

PALI made easy

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Henan Buddhist College

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PALI

made easy

By

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PALIMADEEASY

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PREFACE

In 1984, When I passed the period of the rains' retreat (Buddhist lent) in Amaravati Monastery at Great Geddlesden, England, some disciples of the Venerable Ajahn Sumedha, the abbot of the monastery, gave their attention to the study of the Pali Language. They obtained permission from the abbot for this purpose, and I agreed to teach them the Pali Language. It thus occurred to me to prepare a course of easy lessons, which they could cover in a period of four months.

I found most of them could easily grasp the language, and at the close of the four months, some of them could even translate Pali Suttas with the help of a Pali Dictionary. Some friends and pupils of mine, both in England and America, who went through those lessons, suggested that it would be of much benefit, for students, were those lessons to be reproduced in book with the addition of a glossary and a key to all the exercises. I listened to them and this book "*Pali Made Easy*" is the outcome. The first edition of this book was published by the Nirodha Foundation in Shri Lanka in 1988. This is the second edition of the same with some change and improvements.

B. Ānanda Maitreya

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Pali Made Easy

INTRODUCTION

Namo tassa Bhagavato Arahato Sammasambuddhassa

Alphabet

1. There are 41 letters: 8 vowels and 33 consonants.

Vowels

a ā i u ū e o

Consonants

Gutturals	<i>k</i>	<i>kh</i>	<i>g</i>	<i>gh</i>	<i>ṅ</i>
Palatals	<i>c</i>	<i>ch</i>	<i>j</i>	<i>jh</i>	<i>ñ</i>
Linguals	<i>ṭ</i>	<i>ṭh</i>	<i>ḍ</i>	<i>ḍh</i>	<i>ṇ</i>
Dentals	<i>t</i>	<i>th</i>	<i>d</i>	<i>dh</i>	<i>n</i>
Labials	<i>p</i>	<i>ph</i>	<i>b</i>	<i>bh</i>	<i>m</i>
Semivowels	<i>y</i>	<i>v</i>	<i>r</i>	<i>l</i>	
Sibilant	<i>s</i>				
Aspirate	<i>h</i>				
Lingual	<i>ḷ</i>				
Nasal	<i>ṃ</i>				

Pronunciation

Vowels

<i>a</i>	is pronounced	like u	in us
<i>ā</i>	is pronounced	like a	in art
<i>i</i>	is pronounced	like i	in is
<i>ī</i>	is pronounced	like ee	in eel
<i>u</i>	is pronounced	like u	in put
<i>ū</i>	is pronounced	like oo	in boon

- e* is short before more than one consonant. Then it is pronounced like *e* in end, e.g. *ettha*, *seyyo*. It is always long before single consonants, e.g. *evam*, *seti*. *e* stands as the final vowel of a word is also pronounced as long *e*, e.g. *me*, *nagare*.
- o* is short before more than one consonant and is pronounced like *o* in ox, e.g. *ottha*, *sotthi*. It is always long before single consonants and is pronounced like *o* in bone, e.g. *odana*, *sota*. The final *o* of a word is also long as *o* in 'lo', e.g. *so*, *buddho*.

2. Pronunciation of Consonants

k, j, n, p, b, m, y, v, r, l are pronounced like the same in English.

<i>g</i>	is pronounced	as g	in get.	E.g. <i>gacchati</i>
<i>c</i>	is pronounced	as ch	in church.	<i>carati</i>
<i>ṭ</i>	is pronounced	as t	in tin.	<i>vattati</i>
<i>ḍ</i>	is pronounced	as d	in dim.	<i>uddeti</i>
<i>ṭ</i>	is pronounced	as th	in thatch.	<i>tarati</i>
<i>d</i>	is pronounced	as th	in the.	<i>dadati</i>
<i>ḷ</i>	is pronounced	as l	in Wilhelm.	<i>virālha</i>
<i>ṅ</i>	is pronounced	as n	in sink.	<i>saṅgha</i>
<i>ṅ</i>	is pronounced	as gn	in signora.	<i>ṅāyati</i>
<i>ṇ</i>	is pronounced	as n	in wind.	<i>karana</i>
<i>ṁ</i>	is pronounced	as ng	in sing.	<i>saṁharati</i>

When *k, g, c, j, ṭ, ḍ, ṭ, d, p* and *b* are followed by *h* to form the aspirated consonants as *kh, gh, ch, th, etc.*, they are somewhat heavily pronounced, e.g. *khayo, ghāṇaṁ, chāyā, jhānaṁ, ṭhānaṁ, vaddhati, santharati, phalaṁ, bhamati*.

3. Parts of Speech

All declined words such as Nouns, Pronouns, Adjectives and declinable Participles are summed up under the term '*Nāma*'.

Verbs come under the term '*Ākhyāta*'.

All Prepositions, Conjunctions, Adverbs (Indeclinable) and Interjections come under the term '*Nipāta*' (Indeclinables). Prefixes are *Upasaggas*.

4. **Stems.** Stems are crude forms to which Case-endings are added. Some Stems end in vowels and others in consonants.

5. **Genders.** There are three Genders of substantives, namely Masculine, Feminine and Neuter. Generally Nouns that express male beings are regarded as nouns in Masculine Gender, and those that express female beings are Nouns of Feminine Gender. Most nouns that express neither male nor female beings are called Nouns of Neuter Gender. But some words like '*mātugāma*' which means 'a woman' are declined as a noun of Masculine Gender. The noun '*devatā*' (deity or angel) is a Feminine Noun in spite of the fact that it represents heavenly beings or spirits both male and female. Actually the Gender in Pali Grammar is rather a grammatical gender.
6. **Cases.** Nouns or declinable words are declined in seven cases as, Nominative, Vocative, Accusative, Instrumental, Ablative, Dative, Genitive, and Locative. Just as in Latin and Greek, in Pali, Case-endings are added to Nouns (declinable words).
7. **Verbs.** Verbs are formed from verbal roots by adding conjugational terminations. There are seven Conjugations, six Tenses and three Moods.
8. **Tenses.** Present Tense, Aorist (past) Tense, Imperfect Past, Perfect Past, Future Tense and Conditional Tense. Moods: Indicative, Optative and Conditional.
9. **Persons** are three as First Person, Second Person and Third Person.
10. **Numbers** are two as Singular Number and Plural Number.

LESSON 1

Verbs

Present Tense (Indicative Mood)

Verbal terminations

	Singular	Plural
First Person	-mi	-ma
Second Person	-si	-tha
Third Person	-ti	-(a)nti

Root: *dhāv* (to run), verbal base: *dhāva*.

First Person	<i>dhāvāmi</i> (I) run	<i>dhāvāma</i> (We) run
Second Person	<i>dhāvasi</i> (You) run	<i>dhāvatha</i> (You) run
Third Person	<i>dhāvati</i> (He) runs	<i>dhāvanti</i> (They) run

N.B. The final 'a' of the base is lengthened before 'm' of the verbal terminations: *dhāvāmi*, *dhāvāma*.

11. The person and the number are determined by the verbal terminations. Hence they are understood even though they are not given in the sentence.
12. The present tense generally states a happening or action that occurs at the present moment. This same tense is used as the Present Emphatic and also as the Present continuous. So, "*dhāvāmi*" may mean 'I run', 'I do run', or 'I am running'.
13. This tense is also used to express a happening common to all times as: *Jātā mīyanti* (those that have been born die).
14. If the personal termination ('-ti') of the third person singular of the Present Tense is removed we would get the verbal base. *Dhāvati* is the verb. When '-ti' is removed we get *dhāva*, which is the base of the same verb.

Exercises

(a) Find out the bases of the following verbs.

<i>vasati</i>	(He) dwells	<i>nistati</i>	(He) sits
<i>gacchati</i>	(He) goes	<i>āgacchati</i>	(He) comes
<i>tiṣṭhati</i>	(He) stands	<i>sayati</i>	(He) lies down
<i>utthahati</i>	(He) gets up	<i>apagacchati</i>	(He) goes away
<i>uttiṣṭhati</i>	(He) stands up, gets up		

(b) Translate into English:

1. *Uttiṣṭhāmi*.
2. *Vasasi*.
3. *Tiṣṭhanti*.
4. *Gacchāma*.
5. *Sayatha*.
6. *Apagacchāmi*.
7. *Nistatha*.
8. *Āgacchanti*.
9. *Vasati*.
10. *Sayanti*.

(c) Translate into Pali:

1. I stand.
2. We get up.
3. They are lying down.
4. You sit.
5. We do dwell.
6. They are going.
7. We go away.
8. You are running.
9. He is coming.
10. I do go.

LESSON 2

Verbs

15. Some verbal bases end in 'ā', some in 'e' and some in 'o'. Their Present forms are given below.

Root: *kṛ* (to purchase), base: *kiṇā*

Singular	Plural
1st pers. <i>kiṇāmi</i> (I) purchase	<i>kiṇāma</i> (We) purchase
2nd pers. <i>kiṇāsi</i> (You) purchase	<i>kiṇātha</i> (You) purchase
3rd pers. <i>kiṇāti</i> (He) purchases	<i>kiṇanti</i> (They) purchase

Root: *dis* (to expound), base: *dese*.

1st pers. <i>desemi</i> (I) expound	<i>desema</i> (We) expound
2nd pers. <i>desesi</i> (You) expound	<i>desetha</i> (You) expound
3rd pers. <i>deseti</i> (He) expounds	<i>desenti</i> (They) expound

Root: *kar* (to do, make, work), base: *karo*

1st pers. <i>karomi</i> (I) make	<i>karoma</i> (We) make
2nd pers. <i>karosi</i> (You) make	<i>karotha</i> (You) make
3rd pers. <i>karoti</i> (He) makes	<i>karonti</i> (They) make

Exercises

- (a) Find out the bases of the following verbs and conjugate them in the Present Tense:

pāpunāti (He) approaches, attains
jināti (He) conquers *coreti* (He) steals *tanoti* (He) spreads
suṇāti (He) hears *bhāveti* (He) develops *pappoti* (He) approaches
jānāti (He) knows *chādeti* (He) covers up
cināti (He) collects, piles up, heaps up

- (b) Translate into English and find out the bases:

1. *Jānāmi.* 2. *Jinātha.* 3. *Chādentī.* 4. *Suṇanti.* 5. *Tanoma.*
6. *Bhāvemī.* 7. *Chādesī.* 8. *Coretha.* 9. *Papponti.* 10. *cināmi.*

- (c) Translate into Pāli:

1. I conquer. 2. They are approaching. 3. We do develop. 4. They are stealing.
5. I do cover up. 6. You collect. 7. We are hearing.
8. They are running. 9. I sit down. 10. They lie down.

LESSON 3

16. Some Defective and Anomalous Verbs

Root: *as* (to be)

Singular		Plural	
1st pers. <i>asmi, amhi</i> (I)	am	<i>asma, amha</i> (We)	are
2nd pers. <i>asi</i>	(You) are	<i>attha</i>	(You) are
3rd pers. <i>atthi</i>	(He) is (there)	<i>santi</i>	(They) are (there)

Root: *brū* (to say)

1st pers. <i>brūmi</i>	(I) say	<i>brūma</i>	(We) say
2nd pers. <i>brūsi</i>	(You) say	<i>brūtha</i>	(You) say
3rd pers. <i>brūti</i>	(He) says	<i>brūvanti</i>	(They) say

Root: *han* (to kill, to hurt), base: *hana*

1st pers. <i>hanāmi</i>	(I) kill	<i>hanāma</i>	(We) kill
2nd pers. <i>hanasi</i>	(You) kill	<i>hanatha</i>	(You) kill
3rd pers. <i>hanati, hanti</i>	(He) kills	<i>hananti</i>	(They) kill

Exercises

(a) Translate into Pali:

1. I am.
2. You kill.
3. They hear.
4. He heaps up.
5. They say.
6. We are.
7. You are making.
8. We are running.
9. He is there.
10. They are.
11. You say.
12. You do kill.

(b) Translate into English:

1. *Brūma.*
2. *Hanti.*
3. *Hananti.*
4. *Tanoma.*
5. *Āgacchāma.*
6. *Hanasi.*
7. *Asmi.*
8. *Asi.*
9. *Attha.*
10. *Amha.*

LESSON 4

Personal Pronouns (their nominative forms)

Singular		Plural	
1st pers. <i>Ahaṃ</i>	(I)	<i>mayam, amhe</i>	(We)
2nd pers. <i>tvaṃ</i>	(You)	<i>tumhe</i>	(You)
3rd pers. <i>so</i>	(He)	<i>te</i>	(They)

17. Personal Pronouns with verbs

1st pers. <i>ahaṃ asmi</i>	I am	<i>mayam asma, (amha)</i>	We are
2nd pers. <i>tvaṃ asi</i>	You are	<i>tumhe attha</i>	You are
3rd pers. <i>so atthi</i>	He is (there)	<i>te santi</i>	They are (there)

Personal Pronouns with verbs

	Singular		Plural
1st pers.	<i>ahaṃ dhāvāmi</i>	I run	<i>mayāṃ dhāvāma</i> We run
2nd pers.	<i>vaṃ dhāvasi</i>	You run	<i>tunhe dhāvatha</i> You run
3rd pers.	<i>so dhāvati</i>	He runs	<i>te dhāvanti</i> They run

Vocabulary

<i>vasati</i>	(He) dwells, lives	<i>ghāyati</i>	(He) smells
<i>kasati</i>	(He) ploughs	<i>sāyati</i>	(He) tastes
<i>eti</i>	(He) comes	<i>phusati</i>	(He) touches
<i>vapati</i>	(He) sows	<i>cinteti</i>	(He) thinks
<i>jināti</i>	(He) conquers, wins	<i>suṇāti</i>	(He) hears, listens
<i>bhāveti</i>	(He) develops	<i>tanoti</i>	(He) spreads

Exercises

(a) Translate into English:

1. *So kasati.*
2. *Mayāṃ suyāma.*
3. *Ahaṃ phusāmi.*
4. *Te vapanti.*
5. *Tunhe passatha.*
6. *So passati.*
7. *Ahaṃ cintemi.*
8. *Tunhe ghāyatha.*
9. *Te brāvaṇti.*
10. *So hanti.*
11. *Mayāṃ ema.*
12. *Tunhe etha.*

(b) Translate into Pali:

1. You come.
2. I smell.
3. He sows.
4. We think.
5. You heap up.
6. They are sowing.
7. We see.
8. You hear.
9. I am.
10. They kill.

LESSON 5

Future Tense

	Singular	Plural
1st pers.	<i>-(i)ssāmi</i>	<i>-(i)ssāma</i>
2nd pers.	<i>-(i)ssasi</i>	<i>-(i)ssatha</i>
3rd pers.	<i>-(i)ssati</i>	<i>-(i)ssanti</i>

Root: *dhāv* (to run), base: *dhāva*

1st pers.	<i>Ahaṃ dhāvissāmi</i> I shall run	<i>Mayaṃ dhāvissāma</i> We shall run
2nd pers.	<i>Tvaṃ dhāvissasi</i> You will run	<i>Tumhe dhāvissatha</i> You will run
3rd pers.	<i>So dhāvissati</i> He will run	<i>Te dhāvissanti</i> They will run

Root: *kr*, base: *kiṅā*

1st pers.	<i>Ahaṃ kiṅissāmi</i> I shall purchase	<i>Mayaṃ kiṅissāma</i> We shall purchase
2nd pers.	<i>Tvaṃ kiṅissasi</i> You will purchase	<i>Tumhe kiṅissatha</i> You will purchase
3rd pers.	<i>So kiṅissati</i> He will purchase	<i>Te kiṅissanti</i> They will purchase

Root: *dis*, base: *dese*

1st pers.	<i>Ahaṃ desessāmi</i> I shall expound	<i>Mayaṃ desessāma</i> We shall expound
2nd pers.	<i>Tvaṃ desessasi</i> You will expound	<i>Tumhe desessatha</i> You will expound
3rd pers.	<i>So desessati</i> He will expound	<i>Te desessanti</i> They will expound

Root: *kar*, base: *karo*

1st pers.	<i>Ahaṃ karissāmi</i> I shall make	<i>Mayaṃ karissāma</i> We shall make
2nd pers.	<i>Tvaṃ karissasi</i> You will make	<i>Tumhe karissatha</i> You will make
3rd pers.	<i>So karissati</i> He will make	<i>Te karissanti</i> They will make

Root: *han*

1st pers.	<i>Ahaṃ hanissāmi</i> I shall kill	<i>Mayaṃ hanissāma</i> We shall kill
2nd pers.	<i>Tvaṃ hanissasi</i> You will kill	<i>Tumhe hanissatha</i> You will kill
3rd pers.	<i>So hanissati</i> He will kill	<i>Te hanissanti</i> They will kill

Note: The verb *atthi* (he is) has not got its own Future. The Future forms of *bhavati*, that is, *bhavissati*, etc., play the part of its future forms.

Exercises

(a) Translate into English:

1. *Ahaṃ vasissāmi.*
2. *Tumhe gacchissatha.*
3. *Te āgacchissanti.*
4. *Mayaṃ nistāssāma.*
5. *Tvaṃ sayissasi.*
6. *Ahaṃ uṭṭahissāmi.*
7. *Te apogacchissanti.*
8. *Ahaṃ jānissāmi.*
9. *Te jinissanti.*
10. *Tumhe suṇissatha.*

(b) Translate into Pali:

1. I shall know.
2. They will conquer.
3. He will cover up.
4. I shall develop.
5. They will steal.
6. He will spread.
7. We shall heap up.
8. We shall attain.
9. He will steal.
10. They will come.

LESSON 6

Imperative Mood

	Singular	Plural
1st pers.	-mi	-ma
2nd pers.	-hi	-tha
3rd pers.	-tu	-(a)ntu

Root: *dhāv*, base: *dhāva*

1st pers.	<i>dhāvāmi</i>	<i>dhāvāma</i>
2nd pers.	<i>dhāva, dhāvāhi</i>	<i>dhāvatha</i>
3rd pers.	<i>dhāvatu</i>	<i>dhāvantu</i>

Root: *dis*, base: *dese*

1st pers.	<i>desemi</i>	<i>desema</i>
2nd pers.	<i>desehi</i>	<i>desetha</i>
3rd pers.	<i>desetu</i>	<i>desentu</i>

Root: *kar*, base: *karo*

1st pers.	<i>karomi</i>	<i>karoma</i>
2nd pers.	<i>karohi</i>	<i>karotha</i>
3rd pers.	<i>karotu</i>	<i>karontu</i>

Root: *han*, base: *hana*

1st pers.	<i>hanāmi</i>	<i>hanāma</i>
2nd pers.	<i>hana, hanāhi</i>	<i>hanatha</i>
3rd pers.	<i>hantu, hanatu</i>	<i>hanantu</i>

Root: *kī*, base: *kiṇā*

1st pers.	<i>kiṇāmi</i>	<i>kiṇāma</i>
2nd pers.	<i>kiṇa, kiṇāhi</i>	<i>kiṇātha</i>
3rd pers.	<i>kiṇātu</i>	<i>kiṇāntu</i>

Root: *as*

1st pers.	<i>asmi, amhi</i>	<i>asma, amha</i>
2nd pers.	<i>āhi</i>	<i>attha</i>
3rd pers.	<i>atthu</i>	<i>santu</i>

18. An Imperative verb in Pali expresses a supplication, a blessing, a command, a gentle advice or even a curse.

Thus, *dhāvāmi* may mean 'I may run', 'May I run', or 'Let me run'.
Dhāvāma may mean 'We may run', 'May we run', or 'Let us run'.
Dhāva, dhāvāhi, may mean 'Run', 'You may run', 'May you run', or 'Let you run'.

Dhāvatha may mean 'Run', 'You may run', or 'Let you run'.
Dhāvatu may mean 'He may run', 'May he run', or 'Let him run'.
Dhāvantu may mean 'They may run', 'May they run', or 'Let them run'.

19. Before the termination *-hi* the final *a* of the base is lengthened as: *dhāvāhi*. Optionally the termination *-hi* is dropped after the base ending in *a* or *ā* and the basic *ā* is shortened: *dhāvāhi, dhāva, kiṇāhi, kiṇa*.
20. The particle '*mā*' standing before Imperative, expresses a prohibition: *mā gaccha* (don't go)!
21. Some adverbs

Demonstrative	Relative	Interrogative
<i>atra, eṭha, idha</i>	<i>yatra, yattha</i>	<i>kutra, kattha</i>
<i>iha, tatra, tahiṃ</i>	<i>yahiṃ</i>	<i>kuhiṃ, kahaṃ</i>
<i>ato, ito, tato</i>	<i>yato</i>	<i>kuto</i>

Meanings

<i>atra, eṭha, idha, iha</i>	: (here)
<i>tatra, tattha, tahiṃ</i>	: (there)
<i>ato, ito</i>	: (from here)
<i>tato</i>	: (from there, from that, therefore)
<i>yatra, yattha, yahiṃ</i>	: (where, where ever)
<i>yato</i>	: (from where, from what, wherefore)
<i>Kutra, kattha, kuhiṃ, kahaṃ</i>	: (where?)
<i>kuto</i>	: (from where? from what?)

Generally an adverb stands before a verb: *Ahaṃ atra vasāmi* (I live here). *Ahaṃ ito gacchāmi* (I go from here).

22. A relative adverb makes the sentence a relative one: *Yatra so vasati, tatra ahaṃ gacchāmi* (I go there where he lives). An interrogative adverb makes the sentence a question: *kutra gacchasi* (where do you go? where are you going?), *kuto āgacchasi* (where do you come from? where are you coming from?).

Exercises

- (a) Translate into English:
1. *So idha vasatu.*
 2. *Te tatra gacchanu.*
 3. *Tumhe idha mā nisthatha.*
 4. *Mayaṃ ito kiṇāma.*
 5. *Kutra tumhe vasatha?*
 6. *Yato te āgacchanti, ahaṃ tatra gacchissāmi.*
 7. *Yatra te vasanti mayaṃ tato āgacchāma.*
 8. *Mayaṃ ito kuhiṃ gacchissāma?*
 9. *Te tatra tanontu.*
 10. *Mayaṃ jānāma.*
 11. *Yatra te vasanti tatra tumhe desetha.*
 12. *Tvaṃ mā desehi.*
 13. *Te bhāventu.*
 14. *Kuhiṃ te corenti?*
 15. *Te jinantu.*

(b) Translate into Pali:

1. Let them come here.
2. Where are they dwelling?
3. You may know.
4. May you conquer.
5. I am going where they are.
6. Where is he?
7. Let us buy therefrom.
8. We hear therefrom.
9. Don't kill there.
10. Let them come therefrom.

LESSON 7

Optative (or Potential) Mood Verbal Terminations

	Singular	Plural
1st pers.	<i>eyyāmi, (emi)</i>	<i>eyyāma, (ema)</i>
2nd pers.	<i>eyyāsi, (esi)</i>	<i>eyyātha, (eitha)</i>
3rd pers.	<i>eyya, (e)</i>	<i>eyyūṇ</i>

Root: *dhāv*, base: *dhāva*

1st pers.	<i>dhāveyyāmi, dhāvemi</i>	<i>dhāveyyāma, dhāvema</i>
2nd pers.	<i>dhāveyyāsi, dhāvesi</i>	<i>dhāveyyātha, dhāvetha</i>
3rd pers.	<i>dhāveyya, dhāve</i>	<i>dhāveyyūṇ</i>

Root: *kī*, base: *kīṇā*: *kīṇeyyāmi, kīṇeyyāma*, etc.

Root: *dīs*, base: *dese*: *deseyyāmi, deseyyāma*, etc.

Root: *kar*, base: *karo*: *kareyyāmi, kareyyāma*, etc.

Root: *han*, base: *hana*: *haneyyāmi, haneyyāma*, etc.

Anomalous forms of the root 'as' (verb: *atthi*)

	Singular	Plural
1st pers.	<i>siyaṇ, assaṇ</i>	<i>assaṇa</i>
2nd pers.	<i>siyā, assa</i>	<i>assatha</i>
3rd pers.	<i>siyā, assa</i>	<i>siyūṇ, assu, siyaṇsu</i>

Root: *kar*

1st pers.	<i>kareyyāmi, kayirāmi</i>	<i>kareyyāma, kayirāma</i>
2nd pers.	<i>kareyyāsi, kayirāsi</i>	<i>kareyyātha, kayirātha</i>
3rd pers.	<i>kareyya, kayirā, kare</i>	<i>kareyyūṇ, kayirūṇ</i>

23. The optative verbs are used to express a supposition, doubt, possibility, mild command, request invitation, courteous question, and also a prayer. These verbs may be translated into English by using the auxiliary verbs 'may, might, should' or 'would'. Thus "*so dhāveyya*" means 'He may run, He might run, He should run' or 'He would run'.

Vocabulary

<i>itthaṃ</i> : thus, in this way	<i>evaṃ</i> : this
<i>tathā</i> : so, in that way	<i>Na</i> : not
<i>yathā</i> : in whatever way, such as	
<i>kathaṃ</i> : how, in what way?	

sace (if), *yadi* (if). These particles begin a sentence when it expresses a supposition: *sace(yadi) so gaccheyya*, if he would go, if he should go. *sakkoti* (root: *sak*), he is able.

Exercises

- (a) Translate into English:

1. *So tatra kaseyya.* 2. *Tumhe idha vapeyyātha.* 3. *Mayaṃ passeyyāma.* 4. *Te tahiṃ sayeyyūṃ.* 5. *Ahaṃ phuseyyāmi.* 6. *Tvaṃ cinteyyāsi.* 7. *Mayaṃ tahiṃ gaccheyyāma.* 8. *Ahaṃ cineyyāmi.* 9. *Kuto te āgaccheyyūṃ?* 10. *Kura mayaṃ vaseyyāma?* 11. *Yatra te vaseyyūṃ mayaṃ tatra gaccheyyāma.* 12. *Yahiṃ te nisīdeyyūṃ tato tumhe apagaccheyyātha.*

- (b) Translate into Pali:

1. I should stay here. 2. They would go away from here. 3. Where should they run? 4. They might conquer there. 5. You should know. 6. They would conquer. 7. Where should we purchase from? 8. You should approach there. 9. How should they conquer? 10. You should work in this way. 11. You may do as I do. 12. You should expound.

LESSON 8

Past Tense (Aorist)

Terminations

	Singular	Plural
1st pers.	-im̄	-(i)mhā, (i)mha
2nd pers.	-o, i	-(i)ttha
3rd pers.	-i	-(i)ṃsu, uṃ

Root: *dhāv*, base: *dhāva*

	Singular	Plural
1st pers.	<i>adhāvim̄</i> (I ran)	<i>adhāvimhā</i> (We ran)
2nd pers.	<i>adhāvo, adhāvi</i> (You ran)	<i>adhāvittha</i> (You ran)
3rd pers.	<i>adhāvi</i> (He ran)	<i>adhāvimsu, adhāvum̄</i> (They ran)

Root: *kt̄*, base: *kiṇā*

1st pers.	<i>akiṇim̄</i> (I bought)	<i>akiṇimhā</i> (We bought)
2nd pers.	<i>akiṇo, akiṇi</i> (You bought)	<i>akiṇittha</i> (You bought)
3rd pers.	<i>akiṇi</i> (He bought)	<i>akiṇimsu, akiṇum̄</i> (They bought)

Root: *dis*, base: *dese*

1st pers.	<i>adesesim̄</i> (I expounded)	<i>adesesimhā</i> (We expounded)
2nd pers.	<i>adesesi</i> (You expounded)	<i>adesesittha</i> (You expounded)
3rd pers.	<i>adesesi</i> (He expounded)	<i>adesesum̄</i> (They expounded)

Root: *kar*, base: *karo, kara*

1st pers.	<i>akarim̄</i> (I made, worked)	<i>akarimha</i> (We made, worked)
2nd pers.	<i>akari, akaro</i> (You made, worked)	<i>akarittha</i> (You made, worked)
3rd pers.	<i>akari</i> (He made, worked)	<i>akarimsu, akarum̄</i> (They made, worked)

Root: *han*, base: *han, hana*

1st pers. <i>ahaniṃ</i> (I killed)	<i>ahanimhā</i> (We killed)
2nd pers. <i>ahani</i> (You killed)	<i>ahanittha</i> (You killed)
3rd pers. <i>ahani</i> (He killed)	<i>ahaniṃsu</i> (They killed)

Root: *as* (anomalous)

1st pers. <i>āsiṃ</i> (I was)	<i>āsimhā</i> (We were)
2nd pers. <i>āsi</i> (You were)	<i>āsittha</i> (You were)
3rd pers. <i>āsi</i> (He was)	<i>āsuṃ</i> (They were)

Note 1: 'a' is prefixed to the verbs of Past Tense. But optionally it may be dropped, e.g. *dhāvīṃ, kiṇīṃ, desesiṃ, kariṃ, haniṃ*, etc., instead of *adhāvīṃ, akiṇīṃ, adesesiṃ, akariṃ, and ahaniṃ* respectively.

Note 2: The particle 'mā' stands before Aorist verbs to express a prohibition as: *mā āgacchi* (Don't come), *mā gacchi* (Don't go), *mā kari* (Don't do, Don't make).

Note 3: *idāni* (now), *tadā* (at that time, then), *yadā* (whenever, when), *kadā* (when?)

Exercises

(a) Translate into English:

1. *Ahaṃ tatra vasiṃ.*
2. *Te kadā tatra gacchiṃsu?*
3. *Yadā tvam tato āgacchi, tadā mayaṃ atra āsimhā.*
4. *Tumhe kadā jiniṭṭha?*
5. *Mayaṃ idāni kiṇimhā.*
6. *Yato ahaṃ ajāniṃ tato avadiṃ.*
7. *Te tahiṃ desesuṃ.*
8. *Ahaṃ tadā idha āsiṃ.*
9. *Yadi evaṃ siyā, ahaṃ idha āgaccheyyāmi.*
10. *Kadā te tatra haniṃsu?*
11. *Tumhe mā idha vasiṭṭha.*
12. *Mā te evaṃ kariṃsu.*

(b) Translate into Pali:

1. They went there.
2. We dwelt here.
3. When did you come from there?
4. Then you were there.
5. We went there when you were here.
6. How did you know?
7. Where did you purchase?
8. When did you plough?
9. When I touched, (then) I knew.
10. We thought when we heard (when we heard, then we thought.)

LESSON 9

Negation: To express negation, the particle 'na' is placed before a verb, e.g. *na gacchati* (he does not go).

Question: A question begins with 'api', 'api nu' or 'kiṃ'. 'kiṃ' may be placed even at the end of a sentence, e.g. *api gacchasi? api nu gacchasi? kiṃ gacchasi? gacchasi kiṃ?* (Do you go?)

Gerund "(i)tvā"

A Gerund in Pali expresses such statements as 'having gone' or 'after going', e.g. *So tatra gantvā idha āgacchati* (he, having gone there, comes back here), (he, after going there, comes here), or (he goes there and comes here). *So tatra gantvā idha āgacchi* (having gone there, he came here), or (he went there and came here).

So tatra gantvā idha āgacchissati (having gone there, he will come here), or (he will go there and come here, i.e. he will go there and return). In these sentences *gantvā* is the gerund (of *gacchati*).

Infinitive (of purpose) "(i)tuṃ"

So idha vasituṃ icchati (he wishes, likes, hopes to stay here). Here 'vasituṃ' is the infinitive of *vasati* (He dwells, He stays, He lives). Generally the Infinitive stands before the finite verb or predicative participle.

Root	Verb present	Gerund	Infinitive
<i>vas</i> (to stay)	<i>vasati</i> (he stays)	<i>vasitvā</i> (having stayed)	<i>vasituṃ</i> (to stay)
<i>gam</i> (to go)	<i>gacchati</i>	<i>gantvā</i> (having gone)	<i>gantūṃ</i> (to go)
<i>ṭhā</i> (to stand)	<i>ṭiṭṭhati</i> (he stands)	<i>ṭhatvā</i> (having stood)	<i>ṭhātuṃ</i> (to stand)
<i>ud + ṭhā</i> (to get up)	<i>uṭṭhahati, uṭṭhāti</i>	<i>uṭṭhahitvā, uṭṭhāya</i>	<i>uṭṭhahituṃ, uṭṭhātuṃ</i> (to get up)

Root	Verb present	Gerund	Infinitive
<i>ni+sad'</i> (to sit)	<i>nistdati</i>	<i>nistdirvā</i>	<i>nistdituṃ</i>
<i>ā+gam²</i> (to come)	<i>āgacchati</i>	<i>āgantvā, āgamma</i>	<i>āgantūṃ</i>
<i>si</i> (to lie down)	<i>sayati</i>	<i>sayitrvā</i>	<i>sayitūṃ</i>
<i>apa+gam</i> (to go away)	<i>apagacchati</i>	<i>apagantvā</i>	<i>apagantūṃ</i>
<i>pa+ap</i> (to attain, to approach)	<i>pāpunāti, pappoti</i>	<i>pāpunitvā, pappuyya, parvā</i>	<i>pāpunitūṃ, pappotūṃ</i>
<i>ud+gam</i> (to go up, to rise)	<i>uggacchati</i>	<i>uggantvā, uggamma</i>	<i>uggantūṃ</i>
<i>ñā</i> (to know, to understand)	<i>jñāti</i>	<i>jñāitrvā, ñātvā</i>	<i>jñāitūṃ, ñātūṃ</i>
<i>ji</i> (to conquer, to win)	<i>jīñati</i>	<i>jīñitrvā, jērvā</i>	<i>jīñitūṃ, jētūṃ</i>
<i>su</i> (to hear)	<i>śruñati</i>	<i>śruñitrvā, śrutvā</i>	<i>śruñitūṃ, śrutūṃ</i>
<i>cor</i> (to steal, rob)	<i>corēti</i>	<i>corētvā</i>	<i>corētūṃ</i>
<i>rud</i> (to cry, to weep)	<i>rudati, rodati</i>	<i>ruditrvā, roditrvā</i>	<i>ruditūṃ, roditūṃ</i>
<i>bhā</i> (to develop)	<i>bhāverī</i>	<i>bhāvervā</i>	<i>bhāvetūṃ</i>
<i>bhū</i> (to become, to be)	<i>bhavati</i>	<i>bhavitrvā</i>	<i>bhavitūṃ</i>
<i>chād</i> (to cover up)	<i>chādeti</i>	<i>chādevvā</i>	<i>chādetūṃ</i>
<i>tan</i> (to spread)	<i>tanoti</i>	<i>tanitrvā</i>	<i>tanitūṃ</i>
<i>ci</i> (to collect to heap up)	<i>cināti</i>	<i>cinitrvā</i>	<i>cinitūṃ</i>
<i>eti</i> (to come)	<i>eti</i> (He comes)	<i>ērvā</i> (having come)	<i>ētūṃ</i> (to come)
<i>kas</i> (to plough)	<i>kasati</i>	<i>kasitrvā</i>	<i>kasitūṃ</i>
<i>vap</i> (to sow)	<i>vapati</i>	<i>vapitrvā</i>	<i>vapitūṃ</i>
<i>dis, pass</i> (to see)	<i>passati</i>	<i>passitrvā, disvā</i>	<i>passitūṃ, daṣṭhūṃ</i>
<i>vad</i> (to say)	<i>vadati</i>	<i>vaditrvā</i>	<i>vaditūṃ</i>
<i>ghā</i> (to smell)	<i>ghāyati</i>	<i>ghāyitrvā</i>	<i>ghāyitūṃ</i>
<i>svad</i> (to taste)	<i>sāyati</i>	<i>sāyitrvā</i>	<i>sāyitūṃ</i>

'*sad*' is changed into '*stā*'

Root	Verb present	Gerund	Infinitive
<i>phus</i> (to touch)	<i>phusati</i>	<i>phusirvā</i>	<i>phusituṇ</i>
<i>cint</i> (to think)	<i>cinteti</i>	<i>cintervā</i>	<i>cintetuṇ</i>
<i>kt</i> (to buy)	<i>kiṇāti</i>	<i>kiṇirvā, kervā</i>	<i>kiṇituṇ, ketuṇ</i>
<i>vi+kt</i> (to sell)	<i>vikkiṇāti</i>	{ <i>vikkiṇirvā,</i> <i>vikkiṇiya</i>	{ <i>vikkiṇituṇ,</i> <i>vikketuṇ</i>
<i>dis</i> (to expound)	<i>deseti</i>	<i>deservā</i>	<i>desetuṇ</i>
<i>pac</i> (to cook)	<i>pacati</i>	<i>pacirvā</i>	<i>pacituṇ</i>
<i>bhuj</i> (to eat, to enjoy)	<i>bhujjati</i>	{ <i>bhujjirvā,</i> <i>bhurvā</i>	{ <i>bhujjituṇ</i> <i>bhotuṇ</i>
<i>daṇḍ</i> (to punish)	<i>daṇḍayati</i>	<i>daṇḍayirvā</i>	<i>daṇḍayituṇ</i>
<i>dhāv</i> (to run)	<i>dhāvati</i>	<i>dhāvirvā</i>	<i>dhāvituṇ</i>
<i>kar</i> (to do, to make, to work)	<i>karoti</i>	{ <i>karirvā,</i> <i>karvā</i>	{ <i>karituṇ,</i> <i>kāruṇ</i>
<i>han</i> (to kill, to harm)	{ <i>hanti,</i> <i>hanati</i>	<i>hantvā</i>	<i>hantuṇ</i>
<i>anu+sās</i> (to admonish)	<i>anusāsati</i>	{ <i>anusāsiryā,</i> <i>anusāsirvā</i>	<i>anusāsituṇ</i>
<i>jitv</i> (to live)	<i>jitvati</i>	<i>jitvirvā</i>	<i>jitvituṇ</i>
<i>pā</i> (to drink)	<i>pivati</i>	<i>pivirvā</i>	<i>pivituṇ</i>

Note 1: Sometimes the suffix 'na' is added to gerunds as: *vasirvāna, ganrvāna, tharvāna.*

Note 2: When a prefix is added, the suffix '-ya' might be added to the verbal root to form the Gerund, e.g. *ud + jhā + ya = ujjhāya;*
ni + sad + ya = nisajja; ā + gam + ya = āgamma.

Vocabulary

ajja: today, *suve*: tomorrow, *sā*: she, *āma*: yes

Exercises

(a) Translate into English:

1. *So tatra nistādirvā (nisajja) tato uṭṭhāti.*
2. *Mayaṃ ajja idha vasitvā suve tahiṃ gacchissāma.*
3. *Ahaṃ bhujjivā sayitum na icchāmi.*
4. *Kadā tvaṃ desetuṃ tatra gacchissasi?*
5. *Tvaṃ āgantvā idha vasāhi.*
6. *Te kasivā bhjijitum idha āgacchimsu.*
7. *Mayaṃ idāni atra bhurvā vapitum tahiṃ gacchissāma.*
8. *Te atra coretvā ito dhāvītvā tatra pāpunimsu.*
9. *So vikkīnitum ito gantvā, tato kiṇivā idha āgacchi.*
10. *Sace so coretvā idha āgaccheyya, ahaṃ daṇḍayissāmi.*
11. *Sace tumhe tato āgamma idha vaseyyātha, mayaṃ tatra gantvā vasitum sakkunissāma.*
12. *Sace tvaṃ tatha gantvā deseyyāsi, mayaṃ sotum tahiṃ gacchissāma.*
13. *Yadi sā desetuṃ sakkuneyya, suve idha āgaccheyya.*
14. *Tumhe atra āgantvā pacītvā bhujjivā ajja idha sayitvā suve tatha gaccheyyātha.*
15. *Tumhe idha nistādirvā mā rodītha, tatra gacchatha, gantvā bhurvā sayatha.*

(b) Translate into Pali:

1. If you like to live here, come and stay.
2. I wish to go there and expound.
3. We do not go there to buy.
4. They come here and cook and go, and you eat and drink and lie down.
5. After ploughing there, they came here.
6. We do not like to kill.
7. Yes, I know, you like to steal.
8. If he wishes to go there, let him go.
9. They wanted to reach there.
10. If you go there and teach (expound), they would listen.
11. Where will you stay there, after going from here?
12. If you like, stay here.
13. Do you like to cook?
14. He cannot conquer.
15. I can see (I am able to see).

LESSON 10

Nouns

24. Nouns are declined in three genders, two numbers and eight cases.
Three genders: masculine, feminine and neuter.
Two numbers: singular and plural.
Eight cases: Nominative, Vocative, Accusative, Instrumental, Ablative, Dative, Genitive and Locative.

25. Nouns are divided into two groups with reference to their endings: some ending in vowels and others ending in consonants.
26. Masculine nouns: some masculine nouns end in 'a', some in 'i', some in 'r', some in 'u' and others in 'ū' and some end in 'o'. These are the masculine nouns ending in vowels. Those ending in consonants will be dealt with in lessons 21, 22, 23 and 24.
27. 'Buddha' is a masculine noun ending in 'a', 'muni' ending in 'i', 'senānt' ending in 'r', 'garu' ending in 'u', 'vidū' ending in 'ū' and the anomalous noun 'go' ending in 'o'.
28. **Nominative Case.** In nominative singular the final 'a' of the noun-stem becomes 'o', the final 'i, r, u, ū' or 'o' remains unchanged.

Noun stems	Nominative Singular
<i>Buddha</i> (Buddha)	<i>Buddho</i> (a Buddha or the Buddha)
<i>muni</i> (sage)	<i>muni</i> (a sage or the sage)
<i>senānt</i> (general of the army)	<i>senānt</i> (a general or the general)
<i>garu</i> (preceptor)	<i>garu</i> (a preceptor or the preceptor)
<i>vidū</i> (wise man or knower)	<i>vidū</i> (a wise man or the wise man)
<i>go</i> (ox)	<i>go</i> (an ox or the ox)

29. In Nominative Plural,
 the final *a* becomes *ā*,
 the final *i* becomes *ī* or *ayo*,
 the final *u* becomes *ū* or *avo*,
 the final *r* becomes *r* or *ino*,
 the final *ū* becomes *ū* or *uno*,
 the final *o* becomes *avo*.

Examples:

Noun stems	Nominative Plural
<i>Buddha</i>	<i>Buddhā</i> (Buddhas, the Buddhas)
<i>muni</i>	<i>muni, munayo</i> (sages, the sages)
<i>garu</i>	<i>garū, garavo</i> (preceptors, the preceptors)
<i>senānt</i>	<i>senānt, senānino</i> (generals, the generals)
<i>vidū</i>	<i>vidū, viduno</i> (wise men, the wise men)
<i>go</i>	<i>gāvo</i> (oxen, the oxen)

Exercise

(a) Give the Nominative singular and plural forms of the following nouns:

<i>vāṇija</i> (merchant)	<i>nāga</i> (cobra, elephant)	<i>setu</i> (bridge)
<i>suriya</i> (sun)	<i>isi</i> (seer)	<i>ucchu</i> (sugar cane)
<i>miga</i> (deer)	<i>aggi</i> (fire)	<i>veḷu</i> (bamboo)
<i>sūda</i> (cook)	<i>ravi</i> (sun)	<i>maccu</i> (death)
<i>manussa</i> (man)	<i>ahi</i> (snake)	<i>sabbāñña</i> (the Omniscient
<i>alagadda</i> (snake)	<i>gahapati</i> (householder)	one, The Buddha)

LESSON 11

30. The subject of a predicate may be a noun or its equivalent and it is expressed by Nominative Case. The subject should agree with the finite verb of the predicate in number and person.

Example:

<i>Ahaṃ gacchāmi</i> (I go)	<i>Mayaṃ gacchāma</i> (We go)
<i>Tvaṃ gacchasi</i> (You go) Sing.	<i>Tunhe gacchatha</i> (You go) Plur.
<i>So gacchati</i> (He goes)	<i>Te gacchanti</i> (They go)
<i>Purisa gacchati</i> (A man goes)	<i>Purisa gacchanti</i> (Men go)
<i>Muni gacchati</i> (A sage goes)	<i>Muni (Munayo) gacchanti</i> (sages go)
<i>Ravi uggacchati</i> (Sun rises)	<i>Ahi (Ahayo) ḍasanti</i> (Snakes bite)
<i>Veḷu calati</i> (the bamboo sways or moves)	<i>Veḷu (Veḷavo) calanti</i> (Bamboos move or sway)
<i>Sabbāñña deseti</i> (the Omniscient One expounds)	<i>Sabbāñña (Sabbāññuno) desenti</i> (Omniscient Ones expound)

Vocabulary

Verb	Gerund	Infinitive
<i>ḍasati</i> (He bites)	<i>ḍasitvā</i>	<i>ḍasitum</i>
<i>patati</i> (He falls)	<i>patitvā</i>	<i>patitum</i>
<i>vicarati</i> (He moves about, walks)	<i>vicaritvā</i>	<i>vicaritum</i>
<i>vap̄ṇeti</i> (He describes, praises)	<i>veṇṇevā</i>	<i>vap̄ṇetum</i>
<i>harati</i> (He takes away, carries)	<i>haritvā</i>	<i>haritum</i>

<i>ogacchati</i> (He goes down)	<i>ogantvā, ogamma</i>	<i>ogantuṃ</i>
<i>anusāsati</i> (He admonishes)	<i>anusāsivā, anusāsīya</i>	<i>anusāsituṃ</i>
<i>rohati</i> (It grows up)	<i>rohitvā</i>	<i>rohituṃ</i>
<i>ḍahati</i> (It burns)	<i>ḍahivā</i>	<i>ḍahituṃ</i>
<i>viharati</i> (He dwells, stays)	<i>viharivā</i>	<i>viharituṃ</i>
<i>jāyati</i> (He is born, It is produced)	<i>jāyivā</i>	<i>jāyituṃ</i>

Exercises

- (a) Translate into English:
 1. *Migo āgacchati* 2. *Manussā vasanti* 3. *Alagaddo ḍasati* 4. *Nāgā dhāvanti* 5. *Isayo viharanti* 6. *Aggi ḍahati* 7. *Ravi uggacchati*
 8. *Ahayo vicaranti* 9. *Gahapati kiṇāti* 10. *Maccu harati*
- (b) Translate into Pali:
 1. The Omniscient One expounds. 2. Sugar cane grows. 3. There are bridges. 4. The sages teach. 5. The bamboo falls down. 6. The cobras move about. 7. The preceptor admonishes. 8. The cook cooks. 9. Merchants sell. 10. Sun sets (goes down).
- (c) Exercise
 Turn all the verbs in exercise (a) into past tense and form ten sentences.
- (d) Exercise
 Turn the verbs in the exercise (b) into Imperative and Optative forms and make sentences.
- (e) Translate into English:
 1. *Migo tatra gantvā sayi.*
 2. *Manussā ajja idha vasivā suve tahiṃ gacchissanti.*
 3. *Alagaddo ḍasivā tatha dhāvi.*
 4. *Isayo idha viharituṃ na icchanti, te tatha gantvā vasituṃ icchanti.*
 5. *Aggi uṭṭhāya ḍahi.*
 6. *Idāni suriyo uggacchati, uṭṭhātha, mā idha sayittha.*
 7. *Vāṇijā idha nisīdivā vikkiṇiṃsu.*
 8. *Sace gahapati āgaccheyya, idha vihareyya.*
 9. *Yadi tumhe vikkiṇeyyātha, mayaṃ kiṇeyyāma.*
 10. *Sace sādā na paceyyuṃ, mayaṃ bhujjituṃ kuhiṃ gaccheyyāma?*

LESSON 12

31. **Adjective.** An adjective agrees with the noun it qualifies in gender, number and case. Generally an adjective stands before the noun it qualifies. But if there are many adjectives qualifying the same noun, most often they may follow it.

Examples: *seto asso* (a white horse), *setā assā* (white horses),
kuṭumbiko aḍḍho mahaddhano mahābhogo (a householder
opulent, very wealthy and possessing much property)

32. **Predicative use.** Sometimes a noun plays the part of a predicate and it should necessarily agree with its subject in case: *Puttā manussānaṃ vattu* (children are men's wealth).
33. If the predicate be an adjective, it should agree with the subject in gender, number and case: *Kāma hi citrā madhurā manoharā* (sense-pleasures are diverse, sweet and delightful) M.II.74.
34. **Noun in apposition.** A noun in apposition, too, agrees with the noun it modifies in case, and if possible, in gender and number, too.

Examples: *suppiyo paribbājako* (suppiya the wandering mendicant monk) D.I. *Samāṇo gotamo* (the recluse Gotama) M.I.375.

Sometimes the particle 'nāma' (by name, named) follows the proper noun in this construction: *Yaññadatto nāma brāmhāṇo* (a brahmin named yaññadatta) D.II.8.

35. *Natthi* (there is not, there are not), *musā* (lie): these particles may stand as predicate. *Saṅkhārā sassatā natthi* (no conditioned things are eternal) Dh.255. *Taṃ musā* (it is a lie).
36. Past participles stand as predicate: *Apārutā tesāṃ amatassa dvārā* (opened are the gates of immortality for them) S.I.138.
37. Subjective complement agrees with the subject in case and number: *Tvaṃ kiso asi* (you are lean). Here 'kiso' is adjective used as subjective complement.

38. Euphonic combinations

- (a) When two vowels of the same kind meet together (only when they are followed by a single consonant), they blend into the long vowel of the same kind: $a + a = ā$; $i + i = ī$; $u + u = ū$
Examples: *na ahaṇ* = *nāhaṇ*; *muni idha* = *muntidha*
- (b) The short vowel that follows 'o' is elided and an apostrophe is put in its place. *kiso asi* = *kiso'si*.
- (c) The 'ṃ' followed by a vowel is changed into 'm' and is joined to the following vowel: *tvam asi* = *tvam asi* = *tvamasi*.

39. Pronouns are also used as adjectives. Then they agree with the noun they qualify in gender, number and case. So *puriso* (that man), *te purisā* (those men).

Vocabulary

Masculine nouns

<i>magga</i> (road, way, path)	<i>kheḷa</i> (saliva)	<i>ācariya</i> (teacher)
<i>dhamma</i> (state, tendency, doctrine, nature)	<i>saṅkhāra</i> (conditioned thing)	<i>ayya</i> (venerable one, master, gentleman)
<i>purisa</i> (person, man)	<i>bhataka</i> (hired servant)	<i>thera</i> (elderly monk)
<i>paṭha</i> (question)	<i>kāya</i> (body)	<i>gūṭha</i> (excrement)
<i>saddhamma</i> (true doctrine)	<i>pāṭha</i> (lesson)	<i>sappurisa</i> (good man)
<i>bālaka, dāraka, kumāra</i> (boy)	<i>kuṇumbika, gahapati</i> (householder)	

Adjectives

<i>dubbhaṇṇa</i> (discoloured)
<i>pāpaka</i> (mean, ignoble, bad)
<i>akusala</i> (unwholesome)
<i>abhirūpa</i> (beautiful)
<i>caṇḍa</i> (wicked, violent)
<i>khema</i> (safe)
<i>sadhana</i> (rich)
<i>dhanika</i> (rich)

Adjectives

<i>kisa</i> (lean, emaciated)
<i>sassata</i> (eternal)
<i>dullabha</i> (hard to find, rare)
<i>kalla</i> (clever, proper, fit)
<i>duggandha</i> (ill-smelling)
<i>bhidura</i> (breakable)

Interrogatives
kasmā (why?)

Verbs

<i>vaḍḍhati</i> (it grows)
<i>uppajjati</i> (it arises, is born)
<i>nikkhamati, nigga-</i>
<i>cchati</i> (he sets out)
Indeclinables
<i>udāhu</i> (or)
<i>evaṃ</i> (thus)
<i>hiyyo</i> (yesterday)

Exercises

- (a) Translate into English
 1. *Kiso tvamasi dubbanno.* 2. *Maggo khemo.* 3. *Pāpaka akusala dhammā uppajjanti.* 4. *Ayyo abhirūpo.* 5. *Pañho kallo* 6. *Kheḷo duggandho.* 7. *Kāyo bhiduro.* 8. *Saṅkhārā anicca.* 9. *Nāhaṃ (na ahaṃ) bhatako'smi (bhatako asmi).* 10. *Idāni kasmā so puriso ito nikkhamati?*
- (b) Translate into Pali:
 1. Conditioned things are not eternal. 2. The householder was Sudatta by name. 3. The body grows. 4. Excrement is ill-smelling. 5. The true doctrine is hard to find. 6. Don't be wicked. 7. Then he was beautiful. 8. When the road is safe, then shall we set out from here. 9. Good men are rare. 10. They are not rich.
- (c) Answer in Pali
 1. *Hīyyo tumhe kuhiṃ vasitvā ajja idhāgacchatha (idha āgacchatha)?*
 2. *Kim tvaṃ uṣṭhāruṃ na sakkosi?* 3. *Api nu ācariyo idha nisīdituṃ na icchati?* 4. *Kim so jānitvā evaṃ karoti udāhu ajānitvā? . So pāpako puriso kasmā idhāgacchati?* 6. *Kim te purisa vapiraṃ tahiṃ gacchissanti?* 7. *So shero idāni kuhiṃ vasati?* 8. *Kim bhāko pāṭham paṭhati?* 9. *Dāraka idha bhutvā kasmā tahiṃ gacchanti?* 10. *Kada munayo idhāgacchissanti?*

LESSON 13

40. Vocative Case
 All stems ending in 'a', 'i' or 'u' remain unchanged in vocative singular. The final long 'r' and 'ā' (of the *r*-stems and *ā*-stems) become short in vocative singular. The vocative plural of all these nouns are the same as their nominative plural.

Vocative Case

Stem	Singular	Plural
<i>Buddha</i>	<i>Buddha</i> (O Buddha)	<i>Buddhā</i> (6 Buddhas)
<i>muni</i>	<i>muni</i>	<i>munī</i>
<i>garu</i>	<i>garu</i>	<i>garā</i>
<i>senāni</i>	<i>senāni</i>	<i>senāni, senānino</i>
<i>vidū</i>	<i>vidū</i>	<i>vidū</i>
<i>go</i>	<i>go</i>	<i>gāvo</i>

Very seldom the form 'Buddhā' is found in vocative singular in verses. Some special vocative forms: *Bho, he* (hallo) (sing.); *Bhavanō* (pl.); *āvuso* (friend); *bhanve* (venerable sir, your holiness); *tāta* (dear one) (sing.); *tātā* (pl.).

41. Accusative Case

In accusative singular the nasal 'ṃ' is added to all nouns. Long 'r' and 'ā' become short before 'ṃ'. Examples: *Buddhaṃ, muniṃ, garuṃ, senāniṃ, viduṃ*. The anomalous stem 'go' becomes 'gavaṃ, gāvaṃ, gāvum'. In accusative plural the final 'a' of a-noun becomes 'e' as 'Buddhe', plural forms of other stems are the same as their nominative plurals.

Accusative Case

Stem	Singular	Plural
<i>Buddha</i>	<i>Buddhaṃ</i>	<i>Buddhe</i>
<i>muni</i>	<i>muniṃ</i>	<i>muni, munayo</i>
<i>garu</i>	<i>garuṃ</i>	<i>garū, garavo</i>
<i>senānt</i>	<i>senāniṃ</i>	<i>senānt, senānino</i>
<i>vidā</i>	<i>viduṃ</i>	<i>vidā, viduno</i>
<i>go</i>	<i>gavaṃ, gāvaṃ, gāvum</i>	<i>gāvo</i>

42. The accusative case expresses the direct object of a verb (of active voice) as *So rukkhaṃ chindati* (he cuts down the tree). Here 'rukkaṃ' is the direct object.

The accusative singular of 'ka' (who) is 'kaṃ' (whom), its plural is 'ke' (whom), nom. sing.: 'ko'

The accusative of the goal of motion. The accusative form is also used to express the place or person to which or to whom one goes: *So gāmaṃ gacchati* (he goes to the village). *So Buddhaṃ upasaṅkamati* (he goes to the Buddha).

43. *Ca*. The particle 'ca' (and) follows every word it joins together in sense. Sometimes it follows only one of those words, most often the last one: *Kodho ca māno ca, kodho māno ca* (wrath and conceit). *Ahaṃ kasāmi ca vapāmi ca, ahaṃ kasāmi vapāmi ca* (I plough and sow).

44. *Hi*. The enclitic '*hi*' is sometimes used to express the idea "as for" or "on.....part". *Ahaṃ hi samaṇa kasāmi ca vapāmi ca* (as for me, I, O recluse, plough and sow) or (on my part, O recluse, I plough and sow). Sometimes '*hi*' is used in the sense "certainly, indeed": *Na hi so socati* (certainly he doesn't grieve).

Vocabulary

Nouns

<i>dhamma</i> (the dhamma, the way of life, the doctrine, righteousness, duty, nature)		
<i>adhamma</i> (unrighteousness, false doctrine, injustice, mean way of life)		
<i>kodha</i> (wrath)	<i>niraya</i> (unhappy destination after death, doom)	
<i>Raṭṭhapāla</i> (name of a person)	<i>kāma</i> (desire, sensual pleasure)	
<i>māna</i> (conceit)	<i>kulla</i> (a raft)	<i>paṇḍita</i> (the wise man)
<i>brāmhana</i> (brahmin)	<i>mitta</i> (friend)	<i>kumāra</i> (boy)
<i>yakkha</i> (demon)	<i>samaṇa</i> (recluse)	<i>pamāda</i> (negligence)
<i>sunakha</i> (dog)		

Adjectives

mānusaka (human); *vihāra* (monastery); *odana* (boiled rice)

Indeclinables

vata (alas, certainly, indeed), this is an enclitic particle and never begins a sentence.

api, pi (also) (enclitic)

musā (falsehood, lie)

Verbs

<i>bhujjati</i> (he eats, enjoys)	<i>avajānāti</i> (he despises, denies)
<i>bhajati</i> (he associates, follows)	<i>jahāti, pajahati</i> (he gives up, rejects)
<i>vandati</i> (he adores, pays homage to)	<i>vippajahati</i> (he dispels, drives away)
<i>neti, nayati</i> (he leads)	<i>nassati</i> (it ruins, vanishes, perishes)
<i>kiṭṭati</i> (he plays)	<i>parivajjati</i> (he avoids)
<i>apadhāvati</i> (he runs away)	<i>pivati</i> (he drinks)
<i>carati</i> (he behaves, wanders)	<i>jarati</i> (he decays, be decrepit)
<i>uggaṇhāti</i> (he learns)	pp. <i>jinṇa</i>

Exercises

- (a) Translate into English:
1. *Passāmi sadhane manusse.*
 2. *Ahaṃ hi samaṇa kasāmi.*
 3. *Ehi tūta Raṭṭhapāla, bhūṭja ca piva ca.*
 4. *Uṭṭehi Vira.*
 5. *Kodhaṃ jahe vippajahēyya mānaṃ.*
 6. *Nassati vata bho loko.*
 7. *Paṇḍitaṃ nāvajānāmi.*
 8. *Na bhaje pāpake mitte.*
 9. *Bhūṭja mānusake kāme.*
 10. *Adhammo nirayaṃ neti.*
- (b) Translate into Pali
1. Men tie up a raft.
 2. Dispel sensual pleasures, O friend.
 3. Brahman decayed you are.
 4. O Suvira, go there.
 5. One should not follow the mean way of life.
 6. He avoids a wicked dog.
 7. We may adore the Buddha.
 8. O friend, let us go to the monastery now.
 9. The sage expounded the Dhamma there and came here.
 10. The man cooks rice and eats.
 11. O boys, come here, eat and drink and play.
 12. We cannot go to the village now.
- (c) Answer in Pali:
1. *Ko idāni tatra dhammaṃ deseti?*
 2. *Kiṃ tumhe ajja vihāraṃ na gacchittha?*
 3. *Ahaṃ hi idha vasitvā dhammaṃ uggaṇhāmi, tumhe atra kiṃ karotha?*
 4. *Kiṃ tumhe kumārā idha vasitvā dhammaṃ uggaṇhitvaṃ na icchatha?*
 5. *Api nu tumhe tatra ahiṃ passatha?*
 6. *Api tvaṃ yakkhaṃ disvā bhāyī?*
 7. *Kiṃ ajja mayaṃ garuṃ passitvaṃ tahiṃ gacchissāma?*
 8. *Kuhiṃ so gāvaṃ neti?*
 9. *Kutra idāni senāni ca kumārā ca gacchanti?*
 10. *Kaṃ disvā bhāyitvā kumāra tato apadhāvanti?*

LESSON 14

Instrumental and Ablative Cases

45. The Instrumental Cases answers the questions: 'with whom or with what by whom or by what, by means of what, and because of whom or what?'
- Thus, '*Buddhena*' means 'with the Buddha, by the Buddha, by means of the Buddha' or 'because of the Buddha'.

46. The Ablative Case answers the questions: 'from whom, from what, from where, out of whom, out of what?'
Thus, '*Buddhasmā*' means 'from the Buddha, out of the Buddha'.
47. In Instrumental singular the final 'a' of the noun-stem becomes 'ena' as: *Buddhena*.
To the stems ending in *i, f, u,* and *ū,* '-nā' is added. When it is added the final long vowel of the stem becomes short, e.g. *muninā, senāninā, garunā, vidunā.*
48. In Ablative singular the final 'a' of the stem becomes 'ā' or '-smā' is added to the stem as: *Buddhasmā*.
To the stems ending in *i, f, u,* and *ū,* the ending '-smā' instead of '-nā' may be added. The final long vowel of the stem becomes short, e.g. *muninā, munismā, senāninā, senānismā, garunā, garusmā, vidunā, vidusmā.*

Note: '-smā' may become '-mhā' as: *Buddhamhā, munimhā, senānimhā, garumhā,* and *vidumhā.*

49. The plural of both the cases are formed by adding '-bhi' to the stem.
When it is added the final 'a' of the stem becomes 'e' as: *Buddhebhi*.
When '-bhi' is added the short final vowels 'i' and 'u' of other nouns become long as: *munībhi, garūbhi.*

Note: '-bhi' may often become '-hi', e.g. *Buddhehi, munīhi, senānīhi, garāhi, vidūhi.*

Stem	Instrumental Singular	Ablative Singular	Instrumental and Ablative Plural
<i>Buddha</i>	<i>Buddhena</i>	<i>Buddhā, Buddhasmā, Buddhamhā, Buddhato</i>	<i>Buddhebhi, Buddhehi</i>
<i>muni</i>	<i>muninā</i>	<i>muninā, munismā, munimhā</i>	<i>munībhi, munīhi</i>
<i>senānt</i>	<i>senāninā</i>	<i>senāninā, senānismā, senānimhā</i>	<i>senāntībhi, senāntīhi</i>
<i>garu</i>	<i>garunā</i>	<i>garunā, garusmā, garumhā</i>	<i>garūbhi, garūhi</i>
<i>vidū</i>	<i>vidunā</i>	<i>vidunā, vidusmā, vidumhā</i>	<i>vidūbhi, vidūhi</i>

Anomalous noun - 'go'

go	<i>gāvena, gavena</i>	<i>gavā, gāvā, gavasmā,</i> <i>gāvasmā, gavamhā, gāvamhā</i>	<i>gāvebhi, gavebhi,</i> <i>gāvehi, gavehi,</i> <i>gobhi, gohi</i>
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50. '-to' form. An alternative suffix '-to' may be added to any noun to give the sense of the Ablative case, e.g. *Buddhato* (from the Buddha), *munito, senānito, garuto, viduto*.
51. *Saddhim, saha*. Either of these two particles is added to a noun in the Instrumental case to give the sense of 'together with', e.g. *Buddhena saddhim, Buddhena saha* (together with the Buddha), *garunā saddhim, garunā saha* (together with the preceptor), *Vidūhi saddhim, vidūhi saha* (together with the wise men).
52. The particle '*vinā*' (without) governs the Accusative, Instrumental and Ablative Cases, e.g. *Buddhaṃ vinā, Buddhena vinā, Buddhamaṃ vinā* (without the Buddha, apart from the Buddha).
53. *Api, pi* (also, even). As these two are enclitics, these always follow a word, e.g. *so api, so pi* (also he, even he).
Pana, tu (but, as for) are also enclitics:
So kīṭati ahaṃ pana (ahaṃ tu) paṭhāmi (he is playing but I am reading).
54. *Vā* (or). This particle follows a noun or a verb to express the sense 'either...or', e.g. *So vā sā vā gacchatu* (may either he or she go).

Vocabulary

Nouns

<i>geha</i> (house)	<i>kulla</i> (raft)
<i>satta</i> (living being)	<i>pamāda</i> (negligence, heedlessness)
<i>putta</i> (son)	<i>appamāda</i> (vigilance)
<i>samudda</i> (sea)	<i>assama</i> (hermitage)
<i>sahāyaka</i> (companion)	<i>ayya</i> (venerable One)
<i>sevaka</i> (servant)	<i>devakāya</i> (group of Devas)
<i>kodha</i> (anger)	<i>ari</i> (enemy)
<i>akkodha</i> (non-anger, amity)	<i>bhātika</i> (brother)
<i>sagga</i> (happy abode, heaven)	

Adjectives

<i>pāpaka</i> (bad, wicked, evil)	<i>daḷidda</i> (poor)
<i>asādhū</i> (not good, bad)	<i>duggata</i> (poor)
<i>sādhū</i> (good)	

Verbs

Root	Verb	Gerund	Infinitive
<i>jīv</i>	<i>jīvati</i> (lives)	<i>jīvitvā</i>	<i>jīvitum</i>
<i>sam + lap</i>	<i>sallapati</i> (converses)	<i>sallapitvā</i>	<i>sallapitum</i>
<i>tar</i>	<i>tarati</i> (crosses over)	<i>taritvā</i>	<i>taritum</i>
<i>nis + kam</i>	<i>nikkhamati</i> (departs)	<i>nikkhamitvā</i>	<i>nikkhamitum</i>
<i>sam + vas</i>	<i>saṃvasati</i> (lives together)	<i>saṃvasitvā</i>	<i>saṃvasitum</i>
<i>nud</i>	<i>nudati</i> (dispels)	<i>nuditvā</i>	<i>nuditum</i>
<i>pa + vis</i>	<i>pavisati</i> (enters)	<i>pavisitvā</i>	<i>pavisitum</i>
<i>cyu</i>	<i>cavati</i> (falls away, dies)	<i>cavitvā</i>	<i>cavitum</i>

Exercises

(a) Translate into English:

1. *Mayaṃ dhammena jīvāma, na tu adhammena.* 2. *Tumhe paṇḍitehi saddhiṃ sallapeṭha.* 3. *Ahaṃ mittena vīnā gāmaṃ na gamissāmi.* 4. *Sattā pāpakehi mittehi saddhiṃ mā vicarantu.* 5. *Brāhmaṇo puttehi saddhiṃ Buddhaṃ upasaṅkamati.* 6. *Tvaṃ kullena samuddaṃ taritum sakkosi kiṃ?* 7. *Raṭṭhapālo saḥāyakehi saddhiṃ gehato nikkhamati.* 8. *Pamādena na saṃvase.* 9. *Paṇḍito appamādena pamādaṃ nudati.* 10. *Isayo assamaṃhā nikkhamanti.* 11. *Bhikkhū upāsakehi saddhiṃ gāmaṃ pavisanti.* 12. *Devā deva-kāyaṃhā cavanti.* 13. *Bhante, ayyo āgacchatu, idha nistdatu.* 14. *Mayaṃ atra uggāṇhāma, so pana tatra sayati.*

(b) Translate into Pali:

1. We depart from the village together with (our) servants.
2. The monk departs from the monastery and goes to the village.
3. By anger you cannot conquer your enemies.
4. One should defeat anger by means of amity (non-anger).
5. I conquer bad people by means of good.
6. Are you coming from the monastery?
7. Don't move about with bad men.
8. I do not like to stay here without my brother.
9. They are rich, but I am a poor man.
10. We read our lessons here, but you are playing over there.
11. Without dhamma you can't go to heaven.
12. We can't live apart from the Buddha, the Dhamma and the Sangha.

- (c) Turn all the verbs in Exercises (a) and (b) into Past, Imperative, Optative and Future tenses, and form sentences. Use gerunds and infinitives, too.

LESSON 15

55. Past Participle

Generally by adding the suffix 'ta' either to the root or to the verbal base the past participle is formed. Most often 'i' is inserted between the root or base and the suffix as: *pat + i + ta = patita* (fallen), *des(e) + i + ta = desita* (expounded). Some roots ending in 'd' or 'r' take the suffix 'na'. *Bhid + na = bhinna* (broken), *kir + na = kiṇṇa* (scattered).

If the root (or verb) is intransitive its past participle is active. *bhū + ta = bhūta* (been), *pat + i + ta = patita* (fallen). By adding '-vanr' or '-zvin' to these forms Active past participle of any verb is formed. See Lesson 21.

If the root or verb is transitive, its past participle formed by adding suffix 'ta' or 'na' is passive. *han + ta = hata* (killed), *dese + i + ta = desita* (expounded). *chid + na = chinna* (cut)

An active past participle agrees with the subject or agent in gender number and case: *rukko patito* (the tree [was] fallen, or fallen tree).

56. A passive past participle agrees with the object in gender, number and case and its agent is placed in Instrumental Case. *Migo diṭṭho purisena* (the deer was seen by the man, the deer seen by the man). *Vyādhena hatam migam aham passāmi* (I see the deer killed by the huntsman).

'*patito*' may be translated as 'fallen', 'has fallen' or 'had fallen'. Similarly '*hato*' may be translated as 'killed', 'has been killed' or 'had been killed'.

57. The past participles of some verbs will be given below.

Root	Verb	Past Participle
<i>a+gam</i>	<i>āgacchati</i>	<i>āgata</i> (come)
<i>apa+gam</i>	<i>apagacchati</i>	<i>apagata</i> (gone away)
<i>ā+nt</i>	<i>āneti</i> (brings, leads back)	<i>ānīta</i> (brought, led back)
<i>bhuj</i>	<i>bhujjati</i> (eats)	<i>bhutta, bhujjīta</i> (eaten, enjoyed)
<i>bhū</i>	<i>bhavati</i> (becomes)	<i>bhūta</i> (become, been)
<i>bhid</i>	<i>bhindati</i> (breaks)	<i>bhinna, bhindīta</i> (broken)
<i>bhū</i>	<i>bhāvati</i> (develops)	<i>bhāvita</i> (developed)
<i>badh</i>	<i>bandhati</i> (binds, ties)	<i>baddha, bandhīta</i> (bound, tied, arrested)
<i>bhaj</i>	<i>bhajati</i> (associates)	<i>bhāita</i> (associated)
<i>chād</i>	<i>chādeti</i> (covers)	<i>channa, chādīta</i> (covered)
<i>chid</i>	<i>chindati</i> (cuts)	<i>chinna, chindīta</i> (cut off)
<i>cor</i>	<i>coreti</i> (steals)	<i>corita</i> (stolen)
<i>cint</i>	<i>cinteti</i> (thinks)	<i>cintita</i> (thought)
<i>car</i>	<i>carati</i> (walks, practises)	<i>carita, cippa</i> (walked, practised)
<i>dah</i>	<i>ḍahati</i> (burns)	<i>daddha</i> (burnt)
<i>ḍas</i>	<i>ḍasati, ḍaṃsati</i> (bites)	<i>daṭṭha, ḍasita, ḍaṃsita</i> (bitten)
<i>daṇḍ</i>	<i>daṇḍeti</i> (punishes)	<i>daṇḍita</i> (punished)
<i>dis</i>	<i>deseti</i> (expounds)	<i>desita</i> (expounded)
<i>dis (pass)</i>	<i>passati</i> (sees)	<i>ditṭha, passita</i> (seen)
<i>gah</i>	<i>gaṇhāti</i> (takes, receives, catches)	<i>gahita</i> (taken, received, caught)
<i>gam</i>	<i>gacchati</i> (goes)	<i>gata</i> (gone)
<i>ghā</i>	<i>ghāyati</i> (smells)	<i>ghāyita</i> (smelt)
<i>hā</i>	<i>jahāti</i> (gives up, abandons)	<i>jahita</i> (given up, abandoned)
<i>har</i>	<i>harati</i> (takes away, carries)	<i>hāta</i> (taken away, carried)
<i>han</i>	<i>hanti</i> (kills)	<i>hāta</i> (killed)
<i>hū</i>	<i>hoti</i> (is)	<i>bhūta</i> (been)
<i>is</i>	<i>icchati</i> (wishes)	<i>iṅṅha, icchita</i> (wished)
<i>ñā</i>	<i>jānāti</i> (knows)	<i>ñāta, jānita</i> (known)
<i>jan</i>	<i>jāyati</i> (is born)	<i>jāta</i> (born)
<i>ji</i>	<i>jināti</i> (conquers, defeats)	<i>jita</i> (conquered, defeated)
<i>kar</i>	<i>karoti</i> (does, makes, builds)	<i>kata</i> (done, made, built)
<i>kt</i>	<i>kiṇāti</i> (buys, purchases)	<i>kīta, kiṇita</i> (bought, purchased)
<i>kas</i>	<i>kasati</i> (ploughs)	<i>kasita, kaṭṭha</i> (ploughed)
<i>mar</i>	<i>marati, mīyati</i> (dies)	<i>māta</i> (dead)

<i>muc</i>	<i>muccati, moceti</i> (frees, saves, lets go)	<i>muccita, mutta, mocita</i> (freed, saved, let go)
<i>muc</i>	<i>muccati</i> (becomes free, is released)	<i>mutta</i> (freed, released)
<i>nis+kam</i>	<i>nikkhamati</i> (sets out, departs)	<i>nikkhanta</i> (set out, departed)
<i>pac</i>	<i>pacati</i> (cooks)	<i>pacita, pakka</i> (cooked)
<i>pat</i>	<i>patati</i> (falls)	<i>patita</i> (fallen)
<i>pa+ap</i>	<i>pāpunāti</i> (reaches, attains, approaches)	<i>patta</i> (reached, attained, approached)
<i>pa+hā</i>	<i>pajahāti</i> (gives up, leaves behind)	<i>pahna, pajahita</i> (given up, dispelled)
<i>phus</i>	<i>phusati</i> (touches, impinges)	<i>phusita, phusita</i> (touched, impinged, affected)
<i>pā</i>	<i>pivati</i> (drinks)	<i>pīta</i> (drunk)
<i>pa+har</i>	<i>paharati</i> (beats, attacks)	<i>paharita, pahāra</i> (beaten, attacked)
<i>ruh</i>	<i>rūhāti, rohāti</i> (grows up)	<i>rūḥa</i> (grown up)
<i>si</i>	<i>sayati</i> (lies down)	<i>sayita</i> (lain down)
<i>su</i>	<i>sunāti</i> (hears, listens)	<i>suta</i> (heard, listened)
<i>sād (sāy)</i>	<i>sāyati</i> (tastes)	<i>sāyita</i> (tasted)
<i>ṭhā</i>	<i>ṭṭhāti</i> (stands)	<i>ṭhita</i> (stood)
<i>tus</i>	<i>tussati</i> (becomes glad)	<i>tusṭha</i> (that has become glad)
<i>ud+gam</i>	<i>uggacchati</i> (goes up, rises)	<i>uggata</i> (gone up, risen)
<i>ud+ṭhā</i>	<i>uṭṭhāti</i> (stands up, gets up)	<i>uṭṭhita</i> (stood up, got up)
<i>vad</i>	<i>vadati</i> (says)	<i>vadita, udita</i> (said)
<i>vac</i>	<i>vacati</i> (says)	<i>vutta</i> (said)
<i>vap</i>	<i>vapati</i> (sows)	<i>vuta, vapita</i> (sown)
<i>vaṇṇ</i>	<i>vaṇṇeti</i> (describes, praises)	<i>vaṇṇita</i> (described, praised)
<i>vas</i>	<i>vasati</i> (stays, dwells)	<i>vasita, vuttha</i> (stayed, dwelt)

58. Some model sentences

(a) *Puriso āgato* (the man came, the man has come, the man had come).

āgato puriso (the man that came, that has come or that had come), here 'āgato' is adjective qualifying 'puriso':

rukko patito (the tree fell, the tree has fallen, the tree had fallen).
patito rukko (the fallen tree).

In these sentences 'āgato' and 'patito' are active past participles.

Sādena odano pacito, sādena pacito odano (rice was cooked, has been cooked or had been cooked by the cook, the rice cooked by the cook).

-rukkhā chinna purisehi, purisehi chinna rukkha, purisehi rukkha chinna (the trees were, have been or had been cut down by men, or trees cut down by men).

gāmamhā āgataṃ purisaṃ na passāmi (I do not see the man that has come from the village).

Buddhena desitaṃ dhammaṃ uggāḥāma (we learn the Dhamma expounded by the Buddha).

So vihāramhā idhāgato idāni tahiṃ sayati (he, having come here from the monastery, now lies down there, he came from the monastery and now lies down there).

- (b) Thus the past participle acts the parts of the past participle, the present perfect tense, the past perfect tense, the gerund and also the adjective.

Note that it is declined like a noun (ending in 'a').

Vocabulary

<i>putta</i> (son)	<i>pāṇātipāta</i> (killing)
<i>ari</i> (enemy)	<i>ahesuṃ</i> (were)
<i>atīva</i> (very much, extremely)	<i>viramati</i> (abstains) pp. <i>virata</i>
<i>patta</i> (bowl)	<i>hattha</i> (hand)
<i>asi</i> (sword)	

Exercises

- (a) Translate into English:

1. *Ahaṃ hiyyo gāmamhā idhāgato.* 2. *Puriso rukkhamhā pativā mataṃ puttaṃ disvā rodi.* 3. *Senāpatinā arthi muñcitaṃ bhātikaṃ disvā gahapari atīva tuṭṭho ahosi.* 4. *Suriyo uggato hoti, tumhe pana idāni pi sayatha.* 5. *Therena anusīṭṭhā manussā pāṇātipātā viratā ahesuṃ.* 6. *Te dhammaṃ carivā saggāṃ gatā.* 7. *Kuhiṃ iḥito tvaṃ gehaṃ āgataṃ coraṃ passi?* 8. *Patto hatthamhā patito bhinno ahosi.* 9. *Senāninā asinā pahaṭṭā arayo patitā maṣā.* 10. *Buddho bhikkhūhi ca upāsakehi ca vandito pājito ca āsi.*

- (b) Translate into Pali (words in italics are to be translated using past participles)

1. The rice *cooked* by the cook was *eaten* by the servants. 2. We saw *fallen* tree. 3. Where is the man that *has come* here? 4. The boy ran from here and *fell down* there. 5. Where *has he come* from? 6. I saw a deer that had been *bitten* by a snake and *had died*. 7. The man seeing (having seen) his son *returned* from the village *became happy* (glad). 8. The house *built* by the carpenter was *bought* by the householder. 9. The trees *cut* by the servants *fell down*. 10. The men *who went* to the monastery saw the Thera and bowed down. 11. Where *have* those men *come* from?

LESSON 16

Dative and Genitive Cases

59. In Dative singular the final *a* of the noun-stem is changed into *āya* and *assa* as well, thus building two forms: *Buddhāya*, *Buddhassa* (to or for the Buddha).

To stems ending in *i*, *ī*, *u* and *ū*, *-no* as well as *-ssa* are added:

Stem	Dative singular
<i>muni</i>	<i>munino</i> , <i>munissa</i> (to or for the sage)
<i>senāni</i>	<i>senānino</i> , <i>senānissa</i> (to or for the general)
<i>garu</i>	<i>garuno</i> , <i>garussa</i> (to or for the preceptor)
<i>vidū</i>	<i>viduno</i> , <i>vidussa</i> (to or for the wise man)
<i>go</i>	<i>gavasa</i> , <i>gāvassa</i> (to or for the ox)

In Genitive singular only *-ssa* is added to the final *a*. The Genitive singular forms of other nouns are as the same as the Dative singulars.

<i>Buddha</i>	<i>Buddhassa</i> (of the Buddha, the Buddha's)
<i>muni</i>	<i>munino</i> , <i>munissa</i> (of the sage, the sage's)
<i>senāni</i>	<i>senānino</i> , <i>senānissa</i> (of the general, the general's)
<i>garu</i>	<i>garuno</i> , <i>garussa</i> (of the preceptor, the preceptor's)
<i>vidū</i>	<i>viduno</i> , <i>vidussa</i> (of the wise man, the wise man's)

The anomalous noun *go* has two forms as *gavassa*, *gāvassa*.

Dative and Genitive plurals

To form the Dative and Genitive plurals *-naṃ* is added to all these noun-stems and before this ending the final vowel of all the nouns becomes long.

Noun-stem Dative and Genitive plurals

<i>Buddha</i>	<i>Buddhānaṃ</i> (to or for the Buddhas, of the Buddhas)
<i>muni</i>	<i>munnānaṃ</i> (to or for the sages, of the sages)
<i>senānt</i>	<i>senāntānaṃ</i> (to or for the generals, of the generals)
<i>garu</i>	<i>garūnaṃ</i> (to or for the preceptors, of the preceptors)
<i>vidū</i>	<i>vidūnaṃ</i> (to or for the wise men, of the wise men)
<i>go</i>	<i>gavaṃ, gunnaṃ, gonaṃ</i> (to or for the oxen, of the oxen)

Note: The special dative singular form of nouns ending in 'a' like *Buddha* is '*Buddhāya*'

60. The use of dative and genitive cases. Dative answers to the questions 'to whom, to what, for whom, for what' as *Buddhāya, Buddhassa* (to the Buddha, for the Buddha), Genitive answers the questions 'whose', 'of whom or of what?' Thus *Buddhassa* (the Buddha's, of the Buddha). This case especially expresses the owner or possessor.

