaṃ	imā
3.inst	imāya	imāhi
4.dat	assā imissā imāya	imāsaṃ
5.abl	imāya	imāhi
6.gen	assā imissā imāya	imāsaṃ
7.loc	imissaṃ imāyaṃ	imāsu

**imā** aṭṭha parisā  
**imāhi** gāthāhi  
**imāya** dhammadesanāya  
**imissā** pathaviyā  
**imāsaṃ** dvinnaṃ diṭṭhīnaṃ  
**imāsu** chasu dhātūsu

**these** eight assemblies  
**with these** verses  
**from this** dhamma talk  
**of this** earth  
**of these** two views  
**in these** six elements

## ima “this” neuter

1.nom

idaṃ

imaṃ

ime

imāni

2.acc

idaṃ

imaṃ

ime

imāni

3.inst

anena

iminā

imehi

4.dat

assa

imassa

imesaṃ

5.abl

asmā

imamhā

imasmā

imehi

6.gen

assa

imassa

imesaṃ

7.loc

**asmim** imam**hi** imas**mim**

**imesu**

## ya “whoever” masculine

1.nom	<b>yo</b>	<b>ye</b>
2.acc	<b>yam̄</b>	<b>ye</b>
3.inst	<b>yena</b> <b>yadā</b>	<b>yehi</b>
4.dat	<b>yassa</b>	<b>yesam̄</b> <b>yesānam̄</b>
5.abl	<b>yamhā</b> <b>yasmā</b>	<b>yehi</b>
6.gen	<b>yassa</b>	<b>yesam̄</b> <b>yesānam̄</b>
7.loc	<b>yamhi</b> <b>yasmim̄</b>	<b>yesu</b>

## ya “whoever” feminine

1.nom	yā	yā yāyo
2.acc	yam	yā yāyo
3.inst	yāya	yāhi
4.dat	yassā yāya	yāsam yāsānam
5.abl	yāya	yāhi
6.gen	yassā yāya	yāsam yāsānam
7.loc	yassam yāyam	yāsu

## ya “whoever” neuter

1.nom

**yam̄**

**ye**

**yāni**

2.acc

**yam̄**

**ye**

**yad**

**yāni**

3.inst

**yena**

**yehi**

4.dat

**yassa**

**yesam̄**

**yesānam̄**

5.abl

**yamhā**

**yehi**

**yasmā**

6.gen

**yassa**

**yesam̄**

**yesānam̄**

7.loc

**yamhi**

**yesu**

**yasmim̄**

The good news is that all the rest of the pronouns follow this same declension pattern as ya, which is very similar to the normal declension of masculine, feminine and neuter nouns, with a few exceptions. So keep this table handy!

## Some common pronouns (in the nominative case)

ahaṃ

I

mayāṃ

we

tvaṃ

you

tumhe

you all

so

he, that

te

those (men)

sā

she

tā

those (women)

taṃ

that (thing)

te

those (things)

eso

this

ete

ayaṃ

ime

amu

amuko

sabbo

ubho

kati

yo

ko

koci

those

this

those

so and so

such and such

all, every

both

how many

whoever

who? which?

someone

sa

one's own

ubho

both

pubbo

the previous

itaro

the other

aññatara

a certain, the

añña

another

kataro

which (of the two)?

katamo

which (of the many)?

aparo

the next, the following

kiṃ

who? what? which?

## More Roots 21-25

### 21. √vas 1.1 a (to live) (sk √vas)

base	<b>vasa</b>	
pr	<b>vasati</b>	lives, stays
aor	<b>vasi</b>	lived, stayed
fut	<b>vasissati, vacchati</b>	will live, stay
imper	<b>vasatu</b>	live! stay!
opt	<b>vase, vaseyya</b>	should live, stay
caus	<b>vāseti, vāsāpeti</b>	causes to live
pass	<b>vussati</b>	is lived
prp	<b>vasanta, vasamāna</b>	living, staying

pprp	-	
pp	<b>vasita, vusita, vuṭṭha</b>	lived, stayed
ptp	<b>vasitabba, vatthabba</b>	could be lived
abs	<b>vasitvā</b>	having lived
ger	-	-
inf	<b>vasitum, vatthum</b>	to live
<p>āvasati (lives in a place), ajjhāvasati (settles down),  samvasati (lives together with), adhivāsayati (endures,  tolerates), adhivāseti (agrees, accepts)</p>		

## 22. √dā 1.2 a (to give) (sk √dā)

base	<b>de, dadā</b>	
pr	<b>deti, dadāti</b>	gives
aor	<b>desi, adadi, adāsi</b>	gave
fut	<b>dadissati, dassati</b>	will give
imper	<b>detu, dadātu</b>	give!
opt	<b>dade, dadeyya, dajjā, dajjeyya</b>	should give
caus	<b>dāpeti</b>	causes to give
pass	<b>dīyati, diyyati</b>	is given
prp	<b>denta, dadanta, dadamāna</b>	giving

pprp	<b>diyamāna</b>	being given
pp	<b>datta, dinna</b>	given
ptp	<b>deyya, dātabba</b>	should be given
abs	<b>datvā, datvāna, daditvā</b>	having given
ger	-	-
inf	<b>dātum, dātave</b>	to give
anudadāti (grants, concedes), paṭidadāti (gives back)		

## 23. √man 3 ya (to think) (sk √man)

base	<b>mañña</b>	
pr	<b>maññati</b>	thinks
aor	<b>amaññi</b>	thought
fut	<b>maññissati</b>	will think
imper	<b>maññatu</b>	think!
opt	<b>maññe, maññeyya</b>	should think
caus	<b>māneti</b>	causes to think
pass	-	-
prp	<b>maññanta, maññamāna</b>	thinking
pprp	-	-

pp	<b>mata</b>	thought
ptp	-	-
abs	-	-
ger	-	-
inf	-	-
<p>atimaññati (despises), anumaññati (agrees, approves),  appamaññati (thinks little of, underrates), avamaññati  (belittle, thinks lightly of), samanumaññati (approves),  vimāneti (disrespects)</p>		

## 24. √dhā 1.2 a (to support, nourish) (sk √dhā)

base	<b>daha</b>	
pr	<b>~dahati</b>	supports, nourishes
aor	<b>~dahi</b>	supported, nourished
fut	<b>~dahissati</b>	will support, nourish
imper	<b>~dahatu</b>	support! nourish!
opt	<b>~dahe, daheyya</b>	should support, nourish
caus	<b>~dheti, dhāyati, dhāpeti</b>	causes to support, nourish
pass	<b>~dhiyati</b>	is supported, nourished
prp	<b>~dahanta, dahāna</b>	
pprp	-	-

pp	~ <b>dhita, dahita</b>	supported, nourished
ptp	-	-
abs	-	-
ger	~ <b>dhāya</b>	supporting, nourishing
inf	-	-

abhisaddahati (has complete faith in), saddahati (trusts),  
saddahāpeti (causes to believe), samādhethi (causes to settle),  
samādhiyati (is calmed, composed)

## 25. √su 4 ṇā (to hear) (sk √śru)

base	<b>suṇā, suṇo</b>	
pr	<b>suṇāti, suṇoti</b>	hears
aor	<b>suṇi, assosi</b>	heard
fut	<b>suṇissati, sossati</b>	will hear
imper	<b>sunātu</b>	hear!
opt	<b>suṇe, suṇeyya</b>	should hear
caus	<b>sāveti</b>	causes to hear
desid	<b>sussūsati</b>	wishes to hear
pass	<b>sūyati, suyayati</b>	is heard
prp	<b>suṇanta</b>	hearing

pprp	-	-
pp	<b>suta</b>	heard
ptp	<b>savanīya, sotaḅba</b>	should be heard
abs	<b>sutvā, sutvāna, suṇitvā</b>	having heard
ger	-	-
inf	<b>sotuṃ</b>	to hear
<p>anusuṇāti (hears), paṭissuṇāti (agrees, promises), sāveti (causes to hear), anussāveti (proclaims)</p>		

## **Idea for 2nd Revision Test**

What's the best way to test your Pāli knowledge?

Do you prefer sentences from the Tipiṭaka or from Buddhadata exercises?

Is it good to test your ability to translate from English into Pāli?

What about the format of the last test, do you have any suggestions for improvement?

Any other ideas?

Final test will be the week after the last class of book 1. This is the 9<sup>th</sup> class, there are 14 in total, so in about 6 weeks time, give or take time for meditation retreats etc.



āha	v	perf.3.s	he says
na	ind	neg	not
jānāmī'ti	v	pr.1.s	I know
<b>Knowing, he says "I don't know"</b>			
aṣṣaṃ	prp	m.n.s	not seeing
vā	ind	-	or
āha	v	perf.3.s	he says
paśāmī'ti	v	pr.1.s	I see
<b>or, not seeing he says, "I see"</b>			
paśaṃ	prp	m.n.s	seeing
vā	ind	-	or

āha	v	perf.3.s	he says
na	ind	neg	not
passāmī'ti	v	pr.1.s	I see
<b>Or, seeing he says, "I don't see"</b>			

KP 5 bahū devā manussā ca, maṅgalāni acintayum,  
ākaṅkhamānā sothhānaṃ, brūhi maṅgalamuttamaṃ.

ākaṅkhamānā	prp	m.n.pl	wishing, wanting
sothhānaṃ,	n	nt.ac.s	well being
brūhi	v	imp.2.s	tell about!
maṅgalaṃ	n	nt.ac.s	blessing, benefit
uttamaṃ	adj	nt.ac.s	highest, foremost

**Many devas and humans thought about blessings,  
wishing for well-being, tell (us) about the highest  
blessing.**

DN 22.10 idha, bhikkhave, bhikkhu santam vā ajjhattam  
 kāmacchandaṃ, atthi me ajjhattam kāmacchando'ti pajānāti,  
 asantam vā ajjhattam kāmacchandaṃ, natthi me ajjhattam  
 kāmacchando'ti pajānāti

bhikkhu	n	m.n.s	a monk
santam	prp	m.ac.s	existing
vā	ind	-	or
ajjhattam	ind	adv	personally
kāmacchandaṃ	n	m.ac.s	desire for sense pleasure
<b>When a monk having desire for sense pleasure internally...</b>			

atthi	v	pr.3.s	there is
me	pn	1.d.s	for me
ajjhattaṃ	ind	adv	personally, internally
kāmacchando'ti	n	m.n.s	desire for sense pleasure
pajānāti	v	pr.3.s	he knows

**He knows, “There is desire for sense pleasure for me internally.”**

**Internally, I have desire for sense pleasure**

AN 5.23 so sace ākaṅkhati, dibbena cakkhunā satte  
passeyyaṃ cavamāne upapajjamāne

so	pn	m.n.s	he
sace	ind	-	if
ākaṅkhati	v	pr.3.s	he wishes
<b>If he wishes</b>			
dibbena	adj	nt.i.s	with divine
cakkhunā	n	nt.i.s	with eye
satte	n	m.ac.pl	beings
passeyyaṃ	v	opt.1.s	I could see
cavamāne	prp	m.ac.pl	dying
upapajjamāne	prp	m.ac.pl	re-arising

**I could see beings passing away and re-arising with the divine eye**

MN 86 atha kho āyasmā aṅgulimālo lohiteṇa gaḷanteṇa yena  
bhagavā tenupasaṅkami

atha kho	ind		and then
āyasmā	n	m.n.s	venerable
aṅgulimālo	n	m.n.s	Finger Garland
lohitena	n	nt.i.s	with blood
gaḷantena	prp	nt.i.s	with dripping
yena	ind	adv	where
bhagavā	n	m.n.s	Blessed One
tena-upasaṅkami	v	aor.3.s	he approached there

**And then Ven. Finger Garland approached the Blessed One with blood dripping.**

KP 9 tiṭṭhaṃ caraṃ nisinno vā sayāno vā yāvatāssa  
vigatamiddho

tiṭṭhaṃ	prp	m.n.s	standing
caraṃ	prp	m.n.s	walking
nisinno	pp	m.n.s	seated
vā	ind	-	or
sayāno	prp	m.n.s	lying down
vā	ind	-	or
yāvatā-assa	ind opt.3.s		as long as he could be
vigata-middho	n	m.n.s	without drowsiness

**Standing, walking, seated or lying down, as long as he may be without drowsiness**

AN 3.83 tassa na tādiso chando hoti seyyathāpi aññesaṃ  
bhikkhūnaṃ

tassa	pn	m.g.s	his
na	ind	neg	not
tādiso	adj	m.n.s	such quality
chando	n	m.n.s	wish, desire
hoti	v	pr.3.s	it is
seyyathāpi	ind	-	like
aññesaṃ	pn	m.g.pl	of other(s)
bhikkhūnaṃ	n	m.g.pl	of monks

**His intention is not the same as other monks**

AN 3.35 ye ca pana loke sukhaṃ senti, ahaṃ tesam  
aññataro'ti

ye	pn	m.n.pl	those who
ca pana	ind		and
loke	n	m.l.s	in the world
sukhaṃ	ind	adv	comfortably
senti	v	pr.3.pl	they sleep
ahaṃ	pn	1.n.s	I
tesam	pn	m.g.pl	of them
aññataro'ti	pn	m.n.s	certain, one of

**Those who sleep comfortably in the world, I am one of them. or I am among those who sleep well in the world.**



MN 39 so imam-eva kāyaṃ vivekajena pītisukhena  
abhisandeti

so			
imam			
eva			
kāyaṃ			
viveka-jena			
pītisukhena			
abhisandeti			

AN 10.61 ko ca āhāro avijjāya?

ko			
ca			
āhāro			
avijjāya			

the bank of the river

riverbank - nadīkūla (nt), nadītira (nt)

on the bank of the river - nadīkūle, nadītire

DN 15.4 so evaṃ na **samanupassanto** na ca kiñci loke  
upādiyati, **anupādiyaṃ** na paritassati, **aparitassaṃ**  
paccattaññaeva parinibbāyati

so			
evaṃ			
na			
samanupassanto			
na			
ca			
kiñci			
loke			

upādiyati			
anupādiyaṃ			
na			
paritassati			
aparitassaṃ			
paccattaññaeva			
parinibbāyati			

## **Kuṭi Work**

1. Exercises 16 & 17 & **18**
2. Update your Anki with new words

## Extra Reading

V. Perniola  
Pāli Grammar

p108-110 (the present participle)

## **Class 10**

1. Passive past participles
2. Adjectives
3. Ablative of separation

## **Class 9 Revision**

AN 8.53 eso dhammo eso vinayo etaṃ satthusāsanān'ti

SN 22.87 yo dhammaṃ passati so maṃ passati, yo maṃ passati so dhammaṃ passati

AN 10.176 aho yaṃ parassa taṃ maṃ'assa

AN 10.61 ko ca āhāro avijjāya?

SN 35.187 so evaṃ samanupassanto na kiñci loke upādiyati.  
anupādiyaṃ na paritassati. aparitassaṃ paccattaññeva  
parinibbāyati

## **(Passive) Past Participles**

The past participle is another **verbal adjective** which describes the action that a noun did (in the past). It is extremely common in the Tipiṭaka.

bhāṣati

**bhāṣita**

bhāveti

**bhāvita**

bhijjati

**bhinna**

he speaks

**spoken**

he cultivates

**cultivated**

he breaks

**broken**

Please note that the past participle is **passive** in meaning.

## **How to form a past participle**

In theory the formation of past participles is very easy, just add **-ta**, **-ita** or **-na** to the root.

In practice they can be quite tricky because many **sandhi** rules apply and their formation is heavily influenced by the **Sanskrit roots** from which they are derived.

Until you learn more about Sandhi and Sanskrit roots, you will have to just learn the forms of the past participle by heart.

There are, quite literally, thousands of examples...

## 1. root + ta

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

When we study sandhi, we will study the rules related to the changes that happens to the letter **t**

## 2. root + ita

bhāsati	√bhās	to speak	+ ita	bhāsita	spoken
carati	√car	to walk	+ ita	carita	walked
iñjati	√iñj	to move	+ ita	iñjita	moved
makkheti	√makkh	to smear	+ ita	makkhita	smear
nandati	√nand	to delight	+ ita	nandita	delighted
nidahati	√dah	to put	+ ita	nihita	put down
odahati	√dah	to put	+ ita	ohita	applied
pabbajati	√vaj	to go on	+ ita	pabbajita	ordained
ṭhahati	√ṭhā	to stand	+ ita	ṭhita	stood
vindati	√vid	to know	+ ita	vidita	known

yācati	√yāc	to beg	+ ita	yācita	begged
--------	------	--------	-------	--------	--------

### 3. base + ita

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

|vedayati |√vid |vedaya |+ ita |vedayita |experienced |

## 4. root + na

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

Again, sandhi rules regarding **n** will be studied in detail later.

## **Declension of Past Participles**

Past participles are declined just like nouns ending in -a in all three genders. In Masculine like buddha, in feminine like vanitā, and neuter like citta.

