PALI MADE EASY

Venerable
Blangoda Ananda Maitreya
Mahanayaka Thera

BUDDHIST CULTURAL CENTRE

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PREFACE

In 1984, When I passed the period of the rains' retreat (Buddhist lent) in Amaravati Monastery at Great Geddesden, 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 occured 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

20th December, 1992
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CONTENTS

Subject	Page
Introduction: Alphabet, parts of speech. ..	1
Lesson One: .. .. Present Tense (verbal bases ending in *a*).	4
Lesson Two: .. .. Verbs with bases ending in *ā*, *e* and *o*.	5
Lesson Three: .. .. Some Defective and Anomalous verbs.	6
Lesson Four: .. .. Personal Pronouns (Nominative forms).	7
Lesson Five: .. .. Future Tense.	8
Lesson Six: .. .. Imperative Mood; use of particle *mā*; Pronominal Adverbs as *atra* etc.; Interrogative Adverbs.	10
Lesson Seven: .. .. Optative Mood; Root *as*; Particles *sace*, *yadi*.	13
Lesson Eight: .. .. Past Tense (Aorist); Particle *mā*.	15
Lesson Nine: .. .. Negation, Interrogation; Gerund; Infinitive; Gerunds with Prefixes.	17
Lesson Ten: .. .. Noun: Masculine nouns ending in *a*, *i*, *r*, *u* and *o* (Their Nominative Forms).	20

Lesson Eleven: .. 22
Subject of a Predicate.

Lesson Twelve: .. 24
Adjectives; Predicative use of Nouns and Adjectives; Noun in Apposition; Word *natthi*; Past Participle as Predicate; Subjective Complement; Euphonic Combination of similar Vowels (*a* + *a* etc., *ṃ* + vowels); Pronouns as Adjectives.

Lesson Thirteen: 26
Vocative Case (of Masculine Nouns); Some Vocative forms as *he*; Accusative Case of Masculine Nouns; Accusative of the goal of motion; Particles *ca* and *hi*.

Lesson Fourteen: 29
Instrumental and Ablative Cases of Masculine nouns; *-to*-forms; Particles *saddhiṃ*, *saha*, *vinā*, *api*, *pi* and *vā*.

Lesson Fifteen: 33
Past Participles (Active and Passive); Verbal Roots and Past Participles; Some Model Sentences.

Lesson Sixteen: 37
Dative and Genitive Cases of Masculine Nouns.

Lesson Seventeen: 40
Locative case (of Masculine Nouns).

Lesson Eighteen: 42
Neuter Nouns (Their Declensions).

Lesson Nineteen: 47
Feminine Nouns (ending in *ā*, *i*, *ī*, *u* and *ū*); Their Nominative, Vocative and Accusative Cases; Formation of Feminine Base.

Lesson Twenty: 50
Feminine Nouns (Instrumental and other Cases); Particles *eva*, *ce*, *kho*, *pana*.

Lesson Twenty One: 53
Consonantals ending in suffixes *vant, mant* and *in*; Feminine forms of *vant*-nouns etc. How they are used.

Lesson Twenty Two: 60
Present Participles and their neuter and feminine forms; Use of Present Participles.

Lesson Twenty Three: 64
Consonantals ending in *-tar*; Euphonic Combinations (*namo atthu*); Genitive Absolute; Locative Absolute; *sati*.

Lesson Twenty Four: 69
Consonantals: *manas*; nouns of *Mano*-group; *seyyas, gariyas*; Pronoun *Tad*; Euphonic Combinations (*o* + *u*, *ṃ* + vowels).

Lesson Twenty Five: 75
Consonantals: *Attan, Bramhan, Kamman, Rājan*; word *hetu*.

Lesson Twenty Six: 78
Pronouns: *Kiṃ, Yad* etc.; Indefinite Pronoun; *iti*; Euphonic Combinations (*ṃ* before Group-Consonants); Pronominal Adverbs; Articles; Use of *Yad* as a Relative Pronoun; Euphonic Combinations of *ṃ* of *taṃ* and *yaṃ*. *ṃy* = *ññ*, *aññamaññaa*.

Lesson Twenty Seven: 86
Pronouns: *Idaṃ, Amu*; Conditional Tense.

Lesson Twenty Eight: 91
Past Tense (Threefold); *Hīyattanī* (Imperfect Past); Use of words *adhikaraṇaṃ, paṭibhāti*; Duration of Time; *Yena-Tena*; *Alaṃ*; *nte* = *re*.

Lesson Twenty Nine: 97
Prefixes; Euphonic Combinations (Reduplication of Consonants); *dus* and *nis* in Combinations; *Pa* + *vaj*; Changes of *ṃ*; *i* + dissimilar vowels; Changes of *bhy*, *dhy*, *ty*; *t* of *pati*; *saṃ* + *raj*.

Compounds: Adjective, Substantives, noun Apposition, 99
Comparative Compound, Negative Compound, *Mahant* in Compound, Compound of nouns in oblique cases, words related by *iti* compounded, Words with *ca* compounded; Attributive Compound; compounds with initiating *sa*; Compound prefixed by Infinitive; compounds ending in *ādi* or *pabhuti*.

Lesson Thirty: 106
Numerals; Numerical Adverbs; Compound with roots as the last member; Adverbial Compound; Clauses beginning in *yāva*; Expletives *se* and *na*; *Sama*, *sadisa* and *matta* in compounds.

Lesson Thirty One: 117
Causatives; Double Accusatives; Denominative; Desiderative; Intensive; Compound verbs; *So*, *eso*, *āha*.

Lesson Thirty Two: 125
Verbal Terminations; Parassapada and Attanopada; All kinds of verbs and Moods.

Lesson Thirty Three: 130
Passive Voice; Changes of *Y* when joined to a Consonant; Verbs beginning in *va* in passive Forms; Passive Present Participle; Gerundive; Locative Absolute with Gerundives; Passive Forms of Causative etc., *-to*-forms; Agent of Passive Past Participle.

Lesson Thirty Four: 139
Conjugations.
Seven Conjugations.

Lesson Thirty Five: 142
Word-Building.
Patronymics, Expressives of Possesion, Abstract Nouns, Miscellaneous Derivatives, Numeral Derivatives, Pronominals, Formation of Feminine Bases, Primary Derivatives, Vocabulary.

Lesson Thirty Six: 163
Syntax, Nominative Case, Accusative Case, Cognate object, Instrumental Case, Dative Case, Ablative Case, Genitive Case, Locative Case, Adjectives, Pronouns, Verbs, Participles, Gerundives, Infinitives, Direct & Indirect Speech, Vocabulary.

Key to Lesson 1 & 2 192
Key to Lesson 3 & 4 193
Key to Lesson 5 194
Key to Lesson 6 195
Key to Lesson 7 196
Key to Lesson 8 & 9 197
Key to Lesson 10 198
Key to Lesson 11 199
Key to Lesson 12 200
Key to Lesson 13 201
Key to Lesson 14 202
Key to Lesson 15 & 16 203
Key to Lesson 17 204
Key to Lesson 18 205
Key to Lesson 19 206
Key to Lesson 20 207
Key to Lesson 21 208
Key to Lesson 22 209
Key to Lesson 23 210
Key to Lesson 24 212
Key to Lesson 25 213
Key to Lesson 26 214
Key to Lesson 27 215
Key to Lesson 28 217
Key to Lesson 29 218

Key to Lesson 30 220
Key to Lesson 31 222
Key to Lesson 32 224
Key to Lesson 33 226
Key to Lesson 34 228
Key to Lesson 35 229
Key to Lesson 36 231
Abbreviations 237
Order of Letters 239
Pāli - English Glossary 241
English - Pāli Glossary 284
Index - roots of verbs 292
Appendix 297

Pali Made Easy

INTRODUCTION

Namo tassa Bhagavato Arahato Sammāsambuddhassa

Alphabet

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

Vowels

a *ā* *i* *ī* *u* *ū* *e* *o*

Consonants

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

Pronunciation

Vowels

a	is pronounced like	u	in	us
ā	is pronounced like	a	in	art
i	is pronounced like	i	in	is
ī	is pronounced like	ee	in	eel
u	is pronounced like	u	in	put
ū	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. *evaṃ*, *seti*. If *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. *oṭṭha*, *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

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

g	is pronounced as	g	in	get.	E.g.	*gacchati*
c	is pronounced as	ch	in	church.		*carati*
ṭ	is pronounced as	t	in	tin.		*vattati*
ḍ	is pronounced as	d	in	dim.		*uḍḍeti*
t	is pronounced as	th	in	thatch.		*tarati*
d	is pronounced as	th	in	the.		*dadāti*
ḷ	is pronounced as	l	in	Wilhelm.		*virūḷha*
ṅ	is pronounced as	n	in	sink.		*saṅgha*
ñ	is pronounced as	gn	in	signora.		*ñāyati*
ṇ	is pronounced as	n	in	wind.		*karaṇa*
ṃ	is pronounced as	ng	in	sing.		*saṃharati*

When *k*, *g*, *c*, *j*, *ṭ*, *ḍ*, *t*, *d*, *p* and *b* are followed by *h* to form the aspirated consonants as *kh*, *ch*, *th*, *etc*., they are somewhat heavily pronounced, e.g. *khayo*, *ghāṇaṃ*, *chāyā*, *jhānaṃ*, *ṭhānaṃ*, *vaḍḍhati*, *santharati*, *phalaṃ*, *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 '*Akhyāta*'.

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**. Persons are three as First Person, Second Person and Third Person.

10. **Numbers**. 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	*dhāvāmi* (I) run	*dhāvāma* (We) run
Second Person	*dhāvasi* (You) run	*dhāvatha* (You) run
Third Person	*dhāvati* (He) runs	*dhāvanti* (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 it is removed we get *dhāva*, which is the base of the same verb.

Exercises

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

vasati	(He) dwells	*nisīdati*	(He) sits
gacchati	(He) goes	*āgacchati*	(He) comes
tiṭṭhati	(He) stands	*sayati*	(He) lies down
uṭṭhahati	(He) gets up	*apagacchati*	(He) goes away
uttiṭṭhati	(He) stands up, gets up		

(b) Translate into English:

1. *Uttiṭṭhāmi*. 2. *Vasasi*. 3. *Tiṭṭhanti*. 4. *Gacchāma*. 5. *Sayatha* 6. *Apagacchāmi*. 7. *Nisīdatha*. 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: *kī* (to purchase), base; *kiṇā*

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

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

1st pers.	*desemi*	(I) expound	*desema*	(We) expound
2nd pers.	*desesi*	(You) expound	*desetha*	(You) expound
3rd pers,	*deseti*	(He) expounds	*desenti*	(They) expound

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

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

Exercises

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

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

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

1. *Jānāmi*. 2. *Jinātha*. 3. *Chādenti*. 4. *Suṇanti*. 5. *Tanoma*. 6. *Bhāvemi*. 7. *Chādesi*. 8. *Coretha*. 9. *Pappomi.* 10. *Cināmi.*

(c) Translate into Pali:

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.	*asmi*, *amhi* (I) am		*asma*, *amha*	(We) are
2nd pers.	*asi*	(You) are	*attha*	(You) are
3rd pers.	*atthi*	(He) is (there)	*santi*	(They) are (there)

Root: *brū* (to say)

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

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

1st pers.	*hanāmi*	(I) kill	*hanāma*	(We) kill
2nd pers.	*hanasi*	(You) kill	*hanatha*	(You) kill
3rd pers.	*hanati, hanti*	(He) kills	*hananti*	(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.	*ahaṃ* (I)	*mayaṃ*, *amhe* (We)
2nd pers.	*tvaṃ* (You)	*tumhe* (You)
3rd pers.	*so* (He)	*te* (They)

17. Personal Pronouns with verbs

1st pers.	*ahaṃ asmi*	I am	*mayaṃ asma* (*amha*)	We are
2nd pers.	*tvaṃ asi*	You are	*tumhe attha*	You are
3rd pers.	*so atthi*	He is (there)	*te santi*	They are (there)

Personal Pronouns with verbs

	Singular		Plural	
1st pers.	*ahaṃ dhāvāmi*	I run	*mayaṃ dhāvāma*	We run
2nd pers.	*tvaṃ dhāvasi*	You run	*tumhe dhāvatha*	You run
3rd pers.	*so dhāvati*	He runs	*te dhāvanti*	They run

Vocabulary

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

Exercises

(a) Translate into English:

1. So kasati. 2. *Mayaṃ sayāma.* 3. *Ahaṃ phusāmi.* 4. *Te vapanti.* 5. *Tumhe passatha.* 6. *So passati.* 7. *Ahaṃ cintemi.* 8. *Tumhe ghāyatha.* 9. *Te brūvanti.* 10. *So hanti.* 11. *Mayaṃ ema.* 12. *Tumhe 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)ssāmi*	*-(i)ssāma*
2nd pers.	*-(i)ssasi*	*-(i)ssatha*
3rd pers.	*-(i)ssati*	*-(i)ssanti*

Root: *dhāv* (to run), base: *dhāva*

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

Root: *kī*, base: *kiṇā*

1st pers.	*Ahaṃ kiṇissāmi*	*Mayaṃ kiṇissāma*
	I shall purchase	We shall purchase
2nd pers.	*Tvaṃ kiṇissasi*	*Tumhe kiṇissatha*
	You will purchase	You will purchase
3rd pers.	*So kiṇissati*	*Te kiṇissanti*
	He will purchase	They will purchase

Root: *dis*, base: *dese*

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

Root: *kar*, base: *karo*

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

Root: *han*

1st pers.	*Ahaṃ hanissāmi*	*Mayaṃ hanissāma*
	I shall kill	We shall kill
2nd pers.	*Tvaṃ hanissasi*	*Tumhe hanissatha*
	You will kill	You will kill
3rd pers.	*So hanissati*	*Te hanissanti*
	He will kill	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 nisīdissāma*. 5. *Tvaṃ sayissasi.* 6. *Ahaṃ uṭṭhahissāmi.* 7. *Te apagacchissanti.* 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.	*dhāvāmi*	*dhāvāma*
2nd pers.	*dhāva*, *dhāvāhi*	*dhāvatha*
3rd pers.	*dhāvatu*	*dhāvantu*

Root: *dis*, base: *dese*

1st pers.	*desemi*	*desema*
2nd pers.	*desehi*	*desetha*
3rd pers.	*desetu*	*desentu*

Root: *kar*, base: *karo*

1st pers.	*karomi*	*karoma*
2nd pers.	*karohi*	*karotha*
3rd pers.	*karotu*	*karontu*

Root: *han*, base: *hana*

1st pers.	*hanāmi*	*hanāma*
2nd pers.	*hana, hanāhi*	*hanatha*
3rd pers.	*hantu, hanatu*	*hanantu*

Root: *kī,* base: *kiṇā*

1st pers,	*kiṇāmi*	*kiṇāma*
2nd pers.	*kiṇa, kiṇāhi*	*kiṇātha*
3rd pers.	*kiṇātu*	*kiṇantu*

Root: *as*

1st pers.	*asmi, amhi*	*asma, amha*
2nd pers.	*āhi*	*attha*
3rd pers.	*atthu*	*santu*

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: *dhāva*, *kiṇāhī*, *kiṇa*.

20. The particle '*mā*' standing before Imperative, expresses a prohibition; *mā gaccha* (don't go)!

21. Some adverbs

Demonstrative	Relative	Interrogative
atra, *ettha*, *idha*	*yatra*, *yattha*	*kutra, kattha*
iha, tatra, tahiṃ	*yahiṃ*	*kuhiṃ, kahaṃ*
ato, ito, tato	*yato*	*kuto*

Meanings

atra, ettha, idha, iha	: (here)
tatra, tattha, tahiṃ	: (there)
ato, ito	: (from here)
tato	: (from there, from that, therefore)
yatra, yattha, yahiṃ	: (where, where ever)
yato	: (from where, from what, wherefore)
kutra, kattha, kuhiṃ, kahaṃ	: (where?)
kuto	: (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 gacchantu.* 3. *Tumhe idha mā nisīdatha.* 4. *Mayaṃ tato 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.	*eyyāmi, (emi)*	*eyyāma, (ema)*
2nd pers.	*eyyāsi, (esi)*	*eyyātha, (etha)*
3rd pers.	*eyya, (e)*	*eyyuṃ*

Root: *dhāv*, base: *dhāva*

1st pers.	*dhāveyyāmi, dhāvemi*	*dhāveyyāma, dhāvema*
2nd pers.	*dhāveyyāsi, dhāvesi*	*dhāveyyātha, dhāvetha*
3rd pers.	*dhāveyya, dhāve*	*dhāveyyuṃ*

Root: *kī*, base: *kiṇa*: *kiṇeyyāmi, kiṇeyyāma,* etc.
Root: *dis*, 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.	*siyaṃ, assaṃ*	*assāma*
2nd pers.	*siyā, assa*	*assatha*
3rd pers.	*siyā, assa*	*siyuṃ, assu, siyaṃsu*

Root: *kar*

1st pers.	*kareyyāmi, kayirāmi*	*kareyyāma, kayirāma*
2nd pers.	*kareyyāsi, kayirāsi*	*kareyyātha, kayirātha*
3rd pers.	*kareyya, kayirā, kare*	*kareyyuṃ, kayiruṃ*

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 dhāreyya*" means 'he may run', 'he might run', 'he should run' or 'he would run'.

Vocabulary

itthaṃ : thus, in this way
tathā : so, in that way
yathā : in whatever way, such as
kathaṃ : how?, in what way?
evaṃ : this
na : not

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 sayeyyuṃ.* 5. *Ahaṃ phuseyyāmi.* 6. *Tvaṃ cinteyyāsi.* 7. *Mayaṃ tahiṃ gaccheyyāma. Ahaṃ cineyyāmi.* 9. *Kuto te āgaccheyyuṃ?* 10. *Kutra mayaṃ vaseyyāma?* 11. *Yatra te vaseyyuṃ mayaṃ tatra gaccheyyāma.* 12. *Yahiṃ te nisīdeyyuṃ 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.	*-iṃ*	*-(i)mhā, (i)mha*
2nd pers.	*-o, i*	*-(i)ttha*
3rd pers.	*-i*	*-(i)ṃsu, uṃ*

Root: *dhāv*, base: *dhāva*

	Singular		Plural	
1st pers.	*adhāviṃ*	(I ran)	*adhāvimhā*	(We ran)
2nd pers.	*adhāvo, adhāvi*	(You ran)	*adhāvittha*	(You ran)
3rd pers.	*adhāvi*	(He ran)	*adhāviṃsu, adhāvuṃ*	(They ran)

Root: *kī*, base: *kiṇā*

1st pers.	*akiṇiṃ*	(I bought)	*akiṇimha*	(We bought)
2nd pers.	*akiṇo, akiṇi*	(You bought)	*akiṇittha*	(You bought)
3rd pers.	*akiṇi*	(He bought)	*akiṇiṃsu, akiṇuṃ*	(They bought)

Root: *dis*, base: *dese*

1st pers.	*adesesiṃ*	(I expounded)	*adesesimhā*	(We expounded)
2nd pers.	*adesesi*	(You expounded)	*adesesittha*	(You expounded)
3rd pers.	*adesesi*	(He expounded)	*adesesuṃ*	(They expounded)

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

1st pers.	*akariṃ*		*akarimha*
	(I made, worked)		(We made, worked)
2nd pers.	*akari, akaro*		*akarittha*
	(You made, worked)		(You made, worked)
3rd pers.	*akari*		*akariṃsu, akaruṃ*
	(He made, worked)		(They made, worked)

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

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

Root: *as* (anomalous)

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

Note 1: '*a*' is prefixed to the verbs of Past Tense. But optionally it may be dropped, e.g. *dhāviṃ*, *kiṇiṃ*, *desesiṃ*, *kariṃ*, *haniṃ*, etc., instead of *adhāviṃ*, *akiṇiṃ*, *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 tvaṃ tato āgacchi, tadā mayaṃ atra āsimhā.* 4. *Tumhe kadā jinittha?* 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 vasittha.* 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)

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**
vas (to stay)	*vasati* (he stays)	*vasitvā* (having stayed)	*vasituṃ* (to stay)
gam (to go)	*gacchati* (he goes)	*gantvā* (having gone)	*gantuṃ* (to go)
thā (to stand)	*tiṭṭhati* (he stands)	*ṭhatvā* (having stood)	*ṭhātuṃ* (to stand)
ud + *ṭhā* (to get up)	*uṭṭhahati*, *uṭṭhāti* (he gets up)	*uṭṭhahitvā*, *uṭṭhāya* (having got up)	*uṭṭhahituṃ*, *uṭṭhātuṃ* (to get up)

Root	Verb present	Gerund	Infinitive
ni + *sad*[1] (to sit)	*nisīdati*	*nisīditvā*	*nisīdituṃ*
ā + *gam*[2] (to come)	*āgacchati*	*āgantvā, āgamma*	*āgantuṃ*
si (to lie down)	*sayati*	*sayitvā*	*sayituṃ*
apa + *gam* (to go away)	*apagacchati*	*apagantvā*	*apagantuṃ*
pa + *ap* (to attain, to approach)	*pāpuṇāti, pappoti*	*pāpuṇitvā, pappuyya, patvā*	*pāpuṇituṃ, pappotuṃ*
ud + *gam* (to go up, to rise)	*uggacchati*	*uggantvā, uggamma*	*uggantuṃ*
ñā (to know, to understand)	*jānāti*	*jānitvā, ñatvā*	*jānituṃ, nātuṃ*
ji (to conquer, to win)	*jināti*	*jinitvā, jetvā*	*jinituṃ, jetuṃ*
su (to hear)	*suṇāti*	*suṇitvā, sutvā*	*suṇituṃ, sotuṃ*
cur (to steal, rob)	*coreti*	*coretvā*	*coretuṃ*
rud (to cry, to weep)	*rudati, rodati*	*ruditvā, roditvā*	*rudituṃ, rodituṃ*
bhū (to develop)	*bhāveti*	*bhāvetvā*	*bhāvetuṃ*
bhū (to become, to be)	*bhavati*	*bhavitvā*	*bhavituṃ*
chad (to cover up)	*chādeti*	*chādetvā*	*chādetuṃ*
tan (to spread)	*tanoti*	*tanitvā*	*tanituṃ*
ci (to collect to heap up)	*cināti*	*cinitvā*	*cinituṃ*
i (to come)	*eti* (he comes)	*etvā* (having come)	*etuṃ* (to come)
kas (to plough)	*kasati*	*kasitvā*	*kasituṃ*
vap (to sow)	*vapati*	*vapitvā*	*vapituṃ*
dis, pass (to see)	*passati*	*passitvā, disvā*	*passituṃ, daṭṭhuṃ*
vad (to say)	*vadati*	*vaditvā*	*vadituṃ*
ghā (to smell)	*ghāyati*	*ghāyitvā*	*ghāyituṃ*
svad (to taste)	*sāyati*	*sāyitvā*	*sāyituṃ*

[1] *sad* is changed into *sīd*

[2] *gam* is changed into *gacch*

Root	Verb present	Gerund	Infinitive
phus (to touch)	*phusati*	*phusitvā*	*phusituṃ*
cint (to think)	*cinteti*	*cintetvā*	*cintetuṃ*
kī (to buy)	*kiṇāti*	*kiṇitvā, ketvā*	*kiṇituṃ, ketuṃ*
vi + *kī* (to sell)	*vikkiṇāti*	*vikkiṇitvā, vikkiṇiya*	*vikkiṇituṃ, vikketuṃ*
dis (to expound)	*deseti*	*desetvā*	*desetuṃ*
pac (to cook)	*pacati*	*pacitvā*	*pacituṃ*
bhuj (to eat, to enjoy)	*bhuñjati*	*bhuñjitvā, bhutvā*	*bhuñjituṃ, bhottuṃ*
daṇḍ (to punish)	*daṇḍayati*	*daṇḍayitvā*	*daṇḍayituṃ*
dhāv (to run)	*dhāvati*	*dhāvitvā*	*dhāvituṃ*
kar (to do, to make, to work)	*karoti*	*karitvā, katvā*	*karituṃ, kātuṃ*
han (to kill, to harm)	*hanti, hanati*	*hantvā*	*hantuṃ*
anu + *sās* (to admonish)	*anusāsati*	*anusāsiya, anusāsitvā*	*anusāsituṃ*
jīv (to live)	*jīvati*	*jīvitvā*	*jīvituṃ*
pā (to drink)	*pivati*	*pivitvā*	*pivituṃ*

Note 1: Sometimes the suffix '*na*' is added to gerunds as: *vasitvāna*, *gantvāna*, *ṭhatvāna.*

Note 2: When a prefix is added, the suffix '*-ya*' might be added to the verbal root to form the Gerund, e.g. *ud* + *ṭhā* + *ya* = *uṭṭhāya*; *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 nisīditvā (nisajja) tato uṭṭhāti. 2. *Mayaṃ ajja idha vasitvā suve tahiṃ gacchissāma.* 3. *Ahaṃ bhuñjitvā sayituṃ na icchāmi.* 4. *Kadā tvaṃ desetuṃ tatra gacchissasi?* 5. *Tvaṃ āgantvā idha vasāhi.* 6. *Te kasitvā bhuñjituṃ idha āgacchiṃsu.* 7. *Mayaṃ idāni atra bhutvā vapituṃ tahiṃ gacchissāma.* 8. *Te atra coretvā ito dhāvitvā tatra pāpuṇiṃsu.* 9. *So vikkiṇituṃ ito gantvā, tato kiṇitvā idha āgacchi.* 10. *Sace so coretvā idha āgaccheyya, ahaṃ daṇḍayissāmi.* 11. *Sace tumhe tato āgamma idha vaseyyātha, mayaṃ tatra gantvā vasituṃ sakkuṇissāma.* 12. *Sace tvaṃ tattha gantvā deseyyāsi, mayaṃ sotuṃ tahiṃ gacchissāma.* 13. *Yadi sā desetuṃ sakkuṇeyya, suve idha āgaccheyya.* 14. *Tumhe atra āgantvā pacitvā bhuñjitvā ajja idha sayitvā suve tattha gaccheyyātha.* 15. *Tumhe idha nisīditvā mā roditttha, tatra gacchatha, gantvā bhutvā 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, slay 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 '*ī*' 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*'. '*senānī*' ending in '*ī*', '*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*, *ī*, *u*, *ū*' or '*o*' remains unchanged.

Noun stems	Nominative Singular
Buddha (Buddha)	*Buddha* (a Buddha or the Buddha)
muni (sage)	*muni* (a sage or the sage)
senānī (general of the army)	*senānī* (a general or the general)
garu (preceptor)	*garu* (a preceptor or the preceptor)
vidū (wise man or knower)	*vidū* (a wise man or the wise man)
go (ox)	*go* (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 *ī* becomes *ī* or *ino*,
the final *ū* becomes *ū* or *uno*,
the final *o* becomes *āvo*.

Examples:

Noun stems	Nominative Plural
Buddha	*Buddhā* (Buddhas, the Buddhas)
muni	*munī, munayo* (sages, the sages)
garu	*garū, garavo* (preceptors, the preceptors)
senānī	*senānī, senānino* (generals, the generals)
vidū	*vidū, viduno* (wise men, the wise men)
go	*gāvo* (oxen, the oxen)

Exercise

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

vāṇija (merchant)	*nāga* (cobra, elephant)	*setu* (bridge)
suriya (sun)	*isi* (seer)	*ucchu* (sugar cane)
miga (deer)	*aggi* (fire)	*veḷu* (bamboo)
sūda (cook)	*ravi* (sun)	*maccu* (death)
manussa (man)	*ahi* (snake)	*sabbaññū* (the Omniscient
alagadda (snake)	*gahapati* (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:

Ahaṃ gacchāmi (I go)	*Mayaṃ gacchāma* (We go)
Tvaṃ gacchasi (You go) Sing.	*Tumhe gacchatha* (You go) Plur.
So gacchati (He goes)	*Te gacchanti* (They go)
Puriso gacchati (A man goes)	*Purisā gacchanti* (Men go)
Muni gacchati (A sage goes)	*Munī* (*Munayo*) *gacchanti* (Sages go)
Ravi uggacchati (Sun rises)	*Ahī (Ahayo) ḍasanti* (Snakes bite)
Veḷu calati (The bamboo sways or moves)	*Veḷū* (*Veḷavo*) *calanti* (Bamboos move or sway)
Sabbaññū deseti (The Omniscient One expounds)	*Sabbaññū (Sabbaññuno) desenti* (The Omniscient Ones expound)

Vocabulary

Verb	Gerund	Infinitive
ḍasati (he bites)	*ḍasitvā*	*ḍasituṃ*
patati (he falls)	*patitvā*	*patituṃ*
vicarati (he moves about, walks)	*vicaritvā*	*vicarituṃ*
vaṇṇeti (he describes, praises)	*veṇṇetvā*	*vaṇṇetuṃ*
harati (he takes away, carries)	*haritvā*	*harituṃ*

ogacchati (he goes down)	*ogantvā, ogamma*	*ogantuṃ*
anusāsati (he admonishes)	*anusāsitvā, anusāsiya*	*anusāsituṃ*
rohati (it grows up)	*rohitvā*	*rohituṃ*
ḍahati (it burns)	*ḍahitvā*	*ḍahituṃ*
viharati (he dwells, stays)	*viharitvā*	*viharituṃ*
jāyati (he is born, it is produced)	*jāyitvā*	*jāyituṃ*

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. 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 vasitvā suve tahiṃ gacchissanti.*
3. *Alagaddo ḍasitvā tattha dhāvi.*
4. *Isayo idha viharituṃ na icchanti, te tattha gantvā vasituṃ icchanti.*
5. *Aggi uṭṭhāya ḍahi.*
6. *Idāni suriyo uggacchati, uṭṭhātha, mā idha sayittha.*
7. *Vāṇijā idha nisīditvā vikkiṇiṃsu.*
8. *Sace gahapati āgaccheyya, idha vihareyya.*

9. Yadi tumhe vikkiṇeyyātha, mayaṃ kiṇeyyāma.
10. Sace sūdā na paceyyuṃ, mayaṃ bhuñjituṃ 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 vatthu* (children are men's wealth).

33. If the predicate be an adjective, it should agree with the subject in gender, number and case: *Kāmā 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.
Samaṇo gotamo (the recluse Gotama) M.I.375.

Sometimes the particle '*nāma*' (by name, named) follows the proper noun in this construction: *Yaññadatto nāma brāhmaṇo* (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 tesaṃ 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: $a + a = \bar{a}$; $i + i = \bar{\imath}$; $u + u = \bar{u}$
Examples: *na ahaṃ = nāhaṃ*; *muni idha = munīdha*

(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: *tvaṃ 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 puriso* (those men).

Vocabulary

Masculine nouns

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

Adjectives

dubbaṇṇa (discoloured)
pāpaka (mean, ignoble, bad)
akusala (unwholesome)
abhirūpa (beautiful)
caṇḍa (wicked, violent)
khema (safe)
sadhana (rich)
dhanika (rich)

Adjectives

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

Interrogatives

kasmā (why?)

Verbs

vaḍḍhati (it grows)
uppajjati (it arises, is born)
nikkhamati, niggacchati (he sets out)

Indeclinables

udāhu (or)
evaṃ (thus)
hiyyo (yesterday)

Exercises

(a) Translate into English

1. Kiso tvamasi dubbaṇṇo. 2. *Maggo khemo.* 3. *Pāpakā akusalā dhammā uppajjanti.* 4. *Ayyo abhirūpo.* 5. *Pañho kallo.* 6. *Kheḷo duggandho.* 7. *Kāyo bhiduro.* 8. *Saṅkhārā aniccā.* 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. *Hiyyo tumhe kuhiṃ vasitvā ajja idhāgacchatha (idha āgacchatha)?* 2. *Kiṃ tvaṃ uṭṭhātuṃ na sakkosi?* 3. *Api nu ācariyo idha nisīdituṃ na icchati?* 4. *Kiṃ so jānitvā evaṃ karoti udāhu ajānitvā?* 5. *So pāpako puriso kasmā idhāgacchati?* 6. *Kiṃ te purisā vapituṃ tahiṃ gacchissanti?* 7. *So thero idāni kuhiṃ vasati?* 8. *Kiṃ bālako pāṭhaṃ paṭhati?* 9. *Dārakā idha bhutvā kasmā tahiṃ gacchanti?* 10. *Kadā munayo idhāgacchissanti?*

LESSON 13

40. Vocative Case. All stems ending in '*a*', *'i*' or *'u*' remain unchanged in vocative singular. The final long '*ī*' and '*ū*' (of the *ī*-stems and *ū*-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
Buddha	*Buddha* (O Buddha)	*Buddhā* (O Buddhas)
muni	*muni*	*munī*
garu	*garu*	*garū*
senānī	*senāni*	*senānī, senānino*
vidū	*vidu*	*vidū*
go	*go*	*gāvo*

Very seldom the form '*Buddha*' is found in vocative singular in verses. Some special vocative forms: *Bho*, *he* (hallo) (sing.); *Bhavanto* (pl.); *āvuso* (friend); (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 '*ī*' and '*ū*' become short before '*ṃ*'. Examples: *Buddhaṃ*, *muniṃ*, *garuṃ*, *senāniṃ*, *viduṃ*. The anomalous stem 'go' becomes '*gavaṃ*, *gāvaṃ*, *gāvuṃ*'. 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
Buddha	*Buddhaṃ*	*Buddhe*
muni	*muniṃ*	*munī, munayo*
garu	*garuṃ*	*garū, garavo*
senānī	*senāniṃ*	*senānī, senānino*
vidū	*viduṃ*	*vidū, viduno*
go	*gavaṃ, gāvaṃ, gāvuṃ*	*gāvo*

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

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

Adjectives

mānusaka (human)

Indeclinables

vata (alas, certainly, indeed), this is an enclitic particle and never begins a sentence.
api, *pi* (also) (enclitic) *musā* (falsehood, lie)

Verbs

bhuñjati (he eats, enjoys) *avajānāti* (he despises, denies)
bhajati (he associates, follows) *jahāti*, *pajahati* (he gives up, rejects)
vandati (he adores, pays homage to) *vippajahati* (he dispels, drives away)
neti, *nayati* (he leads) *nassati* (it ruins, vanishes, perishes)
kīḷati (he plays) *parivajjeti* (he avoids)
apadhāvati (he runs away) *pivati* (he drinks)
carati (he behaves, wanders) *jarati* (he decays, be decrepit) pp. *jiṇṇa*
uggaṇhāti (he learns)

Exercises

(a) Translate into English:

1. Passāmi sadhane manusse. 2. *Ahaṃ hi samaṇa kasāmi.* 3. *Ehi tāta Raṭṭhapāla, bhuñja ca piva ca.* 4. *Uṭṭhehi Vīra.* 5. *Kodhaṃ jahe vippajaheyya mānaṃ.* 6. *Nassati vata bho loko.* 7. *Paṇḍitaṃ nāvajānāmi.* 8. *Na bhaje pāpake mitte.* 9. *Bhuñja 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 Suvīra, 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, cal 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 uggaṇhituṃ na icchatha?* 5. *Api nu tumhe tatra ahiṃ passatha?* 6. *Api tvaṃ yakkhaṃ disvā bhāyi?* 7. *Kiṃ ajja mayaṃ garuṃ passituṃ tahiṃ gacchissāma?* 8. *Kuhiṃ so gāvaṃ neti?* 9. *Kutra idāni senāni ca kumārā ca gacchanti?* 10. *Kaṃ disvā bhāyitvā kumārā 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*, *ī*, *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*, *ī*, *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*', *Buddhehi*, *munīhi*, *senānīhi*, *garūhi*, *vidūhi*.

Stem	Instrumental Singular	Ablative Singular	Instrumental and Ablative Plural
Buddha	*Buddhena*	*Buddhā, Buddhasmā, Buddhamhā, Buddhato*	*Buddhebhi, Buddhehi*
muni	*muninā*	*muninā, munismā, munimhā*	*munībhi, munīhi*
senānī	*senāninā*	*senāninā, senānismā, senānimhā*	*senānībhi, senānīhi*
garu	*garunā*	*garunā, garusmā, garumhā*	*garūbhi, garūhi*
vidū	*vidunā*	*vidunā, vidusmā, vidumhā*	*vidūbhi, vidūhi*

Anomalous noun - '*go*'

go	*gāvena,* *gavena*	*gavā, gāvā, gavasmā,* *gāvasmā, gavamhā, gāvamhā*	*gāvebhi, gavebhi, gāvehi,* *gavehi, gobhi, gohi*

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), *muni-to*, *senānīto*, *garuto*, *viduto*.

51. *Saddhiṃ*, *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 saddhiṃ*, *Buddhena saha* (together with the Buddha), *garunā saddhiṃ*, *garunā saha* (together with the preceptor), *vidūhi saddhiṃ*, *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*, *Buddhamhā 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 kīḷati 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

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

Adjectives

pāpaka (bad, wicked, evil)	*daḷidda* (poor)
asādhu (not good, bad)	*duggata* (poor)
sādhu (good)	

Verbs

Root	Verb	Gerund	Infinitive
jīv	*jīvati* (lives)	*jīvitvā*	*jīvituṃ*
sam + lap	*sallapati* (converses)	*sallapitvā*	*sallapituṃ*
tar	*tarati* (crosses over)	*taritvā*	*tarituṃ*
nis + kam	*nikkhamati* (departs)	*nikkhamitvā*	*nikkhamituṃ*
sam + vas	*saṃvasati* (lives together)	*saṃvasitvā*	*saṃvasituṃ*
nud	*nudati* (dispels)	*nuditvā*	*nudituṃ*
pa + vis	*pavisati* (enters)	*pavisitvā*	*pavisituṃ*
cyu	*cavati* (falls away, dies)	*cavitvā*	*cavituṃ*

Exercises

(a) Translate into English:

1. Mayaṃ dhammena jīvāma, na tu adhammena. 2. *Tumhe paṇḍitehi saddhiṃ sallapatha.* 3. *Ahaṃ mittena vinā gāmaṃ na gamissāmi.* 4. *Sattā pāpakehi mittehi saddhiṃ mā vicarantu.* 5. *Brāhmaṇo puttehi saddhiṃ Buddhaṃ upasaṅkamati.* 6. *Tvaṃ kullena samuddaṃ tarituṃ sakkosi kiṃ?* 7. *Raṭṭhapālo sahāyakehi saddhiṃ gehato nikkhamati.* 8. *Pamādena na saṃvase.* 9. *Paṇḍito appamādena pamādaṃ nudati.* 10. *Isayo assamamhā nikkhamanti.* 11. *Bhikkhū upāsakehi saddhiṃ gāmaṃ pavisanti.* 12. *Devā devakāyamhā cavanti.* 13. *Bhante, ayyo āgacchatu, idha nisīdatu.* 14. *Mayaṃ atra uggaṇhāma, 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 Saṅgha.