Dative answers to the questions 'to whom, to which or for which something is given or done'. *So yācakassa āhāraṃ deti* (he gives food to the beggar). *Te yācakānaṃ āhāraṃ denti* (they give food to the beggars). Generally Dative is used as indirect object in English. 'He gives the man food or he gives food to the man'. In this sentence 'food' is the direct object of the verb 'gives' and 'the man' or 'to the man' is indirect object. In Pali, direct object is expressed by Accusative Case and the indirect object by Dative Case. Let us translate this sentence into Pali and it should come thus: *so purisassa āhāraṃ deti*. Here '*purisassa*' is Dative or indirect object and '*āhāraṃ*' is Accusative or direct object.

Genitive is similar to possessive in English grammar. It expresses possession or relationship. *Buddhassa sāvako* (the Buddha's disciple), *bhūpassa pāsādo* (the king's palace), *rukkhassa khandho* (the trunk of

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Nouns

<i>aggi</i> (fire)	<i>andhak�ra</i> (darkness)
<i>assama</i> (hermitage)	<i>bh�pa</i> (king)
<i>r�pasa</i> (ascetic)	<i>k�ru</i> (carpenter)
<i>p�s�da</i> (palace)	<i>ari</i> (enemy)
<i>pabbata</i> (mountain)	<i>r�ja-purisa</i> (policeman)
<i>�loka</i> (light)	<i>pi�da</i> (alms)
<i>y�caka</i> (beggar)	<i>amacca</i> (minister, companion)
<i>tattha eva</i> (there itself), ind.	

Verbs

<i>abhiruhati</i> (climbs up)
pp. <i>abhir�lha</i>
<i>oruhati</i> (climbs down)
pp. <i>or�lha</i>
<i>kh�dati</i> (eats)
pp. <i>kh�dita</i>

Adjectives

bahu (many); *abhinava* (quite new); *nava* (new)

Exercises

(a) Translate into English:

1. *Aggi u th ya ku umbikassa geha  dahi*: -2. *Maya  ajja isino assama  da huma  pabbata  abhiruhiss ma*. 3. *Navo setu k run  kato hoti*. 4. *Gahapati o g vo corehi h t *. 5. *Gahapati o ucchavo dhanikena v n jena kt *. 6. *Sabb ttun  desito dhammo vih ra  gatehi sen n no puttehi suto*. 7. *Alagaddena da  ho migo tatth'eva patirv  maro*. 8. *S dehi gahapati o sevak na  odano pacito*. 9. *Suriyassa  lokena andhak ro apagato*. 10. *Bh passa ca kum r na  ca amacc na  ca bahavo abhinav  p s d  k r hi kat *.

(b) Translate into Pali: (words in italics should be translated using past participles.)

1. The ox *beaten* with a bamboo by the householder's servant ran away. 2. The ascetic *climbed down* (from) the mountain and *entered* the village for alms. 3. The man having seen the thief that entered the house, went and brought the policemen. 4. The householder saw (his) son, fallen from the tree and *died*, and wept. 5. The house *bought* by the merchant was *burnt* by his enemies. 6. Men go to heaven by means of Dhamma. 7. Even the heroes were *attacked* by death. 8. Alas, the world will perish! 9. Rice cooked by the cook was *eaten* by the beggar's dog. 10. The man's oxen were lost (vanished).

LESSON 17

Locative Case

61. The Locative Case answers the questions 'where, in whom, in what, on whom, on what', and 'among whom?'

To form the Locative Singular, '-smiṇ' or '-mhi' is added to all masculine nouns. A long vowel becomes short before these case-endings.

N.B. Noun-stems ending in 'a' have a special form in Locative Singular, in which the final 'a' of the stem becomes 'e' as: *Buddhe*.

Locative Singular forms

Stem	Locative Singular
<i>Buddha</i>	<i>Buddhe, Buddhasmiṇ, Buddhamhi</i>
<i>muni</i>	<i>munismīṇ, munimhi</i>
<i>senānt</i>	<i>senāntismīṇ, senānimhi</i>
<i>garu</i>	<i>garusmiṇ, garumhi</i>
<i>vidū</i>	<i>vidusmiṇ, vidumhi</i>
<i>gō</i>	<i>gavasmīṇ, gāvasmiṇ, gavamhi, gāvamhi.</i>

62. To form the Locative Plural, 'su' is added to all nouns. Before 'su' the final 'a' of the stem becomes 'e' as: *Buddhesu*. Other short vowels become long, or optionally may remain short before 'su' as: *munīsu, muntīsu, senāntīsu, garūsu, garāsu, vidūsu*.

Locative Plural forms

Stem	Locative Plural
<i>Buddha</i>	<i>Buddhesu</i>
<i>muni</i>	<i>munīsu, muntīsu</i>
<i>senānt</i>	<i>senāntīsu</i>
<i>garu</i>	<i>garūsu, garāsu</i>
<i>vidū</i>	<i>vidūsu</i>

Vocabulary

Nouns	Indeclinables	Adjectives
<i>deva</i> (god, rain)	<i>pāto</i> (morning)	<i>dhammika</i> (righteous)
<i>ratha</i> (chariot, carriage)	<i>pāto'va</i> (<i>pāto</i> + <i>eva</i>) (early morning)	<i>seṭṭha</i> (best, highest)
<i>giri</i> (rock, mountain)	<i>sāyam</i> (evening)	
<i>sissa</i> (student)	<i>divā</i> (at day time, noon)	
<i>sakuṇa</i> (bird)	<i>bahi</i> (outside, out)	
<i>kalaha</i> (quarrel)	<i>tatra tatra</i> (here and there)	
<i>vijjālaya</i> (college)		
<i>mañca</i> (bed)		
<i>kapi, vānara</i> (monkey, ape)		
<i>geṇḍuka, kanduka</i> (ball)		

Verbs

pabbajati (goes forth, enters a religious order) pp. *pabbajita*
calati (moves) pp. *calita*
pasīdari (is pleased, is delighted in) pp. *pasanna*
ramati (is pleased, is delighted in) pp. *rata*
vassati (rains, rain falls) pp. *vuṭṭha*
vijjhati (shoots) pp. *viddha*
māpeti (builds) pp. *māpita*
upapajjati (is born in, reaches) pp. *upapanna*
uppajjati (is born) pp. *uppanna*

Exercises

(a) Translate into English:

1. *Ahaṃ hiyyo bhātikassa gehe vasitvā ajja pāto'va idhāgacchiṃ.*
2. *Idāni thero vihārasmiṃ dhammaṃ deseti, kiṃ tumhe dhammaṃ sotuṃ taṃhiṃ na gacchatha?* 3. *Girisu tatra tatra ahayo vicaranti.*
4. *Idāni devo vassati, mā bahi gacchittha.* 5. *Ajja bahū manussā gāme sannipatiṃsu.* 6. *Maggesu rathā calanti.* 7. *Viduno Buddhē pasannā.*
8. *Bahū manussā dhamme pasannā dhammaṃ caritvā saggesu uppannā ahesuṃ.* 9. *Sissā ārāme sannipatitvā kandukehi kṛiṃsu.* 10. *Gahapatino kumārā vijjālayamhā āganvā bhutvā idāni mañcesu sayanti.*

(b) Translate into Pali:

1. Monkeys move about on the trees.
2. Today many people will gather in the monastery.
3. Good people are delighted in Dhamma.
4. They, having seen the disadvantage of sensual pleasures, entered the order of monks.
5. The king, having delighted in the dhamma expounded by the Buddha, went for refuge to the Buddha, Dhamma and Sangha.
6. The boys moved about in the grove with (their) bad friends and shot and killed many birds.
7. Now there is a quarrel among people in the village.
8. O friends, you may abstain from killing.
9. The Buddha stayed in the vihāra built by the householder with his friends.
10. Among gods and men the righteous are the best.

LESSON 18

Neuter Nouns

63. Nominative, Vocative and Accusative of Neuter nouns.

To the noun-stems ending in 'a', 'ṃ' is added to form their Nominative Singular. Thus the stem 'phala' (fruit) becomes 'phalaṃ' in the Nominative singular.

Noun stems ending in other vowels, *i*, *ī*, *u* and *ū*, remain unchanged. Nouns ending in *ī*, and *ū*, are very rare. There are some adjectives ending in 'ī' and 'ū' which play the part of nouns as: *sudhī*, *gotrabhū*.

In the Vocative Singular the short final vowel of the stem remains unchanged and a long vowel is shortened as: *phala*, *aṭṭhi*, *sudhi*, *cakkhu*, *gotrabhu*.

In the Accusative Singular 'ṃ' is added to every stem, and a long vowel is shortened before 'ṃ' as: *phalaṃ*, *aṭṭhiṃ*, *sudhiṃ*, *cakkhuṃ*, *gotrabhuṃ*.

Stem	Nominative Singular	Vocative Singular	Accusative Singular
<i>phala</i> (fruit)	<i>phalam</i>	<i>phala</i>	<i>phalam</i>
<i>aṭṭhi</i> (bone)	<i>aṭṭhi</i>	<i>aṭṭhi</i>	<i>aṭṭhiṃ</i>
<i>sudhī</i> (wise)	<i>sudhī</i>	<i>sudhī</i>	<i>sudhīṃ</i>
<i>cakkhu</i> (eye)	<i>cakkhu</i>	<i>cakkhu</i>	<i>cakkhuṃ</i>
<i>gotrabhū</i> ¹	<i>gotrabhū</i>	<i>gotrabhu</i>	<i>gotrabhuṃ</i>

64. Plural forms

There are two nominative plurals. In one the short vowel becomes long and the long vowel remains unchanged. In the other '-ni' is added to all those forms as: *phalā*, *phalāni*, *aṭṭhī*, *aṭṭhīni*, *sudhī*, *sudhīni*, *cakkhū*, *cakkhūni*, *gotrabhū*, *gotrabhūni*.

65. Vocative plural is the same as the Nominative plural (of all nouns).

66. In Accusative plural, the final 'a' of the stem becomes 'e', in one form and the other form is the same as the nominative plural as: *phale*, *phalāni*. The Accusative plural of the stems ending in all other vowels is the same as their nominative plural, e.g. *aṭṭhī*, *aṭṭhīni*, *sudhī*, *sudhīni*, *gotrabhū*, *gotrabhūni*.

Nominative, Vocative and Accusative Plurals

Stem	Nominative and Vocative Plural	Accusative Plural
<i>phala</i>	<i>phalā</i> , <i>phalāni</i>	<i>phale</i> , <i>phalāni</i>
<i>aṭṭhi</i>	<i>aṭṭhī</i> , <i>aṭṭhīni</i>	<i>aṭṭhī</i> , <i>aṭṭhīni</i>
<i>sudhī</i>	<i>sudhī</i> , <i>sudhīni</i>	<i>sudhī</i> , <i>sudhīni</i>
<i>cakkhu</i>	<i>cakkhū</i> , <i>cakkhūni</i>	<i>cakkhū</i> , <i>cakkhūni</i>
<i>gotrabhū</i>	<i>gotrabhū</i> , <i>gotrabhūni</i>	<i>gotrabhū</i> , <i>gotrabhūni</i>

¹ *Gotrabhū* is the name for the consciousness that arises just before the consciousness of Streamwinner (*Sotāpatti-magga-citta*).

Singular forms of other Cases

Instr.	<i>phalena</i>	<i>aṭṭhinā</i>	<i>sudhinā</i>	<i>cakkhunā</i>	<i>gotrabhunā</i>
Abl.	<i>phalā,</i> <i>phalasmā,</i> <i>phalamhā</i>	<i>aṭṭhinā,</i> <i>aṭṭhisimā,</i> <i>aṭṭhimhā</i>	<i>sudhinā,</i> <i>sudhisimā,</i> <i>sudhimhā</i>	<i>cakkhunā,</i> <i>cakkhusimā,</i> <i>cakkhumhā</i>	<i>gotrabhunā,</i> <i>gotrabhusimā,</i> <i>gotrabhumhā</i>
Dat.	<i>phalāya,</i> <i>phalassa</i>	<i>aṭṭhino,</i> <i>aṭṭhissa</i>	<i>sudhino,</i> <i>sudhissa</i>	<i>cakkhuno,</i> <i>cakkhussa</i>	<i>gotrabhuno,</i> <i>gotrabhussa</i>
Gen.	<i>phalassa</i>	<i>aṭṭhissa,</i> <i>aṭṭhino</i>	<i>sudhissa,</i> <i>sudhino</i>	<i>cakkhussa,</i> <i>cakkhuno</i>	<i>gotrabhussa,</i> <i>gotrabhuno</i>
Loc.	<i>phalasmim,</i> <i>phalamhi,</i> <i>phale</i>	<i>aṭṭhismim,</i> <i>aṭṭhimhi</i>	<i>sudhismim,</i> <i>sudhimhi</i>	<i>cakkhusmim,</i> <i>cakkhumhi</i>	<i>gotrabhusmim,</i> <i>gotrabhumhi</i>

Plural forms

Instr.	<i>phalehi,</i>	<i>aṭṭhibhi,</i>	<i>sudhitbhi,</i>	<i>cakkhābhi,</i>	<i>gotrabhābhi,</i>
& Abl.	<i>phalebhi</i>	<i>aṭṭhīhi</i>	<i>sudhīhi</i>	<i>cakkhūhi</i>	<i>gotrabhūhi</i>
Dat. & Gen.	<i>phalānaṃ</i>	<i>aṭṭhīnaṃ</i>	<i>sudhitnaṃ</i>	<i>cakkhūnaṃ</i>	<i>gotrabhūnaṃ</i>
Loc.	<i>phalesu</i>	<i>aṭṭhitsu</i>	<i>sudhitsu</i>	<i>cakkhūsu</i>	<i>gotrabhūsu</i>

Note: Optionally 'i' and 'ā' before 'su' become short, e.g. *aṭṭhisu*, *cakkhusu*. The adjective 'sudhi' and 'gotrabhū' go together with neuter nouns as: *sudhi kulam* (wise family), *gotrabhū cittam* (the gotrabhū consciousness), *sudhimhi kule* (in the wise family), *gotrabhumhi cittamhi* (in the gotrabhū consciousness).

Vocabulary

Masculine Nouns

<i>uttarāsāṅga</i> (upper robe)	<i>rāga</i> (lust)
<i>ekāṃsa</i> (one shoulder, one side)	<i>dosa</i> (anger)
<i>kassaka</i> (farmer)	<i>moha</i> (delusion)
<i>piṇḍapāra</i> (alms)	<i>anta</i> (end, side)
<i>dava</i> (amusement)	<i>yodha, bhāṭa</i> (soldier)
<i>mada</i> (enjoyment, intoxication)	<i>rukkha</i> (tree)
<i>pāpaṇika</i> (merchant)	<i>sadda</i> (sound, noise)
<i>bhoga</i> (wealth)	<i>gandha</i> (odour)
<i>Mahānāma</i> (a person so known)	<i>sāyaṇha</i> (evening)

Neuter Nouns

<i>āsana</i> (seat)	<i>daḍḍiyya</i> (poverty)
<i>pāda</i> (foot)	<i>agāra</i> (home)
<i>virīya</i> (effort, endeavour)	<i>anagāriya</i> (homelessness)
<i>sota</i> (ear)	<i>kula</i> (family)
<i>bhojana</i> (food, meal)	<i>Jetavana</i> (the grove so known)
<i>kamma, karma</i> (deed, action)	<i>vana, araṭṭha</i> (forest)
<i>citta</i> (mind, consciousness)	<i>saṅgāma</i> (war, battlefield)
<i>pāmojja</i> (joy)	<i>khetta</i> (field)
<i>pahāna</i> (dispelling, removal)	<i>mūla</i> (root, foot of a tree)
<i>maṇḍana</i> (adornment)	<i>avidūra, samīpa</i> (vicinity)
<i>vibhūsaṇa</i> (ornament)	<i>dvāra</i> (door, gate)
<i>bhaya</i> (fear)	<i>nagara</i> (town, city)
<i>mahatta</i> (greatness, prosperity)	<i>rūpa</i> (visible form)
<i>arahatta</i> (arhatship)	<i>ghāṇa</i> (nose)
<i>geha, ghara</i> (house)	

Adjectives

<i>dahara</i> (young)
<i>akusāla</i> (unwholesome, evil, sinful)
<i>kusīta</i> (lazy, idle)
<i>alasa</i> (lazy, idle)
<i>daḍḍida</i> (poor)
<i>puñña</i> (meritorious)

Indeclinables and Adverbs

<i>nissamsayaṃ</i> (certainly)
<i>sakkā</i> (is able, can)
<i>yannuna</i> (how good it be!)
<i>divā</i> (in the day time)
<i>sāyaṃ</i> (evening)

Verbs

<p><i>ārabhati</i> (makes effort) pp. <i>āraddha</i> <i>odahati</i> (gives ear to) pp. <i>ohita</i> <i>paññāpeti</i> (lays down a rule, promulgates, prepares a seat) pp. <i>paññatta</i> <i>paccāgacchati</i> (returns) pp. <i>paccāgata</i> <i>abhivādeti</i> (pays homage to) pp. <i>abhivādita</i></p>	<p><i>hāyati</i> (diminishes, decays) pp. <i>hīna</i> <i>mamāyati</i> (owns, regards as one's own) pp. <i>mamāyita</i> <i>apaneti</i> (leads away, takes away) pp. <i>apanīta</i></p>
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Exercises

(a) Translate into English:

1. *Brāhmaṇo uṭṭhāyāsanaṃ uttarāsaṅgaṃ ekaṃsaṃ karitvā daharānaṃ bhikkhūnaṃ pāde vandi.*
2. *Therā vīriyaṃ ārabhanti.*
3. *Te sotaṃ odahanti.*
4. *Bhikkhū bhogaṇaṃ bhujjanti.*
5. *Bālā akusalāni kammāni karonti.*
6. *Gahapatino cittaṃ pastīdati.*
7. *Pāmojjaṃ uppajjati.*
8. *Tumhe āvuso Ananda rāgassa pahānaṃ paññāpetha, dosassa pahānaṃ paññāpetha mohassa pahānaṃ paññāpetha.*
9. *Mayaṃ piṇḍapātaṃ bhujjāma neva davāya, na madāya, na maṇḍanāya, na vibhāsānāya.*
10. *Nanhi bhikkhave paṇḍitato bhayaṃ.*
11. *Pāpaṇiko mahattaṃ pāpunāti bhogesu.*
12. *Yannūndhaṃ Mahānāmaṃ ekamantaṃ apanervā dhammaṃ deseyyāmi.*
13. *Bhikkhū paññātesu āsanesu nistīmsu.*
14. *Akusalaṃ bhikkhave pajahatha, sakkā bhikkhave akusalaṃ pajahitum.*
15. *cakkhūni hāyanti mamāyitāni.*

(b) Translate into Pali:

1. Monks made an attempt to attain Arhatship.
2. The Buddha expounded the doctrine for getting rid of lust, anger and delusion.
3. We went to the house of the general and sat down on the seats that had been prepared.
4. If you become lazy, certainly you will fall into poverty.
5. How good would it be if I should go forth from home to homelessness.
6. They gave ear to hear the teaching of the Buddha.
7. Having gone to Jetavana they saw the Buddha and paid homage (to him).
8. Many meritorious deeds were done by the wise family.
9. In the battlefield many enemies were killed by the General and (his) soldiers.
10. The monk went to the forest and sat down at the foot of a tree.
11. Then the Buddha stayed in Nigrodharama in the vicinity of the city Kapilavatthu.
12. The farmers worked in the field in the daytime and returned to (their) houses in the evening.
13. Many soldiers were standing at the gate of the city.
14. We see visible forms with (our) eyes, hear sounds with (our) ears and smell odours with (our) nose. (The words within brackets are not to be translated.)

LESSON 19

Feminine Nouns

67. Feminine noun-stems end in *ā*, *i*, *ī*, *u*, and *ū*. Examples: *kaññā* (girl), *rattī* (night), *nadī* (river), *yāgu* (gruel), *vadhū* (woman).

Nominative Case: In Nominative Singular all these nouns remain unchanged.

In Vocative Singular the final 'ā' of the stem is changed into 'e' as *kaññe*. But there are exceptions as: 'amma' (Vocative Singular of 'ammā', mother). The final long vowels become short in Vocative Singular, e.g. *nadi*, *vadhu*.

In Accusative Singular 'ṃ' is added to all stems and before it the long vowel becomes short: *kaññam*, *rattim*, *nadim*, *yāgum*, *vadhum*.

68. Nominative, Vocative and Accusative plurals.

There are two plural forms, in one the final vowel becomes long, and in the other '-yo' is added to the stem. Before the ending -yo long *i* and *ū* become short: *rattī*, *rattīyo*, *nadī*, *nadīyo*, *yāgū*, *yāgūyo*, *vadhū*, *vadhūyo*, *kaññā*, *kaññāyo*.

Stem	nominative Singulars	vocative Singulars	accusative Singulars	nom., voc., acc., Plurals
<i>kaññā</i> (girl)	<i>kaññā</i>	<i>kaññe</i>	<i>kaññam</i>	<i>kaññā</i> , <i>kaññāyo</i>
<i>rattī</i> (night)	<i>rattī</i>	<i>rattī</i>	<i>rattim</i>	<i>rattī</i> , <i>rattīyo</i>
<i>nadī</i> (river)	<i>nadī</i>	<i>nadi</i>	<i>nadim</i>	<i>nadī</i> , <i>nadīyo</i>
<i>yāgu</i> (gruel)	<i>yāgu</i>	<i>yāgu</i>	<i>yāgum</i>	<i>yāgū</i> , <i>yāgūyo</i>
<i>vadhū</i> (woman)	<i>vadhū</i>	<i>vadhu</i>	<i>vadhum</i>	<i>vadhū</i> , <i>vadhūyo</i>

69. Formation of Feminine Gender

In feminine gender the final 'a' of some nouns and adjectives becomes 'ā', and some of others it becomes 'ī'. In a very few nouns the final 'a' or 'i' of the stem becomes '-ānt' as: *mātula* (uncle); *mātulānt* (aunt); *gahapati* (householder); *gahapatāni* (housewife). The final '-aka' of a noun becomes 'ikā' in feminine.

Masculine	Feminine
<i>mānusa</i> (human)	<i>mānust</i>
<i>māsika</i> (mouse)	<i>māsikā</i>
<i>kokila</i> (cuckoo)	<i>kokilā</i>
<i>sobhana</i> (beautiful)	<i>sobhanā</i>
<i>dīgha</i> (long)	<i>dīghā</i>
<i>kukkura</i> (dog)	<i>kukkurt</i>
<i>kukkuṭa</i> (cock)	<i>kukkuṭt</i>
<i>mānava</i> (young man)	<i>mānavt</i> (young woman)
<i>mātula</i> (uncle)	<i>mātulānt</i> (aunt)
<i>gahapati</i> (master of a house)	<i>gahapatānt</i> (mistress of a house)

Note: In addressing a woman the word 'bhoti' is used in Singular and 'bhotiyo' in the plural, e.g. *bhoti kaṇṇe* (O dear girl), *bhoti (bhotiyo) kaṇṇayo* (O dear girls).

Vocabulary

Masculine Nouns	Neuter Nouns	Feminine Nouns
<i>chaṇa</i> (festival)	<i>yotta</i> (rope)	<i>ammā</i> (mother)
<i>āloka</i> (light)	<i>bhaya</i> (fear)	<i>kaṇṇā</i> (girl)
<i>vaja</i> (cow pen, cattiefold)	<i>uyyāna</i> (park)	<i>larā</i> (creeper)
<i>ñāti</i> (relative)	<i>vacana</i> (word)	<i>raṇt</i> (night)
<i>alamkāra</i> (ornament)	<i>mukha</i> (mouth)	<i>nadī</i> (river)
<i>gaja</i> (elephant)	<i>vetta</i> (cane)	<i>dārikā</i> (girl)
<i>kāya</i> (body)	<i>ābharāṇa</i> (ornament)	<i>yāgu</i> (gruel)
<i>Angala-visaya</i> (England)	<i>vattha</i> (cloth)	<i>dhenu</i> (cow)
<i>samādhi</i> (concentration)	<i>paduma</i> (lotus)	<i>vācā</i> (word)
<i>pāpaṇika</i> } (merchant)	<i>gīta</i> (song)	<i>pokkharāṇt</i> (pond)
<i>āpaṇika</i> }	<i>raṭṭha</i> (country)	<i>vāpi</i> (lake)
<i>vāṇija</i> }		<i>jivhā</i> (tongue)
Adjectives		<i>desanā</i> (sermon, preaching)
<i>kāruṇika</i> (kind, compassionate)		<i>miḡt</i> (doe)
<i>piya</i> (dear, pleasing, agreeable)		<i>itthī</i> (woman)
<i>gambhīra</i> (deep)		<i>taṇhā</i> (craving)
<i>puṭhula</i> (broad, wide)		<i>kadalī</i> (plantain)
<i>jeṭṭha</i> (elder)		<i>rājīnt</i> (queen)
<i>kaniṭṭha</i> (younger)		<i>pajā</i> (subjects)
		<i>vīṇā</i> (lute, violin)

Verbs

<i>veṭheti</i> (coils)	<i>sajjeti</i> (prepairs, decorates, equips) pp. <i>sajjita</i>
<i>vibhāti</i> (shines)	<i>vādeti</i> (plays a musical instrument) pp. <i>vādita</i>
<i>nahāyati</i> (bathes)	<i>rodati</i> (cries, weeps)
<i>khanati</i> (digs) pp. <i>khata</i>	<i>vikasati</i> (blooms) pp. <i>vikasita</i>
<i>niccharati</i> (comes out, emits) pp. <i>niccharita</i>	<i>sandati</i> (flows) pp. <i>sandita</i>
<i>otarati</i> (goes down into, descends, climbs down) pp. <i>otiṇṇa</i>	<i>pāleti</i> (governs, protects)
<i>gāyati</i> (sings) pp. <i>gayita, gīta</i>	<i>sannipatati</i> (assembles)

Exercises

(a) Translate into English:

1. *Amma, mayaṃ idāni kuhiṃ gacchāma?*
2. *Kaṇhāyo bhātikehi saddhiṃ chaṇaṃ passituṃ nagaraṃ gacchantu.*
3. *Latāyo rukkhe veṭhenti.*
4. *Ratti candassa ālokena vibhāti.*
5. *Mayaṃ nahāyituṃ nadiṃ otarāma.*
6. *Bhoṭi kaṇhe, kiṃ rvaṃ ajja vijjālayaṃ na gacchasi?*
7. *Gahapatānti yottaṃ gahervā vajaṃ gantvā dhenaṃ bandhivā gehassa saṃspaṃ āneti.*
8. *Mayaṃ pāto uṭṭhāya yāgvaṃ pīvitvā gehamhā nikkhamma khettaṃ gacchāma.*
9. *Dārikāyo vijjālayassa avidāre uyyāne sannipatitvā kīṇanti.*
10. *Karuṇikā vācā dārakānaṃ dārikānaṃ ca piyā hoti.*
11. *Sevakehi khataṃ pokkharānti gambhīrā ca phuthulā ca hoti.*
12. *Yakkhassa mukhato jivhā niccharati.*
13. *Therena katā desanā bahūhi sutā hoti.*
14. *Kaṇhā nāṭino gehaṃ āgatā.*
15. *Duggatā itthi dvāre tharvā gītāni gāyati vīṇaṃ ca vādeti.*

(b) Translate into Pali:

1. Let us go to the river to take a bath.
2. The girl gone to the city with (her) elder brother saw an elephant and cried with fear.
3. Many rivers flow from the mountain.
4. The hunter takes a doe from the forest, goes to the town and sells (it) to a merchant.
5. The girl beaten by the elder brother with a cane, runs home, sits down in the bed and cries.
6. You may develop concentration and Vipassanā and dispel craving.
7. We saw the pond dug out by the servants.
8. The lake looks beautiful with blooming lotuses.
9. Plantains do not grow in England.
10. The queen governs the subjects (of the country) in righteousness.

LESSON 20

Feminine Nouns

70. Instrumental and other Cases

In the Singular form of the Instrumental, Ablative, Dative and Genitive cases, '-ya' is added to the feminine noun-stems ending in 'ā', e.g. *kaññāya*.

71. In all the same cases '-ya' is added to feminine stems ending in *i*, *ī*, *u* and *ū*, and the long *ī* and *ū* become short before 'ya' as: *rattiyā*, *nadiyā*, *yāguyā*, *vadhuyā*.

72. In Locative Singular, '-ya' or 'yaṃ' is added to noun-stems ending in *ā* as: *kaññāya*, *kaññāyaṃ*.

73. In the same way, in the Locative Singular, 'yā' or 'yaṃ' is added to the noun-stems ending in *i*, *ī*, *u* and *ū*. *ī* and *ū* become short before 'yā' and 'yaṃ', e.g. *rattiyā*, *rattiyaṃ*, *nadiyā*, *nadiyaṃ*, *yāguyā*, *yāguyaṃ*, *vadhuyā*, *vadhuyaṃ*.

74. To form Instrumental and Ablative Plurals '-bhi' or '-hi' is added to all feminine nouns. Before them the short vowel becomes long: *kaññābhi*, *kaññāhi*, *rattībhi*, *rattīhi*, *nadībhi*, *nadīhi*, *yāgūbhi*, *yāgūhi*, *vadhūbhi*, *vadhūhi*.

To form Dative and Genitive plurals 'naṃ' is added to all feminine noun-stems. The short vowel becomes long before 'naṃ': *kaññānaṃ*, *rattīnaṃ*, *nadīnaṃ*, *yāgūnaṃ*, *vadhūnaṃ*.

To form Locative Plural '-su' is added to all feminine noun-stems. Before 'su' short vowels may become long optionally: *kaññāsu*, *rattīsu*, *rattīsu*, *nadīsu*, *yāgūsu*, *yāgūsu*, *vadhūsu*.

Stem	Instr., Abl., Dat., Gen. Singular	Instr. & Abl. Plural	Dat. & Gen. Plural	Loc. Plural
<i>kaññā</i>	<i>kaññāya</i>	<i>kaññābhi</i> , <i>kaññāhi</i>	<i>kaññānaṃ</i>	<i>kaññāsu</i>
<i>rattī</i>	<i>rattiyā</i>	<i>rattībhi</i> , <i>rattīhi</i>	<i>rattīnaṃ</i>	<i>rattīsu</i> , <i>rattīsu</i>
<i>nadī</i>	<i>nadiyā</i>	<i>nadībhi</i> , <i>nadīhi</i>	<i>nadīnaṃ</i>	<i>nadīsu</i>
<i>yāgu</i>	<i>yāguyā</i>	<i>yāgūbhi</i> , <i>yāgūhi</i>	<i>yāgūnaṃ</i>	<i>yāgūsu</i> , <i>yāgūsu</i>
<i>vadhū</i>	<i>vadhuyā</i>	<i>vadhūbhi</i> , <i>vadhūhi</i>	<i>vadhūnaṃ</i>	<i>vadhūsu</i>

N.B. *Rattiyā* and *rattiyam* have their contracted forms as '*rariyā, rariyam*'. Similarly *nadiyā* and *nadiyam* have the contracted forms as '*najjā*' and '*najjam*'; *jātiyā* also becomes '*jaccā*'.

75. '*eva*' is an enclitic particle which is used to emphasise the sense of the preceding word: *so eva* (he himself)

'*ce*' (if). This particle never begins a sentence and always follows a word: *so ce* (if he....)

Kho, kho pana (enclitics) = as for... *so kho pana* (as for him, he on his part).

Sometimes '*kho*' or '*kho pana*' are used to give the sense 'indeed, certainly'. At times it is used to express something important, or a thing that happens anew or strangely.

Vocabulary

Feminine Nouns	Masculine Nouns	Neuter Nouns
<i>Tāmasā</i> (river so named)	<i>janapada</i> (district)	<i>ittha</i> (bank, shore)
<i>Nerajjā</i> (river so named)	<i>bheda</i> (break)	<i>duccarita</i> (misconduct, wrong deed)
<i>Sāvatti</i> (city so named)	<i>ācariya</i> (teacher)	<i>marāṇa</i> (death)
<i>vācā</i> (word)	<i>niraya</i> (doom, unhappy or miserable state)	<i>āgata</i> (approach, coming)
<i>saddhā</i> (confidence)	<i>Bhadanta</i> (Venerable One)	<i>citta</i> (mind, consciousness)
<i>paññā</i> (wisdom)	<i>ogha</i> (flood)	
<i>bhāriyā</i> (wife)	<i>jaṭṭha</i> (ascetic wearing matted hair)	Adjectives
<i>mettā</i> (loving kindness)	<i>vasala</i> (outcast, low person)	<i>puratthima</i> (Eastern)
<i>pajā</i> (people, beings)	<i>paññākāra</i> (present)	<i>gilāna</i> (ill, sick)
<i>khudhā</i> (hunger)	<i>nidhi</i> (buried treasure)	<i>sussusa</i> (obedient)
<i>pipāsā</i> (thirst)	<i>āvāṭa</i> (pit)	<i>seṭṭha</i> (greatest, best)
<i>varthi</i> (bladder)	<i>soka</i> (grief)	<i>stha</i> (cold)
<i>Gaṅgā</i> (Ganges)	<i>kāsu</i> (pit)	<i>hemantika</i> (of winter)
<i>kuṭṭikā, kuṭṭi</i> (hut)		<i>sambhūta</i> (many)
<i>pāṭha-sālā</i> (school)		<i>chekha, dakkha</i> (clever)
<i>hiṃsā</i> (violence)		<i>mānusa</i> (human)
<i>karuṇā</i> (compassion)		
<i>gṛvā</i> (neck)		
<i>vaḍḍhi</i> (growth)		

Verbs

<i>carati</i> (he walks, does, practises)	<i>adāsi</i> (gave)
<i>upapajjati</i> (goes to after death)	<i>nidheti</i> (buries)
<i>parisujjhati</i> (is purified)	<i>vaḍḍhati</i> (grows)
<i>paṭihanti</i> (wards off, strikes against, removes, destroys)	<i>ummujjati</i> (emerges, rises out)
<i>vinodeti</i> (dispels, quenches)	<i>nimujjati</i> (plunges, sinks, dives)
<i>sodheti</i> (cleanses, purifies)	<i>apaneti</i> (removes)
<i>deti</i> (gives)	<i>dhāreti</i> (bears, holds, wears)
	<i>pilandhati</i> (wears)

Adverbs

paraṃ (after) this governs ablative case.
maranā paraṃ (after death)
ito paraṃ (after this)
tato paraṃ (after that)

Exercises

(a) Translate into English:

1. *Buddho Nerañjarāya najjā tīre viharati.*
2. *Atthi, brāhmaṇa, purathimesu janapadesu Sāvatti nāma nagaraṃ.*
3. *Ahaṃ ce kho pana kāyena duccharitaṃ careyyaṃ kāyassa bhedaṃ paraṃ maraṇā nirayaṃ upapajjeyyaṃ.*
4. *Ahaṃ senāya gilāno, icchāmi bhadantassa āgamaṇaṃ.*
5. *Saddhāya tarati oghaṃ, paṭhāya parisujjhati.*
6. *Sussusā seṭṭhā bhariyānaṃ.*
7. *Mettaṃ karoṭha mānustiyā pajāya.*
8. *Yāgu khudhaṃ paṭihanti, pipāsaṃ vinodeti, vatthiṃ sodheti.*
9. *Snāsu hemantikāsu rattisu sambahulā jaṭilā Gaṅgāyaṃ ummujjanti pi.*
10. *Na jaccā vasalo hoti.*

(b) Translate into Pali:

1. A seer dwelt in a hut in the forest.
 2. They developed loving-kindness.
 3. The teacher gave presents to the clever girls in the school.
 4. They were taking bath in the river Tāmasā.
 5. He buried a treasure in a pit.
 6. We shall grow by the growth of wisdom.
 7. The Prince Siddattha was the son of the queen Māyā.
 8. Remove violence from your heart by development of compassion.
 9. The girl wears a garland on (her) neck.
 10. From craving is produced grief.
- (1. Ud.1. 2. A.I.65. 3. A.I.48. 4. Vin.II. 5. S.I.214. 6. S.I. 7. Kh.3. 8. I A.II. 9. Ud.6. 10. SN.)

LESSON 21

Consonantals

76. Possessive Adjectives are formed by adding '-vant', '-mant' or '-in' to nouns. 'vant' is added to noun-stems ending in 'a' or 'd' and 'mant' to the stems ending in other vowels as *i*, *ī*, *u*, *ū*, or *o*. '-in' is added to stems ending in 'a'.

Noun-stem	Factor	Possessive Adjectives
<i>dhana</i> (wealth, riches)	-vant	<i>dhanavant</i> (wealthy, rich)
<i>bala</i> (power)	"	<i>balavant</i> (powerful)
<i>sīla</i> (virtue, precept)	"	<i>sīlavant</i> (virtuous, keeping precepts)
<i>sati</i> (mindfulness, memory)	-mant	<i>satimant</i> (mindful)
<i>dhiti</i> (courage)	"	<i>dhitimant</i> (courageous)
<i>dhi</i> (intelligence)	"	<i>dhimant</i> (intelligent, wise)
<i>bhānu</i> (rays)	"	<i>bhānumant</i> (radiant, having rays)
<i>go</i> (cattle)	"	<i>gomant</i> (possessing cattle)
<i>dhana</i> (wealth)	-in	<i>dhanin</i> (wealthy)
<i>bala</i> (power, strength)	"	<i>balin</i> (powerful, strong)

Declension

77. All these adjectives are used also as nouns. Thus '*dhanavant*' even means 'a rich man' when there is no noun for it to modify.
78. All such substantives ending in 'ant' have two stems, one ending in 'ant' and the other in 'at'. Thus '*dhanavant*' has two forms, '*dhanavanti*' and '*dhanavat*'. Similarly '*satimant*' has two forms '*satimanti*' and '*satimat*'.
Those ending in 'ant' are declined mostly like nouns ending in 'a' in Masculine and Neuter genders in all cases. Except Vocative Singular.

Example:

stem *dhanavant* (masculine gender)

	Singular	Plural
Nom.	<i>dhanavanto</i>	<i>dhanavanta</i>
Voc.	-	<i>dhanavanta</i>
Acc.	<i>dhanavantaṃ</i>	<i>dhanavante</i>
Instr.	<i>dhanavantena</i>	<i>dhanavantehi (-bhi)</i>
Abl.	{ <i>dhanavantasā,</i> <i>dhanavantamhā</i>	<i>dhanavantehi (-bhi)</i>
Dat. & Gen.	<i>dhanavantassa</i>	<i>dhanavantaṇaṃ</i>
Loc.	{ <i>dhanavante,</i> <i>dhanavantasmiṃ,</i> <i>dhanavantamhi</i>	<i>dhanavantesu</i>

79. The stems ending in 'ar' are declined only in Nominative, Vocative, Instrumental and Ablative Singular, in Dative and Genitive both Singular and Plural and Locative Singular. 'ar' becomes 'ā' in Nominative Singular and in Nominative Plural '-anto'.

In Vocative Singular 'ar' becomes 'aṃ, a, or ā', plural is the same as of the Nominative. In other cases they take the following case-endings.

	Singular	Plural
Nom. Acc. Voc.	-	-
Inst. & Abl.	-ā	-
Dat. & Gen.	-o	-aṃ
Loc.	-i	-

Examples (the special forms)

Nom.	<i>dhanavā</i>	<i>dhanavanto</i>
Acc.	-	-
Inst. & Abl.	<i>dhanavatā</i>	-
Dat. & Gen.	<i>dhanavato</i>	<i>dhanavatam</i>
Loc.	<i>dhanavati</i>	-

Thus when 'dhanavani' is declined, it takes all the forms as follows:

	<i>dhanavant</i>	
	Singular	Plural
Nom.	<i>dhanavā, dhanavanto</i>	<i>dhanavanto, dhanavantā</i>
Voc.	<i>dhanavaṃ, dhanava, dhanavā</i>	<i>dhanavanto, dhanavantā</i>
Acc.	<i>dhanavantaṃ</i>	<i>dhanavanto, dhanavante</i>
Instr.	<i>dhanavatā, dhanavantena</i>	<i>dhanavantehi (-bhi)</i>
Abl.	<i>dhanavatā, dhanavantaṃ, dhanavantamhā</i>	<i>dhanavantehi (-bhi)</i>
Dat. & Gen.	<i>dhanavato, dhanavantassa</i>	<i>dhanavataṃ, dhanavantānaṃ</i>
Loc.	<i>dhanavati, dhanavante, dhanavantaṃ, dhanavantamhi</i>	<i>dhanavantesu</i>

80. The noun '*Bhagavant*' (Lord Buddha) is declined like '*dhanavant*'. All substantives ending in '*-mant*' are also declined like '*dhanavant*' as: Nom. Singular: *satimā, cakkhumā, gomā*, etc., Nom. Plural: *satimanto, satimantā*, etc. Active Past Participles ending in '*-tavant*' are also declined like these *vant*-nouns.

81. All Substantives ending in '*-in*' are declined like masculine *f*-nouns as: '*seṇḍan*'. Active Past Participles ending in '*-tāvin*' are declined like *f*-nouns.

dhanin (masculine)

Nom.	<i>dhan</i>	<i>dhan, dhanino</i>
Voc.	<i>dhani</i>	<i>dhan, dhanino</i>
Acc.	<i>dhaninṃ, dhaninaṃ</i>	<i>dhan, dhanino</i>
Instr.	<i>dhaninā</i>	<i>dhanthi (-bhi)</i>
Abl.	<i>dhaninā, dhanismā, dhanimhā</i>	<i>dhanthi (-bhi)</i>
Dat. & Gen.	<i>dhanino, dhanissa</i>	<i>dhaninaṃ</i>
Loc.	<i>dhanimim, dhanimhi, dhanini</i>	<i>dhanisu, dhanitsu</i>

dhanavant

Nom.	<i>dhanavaṃ</i>	<i>dhanavantā, dhanavantāni</i>
Voc.	<i>dhanavaṃ, dhanava, dhanavā</i>	<i>dhanavantā, dhanavantāni</i>
Acc.	<i>dhanavantaṃ</i>	<i>dhanavante, dhanavantāni</i>

dhanin

Nom.	<i>dhanī</i>	<i>dhanī, dhanīni</i>
Voc.	<i>dhani</i>	<i>dhanī, dhanīni</i>
Acc.	<i>dhaninaṃ, dhaninṃ</i>	<i>dhanī, dhanīni</i>

The rest are like those in Masculine gender.

82. Feminine Forms:

By adding 'r' to all afore-given stems, their feminine forms are constructed as: *dhanavanti, dhanavati, satimanti, satimati, dhaninti*. They are declined like feminine f-nouns as 'nadi', etc. These are used even as nouns: *dhanavanti, dhanavati, dhaninti* (rich woman).

	Singular	Plural
Nom.	<i>dhanavanti</i>	<i>dhanavanti, dhanavantiyo</i>
Voc.	<i>dhanavanti</i>	<i>dhanavanti, dhanavantiyo</i>
Instr.	<i>dhanavantiyā</i>	<i>dhanavantihi (-bhi)</i>
Abl.	<i>dhanavantiyā</i>	
Dat. & Gen.	<i>dhanavantiyā</i>	<i>dhanavantiṃ</i>
Loc.	<i>dhanavantiyaṃ, dhanavantiyā</i>	<i>dhanavantiṣu</i>

83. How they are used as Adjectives

Nom.Sg.	<i>Dhanavā (dhanavanto) puriso</i> (a rich man)
Nom.Pl.	<i>(dhanavanto) dhanavanta purisā</i> (rich men)
Voc.	<i>He (dhanavaṃ) dhanavā (dhanavā) purisa</i> (O rich man) <i>He (dhanavanto) dhanavanta purisā</i> (O rich men)
Acc.	<i>Dhanavantaṃ purisaṃ</i> (a rich man) <i>dhanavante purise</i> (rich men)
Inst.	<i>(dhanavata) dhanavanteṃ purisena</i> (with or by a rich man) <i>dhanavantehi purisehi</i> (with or by rich men)

Dat.	(<i>dhanavato</i>) <i>dhanavantiassa purisassa</i> (to or for a rich man) (<i>dhanavataṃ</i>) <i>dhanavantānaṃ purisānaṃ</i> (to or for rich men)
Gen.	(<i>dhanavato</i>) <i>dhanavantiassa purisassa</i> (of a rich man, a rich man's) (<i>dhanavataṃ</i>) <i>dhanavantānaṃ purisānaṃ</i> (of rich men, rich men's)
Loc.	(<i>dhanavati</i>) <i>dhanavante, dhanavantasmiṃ, dhanavantiṃhi</i> <i>purise</i> (in a rich man) <i>dhanavantesu purisesu</i> (in or among rich men)

Neuter

Nom.	<i>dhanavaṃ kulaṃ</i> (a rich family) <i>dhanavantāni kulāni</i> (rich families) etc.
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Feminine

Nom.	<i>Dhanavanti</i> (<i>dhanavati</i>) <i>vanitā</i> (a rich lady) <i>dhanavantiyo</i> (<i>dhanavatiyo</i>) <i>vanitāyo</i> (rich ladies)
Acc.	<i>dhanavantiṃ</i> (<i>dhanavatiṃ</i>) <i>vanitaṃ</i> (a rich lady) <i>dhanavantiyo</i> (<i>dhanavatiyo</i>) <i>vanitāyo</i> (rich ladies)
Instr.	<i>dhanavantiyā</i> (<i>dhanavatiyā</i>) <i>vanitāya</i> (with or by a rich lady) <i>dhanavantihi</i> (<i>dhanavatihi</i>) <i>vanitāhi</i> (with or by rich ladies) etc. etc. etc.

Dhanin - Masculine

Nom.	<i>dhanī puriso</i> (a rich man) <i>dhanino purisā</i> (rich men)
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Neuter

Nom.	<i>dhanī kulaṃ</i> (a rich family) <i>dhanī kulāni, dhanīni kulāni</i> (rich families) etc.
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Feminine

Nom.	<i>dhaninī</i> <i>vanitā</i> (a rich lady) <i>dhaninī</i> (<i>dhaniniyo</i>) <i>vanitāyo</i> (rich ladies) etc.
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When these adjectives don't qualify any noun, they are used as nouns.
dhanavā (rich man), *dhanavantā* (rich men) etc.

Vocabulary

Masculine Nouns

Vipassin (A Buddha so named)
Sikhin (")
Vessabhū (")
Kakusandha (")
Nātha (lord, refuge)
Paribbājaka (wandering ascetic)
Upāsaka (devotee)
peta (hungry ghost)
mantin (minister)
pāsāda (palace)

Adjectives

cakkhumant (having eyes, seeing)
saddhāvant, *bhattimant* (pious)
sirimant (glorious, beautiful)
sabba-bhātānukampin
 (pitying all beings)
tapassin (dispassionate, ardent
 in practice, virtuous)
māra-senappamaddin (defeating
 the army of Mara)
satimant (thoughtful, wise)
phalin (fruitful)
āma (raw, unripe)
sīlavan (virtuous)
nahātaka (one who has washed
 off passions, holy)
nava, *abhinava* (new)

Feminine Nouns

pāramī (virtues leading to Buddhahood)
sambodhi (enlightenment)
bhāriyā (wife)
vanitā (lady)
itthī (woman)
surā (liquor)
lekhanī (pencil)

Neuter Nouns

hita (welfare, advantage, benefit)
sacca-vajja (asseveration; literally,
 true word)
jaya-mangala (auspicious-lucky,
 success and victory)
brahma-cariya (higher life, celibacy)
bīja (seed)
kamma (deed)
maṃsa (flesh, meat)
sakaṭa (waggon)
dhana (money, wealth)
majja (liquor)
poṭhaka (book)

Verbs

pūreti (fills, fulfils, practises)
 pp. *pūrīta*

āmanetī (addresses, calls,
 pp. *āmantīta*

akkhāti (says) pp. *akkhāta*
 (*svakkhāta*) well said,
 (*su + akkhāta*)
namassati (bows down) pp. *namassita*
abhivādeti (worships, adores)
 pp. *abhivādita*
pūjeti (worships, offers) pp. *pūjita*
roceti (approves of, is pleased)
 pp. *rocita*
carati (walks, practises) pp. *ciṇṇa*
naccati (dances) pp. *naccita*
gāyati (sings) pp. *gāta*, *gāyita*
labhati (gets, receives)
 pp. *laddha*
majjati (is intoxicated)
 pp. *matta*

sammodati (rejoices, exchanges
 friendly greetings with)
 pp. *sammodita*
vinassati (perishes) pp. *vinatṭha*
kasati (ploughs) pp. *kaṭṭha*, *kasita*
uggaṇhāti (learns) pp. *uggaṇṭha*
sikkhati (learns, is trained)
 pp. *sikkhita*
uppajjati (is born) pp. *uppanna*
māreti (kills) pp. *mārita*
āneti (brings, carries back)
 pp. *ānta*
māpeti (builds) pp. *māpita*
ārabhati (begins) pp. *āraddha*

Exercises

(a) Translate into English:

1. *Vipassissa namatthu, cakkhumantassa sīrīmato*
Sikhissa pi namatthu sabba-bhūtānukampino.
Vessabhussa namatthu nahātakassa tapassino
Namatthu Kakusandhassa Māra-senappamaddino.
2. *Mahā-kāruṇiko nātho hitāya sabba-pāṇinaṃ*
Pūrervā pāramī sabbā patto sambodhimuttamaṃ
Etena sacca-vajjena hotu te jaya-maṅgalaṃ.
3. *Buddhaṃ Bhagavantaṃ abhivādemi.*
4. *Svākkhāto Bhagavatā dhammo, dhammaṃ namassāmi.*
5. *Bhagavato dhammaṃ rocemi.*
6. *Bhagavati brahmācariyaṃ carāma.*
7. *Tatra kho Bhagavā bhikkhū āmantesi.*
8. *Paribbājako Bhagavatā saddhimaṃ sammodi.*
9. *Na ve rudanti satimanto sapaṅkā.*
10. *So phalino rukkhassa āmaṃ phalaṃ chindati, tassa rasaṃ na jānāti,*
tena tassa bijaṃ pi vinassati.

- (b) Translate into Pali: (The words in italics are to be translated using past participles and '-vanu' forms or '-in' forms duly.)

1. In my village there are many *rich people*. 2. *Wise men (the wise)* never do evil deeds. 3. The *virtuous* monk is dear to *pious* devotees. 4. The men *who ploughed* the field yesterday did not *come* here today. 5. The nuns *who have learned* the dhamma *have been honoured* by the *rich* lady. 6. The *wealthy* householder's wife who *committed evil deeds* was *born* among hungry ghosts. 7. The man *who killed* the stag *brought* home its flesh in a waggon. 8. The man *who built* the new palace got much money from the Minister. 9. The women *who had drunk* liquor and *got intoxicated* began to sing and dance in the monastery. 10. The boy *who bought* the book and the pen *came home* and showed them to his brother.

Helping Words:

tassa (its, to it, his, to him)
mama (my, to me)
na kadāci (never)
'*etena*' is Instrumental Sing.
of '*etad*' (this)
namatthu (*namo* + *atthu*)
namo (ind.) adoration
atthu (may be)
ve (ind.) indeed, certainly
tena (by that)
tāni (them, those things)

Euphonic Combinations

namo + *atthu* = *namatthu*
atthu is the Imperative third person singular of the verb *atthi* (is). The root is *as* (to be). *astu* = *atthu*.

LESSON 22

Present Participles

84. The Active Present Participles are formed by adding '-nt' or '-māna' to the verbal base. The suffix '-āna' is also added sometimes.

If the verbal base ends in 'e' it is changed to 'aya' before 'māna, āna'. Long *ā* of the base is shortened before these suffixes:

85. Verbs	Base	Present Participle (Active forms)
<i>gacchati</i> (goes)	<i>gaccha</i>	<i>gacchanti, gacchamāna, gacchāna</i>
<i>vadati</i> (says)	<i>vada</i>	<i>vadanti, vadamāna, vadāna</i>
<i>dadāti</i> (gives)	<i>dadā (dada)</i>	<i>dadanti, dadamāna, dadāna</i>
<i>kiṇāti</i> (buys)	<i>kiṇā (kiṇa)</i>	<i>kiṇanti, kiṇamāna, kiṇāna</i>
<i>deseti</i> (expounds)	<i>dese</i>	<i>desenti, desayamāna, desayāna</i>

86. If the base is monosyllabic it may remain unchanged:

<i>seti</i> (lies down)	<i>se</i>	<i>seti, semāna</i>
<i>sayati</i> (lies down)	<i>saya</i>	<i>sayanti, sayamāna, sayāna</i>

Irregular forms

87. *atthi* (is) *as* *santi, samāna* (Present P.)
karoti (makes, does, works) *karo* *karanti, karumāna, karāna* (Present P.)

88. The present participles are declinable. They are of the nature of adjectives. Therefore they agree with the noun or pronoun they go with in gender, number and case. Sometimes a present participle may act the part of a noun in a sentence. Thus it belongs to the category of nouns. Except in Nominative Singular in all other forms the present participles ending in *-nti* are declined similar to substantives ending in *-vant*.

gacchanti (going)

Nom.	<i>gacchanti, gacchanto</i>	<i>gacchanto, gacchantā</i>
Voc.	<i>gacchanti, gaccha, gacchā</i>	<i>gacchanto, gacchantā</i>
Acc.	<i>gacchantam</i>	<i>gacchante</i>
Instr.	<i>gacchantena (gacchatā)</i>	<i>gacchantehi (-bhi)</i>
Abl.	<i>gacchantasmā (gacchatā)</i> <i>gacchantamhā</i>	<i>gacchantehi (-bhi)</i>
Dat. & Gen.	<i>gacchantassa (gacchato)</i>	<i>gacchantānaṃ, gacchatam</i>
Loc.	<i>gacchante, gacchantasmim,</i> <i>gacchantamhi (gacchati)</i>	<i>gacchantesu</i>

(The special forms are within brackets.)

89. In Neuter Gender:

Nom.	<i>gacchaṃ</i>	<i>gacchantā, gacchantāni</i>
Voc.	<i>gacchaṃ</i>	<i>gacchantā, gacchantāni</i>
Acc.	<i>gacchantam</i>	<i>gacchante, gacchantāni</i>

The rest are like those in the Masculine Gender.

Those ending in '-māna' or '-āna' are declined like nouns ending in 'a' in masculine and neuter genders, and like '-ā'-nouns in feminine gender.

90. The Feminine Forms of '-nu' participles.

In the feminine gender the '-nu' part is changed into 'ntī' or 'tī' as: *gacchantī, gacchantī*. These are declined like feminine nouns ending in 'ī'. See 'nadi' in Lessons 19 and 20.

91. The present participle is used to express contemporaneity of an action and indicates the sense 'while' or 'whilst' in English.

So sallapanto hasati, so sallapamāno hasati (while talking, he laughs).
Sā sallapantī hasati, sallapamānā hasati (while talking, she laughs).

92. Sometimes a present participle is used as a noun.

E.g. *Na samaṇo hoti paraṃ viheṭṭhayanto* (one who hurts another is not a recluse). The present participle is also used as an adjective.

E.g. *Dhammaṃ anussaraṃ bhikkhu saddhammā na parihāyati* (the monk who calls to mind the teaching does not fall away from the True Doctrine).

93. Sometimes the idea 'should one' or 'if one should' is also expressed by the present participle, e.g. *Ākaṅkhamāno Ānanda Tathāgato kappamā vā tiṭṭheyya kappāvasesamā vā* (should the Tathāgata wish it, O Ānanda, he could remain for a kalpa or that portion of a kalpa which had yet to stand).

Vocabulary

Masculine Nouns

ratha (chariot)
magga (road)
arahant (holy one)
pātubhāva (appearance)
loka (world)
kassaka (farmer)
assa (horse)
vipāka (result)
saṅkappa (thought)
pāṇin (creature)
vega (high speed)
vegana (fast), Instr. Sing.

Neuter Nouns

dāru (stick)
uyyāna (grove, park)
arañña (forest)
senāsana (residence, dwelling)
cakka (wheel)
bhaya (fear, danger)
amba-vana (mango grove)
passa (side)
passa (at the side)

Feminine Nouns

vīthi (street)
chāyā (shadow)
sugati (happy state)

Phrases

maraṇa paraṃ (after death)
na hessati (will not be)
saṅghātaṃ āpādeti (kills)

Indeclinables

bhiyyo (very much)
viya (like, as if)

Adjectives

samīpa (near)
dullabha (rare)
mahant (great)
gilāna (sick)
khuddaka (small)

Verbs

sallapati (converses, talks with)
apakkamati (goes away)
saṅkaḍḍhati (collects)
gāyati (sings)
uddharati (picks up) pp. *uddhaṭṭa*
vissamati (takes rest) pp. *vissanta*
dakkhati (sees), *addakkhi* (saw)
pasādati (becomes devoted to, has faith in, is pleased with) pp. *pasanna*

vahati (carries, draws) pp. *vaḷha*
anugacchati (follows) pp. *anugata*
anussarati (calls to mind)
 pp. *anussarita*
vigacchati (disappears) pp. *vigata*
caṅkamati (walks up and down)
āpādeti (brings, leads) pp. *āpādita*
ārabhati (begins) pp. *āraddha*

Exercises

(a) Translate into English:

1. *Bhikkhu āsane nisīdanto samīpe tiṭṭhantena upāsakena saddhiṃ sallapati.* 2. *Bhikkunt vāhiyaṃ piṇḍāya caramānā āgacchantāṃ rathaṃ disvā maggato apakkami.* 3. *Arahato Sammā-sambuddhassa pātubhāvo dullabho lokasmiṃ.* 4. *Tumhe idha kiṃ kurumānā viharatha?* 5. *Rukkhehi patanāni phalāni samīpe nisīdantiyā gahapatāniyā sevakā sankaddhanti.* 6. *Khettesu kassakā gītāni gāyanti.* 7. *Gitāṃ gāyantiyā dārāni uddharantiyā itthiyā saddaṃ suṇantā te mahato rukkhassa chāyāyaṃ vissamiṃsu.* 8. *Siddhattho kumāro rathena uyyānaṃ gacchanto maggassa passe semānaṃ gilānaṃ purisaṃ addhakki.* 9. *Araññe senāsane viharantesu bhikkhūsu manussa bhīyyo pasīdanti.* 10. *Rathaṃ vahato assassa pāde anugacchantāni cakkāni viya pāpānaṃ kammānaṃ vipākā tāni karonte anugacchanti.*

(b) Translate into Pali:

1. The man who is living here is a rich one. 2. Wealth does not follow the person who is dying. 3. Should you call to mind the Buddha, the Dhamma or Sangha, it will dispel all your fear. 4. In the mind of the monk Meghiya who was staying in the mango-grove there arose many evil and unwholesome thoughts. 5. While walking up and down he brought many small creatures to destruction. 6. She, while remembering (her) dead son began to weep. 7. Don't talk while you eat (while eating). 8. The child beaten by (his) brother came home crying. 9. The man fell from the horse that was running fast. 10. Men doing good deeds will go to (a) happy state after death.

LESSON 23

Consonantals

94. Nouns ending in 'tar'

<i>Nattar</i> (grandson)		
Case	Singular	Plural
Nom.	<i>nattā</i>	<i>nattāro</i>
Voc.	<i>natta, nattā</i>	"
Acc.	<i>nattāraṃ</i>	<i>nattāro, nattāre</i>
Instr. & Abl.	<i>nattārā</i>	<i>nattārehi (-bhi)</i> <i>nattāhi (-bhi)</i>
Dat. & Gen.	<i>nattu, nattuno,</i> <i>nattussa</i>	<i>nattārānaṃ, nattānaṃ,</i> <i>nattānaṃ</i>
Loc.	<i>nattari</i>	<i>nattāresu, nattāsu, nattusu</i>

Most nouns ending in '-tar' except *pitar* (father), *bhātar* (brother), *mātar* (mother), and *duhitar*, *dhītar* (daughter), are declined like '*nattar*'.

	<i>pitar</i> (father)		<i>mātar</i> (mother)	
Case	Singular	Plural	Singular	Plural
Nom.	<i>pitā</i>	<i>pitāro</i>	<i>mātā</i>	<i>mātāro</i>
Voc.	<i>pita, pitā</i>	<i>pitāro</i>	<i>māta, mātā</i>	<i>mātāro</i>
Acc.	<i>pitāraṃ</i>	<i>pitāro, pitare</i>	<i>mātāraṃ</i>	<i>mātāro</i>
Inst. & Abl.	<i>pitārā</i>	<i>pitārehi (-bhi),</i> <i>pitābhi, pitāhi</i>	<i>mātārā,</i> <i>mātauṃ</i>	<i>mātārehi (-bhi),</i> <i>mātābhi (-hi)</i>
Dat. & Gen.	<i>pitū, pituno,</i> <i>pitussa</i>	<i>pitārānaṃ,</i> <i>pitūnaṃ, pitunnaṃ</i>	<i>mātu,</i> <i>mātauṃ</i>	<i>mātārānaṃ,</i> <i>mātūnaṃ</i>
Loc.	<i>pitari</i>	<i>pitāresu,</i> <i>pitāsu, pitusu</i>	<i>mātari</i>	<i>mātāresu,</i> <i>mātāsu, mātusu</i>

Note: *Bhātar* is declined like *pitar*. *duhitar* and *dhitar* are declined like *mātar*.

95. Nouns ending in '-tar' like 'kattar, hantar, vaitar' etc., govern Accusative or Genitive case as: *mige hantā, migānaṃ hantā* (the hunter of deer), *kammaṃ kattā, kammaṃ kattā* (one who does the work or the doer of the work), *saccaṃ vaitā, saccassa vaitā* (one who speaks truth or speaker of truth), *bhojanaṃ dātā, bhojanassa dātā* (one who gives food, giver of food).

Note: By adding '-tar' to the roots or to the present verbal bases their agent nouns are formed. When '-tar' is added the final 'a' of the verbal base becomes 'i'. The final 'e' of the base and also the final 'ā' of mono-syllable root are not changed. These agent nouns may act the part of adjectives, too.

96. **Genitive Absolute.** Both the subject (agent) and the participle are put in the Genitive Case, this construction is called 'Genitive Absolute'. This is used to express an action done regardless of another's opposition or feelings, e.g. *Putassa rudamānassa (rudantassa) mātā gehamhā nikkhami* (the mother departed from the house while the child was crying i.e. regardless of the child's cry).

97. **Locative Absolute.** Both the subject and the participle are put in the Locative case, which is called 'Locative Absolute'. When this construction is translated into English, the relative adverb 'when' or 'while' should begin the clause, e.g. *Rukkhāmi patante sakuṇā uddeṣuṃ* (when or while the tree was falling down the birds flew up). *Pitari mate duhitā samīpe nisinnā parodi* (when the father died the daughter sat close by and wept). *Kassakehi khette kaṭṭhe (kasite) gahapatino sevakā āgantvā tilehi vapimsu* (when the field was ploughed by the farmers the servants of the householder came and sowed sesame).

When translating Locative Absolute Nominative Absolute may be used. *Vuṭṭhiyaṃ patantiyaṃ te gehaṃ pavisiṃsu* (rain falling, they entered the house or when rain was falling they entered the house).

'Read Syntax: Instrumental case.

Sati. 'Sati' is the Locative Singular of the Present Participle (masculine) 'sant' (being). Its negative form is 'asati'. Both these forms are used in the Locative Absolute construction commonly (regardless of number and gender): *Jātiyā sati jarā-maraṇaṃ hoti* (when there is birth there is decay and death).

Vocabulary

Masculine Nouns

Tathāgata (the Perfect One)
soka (sorrow)
satthar (Master, Teacher,
 founder of a religion)
desetar (expounder)
pakkhin (bird)
sissa (pupil)
hantar (hunter, killer)

Neuter Nouns

raṭṭha (country, kingdom)
bhaṇḍa (goods, possession)
aṅgaṇa (open space, clearing)
khajja (solid food)
bhojja (soft food)
hila (hole)

Feminine Nouns

janatā (people)
rasavatī (kitchen)
dhenu (cow)
sākhā (branch)
bhūmi (earth, ground)

Neuter Nouns

turiya (musical instrument)
uyyāna (pleasure grove)

Phrases

kālaṃ karoti (dies) pp. *kāla-kata*,
kālaṃkata
na kadāci (never)
na cirassaṃ (before long). See lesson 25
nānāvidha (of various kinds)

Verbs

pāleti (rt. *pāl*) governs
parinibbāyati (*pari+nir+vā*)
 passes away to Perfect Nibbana,
 cools oneself perfectly;
 pp. *parinibbuta*
kampati (*kamp*) trembles, moves,
 shakes; pp. *kampita*

māpeti (*mā*) creates, builds
kandati (*kand*) weeps
khanati (*khan*) digs; pp. *khata*
naccati (*nacc*) dances
vādeti (caus. of *vad*) plays music
paṭiyādeti (caus. of *pati + yat*)
 prepares

gaṇhāti (gah) takes, accepts;	vicarati (vi + car) roams about
pp. gahita; ger. gahervā	pasamsati (pa + sams) praises;
duhati (duh) milks; pp. duddha	pp. pasattha
sammajjati (sam + majj) sweeps;	vaddheti (vaḍḍh) grows, develops
pp. sammajjita, sammajjātha	viviccati (vi + vic) gets rid of,
bhijjati (bhid) is broken; pp. bhinna	is separated from; pp. vivitta
palāyati (palāy) runs away, flees,	apaharati (apa + har) takes away,
bolts away	plunders; pp. apahaṭṭa
uḍḍeti (ud + ḍi) flies up; pp. uḍḍitva	pidahati (api + dah) shuts, closes

Exercises

(a) Translate into English:

1. Bhūpasmim dhammena raṭṭhaṃ pāleṇe janatā pi dhammikā hoti.
2. Gahapatissa passantasseva corā bhaṇḍāni harimṣu.
3. Māṃ pitari taḥim agacchante ahaṃ pi taḥim gantuṃ na sakkomi.
4. Mātari ca duhitari ca rasavatiyaṃ odanaṃ pacantṣu puto kumārakehi saddhiṃ aṅgaṇe kṛtā.
5. Taihāgate parinibbute bahū devā manussā ca mahatā sokena kampitā ahesuṃ.
6. Bhikkūsu vṛthiyaṃ piṇḍāya carantesu upāsakā ca upāsikāyo ca nānāvidhāni khajjāni bhojjāni ca gahervā maggassa passe aṭṭhaṃsu.
7. Sathari dhammaṃ desentē bhikkhū ca bhikkhuniyo ca upāsakā ca upāsikāyo ca sotāṃ odahantā nistḍimṣu.
8. Mātari dhenuṃ duhamānāyaṃ duhitā gehassa aṅgaṇaṃ sammajji.
9. Dhammaṃ desetāresu bhikkhūsu janā pastḍanti.
10. Rukkhasa sākḥāsu bhijjanṣu pakkhino tato uḍḍervā palāyimṣu.
11. Dīghena maggena gantārānaṃ bhaṇḍāni corā apaharimṣu.
12. Pitari kalam-kate mātā ca puttā ca duhitari ca bhātari ca sampe kandaṃānā aṭṭhaṃsu.
13. Mātari gehamhā nikkhamantiyaṃ puto ca dhitari ca dvārāni pidahitvā pāḥālayaṃ gacchimṣu.
14. Gehaṃ māpetāresu janesu bhūmim khanamānesu tatra bilato aṇi uggacchi.
15. Namatthu sathuno.

(b) Translate into Pali:

1. When the boys were playing musical instruments the girls danced.
2. While the farmers were ploughing the field, (their) wives prepared food in (their) houses.
3. When the teacher teaches, the pupils sat down giving ears to him.
4. The *hunters of deer* roamed about in the forest together with (their) dogs.
5. Men *who do* good deeds will be born into a happy abode after death.
6. The wheels of the chariot follow the feet of the horse *that draws* (it).
7. Wise men never praised these *who did* evil deeds.
8. We, while going along the road, heard the voice of women *who* were singing in a grove.
9. One who *develops* concentration gets rid of sensual pleasures.
10. The nun *who practised* Vipassana attained to Arhatship before long.

(The words in italics should be translated using *tar*-nouns and those within brackets are not to be translated.)

LESSON 24

Consonantals ending in 'as'

98. *Manas* (= mind)

Manas is declined both in masculine and neuter genders.

	Singular	Plural
Nom.	<i>mano, manaṃ</i>	<i>manā, manāni</i>
Voc.	<i>mana</i>	<i>manā, manāni</i>
Acc.	<i>mano, manaṃ</i>	<i>mane, manāni</i>
Instr.	<i>manena, manasā</i>	<i>manehi, manebhi</i>
Abl.	<i>manasmā, manasā,</i> <i>manamhā, manā</i>	<i>manehi, manebhi</i>
Dat. & Gen.	<i>manassa, manaso</i>	<i>manānaṃ</i>
Loc.	<i>manasmīṃ, manasi</i> <i>manamhi, mane</i>	<i>manesu</i>

99. *mano-gaṇa* (group of nouns declined like 'manas')

<i>tapas</i> (asceticism)	<i>ayas</i> (iron)
<i>tamas</i> (darkness)	<i>vayas</i> (age, life-term)
<i>tejas</i> (heat, glory)	<i>payas</i> (milk; water)
<i>rajas</i> (dust)	<i>vāsas</i> (cloth)
<i>ojas</i> (virility, vitality)	<i>saras</i> (lake)
<i>uras</i> (breast, chest)	<i>rahas</i> (privacy, secret)
<i>siras</i> (head)	<i>yasas</i> (fame, retinue)
<i>cetas</i> (mind)	<i>chandas</i> (metrics)
	<i>ihāmas</i> (effort, strength)

Note: The adjectives *seyyas* (better) and *garhyas* (heavier) are also declined like 'manas'. Feminine forms of these two adjectives are *seyyasf* and *garhyasf*.

Demonstrative Pronoun

so (he), *ta'* (that)

Masculine Gender

Singular	Plural
Nom. <i>so</i> (that one, he)	<i>te</i> (those ones, they)
Acc. <i>taṃ</i> (that one, him)	<i>te</i> (those ones, them)
Ins. <i>tena</i> (with or by that one, with or by him)	<i>tehi, tebhi</i> (with or by those ones, with or by them)
Abl. <i>tasmā, tamhā</i> (from that one, from him)	<i>tehi, tebhi</i> (from those ones, from them)
Dat. <i>tassa</i> (to that one, to him)	<i>tesaṃ, tesānaṃ</i> (to those ones, to them)
Gen. <i>tassa</i> (of that one, his)	<i>tesaṃ</i> (of those ones, of them, their)
Loc. <i>tasmim, tamhi</i> (in that one, in him)	<i>tesu</i> (in those ones, in them, among them)

'Learn by heart the verse which gives most of nouns declined like *manas*: *mano, tamo, tapo, tejo, rajo, ojo, uro, siro, ayo, vayo, payo, vāso, raho, ceto, saro, yaso, chando, iccādayo, nāmā, manogano* 'ti vuccare.

Neuter Gender

	Singular	Plural
Nom. & Acc.	<i>taṃ</i> (that one)	<i>te, tāni</i> (those, they)

The rest are like those in masculine gender.

Feminine Forms

	Singular	Plural
Nom.	<i>sā</i> (that woman, she)	<i>tā, tāyo</i> (those women, they)
Acc.	<i>taṃ</i> (that woman, her)	<i>tā, tāyo</i> (those women, them)
Ins.	<i>tāya</i> (with or by that woman, with or by her)	<i>tāhi, tābhi</i> (with or by those women, with or by them)
Abl.	<i>tāya</i> (from that woman, from her)	<i>tāhi, tābhi</i> (from those women, from them)
Dat.	<i>tāya, tassā</i> (to that woman, & to her, of that Gen. woman, her)	<i>tāsaṃ, tāśānaṃ</i> (to those women, of those women, their)
Loc.	<i>tāya, tāyaṃ, tāsaṃ</i> (in that woman, in her)	<i>tāsu</i> (in those women, in them)

100. These are used as Adjectives, too:

Masculine

Nom.	<i>so puriso</i> (that man)	<i>te purisā</i> (those men)
Acc.	<i>taṃ purisaṃ</i> (that man)	<i>te purise</i> (those men)
Ins.	<i>tena purisena</i> (with or by that man)	<i>tehi purisehi</i> (with or by those men)
Abl.	<i>tas mā purisasmā</i> (from that man)	<i>tehi purisehi</i> (from those men)
Dat.	<i>tassa purisassa</i> & (to that man, of that man)	<i>tesaṃ purisānaṃ</i> (to those men, of those men)
Gen.		
Loc.	<i>tasmīṃ purise</i> (in that man)	<i>tesu purisesu</i> (in or among those men)

Neuter

Nom.	<i>taṃ phalaṃ</i> (that fruit)	<i>tāni (te) phalāni</i> (those fruits)
Acc.	<i>taṃ phalaṃ</i> (that fruit)	<i>tāni (te) phalāni</i> (those fruits)

The rest are like those in masculine.

Feminine

Nom.	<i>sā latā</i> (that creeper)	<i>tā latāyo</i> (those creepers)
Acc.	<i>taṃ lataṃ</i> (that creeper)	<i>tā latāyo</i> (those creepers)
Ins.	<i>tāya latāya</i> (with that creeper)	<i>tāhi latāhi</i> (with those creepers etc.)

etad

etad (this) is declined like 'tad'

in Mās. : *eso, ete, etc.*

in Neut. : *etaṃ, etāni, ete, etc.*

in Fem. : *esā, etā, etāyo, etc.*

101. Euphonic combinations

- (a) Sometimes when two vowels meet and the succeeding vowel is followed by two consonants, the preceding vowel is dropped and the remaining consonant and the succeeding vowel are combined.
tato + uṭṭhāya = tat + uṭṭhāya = tatuṭṭhāya
- (b) 'ṃ' followed by a vowel is changed into 'm' and combined with the succeeding vowel. *taṃ + eva = tam + eva = tameva*

Vocabulary

Masculine Nouns

apāya (unhappy state after death)
tapassin (ascetic)
padīpa (lamp)
ādicca (sun)
pahāra (blow)

Verbs

samuṭṭhāti (rises) pp. *samuṭṭhita*
khādāti (eats up) pp. *khādita*
tapati (shines, heats) pp. *tatta*
namati (bows down) pp. *nata*
adhigacchati (attains, realises)
pp. *adhigata*

Feminine Nouns

Sāvitrī (verse Sāvitrī)
bhitti (wall of a house)
ukkā (torch)
bhāsā (language)
sammunjanī (broom)
bhūmi (ground, earth)
vijjā (science)

Neuter Nouns

mala (rust, dirt, stain)
mukha (mouth, face, entrance, gate)
udaka (water)
arahatta (arhatship)
duccarita (evil deed)
avidūra (vicinity)
aṅgaṇa (yard, open space)
sippa (art)

Adjectives

paritta (little, brief)
paṭhama (first)
majjhima (middle)
pacchima (last, western)
vadaṅṅā (generous)
susikkhita (well-trained)

upapajjati (goes to after death)

pp. *upapanna*

vandati (adores) pp. *vandita*

pūjayati (worship, pays respect)

pp. *pūjita*

carati (walks up) pp. *cinṇa*

parikirati (scatters)

pp. *parikīṇṇa* (covered with)

kilissati (spoils, becomes unclean)

pp. *kiliṭṭha*

jāyati (is born, becomes) pp. *jāta*

sappati (moves slowly) pp. *sappita*

antaradhāyati (disappears)

pp. *antarāhita*

vikasati (opens as a flower, is blown

up) pp. *vikasita* (bloomed, in full bloom)

sammajjati (sweeps) pp. *sammaṅṅha*

milāyati (fades away) pp. *milāta*

piṭṭeti (afflicts) pp. *piṭṭita*

vaddhati (grows) pp. *vuddha*

abhibhavati (overcomes) pp. *abhibhūta*

sikkhati (learns, is trained, is

disciplined) pp. *sikkhita*

tussati (pleased, glad) pp. *tuttiha*

102. Phrases

duccaritaṃ carati (he commits evil deed)

pādesu sirasā namati (bows head to the feet)

Exercises

(a) Translate into English:

1. *Ayasā samuṭṭhitaṃ malaṃ tatutṭhāya tameva khādati.*
2. *Buddho tejasā tapati.*
3. *Mayaṃ taṃ Bhagavantaṃ Buddhaṃ sirasā namāma.*
4. *Sāvitti chandaso mukhaṃ.*
5. *Tasmīṃ sarasi udakaṃ paritaṃ.*
6. *Tā bhikkhuniyo mahatā thāmasā vipassanaṃ vaḍḍhervā arahattaṃ pāpunimsu.*
7. *Te manussā kāyena vacasā manasā ca duccharitaṃ caritvā maraṇā paraṃ apāyam upapajjimsu.*
8. *Mayaṃ piṇḍāya āgataṃ therāṃ disvā tuṭṭhena manasā sirasā vandimhā, bhāttena ca pūjayimhā.*
9. *Saraso avidūre araṇṇasmiṃ tapassino tapaṃ caranti.*
10. *Rathesu dhāvanutesu utṭhitena rajasā gehānaṃ bhittiyo parikiṇṇā kilīṭṭhā jāta.*
11. *Ahi urasā sappati.*
12. *Kathaṃ tumhe padīpena vā ukkāya vinā rattiyaṃ taṃasi idha vicaratha?*
13. *Corā rattiyaṃ gehassāvidūre rahasā sallapaṇṇā nistāimsu.*

(b) Translate into Pali:

1. The monks and nuns, seeing the Lord that had come over there, got up from their seats and paid homage bowing their heads to his feet.
2. When the sun rises the darkness disappears.
3. Now lotuses in the lake are in full bloom.
4. With much effort do we learn Pali language.
5. When the nun sweeps the yard with a broom much dust rises up from the ground.
6. Because of the nutritive essence of food does the body grow.
7. The brother gave a blow on the chest of the enemy with (his) hands.
8. The lotuses that have been brought from the lake are fading now.
9. If you do not learn arts or science or dhamma in (your) prime age and do not earn either in (your) middle age, you will certainly be afflicted by poverty during (your) last days (age).
10. Men who are generous and well disciplined grow in fame.

LESSON 25

Consonantals ending in 'n' (Masculine)

103. *Attan* (self, ego-entity, soul, spirit)

	Singular	Plural
Nom.	<i>attā</i>	<i>attāno</i>
Voc.	<i>attā, atta</i>	<i>attāno</i>
Acc.	<i>attānaṃ, attāṃ</i>	<i>attāno</i>
Inst. & Abl.	<i>attānā</i>	<i>attānehi (-bhi)</i>
Dat. & Gen.	<i>attāno</i>	<i>attānaṃ</i>
Loc.	<i>attāni</i>	<i>attānesu</i>

104. *Bramhan* (Brahma, God) and *rājan* (ruler, king) are declined like 'attan' except in Instrumental, Dative and Genitive singulars. They are given below. 'Sakhin' (friend) is an irregular noun.

Singular forms

Case	<i>bramhan</i>	<i>rājan</i>	<i>sakhin</i>
Nom.	<i>bramhā</i>	<i>rājā</i>	<i>sakhā</i>
Voc.	<i>bramhe</i>	<i>rāja</i>	<i>sakhe, sakha, sakhā</i>
Acc.	<i>bramhānaṃ, bramhaṃ</i>	<i>rājānaṃ, rājaṃ</i>	<i>sakhāraṃ</i>
Inst. & Abl.	<i>bramhūnā</i>	<i>rājīnā, rājūnā, raññā</i>	<i>sakhīnā</i>
Dat. & Gen.	<i>bramhuno</i>	<i>rājīno, rājūno, rañño</i>	<i>sakhīno</i>
Loc.	<i>bramhani</i>	<i>rājīni, rājamhi, rājasmīṃ</i>	<i>sakhāre</i>

Plural forms

Nom.	<i>braṃhāno</i>	<i>rājāno</i>	<i>sakhāro</i>
Voc.	<i>braṃhāno</i>	<i>rājāno</i>	<i>sakhāro</i>
Acc.	<i>braṃhāno</i>	<i>rājāno</i>	<i>sakhāro</i>
Inst. & Abl.	<i>braṃhehi (-bhi)</i>	<i>rājehi (-bhi)</i> <i>rājāhi (-bhi)</i>	<i>sakhārehi (-bhi)</i>
Dat. & Gen.	<i>braṃhānaṃ</i>	<i>rājānaṃ</i> <i>rājānaṃ</i>	<i>sakhānaṃ</i> <i>sakhānaṃ</i>
Loc.	<i>braṃhesu</i>	<i>rājesu, rājāsu</i>	<i>sakhāresu</i>

105. All nouns have in their ablative singulars the forms ending in '-smā' and '-mhā' as: *attasmā, astamhā, braṃhasmā, braṃhamhā, rājasmā, rājāmhā, sakhārasmā, sakhāramhā, kammasmā, kammamhā*.

106. 'Hetu'. Though 'hetu' is a noun, at times it is used to indicate the sense "due to" or "because of" and governs genitive case: *Kammaṣṣa hetu* (because of the karma, due to the karma).

