

# AN ELEMENTARY PĀLI COURSE

Nārada Thera



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"With innumerable corrections and improvements"  
by Eisel Mazard, Xishuangbanna, People's Republic of China.

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TO MY VENERABLE TEACHER PELENE SIRI VAJIRAÑĀNA MĀHA NĀYAKA THERA

## PREFACE TO THE SECOND EDITION

The word Pāli means "the Text", though it has now come to be the name of a language. Māgadhī was the original name for Pāli. It was the language current in the land of Magadha during the time of the Buddha (6th century B.C.).

Suddha Māgadhī, the pure form of the provincial dialect, was what the Buddha used as His medium of instruction.

The elements of Pāli can be mastered in a few months, Pāli opens one's ears to the Dhamma and the music of the Buddha's speech. It is also a lingua franca in Buddhist countries, and therefore worth acquiring.

This slender volume is intended to serve as an elementary guide for beginners. With its aid one may be able to get an introduction to the Pāli language within a short period.

I have to express my deep indebtedness to my Venerable Teacher, Pelene Siri Vajirañāna Mahā Nāyaka Therapāda, who introduced me to this sacred language. Words cannot indicate how much I owe to his unfailing care and sympathy.

My thanks are due to the Venerable Nyānatiloka Thera, for his valued assistance.

NĀRADA

October, 1952.

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## CONTENTS

i. Preface	Lesson XII
ii. Introduction	A. Personal Pronouns
iii. Abbreviations	B. Conditional Mood ( <i>Sattamī</i> )
iv. Alphabet	Lesson XIII
v. Pronunciation	Relative Pronouns
Lesson I	The Interrogative Pronoun
A. Decl. of Nouns ending in <i>a</i> : Nom. & Acc. Cases	Lesson XIV
B. Conj. of Verbs - Pres. Tense. Act. Voice, 3rd person	Participles
Lesson II	Lesson XV
A. Decl. of Nouns ending in <i>a</i> : Instr. & Dat. Cases	A. Demonstrative Pronouns
B. Conj. of Verbs- Pres. Tense. Act. Voice, 2nd person	B. Adjectives
Lesson III	Lesson XVI
A. Decl. of Nouns ending in <i>a</i> : Abl. & Gen. Cases	Numerals; Ordinals.
B. Conj. of Verbs- Pres. Tense. Act. Voice, 1st person	Lesson XVII
Lesson IV	A. Some Irregular Nouns ending in <i>a</i>
A. Decl. of Nouns ending in <i>a</i> : Loc. & Voc. Cases	B. Conjugations
B. Full Conj. of Verbs- Pres. Tense Act. Voice	Lesson XVIII
Lesson V	A. Declension of <i>Satthu</i>
Full Decl. of Nouns ending in <i>a</i>	B. Causal Forms ( <i>Kārita</i> )
Lesson VI	Lesson XIX
A. Nouns ending in <i>ā</i>	A. Declension of <i>go</i>
B. Infinitive	B. Perfect Tense ( <i>Hīyattanī</i> )
Lesson VII	Lesson XX
Aorist ( <i>Ajjatani</i> ) Act. Voice	Compounds ( <i>Samāsa</i> )
Possessive Pronouns	Lesson XXI
Lesson VIII	Indeclinables ( <i>Avyaya</i> )
A. Nouns ending in <i>i</i>	Lesson XXII
B. Indeclinable Past Participles	Nominal Derivatives ( <i>Taddhita</i> )
Lesson IX	Lesson XXIII
A. Feminine Nouns ending in <i>i</i>	Verbal Derivatives ( <i>Kitaka</i> )
B. Future Tense ( <i>Bhavissanti</i> )	Lesson XXIV
Lesson X	Rules of <i>Sandhi</i> (Combinations)
A. Nouns ending in <i>ī</i>	Lesson XXV
B. The Formation of Feminines	Uses of the Cases
Lesson XI	Lesson XXVI
A. Decl. of Nouns ending in <i>u</i> & <i>ū</i>	Passive Voice
B. Verbs- Imperative & Benedictive Mood ( <i>Pañcamī</i> )	Appendix i
	Selections for Translation
	Appendix ii
	Notes on the meaning & usage of words
	Glossary
	[The glossary is provided as a separate PDF file, at:]
	[www.Pali.Pratyeka.org]

	<b>Abbreviations</b>
Adj.	Adjective
Ind., Indec.	Indeclinables
Ind. p.p.	indeclinable Past Participles
f.	Feminine
m.	Masculine
n.	Neuter
p.p.	Past Participles
Pre.	Prefix
Pres. p.	Present Participles
Pres.	Present
Pro.	Pronoun

### INTRODUCTION

Namo Tassa Bhagavato Arahato Sammā-Sam-Buddhassa !

Pāḷi was the language spoken by the Buddha and employed by Him to expound His Doctrine of Deliverance.

Māgadhī is its real name, it being the dialect of the people of Magadha -a district in Central India.

Pāḷi, lit. "line" or "text", is, strictly speaking, the name for the Buddhist Canon. Nowadays the term Pāḷi is often applied to the language in which the Buddhist texts or scriptures were written.

The Pāḷi language must have had characters of its own, but at present they are extinct.

### ALPHABET

The Pāḷi Alphabet consists of forty-one letters, -eight vowels and thirty-three consonants.

8 Vowels (*sara*): a, ā, i, ī, u, ū, e, o.

Gutturals: k, kh, g, gh, ṅ. (*ka*-group)

Cerebrals: ṭ, th, ḍ, ḍh, ṇ. (*ta*-group)

Labials: p, ph, b, bh, m. (*pa*-group)

Palatal: y.

Dental: l.

Dental (sibilant): s.

Cerebral: ḷ.

33 Consonants (*vyañjana*)

Palatals: c, ch, j, jh, ñ. (*ca*-group)

Dentals: t, th, ḍ, ḍh, n. (*ta*-group)

Cerebral: r.