(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 '*-vant*' or '*-āvin*' 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: *rukkho 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 hataṃ migaṃ ahaṃ 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
ā + gam	*āgacchati*	*āgata* (come)
apa + gam	*apagacchati*	*apagata* (gone away)
ā + nī	*āneti* (brings, leads back)	*ānīta* (brought, led back)
bhuj	*bhuñjati* (eats)	*bhutta, bhuñjita* (eaten, enjoyed)
bhū	*bhavati* (becomes)	*bhāta* (become, been)
bhid	*bhindati* (breaks)	*bhinna, bhindit*a (broken)
bha	*bhāveti* (develops)	*bhāvit*a (developed)
badh	*bandhati* (binds, ties)	*baddha, bandhita* (bound, tied, arrested)
bhaj	*bhajati* (associates)	*bhajit*a (associated)
chad	*chādeti* (covers)	*channa, chādit*a (covered)
chid	*chindasi* (cuts)	*chinna, chindit*a (cut off)
cor	*coreti* (steals)	*corita* (stolen)
cint	*cinteti* (thinks)	*cintita* (thought)
car	*carati* (walks, practises)	*carita, ciṇṇa* (walked, practised)
ḍah	*ḍahati* (bums)	*daḍḍha* (burnt)
ḍas	*ḍasati, daṃsati* (bites)	*daṭṭha, ḍasita, ḍaṃsita* (bitten)
daṇḍ	*daṇḍeti* (punishes)	*daṇḍita* (punished)
dis	*deseti* (expounds)	*desita* (expounded)
dis (*pass*)	*passati* (secs)	*diṭṭha, passita* (seen)
gah	*gaṇhāti* (takes, receives, catches)	*gahita* (taken, received, caught)
gam	*gacchati* (goes)	*gata* (gone)
ghā	*ghāyati* (smells)	*ghāyita* (smelt)
ha	*jahāti* (gives up, abandons)	*jahita* (given up, abandoned)
har	*harati* (takes away, carries)	*haṭa* (taken away, carried)
han	*hanti* (kills)	*hata* (killed)
hū	*hoti* (is)	*bhāta* (been)
is	*icchati* (wishes)	*iṭṭha, icchita* (wished)
ñā	*jānāti* (knows)	*ñāta, jānita* (known)
jan	*jāyati* (is born)	*jāta* (born)
ji	*jināti* (conquers, defeats)	*jita* (conquered, defeated)
kar	*karoti* (does, makes, builds)	*kata* (done, made, built)
kī	*kiṇāti* (buys, purchases)	*kīta, kiṇita* (bought, purchased)
kas	*kasati* (ploughs)	*kasita, kaṭṭha* (ploughed)
mar	*marati, mīyati* (dies)	*mata* (dead)

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

rukkho patito (the tree fell, the tree has fallen, the tree had fallen), *patito rukkho* (the fallen tree).

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

Sūdena odano pacito, *sūdena pacito odano* (rice was cooked, has been cooked or had been cooked by the cook, the rice cooked by the cook).
rukkhā chinnā purisehi, *purisehi chinnā rukkhā*, *purisehi rukkhā chinnā* (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 uggaṇhāma (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

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

Exercises

(a) Translate into English:

1. Ahaṃ hiyyo gāmamhā idhāgato. 2. *Puriso rukkhamhā patitvā mataṃ puttaṃ disvā rodi.* 3. *Senāpatinā arīhi muñcitaṃ bhātikaṃ disvā gahapati atīva tuṭṭho ahosi.* 4. *Suriyo uggato hoti, tumhe pana idāni pi sayatha.* 5. *Therena anusiṭṭhā manussā pāṇātipātā viratā ahesuṃ.* 6. Te *dhammaṃ caritvā saggaṃ gatā.* 7. *Kuhiṃ ṭhito tvaṃ gehaṃ āgataṃ coraṃ passi?* 8. *Patto hatthamhā patito bhinno ahosi.* 9. *Senāninā asinā pahaṭā arayo patitā matā.* 10. *Buddho bhikkhūhi ca upāsakehi ca vandito pūjito 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
muni	*munino, munissa* (to or for the sage)
senānī	*senānino, senānissa* (to or for the general)
garu	*garuno, garussa* (to or for the preceptor)
vidū	*viduno, vidussa* (to or for the wise man)
go	*gavassa, gāvassa* (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.

Buddha	*Buddhassa* (of the Buddha, the Buddha's)
muni	*munino, munissa* (of the sage, the sage's)
senānī	*senānino, senānissa* (of the general, the general's)
garu	*garuno, garussa* (of the preceptor, the preceptor's)
vidū	*viduno, vidussa* (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 noons becomes long.

Noun-stem	Dative and Genitive plurals
Buddha	*Buddhānaṃ* (to or for the Buddhas, of the Buddhas)
muni	*munīnaṃ* (to or for the sages, of the sages)
senānī	*senānīnaṃ* (to or for the generals, of the generals)
garu	*garūnaṃ* (to or for the preceptors, of the preceptors)
vidū	*vidūnaṃ* (to or for the wise men, of the wise men)
go	*gavaṃ, gunnaṃ, gonaṃ* (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 the tree).

Vocabulary

Nouns

aggi (fire)
assama (hermitage)
tāpasa (ascetic)
pāsāda (palace)
pabbata (mountain)
āloka (light)
yācaka (beggar)
andhakāra (darkness)
bhūpa (king)
kāru (carpenter)
ari (enemy)
rājapurisa (policeman)
piṇḍa (alms)
amacca (minister, companion)
tattha eva (there itself), ind.

Verbs

abhiruhati (climbs up) pp. *abhirūḷha*
oruhati (climbs down) pp. *orūḷha*
khādati (eats) pp. *khādita*

Adjectives

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

Exercises

(a) Translate into English:

1. Aggi uṭṭhāya kuṭumbikassa gehaṃ ḍahi. 2. *Mayaṃ ajja isino assamaṃ daṭṭhuṃ pabbataṃ abhiruhissāma.* 3. *Navo setu kārunā kato hoti.* 4. *Gahapatino gāvo corehi hatā.* 5. *Gahapatino ucchavo dhanikena vāṇijena kītā.* 6. *Sabbaññunā desito dhammo vihāraṃ gatehi senānino puttehi suto.* 7. *Alagaddena daṭṭho migo tatth'eva patitvā mato.* 8. *Sūdehi gahapatino sevakānaṃ odano pacito.* 9. *Suriyassa ālokena andhakāro apagato.* 10. *Bhūpassa ca kumārānaṃ ca amaccānaṃ ca bahavo abhinavā pāsādā kārūhi katā.*

(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 dawn* (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, '*-smiṃ*' 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
Buddha	*Buddhe, Baddhasmiṃ, Buddhamhi*
muni	*munismiṃ, munimhi*
senānī	*senānismiṃ, senānimhi*
garu	*garusmiṃ, garumhi*
vidū	*vidusmiṃ, vidumhi*
go	*gavasmiṃ, gāvasmiṃ, gavamhi, gāvamhi*

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: *munisu*, *munīsu*, *senānīsu*, *garusu*, *garūsu*, *vidūsu*.

Locative Plural forms

Stem	Locative Plural
Buddha	*Buddhesu*
muni	*munisu, munīsu*
senānī	*senānīsu*
garu	*garusu, garūsu*
vidū	*vidūsu*

Vocabulary

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

Verbs

pabbajati (goes forth, enters a religious order) pp. *pabbajita*
calati (moves) pp. *calita*
pasīdati (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 tahiṃ na gacchatha?* 3. *Girisu tatra tatra ahāyo vicaranti.* 4. *Idāni devo vassati, mā bahi gacchatha.* 5. *Ajja bahū manussā gāme sannipatiṃsu.* 6. *Maggesu*

rathā calanti. 7. *Viduno Buddhe pasannā.* 8. *Bahū manussā dhamme pasannā dhammaṃ caritvā saggesu uppannā ahesuṃ.* 9. *Sissā ārāme sannipatitvā kandukehi kīḷiṃsu.* 10. *Gahapatino kumārā vijjālayamhā āgantvā 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 Saṅgha. 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
phala (fruit)	*phalaṃ*	*phala*	*phalaṃ*
aṭṭhi (bone)	*aṭṭhi*	*aṭṭhi*	*aṭṭhiṃ*
sudhī (wise)	*sudhī*	*sudhi*	*sudhiṃ*
*cakkhu (*eye)	*cakkhu*	*cakkhu*	*cakkhuṃ*
gotrabhū[1]	*gotrabhū*	*gotrabhu*	*gotrabhuṃ*

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
phala	*phalā, phalāni*	*phale, phalāni*
aṭṭhi	*aṭṭhī, aṭṭhīni*	*aṭṭhī, aṭṭhīni*
sudhī	*sudhī, sudhīni*	*sudhī, sudhīni*
cakkhu	*cakkhū, cakkhūni*	*cakkhū, cakkhūni*
gotrabhū	*gotrabhū, gotrabhūni*	*gotrabhū, gotrabhūni*

[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.	*phalena*	*aṭṭhinā*	*sudhinā*	*cakkhunā*	*gotrabhunā*
Abl.	*phalā, phalasmā, phalamhā*	*aṭṭhinā, aṭṭhismā, aṭṭhimhā*	*sudhinā, sudhismā, sudhimhā*	*cakkhunā, cakkhusmā, cakkhumhā*	*gotrabhunā, gotrabhusmā, gotrabhumhā*
Dat.	*phalāya, phalassa*	*aṭṭhino, aṭṭhissa*	*sudhino, sudhissa*	*cakkhuno, cakkhussa*	*gotrabhuno, gotrabhussa*
Gen.	*phalassa*	*aṭṭhissa, aṭṭhino*	*sudhissa, sudhino*	*cakkhussa, cakkhuno*	*gotrabhussa, gotrabhuno*
Loc.	*phalasmiṃ, phalamhi, phale*	*aṭṭhismiṃ, atthimhi*	*sudhismiṃ, sudhimhi*	*cakkhusmiṃ, cakkhumhi*	*gotrahhusmiṃ, gotrabhumhi*

Plural forms

Instr. & Abl.	*phalehi, phalebhi*	*aṭṭhībhi, aṭṭhīhi*	*sudhībhi, sudhīhi*	*cakkhūbhi, cakkhūhi*	*gotrabhūbhi gotrabhūhi*
Dat. & Gen.	*phalānaṃ*	*aṭṭhīnaṃ*	*sudhīnaṃ*	*cakkhūnaṃ*	*gotrabhūnaṃ*
Loc.	*phalesu*	*aṭṭhīsu*	*sudhīsu*	*cakkhūsu*	*gotrabhūsu*

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

Vocabulary

Masculine Nouns

uttarāsaṅga (upper robe)
ekaṃsa (one shoulder, one side)
kassaka (farmer)
piṇḍapāta (alms)
dava (amusement)
mada (enjoyment, intoxication)
papaṇika (merchant)
bhoga (wealth)
Mahānāma (a person so known)
rāga (lust)
dosa
moha (delusion)
anta (end, side)
yodha, *bhaṭa* (soldier)
rukkha (tree)
sadda (sound, noise)
gandha (odour)
sāyaṇha (evening)

Neuter Nouns

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

Adjectives

dahara (young)
akusala (unwholesome, evil, sinful)
kusīta (lazy, idle)
alasa (lazy, idle)
daḷidda (poor)
puñña (meritorious)

Indeclinables and Adverbs

nissaṃsayaṃ (certainly)
sakkā (is able, can)
yannuna (how good it be!)
divā (in the day time)
sāyaṃ (evening)

Verbs

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

Exercises

(a) Translate into English:

1. Brāhmaṇo uṭṭhāyāsanā uttarāsaṅgaṃ ekaṃsaṃ karitvā daharānaṃ bhikkhūnaṃ pāde vandi. 2. *Therā viriyaṃ ārabhanti.* 3. *Te sotaṃ odahanti.* 4. *Bhikkhū bhojanaṃ bhuñjanti.* 5. *Bālā akusalāni kammāni karonti.* 6. *Gahapatino cittaṃ pasīdati.* 7. *Pāmojjaṃ uppajjati.* 8. *Tumhe āvuso Ānanda rāgassa pahānaṃ paññāpetha, dosassa pahānaṃ paññāpetha mohassa pahānaṃ paññāpetha.* 9. *Mayaṃ piṇḍapātaṃ bhuñjāma neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya.* 10. *Natthi bhikkhave paṇḍitato bhayaṃ.* 11. *Pāpaṇiko mahattaṃ pāpuṇāti bhogesu.* 12. *Yannūnāhaṃ Mahānāmaṃ ekamantaṃ apanetvā dhammaṃ deseyyāmi.* 13. *Bhikkhū paññattesu āsanesu nisīdiṃsu.* 14. *Akusalaṃ bhikkhave pajahatha, sakkā bhikkhave akusalaṃ pajahituṃ.* 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 car 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 arc not to be translated.)

LESSON 19

Feminine Nouns

67. Feminine noun-stems end in *ā, i*, *ī*, *u*, and *ū*. Examples: *kaññā* (girl), *ratti* (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: *kaññaṃ*, *rattiṃ*, *nadiṃ*, *yāguṃ*, *vadhuṃ*.

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 *ī* and *ū* become short: *rattī*, *rattiyo*, *nadī*, *nadiyo*, *yāgū*, *yāguyo*, *vadhū*, *vadhu-yo*, *kaññā*, *kaññāyo*.

Stem	nominative	vocative Singulars	accusative	nom., voc., acc., Plurals
kaññā (girl)	*kaññā*	*kaññe*	*kaññaṃ*	*kaññā, kaññāyo*
ratti (night)	*ratti*	*ratti*	*rattiṃ*	*rattī, rattiyo*
nadī (river)	*nadī*	*nadi*	*nadiṃ*	*nadī, nadiyo*
yāgu (gruel)	*yāgu*	*yāgu*	*yāguṃ*	*yāgū, yāguyo*
vadhū (woman)	*vadhū*	*vadhu*	*vadhuṃ*	*vadhū, vadhuyo*

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 '*-ānī*' as: *mātula* (uncle); *mātulānī* (aunt); *gahapati* (householder); *gahapatāni* (housewife). The final '*-aka*' of a noun becomes '*ikā*' in feminine.

Masculine	Feminine
mānusa (human)	*mānusī*
mūsikā (mouse)	*mūsikā*
kokila (cuckoo)	*kokilā*
sobhana (beautiful)	*sobhanā*
dīgha (long)	*dīghā*
kukkura (dog)	*kukkurī*
kukkuṭa (cock)	*kukkuṭī*
mānava (young man)	*mānavī* (young woman)
mātula (uncle)	*mātulānī* (aunt)
gahapati (master of a house)	*gahapatānī* (mistress of a house)

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

Vocabulary

Masculine Nouns	Neuter Nouns	Feminine Nouns
chaṇa (festival)	*yotta* (rope)	*ammā* (mother)
āloka (light)	*bhaya* (fear)	*kañña* (girl)
vaja (cow pen, cattlefold)	*uyyāna* (park)	*latā* (creeper)
ñāti (relative)	*vacana* (word)	*rattī* (night)
alamkāra (ornament)	*mukha* (mouth)	*nadī* (river)
gaja (elephant)	*vetta* (cane)	*dārikā* (girl)
kāya (body)	*ābharaṇa* (ornament)	*yāgu* (gruel)
Aṅgala-visaya (England)	*vattha* (cloth)	*dhenu* (cow)
samādhi (concentration)	*paduma* (lotus)	*vācā* (word)
pāpaṇika (merchant)	*gīta* (song)	*pokkharaṇī* (pond)
āpaṇika (merchant)	*raṭṭha* (country)	*vāpi* (lake)
vāṇija (merchant)		*jivhā* (tongue)
		desanā (sermon, preaching)
Adjectives		*migī* (doe)
kāruṇika (kind, compassionate)		*itthī* (woman)
piya (dear, pleasing, agreeable)		*taṇhā* (craving)
gambhīra (deep)		*kadalī* (plantain)
puthula (broad, wide)		*rājinī* (queen)
jeṭṭha (elder)		*pajā* (subjects)
kaniṭṭha (younger)		*vīṇā* (lute, violin)

Verbs

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

Exercises

(a) Translate into English:

1. Amma, mayaṃ idāni kuhiṃ gacchāma? 2. *Kaññāyo bhātikehi saddhiṃ chaṇaṃ passituṃ nagaraṃ gacchantu.* 3. *Latāyo rukkhe veṭhenti.* 4. *Ratti candassa ālokena vibhāti.* 5. *Mayaṃ nahāyituṃ nadiṃ otarāma.* 6. *Bhoti kaññe, kiṃ tvaṃ ajja vijjālayaṃ na gacchasi?* 7. *Gahapatānī yottaṃ gahetvā vajaṃ gantvā dhenuṃ bandhitvā gehassa samīpaṃ āneti.* 8. *Mayaṃ pāto uṭṭhāya yāguṃ pivitvā gehamhā nikkhamma khettaṃ gacchāma.* 9. *Dārikāyo vijjālayassa avidūre uyyāne sannipatitvā kīḷanti.* 10. *Kāruṇikā vācā dārakānaṃ dārikānaṃ ca piyā hoti.* 11. *Sevakehi khatā pokkharaṇī gambhīrā ca puthulā ca hoti.* 12. *Yakkhassa mukhato jivhā niccharati.* 13. *Therena katā desanā bahūhi sutā hoti.* 14. *Kaññā ñātino gehaṃ āgatā.* 15. *Duggatā itthī dvāre ṭhatvā 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 '*-yā'* is added to feminine stems ending in *i*, *ī*, *u* and *ū*, and the long *ī* and *ū* become short before '*yā*' as: *rattiyā*, *nadiyā*, *yāguyā*, *vadhuyā*.

72. In Locative Singular, '*-yā'* 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: *kaññā-bhi*, *kaññāhi*, *rattībhi*, *rattīhi*, *nadībhi*, *nadīhi*, *yāgūbhi*, *yūgūhi*, *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*, *rattisu*, *rattīsu*, *nadīsu*, *yāgusu, yāgūsu*, *vadhūsu*.

Stem	Instr., Abl., Dat., Gen. Singular	Instr. & Abl. Plural	Dat. & Gen. Plural	Loc. Plural
kaññā	*kaññāya*	*kaññābhi, kaññāhi*	*kaññānaṃ*	*kaññāsu*
ratti	*rattiyā*	*rattībhi, rattīhi*	*rattīnaṃ*	*rattisu, rattīsu*
nadī	*nadiyā*	*nadībhi, nadīhi*	*nadīnaṃ*	*nadīsu*
yāgu	*yāguyā*	*yāgūbhi, yāgūhi*	*yāgūnaṃ*	*yāgusu, yāgūsu*
vadhā	*vadhuyā*	*vadhūbhi, vadhūhi*	*vadhūnaṃ*	*vadhūsu*

N.B. *Rattiyā* and *rattiyaṃ* have their contracted forms as '*ratyā*, *ratyaṃ*'. Similarly *nadiyā* and *nadiyaṃ* have the contracted forms as '*najjā*' and '*najjaṃ*'; *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
Tāmasā (river so named)	*janapada* (district)	*tīra* (bank, shore)
Nerañjarā (river so named)	*bheda* (break)	*duccarita* (misconduct, wrong deed)
Sāvatthi (city so named)	*ācariya* (teacher)	*maraṇa* (death)
vācā (word)	*ogha* (flood)	*āgata* (approach, coming)
saddhā (confidence)	*Bhadanta* (Venerable One)	*citta* (mind, consciousness)
paññā (wisdom)	*niraya* (doom, unhappy or miserable state)	
bhariyā (wife)	*jaṭila* (ascetic wearing matted hair)	Adjectives
mettā (loving kindness)	*vasala* (outcast, low person)	*puratthima* (Eastern)
pajā (people, beings)	*paṇṇākāra* (present)	*gilāna* (ill, sick)
khudhā (hunger)	*nidhi* (buried treasure)	*sussūsa* (obedient)
pipāsā (thirst)	*āvāṭa* (pit)	*seṭṭha* (greatest, best)
vatthi (bladder)	*soka* (grief)	*sīta* (cold)
Gaṅgā (Ganges)	*kāsu* (pit)	*hemantika* (of winter)
kuṭikā, kuṭi (hut)		*sambahula* (many)
pāṭha-sālā (school)		*cheka, dakkha* (clever)
hiṃsā (violence)		*mānusa* (human)
karuṇā (compassion)		
gīvā (neck)		
vaḍḍhi (growth)		

Verbs

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

Adverbs

paraṃ (after) this governs ablative case.
maraṇā 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, puratthimesu janapadesu Sāvatthi nāma nagaraṃ.* 3. *Ahaṃ ce kho pana kāyena duccaritaṃ careyyaṃ kāyassa bhedā paraṃ maraṇā nirayaṃ upapajjeyyaṃ.* 4. *Ahaṃ senāya gilāno, icchāmi bhadantassa āgamanaṃ.* 5. *Saddhāya tarati oghaṃ, paññāya parisujjhati.* 6. *Sussūsā seṭṭhā bhariyānaṃ.* 7. *Mettaṃ karotha mānusiyā pajāya.* 8. *Yāgu khudhaṃ paṭihanti, pipāsaṃ vinodeti, vatthiṃ sodheti.* 9. *Sītāsu hemantikāsu rattīsu sambahulā jaṭilā Gaṅgāyaṃ ummujjanti pi nimujjanti 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 Tamasā. 5. He buried a treasure in a pit. 6. We shall grow by the growth of wisdom. 7. The Prince Siddhattha 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 '*ā*' 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
dhana (wealth, riches)	*-vant*	*dhanavant* (wealthy, rich)
bala (power)	"	*balavant* (powerful)
sīla (virtue, precept)	"	*sīlavant* (virtuous, keeping precepts)
sati (mindfulness, memory)	*-mant*	*satimant* (mindful)
dhiti (courage)	"	*dhitimant* (courageous)
dhī (intelligence)	"	*dhīmant* (intelligent, wise)
bhānu (rays)	"	*bhānumant* (radiant, having rays)
go (cattle)	"	*gomant* (possessing cattle)
dhana (wealth)	*-in*	*dhanin* (wealthy)
bala (power, strength)	"	*balin* (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, '*dhanavant*' and '*dhanavat*'. Similarly '*satimant*' has two forms '*satimant*' 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.	*dhanavanto*	*dhanavantā*
Voc.	–	*dhanavantā*
Acc.	*dhanavantaṃ*	*dhanavante*
Instr.	*dhanavantena*	*dhanavantehi (-bhi)*
Abl.	*dhanavantasmā,* *dhanavantamhā*	*dhanavantehi (-bhi)*
Dat. & Gen.	*dhanavantassa*	*dhanavantānaṃ*
Loc.	*dhanavante,* *dhanavantasmiṃ,* *dhanavantamhi*	*dhanavantesu*

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

In Vocative Singular '*at*' 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.	*dhanavā*	*dhanavanto*
Acc.	–	–
Inst. & Abl.	*dhanavatā*	–
Dat. & Gen.	*dhanavato*	*dhanavataṃ*
Loc.	*dhanavati*	–

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

dhanavant

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

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 *ī*-nouns as: '*senānī*'. Active Past Participles ending in '*-tāvin*' are declined like *ī*-nouns.

dhanin (masculine)

Nom.	*dhanī*	*dhanī, dhanino*
Voc.	*dhani*	*dhanī, dhanino*
Acc.	*dhaniṃ, dhaninaṃ*	*dhanī, dhanino*
Instr.	*dhaninā*	*dhanīhi (-bhi)*
Abl.	*dhaninā, dhanismā, dhanimhā*	*dhanīhi (-bhi)*
Dat. & Gen.	*dhanino, dhanissa*	*dhanīnaṃ*
Loc.	*dhanismiṃ, dhanimhi, dhanini*	*dhanisu, dhanīsu*

In Neuter Gender:

dhanavant

Nom.	*dhanavaṃ*	*dhanavantā, dhanavantāni*
Voc.	*dhanavaṃ, dhanava, dhanavā*	*dhanavantā, dhanavantāni*
Acc.	*dhanavantaṃ*	*dhanavante, dhanavantāni*

dhanin

Nom.	*dhanī*	*dhanī, dhanīni*
Voc.	*dhani*	*dhanī, dhanīni*
Acc.	*dhaninaṃ, dhaniṃ*	*dhanī, dhanīni*

The rest are like those in Masculine gender.

82. **Feminine Forms:**

By adding '*ī*' to all afore-given stems, their feminine forms are constructed as: *dhanavantī, dhanavatī, satimantī, satimatī, dhaninī.* They are declined like feminine *ī*-nouns as '*nadī*', etc. These are used even as nouns: *dhanavantī, dhanavatī, dhaninī* (rich woman).

	Singular	Plural
Nom.	*dhanavantī*	*dhanavantī, dhanavantiyo*
Voc.	*dhanavanti*	*dhanavantī, dhanavantiyo*
Instr.	*dhanavantiyā*	*dhanavantīhi (-bhi)*
Abl.	*dhanavantiyā*	
Dat. & Gen.	*dhanavantiyā*	*dhanavantīnaṃ*
Loc.	*dhanavantiyaṃ, dhanavantiyā*	*dhanavantīsu*

83. **How they are used as Adjectives**

Nom.Sg. *Dhanavā* (*dhanavanto*) *puriso* (a rich man)
Nom.Pl. (*dhanavanto*) *dhanavantā purisā* (rich men)
Voc. *He* (*dhanavaṃ*) *dhanava* (*dhanavā*) *purisa* (O rich man)
He (*dhanavanto*) *dhanavantā purisā* (O rich men)
Acc. *Dhanavantaṃ purisaṃ* (a rich man)
dhanavante purise (rich men)
Inst. (*dhanavatā*) *dhanavantena purisena* (with or by a rich man)
dhanavantehi purisehi (with or by rich men)

Dat. (*dhanavato*) *dhanavantassa purisassa* (to or for a rich man)
(*dhanavataṃ*) *dhanavantānaṃ purisānaṃ* (to or for rich men)
Gen. (*dhanavato*) *dhanavantassa purisassa* (of a rich man,a rich man's)
(*dhanavataṃ*) *dhanavantānaṃ purisānaṃ* (of rich men,rich men's)
Loc. (*dhanavati*) *dhanavante, dhanavantasmiṃ, dhanavantamhi purise* (in a rich man)
dhanavantesu purisesu (in or among rich men)

Neuter

Nom. *dhanavaṃ kulaṃ* (a rich family)
dhanavantāni kulāni (rich families) etc.

Feminine

Nom. *Dhanavantī* (*dhanavatī*) *vanitā* (a rich lady)
dhanavantiyo (*dhanavatiyo*) *vanitāyo* (rich ladies)
Acc. *dhanavantiṃ* (*dhanavatiṃ*) *vanitaṃ* (a rich lady)
dhanavantiyo (*dhanavatiyo*) *vanitāyo* (rich ladies)
Instr. *dhanavantiyā* (*dhanavatiyā*) *vanitāya* (with or by a rich lady)
dhanavantīhi (*dhanavatīhi*) *vanitāhi* (with or by rich ladies)
etc. etc. etc.

Dhanin - Masculine

Nom. *dhanī puriso* (a rich man)
dhanino purisā (rich men)

Neuter

Nom. *dhanī kulaṃ* (a rich family)
dhanī kulāni; *dhanīni kulāni* (rich families) etc.

Feminine

Nom. *dhaninī vanitā* (a rich lady)
dhaninī (*dhaniniyo*) *vanitāyo* (rich ladies) etc.

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)

Feminine Nouns

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

Adjectives

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

Neuter Nouns

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

Verbs

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

āmanteti (addresses, calls) pp. *āmantita*

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. *gīta, gāyita*
labhati (gets, receives) pp. *laddha*
majjati (is intoxicated) pp. *matta*
sammodati (rejoices, exchanges friendly greetings with) pp. *sammodita*
vinassati (perishes) pp. *vinaṭṭha*
kasati (ploughs) pp. *kaṭṭha, kasita*
uggaṇhāti (learns) pp. *uggahīta*
sikkhati (learns, is trained) pp. *sikkhita*
uppajjati (is born) pp. *uppanna*
māreti (kills) pp. *mārita*
āneti (brings, carries back) pp. *ānīta*
māpeti (builds) pp. *māpita*
ārabhati (begins) pp. *āraddha*

Exercises

(a) Translate into English:

1. *Vipassissa namatthu, cakkhumantassa sirīmato*
   Sikhissa pi namatthu sabba-bhūtānukampino.
   Vessabhussa namatthu nahātakassa tapassino
   Namatthu Kakusandhassa Māra-senappamaddino.
2. *Mahā-kāruṇiko nātho hitāya sabba-pāṇinaṃ*
   Pūretvā 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 bramhacariyaṃ carāma.*
7. *Tatra kho Bhagavā bhikkhū āmantesi.*
8. *Paribbājako Bhagavatā saddhiṃ sammodi.*
9. *Na ve rudanti satimanto sapaññā.*
10. *So phalino rukkhassa āmaṃ phalaṃ chindati, tassa rasaṃ na jānāti, tena tassa bījaṃ pi vinassati.*

(b) Translate into Pali: (The words in italics are to be translated using past participles and '*-vant*' 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)

gacchati (goes)	*gaccha*	*gacchant, gacchamāna, gacchāna*
vadati (says)	*vada*	*vadant, vadamāna, vadāna*
dadāti (gives)	*dadā* (*dada*)	*dadant, dadamāna, dadāna*
kiṇāti (buys)	*kiṇā* (*kiṇa*)	*kiṇant, kiṇamāna, kiṇāna*
deseti (expounds)	*dese*	*desent, desayamāna, desayāna*

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

seti (lies down)	*se*	*sent, semāna*
sayati (lies down)	*saya*	*sayant, sayamāna, sayāna*

Irregular forms

87. *atthi* (is) — *as* — *sant, samāna* (Present P.)
karoti (makes,does,works) — *karo* — *karont,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 *-nt* are declined similar to substantives ending in *-vant*.

gacchant (going)

Nom.	*gacchaṃ, gacchanto*	*gacchanto, gacchantā*
Voc.	*gacchaṃ, gaccha, gacchā*	*gacchanto, gacchantā*
Acc.	*gacchantaṃ*	*gacchante*
Instr.	*gacchantena* (*gacchatā*)	*gacchantehi* (*-bhī*)
Abl.	*gacchantasmā* (*gacchatā*) *gacchantamhā*	*gacchantehi* (*-bhī*)
Dat. & Gen.	*gacchantassa* (*gacchato*)	*gacchantānaṃ,gacchataṃ*
Loc.	*gacchante, gacchantasmiṃ,* *gacchantamhi* (*gacchati*)	*gacchantesu*

(The special forms are within brackets.)

89. In **Neuter Gender:**

Nom.	*gacchaṃ*	*gacchantā, gacchantāni*
Voc.	*gacchaṃ*	*gacchantā, gacchantāni*
Acc.	*gacchantaṃ*	*gacchante, gacchantāni*

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 '*-nt*' participles.

In the feminine gender the '*-nt*' part is changed into *'ntī'* or *'tī'* as: *gacchantī, gacchatī.* These are declined like feminine nouns ending in *'ī'*. See *'nadī'* 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 viheṭhayanto* (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 kappaṃ vā tiṭṭheyya kappāvasesaṃ 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)
vegena (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)
passe (at the side)

Feminine Nouns

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

Phrases

maraṇā 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. *uddhaṭa*
vissamati (takes rest) pp. *vissanta*
dakkhati (sees), *addakkhi* (saw)
pasīdati (becomes devoted to, has faith in, is pleased with) pp. *pasanna*
vahati (carries, draws) pp. *vuḷha*
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. *Bhikkunī vīthiyaṃ piṇḍāya caramānā āgacchantaṃ rathaṃ disvā maggato apakkami.* 3. *Arahato Sammā-sambuddhassa pātubhāvo dullabho lokasmiṃ.* 4. *Tumhe idha kiṃ kurumānā viharatha?* 5. *Rukkhehi patantāni phalāni samīpe nisīdantiyā gahapatāniyā sevakā saṅkaḍḍhanti.* 6. *Khettesu kassakā gītāni gāyanti.* 7. *Gītaṃ gāyantiyā dārūni 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 manussā bhiyyo 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*'**

Nattar (grandson)		
Case	Singular	Plural
Nom.	*nattā*	*nattāro*
Voc.	*natta, nattā*	"
Acc.	*nattāraṃ*	*nattāro, nattāre*
Instr. & Abl.	*nattārā*	*nattārehi (-bhi)* *nattūhi (-bhi)*
Dat. & Gen.	*nattu, nattuno,* *nattussa*	*nattārānaṃ, nattānaṃ,* *nattūnaṃ*
Loc.	*nattari*	*nattāresu, nattūsu, nattusu*

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

	pitar (father)		*mātar* (mother)	
Case	Singular	Plural	Singular	Plural
Nom.	*pitā*	*pitaro*	*mātā*	*mātaro*
Voc.	*pita, pitā*	*pitaro*	*māta, mātā*	*mātaro*
Acc.	*pitaraṃ*	*pitaro, pitare*	*mātaraṃ*	*mātaro*
Inst. & Abl.	*pitarā*	*pitarehi (-bhi),* *pitūbhi, pitūhi*	*mātarā,* *mātuyā*	*mātārehi (-bhi),* *mātūbhi (-hi)*
Dat. & Gen.	*pitu, pituno,* *pitussa*	*pitarānaṃ,* *pitūnaṃ, pitunnaṃ*	*mātu,* *mātuyā*	*mātarānaṃ,* *mātūnaṃ*
Loc.	*pitari*	*pitaresu,* *pitūsu, pitusu*	*mātari*	*mātaresu,* *mātūsu, mātusu*

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

95. Nouns ending in '*tar*' like '*kattar, hantar, vattar*' etc., govern Accusative or Genitive case as: *mige hantā, migānaṃ hantā* (the hunter of dear), *kammaṃ kattā, kammassa kattā* (one who does the work or the doer of the work), *saccaṃ vattā, saccassa vattā* (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. *Puttassa 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' shoud begin the clause, e.g. *Rukkhamhi patante sakuṇā uḍḍesuṃ* (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[1] *vapiṃsu* (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).

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[1]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)
bila (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; pp. *gahita*; ger. *gahetvā*
duhati (*duh*) milks; pp. *duddha*
sammajjati (*sam* + *majj*) sweeps; pp. *sammajjita*, *sammaṭṭha*
bhijjati (*bhid*) is broken; pp. *bhinna*
palāyati (*palāy*) runs away, flees, bolts away
uḍḍeti (*ud*+*ḍī*) flies up; pp. *uḍḍīna*
vicarati (*vi* + *car*) roams about
pasaṃsati (*pa* + *saṃs*) praises; pp. *pasattha*
vaḍḍheti (*vaḍḍh*) grows, develops
viviccati (*vi* + *vic*) gets rid of, is separated from; pp. *vivitta*
apaharati (*apa* + *har*) takes away, plunders; pp. *apahaṭa*
pidahati (*api* + *dah*) shuts, closes

Exercises

(a) Translate into English:

1. *Bhūpasmiṃ dhammena raṭṭhaṃ pālente janatā pi dhammikā hoti.*
2. *Gahapatissa passantasseva corā bhaṇḍāni hariṃsu.*
3. *Mama pitari tahiṃ agacchante aham pi tahiṃ gantuṃ na sakkomi.*
4. *Mātari ca duhitari ca rasavatiyaṃ odanaṃ pacantīsu putto kumārakehi saddhiṁ aṅgaṇe kīḷati.*
5. *Tathāgate parinibbute bahū devā manussā ca mahatā sokena kampitā ahesuṃ.*
6. *Bhikkūsu vīthiyaṃ piṇḍāya carantesu upāsakā ca upāsikāyo ca nānāvidhāni khajjāni bhojjāni ca gahetvā maggassa passe aṭṭhaṃsu.*
7. *Satthari dhammaṃ desente bhikkhū ca bhikkhuniyo ca upāsakā ca upāsikāyo ca sotaṃ odahantā nisīdiṃsu.*
8. *Mātari dhenuṃ duhamānāyaṃ duhitā gehassa aṅgaṇaṃ sammajji.*
9. *Dhammaṃ desetāresu bhikkhūsu janā pasīdanti.*
10. *Rukkhassa sākhāsu bhijjantīsu pakkhino tato uḍḍetvā palāyiṃsu.*
11. *Dīghena maggena gantārānaṃ bhaṇḍāni corā apahariṃsu.*
12. *Pitari kālaṃ-kate mātā ca puttā ca duhitaro ca bhātaro ca samīpe kandamānā aṭṭhaṃsu.*
13. *Mātari gehamhā nikkhamantiyaṃ putto ca dhītaro ca dvārāni pidahitvā pāṭhālayaṃ gacchiṃsu.*
14. *Gehaṃ māpetāresu janesu bhūmiṃ khanamānesu tatra bilato ahi uggacchi.*
15. *Namatthu satthuno.*

(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.	*mano, manaṃ*	*manā, manāni*
Voc.	*mana*	*manā, manāni*
Acc.	*mano, manaṃ*	*mane, manāni*
Instr.	*manena, manasā*	*manehi, manebhi*
Abl.	*manasmā, manasā, manamhā, manā*	*manehi, manebhi*
Dat. & Gen.	*manassa, manaso*	*manānaṃ*
Loc.	*manasmiṃ, manasi manamhi, mane*	*manesu*

99. *mano-gaṇa* (group of nouns declined like '*manas*')[1]

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

Note: The adjectives *seyyas* (better) and *garīyas* (heavier) are also declined like '*manas*'. Feminine forms of these two adjectives are *seyyasī* and *garīyasī*.

Demonstrative Pronoun

***so* (he), *tad* (that)**

Masculine Gender

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

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[1]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.	*taṃ* (that one)	*te, tāni* (those, they)

The rest are like those in masculine gender.

Feminine Forms

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

100. These are used as Adjectives, too:

Masculine

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

Neuter

Nom.	*taṃ phalaṃ* (that fruit)	*tāni (te) phalāni* (those fruits)
Acc.	*taṃ phalaṃ* (that fruit)	*tāni (te) phalāni* (those fruits)

The rest are like those in masculine.