Vocabulary

Masculine Nouns	Neuter Nouns	Feminine Nouns
<i>amitta</i> (enemy)	<i>Isipātana</i> (name of a place)	<i>jāti</i> (birth, race) Ins.Sg. <i>jātiyā, jaccā</i>
<i>sakhin</i> (companion, friend)	<i>yuddha</i> (battle)	<i>pavatti</i> (account, news)
<i>vasala</i> (one of the lowest caste)	<i>saṅgāma</i> (battle)	<i>yuddha-bhūmi</i> (battlefriend)
<i>brāhmaṇa</i> (noble one, priest)	<i>pubba-nimitta</i> (fore-going sign)	
<i>jetar</i> (conqueror)	<i>cetiya</i> (shrine)	
<i>dāta</i> (messenger)	<i>phala</i> (fruit, result)	
	<i>sāpateyya, dhana</i> (property, wealth)	

<i>cora</i> (robber, thief)	Verbs	Adjectives
<i>pati</i> (lord, husband)		
<i>nātha</i> (refuge)	<i>Paṭivedeti</i> (informs)	<i>dummedha</i> (unwise)
<i>paccāmitta</i> (enemy)	<i>pamodati</i> (rejoices, is glad) pp. <i>pamudita</i>	<i>dubbala</i> (weak, feeble)
<i>pātubhāva</i> (appearance)	<i>pattheti</i> (hopes, aspires) pp. <i>patthita</i>	<i>rāja-santaka</i> (confiscated)
<i>Jambu-dīpa</i> (India)		
<i>vipāka</i> (result)	<i>pasasati</i> (praises) pp. <i>pasasita, pasattha</i>	Indeclinables
<i>guṇa</i> (state, quality)	<i>palāpeti</i> (expels)	<i>iva</i> (as, like)
<i>dhamma</i> (state, quality)	<i>kujjhari</i> (gets angry) pp. <i>kuddha</i>	<i>viya</i> (as, like)
Verbs	<i>dubbhari</i> (plots against)	<i>eva</i> (only)
<i>pātubhavati</i> (<i>pātu+bhā</i>) (appears, becomes manifest)		

Exercises

(a) Translate into English:

1. *Bālā dummedhā pāpakāni kammāni karontā amittena attanā iva caranti.*
2. *Bhagavā brahmūnā yācīto Isipatanaṃ gantvā dhammaṃ desesi.*
3. *Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo, kammanā eva vasalo pi brāhmaṇo pi hoti.*
4. *Attano sakhāraṃ jetā mitto na hoti.*
5. *Dāto āgama raṅho saṅgāmassa pavattiṃ paṭivedesi.*
6. *Coresu balavantesu jātesu rājāno dubbalā honti.*
7. *Sakhā cirassamāgataṃ sakhāramiva sā gharamāgataṃ patiṃ disvā pamuditā ahoṣi.*
8. *Attā hi attano nātho.*
9. *Tadā bārāṇasiyaṃ rajjaṃ apatthento rājā nāma nāhoṣi.*
10. *Sakkosi nu kho tvaṃ tāta paccāmittena rājinaṃ saddhiṃ yuddhaṃ kātuṃ?*
11. *Etaraṃ hi pubba-nimittaṃ brahuno pātubhāvāya.*
12. *Ahaṃ pitarā ca mātuyā ca bhūtarehi ca sakhārehi ca saddhiṃ cetiyāni vandamāno Jambudīpe tatra tatra vicariṃ.*

(b) Transtate into Pali:

1. Don't associate with bad companions.
2. The king's son went to the pleasure grove together with his friends.
3. Due to their good deeds, beings are reborn into happy states after death.
4. Many people in India worship Brahma.
5. Men who did good deeds were praised even by Brahma.
6. The minister was expelled from the country by the king who had got angry with him.
7. He attended his father and mother by himself.
8. The good deeds done by beings follow them as the shadow a man.
9. One would blame oneself for one's own evil deeds.
10. The subjects were pleased with the king who was kind and just.
11. If he plots against the king all his property will be confiscated.
12. Loving-kindness, compassion, sympathetic joy and equanimity are the qualities that are found in Brahmas.

LESSON 26

Pronouns

107. Pronouns are declined in all the three genders. They are used also as adjectives. 'Amha' and 'tumha' are exceptions as they are the same in all the three genders.

108. Interrogative Pronoun 'kiṃ' (who, what, which?)

	Masculine		Neuter	
	Singular	Plural	Singular	Plural
Nom.	<i>ko</i>	<i>ke</i>	<i>kiṃ, kaṃ</i>	<i>ke, kāni</i>
Acc.	<i>kaṃ</i>	<i>ke</i>	<i>kiṃ, kaṃ</i>	<i>ke, kāni</i>
Inst.	<i>kena</i>	<i>kehi, kebhi</i>	All the rest are like those in	
Abl.	<i>kasmā, kamhā</i>	<i>kehi, kebhi</i>	masculine	
Dat. & Gen.	<i>kassa</i>	<i>kesaṃ, kesānaṃ</i>		
Loc.	<i>kasmīṃ, kamhi</i>	<i>kesu</i>		

Feminine

	Singular	Plural
Nom.	<i>kā</i>	<i>kā, kāyo</i>
Acc.	<i>kaṃ</i>	<i>kā, kāyo</i>
Inst. & Abl.	<i>kāya</i>	<i>kāhi, kābhi</i>
Dat. & Gen.	<i>kāya, kassā, kissā</i>	<i>kāsaṃ, kāsānaṃ</i>
Loc.	<i>kāya, kāyaṃ, kassaṃ, kissaṃ</i>	<i>kāsu</i>

Meanings

109.

As a pronoun

As a pronominal Adjective

Masc.	<i>ko</i> (who, what or which one?) <i>ke</i> (who, what or which ones?)	<i>ko puriso</i> (what or which man?)
Neut.		<i>ke purisā</i> (what or which men?)
Fem.	<i>kiṃ, kaṃ</i> (what, which?) <i>ke, kāni</i> (what, which things?)	<i>kiṃ, kaṃ phalaṃ</i> (what or which fruit?)
		<i>ke, kāni phalāni</i> (what or which fruits?)
	<i>kā</i> (who, what, which one?) <i>kā, kāyo</i> (who, what, which ones?)	<i>kā itthi</i> (what, which woman?)
		<i>kā, kāyo itthiyo</i> (what, which women?)

110. Relative Pronoun 'yad' (who, what, which)

	Masculine		Neuter	
	Singular	Plural	Singular	Plural
Nom.	<i>yo</i>	<i>ye</i>	<i>yaṃ</i>	<i>ye, yāni</i>
Acc.	<i>yaṃ</i>	<i>ye</i>	<i>yaṃ</i>	<i>ye, yāni</i>
Inst.	<i>yena</i>	<i>yehi, yebhi</i>	The rest are just like those in masculine	
Abl.	<i>yasmā, yamhā</i>	<i>yehi, yebhi</i>		
Dat. & Gen.	<i>yassa</i>	<i>yesaṃ, yesānaṃ</i>		
Loc.	<i>yasmiṃ, yamhi</i>	<i>yesu</i>		

111. Feminine

	Singular	Plural
Nom.	yā	yā, yāyo
Acc.	yam	yā, yāyo
Inst. &	yāya	yāhi, yābhi
Abl.		
Dat. &	yāya, yassa	yāsam, yāsānam
Gen.		
Loc.	yāya, yāyam, yāssam	yāsu

Masc.	{	<i>yo</i> (who, what, which person)	<i>yo puriso</i> (what, which person)
	{	<i>ye</i> (who, what, which persons)	<i>ye purisa</i> (what, which persons)
Neut.	{	<i>yam</i> (what, which thing)	<i>yam phalam</i> (what, which fruit)
	{	<i>yani</i> (what, which things)	<i>yani phalani</i> (what, which fruits)
Fem.	{	<i>yā</i> (who, what, which person)	<i>yā itthi</i> (whatever, which woman)
	{	<i>yā, yāyo</i> (who, what, which persons)	<i>yā, yāyo itthiyo</i> (whatever, which women)

113. The Pronouns or pronominal adjectives as *sabba* (all, every), *eka* (one certain), *katara* (which one of the two), *katama* (which one of the many), *pubba* (former, previous, east), *apara* (other, west), *para* (other, another), *itara* (other, next), *añña* (another), *aññatara* (certain), *aññatama* (certain) are declined like 'yad'.

Note: In Locative singular of 'pubba' there is an extra form as: 'pubbe'.

114. Some examples for the use of the relative 'yad'.

Ye āsavā... pahitā te tathāgatassa (whatever mental defilements there may be, they have been got rid of by the Tathāgata).

Yo appadūṭṭhassa narassa dussati... tam eva bālam paccehi pāpaṃ (whosoever offends against a harmless one, the evil rebounds upon the very foolish fellow).

In some sentences the relative pronoun is used in one clause and the demonstrative pronoun is absent but is to be understood.

Ye cittaṃ saṅgamaṃ mokkharati māra-bandhanaṃ (whoever restrain their mind, they will liberate themselves from the clutch of the Mara [tempter]).

115. Indefinite pronoun

Indefinite pronoun is formed by adding the particle *ci*, *cana*, *api* or *pi* to the declined form of the Interrogative pronoun 'kim' (*ka*).

	Singular	Plural
Nom.	<i>koci, kopī, kocana</i> (some one)	<i>keci, kepi, kecana</i> (some ones)
Acc.	<i>kañci, kampī, kamapi, kañcana</i>	<i>keci, kepi, kecana</i> (some ones)
Ins.	<i>kenaci, kenāpi</i>	<i>kehici, kehipi</i>
Abl.	<i>kasmāci, kasmāpi, etc.</i>	<i>kehici, kehipi</i>
Dat. & Gen.	<i>kassaci, kassapi, kassacana</i>	<i>kesañci, kesampi, kesañcana</i>
Loc.	<i>kasmīñci, kismici, kasmimpi, kasmīñcana, kismicipi</i>	<i>kesuci, kesupi</i>

116. In Neuter: *kañci, kañcana, kiñci, kiñcana, kampi, kimpī, kimapi*

117. In Feminine gender: *kāci, kācana, kāpi* (in Nom. Sing.); *kāci, kāpi*, etc. (in Nom. Plur.); *kāyaci, kāyacana, kāyapi* (in Inst. Sing.), etc.

118. Phonetic Combinations

- | | |
|---|------------------------------|
| (a) <i>ṃ</i> before a guttural letter becomes | guttural nasal <i>ṅ</i> . |
| (b) <i>ṃ</i> before a palatal letter becomes | palatal nasal <i>ṇ</i> . |
| (c) <i>ṃ</i> before a letter of back palate becomes | back palate nasal <i>ṅ</i> . |
| (d) <i>ṃ</i> before a dental letter becomes | dental nasal <i>n</i> . |
| (e) <i>ṃ</i> before a labial letter becomes | labial nasal <i>m</i> . |

(a) Example: *saraṇaṃ gato = saraṇaṅgato*

(b) *kaṃ + ci = kañci*

(c) *saṃ + ṭhāti = saṅṭhāti*

(d) *saṃ + tiṭṭhati = santiṭṭhati*

(e) *kaṃ + pi = kampi*

119. *Iti*. The particle '*iti*' is placed after a statement quoted or thought out and stands in the place of or instead of inverted commas in English. It involves the senses of 'thinking, considering, supposing, knowing, saying, or calling'.

Examples:

Bhagavā bhikkhū āmantesi 'bhikkhavo' ti (The Lord addressed the monks saying 'O monks').

Taṃ jaṅhā vasalo iti (one should know him 'an outcast').

Bhagavā bhikkhū āmantesi 'Anujānāmi bhikkhave ārāmaṃ' ti (the Lord addressed the monks saying "I allow you, monks, to accept a grove").

Bhavampi no' Gotamo 'anuttaraṃ sammāsambodhiṃ abhisambuddho' ti paṭijānāsi? (Does Master Gotama also claim "I have attained to the Supreme Enlightenment"?)

Khattiyaṃ 'dahaṃ' ti nāvamañheyya (one should not despise a princely youth thinking "This is a boy").

120. Pronominal Adverbs

Relative	Interrogative	Demonstrative
<i>yadd</i> (when, whenever)	<i>kaddā</i> (when?)	<i>taddā</i> (then)
<i>yathā, yara, yaḥiṃ</i> (where, wherever)	<i>kuḥiṃ, kutra, kattha</i> (where?)	<i>tahiṃ, tarra, tattha</i> (there)
<i>yato</i> (from whom, from what, from when, whence, because, since)	<i>kuto</i> (from where?)	<i>tato</i> (from there)
<i>yathā</i> (in what way, such as)	<i>kathaṃ</i> (how?)	<i>tathā</i> (so) <i>itthaṃ, iti, evaṃ</i> (thus)

Indefinite Adverbs

kathaci, kathāpi, kuḥiṃci (somewhere)

kaddāci, kadācana, kadāpi, kudācanaṃ (at certain time, sometimes)

na kudācanaṃ (never)

kutoci, kutopi (from somewhere)

'*Bhavampi no*': Here '*no*' is the expanded form of the questioning particle '*nu*'

Miscellaneous Adverbs

sabbadā, sadā (ever, for ever, every day)
sabbattha (everywhere)
sabbadhi (everywhere)
sabbathā (in every way)
sabbaso (by every means, altogether)

121. Articles

There are no particular articles in Pali that correspond to English articles 'a, an' and 'the'. Therefore '*puriso*' may mean either 'a man' or 'the man'. The Demonstrative pronominals '*tad*' (that), '*ima*' (this), '*eta*' (this), may occasionally be used in the sense of the Definite Article 'the': *so puriso, ayaṃ puriso, eso puriso* (the man).

The sense of Indefinite article is supplied by the pronoun '*kāci*' or the pronouns such as '*eka, ekacca*' (a, certain).

Eko puriso, ekacco puriso (a certain man, a man); *eke, ekacce purisū* (certain men, men).

122. '*Yad*' repeated means 'whatever': *yo yo puriso* (whatever man), *yā yā itthi* (whatever woman), *yaṃ yaṃ phalaṃ* (whatever fruit).

'*Tad*' repeated means 'this and that' or 'all that'. The particle '*eva*' follows them to give emphasis.

yaṃ yadeva (yaṃ yaṃ eva) = whatever

123. Euphonic combinations

(a) The final *ṃ* of the neuter forms of '*yaṃ*', '*taṃ*' and '*etaṃ*' followed by a vowel is changed into '*d*' very often.

yaṃ idaṃ = yadidaṃ; taṃ eva = tadeva; etaṃ avoca = etadavoca.

(b) *ṃ + y* are optionally changed into *ññ*.

taṃ yeva = taññeva; yaṃ yaṃ eva = yaññadeva

(c) "*Añño aññaṃ*" becomes *aññamaññaṃ* (one another, each other).

Vocabulary

Masculine Nouns

vaṇṭibbaka, pauper
musā-vāda, falsehood, lie
sāvaka, disciple
kipita-sadda, sound of sneezing
ukkāsita-sadda, noise of clearing
 one's throat
kakkaṭaka, crab
ala, claw (of a crab and the like)
kaṭhala, potsherd
chanda-rāga-vinaya, removal of lust
upaddava, distress, accident
samaya, time
padesa, place
nidāgha, drought
upāya, way, means
uposatha, sabbath day, fastening day
khuddaka-pāṇa, (insect) small creature
samādhā, difficulty

Adjectives

kakkasa, rough, coarse
viññāpana, instructive
sacca, true
parihīna, fallen away, bereft
suparihīna, thoroughly bereft

Verbs

vañceti, deceives
jaññā (contracted form of *jāneyya*)
vijānāti (*vi* + *ñā*), knows
udfrayati (*ud* + *fr*), says, speaks

Neuter Nouns

nissaraṇa, escape, getting away
dukkha, pain; *soka*, sorrow
mitta, friend
pahāna, destruction, giving up
asuci, filth
kaṭṭha, stick, piece of wood
jīvita, life

Feminine Nouns

girā, word, sound
vedanā, feeling
paññā, wisdom, insight
kitti, fame
dakkhiṇā, gift
jīvika, livelihood
bhikkhā, alms-food

Verbs

abhininnāmeti (*abhi* + *nir* + *nam*),
 stretches out
sañchindati (*saṃ* + *chid*), breaks off
dajjā (contracted form of *dadeyya*)
ganthati (*ganth*), binds
parihāyati (*pari* + *hā*), diminishes,
 falls away
pariyesati (*pari* + *is*), searches
bhāyati (*bhī*), fears, is afraid of
vistḍati (*vi* + *sad*), falters
nimanteti (*ni* + *mant*), invites
nikkhamati (*nis* + *kam*), goes out
vindati (*vid*), acquires

abhisajati (*abhi + saj*), curses,
gets angry with.

pattheti (*pa + aeth*), wishes
atirocasi (*ati + roc*), outshines

Phrases

Adverb

jvikaṃ kappeti = gets one's living,
leads one's life, lives.

sakkaccaṃ, respectfully

Exercises

(a) Translate into English:

1. *Yo brāhmaṇaṃ vā samaṇaṃ vā aññaṃ vā pi vaṇṇibbakaṃ musā-vādena vañceti, taṃ jaṅṅhā vasaḷo iti.* Sn 23.
2. *Yamhā dhammaṃ vijāneyya, sakkaccaṃ taṃ namassaye.* Dh 392.
3. *Akakkasaṃ viññapaniṃ giraṃ saccamudtraye yāya nābhisaḷe kañci, tamahaṃ brāmi brāhmaṇaṃ.* Dh 408.
4. *Yasmiṃ samaye samaṇo Gotamo dhammaṃ deseti, neva tasmīṃ samaye samaṇassa Gotamassa sāvakānaṃ khipita-saddo vā hoti ukkāsita-saddo vā.* M II 5.
5. *Yaññadeva so kakkāṭako alaṃ abhininnāmeyya, taṃ tadeva te kumārakā vā (tā) kumārikā vā kaṭṭhena vā kaṭṭhalena vā sañchindeyyuṃ.* S I 123.
6. *Kiñca bhikkhave vedanānaṃ nissaraṇaṃ? Yo bhikkhave vedanānaṃ chanda-rāga-vinayo chanda-rāgappahānaṃ, idaṃ vedanānaṃ nissaraṇaṃ.* M I 90.
7. *Te bhikkhave sattā suparihita, ye ariyāya paññāya parihita.* It 35.
8. *Yesaṃ natthi piyaṃ, natthi tesāṃ dukkhaṃ.* Ud 92.
9. *Saccena kittiṃ pappoti, dadaṃ mittāni ganihati.* S I 215.
10. *Katamena maggena so āgato?* Vin I 30.
11. *Sā katarāṃ upaddavaṃ na kareyya?* J I 298.
12. *Petānaṃ dakkhiṇaṃ dajjā pubbe katamanussaraṃ.* PV I 4.
13. *Aparasmiṃ samaye tasmīṃ padese mahā nidāgho ahosi.*
14. *Te jvikaṃ kappetuṃ upāyaṃ pariyesamānā aññataraṃ gāmaṃ pāpuninṃsu.*
15. *Katamā ca sā bhikkhave majjhimā paṭipadā? Ayameva ariyo uṭṭhaṅgiko maggo, seyyathidaṃ sammādiṭṭhi sammāsankappo sammāvācā sammākammaṃto sammāajīvo sammāvāyāmo samānsari sammāsamādhi'ri.*

(b) Translate into Pali:

1. In the world there is none equal to me.
2. Ever is the pure man's fasting day.
3. All his riches will gradually diminish.
4. Herein a certain one understands as it really is.
5. They attacked one another with their hands.
6. All are afraid of death.
7. Some insects are born in filth.
8. Many are the difficulties there, where the fool falters.
9. To all, life is dear.
10. At that time a certain brahman, having invited the monks, gave them a meal.
11. Some ate and some went out taking the almsfood (with themselves).
12. Say "How one may acquire wisdom".
13. He outshone the other Devas.
14. A person is a giver to some, but to others he does not give.
15. If a monk should wish, "May I acquire Jhānas", he should keep precepts and develop concentration.
16. Whatever danger would there be, all that would arise from the foolish and not from the wise.

LESSON 27

Pronouns

amha

	Singular	Plural
Nom.	<i>ahaṃ</i> (I)	<i>mayāṃ, amhe</i> (we)
Acc.	<i>maṃ, mamaṃ</i> (me)	<i>amhe</i> (us)
Inst.	<i>mayā</i> (by me, with me)	<i>amhebhī, amhehi</i> (by us, with us)
Abl.	<i>mayā</i> (from me)	<i>amhebhī, amhehi</i> (from us)
Dat.	<i>mama, mayhaṃ</i> (to or for me)	<i>amhākaṃ, asmākaṃ, amhaṃ</i> (to or for us)
Gen.	<i>mama, mayhaṃ</i> (my, mine)	<i>amhākaṃ, asmākaṃ, amhaṃ</i> (our, of us, ours)
Loc.	<i>mayi</i> (in me)	<i>amhesu</i> (in us)

tumha

Nom.	<i>tvaṇ</i> (you)	<i>tumhe</i> (you)
Acc.	<i>tvaṇ, taṇ, tavaṇ</i> (you)	<i>tumhe</i> (you)
Inst.	<i>tvayā, tayā</i> (by or with you)	<i>tumhebbhi, tumhehi</i> (by or with you)
Abl.	<i>tvayā, tayā</i> (from you)	<i>tumhebbhi, tumhehi</i> (from you)
Dat.	<i>tava, tuyaṇ</i> (to or for you)	<i>tumhākaṇ, tumhe</i> (to or for you)
Gen.	<i>tava, tuyaṇ</i> (your)	<i>tumhākaṇ, tumhe</i> (your)
Loc.	<i>tvayi, tayi</i> (in you)	<i>tumhesu</i> (in you, among you)

Enclitic forms *te, me, vo* and *no* stand always after a word. *Me* is used in Instrumental, Dative and Genitive cases in singular number.

<i>Karam me</i> (it is done by me)	<i>Dadāhi me</i> (give me)
<i>Dhanam me</i> (my wealth)	
<i>Rakkatha no</i> (protect us)	<i>Dadāhi no</i> (give us)
<i>Mitā no</i> (our friends)	<i>Kataṇ no</i> (done by us)
<i>Kataṇ te</i> (done by you)	<i>Dadāmi te</i> (I give you)
<i>Dhanaṇ te</i> (your wealth)	
<i>Passami vo</i> (I see you)	<i>Kataṇ vo</i> (done by you)
<i>Dadāmi vo</i> (I give you)	<i>Dhanaṇ vo</i> (your wealth)

These pronouns are common to all the three genders.

idaṇ (ima), this

	Masculine		Neuter	
Case	Singular	Plural	Singular	Plural
Nom.	<i>ayaṇ</i>	<i>ime</i>	<i>idaṇ, imaṇ</i>	<i>ime, imāni</i>
Acc.	<i>imaṇ</i>	<i>ime</i>	<i>idaṇ, imaṇ</i>	<i>ime, imāni</i>
Inst.	<i>imindā,</i> <i>anena</i>	<i>imehi, imebhi</i>	The rest are like those in masculine gender.	
Abl.	<i>iminā, imamhā,</i> <i>imasmā, amhā, asmā</i>	<i>imehi, imebhi,</i>		
Dat. & Gen.	<i>imassa, assa</i>	<i>imesaṇ, imesānaṇ</i>		
		<i>esaṇ, esānaṇ</i>		
Loc.	<i>imasmiṇ, imamhi</i> <i>asmīṇ, amhi</i>	<i>imesu, esu</i>		

Feminine

Nom.	<i>ayaṇ</i>	<i>imā, imāyo</i>
Acc.	<i>imaṇ</i>	<i>imā, imāyo</i>
Inst. &	<i>imāya</i>	<i>imāhi, imābhi</i>
Abl.		
Dat. &	<i>imissā, assā, imāya</i>	<i>imāsaṇ, āsaṇ, imāsānaṇ, āsānaṇ</i>
Gen.		
Loc.	<i>imissaṇ, assaṇ, imāya, imāyaṇ</i>	<i>imāsu, āsu</i>

amu (that, so-and-so)

	Masculine		Feminine	
	Singular	Plural	Singular	Plural
Nom.	<i>asu, amu</i>	<i>amā</i>	<i>asu</i>	<i>amā, amuyo</i>
Acc.	<i>amuṇ</i>	<i>amā</i>	<i>amuṇ</i>	<i>amā, amuyo</i>
Inst.	<i>amunā</i>	<i>amāhi, amābhi</i>	<i>amuyā</i>	<i>amāhi, amābhi</i>
Abl.	<i>amunā, amusmā</i>	<i>amāhi, amābhi</i>	<i>amuyā</i>	<i>amāhi, amābhi</i>
	<i>amumhā</i>			
Dat. &	<i>amuno,</i>	<i>amāsaṇ,</i>	<i>amuyā,</i>	<i>amāsaṇ,</i>
Gen.	<i>amussa</i>	<i>amāsānaṇ</i>	<i>amussa</i>	<i>amāsānaṇ</i>
Loc.	<i>amusmiṇ,</i>	<i>amāsu</i>	<i>amuyā,</i>	<i>amāsu</i>
	<i>amumhi</i>		<i>amuyaṇ,</i>	
			<i>amussaṇ</i>	

Neuter

Nom.	<i>aduṇ</i>	<i>amā, amāni</i>
Acc.	<i>aduṇ</i>	<i>amā, amāni</i>

The rest are like those in masculine.

124. Most often the suffix '-ka' is added to 'asu' and 'amu' and are declined like masculine and neuter nouns ending in 'a'. In feminine gender they are declined like feminine f-nouns as 'asukf, amukf' etc.

Verbs

Conditional Mood

endings

1st pers.	(i)ssaṃ	(i)ssamhā
2nd pers.	(i)sse	(i)ssatha
3rd pers.	(i)ssā	(i)ssaṃsu

Root: *dhāv*, base: *dhāva* (to run)

1st pers.	<i>adhāvissaṃ</i>	<i>adhāvissamhā</i>
2nd pers.	<i>adhāvisse</i>	<i>adhāvissatha</i>
3rd pers.	<i>adhāvissā</i>	<i>adhāvissaṃsu</i>

Note: optionally the prefixed 'a' is dropped.

125. Root *ki* (base: *kiṇā*), *akiṇissaṃ*, *akiṇissamhā*, etc.
Root *dis* (base: *dese*), *adesessaṃ*, *adesessamhā*, etc.
Root *kar* (base: *karo*), *akarissaṃ*, *akarissamhā*, etc.

126. A conditional verb expresses an action or happening that might have occurred on the condition that the necessary things had been supplied, e.g. *Sace so agamissā ahampi tatra agamissaṃ* (had he gone there I too would have gone). The Conditional verbs may both be in the antecedent and the consequent clauses or the Conditional verb in the antecedent clause and the verb in the consequent clause as a Conditional verb, an optative, or a verb of the future tense.

127. Euphonic combination

When 'i' precedes a dissimilar vowel 'y' is inserted between them and combined with the succeeding vowel, e.g. *idāni eva* = *idāni* + *y* + *eva* = *idāniyeva*.

Vocabulary

neva (*na* + *eva*) never, certainly not
pharusa (adj.) coarse, rough

āgamma, having come
(gerund of *āgacchati*)

bhaṇḍa (n.) goods
pati (ind. governs Accusative) to, towards
na hevaṃ (*na hi+evaṃ*) certainly not thus
tāva duggato (Nom. Sing.) so poor
kuṇḍuba (n.) family
paṇḍita (adj.) learned, wise
kālasseva (*kālassa eva*) early, earlier
ñāstmaṃ antare (among relatives)
tāva mahanto (Nom. Sing.) so large
dāru (n.) wood, fire-stick

idāni yeva (ind.) now itself,
 just now, already
vayas (n.) age
āhārupakaraṇa (n.) food-stuff
nissamsayaṃ (Accusative
 Singular used as adverb)
 without doubt, certainly

Verbs

akkosati (*a + kus*) he scolds, abuses; pp. *akkuṭṭha*, *akkosita*
pāleti, *rakkhati* (maintains, protects, looks after) pp. *pālita*, *rakkhita*
labhati (rt. *labh*) obtains, receives; pp. *laddha*
vadhati (rt. *vadh*) kills, tortures; pp. *hata*
jālayati (rt. *jal*) kindles (a fire); pp. *jālita*
ajjayati (rt. *ajj*) earns; pp. *ajjita*
piṭṭeti (rt. *piṭ*) oppresses, presses; pp. *piṭṭita*

Exercises

(a) Translate into English:

1. *Sace asuko puriso idhāgacchissā mayam idha nāgacchissamhā.*
2. *Yadi te hiyyo khettaṃ kasissaṃsu, mayamajja taṃ dhañṇena vapeyyāma.*
3. *Sace te bhattaṃ apacissaṃsu, nissamsayaṃ amhākaṃ sevakā idhāgamma bhūñjissanti.*
4. *Sace tunhe pāpāni kammāni akarissatha, maraṇā paraṃ manussattaṃ neva labhissatha.*
5. *Yadi corā tatra gantvā amussa gahapatino gehaṃ pavisissaṃsu, rājapurisā sabbe te agaṇhissaṃsu.*
6. *Asukiyā duhitari nahāyituṃ naḍiṃ gacchanūtiyaṃ yadi tvaṃ pharusāya vācāya taṃ na akkosisse, na hi tava pitā tvaṃ evaṃ paharissā.*
7. *Sace ayaṃ rājā attano pitaraṃ dhammikaṃ rājānaṃ nāvadhissā, ajja idheva sotāpatti-phalaṃ pāpunissā.*

8. *Sace iyaṃ amūni bhaṇḍāni amūyā ithiyā nādadiṣṣe, katham sā tāva dubbalā duggatā iṭṭhī tāni attano gehaṃ pari aharissā?*
9. *Sace asukā purisā amūni dārūni atra ānāyissāṃsu, idāni yeva mayaṃ atra aggaṃ jālayissamhā.*
10. *Sace tumhe majjhime vāyasi dhanaṃ ajjayissatha, nahevaṃ idāni pacchime vāyasi dāḷiddiyena pīṭṭhā abhavissatha.*

(b) Translate into Pali:

1. Had you been here yesterday, I also would have come.
2. Had he been so poor, how could he maintain so large a family?
3. Had they learned neither art nor science, how could we call them 'learned'.
4. Had you wanted to sell your house, we would have bought it.
5. I saw yesterday such and such persons conversing secretly with this man near that big tree.
6. Give these clothes to such and such boys and girls.
7. Where is the man coming from, while it rains so heavily?
8. Had I not gone there earlier, there would have been a great quarrel among our relatives.
9. Had you advised me thus earlier, I would have not done so.
10. Had you supplied rice and curry stuffs, he would have already prepared food for all of us.

LESSON 28

Past Tense

128. There are three kinds of past verbs in Pali, namely, *Ajjatant* (Definite past), *Hiyatant* (Indefinite Past) and *Parokkhā* (Past Perfect). *Ajjatant* was formerly used to express the recent past and the *Hiyatant* the imperfect Past. But long ago they lost this difference and *Ajjatant* (the simple past) began to be used in prose (to express past in prose most frequently) and the other one mostly in verse. *Parokkhā* (Indefinite past) was used only in much later Pali works as *Bodhivaṃsa*, *Hattha-vanagalla-vihāra-vaṃsa* and such other works. So far the verbs of Aorist tense have been taught in this course. Now here will be given the forms of the verb *Hiyatant* (Past Definite).

Termination

	Singular	Plural
1st pers.	<i>aṃ, a</i>	<i>mhā</i>
2nd pers.	<i>o</i>	<i>ttha</i>
3rd pers.	<i>ā</i>	<i>ū</i>

Examples:

Root: *vad* (to say)

	Singular	Plural
1st pers.	<i>avadaṃ, avada</i> (I said)	<i>avadamhā</i> (We said)
2nd pers.	<i>avado</i> (You said)	<i>avadattha</i> (You said)
3rd pers.	<i>avada</i> (He said)	<i>avadā</i> (They said)

129. Use of some words

- (a) *adhikaraṇaṃ*. When this word is compounded with a noun, it offers the sense "because of", "by reason of", or "through".
E.g. *pamāḍādhikaraṇaṃ* (*pamāda-adhikaraṇaṃ*) (because of negligence, through negligence, due to carelessness).
- (b) *paṭibhāti* (comes to mind). This verb governs the Accusative Case.
E.g. *Paṭibhātu taṃ dhammikathā* (let there occur to you a religious discourse).
- (c) Duration of time is expressed either by Accusative or Instrumental Case. E.g. *Ekaṃ samayaṃ* (at one time), *tena samayena* (at that time).
- (d) *yena-tena, yena taṃ* (wherever - there).
E.g. *Yena Bhagavā tenupasaṅkami* (he went there where the Lord was i.e. he went to the Lord).
Atha kho Bhagavā yena Koṭigāma tadavasari (taṃ avasari) (then the Lord went down to where the Koṭigāma was i.e. the Lord proceeded to Koṭigāma).
- (e) *namo* and *alaṃ*. The indeclinables '*namo*' and '*alaṃ*' govern Dative Case.
E.g. *Namo tassa Bhagavato* (may my adoration be to the Lord).
Alaṃ antarāyāya (adequate to be an obstacle).
'*Alaṃ*' is used even with infinitive: *Alaṃ kātuṃ* (proper to do).
'*Alaṃ*' is used even in the sense of 'enough of'. Then it governs Instrumental case: *Alaṃ ettakena* (enough of this much, this much is enough).

130. To have. There is no Pali equivalent for the English verb 'have', therefore a construction with a noun or pronoun in genitive case and a verb implying 'to be' may be used to express this sense, e.g. *Puttā me atthi* (of me, there are sons i.e. I have sons). *Mama vijjati saḥāyako* (of me, there is a friend i.e. I have a friend).

Three degrees of adjectives

131. The suffixes *-tara* and *-tama* are generally added to any kind of adjective to form its comparative and superlative forms respectively.

Positive	Comparative	Superlative
<i>abhirūpa</i> (beautiful)	<i>abhirūpatara</i> (more beautiful)	<i>abhirūpatama</i> (most beautiful)
<i>pāpa</i> (wicked, sinful)	<i>pāpatara</i> (more wicked)	<i>pāpatama</i> (most wicked)
<i>dhanavant</i> (rich)	<i>dhanavantatara</i> (richer)	<i>dhanavantatama</i> (richest)
<i>mahant</i> (great)	<i>mahantatara</i> (greater)	<i>mahantatama</i> (greatest)

Note: substantives ending in *-u* take 'a' before 'tara' and 'tama'.

132. Some comparatives and superlatives are formed by adding *-iya* *-issika* and *-iṭṭha* respectively, e.g. *pāpa* (wicked); *pāpiya*, *pāpissika* (more wicked); *pāpiṭṭha* (most wicked).

Some irregular forms:

<i>vuḍḍha</i> (old)	<i>jeyya</i> (elder)	<i>jeṭṭha</i> (eldest)
<i>pasattha</i> (praiseworthy)	<i>seyya</i> (more praiseworthy)	<i>seṭṭha</i> (most praiseworthy)
<i>yuvan</i> (young)	<i>kaṇiya</i> (younger)	<i>kaṇiṭṭha</i> (youngest)

133. The adjectives of comparative degree are used mostly with nouns in Instrumental or Ablative case and the superlatives are used with nouns either in Genitive or Locative plural.

Tayā mahiddhikataro (more powerful than you).

Tesaṃ sattamo, tesu sattamo (best of them, best among them).

134. Euphonic Combinations

i or *e* followed by a dissimilar vowel is changed into *y* and combined with the succeeding vowel, e.g. *pati* + *antaṃ* = *patyantaṃ*. *Ty* is always changed into *cc*: *paryantaṃ* = *paccantaṃ*. *te* + *ajja* = *tyajja*.

u or *o* followed by a dissimilar vowel is optionally changed into *v* and is combined with the succeeding vowel, e.g. *na iu + eva = na iv + eva = narveva*. *so khy + dyasma = sokhydyasma*.

Vocabulary

<i>āḥaka</i> , m. (a measure of grain)	<i>kopa</i> , m. (anger)
<i>sabbāñña</i> , m. (Omniscient One)	<i>garuḷa</i> , m. (woodpecker)
<i>mīga-rāja</i> (king of beasts, lion)	<i>khadira</i> , m. (acacia tree)
<i>sela</i> , m. (rock)	<i>utamaṅga</i> , m. (head)
<i>agada</i> , m. (medicine)	<i>sigāla</i> , m. (jackal)
<i>kimi</i> , m. (worm, vermin)	<i>sakunta</i> , m. (bird)
<i>ayo-guḷa</i> , m. (iron-ball)	<i>raṭṭha-piṇḍa</i> (food obtained from people)
<i>ajjhāsaya</i> (purpose, suggestion)	<i>bhāga</i> (part, portion)
<i>yūtha</i> (herd)	<i>chaṇa</i> (festival)
<i>paccāmitta</i> (enemy)	<i>koṭṭhāsa</i> (part, portion)
<i>tava</i> (your). Gen.Sing. of <i>tumha</i>	

Feminine Nouns

<i>āmi</i> (wave)	<i>velā</i> (bank, shore)
<i>eka-carīyā</i> , f. (living alone)	<i>sahāyā</i> , f. (friendship)
<i>yañña-sampadā</i> (success of sacrifice)	

Neuter Nouns

<i>ñāṇa</i> , n. (wisdom, knowledge)	<i>bīja</i> , n. (seed)
<i>dukkata</i> , n. (ill deed)	<i>uras</i> , m. n. (chest)
<i>vassita</i> (noise, sound, voice)	<i>muhutta</i> (a moment, a short period of time)
<i>udaka</i> (water)	<i>manussa-vassita</i> (human voice, man's word)

Adjectives

<i>gambhīra</i> , adj. (deep)	<i>suvijāna</i> , adj. (easy to understand)
<i>tatta</i> , pp. of <i>tapati</i> . (hot)	<i>dubbijāna</i> (hard to understand)

<i>aggisikhūpama</i> (aggi-sikhā-upama) (like a flame)	<i>daḥha</i> , adj. (firm, steady, strong)
<i>bāla</i> , adj. (foolish, bad)	<i>saññata</i> , pp. of <i>saññamati</i> . (restrained)
<i>appa-samārambhātara</i> (of less undertakings)	<i>appaṭṭātara</i> (less troublesome)
<i>mahānisamsātara</i> (more advantageous)	<i>dukkha</i> (uncomfortable, inconvenient)
<i>puṭhu</i> , adj. (many)	<i>dussīla</i> (lacking virtues, irreligious, with bad conduct)
<i>tividha</i> (threefold)	<i>sadisa</i> (similar to, like)
<i>agga</i> (chief, highest)	<i>ekaka</i> (single, lonely)
	<i>sādhu</i> (good)

Indeclinables

<i>na tveva</i> (na tu eva) (certainly not)	<i>vata</i> (certain)
<i>sakkā</i> (is able, can)	<i>iva</i> (like, as if)

Verbs

pamināti (pa + mi) he measures; pp. *pamita*; ger. *pametvā*; inf. *pametun*
uttasati (ud + tas) he fears, is alarmed, is terrified; pp. *uttasita*, *uttasta*
gajjati (rt. *gajj*) he roars, it thunders; Prest. P. *gajjant*; pp. *gajjita*
saññhāti (sañ + ṭhā) remains, stands still; pp. *saññhita*; ger. *saññhahivā*;
inf: *saññhātun*
rūhati (rt. *ruh*) grows; pp. *rūḥa*
āsajjati (ā + sad) he assails; Ind. past. *āsaddā*; ger. *āsajja*
patiṭṭhahati (pati + ṭhā) he or it finds support; ger. *patiṭṭhāya*, *patiṭṭhahivā*;
pp. *patiṭṭhita*
uṭṭhāti (ud + ṭhā) he stands up; pp. *uṭṭhita*; ger. *uṭṭhāya*; inf. *uṭṭhātun*,
uṭṭhahitun; Prest. P. *uṭṭhahant*, *uṭṭhahamāna*
bhajati (rt. *bhaj*) follows, associates with; pp. *bhatta*, *bhajita*
bhīndati (rt. *bhid*) he breaks, gets broken; Imp. past. *abbhiddā*; pp. *bhinna*
vissamati (vi + sam) he takes rest; ger. *vissamivā*; pp. *vissanta*
gacchati (rt. *gam*) he goes; Ind. past. *agamā*; inf. *gantun*, *gantave*; ger.
gantvā
gaṇhāti (rt. *gah*) he catches, takes hold of, arrests; pp. *gahita*
karoti (rt. *kar*) he does, makes, works; opt. 3rd pers. sing. *kayirā*, *kareyya*
āpucchati (ā + pucch) he takes leave; pp. *āpuṭṭha*; ger. *āpucchivā*
bhājeti (rt. *bhaj*) he divides; ger. *bhājetvā*
icchati (rt. *is*) he wishes, likes, hopes
atīvattati (ati + vat) he or it passes over
jāyati (rt. *jan*) is born, arises; pp. *jāta*

Exercises

(a) Translate into English:

1. *Sakkā samudde udakaṃ pametaṃ āḥakena vā narveva tava sabbāññu hāṇaṃ sakkā pametave.* Ap 219.
2. *Gambhīre uṭṭhitā āmi na velaṃ ativattati.* Ap 321.
3. *Sabbe migā uttasanti migarājassa gajjato.* Ap 336.
4. *Udake aggi na saṅghāti, bñjaṃ sele na rūhāti, agade kimi na saṅghāti, kopo Buddhē na jāyati.* Ap 583.
5. *Garuḷo khadiramāsaddā yatthuttamaṅgamabbhidā.* J 210.
6. *Yassa kāyena vācāya manasā natthi dukkataṃ urasva patiṅghāya taṃ bhajehi ito gato.* J.
7. *Nāgo muhuttaṃ vissamivā yena pabbato tena agamā.* J.
8. *Suvijānaṃ sigālānaṃ sakuntānaṃ ca vassitaṃ manussa-vassitaṃ rāja dubbijānatarāṃ tato.* J.
9. *Dukkho vāso araññasmiṃ raṅgaṃ icchāmi gantave.* J.
10. *Seyyo ayo-guḷo bhutto tatto aggi-sikhūpamo. Yañ ce bhūñjeyya dussilo raṅga-piṇḍaṃ asaññato.* Dh 308.
11. *Caraṃ ce nādhigaccheyya seyyaṃ sadisamantano, eka-carīyaṃ daḷhaṃ kayirā natthi bhāle sahāyata.* Dh 61.
12. *Atthi kho brāhmaṇa añño yañño imāya tividdhāya yañña-sampadāya imehi ca saraṇa-gaṃanehi appaṭṭataro appa-samārambhataro ca mahapphalataro mahānisaṃsataro ca.* D I 146.

(b) Translate into Pali:

1. This house is larger than that house.
2. The Ganges is the longest one of the rivers in India.
3. A house-holder's son, on the death of his father, did all the work both in the farm and the household by himself alone.
4. "To what family are you going?" the son asked his mother.
5. After making his alms-round in Kosambi, without telling anybody the Lord took his bowl and robe and went quite alone to the village Bālaka-loṇakāra.
6. The elephant left his herd and entered this forest for the sole purpose of living alone.
7. When the monks had finished their meal, Mahākāla's wives thought to themselves: "Cullakāla's wives recovered (caught) their husband, let us also recover (catch) ours".
8. On a certain occasion the chief disciples took leave of the Lord and went from Sāvatti to Rājagaha.

9. The Thera thought: "These wandering ascetics are hostile to the dispensation of the Buddha."
10. The younger brother repeated his suggestion several times. At last the elder brother said, "Very well, let us divide the field into two parts. Don't touch my portion, but do whatever you like with your portion."

LESSON 29

Prefixes (*upasagga*)

135. There are twenty Prefixes: *abhi, adhi, anu, apa, api, ati, ava, ā, du(s), ni, nis(nt), pa, parā, pari, pati, saṃ, su, ud, upa, vi*. There are prefixed to verbs, participles, gerunds, infinitives, nouns and adjectives. They emphasize or alter the sense of the words to which they are prefixed.

Prefix	Application	Meaning
<i>abhi</i> (to, unto, facing)	<i>abhigacchati</i>	goes towards, goes facing to
<i>adhi</i> (over)	<i>adhigacchati</i>	goes over, attains, realizes
<i>anu</i> (after)	<i>anugacchati</i>	goes after, follows
<i>apa</i> (away, off)	<i>apagacchati</i>	goes away from
<i>api</i> (upon)	<i>apidahati</i>	puts upon, covers (with a lid)
<i>ati</i> (over, beyond)	<i>atikkamati</i>	passes over, goes beyond
<i>ava(o)</i> (down)	<i>okkamati</i>	descends
<i>ā</i> (back)	<i>āgacchati</i>	comes
<i>dus(dur)</i> (ill, bad)	<i>dujjana</i>	bad man (people)
<i>ni</i> (down)	<i>nisīdati</i>	sits down
<i>nis(nir,nt)</i> (out)	<i>niggacchati</i>	goes out
<i>pa</i> (forth)	<i>pabbajati</i>	goes forth
<i>parā</i> (opposite)	<i>parābhavati</i>	is ruined
<i>pari</i> (round, insulting)	<i>paribhavati,</i> <i>paribbhamati</i>	scolds, insults, abuses wheels round
<i>pati</i> (again, in return)	<i>paṭipucchati</i>	questions in return
<i>saṃ</i> (together)	<i>saṅgacchati</i>	meets (with)
<i>su</i> (good, well)	<i>sugati</i>	good or happy state after death
<i>ud</i> (up, above)	<i>uggacchati</i>	goes up, rises
<i>upa</i> (to, toward, near)	<i>upagacchati</i>	goes to, goes near
<i>vi</i> (away, off)	<i>vigacchati</i>	goes away from

136. Euphonic combinations

- (a) The first consonant of some words is reduplicated when it is preceded by a vowel. Mostly this occurs, if the corresponding vedic form consists of two consonants (as *kr*, *pr*, *bhr*, etc.), to give the same force to the corresponding Pali sound (letter).
abhi + kanta = abhikkanta (Vedic: *abhikrānta*)
anu + gaha = anuggaha (Vedic: *anugraha*)
pari + bhama = paribbhama (Vedic: *paribhrama*)
abhi + pasanna = abhippasanna (Vedic: *abhiprasanna*)
- (b) The 's(r)' of 'dus(dur)', 'nis(nir)' and 'd' of 'ud' are assimilated to the succeeding consonant.
nirgacchati = niggacchati; *durjana = dujjana*;
udgacchati = uggacchati
sc becomes cch: *nis + carati = niccharati*.
- (c) *rv* becomes *bb*: *nir + vāna = nibbāna*
v after *pa* becomes *bb*: *pa + vajati = pabbajati* (Vedic: *pravrajati*)
- (d) As regards the change of *m̐* read lesson 26.
saṃ + gacchati = saṅgacchati *saṃ + carati = saṅcarati*
saṃ + thahati = saṅthahati *saṃ + tussati = saṅtussati*
saṃ + pajjati = saṃpajjati
- (e) 'i' followed by a dissimilar vowel is changed into 'y' (See Lesson 28 No. 12). *bhy*, *dhy*, *ty* are changed into *bbh*, *jjh* and *cc* respectively.
abhi + uggato = abhyuggato = abbhuggato
adhi + eti = adhyeti = ajjheti
pati + āgacchati = patyāgacchati = paccāgacchati.
- (f) *i* of *pati* is optionally changed into *ṣ*: *patigacchati = paṣigacchati*.
The prefix *saṃ* becomes *sā* before *rajjati*, *ratta* and *rāga*.
saṃ + rajjati = sārajjati; *saṃ + ratta = sāratta*, *saṃ + rāga = sārāga*.

Compounds - *Samāsa*

137. Two or more words combined together to form a single term are called a compound (*samāsa*). There are several varieties of compounds in Pali. Of the first variety, the first member is generally an adjective and the second one is a noun. Crude forms (stems) are combined and the last member is declined according to its own gender.

Setaṃ uppalaṃ (white lotus). Here are two words 'setaṃ' and 'uppalaṃ'. When we compound them we drop off their case endings and bring them back to their former crude forms (stems) thus: *seta-uppala*.

When two vowels meet, if the first vowel is 'a', it is dropped most often. Thus the final vowel 'a' of 'seta' is dropped and the remaining consonant 'r' is combined with the succeeding vowel.

Seta + uppala = set + uppala = setuppala. 'Uppala' is a neuter noun. Therefore the compounded form 'setuppala' is to be declined in neuter gender.

138. Both the noun and the apposition to the same noun are also compounded.

Ānando thero = Ānandaṭṭhara (the Elder Ānanda)

[*Ānanda + thera = Ānandaṭṭhara*]

Sumedho tāpaso = Sumedha-tāpasa (the ascetic Sumedha)

139. If a person or thing is compared with any other thing the word in comparison stands as the last member of the compound.

Osadhaṃ viya dhammo = dhammosadhaṃ (the Dhamma like a medicine, the medicine of Dhamma)

[*dhamma + osadha = dhammosadha*]

Aggi viya rāgo = rāgaggi [*rāga + aggi*] (the firelike lust, fire of lust)

140. When the particle *na* (not) is compounded as the first member, it is changed into 'a' before a consonant and into 'an' before a vowel.

na karaṇaṃ = akaraṇa (not doing); *na + āgamo = anāgamo* (not coming)

na kusalaṃ = akusala (not i.e. opposite to kusala)

na āgamaṃ = anāgamaṃ (not coming)

141. The adjective 'mahant' becomes 'mahā' when it stands as the first member of the compound.

mahanto vīro = *mahā-vīra* (a great hero)

142. A noun in an oblique case depending on the following member is compounded. The second member may be a noun, adjective, or a past participle.

Before compounding	compounded	meaning
<i>gāmaṃ gato</i>	<i>gāma-gata</i>	gone to the village
<i>Buddhena desito</i>	<i>Buddha-desita</i>	expounded by the Buddha
<i>cīvarāya dussaṃ</i>	<i>cīvara-dussa</i>	cloth for a monk's robe
<i>corasmā bhayaṃ</i>	<i>cora-bhaya</i>	danger from a robber
<i>rañño putto</i>	<i>rāja-putta</i>	the king's son
<i>vikāle bhojanaṃ</i>	<i>vikāla-bhojana</i>	eating at improper time
<i>attanā kataṃ</i>	<i>atta-kata</i>	done by oneself
<i>pituno santakaṃ</i>	<i>pitu-santaka</i>	belonging to the father

Note: The final *n* of consonantals like *rājan*, *attan* and *daṇḍin* is dropped when they are compounded, and *ar* of the *ar*-nouns like *pitar*, becomes *u*: *pituno dhanam* = *pitu-dhana*

143. Two words related by the particle 'iti' or the gerund 'hurvā' (having been) are also compounded and the words 'iti' etc. are dropped.

aniccam itī saññā = *anicca-saññā* (the perception 'impermanence')

ārammaṇam hurvā paccayo = *ārammaṇa-paccayo* (the relation being the object of mind)

144. Two or more substantives conjoined by 'ca'(and) are compounded and the conjunction 'ca'(and) is dropped.

cando ca suriyo ca = *canda-suriya* (moon and sun)

As many beings are implied by this compound, the words thus formed are declined in plural number as: *canda-suriyā*, *canda-suriye*, *canda-suriyehi*, *canda-suriyānaṃ*, etc.

But if the collective sense is implied, they are declined in neuter singular as: *nacca-gīta-vāditam*, *nacca-gīta-vāditena*, etc.

145. Some terms formed by compounding two or more words are used attributively, modifying some other person or thing and are used as adjectives. This compound is equivalent to the relative clause in English.

Before compounding	compound	meaning
<i>āgata samaṇā yaṃ so</i>	<i>āgatasamaṇa</i>	that to which the recluses have come
<i>kataṃ pāpaṃ yena so</i>	<i>katapāpa</i>	one by whom is evil done
<i>natthi kiñcanaṃ yassa so</i>	<i>akiñcana</i>	one who has no obstacles, one who has no possessions
<i>sukhito attā yassa so</i>	<i>sukhitatta</i>	happy-minded
<i>bilāṃ āsāyo yassa so</i>	<i>bilāsaya</i>	he whose lair is a hole

Note: The suffix *-ka* is added most often to the kind of this compound.
E.g. *Bahū nadiyo yasmiṃ so bahunadiko* (the district in which there are many rivers)

146. In the sense 'together with', 'sa' is prefixed in forming this kind of compound. *Saha devehi yo vattati so sadevako* (that which is together with Devas is "sadevaka" [including Devas]).
147. The Infinitive ending in *-tuṃ* stands as the first member of some compounds and the final *ṃ* of *-tuṃ* is dropped. *gantūṃ kāmoti gantu-kāmo* (one who wishes to go is "gantu-kāma".)

Vocabulary

Nouns

<i>satta</i> , m. living being	<i>Nālandā</i> , f. a city so known
<i>paṭhavi-dhātu</i> , f. earth-element	<i>pāṇa</i> , m. living being
<i>kāsu</i> , f. pit	<i>muhutta</i> , n. moment
<i>aṅgāra</i> , m. charcoal	<i>khala</i> , m. mass, collection
<i>yāgu</i> , f. rice gruel	<i>puñja</i> , m. heap, pile
<i>khudhā</i> , f. hunger	<i>kesa</i> , m. hair
<i>pipāsā</i> , f. thirst	<i>massu</i> , n. beard
<i>vāta</i> , m. internal air	<i>agāra</i> , n. house, home

<i>vatti</i> , f. bladder	<i>anagāriya</i> , n. homelessness
<i>avasesa</i> , m. remnant	<i>mamsa</i> , n. flesh
<i>kukkuṭa</i> , m. cock	<i>Raṭṭhapāla</i> , m. a person so named
<i>potaka</i> , m. little one	<i>kula-putta</i> , m. young gentleman
<i>kukkuṭa-potaka</i> , m. chick	<i>sikkhā</i> , f. training, monkhood, precepts
<i>nakha</i> , m. nail of finger or toe, claw	<i>hīna</i> , n. lower state, secular life
<i>sikhā</i> , f. tip, point, end	<i>pāṇātipāta</i> , m. onslaught
<i>mukha-tuṇḍaka</i> , n. beak	<i>paccaya</i> , m. cause
<i>aṇḍa</i> , n. egg	<i>Kassapa</i> , m. a Buddha so known
<i>kosa</i> , m. shell	<i>Bhagavan</i> , m. Lord
<i>soṭṭhi</i> , n. safety	<i>pubbaṅga-samaya</i> , m. forenoon
<i>Kikk</i> , m. a king so known	<i>patta-cīvara</i> , n. bowl and robe
<i>Kāsi-rājan</i> , m. king of Kāsi country	<i>nīvesana</i> , n. residence, house, palace
<i>kāsāya-vattha</i> , n. monk's robe	<i>kassaka</i> , m. farmer
<i>vajja</i> , n. fault	<i>putta</i> , m. son, child
<i>vāḷagga</i> (<i>vāḷa</i> + <i>agga</i>), n. hair-tip	<i>puttehi</i> , on account of children
<i>abbha</i> , cloud	<i>puttimant</i> , m. one who has children
<i>ākāsa</i> , m. sky	<i>sahacara</i> , m. comrade
<i>para-loka</i> , m. (next life, life after death Lit. next world)	<i>upakkāṭaka</i> , m. hireling
<i>para-loka-hetu</i> , for the sake of next life	<i>upakkāṭaka-vāda</i> , m. name 'hireling'
<i>dāsa</i> , m. male servant	<i>bhataka</i> , m. menial
<i>dāsī</i> , female servant	<i>bhataka-vāda</i> , m. name 'menial'
Nom.Pl. <i>dasiyo</i> , <i>dasso</i> .	<i>puggala</i> , m. person
<i>anujīvin</i> , m. retainer	<i>attha</i> , m. profit
<i>rāja-ratha</i> , m. king's chariot, royal chariot	<i>hita</i> , n. well-being
<i>gopāla</i> , m. cowherd	<i>sukha</i> , n. happiness
<i>aḷa-pāla</i> , m. goatherd	<i>mārisa</i> (Voc.Sing.), dear sir
<i>loma-haṃsa</i> , m. horriification	pl. <i>mārisā</i>
<i>dhajagga</i> (<i>dhaja</i> + <i>agga</i>), n. crest of the banner	<i>chambhitatta</i> , n. panic
	<i>brahma-cariya</i> , n. brahma-faring, higher religious life
	<i>angana</i> , n. evil stain
	<i>vara</i> , n. observance

Adjectives

<i>ama</i> , not digested, unripe, raw	<i>eka</i> , single, certain
<i>bhabba</i> , able	<i>kāsāya</i> , dyed in brown colour
<i>abhabba</i> , not able, impossible	<i>sukha-kāma</i> , yearning for comfort

<i>puṇṇa</i> , full, filled	<i>dukkha-paṭikkāla</i> , recoiling from discomfort, loathing uneasiness
<i>yāvataka</i> , as any as, whatever	<i>saṅgama-gata</i> , gone into the battle
<i>anangana</i> , free from evil stain	<i>sankiliṭṭha</i> , defiled
<i>suci-gavesin</i> , seeking after purity	pp. of <i>sankilissati</i> , gets defiled
<i>valagga-matta (vala-agga-matta)</i> , as tiny, as a hair-tip	<i>sānkassara</i> , stained
<i>abbha-matta</i> , as large as a cloud	<i>atṭa</i> , past
<i>mahapphala (mahar-phala)</i> , producing great (good) results	<i>paccuppanna</i> , present (time)
	<i>anāgata</i> , future

Verbs

<i>sārajjati</i> (rt. <i>saṃ + raj</i>), is attached to, pp. <i>sāratta</i>
<i>pūrati</i> (rt. <i>pur</i>), is filled, pp. <i>puṇṇa</i> (full)
<i>hanti</i> (rt. <i>han</i>) destroys, removes, checks
<i>vinodeti</i> (rt. <i>vi + nud</i>), keeps off
<i>anulomeri</i> (denom. fr. <i>anuloma</i>), regulates
<i>sodheti</i> (rt. <i>sudh</i>), cleanses
<i>pāceti</i> (caus. fr. <i>paccati</i>), digests
<i>paddāleti</i> (rt. <i>pa + dāl</i>), pierces, cleaves, breaks open
<i>paccakkhāti</i> (rt. <i>pati + ā + khā</i>), disavows, rejects. ger. <i>paccakkhāya</i> .
<i>āṭṭheti</i> (rt. <i>ā + tap</i>), afflicts, mortifies
<i>upavadati</i> (rt. <i>upa + vad</i>), blames, upbraids. pot. <i>upavadeyya</i>
<i>ādeti</i> (rt. <i>ā + dā</i>), takes. ger. <i>ādāya</i>
<i>carati</i> (rt. <i>car</i>), walks, practises, applies oneself to <i>dhammaṃ carati</i> , applies oneself to goodness
<i>jiṭṭhati</i> (rt. <i>jar</i>), wears out
<i>passati</i> (rt. <i>dis</i>), sees. aor.pl. <i>addasaṃsu</i> , they saw
<i>brūti</i> (rt. <i>brū</i>), calls, says
<i>abhinibbijhati</i> (rt. <i>abhi + nir + vidh</i>), breaks forth, breaks through pp. <i>abhinibbidha</i> . inf. <i>abhinibbijhinuṃ</i>
<i>pahoti</i> (rt. <i>pa + hā</i>), is able, he can
<i>icchati</i> (rt. <i>is</i>), wishes. pp. <i>iṭṭha</i>
<i>ohāreti</i> (caus. of <i>oharati</i>), removes, shaves. ger. <i>ohāretvā</i> (having shaved)
<i>pabbajati</i> (rt. <i>pa + vaj</i>), goes forth. inf. <i>pabbajinuṃ</i> .
<i>āvattati</i> (rt. <i>ā + vatt</i>), returns, turns back. inf. <i>āvattinuṃ</i>
<i>paritāpeti</i> (rt. <i>pari + tap</i>), torments
<i>nivāseti</i> (<i>ni + denom. fr. vāsa</i>) dresses oneself, puts on the under-garment. ger. <i>nivāsetvā</i>

socati (rt. *suc*), grieves
uppajjati (rt. *ud + pad*), is born. *loke uppajjati*, is born into the world
ulloketi (rt. *ud + lok*), looks up at
samudācarati (rt. *saṃ + ud + ā + car*), behaves, calls

Indeclinables

ve, certainly
ca, and, also
dūrato 'va (*dūrato eva*), from afar

Exercises

(a) Translate into English:

1. *Sattā paṭhavi-dhātuyā sārājanti.* S II 172.
2. *Kāsu puṇṇā aṅgārānaṃ.* M II 74.
3. *Yāgu khudhaṃ hanti, pipāsaṃ vinodeti, vātaṃ anulometi, vatthiṃ sodheti, āmāvasesaṃ pāceti.* A III 250.
4. *Bhaddā 'va te kukkuṣa-potakā pāda-nakha-sikhāya vā mukha-tuṇḍakena vā aṇḍa-kosaṃ podāterivā sotinā abhinibbijhituṃ.*
M I 357.
5. *Pahoti nu kho so puriso yāvataka imissā Nālandāya paṇḍa te ekena muhuttena eka-māṃsa-khalaṃ eka-māṃsa-puṭṭjaṃ kātuṃ?* M I 377.
6. *icchāmaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ.* M II 56.
7. *Abhabbo kho Raṅghapālo kulaputo sikkhaṃ paccakkhāya hīnāyāvattituṃ.* M II 61.
8. *So attānaṃ sukha-kāmaṃ dukkha-paṭikkūlaṃ ātāpeti paritāpeti.*
M I 341.
9. *Attā pi maṃ upavadeyya paṇḍitipāta-paccayā.* M I 361.
10. *Atha kho Ānanda Kassapo bhagavā arahamaṃ sammāsambuddho pubbaṅha-samayaṃ nivāsetvā patta-civaramāddāya yena Kikissa Kāsi-rañño nivesanaṃ tenupasaṅkami.* M II 50.
11. *Sumedhaṃ bhagavantaṃ loka-jeyṭhaṃ narāsabhaṃ Vāpakaṅghaṃ viharantaṃ addasaṃ loka-nāyakaṃ.* Ap 423.
12. *Mā vo khaṇaṃ virādhetha khaṇāntā hi socare.* Ap 583.
13. *Acarā vatāyaṃ vitudaṃ vanāni kaṅghaṅga-rukkhesu asārakesu, Athāsadā khadiraṃ jātasāraṃ yatthabbhidā garulo utamaṅgam.*
J 210.

14. *Evaṃ gacchante kāle Bodhisatto eka-divasaṃ pāto'va ratha-varamāruya uyyāna-kṣaṇaṃ gacchanto rukkhagga-tinagga-sākhagga-makkaṭaka-sutta-jālādsu lagge ussāva-bindū disvā "Samma sārathi, kinnāmetanti pucchitvā, 'Evaṃ deva hima-samaye patanaka-ussāva-bindu nāma'ti sutvā divasa-bhāgaṃ uyyāne kṣitvā sāyaṇha-kāle paccāgacchanto te adisvā "Samma sārathi, kahaṃ te ussāva-bindū? Na te passantī" ti pucchi. "Deva, te suriye uggacchante sabbe'va chijjitvā paṭhaviyaṃ patantī" ti sārathi āha. J IV 120.*
15. *Rājā puttassa vacanaṃ survā, "Gaccha bhadda, tava siviṅkya nistāditvā pāsādaṃ yeva abhirūhā" ti āha. Sā tassa vacanaṃ survā phātuṃ asakkontī nārt-gaṇa-parivutā gantvā pāsādaṃ āruya "Kā nu kho puttassa pavattī" ti vinicchayaṭṭhānaṃ olokenī aṭṭhāsi. J IV 122.*

(b) Translate into Pali:

1. A person who is free from evil stains and seeks after purity sees a fault even tiny as a hair-tip as large as a cloud in the sky. J III 309.
2. For the sake of next life our male and female servants and retainers apply their lives to goodness. J IV 43.
3. Certainly the gaily decked royal chariots (king's chariots) wear-out. Dh 151.
4. Cowherds, goatherds and farmers saw the Lord coming from afar and seeing him they said this to the Lord. Vin IV 108.
5. The man who has children grieves on account of (his) children. S I 6.
6. Then the monks, comrades of Venerable Nanda call him by the name 'hireling' and also by the name 'menial'. Ud 23.
7. Monks, a certain person is born into the world for the profit, for the well-being, for the happiness of gods and men. A I 22.
8. If, in you, dear sirs, who are gone into the battle, fear or panic or horrification would arise, look up then at the crest of my banner. S I 219.
9. The observance which is defiled, the Brahma-faring which is stained are not producing good results. Dh 312.
10. Whosoever has no attachment to the past, future and present, possessing nothing, him do I call a Brahmin. Dh 421.

LESSON 30

Numerals

148. Cardinals

<i>eka</i>	1	
<i>dvi</i>	2	
<i>ti</i>	3	
<i>catu(s)</i>	4	
<i>pañca</i>	5	
<i>cha</i>	6	
<i>satta</i>	7	
<i>aṭṭha</i>	8	
<i>nava</i>	9	
<i>dasa</i>	10	
<i>ekādasa</i>	11	
<i>dvādasa, bārasa</i>	12	
<i>tedasa, terasa, teḷasa</i>	13	
<i>catuddasa, cuddasa</i>	14	
<i>pañcadasa, pañnarasa</i>	15	
<i>soḷasa</i>	16	
<i>sattadasa, sattarasa</i>	17	
<i>aṭṭhādasa, aṭṭhārasa</i>	18	
<i>navadasa, ekāna-vīsati,</i>		
<i>ekāna-vīsā</i>	19	
<i>vīsati, vīsā</i>	20	
<i>eka-vīsati, eka-vīsā</i>	21	
<i>bāvīsati, dvāvīsati</i>	22	
<i>tevīsati, tevīsā</i>	23	
<i>catubbīsati, catubbīsā</i>	24	
<i>pañcavīsati, pañcavīsā</i>	25	
<i>chabbīsati, chabbīsā</i>	26	
<i>sattavīsati</i>	27	
<i>aṭṭhavīsati, aṭṭhavīsā</i>	28	
<i>ekānatīṃsati, ekānatīṃsā</i>	29	
<i>tīṃsati, tīṃsā</i>	30	
<i>catuālīsati, catuālīsā</i>	40	

158. Ordinals

<i>paṭhama</i>	1st	
<i>duṭṭiya</i>	2nd	
<i>tatiya</i>	3rd	
<i>catuttha</i>	4th	
<i>pañcama</i>	5th	
<i>chaṭṭha</i>	6th	
<i>sattama</i>	7th	
<i>aṭṭhama</i>	8th	
<i>navama</i>	9th	
<i>dasama</i>	10th	
<i>ekādasa, ekādasama</i>	11th	
<i>dvādasa, dvādasama,</i>		
<i>bārasa, barasama</i>	12th	
<i>telasa, telasama</i>	13th	
<i>catuddasa, catuddasama</i>	14th	
<i>pañcadasa, pañcadasama</i>	15th	
<i>soḷasa, soḷasama</i>	16th	
<i>sattadasa, sattadasama</i>	17th	
<i>aṭṭhādasa, aṭṭhādasama</i>	18th	
<i>ekānavīsati</i>	19th	
<i>vīsati</i>	20th	
<i>ekavīsati</i>	21st	
<i>dvāvīsati, dvāvīsati</i>	22nd	
<i>tevīsati</i>	23rd	
<i>catubbīsati</i>	24th	
<i>pañcavīsati</i>	25th	
<i>chabbīsati</i>	26th	
<i>sattavīsati</i>	27th	
<i>aṭṭhavīsati</i>	28th	
<i>ekānatīṃsati</i>	29th	
<i>tīṃsati</i>	30th	
<i>catuālīsati</i>	40th	

<i>paññāsa</i>	50	<i>paññāsatama</i>	50th
<i>saṭṭhi</i>	60	<i>saṭṭhitama</i>	60th
<i>sattari</i>	70	<i>sattatima, sattatitama</i>	70th
<i>asṭhi</i>	80	<i>asṭtīma, asṭtītama</i>	80th
<i>navuti</i>	90	<i>navūtītama</i>	90th
<i>sata, n.</i>	100	<i>satama, satatama</i>	100th
<i>sahassa</i>	1000	<i>sahassatama</i>	1000th
<i>dasa-sahassa</i>	10,000	<i>dasa-sahassatama</i>	10,000th
<i>sata-sahassa</i>	100,000	<i>satasahassatama</i>	100,000th
(= <i>lakkha</i>)		(= <i>lakkhatama</i>)	
<i>dasa-lakkha</i>	1,000,000	<i>dasalakkhatama</i>	1,000,000th
<i>koṭi, f.</i>	10,000,000	<i>koṭitama</i>	10,000,000th
<i>pakoṭi</i>	= <i>koṭi</i> × 100		

Declensions

149. *eka* is declined like the pronoun *ya(d)*. See Lesson 26.

150. From *dvi* up to *aṭṭhārasa*, all cardinals are declined only in plural number. From *ekānavīsati* up to *navuti* all cardinals are declined only in Feminine gender, singular number.

Dvi (two)

The declension of *dvi* is alike in all the three genders.

Nom. Voc. Acc.	<i>dve</i> (two)
Ins. Abl.	<i>dvīhi, dvībhi</i>
Dat. Gen.	<i>dvinnam</i>
Loc.	<i>dvīsu</i>

Ti (three)

	masculine	neuter	feminine
Nom. Voc. Acc.	<i>tayo</i>	<i>tīni</i>	<i>tīsso</i>
Ins. Abl.	<i>tīhi, tībhi</i>	<i>tīhi, tībhi</i>	<i>tīhi, tībhi</i>
Dat. Gen.	<i>tinnam</i>	<i>tinnam</i>	<i>tīssannam</i>
Loc.	<i>tīsu</i>	<i>tīsu</i>	<i>tīsu</i>

Catu(s) (four)

	masculine	neuter	feminine
Nom. Voc. Acc.	<i>cattāro, caturo</i>	<i>cattāri</i>	<i>catasso</i>
Ins. Abl.	<i>catāhi, catūbhi</i>	<i>catāhi, catūbhi</i>	<i>catāhi, catūbhi</i>
Dat. Gen.	<i>catunnaṃ</i>	<i>catunnaṃ</i>	<i>catassannaṃ</i>
Loc.	<i>catūsu</i>	<i>catūsu</i>	<i>catūsu</i>

Pañca (five)

(Alike in all the three genders)

Nom. Voc. Acc.	<i>pañca</i>
Ins. Abl.	<i>pañcahi, pañcabhi</i>
Dat. Gen.	<i>pañcannaṃ</i>
Loc.	<i>pañcasu</i>

151. 'Cha'(6), 'satta'(7) and all other cardinals up to 'aṭṭhārasa'(18) are declined like *pañca* in plural in all the three genders.

Cardinals are used also as adjectives.

Eko puriso (one man), *Ekā itthī* (one woman)

Ekaṃ kulāṃ (one family)

Ekassa purisassa (to or of one man)

Ekāya itthiyā (to or of one woman)

Ekassa kulassa (to or of one family)

Dve purisā (two men), *Dve itthiyo* (two women)

Dve kulāni (two families)

Tayo purisā (three men), *Tisso itthiyo* (three women)

Tti kulāni (three families)

Dvinnāṃ purisānaṃ (to or of two men)

Dvinnāṃ itthiṇāṃ (to or of two women)

Dvinnāṃ kulānaṃ (to or of two families)

Cattāro purisā (four men), *Catasso itthiyo* (four women)

Cattāri kulāni (four families)

Catunnaṃ purisānaṃ (to or of four men)

Catassannaṃ itthiṇāṃ (to or of four women)

Catunnaṃ Kulānaṃ (to or of four families)

Sataṃ manussā (a hundred men)

Satassa manussānaṃ (to or of hundred men)

Sahassaṃ manussā (a thousand men)
Sahassassa manussānaṃ (to or of thousand men)

152. *Sata* and *sahassa* are declined in neuter.
koṭi and *pakoṭi* are declined in feminine gender (like 'ratti').
 Those ending in *ā* like *vīśā*, *tiṇṣā*, etc. are declined like Feminine nouns ending in *ā*, but only in singular number.

153. Numeral adverbs

ekadhā (in one way), *dvidhā* (in two ways, into two parts or divisions)
tidhā (in three ways, into three parts or divisions)
catudhā, *catuddhā* (in four ways, into four parts or divisions)
ekaso (one by one) *pañcaso* (five by five)
ekakkhattuṃ (one time) *pañcakkhattuṃ* (five times)
dvikkhattuṃ (twice) *chakkhattuṃ* (six times)
tikhattuṃ (thrice) *sattakkhattuṃ* (seven times)
catukhattuṃ (four times) *sattaso* (seven by seven)

154. Numeral compounds

A numeral (cardinal) as the first member may be compounded with a noun. If it is considered as a collection, the last member of the compound takes singular case-endings of neuter gender, otherwise it takes plural case-endings of the gender it belongs to.

before compounded	compound	meaning
<i>tayo lokā</i>	<i>tilokaṃ</i>	three worlds
<i>cattāri saccāni</i>	<i>catusaccaṃ</i>	four truths
	But	
<i>tayo janā</i>	<i>ti-janā</i>	three persons
<i>pañca khandhā</i>	<i>pañcakkhandhā</i>	five aggregates
<i>aṭṭha ariyā</i>	<i>aṭṭhāriyā</i>	eight Holy ones

Note: The final 's' of *catu(s)* (4) is either dropped or joined with the succeeding 's' or assimilated to the following consonant:
catusaccaṃ, *catussaccaṃ*, *catukkhattuṃ*.

155. Verbal root as the last member.¹

- (a) Sometimes a verbal root forms the last member of a compound. If the root ends in a consonant, it takes the vowel 'a' as its final letter. In some forms the radical vowel is strengthened.²
Note: The final 'n' of consonantals is dropped when they are compounded.

kamma(n) + kar + a = kammakara, kammakāra (workman)
pāṇa + har + a = pāṇahara (that which takes away life)
ata(n) + bhar + a = atabhara (optionally 'atambhara') (one who sports oneself)

- (b) The roots ending in *i, t, u* or *ū* remain unchanged when they are the last members of compounds.

māra + ji = māraji (conqueror of Mara)
senā + nt = senānt (leader of an army)
māra + abhibhū = mārabhibbhū (one who subjugates Maras)

- (c) The long *ā* of a root is shortened when it stands as the last member.
majja + pā = majjapa (one who drinks liquer)
M of the root *gam* is optionally dropped, otherwise it takes the suffix '-a'. *pāraṇ + gam = pāraga* (gone to the further shore)
Optionally the final 'a' of *ga* becomes *ū*: *pāragū* (one who is gone to the further shore).

But,

Pubbaṇ + gam = pubbaṅgama (going ahead, prime-mover)
The root *ñā* becomes *ñū*.
sabbaṇ + ñā = sabbaññū (all-knowing)
maggāṇ + ñā = maggaññū (knower of the path)
The root 'jan' (to produce) loses final 'n'.
kamma(n) + jan = kammaja (produced by Karma)

¹This variety of compounds belong to the group of compounds called Dependment Determinative compound. See Lesson 29 No. 142.

²'A' becomes *ā*, *i* becomes *e* and *u* becomes *o*. This is called strengthening (*vuddhi*) of vowels in Pali.

- (d) The verbal derivatives as *kāma*, *kārin*, *cārin*, *dassin*, *vāsin*, etc. stand as the last members.

sukha-kāma (one who desires comfort)

pāpa-kārin (one who commits evils)

brahṃa-cārin (one who lives higher life or a celibate life)

dhamma-dassin (one who sees dhamma)

gāma-vāsin (one who lives in a village)

sacca-gavesin (one who seeks after truth)

156. Some compounded words form adverbs. The member is either a prefix or an indeclinable particle. This kind of compounded word is always put in the neuter accusative singular.¹

adhi + *attan* = *ajjhatta*. *ajjhataṃ* (within one's own self)

upa + *nagara* = *upanagaraṃ* (near the city)

yathā + *kamma(n)* = *yathākamma*. *yathākammaṃ* (according to the karma)

yathā + *bhūta* = *yathābhūtaṃ* (according to what has been)

pari + *aha* = *paccaha*. *paccahaṃ* (daily)

yāva(d) + *jīva* = *yāvajjīva*, *yāvajīva*. *yāvajīvaṃ* (as long as one lives)

yāva(d) + *aṭṭha* = *yāvadaṭṭha*. *yāvadaṭṭhaṃ* (as much as one needs)

anu + *rūpa* = *anurūpa*. *anurūpaṃ* (according to the form, conformably)

157. *yāva(d)* (up to, as long as, until, as far as). This particle governs Accusative or Ablative.

E.g. *yāva temāsaṃ* (as long as three months, for three months)

yāva brahṃa-loka (as far as the world of Brahmas)

yāva kesaggaṃ (up to the tip of hair)

158. Clauses beginning with 'yāva'.

When the particle 'yāva' begins one clause, the particle 'tāva' begins the next related clause or it may be understood.

E.g. *Tāva ayyo āgametu yāva ayaṃ puriso pānīyaṃ pivissati* (may the gentleman wait until this man drinks some water).

¹This kind is called 'Adverbial Compound'.

159. *-na* as expletive. Sometimes the expletive *-na* is added to Gerund:
katvāna (having done), *gantvāna* (having gone).

-se as expletive. The expletive *-se* is added both to substantives and sometimes to verbs also.

E.g. *Avihaṃ upapannāse* (they have been born into the realm Aviha).
S I 60.

Tasmā evaṃ vademase (so let's say thus). D. *Āṅānātiya sutta*.

160. *Sama*, *sadisa* and the like govern Instrumental Case.

E.g. *Buddhena samo*, *Buddhena sadiso* (similar to the Buddha)

161. *Matta* is compounded as the last member to give the sense 'about'.

E.g. *Sahassa-mattā janā* (about 1000 men)

162. **Phonetic combinations**

(a) When two dissimilar vowels meet, the preceding one is often dropped and the remaining consonant is combined with the succeeding vowel.

E.g. *Yassa ete* = *yassete*, *ekassa ca eko* = *ekassa ceko*,
catūhi apāyehi = *catūhapāyehi*, *ca etaṃ* = *cetaṃ*,
saṅgāmajī uttamo = *saṅgāmajuttamo*,
nistī ambavane = *nistīdambavane*

(b) Two similar vowels form into their corresponding long one.

E.g. *duve eva* = *duveva*, *cha ca abhiññānī* = *chā cābhiññānī*,
na abhaviṣṣa = *nābhaviṣṣa*

(c) *l* of *lī* after a vowel is often dropped and it is marked by an apostrophe. In this case if the preceding vowel is a short one it becomes long. E.g. *pajahatha lī* = *pajahathā'ī*

(d) When two similar vowels meet, the first one is seldom dropped.

E.g. *hi idaṃ* = *hidaṃ*

(e) Sometimes *y* is augmented before a vowel.

E.g. *na idaṃ* = *nayidaṃ*, *pari esati* = *pariyesati*, *sa eva* = *sa yeva*

(f) In some words *t* is changed into *dh*. E.g. *anto gata* = *antogadha*

(g) A consonant is reduplicated after a vowel.