## Masculine ending in -a - gata

1.nom	<b>gato</b>	<b>gatā</b>
2.acc	<b>gataṃ</b>	<b>gate</b>
3.inst	<b>gatena</b>	<b>gatehi</b>
4.dat	<b>gatāya</b> <b>gatassa</b>	<b>gatānaṃ</b>
5.abl	<b>gatā</b> <b>gatamhā</b> <b>gataasmā</b>	<b>gatehi</b>
6.gen	<b>gatassa</b>	<b>gatānaṃ</b>
7.loc	<b>gate</b> <b>gatamhi</b> <b>gataismiṃ</b>	<b>gatesu</b>
8.voc	<b>gata</b>	<b>gatā</b>

## **Masculine ending in -a - gata**

	gatā	
--	------	--

## Feminine ending in -ā - gata

1.nom	gatā	gatā gatāyo
2.acc	gatam̐	gatā gatāyo
3.inst	gatāya	gatāhi
4.dat	gatāya	gatānam̐
5.abl	gatāya	gatāhi
6.gen	gatāya	gatānam̐
7.loc	gatāya gatāyam̐	gatāsu
8.voc	gate	gatā gatāyo

## Neuter ending in -am̐ - gata

1.nom	gatam̐	gatā gatāni
2.acc	gatam̐	gate gatāni
3.inst	gatena	gatehi
4.dat	gatāya gatassa	gatānam̐
5.abl	gatā gatamhā gatasmā	gatehi
6.gen	gatassa	gatānam̐
7.loc	gate gatamhi gatasmim̐	gatesu

## Neuter ending in -aṃ - gata

8.voc

gata gatā

gatāni

### How to use Past Participles

1. They often get used as the **verb** in the sentence, having a past passive meaning.

evaṃ me **sutaṃ**

lit. thus - by me - **heard**

Notice that the **agent** of the sentence “me” is in the instrumental case. This is a normal construction for passive verbs.

Active: **He** saw the tree (agent in nominative)

Passive: The tree was seen **by him**. (agent in instrumental)

2. Past participles are very often used as nouns

atthi **dinnam** atthi **yittham** atthi **hutam**

lit. there is **given**, there is **sacrificed**, there is **offered**

there is (what is) **given**, there is (what is) **sacrificed**, there is  
(what is) **offered**

how would you translate that into English?

3. They are also very often used as **adjectives**, agreeing with the nouns in gender, case & number.

seyyathāpi **suddham** vattham **apagataṃ** kālakam ...

lit. just like a **cleaned** cloth, **gone away** stains...

how would you translate that into English?

We will look at more examples from the Tipiṭaka later.

## **Adjectives (guṇanāma, guṇavacana, visesaṇapada)**

Adjectives are a class of words that give more information about a noun.

vatthaṃ (a cloth)

**odātaṃ** vatthaṃ (a **white** cloth)

**parisuddhaṃ odātaṃ** vatthaṃ (a **clean white** cloth)

Adjectives are declined just like nouns. They agree with the noun that they qualify in **gender, case & number**.

If you know your noun declensions, you'll have no problem with adjectives. (The reverse is also true).

## **How to form an adjective**

Adjectives are formed by adding various suffixes to the root. You'll look at those in a lot more detail when you study derivatives. Some of the suffixes are:

√bal	to be strong	√bal + <b>a</b>	bala	strong
√mah	to increase	√mah + <b>anta</b>	mahanta	great
√bhū	to be	√bhū + <b>ta</b>	bhūta	true
√kam	to desire	√kam + * <b>aka</b>	kāmaka	willing
√kudh	to be angry	√kudh + * <b>ana</b>	kodhana	angry
√tap	to burn	ā + √tap + * <b>ī</b>	ātāpī	ardent
√dah	to be firm	√dah + <b>la</b>	da <b>l</b> ha	firm
√bhad	to be lucky	√bhad + <b>ra</b>	bhadra	fortunate
√as	to be	√as > sa + <b>tya</b>	sacca	true
√bah	to increse	√bah + * <b>u</b>	bāhu	many
√dhu	to be stable	√dhu + <b>va</b>	dhuva	eternal
√div	to shine	√div + <b>ya</b>	dibba	divine

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## Adjectives ending in -a (singular)

	<b>masc</b>	<b>fem</b>	<b>neuter</b>
1.nom	<b>dīgho</b>	<b>dīghā</b>	<b>dīgham̐</b>
2.acc	<b>dīgham̐</b>	<b>dīgham̐</b>	<b>dīgham̐</b>
3.inst	<b>dīghena</b>	<b>dīghāya</b>	<b>dīghena</b>
4.dat	<b>dīghāya</b> <b>dīghassa</b>	<b>dīghāya</b>	<b>dīghāya</b> <b>dīghassa</b>
5.abl	<b>dīghā</b> <b>dīghamhā</b> <b>dīghasmā</b>	<b>dīghāya</b>	<b>dīghā</b> <b>dīghamhā</b> <b>dīghasmā</b>
6.gen	<b>dīghassa</b>	<b>dīghāya</b>	<b>dīghassa</b>
7.loc	<b>dīghe</b> <b>dīghamhi</b> <b>dīghasmim̐</b>	<b>dīghāyam̐</b> <b>dīghāya</b>	<b>dīghe</b> <b>dīghamhi</b> <b>dīghasmim̐</b>
8.voc	<b>dīgha</b>	<b>dīghe</b>	<b>dīgha</b>

	dīghā		dīghā
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## Adjectives ending in -a (plural)

	<b>masc</b>	<b>fem</b>	<b>neuter</b>
1.nom	dīghā	dīghā dīghāyo	dīghā dīghāni
2.acc	dīghe	dīghā dīghāyo	dīghā dīghāni
3.inst	dīghehi	dīghāhi	dīghehi
4.dat	dīghānaṃ	dīghānaṃ	dīghānaṃ
5.abl	dīghehi	dīghāhi	dīghehi
6.gen	dīghānaṃ	dīghānaṃ	dīghānaṃ
7.loc	dīghesu	dīghāsu	dīghesu
8. voc	dīghā	dīghā dīghāyo	dīghāni

## Adjectives ending in -ī (singular)

	<b>masc</b>	<b>fem</b>	<b>neuter</b>
1.nom	ātāpī	ātāpīni	ātāpi ātāpiṃ
2.acc	ātāpinam	ātāpinim	ātāpi ātāpiṃ
3.inst	ātāpinā	ātāpiniyā	ātāpinā
4.dat	ātāpino	ātāpiniyā	ātāpino
5.abl	ātāpinā ātāpismā ātāpimhā	ātāpiniyā	ātāpinā ātāpito ātāpismā ātāpimhā
6.gen	ātāpino	ātāpiniyā	ātāpino ātāpissa
7.loc	ātāpini ātāpismiṃ ātāpimhi	ātāpiniyā ātāpiniyām	ātāpismiṃ ātāpimhi

8.voc

ātāpī

ātāpīni

ātāpi ātāpiṃ

## Adjectives ending in -ī (plural)

	<b>masc</b>	<b>fem</b>	<b>neuter</b>
1.nom	<b>ātāpino</b>	<b>ātāpiniyo</b>	<b>ātāpini ātāpī</b>
2.acc	<b>ātāpino</b>	<b>ātāpiniyo</b>	<b>ātāpini ātāpī</b>
3.inst	<b>ātāpihi</b> <b>ātāpīhi</b>	<b>ātāpinīhi</b>	<b>ātāpihi</b> <b>ātāpīhi</b>
4.dat	<b>ātāpinam̐</b> <b>ātāpīnam̐</b>	<b>ātāpinīnam̐</b>	<b>ātāpinam̐</b> <b>ātāpīnam̐</b>
5.abl	<b>ātāpihi</b> <b>ātāpīhi</b>	<b>ātāpinīhi</b>	<b>ātāpihi</b> <b>ātāpīhi</b>
6.gen	<b>ātāpinam̐</b> <b>ātāpīnam̐</b>	<b>ātāpinīnam̐</b>	<b>ātāpinam̐</b> <b>ātāpīnam̐</b>
7.loc	<b>ātāpisu</b> <b>ātāpīsu</b>	<b>ātāpinīsu</b>	<b>ātāpisu</b> <b>ātāpīsu</b>
8. voc	<b>ātāpino</b>	<b>ātāpiniyo</b>	<b>ātāpini</b>

			ātāpī
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## Adjectives ending in -u (singular)

	<b>masc</b>	<b>fem</b>	<b>neuter</b>
1.nom	bahu	bahu	bahu
2.acc	bahum̐	bahum̐	bahum̐
3.inst	bahunā	bahuyā	bahunā
4.dat	bahuno bahussa	bahuyā	bahuno bahussa
5.abl	bahunā bahumhā bahusmā	bahuyā	bahunā bahumhā bahusmā
6.gen	bahuno bahussa	bahuyā	bahuno bahussa
7.loc	bahumhi bahusmim̐	bahuyā bahuyam̐	bahumhi bahusmim̐

8.voc	bahu	bahu	bahu
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## Adjectives ending in -u (plural)

	<b>masc</b>	<b>fem</b>	<b>neuter</b>
1.nom	bahū bahavo	bahū bahuyo	bahū bahūni
2.acc	bahū bahavo	bahū bahuyo	bahū bahūni
3.inst	bahūhi	bahūhi	bahūhi
4.dat	bahūnaṃ bahunnaṃ	bahūnaṃ	bahūnaṃ
5.abl	bahūhi	bahūhi	bahūhi
6.gen	bahūnaṃ	bahūnaṃ	bahūnaṃ
7.loc	bahūsu	bahusu bahūsu	bahūsu
8. voc	bahū	bahū	bahū

	<b>bahavo</b>	<b>bahuyo</b>	<b>bahūni</b>
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## Adjectives ending in -ū (singular)

	<b>masc</b>	<b>fem</b>	<b>neuter</b>
1.nom	<b>vidū</b>	<b>vidunī</b>	<b>viduṃ</b>
2.acc	<b>viduṃ</b>	<b>viduniṃ</b>	<b>viduṃ</b>
3.inst	<b>vidunā</b>	<b>viduniyā</b>	<b>vidunā</b>
4.dat	<b>viduno</b>	<b>viduniyā</b>	<b>viduno</b>
5.abl	<b>vidunā</b>	<b>viduniyā</b>	<b>vidunā</b>
6.gen	<b>viduno vidussa</b>	<b>viduniyā</b>	<b>viduno vidussa</b>
7.loc	<b>vidumhi vidusmiṃ</b>	<b>viduniyā viduniyaṃ</b>	<b>vidumhi vidusmiṃ</b>
8.voc	<b>vidū</b>	<b>vidunī</b>	<b>vidū</b>

## Adjectives ending in -ū (plural)

	<b>masc</b>	<b>fem</b>	<b>neuter</b>
1.nom	vidū viduno vidūno	vidunī viduniyo	viduni vidū
2.acc	vidū viduno vidūno	vidunī viduniyo	viduni vidū
3.inst	vidūhi	vidunīhi	vidūhi
4.dat	vidūnaṃ	vidunīnaṃ	vidūnaṃ
5.abl	vidūhi	vidunīhi	vidūhi
6.gen	vidūnaṃ vidunnaṃ	vidunīnaṃ	vidūnaṃ vidunnaṃ
7.loc	vidūsu	vidunīsu	vidūsu
8.voc	vidū viduno	vidunī viduniyo	viduni vidū

## **Ablative of Separation**

You will come across the suffix **-to** in the exercises. This is a generic suffix which can be added to any noun or adjective or substantive to create the ablative sense “from”.

rukka (tree)

rukkhato (from the tree/s)

In the Tipiṭaka it often conveys the meaning of “as” ...

te dhamme **dukkhato** samanupassati.

He regards those things **as suffering**.

## More Roots 26-30

### 26. √han 1.1 a (to smite, kill) (sk √han)

base	<b>hana</b>	
pr	<b>hanati, hanti</b>	beats, kills
aor	<b>hani</b>	beat, killed
fut	<b>hanissati, hañkhati</b>	will beat, kill
imper	<b>hanatu</b>	beat! kill!
opt	<b>hane, haneyya, haññe</b>	should beat, kill
caus	<b>- (√ghat)</b>	-
desid	<b>-</b>	-
pass	<b>haññati</b>	is beaten, killed
prp	<b>hananta, hanamāna</b>	beating, killing

pprp	<b>haññamāna</b>	being beaten, killed
pp	<b>hata</b>	beaten, killed
ptp	<b>hanitabba, hantabba</b>	should be beaten, killed
abs	<b>hanitvā, hantvā, hantvāna</b>	having beaten, killed
ger	<b>hacca</b>	beating, killing
inf	<b>hanituṃ, hantuṃ</b>	to beat, kill
<p>abhinihanati (smash down), āhanati (beats), nihanati (slays),  patihanati (strikes against), samūhanati (exterminates),  vihanati (destroys)</p>		

## 27. √sar 1.1 a (to go, flow) (sk √sr)

also √sar (to remember)

base	<b>sara</b>	
pr	<b>sarati</b>	goes, flows
aor	<b>sari</b>	went, flowed
fut	<b>sarissati</b>	will go, flow
imper	<b>saratu</b>	go! flow!
opt	<b>sare, sareyya</b>	should go, flow
caus	<b>sāreti</b>	causes to go, flow
desid	-	-
pass	-	-
prp	<b>saranta, saramāna</b>	going, flowing
pprp	-	-

pp	<b>sata</b>	went, flowed
ptp	<b>saritabba</b>	should be gone, flowed
abs	<b>sarivā, sitvā</b>	having flowed
ger	-	-
inf	-	-
<p>anussarati (follows after), atisarati (going past, overlooks),  avasarati (goes down), nissarati (escapes), saṃsarati (moves  on continuously), visarati (disperses)</p>		

## 28. √ci 5 nā (to accumulate) (sk √ci)

base	<b>cinā</b>	
pr	<b>cināti</b>	collects, accumulates
aor	<b>cini</b>	collected, accumulated
fut	<b>cinissati, cessati</b>	will collect, accumulate
imper	<b>cinātu</b>	collect! accumulate!
opt	<b>cine, cineyya</b>	should collect, accumulate
caus	<b>cināpeti</b>	builds, constructs
desid	-	-
pass	<b>cīyati</b>	is collected, accumulated
prp	<b>cinanta, cinamāna</b>	collecting, accumulating
pprp	-	-
pp	<b>cita, ciṇṇa</b>	collected, accumulated

ptp	-	-
abs	<b>cinitvā</b>	having collected, accumulated
ger	<b>cheyya</b>	collecting, accumulating
inf	-	-
<p>apacināti (dismantle), ācināti (gathers), anucināti (practices),  anuvicināti (ponders over), pacināti (plucking), paciṅyati (is  accumulated), vinicchīnāti (investigates), vicināti (selects)</p>		

what are some common noun from this root?

## 29. √car 1.1 a (to move, walk) (sk √car)

also √car (to act, behave)

base	<b>cara</b>	
pr	<b>carati</b>	walks, wanders
aor	<b>cari</b>	walked, wandered
fut	<b>carissati</b>	will walk, wander
imper	<b>caratu</b>	walk! wander!
opt	<b>care, careyya</b>	should walk, wander
caus	<b>cāreti</b>	cause to walk, wander
desid	-	-
pass	-	-
prp	<b>caranta, caramāna</b>	walking, wandering
pprp	-	-

pp	<b>carita, ciṅṅa</b>	walked, wandered
ptp	-	-
abs	<b>caritvā, caritvāna</b>	having walked, wandered
ger	-	-
inf	<b>caritum</b>	to walk, wander
<p>anuvicarati (walks around), anuvicāreti (re-examines),          niccharati (happens, occurs), paricarati (attends to),          paṭicarati (evades, avoids), samudācarati (overwhelms),          vicarati (roams about), vicāreti (contemplates)</p>		

√car = to walk

cāre = cause to walk

vi + √car = to walk here and there

vi + cāre = causes to walk here and there

### 30. √bhuḥ 2 ṃa (to eat, enjoy) (sk √bhuḥ)

base	<b>bhuñja</b>	
pr	<b>bhuñjati</b>	eats, enjoys
aor	<b>bhuñji</b>	ate, enjoyed
fut	<b>bhuñjissati</b>	will eat, enjoy
imper	<b>bhuñjatu</b>	eat! enjoy!
opt	<b>bhuñje, bhuñjeyya</b>	should eat, enjoy
caus	<b>bhojeti</b>	cause to eat
desid	<b>bubhukkhati</b>	desires to eat i.e. is hungry
pass	-	-
prp	<b>bhuñjanta, bhuñjamāna</b>	eating, enjoying
pprp	-	-

pp	<b>bhutta</b>	eaten, enjoyed
ptp	<b>bhojaniya,</b> <b>bhuñjitabba</b>	should be eaten, enjoyed
abs	<b>bhuñjitvā, bhotvā,</b> <b>bhutvā, bhutvāna</b>	having eaten, enjoyed
ger	-	-
inf	<b>bhuñjituṃ, bhottuṃ</b>	to eat
paribhuñjati (uses), sambhuñjati (eats together), bhojeti (causes to eat, feeds)		

what is a common noun from this root?