Feminine

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

etad

etad (this) is declined like '*tad*'
in Mas. : *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	Verbs
apāya (unhappy state after death)	*samuṭṭhāti* (rises) pp. *samuṭṭhita*
tapassin (ascetic)	*khādati* (eats up) pp. *khādita*
padīpa (lamp)	*tapati* (shines, heats) pp. *tatta*
ādicca (sun)	*namati* (bows down) pp. *nata*
pahāra (blow)	*adhigacchati* (attains, realises) pp. *adhigata*

Feminine Nouns

Sāvittī (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)
vadaññū (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. *ciṇṇa*
parikirati (scatters) pp. *parikiṇṇa* (covered with)
kilissati (spoils, becomes unclean) pp. *kiliṭṭha*
jāyati (is born, becomes) pp. *jāta*
sappati (moves slowly) pp. *sappita*
antaradhāyati (disappears) pp. *antarahita*
vikasati (opens as a flower, is blown up) pp. *vikasita* (bloomed, in full bloom)
sammajjati (sweeps) pp. *sammaṭṭha*
milāyati (fades away) pp. *milāta*
pīḷeti (afflicts) pp. *pīḷita*
vaḍḍhati (grows) pp. *vuḍḍha*
abhibhavati (overcomes) pp. *abhibhūta*
sikkhati (learns, is trained, is disciplined) pp. *sikkhita*
tussati (pleased, glad) pp. *tuṭṭha*

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 tatuṭṭhāya tameva khādati.*
2. *Buddho tejasā tapati.*
3. *Mayaṃ taṃ Bhagavantaṃ Buddhaṃ sirasā namāma.*
4. *Sāvittī chandaso mukhaṃ.*
5. *Tasmiṃ sarasi udakaṃ parittaṃ.*
6. *Tā bhikkhuniyo mahatā thāmasā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuniṃsu.*
7. *Te manussā kāyena vacasā manasā ca duccaritaṃ caritvā maraṇā paraṃ apāyam upapajjiṃsu.*
8. *Mayaṃ piṇḍāya āgataṃ theraṃ disvā tuṭṭhena manasā sirasā vandimhā, bhattena ca pūjayimhā.*
9. *Saraso avidūre araññasmiṃ tapassino tapaṃ caranti.*
10. *Rathesu dhāvantesu uṭṭhitena rajasā gehānaṃ bhittiyo parikiṇṇā kiliṭṭhā jātā.*
11. *Ahi urasā sappati.*
12. *Kathaṃ tumhe padīpena vā ukkāya vinā rattiyaṃ taṃsi idha vicaratha?*
13. *Corā rattiyaṃ gehassāvidūre rahasā sallapantā nisīdiṃsu.*

(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 grows.
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.	*attā*	*attāno*
Voc.	*attā, atta*	*attāno*
Acc.	*attānaṃ, attaṃ*	*attāno*
Inst. & Abl.	*attanā*	*attanehi (-bhi)*
Dat. & Gen.	*attano*	*attānaṃ*
Loc.	*attani*	*attanesu*

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	*bramhan*	*rājan*	*sakhin*
Nom.	*bramhā*	*rājā*	*sakhā*
Voc.	*bramhe*	*rāja*	*sakhe, sakha, sakhā*
Acc.	*bramhānaṃ, bramhaṃ*	*rājānaṃ, rājaṃ*	*sakhāraṃ*
Inst. & Abl.	*bramhunā*	*rājinā, rājunā, raññā*	*sakhinā*
Dat. & Gen.	*bramhuno*	*rājino, rājuno, raññno*	*sakhino*
Loc.	*bramhani*	*rājini, rājamhi, rājasmiṃ*	*sakhāre*

Plural forms

Nom.	*bramhāno*	*rājāno*	*sakhāro*
Voc.	*bramhāno*	*rājāno*	*sakhāro*
Acc.	*bramhāno*	*rājāno*	*sakhāro*
Inst. & Abl.	*bramhehi (-bhi)*	*rājehi (-bhi)* *rājūhi (-bhi)*	*sakhārehi (-bhi)*
Dat. & Gen.	*bramhānaṃ*	*rājānaṃ* *rājūnaṃ*	*sakhīnaṃ* *sakhānaṃ*
Loc.	*bramhesu*	*rājesu, rājūsu*	*sakhāresu*

105. All nouns have in their ablative singulars the forms ending in '*-smā*' and '*-mhā*' as: *attasmā, attamhā, bramhasmā, bramhamhā, rājasmā, rājamhā, 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: *Kammassa hetu* (because of the karma, due to the karma).

Vocabulary

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

cora (robber, thief)
pati (lord, husband)
nātha (refuge)
paccāmitta (enemy)
pātubhāva (appearance)
Jambu-dīpa (India)
vipāka (result)
guṇa (state, quality)
dhamma (state, quality)

Verbs

pātubhavati (*pātu*+*bhū*) (appears, becomes manifest)

Verbs

Paṭivedeti (informs)
pamodati (rejoices, is glad) pp. *pamudita*
pattheti (hopes, aspires) pp. *patthita*
pasaṃsati (praises) pp. *pasaṃsita, pasattha*
palāpeti (expels)
kujjhati (gets angry) pp. *kuddha*
dubbhati (plots against)

Adjectives

dummedha (unwise)
dubbala (weak, feeble)
rāja-santaka (confiscated)

Indeclinables

iva (as, like)
viya (as, like)
eva (only)

Exercises

(a) Translate into English:

1. *Bālā dummedhā pāpakāni kammāni karontā amittena attanā iva caranti.*
2. *Bhagavā bramhunā yācito Isipatanaṃ gantvā dhammaṃ desesi.*
3. *Na jaccā vasalo hoti, na jaccā hoti brāmhaṇo, kammanā eva vasalo pi brāmhaṇo pi hoti.*
4. *Attano sakhāraṃ jetā mitto na hoti.*
5. *Dūto āgamma rañño saṅgāmassa pavattiṃ paṭivedesi.*
6. *Coresu balavantesu jātesu rājāno dubbalā honti.*
7. *Sakhā cirassamāgataṃ sakhāramiva sā gharamāgataṃ patiṃ disvā pamuditā ahosi.*
8. *Attā hi attano nātho.*
9. *Tadā bārāṇasiyaṃ rajjaṃ apatthento rājā nāma nāhosi.*
10. *Sakkosi nu kho tvaṃ tāta paccāmittena rājinā saddhiṃ yuddhaṃ kātuṃ?*
11. *Etaṃ hi pubba-nimittaṃ bramhuno pātubhāvāya.*
12. *Ahaṃ pitarā ca mātuyā ca bhātarehi ca sakhārehi ca saddhiṃ cetiyāni vandamāno Jambudīpe tatra tatra vicariṃ.*

(b) Translate 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.	*ko*	*ke*	*kiṃ, kaṃ*	*ke, kāni*
Acc.	*kaṃ*	*ke*	*kiṃ, kaṃ*	*ke, kāni*
Inst.	*kena*	*kehi, kebhi*	All the rest are like those in masculine	
Abl.	*kasmā, kamhā*	*kehi, kebhi*		
Dat. & Gen.	*kassa*	*kesaṃ, kesānaṃ*		
Loc.	*kasmiṃ, kamhi*	*kesu*		

Feminine

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

Meanings

109.

	As a pronoun	As a pronominal Adjective
Masc.	*ko* (who, what or which one?)	*ko puriso* (what or which man?)
	ke (who, what or which ones?)	*ke purisā* (what or which men?)
Neut.	*kiṃ, kaṃ* (what, which?)	*kiṃ, kaṃ phalaṃ* (what or which fruit?)
	ke, kāni (what, which things?)	*ke, kāni phalāni* (what or which fruits?)
Fem.	*kā* (who, what, which one?)	*kā itthī* (what, which woman?)
	kā, kāyo (who, what, which ones?)	*kā, kāyo itthiyo* (what, which women?)

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

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

111. **Feminine**

	Singular	Plural
Nom.	*yā*	*yā, yāyo*
Acc.	*yaṃ*	*yā, yāyo*
Inst. & Abl.	*yāya*	*yāhi, yābhi*
Dat. & Gen.	*yāya, yassā*	*yāsaṃ, yāsānaṃ*
Loc.	*yāya, yāyaṃ, yassaṃ*	*yāsu*

Meanings

112.

Masc.	*yo* (who, what, which person)	*yo puriso* (what, which person)
	ye (who, what, which persons)	*ye purisā* (what, which persons)
Neut.	*yaṃ* (what, which thing)	*yaṃ phalaṃ* (what, which fruit)
	yāni (what, which things)	*yāni phalāni* (what, which fruits)
Fem.	*yā* (who, what, which person)	*yā itthī* (whatever, which woman)
	yā, yāyo (who, what, which persons)	*yā, yāyo itthiyo* (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...pahīnā te tathāgatassa (whatever mental defilements there may be, they have been got rid of by the Tathāgata).
Yo appaduṭṭhassa narassa dussati...taṃ eva bālam pacceti 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 saññamessanti mokkhanti māra-bandhanā (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 '*kiṃ*' (*ka*).

	Singular	Plural
Nom.	*koci, kopi, kocana* (some one)	*keci, kepi, kecana* (some ones)
Acc.	*kañci, kampi, kamapi, kañcana*	*keci, kepi, kecana* (some ones)
Ins.	*kenaci, kenāpi*	*kehici, kehipi*
Abl.	*kasmāci, kasmāpi*, etc.	*kehici, kehipi*
Dat. & Gen.	*kassaci, kassapi, kassacana*	*kesañci, kesampi, kesañcana*
Loc.	*kasmiñci, kismici, kasmimpi, kasmiñcana, kismicipi*	*kesuci, kesupi*

116. In Neuter: *kañci, kañcana, kiñci, kiñcana, kampi, kimpi, 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)	*ṃ*	before a guttural letter becomes	guttural nasal *ṅ*.
(b)	*ṃ*	before a palatal letter becomes	palatal nasal *ñ*.
(c)	*ṃ*	before a letter of back palate becomes	back palate nasal *ṇ*.
(d)	*ṃ*	before a dental letter becomes	dental nasal *n*.
(e)	*ṃ*	before a labial letter becomes	labial nasal *m*.

(a) Example: *saraṇaṃ gato = saraṇaṅgato*
(b) *kaṃ + ci = kañci*
(c) *saṃ + ṭhāti = saṇṭhāti*
(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 jaññā vasalo iti (one should know him 'an outcast').
Bhagavā bhikkhū āmantesi 'Anujānāmi bhikkhave ārāman' ti (the Lord addressed the monks saying "I allow you, monks, to accept a grove").
Bhavampi no[1] *Gotamo 'anuttaraṃ sammāsambodhiṃ abhisambuddho' ti paṭijānāti?* (Does Master Gotama also claim "I have attained to the Supreme Enlightenment"?)
Khattiyaṃ 'daharo' ti nāvamaññeyya (one should not despise a princely youth thinking 'This is a boy').

120. **Pronominal Adverbs**

Relative	Interrogative	Demonstrative
yadā (when, whenever)	*kadā* (when?)	*tadā* (then)
yattha, yatra, yahiṃ (where, wherever)	*kuhiṃ, kutra, kattha* (where?)	*tahiṃ, tatra, tattha* (there)
yato (from whom, from what, from when, whence, because, since)	*kuto* (from where?)	*tato* (from there)
yathā (in what way, such as)	*kathaṃ* (how?)	*tathā* (so) *itthaṃ, iti, evaṃ* (thus)

Indefinite Adverbs

katthaci, katthāpi, kuhiñcipi (somewhere)
kadāci, kadācana, kadāpi, kudācanaṃ (at certain time, sometimes)
na kudācanaṃ (never)
kutocipi, kutopi (from somewhere)

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[1]*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), '*etat*'(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 '*kiñci*' or the pronouns such as '*eka, ekacca*' (a, certain).
Eko puriso, ekacco puriso (a certain man, a man); *eke, ekacce purisā* (certain men, men).

122. '*Yad*' repeated means 'whatever': *yo yo puriso* (whatever man), *yā yā itthī* (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) "*Aññe aññaṃ*" becomes *aññamaññaṃ* (one another, each other).

Vocabulary

Masculine Nouns

vaṇibbaka, pauper
musā-vāda, falsehood, lie
sāvaka, disciple
khipita-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
samsādha, difficulty

Adjectives

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

Verbs

vañceti, decieves
jaññā (contracted form of *jāneyya*)
vijānāti (*vi* + *ñā*), knows
udīrayati (*ud* + *īr*), 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
jīvikā, 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
visīdati (*vi* + *sad*), falters
nimanteti (*ni* + *mant*), invites
nikkhamati (*nis* + *kam*), goes out
vindati (*vid*), acquires

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

pattheti (*pa* + *arth*), wishes

atirocati (*ati* + *ruc*), outshines

Phrases

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

Adberb

sakkaccaṃ, respectfully

Exercises

(a) Translate into English:

1. *Yo brāmhaṇaṃ vā samaṇaṃ vā aññaṃ vā pi vaṇibbakaṃ musā-vādena vañceti, taṃ jaññā vasalo iti.* Sn 23.
2. *Yamhā dhammaṃ vijāneyya, sakkaccaṃ taṃ namassaye.* Dh 392.
3. *Akakkasaṃ viññapaniṃ giraṃ saccamudīraye yāya nābhisaje kañci, tamahaṃ brūmi brāmhaṇaṃ.* Dh 408.
4. *Yasmiṃ samaye samaṇo Gotamo dhammaṃ deseti, neva tasmiṃ samaye samaṇassa Gotamassa sāvakāṇaṃ khipita-saddo vā hoti ukkāsita-saddo vā.* M II 5.
5. *Yaññadeva so kakkaṭako alaṃ abhininnāmeyya, taṃ tadeva te kumārakā vā (tā) kumārikā vā kaṭṭhena vā kaṭhalena 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 suparihīnā, ye ariyāya paññāya parihīnā.* It 35.
8. *Yesaṃ natthi piyaṃ, natthi tesaṃ dukkhaṃ.* Ud 92.
9. *Saccena kittiṃ pappoti, dadaṃ mittāni ganthati.* S I 215.
10. *Katamena maggena so āgato?* Vin I 30.
11. *Sā kataraṃ upaddavaṃ na kareyya?* J I 298.
12. *Petānaṃ dakkhiṇaṃ dajjā pubbe katamanussaraṃ.* PV I 4.
13. *Aparasmiṃ samaye tasmiṃ padese mahā nidāgho ahosi.*
14. *Te jīvikaṃ kappetuṃ upāyaṃ pariyesamānā aññataraṃ gāmaṃ pāpuniṃsu.*
15. *Katamā ca sā bhikkhave majjhimā paṭipadā? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathīdaṃ sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhī'ti.*

(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.	*ahaṃ* (I)	*mayaṃ, amhe* (we)
Acc.	*maṃ, mamaṃ* (me)	*amhe* (us)
Inst.	*mayā* (by me, with me)	*amhebhi, amhehi* (by us, with us)
Abl.	*mayā* (from me)	*amhebhi, amhehi* (from us)
Dat.	*mama, mayhaṃ* (to or for me)	*amhākaṃ, asmākaṃ, amhaṃ* (to or for us)
Gen.	*mama, mayhaṃ* (my, mine)	*amhākaṃ, asmākaṃ, amhaṃ* (our, of us, ours)
Loc.	*mayi* (in me)	*amhesu* (in us)

tumha

Nom.	*tvaṃ* (you)	*tumhe* (you)
Acc.	*tvaṃ, taṃ, tavaṃ* (you)	*tumhe* (you)
Inst.	*tvayā, tayā* (by or with you)	*tumhebhi, tumhehi* (by or with you)
Abl.	*tvayā, tayā* (from you)	*tumhebhi, tumhehi* (from you)
Dat.	*tava, tuyhaṃ* (to or for you)	*tumhākaṃ, tumhe* (to or for you)
Gen.	*tava, tuyhaṃ* (your)	*tumhākaṃ, tumhe* (your)
Loc.	*tvayi, tayi* (in you)	*tumhesu* (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.

Katam me (it is done by me)	*Dadāhi me* (give me)
Dhanam me (my wealth)	
Rakkhatha no (protect us)	*Dadāhi no* (give us)
Mittā no (our friends)	*Kataṃ no* (done by us)
Kataṃ te (done by you)	*Dadāmi te* (I give you)
Dhanaṃ te (your wealth)	
Passami vo (I see you)	*Kataṃ vo* (done by you)
Dadami vo (I give you)	*Dhanaṃ vo* (your wealth)

These pronouns are common to all the three genders.

idaṃ (*ima*), this

	Masculine		Neuter	
Case	Singular	Plural	Singular	Plural
Nom.	*ayaṃ*	*ime*	*idaṃ, imaṃ*	*ime, imāni*
Acc.	*imaṃ*	*ime*	*idaṃ, imaṃ*	*ime, imāni*
Inst.	*iminā, anena*	*imehi, imebhi ehi, ebhi*	The rest are like those in masculine gender.	
Abl.	*iminā, imamhā, imasmā, amhā, asmā*	*imehi, imebhi,*		
Dat. & Gen.	*imassa, assa*	*imesaṃ, imesānaṃ esaṃ, esānaṃ*		
Loc.	*imasmiṃ, imamhi asmiṃ, amhi*	*imesu, esu*		

Feminine

Nom.	*ayaṃ*	*imā, imāyo*
Acc.	*imaṃ*	*imā, imāyo*
Inst. & Abl.	*imāya*	*imāhi, imābhi*
Dat. & Gen.	*imissā, assā, imāya*	*imāsaṃ, āsaṃ, imāsānaṃ, āsānaṃ*
Loc.	*imissaṃ,assaṃ,imāya,imāyaṃ*	*imāsu, āsu*

amu (that, so-and-so)

	Masculine		Feminine	
	Singular	Plural	Singular	Plural
Nom.	*asu, amu*	*amū*	*asu*	*amū, amuyo*
Acc.	*amuṃ*	*amū*	*amuṃ*	*amū, amuyo*
Inst.	*amunā*	*amūhi, amūbhi*	*amuyā*	*amūhi, amūbhi*
Abl.	*amunā,amusmā* *amumhā*	*amūhi, amūbhi*	*amuyā*	*amūhi, amūbhi*
Dat. & Gen.	*amuno,* *amussa*	*amūsaṃ,* *amūsānaṃ*	*amuyā,* *amussā*	*amūsaṃ,* *amūsānaṃ*
Loc.	*amusmiṃ,* *amumhi*	*amūsu*	*amuyā,* *amuyaṃ,* *amussaṃ*	*amūsu*

Neuter

Nom.	*aduṃ*	*amū, amūni*
Acc.	*aduṃ*	*amū, amūni*

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 *ī*-nouns as *'asukī, amukī'* 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.	*adhāvissaṃ*	*adhāvissamhā*
2nd pers.	*adhāvisse*	*adhāvissatha*
3rd pers	*adhāvissā*	*adhāvissaṃsu*

Note: optionally the prefixed '*a*' is dropped.

125. Root *kī* (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 occured 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 succeding 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
kuṭumba (n.) family
paṇḍita (adj.) learned, wise
kālasseva (*kālassa eva*) early, earlier
ñātīnaṃ 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
nissaṃsayaṃ (Accusative Singular used as adverb) without doubt, certainly

Verbs

akkosati (*ā* + *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*
piḷeti (rt. *piḍ*) opresses, presses; pp. *piḷita*

Exercises

(a) Translate into English:

1. *Sace asuko puriso idhāgacchissā mayaṃ idha nāgacchissamhā.*
2. *Yadi te hiyyo khettaṃ kasissaṃsu, mayamajja taṃ dhaññena vapeyyāma.*
3. *Sace te bhattaṃ apacissaṃsu, nissaṃsayaṃ amhākaṃ sevakā idhāgamma bhuñjissanti.*
4. *Sace tumhe pāpāni kammāni akarissatha, maraṇā paraṃ manussattaṃ neva labhissatha.*
5. *Yadi corā tatra gantvā amussa gahapatino gehaṃ pavisissaṃsu, rājapurisā sabbe te aganhissaṃsu.*
6. *Asukiyā duhitari nahāyituṃ nadiṃ gacchantiyaṃ 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 tvaṃ amūni bhaṇḍāni amuyā itthiyā nādadisse, katham sā tāva dubbalā duggatā itthī tāni attano gehaṃ pati aharissā?*
9. *Sace asukā purisā amūni dārūni atra ānayissaṃsu, idāni yeva mayaṃ atra aggiṃ jālayissamhā.*
10. *Sace tumhe majjhime vayasi dhanaṃ ajjayissatha, nahevaṃ idāni pacchime vayasi dāḷiddiyena pīḷitā 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, *Ajjatanī* (Definite past), *Hīyattanī* (Indefinite Past) and *Parokkhā* (Past Perfect). *Ajjatanī* was formerly used to express the recent past and the *Hīyattanī* the imperfect Past. But long ago they lost this difference and *Ajjatanī* (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 *Hīyattanī* (Past Definite).

Termination

	Singular	Plural
1st pers.	*aṃ, a*	*mhā*
2nd pers.	*o*	*ttha*
3rd pers.	*ā*	*ū*

Examples:

Root: *vad* (to say)

	Singular	Plural
1st pers.	*avadaṃ, avada* (I said)	*avadamhā* (We said)
2nd pers.	*avado* (You said)	*avadattha* (You said)
3rd pers.	*avadā* (He said)	*avadū* (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. *pamādādhikaraṇaṃ* (*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 dhammīkathā* (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 Koṭigāmo 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 sahāyako* (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
abhirūpa (beautiful)	*abhirūpatara* (more beautiful)	*abhirūpatama* (most beautiful)
pāpa (wicked, sinful)	*pāpatara* (more wicked)	*pāpatama* (most wicked)
dhanavant (rich)	*dhanavantatara* (richer)	*dhanavantatama* (richest)
mahant (great)	*mahantatara* (greater)	*mahantatama* (greatest)

Note: substantives ending in *-nt* 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:

vuḍḍha (old)	*jeyya* (elder)	*jeṭṭha* (eldest)
pasattha (praiseworthy)	*seyya* (more praiseworthy)	*seṭṭha* (most praiseworthy)
yuvan (young)	*kaṇiya* (younger)	*kaṇiṭṭha* (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*: *patyantaṃ = 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 tu + eva = na tv + eva = natveva. so kho āyasmā = so khv + āyasmā = sokhvāyasmā.*

Vocabulary

Masculine Nouns

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

Feminine Nouns

āmi (wave)
eka-cariyā, f. (living alone)
yañña-sampadā (success of sacrifice)
velā (bank, shore)
sahāyatā, f. (friendship)

Neuter Nouns

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

Adjectives

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

aggisikhūpama(aggi-sikhā-upama) (like a flame)
bāla, adj. (foolish, bad)
appa-samārambhatara (of less undertakings)
mahānisaṃsatara (more advantageous)
puthu, adj. (many)
tividha (threefold)
agga (chief, highest)
daḷha, adj. (firm, steady, strong)
saññata, pp. of saññamati. (restrained)
appaṭṭatara (less troublesome)
dukkha (uncomfortable, inconvenient)
dussīla (lacking virtues, irreligious, with bad conduct)
sadisa (similar to, like)
ekaka (single, lonely)
sādhu (good)

Indeclinables

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

Verbs

pamināti (*pa* + *mi*) he measures; pp. *pamita*; ger. *pametvā*; inf. *pametuṃ*
uttasati (*ud* + *tas*) he fears, is alarmed, is terrified; pp. *uttasita, uttasta*
gajjati (rt. *gajj*) he roars, it thunders; Prest. P. *gajjant*; pp. *gajjita*
saṇṭhāti (*saṃ* + *ṭhā*) remains, stands still; pp. *saṇṭhita*; ger. *saṇṭhahitvā*; inf: *saṇṭhātuṃ*
rūhati (rt. *ruh*) grows; pp. *rūḷha*
āsajjati (*ā* + *sad*) he assails; Ind. past. *āsadā*; ger. *āsajja*
patiṭṭhahati (*pati* + *ṭhā*) he or it finds support; ger. *patiṭṭhāya,patiṭṭhahitvā*; pp. *patiṭṭhita*
uṭṭhāti (*ud* + *ṭhā*) he stands up; pp. *uṭṭhita*; ger. *uṭṭhāya*; inf. *uṭṭhātuṃ*, *uṭṭhahituṃ*; Prest. P. *uṭṭhahant, uṭṭhahamāna*
bhajati (rt. *bhaj*) follows, associates with; pp. *bhatta, bhajita*
bhindati (rt. *bhid*) he breaks, gets broken; Imp. past. *abbhidā*; pp. *bhinna*
vissamati (*vi* + *sam*) he takes rest; ger. *vissamitvā*; pp. *vissanta*
gacchati (rt. *gam*) he goes; Ind. past. *agamā*; inf. *gantuṃ, 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. *āpucchitvā*
bhājeti (rt. *bhaj*) he divides; ger. *bhājetvā*
icchati (rt. *is*) he wishes, likes, hopes
ativattati (*ati* + *vatt*) he or it passes over
jāyati (rt. *jan*) is born, arises; pp. *jāta*

Exercises

(a) Translate into English:

1. *Sakkā samudde udakaṃ pametuṃ āḷhakena vā natveva tava sabbaññu ñāṇaṃ sakkā pametave.* Ap 219.
2. *Gambhīre uṭṭhitā ūmi na velaṃ ativattati.* Ap 321.
3. *Sabbe migā uttasanti migarājassa gajjato.* Ap 336.
4. *Udake aggi na saṇṭhāti, bījaṃ sele na rūhati, agade kimi na saṇṭhāti, kopo Buddhe na jāyati.* Ap 583.
5. *Garuḷo khadiramāsadā yatthuttamaṅgamabbhidā.* J 210.
6. *Yassa kāyena vācāya manasā natthi dukkataṃ urasīva patiṭṭhāya taṃ bhajehi ito gato.* J.
7. *Nāgo muhuttaṃ vissamitvā yena pabbato tena agamā.* J.
8. *Suvijānaṃ sigālānaṃ sakuntānaṃ ca vassitaṃ manussa-vassitaṃ rāja dubbijānataraṃ tato.* J.
9. *Dukkho vāso araññasmiṃ raṭṭhaṃ icchāmi gantave.* J.
10. *Seyyo ayo-guḷo bhutto tatto aggi-sikhūpamo. Yañ ce bhuñjeyya dussīlo raṭṭha-piṇḍaṃ asaññato.* Dh 308.
11. *Caraṃ ce nādhigaccheyya seyyaṃ sadisamattano, eka-cariyaṃ daḷhaṃ kayirā natthi bāle sahāyatā.* Dh 61.
12. *Atthi kho brāmhaṇa añño yañño imāya tividhāya yañña-sampadāya imehi ca saraṇa-gamanehi 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 Sāvatthi 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(nī), 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
abhi (to, unto, facing)	*abhigacchati*	goes towards, goes facing to
adhi (over)	*adhigacchati*	goes over, attains, realizes
anu (after)	*anugacchati*	goes after, follows
apa (away, off)	*apagacchati*	goes away from
api (upon)	*apidahati*	puts upon, covers (with a lid)
ati (over, beyond)	*atikkamati*	passes over, goes beyond
ava(o) (down)	*okkamati*	descends
ā (back)	*āgacchati*	comes
dus(dur) (ill, bad)	*dujjana*	bad man (people)
ni (down)	*nisīdati*	sits down
nis(nir,nī) (out)	*niggacchati*	goes out
pa (forth)	*pabbajati*	goes forth
parā (opposite)	*parābhavati*	is ruined
pari (round, insulting)	*paribhavati,*	scolds, insults, abuses
	paribbhamati	wheels round
pati (again, in return)	*paṭipucchati*	questions in return
saṃ (together)	*saṅgacchati*	meets (with)
su (good, well)	*sugati*	good or happy state after death
ud (up, above)	*uggacchati*	goes up, rises
upa (to, toward, near)	*upagacchati*	goes to, goes near
vi (away, off)	*vigacchati*	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*(*ṛ*)' 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 *ṃ* read lesson 26.
saṃ + gacchati = saṅgacchati *saṃ + carati = sañcarati*
saṃ + ṭhahati = saṇṭhahati *saṃ + tussati = santussati*
saṃ + pajjati = sampajjati

(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) *t* of *pati* is optionally changed into *ṭ*: *patigacchati = paṭigacchati.*
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 '*t*' 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 = Ānandatthera (the Elder Ānanda)
[*Ānanda + thera = Ānandatthera*]
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 āgamanaṃ = anāgamana (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
gāmaṃ gato	*gāma-gata*	gone to the village
Buddhena desito	*Buddha-desita*	expounded by the Buddha
cīvarāya dussaṃ	*cīvara-dussa*	cloth for a monk's robe
corasmā bhayaṃ	*cora-bhaya*	danger from a robber
rañño putto	*rāja-putta*	the king's son
vikāle bhojanaṃ	*vikāla-bhojana*	eating at improper time
attanā kataṃ	*atta-kata*	done by oneself
pituno santakaṃ	*pitu-santaka*	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 dhanaṃ* = *pitu-dhana*

143. Two words related by the particle '*iti*' or the gerund '*hutvā*' (having been) are also compounded and the words '*iti*' etc. are dropped.
aniccaṃ iti saññā = *anicca-saññā* (the perception 'impermanence')
ārammaṇaṃ hutvā paccayo = *ārammaṇa-paccaya* (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-vāditaṃ, 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
āgatā samaṇā yaṃ so	*āgatasamaṇa*	that to which the recluses have come
kataṃ pāpaṃ yena so	*katapāpa*	one by whom is evil done
natthi kiñcanaṃ yassa so	*akiñcana*	one who has no obstacles, one who has no possessions
sukhito attā yassa so	*sukhitatta*	happy-minded
bilaṃ āsayo yassa so	*bilāsaya*	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. *gantuṃ kāmoti gantu-kāmo* (one who wishes to go is "*gantu-kāma*".)

Vocabulary

Nouns

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

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

Adjectives

āma, not digested, unripe, raw
bhabba, able
abhabba, not able, impossible
eka, single, certain
kāsāya, dyed in brown colour
sukha-kāma, yearning for comfort

puṇṇa, full, filled
yāvataka, as any as, whatever
anangana, free from evil stain
suci-gavesin, seeking after purity
valagga-matta (*vala-agga-matta*), as tiny, as a hair-tip
abbha-matta, as large as a cloud
mahapphala (*mahat-phala*),producing great (good) results
dukkha-paṭikkūla, recoiling from discomfort, loathing uneasiness
saṅgama-gata, gone into the battle
saṅkiliṭṭha, defiled
pp. of *saṅkilissati*, gets defiled
saṅkassara, stained
atīta, past
paccuppanna, present (time)
anāgata, future

Verbs

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

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 sārajjanti.* 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. *Bhabbā'va te kukkuṭa-potakā pāda-nakha-sikhāya vā mukha-tuṇḍakena vā aṇḍa-kosaṃ padāletvā sottinā abhinibbijjhituṃ.* M I 357.
5. *Pahoti nu kho so puriso yāvatakā imissā Nālandāya pāṇā te ekena muhuttena eka-maṃsa-khalaṃ eka-maṃsa-puñjaṃ kātuṃ?* M I 377.
6. *Icchāmahaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ.* M II 56.
7. *Abhabbo kho Raṭṭhapālo kulaputto sikkhaṃ paccakkhāya hīnāyāvattituṃ.* M II 61.
8. *So attānaṃ sukha-kāmaṃ dukkha-paṭikkūlaṃ ātāpeti paritāpeti.* M I 341.
9. *Attā pi maṃ upavadeyya pāṇātipāta-paccayā.* M I 361.
10. *Atha kho Ānanda Kassapo bhagavā arahaṃ sammāsambuddho pubbaṇha-samayaṃ nivāsetvā patta-cīvaramādāya yena Kikissa Kāsi-rañño nivesanaṃ tenupasaṅkami.* M II 50.
11. *Sumedhaṃ bhagavantaṃ loka-jeṭṭhaṃ narāsabhaṃ Vūpakaṭṭhaṃ viharantaṃ addasaṃ loka-nāyakaṃ.* Ap 423.
12. *Mā vo khaṇaṃ virādhetha khaṇātītā hi socare.* Ap 583.
13. *Acarī vatāyam vitudaṃ vanāni kaṭṭhaṅga-rukkhesu asārakesu, Athāsadā khadiraṃ jātasāraṃ yatthabbhidā garulo uttamaṅgam.* J 210.

14. *Evaṃ gacchante kāle Bodhisatto eka-divasaṃ pāto'va ratha-varamāruyha uyyāna-kīḷaṃ gacchanto rukkhagga-tinagga-sākhagga-makkaṭaka-sutta-jālādīsu lagge ussāva-bindū disvā "Samma sārathi, kinnāmetanti pucchitvā, 'Etaṃ deva hima-samaye patanaka-ussāva-bindu nāmā'ti sutvā divasa-bhāgaṃ uyyāne kīḷitvā sāyaṇha-kāle paccāgacchanto te adisvā "Samma sārathi, kahaṃ te ussāva-bindū? Na te passamī" ti pucchi. "Deva, te suriye uggacchante sabbe'va chijjitvā paṭhaviyaṃ patantī" ti sārathi āha.* J IV 120.
15. *Rājā puttassa vacanaṃ sutvā, "Gaccha bhadde, tava sivikāya nisīditvā pāsādaṃ yeva abhirūhā" ti āha. Sā tassa vacanaṃ sutvā ṭhātuṃ asakkontī nārī-gaṇa-parivutā gantvā pāsādaṃ āruyha "Kā nu kho puttassa pavattī" ti vinicchayaṭṭhānaṃ olokentī 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 hte 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

eka	1
dvi	2
ti	3
catu(s)	4
pañca	5
cha	6
satta	7
aṭṭha	8
nava	9
dasa	10
ekādasa	11
dvādasa, bārasa	12
tedasa, terasa, teḷasa	13
catuddasa, cuddasa	14
pañcadasa, pannarasa	15
soḷasa	16
sattadasa, sattarasa	17
aṭṭhādasa, aṭṭhārasa	18
navadasa, ekūna-vīsati, ekūna-vīsā	19
vīsati, vīsā	20
eka-vīsati, eka-vīsā	21
bāvīsati, dvāvīsati	22
tevīsati, tevīsā	23
catubbīsati, catubbīsā	24
pañcavīsati, pañcavīsā	25
chabbīsati, chabbīsā	26
sattavīsati	27
aṭṭhavīsati, aṭṭhavīsā	28
ekūnatiṃsati, ekūnatiṃsā	29
tiṃsati, tiṃsā	30
cattālīsati, cattālīsā	40

158. Ordinals

paṭhama	1st
dutiya	2nd
tatiya	3rd
catuttha	4th
pañcama	5th
chaṭṭha	6th
sattama	7th
aṭṭhama	8th
navama	9th
dasama	10th
ekādasa, ekādasama	11th
dvādasa, dvādasama, bārasa, barasama	12th
telasa, telasama	13th
catuddasa, catuddasama	14th
pañcadasa, pañcadasama	15th
soḷasa, soḷasama	16th
sattadasa, sattadasama	17th
aṭṭhādasa, aṭṭhādasama	18th
ekūnavīsatima	19th
vīsatima	20th
ekavīsatima	21st
dvāvīsatima, bāvīsatima	22nd
tevīsatima	23rd
catubbīsatima	24th
pañcavīsatima	25th
chabbīsatima	26th
sattavīsatima	27th
aṭṭhavīsatima	28th
ekūnatiṃsatima	29th
tiṃsatima	30th
cattālīsatima	40th

paṇṇāsā	50	*paṇṇāsatama*	50th
saṭṭhi	60	*saṭṭhitama*	60th
sattati	70	*sattatima, sattatitama*	70th
asīti	80	*asītima, asītitama*	80th
navuti	90	*navutitama*	90th
sata, n.	100	*satama, satatama*	100th
sahassa	1000	*sahassatama*	1000th
dasa-sahassa	10,000	*dasa-sahassatama*	10,000th
sata-sahassa (= *lakkha*)	100,000	*satasahassatama* (= *lakkhatama*)	100,000th
dasa-lakkha	1,000,000	*dasalakkhatama*	1,000,000th
koṭi, f.	10,000,000	*koṭitama*	10,000,000th
pakoṭi =	*koṭi* × 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 *ekūnavīsati* 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.	*dve* (two)
Ins. Abl.	*dvīhi, dvībhi*
Dat. Gen.	*dvinnaṃ*
Loc.	*dvīsu*

Ti (three)

	masculine	neuter	feminine
Nom. Voc. Acc.	*tayo*	*tīni*	*tisso*
Ins. Abl.	*tīhi, tībhi*	*tīhi, tībhi*	*tīhi, tībhi*
Dat. Gen.	*tinnaṃ*	*tinnaṃ*	*tissannaṃ*
Loc.	*tīsu*	*tīsu*	*tīsu*

Catu(s) (four)

	masculine	neuter	feminine
Nom. Voc. Acc.	*cattāro, caturo*	*cattāri*	*catasso*
Ins. Abl.	*catūhi, catūbhi*	*catūhi, catūbhi*	*catūhi, catūbhi*
Dat. Gen.	*catunnaṃ*	*catunnaṃ*	*catassannaṃ*
Loc.	*catūsu*	*catūsu*	*catūsu*

Pañca (five)
(Alike in all the three genders)

Nom. Voc. Acc.	*pañca*
Ins. Abl.	*pañcahi, pañcabhi*
Dat. Gen.	*pañcannaṃ*
Loc.	*pañcasu*

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 kulaṃ (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)
Tīni kulāni (three families)
Dvinnaṃ purisānaṃ (to or of two men)
Dvinnaṃ itthīnaṃ (to or of two women)
Dvinnaṃ 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 itthīnaṃ (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 *vīsā*, *tiṃsā*, 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)
tikkhattuṃ (thrice)	*sattakkhattuṃ* (seven times)
catukkhattuṃ (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
tayo lokā	*tilokaṃ*	three worlds
cattāri saccāni	*catusaccaṃ*	four truths
	But	
tayo janā	*ti-janā*	three persons
pañca khandhā	*pañcakkhandhā*	five aggregates
aṭṭha ariyā	*aṭṭhāriyā*	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)
atta(n) + bhar + a = attabhara (optionally '*attambhara*') (one who spports oneself)

(b) The roots ending in *i, ī, u* or *ū* remain unchanged when they are the last members of compounds.
māra + ji = māraji (conqueror of Mara)
senā + nī = senānī (leader of an army)
māra + abhibhū = mārābhibbhū (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*'. *pāraṃ + 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,

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

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[1]This 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 strengthenining (*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)
bramha-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. ajjhattaṃ (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)
pati + aha = paccaha. paccahaṃ (daily)
yāva(d) + jīva = yāvajjīva, yāvajīva. yāvajīvaṃ (as long as one lives)
yāva(d) + attha = yāvadattha. yāvadatthaṃ (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 bramha-lokā (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).

