

PALI MADE EASY

Venerable
Blangoda Ananda Maitreya
Mahanayaka Thera

BUDDHIST CULTURAL CENTRE

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Venerable
Blangoda Ananda Maitreya
Mahanayaka Thera



Buddhist Cultural Centre
125, Anderson Road, Nedimala, Dehiwala.
info@buddhistcc.com, www.buddhistcc.com

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PALI MADE EASY

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Venerable Blangoda Ananda Maitreya
Mahanayaka Thera

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Tel: +94-11-2734256, 2728468
Fax: +94-11-2736737
E-mail: info@buddhistcc.com
Website: www.buddhistcc.com

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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 occurred to me to prepare a course of easy lessons, which they could cover in a period of four months.

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

B. Ānanda Maitreya

20th December, 1992

*Shri Nandaramaya
Udumulla, Balangoda
Shri Lanka*

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Pali Made Easy

INTRODUCTION

Namo tassa Bhagavato Arahato Sammāsambuddhassa

Alphabet

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

Vowels

a ă i ă u ă e ă o

Consonants

Gutturals	<i>k</i>	<i>kh</i>	<i>g</i>	<i>gh</i>	<i>ñ</i>
Palatals	<i>c</i>	<i>ch</i>	<i>j</i>	<i>jh</i>	<i>ñ</i>
Linguals	<i>t</i>	<i>th</i>	<i>d</i>	<i>dh</i>	<i>ñ</i>
Dentals	<i>t̪</i>	<i>th̪</i>	<i>d̪</i>	<i>dh̪</i>	<i>n̪</i>
Labials	<i>p</i>	<i>ph</i>	<i>b</i>	<i>bh</i>	<i>m</i>
Semivowels	<i>y</i>	<i>v</i>	<i>r</i>	<i>l</i>	
Sibilant	<i>s</i>				
Aspirate	<i>h</i>				
Lingual	<i>l̪</i>				
Nasal	<i>m̪</i>				

Pronunciation

Vowels

<i>a</i>	is pronounced	like	<i>u</i>	in	<i>us</i>
<i>ă</i>	is pronounced	like	<i>a</i>	in	<i>art</i>
<i>i</i>	is pronounced	like	<i>i</i>	in	<i>is</i>
<i>r̪</i>	is pronounced	like	<i>ee</i>	in	<i>eel</i>
<i>u</i>	is pronounced	like	<i>u</i>	in	<i>put</i>
<i>ă</i>	is pronounced	like	<i>oo</i>	in	<i>boon</i>

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

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

<i>g</i>	is pronounced	as g	in get.	E.g. <i>gacchati</i>
<i>c</i>	is pronounced	as ch	in church.	<i>carati</i>
<i>t̄</i>	is pronounced	as t̄	in tin.	<i>vat̄ati</i>
<i>d̄</i>	is pronounced	as d̄	in dim.	<i>uddeti</i>
<i>t̄</i>	is pronounced	as th̄	in thatch.	<i>tarati</i>
<i>d̄</i>	is pronounced	as th̄	in the.	<i>dadāti</i>
<i>l̄</i>	is pronounced	as l̄	in Wilhelm.	<i>virālha</i>
<i>n̄</i>	is pronounced	as n̄	in sink.	<i>saṅgha</i>
<i>ñ̄</i>	is pronounced	as gn̄	in signora.	<i>ñāyati</i>
<i>n̄</i>	is pronounced	as n̄	in wind.	<i>karana</i>
<i>m̄</i>	is pronounced	as nḡ	in sing.	<i>saṁharati</i>

When *k*, *g*, *c*, *j*, *t̄*, *d̄*, *p* and *b* are followed by *h* to form the aspirated consonants as *kh*, *gh*, *ch*, *th*, etc., they are somewhat heavily pronounced, e.g. *khayo*, *ghāṇam̄*, *chāyā*, *jhānam̄*, *thānam̄*, *vaddhati*, *santharati*, *phalam̄*, *bhamati*.

3. Parts of Speech

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

Verbs come under the term '*Ākhyāta*'.

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

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

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

LESSON 1

Verbs

Present Tense (Indicative Mood)

Verbal terminations

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

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

First Person	<i>dhāvāmi</i> (I) run	<i>dhāvāma</i> (We) run
Second Person	<i>dhāvāsi</i> (You) run	<i>dhāvātha</i> (You) run
Third Person	<i>dhāvāti</i> (He) runs	<i>dhāvānti</i> (They) run

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

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

Exercises

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

<i>vasati</i>	(He) dwells	<i>nisiddati</i>	(He) sits
<i>gacchati</i>	(He) goes	<i>agacchati</i>	(He) comes
<i>tiñhati</i>	(He) stands	<i>sayati</i>	(He) lies down
<i>uññahati</i>	(He) gets up	<i>apagacchati</i>	(He) goes away
<i>uttiñhati</i>	(He) stands up, gets up		

(b) Translate into English:

1. *Uttiññhami*.
2. *Vasasi*.
3. *Tiññhami*.
4. *Gacchāma*.
5. *Sayatha*.
6. *Apagacchāmi*.
7. *Nisiddatha*.
8. *Agacchanti*.
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 'a', some in 'e' and some in 'o'. Their Present forms are given below.

Root: *kr* (to purchase), base: *kiñā*

	Singular	Plural
1st pers.	<i>kiñāmi</i> (I) purchase	<i>kiñāma</i> (We) purchase
2nd pers.	<i>kiñāsi</i> (You) purchase	<i>kiñātha</i> (You) purchase
3rd pers.	<i>kiñāti</i> (He) purchases	<i>kiñanti</i> (They) purchase

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

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

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

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

Exercises

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

papunāti (He) approaches, attains

jināti (He) conquers *coreti* (He) steals *tanoti* (He) spreads

sunāti (He) hears *bhāveti* (He) develops *pappoti* (He) approaches

jānāti (He) knows *chādeti* (He) covers up

cināti (He) collects, piles up, heaps up

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

1. *Jānāmi*. 2. *Jinātha*. 3. *Chādenti*. 4. *Sunānti*. 5. *Tanoma*,
6. *Bhāvemi*. 7. *Chādesi*. 8. *Coretha*. 9. *Papponti*. 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

1st pers. *asmi, amhi* (I) am

2nd pers. *asi* (You) are

3rd pers. *atti* (He) is (there)

Plural

asma, amha (We) are

attha (You) are

santi (They) are (there)

Root: *brū* (to say)

1st pers. <i>brūmi</i>	(I) say	<i>brūma</i>	(We) say
2nd pers. <i>brāsi</i>	(You) say	<i>brātha</i>	(You) say
3rd pers. <i>brāti</i>	(He) says	<i>brāvanti</i>	(They) say

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

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

Exercises

(a) Translate into Pali:

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

(b) Translate into English:

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

LESSON 4

Personal Pronouns (their nominative forms)

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

17. Personal Pronouns with verbs

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

Personal Pronouns with verbs

Singular	Plural
1st pers. <i>aham dhāvāmi</i> I run	<i>mayaṁ dhāvāma</i> We run
2nd pers. <i>tvam dhāvāsi</i> You run	<i>tumhe dhāvatha</i> You run
3rd pers. <i>so dhāvati</i> He runs	<i>te dhāvanti</i> They run

Vocabulary

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

Exercises

(a) Translate into English:

1. *So kasati.* 2. *Mayaṁ suyāma.* 3. *Aham phusāmi.* 4. *Te vapanti.*
5. *Tumhe passatha.* 6. *So passati.* 7. *Aham cintemi.* 8. *Tumhe ghāyatha.*
9. *Te brāvanti.* 10. *So hanti.* 11. *Mayaṁ 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.	<i>Aham dhāvissāmi</i>	<i>Mayaṁ dhāvissāma</i>
	I shall run	We shall run
2nd pers.	<i>Tvam dhāvissasi</i>	<i>Tumhe dhāvissatha</i>
	You will run	You will run
3rd pers.	<i>So dhāvissati</i>	<i>Te dhāvissanti</i>
	He will run	They will run

Root: *kr*, base: *kiṇā*

1st pers.	<i>Aham kiṇissāmi</i>	<i>Mayaṁ kiṇissāma</i>
	I shall purchase	We shall purchase
2nd pers.	<i>Tvam kiṇissasi</i>	<i>Tumhe kiṇissatha</i>
	You will purchase	You will purchase
3rd pers.	<i>So kiṇissati</i>	<i>Te kiṇissanti</i>
	He will purchase	They will purchase

Root: *dis*, base: *dese*

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

Root: *kar*, base: *karo*

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

Root: *han*

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

Note: The verb *authi* (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. *Ahañ vasissāmi.*
2. *Tumhe gacchissatha.*
3. *Te ñagacchissanti.*
4. *Mayañ nisñdissāma.*
5. *Tvañ sayissasi.*
6. *Ahañ uñthahissāmi.*
7. *Te apagacchissanti.*
8. *Ahañ jānissāmi.*
9. *Te jinissanti.*
10. *Tumhe sunissatha.*

(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.		<i>-mi</i>	<i>-ma</i>
2nd pers.		<i>-hi</i>	<i>-tha</i>
3rd pers.		<i>-tu</i>	<i>-(a)ntu</i>

Root: *dhāv*, base: *dhāva*

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

Root: *dis*, base: *dese*

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

Root: *kar*, base: *karo*

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

Root: *han*, base: *hana*

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

Root: *kiñā*, base: *kiñā*

1st pers.	<i>kiñāmi</i>	<i>kiñāma</i>
2nd pers.	<i>kiñā, kiñāhi</i>	<i>kiñātha</i>
3rd pers.	<i>kiñātu</i>	<i>kiñāntu</i>

Root: *as*

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

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

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

Dhāvatha may mean 'Run', 'You may run', or 'Let you run'.

Dhāvatu may mean 'He may run', 'May he run', or 'Let him run'.

Dhāvantu may mean 'They may run', 'May they run', or 'Let them run'.

19. Before the termination *-hi* the final *a* of the base is lengthened as: *dhāvāhi*. Optionally the termination *-hi* is dropped after the base ending in *a* or *ā* and the basic *a* is shortened: *dhāvāhi*, *dhāva*, *kiñāhi*, *kiñā*.

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

21. Some adverbs

Demonstrative	Relative	Interrogative
<i>atra, ettha, idha</i>	<i>yatra, yattha</i>	<i>kutra, kattha</i>
<i>iha, tatra, tahim</i>	<i>yahim</i>	<i>kuhim, kaham</i>
<i>ato, ito, tato</i>	<i>yato</i>	<i>kuto</i>

	Meanings
<i>atra, ettha, idha, iha</i>	: (here)
<i>tatra, tattha, tahim</i>	: (there)
<i>ato, ito</i>	: (from here)
<i>tato</i>	: (from there, from that, therefore)
<i>yatra, yattha, yahim</i>	: (where, where ever)
<i>yato</i>	: (from where, from what, wherefore)
<i>Kutra, kattha, kuhim, kaham</i>	: (where?)
<i>kuto</i>	: (from where? from what?)

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

22. A relative adverb makes the sentence a relative one: *Yatra so vasati, tatra aham 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 agacchasi* (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 nisñdatha.*
4. *Mayāñ tato kiñāma.*
5. *Kutra tumhe vasatha?*
6. *Yato te agacchanti, aham tatra gacchissāmi.*
7. *Yatra te vasanti mayāñ tato agacchāma.*
8. *Mayāñ ito kuhim gacchissāma?*
9. *Te tatra tanontu.*
10. *Mayāñ jānāma.*
11. *Yatra te vasanti tatra tumhe desetha.*
12. *Tvāñ mā desehe.*
13. *Te bhāventu.*
14. *Kuhim 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)	eyyūṇ

Root: *dhāv*, base: *dhāva*

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

Root: *ki*, base: *kiṇā*: *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.	<i>siyāṇ</i> , <i>assāṇ</i>	<i>assāma</i>
2nd pers.	<i>siyā</i> , <i>assa</i>	<i>assatha</i>
3rd pers.	<i>siyā</i> , <i>assa</i>	<i>siyūṇ</i> , <i>assu</i> , <i>siyāṇsu</i>

Root: *kar*

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

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

Vocabulary

<i>itthā</i>	: thus, in this way	<i>evā</i>	: this
<i>tathā</i>	: so, in that way	<i>Na</i>	: not
<i>yathā</i> : in whatever way, such as			
<i>kathā</i> : how, in what way?			
<i>sace</i> (if), <i>yadi</i> (if). These particles begin a sentence when it expresses a supposition: <i>sace(yadi) so gaccheyya</i> , if he would go, if he should go.			
<i>sakkoti</i> (root: <i>sak</i>), he is able.			

Exercises

(a) Translate into English:

1. *So tatra kaseyya.* 2. *Tumhe idha vaseyyātha.* 3. *Mayam passeyyāma.* 4. *Te tahiṇ sayeyyām.* 5. *Ahaṇ phuseyyāmi.* 6. *Tvām cinteyyāsi.* 7. *Mayam tahiṇ gaccheyyāma.* 8. *Ahaṇ cineyyāmi.* 9. *Kuto te dgaccheyyām?* 10. *Kutra mayam vaseyyāma?* 11. *Yatra te vaseyyām mayam tatra gaccheyyāma.* 12. *Yahim te nisdeyyām 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.	<i>-im</i>	<i>-(i)mha, (i)mha</i>
2nd pers.	<i>-o, i</i>	<i>-(i)ttha</i>
3rd pers.	<i>-i</i>	<i>-(i)msu, uñ</i>

Root: *dhāv*, base: *dhāva*

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

Root: *kiñ*, base: *kiñā*

1st pers.	<i>akiñim</i> (I bought)	<i>akiñimha</i> (We bought)
2nd pers.	<i>akiño, akiñi</i> (You bought)	<i>akiñitha</i> (You bought)
3rd pers.	<i>akiñi</i> (He bought)	<i>akiñimsu, akiñum</i> (They bought)

Root: *dis*, base: *dese*

1st pers.	<i>adesesim</i> (I expounded)	<i>adesesimha</i> (We expounded)
2nd pers.	<i>adesesi</i> (You expounded)	<i>adesesittha</i> (You expounded)
3rd pers.	<i>adesesi</i> (He expounded)	<i>adesesum</i> (They expounded)

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

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

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

1st pers.	<i>ahanim</i> (I killed)	<i>ahanimhā</i> (We killed)
2nd pers.	<i>ahani</i> (You killed)	<i>ahaniitha</i> (You killed)
3rd pers.	<i>ahani</i> (He killed)	<i>ahaniñsu</i> (They killed)

Root: *as* (anomalous)

1st pers.	<i>asim</i> (I was)	<i>asimhā</i> (We were)
2nd pers.	<i>asi</i> (You were)	<i>asittha</i> (You were)
3rd pers.	<i>asi</i> (He was)	<i>asum</i> (They were)

Note 1: 'a' is prefixed to the verbs of Past Tense. But optionally it may be dropped, e.g. *dhāvim*, *kiñim*, *desesim*, *karim*, *haniim*, etc., instead of *adhāvim*, *akinim*, *adesesim*, *akarim*, and *ahanim* respectively.

Note 2: The particle 'mā' stands before Aorist verbs to express a prohibition as: *mā agacchi* (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. *Aham tatra vasim*.
2. *Te kadā tatra gacchimsu?*
3. *Yadā tvam tato agacchi, tadā mayam atra asimhā.*
4. *Tumhe kada jiniitha?*
5. *Mayam idāni kiñimhā.*
6. *Yato aham ajānim tato avadiñ.*
7. *Te tahim desesum.*
8. *Aham tadā idha asim.*
9. *Yadi evam siyā, aham idha agaccheyyāmi.*
10. *Kadā te tatra haniñsu?*
11. *Tumhe mā idha vasittha.*
12. *Mā te evam karimṣu.*

(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 'kim'. 'kim' may be placed even at the end of a sentence, e.g. *api gacchasi? api nu gacchasi? kim gacchasi? gacchasi kim?* (Do you go?)

Gerund "(i)tvā"

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

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

Infinitive (of purpose) "(i)turn"

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

Root	Verb present	Gerund	Infinitive
<i>vas</i> (to stay)	<i>vasati</i> (he stays)	<i>vasitvā</i> (having <i>vasitum</i> (to stay) stayed)	<i>vasitum</i> (to stay)
<i>gam</i> (to go)	<i>gacchati</i>	<i>gantvā</i> (having <i>gantum</i> (to go) gone)	<i>gantum</i> (to go)
<i>thā</i> (to stand)	<i>tiṭṭhati</i> (he stands)	<i>tharvā</i> (having <i>thātum</i> (to stand) stood)	<i>thātum</i> (to stand)
<i>ud+thā</i> (to get up)	<i>uṭṭhahati, uṭṭhāti</i>	<i>uṭṭhahirvā, uṭṭhaya</i>	<i>uṭṭhahitum, uṭṭhanum</i> (to get up)

Root	Verb present	Gerund	Infinitive
<i>ni+sad¹</i> (to sit)	<i>nis̄dati</i>	<i>nis̄ditvā</i>	<i>nis̄ditum̄</i>
<i>a+gam²</i> (to come)	<i>āgacchatī</i>	<i>āgantvā, āgammā</i>	<i>āgantum̄</i>
<i>si</i> (to lie down)	<i>sayati</i>	<i>sayitvā</i>	<i>sayitum̄</i>
<i>apa+gam</i> (to go away)	<i>apagacchatī</i>	<i>apagantvā</i>	<i>apaganum̄</i>
<i>pa+ap</i> (to attain, to approach)	<i>{ pāpūnāti, pappoti</i>	<i>{ pāpūnitvā, pappuyya, parvā</i>	<i>{ pāpūnitum̄, pappotum̄</i>
<i>ud+gam</i> (to go up, to rise)	<i>uggacchatī</i>	<i>{ uggantvā, uggamma</i>	<i>uggantum̄</i>
<i>ñā</i> (to know, to understand)	<i>jānāti</i>	<i>{ jānitvā, flatvā</i>	<i>{ jānitum̄, nātum̄</i>
<i>ji</i> (to conquer, to win)	<i>jīnāti</i>	<i>{ jīnitvā, jertvā</i>	<i>{ jīnitum̄, jetum̄</i>
<i>su</i> (to hear)	<i>suñāti</i>	<i>suñitvā, survā</i>	<i>suñitum̄, sotum̄</i>
<i>cor</i> (to steal, rob)	<i>coreti</i>	<i>coretvā</i>	<i>coretum̄</i>
<i>rud</i> (to cry, to weep)	<i>{ rudati, rodati</i>	<i>{ ruditvā, roditvā</i>	<i>{ ruditum̄, roditum̄</i>
<i>bhā</i> (to develop)	<i>bhāveti</i>	<i>bhāvetvā</i>	<i>bhāvetum̄</i>
<i>bhā</i> (to become, to be)	<i>bhāvati</i>	<i>bhāvitvā</i>	<i>bhāvitum̄</i>
<i>chād</i> (to cover up)	<i>chādeti</i>	<i>chādervā</i>	<i>chādetum̄</i>
<i>tan</i> (to spread)	<i>tanoti</i>	<i>tanitvā</i>	<i>tanitum̄</i>
<i>ci</i> (to collect to heap up)	<i>cīnāti</i>	<i>cīnitvā</i>	<i>cīnitum̄</i>
<i>eti</i> (to come)	<i>eti</i> (He comes)	<i>etvā</i> (having come)	<i>etum̄</i> (to come)
<i>kas</i> (to plough)	<i>kasāti</i>	<i>kasitvā</i>	<i>kasitum̄</i>
<i>vap</i> (to sow)	<i>vapati</i>	<i>vapitvā</i>	<i>vapitum̄</i>
<i>dis, pass</i> (to see)	<i>passati</i>	<i>{ passitvā, disvā</i>	<i>{ passitum̄, dat̄hūm̄</i>
<i>vad</i> (to say)	<i>vadati</i>	<i>vaditvā</i>	<i>vaditum̄</i>
<i>ghā</i> (to smell)	<i>ghāyati</i>	<i>ghāyitvā</i>	<i>ghāyitum̄</i>
<i>svad</i> (to taste)	<i>sāyati</i>	<i>sāyitvā</i>	<i>sāyitum̄</i>

"*sad*" is changed into "*sīd*"

"*gam*" is changed into "*gacch*"

Root	Verb present	Gerund	Infinitive
<i>phus</i> (to touch)	<i>phusati</i>	<i>phusitvā</i>	<i>phusitvāñ</i>
<i>cint</i> (to think)	<i>cinteti</i>	<i>cintetvā</i>	<i>cintetvāñ</i>
<i>kt</i> (to buy)	<i>kiñāti</i>	<i>kinītvā, kertvā</i>	<i>kinītvāñ, kertvāñ</i>
<i>vi + kt</i> (to sell)	<i>vikkiñāti</i>	<i>vikkiñitvā, vikkiñiya</i>	<i>vikkiñitvāñ, vikketvāñ</i>
<i>dis</i> (to expound)	<i>deseti</i>	<i>desetvā</i>	<i>desetvāñ</i>
<i>pac</i> (to cook)	<i>pacati</i>	<i>pacitvā</i>	<i>pacitvāñ</i>
<i>bhuñi</i> (to eat, to enjoy)	<i>bhuñjati</i>	<i>bhuñjivtā bhutvā</i>	<i>bhuñjivtāñ bhottvāñ</i>
<i>danñd</i> (to punish)	<i>danñdayati</i>	<i>danñdayitvā</i>	<i>danñdayitvāñ</i>
<i>dhāv</i> (to run)	<i>dhāvati</i>	<i>dhāvitvā</i>	<i>dhāvitvāñ</i>
<i>kar</i> (to do, to make, to work)	<i>karoti</i>	<i>karitvā, karvā</i>	<i>karitvāñ, kātvāñ</i>
<i>han</i> (to kill, to harm)	<i>hanti, hanati</i>	<i>hantvā</i>	<i>hantvāñ</i>
<i>anu+sās</i> (to admonish)	<i>anusāsati</i>	<i>anusāsiyā, anusāsitvā</i>	<i>anusāsitvāñ</i>
<i>jīv</i> (to live)	<i>jīvati</i>	<i>jīvitvā</i>	<i>jīvitvāñ</i>
<i>pā</i> (to drink)	<i>pivati</i>	<i>pivitvā</i>	<i>pivitvāñ</i>

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

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* = *āgama*.

Vocabulary

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

Exercises

(a) Translate into English:

1. So tatra nis̄ditvā (nisajja) tato uṭṭhāsi. 2. Mayāñ aija idha vasitvā suve tahiñ gacchissāma. 3. Aham bhuñjītvā sayitvā na icchāmi. 4. Kada tvāñ desetvā tatra gacchissasi? 5. Tvāñ ḍaganṭvā idha vasāhi. 6. Te kasitvā bhājītuñ idha ḍagacchim̄su. 7. Mayāñ idāni atra bhurvā vāpitvā tahiñ gacchissāma. 8. Te atra coretvā ito dhāvitvā tatra pāpuniñsu. 9. So vikkiñitvā ito gantvā, tato kiñitvā idha ḍagacchi. 10. Sace so coretvā idha ḍagaccheyya, aham daññayissāmi. 11. Sace tumhe tato ḍagamma idha vaseyyātha, mayāñ tatrā gantvā vasitvā sakkunissāma. 12. Sace tvāñ tathā gantvā deseyyāsi, mayāñ sotvā tahiñ gacchissāma. 13. Yadi sā desetvā sakkuneyya, suve idha ḍagaccheyya. 14. Tumhe atra ḍaganṭvā pacitvā bhuñjītvā aija idha sayitvā suve tathā gaccheyyātha. 15. Tumhe idha nis̄ditvā mā roditha, tatra gacchatha, gantvā bhurvā sayatha.

(b) Translate into Pali:

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

LESSON 10

Nouns

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

25. Nouns are divided into two groups with reference to their endings: some ending in vowels and others ending in consonants.

26. Masculine nouns: some masculine nouns end in 'a', some in 'i', some in 'r', some in 'u' and others in 'ā' and some end in 'o'. These are the masculine nouns ending in vowels. Those ending in consonants will be dealt with in lessons 21, 22, 23 and 24.

27. 'Buddha' is a masculine noun ending in 'a', 'muni' ending in 'i', 'senānt' ending in 'r', 'garu' ending in 'u', 'vidū' ending in 'ā' and the anomalous noun 'go' ending in 'o'.

28. **Nominative Case.** In nominative singular the final 'a' of the noun-stem becomes 'o', the final 'i; r, u, ā' or 'o' remains unchanged.

Noun stems	Nominative Singular
Buddha (Buddha)	Buddho (a Buddha or the Buddha)
muni (sage)	muni (a sage or the sage)
senānt (general of the army)	senānt (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 *r* becomes *ī* or *ino*,
 the final *ā* becomes *ā* 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)
senānt	senāntī, senānīno (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:

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

LESSON 11

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

Example:

<i>Aham gacchāmi</i> (I go)	<i>Mayam gacchāma</i> (We go)
<i>Tvam gacchasi</i> (You go) Sing.	<i>Tumhe gacchatha</i> (You go) Plur.
<i>So gacchati</i> (He goes)	<i>Te gacchanti</i> (They go)
<i>Puriso gacchati</i> (A man goes)	<i>Purisā gacchanti</i> (Men go)
<i>Muni gacchati</i> (A sage goes)	<i>Munī (Munayo) gacchanti</i> (sages go)
<i>Ravi ugacchati</i> (Sun rises)	<i>Ahi (Ahayo) dasanti</i> (Snakes bite)
<i>Velu calati</i> (the bamboo sways or moves)	<i>Velū (Velavo) calanti</i> (Bamboos move or sway)
<i>Sabbaññā deseti</i> (the Omniscient One expounds)	<i>Sabbaññā (Sabbaññuno) desenti</i> (Omniscient Ones expound)

Vocabulary

Verb	Gerund	Infinitive
<i>dasati</i> (He bites)	<i>dasitvā</i>	<i>dasitum</i>
<i>patati</i> (He falls)	<i>patitvā</i>	<i>patitum</i>
<i>vicarati</i> (He moves about, walks)	<i>vicaritvā</i>	<i>vicaritum</i>
<i>vāṇyeti</i> (He describes, praises)	<i>vāṇyetvā</i>	<i>vāṇyetum</i>
<i>harati</i> (He takes away, carries)	<i>haritvā</i>	<i>haritum</i>

<i>ogacchati</i> (He goes down)	<i>ogantvā</i>	<i>ogamma</i>	<i>ogantum</i>
<i>anusāsatī</i> (He admonishes)	<i>anusāsitvā</i>	<i>anusāsiya</i>	<i>anusāsitum</i>
<i>rohati</i> (It grows up)	<i>rohitvā</i>		<i>rohitum</i>
<i>ḍahati</i> (It burns)	<i>ḍahitvā</i>		<i>ḍahitum</i>
<i>viharati</i> (He dwells, stays)	<i>viharitvā</i>		<i>viharitum</i>
<i>jāyati</i> (He is born, It is produced)	<i>jāyitvā</i>		<i>jāyitum</i>

Exercises

(a) Translate into English:

1. *Migo ḍagacchati*
2. *Manussā vasanti*
3. *Alagaddo ḍasati*
4. *Nāga dhāvanti*
5. *Isayo viharanti*
6. *Aggi ḍahati*
7. *Ravi uggacchati*
8. *Ahayo vicaranti*
9. *Gahapati kiṇati*
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 aija idha vasitvā suve tahiṭi gacchissanti.*
3. *Alagaddo ḍasitvā tathā dhāvi.*
4. *Isayo idha viharitum na icchanti, te tathā gantvā vasitum icchanti.*
5. *Aggi uṭṭhāya ḍahi.*
6. *Idāni suriyo uggacchati, uṭṭhātha, mā idha sayittha.*
7. *Vāṇijā idha nisṭditvā vikkiniṁsu.*
8. *Sace gahapati ḍagaccheyya, idha vihareyya.*
9. *Yadi tumhe vikkineyyādha, mayam kiṇeyyāma.*
10. *Sace sūḍa na paceyyum, mayam bhuñjītum kuhīṭ 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), *seta assa* (white horses), *kutumbiko addho 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: *Putta manussānam vatthu* (children are men's wealth).

33. If the predicate be an adjective, it should agree with the subject in gender, number and case: *Kāma hi citrā madhurā manoharā* (sense-pleasures are diverse, sweet and delightful) M.II.74.

34. **Noun in apposition.** A noun in apposition, too, agrees with the noun it modifies in case, and if possible, in gender and number, too.

Examples: *suppiyo paribbājako* (suppiya the wandering mendicant monk) D.I. *Samāno 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. *Saṅkhāra sassatā natthi* (no conditioned things are eternal) Dh.255. *Tam musā* (it is a lie).

36. Past participles stand as predicate: *Apāruti tesam amatassa dvāra* (opened are the gates of immortality for them) S.I.138.

37. Subjective complement agrees with the subject in case and number: *Tvam kiso asi* (you are lean). Here 'kiso' is adjective used as subjective complement.

38. Euphonic combinations

(a) When two vowels of the same kind meet together (only when they are followed by a single consonant), they blend into the long vowel of the same kind: *a + a = ā; i + i = ī; u + u = ū*
 Examples: *na aham = nāham; 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 'ṁ' followed by a vowel is changed into 'm' and is joined to the following vowel: *tvam̄ asi = tvam̄ 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 purisa* (those men).

Vocabulary

Masculine nouns

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

Adjectives

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

Adjectives

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

Verbs

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

Exercises

(a) Translate into English

1. *Kiso tvamasi dubbanño*. 2. *Maggo khemo*. 3. *Pāpaka akusalā dhamma uppajjanti*. 4. *Ayyo abhirūpo*. 5. *Pañho kallo* 6. *Kheļo duggandho*. 7. *Kāyo bhiduro*. 8. *Sākhārā anicca*. 9. *Nāham (na aham) bhatako'smi (bhatako asmi)*. 10. *Idāni kasmā sō 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 kuhim̄ vasitvā aija idhāgacchatha (idha gacchatha)?*
 2. *Kim̄ tvam̄ uṭṭhātuṇ na sakkosi?* 3. *Api nu ḥcariyo idha nistedituṇ na icchatī?* 4. *Kim̄ zo jānitvā evam̄ karoti udāhu ajanitvā?* 5. *So pāpaka puriso kasmā idhāgacchati?* 6. *Kim̄ te purisā vajitūṇ tahiṇ gacchissanti?* 7. *So therō idāni kuhim̄ vasati?* 8. *Kim̄ bālako pāṭham pañhati?* 9. *Dārakā idha bhutvā kasmā tahiṇ 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 'r' and 'ā' (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
<i>Buddha</i>	<i>Buddha</i> (O Buddha)	<i>Buddhā</i> (6 Buddhas)
<i>muni</i>	<i>muni</i>	<i>muni</i>
<i>garu</i>	<i>garu</i>	<i>garū</i>
<i>senānī</i>	<i>senāni</i>	<i>senānī, senānīno</i>
<i>vidū</i>	<i>vidu</i>	<i>vidū</i>
<i>go</i>	<i>go</i>	<i>gāvo</i>

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

41. Accusative Case

In accusative singular the nasal 'ṁ' is added to all nouns. Long 'r' and 'ū' become short before 'ṁ'. Examples: *Buddham, munim, garuṁ, senānīṁ, viduṁ*. The anomalous stem 'go' becomes 'gavam, gāvam, gāvum'. In accusative plural the final 'a' of a-noun becomes 'e' as 'Buddhe', plural forms of other stems are the same as their nominative plurals.

Accusative Case

Stem	Singular	Plural
<i>Buddha</i>	<i>Buddham</i>	<i>Buddhe</i>
<i>muni</i>	<i>munim</i>	<i>munī, munayo</i>
<i>garu</i>	<i>garuṁ</i>	<i>garū, garavo</i>
<i>senānī</i>	<i>senānīṁ</i>	<i>senānī, senānīno</i>
<i>vidu</i>	<i>viduṁ</i>	<i>vidū, viduno</i>
<i>go</i>	<i>gavam, gāvam, gāvum</i>	<i>gāvo</i>

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

The accusative singular of 'ka' (who) is 'kam' (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 gāmam gacchati* (he goes to the village). *So Buddham upasākamati* (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). *Aham kasāmi ca vapāmi ca, aham kasāmi vapāmi ca* (I plough and sow).

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

Vocabulary

Nouns

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

Adjectives

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

Indeclinables

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

api, pi (also) (enclitic)

musā (falsehood, lie)

Verbs

<i>bhuñjati</i> (he eats, enjoys)	<i>avajānāti</i> (he despises, denies)
<i>bhajati</i> (he associates, follows)	<i>jahāti, pajahāti</i> (he gives up, rejects)
<i>vandati</i> (he adores, pays homage to)	<i>vippajahāti</i> (he dispels, drives away)
<i>neti, nayati</i> (he leads)	<i>nassati</i> (it ruins, vanishes, perishes)
<i>kt̄lati</i> (he plays)	<i>parivajjeti</i> (he avoids)
<i>apadhdvati</i> (he runs away)	<i>pivati</i> (he drinks)
<i>carati</i> (he behaves, wanders)	<i>jarati</i> (he decays, be decrepit)
<i>uggañhāti</i> (he learns)	pp. <i>jiñña</i>

Exercises

(a) Translate into English:

1. *Passāmi sadhane manusse.*
2. *Aham hi samaṇa kasāmi.*
3. *Ehi tāta Raṭṭhapāla, bhuñja ca piva ca.*
4. *Uṭṭehi Vīra.*
5. *Kodhaṇ jahe vippajaheyya mānam.*
6. *Nassati vata bho loko.*
7. *Pāṇḍitāñ nāvajānāmi.*
8. *Na bhaje pāpake mitte.*
9. *Bhuñja mānusake kāme.*
10. *Adhammo nirayañ 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, eat and drink and play.
12. We cannot go to the village now.

(c) Answer in Pali:

1. *Ko idāni tatra dhammam deseti?*
2. *Kim tumhe aija vihārañ na gacchitha?*
3. *Aham hi idha vasitvā dhammam uggāñhāmi, tumhe atra kim karotha?*
4. *Kim tumhe kumāra idha vasitvā dhammam uggāñhituñ na icchatha?*
5. *Api nu tumhe tatra ahiñ passatha?*
6. *Api tvañ yakkhañ disvā bhāyi?*
7. *Kim aija mayañ garuñ passituñ tahiñ gacchissāma?*
8. *Kuhiñ so gāvāñ neti?*
9. *Kutra idāni senāni ca kumāra ca gacchanti?*
10. *Kañ disvā bhāyitvā kumāra tato apadhāvanti?*

LESSON 14

Instrumental and Ablative Cases

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

Thus, '*Buddhena*' means 'with the Buddha, by the Buddha, by means of the Buddha' or 'because of the Buddha'.

46. The Ablative Case answers the questions: 'from whom, from what, from where, out of whom, out of what?'

Thus, '*Buddhasmā*' means 'from the Buddha, out of the Buddha'.

47. In Instrumental singular the final 'a' of the noun-stem becomes 'ena' as: *Buddhena*.

To the stems ending in *i*, *r*, *u*, and *ā*, '*-nā*' is added. When it is added the final long vowel of the stem becomes short, e.g. *muninā*, *senānīnā*, *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*, *r*, *u*, and *ā*, the ending '*-smā*' instead of '*-nā*' may be added. The final long vowel of the stem becomes short, e.g. *muninā*, *munismā*, *senānīnā*, *senānīsmā*, *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: *munibhi*, *garūbhi*.

Note: '*-bhi*' may often become '*-hi*', e.g. *Buddhehi*, *munthi*, *senānīthi*, *garūhi*, *vidūhi*.

Stem	Instrumental Singular	Ablative Singular	Instrumental and Ablative Plural
<i>Buddha</i>	<i>Buddhena</i>	<i>Buddhā</i> , <i>Buddhasmā</i> , <i>Buddhamhā</i> , <i>Buddhato</i>	<i>Buddhebhi</i> , <i>Buddhehi</i>
<i>muni</i>	<i>muninā</i>	<i>muninā</i> , <i>munismā</i> , <i>munimhā</i>	<i>munibhi</i> , <i>munthi</i>
<i>senānī</i>	<i>senānīnā</i>	<i>senānīnā</i> , <i>senānīsmā</i> , <i>senānimhā</i>	<i>senānībhi</i> , <i>senānīthi</i>
<i>garu</i>	<i>garunā</i>	<i>garunā</i> , <i>garusmā</i> , <i>garunhā</i>	<i>garūbhi</i> , <i>garūhi</i>
<i>vidū</i>	<i>vidunā</i>	<i>vidunā</i> , <i>vidusmā</i> , <i>vidumhā</i>	<i>vidūbhi</i> , <i>vidūhi</i>

Anomalous noun - 'go'

<i>go</i>	<i>gāvena, gavena</i>	<i>gavā, gāvā, gavasmā,</i>	<i>gāvasmā, gavamhā, gāvamhā</i>	<i>gāvebhi, gavebhi,</i>
				<i>gavehi, gavehi,</i> <i>gobhi, gohi</i>

50. '-to' form. An alternative suffix '-to' may be added to any noun to give the sense of the Ablative case, e.g. *Buddhato* (from the Buddha), *munito, senānito, garuto, viduto*.

51. *Saddhim, saha*. Either of these two particles is added to a noun in the Instrumental case to give the sense of 'together with', e.g. *Buddhena saddhim, Buddhena saha* (together with the Buddha), *garunā saddhim, garunā saha* (together with the preceptor), *Vidūhi saddhim, vidūhi saha* (together with the wise men).

52. The particle 'vinā' (without) governs the Accusative, Instrumental and Ablative Cases, e.g. *Buddham 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 kīlāti aham pana (aham tu) pathāmi (he is playing but I am reading).

54. *Vā* (or). This particle follows a noun or a verb to express the sense 'either...or', e.g. *So vā sā vā gacchatu* (may either he or she go).

Vocabulary

Nouns

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

Adjectives

<i>pāpaka</i> (bad, wicked, evil)	<i>dalidda</i> (poor)
<i>asādhu</i> (not good, bad)	<i>duggata</i> (poor)
<i>sādhu</i> (good)	

Verbs

Root	Verb	Gerund	Infinitive
<i>jtv</i>	<i>jtvati</i> (lives)	<i>jtvitvā</i>	<i>jtvitum</i>
<i>sam + lap</i>	<i>sallapati</i> (converses)	<i>sallapitvā</i>	<i>sallapitum</i>
<i>tar</i>	<i>tarati</i> (crosses over)	<i>taritvā</i>	<i>taritum</i>
<i>nis + kam</i>	<i>nikkhamati</i> (departs)	<i>nikkhamitvā</i>	<i>nikkhamitum</i>
<i>sam + vas</i>	<i>sañvasati</i> (lives together)	<i>sañvasitvā</i>	<i>sañvasitum</i>
<i>nud</i>	<i>nudati</i> (dispels)	<i>nuditvā</i>	<i>nuditum</i>
<i>pa + vis</i>	<i>pavisati</i> (enters)	<i>pavisitvā</i>	<i>pavisitum</i>
<i>cyu</i>	<i>cavati</i> (falls away, dies)	<i>cavitvā</i>	<i>cavitum</i>

Exercises

(a) Translate into English:

1. *Mayañ dhammena jtvāma, na tu adhammena.* 2. *Tumhe pañditehi saddhiñ sallapatha.* 3. *Ahañ mittena vīñ gāmañ na gamissāmi.* 4. *Satiñ pāpakehi mittehi saddhiñ mā vicarantu.* 5. *Brāhmaño puttehi saddhiñ Buddhañ upasankamati.* 6. *Tvañ kullenā samuddāñ taritum sakkosi kiñ?* 7. *Raññapālo sahāyakehi saddhiñ gehato nikkhamati.* 8. *Pamādena na sañvase.* 9. *Pañdito appamādena pamādañ nudati.* 10. *Isayo assamamhā nikkhamanti.* 11. *Bhikkhū upāsakehi saddhiñ gāmañ pavisanti.* 12. *Devā deva-kāyamhā cavanti.* 13. *Bhante, ayyo agacchatu, idha nisñdatu.* 14. *Mayañ atra uggarñhāma, so pana tatra sayati.*

(b) Translate into Pali:

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

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

LESSON 15

55. Past Participle

Generally by adding the suffix 'ta' either to the root or to the verbal base the past participle is formed. Most often 'i' is inserted between the root or base and the suffix as: *pat + i + ta = patita* (fallen), *des(e) + i + ta = desita* (expounded). Some roots ending in 'd' or 'r' take the suffix 'na'. *Bhid + na = bhinna* (broken), *kir + na = kinna* (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 '-avin' to these forms Active past participle of any verb is formed. See Lesson 21.

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

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

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

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

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

Root	Verb	Past Participle
<i>a+gam</i>	<i>agacchati</i>	<i>agata</i> (come)
<i>apa+gam</i>	<i>apagacchati</i>	<i>apagata</i> (gone away)
<i>a+nī</i>	<i>āneti</i> (brings, leads back)	<i>ānīta</i> (brought, led back)
<i>bhuj</i>	<i>bhuñjati</i> (eats)	<i>bhutta, bhuñjita</i> (eaten, enjoyed)
<i>bhū</i>	<i>bhavati</i> (becomes)	<i>bhūta</i> (become, been)
<i>bhid</i>	<i>bhindati</i> (breaks)	<i>bhīnna, bhindita</i> (broken)
<i>bhū</i>	<i>bhāveti</i> (develops)	<i>bhāvita</i> (developed)
<i>badh</i>	<i>bandhati</i> (binds, ties)	<i>baddha, bandhita</i> (bound, tied, arrested)
<i>bhaj</i>	<i>bhajati</i> (associates)	<i>bhāita</i> (associated)
<i>chād</i>	<i>chādeti</i> (covers)	<i>chānna, chādita</i> (covered)
<i>chid</i>	<i>chindati</i> (cuts)	<i>chinna, chindita</i> (cut off)
<i>cor</i>	<i>coreti</i> (steals)	<i>corita</i> (stolen)
<i>cint</i>	<i>cinteti</i> (thinks)	<i>cintita</i> (thought)
<i>car</i>	<i>carati</i> (walks, practises)	<i>carita, cīṇa</i> (walked, practised)
<i>dah</i>	<i>dahati</i> (burns)	<i>dādha</i> (burnt)
<i>das</i>	<i>dasati, dāmsati</i> (bites)	<i>dāsīha, dasita, dārṣita</i> (bitten)
<i>dāñd</i>	<i>dāñdeti</i> (punishes)	<i>dāñdita</i> (punished)
<i>dis</i>	<i>deseti</i> (expounds)	<i>desita</i> (expounded)
<i>dis (pass)</i>	<i>passati</i> (sees)	<i>dīr̥ha, passita</i> (seen)
<i>gah</i>	<i>gāñhāti</i> (takes, receives, catches)	<i>gahita</i> (taken, received, caught)
<i>gam</i>	<i>gacchati</i> (goes)	<i>gata</i> (gone)
<i>ghā</i>	<i>ghāyati</i> (smells)	<i>ghāyita</i> (smelt)
<i>hā</i>	<i>jahāti</i> (gives up, abondoned)	<i>jahita</i> (given up, abondoned)
<i>har</i>	<i>harati</i> (takes away, carries)	<i>hāta</i> (taken away, carried)
<i>han</i>	<i>hanti</i> (kills)	<i>hata</i> (killed)
<i>hū</i>	<i>hoti</i> (is)	<i>bhūta</i> (been)
<i>is</i>	<i>icchati</i> (wishes)	<i>īt̥ha, icchita</i> (wished)
<i>ñā</i>	<i>jānāti</i> (knows)	<i>ñāta, jānita</i> (known)
<i>jan</i>	<i>jāyāti</i> (is born)	<i>jāta</i> (born)
<i>ji</i>	<i>jināti</i> (conquers, defeats)	<i>jīta</i> (conquered, defeated)
<i>kar</i>	<i>karoti</i> (does, makes, builds)	<i>kata</i> (done, made, built)
<i>kr</i>	<i>kiñāti</i> (buys, purchases)	<i>kīta, kiñjita</i> (bought, purchased)
<i>kas</i>	<i>kasati</i> (ploughs)	<i>kasita, kāñha</i> (ploughed)
<i>mar</i>	<i>marati, mīyati</i> (dies)	<i>mata</i> (dead)

<i>muc</i>	<i>muñcati, moceti</i> (frees, saves, lets go)	<i>muñcita, mutta, mocita</i> (freed, saved, let go)
<i>muc</i>	<i>muccati</i> (becomes free, is released)	<i>mutta</i> (freed, released)
<i>nis+kam</i>	<i>nikkhamati</i> (sets out, departs)	<i>nikkhanta</i> (set out, departed)
<i>pac</i>	<i>pacati</i> (cooks)	<i>pacita, pakka</i> (cooked)
<i>pat</i>	<i>patati</i> (falls)	<i>patita</i> (fallen)
<i>pa+ap</i>	<i>papunāti</i> (reaches, attains, approaches)	<i>patta</i> (reached, attained, approached)
<i>pa+hā</i>	<i>pajahāti</i> (gives up, leaves behind)	<i>pahīna, pajahita</i> (given up, dispelled)
<i>phus</i>	<i>phusati</i> (touches, impinges)	<i>phusita, phuñtha</i> (touched, impinged, affected)
<i>pā</i>	<i>pivati</i> (drinks)	<i>pīta</i> (drunk)
<i>pa+har</i>	<i>paharati</i> (beats, attacks)	<i>paharita, pahañca</i> (beaten, attacked)
<i>ruh</i>	<i>rāhati, rohati</i> (grows up)	<i>rūha</i> (grown up)
<i>si</i>	<i>sayati</i> (lies down)	<i>sayita</i> (lain down)
<i>su</i>	<i>suñāti</i> (hears, listens)	<i>suta</i> (heard, listened)
<i>sād (sāy)</i>	<i>sāyati</i> (tastes)	<i>sāyita</i> (tasted)
<i>tha</i>	<i>tiññhati</i> (stands)	<i>thita</i> (stood)
<i>tus</i>	<i>tussati</i> (becomes glad)	<i>tuññha</i> (that has become glad)
<i>ud+gam</i>	<i>uggacchati</i> (goes up, rises)	<i>uggata</i> (gone up, risen)
<i>ud+tha</i>	<i>utthāti</i> (stands up, gets up)	<i>utthita</i> (stood up, got up)
<i>vad</i>	<i>vadati</i> (says)	<i>vadita, udita</i> (said)
<i>vac</i>	<i>vacati</i> (says)	<i>vutta</i> (said)
<i>vap</i>	<i>vapati</i> (sows)	<i>vutta, vapita</i> (sown)
<i>vann̄</i>	<i>vann̄eti</i> (describes, praises)	<i>vann̄ita</i> (described, praised)
<i>vas</i>	<i>vasati</i> (stays, dwells)	<i>vasita, vuttha</i> (stayed, dwelt)

58. Some model sentences

(a) *Puriso ãgato* (the man came, the man has come, the man had come).
Agato puriso (the man that came, that has come or that had come), here 'agato' is adjective qualifying 'puriso'.
rukko patito (the tree fell, the tree has fallen, the tree had fallen).
patito rukko (the fallen tree).
In these sentences 'agato' 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).

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

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

Buddhena desitām dhammam̄ uggañhāma (we learn the Dhamma expounded by the Buddha).

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

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

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

Vocabulary

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

Exercises

(a) Translate into English:

1. *Aham̄ hiyyo gāmamhā idhāgato.* 2. *Puriso rukkhamhā patitvā matām puttam̄ disvā rodi.* 3. *Senāpatinā arthi muñcitañ bhātikāñ disvā gahapati atīva tuñtho ahosi.* 4. *Suriyo uggato hoti, tumhe pana idāni pi sayatha.* 5. *Therena anusīñhā manussā pāññatipāta virata ahesuñ.* 6. *Te dhammam̄ caritvā saggam̄ gañā.* 7. *Kuhiñ tñhito tvañ geham̄ āgatām̄ coram̄ passi?* 8. *Patto hatthamhā patito bhinno ahosi.* 9. *Senānīñ asinā pahañā arayo patitā matā.* 10. *Buddho bhikkhūhi ca upāsakehi ca vandito pūjito ca asi.*

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

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

LESSON 16

Dative and Genitive Cases

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

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

Stem Dative singular

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

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

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

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

Dative and Genitive plurals

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

Noun-stem Dative and Genitive plurals

<i>Buddha</i>	<i>Buddhānam</i> (to or for the Buddhas, of the Buddhas)
<i>muni</i>	<i>munīnam</i> (to or for the sages, of the sages)
<i>senānt</i>	<i>senāntānam</i> (to or for the generals, of the generals)
<i>garu</i>	<i>garūnam</i> (to or for the preceptors, of the preceptors)
<i>vidū</i>	<i>vidūnam</i> (to or for the wise men, of the wise men)
<i>go</i>	<i>gavām, gunnam, gonam</i> (to or for the oxen, of the oxen)

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

60. The use of dative and genitive cases. Dative answers to the questions 'to whom, to what, for whom, for what as *Buddhāya, Buddhāssa* (to the Buddha, for the Buddha), Genitive answers the questions 'whose', 'of whom or of what?' Thus *Buddhāssa* (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 dhāram deti* (he gives food to the beggar). *Te yācakānanā dhāram 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 dhāram deti*. Here '*purisassa*' is Dative or indirect object and '*dhāram*' is Accusative or direct object.

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

Vocabulary

Nouns

aggi (fire)
assama (hermitage)
tāpasa (ascetic)
pāsāda (palace)
pabbata (mountain)
āloka (light)
yācaka (beggar)
taitha eva (there itself), ind.

andhakāra (darkness)
bhūpa (king)
kāru (carpenter)
ari (enemy)
rāja-purisa (policeman)
pīṇḍa (alms)
amacca (minister, companion)

abhiruhati (climbs up)
 pp. *abhirūlha*
oruhati (climbs down)
 pp. *orūlha*
khādati (eats)
 pp. *khādita*

Adjectives

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

Exercises

(a) Translate into English:

1. *Aggi uṭṭhāya kuṭumbikassa gehaṃ dahi:* ~2. *Mayaṃ ajja isino assamāṃ dāṭṭhūṇ pabbataṃ abhiruhissāma.* 3. *Navo setu kārunā kato hoti.* 4. *Gahapatino gāvo corehi hūṭā.* 5. *Gahapatino ucchavo dhanikena vāṇijena kīṭā.* 6. *Sabbasñūṇā desito dhammo vihāraṃ gatehi senānino puttehi suto.* 7. *Alagaddena dāṭṭho migo tath'eva pativā mato.* 8. *Südehi gahapatino sevakānam odano pacito.* 9. *Suriyassa ālokena andhakāro apagato.* 10. *Bhūpassa ca kumārānam ca amaccānam ca bahavo abhinavā pāsāda kārūhi kāṭā.*

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

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

LESSON 17

Locative Case

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

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

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

Locative Singular forms

Stem	Locative Singular
<i>Buddha</i>	<i>Buddhe, Buddhasmīm, Buddhamhi</i>
<i>muni</i>	<i>munismīm, munimhi</i>
<i>senānt</i>	<i>senānlsmīm, senānimhi</i>
<i>garu</i>	<i>garusmīm, garumhi</i>
<i>vidū</i>	<i>vidusmīm, vidumhi</i>
<i>go</i>	<i>gavasmīm, gāvasmīm, gavamhi, gāvamhi.</i>

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

Locative Plural forms

Stem	Locative Plural
<i>Buddha</i>	<i>Buddhesu</i>
<i>muni</i>	<i>munisu, munīsu</i>
<i>senānt</i>	<i>senānlsu</i>
<i>garu</i>	<i>garusu, garūsu</i>
<i>vidū</i>	<i>vidūsu</i>

Vocabulary

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

Verbs

<i>pabbajati</i> (goes forth, enters a religious order) pp. <i>pabbajita</i>
<i>calati</i> (moves) pp. <i>calita</i>
<i>pasīdati</i> (is pleased, is delighted in) pp. <i>pasanna</i>
<i>ramati</i> (is pleased, is delighted in) pp. <i>rata</i>
<i>vassati</i> (rains, rain falls) pp. <i>vutṭha</i>
<i>vijjhati</i> (shoots) pp. <i>viddha</i>
<i>māpeti</i> (builds) pp. <i>māpita</i>
<i>upapajjati</i> (is born in, reaches) pp. <i>upapanna</i>
<i>upajjati</i> (is born) pp. <i>uppanna</i>

Exercises

(a) Translate into English:

1. *Ahañ hiyyo bhātikassa gehe vasitvā aija pāto'va idhāgacchim.*
2. *Idāni thero vihārasmiñ dhammamāñ deseti, kim tumhe dhammamāñ sotuñ tahiñ na gacchatha?* 3. *Girisu tatra tatra ahayo vicaranti.*
4. *Idāni devo vassati, mā bahi gacchittha.* 5. *Ajja bahū manussā gāme sannipatīñsu.* 6. *Maggesu ratha calanti.* 7. *Viduno Buddhe pasannā.*
8. *Bahū manussā dhamme pasannā dhammamāñ caritvā saggesu uppannā ahesum.* 9. *Sissa ārāme sannipatīvā kandukehi kṭīñsu.* 10. *Gahapatino kumārā vijālayamhā āganīvā bhurvā idāni mañcesu sayanti.*

(b) Translate into Pali:

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

LESSON 18

Neuter Nouns

63. Nominative, Vocative and Accusative of Neuter nouns.

To the noun-stems ending in 'a', 'ṁ' is added to form their Nominative Singular. Thus the stem 'phala' (fruit) becomes 'phalam' 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 'ṁ' is added to every stem, and a long vowel is shortened before 'ṁ' as: *phalam*, *aṭṭhim*, *sudhim*, *cakkhum*, *gotrabhum*.