## Examples from the Tipiṭaka

VIN 0 taṃ bhavaṃtaṃ gotamaṃ evaṃ kalyāṇo kittisaddo  
**abbhuggato**

taṃ	pn	m.ac.s	that
bhavaṃtaṃ	n	m.ac.s	venerable
gotamaṃ	n	m.ac.s	Gotama
evaṃ	ind	adv	like this, thus, so
kalyāṇo	adj	m.n.s	good
kittisaddo	n	m.n.s	reputation
<b>abbhuggato</b>	pp	m.n.s	spread

**A good reputation has spread about Venerable Gotama  
in this way.**

UD 8.3 atthi bhikkhave **ajātaṃ abhūtaṃ akataṃ  
asaṅkhatam**

atthi	v	pr.3.s	there is
bhikkhave	n	m.v.pl	monks
ajātaṃ	pp	nt.n.s	(something) unborn
abhūtaṃ	pp	nt.n.s	not become
akataṃ	pp	nt.n.s	not made
asaṅkhatam	pp	nt.n.s	not constructed
<b>Monks, there is (something) not born, not become, not constructed</b>			

AN 10.51 seyyathāpi, bhikkhave, **āditto** celo vā **āditto** sīso  
vā

seyyathāpi	ind		just like, as
bhikkhave	n	m.v.pl	monks
āditto	pp	m.n.s	blazing, on fire
celo	n	m.n.s	clothes
vā	ind	conj	or
āditto	pp	m.n.s	blazing, on fire
sīso	n	m.n.s	head
vā	ind	conj	or

**Imagine if, monks, (a man who's) clothes were on fire,  
(who's) head was on fire**

MN 2.2 ayam nu kho satto kuto āgato?

ayam	pn	m.n.s	this
nu kho	ind		?
satto	n	m.n.s	being, living being
kuto	ind		from where?
āgato	pp	m.n.s	come from
<b>Where did this being come from?</b>			

VIN 0āradḍhaṃ vīriyaṃ ahosi asallīnaṃ, upaṭṭhitā sati  
 asammaṭṭhā, passaddho kāyo asāradḍho, samāhitaṃ  
 cittaṃ ekaggaṃ

āradḍhaṃ	pp	nt.n.s	aroused, activated
vīriyaṃ	n	nt.n.s	effort, energy
ahosi	v	aor.3.s	it was
asallīnaṃ,	pp	nt.n.s	active, not sluggish
<b>Energy was aroused and active.</b>			
upaṭṭhitā	pp	f.n.s	present, standing by
sati	n	f.n.s	mindfulness
asammaṭṭhā,	pp	f.n.s	unconfused not forgotten

## **Mindfulness was present and not forgotten**

passaddho	pp	m.n.s	calmed, tranquil
kāyo	n	m.n.s	body
asāradhho	pp	m.n.s	not excited

## **The body was calm not excited.**

samāhitaṃ	pp	nt.n.s	composed, settled
cittaṃ	n	nt.n.s	the mind
ekaggam	adj	nt.n.s	unified

## **The mind was composed and unified.**

# MN 39 asite pīte khāyite sāyite sampajānakārī

asite			
pīte			
khāyite			
sāyite			
sampajāna-kārī			

MN 39 ahaṃ kho pubbe ābādhiko ahoṣiṃ dukkhito  
bāḥagilāno

ahaṃ	pn	1.n.s	I
kho	ind		indeed
pubbe	ind	adv	before, formerly
ābādhiko	adj	m.n.s	sick, ill
ahoṣiṃ	v	aor.1.s	I was
dukkhito	adj	m.n.s	miserable
bāḥagilāno	adj	m.n.s	very ill
<b>Indeed before, I was ill, miserable, very sick.</b>			

AN 2.135 bālo abyatto asappuriso **khatam upahatam**  
attānam pariharati

bālo	adj	m.n.s	foolish
abyatto	adj	m.n.s	untrained
asappuriso	n	m.n.s	not a good man
khatam	pp	m.ac.s	injured, uprooted
upahatam	pp	m.ac.s	damaged
attānam	n	m.ac.s	oneself, himself
pariharati	v	pr.3.s	<b>he</b> carries around

**The foolish, uneducated wicked man maintains himself injured and damaged.**

AN 5.114 ye te, ānanda, bhikkhū navā **acirapabbajitā**  
**adhunāgatā** imaṃ dhammavinayaṃ

ye	pn	m.n.pl	those who
te	pn	m.n.pl	they, those
ānanda	n	m.v.s	Happy
bhikkhū	n	m.n.pl	monks
navā	adj	m.n.pl	fresh, newcomers
acira-	ind	adv	recently
pabbajitā	pp	m.n.pl	ordained
adhunā-	ind	adv	soon, recently
āgatā	pp	m.n.pl	come, arrived
imaṃ	pn	m.ac.s	this

dhammavinayaṃ

n

m.ac.s

doctrine and  
discipline

**Ananda, whichever monks who are rookies, recently ordained, recently arrived in this teaching and training.**

MN 152 upekkhako tattha viharati sato sampajāno

upekkhako	adj	m.n.s	looking on, equanimous
tattha	ind	adv	there
viharati	v	pr.3.s	he lives, stays
sato	adj	m.n.s	mindful
sampajāno	adj	m.n.s	attentive

**He remains there, equanimous, mindful and attentive.**

KP 9 sakko ujū ca sūjū ca suvaco cassa mudu anatimānī

sakko	adj	m.n.s	able, capable
ujū	adj	m.n.s	straight, upright
ca	ind	conj	and
sūjū	adj	m.n.s	very upright
suvaco	adj	m.n.s	mEEK, obedient
ca-assa	v	opt.3.s	and he should be
mudu	adj	m.n.s	soft, friendly
anatimānī	adj	m.n.s	not arrogant
<b>He should be able, straight, upright, meek, soft and not arrogant.</b>			

SN 12.66 samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ  
sātarūpaṃ taṃ aniccato dakkhissanti dukkhato dakkhissanti  
anattato dakkhissanti rogato dakkhissanti bhayato  
dakkhissanti, te taṇhaṃ pajahissanti.

samaṇā			
vā			
brāhmaṇā			
vā			
yaṃ			
loke			
piyarūpaṃ			

sātarūpaṃ			
taṃ			
aniccato			
dakkhissanti			
dukkhato			
dakkhissanti			
anattato			
dakkhissanti			
rogato			
dakkhissanti			

bhayato			
dakkhissanti,			
te			
taṇhaṃ.			
pajahissanti.			

## **Kuṭi Work**

1. Exercises **19 & 20 and undone examples**
2. Update your Anki with new words
3. Remember - Book 1 Revision Test

## Extra Reading

V. Perniola  
Pāli Grammar

p110 - 118 (the past participle)

## **Class 11**

1. Cardinal Numbers
2. Ordinal Numbers
3. Final Test

# **5 Minute Mindfulness**

## **Class 10 Revision**

1. hīyo araññaṃ gato so puriso ahinā daṭṭho mari
2. ekena hatthinā chinnaṃ sākhaṃ añña hatthiniyo gahetvā khādiṃsu
3. sappaṇa daṭṭho vāṇijassa putto tassa dāsehi ekassa vejjassa santikaṃ nīto hoti
4. rattā gāviyo khette āhiṇḍantiyo bahum tiṇaṃ khādiṃsu
5. amhākaṃ bahūnaṃ bandhavānaṃ puttā dubbalā honti
6. tasmim ucce rukkhe ṭhito vānaro imasmim nīce tarumhi nisinne pakkhino oloketi

# Questions about the Kuṭī Work

## Numbers (*saṅkhyā*)

Numbers are adjectives that describe how many of something there are.

There are different types of numbers used in Pāli Grammar

---

1.	cardinal	one, two, three
2.	ordinal	first, second, third
3.	distributive	one by one, two by two
4.	fractional	1/2, 1/3, 1/4
5.	multiplicative	1 time, 2 times, 3 times
6.	substantive	the one, a second, the third
7.	adverbial	second time, third time,



Today let's look at Cardinal and Ordinal numbers.

1. Cardinal Numbers are the natural numbers measuring quantity of something

eka, dvi, ti

one, two, three

2. Ordinal numbers are the place or position

paṭhama, dutiya, tatiya etc

first, second, third

## **Cardinal Numbers (*saṅkhyā-padhāna*)**

Cardinal Numbers are a very common feature in the Tipiṭaka. The Buddha's teachings very often consist of numerical lists, so numbers are extensively used.

If you want to study numbers, just open the Aṅguttara Nikāya.

**eka**-dhammo

**dve**'pi jātiyo

**tayo** pāsāde

**cattāri** ariyasaccāni

**pañca**-kāma-guṇāni

**cha** ādīnavā

**satta**-bojjhaṅgā

ariyo **aṭṭha**'ṅgiko maggo

**nava** pañhā

**dasa**-kamma-patha

**ekādasahi** aṅgehi

**one** thing

just **two** lives

**three** mansions

**four** noble truths

**five** string of sense pleasure

**six** disadvantages or dangers

**seven** enlightenment factors

noble **eight**-part path

**nine** questions

**ten** courses of action

with **eleven** factors

**dvādasa** aṇḍāni

**twelve** eggs

Each number has its own unique declensions and attributes, so let's take a closer look at them individually.

## **eka “one”**

three genders – singular

agrees in gender & case

	<b>Masculine</b>	<b>Feminine</b>	<b>Neuter</b>
1.nom	<b>eko</b>	<b>ekā</b>	<b>ekaṃ</b>
2.acc	<b>ekaṃ</b>	<b>ekaṃ</b>	<b>ekaṃ</b>
3.inst	<b>ekena</b>	<b>ekāya</b>	<b>ekena</b>
4.dat	<b>ekassa</b>	<b>ekissā</b> <b>ekāya</b>	<b>ekassa</b>
5.abl	<b>ekamhā</b> <b>ekasmā</b>	<b>ekāya</b>	<b>ekamhā</b> <b>ekasmā</b>
6.gen	<b>ekassa</b>	<b>ekissā</b> <b>ekāya</b>	<b>ekassa</b>

7.loc

**ekamhi**  
**ekasmim̐**

**ekissā**  
**ekāya**

**ekamhi**  
**ekasmim̐**

declined in the plural, “eka” functions as pronoun meaning “some”

**eke** samaṇa-brāhmaṇā evaṃvādino evaṃdiṭṭhino  
**some** holy men and priests speak like this and have this view.

declension is the same as ye

## **dve “two”**

no gender, plural

agrees in case only

1.nom	<b>dve duve</b>
2.acc	<b>dve duve</b>
3.inst	<b>dvīhi</b>
4.dat	<b>dvinnam</b>
5.abl	<b>dvīhi</b>
6.gen	<b>dvinnam</b>
7.loc	<b>dvīsu</b>

## **ti “three”**

three genders, plural

agrees in gender and case

	Masculine	Feminine	Neuter
1.nom	<b>tayo</b>	<b>tisso</b>	<b>tīni</b>
2.acc	<b>tayo</b>	<b>tisso</b>	<b>tīni</b>
3.inst	<b>tīhi</b>	<b>tīhi</b>	<b>tīhi</b>
4.dat	<b>tiṇṇaṃ</b> <b>tiṇṇannaṃ</b>	<b>tissannaṃ</b>	<b>tiṇṇaṃ</b> <b>tiṇṇannaṃ</b>
5.abl	<b>tīhi</b>	<b>tīhi</b>	<b>tīhi</b>
6.gen	<b>tiṇṇaṃ</b> <b>tiṇṇannaṃ</b>	<b>tissannaṃ</b>	<b>tiṇṇaṃ</b> <b>tiṇṇannaṃ</b>
7.loc	<b>tīsu</b>	<b>tīsu</b>	<b>tīsu</b>

## **catu “four”**

three genders & plural

agrees in gender and case

	Masculine	Feminine	Neuter
1.nom	<b>cattāro</b> <b>caturo</b>	<b>catasso</b>	<b>cattāri</b>
2.acc	<b>cattāro</b> <b>caturo</b>	<b>catasso</b>	<b>cattāri</b>
3.inst	<b>catūhi</b>	<b>catūhi</b>	<b>catūhi</b>
4.dat	<b>catunnaṃ</b>	<b>catassannaṃ</b>	<b>catunnaṃ</b>
5.abl	<b>catūhi</b>	<b>catūhi</b>	<b>catūhi</b>
6.gen	<b>catunnaṃ</b>	<b>catassannaṃ</b>	<b>catunnaṃ</b>
7.loc	<b>catusu</b>	<b>catusu</b>	<b>catusu</b>

## **pañca “five”**

no gender, plural

agrees in case only

1.nom	<b>pañca</b>
2.acc	<b>pañca</b>
3.inst	<b>pañcahi</b>
4.dat	<b>pañcannaṃ</b>
5.abl	<b>pañcahi</b>
6.gen	<b>pañcannaṃ</b>
7.loc	<b>pañcasu</b>

## **cha “six” to aṭṭharasa “eighteen”**

same as pañca. no gender, plural. agrees in case only

6	cha
7	satta
8	aṭṭha
9	nava
10	dasa
11	ekādasa
12	dvādasa
13	terasa
14	catuddasa cuddasa
15	pañcadasa paṇṇarasa
16	soḷasa
17	sattarasa

18

atṭharasa

## **ekūnavīsati “19” to atṭhanavuti “98”**

(one less than twenty)

feminine singular, agree in case only

	20	20
1.nom	vīsati	vīsā vīsam̐
2.acc	vīsatiṃ	vīsam̐
3.inst	vīsatiyā	vīsāya
4.dat	vīsatiyā	vīsāya
5.abl	vīsatiyā	vīsāya
6.gen	vīsatiyā	vīsāya

7.loc

vīsatiyā  
vīsatiyaṃ  
like bhūmi

vīsāya  
vīsāyaṃ  
like vanitā

## **sata “100”, sahasa “1000” and lakkha “100 000”**

neuter singular & plural

agrees in case and number

1.nom

**satam̐**

**satā satāni**

2.acc

**satam̐**

**sate satāni**

3.inst

**satena**

**satehi**

4.dat

**satāya**

**satānam̐**

**satassa**

5.abl

**satā satamhā**

**satehi**

**satasmā**

6.gen

**satassa**

**satānam̐**

7.loc

**sate**

**satesu**

**satamhi**

**satasmim̐**

# **koṭi “10 000 000”**

feminine singular

agrees in case only

1.nom	koṭi
2.acc	koṭiṃ
3.inst	koṭiyā
4.dat	koṭiyā
5.abl	koṭiyā
6.gen	koṭiyā
7.loc	koṭiyā koṭiyam

koṭī
koṭiyo
koṭī
koṭiyo
koṭīhi
koṭīnam
koṭīhi
koṭīnam
koṭīsu
koṭīsu

## Summary of numbers gender and neuter

	Gender			Number	
	Mas.	Fem.	Neut.	Sin.	Pl.
1					
2	x	x	x		
3					
4					
5 - 18	x	x	x		
19 - 98					
99 - 9 999 998					( )
9 999 999 - 10 000000					( )

these are the only numbers I've *actually* encountered in the Tipiṭaka so far.

- 1 eka
- 2 dvi, dve, duve
- 3 ti (tayo, tīni, tisso, tiṇṇaṃ)
- 4 catu (caturo, cattāro, catasso, cattāri)
- 5 pañca
- 6 cha
- 7 satta
- 8 aṭṭha
- 9 nava
- 10 dasa
- 11 ekādasa
- 12 dvādasa

14	catuddasa, cuddasa
15	pannarasa, paṇṇarasa
1/16	soḷasī
18	aṭṭhārasa
20	vīsaṃ, vīsati
21	ekavīsati
30	tiṃsa, tiṃsaṃ
32	dvattiṃsati
36	chattiṃsā, chattiṃsati
40	cattārīsa
50	paṇṇāsā
60	saṭṭhi
64	catusaṭṭhi
74	catusattati

80	asīti
84	caturāsīti
90	navuti
91	ekonavuti
92	dvenavuti
100	sata
1 000	sahassa
100 000	satasahassa
10 000 000	koṭi

in summary learn declensions 1, 2, 3, 4, 5, 20, 100

that, of course, excludes all the “amazing” numbers which you’ll come across in some parts of the Tipiṭaka

pakopana	$10^{14}$	1 000 000 000 000 000
akkhobha	$10^{43}$	100 000 000 000 000 000 000 000 000 000 000 000 000 000 000 000 000
ahaha	$10^{71}$	10 000
ababa	$10^{76}$	1 000
āsaṅkā	$10^{141}$	10 000

A full list of these incredible numbers is studied in book 3

## Ordinal Numbers (*saṅkhyā-pūraṇa*)

Ordinal number describe the position of something, first second third etc. They are mostly formed from the cardinal numbers with **suffixes** and are declined like regular adjectives.

1st	paṭhama	first
2nd	duṭiya	second
3rd	tatiya	third
4th	catuttha	fourth
5th	pañcama	fifth
6th	chaṭṭha	sixth
7th	sattama	seventh
8th	aṭṭhama	eighth

9th  
10th  
11th  
12th  
13th  
14th  
15th  
20th  
30th  
40th  
  
50th  
60th  
70th

navama  
dasama  
ekādasama  
dvādasama  
terasama  
cuddasama  
pañcadasama  
vīsatima  
tiṃsatima  
cattālīsama  
cattālīsatisama  
pañṇāsatisama  
saṭṭhima  
sattatisama

ninth  
tenth  
eleventh  
twelfth  
thirteenth  
fourteenth  
fifteenth  
twentieth  
thirtieth  
fortieth  
  
fiftieth  
sixtieth  
seventieth

80th  
90th  
100th

asī**ma**  
navut**ma**  
sat**ma**

eightieth  
nintieth  
hundredth

## Declension - Singular

	<b>Masculine</b>	<b>Feminine ā</b>	<b>Feminine ī</b>	<b>Neuter</b>
1.nom	paṭhamo	paṭhamā	paṭhamī	paṭhamam
2.acc	paṭhamam	paṭhamam	paṭhamim	paṭhamam
3.inst	paṭhamena	paṭhamāya	paṭhamiyā	paṭhamena
4.dat	paṭhamāya paṭhamassa	paṭhamāya	paṭhamiyā	paṭhamāya paṭhamassa
5.abl	paṭhamā paṭhamamhā paṭhamasmā	paṭhamāya	paṭhamiyā	paṭhamā paṭhamamhā paṭhamasmā
6.gen	paṭhamassa	paṭhamāya	paṭhamiyā	paṭhamassa
7.loc	paṭhame paṭhamamhi paṭhamasmim	paṭhamāyam paṭhamāya	paṭhamiyā paṭhamiyam	paṭhame paṭhamamhi paṭhamasmim

## Declension - Plural

	<b>Masculine</b>	<b>Feminine ā</b>	<b>Feminine ī</b>	<b>Neuter</b>
1.nom	paṭhamā	paṭhamā paṭhamāyo	paṭhamī paṭhamiyo	paṭhamā paṭhamāni
2.acc	paṭhame	paṭhamā paṭhamāyo	paṭhamī paṭhamiyo	paṭhamā paṭhamāni
3.inst	paṭhamehi	paṭhamāhi	paṭhamīhi	paṭhamehi
4.dat	paṭhamānaṃ	paṭhamānaṃ	paṭhamīnaṃ	paṭhamānaṃ
5.abl	paṭhamehi	paṭhamāhi	paṭhamīhi	paṭhamehi
6.gen	paṭhamānaṃ	paṭhamānaṃ	paṭhamīnaṃ	paṭhamānaṃ
7.loc	paṭhamesu	paṭhamāsu	paṭhamīsu	paṭhamesu

## **Kahāpaṇāna**



**Kahāpaṇānas from Kosala. Circa 525-465 BC.**

Average diameter 25mm, average weight 2.70 gm. Each piece with a variety of separate punch-marks applied to both sides.