Dental and Labial v.

Aspirate h.

Niggahīta: ṛ.

Sinhalese Script					Romanized Transliteration				
ක	ඛ	ග	ඝ	ඞ	k	kh	g	gh	ṅ
ච	ඡ	ජ	ඣ	ඤ	c	ch	j	jh	ñ
ට	ඨ	ඬ	ඪ	ඹ	ṭ	ṭh	ḍ	ḍh	ṇ
ත	ඵ	ද	ධ	න	t	th	d	dh	n
ප	ඵ	බ	භ	ම	p	ph	b	bh	m
ය ර ල ව ස හ ළ ෝ					y r l v s h ḷ ṛ				

### PRONUNCIATION OF LETTERS

Pāḷi is a phonetic language. As such each letter has its own characteristic sound.

a is pronounced like **u** in but

ā is pronounced like **a** in art

i is pronounced like **i** in pin

ī is pronounced like **i** in machine

u is pronounced like **u** in put

ū is pronounced like **u** in rule

e is pronounced like **e** in ten

ē is pronounced like **a** in fate

o is pronounced like **o** in hot

ō is pronounced like **o** in note

k is pronounced like **k** in key

g is pronounced like **g** in get

ṅ is pronounced like **ng** in ring

c is pronounced like **ch** in rich

j is pronounced like **j** in jug

ñ is pronounced like **gn** in signor

ṭ is pronounced like **t** in not

ḍ is pronounced like **d** in hid

ṇ is pronounced like **n** in hint

p is pronounced like **p** in lip

b is pronounced like **b** in rib

m is pronounced like **m** in him

y is pronounced like **y** in yard

r is pronounced like **r** in rat

l is pronounced like **l** in sell

v is pronounced like **v** in vile

s is pronounced like **s** in sit

h is pronounced like **h** in hut

ḷ is pronounced like **l** in felt

ṛ is pronounced like **ng** in sing

The vowels "e" and "o" are always long, except when followed by a double consonant; e.g., *ettha*, *otṭha*.

The fifth consonant of each group is called a "nasal".

There is no difference\* between the pronunciation of "ṅ" and "ñ". The former never stands at the end, but is always followed by a consonant of its group.

The dentals "ṭ" and "ḍ" are pronounced with the tip of the tongue placed against the front upper teeth.

The aspirates "kh", "gh", "ṭh", "ḍh", "th", "dh", "ph", "bh", are pronounced with an "h" sound immediately following; e.g., in blockhead, pighead, cat-head, log-head, etc., where the "h" in each is combined with the preceding consonant in pronunciation.

\*[Althoug<sup>h</sup> this is true in modern Sri Lanka, the *ṅ* did differ in sound from the *ñ* in classical times; as with *k* & *g* on the same row, the *ṅ* sound originates far back in the throat, whereas the *ñ* sound is formed with the back of the tongue raised to the soft palate, further forward by comparison. I should also note that the chart with Sinhalese script on this page is one of my additions (2007) to Nārada's text --E.M.]

## Lesson I

### A. Declension of Nouns ending in "a"

	Nara*, m.‡ man	
	SINGULAR	PLURAL
Nominative	naro‡	narā
	a man, or the man	men, or the men
Accusative	naraṅ	nare
	a man, or the man	men, or the men

	Terminations	
	SINGULAR	PLURAL
Nominative	o	ā
Accusative	ṅ	e

\* In Pāli, nouns are declined according to [their] termina[tions or] endings: a, ā, i, ī, u, ū, and o. There are no nouns ending in "e". All nouns ending in "a" are either in the masculine or in the neuter gender.

‡ There are three genders in Pāli. As a rule males and those things possessing male characteristics are in the masculine gender, e.g., *nara*, man; *suriya*, sun; *gāma*, village. Females and those things possessing female characteristics are in the feminine gender, e.g., *itthi*, woman; *gangā*, river. Neutral nouns and most inanimate things are in the neuter gender, e.g., *phala*, fruit; *citta*, mind. It is not so easy to distinguish the gender in Pāli as in English.

‡ Nara + o = *naro*. Nara + ā = *narā*. When two vowels come together either the preceding or the following vowel is dropped. In this case the preceding vowel is dropped.

#### Masculine Substantives:

<i>Buddha</i>	The Enlightened One	<i>Dāraka</i>	child
<i>Dhamma</i>	Doctrine, Truth, Law	<i>Gāma</i>	village
<i>Ghaṭa</i>	pot, jar	<i>Janaka</i>	father
<i>Odana</i>	rice, cooked rice	<i>Putta</i>	son
<i>Sūda</i>	cook	<i>Yācaka</i>	beggar

### B. Conjugation of Verbs

#### PRESENT TENSE - ACTIVE VOICE

	3 <sup>rd</sup> person terminations	
	SINGULAR: <i>ti</i>	PLURAL: <i>anti</i>
	<i>paca</i> = to cook	
	SINGULAR	
So <i>pacati</i> *	he cooks, he is cooking	
Sā <i>pacati</i>	she cooks, she is cooking	
	PLURAL	
Te <i>pacanti</i> ,	they cook, they are cooking	

\* The verbs are often used alone without the corresponding pronouns since the pronoun is implied by the termination.

#### Verbs:

<i>Dhāvati</i> *	(dhāva)	runs
<i>Dhovati</i>	(dhova)	washes
<i>Vadati</i>	(vada)	speaks, declares
<i>Vandati</i>	(vanda)	salutes
<i>Rakkhati</i>	(rakkha)	protects

\* As there are seven conjugations in Pāli which differ according to the conjugational signs, the present tense third person singulars of verbs are given. The roots are given in brackets.