Stem	Nominative Singular	Vocative Singular	Accusative Singular
<i>phala</i> (fruit)	<i>phalaṁ</i>	<i>phala</i>	<i>phalaṁ</i>
<i>atthi</i> (bone)	<i>atthi</i>	<i>atthi</i>	<i>atthiṁ</i>
<i>sudhī</i> (wise)	<i>sudhī</i>	<i>sudhi</i>	<i>sudhiṁ</i>
<i>cakkhu</i> (eye)	<i>cakkhu</i>	<i>cakkhu</i>	<i>cakkhuṁ</i>
<i>gotrabhū</i> ¹	<i>gotrabhū</i>	<i>gotrabhu</i>	<i>gotrabhūṁ</i>

64. Plural forms

There are two nominative plurals. In one the short vowel becomes long and the long vowel remains unchanged. In the other '-ni' is added to all those forms as: *phala*, *phalāni*, *atthī*, *atthīni*, *sudhī*, *sudhīni*, *cakkha*, *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. *atthī*, *atthīni*, *sudhī*, *sudhīni*, *gotrabhū*, *gotrabhūni*.

Nominative, Vocative and Accusative Plurals

Stem	Nominative and Vocative Plural	Accusative Plural
<i>phala</i>	<i>phala</i> , <i>phalāni</i>	<i>phale</i> , <i>phalāni</i>
<i>atthi</i>	<i>atthī</i> , <i>atthīni</i>	<i>atthī</i> , <i>atthīni</i>
<i>sudhī</i>	<i>sudhī</i> , <i>sudhīni</i>	<i>sudhī</i> , <i>sudhīni</i>
<i>cakkhu</i>	<i>cakkhu</i> , <i>cakkhūni</i>	<i>cakkhu</i> , <i>cakkhāni</i>
<i>gotrabhū</i>	<i>gotrabhū</i> , <i>gotrabhūni</i>	<i>gotrabhū</i> , <i>gotrabhūni</i>

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

Singular forms of other Cases

Instr.	<i>phalena</i>	<i>aṭṭhindā</i>	<i>sudhīnā</i>	<i>cakkhundā</i>	<i>gotrabhundā</i>
Abl.	<i>phala</i> , <i>phalasma</i> , <i>phalamhā</i>	<i>aṭṭhīna</i> , <i>aṭṭhīsmā</i> , <i>aṭṭhimhā</i>	<i>sudhīnā</i> , <i>sudhīsmā</i> , <i>sudhimhā</i>	<i>cakkhundā</i> , <i>cakkhusmā</i> , <i>cakkhumhā</i>	<i>gotrabhundā</i> , <i>gotrabhusmā</i> , <i>gotrabhumhā</i>
Dat.	<i>phalāya</i> , <i>phalassa</i>	<i>aṭṭhīno</i> , <i>aṭṭhīssa</i>	<i>sudhīno</i> , <i>sudhīssa</i>	<i>cakkhūno</i> , <i>cakkhūssa</i>	<i>gotrabhūno</i> , <i>gotrabhūssa</i>
Gen.	<i>phalassa</i>	<i>aṭṭhīssa</i> , <i>aṭṭhīno</i>	<i>sudhīssa</i> , <i>sudhīno</i>	<i>cakkhūssa</i> , <i>cakkhūno</i>	<i>gotrabhūssa</i> , <i>gotrabhūno</i>
Loc.	<i>phalasmīm</i> , <i>phalamhi</i> , <i>phale</i>	<i>aṭṭhīsmīm</i> , <i>aṭṭhimhi</i>	<i>sudhīsmīm</i> , <i>sudhimhi</i>	<i>cakkhusmīm</i> , <i>cakkhumhi</i>	<i>gotrabhusmīm</i> , <i>gotrabhumhi</i>

Plural forms

Instr.	<i>phalehi</i> , &	<i>aṭṭhībhi</i>	<i>sudhībhi</i>	<i>cakkhūbhi</i>	<i>gotrabhūbhi</i>
Abl.	<i>phalebhi</i>	<i>aṭṭhīthi</i>	<i>sudhīthi</i>	<i>cakkhūhi</i>	<i>gotrabhūhi</i>
Dat.	&	<i>phalānam</i>	<i>aṭṭhīnam</i>	<i>sudhīnam</i>	<i>cakkhūnam</i>
Gen.					<i>gotrabhūnam</i>
Loc.	<i>phalesu</i>	<i>aṭṭhīsu</i>	<i>sudhīsu</i>	<i>cakkhūsu</i>	<i>gotrabhūsu</i>

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 kulañ* (wise family), *gotrabhū cittam* (the gotrabhū consciousness), *sudhimhi kule* (in the wise family), *gotrabhumhi cittamhi* (in the gotrabhū consciousness).

Vocabulary

Masculine Nouns

<i>uttarāsaṅga</i> (upper robe)	<i>rāga</i> (lust)
<i>ekāṇsa</i> (one shoulder, one side)	<i>dosa</i> (anger)
<i>kassaka</i> (farmer)	<i>moha</i> (delusion)
<i>pindapāta</i> (alms)	<i>anta</i> (end, side)
<i>dava</i> (amusement)	<i>yodha, bhaṭṭa</i> (soldier)
<i>mada</i> (enjoyment, intoxication)	<i>rukka</i> (tree)
<i>pāpaṇika</i> (merchant)	<i>sadda</i> (sound, noise)
<i>bhoga</i> (wealth)	<i>gandha</i> (odour)
<i>Mahānāma</i> (a person so known)	<i>sāyāha</i> (evening)

Neuter Nouns

<i>āsana</i> (seat)	<i>dāliddiya</i> (poverty)
<i>pāda</i> (foot)	<i>agāra</i> (home)
<i>viriya</i> (effort, endeavour)	<i>anagāriya</i> (homelessness)
<i>sota</i> (ear)	<i>kula</i> (family)
<i>bhōjana</i> (food, meal)	<i>Jetavāna</i> (the grove so known)
<i>kamma, karma</i> (deed, action)	<i>vana, arāvīha</i> (forest)
<i>citta</i> (mind, consciousness)	<i>sangāma</i> (war, battlefield)
<i>pāmojja</i> (joy)	<i>khētra</i> (field)
<i>pahāna</i> (dispelling, removal)	<i>mūla</i> (root, foot of a tree)
<i>maṇḍana</i> (adornment)	<i>avidūra, samipa</i> (vicinity)
<i>vibhūsana</i> (ornament)	<i>dvāra</i> (door, gate)
<i>bhaya</i> (fear)	<i>nagara</i> (town, city)
<i>mahattā</i> (greatness, prosperity)	<i>rūpa</i> (visible form)
<i>arahattā</i> (arhatship)	<i>ghāna</i> (nose)
<i>geha, ghara</i> (house)	

Adjectives

<i>dahara</i> (young)
<i>akusala</i> (unwholesome, evil, sinful)
<i>kusīta</i> (lazy, idle)
<i>alasa</i> (lazy, idle)
<i>dalidda</i> (poor)
<i>puṇṇa</i> (meritorious)

Indeclinables and Adverbs

<i>nissamsayā</i> (certainly)
<i>sakka</i> (is able, can)
<i>yannuna</i> (how good it be!)
<i>divā</i> (in the day time)
<i>sāyā</i> (evening)

Verbs

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

Exercises

(a) Translate into English:

1. Brāhmaṇo uṭṭhāyāsanā uṭṭarāsaṅgam ekāṇsam kariyā daharānam bhikkhūnam pāde vandi. 2. Therā viriyaṇi ārabhanti. 3. Te sotam odahanti. 4. Bhikkhū bhojanam bhūjanti. 5. Bālā akusalāni kammāni karonti. 6. Gahapatino cittam pastdati. 7. Pāmojjaṇi uppajjati. 8. Tumhe āvuso Ānanda rāgassa pahānam paññāpetha, dosassa pahānam paññāpetha mohassa pahānam paññāpetha. 9. Mayam pindapātam bhūjāma neva dayā, na madāya, na maṇḍanāya, na vibhāsanāya. 10. Natthi bhikkhave paññitato bhayam. 11. Pāpaniko mahattam pāpūnati bhogesu. 12. Yannāñdhānam Mahānānam ekamantam apanervā dhammam deseyyāmi. 13. Bhikkhū paññattesu āsanesu nisdiñsu. 14. Akusalam bhikkhave pajahatha, sakkā bhikkhave akusalam pajahitum. 15. cakkhūni hāyanti mamāyitāni.

(b) Translate into Pali:

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

LESSON 19

Feminine Nouns

67. Feminine noun-stems end in *a*, *i*, *t*, *u*, and *ū*. Examples: *kaññā* (girl), *ratti* (night), *nadt* (river), *yāgu* (gruel), *vadhū* (woman).

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

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

In Accusative Singular 'm̄' is added to all stems and before it the long vowel becomes short: *kaññam̄*, *rattim̄*, *nadim̄*, *yāgum̄*, *vadhum̄*.

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 *t* and *ū* become short: *rattī*, *rattiyo*, *nadtī*, *nadiyo*, *yāgū*, *yāguyo*, *vadhū*, *vadhtayo*, *kaññā*, *kaññāyo*.

Stem	nominative Singulars	vocative Singulars	accusative Singulars	nom., voc., acc., Plurals
<i>kaññā</i> (girl)	<i>kaññā</i>	<i>kaññē</i>	<i>kaññam̄</i>	<i>kaññā</i> , <i>kaññāyo</i>
<i>ratti</i> (night)	<i>ratti</i>	<i>ratti</i>	<i>rattim̄</i>	<i>rattī</i> , <i>rattiyo</i>
<i>nadt</i> (river)	<i>nadt</i>	<i>nadi</i>	<i>nadim̄</i>	<i>nadtī</i> , <i>nadiyo</i>
<i>yāgu</i> (gruel)	<i>yāgu</i>	<i>yāgu</i>	<i>yāgum̄</i>	<i>yāgū</i> , <i>yāguyo</i>
<i>vadhū</i> (woman)	<i>vadhū</i>	<i>vadhu</i>	<i>vadhum̄</i>	<i>vadhū</i> , <i>vadhuyo</i>

69. Formation of Feminine Gender

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

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

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

Vocabulary

Masculine Nouns	Neuter Nouns	Feminine Nouns
<i>chaṇa</i> (festival)	<i>yotta</i> (rope)	<i>ammā</i> (mother)
<i>aloka</i> (light)	<i>bhaya</i> (fear)	<i>kañña</i> (girl)
<i>vaja</i> (cow pen, cattlefold)	<i>uyyāna</i> (park)	<i>latā</i> (creeper)
<i>ñāti</i> (relative)	<i>vacana</i> (word)	<i>rattī</i> (night)
<i>alamkāra</i> (ornament)	<i>mukha</i> (mouth)	<i>nadī</i> (river)
<i>gaja</i> (elephant)	<i>vetta</i> (cane)	<i>darikā</i> (girl)
<i>kāya</i> (body)	<i>abhaṇa</i> (ornament)	<i>yāgu</i> (gruel)
<i>Āṅgala-visaya</i> (England)	<i>vattha</i> (cloth)	<i>dhenu</i> (cow)
<i>samādhi</i> (concentration)	<i>paduma</i> (lotus)	<i>vāca</i> (word)
<i>pāpanīka</i> } (merchant)	<i>gīta</i> (song)	<i>pokkharaṇī</i> (pond)
<i>vāñjīa</i>	<i>rañṭha</i> (country)	<i>vāpi</i> (lake)
Adjectives		<i>jīvhā</i> (tongue)
<i>kārunīka</i> (kind, compassionate)		<i>desanā</i> (sermon, preaching)
<i>piya</i> (dear, pleasing, agreeable)		<i>mīḍī</i> (doe)
<i>gambhīra</i> (deep)		<i>īthī</i> (woman)
<i>puthula</i> (broad, wide)		<i>tañṭha</i> (craving)
<i>jetṭha</i> (elder)		<i>kadali</i> (plantain)
<i>kanīṭha</i> (younger)		<i>rajīntī</i> (queen)
		<i>pajā</i> (subjects)
		<i>vīṇā</i> (lute, violin)

Verbs

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

Exercises

(a) Translate into English:

1. *Amma, mayaṁ idāni kuhiṁ gacchāma?* 2. *Kaññayo bhātikehi saddhiṁ chaṇaṁ passitum nagaram gacchantu.* 3. *Latāyo rukkhe vethenti.* 4. *Ratti candassa alokena vibhāti.* 5. *Mayaṁ nahāyitum nadīṁ otarōma.* 6. *Bhoti kaññie, kiṁ tvaṁ aja vijjālayaṇ na gacchasi?* 7. *Gahapatāṇi yottam gaherā vajām gantrā dhenuṇ bandhitvā gehassa samīpāṇi.* 8. *Mayaṁ pāto uṭṭhāya yāgaṇ pīvitvā gehamhā nikhamma khettam gacchāma.* 9. *Dārikāyo vijjālayassa avidūre uyyāne sannipatitvā kīḷanti.* 10. *Karuṇikā vāca dārakānaṁ dārikānaṁ ca piyā hoti.* 11. *Sevakehi khatā pokkharāṇ gambhīrā ca phuthulā ca hoti.* 12. *Yakkhassa mukhato jivhā niccharati.* 13. *Therena kātā desanā bahūhi sutā hoti.* 14. *Kaññā natino gehaṇ agatā.* 15. *Duggatā itthi dvare iṭhavā gītāni gāyati vīṇām 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 *i* and *ū* become short before 'yā' as: *rattiyā*, *nadiyā*, *yāguyā*, *vadhuyā*.

72. In Locative Singular, '-yā' or 'yām' is added to noun-stems ending in *ā* as: *kaññāya*, *kaññāyām*.

73. In the same way, in the Locative Singular, 'yā' or 'yām' is added to the noun-stems ending in *i*, *ī*, *u* and *ū*. *i* and *ū* become short before 'yā' and 'yām', e.g. *rattiyā*, *rattiyām*, *nadiyā*, *nadiyām*, *yāguyā*, *yāguyām*, *vadhuyā*, *vadhuyām*.

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

To form Dative and Genitive plurals 'nam' is added to all feminine noun-stems. The short vowel becomes long before 'nam': *kaññānam*, *rattinam*, *nadīnam*, *yāgūnam*, *vadhūnam*.

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

Stem	Instr., Abl., Dat., Gen. Singular	Instr. & Abl. Plural	Dat. & Gen. Plural	Loc. Plural
<i>kaññā</i>	<i>kaññāya</i>	<i>kaññābhi</i> , <i>kaññāhi</i>	<i>kaññānam</i>	<i>kaññāsu</i>
<i>ratti</i>	<i>rattiyā</i>	<i>rattibhi</i> , <i>rattihi</i>	<i>rattinam</i>	<i>rattisu</i> , <i>rattis</i>
<i>nadī</i>	<i>nadiyā</i>	<i>nadibhi</i> , <i>nadhi</i>	<i>nadīnam</i>	<i>nadīsu</i>
<i>yāgu</i>	<i>yāguyā</i>	<i>yāgūbhi</i> , <i>yāgūhi</i>	<i>yāgūnam</i>	<i>yāgūsu</i> , <i>yāgūsu</i>
<i>vadhū</i>	<i>vadhuyā</i>	<i>vadhūbhi</i> , <i>vadhūhi</i>	<i>vadhūnam</i>	<i>vadhūsu</i>

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

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

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

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

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

Vocabulary

Feminine Nouns	Masculine Nouns	Neuter Nouns
<i>Tāmasā</i> (river so named)	<i>janapada</i> (district)	<i>ītra</i> (bank, shore)
<i>Nerañjātā</i> (river so named)	<i>bheda</i> (break)	<i>duccarita</i> (misconduct, wrong deed)
<i>Sāvatthī</i> (city so named)	<i>ācariya</i> (teacher)	<i>maraṇa</i> (death)
<i>vācā</i> (word)	<i>niraya</i> (doom, unhappy or miserable state)	<i>āgata</i> (approach, coming)
<i>saddhā</i> (confidence)	<i>Bhadanta</i> (Venerable One)	<i>citta</i> (mind, consciousness)
<i>paññā</i> (wisdom)	<i>ogha</i> (flood)	
<i>bhariyā</i> (wife)	<i>jaṭila</i> (ascetic wearing matted hair)	
<i>mettā</i> (loving kindness)	<i>vasala</i> (outcast, low person)	Adjectives
<i>pajā</i> (people, beings)	<i>panñākāra</i> (present)	<i>puratthima</i> (Eastern)
<i>khudhā</i> (hunger)	<i>nidhi</i> (buried treasure)	<i>gilāna</i> (ill, sick)
<i>pipāsā</i> (thirst)	<i>āvāṭa</i> (pit)	<i>sussusa</i> (obedient)
<i>vatthi</i> (bladder)	<i>soka</i> (grief)	<i>setṭha</i> (greatest, best)
<i>Gangā</i> (Ganges)	<i>kāsu</i> (pit)	<i>sīta</i> (cold)
<i>kuṭīka, kuṭī</i> (hut)		<i>hemanika</i> (of winter)
<i>pāṭha-sālā</i> (school)		<i>sambahula</i> (many)
<i>hiṃsā</i> (violence)		<i>cheka, dakkha</i> (clever)
<i>karuṇā</i> (compassion)		<i>mānusa</i> (human)
<i>gīvā</i> (neck)		
<i>vaddhi</i> (growth)		

Verbs

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

Adverbs

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

Exercises

(a) Translate into English:

1. *Buddho Nerañjarāya najā ttre viharati.* 2. *Atthi, brāhmaṇa, purathimesu janapadesu Sāvatthi nāma nagaram.* 3. *Ahañ ce kho pana kāyena duccaritam careyyañ kāyassa bhedā param maranā nirayañ upapajjeyyañ.* 4. *Ahañ senāya gilāno, icchāmi bhadantassa āgamanam.* 5. *Saddhāya tarati ogham, paññāya parisujjhari.* 6. *Sussusā seṭṭhā bhariyānam.* 7. *Mettam karotha mānusiyā pajāya.* 8. *Yagu khudham paṭihanti, pipāsañ vinodeti, vatthim sodheti.* 9. *Snāsu hemantikāsu rattisu sambahula jaṭila Gaṅgāyañ 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 Tāmasā. 5. He buried a treasure in a pit. 6. We shall grow by the growth of wisdom. 7. The Prince Siddattha was the son of the queen Māyā. 8. Remove violence from your heart by development of compassion. 9. The girl wears a garland on (her) neck. 10. From craving is produced grief.

(1. Ud.1. 2. A.I.65. 3. A.I.48. 4. Vin.II. 5. S.I.214. 6. S.I. 7. Kh.3. 8. I A.II. 9. Ud.6. 10. SN.)

LESSON 21

Consonantals

76. Possessive Adjectives are formed by adding '-vant', '-mant' or '-in' to nouns. 'van' 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
<i>dhana</i> (wealth, riches)	-vant	<i>dhanavant</i> (wealthy, rich)
<i>bala</i> (power)	"	<i>balavant</i> (powerful)
<i>st̄la</i> (virtue, precept)	"	<i>st̄lavant</i> (virtuous, keeping precepts)
<i>sati</i> (mindfulness, memory)	-mant	<i>satimant</i> (mindful)
<i>dhiti</i> (courage)	"	<i>dhitimant</i> (courageous)
<i>dhi</i> (intelligence)	"	<i>dhitmant</i> (intelligent, wise)
<i>bhānu</i> (rays)	"	<i>bhānumant</i> (radiant, having rays)
<i>go</i> (cattle)	"	<i>gomant</i> (possessing cattle)
<i>dhana</i> (wealth)	-in	<i>dhanin</i> (wealthy)
<i>bala</i> (power, strength)	"	<i>balin</i> (powerful, strong)

Declension

77. All these adjectives are used also as nouns. Thus '*dhanavant*' even means 'a rich man' when there is no noun for it to modify.

78. All such substantives ending in 'ant' have two stems, one ending in 'ant' and the other in 'at'. Thus '*dhanavant*' has two forms, '*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.	<i>dhanavanto</i>	<i>dhanavantā</i>
Voc.	-	<i>dhanavantā</i>
Acc.	<i>dhanavantam</i>	<i>dhanavante</i>
Instr.	<i>dhanavantena</i>	<i>dhanavantehi (-bhi)</i>
Abl.	{ <i>dhanavantasmā</i> , <i>dhanavantamhā</i>	<i>dhanavantehi (-bhi)</i>
Dat. & Gen.	<i>dhanavantassa</i>	<i>dhanavantānam</i>
Loc.	{ <i>dhanavante</i> , <i>dhanavantasmīm</i> , <i>dhanavantamhi</i>	<i>dhanavantesu</i>

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 'a' in Nominative Singular and in Nominative Plural '-anto'.

In Vocative Singular 'at' becomes 'am, 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	-am
Loc.	-i	-

Examples (the special forms)

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

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

	<i>dhanavant</i>	
	Singular	Plural
Nom.	<i>dhanavā, dhanavanto</i>	<i>dhanavanto, dhanavanta</i>
Voc.	<i>dhanavam, dhanava, dhanavā</i>	<i>dhanavanto, dhanavanta</i>
Acc.	<i>dhanavantam</i>	<i>dhanavanto, dhanavante</i>
Instr.	<i>dhanavatā, dhanavantena</i>	<i>dhanavantehi (-bhi)</i>
Abl.	<i>dhanavatā, dhanavantasmā</i> <i>dhanavantamhā</i>	<i>dhanavantehi (-bhi)</i>
Dat. & Gen.	<i>dhanavato, dhanavantassa</i>	<i>dhanavatam, dhanavantānam</i>
Loc.	<i>dhanavati, dhanavante,</i> <i>dhanavantasmīm,</i> <i>dhanavantamhi</i>	<i>dhanavantesu</i>

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

81. All Substantives ending in '-in' are declined like masculine *I*-nouns as: '*senānt*'. Active Past Participles ending in '-tavīn' are declined like *I*-nouns.

dhanin (masculine)

Nom.	<i>dhanī</i>	<i>dhanī, dhanino</i>
Voc.	<i>dhanī</i>	<i>dhanī, dhanino</i>
Acc.	<i>dhanīm, dhaninam</i>	<i>dhanī, dhanino</i>
Instr.	<i>dhanīnā</i>	<i>dhanīhi (-bhi)</i>
Abl.	<i>dhanīnā, dhanismā, dhanimhā</i>	<i>dhanīhi (-bhi)</i>
Dat. & Gen.	<i>dhanīno, dhanissa</i>	<i>dhanīnam</i>
Loc.	<i>dhanismīm, dhanimhi, dhanini</i>	<i>dhanisū, dhanisū</i>

In Neuter Gender:

dhanavant

Nom.	<i>dhanavam</i>	<i>dhanavantā, dhanavantāni</i>
Voc.	<i>dhanavam, dhanava, dhanavā</i>	<i>dhanavantā, dhanavantāni</i>
Acc.	<i>dhanavantam</i>	<i>dhanavante, dhanavantāni</i>

dhanin

Nom.	<i>dhanī</i>	<i>dhanī, dhanīni</i>
Voc.	<i>dhanī</i>	<i>dhanī, dhanīni</i>
Acc.	<i>dhaninam, dhanīm</i>	<i>dhanī, dhanīni</i>

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, satimattī, dhaninī*. They are declined like feminine f-nouns as 'nādī', etc. These are used even as nouns: *dhanavantī, dhanavatī, dhaninī* (rich woman).

	Singular	Plural
Nom.	<i>dhanavantī</i>	<i>dhanavantī, dhanavantiyo</i>
Voc.	<i>dhanavanti</i>	<i>dhanavantī, dhanavantiyo</i>
Instr.	<i>dhanavantiyā</i>	<i>dhanavantīthi (-bhi)</i>
Abl.	<i>dhanavantiyā</i>	
Dat. & Gen.	<i>dhanavantiyā</i>	<i>dhanavantīnam</i>
Loc.	<i>dhanavantiyam, dhanavantiyā</i>	<i>dhanavantīsu</i>

83. How they are used as Adjectives

Nom.Sg.	<i>Dhanavā (dhanavanto) puriso</i> (a rich man)
Nom.Pl.	<i>(dhanavanto) dhanavantā purisā</i> (rich men)
Voc.	<i>He (dhanavam) dhanava (dhanavā) purisa</i> (O rich man)
	<i>He (dhanavanto) dhanavantā purisā</i> (O rich men)
Acc.	<i>Dhanavantuṁ purisā</i> (a rich man)
	<i>dhanavante purise</i> (rich men)
Inst.	<i>(dhanavatā) dhanavantena purisena</i> (with or by a rich man)
	<i>dhanavantehi purisehi</i> (with or by rich men)

Dat.	(<i>dhanavato</i>) <i>dhanavantassa purisassa</i> (to or for a rich man) (<i>dhanavatam</i>) <i>dhanavantānam purisānam</i> (to or for rich men)
Gen.	(<i>dhanavato</i>) <i>dhanavantassa purisassa</i> (of a rich man, a rich man's) (<i>dhanavatam</i>) <i>dhanavantānam purisānam</i> (of rich men, rich men's)
Loc.	(<i>dhanavati</i>) <i>dhanavante, dhanavantasmī, dhanavantamhi purise</i> (in a rich man) <i>dhanavantesu purisesu</i> (in or among rich men)

Neuter

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

Nom.	<i>Dhanavanī (dhanavati) vanitā</i> (a rich lady) <i>dhanavantiyo (dhanavatiyo) vanitāyo</i> (rich ladies)
Acc.	<i>dhanavantīm (dhanavatīm) vanitarā</i> (a rich lady) <i>dhanavantiyo (dhanavatiyo) vanitāyo</i> (rich ladies)
Instr.	<i>dhanavantīyā (dhanavatiyā) vanitāya</i> (with or by a rich lady) <i>dhanavanīthi (dhanavatīthi) vanitāhi</i> (with or by rich ladies) etc. etc. etc.

Dhanin - Masculine

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

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

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

Vocabulary

Masculine Nouns

Vipassin (A Buddha so named)
Sikhin (")
Vessabhu (")
Kakusandha (")
Natha (lord, refuge)
Paribajaka (wandering ascetic)
Upasaka (devotee)
peta (hungry ghost)
mantin (minister)
pasada (palace)

Adjectives

cakkhunant (having eyes, seeing)
saddhavant, bhattimant (pious)
sirimant (glorious, beautiful)
sabba-bhutannukampin
 (pitying all beings)
tapassin (dispassionate, ardent
 in practice, virtuous)
mara-senappamaddin (defeating
 the army of Mara)
satimant (thoughtful, wise)
phalin (fruitful)
ama (raw, unripe)
stlavantu (virtuous)
nahataka (one who has washed
 off passions, holy)
nava, abhinava (new)

Feminine Nouns

parami (virtues leading to Buddhahood)
sambodhi (enlightenment)
bhariyā (wife)
vanitā (lady)
ithi (woman)
surā (liquor)
lekhant (pencil)

Neuter Nouns

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

Verbs

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

āmanteti (addresses, calls)
 pp. *āmantita*

<i>akkhāti</i> (says) pp. <i>akkhāta</i> (<i>svakkhāta</i>) well said, (<i>su</i> + <i>akkhāta</i>)	<i>sammodati</i> (rejoices, exchanges friendly greetings with) pp. <i>sammodita</i>
<i>namassati</i> (bows down) pp. <i>namassita</i>	<i>vinassati</i> (perishes) pp. <i>vināṭṭha</i>
<i>abhivādeti</i> (worships, adores) pp. <i>abhivādita</i>	<i>kasati</i> (ploughs) pp. <i>kaṭṭha</i> , <i>kasita</i>
<i>pūjeti</i> (worships, offers) pp. <i>pūjita</i>	<i>uggaṇhāti</i> (learns) pp. <i>uggaṇha</i>
<i>roceri</i> (approves of, is pleased) pp. <i>rocita</i>	<i>sikkhati</i> (learns, is trained) pp. <i>sikkhita</i>
<i>carati</i> (walks, practises) pp. <i>cīṇa</i>	<i>uppajjati</i> (is born) pp. <i>uppanna</i>
<i>naccati</i> (dances) pp. <i>naccita</i>	<i>māreti</i> (kills) pp. <i>mārita</i>
<i>gāyati</i> (sings) pp. <i>gīta</i> , <i>gāyita</i>	<i>āneti</i> (brings, carries back) pp. <i>ānīta</i>
<i>labhati</i> (gets, receives) pp. <i>laddha</i>	<i>māpeti</i> (builds) pp. <i>māpita</i>
<i>majjati</i> (is intoxicated) pp. <i>matta</i>	<i>ārabhati</i> (begins) pp. <i>āraddha</i>

Exercises

(a) Translate into English:

1. *Vipassissa namatthu, cakkhumantassa sirimato*
Sikhissa pi namatthu sabba-bhūtānukampino.
Vessabhussa namatthu nahātakassa tapassino
Namatthu Kakusandhassa Māra-senappamaddino.
2. *Mahā-kāruṇiko nātho hitāya sabba-pāṇinā*
Pūreivā pāramī sabbā patto sambodhimuttamā
Etena sacca-vajjena hotu te jaya-maṅgalam.
3. *Buddhamī Bhagavantañ abhivādemi.*
4. *Svākkhāto Bhagavatā dhammo, dhammanī namassāmi.*
5. *Bhagavato dhammañ rocemi.*
6. *Bhagavati bramhacariyañ carāma.*
7. *Tatra kho Bhagavā bhikkhū āmantesi.*
8. *Paribbōjako Bhagavatā saddhiñ sammodi.*
9. *Na ve rudanti satimanto sapañha.*
10. *So phalino rukkhassa āmarañ phalañ chindati, tassa rasañ na jānāti,*
rena tassa bījamī 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 kadaci (never)
'*etena*' is Instrumental Sing.
of '*etad*' (this)
namathu (*namo* + *atthu*)
namo (ind.) adoration
atthu (may be)
ve (ind.) indeed, certainly
tena (by that)
tāni (them, those things)

Euphonic Combinations

namo + atthu = namathu
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 '*-dā*' is also added sometimes.

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

85. Verbs	Base	Present Participle (Active forms)
<i>gacchati</i> (goes)	<i>gaccha</i>	<i>gacchant, gacchamāna, gacchāna</i>
<i>vadati</i> (says)	<i>vada</i>	<i>vadant, vadamāna, vadāna</i>
<i>dadāti</i> (gives)	<i>dada</i> (<i>dada</i>)	<i>dadant, dadamāna, dadāna</i>
<i>kiṇāti</i> (buys)	<i>kiṇā</i> (<i>kiṇa</i>)	<i>kiṇant, kiṇamāna, kiṇāna</i>
<i>deseiti</i> (expounds)	<i>dese</i>	<i>desent, desayamāna, desayāna</i>

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

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

Irregular forms

87. *arthi* (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.	<i>gaccham, gacchanto</i>	<i>gacchanto, gacchanta</i>
Voc.	<i>gaccham, gaccha, gacchā</i>	<i>gacchanto, gacchanta</i>
Acc.	<i>gacchantaṁ</i>	<i>gacchante</i>
Instr.	<i>gacchantaena</i> (<i>gacchata</i>)	<i>gacchantehi</i> (- <i>bhi</i>)
Abl.	{ <i>gacchantaśmā</i> (<i>gacchata</i>) { <i>gacchantaṁhā</i>	<i>gacchantehi</i> (- <i>bhi</i>)
Dat. & Gen.	<i>gacchantaśa</i> (<i>gacchato</i>)	<i>gacchantaṇam, gacchataṁ</i>
Loc.	{ <i>gacchante, gacchantaśmī</i> , { <i>gacchantaṁhi</i> (<i>gacchati</i>)	<i>gacchantesu</i>

(The special forms are within brackets.)

89. In Neuter Gender:

Nom.	<i>gaccham</i>	<i>gacchanta, gacchantāni</i>
Voc.	<i>gaccham</i>	<i>gacchanta, gacchantāni</i>
Acc.	<i>gacchantaṁ</i>	<i>gacchante, gacchantāni</i>

The rest are like those in the Masculine Gender.

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

90. The Feminine Forms of '*-nt*' participles.

In the feminine gender the '*-nt*' part is changed into '*ntt*' or '*tt*' as: *gacchanti*, *gacchatt*. These are declined like feminine nouns ending in '*t*'. See '*nadi*' in Lessons 19 and 20.

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

So sallapanto hasati, so sallapamāno hasati (while talking, he laughs).
Sa sallapanit hasati, sallapamāna hasati (while talking, she laughs).

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

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

E.g. *Dhammam anussaram 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. *Ākāñhamāno Ānanda Tathāgato kappar vā tīṭheyya kappavasesam 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)
sañkappa (thought)
pāñin (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)
passee (at the side)

Feminine Nouns

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

Phrases

marañā param (after death)
na hessai (will not be)
saṅghātāñ apādeti (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)
sañkāḍḍhati (collects)
gāyati (sings)
uddharati (picks up) pp. *uddhaṭa*
vissamati (takes rest) pp. *vissanta*
dakkhari (sees), *addakkhi* (saw)
pasīdati (becomes devoted to, has
 faith in, is pleased with) pp. *pasanna*

vahati (carries, draws) pp. *vulha*
anugacchati (follows) pp. *anugata*
anussarati (calls to mind)
 pp. *anussarita*
vigacchati (disappears) pp. *vigata*
cāñkamati (walks up and down)
apādeti (brings, leads) pp. *apādita*
ārabhati (begins) pp. *āraddha*

Exercises

(a) Translate into English:

1. Bhikkhu āsane nisñdanto samñpe tiññhantena upāsakena saddhiñ sallapati.
2. Bhikkunñ vñthiyam piññaya caramāñā ãgacchantarñ ratham disvā maggato apakkami.
3. Arahato Sammā-sambuddhassa pñtubhāvo dullabho lokasmim.
4. Tunhe idha kiñ kurumāna viharatha?
5. Rukkhehi patantāni phalāni samñpe nisñdantiya gahapatāniyā sevaka sāñkaddhanti.
6. Khettesu kassakā gñtāni gñyanti.
7. Gñtam gñyantiyā dārūni uddharantiyā itthiyā saddam suñantā te mahato rukkhassa chāyāyan vissamīnsu.
8. Siddhattho kumāro rathena uyyānam gacchanto maggassa passe semānam gilānam purisan addhakki.
9. Araññe sendāne viharantesu bhikkhusu manussā bhiyyo pasñdanti.
10. Ratham vahato assassa pāde anugacchantāni cakkāni viya pāpānam kammānam 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.	<i>nattā</i>	<i>nattāro</i>
Voc.	<i>nattā, nattā</i>	"
Acc.	<i>nattāram</i>	<i>nattāro, nattāre</i>
Instr. & Abl.	<i>nattārā</i>	<i>nattārehi (-bhi)</i> <i>nattāhi (-bhi)</i>
Dat. & Gen.	<i>nattu, nattuno,</i> <i>nattussa</i>	<i>nattārānam, nattānam,</i> <i>nattūnam</i>
Loc.	<i>nattari</i>	<i>nattāresu, nattāsu, nattusu</i>

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

<i>pitar</i> (father)			<i>mātar</i> (mother)	
Case	Singular	Plural	Singular	Plural
Nom.	<i>pitā</i>	<i>pitaro</i>	<i>mātā</i>	<i>mātaro</i>
Voc.	<i>pita, pitā</i>	<i>pitaro</i>	<i>māta, mātā</i>	<i>mātaro</i>
Acc.	<i>pitarām</i>	<i>pitaro, pitare</i>	<i>mātaram</i>	<i>mātaro</i>
Inst. & Abl.	<i>pitarā</i>	<i>pitarehi (-bhi),</i> <i>pitūbhi, pitūhi</i>	<i>mātarā,</i> <i>mātuya</i>	<i>mātārehi (-bhi),</i> <i>mātūbhi (-hi)</i>
Dat. & Gen.	<i>pitu, pituno,</i> <i>pitussa</i>	<i>pitarānam,</i> <i>pitūnam, pitunnam</i>	<i>mātu,</i> <i>mātuya</i>	<i>mātarānam,</i> <i>mātūnam</i>
Loc.	<i>pitari</i>	<i>pitaresu,</i> <i>pitūsu, pitusu</i>	<i>mātari</i>	<i>mātaresu,</i> <i>mātūsu, mātusu</i>

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, migānam hantā* (the hunter of dear), *kammaṇi katiā, kammassa katiā* (one who does the work or the doer of the work), *saccāṇi vatiā, saccassa vatiā* (one who speaks truth or speaker of truth), *bhojanam 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 'a' 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. *Putiassa rūdamānassa* (*rūdantassa*) *mātā gehamhā nikhamhi* (the mother departed from the house while the child was crying i.e. regardless of the child's cry).

97. **Locative Absolute.** Both the subject and the participle are put in the Locative case, which is called 'Locative Absolute'. When this construction is translated into English, the relative adverb 'when' or 'while' should begin the clause, e.g. *Rukkhamhi patante sakunā uddeśum* (when or while the tree was falling down the birds flew up). *Pirari mate duhitā sampe nisinnā parodi* (when the father died the daughter sat close by and wept). *Kassakehi khette kāṭhe* (*kasite*) *gahapatino sevāka āgantvā tilehi* *vapiṇsu* (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. *Vuṭṭhiyāṇ pataniyāṇ te gehāṇ pavisiṇsu* (rain falling, they entered the house or when rain was falling they entered the house).

'Read Syntax: Instrumental case.'

Sati. 'Sati' is the Locative Singular of the Present Participle (masculine) 'santi' (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-maraṇam 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

rattha (country, kingdom)
bhanda (goods, possession)
aṅgaṇa (open space, clearing)
khajja (solid food)
bhojja (soft food)
bila (hole)

Feminine Nouns

januṭā (people)
rasavatī (kitchen)
dhenu (cow)
sakha (branch)
bhumi (earth, ground)

Neuter Nouns

turiya (musical instrument)
uyyāna (pleasure grove)

Phrases

kālam karoti (dies) pp. *kāla-kata*,
kālamkata
na kadāci (never)
na cirassam (before long). See lesson 25
nānāvidha (of various kinds)

Verbs

pāleri (rt. *pālī*) governs
parinibbāyati (*pari* + *nir* + *vā*)
 passes away to Perfect Nibbana,
 cools oneself perfectly;
 pp. *parinibbura*
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

<i>gaṇhāti</i> (<i>gah</i>) takes, accepts;	<i>vicarati</i> (<i>vi</i> + <i>car</i>) roams about
pp. <i>gahita</i> ; ger. <i>gahervā</i>	<i>pasamsati</i> (<i>pa</i> + <i>sams</i>) praises;
<i>duhati</i> (<i>duh</i>) milks; pp. <i>duddha</i>	pp. <i>pasattha</i>
<i>sammajati</i> (<i>sam</i> + <i>majj</i>) sweeps;	<i>vaddheti</i> (<i>vaddh</i>) grows, develops
pp. <i>sammajjita</i> , <i>sammaṭṭha</i>	<i>viviccati</i> (<i>vi</i> + <i>vic</i>) gets rid of,
<i>bhijjati</i> (<i>bhid</i>) is broken; pp. <i>bhingga</i>	is separated from; pp. <i>vivitta</i>
<i>palāyati</i> (<i>palāy</i>) runs away, flees,	<i>apaharati</i> (<i>apa</i> + <i>har</i>) takes away,
bolts away	plunders; pp. <i>apahaṭa</i>
<i>uddeti</i> (<i>ud</i> + <i>di</i>) flies up; pp. <i>uddita</i> <i>pidahati</i> (<i>api</i> + <i>dah</i>) shuts, closes	

Exercises

(a) Translate into English:

1. *Bhūpasmin dhammena rāṭṭham pälente janatā pi dhammikā hoti.*
2. *Gahapatissa passantasseva corā bhaṇḍāni hariṇsu.*
3. *Mama pitari tahiṇ agacchante aham pi tahiṇ gantum na sakkomi.*
4. *Mātari ca duhitari ca rasavatiyam odanam pacantsu putto kumārakehi saddhir aṅgaṇe kṭati.*
5. *Tathāgate parinibbute bahū devā manussā ca mahatā sokena kampitā ahesum.*
6. *Bhikkūsu vīthiyam piṇḍaya carantesu upāsakā ca upāsikāyo ca nānāvidhāni khajjāni bhojjāni ca gahervā maggassa passe aṭṭhamisū.*
7. *Satthari dhammam desente bhikkhū ca bhikkhuniyo ca upāsakā ca upāsikāyo ca sotam odahantā nisṭdimisū.*
8. *Mātari dhenur duhamāṇayam duhitā gehassa aṅgaṇam sammajji.*
9. *Dhammam deserāresu bhikkhūsu janā pastānti.*
10. *Rukkhassa sākhāsu bhijjantsu pakkhino tato uḍḍervā palāyimisū.*
11. *Dīghena maggena gantārāṇam bhaṇḍāni corā apaharimisū.*
12. *Pitari kālāṇ-kate mātā ca puttā ca duhitaro ca bhātaro ca sampe kandamāṇā aṭṭhamisū.*
13. *Mātari gehamhā nikhamantiyam putto ca dhītarō ca dvārāni pidahirvā pāṭhālayam gacchimisū.*
14. *Geham māpetāresu janesu bhūmim khanamānesu tatra bilato aṇi uggacchi.*
15. *Namathu 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.	<i>mano, manam</i>	<i>manā, manāni</i>
Voc.	<i>mana</i>	<i>manā, manāni</i>
Acc.	<i>mano, manam</i>	<i>mane, manāni</i>
Instr.	<i>manena, manasā</i>	<i>manehi, manebhi</i>
Abl.	<i>manasmā, manasā</i> <i>manamhā, manā</i>	<i>manehi, manebhi</i>
Dat. & Gen.	<i>manassa, manaso</i>	<i>manānam</i>
Loc.	<i>manasmīm, manasi</i> <i>manamhi, mane</i>	<i>manesu</i>

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

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

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

Demonstrative Pronoun

so (he), *tar* (that)

Masculine Gender

Singular

Plural

Nom. <i>so</i> (that one, he)	<i>te</i> (those ones, they)
Acc. <i>tar</i> (that one, him)	<i>te</i> (those ones; them)
Ins. <i>tena</i> (with or by that one, with or by him)	<i>tehi, tebhi</i> (with or by those ones, with or by them)
Abl. <i>tasma, tamha</i> (from that one, from him)	<i>tehi, tebhi</i> (from those ones, from them)
Dat. <i>tassa</i> (to that one, to him)	<i>tesam, tesānārī</i> (to those ones, to them)
Gen. <i>tassa</i> (of that one, his)	<i>tesam</i> (of those ones, of them, their)
Loc. <i>tasmin, tamhi</i> (in that one, in him)	<i>tesu</i> (in those ones, in them, among them)

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

Neuter Gender

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

The rest are like those in masculine gender.

Feminine Forms

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

100. These are used as Adjectives, too:

Masculine

Nom.	<i>so puriso</i> (that man)	<i>te purisā</i> (those men)
Acc.	<i>tam purisam</i> (that man)	<i>te purise</i> (those men)
Ins.	<i>tena purisena</i> (with or by that man)	<i>tehi purisehi</i> (with or by those men)
Abl.	<i>tasmā purisasmā</i> (from that man)	<i>tehi purisehi</i> (from those men)
Dat.	<i>tassa purisassa</i> & (to that man, of that man)	<i>tesam purisānam</i> (to those men, of those men)
Gen.		
Loc.	<i>tasmin purise</i> (in that man)	<i>tesu purisesu</i> (in or among those men)

Neuter

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

The rest are like those in masculine.

Feminine

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

etad

etad (this) is declined like 'tad'

in Mas. : *eso, ete, etc.*

in Neut. : *etam, 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) 'm' followed by a vowel is changed into 'm' and combined with the succeeding vowel. *tam + eva* = *tam + eva* = *tameva*

Vocabulary

Masculine Nouns

<i>apāya</i> (unhappy state after death)
<i>tapassin</i> (ascetic)
<i>padipa</i> (lamp)
<i>ādicca</i> (sun)
<i>pahāra</i> (blow)

Verbs

<i>samuṭṭhāti</i> (rises) pp. <i>samuṭṭhita</i>
<i>khādati</i> (eats up) pp. <i>khādita</i>
<i>tapati</i> (shines, heats) pp. <i>tatta</i>
<i>namai</i> (bows down) pp. <i>nata</i>
<i>adhibacchati</i> (attains, realises) pp. <i>adhibacchata</i>

Feminine Nouns

Sāvittī (verse Sāvitri)
bhitti (wall of a house)
ukka (torch)
bhāsā (language)
sammunjanī (broom)
bhūmi (ground, earth)
vijjā (science)

upapajjati (goes to after death)

pp. *upapanna*

vandati (adores) pp. *vandita*

pūjayati (worship, pays respect)

pp. *pūjita*

carati (walks up) pp. *cīṇṇa*

parikirati (scatters)

pp. *parikīṇṇa* (covered with)

kiliṣsati (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*

pīṭeti (afflicts) pp. *pīṭita*

vaddhati (grows) pp. *vuddha*

abhibhavati (overcomes) pp. *abhibhūta*

sikkhati (learns, is trained, is

disciplined) pp. *sikkhita*

tussati (pleased, glad) pp. *tuṭṭha*

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)

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*

pīṭeti (afflicts) pp. *pīṭita*

vaddhati (grows) pp. *vuddha*

abhibhavati (overcomes) pp. *abhibhūta*

sikkhati (learns, is trained, is

disciplined) pp. *sikkhita*

tussati (pleased, glad) pp. *tuṭṭha*

Adjectives

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

102. Phrases

duccaritam carati (he commits evil deed)

pādesu sirasā namati (bows head to the feet)

Exercises

(a) Translate into English:

1. *Ayasā samuṭṭhitām malaṇ̄ taruṭṭhāya tameva khādati.*
2. *Buddho tejasā tapati.*
3. *Mayaṇ̄ tam Bhagavantām Buddham̄ sirasā namāma.*
4. *Sāvittī chandasō mukhaṇ̄.*
5. *Tasmīm̄ sarasi udakaṇ̄ parittām̄.*
6. *Tā bhikkhuniyo mahatā thāmasā vipassanām̄ vadḍhetvā arahattām̄ pāpuṇīmsu.*
7. *Te manussā kāyena vacasā manasā ca duccaritām̄ caritvā maraṇā param̄ apāyam̄ upapajjiṇīmsu.*
8. *Mayaṇ̄ piṇḍāya ḍagataṇ̄ therām̄ disvā tuṭṭhena manasā sirasā vandimhā, bhattena ca pūjayimhā.*
9. *Saraso avidāre araññāsmīṇ̄ tapassino tapaṇ̄ caranti.*
10. *Rathesu dhāvantesu uṭṭhitena rajasā gehānam̄ bhittiyo parikiṇṇā kiliṭṭhā jāta.*
11. *Ahi urasā sappati.*
12. *Kathaṇ̄ tumhe padśpena vā ukkaya vinā rattiyaṇ̄ tarṇāsi idha vicarātha?*
13. *Corā rattiyaṇ̄ gehassāvidāre rahasā sallapāntā nisīdīmsu.*

(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.	<i>attā</i>	<i>attāno</i>
Voc.	<i>attā, atta</i>	<i>attāno</i>
Acc.	<i>attānam, attam</i>	<i>attāno</i>
Inst. & Abl.	<i>attānā</i>	<i>attānehi (-bhi)</i>
Dat. & Gen.	<i>attāno</i>	<i>attānam</i>
Loc.	<i>attāni</i>	<i>attānesu</i>

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

Singular forms

Case	<i>bramhan</i>	<i>rājan</i>	<i>sakhin</i>
Nom.	<i>bramhā</i>	<i>rājā</i>	<i>sakhā</i>
Voc.	<i>bramhe</i>	<i>rāja</i>	<i>sakhe, sakha, sakhā</i>
Acc.	<i>bramhānam, bramham</i>	<i>rājanam, rājam</i>	<i>sakhāram</i>
Inst. &	<i>bramhunā</i>	<i>rājinā, rājunā,</i>	<i>sakhinā</i>
Abl.		<i>rāññā</i>	
Dat. &	<i>bramhuno</i>	<i>rājino, rājuno,</i>	<i>sakhino</i>
Gen.		<i>rāñño</i>	
Loc.	<i>bramhani</i>	<i>rājini, rājamhi,</i>	<i>sakhare</i>
		<i>rājasmiñ</i>	

Plural forms

Nom.	<i>bramhāno</i>	<i>rājāno</i>	<i>sakhāro</i>
Voc.	<i>bramhāno</i>	<i>rājāno</i>	<i>sakhāro</i>
Acc.	<i>bramhāno</i>	<i>rājāno</i>	<i>sakhāro</i>
Inst. &	<i>bramhehi (-bhi)</i>	<i>rājehi (-bhi)</i>	<i>sakhārehi (-bhi)</i>
Abl.		<i>rājūhi (-bhi)</i>	
Dat. &	<i>bramhānam</i>	<i>rājānam</i>	<i>sakhānam</i>
Gen.		<i>rājūnam</i>	<i>sakhānam</i>
Loc.	<i>bramhesu</i>	<i>rājesu, rājusu</i>	<i>sakhāresu</i>

105. All nouns have in their ablative singulars the forms ending in '-smā' and '-mhā' as: *attasmā, attamhā, bramhasmā, bramhamhā, rājasmā, rājamhā, sakħārasmā, sakħāramhā, 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
<i>amitta</i> (enemy)	<i>Isipatana</i> (name of a place)	<i>jāti</i> (birth, race)
<i>sakhin</i> (companion, friend)	<i>yuddha</i> (battle)	Ins.Sg. <i>jātiyā, jacca</i>
<i>vasala</i> (one of the lowest caste)	<i>sāṅgāma</i> (battle)	<i>pavatti</i> (account, news)
<i>brāhmaṇa</i> (noble one, priest)	<i>pubba-nimitta</i> (fore-going sign)	<i>yuddha-bhūmi</i>
<i>jetar</i> (conqueror)	<i>cetiya</i> (shrine)	(battlefriend)
<i>dūṭa</i> (messenger)	<i>phala</i> (fruit, result)	
	<i>sāpateyya, dhana</i> (property, wealth)	

Verbs	Adjectives
<i>cora</i> (robber, thief)	
<i>pati</i> (lord, husband)	
<i>nātha</i> (refuge)	<i>Paṭivedeti</i> (informs)
<i>paccāmitta</i> (enemy)	<i>pamodati</i> (rejoices, is
<i>pātubhāva</i> (appearance)	glad) pp. <i>pamuditā</i>
<i>Jambu-dīpa</i> (India)	<i>paṭtheti</i> (hopes, aspires)
<i>vipāka</i> (result)	pp. <i>paṭthita</i>
<i>guṇa</i> (state, quality)	<i>pasāṃsati</i> (praises)
<i>dhamma</i> (state, quality)	pp. <i>pasāṃsita</i> , <i>pasattha</i>
Verbs	<i>palāpeti</i> (expels)
<i>pātubhavati</i> (<i>pātu</i> + <i>bhū</i>)	<i>kujjhati</i> (gets angry)
(appears, becomes manifest)	pp. <i>kuddha</i>
	<i>dubbhati</i> (plots against)

Exercises

(a) Translate into English:

1. *Bālā dummedhā pāpakāni kammāni karonā amittena attanā iva caranti.*
2. *Bhagava bramhunā yācito Isipatanāñ gantvā dhammarāñ desesi.*
3. *Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo, kammāna eva vasalo pi brāhmaṇo pi hoti.*
4. *Attano sakħāraṇ jetā mitto na hoti.*
5. *Dūto āgama rāñño saṅgāmassa pavattim paṭivedesi.*
6. *Coresu balavantesu jātesu rājāno dubbala honti.*
7. *Sakħā cirassamāgataṇ sakħāramiva sā gharamāgataṇ patim disvā pamuditā ahosi.*
8. *Attā hi attano nātho.*
9. *Tadā bārāṇasiyaṇ rajjāñ apatthento rājā nāma nāhosī.*
10. *Sakkosi nu kho tvarṇ tāta paccāmittena rājinā saddhiṇ yuddham kātum?*
11. *Etaṇ hi pubba-nimittaṇ bramhuno pātubhāvāya.*
12. *Ahaṇ pitarā ca mātuyā ca bhātarehi ca sakħārehi ca saddhiṇ cetiyāni vandamāno Jambudīpe tatra tatra vicariṇ.*

(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 Brahma.