## **Fun Indo-European Etymology Facts**

The Sanskrit word for kahāpaṇāna is *kārṣāpaṇa*.

The coins were called *kārṣāpaṇa* because they weighed one *karṣa* each, a weight measured in cowrie shells.

The English word, "Cash", is derived from the Sanskrit word, *karṣa*.

## More Roots 31-35

### 31. √vac 1 a (to speak, say) (sk √vac)

base	<b>vaca</b>	
pr	<b>(vadati)</b>	speaks, says
aor	<b>avoca, avacī</b>	spoke, said
fut	<b>vakkhati</b>	will speak, will say
imper	-	-
opt	-	-
caus	<b>vāceti</b>	causes to speak, say
desid	<b>vavakkhati</b>	wishes to speak, say
pass	<b>vuccati, uccati</b>	is spoken, is said
prp	-	-

pprp	<b>vuccamāna</b>	being spoken
pp	<b>vutta</b>	said, spoken
ptp	<b>vattabba, vacaniya</b>	should be said, spoken
abs	<b>vatvā, vatvāna</b>	having spoken, said
ger	-	-
inf	<b>vattum</b>	to speak, say
<p>The conjugations of √vac are highly irregular and will be studied in detail in book 3. There are very few verbs with prefixes but many nouns.</p>		
<p>vaca (word, talk), vācā (speech), vacana (words, talk)</p>		

## 32. √pat 1 a (to fall) (sk √pat)

base	<b>pata</b>	
pr	<b>patati</b>	falls
aor	<b>pati</b>	fell
fut	<b>patissati</b>	will fall
imper	<b>patatu</b>	fall!
opt	<b>pate, pateyya</b>	should fall
caus	<b>pāteti</b>	causes to fall, drops
desid	-	-
pass	<b>patīyati</b>	is falling
prp	<b>patanta, patamāna</b>	falling
pprp	-	-
pp	<b>patita, panna</b>	fallen

ptp	-	-
abs	<b>pativā</b>	having fallen
ger	<b>pacca</b>	falling
inf	<b>pacitum</b>	to fall
<p>anupatati (attacks, falls upon), atipātetī (kills, lit. causes to fall), nipatati (falls down), papatati (falls down), pātetī (dropped, lit. causes to fall), sannipatati (gathers together), uppatati (flies, jumps up)</p>		

### 33. √labh 1 a (to get) (sk √labh)

base	<b>labha</b>	
pr	<b>labhati</b>	gets, obtains
aor	<b>alabhi</b>	got, obtained
fut	<b>labhissati, lacchati</b>	will get, obtain
imper	<b>labhatu</b>	get! obtain!
opt	<b>labhe, labheyya</b>	should get, obtain
caus	<b>labbheti</b>	causes to get, obtain
desid	-	-
pass	<b>labbhati</b>	is getting, is obtaining
prp	<b>labhanta, labhamāna</b>	getting, obtaining
pprp	<b>labbhamāna</b>	being gotten, obtained
pp	<b>laddha</b>	gotten, obtained

ptp	<b>labbhiya, labbhaniya, labbhaneyya, laddhabba, laddheyya</b>	should be got, obtained
abs	<b>labhitvā</b>	having got, obtained
ger	<b>laddhā</b>	getting, obtaining
inf	<b>labhituṃ</b>	to get, obtain
paṭilabhati (receives), upalabbhati (is found)		

### 34. √jan 3 ya (to be born, arise) (sk √jan)

base	<b>jāya</b>	
pr	<b>jāyati</b>	is born, arises
aor	<b>jāyi</b>	was born, arose
fut	<b>jāyissati</b>	will be born, arise
imper	<b>jāyatu</b>	be born! arise!
opt	<b>jāye, jāyeyya</b>	should be born
caus	<b>janeti</b>	causes to be born, produces
desid	-	-
pass	-	-
prp	<b>jāyanta, jāyamāna</b>	being born, arising
pprp	-	-
pp	<b>jāta</b>	born, arisen

ptp	<b>jāyitabba</b>	should be born, arisen
abs	<b>jāyitvā</b>	having been born
ger	-	-
inf	<b>jāyituṃ</b>	to be born, arise
sañjāyati (appears, arises), janeti (produces), paccājāyati (is born again), vijāyati (is born, gives birth)		
jāti (birth), jana (man), jāta (birth stories), jāyā (wife), pajā (population, people), parajana (stranger), sujāta (well born), vijātā (pregnant woman)		

### 35. √ikkh 1 a (to see, mark) (sk √īkṣ)

base	<b>ikkha</b>	
pr	<b>ikkhati</b>	looks, sees
aor	<b>ikkhi</b>	looked, saw
fut	<b>ikkhissati</b>	will look, see
imper	<b>ikkhatu</b>	look! see!
opt	<b>ikkhe, ikkheyya</b>	should look, see
caus	-	-
desid	-	-
pass	-	-
prp	<b>ikkhanta, ikkhamāna</b>	looking, seeing
pprp	-	-
pp	<b>ikkhita</b>	looked, seen

ptp	<b>ikkhitabba,</b> <b>ikkhaniya</b>	should be looked at, be seen
abs	<b>ikkhitvā</b>	having looked, seen
ger	<b>ikkhiya</b>	seeing, looking
inf	<b>ikkhitum</b>	to look, see
<p>anupekkhati (re-examines), avekkhati (regards, considers), paccavekkhati (reviews, reflects), upaparikkhati (investigates, examines), upekkhati (looks on, is disinterested)</p>		
<p>paccavekkhaṇā (reflection, reviewing), sarikkha (similar to), upekkhā (equanimity, looking on)</p>		

## Examples from the Tipiṭaka

MN 4 so anekavihitam̐ pubbenivāsam̐ anussarāmi,  
seyyathidam̐ - ekam'pi jātim̐ dve'pi jātiyo tisso'pi jātiyo  
catasso'pi jātiyo pañca'pi jātiyo dasa'pi jātiyo vīsam'pi jātiyo  
tiṃsam'pi jātiyo cattālīsam'pi jātiyo paññāsam'pi jātiyo  
jātisatam'pi jātisahassam'pi jātisatasahassam'pi

so	pn	m.n.s	that
anekavihitam̐	adj	m.ac.s	many different
pubbenivāsam̐	n	m.ac.s	previous lives, homes
anussarāmi	v	pr.1.s	I remember
seyyathidam̐	ind	adv	like this, e.g.
ekam̐	adj	f.ac.s	one

api	ind		just only
jātiṃ	n	f.ac.s	birth
dve'pi	adj	x.ac.pl	two
jātiyo	n	f.ac.pl	births
tisso'pi (jātiyo)	adj	f.ac.pl	three
catasso'pi (jātiyo)	adj	f.ac.pl	four
pañca'pi (jātiyo)	adj	x.ac.pl	five
dasa'pi (jātiyo)	adj	x.ac.pl	ten
vīsam'pi (jātiyo)	adj	f.ac.s	twenty
tiṃsam'pi (jātiyo)	adj	f.ac.s	thirty
cattālīsam'pi (jātiyo)	adj	f.ac.s	fourty

paññāsam'pi (jātiyo)	adj	f.ac.s	fifty
jāṭisatam'pi	n	nt.ac.s	one hundred births
jāṭisahassam'pi	n	nt.ac.s	one thousand births
jāṭisatasahassam'pi	n	nt.ac.s	one hundred thousand births

## SNP 5

caturō samaṇā na pañcam'atthi,  
te te āvikaromi sakkhipuṭṭho.

caturō	adj	m.n.pl	four
samaṇā	n	m.n.pl	ascetics
na	ind	neg	not
pañcama-	adj	-	fifth
atthi	v	pr.3.s	there is, it is
te	pn	m.ac.pl	those, they
te	pn	2.d.s	to you, for you
āvikaromi	v	pr.1.s	I make open, clarify
sakkhi-	ind	-	face to face

putṭho

pp

m.n.s

asked, questioned

**There are four (kinds of) ascetics, there is not a fifth.**

**I, questioned face to face, will clarify those for you.**

MN 16 seyyathāpi, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā.

seyyathāpi	ind		just like
bhikkhave	n	m.v.pl	monks
kukkuṭiyā	n	f.g.s	of a hen, chicken
aṇḍāni	n	nt.n.pl	eggs
aṭṭha	adj	x.n.pl	eight
vā	ind	-	or
dasa	adj	x.n.pl	ten
vā	ind	-	or
dvādasa	adj	x.n.pl	twelve
vā	ind	-	or

**Imagine if, monks, there could be hen's eggs, eight or ten or twelve.**

UD 5.5 seyyathāpi, bhikkhave, mahāsamuddo ekaraso  
loṇaraso, evameva kho, bhikkhave, ayaṃ dhammavinayo  
ekaraso vimuttiraso

seyyathāpi	ind	-	just like
bhikkhave	n	m.v.pl	monks
mahāsamuddo	n	m.n.s	great ocean, mighty sea
ekaraso	n	m.n.s	one taste, one flavour
loṇaraso	n	m.n.s	salty taste

**Just like monks, the great ocean has one taste, the  
taste of salt**

evameva kho	ind		just like this
bhikkhave	n	m.v.pl	monks

ayaṃ	pn	m.n.s	this
dhammavinayo	n	m.n.s	teaching and training
ekaraso	n	m.n.s	one taste, one flavour
vimuttiraso	n	m.n.s	taste of liberation

**Likewise, monks, this teaching and training has one taste, the flavour of liberation.**

SN 1.37 ekaṃ samayaṃ bhagavā sakkesu viharati  
bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi  
sabbeheva arahantehi

ekaṃ samayaṃ	idiom		at one time
bhagavā	n	m.n.s	Blessed One
sakkesu	n	m.l.pl	among the Sakyans
viharati	v	pr.3.s	he lives

**On one occasion, the Blessed One was living among the Sakyans.**

bhikkhusaṅghena	n	m.i.s	with a community of monks
saddhiṃ	ind	prep	together with
pañca-mattehi	adj	nt.i.pl	with five - measure

bhikkhu-satehi	n	nt.i.pl	with one hundred monks
sabbehi	pn	m.i.pl	with all
eva	ind		just, only
arahantehi	n	m.i.pl	with deserving ones

**With a community of monks, five hundred monks in size, all of them just arahants.**

AN 1.12 nāhaṃ, bhikkhave, aññaṃ ekadhammam'pi  
samanupassāmi yena anuppanno vā byāpādo uppajjati,  
yathayidaṃ, bhikkhave, paṭigha-nimittaṃ

na	ind	neg	not
ahaṃ	pn	1.n.s	I
aññaṃ	adj	m.ac.s	another
eka-	adj	-	one
dhammam	n	m.ac.s	thing
'pi	ind		even
samanupassāmi	v	pr.1.s	I see
<b>I don't see even one single other thing, monks</b>			
yena	pn	m.i.s	because of which

an-uppanno	pp	m.n.s	un arisen
vā	ind		or
byāpādo	n	m.n.s	ill-will, dislike
uppajjati	v	pr.3.s	it arises √pad

**(or) because of which un arisen ill-will arises**

yathā-idaṃ	ind	adv	like, such as this
paṭigha-nimittaṃ	n	nt.n.s	conflict-image, repulsive object

**such as, a repulsive object.**

SN 56.14 cattār'imāni, bhikkhave, ariyasaccāni. katamāni cattāri?

cattāri-	adj	-	four
imāni	pn	nt.n.pl	these
bhikkhave	n	m.v.s	monks
ariya-saccāni.	n	nt.n.pl	noble truths.
katamāni	pn	nt.n.pl	which?
cattāri?	adj	nt.n.pl	four

**Monks, (there are) these four noble truths, which four?**

MN 9 kabaḷīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo,  
manosañcetanā tatiyā, viññāṇaṃ catutthaṃ

kabaḷīkāro

āhāro

oḷāriko

vā

sukhumo

vā

phasso

dutiyo

mano-  
sañcetanā  
tatiyā,

viññāṇaṃ  
catutthaṃ

UD 5.5 ayam, bhikkhave, imasmim dhammavinaye chattho  
acchariyo abbhuto dhammo

ayam

bhikkhave

imasmim

dhammavinaye

chattho

acchariyo

abbhuto

dhammo

## **Kuṭi Work**

1. Exercises **21 & 22**
2. Update your Anki with new words
3. A reminder about the final revision test for book 1. Today is the 11<sup>th</sup> class, the 14<sup>th</sup> is the test.

You won't be able to cover all the revision in one week, so please start revising now.

## **Class 12**

1. Adverbs
2. Passive Voice
3. Test

## Class 11 Revision

1. caturo samaṇā na pañcam'atthi,  
te te āvikaromi sakhipuṭṭho.
2. seyyathāpi, bhikkhave, mahāsamuddo ekaraso loṇaraso,  
evameva kho, bhikkhave, ayaṃ dhammavinayo ekaraso  
vimuttiraso
3. na ahaṃ, bhikkhave, aññaṃ ekadhammam'pi  
samanupassāmi yena anuppanno vā byāpādo uppajjati,  
yathayidaṃ, bhikkhave, paṭigha-nimittaṃ
4. cattār'imāni, bhikkhave, ariyasaccāni. katamāni cattāri?
5. nahāyantīsu pañcasu nārīsu tatiyāya bhattā dhanavā hoti
6. tadā so pañcannaṃ bhikkhūnaṃ bahunnaṃ manussānaṃ  
ca dhammaṃ desesi

# Questions about the Kuṭī Work

## **Adverbs**

Adverbs describe **how** or **when** an action is done, they give more information about the verb in the sentence.

kiṃ nu kho ahaṃ **sīghaṃ** gacchāmi?

Why am I going **quickly**?

Adverbs are formed in a various number of ways using **suffixes** and different **cases** of adjectives, and also using **indeclinable** particles. In all cases, adverbs are indeclinable.

## **How to form adverbs**

1. **Derivative Adverbs** are formed by adding suffixes to nouns and adjectives. You'll go into these in more detail when you study primary and secondary derivatives.

satta	adj	seven	sattadhā	adv	in 7 pieces
aṭṭha	adj	eight	aṭṭhaguna	adv	eight times
pañca	adj	five	pañcaso	adv	five by five
bahu	adj	many	bahukkhattum	adv	many times
ka	adj	which	kattham	adv	in which way
piṭṭhi	n	back	piṭṭhito	adv	behind
pari	prep	around	parito	adv	all around
dūra	adj	far	dūrato	adv	from far away
ta	pn	that	tatra	adv	there
aññā	adj	another	aññatra	adv	elsewhere
sabba	pn	all	sabbattha	adv	everywhere
ka	pn	which	kuhim	adv	where

and many many more

2. **Case-form Adverbs** are formed by using nouns, pronouns and adjectives in certain cases, most commonly the neuter accusative and instrumental cases.

### **Accusative Case**

bahu	adj	many	bahum̐	adv	often
cira	adj	long (time)	ciram̐	adv	for a long time
divasa	n	day	divasam̐	adv	by day
sacca	n	truth	saccam̐	adv	truthfully
sāya	n	evening	sāyam̐	adv	in the evening
sukha	adj	easy	sukham̐	adv	easily
tatiya	adj	third	tatiyam̐	adv	for third time

|uddha |adj |upper

|uddham |adv |upwards

Quick revision: where do you find the **-am** ending in Pāli grammar?

1. masc, fem, neut acc sg
2. neut nom sg
3. prp masc nom sg
4. adverbs

## Instrumental Case

abhūta	adj	untrue	abhū <b>tena</b>	adv	untruthfully
antara	adj	between	antare <b>na</b>	adv	inbetween
anupubba	adj	gradual	anupubb <b>ena</b>	adv	gradually
cira	adj	long (time)	cire <b>na</b>	adv	after a long time
dhamma	n	law	dhamme <b>na</b>	adv	lawfully
java	m	speed	jave <b>na</b>	adv	quickly
kāla	n	time	kāle <b>na</b>	adv	timely
kasira	adj	difficult	kasire <b>na</b>	adv	with difficulty
vega	n	speed	vege <b>na</b>	adv	quickly
ya	pn	which	ye <b>na</b>	adv	where

## Dative Case

attha	n	purpose	atthāya	adv	for the purpose of
hita	n	benefit	hitāya	adv	for the benefit of

## Genitive Case

ka	pn	which	kissa	adv	why?
cira	adj	long (time)	cirassaṃ	adv	at last

## Locative Case

atīta	n	the past	atīte	adv	in the past
bāhira	adj	external	bāhire	adv	externally

pubba

adj

former

pubb**e**

adv

formerly

anuvata

n

favourabl  
e wind

anuvā**tē**

adv

with the wind

3. The final group consists of the **Pure Adverbs** which are not formed by adding any suffixes or from case declensions. There are about 200 such particles or **nipātā**, as they are called in traditional grammar books.

kira

they say

hi

indeed, certainly

khalu

indeed, certainly

tu

now

atha

then

kva

where?

etc.



## Passive Verbs

All the verbs you have seen so far have been active verbs, which means the subject does the action to the object.

ahaṃ rukkhaṃ **chindāmi**

I **cut** the tree

With Passive Verbs, the action is done to the subject by an **agent in the instrumental case**, just like in English.

rukkho mayā **chindīyati** / rukkho me **chijjati**

The tree **is cut** by me.