E.g. *a ñāta* = *aññāta*, *na pamajjati* = *nappamajjati*,
nāma khandha = *nāmakkhandha*, *rūpa khandha* = *rūpakkhandha*,
citta khaṇa = *cittakkhaṇa*, *vi pamutta* = *vippamutta*,
kāla pavedanā = *kālappavedanā*

Vocabulary

Nouns

Masculine

<i>samudaya</i> , rise, cause of rising	<i>rūpa-kalāpa</i> , unit of matter
<i>atthagama</i> , disappearance	<i>dāyaka</i> , giver
<i>soka</i> , sorrow	<i>dāna-pati</i> , bountiful person
<i>upāyāsa</i> , despair	<i>bhoga</i> , wealth
<i>parideva</i> , weeping	<i>saṅgāmajī</i> , conqueror of the battle
<i>apāya</i> , state of misery	<i>jina</i> , conqueror
<i>ābādha</i> , illness, disease	<i>pariggaha</i> , possession
<i>khandha</i> , aggregate, group	<i>visaya</i> , subject of study
<i>avasesa</i> , remnant, remainder, the rest	<i>hāsa</i> , laugh
<i>rūpakkhandha</i> , aggregate of matter-units	<i>bhoga</i> , wealth
<i>mahā-dīpa</i> , continent	<i>dhamma</i> , right means
<i>mahā-purisa</i> , Great Being	<i>māsa</i> , month

Neuter

<i>gatta</i> , body. <i>gattāni</i> , pl. limbs of body	<i>huta</i> , sacrifice, oblation
<i>lakkaṇa</i> , mark, characteristic	<i>amba-vana</i> , mango grove
<i>domanassa</i> , grief	<i>pavedana</i> , announcement, information
<i>nissaraṇa</i> , escape, release, going out of	<i>yavasa</i> , fodder
<i>āyu</i> , life span	<i>supina</i> , dream
<i>cittakkhaṇa</i> , thought-moment	<i>muhutta</i> , moment
<i>abhiṭṭhāna</i> , deadly crime	

Feminine

<i>gati</i> , course of life, destiny	<i>paṭhavi</i> , earth
<i>parisā</i> , gathering, assembly	<i>samā</i> , year
<i>jāti</i> , birth	<i>pūjana</i> , offering, worship
<i>jarā</i> , decay, old age	<i>Sākiyaṇī</i> , Sākyan lady
<i>seni</i> , class or standard (in a school)	<i>diṭṭhi</i> , view, belief

Adjectives

<i>evarūpa</i> , of this sort, such as this	<i>ramma</i> , beautiful
<i>patirāpa</i> , proper, right, relevant, suitable	<i>brahma-kappa</i> , like Brahma god
<i>anatta</i> , possessing no ego-entity	<i>ubhatomukha</i> , with mouths on
<i>yutta</i> , consisting of (governs Instr. Case)	both the sides
<i>antogadha</i> , included	<i>samañña</i> , general
<i>sama</i> , equal, similar	<i>abhabba</i> , impossible, not able
<i>ajjatana</i> , of today	

Indeclinables

<i>musā</i> , falsehood, lie	<i>paṭicca</i> , because of, depending on
<i>bhiyyo</i> , more	<i>kira</i> , (enclitic), they say
<i>sakkā</i> , is able	

Past Participles

<i>ñāta</i> (rt. <i>ñā</i>) known
<i>jāta</i> (rt. <i>jan</i>) born
<i>diṭṭha</i> (rt. <i>dis</i>) seen
<i>bhūta</i> (rt. <i>bhū</i>) become, been
<i>vidita</i> (rt. <i>vid</i>) known
<i>kata</i> (rt. <i>kar</i>) done
<i>sacchī-kata</i> (<i>sacchī</i> + rt. <i>kar</i>) realized
<i>saṅkhata</i> (<i>saṅ</i> + rt. <i>kar</i>) conditioned
<i>phassita</i> (denom. fr. <i>phassa</i>) touched
<i>vibhatta</i> (<i>vi</i> + rt. <i>bhaj</i>) divides
<i>vippannata</i> (<i>vi</i> + <i>pa</i> + rt. <i>muc</i>) fully released
<i>laddha</i> (rt. <i>labh</i>) received, obtained

Verbs

<i>pajānāti</i> (<i>pa</i> + rt. <i>ñā</i>), perfectly knows
<i>parimuccati</i> (<i>pari</i> + rt. <i>muc</i>) is fully freed
<i>vediyati</i> (<i>vid</i>) feels
<i>yajati</i> (rt. <i>yaj</i>) gives, makes a sacrifice
<i>nimminati</i> (<i>ni</i> + rt. <i>mā</i>) creates Ger. <i>nimminivā</i>

vadema (shortened form of *vadeyyāma*)
paññāyetha (3rd pers.sing. attanopada form of Optative of *paññāyati*)
paññāyati (*pa* + *ñā*), is known
pajahati (*pa* + rt. *hā*), gives up, dispells. pp. *paḥṭṭa*
abhivaddhāti (*abhi* + rt. *vaddh*), grows strongly
parihāyati (*pari* + rt. *hā*), declines, comes to ruin
saṃvattati (*saṃ* + rt. *vatt*), is conducive
pariyesati (*pari* + rt. *is*), seeks, searches
ḍayhāti (rt. *dah*), it burns
jetī (rt. *ji*), conquers
vijjati (rt. *vid*), there is
bhaṇāti (rt. *bhaṇ*), tells

Special forms

sabba-saṅgaha-vasena, sabbaso, altogether, totally

Exercises

(a) Translate into English:

1. *Yassere honti gattesu mahāpurisa-lakkhaṇā.*
Duve'va tassa gatiyo, tatiyā hi na vijjati. Sn 1001.
2. *Sabbhaggato vā parisaggato vā, ekassa ceko na musā bhaṇeyya.*
 Sn 397.
3. *Ye hi keṭṭi bhikkhave samaṇā vā brāhmaṇā vā imāsaṃ dvinnam
 diṭṭhnam samudayaṅca atthagamaṅca nappajānanti, te na
 parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi
 domanassehi upāyāsehi.* M 1 65.
4. *Catūhapāyehi ca vippamutto cha cābhiñhānāni abhabbo kāruṇ.*
 Sn 231.
5. *Ahaṃ hi bho Gotama dāyako dānāpati, dhammena bhoge pariyesāmi.
 Dhammena bhoge pariyesivā dhamma-laddhehi bhogehi ekassa pi
 dadāmi, dvinnam pi dadāmi tinnam pi dadāmi, catunnam pi dadāmi
 pañcannam pi dadāmi, channam pi dadāmi, sattannam pi dadāmi,
 aṭṭhannam pi dadāmi, navannam pi dadāmi, dasannam pi dadāmi,
 vīsatiyā pi dadāmi, timsāya pi dadāmi, cattārtsāya pi dadāmi,
 paññāsāya pi dadāmi, satassa pi dadāmi, bhīyyo pi dadāmi.* Sn 487.

6. *Yo sahasaṃ sahasena saṅgāme mānuse jine, Ekaṃ ca jeyya attānaṃ sa ve saṅgāmajuttamo.* Dh 103.
7. *Māse māse sahasena yo yajetha sataṃ samaṃ Ekañca bhāvitattānaṃ muhuttamapi piḷḷaye, Sā yeva pūjanaṃ seyyā yaṃ ce vassa-sataṃ hutāṃ.* Dh 106.
8. *Sahasakkhattuṃ attānaṃ nimminivāna Panthako Nistidamba-vane ramme yāva kālappavedanā.* Dh II 248.
9. *Yassa muhuttena sahasadhā loko samvidito, sa brahma-kappo.* Th I 909.
10. *Tasmā evaṃ vadeva se jinaṃ vandatha Gotamaṃ jinaṃ vandāma Gotamaṃ.* D. Āṅgatiya-sutta.
11. *Bhante ubhato-mukhaṃ assaṃ addasaṃ, tassa dvīsu passesu yavasāṃ denti. So dvīhi mukhehi khādati. Ayaṃ me pañcama supīno.* J I 338.
12. *Ajjhosānaṃ pañca pariggaho. Ajjhosānañca hi Ānanda nābhavissa. api nu kho pariggaho paññāyetha?* D II 60.
13. *No cetāṃ bhikkhave sakkā abhavissa akusalaṃ pajahitūṃ, nāhaṃ evaṃ vadāmi "Akusalaṃ bhikkhave pajahathā'ti.* A I 58.
14. *Mayā cetāṃ bhikkhave anaññātāṃ abhavissa adīggaṃ aviditaṃ asacchikataṃ, aphaṣṣitaṃ paññāya, 'Idhekaccassa evarūpaṃ sukhaṃ vediyato akusalā dhammā abhivaḍḍhissanti, kusalā dhammā pariḥāyanti'ti, evamaḥaṃ ajānanto 'evarūpaṃ dukkhaṃ vedanaṃ pajahathā' ti vadeyyaṃ, api nu me bhikkhave etaṃ pañirūpaṃ abhavissa?* M I 475.
15. *Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṅkhatāṃ. No cetāṃ bhikkhave abhavissa ajātaṃ abhūtaṃ akataṃ asaṅkhatāṃ, na yidha jātassa bhūtassa katassa saṅkhatassa nissaraṇaṃ paññāyetha.* Ud 80.
16. *Rūpaṃ bhikkhave anattā, rūpañca hidaṃ bhikkhave attā abhavissa na yidaṃ rūpaṃ ābādhāya samvatteyya.* Vin I 12.

(b) Translate into Pali:

1. There are five aggregates of existence, of which four are called aggregates of mental states and the rest the aggregate of materiality.
2. Ten beggars were standing at the gate of the guild-master's house.
3. The earth consists of two parts of which one part is divided into five continents and the rest is water, which, too, is divided into five oceans.

4. The Thera-vāda-dhamma is included in the three pitakas (baskets), namely, Sutta-pitaka, Vinaya-pitaka and Abhidhamma-pitaka.
5. The life-span of a unit of matter is as same as that of 17 thought-moments.
6. Generally the life-span of a man of today is 100 years. But it is heard that there are some yogis in Himalaya district who are about 300 years old.
7. In that monastery there were 30 persons, 10 monks and 20 novices in those days, though there are only 15 persons there today, of whom 5 are monks and 10 are novices.
8. Together with Pajapati Gotami, about 500 Sakyan ladies went to see the Lord who was then staying in the city Vesāli.
9. There are 10 classes in that school, in which there are 100 girls and 200 boys who study subjects of different variety.
10. When the house is being burnt with fire, what joy, what laugh and what music of them who dwell therein!
11. Had this king not killed his father the virtuous person, today itself he would attain to the fruition of the Stream-winner.
12. Had he not been lazy during his young days, he would have been the richest man in this village.

LESSON 31

Causative

163. The causative base is formed by adding one of the four affixes *-e*, *-aya*, *-āpe* and *-āpaya* either to the root or to the present verbal base. The causative thus formed is conjugated throughout all the tenses and moods. The roots and present verbal bases ending in *ā* and the roots of the 7th conjugation take the affixes *-āpe* and *-āpaya*. The other roots and verbal bases take all the four affixes. In causative verbs the radical vowel is strengthened optionally. To the causative bases the verbal terminations are added.

root	causative base	Present 3rd person singular
<i>dā</i> (to give)	<i>dāpe, dāpaya</i>	<i>dāpeti, dāpayati</i> (he causes another to give, he makes another give)
<i>hā</i> (to give up)	<i>hāpe, hāpaya</i>	<i>hāpeti, hāpayati</i> (he makes another give up)
<i>cur</i> (to steal)	<i>corāpe, corāpaya</i>	<i>corāpeti, corāpayati</i>
<i>dīs</i> (to expound)	<i>desāpe, desāpaya</i>	<i>desāpeti, desāpayati</i>
<i>kar</i> (to do)	{ <i>kāre, kāraya,</i> <i>kārāpe, kārāpaya</i>	<i>kāretī, kārayati</i> <i>kārāpeti, kārāpayati</i>
<i>bhuj</i> (to eat)	{ <i>bhoje, bhojaya,</i> <i>bhojāpe, bhojāpaya</i>	<i>bhojetī, bhojayati,</i> <i>bhojāpeti, bhojāpayati</i>

Exceptions

<i>ji</i> (to conquer)	<i>jāpe, jāpaya</i>	<i>jāpeti, jāpayati</i>
<i>ni</i> (to lead)	<i>nāpe, nāpaya</i>	<i>nāpeti, nāpayati</i>
<i>adhi+i</i> (to study)	<i>ajjhāpe, ajjhāpaya</i>	<i>ajjhāpeti, ajjhāpayati</i>
<i>pi</i> (to satisfy)	<i>piṇe, piṇaya</i>	<i>piṇeti, piṇayati</i>

164. When a causative affix is added to a root of an intransitive verb, it becomes transitive.

<i>pat</i> (to fall)	<i>pāte</i>	<i>pātetī</i> (causes to fall, fells)
<i>has</i> (to laugh)	<i>hāse</i>	<i>hāsetī</i> (makes another laugh)
<i>bhā</i> (to become)	<i>bhāve</i>	<i>bhāvetī</i> (makes become, develops)

165. By adding the suffixes *svā*, etc. to the causative base, their gerunds and other verbal forms are construed.

Present tense	<i>dāpeti</i> (causes to give)
Imperative	<i>dāpetu</i> (may he cause to give)
Optative	<i>dāpeyya</i> (he should cause to give)
Aorist	<i>(a)dāpesi, dāpayi</i> (caused to give)
Past indefinite	<i>adāpayā</i> (caused to give)
Future	<i>dāpessati</i> (he will cause to give)
Conditional	<i>adāpessa</i> (he caused to give)
Present participle	<i>dāpayantī, dāpayamāna</i> (causing to give)
Past participle	<i>dāpita, dāpitavanti, dāpitāvin</i> (caused to give)
Gerund	<i>dāpervā</i> (having caused to give)
Infinitive	<i>dāpetuṃ</i> (to cause to give)

166. The causative form of a transitive verb admits two objects.
 E.g. *Suppavāsā taṃ dārakaṃ Bhagavataṃ vandāpeti* (The lady Suppavasa caused that child to bow down to the Lord). Ud 17.
 Sometimes the agent that has caused to do the action is placed in the instrumental case. E.g. *brāmhano uṃhodakaṃ kājaṃ purisena gāhāpervā phāṇitassa ca puṣam āyasmato Upavānassa pādāsi* (The brahmin made a man take hot water on a carrying-pole and offered a basket of molasses to the venerable Upavāna). S I 175.

167. Double accusatives. Some verbs admit two objects. Some of them are given below.

<i>duh</i> (to milk)	<i>bhikkh</i> (to beg food)	<i>vah</i> (to carry, bear away)
<i>yāc</i> (to beg)	<i>sās</i> (to instruct)	<i>har</i> (to take away)
<i>rudh</i> (to obstruct)	<i>nt</i> (to lead)	

Examples:

Khīranikā dhenuṃ khīraṃ duhanūti (the dairy folk draw milk from the cow).
 S I 174.

Pañham taṃ samaṇa pucchissāmi (Friar, I will ask you a question).
 S I 214.

Puriso gāvīm gāmaṃ nayati (the man takes the cow to the village).

Denominatives

168. Some verbs are formed by adding affixes and verbal terminations to nouns, adjectives, indeclinables and onomatopoeic words.

Substantive	affix	Verb
<i>sāraja</i> (shyness)	<i>a</i>	<i>sārajjati</i> (he is shy)
<i>phassa</i> (contact)	<i>a</i>	<i>phassati</i> (he touches) pp. <i>phassita</i>
<i>āhāra</i> (food)	<i>e, aya</i>	<i>āhāreti, āhārayati</i> (he eats)
<i>mutta</i> (urine)	<i>e, aya</i>	<i>omutteti, omuttayati</i> (he passes urine)
<i>sukha</i> (happiness)	<i>e, aya</i>	<i>sukheti, sukhayati</i> (he makes another happy)
<i>kīṅkina</i> (tinkling sound)	<i>āya</i>	<i>kīṅkiṅkiyati</i> (it tinkles)
<i>cicciṭṭa</i> (noise cit)	<i>āya</i>	<i>cicciṭṭiyati</i> (it makes the noise 'ciccit')
<i>kukkucca</i> (remorse)	<i>āya</i>	<i>kukkuccayati</i> (he feels remorse, he doubts)
<i>cingula</i> (windmill)	<i>āya</i>	<i>cingulayati</i> (it revolves)
<i>cira</i> (long time)	<i>āya</i>	<i>cirayati</i> (he delays)
<i>piya</i> (dear)	<i>āya</i>	<i>piyayati</i> (he holds dear)

<i>putta</i> (child)	<i>iya</i>	<i>puttiyati</i> (he desires a child)
<i>sena</i> (army)	<i>iya</i>	<i>patiseniyati</i> (sends army against the enemy, fights)
<i>dalha</i> (firm)	<i>ya</i>	<i>dalhayati</i> (it becomes firm)
<i>namo</i> (namas)	<i>ya</i>	<i>(namasyati) namassati</i> (he bows down)
<i>kaṇḍu</i> (scratching)	<i>ya</i>	<i>kaṇḍuyati, kaṇḍūvati</i> (he scratches)

169. Desideratives

The desideratives are few. They are formed from roots by adding affixes *kha*, *cha* and *sa*. The root is reduplicated.

<i>tij</i> (to endure)	<i>kha</i>	<i>titikkhati</i> (he endures)
<i>bhuj</i> (to eat)	<i>kha</i>	<i>bubhukkhati</i> (he desires to eat i.e. is hungry)
<i>ghas</i> (to eat)	<i>cha</i>	<i>jighacchati</i> (he desires to eat). The reduplicated 'ga' becomes 'ji'.
<i>kit</i> (to cure)	<i>cha</i>	<i>(cikicchati) tikicchati</i> (he treats with medicine)
<i>su</i> (to hear)	<i>sa</i>	<i>sussūsati</i> (he desires to hear)
<i>man</i> (to think)	<i>sa</i>	<i>(mīmaṃsati) vīmaṃsati</i> (he ponders over)

170. Intensives

The affix 'a' or 'ya' is added to a monosyllabic root to form the intensive base. The root is reduplicated. The rule for assimilation given in a previous lesson should be applied here too.

<i>lap</i> (to talk)	<i>ya</i>	<i>lālappati</i> (talks incessantly)
<i>kam</i> (to go)	<i>a</i>	<i>caṅkamati</i> (walks up and down)
<i>cal</i> (to shake)	<i>a</i>	<i>(calcalati) cañcalati</i> (trembles)

Compound verbs

171. Some verbs are compounded with nouns, adjectives or indeclinables.

An 'r' is inserted (most often) between the substantive and the verb.

<i>śīta</i> (cold)	<i>śītibhavati</i> (it becomes cold)
<i>kabala</i> (lump)	<i>kabalīkaroti</i> (he lumps)
<i>uttāna</i> (manifest)	<i>uttānībhavati</i> (it becomes manifest)
<i>eka</i> (one)	<i>ektībhavati</i> (he is alone)
<i>āvī</i> (evident)	<i>āvībhavati</i> (becomes evident)
<i>pāru(r)</i> (evident)	<i>pārubhavati</i> (he appears)
<i>antara</i> (inner)	<i>antaradhāyati</i> (he disappears)

172. *So* (he, that one), *eso* (this one) are shortened to *sa* and *esa* most often.

sa evamāha (so evaṃ āha), *esa deva* (*eso deva*)

173. *Āha* is the perfect verb-form of the root *ah*. But in Pali it is used to express the sense 'said'. Its plurals are *āhu* and *āhaṃsu*.

Vocabulary

Nouns

Masculine

visāṇa, horn
sesa, what remains, residue
tapoda, hot spring
vāda, disputation, argument
sappurisa, good man
bhoga, wealth, property
mātā-pitaro (compound),
mother and father
dāra, wife
dāsa, serf, servant
kamma-kara, workman
porisa, person who serves
mitta, friend
amacca, companion
puṅja, heap, pile
mahāsatta, great being
mahā-jana, people
himavanta, Himalaya district
dhamma-guṇa, virtue
naraka, deep pit
pabbhāra, mountain cave
Kāsi-rājan, the king of Kasis
rājānubhāva, majesty or glory
of a king
ānubhāva, majesty, glory,
splendour, pomp

Feminine

piṅgi, back (of body)
susūsā, desire to listen to
saññā, perception
vedanā, feeling
svathikā, cemetery
purāṇa-dutiyaikā, former wife
bāhā, hand
devī, queen
isi-pabbajjā, entering the Order of
ascetics

Neuter

mitta, friend
saṅghāgāra, council hall
parivattaka, exchanged robe
dhūmāyitatta, becoming smoky
timirāyitatta, becoming dark,
darkness
havva, oblation
nava-kamma, repairing, new
undertaking
sisa, head
anguli-patodaka, nudging with
fingers
hirañña-suvaṇṇa, bullion and gold

saṅghārāma, monastery
giri-dugga, mountain difficult
of access
dugga, impassable

yāna, carriage, vehicle
raja, kingdom, kingship
pariyosāna, end

Adjectives

ekacīvara, single-robed
paritta, little
ulāra, great, much
ekāha-mata, dead for one day
dvītha-mata, two days dead
tītha-mata, three days dead
uddhumātaka, swollen
bhadra, lofty, excellent
ramantiya, beautiful
brahmhaloka-parīyaṇa, destined
for the heaven of the higher gods
yuta, endowed with, given up to
aneka-tala, many palm trees deep
vintlaka, discoloured

vipubbaka-jāta, festering, decomposing
pubba, pus, matter
evamdhamma, of this nature
evambhāvin, becoming thus in
nature, of similar nature
etamanatīto, not passed over this
nature
Ālavika, living in Alavi country
chabbaggiya (cha-vaggiya) belonging
to the group of the six
sattaras-vaggiya, belonging to
the group of the seventeen
anusuyyaka, not envious, not jealous
suduttara, very difficult to get
out of

Verbs and Participles

pavisati (pa + vis), enters, pp. *pavittha*
sandhūpāyati (denom.fr. *saṃ+dhūpa*), causes thick smoke to rise up
sampadhūpāyati, causes thick smoke to rise up still more
parisīcātī (pari + sic), bathes, pp. *parisīta*
paccuttarati (pati + ut + tar), comes back out of the water
pubbāpayati (denom.fr. *pubba*), brings back to the former condition,
dries the body after bath
nipādeti (causative fr. *nipajjati*), causes to lie down
parāmasati (parā + mas), strokes, pp. *parāmaṭṭha*
gaṇhātī (rt. *gah*), takes, ger. *gahervā*
pavesayati (caus.fr. *pa + vis*), causes to enter, puts in
bhedeti (rt. *bhid*), breaks down
nirodhati (denom.fr. *nirodha*), ceases
paṇṇasati (pa + saṇṇ), praises, pp. *paṇṇattha*

chaddeti (rt. *chadd*), throws aside.
upasamharati (*upa + sam + har*), compares
paticchadeti (*pati + chad*), covers
amanteti (*a + mant*), addresses, calls for
sodhāpeti (causat.fr. *sodheti*), causes to clean
eti (rt. *a + i*), comes
paricāreti (causat.fr. *paricarati*), gratifies senses, amuses oneself
abhirūhati (*abhi + ruh*), ascends, mounts, gets into a vehicle
āgañchi, same as *āgacchi*
paṭipajjati (*pati + pad*), manages
māpeti (rt. *mā*), builds
ahosi (Aorist 3rd pers.sing. of *bhū*), was
samanusāsati (*sam + anu + sās*), instructs
nāmari (*na amari*), not died
sussūsati (desider.fr. *su*), desires to listen to. prest part. *sussūsanti*
ramati, is delighted in, pp. *rata*
pātetī (causat.fr. *parati*), fells, pp. *pātita*
yojāpeti (causat.fr. *yojeti*), causes to yoke, gets harnessed
uyyāti (*ud + yā*), sets out, gets out

Indeclinables

seyyathāpi (*taṃ-yathā-api*), such as, as if
pi, api, and, also, too

Exercises

(a) Translate into English:

1. *So miga-visāṇena piṭṭhiṃ kaṇḍāvamaṇo santhāgāraṃ pavisati.*
M I 344.
2. *Bhikkhū kukkucāyantaṃ bhikkhunnaṃ pārivattakaṃ na denti.*
Vin IV 60.
3. *Tena kho pana samayena dhūmāyitattaṃ timirāyitattaṃ gacchateva.*
S I 122.
4. *So havya-seso udake pakkhitto ciccīṭṭiyati cīṭṭiyati sandhūṭṭiyati*
sampadhūṭṭiyati. S I 169.
5. *Puto me Buddha-seṭṭhassa dhammaṃ suddham piyāyati.* S I 210.
6. *Sussūsā(ya) labhate paññaṃ.* S I 214.

7. *Āyasmā Samiddhi Tapode gattāni parisīcīrvā paccuttarivā ekaśvāro aṭṭhāsi gattāni pubbāpayamāno.* S I 8.
8. *Abhedī kāyo nirodhi saññā, vedanā sītt-bhaviṃsu sabbā.* Ud 93.
9. *Vādaṃ hi eke paṭiseniyanti, na te pasaṃsāma parittapaññe.* Sn 398.
10. *Sappuriso kho mahārāja ulāre bhoge labhivā attānaṃ sukheti pñeti, mātā-pitāro sukheti pñeti, putā-dāre sukheti pñeti, dāsa-kammakara-porise sukheti pñeti, mittāmacce sukheti pñeti.* S I 90.
11. *Puna ca paraṃ bhikkhave bhikkhu seyyathā pi passeyya sartraṃ svathikāya chaḍḍitaṃ ekāha-mataṃ vā dvītha-mataṃ vā tītha-mataṃ vā uddhumātakaṃ vinīlakaṃ vipubbaka-jātaṃ, so imameva kāyaṃ upasaṃharati "Ayaṃ pi kho kāyo evaṃ-dhammo evambhāvī eṣaṃanattī" ti.* M I 58.
12. *Tena kho pana samayena Ālavikā bhikkhū nava-kammaṃ karonā rukkhaṃ chindanti pi chindāpenti pi.* Vin IV 34.
13. *Te bhikkhū āyasmantaṃ Sāgataṃ āramaṃ nervā yena Bhagavā tena sīsaṃ karvā nipādesuṃ.* Vin IV 110.
14. *Tena kho pana samayena chabbaggiyā bhikkhū sattarasa-vaggiye bhikkhū anguli-patodakena hāsesuṃ.* Vin IV 110.
15. *Atha kho āyasmato Raṭṭhapālassa pitā mahantaṃ hirañña-suvaṇṇassa puñjaṃ kārāpervā kilāñjehi paṭicchādāpervā āyasmato Raṭṭhapālassa purāṇa-duttyikaṃ āmantesī.* M II 63.
16. *Kim bhante thero kārāpeti "Fṛbbhāraṃ mahārāja sodhāpemi".* Vin I 207.
17. *Ehi tvaṃ Raṭṭhapāla, bhūñja ca piva ca paricārehi ca.* M II 56.
18. *Atha kho, Ānanda, Kikī Kāsi-rāja bhadrāni bhadrāni yānāni yojāpervā bhadrāṃ yānaṃ abhirūhitvā Bārāṇasīṃ uyyāsi mahatā rājānubhāvena.* M II 49.
19. *Bhagavā tattha āgañchi, sīsaṃ mayhaṃ parāmasi, Bahāya maṃ gahervāna saṅghārāmaṃ pavesayī.* Apa 723.
20. *Mahāsatto deviyā dhammaṃ desetvā, amacce sannipātesvā, "Bho amaccā tumhe rajjaṃ paṭipajjatha, ahaṃ pabbajissāmi" ti varvā, mahājanassa rodantessa paridevantassa uṭṭhāya himavantaṃ gantvā, ramantye padese assamam māpervā isi-pabbajjaṃ pabbajitvā āyu-pariyosāne brahmhaloka-parāyaṇo ahoṣi.* J IV 11.
21. *Te maṃ dhamma-guṇe yuttaṃ sussāsaṃ anusuyyakaṃ samaṇā samanūsāsanti isī dhamma-guṇe ratā.* J IV 134.
22. *Aneka-rāle narake gambhīre ca suduttare Pātito giri-duggasmīṃ kena tvaṃ tattha nāmari.* J IV 195.

LESSON 32

Verbal Terminations

174. In Pali language there are two sets of verbal terminations, namely, *Parassa-pada* and *Attano-pada*. As regards their meaning there is no distinction at all.

Up to this lesson only the *Parassa-pada* forms have been given. They are met with both in prose and verse. *Attanopada* forms are mostly seen in verses. Both kinds will be given below.

Present Tense (*Vattamānā Vibhatti*)

Parassapada		Attanopada	
Singular	Plural	Singular	Plural
1. <i>mi</i>	<i>ma</i>	<i>e</i>	<i>mhe</i>
2. <i>si</i>	<i>tha</i>	<i>se</i>	<i>vhe</i>
3. <i>ti</i>	<i>anti</i>	<i>te</i>	<i>ante</i>

Future Tense

1. <i>ssāmi</i>	<i>ssāma</i>	<i>ssaṃ</i>	<i>ssāmhe</i>
2. <i>ssasi</i>	<i>ssatha</i>	<i>ssase</i>	<i>ssavhe</i>
3. <i>ssati</i>	<i>ssanti</i>	<i>ssate</i>	<i>ssante</i>

Imperative Mood (*Pañcamī Vibhatti*)

1. <i>mi</i>	<i>ma</i>	<i>e</i>	<i>āmase</i>
2. <i>hi</i>	<i>tha</i>	<i>ssu</i>	<i>vho</i>
3. <i>tu</i>	<i>antu</i>	<i>taṃ</i>	<i>antaṃ</i>

Optative Mood (*Sattamī Vibhatti*)

1. <i>eyyāmi (emi)</i>	<i>eyyāma (ema)</i>	<i>eyyaṃ</i>	<i>eyyāmhe</i>
2. <i>eyyāsi (esi)</i>	<i>eyyātha (etha)</i>	<i>etho</i>	<i>eyyavho</i>
3. <i>eyya (e)</i>	<i>eyyaṃ</i>	<i>etha</i>	<i>eraṃ</i>

Aorist (Past Definite) (Ajjatant)

1.	<i>iṃ</i>	(i)mhā	<i>aṃ</i>	(i)mhe
2.	<i>o (l)</i>	(i)ttā	(i)se	(i)vhaṃ
3.	<i>i,ittā</i>	(i)ṃsu, uṃ	<i>ā</i>	<i>ū</i>

Past Indefinite (Htyattant)

1.	<i>a, aṃ</i>	<i>mhā</i>	<i>iṃ</i>	<i>mhase</i>
2.	<i>o</i>	<i>ttā</i>	<i>se</i>	<i>vhaṃ</i>
3.	<i>ā</i>	<i>ū</i>	<i>ttā</i>	<i>ttuṃ</i>

Conditional (kālatipatti)

1.	<i>ssaṃ</i>	<i>ssamhā</i>	<i>ssaṃ</i>	<i>ssāmhase</i>
2.	<i>sse</i>	<i>ssatā</i>	<i>ssase</i>	<i>ssavhe</i>
3.	<i>ssa, ssā</i>	<i>ssaṃsu</i>	<i>ssatā</i>	<i>ssiṃsu</i>

Examples

Root: *vad* (to say)

Active voice

Present Tense

1.	<i>vadāmi</i>	<i>vadāma</i>	<i>vade</i>	<i>vadāmhe</i>
2.	<i>vadasi</i>	<i>vadatha</i>	<i>vadase</i>	<i>vadavhe</i>
3.	<i>vadati</i>	<i>vadanti</i>	<i>vadate</i>	<i>vadante</i>

Future Tense

1.	<i>vadissāmi</i>	<i>vadissāma</i>	<i>vadissaṃ</i>	<i>vadissāmhe</i>
2.	<i>vadissasi</i>	<i>vadissatha</i>	<i>vadissase</i>	<i>vadissavhe</i>
3.	<i>vadissati</i>	<i>vadissantī</i>	<i>vadissate</i>	<i>vadissantī</i>

Imperative Mood

1.	<i>vadāmi</i>	<i>vadāma</i>	<i>vade</i>	<i>vadāmase</i>
2.	<i>vada, vadāhi</i>	<i>vadatha</i>	<i>vadassu</i>	<i>vadavho</i>
3.	<i>vadatu</i>	<i>vadantu</i>	<i>vadataṃ</i>	<i>vadantaṃ</i>

Optative (*Sattamī*)

1.	<i>vadeyyāmi,</i> <i>vademi</i>	<i>vadeyyāma,</i> <i>vadema</i>	<i>vadeyyaṃ</i>	<i>vadeyyāmhē</i>
2.	<i>vadeyyāsi,</i> <i>vadesi</i>	<i>vadeyyātha,</i> <i>vadetha</i>	<i>vadetho</i>	<i>vadeyyavho</i>
3.	<i>vadeyya, vade</i>	<i>vadeyyuṃ</i>	<i>vadetha</i>	<i>vaderam</i>

Past Definite (*Ajjatanī*)

1.	<i>avadim</i>	<i>avadimhā</i>	<i>avadaṃ</i>	<i>avadimhē</i>
2.	<i>avadi, avado</i>	<i>avadittha</i>	<i>avadise</i>	<i>avadivham</i>
3.	<i>avadi</i>	<i>avadimsu, avaduṃ</i>	<i>avada</i>	<i>avadū</i>

Past Imperfect (*Hityatantī*)

1.	<i>avada, avadaṃ</i>	<i>avadamhā</i>	<i>avadim</i>	<i>avadāmhase</i>
2.	<i>avado</i>	<i>avadattha</i>	<i>avadase</i>	<i>avadavham</i>
3.	<i>avadā</i>	<i>avadū</i>	<i>avadattha</i>	<i>avadatthum</i>

Conditional

1.	<i>avadissam</i>	<i>avadissamhā</i>	<i>avadissam</i>	<i>avadissamhase</i>
2.	<i>avadisse</i>	<i>avadissatha</i>	<i>avadissase</i>	<i>avadissavhe</i>
3.	<i>avadissā</i>	<i>avadissamsu</i>	<i>avadissatha</i>	<i>avadissimsu</i>

Vocabulary

Masculine Nouns

bojjhaṅga, factor of Enlightenment
otāra, defect, chance
dhamma, nature, behaviour, duty, habit, practice
accaya, fault, transgression
Gandhāra-rājan, the king of Gandhāra
deva, deity, king, lord, your majesty
khaṇa, instant, moment
aṃsa, shoulder

Neuter Nouns

kaccha, armpit
vitta, wealth
piya, pleasantness
pajja, oil (for feet)
pāna, drinking water
mūla, root
pura, city
ṭhāna, place, spot
raṭṭha, country
piṭṭha, chair

Feminine Nouns

Takkhasilā, the city Taxila
Udayā, a lady so named
timisikā, pitch darkness
vāṇā, harp

Adjectives

<i>andāsa</i> , free of mental cankers	<i>puṭhu</i> , many
<i>sirimani</i> , glorious, splendid	<i>appiya</i> , unpleasant
<i>kalyāna</i> , good	<i>sabandhana</i> , together with bindings
<i>siva</i> , blissful	<i>ramma</i> , attractive, delightful
<i>asanta</i> , not calmed, unsaintly, bad	<i>dhuva</i> , firm, steady
<i>piya</i> , pleasant	<i>soka-pareta</i> , afflicted with sorrow
<i>andha-karaṇa</i> , blinding	

Verbs

nibbāyati (*ni + vā*), becomes cooled, comes to inner peace. pp. *nibbuta*
odaḥati (*ava + dah*), puts down. *soṭam odaḥati*, listens
bhassati (*bhas*), falls down, drops
adhigacchati (*adhi + gam*), finds, attains
vinayati (*vi + ni*), trains, instructs. Prest.p. *vinayanu*
bhajati (*bhaj*), associates with, resorts to
yajati (*yaj*), sacrifices, gives ceremonially
kurute (prest. attanopada of *karoti*), he does. *piyaṃ kurute*, he holds dear
pamada (attanopada 3rd pers.sing. of *pamajjati*. rt. *pa + mad*).
mā pamada, don't be negligent.
bhāveti (rt. *bhā*), develops. pp. *bhāvita*
kuppati (*kup*), is wrathful, is agitated
ahuvā (past Imperfect sing. of *hoti*), it was
cecchati (future of *chindati*. rt. *chid*), he will cut off
adhipatati (*adhi + pat*), falls off
cavati (*cyu*), dies, falls away. pp. *cuta*
parijjyati (*pari + jar*), decays in every aspect
saṅghaṭṭayati (*saṃ + ghaṭṭ*), knocks together, flings together

Exercises

(a) Translate into English:

1. *Bhāvervāna bojjaṅge nibbāyissamanāsavo.* Th 162.
2. *Tena hi brāhmaṇa odāhassu soṭaṇ.*
3. *Tassa soka-paretassa vīṇā kacchā abhassatha.* Sn 446.
4. *Oṭāraṇ nādhigacchissaṇ sambuddhassa satimato.* Sn 446.
5. *Raṭṭhā raṭṭhaṇ vicarissaṇ sāvake vinayaṇ puthā.* Sn 444.
6. *Rāgaṇ vinayetha mānusesu dibbesu kāmesu cāpi bhikkhu.* Sn 361.
7. *Mitte bhajassu kalyāne pantaṇ ca sayanāsanaṇ.* Sn 337.
8. *Yajassu, bahu te vittaṇ, yajassu, bahu te dhanaṇ.* Sn 31.
9. *Sa lokaṇ bhajate sivaṇ.* Sn 114.
10. *Asanā'ssa piyā honti, sante na kurute piyaṇ.* Sn 93.
11. *Esa'smākaṇ kule dhammo āsanaṇ udakaṇ pajjaṇ, sabbametaṇ nippadāmaṇ.* J III 120.
12. *Na te piṭṭhaṇ adāsīmā, na pānaṇ nāpi bhojanaṇ, brahmācāri khamassu me, etaṇ passāmi accayaṇ.* J III 120.
13. *Tasmā evaṇ vadema se "Jinaṇ vandatha Gotamaṇ, Jinaṇ vandāma Gotamaṇ.* D III 197.
14. *Ime na kiñci jānanti mañhe.*
15. *Nevābhisajjāmi na vā pi kuppe, na vā pi me appiyamāsi kiñci.* J 120.
16. *Nikkhamassu vanā tuvaṇ.* Apa 818.
17. *Akaramha se te kiccaṇ yaṇ balaṇ ahuvā'mha se, Migarāja namo tyatthu, api kiñci labhāma se.* J III 26.
18. *Te andha-karaṇā kāmā, bahu-dukkhā mahā-vīsā, Tesāṇ mālaṇ gavessisaṇ, checchaṇ rāgaṇ sabandhanaṇ.* J III 500.
19. *Adhipatati vayo khaṇo tatheva, iḥānaṇ natthi dhuvaṇ cavanti sattā, Parijīyati addhuvaṇ sartraṇ, Udaye mā pamadā carassu dhammaṇ.* J IV III.
20. *Gandhāra-rājassa puramhi ramme, avasimhase Takkhasilāya deva, Tatthandakāramhi timisikāyaṇ aṇsena aṇsaṇ samaghaṭṭayimha.* J IV 98.

(b) Conjugate the following verbs in all the afore-given tenses and moods:
harati, kiṇāri, karoti, pamajjati (pa + mad).

LESSON 33

Passive Voice

175. Passive verbs are formed by adding the usual verbal terminations to the passive base. There are two ways to form the passive verbal base by adding the affix *-fya* to the present active base or by adding the affix *-ya* directly to the root.

176. First method

Present 3rd pers. sing.	active base	passive verb
<i>bandhati</i> (he binds)	<i>bandha</i>	<i>bandhfyati</i> (it is bound)
<i>kiṇāti</i> (he buys)	<i>kiṇā</i>	<i>kiṇfyati</i> (it is bought)
<i>deseti</i> (he expounds)	<i>dese</i>	<i>desfyati</i> (it is expounded)
<i>karoti</i> (he does)	<i>karo</i>	<i>karfyati</i> (it is done)

Note: The final vowel of the present active base is dropped before the affix *-fya*.

177. When the letter *y* is added to a consonant the following changes take place.

<i>by</i>	becomes	<i>bb</i>	<i>hy</i>	becomes	<i>yh</i>
<i>bhy</i>	"	<i>bbh</i>	<i>fy</i>	"	<i>jj</i>
<i>cy</i>	"	<i>cc</i>	<i>jhy</i>	"	<i>jjh</i>
<i>chy</i>	"	<i>cch</i>	<i>ky</i>	"	<i>kk</i>
<i>dy</i>	"	<i>jj</i>	<i>khy</i>	"	<i>kkh</i>
<i>dhy</i>	"	<i>jjh</i>	<i>ly</i>	"	<i>ll</i>
<i>dy</i>	"	<i>dd</i>	<i>my</i>	"	<i>mm</i>
<i>dhy</i>	"	<i>ddh</i>	<i>ny</i>	"	<i>ññ</i>
<i>gy</i>	"	<i>gg</i>	<i>py</i>	"	<i>pp</i>
<i>ghy</i>	"	<i>ggh</i>	<i>phy</i>	"	<i>pph</i>
<i>ry</i>	"	<i>yr</i>	<i>sy</i>	"	<i>ss</i>
<i>ry</i>	"	<i>cc</i>	<i>thy</i>	"	<i>cch</i>
<i>vy</i>	"	<i>bb</i>			

178. root	passive base	passive present 3rd pers.sing.
<i>badh</i> (to bind)	(<i>badhya</i>) <i>bajjha</i>	<i>bajjhati, bajjhate</i> (is bound)
<i>chid</i> (to cut)	(<i>chidya</i>) <i>chijja</i>	<i>chijjati, chijjate</i> (is cut off)
<i>pac</i> (to cook)	(<i>pacya</i>) <i>pacca</i>	<i>paccati, paccate</i> (is cooked)
<i>budh</i> (to realise)	(<i>budhya</i>) <i>bujjha</i>	<i>bujjhati, bujjhate</i> (is realized)
<i>dis</i> (to see)	(<i>disya</i>) <i>dissa</i>	<i>dissati, dissate</i> (is seen)
<i>gah</i> (to take)	(<i>gahya</i>) <i>gayha</i>	<i>gayhati, gayhate</i> (is taken)
<i>kar</i> (to do)	(<i>karya</i>) <i>kayira</i>	<i>kayirati, kayirate</i> (is done)

179. <i>ñf</i> (to lead)	<i>ñya</i>	<i>ñyati, ñyate</i> (is led)
<i>su</i> (to hear)	<i>sūya'</i>	<i>sūyati, sūyate</i> (is heard)

180. In the passive voice the initial 'va' becomes *vu*.

<i>vac</i> (to say)	(<i>vucya</i>) <i>vucca</i>	<i>vuccati, vuccate</i> (is said)
<i>vas</i> (to live)	(<i>vusya</i>) <i>vussa</i>	<i>vussati, vussate</i> (is lived)
<i>vah</i> (to carry)	(<i>vuhya</i>) <i>vuyha</i>	<i>vuyhati, vuyhate</i> (is carried)

181. The final 'a' or 'e' of some roots is changed into *f* before the affix *ya*.

<i>pā</i> (to drink)	<i>plya</i>	<i>plyati, plyate</i> (is drunk)
<i>dā</i> (to give)	<i>dtya</i>	<i>dtyati, dtyate</i> (is given)
<i>mā</i> (to measure)	<i>mtya</i>	<i>mtyati, mtyate</i> (is measured)
<i>ge</i> (to sing)	<i>gtya</i>	<i>gtyati, gtyate</i> (is sung)
<i>ve</i> (to weave)	<i>vtya</i>	<i>vtyati, vtyate</i> (is woven)

182. Few roots as *ñā* and *khā* are not changed even in passive voice.

<i>ñā</i> (to know)	<i>ñāya</i>	<i>ñāyati, ñāyate</i> (is known)
<i>ā</i> + <i>khā</i> (to say)	<i>akkhāya</i>	<i>akkhāyati, akkhāyate</i> (is said)

183. In passive voice the agent of the action (verb) is put in Instrumental case. The patient (object) of the action (verb) is put in nominative in agreement with the predicate in person and number.

Buddhena dhammo desīyate (the Dhamma is expounded by the Buddha)

Corena vvaṃ paharīyasi (you are attacked by the thief)

Raṇṇā ahaṃ daṇḍīyāmi (I am punished by the king)

' The short final vowel of the root is lengthened before the affix *ya*.

Active voice

So kāme bhujjati
(he enjoys sensual pleasures)
Buddho dhammaṃ desesi
(the Buddha expounded
the Dhamma)
So oghaṃ tarissati
(He will cross the flood)
Ahaṃ rukkhaṃ acchecchim
(I cut the tree)
Sisso vijjāṃ sikkhatu
(may the pupil learn science)

Passive voice

tena kāmā bhujjante, bhujjīyante
(sensual pleasures are enjoyed by him)
Buddhena dhammo desīyittha
(The Dhamma was expounded by
the Buddha)
Tena ogho taryissate
(The flood will be crossed by him)
mayā rukkho acchijjīttha
(the tree was cut down by me)
Sissena vijjā sikkhīyatu
(may science be learned by the pupil)

184. Passive present participle

By adding the suffix *-māna* to the passive base the present passive participle is formed. It agrees with the patient (the object) in gender, number and case. These participles are declined in masculine and neuter genders as nouns ending in 'a' and in feminine gender as those ending in *ā*.

Passive verb

desīyati
chijjati
kayirati

Passive present participle

desīyamāna (being expounded)
chijjamāna (being cut down)
kayiramāna (being done)

How to use passive present participle:

Buddhena desīyamānaṃ dhammaṃ manussā suṇanti (men listen to the dhamma that is being expounded by the Buddha).

Purisena chijjamānasmā rukkhā bahū sakuṇā uddesuṃ (many birds flew away from the tree that is being cut down by the man).

185. Future passive participle or Gerundive is formed by adding one of the three suffixes *-sabba*, *-antya*, or *-ya* either to the present active base or to the verbal root. When these suffixes are added to the root its radical 'i' or 'u' is strengthened (i becomes *e* and *u* becomes 'o').

When the suffix *-tabba* is added the root as well as the verbal base is treated in the same way as when the *-tuṃ* is added in forming infinitive. (see Lesson 9)

root	Infinitive	Gerundive
<i>dā</i>	<i>dātuṃ</i>	<i>dātabba</i> (should be or to be given)
<i>ñi</i>	<i>netuṃ</i>	<i>netabba</i> (should be or to be led)
<i>su</i>	<i>soṇuṃ</i>	<i>sotabba</i> (should be listened to, to be listened to)
<i>vac</i>	<i>vattuṃ</i>	<i>vattabba</i> (should be or to be said)
<i>pa+ap</i>	<i>pattuṃ</i>	<i>pañtabba</i> (should be or to be attained)
<i>kar</i>	<i>kātuṃ, kattuṃ</i>	<i>kātabba, kattabba</i> (should be or to be done)
<i>car</i>	<i>carituṃ</i>	<i>caritabba</i> (should be or to be practised)

verbal base

<i>dese</i>	<i>desetuṃ</i>	<i>desetabba</i> (should be or to be expounded)
<i>kiṇā</i>	<i>kiṇituṃ</i>	<i>kiṇitabba</i> (should be or to be bought)

Those formed by adding *anīya* and *ya*

root		
<i>kar</i>	<i>karaṇīya, kāriya</i>	(should be or to be done)
<i>vac</i>	<i>vacanīya, vacca</i>	(should be or to be said)
<i>budh</i>	<i>bodhanīya, bojjha</i>	(should be or to be realized)
<i>gam</i>	<i>gamanīya, gamya, gamma</i>	(should be or to be gone to)

186. The final 'ā' of the roots is changed into 'e' before *-ya*, and *y* is reduplicated:

root	Gerundive
<i>dā</i>	(<i>deya</i>) <i>deyya</i> (should be or to be given)
<i>ñā</i>	(<i>ṇeya</i>) <i>ṇeyya</i> (should be or to be known)
<i>pā</i>	(<i>peya</i>) <i>peyya</i> (should be or to be drunk)

187. Sometimes Gerundives are used impersonally and are put in neuter nominative singular:

Mayā gantabbam (it should be gone by me, I should go, I have to go).
Tvayā evam bhavitabbam (you should be like this).

188. Locative Absolute

Kamme kattabbe (when a work should be done).

189. The passive forms of Causative etc.

<i>kārāpeti</i> (causes to do)	passive verb: <i>kārāptyati</i> (causes to be done)
<i>chedāpeti</i> (causes to cut)	passive verb: <i>chedāptyati</i>
<i>desāpeti</i> (causes to expound)	passive verb: <i>desāptyati</i>
passive prest. participle: <i>desāptyamāna</i> (causing to be expounded)	
Gerundive: <i>desāpetabba, desāpantya</i> (should be caused to expound)	

190. The words like *pātikāṅkha* (to be expected), *sujīva* (easy to live), *dujjīva* (hard to live), *sukara* (easy to do), *dukkara* (hard to do) require the agent of the action to be put either in the Instrumental case or in the Genitive case.

kalyāna-mittassa (kalyāna-mittena) etaṃ pātikāṅkhaṃ (this is to be expected by one who has good friends). S V 2.

191. *-to*. The suffix *-to* is added to a noun to express the senses 'from', 'on account of', 'in the manner of' or 'as'.
Buddhato (from the Buddha), *sīlato* (on account of morality), *devato* (in the manner of a Deva, as a Deva), *aniccato* (as impermanent)
192. The agent of a past passive participle stands either in Instrumental or in Genitive case. *Tena kataṃ, tassa kataṃ* (done by him)
193. Euphonic combinations of the following exercises.

Kiṃ + eva + idaṃ = kimevidaṃ. 'ṃ' before a vowel is most often changed into *m*.

vuccati + āvuso = vuccatāvuso. *i* is dropped before a dissimilar vowel.

saṃ + yamanti = sāmamanti. 'ṃy' is changed into *ām*.

etaṃ avoca = etadavoca. 'ṃ' is optionally changed into *d* before a vowel.

etaṃ + atthaṃ = etamatthaṃ. 'ṃ' before a vowel is changed into *m*.

ca + iti = cā'ti. Most often *i* of *iti* is dropped after a dissimilar vowel and the preceding short 'a' becomes long. Instead of dropped *i* an apostrophe is placed.

194. *atthaṃ, atthāya*. One of these two is compounded with a noun to give the sense "for, for the sake of, in order to". *dassanathaṃ, dassanathāya* (for seeing, in order to see)
195. Sometimes the Relative pronoun *yad* is followed by a Demonstrative pronoun just to give emphasis to the sense of the form. *Yo so puriso* (whatever person), *Ye te samaṇā* (whatever recluses)

Vocabulary

Masculine Nouns

gaṇin, a teacher of a host of followers
yūpa, sacrificial post
dabbha, Kusa grass
barihisa, sacrificial grass
okāsa, open space, place
mahogha (*mahā + ogha*), great flood
mānavaka, youth, young gentleman
attha, matter, account, thing
samparāya, state after death, life after death.
paccāha, impediment, disturbance
isi, seer, sage
pamāda, negligence, recklessness
saddhivihārika, fellow-monk, pupil
upajjhāya, preceptor
ekaṃsa (*eka + aṃsa*), one shoulder
uttarāsanga, upper robe
samatha, calmness of mind

Neuter Nouns

vera, enmity
yañña, sacrifice, festival of feeding
civara, a monk's robe
sūla, stake, sharp-pointed instrument
thala, land
macchera, stinginess.
puñña, merit
mukhodaka, water for washing face,
 water for rinsing mouth
bhājana, vessel, bowl, jar
rūpa, visible form
danta-katṭha, tooth pick

Feminine Nouns

bhagini, sister
bhikkhā, alms
upāhanā, sandal
bhāvanā, development
 (of mind or insight)

Adjectives

<i>jaṇṇa</i> , sweet	<i>durabhisambhava</i> , not easy to reach
<i>jaṇṇa-jaṇṇa</i> , very sweet	<i>dvaṅgulapaṇṇa</i> , having knowledge of two finger-breaths
<i>amuka</i> , so and so	<i>vīrarāga</i> , passionless, free from lust
<i>porāṇa</i> , ancient, olden	<i>evārūpa</i> , of this sort
<i>ahirika</i> , shameless	<i>sakkātabba</i> , to be treated with respect
<i>kāka-sūra</i> , as clever as a crow	<i>garukātabba</i> , to be honoured
<i>dhaṃsin</i> , obtrusive, bold	<i>mānetabba</i> , to be revered
<i>maṅku</i> , discouraged, troubled	<i>kevala</i> , whole; all
<i>cakkhuvīṇṇeyya</i> , to be perceived by eye	
<i>pūjētabba</i> , to be venerated, worthy of attention	
<i>bodhi-pakkhiya</i> , contributing to Supreme Knowledge	

Indeclinables and adverbs

<i>ambho</i> (used for addressing one or many persons), O man, O men!, Look here!	
<i>sāmaṃ</i> , by oneself	<i>etarahi</i> , now, now-a-days
<i>sammā</i> , well, rightly	<i>anusotaṃ</i> , along with the current
<i>kālasseva</i> (<i>kālassa eva</i>), very early	<i>paṭisotaṃ</i> , against the current
<i>puna</i> , again	<i>sama-visamaṃ</i> , both rightly and wrongly
<i>itti</i> , thus	

Verbs

<i>harīyati</i> (passive of <i>harati</i>), is carried
<i>pavaḍḍhati</i> (<i>pa + vaḍḍh</i>), grows up
<i>haññati</i> (passive of <i>hanī</i>), is killed
<i>bhāṭīyati</i> (passive of <i>bhājeti</i>), is divided, is distributed
<i>tujjati</i> (passive of <i>tudati</i>), is pricked
<i>asakkhiṃ</i> (Past Def. 1st pers. sing. of <i>sakkoti</i>), I was able
<i>vayhati</i> (passive of <i>vahati</i>), is carried
<i>paṭivijjhati</i> (<i>paṭi + vidh</i>), penetrates, pp. <i>paṭividdha</i>
<i>sandissati</i> (passive to <i>sampassati</i> . rt. <i>dis</i>), is seen
<i>anuyujjati</i> (<i>anu + yuj</i>), questions
<i>vāpasannati</i> (<i>vi + upa + sam</i>), is assuaged, is quieted, is appeased, is calmed. pp. <i>vāpasanta</i> .

vāyamati (vi + ā + yam), strives, makes an effort
muñcati (rt. muc), releases, loosens, frees. pp. *mutta*
pañisañcikkhati (Intensive fr. *pañisankhayati*), thinks over, reflects
nibbāpeti (causative of *nibbāti*), makes cool, extinguishes, quenches,
 puts out
ctiyati (passive of *cināti*), is stored up
sañhamati (sañ + yam), restrains. pp. *sañyata*, *sañhata*
āroceti (ā + roc), tells, informs
pahlyati (passive of *pajahati*), is removed, is dispelled
uddharati (ud + har), holds up, raises up, saves, Inf. *uddhāruṃ*
parikkhlyati (passive to *pari + khayati*) declines, goes to ruin, pp.
parikkhīṇa
mañku hoti, is troubled, is discouraged
kilissati (rt. kilis), is defiled, is soiled, is stained, dirtifies oneself
ākankhati (ā + kankh), desires, wishes for, expects
vattati (vatt), behaves, conducts
vuṭṭhāti (vi + ud + ṭhā), gets up, pp. *vuṭṭhita*
upanāmeti (upa + nam), offers
paccavekkhati (pati + ava + ikkh), reviews, considers, contemplates
omuñcati (ava + muc), takes off
pāpayati (caus. to *pāpunāti*), causes to reach

Exercises

Translate into English:

1. *Ambho, kimevidaṃ hartyati jañña-jaññaṃ viya?* M I 31.
2. *Idaṃ vuccatāvuso dukkhaṃ.* M 148.
3. *Dadato puññaṃ pavaḍḍhati, sañhamato veraṃ na ctyati.* Ud 85.
4. *Tasmīṃ kho brāhmaṇa yaññe neva gāvo haññiṃsu, na rukkhā chijjiṃsu yāpatthāya, na dabbhā lāyiṃsu barihisatthāya.* D I 141.
5. *Atha kho so bhikkhu taṃ bhikkhuniṃ etadavoca: "Gaccha bhagini, amukasmīṃ okāse bhikkhā dtyat" ti.* Vin IV 59.
6. *Tena kho pana samayena saṅghassa cvaraṃ bhājyati.* Vin IV 59.
7. *So ḍayhati sālehi tujjamaṇo.* M II 73.
8. *Kassa sodhlyati maggo?* Buddh A 85.
9. *Asakkhiṃ vata aññaṃ uddhāruṃ udakā thalaṃ, vuyhamāno mahoghena saccāni paṭivijjhitaṃ.* Th I 88.

10. *Na kho brāhmaṇa sandissanti etarahi brāhmaṇā porāṇānaṃ brāmhānānaṃ brāhmaṇa-dhamme.* Sn 50.
11. *Atha kho so mānavako āyasmataṃ Upālinā anuyuññiyamāno etamarthaṃ ārocesi.* Vin I 88.
12. *So tatha nādiyāṃ patati, so tatha anusotam pi vuyhati, paṭisotam pi vuyhati.* M III 185.
13. *Cakkhuṃ kho bhikkhave aniccato jānato passato avijjā paṭhyati vijjā uppajjati.* S IV 31.
14. *Na hiraṇṇena suvaṇṇena parikkhīyanti āsavā.* Th II 347.
15. *Sujīvaṃ ahirikena kāka-sūrena dhamṣinā.* Dh 244.
16. *Gamanīyo samparāyo, kattabbaṃ kusalaṃ, caritabbaṃ brahma-cariyaṃ, natthi jātassa amaraṇaṃ.* S I 108.
17. *Bahū hi saddā paccūhā, khamitabbā tapassinā na tena maṅku-hotabbaṃ, na hi tena kilissati.* S I 201.
18. *Yaṃ taṃ isthi pattabbaṃ thānaṃ durabhīsmbhavaṃ. Na taṃ dvaṅgula-paṇṇāya sakkā pappomūṭhiyā.* S I 129.
19. *Maccherā ca pamāda ca evaṃ dānaṃ na dīyati Puñṇamākaṅkhamānena deyyaṃ hoti vijānata.* S I 18.
20. *Saddhivihārikena bhikkhave bhikkhunā upajjhāyami sammā vattitabbaṃ.* Vin I 46.
21. *Kālasseva vuṭṭhāya upāhanā omuṭṭicivā ekaṃsaṃ uttarāsaṅgaṃ karitvā danta-kaṭṭhaṃ dāttabbaṃ, mukhodakaṃ dāttabbaṃ, āsanaṃ paṇṇāpetabbaṃ. Sace yāgu hoti, bhājanaṃ dhovivā yāgu upanāmetabbā.* Vin I 46.
22. *Ye te samaṇa-brāhmaṇā cakkhu-viññeyyesu rūpesu avīta-rāgā avīta-dosā avīta-mohā ajjhataṃ avupasanta-cittā sama-visamaṃ carānti kāyena vācāya manasā, evarūpā samaṇa-brāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā.* M III 291.
23. *Puna ca paraṃ Sāriputta bhikkhunā iti paṭisañcikkhitabbaṃ, "Bhāvita nu kho samatho ca vipassanā cā?" ti. Sace Sāriputta bhikkhu paccavekkhamāno evaṃ jānāti "Abhāvita kho me samatho ca vipassanā cā" ti, tena, Sāriputta, bhikkhunā samatha-vipassanānaṃ bhāvanāya vāyāmitabbaṃ.* M III 297.
24. *Ye keci gaṇīno loka saṭṭhāro'ti pavuccare, Paramparābhataṃ dhammaṃ desenti paṭisāya taṃ. Na hevaṃ tvaṃ mahāvīra dhammaṃ desesi paṇīnaṃ Sāmaṃ saccāni buj्jitvā kevalaṃ bodhipakkhiyaṃ.* apa 340.
25. *Ajjāpi maṃ mahāvira dayhamānaṃ iṭhaggihi (iṭhi aggihī) Nibbāpesi tayo aggī sītibhāvaṃ ca pāpayi.* Ap 580.

LESSON 34

Conjugations

196. There are seven conjugations.
'A' is the sign of the first conjugation. When it is affixed to the root, the radical *i* and *u* are strengthened (i.e. they become *e* and *o* respectively).
But the radical 'a' remains unchanged.
Rt. *is* (to search) + *a* = *isa* = *esa. esati* (he searches)
Rt. *ruh* (to grow) + *a* = *ruha* = *roha. rohati* (it grows)
Rt. *pac* (to cook) + *a* = *paca. pacati* (he cooks)
197. If 'e' is followed by a vowel, it becomes 'ay' and 'o' (followed by a vowel) becomes 'av'.
Root *nt* (to lead) + *a* = *ne a* = *nay a* = *naya. nayati* (he leads)
Root *bhū* (to become) + *a* = *bho a* = *bhav a* = *bhava. bhavati* (he becomes)
198. The radical vowel of some roots remains unchanged.
vis (to enter) + *a* = *visa. visati* (he enters)
tud (to prick) + *a* = *tuda. tudati* (he pricks)
199. Second Conjugation
'A' is the conjugational sign and 'ṃ' is inserted between the two consonants of the root. Then this 'ṃ' is changed into the nasal of the group to which the succeeding consonant belongs. (See the five groups of consonants in the Introduction on page 1).
Rt. *rudh* (to obstruct) + *a* = *ruṃdh* + *a* = *rundha. rundhati* (he obstructs)
Rt. *muc* (to release) + *a* = *muṃc* + *a* = *muñca. muñcati* (he releases)
Rt. *hiḍ* (to wander) + *a* = *hiṃḍ* + *a* = *hiñḍa. hiñḍati* (he wanders)
200. Third Conjugation
'Ya' is the conjugational sign of the third conjugation. The 'y' of the conjugational sign is assimilated to the preceding consonant of the root. If the root ends in a vowel, it remains unchanged. For the change of *y* preceded by a consonant, see Lesson 33 No. 177.

Rt. *div* (to play) + *ya* = *divya* = *dibba. dibbari* (he plays)
 Rt. *siv* (to sew) + *ya* = *sivya* = *sibba. sibbari* (he sews)
 Rt. *budh* (to realise) + *ya* = *budhya* = *bujjha. bujjhari* (he realises)
 Rt. *jhā* (to muse) + *ya* = *jhāya. jhāyati* (he muses, meditates)

201. Fourth Conjugation

The conjugational signs are 'nu, nā,' and 'unā'.

'Nu' remains unchanged before the Attanopada (medial) terminations. Otherwise it is changed into 'no'. The 'n' of the conjugational sign is assimilated to the preceding radical consonant.

pa + *ap* (to approach) + *nu* = *papnu* = *papno* = *pappo. pappoti* (he approaches)

sak (to be able) + *nu* = *saknu* = *sakno* = *sakko. sakkoti* (he is able)

Exception: *as* (to eat) + *nu* = *asnu* = *asno. asnoti* (he eats)

ā + *vu* (to string together) + *nā. āvunāti* (he strings together)

pa + *ap* (to approach) + *unā* = *pāpunā. pāpunāti* (he approaches, attains)

sak (to be able) + *unā* = *sakkunā. sakkunāti* (he is able). *K* of *sak* is reduplicated.

su (to hear) + *nā* = *sunā. sunāti* (he hears)

202. Fifth Conjugation

'Nā' is the conjugational sign that is added to the roots belonging to the fifth conjugation.

The long vowel before the sign *-nā* becomes short and 'hn' is transformed into 'ṅh'.

Rt. *kr* (to purchase) + *nā* = *krṅā* = *kiṅā. kiṅāti* (he purchases)

Rt. *mi* (to measure) + *nā* = *minā. mināti* (he measures)

Rt. *gah* (to take, to accept) + *nā* = *gahnā* = *gaṅhā. gaṅhāti* (he takes, accepts)

Rt. *as* (to eat) + *nā* = *asnā. asnāti* (he eats)

Rt. *ñā(jā)* (to know) + *nā* = *ñānā* = *jānā. jānāti* (he knows)

203. Sixth Conjugation

'O' is the conjugational sign. Before the Attanopada (medial) terminations this sign 'o' becomes 'u'.

This conjugation has very few roots.

Rt. *tan* (to spread) + *o* = *tano. tanoti, tanute* (he spreads).

Rt. *kar* (to do, to make) + *o* = *karo. karoti, kurute* (he does, he makes)

Rt. *man* (to think) + *o* = *mano. manoti, manute* (he thinks)

204. Seventh Conjugation

'E' and 'aya' are the conjugational signs of the Seventh conjugation. If the radical vowel is followed by a single consonant, most often it is strengthened i.e. *a, i* and *u* becomes *ā, e* and *o* respectively. Otherwise (if it is followed by more than one consonant) the radical vowel remains unchanged.

Note that all the roots of this class are transitive.

Rt. *cur* (to steal) + *e, aya* = *cure, curaya. core, coraya. coreti, corayati* (he steals).

Rt. *dhar* (to hold) + *e, aya* = *dhāre, dhāraya. dhāreti, dhārayati* (he holds)

Rt. *var* (to prevent) + *e, aya* = *vāre, vāraya. vāreti, vārayati* (he prevents)

Rt. *dham* (to blow) + *e, aya* = *dhame, dhamaya. dhameti, dhamayati* (he blows)

→ *dham* is an exception. Its radical vowel is not strengthened.

Rt. *cint* (to think) + *e, aya* = *cinte, cintaya. cinteti, cintayati* (he thinks)

Exercises

1. Give the Present Tense Third Person Singular and Plural forms of the following roots:
Arah (to be worthy), *tr* (to shake), *kaddh* (to drag), *ji* (to conquer), *plu* (to float), *mih* (to make water). All these belong to 1st Conjugation.
2. Give the Optative forms both Parassapada and Attanopada of the following roots belonging to Second Conjugation:
pis (to grind), *lip* (to smear), *his* (to assault). Give their meanings too.
3. Give both Parassapada and Attanopada forms of Imperative mood of the following roots belonging to Third Conjugation:
idh (to become successful), *gā* (to sing), *nas* (to perish), *tā* (to protect).
4. Conjugate the following roots of the fourth conjugation in Aorist Tense and give their meanings: *hi* (to send), *sak* (to be able).

5. Conjugate the following roots of the 5th conjugation in Conditional tense and make five sentences using them and also give their meanings: *pu* (to cleanse), *gah* (to accept), *thu* (to praise). Give the gerund, infinitive, gerundive, past participle and present participle of the same verbs.
6. Conjugate the root *kar* in Present and Past Tenses. This root belongs to 6th conjugation.
7. Conjugate the following root of 7th the conjugation in Present and Future tenses: *chad* (to cover).
8. Give the Causative third pers. sing. forms of the following roots: *kath* (to say), 7th conj.; *vu* (to string), 4th Conj.; *budh* (to understand) 3rd Conj.; *vid* (to feel) 2nd Conj.; *sar* (to remember) 1st conjugation.

LESSON 35

Word-building

205. In Pali language words are formed in three ways: by conjoining substantives, by adding suffixes to roots or verbal bases and by adding suffixes to substantives. The first way of forming words has already been dealt with in the lessons 29 and 30. In this lesson we are going to explain the second way of forming words by adding suffixes to Substantives. The Grammarians have named this way of word-formation as "Secondary Derivation of Words" (*Taddhitanta*). The suffixes that are to be added to substantives are classed into seven groups as, Patronymics, Words expressive of Possession, Abstract Nouns, Numeral Derivatives, Pronominals, Feminine bases, and Miscellaneous.
206. **Patronymics.** The suffixes *-a*, *-ava*, *-ayana*, *-ana*, *-eyya*, *-era* and *-ya* express descendency. When any one of these is added to a noun the initial vowel of the noun, if not followed by double consonants, is strengthened. When these are added, the final vowel of the noun is dropped.
- a.* *vasudeva + a = Vasudeva* (the son of Vasudeva)
 Baladeva + a = Baladeva (the son of Baladeva)
 The final *u* of a noun becomes *o* before the suffix *-a*. *O* followed by 'a' is changed into 'av'.

- Manu + a = Māno + a = mānav + a = Mānava* (descendent of Manu)
- Upagu + a = Opago + a = Opagav + a = Opagava* (descendent of Upagu)
- Paṇḍu + a = Paṇḍo + a = Paṇḍav + a = Paṇḍava* (descendent of Pandu)
- āyana, -āna.
Kacca + āyana, āna = Kaccāyana, Kaccāna (son or descendent of Kacca)
- Moggali + āyana, āna = Moggallāyana, Moggallāna* (son of Moggali)
- Aggivessa + āyana, āna = Aggivessāyana, Aggivessāna* (son or descendent of Aggivessa)
- eyya. *Bhagini + eyya = bhāgineyya* (the son of the sister)
- era. *Samāṇa + era = sāmānera* (the pupil or the spiritual son of a monk, i.e. a novice)
- vidhavā* (widow) + *era = vedhavera* (a widow's son)
- ya. *Kuṇḍint + ya = kuṇḍanya = kuṇḍaṇṇa* (son of Kuṇḍani)
 Here *ku* becomes *ko* as an exception to the rule.

207. Expressives of possession

- a. *Saddhā* (devotion, confidence) + *a = saddha* (one who possesses devotion, a devoted one, devotee)
- āla. *vācā* (word) + *āla = vācāla* (talkative)
- ālu. *dayā* (mercy) + *ālu = dayālu* (merciful)
- ava. *kesa* (hair) + *ava = kesava* (hairy, having too much hair on head)
- ita. *phala* (fruit) + *ita = phalita* (fruitful)
- dukkha* (sorrow, grief) + *ita = dukkhita* (sorrowful, grievous)
- ika. *dhamma* + *ika = dhammika* (possessing Dharma, righteous)
- in. *ñāṇa* + *in = ñāṇin* (wise)
- pakkha* (wing) + *in = pakkhin* (one having wings, a bird)
- dukkha* (sorrow) + *in = dukkhin* (sorrowful)
- ila. *pañka* (mud) + *ila = paṅkila* (having mud, muddy)
- sikarā* (sand) + *ila = sikarila* (sandy)
- mant. *dhiti* (courage) + *mant = dhitimant* (courageous)

As an exception *i* of *Kuṇḍint* becomes *a*. Thus instead of *Kuṇḍiṇṇa* the word has become *Kuṇḍaṇṇa*.

- vant*. *bala* (power) + *vant* = *balavant* (powerful)
 [N.B. -*vant* is added only to nouns ending in 'a', and -*mant* is added to nouns ending in *i, ī, u, ū* or *o*.]
- vin*. *medhā* (wisdom) + *vin* = *medhāvin* (wise)
māyā (deceit) + *vin* = *māyāvin* (deceitful)
tejas (glory) + *vin* = *tejasvin* = *tejasin* (glorious)
yasas (illustrious) + *vin* = *yasasvin* = *yasassin* (illustrious)
 [N.B. *v* of *vin* is assimilated to the precedings 's'.]

208. Abstract Nouns

-*a*, -*ka*, -*ita*, -*itana*, -*tā*, -*ya* are the suffixes which are added to nouns or adjectives form Abstract Nouns.

- a*. When this suffix -*a* is added, the final 'u' of a noun becomes 'o' and 'o' becomes 'av' before a vowel (See No. 197).
garu (heavy) + *a* = *garo* + *a* = *gārav* + *a* = *gārava*
 (heaviness, respect, honour)
paṇu (clever) + *a* = *pāṇo* + *a* = *pātav* + *a* = *pātava*
 (cleverness)
visama (uneven) + *a* = *vesama* (unevenness)
uju (straight) + *a* = *ajjava* (straightness)¹
- ka*. *ramaṇya* (attractive) + *ka* = *rāmaṇeyyaka* (attractiveness)
 'r' of *ya* becomes 'e' exceptionally.
manuṣṭha (lovely) + *ka* = *manuṣṭhaka* (loveliness)
- ita*, -*itana*.
Buddha + *ita* = *Buddhatta* (Buddhahood)
jāyā (wife) + *ita*, *itana* = *jāyatta*, *jāyattana* (state of a wife)
jāra (paramour) + *ita*, *itana* = *jāratta*, *jārattana* (state of a paramour)
- tā*. *Sabbāṅhu* (omniscient) + *tā* = *sabbāṅhutā* (omniscience)
surūpa (handsome) + *tā* = *surūpatā* (handsomeness)
- ya*. *dubbala* + *ya* = *dubbalya* (weakness)
vikala (deformed) + *ya* = *vekalla* (deformity)
alasa (lazy) + *ya* = *ālasīya* (laziness)
jāgara (wakeful) + *ya* = *jāgariya* (wakefulness)
macchara (stingy) + *ya* = *macchariya* (stinginess)

¹Here 'u' becomes 'ar' and 'r' is assimilated to 'j'.

209. Miscellaneous Derivatives

- ika. (mixed with, connected to etc.)
ghata (ghee) + *ika* = *ghātika* (mixed with ghee)
nāvā (boat) + *ika* = *nāvika* (boatman)
abbhokāsa (open air) + *ika* = *abbhokāsika* (living in the open air)
Rājagaha (city Rājagaha) + *ika* = *Rājagahika* (born or living in Rājagaha)
apāya (miserable destiny) + *ika* = *apāyika* (destined to a miserable state)
Abhidhamma + *ika* = *abhidhammika* (versed in Abhidhamma)
balisa (fish-hook) + *ika* = *balisika* (fisherman)
abhidosa (evening) + *ika* = *abhidosika* (belonging to the previous evening)
saṅgha (religious order) + *ika* = *saṅghika* (belonging to the Holy Order)
kāya (body) + *ika* = *kāyika* (bodily)
vacas (word) + *ika* = *vācasika* (verbal)
- ima. *pacchā* (afterward) + *ima* = *pacchīma* (latest)
putta (child) + *ima* = *puttīma* (having children)
- iya. *putta* + *iya* = *puttiya* (having children)
lokā (world) + *iya* = *lokiya* (worldly)
- eyya. *pitar* (father) + *eyya* = *petteyya* (looking after one's father)
mātar (mother) + *eyya* = *matteyya* (looking after one's mother)
[N.B. Before *eyya*, *pitar* becomes *pett* and *mātar* becomes *matr*.]
- eyya, -eyyaka.
Campā (the city Campa) + *eyya*, *eyyaka* = *Campeyya*,
Campeyyaka (living in Campa)
kula (family, house) + *eyya*, *eyyaka* = *koleyya*, *koleyyaka*
(belonging to the house or family)
- tara (more than).
paṇu (clever) + *tara* = *paṇutara* (cleverer)
- tama (most).
paṇutama (cleverest)
- īya, issika (most).
paṇīya, *paṇissika* (cleverest)
- a. *kaśāva* (decoction made of boiled bark) + *a* = *kāśāva* (monk's robe dyed in the decoction of boiled bark)
ayas (iron) + *a* = *āyasa* (made of iron)

-*maya* (made of).

rajata (silver) + *maya* = *rajamaya* (made of silver)

kaṭṭha (wood) + *maya* = *kaṭṭhamaya* (made of wood, wooden)

manas (mind) + *maya* = *manasmaya* = *manomaya* (made of mind)

[N.B. The last part 'as' of the nouns of Mano-group becomes 'o' before a suffix beginning in a consonant. *ayasmaya* = *ayomaya* (made of iron).

For Mano-group, see Lesson 24.]

-*tā*. *jana* + *tā* = *janatā* (folk)

deva + *tā* = *devatā* (deity)

dhamma (nature) + *tā* = *dhammatā* (nature)

-*ka*. *virajja* (foreign country) + *ka* = *virajjaka* = *verajjaka* (belonging to foreign countries)

Kosala (the country of Kosalas) + *ka* = *kosalaka* (belonging to the country of Kosalas)

nagara (city) + *ka* = *nāgaraka* (belonging to the city)

parivatta (exchange) + *ka* = *pārivattaka* (that which is exchanged)

ācariya (teacher) + *ka* = *ācariyaka* (belonging to the teacher)

putta (son) + *ka* = *puttaka* (little or lovely son)

paṇḍita (wise, learned) + *ka* = *paṇḍitaka* (a pedant)

samaṇa (monk) + *ka* = *samaṇaka* (a contemptible monk)

muṇḍa (shaven) + *ka* = *muṇḍaka* (shaveling)

-*ṭha*. *uccā-kula* (high family) + *ṭha* = *uccākulṭha* (belonging to a high family)

210. Numeral Derivatives

-*khattun* (times).

eka + *khattun* = *ekakkhattun* (one time)

dvi (two) + *khattun* = *dvikkhattun* (twice)

ti (three) + *khattun* = *tikkhattun* (thrice, three times)

catu (four) + *khattun* = *catukkhattun* (four times)

[N.B. *K* of *khattun* is reduplicated when a numeral precedes it.]

-*dhā* (in or into ways or parts).

dvi (two) + *dhā* = *dvidhā* (in two ways, into two parts)

ti (three) + *dhā* = *tidhā* (in three ways, into three parts)

sata (hundred) + *dhā* = *satadhā* (in hundred ways, into hundred parts)

sahassa (thousand) + *dhā* = *sahassadhā* (in thousand ways, into thousand divisions)

- aya* (collection).
dvi + aya = dvaya (couple, collection of two)
ti + aya = taya (triad, collection of three)
- ka* (collection).
dvi + ka = dvika (pair)
ti + ka = tika (triad)
catus + ka = catukka (tetrad, a set of four)
pañcaka (pentad)
- tiya*.
dvi + tiya = dvitiya = dutiya (second)
ti + tiya = titiya = tatiya (third)
 [N.B. The suffix *-tiya* is added only to the numerals *dvi* and *ti*. *Dvi* and *ti* are changed into *du* and *ti* respectively when the suffix *-tiya* is added.]
- tha*. This is added only to *catus* (four). *S* is assimilated to 't'.
catus + tha = catuttha (fourth)
- ṭṭha*. is added only to *cha* (six).
chaṭṭha (sixth)
- ma*. This is added to *pañca* (five), *satta* (seven) and any other succeeding numerical.
pañcama (fifth), *sattama* (seventh), *aṭṭhama* (eighth), *navama* (ninth), *dasama* (10th), *viṣatima* (20th), *tiṇṣatima* (30th), *satama* (100th). *-tama* is also added to *Viṣati*, etc. *Viṣatitama* (20th).
- so* (by, into).
pañcaso (by five, into five), *sattaso* (by seven, into seven)

211. Pronominals

- so*.
sabba (all) + *so* = *sabbaso* (wholly, altogether)
- thā*.
sabbathā (in every way, thoroughly)
aññathā (in another way, otherwise)
ya(d) + thā = yathā (such as, in the following way)
ta(d) + thā = tathā (so, in that way)
- tthaṃ*.
idaṃ + tthaṃ = itthaṃ (thus). *Idaṃ* is changed into 'i' before *tthaṃ*.
- thaṃ*.
kiṃ(ka) + thaṃ = kathaṃ (how?)

-tra, -ttha.

sabbaira, sabbatha (everywhere)

tatra, tattha (there)

yatra, yattha (wherever)

kiṃ + tra, ttha = katra, kura, kattha

[N.B. *Kiṃ* becomes *ka* or *ku* optionally before some suffixes.]

idam + tra, ttha = atra, attha (here)

[N.B. *Idam* is changed into 'a' before *tra* and *ttha*.]

-ttha.

eta(t) + ttha = ettha (here). Before *ttha*, '*etas*' is changed into *e*

-haṃ, hiṃ.

tahaṃ, tahiṃ (there)

yahaṃ, yahiṃ (where)

kahaṃ, kuhim (where?)

-dā.

sabbadā, sadā (for ever)

aññadā (on another day, at other times)

yadā (whenever), *tadā* (then, at that time)

kadā (when?)

-dāni.

tadāni (then, at that time)

idāni (now)

-rahi.

etarahi (now, at this time, nowadays)

-dhunā.

adhunā (now, at this time)

-jja.

idam + jja = ajja (today)

-jju.

samāna (sa) + *jju* = *sajju* (instantly)

apara (other) + *jju* = *aparajju* (on the following day)

-to.

sabbato (from every side)

yato (from where, because of which, when)

tato (from it, therefore)

kuto (from where)

ito (from here)

ato (from here, because of this)

-dhi.

sabbadhi (everywhere)

212. Formation of Feminine Bases

-*d* is added generally to a masculine noun to form its Feminine base:

vaṭṭaka (partridge) + *d* = *vaṭṭakā* (hen partridge)

kokila (cuckoo) + *d* = *kokilā* (hen cuckoo)

aḷa (goat) + *d* = *aḷā* (she-goat)

-*ṭ* is added to some nouns:

aḷa (goat) + *ṭ* = *aḷṭ* (she-goat)

nada (brook) + *ṭ* = *nadṭ* (river)

brāhmaṇa (brahman) + *ṭ* = *brāhmaṇṭ* (a brahman woman)

taruṇa (young man) + *ṭ* = *taruṇṭ* (maid)

kukkuṭa (cock) + *ṭ* = *kukkuṭṭ* (hen)

dhamma (doctrinal) + *ṭ* = *dhammṭ* (doctrinal). *Dhammṭ kathā* (doctrinal discourse)

ṭ is added also to substantives ending in -*nt* and -*in*:

dhanavant (wealthy) + *ṭ* = *dhanavantṭ*. *Dhanavantṭ itth* (a wealthy woman)

gacchant (going-present p.) + *ṭ* = *gacchantṭ*. *gacchantṭ itth* (the woman who is going)

dhanin (rich) + *ṭ* = *dhaninṭ*. *Dhaninṭ itth* (rich woman)

hatthin (elephant) + *ṭ* = *hatthinṭ* (she-elephant)

-*nt* is added to some nouns as *pat* and *bhikkhu*:

pat + *nt* = *patnt* (lady)

bhikkhu + *nt* = *bhikkhunnt* (nun)

The final -*an* of *rājan* becomes *int* in feminine gender:

rājan (king) + *int* = *rājint* (queen)

-*nt* is added to *mātula*, *gahapati*, etc.:

mātula (maternal uncle) + *nt* = *mātulānt* (aunt = the wife of the maternal uncle)

gahapati (householder) + *nt* = *gahapatānt* (lady of the house)

-*aka* becomes *ikā* in feminine forms:

upāsaka (male lay devotee). *upāsikā* (female lay devotee)

sāvaka (male disciple), *sāvikā* (female disciple)

Primary Derivatives (*Kitakanta*)

213. Some suffixes are added to verbal roots, and substantives are formed, which are called 'the words of primary derivation' (*kitakanta*). Many are suffixes of this class of which only few of most important ones are given below with the words formed by means of them.

- (1) *-a*. By adding this suffix to roots agent nouns as well as abstract nouns may be formed. In some of them the radical vowel is strengthened.
- Root. *cur* (to steal) + *a* = *cura* = *cora* (a thief)
 Rt. *mar* (to kill) + *a* = *māra* (killer)
 Rt. *car* (to travel) + *a* = *cara* (a spy)
 Rt. *yudh* (to fight) + *a* = *yodha* (soldier)
 Rt. *kup* (to get angry) + *a* = *kupa* = *kopa* (anger).
 The final *c* of the root is changed into *k* and *j* into *g*.
 Rt. *pac* (to cook) + *a* = *pāca* = *pāka* (cooking)
 Rt. *yaj* (sacrifice, to offer) + *a* = *yāja* = *yāga* (sacrifice, offering)
 Rt. *ki* (to purchase) + *a* = *kia* = *kea* = *kaya* (purchasing).
 See No. 197.
 Rt. *bhū* (to become) + *a* = *bhūa* = *bhoa* = *bhava* (existence).
 See No. 197.
- (2) Rt. *kar* (to work) + *u* = *karu* = *kāru* (carpenter)
 Rt. *vā* (to blow up) + *u* = (*y* is inserted between the root and the suffix *u*) = *vā y u* = *vāyu* (wind)
-ti. This suffix forms abstract nouns of feminine gender.
 The final *m* or *r* of some roots are dropped.
- (3) *gam* (to go) + *ti* = *gamti* = *gati* (going, destination)
ram (to be delighted in) + *ti* = *ramti* = *rati* (delight)
man (to think) + *ti* = *mantī* = *mati* (opinion)
sak (to be able) + *ti* (*k* is assimilated to *t*) = *sakti* = *satti* (ability)
bhaj (to follow, to be devoted to) + *ti* (*j* is assimilated to *t*) = *bhajtī*
 = *bhatti* (devotion)
sar (to remember) + *ti* = *sarti* = *sati* (remembrance). Radical *r* is dropped.
 Rt. *var* (to prevent) + *ti* = *varti* = *vāti* (fence)
 Rt. *bhī* (to fear) + *ti* = *bhīti* (fear)

- (4) *-ana*. Almost all the nouns ending in *ana*, except very few, are neuter in gender.