#### Illustrations:\*

1. <i>Sūdo</i>	<i>pacati</i>	
... The cook	is cooking	
2. <i>Sūdā</i>	<i>pacanti</i>	
... The cooks	are cooking	
3. <i>Sūdo</i>	<i>odanaṅ</i>	<i>pacati</i>
... The cook	rice	is cooking
4. <i>Sūdā</i>	<i>ghaṭe</i>	<i>dhovanti</i>
... The cooks	pots	are washing

\* In Pāli sentences, in plain language, the subject is placed first, the verb last, and the object before the verb.

#### Exercise i

##### A

#### TRANSLATE INTO ENGLISH

1. *Buddho vadati.*
2. *Dhammo rakkhati.*
3. *Sā dhovati.*
4. *Yācako dhāvati.*
5. *Sūdā pacanti.*
6. *Janakā vadanti.*
7. *Te vandanti.*
8. *Narā rakkhanti.*
9. *Puttā dhāvanti.*
10. *Dārako vandati.*
11. *Buddho dhammaṅ rakkhati.*
12. *Dārakā Buddhaṅ vandanti.*
13. *Sūdo ghaṭe dhovati.*
14. *Narā gāmaṅ rakkhanti.*
15. *Sā odanaṅ pacati.*
16. *Buddhā dhammaṅ vadanti.*
17. *Puttā janake vandanti.*
18. *Yācakā ghaṭe dhovanti.*
19. *Te gāme rakkhanti.*
20. *Janako Buddhaṅ vandati.*

B  
TRANSLATE INTO PALI

1. He protects.
2. The man salutes.
3. The child is washing.
4. The son speaks.
5. The beggar is cooking.
6. They are running.
7. The children are speaking.
8. The fathers are protecting.
9. The sons are saluting.
10. The cooks are washing.
11. The men are saluting the Buddha.
12. Fathers protect men.
13. The cook is washing rice.
14. The truth protects men.
15. She is saluting the father.
16. The Enlightened One is declaring the Doctrine.
17. The boys are washing the pots.
18. The men are protecting the villages.
19. The beggars are cooking rice.
20. The cook is washing the pot.

Lesson II

A. Declension of Nouns ending in "a"  
(cont'd.)

	Nara	
	SINGULAR	PLURAL
Instrumental	narena by or with a man	narebhi, narehi by or with men
Dative	narāya,* narassa to or for a man	narānaṅ to or for men
	Terminations	
	SINGULAR	PLURAL
Instrumental	ena‡	ebhi,‡ ehi‡
Dative	āya, ssa	naṅ‡

\* This form is not frequently used.

‡ The Instrumental case is also used to express the Auxiliary case (*Tatiyā*).

‡ The vowel preceding "naṅ" is always long.

Masculine Substantives:

<i>Ādara</i>	esteem, care, affection	<i>Āhāra</i>	food
<i>Daṇḍa</i>	stick	<i>Dāsa</i>	slave, servant
<i>Gilāna</i>	sick person	<i>Hattha</i>	hand
<i>Osadha</i>	medicine	<i>Ratha</i>	cart, chariot
<i>Samaṇa</i>	holy man, ascetic	<i>Sunakha</i>	dog
<i>Vejja</i>	Doctor, physician		

B. Conjugation of Verbs

PRESENT TENSE - ACTIVE VOICE (cont'd.)

	2 <sup>nd</sup> person terminations	
	SINGULAR	PLURAL
	si	tha

2nd person SING. *Tvaṅ pacasi*, you cook, you are cooking\*

2nd person PLU. *Tumhe pacatha*, you cook, you are cooking

\* "Thou cookest, or thou art cooking." In translation, unless specially used for archaic or poetic reasons, it is more usual to use the plural forms of modern English.

Verbs:

<i>Deseti</i>	(disa)	preaches
<i>Deti</i>	(dā)	gives
<i>Harati</i>	(hara)	carries
... <i>Āharati</i>	(hara with ā*)	brings
... <i>Nīharati</i>	(hara with nī*)	removes
... <i>Paharati</i>	(hara with pa*)	strikes
<i>Gacchati</i>	(gamu)	goes
<i>Āgacchati</i>	(gamu with ā)	comes
<i>Labhati</i>	(labha)	gets, receives
<i>Peseti</i>	(pesa)	sends

\* ā, nī, pa, etc. are Prefixes (*upasagga*) which when attached to nouns and verbs, modify their original sense.

Illustrations:

1. <i>Dāsena</i> (instr. s.)	<i>gacchati</i>
... with the slave	he goes
2. <i>Vejjebhi</i> (instr pl.)	<i>labhasi</i>
... by means of doctors	you obtain
3. <i>Sunakhassa</i> (dat. s.)	<i>desi</i>
... to the dog	you give
4. <i>Samaṇānaṅ</i> (dat. pl.)	<i>pesetha</i>
... to the ascetics	you send

Exercise ii

A

1. Tvaṇ rathena gacchasi.
2. Tvaṇ ādarena Dhammaṇ desesi.
3. Tvaṇ gilānassa osadhaṇ desi.
4. Tvaṇ daṇḍena sunakhaṇ paharasi.
5. Tvaṇ vejjānaṇ rathe pesesi.
6. Tumhe ādarena gilānaṇaṇ āhāraṇ detha.
7. Tumhe dāsehi gāmaṇ\* gacchatha.
8. Tumhe samaṇānaṇ dhammaṇ desetha.
9. Tumhe hatthehi osadhaṇ labhatha.
10. Tumhe sunakhasa āhāraṇ haratha.
11. Dāraḱa sunakhehi gāmaṇ gacchanti.
12. Sūdā hatthehi ghaṭe dhovanti.
13. Tumhe gilāne vejjassa pesetha.
14. Dāso janakassa āhāraṇ āharati.
15. Samaṇā ādarena dhammaṇ desenti.
16. Tumhe daṇḍehi sunakhe paharatha.
17. Vejjo rathena gāmaṇ āgacchati.
18. Dāraḱa ādarena yācakānaṇ āhāraṇ denti.
19. Tvaṇ samaṇehi Buddhaṇ vandasi.
20. Tumhe hatthehi osadhaṇ nīharatha.