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 'kim' (who, what, which?)

	Masculine		Neuter	
	Singular	Plural	Singular	Plural
Nom.	<i>ko</i>	<i>ke</i>	<i>kim</i> , <i>karṇ</i>	<i>ke</i> , <i>kāni</i>
Acc.	<i>karṇ</i>	<i>ke</i>	<i>kirṇ</i> , <i>karṇ</i>	<i>ke</i> , <i>kāni</i>
Inst.	<i>kena</i>	<i>kehi</i> , <i>kebhi</i>	All the rest are like those in masculine	
Abl.	<i>kasmā</i> , <i>kamhā</i>	<i>kehi</i> , <i>kebhi</i>		
Dat. &	<i>kassa</i>	<i>kesaṇ</i> , <i>kesānāṇ</i>		
Gen.				
Loc.	<i>kasmīṇ</i> , <i>kamhi</i>	<i>kesu</i>		

Feminine

	Singular	Plural
Nom.	<i>kā</i>	<i>kā, kāyo</i>
Acc.	<i>kām</i>	<i>kā, kāyo</i>
Inst. &	<i>kāya</i>	<i>kāhi, kabhi</i>
Abl.		
Dat. &	<i>kāya, kassā, kissā</i>	<i>kāsam, kāsanam</i>
Gen.		
Loc.	<i>kāya, kāyam, kassam, kissam</i>	<i>kāsu</i>

Meanings

109.

	As a pronoun	As a pronominal Adjective
Masc.	{ <i>ko</i> (who, what or which one?) { <i>ke</i> (who, what or which ones?)	<i>ko puriso</i> (what or which man?) <i>ke purisā</i> (what or which men?)
Neut.	{ <i>kim, kam</i> (what, which?) { <i>ke, kāni</i> (what, which things?)	<i>kim, kam phalām</i> (what or which fruit?) <i>ke, kāni phalāni</i> (what or which fruits?)
Fem.	{ <i>kā</i> (who, what, which one?) { <i>kā, kāyo</i> (who, what, which ones?)	<i>kā itthi</i> (what, which woman?) <i>kā, kāyo itthiyo</i> (what, which women?)

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

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

111. Feminine

	Singular	Plural
Nom.	<i>yā</i>	<i>yā, yāyo</i>
Acc.	<i>yām</i>	<i>yā, yāyo</i>
Inst. &	<i>yāya</i>	<i>yāhi, yābhi</i>
Abl.		
Dat. &	<i>yāya, yassā</i>	<i>yāsām, yāsānam</i>
Gen.		
Loc.	<i>yāya, yāyām, yassām</i>	<i>yāsu</i>

Meanings

112.

Masc.	<i>yo</i> (who, what, which person)	<i>yo puriso</i> (what, which person)
	<i>ye</i> (who, what, which persons)	<i>ye purisā</i> (what, which persons)
Neut.	<i>yām</i> (what, which thing)	<i>yām phalām</i> (what, which fruit)
	<i>yāni</i> (what, which things)	<i>yāni phalāni</i> (what, which fruits)
Fem.	<i>yā</i> (who, what, which person)	<i>yā itthi</i> (whatever, which woman)
	<i>yā, yāyo</i> (who, what, which persons)	<i>yā, yāyo itthiyo</i> (whatever, which women)

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

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

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

Ye ñasavā...pahīnā te Rathāgatassa (whatever mental defilements there may be, they have been got rid of by the Tathāgata).

Yo appaduññhassa narassa dussati...tam eva bālam paceti pāpam (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 cittāñ 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 'kim' (*ka*).

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

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

117. In Feminine gender: *käci, käcana, käpi* (in Nom. Sing.); *käci, käpi*, etc. (in Nom. Plur.); *käyaci, käyacana, käyapi* (in Inst. Sing.), etc.

118. Phonetic Combinations

- (a) *ŋ* before a guttural letter becomes guttural nasal *n*.
- (b) *ŋ* before a palatal letter becomes palatal nasal *ñ*.
- (c) *ŋ* before a letter of back palate becomes back palate nasal *ŋ*.
- (d) *ŋ* before a dental letter becomes dental nasal *n*.
- (e) *ŋ* before a labial letter becomes labial nasal *m*.

- (a) Example: *sarañŋam gato = sarañŋagato*
- (b) *kaŋ + ci = kañci*
- (c) *saŋ + ñħati = sañħāri*
- (d) *saŋ + tiħħati = sañħħati*
- (e) *kaŋ + 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:

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

Tam jāññā vasalo iti (one should know him 'an outcast').

Bhagava bhikkhū āmantesi 'Anujāñāmi bhikkhave ārāman' ti (the Lord addressed the monks saying "I allow you, monks, to accept a grove").

Bhavampi no' Gotamo 'anuttaram sammāsambodhim abhisambuddho' ti pañjānari? (Does Master Gotama also claim "I have attained to the Supreme Enlightenment"?)

Khattiyam 'daharo' ti nāvamaññeyya (one should not despise a princely youth thinking 'This is a boy').

120. Pronominal Adverbs

Relative	Interrogative	Demonstrative
<i>yadā</i> (when, whenever)	<i>kadā</i> (when?)	<i>tadā</i> (then)
<i>yattha, yatra, yahim</i> (where, wherever)	<i>kuhim, kutra, kattha</i> (where?)	<i>tahim, tatra, tathā</i> (there)
<i>yato</i> (from whom, from what, from when, whence, because, since)	<i>kuto</i> (from where?)	<i>tato</i> (from there)
<i>yathā</i> (in what way, such as)	<i>kathāpi</i> (how?)	<i>tathā</i> (so) <i>itthāpi, iti, evāpi</i> (thus)

Indefinite Adverbs

katthaci, katthāpi, kuhiñcipi (somewhere)

kadāci, kadācana, kadāpi, kudācanam (at certain time, sometimes)

na kudācanam (never)

kutocipi, kutopi (from somewhere)

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

Miscellaneous Adverbs

sabbadā, sadā (ever, for ever, every day)

sabbatha (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, ayam 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 purisa* (certain men, men).

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

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

yam yadeva (yam yam eva) = whatever

123. Euphonic combinations

(a) The final *m* of the neuter forms of 'yam', 'tam' and 'etam' followed by a vowel is changed into 'd' very often.

yam idam = *yadidam*; *tam eva* = *tadeva*; *etam avoca* = *etadavoca*.

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

tam yeva = *taññeva*; *yam yam eva* = *yaññadeva*

(c) "*Aññō aññam*" becomes *aññamaññam* (one another, each other).

Vocabulary

Masculine Nouns

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

Adjectives

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

Verbs

vañceti, deceives
jaññā (contracted form of *jāneyya*)
vijānāti (*vi* + *ñā*), knows
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
jīvika, livelihood
bhikkhā, alms-food

Verbs

abhininnāmeri (*abhi* + *nir* + *nam*), stretches out
sañchindati (*sam* + *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
visfdati (*vi* + *sad*), falters
nimanteti (*ni* + *mant*), invites
nikkhamati (*nis* + *kam*), goes out
vindati (*vid*), acquires

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

pattheti (*pa* + *ath*), wishes
atirocati (*ati* + *ruc*), outshines

Phrases

Adverb

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

sakkaccaṁ, respectfully

Exercises

(a) Translate into English:

1. *Yo brāhmaṇaṇī vā samaṇaṇī vā aññāṇī vā pi vaṇibbakāraṇī musā-vādena vañceti, taṇi jaññā vasalo iti.* Sn 23.
2. *Yamhā dhammaṇī vijāneyya, sakkaccaṁ taṇi namassaye.* Dh 392.
3. *Akakkasaṇī viññapanīṇī girāṇī saccamudtraye yāya nābhisaṇe kañci, tamahaṇī brāmi brāhmaṇaṇī.* Dh 408.
4. *Yasmiṇī samaye samaṇo Gotamo dhammaṇī deseti, neva tasmiṇī samaye samaṇassa Gotamassa sāvakāṇaṇī khipita-saddo vā hoti ukkāsita-saddo vā.* M II 5.
5. *Yāññadeva so kakkaṭaṇo alaṇi abhininnāmeyya, tam tadeva te kumāraka vā (ta) kumārikā vā kaṭṭhena vā kaṭṭhalena vā sañchindeyyuṇi.* S I 123.
6. *Kiñca bhikkhave vedanāṇaṇī nissaraṇaṇī? Yo bhikkhave vedanāṇaṇī chanda-rāga-vinayo chanda-rāgappahāṇaṇī, idaṇi vedanāṇaṇī nissaraṇaṇī.* M I 90.
7. *Te bhikkhave sattā suparihīnā, ye ariyāya paññāya parihiṇā.* It 35.
8. *Yesaṇi naññi piyāṇi, naññi tesāṇi dukkhaṇi.* Ud 92.
9. *Saccena kittiṇi pappoti, dadaṇi mittāni ganthati.* S I 215.
10. *Katamena maggena so ḍgato?* Vin I 30.
11. *Sā katarami upaddavaṇi na kareyya?* J I 298.
12. *Petāṇaṇi dakkhiṇaṇi dajjā pubbe katamanussaraṇi.* PV I 4.
13. *Aparasmiṇī samaye tasmiṇī padese mahā nidāgho ahosi.*
14. *Te jīvikārī kappetum upāyaṇi pariyesamānā aññataraṇi gāmaṇi pāpuniṇisu.*
15. *Katamā ca sā bhikkhave majjhimā paṭipadā? Ayameva arayo aññhangiko maggo, seyyathidaṇi sammādiṭṭhi sammāsarkappo sammāvāca sammākammanto sammādajivo sammāvāyāmo sammāsati sammāsasamādhi'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.	<i>aham</i> (I)	<i>mayam, amhe</i> (we)
Acc.	<i>mam, mamam</i> (me)	<i>amhe</i> (us)
Inst.	<i>mayā</i> (by me, with me)	<i>amhebhi, amhehi</i> (by us, with us)
Abl.	<i>mayā</i> (from me)	<i>amhebhi, amhehi</i> (from us)
Dat.	<i>mama, mayham</i> (to or for me)	<i>amhākam, asmākam, amham</i> (to or for us)
Gen.	<i>mama, mayham</i> (my, mine)	<i>amhākam, asmākam, amham</i> (our, of us, ours)
Loc.	<i>mayi</i> (in me)	<i>amhesu</i> (in us)

tumha

Nom.	<i>tvam</i> (you)	<i>tumhe</i> (you)
Acc.	<i>tvam, tam, tavaṁ</i> (you)	<i>tumhe</i> (you)
Inst.	<i>tvayā, tayā</i> (by or with you)	<i>tumhebhi, tumhehi</i> (by or with you)
Abl.	<i>tvayā, tayā</i> (from you)	<i>tumhebhi, tumhehi</i> (from you)
Dat.	<i>tava, tuyham</i> (to or for you)	<i>tumhākām, tumhe</i> (to or for you)
Gen.	<i>tava, tuyham</i> (your)	<i>tumhākām, tumhe</i> (your)
Loc.	<i>tvayi, tayi</i> (in you)	<i>tumhesu</i> (in you, among you)

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

<i>Katam me</i> (it is done by me)	<i>Dadāhi me</i> (give me)
<i>Dhanam me</i> (my wealth)	
<i>Rakkhatha no</i> (protect us)	<i>Dadāhi no</i> (give us)
<i>Mittā no</i> (our friends)	<i>Katam no</i> (done by us)
<i>Katam te</i> (done by you)	<i>Dadāmi te</i> (I give you)
<i>Dhanarṇ te</i> (your wealth)	
<i>Passami vo</i> (I see you)	<i>Katam vo</i> (done by you)
<i>Dudāmi vo</i> (I give you)	<i>Dhanarṇ vo</i> (your wealth)

These pronouns are common to all the three genders.

idam (ima), this

	Masculine		Neuter
Case	Singular	Plural	Singular
Nom.	<i>ayam</i>	<i>ime</i>	<i>idam, imarṇ</i>
Acc.	<i>imam</i>	<i>ime</i>	<i>idam, imarṇ</i>
Inst.	<i>imindā, anena</i>	<i>imehi, imebhi</i>	The rest are like those in masculine gender.
Abl.	<i>iminā, imamhā, imasmā, amhā, asmā</i>	<i>ehi, ebhi</i>	
Dat. &	<i>imassa, assa</i>	<i>imesam, imesānam</i>	
Gen.		<i>esam, esānam</i>	
Loc.	<i>imasmiṁ, imamhi asmiṁ, amhi</i>	<i>imesu, esu</i>	

Feminine

Nom.	<i>ayam</i>	<i>imā, imāyo</i>
Acc.	<i>imam</i>	<i>imā, imāyo</i>
Inst. &	<i>imāya</i>	<i>imāhi, imābhi</i>
Abl.		
Dat. &	<i>imissā, assā, imāya</i>	<i>imāsām, āsām, imāsānām, āsānām</i>
Gen.		
Loc.	<i>imissam, assam, imāya, imāyam</i>	<i>imāsu, āsu</i>

amu (that, so-and-so)

Masculine		Feminine	
	Singular		Plural
Nom.	<i>asu, amu</i>	<i>amā</i>	<i>asū</i>
Acc.	<i>amur</i>	<i>amā</i>	<i>amuyr</i>
Inst.	<i>amunā</i>	<i>amāhi, amābhi</i>	<i>amuyā</i>
Abl.	<i>{ amunā, amusmā</i>	<i>amāhi, amābhi</i>	<i>amuyā</i>
	<i>{ amumhā</i>		
Dat. &	<i>{ amuno,</i>	<i>amāsām,</i>	<i>amuyā,</i>
Gen.	<i>amussa</i>	<i>amāsānām</i>	<i>amussā</i>
Loc.	<i>{ amusmīm,</i>	<i>amāsu</i>	<i>{ amuyā,</i>
	<i>{ amumhi</i>		<i>{ amuyam,</i>
			<i>amussām</i>

Neuter

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

The rest are like those in masculine.

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

Verbs

Conditional Mood

endings

1st pers.	(i)ssam	(i)ssamha
2nd pers.	(i)sse	(i)ssatha
3rd pers	(i)ssā	(i)ssamsu

Root: *dhāv*, base: *dhāva* (to run)

1st pers.	<i>adhāvissam</i>	<i>adhāvissamha</i>
2nd pers.	<i>adhāvisse</i>	<i>adhāvissatha</i>
3rd pers	<i>adhāvissā</i>	<i>adhāvissamsu</i>

Note: optionally the prefixed 'a' is dropped.

125. Root *kr* (base: *kiṇḍ*), *akiṇissam*, *akiṇissamha*, etc.
Root *dis* (base: *dese*), *adesessam*, *adesessamha*, etc.
Root *kar* (base: *karo*), *akarissam*, *akarissamha*, etc.

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

127. Euphonic combination

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

Vocabulary

<i>neva</i> (na + eva) never, certainly not	<i>āgamma</i> , having come
<i>pharusa</i> (adj.) coarse, rough	(gerund of <i>āgacchati</i>)

<i>bhanda</i> (n.) goods	<i>idāni</i> <i>yeva</i> (ind.) now itself, just now, already
<i>pati</i> (ind. governs Accusative) to, towards	
<i>na hevañ</i> (<i>na hi+evañ</i>) certainly not thus	
<i>tāva duggato</i> (Nom. Sing.) so poor	
<i>kuñumba</i> (n.) family	
<i>paññita</i> (adj.) learned, wise	
<i>kalasseva</i> (<i>kalassa eva</i>) early, earlier	
<i>ñātñāñi antare</i> (among relatives)	
<i>tāva mahanto</i> (Nom. Sing.) so large	
<i>dāru</i> (n.) wood, fire-stick	
	<i>vayas</i> (n.) age
	<i>dhārūpakañā</i> (n.) food-stuff
	<i>nissāñsayam</i> (Accusative)
	Singular used as adverb)
	without doubt, certainly

Verbs

akkosati (*a + kus*) he scolds, abuses; pp. *akkūñha*, *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*
pīleti (rt. *pīl*) oppresses, presses; pp. *pīlita*

Exercises

(a) Translate into English:

1. *Sace asuko puriso idhāgacchissā mayam idha nāgacchissamhā.*
2. *Yadi te hiyyo khettañ kasissañsu, mayamajja tam dhaññena vapeyyāma.*
3. *Sace te bhattarñ apacissam̄su, nissāñsayam amhākam̄ sevakā idhāgamma bhufjissanti.*
4. *Sace tumhe pāpāni kammāni akarissatha, marañā param manussattam̄ neva labhissatha.*
5. *Yadi corā tatra gantvā amussa gahapatino geham̄ pavisissam̄su, rājapurisā sabbe te agañhissam̄su.*
6. *Asukiya duhitari nahāyitum nadim̄ gacchantiyam yadi tvam̄ pharusāya vācāya tam̄ na akkosisse, na hi tava pitā tvam̄ evam̄ paharissā.*
7. *Sace ayam̄ rājā attano pitaram̄ dhammikam̄ rājānam̄ nāvadhissā, ajja idheva sotāpatti-phalam̄ pāpunissā.*

8. *Sace tvām amūni bhaṇḍāni amuyā itthiyā nādadiſſe, katham sā tāva dubbaḷa duggatā itthi tāni attano gehāpati aharissa?*
9. *Sace asuka purisā amūni dārāni atra ānayissamṣu, idāni yeva mayam atra aggīn jālayissamhā.*
10. *Sace tunhe majjhime vayasi dhanarāj ajjayissatha, nahevaṁ idāni pacchime vayasi dāliddiyena pūlitā 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, *Ajjatans* (Definite past), *Hiyattans* (Indefinite Past) and *Parokkhā* (Past Perfect). *Ajjatans* was formerly used to express the recent past and the *Hiyattans* the imperfect Past. But long ago they lost this difference and *Ajjatans* (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 *Bodhivārṣa*, *Hattha-vanagalla-vihāra-vārṣa* 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 *Hiyattans* (Past Definite).

Termination

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

Examples:

Root: *vad* (to say)

	Singular	Plural
1st pers.	<i>avadaṁ, avada</i> (I said)	<i>avadāmha</i> (We said)
2nd pers.	<i>avado</i> (You said)	<i>avadathā</i> (You said)
3rd pers.	<i>avadā</i> (He said)	<i>avadū</i> (They said)

129. Use of some words

- (a) *adhikaraṇaṁ*. When this word is compounded with a noun, it offers the sense "because of", "by reason of", or "through".
E.g. *pamādādhikaraṇaṁ* (*pamāda-adhikaraṇaṁ*) (because of negligence, through negligence, due to carelessness).
- (b) *paṭibhāti* (comes to mind). This verb governs the Accusative Case.
E.g. *Paṭibhātu taṁ dhammikathā* (let there occur to you a religious discourse).
- (c) Duration of time is expressed either by Accusative or Instrumental Case. E.g. *Ekaṁ samayaṇ* (at one time), *tena samayena* (at that time).
- (d) *yena-tena, yena taṁ* (wherever - there).
E.g. *Yena Bhagavā tenupasarkami* (he went there where the Lord was i.e. he went to the Lord).
Atha kho Bhagavā yena Koṭīgāmo tadavasari (*taṁ avasari*) (then the Lord went down to where the Koṭīgāma was i.e. the Lord proceeded to Koṭīgāma).
- (e) *namo* and *alaṁ*. The indeclinables 'namo' and 'alaṁ' govern Dative Case.
E.g. *Namo tassa Bhagavato* (may my adoration be to the Lord).
Alaṁ antarādyāya (adequate to be an obstacle).
'Alaṁ' is used even with infinitive: *Alaṁ kātuṇ* (proper to do).
'Alaṁ' is used even in the sense of 'enough of'. Then it governs Instrumental case: *Alaṁ 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. *Putta 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
<i>abhirūpa</i> (beautiful)	<i>abhirūpatara</i> (more beautiful)	<i>abhirūpatama</i> (most beautiful)
<i>pāpa</i> (wicked, sinful)	<i>pāpatara</i> (more wicked)	<i>pāpatama</i> (most wicked)
<i>dhanavant</i> (rich)	<i>dhanavantatara</i> (richer)	<i>dhanavantatama</i> (richest)
<i>mahant</i> (great)	<i>mahantatara</i> (greater)	<i>mahantatama</i> (greatest)

Note: substantives ending in *-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:

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

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

Tayā mahiddhikataro (more powerful than you).

Tesam 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 + antam* = *patyantam*. *Ty* is always changed into *cc*: *patyantam* = *paccantam*. *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* = *narveva*. *so kho ḫyasmā* = *so khv + ḫyasmā* = *sokhvāyasmā*.

Vocabulary

Masculine Nouns

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

Feminine Nouns

<i>āmi</i> (wave)	<i>velā</i> (bank, shore)
<i>eka-cariyā</i> , f. (living alone)	<i>sahāyatā</i> , f. (friendship)
<i>yāñña-sampadā</i> (success of sacrifice)	

Neuter Nouns

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

Adjectives

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

<i>aggisikhūpama</i> (aggi-sikhā-upama)	<i>dālha</i> , adj. (firm, steady, strong)
(like a flame)	<i>saññātā</i> , pp. of <i>saññamati</i> . (restrained)
<i>bāla</i> , adj. (foolish, bad)	<i>appatītara</i> (less troublesome)
<i>appa-samārambhatara</i>	<i>dukkha</i> (uncomfortable, inconvenient)
(of less undertakings)	<i>dussūla</i> (lacking virtues, irreligious,
<i>mahānisamsatara</i> (more advantageous)	with bad conduct)
<i>puthu</i> , adj. (many)	<i>sadisa</i> (similar to, like)
<i>tividha</i> (threefold)	<i>ekaka</i> (single, lonely)
<i>agga</i> (chief, highest)	<i>sādhu</i> (good)

Indeclinables

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

Verbs

<i>pamināti</i> (pa + mi) he measures; pp. <i>pamita</i> ; ger. <i>pametvā</i> ; inf. <i>pametuṇ</i>
<i>uttasati</i> (ud + tas) he fears, is alarmed, is terrified; pp. <i>uttasita</i> , <i>uttasta</i>
<i>gajjati</i> (rt. <i>gajj</i>) he roars, it thunders; Prest. P. <i>gajjant</i> ; pp. <i>gajjita</i>
<i>san̄thāti</i> (sañ + tha) remains, stands still; pp. <i>san̄thita</i> ; ger. <i>san̄thahitvā</i> ;
inf: <i>san̄thātuṇ</i>
<i>rūhati</i> (rt. <i>ruh</i>) grows; pp. <i>rūlha</i>
<i>āsajjati</i> (ā + sad) he assails; Ind. past. <i>āsadd</i> ; ger. <i>āsajja</i>
<i>patītīhahati</i> (pati + tha) he or it finds support; ger. <i>patītīhāya</i> , <i>patītīhahitvā</i> ;
pp. <i>patītīhita</i>
<i>uṭṭhāti</i> (ud + tha) he stands up; pp. <i>uṭṭhita</i> ; ger. <i>uṭṭhāya</i> ; inf. <i>uṭṭhātuṇ</i> ,
<i>uṭṭhahitum</i> ; Prest. P. <i>uṭṭhahant</i> , <i>uṭṭhahamāna</i>
<i>bhajati</i> (rt. <i>bhaj</i>) follows, associates with; pp. <i>bhatta</i> , <i>bhajita</i>
<i>bhindati</i> (rt. <i>bhid</i>) he breaks, gets broken; Imp. past. <i>abbhidā</i> ; pp. <i>bhinna</i>
<i>vissamati</i> (vi + sam) he takes rest; ger. <i>vissamitvā</i> ; pp. <i>vissanta</i>
<i>gacchati</i> (rt. <i>gam</i>) he goes; Ind. past. <i>agamā</i> ; inf. <i>gantuṇ</i> , <i>gantave</i> ; ger. <i>gantvā</i>
<i>gāphāti</i> (rt. <i>gah</i>) he catches, takes hold of, arrests; pp. <i>gahita</i>
<i>karoti</i> (rt. <i>kar</i>) he does, makes, works; opt. 3rd pers. sing. <i>kayirā</i> , <i>kareyya</i>
<i>āpucchati</i> (ā + <i>pucch</i>) he takes leave; pp. <i>āpuffha</i> ; ger. <i>āpucchitvā</i>
<i>bhājeti</i> (rt. <i>bhaj</i>) he divides; ger. <i>bhājetvā</i>
<i>icchatī</i> (rt. <i>is</i>) he wishes, likes, hopes
<i>ativartati</i> (ati + <i>vatt</i>) he or it passes over
<i>jāyati</i> (rt. <i>jan</i>) is born, arises; pp. <i>jāta</i>

Exercises

(a) Translate into English:

1. *Sakkā samudde udakam̄ pametuṇi dīhakena vā natveva tava sabbaññu ṣāṇam̄ sakkā pametave.* Ap 219.
2. *Gambhīre uṇḍitā ūmi na velarṇi ativattati.* Ap 321.
3. *Sabbe migā uttasanti migarājassa gajjato.* Ap 336.
4. *Udake aggi na saṇṭhāti, bījaṇi sele na rūhati, agade kimi na saṇṭhāti, kopo Buddhe na jāyati.* Ap 583.
5. *Garuṇo khadiramdsadā yathuttamaṅgamabbhidā.* J 210.
6. *Yassa kāyena vācāya manasā naṭhi dukkataṇi urasva patiṭṭhāya tam̄ bhajehi ito gato.* J.
7. *Nāgo muhūtarṇi vissamitvā yena pabbato tena agamā.* J.
8. *Suvijānāṇi sigālānāṇi sakuniānāṇi ca vassitāṇi manussa-vassitāṇi rāja dubbijānatarāṇi tato.* J.
9. *Dukkho vāso araññasmiṇi rāṭṭhaṇi icchāṇi gantave.* J.
10. *Seyyo ayo-guṇo bhutto tatto aggi-sikhūpamo.* Yañ ce bhūñjeyya dussiṭṭo rāṭṭha-piṇḍam̄ asaññato. Dh 308.
11. *Caran̄i ce nādhigaccheyya seyyaṇi sadisamattano, eka-cariyam̄ daññam̄ kayirā naṭhi bāle sahāyatā.* Dh 61.
12. *Atthi kho brāhmaṇa aññō yaññō imāya tividhāya yaññā-sampadāya imehi ca saraṇa-gamanehi appaṭṭitāro appa-samārāmbhātāro ca mahapphalatāro mahānisāmsatāro 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*, *a*, *du(s)*, *ni*, *nis(n)*, *pa*, *para*, *pari*, *pati*, *sam*, *su*, *ud*, *upa*, *vi*.
There are prefixed to verbs, participles, gerunds, infinitives, nouns and adjectives. They emphasize or alter the sense of the words to which they are prefixed.

Prefix	Application	Meaning
<i>abhi</i> (to, unto, facing)	<i>abhighacchatī</i>	goes towards, goes facing to
<i>adhi</i> (over)	<i>adhighacchatī</i>	goes over, attains, realizes
<i>anu</i> (after)	<i>anugacchatī</i>	goes after, follows
<i>apa</i> (away, off)	<i>apagacchatī</i>	goes away from
<i>api</i> (upon)	<i>apidahati</i>	puts upon, covers (with a lid)
<i>ati</i> (over, beyond)	<i>atikkamati</i>	passes over, goes beyond
<i>ava(o)</i> (down)	<i>okkamati</i>	descends
<i>a</i> (back)	<i>agacchatī</i>	comes
<i>dus(dur)</i> (ill, bad)	<i>dujjana</i>	bad man (people)
<i>ni</i> (down)	<i>nistdati</i>	sits down
<i>nis(nir, nñ)</i> (out)	<i>niggacchatī</i>	goes out
<i>pa</i> (forth)	<i>pabbajati</i>	goes forth
<i>para</i> (opposite)	<i>parābhavati</i>	is ruined
<i>pari</i> (round, insulting)	<i>paribhavati</i> , <i>paribbhāmati</i>	scolds, insults, abuses wheels round
<i>pati</i> (again, in return)	<i>paṭipucchatī</i>	questions in return
<i>sam</i> (together)	<i>saṅgacchatī</i>	meets (with)
<i>su</i> (good, well)	<i>sugati</i>	good or happy state after death
<i>ud</i> (up, above)	<i>uggacchatī</i>	goes up, rises
<i>upa</i> (to, toward, near)	<i>upagacchatī</i>	goes to, goes near
<i>vi</i> (away, off)	<i>vigacchatī</i>	goes away from

136. Euphonic combinations

(a) The first consonant of some words is reduplicated when it is preceded by a vowel. Mostly this occurs, if the corresponding vedic form consists of two consonants (as *kr*, *pr*, *bhr*, etc.), to give the same force to the corresponding Pali sound (letter).

abhi + *kanta* = *abhikkanta* (Vedic: *abhikr̄nta*)
anu + *gaha* = *anuggaha* (Vedic: *anugraha*)
pari + *bhama* = *paribbhama* (Vedic: *paribhrama*)
abhi + *pasanna* = *abhippasanna* (Vedic: *abhiprasanna*)

(b) The 's(x)' 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 *m̄* read lesson 26.
sam̄ + *gacchati* = *sāngacchati* *sam̄* + *carati* = *sāñcarati*
sam̄ + *thahati* = *sāñthahati* *sam̄* + *tussati* = *santussati*
sam̄ + *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* = *ajheti*
pati + *āgacchati* = *patyāgacchati* = *paccāgacchati*.

(f) *t* of *pati* is optionally changed into *t̄*: *patigacchati* = *paṭigacchati*.
The prefix *sam̄* becomes *sā* before *rajjati*, *ratta* and *rāga*.
sam̄ + *rajjati* = *sārajjati*; *sam̄* + *ratta* = *sāratta*, *sam̄* + *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.

Seram uppalam (white lotus). Here are two words 'setam' and 'uppalam'. 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.

Sera + 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 = Ānandathera (the Elder Ānanda)

[*Ānanda + therā = Ānandathera*]

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.

Osadham viya dhammo = dhammosadham (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 karaṇam = akaraṇa (not doing); *na + āgamo = anāgamo* (not coming)

na kusalam = okusala (not i.e. opposite to kusala)

na āgamanam = anāgamana (not coming)

141. The adjective '*mahanti*' becomes '*mahā*' when it stands as the first member of the compound.
mahanto vīro = *mahā-vīra* (a great hero)

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

Before compounding	compounded	meaning
<i>gāmāṇī gato</i>	<i>gāma-gata</i>	gone to the village
<i>Buddhena desito</i>	<i>Buddha-desita</i>	expounded by the Buddha
<i>cīvaraḍya dussaṇī</i>	<i>cīvara-dussa</i>	cloth for a monk's robe
<i>corasmā bhayaṇī</i>	<i>cora-bhaya</i>	danger from a robber
<i>rājño putto</i>	<i>rāja-putta</i>	the king's son
<i>vikāle bhojanam</i>	<i>vikāla-bhojana</i>	eating at improper time
<i>attanā karaṇī</i>	<i>atta-kara</i>	done by oneself
<i>pituno santakam</i>	<i>pitu-santaka</i>	belonging to the father

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

143. Two words related by the particle '*iti*' or the gerund '*hurvā*' (having been) are also compounded and the words '*iti*' etc. are dropped.
aniccaṇī iti saññā = *anicca-saññā* (the perception 'impermanence')
ārammaṇāṇī hurvā 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-suriyāṇam*, etc.

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

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

Before compounding	compound	meaning
<i>āgatā samāṇā yām so</i>	<i>āgatasamāṇa</i>	that to which the recluses have come
<i>kataṇī pāpāṇī yena so</i> <i>natthī kiñcanāṇī yassa so</i>	<i>katapāpā</i> <i>akiñcana</i>	one by whom is evil done one who has no obstacles, one who has no possessions
<i>sukhito atītā yassa so</i> <i>bilām āsayo yassa so</i>	<i>sukhitattā</i> <i>bilāsaya</i>	happy-minded he whose lair is a hole

Note: The suffix *-ka* is added most often to the kind of this compound.
E.g. *Bahū nadiyo yasminī 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 *-tum* stands as the first member of some compounds and the final *ṇī* of *-tumṇī* is dropped. *gantuṇī kāmoti* *gantu-kāmo* (one who wishes to go is "gantu-kāma".)

Vocabulary

Nouns

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

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

Adjectives

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

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

Verbs

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

socati (rt. *suc*), grieves

uppajjati (rt. *ud* + *pad*), is born. *loke uppajjati*, is born into the world

ulloketi (rt. *ud* + *lok*), looks up at

samudācarati (rt. *sam* + *ud* + *a* + *car*), behaves, calls

Indeclinables

ve, certainly

ca, and, also

dūrato'va (*dūrato eva*), from afar

Exercises

(a) Translate into English:

1. *Satā paṭhavi-dhātuyā sārajjanti*. S II 172.
2. *Kāsu puṇḍa aṅgārānam*. M II 74.
3. *Yāgu khudham hanti, pipāsaṁ vinodeti, vātaṁ anulometi, vatthim sodheti, āmāvasesam pāceti*. A III 250.
4. *Bhabba'va te kukkuṭa-potakā pāda-nakha-sikhāya vā mukha-tuṇḍakena vā aṇḍa-kosam padātervā sottinā abhinibbijaṇū*. M I 357.
5. *Pahoti nu kho so puriso yāvatakā imissā Nālandāya pāṇī te ekena muhuttena eka-māṃsa-khalam eka-māṃsa-puṭijam kātuṇ?* M I 377.
6. *Icchāmaham kesamassuṇ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajituvā*. M II 56.
7. *Abhabbo kho Raṭṭhapālo kulaputto sikkham paccakkhāya hīnāyavattitum*. M II 61.
8. *So attānam sukha-kāmaṇ dukkha-paṭikkūlaṇ ātāpeti paritāpeti*. M I 341.
9. *Attā pi maṇ upavadeyya pāṇītipāta-paccayā*. M I 361.
10. *Atha kho Ānanda Kassapo bhagavā araham sammāsambuddho pubbañha-samayaṇ nivāsetvā patta-cīvaraṁmādāya yena Kikissa Kāsi-rañño nivesanam tenupasaṅkami*. M II 50.
11. *Sumedham bhagavantam loka-jettham narasabham Vūpakaṭṭham viharantam addasaṇ loka-nāyakam*. Ap 423.
12. *Mā vo khaṇam virādhetha khaṇātihi socare*. Ap 583.
13. *Acarī vatāyam vitudam vanāni kaṭṭhaṅga-rukkhesu asārakesu, Athāsadā khadiram jātasāram yatthabbhidā garulo uttamāṅgam*. J 210.

14. *Evañ gacchante kale Bodhisatto eka-divasam̄ pāto'va rathavaramāruyha uyyāna-kliñam gacchanto rukkhagga-tinagga-sākhagga-makkañaka-sutta-jalādīsu lagge ussāva-bindū disvā "Samma sārathi, kinnāmetanti pucchitvā, 'Etam̄ deva hima-samaye patanaka-ussāva-bindu nāmā'ti sutvā divasa-bhāgāñ uyyāne kliñtvā sāyanha-kale paccāgacchanto te adisvā "Samma sārathi, kaham̄ te ussāva-bindū? Na te passam̄" ti pucchi. "Deva, te suriye uggacchante sabbe'va chijjitvā pañhaviyam̄ patant" ti sārathi ñha. J IV 120.*
15. *Rāja puttassa vacanam̄ survā, "Gaccha bhadde, tava sivikāya nisiditvā pāsādāñ yeva abhirūha" ti ñha. Sā tassa vacanam̄ survā thātum̄ asakkontī nārī-gaṇa-parivutā gantvā pāsādāñ ñruyha "Kā nu kho puttassa pavattī" ti vinicchayāññānam̄ olokenī aññāsi. J IV 122.*

(b) Translate into Pali:

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

LESSON 30

Numerals

148. Cardinals

<i>eka</i>	1
<i>dvi</i>	2
<i>ti</i>	3
<i>catu(s)</i>	4
<i>pañca</i>	5
<i>cha</i>	6
<i>satta</i>	7
<i>aṭṭha</i>	8
<i>nava</i>	9
<i>dasa</i>	10
<i>ekādasa</i>	11
<i>dvādasa, bārasa</i>	12
<i>tedasa, terasa, telasa</i>	13
<i>catuddasa, cuddasa</i>	14
<i>pañcadasa, pannarasa</i>	15
<i>sołasa</i>	16
<i>sattadasa, sattarasa</i>	17
<i>aṭṭhādasa, aṭṭhārasa</i>	18
<i>navadasa, ekāna-vīsatī,</i>	
<i>ekāna-vīsa</i>	19
<i>vīsatī, vīsa</i>	20
<i>eka-vīsatī, eka-vīsa</i>	21
<i>bāvīsatī, dvāvīsatī</i>	22
<i>tevīsatī, tevīsa</i>	23
<i>catubbsatī, catubbsa</i>	24
<i>pañcavīsatī, pañcavīsa</i>	25
<i>chabbīsatī, chabbīsa</i>	26
<i>sattavīsatī</i>	27
<i>aṭṭhavīsatī, aṭṭhavīsa</i>	28
<i>ekānatiṣatī, ekānatiṣa</i>	29
<i>tiṇīsatī, tiṇīsa</i>	30
<i>cattālīsatī, cattālīsa</i>	40

158. Ordinals

<i>pañhama</i>	1st
<i>dutiya</i>	2nd
<i>tatiya</i>	3rd
<i>catuttha</i>	4th
<i>pañcamā</i>	5th
<i>chaṭṭha</i>	6th
<i>sattama</i>	7th
<i>aṭṭhama</i>	8th
<i>navama</i>	9th
<i>dasama</i>	10th
<i>ekādasa, ekādasama</i>	11th
<i>dvādasa, dvādasama,</i>	
<i>bārasa, barasama</i>	12th
<i>telasa, telasama</i>	13th
<i>catuddasa, catuddasama</i>	14th
<i>pañcadasa, pañcadasama</i>	15th
<i>sołasa, sołasama</i>	16th
<i>sattadasa, sattadasama</i>	17th
<i>aṭṭhādasa, aṭṭhādasama</i>	18th
<i>ekānāvīsatīma</i>	19th
<i>vīsatīma</i>	20th
<i>ekāvīsatīma</i>	21st
<i>dvāvīsatīma, bāvīsatīma</i>	22nd
<i>tevīsatīma</i>	23rd
<i>catubbsatīma</i>	24th
<i>pañcavīsatīma</i>	25th
<i>chabbīsatīma</i>	26th
<i>sattavīsatīma</i>	27th
<i>aṭṭhavīsatīma</i>	28th
<i>ekānatiṣatīma</i>	29th
<i>tiṇīsatīma</i>	30th
<i>cattālīsatīma</i>	40th

<i>paññāsā</i>	50	<i>paññāsatama</i>	50th
<i>sati</i>	60	<i>sattitama</i>	60th
<i>sattati</i>	70	<i>sattatima, sattatitama</i>	70th
<i>asṭī</i>	80	<i>asṭīma, asṭitama</i>	80th
<i>navuti</i>	90	<i>navutitama</i>	90th
<i>sata, n.</i>	100	<i>satama, satatama</i>	100th
<i>sahassa</i>	1000	<i>sahassatama</i>	1000th
<i>dasa-sahassa</i>	10,000	<i>dasa-sahassatama</i>	10,000th
<i>sata-sahassa</i>	100,000	<i>satasahassatama</i>	100,000th
(= <i>lakkha</i>)		(= <i>lakkhatama</i>)	
<i>dasa-lakkha</i>	1,000,000	<i>dasalakkhatama</i>	1,000,000th
<i>koṭi, f.</i>	10,000,000	<i>koṭitama</i>	10,000,000th
<i>pakoṭi</i>	= <i>koṭi</i> × 100		

Declensions

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

150. From *dvi* up to *atthārasa*, 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.	<i>dve</i> (two)
Ins. Abl.	<i>dvīhi, dvībhi</i>
Dat. Gen.	<i>dvīnnam</i>
Loc.	<i>dvīsu</i>

Ti (three)

	masculine	neuter	feminine
Nom. Voc. Acc.	<i>tayo</i>	<i>tīni</i>	<i>tisso</i>
Ins. Abl.	<i>tīhi, tībhi</i>	<i>tīhi, tībhi</i>	<i>tīhi, tībhi</i>
Dat. Gen.	<i>tīnnam</i>	<i>tīnnam</i>	<i>tīsannam</i>
Loc.	<i>tīsu</i>	<i>tīsu</i>	<i>tīsu</i>

Catu(s) (four)

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

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

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

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

Cardinals are used also as adjectives.

Eko puriso (one man), *Eka itthi* (one woman)

Ekam kulañ (one family)

Ekassa purisassa (to or of one man)

Ekāya itthiyā (to or of one woman)

Ekassa kulassa (to or of one family)

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

Dve kulāni (two families)

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

Tini kulāni (three families)

Dvinnām purisānam (to or of two men)

Dvinnām itthiñam (to or of two women)

Dvinnām kulānam (to or of two families)

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

Cattāri kulāni (four families)

Cattunnām purisānam (to or of four men)

Catassannām itthiñam (to or of four women)

Catunnām Kulānam (to or of four families)

Satām manussā (a hundred men)

Satassa manussānam (to or of hundred men)

Sahassarū manussā (a thousand men)
Sahassassa manussānam (to or of thousand men)

152. *Sara* and *sahassa* are declined in neuter.

koṭi and *pakoṭi* are declined in feminine gender (like 'ratti').

Those ending in *a* like *vīśā*, *timśā*, etc. are declined like Feminine nouns ending in *a*, but only in singular number.

153. Numeral adverbs

<i>ekadhā</i> (in one way), <i>dvidhā</i> (in two ways, into two parts or divisions)	
<i>tidhā</i> (in three ways, into three parts or divisions)	
<i>catudhā</i> , <i>catuddhā</i> (in four ways, into four parts or divisions)	
<i>ekaso</i> (one by one)	<i>pañcaso</i> (five by five)
<i>ekakkhattuṇ</i> (one time)	<i>pañcakkhattuṇ</i> (five times)
<i>dvikkhattuṇ</i> (twice)	<i>chakkhattuṇ</i> (six times)
<i>tikkhattuṇ</i> (thrice)	<i>sattakkhattuṇ</i> (seven times)
<i>catukkhattuṇ</i> (four times)	<i>sattaso</i> (seven by seven)

154. Numeral compounds

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

before compounded	compound	meaning
<i>tayo lokā</i>	<i>tilokam</i>	three worlds
<i>cattāri saccāni</i>	<i>catusaccam</i>	four truths

But

<i>tayo janā</i>	<i>ti-janā</i>	three persons
<i>pañca khandhā</i>	<i>pañcakkhandhā</i>	five aggregates
<i>aṭṭha ariyā</i>	<i>aṭṭhāriyā</i>	eight Holy ones

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

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 consonants 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 supports oneself)

(b) The roots ending in *i, r, 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 = mārābhībhū (one who subjugates Maras)

(c) The long *a* of a root is shortened when it stands as the last member.

majja + pā = majjapa (one who drinks liquor)

M of the root *gam* is optionally dropped, otherwise it takes the suffix '-a'. *pāram + gam = pāraga* (gone to the further shore)

Optionally the final 'a' of *gā* becomes *ū*: *pāragū* (one who is gone to the further shore).

But,

Pubbañ + gam = pubbañgama (going ahead, prime-mover)

The root *ñā* becomes *ñū*.

sabbañ + ñā = sabbaññū (all-knowing)

maggam + ñā = maggaññū (knower of the path)

The root 'jan' (to produce) loses final 'n'.

kamma(n) + jan = kammaja (produced by Karma)

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

²'A' becomes *a*, *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*. *ajjhattam* (within one's own self)

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

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

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

pati + *aha* = *paccaha*. *paccaha* (daily)

yāva(d) + *jīva* = *yāvajīva*, *yāvajīva*, *yāvajīvam* (as long as one lives)

yāva(d) + *atttha* = *yāvadattha*, *yāvadattha* (as much as one needs)

anu + *rūpa* = *anurūpa*. *anurūpam* (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 temāsam* (as long as three months, for three months)

yāva bramha-lokā (as far as the world of Brahmans)

yāva kesaggam (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 ayaṇ puriso pāṇiyam pivissati* (may the gentleman wait until this man drinks some water).

'This kind is called 'Adverbial Compound'.

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

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

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

Tasmā evam vademase (so let's say thus). D. Ātānātiya 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*,
catāhi apāyehi = *catāhapāyehi*, *ca etam* = *cetam*,
saṅgāmajī uttamo = *saṅgāmajuttamo*,
nisādi ambavane = *nisādambavane*
- (b) Two similar vowels form into their corresponding long one.
E.g. *duve eva* = *duveva*, *cha ca abhīhānāni* = *cha cābhīhānāni*,
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 idam* = *hidam*
- (e) Sometimes *y* is augmented before a vowel.
E.g. *na idam* = *nayidam*, *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. *aññāta* = *añññāta*, *na pamajjati* = *nappamajjati*,
nāma khandha = *nāmakkhandha*, *rūpa khandha* = *rūpakkhandha*,
cittā khāṇa = *cittakkhāṇa*, *vi pamutta* = *vippamutta*,
kāla pavedanā = *kālappavedanā*

Vocabulary

Nouns

Masculine

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

Neuter

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

Feminine

<i>gati</i> , course of life, destiny	<i>paṭhavi</i> , earth
<i>pariṣā</i> , gathering; assembly	<i>samā</i> , year
<i>jati</i> , birth	<i>pūjanā</i> , offering, worship
<i>jarā</i> , decay, old age	<i>Sākiyāñī</i> , Sakyan lady
<i>seni</i> , class or standard (in a school)	<i>dīpti</i> , view, belief

Adjectives

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

Indeclinables

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

Past Participles

<i>ñata</i> (rt. <i>ñā</i>) known
<i>jāta</i> (rt. <i>jan</i>) born
<i>dīptha</i> (rt. <i>dis</i>) seen
<i>bhāta</i> (rt. <i>bhā</i>) become, been
<i>vidita</i> (rt. <i>vid</i>) known
<i>kata</i> (rt. <i>kar</i>) done
<i>sacchit-kata</i> (<i>sacchi</i> + rt. <i>kar</i>) realized
<i>sankhata</i> (<i>sam</i> + rt. <i>kar</i>) conditioned
<i>phassita</i> (denom. fr. <i>phassa</i>) touched
<i>vibhatta</i> (<i>vi</i> + rt. <i>bhaj</i>) divides
<i>vippamutta</i> (<i>vi</i> + <i>pa</i> + rt. <i>muc</i>) fully released
<i>laddha</i> (rt. <i>labh</i>) received, obtained

Verbs

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

vadema (shortened form of *vadeyyāma*)

paññāyetha (3rd pers. sing. attanopada form of Optative of *paññāyati*)

paññāyati (*pa* + *ñā*), is known

pajahati (*pa* + rt. *ha*), gives up, dispells. pp. *pahna*

abhivaddhati (*abhi* + rt. *vaddh*), grows strongly

parihāyati (*pari* + rt. *ha*), declines, comes to ruin

sañvattati (*sañ* + rt. *vatt*), is conducive

pariyesati (*pari* + rt. *is*), seeks, searches

dayhati (rt. *dah*), it burns

jeti (rt. *ji*), conquers

vijjati (rt. *vid*), there is

bhañati (rt. *bhañ*), tells

Special forms

sabba-saṅgaha-vasena, sabbaso, altogether, totally

Exercises

(a) Translate into English:

1. *Yassete honti gattesu mahāpurisa-lakkhaṇa.*
Duve'va tassa gatiyo, tatiyā hi na vijjati. Sn 1001.
2. *Sabhaggaro vā parisaggato vā, ekassa ceko na musa bhaneyya.*
Sn 397.
3. *Ye hi keci bhikkhave samaṇa vā brāhmaṇa vā imāśaṁ dvinnam
diṭṭhīśaṁ samudayañca atthagamañca nappajānanti, te na
parimuccanti jāriyā jarāya maraṇena sokehi paridevehi dukkhehi
domanassehi upāyasehi.* M 1 65.
4. *Catūhapāyehi ca vippamutto cha cābhijhānāni abhabbo kātuṇ.*
Sn 231.
5. *Aham hi bho Gotama dāyako dānapati, dhammena bhoge pariyesāmi.*
*Dhammena bhoge pariyesitvā dhamma-laddhehi bhoge hi 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,
vitsatiyā pi dadāmi, timsāya pi dadāmi, cattārīsāya pi dadāmi,
paññāsāya pi dadāmi, satassa pi dadāmi, bhiyyo pi dadāmi.* Sn 487.

6. *Yo sahassam sahassena saṅgāme mānuse jine, Ekam ca jeyya attānam sa ve saṅgāma-juttamo.* Dh 103.
7. *Māse māse sahassena yo yajetha satam̄ samam̄ Ekañca bhāvitattānam muhuttamapi pūjaye, Sā yeva pūjanā seyyā yam̄ ce vassa-satam̄ hutam̄.* Dh 106.
8. *Sahassakkhattuṇ attānam nimminitvāna Parithako Nisñdamba-vane ramme yāva kālappavedanā.* Dh II 248.
9. *Yassa muhuttena sahassadhā loko sañvidito, sa bramha-kappo.* Th I 909.
10. *Tasmā evam̄ vadema se jinañ vandatha Gotamam̄ jinañ vandāma Gotamam̄.* D. Āññānatiya-sutta.
11. *Bhante ubhato-mukham̄ assam̄ addasam̄, tassa dv̄isu passesu yavasam̄ denti. So dv̄hi mukhehi khādarai. Ayañ me pañcamo supino.* J I 338.
12. *Ajjhosānam̄ pañicca pariggaho. Ajjhosānañca hi Ānanda nābhavissa, api nu kho pariggaho paññāyetha?* D II 60.
13. *No cetam̄ bhikkhave sakkā abhavissa akusalam̄ pajahitum̄, nāham̄ evam̄ vadāmi "Akusalam̄ bhikkhave pajahathā'ti.* A I 58.
14. *Mayā cetam̄ bhikkhave anaññatam̄ abhavissa adiññham̄ aviditam̄ asacchikatañ, aphassitañ paññāya, 'Idhekaccassa evarūpañ sukham̄ vediyato akusalā dhammā abhivadḍhissanti, kusalā dhammā parihāyanti'ti, evamaham̄ ajānanto 'evarūpañ dukkham̄ vedanāñ pajahathā' ti vadeyyam̄, api nu me bhikkhave etam̄ pañirūpar̄ abhavissa?* M I 475.
15. *Atthi bhikkhave ajātañ abhūtañ akatañ sasañkhatañ. No cetam̄ bhikkhave abhavissa ajātañ abhūtañ akatañ asañkhatañ, na yidha jātassa bhūtassa katassa sankhatassa nissarañam̄ paññāyetha.*
Ud 80.
16. *Rūpam̄ bhikkhave anati, rūpañca hidam̄ bhikkhave attā abhavissa na yidam̄ rūpam̄ abādhāya sañvatteyya.* 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 Sakyān 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*, *-ape* and *-apaya* 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 *a* and the roots of the 7th conjugation take the affixes *-ape* and *-apaya*. The other roots and verbal bases take all the four affixes.