[1]This 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. Āṭānātiya 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,
saṅgāmaji uttamo = saṅgāmajuttamo,
nisīdi ambavane = nisīdambavane

(b) Two similar vowels form into their corresponding long one.
E.g. *duve eva = duveva, cha ca abhiṭhānāni = cha cābhiṭhānāni,*
na abhavissa = nābhavissa

(c) *I* of *iti* 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 iti = pajahathā'ti*

(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

Masuculine

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

Neuter

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

Feminine

gati, course of life, destini
parisā, gathering, assembly
jāti, birth
jarā, decay, old age
seni, class or standard (in a school)
paṭhavi, earth
samā, year
pūjanā, offering, worship
Sākiyānī, Sakyan lady
diṭṭhi, view, belief

Adjectives

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

Indeclinables

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

Past Participles

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

Verbs

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

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. *pahīna*
abhivaḍḍhati (*abhi* + rt. *vaḍḍh*), grows strongly
parihāyati (*pari* + rt. *hā*), declines, comes to ruin
saṃvattati (*saṃ* + rt. *vatt*), is conducive
pariyesati (*pari* + rt. *is*), seeks, searches
ḍayhati (rt. *dah*), it burns
jeti (rt. *ji*), conquers
vijjati (rt. *vid*), there is
bhaṇati (rt. *bhaṇ*), tells

Special forms

sabba-saṅgaha-vasena, sabbaso, altogether, totally

Exercises

(a) Translate into English:

1. *Yassete honti gattesu mahāpurisa-lakkhaṇā.*
   Duve'va tassa gatiyo, tatiyā hi na vijjati. Sn 1001.
2. *Sabhaggato vā parisaggato vā, ekassa ceko na musā bhaṇeyya.* Sn 397.
3. *Ye hi keci bhikkhave samaṇā vā brāmhaṇā vā imāsaṃ dvinnaṃ diṭṭhīnaṃ samudayañca atthagamañca nappajānanti, te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi.* M I 65.
4. *Catūhapāyehi ca vippamutto cha cābhiṭhānāni abhabbo kātuṃ.* Sn 231.
5. *Ahaṃ hi bho Gotama dāyako dānapati, dhammena bhoge pariyesāmi. Dhammena bhoge pariyesitvā 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, cattārīsāya pi dadāmi, paññāsāya pi dadāmi, satassa pi dadāmi, bhiyyo pi dadāmi.* Sn 487.

6. *Yo sahassaṃ sahassena saṅgāme mānuse jine, Ekaṃ ca jeyya attānaṃ sa ve saṅgāmajuttamo.* Dh 103.
7. *Māse māse sahassena yo yajetha sataṃ samaṃ Ekañca bhāvitattānam muhuttamapi pūjaye, Sā yeva pūjanā seyyā yaṃ ce vassa-sataṃ hutaṃ.* Dh 106.
8. *Sahassakkhattuṃ attānaṃ nimminitvāna Panthako Nisīdamba-vane ramme yāva kālappavedanā.* Dh II 248.
9. *Yassa muhuttena sahassadhā loko saṃvidito, sa bramha-kappo.* Th I 909.
10. *Tasmā evaṃ vadema se jinaṃ vandatha Gotamaṃ jinaṃ vandāma Gotamaṃ.* D. Āṭānatiya-sutta.
11. *Bhante ubhato-mukhaṃ assaṃ addasaṃ, tassa dvīsu passesu yavasaṃ denti. So dvīhi mukhehi khādati. Ayaṃ me pañcamo supino.* J I 338.
12. *Ajjhosānaṃ paṭicca pariggaho. Ajjhosānañca hi Ānanda nābhavissa. api nu kho pariggaho paññāyetha?* D II 60.
13. *No cetaṃ bhikkhave sakkā abhavissa akusalaṃ pajahituṃ, nāhaṃ evaṃ vadāmi "Akusalaṃ bhikkhave pajahathā'ti.* A I 58.
14. *Mayā cetaṃ bhikkhave anaññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchīkataṃ, aphassitaṃ paññāya, 'Idhekaccassa evarūpaṃ sukhaṃ vediyato akusalā dhammā abhivaḍḍhissanti, kusalā dhammā parihāyantī'ti, evamahaṃ ajānanto 'evarūpaṃ dukkhaṃ vedanaṃ pajahathā' ti vadeyyaṃ, api nu me bhikkhave etaṃ paṭirūpaṃ abhavissa?* M I 475.
15. *Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ sasaṅkhataṃ. No cetaṃ bhikkhave abhavissa ajātaṃ abhūtaṃ akataṃ asaṅkhataṃ, na yidha jātassa bhūtassa katassa saṅkhatassa nissaraṇaṃ paññāyetha.* Ud 80.
16. *Rūpaṃ bhikkhave anattā, rūpañca hidaṃ bhikkhave attā abhavissa na yidaṃ rūpaṃ ābādhāya saṃvatteyya.* 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
dā (to give)	*dāpe, dāpaya*	*dāpeti, dāpayati* (he causes another to give, he makes another give)
hā (to give up)	*hāpe, hāpaya*	*hāpeti, hāpayati* (he makes another give up)
cur (to steal)	*corāpe, corāpaya*	*corāpeti, corāpayati*
dis (to expound)	*desāpe, desāpaya*	*desāpeti, desāpayati*
kar (to do)	*kāre, kāraya,*	*kāreti, kārayati*
	kārāpe, kārāpaya	*kārāpeti, kārāpayati*
bhuj (to eat)	*bhoje, bhojaya,*	*bhojeti, bhojayati,*
	bhojāpe, bhojāpaya	*bhojāpeti, bhojāpayati*

Exceptions

ji (to conquer)	*jāpe, jāpaya*	*jāpeti, jāpayati*
ni (to lead)	*nāpe, nāpaya*	*nāpeti, nāpayati*
adhi+i (to study)	*ajjhāpe, ajjhāpaya*	*ajjhāpeti, ajjhāpayati*
pī (to satisfy)	*pīṇe, pīṇaya*	*pīṇeti, pīṇayati*

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

pat (to fall)	*pāte*	*pāteti* (causes to fall, fells)
has (to laugh)	*hāse*	*hāseti* (makes another laugh)
bhū (to become)	*bhāve*	*bhāveti* (makes become, develops)

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

Present tense	*dāpeti* (causes to give)
Imperative	*dāpetu* (may he cause to give)
Optative	*dāpeyya* (he should cause to give)
Aorist	*(a)dāpesi, dāpayi* (caused to give)
Past indefinite	*adāpayā* (caused to give)
Future	*dāpessati* (he will cause to give)
Conditional	*adāpessa* (he caused to give)
Present participle	*dāpayant, dāpayamāna* (causing to give)
Past participle	*dāpita, dāpitavant, dāpitāvin* (caused to give)
Gerund	*dāpetvā* (having caused to give)
Infinitive	*dāpetuṃ* (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 uṇhodakaṃ kājam purisena gāhāpetvā phāṇitassa ca puṭam 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.

duh (to milk)	*bhikkh* (to beg food)	*vah* (to carry, bear away)
yāc (to beg)	*sās* (to instruct)	*har* (to take away)
rudh (to obstruct)	*nī* (to lead)	

Examples:
Khīranikā dhenuṃ khīraṃ duhanti (the dairy folk draw milk from the cow). S I 174.
Pañhaṃ taṃ samaṇa pucchissāmi (Friar, I will ask you a question). S I 214.
Puriso gāviṃ 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
sārajja (shyness)	*a*	*sārajjati* (he is shy)
phassa (contact)	*a*	*phassati* (he touches) pp. *phassita*
āhāra (food)	*e, aya*	*āhāreti, āhārayati* (he eats)
mutta (urine)	*e, aya*	*omutteti, omuttayati* (he passes urine)
sukha (happiness)	*e, aya*	*sukheti, sukhayati* (he makes another happy)
kiṅkina (tinkling sound)	*āya*	*kiṅkināyati* (it tinkles)
cicciṭa (noise cit)	*āya*	*cicciṭāyati* (it makes the noise 'ciccit')
kukkucca (remorse)	*āya*	*kukkuccāyati* (he feels remorse, he doubts)
ciṅgula (windmill)	*āya*	*ciṅgulāyati* (it revolves)
cira (long time)	*āya*	*cirāyati* (he delays)
piya (dear)	*āya*	*piyāyati* (he holds dear)

putta (child)	*iya*	*puttiyati* (he desires a child)
sena (army)	*iya*	*patiseniyati* (sends army against the enemy, fights)
daḷha (firm)	*ya*	*daḷhayati* (it becomes firm)
namo (namas)	*ya*	(*namasyati*) *namassati* (he bows down)
kaṇḍu (scratching)	*ya*	*kaṇḍūyati*, *kaṇḍūvati* (he scratches)

169. **Desideratives**

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

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

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

Compound verbs

171. Some verbs are compounded with nouns, adjectives or indeclinables. An '*ī*' is inserted (most often) between the substantive and the verb.

sīta (cold)	*sītībhavati* (it becomes cold)
kabala (lump)	*kabalīkaroti* (he lumps)
uttāna (manifest)	*uttānībhavati* (it becomes manifest)
eka (one)	*ekībhavati* (he is alone)
āvī (evident)	*āvībhavati* (becomes evident)
pātu(r) (evident)	*pātubhavati* (he appears)
antara (inner)	*antaradhāyati* (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
puñja, 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

piṭṭhi, back (of body)
sussusā, desire to listen to
saññā, peception
vedanā, feeling
sīvathikā, cemetery
purāṇa-dutiyikā, former wife
bāhā, hand
devī, queen
isi-pabbajjā, entering the Order of ascetics

Neuter

mitta, friend
santhāgāra, council hall
parivattaka, exchanged robe
dhūmāyitatta, becoming smoky
timirāyitatta, becoming dark, darkness
havya, oblation
nava-kamma, repairing, new undertaking
sīsa, head
anguli-patodaka, nudging with fingers
hiraññā-suvaṇṇa, bullion and gold

saṅghārāma, monastery
giri-dugga, mountain difficult of access
dugga, impassable
yāna, carriage, vehicle
rajja, kingdom, kingship
pariyosāna, end

Adjectives

ekacīvara, single-robed
paritta, little
ulāra, great, much
ekāha-mata, dead for one day
dvīha-mata, two days dead
tīha-mata, three days dead
uddhumātaka, swollen
bhadra, lofty, excellent
ramaṇīya, beautiful
bramhaloka-parāyaṇa, destined for the heaven of the higher gods
yutta, endowed with, given up to
aneka-tala, many palm trees deep
vinīlaka, 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
Āḷavika, 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
parisiñcati (*pari* + *sic*), bathes, pp. *parisitta*
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*
gaṇhāti (rt. *gah*), takes, ger. *gahetvā*
pavesayati (caus.fr. *pa* + *vis*), causes to enter, puts in
bhedeti (rt. *bhid*), breaks down
nirodhati (denom.fr. *nirodha*), ceases
pasaṃsati (*pa* + *saṃs*), praises. pp. *pasattha*

chaḍḍeti (rt. *chaḍḍ*), throws aside.
upasaṃharati (*upa* + *saṃ* + *har*), compares
paticchādeti (*pati* + *chad*), covers
āmanteti (*ā* + *mant*), addresses, calls for
sodhāpeti (causat.fr. *sodheti*), causes to clean
eti (rt. *ā* + *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 (*saṃ* + *anu* + *sās*), instructs
nāmari (*na amari*), not died
sussūsati (desider.fr. *su*), desires to listen to. prest part. *sussūsant*
ramati, is delighted in, pp. *rata*
pāteti (causat.fr. *patati*), 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 kaṇḍūvamāno santhāgāraṃ pavisati.* M I 344.
2. *Bhikkhū kukkuccāyantā bhikkhunīnaṃ pārivattakaṃ na denti.* Vin IV 60.
3. *Tena kho pana samayena dhūmāyitattaṃ timirāyitattaṃ gacchateva.* S I 122.
4. *So havya-seso udake pakkhitto cicciṭāyati ciṭiciṭāyati sandhūpāyati sampadhūpāyati.* S I 169.
5. *Putto me Buddha-seṭṭhassa dhammaṃ suddhaṃ piyāyati.* S I 210.
6. *Sussūsā(ya) labhate paññaṃ.* S I 214.

7. *Āyasmā Samiddhi Tapode gattāni parisiñcitvā paccuttaritvā ekacīvaro aṭṭhāsi gattāni pubbāpayamāno.* S I 8.
8. *Abhedi kāyo nirodhi saññā, vedanā sītī-bhaviṃsu sabbā.* Ud 93.
9. *Vādaṃ hi eke paṭiseniyanti, na te pasaṃsāma parittapaññe.* Sn 398.
10. *Sappuriso kho mahārāja ulāre bhoge labhitvā attānaṃ sukheti pīṇeti, mātā-pitaro sukheti pīṇeti, putta-dāre sukheti pīṇeti, dāsa-kammakara-porise sukheti pīṇeti, mittāmacce sukheti pīṇeti.* S I 90.
11. *Puna ca paraṃ bhikkhave bhikkhu seyyathā pi passeyya sarīraṃ sīvathikāya chaḍḍitaṃ ekāha-mataṃ vā dvīha-mataṃ vā tīha-mataṃ vā uddhumātakaṃ vinīlakaṃ vipubbaka-jātaṃ, so imameva kāyaṃ upasaṃharati "Ayam pi kho kāyo evaṃ-dhammo evambhāvī etamanatīto" ti.* M I 58.
12. *Tena kho pana samayena Āḷavikā bhikkhū nava-kammaṃ karontā rukkhaṃ chindanti pi chindāpenti pi.* Vin IV 34.
13. *Te bhikkhū āyasmantaṃ Sāgataṃ ārāmaṃ netvā yena Bhagavā tena sīsaṃ katvā nipādesuṃ.* Vin IV 110.
14. *Tena kho pana samayena chabbaggiyā bhikkhū sattarasa-vaggiye bhikkhū aṅguli-patodakena hāsesuṃ.* Vin IV 110.
15. *Atha kho āyasmato Raṭṭhapālassa pitā mahantaṃ hiraññha-suvaṇṇassa puñjaṃ kārāpetvā kilañjehi paṭicchādāpetvā āyasmato Raṭṭhapālassa purāṇa-dutiyikaṃ āmantesi.* M II 63.
16. *Kim bhante thero kārāpeti "Pabbhāraṃ mahārāja sodhāpemi".* Vin I 207.
17. *Ehi tvaṃ Raṭṭhapāla, bhuñja ca piva ca paricārehi ca.* M II 56.
18. *Atha kho, Ānanda, Kikī Kāsi-rājā bhadrāni bhadrāni yānāni yojāpetvā bhadraṃ yānaṃ abhirūhitvā Bārāṇasiṃ uyyāsi mahatā rājānubhāvena.* M II 49.
19. *Bhagavā tattha āgañchi, sīsaṃ mayhaṃ parāmasi, Bāhāya maṃ gahetvāna saṅghārāmaṃ pavesayī.* Apa 723.
20. *Mahāsatto deviyā dhammaṃ desetvā, amacce sannipātetvā, "Bho amaccā tumhe rajjaṃ paṭipajjatha, ahaṃ pabbajissāmi" ti vatvā, mahājanassa rodantessa paridevantassa uṭṭhāya himavantaṃ gantvā, ramanīye padese assamam māpetvā isi-pabbajjaṃ pabbajitvā āyu-pariyosāne bramhaloka-parāyaṇo ahosi.* J IV 11.
21. *Te maṃ dhamma-guṇe yuttaṃ sussūsaṃ anusuyyakaṃ samaṇā samanusāsanti isī dhamma-guṇe ratā.* J IV 134.
22. *Aneka-tāle narake gambhīre ca suduttare Pātito giri-duggasmiṃ 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.	*mi*	*ma*	*e*	*mhe*
2.	*si*	*tha*	*se*	*vhe*
3.	*ti*	*anti*	*te*	*ante*

Future Tense

1.	*ssāmi*	*ssāma*	*ssaṃ*	*ssāmhe*
2.	*ssasi*	*ssatha*	*ssase*	*ssavhe*
3.	*ssati*	*ssanti*	*ssate*	*ssante*

Imperative Mood (*Pañcamī Vibhatti*)

1.	*mi*	*ma*	*e*	*āmase*
2.	*hi*	*tha*	*ssu*	*vho*
3.	*tu*	*antu*	*taṃ*	*antaṃ*

Optative Mood (*Sattamī Vibhatti*)

1.	*eyyāmi (emi)*	*eyyāma (ema)*	*eyyaṃ*	*eyyāmhe*
2.	*eyyāsi (esi)*	*eyyātha (etha)*	*etho*	*eyyavho*
3.	*eyya (e)*	*eyyuṃ*	*etha*	*eraṃ*

Aorist (Past Definite) (*Ajjatanī*)

1.	*iṃ*	*(i)mhā*	*aṃ*	*(i)mhe*
2.	*o (i)*	*(i)ttha*	*(i)se*	*(i)vhaṃ*
3.	*i,ittha*	*(i)ṃsu, uṃ*	*ā*	*ū*

Past Indefinite (*Hīyattanī*)

1.	*a, aṃ*	*mhā*	*iṃ*	*mhase*
2.	*o*	*ttha*	*se*	*vhaṃ*
3.	*ā*	*ū*	*ttha*	*tthuṃ*

Conditional (*kālātipatti*)

1.	*ssaṃ*	*ssamhā*	*ssaṃ*	*ssāmhase*
2.	*sse*	*ssatha*	*ssase*	*ssavhe*
3.	*ssa, ssā*	*ssaṃsu*	*ssatha*	*ssiṃsu*

Examples
Root: *vad* (to say)

Active voice

Present Tense

1.	*vadāmi*	*vadāma*	*vade*	*vadāmhe*
2.	*vadasi*	*vadatha*	*vadase*	*vadavhe*
3.	*vadati*	*vadanti*	*vadate*	*vadante*

Future Tense

1.	*vadissāmi*	*vadissāma*	*vadissaṃ*	*vadissāmhe*
2.	*vadissasi*	*vadissatha*	*vadissase*	*vadissavhe*
3.	*vadissati*	*vadissanti*	*vadissate*	*vadissante*

Imperative Mood

1.	*vadāmi*	*vadāma*	*vade*	*vadāmase*
2.	*vada, vadāhi*	*vadatha*	*vadassu*	*vadavho*
3.	*vadatu*	*vadantu*	*vadataṃ*	*vadantaṃ*

Optative (*Sattamī*)

1.	*vadeyyāmi, vademi*	*vadeyyāma, vadema*	*vadeyyaṃ*	*vadeyyāmhe*
2.	*vadeyyāsi, vadesi*	*vadeyyātha, vadetha*	*vadetho*	*vadeyyavho*
3.	*vadeyya, vade*	*vadeyyuṃ*	*vadetha*	*vaderaṃ*

Past Definite (*Ajjatanī*)

1.	*avadiṃ*	*avadimhā*	*avadaṃ*	*avadimhe*
2.	*avadi, avado*	*avadittha*	*avadise*	*avadivhaṃ*
3.	*avadi*	*avadiṃsu, avaduṃ*	*avadā*	*avadū*

Past Imperfect (*Hīyattanī*)

1.	*avada, avadaṃ*	*avadamhā*	*avadiṃ*	*avadāmhase*
2.	*avado*	*avadattha*	*avadase*	*avadavhaṃ*
3.	*avadā*	*avadū*	*avadattha*	*avadatthuṃ*

Conditional

1.	*avadissaṃ*	*avadissamhā*	*avadissaṃ*	*avadissamhase*
2.	*avadisse*	*avadissatha*	*avadissase*	*avadissavhe*
3.	*avadissā*	*avadissaṃsu*	*avadissatha*	*avadissiṃsu*

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
pīṭha, chair

Feminine Nouns

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

Adjectives

anāsava, free of mental cankers
sirimant, glorious, splendid
kalyāna, good
siva, blissful
asanta, not calmed, unsaintly, bad
piya, pleasant
andha-karaṇa, blinding
puthu, many
appiya, unpleasant
sabandhana, together with bindings
ramma, attractive, delightful
dhuva, firm, steady
soka-pareta, afflicted with sorrow

Verbs

nibbāyati (*ni* + *vā*), becomes cooled, comes to inner peace. pp. *nibbuta*
odahati (*ava* + *dah*), puts down. *sotaṃ odahati*, listens
bhassati (*bhas*), falls down, drops
adhigacchati (*adhi* + *gam*), finds, attains
vinayati (*vi* + *nī*), trains, instructs. Prest.p. *vinayant*
bhajati (*bhaj*), associates with, resorts to
yajati (*yaj*), sacrifices, gives ceremonially
kurute (prest. attanopada of *karoti*), he does. *piyaṃ kurute*, he holds dear
pamadā (attanopada 3rd pers.sing. of *pamajjati*. rt. *pa+mad*).
mā pamadā, don't be negligent.
bhāveti (rt. *bhū*), 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*
parijīyati (*pari* + *jar*), decays in every aspect
saṅghaṭṭayati (*saṃ* + *ghaṭṭ*), knocks together, flings together

Exercises

(a) Translate into English:

1. *Bhāvetvāna bojjhaṅge nibbāyissamanāsavo.* Th 162.
2. *Tena hi brāmhaṇa odahassu sotaṃ.*
3. *Tassa soka-paretassa vīṇā kacchā abhassatha.* Sn 446.
4. *Otāraṃ nādhigacchissaṃ sambuddhassa satimato.* Sn 446.
5. *Raṭṭhā raṭṭhaṃ vicarissaṃ sāvake vinayaṃ puthū.* Sn 444.
6. *Rāgaṃ vinayetha mānusesu dibbesu kāmesu cāpi bhikkhu.* Sn 361.
7. *Mitte bhajassu kalyāne pantaṃ ca sayanāsanaṃ.* Sn 337.
8. *Yajassu, bahu te vittaṃ, yajassu, bahu te dhanaṃ.* Sn 31.
9. *Sa lokaṃ bhajate sivaṃ.* Sn 114.
10. *Asantā'ssa piyā honti, sante na kurute piyaṃ.* Sn 93.
11. *Esa'smākaṃ kule dhammo āsanaṃ udakaṃ pajjaṃ, sabbametaṃ nippadāmase.* J III 120.
12. *Na te pīṭhaṃ adāsimhā, na pānaṃ nāpi bhojanaṃ, bramhacāri khamassu me, etaṃ passāmi accayaṃ.* J III 120.
13. *Tasmā evaṃ vadema se "Jinaṃ vandatha Gotamaṃ, Jinaṃ vandāma Gotamaṃ.* D III 197.
14. *Ime na kiñci jānanti maññe.*
15. *Nevābhisajjāmi na vā pi kuppe, na vā pi me appiyamāsi kiñci.* J 120.
16. *Nikkhamassu vanā tuvaṃ.* Apa 818.
17. *Akaramha se te kiccaṃ yaṃ balaṃ ahuvā'mha se, Migarāja namo tyatthu, api kiñci labhāma se.* J III 26.
18. *Te andha-karaṇā kāmā, bahu-dukkhā mahā-visā, Tesaṃ mūlaṃ gavesissaṃ, checchaṃ rāgaṃ sabandhanaṃ.* J III 500.
19. *Adhipatati vayo khaṇo tatheva, ṭhānaṃ natthi dhuvaṃ cavanti sattā, Parijīyati addhuvaṃ sarīraṃ, Udaye mā pamadā carassu dhammaṃ.* J IV III.
20. *Gandhāra-rājassa puramhi ramme, avasimhase Takkhasilāya deva, Tatthandakāramhi timisikāyaṃ aṃsena aṃsaṃ samaghaṭṭayimha.* J IV 98.

(b) Conjugate the follwing verbs in all the afore-given tenses and moods: *harati, kiṇāti, 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 *-ṭya* 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
bandhati (he binds)	*bandha*	*bandhṭyati* (it is bound)
kiṇāti (he buys)	*kiṇā*	*kiṇṭyati* (it is bought)
deseti (he expounds)	*dese*	*desṭyati* (it is expounded)
karoti (he does)	*karo*	*karṭyati* (it is done)

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

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

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

178. root — passive base — passive present 3rd pers.sing.

badh (to bind)	(*badhya*) *bajjha*	*bajjhati, bajjhate* (is bound)
chid (to cut)	(*chidya*) *chijja*	*chijjati, chijjate* (is cut off)
pac (to cook)	(*pacya*) *pacca*	*paccati, paccate* (is cooked)
budh (to realise)	(*budhya*) *bujjha*	*bujjhati, bujjhate* (is realized)
dis (to see)	(*disya*) *dissa*	*dissati, dissate* (is seen)
gah (to take)	(*gahya*) *gayha*	*gayhati, gayhate* (is taken)
kar (to do)	(*karya*) *kayira*	*kayirati, kayirate* (is done)

179. *nɾ* (to lead) — *nɾya* — *nɾyati, nɾyate* (is led)
su (to hear) — *sūya*[1] — *sūyati, sūyate* (is heard)

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

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

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

pā (to drink)	*pɾya*	*pɾyati, pɾyate* (is drunk)
dā (to give)	*dɾya*	*dɾyati, dɾyate* (is given)
mā (to measure)	*mɾya*	*mɾyati, mɾyate* (is measured)
ge (to sing)	*gɾya*	*gɾyati, gɾyate* (is sung)
ve (to weave)	*vɾya*	*vɾyati, vɾyate* (is woven)

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

ñā (to know)	*ñāya*	*ñāyati, ñāyate* (is known)
ā + *khā* (to say)	*akkhāya*	*akkhāyati, akkhāyate* (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 desɾyate(the Dhamma is expounded by the Buddha)
Corena tvaṃ paharɾyasi (you are attacked by the thief)
Raññā ahaṃ daṇḍɾyāmi (I am punished by the king)

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[1] The short final vowel of the root is lengthened before the affix *ya*.

Active voice	Passive voice
So kāme bhuñjati	*tena kāmā bhujjante, bhuñjiyante*
(he enjoys sensual pleasures)	(sensual pleasures are enjoyed by him)
Buddho dhammaṃ desesi	*Buddhena dhammo desiyittha*
(the Buddha expounded the Dhamma)	(The Dhamma was expounded by the Buddha)
So oghaṃ tarissati	*Tena ogho tariyissate*
(He will cross the flood)	(The flood will be crossed by him)
Ahaṃ rukkhaṃ acchecchiṃ	*mayā rukkho acchijjittha*
(I cut the tree)	(the tree was cut down by me)
Sisso vijjaṃ sikkhatu	*Sissena vijjā sikkhiyatu*
(may the pupil learn science)	(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	Passive present participle
desiyati	*desiyamāna* (being expounded)
chijjati	*chijjamāna* (being cut down)
kayirati	*kayiramāna* (being done)

How to use passive present participle:
Buddhena desiyamānaṃ 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 *-tabba, -anīya*, 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
dā	*dātuṃ*	*dātabba* (should be or to be given)
nī	*netuṃ*	*netabba* (should be or to be led)
su	*sotuṃ*	*sotabba* (should be listened to, to be listened to)
vac	*vattuṃ*	*vattabba* (shoud be or to be said)
pa+ap	*pattuṃ*	*pattabba* (should be or to be attained)
kar	*kātuṃ, kattuṃ*	*kātabba, kattabba* (should be or to be done)
car	*carituṃ*	*caritabba* (should be or to be practised)

verbal base

dese	*desetuṃ*	*desetabba* (should be or to be expounded)
kiṇā	*kiṇituṃ*	*kiṇitabba* (should be or to be bought)

Those formed by adding *anīya* and *ya*

root		
kar	*karaṇīya, kāriya*	(shoud be or to be done)
vac	*vacanīya, vacca*	(shoud be or to be said)
budh	*bodhanīya, bojjha*	(shoud be or to be realized)
gam	*gamanīya, gamya, gamma*	(shoud 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
dā	(*deya*) *deyya* (should be or to be given)
ñā	(*ñeya*) *ñeyya* (should be or to be known)
pā	(*peya*) *peyya* (should be or to be drunk)

187. Sometimes Gerundives are used impersonally and are put in neuter nominative singular:
Mayā gantabbaṃ (it should be gone by me, I should go, I have to go).
Tvayā evaṃ bhavitabbaṃ (you should be like this).

188. **Locative Absolute**

Kamme kattabbe (when a work should be done)

189. **The passive forms of Causative etc.**

kārāpeti	passive verb: *kārāpīyati*
(causes to do)	(causes to be done)
chedāpeti (causes to cut)	passive verb: *chedāpīyati*
desāpeti (causes to expound)	passive verb: *desāpīyati*

passive prest. participle: *desāpīyamāna* (causing to be expounded)
Gerundive: *desāpetabba, desāpanīya* (should be caused to expound)

190. The words like *pātikaṅkha* (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 pāṭikaṅkhaṃ* (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 = sañ̃amanti. '*ṃy*' is changed into *ñ̃*.
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. *attham, atthāya.* One of these two is compounded with a noun to give the sense "for, for the sake of, in order to". *dassanatthaṃ, dassanatthāya* (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
uttarāsaṅga, upper robe
samatha, calmness of mind

Neuter Nouns

vera, enmity
yañña, sacrifice, festival of feeding
cīvara, 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-kaṭṭha, tooth pick

Feminine Nouns

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

Adjectives

jaññā, sweet
jaññā-jaññā, very sweet
amuka, so and so
porāṇa, ancient, olden
ahirika, shameless
kāka-sūra, as clever as a crow
dhaṃsin, obtrusive, bold
maṅku, discouraged, troubled
cakkhuviññeyya, to be perceived by eye
durabhisambhava, not easy to reach
dvaṅgulapaññā, having knowledge of two finger-breaths
vītarāga, passionless, free from lust
evarūpa, of this sort
sakkātabba, to be treated with respect
garukātabba, to be honoured
mānetabba, to be revered
kevala, whole, all
pūjetabba, to be venerated, worthy of attention
bodhi-pakkhiya, contributing to Supreme Knowledge

Indeclinables and adverbs

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

Verbs

haṛīyati (passive of *harati*), is carried
pavaḍḍhati (*pa* + *vaḍḍh*), grows up
haññati (passive of *haṇti*), is killed
bhājīyati (passive of *bhājeti*), is divided, is distributed
tujjati (passive of *tudati*), is pricked
asakkhiṃ (Past Def. 1st pers. sing. of *sakkoti*), I was able
vuyhati (passive of *vahati*), is carried
paṭivijjhati (*pati* + *vidh*), penetrates, pp. *paṭividdha*
sandissati (passive to *sampassati*. rt. *dis*), is seen
anuyuñjati (*anu* + *yuj*), questions
vūpasammati (*vi* + *upa* + *sam*), is assuaged, is quieted, is appeased, is calmed. pp. *vūpasanta*.

vāyamati (*vi* + *ā* + *yam*), strives, makes an effort
muñcati (rt. *muc*), releases, loosens, frees. pp. *mutta*
paṭisañcikkhati (Intensive fr. *paṭisaṅkhayati*), thinks over, reflects
nibbāpeti (causative of *nibbāti*), makes cool, extinguishes, quenches, puts out
cīyati (passive of *cināti*), is stored up
saññamati (*saṃ* + *yam*), restrains. pp. *saṃyata, saññata*
āroceti (*ā* + *ruc*), tells, informs
pahīyati (passive of *pajahati*), is removed, is dispelled
uddharati (*ud* + *har*), holds up, raises up, saves, Inf. *uddhātuṃ*
parikkhīyati (passive to *pari* + *khayati*) declines, goes to ruin, pp. *parikkhīṇa*
maṅku hoti, is troubled, is discouraged
kilissati (rt. *kilis*), is defiled, is soiled, is stained, dirtifies oneself
ākaṅkhati (*ā* + *kaṅkh*), 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 *pāpuṇāti*), causes to reach

Exercises

Translate into English:

1. *Ambho, kimevidaṃ harīyati jañña-jaññaṃ viya?* M I 31.
2. *Idaṃ vuccatāvuso dukkhaṃ.* M 148.
3. *Dadato puññaṃ pavaḍḍhati, saññamato veraṃ na cīyati.* Ud 85.
4. *Tasmiṃ kho brāmhaṇa yaññe neva gāvo haññiṃsu, na rukkhā chijjiṃsu yūpatthāya, na dabbhā lūyiṃsu barihisatthāya.* D I 141.
5. *Atha kho so bhikkhu taṃ bhikkhuniṃ etadavoca: "Gaccha bhagini, amukasmiṃ okāse bhikkhā dīyatī" ti.* Vin IV 59.
6. *Tena kho pana samayena saṅghassa cīvaraṃ bhājīyati.* Vin IV 59.
7. *So ḍayhati sūlehi tujjamāno.* M II 73.
8. *Kassa sodhīyati maggo?* Buddh A 85.
9. *Asakkhiṃ vata attānaṃ uddhātuṃ udakā thalaṃ, vuyhamāno mahoghena saccāni paṭivijjhituṃ.* Th I 88.

10. *Na kho brāmhaṇa sandissanti etarahi brāmhaṇā porāṇānaṃ brāmhanānaṃ brāmhaṇa-dhamme.* Sn 50.
11. *Atha kho so mānavako āyasmatā Upālinā anuyuñjiyamāno etamatthaṃ ārocesi.* Vin I 88.
12. *So tattha nadiyaṃ patati, so tattha anusotam pi vuyhati, paṭisotam pi vuyhati.* M III 185.
13. *Cakkhuṃ kho bhikkhave aniccato jānato passato avijjā pahīyati vijjā uppajjati.* S IV 31.
14. *Na hiraññena suvaṇṇena parikkhīyanti āsavā.* Th II 347.
15. *Sujīvaṃ ahirikena kāka-sūrena dhaṃsinā.* Dh 244.
16. *Gamanīyo samparāyo, kattabbaṃ kusalaṃ, caritabbaṃ bramha-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 isīhi pattabbaṃ thānaṃ durabhismbhavaṃ.*
Na taṃ dvaṅgula-paññāya sakkā pappotumitthiyā. S I 129.
19. *Maccherā ca pamādā ca evaṃ dānaṃ na dīyati Puññamākaṅkhamānena deyyaṃ hoti vijānatā.* S I 18.
20. *Saddhivihārikena bhikkhave bhikkhunā upajjhāyamhi sammā vattitabbaṃ.* Vin I 46.
21. *Kālasseva vuṭṭhāya upāhanā omuñcitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā danta-kaṭṭhaṃ dātabbaṃ, mukhodakaṃ dātabbaṃ, āsanaṃ paññāpetabbaṃ. Sace yāgu hoti, bhājanaṃ dhovitvā yāgu upanāmetabbā.* Vin I 46.
22. *Ye te samaṇa-brāmhaṇā cakkhu-viññeyyesu rūpesu avīta-rāgā avīta-dosā avīta-mohā ajjhattaṃ avupasanta-cittā sama-visamaṃ caranti kāyena vācāya manasā, evarūpā samaṇa-brāmhaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā.* M III 291.
23. *Puna ca paraṃ Sāriputta bhikkhunā iti paṭisañcikkhitabbaṃ, "Bhāvitā nu kho samatho ca vippassanā cā?" ti. Sace Sāriputta bhikkhu paccavekkhamāno evaṃ jānāti "Abhāvitā kho me samatho ca vipassanā cā"ti, tena, Sāriputta, bhikkhunā samatha-vipassanānaṃ bhāvanāya vāyamitabbaṃ.* M III 297.
24. *Ye keci gaṇino loke satthāro'ti pavuccare,*
Paramparābhataṃ dhammaṃ desenti parisāya taṃ.
Na hevaṃ tvaṃ mahāvīra dhammaṃ desesi pāṇinaṃ
Sāmaṃ saccāni bujjhitvā kevalaṃ bodhipakkhiyaṃ. apa 340.
25. *Ajjāpi maṃ mahāvira ḍayhamānaṃ tīhaggihi (tīhi aggihi)*
Nibbāpesi tayo aggī sītībhāvañ 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 *nī* (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* = *hiṇḍa*. *hiṇḍati* (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. dibbati* (he plays)
Rt. *siv* (to sew) + *ya* = *sivya* = *sibba. sibbati* (he sews)
Rt. *budh* (to realise) + *ya* = *budhya* = *bujjha. bujjhati* (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* = *suṇā. suṇāti* (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 '*ṇh*'.
Rt. *kī* (to purchase) + *nā* = *kīṇā* = *kiṇā. kiṇāti* (he purchases)
Rt. *mi* (to measure) + *nā* = *miṇā. miṇāti* (he measures)
Rt. *gah* (to take, to accept) + *nā* = *gahnā* = *gaṇhā. gaṇhāti* (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 redical 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), *kaḍḍh* (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 sentenses 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, -āyana, -āna, -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* = *Vāsudeva* (the son of Vasudeva)
Baladeva + *a* = *Bāladeva* (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. *Samaṇa* + *era* = *sāmanera* (the pupil or the spiritual son of a monk, i.e. a novice)

vidhavā (widow) + *era* = *vedhavera* (a widow's son)

-ya. *Kuṇḍinī* + *ya* = *koṇḍanya* = *koṇḍañña*[1] (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. *paṅka* (mud) + *ila* = *paṅkila* (having mud, muddy)

sikatā (sand) + *ila* = *sikatila* (sandy)

-mant. *dhiti* (courage) + *mant* = *dhitimant* (courageous)

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[1] As an exception *i* of *Kuṇḍinī* becomes *a*. Thus instead of *Koṇḍiñña* the word has become *Koṇḍañña*.

-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*, *ṛ*, *u*, *ū* or *o*.]
-vin. *medhā* (wisdom) + *vin* = *medhāvin* (wise)
māyā (deceit) + *vin* = *māyāvin* (deceitful)
tejas (glory) + *vin* = *tejasvin* = *tejassin* (glorious)
yasas (illustry) + *vin* = *yasasvin* = *yasassin* (illustrious)
[N.B. *v* of *vin* is assimilated to the precedings '*s*'.]

208. **Abstract Nouns**
-a, -ka, -tta, -ttana, -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)
paṭu (clever) + *a* = *pāṭo* + *a* = *pāṭav* + *a* = *pāṭava* (cleverness)
visama (uneven) + *a* = *vesama* (unevenness)
uju (straight) + *a* = *ajjava* (straightness)[1]
-ka. *ramaṇīya* (attractive) + *ka* = *rāmaṇeyyaka* (attractiveness)
'*ṛ*' of *ṭya* becomes '*e*' exceptionally.
manuññā (lovely) + *ka* = *manuññaka* (loveliness)
-tta, -ttana.
Buddha + *tta* = *Buddhatta* (Buddhahood)
jāyā (wife) + *tta, ttana* = *jāyatta, jāyattana* (state of a wife)
jāra (paramour) + *tta, ttana* = *jāratta, jārattana* (state of a paramour)
-tā. *Sabbaññu* (omniscient) + *tā* = *sabbaññutā* (omniscience)
surūpa (handsome) + *tā* = *surūpatā* (handsomeness)
-ya. *dubbala* + *ya* = *dubbalya* (weakness)
vikala (deformed) + *ya* = *vekalla* (deformity)
alasa (lazy) + *iya* = *ālasiya* (laziness)
jāgara (wakeful) + *iya* = *jāgariya* (wakefulness)
macchara (stingy) + *iya* = *macchariya* (stinginess)

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[1]Here '*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* = *āpāyika* (destined to a miserable state)

Abhidhamma + *ika* = *ābhidhammika* (versed in Abhidhamma)

balisa (fish-hook) + *ika* = *balisika* (fisherman)

abhidosa (evening) + *ika* = *ābhidosika* (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* = *pacchima* (latest)

putta (child) + *ima* = *puttima* (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 *matt*.]