Rt. *kar* (to do) + *ana* = *karaṇa* (deed)¹

Rt. *mar* (to die) + *ana* = *maraṇa* (death)

Rt. *ñā* (to know) + *na* = *ñāṇa* (knowledge)

Rt. *chid* (to cut off) + *na* = *chidana* = *chedana* (cutting). The radical vowel has been strengthened.

Rt. *bhid* (to break up) + *ana* + *bhidana* = *bhedana* (breakage)

Rt. *sudh* (to clean) + *ana* = *suhana* = *sodhana* (cleaning, purification)

Rt. *vid* (to feel) + *ana* = *vidana* = *vedanā* (feeling, sensation)

Rt. *cit* (to will) + *ana* = *citana* = *cetanā* (volition)

Rt. *dis* (to expound) + *ana* = *disana* = *desanā* (expounding)

Rt. *bhū* (causative base of *bhū* is *bhāve*). *Bhāve* + *anā* = *bhāvanā* (development)

This suffix *ana* may be added to any verbal base to form an abstract noun as *gamana*, *haraṇa*, etc.

- (5) *-tar*. This suffix is added to a root or verbal base to form an agent noun.

Rt. *kar* (to do) + *tar* = *kartar* = *kattar* (doer)²

Rt. *sās* (to instruct) + *tar* = *sāstar* = *sathar* (instructor)³

Rt. *nī* (to lead) + *tar* = *nītar* = *netar* (leader). The radical vowel is strengthened.

Rt. *su* (to hear) + *tar* = *sutar* = *sotar* (hearer). The radical vowel is strengthened.

Verbal base *bhāve* + *tar* = *bhāvetar* (developer)

Verbal base *kāre* + *tar* = *kāretar* (one who causes to make)

- (6) *-in*. This suffix is added to roots prefixed by a noun.

pāpa + *kar* + *in* = *pāpakārin* (evil-doer). The radical vowel is strengthened.

dhamma + *vad* + *in* = *dhamma-vādin* (one speaks according to the dhamma).

dīgha + *jīv* + *in* = *dīgha-jīvin* (one who lives long)

ante (nearby) + *vās* + *in* = *antevāsīn* (one who stays nearby, pupil)

¹'n' preceded by 'ra' is changed into 'ṇ'.

²'r' becomes 'ṛ'. 'r' is assimilated to succeeding 't'.

³'sr' is changed into 'ṣṭh'. 'ā' becomes short before double consonant.

- (7) *-a*. This suffix too is added to a root preceded by a noun.
dhamma + dhar + a = dhamma-dhara (holder of dhamma, one who has learnt Dhamma by heart)
 Some monosyllabic roots ending in 'a' are added to a noun and the radical long 'a' becomes short. Such nouns are grouped into agent-nouns.
dhamma + ṭhā = dhammaṭṭha (standing in the Dhamma, righteous)
majja (liquor) + *pā* (to drink) = *majjapa* (drunkard)
anna (food) + *dā* (to give) = *annada* (giver of food)
senā (army) + *ṇī* (to lead) = *senāṇī* (a general of an army)
sayam (self) + *bhū* (to become) = *sayambhū* (self-dependent, Buddha)
- (8) *-ā*. This is added to roots like *vid* (to know) and also to roots *ñā*, *gam* and the like. The final *ā* of *ñā* is dropped and the radical *ñ* is reduplicated. The final *m* of *gam* is dropped.
sabba (all) + *ñā* (to know) + *ā* = *sabbaññā*. *sabbaññā* (all-knowing One)
Dhamma + ñā + ā = dhammaññā (knower of Dhamma)
veda (knowledge) + *gam* (to go) + *ā* = *veda + gam + ā = vedagū*
 (one who has attained to Perfect Wisdom)
pāra (other shore) + *gam* (to go) + *ā* = *pāra + gam + ā = pāragū*
 (gone to the opposite shore, one who has crossed)
- (9) *-ta*. This is added to a root to form past participle. If the root is intransitive the past participle so formed is Active. If the root is transitive the participle is Passive.
 This suffix may even be added to any present verbal base to form its past participle.
 In case of most roots 'i' is inserted between the root or the verbal base and the suffix '-ta'. The final vowel of the verbal base is dropped:
 rt. *pat* (to fall) + *i + ta = patita* (fallen)
 rt. *kath* (to speak) + *i + ta = kathita* (spoken)
 Verbal base: *kāre* (to cause to do) + *ta = kāre + i + ta = kārita*
 (caused to do)
 Verbal base: *kiṇā* (to buy) + *i + ta = kiṇita* (bought)
 The final consonant of some roots is assimilated to the first consonant of the suffix.
 rt. *muc* (to release) + *ta = mucta = mutta* (released)

rt. *ap* prefixed by *pa* (to attain). *pa* + *ap* + *ta* = *papta* = *patta* (attained)

va of some roots is changed into *vu* before *-ta*.

rt. *vap* (to sow) + *ta* = *vapta* = *vusta* (sown)

rt. *vac* (to say) + *ta* = *vacta* = *vutta* (said)

rt. *vas* (to dwell) + *ta* = *vasta* = *vutha* (dwelt, lived). *sta* becomes *utha*.

The final *m* of some roots as *gam*, *ram*, etc. is dropped before *-ta*.

rt. *gām* (to go) + *ta* = *gamta* = *gata* (gone)

rt. *ram* (to delight) + *ta* = *ramta* = *rata* (delighted)

The final *r* of some roots also is dropped before *-ta*.

rt. *sar* (to remember) + *ta* = *sarta* = *sata* (having remembered, mindful)

rt. *kar* (to do) + *ta* = *karta* = *kata* (done)

The final *m* of some roots is changed into *n* before *-ta*.

rt. *vam* (to vomit) + *ta* = *vamta* = *vanta* (vomited)

rt. *sam* (appease) + *ta* = *samta* = *santa* (appeased)

The final *n* of some roots, too, is dropped before *-ta*.

rt. *han* (to kill) + *ta* = *hanta* = *hata* (killed)

rt. *khan* (to dig) + *ta* = *khanta* = *khata* (dug)

rt. *tan* (to spread) + *ta* = *tanta* = *tata* (spread)

rt. *man* (to know) + *ta* = *manta* = *mata* (known)

The radical 'a' of roots like *phar* is changed into *u*, and *t* of the root becomes *ṭ* and the radical *r* is dropped.

rt. *phar* (to pervade) + *ta* = *pharṭa* = *phaṭa* = *phuṭa* (pervaded)

The final *ā* or *e* of some roots is changed into *i* or *ī* before *-ta*.

rt. *sthā* (to stand) + *ta* = *sthāta* = *sthīta* (having stood)

rt. *pā* (to drink) + *ta* = *pāta* (drunk)

rt. *ge* (to sing) + *ta* = *geta* = *gīta* (sung)

The suffix *-ta* becomes *-na* after some roots ending in *i*.

khi (to wear out) + *ta* = *khitā* = *khiṇa* (worn out)

jya (to be defeated) + *ta* = *jyāta* = *jīna* = *jīna* (defeated)

The suffix *-ta* becomes *na* after many roots ending in *d* or *r*.

If the root ends in *r* the succeeding *n* becomes *ṛ*. The *d* and *r* are assimilated to *n* or *ṛ*.

rt. *chid* (to cut off) + *ta* = *chidta* = *chinna* (cut off)

rt. *bhid* (to break up) + *ta* = *bhidta* = *bhinna* (broken up)

rt. *sad* with the prefix *ni* (to sit down) = *nisadna* = *nisanna* (exceptionally)

radical 'a' is changed into 'i' = *nisinna* (seated)

- (10) Rt. *khad* with the prefix *pa* (to jump on) = (*pakkhadna*) = *pakkhanna* (jumped forward)
- rt. *kir* (to scatter) + *ta* = (*kirta* = *kirna*) = *kiṇṇa* (scattered)
- rt. *pur* (to fill) + *ta* = (*purta* = *purṇa*) = *puṇṇa* (full)
- rt. *jar* (*jir*) (to decay) + *ta* = (*jirta* = *jirṇa*) = *jiṇṇa* (decayed)
- rt. *car* (*cir*) (to practise) + *ta* = (*cirta* = *cirṇa*) = *ciṇṇa* (practised)
- rt. *tar* (*tir*) (to cross) + *ta* = (*tirta* = *tirṇa*) = *tiṇṇa* (crossed)
- rt. *lā* (to mow) + *ta* = *lāna* (mown)
- rt. *hā* (to decay) + *ta* (*na*) = *hṭna* (decayed)
- The radical vowel of many roots remains unchanged before *-ta*.
- rt. *ñā* (to know) + *ta* = *ñāta* (known)
- rt. *yā* (to go) + *ta* = *yāta* (gone)
- rt. *khyā* (*khā*) (to say) + *ta* = *khyāta*, *khāta* (said)
- rt. *ji* (to conquer) + *ta* = *jita* (conquered)
- rt. *bhī* (to fear) + *ta* = *bhīta* (feared)
- rt. *jan* (*jā*) (to be born) + *ta* = *jāta* (born)
- Dhī* is changed into *ddh*. *Bhī* also is changed into *ddh*.
- rt. *budh* (to wake up) + *ta* = (*budhita*) = *buddha* (awakened)
- rt. *sudh* (to cleanse) + *ta* = (*sudhita*) = *suddha* (cleansed)
- rt. *rabh* with the prefix *ā* (to begin, to practise) + *ta* = (*ārabhita*) = *āraddha* (begun, practised)
- The radical *h* together with *t* of the suffix *ta* is changed into *lha*.
- rt. *guh* (to hide) + *ta* = *guhita* = *gūlha* (hidden). Radical vowel is lengthened before *lha*.
- rt. *gāh* (to immerse) + *ta* = (*gāhita*) = *gālha* (immersed)
- rt. *muh* (to be deluded) + *ta* = (*mūhita*) = *mulha* (deluded)
- rt. *vah* (to carry, to bear out) + *ta* = (*vāhita*) = *vālha* (carried, born out)

Some anomalous forms:

- rt. *pac* (to be ripe) + *ta* = (*pakta*) = *pakka* (ripe)
- rt. *luj* (to break up) + *ta* = (*lujita*) = *lugga* (broken up)
- rt. *lag* (to stick) + *ta* = (*lagta*) = *lagga* (stuck)
- rt. *bhañj* (to break down) + *ta* = (*bhañjita*) = *bhagga* (broken down)
- vant* and *-āvin*. By adding *van* or *āvin* to a past participle ending in *ta* or *na*, its active past participle is formed.
- patta*, *pattavant*, *pattāvin* (having attained)
- gata*, *gatavant*, *gatāvin* (gone)
- kata*, *katavant*, *katāvin* (having done)
- hata*, *hatavant*, *hatāvin* (having killed)
- chinna*, *chinnavant*, *chinnāvin* (having cut off)

- (11) *-ant, -māna*. By adding *-ant* or *-māna* to the present verbal base its active present participle is formed.
 rt. *pac* (to cook). Present verbal base: *paca. pacant, pacamāna* (cooking).
 rt. *dis* (to expound). Present verbal base: *desaya. desayan, desayamāna* (expounding)
 Passive present participle is formed by adding *-māna* to passive verbal base.
 rt. *pac*. passive base: *pacca, pacīya + māna = paccamāna, pacīyamāna* (being cooked)
- (12) *-tabba, -antya, -ya*. Any one of these suffixes is added to a root to form gerundive (future passive participle).
 rt. *pac* (to cook). *pacitabba, pacantya, pacca* (to be cooked, should be cooked, ought to be cooked)

Vocabulary

Nouns

Masculine

<i>nidhi</i> , treasure	<i>temāsaccaya (te-māsa-accaya)</i> end of three months
<i>dhammānudhamma</i> , the dhamma and what belongs to it	<i>Bhāradvāja-gotta</i> , a person so known, one belonging to the clan Bhāradvāja
<i>samaya</i> , time	<i>Māgandīya</i> , a person so known
<i>Sakya</i> , a Sakyan	<i>paribbājaka</i> , wandering ascetic
<i>puttaka</i> , little son	<i>sallāpa</i> , conversation
<i>rāga-pāsa</i> , snare of lustfulness, (<i>pāsa</i> , snare)	<i>puggala</i> , person
<i>kuñjara</i> , elephant	<i>atta-paritāpānyoga</i> , penance of tormenting oneself
<i>brahmadeva</i> , a person so named	<i>diṭṭhadhamma</i> , the present life
<i>atideva</i> , one that surpasses gods, the Buddha	<i>dhamma-vitakka</i> , thought of righteousness
<i>kumbhila</i> , crocodile	<i>itara</i> , the other one
<i>Dasama</i> , a person so named	<i>tumba</i> , pot
<i>sa-hattha</i> , one's own hand	<i>pīṭa-bhāva</i> , the fact that he has drunk
<i>pāṇin</i> , living being	<i>saṃvega</i> , agitation, fear, emotion
<i>saṅgha</i> , Buddhist clergy	<i>kilesa</i> , mental impurity, passion
<i>sāvaka</i> , disciple, follower	<i>ludda-putta</i> , young huntsman

<i>loka</i> , world	<i>Sumukha</i> , name of a person
<i>atta</i> , self	<i>mitta-dhamma</i> , friendship
<i>kula-putta</i> , young gentleman	<i>dāyaka</i> , donor, giver
<i>soka</i> , sorrow	<i>kāraka</i> , doer of a service
<i>parideva</i> , weeping	<i>saṅghupaṭṭhāka</i> (<i>saṅgha</i> +
<i>upāyāsa</i> , despair	<i>upaṭṭhāka</i>), one who looks after
<i>dukkhakkhandha</i> , aggregate of suffering	the community of monks
<i>anudhamma</i> , conformity to Dhamma	<i>dohaḷa</i> , strong desire

Feminine

<i>Piyanāra-mātā</i> , Piyanāra's mother	<i>sota-dhātu</i> , element of hearing
<i>yakkhiṇī</i> , female ghost	<i>dibba-sota-dhātu</i> , divine ear
<i>mahiddhikā</i> , possession of great	<i>tanhā</i> , craving
psychic power	<i>vipassanā</i> , insight
<i>mahānubhāvā</i> , possession of great	<i>pacceka-bodhi</i> , awakening or
splendour or majesty	realisation of a silent Buddha
<i>pti</i> , joy	<i>āṇāṭi</i> , bidding, order
<i>saddhā</i> , devotion, faith	<i>dakkhiṇā</i> , dedicatory gift
<i>anta-kiriya</i> , ending, putting an end to	<i>Bārāṇasī</i> , the city so known
<i>cārikā</i> , travel, long journey	<i>Suppiya</i> , a lady so named

Neuter gender

<i>arahatta</i> , arhatship	<i>veyyākaraṇa</i> , explanation, answer
<i>siras</i> , head	<i>pāṇiya</i> , drinking water
<i>bhaya</i> , fear	<i>arañña</i> , forest
<i>odarikatta</i> , gluttony	<i>kāya-dvāra</i> , channel of body
<i>adhivacana</i> , term, designation	<i>pāpa</i> , evil deed
<i>khādantya</i> , solid food	<i>ārammaṇa</i> , sense-object
<i>bhojantya</i> , soft food	<i>ñāṇa</i> , knowledge
<i>jhāna</i> , deep state of meditation	<i>kāraṇa</i> , matter, reason
<i>bala</i> , power	<i>cinakāṭa</i> , a mountain so known
<i>sukha</i> , ease, comfort, happiness	<i>saras</i> , lake, pond
<i>dukkha</i> , suffering, absence of ease	<i>sannigghāna</i> , determination
<i>domanassa</i> , grief	<i>kāja</i> , pingo, carrying pole
<i>ctvara-kamma</i> , sewing robes	<i>santika</i> , vicinity, nearness

Adjectives

iṭṭhannāma, having such as named, thus-named
ābādhinī (fem.), sick
dukkhita, afflicted, ailing
bāḥagilāna, seriously ill
kuha, cheating
thaddha, stubborn
lapa, talkative
siṅgin, astute. Lit. having a horn
unnaḷa, proud, arrogant, haughty
asamāhita, not composed, uncontrolled
māmaka, devoted, loving, showing affection
Cātumeyyaka, belonging to the city Cātumā
ārañṅaka, living in forest
abbhuta, amazing, wonderful
nirupadhika, free from attachment to rebirth
akiñcana, having no possession
anañña-posin, not maintaining any other, not keeping a family
Aṭṭhakanāgara, belonging to the city Aṭṭhaka
Pāṭaliputtaka, belonging to Pāṭaliputta
Vesālīka, belonging to Vesali, living in Vesali
pañña, sweet
yajamāna, making offerings, giving alms
puññaḥpekkha, looking for merit
opadhika, producing worldly happiness
mahapphala, rich in result, bearing much result
ariya, holy
abhiññāsika, depending on higher or Jhanic consciousness
nikāma-lābhīn, acquiring at will
akiccha-lābhīn, gaining without difficulty
akasira-lābhīn, gaining with no trouble
kāpilavatthava, belonging to Kapilavatthu
nava, new
acira-kārpita, that had not long got built
eka, one, some
ekacca, certain, partly
ekacca-sassatika, eternalistic with regard to certain things.
sassata, eternal
oḷārika, gross

akusala, unwholesome
savitakka, together with initial application of mind
savicāra, together with sustained application of mind
vivekaja, produced by detachment
dukkhotiṇṇa (*dukkha* + *otiṇṇa*), beset with suffering
dukkha-pareta, invaded by suffering
kevala, whole
sambahula, many
niṭṭhitacvara, (one) who has got his robe made ready
piṭṭisukha, possessed of rapture and ease
dibba, divine
viduddha, purified
atikkāma-mānūsaka, surpassing the range of humans, superhuman
attantapa, tormenting oneself
aparantapa, not tormenting another
nicchāta, having no hunger
nibbata, calmed, quieted, quenched
sukha-paṭisaṃvedin, experiencing bliss
sīt-bhūta, become cooled
brahmabhūta, that has become Brahma oneself
dhammānudhamma-paṭipanna, (one) who has got into the path of Dhamma
in its fullness
upekkhaka, neutral, equanimous
sata, mindful
sampajāna, thoughtful, being aware of
seyya, highest, most praiseworthy
pākaṭa, open, known, evident
khema, safe, a lake so named
pasanna, pleased, delighted in

Verbs

sunidheti (*su* + *ni* + *dhā*), well buries. pp. *sunihita*
toseti (rt. *tus*), gladdens
bandhati (*badh*) binds
ānaya (*ā* + *ni*) brings. pp. *ānā*
pavisati (*pa* + *vis*), enters. pp. *paviṭṭha*
sannipāṭipeti (Causative fr. *sannipāṭati*), causes to gather together
santappeti (*saṃ* + *tapp*), satisfies
sampavāreti (*saṃ* + *pa* + *var*), gives more and more, (lit. causes to refuse)

dadāti (rt. *dad*), gives. pp. *dinna*, *dasta*
santi (prest. plur. of *atthi*), there are
paññāpeti (*pa* + *ñap*), declares, states
āhāreti (denom. fr. *āhāra*), eats
samādahati (*saṃ* + *ā* + *dhā*), composes the mind, concentrates.
 pp. *samāhita*
anuyujjati (*anu* + *yuj*) is engaged in, gives oneself up to, pp. *anuyutta*
Nibbāti (*nir* + *vā*), is cooled. pp. *nibbuta*
sīti-bhavati (*sīti* + *bhū*), becomes cool. pp. *sīti-bhūta*
paṭisamvedeti (*pati* + *saṃ* + *vid*), feels, experience
paṭipajjati (*pati* + *pad*), gets into, follows. pp. *paṭipanna*
bhāsati (rt. *bhās*), speaks. prest. p. *bhāsamāna*
vitakkayati (*vi* + *takk*), thinks, considers, reflects
abhivajjati (*abhi* + *ni* + *vajj*), avoids
rakkhati (*rakkh*), looks after, keeps
gāheti (causative of *gaṇhāti*), causes to obtain
viviccati (*vi* + *vic*), is separated, is secluded. ger. *vivicca*
upasampajjati (*upa* + *saṃ* + *pad*), attains, reaches. pp. *upasampanna*,
 ger. *upasampajja*
vihāsiṃ (aorist 1st pers. sing. of *viharati*) I dwell
otarati (*ava* + *tar*), gets into, pp. *otiṇṇa*, beset with
paññāyati (*pa* + *ñā*), is known
pakkamati (*pa* + *kam*), sets out. pp. *pakkanta*
assosi (rt. *su*, Aorist 3rd pers. sing.) he heard
pivati (rt. *pā*), drinks. pp. *pīta*. ger. *pivitvā*
upadhāreti (*upa* + *dhar*), reasons out
sanniṭṭhahati (*saṃ* + *ni* + *ṭhā*), determines
neti (*nt*), leads
vissajjati (*vi* + *sajj*), sends off
āha, he said
Āhartyatu (Optat. pass. 3rd pers. sing. fr. *ā* + *har*), may be taken, may be
 brought
theneti (denom. fr. *thēna*), steals
hoti (rt. *hā*), is. ger. *hurvā*
vaddhati (rt. *vaḍḍh*), grows
kipati (rt. *kip*), throws. pp. *khitta*
niggaṇhāti (*ni* + *gah*), subdues, pp. *niggahita*
nibbatteti (*ni* + *vati*), produces, attains
paṭilabhati, obtains. pp. *paṭiladdha*
āvajjati (*ā* + *vajj*), turns over, observes, reflects

aṭṭhāsi (aorist 3rd pers. sing. of rt. *ṭhā*), he stood, he was
pucchati (rt. *pucch*), questions. pp. *puṭṭha*
vitmaṇseti (desider. fr. *man*), thinks over, investigates, considers
paṭippassambhati (*pati + pa + sambh*), subsides, is allayed, is calmed
 pp. *paṭippassaddha*
ādeti (*ā + dā*), takes. ger. *ādāya*
pasādati (*pa + sād*), is pleased with. pp. *pasanna*

Indeclinables

<i>bho</i> , O friends, Look here!	<i>aciraṃ</i> , before long	<i>hi</i> , certainly
<i>kho</i> , indeed	<i>sayāṃ</i> , oneself	<i>sāyaṃ</i> , in the evening
<i>atha kho</i> , then, thereupon		

some compounded forms

saṃvegappatta (*saṃvegaṃ patto*)
pacceka-bodhi-ñāṇa, realization of a Pacceka-buddha
paṭiladdhañāṇa (*paṭiladdhaṃ ñāṇaṃ yena so*) one who has attained to
 knowledge
vissajjetukāma (*vissajjetuṃ kāmeti*), wish to send off
pīta-bhāva (*pīta-bhāvō*), the fact that it was drunk up
mitta-dhamma (*mittassa dhamma*), friendship
abhaya-dakkhiṇā (*abhayassa-dakkhiṇā*), gift of security
saṅghupatṭhāka (*saṅghassa upatṭhāka*), attendant to the community of
 monks

Euphonic combinations

dhammaññeva = *dhammaṃ eva* = *dhammaṃ yeva*
tadubhayaṃ = *taṃ ubhayaṃ*
aññassāñattiyā = *aññassa āñattiyā*
nagaranti = *nagaraṃ iti*
dharīyatū'ti = *dharīyatū itī*
dhamma-vitakkaññeva = *dhamma-vitakkaṃ + eva*
pāntiyamādāya = *pāntiyaṃ ādāya*
ito'va = *ito eva*
seyyo'ti = *seyyo itī*
puññaapekkhāna pāṇinaṃ = *puñña-apekkhānaṃ pāṇinaṃ*

Some Phrases

tena kho pana samayena, at that time, on the same occasion
cārikaṃ pakkāmi, he set out for a long journey
vihārena vihāraṃ, from monastery to monastery
pariveṇena pariveṇaṃ, from cell to cell

Exercises

Translate into English:

1. *Eso nidhi sunihito, ajeyyo anugāmiko.* Kh 7.
2. *So bhagavā arahā ceva arahatāya ca dhammaṃ deseti.* Ud 7.
3. *Itthannāma bhante bhikkhuṃ ābādhint dukkhitā bāḥagilānā āyasmato Ānandassa pādesu sirasā vandati.* A II 145.
4. *Ye te bhikkhave bhikkhū kuḥā thaddhā lapā singā unnaḷā asamāhitā na me te bhikkhū māmakā.* A II 26.
5. *Tena kho pana samayena āyasmato Raṅghapālassa nāti-dāsi ābh'osikaṃ kummāsaṃ chaddetukāma hoti.* M II 62.
6. *Tena kho pana samayena Cātumeyyakā Sakyā santhāgāre sannipatitā honti.* M I 456.
7. *Piyanāka-mātā yakkhinti puttakaṃ evaṃ tosesi.* S I 209.
8. *Taṃ rāga-pāsenā āraññamiva kuṅjaraṃ bandhivā ānāyissāmi.* S I 124.
9. *Abbhutaṃ vata bho samaṇassa mahiddhikā māhānubhāvā.* S I 141.
10. *Eso hi te brāhmaṇi brahmadevo nirupadhiko asideva-putto. Akācāno bhikkhu anañña-poti te so'dha piṇḍāya gharāṃ pavittā.* S I 141.
11. *Kumbhila-bhayanti bhikkhave odarikatassetāṃ adhivacanaṃ.* M I 146.
12. *Atha kho Dasamo gahapati Atthaka-nāgaro Pāḷalputtake ca Vesālīke ca bhikkhū sannipātāpervā paṅstena khādantiyena bhojantiyena sahatthā santappesi sampavāresi.* M I 353.
13. *Yajamānānaṃ manussānaṃ puññapekkhāna pāninaṃ karotamopadhikāṃ puññaṃ saṅghe dinnāṃ mahapphalaṃ.* S I 233.
14. *Ariya-sāvako evaṃ catunnaṃ jhānānaṃ ābhicetasikānaṃ ditṭha-dhammasukha-vihārānaṃ nikāma-lābhā akiccha-lābhā akasira-lābhā.* M I 357.
15. *Tena kho pana samayena Kāpilavatthavānaṃ Sakyānaṃ navāṃ santhāgāraṃ acira-kārāpitaṃ hoti.* M I 353.
16. *Santi hi bhikkhave eke samaṇa-brāhmaṇā ekacca-sassatikā ekaccaṃ sassataṃ lokaṃ attānaṃ ca paññāpenti.* D I 17.

17. *So kho ahaṃ Aggivessāna oḷārikaṃ dhāraṃ dhāretvā balaṃ gahervā vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pīti-sukhaṃ paṭhamāṃ jhānaṃ upasampajja vihāsim.*
M I 247.
18. *Idha bhikkhave ekacco kula-putto saddhā agārasmā anagāriyaṃ pabbajito hoti 'otiṇṇo' mhi jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkha-pareto, appeva nāma imassa kevalassa dukkhakkhandhassa anta-kiriyaṃ paññāyethā'ti.*
M I 192.
19. *Tena kho pana samayena sambahulā bhikkhū Bhagavato cīvara-kammaṃ karonti 'nitthita-cīvaro Bhagavā temāsaccayena cārikaṃ pakkamissat'ti.* M I 428.
20. *Assosi kho bhagavā dibbāya sota-dhātuyā visuddhāya atikkanta-mānusikāya Bhāradvāja-gottassa brāhmaṇassa Māgandiyena paribbājakena saddhiṃ imaṃ sallāpaṃ kataṃ.* M I 502.
21. *Katamo ca gahapatayo puggalo neva attantapo nātta-paritāpanānu-yogamanuyutto, yo anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sīti-bhūto sukha-patisamvedī brahma-bhūtena attanā viharati?*
M I 412.
22. *Dhammānudhamma-paṭipannassa bhikkhuno ayamanudhammo hoi veyyākaraṇāya 'dhammānudhamma-paṭipanno' yanti. Bhāsamāno dhammaññeva bhāsati no adhammaṃ, vitakkayamāno dhammavitakkaññeva vitakketi no adhamma-vitakkaṃ. Todubhayaṃ ca abhinivajjervā ūpekkhako viharati sato sampajāno. Iti 81.*
23. *Tesu eko pāntiyathāya agantvā attano pāntiyaṃ rakkhamāno itarassa tumbato pivitvā sayāṃ araññā nikkhamitvā nahāyitvā ḡhito, 'atthi nu kho me kāyadvārādāhi ajja kiñci pāpaṃ katanti upadhārento thenervā pāntiyassa pīti-bhāvaṃ dīsvā saṃvegappatto hutvā ayaṃ tañhā vadḍhamānā maṃ apāyesu khipissati, imaṃ kilesaṃ niggaṇhissāmi'ti pāntiyassa thenervā pītibhāvaṃ ārammaṇaṃ katvā vipassanaṃ vadḍhervā pacceka-bodhi-ñāṇaṃ nibbattervā paṭiladdhaññaṃ āvajjento aḡhāsi.* A IV 114.
24. *Atha naṃ Mahāsatto "kiṃ pana tvaṃ samma maṃ attano aithāya bandhi udāhu aññassāṇattiyā" ti pucchitvā tena tasmīṃ kāraṇe ārocite, "kin nu kho me ito va Citta-kūḷaṃ gantum seyyo udāhu nagaraṃ"ti vñamsanto "mayi nagaraṃ gate luddaputto dhanāṃ labhissati deviyā dohaḷo paṭippassambhissati Sumukhassa mittadhammo pākāḷo bhavissati, tañhā mama nāṇa-balena Khemañca saraṃ abhaya-dakkhiṇaṃ katvā labhissāmi, tasmā nagarameva gantum seyyo'ti sannitthānaṃ katvā, luddaṃ "amhe kājenādāya rañño*

santikaṃ nehi, sace rājā vissajjetukāmo bhavissati, vissajjessati" ti āha.
JA IV 427.

25. *Tena kho pana samayena Bārānasiyaṃ Suppiyo ca upāsako Suppiya ca upāsikā ubho pasannā honi dāyaka kārakā saṅghupaṭṭhākā. Atha kho Suppiya upāsikā āramaṃ gantvā vihārena vihāraṃ pariveṇena pariveṇaṃ upasaṅkamivā bhikkhū pucchati, "ko bhante gilāno, kassa kiṃ ahariyatū?" ti.* Vin I 216.

LESSON 36

Syntax

214.

- (a) A sentence consists of two parts: subject and predicate. The subject may be a noun, an adjective, a participle (declinable), or even an indeclinable particle. There must be concordance between subject and predicate. The subject is always expressed by Nominative Case. The verb i. the predicate must always agree with the subject in number and person: *So gacchati* (he goes), *Te gacchanti* (they go), *Ahaṃ gacchāmi* (I go), *mayāṃ gacchāma* (we go).
- (b) If the predicate is an adjective or declinable participle, it must agree with the subject in number, gender and case: *So Bhagavā asamo* (the Lord is peerless), *Buddho loke uppanno* (the Buddha has appeared on the earth).

215. **Nominative Case**

- (a) The Nominative case is used just to express the stem (or the crude form of a noun): *Buddho* (the stem Buddha). The Nominative is used to express the subject as mentioned in the foregoing explanation No. 214.
- (b) Vocative Case is used only in addressing somebody: *Bhikkhave* (O Monks).

216. **Accusative Case**

- (a) The Accusative Case is used to express the direct object of a verb or of a participle in active voice: *Buddho dhammaṃ desesi*, *Buddho dhammaṃ desitavā* (the Buddha expounded the Dhamma).
- (b) The Accusative Case expresses even the goal of motion: *Puriso gāmaṃ gato* (the man has gone to the village).

- (c) The Accusative Case expresses the duration of time and the extension of space: *Satta me vassāni lohita-kumbhiyaṃ vutthāni* (I lived seven years in a vessel of blood [womb]). Ud 17.
Ābhā yojanaṃ phutā ahoṣi (the light had spread about a league). D II 175.
- (d) The verbs 'seti' (lies down), 'tiṭṭhati' (stands), *vasati* (dwells) *śīdati* (sinks) and the like compounded with the prefixes *adhi*, *anu*, *ā* and *upa* govern Accusative Case.
Papaṇiko kammantaṃ adhiṭṭhati (the shopkeeper attends to [his] work), *Mañcaṃ abhinisīdati* (he sits down on a bed). Vin IV 46.
Gharaṃ āvasanto (dwelling in a house). S I 42.
Saggaṃ lokaṃ upapajjati (he is reborn into the heaven world). A I 9.
- (e) The prefixes 'adhi' and 'pati' stand as prepositions governing Accusative Case.
- (f) The Indeclinables *anto*, *tiro*, *abhito*, *parito*, *samantā*, *dht*, *viṇā*, *antarā*, *uddissa*, *upanidhāya*, *paṭicca*, *āgamma*, *ārabbha* and the like govern Accusative Case: *Anto gāmaṃ* (inside the village). D II 273.
tiro pabbataṃ (across the mountain). A II 290.
uyyānc-bhāmiṃ abhito (by the grove). V V 59; *Parito gāmaṃ* (round the village). Kacc.; *Samantā Vesālīṃ* (round about Vesālī). D II 98; *Dht brāhmaṇassa haṇṭāraṃ* (shame on him who kills a Brahman)! *viṇā*. See Lesson 14 No. 52.

Antarā ca Nālandaṃ antarā ca Rājagahaṃ (between¹ Nālandā and Rājagaha) D I 1. *Bhagavantaṃ uddissa* (on account of the Lord) M III 238. *Himavantaṃ pabbata-rājaṃ upanidhāya* (Compared with the Himalayas the lord of mountains) M III 177. *Na ca Pūraṇaṃ Kassapaṃ sāvakaṃ upanissāya viharanti* (and the disciples do not live in dependence on Pūraṇa Kassapa) M II 3. *Pasāṇa-piṭṭhiṃ nissāya* (on the top of a rock) J I 167. *Sāvathiṃ nissāya* (near Savatthi), *Rājānaṃ nissāya* (depending on the king) J I 140. *Anukampaṃ upādāya* (out or pity) D I 204. *Kālaṃ ca samayaṃ ca upādāya* (according to time and convenience) D I 205. *Manussalokaṃ upādāya* (Compared with the world of men) PVA 268. *Cakkhuṃ ca paṭicca rūpe ca* (because of eye and the visible objects) M I 259. *Kimāgamma kim ārabbha* (depending on what) D I 13.

¹Note that when the nouns are given expressing both the places the word 'antarā' precedes each word.

- (g) The verbs 'agghati, arahati' and 'paṭibhāti' govern Accusative Case: *Kalam nāgghati soḷasiṃ* (it is not worth a 16th part). It 19.
Na so kāsāvam arahati (he does not deserve a monk's robe). Dh 9.
Paṭibhāti maṃ Bhagavā (it is revealed to me, Lord). S I 189.
 The dative singular of nouns 'dassana' and 'yācana' govern Accusative Case: *Bhagavantam dassanāya* (for seeing the Lord).
 Ud 1.
Akālo dāni Tathāgataṃ yācanāya (it is not the time for asking the Tathāgata). D II 115.
- (h) The Accusative singular of the substantives of the neuter gender is used as adverbs: *Sukhaṃ supati* (he sleeps happily). A IV 150.
Caranti visame samaṃ (they walk on the uneven with an even stride). S I 4.

Cognate object.

There are two kinds of Cognate objects, one formed from the same root with the verb and the other formed from another verb but having the same meaning: *Idam pure cittaṃ acāri cārikaṃ* (this mind went formerly wandering about). Dh 326.

Gahapati jaṅghā-vihāraṃ anucaṅkamamāno (the householder pacing up and down and roaming about on foot). M I 359.

Some verbs take two accusatives. See Lesson 31 No. 167.

217. Instrumental Case.

- (a) Instrumental Case expresses the instrument with which or by means of which an action is performed: *Cakkhunā rūpaṃ dīsvā* (seeing a visible form with the eye). D I 89.

Yānena gantvā (having gone by means of a vehicle). D I 89.

The agent of an action expressed in passive construction is put in Instrumental Case: *Vuttaṃ hetam Bhagavatā* (this has been said by the Lord). It 1.

- (b) Indeclinable particles 'saha, saddhiṃ, vinā, aññatra' and the adjectives 'sama, sadisa' and the like govern Instrumental Case. *Bhikkhu-saṅghena saddhiṃ* (together with the company of monks).
 D I 1.

Isidāsiyā saha na vacchaṃ (I will not live with Isidāsi). Th II 414.

Vinā daṇḍena (without a stick). Vin II 132.

Aññatra Tathāgatena (without the Perfect One). Dh. A III 80.

Rāgena samo aggi nāma natthi (there is no fire like lust).

DhA III 261.

- (c) The words that express defects in limbs govern Instrumental Case: *Akkhinā kāṇo* (blind of one eye). Kacc. 339.
Pādena khaṅḅho (lame of one foot). Pug.A 227.
- (d) The family name governs the Instrumental Case: *Bhagavā, mārisa khattiyo jāṇiya...gotena Gotamo* (the Lord, dear sir, is a Warrior by caste and Gotama by family). D III 51.
- (e) The direction in which something exists is also expressed by Instrumental Case: *Uttarena Kapivanto* (the city Kapivanta is situated in the north). D II 201.
Yena Uttarakurū rammā (where lies the beautiful Uttara-Kuru). D II 199.
- (f) The words expressing the direction is put in Instrumental Case followed by a noun in Accusative Case: *Uttarena Setavyaṃ* (to the north of Setavya). D II 316.
- (g) The vehicle one goes by is expressed in Instrumental Case: *Yānena ganvā* (having travelled by chariot). D I 39.
- (h) The words *aṭṭiyati, harāyati, jigucchati* and the like are used with the nouns in Instrumental Case: *Iddhi-pāṭihāriyena aṭṭiyāmi harāyāmi jigucchāmi* (I loathe, abhor and am ashamed of the wonder of manifestation). D I 214.
- (i) The time during which something happens is expressed by Instrumental Case: *Tena samayena Buddho Bhagavā Neraṅjarāyaṃ viharati...* (during that time the Lord Buddha was staying nearby the river Neraṅjarā). Vin I 1.
- (j) To express the 'proper time' the Instrumental Case is used: *Kālena Dhamma-savaṇaṃ* (Listening to the Dhamma at the proper time). Kh 3.
- (k) The words that express priority is put in Instrumental Case: *Māsena pubbe* (a month before). Kaccāyana.
- (l) The word '*attho*' governs Instrumental Case: *Puññena attho mayhaṃ na vijjati* (I do not want merit). Sn 431.
- (m) The Instrumental singular of '*attan*' is used in the sense of Nominative: *Attanā 'va attānaṃ sammannati*. Vin I.
- (n) The particular attribute, state, condition or a thing with which one is equipped is put in Instrumental Case: *Paribbājakam tidandena addakkhi* (he saw the wandering ascetic equipped with a tripod). Kaccāyana.
- (o) The seed that is sown is expressed by Instrumental Case: *Tilehi vapati* (he sows sasame). Kaccāyana.

- (p) "At what price" is expressed by Instrumental Case: *Satena kko dāso* (a slave bought for a hundred pieces). JA I 64.
- (q) The agent of the action expressed by the particles *sakkā, labbhā* and the like is expressed by the Instrumental Case: *Na hi sakkā supantena koci attho pāpunitum* (a sleepy man is not capable of attaining any sort of success). Sn A 338.
Na labbhā tayā pbabbajitum (you cannot enter the Order of monks). JA I 64.

218. The Dative Case.

- (a) The Dative Case expresses the person or thing to whom some thing is given, some thing is due and for whom some thing is done.
E.g. *Āgantukassa dānaṃ deti* (he gives gift [food] to a guest). A III 41.
- (b) The verbs '*silāghate, hanute, sapati, kujjhati, dubbhati, aparajjhati, paṭissunāti, āroceti, paṭivedayati*' and the words '*alaṃ, namo, soṭṭhi*' and '*svāgataṃ*' govern the Dative Case:
Buddhassa silāghate (he praises the Buddha). Kacc. 327.
Hanute mayhaṃ eva (he hides from me). Kacc. 327.
Mayhaṃ sapate (he reviles me). Kacc. 330.
Mā ca kujjihittha kujjhatam (rage ye not against them that rage). S II 240.
Rajā Ajātassattu adubbhanassa dubbhati (king Ajātasattu is hostile to him who is not hostile). S I 85.
Kim pana te Ambatṭha Sakyā aprajjhum (What, Ambatṭha, have Sakyas offended you)? D I 91.
Bhikkhū Bhagavato paccassosum (the monks answered the Lord in assent). M I 1.
Bhagavato kālaṃ ārocesi (he announced the time to the Lord).
Paṭivedayāmi kho te mahārāja (I make known to you, great king). S I 101.
Alaṃ antarāyāya (it is strong enough to be an obstacle). M I 130.
Alaṃ te vippaṭisārāya (you have need for remorse). Vin II 250.
Namo tassa Bhagavato (May my adoration be to the Lord)!
Soṭṭhi bhavissati raṅho (the king will go safe). D I 96.
Svāgataṃ bhante bhagavato (welcome to the Lord, revered sir). D I 179.

- (c) The indirect object is put in the Dative Case. *Kulaputtassa Bhagavā ānupubbī-kathaṃ kathesi* (the Lord talked the progressive talk to the young gentleman).
The verbs that express the feeling of pleasure, anger or jealousy govern Dative Case.

219. Ablative Case

- (a) The Ablative Case answers the question "from where or from what?"
It denotes separating point (the point of separation):
So Suppārakā pakkāmi (he departed from Suppāraka). Ud 17.
So agārasmā anagāriyaṃ pabbaji (he went forth from home to homelessness).
Kacchehi sedā muccanti (sweat exudes from the armpits). It 76.
Avijjā-paccayā saṅkhārā (from or because of ignorance saṅkhārā arise).
- (b) The Ablative Case expresses the thing from which one is restrained and from whom one hides: *Sāno bhogaṇā vārenti sūkare* (dogs drive off swine from their crib). S I 176.
Upajjhāyā antaradhāyati sisso (the pupil plays truant from the preceptor). Kaccāyana.
- (c) The Comparative adjective governs Ablative: *Sīlaṃ eva suā seyyo* (good conduct is higher than learning). JA III 194.
Ayam eva tato mahantatāro kaṭṭagaho (this is the winning throw Greater than that). M III 178.
- (d) The particles 'uddhaṃ (upward), adho (below), ārā, ārakā (far), oraṃ (within), viṇā (without), yāva, ā (as far as), purā (before), aññatra (except), paraṃ (after)' govern Ablative Case:
Uddhaṃ pāda-salā adho kesa-maṭṭhakā (from the soles of the feet below upward to the crown of the head). D II 203.
Ārā te āsavakkhaya (they are far from the destruction of passions). DH 253.
Ārakā saṅghamhā (far from the Order). Vin II 239.
Oraṃ vassa-satā pi mīyati (even within hundred years does one die). Sn 804.
Ā brahma-lokā (as far as the Brahma-world). Kuhn KS 23.
Yāva brahma-lokā (as far as the brahma-world). Vin I 12.
Purā aruṇā (before dawn). Vin IV 17.
Kim aññatra adassanā (what else but from not seeing). S I 29.
Param maraṇā (after death). S I 94.

- (e) The verbs '*pabhavati*', the particle '*saha*' and the participles '*sutam*' and '*paṭiggahitaṃ*' govern Ablative Case:
Upadhi-nidānā pabhavanti dukkhā (ills come to be because of Upadhis, ills arise from Upadhis). Sn 364.
Saha parinibbānā Bhagavato (at the very moment of the passing away of the Lord). D II 157.
Saha vacanā ca pana Bhagavato (as soon as the Lord told that). Ud 16.
Sammukhā'va sutam sammukhā paṭiggahitaṃ samaṇassa Gotamassa (From the recluse Gotama himself have I heard and accepted). M III 207.
- (f) The Ablative form of '*sp-hattha*' is used in place of its instrumental form: *Sahatthā santappesi* (he with his own hand, served and satisfied the monks). M I 353.

220. Genitive Case

- (a) The Genitive Case answers the question "Whose?":
Anāthapiṇḍikassa ārāme (in the grove of Anāthapiṇḍika). S I 1.
- (b) The agent of the action denoted by a passive past participle or a Gerundive is expressed by the Genitive Case:
Yāvadeva anāthāya natam bālassa jāyati (that which is learnt by the unwise is conducive to his own destruction). Dh 72.
Kalyānamittassetam Meghiya bhikkhuno paṭikankham (it is to be expected, Meghiya, by a monk who provides with good friends). Ud 36.
- (c) The adjectives '*kusala*, *kovidā*, *kevalin*, *sadisa*' and the like govern Genitive:
Kusalā nacca-gītassa (clever in dancing and singing). Kaccayana.
Dhammassa akovidā (not skilled in the Dhamma). S I 162.
Maggāmaggassa kovidā (skilled in right and wrong ways). Sn 627.
brahmācariyassa kevali (perfected in Higher life). A II 23.
Sadiso me na vijjati (there is nobody equal to me). Vin I 8.
- (d) Agent-nouns (or adjectives ending in the suffixes *-aka*, *-avin*, *-in* and *-tar*) govern Genitive:
Ariyānam upavādakā (scoffers at the Holy Ones). M I 1.
Ariyānam adassāvi (having not seen the Holy Ones). M I 1.
Lābhi annassa pānassa (one who receives food and drink). S I 95.
Kilamathassa bhāgi (coming in for distress). S II 265.
Yaṇṇassa yājetā (one who officiates for him at the sacrifice). D I 143.

N.B. Nouns formed by means of the suffix *-tar* govern also the Accusative Case. See Lesson 23 No. 95

- (e) The verbs like *pūراتi*, *dussati*, *apamaññati*, *tassati*, *bhāyati* governs Genitive:
Pūراتi bālo pāpassa (the fool becomes full of evil). Dh 121.
Yo appaduṭṭhassa narassa dussati (whoever offends a harmless person). Dh 125.
Mā'pamaññetha puññassa (let no man think light of good). Dh 122.
Sabbe tasanti daṇḍassa: sabbe bhāyanī maccuno (all tremble at punishment, and all fear death). Dh 129.
- (f) Action-nouns (abstract nouns formed from verbal roots) govern Genitive Case: *Sabba-pāpassa akaraṇaṃ* (not doing any evil deed). Dh 189.
Evameva purāṇānaṃ saḥāyānaṃ ahu saṅgamo (such was this meeting of the ancient friends). S I 60.
Taṅhānaṃ khayāṃ (the waning of craving). M I 6.
- (g) The words denoting measure govern Genitive:
Hirañña-suvaṇṇassa puñjaṃ (a heap of bullion and gold). M II 63.
- (h) The words denoting the compass and those expressing manners govern Genitive. The words '*antarā*, *antarena*, *sammukhā*, *santike*, *accayena*, *avidūre*' govern Genitive:
Uttaraṃ nagarassa (to the north of the city). D II 160.
Pācīnato Rājagahassa (to the east of Rājagaha). D II 263.
Purāthimato nagarassa (to the west of the city). D II 161.
Antarena yamaka-sālanāṃ (between the twin Sal trees). D II 137.
Antarā satthānaṃ (between the thighs). Vin II 161.
Tassa me saṅghassa sammukhā sutaṃ (from the presence of the company of monks have I heard). D II 124.
Santike maraṇaṃ tava (near thee hovers death). Sn 426.
mamaccayena (after my death). D II 154.
Tassā rattiyaṃ accayena (at the end of that night). D II 27.
Tinnaṃ māsaṇaṃ accayena (at the lapse of three months).
Bhagavato avidūre (not far from the Lord). S I 18.
The collective whole, of which a part is pointed, is denoted by Genitive:
Tinnaṃ kammaṇaṃ mano-kammaṃ sāvajjatarāṃ (of the three deeds the deed of mind is the most blamable). M I 373.
Kim sippānaṃ aggaṃ (Which of crafts is chief)? Ud 31.

Cātuddasī pañcadasī aṭṭhamī ca pakkhassa (the 14th, 15th and 8th of the half-month). M I 20.

Telassa yāvadaṭṭhaṃ pivirvā (having drunk oil as much as he could). Ud 14.

Kari jāgarataṃ sutā (how many of the awake are sleepy)? S I 3.

Etesaṃ gandha-jātānaṃ sīla-gandho anuttaro (among all these varieties of perfume the perfume of virtue is the supreme one). Dh 55.

- (i) Genitive Absolute. Both the subject and the participle which is the predicate of the clause are put in Genitive Case. This construction is called Genitive Absolute. See Lesson 23 No. 96.

221. Locative Case

- (a) The Locative case answers the question "where and when?":

Bhikkhū abbhokāse caṅkamanti (monks are walking up and down in the open air). Ud 7.

Bhagavā Anāthapiṇḍikassa ārāme viharati (the Lord is staying in the Anāthapiṇḍika's grove). S I 1.

Maṃ eva tasmīṃ samaye anusasareyyātha (Do ye on that occasion call me to your mind). S I 219.

Ayaṃ hi devaputto pubbe manussa-bhūto samāno (this son of Deva being yet a man in former days). S I 232.

- (b) The object of doubt, fear, love, delight, conviction, respect, sympathy, pity, compassion and infliction of pain or harm are expressed by means of Locative Case: *Buddhe kaṅkhati* (he has doubt about the Buddha). M I 101.

Stho'va saddesu asantasanto (not feeling fear of sounds like a lion). Sn 71.

Rūpe snehaṃ na kubbaye (one should not dote on visible object). Sn 94.

Buddhe pasanno (convinced of the Buddha or having faith in the Buddha). S I 35.

Saṅghe ca tibbagāravo (and having deep respect for the Order). S I 35.

Atthi me tumhesu anukampā (I have sympathy for you). M I 12.

Yo...adaṇḍesu dussati (Whosoever offends against the harmless). Dh 137.

- (c) The Locative Case is used in expressing the object of touching, seizing, stinging, offending and kissing:

Ghaṅkāro...Jotipālaṃ kesesu parāmasitvā (Ghaṅkāra touching Jotipāla on his hair). M II 47.

Corāṃ cālāya gaṅhirvā (having seized the thief by the top-knot).
DhA I 294.

Chabbaggiyā bhikkhū gāvnaṃ viḍḍesu pi gaṅhanti (the monks of the group of six catch hold of cows even by their horns). Vin I 191.

Naṃ seṭṭhī sīse cumbirvā (the guild-master having kissed her on the head). DhA I 190.

Tassa so alagaddo hatthe vā bhāyā vā aññatarasmim vā aṅgapaccange ḍaseyya (the water-snake might bite him on his hand or arm or another part of his body). M I 133.

Pacceka-buddhe aparajjhirvā (having offended the Silent Buddha).
PVA 263.

Putesu dāresu ca yā apekhā (fond of sons and wives). Sn 39.

- (d) The sense 'amidst' or 'among' is also expressed by the Locative Case:
Evam nindā-pasaṃsāsu na samitjanti paṇḍitā (the wise will falter not amidst praise and blame). Dh 81.

Dano seṭṭho manussesu (best among men is the tamed man). Dh 321.

- (e) The person under whom one studies or practises virtues, whom or which one treats, towards whom one behaves, at which one is clever and from which one disappears are expressed by Locative Case:

Bhagavati brahmācariyaṃ carissāmi (I will live the Higher life under the Lord). M I 426.

Kathaṃ mayaṃ bhante Tathāgatassa sante paṭipajjāma (how should we treat the remains of the Perfect One)? D II 141.

Dvīsu bhikkhave sammā paṭipajjāmaṇo paṇḍito...bahūṃ puññaṃ pasavati (the wise man who behaves rightly towards two persons begets much merit). A I 90.

Sattesu vipaṭipajjanti (they wrongly behave towards living beings).
S I 74.

Kusalo vñāya tantissare (were you clever at the lute's stringed music)? Vin I 191.

Suddhāvāsesu devesu antarahito (having vanished from the Deves of Pure Abodes). S I 26.

- (f) The cause also is expressed by Locative Case:

Omasa-vāde pācittiyam (on account of insulting speech there is the offence of expiation). Vin IV 6.

- (g) In expressing the sense 'in regard to', 'with regard to', 'as regards' or 'with respect to', the Locative Case is used:
Pubbe ananussutesu dhammesu cakkhuṃ udapādi (the vision arose in me in regard to things not heard by me before). S II 7.
- (h) The Locative Absolute. Just as in the case of Genitive Absolute, here too, both the subject and the participle are put in the Locative Case. This construction is called Locative Absolute. See Lesson 23 No. 97.
parinibbute Bhagavati (when the Lord passed away).
Acira-pakkantesu...jaṭilesu (not long after those ascetics of matted hair had gone by). S I 78.
Bhagavatā oḷārike nimitte kayiramāne (even when so broad a hint was being dropped by the Lord). UD 65.
Sāriputtassa vanne bhāṣṣamāne (while the praise of Sāriputta was being uttered). S I 64.

Adjectives

222.

- (a) As has already been said, an adjective agrees with the noun it qualifies, expressed or understood, in gender, number and case:
Pāpakā akusalā dhammā uppajjanti (the mean and unwholesome states rise up in mind). A I 14.
- (b) Adjectives are used as nouns and take the case-endings just as nouns do: *Samvāseṇa kho mahārāja sīlaṃ vedītabbaṃ, taṅca kho paññavatā no duppaññeṇa* (it is by living together with a person that one should learn his moral conduct...and that is only if one is wise and is not unwise). S I 78.
- (c) The numeral adjectives differ somewhat from the ordinary adjectives. Read Lessons 30 No. 151.
 The noun connected with a comparative adjective is put in the Ablative Case: *Mānusakehi kāmehi dibbā kāmā abhikkantatarā paṇṇitatarā ca* (the heavenly pleasures are more pleasing and more excellent than human pleasures). M I 505.
- (d) An adjective of superlative degree governs a noun in the Genitive or Locative: *Virāgo seṭṭho dhammānaṃ* (passionlessness is the best of mental states). Dh 27. *Danto seṭṭho manussesu* (the tamed one is the best among men). Dh I 321.

Pronouns

223.

- (a) The personal pronoun of the third person i.e. *ta(d)* is declined in all the three genders. Frequently it appears in sentences as an adjective qualifying the noun it is connected with:
So bhikkhu jahāti ora-pāraṃ (that monk quits bounds both here and you). Sn 1.
The personal pronoun of the first person is the same in all the three genders: *Kasmā maṃ amma rodasi (vaṃ)* (mother, why do you morn me). Th I 44.
Te (by thee, to thee, thy), *me* (by me, to me, my), *vo* (you, by you, to you, your) and *no* (us, by us, to us, our) are enclitics and are always placed after a word:
Puttā matthi (puttā me atthi) (I have children). Dh 6.
āmantayāmi vo (I exhort you). D II 156.
- (b) The Relative pronoun *ya(d)* agrees with its antecedent in number and gender. Its Case is determined by the other parts of the sentence:
Ye āsavā saṅkilesikā, pahīṇā te Tathāgatassa (those cankers that had to do with the defilements...those have been got rid of by the Tathāgata). M I 464.
(So) yena saṅgho attamano hoti taṃ karomī 'ti āha (he said, "I will do what I can to please the Order"). M I 443.
Yā imasmīṃ janapade janapada-kalyāṇī, taṃ icchāmi (I long for the most beautiful woman in this district).
- (c) When the Relative pronoun '*ya(d)*' is repeated it expresses the sense 'whosoever' or 'whatsoever', and the correlative pronoun also is repeated: *So yena yena icchati tena tena gacchati, yattha yattha icchati tattha tattha tiṅghati* (Wherever he likes [to go] there he goes and wherever he likes [to stand] there he stands). S II 271.
- (d) Sometimes the relative pronoun is followed by the indefinite pronoun to express the senses 'whosoever, whatsoever' and 'any whatsoever':
Yo hi koci bhikkhave ime satipaṭṭhāne evaṃ bhāveyya satta vassāni (whosoever, monks, should thus develop these four applications of mindfulness for seven years...). N I 63.
Yaṃ kiñci sithilaṃ kammaṃ (whatever perfunctory deed). Dh 312.
Yassa kassaci bhikkhuno ime pañca ceṭo-khilā pahīṇā (by whatever monk these five forms of mental barrenness are got rid of). M I 103.

- (e) Sometimes the Relative Pronoun is followed by an Interrogative pronoun with the particle 'vā': *Yo vā ko vā* (whosoever).
- (f) Relative Pronoun followed by a Demonstrative Pronoun expresses the sense 'whatever' or 'whichever' and when the particle 'vā' follows each of them, it expresses the sense "this or that" or "ordinary". *Yo vā so vā yakkho* (an ordinary Yakkha). S I 160.
- (g) There are three kinds of Demonstrative Pronouns, namely, *ta(d)*, *eta(d)* and *idaṃ*. They are used in sentences both as pure pronouns and pronominal adjectives as well.
Frequently we meet in the text the constructions *so ahaṃ*, *so tvaṃ*, *Ayamahaṃ*, *eso'haṃ*, *taṃ maṃ*, *tassa mayhaṃ* and the like. In such phrases the preceding pronoun expresses the sense "aforesaid". Thus '*so ahaṃ*' means "I (being such as mentioned before)": *So ahaṃ vicarissāmi gāṃā gāmaṃ nagā nagāṃ* (I who have understood the doctrine as mentioned before, will now go from village to village and from city to city [or from mountain to mountain]). S I 215.
- (h) Sometimes the pronoun '*eta(d)*' or '*idaṃ*' preceded by '*ta(d)*' emphasizes the sense of the succeeding pronoun: '*So eso*' or '*so ayaṃ*' (this very same person).
- (i) In some places '*eta(d)*' expresses the sense 'there' while '*eta*' or '*idaṃ*' the sense 'here':
So dāraḷo gacchati (there the boy goes). *Eso (ayaṃ) dāraḷo āgacchati* (here the boy comes).
- (j) The Demonstrative Pronoun being repeated gives the sense 'several' or 'various':
Taṃ taṃ kāraṇaṃ āgama (concerning this or that [or various incidents]). Dh A I 1.

Verbs

224.

- (a) There are six Tenses and three Moods in Pali. Tenses are Present, Aorist, Imperfect Past, Future and Conditional.
Moods are: Indicative, Imperative and Opatative. There is also a Future Imperative very seldom met with, which is included in the Imperative Mood itself.
- (b) The Indicative Mood expresses three kinds of statements, namely, affirmation, negation and interrogation. When expressing a negation or interrogation no auxilliary verb is used as in English. Simply by

using a negative particle like 'na', a sentence turns Negative. By putting emphasis on a word (in conversation), or by using an Interrogative pronoun or adverb an expression becomes interrogative. Affirmative: *Bhagavā Sāvasthiyaṃ viharati* (the Lord stays in Sāvasthi) Negative: *so paṭhaviṃ na maññati* (he does not think in a wrong way of Extension). M I 3.

Interrogative: *Kāya-dandan'ti Tapassi vadesi* (do you say 'wrong of body', Tapassi)? M I 372.

Santi te evarūpā ābādā (have you diseases like these)? Vin I 72.

Ko pana bhante hetu (what is the cause, revered sir)?

Api nu naṃ brāhmaṇā mante vācēyyuṃ vā na vā (would the brahmans teach him their Verses or not)?

Kattha'dāni so Bhagavā viharati (where is the Lord staying now)?

- (c) The Present Tense in Pali corresponds to the Present Tense, Present Continuous Tense and the Historical Present in English.

Present Tense: *Sadiso me na vijjati* (there is none like me). Vin I 7.

Present Continuous: *Gacchāmi Kāsinaṃ puraṃ* (I am going to the city of Kāsis). Vin I 7.

- (d) The Present Tense expresses also an existing fact: *Na hi verena verāni sammanatīdha kudācanaṃ* (hatreds are never calmed down by returning hatreds). Dh 5.

- (e) Even both the nearest past and nearest future are also expressed by the Present Indicative:

Gambhīraṃ bhāsati vācaṃ (you have just spoken a word of deep meaning). S I 35.

Kāyassa bhedaṃ duppañño nirayaṃ so upapajjati (at the body's wreck that foolish person will go to a state of misery). Dh 140. (This was said referring to a person nearing his death).

- (f) Though there are three kinds of Past tenses, the Aorist is the one most frequently used to express all kinds of past incidents. The Past Imperfect is less frequent. The Past Perfect (*Parokkhā*) is not met with in the Pali Canon except the verb 'babhūva' in the verse: *Tathappanādo tumulo babhūva* (there arose a loud tumult). J VI 282.

- (g) The forms 'āha, āhu' and 'āhaṃsu' are frequently met with. But they are regarded by ancient Pali Grammarians as the forms of Aorist Tense. The much later Pali classics are rich in forms of Past Perfect.

- (h) The Future Indicative generally expresses an action to be performed in the time yet to come. It is used also in the sense of "can" or "must". *Ayaṃ mahesakkhāya devatāya adhiggaṃho bhaviṣṣati* (this tree must be tenented by a powerful tree-spirit). DhA I 3.

- (i) The Imperative is used to denote a command, entreaty, blessing, curse, request and aspiration. Read Lesson 6. No. 18.
- (j) The Optative denotes the sense of a hope, prayer, wish, condition probability, capability permission etc. Read Lesson 7. No. 23.
- (k) "The Conditional tense is used to express the past condition with, implied impossibility or supposition, contrary to facts. It is used both in protasis and apodosis." (*Pali grammar* by H. H. Tilbe)
See Lesson 27.

Participles

225.

- (a) The Participles are of two kinds, declinable and indeclinable. The Gerund is indeclinable and is also called Indeclinable Past Participle by some Grammarians. All other participles are declinable. They include Present participles, declinable Past participles and Gerundives or Future Passive Participles.
The Declinable participles present, past or future are all of the nature of adjectives and are inflected in the gender, number and case of the nouns which they refer to. The past participles and the Gerundives are also used in sentences predicatively. The Present participle of Pali corresponds to the same in English ending in '-ing'. It may be translated into English using the word "while" or "whilst" Sometimes the Present participle is used substantively and is to be translated beginning with "he who" or "that which".
So dibbena cakkhunā...sante passati cavamāne upapajjamāne (he, by the Deva-vision...sees beings who are passing hence and uprising there). M I 358.
- (b) The present participle is also used in the sense of a potential verb and when translating into English the conjunction "if" should begin the clause. *Idha panekacco gilāno labhanto sappāyāni bhojanāni no alabhanto...vutthāti tamhā ābādā* (here again there is a patient that recovers from his illness, if he gets proper diet...but not if he does not get it). Pug 20.
- (c) The past participles both active and passive, apart from acting as a real past participle, frequently play the part of a past verb (either as Aorist, Imperfect Past or Past Perfect), and agree with the subject of the sentence (or the clause) in gender, number and case. This is the predicative use of the past participles.

- (d) Sometimes the verb '*hoti, ahosi, hessati, hotu*' or any form or the verb formed from the root '*hū*' or '*bhū*' may follow the declinable participle, relevant to the sense it expresses: *Dasmo gahapati Pāṭaliputtaṃ anuppatto hoti* (the householder Dasama has arrived at Pāṭaliputta). M I 354.
Āsanāni Paññattāni honti (seats have been prepared). M I 354.
- (e) Some declinable participles are used as nouns as well as adjectives. The '*buddha*' and '*sugata*' are past participles. '*Buddha*' means 'awakened' but is used as a noun. '*Sugata*' means 'gone well' and is used as an epithet of the Buddha and sometimes as an adjective.
Some more Examples:
Attano 'va avekkheyya katāni akatāni ca (one should take notice of what one has done or not done). Dh 50.
Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṅkhaṭaṃ (there, monks, is a not-born, a not-become, a not-made, a not-compounded). Ud 80.
Mahantu (great), *bhavanti* (dear, friendly) and *santi* (a good person) are some participles used as adjectives and as nouns.
'*Mahanti*' is the present participle formed from the root *Mah* (to worship).
'*Bhavanti*' is the present participle from the root *bhū* (to become, to grow).
'*Santi*' is the present participle formed from the root *as* (to be).
- (f) A Past Participle is also used as an abstract noun: *Nissitassa calitaṃ, anissitassa calitaṃ natthi* (there is wavering for him who has clung, but for him who has not clung to, there is no wavering). Ud 81.
- (g) The declinable Past Participle is also used as a gerund: *Ekamantaṃ ʘhitā kho sā devatā Bhagavantaṃ etadavoca* (that deity, having stood aside, said this to the Lord). S I 1.
Atha kho tā devatāyo...siddhāvāsesu devesu antarahitā Bhagavato purato pāturaṃsu (then those gods, having vanished from among the gods of the Pure Abodes appeared before the Lord). S I 26.
- (h) The agent of the action denoted by the Past Participle Passive may be put either in the Instrumental Case or in the Genitive Case:
Bhotā Gotamena sammā bhikkhu-saṅgho paṭipādito (the Order of the monks has been led properly by the good Gotama). M I 339.
Sāvattiyā avidūre aññatarassa pūgassa āvasatha-piṇḍo paññatto hoti (alms food has come to be prepared in a public rest house near Sāvattī by some guild). Vin IV 60.

Gerundives

226.

- (a) Gerundives are used in the same way as the Passive Past Participles. They express the sense of fitness, propriety, obligation, necessity or capability. They are to be translated using the verbs "is to be", "ought to be", "should be", and occasionally "can be", "could be", "may be" or "might be".

Apāṇātipātāṃ nissāya pāṇātipāto pahātabbo (through not onslaught on creatures, onslaught on them should be got rid of). M I 360.

Like Adjectives, Gerundives agree with the nouns they refer to in gender, number and case. They even act the part of the predicate with the agent either in Instrumental or Genitive case. They are sometimes used impersonally and put in the neuter gender and singular number. They are used also as neuter nouns:

Antarā-magge nadī taritabbā hoti (on the way there is a river to be crossed). Vin IV 64.

Arañhakēṇāpi kho āvuso Moggallāna ime dhammā samādhāya vatitabbā pageva gāmaṇa-vihārinā (these things, venerable Moggallāna, are certainly to be taken up and practised by a monk living in a forest, all the more by one staying near a village). M I 473.

Kaṭṭhaṃ karāṇṭhaṃ (what is to be done has been done). M I 23.

Dasama gahapati Pāṭaliputtāṃ anuppatto hoti kenacideva karāṇṭhena (the householder Dasama has arrived at Pāṭaliputta on some business or other). M I 349.

Infinitives

227. The Infinitive in Pali expresses the sense "for the purpose of", "in order to", or "for". It corresponds to the infinitive in English language and involves the sense of the Dative Case.

This is used with verbs or participles which imply a wish or desire. The agent of the action denoted by an infinitive is the same as that of the verb or the predicative participle. Mostly the Infinitive is used in a sentence in connection with the verbs 'arahati' (he deserves), 'sakkoti' (he is able) and 'icchatī' (he wants) and those of similar meaning:

So na sakkuneyya Gaṅgāya nadiyā tiriyaṃ bhāya sotāṃ chervā sotthiṇā pāraṃ gantuṃ (he would not be able, having cut across the stream of the river Ganges using his arms, to go safely beyond).

M I 435.

Īcchāma mayaṃ mārisa Nimiṃ rājānaṃ daṭṭhuṃ (we wish, good sir, to see the king Nimi). M I 78.

Na'dāni sukaraṃ amhehi lābha-sakkāra-siloke pariccajituṃ (it is not easy for us now to give up gains, honours and fame). M I 524.

Khattiyo pi hi pahoti asmiṃ padese...mettaṃ bhāvetuṃ (On this supposition, a noble, too, is capable of developing a mind of friendliness). M I 151.

Āciṇṇaṃ kho paṇetaṃ Buddhānaṃ Bhagavantaṃ āgantuṃ kehi bhikkhūhi saddhiṃ paṭisammodituṃ (now it was the custom of the Lords, Awakened Ones, to exchange friendly greetings with the monks coming from a distant place). Vin IV 24.

Arahatī pabbajito pabbajitassa piṇḍaṃ paṭiggahetuṃ (a monk is worthy to accept the alms-food of a monk). Vin IV 24.

Alameva nibbinituṃ (for sure, one ought to turn away from).

D II 198.

Direct and Indirect Speech

228. The particle 'iti' added to the end of a word or a sentence (i.e. a statement) or a quoted thought denotes what is called "a direct speech" or "direct narration" in English.

Sace me Bhagavā vyākariṣṣati "sassaṭṭo loko" ti vā "asassaṭṭo loko" ti vā...evamaṃ Bhagavati brahmā-cariyaṃ carissāmi (if the Lord will explain to me: "The world is eternal," or "The world is not eternal,"...then will I live the higher life under the Lord). M I 427.

Ūmi-bhayaṃ'ti kho bhikkhave kodhūpāyāsassetāṃ adbhivacanaṃ (the peril of waves, monks, is a designation for angry despair). M I 460.

Bhikkhū...aññataraṃ paccantimaṃ vihāraṃ paṭisaṅkharonti "Idha mayaṃ vassaṃ vasissāma" ti. (the monks were repairing a large dwelling place in the countryside, thinking: "We will spend the rains here."). Vin IV 44.

So eka-divasaṃ...ekaṃ vanaspatiṃ disvā "ayaṃ mahesakkhāya devatāya adhiḡgahito bhavissatthi tassa hetthā-bhāgaṃ sodhāpervā.... (one day he, seeing a large forest tree, thought: "This tree must have been tenanted by a powerful spirit," and having caused the ground under the tree to be cleared....). DhA I 3.

229. Indirect Speech

Sathā tassa ano-gehā niharivā tatha nipajjāpita-bhāvaṃ āsvā....
(the Master became aware that he had been removed from the house
and laid there....). DhA I 261

Pañca-satehi bhikkhūhi saddhṃ āgasa-bhāvaṃ survā (hearing that he
had come with 500 monks) DhA I 62.

Thus the nouns that express a statement (i.e. words like 'bhāva')
becoming the last member of a compound denote the sense of an
indirect speech.

Vocabulary

Masculine Nouns

<i>migadāya</i> , deerpark	<i>upādānakkhandha</i> , aggregate of
<i>anta</i> , extreme, end	existence as clinging's objects
<i>pabbajita</i> , monk, recluse, ascetic	<i>samudaya</i> , cause, origin
(One who has gone forth	<i>nandi-rāga</i> , passionate delight
to homelessness)	<i>nirodha</i> , cessation
<i>kāma</i> , sensuality	<i>virāga</i> , detachment
<i>anuyoga</i> , giving oneself up to, application	<i>cāga</i> , giving up
<i>kilamatha</i> , tiredness, exhaustion, fatigue	<i>paṇisagga</i> , relinquishment
<i>Tathāgata</i> , the Perfect One, the Buddha	<i>andāya</i> , doing away with,
<i>upasama</i> , calm, appeasement, allaying	rejection
<i>sambodha</i> , realization	<i>aloka</i> , light
<i>sammāsankappa</i> , right thought,	<i>punabbhava</i> , rebirth
right aspiration	<i>ābādha</i> , ailment
<i>sammakammaṇa</i> , right action	<i>sankhāra</i> , mental formation
<i>sammājitva</i> , right livelihood	<i>vipariṇāma</i> , change
<i>sammāvāyāma</i> , right effort	<i>dhamma</i> , nature
<i>sammāsamādhi</i> , right concentration	<i>āsava</i> , mental taint, passion
<i>vyādhi</i> , illness	<i>sadda</i> , sound, noise
<i>soka</i> , sorrow	<i>kāya</i> , body
<i>parideva</i> , lamentation	<i>gandha</i> , odour
<i>upāyāsa</i> , despair	<i>rasa</i> , taste
<i>sampayoga</i> , union	<i>rāgaggi</i> , fire of lust
<i>vippayoga</i> , disunion	<i>dosa</i> , anger
	<i>moha</i> , delusion

Feminine Nouns

<i>Bārāṇasī</i> , a city so known	<i>kāma-taṇhā</i> , sensuality
<i>allikā</i> , sticking	<i>bhava-taṇhā</i> , craving for rebecoming
<i>patipadā</i> , way, practice	<i>vibhava-taṇhā</i> , craving for annihilation, accompanied by nihilistic view
<i>abhiññā</i> , higher knowledge	<i>mutti</i> , release
<i>sammāditṭhi</i> , right understanding	<i>vijjā</i> , full knowledge, wisdom
<i>sammā-vācā</i> , right speech	<i>paññā</i> , insight, wisdom
<i>sammāsati</i> , right mindfulness	<i>jarā</i> , decay, old age
<i>jāti</i> , birth	<i>pajā</i> , people
<i>taṇhā</i> , craving	<i>ceto-vimutti</i> , heart's deliverance
<i>sammāsambodhi</i> , perfect enlightenment	<i>saññā</i> , perception
<i>vedanā</i> , feeling	
<i>sammappaññā</i> , right(perfect) realization	
<i>jivhā</i> , tongue	
<i>Gayā</i> , the place so known	

Neuter Nouns

<i>Isipatana</i> , a place so known	<i>kāma-sukha</i> , sensual pleasure, sensuality
<i>dukkha</i> , suffering, unsatisfactoriness	<i>ariya-sacca</i> , noble truth, truth realized by the Holy ones
<i>maraṇa</i> , death	<i>sāṅkhitta</i> , brief, <i>sāṅkhittena</i> , in brief
<i>domanassa</i> , grief	<i>ñāṇa</i> , knowledge
<i>upādāna</i> , grasping, clinging	<i>ñāṇa-dassana</i> , knowing and seeing, perfect knowledge
<i>cakkhu</i> , eye	<i>udāna</i> , solemn utterance
<i>veyyākaraṇa</i> , exposition, words of explanation	<i>viññāṇa</i> , consciousness
<i>dhamma-cakkhu</i> , eye of truth	<i>itthatta</i> , this state
<i>rūpa</i> , visible form, body	<i>vedayita</i> , feeling
<i>brahma-cariyā</i> , higher life	<i>ghāṇa</i> , nose
<i>Gayāśīsa</i> , the place so named	<i>phoṭṭhabba</i> , tangible object
<i>sota</i> , ear	
<i>mano-viññāṇa</i> , mind-consciousness	

Adjectives

<i>pañcavaggiya</i> , of the group of five	<i>hīna</i> , low, mean
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<i>gamma</i> , vulgar	<i>pothujanika</i> , worldly, natural
<i>anariya</i> , unholy	to those who have not yet
<i>anatta-saṃhita</i> , connected with no	stepped on to the holy path
profit, not salutary	<i>majjhima</i> , middle
<i>cakkhu-karaṇa</i> , eye-opening, producing	<i>ñāṇa-karaṇa</i> , producing
the eye	knowledge
<i>appiya</i> , disagreeable	<i>piya</i> , agreeable, dear
<i>icchant</i> , wishing	<i>ponobhavika</i> , that causes
<i>sahagata</i> , accompanied by	re-becoming
<i>asesa</i> , all, whole	<i>abhinandin</i> , that finds pleasure
<i>gāminī</i> , that goes to. fem. <i>gāminī</i>	in, that causes delight in.
<i>dvādasākāra</i> , having twelve aspects	fem. <i>abhinandinī</i>
<i>sutavant</i> , learned	<i>tiparivaṭṭa</i> , having three phases,
<i>apara</i> , another	having three rounds
<i>adukkha</i> , not unpleasant	<i>suvisuddha</i> , quite purified,
<i>sadevaka</i> , with gods	perfectly clear
<i>samāraka</i> , with Maras	<i>asukha</i> , not pleasant
<i>sassamaṇa-brāhmaṇa</i> , with recluses and	<i>sabrahmaka</i> , with higher gods
priests. fem. <i>sassamaṇa-brāhmaṇī</i>	<i>anuttara</i> , supreme
<i>antima</i> , last, final	<i>akuppa</i> , not to be shaken, steady
<i>viraja</i> , spotless	<i>attamana</i> , glad, pleased
<i>kalla</i> , fit, wise, proper	<i>vītamala</i> , immaculate
<i>paccuppanna</i> , present	<i>anta</i> , past
<i>bāhira</i> , external, objective	<i>anāgata</i> , future
<i>sukhuma</i> , subtle	<i>ajjhata</i> , subjective, arising from
<i>pañña</i> , superior	within, internal
<i>oḷārika</i> , gross	<i>hīna</i> , inferior

Verbs and participles

<i>anupagamma</i> , not having gone into. verb. <i>na upagacchati</i>
<i>saṃvattati</i> (<i>saṃ</i> + <i>vatt</i>), conduces, is conducive to
<i>uppajjati</i> (<i>ut</i> + <i>pad</i>), arises
<i>abhisambuddha</i> , perfectly realized. pp. of <i>abhisambujjhati</i>
<i>labhati</i> (rt. <i>labh</i>), obtains. pass. <i>labbhati</i>
<i>udapādi</i> (Aorist 3rd pers. sing. of <i>uppajjati</i> , <i>ud</i> + <i>pad</i>), arose
<i>pariññeyya</i> (gerundive fr. <i>parijānāti</i>), to be thoroughly understood

sacchi-kāṣabba, (gerundive fr. *sacchi-karoti*), to be seen with one's own
 mind's eye. *sacchi* = *sa* + *acchi* (one's own eye)
bhāvetabba (gerundive fr. *bhāveti*), to be developed
paccāññāsim (1st pers. sing. of Aorist fr. *paññānāti*) I claimed
udānesi (Aorist 3rd pers. sing. of *udānēti*), he gave utterance to
aññāta (pp. of *ñānāti*), realized
niḥbindari (*nir* + *vid*), is tired, finds estrangement in
vimuccati (*vi* + *muc*), is liberated
khīṇa (pp. of *khīyati*), exhausted
paññānāti (*pa* + *ñā*), realizes, perfectly understands
karaṇīya (gerundive of *karoti*), to be done, what is to be done
āditta (*ā* + *dip* + *ta*), taken fire, on fire, ablaze burning
pariññāta, thoroughly understood. Verb: *pariññānāti* (*pari* + *ñā*)
pahatabba, to be dispelled. (gerundive fr. *pajahati*)
sacchi-kāṣa, seen with one's own mind's eye
bhāvita (pp. fr. *bhāveti*), developed
natthi (*na* + *atthi*), there is not
aññāsi (aorist of *ñānāti*), understood realised
labbhati (passive of *labhati*), is permissible, is possible
virajjati (*vi* + *raj*), is detached
vimutta (pp. fr. *vimuccati*), liberated
vasita (pp. of *vasati*), lived out
anupādāya (ger. fr. *na upādeti*), not having clung any more, being free
 from clinging

Indeclinables and adverbs

seyyathīdaṃ (*tam(se)* + *yathā* + *idaṃ*), such as this, namely, to wit
yathābhūtaṃ, in truth, as it really has been
bahiddhā, external, objectively
iti hidaṃ (*iti hi idaṃ*), thus this...
yāvaktvaṃ, as much as, as far as
atha, then, thereupon, thence
vata, certainly, far sure
atha kho, after that, then

Euphonic combinations

dve'me = dve ime
cāyam = ca + ayam
kamasukhallikānuyogo = kāma-sukha + allikā + anuyogo
attakilamathānuyogo = atta-kilamatha + anuyogo
ayameva = ayaṃ eva
domanassupayasa = domanassa + upayasa
yampicchaṃ = yaṃ pi icchaṃ
taṅkhopaniḍaṃ = taṅ kho pana idaṃ
cāyaṃ = ca + ayaṃ
idamavoca = idaṃ avoca
ca hidaṃ = ca hi idaṃ
mā ahesun'ti = mā ahesuṃ iti
tasmatiha = tasmā(i) + iha
tassāyeva = tassā eva
ariyasaccanti = ariya-saccam iti
athāhaṃ = atha ahaṃ
na yidaṃ = na idaṃ
vā'ti = vā iti
no hetāṃ = no hi etaṃ
neso'hemasmi = na eso ahaṃ asmi

Exercises

Dhammacakka-ppavattana-suttaṃ

1. *Evaṃ me sutaṃ. Ekaṃ samayaṃ Bhagavā Bārāṇasīyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā Pañcavaggiye bhikkhū āmantesi:*

"Dve'me bhikkhave antā pabbajitena na sevitabbā. Katame dve? Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anattha-samhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anattha-samhito. Ete te bhikkhave ubho ante anupagamma majjhimā patipadā Tathāgatena abhisambuddhā cakkhu-karaṇṇāṇa-karaṇṇaṃ upasamāya abhiññāya sambodhāya nibbāṇāya saṃvattati.