In causative verbs the radical vowel is strengthened optionally. To the causative bases the verbal terminations are added.

root	causative base	Present 3rd person singular
<i>dā</i> (to give)	<i>dāpe, dāpaya</i>	<i>dāpeti, dāpayati</i> (he causes another to give, he makes another give)
<i>hā</i> (to give up)	<i>hāpe, hāpaya</i>	<i>hāperi, hāpayati</i> (he makes another give up)
<i>cur</i> (to steal)	<i>corāpe, corāpaya</i>	<i>corāpeti, corāpayati</i>
<i>dis</i> (to expound)	<i>desāpe, desāpaya</i>	<i>desāpeti, desāpayati</i>
<i>kar</i> (to do)	<div style="display: inline-block; vertical-align: top;"> <i>kāre, kāraya,</i> <i>kārāpe, kārāpaya</i> </div>	<i>kāreti, kārayati</i> <i>kārāpeti, kārāpayati</i>
<i>bhuj</i> (to eat)	<div style="display: inline-block; vertical-align: top;"> <i>bhoje, bhojaya,</i> <i>bhojāpe, bhojāpaya</i> </div>	<i>bhojeti, bhojayati,</i> <i>bhojāpeti, bhojāpayati</i>

Exceptions

<i>ji</i> (to conquer)	<i>jāpe, jāpaya</i>	<i>jāpeti, jāpayati</i>
<i>ni</i> (to lead)	<i>nāpe, nāpaya</i>	<i>nāpeti, nāpayati</i>
<i>adhi+i</i> (to study)	<i>ajjhāpe, ajjhāpaya</i>	<i>ajjhāpeti, ajjhāpayati</i>
<i>pī</i> (to satisfy)	<i>pīne, pīnaya</i>	<i>pīneti, pīnayati</i>

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

<i>pat</i> (to fall)	<i>pāte</i>	<i>pāteti</i> (causes to fall, fells)
<i>has</i> (to laugh)	<i>hāse</i>	<i>hāseti</i> (makes another laugh)
<i>bhā</i> (to become)	<i>bhāve</i>	<i>bhāveti</i> (makes become, develops)

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

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

166. The causative form of a transitive verb admits two objects.

E.g. *Suppavāsa tam dārakām Bhagavataṇi 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. *brāhmaṇo uṇhodakām kājām purisena gāhāpetvā phāṇitassa ca puṭam āyasmato Upavānassa pāddsi* (The brahmin made a man take hot water on a carrying-pole and offered a basket of molasses to the venerable Upavāna). S I 175.

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

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

Examples:

Khīranikā dhenuṇi khīraṇi duhanti (the dairy folk draw milk from the cow). S I 174.

Paññātam tam samāṇa pucchissāmi (Friar, I will ask you a question). S I 214.

Puriso gāvīṇi gāmarāt nayati (the man takes the cow to the village).

Denominatives

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

Substantive	affix	Verb
<i>sārājja</i> (shyness)	<i>a</i>	<i>sārājjati</i> (he is shy)
<i>phassa</i> (contact)	<i>a</i>	<i>phassati</i> (he touches) pp. <i>phassita</i>
<i>āhāra</i> (food)	<i>e, aya</i>	<i>āhāreti, āhārayati</i> (he eats)
<i>mutta</i> (urine)	<i>e, aya</i>	<i>omutteti, omuttayati</i> (he passes urine)
<i>sukha</i> (happiness)	<i>e, aya</i>	<i>sukheri, sukhayati</i> (he makes another happy)
<i>kiñkina</i> (tinkling sound)	<i>āya</i>	<i>kiñkināyati</i> (it tinkles)
<i>cicciṭa</i> (noise cit)	<i>āya</i>	<i>cicciṭāyati</i> (it makes the noise 'ciccit')
<i>kukkucca</i> (remorse)	<i>āya</i>	<i>kukkuccāyati</i> (he feels remorse, he doubts)
<i>cīngula</i> (windmill)	<i>āya</i>	<i>cīngulāyati</i> (it revolves)
<i>cīra</i> (long time)	<i>āya</i>	<i>cīrāyati</i> (he delays)
<i>piya</i> (dear)	<i>āya</i>	<i>piyāyati</i> (he holds dear)

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

169. Desideratives

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

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

170. Intensives

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

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

Compound verbs

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

<i>st̄ta</i> (cold)	<i>st̄tibhavati</i> (it becomes cold)
<i>kabala</i> (lump)	<i>kabaltkaroti</i> (he lumps)
<i>utāna</i> (manifest)	<i>utāntbhavati</i> (it becomes manifest)
<i>eka</i> (one)	<i>ektbhavati</i> (he is alone)
<i>av̄i</i> (evident)	<i>av̄ibhavati</i> (becomes evident)
<i>patu(r)</i> (evident)	<i>patubhavati</i> (he appears)
<i>antara</i> (inner)	<i>antaradhb̄yati</i> (he disappears)

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

sa evamāha (so evam 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 *āhamṣu*.

Vocabulary

Nouns

Masculine

visāna, 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
pūṭja, heap, pile
mahāsara, great being
mahā-jana, people
nimavanta, Himalaya district
āhamma-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, perception
vedanā, feeling
stvathikā, cemetery
purāṇa-dutiyikā, former wife
bāhā, hand
devī, queen
isi-pabbajī, 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

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

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

Adjectives

ekacīvara, single-robed
paritta, little
ulāra, great, much
ekāha-mata, dead for one day
dvīha-mata, two days dead
trīha-mata, three days dead
uddhumātaka, swollen
bhadra, lofty, excellent
ramanīya, beautiful
brāhmaṇaloka-paryāṇa, destined
for the heaven of the higher gods
yutta, endowed with, given up to
aneka-tala, many palm trees deep
vinītaka, discoloured

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

Verbs and Participles

pavisati (*pa* + *vis*), enters, pp. *pavittha*
sandhūpāyati (denom. fr. *sam* + *dhūpa*), causes thick smoke to rise up
sampadhūpāyati, causes thick smoke to rise up still more
parisīlcati (*pari* + *sic*), bathes, pp. *parisitta*
paccuttarati (*pati* + *ut* + *tar*), comes back out of the water
pubbapāyati (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. *gaheivā*
pavesayati (caus. fr. *pa* + *vis*), causes to enter, puts in
bhedeti (rt. *bhid*), breaks down
nirodhati (denom. fr. *nirodha*), ceases
pasamsati (*pa* + *sams*), praises, pp. *pasattha*

chad̄deti (rt. *chadd*), throws aside.
upasam̄harati (*upa* + *sam̄* + *har*), compares
paricchādeti (*pari* + *chad̄*), covers
āmanteti (*a* + *mani*), addresses, calls for
sodhāpeti (causat.fr. *sodheti*), causes to clean
eti (rt. *a* + *i*), comes
paricāreti (causat.fr. *paricarati*), gratifies senses, amuses oneself
abhirāhati (*abhi* + *ruh*), ascends, mounts, gets into a vehicle
āgañchi, same as *āgacchi*
pañipajjati (*pati* + *pad*), manages
māpeti (rt. *mā*), builds
ahosi (Aorist 3rd pers.sing. of *bhū*), was
samanusāsatī (*sam̄* + *anu* + *sas*), instructs
nāmari (*na amari*), not died
sussūsatī (desider.fr. *su*), desires to listen to. prest part. *sussūsantī*
ramati, is delighted in, pp. *rata*
pāteti (causat.fr. *patati*), fells, pp. *pātita*
yojāperi (causat.fr. *yojeti*), causes to yoke, gets harnessed
uyyāti (*ud* + *yā*), sets out, gets out

Indeclinables

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

Exercises

(a) Translate into English:

1. *So migā-visāñena piññīm kaññūvamāno santhāgāram pavisati.*
M I 344.
2. *Bhikkhū kukkuccāyantā bhikkhunīnam pārivattakām na denti.*
Vin IV 60.
3. *Tena kho pana samayena dhūmāyitattām timirāyitattām gacchateva.*
S I 122.
4. *So havya-seso udake pakkhitto cicciññayati ciññicīñayati sandhūpāyayati sampadhūpāyayati.* S I 169.
5. *Putto me Buddha-seññhassa dhammarām suddharām piyāyati.* S I 210.
6. *Sussūsā(ya) labhate paññām.* S I 214.

7. *Āyasmā Samiddhi Tapode gatāni parisiñcirtvā paccuttaritvā ekacīvara aññāhi gatāni pubbāpayamāno.* S I 8.
8. *Abhedi kāyo nirodhi saññā, vedanā sññ-bhavim̄su sabbā.* Ud 93.
9. *Vādañ hi eke pañseniyanti, na te pasāñsāma parittapaññe.* Sn 398.
10. *Sappuriso kho mahārāja ulare bhoge labhitvā attānañ sukheti pññeti, mātā-pitaro sukheti pññeti, putta-dāre sukheti pññeti, dāsa-kammakara-porise sukheti pññeti, mittāmacce sukheti pññeti.* S I 90.
11. *Puna ca param bhikkhave bhikkhu seyyathā pi passeyya sarīrañ stvāthikāya chadditāpi ekāha-matañ vā dvīha-matañ vā tīha-matañ vā uddhumātakam vinflakam vīpubbaka-jātañ, so imameva kāyañ upasaññharati "Ayam pi kho kāyo evam-dhammo evambhāvī etamanutto" ti.* M I 58.
12. *Tena kho pana samayena Ālavikā bhikkhū nava-kammarñ karontā rukkhamñ chindanti pi chindāpenti pi.* Vin IV 34.
13. *Te bhikkhū āyasmantañ Sāgatañ ārāmañ netvā yena Bhagavā tena sīsañ karvā nipādesuñ.* Vin IV 110.
14. *Tena kho pana samayena chabbaggyā bhikkhū sattarasa-vaggiye bhikkhū añguli-patodakena hāsesuñ.* Vin IV 110.
15. *Atha kho āyasmato Raññhapālassa pitā mahantañ hirañña-suvaññassa puñjam kārāpervā kilañjehi pañcchādāpetvā āyasmato Raññhapālassa purāñā-dutiyikam āmantesi.* M II 63.
16. *Kim bhante thero kārāpeti "Pibbhārañ mahārāja sodhāpemi".* Vin I 207.
17. *Ehi tvañ Raññhapāla, bhuñja ca piva ca paricārehi ca.* M II 56.
18. *Atha kho, Ānanda, Kikī Kāsi-rājā bhadrāni bhadrāni yānāni yojāpetvā bhadrāñ yānāñ abhirūhitvā Bārāñasim uyyāsi mahatā rājānubhāvena.* M II 49.
19. *Bhagavā tañha āgañchi, sīsañ mayhamñ parāmasi, Bāhaya mañ gahervāna sañghārāmañ pavesayiñ.* Apa 723.
20. *Mahāsatto deviyā dhammañ deseritvā, amacce sannipātētva, "Bho amaccā tumhe rajjam pañipajjatha, aham pabbajissāmi" ti varvā, mahājanassa rodantessa paridevantassa uññāya himavantam gantvā, ramantye padese assamam māpetvā isi-pabbajjañ pabbajitvā āyu-pariyosāne bramhaloka-parāyāno ahosi.* J IV 11.
21. *Te mañ dhamma-guñe yuttam sussūsañ anusuyyakam samanā samanusāsanti ist dhamma-guñe ratā.* J IV 134.
22. *Aneka-tale narake gambhiñre ca suduttare Pāñito giri-duggasmim kena tvañ tañha nāmari.* J IV 195.

LESSON 32

Verbal Terminations

174. In Pali language there are two sets of verbal terminations, namely, *Parassa-pada* and *Attanopada*. 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 (*Vattamāna Vibhātti*)

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

Future Tense

1.	<i>ssāmi</i>	<i>ssāma</i>	<i>ssam</i>
2.	<i>ssasi</i>	<i>ssatha</i>	<i>ssase</i>
3.	<i>ssati</i>	<i>ssanti</i>	<i>ssate</i>

Imperative Mood (*Pañcamī Vibhātti*)

1.	<i>mi</i>	<i>ma</i>	<i>e</i>
2.	<i>hi</i>	<i>tha</i>	<i>su</i>
3.	<i>tu</i>	<i>antu</i>	<i>am</i>

Optative Mood (*Sattamī Vibhātti*)

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

Aorist (Past Definite) (*Ajjatant*)

1.	<i>im</i>	(i)mhā	<i>am</i>	(i)mhe
2.	<i>o</i> (i)	(i)ttha	<i>se</i>	(i)vham
3.	<i>i, ittha</i>	(i)msu, <i>um</i>	<i>a</i>	<i>ū</i>

Past Indefinite (*Hiyattant*)

1.	<i>a, am</i>	<i>mhā</i>	<i>im</i>	<i>mphase</i>
2.	<i>o</i>	<i>ttha</i>	<i>se</i>	<i>vham</i>
3.	<i>a</i>	<i>ū</i>	<i>ttha</i>	<i>tham</i>

Conditional (*kālatipatti*)

1.	<i>ssam</i>	<i>ssamhā</i>	<i>ssam</i>	<i>ssāmhase</i>
2.	<i>sse</i>	<i>ssatha</i>	<i>ssase</i>	<i>ssavhe</i>
3.	<i>ssa, ssā</i>	<i>ssansu</i>	<i>ssatha</i>	<i>ssimsu</i>

Examples

Root: *vad* (to say)

Active voice

Present Tense

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

Future Tense

1.	<i>vadissāmi</i>	<i>vadissāma</i>	<i>vadissam</i>	<i>vadissāmhe</i>
2.	<i>vadissasi</i>	<i>vadissatha</i>	<i>vadissase</i>	<i>vadissavhe</i>
3.	<i>vadissati</i>	<i>vadissanti</i>	<i>vadissate</i>	<i>vadissante</i>

Imperative Mood

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

Optative (*Saitamī*)

1.	<i>vadeyyāmi</i> , <i>vademi</i>	<i>vadeyyāma</i> , <i>vadema</i>	<i>vadeyyām</i>	<i>vadeyyāmhe</i>
2.	<i>vadeyyāsi</i> , <i>vadesi</i>	<i>vadeyyātha</i> , <i>vadetha</i>	<i>vadetho</i>	<i>vadeyyavho</i>
3.	<i>vadeyya</i> , <i>vade</i>	<i>vadeyyum</i>	<i>vadetha</i>	<i>vaderam</i>

Past Definite (*Ajjatamī*)

1.	<i>avadim</i>	<i>avadimhā</i>	<i>avadām</i>	<i>avadimhe</i>
2.	<i>avadi</i> , <i>avado</i>	<i>avadittha</i>	<i>avadise</i>	<i>avadivham</i>
3.	<i>avadi</i>	<i>avadimṣu</i> , <i>avadum</i>	<i>avadā</i>	<i>avadū</i>

Past Imperfect (*Hiyattamī*)

1.	<i>avada</i> , <i>avadām</i>	<i>avadamhā</i>	<i>avadim</i>	<i>avadāmhase</i>
2.	<i>avado</i>	<i>avadattha</i>	<i>avadese</i>	<i>avadavham</i>
3.	<i>avadā</i>	<i>avadū</i>	<i>avadattha</i>	<i>avadattham</i>

Conditional

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

Vocabulary

Masculine Nouns

bojjhāṅga, 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
anṭsa, 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

Takkhasila, the city Taxila
Udayā, a lady so named
timiskā, pitch darkness
vīṇā, harp

Adjectives

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

Verbs

nibbāyati (*ni* + *vā*), becomes cooled, comes to inner peace. pp. *nibbuta*
oduhācī (*ava* + *dah*), puts down. *sotam* *odahati*, listens
bhassati (*bhas*), falls down, drops
adhigacchati (*adhi* + *gam*), finds, attains
vinayati (*vi* + *nt*), trains, instructs. Prest.p. *vinayant*
bhajati (*bhaj*), associates with, resorts to
yajati (*yaj*), sacrifices, gives ceremonially
kurute (prest. attanopada of *karoti*), he does. *piyam* *kurute*, he holds dear
pamadā (attanopada 3rd pers.sing. of *pamajjati*. rt. *pa*+*mad*).

ma pamadā, don't be negligent.
bhāveti (rt. *bhū*), develops. pp. *bhāvita*
kuppati (*kup*), is wrathful, is agitated
ahuva (past Imperfect sing. of *hoti*), it was
cechchati (future of *chindati*. rt. *chid*), he will cut off
adhipatari (*adhi* + *pat*), falls off
cavati (*cyu*), dies; falls away. pp. *cuta*
parijyati (*pari* + *jar*), decays in every aspect
saṅghaṭṭayati (*sam* + *ghaṭṭi*), knocks together, flings together

Exercises

(a) Translate into English:

1. *Bhāvervāna bojjhainge nibbāyissamanāsavo.* Th 162.
2. *Tena hi brāhmaṇa odahassu sotām.*
3. *Tassa soka-parettassa vñā kacchā abhassatha.* Sn 446.
4. *Otāraṇa nādhigacchissam sambuddhassa satimato.* Sn 446.
5. *Raṭṭha raṭṭham vicarissam sāvake vinayaṇ puthū.* Sn 444.
6. *Rāgaṇ vinayetha mānusesu dibbesu kāmesu cāpi bhikkhu.* Sn 361.
7. *Mitte bhajassu kalyāne pantaṇ ca sayanāsanām.* Sn 337.
8. *Yajassu, bahu te vittām, yajassu, bahu te dhanām.* Sn 31.
9. *Sa lokām bhajate sivam.* Sn 114.
10. *Asanta'ssa piyā honi, sante na kurute piyām.* Sn 93.
11. *Esa'smākām kule dhammo āsānam udakām pajām, sabbametam nippadāmase.* J III 120.
12. *Na te pñham addsimhā, na pānam nāpi bhojanām, bramhacāri khamassu me, etam passāmi accayām.* J III 120.
13. *Tasmā evam vadema se "Jinām vandatha Gotamām, Jinām vandāma Gotamām.* D III 197.
14. *Ime na kiñci jānanti maññe.*
15. *Nevābhisañjāmi na vā pi kuppe, na vā pi me appiyamāsi kiñci.* J 120.
16. *Nikkhamassu vanā tuvām.* Apa 818.
17. *Akaramha se te kiccaṇ yaṇ balaṇ ahuvā'mha se, Migarāja namo ryatthu, api kiñci labhāma se.* J III 26.
18. *Te andha-karaṇā kāmā, bahu-dukkhā mahā-visā, Tesam mālam gavesissam, checchaṇ rāgaṇ sabandhanām.* J III 500.
19. *Adhipatati vayo khaṇo tatheva, thānām natthi dhuvarṇ cavanti sattā, Parijyati addhuvām sarṣrām, Udaye mā pamadā carassu dhammarām.* J IV III.
20. *Gandhāra-rājassa puramhi ramme, avasimhase Takkhasilāya deva, Taithandakāramhi timisikāyām aṁsena aṁsam samaghaṭayimha.* J IV 98.

(b) Conjugate the following verbs in all the afore-given tenses and moods:
harati, kiñāti, 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 *-tya* to the present active base or by adding the affix *-ya* directly to the root.

176. First method

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

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

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

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

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

179. <i>nf</i> (to lead)	<i>nfyā</i>	<i>nfyati, nfyate</i> (is led)
<i>su</i> (to hear)	<i>sūya'</i>	<i>sūyati, sūyate</i> (is heard)

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

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

181. The final 'a' or 'e' of some roots is changed into *t* before the affix *ya*.

<i>pā</i> (to drink)	<i>plya</i>	<i>plyati, plyate</i> (is drunk)
<i>da</i> (to give)	<i>dyā</i>	<i>dyati, dyate</i> (is given)
<i>mā</i> (to measure)	<i>mlyā</i>	<i>mlyati, mlyate</i> (is measured)
<i>ge</i> (to sing)	<i>glyā</i>	<i>glyati, glyate</i> (is sung)
<i>ve</i> (to weave)	<i>vlyā</i>	<i>vlyati, vlyate</i> (is woven)

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

<i>na</i> (to know)	<i>ñaya</i>	<i>ñayati, ñayate</i> (is known)
<i>a + kha</i> (to say)	<i>akkhaya</i>	<i>akkhayati, akkhayate</i> (is said)

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

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

Corena tvam paharlyasi (you are attacked by the thief)

Rāṇā aham dandtyāmi (I am punished by the king)

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

Active voice

So kāme bhūñjati
(he enjoys sensual pleasures)
Buddho dhammam desesi
(the Buddha expounded
the Dhamma)
So ogham tarissati
(He will cross the flood)
Aham rukkham acchecchim
(I cut the tree)
Sisso vijjam sikkhatu
(may the pupil learn science)

Passive voice

tena kāmā bhujjante, bhūñjyante
(sensual pleasures are enjoyed by him)
Buddhena dhammo desiyittha
(The Dhamma was expounded by
the Buddha)
Tena ogho tariyassate
(The flood will be crossed by him)
maya rukkho acchijjuttha
(the tree was cut down by me)
Sissena vijjā sikkhyatū
(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 *a*.

Passive verb

desiyati
chijjati
kayirati

Passive present participle

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

How to use passive present participle:

Buddhena desiyamānañ dhammam manussā suñanti (men listen to the dhamma that is being expounded by the Buddha).

Purisena chijjamānasmā rukkhā bahū sakunā uddesum (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*, *-antya*, or *-ya* either to the present active base or to the verbal root. When these suffixes are added to the root its radical 'i' or 'u' is strengthened (*i* becomes *e* and *u* becomes *o*).

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

root	Infinitive	Gerundive
<i>da</i>	<i>dātum</i>	<i>dātabba</i> (should be or to be given)
<i>nt</i>	<i>netum</i>	<i>netabba</i> (should be or to be led)
<i>su</i>	<i>sotum</i>	<i>sotabba</i> (should be listened to, to be listened to)
<i>vac</i>	<i>vattum</i>	<i>vattabba</i> (should be or to be said)
<i>pa+ap</i>	<i>pattum</i>	<i>pattabba</i> (should be or to be attained)
<i>kar</i>	<i>kātum, kattum</i>	<i>kātabba, kattabba</i> (should be or to be done)
<i>car</i>	<i>caritum</i>	<i>caritabba</i> (should be or to be practised)

verbal base

<i>dese</i>	<i>desetum</i>	<i>desetabba</i> (should be or to be expounded)
<i>kiñā</i>	<i>kiñitum</i>	<i>kiñitabba</i> (should be or to be bought)

Those formed by adding *antya* and *ya*

root		
<i>kar</i>	<i>karan̄ya, kāriya</i>	(should be or to be done)
<i>vac</i>	<i>vacan̄ya, vacca</i>	(should be or to be said)
<i>budh</i>	<i>bodhan̄ya, bojjha</i>	(should be or to be realized)
<i>gam</i>	<i>gamantya, gamya, gamma</i>	(should be or to be gone to)

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

root	Gerundive
<i>da</i>	<i>(deya) deyya</i> (should be or to be given)
<i>ñā</i>	<i>(ñeya) ñeyya</i> (should be or to be known)
<i>pā</i>	<i>(peya) peyya</i> (should be or to be drunk)

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

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

188. Locative Absolute

Kamme kattabbe (when a work should be done)

189. The passive forms of Causative etc.

<i>kārāpeti</i>	passive verb: <i>kārāpalyati</i>
(causes to do)	(causes to be done)
<i>chedāpeti</i> (causes to cut)	passive verb: <i>chedāpalyati</i>
<i>desāpeti</i> (causes to expound)	passive verb: <i>desāpalyati</i>
passive prest. participle: <i>desāpalyamāna</i> (causing to be expounded)	
Gerundive: <i>desāpetabba</i> , <i>desāpantya</i> (should be caused to expound)	

190. The words like *pātikāñkha* (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*) *etam pātikāñkham* (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), *silato* (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 katam*, *tassa katam* (done by him)

193. Euphonic combinations of the following exercises.

Kiñ + eva + idam = *kimevidam*. 'ñ' before a vowel is most often changed into *m*.

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

sam + yamanti = *sñamanti*. 'ñy' is changed into *ññ*.

etam avoca = *etadavoca*. 'ñ' is optionally changed into *d* before a vowel.

etam + attham = *etamattham*. 'ñ' 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". *dassanattham, 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 samaṇa* (whatever recluses)

Vocabulary

Masculine Nouns

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

Neuter Nouns

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

Feminine Nouns

<i>bhagini</i> , sister
<i>bhikkhā</i> , alms
<i>upāhanā</i> , sandal
<i>bhāvanā</i> , development (of mind or insight)

Adjectives

<i>jañña</i> , sweet	<i>durabhisambhava</i> , not easy to reach
<i>jañña-jañña</i> , very sweet	<i>dvangulapatha</i> , having knowledge of two finger-breaths
<i>amuka</i> , so and so	<i>vīrarāga</i> , passionless, free from lust
<i>porāṇa</i> , ancient, olden	<i>evarūpa</i> , of this sort
<i>ahirika</i> , shameless	<i>sakkātabba</i> , to be treated with respect
<i>kaka-sūra</i> , as clever as a crow	<i>garukātabba</i> , to be honoured
<i>dhamsin</i> , obtrusive, bold	<i>mānetabba</i> , to be revered
<i>mañku</i> , discouraged, troubled	<i>kevala</i> , whole, all
<i>cakkhuviññeyya</i> , to be perceived by eye	
<i>pūjerabba</i> , to be venerated, worthy of attention	
<i>bodhi-pakkhiya</i> , contributing to Supreme Knowledge	

Indeclinables and adverbs

ambho (used for addressing one or many persons), O man, O men!, Look
here!

<i>sāmaṇi</i> , by oneself	<i>etarahi</i> , now, now-a-days
<i>samma</i> , well, rightly	<i>anusotam</i> , along with the current
<i>kālasseva</i> (<i>kālassa eva</i>), very early	<i>patisotam</i> , against the current
<i>puna</i> , again	<i>sama-visamāṇi</i> , both rightly and wrongly
<i>iti</i> , thus	

Verbs

<i>haryati</i> (passive of <i>harati</i>), is carried	
<i>pavaḍḍhati</i> (<i>pa</i> + <i>vadḍh</i>), grows up	
<i>haññati</i> (passive of <i>hanti</i>), is killed	
<i>bhajyati</i> (passive of <i>bhājeti</i>), is divided, is distributed	
<i>tujjati</i> (passive of <i>tudati</i>), is pricked	
<i>asakkhim</i> (Past Def. 1st pers. sing. of <i>sakkoti</i>), I was able	
<i>vuyhati</i> (passive of <i>vahati</i>), is carried	
<i>paṭivijjhati</i> (<i>pati</i> + <i>vidh</i>), penetrates, pp. <i>paṭividdha</i>	
<i>sandissati</i> (passive to <i>sampassati</i> . rt. <i>dis</i>), is seen	
<i>anuyuñjati</i> (<i>anu</i> + <i>yuj</i>), questions	
<i>vūpasammati</i> (<i>vi</i> + <i>upa</i> + <i>sam</i>), is assuaged, is quieted, is appeased, is calmed. pp. <i>vūpasanta</i> .	

vāyamati (vi + a + yam), strives, makes an effort
 muñcati (rt. muc), releases, loosens, frees. pp. muta
 pañcāñcikkhati (Intensive fr. pañcarkhayati), thinks over, reflects
 nibbāpeti (causative of nibbati), makes cool, extinguishes, quenches,
 puts out
 clyati (passive of cintati), is stored up
 saññamati (sañ + yam), restrains. pp. saññyata, saññata
 āroceti (a + ruc), tells, informs
 pahiyati (passive of pajahati), is removed, is dispelled
 uddharati (ud + har), holds up, raises up, saves, Inf. uddhātum
 parikkhīyati (passive to pari + khayati) declines, goes to ruin, pp.
 parikkhīṇa
 manku hoti, is troubled, is discouraged
 kilissati (rt. kilis), is defiled, is soiled, is stained, dirtifies oneself
 ākañkhati (a + kankh), desires, wishes for, expects
 vattati (vati), behaves, conducts
 vuttīhāti (vi + ud + iha), gets up, pp. vuttīhita
 upanāmeti (upa + nam), offers
 paccavekkhati (pati + ava + ikkh), reviews, considers, contemplates
 omuñcati (ava + muc), takes off
 pāpayati (caus. to pāpunāti), causes to reach

Exercises

Translate into English:

1. Ambho, kimevidam hartyati jañña-jaññam viya? M I 31.
2. Idam vuccatāvuso dukkham. M 148.
3. Dadato puññam pavaññhati, saññamato veram na clyati. Ud 85.
4. Tasmiñ kho brāhmaṇa yaññe neva gāvo haññimsu, na rukkhā chijjimṣu yūpatthāya, na dabbhā lāyimṣu barihisatthāya. D I 141.
5. Atha kho so bhikkhu tam bhikkhuniñ etadavoca: "Gaccha bhagini, amukasmiñ okāse bhikkhā dtyat" ti. Vin IV 59.
6. Tena kho pana samayena sañghassa cīvarañ bhājyati. Vin IV 59.
7. So ḍayhati sūlehi tujjamāno. M II 73.
8. Kassa sodhīyati maggo? Buddh A 85.
9. Asakkhim vata attānam uddhātum udakā thalam, vuyhamāno mahoghena saccāni pañvijjhitum. Th I 88.

10. *Na kho brāhmaṇa sandissanti etarahi brāhmaṇā porāṇānam brāhmaṇānaṇi brāhmaṇa-dhamme.* Sn 50.
11. *Atha kho so mānavako ḍyasmata Upalina anuyuṭijiyamāno etamattham ārocesi.* Vin I 88.
12. *So tathā nadiyāṇi patati, so tathā anusotam pi vuyhati, paṭisotam pi vuyhati.* M III 185.
13. *Cakkhūṇi kho bhikkhave aniccato jānato passato avijjā pahiyati vijjā uppajjati.* S IV 31.
14. *Na hiraṇṇena suvaṇṇena parikkhīyanti āsavā.* Th II 347.
15. *Sujīvaṇi ahirikena kāka-sūrena dhāmsinā.* Dh 244.
16. *Gamanīyo samparāyo, kaitabbam kusalam, caritabbam brāhma-cariyāṇi, naṭṭhi jātassa amaraṇāṇi.* S I 108.
17. *Bahū hi saddā paccūhā, khamitabbā tapassinā na tena manku-hotabbam, na hi tena kilissati.* S I 201.
18. *Yāṇi tam iśhi pattabbam thānaṇi durabhisimbhavaṇi.
Na tam dvaṅgula-paññāya sakkā pappotumitthiyā.* S I 129.
19. *Macchera ca pamādā ca evam dānam na dīyati Puññamākāñkhamānena deyyam hoti vijānatā.* S I 18.
20. *Saddhivihārikena bhikkhave bhikkhunā upajjhāyamhi samma vattitabbam.* Vin I 46.
21. *Kalasseva vutthāya upāhanā omuñcītvā ekaṇsaṇi uttarāsaṅgaṇi karitvā danta-kaṇṭham dātabbam, mukhodakam dātabbam, āsanam paññāperabbam.* Sace yāgu hoti, bhājanāṇi dhovitvā yāgu upanāmetabbā. Vin I 46.
22. *Ye te samaṇa-brāhmaṇā cakkhu-viññeyyesu rūpesu avīta-rāgā avīta-dosā avīta-mohā ajjhatisam avupasanta-cittā sama-visamam caranti kāyena vācāya manasā, evarūpā samaṇa-brāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pājetabbā.* M III 291.
23. *Puna ca param Śāriputta bhikkhunā iti paṭisañcikkhitabbam, "Bhāvitā nu kho samatho ca vippassanā ca?" ti. Sace Śāriputta bhikkhu paccavekkhamāno evam jānāti "Abhāvitā kho me samatho ca vippassanā cā"ti, tena, Śāriputta, bhikkhunā samatha-vipassanānaṇi bhāvanāya vāyamitabbam.* M III 297.
24. *Ye keci gaṇino loke satthāro'ti pavuccare.
Paramparābhataṇi dhammaṇi desenti parisāya tam.
Na hevaṇi tvam mahāvīra dhammaṇi desesi pāṇīnam
Samaṇi saccāni bujjhitvā kevalaṇi bodhipakkhiyāṇi.* apa 340.
25. *Ajjāpi mani mahāvīra ḍayhamānam iṭṭhaggihi (iṭṭhi aggīhi)
Nibbāpesi tayo aggī stūbhāvaṇi ca pāpaya.* 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 *nf* (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 'm' is inserted between the two consonants of the root. Then this 'm' 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* = *rūm̥dh* + *a* = *rundha*. *rundhati* (he obstructs)

Rt. *muc* (to release) + *a* = *mūm̥c* + *a* = *muñca*. *muñcati* (he releases)

Rt. *hid* (to wander) + *a* = *hīm̥d* + *a* = *hindā*. *hindāti* (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* = *bujha. bujhati* (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*. *āvundāti* (he strings together)

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

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

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

202. Fifth Conjugation

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

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

Rt. *kr* (to purchase) + *nā* = *krnā* = *kinā*. *kināti* (he purchases)

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

Rt. *gah* (to take, to accept) + *nā* = *gahnā* = *ganhā*. *ganhāti* (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* = *karō*. *karoti*, *kurute* (he does, he makes)

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

204. Seventh Conjugation

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

Note that all the roots of this class are transitive.

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

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

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

Rt. *dham* (to blow) + *e*, *aya* = *dhamē*, *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), *fr* (to shake), *kaddh* (to drag), *ji* (to conquer), *plu* (to float), *mih* (to make water). All these belong to 1st Conjugation.

2. Give the Optative forms both Parassapada and Attanopada of the following roots belonging to Second Conjugation:

pis (to grind), *lip* (to smear), *his* (to assault). Give their meanings too.

3. Give both Parassapada and Attanopada forms of Imperative mood of the following roots belonging to Third Conjugation:

idh (to become successful), *gā* (to sing), *nas* (to perish), *tā* (to protect).

4. Conjugate the following roots of the fourth conjugation in Aorist Tense and give their meanings: *hi* (to send), *sak* (to be able).

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

LESSON 35

Word-building

205. In Pali language words are formed in three ways: by conjoining substantives, by adding suffixes to roots or verbal bases and by adding suffixes to substantives. The first way of forming words has already been dealt with in the lessons 29 and 30. In this lesson we are going to explain the second way of forming words by adding suffixes to Substantives. The Grammarians have named this way of word-formation as "Secondary Derivation of Words" (*Taddhitanta*). The suffixes that are to be added to substantives are classed into seven groups as, Patronymics, Words expressive of Possession, Abstract Nouns, Numeral Derivatives, Pronominals, Feminine bases, and Miscellaneous.

206. **Patronymics.** The suffixes *-a*, *-ava*, *-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)

Panḍu + a = Pando + a = Pandav + a = Pandava (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. *Kuṇḍīn + ya = kōṇḍanya = kōṇḍāñña'* (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)
- ala. *vācā* (word) + ala = *vācāla* (talkative)
- alu. *dayā* (mercy) + alu = *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. *patka* (mud) + ila = *patkila* (having mud, muddy)
sikatā (sand) + ila = *sikatila* (sandy)
- mant. *dhiti* (courage) + mant = *dhitimant* (courageous)

¹ As an exception *i* of *Kuṇḍīn* becomes *a*. Thus instead of *Koṇḍāñña* the word has become *Koṇḍāñña*.

-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*, *t*, *u*, *ü* or *o*.]

-vin. *medhā* (wisdom) + *vin* = *medhāvin* (wise)

māya (deceit) + *vin* = *māyāvin* (deceitful)

tejas (glory) + *vin* = *tejasvin* = *tejassin* (glorious)

yasas (illustrious) + *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)

pātu (clever) + *a* = *pāto* + *a* = *pātav* + *a* = *pātava* (cleverness)

visama (uneven) + *a* = *vesama* (unevenness)

uju (straight) + *a* = *ajava* (straightness)¹

-ka. *ramānyā* (attractive) + *ka* = *rāmaṇeyyaka* (attractiveness)

'r' of *nya* becomes 'e' exceptionally.

manuñña (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* = *alasiya* (laziness)

jāgara (wakeful) + *iya* = *jāgariya* (wakefulness)

macchara (stingy) + *iya* = *macchariya* (stinginess)

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

209. Miscellaneous Derivatives

-*ika*. (mixed with, connected to etc.)

ghata (ghee) + *ika* = *ghātika* (mixed with ghee)

nāvā (boat) + *ika* = *nāvika* (boatman)

abbhokāsa (open air) + *ika* = *abbhokāsika* (living in the open air)

Rājagaha (city Rājagaha) + *ika* = *Rājagahika* (born or living in Rājagaha)

apāya (miserable destiny) + *ika* = *apāyika* (destined to a miserable state)

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

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

abhidosā (evening) + *ika* = *abhidosika* (belonging to the previous evening)

saṅgha (religious order) + *ika* = *saṅghika* (belonging to the Holy Order)

kāya (body) + *ika* = *kāyika* (bodily)

vacas (word) + *ika* = *vācasika* (verbal)

-*ima*. *pacchā* (afterward) + *ima* = *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* = *mateyya* (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).

pāṭu (clever) + *tara* = *pāṭutara* (cleverer)

-*tama* (most).

pāṭutama (cleverest)

-*tya*, *issika* (most).

pāṭtya, *pāṭissika* (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.]

-ta. *jana* + *ta* = *janata* (folk)

deva + *ta* = *devata* (deity)

dhamma (nature) + *ta* = *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)

pandita (wise, learned) + *ka* = *panditaka* (a pedant)

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

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

-ma. *uccā-kula* (high family) + *ma* = *uccākulma* (belonging to a high family)

210. Numeral Derivatives

-khattum (times).

eka + *khattum* = *ekakkhattum* (one time)

dvi (two) + *khattum* = *dvikkhattum* (twice)

ti (three) + *khattum* = *tikkhattum* (thrice, three times)

catu (four) + *khattum* = *catukkhattum* (four times)

[N.B. *K* of *khattum* 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 = catutha (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), *atiṭṭhama* (eighth), *navama* (ninth), *dasama* (10th), *vīsatima* (20th), *tiṁsatima* (30th), *satama* (100th). -tama is also added to *Vīsatī*, 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)

-ṭṭha.

sabbathā (in every way, thoroughly)

aññathā (in another way, otherwise)

ya(d) + ṭṭha = yathā (such as, in the following way)

ta(d) + ṭṭha = tathā (so, in that way)

-iṭṭham.

idam + iṭṭham = ittham (thus). *Idam* is changed into 'i' before *iṭṭham*.

-tham.

kim(ka) + tham = katham (how?)

-tra, -ttha.

sabbatra, sabbattha (everywhere)

tatra, tattha (there)

yatra, yattha (wherever)

kim + tra, ttha = katra, kutra, kattha

[N.B. *Kim* 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*.

-hañ, hiñ.

taham, tahim (there)

yaham, yahim (where)

kaham, kuhim (where?)

-dā.

sabbada, 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.

etrahi (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)

i/o (from here)

ato (from here, because of this)

-*dhi*.

sabbadhi (everywhere)

212. Formation of Feminine Bases

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

vajjaka (partridge) + *a* = *vajjaka* (hen partridge)

kokila (cucoo) + *a* = *kokila* (hen cucoo)

aja (goat) + *a* = *ajā* (she-goat)

-*r* is added to some nouns:

aja (goat) + *r* = *ajī* (she-goat)

nada (brook) + *r* = *nadrī* (river)

brāhmaṇa (brahman) + *r* = *brāhmaṇī* (a brahman woman)

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

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

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

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

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

gacchānti (going-present p.) + *r* = *gacchāntī*. *gacchāntī itthī* (the woman who is going)

dhanin (rich) + *r* = *dhanintī*. *Dhanintī itthī* (rich woman)

hatthīn (elephant) + *r* = *hatthīntī* (she-elephant)

-*nt* is added to some nouns as *patī* and *bhikkhū*:

patīntī (lady)

bhikkhūntī (nun)

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

rājan (king) + *intī* = *rājīntī* (queen)

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

mātula (maternal uncle) + *āntī* = *mātulāntī* (aunt = the wife of the maternal uncle)

gahapati (householder) + *āntī* = *gahapatāntī* (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 = *bhāa* = *bhoā* = *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 = *gamtī* = *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. *bhī* (to fear) + ti = *bhīti* (fear)

(4) *-ana*. Almost all the nouns ending in *ana*, except very few, are neuter in gender.

Rt. *kar* (to do) + *ana* = *karana* (deed)¹

Rt. *mar* (to die) + *ana* = *marana* (death)

Rt. *āśā* (to know) + *na* = *āśāna* (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* + *ana* = *bhāvāna* (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. *nt* (to lead) + *tar* = *nttar* = *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)

¹ 'n' preceded by 'ra' is changed into 'ṇ'.

² 'rt' becomes 'tt'. 'r' is assimilated to succeeding '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 'a' becomes short. Such nouns are grouped into agent-nouns.
dhamma + ḫā = dhammājha (standing in the Dhamma, righteous)
majja (liquor) + *pā* (to drink) = *majjapa* (drunkard)
anna (food) + *da* (to give) = *annada* (giver of food)
senā (army) + *nt* (to lead) = *senānt* (a general of an army)
sayam (self) + *bhā* (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: *kinā* (to buy) + *i* + *ta* = *kinita* (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 = vuatha* (dwelt, lived). *sta* becomes *itha*.

The final *m* of some roots as *gam*, *ram*, etc. is dropped before *-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 *f* and the radical *r* is dropped.

rt. *phar* (to pervade) + *ta* = *phar̥ta = 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 = ṭhīta* (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 'ī' = *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* = (*putra* = *purṇa*) = *puṇṇa* (full)

rt. *jar* (*jir*) (to decay) + *ta* = (*jirta* = *jirṇa*) = *jiṇṇa* (decayed)

rt. *car* (*cir*) (to practise) + *ta* = (*cirta* = *cirṇa*) = *cīṇna* (practised)

rt. *tar* (*tir*) (to cross) + *ta* = (*tirta* = *tirṇa*) = *tiṇṇa* (crossed)

rt. *lū* (to mow) + *ta* = *lūṇa* (mown)

rt. *ha* (to decay) + *ta* (*na*) = *hūṇa* (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* (*kha*) (to say) + *ta* = *khyāta*, *khāta* (said)

rt. *ji* (to conquer) + *ta* = *jīta* (conquered)

rt. *bhī* (to fear) + *ta* = *bhīta* (feared)

rt. *jan* (*jā*) (to be born) + *ta* = *jāta* (born)

Dhi is changed into *ddh*. *Bhī* 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 *lha*.

rt. *guh* (to hide) + *ta* = *guhta* = *gūlha* (hidden). Radical vowel is lengthened before *lha*.

rt. *gāh* (to immerse) + *ta* = (*gāhta*) = *gālha* (immersed)

rt. *muh* (to be deluded) + *ta* = (*mūhta*) = *mulha* (deluded)

rt. *vah* (to carry, to bear out) + *ta* = (*vahta*) = *vūlha* (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 -avin. By adding *vant* or *avin* 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.

rl. *pac* (to cook). Present verbal base: *pacā*. *pacant, pacamāna* (cooking).

rl. *dis* (to expound). Present verbal base: *desaya*. *desayant, desayamāna* (expounding)

Passive present participle is formed by adding *-māna* to passive verbal base.

rl. *pac*. passive base: *pacca, pactya + māna = paccamāna, paclyamāna* (being cooked)

(12) *-tabba, -ansya, -ya*. Any one of these suffixes is added to a root to form gerundive (future passive participle).

rl. *pac* (to cook). *pacitabba, pacantya, pacca* (to be cooked, should be cooked, ought to be cooked)

Vocabulary

Nouns

Masculine

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

<i>loka</i> , world	<i>Sumukha</i> , name of a person
<i>atta</i> , self	<i>mitta-dhamma</i> , friendship
<i>kula-putta</i> , young gentleman	<i>dāyaka</i> , donor, giver
<i>soka</i> , sorrow	<i>kāraka</i> , doer of a service
<i>parideva</i> , weeping	<i>saṅghupāṇḍaka</i> (<i>saṅgha</i> + <i>upāṇḍaka</i>), one who looks after
<i>upayāsa</i> , despair	
<i>dukkhakkhandha</i> , aggregate of suffering	the community of monks
<i>anudhamma</i> , conformity to Dhamma	<i>dohala</i> , strong desire

Feminine

<i>Piyankara-mātar</i> , Piyankara's mother	<i>sota-dhātu</i> , element of hearing
<i>yakkhīnī</i> , female ghost	<i>dibba-sota-dhātu</i> , divine ear
<i>mahiddhikatā</i> , possession of great psychic power	<i>taṇhā</i> , craving
<i>mahānubhāvata</i> , possession of great splendour or majesty	<i>vipassanā</i> , insight
<i>pīti</i> , joy	<i>pacceka-bodhi</i> , awakening or realisation of a silent Buddha
<i>saddhā</i> , devotion, faith	<i>āṇatti</i> , bidding, order
<i>anata-kiriya</i> , ending, putting an end to	<i>dakkhiṇā</i> , dedicatory gift
<i>cārikā</i> , travel, long journey	<i>Barāṇasi</i> , the city so known
	<i>Suppiya</i> , a lady so named

Neuter gender

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

Adjectives

iithannāma, having such as named, thus-named
abādhinī (fem.), sick
dukkhita, afflicted, ailing
bālhagilāna, seriously ill
kuha, cheating
thaddha, stubborn
lapa, talkative
siṅgin, astute. Lit. having a horn
unnaṭa, 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
anañña-posin, not maintaining any other, not keeping a family
Atthakanāgara, belonging to the city Atthaka
Pāṭaliputtaka, belonging to Pāṭaliputta
Vesālika, belonging to Vesali, living in Vesali
pañña, sweet
yajamāna, making offerings, giving alms
puññapekkha, looking for merit
opadhika, producing worldly happiness
mahapphala, rich in result, bearing much result
ariya, holy
abhicetasika, depending on higher or Jhanic consciousness
nikāma-lābhīn, acquiring at will
akiccha-lābhīn, gaining without difficulty
akasira-lābhīn, gaining with no trouble
kāpilavatthava, belonging to Kapilavatthu
nava, new
acira-kārāpita, that had not long got built
eka, one, some
ekacca, certain, partly
ekacca-sassatika, eternalistic with regard to certain things.
sassata, eternal
olārika, gross

akusala, unwholesome
savitakka, together with initial application of mind
savicāra, together with sustained application of mind
vivekaja, produced by detachment
dukkhotinna (*dukkha* + *otinna*), beset with suffering
dukkha-pareta, invaded by suffering
kevala, whole
sambahula, many
niṭṭhitacvara, (one) who has got his robe made ready
plitisukha, 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-patisamvedin, experiencing bliss
sit-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
pākāta, 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* + *nt*) brings. pp. *ānīta*
pavisati (*pa* + *vis*), enters. pp. *pavijjha*
sannipātāperi (Causative fr. *sannipatati*), causes to gather together
santappeti (*sam* + *tapp*), satisfies
sampavāreti (*sam* + *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* + *ñāp*), declares, states
āhāreti (denom. fr. *āhāra*), eats
samādahati (*sam* + *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*
sīt-bhavati (*sīt* + *bhū*), becomes cool. pp. *sīt-bhūta*
pañsamvedeti (*pati* + *sam* + *vid*), feels, experience
pañipajjati (*pati* + *pad*), gets into, follows. pp. *pañipanna*
bhāsatī (rt. *bhas*), speaks. prest. p. *bhāsamāna*
vitakkayati (*vi* + *takk*), thinks, considers, reflects
abhinivajjeti (*abhi* + *ni* + *vajj*), avoids
rakkhati (*rakkh*), looks after, keeps
gāheti (causative of *gañhāti*), causes to obtain
viviccati (*vi* + *vic*), is separated, is secluded. ger. *vivicca*
upasampajjati (*upa* + *sam* + *pad*), attains, reaches. pp. *upasampañña*,
ger. *upasampajja*
vihāsim (aorist 1st pers. sing. of *viharati*) I dwelt
otarati (*ava* + *tar*), gets into, pp. *otīñā*, 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
sannīthahati (*sam* + *ni* + *ñāhā*), determines
neti (*ni*), leads
vissajjeti (*vi* + *sajj*), sends off
āha, he said
Āhāryayu (Optat. pass. 3rd pers. sing. fr. *ā* + *har*), may be taken, may be
brought
theneti (denom. fr. *thena*), steals
hoti (rt. *hā*), is. ger. *hutvā*
vaddhati (rt. *vaddh*), grows
khipati (rt. *kip*), throws. pp. *khitta*
nigganñhāti (*ni* + *gah*), subdues, pp. *niggahita*
nibbatteti (*ni* + *vatt*), produces, attains
pañilabhati, obtains. pp. *pañiladdha*
āvajjeti (*ā* + *vajj*), turns over, observes, reflects

atihāsi (aorist 3rd pers. sing. of rt. *thā*), he stood, he was
pucchatī (rt. *pucch*), questions. pp. *pūjha*
vīnamsetī (desider. fr. *man*), thinks over, investigates, considers
paṭipassambhatī (*pati* + *pa* + *sambh*), subsides, is allayed, is calmed
 pp. *paṭipassaddha*
ādetī (*ā* + *dd*), takes. ger. *ādāya*
pasādatī (*pa* + *sad*), is pleased with. pp. *pasanna*

Indeclinables

<i>bho</i> , O friends, Look here!	<i>acirām</i> , before long	<i>hi</i> , certainly
<i>kho</i> , indeed	<i>sayaṁ</i> , oneself	<i>sāyām</i> , in the evening
<i>atha kho</i> , then, thereupon		

some compounded forms

sañvegappatta (*sañvegaṇ patto*)
pacceka-bodhi-ñāna, realization of a Pacceka-buddha
paṭiladdhañāna (*paṭiladdhaṁ ḥāṇām yena so*) one who has attained to
 knowledge
vissajjetukāma (*vissajjetuṇ kāmeti*), wish to send off
pīṭa-bhāva (*pīṭassa-bhāvō*), the fact that it was drunk up
mitta-dhamma (*mittassa dhamma*), friendship
abhaya-dakkhinā (*abhayassa-dakkhinā*), gift of security
saṅghupaṭṭhāka (*saṅghassa upaṭṭhāka*), attendant to the community of
 monks

Euphonic combinations

dhammaññeva = *dhammaṁ eva* = *dhammaṁ yeva*
tadubhayām = *tām ubhayām*
aññassāññattiya = *aññassa āññattiya*
nagaranti = *nagaram iti*
āharyatū'ti = *āharyatu iti*
dhamma-vitakkaññeva = *dhamma-vitakkam* + *eva*
pāñiyamādāya = *pāñiyāmādāya*
ito'va = *ito eva*
seyyo'ti = *seyyo iti*
puññapekkhāna pāñinām = *puññā-apekkhānam pāñinām*

Some Phrases

tena kho pana samayena, at that time, on the same occasion
cārikam pakkāmi, he set out for a long journey
vihārena vihāram, from monastery to monastery
parivenena parivenam, from cell to cell

Exercises

Translate into English:

1. *Eso nidhi sunihito, ajeyyo anugāmiko. Kh 7.*
2. *So bhagavā arahā ceva arahattāya ca dhammarūpa deseti. Ud 7.*
3. *Ithannāmā bhante bhikkhunī abādhinī dukkhitā bālhagilāñā āyasmato Ānandassa pādesu sirasā vandati. A II 145.*
4. *Ye te bhikkhave bhikkhū kuhā thaddhā lapā siṅgū unnañā asamāhitā na me te bhikkhū māmakā. A II 26.*
5. *Tena kho pana samayena āyasmato Rāṭṭhapālassa nāti-dāsī abhīdosikāñ cūmāsañ chaddetukāmā hoti. M II 62.*
6. *Tena kho pana samayena Cātummeyyakā Sakyā santhāgāre sannipatita horū. M I 456.*
7. *Piyankara-mātā yakkhīñ puttakārī evam tosesi. S I 209.*
8. *Tarī rāga-pāsena āraññamiva kuñjarañ bandhitvā ānayissāmi. S I 124.*
9. *Abbhutārī vata bho samanassa mahiddhikatā mahānubhāvata. S I 141.*
10. *Eso hi te brāhmañi bramhadevo nirupadhiko arideva-putto. Akiñcanō bhikkhu anaññā-poti te so'dha piññāya gharanī paviññho. S I 141.*
11. *Kumbhīla-bhayani bhikkhave odarikattassetāñ adhivacanārī. M I 146.*
12. *Atha kho Dasamo gahapati Aññhaka-nāgaro Pāṭaliputtake ca Vesālike ca bhikkhū sannipātāpetvā paññēna khādanīyena bhojanīyena sahasthā sanūppesi sampavāresi. M I 353.*
13. *Yajamānānam manussānam puññapekkhāna pāñinām karotamopadhiñam puññārī saṅghe dinnārī mahapphalārī. S I 233.*
14. *Ariya-sāvako evam catunnārī jhānārī abhicetasikārī dīrthā-dhammasukha-vihārārī nikāma-lābhī akiccha-lābhī akasira-lābhī. M I 357.*
15. *Tena kho pana samayena Kāpilavatthavānam Sakyānam navamī santhāgārārī acira-kārāpītarī hoti. M I 353.*
16. *Santi hi bhikkhave eke samāna-brāhmañā ekacca-sassatikā ekaccaṁ sassatam lokam attānam ca paññāpenti. D I 17.*

17. So kho aham Aggivessana olarikam aharam aharetvā balam gahetvā vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pūti-sukham paṭhamam jhānam upasampajja vihāsim. M I 247.
18. Idha bhikkhave ekacco kula-putto saddhā agārasmā anagāriyam pabbajito hoti 'otinno' mhi jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upayāsehi, dukkhotinno dukkha-pareto, appeva nāma imassa kevalassa dukkhakkhandhassa anta-kiriya paññayethā'ti. M I 192.
19. Tena kho pana samayena sambahulā bhikkhū Bhagavato cīvara-kammaṇi karonti 'nīthita-cīvaro Bhagavā temāsaccayena cārikam pakkamissati'ti. M I 428.
20. Assosi kho bhagavā dibbāya sota-dhātu� visuddhāya atikkanta-mānusikāya Bhāradvāja-gottassa brāhmaṇassā Māgandiyena paribbājakena saddhiṇi imam sallāpam katan. M I 502.
21. Katamo ca gahapatayo puggalo neva attantapo nātta-paritāpanānu-yogamanuyutto, yo anattantapo aparantapo dittheva dhamme nicchāto nibbuto sīt-bhūto sukha-paṭisanvvedi bramha-bhūtena attanā viharati? M I 412.
22. Dhammānudhamma-paṭipannassa bhikkhuno ayamanudhammo hoti veyyākaraṇāya 'dhammānudhamma-paṭipanno' yanti. Rhāsamāno dhammaññeva bhasati no adhammam, vitakkayamāno dhammavitakkaññeva vitakketi no adhamma-vitakkaṇi. Tadubhayam ca abhinivajjervā upekkhako viharati sato sampajāno. Iti 81.
23. Tesu eko pāṇiyatthāya agantvā attano pāṇiyam rakkhamāno itarassa tumbato pivitvā sayan̄ araññā nikhamitvā nahāyitvā thito, 'atthi nu kho me kāyadvārādhi aija kiñci pāpam katanī upadhadrento thenetvā pāṇiyassa pūta-bhāvam disvā samvegappatto hutvā ayam tanhā vadḍhamāna marū apāyesu khipissati, imam kilesam niggāñhissāmī'ti pāṇiyassa thenetvā pīṭabhadram ārammaṇam kātvā vipassanām vadḍhetvā pacceka-bodhi-ñānam nibbattetvā paṭiladhaññām āvajjento aṭṭhāsi. A IV 114.
24. Atha nam Mahāsatto "kim pana tvam samma marū attano attihāya bandhi udāhu aññassāññatiyā" ti pucchitvā tena tasmiñ kārane ārocite, "kin nu kho me ito va Cittakūṭam gantum seyyo udāhu nagaran"ti vīmamsanto "mayi nagaram gate luddaputto dhanam labhissati deviyā dohaļo paṭippassambhissati Sumukhassa mittadhammo pākaļo bhavissati, iathā mama ñāna-balena Khemañca saram abhaya-dakkhiṇam kātvā labhissāmī, tasmiñ nagarameva gantum seyyo'ti sannīññām kātvā, luddam "amhe kājenādāya rañño

sanikam nehi, sace rājā vissajjetukāmo bhavissati, vissajjessatīti āha.
JA IV 427.