## **How to form Passive Verbs**

To make a passive verb, first you need to make a **passive base**. Remember the formula for making a base?

**Root + Conjugational Sign > Base**

To make a passive verb is even easier

**1. Root + ya > Passive Base**

**2. Root + iya > Passive Base**

**3. Root + ĩya > Passive Base**

**Passive Base + Verbal Ending > Passive Verb**

Sometime the only way to recognise if a verb is passive is by the passive base

1. root + **ya**

√badh	to tie	+ ya	bajjha	bajjhati	is tied
√bhid	to break	+ ya	bhijja	bhijjati	is broken
√han	to kill	+ ya	hañña	haññati	is killed
√jī	to decrease	+ ya	jīya	jīyati	is decreased
√khād	to eat	+ ya	khajja	khajjati	is eaten
√labh	to obtain	+ ya	labbha	labbhati	is obtained
√ñā	to know	+ ya	ñāya	ñāyati	is known
√muc	to free	+ ya	mucca	muccati	is freed
√tap	to burn	+ ya	tappa	tappati	is burned

|√vac |to say | + ya |vucca |vuccati |is said |

## 2. root + **iya** + verbal ending (less common)

√dā	to give	+ iya	<b>diya</b>	anuppada <b>diyati</b>	is offered
√vatt	to proceed	+ iya	<b>vattiya</b>	anupariva <b>vattiyati</b>	is circled around
√kar	to do	+ iya	<b>kariya</b>	<b>kariyati</b>	is done
√har	to carry	+ iya	<b>hariya</b>	pari <b>hariyati</b>	is carried around
√sād	to relish	+ iya	<b>sādiya</b>	<b>sādiyati</b>	is accepted
√dhā	to support	+ iya	<b>dhiyati</b>	samā <b>dhiyati</b>	is composed
√ṭhā	to stand	+ iya	<b>ṭhiya</b>	upaṭ <b>ṭhiyati</b>	is attended to

### 3. root + **īya** + verbal ending

√dā	to give	+ īya	dīya	dīyati	is given
√dar	to split	+ īya	drīya	drīyati	is split apart
√dhā	to hold	+ īya	dhīya	dhīyati	is held
√har	to carry	+ īya	harīya	harīyati	is carried
√hā	to decrease	+ īya	hīya	hīyati	is decreased
√kar	to do	+ īya	kariya	kariyati	is done
√pā	to drink	+ īya	pīya	pīyati	is drunk
√pucch	to ask	+ īya	pucchīya	pucchīyati	is asked
√sar	to remember	+ īya	sarīya	sarīyati	is remembered

There are some exceptions and other forms, but that's enough for starters. Check out the extra reading to find out more.

## How to decline Passive Verbs

Easy, just add the normal verbal ending to the passive base.

√dā (to give) + īya > dīya

dīya + ti > dīyati

Present Tense “it is given”

3 <sup>rd</sup>	dīyati	dīyanti
2 <sup>nd</sup>	dīyasi	dīyatha
1 <sup>st</sup>	dīyāmi	dīyāma



## Aorist “it was given”

3<sup>rd</sup>

dīy**i**

dīy**uṃ**

2<sup>nd</sup>

dīy**o**

dīy**ittha**

1<sup>st</sup>

dīy**iṃ**

dīy**imha**

## Future Tense “it will be given”

3<sup>rd</sup>

dīy**issati**

dīy**issanti**

2<sup>nd</sup>

dīy**issasi**

dīy**issatha**

1<sup>st</sup>

dīy**issāmi**

dīy**issāma**

## Potential “it could be given”

3<sup>rd</sup>

dīy**e**yya

2<sup>nd</sup>

dīy**e**yyāsi

1<sup>st</sup>

dīy**e**yyāmi

dīy**e**yyuṃ

dīy**e**yyātha

dīy**e**yyāma

please note that some passive verbs can look very similar to their active versions

pacati

he cooks

paccati

he is cooked

tapati

he burns

tappati

he is burned

disati

he sees

dissati

he is seen

nasati

he destroys

nassati

he is destroyed

what's the reason for that?

Finally, in poetry, some passive verbs take different verbal endings, called the **attanopada** lit. “word for onself”

All verbal endings that you have dealt with thus far have been **parassapada** “word for another”.

	parassapada		<b>attanopada</b>	
3 <sup>rd</sup>	ti	nti	<b>te</b>	<b>nte</b>
2 <sup>nd</sup>	si	tha	<b>se</b>	<b>vhe</b>
1 <sup>st</sup>	āmi	āma	<b>e</b>	<b>āmhe</b>

In English, these are called **reflexive verbs**, or the **middle voice**.

They are translated as **he himself, they themselves** etc.

This form of the verb, while common in Sanskrit, has mostly died out in Pāli prose, but it is still commonly used in **idioms** and **verse**.

I would just like to introduce the idea to you at this stage, we will look at the full implications of this in Book 2, namely that every form of the verb that you have learned so far has an attanopada and parassapada ending.

## More Roots 36-40

### 36. √ram 1 a (to delight, please) (sk √ram)

base	<b>rama</b>	
pr	<b>ramati</b>	enjoys, takes delight in
aor	<b>rami</b>	enjoyed, took delight in
fut	<b>ramissati</b>	will enjoy, take delight in
imper	<b>ramatu</b>	enjoy! take delight in!
opt	<b>rame, rameyya</b>	should enjoy, take delight in
caus	<b>rameti, ramāpeti</b>	causes to enjoy, take delight in
desid	-	-
pass	<b>ramiyati</b>	is enjoyed, is delighted in
prp	<b>ramanta, ramamāna</b>	enjoying, taking delight in

pprp	-	-
pp	<b>rata, ramita</b>	enjoyed, delighted in
ptp	<b>ramma, ramaṇīya</b>	should be enjoyed, delighted in
abs	<b>ramitvā</b>	having enjoyed, taken delight in
ger	<b>ramma</b>	enjoying, taking delighting in
inf	<b>ramituṃ</b>	to enjoy, take delight in
pr	<b>abhiramati</b>	takes extreme pleasure in
pr	<b>paṭiviramati</b>	abstains from
pr	<b>uparamati</b>	abstains from
pr	<b>viramati</b>	abstains from
f	<b>rati</b>	enjoyment

f	<b>arati</b>	dislike
f	<b>veramaṇī</b>	abstinence
m	<b>ārāma</b>	enjoyment, park, monastery

### 37. √car 1 a (to act, behave) (sk √car)

base	<b>cara</b>	
pr	<b>carati</b>	acts, behaves
aor	<b>acari, cari</b>	acted, behaved
fut	<b>carissati</b>	will act, behave
imper	<b>caratu</b>	act! behave!
opt	<b>care, careyya</b>	should act, behave
caus	<b>cāreti, carāpeti</b>	causes to act, behave
desid	-	-
pass	-	-
prp	<b>caranta, caramāna</b>	acting, behaving
pprp	-	-
pp	<b>carita, ciṇṇa</b>	acted, behaved

ptp	-	
abs	<b>caritvā</b>	having acted, behaved
ger	-	-
inf	<b>caritum</b>	to act, behave
pr	<b>ajjhācarati</b>	transgresses
pr	<b>anucarati</b>	imitates, follows
pr	<b>aticarati</b>	commits adultery
pr	<b>pacarati</b>	practices
m	<b>ācariya</b>	teacher
m	<b>cāra</b>	behaviour
nt	<b>carāṇa</b>	conduct, behaviour

nt

**duccarita**

misconduct

### 38. √dhar 1 a (to hold, carry, endure) (sk √dhr)

base	<b>dhara</b>	
pr	<b>dharati</b>	holds, supports, endures
aor	<b>dhari</b>	held, supported, endured
fut	<b>dharissati</b>	will hold, support, endure
imper	<b>dharatu</b>	hold! support! endure!
opt	<b>dhare, dhareyya</b>	should hold, support, endure
caus	<b>dhāreti</b>	causes to hold, support, endure
desid	-	-
pass	-	-
prp	<b>dharanta, dharamāṇa</b>	holding, supporting, enduring

pprp	-	-
pp	<b>dhata</b>	held, supported, endured
ptp	<b>dhareyya, dharitabba</b>	should be held, supported, endured
abs	-	-
ger	-	-
inf	-	-
pr	<b>uddharati</b>	lifts up, raises up
adj	<b>dhara</b>	keeping in mind, remembering
adj	<b>uddhata</b>	agitated, restless

m	<b>dhamma</b>	nature, law, phenomena etc

### 39. √vis 1 a (to enter) (sk √viś)

base	<b>visa</b>	
pr	<b>visati</b>	enters
aor	<b>visi</b>	entered
fut	<b>visissati, vekkhati</b>	will enter
imper	<b>visatu</b>	enter!
opt	<b>vise, viseyya</b>	should enter
caus	<b>veseti</b>	causes to enter
desid	-	-
pass	<b>visīyati</b>	is entered
prp	<b>visanta, visamāna</b>	entering
pprp	<b>visīyamāna</b>	being entered
pp	<b>viṭṭha</b>	entered

ptp	<b>visitabba</b>	should be entered
abs	<b>visitvā</b>	having entered
ger	<b>vissa</b>	entering
inf	<b>visitum̐</b>	to enter
pr	<b>āvisati</b>	possesses, takes control of
pr	<b>abhinivisati</b>	clings to, adheres to
pr	<b>nivisati</b>	settles down, establishes
pr	<b>pavisati</b>	enters
f	<b>nivesanā</b>	attachment, clinging
m	<b>nivesana</b>	house, home

#### 40. √tar 1 a (to cross) (sk √tr̄)

base	<b>tara</b>	
pr	<b>tarati</b>	crosses
aor	<b>tari</b>	crossed
fut	<b>tarissati</b>	will cross
imper	<b>taratu</b>	cross!
opt	<b>tare, tareyya</b>	should cross
caus	<b>tāreti</b>	causes to cross
desid	-	-
pass	-	-
prp	<b>taranta, taramāna</b>	crossing
pprp	-	-
pp	<b>tarita</b>	crossed

ptp	<b>taritabba, taraṇīya</b>	should be crossed
abs	<b>taritvā</b>	having crossed
ger	-	-
inf	<b>taritum</b>	to cross
pr	<b>atitarati</b>	escapes, transcends
pr	<b>nittharati</b>	crosses over
pr	<b>otarati</b>	descends, goes down into
pr	<b>santāreti</b>	helps across, causes to cross
pr	<b>vitarati</b>	crosses beyond
adj	<b>anuttara</b>	unsurpassed
m	<b>otāra 1</b>	chance, opportunity
m	<b>otāra 2</b>	fault, shortcoming

f

**santāraṇī**

ferry-boat

## Examples from the Tipiṭaka

adverbs

DN 30.2 **samaṃ** pādaṃ bhūmiyaṃ nikkhipati, **samaṃ** uddharati, **samaṃ** sabbāvantehi pādātahehi bhūmiṃ phusati.

samaṃ	ind	adv	evenly
pādaṃ	n	m.ac.s	foot
bhūmiyaṃ	n	f.l.s	on the earth
nikkhipati	v	pr.3.s	he puts down

**He puts down (his) foot evenly on the earth.**

samaṃ	ind	adv	evenly
uddharati	v	pr.3.s	he lifts, holds up

**He lifts (his foot) up evenly**

samaṃ	ind	adv	evenly
sabbāvantehi	adj	nt.i.pl	with entire
pāda-talehi	n	nt.i.pl	with the foot sole
bhūmiṃ	n	f.ac.s	the earth
phusati	v	pr.3.s	he touches, contacts

**He touches the earth evenly with the entire sole (of his) foot**

MN 20 kiṃ nu kho ahaṃ **sīghaṃ** gacchāmi? yaṃnūnāhaṃ **saṇikaṃ** gaccheyyaṃ'ti. so **saṇikaṃ** gaccheyya

kiṃ nu kho

ind

why?

ahaṃ

pn

1.n.s

I

sīghaṃ

ind

adv

quickly

gacchāmi

v

pr.1.s

I go

**Why am I going quickly?**

yaṃnūnāhaṃ

idiom

what if I were to, shall

saṇikaṃ

ind

adv

slowly

gaccheyyaṃ

v

opt.1.s

I should go

'ti

ind

“”

**“What if I were to go slowly?”**

so

saṅikaṃ

gaccheyya

**So he would walk slowly.**

pn

ind

v

m.n.s

adv

opt.3.s

he

slowly

he would go

SNP 3.11 na munī gāmaṃ'āgamma,  
kulesu **sahasā** care

na	ind	neg	not
munī	n	m.n.s	sage, monk
gāmaṃ	n	m.ac.s	village
āgamma	v	abs	coming, arriving
kulesu	n	nt.l.pl	among households
<b>sahasā</b>	ind	adv	forcefully
care	v	opt.3.s	he should walk

**A monk, having arrived at the village, should not walk  
forcefully among the households.**

MN 7 so mettāsaḥagatena cetasā ekaṃ disaṃ pharivā viharati, **tathā** dutiyaṃ, **tathā** tatiyaṃ, **tathā** catutthaṃ

so	pn	m.n.s	he
mettā-	n	f	friendliness
saḥagatena	pp	m.i.s	with full of
cetasā	n	m.i.s	with a mind
ekaṃ	adj	f.ac.s	one
disaṃ	n	f.ac.s	direction
pharivā	v	abs	having pervaded
viharati	v	pr.3.s	he remains, lives

**He lives having pervaded one direction with a mind full of friendliness.**

tathā	ind	adv	like this, likewise
dutiyam	adj	f.ac.s	the second (direction)
tathā	ind	adv	like this, likewise
tatiyam	adj	f.ac.s	the third (direction)
tathā	ind	adv	like this, likewise
catuttham	adj	f.ac.s	the fourth (direction)

**Likewise, the second, third and fourth.**

SNP 23.11 bhagavā āyasmantaṃ rāhulaṃ imāhi gāthāhi  
**abhiṅhaṃ** ovadatī'ti

bhagavā	n	m.n.s	Blessed One
āyasmantaṃ	n	m.ac.s	venerable
rāhulaṃ	n	m.ac.s	Fetter
imāhi	pn	f.i.pl	with these
gāthāhi	n	f.i.pl	with verses, stanzas
<b>abhiṅhaṃ</b>	ind	adv	frequently
ovadatī	v	pr.3.s	advises, admonish
'ti	ind		“”

**The Blessed One frequently advises Venerable Rahula with these verses.**

passive verbs:

AN 10.176 ime sattā haññantu vā bajjhantu vā ucchijjantu vā  
vinassantu vā mā vā ahesun'ti

ime	pn	m.n.pl	these
sattā	n	m.n.pl	beings
haññantu	v.pass	imp.3.pl	may they be killed
vā	ind	conj	or
bajjhantu	v.pass	imp.3.pl	may they be tied up
vā	ind	conj	or
ucchijjantu	v.pass	imp.3.pl	may they be chopped up
vā	ind	conj	or

vinassantu	v.pass	imp.3.pl	may they be destroyed
vā	ind	conj	or
mā	ind		don't may they not
vā	ind	conj	or
aheṣuṃ	v	aor.3.pl	they were, existed
'ti	ind		""

**May these beings be killed, be tied up, be chopped up, be destroyed, may these cease to exist!**

SN 22.79 ahaṃ kho etarahi rūpena **khajjāmi**. atītaṃpāhaṃ  
addhānaṃ evameva rūpena **khajjim**

ahaṃ	pn	1.n.s	I
kho	ind		truly
etarahi	ind	adv	now
rūpena	n	nt.i.s	by matter
khajjāmi	v.pass	pr.1.s	I am being eaten

**Right now, I am truly being eaten by matter.**

atītaṃ-	adj	m.ac.s	in the past
pi	ind		also
ahaṃ	pn	1.n.s	I
addhānaṃ	n	m.ac.s	time

evameva

ind

in the same way

rūpena

n

nt.i.s

by matter

khajjiṃ

v.pass

aor.1.s

I was eaten

**In the same way, in the past (time) I was also eaten by matter.**

APA 3 (simplified) jahanti **purimaṃ** nāmaṃ, buddhaputtā'ti  
**ñāyanti**

jahanti

purimaṃ

nāmaṃ

buddhaputtā

'ti

ñāyanti

AN 4.186 kena nu kho, bhante, loko **nīyati**, kena loko **parikassati**

kena

nu kho

bhante

loko

nīyati

kena

loko

parikassati?

MN 2.2 assutavā puthujjano na **parimuccati** jātiyā ... , na **parimuccati** dukkhasmā'ti vadāmi

assutavā	adj	m.n.s	unlearned, uneducated
puthujjano	n	m.n.s	common person
na	ind	neg	not
parimuccati	v.pass	pr.3.s	he is released
jātiyā	n	f.ab.s	from birth

**An unlearned common person is not freed from birth.**

na

parimuccati

dukkhasmā

'ti

vadāmi

## **Revision test in 2 weeks**

I have started preparing the test and so far it contains sutta examples that we have covered in class.

## **Kuṭi Work**

1. Exercises **23 & 26**
2. Read through the chapter on Syntax
3. Update your Anki with new words

## Extra Reading

V. Perniola Pāli Grammar	Adverbs (p129 - 132) The Passive (p89 - 101)
Charles Duroiselle A Practical Grammar of the Pāli Language	Adverbs (p127 - 129) The Passive (p110 - 112)

# **Class 13**

# 5 Minute Mindfulness

## **Class 13**

1. Causative Verbs
2. Passive Present Participles (pprp)
3. Potential Participles (ptp)
4. Test

## Class 12 Revision

1. samaṃ pādaṃ bhūmiyaṃ nikkhipati, samaṃ uddharati, samaṃ sabbāvantehi pādātalehi bhūmiṃ phusati.
2. kiṃ nu kho ahaṃ sīghaṃ gacchāmi? yaṃnūnāhaṃ saṅkamaṃ gaccheyyan'ti. so saṅkamaṃ gaccheyya
3. ime sattā haññantu vā bajjhantu vā ucchijjantu vā vinassantu vā mā vā ahesun'ti
4. kena nu kho, bhante, loko nīyati, kena loko parikkassati.
5. assutavā puthujjano na parimuccati jātiyā ... , na parimuccati dukkhasmā'ti vadāmi
6. ahaṃ kho etarāhi rūpeṇa khajjāmi. atītaṃpāhaṃ addhānaṃ evameva rūpeṇa khajjimi

# **Questions about the Kuṭi Work**

## Causative Verbs

This is a concept that exists in most Indian languages, but is foreign to English. Having said that, the idea is quite simple.

ahaṃ geḥaṃ **karomi**. (simple verb)

I build a house.

ahaṃ vaḍḍhakiṃ geḥaṃ **kāremi**. (causative verb)

I cause a carpenter to build a house.