-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).

paṭu (clever) + *tara* = *paṭutara* (cleverer)

-tama (most).

paṭutama (cleverest)

-ṭya, issika (most).

paṭṭya, paṭissika (cleverest)

-a. *kasāva* (decoction made of boiled bark) + *a* = *kāsāva* (monk's robe dyed in the decoction of boiled bark)

ayas (iron) + *a* = *āyasa* (made of iron)

-maya (made of).

rajata (silver) + *maya* = *rajatamaya* (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)

-ṭṭha. *uccā-kula* (high family) + *ṭṭha* = *uccākulṭṭha* (belonging to a high family)

210. Numeral Derivatives

-khattuṃ (times).

eka + *khattuṃ* = *ekakkhattuṃ* (one time)

dvi (two) + *khattuṃ* = *dvikkhattuṃ* (twice)

ti (three) + *khattuṃ* = *tikkhattuṃ* (thrice, three times)

catu (four) + *khattuṃ* = *catukkhattuṃ* (four times)

[N.B. *K* of *khattuṃ* 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), *vīsatima* (20th), *tiṃsatima* (30th), *satama* (100th). *-tama* is also added to *Vīsati*, etc. *Vīsatitama* (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.

sabbatra, sabbattha (everywhere)
tatra, tattha (there)
yatra, yattha (wherever)
kiṃ + tra, ttha = katra, kutra, 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*, '*etat*' is changed into *e.*

-haṃ, hiṃ.

tahaṃ, tahiṃ (there)
yahaṃ, yahiṃ (where)
kahaṃ, kuhiṃ (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

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

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

kokila (cucoo) + *ā* = *kokilā* (hen cucoo)

aja (goat) + *ā* = *ajā* (she-goat)

-ī is added to some nouns:

aja (goat) + *ī* = *ajī* (she-goat)

nada (brook) + *ī* = *nadī* (river)

brāmhaṇa (brahman) + *ī* = *brāmhaṇī* (a brahman woman)

taruṇa (young man) + *ī* = *taruṇī* (maid)

kukkuṭa (cock) + *ī* = *kukkuṭī* (hen)

dhamma (doctrinal) + *ī* = *dhammī* (doctrinal). *Dhammī kathā* (doctrinal discourse)

ī is added also to substanitives ending in *-nt* and *-in*:

dhanavant (wealthy) + *ī* = *dhanavantī*. *Dhanavantī itthī* (a wealthy woman)

gacchant (going-present p.) + *ī* = *gacchantī*. *gacchantī itthī* (the woman who is going)

dhanin (rich) + *ī* = *dhaninī*. *Dhaninī itthī* (rich woman)

hatthin (elephant) + *ī* = *hatthinī* (she-elephant)

-nī is added to some nouns as *pati* and *bhikkhu*:

patinī (lady)

bhikkhunī (nun)

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

rājan (king) + *inī* = *rājinī* (queen)

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

mātula (maternal uncle) + *ānī* = *mātulānī* (aunt = the wife of the maternal uncle)

gahapati (householder) + *ānī* = *gahapatānī* (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* = *manti* = *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*) = *bhajti* = *bhatti* (devotion)
sar (to remember) + *ti* = *sarti* = *sati* (rememberance). Radical *r* is dropped.
Rt. *var* (to prevent) + *ti* = *varti* = *vati* (fence)
Rt. *bhṛ* (to fear) + *ti* = *bhṛti* (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* = *satthar* (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* = *antevāsin* (one who stays nearby, pupil)

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[1] '*n*' preceded by '*ra*' is changed into '*ṇ*'.

[2] '*rt*' becomes '*tt*'. '*r*' is assimilated to succeding '*t*'.

[3] '*st*' is changed into '*tth*'. '*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 '*ā*' 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) + *nī* (to lead) = *senānī* (a general of an army)
sayaṃ (self) + *bhū* (to become) = *sayambhū* (self-dependent, Buddha)

(8) *-ū.* 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) + *ū* = *sabbaññū. sabbaññū* (all-knowing One)
Dhamma + ñā + ū = dhammaññū (knower of Dhamma)
veda (knowledge) + *gam* (to go) + *ū = veda + gam + ū = vedagū* (one who has attained to Perfect Wisdom)
pāra (other shore) + *gam* (to go) + *ū = pāra + gam + ū = 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* = *vutta* (sown)

rt. *vac* (to say) + *ta* = *vacta* = *vutta* (said)

rt. *vas* (to dwell) + *ta* = *vasta* = *vuttha* (dwelt, lived). *sta* becomes *ttha*.

The final *m* of some roots as *gam*, *ram*, etc. is dropped berore *-ta*.

rt. *gam* (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. *ṭhā* (to stand) + *ta* = *ṭhāta* = *ṭhita* (having stood)

rt. *pā* (to drink) + *ta* = *pīta* (drunk)

rt. *ge* (to sing) + *ta* = *geta* = *gīta* (sung)

The suffix *-ta* becomes *-na* after some roots ending in *i*.

khī (to wear out) + *ta* = *khīta* = *khīṇa* (worn out)

jyā (to be defeated) + *ta* = *jyāta* = *jīta* = *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 *ṇ*. The *d* and *r* are assimilated to *n* or *ṇ*.

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* = *puṛṇa*)= *puṇṇa* (full)
rt. *jar* (*jir*) (to decay) + *ta* =(*jirta* = *jiṛṇa*)= *jiṇṇa* (decayed)
rt. *car* (*cir*) (to practise) + *ta* =(*cirta* = *ciṛṇa*)= *ciṇṇa* (practised)
rt. *tar* (*tir*) (to cross) + *ta* =(*tirta* = *tiṛṇa*)= *tiṇṇa* (crossed)
rt. *lū* (to mow) + *ta* = *lūna* (mown)
rt. *hā* (to decay) + *ta* (*na*) = *hīna* (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)
Dhi is changed into *ddh. Bhi* also is changed into *ddh.*
rt. *budh* (to wake up) + *ta* = (*budhta*) = *buddha* (awakened)
rt. *sudh* (to cleanse) + *ta* = (*sudhta*) = *suddha* (cleansed)
rt. *rabh* with the prefix *ā* (to begin, to practise) + *ta* = (*ārabhta*) = *āraddha* (begun, practised)
The radical *h* together with *t* of the suffix *ta* is changed into *ḷha.*
rt. *guh* (to hide) + *ta* = *guhta* = *gūḷha* (hidden). Radical vowel is lengthened before *ḷha.*
rt. *gāh* (to immerse) + *ta* =(gāhta)= *gāḷha* (immersed)
rt. *muh* (to be deluded) + *ta* =(mūhta)= *muḷha* (deluded)
rt. *vah* (to carry,to bear out) + *ta* =(*vahta*)= *vāḷha* (carried,born out)

Some anomalous forms:
rt. *pac* (to be ripe) + *ta* =(*pakta*)= *pakka* (ripe)
rt. *luj* (to break up) + *ta* =(*lujta*)= *lugga* (broken up)
rt. *lag* (to stick) + *ta* =(*lagta*)= *lagga* (stuck)
rt. *bhañj* (to break down) + *ta* =(*bhañjta*)= *bhagga* (broken down)
-vant and *-āvin.* By adding *vant* or *āvin* to a past participle ending in *ta* or *na*, its active past participle is formed.
patta, pattavant, pattāvin (having attined)
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. desayant, 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, -anīya, -ya.* Any one of these suffixes is added to a root to form gerundive (future passive participle).

rt. *pac* (to cook). *pacitabba, pacanīya, pacca* (to be cooked, should be cooked, ought to be cooked)

Vocabulary

Nouns

Masculine

nidhi, treasure
dhammānudhamma, the dhamma and what belongs to it
samaya, time
Sakya, a Sakyan
puttaka, little son
rāga-pāsa, snare of lustfulness, (*pāsa*, snare)
kuñjara, elephant
bramhadeva, a person so named
atideva, one that surpasses gods, the Buddha
kumbhila, crocodile
Dasama, a person so named
sa-hattha, one's own hand
pāṇin, living being
saṅgha, Buddhist clergy
sāvaka, disciple, follower
temāsaccaya (*te-māsa-accaya*) end of three months
Bhāradvāja-gotta, a person so known, one belonging to the clan Bhāradvāja
Māgandiya, a person so known
paribbājaka, wandering ascetic
sallāpa, conversation
puggala, person
atta-paritāpānuyoga, pénance of tormenting oneself
diṭṭhadhamma, the present life
dhamma-vitakka, thought of righteousness
itara, the other one
tumba, pot
pīta-bhāva, the fact that he has drunk
saṃvega, agitation, fear, emotion
kilesa, mental impurity, passion
luddha-putta, young huntsman

loka, world
atta, self
kula-putta, young gentleman
soka, sorrow
parideva, weeping
upāyāsa, despair
dukkhakkhandha, aggregate of suffering
anudhamma, conformity to Dhamma
Sumukha, name of a person
mitta-dhamma, friendship
dāyaka, donor, giver
kāraka, doer of a service
saṅghupaṭṭhāka (*saṅgha* + *upaṭṭhāka*), one who looks after the community of monks
dohaḷa, strong desire

Feminine

Piyaṅkara-mātar, Piyaṅkara's mother
yakkhinī, female ghost
mahiddhikatā, possession of great psychic power
mahānubhāvatā, possession of great splendour or majesty
pīti, joy
saddhā, devotion, faith
anta-kiriyā, ending, putting an end to
cārikā, travel, long journey
sota-dhātu, element of hearing
dibba-sota-dhātu, divine ear
taṇhā, craving
vipassanā, insight
pacceka-bodhi, awakening or realisation of a silent Buddha
āṇatti, bidding, order
dakkhiṇā, dedicatory gift
Bārāṇasi, the city so known
Suppiya, a lady so named

Neuter gender

arahatta, arhatship
siras, head
bhaya, fear
odarikatta, gluttony
adhivacana, term, designation
khādanīya, solid food
bhojanīya, soft food
jhāna, deep state of meditation
bala, power
sukha, ease, comfort, happiness
dukkha, suffering, absence of ease
domanassa, grief
cīvara-kamma, sewing robes
veyyākaraṇa, explanation, answer
pānīya, drinking water
araññā, forest
kāya-dvāra, channel of body
pāpa, evil deed
ārammaṇa, sense-object
ñāṇa, knowledge
kāraṇa, matter, reason
cittakūṭa, a mountain so known
saras, lake, pond
sanniṭṭhāna, determination
kāja, pingo, carrying pole
santika, vicinity, nearness

itthannāma, having such as named, thus-named
ābādhinī (fem.), sick
dukkhita, afflicted, ailing
bāḷhagilāna, 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
āraññaka, living in forest
abbhuta, amazing, wonderful
nirupadhika, free from attachment to rebirth
akiñcana, having no possession
anaññā-posin, not maintaining any other, not keeping a family
Aṭṭhakanāgara, belonging to the city Aṭṭhaka
Pāṭaliputtaka, belonging to Pāṭaliputta
Vesālika, belonging to Vesali, living in Vesali
paṇīta, sweet
yajamāna, making offerings, giving alms
puññapekkha, looking for merit
opadhika, produsing worldly happiness
mahapphala, rich in result, bearing much result
ariya, holy
abhicetasika, depending on higher or Jhanic consciousness
nikāma-lābhin, acquiring at will
akiccha-lābhin, gaining without difficulty
akasira-lābhin, gaining with no trouble
kāpilavatthava, belonging to Kapilavatthu
nava, new
acira-kārāpita, 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
niṭṭhitacīvara, (one) who has got his robe made ready
pītisukha, possessed of rapture and ease
dibba, divine
viduddha, purified
atikkanta-mānusaka, surpassing the range of humans, superhuman
attantapa, tormenting oneself
aparantapa, not tormenting another
nicchāta, having no hunger
nibbuta, calmed, quieted, quenched
sukha-paṭisaṃvedin, experiencing bliss
sītī-bhūta, become cooled
bramhabhūta, 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
ānayati (*ā* + *nī*) brings. pp. *ānīta*
pavisati (*pa* + *vis*), enters. pp. *paviṭṭha*
sannipātāpeti (Causative fr. *sannipatati*), 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, datta*
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*
anuyuñjati (*anu* + *yuj*) is engaged in, gives oneself up to, pp. *anuyutta*
Nibbāti (*nir* + *vā*), is cooled. pp. *nibbuta*
sītī-bhavati (*sītī* + *bhū*), becomes cool. pp. *sītī-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
abhinivajjeti (*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 dwelt
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 (*nī*), leads
vissajjeti (*vi* + *sajj*), sends off
āha, he said
Āharīyatu (Optat. pass. 3rd pers. sing. fr. *ā* + *har*), may be taken, may be brought
theneti (denom. fr. *thena*), steals
hoti (rt. *hū*), is. ger. *hutvā*
vaḍḍhati (rt. *vaḍḍh*), grows
khipati (rt. *khip*), throws. pp. *khitta*
niggaṇhāti (*ni* + *gah*), subdues, pp. *niggahīta*
nibbatteti (*ni* + *vatt*), produces, attains
paṭilabhati, obtains. pp. *paṭiladdha*
āvajjeti (*ā* + *vajj*), turns over, observes, reflects

aṭṭhāsi (aorist 3rd pers. sing. of rt. *ṭhā*), he stood, he was
pucchati (rt. *pucch*), questions. pp. *puṭṭha*
vīmaṃseti (desider. fr. *man*), thinks over, investigates, considers
paṭippassambhati (*pati* + *pa* + *sambh*), subsides, is allayed, is calmed
pp. *paṭippassaddha*
ādeti (*ā* + *dā*), takes. ger. *ādāya*
pasīdati (*pa* + *sad*), is pleased with. pp. *pasanna*

Indeclinables

bho, O friends, Look here!
kho, indeed
atha kho, then, thereupon
aciraṃ, before long
sayaṃ, oneself
hi, certainly
sāyaṃ, in the evening

some conpounded 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 (*pītassa-bhāvo*), the fact that it was drunk up
mitta-dhamma (*mittassa dhamma*), friendship
abhaya-dakkhiṇā (*abhayassa-dakkhiṇā*), gift of security
saṅghupaṭṭhāka (*saṅghassa upaṭṭhāka*), attendant to the community of monks

Euphonic combinations

dhammaññeva = *dhammaṃ eva* = *dhammaṃ yeva*
tadubhayaṃ = *taṃ ubhayaṃ*
aññassāṇattiyā = *aññassa āṇattiyā*
nagaranti = *nagaraṃ iti*
āharīyatū'ti = *āharīyatu iti*
dhamma-vitakkaññeva = *dhamma-vitakkaṃ* + *eva*
pānīyamādāya = *pānīyaṃ ādāya*
ito'va = *ito eva*
seyyo'ti = *seyyo iti*
puññapekkhāna pāṇinaṃ = *puñña-apekkhānaṃ pānīnaṃ*

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 arahattāya ca dhammaṃ deseti.* Ud 7.
3. *Itthannāmā bhante bhikkhunī ābādhinī dukkhitā bāḷhagilānā āyasmato Ānandassa pādesu sirasā vandati.* A II 145.
4. *Ye te bhikkhave bhikkhū kuhā thaddhā lapā siṅgī unnaḷā asamāhitā na me te bhikkhū māmakā.* A II 26.
5. *Tena kho pana samayena āyasmato Raṭṭhapālassa ñāti-dāsī ābhidosikaṃ kummāsaṃ chaḍḍetukāmā hoti.* M II 62.
6. *Tena kho pana samayena Cātumeyyakā Sakyā santhāgāre sannipatitā honti.* M I 456.
7. *Piyaṅkara-mātā yakkhinī puttakaṃ evaṃ tosesi.* S I 209.
8. *Taṃ rāga-pāsena āraññamiva kuñjaraṃ bandhitvā ānayissāmi.* S I 124.
9. *Abbhutaṃ vata bho samaṇassa mahiddhikatā mahānubhāvatā.* S I 141.
10. *Eso hi te brāmhaṇi bramhadevo nirupadhiko atideva-putto. Akiñcano bhikkhu anaññā-posī te so'dha piṇḍāya gharaṃ paviṭṭho.* S I 141.
11. *Kumbhīla-bhayanti bhikkhave odarikattassetaṃ adhivacanaṃ.* M I 146.
12. *Atha kho Dasamo gahapati Aṭṭhaka-nāgaro Pāṭaliputtake ca Vesālike ca bhikkhū sannipātāpetvā paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.* M I 353.
13. *Yajamānānaṃ manussānaṃ puññapekkhāna pāninaṃ karotamopadhikam puññaṃ saṅghe dinnaṃ mahapphalaṃ.* S I 233.
14. *Ariya-sāvako evaṃ catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭha-dhammasukha-vihārānaṃ nikāma-lābhī akiccha-lābhī akasira-lābhī.* M I 357.
15. *Tena kho pana samayena Kāpilavatthavānaṃ Sakyānaṃ navaṃ santhāgāraṃ acira-kārāpitaṃ hoti.* M I 353.
16. *Santi hi bhikkhave eke samaṇa-brāmhaṇā ekacca-sassatikā ekaccaṃ sassataṃ lokaṃ attānaṃ ca paññāpenti.* D I 17.

17. *So kho ahaṃ Aggivessāna oḷārikaṃ āhāraṃ āhāretvā balaṃ gahetvā vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pīti-sukhaṃ paṭhamaṃ jhānaṃ upasampajja vihāsiṃ.* 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-kiriyā paññāyethā'ti.* M I 192.
19. *Tena kho pana samayena sambahulā bhikkhū Bhagavato cīvara-kammaṃ karonti 'niṭṭhita-cīvaro Bhagavā temāsaccayena cārikaṃ pakkamissatī'ti.* M I 428.
20. *Assosi kho bhagavā dibbāya sota-dhātuyā visuddhāya atikkanta-mānusikāya Bhāradvāja-gottassa brāmhaṇassa 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 sītī-bhūto sukha-paṭisaṃvedī bramha-bhūtena attanā viharati?* M I 412.
22. *Dhammānudhamma-paṭipannassa bhikkhuno ayamanudhammo hoti veyyākaraṇāya 'dhammānudhamma-paṭipanno' yanti. Bhāsamāno dhammaññeva bhāsati no adhammaṃ, vitakkayamāno dhammavitakkaññeva vitakketi no adhamma-vitakkaṃ. Tadubhayaṃ ca abhinivajjetvā upekkhako viharati sato sampajāno.* Iti 81.
23. *Tesu eko pānīyatthāya agantvā attano pānīyaṃ rakkhamāno itarassa rumbato pivitvā sayaṃ araññā nikkhamitvā nahāyitvā ṭhito, 'atthi nu kho me kāyadvārādīhi ajja kiñci pāpaṃ katanti upadhārento thenetvā pānīyassa pīta-bhāvaṃ disvā saṃvegappatto hutvā ayaṃ taṇhā vaḍḍhamānā maṃ apāyesu khipissati, imaṃ kilesaṃ niggaṇhissāmī'ti pānīyassa thenetvā pītabhāvaṃ ārammaṇaṃ katvā vipassanaṃ vaḍḍhetvā pacceka-bodhi-ñāṇaṃ nibbattetvā paṭiladhañāṇaṃ āvajjento aṭṭhāsi.* A IV 114.
24. *Atha naṃ Mahāsatto "kiṃ pana tvaṃ samma maṃ attano atthāya bandhi udāhu aññassāṇattiyā" ti pucchitvā tena tasmiṃ kāraṇe ārocite, "kin nu kho me ito va Cittakūṭaṃ gantuṃ seyyo udāhu nagaran"ti vīmaṃsanto "mayi nagaraṃ gate luddaputto dhanaṃ labhissati deviyā dohaḷo paṭippassambhissati Sumukhassa mittadhammo pākaṭo bhavissati, tathā mama ñāṇa-balena Khemañca saraṃ abhaya-dakkhiṇaṃ katvā labhissāmi, tasmā nagarameva gantum seyyo'ti sanniṭṭhānaṃ katvā, luddaṃ "amhe kājenādāya rañño*

santikaṃ nehi, sace rājā vissajjetukāmo bhavissati, vissajjessatī"ti āha. JA IV 427.

25. *Tena kho pana samayena Bārānasiyaṃ Suppiyo ca upāsako Suppiyā ca upāsikā ubho pasannā honti dāyakā kārakā saṅghupaṭṭhākā. Atha kho Suppiyā upāsikā ārāmaṃ gantvā vihārena vihāraṃ pariveṇena pariveṇaṃ upasaṅkamitvā bhikkhū pucchati, "ko bhante gilāno, kassa kiṃ āharīyatū?" 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), *mayaṃ 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 phuṭā ahosi (the light had spread about a league). D II 175.

(d) The verbs '*seti*' (lies down), '*tiṭṭhati*' (stands), *vasati* (dwells) *sīdati* (sinks) and the like compounded with the prefixes *adhi*, *anu*, *ā* and *upa* govern Accusative Case.
Pāpaṇiko kammantaṃ adhiṭṭhāti (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, dhī, vinā, 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.
uyyāna-bhūmiṃ abhito (by the grove). V V 59; *Parito gāmaṃ* (round the village). Kacc.; *Samantā Vesāliṃ* (round about Vesāli). D II 98; *Dhī brāmhaṇassa hantāraṃ* (shame on him who kills a Brahman)!
vinā. See Lesson 14 No. 52.

Antarā ca Nālandaṃ antarā ca Rājagaham (between[1] 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 sāvakā upanissāya viharanti* (and the disciples do not live in dependence on Pūrana Kassapa) M II 3. *Pāsāṇa-piṭṭhiṃ nissāya* (on the top of a rock) J I 167. *Sāvatthiṃ 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.

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[1]Note 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: *Kalaṃ 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: *Bhagavantaṃ 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 Congnate objects, one formed from the same root with the verb and the other formed from another verb but having the same meaning: *Idam pure cittam 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 disvā* (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 hetaṃ 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 vaccham (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 khañjo (lame of one foot). Pug.A 227.

(d) The family name governs the Instrumental Case: *Bhagavā, mārisa khattiyo jātiyā...gottena 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 Uttarakurā 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 gantvā* (having travelled by chariot). D I 39.

(h) The words *aṭṭīyati, harāyati, jigucchati* and the like are used with the nouns in Instrumental Case: *Iddhi-pāṭihāriyena aṭṭīyāmi 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 Nerañjarāyaṃ viharati...*(during that time the Lord Buddha was staying nearby the river Nerañjarā). Vin I 1.

(j) To express the 'proper time' the Instrumental Case is used: *Kālena Dhamma-savanaṃ* (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: *Paribbājakaṃ tidaṇḍena 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 kīto 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 pāpunituṃ* (a sleepy man is not capable of attaining any sort of success). Sn A 338.
Na labbhā tayā pbabbajituṃ (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, paṭissuṇāti, āroceti, paṭivedayati*' and the words '*alaṃ, namo, sotthi*' 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 kujjhittha kujjhataṃ (rage ye not against them that rage). S II 240.
Rājā Ajātassattu adubbhantassa dubbhati (king Ajātasattu is hostile to him who is not hostile). S I 85.
Kim pana te Ambaṭṭha Sakyā aprajjhuṃ (What, Ambaṭṭha, have Sakyas offended you)? D I 91.
Bhikkhū Bhagavato paccassosuṃ (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)!
Sotthi bhavissati rañño (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 saṅkhāras arise).

(b) The Ablative Case expresses the thing from which one is restrained and from whom one hides: *Sāno bhojanā 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 sutā seyyo* (good conduct is higher than learning). JA III 194.
Ayam eva tato mahantataro kaṭaggaho (this is the winning throw Greater than that). M III 178.

(d) The particles '*uddhaṃ* (upward), *adho* (below), *ārā, ārakā* (far), *oraṃ* (within), *vinā* (without), *yāva, ā* (as far as), *purā* (before), *aññatra* (except), *paraṃ* (after)' govern Ablative Case:
Uddhaṃ pāda-talā adho kesa-matthakā (from the soles of the feet below upward to the crown of the head). D II 203.
Ārā te āsavakkhayā (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 bramha-lokā (as far as the Brahma-world). Kuhn KS 23.
Yāva bramha-lokā (as far as the brahma-world). Vin I 12.
Purā aruṇā (before dawn). Vin IV 17.
Kiṃ 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 '*sutaṃ*' 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 sutaṃ sammukhā paṭiggahītaṃ samaṇassa Gotamassa (From the recluse Gotama himself have I heard and accepted). M III 207.

(f) The Ablative form of '*sa-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 anatthāya ñattaṃ bālassa jāyati (that which is learnt by the unwise is conducive to his own destruction). Dh 72.
Kalyānamittassetaṃ Meghiya bhikkhuno pāṭikaṅkhaṃ (it is to be expected, Meghiya, by a monk who provides with good friends). Ud 36.

(c) The adjectives '*kusala, kovida, 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.
bramhacariyassa kevalī (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, -āvin, -in* and *-tar*) govern Genitive:
Ariyānaṃ upavādakā (scoffers at the Holy Ones). M I 1.
Ariyānaṃ adassāvī (having not seen the Holy Ones). M I 1.
Lābhī annassa pānassa (one who receives food and drink). S I 95.
Kilamathassa bhāgī (coming in for distress). S II 265.
Yaññassa 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 *pūrati, dussati, apamaññati, tassati, bhāyati* governs Genitive:
Pūrati 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 bhāyanti 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.
Evametaṃ purāṇānaṃ sahāyānam ahu saṅgamo (such was this meeting of the ancient friends). S I 60.
Taṇhānaṃ khayaṃ (the waning of craving). M I 6.

(g) The words denoting measure govern Genitive:
Hiraññā-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 norht of the city). D II 160.
Pācīnato Rājagahassa (to the east of Rājagaha). D II 263.
Puratthimato nagarassa (to the east of the city). D II 161.
Antarena yamaka-sālānaṃ (between the twin Sal trees). D II 137.
Antarā satthīnaṃ (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 rattiyā accayena (at the end of that night). D II 27.
Tinnaṃ māsānaṃ 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 kammānaṃ mano-kammaṃ sāvajjataraṃ (of the three deeds the deed of mind is the most blamable). M I 373.
Kiṃ 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 yāvadatthaṃ pivitvā (having drunk oil as much as he could). Ud 14.

Kati jāgarataṃ suttā (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 Leson 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 tasmiṃ 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.

Sīho '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:

Ghaṭīkāro...Jotipālaṃ kesesu parāmasitvā (Ghaṭīkāra touching Jotipāla on his hair). M II 47.

Coraṃ cūlāya gaṇhitvā (having seized the thief by the top-knot). Dha I 294.

Chabbaggiyā bhikkhū gāviṃ visāṇesu pi gaṇhanti (the monks of the group of six catch hold of cows even by their horns). Vin I 191.

Naṃ seṭṭhī sīse cumbitvā (the guild-master having kissed her on the head). DhA I 190.

Tassa so alagaddo hatthe vā bāhāya vā aññatarasmim vā aṅgapaccaṅge ḍaseyya (the water-snake might bite him on his hand or arm or another part of his body). M I 133.

Pacceka-buddhe aparajjhitvā (having offended the Silent Buddha). PVA 263.

Puttesu dāresu ca yā apekhā (fond of sons and wives). Sn 39.

(d) The sense 'amidst' or 'among' is also expressed by the Locative Case:
Evaṃ nindā-pasaṃsāsu na samiñjanti paṇḍitā (the wise will falter not amidst praise and blame). Dh 81.

Danto 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 brahmacariyaṃ carissāmi (I will live the Higher life under the Lord). M I 426.

Kathaṃ mayaṃ bhante Tathāgatassa sarīre paṭipajjāma (how should we treat the remains of the Perfect One)? D II 141.

Dvīsu bhikkhave sammā paṭipajjamāno paṇḍito...bahuṃ puññaṃ pasavati (the wise man who behaves rightly towards two persons begets much merit). A I 90.

Sattesu vippaṭipajjanti (they wrongly behave towards living beings). S I 74.

Kusalo vīṇāya 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 pācittiyaṃ (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 vaṇṇe bhaññamāne (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: *Samvāsena kho mahārāja sīlaṃ veditabbaṃ, tañca kho paññavatā no duppaññena* (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 paṇītatarā 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 (tvaṃ)* (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 imasmiṃ 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 tiṭṭhati* (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 ceto-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 sentenses 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 gāmā gāmaṃ nagā nagaṃ* (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 dārako gacchati (there the boy goes). *Eso (ayaṃ) dārako āgacchati* (here the boy comes).

(j) The Demonstrative Pronoun being repeated gives the sense 'several' or 'various':
Taṃ taṃ kāranaṃ āgamma (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 Sāvatthiyaṃ viharati* (the Lord stays in Sāvatthi)
Negative: *so paṭhavim na maññati* (he does not think in a wrong way of Extension). M I 3.
Interrogative: *Kāya-daṇḍan'ti Tapassi vadesi* (do you say 'wrong of body', Tapassi)? M I 372.
Santi te evarūpā ābādhā (have you diseases like these)? Vin I 72.
Ko pana bhante hetu (what is the cause, revered sir)?
Api nu naṃ brāmhaṇā mante vāceyyuṃ 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 sammantīdha 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 bhedā 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: *Tatthappanādo 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 adhiggahīto bhavissati* (this tree must be tenented by a powerful tree-spirit). DhA I 3.

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(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 partciple is used substantively and is to be translated beginning with "he who" or "that which".
So dibbena cakkhunā...satte 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...vuṭṭhāti tamhā ābādhā* (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, relevent to the sense it expresses: *Dasmo gahapati Pāṭaliputtaṃ anuppatto hoti* (the householder Dasama has arrived at Pātaliputta). 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 asaṅkhataṃ (there, monks, is a not-born, a not-become, a not-made, a not-compounded). Ud 80.
Mahant (great), *bhavant* (dear, friendly) and *sant* (a good person) are some participles used as adjectives and as nouns.
'*Mahant*' is the present participle formed from the root *Mah* (to worship).
'*Bhavant*' is the present participle from the root *bhū* (to become, to grow).
'*Sant*' 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 ṭhitā 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 pāturahaṃsu (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.
Sāvatthiyā avidūre aññatarassa pūgassa āvasatha-piṇḍo paññatto hoti (alms food has come to be prepared in a public rest house near Sāvatthi 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".

Apāṇātipātaṃ 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.

Araññakenāpi kho āvuso Moggallāna ime dhammā samādāya vattitabbā pageva gāmanta-vihārinā (these things, venerable Moggallana, 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.

Kataṃ karaṇīyaṃ (what is to be done has been done). M I 23.

Dasamo gahapati Pāṭaliputtaṃ anuppatto hoti kenacideva karaṇīyena (the householder Dasama has arrived at Pātaliputta 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 '*icchati*' (he wants) and those of similar meaning:

So na sakkuneyya Gaṅgāya nadiyā tiriyaṃ bāhāya sotaṃ chetvā sotthinā 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.

Icchāma 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 panetaṃ Buddhānaṃ Bhagavantānaṃ āgantukehi 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.

Arahati pabbajito pabbajitassa piṇḍaṃ paṭiggahetuṃ (a monk is worthy to accept the alms-food of a monk). Vin IV 24.

Alameva nibbindituṃ (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 vyākarissati "sassato loko" ti vā "asassato loko" ti vā...evamahaṃ Bhagavati bramha-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-bhayan'ti kho bhikkhave kodhūpāyāsassetaṃ adhivacanaṃ (the peril of waves, monks, is a designation for angry despair). M I 460.

Bhikkhū...aññataraṃ paccantimaṃ vihāraṃ paṭisaṅkharonti "Idha mayaṃ vassaṃ vasissāmā" 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 adhiggahīto bhavissatīti tassa heṭṭhā-bhāgaṃ sodhāpetvā.... (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

Satthā tassa anto-gehā nīharitvā tattha nipajjāpita-bhāvaṃ ñatvā.... (the Master became aware that he had been removed from the house and laid there....). DhA I 261

Pañca-satehi bhikkhūhi saddhiṃ āgata-bhāvaṃ sutvā (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

migadāya, deerpark
anta, extreme, end
pabbajita, monk, recluse, ascetic (One who has gone forth to homelessness)
kāma, sensuality
anuyoga, giving oneself up to, application
kilamatha, tiredness, exhaustion, fatigue
Tathāgata, the Perfect One, the Buddha
upasama, calm, appeasement, allaying
sambodha, realization
sammāsaṅkappa, right thought, right aspiration
sammākammanta, right action
sammāājīva, right livelihood
sammāvāyāma, right effort
sammāsamādhi, right concentration
vyādhi, illness
soka, sorrow
parideva, lamentation
upāyāsa, despair
sampayoga, union
vippayoga, disunion
upādānakkhandha, aggregate of existence as clinging's objects
samudaya, cause, origin
nandi-rāga, passionate delight
nirodha, cessation
virāga, detachment
cāga, giving up
paṭinissagga, relinquishment
anālaya, doing away with, rejection
āloka, light
punabbhava, rebirth
ābādha, ailment
saṅkhāra, mental formation
viparināma, change
dhamma, nature
āsava, mental taint, passion
sadda, sound, noise
kāya, body
gandha, odour
rasa, taste
rāgaggi, fire of lust
dosa, anger
moha, delusion

Feminine Nouns

Bārāṇasī, a city so known
allikā, sticking
patipadā, way, practice
abhiññā, higher knowledge
sammādiṭṭhi, right understanding
sammā-vācā, right speech
sammāsati, right mindfulness
jāti, birth
taṇhā, craving
sammāsambodhi, perfect enlightenment
vedanā, feeling
sammappaññā, right(perfect) realization
jivhā, tongue
Gayā, the place so known
kāma-taṇhā, sensuality
bhava-taṇhā, craving for rebecoming
vibhava-taṇhā, craving for annihilation, accompanied by nihilistic view
mutti, release
vijjā, full knowledge, wisdom
paññā, insight, wisdom
jarā, decay, old age
pajā, people
ceto-vimutti, heart's deliverence
saññā, perception

Neuter Nouns

Isipatana, a place so known
dukkha, suffering, unsatisfactoriness
maraṇa, death
domanassa, grief
upādāna, grasping, clinging
cakkhu, eye
veyyākaraṇa, exposition, words of explanation
dhamma-cakkhu, eye of truth
rūpa, visible form, body
bramha-cariyā, higher life
Gayāsīsa, the place so named
sota, ear
mano-viññāṇa, mind-consciousness
kāma-sukha, sensual pleasure, sensuality
ariya-sacca, noble truth, truth realized by the Holy ones
saṅkhitta, brief, *saṅkhittena*, in brief
ñāṇa, knowledge
ñāṇa-dassana, knowing and seeing, perfect knowledge
udāna, solemn utterance
viññāṇa, consciousness
itthatta, this state
vedayita, feeling
ghāṇa, nose
photthabba, tangible object

Adjectives

pañcavaggiya, of the group of five
hīna, low, mean

gamma, vulgar
anariya, unholy
anattha-saṃhita, connected with no profit, not salutary
cakkhu-karaṇa, eye-opening, producing the eye
appiya, disagreeable
icchant, wishing
sahagata, accompanied by
asesa, all, whole
gāmin, that goes to. fem. gāminī
dvādasākāra, having twelve aspects
sutavant, learned
apara, another
adukkha, not unpleasant
sadevaka, with gods
samāraka, with Maras
sassamaṇa-brāmhaṇa, with recluses and priests. fem. *sassamaṇa-brāmhaṇī*
antima, last, final
viraja, spotless
kalla, fit, wise, proper
paccuppanna, present
bāhira, external, objective
sukhuma, subtle
paṇīta, superior
oḷārika, gross
pothujjanika, worldly, natural to those who have not yet stepped on to the holy path
majjhima, middle
ñāṇa-karaṇa, producing knowledge
piya, agreeable, dear
ponobhavika, that causes re-becoming
abhinandin, that finds pleasure in, that causes delight in. fem. *abhinandinī*
tiparivaṭṭa, having three phases, having three rounds
suvisuddha, quite purified, perfectly clear
asukha, not pleasant
sabrahmaka, with higher gods
anuttara, supreme
akuppa, not to be shaken, steady
attamana, glad, pleased
vītamala, immaculate
atīta, past
anāgata, future
ajjhatta, subjective, arising from within, internal
hīna, inferior

Verbs and participles

anupagamma, not having gone into. verb. *na upagacchati*
saṃvattati (*saṃ* + *vatt*), conduces, is conducive to
uppajjati (*ut* + *pad*), arises
abhisambuddha, perfectly realized. pp. of *abhisambujjhati*
labhati (rt. *labh*), obtains. pass. *labbhati*
udapādi (Aorist 3rd pers. sing. of *uppajjati*, *ud* + *pad*), arose
pariññeyya (gerundive fr. *parijānāti*), to be thoroughly understood

sacchī-kātabba, (gerundive fr. *sacchī-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
paccaññāsiṃ (1st pers. sing. of Aorist fr. *paṭijānāti*) I claimed
udanesi (Aorist 3rd pers. sing. of *udāneti*), he gave utterance to
aññāta (pp. of *jānāti*), realized
nibbindati (*nir* + *vid*), is tired, finds estrangement in
vimuccati (*vi* + *muc*), is liberated
khīṇa (pp. of *khīyati*), exhausted
pajānāti (*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: *parijānāti* (*pari* + *ñā*)
pahatabba, to be dispelled. (gerundive fr. *pajahati*)
sacchī-kata, seen with one's own mind's eye
bhāvita (pp. fr. *bhāveti*), developed
natthi (*na* + *atthi*), there is not
aññāsi (aorist of *jānāti*), understood realised
labbhati (passive of *labhati*), is permissible, is possible
virajjati (*vi* + *raj*), is detached
vimutta (pp. fr. *vimuccati*), liberated
vusita (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...
yāvakīvaṃ, as much as, as far as
atha, then, thereupon, thence
vata, certainly, for sure
atha kho, after that, then

Euphonic combinations

dve'me = dve ime
cayam = ca + ayam
kamasukhallikānuyogo = kāma-sukha + allikā + anuyogo
attakilamathānuyogo = atta-kilamatha + anuyogo
ayameva = ayaṃ eva
domanassupayasa = domanassa + upayasa
yampicchaṃ = yaṃ pi icchaṃ
taṅkhopanidaṃ = taṃ kho pana idaṃ
cāyaṃ = ca + ayaṃ
idamavoca = idaṃ avoca
ca hidaṃ = ca hi idaṃ
mā ahesun'ti = mā ahesuṃ iti
tasmatiha = tasmā(t) + iha
tassāyeva = tassā eva
ariyasaccanti = ariya-saccam iti
athāhaṃ = atha ahaṃ
nayidaṃ = na idaṃ
vā'ti = vā iti
no hetaṃ = no hi etaṃ
neso'hemasmi = na eso ahaṃ asmi

Exercises

Dhammacakka-ppavattana-suttaṃ

1. *Evaṃ me sutaṃ. Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā Pañcavaggiye bhikkhū āmantesi:*

   "Dve'me bhikkhave antā pabbajitena na sevitabbā. Katame dve? Yo cāyaṃ kāmesu kāmaśukhallikānuyogo hīno gammo pothujjaniko anariyo anattha-saṃhito, yo cāyaṃ atta-kilamathānuyogo dukkho anariyo anattha-saṃhito. Ete te bhikkhave ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

2. *Katamā ca sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathīdaṃ 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-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.*

3. *Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ: Jāti pi dukkhā, jarā pi dukkhā, vyādhi 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 nandi-rāga-sahagatā tatra-tatrābhinandinī, seyya-thīdaṃ 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, seyyathīdaṃ: sammādiṭṭhi-...-sammāsamādhi.*

   'Idaṃ dukkhaṃ ariya-saccan'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi,paññā udapādi, vijjā udapādi, āloko udapādi. Taṅkhopanidaṃ dukkhaṃ ariya-saccaṃ pari-ññeyyan'ti me bhikkhave pubbe ananussutesu ... āloko udapādi. Taṅkho panidaṃ dukkhaṃ ariya-saccaṃ pariññātan'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

7. *'Idaṃ dukkha-samudayaṃ ariya-saccan'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.*

'Taṅkho panidaṃ bhikhave dukkha-samudayaṃ ariya-saccaṃ pahātabban'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'Taṅkho panidaṃ dukkha-samudayaṃ ariya-saccaṃ pahīnan'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

8. *'Idaṃ dukkhanirodhaṃ ariya-saccan'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.*

'Taṅkho panidaṃ dukkha-nirodhaṃ ariya-saccaṃ sacchī-kātabban'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'Taṅkho panidaṃ dukkha-nirodhaṃ ariya-saccaṃ sacchī-katan'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

9. *'Idaṃ dukkha-nirodha-gāminī-paṭipadā ariyasaccan'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.*

'Taṅkho panidaṃ dukkha-nirodha-gāminī-paṭipadā-ariya-saccaṃ bhāvetabban'ti me bhikhave pubbe ananussutesu dhammesu ... āloko udapādi.