25. *Tena kho pana samayena Bārānasiyām Suppiyo ca upāsako Suppiyā ca upāsikā ubho pasannā honti dāyakā kārakā saṅghupāṭṭhākā. Atha kho Suppiyā upāsikā ārāmam gantvā vihārena vihāram pariveṇena pariveṇam upasāñkamitvā bhikkhū pucchatī, "ko bhante gilāno, kassa kim āharfyatū?" 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.e. the predicate must always agree with the subject in number and person: *So gacchati* (he goes), *Te gacchanti* (they go), *Aham gacchāmi* (I go), *mayaṁ 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 dhammām desesi*, *Buddho dhammām desiravā* (the Buddha expounded the Dhamma).

(b) The Accusative Case expresses even the goal of motion: *Puriso gāmām 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-kumbhiyām vutthāni* (I lived seven years in a vessel of blood [womb]). Ud 17.
Ābhā yojanām phuṭā ahosi (the light had spread about a league). D II 175.

(d) The verbs 'seti' (lies down), 'tiṭṭhati' (stands), *vasati* (dwells) *st̄dati* (sinks) and the like compounded with the prefixes *adhi*, *anu*, *a* and *upa* govern Accusative Case.
Pāpaṇiko kammantām adhitṭhati (the shopkeeper attends to [his] work), *Mañcaṇi abhinis̄dati* (he sits down on a bed). Vin IV 46.
Gharaṇi ḫasānto (dwelling in a house). S I 42.
Saggāmī lokām 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*, *āgama*, *ārabbha* and the like govern Accusative Case: *Anto gāmām* (inside the village). D II 273.
tiro pabbataṁ (across the mountain). A II 290.
uyyānc-bhāmīṇi abhito (by the grove). V V 59; *Parito gāmām* (round the village). Kacc.; *Samantā Vesāliṁ* (round about Vesāli). D II 98;
Dhī bāmhaṇassa hantāram (shame on him who kills a Brahman)!
vinā. See Lesson 14 No. 52.

Antarā ca Nālandām antarā ca Rājagaham (between' Nālandā and Rājagaha) D I 1. *Bhagavantām uddissa* (on account of the Lord) M III 238. *Himavantām pabbata-rājam upanidhāya* (Compared with the Himalayas the lord of mountains) M III 177. *Na ca Pūrānam* *Kassapaṇi sāvaka upanissāya viharanti* (and the disciples do not live in dependence on Pūrāna Kassapa) M II 3. *Pāsāṇa-piṭhim nissāya* (on the top of a rock) J I 167. *Sāvathīm nissāya* (near Savatthi), *Rājānam* *nissāya* (depending on the king) J I 140. *Anukampam upādāya* (out or pity) D I 204. *Kālam ca samayam ca upādāya* (according to time and convenience) D I 205. *Manussalokam upādāya* (Compared with the world of men) PVA 268. *Cakkhūm ca paṭicca rūpe ca* (because of eye and the visible objects) M I 259. *Kimāgamma kim ārabbha* (depending on what) D I 13.

'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: *Kalam nāgghati solasim* (it is not worth a 16th part). It 19. *Na so kāsāvam arahati* (he does not deserve a monk's robe). Dh 9. *Paṭibhāti marañ Bhagavā* (it is revealed to me, Lord). S I 189. The dative singular of nouns 'dassana' and 'yācana' govern Accusative Case: *Bhagavantam dassandāya* (for seeing the Lord). Ud 1. *Akālo 'dāni Tathāgatam 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: *Sukham supati* (he sleeps happily). A IV 150. *Caranti visame samam* (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 cārikam* (this mind went formerly wandering about). Dh 326. *Gahapati jaṅghā-vihāram anucākamamāno* (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 rūpam disvā* (seeing a visible form with the eye). D I 89. *Yānena ganvā* (having gone by means of a vehicle). D I 89. The agent of an action expressed in passive construction is put in Instrumental Case: *Vuttam hetam Bhagavatā* (this has been said by the Lord). It 1.

(b) Indeclinable particles 'saha, saddhim, vinā, aññatra' and the adjectives 'sama, sadisa' and the like govern Instrumental Case. *Bhikkhu-saṅghena saddhim* (together with the company of monks). D I 1. *Isidāsiyā saha na vaccham* (I will not live with Isidāsi). Th II 414. *Vinā dandena* (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 Uttarakuṇḍa ramma (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 Setavyam* (to the north of Setavya). D II 316.
- (g) The vehicle one goes by is expressed in Instrumental Case: *Yānena ganvā* (having travelled by chariot). D I 39.
- (h) The words *atītyati, harāyati, jigucchati* and the like are used with the nouns in Instrumental Case: *Iddhi-pātihāriyena atītyāmi 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 Nerañjarāyam 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-savānaṁ* (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 mayham na vijjati* (I do not want merit). Sn 431.
- (m) The Instrumental singular of 'attan' is used in the sense of Nominative: *Attanā 'va attānam sammannati*. Vin I.
- (n) The particular attribute, state, condition or a thing with which one is equipped is put in Instrumental Case: *Paribbājakam tidandena addakkhi* (he saw the wandering ascetic equipped with a tripod). Kaccāyana.
- (o) The seed that is sown is expressed by Instrumental Case: *Tilehi vapati* (he sows sasame). Kaccāyana.

- (p) "At what price" is expressed by Instrumental Case: *Satena kñto daso* (a slave bought for a hundred pieces). JA I 64.
- (q) The agent of the action expressed by the particles *sakkā*, *labbhā* and the like is expressed by the Instrumental Case: *Na hi sakkā supantena koci attho pāpunitum* (a sleepy man is not capable of attaining any sort of success). Sn A 338.
Na labbhā taya pbabbajitum (you cannot enter the Order of monks). JA I 64.

218. The Dative Case.

- (a) The Dative Case expresses the person or thing to whom some thing is given, some thing is due and for whom some thing is done.
E.g. Āgantukassa dānam deti (he gives gift [food] to a guest). A III 41.
- (b) The verbs '*silāghate*, *hanute*, *sapati*, *kujjhati*, *dubbhati*, *aparajjhati*, *patissuñati*, *āroceți*, *pañivedayati*' and the words '*alam*, *namo*, *sotthi*' and '*svāgatam*' govern the Dative Case:
Buddhassa silāghate (he praises the Buddha). Kacc. 327.
Hanute mayhañ eva (he hides from me). Kacc. 327.
Mayhañ sapate (he reviles me). Kacc. 330.
Ma ca kujjhitttha kujjhatañ (rage ye not against them that rage). S II 240.
Rāja Ajātassattu adubbhantassa dubbhati (king Ajātasattu is hostile to him who is not hostile). S I 85.
Kim pana te Ambañha Sakyā aprajjhun (What, Ambañha, have Sakyas offended you)? D I 91.
Bhikkhū Bhagavato paccassosum (the monks answered the Lord in assent). M I 1.
Bhagavato kālam ārocesi (he announced the time to the Lord).
Pañivedayāmi kho te mahārāja (I make known to you, great king). S I 101.
Alam antarāyāya (it is strong enough to be an obstacle). M I 130.
Alam te vippañisārāya (you have need for remorse). Vin II 250.
Namo tassa Bhagavato (May my adoration be to the Lord)!
Sotthi bhavissati rāñño (the king will go safe). D I 96.
Svāgatam bhante bhagavato (welcome to the Lord, revered sir). D I 179.

(c) The indirect object is put in the Dative Case. *Kulaputtassa Bhagavā ānupubbī-kathām 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 anagāriyam 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.
Upajjhāya antaradhāyati sissō (the pupil plays truant from the preceptor). Kaccāyana.

(c) The Comparative adjective governs Ablative: *Sīlam eva sutā seyyo* (good conduct is higher than learning). JA III 194.
Ayam eva tato mahantātaro kātaggaho (this is the winning throw Greater than that). M III 178.

(d) The particles 'uddham (upward), adho (below), āra, ārakā (far), oram (within), vinā (without), yāva, ā (as far as), purā (before), aññatra (except), param (after)' govern Ablative Case:
Uddham pōda-talā adho kesa-maithakā (from the soles of the feet below upward to the crown of the head). D II 203.
Āra te āsavakkhayā (they are far from the destruction of passions). DH 253.
Ārakā saṅghamhā (far from the Order). Vin II 239.
Oram vassa-satā pi myati (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.
Kim aññatra adassand (what else but from not seeing). S I 29.
Param maraṇā (after death). S I 94.

(e) The verbs 'pabhavati', the particle 'saha' and the participles 'sutam' and 'paṭiggahitam' govern Ablative Case:
Upadhi-nidāna pabhavanti dukkha (ills come to be because of Upadhis, ills arise from Upadhis). Sn 364.
Saha parinibbāna Bhagavato (at the very moment of the passing away of the Lord). D II 157.
Saha vacanā ca pana Bhagavato (as soon as the Lord told that). Ud 16.
Sammukhā'va sutam sammukhā paṭiggahitam samanassa 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:
Yavadeva anāthāya nātām bālassa jāyari (that which is learnt by the unwise is conducive to his own destruction). Dh 72.
Kalyānamittassetam Meghiya bhikkhuno pātikākham (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 kovida (skilled in right and wrong ways). Sn 627.
brāhma-cariyassa 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:
Ariyānam upavādakā (scoffers at the Holy Ones). M I 1.
Ariyānam 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 dandassa: 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 akaraṇam* (not doing any evil deed). Dh 189.

Eva metāṇi purāṇānam sahāyānam ahu saṅgamo (such was this meeting of the ancient friends). S I 60.

Tanhāṇam khayam (the waning of craving). M I 6.

(g) The words denoting measure govern Genitive:

Hirañña-suvaṇṇassa puññam (a heap of bullion and gold). M II 63.

(h) The words denoting the compass and those expressing manners govern Genitive. The words 'antā, antarena, sammukha, santike, accayena, avidūre' govern Genitive:

Uttarāṇi nagarassa (to the north of the city). D II 160.

Pacīnato Rājagahassa (to the east of Rājagaha). D II 263.

Purathimato nagarassa (to the east of the city). D II 161.

Antarena yamaka-salāṇam (between the twin Sal trees). D II 137.

Antarā satthiṇam (between the thighs). Vin II 161.

Tassa me saṅghassa sammukha sutam (from the presence of the company of monks have I heard). D II 124.

Santike maraṇam tava (near thee hovers death). Sn 426.

mamaccayena (after my death). D II 154.

Tassā rattiya accayena (at the end of that night). D II 27.

Tinnaṇi māsāṇam 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:

Tinnaṇam kammāṇam mano-kammāṇam sāvajjataram (of the three deeds the deed of mind is the most blamable). M I 373.

Kim sippāṇam aggam (Which of crafts is chief)? Ud 31.

Catuddast pañcadast artham ca pakkhassa (the 14th, 15th and 8th of the half-month). M I 20.

Telassa yāvadaññathām pivirvā (having drunk oil as much as he could). Ud 14.

Kati jāgaratām suttā (how many of the awake are sleepy)? S I 3.

Etesam gandha-jāñānam sīla-gandho anuttaro (among all these varieties of perfume the perfume of virtue is the supreme one). Dh 55.

(i) Genitive Absolute. Both the subject and the participle which is the predicate of the clause are put in Genitive Case. This construction is called Genitive Absolute. See Lesson 23 No. 96.

221. Locative Case

(a) The Locative case answers the question "where and when":

Bhikkhū abbhokāse cañkamanti (monks are walking up and down in the open air). Ud 7.

Bhagavā Anāthapīṇḍikassa ārāme viharati (the Lord is staying in the Anāthapīṇḍika's grove). S I 1.

Maññ eva tasmiñ samaye anusasareyyātha (Do ye on that occasion call me to your mind). S I 219.

Ayāñ 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 kankhati* (he has doubt about the Buddha). M I 101.

Stho'va saddesu asantasanto (not feeling fear of sounds like a lion). Sn 71.

Rūpe sneham 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.

Aithi me tumhesu anukampā (I have sympathy for you). M I 12.

Yo...adāñdesu 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:

Ghaṭikāro...Jotipālam kesesu parāmasitvā (Ghaṭikāra touching Jotipāla on his hair). M II 47.

Coram cālāya gaṇhitvā (having seized the thief by the top-knot). Dha I 294.

Chabbaggiya bhikkhū gāvīnaṃ visāñesu pi gaṇhanti (the monks of the group of six catch hold of cows even by their horns). Vin I 191.

Nām setthi stse cumbitvā (the guild-master having kissed her on the head). DhA I 190.

Tassa so alagaddo hatthe vā bahāya vā aññatarasmim vā aṅgapaccāṅge daseyya (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 apekha (fond of sons and wives). Sn 39.

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

Danto settho 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 bramhacariyam carissāmi* (I will live the Higher life under the Lord). M I 426.

Kathām mayām bhante Tathāgatassa sarīre patipajjāma (how should we treat the remains of the Perfect One)? D II 141.

Dvīsu bhikkhave sammā patipajjamāno paññito...bahūn puññam pasavati (the wise man who behaves rightly towards two persons begets much merit). A I 90.

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

Kusalo vīñāya 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 pācittiyañ (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 cakkhuñ 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...jatilesu (not long after those ascetics of matted hair had gone by). S I 78.
Bhagavatā olārike nimitte kayiramāne (even when so broad a hint was being dropped by the Lord). UD 65.
Sāriputtassa vanne 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:
Pāpaka 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 sīlāñ veditabbam, 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 paññatara 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 señño dhammānam* (passionlessness is the best of mental states). Dh 27. *Danto señño 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-pāram (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 mam̄ amma rodasi (tvam̄)* (mother, why do you mourn 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 matti (puttā me atti) (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 sankilesika, pahñā 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 tam̄ karomi 'ti aha (he said. "I will do what I can to please the Order"). M I 443.

Yā imasmīm janapade janapada-kalyānt, tam̄ 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, yathā yathā 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 satipatthāne evam̄ bhāveyya satta vassāni* (whosoever, monks, should thus develop these four applications of mindfulness for seven years...). N I 63.

Yam̄ kiñci sīthilam̄ kammam̄ (whatever perfunctory deed). Dh 312.

Yassa kassaci bhikkhuno ime pañca ceto-khilā pahñā (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 *idam*. They are used in sentences both as pure pronouns and pronominal adjectives as well.

Frequently we meet in the text the constructions *so aham*, *so tvam*, *Ayamaham*, *eso'ham*, *tam mayam*, *tassa mayham* and the like. In such phrases the preceding pronoun expresses the sense "aforesaid". Thus '*so aham*' means "I (being such as mentioned before)": *So aham vicarissāmi gāma gāmam naga nagaṇ* (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 '*idam*' preceded by '*ta(d)*' emphasizes the sense of the succeeding pronoun: '*So eso*' or '*so ayam*' (this very same person).
- (i) In some places '*eta(d)*' expresses the sense 'there' while '*eta*' or '*idam*' the sense 'here':
 - *So dārako gacchati* (there the boy goes). *Eso (ayam) dārako āgacchati* (here the boy comes).
- (j) The Demonstrative Pronoun being repeated gives the sense 'several' or 'various':
Tam tam kāranam 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 Optative. 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 auxiliary 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 Sāvatthiyan viharati* (the Lord stays in Sāvatthi) Negative: *so pañhavim na maññati* (he does not think in a wrong way of Extension). M I 3.

Interrogative: *Kāya-dandan'ti Tapassi vadesi* (do you say 'wrong of body', Tapassi)? M I 372.

Santi te evarūpā abādhā (have you diseases like these)? Vin I 72.

Ko pana bhante hetu (what is the cause, revered sir)?

Api nu nam brāhmaṇa mante vāceyyum 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 Kāsinām puram* (I am going to the city of Kāsis). Vin I 7.
- (d) The Present Tense expresses also an existing fact: *Na hi verena verāni sammanīdha kudācanām* (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:
Gambhīrān bhāsati vācam (you have just spoken a word of deep meaning). S I 35.
Kāyassa bhedā duppāñño nirayam 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 'āhamṣu' 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". *Ayam māhesakkhāya devatāya adhiggahñto bhavissati* (this tree must be tenanted by a powerful tree-spirit). DhA I 3.

- (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 *idam*. They are used in sentences both as pure pronouns and pronominal adjectives as well.

Frequently we meet in the text the constructions *so aham*, *so tvaṁ*, *Ayamaham*, *eso'ham*, *tam̄ mayam̄*, *tassa mayham̄* and the like. In such phrases the preceding pronoun expresses the sense "aforesaid". Thus '*so aham*' means "I (being such as mentioned before)": *So aham vicarissāmi gamā gamam̄ nagā nagam̄* (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 '*idam*' preceded by '*ta(d)*' emphasizes the sense of the succeeding pronoun: '*So eso*' or '*so ayam̄*' (this very same person).
- (i) In some places '*eta(d)*' expresses the sense 'there' while '*eta*' or '*idam*' the sense 'here':
So dārako gacchati (there the boy goes). *Eso (ayam̄) dārako agacchati* (here the boy comes).
- (j) The Demonstrative Pronoun being repeated gives the sense 'several' or 'various':
Tam̄ tam̄ kāranam̄ agamma (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 Optative. 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 auxiliary 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 Sāvatthiyam viharai* (the Lord stays in Sāvatthi) Negative: *so pathavim na maññati* (he does not think in a wrong way of Extension). M I 3.

Interrogative: *Kāya-dandan'ti Tapassi vadesi* (do you say 'wrong of body', Tapassi)? M I 372.

Santi te evarūpā abādhā (have you diseases like these)? Vin I 72.

Ko pana bhante hetu (what is the cause, revered sir)?

Api nu nam brahmaṇā mante vāceyyūn vā na vā (would the brahmans teach him their Verses or not)?

Kaṭha'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 Kāsinam puram* (I am going to the city of Kāsis). Vin I 7.
- (d) The Present Tense expresses also an existing fact: *Na hi verena verāni sammaruṣdha kudācanān* (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:
Gambhīram bhāsatī vācam (you have just spoken a word of deep meaning). S I 35.
- (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 'aha, ahu' and 'āhamsu' 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". *Ayam mahesakkhāya devatāya adhiggahito bhavissati* (this tree must be tenanted by a powerful tree-spirit). DhA I 3.

- (i) The Imperative is used to denote a command, entreaty, blessing, curse, request and aspiration. Read Lesson 6. No. 18.
- (j) The Optative denotes the sense of a hope, prayer, wish, condition probability, capability permission etc. Read Lesson 7. No. 23.
- (k) "The Conditional tense is used to express the past condition with, implied impossibility or supposition, contrary to facts. It is used both in protasis and apodosis." (*Pali grammar* by H. H. Tilbe)
 - See Lesson 27.

Participles

225.

- (a) The Participles are of two kinds, declinable and indeclinable. The Gerund is indeclinable and is also called Indeclinable Past Participle by some Grammarians. All other participles are declinable. They include Present participles, declinable Past participles and Gerundives or Future Passive Participles.

The Declinable participles present, past or future are all of the nature of adjectives and are inflected in the gender, number and case of the nouns which they refer to. The past participles and the Gerundives are also used in sentences predicatively. The Present participle of Pali corresponds to the same in English ending in '-ing'. It may be translated into English using the word "while" or "whilst". Sometimes the Present participle is used substantively and is to be translated beginning with "he who" or "that which".

So dibbena cakkhuna...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...vuyūthāti tamhā abādhā* (here again there is a patient that recovers from his illness, if he gets proper diet...but not if he does not get it). Pug 20.
- (c) The past participles both active and passive, apart from acting as a real past participle, frequently play the part of a past verb (either as Aorist, Imperfect Past or Past Perfect), and agree with the subject of the sentence (or the clause) in gender, number and case. This is the predicative use of the past participles.

(d) Sometimes the verb 'hoti, ahosi, hessati, hotu' or any form or the verb formed from the root 'hū' or 'bhū' may follow the declinable participle, relevant to the sense it expresses: *Dasmo gahapati Pātaliputtarā anuppatto hoti* (the householder Dasama has arrived at Pātaliputta). M I 354.

Āsanāni Paññattāni honiti (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 ajātāñ abhūtāñ akātāñ asaṅkhatañ (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 calitam, anissitassa calitam naathi* (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: *Ekamantam tītā kho sa devatā Bhagavantam etadavoca* (that deity, having stood aside, said this to the Lord). S I 1.

Atha kho rā devatāyo...siddhāvāsesu devesu antarahitā Bhagavato purato pātūrahāmīsu (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:

Bhoṭā 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-piñdo 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".

Apāññatipātam nissāya pāññatipāto 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-viharina (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.

Kaṭam karaṇyam (what is to be done has been done). M I 23.

Dasamo gahapati Pātaliputtam anuppatto hoti kenacideva karaṇyena (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), 'sakkori' (he is able) and 'icchatī' (he wants) and those of similar meaning:

So na sakkuneyya Gaṅgāya nadiyā tiriyaṁ bāhāya sotam chervā sothina pāraṁ gantum (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 mayam mārisa Nimiṁ rājanam datthum (we wish, good sir, to see the king Nimi). M I 78.

Na'dāni sukaram amhehi labha-sakkāra-siloke pariccajituṁ (it is not easy for us now to give up gains, honours and fame). M I 524.

Khattiyo pi hi pahoti asmiṁ padese...mettaṁ bhāvetum (On this supposition, a noble, too, is capable of developing a mind of friendliness). M I 151.

Ācīṇṇam kho panetam Buddhānam Bhagavantānam āganutehi bhikkhūhi saddhīm paṭisammoditum (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 piṇḍam patiggahetum (a monk is worthy to accept the alms-food of a monk). Vin IV 24.

Alameva nibbinditum (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... evamaham Bhagavati bramha-cariyam 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 kodhūpāyāsassetam adhivacanam (the peril of waves, monks, is a designation for angry despair). M I 460. *Bhikkhū...aññataram paccantimam vihāram paṭisāñkharonti "Idha mayam vassam vasissāma" ti.* (the monks were repairing a large dwelling place in the countryside, thinking: "We will spend the rains here."). Vin IV 44.

So eka-divasam...ekam vanaspatim disvā "ayam mahesakkhaya devatāya adhiggahito bhavissatī tassa heṭṭhā-bhāgam sodhāpervā.... (one day he, seeing a large forest tree, thought: "This tree must have been tenanted by a powerful spirit," and having caused the ground under the tree to be cleared....). DhA I 3.

229. Indirect Speech

Satthā tassa anto-gehā nīharitvā tathā nipajjapita-bhāvam̄ harva....
(the Master became aware that he had been removed from the house and laid there....). DhA I 261

Pañca-satehi bhikkhūhi saddhū agata-bhāvam̄ survā (hearing that he had come with 500 monks) DhA I 62.

Thus the nouns that express a statement (i.e. words like 'bhāva') becoming the last member of a compound denote the sense of an indirect speech.

Vocabulary

Masculine Nouns

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

Feminine Nouns

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

Neuter Nouns

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

Adjectives

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

Verbs and participles

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

sacchi-katappa, (gerundive fr. *sacchi-karoti*), to be seen with one's own mind's eye. *sacchi* = *sa* + *acchi* (one's own eye)
bhavetappa (gerundive fr. *bhaveti*), to be developed
paccanhasim (1st pers. sing. of Aorist fr. *parijanati*) I claimed
udanesi (Aorist 3rd pers. sing. of *udaneti*), he gave utterance to
anñata (pp. of *janati*), realized
nibbindati (*nir* + *vid*), is tired, finds estrangement in
vimuccati (*vi* + *muc*), is liberated
khñya (pp. of *khñyati*), exhausted
pajandati (*pa* + *ñā*), realizes, perfectly understands
karanya (gerundive of *karoti*), to be done, what is to be done
adinta (*a* + *dip* + *ta*), taken fire, on fire, ablaze burning
parinñata, thoroughly understood. Verb: *parijanati* (*pari* + *ñā*)
pahatabba, to be dispelled. (gerundive fr. *pajahati*)
sacchi-kata, seen with one's own mind's eye
bhavita (pp. fr. *bhaven*), developed
natthi (*na* + *atthi*), there is not
anñasi (aorist of *jñanati*), 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
anupadaya (ger. fr. *na upadeti*), not having clung any more, being free from clinging

Indeclinables and adverbs

seyyathidam (*tam(se)* + *yathā* + *idam*), such as this, namely, to wit
yathābhūtam, in truth, as it really has been
bahiddha, external, objectively
iti hidam (*iti hi idam*), thus this...
yavaksvam, 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

kamasukhaličānuyogo = kāma-sukha + allikā + anuyogo

attakilamathānuyogo = atta-kilamatha + anuyogo

ayameva = ayam eva

domanassupayasa = domanassa + upayasa

yampiccham = yam pi iccham

tarñhopanidañ = tarñ kho pana idañ

cāyañ = ca + ayam

idamavoca = idam avoca

ca hidam = ca hi idam

mā ahesun'ti = mā ahesum iti

tasmatiha = tasmā(t) + iha

tassāyeva = tassā eva

ariyasaccanti = ariya-saccam iti

athāharñ = atha aham

nayidañ = na idam

vā'ti = vā iti

no hetam = no hi etam

neso'hemasmi = na eso aham asmi

Exercises

Dhammadakka-ppavattana-suttañ

1. *Evañ me sutam. Ekam̄ samayam̄ Bhagavā Bārāṇasiyam̄ viharati Isipatane Migadāye. Tatra kho Bhagavā Pañcavaggiye bhikkhū āmantesi:*

"Dve'me bhikkhave antā pabbajitena na sevitabbā. Katame dve? Yo cāyañ kāmesu kāmaśukhaličānuyogo hīno gammo pothujjaniko anariyo anattha-samhito, yo cāyañ atta-kilamathānuyogo dukkho anariyo anattha-samhito. Ete te bhikkhave ubho ante anupagamma majjhimā pañipadā Tathāgatena abhisambuddhā cakkhu-karaññāna-karaññupasamāya abhiññāya sambodhāya nibbānāya sañvattati.

2. *Katamā ca sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhu-karaṇīññāna-karaṇīññāna upasamāya abhiññāya sambodhāya nibbānāya samvattati? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathīdaññā sammā-dīṭṭhi sammā-saṅkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhi. Ayaññi kho sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhu-karaṇīññāna-karaṇīññāna upasamāya abhiññāya sambodhāya nibbānāya samvattati.*
3. *Idamīññā kho pana bhikkhave dukkhamīññā ariya-saccamīññā: Jāti pi dukkhā, jarā pi dukkhā, vyādhi pi dukkha, maraṇam pi dukkhamīññā, sokaparideva-dukkhā-domanassupāyāsā pi dukkhā. Appiyehi sampayogo dukkha, piyehi vippayogo dukkha. Yam picchamīññā na labhati tam pi dukkhamīññā. Saṅkhittena pañcupādānakkhandha dukkhā.*
4. *Idamīññā kho pana bhikkhave dukkha-samudayamīññā ariya-saccamīññā: yā'yamīññā taññā ponobhavikā nandi-rāga-sahagata tatra-tatrābhinandinti, seyyathīdaññā kāma-taññā bhava-taññā vibhava-taññā.*
5. *Idamīññā kho pana bhikkhave dukkha-nirodhamīññā ariya-saccamīññā yo tassā yeva taññāya asesa-virāga-nirodho cāgo paṭinissaggo mutti anālayo.*
6. *Idamīññā kho pana bhikkhave dukkhanirodha-gāminīññā-paṭipadā-ariya-saccamīññā: ayameva ariyo aṭṭhaṅgiko maggo, seyyathīdaññā sammādīṭṭhi-...-sammāsamādhi.*

'Idamīññā dukkhamīññā ariya-saccan'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuññā udapādi, ñāṇamīññā udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Taññhopanidamīññā dukkhamīññā ariya-saccamīññā pariññeyyan'ti me bhikkhave pubbe ananussutesu ... āloko udapādi. Taññho panidamīññā dukkhamīññā ariya-saccamīññā pariññātan'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuññā udapādi, ñāṇamīññā udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

7. *'Idamīññā dukkha-samudayamīññā ariya-saccan'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuññā udapādi ñāṇamīññā udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.*

'Tarkho panidam bhikkhave dukkha-samudayam ariya-saccam pahatabban'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuñ udapādi, nāñam udapādi, paññā udapādi, vijja udapādi, aloko udapādi.

'Tarkho panidam dukkha-samudayam ariya-saccam pahñan'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuñ udapādi, nāñam udapādi, paññā udapādi, vijja udapādi, aloko udapādi.

8. 'Idam dukkhanirodham ariya-saccan'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuñ udapādi, nāñam udapādi, paññā udapādi, vijja udapādi, aloko udapādi.

'Tarkho panidam dukkha-nirodham ariya-saccam sacchī-kātabban'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuñ udapādi, nāñam udapādi, paññā udapādi, vijja udapādi, aloko udapādi.

'Tarkho panidam dukkha-nirodham ariya-saccam sacchī-katañ'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuñ udapādi, nāñam udapādi, paññā udapādi, vijja udapādi, aloko udapādi.

9. 'Idam dukkha-nirodha-gāminī-pañipadā ariyasaccan'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuñ udapādi, nāñam udapādi, paññā udapādi, vijja udapādi, aloko udapādi.

'Tarkho panidam dukkha-nirodha-gāminī-pañipadā-ariya-saccam bhāvetabban'ti me bhikkhave pubbe ananussutesu dhammesu ... aloko udapādi.

'Tarkho panidam dukkha-nirodha-gāminī-pañipadā-ariya-saccam bhāvitān'ti me bhikkhave pubbe ananussutesu dhammesu cakkhuñ udapādi, nāñam udapādi, paññā udapādi, vijja udapādi, aloko udapādi.

10. Yavaktañca me bhikkhave imesu catusu ariya-saccesu evam ti-parivāñam dvādasākāram yathā-bhūtam nāñā-dassanam na suvisuddhañ ahosi, neva tāvāhañ bhikkhave sadevake loke samādrake sabrahmake sassamañā-brāhmaniyañ pajāya sadeva-manussaya anuttaram sammā-sambodhim abhisambuddho'ti paccaññāsim.

*Yato ca kho me bhikkhave imesu catusu ariya-saccesu evam
ti-parivattam dvadasakaram yathabhutanam nāṇadassanam suvisuddham
ahosi, athāha bhikkhave sadevake loke samārake sabramhake
sassamaṇabrahmaṇiyā pajaya sadevamanussāya anuttaram
sammāsambodhim abhisambuddho'ti paccaññāsim.*

*Nāṇañca pana me dassanam udapādi "Akuppā me ceto-vimutti, aya-
mantimā jāti, natthi'dāni punabbhavo" ti.*

11. *Idamavoca Bhagavā. Attamanā pañcavaggiya bhikkhū Bhagavato
bhāsitanam abhinandun.*

*Imasmīñca pana veyyākaranañcīmī bhāññamāne āyasmato
Konḍaññassa virajam vītāmalam dhamma-cakkhuñ udapādi, "yam
kiñci samudaya-dhammam sabbarūtam nirodha-dhamman" ti....*

*Atha kho Bhagavā udānañ udānesi, "Aññāsi vata bho Konḍañño,
aññāsi vata bho Konḍañño" ti. Iti hidam āyasmato Konḍaññassa
Aññāta-Konḍañño 'tveva nānam ahost' ti. S VI 11.*

2. *Anatta-lakkhaṇa-suttañ*

Atha kho Bhagavā pañcavaggiye bhikkhū āmantesi:

*"Rūpañ bhikkhave anattā, rūpañca hidam bhikkhave attā abhavissa
nayidañ rūpañ abādhāya sañvatteyya, labbhetha ca rūpe "evam me rūpañ
hotu, evam me rūpañ mā ahosi" ti. Yasma ca kho bhikkhave rūpañ anattā,
tasmā rūpañ abādhāya sañvattati. Na ca labhati rupe "Evam me rūpañ
hotu, evam me rūpañ mā ahost" ti.*

*Vedanā bhikkhave anattā. Vedanā ca hidam bhikkhave attā abhavissa
nayidañ bhikkhave vedanā abādhāya sañvatteyya, labbhetha ca vedanā
"evam me vedanā hotu, evam me vedanā mā ahost" ti. Yasma ca kho
bhikkhave vedanā anattā, tasmā vedanā abādhāya sañvattati, na ca labbhati
vedanāya "evam me vedanā hotu, evam me vedanā mā ahost" ti.*

Saññā bhikkhave anattā....

*Sankhārā bhikkhave anattā. Sankhārā ca hidam bhikkhave attā
abhavissamsu, nayime sankhārā abādhāya sañvatteyyā, labbhetha ca*

sankhāresu "evam me sankhāra hontu, evam me sankhāra mā ahesun" ti. Yasma ca bhikkhave sankhāra anattā, tasmā sankhāra abādhāya samvattanti, na ca labbhati sankhāresu "evam me sankhāra hontu, evam me sankhāra mā ahesun" ti.

Viññānaṁ bhikkhave anuttā. Viññānaṁ ca hidam bhikkhave attā abhavissa nayidaṁ viññānaṁ abādhāya samvatteyya, labbhetha ca viññāne "evam me viññānaṁ hotu, evam me viññānaṁ mā ahost" ti. Yasma ca kho bhikkhave viññānaṁ anattā, tasmā viññānaṁ abādhāya samvattati, na ca labbhati viññāne "evam me viññānaṁ hotu, evam me viññānaṁ mā ahost" ti.

"Tam kiṁ maññatha bhikkhave rūpaṁ niccaṁ vā aniccaṁ vā" ti.

"Aniccaṁ bhante".

"Yan panāniccaṁ, dukkhaṁ vā tam sukhaṁ vā?" ti.

"Dukkhaṁ bhante".

"Yan panāniccaṁ dukkhaṁ vipariñāmadhammaṁ, kallannu tam samanupassitum 'etam mama, eso 'hamasmi, eso me attā' ti?"

"No hetam bhante".

"Vedanā..., Saññā..., Sankhāra..., viññānaṁ niccaṁ vā aniccaṁ vā?" ti.

"Aniccaṁ bhanu".

"Yan panāniccaṁ, dukkhaṁ vā tam sukhaṁ vā?" ti.

"Dukkhaṁ bhante".

"Yan panāniccaṁ dukkhaṁ vipariñāmadhammaṁ, kallannu tam samanupassitum 'etam mama, eso 'hamasmi, eso me attā' ti."

"No hetam bhante".

"Tasmātiha bhikkhave yañkiñci rūpaṁ attānāgata-paccuppannam aijhattam vā bahiddhā vā olārikam vā sukhumaṁ vā hñānam vā paññatam vā yan dūre vā santike vā, sabbaṁ rūpaṁ "netam mama, neso 'hamasmi, na me so attā' ti evam etam yathābhūtam sammappaññāya datthabbam. Ya kāci vedanā..., ya kāci saññā..., ye keci sankhāra..., yañkiñci viññānaṁ attānāgata paccuppannam, aijhattam vā bahiddhā vā olārikam vā sukhumaṁ vā, hñānam vā paññatam vā, yan dūre vā santike vā, sabbaṁ viññānaṁ 'netam mama, neso 'hamasmi, na me so attā' ti evam etam yathābhūtam sammappaññāya datthabbam. Evam passam bhikkhave sutavā arya-sāvako rāpasmim pi nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati, sankhāresu pi nibbindati, viññānasimpi nibbindati, nibbindam virajjati, virāgā vimuccati, vimuttasimpi vimutto'mhi ti hñānam hoti. khñā jāti vusitam bramhacariyam katañ karañsyam, nāparam itthattāya'ti pajāndati".

Idam avoca Bhagavā, attamanā pañcavaggiyā bhikkhū bhagavato bhāsitam abhinandum. Imasmiñca pana veyyākarañasmin bhaññamāne pañcavaggiyānañ bhikkhūnañ anupādāya āsavehi cittāni vimuccimisū'ti.
S xxii 59.

3. Āditta-pariyāya-suttam

Tatra sudanī Bhagavā Gayāyam viharati Gayā-sīse saddhim bhikkhu-sahassena. Tatra kho Bhagavā bhikkhū āmantesi:

"Sabbam bhikkhave ādittam. Kifca bhikkhave sabbam ādittam? Cakkhu bhikkhave ādittam, rūpā ādittā, cakkhu-viññānam ādittam, cakkhu-samphasso āditto. Yadiñam cakkhu-samphassa-paccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tam pi ādittam. Kena ādittam? Rāgagginā dosagginā mohagginā ādittam, jātiyā jarāya marañena sokehi paridevehi dukkhehi domanassehi upāyasehi ādittan 'ti vadāmi. Sotam ādittam, saddā ādittā, sota-viññānam ādittam, sota-samphasso āditto, yadiñam sota-samphassa-paccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tam pi ādittam.

Ghāṇam ādittam, gandhā ādittā, ghāṇa-viññānam ādittam, ghāṇa-samphasso āditto. Yadiñam ghāṇa-samphassa-paccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tam pi ādittam....

Jivhā ādittā, rasa ādīnā, jivhā-viññānam ādittam, jivhā-samphasso āditto. Yadiñam jivhā-samphassa-paccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tam pi ādittam....

Kayo āditto, phoñhabbā ādittā, kāya-viññānam ādittam, kāya-samphasso āditto. Yadiñam kāya-samphassa-paccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tam pi ādittam....

Mano āditto, dhanmā ādittā, mano-viññānam ādittam, mano-samphasso āditto. Yadiñam mano-samphassa-paccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tam pi ādittam. Kena ādittam? Ragagginā dosagginā mohagginā ādittam. Jātiyā jarāya marañena sokehi paridevehi dukkhehi domanassehi upāyasehi ādittan 'ti vadāmi. Evam passarū bhikkhave sutavā ariya-sāvako cakkhusimpi nibbindati, rupasmimpi nibbindati, cakkhu-viññāne pi nibbindati, cakkhu-samphasse pi nibbindati, yadiñam cakkhu-samphassa-paccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tasminpi nibbindati. Sotasmimpi nibbindati, sadesu pi nibbindati, sota-viññāne pi nibbindati, sota-samphasse pi nibbindati, yadiñam sota-samphassa-paccayā uppajjati

vedayitam sukhañ vā dukkhañ vā adukkhamasukhañ vā tasmim pi nibbindati.

Ghāñasmīñ pi nibbindati gandhesu pi nibbindati, ghāñ-a-viññāne pi nibbindati, ghāñ-a-samphasse pi nibbindati, yadidam ghāñ-a-samphassa-paccaya uppajjati vedayitam sukhañ vā dukkhañ vā adukkhamasukhañ vā tasmimpi nibbindati.

Jivhāya pi nibbindati, rasesu pi nibbindati, jivhā-viññāne pi nibbindati, jivhā-samphasse pi nibbindati, yadidam jivhā-samphassa-paccaya uppajjati vedayitam sukhañ vā dukkhañ vā adukkhamasukhañ vā tasmim pi nibbindati. Kāyasmim pi nibbindati phoñhabbesu pi nibbindati, kāya-viññāne pi nibbindati, kāya-samphasse pi nibbindati. yadidam kāya-samphassa-paccaya uppajjati vedayitam sukhañ vā dukkhañ vā adukkhamasukhañ vā tasmim pi nibbindati.

Manasmim pi nibbindati, dhammesu pi nibbindati, mano-viññāne pi nibbindati, mano-samphasse pi nibbindati, yadidam mano-samphassa-paccaya uppajjati vedayitam sukhañ vā dukkhañ vā adukkhamasukhañ vā tasmim pi nibbindati, nibbindam virajjati, virāga vimuccati, vimuttasmim vimutto'mhī ti flāñam hoti, khīñā jāti, vusitam bramha-cariyam, karañam karañsyam, nāparam itthattāyā'ti pajāndati.

Imasmīñ pana veyyākarañasmīñ bhaññamāne tassa bhikkhu-sahassassa anupādāya ñsavehi cittāni vimuccim̄su. S xxv 28.

KEY TO LESSON 1

(a) *vasa, gaccha, tiṭṭha, utṭhaha, uttiṭṭha, nistda, 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. *Tiṭṭhami*. 2. *Uttiṭṭhamā*. 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: *pāpund, jinā, sunā, jānā, core, bhāve, chāde, tanō, pappo, cīnā*.

Conjugation in Present Tense :

	Singular	Plural	Singular	Plural	Singular	Plural
1st pers.	<i>pāpunāmi</i>	<i>pāpunāma</i>	<i>jināmi</i>	<i>jināma</i>	<i>sunāmi</i>	<i>sunāma</i>
2nd pers.	<i>pāpunasi</i>	<i>pāpunātha</i>	<i>jināsi</i>	<i>jinātha</i>	<i>sunāsi</i>	<i>sunātha</i>
3rd pers.	<i>pāpunāti</i>	<i>pāpunanti</i>	<i>jināti</i>	<i>jinanti</i>	<i>sunāti</i>	<i>sunānti</i>
1st pers.	<i>jānāmi</i>	<i>jānāma</i>	<i>coremi</i>	<i>corema</i>	<i>bhāvemi</i>	<i>bhāvema</i>
2nd pers.	<i>jānāsi</i>	<i>jānātha</i>	<i>coresi</i>	<i>coretha</i>	<i>bhāvesi</i>	<i>bhāvetha</i>
3rd pers.	<i>jānāti</i>	<i>jānanti</i>	<i>coreti</i>	<i>corenti</i>	<i>bhāveti</i>	<i>bhāventi</i>
1st pers.	<i>chādemī</i>	<i>chādema</i>	<i>tanomī</i>	<i>tanoma</i>	<i>pappomi</i>	<i>pappoma</i>
2nd pers.	<i>chādesi</i>	<i>chādetha</i>	<i>tanosi</i>	<i>tanotha</i>	<i>papposi</i>	<i>pappotha</i>
3rd pers.	<i>chādeti</i>	<i>chādenti</i>	<i>tanoti</i>	<i>tanonti</i>	<i>pappoti</i>	<i>papponti</i>
1st pers.	<i>cīnāmi</i>	<i>cīnāma</i>				
2nd pers.	<i>cīnāsi</i>	<i>cīnātha</i>				
3rd pers.	<i>cīnāti</i>	<i>cīnanti</i>				

(b) 1. I know, I do know. Base: *jāna*.
 2. You conquer, you are conquering, you do conquer. Base: *jina*.
 3. They cover up, they are covering up, they do cover up. Base: *chāde*.
 4. They hear, they do hear. Base: *sund*.
 5. We spread, we are spreading, we do spread. Base: *tano*.
 6. I develop, I am developing, I do develop. Base: *bhave*.
 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: *cina*.

(c) 1. *Jināmi*. 2. *papponti*. 3. *Bhāvema*. 4. *Corenti*. 5. *Chādemī*.
 6. *Cināsi* (sing.), *cinātha* (pl.) 7. *Sundma*. 8. *Dhāvanti*. 9. *Nisidāmi*.
 10. *Sayanti*.

KEYS TO LESSONS 3 AND 4

Lesson 3

(a) 1. *usmi (amhi)*
 2. *hanasi* (sing.), *hanatha* (pl.)
 3. *sunānti*
 4. *cināti*
 5. *bruvanti* (or *vadanti*)
 6. *asma* (or *amha*)
 7. *karosi* (sing.), *karotha* (pl.)
 8. *dhāvāma*
 9. *athi*
 10. *santi*
 11. *brāsi, vadasi* (sing.), *brātha, 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. *Tvam̄ agacchasi, tvam̄ esi* (sing.).
 2. *Aham̄ ghdyāmi*.
 3. *So vapati*.
 4. *Mayam̄ cinema*.
 5. *Tvam̄ cināsi* (sing.), *tumhe cinātha* (pl.).
 6. *Te vapanti*.
 7. *Mayam̄ passāma*.
 8. *Tvam̄ sunāsi* (sing.), *tumhe sunātha* (pl.).
 9. *Aham̄ 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. *Ahañ jānissāmi.*
2. *Te jinissanti.*
3. *So chādnessati.*
4. *Ahañ bhāvessāmi.*
5. *Te coressanti.*
6. *So tanissati.*
7. *Mayañ ciṇissāma.*
8. *Mayañ pāpūnissāma.*
9. *So coressati.*
10. *Te ḍagacchissanti.*

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) ḍagacchantu (entu).*
2. *Kuhiñ (kutra, katha) te vasanti?*
3. *Tvañ jāna (jānāhi), tumhe jānātha.*

4. *Tvam̄ jināhi, tumhe jinātha.*
5. *Yattha (yahim̄) te santi (vasanti) tattha (tatra, tahim̄) aham̄ gacchāmi.*
6. *So kuhim̄ (kutra, kattha) atthi (hoti)?*
7. *Mayaṇ̄ tato kiṇāma.*
8. *Mayaṇ̄ tato suṇāma.*
9. *Tatra (tattha, tahim̄) 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. *Aham̄ idha vaseyyāmi.*
 2. *Te ito apagaccheyyām̄.*
 3. *Kuhim̄ te dhāveyyām̄?*
 4. *Te tatra jineyyām̄.*
 5. *Tvam̄ jāneyyāsi, tumhe jāneyyātha.*
 6. *Te jineyyām̄.*
 7. *Kuto mayaṇ̄ kiṇeyyāma.*
 8. *Tvam̄ tahim̄ pāpuneyyāsi, tumhe tahim̄ pāpuneyyātha, tvam̄ tatra pappeyyāsi, tumhe tatra pappeyyātha.*
 9. *Kathām̄ te jineyyām̄?*
 10. *Itthām̄ (evam̄) tvam̄ kayirāsi (kareyyāsi).*
 11. *Yathā aham̄ karomi tathā tvam̄ kareyyāsi.*
 12. *Tvam̄ 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 gacchimṣu.*
2. *Mayaṇ idha vasimhā.*
3. *Kadā tvaṇ tato āgacchi?, kadā tunhe tato āgacchittha?*
4. *Tadā tvaṇ tara āsi.*
5. *Yadā tvaṇ atra āsi tada mayaṇ tatra gacchimhā.*
6. *Kathaṇ tvaṇ ajāni?, kathaṇ tunhe jānittha?*
7. *Kuhiṇ tvaṇ kiṇi?, kuhiṇ tunhe kiṇittha?*
8. *Kadā tvaṇ kasi?, kadā tunhe kasittha?*
9. *Yadā ahaṇ phusim tada ajānim.*
10. *Yadā mayaṇ surimhā (assosumhā) tada 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 tvaṇi idha vasiṇi iccheyyāsi, ḍagantvā idha vasāhi (vaseyyāsi)*
2. *Ahaṇi tatra ganṭvā desetiṇi icchāmi.*
3. *Mayaṇi ketuṇi tahiṇi na gacchāma.*
4. *Te idha ḍagantvā pacitvā gacchanti, tvaṇi bhuṭṭijitvā pīvitvā sayasi.*
5. *Te tahiṇi kasiṇvā atra ḍagacchimṣu.*
6. *Mayaṇi hantuṇi na icchāma.*
7. *Āma, ahaṇi jāṇāmi, tvaṇi coretuṇi icchasi.*
8. *Yadi so tatra gantuṇi iccheyya, gacchau.*
9. *Te tatra pāpuniṭuṇi icchimṣu.*
10. *Yadi tvaṇi tatra ganṭvā deseyyāsi te suṇeyyāṇi.*
11. *Tvaṇi ito ganṭvā tatra kuhīṇi vasissasi?*
12. *Sace tvaṇi iccheyyāsi idha vasa (vasāhi, vaseyyāsi)*
13. *Kim tvaṇi pacitvā icchasi?*
14. *So jetuṇi na sakkunāti(sakkoti).*
15. *Ahaṇi passituṇi sakkomi.*

KEY TO LESSON 10

vāṇijo, vāṇijā; suriyo, suriyā; migo, migā; sūdo, sūdā; manusso, manussā; alagaddo, alagaddā; nāgo, nāgā; isi, iṣi & isayo; aggi, aggr & aggayo; ravi, ravi & ravayo; ahi, ahi & ahayo; gahapati, gahapati & gahapatayo; setu, setū & setavo; ucchu, ucchā & ucchavo; velu, velū & velavo; 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. *Sabbatā deseti.*
2. *Ucchu rohati.*
3. *Setā (setavo) santi.*
4. *Munī (munayo) desenti.*
5. *Velū patati.*
6. *Nāgā vicaranti.*
7. *Garu anusāsatī.*
8. *Sado pacati.*
9. *Vanijā vikkinanti.*
10. *Suriyo (ravi) ogacchatī.*

Exercise c.