2. *Katamā ca sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhu-karaṇṭ nāṇa-karaṇṭ upasamāya abhiññāya sambodhāya nibbānāya samvattati? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ sammā-diṭṭhi sammā-saṅkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhi. Ayaṃ kho sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhu-karaṇṭ nāṇa-karaṇṭ upasamāya abhiññāya sambodhāya nibbānāya samvattati.*
3. *Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ: Jāti pi dukkhā, jarā pi dukkhā, vyādhī pi dukkho, maraṇam pi dukkhaṃ, sokaparideva-dukkha-domanassupāyāsā pi dukkhā. Appiyehi sampayogo dukkho, piyehi vippayogo dukkho. Yam picchaṃ na labhati tam pi dukkhaṃ. Saṅkhittena pañcupādānakkhandhā dukkhā.*
4. *Idaṃ kho pana bhikkhave dukkha-samudayaṃ ariya-saccaṃ: yā'yaṃ taṇhā ponobhavikā nandī-rāga-sahagatā tatra-tatrābhinandinī, seyyathidaṃ kāma-taṇhā bhava-taṇhā vibhava-taṇhā.*
5. *Idaṃ kho pana bhikkhave dukkha-nirodhaṃ ariya-saccaṃ yo tassā yeva taṇhāya asesa-virāga-nirodho cāgo paṭinissaggo mutti anālayo.*
6. *Idaṃ kho pana bhikkhave dukkhanirodha-gāminī-paṭipadā-ariya-saccaṃ: ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ: sammādiṭṭhi...-sammāsamādhi.*
- 'Idaṃ dukkhaṃ ariya-saccaṃ'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Taṅkhopaniḍaṃ dukkhaṃ ariya-saccaṃ pariññeyyan'ti me bhikkhave pubbe ananussutesu ... āloko udapādi. Taṅkho panidaṃ dukkhaṃ ariya-saccaṃ pariññūtan'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.*
7. *'Idaṃ dukkha-samudayaṃ ariya-saccaṃ'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.*

'Taṅkho paṇidaṃ bhikkhave dukkha-samudayaṃ ariya-saccaṃ pahūtabban'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'Taṅkho paṇidaṃ dukkha-samudayaṃ ariya-saccaṃ pahīnan'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

8. *'Idaṃ dukkhanirodhaṃ ariya-saccan'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.*

'Taṅkho paṇidaṃ dukkha-nirodhaṃ ariya-saccaṃ sacch-kātabban'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'Taṅkho paṇidaṃ dukkha-nirodhaṃ ariya-saccaṃ sacch-katan'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

9. *'Idaṃ dukkha-nirodha-gāminī-paṭipadā ariyasaccan'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.*

'Taṅkho paṇidaṃ dukkha-nirodha-gāminī-paṭipadā-ariya-saccaṃ bhāvetabban'ti me bhikkhave pubbe ananussutesu dhammesu ... āloko udapādi.

'Taṅkho paṇidaṃ dukkha-nirodha-gāminī-paṭipadā-ariya-saccaṃ bhāvītan'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, nāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

10. *Yāvaktvaṅca me bhikkhave imesu catusu ariya-saccesu evaṃ ti-parivattaṃ dvādasākāraṃ yathā-bhūtaṃ nāṇa-dassanaṃ na suvisuddhaṃ ahoṣi, neva tāvāhaṃ bhikkhave sadevake loke samāraṇe sabrahmaṇe sassamaṇa-brāhmanīyā pajāya sadeva-manussāya anuttaraṃ sammā-sambodhiṃ abhisambuddho'ti paccāññasiṃ.*

Yato ca kho me bhikkhave imesu catusu ariya-saccesu evaṃ
ti-parivattaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ
ahosi, aṭṭhaṃ bhikkhave sadevake loke samārake sabrahmaṇe
sassamaṇābrāhmaṇiṇiṃ pajāya sadevamanussaṃya anuttaraṃ
sammāsambodhiṃ abhisambuddho 'ti paccassāsiṃ.

Ñāṇaṃ pana me dassanaṃ udapādi "Akuppā me ceto-vimutti, aya-
mantimā jāti, natthi'dāni punabbhavo" ti.

11. Idamavoca Bhagavā. Attamaṇā pañcavaggiyā bhikkhū Bhagavato
bhāsitaṃ abhinandun.

Imasmiṃca pana veyyākaraṇasmiṃ bhāṇamāne āyasmato
Koṇḍaññaṃ virajāṃ vītamalaṃ dhamma-cakkuṃ udapādi, "yaṃ
kiñci samudaya-dhammaṃ sabbaṃ taṃ nirodha-dhammaṃ" ti....

Atha kho Bhagavā udānaṃ udānesi, "Aññāsi vata bho Koṇḍañño,
aññāsi vata bho Koṇḍañño" ti. Iti hidaṃ āyasmato Koṇḍaññaṃ
Aññāta-Koṇḍañño 'tveva nāmaṃ ahosi' ti. S VI 11.

2. Anatta-lakkhaṇa-suttaṃ

Atha kho Bhagavā pañcavaggiye bhikkhū āmantesi:

"Rūpaṃ bhikkhave anattā, rūpaṃca hidaṃ bhikkhave attā abhavissa
nāyidaṃ rūpaṃ ābādhaṃ saṃvattēyya, labbheṭṭha ca rūpe "evaṃ me rūpaṃ
hotu, evaṃ me rūpaṃ mā ahosi" ti. Yaṃ ca kho bhikkhave rūpaṃ anattā,
tasmā rūpaṃ ābādhaṃ saṃvattati. Na ca labhati rupe "Evaṃ me rūpaṃ
hotu, evaṃ me rūpaṃ mā ahosi" ti.

Vedanā bhikkhave anattā. Vedanā ca hidaṃ bhikkhave attā abhavissa
nāyidaṃ vedanā ābādhaṃ saṃvattēyya, labbheṭṭha ca vedanāya
"evaṃ me vedanā hotu, evaṃ me vedanā mā ahosi" ti. Yaṃ ca kho
bhikkhave vedanā anattā, tasmā vedanā ābādhaṃ saṃvattati, na ca labbhati
vedanāya "evaṃ me vedanā hotu, evaṃ me vedanā mā ahosi" ti.

Saññā bhikkhave anattā....

Sañkhārā bhikkhave anattā. Sañkhārā ca hidaṃ bhikkhave attā
abhavissamsu, nāyime sañkhārā ābādhaṃ saṃvattēyyuṃ, labbheṭṭha ca

sankhāresu "evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun" ti.
Yasmā ca bhikkhave saṅkhārā anattā, tasmā saṅkhārā ābādhāya
saṃvattanti, na ca labbhati saṅkhāresu "evaṃ me saṅkhārā hontu, evaṃ me
saṅkhārā mā ahesun" ti.

Viññāṇaṃ bhikkhave anattā. Viññāṇaṃ ca hidaṃ bhikkhave attā
abhavissa na yidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbheṭṭha ca viññāṇe
"evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣ" ti. Yasmā ca kho
bhikkhave viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca
labbhati viññāṇe "evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣ"
ti.

"Taṃ kiṃ maññatha bhikkhave rūpaṃ niccaṃ vā aniccaṃ vā" ti.

"Aniccaṃ bhante".

"Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā?" ti.

"Dukkhaṃ bhante".

"Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallānu taṃ samanū-
passitūṃ 'etaṃ mama, eso'hamasmi, eso me attā'ti?"

"No heṭaṃ bhante".

"Vedanā..., Saññā..., Saṅkhārā..., viññāṇaṃ niccaṃ vā aniccaṃ vā?" ti.

"Aniccaṃ bhante".

"Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā?" ti.

"Dukkhaṃ bhante".

"Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallānu taṃ
samanūpassitūṃ 'etaṃ mama, eso'hamasmi, eso me attā?' ti.

"No heṭaṃ bhante".

"Tasmātiha bhikkhave yaṅkiñci rūpaṃ attānāgata-paccuppannaṃ ajjhataṃ
vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dāre
vā santike vā, sabbāṃ rūpaṃ 'netāṃ mama, neso'hamasmi, na me so attā'ti
evaṃ etaṃ yaṭhābhūtaṃ sammappaññāya daṭṭhabbaṃ. Yā kāci vedanā...,
yā kāci saññā..., ye keci saṅkhārā..., yaṅkiñci viññāṇaṃ attānāgata
paccuppannaṃ, ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā, hīnaṃ
vā paṇītaṃ vā, yaṃ dāre vā santike vā, sabbāṃ viññāṇaṃ 'netāṃ mama,
neso'hamasmi, na me so attā'ti evameṭaṃ yaṭhābhūtaṃ sammappaññāya
daṭṭhabbaṃ. Evaṃ passaṃ bhikkhave sutavā ariya-sāvako rūpasmim pi
nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati, saṅkhāresu pi
nibbindati, viññāṇasmim pi nibbindati, nibbindaṃ virajjati, virāgā
vimuccati, vimuttasmim vimutto'mhi ti ñāṇaṃ hoti, khīṇā jāti vusitaṃ
brahmācariyaṃ kataṃ karaṇīyaṃ, nāparaṃ itthaṇḍāya'ti pajāndati".

Idam avoca Bhagavā, antamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandunṃ. Imasmīṃca pana veyyākaraṇasmimṃ bhāṣṇamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimsā'ti.
S xxii 59.

3. Āditta-pariyāya-suttam

Tatra sudamṃ Bhagavā Gayāyaṃ viharati Gayā-sīse saddhiṃ bhikkhu-sahassena. Tatra kho Bhagavā bhikkhū āmanesi:

"Sabbamṃ bhikkhave ādittamṃ. Kiñca bhikkhave sabbamṃ ādittamṃ? Cakkhu bhikkhave ādittamṃ, rūpā ādittā, cakkhu-viññānaṃ ādittamṃ, cakkhu-samphasso āditto. Yadidaṃ cakkhu-samphassa-paccayā uppajjati vedayitamṃ sukhamṃ vā dukkhamṃ vā adukkhamasukhamṃ vā, tam pi ādittamṃ. Kena ādittamṃ? Rāgagginā dosagginā mohagginā ādittamṃ, jāriyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi. Sotamṃ ādittamṃ, saddā ādittā, sota-viññānaṃ ādittamṃ, sota-samphasso āditto, yadidaṃ sota-samphassa-paccayā uppajjati vedayitamṃ sukhamṃ vā dukkhamṃ vā adukkhamasukhamṃ vā, tam pi ādittamṃ.

Ghānaṃ ādittamṃ, gandhā ādittā, ghāna-viññānaṃ ādittamṃ, ghāna-samphasso āditto. Yadidaṃ ghāna-samphassa-paccayā uppajjati vedayitamṃ sukhamṃ vā dukkhamṃ vā adukkhamasukhamṃ vā, tam pi ādittamṃ....

Jivhā ādittā, rasā ādittā, jivhā-viññānaṃ ādittamṃ, jivhā-samphasso āditto. Yadidaṃ jivhā-samphassa-paccayā uppajjati vedayitamṃ sukhamṃ vā dukkhamṃ vā adukkhamasukhamṃ vā, tam pi ādittamṃ....

Kāya āditto, phoṭṭhabbā ādittā, kāya-viññānaṃ ādittamṃ, kāya-samphasso āditto. Yadidaṃ kāya-samphassa-paccayā uppajjati vedayitamṃ sukhamṃ vā dukkhamṃ vā adukkhamasukhamṃ vā tam pi ādittamṃ....

Mano āditto, dhammā ādittā, mano-viññānaṃ ādittamṃ, mano-samphasso āditto. Yadidaṃ mano-samphassa-paccayā uppajjati vedayitamṃ sukhamṃ vā dukkhamṃ vā adukkhamasukhamṃ vā, tam pi ādittamṃ. Kena ādittamṃ? Rāgagginā dosagginā mohagginā ādittamṃ. Jāriyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi. Evaṃ passamṃ bhikkhave sutavā ariya-sāvako cakkhusmim pi nibbindati, rupasmim pi nibbindati, cakkhu-viññāne pi nibbindati, cakkhu-samphasse pi nibbindati, yadidaṃ cakkhu-samphassa-paccayā uppajjati vedayitamṃ sukhamṃ vā dukkhamṃ vā adukkhamasukhamṃ vā, tasmim pi nibbindati. Sotasmim pi nibbindati, saddesu pi nibbindati, sota-viññāne pi nibbindati, sota-samphasse pi nibbindati, yadidaṃ sota-samphassa-paccayā uppajjati

vedayitam sukhaṃ va dukkhaṃ va adukkhamasukhaṃ va tasmim pi nibbindati.

Ghāṇasmim pi nibbindati gandhesu pi nibbindati, ghāṇa-viññāṇe pi nibbindati, ghāṇa-samphasse pi nibbindati, yadidaṃ ghāṇa-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ va dukkhaṃ va adukkhamasukhaṃ va tasmimpi nibbindati.

Jivhāya pi nibbindati, rasesu pi nibbindati, jivhā-viññāṇe pi nibbindati, jivhā-samphasse pi nibbindati, yadidaṃ jivhā-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ va dukkhaṃ va adukkhamasukhaṃ va tasmim pi nibbindati. Kāyasmim pi nibbindati phoṭṭhabbesu pi nibbindati, kāya-viññāṇe pi nibbindati, kāya-samphasse pi nibbindati, yadidaṃ kāya-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ va dukkhaṃ va adukkhamasukhaṃ va tasmim pi nibbindati.

Manasmim pi nibbindati, dhammesu pi nibbindati, mano-viññāṇe pi nibbindati, mano-samphasse pi nibbindati, yadidaṃ mano-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ va dukkhaṃ va adukkhamasukhaṃ va tasmim pi nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmim vimutto'mhi ti ñāṇaṃ hoti, khīṇā jāti, vusitaṃ brahma-cariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthaṇīyā'ti pajānāti.

Imasmim pana veyyākaraṇasmim bhāṇamāne tassa bhikkhu-sahassassa anupādāya āsavehi cittaṇi vimuccisū. S xxv 28.

KEY TO LESSON 1

- (a) *vasa, gaccha, tiṭṭha, uṭṭhaha, uttiṭṭha, nisīda, āgaccha, saya, apagaccha*
- (b) 1. I stand up, I get up, I am standing up, I am getting up.
 2. You dwell, you are dwelling.
 3. They stand, they stand up, they are standing up.
 4. We go, we are going, we do go.
 5. You lie down, you are lying down.
 6. I go away, I am going away, I do go away.
 7. You sit down, you are sitting down.
 8. They come, they are coming, they do come.
 9. He dwells, he is dwelling, he does dwell.
 10. They lie down, they are lying down, they do lie down.
- (c) 1. *Tiṭṭhāmi.* 2. *Uttiṭṭhāma.* 3. *Sayanti.* 4. *Sayasi* (sing.), *sayatha* (pl.). 5. *Vasāma.* 6. *Gacchanti.* 7. *Apagacchāma.* 8. *Dhāvasi* (sing.), *dhāvatha* (pl.). 9. *āgacchati.* 10. *Gacchāmi.*

KEY TO LESSON 2

- (a) 1. Bases: *pāpunā, jinā, suṇā, jānā, core, bhāve, chāde, tano, pappo, cinā.*

Conjugation in Present Tense :

	Singular	Plural	Singular	Plural	Singular	Plural
1st pers.	<i>pāpunāmi</i>	<i>pāpunāma</i>	<i>jināmi</i>	<i>jināma</i>	<i>suṇāmi</i>	<i>suṇāma</i>
2nd pers.	<i>pāpunasi</i>	<i>pāpunātha</i>	<i>jināsi</i>	<i>jinātha</i>	<i>suṇasi</i>	<i>suṇātha</i>
3rd pers.	<i>pāpunāti</i>	<i>pāpunanti</i>	<i>jināti</i>	<i>jinanti</i>	<i>suṇāti</i>	<i>suṇanti</i>
1st pers.	<i>jānāmi</i>	<i>jānāma</i>	<i>coremi</i>	<i>corema</i>	<i>bhāvemi</i>	<i>bhāvema</i>
2nd pers.	<i>jānāsi</i>	<i>jānātha</i>	<i>coresi</i>	<i>coretha</i>	<i>bhāvesi</i>	<i>bhāvetha</i>
3rd pers.	<i>jānāti</i>	<i>jānanti</i>	<i>coreti</i>	<i>corenti</i>	<i>bhāveti</i>	<i>bhāvanti</i>
1st pers.	<i>chāдеми</i>	<i>chāдема</i>	<i>tanomi</i>	<i>tanoma</i>	<i>pappomi</i>	<i>pappoma</i>
2nd pers.	<i>chāдesi</i>	<i>chāдetha</i>	<i>tanosi</i>	<i>tanotha</i>	<i>papposi</i>	<i>pappotha</i>
3rd pers.	<i>chādeti</i>	<i>chāдenti</i>	<i>tanoti</i>	<i>tanonti</i>	<i>pappoti</i>	<i>papponti</i>
1st pers.	<i>cināmi</i>	<i>cināma</i>				
2nd pers.	<i>cināsi</i>	<i>cinātha</i>				
3rd pers.	<i>cināti</i>	<i>cinanti</i>				

- (b) 1. I know, I do know. Base: *jānā*.
 2. You conquer, you are conquering, you do conquer. Base: *jina*.
 3. They cover up, they are covering up, they do cover up. Base: *chāde*.
 4. They hear, they do hear. Base: *sunā*.
 5. We spread, we are spreading, we do spread. Base: *tano*.
 6. I develop, I am developing, I do develop. Base: *bhāve*.
 7. You cover up, you are covering up, you do cover up. Base: *chāde*.
 8. You steal, you are stealing, you do steal. Base: *core*.
 9. They approach, they are approaching, they do approach. Base: *pappo*.
 10. I collect, I am collecting, I do collect. Base: *cinā*.
- (c) 1. *Jināmi*. 2. *papponi*. 3. *Bhāvema*. 4. *Corenti*. 5. *Chādemi*.
 6. *Cināsi* (sing.), *cinātha* (pl.) 7. *Sunāma*. 8. *Dhāvanti*. 9. *Nistāmi*.
 10. *Sayanti*.

KEYS TO LESSONS 3 AND 4

Lesson 3

- (a) 1. *asmi* (*amhi*)
 2. *hanasi* (sing.), *hanatha* (pl.)
 3. *sunanti*
 4. *cināti*
 5. *bruvanti* (or *vadanti*)
 6. *asma* (or *amha*)
 7. *karosi* (sing.), *karotha* (pl.)
 8. *dhāvāma*
 9. *athi*
 10. *santi*
 11. *brūsi*, *vadasi* (sing.), *brūtha*, *vadatha* (pl.)
 12. *hanasi* (sing.), *hanatha* (pl.)
- (b) 1. We say, we are saying, we do say.
 2. He kills, he is killing, he does kill.
 3. They kill, they are killing, they do kill.
 4. We spread, we are spreading, we do spread.
 5. We come, we are coming, we do come.

6. You kill (sing.).
7. I am.
8. You are (sing.).
9. You are (pl.).
10. We are.

Lesson 4

- (a)
1. He ploughs, he is ploughing, he does plough.
 2. We lie down, we are lying down, we do lie down.
 3. I touch, I am touching, I do touch.
 4. They sow, they are sowing, they do sow.
 5. You see, you are seeing, you do see (pl.).
 6. He sees, he does see.
 7. I think, I am thinking, I do think.
 8. You smell, you are smelling, you do smell (pl.).
 9. They say, they are saying, they do say.
 10. He kills, he is killing, he does kill.
 11. We come, we are coming, we do come.
 12. You come, you are coming, you do come.
- (b)
1. *Tvaṃ āgacchasi, tvaṃ esi* (sing.).
 2. *Ahaṃ gṛhṇāmi.*
 3. *So vapati.*
 4. *Mayaṃ cintema.*
 5. *Tvaṃ cināsi* (sing.), *tunhe cinātha* (pl.).
 6. *Te vapanti.*
 7. *Mayaṃ passāma.*
 8. *Tvaṃ suṇasi* (sing.), *tunhe suṇātha* (pl.).
 9. *Ahaṃ asmi* (amhi).
 10. *Te hananti.*

KEY TO LESSON 5

- (a)
1. I shall stay.
 2. You will go.
 3. They will come.
 4. We shall sit.
 5. You will lie down (sing.).

6. I shall get up.
7. They will go away.
8. I shall know.
9. They will conquer.
10. You will hear.

- (b)
1. *Ahaṃ jānissāmi.*
 2. *Te jinissanti.*
 3. *So chādessati.*
 4. *Ahaṃ bhāvessāmi.*
 5. *Te coressanti.*
 6. *So tanissati.*
 7. *Mayaṃ cinissāma.*
 8. *Mayaṃ pāpunissāma.*
 9. *So coressati.*
 10. *Te āgacchissanti.*

KEY TO LESSON 6

- (a)
1. May he stay here; he may stay here; let him stay here.
 2. May they go there; they may go there; let them go there.
 3. Don't sit here; you may not sit here.
 4. We may buy from there; let us buy from there.
 5. Where do you live (stay); where are you living?
 6. I will go there where they come from.
 7. We are coming from there where they stay.
 8. Where shall we go from here?
 9. May they spread there; let them spread there.
 10. We know.
 11. You may teach there where they stay.
 12. Don't expound.
 13. Let them develop, may they develop; may they meditate.
 14. Where do they steal (plunder)?
 15. May they conquer, let them conquer.
- (b)
1. *Te idha (atra, ettha) āgacchantu (entu).*
 2. *Kuḥim (kutra, katha) te vasanti?*
 3. *Tvaṃ jāna (jānāhi), tumhe jānātha.*

4. *Tvaṃ jināhi, tumhe jinātha.*
5. *Yattha (yahim) te santi (vasanti) tattha (tatra, tahiṃ) ahaṃ gacchāmi.*
6. *So kuhim (kutra, kattha) atthi (hoti)?*
7. *Mayaṃ taso kiṇāma.*
8. *Mayaṃ taso suṇāma.*
9. *Tatra (tattha, tahiṃ) mā hana (hanāhi).*
10. *Te taso āgacchantu (enu).*

KEY TO LESSON 7

- (a) 1. He should (may, might, would) plough there.
 2. You should (may, might, would) sow here.
 3. We should (may, might, would) see.
 4. They should (may, might, would) lie down there.
 5. I should (may, might, would) touch.
 6. You should (may, might, would) think.
 7. We should (may, might, would) go there.
 8. I should (may, might, would) heap up.
 9. Where should (may, might, would) they come from?
 10. Where should (may, might, would) we dwell (stay)?
 11. We should (may, might, would) go there where they would live.
 12. You should (may, might, would) go away from there where they would sit down.
- (b) 1. *Ahaṃ idha vaseyyāmi.*
 2. *Te ito apagaccheyyūṃ.*
 3. *Kuhim te dhāveyyūṃ?*
 4. *Te tatra jineyyūṃ.*
 5. *Tvaṃ jāneyyāsi, tumhe jāneyyātha.*
 6. *Te jineyyūṃ.*
 7. *Kuto mayaṃ kiṇeyyāma.*
 8. *Tvaṃ tahiṃ pāpuneyyāsi, tumhe tahiṃ pāpuneyyātha, tvaṃ tatra pappeyyāsi, tumhe tatra pappeyyātha.*
 9. *Kathaṃ te jineyyūṃ?*
 10. *Itthaṃ (evaṃ) tvaṃ kayirāsi (kareyyāsi).*
 11. *Yathā ahaṃ karomi tathā tvaṃ kareyyāsi.*
 12. *Tvaṃ deseyyāsi, tumhe deseyyātha.*

KEY TO LESSON 8

- (a) 1. I stayed there.
2. When did they go there?
3. We were here when you came here.
4. When did you win (conquer)?
5. Now we bought.
6. I said (so) as I knew (lit. because I knew, therefore I said).
7. They expounded (taught) there.
8. At that time (then) I was here.
9. If it be so, I would (should) come here.
10. When did they kill there?
11. Don't stay here (you).
12. May they not do thus. (They should not do thus.)
- (b) 1. *Te tatra gacchimsu.*
2. *Mayam idha vasimha.*
3. *Kada tvam tato agacchi?, kada tumhe tato agacchitha?*
4. *Tada tvam tatra asi.*
5. *Yada tvam atra asi tada mayam tatra gacchimha.*
6. *Katham tvam ajani?, katham tumhe janitha?*
7. *Kuhim tvam kini?, kuhim tumhe kinitha?*
8. *Kada tvam kasi?, kada tumhe kasitha?*
9. *Yada aham phusim tada ajanim.*
10. *Yada mayam sunimha (assosumha) tada cintayimha.*

KEY TO LESSON 9

- (a) 1. He sits there and gets up. (Having sat there, he gets up from there.)
2. Today we stay here and will go there tomorrow.
3. I do not like to lie down after eating.
4. When are you going to expound there?
5. Come and stay here.
6. They ploughed and came to eat here.
7. Now, we will eat here and go there to sow.
8. They stole here, ran from here and reached there.
9. He went from here to sell, and after purchasing from there, came here.

10. If he steals and comes here, I will punish (him).
11. If you come from there and stay here, we would be able to go from here and dwell there.
12. If you go there and teach, we shall go there to hear.
13. If she can teach, she will come here tomorrow.
14. You may come here today, cook, eat and lie down here, and then go over there tomorrow.
15. Don't sit here and cry, (while sitting here, do not cry) go there, eat and lie down.

- (b)
1. *Sace tvam idha vasitum iccheyyasi, aganva idha vasahi (vaseyyasi)*
 2. *Aham tatra ganva desetum icchami.*
 3. *Mayam ketum tatum na gacchama.*
 4. *Te idha aganva pacirva gacchanu, tvam bhujirva pivirva sayasi.*
 5. *Te tatum kasirva atra agacchimsu.*
 6. *Mayam hanum na icchama.*
 7. *Amā, aham janami, tvam coretum icchasi.*
 8. *Yadi so tatra gantum iccheya, gacchanu.*
 9. *Te tatra papunitum icchimsu.*
 10. *Yadi tvam tatra ganva deseyyasi te supreyyam.*
 11. *Tvam ito ganva tatra kuhum vasissasi?*
 12. *Sace tvam iccheyyasi idha vasa (vasahi, vaseyyasi)*
 13. *Kim tvam pacitum icchasi?*
 14. *So jenam na sakundati(sakoti).*
 15. *Aham passitum sakomi.*

KEY TO LESSON 10

vāṇijo, vāṇijā; suriyo, suriyā; migo, migā; sīdo, sīdā; manusso, manussa; alagaddo, alagaddā; nāgo, nāgā; isi, isī & isayo; aggi, aggī & aggayo; ravi, ravī & ravayo; ahi, ahi & ahayo; gahapati, gahapatī & gahapatayo; setu, setū & setavo; ucchu, ucchū & ucchavo; veḷu, veḷā & veḷavo; maccu, maccā & maccavo; sabbanna, sabbannā & sabbannāno.

KEY TO LESSON 11

Exercise a.

1. A (or The) deer comes.
2. Men dwell (stay, reside, or live).
3. The (or A) snake bites.
4. Cobras (or Elephants) run.
5. Seers stay (or dwell).
6. Fire burns.
7. The sun rises.
8. Snakes move about.
9. The householder buys.
10. Death takes away.

Exercise b.

1. *Sabbāṇṇā deseti.*
2. *Ucchu rohāti.*
3. *Setū (setavo) santi.*
4. *Munt (munayo) desenti.*
5. *Veḷu patati.*
6. *Nāgā vicaranti.*
7. *Garu anusāsati.*
8. *Sūdo pacati.*
9. *Vāṇijā vikkīnanti.*
10. *Suriyo (ravi) ogacchati.*

Exercise c.

1. *Migo āgacchi.*
2. *Manussā vaṣiṃsu.*
3. *Alagaddo ḍasi.*
4. *Nāgā dhāvīṃsu.*
5. *Istyo vihāriṃsu.*
6. *Aggī ḍahi.*
7. *Ravi uggacchi.*
8. *Ahayo vicariṃsu.*
9. *Gahapati kiṇi.*
10. *Maccu hari.*

Exercise d.

1. *Sabbāṇṇā desetu, deseyya.*
2. *Ucchu rohātu, roheyya.*
3. *Setū (setavo) santu, siyunt.*
4. *Munt (munayo) desentu, deseyyunt.*
5. *Veḷu patatu, pateyya.*
6. *Nāgā vicarantu, vicareyyunt.*
7. *Garu anusāsatu, anusāseyya.*
8. *Sūdo pacatu, paceyya.*
9. *Vāṇijā vikkīnantu, vikkīneyyunt.*
10. *Suriyo (ravi) ogacchatu, ogaccheyya.*

Exercise e.

1. The deer went there and lay down.
2. The men lodge here today (having lodged here today) and will go there tomorrow.
3. The snake bit and ran over there.
4. The seers do not like to stay here, and they wish to go and stay there.
5. The fire rose up and burnt.
6. Now the sun rises, so get up and don't lie down here.

7. The merchants sat here and sold.
8. If the householder should come, (he) would stay here.
9. If you would sell, we could buy.
10. If the cooks would not cook, where should we go to eat?

KEY TO LESSON 12

Exercise a.

1. You are lean and discoloured.
2. The road is safe.
3. The mean and unwholesome states (of mind) arise.
4. The Venerable One is beautiful.
5. The question is proper.
6. Saliva is ill-smelling.
7. The body is breakable.
8. Conditioned things are impermanent.
9. I am not a hired servant.
10. Why does that man depart now from here?

Exercise b.

1. *Saṅkhārā na sassatā.*
2. *Gahapati sudatto nāma āsi (ahosi).*
3. *Kāyo vadḍhati.*
4. *Gātho duggandho.*
5. *Saddhammo dullabho.*
6. *Pāpako (caṇḍo) mā bhava (bhavāhi).*
7. *Tadā so abhirūpo āsi.*
8. *Yadā maggo khemo bhavissati, tadā mayam ito nikkhamissāma.*
9. *Sappurisā dullabhā.*
10. *Te na sadhanā.*

Exercise c. to be worked orally.

KEY TO LESSON 13

Exercise a.

1. I see rich men.
2. As for me, O recluse, I plough.
3. Come, dear Raṭṭhapāla, eat and drink.
4. Get up, O hero.
5. One should dispel wrath, and drive away conceit.
6. Alas, friends, the world will perish!
7. I do not despise the wise one.
8. Don't follow (associate with) bad friends.
9. Enjoy human pleasures.
10. Unrighteousness (injustice) leads to doom (miserable state).

Exercise b.

1. *Manussā kullaṃ bandhanti.*
2. *Bho, kāme pajaha (jaha, jahāhi, pajahāhi).*
3. *brāhmana, vvaṃ jirṇo'si.*
4. *He suvāra, tatiha (tahiṃ, tatra) gaccha (gacchāhi).*
5. *Adhammaṃ na careyya, (hiṃmaṃ dhammaṃ na seveyya).*
6. *So caṇḍaṃ sunakhaṃ parivajjeti.*
7. *Mayaṃ Buddhaṃ vandāma.*
8. *He mita, idāni mayaṃ vihāraṃ gacchāma.*
9. *Muni tatra dhammaṃ desevā idha āgacchi.*
10. *Puriso odanaṃ pacitvā bhujjati.*
11. *He kumārā (bhavanto kumārā), idha āgacchatha, bhujjivā pivivā ca kīḷatha (bhujjatha, pivatha kīḷatha ca).*
12. *Idāni mayaṃ gāmaṃ gantvā na sakkoma (na sakkunāma).*

Exercise c.

1. *Thero idāni tatra dhammaṃ deseti.*
2. *Āma, mayaṃ ajja vihāraṃ gacchimhā, (na hi, mayaṃ ajja vihāraṃ na gacchimhā).*
3. *Mayaṃ atra vasivā kasāma ca vapāma ca.*
4. *Mayaṃ idha vasivā dhammaṃ uggaṇḥitaṃ icchāma (na icchāma, na sakkoma).*
5. *Na hi, mayaṃ tatra ahiṃ na passāma (āma, mayaṃ tatra ahiṃ passāma).*
6. *Ahaṃ na bhāyīṃ.*

7. *Āma, gacchissāma.*
8. *So gāvaṃ gāmaṃ (vajaṃ) neti, (ahaṃ na jānāmi).*
9. *Idāni senāni ca kumārā ca gāmaṃ (pāsādaṃ) gacchanti.*
10. *Caṇḍaṃ sunakhaṃ (gajaṃ, vyagghaṃ) disvā te tato apadhāvanti.*

KEY TO LESSON 14

Exercise a.

1. We live in righteousness (righteously), but not in unrighteousness (unrighteously).
2. You talk (converse) with the wise men.
3. I will not go to the village without (my) friend.
4. May beings not move about with bad friends.
5. The brahmin goes to the Buddha together with his sons.
6. Can you cross the sea by a raft?
7. Raṭṭhapāla departed from the house (left home) with his companions.
8. One should not live in negligence.
9. The wise one dispels negligence by means of vigilance.
10. Seers depart from the hermitage.
11. The monks enter the village together with the lay devotees.
12. Devas fall away from the group of devas.
13. Venerable Sir, may the Venerable One come and sit down here.
14. We are studying here but he is lying down there.

Exercise b.

1. *Mayaṃ sevakehi saddhiṃ (saha) gāmamhā nikkhamāma.*
2. *Bhikkhu vihāramhā (vihāraṃ) nikkhama (nikkhamitvā) gāmaṃ gacchati.*
3. *Tvaṃ kodhena arayo jetuṃ (jinituṃ) na sakkuneyyāsi.*
4. *Akkodhena jine (jineyya) kodhaṃ.*
5. *Ahaṃ asādhū (asādhavo) sādhunā jināmi.*
6. *Tvaṃ vihāramhā āgacchasi kiṃ (kiṃ tumhe vihārā, vihāramhā āgacchatha).*
7. *Pāpakehi purisehi saddhiṃ (saha) mā vicarītha (vicaratha).*
8. *Bhātikena vinā idha vasitūṃ nāhaṃ icchāmi.*
9. *Te sadhanā (dhanikā), ahaṃ hi daḷiddo puriso 'mhi.*
10. *Mayaṃ idha pāṭhe paṭhāma, tumhe pana tatra kiḷṭha.*
11. *Tumhe dhammena vinā saggāṃ gantuṃ na sakkōtha (sakkunātha, sakkuneyyātha, sakkunissatha).*

12. *Māyaṃ Buddhena dhammena saṅghena ca viṇā jīvitūṇi (vasitūṇi) na sakkoma.*

KEY TO LESSON 15

Exercise a.

1. I came here yesterday from the village.
2. The man wept after seeing the son that fell from the tree and died.
3. The householder saw the brother saved from enemies by the general and became extremely happy.
4. The sun has risen, but you are still lying down (lit. even now).
5. The men advised by the Thera abstained from killing.
6. They practised the Dhamma and went to heaven.
7. Where did you stand and see the thief that came to the house?
8. The bowl fell from the hand and was broken.
9. The enemies attacked by the general with (his) sword fell down dead.
10. The Buddha was adored and honoured by monks and lay devotees.

Exercise b.

1. *Sūdena pacito odano sevakehi bhutto.*
2. *Māyaṃ patitaṃ rukkhaṃ passimhā.*
3. *Idāni āgato puriso kuhiṃ hoti?*
4. *Dārako ito dhāvītvā tatra patito.*
5. *Kuto so āgato?*
6. *Ahaṃ ahinā daṭṭhaṃ mataṃ migaṃ passim.*
7. *Puriso gāmaṃhā (gāmato) gehamāgataṃ puttaṃ disvā tuṭṭho aho.*
8. *Kārunā kato geha gahapatinā kato.*
9. *Taravo (rukkhā) sevakehi chinnā patitā.*
10. *Vihāraṃ gatā purisā Therāṃ disvā vandimsu (abhivādesisūṇi).*
11. *Kuto te manussā āgatā?*

KEY TO LESSON 16

Exercise a.

1. Fire rose up and burnt the householder's house.
2. We will today climb up the mountain to see the seer's hermitage.
3. The new bridge has been built by the carpenter.

4. The householder's oxen were taken away by thieves.
5. The householder's sugar canes were bought by the rich merchant.
6. The Dhamma expounded by the Omniscient One was heard (listened to) by the general's sons who had gone to the monastery.
7. The deer bitten by the snake fell down and died there itself.
8. The rice was cooked by the cooks for the householder's servants.
9. The darkness was dispelled (or was gone off) by the sun's light.
10. Many new palaces have been built by the carpenters for the King, the princes and ministers.

Exercise b.

1. *Go gahapatino sevakena veḷunā pahaṭo apadhāvi.*
2. *Tāpaso (isi) pabbatamhā oruḷho gāman pindāya pavitṭho.*
3. *Puriso gehaṃ pavitṭhaṃ coraṃ disvā gantvā rājapurise ānesi.*
4. *Gahapati rukkhato (rukkmhā) patitaṃ mataṃ puttāṃ disvā rodi.*
5. *Vāṇijena kṛto geha arthi daddho.*
6. *Manussā dhammena saggāṃ gacchanti.*
7. *Vitrāpi maccunā pahaṭā.*
8. *Nassati vata loko!*
9. *Sūdena pacito odano yācakassa sunakhena khādito.*
10. *Purisassa goṇo naṭṭho.*

KEY TO LESSON 17

Exercise a.

1. I, having stayed in my brother's house yesterday, came here early morning today.
2. The Elder (monk) expounds the Dhamma now in the monastery. Don't you go there to listen to the Dhamma?
3. Snakes move about on mountains here and there.
4. Now rain falls (now it rains), (so) don't go out.
5. Today many men were assembled in the village.
6. Chariots (cars) move in roads.
7. The wise are delighted in the Buddha (pleased with the Buddha).
8. Many men delighted in the Dhamma, practised virtues and were born in heavenly abodes.
9. Students (pupils) got together in the park and played with balls.

10. The children of the householder returned from the school, took meal and now are lying on beds.

Exercise b.

1. *Vānarā (kapayo) rukkhesu (tarusu) vicaranti.*
2. *Ajja bahū (bahavo) manussā vihāre sanniparissanti.*
3. *Sappurisā dhamme ramanti (pastidanti).*
4. *Te kāmānaṃ ādānaṃ disvā anagāriyaṃ pabbajīṃsu (bhikkhu-saṅghe pabbajīṃsu).*
5. *Bhūpo (bhūpati) Buddhena desite dhamme pastidivā Buddhaṃ ca Dhammaṃ ca Saṅghaṃ ca saraṇaṃ gacchi (gato).*
6. *Kumārā (bālakā, dārakā) pāpehi sahāyehi (mittehi) saddhiṃ (saha) ārāme (uyyāne) vicarivā (āhiṇḍivā) bahū (bahavo) sakume vijjhivā māresuṃ (mārayīṃsu, hiniṃsu).*
7. *Idāni gāme manussānaṃ kalaho vattati.*
8. *He (bhavanto) mittā (sahāyakā), tumhe pāṇātipātānaṃ (pāṇavadhamhā pāṇātipātato) viramatha.*
9. *Buddho kuṇṭumbikena (gahapatinā) sahāyakehi saddhiṃ māpīte (kārite) vihāre vihāri (vihāsi, vast).*
10. *Devesu ca manussesu ca (devānaṃ ca manussānaṃ ca) dhammiko (dhamma-cārt) eva seṭṭho.*

KEY TO LESSON 18

Exercise a.

1. The Brahmin, got up from (his) seat, put on one shoulder (his) upper robe and bowed down at the feet of young monks.
2. The Elders make (an) effort.
3. They give ear.
4. The monks eat food.
5. The foolish commit evil deeds.
6. He rejoices the householder's mind.
7. Joy arises (i.e. he feels joyful).
8. Friend Ananda, you promulgate the getting rid of lust, anger and delusion.
9. We eat food not for the sake of amusement, enjoyment, not to bring adornment (to our body), not for ornament (not for beautifying).
10. Monks, there is no fear (danger) from a wise person.

11. The merchant attains prosperity in his wealth.
12. How good would it be if I were to take Mahānāma to one side and expound to him the Dhamma!
13. Monks were seated in the seats that had been prepared.
14. Dispel, Monks, evil. It can be dispelled, O monks.
15. Eyes regarded as one's own come to decay.

Exercise b.

1. *Bhikkhū arahattaṃ pāpunituṃ viriyaṃ ārabhiṃsu.*
2. *Buddho rūgassa dosassa mohassa pahānāya dhammaṃ desesi.*
3. *Mayaṃ senānino gehaṃ gantvā paññātesu āsanesu nistimhā.*
4. *Sace tvaṃ kusilo (alaso) bhavyyāsi, nissamaṃsayāṃ dāḷiddiyaṃ pāpuneyyāsi (pateyyāsi).*
5. *Yannānāhaṃ agārasmā anagāriyaṃ pabbajeyyāmi.*
6. *Te Buddhassa dhammaṃ sotuṃ sotaṃ odahiṃsu.*
7. *Te Jetavanaṃ gantvā Buddhaṃ disvā vandimsu (abhivādesuṃ).*
8. *Sudhinā kulena bahūni puññāni kammāni katāni.*
9. *Sangāmasmiṃ senānina ca yodhehi (bhaṭṭhehi) ca bahavo (bahū) arayo (arī) hatā.*
10. *Bhikkhu arahantaṃ (vanaṃ) gantvā rukkhassa māle nistidi.*
11. *Tadā Buddho Kapilavasthussa nagarassa avidūre (sampe) nigrodhārāme vihāri (vasī).*
12. *Kassakā divā khette kammaṃ karvā sāyaṃ (sāyaṃhe) gehāni paccāgacchiṃsu.*
13. *Nagarassa dvāre bahū (bahavo) bhaṭṭā (yodhā) atthaṃsu.*
14. *Mayaṃ cakkhūhi rūpāni passāma, sotehi sadde suṇāma ghāṇena gandhe ca ghāyāma.*

KEY TO LESSON 19

Exercise a.

1. Mother, where are we going now?
2. Let the girls go with their brothers to the city to see the festival.
3. The creepers coil trees.
4. The night shines with the moon's light.
5. We go down to the river to take a bath.
6. O girl, don't you go to school today?

7. The housewife taking a rope goes to the cow-pen, binds the cow and takes her towards the house.
8. We get up in the morning, drink gruel, set out from the house and go to the field.
9. The girls gather together (assemble) in the park near the College and play.
10. A kind word is pleasing (both) to boys and girls.
11. The pond dug by the servants is deep and wide.
12. The tongue comes out of the demon's mouth.
13. The sermon delivered by the Elder has been heard by many.
14. The girl came to (her) relative's house.
15. The poor woman stands at the door and sings and plays the violin.

Exercise b.

1. *Mayaṃ nahāyituṃ naḍiṃ gaççāma.*
2. *Kaṅṅā jeṭṭhena bhāṭikena saddhīṃ nagaraṃ gaṭṭvā gajaṃ disvā bhayena rodi.*
3. *Bahuyo (bahū) nadiyo girimhā (pabbatamhā) sandanti.*
4. *Vyādho vanamhā (araññamhā) migim ānervā, nagaraṃ ganvā pāpanikassa (vāṇijassa) vikkhāti.*
5. *Jeṭṭhena bhāṭikena vettena pahaṭṭā dārikā gemaṃ ganvā mañce nistḍitvā (nisajja) rodati.*
6. *Tumhe samādhīṃ ca vipassanaṃ ca bhāvetvā taṇhaṃ pajahatha.*
7. *Sevakehi khaṭaṃ pokkharāṇiṃ mayaṃ passimhā.*
8. *Vāpi Vikasitehi padumehi sobhati.*
9. *Angala-visaye kadaliyo na rohani.*
10. *Rājinaṃ dhammena pajaṃ pāleti.*

KEY TO LESSON 20

Exercise a.

1. The Buddha stays on the bank of the river Nerañjarā.
2. There is, O Brahmin, a city named Sāvattī in eastern districts.
3. As for me, if I commit wrong deeds by body or by word, I would be born into unhappy state after death.
4. I am ill (suffering from an illness) in the army, and expect that venerable One would come over here (lit. I wish venerable One's coming).

5. By confidence one crosses the flood, and one is purified by wisdom.
6. An obedient woman is the best of wives.
7. Extend loving kindness over human beings.
8. Gruel dispels hunger, quenches thirst and cleanses the bladder.
9. Many ascetics with matted hair plunge into and emerge from the Ganges during the cold nights of winter.
10. By birth one does not become a low person.

Exercise b.

1. *Isi araññe (vane) kuṭiyam (kuṭikāyam) vihari (vihāsi, vasi).*
2. *Te mettam bhāvesuṃ (bhāvayimsu).*
3. *Ācariyo pāṭhasālayam (vijjālaye) chekānam (dakkhānam) kaññānam (dārikānam, bālikānam) paññākāre adāsi (dādī).*
4. *Te (tā) Tāmasāyam nadīyam nahāyimsu.*
5. *So kāsuyam nidhiṃ nidahi (nidhesi).*
6. *Mayam paññāya vaddhiyā (vuddhiyā) vaḍḍhissāma.*
7. *Siddhattho kumāro Māyāya deviyā puto āsi (ahosi).*
8. *Karuṇāya bhāvanāya cittaṣa vihiṃsam (vihimsā-sankappam) pajahatha (jahatha).*
9. *Kaṇṇā (kumārī, kumārikā, dārikā, bālikā) gīvāyam mālam dhāreti.*
10. *Taṇhāya soko jāyati.*

KEY TO LESSON 21

Exercise a.

1. May (my) adoration be to the glorious Seer Vipassin. May adoration be to Sikhin the all compassionate. May adoration be to Vessabhu the Holy One who was dispassionate. May adoration be to Kakusandha who defeated the army of Mara.
2. The greatly compassionate Lord, for the benefit of all beings, fulfilled all virtues (leading to Buddhahood) and attained to supreme enlightenment. By the power of this asseveration, may there be to you success and happiness.
3. I adore (worship) the Lord Buddha.
4. Well said is the Dhamma by the Lord and I adore the Dhamma.
5. I approve of (am pleased with) the Dhamma of the Lord.
6. We live (are living) higher life under the Lord.
7. Thereat the Lord addressed the monks.

8. The wandering ascetic exchanged friendly greetings with the Lord.
9. Certainly the wise who are tactful do not weep.
10. He removes the unripe fruit of the fruitful tree, does not know its taste and thus (by that) its seed perishes.

Exercise b.

1. *Mama (mayhaṃ) gāme (gāmasmiṃ, gāmaṃhi) bahā (bahavo, puthū) dhanavanto (dhanino) manussā santi (honti).*
2. *Pañhavanto (pañhavanta, ñāṇṭ, ñāṇino) na kadāci pi pāpāni kammāni karonti.*
3. *Sīlavā bhikkhu saddhāvantānaṃ (bhattimantānaṃ, bhattimataṃ) upāsakānaṃ piyo hoti.*
4. *Hīyyo khettaṃ kasitavanto (kasitāvino, kaṭṭhāvino) ajja idha (atra) na āgatā honti.*
5. *Dhammaṃ sikkhitavatiyo (sikkhitāviniyo, uggahitavatiyo, uggahitāviniyo) bhikkhuniyo dhanavatiyā (dhanavantiyā, dhaniniyā) vanitāya pūjitā honti.*
6. *Pāpāni kammāni katavaṃ (katavaṃt, katāvint) dhanavato (dhanino) gahapatiṃ (gahapatiṃ, kuṭumbikassa) bhariyā petesu uppannā (petti-visayaṃ upapanna) ahoṣi.*
7. *Gonakaṃ hatavā (hatāvṭ, māritavā, māritāvṭ) puriso sakaṭena tassa maṃsaṃ gehaṃ āntavā (āntāvṭ) āsi (ahoṣi).*
8. *Navāṃ (abhinavaṃ) pāsādaṃ māpitavā (māpitāvṭ, katavā, katāvṭ) puriso bhūpatino mantito (mantimhā, amaccamhā) bahuṃ dhanāṃ laddhavā (laddhāvṭ) ahoṣi.*
9. *Majjāṃ pītavatiyo (pītaviniyo) itthiyo mattā jātā vihāre (vihārasmiṃ, vihāraṃhi) gāyitūṃ naccitūṃ ca ārabhimsu.*
10. *Potthakaṃ ca lekhaṇiṃ ca kītavā (kīnitavā, kītavṭ, kīnitāvṭ) kumāro (dārako, bālako) gehaṃ āgato tassa bhātikassa tāni dassesi.*

KEY TO LESSON 22

Exercise a.

1. The monk while sitting on the seat converses with the lay devotee who is standing near by.
2. The nun going about in the street for alms, saw a chariot coming and goes off away.
3. The appearance of a holy one, a Supreme Buddha, in the world is rare.

4. Doing what are you staying here? (What are you doing while living here?)
5. The servants of the housewife sitting close by collected the fruits falling from the trees.
6. The farmers sing songs in the fields.
7. They took rest in the shade of the large tree while listening to the voice of the woman who was singing a song as she was picking up sticks.
8. The prince Siddhattha, while riding to the grove by chariot, saw a sick man lying by the roadside.
9. Men become very much devoted to monks who live in a forest-dwelling.
10. The results of evil deeds follow their doers, as the wheels that follow the feet of the horse that draws the chariot.

Exercise b.

1. *Idha vasanto (vasamāno) puriso dhanavā (dhan) hoti.*
2. *Dhanaṃ mīyantaṃ (marantaṃ) purisaṃ na anugacchati.*
3. *Tvam Buddhaṃ dhammaṃ Saṅghaṃ vā anussaranto sabbaṃ bhayaṃ jahissasi.*
4. *Amba-vane viharantassa Meghiyassa bhikkhuno cittaṃ bahavo pāpakā akusalā saṅkappā uppajjimsu.*
5. *So caṅkamanto bahū khuddake paṇīno saṅghātaṃ āpadesi.*
6. *Sā mataṃ puttaṃ anussarantī (anussaramānā) rodituṃ ārabhi.*
7. *Bhūñjantā mā sallapatha.*
8. *Dārako bhāsikena pahaṇo rodanto (rudanto, rudamāno) gehaṃ āgacchi (āgato).*
9. *Puriso vegena dhāvata (dhāvantaṃhā) assamhā pati.*
10. *Puññāni (kusalāni) kammāni karontā maraṇā paraṃ sugatiṃ gacchissanti (gamissanti).*

KEY TO LESSON 23

Exercise a.

1. When the king rules over the country righteously, people too become righteous.
2. The thieves took away the goods while the householder was still seeing (was present).
3. I cannot go there when (if) my father does not go (there).

4. While the mother and the daughter are cooking rice in the kitchen, the son is playing with boys in the yard (open space).
5. When the Perfect One passed away to Nibbāna, many devas and men were moved with deep sorrow.
6. While the monks were going along the streets for alms, both male and female lay devotees were standing by the roadside with (lit. having taken) various solid and soft food (in hand).
7. While the Master was expounding the Dhamma, monks, nuns and both male and female lay devotees sat giving ear (to him).
8. While the mother was milking the cow, the daughter swept the houseyard.
9. People became devoted to (pleased with, are delighted in) the monks who expounded the Dhamma.
10. While the branches of the tree were being broken down, the birds flew up from them and fled.
11. The robbers plundered the goods of the men who were going along a long way.
12. When the father died, the mother, sons, daughters and brothers stood weeping close by.
13. When the mother left the house the son and daughters shut the doors and went to school.
14. While the builders of the house were digging the ground, a snake came out of a hole therein.
15. May (my) adoration be to the Master (the Buddha).

Exercise b.

1. *Kumāresu turīyāni vādetesu kumāriyo (bālakesu turīyāni vādetesu bālikāyo) naccim̐su.*
2. *Kassakesu khettaṃ kasantesu bhariyāyo ghāresu bhojanaṃ paṭiyādesuṃ.*
3. *Ācariye desente sissā sotaṃ odahantā nistim̐su.*
4. *Migānaṃ hantāro (mige hantāro) sunakhehi saddhiṃ vane vicarim̐su.*
5. *Puññāni (puññānaṃ) kattāro maraṇā paraṃ sugatīyaṃ uppajjanti.*
6. *Rathassa cakkāni (taṃ) vahato (vahanassa) assassa pāde (pāde) anugacchanti.*
7. *Paṇḍitā (viduno janā, medhāvino janā) papānaṃ kattāro (pāpe kattāro) na kadāci pasamsim̐su.*
8. *Mayaṃ maggena gantāro (gacchantā) uyyānasmiṃ gītāni gāyantiṃsaṃ iṭṭhinaṃ saddaṃ assosumhā (sunimhā).*
9. *Samādhiṃ bhāvetā kāmehi viviccati.*

10. *Vipassanaṃ vadḍhentī bhikkhunī na cirassaṃ arahattaṃ pāpuni.*

KEY TO LESSON 24

Exercise a.

1. The rust that is risen on (lit. from) iron, thus rising from it, eats up iron itself.
2. The Buddha shines in glory.
3. May we bow down (our) head to the Lord Buddha (lit. bow down with head).
4. The verse *Sāvitrī* is the entrance to the metrics.
5. There is little water in that lake (water is very little in the lake).
6. Those nuns having practised *Vipassanā* with great effort, attained to arhatship.
7. Those men, having committed evil deeds by body, word and mind, were gone after death to an unhappy state (of life).
8. We seeing the elderly monk that had come for alms, being glad at heart (lit. with happy mind), paid homage with bowed head and offered boiled rice.
9. The ascetics practise asceticism near (lit. in the vicinity of) the lake.
10. The walls of the houses have become filthy being covered with the dust risen up when the chariots were running (over there).
11. The serpent moves by means of its ribs (lit. by its chest).
12. How can you walk about here in darkness in the night with neither a lamp nor a torch?
13. Thieves sat near the house conversing secretly.

Exercise b.

1. *Bhikkhū ca bhikkhuniyo ca tatrāgataṃ Bhagavantaṃ disvā āsanehi utṭhāya tassa pādesu sirasā vandimsu.*
2. *Ādicce (suriye, ravimhī) udenṭe (udayante, uggacchante) tamo (andhakāro) antaradhāyati (vigacchati).*
3. *Idāni sarasi padumāni vikaṣitāni honti.*
4. *Mahatā thāmasā mayaṃ pāli-bhāsaṃ uggaṇhāma.*
5. *Bhikkuntyā sammuhjaniyā aṅgaṇaṃ sammajjantiyā (bhikkhuniyaṃ... sammajjantiyaṃ) bhūmiyā (bhūmito) bahu rajo utṭhāsi (utṭhahi, uggacchi).*
6. *Āhārassa (bhojanassa) ojasā kāyo vadḍhati.*

7. *Bhūta pāṇinā (hathena) arino urasi pahāraṇi adāsi (addadi).*
8. *Sarasā (saramhā, sarasmā, sarā, vāpimhā) āntāni padumāni idāni milāyantāni honti (milāyanti).*
9. *Yadi (sace) tvaṃ paṭhame vayasī sippaṇi vā vijjaṇi vā dhammaṇi vā na uggaṇheyyāsi (nā sikkheyyāsi), majjhime vayasī dhanāṇi vā na ajjeyyāsi nissamsayaṇi tvaṃ pacchime vayasī dāḷiddiyena pīḷito (abhibhūto) bhaveyyāsi.*
10. *Vadaṇṇū susikkhitā manussā yasasā vadḍhanti.*

KEY TO LESSON 25

Exercise a.

1. The foolish, the unwise doing evil deeds move about with the very self as their enemy.
2. The Lord asked by Brahma went to Isipatana and expounded the Dhamma.
3. By birth one is not an outcast, by birth one is not a brahmin; only by deed one is an outcast or a brahmin.
4. One who conquers (or defeats) one's own companion is not a friend.
5. The messenger came and informed the king the account of (or news about) the battle.
6. When the robbers have become powerful, the kings are weak.
7. She, seeing the husband that had returned home, became happy just as one friend to (another) friend that had come to him after a long time.
8. Self indeed is the refuge of self (one indeed is the refuge of oneself).
9. At that time there was no king who was not wishing the rulership over Benares.
10. Can you fight, my dear one, with the hostile king?
11. This is the foregoing sign for the appearance of Brahma.
12. I, together with the father, mother, brothers and friends, travelled in India worshipping the shrines here and there.

Exercise b.

1. *Pāpake mitte mā sevi (pāpake mitte mā sevitha, bhajittha).*
2. *Raṇṇo (rājino) puto attano mittehi (sahāyakehi) saddhiṃ (saha) uyyānamagacchi (agamāsi).*
3. *Kusalehi kammehi sattā maraṇā paraṇi sugatiyo (sagge) upapajjanti.*
4. *Jambudīpe bahavo manussā brahmānaṇi (brahmaṇi) pūjenti.*

5. Puiññāni kaṭṭvino (puiññānaṃ kaṭṭāro, puiññāni kaṭṭavanto) manussa
brahmanā pi pasasāssiā (honi).
6. Manuṭ tasmīṃ kuḍḍhena rañña (rājina, rājuna) rañña palāpiṭo āsi
(āhos).
7. So aññānā eva aññāno māraṇaṃ piṭaraṃ ca upaṭṭhāsi.
8. Satehi kaṭṭāni puiññāni (kusaṭṭāni) kammaṇi chiyā iva te anugacchanī.
9. Aṭṭā eva aññāno pāpānaṃ kammaṇaṃ hetu aññānaṃ upavadeyya.
10. Kāruṭṭike dhammike rājini (rañne) paṭṭa pasannaṃ āhosi (jānā, manussa,
pasannaṃ āhesuṇṇi).
11. So ce (sace so) rañño dubbhēyya sabbāṃ tassa sāpāreyyaṃ (āharaṇaṃ)
rāja-saññakāṃ bhāveyya (bhāviṣṣaṇi).
12. Meṭṭā karuṇā muditā upekkhā ca brahmesu vijjamaṇā guraṃ (dhammaṃ)
hanti

KEY TO LESSON 26

Exercise a.

1. Whosoever by falsehood deceive either a brahman (priest) or a monk of any other mendicant (pauper), one should know him as an outcast.
2. One should (or let one) worship assiduously him...from whom one may learn the Dhamma.
3. I call him a Brahman (a noble one) who utters speech which is true, instructive, not harsh and offends none.
4. Whenever the recluse Gotama is expounding the Dhamma, at that time there is no noise either of sneezing or of coughing among his disciples.
5. Whatever a claw the crab bends out, do those boys or girls break it with a stick or potsherd.
6. And what, monks, is the escape from feelings? Whatever, monks, is the control of the desire and attachment to feelings, whatever shedding of the desire and attachment to feelings - this is the escape from feelings.
7. Monks, those beings have greatly fallen away who have fallen away from the holy wisdom.
8. To whomsoever there is nothing beloved (or dear), to them there is no sorrow.
9. By truthfulness shall one obtain fame, and one who gives (gifts) gathers friends.
10. By which way has he come?
11. What injury would she not do?

12. Recalling to mind what they did (in helping), one should give gifts for the sake of the departed ones.
13. At a later time there was a great drought in that place.
14. They, in search of a way of earning their living, set out and reached a certain village.
15. What, O monks, is that middle way? It is this very same noble path of eight constituents, namely, perfect understanding, perfect aspiration, perfect speech, perfect action, perfect livelihood, perfect effort, perfect mindfulness and perfect concentration.

Exercise b.

1. *Natthi me paṭipuggalo lokasmim.*
2. *Suddhassuposatho saddā.*
3. *Sabbam tassa sapatteyyam anukkamena parihāyissati (khayam pāpurissati)*
4. *Idhekacco yathābhūtam pajānāti.*
5. *Te aññamaññam paṇṭhi pahariṃsu.*
6. *Sabbe bhāyanti maccuno.*
7. *Keci paṇakā asucimhi nibbattanti.*
8. *Bahū hi tattha sambādhā yatha bālo vistāti.*
9. *Sabbesam jivitam piyam.*
10. *Tena kho pana samayena aññataro brāhmaṇo bhikkhū nimantevā tesam bhikkham adāsi.*
11. *Ekacce bhujjimsu ekacce bhikkham gahetvā nikkhamimsu.*
12. *Katham su vindati (labhati) dhananti vadehi (akkhāhi).*
13. *So aññe deve atiroci.*
14. *Eko puggalo kesañci (ekesam) deti (dadāti), aññesam pana na deti (na dadāti).*
15. *Sace bhikkhu ākañheyya 'jhāne samāpajjeyyanti,' sñam so rakkheyya samādhiṃ bhāveyya.*
16. *Yañkiñci bhayam uppajjeyya sabbantam bālatō'va uppajjeyya na paṇḍitato.*

KEY TO LESSON 27

Exercise a.

1. If that (so and so a) person had come over here we would not have come here.

2. Had they ploughed the field yesterday, we would today sow that corn.
3. Had they cooked rice, certainly would our servants come over here and eat.
4. Had you committed evil deeds, you should, after death, not be born as a human being.
5. If the thieves would have gone there and entered that householder's house, the policemen would certainly arrest all of them.
6. Had you not scolded with harsh words the daughter of that woman while she was on her way to the river, certainly your father would not punish you thus.
7. Had this king not tortured his father the righteous ruler, he would today here itself have attained to the state of the Stream-winner.
8. If you had not given those goods to that woman how could she so weak and poor to take them to her house?
9. If those (so and so) persons brought those sticks here, we would have already kindled fire here.
10. Had you earned (accumulated) wealth during your middle age, you would not now in these last days be afflicted with poverty thus.

Exercise b.

1. *Sace tvam hiyyo idha abhavisse aham pi idhāgacchissam.*
2. *Yadi so dāva duggato (daliddo) abhaviṣṣā, katham so evaṃ mahantaṃ kuṭumbaṃ pāletuṃ (rakkhituṃ) asakkhiṣṣā?*
3. *Sace te sippaṃ vā vijjaṃ vā nājjhessaṃsu (nājjhesuṃ) katham mayaṃ 'te paṇḍitā' ti brūveyyāma (paṇḍite brūveyyāma)?*
4. *Yadi tvam tava geḥaṃ vikketuṃ (vikkiṇituṃ) icchisse mayaṃ taṃ akiṇissamhā.*
5. *Ahaṃ asuke ca asuke ca purise asukassa mahato rukkhassāvidūre (santpe) iminā purisena sāha (saddhiṃ) rahasā sallapante hiyyo addasaṃ.*
6. *Imāni vatthāni amūsaṃ bālakānaṃ (dārakānaṃ, kumārānaṃ) ca bālikānaṃ (dārikānaṃ, kumārīnaṃ) ca dehi (dadāhī).*
7. *Kuto ayaṃ (eso) puriso āgacchati tāva-bālhaṃ (evaṃ bhusaṃ, tāva bhusaṃ) deve vassante?*
8. *Sace'haṃ kālassa eva tatra na gacchissam tahiṃ amhākaṃ nāitnamantare mahā kalaho abhaviṣṣā.*
9. *Yadi tvam kālasseva evaṃ (itthaṃ) maṃ ovadisse nāham tādisaṃ (tathā) akarissaṃ.*

10. *Sace tvaṃ taṇḍulaṃ ca sūpeyyāni ca adadiṣṣe (āharisṣe), idāni yeva so sabbesaṃ no (amhākaṃ) bhojanaṃ (bhattaṃ) sampādayissā.*

KEY TO LESSON 28

Exercise a.

1. Even though one may be able to measure water in the sea with an āḷhaka-measure, O Omniscient One, never would one be able to measure your wisdom.
2. The waves risen up in the depth never pass over the shore.
3. When the king of beasts roars, all beasts are terrified.
4. Fire does not remain on water; a seed does not grow on a stone; a germ does not remain in a medicine; no anger arises in the Buddha.
5. The woodpecker attacked (pecked) the acacia tree, where he got his head split.
6. Gone from here, follow him, as if having resorted to his chest, a person who has no wrong action either in body, word or mind.
7. The elephant, after taking a rest for a moment, went there where the mountain was.
8. Easy it is to understand the noises of jackals and birds. But, O king, it is more difficult to understand human voice.
9. It is painful to live in the forest, so do I like to go to (the) country.
10. Better is an iron ball swallowed redhot like a crest of flame than the food given from the country which an immoral and unrestrained person should (might) eat.
11. While walking (in the walk of life), would one not find one better than or similar to oneself, let one make firm the lonely living, there is no friendship with fools.
12. There is, brahman, another sacrifice less tiresome and of less undertakings than this threefold sacrifice and also than the taking refuges but more fruitful and more advantageous.

Exercise b.

1. *Idaṃ gehaṃ tato gehato mahantataraṃ.*
2. *Gaṅgā Jambudīpe nadsu (naddhaṃ) dīghatama.*

3. *Ekaccassa (kassa cī) gahapatino putto (eko gahapati-putto) pituno accayena khetto ca ghare ca sabbāni kiccāni attanā'va (sayameva) ekako akāsi.*
4. *Amma, katarāṃ nāma kulāṃ tvāṃ gaccheyyāsi?'ti putto mātaraṃ pucchi.*
5. *Bhagavā Kosambiyāṃ piṇḍāya carivā kañci pi anāpucchivā pattavaramāddāya ekako'va nikkhamivā yena Bālakaloṇakāra-gāmo tadavasari.*
6. *Hatthināgo yūthaṃ pahāya ekoko'va vasitūṃ imaṃ vanaṃ pāvisi.*
7. *Bhikkhūsu bhuttāvīsu (bhikkhūnaṃ bhatta-kiccāvasāne) Mahākālassa bhariyāyo cintesūṃ "Cullakālassa bhariyāyo attano sāmikaṃ gaṇhimsu mayam pi amhākaṃ sāmikaṃ gaṇhissāmā" ti.*
8. *Ekaṃ samayaṃ (ekasmiṃ samaye) agga-sāvaka Bhagavantaṃ apucchivā Sāvathiyā Rājagahaṃ agamimsu.*
9. *Thero cintesi "Ime paribbājaka nāma Buddha-sāsanassa paccāmittā" ti.*
10. *Kaṇiṭṭho bhāṭā punappunaṃ yāci. Atha jeṭṭho āha "Sādhu, tena hi khettaṃ dvidhā bhājetvā tava bhāgena yaṃ kiñci icchasi taṃ karohi mama bhāgam mā āmasā" ti.*

KEY TO LESSON 29

Exercise a.

1. The living beings are attached to (or lust after) the earthelement.
2. The pit is full of charcoal.
3. Gruel checks hunger, keeps off thirst, regulates internal air, cleanses the bladder and digests raw remnants of food.
4. Those chicks are able to pierce the eggshells with the points of their claws on the feet or with their beaks and break forth safely.
5. Can that man, within a moment, make all the living beings in this Nālandā into one single heap of flesh, one single mass of flesh?
6. I wish to shave my hair and beard, to don the dark-dyed robes and to go from home to homelessness.
7. It is impossible for the young venerable Ratthapāla to throw off training and to return to the secular life.
8. He mortifies and torments himself although he yearns for happiness and recoils from pain.

9. Even my conscience would upbraid me because of my making onslaught on creatures.
10. Then, Ananda, the Lord Kassapa dressed in the morning, took his bowl and robe and made his way to the palace of Kiki the king of Kasis.
11. I saw the Lord Sumedha, highest in the world, greatest of the humans, the leader of the world who was dwelling in seclusion.
12. Don't miss the moment, for they who miss it might grieve.
13. This woodpecker went throughout the woods pecking at trees whose branches were soft and rotten. But at last did he come to an acacia tree whose wood is hard and got his head broken.
14. In the course of time, one day early in the morning, did the Bodhisatta mount a splendid chariot and went to sport in the park. While going he saw dewdrops hanging on the treetops, on the grasstips, at the ends of the branches and on the threads of spiders' webs. Seeing them he asked the charioteer, "Friend charioteer, what is this?" The latter said "This, my lord, is what falls in the cold weather and they call it 'dew'. He sported in the pleasure grove for the day time. Towards the evening, as he was returning home, he could see none of the dew. So he asked the charioteer, "Friend charioteer, where are the dew drops? I do not see them now." "My lord", said the charioteer, "as the sun rises high, they all melt away and sink into the ground."
15. The king listened to his son's words and said (to his queen): "Go, lady, in your litter, back to palace". At his words, her feet failed her, and accompanied by her retinue of women, she departed, entered the palace and stood looking towards the hall of Judgement, (and wondering) what news of her son (would be).

Exercise b.

1. *Anaṅgaṇassa posassa niccaṃ suci-gavesino vālagga-mattaṃ pāpassa abbha-mattaṃ 'va khāyati.*
2. *Dāsā ca dasso anujivino ca Paricārakā kammakarā ca sabbe Dhammaṃ caranti paraloka-hetu.*
3. *Jīranti ve rāja-rathā sucintā.*
4. *Addasaṃsu kho gopālakā pasu-pālakā kassakā ca Bhagavantam dūrato 'va āgacchantāṃ. Disvāna Bhagavantam etadavocuṃ.*
5. *Socari putehi putimā.*
6. *Atha kho āyasmato Nandassa saḥāyaka bhikkhū āyasmantaṃ Nandaṃ upakkāta-vādena ca bhataka-vādena ca samudācaranti.*

7. *Eka-puggalo bhikkhave loke uppajjamāno uppajjati atthāya hitāya sukhāya deva-manussānaṃ.*
8. *Satgāma-gatānaṃ vo mārisā uppajjeyya bhayaṃ vā chambhitattamā vā loma-haṃso vā aṭha maneva dhajaggaṃ ullokeyyātha.*
9. *Sankiliṭṭhaṃ ca yaṃ vataṃ, sankassaraṃ brahma-cariyaṃ na taṃ hoti mahapphalaṃ.*
10. *Yassa pure ca pacchā ca majjhe ca natthi kiñcanaṃ akiñcanamanādanāṃ tamahaṃ brūmi brāhmaṇaṃ (Yassa aṭṭe andgate ca paccuppanne ca āsā natthi tamahaṃ brāhmaṇaṃ vadāmi).*

KEY TO LESSON 30

Exercise a.

1. In the body (or limbs) of Great men for whom there are only two courses of life and there is no 3rd one, there are 32 marks.
2. Gone to an assembly or to a gathering (or to courts), one should not falsely speak to another (let one not tell a lie to another).
3. Whatever monks or brahmans do not comprehend as they really have been the rise and fall (cause and cessation) of these two views (beliefs), they do not become free from old age, death, grief, sorrow, lamentation and despair.
4. He is immune from the four miserable states and he cannot commit six major wrong doings (deadly evils).
5. O Gotama, I am generous (a liberal giver), bountiful and I seek wealth rightly. Having sought wealth rightly, from what I have rightly got, I give to a single individual, to two, to three, to four, to five, to six, to seven, to eight, to nine, to ten; I give even to twenty, to thirty, to forty, to fifty. I give even to hundred and even to more.
6. If one conquer in a battle a thousand into thousand times men, but if one may conquer one single person, that is, oneself, the latter one is the greatest conqueror.
7. Suppose a man makes sacrifices for a hundred years month by month spending 1000 (gold coins) each time. But another person pays homage to a person for a moment who has developed himself. That homage itself is superior to the other one done as sacrifice for a hundred years.
8. Panthaka multiplied himself thousandfold and sat in the delightful mango grove till he was bidden.

9. He who even in a moment has taken purview in 1000 ways of all the world, he resembles Brahma.
10. Therefore may we say, "May you adore Gotama the conqueror and may we too adore Gotama the conqueror".
11. Revered Sire, I saw a horse with a mouth on either side, to which fodder was given on both sides and it ate with both its mouths. This was my fifth dream.
12. Because of tenacity there is possession. Were there no tenacity, Ananda, would there be possession in appearance?
13. If it were impossible to abandon evil, I would not advise you thus: "Abandon, monks, evil".
14. If this, monks, had not been understood, if it had not been seen, known, realised and comprehended by means of wisdom, for one who experiences a pleasant feeling of one kind, unwholesome states of mind grow much and wholesome states decline, could I without understanding thus say, "Abandon pleasant feeling of this kind - would be proper for me to say so?"
15. Monks, there is a not-born, a not-become, a not-made, a not-compounded. If that unborn, not become, not made, not compounded were not, there would be apparent no escape from this here that is born, become, made compounded.
16. Body, monks, is not the self. If the body, monks, were the self, it would not be subject to disease.

Exercise b.

1. *Pañcakkhandhā yesu (yesañ) cattāro nāmakkhandhā'ti vuccanti itaro rūpakkhandho'ti ca.*
2. *Dasa yācakā seṭṭhissa gharadvāre aṭṭhaṃsu (tiṭṭhantā ahesuṃ).*
3. *Mahā-paṭhavi dvīhi bhāgehi yuttā yesu eko mahādīpa-vasena pañcadhā ca itaro (avasiṭṭho) bhāgo udakaṃ sāgara-vasena pañcadhā ca vibhato hoti.*
4. *Theravāda-dhammo sūta-piṭakaṃ vinaya-piṭakaṃ abhidhamma-piṭakanti itisu piṭakesu antogadho.*
5. *Ekassa rūpa-kalāpassa āyu pana sattarasa-cittakkhandānaṃ āyupparāmaṇena samaṇ hoti.*
6. *Sāmaññato ajjatanānaṃ manussānaṃ āyu vassānaṃ satāṇ hoti, api ca tisata-vassāyukā pi keci yogino himavāntappadesa sanit'ti vadanti.*

7. *Tasmim vihare tadā dasa bhikkhū ca vīsasi sāmaṇerā cā'ti sabbe tiṃsa puggalā ahesuṃ kiñcāpi idāni pannarasa yeva tatra vasanti yesu pañca bhikkhū dasa yeva sāmaṇerā cā'ti.*
8. *Pajāpatiyā gotamiyā saddhim pañca-sata-matā Sākiyāniyo tadā Vesālīyaṃ nagariyaṃ viharantaṃ Bhagavantaṃ dattūhuṃ gacchimsu.*
9. *Tassaṃ pāṭhasālāyaṃ dasa sēniyo honti yāsu sataṃ kumārīyo ca dvisatam kumārā ca honti ye vividhe visaye sikkhanti.*
10. *Gehe aggīnā dayhamāne tassanto vasantānaṃ ko nu ānando ko nu hāso kiṃ saṅgītaṃ!*
11. *No ce ayaṃ rājā antano pitaraṃ dhamma-rājānaṃ na mārayissā ajeva so sotāpatti-phalaṃ adhigacchissā.*
12. *Dahara-samaye akusīto (analaso) abhavissā ayaṃ idāni imasmim gāme dhanavatāmo (mahāvibhavatāmo) abhavissā.*

KEY TO LESSON 31

Exercise a.

1. He, scratching his back with a deer-horn, enters the council hall.
2. Then the scrupulous monks did not give robe material in exchange to nuns.
3. At that time a smokiness, a cloudiness is going on.
4. That residual oblation, thus put into the water, makes a noise 'chitchit and chitichit'. It sends forth steam, it smokes.
5. The pure Dhamma of the Greatest Buddha is dear to my son.
6. By attentively listening one achieves wisdom.
7. The Venerable Samiddhi after washing his body in the hot springs, came out of it and stood there single-robed (clad in a single garment), drying his limbs.
8. The body is broken down, perceptions dissolved and all feelings have been cooled.
9. Certain persons assail in arguments and we do not praise those shallow-headed.
10. A good man, monks, after acquiring wealth, comforts and pleases himself (with it), gives comfort to his parents and pleases them, he comforts and pleases his wife and children, he comforts and pleases his slaves, workmen and servants, his friends and colleagues.

11. And further, monks, as one might see a body thrown aside in cemetery, dead for one day, dead for two days, dead for three days, or a body swollen, discoloured or decomposing. He applies the same conditions to this body of his own, reflecting: "This body too is of similar nature, is of similar constitution and it has not got past that nature.
12. At that time the monks of Alavicountry, making repairs, cut down trees and made others cut down trees.
13. Those monks, having led the venerable Sagata to the monastery, made him lie down with his head towards the Lord.
14. At that time the monks of the group of six made one of the group of the seventeen laugh by tickling him with the fingers.
15. Then the venerable Raṭṭhapāla's father had a great heap made of bullions and gold, got them covered with mats and summoned the venerable Raṭṭhapāla's former wife.
16. What, honoured Sir, is the Elder having done? I am, O king, having a cave cleared out.
17. Come, you Raṭṭhapāla, eat and drink and amuse yourself.
18. Then, Ananda, Kiki the king of Kasis, having had many excellent vehicles harnessed, having got into an excellent vehicle, set off for Benares with great royal pomp.
19. The Lord came over there, stroked my hand, and taking my hand, had me entered the monastery.
20. The Great Being having discoursed (having expounded Dhamma) to the consort, having gathered courtiers, and said to them, "O courtiers, you may manage the kingdom, I am about to renounce (the household life)," and while people were wailing and bemoaning, got up and left for the Himavant district and built a hermitage in a delightful spot. He then entered the Order of ascetics. At the end of his life-term he was born into the realm of Brahmas (he was destined for the world of Brahmas).
21. Those recluses the seers delighted in virtues instruct me who am possessed of virtues, listening to them and envying none.
22. You were cast down to a pit many palm trees deep, which was very hard to get out of, in a mountain difficult to access. How is it that you did not die?

KEY TO LESSON 32

Exercise a.

1. Having developed Bojjhargas and thereby being free from asavas (mental defilements), shall I pass away to Perfect Peace.
2. Then, O Brahman, give ear (listen).
3. The lute fell down from the armpit of that one who was overcome with grief.
4. I will not find any fault of the Supreme Buddha who is alert.
5. I will wander from country to country, training many disciples.
6. A monk should dispel attachment to pleasures whether earthly or celestial.
7. Resort to good friends and a remote residence.
8. Sacrifice (make offerings) as you have much property. Sacrifice (make offerings) as you have much wealth.
9. He resorts to the blissful world.
10. Bad men are dear to him and he does not hold good men dear.
11. It is the custom of our family to provide a guest with a seat, and oil for feet. We provide him with all these things.
12. We did not give you a seat (lit. a chair), neither water nor food. Holy One (lit. one that lives celibate life), pardon me. I see this is my fault.
13. So do we say, "Adore ye Gotama the Conquerer," and "we too adore Gotama the conqueror".
14. I suppose these persons would know nothing.
15. I do not get angry nor am I wrathful and nothing disagreeable has occurred to me.
16. Depart from the forest (you may depart from the forest).
17. We did our service to you according to our strength.
O king of beasts, may our adoration be to you. May we obtain at least some trifling (a bit of food from you).
18. Those sensual pleasures are blindings (ties) that lead to much grief and also much venom. I will search for their root cut off the lust with its ties.
19. The span of life passes by. Similarly every moment (of life period) passes by. There is no firm spot. All living beings die. This body decays in every aspect and is not firm. O Udaya, be not negligent. Practise virtues.

20. O king, we lived in Taxila the delightful city of the king of Gandharas.
There in the pitch darkness of night we flung each other shoulder to
shoulder.

Exercise b.

harati

Present Tense: *harāmi harāma* etc.
Future Tense: *harissāmi harissāma* etc.
Imperative: *harāmi harāma* etc.; *hare harāmase* etc.
Optative: *hareyyāmi hareyyāma* etc.; *hareyyaṃ hareyyāmhe* etc.
Aorist: *ahariṃ, ahariṃhā* etc.; *aharā ahariṃhe* etc.
Past Imperfect: *aharā, aharaṃ, aharamhā* etc.; *ahara aharāmhe* etc.
Conditional: *aharissa aharissamhā* etc.; *aharissaṃ aharissāmhase* etc.

kiṇāti

Present Tense: *kiṇāmi kiṇāma* etc.; *kiṇe kiṇāmhe* etc.
Future: *kiṇissāmi kiṇissāma* etc.; *kiṇissaṃ kiṇissāmhe* etc.
Imperative: *kiṇāmi kiṇāma* etc.; *kiṇe kiṇāmase* etc.
Optative: *kiṇeyyāmi kiṇeyyāma* etc.; *kiṇeyyaṃ kiṇeyyāmhe* etc.
Aorist: *akiṇiṃ (akesiṃ) akiṇimhā (akesimhā)* etc.; *akiṇā akiṇimhe* etc.
Past imperfect: *akiṇā akiṇamhā* etc.; *akiṇā akiṇāmhe* etc.
Conditional: *akiṇissā akiṇissamhā* etc.; *akiṇissaṃ akiṇissāmhase* etc.

karoti

Present: *karomi karoma* etc.; *kare karāmhe* etc.
Future: *karissāmi karissāma* etc.; *karissaṃ karissāmhase* etc.
Imperative: *karomi karoma* etc.; *kare karomase* etc.
Optative: *kareyyāmi kareyyāma* etc.; *kareyyaṃ kareyyāmhe* etc.
Aorist: *akarimṃ (akāsīm) akarimhā* etc.; *akarā (akā) akarāmhe* etc.
Conditional: *akarissa akarissamhā* etc.; *akarissaṃ akarissāmhase* etc.

pamajjati (pa + mad)

Present: *pamajjāmi pamajjāma* etc.; *pamajje pamajjāmhe* etc.

Future: *pamajjissāmi pamajjissāma* etc.; *pamajjissaṃ pamajjissāmhā* etc.
 Imperative: *pamajjāmi pamajjāma* etc.; *pamajje pamajjāmasē* etc.
 Optative: *pamajjeyyāmi pamajjeyyāma* etc.; *pamajjeyyaṃ pamajjeyyāmhā* etc.
 Aorist: *pamajjīṃ (pāmadīṃ) pāmajjīmha (pāmadīmha)* etc.; *pamajjā (pāmada) pāmajjīmhe (pāmadīmhe)* etc.
 Past: *pāmajjaṃ (pāmadaṃ) pāmajjamhā (pāmadamhā)* etc.; *pamajjā (pāmada) pāmajjamhe (pāmadamhe)* etc.
 Conditional: *pāmajjissa (pāmadissa) pāmajjissamhā (pāmadissamhā)* etc.; *pāmajjissaṃ (pāmadissaṃ) pāmajjissāmhase*.

KEY TO LESSON 33

Exercise a.