'Taṅkho panidaṃ dukkha-nirodha-gāminī-paṭipadā-ariya-saccaṃ bhāvitan'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

10. *Yāvakīvañca me bhikkhave imesu catusu ariya-saccesu evaṃ ti-parivaṭṭaṃ dvādasākāraṃ yathā-bhūtaṃ ñāṇa-dassanaṃ na suvisuddhaṃ ahosi, neva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇa-brāmhaniyā pajāya sadeva-manussāya anuttaraṃ sammā-sambodhiṃ abhisambuddho'ti paccaññāsiṃ.*

Yato ca kho me bhikkhave imesu catusu ariya-saccesu evaṃ ti-parivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi, athāhaṃ bhikkhave sadevake loke samārake sabramhake sassamaṇabrāmhaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho'ti paccaññāsiṃ.

Ñāṇañca pana me dassanaṃ udapādi "Akuppā me ceto-vimutti, ayamantimā jāti, natthi'dāni punabbhavo" ti.

11. *Idamavoca Bhagavā. Attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinanduṃ.*

Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne āyasmato Koṇḍaññassa virajaṃ vītamalaṃ dhamma-cakkhuṃ udapādi, "yaṃ kiñci samudaya-dhammaṃ sabbaṃ taṃ nirodha-dhamman" ti....

Atha kho Bhagavā udānaṃ udānesi, "Aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇḍañño" ti. Iti hidaṃ āyasmato Koṇḍaññassa Aññāta-Koṇḍañño 'tveva nāmaṃ ahosi'ti. S VI 11.

2. *Anatta-lakkhaṇa-suttaṃ*

Atha kho Bhagavā pañcavaggiye bhikkhū āmantesi:
"Rūpaṃ bhikkhave anattā, rūpañca hidaṃ bhikkhave attā abhavissa nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhetha ca rūpe "evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahosi" ti. Yasmā ca kho bhikkhave rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati. Na ca labhati rupe "Evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahosi" ti.

Vedanā bhikkhave anattā. Vedanā ca hidaṃ bhikkhave attā abhavissa nayidaṃ bhikkhave vedanā ābādhāya saṃvatteyya, labbhetha ca vedanāya "evaṃ me vedanā hotu, evaṃ me vedanā mā ahosi" ti. Yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya "evaṃ me vedanā hotu, evaṃ me vedanā mā ahosi" ti.

Saññā bhikkhave anattā-....
Saṅkhārā bhikkhave anattā. Saṅkhārā ca hidaṃ bhikkhave attā abhavissaṃsu, nayime saṅkhārā ābādhāya saṃvatteyyuṃ, labbhetha ca

saṅkhāresu "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 nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbhetha ca viññāṇe "evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahosī" ti. Yasmā ca kho bhikkhave viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe "evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahosī" ti.

"Taṃ kiṃ maññatha bhikkhave rūpaṃ niccaṃ vā aniccaṃ vā" ti.
"Aniccaṃ bhante".
"Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā?" ti.
"Dukkhaṃ bhante".
"Yaṃ panāniccaṃ dukkhaṃ viparināmadhammaṃ, kallannu taṃ samanupassituṃ 'etaṃ mama, eso'hamasmi, eso me attā'ti?"
"No hetaṃ bhante".
"Vedanā..., Saññā..., Saṅkhārā..., viññāṇaṃ niccaṃ vā aniccaṃ vā?" ti.
"Aniccaṃ bhante".
"Yam panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā?" ti.
"Dukkhaṃ bhante".
"Yam panāniccaṃ dukkhaṃ viparināmadhammaṃ, kallannu taṃ samanupassituṃ 'etaṃ mama, eso' hamasmi, eso me attā?" ti.

"No hetaṃ bhante".
"Tasmātiha bhikkhave yaṅkiñci rūpaṃ atītānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre vā santike vā, sabbaṃ rūpaṃ "netaṃ mama, neso'hamasmi, na me so attā'ti evam etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Yā kāci vedanā..., yā kāci saññā..., ye keci saṅkhārā..., yaṅkiñci viññāṇaṃ atītānāgata paccuppannaṃ, ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre vā santike vā, sabbaṃ viññāṇaṃ 'netaṃ mama, neso'hamasmi, na me so attā'ti evametaṃ yathābhūtaṃ 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, vimuttasmiṃ vimutto'mhī ti ñāṇaṃ hoti, khīṇā jāti vusitaṃ bramhacariyaṃ kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti".

Idam avoca Bhagavā, attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinanduṃ. Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimucciṃsū'ti.
S xxii 59.

3. *Āditta-pariyāya-suttam*

Tatra sudaṃ Bhagavā Gayāyaṃ viharati Gayā-sīse saddhiṃ bhikkhu-sahassena. Tatra kho Bhagavā bhikkhū āmantesi:
"Sabbaṃ bhikkhave āditaṃ. Kiñca bhikkhave sabbaṃ āditaṃ? Cakkhu bhikkhave āditaṃ, rūpā āditā, cakkhu-viññāṇaṃ āditaṃ, cakkhu-samphasso āditto. Yadidaṃ cakkhu-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tam pi āditaṃ. Kena āditaṃ? Rāgagginā dosagginā mohagginā āditaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi āditan'ti vadāmi. Sotaṃ āditaṃ, saddā āditā, sota-viññāṇaṃ āditaṃ, sota-samphasso āditto, yadidaṃ sota-samphassa-paccayā uppajjati vedyitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tam pi āditaṃ.
Ghāṇaṃ āditaṃ, gandhā āditā, ghāṇa-viññāṇaṃ āditaṃ, ghāṇa-samphasso āditto. Yadidaṃ ghāṇa-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tam pi āditaṃ....
Jivhā āditā, rasā āditā, jivhā-viññāṇaṃ āditaṃ, jivhā-samphasso āditto. Yadidaṃ jivhā-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tam pi āditaṃ....
Kāyo āditto, phoṭṭhabbā āditā, kāya-viññāṇaṃ āditaṃ, kāya-samphasso āditto. Yadidaṃ kāya-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi āditaṃ....
Mano āditto, dhammā āditā, mano-viññāṇaṃ āditaṃ, mano-samphasso āditto. Yadidaṃ mano-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tam pi āditaṃ. Kena āditaṃ? Ragagginā dosagginā mohagginā āditam. Jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi āditan 'ti vadāmi. Evaṃ passaṃ bhikkhave sutavā ariya-sāvako cakkhusmim pi nibbindati, rupasmim pi nibbindati, cakkhu-viññāṇe pi nibbindati, cakkhu-samphasse pi nibbindati, yadidaṃ cakkhu-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmim pi nibbindati. Sotasmim pi nibbindati, saddesu pi nibbindati, sota-viññāṇe pi nibbindati, sota-samphasse pi nibbindati, yadidaṃ sota-samphassa-paccayā uppajjati

vedayitam sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim pi nibbindati.
Ghāṇasmiṃ pi nibbindati gandhesu pi nibbindati, ghāṇa-viññāṇe pi nibbindati, ghāṇa-samphasse pi nibbindati, yadidaṃ ghāṇa-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.
Jivhāya pi nibbindati, rasesu pi nibbindati, jivhā-viññāṇe pi nibbindati, jivhā-samphasse pi nibbindati, yadidaṃ jivhā-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim pi nibbindati. Kāyasmim pi nibbindati phoṭṭhabbesu pi nibbindati, kāya-viññāṇe pi nibbindati, kāya-samphasse pi nibbindati. yadidaṃ kāya-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim pi nibbindati.
Manasmim pi nibbindati, dhammesu pi nibbindati, mano-viññāṇe pi nibbindati, mano-samphasse pi nibbindati, yadidaṃ mano-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim pi nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimutto'mhī ti ñāṇaṃ hoti, khīṇā jāti, vusitaṃ bramha-cariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti.
Imasmiṃ pana veyyākaraṇasmiṃ bhaññamāne tassa bhikkhu-sahassassa anupādāya āsaveḥi cittāni vimucciṃsu. 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: *pāpuṇā, jinā, suṇā, jānā, core, bhāve, chāde, tano, pappo, cinā.*

Conjugation in Present Tense :

		Singular	Plural	Singular	Plural	Singular	Plural
1st	pers.	*pāpuṇāmi*	*pāpuṇāma*	*jināmi*	*jināma*	*suṇāmi*	*suṇāma*
2nd	pers.	*pāpunasi*	*pāpuṇātha*	*jināsi*	*jinātha*	*suṇasi*	*suṇātha*
3rd	pers.	*pāpuṇāti*	*pāpunanti*	*jināti*	*jinanti*	*suṇāti*	*suṇanti*
1st	pers.	*jānāmi*	*jānāma*	*coremi*	*corema*	*bhāvemi*	*bhāvema*
2nd	pers.	*jānāsi*	*jānātha*	*coresi*	*coretha*	*bhāvesi*	*bhāvetha*
3rd	pers.	*jānāti*	*jānanti*	*coreti*	*corenti*	*bhāveti*	*bhāventi*
1st	pers.	*chādemi*	*chādema*	*tanomi*	*tanoma*	*pappomi*	*pappoma*
2nd	pers.	*chādesi*	*chādetha*	*tanosi*	*tanotha*	*papposi*	*pappotha*
3rd	pers.	*chādeti*	*chādenti*	*tanoti*	*tanonti*	*pappoti*	*papponti*
1st	pers.	*cināmi*	*cināma*				
2nd	pers.	*cināsi*	*cinātha*				
3rd	pers.	*cināti*	*cinanti*				

(b) 1. I know, I do know. Base: *jānā*.
2. You conquer, you are conquering, you do conquer. Base: *jinā*.
3. They cover up, they are covering up, they do cover up. Base: *chāde*.
4. They hear, they do hear. Base: *suṇā*.
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. *papponti*. 3. *Bhāvema*. 4. *Corenti*. 5. *Chādemi*. 6. *Cināsi* (sing.), *cinātha* (pl.) 7. *Suṇāma*. 8. *Dhāvanti*. 9. *Nisīdāmi*. 10. *Sayanti*.

KEYS TO LESSONS 3 AND 4

Lesson 3

(a) 1. *asmi* (*amhi*)
2. *hanasi* (sing.), *hanatha* (pl.)
3. *suṇanti*
4. *cināti*
5. *bruvanti* (or *vadanti*)
6. *asma* (or *amha*)
7. *karosi* (sing.), *karotha* (pl.)
8. *dhāvāma*
9. *atthi*
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 ghāyāmi.*
3. *So vapati.*
4. *Mayaṃ cintema.*
5. *Tvaṃ cināsi* (sing.), *tumhe cinātha* (pl.).
6. *Te vapanti.*
7. *Mayaṃ passāma.*
8. *Tvaṃ suṇasi* (sing.), *tumhe 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. *Kuhiṃ (kutra, kattha) te vasanti?*
3. *Tvaṃ jāna (jānāhi), tumhe jānātha.*

4. *Tvaṃ jināhi, tumhe jinātha.*
5. *Yattha (yahiṃ) te santi (vasanti) tattha (tatra, tahiṃ) ahaṃ gacchāmi.*
6. *So kuhiṃ (kutra, kattha) atthi (hoti)?*
7. *Mayaṃ tato kiṇāma.*
8. *Mayaṃ tato suṇāma.*
9. *Tatra (tattha, tahiṃ) mā hana (hanāhi).*
10. *Te tato āgacchantu (entu).*

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 apagaccheyyuṃ.*
3. *Kuhiṃ te dhāveyyuṃ?*
4. *Te tatra jineyyuṃ.*
5. *Tvaṃ jāneyyāsi, tumhe jāneyyātha.*
6. *Te jineyyuṃ.*
7. *Kuto mayaṃ kiṇeyyāma.*
8. *Tvaṃ tahiṃ pāpuneyyāsi, tumhe tahiṃ pāpuneyyātha, tvaṃ tatra pappeyyāsi, tumhe tatra pappeyyātha.*
9. *Kathaṃ te jineyyuṃ?*
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 gacchiṃsu.*
2. *Mayaṃ idha vasimhā.*
3. *Kadā tvaṃ tato āgacchi?, kadā tumhe tato āgacchittha?*
4. *Tadā tvaṃ tatra āsi.*
5. *Yadā tvaṃ atra āsi tadā mayaṃ tatra gacchimhā.*
6. *Kathaṃ tvaṃ ajāni?, kathaṃ tumhe jānittha?*
7. *Kuhiṃ tvaṃ kiṇi?, kuhiṃ tumhe kiṇittha?*
8. *Kadā tvaṃ kasi?, kadā tumhe kasittha?*
9. *Yadā ahaṃ phusiṃ tadā ajāniṃ.*
10. *Yadā mayaṃ suṇimhā (assosumhā) tadā cintayimhā.*

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 tvaṃ idha vasituṃ iccheyyāsi, āgantvā idha vasāhi (vaseyyāsi)*
2. *Ahaṃ tatra gantvā desetuṃ icchāmi.*
3. *Mayaṃ ketuṃ tahiṃ na gacchāma.*
4. *Te idha āgantvā pacitvā gacchanti, tvaṃ bhuñjitvā pivitvā sayasi.*
5. *Te tahiṃ kasitvā atra āgacchiṃsu.*
6. *Mayaṃ hantuṃ na icchāma.*
7. *Āma, ahaṃ jānāmi, tvaṃ coretuṃ icchasi.*
8. *Yadi so tatra gantuṃ iccheyya, gacchatu.*
9. *Te tatra pāpunituṃ icchiṃsu.*
10. *Yadi tvaṃ tatra gantvā deseyyāsi te suṇeyyuṃ.*
11. *Tvaṃ ito gantvā tatra kuhiṃ vasissasi?*
12. *Sace tvaṃ iccheyyāsi idha vasa (vasāhi, vaseyyāsi)*
13. *Kiṃ tvaṃ pacituṃ icchasi?*
14. *So jetuṃ na sakkunāti(sakkoti).*
15. *Ahaṃ passituṃ sakkomi.*

KEY TO LESSON 10

vāṇijo, vāṇijā; suriyo, suriyā; migo, migā; sūdo, sūdā; manusso, manussā;alagaddo, alagaddā; nāgo, nāgā; isi, isī & isayo; aggi, aggī & aggayo; ravi, ravī & ravayo; ahi, ahī & ahayo; gahapati, gahapatī & gahapatayo; setu, setū & setavo; ucchu, ucchū & ucchavo; veḷu, veḷū & veḷavo; maccu, maccū & maccavo; sabbaññū, sabbaññū & sabbaññuno.

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. *Sabbaññū deseti.*
2. *Ucchu rohati.*
3. *Setā (setavo) santi.*
4. *Munī (munayo) desenti.*
5. *Veḷu patati.*
6. *Nāgā vicaranti.*
7. *Garu anusāsati.*
8. *Sūdo pacati.*
9. *Vāṇijā vikkiṇanti.*
10. *Suriyo (ravī) ogacchati.*

Exercise c.

1. *Migo āgacchi.*
2. *Manussā vasiṃsu.*
3. *Alagaddo ḍasi.*
4. *Nāgā dhāviṃsu.*
5. *Isayo vihāriṃsu.*
6. *Aggi ḍahi.*
7. *Ravi uggacchi.*
8. *Ahayo vicariṃsu.*
9. *Gahapati kiṇi.*
10. *Maccu hari.*

Exercise d.

1. *Sabbaññū desetu, deseyya.*
2. *Ucchu rohatu, roheyya.*
3. *Setā (setavo) santu, siyuṃ.*
4. *Munī (munayo) desentu, deseyyuṃ.*
5. *Veḷu patatu, pateyya.*
6. *Nāgā vicarantu, vicareyyuṃ.*
7. *Garu anusāsatu, anusāseyya.*
8. *Sūdo pacatu, paceyya.*
9. *Vāṇijā vikkiṇantu, vikkiṇeyyuṃ.*
10. *Suriyo (ravī) 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 vaḍḍhati.*
4. *Gūtho duggandho.*
5. *Saddhammo dullabho.*
6. *Pāpako (caṇḍo) mā bhava (bhavāhi).*
7. *Tadā so abhirūpo āsi.*
8. *Yadā maggo khemo bhavissati, tadā mayaṃ 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. *brāmhaṇa, tvaṃ jiṇṇo'si.*
4. *He suvīra, tattha (tahiṃ, tatra) gaccha (gacchāhi).*
5. *Adhammaṃ na careyya, (hīnaṃ dhammaṃ na seveyya).*
6. *So caṇḍaṃ sunakhaṃ parivajjeti.*
7. *Mayaṃ Buddhaṃ vandāma.*
8. *He mitta, idāni mayaṃ vihāraṃ gacchāma.*
9. *Muni tatra dhammaṃ desetvā idha āgacchi.*
10. *Puriso odanaṃ pacitvā bhuñjati.*
11. *He kumārā (bhavanto kumārā), idha āgacchatha, bhuñjitvā pivitvā ca kīḷatha (bhuñjatha, pivatha kīḷatha ca).*
12. *Idāni mayaṃ gāmaṃ gantuṃ 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 vasitvā kasāma ca vapāma ca.*
4. *Mayaṃ idha vasitvā dhammaṃ uggaṇhituṃ icchāma (na icchāma, na sakkoma).*
5. *Na hi, mayaṃ tatra ahiṃ na passāma (āma, mayaṃ tatra ahiṃ passāma).*
6. *Ahaṃ na bhāyiṃ.*

7. *Āma, gacchissāma.*
8. *So gāvaṃ gāmaṃ (vajaṃ) neti, (ahaṃ na jānāmi).*
9. *Idāni senānī 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 (vihārato) nikkhamma (nikkhmitvā) 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 vicarittha (vicaratha).*
8. *Bhātikena vinā idha vasituṃ nāhaṃ icchāmi.*
9. *Te sadhanā (dhanikā), ahaṃ hi daḷiddo puriso'mhi.*
10. *Mayaṃ idha pāṭhe paṭhāma, tumhe pana tatra kīḷatha.*
11. *Tumhe dhammena vinā saggaṃ gantuṃ na sakkotha (sakkunātha, sakkuneyyātha, sakkunissatha).*

12. *Mayaṃ Buddhena dhammena saṅghena ca vinā jīvituṃ (vasituṃ) 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. *Mayaṃ patitaṃ rukkhaṃ passimhā.*
3. *Idāni āgato puriso kuhiṃ hoti?*
4. *Dārako ito dhāvitvā tatra patito.*
5. *Kuto so āgato?*
6. *Ahaṃ ahinā daṭṭhaṃ mataṃ migaṃ passiṃ.*
7. *Puriso gāmamhā (gāmato) gehamāgataṃ puttaṃ disvā tuṭṭho ahosi.*
8. *Kārunā kato geho gahapatinā kīto.*
9. *Taravo (rukkhā) sevakehi chinnā patitā.*
10. *Vihāraṃ gatā purisā Theraṃ disvā vandiṃsu (abhivādesiṃsu).*
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 (isī) pabbatamhā orūḷho gāmam pindāya paviṭṭho.*
3. *Puriso gehaṃ paviṭṭhaṃ coraṃ disvā gantvā rājapurise ānesi.*
4. *Gahapati rukkhato (rukkhamhā) patitaṃ mataṃ puttaṃ disvā rodi.*
5. *Vāṇijena kīto geho arthi daḍḍho.*
6. *Manussā dhammena saggaṃ gacchanti.*
7. *Vīrāpi 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 sannipatissanti.*
3. *Sappurisā dhamme ramanti (pasīdantī).*
4. *Te kāmānaṃ ādīnavaṃ disvā anagāriyaṃ pabbajiṃsu (bhikkhu-saṅghe pabbajiṃsu).*
5. *Bhūpo (bhūpatī) Buddhena desite dhamme pasīditvā Buddhaṃ ca Dhammaṃ ca Saṅghaṃ ca saraṇaṃ gacchi (gato).*
6. *Kumārā (bālakā, dārakā) pāpehi sahāyehi (mittehi) saddhiṃ (saha) ārāme (uyyāne) vicaritvā (āhiṇḍitvā) bahū (bahavo) sakuṇe vijjhitvā māresuṃ (mārayiṃsu, hiniṃsu).*
7. *Idāni gāme manussānaṃ kalaho vattati.*
8. *He (bhavanto) mittā (sahāyakā), tumhe pāṇātipātamhā (pāṇavadhamhā pāṇātipātato) viramatha.*
9. *Buddho kuṭumbikena (gahapatinā) sahāyakehi saddhiṃ māpite (kārite) vihāre vihari (vihāsi, vasī).*
10. *Devesu ca manussesu ca (devānaṃ ca manussānaṃ ca) dhammiko (dhamma-cārī) 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 Ānanda, 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 rāgassa dosassa mohassa pahānāya dhammaṃ desesi.*
3. *Mayaṃ senānino gehaṃ gantvā paññattesu āsanesu nisīdimhā.*
4. *Sace tvaṃ kusīto (alaso) bhaveyyāsi, nissaṃsayaṃ dāḷiddiyaṃ pāpuneyyāsi (pateyyāsī).*
5. *Yannūnāhaṃ agārasmā anagāriyaṃ pabbajeyyāmi.*
6. *Te Buddhassa dhammaṃ sotuṃ sotaṃ odahiṃsu.*
7. *Te Jetavanaṃ gantvā Buddhaṃ disvā vandiṃsu (abhivādesuṃ).*
8. *Sudhinā kulena bahūni puññāni kammāni katāni.*
9. *Saṅgāmasmiṃ senāninā ca yodhehi (bhaṭehi) ca bahavo (bahū) arayo (arī) hatā.*
10. *Bhikkhu araññaṃ (vanaṃ) gantvā rukkhassa mūle nisīdi.*
11. *Tadā Buddho Kapilavatthussa nagarassa avidūre (samīpe) nigrodhārāme vihari (vasī).*
12. *Kassakā divā khette kammaṇ katvā sāyaṃ (sāyaṇhe) gehāni paccāgacchiṃsu.*
13. *Nagarassa dvāre bahū (bahavo) bhaṭā (yodhā) aṭṭhaṃsu.*
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 nadiṃ gacchāma.*
2. *Kaññā jeṭṭhena bhātikena saddhiṃ nagaraṃ gatā gajaṃ disvā bhayena rodi.*
3. *Bahuyo (bahū) nadiyo girimhā (pabbatamhā) sandanti.*
4. *Vyādho vanamhā (araññamhā) migim ānetvā, nagaraṃ gantvā pāpaṇikassa (vāṇijassa) vikkiṇāti.*
5. *Jeṭṭhena bhātikena vettena pahaṭā dārikā gehaṃ gantvā mañce nisīditvā (nisajja) rodati.*
6. *Tumhe samādhiṃ ca vipassanaṃ ca bhāvetvā taṇhaṃ pajahatha.*
7. *Sevakehi khataṃ pokkharaṇiṃ mayaṃ passimhā.*
8. *Vāpi Vikasitehi padumehi sobhati.*
9. *Angala-visaye kadaliyo na rohanti.*
10. *Rājinī 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 Sāvatthi 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) kuṭiyaṃ (kuṭikāyaṃ) vihari (vihāsi, vasī).*
2. *Te mettaṃ bhāvesuṃ (bhāvayiṃsu).*
3. *Ācariyo pāṭhasālāyaṃ (vijjālaye) chekānaṃ (dakkhānaṃ) kaññānaṃ (dārikānaṃ, bālikānaṃ) paṇṇākāre adāsi (dadī).*
4. *Te (tā) Tāmasāyaṃ nadiyaṃ nahāyiṃsu.*
5. *So kāsuyaṃ nidhiṃ nidahi (nidhesī).*
6. *Mayaṃ paññāya vaḍḍhiyā (vuddhiyā) vaḍḍhissāma.*
7. *Siddhattho kumāro Māyāya deviyā putto āsi (ahosī).*
8. *Karuṇāya bhāvanāya cittassa vihiṃsaṃ (vihiṃsā-saṅkappaṃ) pajahatha (jahatha).*
9. *Kaññā (kumārī, kumārikā, dārikā, bālikā) gīvāyaṃ mālaṃ 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, gāmamhi) bahū (bahavo, puthū) dhanavanto (dhanino) manussā santi (honti).*
2. *Paññavanto (paññavantā, ñāṇī, ñāṇino) na kadāci pi pāpāni kammāni karonti.*
3. *Sīlavā bhikkhu saddhāvantānaṃ (bhattimantānaṃ, bhattimataṃ) upāsakānam piyo hoti.*
4. *Hiyyo 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 katavatī (katavantī, katāvinī) dhanavato (dhanino) gahapatino (gahapatissa, kuṭumbikassa) bhariyā petesu uppannā (petti-visayaṃ upapannā) ahosi.*
7. *Gonakaṃ hatavā (hatāvī, māritavā, māritāvī) puriso sakaṭena tassa maṃsaṃ gehaṃ ānītavā (ānītāvī) āsi (ahosi).*
8. *Navaṃ (abhinavaṃ) pāsādaṃ māpitavā (māpitāvī, katavā, katāvī) puriso bhūpatino mantito (mantimhā, amaccamhā) bahuṃ dhanaṃ laddhavā (laddhāvī) ahosi.*
9. *Majjam pītavatiyo (pītāviniyo) itthiyo mattā jātā vihāre (vihārasmiṃ, vihāramhi) gāyituṃ naccituṃ ca ārabhiṃsu.*
10. *Potthakaṃ ca lekhaniṃ ca kītavā (kiṇitavā, kītāvī, kiṇitāvī) 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 (dhanī) hoti.*
2. *Dhanaṃ mīyantaṃ (marantaṃ) purisaṃ na anugacchati.*
3. *Tvam Buddhaṃ dhammaṃ Saṅghaṃ vā anussaranto sabbaṃ bhayaṃ jahissasi.*
4. *Amba-vane viharantassa Meghiyassa bhikkhuno cittasmiṃ bahavo pāpakā akusalā saṅkappā uppajjiṃsu.*
5. *So caṅkamanto bahū khuddake pāṇino saṅghātaṃ āpādesi.*
6. *Sā mataṃ puttaṃ anussarantī (anussaramānā) rodituṃ ārabhi.*
7. *Bhuñjantā mā sallapatha.*
8. *Dārako bhātikena pahaṭo rodanto (rudanto, rudamāno) gehaṃ āgacchi (āgato).*
9. *Puriso vegena dhāvatā (dhāvantamhā) 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 turiyāni vādentesu kumāriyo (bālakesu turiyāni vādentesu bālikāyo) nacciṃsu.*
2. *Kassakesu khettaṃ kasantesu bhariyāyo gharesu bhojanaṃ paṭiyādesuṃ.*
3. *Ācariye desente sissā sotaṃ odahantā nisīdiṃsu.*
4. *Migānaṃ hantāro (mige hantāro) sunakhehi saddhiṃ vane vicariṃsu.*
5. *Puññāni (puññānaṃ) kattāro maraṇā paraṃ sugatiyaṃ uppajjanti.*
6. *Rathassa cakkāni (taṃ) vahato (vahantassa) assassa pāde (pade) anugacchanti.*
7. *Paṇḍitā (viduno janā, medhāvino janā) papānaṃ kattāro (pāpe kattāro) na kadāci pasaṃsiṃsu.*
8. *Mayaṃ maggena gantāro (gacchantā) uyyānasmiṃ gītāni gāyantīnaṃ itthīnaṃ saddaṃ assosumhā (suṇimhā).*
9. *Samādhiṃ bhāvetā kāmehi viviccati.*

10. *Vipassanaṃ vaḍḍhentī 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 uṭṭhāya tassa pādesu sirasā vandiṃsu.*
2. *Ādicce (suriye, ravimhi) udente (udayante, uggacchante) tamo (andhakāro) antaradhāyati (vigacchati).*
3. *Idāni sarasi padumāni vikasitāni honti.*
4. *Mahatā thāmasā mayaṃ pāli-bhāsaṃ uggaṇhāma.*
5. *Bhikkuniyā sammuñjaniyā aṅgaṇaṃ sammajjantiyā (bhikkhuniyaṃ... sammajjantiyaṃ) bhūmiyā (bhūmito) bahu rajo uṭṭhāsi (uṭṭhahi, uggacchi).*
6. *Āhārassa (bhojanassa) ojasā kāyo vaḍḍhati.*

7. *Bhātā pāṇinā (hatthena) arino urasi pahāraṃ adāsi (addadi).*
8. *Sarasā (saramhā, sarasmā, sarā, vāpimhā) āmtāni padumāni idāni milāyantāni honti (milāyanti).*
9. *Yadi (sace) tvaṃ paṭhame vayasi sippaṃ vā vijjaṃ vā dhammaṃ vā na uggaṇheyyāsi (na sikkheyyāsi), majjhime vayasi dhanaṃ vā na ajjeyyāsi nissaṃsayaṃ tvaṃ pacchime vayasi dāḷiddiyena pīḷito (abhibhūto) bhaveyyāsi.*
10. *Vadaññū susikkhitā manussā yasasā vaḍḍhanti.*

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 sevittha, bhajittha).*
2. *Rañño (rājino) putto attano mittehi (sahāyakehi) saddhiṃ (saha) uyyānamagacchi (agamāsi).*
3. *Kusalehi kammehi sattā maraṇā paraṃ sugatiyo (sagge) upapajjanti.*
4. *Jambudīpe bahavo manussā bramhānaṃ (bramham) pūjenti.*

5. *Puññāni katāvino (puññānaṃ kattāro, puññāni katavanto) manussā bramhunā pi pasaṃsitā (honti).*
6. *Mantī tasmiṃ kuddhena raññā (rājinā, rājunā) raṭṭhā palāpito āsi (ahosi).*
7. *So attanā eva attano mātaraṃ pitaraṃ ca upaṭṭhāsi.*
8. *Sattehi katāni puññāni (kusalāni) kammāni chāyā iva te anugacchanti.*
9. *Attā eva attano pāpānaṃ kammānaṃ hetu attānaṃ upavadeyya.*
10. *Kāruṇike dhammike rājini (raññe) pajā pasannā ahosi (janā, manussā, pasannā ahesuṃ).*
11. *So ce (sace so) raññho dubbheyya sabbaṃ tassa sāpateyyaṃ (dhanaṃ) rāja-santakaṃ bhaveyya (bhavissati).*
12. *Mettā karuṇā muditā upekkhā ca bramhesu vijjamānā guṇā (dhammā) honti.*

KEY TO LESSON 26

Exercise a.

1. Whosoever by falsehood deceive either a brahman (priest) or a monk or 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 nobel 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 sholud 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 lokasmiṃ.*
2. *Suddhassuposatho sadā.*
3. *Sabbaṃ tassa sāpateyyaṃ anukkamena parihāyissati (khayaṃ pāpunissati)*
4. *Idhekacco yathābhūtaṃ pajānāti.*
5. *Te aññamaññaṃ pāṇīhi pahariṃsu.*
6 *Sabbe bhāyanti maccuno.*
7 *Keci pāṇakā asucimhi nibbattanti.*
8. *Bahū hi tattha sambādhā yattha bālo visīdati.*
9. *Sabbesaṃ jīvitaṃ piyaṃ.*
10. *Tena kho pana samayena aññataro brāmhaṇo bhikkhū nimantetvā tesaṃ bhikkhaṃ adāsi.*
11. *Ekacce bhuñjiṃsu ekacce bhikkhaṃ gahetvā nikkhamiṃsu.*
12. *Kathaṃ su vindati (labhati) dhananti vadehi (akkhāhi).*
13. *So aññe deve atiroci.*
14. *Eko puggalo kesañci (ekesaṃ) deti (dadāti), aññesaṃ pana na deti (na dadāti).*
15. *Sace bhikkhu ākaṅkheyya 'jhāne samāpajjeyyanti,' sīlaṃ so rakkheyya samādhiṃ bhāveyya.*
16. *Yaṅkiñci bhayaṃ uppajjeyya sabbantaṃ bālato'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 tvaṃ hiyyo idha abhavisse aham pi idhāgacchissaṃ.*
2. *Yadi so ajja duggato (daliddo) abhavissā, katham so evaṃ mahantaṃ kuṭumbaṃ pāletuṃ (rakkhituṃ) asakkhissā?*
3. *Sace te sippaṃ vā vijjaṃ vā nājjhessaṃsu (nājjhesuṃ) kathaṃ mayaṃ 'te paṇḍitā' ti brūveyyāma (paṇḍite brūveyyāma)?*
4. *Yadi tvaṃ tava gehaṃ vikketuṃ (vikkiṇituṃ) icchisse mayaṃ taṃ akiṇissamhā.*
5. *Ahaṃ asuke ca asuke ca purise asukassa mahato rukkhassāvidūre (samīpe) iminā purisena saha (saddhiṃ) rahasā sallapante hiyyo addasaṃ.*
6. *Imāni vatthāni amūsaṃ bālakānaṃ (dārakānaṃ, kumārānaṃ) ca bālikānaṃ (dārikānaṃ, kumārīnaṃ) ca dehi (dadāhi).*
7. *Kuto ayaṃ (eso) puriso āgacchati tāva-bāḷhaṃ (evam bhusaṃ, tāva bhusaṃ) deve vassante?*
8. *Sace'haṃ kālassa eva tatra na gacchissaṃ tahiṃ amhākaṃ ñātīnamantare mahā kalaho abhavissā.*
9. *Yadi tvaṃ kālasseva evaṃ (itthaṃ) maṃ ovadisse nāham tādisaṃ (tathā) akarissaṃ.*

10. *Sace tvaṃ taṇḍulaṃ ca sūpeyyāni ca adadisse (āharisse), 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 nadīsu (nadīnaṃ) dīghatamā.*

3. *Ekaccassa (kassa ci) gahapatino putto (eko gahapati-putto) pituno accayena khette ca ghare ca sabbāni kiccāni attanā'va (sayameva) ekako akāsi.*
4. *Amma, kataraṃ nāma kulaṃ tvaṃ gaccheyyāsī?'ti putto mātaraṃ pucchi.*
5. *Bhagavā Kosambiyaṃ piṇḍāya caritvā kañci pi anāpucchitvā pattacīvaramādāya ekako'va nikkhamitvā yena Bālakaloṇakāra-gāmo tadavasari.*
6. *Hatthināgo yūthaṃ pahāya ekoko'va vasituṃ imaṃ vanaṃ pāvisi.*
7. *Bhikkhūsu bhuttāvīsu (bhikkhūnaṃ bhatta-kiccāvasāne) Mahākālassa bhariyāyo cintesuṃ "Cullakālassa bhariyāyo attano sāmikaṃ gaṇhiṃsu mayam pi amhākaṃ sāmikaṃ gaṇhissāmā" ti.*
8. *Ekaṃ samayaṃ (ekasmiṃ samaye) agga-sāvakā Bhagavantaṃ āpucchitvā Sāvatthiyā Rājagahaṃ agamiṃsu.*
9. *Thero cintesi "Ime paribbājakā nāma Buddha-sāsanassa paccāmittā" ti.*
10. *Kaṇiṭṭho bhātā 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, Ānanda, 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 vāḷagga-mattaṃ pāpassa abbha-mattaṃ'va khāyati.*
2. *Dāsā ca dasso anujīvino ca Paricārakā kammakarā ca sabbe Dhammaṃ caranti paraloka-hetu.*
3. *Jīranti ve rāja-rathā sucittā.*
4. *Addasaṃsu kho gopālakā pasu-pālakā kassakā ca Bhagavantam dūrato'va āgacchantaṃ. Disvāna Bhagavantaṃ etadavocuṃ.*
5. *Socati puttehi puttimā.*
6. *Atha kho āyasmato Nandassa sahāyakā bhikkhū āyasmantaṃ Nandaṃ upakkīṭaka-vādena ca bhataka-vādena ca samudācaranti.*

7. *Eka-puggalo bhikkhave loke uppajjamāno uppajjati atthāya hitāya sukhāya deva-manussānaṃ.*
8. *Saṅgāma-gatānaṃ vo mārisā uppajjeyya bhayaṃ vā chambhitattaṃ vā loma-haṃso vā atha mameva dhajaggaṃ ullokeyyātha.*
9. *Saṅkiliṭṭhaṃ ca yaṃ vataṃ, sankassaraṃ bramha-cariyaṃ na taṃ hoti mahapphalaṃ.*
10. *Yassa pure ca pacchā ca majjhe ca natthi kiñcanaṃ akiñcanamanādānaṃ tamahaṃ brūmi brāmhaṇaṃ (Yassa atīte anāgate ca paccuppanne ca āsā natthi tamahaṃ brāmhaṇaṃ 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, Ānanda, 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 (yesaṃ) 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 vibhatto hoti.*
4. *Theravāda-dhammo sutta-piṭakaṃ vinaya-piṭakaṃ abhidhamma-piṭakanti tīsu piṭakesu antogadho.*
5. *Ekassa rūpa-kalāpassa āyu pana sattarasa-cittakkhanānaṃ āyu-ppamāṇena samaṃ hoti.*
6. *Sāmaññato ajjatanānaṃ manussānaṃ āyu vassānaṃ sataṃ hoti, api ca tisata-vassāyukā pi keci yogino himavantappadese santī"ti vadanti.*

7. *Tasmiṃ vihāre tadā dasa bhikkhū ca vīsati sāmaṇerā cā'ti sabbe tiṃsa puggalā ahesuṃ kiñcāpi idāni pannarasa yeva tatra vasanti yesu pañca bhikkhū dasa yeva sāmaṇerā cā'ti.*
8. *Pajāpatiyā gotamiyā saddhiṃ pañca-sata-mattā Sākiyāniyo tadā Vesāliyaṃ nagariyaṃ viharantaṃ Bhagavantaṃ daṭṭhuṃ gacchiṃsu.*
9. *Tassaṃ pāṭhasālāyaṃ dasa seniyo honti yāsu sataṃ kumāriyo ca dvisataṃ kumārā ca honti ye vividhe visaye sikkhanti.*
10. *Gehe agginā ḍayhamāne tassanto vasantānaṃ ko nu ānando ko nu hāso kiṃ saṅgītaṃ!*
11. *No ce ayaṃ rājā attano pitaraṃ dhamma-rājānaṃ na mārayissā ajjeva so sotāpatti-phalaṃ adhigacchissā.*
12. *Dahara-samaye akusīto (analaso) abhavissā ayaṃ idāni imasmiṃ gāme dhanavatatamo (mahāvibhavatamo) 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 collegues.