1. *Migo ḡagacchi.*
2. *Manussā vasim̄su.*
3. *Alagaddo dasi.*
4. *Nāgā dhāvim̄su.*
5. *Istyō vihārim̄su.*
6. *Aggi ḫahi.*
7. *Ravi uggacchi.*
8. *Ahayo vicarim̄su.*
9. *Gahapati kiñi.*
10. *Maccu hari.*

Exercise d.

1. *Sabbatā desetu, deseyya.*
2. *Ucchu rohatu, roheyya.*
3. *Setā (setavo) santu, siyum̄.*
4. *Munī (munayo) desentu, deseyyum̄.*
5. *Velū patatu, pateyya.*
6. *Nāgā vicarantu, vicareyyum̄.*
7. *Garu anusāsatū, anusāsēyya.*
8. *Sado pacatu, paceyya.*
9. *Vanijā vikkāantu, vikkāneyyum̄.*
10. *Suriyo (ravi) ogacchātu, 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 vaddhati.*
4. *Gūtho duggandho.*
5. *Saddhammo dullabho.*
6. *Pāpako (cando) mā bhava (bhavāhi).*
7. *Tadā so abhirūpo āsi.*
8. *Yadā maggo khemo bhavissati, tadā mayam ito nikhamissāma.*
9. *Sappurisā dullabha.*
10. *Te na sadhana.*

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 Ratthapāla, 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 kullam bandhanti.*
2. *Bho, kāme pajaha (jaha, jahāhi, pajahāhi).*
3. *brāhmaṇa, tvaṇi jīṇo'si.*
4. *He suvīra, tathā (tahīn, tatra) gaccha (gacchāhi).*
5. *Adhammaṇi na careyya, (hīnami dhāmmani na seveyya).*
6. *So caṇḍam sunakhami parivajjeti.*
7. *Mayaṇi Buddhami vandāma.*
8. *He mittā, idāni mayaṇi vihāraṇi gacchāma.*
9. *Muni tatra dhammaṇi deseritā idha āgacchi.*
10. *Puriso odanam pacitvā bhūṣjati.*
11. *He kumārā (bhavanto kumārā), idha āgacchatha, bhūṣjitvā pivitvā ca kṭātha (bhūṣjatha, pivatha kṭātha ca).*
12. *Idāni mayaṇi gāmaṇi gantuṇi na sakkoma (na sakkunāma).*

Exercise c.

1. *Thero idāni tatra dhammaṇi deseti.*
2. *Āma, mayaṇi aija vihāraṇi gacchimhā, (na hi, mayaṇi aija vihāraṇi na gacchimhā).*
3. *Mayaṇi atra vasitvā kasāma ca vapāma ca.*
4. *Mayaṇi idha vasitvā dhammaṇi uggarūhitum icchāma (na icchāma, na sakkoma).*
5. *Na hi, mayaṇi tatra ahīṇi na passāma (āma, mayaṇi tatra ahīṇi passāma).*
6. *Ahami na bhāyim.*

7. Āma, gacchissāma.
8. So gāvāñ gāmāñ (vajāñ) neti, (ahāñ na jānāmi).
9. Idāni sendāñ ca kūnārā ca gāmāñ (pāśāñ) gacchanti.
10. Cañḍāñ sunakhañ (gajāñ, vyagghāñ) 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. Mayāñ sevakehi saddhim (saha) gāmamhā nikkhāmāma.
2. Bhikkhu vihāramhā (vihārato) nikkhamma (nikkhmitvā) gāmāñ gacchati.
3. Tvañ kodhena arayo jetuñ (jinituñ) na sakkuneyyāsi.
4. Akkodhena jine (jineyya) kodhāñ.
5. Ahañ asādhū (asādhavo) sādhuna jināmi.
6. Tvañ vihāramhā agacchasi kiñ (kiñ tumhe vihārā, vihāramhā agacchatha).
7. Pāpakehi purisehi saddhim (saha) mā vicarittha (vicaratha).
8. Bhātikena vīñā idha vasiñuñ nāhañ icchāmi.
9. Te sadhanā (dhanikā), ahañ hi daññido puriso 'mhi.
10. Mayañ idha pāñhe pāñhāma, tumhe pana tatra kīñatha.
11. Tumhe dhammena vīñā saggāñ gantuñ na sakkotha (sakkunātha, sakkuneyyātha, sakkunissatha).

12. *Mayaṇi Buddhena dhammena saṅghena ca vind jīvitum (vasitum) 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. *Sūdēna pacito odano sevakehi bhutto.*
2. *Mayaṇi patitaṇi rukkhaṇi passimhā.*
3. *Idāni āgato puriso kuhīṇ hoti?*
4. *Dārako ito dhāvīrā tatra patito.*
5. *Kuto so āgato?*
6. *Aham ahinā datthaṇi matam migāṇi passim.*
7. *Puriso gāmamhā (gāmato) gehamāgataṇi puttāṇi disvā tuṭṭho ahosi.*
8. *Kārunā kato geho gahapatiṇā kito.*
9. *Taravo (rukkhā) sevakehi chinnā patitā.*
10. *Vihāram gatā purisā Therāṇi disvā vandimṣu (abhiwādesisum).*
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 velunā pahaṭo apadhāvi.*
2. *Tāpaso (isi) pabbatamhā orūlho gāmam pindāya paviṭṭho.*
3. *Puriso gehān paviṭṭham corān disvā gantvā rājapurise ānesi.*
4. *Gahapati rukkhato (rukkhamhā) patitān matān puttān disvā rodi.*
5. *Vāṇijena kṭo geho arthi dadḍho.*
6. *Manussā dhammena saggān gacchanti.*
7. *Vitrāpi maccuna pahaṭa.*
8. *Nassati vata loko!*
9. *Sādēna 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 (pasīdanti).*
4. *Te kāmānam ādīnavām disvā anagāriyām pabbajīmsu (bhikkhu-saṅghe pabbajīmsu).*
5. *Bhūpo (bhūpati) Buddhena desite dhamme pasīdirvā Buddham ca Dhammam ca Saṅgham ca saranām gacchi (gato).*
6. *Kumāra (balaka, dāraka) pāpehi sahāyehi (mittehi) saddhim (saha) ārāme (uyyāne) vicaritvā (āhīnditvā) bahū (bahavo) sakune vijjhitvā māresuṇ (mārayīmsu, hinīmsu).*
7. *Idāni gāme manussānaṇ kalaho vattati.*
8. *He (bhavanto) mittā (sahāyakā), tunhe pāṇātipātamha (pāṇavadhamha pāṇātipātato) viramatha.*
9. *Buddho kuṭumbikena (gahapatinā) sahāyakehi saddhim māpīte (kārite) vihāre vihari (vihāsi, vasī).*
10. *Devesu ca manussesu ca (devānam ca manussānam ca) dhammiko (dhamma-cārī) eva settho.*

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 arahattam pāpunitum viriyam drabhiṃsu.*
2. *Buddho rāgassa dosassa mohassa pahānāya dhammarūpū desesi.*
3. *Mayaṃ senānino gehāṃ gantvā paññattesu āsanesu nisiddimhā.*
4. *Sace tvam kusīto (alaso) bhaveyyāsi, nissāṃsayaṃ dāliddiyam pāpuneyyāsi (pateyyāsi).*
5. *Yannānāhaṃ agārasmā anagāriyam pabbajeyyāmi.*
6. *Te Buddhassa dhammarūpū sotuṇ sotuṇ odahimṣu.*
7. *Te Jetavanam gantvā Buddham disvā vandimṣu (abhibhūtesum).*
8. *Sudhīna kulena bahūni puññāni kammāni karāni.*
9. *Saṅgāmasmiṃ senānīna ca yodhehi (bhaṭṭehi) ca bahavo (bahū) arayo (arī) hata.*
10. *Bhikkhu araññāraṇ (vanarāṇ) gantvā rukkhassa mūle nisiddi.*
11. *Tadā Buddho Kapilavasthussa nagarassa avidūre (samspe) nigrodhārāne vihari (vasī).*
12. *Kassakā divā kherte kammaṇi karvā sāyam (sāyanhe) gehāni paccāgacchimṣu.*
13. *Nagarassa dvāre bahū (bahavo) bhaṭṭā (yodhā) aṭṭhamṣu.*
14. *Mayam cakkhūhi rūpāni passāma, sotehi sadde suṇāma għaġena gandhe ca għaġyāma.*

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. *Mayam nahāyitum nadim gacchāma.*
2. *Kaṭṭā jeṭṭhena bhātikena saddhim nagaram gatā gajam disvā bhayena rodi.*
3. *Bahuyo (bahū) nadiyo girimhā (pabbatamhā) sandanti.*
4. *Vyādho vanamhā (araññamhā) migim ānetvā, nagaram gantvā pāpanikassa (vāñjassa) vikkināti.*
5. *Jeṭṭhena bhātikena vettena pahaṭā dārikā āghām gantvā mañce nistiditvā (nisajja) rodati.*
6. *Tumhe samādhim ca vipassanam ca bhāvetvā tanhām pajahatha.*
7. *Sevakehi khataṁ pokkharanīm mayam passimha.*
8. *Vāpi Vikasitehi padumehi sobhati.*
9. *Angala-visaye kadaliyo na rohanti.*
10. *Rajinī dhammena pajam 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) kuṭiyam (kuṭikāyam) vihari (vihāsi, vasi).*
2. *Te mettam bhāvesuṇi (bhāvayiṇsu).*
3. *Ācariyo pāṭhasālāyam (vijjālāye) chekānam (dakkhānam) kaññānam (dārikānam, bālikānam) paṇḍākāre adāsi (dadi).*
4. *Te (ta) Tāmasāyam nadiyam nahāyimṣu.*
5. *So kāsuyam nidhim nidahi (nidhesi).*
6. *Mayam paññāya vaddhiyā (vuddhiyā) vaddhissāma.*
7. *Siddhartho kumāro Māyāya deviyā puuto āsi (ahosi).*
8. *Karuṇāya bhāvanāya cittassa vihimsam (vihimsā-saṅkappam) pajahatha (jahatha).*
9. *Kaññā (kumārī, kumārikā, dārika, bālika) givāyam mālam dhāreti.*
10. *Tanhāya soko jāyati.*

KEY TO LESSON 21

Exercise a.

1. May (my) adoration be to the glorious Seer Vipassīn. May adoration be to Sikkhīn 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 (mayham) gāme (gāmasmin, gāmamhi) bahū (bahavo, puthū) dhanavanto (dhanino) manussā santi (honti).*
2. *Paññavanto (paññavantā, nāñ, nāñino) na kadāci pi pāpāni kammāni karonti.*
3. *Śīlavā bhikkhu saddhāvantānam (bhattimantānam, bhattimatānam) upāsakānam piyo hoti.*
4. *Hiyyo khettāni kasitavanto (kasitāvino, kāññāvino) ajja idha (atra) na āgatā honti.*
5. *Dhammāni sikkhitavatiyo (sikkhitāviniyo, uggahitavatiyo, uggahitāviniyo) bhikkhuniyo dhanavatiyā (dhanavantiyā, dhaniniyā) vanitāya pūjita honti.*
6. *Pāpāni kammāni katavat (katavantī, katāvintī) dhanavato (dhanino) gahapatino (gahapatissa, kūṭumbikassa) bhariyā petesu uppānā (pettivisayaṇi upapannā) ahosi.*
7. *Gonakāni hatavā (hatāvī, māritavā, māritāvī) puriso sakaṭena tassa mārṣam gehāṇi anūtavā (anūtāvī) āsi (ahosi).*
8. *Navām (abhinavām) pāśādām māpitavā (māpitāvī, katavā, katāvī) puriso bhāpatino mantito (mantimhā, amaccamhā) bahuṇi dhanām laddhavā (laddhāvī) ahosi.*
9. *Majjam pītavariyo (pītāviniyo) iṭṭhiyo mattā jāṭā vihāre (vihārasmin, vihāramhi) gāyitriṇi naccitūṇi ca ārabhiṇsu.*
10. *Potthakāni ca lekhāni ca kīṭavā (kīṭitavā, kīṭāvī, kīṭitāvī) kumāro (dārako, bālako) gehāṇi 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. *Dhanāṇī mīyantāṇī (marantāṇī) purisāṇī na anugacchati.*
3. *Tvam Buddhanī dhammāṇī Saṅghāṇī vā anussaranto sabbāṇī bhayaṇī jahissasi.*
4. *Ambar-vane viharantassa Meghiyassa bhikkhuno cittasmīṇī bahavo pāpākā akusalā saṅkappā uppajjīmūsu.*
5. *So cakkamāṇī bahū khuddake pāṇīno saṅghātāṇī āpādesi.*
6. *Sā mataṇī puttāṇī anussarantī (anussaramāṇā) roditum ārabhi.*
7. *Bhūñjanā mā sallapatha.*
8. *Dārako bhātikena pahaṭo rodanto (rudanto, rudamāno) gehāṇī āgacchi (āgato).*
9. *Puriso vegena dhāvatā (dhāvantāmā) assamhā pati.*
10. *Puññāṇī (kusalāṇī) kammāṇī karontā maraṇā param sugatīṇī 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 (balakesu turiyāni vādentesu bālikāyo) naccim̄su.*
2. *Kassakesu khettam̄ kasantesu bhariyāyo gharesu bhojanam̄ paṭiyādesun̄.*
3. *Ācariye desente sissā sotan̄ odahantā nisldim̄su.*
4. *Migānam̄ hantāro (mige hantāro) sunakhehi saddhiṁ vane vicarim̄su.*
5. *Puññāni (puññānam̄) kattāro maraṇā param̄ sugatiyām̄ uppajjanti.*
6. *Rathassa cakkāni (tañ) vahato (vahantassa) assassa pāde (pade) anugacchanti.*
7. *Pāṇḍitā (viduno janā, medhāvino janā) papānam̄ kattāro (pāpe kattāro) na kadāci pasānsim̄su.*
8. *Mayañ maggena gantāro (gacchanta) uyyānasmiñ gñāni gñāntiñnam̄ iithiñnam̄ saddam̄ assosumhā (suñimhā).*
9. *Samādhim̄ bhāvetā kāmehi viviccati.*

10. *Vipassanam vaddhenti bhikkhuni na cirassam arahattam 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 tatrāgatam Bhagavantam disvā asanehi uṭṭhāya tassa pādesu sirasā vandīnṣu.*
2. *Ādicce (suriye, ravimhi) udente (udayante, uggacchante) tamo (andhakāro) antaradhāyati (vigacchati).*
3. *Idāni sarasi padumāni vikasitāni honti.*
4. *Mahatā thāmasā mayaṁ pāli-bhāṣam uggan̄hāma.*
5. *Bhikkuniyā sammuñjaniyā aṅgaṇam sammajjantiyā (bhikkhuniyā... sammajjantiyā) bhūmiyā (bhūmito) bahu rajo uṭṭhasi (uṭṭhahi, uggacchi).*
6. *Āhārassa (bhojanassa) ojasā kāyo vaddhati.*

7. *Bhāta pāṇinā (hatthena) arino urasi pahāraṇ adāsi (addadi).*
8. *Sarasā (saramhā, sarasmā, sarā, vāpimhā) ārūpāni padumāni idāni milāyantāni honti (milāyanti).*
9. *Yadi (sace) tvām pāṭhame vayasi sippaṇ vā vijjaṇ vā dhammaṇ vā na uggaṇheyyāsi (na sikkheyyāsi), majjhime vayasi dhanāṇ vā na aijjeyyāsi nissamaṇsayam tvām pacchime vayasi dāliddiyena pīlito (abhibhūto) bhaveyyāsi.*
10. *Vadaññū susikkhitā manussā yasasa vaddhanti.*

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. *Rājño (rājino) putto attano mittehi (sahāyakehi) saddhim (saha) uyyānamagacchi (agamāsi).*
3. *Kusalehi kammehi sattā maraṇa param sugatiyo (sagge) upapajjanti.*
4. *Jambudapse bahavo manussā bramhānam (bramham) pūjenti.*

5. *Puññāni katāvino (puññānam kattāro, puññāni katavanto) manussa brambhunā pi pasāṇsiṭā (honti).*
6. *Maniñ tasmīñ kuddhena rāññā (rājinā, rājunā) rāññā palapito asi (ahosi).*
7. *So attāna eva attano mātaram pitaram ca upaṭṭhāsi.*
8. *Sattehi katāni puññāni (kusalāni) kammāni chāya iva te anugacchanti.*
9. *Attā eva attano pāpānam kammānam hetu attānam upavadeyya.*
10. *Karuṇike dhammike rājini (rāññē) pajā pasannā ahosi (janā, manussa, pasannā ahesuṇ).*
11. *So ce (sace so) rāññā dubbheyya sabbam tassa sāpateyyam (dhanāñ) rāja-santakam bhaveyya (bhavissati).*
12. *Mettā karuṇā muditā upekkhā ca bramhesu vijjamānā gunā (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 should give gifts for the sake of the departed ones.
13. At a later time there was a great drought in that place.
14. They, in search of a way of earning their living, set out and reached a certain village.
15. What, O monks, is that middle way? It is this very same noble path of eight constituents, namely, perfect understanding, perfect aspiration, perfect speech, perfect action, perfect livelihood, perfect effort, perfect mindfulness and perfect concentration.

Exercise b.

1. *Natthi me paṭipuggalo lokasmīm.*
2. *Suddhassuposatho sadā.*
3. *Sabbam tassa sapateyyam anukkamena parihaṭyissati (khayam pāpuniṣsati)*
4. *Idhekacco yathābhūtaṃ pajānati.*
5. *Te aññamaññam pāñhi pahariṣu.*
6. *Sabbe bhāyanti maccuno.*
7. *Keci pāṇakā asucimhi nibbattanti.*
8. *Bahū hi taṭṭha sambādhā yattha bālo vist̄dati.*
9. *Sabbesam jīvitam piyam.*
10. *Tena kho pana samayena aññataro brāhmaṇo bhikkhū nimanterā tesam bhikkham adāsi.*
11. *Ekacce bhuñjīm̄su ekacce bhikkham̄ gahetvā nikkhamiñsu.*
12. *Katham su vindati (labhati) dhananti vadehi (akkhāhi).*
13. *So aññe deve atiroci.*
14. *Eko puggalo kesañci (ekesañ) deti (dadāti), aññesañ pana na deti (na dadāti).*
15. *Sace bhikkhu ākañkheyya 'jhāne samāpajjeyyanti,' sīlam̄ so rakkheyya samādhiñ bhāveyya.*
16. *Yañkiñci bhayañ uppajjeyya sabbantam̄ bālato 'va uppajjeyya na pañditato.*

KEY TO LESSON 27

Exercise a.

1. If that (so and so a) person had come over here we would not have come here.

- Had they ploughed the field yesterday, we would today sow that corn.
- Had they cooked rice, certainly would our servants come over here and eat.
- Had you committed evil deeds, you should, after death, not be born as a human being.
- If the thieves would have gone there and entered that householder's house, the policemen would certainly arrest all of them.
- 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.
- Had this king not tortured his father the righteous ruler, he would today here itself have attained to the state of the Stream-winner.
- If you had not given those goods to that woman how could she so weak and poor to take them to her house?
- If those (so and so) persons brought those sticks here, we would have already kindled fire here.
- Had you earned (accumulated) wealth during your middle age, you would not now in these last days be afflicted with poverty thus.

Exercise b.

- Sace tvam hiyyo idha abhavisce aham pi idhāgacchissam.*
- Yadi so īāva duggato (daliddo) abhavissā, katham so evam mahantam kuṭumbam pāletum (rakkhitum) asakkhissā?*
- Sace te sippaṁ vā vijām vā nājjhessamsu (nājjhesun) katham mayam 'te paññitā' ti brāveyyāma (paññite brāveyyāma)?*
- Yadi tvam tava geham vikketum (vikkiniitum) icchisse mayam tam akiñissamha.*
- Aham asuke ca asuke ca purise asukassa mahato rukkhassāvidare (samtpē) iminā purisena saha (saddhim) rahasā sallapante hiyyo addasam.*
- Imāni vāthāni amūsam bālakānam (dārakānam, kumārānam) ca bālikānam (dārikānam, kumārīnam) ca dehi (dadāhi).*
- Kuto ayam (eso) puriso āgacchati tāva-bālham (evam bhusam, tāva bhusam) deve vassante?*
- Sace'ham kālassa eva tatra na gacchissam tahim amhākam rātīnamantare mahā kalaho abhavissā.*
- Yadi tvam kālasseva evam (ittham) marū ovadisse nāham tādisam (tathā) akarissam.*

10. *Sace tvam tañdulum ca sūpeyyāni ca adadisse (āharisse), idāni yeva so sabbesam no (amhākām) bhojanam (bhāttam) sampādayissā.*

KEY TO LESSON 28

Exercise a.

1. Even though one may be able to measure water in the sea with an ālhaka-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. *Idam geham tato gehato mahantaram.*
2. *Gaṅgā Jambudipe nadīsu (nadīnam) dīghatamā.*

3. *Ekaccassa (kassa ci) gahapatinoutto (eko gahapati-putto) pituno accayena khette ca ghare ca sabbāni kiccāni attanā'va (sayameva) ekako akāsi.*
4. *Amma, katarām nāma kulaṁ tvāṁ gaccheyyāsi?'tiutto mātaram pucchi.*
5. *Bhagavā Kosambiyān pīḍāya caritvā kañci pi anāpucchitvā pātacvaramādāya ekako'va nikkhāmitvā yena Bālakalōṇakāra-gāmo tadavasari.*
6. *Hathināgo yūthām pahāya ekoko'va vasitwā imām vanam pāvisi.*
7. *Bhikkhūsu bhūtāvitsu (bhikkhūnam bhātta-kiccāvasāne) Mahākālassa bhariyāyo cintesuṁ "Cullakālassa bhariyāyo attano sāmikām gāñhimsu mayam pi anhākām sāmikām gāñhissāmā" ti.*
8. *Ekām samayaṇ (ekasmīm samaye) agga-sāvakā Bhagavantam āpucchitvā Sāvatthiyā Rajagahaṇ agamimusu.*
9. *Thero cintesi "Ime paribbājaka nāma Buddha-sāsanassa paccāmītā" ti.*
10. *Kanīṭṭho bhātā punappunām yāci. Atha jetṭhō āha "Sādhu, tena hi khettam dvidhā bhājetvā tava bhāgena yām kiñci icchasi tam 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.

- Even my conscience would upbraid me because of my making onslaught on creatures.
- 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.
- I saw the Lord Sumedha, highest in the world, greatest of the humans, the leader of the world who was dwelling in seclusion.
- Don't miss the moment, for they who miss it might grieve.
- 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.
- 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 grass tips, 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."
- 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.

- Anarāgañassa posassa niccam suci-gavesino vālagga-mattam pāpassa abbha-mattam'va khāyati.*
- Dāsa ca dasso anujīvino ca Paricāraka kammakarā ca sabbe Dhammam caranti paraloka-hetu.*
- Jitranti ve rāja-rathā sucittā.*
- Addasam̄su kho gopālaka pasu-pālakā kassakā ca Bhagavantam dūrato 'va ḍagacchaniṭam. Disvāna Bhagavantam etadavocum.*
- Socati puttehi puttimā.*
- Atha kho ḍyasmato Nandassa sahāyaka bhikkhū ḍyasmantam Nandam upakkītaka-vādena ca bhataka-vādena ca samudācaranti.*

7. *Eka-puggalo bhikkhave loke uppajjamāno uppajjati atthāya hitāya sukhāya deva-manussānām.*
8. *Sanḍama-gatānām vo mārisā uppajjeyya bhayaṁ vā chambhitattām vā loma-hamso vā atha mameva dhajaggām ullokeyyātha.*
9. *Sankiliṣṭhaṁ ca yām vataṁ, sankassaraṁ bramha-cariyām na tām hoti mahapphalam.*
10. *Yassa pure ca pacchā ca majjhe ca natthi kiñcanām akiñcanamanādānām tamahām brūmi brāhmaṇām (Yassa attī anāgatē ca paccuppanne ca āsā natthi tamahām brāhmaṇām vadāmī).*

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 (yesam) cattāro nāmakkhandhā 'ti vuccanti itaro rūpakkhandho 'ti ca.*
2. *Dasa yācakā setthissa gharadvāre aṭṭhamasu (tiṭṭhanā ahesuṁ).*
3. *Mahā-paṭhavi dvīhi bhāgehi yuttā yesu eko mahādīpa-vasena pañcadhā ca itaro (avasiñho) bhāgo udakam sāgara-vasena pañcadhā ca vibhutto hoti.*
4. *Theravāda-dhammo sutta-piṭakam vinaya-piṭakam abhidhamma-piṭakanti tisupiṭakesu antogadho.*
5. *Ekassa rūpa-kalāpassa āyu pana sattarasa-cittakkhanānam āyupparamāṇena samarṇ hoti.*
6. *Sāmaññato ajatanānam manussānam āyu vassānam satan hoti, api ca tisata-vassāyukā pi keci yogino himavantappadese sanit "ti vadanti.*

7. *Tasmīm vihāre tada dasa bhikkhū ca vīsatī sāmañerā cā'ti sabbe tiṁsa puggalā ahesuṁ kiñcāpi idāni pannarasa yeva tatra vasanti yesu pañca bhikkhū dasa yeva sāmañerā cā'ti.*
8. *Pajāpatiyā gotamiyā saddhiṁ pañca-sata-mattā Sākiyāniyo tada Vesāliyām nagariyām viharantām Bhagavantām datthūm gacchimṣu.*
9. *Tassām pāṭhasālāyām dasa seniyo honi yāsu sataṁ kumāriyo ca dvisatām kumārā ca honti ye vividhe visaye sikkhanti.*
10. *Gehe aggina dāyhamāne tassanto vasantānam ko nu ānando ko nu hāso kiṁ saṅgītā!*
11. *No ce ayam rājā attano pitaram dhamma-rājānam na mārayissā aijeva so sotāpatti-phalam adhigacchissā.*
12. *Dahara-samaye akusito (analaso) abhavissā ayam idāni imasmīm 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 colleagues.

11. And further, monks, as one might see a body thrown aside in cemetery, dead for one day, dead for two days, dead for three days, or a body swollen, discoloured or decomposing. He applies the same conditions to this body of his own, reflecting: "This body too is of similar nature, is of similar constitution and it has not got past that nature.
12. At that time the monks of Alavivillage, 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 Ratthapāla's father had a great heap made of bullions and gold, got them covered with mats and summoned the venerable Ratthapāla's former wife.
16. What, honoured Sir, is the Elder having done? I am, O king, having a cave cleared out.
17. Come, you Ratthapāla, 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 Brahma (he was destined for the world of Brahma).
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 occurred to me.
16. Depart from the forest (you may depart from the forest).
17. We did our service to you according to our strength.
O king of beasts, may our adoration be to you. May we obtain at least some trifling (a bit of food from you).
18. Those sensual pleasures are blindings (ties) that lead to much grief and also much venom. I will search for their root cut off the lust with its ties.
19. The span of life passes by. Similarly every moment (of life period) passes by. There is no firm spot. All living beings die. This body decays in every aspect and is not firm. O Udaya, be not negligent. Practise virtues.

20. O king, we lived in Taxila the delightful city of the king of Gandharas.
There in the pitch darkness of night we flung each other shoulder to shoulder.

Exercise b.

harati

Present Tense: *harāmi harāma* etc.

Future Tense: *harissāmi harissāma* etc.

Imperative: *harāmi harāma* etc.; *hare harāmase* etc.

Optative: *hareyyāmi hareyyāma* etc.; *hareyyām hareyyāmhe* etc.

Aorist: *aharīm*, *aharimhā* etc.; *ahara aharimhe* etc.

Past Imperfect: *aharā*, *aharām*, *aharamhā* etc.; *ahara aharāmhe* etc.

Conditional: *aharissa aharissamhā* etc.; *aharissam aharissāmhe* etc.

kināti

Present Tense: *kināmi kināma* etc.; *kine kināmhe* etc.

Future: *kinissāmi kinissāma* etc.; *kinissam kinissāmhe* etc.

Imperative: *kināmi kināma* etc.; *kine kināmase* etc.

Optative: *kineyyāmi kineyyāma* etc.; *kineyyām kineyyāmhe* etc.

Aorist: *akīnīm* (*akesimī*) *akīnīmhā* (*akesimhā*) etc.; *akīnā akīnīmhe* etc.

Past imperfect: *akīnā akīnāmhā* etc.; *akīnā akīnāmhe* etc.

Conditional: *akīnissā akīnissamhā* etc.; *akīnissam akīnissāmhe* etc.

karoti

Present: *karomi karoma* etc.; *kare karāmhe* etc.

Future: *karissāmi karissāma* etc.; *karissam karissāmhe* etc.

Imperative: *karomi karoma* etc.; *kare karomase* etc.

Optative: *kareyyāmi kareyyāma* etc.; *kareyyām kareyyāmhe* etc.

Aorist: *akarīm* (*akāsimī*) *akarimhā* etc.; *akarā* (*akā*) *akarāmhe* etc.

Conditional: *akarissa akarissamhā* etc.; *akarissam akarissāmhe* etc.

pamajjati (*pa* + *mad*)

Present: *pamajjāmi pamajjāma* etc.; *pamajje pamajjāmhe* etc.

Future: *pamajjissāmi* *pamajjissāma* etc.; *pamajjissam* *pamajjissāmhe* etc.

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

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

Aorist: *pamajjim* (*pāmadim*) *pāmajimha* (*pāmadimha*) etc.; *pamajjā* (*pāmadā*) *pāmajimhe* (*pāmadimhe*) etc.

Past: *pāmajjañ* (*pāmadāñ*) *pāmajjamhā* (*pāmadamhā*) etc.; *pamajjā* (*pāmadā*) *pamajjamhe* (*pāmadamhe*) etc.

Conditional: *pāmajissa* (*pāmadissa*) *pāmajissamhā* (*pāmadissamhā*) etc.; *pāmajissam* (*pāmadissam*) *pāmajissāmhe*.

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 conje (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).
Kaddh: *kaddhati, kaddhanti* (Parassa); *kaddhate, kaddhante* (Attano).
Ir: *irati, iranti* (Parassa); *irate, irante* (Attano).
Ji: *jeti, jenti, jayati, jayanti* (Parassa); *jayate, jayante* (Attano).
Plu: *plavati, plavanti* (Parassa); *plavate, plavante* (Attano).
Mih: *mehati mehanti* (Parassa); *mehate, mehante* (Attano).
2. *Pimseyya, pimseyyam* (Parassa); *pimsetha, pimseram* (Attano), he may or should grind...
limpeyya, limpeyyam (Parassa); *limpetha, limperam* (Attano), he may or should smear...
himseyya, himseyyam (Parassa); *himsetha, himseram* (Attano), he may or shall assault.
3. *ijjhātu, ijjhāntu* (Parassa): *ijjhataṁ, ijjhantam* (Attano).
gāyātu, gāyāntu (Parassa): *gāyatāṁ, gāyantam* (Attano).
nassātu, nassāntu (Parassa): *nassataṁ, nassantam* (Attano).
tāyātu tāyāntu (Parassa): *tāyatāṁ, tāyantam* (Attano).
4. *ahini, ahinirpsu* (he sent, they sent)
sakkuni, sakkunirpsu, sakkum (he was able; they were able)
5. *apunissā, apunissāṁsu, apunissa* (he could, would, cleanse)
agāñhissā, agāñhissāṁsu, agāñhissā (he could, would, take)
athunissā, athunissāṁsu, athunissā (he could, would, praise)
Gerund: *punīrvā, gañhīrvā (gahērvā) thunīrvā*
Infinitive: *punitum, gahitum, gahetuṁ, thunītum*
Gerundive: *punitabba, gahetabba, thunitabba*.
P. Participle: *pūta, punita, gahita, thuta, thunita*
Prest. participle: *pūnā, punamāna, gañhani gañhamāna*.
6. *Karoti, karonti* etc. (Present Tense): *akari, akāsi, akarum, akarim̄su, akāṁsu* etc. (P. Tense)
7. *Chādeti, Chādenti* etc. (Present Tense), *chādessanti, chādessāti* (Future Tense),
8. *Kathāpeti, kathāpayati; Vurnāpeti, vunāpayati, bodheti, bodhayati, bodhāpeti, bodhāpayati, vindeti, vindayati, vindāpeti, vindāpayati, vederi, 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 Ananda.
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 long been built for the Sakyans of Kapilavatthu.
17. I, Aggivessāna, who was in such a situation, took rich food, gathered strength, and aloof from sense-pleasures and unwholesome states of mind, attained to and abided in the first mystic state of serene contemplation which was accompanied by initial application and sustained application of mind, and which was also born of aloofness and full of joy and bliss.
18. Here a youth of a good family contemplates thus: "I am beset with birth, decay and death, with sorrows and lamentations, with bodily and mental pains and with despairs. I am affected by suffering and frequented by suffering. What a great thing would it be if there should the ending of the aggregate of all this ill be made known!" Contemplating thus, with confidence, he goes forth from home to homelessness.
19. At that time many monks were busied in making up robes for the Lord thinking: "When the robes are ready, at the close of the three months, the Lord will set out in His tour (of service to mankind).
20. The Lord with the element of His purified Divine Ear which surpassed the ears of men, heard this conversation that passed between the brahman of the Bharadvaja-clan and the wandering ascetic Magandiya.
21. And which, householder, is the person who is neither a self-tormentor intent on the practice of self-torment nor a tormentor of others intent on the practice of tormenting others, and who is here now allayed, quenched become cool, an experiencer of bliss and who lives having become Brahma himself?
22. As regards a monk who follows the Dhamma, this is the proper way of introducing him with the words "follower of the Dhamma": When he speaks he does not speak contrary to the Dhamma; when he thinks, he does not think contrary to the Dhamma. By avoiding (going beyond) both these ways he dwells indifferent (without self-interest), mindful and composed.
23. One of them, on coming for drinking water, husbanded the water in his own pot, and drank from the pot of the other one. Towards evening, he came out of the forest and took a bath. There, while standing, he

thought: "Have I committed any wrong deed today by means of the door of my body and the like?". Then he remembered that he drank the stolen water and grief affected him. He said to himself, "If this craving grows within me, it will push me on to an unhappy rebirth. I should subdue this defilement of my mind". Then with that stolen draught of water for the object of his contemplation, he developed his insight and attained to the enlightenment as a Silent Buddha. Then he stood there reflecting upon his enlightenment which he had thus attained.

24. Then the Great Being said to him, "Did you catch me for your own purpose, my dear fellow, or at the bidding of somebody else? " The hunter told him the fact. Then the Great Being questioned himself as to whether it would be better to return to Cittakuta or go to the city. "If I go to the city", he thought, "the hunter will be rewarded, the queen's craving will be appeased, Sumukha's friendly duty will be made known and also, by virtue of my intelligence, I shall receive the lake Khema as a free gift. It is better, therefore, to go to the city". Having determined this, he said, "Huntsman, take us in your carrying pole to the king, and he shall let me free if he will".
25. At that time in Benares there were two lay devotees Suppiya and Suppiyā. They were both devoted, generous, serving and supporting the Order. The woman devotee Suppiyā, at that time, goes to the monastery, goes from dwelling place to dwelling place of monks, goes from cell to cell of monks and asks: "Who, venerable Sir, is ill? What may be brought for whom?"

KEY TO LESSON 36

Exercise a.

Thus have I heard (lit. Thus it has been heard by me):
One time the Lord was staying in Baranasi, in the Deerpark Isipatana. There the Lord addressed the monks of the groups of the Five (and said):

"There are these two extremes, O monks, that a monk (lit. one who has gone forth to homeless life) should not follow (lit. not to be followed by a monk). What are the two? This one which is the indulgence in sensual pleasures, low, boorish, worldly, not holy and not leading to inward growth (on one hand) and the one which is the self-mortification, painful, 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 thoroughly understood and also that this truth has already been thoroughly understood by me.

8. Monks, eye arose...(in me)...concerning the Noble Truth of the cause of uprise of what is unsatisfactory and that this cause is to be dispelled and that it has already been dispelled by me.
9. Monks, eye arose...(in me)...concerning the Noble Truth of that at which the destruction of what is unsatisfactory takes place that this is the Noble Truth concerning that at which what is unsatisfactory is dispelled and that this thing is to be verified and also it has already been verified by me.
10. Monks, eye arose...(in me)...concerning the Noble Truth of the way that this leads towards that at which what is unsatisfactory is dispelled and that it is to be developed and also it has already been developed by me.
11. As long as, monks, the knowledge, the vision of these Four Noble Truths with three phases and twelve aspects was not perfectly clear in me, so long did I not claim in the world with its gods, Maras and Brahma and among people including monks and priests that I have attained to Supreme and Perfect Enlightenment. Further, the knowledge, the vision arose in me: My heart's deliverance is unshakable, this is the last birth and there is no more renewal of birth.
12. This did the Lord speak and the monks of the group of five, being glad at heart appreciated His words.
While this discourse was being uttered the spotless and clear Eye of Truth arose in the Venerable Kondañña that 'whatever is subject to rising, all that is subject to ceasing'.
Thereupon the Lord gave to this solemn utterance: "O certainly! Kondañña realised!" Thus it was how the venerable Kondañña was known as 'Aññata-Kondañña'.

Exercise b.

Discourse on the characteristics of Non-ego-entity.

1. Thereupon the Lord addressed the monks of the group of Five: Body, monks, is not an ego-entity. Were this body an ego-entity it would not tend to sickness, and would be possible to keep it according to one's wish: "Let my body become thus, let it not become thus". But, monks, as the body is not an ego-entity, it tends to sickness and it is impossible to keep it according to one's wish: "Let my body become thus and not otherwise".

Feeling, monks, is not an ego-entity. Were feeling an ego-entity, it would not tend to sickness and would be possible to keep it according to one's wish....

Perception, monks, is not an ego-entity. Were perception an ego-entity....

Mental Formations, monks, are void of ego-entity. Were Mental Formations are ego-entity....

Consciousness is not an ego-entity. Were consciousness an ego-entity....

"What do you think, monks, about this? Is body permanent or impermanent?"

"Impermanent, Lord" (answered the monks).

"Is that which is impermanent pleasureable (satisfactory) or painful (unsatisfactory)?"

"Painful (unsatisfactory)"

"Is it wise to consider what is impermanent and subject to unsatisfactoriness as 'This is mine, this am I, this is my ego-entity (self)'?"

"It is not so, Lord".

"Therefore, monks, whatever body there is, whether past, future, present, internal or external, gross or subtle, inferior or superior, whether far or near - all that body should be seen by means of right wisdom, as it really has been, thus: "This is not mine, this am I not, this is not my ego-entity (self)".

"Is feeling...? Is perception...? Are Mental Formations...?"

"Is consciousness permanent or impermanent? ...?"

Seeing thus, monks, the learned, holy disciple feels tired of body, tired of feeling, tired of perception, tired of mental formations and tired of consciousness. Feeling tired of body, feeling, perception, Mental Formations, consciousness, he becomes detached. Through detachment, he becomes freed. Being free, there arises in him: "I am freed, rebirth is stopped, lived is the higher life, done is what was to be done and

there is nothing more to be done for the attainment to this state (of Perfection).

The Lord said this and the monks of the group of five, glad at heart, appreciated the Lord's speech. Further, while this discourse is being uttered, the minds of the monks of the group of five got freed from mental taints with no more grasping.

Exercise c.

The Fire Sermon

Now at that time the Lord was staying at Gayā hill near Gayā together with a thousand of monks.

There the Lord addressed the monks and said:

"Everything, monks, is burning. What, monks, is everything that is burning?"

1. The eye, monks, is burning. Visible forms are burning, Eye-consciousness is burning, impingement on the eye is burning. The feeling arising from the impingement on the eye, whether pleasant, unpleasant or indifferent, too is burning. What is it burning with? I say: it is burning with the fire of lust, with the fire of anger and with the fire of delusion; it is burning with the (pain of) birth, old age, death, grief, sorrow, suffering, lamentation and despair.
2. The ear is burning, sounds are burning, ear-consciousness is burning. Impingement on the ear is burning. The feeling arising from the impingement on the ear....
3. The nose is burning, odours are burning, nose-consciousness is burning. Impingement on the nose....
4. The tongue is burning, tastes are burning, tongue-consciousness is burning. Impingement on the tongue is burning. The feeling arising from the impingement on the tongue is burning....

5. The body is burning, tangible objects are burning, body-consciousness is burning, impingement on the body is burning, the feeling arising from the impingement on the body....
6. The mind is burning, ideas are burning, mind-consciousness is burning, impingement on the mind is burning. The feeling arising from the impingement on the mind, whether pleasant, unpleasant or indifferent, too is burning.
What is it burning with? I say: it is burning with the fire of lust, with the fire of anger, with the fire of delusion. It is burning with the (pain of) birth, old age, death, grief, sorrow, suffering, lamentation and despair.
7. The learned holy disciple, who sees thus disregards eye, visible forms, eye-consciousness, impingement on the eye, the feeling arising from the impingement on the eye whether pleasant, unpleasant or indifferent.

He disregards ear...nose...tongue...body...mind.... Thus disregarding he becomes detached. Through detachment he becomes freed. When he is freed he has knowledge: "I have been freed, rebirth is stopped, higher life has been lived out, what is to be done has been done, there is nothing to be done anymore for this state (of Perfection)".

While this discourse was being uttered, the minds of those thousand monks became freed from all mental taints with no more grasping.

ABBREVIATIONS

<i>a.</i>	adjective
<i>abl.</i>	ablative case
<i>adv.</i>	adverb
<i>caus.</i>	causative verb
<i>denom.</i>	denominative verb
<i>des.</i>	desiderative verb
<i>encl.</i>	enclitic
<i>f.</i>	feminine gender
<i>fr.</i>	from
<i>gen.</i>	genitive case
<i>ger.</i>	gerund
<i>gerd.</i>	gerundive
<i>ind.</i>	indeclinable
<i>inf.</i>	infinitive
<i>instr.</i>	instrumental case
<i>inter.</i>	interrogative
<i>interj.</i>	interjection
<i>loc.</i>	locative case
<i>m.</i>	masculine gender
<i>n.</i>	neuter gender
<i>nom.</i>	nominative case
<i>pass.</i>	passive
<i>pp.</i>	past participle
<i>prest. p.</i>	present participle
<i>prest. t.</i>	present tense
<i>pl.</i>	plural
<i>pref.</i>	prefix
<i>pron.</i>	pronoun
<i>rel.</i>	relative

Pāli-English Glossary

Order of Letters

a, ā, b, bh, c, ch, d, dh, e, g, gh, h, i, ī, j, jh, k, kh, l, m, m̄, n, ñ, ñ̄, o, p, ph, r, s, t, th, t̄, t̄h, u, û, v, y

PĀLI-ENGLISH GLOSSARY

A

abbhacikkhati, (*abhi* + *a* + *khā*), he accuses, slanders.

abbhida, he got broken. See *bhindati*.

abbhuta, a. marvellous, wonderful.

abhabba, a. impossible, not liable, unable.

abhaya, free fear, safe, secure.

abhaya-dakkhiṇa, f. free gift.

abhava, 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* + *vidh*), he breaks forth.

pp. *abhinibbiddha*.

abhinināmeti (caus. fr. *abhi* + *nir* + *nam*), he stretches out; he directs, or turns towards.

abhiñña, f. trancendental knowledge; higher faculty.

abhinivajjeti (*abhi* + *ni* + *vaj*), he avoids.

abhinivesa, m. inclination to, adherence to.

abhirūhati (*abhi* + *ruh*), he mounts, gets into, climbs; it grows.

pp. *abhirūha*.

abhirūpa, a. beautiful, handsome.

abhisajjasi (*abhi* + *saj*), he gets angry; he curses. pp. *abhisatta*.

abhisambujjhati (*abhi* + *saṃ* + *budh*), he perfectly realizes.

pp. *abhisambuddha*.

abhiññā, n. major thing; major evil, most serious crime.

abhivaddhati (*abhi* + *vaddh*), he grows; it increases.

abhivadḍhi, f. growth, increase.

abhvandati (*abhi* + *vand*), he salutes respectfully; he adores.

abhvādeti (*abhi* + *vād*), he salutes respectfully; he bows down at.

accaya, m. transgression, fault, offence; passing away, lapse.

acchadeti, (*a* + *chad*), he dons, covers up.

aciram, adv. ere long, before long; soon.

acira-kārāpita, pp. not got long been built, that has been built recently.

addakhi, he saw. See *passati*.

addasa, he saw. See *passati*.

addha, addha m. half.
addhuddha, m. 3.5
addhāna, n. road, long distance; long time.
addhuva, a. not firm. See *dhuva*.
adhamā, a. low, mean, ignoble, vile.
adhamma, m. unrighteous conduct, injustice; irreligion; wickedness.
adhigacchati, (*adhi* + *gam*), he attains; he realizes. pp. *adhigata*;
ger. *adhigantvā*, *adhigamma*; inf. *adhigantum*
adhigama, m. realisation, attainment to Wisdom.
adhika, a. additional, more; greater by; senior in; better, superior.
adhipatati, (*adhi* + *pat*), he falls upon; he passes by.
adhipati, m. Lord, overlord; chieftain.
adhivacana, n. designation, appellation, name.
agacchant, (neg. of *gacchant*), not going. See *gacchati*.
agada, m. medicine, medicinal drug.
agata, (neg. of *gata*), a. not gone, See *gata*.
agari, 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-sikha, f. crest of a flame.
aggi-sikhāpama, like a crest of a flame.
ahesum, they were. See *hoti*.
ahi, m. snake.
ahirika, n. shamelessness; a. shameless.
ahosi, he was.
aja, m. he-goat. *ajā, ajī*, f. she-goat.
ajagara, m. boa constrictor.
ajeyya, a. invincible.
ajja, adv. today, nowadays.
ajjatagge (*ajja* + *agge*), adv. from this day, henceforth.
ajjatana, a. of today, of the present time.
ajjatant vibhatti, f. Aorist Tense.
ajjayati, ajjeti (rt. *ajj*), he earns.
ajjhattā, 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-labbhīn*, a. acquiring without any trouble.
akicchāpī, adv. without any difficulty. *akicchā-labbhīn*, a. acquiring with no difficulty.
akīñcana, a. (one) who has no material possession.
akkosati, (ā + *kus*), he reviles, scolds, abuses. pp. *akkūñtha*.
akusala, a. unwholesome, unskillful; evil, sinful.
ala, m. claw.
alagadda, m. watersnake.
alika, n. lie, falsehood.
alam, adv. enough, sufficient (with Instrumental Case); adequate to (with Dative)
allikā, f. attachment
amacca, m. minister; companion.
amaranya, n. freedom from death.
amata, n. immortality.
amba, m. n. mango.
amba-vana, n. mango grove.
amha, we are, See *attihi*.
amham, -*amhākam*. (Dat. & Gen. Pl. of *amha*.) to or for us, our.
amitta, m. foe, enemy.
ammā, f. mother.
amu, *amuka*. pron. So and so.
anagṛīya, n. homelessness.
anattan (*an* (*na*) + *attan*), m. not self.
anāñña (*na* + *añña*), not another, the same; alone.
anāñña-posin, a. having no family to maintain.
anānussuta (*na* + *anussuta*), a. not heard.
anattha, m. disadvantage, harm, injury.
 anattha-saṅghita, a. connected with no profit, connected with disadvantage.
anya, n. egg. *anya-kosa*, m. eggshell.
andha, a. blind.
 andha-karaṇa, n. blinding.
andhakāra, m. darkness.
aneka, pron. many.
angāna, n. yard, court; passion, depravity of mind.

āngāra, n. charcoal, ember.

ānguli, f. finger.

ānguli-patodaka, m. tickling with fingers.

anicca, a. impermanent, transient.

aniccato, adv. as impermanent.

ānī, pron. other, another.

ānīmānīmānī, one another.

ānītara, pron. certain, some.

ānīd, f. perfect knowledge; arhatship.

ānīta, (*a* + *nāta*), a. not known, in disguise.

ānīta (pp. of *ajānati*), understood, realised.

ānītaka, a. unknown, in disguise.

ānta, m. end.

ānta-kiriyā, f. putting an end to, destruction.

āntamaso, adv. at least, at the very least.

antaradhātyati, (*antara* + *dha*), 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, *anubhotti* (*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.

anugganhāti (*anu* + *gah*), he helps, assists; he pities; he favours.

pp. *anuggahita*.

anuggaha, m. help; favour; pity, kindness.

anujānāti (*anu* + *janā*), he permits; he gives consent to; he allows.

pp. *anujānāta*; Caus. *anujānāpeti*.

anujānā, f. permission, consent.

anuja, m. younger brother.

anujīvin, m. retainer.

anukampati (*anu* + *kamp*), he pities.

pp. *anukampita*.

anukampā, f. pity, compassion, kindness.

anuloma, m. direct order.

anulometi (denom. fr. *anuloma*), he is in accordance with, he regulates.

anumodanā, f. approval, rejoicing at, thanking, sharing of.

anumodati (*anu* + *mud*), he approves, rejoices at, gives thanks: he becomes a sharer of a deed.

anujānā, f. permission, consent.

anujānāta. (pp. of *anujānāti*), permitted, having got consent.

anupagamma (*na* + *upagamma*). ger. not having gone to. See *upagacchati*.

anupādāna, a. without 'upādāna' See *upādāna* (clinging to the world)

anupādāya. ger. without clinging (to the world)

anusīttha, (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. *apagantuñ*.

apagata (pp. of *apagacchati*), gone away from.

apaharati (*apa* + *har*), he takes away. pp. *apahāta*.

apakkamati (*apa* + *kam*), he gets away from; he leaves. ger. *apakkamitvā*, *apakkamma*.

apaneti (*apa* + *ni*), he puts away; he leads away; he removes.

apanita (pp. of *apaneti*), removed, put off, led away.

apara, pron. other, another.

apattent (neg. of *pattent*), 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.
appevānāma (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.
arathā, n. forest.
ari, m. enemy, foe.
ariya, a. Aryan, holy.
ariya-sacca, n. truth realized by Holy Ones, Noble Truth.
asakkoti, (prest. p. of *na sakkoti*), not being able.
asakkhi (Aorist of *sakkoti*), he was able.
asaffata (na + saffata), unrestrained.
asamahita (na + samahita), 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 *atti*), thou art, you (sing.) are.
asmī (first pers. sing. of *atti*), 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, asukti*.
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
attham, n. disappearance
 attham gacchati (suriyo), (the sun) sets. pp. *atthangata*, *atthagata*
atthangama, *atthagama*, m. setting (of the sun).
atthangata, pp.
atṭa, m. lawsuit; trouble, quarrel.
atṭha, eight
atṭha, m. (same as *attha*)
atṭhangā, *atṭhangika*, a. of eight constituents, eight-factored.
atṭhāna, a. having no standing, impossible
atṭhi, n. bone
atthu, (Imp.3rd pers. sing. of *atthi*) may he (or) it be.
ava. (prefix), down.
avajānāti (ava + ā), he despises.
avamaññati (ava + man), he despises, disrespects.
avasesa; m. remnant, what remains.
avidāra, a. not far, near; n. vicinity.
avijjā, f. nescience, lack of real knowledge.
ayam, (nom.Sing. of pron. *Idam*.) m. f. this one.
ayas, m. n. iron.
ayo-guļa, m. iron ball
ayya, m. Lord, master, gentleman; Venerable One. f. *ayyā*.