1. Hello, what is this that is carried like a very sweet thing?
2. This, O friends, is called suffering.
3. To the giver merit increases; in him who restrains enmity is not stored up.
4. In that sacrifice, O brahman, neither oxen were killed, nor trees were cut down for (sacrificial) posts, nor kusa grass was mown to be used as sacrificial grass.
5. Then that monk said to the nun, "Go sister, alms food is being given in that place".
6. Now at that time robe-material is distributed to the Order.
7. Being prodded by stakes, he burns.
8. For whom is this road being cleared?
9. Certainly I could (I was able to) draw myself up from the water on to the dry land and also to realise truths, even while being borne away by the current of a great flood.
10. No, truly, O brahman, are there any brahmins today to follow the brahmanical lore of the ancient brahmins.
11. Then that youth, being questioned by Ven. Upali, told (him) this account.
12. He falls there into the river, he is carried there down the stream and up the stream (against the stream).

13. In him (lit. of him) that knows and sees the eye as impermanent, O monks, ignorance vanishes and wisdom dawns.
14. The mental defilements (cankers) do not diminish by means of bullion or gold.
15. By one that is shameless and as crafty as a crow the life can be lived easily.
16. Next life is to be gone to, (so) the good is to be wrought and the holy life is to be lived. There is no freedom from death for one who is born.
17. There are noises which disturb, which a recluse should bear in patience. Because of such things he should not get discouraged. By such things he will not be defiled.
18. That state attainable for sages cannot be attained by a woman with two finger-wit.
19. From stinginess and negligence, thus alms is not given. But by him who discerns and expects the reward (of merit) practice of giving should be done.
20. A pupil (lit. co-resident) should properly behave (or conduct himself) towards the preceptor.
21. Having got up betimes, after taking off his sandals, he should adjust his upper robe so as to be over one shoulder. Then he should give the preceptor the teeth-cleanser and the water for washing his face. Then he should prepare a seat for him. If there is conjei (rice-gruel) he should offer it to the preceptor.
22. Those recluses and priests who are not devoid of attachment, who are not devoid of aversion, who are not devoid of delusion in regard to material shapes cognizable by the eye (or visible objects), whose minds are not inwardly tranquilized and who fare along now evenly and then unevenly in body, speech and thought - such recluses and priests are not to be revered, revered, esteemed or honoured.
23. And again Sāriputta, a monk should consider thus: "Have I developed Calm of mind and Insight?" If, Sāriputta, while considering if he knows thus: "I have not developed Calm of mind and Insight", then should he make an effort to develop Calm of mind and Insight.
24. They who are called "Teachers" and have hosts of followers expound in the assembly a doctrine handed down by tradition. But O Hero, you not as they do, but after realizing for yourself, expound the perfect Dhamma which contribute to Enlightenment.
25. O great hero, even today you have cooled me who am being burnt with three fires, and have extinguished (all) such fires.

KEY TO LESSON 34

Exercise a.

1. *Arah*: *arahati, arahanti* (Parassa); *arahate, arahante* (Attano).
Kaddh: *kaddhati, kaddhanti* (Parassa); *kaddhate, kaddhante* (Attano).
Ir: *irati, iranti* (Parassa); *irate, irante* (Attano).
Ji: *jeti, jenti, jayati, jayanti* (Parassa); *jayate, jayante* (Attano).
Plu: *plavati, plavanti* (Parassa); *plavate, plavante* (Attano).
Mih: *mehati mehanti* (Parassa); *mehate, mehante* (Attano).
2. *Pimseyya, pimseyyam* (Parassa); *pimsetha, pimseram* (Attano), he may or should grind...
limpeyya, limpeyyam (Parassa); *limpetha, limperam* (Attano), he may or should smear...
himseyya, himseyyam (Parassa); *himsetha, himseram* (Attano), he may or shall assault.
3. *ijjhata, ijjhantu* (Parassa); *ijjhataṃ, ijjhantaṃ* (Attano).
gāyatu, gāyantu (Parassa); *gāyataṃ, gāyantaṃ* (Attano).
nassatu, nassantu (Parassa); *nassataṃ, nassantaṃ* (Attano).
tāyatu tāyantu (Parassa); *tāyataṃ, tāyantaṃ* (Attano).
4. *ahini, ahiniṃsu* (he sent, they sent)
sakkani, sakkaniṃsu, sakkum (he was able; they were able)
5. *apuniṣṣā, apuniṣṣaṃsu, apuniṣṣa* (he could, would, cleanse)
agaṇhiṣṣā, agaṇhiṣṣaṃsu, agaṇhiṣṣā (he could, would, take)
athuniṣṣā, athuniṣṣaṃsu, athuniṣṣā (he could, would, praise)
Gerund: *punitvā, gaṇhivā (gaṇetvā) thunitvā*
Infinitive: *punituṃ, gaṇhituṃ, gaṇetuṃ, thunituṃ*
Gerundive: *punitabba, gaṇhetabba, thunitabba*
P. Participle: *pāta, punita, gaṇhita, thua, thunita*
Prest. participle: *punanti, punamāna; gaṇhanti gaṇhamāna*.
6. *Karoti, karonti* etc. (Present Tense): *akari, akāsi, akarum, akarimsu, akamsu* etc. (P. Tense)
7. *Chādeti, Chādeti* etc. (Present Tense), *chādessanti, chādessati* (Future Tense),
8. *Kathāpeti, kathāpayati; Vunāpeti, vunāpayati, bodheti, bodhayati, bodhāpeti, bodhāpayati, vindeti, vindaṃyati, vindāpeti, vindāpayati, vedeti, vedayati, vedāpeti, vedāpayati, sāreti, sārāyati, sārāpeti, sārāpayati*

KEY TO LESSON 35

1. This treasure well buried (well deposited, well laid) cannot be won (by others) and goes along with him (follows him).
2. He certainly is an Arhat (a Perfect One) and teaches the Dhamma for attaining to Arhatship.
3. Venerable Sir, a nun named so and so is sick, afflicted with pain and seriously ill. She worships with her head the feet of the venerable Ānanda.
4. Monks, whatever monks are deceitful, stubborn, babbling, astute, arrogant and with no mind composed, such are not devoted to me.
5. At that time a woman-servant of the relatives of the venerable Ratthapāla was about to (wanted to) throw away some Kummāsas (a kind of cakes made of rice) that had been prepared for the use of the previous evening.
6. At that time the Sakyans of the city Cātumā were assembled in their council hall.
7. A female hungry ghost known as Piyankra-mātā (Piyankara's mother) hushed her little son in this way.
8. I will catch him by the snare of lustfulness and bring him as an elephant in a forest (that is caught by means of a snare).
9. Marvelous, certainly, is the possession of psychic power and the great majesty of the recluse!
10. Look here, this Brahmadeva, the monk, a (spiritual) son of the Super God (the Buddha), who has no material possession and who has no family (except himself) to maintain, has entered the premises of your house for alms.
11. 'The peril of crocodiles', brethren, is a designation of gluttony.
12. So Dasama the householder, who was living in the city named Atthaka, assembled the monks both of Pataliputta and Vesali and provided them with an excellent meal of food both hard and soft, thus serving to them with his own hands till they were satisfied and refused to accept any more.
13. For men who make offering, for beings who expect to earn merits and do good deeds that bring reward in the succeeding lives, whatever is given to the Order of monks will be rich in results.
14. The Holy disciple is one who acquires according to his wish, without any trouble, and with no difficulty whatever, the four stages of mystic state of serene contemplation, which depend on higher consciousness.

15. There are, brethren, some recluses and priests who are eternalistic with regard to some things and with regard to others non-eternalistic, and they maintain that soul and the world are partly eternal and partly not eternal.
16. Now at that time a new council hall had not got long been built for the Sakyans of Kapilavatthu.
17. I, Aggivessāna, who was in such a situation, took rich food, gathered strength, and aloof from sense-pleasures and unwholesome states of mind, attained to and abided in the first mystic state of serene contemplation which was accompanied by initial application and sustained application of mind, and which was also born of aloofness and full of joy and bliss.
18. Here a youth of a good family contemplates thus: "I am beset with birth, decay and death, with sorrows and lamentations, with bodily and mental pains and with despairs. I am affected by suffering and frequented by suffering. What a great thing would it be if there should the ending of the aggregate of all this ill be made known!" Contemplating thus, with confidence, he goes forth from home to homelessness.
19. At that time many monks were busied in making up robes for the Lord thinking: "When the robes are ready, at the close of the three months, the Lord will set out in His tour (of service to mankind).
20. The Lord with the element of His purified Divine Ear which surpassed the ears of men, heard this conversation that passed between the brahman of the Bharadvaja-clan and the wandering ascetic Magandiya.
21. And which, householder, is the person who is neither a self-tormentor intent on the practice of self-torment nor a tormentor of others intent on the practice of tormenting others, and who is here now allayed, quenched become cool, an experiencer of bliss and who lives having become Brahma himself?
22. As regards a monk who follows the Dhamma, this is the proper way of introducing him with the words "follower of the Dhamma": When he speaks he does not speak contrary to the Dhamma; when he thinks, he does not think contrary to the Dhamma. By avoiding (going beyond) both these ways he dwells indifferent (without self-interest), mindful and composed.
23. One of them, on coming for drinking water, husbanded the water in his own pot, and drank from the pot of the other one. Towards evening, he came out of the forest and took a bath. There, while standing, he

thought: "Have I committed any wrong deed today by means of the door of my body and the like?". Then he remembered that he drank the stolen water and grief affected him. He said to himself, "If this craving grows within me, it will push me on to an unhappy rebirth. I should subdue this defilement of my mind". Then with that stolen draught of water for the object of his contemplation, he developed his insight and attained to the enlightenment as a Silent Buddha. Then he stood there reflecting upon his enlightenment which he had thus attained.

24. Then the Great Being said to him, "Did you catch me for your own purpose, my dear fellow, or at the bidding of somebody else? " The hunter told him the fact. Then the Great Being questioned himself as to whether it would be better to return to Cittakuta or go to the city. "If I go to the city", he thought, "the hunter will be rewarded, the queen's craving will be appeased, Sumukha's friendly duty will be made known and also, by virtue of my intelligence, I shall receive the lake Khema as a free gift. It is better, therefore, to go to the city". Having determined this, he said, "Huntsman, take us in your carrying pole to the king, and he shall let me free if he will".
25. At that time in Benares there were two lay devotees Suppiya and Suppiyā. They were both devoted, generous, serving and supporting the Order. The woman devotee Suppiyā, at that time, goes to the monastery, goes from dwelling place to dwelling place of monks, goes from cell to cell of monks and asks: "Who, venerable Sir, is ill? What may be brought for whom?"

KEY TO LESSON 36

Exercise a.

Thus have I heard (lit. Thus it has been heard by me):

One time the Lord was staying in Baranasi, in the Deerpark Isipatana. There the Lord addressed the monks of the groups of the Five (and said):

"There are these two extremes, O monks, that a monk (lit. one who has gone forth to homeless life) should not follow (lit. not to be followed by a monk). What are the two? This one which is the indulgence in sensual pleasures, low, boorish, worldly, not holy and not leading to inward growth (on one hand) and the one which is the self-mortification, painful, unholly and not leading to inward growth.

1. The Perfect One, falling into neither of these two extremes, has realised the Via Media which would open one's eye, which invites knowledge and conduces to higher knowledge, to peace of heart, to full understanding and to Nibbana.
2. What, O monks, is that via media which would open one's eye...? It is the very same path of eight factors, that is to say: Perfect Understanding, Perfect Thinking, Perfect Speech, Perfect Action, Perfect Livelihood, Perfect Endeavour, Perfect Mindfulness and Perfect Concentration. This, O monks, is the Via Media realised by the Perfect One that would open one's eye....
3. This, monks, is the Noble Truth concerning the unsatisfactory nature of the world: birth is risky (unsatisfactory); getting old is unsatisfactory; disease is unsatisfactory; death is unsatisfactory; association with the disagreeable is unsatisfactory; dissociation from the agreeable is unsatisfactory; not getting what one likes is unsatisfactory. In short the five aggregates (of existence) of grasping are unsatisfactory.
4. This, monks, is the Noble Truth concerning the uprise of what is unsatisfactory: this craving which leads to rebirth accompanied by passionate delight, which finds pleasure here and there, that is to say, craving for sensual pleasures, craving for (the continuity of) rebirths and craving for annihilation.
5. This, monks, is the Noble Truth concerning the destruction of what is unsatisfactory: that at which there takes place the complete fading and cessation of the very same craving without any remainder, giving up, relinquishment, release and rejection of the same.

6. This, monks, is the Noble Truth concerning the way that leads to the destruction of what is unsatisfactory, namely, the very same way of eight constituents, to wit: Perfect Understanding, ... Perfect Concentration.
7. Monks, eye arose, knowledge arose, wisdom arose, full knowledge arose, light arose (in me) concerning things not heard before by me, concerning what is unsatisfactory that this is the Noble Truth of what

is unsatisfactory and that this truth is to be thoroughly understood and also that this truth has already been thoroughly understood by me.

8. Monks, eye arose...(in me)...concerning the Noble Truth of the cause of uprise of what is unsatisfactory and that this cause is to be dispelled and that it has already been dispelled by me.
9. Monks, eye arose...(in me)...concerning the Noble Truth of that at which the destruction of what is unsatisfactory takes place that this is the Noble Truth concerning that at which what is unsatisfactory is dispelled and that this thing is to be verified and also it has already been verified by me.
10. Monks, eye arose...(in me)...concerning the Noble Truth of the way that this leads towards that at which what is unsatisfactory is dispelled and that it is to be developed and also it has already been developed by me.
11. As long as, monks, the knowledge, the vision of these Four Noble Truths with three phases and twelve aspects was not perfectly clear in me, so long did I not claim in the world with its gods, Maras and Brahmas and among people including monks and priests that I have attained to Supreme and Perfect Enlightenment. Further, the knowledge, the vision arose in me: My heart's deliverance is unshakable, this is the last birth and there is no more renewal of birth.
12. This did the Lord speak and the monks of the group of five, being glad at heart appreciated His words.
While this discourse was being uttered the spotless and clear Eye of Truth arose in the Venerable Koṇḍañña that 'whatever is subject to rising, all that is subject to ceasing'.
Thereupon the Lord gave to this solemn utterance: "O certainly! Koṇḍañña realised!" Thus it was how the venerable Koṇḍañña was known as 'Aññāta-Koṇḍañña'.

Exercise b.

Discourse on the characteristics of Non-ego-entity.

1. Thereupon the Lord addressed the monks of the group of Five:

Body, monks, is not an ego-entity. Were this body an ego-entity it would not tend to sickness, and would be possible to keep it according to one's wish: "Let my body become thus, let it not become thus". But, monks, as the body is not an ego-entity, it tends to sickness and it is impossible to keep it according to one's wish: "Let my body become thus and not otherwise".

Feeling, monks, is not an ego-entity. Were feeling an ego-entity, it would not tend to sickness and would be possible to keep it according to one's wish....

Perception, monks, is not an ego-entity. Were perception an ego-entity....

Mental Formations, monks, are void of ego-entity. Were Mental Formations are ego-entity....

Consciousness is not an ego-entity. Were consciousness an ego-entity....

"What do you think, monks, about this? Is body permanent or impermanent?"

"Impermanent, Lord" (answered the monks).

"Is that which is impermanent pleasureable (satisfactory) or painful (unsatisfactory)? "

"Painful (unsatisfactory)"

"Is it wise to consider what is impermanent and subject to unsatisfactoriness as 'This is mine, this am I, this is my ego-entity (self)'?"

"It is not so, Lord".

"Therefore, monks, whatever body there is, whether past, future, present, internal or external, gross or subtle, inferior or superior, whether far or near - all that body should be seen by means of right wisdom, as it really has been, thus: "This is not mine, this am I not, this is not my ego-entity (self)".

"Is feeling...? Is perception...? Are Mental Formations...?"

"Is consciousness permanent or impermanent? ...?"

Seeing thus, monks, the learned, holy disciple feels tired of body, tired of feeling, tired of perception, tired of mental formations and tired of consciousness. Feeling tired of body, feeling, perception, Mental Formations, consciousness, he becomes detached. Through detachment, he becomes freed. Being free, there arises in him: "I am freed, rebirth is stopped, lived is the higher life, done is what was to be done and

there is nothing more to be done for the attainment to this state (of Perfection).

The Lord said this and the monks of the group of five, glad at heart, appreciated the Lord's speech. Further, while this discourse is being uttered, the minds of the monks of the group of five got freed from mental taints with no more grasping.

Exercise c.

The Fire Sermon

Now at that time the Lord was staying at Gayā hill near Gayā together with a thousand of monks.

There the Lord addressed the monks and said:

"Everything, monks, is burning. What, monks, is everything that is burning?"

1. The eye, monks, is burning. Visible forms are burning, Eye-consciousness is burning, impingement on the eye is burning. The feeling arising from the impingement on the eye, whether pleasant, unpleasant or indifferent, too is burning. What is it burning with? I say: it is burning with the fire of lust, with the fire of anger and with the fire of delusion; it is burning with the (pain of) birth, old age, death, grief, sorrow, suffering, lamentation and despair.
2. The ear is burning, sounds are burning, ear-consciousness is burning. Impingement on the ear is burning. The feeling arising from the impingement on the ear....
3. The nose is burning, odours are burning, nose-consciousness is burning. Impingement on the nose....
4. The tongue is burning, tastes are burning, tongue-consciousness is burning. Impingement on the tongue is burning. The feeling arising from the impingement on the tongue is burning....

5. The body is burning, tangible objects are burning, body-consciousness is burning, impingement on the body is burning, the feeling arising from the impingement on the body....
6. The mind is burning, ideas are burning, mind-consciousness is burning, impingement on the mind is burning. The feeling arising from the impingement on the mind, whether pleasant, unpleasant or indifferent, too is burning.
What is it burning with? I say: it is burning with the fire of lust, with the fire of anger, with the fire of delusion. It is burning with the (pain of) birth, old age, death, grief, sorrow, suffering, lamentation and despair.
7. The learned holy disciple, who sees thus disregards eye, visible forms, eye-consciousness, impingement on the eye, the feeling arising from the impingement on the eye whether pleasant, unpleasant or indifferent.

He disregards ear...nose...tongue...body...mind.... Thus disregarding he becomes detached. Through detachment he becomes freed. When he is freed he has knowledge: "I have been freed, rebirth is stopped, higher life has been lived out, what is to be done has been done, there is nothing to be done anymore for this state (of Perfection)".

While this discourse was being uttered, the minds of those thousand monks became freed from all mental taints with no more grasping.

ABBREVIATIONS

<i>a.</i>	adjective
<i>abl.</i>	ablative case
<i>adv.</i>	adverb
<i>caus.</i>	causative verb
<i>denom.</i>	denominative verb
<i>des.</i>	desiderative verb
<i>encl.</i>	enclitic
<i>f.</i>	feminine gender
<i>fr.</i>	from
<i>gen.</i>	genitive case
<i>ger.</i>	gerund
<i>gerd.</i>	gerundive
<i>ind.</i>	indeclinable
<i>inf.</i>	infinitive
<i>instr.</i>	instrumental case
<i>inter.</i>	interrogative
<i>interj.</i>	interjection
<i>loc.</i>	locative case
<i>m.</i>	masculine gender
<i>n.</i>	neuter gender
<i>nom.</i>	nominative case
<i>pass.</i>	passive
<i>pp.</i>	past participle
<i>prest. p.</i>	present participle
<i>prest. t.</i>	present tense
<i>pl.</i>	plural
<i>pref.</i>	prefix
<i>pron.</i>	pronoun
<i>rel.</i>	relative

Pāli-English Glossary

Order of Letters

a, ā, b, bh, c, ch, d, dh, e, g, gh, h, i, ī, j, jh, k, kh, l, m, ṃ, n, ñ, ñ,
o, p, ph, r, s, t, th, ṭ, ṭh, u, ū, v, y

PĀLI-ENGLISH GLOSSARY

A

- abbhācikkhati*, (*abhi + ā + khā*), he accuses, slanders.
abbhidā, he got broken. See *bhindati*.
abbhuta, a. marvellous, wonderful.
abhabba, a. impossible, not liable, unable.
abhaya, free fear, safe, secure.
abhaya-dakkhiṇā, f. free gift.
abhāva, m. disappearance, absence, non-existence; death.
abhinandati (*abhi + nand*), he rejoices; he delights in; he appreciates, approves of
abhinava, a. quite new.
abhinibbijhati (*abhi + nir + vidh*), he breaks forth.
pp. *abhinibbidha*.
abhinināmeti (*caus. fr. abhi + nir + nam*), he stretches out; he directs, or turns towards.
abhiññā, f. transcendental knowledge; higher faculty.
abhinivajjeti (*abhi + ni + vajj*), he avoids.
abhinivesa, m. inclination to, adherence to.
abhirūhati (*abhi + ruh*), he mounts, gets into, climbs; it grows.
pp. *abhirūha*.
abhirūpa, a. beautiful, handsome.
abhisajjati (*abhi + saj*), he gets angry; he curses. pp. *abhisatta*.
abhisambujjhati (*abhi + sam + budh*), he perfectly realizes.
pp. *abhisambuddha*.
abhiñhāna, n. major thing; major evil, most serious crime.
abhivaḍḍhati (*abhi + vaddh*), he grows; it increases.
abhivaḍḍhi, f. growth, increase.
abhivandati (*abhi + vand*), he salutes respectfully; he adores.
abhivādeti (*abhi + vād*), he salutes respectfully; he bows down at.
accaya, m. transgression, fault, offence; passing away, lapse.
acchādeti, (*ā + chad*), he dons, covers up.
aciraṃ, adv. ere long, before long; soon.
acira-kārāpita, pp. not got long been built, that has been built recently.
addakkhi, he saw. See *passati*.
addasā, he saw. See *passati*.

addha, aḍḍha m. half.
aḍḍhuddha, m. 3.5
addhāna, n. road, long distance; long time.
addhuva, a. not firm. See *dhuva*.
adhama, a. low, mean, ignoble, vile.
adhamma, m. unrighteous conduct, injustice; irreligion; wickedness.
adhigacchati, (*adhi + gam*), he attains; he realizes. pp. *adhigata*;
ger. *adhigantvā, adhigamma*; inf. *adhigantum*
adhigama, m. realisation, attainment to Wisdom.
adhika, a. additional, more; greater by; senior in; better, superior.
adhipatati, (*adhi + pat*), he falls upon; he passes by.
adhipati, m. Lord, overlord; chieftain.
adhivacana, n. designation, appellation, name.
agacchanti, (neg. of *gacchanti*), not going. See *gacchati*.
agada, m. medicine, medicinal drug.
agata, (neg. of *gata*), a. not gone, See *gata*.
agati, f. wrong course of life; not going.
agāra, n. home, house.
agārika, agāriya, a. related to house, belonging to household life.
agga, a. chief, highest; top; end.
aggha, m. price, value.
agghati (rt. *aggh*), it costs; it has value of (governs Accusative).
aggi, m. fire.
aggi-sikhā, f. crest of a flame.
aggi-sikhūpama, like a crest of a flame.
ahesuṃ, they were. See *hoti*.
ahi, m. snake.
ahirika, n. shamelessness; a. shameless.
ahosi, he was.
aja, m. he-goat. *ajā, ajī*, f. she-goat.
ajagara, m. boa constrictor.
ajeyya, a. invincible.
ajja, adv. today, nowadays.
ajjatagge (*ajja + agge*), adv. from this day, henceforth.
ajjatana, a. of today, of the present time.
ajjatant vibhatti, f. Aorist Tense.
ajjayati, ajjeti (rt. *ajj*), he earns.
ajjhata, a. internal, relating to self; what is within one's self, individual,
subjective.

ajjhosāna, n. tenacity, cleaving.
akakkasa, a. not rough, not coarse.
akasira, a, without trouble. *akasira-lābhin*, a. acquiring without any trouble.
akicchaṃ, adv. without any difficulty. *akiccha-lābhin*, a. acquiring with no difficulty.
akiñcana, a. (one) who has no material possession.
akkosari, (*ā + kus*), he reviles, scolds, abuses. pp. *akkuṭṭha*.
akusala, a. unwholesome, unskillful; evil, sinful.
aḷa, m. claw.
alagadda, m. watersnake.
alika, n. lie, falsehood.
alaṃ, adv. enough, sufficient (with Instrumental Case); adequate to (with Dative)
allikā, f. attachment
amacca, m. minister; companion.
amarāṇa, n. freedom from death.
amata, n. immortality.
amba, m. n. mango.
amba-vana, n. mango grove.
amha, we are, See *atthi*.
amhaṃ, -*amhākam*. (Dat. & Gen. Pl. of *amha*.) to or for us, our.
amitta, m. foe, enemy.
ammā, f. mother.
amu, *amuka*. pron. So and so.
anagāriya, n. homelessness.
anattan (*an (na) + attan*), m. not self.
anañña (*na + añña*), not another, the same; alone.
anañña-posin, a. having no family to maintain.
ananussuta (*na + anussuta*), a. not heard.
anattha, m. disadvantage, harm, injury.
anattha-saṃhita, a. connected with no profit, connected with disadvantage.
aṇḍa, n. egg. *aṇḍa-kosa*, m. eggshell.
andha, a. blind.
andha-karaṇa, n. blinding.
andhakāra, m. darkness.
aneka, pron. many.
aṅgaṇa, n. yard, court; passion, depravity of mind.

aṅgāra, n. charcoal, ember.
aṅguli, f. finger.
aṅguli-patodaka, m. tickling with fingers.
anicca, a. impermanent, transient.
aniccato, adv. as impermanent.
añña, pron. other, another.
aññamaññaṃ, one another.
aññātara, pron. certain, some.
aññā, f. perfect knowledge; arhatship.
aññāta, (a + ñāta), a. not known, in disguise.
aññāta (pp. of *aññāti*), understood, realised.
aññātaka, a. unknown, in disguise.
ānta, m. end.
anta-kiriyā, f. putting an end to, destruction.
antamaso, adv. at least, at the very least.
antaradhāyati, (antara + dhā), he disappears, vanishes. pp. *antarahita*.
antaradhāna, n. disappearance.
caus, *antaradhāpeti*, he causes another to disappear, renders invisible.
antara-vāsaka, m. undergarment.
antarā, (adv. & prep.), between
antarā-magge, by the way, on the road.
antarāya, m. danger; obstacle, hindrance.
antarāyika, a. causing obstacle, hindering, impeding.
antevāsin, m. pupil.
antevāsika, m. pupil.
antima, a. last, final.
anto, adv. inside, within.
antogadha, a. included, contained in.
anu, pref. after, along, again, according to.
anu, m. atom; a very small, minute, subtle.
anubhavati, *anubhoti* (anu + bhū), he enjoys; he feels.
anugacchati, (anu + gam), he follows, pursues.
pp. *anugata*. ger. *anugamma*.
anugamana, n. following.
anugāmika, a. (one) that follows, following.
anuggaṇhāti (anu + gaṇh), he helps, assists; he pities; he favours.
pp. *anuggahita*.
anuggaha, m. help; favour; pity, kindness.

anujānāti (*anu + jā*), he permits; he gives consent to; he allows.
 pp. *anujānāta*; Caus. *anujānāpeti*.
anujānā, f. permission, consent.
anuja, m. younger brother.
anujīvin, m. retainer.
anukampati (*anu + kamp*), he pities.
 pp. *anukampita*.
anukampā, f. pity, compassion, kindness.
anuloma, m. direct order.
anulometi (denom. fr. *anuloma*), he is in accordance with, he regulates.
anumodanā, f. approval, rejoicing at, thanking, sharing of.
anumodati (*anu + mud*), he approves, rejoices at, gives thanks: he becomes a sharer of a deed.
anujānā, f. permission, consent.
anujānāta. (pp. of *anujānāti*), permitted, having got consent.
anupagamma (*na + upagamma*). ger. not having gone to. See *upagacchati*.
anupādāna, a. without 'upādāna' See *upādāna* (clinging to the world)
anupādāya. ger. without clinging (to the world)
anusīṭṭha, (pp. of *anusāsati*), instructed, admonished.
anussarati (*anu + sar*), he remembers, calls to mind.
anussuva. (pp. of *anussundati*), heard.
anusuyyaka, a. envying none, not envious.
anuyoga, m. giving oneself up to, application; question.
anuyujjati (*anu + yuj*), he give himself up to; he applies himself to; he devotes himself to, he questions. pp. *anuyutta*.
apadhāvati, (*apa + dhāv*). he runs away.
apagacchati (*apa + gam*), he goes away. pp. *apagata*. ger. *apagantvā*,
apagamma. inf. *apagantunṇi*.
apagata (pp. of *apagacchati*), gone away from.
apaharati (*apa + har*), he takes away. pp. *apahaṭa*.
apakkamati (*apa + kam*), he gets away from; he leaves. ger. *apakkamitvā*,
apakkamma.
apaneti (*apa + neti*), he puts away; he leads away; he removes.
apanita (pp. of *apaneti*), removed, put off, led away.
apara, pron. other, another.
apatthenti (neg. of *patthenti*), not desiring, not wishing.
apāya, m. unfortunate state (of life); misery.
api, pi, (ind.) and, also, too. Sometimes this begins a question.
api nu, (ind.) particles that begin a question.

api nu kho, (ind.) particles that begin a question.
appa, a. little.
appamāda, m. vigilance; zeal, earnestness.
appa-samārambha, a. of little undertaking.
appaṭṭa (a + *paṭṭa*), pp. not attained, not achieved.
appaṭṭa (*appa* + *aṭṭa*), a. not tiresome.
appaṭṭatara, a. less tiresome.
appevaṇḍama (*api* + *eva* + *nāma*), (ind.) perhaps, it would be better.
appiṭṭa, a. not pleasant, disagreeable, unfriendly; not loved.
arahant. m. one attained to final sanctification; Perfect One; a perfect, perfectly sanctified.
arahatta, n. arhatship, Perfection.
arañña, n. forest.
ari, m. enemy, foe.
ariya, a. Aryan, holy.
ariya-sacca, n. truth realized by Holy Ones, Noble Truth.
asakkoti, (prest. p. of *na sakkoti*), not being able.
asakki (Aorist of *sakkoti*), he was able.
asaññata (*na* + *saññata*), unrestrained.
asamāhita (*na* + *samāhita*), n. with no mind composed.
asanta (*na* + *santa*), a. not good, bad.
asāraka, a. unpithy; with no essence; unessential.
asi, m. sword.
asi (second pers. sing. of *atthi*), thou art, you (sing.) are.
asmī (first pers. sing. of *atthi*), I am.
assa (Dat. or Gen. sing. of *idam*), to or for this one, of this one.
assa (3rd pers. sing. of Opt. of *as*), he, she or it may or would be, he, she or it should be.
asu, *asuka*, pron. such and such, that, fem. *asu*, *asukā*.
atha, (ind.) then, after that; if so.
atha kho, (ind.) after that, then.
ati. (pref.), beyond, too much, over; supreme
atikkamati (*ati* + *kam*), he passes over, transcends, goes beyond, surpasses
pp. *atikkanta*.
atikkanta-mānusaka, a. surpassing human level.
atideva, m. Supreme God.
ativattati (*ati* + *vatt*), he goes beyond, passes over; he transgresses.
atīva (*ati* + *iva*), exceedingly, very much, too much, overmuch.
atra (*attha*), adv. here.

atta + kīlmathānyoga, m. giving oneself up to self-mortification.
attamana, a. glad at heart.
attan, m. self; *atta-bhāva*, m. personality, individual life, person.
attanaṭṭapa, a. tormenting himself, m. self-tormentor.
atta-paritāpanānyoga, m. giving oneself up to tormenting oneself.
attha, m. thing, matter; object; property; cause; welfare; meaning; signifi-
 cation
aṭṭhaṃ, n. disappearance
aṭṭhaṃ gacchati (suriyo), (the sun) sets. pp. *aṭṭhaṅgata*, *aṭṭhagata*
aṭṭhaṅgama, *aṭṭhagama*, m. setting (of the sun).
aṭṭhaṅgata, pp.
aṭṭha, m. lawsuit; trouble, quarrel.
aṭṭha, eight
aṭṭha, m. (same as *attha*)
aṭṭhaṅga, *aṭṭhaṅgika*, a. of eight constituents, eight-factored.
aṭṭhāna, a. having no standing, impossible
aṭṭhi, n. bone
aṭṭhu, (Imp.3rd pers. sing. of *aṭṭhi*) may he (or) it be.
ava. (prefix), down.
avajānāti (ava + jñā), he despises.
avamāññāti (ava + man), he despises, disrespects.
avasesa; m. remnant, what remains.
avidūra, a. not far, near; n. vicinity.
avijjā, f. nescience, lack of real knowledge.
ayaṃ, (nom.Sing. of pron. *idaṃ*.) m. f. this one.
ayas, m. n. iron.
ayo-guḷa, m. iron ball
ayya, m. Lord, master, gentleman; Venerable One. f. *ayyā*.

Ā

ābadha, m. disease, illness, sickness.
ābadhika, a. ill, sick.
ābhicetasika, a. depending on higher consciousness.
ābhidosika, a. prepared for the previous evening.
ādāya. (ger. fr. *ā + dā*), having taken, having accepted.
āditta. (pp. of *ādippati*), ablaze, on fire, burning.
ādippati (ā + dip), it is burnt. pp. *āditta*.

āgacchati (*ā* + *gam*), he comes, returns. pp. *āgata*.
 ger. *āgantvā*, *āgamāma*. inf. *āgantum*, grd. *āgantabba*, *āgamantya*.
āha, he says, he said; *āhaṃsu*, they said.
āharati (*ā* + *har*), he brings, takes back. pp. *āhaṭa*.
āhāreti (den. of *āhāra*), he eats.
āhāra, m. food.
ākankhati, (des. fr. *ā* + *kām*), he desires, longs for.
ākāra, m. form, aspect, manner, appearance, mien; purpose.
āḥaka, m.n. a measure of capacity.
āma, a. raw, not cooked, not well ripe.
āma, (inter.), yes.
āmanti (*ā* + *man*), he calls, he speaks to; he addresses, summons.
āṇatti, f. injunction, command, order.
ānayati, *āneti* (*ā* + *ni*), he brings, fetches. pp. *ānīta*. inf. *ānetum*.
ārabhati (*ā* + *rabh*), he begins; he attempts, he exerts himself.
ārāma, a. living in forest, belonging to forest.
ārammaṇa (*ālambana*), n. an object of sense.
ārāma, m. grove, park; monastery built in a grove.
ārocesi (*ā* + *roc*), he tells, informs, declares.
ārohati (*ā* + *ruh*), he climbs, mounts, ascends. pp. *ārāḥa*.
āsajja. (ger. fr. *ā* + *sad*), having assailed.
āsana, n. seat, chair.
āsava, m. mental intoxicant, mental taint, passion.
āsi, (aorist 3rd pers. sing. of *atthi*), he, she or it was.
āvī, adv. openly.
āvībhavati (*āvī* + *bhū*), he or it appears; it becomes open; it is disclosed.
 pp. *āvī-bhūta*.
āvīkaroti (*āvī* + *kar*), he exposes, discloses. pp. *āvī + kata*.
āvuso, (ind.) (a form of addressing a friend or a younger one), O friend, O
 brother
ātāpeti. (*ā* + *tap*), he torments.
āyus, n. age; life-term; life.
āyu-pariyosāna, n. end of life-term.

B

bahu, a. much, many.
bala, n. power, strength.

balavant, a. powerful, strong.
balin, a. powerful, strong.
bandhati (rt. *badh*), he binds, ties up.
 pp. *baddha*, *baandati*
barihisa, n. sacrificial grass.
bāha, f. hand.
bāhu, m. hand, arm.
bāla, m. boy, fool; a. foolish, silly, young.
bālā, *bālīkā*, f. girl.
bālha, a. severe; excessive.
bālha-gilāna, a. seriously ill.
Bārāṇasī, f. the city Benares.
bila, n. hole.
bindu, m. drop, dot.
biṣa, n. seed.
bodhi, f. Enlightenment; full realisation; Gnosis.
bodhi-pakkhiya, a. contributing to Enlightenment.
brahman, m. Brahma, Supreme god.
brahma-bhūta, a. having become Brahma himself.
brahma-cariya, n. higher life, holy life, brahma-faring; celibacy.
bujjhati (rt. *budh*), he realises. pp. *buddha*.
brahma-cārin, a. living higher life, celibate.
brahma-loka, m. realm of Brahmas.
brahma-loka-parāyana, a. destined to birth in Brahma realm.
brāhmaṇa, m. *brahman*, Hindu priest.
brūti, (rt. *brū*), he says, calls.

Bh

bhabba, a. able, capable.
bhadanta, a. venerable, worthy (person).
bhadda, *bhadra*, a. good, excellent, fortunate, worthy.
bhagavant, m. Lord; a. happy, fortunate, exalted.
bhaginī, f. sister.
bhajati (rt. *bhaj*), he resorts to.
bhaṇati (rt. *bhaṇ*), he speaks, tells, says, preaches, recites.
bhaṇḍa, n. goods, article; stock-in-trade (of a merchant).

bhante (contracted vocative form of *bhadanta*), Venerable One, Revered
 Sir, O Lord.
bharyā, f. wife.
bhassati (rt. *bhas*), he or it falls down, sinks.
bhataka, m. hireling.
bhatta, n. boiled rice.
bhavati, (rt. *bhā*) (he, she, it) becomes, is. pp. *bhūta*.
bhaya, n. fear, danger.
bhājana, n. vessel, jar, bowl.
bhājeti (rt. *bhāj*), he divides.
bhātar, m. brother.
bhātika, m. brother.
bhāvanā, f. development (of mind or insight).
bhāveti (rt. *bhā*), he develops. pp. *bhāvita*.
bhāvitatta (*bhāvita* + *attan*) one whose self (mind) has been developed. lit.
 developed soul.
bhāyati (rt. *bhī*), he fears.
bheda, m. division; break, breach; schism.
bhidura, a. breakable, fragile, brittle.
bhijjati (rt. *bhid*), it is broken. pp. *bhinna*.
bhikkhati (rt. *bhikkh*), he begs.
bhikkhā, f. alms-food.
bhikkhu, (Buddhist or Jain) monk. f. *bhikkhunī*, nun.
bhindati (rt. *bhid*), he breaks up. pp. *bhinna*.
bhitti, f. wall.
bhiyyo, adv. more, further.
bho (Vocative Sing. of *Bonū*.) O friend, hello! f. *bhoti*.
bhoga, m. wealth, riches; enjoyment; body of a snake.
bhojana, n. food; eating; alms.
bhojaniyya (grd. fr. *bhuj*), to be eaten; to be enjoyed; n. soft food.
bhojja, n. soft food.
bhuñjati (rt. *bhuj*), he eats, enjoys. pp. *bhutta*, *bhuttāvin*. inf. *bhottuṇ*.
 ger. *bhurvā*, *bhuñjitvā*.
bhusaṇ, adv. much, excessively.
bhūpa, *bhūpala*, m. king, ruler.
bhūta, n. being; being of subtle material body; elements; (pp. of *bhavati*)
 been.

C

- ca*, conj. and, also.
cakkha, n. wheel.
cakkhu, n. eye.
cakkhumant, a. with eyes, having eyes, seeing.
cakkhu-karaṇa, a. that which opens, (mind's) eye.
 Fem. *cakkhu-karaṇī*.
cakkhu-viññāṇa, n. eye-consciousness.
calati (rt. *cal*), he (she or it) moves, shakes, trembles.
canda, m. the moon.
caṇḍa, a. violent, vile, cruel, wrathful.
carati (rt. *car*), he walks, wanders; behaves, *carana*, n. conduct.
cārikā, f. walking about, wandering about, goes from place to place.
cārikaṃ carati, *cārikaṃ pakkamati*, he goes from place to place, sets about
 on his tour.
cetiya, n. shrine.
cināti (rt. *ci*), he heaps up, he collects. pp. *cita*, inf. *cenun*.
cinteti (rt. *ci*), he thinks.
citta, n. consciousness; mind; thought.
ciraṇ, adv. for a long time.
cirāya, adv. for a long time.
cirassaṇ, *cirena*, adv. after a long time, long since.
cīvara, n. monk's or nun's robe.
 cīvara-kamma, n. making up or mending of robes.
cīyati, (passive of *cināti*), it is heaped up.
coreti (rt. *cur*), he steals.

Ch

- cha*, six.
chaṇa, m. festival.
chanda, m. will, desire, intention.
chanda-rāga, m. lust.
chandasa (*chando*), m. n. Vedas; metrics, metre.
chādeti (rt. *chad*), he covers, conceals.
chāya, f. shade, shadow.
checchati (Future Tense of *chindati*), he will cut off.

D

- dabba*, n. thing; material; property.
dabbha, m. Kusa grass.
dabbi, f. spoon.
dahara, m. child; a. young.
dadāti (rt. *dad.*), he gives.
dahati (rt. *dah.*), he burns. pp. *daḍḍha*.
daijā (opt. sing of *dadāti*), he might, should or would give.
dakkhati (Future fr. *dis*), he will see.
dakkhiṇa, a. righthand side, southern.
dakkhiṇā, f. gift; a. southern (direction)
daḥha, a. firm, strong.
daṇḍa, m. punishment, penalty.
daṇḍayati, *daṇḍeti* (rt. *daṇḍ*), he punishes.
dasati, (rt. *ḍas*), bites. pp. *daṭṭha*, bitten.
daṭṭhuṇ (inf. fr. *dis*) to see, for the purpose of seeing.
dava, m. amusement, enjoyment.
dāna, n. gift, giving.
dāna-pati, m. bountiful.
dāraka, m. boy, lad.
dāra, m. wife.
dāriḱā, f. girl, lass.
dāyaka, m. giver, donor.
desanā, f. discourse, instruction, expounding.
deseti (rt. *dis*), he expounds.
desetar, m. expounder.
desita (pp. of *deseti*), expounded.
deva, m. deity, god; lord (king).
deva-kāya, m. a group of Devas, a large number of Devas.
devī, f. consort, lady.
deyya, a. (thing) to be given.
dippati (rt. *dip.*), it shines, it burns. pp. *ditta*, *dīpita*.
disā, f. direction, quarter, point of the compass.
disvā, (ger. fr. *dis*), having seen.

diṭṭha (pp. fr. *dis*), seen.
diṭṭha-dhamma, m. present life, this state of existence.
divasa, m. n. day.
divasa-bhāga, m. daytime.
diṅha, a. long.
dohaḷa, m. longing, desire.
domanassa, n. grief.
dubbala, a. weak, feeble.
dubbhāsita, pp. ill-spoken; n. bad speech.
dubbaṇṇa, a. ugly.
dubbijāna, a. not easy to understand.
duccarita, n. bad conduct.
duddha, n. milk.
dugga, a. difficult to approach, difficult to pass.
duhati (rt. *duh*), he milks. pp. *duddha*.
duhitar, f. daughter.
dujjana, m. bad person.
dujjāna, a. not easy to know, to be known with difficulty.
dukkha, n. suffering, grief, misery, unsatisfactoriness.
dukkha-paṭikkāla, a. receding from suffering.
dukkhita, a. afflicted, grieved, sick.
dullabha, a. difficult to obtain, rare.
dummana, a. sad.
dummedha, a. unwise.
dunnāta, pp. wrongly led, ill-applied.
duppasayha, a. hard to overcome, difficult to subjugate, invincible.
durabhisambhava, a. not easy to attain.
dussīla, a. immoral.
dūra, n. distance; a. distant.
dūta, m. messenger; emissary.
dvaṅgula, n. two inches.
dvaṅgula-pañña, possessing two-fingered knowledge.
dvāra, n. door, gate.
dvi, two.

Dh

dhamma, m. duty, doctrine, righteousness, justice; law; teaching, nature.

dhamma-cakka, n. Wheel of Law, kingdom of righteousness.
dhamma-desanā, f. discourse of Dhamma.
dhamma-guṇa, m. virtue.
dhamma-laddha, a. obtained by right means.
dhammānuddhamma-patipanna, a. practising duties for the attainment of the highest states.
dhammika, a righteous, just.
dhamṣin, a. plundering.
dhana, n. wealth, money.
dhanavant, *dhanin*, a. rich, wealthy.
dhanika, m.
dhanā, n. corn.
dhāvati (rt. *dhāv*), he runs.
dhenu, f. cow.
dhovati, (rt. *dhov*), he washes.
dhruva, a firm.

E

eka, one, single, certain, alone.
eka-carīyā, f. living alone. -
ekacca, a. some, certain.
ekacca-sassata, a. partly eternal.
ekacca-sassatika, a. eternalistic with regard to some things.
ekamṣa (*eka* + *aṃsa*), m. one side; certainty.
eso, (masc. nom. sing. of *eta(d)*), this (nearer) one.
eta(d). pron. this (nearer).
etarahi, adv. now, nowadays.
eti (*ā* + *i*), he comes.
eva, adv. only, just, quite.
evaṃ, adv. thus.
evariṭṭa, a. like this, of this sort.

G

gahapatāni, f. mistress of a house.
gahapati, m. householder, master of a house.

gahita (pp. of *gaṇhāti*), taken, accepted; caught, captured.
gaja, m. elephant.
gajjati (rt. *gajj*), he roars, thunders.
gamana, n. march, going, journey.
gamantya, grd. to be gone.
gambhīra, a. deep, profound.
gamma, a. rustic, vulgar.
gaṇa, m. multitude, herd; chapter of monks.
gandha, m. smell.
gaṇhāti (rt. *gaṇ*), he takes, accepts, catches, overtakes, captures.
 pp. *gahita*.
gaṇin, a. having many followers.
gantar, m. traveller, goer.
gantum, (inf. of *gacchati*), to go.
ganvā, (ger. of *gacchati*), having gone.
garahati (rt. *garah*), he censures, despises.
garu, a. heavy, weighty; n. respect; m. preceptor, parents.
garu-kātabba, a. to be respected, deserving respect.
garuḷa, m. woodpecker; Garuda bird, king of birds.
gata (pp. fr. *gam*), gone.
gati, f. going, course of life; mode of rebirth after death.
gata, n. body; limb of body.
gavesati (rt. *gaves*), he searches for.
gāma, m. village.
gāmin, m. one who goes.
gārava, m. respect, honour.
gāthā, f. stanza.
gāyati (rt. *ge*), he sings.
geha, m. n. house.
gilāna, a. sick, unwell.
girā, f. speech, word.
giri, m. rock, mountain.
giri-dugga, m. mountain difficult to access.
gīta, n. singing; song.
go, m. ox; *gāvī*, f. cow.
ghara, n. house.
ghāṇa, n. nose.
ghāṭeti (rt. *han*), he kills.
ghāyati (rt. *ghā*), he smells.

H

- hadaya*, n. heart.
haṃsa, m. swan.
hanti (rt. *han*), he beats; he kills. pp. *hata*.
haññati (passive of *hanti*), he is killed.
harati (rt. *har*), he carries, conveys; takes away. pp. *haṭa*.
hartyati (pass. of *harati*), it is carried.
hata (pp. of *hanti*), killed.
haṭa (pp. of *harati*), carried, taken away.
hattha, n. hand.
hatthin, m. elephant.
hāyati (rt. *hā*), he falls away, diminishes. pp. *hīna*.
hemanta, m. winter, cold season.
hemantika, a. of cold season, wintry.
hi, (enclitic), indeed; for; alas!
hima, n. snow, dew, frost.
himavant, a. snowy; m. the Himalayas.
hiṃsati (rt. *hiṃs*), he hurts, injures.
hiraṇṇa, n. bullion.
hita, n. advantage, benefit, good, welfare; a. beneficial.
hiyyo, adv. yesterday.
hīna, a. deprived; low, mean, inferior.
hīnāyāvattati (*hīnāya* + *āvattati*), he returns to the inferior state, turns back for falling into household life.
huta (pp. of *juhoti*) sacrificed.

I

- icchati* (rt. *iś*) he wishes, likes, wills, desires. pp. *iṭṭha*.
idam (*ima*). pron. this.
idāni, adv. now, at present.
idha, adv. here.
iha, adv. here.
iddhi, f. psychic power; success.
indriya, n. sense organ; faculty.
isi; m. sage, seer.
Isipatana, n. a place so named; rendezvous of Risis (holy sages).

isi-pabbajjā, f. life of a holy recluse.

isi-pabbajjaṃ pabbajati, he goes forth and enters the life of an anchorite (or holy recluse).

issara, m. lord, ruler; god the creator.

itara, pron. other, next.

iti, (ind.) thus. (a particle put at the end of a clause to express a narration)

ito, adv. from here.

ithaṃ, adv. thus.

ithannāma, a. having such and such a name.

iuthatta, n. this state, the present condition.

itthi, f. woman.

iva, (encl.) like, as.

idisa, a. like this.

J

jaccā (contracted form of *jātiyā*), by birth.

jahati, *jahāti* (rt. *hā*), he abandons, leaves behind, gives up. pp. *hāta*.

jambudīpa, m. the continent so called (according to ancient division of earth)

jana, m. a being, person, man; people.

janatā, f. men, people.

janayati, *janeti* (rt. *jan*), he produces, begets, gives birth to.

jaṅṅha, a. sweet. *jaṅṅha-jaṅṅha*, a. very sweet.

jaṅṅhā (opt. 3rd pers. sing. of *jānāti*), he should know.

jarā, f. decay, old age.

jaṅṅhā, f. matted hair.

jaṅṅhila, m. ascetic with matted hair.

jaya, m. victory.

jayati (rt. *ji*), he conquers.

jālayati, *jāleri* (rt. *jal*), he kindles (fire).

jānāti (rt. *ñā*), he knows. pp. *ñāta*.

jāta (pp. of *jāyati*), born, produced, arisen.

jāta-sāra, a. which has got hard pith

jāti, f. birth, rise, appearance.

jāyati (rt. *jan*), he is born, it is produced; it arises.

jeti (rt. *ji*), he conquers.

jetar, m. conqueror.

jindati (rt. *ji*), he conquers. pp. *jita*. inf. *jetuṇ*.
jivhā, f. tongue.
jivati (rt. *ji*), he lives.
jivita, n. life.

Jh

jhāna, n. abstract meditation; deep concentration; ecstasy, profound trance of mind.
jhāyati (rt. *jhe*), he meditates, contemplates.

K

kadalī, f. plantain
kadā, adv. when?
kadāci, adv. sometimes, at times, perhaps.
kahaṇ, adv. where?
kakkasa, a. rough, coarse, hard; cruel.
kakkaṭaka, m. crab.
kalla, a. right, reasonable, clever; healthy.
kalyāna, n. good deed; a. good, pleasant, charming.
kamma, n. Karma; deed, action.
kampati (rt. *kamp*); he shakes, trembles. pp. *kampita*.
kandati (rt. *kand*), he weeps, laments.
kanduka, m. a ball (to play with)
kaṇḍu, f. itch.
kaṇḍuvati (rt. *kaṇḍuv*), he scratches
kaṇṇā, f. girl.
kappayati, *kappeti* (rt. *kapp*) he makes, arranges; thinks, imagines; he cuts.
pp. *kappita*.
karoti (rt. *kar*), he makes, works, does.
pp. *kata*, ger. *katvā*, inf. *kāruṇ*, grd. *kātabba*, *kattabba*, *karaṇṭya*,
kāriya.
kasati (rt. *kas*), he ploughs. pp. *kaṭṭha*.
kata, pp. done, made, worked.
katama, pron. what? which (of many)?
katara, pron. what, which (of two)?

kattha, adv. where?
kaṭhala, m. potsherd, piece of broken pottery.
kaṭṭha, m. piece of wood, stick.
kaṭṭha, pp. ploughed.
kaṭṭhaṅga, a. with rotten part (of wood).
kaya, m. purchase.
kāja, m. carrying pole, pingo.
kāka, m. crow.
kāka-sūra, a. clever like a crow.
kāla, m. time.
kālappavedana, n. announcement of the time.
kālasseva (*kālassa* + *eva*), betimes.
kāma, m. desire; sensual pleasure; sensuality.
kāma-sukha, n. sensual enjoyment.
kāma-sukhallikānuyoga, m. indulgence in sensuality.
kāma-taṇhā, f. craving for sensual enjoyment.
kāraka, m. doer, maker.
kāraṇa, n. matter, thing, event; cause.
kāru, m. carpenter, artisan.
kāruṇika, a. compassionate, merciful.
kāsu, f. pit, hole.
kāṇam, inf. to do, for the purpose of doing.
kāya, m. body. *kāya-dvāra*, n. door of body.
kesa, m. hair (of head).
kevala, a whole, entire, complete; only, exclusive.
kilamatha, m. fatigue, tiredness, exhaustion.
kilamati (rt. *kilam*), he feels exhausted; he is tired; he is troubled.
 pp. *kilanta*.
kilesa, m. mental depravity, passion.
kilissari (rt. *kills*), he is polluted, soiled, dirty; he is afflicted.
 pp. *kiliṭṭha*.
kiliṭṭha, pp. spoiled, polluted, dirty.
kiṃ, pron. what? which?
kimi, m. worm.
kiṇṇati (rt. *ki*), he purchases. pp. *kṭā*.
kisa, a. lean, emaciated, thin.
kiti, f. fame.
kiṭṭai, (rt. *kiṭ*), he plays.
kṭā, pp. purchased, bought.

kodha, m. anger, wrath.
kopa, m. anger, wrath.
kuha, a. deceitful, hypocrite.
kuhiṃ, adv. where?
kukkura, m. dog.
kukkuṣa, m. cock.
kukkuṣa-potaka, m. chick.
kula, n. family.
kulaputta, m. son of a noble family; young gentleman.
kulla, m. raft.
kumāra, m. boy; prince.
kumāraka, m. a small boy.
kumbhīla, m. crocodile, alligator.
kumḍasa, m. a kind of cake made of corn flour.
kuttjara, m. elephant.
kuppati (rt. *kup*), he gets angry; it stirs.
kurumāna, (prest p. of *karoti*), doing, making.
kusala, a. wholesome; healthy, skilled.
kuo, adv. wherefrom?
kutra adv. where?
kupumbika, m. householder, head of a family.

Kh

khadira, m. acacia tree.
khajja, n. solid or hard eatables.
khala, a. vile, cruel.
khala, m. threshing floor.
khamati (rt. *kham*), he forgives, endures; is approved.
khanati (rt. *khan*), he digs.
khaṇa, m. moment; opportunity.
khaṇāṭṭa (*khaṇa* + *āṭṭa*), a. (one) having let the right moment pass.
khata (pp. of *khaṇati*), dug out.
khādati (rt. *khād*), he eats.
kheḷa, m. saliva.
khema, a. safe, secure.
khetta, n. field.
khipati (rt. *khip*), he throws, shoots, discharges;

khitta, (pp. of *kipati*), thrown, shot, discharged.
khīna, (pp. of *khīyati*), ceased, exhausted, come to an end.
khīyati (rt. *khī*), it comes to an end; it ceases.
kho, kho pana, (ind.) indeed. (most often this particle is put as the second or third word of a sentence as an expletive and sometimes only to add grace to the sentence).
khuddaka, a. small.
khudhā, f. hunger.

L

labhati (rt. *labh*), he gets, obtains, acquires.
laddha (pp. of *labhati*), got, obtained, acquired.
lagga (pp. of *laggati*), attached, clung, adhered.
lakkhaṇa, n. characteristic, sign, mark, attribute.
lapa, m. one who fawns, intrigues or prattles.
latā, f. creeping plant.
loka, m. world.
loka-nātha, m. refuge of the world, Buddha.
ludda, m. huntsman.
ludda-putta, m. young huntsman.
lundati (rt. *lu*), he cuts, mows, reaps. pp. *luta*.
lūyati (passive of *lundati*), it is cut, mown or reaped.

M

macca, m. a mortal, a being.
maccu, m. death.
maccha, m. fish.
macchera, n. churlishness, stinginess, miserliness.
mada, m. pride.
magga, m. way, path, road.
mahā-jana, m. people, public.
mahallaka, a. old (in age).
mahant (*mahā*), a. great.
mahānisarṇsa (*mahā* + *ānisarṇsa*), a. of great advantage.
mahānubhāva (*mahā* + *ānubhāva*), a. very powerful, mighty.

mahā-purisa, m. great person, one born to greatness.
mahā-vīra, m. great hero.
makkatā, m. ape.
makkatāka, m. spider.
mahatta, n. greatness.
mahoghā (*mahā* + *ogha*), m. great flood.
mamūyati (denom. fr. *mama*) he is devoted to.
mahiddhika (*mahā* + *iddhi* + *ka*), a. possessing great psychic powers
manas, m.n. mind.
mañca, m. bed.
mañḍana, n. adornment.
maṅgala, n. auspicious thing; beatitude.
maññati (rt. *man*), he supposes, imagines.
mano-viññāṇa, n. mind-consciousness.
manussa, n. man, human being.
maraṇa, n. death.
massu, n. beard.
mata (pp. of *marati*), dead.
mata (pp. of *manoti*), thought out; known.
mati, f. intelligence, thought, opinion, knowledge.
matimant, a. intelligent, wise.
mā, (ind.) a prohibitive particle put before Aorist or Imperative verbs as:
mā gacchi, *mā gaccha* (don't go).
māmaka, a. devoted to; m. devotee.
māna, m. vanity, conceit.
mānavaka, m. youth, young man.
māneti (rt. *mān*), he honours, respects.
mānusa, *mānusaka*, a. human, fem. *mānusi*, *mānusika*.
māpeti (rt. *mā*), he creates, builds.
māra, m. killer, the Tempter; passions or worldliness (personified); a
mischievous angel of the heavenly realm.
mārisa, m. dear one, sorrowless one.
māsa, m. month.
mātar, f. mother.
megha, m. rain cloud.
mettā, f. loving-kindness.
miga, m. deer.
miga-dāya, m. deer-park.
milāyati (rt. *milā*), it fades. pp. *milāta*.

mitta, m.n. friend.
mitta-dhamma, m. friendship, duty of a friend.
mitta-dubhin, a. treacherous.
muhuta, m. moment, a short time.
mukha, n. mouth, face.
mukha-tuṇḍa, m. beak.
mukhodaka (*mukha* + *udaka*), n. water for washing one's face, water for rinsing mouth.
muñcati (rt. *muc*), he releases, frees, looses; he lets go.
musā, (ind.) falsely.
musā-vāda, m. falsehood, lie.

N

na, (ind.) not.
naccati (rt. *nac*), he dances.
nadati (rt. *nad*), he makes a noise.
nadī, f. river.
nahātaka, m. one who has got holy bath, Arhat.
nahāyati (rt. *nhā*), he bathes himself. pp. *nahāta*.
najjā (contracted form of *nadiyā*), of the river
nakha, m. nail on the finger or toe; claw
nakha-sikhā, f. point of the claw
namassati (den. fr. *namo*), he adores.
namati (rt. *nam*), he bends; he bows down.
namatthu (*namo* + *atthu*), may my adoration be!
namo, (ind.) adoration!
nara, m. man, being.
naraka, n. deep pit.
narāsabha (*nara* + *āsabha*), m. greatest among beings.
nassati (rt. *nas*), he perishes. pp. *naṭṭha*.
natthi, (ind.) there is not.
nāda, m. noise, sound.
nāga, m. elephant; cobra.
nāma, n. name.
nāma, (ind.) by name; indeed.
nāna, (ind.) various; away from.
nānāvidha, a. of various sort.

nārī, f. woman.
nāṣha, m. refuge; helper.
ñāṇa, n. knowledge.
ñāṇa-dassana, n. perfect insight.
ñāṇa-karaṇa, producing knowledge.
ñāṇa-bala, n. power of knowledge; virtue of intelligence.
ñāti, m. relative, relation.
ñāti-dāsi, f. woman servant of relatives.
neti (rt. *nt*), he leads. pp. *nta*.
nibbāpeti (caus. of *nibbāyati*), he quenches, cools.
nibbāyati (*nir + vā*), it is quenched, cools down; he passes away to peace.
pp. *nibbuta*.
niccharati (*nis + car*), it emits, goes out.
nidāgha, m. drought.
nidhi, m. buried treasure.
niggaṇhāri (*nir + gah*), he rebukes. ger. *niggayha*.
niggayha-vādin, a. one who censures for faults and advises.
nikāma, m. wish. *nikāma-lābhin*, a. one who acquires according to one's
wish.
nikkhamati (*nis + kam*), he departs, goes out, sets out. pp. *nikkhanta*.
nikkhama, m. going out, departure.
nimitta, ñ. mark, sign, cause; aim.
nimmināsi (*nir + mi*), he creates, builds. pp. *nimmita*.
nimujjati (*ni + muj*), sinks down, plunges. pp. *nimugga*.
nipajjati (*ni + pad*), lies down. pp. *nipanna*.
nipādeti (caus. of *nipajjati*), he causes another to lie down. caus. *nipādeti*.
nippajjati (*nis + pad*), it is produced, is provided. pp. *nippahanna*.
nippādeti (*nis + pad*), brings forth, produces, provides.
nirodha, m. cessation, nirvāna.
nirupadhika, a. without upadhis. See *upadhi*.
nisthāsi (*ni + sad*), sits down. pp. *nisthna*. ger. *nisajja*.
nissarāṇa, n. setting out, departure; escape.
niṭṭhāsi (*nis + thā*), terminates, ends. pp. *niṭṭhita*.
niṭṭhita-civara, a. one for whom the making up of robes is finished.
nivesana, n. house, dwelling place.
nudati (rt. *nud*), dispels, drives away.

O

- odana*, m. boiled rice.
odarika, m. glutton. *odarikatta*, n. gluttony.
ogha, m. flood.
oharati (*ava* + *har*), takes off. caus. *ohāreti*, removes.
kesa-massuṃ ohāreti, removes hairs and beard, shaves.
okāsa, m. permission, open space; place.
oḷārika, a. gross, coarse, solid.
oloketi (*ava* + *lok*), looks at, looks towards.
omuhcati (*ava* + *muc*), takes off.
opadhika, a. rewarding in the successive lives.
otarati (*ava* + *tar*), goes down, descends. pp. *otiṇṇa*.
otāra, m. chance; defect.
ovadati (*ava* + *vad*), advises.
ovāda, m. advice.

P

- pabbajati* (*pa* + *vaj*), goes forth.
pabbajita, pp. of *pabbajati*, gone forth; m. monk, recluse, ascetic.
pabbata, m. mountain.
pabbhāra, m. mountain cave.
pacati (rt. *pac*), cooks, boils. pp. *pakka*, *pacita*.
paccakkhāti (*pati* + *ā* + *khā*), gives up, refuses, rejects.
pp. *paccakkhāta*. ger. *paccakkhāya*.
paccavekkhati (*pati* + *ava* + *ikkh*), considers.
paccāññāsi (aor. of *patiññāsi*), claimed.
paccaya, m. relation, cause, condition.
paccāgacchati (*pati* + *ā* + *gam*), returns.
paccāmita, m. enemy.
paccūha, m. obstacle, disturbance.
padesa, m. place, region.
padīpa, m. lamp.
pageva, (ind.) early, no need to say; how much more.
paharati (*pa* + *har*), beats, hits, assaults, attacks. pp. *pahaṭṭa*.
pahāna, n. giving up, dispelling, destruction.
pahāya, ger. having given up, having left behind.

pahātabba, grd. to be given up, to be dispelled.
paḥṭṭa, (pp. of *pajāhāti*), dispelled, destroyed.
paḥṭṭiyati (passive of *pajāhāti*), it is dispelled or destroyed.
paḥoti (*pa* + *hā*), it is sufficient; he is able.
paḥūta, a. much, large; abundant.
pajāhāti (*pa* + *hā*), gives up, rejects, leaves behind; dispels.
 pp. *paḥṭṭa*. ger. *paḥṭṭya*. grd. *pahātabba*. passive. *paḥṭṭiyati*.
pajā, f. progeny; people; family; living beings.
pajānāṭi (*pa* + *ñā*), knows, understands, realises.
 passive. *paññāyati*, is known. pp. *paññāta*, known.
pajja, n. oil; verse.
pajjalati (*pa* + *jal*), it burns, blares.
pakāseti (*pa* + *kās*), is visible.
pakāseti, makes visible; expounds, shows.
pakkhin, m. bird.
pakkamati (*pa* + *kam*), sets out, departs. pp. *pakkanta*.
pakkhandati (*pa* + *khad*), springs forward, flies up into; makes a rush forward; runs off. pp. *pakkāma*.
palāyati (*pa* + *lā*), flees, runs away. pp. *palāta*.
paḥeti (*pa* + *h*), flies away.
pamaddā (aorist of *pamajjati*), he was negligent, he neglected.
pamaddeti (*pa* + *madd*), crushes.
pamaddin, a. (one) who crushes.
pamāda, m. negligence; indolence; carelessness.
pamajjati (*pa* + *mad*), is negligent; is careless. aorist. *pamada*, *pāmada*.
 pp. *pamatta*.
pameti (*pa* + *mi*), measures. inf. *pamenuṃ*, *pametave*. pp. *pamita*.
pamuccati (*pa* + *muc*), is released; becomes freed.
pamuṃcāti (*pa* + *muc*), releases, emits, frees. pp. *pamutta*.
pamudita, pp. glad, pleased.
pana, (enclitic), but, however; now; on the other hand.
pañca, five.
pañḍita, a. wise.
pañha, m. n. question.
pañña, a. excellent; sweet.
paññā, f. wisdom, insight, perfect knowledge; reasoning faculty.
paññāpeti, (caus. fr. *pa* + *ñā*), makes known.
paññāpeti, (*pa* + *ñap*), prepares. pp. *paññatta*.
paññāyati, (passive. fr. *pa* + *ñā*), is known. See *pajānāṭi*.

parua, a. remote.
pappoti (*pa + ap*), approaches, goes to.
 pp. *patta*, ger. *pappuyya*, inf. *pappotuṃ*, *patuṃ*.
para, pron. other, another.
paraṃ, adv. after (governs Ablative).
parama, a. highest, greatest, uppermost, most excellent.
parampara, f. lineage, generation; row; succession.
parantapa, a. tormenting others.
parājeti (*parā + ji*), conquers, defeats. pp. *parājita*.
parāmasati (*parā + mas*), touches, strokes. pp. *parāmaṭṭha*.
pareta (pp. fr. *parā + i*), overcome with.
paribbājaka, m. wandering monk.
paricāreti (caus. of *paricarati*), amuses oneself.
parideva, m. lamentation, weeping.
pariggaha, m. possession.
parihāyati (*pari + hā*), declines, decreases, decays. pp. *parihīna*.
parijānāti (*pari + jā*), knows exactly, understands thoroughly.
parijiyati (*pari + jar*), decays in every aspect. pp. *parijijṇa*.
parikijṇa, (pp. of *parikirati*), strewn about.
parikkhīyati, (*pari + kkhī*), diminishes. pp. *parikkhīṇa*.
parimuccati (*pari + muc*), becomes free, is released. pp. *parimutta*.
pariññāta (pp. of *parijānāti*), perceived, known exactly.
pariññeyya, grd. to be thoroughly understood.
parinibbāti (*pari + ni + vā*), is extinguished, attains to perfect peace.
 pp. *parinibbuta*.
parisā, f. assembly; retinue, gathering (of people).
parisaggata, pp. gone to a gathering, gone to the courts, *parisaṃ + gata*.
parisuddha, (pp. of *parisujjhati*), cleansed, pure.
parisujjhati (*pari + sudh*), is cleansed, is purified.
paritāpeti (*pari + tap*), torments; scorches.
paritta, n. a little; protection.
parivattati (*pari + vatt*), turns round.
parivatteti (*pari + vatt*), turns over; exchanges.
parivaṭṭa, n. round, circle.
parivena, n. cell, residence (of a monk).
parivuta, pp. accompanied by, surrounded by.
pariyesati (*pari + is*), searches, investigates, seeks. pp. *pariyiṭṭha*.
pasanna (pp. of *pasthāsi*), pleased with, delighted in.
pasthāsi (*pa + sad*), is pleased with, is delighted in.

passa, m. side.
passati (rt. *dis*=pass), sees, perceives. pp. *diṭṭha*. aor. *addasā*, *addakkhi*.
patana, n. fall.
patanaka, a. falling.
patati (rt. *pat*), falls.
paṭhama, a. first.
paṭhati (rt. *paṭh*), reads.
paṭhavi, f. earth.
pati (pref.) towards, for.
pati, m. lord; husband; owner.
paṭibhāti (*pati* + *bhā*), is evident, presents itself to the mind.
paticca (ger. fr. *pati* + *i*), depending on, because of.
paṭicchādeti (*pati* + *chad*), covers; conceals. pp. *paṭicchanna*.
paṭipadā, f. practice, path, way (of practice).
paṭipajjati (*pati* + *pad*), enters upon (a path), practises. pp. *paṭipanna*.
paṭihanti (*pati* + *han*) strikes against, removes, destroys. pp. *paṭihata*.
paṭippassambhāti (*pati* + *pa* + *sambh*), quiets down, is appeased.
pp. *paṭippassaddha*.
paṭippassaddhi, f. quieting down, pacification.
paṭirāpa, a. suitable, proper, appropriate.
paṭisañcikkhati (*pati* + *sañ* + *khā*), thinks over, considers.
ger. *paṭisankāya*.
paṭisotaṃ, adv. up the stream, against the current.
paṭiṭṭhāya (ger. of *paṭiṭṭhāti*), having stood, having established oneself.
paṭiṭṭhāti (*pati* + *ṭhā*); stands on, establishes oneself on; is fixed on.
pp. *paṭiṭṭhita*.
paṭivedeti (*pati* + *vid*), makes known.
paṭivijjhati (*pati* + *vidh*), realises, understands perfectly. pp. *paṭividdha*.
patta (pp. of *pappoti*), approached, attained.
patta, m. bowl.
paṭheti (*pa* + *aṭh*), aspires, wishes for. pp. *paṭhita*.
pavaddhati (*pa* + *vaḍḍha*), grows up, increases. pp. *pavuddha*.
pavatti, f. news, report.
pavattati (*pa* + *vatt*), exists, rolls on. pp. *pavatta*.
pavatteti (caus. of *pavattati*), causes to roll on; establishes. pp. *pavattita*.
pavesayati, *paveseti* (caus. of *pavisati*), causes to enter, puts in.
pavisati (*pa* + *vis*), enters, goes into. pp. *paviṭṭha*.
pavuccati (pass. fr. *pa* + *vac*), it is said, it is called.
pāceti (caus. of *paccati*), digests.

pāceri (caus. of *pacati*), causes to cook.
pāda, m. foot.
pākaṣa, a. known, famous; not restrained.
pāleti (rt. *pāl*), governs, rules over.
pāmojja, n. delight.
pāṇa, m. life; living being.
pāṇin, m. living being.
pāṇātipāta (*pāṇa* + *atipāta*), destruction of life, killing.
pāṇṭya, n. water for drinking.
pāpa, n. evil, sin; a. sinful, mean, ignoble.
pāpaka, a. evil, sinful; mean, ignoble.
pāpaṇika, a. trader, merchant.
pāpeti (caus. of *pappoti*), causes to approach, leads.
pāpunāri (*pa* + *ap*), approaches, attains.
pārami, f. virtue which leads to Buddhahood, Perfection.
pārupati (*pa* + *ā* + *var*), puts on, dons. pp. *pāruta*.
pārupana, n. robe (which one puts on).
pāsāda, m. palace.
pātu-bhavati (*pātu* + *bhū*), appears, becomes manifest. pp. *pātubhūta*.
pātu-bhāva, m. appearance.
pāṭha, m. text; sentence; lesson.
pāṭhālaya, m. school.
pidahati (*api* + *dah*), covers, shuts, closes. pp. *pihita*.
piṇḍa, m. alms; lump.
piṇḍapāta, m. food (put into the bowl).
pipāsā, f. thirst.
pitar, m. father.
pivati (rt. *pā*), drinks. pp. *pīta*.
piya, a. dear, beloved, agreeable, friendly.
piyaṃ karoti, holds dear.
piyāyati (den. fr. *piya*), holds dear, loves.
piṭeti (rt. *piṭ*), oppresses; presses.
piṭha, n. chair.
pokkharāṇi, f. pond, lake.
ponobhavika, a. leading to rebirth.
porāṇa, a. ancient, olden.
pothujanika, a. worldly, belonging to the ordinary men.
pubba, prn., former; previous, prior; eastern.
pubba, m. pus.

pubbangama, a. preceding, leading, preeminent.
pucchati (rt. *pucch*), questions.
puñña, m. merit, meritorious deed; a. pure, sacred.
puratthima, a. eastern.
purā, (ind.) before.
pure, (ind.) formerly.
puthu, a. many, much, extensive; abundant, numerous.
puthujjana, m. average person, worldly; one who has not entered
 sanctification; unholy person.
pājana, *pāja*, f. offering.
pājayati, *pājeti* (rt. *pāj*), worships; offers. pp. *pājita*.
pāreti (rt. *pār*), fills, fulfils, completes. pp. *pārīta*.

Ph

phala, n. fruit; fruition, result.
phalati (den. fr. *phala*), bears fruits.
phalīn, a. bearing fruit.
pharati (rt. *phar*), pervades, defuses, emits through. pp. *phuqa*.
pharasu, m. axe.
pharusa, a. coarse, rough, harsh.
phassa, m. touch, contact.
phassita, pp. touched. n. what is touched.
phāleti (rt. *phāl*), splits, chops.
phoṭṭhabba, grd. to be touched; n. that which is to be touched; tangible
 object
phusati (rt. *phus*), touches, impinges. pp. *phuṭṭha*.

R

rahas (*raho*), n. secrecy, privacy; seclusion.
rahogata, a. secluded.
rajas, n. dust.
rajja, n. kingship; kingdom.
rajju, f. rope.
rakkhati (rt. *rakkh*), protects, preserves, keeps.
ramma, a. attractive, beautiful, charming.

rasa, m. taste.
rasavatf, f. kitchen.
ratta, a red.
rattandhakāra (*ratti* + *andhakāra*), m. night-darkness.
ratti, f. night.
ratha, m. chariot; car.
ratha-vara, m. state chariot.
raṭṭha, n. country.
raṭṭha-piṇḍa, food given by the people.
rāga, m. lust; craving; attachment.
rājan, m. king, ruler, governor.
rājānubhāva, m. royal pomp.
rocasi (rt. *ruc*), shines.
rodati (rt. *rud*), weeps.
rohati (rt. *ruh*), grows. pp. *raḷha*.
rudati (rt. *rud*), weeps.
rukka, m. tree.
rūpa, m. visible form; material form; materiality.
rūpāvacara, a. belonging to the realm of material form.

S

sa-bandhana, a. with ties or bindings.
sabba, pron. all, every.
sabbasā, a. all-knowing, omniscient.
sabhaḅgata (*sabhaḅ gata*), gone to an assembly, gone to courts.
sacca, n. truth.
sacca-vajja, n. word of truth; asseveration.
sacchi-karoti (*sacchi* + *kar*), realizes, verifies.
 pp. *sacchi-kata*. grd. *sacchi-kātabba*.
sace, (ind.) if.
sadda, m. sound, noise, voice.
saddahati, (*sad* + *dah*), believes, relies, has faith in.
saddha, f. faith, confidence, reliance; belief.
saddhiḅ, (ind.) together with.
saddhi-vihārika, m. co-resident, pupil.
sadevaka, a. including gods.
sadisa, a. similar.

sadhana, a. rich.
sagga, m. happy abode; heaven, happy destination.
sahassa, n. thousand.
sahattha, m. one's own hand.
sahāyaka, m. companion.
sajjana, m. good person.
sajjhāyati (denom. fr. *sajjhāya*), recites, repeats aloud.
sakkacca, *sakkaccaṃ*, (ger. of *sakkaroti*), respectfully.
sakkaroti (*sat + kar*), treats with respect, honours.
 pp. *sakkata*. ger. *sakkacca*.
sakkā, (ind.) is able. (governs the agent in Instrumental case).
sakkoti (rt. *sak*), is able.
sakuṇa, *sakunta*, m. bird.
sakhin, m. friend, companion.
sallapati (*saṃ + lap*), converses, chats, talks.
sallāpa, m. conversation.
sama, a. equal, similar.
sama, m. tranquility.
samaṇ, adv. with; equally, evenly.
samaṇa, m. recluse, monk, anchorite.
samatha, m. tranquility, settlement.
samaya, m. time, occasion.
sambodhi, f. perfect knowledge, full enlightenment.
sameti (*saṃ + i*) comes together with, matches.
samīpa, m. vicinity; nearness; neighbourhood.
samma, O friend! (a term of familiar addressing)
sammappaññā, f. perfect knowledge.
sammata, (pp. of *sammannati*), approved, agreed upon, sanctioned.
sammā, adv. well, perfectly.
sammā-ājīva, m. right livelihood.
sammā-diṭṭhi, f. right view, perfect understanding.
sammā-kammaṇa, right deed.
sammā-sankappa, m. right thought, right intention, right aspiration.
sammā-samādhi, m. right concentration.
sammā-sati, m. right mindfulness.
sammā-vācā, right speech.
sammā-vāyāma, m. right effort.
sammodati (*saṃ + mud*), rejoices, exchanges greetings with.
sampajañña, n. full awareness.

sampajānāti (*sam + pa + jñā*), knows or understands fully.
sampavāreti (*sam + pa + var*), causes to refuse further offering.
sampayoga, m. union.
samudaya, m. rise, cause.
samudda, m. sea.
samuṭṭhāti (*sam + ud + thā*) rises up. pp. *samuṭṭhita*.
saṃharati (*sam + har*) gathers up. pp. *saṃhaya*.
saṃhita (pp. of *sandahati*), connected.
saṃvasati (*saṃ + vas*), lives together, cohabitates.
saṃvattati (*saṃ + vatt*), is conducive to.
saṃvega, m. religious emotion; agitation.
saṃtyama, m. restraint.
saṃtyamati (*sam + yam*), restrains. pp. *saṃtyata*.
saṃsarati (*sam + sar*), goes through continually, transmigrates.
saṃsāra, m. transmigration.
sañcarati (*saṃ + car*), wanders, roams. pp. *sañciṇṇa*.
sañchidati (*saṃ + chid*), cuts off, destroys. pp. *sañchinna*.
sandhi, m. connection, joint, coalescence.
sandhūpāyati (denom. fr. *saṃ + dhūpa*), makes smoky.
saṅgacchati (*saṃ + gam*), meets with.
saṅgāma, m. meeting with in hostility; fight, war; battle field.
saṅgāma-bhūmi, f. battle field.
saṅgāmaji, m. conqueror of the battle.
saṅgāmeti (denom. fr. *saṅgāma*), fights, goes for fighting.
saṅgha, m. community of Buddhist monks; multitude.
saṅghārāma, m. monastery of Buddhist monks.
saṅghāteti (*saṃ + han = ghāt*), kills.
saṅghin, a. having a community of followers.
sañjāti, f. birth.
sañjāyati (*saṃ + jan*), is born.
saṅkaddhāti (*saṃ + kaddh*), collects, draws together.
saṅkha, m. conch.
saṅkhata (pp. of *saṅkharoti*), compounded, conditioned.
saṅkharā, m. conditioned thing; Karma as conditioner.
saṅkhipa, m. abridgement.
saṅkhipati (*saṃ + khip*), shortens, abridges. pp. *saṅkhitta*.
sañhama, m. restraint.
sañhata, pp. restrained.
saññā, f. recognition; perception.

sandhāreti (*saṃ + dhar*), holds up, restrains.
sannayhati (*saṃ + nah*), is armed, is equipped with. pp. *sannaddha*.
sannāha, m. armour.
sannipatati (*saṃ + ni + pat*), assembles.
sannipāta, m. assembly.
sannipāteṭṭi, causes to assemble.
saṅghāna, n. shape; mark.
saṅghāti, *saṅghahati* (*saṃ + thā*), stands, is established, is fixed.
santiṅghati, same as *saṅghāti*. pp. *saṅghita*.
sapaṭi (rt. *sap*), curses; swears.
sappurisa, m. good person.
saraṇa, n. refuge, resort, help.
saraṇaṃ gacchati, goes to for refuge, takes refuge in.
sarati (rt. *sar*), remembers.
saras, m. n. lake, pond.
sarīra, n. body.
sasa, m. hare, rabbit.
sassata, a. eternal.
sata (pp. of *sarati*), mindful.
sata, n. hundred.
sati, f. memory; mindfulness, vigilance of mind.
satimant, a. mindful.
sathar, m. admonisher, teacher, Master, Buddha.
savaṇa, n. hearing.
sayati (rt. *si*), lies down.
sākhagga (*sākhā + agga*), end of a branch.
sākhā, f. branch.
sāmaṃ, (ind.) oneself.
sāra, m. essence, essential part, core.
sārathi, m. charioteer.
sāvaka, m. disciple.
sāvitti, f. vedic verse so named.
sāyaṇha, m. evening.
sela, m. rock.
semāna (prest. p. of *seti*), lying down.
senā, f. army; multitude.
senāni, m. general of an army.
senāsana, n. residence, dwelling place.
senāpati, n. general of an army.

setu, m. bridge.
seṭṭha, a. most praiseworthy, best, highest.
sevaka, m. servant.
sevati (rt. *sev*), serves, associates with; makes use of. pp. *sevita*. grd. *sevitabba*
seyya, a. better, superior.
seyyathidaṃ (*taṃ* + *yathā* + *idaṃ*), it is thus; such as; to wit.
sigāla, m. jackal, fox.
sikkhā, f. training.
singin, a. astute; with horns.
siras, m. n. head.
sirimant, a. prosperous, glorious.
sirī, f. glory, prosperity, beauty.
sissa, m. pupil.
siva, a. happiness, bliss, Nirvāna.
sivikā, f. litter.
sisa, n. head.
sīta, a. cold.
sītībhāva, m. coolness.
sītībhūta, a. cool, tranquilized.
sobhati (rt. *subh*), looks beautiful, is splendid.
sobhā, f. beauty, splendour.
socati (rt. *suc*), is sorrowful; grieves.
sodheti (rt. *sudh*), cleanses, purifies. pp. *suddha*.
soka, m. sorrow; grief.
soḷasa, sixteen.
sona, m. dog.
soppati (rt. *sup*), sleeps. pp. *sutta*.
sosa, m. consumption.
sota, n. ear; stream.
sotam odahati, gives ear to, listens.
sotāpanna (*sota* + *āpanna*), one that has entered the stream (holy path), streamwinner.
sotāpatti (*sota* + *āpatti*), f. entering upon the Holy Stream.
sotthi, f.n. well-being, welfare; health.
sotaṃ, (inf. of *supāti*), to hear.
sudutara, a. very hard to cross over, very hard to pass over.
sujīva, a. easy to live.

sukha, n. happiness.
sukha-kāma, a. yearning of happiness.
sukha-paṭisaṃvedin, a. experiencing happiness or bliss.
sukhuma, a. subtle, fine.
suṇāti (rt. *su*), hears, listens.
sumihita, pp. well buried.
suparihīṇa, pp. thoroughly bereft of.
supina, n. dream.
sura, m. god, heavenly being.
suriya, m. the sun.
sussāsati (desid. of *suṇāti*), wishes to listen, listens earnestly.
sussusā, f. earnest listening, obedient wife.
suta, (pp. of *suṇāti*), heard.
sutavant, a. (one) who has heard; learned.
sutta, n. well said word; (one) who has slept; thread.
sutta-jāla, m. thread of a web.
suvaṇṇa, n. gold.
suve, adv. tomorrow.
svijāna, a. easy to understand, able to know easily.
sūda, m. cook.
sūla, n. stake.
svākkhāta (*su-akkhāta*), well spoken.