\* Verbs implying motion take the Accusative.

B

1. You are coming with the dog.
2. You are giving medicine to the ascetic.
3. You are sending a chariot to the sick person.
4. You are striking the dogs with sticks.
5. You are preaching the Doctrine to the ascetics.
6. You give food to the servants with care.
7. You are going to the village with the ascetics.
8. You are bringing a chariot for the doctor.
9. The sick are going with the servants.
10. The dogs are running with the children.
11. The Enlightened One is preaching the Doctrine to the sick.
12. The servants are giving food to the beggars.
13. The father is going with the children to the village.
14. You are going in a chariot with the servants.
15. You are carrying medicine for the father.
16. You get medicine through\* the doctor.

\* Use the Instrumental case.

Lesson III

A. Declension of Nouns ending in "a"  
(cont'd)

	nara	
	SINGULAR	PLURAL
Ablative	narā, naramhā, narasmā from a man	narebhi, narehi from men
Genitive	narassa of a man	narānaṇ of men
	Terminations	
	SINGULAR	PLURAL
Ablative	ā, mhā, smā	ebhi, ehi
Genitive	ssa	naṇ

Masculine Substantives:

Ācariya	teacher	Amba	mango
Āpaṇa	shop, market	Ārāma	temple, garden, park
Assa	horse	Mātula	uncle
Ovāda	advice, exhortation	Pabbata	rock, mountain
Paṇṇākāra	reward, gift	Rukkha	tree
Sissa	pupil	Talāka	pond, pool, lake

B. Conjugation of Verbs

PRESENT TENSE - ACTIVE VOICE  
(cont'd.)

	1st person terminations	
	SINGULAR	PLURAL
	mi*	ma*
SING.	Ahaṇ pacāmi	I cook, I am cooking.
PLU.	Mayaṇ pacāma	We cook, we are cooking.

\* The vowel preceding "mi" and "ma" is always lengthened.

## Verbs:

<i>Gaṇhāti*</i> (gaha)	takes, receives, seizes
... <i>saṅgaṇhāti</i> (gaha with saṅ)	Treats, compiles
... <i>Uggaṇhāti</i> (gaha with u)	learns
<i>Kiṇāti</i> (ki)	buys
... <i>Vikkiṇāti</i> (ki with vi)	sells
<i>Nikkhamati</i> (kamu with ni)	departs, goes away
<i>Patati</i> (pata)	falls
<i>Ruhati</i> (ruha)	grows
... <i>Āruhati</i> (ruha with ā)	ascends, climbs
... <i>Oruhati</i> (ruha with ava‡)	descends
<i>Sunāti</i> (su)	hears

\* Plural: *gaṇhanti*. So are *saṅgaṇhanti*, *uggaṇhanti*, *kiṇanti* and *suṇanti*.  
‡ "Ava" is often changed into "o"

## Illustrations:

1. ambā rukkasmā (abl. s.)	patanti
... mangoes from the tree	fall
2. rukkhehi (abl. pl.)	patāma
... from trees	we fall
3. āpanehi (abl. pl.)	kiṇāmi
... from the markets	I buy
4. āpaṇā (abl. s.)	āpaṇaṅ (acc. s.)
... from market	to market
5. mātulassa (gen. s.)	ārāmo
... Uncle's	garden
6. Ācariyānaṅ (gen. pl.)	sissā
... of the teachers	pupils

## Exercise iii

## A

1. Ahaṅ ācariyasmā Dhammaṅ suṇāmi.
2. Ahaṅ mātulasmā paṇṇākāraṅ gaṇhāmi.
3. Ahaṅ assasmā patāmi.
4. Ahaṅ mātulassa ārāsmā nikkhamāmi.
5. Ahaṅ āpaṇasmā ambe kiṇāmi.
6. Mayaṅ pabbatasmā oruhāma.
7. Mayaṅ ācariyehi uggaṇhāma.
8. Mayam ācariyassa ovādaṅ labhāma.
9. Mayaṅ ācariyānaṅ putte saṅgaṇhāma.
10. Mayam assānaṅ āhāraṅ āpaṇehi kiṇāma.
11. Sissā samaṇānaṅ ārāmehi nikkhamanti.
12. Ācariyo mātulassa assaṅ āruhati.
13. Mayaṅ rathehi gāmā gāmaṅ gacchāma.
14. Tumhe ācariyehi paṇṇākāre gaṇhātha. Narā sissānaṅ dāsānaṅ ambe vikkiṇanti.
15. Mayaṅ samaṇānaṅ ovādaṅ suṇāma.
16. Rukkā pabbatasmā patanti.
17. Ahaṅ suṇakhehi taḷakaṅ oruhāmi.
18. Mayaṅ ārāsmā ārāmaṅ gacchāma.
19. Puttā ādarena janakānaṅ ovādaṅ gaṇhanti.

## B

1. I receive a gift from the teacher.
2. I depart from the shop.
3. I treat the uncle's teacher.
4. I take the advice of the teachers.
5. I am descending from the mountain.
6. We buy mangoes from the markets.
7. We hear the doctrine of the Buddha from the teacher.
8. We are coming out of the pond.
9. We are mounting the uncle's horse.
10. We fall from the mountain.
11. We treat the father's pupils with affection.
12. Pupils get gifts from the teachers.
13. You are selling a horse to the father's physician.
14. We go from mountain to mountain with the horses.
15. Teachers give advice to the fathers of the pupils.
16. We are learning from the ascetics.