Ā

abādha, m. disease, illness, sickness.
abādhika, a. ill, sick.
abhicetasika, a. depending on higher consciousness.
abhidosika, a. prepared for the previous evening.
adāya. (ger. fr. *a* + *dā*), having taken, having accepted.
aditta. (pp. of *adippani*), ablaze, on fire, burning.
adippani (*a* + *dip*), it is burnt. pp. *aditta*.

āgacchati (*a* + *gam*), he comes, returns. pp. *āgata*.
ger. *āgantvā*, *āgammma*. inf. *āgantum*, grd. *āgantabba*, *āgamanṭya*.
āha, he says, he said; *āhāṣu*, they said.
āharati (*a* + *har*), he brings, takes back. pp. *āhaṭa*.
āhāreti (den. of *āhāra*), he eats.
āhāra, m. food.
ākankhati, (des. fr. *a* + *kām*), he desires, longs for.
ākāra, m. form, aspect, manner, appearance, mien; purpose.
ālhaka, m.n. a measure of capacity.
āma, a. raw, not cooked, not well ripe.
āma, (inter.), yes.
āmarueti (*a* + *mar*), he calls, he speaks to; he addresses, summons.
ānatti, f. injunction, command, order.
ānayati, *āneti* (*a* + *nt*), he brings, fetches. pp. *ānita*. inf. *ānetum*.
ārabhati (*a* + *rabh*), he begins; he attempts, he exerts himself.
ārañña, a. living in forest, belonging to forest.
ārammaṇa (*ālambana*), n. an object of sense.
ārāma, m. grove, park; monastery built in a grove.
āroceṭi (*a* + *roc*), he tells, informs, declares.
ārohati (*a* + *ruh*), he climbs, mounts, ascends. pp. *ārūha*.
āsajja. (ger. fr. *a* + *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* + *bhā*), he or it appears; it becomes open; it is disclosed.
pp. *āvī-bhāta*.
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. (*a* + *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.
bandhasi (rt. *badh*), he binds, ties up.
 pp. *baddha*, *baandati*
barihisa, n. sacrificial grass.
bāha, f. hand.
bahu, m. hand, arm.
bāla, m. boy, fool; a. foolish, silly, young.
bāla, *balika*, f. girl.
balha, a. severe; excessive.
balha-gilāna, a. seriously ill.
Bāraṇast, f. the city Benares.
bila, n. hole.
bindu, m. drop, dot.
bjja, 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-carin, a. living higher life, celibate.
bramha-loka, m. realm of Brahmans.
bramha-loka-parāyaṇa, a. destined to birth in Brahma realm.
brāmhaya, 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.
bhanati (rt. *bhan*), he speaks, tells, says, preaches, recites.
bhanḍa, 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.

bhāsaka, m. hireling.

bhātta, 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.

bhāvana, f. development (of mind or insight).

bhāveti (rt. *bhā*), he develops. pp. *bhāvita*.

bhāvitatta (*bhāvita* + *attan*) one whose self (mind) has been developed. lit. developed soul.

bhāyati (rt. *bhī*), he fears.

bheda, m. division; break, breach; schism.

bhidura, a. breakable, fragile, brittle.

bhijjati (rt. *bhid*), it is broken. pp. *bhinnna*.

bhikkhati (rt. *bhikkh*), he begs.

bhikkha, f. alms-food.

bhikkhu, (Buddhist or Jain) monk. f. *bhikkhunī*, nun.

bhindati (rt. *bhid*), he breaks up. pp. *bhinnna*.

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.

bhūfjati (rt. *bhuj*), he eats, enjoys. pp. *bhutta*, *bhūtāvin*. inf. *bhottum*. ger. *bhūtvā*, *bhūfjītvā*.

bhusam, adv. much, excessively.

bhāpa, *bhāpāla*, m. king, ruler.

bhāta, 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-karanya, a. that which opens, (mind's) eye.

Fem. *cakkhu-karant*.

cakkhu-viññāna, n. eye-consciousness.

calati (rt. *cal*), he (she or it) moves, shakes, trembles.

canda, m. the moon.

canda, a. violent, vile, cruel, wrathful.

carati (rt. *car*), he walks, wanders; behaves, *carana*, n. conduct.

carika, f. walking about, wandering about, goes from place to place.

carikam carati, *carikam 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. *cetup*.

cinteti (rt. *cit*), he thinks.

citta, n. consciousness; mind; thought.

ciramp, adv. for a long time.

cirātya, adv. for a long time.

cirassam, *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.

chāṇa, 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.

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

D

dabba, n. thing; material; property.
dabbha, m. Kusa grass.
dabbi, f. spoon.
dahara, m. child; a. young.
dadati (rt. *dad*.), he gives.
dahati (rt. *dah*.), he burns. pp. *daddha*.
dajja (opt. sing of *dadati*), he might, should or would give.
dakkhati (Future fr. *dis*), he will see.
dakkhina, a. righthand side, southern.
dakkhina, f. gift; a. southern (direction)
dalha, a. firm, strong.
dan̄da, m. punishment, penalty.
dan̄dayati, *dan̄deti* (rt. *dan̄d*), he punishes.
dasati, (rt. *das*), bites. pp. *dañ̄ha*, bitten.
dañ̄hum (inf. fr. *dis*) to see, for the purpose of seeing.
dava, m. amusement, enjoyment.
dāra, n. gift, giving.
dāra-pati, m. bountiful.
dāraka, m. boy, lad.
dara, m. wife.
dārikā, f. girl, lass.
dāyaka, m. giver, donor.
desand, f. discourse, instruction, expounding.
deseti (rt. *dis*), he expounds.
desetar, m. expounder.
desita. (pp. of *deseti*), expounded.
deva, m. deity, god; lord (king).
deva-kāya, m. a group of Devas, a large number of Devas.
devī, f. consort, lady.
deyya, a. (thing) to be given.
dippati (rt. *dip*.), it shines, it burns. pp. *ditta*, *dipita*.
disa, f. direction, quarter, point of the compass.
disva, (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.

dl̄gha, a. long.

dohaṭa, m. longing, desire.

domanassa, n. grief.

dubbala, a. weak, feeble.

dubbhāsita, pp. ill-spoken; n. bad speech.

dubbanṇa, 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.

durmnana, a. sad.

dummedha, a. unwise.

dunnaṭa, pp. wrongly led, ill-applied.

duppasayha, a. hard to overcome, difficult to subjugate, invincible.

durabhisambhava, a. not easy to attain.

dusstla, a. immoral.

dūra, n. distance; a. distant.

dūta, m. messenger; emissary.

dvāngula, n. two inches.

dvāngula-paṭṭha, possessing two-fingered knowledge.

dvāra, n. door, gate.

dvi, two.

Dh

dhamma, m. duty, doctrine, righteousness, justice; law; teaching, nature.

dharma-cakka, n. Wheel of Law, kingdom of righteousness.
dharma-desana, f. discourse of Dhamma.
dharma-guṇa, m. virtue.
dharma-laddha, a. obtained by right means.
dhammānudhamma-patipanna, a. practising duties for the attainment of the highest states.
dhamnika, a. righteous, just.
dharpsin, a. plundering.
dhana, n. wealth, money.
 dhanavant, *dhanin*, a. rich, wealthy.
dharka, m.
dhaarha, n. corn.
dhavati (rt. *dhav*), he runs.
dhenu, f. cow.
dhowati, (rt. *dhow*), 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.
ekarṣa (*eka* + *arṣa*), m. one side; certainty.
eso, (masc. nom. sing. of *eta(d)*), this (nearer) one.
eta(d), pron. this (nearer).
etarahi, adv. now, nowadays.
eti (*a* + *i*), he comes.
eva, adv. only, just, quite.
evam, adv. thus.
evarūpa, a. like this, of this sort.

G

gahapatānti, f. mistress of a house.
gahapati, m. householder, master of a house.

gahita (pp. of *ganhāti*), 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.
gāṇa, m. multitude, herd; chapter of monks.
gandha, m. smell.
gāṇhāti (rt. *gah*), he takes, accepts, catches, overtakes, captures.
 pp. *gahita*.
gāṇin, a. having many followers.
gantar, m. traveller, goer.
gantwā, (inf. of *gacchati*), to go.
ganvā, (ger. of *gacchati*), having gone.
garahati (rt. *garah*), he censures, despises.
garu, a. heavy, weighty; n. respect; m. preceptor, parents.
garu-kātabba, a. to be respected, deserving respect.
garuḷa, m. woodpecker; Garuda bird, king of birds.
gata (pp. fr. *gam*), gone.
gati, f. going, course of life; mode of rebirth after death.
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.

hamsa, m. swan.

hanti (rt. *han*), he beats; he kills. pp. *hata*.

hantati (passive of *hanti*), he is killed.

harati (rt. *har*), he carries, conveys; takes away. pp. *hata*.

hartyati (pass. of *harati*), it is carried.

hata (pp. of *hanti*), killed.

hata (pp. of *harati*), carried, taken away.

hatha, n. hand.

hathin, m. elephant.

havyati (rt. *hd*), he falls away, diminishes. pp. *hina*.

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.

himsati (rt. *hims*), he hurts, injures.

hiranya, n. bullion.

hita, n. advantage, benefit, good, welfare; a. beneficial.

hiyyo, adv. yesterday.

hina, a. deprived; low, mean, inferior.

hinyavartati (*hinya* + *avattati*), he returns to the inferior state, turns

back for falling into household life.

huta (pp. of *juhoti*) sacrificed.

I

icchatati (rt. *is*) he wishes, likes, wills, desires. pp. *itttha*.

idam (*ima*). pron. this.

idani, 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-pabbajja, f. life of a holy recluse.

isi-pabbajjan 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.

ittham, adv. thus.

itthannāma, a. having such and such a name.

itthatta, n. this state, the present condition.

itthi, f. woman.

iva, (encl.) like, as.

Idisa, a. like this.

J

jaccā (contracted form of *jatiyā*), by birth.

jahati, *jahāti* (rt. *hā*), he abandons, leaves behind, gives up. pp. *hāna*.

sambudspa, 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.

janha, a. sweet. *janha-janha*, a. very sweet.

janātā (opt. 3rd pers. sing. of *janāti*), he should know.

jarā. f. decay, old age.

jaṭa, f. matted hair.

jaṭila, m. ascetic with matted hair.

jaya, m. victory.

jayati (rt. *ji*), he conquers.

jalayati, *jaleti* (rt. *jal*), he kindles (fire).

jānāti (rt. *ñā*), he knows. pp. *ñāta*.

jāta (pp. of *jāyati*), born, produced, arisen.

jāta-sāra, a. which has got hard pith

jāti, f. birth, rise, appearance.

jāyati (rt. *jan*), he is born, it is produced; it arises.

jeti (rt. *ji*), he conquers.

jetar, m. conqueror.

jināti (rt. *ji*), he conquers. pp. *jita*. inf. *jetum*.

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

kadali, f. plantain

kadū, adv. when?

kadāci, adv. sometimes, at times, perhaps.

kahāṇ, 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)

kanḍu, f. itch.

kanḍuvati (rt. *kanḍuv*), 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. *karvā*, inf. *kātum*, grd. *kātabba*, *kattabba*, *karaṇya*, *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)?

kaṭṭha, adv. where?
kaṭṭha, m. potsherd, piece of broken pottery.
kaṭṭha, m. piece of wood, stick.
kaṭṭha, pp. ploughed.
kaṭṭhaṭṭha, 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-sukhāllikānuyoga, m. indulgence in sensuality.
 kāma-tanḍhā, 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.
kātuṇ, 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.
kim, pron. what? which?
kimi, m. worm.
kiṇāti (rt. *kiṭ*), he purchases. pp. *kiṭa*.
kisa, a. lean, emaciated, thin.
kitti, f. fame.
kiṭai, (rt. *kiṭ*), he plays.
kiṭa, pp. purchased, bought.

kodha, m. anger, wrath.
kopa, m. anger, wrath.
kuha, a. deceitful, hypocrite.
kuhiñ, adv. where?
kukkura, m. dog.
kukkuça, m. cock.
kukkuça-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. wherfrom?
kutra adv. where?
kuñumbika, 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.
khanātīta (*khaṇa* + *atīta*), a. (one) having let the right moment pass.
khata (pp. of *khaṇati*), dug out.
khādati (rt. *khād*), he eats.
kheṭa, 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.

lakkhāṇa, n. characteristic, sign, mark, attribute.

lapa, m. one who fawns, intrigues or prattles.

lata, 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.

mahānisaṇsa (*mahā* + *āniṣaṇsa*), 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.
mahatā, n. greatness.
mahogha (*mahā* + *ogha*), m. great flood.
māmāyatī (denom. fr. *māma*) he is devoted to.
mahiddhika (*mahā* + *iddhi* + *ka*), a. possessing great psychic powers
manas, m.n. mind.
mañca, m. bed.
mañdana, n. adornment.
mañgala, n. auspicious thing; beatitude.
maññati (rt. *man*), he supposes, imagines.
mano-viññāna, n. mind-consciousness.
manussa, n. man, human being.
marāya, 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.
mīlāyatī (rt. *mīlā*), it fades. pp. *mīlāta*.

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, loosens; 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.

nadi, 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* + *asabha*), m. greatest among beings.

nassati (rt. *nas*), he perishes. pp. *nāñha*.

nāñhi, (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.
nāṇa, n. knowledge.
nāṇa-dassana, n. perfect insight.
nāṇa-karaṇa, producing knowledge.
nāṇa-bala, n. power of knowledge; virtue of intelligence.
nāti, m. relative, relation.
nāti-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.
niggaphāti (*nir* + *gah*), he rebukes. ger. *niggayha*.
niggayha-vādin, a. one who censures for faults and advises.
nikāma, m. wish. *nikāma-lābhīn*, a. one who acquires according to one's
 wish.
nikkhamati (*nis* + *kam*), he departs, goes out, sets out. pp. *nikkhanta*.
nikkhamā, 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*.
nippajjati (*nis* + *pad*), it is produced, is provided. pp. *nippanna*.
nippādeti (*nis* + *pad*), brings forth, produces, provides.
nirodha, m. cessation, nirvāna.
nirupadhika, a. without upadhis. See *upadhi*.
nissāti (*ni* + *sad*), sits down. pp. *nisinna*. ger. *nisajja*.
nissarāja, n. setting out, departure; escape.
nīthāti (*nis* + *thā*), terminates, ends. pp. *nīthita*.
nīthita-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. *odarikasta*, n. gluttony.
ogha, m. flood.
oharati (*ava* + *har*), takes off. caus. *ohāreti*, removes.
 kesa-massum *ohāreti*, removes hairs and beard, shaves.
okasa, m. permission, open space; place.
oñrika, 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. *otinna*.
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*.
paccakkhati (*pati* + *a* + *kha*), gives up, refuses, rejects.
 pp. *paccakkhāta*. ger. *paccakkhāya*.
paccavekkhati (*pati* + *ava* + *ikkh*), considers.
paccāññasi (aor. of *patijāññai*), claimed.
paccaya, m. relation, cause, condition.
paccāgacchatati (*pati* + *a* + *gam*), returns.
paccāmitta, m. enemy.
paccūha, m. obstacle, disturbance.
padesa, m. place, region.
padipa, m. lamp.
pageva, (ind.) early, no need to say; how much more.
paharati (*pa* + *har*), beats, hits, assaults, attacks. pp. *pahāta*.
pahāna, n. giving up, dispelling, destruction.
pahāya, ger. having given up, having left behind.

pahūtabba, grd. to be given up, to be dispelled.

pahūta, (pp. of *pajahati*), dispelled, destroyed.

pahiyati (passive of *pajahati*), it is dispelled or destroyed.

pahoti (*pa* + *ha*), it is sufficient; he is able.

pahūta, a. much, large; abundant.

pajahati (*pa* + *hā*), gives up, rejects, leaves behind; dispels.

pp. *pahūta*. ger. *pahūya*. grd. *pahūtabba*. passive. *pahiyati*.

pajā, f. progeny; people; family; living beings.

pajānāti (*pa* + *na*), knows, understands, realises.

passive. *pahiyati*, is known. pp. *nānāta*, known.

pajja, n. oil; verse.

pajjalati (*pa* + *jal*), it burns, blares.

pakd̄sati (*pa* + *kds*), is visible.

pakd̄seti, 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. *pakkava*.

palyati (*pa* + *la*), flees, runs away. pp. *palata*.

paleti (*pa* + *lī*), flies away.

pamadda (aorist of *pamajjati*), he was negligent, he neglected.

pamaddeti (*pa* + *madd*), crushes.

pamaddin, a. (one) who crushes.

pamadda, m. negligence; indolence; carelessness.

pamajjati (*pa* + *mad*), is negligent; is careless. aorist. *pamadda*, *pāmadā*. pp. *pamatta*.

pameiti (*pa* + *mi*), measures. inf. *pameatum*, *pameave*. pp. *pamita*.

pamuccati (*pa* + *muc*), is released; becomes freed.

pamūfici (*pa* + *muc*), releases, emits, frees. pp. *pamutta*.

pamudita, pp. glad, pleased.

pana, (enclitic), but, however; now; on the other hand.

pañca, five.

pāñdita, a. wise.

pañha, m. n. question.

pañta, a. excellent; sweet.

pāñña, f. wisdom, insight, perfect knowledge; reasoning faculty.

pāññāpeti, (caus. fr. *pa* + *ñā*). makes known.

pāññāpeti, (*pa* + *ñāp*), prepares. pp. *pāññatta*.

pāññiyati, (passive. fr. *pa* + *ñā*), is known. See *pajānāti*.

panta, a. remote.

pappoti (*pa* + *ap*), approaches, goes to.

pp. *patta*, ger. *pappuyya*, inf. *pappotum*, *pattum*.
para, pron. other, another.

param, adv. after (governs Ablative).

parama, a. highest, greatest, uppermost, most excellent.

paramapād, f. lineage, generation; row; succession.

parantapa, a. tormenting others.

parajeti (*parā* + *ji*), conquers, defeats. pp. *parajita*.

parāmasati (*parā* + *mas*), touches, strokes. pp. *parāmañha*.

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. *parihna*.

parijānāti (*pari* + *ñā*), knows exactly, understands thoroughly.

parijātyati (*pari* + *jar*), decays in every aspect. pp. *parijinna*.

parikinna, (pp. of *parikirati*), strewn about.

parikkhāyati, (*pari* + *khā*), diminishes. pp. *parikkhna*.

parimuccati (*pari* + *muc*), becomes free, is released. pp. *parimutta*.

pariññāta (pp. of *parijānāti*), perceived, known exactly.

pariññeyya, grd. to be thoroughly understood.

parinibbāti (*pari* + *ni* + *vd*), is extinguished, attains to perfect peace.

pp. *parinibbata*.

parisā, f. assembly; retinue, gathering (of people).

parisaggata, pp. gone to a gathering, gone to the courts, *parisam* + *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.

parivatta, n. round, circle.

parivena, n. cell, residence (of a monk).

parivuta, pp. accompanied by, surrounded by.

pariyesati (*pari* + *is*), searches, investigates, seeks. pp. *pariyittha*.

pasanna (pp. of *pasñdati*), pleased with, delighted in.

pasñdati (*pa* + *sad*), is pleased with, is delighted in.

passa, m. side.

passati (rt. *dis*=pass), sees, perceives. pp. *diṭṭha*. aor. *addasū*, *addakkhi*.

parana, 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* + *chād*), covers; conceals. pp. *paṭicchanna*.

paṭipadā, f. practice, path, way (of practice).

paṭipajjati (*pati* + *pad*), enters upon (a path), practises. pp. *paṭipanna*.

paṭihanti (*pati* + *han*) strikes against, removes, destroys. pp. *paṭihata*.

paṭipassambhāti (*pati* + *pa* + *sambh*), quiets down, is appeased.

pp. *paṭipassaddha*.

paṭipassaddhi, f. quieting down, pacification.

paṭirūpa, a. suitable, proper, appropriate.

paṭisañcikkhati (*pati* + *sam* + *khā*), thinks over, considers.

ger. *paṭisankāya*.

paṭisotāṇi, adv. up the stream, against the current.

paṭithāya (ger. of *paṭithāti*), having stood, having established oneself.

paṭithāti (*pati* + *ṭhā*); stands on, establishes oneself on; is fixed on.

pp. *paṭithita*.

paṭivedeti (*pati* + *vid*), makes known.

paṭivijjhati (*pati* + *vidh*), realises, understands perfectly. pp. *paṭividha*.

patta (pp. of *pappoti*), approached, attained.

patta, m. bowl.

pattheti (*pa* + *atth*), aspires, wishes for. pp. *patthita*.

pavaddhati (*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. *pavissa*.

pavuccai (pass. fr. *pa* + *vac*), it is said, it is called.

pāceti (caus. of *paccati*), digests.

paceti (caus. of *pacati*), causes to cook.
pāda, m. foot.
pākāta, a. known, famous; not restrained.
pāleti (rt. *pāl*), governs, rules over.
pāmojja, n. delight.
pāna, m. life; living being.
pāṇin, m. living being.
pāṇātipāta (*pāna* + *atipāta*), destruction of life, killing.
pāṇya, n. water for drinking.
pāpa, n. evil, sin; a. sinful, mean, ignoble.
pāpaka, a. evil, sinful; mean, ignoble.
pāpanika, a. trader, merchant.
pāpeti (caus. of *pappoti*), causes to approach, leads.
pāpundati (*pa* + *ap*), approaches, attains.
pāranti, f. virtue which leads to Buddhahood, Perfection.
pārupati (*pa* + *a* + *var*), puts on, dons. pp. *pāruta*.
pārupana, n. robe (which one puts on).
pāsāda, m. palace.
pātu-bhavati (*pātu* + *bhū*), appears, becomes manifest. pp. *pātubhāta*.
pātu-bhāva, m. appearance.
pāṭha, m. text; sentence; lesson.
pāṭhālaya, m. school.
pidahati (*api* + *dah*), covers, shuts, closes. pp. *pihita*.
pīṇḍa, m. alms; lump.
pīṇḍapāta, m. food (put into the bowl!).
pipāsā, f. thirst.
pitar, m. father.
privati (rt. *pī*), drinks. pp. *pīta*.
piya, a. dear, beloved, agreeable, friendly.
piyāñ karoti, holds dear.
piyāyati (den. fr. *piya*), holds dear, loves.
pīleti (rt. *pīl*), oppresses; presses.
pīṭha, n. chair.
pokkharanī, 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.

puccharati (rt. *pucch*), questions.

pūṇa, m. merit, meritorious deed; a. pure, sacred.

purathima, a. eastern.

purā, (ind.) before.

pure, (ind.) formerly.

puthu, a. many, much, extensive; abundant, numerous.

puthujana, m. average person, worldling; one who has not entered sanctification; unholy person.

pājanā, pājā, f. offering.

pājayati, pājeti (rt. *pāj*), worships; offers. pp. *pājita*.

pāreti (rt. *pār*), fills, fulfills, completes. pp. *pārita*.

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. *phal*), 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.

raju, f. rope.

rakkhati (rt. *rakkh*), protects, preserves, keeps.

ramma, a. attractive, beautiful, charming.

rasa, m. taste.
rasavatt, 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. *rūlha*.
rudati (rt. *rud*), weeps.
ruk̄ha, m. tree.
rāpa, m. visible form; material form; materiality.
rāpāvacara, a. belonging to the realm of material form.

S

sa-bandhana, a. with ties or bindings.
sabba, pron. all, every.
sabbañña, a. all-knowing, omniscient.
sabhaggata (*sabham* *gata*), gone to an assembly, gone to courts.
sacca, n. truth.
sacca-vajja, n. word of truth; asseveration.
sacchi-karoti (*sacchi* + *kar*), realizes, verifies.
 pp. *sacchi-kata*. grd. *sacchi-kātabba*.
sace, (ind.) if.
sadda, m. sound, noise, voice.
saddahati, (*sad* + *dah*), believes, relies, has faith in.
saddha, f. faith, confidence, reliance; belief.
saddhim, (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.
sahayaka, m. companion.
sajjana, m. good person.
sajjhāyati (denom. fr. *sajjhāya*), recites, repeats aloud.
sakkacca, *sakkaccañ*, (ger. of *sakkaroti*), respectfully.
sakkaroti (*sat* + *kar*), treats with respect, honours.
 pp. *sakkata*. ger. *sakkacca*.
sakka, (ind.) is able. (governs the agent in Instrumental case).
sakkoti (rt. *sak*), is able.
sakuna, *sakunta*, m. bird.
sakhin, m. friend, companion.
sallapati (*sar* + *lap*), converses, chats, talks.
sallāpa, m. conversation.
sama, a. equal, similar.
sama, m. tranquility.
 samar, adv. with; equally, evenly.
samanya, m. recluse, monk, anchorite.
samatha, m. tranquility, settlement.
samaya, m. time, occasion.
sambodhi, f. perfect knowledge, full enlightenment.
sameti (*sam* + *i*) comes together with, matches.
samipa, m. vicinity; nearness; neighbourhood.
samma, O friend! (a term of familiar addressing)
sammappañña, f. perfect knowledge.
sammata, (pp. of *sammannati*), approved, agreed upon, sanctioned.
samma, adv. well, perfectly.
samma-ajīva, m. right livelihood.
samma-dīpti, f. right view, perfect understanding.
samma-kammanī, right deed.
samma-sarkappa, m. right thought, right intention, right aspiration.
samma-samādhi, m. right concentration.
samma-sati, m. right mindfulness.
samma-vācā, right speech.
samma-vāyama, m. right effort.
sammobhati (*sar* + *mud*), rejoices, exchanges greetings with.
sampajāñña, n. full awareness.

sampajāñati (*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.
samūthāti (*sam* + *ud* + *thā*) rises up. pp. *samūthita*.
samharati (*sam* + *har*) gathers up. pp. *samhāta*.
samhita (pp. of *sandahati*), connected.
samvasati (*sam* + *vas*), lives together, cohabitates.
samvattati (*sam* + *vatt*), is conducive to.
samvega, m. religious emotion; agitation.
samyama, m. restraint.
samyamati (*sam* + *yam*), restrains. pp. *samyata*.
samsarati (*sam* + *sar*), goes through continually, transmigrates.
samsdra, m. transmigration.
sañcarati (*sam* + *car*), wanders, roams. pp. *sañcīra*.
sañchindati (*sam* + *chid*), cuts off, destroys. pp. *sañchinna*.
sandhi, m. connection, joint, coalescence.
sandhūpāyati (denom. fr. *sam* + *dhūpa*), makes smoky.
sangacchati (*sam* + *gam*), meets with.
sangāma, m. meeting with in hostility; fight, war; battle field.
sangāma-bhūmi, f. battle field.
sangāmaji, m. conqueror of the battle.
sangāmeti (denom. fr. *sangāma*), fights, goes for fighting.
sangha, m. community of Buddhist monks; multitude.
sanghārāma, m. monastery of Buddhist monks.
sañghātevi (*sam* + *han* = *ghāt*), kills.
sanghin, a. having a community of followers.
sañjāti, f. birth.
sañjāyati (*sam* + *jan*), is born.
sankaddhati (*sam* + *kaddh*), collects, draws together.
sankha, m. conch.
sañkhata (pp. of *sankharoi*), compounded, conditioned.
sankt̄ra, m. conditioned thing; Karma as conditioner.
sankt̄pa, m. abridgement.
sankhipati (*sam* + *khip*), shortens, abridges. pp. *sankhitta*.
safflama, m. restraint.
safflata, pp. restrained.
sañña, f. recognition; perception.

sandhāreti (*sam* + *dhar*), holds up, restrains.
sannayhati (*sam* + *nah*), is armed, is equipped with. pp. *sannaddha*.
sannāha, m. armour.
sannipatati (*sam* + *ni* + *pat*), assembles.
sannipāta, m. assembly.
sannipāteti, causes to assemble.
santhāna, n. shape; mark.
sanṭhāti, *sanṭhahati* (*sam* + *ṭhā*), stands, is established, is fixed.
santiṭhāti, same as *sanṭhāti*. pp. *sanṭhita*.
sapati (rt. *sap*), curses; swears.
sappurisa, m. good person.
sarāya, n. refuge, resort, help.
saraṇam gacchati, goes to for refuge, takes refuge in.
sarati (rt. *sar*), remembers.
saras, m. n. lake, pond.
sarfra, n. body.
sasa, m. hare, rabbit.
sassata, a. eternal.
sata (pp. of *sarati*), mindful.
sata, n. hundred.
sati, f. memory; mindfulnes, vigilance of mind.
satimant, a. mindful.
satthar, m. admonisher, teacher; Master, Buddha.
savaṇa, n. hearing.
sayati (rt. *si*), lies down.
sakhagga (*sakha* + *agga*), end of a branch.
sakha, f. branch.
sāmam, (ind.) oneself.
sārū, m. essence, essential part, core.
sārathi, m. charioteer.
sāvaka, m. disciple.
sāvittī, f. vedic verse so named.
sāyaṇha, m. evening.
selā, m. rock.
semāna (prest. p. of *setī*), lying down.
send, f. army; multitude.
sendātī, m. general of an army.
sendāsana, n. residence, dwelling place.
sendapati, n. general of an army.

setu, m. bridge.

seṭṭha, a. most praiseworthy, best, highest.

sevaka, m. servant.

sevari (rt. *sev*), serves, associates with; makes use of. pp. *sevita*. grd. *sevitabba*

seyya, a. better, superior.

seyyathidam (*tam* + *yathā* + *idam*), it is thus; such as; to wit.

sigāla, m. jackal, fox.

sikkha, f. training.

singin, a. astute; with horns.

siras, m. n. head.

sirimant, a. prosperous, glorious.

sirt, f. glory, prosperity, beauty.

sissa, m. pupil.

siva, a. happiness, bliss, Nirvāna.

sivika, f. litter.

sīta, n. head.

sīta, a. cold.

sītbhāva, m. coolness.

sītbhūta, 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.

solasa, sixteen.

sona, m. dog.

soppati (rt. *sup*), sleeps. pp. *sutta*.

sosa, m. consumption.

sota, n. ear; stream.

sotam odahati, gives ear to, listens.

sotāpanna (*sota* + *āpanna*), one that has entered the stream (holy path), streamwinner.

sotāpatti (*sota* + *āpatti*), f. entering upon the Holy Stream.

sotthi, f.n. well-being, welfare; health.

sotuṇi, (inf. of *sunāti*), 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-paṭisañvedin, a. experiencing happiness or bliss.

sukhuma, a. subtle, fine.

suṇāti (rt. *su*), hears, listens.

sunihitā, pp. well buried.

suparihīṭā, 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.

suviḍāna, a. easy to understand, aile to know easily.

sūda, m. cook.

sūla, n. stake.

svakkhāta (*su-akkhāta*), well spoken.

T

tadā, adv. then, at that time.

tahīṇ, 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*.

tasindā, f. thirst, craving.

tasmā, adv. therefore (Abl Sing of *tar*)

tathā, adv. so.

tathāgata, m. the Perfect one, the Buddha.

tato, adv. therefore, therefrom, thereafter.

tatra, adv. there.

tatra tatra, here and there.

tatra-tatrābhīnandin, finding delight here and there. f. *tatra-tatrābhīnandin*

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.

tiṇhati (rt. *thā*), stands. pp. *thita*, ger. *thatvā*, inf. *thātum*.

tividha, a. threefold.

tīra, n. bank, shore.

toseti (rt. *tus*), pleases, satisfies.

tudari (rt. *tud*), prods. pp. *tunna*.

tumba, m. pot.

tunhī, adv. silently.

tunhī-bhavati, becomes silent. pp. *tunhī-bhāta*.

tunhīha (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).

thātva, (ger. of *tiṇhati*), having stood.

thāna, n. standing; place, position, status; cause.

thita, see *tiṇhati*.

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.

uddhaṇ, adv. up, above, upward.

uddharati (*ud* + *har*), draws out, lifts up, pulls out.

pp. *uddhata*, inf. *uddhātuṇ*.

uddeṭi (*ud* + *ḍṭ*), he flies.

ugga, a. mighty; severe; sharp.

uggacchati (*ud* + *gam*), rises, ascends. pp. *uggata*; inf. *uggantuṇ*.

ujjalati (*ud* + *jal*). flashes up, shines.

ukkaṭṭha, a. high, eminent, excellent, of great capacity.

ukkā, f. torch.

ukkāsati (denom. fr. *ud* + *kasa*), clears throat.

uṭṭara, a. much; lofty, noble.

ullapati, (*ud* + *lap*), lays claim to; boasts.

ummujjati (*ud* + *muj*), emerges (from water). pp. *ummugga*.

unnaṭa, 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. *upahata*.

upahata (pp. of *upahanti*), killed, destroyed.

upajīyati (*upa* + *jan*), is born, is produced.

upajīhāya, m. preceptor.

upamā, f. simile.

upanāmeti (caus. fr. *upa* + *nam*), offers.

upapajjati (*upa* + *pad*), is born into; reaches. pp. *upapanna*.

upasāṅkamati (*upa* + *sāṇ* + *kam*), goes to, approaches. pp. *upasāṅkanta*.

upasāṇharati (*upa* + *sāṇ* + *har*) applies.

upavadati (*upa* + *vad*), upbraids.
upādāna, n. grasping, cleaving.
upādāya, (ger. fr. *upa* + *ā* + *da*) 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.
upekkha, 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.
ussava, m. dew, dewdrop.
uttama, a. noble, highest, greatest.
uttamaṅga (*uttama* + *an̄ga*), head.
uttara, a. higher, greater; northern; upper.
uttaracṇa, n. coming out of (water).
uttarati (*ud* + *tar*), comes out (of water etc.) pp. *uttinna*.
uttarāsaṅga, m. upper robe.
uttasati (*ud* + *tas*), is alarmed, fears. pp. *utrasta*.
utthāti (*ud* + *thā*), gets up, stands up. pp. *utthita*, see *utthāti*.
utthāti (*ud* + *thā*), gets up, stands up.
 pp. *utthita*, ger. *utthāya*, inf. *utthātum*.
uyyāna, n. pleasure grove, park.
uyyati (*ud* + *ya*), goes forth, goes out.
ūru, f. thigh.

V

vacas, m. n. word.
vadati (rt. *vad*), speaks, says. pp. *udita*.
vaddhati (rt. *vaddh*), grows up, increases. pp. *vuddha*, *buddha*, old.
 caus. *vaddheti*.
vadhati (rt. *vadh*), kills, tortures.
vahati (rt. *vah*), bears up, carries away. pp. *vālha*.
vaja, m. cowshed, cattle pen.

vajja, n. fault; word; musical instrument.
vana, n. forest.
vāñceti (rt. *vāñc*), deceives, cheats.
vandati (rt. *vand*), bows down, worships, venerates.
vanibbaka, m. pauper.
vanna, 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.
vāñteti, (caus. of *vattati*), practises. pp. *vattita*. grd. *vattitabba*.
vaya, m. cessation, destruction.
vayas, m. n. age, span of life.
vā (enclitic), or.
vāca, f. word, speech.
vādeti, (caus. of *vadati*), plays a musical instrument.
vāñjīja, m. merchant.
vāsa, m. dwelling, habitation.
vāta, m. wind.
vāyamati (vi + *a* + *yam*), endeavours, makes an effort, strives.
vāyāma, m. effort, endeavour.
ve, (encl.) certainly.
vedana, f. feeling, sensation.
vedayita, n. feeling, sensation.
vela, f. time; shore.
vera, n. enmity, hatred; sin.
veñheti (rt. *veñh*), encoils, wraps.
veyyākaraṇa, n. explanation, introduction, exposition.
vibhava, m. non-existence, annihilation.
vibhava-tanhā, craving for non-existence, craving accompanied with nihilism.
vibhāti (vi + *bhā*), shines forth.

vibhāsana, n. adornment.
vicarati (*vi* + *car*), goes about, wanders.
vidita (pp. of *vedeti*), known.
vidū, m. wise man.
viharati (*vi* + *har*), stays, dwells.
vijānāti (*vi* + *ñā*), knows, understands. pp. *vinñāta*. ger. *vinñāya*.
vijjati (tr. *vid*), there is, exists, is found.
vijjā, f. science, highest knowledge, Vedas of Brahmins.
vijjalaya, m. College.
vinassati (*vi* + *nas*), perishes; is destroyed. pp. *vinañtha*.
vinaya, m. training, discipline; removal.
vinayati, *vineti* (*vi* + *n*), trains; removes.
vinicchaya, m. judgement.
 vinicchayāññāna, n. hall of judgement.
vinñāya, n. consciousness.
vinñāpeti (caus. of *vinñāyati*), intimates, informs.
vinñāpana, n. information, introduction.
vinñāpani, (fem. adj.) that intimates, instructive.
vinñāyati (*vi* + *ñā*), is known, (pass. of *vijānāti*). pp. *vinñāta*.
vinñeyya, a. to be understood. see *vijānāti*.
vinodeti (*vi* + *nud*), keeps off, dispels.
vippajahati (*vi* + *pa* + *ha*), dispels, drives away.
vipariññāma, m. change.
vipassanā, f. investigation in various ways, introspection, insight.
vipaka, m. result, effect.
vippamuccati (*vi* + *pa* + *muc*), is freed, is released. pp. *vippamutta*.
vippasanna, (pp. of *vippasññati*) very much pleased with; very bright, very clear (water, etc.)
vippasññati (*vi* + *pa* + *sad*), is very much pleased with; is very much delighted in; becomes very clear.
vippayoga, m. separation, disunion.
visamayoga, 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* + *radh*), 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.
vitya, (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.
vūṭṭhāti (vi + *ud* + *ṭhā*), gets up, arises. pp. *vūṭṭhita*. ger. *vūṭṭhāya*.
vuyhati (passive of *vahati*), is carried away.
vyādhi, m. sickness.

Y

yadā, (adv.) whenever, when.
yadi, (ind.) if.
yahiṇ, (adv.) where, wherever.
yajati (rt. *yaj*), sacrifices, gives alms. pp. *yijṭha*. prest. p. *yajamāna*.
yakkha, m. demon.
yakkhīnī, demoness.
yāñña, m. sacrifice; giving of alms. *yāñña-sampadā*, f.
yannūna, (ind.) perhaps, what if it were.
yato, adv. wherefrom.
yatra, *yathā*, adv. where, wherever.
yavasa, m. podder.

yācati (rt. *yac*), begs.

yāgu, f. rice gruel.

yāna, n. vehicle.

yāva, (ind.) as far as, as much as; until, till, up to.

yāvata, (ind.) as far as.

yāvatika, a. as much as, as far as.

yena, (Inst. sing. of *yad*), with what, wherever, in which (way).

yuddha, n. battle, fight, war.

yujjati (rt. *yuj*), is proper or fit; is engaged, is connected.

yutta, (pp. of *yujjati*), engaged in, given up to; proper; connected with.

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, *pīeti*, *paritāpeti*
 afraid, *bhīta* (pp.)
 after, *paccha*, (ind.) *parām*
 (adv. governing Ablative)
 age, *āyu* (span of life), *vayas* m. n.
 aggregate, *khandha*, m.
 alas, *aho*, *vata*, (ind.)
 all, *sabba*, pron.
 alms-food, *pindapāta*, m.
 alms-round, *pīṇḍa-cariya*, f.
 already, *idāneva*, (ind.)
 amity, *metta*, f. *akkodha*, m.
 and, *ca*, *api*, (ind.)
 and further, *puna ca pāraṇ*
 anger, *dosa*, *kodha*, m.
 anybody, *kocipi* (nomin. of
 masc. *ka* + *ci* + *pi*)
 apart from, *vinā*, (ind.)
 applies, *upasāṇharati*
 applies to goodness, *dhammarūpi carati*
 approaches, *upasāṇkamati*
 arhatship, *arahatta*, n.
 argument, *vāda*, m.
 arises, *uppajjati*, *uggacchati*
 art, *sippa*, n.
 as, *yathā*, *iva*, *viya*, (ind.)
 as it really is, *yathābhūtaṇ*
 as large as a cloud, *abbha-mattam*
 as same as, *samam*
 ascetic, *tāpasa*, *tapassīn*, m.
 assails, *pātiseniyati*
 asks, questions, *pucchati*
 associates, *saddhīrūpi carati*,
 saha vasari

at last, *ante* (loc. sing)
 attachment, *ādāna*, *kiñcana*, n.
 attains, *pappoti*, *pāpunāti*,
 adhibacchati
 attacks, *paharati*
 attempts, *ussahati*, *vāyamati*
 attends, *upatthahati*
 avoids, *parivajjeti*

B

back, *pīṭhi*, f.
 bamboo, *veṭu*, m.
 banner, *dhaja*, *ketu*, m.
 bath, *nahāna*, n.
 battle, *sangāma*, *yuddha*, n.
 battle field, *sangāma*, m.
 sangāma-bhūmi, f.
 beats, *paharati*
 beautiful, *dassanya*, *sobhana*, a.
 before, *purato*, *purā*, *pure*, adv.
 before long, *na cirassāṇ*, adv.
 beggar, *yācaka*, m.
 begins, *ārabhati*
 being (living) *satta*, *pāṇin*, m.
 best, *seṭṭha*, *agga*, *utama*, a.
 big, *mahant*, *visāla*, a.
 bird, *sakuṇa*, *sakurta*, *pakkhin*, m.
 bites, *ḍasati*
 bitten, *daṭṭha*, pp.
 blames, *nindati*, *garahati*,
 abbhacikkhati
 blows, *vāyari*
 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, *sammūfjani*, f.
brother, *bhātika*, *bhātar*, m.
builds, *karoti*, *māpeti*.
burns, *dahati*.
burnt, *daddha*, pp.
is burnt, *dāyhati*.
buries, *nidahati*.
but, *kiñcapi*, *api ca*, (ind.)
buys, *kiñāti*
by itself, *sayameva*, (ind.)

C

calls, *brūti*, *samudācarati*
calls to the mind, *sarati*, *anussarati*
cane, *vetta*, n.
carpenter, *vaddhakt*, *kāru*
carries, *harati*
cemetery, *susāna*, n.
certain, *eka*, *ekacca*, pron.
certain, *nissamsaya*, *niyata*, *ekarṣa*, a.
certainly, *nissamsayañ*, *ekarṣena*
chariot, *ratha*, m. *yāna*, n.
chest, *uras*. m. n.
chief, *aggā*, a.
city, *nagara*, *pura*, n.
class, *seni*. f.
clever, *chekha*, *dakkha*, *kusala*, a.
climbs, *āruhati*, *abhiruhati*
climbs down, *oruhati*.
cloth, *vartha*, n.
cloudiness, *timirāyitatta*, n.
cobra, *nāga*, m.
colleague, *amacca*, m.
collects, *sankaddhati*, *cināti*.
comes, *āgacchati*
comes out (of water), *uttarati*
commits, *karoti*
comfort, *sukha*, n.
companion, *sahāya*, m.
comrade, *sakhin*, *mitta*, m.

concentration, *samādhi*, m.
conditioned, *sankhata*, pp.
conditioned thing, *sankhāra*, m.
confiscates, *rājā harati*,
 rāja-santakarī karoti
conquers, *jināti*
consists of, *yuttam hoti*
continent, *māhadīpa*, m.
converses, *sallapati*
cook, *sūda*, m.
cooks, *pacati*
cools, *stū-bhavati*.
country, *raṭṭha*, n.
covers up, *chādeti*
cowherd, *gopala*, m.
craving, *tañhā*, f.
creature, *pāṇa*, *pāṇin*, m.
creeping of the flesh, *lomahāmsa*, m.
cry, *sadda*, *kujana*, n.
curry, *byañjana*, *sāpa*, n.
curry-stuff, *sāpeyya*, n.
cuts, *chindati*
crest, *aggā*, n.

D

dance, *nacca*, n.
dancer, *nāṭa*, 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, *kamna*, n. *kiriyā*, f.
deer, *miga*, m.
deer horn, *miga-siṅga*, n.
defeats, *parājeti*; defeat, *parājaya*, m.
defiles, *sankilissati*, defiled,
 sankiliñtha, 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*, *miyati*, *kalankaroti*
different, *vividha*, a.
difficult, *dukkara*, *kiccha*, a.
difficulty, *kiccha*, n. *sambuddha*, m.
digs out, *khanati*
diminishes, *khyati*, *hayati*.
disadvantage, *ahita*, n. *alabha*, 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*, *ākaddheti*.
drinks, *pivati*
dries, *sukkhi-karoti*, *pubbāpayati*.
due to, *hetu* (governs Genitive).
dust, *rajas*, m. n.
dwells, *vasati*, *viharati*.

E

ear, *kanya*, m. *sota*, n.
earlier, *patigacceva*, adv.
eats, *bhūñjati*, *khādati*
effort, *viriya*, n. *vayāma*, m.
either, *vā*, (ind.)
elder, *jetṭha*, a.
elephant, *nāga*, *gaja*, *haṭṭhin*, m.
 haṭṭhi-nāga, m.
enters, *pavisati*.
enemy, *ari*, *sattu*, *paccāmitta*,
 verin, m.
equal, *sama*, *sadisa*, a.
equanimity, *upekkha*, f.
eternal, *sassata*, a.
even, *api*, *yajjapi*, (ind.)
evening, *sāyañ*, (ind.) *sāyañha*, m.

ever, *kadaci*, *kadāpi*, *jātu*;
 sadā, *sabbadā* (for ever), adv.
evil, *pāpa*, *akusala*, n.
evil stain, *āṅgāya*, n.
exchanges, *parivatteti*.
 what is in exchange, *parivattaka*.
excrement, *mala*, *karṣa*, *vacca*, n.
expels, *nikkaḍḍhati*, *palāpeti*.
expounds, *deseti*
eye, *akkhi*, *cakkhu*, *netta*, n.

F

fades, *miḍyati*
falls down, *patati*
falters, *visṭdari*
fame, *kitti-sadda*, m. *yasas*, m. n.
family, *kula*, n.
farm, *khetta*, n. *kammanta*, m.
farmer, *kassaka*, m.
fast, *siñgham*, *āsu*, *khippam*,
 satvaram, *turitañ*, *vegena*, adv.
fault, *dosa*, m. *pāpa*, *vajja*, n.
 otāra, m.
fear, *bhaya*, n. *bhūti*, f.
fellow, *sahāya*, *sahacara*, m.
 jana, m.
female servant, *dāst*, f.
field, *khetta*, n.
filth, *kacavara*, *mala*, m. n.
five, *pañca*.
flesh, *marṣa*, n.
flows, *savati*, *sandati*, *vahati*.
follows, *anugacchati*; *sevati*;
 anubandhati
follows Dhamma, *dhammam carati*
food, *āhāra*, m. *anna*, n. *bhojana*, n.
fool, *bāla*, *andhabāla*, *aviddasu*, m.
foot, *pāda*, m. n.
 foot of a tree, *rukka-mūla*, n.
for, *atthāya*, *hetu* (governs Genitive)
for the sake of next life, *paraloka-hetu*.
forest, *vana*, *arañña*, *āgavi*, 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, *pūnna*, *sampūnna*, *paripūnna*.
 in full bloom, *vikasita*, pp.
future, *anāgata*, a; *āyatī*, adv.

G

gaily decked, *sucitta*, a.
gale, *vāta*, m.
ganges, *Gangā*, f.
garland, *mālā*, f.
gate, *dvāra*, n.
gathers, *samāharati*, *saṁharati*;
 sarṇicindati.
general, *sāmañña*, a.
generally, *sāmaññato*, adv.
generous, *vadāññu*(ū).
gets rid of, *muccati*.
gets up, *uṭṭhahati*; (from sleep)
 pabujjhati
girl, *kaññā*, *dārika*, *bālikā*, f.
gives, *deti*, *dadāti*.
gives comfort, *sukheri*.
gives ear, *sotāpi odahati*, *suṇāti*
glad, *tuṭṭha*, *modita*, *attamana*
goes away, *apagacchatī*
goat-herd, *aja-pāla*, m.
god, *deva*, m.
good, *sādhu*, *kalyāṇa*, a.
good man, *sappurisa*, m.
goes down, *oruhati*, *otarati*
goes for refuge, *sarāṇam gacchati*
goes out, *niggacchati*.
governs, *pāleti*, *sāsati*.
gradually, *anukkarnena*.
great, *mahānt*, *bālha*, a.
greatest, *seṭṭha*, a.
grief, *domanassa*, n. *soka*, m.
grieves, *socati*.
ground, *bhūmi*, f.
grove, *uyyāna*, *vana*, n.
growth, *vuddhi*, f.
guild master, *seṭṭhi*, m.

H

hand, *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*, *dalha*, *kāphina*,
 kakkasa, a.
hard to find, *dullabha*, *kiccha*, a.
he, *so*.
head, *sīsa*, *sīras*, n.; (chief)
 pāmokha, *seṭṭha*, a.
heaps up, *cindati*.
hears, *sunāti*, *suṇoti*.
heart, *hadaya*, *citta*, n.
heaven, *sagga*, *deva-loka*, m.
heavy, *garu*, *bālha*, a.
heavily, *bālham*, *bhusam*, adv.
hello, *ambho*!
here, herein, *iha*, *idha*, *atra*,
 ettha, adv.
herd, *yātha*, m.
hires, *upakkīnati*
hireling, *upakkītaka*, m.
homage, *namakkāra*, m. *abhivā-
danā*, f.
pays homage, *namo karoti*,
 abhivādeti, *vandati*.
honour, *sakkāra*, m. *sammāna*, m.
 pūjā, f.
hostile, *paccāmitta*, m.
hot, *upha*, a.
hot spring, *tapoda*, m.
house, *geha*, *ghara*, *agāra*, n.
household, *parijana*, m.
householder, *gahapati*, m.
how, *kathāpi*, *yathā-kathāpi*?
hundred, *sata*, n.
hunger, *khudhā*, *bubhukkhā*,
 jighacchā, f.
hungry, *khudita*, *bubhukkita*, a.
hungry ghost, *petasura*.
hunter, *hantar*, *vyādha*, m.

hunter of deer, *māgavika*, m.
husband, *pari*, *sāmika*, m.
hut, *pañña-sālā*, *kuṭī*, f.