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, Ānanda, 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 Bojjhangas 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 occured 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, aharimhā* etc.; *aharā aharimhe* 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: *akariṃ*(*akāsiṃ*) *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 pamajjissāmhe* etc.

Imperative: *pamajjāmi pamajjāma* etc.; *pamajje pamajjāmase* etc.

Optative: *pamajjeyyāmi pamajjeyyāma* etc.; *pamajjeyyaṃ pamajjeyyāmhe* etc.

Aorist: *pamajjiṃ* (*pāmadiṃ*) *pāmajjimha* (*pāmadimha*) etc.; *pamajjā* (*pāmadā*) *pāmajjimhe* (*pāmadimhe*) etc.

Past: *pāmajjaṃ* (*pāmadaṃ*) *pāmajjamhā* (*pāmadamhā*) etc.; *pamajjā* (*pāmadā*) *pamajjamhe* (*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 brahmans today to follow the brahmanical lore of the ancient brahmans.
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 conjey (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, reverenced, 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).
   Kaḍḍh: *kaḍḍhati, kaḍḍhanti* (Parassa); *kaḍḍhate, kaḍḍhante* (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. *Piṃseyya, piṃseyyaṃ* (Parassa); *piṃsetha, piṃseraṃ* (Attano), he may or should grind...
   limpeyya, limpeyyaṃ (Parassa); *limpetha, limperaṃ* (Attano), he may or should smear...
   hiṃseyya, hiṃseyyuṃ (Parassa); *hiṃsetha, hiṃseraṃ* (Attano), he may or shall assault.
3. *ijjhatu, 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)
   sakkuni, sakkuniṃsu, sakkum (he was able; they were able)
5. *apunissā, apunissaṃsu, apunissa* (he could, would, cleanse)
   agaṇhissā, agaṇhissaṃsu, agaṇhissā (he could, would, take)
   athunissā, athunissaṃsu, athunissā (he could, would, praise)
   Gerund: *punitvā, gaṇhitvā (gahetvā) thunitvā*
   Infinitive: *punituṃ, gahituṃ, gahetuṃ, thuṇituṃ*
   Gerundive: *punitabba, gahetabba, thunitabba.*
   P. Participle: *pūta, punita, gahita, thuta, thunita*
   Prest. participle: *punant, punamāna; gaṇhant gaṇhamāna.*
6. *Karoti, karonti* etc. (Present Tense): *akari, akāsi, akaruṃ, akariṃsu, akaṃsu* etc. (P. Tense)
7. *Chādeti, Chādenti* etc. (Present Tense), *chādessanti, chādessāti* (Future Tense),
8. *Kathāpeti, kathāpayati; Vuṇāpeti, vuṇāpayati, bodheti, bodhayati, bodhāpeti, bodhāpayati, vindeti, vindayati, vindāpeti, vindāpayati, vedeti, vedayati, vedāpeti, vedāpayati, sāreti, sārayati, 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 agregate 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, unholy 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 throughly understood and also that this truth has already been throughly 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 deliverence 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

a.	adjective
abl.	ablative case
adv.	adverb
caus.	causative verb
denom.	denominative verb
des.	desiderative verb
encl.	enclitic
f.	feminine gender
fr.	from
gen.	genitive case
ger.	gerund
gerd.	gerundive
ind.	indeclinable
inf.	infinitive
instr.	instrumental case
inter.	interrogative
interj.	interjection
loc.	locative case
m.	masculine gender
n.	neuter gender
nom.	nominative case
pass.	passive
pp.	past participle
prest. p.	present participle
prest. t.	present tense
pl.	plural
pref.	prefix
pron.	pronoun
rel.	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, ṅ, 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.
abhinibbijjhati (*abhi* + *nir* + *viḍh*), he breaks forth.
pp. *abhinibbiddha*.
abhininnāmeti (*caus.* fr. *abhi* + *nir* + *nam*), he stretches out; he directs, or turns towards.
abhiññā, f. trancendental 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. *abhirūḷha*.
abhirūpa, a. beautiful, handsome.
abhisajjati (*abhi* + *saj*), he gets angry; he curses. pp. *abhisatta*.
abhisambujjhati (*abhi* + *saṃ* + *budh*), he perfectly realizes.
pp. *abhisambuddha*.
abhitthāna, 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.
aḍḍhuḍḍha, 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. *adhigantuṃ*
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.
agacchant, (neg. of *gacchant*), 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, heneceforth.
ajjatana, a. of today, of the present time.
ajjatanī vibhatti, f. Aorist Tense.
ajjayati, *ajjeti* (rt. *ajj*), he earns.
ajjhatta, 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.
akkosati, (*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.
amaraṇa, 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.
aññatara, pron. certain, some.
aññā, f. perfect knowledge; arhatship.
aññāta, (*a* + *ñāta*), a. not known, in disguise.
aññāta (pp. of *ājānāti*), understood, realised.
aññātaka, a. unknown, in disguise.
anta, 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* + *gah*), he helps, assists; he pities; he favours.
pp. *anuggahita*.
anuggaha, m. help; favour; pity, kindness.

anujānāti (*anu* + *ñā*), he permits; he gives consent to; he allows. pp. *anuññāta*; Caus. *anujānāpeti*.
anuññā, 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.
anuññā, f. permission, consent.
anuññāta. (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)
anusiṭṭha, (pp. of *anusāsati*), instructed, admonished.
anussarati (*anu* + *sar*), he remembers, calls to mind.
anussuta. (pp. of *anussunāti*), heard.
anusuyyaka, a. envying none, not envious.
anuyoga, m. giving oneself up to, application; question.
anuyuñjati (*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. *apagantuṃ*.
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* + *nī*), he puts away; he leads away; he removes.
apanīta (pp. of *apaneti*), removed, put off, led away.
apara, pron. other, another.
apatthent (neg. of *patthent*), 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.
appatta (*a* + *patta*), pp. not attained, not achieved.
appaṭṭa (*appa* + *aṭṭa*), a. not tiresome.
appaṭṭatara, a. less tiresome.
appevanāma (*api* + *eva* + *nāma*), (ind.) perhaps, it would be better.
appiya, a. not pleasant, disagreeable, unfriendly; not loved.
arahant. m. one attained to final sanctification; Perfect One; a perfect, perfectly sanctified.
arahatta, n. arhatship, Perfection.
araññа, n. forest.
ari, m. enemy, foe.
ariya, a. Aryan, holy.
ariya-sacca, n. truth realized by Holy Ones, Noble Truth.
asakkont, (prest. p. of *na sakkoti*), not being able.
asakkhi (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.
asmi (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*, *asukī*.
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 + kilamathānuyoga, m. giving oneself up to self-mortification.
attamana, a. glad at heart.
attan, m. self; atta-bhāva, m. personality, individual life, person.
attantapa, a. tormenting himself, m. self-tormentor.
atta-paritāpanānuyoga, m. giving oneself up to tormenting oneself.
attha, m. thing, matter; object; property; cause; welfare; meaning; signification
atthaṃ, n. disappearance
atthaṃ gacchati (*suriyo*), (the sun) sets. pp. *atthangata, atthagata*
atthaṅgama, atthagama, m. setting (of the sun).
atthaṅgata, pp.
aṭṭa, 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
atthu, (Imp.3rd pers. sing. of *atthi*) may he (or) it be.
ava. (prefix), down.
avajānāti (*ava + ñā*), he despises.
avamaññati (*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

ābādha, m. disease, illness, sickness.
ābādhika, 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*, *āgamma*. inf. *āgantuṃ*, grd. *āgantabba*, *āgamanīya*.
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.
ākaṅkhati, (des. fr. *ā* + *kām*), he desires, longs for.
ākāra, m. form, aspect, manner, appearance, mien; purpose.
āḷhaka, m.n. a measure of capacity.
āma, a. raw, not cooked, not well ripe.
āma, (inter.), yes.
āmanteti (*ā* + *mant*), he calls, he speaks to; he addresses, summons.
āṇatti, f. injunction, command, order.
ānayati, *āneti* (*ā* + *nī*), he brings, fetches. pp. *ānīta*. inf. *ānetuṃ*.
ārabhati (*ā* + *rabh*), he begins; he attempts, he exerts himself.
āraññā, a. living in forest, belonging to forest.
ārammaṇa (*ālambana*), n. an object of sense.
ārāma, m. grove, park; monastery built in a grove.
āroceti (*ā* + *roc*), he tells, informs, declares.
ārohati (*ā* + *ruh*), he climbs, mounts, ascends. pp. *ārūḷha*.
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.
bāhā, f. hand.
bāhu, m. hand, arm.
bāla, m. boy, fool; a. foolish, silly, young.
bālā, *bālikā*, f. girl.
bāḷha, a. severe; excessive.
bāḷha-gilāna, a. seriously ill.
Bārāṇasī, f. the city Benares.
bila, n. hole.
bindu, m. drop, dot.
bīja, n. seed.
bodhi, f. Enlightenment; full realisation; Gnosis.
bodhi-pakkhiya, a. contributing to Enlightenment.
bramhan, m. Brahma, Supreme god.
bramha-bhūta, a. having become Brahma himself.
bramha-cariya, n. higher life, holy life, brahma-faring; celibacy.
bujjhati (rt. *budh*), he realises. pp. *buddha*.
bramha-cārin, a. living higher life, celibate.
bramha-loka, m. realm of Brahmas.
bramha-loka-parāyaṇa, a. destined to birth in Brahma realm.
brāmhaṇa, 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.
bhariyā, f. wife.
bhassati (rt. *bhas*), he or it falls down, sinks.
bhataka, m. hireling.
bhatta, n. boiled rice.
bhavati, (rt. *bhū*) (he, she, it) becomes, is. pp. *bhūta*.
bhaya, n. fear, danger.
bhājana, n. vessel, jar, bowl.
bhājeti (rt. *bhaj*), he divides.
bhātar, m. brother.
bhātika, m. brother.
bhāvanā, f. development (of mind or insight).
bhāveti (rt. *bhū*), 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 *Bont.*) 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. *bhottuṃ*. ger. *bhutvā*, *bhuñjitvā*.
bhusaṃ, adv. much, excessively.
bhūpa, *bhūpāla*, 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, *cārikam 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. *cetuṃ*.
cinteti (rt. *cit*), he thinks.
citta, n. consciousness; mind; thought.
ciraṃ, adv. for a long time.
cirāya, adv. for a long time.
cirassaṃ, *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.
chandas (*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.

chijjati (Passive of *chindati*) it is cut off.
chindati (rt. *chid*), he cuts off.

D

dabba, n. thing; material; property.
dabbha, m. Kusa grass.
dabbī, f. spoon.
dahara, m. child; a. young.
dadāti (rt. *dad.*), he gives.
ḍahati (rt. *dah.*), he burns. pp. *daḍḍha.*
dajjā (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)
daḷha, a. firm, strong.
daṇḍa, m. punishment, penalty.
daṇḍayati, *daṇḍeti* (rt. *daṇḍ*), he punishes.
ḍasati, (rt. *ḍas*), bites. pp. *daṭṭha*, bitten.
daṭṭhuṃ (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.
dārikā, 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. *dīp.*), 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.
dīgha, 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-paṭikkūla, a. receding from suffering.
dukkhita, a. afflicted, grieved, sick.
dullabha, a. difficult to obtain, rare.
dummana, a. sad.
dummedha, a. unwise.
dunnīta, 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-paññā, 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.
dhammānudhamma-patipanna, a. practising duties for the attainment of the highest states.
dhammika, a righteous, just.
dhaṃsin, a. plundering.
dhana, n. wealth, money.
dhanavant, *dhanin*, a. rich, wealthy.
dhaṅka, m.
dhañña, n. corn.
dhāvati (rt. *dhāv*), he runs.
dhenu, f. cow.
dhovati, (rt. *dhov*), he washes.
dhuva, a firm.

E

eka, one, single, certain, alone.
eka-cariyā, f. living alone. -
ekacca, a. some, certain.
ekacca-sassata, a. partly eternal.
ekacca-sassatika, a. eternalistic with regard to some things.
ekaṃsa (*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.
evarūpa, a. like this, of this sort.

G

gahapatānī, 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.
gamanīya, grd. to be gone.
gambhīra, a. deep, profound.
gamma, a. rustic, vulgar.
gaṇa, m. multitude, herd; chapter of monks.
gandha, m. smell.
gaṇhāti (rt. *gah*), he takes, accepts, catches, overtakes, captures. pp. *gahita*.
gaṇin, a. having many followers.
gantar, m. traveller, goer.
gantuṃ, (inf. of *gacchati*), to go.
gantvā, (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.
gatta, 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.
ghāteti (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*.
harīyati (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.
hiraññа, n. bullion.
hita, n. advantage, benefit, good, welfare; a. benificial.
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. *iṣ*) 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 Risīs (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.
itthaṃ, adv. thus.
itthannāma, a. having such and such a name.
itthatta, n. this state, the present condition.
itthī, f. woman.
iva, (encl.) like, as.
īdisa, a. like this.

J

jaccā (contracted form of *jātiyā*), by birth.
jahati, *jahāti* (rt. *hā*), he abandons, leaves behind, gives up. pp. *hīna*.
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.
jañña, a. sweet. *jañña-jañña*, a. very sweet.
jaññā (opt. 3rd pers. sing. of *jānāti*), he should know.
jarā. f. decay, old age.
jaṭā, f. matted hair.
jaṭila, m. ascetic with matted hair.
jaya, m. victory.
jayati (rt. *ji*), he conquers.
jālayati, *jāleti* (rt. *jal*), he kindles (fire).
jānāti (rt. *ñā*), he knows. pp. *ñāta*.
jāta (pp. of *jāyati*), born, produced, arisen.
jāta-sāra, a. wich 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.

jināti (rt. *ji*), he conquers. pp. *jita*. inf. *jetuṃ*.
jivhā, f. tongue.
jīvati (rt. *jīv*), he lives.
jīvita, 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.
kahaṃ, 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
kaññā, 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. *kātuṃ*, grd. *kātabba*, *kattabba*, *karaṇīya*, *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.
kātuṃ, 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.
kilissati (rt. *kilis*), he is polluted, soiled, dirty; he is afflicted.
pp. *kiliṭṭha*.
kiliṭṭha, pp. spoiled, polluted, dirty.
kiṃ, pron. what? which?
kimi, m. worm.
kiṇāti (rt. *kī*), he purchases. pp. *kīta*.
kisa, a. lean, emaciated, thin.
kitti, f. fame.
kīḷati, (rt. *kīḷ*), he plays.
kīta, pp. purchased, bought.

kodha, m. anger, wrath.
kopa, m. anger, wrath.
kuha, a. deceitful, hypocrite.
kuhiṃ, adv. where?
kukkura, m. dog.
kukkuṭa, m. cock.
kukkuṭa-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.
kummāsa, m. a kind of cake made of corn flour.
kuñjara, m. elephant.
kuppati (rt. *kup*), he gets angry; it stirs.
kurumāna, (prest p. of *karoti*), doing, making.
kusala, a. wholesome; healthy, skilled.
kuto, adv. wherefrom?
kutra adv. where?
kuṭumbika, 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.
khaṇātīta (*khaṇa* + *atīta*), 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 *khipati*), thrown, shot, discharged.
khīṇa, (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.
lunāti (rt. *lu*), he cuts, mows, reaps. pp. *luta*.
lūyati (passive of *lunāti*), 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.
mahānisaṃsa (*mahā* + *ānisaṃsa*), 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.
makkaṭa, m. ape.
makkaṭaka, m. spider.
mahatta, n. greatness.
mahogha (*mahā* + *ogha*), m. great flood.
mamāyati (denom. fr. *mama*) he is devoted to.
mahiddhika (*mahā* + *iddhi* + *ka*), a. possessing great psychic powers
manas, m.n. mind.
mañca, m. bed.
maṇḍana, 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, resects.
mānusa, *mānusaka*, a. human, fem. *mānusī*, *mānusikā*.
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.
muhutta, 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.
nānā, (ind.) various; away from.
nānāvidha, a. of various sort.

nārī, f. woman.
nātha, 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-dāsī, f. woman servant of relatives.
neti (rt. *nī*), he leads. pp. *nīta*.
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.
niggaṇhāti (*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, n. mark, sign, cause; aim.
nimmināti (*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*.
nipphajjati (*nis* + *pad*), it is produced, is provided. pp. *nipphanna*.
nipphādeti (*nis* + *pad*), brings forth, produces, provides.
nirodha, m. cessation, nirvāna.
nirupadhika, a. without upadhis. See *upadhi*.
nisīdati (*ni* + *sad*), sits down. pp. *nisinna*. ger. *nisajja*.
nissaraṇa, n. setting out, departure; escape.
niṭṭhāti (*nis* + *ṭhā*), terminates, ends. pp. *niṭṭhita*.
niṭṭhita-cīvara, 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.
omuñcati (*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.
paccaññāsi (aor. of *patijānāti*), claimed.
paccaya, m. relation, cause, condition.
paccāgacchati (*pati* + *ā* + *gam*), returns.
paccāmitta, 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. *pahaṭa*.
pahāna, n. giving up, dispelling, destruction.
pahāya, ger. having given up, having left behind.

pahātabba, grd. to be given up, to be dispelled.
pahīṇa, (pp. of *pajahati*), dispelled, destroyed.
pahīyati (passive of *pajahati*), it is dispelled or destroyed.
pahoti (*pa* + *hū*), it is sufficient; he is able.
pahūta, a. much, large; abundant.
pajahati (*pa* + *hā*), gives up, rejects, leaves behind; dispels.
pp. *pahīṇa*. ger. *pahāya*. grd. *pahātabba*. passive. *pahīyati*.
pajā, f. progeny; people; family; living beings.
pajānāti (*pa* + *ñā*), knows, understands, realises.
passive. *paññāyati*, is known. pp. *naññāta*, known.
pajja, n. oil; verse.
pajjalati (*pa* + *jal*), it burns, blares.
pakāsati (*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. *pakkanna*.
palāyati (*pa* + *lā*), flees, runs away. pp. *palāta*.
paḷeti (*pa* + *ḷī*), flies away.
pamadā (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. *pamadā*, *pāmadā*.
pp. *pamatta*.
pameti (*pa* + *mī*), measures. inf. *pametuṃ*, *pametave*. pp. *pamita*.
pamuccati (*pa* + *muc*), is released; becomes freed.
pamuñcati (*pa* + *muc*), releases, emits, frees. pp. *pamutta*.
pamudita, pp. glad, pleased.
pana, (enclitic), but, however; now; on the other hand.
pañca, five.
paṇḍita, a. wise.
pañha, m. n. question.
paṇīta, 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 *pajānāti*.

panta, a. remote.
pappoti (*pa* + *ap*), approaches, goes to.
pp. *patta*, ger. *pappuyya*, inf. *pappotuṃ*, *pattuṃ*.
para, pron. other, another.
paraṃ, adv. after (governs Ablative).
parama, a. highest, greatest, uppermost, most excellent.
parampará, 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* + *ñā*), knows exactly, understands thoroughly.
parijīyati (*pari* + *jar*), decays in every aspect. pp. *parijiṇṇa*.
parikiṇṇa, (pp. of *parikirati*). strewn about.
parikkhīyati, (*pari* + *khī*), diminishes. pp. *parikkhīṇa*.
parimuccati (*pari* + *muc*), becomes free, is released. pp. *parimutta*.
pariññāta (pp. of *parijānāti*), perceived, known exactly.
pariññeyya, grd. to be throughly 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, risidence (of a monk).
parivuta, pp. accompanied by, surrounded by.
pariyesati (*pari* + *is*), searches, investigates, seeks. pp. *pariyiṭṭha*.
pasanna (pp. of *pasīdati*), pleased with, delighted in.
pasīdati (*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. *patihata*.
paṭippassambhati (*pati* + *pa* + *sambh*), quiets down, is appeased. pp. *paṭippassaddha*.
paṭippassaddhi, f. quieting down, pacification.
paṭirūpa, a. suitable, proper, appropriate.
paṭisañcikkhati (*pati* + *saṃ* + *khā*), thinks over, considers. ger. *paṭisaṅkāya*.
paṭisotaṃ, adv. up the stream, against the current.
patiṭṭhāya (ger. of *patiṭṭhāti*), having stood, having established oneself.
patiṭṭhāti (*pati* + *ṭhā*); stands on, establishes oneself on; is fixed on. pp. *patiṭṭhita*.
paṭivedeti (*pati* + *vid*), makes known.
paṭivijjhati (*pati* + *vidh*), realises, understands perfectly. pp. *paṭividdha*.
patta (pp. of *pappoti*), approached, attained.
patta, m. bowl.
pattheti (*pa* + *atth*), aspires, wishes for. pp. *patthita*.
pavaḍḍhati (*pa* + *vaddha*), 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.

pāceti (caus. of *pacati*), causes to cook.
pāda, m. foot.
pākaṭa, 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.
pānīya, 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.
pāpuṇāti (*pa* + *ap*), approaches, attains.
pāramī, 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.
pīḷeti (rt. *pīḍ*), oppresses; presses.
pīṭha, n. chair.
pokkharaṇī, f. pond, lake.
ponobhavika, a. leading to rebirth.
porāṇa, a. ancient, olden.
pothujjanika, a. worldly, belonging to the ordinary men.
pubba, prn., former; previous, prior; eastern.
pubba, m. pus.

pubbaṅgama, 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, worldling; one who has not entered sanctification; unholy person.
pūjanā, *pūjā*, f. offering.
pūjayati, *pūjeti* (rt. *pūj*), worships; offers. pp. *pūjita*.
pūreti (rt. *pūr*), fills, fulfils, completes. pp. *pūrita*.

Ph

phala, n. fruit; fruition, result.
phalati (den. fr. *phala*), bears fruits.
phalin, a. bearing fruit.
pharati (rt. *phar*), pervades, defuses, emits through. pp. *phuṭa*.
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.
rasavatī, 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, governer.
rājānubhāva, m. royal pomp.
rocati (rt. *ruc*), shines.
rodati (rt. *rud*), weeps.
rohati (rt. *ruh*), grows. pp. *rūḷha*.
rudati (rt. *rud*), weeps.
rukkha, 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.
sabbaññū, a. all-knowing, omniscient.
sabhaggata (*sabhaṃ gata*), gone to an assembly, gone to courts.
sacca, n. truth.
sacca-vajja, n. word of truth; asseveration.
sacchī-karoti (*sacchī* + *kar*), realizes, verifies.
pp. *sacchī-kata*. grd. *sacchī-kātabba*.
sace, (ind.) if.
sadda, m. sound, noise, voice.
saddahati, (*sad* + *dah*), believes, relies, has faith in.
saddhā, f. faith, confidence, reliance; belief.
saddhiṃ, (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.
samaṃ, 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-kammanta, right deed.
sammā-saṅkappa, 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* + *ñā*), 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* + *ṭhā*) rises up. pp. *samuṭṭhita*.
saṃharati (*sam* + *har*) gathers up. pp. *saṃhaṭa*.
saṃhita (pp. of *sandahati*), connected.
saṃvasati (*saṃ* + *vas*), lives together, cohabitates.
saṃvattati (*saṃ* + *vatt*), is conducive to.
saṃvega, m. religious emotion; agitation.
saṃyama, m. restraint.
saṃyamati (*sam* + *yam*), restrains. pp. *saṃyata*.
saṃsarati (*sam* + *sar*), goes through continually, transmigrates.
saṃsāra, m. transmigration.
sañcarati (*saṃ* + *car*), wanders, roams. pp. *sañciṇṇa*.
sañchindati (*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.
saññāti, f. birth.
saññāyati (*saṃ* + *jan*), is born.
saṅkaḍḍhati (*saṃ* + *kaḍḍh*), collects, draws together.
saṅkha, m. conch.
saṅkhata (pp. of *saṅkharoti*), compounded, conditioned.
saṅkhāra, m. conditioned thing; Karma as conditioner.
saṅkhepa, m. abridgement.
saṅkhipati (*saṃ* + *khip*), shortens, abridges. pp. *saṅkhitta*.
saññama, m. restraint.
saññata, 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.
sannipāteti, causes to assemble.
saṇṭhāna, n. shape; mark.
saṇṭhāti, *saṇṭhahati* (*saṃ* + *ṭhā*), stands, is established, is fixed.
santiṭṭhati, same as *saṇṭhāti*. pp. *saṇṭhita*.
sapati (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.
satthar, m. admonisher, teacher; Master, Buddha.
savaṇa, n. hearing.
sayati (rt. *śī*), lies down.
sākhagga (*sākhā* + *agga*), end of a branch.
sākhā, f. branch.
sāmaṃ, (ind.) oneself.
sārā, m. essence, essential part, core.
sārathi, m. charioteer.
sāvaka, m. disciple.
sāvittī, f. vedic verse so named.
sāyaṇha, m. evening.
sela, m. rock.
semāna (prest. p. of *seti*), lying down.
senā, f. army; multitude.
senānī, 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.
seyyathīdaṃ (*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.
sīsa, 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.
sotaṃ 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.
sotuṃ, (inf. of *suṇāti*), to hear.
suduttara, 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.
sunihita, pp. well buried.
suparihīṇa, pp. thoroughly bereft of.
supina, n. dream.
sura, m. god, heavenly being.
suriya, m. the sun.
sussūsati (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.
suvijāna, 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.
tahiṃ, 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 *tat*)
tena hi, if it is so.
tiṇa, n. grass.
tiṇagga, (*tiṇa* + *agga*), grass-end.
tiṭṭhati (rt. *ṭhā*), stands. pp. *ṭhita*, ger. *ṭhatvā*, inf. *ṭhātuṃ*.
tividha, a. threefold.
tīra, n. bank, shore.
toseti (rt. *tus*), pleases, satisfies.
tudati (rt. *tud*), prods. pp. *tunna*.
tumba, m. pot.
tuṇhī, adv. silently.
tuṇhī-bhavati, becomes silent. pp. *tuṇhī-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).
ṭhatvā, (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.
udāna, n. solemn utterance.
udāneti, (denom. fr. *udāna*), utters, expresses.
uddhaṃ, adv. up, above, upward.
uddharati (*ud* + *har*), draws out, lifts up, pulls out.
pp. *uddhaṭa*, inf. *uddhātuṃ*.
uḍḍeti (*ud* + *ḍī*), he flies.
ugga, a. mighty; severe; sharp.
uggacchati (*ud* + *gam*), rises, ascends. pp. *uggata*; inf. *uggantuṃ*.
ujjalati (*ud* + *jal*). flashes up, shines.
ukkaṭṭha, a. high, eminent, excellent, of great capacity.
ukkā, f. torch.
ukkāsati (denom. fr. *ud* + *kāsa*), clears throat.
uḷāra, a. much; lofty, noble.
ullapati, (*ud* + *lap*), lays claim to; boasts.
ummujjati (*ud* + *muj*), emerges (from water). pp. *ummugga*.
unnaḷa, 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 *upahanti*), 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* + *saṃ* + *kam*), goes to, approaches. pp. *upasaṅkanta*.
upasaṃharati (*upa* + *saṃ* + *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.
uttaraṇa, n. coming out of (water).
uttarati (*ud* + *tar*), comes out (of water etc.) pp. *uttiṇṇa*.
uttarāsaṅga, m. upper robe.
uttasati (*ud* + *tas*), is alarmed, fears. pp. *utrasta*.
uttiṭṭhati (*ud* + *ṭhā*), gets up, stands up. pp. *uṭṭhita*, see *uṭṭhāti*.
uṭṭhāti (*ud* + *ṭhā*), gets up, stands up.
pp. *uṭṭhita*, ger. *uṭṭhāya*, inf. *uṭṭhātuṃ*.
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*, *buḍḍha*, old.
caus. *vaḍḍheti*.
vadhati (rt. *vadh*), kills, tortures.
vahati (rt. *vah*), bears up, carries away. pp. *vūḷha*.
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.
vaʿteti, (caus. of *vattati*), practises. pp. *vattita*. grd. *vattitabba*.
vaya, m. cessation, destruction.
vcyas, m. n. age, span of life.
vā (enclitic), or.
vācā, 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*), encoils, wraps.
veyyākaraṇa, n. explanation, introduction, exposition.
vibhava, m. non-existence, annihilation.
vibhava-taṇhā, craving for non-existence, craving accompanied with nihilism.
vibhāti (*vi* + *bhā*), shines forth.

vibhūsana, n. adornment.
vicarati (*vi* + *car*), goes about, wanders.
vidita (pp. of *vedeti*), known.
vidū, m. wise man.
viharati (*vi* + *har*), stays, dwells.
vijānāti (*vi* + *ñā*), 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. *vinaṭṭha*.
vinaya, m. training, discipline; removal.
vinayati, *vineti* (*vi* + *nī*), trains; removes.
vinicchaya, m. judgement.
vinicchayaṭṭhāna, n. hall of judgement.
viññāṇa, n. consciousness.
viññāpeti (caus. of *viññāyati*), intimates, informs.
viññāpana, n. information, introduction.
viññāpanī, (fem. adj.) that intimates, instructive.
viññāyati (*vi* + *ñā*), 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.
visaṃyoga, 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* + *rādh*), misses.
viriya, n. effort, endeavour.
visama, a. uneven.

vissajjeti (*vi* + *sajj*), expends; lets go; answers. pp. *vissaṭṭha*.
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 dirts.
vīta-moha, a. free from delusion.
vīta-rāga, a. free from lust.
vīthi, f. street.
vuccati (passive. fr. *vac*), is said, is called.
vūpakaṭṭha, (pp. fr. *vi* + *upa* + *kas*), secluded.
vūpasammati (*vi* + *upa* + *sam*), is cooled, is quieted. pp. *vūpasanta*.
vusita, see *vasati*.
vusitavant (active pp. fr. *vasati*), having lived out.
vuṭṭhāti (*vi* + *ud* + *ṭhā*), gets up, arises. pp. *vuṭṭhita*. ger. *vuṭṭhāya*.
vuyhati (passive of *vahati*), is carried away.
vyādhi, m. sickness.

Y

yadā, (adv.) whenever, when.
yadi, (ind.) if.
yahiṃ, (adv.) where, wherever.
yajati (rt. *yaj*), sacrifices, gives alms. pp. *yiṭṭha*. prest. p. *yajamāna*.
yakkha, m. demon.
yakkhinī, demoness.
yañña, m. sacrifice; giving of alms. *yañña-sampadā*, f.
yannūna, (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.
yāvatā, (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.
yūpa, 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, *pīḷeti, 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-mattaṃ*
as same as, *samaṃ*
ascetic, *tāpasa, tapassin*, m.
assails, *paṭiseniyati*
asks, questions, *pucchati*
associates, *saddhiṃ carati, saha vasati*
at last, *ante* (loc. sing)
attachment, *ādāna, kiñcana*, n.
attains, *pappoti, pāpuṇāti, 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, *dassanīya, sobhana*, a.
before, *purato, purā, pure*, adv.
before long, *na cirassaṃ*, adv.
beggar, *yācaka*, m.
begins, *ārabhati*
being (living) *satta, pāṇin*, m.
best, *seṭṭha, agga, uttama*, a.
big, *mahant, 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, *potthaka*, n.
bows down, *namati, vandati*
bowl, *patta*, m.
bows head to the feet, *pādesu sirasā vandati*

breaks (intrans.) *bhijjati*
broke, *abhedi*
Brahma-faring, *bramha-cariya*, n.
bridge, *setu*, m.
brings, *āpādeti, āharati, āneti*
broom, *sammuñjani*, f.
brother, *bhātika, bhātar*, m.
builds, *karoti, māpeti.*
burns, *ḍahati.*
burnt, *daḍḍha*, pp.
is burnt, *ḍayhati.*
buries, *nidahati.*
but, *kiñcāpi, api ca*, (ind.)
buys, *kiṇāti*
by itself, *sayameva*, (ind.)

C

calls, *brūti, samudācarati*
calls to the mind, *sarati, anussarati*
cane, *vetta*, n.
carpenter, *vaḍḍhakī, kāru*
carries, *harati*
cemetery, *susāna*, n.
certain, *eka, ekacca*, pron.
certain, *nissaṃsaya,niyata,ekaṃsa*, a.
certainly, *nissaṃsayaṃ, ekaṃsena*
chariot, *ratha*, m. *yāna*, n.
chest, *uras*. m. n.
chief, *agga*, a.
city, *nagara, pura*, n.
class, *seni*. f.
clever, *chekha, dakkha, kusala*, a.
climbs, *āruhati, abhiruhati*
climbs down, *oruhati.*
cloth, *vattha*, n.
cloudiness, *timirāyitatta*, n.
cobra, *nāga*, m.
collegue, *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, *sītī-bhavati.*
country, *raṭṭha*, n.
covers up, *chādeti*
cowherd, *gopāla*, m.
craving, *taṇhā*, f.
creature, *pāṇa, pāṇin*, m.
creeping of the flesh, *lomahaṃsa*, m.
cry, *sadda, kūjana*, n.
curry, *byañjana, sūpa*, n.
curry-stuff, *sūpeyya*, n.
cuts, *chindati*
crest, *agga*, n.

D

dance, *nacca*, n.
dancer, *naṭa*, m.
danger, *bhaya*, n. *vipatti*, f. *antarāya*, m. *anattha*, 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-siṅga*, n.
defeats, *parājeti*; defeat, *parājaya*,m.
defiles, *saṅkilissati*, defiled, *saṅkiliṭṭha*, 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, kālaṅkaroti*
different, *vividha*, a.
difficult, *dukkara, kiccha*, a.
difficulty, *kiccha*, n. *sambādha*, m.
digs out, *khanati*
diminishes, *khīyati, hāyati.*
disadvantage, *ahita*, n. *alābha*, m. *anattha*, m.
disappears, *antaradhāyati*
discoloured, *vinīlaka*, 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, *migī*, f.
draws, *vahati, ākaḍḍhati.*
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, *bhuñjati, khādati*
effort, *viriya*, n. *vāyāma*, m.
either, *vā*, (ind.)
elder, *jeṭṭha*, a.
elephant, *nāga, gaja, hatthin*, m. *hatthi-nāga*, m.
enters, *pavisati.*
enemy, *ari, sattu, paccāmitta, verin*, m.
equal, *sama, sadisa*, a.
equanimity, *upekkhā*, f.
eternal, *sassata*, a.
even, *api, yajjapi*, (ind.)
evening, *sāyaṃ*, (ind.) *sāyaṇha*, m.
ever, *kadāci, kadāpi, jātu*; *sadā, sabbadā* (for ever), adv.
evil, *pāpa, akusala*, n.
evil stain, *aṅgaṇa*, n.
exchanges, *parivatteti.*
what is in exchange, *pārivaṭṭaka.*
excrement, *mala, karīsa, vacca*, n.
expels, *nikkaḍḍhati, palāpeti.*
expounds, *deseti*
eye, *akkhi, cakkhu, netta*, n.

F

fades, *milāyati*
falls down, *patati*
falters, *visīdati*
fame, *kitti-sadda*, m. *yasas*, m. n.
family, *kula*, n.
farm, *khetta*, n. *kammanta*, m.
farmer, *kassaka*, m.
fast, *sīghaṃ, āsu, khippaṃ, satvaram, turitaṃ, vegena*, ådv.
fault, *dosa*, m. *pāpa, vajja*, n. *otāra*, m.
fear, *bhaya*, n. *bhīti*, f.
fellow, *sahāya, sahacara*, m. *jana*, m.
female servant, *dāsī*, f.
field, *khetta*, n.
filth, *kacavara, mala*, m. n.
five, *pañca.*
flesh, *maṃsa*, n.
flows, *savati, sandati, vahati.*
follows, *anugacchati; sevati; anubandhati*
follows Dhamma, *dhammaṃ carati*
food, *āhāra*,m. *anna*, n. *bhojana*, n.
fool, *bāla, andhabāla, aviddasu*, m.
foot, *pāda*, m. n.
foot of a tree, *rukkha-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; *āyatiṃ*, adv.