T

tadā, adv. then, at that time.
tahiṇ, adv. there.
tamas, m. n. darkness.
tanoti (rt. *tan*), spreads. pp. *tata*.
tapas, m. n. ascetic practice; religious austerity.
tapassin, m. ascetic; hermit.
tapati (rt. *tap*), burns; torments. pp. *tatta*.
tarati (rt. *tar*), crosses, passes over. pp. *tiṇṇa*.
tasinā, f. thirst, craving.
tasmā, adv. therefore (Abl Sing of *tat*)
tathā, adv. so.
tathāgata, m. the Perfect one, the Buddha.
tato, adv. therefore, therefrom, thereafter.

tatra, adv. there.
tatra tatra, here and there.
tatra-tatrābhinandin, finding delight here and there. f. *tatra-tatrābhinandinī*
tattha, adv. there.
tāseti (caus. of *tassati*), hushes; threatens.
tāta, dear one! (a word used in addressing affectionately).
tāva, (ind.) so long as, until.
tāvadeva (*tāvat* + *eva*), instantly.
tejas, m. n. fire, majesty.
te-māsa, m. three months.
tena, therefore, there (Inst. sing. of *ta*)
tena hi, if it is so.
tiṇa, n. grass.
tiṇagga, (*tiṇa* + *agga*), grass-end.
tiṭṭhati (rt. *ṭhā*), stands. pp. *ṭhita*, ger. *ṭharvā*, inf. *ṭhātvaṇ*.
tividha, a. threefold.
tīra, n. bank, shore.
toseṭi (rt. *tuṣ*), pleases, satisfies.
tudati (rt. *tud*), prods. pp. *tunna*.
numba, m. pot.
nuphi, adv. silently.
nuphi-bhavati, becomes silent. pp. *nuphi-bhūta*.
tuṭṭha (pp. of *tussati*), pleased, glad.

Th

thaddha, a. hard, strict, rigid.
thala, n. land, dry ground.
thāma, m. strength.
thena, m. thief; n. stealth.
theneti, (denom. fr. *thena*), steals.
thera, m. elderly monk; oldman.
thusa, m. chaff, husk (of grain).
ṭharvā, (ger. of *tiṭṭhati*), having stood.
ṭhāna, n. standing; place, position, status; cause.
ṭhita, see *tiṭṭhati*.

U

- ubhaya*, *ubho*, pron. both.
ubhato, adv. on both sides.
ubhato-mukha, a. with mouths on both sides.
ucca, a. high, tall.
ucchu, m. sugarcane.
udaka, n. water.
udaya, m. rise, growth, increase.
uddāna, n. solemn utterance.
uddāneti, (denom. fr. *uddāna*), utters, expresses.
uddham, adv. up, above, upward.
uddharati (*ud* + *har*), draws out, lifts up, pulls out.
 pp. *uddhata*, inf. *uddhātum*.
udḍeti (*ud* + *ḍ*), he flies.
ugga, a. mighty; severe; sharp.
uggacchati (*ud* + *gam*), rises, ascends. pp. *uggata*; inf. *uggantum*.
ujjalati (*ud* + *jal*), flashes up, shines.
ukkaṭṭha, a. high, eminent, excellent, of great capacity.
ukka, f. torch.
ukkasati (denom. fr. *ud* + *kāsa*), clears throat.
uḍḍa, a. much; lofty, noble.
ullapati, (*ud* + *lap*), lays claim to; boasts.
ummujjati (*ud* + *mu*), emerges (from water). pp. *ummugga*.
unnaḥa, a. arrogant.
unnati, f. rise, elevation.
unnamati (*ud* + *nam*), rises, bends upward. pp. *unnata*.
unnāmeti (caus. of *unnamati*), raises, causes to bend upward.
upaddava, m. danger, accident.
upagacchati (*upa* + *gam*), approaches, goes to. pp. *upagata*.
upaharati (*upa* + *har*), offers, brings near. pp. *upahaṭa*.
upahata (pp. of *upahanū*), killed, destroyed.
upajāyati (*upa* + *jan*), is born, is produced.
upajjhāya, m. preceptor.
upamā, f. simile.
upanāmeti (caus. fr. *upa* + *nam*), offers.
upapajjati (*upa* + *pad*), is born into; reaches. pp. *upapanna*.
upasaṅkamati (*upa* + *saṅ* + *kam*), goes to, approaches. pp. *upasaṅkanta*.
upasaṅharati (*upa* + *saṅ* + *har*) applies.

upavadati (*upa + vad*), upbraids.
upādāna, n. grasping, cleaving.
upādāya, (ger. fr. *upa + ā + dā*) having taken hold of, including; having compared to, in comparison with.
upāsaka, m. male lay devotee.
upāsikā, f. female lay devotee.
upāya, m. way, method, means.
upāyāsa, m. despair.
upekkhaka, a. indifferent, disinterested, stoical.
upekkhā, f. indifference, neutral feeling; equanimity.
uposatha, m. Buddhist Sabbath day, Sacred day of Buddhists.
uppajjati (*ud + pad*), is born. pp. *uppanna*.
uras, m. n. breast, chest.
ussava, m. festival.
ussāva, m. dew, dewdrop.
uttama, a. noble, highest, greatest.
uttamaṅga (*uttama + aṅga*), head.
uttara, a. higher, greater; northern; upper.
utarcya, n. coming out of (water).
utarati (*ud + tar*), comes out (of water etc.) pp. *uttiṇṇa*.
uttarāsāṅga, m. upper robe.
uttasati (*ud + tas*), is alarmed, fears. pp. *utrasta*.
uttiṅghati (*ud + ṅhā*), gets up, stands up. pp. *uttiṅghita*, see *uttiṅghati*.
uttiṅghati (*ud + ṅhā*), gets up, stands up.
pp. *uttiṅghita*, ger. *uttiṅghāya*, inf. *uttiṅghātum*.
uyyāna, n. pleasure grove, park.
uyyāti (*ud + yā*), goes forth, goes out.
ūru, f. thigh.

V

vacas, m. n. word.
vadati (rt. *vad*), speaks, says. pp. *udita*.
vaḍḍhati (rt. *vaḍḍh*), grows up, increases. pp. *vuddha*, *buddha*, old.
caus. *vaḍḍheti*.
vadhati (rt. *vadh*), kills, tortures.
vahati (rt. *vah*), bears up, carries away. pp. *vālha*.
vaja, m. cowshed, cattle pen.

vajja, n. fault; word; musical instrument.
vana, n. forest.
vañceti (rt. *vañc*), deceives, cheats.
vandati (rt. *vand*), bows down, worships, venerates.
vanibbaka, m. pauper.
vaṇṇa, m. colour.
vapati (rt. *vap*), sows. pp. *vutta*.
vasala, m. outcast, lowest person.
vasati (rt. *vas*), dwells. pp. *vuttha*, *vusita*.
vassati (rt. *vass*), rains.
vassita, n. cry of animals.
vata, (enclitic), alas! surely; ah!
vata, n. religious observance.
vattati (rt. *vatt*), is, exists, takes place. caus. *vatteti*.
vattha, n. cloth, robe, dress.
vatthi, f. bladder.
vatthu, n. story; site for a house; property; thing.
vatteti, (caus. of *vattati*), practises. pp. *vattita*. grd. *vattitabba*.
vaya, m. cessation, destruction.
vcyas, m. n. age, span of life.
vā (enclitic), or.
vāca, f. word, speech.
vādeti, (caus. of *vadati*), plays a musical instrument.
vāṇija, m. merchant.
vāsa, m. dwelling, habitation.
vāta, m. wind.
vāyamati (*vi* + *ā* + *yam*), endeavours, makes an effort, strives.
vāyāma, m. effort, endeavour.
ve, (encl.) certainly.
vedanā, f. feeling, sensation.
vedayita, n. feeling, sensation.
velā, f. time; shore.
vera, n. enmity, hatred; sin.
veṭheti (rt. *veṭh*), coils, wraps.
veyyākaraṇa, n. explanation, introduction, exposition.
vibhava, m. non-existence, annihilation.
vibhava-taṇhā, craving for non-existence, craving accompanied with nihilism.
vibhāri (*vi* + *bhā*), shines forth.

vibhāsana, n. adornment.
vicarati (vi + car), goes about, wanders.
vidita (pp. of *vedeti*), known.
vidū, m. wise man.
viharati (vi + har), stays, dwells.
vijānāti (vi + jñā), knows, understands. pp. *viññāta*. ger. *viññāya*.
vijjati (rt. *vid*), there is, exists, is found.
vijjā, f. science, highest knowledge, Vedas of Brahmins.
vijjālaya, m. College.
vinassati (vi + nas), perishes; is destroyed. pp. *vinattha*.
vinaya, m. training, discipline; removal.
vinayati, *vineti* (vi + ni), trains; removes.
vinicchaya, m. judgement.
vinicchayaṭṭhāna, n. hall of judgement.
viññāṇa, n. consciousness.
viññāpeti (caus. of *viññāyati*), intimates, informs.
viññāpana, n. information, introduction.
viññāpani, (fem. adj.) that intimates, instructive.
viññāyati (vi + jñā), is known, (pass. of *vijānāti*). pp. *viññāta*.
viññeyya, a. to be understood. see *vijānāti*.
vinodeti (vi + nud), keeps off, dispels.
vippajahati (vi + pa + hā), dispels, drives away.
vipariṇāma, m. change.
vipassanā, f. investigation in various ways, introspection, insight.
vipāka, m. result, effect.
vippamuccati (vi + pa + muc), is freed, is released. pp. *vippamutta*.
vippasanna, (pp. of *vippasīdati*) very much pleased with; very bright, very clear (water, etc.)
vippasīdati (vi + pa + sad), is very much pleased with; is very much delighted in; becomes very clear.
vippayoga, m. separation, disunion.
visamyoga, m. disconnection.
viraja, a. free from dust.
virajjati (vi + raj), is detached from. pp. *viratta*.
viramati (vi + ram), abstains from. pp. *virata*.
viratta, see *virajjati*.
virādheti (vi + rādhi), misses.
virīya, n. effort, endeavour.
visama, a. uneven.

vissajjeti (vi + *sajj*), expends; lets go; answers. pp. *vissajjha*.
vissamati (vi + *sam*), takes rest. pp. *vissanta*.
vitakka, m. thought, initial application of mind.
vitakketi (vi + *takk*), considers, thinks over.
vitta, n. property.
vitudati (vi + *tud*), nudges, pricks.
vivicca, (ger. of *viviccati*), having been aloof from.
viya, (encl.), like, as.
vīṇā, f. harp, lute, violin.
vīra, m. hero.
vīta (pp. fr. vi + *i*), devoid of, free from.
vīta-dosa, a. free from anger.
vīta-mala, a. free from dirt.
vīta-moha, a. free from delusion.
vīta-rāga, a. free from lust.
vīthi, f. street.
vuccati (passive. fr. *vac*), is said, is called.
vāpakaṭṭha, (pp. fr. vi + *upa* + *kas*), secluded.
vāpasammati (vi + *upa* + *sam*), is cooled, is quieted. pp. *vāpasanta*.
vasita, see *vasati*.
vasitavanti (active pp. fr. *vasati*), having lived out.
vaṭṭhāti (vi + *ud* + *ṭhā*), gets up, arises. pp. *vaṭṭhita*. ger. *vaṭṭhāya*.
vayhati (passive of *vahati*), is carried away.
vyādhi, m. sickness.

Y

yadda, (adv.) whenever, when.
yadi, (ind.) if.
yahiṃ, (adv.) where, wherever.
yajati (rt. *yaj*), sacrifices, gives alms. pp. *yijjha*. prest. p. *yajamāna*.
yakkha, m. demon.
yakkhīnī, demoness.
yañña, m. sacrifice; giving of alms. *yañña-sampada*, f.
yannāna, (ind.) perhaps, what if it were.
yato, adv. wherefrom.
yatra, *yattha*, adv. where, wherever.
yavāsa, m. podder.

yācati (rt. *yāc*), begs.
yāgu, f. rice gruel.
yāna, n. vehicle.
yāva, (ind.) as far as, as much as; until, till, up to.
yāvata, (ind.) as far as.
yāvatika, a. as much as, as far as.
yena, (Inst. sing. of *yad*), with what, wherever, in which (way).
yuddha, n. battle, fight, war.
yujjati (rt. *yuj*), is proper or fit; is engaged, is connected.
yutta, (pp. of *yujjati*), engaged in, given up to; proper; connected with.
yāpa, m. sacrificial post.
yojāpeti, *yojeti* (caus. *yujjati*), yokes, connects, engages; prepares, harnesses
yotta, n. rope.

ENGLISH-PĀLI

A

abstains, *viramati*
 achieves, *labhati*
 acquires, *labhati*
 admonishes, *anusāsati*
 adores, *namassati*, *vandati*
 advises, *ovadati*
 afflicts, *pīḥeti*, *paritāpeti*
 afraid, *bhīta* (pp.)
 after, *pacchā*, (ind.) *paraṃ*
 (adv. governing Ablative)
 age, *āyu* (span of life), *vayas* m. n.
 aggregate, *khandha*, m.
 alas, *aho*, *vata*, (ind.)
 all, *sabba*. pron.
 alms-food, *piṇḍapāta*, m.
 alms-round, *piṇḍa-cariyā*, f.
 already, *idāneva*, (ind.)
 amity, *mettā*, f. *akkodha*, m.
 and, *ca*, *api*, (ind.)
 and further, *puna ca paraṃ*
 anger, *dosa*, *kodha*, m.
 anybody, *kocipi* (nomin. of
 masc. *ka + ci + pi*)
 apart from, *vinā*, (ind.)
 applies, *upasaṃharati*
 applies to goodness, *dhammaṃ carati*
 approaches, *upasaṅkamati*
 arhatship, *arahatta*, n.
 argument, *vāda*, m.
 arises, *uppajjati*, *uggacchati*
 art, *sippa*, n.
 as, *yathā*, *iva*, *viya*, (ind.)
 as it really is, *yathābhūtaṃ*
 as large as a cloud, *abbha-mantaṃ*
 as same as, *samaṃ*
 ascetic, *tāpasa*, *tapassin*, m.
 assails, *paṭiseniyati*
 asks, questions, *pucchati*
 associates, *saddhiṃ carati*,
sahā vasati

at last, *ante* (loc. sing)
 attachment, *ādāna*, *kiñcana*, n.
 attains, *pappoti*, *pāpunāti*,
adhigacchati
 attacks, *paharati*
 attempts, *ussahati*, *vāyamati*
 attends, *upaṭṭhahati*
 avoids, *parivajjeti*

B

back, *piṭṭhi*, f.
 bamboo, *veḷu*, m.
 banner, *dhaja*, *ketu*, m.
 bath, *nahāna*, n.
 battle, *saṅgāma*, *yuddha*, n.
 battle field, *saṅgāma*, m.
saṅgāma-bhūmi, f.
 beats, *paharati*
 beautiful, *dassantiya*, *sobhana*, a.
 before, *purato*, *purā*, *pure*, adv.
 before long, *na cirassaṃ*, adv.
 beggar, *yācaka*, m.
 begins, *ārabhati*
 being (living) *satta*, *pāṇin*, m.
 best, *setṭha*, *agga*, *uttama*, a.
 big, *mahanti*, *visāla*, a.
 bird, *sakuṇa*, *sakunta*, *pakkhin*, m.
 bites, *ḍasati*
 bitten, *daṭṭha*, pp.
 blames, *nindati*, *garahati*,
abbhācikkhati
 blows, *vāyati*
 blooms, *vikasati*
 born, *uppanna*, *jāta*, pp.
 is born, *uppajjati*, *jāyati*
 body, *kāya*, m. *gatta*, n.
 book, *poṭhaka*, n.
 bows down, *namati*, *vandati*
 bowl, *patta*, m.
 bows head to the feet, *pādesu*
sirasā vandati

breaks (intrans.) *bhijjati*
 broke, *abhedī*
 Brahma-faring, *brahma-cariya*, n.
 bridge, *setu*, m.
 brings, *āpādeti*, *āharati*, *āneti*
 broom, *sammujjani*, f.
 brother, *bhātika*, *bhātar*, m.
 builds, *karoti*, *māpeti*.
 burns, *dahati*.
 burnt, *daddha*, pp.
 is burnt, *dayhati*.
 buries, *nidahati*.
 but, *kiñcāpi*, *api ca*, (ind.)
 buys, *kināti*
 by itself, *sayameva*, (ind.)

C

calls, *brāti*, *samudācarati*
 calls to the mind, *sarati*, *anussarati*
 cane, *vetta*, n.
 carpenter, *vaḍḍhakkī*, *kāru*
 carries, *harati*
 cemetery, *susāna*, n.
 certain, *eka*, *ekacca*, pron.
 certain, *nissamsaya*, *niyata*, *ekamsa*, a.
 certainly, *nissamsayaṃ*, *ekamsena*
 chariot, *ratha*, m. *yāna*, n.
 chest, *uras*, m. n.
 chief, *agga*, a.
 city, *nagara*, *pura*, n.
 class, *senī*, f.
 clever, *chekha*, *dakkha*, *kusala*, a.
 climbs, *āruhati*, *abhiruhati*
 climbs down, *oruhati*.
 cloth, *vattha*, n.
 cloudiness, *timirāyitatta*, n.
 cobra, *nāga*, m.
 colleague, *amacca*, m.
 collects, *saṅkaḍḍhati*, *cināti*.
 comes, *āgacchati*
 comes out (of water), *uttarati*
 commits, *karoti*
 comfort, *sukha*, n.
 companion, *sahāya*, m.
 comrade, *sakhin*, *mitta*, m.

concentration, *samādhi*, m.
 conditioned, *saṅkhata*, pp.
 conditioned thing, *saṅkhāra*, m.
 confiscates, *rājā harati*,
rāja-santakaṃ karoti
 conquers, *jināti*
 consists of, *yuttaṃ hoti*
 continent, *mahādīpa*, m.
 converses, *sallapati*
 cook, *sūda*, m.
 cooks, *pacati*
 cools, *sītībhavati*.
 country, *raṭṭha*, n.
 covers up, *chādeti*
 cowherd, *gopāla*, m.
 craving, *taṇhā*, f.
 creature, *pāṇa*, *pāṇin*, m.
 creeping of the flesh, *lomahaṃsa*, m.
 cry, *sadda*, *kājana*, n.
 curry, *byañjana*, *sāpa*, n.
 curry-stuff, *sūpeyya*, n.
 cuts, *chindati*
 crest, *agga*, n.

D

dance, *nacca*, n.
 dancer, *naṣa*, m.
 danger, *bhaya*, n. *vipatti*, f.
ansarāya, m. *anartha*, m.
 day, *divasa*, *aha*, m.
 day time, *divasa-bhāga*, m.
 dead, *mata*, pp.
 dead for one day, *ekāha-mata*.
 dear, *piya*, a. is dear, *piyāyati*.
 deed, *kamma*, n. *kiriyā*, f.
 deer, *miga*, m.
 deer horn, *miga-singa*, n.
 defeats, *parājeti*; defeat, *parājaya*, m.
 defiles, *saṅkilissati*, defiled,
saṅkiligha, pp.
 delight, *rati*, f. *pasāda*, m.
 delighted in, *rata*, *pasanna*, pp.
 delusion, *moha*, m.
 destruction, *vināsa*, m.
 develops, *bhāveti*.

devotee, *upāsaka* (male), *upāsikā* (female), *saddha*, m.
dies, *marati*, *mīyati*, *kālanakaroti*
different, *vividha*, a.
difficult, *dukkara*, *kiccha*, a.
difficulty, *kiccha*, n. *sambādha*, m.
digs out, *khanati*
diminishes, *khīyati*, *hāyati*.
disadvantage, *ahita*, n. *alābha*, m.
anāttha, m.
disappears, *antaradhāyati*
discoloured, *vinflaka*, a.
decomposing, *vipubbaka-jāta*, a.
disciple, *sāvaka*, m.
discipline, *vinaya*, m.
dispels, *vinodeti*, *pajahati*.
dispensation, *sāsana*, n.
dissolves, *nirujjhati*.
district, *padesa*, m.
divides, *bhājeti*.
doe, *miḡi*, f.
draws, *vahati*, *ākaddhati*.
drinks, *pivati*
dries, *sukkhī-karoti*, *pubbāpayati*.
due to, *hetu* (governs Genitive).
dust, *rajas*, m. n.
dwells, *vasati*, *viharati*.

E

ear, *kaṇṇa*, m. *sota*, n.
earlier, *patigacceva*, adv.
eats, *bhūṅgati*, *khādati*
effort, *virīya*, n. *vāyāma*, m.
either, *vā*, (ind.)
elder, *jeṭṭha*, a.
elephant, *nāga*, *gaja*, *haṭṭhin*, m.
haṭṭhi-nāga, m.
enters, *pavīsati*.
enemy, *ari*, *sattu*, *paccāmitta*,
verin, m.
equal, *sama*, *sadisa*, a.
equanimity, *upekkhā*, f.
eternal, *sassata*, a.
even, *api*, *yajjapi*, (ind.)
evening, *sāyaṇ*, (ind.) *sāyaṇha*, m.

ever, *kadāci*, *kadāpi*, *jātu*;
saddā, *sabbadā* (for ever), adv.
evil, *pāpa*, *akusala*, n.
evil stain, *aṅgaṇa*, n.
exchanges, *parivatteti*.
what is in exchange, *parivattaka*.
excrement, *mala*, *karīsa*, *vacca*, n.
expels, *nikkaddhati*, *palāpeti*.
expounds, *deseti*
eye, *akkhi*, *cakkhu*, *netta*, n.

F

fades, *miḷāyati*
falls down, *parati*
falters, *viṭṭati*
fame, *kitti-sadda*, m. *yaśas*, m. n.
family, *kula*, n.
farm, *khetta*, n. *kammanta*, m.
farmer, *kassaka*, m.
fast, *siḡhaṇ*, *āsū*, *khīppaṇ*,
satvaram, *turitaṇ*, *vegena*, adv.
fault, *dosa*, m. *pāpa*, *vajja*, n.
otāra, m.
fear, *bhaya*, n. *bhīti*, f.
fellow, *sahāya*, *sahacara*, m.
jana, m.
female servant, *dāsi*, f.
field, *khetta*, n.
filth, *kacavara*, *mala*, m. n.
five, *pañca*.
flesh, *maṃsa*, n.
flows, *savati*, *sandati*, *vahati*.
follows, *anugacchati*; *sevati*;
anubandhati
follows Dhamma, *dhammaṇ carati*
food, *āhāra*, m. *anna*, n. *bhojana*, n.
fool, *bāla*, *andhabāla*, *aviddasu*, m.
foot, *pāda*, m. n.
foot of a tree, *rukka-mūla*, n.
for, *atthāya*, *hetu* (governs Genitive)
for the sake of next life, *paraloka-*
hetu.
forest, *vana*, *arañña*, *aṭavi*, m.
four, *catu*.

friend, *sahāya*, m. *mitta*, m. n.
 from afar, *dūrato*, adv.
 from here, *ito*, *ato*, adv.
 from there, *tato*, adv.
 fruition, *phala*, n.
 full, *puṇṇa*, *sampuṇṇa*, *paripuṇṇa*.
 in full bloom, *vikasita*, pp.
 future, *anāgata*, a; *āyatim*, adv.

G

gaily decked, *sucitta*, a.
 gale, *vāta*, m.
 ganges, *Gaṅgā*, f.
 garland, *mālā*, f.
 gate, *dvāra*, n.
 gathers, *samāharati*, *saṃharati*;
saṃcīnāti.
 general, *sāmañña*, a.
 generally, *sāmaññaṭṭho*, adv.
 generous, *vadaṅṅū*(ā).
 gets rid of, *muccati*.
 gets up, *uṭṭhahati*; (from sleep)
pabujjhati
 giri, *kaṇṇā*, *dārikā*, *bālika*, f.
 gives, *dehi*, *daddati*.
 gives comfort, *sukheti*.
 gives ear, *sotaṃ odahati*, *suṇāti*
 glad, *tuṭṭha*, *mudita*, *attamana*
 goes away, *apagacchati*
 goat-herd, *aḷa-pāla*, m.
 god, *deva*, m.
 good, *sādhu*, *kalyāṇa*, a.
 good man, *sappurisa*, m.
 goes down, *oruhati*, *otarati*
 goes for refuge, *saraṇaṃ gacchati*
 goes out, *niggacchati*.
 governs, *pāleti*, *sāsati*.
 gradually, *anukkamena*.
 great, *mahaṅṅa*, *bālha*, a.
 greatest, *seṭṭha*, a.
 grief, *domanassa*, n. *soka*, m.
 grieves, *socati*.
 ground, *bhūmi*, f.
 grove, *uyyāna*, *vana*, n.
 growth, *vuddhi*, f.
 guild master, *seṭṭhi*, m.

H

hand, *haṭṭha*, *pāṇi*, m.
 happiness, *sukha*, n.
 happy, *sukhita*, a.
 happy state, *sugati*, *saggati*, f.
sagga, m.
 happy abode, *sugati*, *saggati*, f.
sagga, m.
 hard, *dukkara*, *daḷha*, *kaṭhina*,
kakkasa, a.
 hard to find, *dullabha*, *kiccha*, a.
 he, *so*.
 head, *sīsa*, *siras*, n.; (chief)
pāmokkha, *seṭṭha*, a.
 heaps up, *cīnāti*.
 hears, *suṇāti*, *suṇoti*.
 heart, *hadaya*, *citta*, n.
 heaven, *sagga*, *deva-loka*, m.
 heavy, *garu*, *bālha*, a.
 heavily, *bālhaṃ*, *bhusaṃ*, adv.
 hello, *ambho!*
 here, herein, *iha*, *idha*, *atra*,
etha, adv.
 herd, *yūtha*, m.
 hires, *upakkīnāti*
 hireling, *upakkīta*, m.
 homage, *namakkāra*, m. *abhivā-*
danā, f.
 pays homage, *namo karoti*,
abhivādeti, *vandati*.
 honour, *sakkāra*, m. *sammāna*, m.
piṇḍa, f.
 hostile, *paccāmita*, m.
 hot, *upha*, a.
 hot spring, *tapoda*, m.
 house, *geha*, *ghara*, *agāra*, n.
 household, *parijana*, m.
 householder, *gahapati*, m.
 how, *kathaṃ*, *yathā-kathaṃ?*
 hundred, *sata*, n.
 hunger, *khudhā*, *bubhukkha*,
jighacchā, f.
 hungry, *khudita*, *bubhukkhitā*, a.
 hungry ghost, *petāsura*.
 hunter, *hanṭar*, *vyādha*, m.

hunter of deer, *māgavika*, m.
husband, *pari*, *sāmika*, m.
hut, *paṇṇa-sālā*, *kuṭi*, f.

I

if, *yadi*, *sace*, *ce*, (ind.)
ill, *rogin*, *vyādhi*, a.
ill-smelling, *duggandha*, a.
in, *antare*, *anto*, adv.
in this wise, *imindā nayena*.
included, *antogadha*, a.
into two, *dvidhā*, adv.
insect, *kimi*, *kīṣa*, m.
intent on self-torment, *ata-parita-*
panānuyogamanuyutta, a.
intoxicates, *mādayati*
intoxicated, *matta*, pp.
intoxication, *mada*, m.
invites, *nimanveti*.

J

joy, *ānanda*, m; *piṭi*, f.
just, *dhammika*, a.

K

keeps, *rakkhati*; *ṭhapeti*.
kills, *hanati*, *ghāṭeti*, *māreti*.
kind, *guṇavān*, *kāruṇika*, a.
king, *mahārāja*, *bhūpa*, *bhūpati*, m.
knows, *jānāti*.

L

lady, *devī*, *ayyā*, *gahapatānī*, f.
lake, *saras*, m.n. *vāpi*, *pokkharāṇī*, f.
language, *bhāsā*, f.
large, *mahant*, a.
last, *antima*, a.
laugh, *hāsa*, m.
lazy, *kusīta*, *alasa*, a.
learns, *sikkhati*, *uggaṇhāti*, *ajjheti*
learned, *sutavān*, *bhussuta*,
paṇḍita, a.
leaves, *pajahati*
lessens, *khīyati*
lesson, *pāṭha*, m.

lies down, *sayati*, *seṭi*.
life span, *āyu*, n.
like, *vīya*, *iva*, (ind.)
likes, *icchati*
limb, *gatta*, n.
liquor, *majja*, n.
listens attentively, *sussūsati*.
lives, *jīvati*, *viharati*, *vasati*.
long, *disgha*, a.
looks up, *ulloketi*.
lost, *naṅgha*, a.
lotus, *paduma*, *kamala*.
loving-kindness, *mettā*, f.

M

makes, *karoti*.
makes a noise 'chit-chit', *ciccitā-*
yati.
makes alms round, *piṇḍāya carati*
male servant, *dāsa*, m.
maintains, *pāleti*, *rakkhati*.
mango, *amba*, m. n.
many, *bahu*, *pushu*, *sambahula*, a.
materiality, *rūpa*, n.
meal, *bhojana*, n.
mean, *adhama*, a.
menial, *bhātaka*, m.
mental state, *nāma*, m.
merchant, *vāṇija*, *pāpaṇika*, m.
merit, *puñña*, n.
meritorious deed, *puñña-kamma*, n.
middle, *majjha*, n.
minister, *maṇṭin*, m.
monastery, *vihāra*, m.
money, *dhana*, n.
monk, *bhikkhu*, *samaṇa*, m.
mountain, *giri*, *pabbata*, m.
moves about, *vicarati*, *āhinḍati*.
much, *bahu*, *pushu*, a.
musical instrument, *turiya*, n.
music, *saṅgīta*

N

name, *nāma*, n.
namely, *nāmato*, *yathā*, (ind.)

nature, *dhamma*, m.
near, *samīpa*, *santika*, m.
neck, *gīva*, f.
never, *na kadāci*, adv.
non-anger, *akkodha*, m.
nose, *nāsā*, *nāsikā*, f. *ghāṇa*, n.
not, *na*, (ind.)
novice, *sāmaṇera*, m.
nun, *bhikkhūnī*, f.
nutritive essence, *ojas*, m. n.

O

ogre, *rakkhasa*, m.
observance, *vata*, n.
occasion, *samaya*, m. *avattā*, f.
ocean, *sāgara*, m.
odour, *gandha*, m.
Omniscient One, *Sabbasāma*, m.
on account of children, *putta-hetu*
(one) who has children; *puttimant*
(one) who seeks after purity, *suci-*
gavesin, a.
order of monks, *bhikkhu-sangha*, m.
outshines, *atirocāti*.
ox, *go*, *balivadda*, *gona*, m.

P

panic, *chambhitatta*, n.
parents, *mātā-pitar*, m.
past, *gata*, a.
pay homage, *vandati*, *pūjeti*.
people, *mahā-jana*, *jana*, m.
perishes, *nassati*.
person, *purisa*, *puggala*, m.
pious, *saddha*, a.
pit, *āvāṭa*, m.
plantain, *kadalī*, f.
plays, *kiṭṭati*.
pleases, *piṇeti*, *toseti*.
pleased with, *pasanna*, a.
pleasure, *sukha*, *kāma-sukha*, n.
pleasure-grove, *uyyāna*, n.
plots (against), *manteti*.
ploughs, *kasati*.
policeman, *rāja-purisa*, m.

poor, *dalidda*, *duggata*, a.
portion, *bhāga*, m.
possessing nothing, *akiñcana*, a.
poverty, *adāḍḍiya*, n.
practises, *carati*, *paṭipajjati*
praises, *vappeti*, *ihavati*
precept, *sīla*, n. *sikkhā*, f.
preceptor, *upajjhāya*, m.
prepares (a seat), *paññāpeti*
present (time), *paccuppanna*, a.
prince, *rāja-kumāra*, m.
produces, *janayati*.
is produced, *jāyati*.
profit, *aṭṭha*, *lābha*, m.
property, *viitta*, *dhana*, n. *vibhava*, m.
pupil, *sissa*, *antevasika*, *chatta*, m.
purchases, *kiṇāti*
pure, *suddha*, a.
puts, *pakkhipati*

Q

quality, *sabhāva*, *guṇa*, *dhamma*, m.
quarrel, *kalaha*, *vivāda*, m.
queen, *maheṣṭ*, *rājintī*, f.
quite alone, *ekaka*, a.

R

raft, *ulumpa*, *kulla*, n.
rains, *vassati*.
reaches, *pappoti*, *pāpunāti*.
reads, *paṭhati*
reborn, *upapanna*, pp.
recovers, *ābaddhā uṭṭhāti*
refuge, *saraṇa*, n., *nātha*, m.
relative, *nāti*, *nātaka*, m.
remembers, *sarati*, *anussarati*
remnants of food, *bhuttāvasesa*, m.
removes, *vinodeti*, *pajahati*
repeats, *punappunam vadati*
(*yācari*)
repair, *nava-kamma*, n.
residual oblation, *havya-sesa*, m.
rest, *itara*, *avasittha*, a.

result, *vipāka*, m. *phala*, n.
 retainer, *anujīvin*, m.
 returns, *āgacchati*, *paccāgacchati*
 rice, *sāli*, m.
 rich, *dhanavant*, *dhanin*, *sadhana*, a.
 riches, *dhana*, n., *vibhava*, m.
 richest, *mahā-vibhavatama*, a.
 river, *nadi*, f.
 righteousness, *dhamma*, m.
 road, *magga*, *patha*, m.
 roams about, *vicarati*, *sañcarati*
 robe, *cvara*, *pārupana*, n.
 royal chariot, *rāja-ratha*, m.
 runs, *dhāvati*
 runs away, *apadhāvati*

S

sabbath day, *uposatha-divasa*, m.
 safe, *khema*, a.
 sage, *muni*, m.
 sakyan lady, *Sākiyānt*, f.
 says, *vadati*, *brūti*
 school, *pāthālaya*, m.
 science, *vijjā*, f.
 scratches, *kaṇḍāvati*
 scrupulous, *kukkuccāyanti*, a.
 seat, *āsana*, n.
 sea, *samudda*, m.
 seer, *isi*, m.
 sees, *passati*
 sells, *vikkīṇati*
 sends forth steam, *dhūmāyati*
 sensual, *kāma-nissita*, a.
 servant, *sevaka*, *dāsa*, m.
 seven, *satta*.
 seventeen, *sattarasa*
 shadow, *chāyā*, f.
 shallow-headed, *paritta-pañha*, a.
 shoots, *vijjhati*
 shows, *dasseti*
 similar constitute, *evam-sabhāva*, m.
 similar nature, *evamdhammam*.

single-robed, *eka-cvara*, a.
 sings, *gāyati*
 sits down, *nistādati*
 sky, *ākāsa*, m.
 slave, *dāsa*, m.
 smells, *ghāyati*
 smell, *gandha*, a.
 smoke, *dhūma*, m.
 smokes, *sandhūpāyati*
 smokiness, *dhūmāyitatta*, n.
 snake, *ahi*, *sappa*, *sarīṃsapa*, m.
 soldier, *yodha*, *bhāṭa*, m.
 some, *eka*, *ekacca*, pron.
 sound, *sadda*, m.
 sows, *vapati*
 speaks, *bhāsati*, *katheti*
 spreads, *tanoti*
 stained, *saṅkassara*, a.
 stands, *tiṭṭhati*.
 stays, *viharati*
 steals, *coreti*, *theneti*.
 stream-winner, *sotāpanna*, m.
 subject (of study), *visaya*, m.
 subjects (people), *pajā*, f.
 supplies, *āharati*, *deti*.
 sweeps, *sammajjati*.
 swollen, *uddhumātaka*, a.
 sympathetic joy, *mudita*, f.

T

takes leave, *āpucchati*
 talk, *kathā*, f.
 teaches, *sikkhāpeti*.
 teacher, *ācariya*, m.
 tells, *katheti*, *āpucchati*.
 ten, *dasa*
 there, *tatra*, *tattha*, *tahiṃ*, adv.
 therefrom, *tato*, adv.
 thief, *cora*, *thena*, m.
 thinks, *cinteti*
 though, *api ca*, *kiñcāpi*, (ind.)
 thought, *saṅkappa*, m. *cintā*, f.

throws aside, *chaddeti*
ties up, *bandhati*
time, *kāla*, m.
today, *ajja*, adv.
of today, *ajjatana*, a.
touches, *amasati*
treasure, *nidhi*, m.
tree, *rukka*, *taru*, m.
true doctrine, *saddhamma*, m.
tiny as hair-tip, *vālagga-matta*, a.

U

understands, *bujjhati*, *ājanāti*
unit of matter, *rūpa-kalāpa*, m.
unwholesome, *akusala*, a.
up, *uddham*, *upari*, (ind.)
upper, *utrara*, *uddha*, a.
utters, *udtrayati*, *udāneti*, *bhāsati*.

V

very, *ati-*, *su-* (pref.); *atva*, (ind.)
bahu, a.
very sweet, *jaṇṇa-jaṇṇa*, a.
very well, *sādhui*
vicinity, in the (*avidāre*)
village, *gāma*, m.
virtue, *sīla*, n. *dhamma*, m.
voice, *sadda*, m.

W

waggon, *sakaṭa*, n.
walks up and down, *caṅkamati*
wanders, *āhiṇḍati*, *sañcarati*, *vicarati*
wandering ascetic, *paribbājaka*, m.

wants, *icchati*.
washes, *parisīncari*, *dhovati*.
wealthy, *mahaddhana*, *dhanavant*, a.
wears out, *ītrati*.
wears, *paridahati*.
weeps, *kandati*, *rodati*.
well (adv.), *sammā*, adv.
(noun) *opāna*, *udapāna*, n.
(adj.) *sukhin*. adv. *sukham*
well-being, *hita*, n.
wheel, *cakka*, n.
when, *kadā* (inter), *yadā* (rel)
where, *katva*, *kattha*, *yattha*
wherefrom, *kuo?* (inter.), *yato* (rel.)
wicked, *duṭṭha*, *pāpimant*, *pāpin*, a.
wife, *bhāriyā*, f., *dāra*, m.
wife and children. *putta-dāra* (pl)
wisdom, *pañña*, *bodhi*, f.
wise, *pañña*, *medhāvin*, *viddasu*, m.
wishes, *icchati*, *pattheti*
withered, *jiṇṇa*, a.
without, *vinā*, (ind.)
without telling, *anāpucchā*, grd.
woman, *itthi*, *vadhū*, f.
work, *kamma*, *kicca*, *kāriya*, n.
workman, *kamma-kāra*, m.
world, *loka*, m.

Y

yard, *angaṇa*, n.
yes, *āma*, (ind.)
yesterday, *hiyyo*, (ind.)
yon, yonder, *asu*, *asuka*, pron.
young, *bāla*, *taruṇa*, *yuvan*, a.
younger, *kaṇiṭṭha*, a.

INDEX

Roots of the First Conjugation

- aggh*, to be worthy, to deserve.
ank, to mark out
acc, to worship, honour, celebrate
ajj, to earn, obtain
añc, to worship
añch, to draw, to stretch
at, to roam
at, to go constantly
ad, to eat
add, to beg
atih, to pray
an, to breathe
ay, to go
arah, to be worthy
av, to protect
as, to eat
ās, to sit
i, to go
adhi + i, to study
ikkh, to see
inj, to move, to shake
indh, to take fire
is (icch), to wish
ir, to shake
th, to attempt
uñch, to glean
usāy, to envy
ūh, to ponder
ej, to move
edh, to grow
kankh, to doubt
kaḍḍh, to drag
katth, to praise
kand, to weep
kamp, to shake
kilam, to be fatigued
kas, to plough
kās, to shine; to cough
kñc, to hinder
kilam, to be fatigued
ki, to play
kaj, to coo
khan, to dig
khand, to rout, to jump
kham, to suffer or bear
khā, to speak
khād, to eat
khi, to decay
khubbh, to be agitated
gajj, to roar
gad, to say
gam (gacch), to go
garah, to disgrace
gaves, to search
gādh, to stand
gāh, to dive into
gil, to swallow
gup, to protect, to conceal
ghaṭ, to make an effort, to collect,
to gather, to be busy with
cumb, to kiss
jaggh, to laugh
jap, to mutter
japp, to murmur, to prattle
jambh, to yawn
jar (jty), to get old
jal, to shine
jāgar, to keep awake
ji, to win
jtv, to live
ju, to go
jur, to shine
jhe, to muse
thā, to stay, to stand
di, to fly
dams, to bite
tacch, to chip, to pare, to cut
tap, to shine, to heat
tapp, to be satisfied
tar, to cross
tar, (*tvar*), to be hasty
tas, to fear

nud, to pierce, to wound
ihar, to spread
dad, to give
dah, to burn
dams, to bite
da, to give
duh, to milk
dham, to blow
dhar, to be, to exist
dhamas, to fall down, to perish
dhā, to put, to bear
dhāv, to run
dhov, to wash
nacc, to dance
naḥ, to dance
nad, to make a noise
nand, to be glad
nandh, to bind
nam, to bend
nāth, to ask, to be master
nind, to disgrace
ni, to lead
nud, to remove
pac, to boil, to cook
paṭh, to read
pat, to fall
pā, to protect; to drink
pucch, to question
pupph, to blow (as a flower)
pus, to cherish
pār, to be full
plu, to float, to spring
phar, to pervade
phal, to bear fruit
phus, to touch
bandh, to bind
bādḥ, to harass
budh, to understand
brah, to grow, develop
bhaj, to associate
bhaṅj, to break down
bhaṅ, to tell
bhaṅḍ, to quarrel
bham, to whirl
bhar, to cherish

bhās, to speak, to shine
bhf, to fear
bhū, to become
bhūs, to adorn
magg, to search
majj, to sink
math, to churn, to stir
madd, to press, to crush
manth, to churn
mar, to die
mas, to touch
mah, to worship
mā, to measure
mih, to make water, to wet
mīl, to close (as eyes); to meet
mucch, to faint
mujj, to sink
mund, to shave
mus, to hurt
yaj, to make an oblation, to give
yat, to attempt
yan, to check
yā, to go
yāc, to beg
rakḥh, to protect
raj, to dye
rabh, to begin
ram, to take delight in
rah, to quit
rāj, to shine
ru, to make a noise
ruj, to pain
ruc, to shine
rus, to get angry
ruh, to grow
langh, to transgress, to dry
lajj, to be ashamed
lañch, to mark
lap, to speak
labh, to receive, to get
lā, to take
lih, to lick
luñc, to pluck, to pull
lul, to stir
vac, to say

vaj, to go
vatt, to be fit; to roll
vatt, to exist; to behave towards
vadh, to torture
vand, to bow down
vap, to sow
vam, to vomit
var, to cover
vas, to dwell
vass, to rain
vah, to bear away
vā, to blow
vic, to separate
vid, to know, to regard
vidh, to pierce
vij, to fan
ve, to weave
sank, to doubt
sajj, to be attached to
sad (sād), to sink down
san, to make a noise
sap, to curse
sapp, to creep
sar, to move; to sound
sar, to remember
sās, to instruct
sams, to praise
sah, to endure, to suffer
si, to cling to, to depend upon
silagh, to praise
su, to trickle away
suc, to grieve
sup, to sleep
subh, to be beautiful
sūd, to trickle
sev, to serve, to associate
hams, to be delighted
had, to emit excrement
han, to kill, to beat
has, to laugh
har, to take away
hā, to give up
hind, to walk about
hilād, to be glad
hu, to be; to sacrifice
hve, to call upon, to evoke

Roots of the 2nd conjugation

kat, to cut
chid, to cut
pis, to grind
bhid, to break
bhuj, to eat
muc, to release
yuj, to yoke
ric, to empty
rudh, to hinder
lip, to smear
lup, to cut off, to plunder
vid, to feel, to obtain
his, to assault

Roots of the 3rd conjugation

as, to throw
idh, to prosper
kac, to shine
kā, to sound
kilis, to be afflicted, to be soiled
kudh, to get angry
kup, to be agitated, to turn fierce
khā, to comprehend
khid, to be depressed
khub, to be agitated
gā, to sing
gidh, to be greedy
gilā, to be sick
ghā, to smell
chid, to be severed
jan (jā), to be born
jhā, to muse, to meditate
tap, to be heated, to repent
tas, to be afraid
tā, to protect
tus, to be glad
dap, to be proud
chid, to be cut off
nas, to vanish
pad, to go, to move
budh, to understand
bhas, to go down, to sink
bhid, to be broken

mad, to be maddened
man, to think, to imagine
mid, to be unctuous, to love
muc, to be free
muh, to swoon, to go astray
yas, to endeavour
yudh, to fight
ranj, to be attached to
rudh, to desire (with prefix *anu*),
to restrain
rus, to get angry
labh, to be got
lis, to be reduced
lup, to be cut off
vā, to blow
vic, to be separated
vidh, to pierce, to perforate
saj, to stick to
sam, to be appeased, to dwell
sā, to make thin or fine
sidh, to be accomplished
sina (*nā*), to take a bath
sinh, to love
siv, to sew
sudh, to be clean
sus, to dry
han, to be killed
har (*harā*), to be disgusted with
hā, to decrease
hiri, to be ashamed of

Roots of the 4th conjugation

ap, to approach
kht, to decay
gi, to call out
vu, to string
hi, to send
sak, to be able
su, to hear
sambhu, to lead to success

Roots of the 5th conjugation

as, to eat
ki, to buy
gah, to take

ci, to collect
ji, to conquer
ñā (*jā*), to know
thu, to praise
dhā, to shake
pt, to take delight in
pā, to purify
mi, to measure
mu, to know
lu, to cut off
si, to bind

Roots of the 6th conjugation

kar, to do or make
tan, to spread
man, to think
van, to beg
sakk, to be able

Roots of the 7th conjugation

ank, to mark, to count
acc, to honour
ajj, to earn
ir, to move
ān, to lessen
kath, to say
kapp, to be able, to be fit for
kām, to desire
kal, to sound, to count
kitt, to expound
kuh, to astonish
kott, to cut
khāl, to wash
khums, to censure
gan, to count
ganth, to string together
gund, to powder
gunñh, to cover
ghaṭ, to attempt
ghus, to shout
ghaṭṭ, to touch
cit, to think
cint, to think
cur, to steal

chadd, to throw away
chād, to cover
jhāp, to burn
nāp, to cause to know, to please
takk, to ponder
tajj, to threaten
tāl, to beat
tij, to sharpen
tir, to decide
nul, to weigh
thak, to shut
than, to roar
then, to steal
thom, to praise
dand, to punish
dis, to expound
dhar, to bear, to hold
pac, to digest
paj, to drive
paṇḍ, to destroy
pār, to be able
piṇḍ, to roll into a lump
pes, to send
pih, to desire
piṭ, to maltreat
pus, to nourish
pūj, to worship, to offer
phal, to split up
bhakkh, to devour
bhaj, to resort to
bhāj, to divide
bhās, to decorate
makkh, to smear, to rub with
magg, to seek
maṇḍ, to adorn

manu, to discuss
mān, to honour
miss, to mix
mīl, to wink
muc, to set free
yat, to attempt
yuj, to yoke
rac, to compose
ruc, to please
rup, to plant
rus, to make angry
lakkh, to mark
lambh, to deceive
lal, to play, to fondle
lok, to see, to look
loc, to see
vac, to cause to read
vajj, to avoid
vañc, to cheat
vaṇṇ, to praise
vaṇṇ, to describe
var, to choose
vas, to cover, to dress
vid, to know
vidh, to perforate, to penetrate
veṭh, to coil
sajj, to decorate, to prepare
sam, to pacify
sim, to bless
stī, to study
sūc, to indicate
hilāda, to gladden
hīl, to disparage
heṭh, to afflict, to torment

Appendix

Declensions of Nouns

Masculine Gender

1. Noun-stems ending in 'a'

Buddha (the Awakened One)

	Singular	Plural
Nominative Case	<i>Buddho</i>	<i>Buddhā</i>
Vocative Case	<i>(he) Buddha, Buddhā</i>	<i>(bhavanto) Buddhā</i>
Accusative Case	<i>Buddham</i>	<i>Buddhe</i>
Instrumental Case	<i>Buddhena</i>	<i>Buddhebhi, Buddhēhi</i>
Ablative Case	<i>Buddhā,</i> <i>Buddhamhā,</i> <i>Buddhasmā</i>	<i>Buddhebhi, Buddhēhi</i>
Dative Case	<i>Buddhāya,</i> <i>Buddhassa</i>	<i>Buddhānaṃ</i>
Genitive Case	<i>Buddhassa</i>	<i>Buddhānaṃ</i>
Locative Case	<i>Buddhe,</i> <i>Buddhamhi,</i> <i>Buddhasmiṃ</i>	<i>Buddhesu</i>

2. /-nouns (noun-stems ending in 'i')

muni (sage)

Nom.	<i>muni</i>	<i>muni, munayo</i>
Voc.	<i>(he) muni</i>	<i>(bhavanto) muni, munayo</i>
Acc.	<i>muniṃ</i>	<i>muni, munayo</i>
Inst.	<i>muninā</i>	<i>muniḥ, munihi</i>
Abl.	<i>muninā,</i> <i>munimhā,</i> <i>munismā</i>	<i>muniḥ, munihi</i>
Dat. & Gen.	<i>munino, munissa</i>	<i>muniṇaṃ</i>
Loc.	<i>munimhi, munismim</i>	<i>munisu, muniṣu</i>

3. Ī-nouns

senānt (general of an army)

Nom.	<i>senānt</i>	<i>senānt, senānino</i>
Voc.	(<i>he</i>) <i>senāni</i>	(<i>bhavanto</i>) <i>senānino, senānt</i>
Acc.	<i>senāninam, senāniṃ</i>	<i>senānt, senānino</i>
Inst.	<i>senāninā</i>	<i>senāntbhi, senānti</i>
Abl.	{ <i>senāninā, senānimhā,</i> <i>senānismā</i>	<i>senāntbhi, senānti</i>
Dat. & Gen.	<i>senānino, senānissa</i>	<i>senāntnam</i>
Loc.	<i>senānimhi, senānismiṃ</i>	<i>senāntsu</i>

4. U-nouns

garu (preceptor)

Nom.	<i>garu</i>	<i>garū, garavo</i>
Voc.	(<i>he</i>) <i>garu</i>	(<i>bhavanto</i>) <i>garū, garavo</i>
Acc.	<i>garuṃ</i>	<i>garū, garavo</i>
Inst.	<i>garunā</i>	<i>garūbhi, garūhi</i>
Abl.	{ <i>garunā, garumhā,</i> <i>garusmā</i>	<i>garūbhi, garūhi</i>
Dat.	<i>garu, garuno,</i> <i>garussa</i>	<i>garūnam</i>
Gen.	{ <i>garu, garuno,</i> <i>garussa</i>	<i>garūnam</i>
Loc.	<i>garumhi, garusmiṃ</i>	<i>garusu, garūsu</i>

5. Ū-nouns

vidū (wise man)

Nom.	<i>vidū</i>	<i>vidū, viduno</i>
Voc.	(<i>he</i>) <i>vidu</i>	(<i>bhavanto</i>) <i>vidū, viduno</i>
Acc.	<i>viduṃ</i>	<i>vidū, viduno</i>
Inst.	<i>vidunā</i>	<i>vidūbhi, vidūhi</i>

Abl.	<i>vidunā, vidumhā,</i> <i>vidusmā</i>	<i>vidābhi, vidūhi</i>
Dat. & Gen.	<i>viduno, vidussa</i>	<i>vidānaṃ</i>
Loc.	<i>vidumhi, vidusmiṃ</i>	<i>vidāsu</i>

6. O-nouns

go (ox)

Nom.	<i>go</i>	<i>gāvo</i>
Voc.	<i>(he) go</i>	<i>(bhavanīo) gāvo</i>
Acc.	<i>gāvunṃ, gāvāṃ, gavaṃ</i>	<i>gāvo</i>
Inst.	<i>gāvena, gavena</i>	<i>gāvebhi, gavebhi, gāvehi,</i> <i>gavehi, gobhi, gohi</i>
Abl.	<i>gāvā, gavā, gāvamhā,</i> <i>gavamhā, gāvasmā,</i> <i>gavasmā</i>	<i>gāvebhi, gavebhi, gāvehi,</i> <i>gavehi, gobhi, gohi</i>
Dat. & Gen.	<i>gavassa, gāvassa</i>	<i>gavaṃ, gūnaṃ, gonaṃ, gondaṃ</i>
Loc.	<i>gāve, gave,</i> <i>gāvamhi, gavamhi,</i> <i>gāvasmīṃ, gavasmīṃ</i>	<i>gāvesu, gavesu, gosu</i>

Feminine Gender

7. Ā-nouns (noun-stems ending in 'ā')

kaññā (girl)

Nom.	<i>kaññā</i>	<i>kaññā, kaññāyo</i>
Voc.	<i>(bhotī) kaññe</i>	<i>(bhotīyo) kaññā, kaññāyo</i>
Acc.	<i>kaññāṃ</i>	<i>kaññā, kaññāyo</i>
Inst. & Abl.	<i>kaññāya</i>	<i>kaññābhi, kaññāhi</i>
Dat. & Gen.	<i>kaññāya</i>	<i>kaññānaṃ</i>
Loc.	<i>kaññāya, kaññāyaṃ</i>	<i>kaññāsu</i>

8. I-nouns

ratti (night)

Nom.	<i>ratti</i>	<i>rattī, rattiyo</i>
Voc.	"	" "
Acc.	<i>rattiṃ</i>	" "
Inst. & Abl.	<i>rattiyā</i>	<i>rattībhi, rattīhi</i>
Dat. & Gen.	<i>rattiyā</i>	<i>rattīnaṃ</i>
Loc.	<i>rattiyā, rattiyaṃ</i>	<i>rattisu, rattisu</i>

9. I-nouns.

nadī (river)

Nom.	<i>nadī</i>	<i>nadī, nadiyo</i>
Voc.	<i>nadi</i>	" "
Acc.	<i>nadiṃ</i>	" "
Inst. & Abl.	<i>nadiyā</i>	<i>nadībhi, nadīhi</i>
Dat. & Gen.	<i>nadiyā</i>	<i>nadīnaṃ</i>
Loc.	<i>nadiyā, nadiyaṃ</i>	<i>nadīsu</i>

10. U-nouns

yāgu (gruel)

Nom.	<i>yāgu</i>	<i>yāgū, yāguyo</i>
Voc.	"	" "
Acc.	<i>yāguṃ</i>	<i>yāgū, yāguyo</i>
Inst. & Abl.	<i>yāguyā</i>	<i>yāgūbhi, yāgūhi</i>
Dat. & Gen.	<i>yāguyā</i>	<i>yāgūnaṃ</i>
Loc.	<i>yāguyā, yāguyaṃ</i>	<i>yāgūsu, yāgūsu</i>

11. Ū-nouns

vadhā (woman)

Nom.	<i>vadhā</i>	<i>vadhā, vadhuyo</i>
Voc.	<i>vadhu</i>	" "
Acc.	<i>vadhvaṃ</i>	" "
Inst. & Abl.	<i>vadhuyā</i>	<i>vadhābhi, vadhāhi</i>
Dat. & Gen.	<i>vadhuyā</i>	<i>vadhānaṃ</i>
Loc.	<i>vadhuyā, vadhuyaṃ</i>	<i>vadhāsu</i>

Neuter Gender

12. A-nouns

phala (fruit)

Nom.	<i>phalaṃ</i>	<i>phalā, phalāni</i>
Voc.	<i>phala</i>	" "
Acc.	<i>phalaṃ</i>	<i>phale, phalāni</i>
Inst.	<i>phalena</i>	<i>phalebhi, phalehi</i>
Abl.	<i>phalā, phalamhā,</i> <i>phalasmā</i>	<i>phalebhi, phalehi</i>
Dat.	<i>phalāya, phalassa</i>	<i>phalānaṃ</i>
Gen.	<i>phalassa</i>	<i>phalānaṃ</i>
Loc.	<i>phale, phalasmhi,</i> <i>phalasmīṃ</i>	<i>phalesu</i>

13. I-nouns

aṭṭhi (bone)

Nom.	<i>aṭṭhi</i>	<i>aṭṭhi, aṭṭhīni</i>
Voc.	"	" "
Acc.	<i>aṭṭhiṃ</i>	<i>aṭṭhi, aṭṭhīni</i>

The rest are like those in masculine gender.

14. U-nouns

āyu (life-term)

Nom.	<i>āyu</i>	<i>āyā, āyāni</i>
Voc.	"	" "
Acc.	<i>āyuaṃ</i>	<i>āyā, āyāni</i>
Inst.	<i>āyuna</i>	<i>āyābhi, āyāhi</i>
Abl.	<i>āyuna, āyumaḥ, āyusmā</i>	" "
Dat. &	<i>āyu, āyuno, āyussa</i>	<i>āyūnaṃ</i>
Gen.		
Loc.	<i>āyumaḥi, āyusmiṃ</i>	<i>āyūsu, āyusu</i>

Note. I-nouns in neuter gender are very rare. There are no neuter o-nouns.

Consonantals (noun-stems ending in consonants)

15. *dhanavant* (a rich person)

Nom.	<i>dhanavā, dhanavanto</i>	<i>dhanavanto, dhanavantā</i>
Voc.	{ <i>(he) dhanavaṃ, dhanava,</i> <i>dhanavā</i>	<i>(bhavanto) dhanavanto,</i> <i>dhanavantā</i>
Acc.	<i>dhanavantaṃ</i>	<i>dhanavante</i>
Inst. &	<i>dhanavatā, dhanavantena</i>	<i>dhanavantebhi, dhanavantehi</i>
Abl.		
Dat. &	<i>dhanavato, dhanavantassa</i>	<i>dhanavataṃ, dhanavantānaṃ</i>
Gen.		
Loc.	{ <i>dhanavati, dhanavante,</i> <i>dhanavantaṃhi, dhanavantaṃsmiṃ</i>	<i>dhanavantesu</i>

16. *gacchant* (going, that goes)

Nom.	<i>gacchaṃ, gacchanto</i>	<i>gacchantā, gacchantāni</i>
Voc.	{ <i>(he) gacchaṃ, gaccha,</i> <i>gacchā</i>	<i>(bhavantāni) gacchantā,</i> <i>gacchantāni</i>
Acc.	<i>gacchantāṃ</i>	<i>gacchante, gacchantāni</i>

The rest are like *dhanavant*.

In-nouns

17. *dhanin* (rich)

Nom.	<i>dhanī</i>	<i>dhanī, dhanīni</i>
Voc.	(he) <i>dhani</i>	(bhavanti) <i>dhanī, dhanīni</i>
Acc.	<i>dhaninaṃ, dhanīṃ</i>	<i>dhanī, dhanīni</i>

The rest are like *in*-nouns of masculine gender

Vant-substantives, *mant*-substantives, and *in*-substantives are mostly used in sentences as adjectives as *dhanavaṃ kulaṃ* (rich family), *bandhumaṃ kulaṃ* (a family having many relatives), *dhanī kulaṃ* (a rich family). *ni*-nouns are present participles. *gacchaṃ yānaṃ* (a vehicle that goes, a vehicle...going).

An-nouns

18. *attan*, m. (self)

Nom.	<i>attā</i>	<i>attāno</i>
Voc.	(he) <i>atta, attā</i>	(bhavanto) <i>attāno</i>
Acc.	<i>attānaṃ, attāṃ</i>	<i>attāno</i>
Inst.	<i>attānā, attāna</i>	<i>attānebhi, attānehi</i>
Abl.	<i>attānā, attāmhā, attāsmā</i>	" "
Dat. &	<i>attāno</i>	<i>attānaṃ</i>
Gen.		
Loc.	<i>attāni</i>	<i>attāsu, attānesu</i>

19. *brahman* (Brahma, a higher god)

Nom.	<i>brahmā</i>	<i>brahmāno</i>
Voc.	(he) <i>brahme, brahma, brahmā</i>	(bhavanto) <i>brahmāno</i>
Acc.	<i>brahmānaṃ, brahmaṃ</i>	<i>brahmāno</i>
Inst. &	<i>brahmānā</i>	<i>brahmebhi, brahmehi</i>
Abl.		
Dat. &	<i>brahmāno, brahmāssa</i>	<i>brahmānaṃ, brahmānaṃ</i>
Gen.		
Loc.	<i>brahmāni</i>	<i>brahmesu</i>

As-nouns

20. *manas* (mind)

Nom.	<i>mano, manam</i>	<i>manā, manāni</i>
Voc.	<i>mana</i>	" "
Acc.	<i>manam, mano</i>	" "
Inst.	<i>manasā, manena</i>	<i>manebhi, manehi</i>
Abl.	<i>manasā, manamhā, manasmā</i>	" "
Dat. & Gen.	<i>manaso, manassa</i>	<i>manānam</i>
Loc.	<i>manasi, mane, manamhi, manasmim</i>	<i>manesu</i>

Ar-nouns

21. *netar* (leader)

Nom.	<i>netā</i>	<i>netāro</i>
Voc.	<i>(he) neta, netā</i>	<i>(bhavanto) netāro</i>
Acc.	<i>netāram</i>	<i>netāre, netāro</i>
Inst.	<i>netārā</i>	<i>netārebhi, netārehi,</i> <i>netābhi, netāhi</i>
Abl.	"	" "
Dat. & Gen.	<i>netu, netuno, netussa</i>	<i>netānam, netārānam, netarānam</i>
Loc.	<i>netari</i>	<i>netāresu, netāsu</i>

22. *pitar* (father)

Nom.	<i>pitā</i>	<i>pitaro</i>
Voc.	<i>pita, pitā</i>	"
Acc.	<i>pitaram</i>	<i>pitare, pitaro</i>
Inst.	<i>pitārā</i>	<i>pitarebhi, pitarehi,</i> <i>pitābhi, pitāhi</i>
Abl.	"	" "
Dat. & Gen.	<i>pitū, pituno, pitussa</i>	<i>pitarānam, pitānam, pitānam</i>
Loc.	<i>pitari</i>	<i>pitāsu, pitāresu</i>

Inst. &	<i>tāya, nāya</i>	<i>tābhi, tāhi, nābhi, nāhi</i>
Abl.		
Dat. &	<i>tassā, tāya, nassā, nāya</i>	<i>tāsaṃ, tāśānaṃ, nāsaṃ, nāśānaṃ</i>
Gen.		
Loc.	<i>tassaṃ, tāyaṃ, tāya, nassaṃ, nāyaṃ, nāya</i>	<i>tāsu, nāsu</i>

Neuter Gender

Nom.	<i>taṃ, naṃ</i>	<i>te, tāni, ne, nāni</i>
Acc.	" "	" " " "

The rest are like those in masculine gender.

4. *Idaṃ* (this one)

Nom.	<i>ayaṃ</i> (this one)	<i>Ime</i> (these ones)
Acc.	<i>imaṃ</i>	<i>Ime</i>
Inst.	<i>iminā, anena</i>	<i>imebhi, imehi, ebhi, ehi</i>
Abl.	<i>imasmā, asmā, amhā, imamhā</i>	" " " "
Dat. &	<i>imassa, assa</i>	<i>imesaṃ, imesānaṃ, esaṃ, esānaṃ</i>
Gen.		
Loc.	<i>imasmīṃ, imamhi, āsmīṃ, amhi</i>	<i>imesu, esu</i>

Feminine Gender

Nom.	<i>ayaṃ</i>	<i>imā, imāyo</i>
Acc.	<i>imaṃ</i>	<i>imā, imāyo</i>
Inst. &	<i>imāya</i>	<i>imābhi, imāhi</i>
Abl.		
Dat. &	<i>imissā, assā, imissāya,</i>	<i>imāsaṃ, imāśānaṃ, āsaṃ, āśānaṃ</i>
Gen.	<i>assāya, imāya</i>	
Loc.	<i>imissam, assam, imāya, imāyaṃ</i>	<i>imāsu, āsu</i>

Neuter Gender

Nom. &	<i>idaṃ, imaṃ</i>	<i>ime, imāni</i>
Acc.		

The rest are like those in masculine gender.

Pronouns

1. *Amha*

Nom.	<i>ahaṃ</i> (I)	<i>mayam, amhe</i> (we)
Acc.	<i>maṃ, mamaṃ</i>	<i>amhe, no</i>
Inst.	<i>mayā, me</i>	<i>amhebbhi, amhehi, no</i>
Abl.	<i>mayā</i>	<i>amhebbhi, amhehi</i>
Dat. & Gen.	<i>mama, mayhaṃ, me</i>	<i>asmākaṃ, amhākaṃ, amhaṃ, no</i>
Loc.	<i>mayi</i>	<i>amhesu</i>

2. *Tunha*

Nom.	<i>tvaṃ, tuvaṃ</i> (you)	<i>tumhe, vo</i> (you)
Acc.	<i>tvaṃ, tvaṃ, taṃ</i>	" "
Inst.	<i>tvayā, tayā, te</i>	<i>tumhebbhi, tumhehi, vo</i>
Abl.	<i>tvayā, tayā</i>	<i>tumhebbhi, tumhehi</i>
Dat. & Gen.	<i>tava, tuyhaṃ, te</i>	<i>tumhaṃ, tumhākaṃ, vo</i>
Loc.	<i>tvayi, tayi</i>	<i>tumhesu</i>

3. *Ta(d)*, that

Masculine Gender

Nom.	<i>so</i> (he)	<i>te</i> (they)
Acc.	<i>taṃ, naṃ</i>	<i>te, ne</i>
Inst.	<i>tena, nena</i>	<i>tebhi, tehi, nebhi, nehi</i>
Abl.	<i>tamhā, tasmā, namhā, nasmā</i>	" " " "
Dat. & Gen.	<i>tassa, nassa</i>	<i>tesaṃ, tesānaṃ, nesaṃ, nesānaṃ</i>
Loc.	<i>tamhi, tasmim, namhi, nasmim</i>	<i>tesu, nesu</i>

Feminine Gender

Nom.	<i>sā</i> (she)	<i>tā, tāyo, nā, nāyo</i> (they, those women)
Acc.	<i>taṃ, naṃ</i>	" " " "

5. *Amu*

Masculine

Nom.	<i>asu, asuko, amu, amuko</i>	<i>asukā, amukā, amā, amuyo</i>
Acc.	<i>amukaṇ, amuṇ, asukaṇ</i>	<i>asuke, amuke, amā, amuyo</i>
Inst.	<i>amunā</i>	<i>amūbhi, amūhi</i>
Abl.	<i>amunā, amumhā, amusmā</i>	" "
Dat. &	<i>amuno, amussa</i>	<i>amūsaṇ, amūśānaṇ</i>
Gen.		
Loc.	<i>amumhi, amusmiṇ</i>	<i>amūsu</i>

Feminine

Nom.	<i>amā</i>	<i>amā, amuyo</i>
Acc.	<i>amuṇ</i>	" "
Inst. &	<i>amuyā</i>	<i>amūbhi, amūhi</i>
Abl.		
Dat. &	<i>amuyā, amussa</i>	<i>amūsaṇ, amūśānaṇ</i>
Gen.		
Loc.	<i>amuyā, amuyāṇ, amussaṇ</i>	<i>amūsu</i>

Neuter

Nom. &	<i>aduṇ</i>	<i>amā, amāni</i>
Acc.		

The rest are like those in masculine Gender.

6. *Sabba* (all)

Nom.	<i>sabbo</i>	<i>sabbe</i>
Voc.	<i>sabba</i>	"
Acc.	<i>sabbaṇ</i>	"
Inst.	<i>sabbena</i>	<i>sabbebhi, sabbehi</i>
Abl.	<i>sabbamhā, sabbasmā</i>	" "
Dat. &	<i>sabbassa</i>	<i>sabbesaṇ, sabbestānaṇ</i>
Gen.		
Loc.	<i>sabbamhi, sabbasmīṇ</i>	<i>sabbesu</i>

Feminine gender

Nom.	<i>sabba</i>	<i>sabbā, sabbāyo</i>
Voc.	<i>sabbe</i>	" "
Acc.	<i>sabbam</i>	" "
Inst. &	<i>sabbāya</i>	<i>sabbābhi, sabbāhi</i>
Abl.		
Dat. &	<i>sabbassa, sabbāya</i>	<i>sabbasam, sabbāsanam</i>
Gen.		
Loc.	<i>sabbassam, sabbāyam, sabbāya</i>	<i>sabbāsu</i>

Neuter Gender

Nom.	<i>sabbam</i>	<i>sabbe, sabbāni</i>
Voc.	<i>sabba</i>	" "
Acc.	<i>sabbam</i>	<i>sabbe, sabbāni</i>

The rest are the same as their corresponding masculine forms.

7. *Ya(d)* which, what, who (Relative)

Masculine Gender

Nom.	<i>yo</i> (which, what, who)	<i>ye</i> (which, what, who)
Acc.	<i>yam</i>	<i>ye</i>
Inst.	<i>yena</i>	<i>yebhi, yehi</i>
Abl.	<i>yamhā, yasmā</i>	" "
Dat. &	<i>yassa</i>	<i>yesam, yesānam</i>
Gen.		
Loc.	<i>yamhi, yasmim</i>	<i>yesu</i>

Feminine Gender

Nom.	<i>yā</i>	<i>yā, yāyo</i>
Acc.	<i>yām</i>	" "
Inst. &	<i>yāya</i>	<i>yābhi, yāhi</i>
Abl.		
Dat. &	<i>yāssa, yāya</i>	<i>yāsam, yāsānam</i>
Gen.		
Loc.	<i>yāsam, yāyam, yāya</i>	<i>yāsu</i>

Numerals

eka (one, certain, single, incomparable)

Masculine

Nom.	<i>eko</i>	<i>eke</i>
Voc.	<i>eka</i>	"
Acc.	<i>ekaṃ</i>	"
Inst.	<i>ekena</i>	<i>ekebhi, ekehi</i>
Abl.	<i>ekamhā, ekasmā</i>	" "
Dat. &	<i>ekassa</i>	<i>ekesaṃ, ekesānaṃ</i>
Gen.		
Loc.	<i>ekamhi, ekasmim</i>	<i>ekesu</i>

Feminine

Nom.	<i>ekā</i>	<i>ekā, ekāyo</i>
Voc.	<i>eka, ekā</i>	" "
Acc.	<i>ekaṃ</i>	" "
Inst. &	<i>ekāya</i>	<i>ekābhi, ekāhi</i>
Abl.		
Dat. &	<i>ekāya, ekissā</i>	<i>ekāsaṃ, ekāsānaṃ</i>
Gen.		
Loc.	<i>ekāya, ekāyaṃ, ekissaṃ</i>	<i>ekāsu</i>

Neuter

Nom. &	<i>ekaṃ</i>	<i>eke, ekāni</i>
Acc.		

The rest are like those in Masculine.

dvi (two)

Same in all the three genders.

	Plural
Nom. & Acc.	<i>dve, duve</i>
Inst. & Abl.	<i>dvibhi, dvīhi</i>
Dat. & Gen.	<i>dvinnam, duvinnam</i>
Loc.	<i>dvīsu</i>

Neuter Gender

Nom. & *yaṃ* *ye, yāni*
Acc.

The rest are like those in masculine gender.

8. *kiṃ* (Interrogative) which, what, who?

Masculine

Nom.	<i>ko</i>	<i>ke</i>
Acc.	<i>kaṃ</i>	<i>ke</i>
Inst.	<i>kena</i>	<i>kebhi, kehi</i>
Abl.	<i>kasmā, kamhā</i>	" "
Dat. &	<i>kassa</i>	<i>kesaṃ, kesānaṃ</i>
Gen.		
Loc.	<i>kasmiṃ, kamhi</i>	<i>kesu</i>

Feminine

Nom.	<i>kā</i>	<i>kā, kāyo</i>
Acc.	<i>kaṃ</i>	" "
Inst. &	<i>kāya</i>	<i>kābhi, kāhi</i>
Abl.		
Dat. &	<i>kāya, kassā, kissā</i>	<i>kāsaṃ, kāsānaṃ</i>
Gen.		
Loc.	<i>kāya, kāyaṃ, kassaṃ,</i> <i>kissaṃ</i>	<i>kāsu</i>

Neuter

Nom. & *kaṃ, kiṃ* *kāni, ke*
Acc.

The rest are like those in Masculine.

Verbs

Present Tense (*Vatamānā vibhatti*)

Active Voice (*Kattu-Kāra*)

		Parassa-pada		Attano-pada	
		singular	plural	singular	plural
1st pers.		<i>pacāmi</i>	<i>pacāma</i>	<i>pace</i>	<i>pacāmhē</i>
2nd pers.		<i>pacasi</i>	<i>pacatha</i>	<i>pacase</i>	<i>pacavhē</i>
3rd pers.		<i>pacati</i>	<i>pacanti</i>	<i>pacate</i>	<i>pacante</i>

Passive: *pacīyāmi, paccāmi, etc.*

Future Tense (*Bhavissanti Vibhatti*)

1st pers.	<i>pacissāmi</i>	<i>pacissāma</i>	<i>pacissam</i>	<i>pacissāmhē</i>
2nd pers.	<i>pacissasi</i>	<i>pacissatha</i>	<i>pacissase</i>	<i>pacissavhē</i>
3rd pers.	<i>pacissati</i>	<i>pacissanti</i>	<i>pacissate</i>	<i>pacissante</i>

Passive: *pacīyissāmi, paccissāmi, etc.*

Past Definite (*Ajjatanti Vibhatti*) or Aorist

1st pers.	<i>apacim</i> ,	<i>apacimha,</i>	<i>apacam</i>	<i>apacamhē</i>
2nd pers.	<i>pacim</i>	<i>pacimha</i>	<i>apacise,</i>	<i>apacivham,</i>
	<i>apaco,</i>	<i>apacittha,</i>	<i>pacise</i>	<i>pacivham</i>
3rd pers.	<i>apaci</i>	<i>pacittha</i>	<i>apaca,</i>	<i>apacū,</i>
	<i>apact,</i>	<i>apacimsu, pacimsu</i>	<i>paca</i>	<i>pacū</i>
	<i>pac</i>	<i>apacum, pacum</i>		

Passive: *apacīyim, apaccim, etc.*

Past Indefinite (*Hīyanti Vibhatti*)

1st pers.	<i>apaca,</i>	<i>apacamhā,</i>	<i>apacim,</i>	<i>apacamhase,</i>
	<i>apacam</i>	<i>pacamhā</i>	<i>pacim</i>	<i>pacamhase</i>
2nd pers.	<i>apaco,</i>	<i>apacattha,</i>	<i>apacase,</i>	<i>apacavham,</i>
	<i>paco</i>	<i>pacattha</i>	<i>pacase</i>	<i>pacavham</i>
3rd pers.	<i>apaca,</i>	<i>apacū,</i>	<i>apacattha,</i>	<i>apacasthum,</i>
	<i>paca</i>	<i>pacū</i>	<i>pacattha</i>	<i>pacasthum</i>

Passive: *apacīya, apacca, etc.*

ubho (both)

Nom. & Acc.	<i>ubho, ubhe</i>
Inst. & Abl.	<i>ubhobhi, ubhohi, ubhebhi, ubhehi</i>
Dat. & Gen.	<i>ubhinnaṃ</i>
Loc.	<i>ubhosu, ubhesu</i>

ti (three)

	Masc.	Fem.	Neut.
Nom. & Acc.	<i>tayo</i>	<i>tisso</i>	<i>itni</i>
Inst. & Abl.	<i>itbhi, ithi</i>	<i>itbhi, ithi</i>	<i>itbhi, ithi</i>
Dat. & Gen.	<i>tiṇṇaṃ, tiṇṇannaṃ</i>	<i>tissannaṃ</i>	<i>tiṇṇaṃ, tiṇṇannaṃ</i>
Loc.	<i>itsu</i>	<i>itsu</i>	<i>itsu</i>

catu(s) (four)

	Masc.	Fem.	Neut.
Nom. & Acc.	<i>catāro</i>	<i>catasso</i>	<i>catāri</i>
Inst. & Abl.	<i>catūbhi, catūhi</i>	<i>catūbhi, catūhi</i>	<i>catūbhi, catūhi (catubbhi)</i>
Dat. & Gen.	<i>catunnaṃ</i>	<i>catassannaṃ</i>	<i>catunnaṃ</i>
Loc.	<i>catūsu</i>	<i>catūsu</i>	<i>catūsu</i>

pañca (five)

In all the three genders

Nom. & Acc.	<i>pañca</i>
Inst. & Abl.	<i>pañcabhi, pañcahi</i>
Dat. & Gen.	<i>pañcanaṃ</i>
Loc.	<i>pañcasu</i>

Imperative Mood (*Pañcamī Vibhakti*)

1st pers.	<i>pacāmi</i>	<i>pacāma</i>	<i>pace</i>	<i>pacāmase</i>
2nd pers.	<i>paca, pacāhi</i>	<i>pacatha</i>	<i>pacassu</i>	<i>pacavho</i>
3rd pers.	<i>pacatu</i>	<i>pacantu</i>	<i>pacataṃ</i>	<i>pacantaṃ</i>

Passive: *pacīyāmi, pacāmi, etc.*

Oplative Mood

1st pers.	<i>paceyyāmi,</i> <i>pacemi</i>	<i>paceyyāma,</i> <i>pacema</i>	<i>paceyyaṃ</i>	<i>paceyyāmhē</i>
2nd pers.	<i>paceyyāsi,</i> <i>pacesi</i>	<i>paceyyātha,</i> <i>pacetha</i>	<i>pacetho</i>	<i>paceyyavho</i>
3rd pers.	<i>paceyya,</i> <i>pace</i>	<i>paceyyaṃ</i>	<i>pacetha</i>	<i>paceraṃ</i>

Passive: *pacīyeyyāmi, paceyyāmi, etc.*

Conditional (*Kālātīpattī Vibhakti*)

1st pers.	<i>apacissam,</i> <i>pacissam</i>	<i>apacissamhā,</i> <i>pacissamhā</i>	<i>apacissam,</i> <i>pacissam</i>	<i>apacissamhase,</i> <i>pacissamhase</i>
2nd pers.	<i>apacisse,</i> <i>pacisse</i>	<i>apacissatha,</i> <i>pacissatha</i>	<i>apacissase,</i> <i>pacissase</i>	<i>apacissavhe,</i> <i>pacissavhe</i>
3rd pers.	<i>apacissā,</i> <i>pacissā</i>	<i>apacissamsu,</i> <i>pacissamsu</i>	<i>apacissatha,</i> <i>pacissatha</i>	<i>apacissamsu,</i> <i>pacissamsu</i>

Passive: *apaccissam, apaccissamhā, etc.*

Past Perfect (*Parokkhā*)

1st pers.	<i>papaca</i>	<i>papacimha</i>	<i>papaci</i>	<i>papacimhe</i>
2nd pers.	<i>papace</i>	<i>papacittha</i>	<i>papacittho</i>	<i>papacivho</i>
3rd pers.	<i>papaca</i>	<i>papacū</i>	<i>papacattha,</i> <i>papacittha</i>	<i>papacire</i>

Passive: *papacca, papaccimha, etc.*

Infinitive: *pacituṃ*

Gerund: *pacitvā, pacitvāna*

Present Participle Active: *pacantī, pacamāna, pacāna*

Prest. p. passive: *paccamāna*
Past participle Active of Intransitive verbs: *gata, gatavāni, gatāvin*
Past participle Active of Transitive Verbs: *pacitavāni, pacitāvin*
Past participle Passive of Transitive verbs: *pacita, pakka*
Gerundive: *pacitabba, pacāntya, pacca*
Causative: *pāceti, pācayati, pācāpeti, pācāpayati*