What is the object / accusative of the first sentence?

What is the object / accusative of the second sentence?

## **Transitive, Intransitive And Di-Transitive Verbs**

Remember earlier we discussed **transitive**, **intransitive** and **di-transitive** verbs. Can you remember what they are?

When you make a verb into a causative,

1. intransitive verbs become transitive
2. transitive verbs become di-transitive
3. di-transitive verbs become multi-transitive (in theory anyway)

## **Example 1: Intransitive > Transitive**

1. bhavati (simple verb) “he is” is an intransitive verb which takes no object in the accusative case.

so bhikkhu **bhavati**

he **is** a monk

bhāveti (causative verb), literally “he causes to be”, is a transitive verb which takes one object in the accusative case

so mettacittam **bhāveti**

he **develops** a friendly mind.

(lit. he **causes** a friendly mind **to be**.)

## **Example 2: Transitive > Di-Transitive**

**gacchati** (simple verb) “he goes” is transitive and takes one object in the accusative case

so gāmaṃ **gacchati**.

He **goes** to the village.

**gacchāpeti** (causative verb) “he causes to go” is di-transitive and takes two objects in the accusative case.

so naraṃ gāmaṃ **gacchāpeti**.

He **causes** the man **to go** to the village.

in this example, the instrumental case can also be used for the person who is caused to do the action.

so narena gāmaṃ **gacchāpeti**.

He **causes** the man **to go** to the village.

It makes no sense if you translate directly into English, so please be aware of this Pāli syntax.

### **Example 3: di-transitive > multi-transitive**

**pucchati** is an example of a di-transitive verb, which takes two objects in the accusative case.

ācariyo **sisse pañhaṃ pucchati**.

The teacher **asks** the **students** a **question**.

(In theory), when pucchati become causative, it can take three objects in the accusative case.

naro **ācariyaṃ sisse pañhaṃ pucchāpeti**.

The man **makes** the **teacher ask** the **students** a **question**.

In reality I have never seen an example of that yet ; )

## How To Form Causative Verbs

Causative Verbs are formed by adding suffixes to the root to create a **causative base**.

√car (to walk) + **a** > **cara** (simple base) > carati

√car + \***e** > **cāre** (causative base) > cāreti

√car + \***aya** > **cāraya** (causative base) > cārayati

√car + \***āpe** > **cārāpe** (causative base) > cārāpeti

√car + \***āpaya** > **cārāpaya** (causative base) > cārāpayati

Notice that the vowel of the root gets **strengthened car** > **cār**. This is a common feature of causative verbs if the vowel is followed by a single consonant.

In summary:

1. **Root + \*e > Causative Base**
2. **Root + \*aya > Causative Base**
3. **Root + \*āpe > Causative Base**
4. **Root + \*āpaya > Causative Base**

Now where have you seen the suffix **-e** and **-aya** being added to the root?

## Group 8 Causative Verbs

√cur + **e** > coreti (he steals)

√cur + **aya** > corayati (he steals)

In the case of group 8 verbs, they only take the causative suffixes **-āpe** and **-āpaya**

√cur + **āpe** > corāpeti (he causes to steal)

√cur + **āpaya** > corāpayati (he causes to steal)

## How To Decline Causative Verbs

Other than the base, the declension of causative verbs follows the normal pattern in all the tenses.

√pac + āpe > pācāpe (causes to cook)

**present:** pācāpeti pācāpenti pācāpesi pācāpetha pācāpemi  
pācāpema

**future:** pācāpessati pācāpessanti pācāpessasi  
pācāpessatha pācāpessāmi pācāpessāma

**imperative:** pācāpetu pācāpentu pācāpehi pācāpetha  
pācāpemi pācāpema

**optative:** pācāpeyya pācāpeyyuṃ pācāpeyyāsi  
pācāpeyyātha pācāpeyyaṃ pācāpeyyāma pācāpeyyāmi

How would you decline **pac + \*e > pāce**

in the present tense?

in the future tense?

in the imperative tense?

in the optative tense?

## How To Translate Causative Verbs

This can be tricky sometime because if you translate every causative verb as “he causes someone to do something” or “he make someone do something”, it can sound quite clunky in English. Having said that that, those are your first two options.

rājā dāse pāsādaṃ **kārāpeti**

The king **causes** the slaves **to build** a mansion.

The king **makes** the slaves **build** a mansion.

The king **gets** the slaves **to build** a mansion.

Some causative verbs have natural English equivalents

√mar (to die) + \*e > māre > **māreti**

he causes to die = **he kills**

√sam (to calm) + \*e > sāme > **sāmeti**

he causes to calm = **he soothes, he stills, he calms**

√bhū (to be) + \*e > bhāve > **bhāveti**

he causes to be = **he develops, he cultivates**

## Causative Passive Verbs

Just to really mess with your minds, you can combine **causative** and **passive** verbs together.

the **causative** verb means “he causes to do”

the **causative passive** means “he causes to be done”

They are formed by adding the passive suffix **-ya -iya** or **-īya** onto the **causative base**

## here are some examples

√bhuj (to eat, enjoy)

√bhuj + ṃa	bhuñja	bhuñjati	he eats
√bhuj + *e	bhoje	bhojeti	he causes to eat
bhoje + īya	bhojīya	bhojīyati	he causes to be eaten

√chid “to cut”

√chid + ṃa	chinda	chindati	he cuts
√chid + āpe	chindāpe	chindāpeti	he causes to cut
chindāpe + īya	chindāpīya	chindāpīyati	he causes to be cut

Any questions about causative verbs? They are actually quite easy in practice, we'll take a look at some more examples in the second part of the class.

## **More Participles**

What are the different participles discussed so far?

1. active present participle. e.g. gacchanta, gacchamāna
2. passive past participle e.g. gata
3. passive present participle e.g. gacchīyamāna
4. potential participle (passive future participle) e.g. gacchitabba

## Passive Present Participles (pprp)

√cud 8 e, aya (to accuse, criticise)

base	code, codaya	
pr	codeti codayati	he accuses, criticises
prp	codenta codayamāna	accusing, criticising
pass.pr	codiyati	he is accused, criticised
pass.prp	codiyamāna	being accused, being criticised

so how do passive present participles get formed?

## **How To Form Passive Present Participles (pprp)**

**root + ya / iya / īya > passive base**

**passive base + māna > passive present participle**

√har 1 a (to carry)

base

hara

pr

harati

he carries

prp

haranta

carrying

haramāna

passive base

hariya

pass pr

hariyati

it is carried

pass prp

hariyamāna

being carried

caus base

hāre

caus pr

hāreti

he causes to carry

caus prp

hāremāna

causing to carry

bhū 1 a (to be)		
base	bhava	
pr	bhavati	he is, it exists
prp	bhavamāna	being, existing
caus base	bhāve	
caus pr	bhāveti	he causes to be, develops
caus prp	bhāvemāna	causing to be, developing
caus pass base	bhāviya	
caus pass pr	bhāviyati	it is being developed
caus pprp	bhāviyamāna	being developed

so how does the causative passive base get formed?

## How To Form Causative Passive Present Partiples

**√root + e / aya / āpe / āpaya > causative base**

**causative base + ya + iya / īya > causative passive base**

don't worry, that's probably the trickiest construction in the whole Pāli language. Let's look at some real life examples. I have only found 3 so far in the Canon.

AN 4.147 dutiyakālasuttaṃ

cattāro'me, bhikkhave, kālā sammā **bhāviyamānā** sammā  
anuparivattiyamānā anupubbena āsavānaṃ khayam pāpentī.

Monks these four times (**causing to be**) **well developed**,  
well rotated, gradually lead to the destruction of the  
defilements

√bhū (to be)

√bhū + \*e > bhāve (cb) + iya + māna

What are the four times?

ambho purisa, na tvaṃ addasa manussesu itthiṃ vā purisaṃ  
vā ābādhikaṃ dukkhitāṃ bāḥagilānaṃ, sake muttakarīse  
palipannaṃ semānaṃ, aññehi **vuṭṭhāpiyamānaṃ**, aññehi  
**saṃvesiyamānan'ti**? (AN 3.36 devadūtasuttaṃ)

Good man, did you not see among humans a woman or man,  
sick, afflicted, seriously ill, lying immersed in their own urine  
and excrement, **having to be lifted** by others, and **having to  
be laid down** by others?

√thā (to stand)

u + √thā + \*āpe > vuṭṭhāpe (cb) + iya + māna

√vis (to enter)

saṃ + √vis + \*e > saṃvese (cb) + iya + māna

## **Potential Participle (ptp)**

This is also called the **Future Passive Participle**

evam̐ eso pañho **pucchitabbo**.

This question **should be asked** in this way.

As you can see from the example, like all the participles, they are **verbal adjectives**, they give more information about the noun they are describing.

What noun is it an attribute of?

## **Potential Particles Can Mean**

to be

should be...

could be ...

must be ...

can be...

ought to be...

fit to be...

able to be...

suitable to be....

depending on the context

Potential Participles are easy to recognise. The most common endings are **-tabba -itabba & -aniya aṇiya aniya**

√kar	to do, make	kar <b>aṇiya</b>	should be done
√vac	to say	vac <b>aṇiya</b>	should be said
√chadḍ	to discard	chadḍ <b>aṇiya</b>	should be discarded
vyā√kar	to answer	vyākara <b>aṇiya</b>	should be answered
√dā	to give	dā <b>tabba</b>	should be given
pa√hā	to give up	pahā <b>tabba</b>	should be given up
√khād	to eat	khād <b>itabba</b>	should be eaten
√dis	to see	pass <b>itabba</b>	should be seen

√pucch	to question	pucch <b>itabba</b>	should be asked
√sikkh	to learn	sikkh <b>itabba</b>	should be learned
√vand	to worship	vand <b>itabba</b>	should be worshipped
√vid	to know	ved <b>itabba</b>	should be known

## How To Form The Potential Particle

The most common formation is equivalent to Sanskrit **-tavya**

### 1. √root + **-tabba** or **-itabba**

				<b>should be</b>
abhi √nand	to approve	+ itabba	abhinanditabba	approved
abhi √vad	to welcome	+ itabba	abhivaditabba	welcomed
√ādā	to take	+ tabba	ādātabba	taken
ā √har	to bring	+ itabba	āharitabba	brought
ā √nī	to fetch	+ tabba	ānetabba	fetches
√bandh	to bind	+ itabba	bandhitabba	bound
√dā	to give	+ tabba	dātabba	given
√es	to look for	+ itabba	esitabba	looked for
√han	to kill	+ tabba	hantabba	killed

## 2. √root + -aniya

				<b>should be, fit to be</b>
√bandh	to tie	+ aniya	bandhaniya	bound, tied
√chaḍḍ	to discard	+ aniya	chaḍḍaniya	discarded
√dis	to see	+ aniya	dassaniya	seen
√kham	to endure	+ aniya	khamaniya	endured
√pūj	to worship	+ aniya	pūjaniya	worshipped
√vac	to say	+ aniya	vacaniya	said
√vajj	to avoid	+ aniya	vajjaniya	avoided

### 3. √root + -ya or -iya

Because of sandhi, these examples are tricky to spot unless you know them

				<b>should be, fit to be</b>
√bhuj	to eat	+ ya	bhojja	eaten (food)
√has	to laugh	+ ya	hassa	laughed at (joke)
√gah	to take	+ ya	<b>gayha</b>	taken
√kar	to do	+ iya	kāriya	done
√ji	to conquer	+ ya	jeyya	conquered
√labh	to get	+ ya	labbha	obtained
√lih	to lick	+ ya	leyya	licked
√nī	to lead	+ ya	neyya	led

# How To Decline Potential Participles

	Masculine		Feminine		Neuter	
1.nom	<b>pacitabbo</b>	<b>pacitabbā</b>	<b>pacitabbā</b>	<b>pacitabbā</b> <b>pacitabbāyo</b>	<b>pacitabbam</b>	<b>pacitabbā</b> <b>pacitabbāni</b>
2.acc	<b>pacitabbam</b>	<b>pacitabbe</b>	<b>pacitabbam</b>	<b>pacitabbā</b> <b>pacitabbāyo</b>	<b>pacitabbam</b>	<b>pacitabbā</b> <b>pacitabbāni</b>
3.inst	<b>pacitabbena</b>	<b>pacitabbēhi</b>	<b>pacitabbāya</b>	<b>pacitabbāhi</b>	<b>pacitabbena</b>	<b>pacitabbēhi</b>
4.dat	<b>pacitabbāya</b> <b>pacitabbassa</b>	<b>pacitabbānam</b>	<b>pacitabbāya</b>	<b>pacitabbānam</b>	<b>pacitabbāya</b> <b>pacitabbassa</b>	<b>pacitabbānam</b>
5.abl	<b>pacitabbā</b> <b>pacitabbamhā</b> <b>pacitabbasmā</b>	<b>pacitabbēhi</b>	<b>pacitabbāya</b>	<b>pacitabbāhi</b>	<b>pacitabbā</b> <b>pacitabbamhā</b> <b>pacitabbasmā</b> <b>pacitabbato</b>	<b>pacitabbēhi</b>
6.gen	<b>pacitabbassa</b>	<b>pacitabbānam</b>	<b>pacitabbāya</b>	<b>pacitabbānam</b>	<b>pacitabbassa</b>	<b>pacitabbānam</b>
7.loc	<b>pacitabbe</b> <b>pacitabbamhi</b> <b>pacitabbasmim</b>	<b>pacitabbesu</b>	<b>pacitabbāyam</b> <b>pacitabbāya</b>	<b>pacitabbāsu</b>	<b>pacitabbe</b> <b>pacitabbamhi</b> <b>pacitabbasmim</b>	<b>pacitabbesu</b>
8.voc	<b>pacitabba</b> <b>pacitabbā</b>	<b>pacitabbā</b>	<b>pacitabbe</b>	<b>pacitabbā</b> <b>pacitabbāyo</b>	<b>pacitabba</b> <b>pacitabbā</b>	<b>pacitabbāni</b>

what do you notice?

	Masculine		Feminine		Neuter	
1.nom	<b>pacanīyo</b>	<b>pacanīyā</b>	<b>pacanīyā</b>	<b>pacanīyā</b> <b>pacanīyāyo</b>	<b>pacanīyaṃ</b>	<b>pacanīyā</b> <b>pacanīyāni</b>
2.acc	<b>pacanīyaṃ</b>	<b>pacanīye</b>	<b>pacanīyaṃ</b>	<b>pacanīyā</b> <b>pacanīyāyo</b>	<b>pacanīyaṃ</b>	<b>pacanīyā</b> <b>pacanīyāni</b>
3.inst	<b>pacanīyena</b>	<b>pacanīyehi</b>	<b>pacanīyāya</b>	<b>pacanīyāhi</b>	<b>pacanīyena</b>	<b>pacanīyehi</b>
4.dat	<b>pacanīyāya</b> <b>pacanīyassa</b>	<b>pacanīyānaṃ</b>	<b>pacanīyāya</b>	<b>pacanīyānaṃ</b>	<b>pacanīyāya</b> <b>pacanīyassa</b>	<b>pacanīyānaṃ</b>
5.abl	<b>pacanīyā</b> <b>pacanīyamhā</b> <b>pacanīyasmā</b>	<b>pacanīyehi</b>	<b>pacanīyāya</b>	<b>pacanīyāhi</b>	<b>pacanīyā</b> <b>pacanīyamhā</b> <b>pacanīyasmā</b> <b>pacanīyato</b>	<b>pacanīyehi</b>
6.gen	<b>pacanīyassa</b>	<b>pacanīyānaṃ</b>	<b>pacanīyāya</b>	<b>pacanīyānaṃ</b>	<b>pacanīyassa</b>	<b>pacanīyānaṃ</b>
7.loc	<b>pacanīye</b> <b>pacanīyamhi</b> <b>pacanīyasmim</b>	<b>pacanīyesu</b>	<b>pacanīyāyaṃ</b> <b>pacanīyāya</b>	<b>pacanīyāsu</b>	<b>pacanīye</b> <b>pacanīyamhi</b> <b>pacanīyasmim</b>	<b>pacanīyesu</b>
8.voc	<b>pacanīya</b> <b>pacanīyā</b>	<b>pacanīyā</b>	<b>pacanīye</b>	<b>pacanīyā</b> <b>pacanīyāyo</b>	<b>pacanīya</b> <b>pacanīyā</b>	<b>pacanīyāni</b>

These are extensively used in the Canon, so please make sure you understand them clearly. A quick search of sutta and vinaya reveals more than **1000** examples, some of which are used as many as 233 times!