Lesson IV  
A. Declension of Nouns ending in "a"  
(cont'd.)

	nara		PLURAL
Locative	SINGULAR nare, naramhi, narasmij in or upon a man		naresu in or upon men
Vocative	nara, narā O man !		narā O men !

	Terminations		PLURAL
Locative	SINGULAR e, mhi, smij		esu
Vocative	a, ā		ā

Masculine Substantives:

<i>Ākāsa</i>	sky	<i>Mañca</i>	bed
<i>Canda</i>	moon	<i>Sakuṇa</i>	bird
<i>Kassaka</i>	farmer	<i>Samudda</i>	sea, ocean
<i>Maccha</i>	fish	<i>Suriya</i>	sun
<i>Magga</i>	way, road	<i>Vāñija</i>	merchant
<i>Maggika</i>	traveller	<i>Loka</i>	world, mankind

B. Conjugation of Verbs  
PRESENT TENSE - ACTIVE VOICE

	Su, "to hear"		Paca, "to cook"	
	<u>Singular</u>	<u>Plural</u>	<u>Singular</u>	<u>Plural</u>
3rd person	suṇāti	suṇanti	pacati	pacanti
2nd person	suṇāsi	suṇātha	pacasi	pacatha
1st person	suṇāmi	suṇāma	pacāmi	pacāma

	Disa, "to preach"	
	<u>Singular</u>	<u>Plural</u>
3rd person	deseti	desenti
2nd person	desesi	desetha
1st person	desemi	desema

Verbs:		
<i>Kīḷati</i>	(kīḷa)	plays
<i>Uppajjati</i>	(pada with u)	is born
<i>Passati*</i>	(disa)	sees
<i>Vasati</i>	(vasa)	dwells
<i>Supati</i>	(supa)	sleeps
<i>Vicarati</i>	(cara with vi)	wanders, goes about
* "Passa" is a substitute for "disa"		

Some Indeclinables:

<i>Ājja</i>	to-day	<i>Kasmā</i>	why
<i>Āma</i>	yes	<i>Kuhiṇ</i>	where
<i>Api</i>	also, too	<i>Kuto</i>	whence
<i>Ca</i>	also, and	<i>Na</i>	no, not
<i>Idāni</i>	now	<i>Puna</i>	again
<i>Idha</i>	here	<i>Sabbadā</i>	every day
<i>Kadā</i>	when	<i>Sadā</i>	always
		<i>Saddhiṇ*</i>	with

\* "Saddhiṇ" is used with the "Instrumental" and is placed after the noun; as Narena saddhiṇ - with a man.

Illustrations:

1. Mañce (loc. s.)      supati  
... on the bed      he sleeps
2. Narā      gāmesu (loc. pl)      vasanti  
... Men      in the villages      live
3. Dāraka (voc. s.)      kuhiṇ tvaṇ gacchasi?  
... child,      where are you going?
4. Janaka, ahaṇ      na gacchāmi.  
... father, I      am not going.

Exercise iv

A

1. Sakuṇā rukkesu vasanti.
2. Kassako mañce supati.
3. Mayaṇ magge na kīlāma.
4. Narā loke uppajjanti.
5. Maggika, kuhiṇ tvaṇ gacchasi?
6. Āma sadā te na uggaṇhanti.
7. Macchā talāke kīlanti.
8. Kuto tvaṇ āgacchasi? [Janaka:] ahaṇ idāni ārāmasmā āgacchāmi.
9. Kassakā sabbadā gāmesu na vasanti.
10. Kasmā tumhe mañcesu na supatha?
11. Mayaṇ samaṇehi saddhiṇ ārāme vasāma.
12. Macchā talākesu ca samuddesu ca uppajjanti.
13. Ahaṇ ākāse suriyaṇ passāmi, na ca candaṇ.
14. Ajja vāñijo āpaṇe vasati.
15. Kasmā tumhe dārahehi saddhiṇ magge kīlatha?
16. Āma, idāni so\* 'pi gacchati, aham‡ 'pi gacchāmi.
17. Maggikā maggesu vicaranti.
18. Kasskā, kadā tumhe puna idha āgacchatha?
19. Ācariya, sabbadā mayaṇ Buddhaṇ vandāma.
20. Vāñijā maggikehi saddhiṇ rathehi gāmesu vicaranti.

\* So + api = so 'pi.

‡ The vowel following a *niggahīta* is often dropped, and the *niggahīta* is changed into the nasal of the group consonant that immediately follows [cf. pg. 2, above, & lesson XXIV, below --E.M.]; e.g., *Ahaṇ + api = aham 'pi*.

B

1. He is playing on the road.
2. The farmers live in the villages.
3. I do not see birds in the sky.
4. The Buddhas are not born in the world everyday.
5. Travellers, from where are you coming now?
6. We see fishes in the ponds.
7. O farmers, when do you come here again?
8. The travellers are wondering in the world,
9. We do not see the sun and the moon in the sky now.
10. Why do not ascetics live always in the mountains?
11. Yes, father, we are not playing in the garden today.
12. Why do not the sick sleep on beds?
13. O merchants, where are you always wandering?
14. Children, you are always playing with the dogs in the tank.
15. Teachers and pupils are living in the monastery now.
16. Yes, they are also going.