I

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

J

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

K

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

L

lady, *devī*, *ayyā*, *gahapatārī*, f.
lake, *saras*, m.n. *vāpi*, *pokkharaṇī*, f.
language, *bhāṣā*, f.
large, *mahant*, a.
last, *antima*, a.
laugh, *hāsa*, m.
lazy, *kusīta*, *alasa*, a.
learns, *sikkhati*, *ugganjhāti*, *ajjheta*
learned, *sutavant*, *bahussuta*,
pañḍita, a.
leaves, *pajahati*
lessens, *khyati*
lesson, *pāṭha*, m.

lies down, *sayati*, *seti*.
life span, *āyu*, n.
like, *viya*, *iva*, (ind.)
likes, *icchatī*
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', *cicciṭṭa-*
yāti.
makes alms round, *piṇḍaya carati*
male servant, *dāsa*, m.
maintains, *pāleti*, *rakkhati*.
mango, *amba*, m. n.
many, *bahu*, *puṭhu*, *sambahula*, a.
materiality, *rūpa*, n.
meal, *bhojana*, n.
mean, *adhamā*, a.
menial, *bhataṭa*, m.
mental state, *nāma*, m.
merchant, *vāṇīja*, *pāpanīka*, m.
merit, *puṇḍra*, n.
meritorious deed, *puṇḍra-kamma*, n.
middle, *majha*, n.
minister, *mantin*, m.
monastery, *vihāra*, m.
money, *dhana*, n.
monk, *bhikkhu*, *samana*, m.
mountain, *giri*, *pabbata*, m.
moves about, *vicarati*, *āhīṇḍati*.
much, *bahu*, *puthu*, a.
musical instrument, *turiya*, n.
music, *sāṅgīta*

N

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

nature, *dhamma*, m.
near, *sam̄pa*, *santīka*, m.
neck, *gr̄va*, f.
never, *na kadāci*, adv.
non-anger, *akkodha*, m.
nose, *nāsā*, *nāsikā*, f. *ghā̄ṇa*, n.
not, *na*, (ind.)
novice, *sāmanera*, 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, *Sabbāññū*, 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, *māhā-jana*, *jana*, m.
perishes, *nassati*.
person, *purisa*, *puggala*, m.
pious, *saddha*, a.
pit, *āvāta*, m.
plantain, *kadalt*, f.
plays, *kīlati*.
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, *dalidda*, *duggata*, a.
portion, *bhāga*, m.
possessing nothing, *akiñcana*, a.
poverty, *daliddiya*, n.
practises, *carati*, *pāpi-pajjati*
praises, *van̄peti*, *thavati*
precept, *slā*, n. *sikkha*, f.
preceptor, *upajjhāya*, m.
prepares (a seat), *pāññāpeti*
present (time), *paccuppanna*, a.
prince, *rāja-kumāra*, m.
produces, *janayati*.
is produced, *jāyati*.
profit, *attha*, *labha*, m.
property, *vitta*, *dhana*, n. *vibhava*, m.
pupil, *sissa*, *antevāsika*, *chatta*, m.
purchases, *kiñcāti*
pure, *suddha*, a.
puts, *pakkhipati*

Q

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

R

raft, *ulumpa*, *kulla*, n.
rains, *vassati*.
reaches, *pappoti*, *pāpunañati*.
reads, *paññati*
reborn, *upapanna*, pp.
recovers, *abādhā uṭṭhāti*
refuge, *sarana*, n., *nātha*, m.
relative, *ñāti*, *ñātaka*, m.
remembers, *sarati*, *anuttarati*
remnants of food, *bhuttāvasesa*, m.
removes, *vinodeti*, *pajahati*
repeats, *punappunāp vadati*
(yācati)
repair, *nava-kamma*, n.
residual oblation, *havya-sesa*, m.
rest, *itara*, *avasiñha*, a.

result, <i>vipaka</i> , m. <i>phala</i> , n.	single-robed, <i>eka-cīvara</i> , a.
retainer, <i>anujīvin</i> , m.	sings, <i>gāyati</i>
returns, <i>āgacchati</i> , <i>paccāgacchati</i>	sits down, <i>nistdati</i>
rice, <i>sāli</i> , m.	sky, <i>ākāsa</i> , m.
rich, <i>dhanavant</i> , <i>dhanin</i> , <i>sadhana</i> , a.	slave, <i>dāsa</i> , m.
riches, <i>dhara</i> , n., <i>vibhava</i> , m.	smells, <i>ghāyati</i>
richest, <i>mahā-vibhavatama</i> , a.	smell, <i>gandha</i> , a.
river, <i>nādī</i> , f.	smoke, <i>dhūma</i> , m.
righteousness, <i>dhamma</i> , m.	smokes, <i>sandhūpāyati</i>
road, <i>magga</i> , <i>patha</i> , m.	smokiness, <i>dhūmāyitatta</i> , n.
roams about, <i>vicarati</i> , <i>sañcarati</i>	snake, <i>ahi</i> , <i>sappa</i> , <i>sariṁsapa</i> , m.
robe, <i>cīvara</i> , <i>pārupana</i> , n.	soldier, <i>yodha</i> , <i>bhāṭa</i> , m.
royal chariot, <i>rāja-ratha</i> , m.	some, <i>eka</i> , <i>ekacca</i> , pron.
runs, <i>dhāvai</i>	sound, <i>sadda</i> , m.
runs away, <i>apadhāvati</i>	sows, <i>vapati</i>
S	
sabbath day, <i>uposatha-divasa</i> , m.	speaks, <i>bhāsati</i> , <i>katheti</i>
safe, <i>khema</i> , a.	spreads, <i>tanoti</i>
sage, <i>muni</i> , m.	stained, <i>sañkassara</i> , a.
sakyan lady, <i>Sākiyānī</i> , f.	stands, <i>tīṭhati</i> .
says, <i>vadati</i> , <i>brūti</i>	stays, <i>viharati</i>
school, <i>pāṭhālaya</i> , m.	steals, <i>coreti</i> , <i>theneti</i> .
science, <i>vijjā</i> , f.	stream-winner, <i>sotāpanna</i> , m.
scratches, <i>kāṇḍūvati</i>	subject (of study), <i>visaya</i> , m.
scrupulous, <i>kukkuccāyant</i> , a.	subjects (people), <i>pajā</i> , f.
seat, <i>asana</i> , n.	supplies, <i>āharati</i> , <i>deti</i> .
sea, <i>samudda</i> , m.	sweeps, <i>sammajati</i> .
seer, <i>isi</i> , m.	swollen, <i>uddhumātaka</i> , a.
sees, <i>passati</i>	sympathetic joy, <i>muditā</i> , f.
sells, <i>vikkiṇāti</i>	
sends forth steam, <i>dhūmāyati</i>	T
sensual, <i>kāma-nissita</i> , a.	takes leave, <i>āpucchati</i>
servant, <i>sevaka</i> , <i>dāsa</i> , m.	talk, <i>kathā</i> , f.
seven, <i>satta</i> .	teaches, <i>sikkhāpeti</i> .
seventeen, <i>sattarasa</i>	teacher, <i>ācariya</i> , m.
shadow, <i>chāyā</i> , f.	tells, <i>katheti</i> , <i>āpucchati</i> .
shallow-headed, <i>paritta-pañña</i> , a.	ten, <i>dasa</i>
shoots, <i>vijjhati</i>	there, <i>tatra</i> , <i>tattha</i> , <i>tahim</i> , adv.
shows, <i>dasseti</i>	therefrom, <i>tato</i> , adv.
similar constitute, <i>evam-sabhaṭva</i> , m.	thief, <i>cora</i> , <i>thena</i> , m.
similar nature, <i>evamdhāmmam</i> .	thinks, <i>cinteti</i>
	though, <i>api ca</i> , <i>kiñcāpi</i> , (ind.)
	thought, <i>sankappa</i> , m. <i>cintā</i> , f.

throws aside, *chaddeti*
ties up, *bandhati*
time, *kala*, m.
today, *ajja*, adv.
of today, *ajjatana*, a.
touches, *āmasati*
treasure, *nidhi*, m.
tree, *rukha*, *taru*, m.
true doctrine, *saddhamma*, m.
tiny as hair-tip, *vālagga-marta*, a.

U

understands, *bujhati*, *ajānāti*
unit of matter, *rāpa-kalāpa*, m.
unwholesome, *akusala*, a.
up, *uddham*, *upari*, (ind.)
upper, *uttara*, *uddha*, a.
utters, *udrayati*, *udāneti*, *bhāsati*.

V

very, *ati-*, *su-* (pref.); *atīva*, (ind.)
bahu, a.
very sweet, *jāṭha-jāṭha*, a.
very well, *sādhu*!
vicinity, in the (avidare)
village, *gāma*, m.
virtue, *sīla*, n. *dhamma*, m.
voice, *sadda*, m.

W

waggon, *sakaṭa*, n.
walks up and down, *caṅkamati*
wanders, *āhindati*, *saṅcarati*, *vicarati*
wandering ascetic, *paribbājaka*, m.

wants, *icchatī*.
washes, *parisīñcari*, *dhovati*.
wealthy, *mahaddhana*, *dhanavant*, a.
wears out, *jstrati*.
wears, *paridahati*.
weeps, *kandati*, *rodati*.
well (adv.), *sammā*, adv.
(noun) *opāna*, *udapāna*, n.
(adj.) *sukhin*, adv. *sukhāp*
well-being, *hita*, n.
wheel, *cakka*, n.
when, *kadā* (inter), *yadā* (rel.)
where, *kutra*, *kaṭtha*, *yattha*
wherfrom, *kuto?* (inter.), *yato* (rel.)
wicked, *duṣṭha*, *pāpimani*, *pāpin*, a.
wife, *bhartiya*, f., *dāra*, m.
wife and children, *putta-dāra* (pl)
wisdom, *pāṇī*, *bodhi*, f.
wise, *pāṇḍita*, *medhāvin*, *viddasu*, m.
wishes, *icchatī*, *pathetī*
withered, *jinna*, a.
without, *vinā*, (ind.)
without telling, *anāpuccha*, grd.
woman, *ittī*, *vadhū*, f.
work, *kamma*, *kicca*, *kāriya*, n.
workman, *kamma-kara*, m.
world, *loka*, m.

Y

yard, *angāra*, n.
yes, *āma*, (ind.)
yesterday, *hiyyo*, (ind.)
yon, yonder, *asu*, *asuka*, pron.
young, *bāla*, *taruṇa*, *yuvan*, a.
younger, *kaṇīṭha*, a.

INDEX

Roots of the First Conjugation

<i>aggh</i> , to be worthy, to deserve.	<i>kuj</i> , to coo
<i>ark</i> , to mark out	<i>khan</i> , to dig
<i>acc</i> , to worship, honour, celebrate	<i>khand</i> , to rout, to jump
<i>ajj</i> , to earn, obtain	<i>kham</i> , to suffer or bear
<i>afic</i> , to worship	<i>kha</i> , to speak
<i>afch</i> , to draw, to stretch	<i>khad</i> , to eat
<i>at</i> , to roam	<i>khi</i> , to decay
<i>at</i> , to go constantly	<i>khubh</i> , to be agitated
<i>ad</i> , to eat	<i>gajj</i> , to roar
<i>add</i> , to beg	<i>gad</i> , to say
<i>atth</i> , to pray	<i>gam (gacch)</i> , to go
<i>an</i> , to breathe	<i>garah</i> , to disgrace
<i>ay</i> , to go	<i>gaves</i> , to search
<i>arah</i> , to be worthy	<i>gadh</i> , to stand
<i>av</i> , to protect	<i>gah</i> , to dive into
<i>as</i> , to eat	<i>gil</i> , to swallow
<i>as</i> , to sit	<i>gup</i> , to protect, to conceal
<i>i</i> , to go	<i>ghat</i> , to make an effort, to collect, to gather, to be busy with
<i>adhi</i> + <i>i</i> , to study	<i>cumb</i> , to kiss
<i>ikkh</i> , to see	<i>jaggh</i> , to laugh
<i>inj</i> , to move, to shake	<i>jap</i> , to mutter
<i>indh</i> , to take fire	<i>japp</i> , to murmur, to prattle
<i>is (icch)</i> , to wish	<i>jambh</i> , to yawn
<i>tr</i> , to shake	<i>jar (jly)</i> , to get old
<i>th</i> , to attempt	<i>jal</i> , to shine
<i>uñch</i> , to glean	<i>jagar</i> , to keep awake
<i>usñy</i> , to envy	<i>ji</i> , to win
<i>ah</i> , to ponder	<i>jiv</i> , to live
<i>ej</i> , to move	<i>ju</i> , to go
<i>edh</i> , to grow	<i>jut</i> , to shine
<i>karkh</i> , to doubt	<i>jhe</i> , to muse
<i>kadlh</i> , to drag	<i>tha</i> , to stay, to stand
<i>katth</i> , to praise	<i>di</i> , to fly
<i>kand</i> , to weep	<i>dams</i> , to bite
<i>kamp</i> , to shake	<i>iacch</i> , to chip, to pare, to cut
<i>kilam</i> , to be fatigued	<i>tap</i> , to shine, to heat
<i>kas</i> , to plough	<i>tapp</i> , to be satisfied
<i>kas</i> , to shine; to cough	<i>tar</i> , to cross
<i>kiñc</i> , to hinder	<i>tar, (tvar)</i> , to be hasty
<i>kilam</i> , to be fatigued	<i>tas</i> , to fear
<i>ktl</i> , to play	

<i>tud</i> , to pierce, to wound	<i>bhas</i> , to speak, to shine
<i>thar</i> , to spread	<i>bht</i> , to fear
<i>dad</i> , to give	<i>bha</i> , to become
<i>dah</i> , to burn	<i>bhus</i> , to adorn
<i>dams</i> , to bite	<i>magg</i> , to search
<i>da</i> , to give	<i>majj</i> , to sink
<i>duh</i> , to milk	<i>math</i> , to churn, to stir
<i>dham</i> , to blow	<i>madd</i> , to press, to crush
<i>dhar</i> , to be, to exist	<i>manth</i> , to churn
<i>dhams</i> , to fall down, to perish	<i>mar</i> , to die
<i>dhā</i> , to put, to bear	<i>mas</i> , to touch
<i>dhāv</i> , to run	<i>mah</i> , to worship
<i>dhov</i> , to wash	<i>ma</i> , to measure
<i>nacc</i> , to dance	<i>mih</i> , to make water, to wet
<i>nat</i> , to dance	<i>ml</i> , to close (as eyes); to meet
<i>nad</i> , to make a noise	<i>mucch</i> , to faint
<i>nand</i> , to be glad	<i>mujj</i> , to sink
<i>nandh</i> , to bind	<i>mund</i> , to shave
<i>nam</i> , to bend	<i>mus</i> , to hurt
<i>nāth</i> , to ask, to be master	<i>yaj</i> , to make an oblation, to give
<i>nind</i> , to disgrace	<i>yat</i> , to attempt
<i>nt</i> , to lead	<i>yam</i> , to check
<i>nud</i> , to remove	<i>yā</i> , to go
<i>pac</i> , to boil, to cook	<i>yāc</i> , to beg
<i>pāh</i> , to read	<i>rakkh</i> , to protect
<i>pāt</i> , to fall	<i>raj</i> , to dye
<i>pā</i> , to protect; to drink	<i>rabh</i> , to begin
<i>pucch</i> , to question	<i>ram</i> , to take delight in
<i>pupph</i> , to blow (as a flower)	<i>rah</i> , to quit
<i>pus</i> , to cherish	<i>raj</i> , to shine
<i>pār</i> , to be full	<i>ru</i> , to make a noise
<i>plu</i> , to float, to spring	<i>rui</i> , to pain
<i>phar</i> , to pervade	<i>ruc</i> , to shine
<i>phal</i> , to bear fruit	<i>rus</i> , to get angry
<i>phus</i> , to touch	<i>ruh</i> , to grow
<i>bandh</i> , to bind	<i>langh</i> , to transgress, to dry
<i>bādh</i> , to harass	<i>lajj</i> , to be ashamed
<i>budh</i> , to understand	<i>lañch</i> , to mark
<i>brah</i> , to grow, develop	<i>lap</i> , to speak
<i>bhaj</i> , to associate	<i>labh</i> , to receive, to get
<i>bhañj</i> , to break down	<i>la</i> , to take
<i>bhan</i> , to tell	<i>lih</i> , to lick
<i>bhand</i> , to quarrel	<i>luñc</i> , to pluck, to pull
<i>bharñ</i> , to whirl	<i>lul</i> , to stir
<i>bhar</i> , to cherish	<i>vac</i> , 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
va, to blow
vic, to separate
vid, to know, to regard
vidh, to pierce
vif, to fan
ve, to weave
sank, to doubt
sajj, to be attached to
sad (std), to sink down
san, to make a noise
sap, to curse
sapp, to creep
sar, to move; to sound
sar, to remember
sas, to instruct
sams, to praise
sah, to endure, to suffer
si, to cling to, to depend upon
silagh, to praise
su, to trickle away
suc, to grieve
sup, to sleep
subh, to be beautiful
sud, to trickle
sev, to serve, to associate
hams, to be delighted
had, to emit excrement
han, to kill, to beat
has, to laugh
har, to take away
ha, to give up
hind, to walk about
hilād, to be glad
hu, to be; to sacrifice
hve, to call upon, to evoke

Roots of the 2nd conjugation

kat, to cut
chid, to cut
pis, to grind
bhid, to break
bhuj, to eat
muc, to release
yuj, to yoke
ric, to empty
rudh, to hinder
lip, to smear
lup, to cut off, to plunder
vid, to feel, to obtain
his, to assault

Roots of the 3rd conjugation

as, to throw
idh, to prosper
kac, to shine
ka, 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
ga, to sing
gidh, to be greedy
gila, to be sick
gha, to smell
chid, to be severed
jan (ja), to be born
jhā, to muse, to meditate
tap, to be heated, to repent
tas, to be afraid
ta, to protect
tus, to be glad
dap, to be proud
chid, to be cut off
nas, to vanish
pad, to go, to move
budh, to understand
bhas, to go down, to sink
bhid, to be broken

mad, to be maddened
man, to think, to imagine
mid, to be unctuous, to love
muc, to be free
muh, to swoon, to go astray
yas, to endeavour
yudh, to fight
ranj, to be attached to
rudh, to desire (with prefix *anu*),
 to restrain
rus, to get angry
labh, to be got
lis, to be reduced
lup, to be cut off
vā, to blow
vic, to be separated
vidh, to pierce, to perforate
saj, to stick to
sam, to be appeased, to dwell
sa, to make thin or fine
sidh, to be accomplished
sind (*nhā*), to take a bath
sinh, to love
siv, to sew
sudh, to be clean
sus, to dry
han, to be killed
har (*hard*), to be disgusted with
hō, to decrease
hiri, to be ashamed of

Roots of the 4th conjugation

ap, to approach
khr, 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
hā (*jā*), to know
thu, to praise
dha, to shake
pl, to take delight in
pā, to purify
mi, to measure
mu, to know
lu, to cut off
si, to bind

Roots of the 6th conjugation

kar, to do or make
tan, to spread
man, to think
van, to beg
sakk, to be able

Roots of the 7th conjugation

ark, to mark, to count
acc, to honour
ajj, to earn
fr, to move
ān, to lessen
kath, to say
kapp, to be able, to be fit for
kām, to desire
kal, to sound, to count
kitt, to expound
kuh, to astonish
kott, to cut
khāl, to wash
khums, to censure
gan, to count
ganth, to string together
gund, to powder
gunth, to cover
ghāt, to attempt
ghus, to shout
ghāt, to touch
cit, to think
cint, to think
cur, to steal

<i>chadd</i> , to throw away	<i>man</i> , to discuss
<i>chad</i> , to cover	<i>mān</i> , to honour
<i>jhap</i> , to burn	<i>miss</i> , to mix
<i>hāp</i> , to cause to know, to please	<i>ml</i> , to wink
<i>takk</i> , to ponder	<i>muc</i> , to set free
<i>tajj</i> , to threaten	<i>yat</i> , to attempt
<i>tāj</i> , to beat	<i>yuj</i> , to yoke
<i>tij</i> , to sharpen	<i>rac</i> , to compose
<i>tir</i> , to decide	<i>ruc</i> , to please
<i>tul</i> , to weigh	<i>rup</i> , to plant
<i>thak</i> , to shut	<i>rus</i> , to make angry
<i>than</i> , to roar	<i>lakkh</i> , to mark
<i>then</i> , to steal	<i>lambh</i> , to deceive
<i>thom</i> , to praise	<i>lal</i> , to play, to fondle
<i>dand</i> , to punish	<i>lok</i> , to see, to look
<i>dis</i> , to expound	<i>loc</i> , to see
<i>dhar</i> , to bear, to hold	<i>vac</i> , to cause to read
<i>pac</i> , to digest	<i>vajj</i> , to avoid
<i>paj</i> , to drive	<i>vac</i> , to cheat
<i>pand</i> , to destroy	<i>vānn</i> , to praise
<i>pār</i> , to be able	<i>vānn</i> , to describe
<i>piṇḍ</i> , to roll into a lump	<i>var</i> , to choose
<i>pes</i> , to send	<i>vas</i> , to cover, to dress
<i>pih</i> , to desire	<i>vid</i> , to know
<i>ptl</i> , to maltreat	<i>vidh</i> , to perforate, to penetrate
<i>pus</i> , to nourish	<i>veth</i> , to coil
<i>paj</i> , to worship, to offer	<i>sajj</i> , to decorate, to prepare
<i>phal</i> , to split up	<i>sam</i> , to pacify
<i>bhakkh</i> , to devour	<i>sirgs</i> , to bless
<i>bhaj</i> , to resort to	<i>stl</i> , to study
<i>bhaj</i> , to divide	<i>sac</i> , to indicate
<i>bhās</i> , to decorate	<i>hilāda</i> , to gladden
<i>makkh</i> , to smear, to rub with	<i>htl</i> , to disparage
<i>magg</i> , to seek	<i>heṭh</i> , to afflict, to torment
<i>manḍ</i> , to adorn	

Appendix

Declensions of Nouns

Masculine Gender

1. Noun-stems ending in 'a'

Buddha (the Awakened One)

	Singular	Plural
Nominative Case	<i>Buddho</i>	<i>Buddhā</i>
Vocative Case	(<i>he</i>) <i>Buddha</i> , <i>Buddhā</i>	(<i>bhavanto</i>) <i>Buddhā</i>
Accusative Case	<i>Buddham</i>	<i>Buddhe</i>
Instrumental Case	<i>Buddhena</i>	<i>Buddhebhi</i> , <i>Buddhehi</i>
Ablative Case	{ <i>Buddha</i> , <i>Buddhamhā</i> , <i>Buddhasmā</i>	<i>Buddhebhi</i> , <i>Buddhehi</i>
Dative Case	{ <i>Buddhāya</i> , <i>Buddhassa</i>	<i>Buddhānam</i>
Genitive Case	<i>Buddhassa</i>	<i>Buddhānam</i>
Locative Case	{ <i>Buddhe</i> , <i>Buddhamhi</i> , <i>Buddhasmīm</i>	<i>Buddhesu</i>

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

muni (sage)

Nom.	<i>muni</i>	<i>muni</i> , <i>munayo</i>
Voc.	(<i>he</i>) <i>muni</i>	(<i>bhavanto</i>) <i>muni</i> , <i>munayo</i>
Acc.	<i>munim</i>	<i>muni</i> , <i>munayo</i>
Inst.	<i>munina</i>	<i>munibhi</i> , <i>munthi</i>
Abl.	{ <i>munina</i> , <i>munimhā</i> , <i>munismā</i>	<i>munibhi</i> , <i>munthi</i>
Dat. &	<i>munino</i> , <i>munissa</i>	<i>muninam</i>
Gen.		
Loc.	<i>munimhi</i> , <i>munismīm</i>	<i>munisu</i> , <i>muntsu</i>

3. Ī-nouns

senānt (general of an army)

Nom.	<i>senānt</i>	<i>senānt, senānino</i>
Voc.	(he) <i>senāni</i>	(<i>bhavanto</i>) <i>senānino, senānt</i>
Acc.	<i>senāninaṁ, senānim</i>	<i>senānt, senānino</i>
Inst.	<i>senānīna</i>	<i>senāntbhi, senānīhi</i>
Abl.	{ <i>senānīnd, senānimhā,</i> <i>senānīma</i>	<i>senāntbhi, senānīhi</i>
Dat. &	<i>senānino, senānissa</i>	<i>senānīnaṁ</i>
Gen.		
Loc.	<i>senānimhi, senānīmī</i>	<i>senānīsu</i>

4. U-nouns

garu (preceptor)

Nom.	<i>garu</i>	<i>garū, garavo</i>
Voc.	(he) <i>garu</i>	(<i>bhavanto</i>) <i>garū, garavo</i>
Acc.	<i>garūm</i>	<i>garū, garavo</i>
Inst.	<i>garūna</i>	<i>garūbhi, garūhi</i>
Abl.	{ <i>garūnd, garūmha,</i> <i>garūsmā</i>	<i>garūbhi, garūhi</i>
Dat.	{ <i>garu, garuno,</i> <i>garussa</i>	<i>garūnām</i>
Gen.	{ <i>garu, garuno,</i> <i>garussa</i>	<i>garūnām</i>
Loc.	<i>garūmhi, garūsmī</i>	<i>garūsu, garūsu</i>

5. Ū-nouns

vidū (wise man)

Nom.	<i>vidū</i>	<i>vidū, viduno</i>
Voc.	(he) <i>vidu</i>	(<i>bhavanto</i>) <i>vidū, viduno</i>
Acc.	<i>vidūm</i>	<i>vidū, viduno</i>
Inst.	<i>vidūnd</i>	<i>vidūbhi, vidūhi</i>

Abl.	<i>vidunā, vidunhā,</i> <i>vidusmā</i>	<i>vidubhi, vidāhi</i>
Dat. & Gen.	<i>viduno, vidussa</i>	<i>vidānam</i>
Loc.	<i>vidumhi, vidusmīm</i>	<i>vidāsu</i>

6. *O*-nouns

go (ox)

Nom.	<i>go</i>	<i>gāvo</i>
Voc.	<i>(he) go</i>	<i>(bhavanto) gāvo</i>
Acc.	<i>gāvāt, gāvāp, gāvāt</i>	<i>gāvo</i>
Inst.	<i>gāvena, gavena</i>	<i>gāvebhi, gavebhi, gāvehi,</i> <i>gavehi, gobhi, gohi</i>
Abl.	<i>gāvā, gāvā, gāvamhā,</i> <i>gāvamhā, gāvasmā,</i> <i>gāvasmā</i>	<i>gāvebhi, gavebhi, gāvehi,</i> <i>gavehi, gobhi, gohi</i>
Dat. & Gen.	<i>gāvassa, gāvassa</i>	<i>gāvāt, gāvāt, gāvāt, gāvāt</i>
Loc.	<i>gāve, gave,</i> <i>gāvamhi, gāvamhi,</i> <i>gāvasmīt, gāvasmīt</i>	<i>gāvesu, gāvesu, gāsu</i>

Feminine Gender

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

kaññā (girl)

Nom.	<i>kaññā</i>	<i>kaññā, kaññāyo</i>
Voc.	<i>(bhōti) kaññē</i>	<i>(bhōtiyo) kaññā, kaññāyo</i>
Acc.	<i>kaññāt</i>	<i>kaññā, kaññāyo</i>
Inst. &	<i>kaññāya</i>	<i>kaññābhi, kaññāhi</i>
Abl.		
Dat. &	<i>kaññāya</i>	<i>kaññānam</i>
Gen.		
Loc.	<i>kaññāya, kaññāyam</i>	<i>kaññāsu</i>

8. *I*-nouns

ratti (night)

Nom.	<i>ratti</i>	<i>rattī, rattīyo</i>
Voc.	"	" "
Acc.	<i>rattīm</i>	" "
Inst. &	<i>rattīyā</i>	<i>rattībhi, rattīhi</i>
Abl.		
Dat. &	<i>rattīyā</i>	<i>rattīnam</i>
Gen.		
Loc.	<i>rattīyā, rattīyam</i>	<i>rattīsu, rattīsu</i>

9. *I*-nouns

nadī (river)

Nom.	<i>nadī</i>	<i>nadī, nadīyo</i>
Voc.	<i>nadi</i>	" "
Acc.	<i>nadīm</i>	" "
Inst. &	<i>nadīyā</i>	<i>nadībhi, nadīhi</i>
Abl.		
Dat. &	<i>nadīyā</i>	<i>nadīnam</i>
Gen.		
Loc.	<i>nadīyā, nadīyam</i>	<i>nadīsu</i>

10. *U*-nouns

yāgu (gruel)

Nom.	<i>yāgu</i>	<i>yāgū, yāguyo</i>
Voc.	"	" "
Acc.	<i>yāguṇ</i>	<i>yāgū, yāguyo</i>
Inst. &	<i>yāguyā</i>	<i>yāgūbhi, yāgūhi</i>
Abl.		
Dat. &	<i>yāguyā</i>	<i>yāgūnam</i>
Gen.		
Loc.	<i>yāguyā, yāguyam</i>	<i>yāgūsu, yāgūsu</i>

11. *U*-nouns

vadhū (woman)

Nom.	<i>vadhū</i>	<i>vadhū, vadhuyo</i>
Voc.	<i>vadhu</i>	" "
Acc.	<i>vadhūṇ</i>	" "
Inst. &	<i>vadhuyā</i>	<i>vadhūbhī, vadhuhi</i>
Abl.		
Dat. &	<i>vadhuyād</i>	<i>vadhūṇam</i>
Gen.		
Loc.	<i>vadhuyād, vadhuyan</i>	<i>vadhūsu</i>

Neuter Gender

12. *A*-nouns

phala (fruit)

Nom.	<i>phalam</i>	<i>phalā, p̄halāni</i>
Voc.	<i>phala</i>	" "
Acc.	<i>phalam</i>	<i>phale, phalāni</i>
Inst.	<i>phalena</i>	<i>phalebhi, phalehi</i>
Abl.	<i>phalā, phalamhā,</i> <i>phalasma</i>	<i>phalebhi, phalehi</i>
Dat.	<i>phalāya, phalassa</i>	<i>phalānam</i>
Gen.	<i>phalassa</i>	<i>phalānam</i>
Loc.	<i>phale, phalasmhi,</i> <i>phalasmīm</i>	<i>phalesu</i>

13. *I*-nouns

atthi (bone)

Nom.	<i>atthi</i>	<i>atthī, atthīni</i>
Voc.	"	" "
Acc.	<i>atthīm</i>	<i>atthī, atthīni</i>

The rest are like those in masculine gender.

14. *U*-nouns*ayu* (life-term)

Nom.	<i>ayu</i>	<i>ayū, ayūni</i>
Voc.	"	" "
Acc.	<i>ayuṇi</i>	<i>ayū, ayūni</i>
Inst.	<i>ayuṇā</i>	<i>ayūbhi, ayūhi</i>
Abl.	<i>ayuṇā, ayuṇhā, ayuṇmā</i>	" "
Dat. &	<i>ayu, ayuno, ayussa</i>	<i>ayūnāt</i>
Gen.		
Loc.	<i>ayuṇhi, ayuṇmīm</i>	<i>ayūsu, ayusu</i>

Note. *I*-nouns in neuter gender are very rare. There are no neuter *o*-nouns.

Consonantals (noun-stems ending in consonants)

15. *dhanavant* (a rich person)

Nom.	<i>dhanavā, dhanavanto</i>	<i>dhanavanto, dhanavantā</i>
Voc.	<i>(he) dhanavarṇ, dhanava,</i> <i>dhanavā</i>	<i>(bhavanto) dhanavanto,</i> <i>dhanavantā</i>
Acc.	<i>dhanavantam</i>	<i>dhanavante</i>
Inst. &	<i>dhanavatā, dhanavantena</i>	<i>dhanavantebhi, dhanavanteahi</i>
Abl.		
Dat. &	<i>dhanavato, dhanavantassa</i>	<i>dhanavatam, dhanavantānaṇ</i>
Gen.		
Loc.	<i>dhanavati, dhanavante,</i> <i>dhanavantamhi, dhanavantasmīm</i>	<i>dhanavantesu</i>

16. *gacchā* (going, that goes)

Nom.	<i>gacchā, gacchānto</i>	<i>gacchāntā, gacchāntāni</i>
Voc.	<i>(he) gacchā, gacchā,</i> <i>gacchā</i>	<i>(bhavantāni) gacchāntā,</i> <i>gacchāntāni</i>
Acc.	<i>gacchāntam</i>	<i>gacchānte, gacchāntāni</i>

The rest are like *dhanavant*.

In-nouns

17. *dhanin* (rich)

Nom.	<i>dhanī</i>	<i>dhanī, dhanīni</i>
Voc.	(<i>he</i>) <i>dhanī</i>	(<i>bhavantāni</i>) <i>dhanī, dhanīni</i>
Acc.	<i>dhaninam, dhanīm</i>	<i>dhanī, dhanīni</i>

The rest are like *in-nouns* of masculine gender

Vant-substantives, *mant*-substantives, and *in*-substantives are mostly used in sentences as adjectives as *dhanavāṇi kulaṁ* (rich family), *bandhūṇāṁ kulaṁ* (a family having many relatives), *dhanī kulaṁ* (a rich family). *nt*-nouns are present participles. *gacchaṇi yāṇāṁ* (a vehicle that goes, a vehicle...going).

An-nouns

18. *attan*, m. (self)

Nom.	<i>attā</i>	<i>attāno</i>
Voc.	(<i>he</i>) <i>atta, attā</i>	(<i>bhavanto</i>) <i>attāno</i>
Acc.	<i>attānāṁ, attām</i>	<i>attāno</i>
Inst.	<i>attānā, attēna</i>	<i>attānebhi, attanehi</i>
Abl.	<i>attānā, attāmā, attāsmā</i>	" "
Dat. &	<i>attāno</i>	<i>attānām</i>
Gen.		
Loc.	<i>attāni</i>	<i>attāsu, attānesu</i>

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

Nom.	<i>bramhā</i>	<i>bramhāno</i>
Voc.	(<i>he</i>) <i>bramhe, bramha, bramhā</i>	(<i>bhavanto</i>) <i>bramhāno</i>
Acc.	<i>bramhānām, bramhām</i>	<i>bramhāno</i>
Inst. &	<i>bramhānā</i>	<i>bramhebhi, bramhehi</i>
Abl.		
Dat. &	<i>bramhāno, bramhāssa</i>	<i>bramhānām, bramhānām</i>
Gen.		
Loc.	<i>bramhāni</i>	<i>bramhesu</i>

As-nouns

20. *manas* (mind)

Nom.	<i>mano, manarṇ</i>	<i>manā, manāni</i>
Voc.	<i>mana</i>	" "
Acc.	<i>manarṇ, mano</i>	" "
Inst.	<i>manasā, manena</i>	<i>manebhi, manehi</i>
Abl.	<i>manasā, manamhā, manasmā</i>	" "
Dat. &	<i>manaso, manassa</i>	<i>manānam</i>
Gen.		
Loc.	<i>manasi, mane, manamhi, manasmīm</i>	<i>manesu</i>

Ar-nouns

21. *netar* (leader)

Nom.	<i>netā</i>	<i>netāro</i>
Voc.	<i>(he) neta, netā</i>	<i>(bhavanto) netāro</i>
Acc.	<i>netāraṇ</i>	<i>netāre, netāro</i>
Inst.	<i>netārā</i>	<i>netārebhi, netārehi,</i> <i>netābhi, netāhi</i>
Abl.	"	" "
Dat. &	<i>netu, netuno, netussa</i>	<i>netūnam, netārānam, netārānam</i>
Gen.		
Loc.	<i>netari</i>	<i>netāresu, netāsu</i>

22. *pitar* (father)

Nom.	<i>pita</i>	<i>pitaro</i>
Voc.	<i>pita, pitā</i>	"
Acc.	<i>pitaram</i>	<i>pitare, pitaro</i>
Inst.	<i>pitard</i>	<i>pitarebhi, pitarehi,</i> <i>pitabhi, pitahi</i>
Abl.	"	" "
Dat. &	<i>pitu, pituno, pitussa</i>	<i>pitarānam, pitānam, pitānam</i>
Gen.		
Loc.	<i>pitari</i>	<i>pitāsu, pitaresu</i>

Pronouns

1. *Amha*

Nom.	<i>aham</i> (I)	<i>mayam</i> , <i>amhe</i> (we)
Acc.	<i>mar</i> , <i>maram</i>	<i>amhe</i> , <i>no</i>
Inst.	<i>mayā</i> , <i>me</i>	<i>amhebhi</i> , <i>amhehi</i> , <i>no</i>
Abl.	<i>mayā</i>	<i>amhebhi</i> , <i>amhehi</i>
Dat. &	<i>mama</i> , <i>mayham</i> , <i>me</i>	<i>asmākam</i> , <i>amhākam</i> , <i>amham</i> , <i>no</i>
Gen.		
Loc.	<i>mayi</i>	<i>amhesu</i>

2. *Tumha*

Nom.	<i>tvam</i> , <i>tvaram</i> (you)	<i>tumhe</i> , <i>vo</i> (you)
Acc.	<i>tvaram</i> , <i>tvam</i> , <i>tam</i>	" "
Inst.	<i>tvayā</i> , <i>tayā</i> , <i>te</i>	<i>tumhebhi</i> , <i>tumhehi</i> , <i>vo</i>
Abl.	<i>tvayā</i> , <i>tayā</i>	<i>tumhebhi</i> , <i>tumhehi</i>
Dat. &	<i>tava</i> , <i>tuyham</i> , <i>te</i>	<i>tumham</i> , <i>tumhākam</i> , <i>vo</i>
Gen.		
Loc.	<i>tvayi</i> , <i>tayi</i>	<i>tumhesu</i>

3. *Ta(d)*, that

Masculine Gender

Nom.	<i>so</i> (he)	<i>te</i> (they)
Acc.	<i>tar</i> , <i>nar</i>	<i>te</i> , <i>ne</i>
Inst.	<i>tena</i> , <i>nena</i>	<i>tebhi</i> , <i>tehi</i> , <i>nebhi</i> , <i>nehi</i>
Abl.	<i>tamhā</i> , <i>tasmā</i> , <i>namhā</i> , <i>nasmā</i>	" " " "
Dat. &	<i>tassa</i> , <i>nassa</i>	<i>tesam</i> , <i>tesānam</i> , <i>nesam</i> , <i>nesānam</i>
Gen.		
Loc.	<i>tamhi</i> , <i>tasmin</i> , <i>namhi</i> , <i>nasmim</i>	<i>tesu</i> , <i>nesu</i>

Feminine Gender

Nom.	<i>sa</i> (she)	<i>ta</i> , <i>tayo</i> , <i>na</i> , <i>nayo</i> (they, those women)
Acc.	<i>tar</i> , <i>nar</i>	" " " "

Inst. & <i>tāya, nāya</i>	<i>tābhi, tāhi, nabhi, nāhi</i>
Abl.	
Dat. & <i>tassā, tāya, nassā, nāya</i>	<i>tāsam, tāsānam, nāsam, nāsānam</i>
Gen.	
Loc. { <i>tassam, tāyam, tāya,</i> <i>nassam, nāyam, nāya</i>	<i>tāsu, nāsu</i>

Neuter Gender

Nom. <i>tam, nam</i>	<i>te, tāni, ne, nāni</i>
Acc. " "	" " "

The rest are like those in masculine gender.

4. *Idam* (this one)

Nom. <i>ayam</i> (this one)	<i>ime</i> (these ones)
Acc. <i>imam</i>	<i>ime</i>
Inst. <i>iminā, anena</i>	<i>imebhi, imehi, ebhi, ehi</i>
Abl. <i>imasnā, asnā, anhā, imanhā</i>	" " " "
Dat. & <i>imassa, assa</i>	<i>imesam, imesānam, esam, esānam</i>
Gen.	
Loc. <i>imasmin, imamhi, asmin, amhi</i>	<i>imesu, esu</i>

Feminine Gender

Nom. <i>ayam</i>	<i>imā, imāyo</i>
Acc. <i>imam</i>	<i>imā, imāyo</i>
Inst. & <i>imāya</i>	<i>imābhi, imāhi</i>
Abl.	
Dat. & { <i>imissā, assā, imissāya,</i> <i>assāya, imāya</i>	<i>imāsam, imāsānam, asam, asānam</i>
Gen.	
Loc. <i>imissam, assam, imāya, imāyam</i>	<i>imāsu, asu</i>

Neuter Gender

Nom. & <i>idam, imam</i>	<i>ime, imāni</i>
Acc.	

The rest are like those in masculine gender.

5. *Amu*

Masculine

Nom.	<i>asu, asuko, amu, amuko</i>	<i>asukā, amukā, amū, amuyo</i>
Acc.	<i>amukam̄, amuṇ, asukam̄</i>	<i>asuke, amuke, amū, amuyo</i>
Inst.	<i>amunā</i>	<i>amābhi, amāhi</i>
Abl.	<i>amunā, amumhā, amusmā</i>	" "
Dat. &	<i>amuno, amussa</i>	<i>amūsam̄, amūsānam̄</i>
Gen.		
Loc.	<i>amumhi, amusmīṇ</i>	<i>amūsu</i>

Feminine

Nom.	<i>amū</i>	<i>amū, amuyo</i>
Acc.	<i>amum̄</i>	" "
Inst. &	<i>amuya</i>	<i>amābhi, amāhi</i>
Abl.		
Dat. &	<i>amuyā, amussā</i>	<i>amūsam̄, amūsānam̄</i>
Gen.		
Loc.	<i>amuyā, amuyam̄, amussam̄</i>	<i>amūsu</i>

Neuter

Nom. &	<i>adum̄</i>	<i>amū, amāni</i>
Acc.		

The rest are like those in masculine Gender.

6. *Sabba* (all)

Nom.	<i>sabbo</i>	<i>sabbe</i>
Voc.	<i>sabba</i>	"
Acc.	<i>sabbam̄</i>	"
Inst.	<i>sabbena</i>	<i>sabbebhi, sabbehi</i>
Abl.	<i>sabbamhā, sabbasmā</i>	" "
Dat. &	<i>sabbassa</i>	<i>sabbesam̄, sabbesānam̄</i>
Gen.		
Loc.	<i>sabbamhi, sabbasmīṇ</i>	<i>sabbesu</i>

Feminine gender

Nom.	<i>sabba</i>	<i>sabbā, sabbāyo</i>
Voc.	<i>sabbe</i>	" "
Acc.	<i>sabbam</i>	" "
Inst. &	<i>sabbāya</i>	<i>sabbābhi, sabbāhi</i>
Abl.		
Dat. &	<i>sabbassā, sabbāya</i>	<i>sabbāsam, sabbāsanam</i>
Gen.		
Loc.	<i>sabbassam, sabbāyam, sabbāya</i>	<i>sabbāsu</i>

Neuter Gender

Nom.	<i>sabbam</i>	<i>sabbe, sabbāni</i>
Voc.	<i>sabba</i>	" "
Acc.	<i>sabbam</i>	<i>sabbe, sabbāni</i>

The rest are the same as their corresponding masculine forms.

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

Masculine Gender

Nom.	<i>yo</i> (which, what, who)	<i>ye</i> (which, what, who)
Acc.	<i>yam</i>	<i>ye</i>
Inst.	<i>yena</i>	<i>yebhi, yehi</i>
Abl.	<i>yamhā, yasma</i>	" "
Dat. &	<i>yassa</i>	<i>yesam, yesanam</i>
Gen.		
Loc.	<i>yamhi, yasmīm</i>	<i>yesu</i>

Feminine Gender

Nom.	<i>yā</i>	<i>yā, yāyo</i>
Acc.	<i>yam</i>	" "
Inst. &	<i>yāya</i>	<i>yābhi, yāhi</i>
Abl.		
Dat. &	<i>yassā, yāya</i>	<i>yāsam, yāsanam</i>
Gen.		
Loc.	<i>yassam, yāyam, yāya</i>	<i>yāsu</i>

Neuter Gender

Nom. &	<i>yam</i>	<i>ye, yani</i>
Acc.		

The rest are like those in masculine gender.

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

Masculine

Nom.	<i>ko</i>	<i>ke</i>
Acc.	<i>kam</i>	<i>ke</i>
Inst.	<i>kena</i>	<i>kebhi, kehi</i>
Abl.	<i>kasmā, kamhā</i>	" "
Dat. &	<i>kassa</i>	<i>kesan, kesanam</i>
Gen.		
Loc.	<i>kasmim, kamhi</i>	<i>kesu</i>

Feminine

Nom.	<i>ka</i>	<i>kā, kāyo</i>
Acc.	<i>kam</i>	" "
Inst. &	<i>kāya</i>	<i>kabhi, kāhi</i>
Abl.		
Dat. &	<i>kāya, kassā, kissā</i>	<i>kāsam, kāsamam</i>
Gen.		
Loc.	<i>kāya, kāyam, kassam, kissam</i>	<i>kāsu</i>

Neuter

Nom. &	<i>kam, kim</i>	<i>kāni, ke</i>
Acc.		

The rest are like those in Masculine.

Numerals

eka (one, certain, single, incomparable)

Masculine

Nom.	<i>eko</i>	<i>eke</i>
Voc.	<i>eka</i>	"
Acc.	<i>ekam</i>	"
Inst.	<i>ekena</i>	<i>ekebhi, ekehi</i>
Abl.	<i>ekamhā, ekasma</i>	" "
Dat. &	<i>ekassa</i>	<i>ekesam, ekesanam</i>
Gen.		
Loc.	<i>ekamhi, ekasnim</i>	<i>ekesu</i>

Feminine

Nom.	<i>ekā</i>	<i>ekā, ekāyo</i>
Voc.	<i>eka, ekā</i>	" "
Acc.	<i>ekam</i>	" "
Inst. &	<i>ekāya</i>	<i>ekābhi, ekāhi</i>
Abl.		
Dat. &	<i>ekāya, ekissā</i>	<i>ekāsam, ekasanam</i>
Gen.		
Loc.	<i>ekāya, ekāyam, ekissam</i>	<i>ekāsu</i>

Neuter

Nom. &	<i>ekam</i>	<i>eke, ekāni</i>
Acc.		

The rest are like those in Masculine.

dvi (two)

Same in all the three genders.

Plural

Nom. & Acc.	<i>dve, duve</i>
Inst. & Abl.	<i>dvibhi, dvīhi</i>
Dat. & Gen.	<i>dvinnam, duvinnam</i>
Loc.	<i>dvīsu</i>

ubho (both)

Nom. & Acc.	<i>ubho, ubhe</i>
Inst. & Abl.	<i>ubhobhi, ubhohi, ubhebhi, ubhehi</i>
Dat. & Gen.	<i>ubhinnam</i>
Loc.	<i>ubhosu, ubhesu</i>

ti (three)

	Masc.	Fem.	Neut.
Nom. & Acc.	<i>tayo</i>	<i>tisso</i>	<i>tīni</i>
Inst. & Abl.	<i>tithi, tithi</i>	<i>tithi, tithi</i>	<i>tithi, tithi</i>
Dat. & Gen.	<i>tinnam, tinnannam</i>	<i>tissannam</i>	<i>tinnam, tinnannam</i>
Loc.	<i>tisu</i>	<i>tisu</i>	<i>tisu</i>

catu(s) (four)

	Masc.	Fem.	Neut.
Nom. & Acc.	<i>cattāro</i>	<i>catasso</i>	<i>catāri</i>
Inst. & Abl.	<i>catābhi, catāhi</i>	<i>catābhi, catāhi</i>	<i>catābhi, catāhi (catubhi)</i>
Dat. & Gen.	<i>catunnam</i>	<i>catassannam</i>	<i>catunnam</i>
Loc.	<i>catāsu</i>	<i>catāsu</i>	<i>catāsu</i>

pañca (five)

In all the three genders

Nom. & Acc.	<i>pañca</i>
Inst. & Abl.	<i>pañcabhi, pañcahi</i>
Dat. & Gen.	<i>pañcannam</i>
Loc.	<i>pañcasu</i>

Verbs

Present Tense (*Vattamāna vibhātti*)

Active Voice (*Kattu-Kāraka*)

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

Passive: *pacatyāmi*, *paccāmi*, etc.

Future Tense (*Bhavissant Vibhātti*)

1st pers.	<i>pacissāmi</i>	<i>pacissāma</i>	<i>pacissam</i>	<i>pacissāmhe</i>
2nd pers.	<i>pacissasi</i>	<i>pacissatha</i>	<i>pacissase</i>	<i>pacissayhe</i>
3rd pers.	<i>pacissati</i>	<i>pacissanti</i>	<i>pacissate</i>	<i>pacissante</i>

Passive: *paccityāssāmi*, *paccissāmi*, etc.

Past Definite (*Ajjatant Vibhātti*) or Aorist

1st pers.	<i>apaciṁ</i> , <i>paciṁ</i>	<i>apacimha</i> , <i>pacimha</i>	<i>apacam</i>	<i>apacamhe</i>
2nd pers.	<i>apaco</i> , <i>apaci</i>	<i>apacittha</i> , <i>pacittha</i>	<i>apacise</i> , <i>pacise</i>	<i>apacivham</i> , <i>pacivham</i>
3rd pers.	<i>apacī</i> , <i>pacī</i>	<i>apacimṣu</i> , <i>pacimṣu</i> <i>apacum</i> , <i>pacum</i>	<i>apaca</i> , <i>paca</i>	<i>apacū</i> , <i>pacū</i>

Passive: *apacityām*, *apaccim*, etc.

Past Indefinite (*Hiyattant Vibhātti*)

1st pers.	<i>apaca</i> , <i>apacam</i>	<i>apacamha</i> , <i>pacamha</i>	<i>apaciṁ</i> , <i>paciṁ</i>	<i>apacamhase</i> , <i>pacamhase</i>
2nd pers.	<i>apaco</i> , <i>paco</i>	<i>apacattha</i> , <i>pacattha</i>	<i>apacase</i> , <i>pacase</i>	<i>apacavham</i> , <i>pacavham</i>
3rd pers.	<i>apaca</i> , <i>paca</i>	<i>apacū</i> , <i>pacū</i>	<i>apacattha</i> , <i>pacattha</i>	<i>apacattham</i> , <i>pacattham</i>

Passive: *apacityā*, *apacca*, etc.

Imperative Mood (*Pañcamit Vibhatti*)

1st pers.	<i>pacāmi</i>	<i>pacāma</i>	<i>pace</i>	<i>pacāmase</i>
2nd pers.	<i>pacā</i>	<i>pacāhi</i>	<i>pacassu</i>	<i>pacavho</i>
3rd pers.	<i>pacatu</i>	<i>pacantu</i>	<i>pacatam</i>	<i>pacantam</i>

Passive: *pāctyāmi*, *paccāmi*, etc.

Optative Mood

1st pers.	<i>paceyyāmi</i> , <i>pacemi</i>	<i>paceyyāma</i> , <i>pacema</i>	<i>paceyyām</i>	<i>paceyyāmhe</i>
2nd pers.	<i>paceyyāsi</i> , <i>pacesi</i>	<i>paceyyātha</i> , <i>pacetha</i>	<i>paceho</i>	<i>paceyyavho</i>
3rd pers.	<i>paceyyā</i> , <i>pace</i>	<i>paceyyām</i>	<i>pacetha</i>	<i>paceram</i>

Passive: *paciyyāmi*, *pacceyyāmi*, etc.

Conditional (*Kalatipatti Vibhatti*)

1st pers.	<i>apacissam</i> , <i>pacissam</i>	<i>apacissamhā</i> , <i>pacissamhā</i>	<i>apacissam</i> , <i>pacissam</i>	<i>apacissamhase</i> , <i>pacissamhase</i>
2nd pers.	<i>apacisse</i> , <i>pacisse</i>	<i>apacissatha</i> , <i>pacissatha</i>	<i>apacissase</i> , <i>pacissase</i>	<i>apacissavhe</i> , <i>pacissavhe</i>
3rd pers.	<i>apacissā</i> , <i>pacissā</i>	<i>apacissamsu</i> , <i>pacissamsu</i>	<i>apacissatha</i> , <i>pacissatha</i>	<i>apacissimsu</i> , <i>pacissamsu</i>

Passive: *apaccissam*, *apaccissamhā*, etc.

Past Perfect (*Parokkhā*)

1st pers.	<i>papaca</i>	<i>papacimha</i>	<i>papaci</i>	<i>papacimhe</i>
2nd pers.	<i>papace</i>	<i>papacittha</i>	<i>papacittho</i>	<i>papacivho</i>
3rd pers.	<i>papaca</i>	<i>papacū</i>	<i>papacatha</i> , <i>papacittha</i>	<i>papacire</i>

Passive: *papacca*, *papaccimha*, etc.

Infinitive: *pacitum*

Gerund: *pacitvā*, *pacitvāna*

Present Participle Active: *pacant*, *pacamāna*, *pacāna*

Prest.p. passive: *paccamāna*

Past participle Active of Intransitive verbs: *gata*, *gatavant*, *gatavīn*

Past participle Active of Transitive Verbs: *pacitavant*, *pacitavīn*

Past participle Passive of Transitive verbs: *pacita*, *pakka*

Gerundive: *pacitabba*, *pacantya*, *pacca*

Causative: *pāceti*, *pācayati*, *pācāpeti*, *pācāpayati*

PALI MADE EASY

Venerable
Blangoda Ananda Maitreya
Mahanayaka Thera



BUDDHIST CULTURAL CENTRE

125, Anderson Road, Nedimala, Dehiwala, Sri Lanka.

Tel : +94-11-2734256, +94-11-2728468, +94-11-2726234

Fax : +94-11-2736737

E-mail : info@buddhistcc.com

Website : www.buddhistcc.com

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SRI SAMBUDDHATHWA JAYANTHI MANDIRA

32, Sri Sam buddhathwa Jayanthi Mw, Colombo 05. Tel: +94-11-2559601-6,

Fax: +94-11-2559607, E-mail: sjm@buddhistcc.com, Website: www.buddhistcc.com