aññātabbamaṃ (2), anubandhitabbamaṃ (2), anubandhitabbo (5), anubhavitabbo (1), anubujjhitabbamaṃ (3), anuddhamsetabbo (2), anuggahetabbamaṃ (1), anuggahetabbo (5), anujānitabbā (1), anulimpitabbamaṃ (1), anuminitabbā (4), anuminitabbamaṃ (3), anumoditabbamaṃ (7), anumamitabbamaṃ (1), anunetabbo (1), anurakkhitabbamaṃ (1), anurakkhitabbāni (1), anurakkhitabbo (1), anusāsītabbā (3), anusāsītabbamaṃ (15), anusāsītabbo (4), anussaritabbo (2), anuvattitabbamaṃ (4), anuvijitabbamaṃ (1), anuviloketabbā (1), anuyuñjitabbamaṃ (5), anvesitabbo (1), apacetabbā (2), apacetabbo (2), apadisitabbo (3), āpajjitabbā (10), āpajjitabbamaṃ (6), āpajjitabbo (2), apakaḍḍhitabbā (2), apakaḍḍhitabbo (1), apalāḷetabbā (1), apaloketabbo (6), apanayitabbamaṃ (1), aparipakkhitabbā (1), apasādetabbā (2), apasādetabbamaṃ (8), apasādetabbo (3), apassetabbā (1), apayāpetabbamaṃ (2), apucchitabbamaṃ (2), āpucchitabbo (1), ārocāpetabbamaṃ (1), ārocetabbā (19), ārocetabbamaṃ (7), ārocetabbo (1), āropetabbā (2), āropetabbamaṃ (1), āropetabbo (8), āsādetabbamaṃ (7), āsādetabbo (2), āsevitabbā (3), āsevitabbamaṃ (7), āsevitabbo (4), āsevitabbo (5), āsevitabbopi (1), āsiñcitabbamaṃ (15), assāsetabbo (2), assāsītabbo (1), atidhāvītabbamaṃ (2), atiharāpetabbamaṃ (1), atiharitabbamaṃ (1), atikkamitabbamaṃ (1), atikkamitabbo (1), attharitabbamaṃ (2), aṭṭiyitabbamaṃ (2), avalekhitabbamaṃ (1), āvāretabbamaṃ (1), āvikātābbā (2), aviññātamajānitabbamaṃ (8), bādhetabbamaṃ (1), bahulikātābbā (3), bahulikātabbamaṃ (9), bahulikātabbo (6), bandhitabbamaṃ (2), bandhitabbo (1), bhājetabbamaṃ (1), bhajitabbā (3), bhajitabbāni (1), bhajitabbe (4), bhajitabbo (13), bhaṇitabbā (1), bhaṇitabbamaṃ (5), bhāsītābbā (5), bhāsītabbamaṃ (2), bhāsītabbo (9), bhāvanāpahātābbāni (1), bhāvayitabbā (1), bhāvetabbā (99), bhāvetabbamaṃ (38), bhāvetabbāni (4), bhāvetabbe (1), bhāvetabbo (25), bhāvītābbā (1), bhāvītabbamaṃ (1), bhavitabbamaṃ (86), bhāyitabbamaṃ (5), bhedetabbo (2), bhettabbo (1), bhinditābbā (2), bhojetābbā (1), bhottabbo (2), bhūñjitābbā (1), bhūñjitabbamaṃ (32), bhūñjitabbo (10), bujjhitabbamaṃ (4), byāharitabbamaṃ (3), byāhātābbamaṃ (1), byākātābbā (4), byākātabbo (3), byantīkātābbamaṃ (1), cakkhuvīññāṇaviññātābbā (6), cakkhuvīññāṇaviññātābbe (8), cakkhuvīññāṇaviññātābbesu (5), calitabbamaṃ (1), caṅkamitabbamaṃ (11), caritābbā (6), caritabbamaṃ (29), caritabbo (2), cāvetabbo (3), cetāpetabbamaṃ (4), chaḍḍetābbā (1), chaḍḍetabbamaṃ (12), chaḍḍetābbāni (1), chādetabbamaṃ (2), chādetabbo (1), chedāpetābbā (5), chedetābbā (3), cheditābbā (1), chetabbamaṃ (2), chetābbamaṃ (1), chettabbo (1), chinditabbamaṃ (2), chupitabbamaṃ (1), cintayitabbamaṃ (2), cintetābbā (1), cintetabbamaṃ (2), cintetābbāni (1), cintetabbo (1), cittamupanetabbamaṃ (1), codetābbā (3), codetabbamaṃ (3), codetabbo (34), coditabbamaṃ (1), cuṇṇetabbamaṃ (2), ḍahitābbā (1), dakkhitabbamaṃ (5), dāletābbā (1), ḍaṃsitabbamaṃ (1), daṇḍetabbo (1), daraṇitabbamaṃ (1), dassanāpahātābbāni (1), dassanāpahātābbā (1), dassanāpahātābbānaṃ (1), dassanāpahātābbāni (1), dassanāpahātabbo (1), dassayitabbamaṃ (3), dassetābbā (2), dassetabbamaṃ (4), dassetābbāni (1), dassetabbo (3), dātābbā (59), dātābbamaṃ (142), dātābbō (162), dayitabbamaṃ (1), dayitabbo (1), desāpetabbo (11), desetābbā (17), desetabbamaṃ (12), desetabbo (18), desitabbamaṃ (3), dhammānussaritābbā (1), dhārayitābbā (1), dhārayitabbamaṃ (1), dhāretābbā (26), dhāretabbamaṃ (23), dhāretābbāni (10), dhāretabbo (8), dhovitābbā (2), dhovitabbamaṃ (9), dhovitabbo (2), diṭṭha-suta-muta-viññātābbesu (1), diṭṭhasutamutaviññātābbe (11), diṭṭhasutamutaviññātābbesu (13), diṭṭhibhāvagantābbā (1), dubbhitabbamaṃ (1), dussitabbamaṃ (1), gāhāpetābbā (1), gāhāpetabbamaṃ (1), gāhāpetabbo (1), gahetābbā (2), gāhetābbā (2), gāhetabbamaṃ (1), gahetabbamaṃ (223), gahetābbāni (71), gāhetabbo (3), gahetabbo (8), gāḷhamogāhitabbamaṃ (1), gaṇhitābbā (7), gantābbā (1), gantābbamaṃ (121), gantābbō (85), garahitābbā (10), garahitabbamaṃ (16), garukātābbā (5), garukātābbamaṃ (2), garukātābbō (6), gavesitābbā (1), gavesitabbamaṃ (3), gavesitabbo (1), gāyitabbo (1), ghaṃsāpetabbamaṃ (1), ghānaviññāṇaviññātābbā (1), ghātetābbā (1), ghaṭitabbamaṃ (2), ghaṭṭetabbo (1), ghāyitabbo (2), gopetabbo (1), hantābbā (4), hantābbō (8), harāyitabbamaṃ (2), haritabbamaṃ (1), haritābbāni (2), hāsamabhijānetabbamaṃ (2), hāsamuppādetabbamaṃ (1), hāsetabbo (1), hātābbā (1), hātābbō (1), hotābbamaṃ (10), icchitābbā (4), icchitabbamaṃ (4), icchitabbo (5), jānetabbo (1), jānitābbā (15), jānitabbamaṃ (23), jānitābbāni (2), jānitabbo (14), jāyitābbassa (1), jetābbā (1), jigucchitabbamaṃ (2), jigucchitabbo (1), jivhāvīññāṇaviññātābbā (4), jivhāvīññāṇaviññātābbe (4), jivhāvīññāṇaviññātābbesu (2), jīvitabbamaṃ (4), kampaṇitabbamaṃ (1), kappāpetabbamaṃ (1), kappētābbā (1), kārāpetābbā (3), kārāpetabbamaṃ (13), kārāpetabbo (6), kāretābbā (8), kāretabbamaṃ (14), kāretabbo (38), kasāpetabbamaṃ (1), kātābbā

(50), kātabbam (190), kātabbāni (14), kātabbo (118), kathetabbam (1), kattabbam (32), kattabbāni (2), kattabbo (2), kāyaviññānaviññātabbā (3), khāditabbam (9), khamāpetabbo (3), khamitabbā (1), khamitabbam (3), khantabbam (1), khipitabbam (1), khīyitabbam (2), kīlitabbā (1), kittetabbā (2), koṭṭāpetabbam (1), kukkucāyitabbam (3), kusalākusalasāvajjānavajjasevitabbāsevitabbahīna-paññākaṇhasukkasappaṭibhāgānam (1), kusalākusalasāvajjānavajjasevitabbāsevitabbahīna-paññākaṇhasukkasappaṭibhāgānam (1), laggetabbam (1), laggetabbo (1), laggitabbam (1), lañchetabbam (1), lañchitabbam (1), lavāpetabbam (1), maddāpetabbam (1), madditabbam (1), madditabbāni (1), maggitabbā (1), mamāyitabbo (1), manasikātabbā (3), manasikātabbam (2), manasikātabbo (1), mānetabbā (5), mānetabbam (3), mānetabbo (3), manoviññānaviññātabbā (6), manoviññānaviññātabbe (8), manoviññānaviññātabbesu (5), mantayitabbo (1), māretabbā (1), mathayitabbā (1), metabbā (3), missitabbam (1), motabbam (1), muñcitabbā (1), 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(1), pāṭiṭṭhātabbām (2), pāṭivattābbam (1), pāṭivijjitābbam (1), pāṭivijjitābbāni (2), pāṭivinētabbo (9), pāṭivinodetābbā (1), pāṭiyādetābbam (8), pattābbā (1), pattābbam (40), pattābbā (4), paṭṭhapetābbam (1), paṭṭhapetabbo (11), pattharitābbam (1), pavāretābbam (77), pavāretabbo (1), pavicetābbam (1), pavicinitābbam (1), pavijjitābbā (1), pavisitābbā (1), pavisitābbam (19), pavisitabbo (12), payirupāsītābbā (1), payirupāsītabbo (11), payojetābbā (1), pekkhetābbā (1), pekkhitābbam (2), pesetābbā (1), pesetabbo (2), pharitābbam (1), phassitābbam (3), phusitābbam (1), phusitābbe (1), pidahitābbā (1), pidahitābbāni (1), pīlayitābbā (1), pīnetabbo (1), plavitābbam (1), posetābbā (2),

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samāropayitābbāni (1), sambhinditābbā (1), sambujhitabbam (3), samharāpetabbam (1), samīñjitabbam (2), sammajjitābbā (18), sammajjitabbam (12), sammajjitabbo (26), sammannitābbā (14), sammannitabbam (10), sammannitābbāni (1), sammannitabbo (52), sammasitābbā (2), samosāretābbāni (1), sampahamsētabbam (1), sampahamsitabbam (2), sampamadditabbam (1), sampaṭicchitābbā (1), sampaṭicchitabbam (2), sampaṭicchitabbo (2), sampayojetabbam (7), samucchinditabbam (2), samucchitabbo (1), samudācaritabbam (2), samudācaritabbo (1), samudānetābbā (12), samudānetabbo (1), samūhantābbā (1), samūhantabbam (1), samūhantabbo (1), samvasitabbam (2), samvjetabbam (1), samvesetābbā (1), samvihajitabbam (3), sañcārayitabbam (3), sandassayitābbāni (2), sandassetābbāni (11), saṅghetabbam (1), saṅghetabbo (5), saṅgāyitabbam (23), saṅgharitabbam (8), saṅhitabbam (1), saṅkitābbāni (2), saññāpetabbam (1), saññāpetabbo (3), sannetabbam (9), sannipatitabbam (8), sannisādetabbam (4), santāpayitabbo (1), saṅghapetābbā (1), saṅghapetabbam (4), santharitabbam (1), santussitabbam (1), sāretābbā (3), sāretabbo (19), satipaṭṭhānāmanubhavitabbam (1), sāvetabbam (6), sāyitabbam (3), sayitabbam (4), sāyitabbo (2), sesetabbam (1), sevitābbā (35), sevitabbam (33), sevitābbāsevitābbadhamme (1), sevitābbāsevitabbam (1), sevitābbāsevitābbasuttam (1), sevitābbāsevitābbesu (1), sevitābbe , sevitābbe (4), sevitabbo (50), sevitābbopi (6), sikkhitabbam (133), sikkhitābbāni (2), socitabbam (2), sodhetabbo (10), sosetābbā (1), sotābbā (1), sotabbam (38), sotabbo (2), sotaviññānaviññātabbā (1), tacchetābbā (1), tadupadhāritabbam (1), tappitabbam (2), tārayitabbo (1), taritābbā (2), taritabbam (1), temetābbā (9), thaketābbā (9), ṭhapetābbā (24), ṭhapetabbam (18), ṭhapetabbo (28), ṭhātābbam (8), tulayitabbam (1), tuvattitabbam (1), ubbāhāpetabbam (1), ubbeyajitabbam (1), ubbhajitabbam (1), udāharitabbam (5), uddharāpetābbā (1), uddharāpetābbāni (1), uddharitābbā (1), uddharitabbam (19), uddharitābbāni (1), uddisāpetabbo (1), uddisitabbam (29), uddisitabbo (3), uggahetābbā (1), uggahetabbam (5), uggahetābbāni (1), uggāvahitabbo (1), ugghamsētabbo (3), ujjāletabbo (1), ujjhāpetabbam (4), ukkāsitabbam (2), ukkhipitabbam (2), ukkhipitabbo (6), ukkujitabbo (1), ullapitabbo (1), ulloketābbā (1), ulloketabbam (3), ummadditabbam (2), uññātabbā (1), uññātabbo (2), upadahātabbo (8), upagantābbā (1), upagantabbam (11), upalāpetabbo (1), upanāmetābbā (8), upanāmetabbo (8), upanetabbam (6), upanetabbo (1), upanibandhitabbam (1), upanijjhāyitabbam (2), upanikkhipitabbam (19), upanikkhipitābbāni (2), upaparikkhitābbā (4), upaparikkhitabbam (4), upaparikkhitābbāni (1), upaparikkhitabbo (4), upasampādetābbā (7), upasampādetabbam (58), upasampādetabbo (34), upasaṅkāmītābbā (4), upasaṅkāmītabbam (13), upasaṅkāmītābbāni (7), upasaṅkāmītabbo (16), upāsītābbam (2), upaṭṭhāpetābbā (12), upaṭṭhapetābbā (2), upaṭṭhapetabbam (1), upaṭṭhāpetabbam (12), upaṭṭhāpetabbo (58), upaṭṭhātābbā (1), upaṭṭhātabbo (11), upayāpetabbam (2), uppādetābbā (12), uppādetabbam (19), uppādetabbam.pare (1), uppādetabbo (5), ussādetabbo (3), usūyāyitabbam (1), uttānikātabbam (2), uttānikātabbam (1), uttāhitabbam (1), uyyojetābbā (1), vācētābbā (1), vācētabbam (1), vaḍḍhāpetabbam (1), vaḍḍhetabbam (1), vaḍḍhetabbo (1), vaḍḍhitabbam (3), vadhitabbo (1), vāmitabbam (1), vāmitabbo (1), vañcayitabbam (1), vanditābbā (3), vanditabbam (1), vapāpetabbam (1), vāretābbā (1), vāsāpāgantabbam (1), vāsetābbāni (1), vāsetabbo (1), vāsītābbam (9), vātābbā (21), vātābbam (31), vātābbāni (1), vātābbō (60), vātītābbā (1), vātītābbam (40), vātītābbō (1), vāyāmitabbam (45), veditābbā (47), veditabbam (89), veditābbāni (3), veditābbe (5), veditābbena (1), veditabbo (169), vetābbam (1), vibhājītābbam (6), vibhājītābbāni (2), vibhāvetabbo (1), vicetābbam (1), vicikicchitābbam (2), vicinītābbā (1), vicinītābbam (2), vicinītābbāni (1), vidhamayitābbam (1), vidhūnītābbā (1), viharitābbam (8), vihātābbā (5), vihātābbam (40), vihātābbō (1), vijahītābbā (1), vijahītābbam (20), vijahītābbō (3), vijānāpetābbam (1), vijānītābbam (2), vijjhāpetābbō (1), vikappayitābbā (1), vikappetābbam (2), vikappetābbāni (2), vikkandītābbam (4), vikkētābbā (1), vikkētābbam (1), vilokētābbā (1), vilokētābbam (1), vilokitābbam (1), vīmāṃsayitābbam (1), vīmāṃsitābbā (1), vīmāṃsitābbam (5), vinetābbō (1), vinicchitābbam (1), vinipātetābbam (1), viññāpetābbō (1), viññātābbam (1), vinodanāpāhātābbā (1), vinodāpetābbam (8), vinodetābbam (8), vinodītābbam (1), vipassītābbā (1), vippavasītābbam (4), viravitābbam (4), virūhāpetābbā (1), visajjayitābbam (1), visajjitābbam (1), vissajjetābbam (8), vissajjetābbāni (2), vissajjetābbō (4), vitihātābbam (1), vitthāretābbā (19), vitthāretābbam (63), vitthāretābbāni (6), vitthāretābbō (26), vivadītābbam (8), vivarītābbā (9), vivarītābbam (6), vivecāpetābbam (8), vivecētābbam (8), voharītābbam (12), voropetābbam (1), voropetābbō (1), vūpakāsāpetābbā (1), vūpakāsāpetābbō (7), vūpakāsētābbā (1), vūpakāsētābbō (7), vūpasamētābbam (9), vuṭṭhāpetābbā (2), vuṭṭhāpetābbō (4), vuṭṭhātābbam (8), yācāpetābbā (2), yācāpetābbō (1), yācītābbā (30), yācītābbam (7), yācītābbō (37), yajītābbam (2), yāyītābbam (2), yojayītābbā (1), yojayītābbō (1), yojētābbam (2), yojētābbāni (1), yojētābbō (1)

## More Roots 41-45

### 41. √hū 1 a (to be) (sk √bhū)

base	<b>ho, hu, irreg</b>	
pr	<b>hoti</b>	is, exists
aor	<b>ahosi, ahu</b>	was, existed
fut	<b>hehiti, hohiti</b>	will be, exist
imper	<b>hotu</b>	be! exist!
opt	<b>hupeyya, huveyya</b>	could be, exist
caus	<b>(bhāveti)</b>	-
desid	-	-
pass	-	-
prp	<b>honta</b>	being, existing

pprp	-	-
pp	<b>hūta</b>	was, existed
ptp	<b>hotabba</b>	could be, exist
abs	<b>hurvā, hurvāna</b>	having become, existed
ger	-	-
inf	<b>hotuṃ</b>	to be, exist
pr	<b>pahoti</b>	arises from / is able to

While there are few derivative verbs, there are numerous **irregular forms** which will be covered in detail later on.