G

gaily decked, *sucitta*, a.
gale, *vāta*, m.
ganges, *Gaṅgā*, f.
garland, *mālā*, f.
gate, *dvāra*, n.
gathers, *samāharati, saṃharati*; *saṃcināti.*
general, *sāmaññā*, a.
generally, *sāmaññato*, adv.
generous, *vadaññu(ū).*
gets rid of, *muccati.*
gets up, *uṭṭhahati*; (from sleep) *pabujjhati*
girl, *kaññā, dārikā, bālikā*, f.
gives, *deti, dadāti.*
gives comfort, *sukheti.*
gives ear, *sotaṃ odahati, suṇāti*
glad, *tuṭṭha, mudita, attamana*
goes away, *apagacchati*
goat-herd, *aja-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, *mahant, bāḷha*, 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, *hattha, 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, *cināti.*
hears, *suṇāti, suṇoti.*
heart, *hadaya, citta*, n.
heaven, *sagga, deva-loka*, m.
heavy, *garu, bāḷha*, a.
heavily, *bāḷhaṃ, bhusaṃ*, adv.
hello, *ambho!*
here, herein, *iha, idha, atra, ettha*, adv.
herd, *yūtha*, m.
hires, *upakkīnāti*
hireling, *upakkīnaka*, m.
homage, *namakkāra*, m. *abhivādanā*, f.
pays homage, *namo karoti, abhivādeti, vandati.*
honour, *sakkāra*, m. *sammāna*, m. *pūjā*, f.
hostile, *paccāmitta*, m.
hot, *uṇha*, 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, bubhukkhā, jighacchā*, f.
hungry, *khudita, bubhukkhita*, a.
hungry ghost, *petāsura.*
hunter, *hantar, vyādha*, m.

hunter of deer, *māgavika*, m.
husband, *pati, sāmika*, m.
hut, *paṇṇa-sālā, kuṭi*, f.

I

if, *yadi, sace, ce*, (ind.)
ill, *rogin, vyādhita*, a.
ill-smelling, *duggandha*, a.
in, *antare, anto*, adv.
in this wise, *iminā nayena.*
included, *antogadha*, a.
into two, *dvidhā*, adv.
insect, *kimi, kīṭa*, m.
intent on self-torment, *atta-parita-panānuyogamanuyutta*, a.
intoxicates, *mādayati*
intoxicated, *matta*, pp.
intoxication, *mada*, m.
invites, *nimanteti.*

J

joy, *ānanda*, m; *pīti*, f.
just, *dhammika*, a.

K

keeps, *rakkhati; ṭhapeti.*
kills, *hanti, ghāteti, māreti.*
kind, *guṇavant, kāruṇika*, a.
king, *mahārāja, bhūpa, bhūpati*, m.
knows, *jānāti.*

L

lady, *devī, ayyā, gahapatānī*, f.
lake, *saras*, m.n. *vāpī,pokkharaṇī*, f.
language, *bhāsā*, f.
large, *mahant*, a.
last, *antima*, a.
laugh, *hāsa*, m.
lazy, *kusīta, alasa*, a.
learns, *sikkhati, uggaṇhāti, ajjheti*
learned, *sutavant, bahussuta, paṇḍita*, a.
leaves, *pajahati*
lessens, *khīyati*
lesson, *pāṭha*, m.
lies down, *sayati, seti.*
life span, *āyu*, n.
like, *viya, iva*, (ind.)
likes, *icchati*
limb, *gatta*, n.
liquor, *majja*, n.
listens attentively, *sussūsati.*
lives, *jīvati, viharati, vasati.*
long, *dīgha*, a.
looks up, *ulloketi.*
lost, *naṭṭha*, 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, puthu, sambahula*, a.
materiality, *rūpa*, n.
meal, *bhojana*, n.
mean, *adhama*, a.
menial, *bhataka*, m.
mental state, *nāma*, m.
merchant, *vāṇija, pāpaṇika*, m.
merit, *puñña*, n.
meritorious deed, *puñña-kamma*, n.
middle, *majjha*, n.
minister, *mantin*, m.
monastery, *vihāra*, m.
money, *dhana*, n.
monk, *bhikkhu, samaṇa*, m.
mountain, *giri, pabbata*, m.
moves about, *vicarati, āhiṇḍati.*
much, *bahu, puthu*, a.
musical instrument, *turiya*, n.
music, *saṅgīta*

N

name, *nāma*, n.
namely, *nāmato, yathā*, (ind.)

nature, *dhamma*, m.
near, *samīpa, santika*, m.
neck, *gīvā*, f.
never, *na kadāci*, adv.
non-anger, *akkodha*, m.
nose, *nāsā, nāsikā*, f. *ghāṇa*, n.
not, *na*, (ind.)
novice, *sāmaṇera*, m.
nun, *bhikkhunī*, f.
nutritive essence, *ojas*, m. n.

O

ogre, *rakkhasa*, m.
observance, *vata*, n.
occasion, *samaya*, m. *avatthā*, f.
ocean, *sāgara*, m.
odour, *gandha*, m.
Omniscient One, *Sabbaññū*, m.
on account of children, *putta-hetu*
(one) who has children, *puttimant*
(one) who seeks after purity, *suci-gavesin*, a.
order of monks, *bhikkhu-saṅgha*, m.
outshines, *atirocati.*
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, *kīḷati.*
pleases, *pīneti, toseti.*
pleased with, *pasanna*, a.
pleasure, *sukha, kāma-sukha*, n.
pleasure-grove, *uyyāna*, n.
plots (against), *manteti.*
ploughs, *kasati.*
policeman, *rāja-purisa*, m.
poor, *daḷidda, duggata*, a.
portion, *bhāga*, m.
possessing nothing, *akiñcana*, a.
poverty, *dāḷiddiya*, n.
practises, *carati, paṭipajjati*
praises, *vaṇṇeti, thavati*
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, *vitta,dhana*,n. *vibhava*, m.
pupil, *sissa, antevāsika, chatta*, m.
purchases, *kiṇāti*
pure, *suddha*, a.
puts, *pakkhipati*

Q

quality, *sabhāva, guṇa, dhamma*, m.
quarrel, *kalaha, vivāda*, m.
queen, *mahesī, rājinī*, f.
quite alone, *ekaka*, a.

R

raft, *ulumpa, kulla*, n.
rains, *vassati.*
reaches, *pappoti, pāpuṇāti.*
reads, *paṭhati*
reborn, *upapanna*, pp.
recovers, *ābādhā uṭṭhāti*
refuge, *saraṇa*, n., *nātha*, m.
relative, *ñāti, ñātaka*, m.
remembers, *sarati, anutssarati*
remnants of food, *bhuttāvasesa*, m.
removes, *vinodeti, pajahati*
repeats, *punappunaṃ vadati (yācati)*
repair, *nava-kamma*, n.
residual oblation, *havya-sesa*, m.
rest, *itara, avasiṭṭha*, 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, *nadī*, f.
righteousness, *dhamma*, m.
road, *magga, patha*, m.
roams about, *vicarati, sañcarati*
robe, *cīvara, 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, *Sākiyānī*, f.
says, *vadati, brūti*
school, *pāthālaya*, m.
science, *vijjā*, f.
scratches, *kaṇḍūvati*
scrupulous, *kukkuccāyant*, a.
seat, *āsana*, n.
sea, *samudda*, m.
seer, *isi*, m.
sees, *passati*
sells, *vikkiṇāti*
sends forth steam, *dhūmāyati*
sensual, *kāma-nissita*, a.
servant, *sevaka, dāsa*, m.
seven, *satta.*
seventeen, *sattarasa*
shadow, *chāyā*, f.
shallow-headed, *paritta-paññā*, a.
shoots, *vijjhati*
shows, *dasseti*
similar constitute, *evam-sabhāva*, m.
similar nature, *evamdhammam.*
single-robed, *eka-cīvara*, a.
sings, *gāyati*
sits down, *nisīdati*
sky, *ākāsa*, m.
slave, *dāsa*, m.
smells, *ghāyati*
smell, *gandha*, a.
smoke, *dhūma*, m.
smokes, *sandhūpāyati*
smokiness, *dhūmāyitatta*, n.
snake, *ahi, sappa, sariṃsapa*, m.
soldier, *yodha, bhaṭa*, 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, *muditā*, 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, *chaḍḍeti*
ties up, *bandhati*
time, *kāla*, m.
today, *ajja*, adv.
of today, *ajjatana*, a.
touches, *āmasati*
treasure, *nidhi*, m.
tree, *rukkha, taru*, m.
true doctrine, *saddhamma*, m.
tiny as hair-tip, *vāḷagga-matta*, a.

U

understands, *bujjhati, ājānāti*
unit of matter, *rūpa-kalāpa*, m.
unwholesome, *akusala*, a.
up, *uddhaṃ, upari*, (ind.)
upper, *uttara, uddha*, a.
utters, *udīrayati, udāneti, bhāsati.*

V

very, *ati-, su-* (pref.); *atīva*, (ind.)
bahu, a.
very sweet, *jaññā-jaññā*, a.
very well, *sādhu!*
vicinity, in the (*avidūre*)
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, *parisiñcati, dhovati.*
wealthy, *mahaddhana, dhanavant*, a.
wears out, *jīrati.*
wears, *paridahati.*
weeps, *kandati, rodati.*
well (adv.), *sammā*, adv.
(noun) *opāna, udapāna*, n.
(adj.) *sukhin.* adv. *sukhaṃ*
well-being, *hita*, n.
wheel, *cakka*, n.
when, *kadā* (inter), *yadā* (rel)
where, *kutra, kattha, yattha*
wherefrom, *kuto?* (inter.), *yato* (rel.)
wicked, *duṭṭha, pāpimant, pāpin*, a.
wife, *bhariyā*, f., *dāra*, m.
wife and children. *putta-dāra* (pl)
wisdom, *paññā, bodhi*, f.
wise, *paṇḍita, medhāvin, viddasu*, m.
wishes, *icchati, pattheti*
withered, *jiṇṇa*, a.
without, *vinā*, (ind.)
without telling, *anāpuccha*, grd.
woman, *itthī, vadhū*, f.
work, *kamma, kicca, kāriya*, n.
workman, *kamma-kara*, 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.
aṅk, to mark out
acc, to worship, honour, celebrate
ajj, to earn, obtain
añc, to worship
añch, to draw, to stretch
aṭ, to roam
at, to go constantly
ad, to eat
add, to beg
atth, 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
ṛr, to shake
ṭh, to attempt
uñch, to glean
usūy, to envy
ūh, to ponder
ej, to move
edh, to grow
kaṅkh, 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
kiñc, to hinder
kilam, to be fatigued
kṭḷ, to play
kūj, to coo
khan, to dig
khand, to rout, to jump
kham, to suffer or bear
khā, to speak
khād, to eat
khi, to decay
khubh, 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 (*jīy*), to get old
jal, to shine
jāgar, to keep awake
ji, to win
jīv, to live
ju, to go
jut, to shine
jhe, to muse
ṭhā, to stay, to stand
ḍi, to fly
ḍaṃs, 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

tud, to pierce, to wound
ṭhar, to spread
dad, to give
dah, to burn
dams, to bite
dā, to give
duh, to milk
dham, to blow
dhar, to be, to exist
dhaṃs, to fall down, to perish
dhā, to put, to bear
dhāv, to run
dhov, to wash
nacc, to dance
naṭ, 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
nī, 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
pūr, to be full
plu, to float, to spring
phar, to pervade
phal, to bear fruit
phus, to touch
bandh, to bind
bādh, to harass
budh, to understand
brah, to grow, develop
bhaj, to associate
bhañj, to break down
bhaṇ, to tell
bhaṇḍ, to quarrel
bhaṃ, to whirl
bhar, to cherish
bhās, to speak, to shine
bhī, 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
muṇḍ, to shave
mus, to hurt
yaj, to make an oblation, to give
yat, to attempt
yam, to check
yā, to go
yāc, to beg
rakkh, 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
vīj, to fan
ve, to weave
saṅk, to doubt
sajj, to be attached to
sad (*sīd*), 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
saṃs, to praise
sah, to endure, to suffer
si, to cling to, to depend upon
silāgh, to praise
su, to trickle away
suc, to grieve
sup, to sleep
subh, to be beautiful
sūd, to trickle
sev, to serve, to associate
haṃs, to be delighted
had, to emit excrement
han, to kill, to beat
has, to laugh
har, to take away
hā, to give up
hiṇḍ, 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
rañj, 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
sinā (*ṇhā*), to take a bath
sinih, 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
khī, 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
dhū, to shake
pī, to take delight in
pū, 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

aṅk, to mark, to count
acc, to honour
ajj, to earn
īr, to move
ūn, 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
guṇḍ, to powder
guṇṭh, to cover
ghaṭ, to attempt
ghus, to shout
ghaṭṭ, to touch
cit, to think
cint, to think
cur, to steal

chaḍḍ, to throw away
chāḍ, to cover
jhāp, to burn
ñāp, to cause to know, to please
takk, to ponder
tajj, to threaten
tāḷ, to beat
tij, to sharpen
tīr, to decide
tul, to weigh
thak, to shut
than, to roar
then, to steal
thom, to praise
daṇḍ, 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
pīḷ, to maltreat
pus, to nourish
pūj, to worship, to offer
phal, to split up
bhakkh, to devour
bhaj, to resort to
bhāj, to divide
bhūs, to decorate
makkh, to smear, to rub with
magg, to seek
maṇḍ, to adorn
mant, 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
siṃs, to bless
sīl, 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	*Buddho*	*Buddhā*
Vocative Case	(*he*) *Buddha*, *Buddhā*	(*bhavanto*) *Buddhā*
Accusative Case	*Buddhaṃ*	*Buddhe*
Instrumental Case	*Buddhena*	*Buddhebhi*, *Buddhehi*
Ablative Case	*Buddhā*, *Buddhamhā*, *Buddhasmā*	*Buddhebhi*, *Buddhehi*
Dative Case	*Buddhāya*, *Buddhassa*	*Buddhānaṃ*
Genitive Case	*Buddhassa*	*Buddhānaṃ*
Locative Case	*Buddhe*, *Buddhamhi*, *Buddhasmiṃ*	*Buddhesu*

2. *I*-nouns (noun-stems ending in '*i*')

muni (sage)

Nom.	*muni*	*munī*, *munayo*
Voc.	(*he*) *muni*	(*bhavanto*) *munī*, *munayo*
Acc.	*muniṃ*	*munī*, *munayo*
Inst.	*muninā*	*munībhi*, *munīhi*
Abl.	*muninā*, *munimhā*, *munismā*	*munībhi*, *munīhi*
Dat. & Gen.	*munino*, *munissa*	*munīnaṃ*
Loc.	*munimhi*, *munismiṃ*	*munisu*, *munīsu*

3. *Ī*-nouns

senānī (general of an army)

Nom.	*senānī*	*senānī, senānino*
Voc.	(*he*) *senāni*	(*bhavanto*) *senānino, senānī*
Acc.	*senāninaṃ, senāniṃ*	*senānī, senānino*
Inst.	*senāninā*	*senānībhi, senānīhi*
Abl.	*senāninā, senānimhā, senānismā*	*senānībhi, senānīhi*
Dat. & Gen.	*senānino, senānissa*	*senānīnaṃ*
Loc.	*senānimhi, senānismiṃ*	*senānīsu*

4. *U*-nouns

garu (preceptor)

Nom.	*garu*	*garū, garavo*
Voc.	(*he*) *garu*	(*bhavanto*) *garū, garavo*
Acc.	*garuṃ*	*garū, garavo*
Inst.	*garunā*	*garūbhi, garūhi*
Abl.	*garunā, garumhā, garusmā*	*garūbhi, garūhi*
Dat.	*garu, garuno, garussa*	*garūnaṃ*
Gen.	*garu, garuno, garussa*	*garūnaṃ*
Loc.	*garumhi, garusmiṃ*	*garusu, garūsu*

5. *Ū*-nouns

vidū (wise man)

Nom.	*vidū*	*vidū, viduno*
Voc.	(*he*) *vidu*	(*bhavanto*) *vidū, viduno*
Acc.	*viduṃ*	*vidū, viduno*
Inst.	*vidunā*	*vidūbhi, vidūhi*

Abl.	*vidunā, vidumhā, vidusmā*	*vidūbhi, vidūhi*
Dat. & Gen.	*viduno, vidussa*	*vidūnaṃ*
Loc.	*vidumhi, vidusmiṃ*	*vidūsu*

6. *O*-nouns

go (ox)

Nom.	*go*	*gāvo*
Voc.	(*he*) *go*	(*bhavanto*) *gāvo*
Acc.	*gāvuṃ, gāvaṃ, gavaṃ*	*gāvo*
Inst.	*gāvena, gavena*	*gāvebhi, gavebhi, gāvehi, gavehi, gobhi, gohi*
Abl.	*gāvā, gavā, gāvamhā, gavamhā, gāvasmā, gavasmā*	*gāvebhi, gavebhi, gāvehi, gavehi, gobhi, gohi*
Dat. & Gen.	*gavassa, gāvassa*	*gavaṃ, gunnaṃ, gonaṃ, gonānaṃ*
Loc.	*gāve, gave, gāvamhi, gavamhi, gāvasmiṃ, gavasmiṃ*	*gāvesu, gavesu, gosu*

Feminine Gender

7. *Ā*-nouns (noun-stems ending in '*ā*')

kaññā (girl)

Nom.	*kaññā*	*kaññā, kaññāyo*
Voc.	(*bhoti*) *kaññe*	(*bhotiyo*) *kaññā, kaññāyo*
Acc.	*kaññaṃ*	*kaññā, kaññāyo*
Inst. & Abl.	*kaññāya*	*kaññābhi, kaññāhi*
Dat. & Gen.	*kaññāya*	*kaññānaṃ*
Loc.	*kaññāya, kaññāyaṃ*	*kaññāsu*

8. *I*-nouns

ratti (night)

Nom.	*ratti*	*rattī, rattiyo*
Voc.	"	" "
Acc.	*rattiṃ*	" "
Inst. & Abl.	*rattiyā*	*rattībhi, rattīhi*
Dat. & Gen.	*rattiyā*	*rattīnaṃ*
Loc.	*rattiyā, rattiyaṃ*	*rattisu, rattīsu*

9. *Ī*-nouns

nadī (river)

Nom.	*nadī*	*nadī, nadiyo*
Voc.	*nadi*	" "
Acc.	*nadiṃ*	" "
Inst. & Abl.	*nadiyā*	*nadībhi, nadīhi*
Dat. & Gen.	*nadiyā*	*nadīnaṃ*
Loc.	*nadiyā, nadiyaṃ*	*nadīsu*

10. *U*-nouns

yāgu (gruel)

Nom.	*yāgu*	*yāgū, yāguyo*
Voc.	"	" "
Acc.	*yāguṃ*	*yāgū, yāguyo*
Inst. & Abl.	*yāguyā*	*yāgūbhi, yāgūhi*
Dat. & Gen.	*yāguyā*	*yāgūnaṃ*
Loc.	*yāguyā, yāguyaṃ*	*yāgusu, yāgūsu*

11. *Ū*-nouns

vadhū (woman)

Nom.	*vadhū*	*vadhū, vadhuyo*
Voc.	*vadhu*	" "
Acc.	*vadhuṃ*	" "
Inst. & Abl.	*vadhuyā*	*vadhūbhi, vadhūhi*
Dat. & Gen.	*vadhuyā*	*vadhūnaṃ*
Loc.	*vadhuyā, vadhuyaṃ*	*vadhūsu*

Neuter Gender

12. *A*-nouns

phala (fruit)

Nom.	*phalaṃ*	*phalā, phālāni*
Voc.	*phala*	" "
Acc.	*phalaṃ*	*phale, phalāni*
Inst.	*phalena*	*phalebhi, phalehi*
Abl.	*phalā, phalamhā, phalasmā*	*phalebhi, phalehi*
Dat.	*phalāya, phalassa*	*phalānaṃ*
Gen.	*phalassa*	*phalānaṃ*
Loc.	*phale, phalasmhi, phalasmiṃ*	*phalesu*

13. *I*-nouns

aṭṭhi (bone)

Nom.	*aṭṭhi*	*aṭṭhī, aṭṭhīni*
Voc.	"	" "
Acc.	*aṭṭhiṃ*	*aṭṭhī, aṭṭhīni*

The rest are like those in masculine gender.

14. *U*-nouns

āyu (life-term)

Nom.	*āyu*	*āyū, āyūni*
Voc.	"	" "
Acc.	*āyuṃ*	*āyū, āyūni*
Inst.	*āyunā*	*āyūbhi, āyūhi*
Abl.	*āyunā, āyumhā, āyusmā*	" "
Dat. & Gen.	*āyu, āyuno, āyussa*	*āyūnaṃ*
Loc.	*āyumhi, āyusmiṃ*	*āyūsu, āyusu*

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.	*dhanavā, dhanavanto*	*dhanavanto, dhanavantā*
Voc.	*(he) dhanavaṃ, dhanava, dhanavā*	*(bhavanto) dhanavanto, dhanavantā*
Acc.	*dhanavantaṃ*	*dhanavante*
Inst. & Abl.	*dhanavatā, dhanavantena*	*dhanavantebhi, dhanavantehi*
Dat. & Gen.	*dhanavato, dhanavantassa*	*dhanavataṃ, dhanavantānaṃ*
Loc.	*dhanavati, dhanavante, dhanavantamhi, dhanavantasmiṃ*	*dhanavantesu*

16. *gacchant* (going, that goes)

Nom.	*gacchaṃ, gacchanto*	*gacchantā, gacchantāni*
Voc.	*(he) gacchaṃ, gaccha, gacchā*	*(bhavantāni) gacchantā, gacchantāni*
Acc.	*gacchantaṃ*	*gacchante, gacchantāni*

The rest are like *dhanavant*.

In-nouns

17. *dhanin* (rich)

Nom.	*dhanī*	*dhanī, dhanīni*
Voc.	(*he*) *dhani*	(*bhavantāni*) *dhanī, dhanīni*
Acc.	*dhaninaṃ, dhaniṃ*	*dhanī, dhanīni*

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). *nt*-nouns are present participles. *gacchaṃ yānaṃ* (a vehicle that goes, a vehicle...going).

An-nouns

18. *attan*, m. (self)

Nom.	*attā*	*attāno*
Voc.	(*he*) *atta, attā*	(*bhavanto*) *attāno*
Acc.	*attānaṃ, attaṃ*	*attāno*
Inst.	*attanā, attena*	*attanebhi, attanehi*
Abl.	*attanā, attamhā, attasmā*	" "
Dat. & Gen.	*attano*	*attānaṃ*
Loc.	*attani*	*attasu, attanesu*

19. *bramhan* (Brahma, a higher god)

Nom.	*bramhā*	*bramhāno*
Voc.	(*he*) *bramhe, bramha, bramhā*	(*bhavanto*) *bramhāno*
Acc.	*bramhānaṃ, bramhaṃ*	*bramhāno*
Inst. & Abl.	*bramhunā*	*bramhebhi, bramhehi*
Dat. & Gen.	*bramhuno, bramhassa*	*bramhānaṃ, bramhānaṃ*
Loc.	*bramhani*	*bramhesu*

As-nouns

20. *manas* (mind)

Nom.	*mano, manaṃ*	*manā, manāni*
Voc.	*mana*	" "
Acc.	*manaṃ, mano*	" "
Inst.	*manasā, manena*	*manebhi, manehi*
Abl.	*manasā, manamhā, manasmā*	" "
Dat. & Gen.	*manaso, manassa*	*manānaṃ*
Loc.	*manasi, mane, manamhi, manasmiṃ*	*manesu*

Ar-nouns

21. *netar* (leader)

Nom.	*netā*	*netāro*
Voc.	*(he) neta, netā*	*(bhavanto) netāro*
Acc.	*netāraṃ*	*netāre, netāro*
Inst.	*netārā*	*netārebhi, netārehi, netūbhi, netūhi*
Abl.	"	" "
Dat. & Gen.	*netu, netuno, netussa*	*netūnaṃ, netārānaṃ, netarānaṃ*
Loc.	*netari*	*netāresu, netūsu*

22. *pitar* (father)

Nom.	*pitā*	*pitaro*
Voc.	*pita, pitā*	"
Acc.	*pitaraṃ*	*pitare, pitaro*
Inst.	*pitarā*	*pitarebhi, pitarehi, pitūbhi, pitūhi*
Abl.	"	" "
Dat. & Gen.	*pitu, pituno, pitussa*	*pitarānaṃ, pitānaṃ, pitūnaṃ*
Loc.	*pitari*	*pitūsu, pitaresu*

Pronouns

1. *Amha*

Nom.	*ahaṃ* (I)	*mayaṃ, amhe* (we)
Acc.	*maṃ, mamaṃ*	*amhe, no*
Inst.	*mayā, me*	*amhebhi, amhehi, no*
Abl.	*mayā*	*amhebhi, amhehi*
Dat. & Gen.	*mama, mayhaṃ, me*	*asmākaṃ, amhākaṃ, amhaṃ, no*
Loc.	*mayi*	*amhesu*

2. *Tumha*

Nom.	*tvaṃ, tuvaṃ* (you)	*tumhe, vo* (you)
Acc.	*tuvaṃ, tvaṃ, taṃ*	" "
Inst.	*tvayā, tayā, te*	*tumhebhi, tumhehi, vo*
Abl.	*tvayā, tayā*	*tumhebhi, tumhehi*
Dat. & Gen.	*tava, tuyhaṃ, te*	*tumhaṃ, tumhākaṃ, vo*
Loc.	*tvayi, tayi*	*tumhesu*

3. *Ta*(*d*), that

Masculine Gender

Nom.	*so* (he)	*te* (they)
Acc.	*taṃ, naṃ*	*te, ne*
Inst.	*tena, nena*	*tebhi, tehi, nebhi, nehi*
Abl.	*tamhā, tasmā, namhā, nasmā*	" " " "
Dat. & Gen.	*tassa, nassa*	*tesaṃ, tesānaṃ, nesaṃ, nesānaṃ*
Loc.	*tamhi, tasmiṃ, namhi, nasmiṃ*	*tesu, nesu*

Feminine Gender

Nom.	*sā* (she)	*tā,tāyo,nā,nāyo* (they, those women)
Acc.	*taṃ, naṃ*	" " " "

Inst. & Abl.	*tāya, nāya*	*tābhi, tāhi, nābhi, nāhi*
Dat. & Gen.	*tassā, tāya, nassā, nāya*	*tāsaṃ, tāsānaṃ, nāsaṃ, nāsānaṃ*
Loc.	*tassaṃ, tāyaṃ, tāya, nassaṃ, nāyaṃ, nāya*	*tāsu, nāsu*

Neuter Gender

Nom.	*taṃ, naṃ*	*te, tāni, ne, nāni*
Acc.	" "	" " " "

The rest are like those in masculine gender.

4. *Idaṃ* (this one)

Nom.	*ayaṃ* (this one)	*Ime* (these ones)
Acc.	*imaṃ*	*Ime*
Inst.	*iminā, anena*	*imebhi, imehi, ebhi, ehi*
Abl.	*imasmā, asmā, amhā, imamhā*	" " " "
Dat. & Gen.	*imassa, assa*	*imesaṃ, imesānaṃ, esaṃ, esānaṃ*
Loc.	*imasmiṃ,imamhi,āsmiṃ,amhi*	*imesu, esu*

Feminine Gender

Nom.	*ayaṃ*	*imā, imāyo*
Acc.	*imaṃ*	*imā, imāyo*
Inst. & Abl.	*imāya*	*imābhi, imāhi*
Dat. & Gen.	*imissā, assā, imissāya, assāya, imāya*	*imāsaṃ, imāsānaṃ, āsaṃ, āsānaṃ*
Loc.	*imissaṃ,assaṃ,imāya,imāyaṃ*	*imāsu, āsu*

Neuter Gender

Nom. & Acc.	*idaṃ, imaṃ*	*ime, imāni*

The rest are like those in masculine gender.

5. *Amu*

Masculine

Nom.	*asu, asuko, amu, amuko*	*asukā, amukā, amū, amuyo*
Acc.	*amukaṃ, amuṃ, asukaṃ*	*asuke, amuke, amū, amuyo*
Inst.	*amunā*	*amūbhi, amūhi*
Abl.	*amunā, amumhā, amusmā*	" "
Dat. & Gen.	*amuno, amussa*	*amūsaṃ, amūsānaṃ*
Loc.	*amumhi, amusmiṃ*	*amūsu*

Feminine

Nom.	*amū*	*amū, amuyo*
Acc.	*amuṃ*	" "
Inst. & Abl.	*amuya*	*amūbhi, amūhi*
Dat. & Gen.	*amuyā, amussā*	*amūsaṃ, amūsānaṃ*
Loc.	*amuyā, amuyaṃ, amussaṃ*	*amūsu*

Neuter

Nom. & Acc.	*aduṃ*	*amū, amūni*

The rest are like those in masculine Gender.

6. *Sabba* (all)

Nom.	*sabbo*	*sabbe*
Voc.	*sabba*	"
Acc.	*sabbaṃ*	"
Inst.	*sabbena*	*sabbebhi, sabbehi*
Abl.	*sabbamhā, sabbasmā*	" "
Dat. & Gen.	*sabbassa*	*sabbesaṃ, sabbesānaṃ*
Loc.	*sabbamhi, sabbasmiṃ*	*sabbesu*

Feminine gender

Nom.	*sabbā*	*sabbā, sabbāyo*
Voc.	*sabbe*	" "
Acc.	*sabbaṃ*	" "
Inst. &	*sabbāya*	*sabbābhi, sabbāhi*
Abl.		
Dat. &	*sabbassā, sabbāya*	*sabbāsaṃ, sabbāsānaṃ*
Gen.		
Loc.	*sabbassaṃ, sabbāyaṃ, sabbāya*	*sabbāsu*

Neuter Gender

Nom.	*sabbaṃ*	*sabbe, sabbāni*
Voc.	*sabba*	" "
Acc.	*sabbaṃ*	*sabbe, sabbāni*

The rest are the same as their corresponding masculine forms.

7. *Ya(d)* which, what, who (Relative)

Masculine Gender

Nom.	*yo* (which, what, who)	*ye* (which, what, who)
Acc.	*yaṃ*	*ye*
Inst.	*yena*	*yebhi, yehi*
Abl.	*yamhā, yasmā*	" "
Dat. &	*yassa*	*yesaṃ, yesānaṃ*
Gen.		
Loc.	*yamhi, yasmiṃ*	*yesu*

Feminine Gender

Nom.	*yā*	*yā, yāyo*
Acc.	*yaṃ*	" "
Inst. &	*yāya*	*yābhi, yāhi*
Abl.		
Dat. &	*yassā, yāya*	*yāsaṃ, yāsānaṃ*
Gen.		
Loc.	*yassaṃ, yāyaṃ, yāya*	*yāsu*

Neuter Gender

Nom. & Acc.	*yaṃ*	*ye, yāni*

The rest are like those in masculine gender.

8. *Kiṃ* (Interrogative) which, what, who?

Masculine

Nom.	*ko*	*ke*
Acc.	*kaṃ*	*ke*
Inst.	*kena*	*kebhi, kehi*
Abl.	*kasmā, kamhā*	" "
Dat. & Gen.	*kassa*	*kesaṃ, kesānaṃ*
Loc.	*kasmiṃ, kamhi*	*kesu*

Feminine

Nom.	*kā*	*kā, kāyo*
Acc.	*kaṃ*	" "
Inst. & Abl.	*kāya*	*kābhi, kāhi*
Dat. & Gen.	*kāya, kassā, kissā*	*kāsaṃ, kāsānaṃ*
Loc.	*kāya, kāyaṃ, kassaṃ, kissaṃ*	*kāsu*

Neuter

Nom. & Acc.	*kaṃ, kiṃ*	*kāni, ke*

The rest are like those in Masculine.

Numerals

eka (one, certain, single, incomparable)

Masculine

Nom.	*eko*	*eke*
Voc.	*eka*	〃
Acc.	*ekaṃ*	〃
Inst.	*ekena*	*ekebhi, ekehi*
Abl.	*ekamhā, ekasmā*	〃 〃
Dat. & Gen.	*ekassa*	*ekesaṃ, ekesānaṃ*
Loc.	*ekamhi, ekasmiṃ*	*ekesu*

Feminine

Nom.	*ekā*	*ekā, ekāyo*
Voc.	*eka, ekā*	〃 〃
Acc.	*ekaṃ*	〃 〃
Inst. & Abl.	*ekāya*	*ekābhi, ekāhi*
Dat. & Gen.	*ekāya, ekissā*	*ekāsaṃ, ekāsānaṃ*
Loc.	*ekāya, ekāyaṃ, ekissaṃ*	*ekāsu*

Neuter

Nom. & Acc.	*ekaṃ*	*eke, ekāni*

The rest are like those in Masculine.

dvi (two)

Same in all the three genders.

	Plural
Nom. & Acc.	*dve, duve*
Inst. & Abl.	*dvībhi, dvīhi*
Dat. & Gen.	*dvinnaṃ, duvinnaṃ*
Loc.	*dvīsu*

ubho (both)

Nom. & Acc.	*ubho, ubhe*
Inst. & Abl.	*ubhobhi, ubhohi, ubhebhi, ubhehi*
Dat. & Gen.	*ubhinnaṃ*
Loc.	*ubhosu, ubhesu*

ti (three)

	Masc.	Fem.	Neut.
Nom. & Acc.	*tayo*	*tisso*	*tīṇi*
Inst. & Abl.	*tīhi, tīhi*	*tīhi, tīhi*	*tīhi, tīhi*
Dat. & Gen.	*tiṇṇaṃ, tiṇṇannaṃ*	*tissannaṃ*	*tiṇṇaṃ, tiṇṇannaṃ*
Loc.	*tīsu*	*tīsu*	*tīsu*

catu(s) (four)

	Masc.	Fem.	Neut.
Nom. & Acc.	*cattāro*	*catasso*	*cattāri*
Inst. & Abl.	*catūbhi, catūhi*	*catūbhi, catūhi*	*catūbhi, catūhi (catubbhi)*
Dat. & Gen.	*catunnaṃ*	*catassannaṃ*	*catunnaṃ*
Loc.	*catūsu*	*catūsu*	*catūsu*

pañca (five)

In all the three genders

Nom. & Acc.	*pañca*
Inst. & Abl.	*pañcabhi, pañcahi*
Dat. & Gen.	*pañcannaṃ*
Loc.	*pañcasu*

Verbs

Present Tense (*Vattamānā vibhatti*)

Active Voice (*Kattu-Kāraka*)

	Parassa-pada		Attano-pada	
	singular	plural	singular	plural
1st pers.	*pacāmi*	*pacāma*	*pace*	*pacāmhe*
2nd pers.	*pacasi*	*pacatha*	*pacase*	*pacavhe*
3rd pers.	*pacati*	*pacanti*	*pacate*	*pacante*

Passive: *pacīyāmi*, *paccāmi*, etc.

Future Tense (*Bhavissantī Vibhatti*)

1st pers.	*pacissāmi*	*pacissāma*	*pacissaṃ*	*pacissāmhe*
2nd pers.	*pacissasi*	*pacissatha*	*pacissase*	*pacissavhe*
3rd pers.	*pacissati*	*pacissanti*	*pacissate*	*pacissante*

Passive: *paccīyissāmi*, *paccissāmi*, etc.

Past Definite (*Ajjatanī Vibhatti*) or Aorist

1st pers.	*apaciṃ*, *paciṃ*	*apacimha*, *pacimha*	*apacaṃ*	*apacamhe*
2nd pers.	*apaco*, *apaci*	*apacittha*, *pacittha*	*apacise*, *pacise*	*apacivhaṃ*, *pacivhaṃ*
3rd pers.	*apacī*, *pacī*	*apaciṃsu*, *paciṃsu*, *apacuṃ*, *pacuṃ*	*apaca*, *paca*	*apacū*, *pacū*

Passive: *apacīyiṃ*, *apacciṃ*, etc.

Past Indefinite (*Hīyattanī Vibhatti*)

1st pers.	*apaca*, *apacaṃ*	*apacamhā*, *pacamhā*	*apaciṃ*, *paciṃ*	*apacamhase*, *pacamhase*
2nd pers.	*apaco*, *paco*	*apacattha*, *pacattha*	*apacase*, *pacase*	*apacavhaṃ*, *pacavhaṃ*
3rd pers.	*apaca*, *paca*	*apacū*, *pacū*	*apacattha*, *pacattha*	*apacatthuṃ*, *pacatthuṃ*

Passive: *apacīya*, *apacca*, etc.

Imperative Mood (*Pañcamī Vibhatti*)

1st	pers.	*pacāmi*	*pacāma*	*pace*	*pacāmase*
2nd	pers.	*paca, pacāhi*	*pacatha*	*pacassu*	*pacavho*
3rd	pers.	*pacatu*	*pacantu*	*pacataṃ*	*pacantaṃ*

Passive: *pāciyāmi, paccāmi*, etc.

Optative Mood

1st	pers.	*paceyyāmi, pacemi*	*paceyyāma, pacema*	*paceyyaṃ*	*paceyyāmhe*
2nd	pers.	*paceyyāsi, pacesi*	*paceyyātha, pacetha*	*pacetho*	*paceyyavho*
3rd	pers.	*paceyya, pace*	*paceyyuṃ*	*pacetha*	*paceraṃ*

Passive: *paciyeyyāmi, pacceyyāmi*, etc.

Conditional (*Kālātipatti Vibhatti*)

1st	pers.	*apacissaṃ, pacissaṃ*	*apacissamhā, pacissamhā*	*apacissaṃ, pacissaṃ*	*apacissāmhase, pacissāmhase*
2nd	pers.	*apacisse, pacisse*	*apacissatha, pacissatha*	*apacissase, pacissase*	*apacissavhe, pacissavhe*
3rd	pers.	*apacissā, pacissā*	*apacissaṃsu, pacissaṃsu*	*apacissatha, pacissatha*	*apacissiṃsu, pacissaṃsu*

Passive: *apaccissaṃ, apaccissamhā*, etc.

Past Perfect (*Parokkhā*)

1st	pers.	*papaca*	*papacimha*	*papaci*	*papacimhe*
2nd	pers.	*papace*	*papacittha*	*papacittho*	*papacivho*
3rd	pers.	*papaca*	*papacū*	*papacattha, papacittha*	*papacire*

Passive: *papacca, papaccimha*, etc.

Infinitive: *pacituṃ*
Gerund: *pacitvā, pacitvāna*
Present Participle Active: *pacant, pacamāna, pacāna*

Prest.p. passive: *paccamāna*
Past participle Active of Intransitive verbs: *gata, gatavant, gatāvin*
Past participle Active of Transitive Verbs: *pacitavant, pacitāvin*
Past participle Passive of Transitive verbs: *pacita, pakka*
Gerundive: *pacitabba, pacanīya, pacca*
Causative: *pāceti, pācayati, pācāpeti, pācāpayati*

PALI MADE EASY

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