Lesson V

Full Declension of Nouns ending in "a"

		Nara, m. man	
		<u>SINGULAR</u>	<u>PLURAL</u>
Nom.		naro	narā
Voc.		a man	men
Acc.		nara, narā	narā
		O man !	O men !
Instr.		naraṇ	nare
		a man	men
Abl.		narena	narebhi, narehi
		by or with a man	by or with men
Dat.		narā, naramhā, narasmā	narebhi, narehi
		from a man	from men
Gen.		narāya, narassa	narānaṇ
		to or for a man	to or for men
Loc.		narassa	narānaṇ
		of a man	of men
		nare, naramhi, narasmīṇ	naresu
		in or upon a man	in or upon men

Neuter Gender

Phala, fruit

		<u>SINGULAR</u>	<u>PLURAL</u>
Nom.		phalaṇ	phalā, phalāni
Voc.		phala, phalā	phalā, phalāni
Acc.		phalaṇ	phale, phalāni

(The rest like the masculine)

THE CASES IN PĀḶI

Paṭhamā (1st)	Nominative
Ālapana	Vocative
Dutiyā (2nd)	Accusative
Tatīyā (3rd)	Auxiliary*
Karaṇa	Instrumental*
Catutthi (4th)	Dative
Pañcamī (5th)	Ablative
Chaṭṭhi (6th)	Genitive
Sattamī (7th)	Locative

\* As *Tatīyā* (Auxiliary) and *Karaṇa* (Instrumental) have the same terminations, only the Instrumental case is given in the declensions.

Case	Terminations		Plural	
	Singular		Masculine	Neuter
Nom.	o	ṅ	ā	ā, ni
Voc.	--, ā	--, ā	ā	ā, ni
Acc.	ṅ	ṅ	e	e, ni
Aux.	ena	ena	ebhi, ehi	ebhi, ehi
Instr.	ena	ena	ebhi, ehi	ebhi, ehi
Dat.	āya, ssa	āya, ssa	naṅ	naṅ
Abl.	ā, mhā, smā	ā, mhā, smā	ebhi, ehi	ebhi, ehi
Gen.	ssa	ssa	naṅ	naṅ
Loc.	e, mhi, smiṅ	e, mhi, smiṅ	esu	esu

The vowels preceding- ni, bhi, hi, naṅ and su are always long.

#### Neuter Substantives:

<i>Bīja</i>	seed, germ	<i>Nagara</i>	city
<i>Bhaṇḍa</i>	goods, article	<i>Pāda</i>	(m.n.) foot
<i>Ghara</i>	home, house	<i>Pīṭha</i>	chair, bench
<i>Khetta</i>	field	<i>Potthaka</i>	book
<i>Lekhana</i>	letter	<i>Puppha</i>	flower
<i>Mitta</i>	(m. n.) friend	<i>Udaka</i>	water
<i>Mukha</i>	face, mouth	<i>Vattha</i>	cloth, raiment

#### Verbs:

<i>Bhuñjati</i>	(bhuja)	eats, partakes
<i>Khādati</i>	(khāda)	eats, chews
<i>Likhati</i>	(likha)	writes
<i>Nisīdati</i>	(ni + sada)	sits
<i>Pūjeti</i>	(pūja)	offers
<i>Vapati</i>	(vapa)	sows

1. Sakuṇā phalāni khādanti.
2. Mayaṅ pīṭhesu nisīdāma, mañcesu supāma.
3. Narā āpaṇehi bhaṇḍāni kiṇanti
4. Phalāni rukkhehi patanti.
5. Kassakā khettesu bījāni vapanti.
6. Sabbadā mayaṅ udakena pāde ca mukhañ\* ca dhovāma.
7. Sissā ācariyaṅ lekhanāni likhanti.
8. Idāni ahaṅ mittehi saddhiṅ ghare vasāmi.
9. Dāso taḷākasmīṅ vatthāni dhovati.
10. So pupphehi Buddhaṅ pūjeti.
11. Kasmā tvaṅ āhāraṅ na bhuñjasi?
12. Ajja sissā ācariyehi potthakāni uggaṅhanti.
13. Maggikā mittehi saddhiṅ nagarā nagaraṅ vicaranti.
14. Ahaṅ sabbadā ārāsmā pupphāni āharāmi.
15. Mayaṅ nagare gharāni passāma.
16. Kassakā nagare taḷākasmā udakaṅ āharanti.
17. Dārakā janakassa pīṭhasmiṅ na nisīdanti.
18. Mittaṅ ācariyassa potthakaṅ pūjeti.
19. Tumhe narāṅ vatthāni ca bhaṇḍāni ca vikkiṇātha.
20. Ācariyassa ārāme samaṇā ādarena narāṅ Buddhassa Dhammaṅ desenti.

\* *Mukhaṅ + ca = mukhañ ca*

1. I am writing a letter to (my) friend.
2. We eat fruits.
3. We offer flowers to the Buddha everyday.
4. He is not going home now.
5. You are sowing seeds in the field to-day.
6. The sons are washing the father's feet with water.
7. They are partaking food with the friends in the house.
8. Children's friends are sitting on the benches.
9. Are you writing letters to the teachers to-day?
10. I am sending books home through the servant.
11. I see fruits on the trees in the garden.
12. The birds eat the seeds in the field.
13. Friends are not going away from the city to-day.
14. We are coming from home on foot\*.
15. From where do you buy goods now?
16. Men in the city are giving clothes and medicine to the sick.

\* Use the Instrumental.

Lesson VI  
A. Nouns ending in "ā"

Kaṅṅā, f. maiden, virgin

	SINGULAR	PLURAL
Nom.	Kaṅṅā,	Kaṅṅā, Kaṅṅāyo
Voc.	Kaṅṅe	Kaṅṅā, Kaṅṅāyo
Acc.	Kaṅṅaṅ	Kaṅṅā, Kaṅṅāyo
Instr., Abl.	Kaṅṅāya	Kaṅṅābhi, Kaṅṅāhi
Dat., Gen.	Kaṅṅāya	Kaṅṅānaṅ
Loc.	Kaṅṅāya, Kaṅṅāyaṅ	Kaṅṅāsu

Terminations

	SINGULAR	PLURAL
Nom.	--	--, yo
Voc.	e	--, yo
Acc.	aṅ	--, yo
Instr., Abl.	ya	bhi, hi
Dat., Gen.	ya	naṅ
Loc.	ya, yaṅ	su

All nouns ending in "ā" are in the feminine with the exception of "sā", m. dog.