## 42. √ruh 1 a (to ascend, grow) (sk √ruh)

base	<b>ruha</b>	
pr	<b>ruhati</b>	ascends, grows
aor	<b>ruhi</b>	ascended, grew
fut	<b>ruhissati</b>	will ascend, grow
imper	<b>ruhatu</b>	ascend! grow!
opt	<b>ruhe, ruheyya</b>	should ascend, grow
caus	<b>ropeti</b>	causes to ascend, grow
desid	-	-
pass	-	-
prp	<b>ruhanta, ruhamāna</b>	ascending, growing
pprp	-	-
pp	<b>rūḷha</b>	ascended, grown

ptp	<b>rohaniya</b>	should be ascended, grown
abs	<b>ruhivā</b>	having ascended, grown
ger	<b>ruyha</b>	ascending, growing
inf	<b>ruhituṃ</b>	to ascend, grow
pr	<b>abhiruhati</b>	climbs to the top
pr	<b>ajjhāruhati</b>	overgrows
pr	<b>orohati</b>	goes down, descends
pr	<b>viruhati</b>	heals, grows over
ptp	<b>ārohaniya</b>	suitable for riding
f	<b>virūḷhi</b>	growth, sprouting
m	<b>ropa</b>	gardener, planter

m	<b>āroha</b>	rider, driver
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### 43. √ap 4 uṇā (to reach, attain) (sk √āp)

base	<b>ap + uṇā &gt; apuṇā</b> <b>ap + ṇo &gt; appo</b>	mostly occurs with prefix <b>pa-</b>
pr	<b>pāpuṇāti, pappoti</b>	reaches, attains
aor	<b>pāpuṇi, apāpuṇi</b>	reached, attained
fut	<b>pāpuṇissati</b>	will reach, attain
imper	<b>pappotu</b>	reach! attain!
opt	<b>pāpuṇe, pāpuṇeyya</b>	should reach, attain
caus	<b>pāpeti</b>	causes to reach, attain
desid	-	-
pass	-	-
prp	<b>pāpuṇanta</b>	reaching, attaining

pprp	-	-
pp	<b>patta</b>	reached, attained
ptp	<b>pattabba</b>	should be reached, attained
abs	<b>pāpuṇitvā, patvā</b>	having reached, attained
ger	<b>pappuyya</b>	reaching, attaining
inf	<b>pappotum,</b> <b>pāpuṇitum,</b> <b>pattum</b>	to reach, attain
pr	<b>anupāpuṇāti</b>	gets, finds
pr	<b>āpeti</b>	causes to reach, attain
pr	<b>pāpeti</b>	helps, leads to
pr	<b>pariyāpuṇāti</b>	studies, learns, masters

pr	<b>samāpeti</b>	concludes, finishes, completes
f	<b>pariyatti</b>	learning, studying scriptures

#### 44. √si 1 a (to depend on, associate with) (sk √śri)

base	<b>saya</b>	mostly with prefix <b>nis-</b>
pr	<b>~sayati</b>	depends on, leans on
aor	<b>~sayi</b>	depended on, leaned on
fut	<b>~sayissati</b>	will depend on, lean on
imper	<b>~sayatu</b>	depend on! lean on!
opt	<b>~saye, sayeyya</b>	should depend on, lean on
caus	<b>~sāpeti</b>	causes to depend on, lean on
desid	-	-
pass	<b>~sīyati</b>	is depended on, leaned on
prp	<b>~sayanta, sayamāna</b>	depending on, leaning on
pprp	-	-
pp	<b>~sita</b>	depended on, leaned on

ptp	-	-
abs	-	-
ger	~ <b>sāya</b>	depending on, leaning on
inf	-	-
pr	<b>nissayati</b>	depends on, relies on
pr	<b>upanissayati</b>	depends on, associates closely
pr	<b>ussāpeti</b>	lifts up, hoists, raises
m	<b>nissāya</b>	dependence, reliance, support
nt	<b>saraṇa</b>	shelter, refuge, protection

## 45. √vā 3 ya (to blow, smell) (sk √vā)

base	<b>vā, vāya</b>	
pr	<b>vāti, vāyati</b>	blows, smells
aor	<b>vāyi</b>	blew, smelled
fut	<b>vāyissati</b>	will blow, smell
imper	<b>vāyatu</b>	blow! smell!
opt	<b>vāye, vāyeyya</b>	should blow, smell
caus	<b>vāpeti</b>	causes to blow, smell
desid	-	-
pass	-	-
prp	<b>vāyanta, vāyamāna</b>	blowing, smelling
pprp	-	-
pp	<b>vāyita, vuta</b>	blown, smelled

ptp	-	-
abs	<b>vāyitvā</b>	having blown, smelled
ger	-	-
inf	-	-
pr	<b>nibbāti</b>	(a fire) puts out
pr	<b>parinibbāti, parinibbāyati</b>	(a fire) completely extinguishes
pr	<b>pavāyati</b>	(of smell) wafts, diffuses
pr	<b>upavāyati</b>	(of wind) blows towards, blows on
m	<b>vāta</b>	wind, air

adj	<b>nivāta</b>	humble, lit. no wind
m	<b>vāya</b>	wind, air
adv	<b>paṭivātaṃ</b>	against the wind
adv	<b>anuvāte</b>	with the wind
nt	<b>nibbāna</b>	(of fire) going out, extinguishing

## Examples from the Tipiṭaka

causative verbs

MN 39 so imam'eva kāyaṃ vivekajena pītisukhena  
**abhisandeti parisandeti paripūreti** parippharati

so	pn	m.n.s	he
imaṃ	pn	m.ac.s	this
eva	ind		just, exact
kāyaṃ	n	m.ac.s	body
vivekajena	adj	nt.i.s	with produced by solitude
pītisukhena	n	nt.i.s	with happiness and ease
abhisandeti	v.caus	pr.3.s	he makes flow to top

parisandeti	v.caus	pr.3.s	he makes flow around
paripūreti	v.caus	pr.3.s	he makes fill up all around
parippharati	v	pr.3.s	he suffuses

**He causes this very body to overflow, to flow around, to fill up all around, to suffuse with the joy and happiness born from seperation (from the hindrances)**

DN 23.20 atha kho pāyāsi rājañño uttaram māṇavam  
**āmantāpetvā** etadavoca

atha kho	ind		and then
pāyāsi	n	m.n.s	Payasi
rājañño	n	m.n.s	courtier, nobleman
uttaram	n	m.ac.s	High
māṇavam	n	m.ac.s	young gentleman
āmantāpetvā	v	abs	having caused to call
etadavoca	v	aor.3.s	he said this

**And then, the nobleman Payasi caused to invite the gentleman Uttara. (had him summoned)**

AN 2.19 kusalam, bhikkhave, **bhāvetha**. sakkā, bhikkhave, kusalam **bhāvetum**.

kusalam	n	nt.ac.s	goodness, wholesome
bhikkhave	n	m.v.pl	monks
bhāvetha	v	imp.2.pl	you all should develop

**You must develop wholesome qualities.**

sakkā	ind		it is possible
bhikkhave	n	m.v.pl	monks
kusalam	n	nt.ac.s	goodness, wholesome
bhāvetum	v	inf	to develop

**It is possible to develop wholesome qualities.**

DN 14.4 atha kho, bhikkhave, bandhumā rājā vipassissa  
kumārassa tayo pāsāde **kārāpesi**

atha kho	ind		and then
bhikkhave	n	m.v.pl	monks
bandhumā rājā	n	m.n.s	King Many Relatives
vipassissa	n	m.d.s	for Vipassi
kumārassa	n	m.d.s	for prince
tayo	adj	m.ac.pl	three
pāsāde	n	m.ac.pl	palaces
kārāpesi	v.caus	aor.3.s	he caused to build

**And then King Bandhuma caused to build three palaces  
built for prince Vipassi. (had three palaces built)**

MN 152 divasaṃsantatte ayokaṭāhe dve vā tīṇi vā  
udakaphusitāni **nipāteyya**

divasaṃ-	ind	adv	by day, during the day
santatte	pp	m.l.s	in heated
ayo-	n	m	iron
kaṭāhe	n	m.l.s	pot
dve	adj	x.ac.pl	two
vā	ind	conj	or
tīṇi	adj	nt.ac.pl	three
vā	ind	conj	or
udakaphusitāni	n	nt.ac.pl	drops of water

nipāteyya

v.caus

opt.3.s

he should cause to fall,  
drops

**He would cause to fall (drop) two or three drops of water into an iron pot, which was heated during the day.**

SN 47.10 so paṭisaṃharati ceva na ca vitakketi na ca  
**vicāreti**

so	pn	m.n.s	he
paṭisaṃharati	v	pr.3.s	he withdraws, pulls out
ca	ind	conj	and, but
eva	ind		only
na	ind	neg	not
ca	ind	conj	and
vitakketi	v	pr.3.s	he thinks
na	ind	neg	not
ca	ind	conj	and

vicāreti

v.caus

pr.3.s

causes to go here and  
and there, managing

**He withdraws, but only if he is not thinking and  
managing.**

AN 5.54 na sukaraṃ uñchena paggahena **yāpetuṃ**. ayaṃ tatiyo asamayo padhānāya.

na	ind	neg	not
sukaraṃ	adj	nt.n.s	easy to do
uñchena	n	m.i.s	by picking leftovers
paggahena	n	m.i.s	by handouts
yāpetuṃ	v	inf	to cause to go on, to sustain oneself, survive

**It is not easy to sustain oneself by picking leftovers and by handouts.**

ayaṃ	pn	m.n.s	this
tatiyo	adj	m.n.s	third

asamayo

n

m.n.s

bad time

padhānāya

n

nt.d.s

for effort, making effort

**This is the third unsuitable time for making effort.**

## Potential Participles

AN 3.83 tasmātiha, bhikkhave, evaṃ **sikkhitabbam**

tasmā't'iha	ind		therefore now
bhikkhave	n	m.v.pl	monks
evaṃ	ind	adv	like this
sikkhitabbam	ptp	nt.n.s	should be trained

**Therefore monks, it should be trained like this.**

MN 18 ettha ce natthi **abhinanditabbam abhivaditabbam ajjhositabbam**, esevento paṭighānusayānam,

ettha	ind	adv	here
ce	ind		if
na	ind	neg	not
atthi	v	pr.3.s	it is
abhinanditabbam	ptp	nt.n.s	should be delighted in
abhivaditabbam	ptp	nt.n.s	should be welcomed
ajjhositabbam	ptp	nt.n.s	should be clung to

**If here, there is not (something which) should be delighted in, be welcomed, be clung.**

esa + eva + anto

idiom

just this is the end

paṭigha(ṭ)-

n

m

conflict, anger, repulsion

anusayānaṃ √sī

n

m.g.pl

of the underlying  
tendencies, latent  
tendencies

**Just this is the end of the underlying tendency towards conflict.**

VIN 1.2.12 mā āyasmā attānaṃ **avacaniyaṃ** akāsi

mā	ind		don't
āyasmā	n	m.n.s	venerable
attānaṃ	n	m.ac.s	yourself
<b>avacaniyaṃ</b>	ptp	m.ac.s	not to be talked to
akāsi	v	aor.3.s	he did (make)

**Venerable, don't make yourself unadmonishable.**

SN 12.63 kathañca, bhikkhave, kabaḷikāro āhāro **daṭṭhabbo**?

kathaṃ	ind	adv	how!?
ca	ind	conj	and
bhikkhave	n	m.v.pl	monks
kabaḷikāro	adj	m.n.s	edible
āhāro	n	m.n.s	food
<b>daṭṭhabbo</b>	ptp	m.n.s	should be seen, understood.

**And how monks should edible food be seen?**

AN 4.42 atthi bhikkhave pañho **ekaṃsavyākaraṇīyo**, atthi bhikkhave pañho **vibhajjavyākaraṇīyo** ... atthi bhikkhave pañho **ṭhapanīyo**

atthi	v	pr.3.s	it is, there is
bhikkhave	n	m.v.pl	monks
pañho	n	m.n.s	question
ekaṃsa	adj	-	direct, straight
vyākaraṇīyo	ptp	m.n.s	should be answered

**There is monks, a question which should be answered directly**

atthi	v	pr.3.s	it is, there is
bhikkhave	n	m.v.pl	monks

pañho	n	m.n.s	question
vibhajja-	-	-	analysis
vyākaraṇīyo	ptp	m.n.s	should be answered

**There is monks, a question which should be answered by analysis.**

atthi	v	pr.3.s	it is, there is
bhikkhave	n	m.v.pl	monks
pañho	n	m.n.s	question
ṭhapanīyo	ptp	m.n.s	should be set aside

**There is monks, a question which should be set aside.**

MN 20 adhicittam'anuyuttena, bhikkhave, bhikkhunā pañca  
nimittāni kālena kālaṃ manasi **kātabbāni**.

adhicittamanuyutten

a

bhikkhave

bhikkhunā

pañca

nimittāni

kālena kālaṃ

manasi

kātabbāni

AN 10.48 dasayime, bhikkhave, dhammā pabbajitena  
abhiñhaṃ **paccavekkhitabbā**.

dasayime

bhikkhave

dhammā

pabbajitena

abhiñhaṃ

paccavekkhitabbā

DN 16.11 evañca kho eso, bhikkhu, pañho **pucchitabbo**

evañca

kho

eso

bhikkhu

pañho

pucchitabbo

AN 4.147 cattārome, bhikkhave, kālā sammā **bhāviyamānā**  
sammā **anuparivattiyamānā** anupubbena āsavānaṃ khayam  
pāpenti

cattārome

bhikkhave

kālā

sammā

bhāviyamānā

sammā

anuparivattiyamānā

anupubbena

āsavānaṃ

khayaṃ

pāpenti

## **Kuti Work**

1. Exercises **27 & 28**
2. Update your **Anki** with new words
3. A friendly reminder about the **Final Test** of Book 1 next week. The pass mark is 50% which you will need to continue with Book 2. All the questions are sutta examples from the class.

## Extra Reading

V. Perniola Pāli Grammar	Future Passive Participle (p119 - 122) Causative Verbs (p101 - 104)
Charles Duroiselle A Practical Grammar of the Pāli Language	Causative Verbs (p112 - 114)

# **Class 14**

# 5 Minute Mindfulness

# Questions About the Kuṭi Work

## **Translation Assignment**

Please do a word-by-word grammatical analysis and translation of the following paragraphs. ±100 words.

### **1. AN 5.29 caṅkama-suttaṃ (paragraph 29)**

“pañcime (pañca + ime), bhikkhave, caṅkame ānisaṃsā. katame pañca? addhānakkhamo (addhāna + khamo) hoti, padhānakkhamo (padhāna + khamo) hoti, appābādho (appa + ābādho) hoti, asitaṃ pītaṃ khāyitaṃ sāyitaṃ sammā pariṇāmaṃ gacchati, caṅkamādhigato (caṅkameṇa + adhigato) samādhi ciraṭṭhitiko hoti. ime kho, bhikkhave, pañca caṅkame ānisaṃsā”ti.

### **2. AN 3.4 accaya-suttaṃ (paragraph 4)**

“tīhi, bhikkhave, dhammehi samannāgato bālo veditabbo. katamehi tīhi? accayaṃ accayato na passati, accayaṃ accayato disvā yathā-dhammaṃ nappaṭikaroti (na + paṭikaroti), parassa kho pana accayaṃ desentassa yathā-dhammaṃ nappaṭiggaṇhāti (na + paṭiggaṇhāti). imehi kho, bhikkhave, tīhi dhammehi samannāgato bālo veditabbo.

### **3. AN 5.198 vācā-suttam (paragraph 198)**

“pañcahi, bhikkhave, aṅgehi samannāgatā vācā subhāsītā hoti, no dubbhāsītā, anavajjā ca ananuvajjā ca viññūnaṃ. katamehi pañcahi? kālena ca bhāsītā hoti, saccā ca bhāsītā hoti, saṅhā ca bhāsītā hoti, attha-saṃhitā ca bhāsītā hoti, metta-cittena ca bhāsītā hoti. imehi kho, bhikkhave, pañcahi aṅgehi samannāgatā vācā subhāsītā hoti, no dubbhāsītā, anavajjā ca ananuvajjā ca viññūnan”ti.

## **Beginner Course Part 2**

Some ideas for the class

- complete Buddhadatta Book 2
- Only do Pāli to English translation
- But more relevant examples from the Suttas
- Weekly reading-out-loud exercises to improve your pronunciation
- Discuss the translation exercises as a group exercise 1 day before the class.
- Possibility of some more advanced students joining
- Do you have other suggestions?

## **Feedback**

1. What did you enjoy about the course?
2. What did you dislike about the course?
3. Any suggestions you have to improve the course?

## Revision Test

Fill in all the empty blocks with the correct part of speech, grammatical information, English translation, and root, where applicable.

e.g. assutavā puthujjano na parimuccati jātiyā

assutavā	n	m.n.s	an unlearned person	
puthujjano	n	m.n.s	common person	
na	ind	neg	not	
parimuccati	v	pr.3.s	he becomes free	√muc 3 ya

				(to be free)
jātiyā	n	f.ab.s	from birth	
Monks, an uneducated common person can not get free from birth.				