Feminine Substantives:

Bhāriyā	wife	Bhāsā	language
Dārikā	girl	Dhammasālā	preaching-hall
Gaṅgā	Ganges, river	Nāvā	ship, boat
Osadhasālā	dispensary	Pāḷibhāsā	Pāḷi language
Paññā	wisdom	Pāṭhasālā	school
Saddhā	faith, devotion, confidence	Salā	hall
Gilānasālā	hospital	Visikhā	street

B. Infinitive

The Infinitives are formed by adding the suffix "-tuṅ" to the root. If the ending of the root is "a", it is often changed into "i".

Examples: -

paca	+ tuṅ	= pacituṅ	to cook
rakkha	+ tuṅ	= rakkhituṅ	to protect
dā	+ tuṅ	= dātuṅ	to give

Generally the above suffix is added to the forms the roots assume before the third person plural termination of the present tense\*

Examples: -

desenti	desetuṅ
kiṅanti	kiṅituṅ
bhuñjanti	bhuñjituṅ

suṅanti  
pesenti

suṅituṅ, sotuṅ  
pesetuṅ

\* This same principle applies to the Indeclinable Past Participles and Present Participles which will be treated later.

Root	Meaning	3rd. per. pres. pl.	Infinitive	Ind. Past Part.*
disa [+ e]	to preach	desenti	desetuṅ	desetvā
disa [+ a]	to see	passanti	passituṅ	disvā, passitvā
gaha	to take	gaṅhanti	gaṅhituṅ	gaṅhitvā, gahetvā
gamu	to go	gacchanti	gantūṅ	gantvā
ā + gamu	to come	āgacchanti	āgantūṅ	āgantvā, āgamma
hū	to be	honti	hotuṅ	hutvā
isu	to wish	icchanti	icchituṅ	icchitvā
kara	to do	karonti	kātuṅ	katvā
saṅ + lapa	to converse	sallapanti	sallapituṅ	sallapitvā
ña (jāna)	to know	jānanti	ñātuṅ, jānituṅ	ñātvā, jānitvā
nahā	to bathe	nahāyanti	nahāyituṅ	nahāyitvā, nahātvā
pā	to drink	pibanti, pivanti	pātuṅ, pibituṅ	pītvā, pibitvā
ā + ruha	to ascend	āruhanti	āruhituṅ	āruhitvā, āruyha
ṭhā	to stand	ṭiṭṭhanti	ṭhātuṅ	ṭhatvā

\* These Indeclinable Past Participles will be treated in lesson VIII.

Illustrations:

1. Bhāriyā The wife	dārikānaṅ to the girls	dātuṅ to give	odanaṅ rice	pacati. cooks.
2. Dārikāyo The girls	uggaṅhituṅ to learn	pāṭhasālāṅ to school	gacchanti. go.	
3. Te They	gaṅgāyaṅ in the river	kīḷituṅ to play	icchanti. wish.	
4. Kaṅṅāyo The maidens	āhāraṅ food	bhuñjituṅ to eat	sālāyaṅ in the hall	nisīdanti. sit.

Exercise vi

A

1. Kaññāyo gaṅgāyaṅ nahāyituṅ gacchanti.
2. Ahaṅ pāṭhasālaṅ gantuṅ icchāmi.
3. Mayaṅ Dhammaṅ sotuṅ sālāyaṅ nisīdāma.
4. Kuhuṅ tvaṅ bhariyāya saddhiṅ gacchasi?
5. Dārikāyo saddhāya Buddhaṅ vandanti.
6. Sissā idāni Pālibhāsāya lekhanāni likhitsuṅ jānanti.
7. Narā paññaṅ labhitsuṅ bhāsāya uggaṅhanti.
8. Kaññe, kuhuṅ tvaṅ pupphāni haritsuṅ icchasi?
9. Kaññāyo dārikāhi saddhiṅ gilāne phalehi saṅgaṅhituṅ vejjasālaṅ gacchanti.
10. Assā udakaṅ pibitsuṅ gaṅgaṅ oruhanti.
11. Sā ācariyassa bhariyā hoti.
12. Gilāne saṅgaṅhituṅ visikhāyaṅ osadhasālā na hoti.
13. Narā bhariyānaṅ dātuṅ āpaṇehi vatthāni kiṅanti.
14. Dārikā gharāṅ gantuṅ maggaṅ na jānāti.
15. Dārakā ca dārikāyo ca pāṭhasālāyaṅ pīthesu nisīdituṅ na icchanti.
16. Gilānā gharāni gantuṅ osadhasālāya nikkhamanti.
17. Mayaṅ ācariyehi saddhiṅ pālibhāsāya sallapāma.
18. Bhariye, kuhuṅ tvaṅ gantuṅ icchasi?
19. Mayaṅ gaṅgāyaṅ nāvāyo passitsuṅ gacchāma.
20. Paññaṅ ca saddhaṅ ca labhitsuṅ mayaṅ Dhammaṅ suṇāma.

B

1. O maidens, do you wish to go to the temple to-day?
2. I am coming to take medicine from the dispensary.
3. There are no dispensaries in the street here
4. Father, I know to speak in Pāli now.
5. We see no ships on the river.
6. She wishes to go with the maidens to see the school.
7. With faith the girl goes to offer flowers to the Buddha.
8. You are sitting in the preaching hall to hear the Doctrine.
9. Boys and girls wish to bathe in rivers.
10. There are no patients in the hospital.
11. We study languages to obtain wisdom.
12. I do not wish to go in ships.
13. With faith they sit in the hall to learn the Doctrine.
14. I do not know the language of the letter.
15. O girls, do you know the way to go home?
16. He is bringing a book to give to the wife.

Lesson VII  
Aorist (Ajjatanī) - Active voice

	Terminations	
	SINGULAR	PLURAL
3rd person	ī	uṅ
2nd person	o	ttha
1st person	iṅ	mha

Paca, to cook (Aorist tense)

	Singular		Plural
3rd person	<i>apacī, pacī, apaci, paci</i>	"he cooked"	<i>apacuṅ, pacuṅ, apaciṅsu, paciṅsu</i> "they cooked"
2nd person	<i>apaco, paco</i>	"you cooked"	<i>apacittha, pacittha</i> "you cooked"
1st person	<i>apaciṅ, paciṅ</i>	"I cooked"	<i>apacimhā, pacimhā</i> "we cooked"

Gamu, to go

	Singular	Plural
3rd person	<i>agamī, gamī, agami, gami</i>	<i>agamuṅ, gamuṅ, agamiṅsu, gamiṅsu</i>
2nd person	<i>agamo, gamo</i>	<i>agamittha, gamittha</i>
1st person	<i>agamiṅ, gamiṅ</i>	<i>agamimhā, gamimhā</i>

Su, to hear

	Singular	Plural
3rd person	<i>asuṇī, suṇī, asuṇu, suni</i>	<i>asuṇiṅsu, suṇiṅsu</i>
2nd person	<i>asuṇo, suṇo</i>	<i>asuṇittha, suṇittha</i>
1st person	<i>asuṇiṅ, suṇiṅ</i>	<i>asuṇimhā, suṇimhā</i>

In the past tense the augment *a-* is optionally used before the root.\* The third person *ī* is sometimes shortened, and the third person plural *-uṇ* is often changed into *-iṇsu*. The vowel preceding *ttha* and *mhā* is changed into *i*. The second person *o* is mostly changed into *i*.

Whenever the root or stem ends in a vowel *e* or *ā*, the *s*-aorist is used --i.e., *s* is added before the suffix.

The Aorist augmented by "s"

Examples

	Singular	Plural	
			dā + s + i = adāsi
3rd person	si	suṇ, ṇsu	dā + ṇsu = adaṇsu disa + s + i = desesi
2nd person	si	sittha	disa + s + ṇsu = desiṇsu ṭhā + s + i = aṭṭhāsi
1st person	siṇ	simhā	ṭhā + ṇsu = aṭṭhaṇsu

Possessive Pronouns

3rd person	m. n.	tassa	his
	m. n.	tesaṇ	their
	f.	tassā,	her
	f.	tāsaṇ	their
2nd person	m. f. n.	tava, tuyhaṇ	your or thine
	m. f. n.	tumhākaṇ	your
1st person	m. f. n.	mama, mayhaṇ,	my
	m. f. n.	amhākaṇ	our

These are the Genitive cases of the Personal Pronouns. [Note: the following table is one of my additions, in order to clarify the foregoing --E.M.]

	Singular	Plural	Singular	Plural
3rd person (masculine & neut.)	tassa	tesaṇ, tesānaṇ	his / its	their
3rd person (feminine)	tāya, tassā, tissā, tissāya	tāsaṇ, tāsānaṇ	her	their
2nd person (any gender)	tava, tumhaṇ, tuyhaṇ	tumhākaṇ, tumhaṇ	thine	your
1st person (any gender)	mama, mayhaṇ, mamaṇ, amhaṇ	amhākaṇ, amhe, amhaṇ, asmākaṇ	my	our

\* This *a* should not be mistaken for the negative prefix *a*.

Words:

Aparaṇha	m.	afternoon
Ciraṇ	indec.	long, for a long time
Eva	indec.	just, quite, even, only (used as an emphatic affirmative)
Hīyo	indec.	yesterday
Pāto	indec.	early in the morning
Pātarāsa	m.	morning meal
Pubbaṇha	m.	forenoon
Purato	indec.	in the presence of
Sāyamāsa	m.	evening meal, dinner
Vīya	indec.	like

Exercise vii

A

1. Buddho loke uppajji.
2. Hīyo samaṇo dhammaṇ desesi.
3. Dārako pāto'va\* tassa pāṭhasālaṇ agamī.
4. Acariyā tesaṇ sissānaṇ pubbaṇhe ovādaṇ adaṇsu.
5. Ciraṇ te amhākaṇ gharaṇ na agamiṇsu.
6. Dārikā tāsaṇ janakassa purato aṭṭhaṇsu.
7. Tvaṇ tassā hatthe mayhaṇ pottakaṇ passo.
8. Tvaṇ gaṇḡayaṇ nahāyituṇ pāto'va agamo.
9. Tvaṇ ajja pātarāsaṇ na bhuiṇjo.
10. Kuhiṇ tumhe tumhākaṇ mittehi saddhiṇ aparāṇhe agamittha?
11. Kasmā tumhe'yeva\* mama ācariyassa lekhanāni na likhittha?
12. Tumhe ciraṇ mayhaṇ putte na passittha.
13. Ahaṇ tuyhaṇ paṇṇākāre hīyo na alabhiṇ.
14. Aham'eva\* gilānānaṇ ajja osadhaṇ adāsiṇ.
15. Ahaṇ asse passituṇ visikhāyaṇ aṭṭhāsiṇ.
16. Mayaṇ tuyhaṇ ācariyassa sissā ahosimhā.
17. Mayaṇ ajja pubbaṇhe na uggaṇhimhā.
18. Samaṇā viya mayam'pi \* \* \* saddhāya dhammaṇ suṇimhā.

\* Pāto + eva = pāto'va. Here the following vowel is dropped.

\* Tumhe + eva = Tumhe yeva. Sometimes "y" is augmented between vowels.

\* \* Ahaṇ + eva = aham'eva. When a *niggahīta* [viz., "ṇ"] is followed by a vowel it is sometimes changed into "m".

\* \* \* Mayaṇ + api = mayam'pi. Here the following vowel is dropped and *niggahīta* is changed into "m".

B

1. I slept on my bed.
2. I stood in their garden in the evening.
3. I sat on a bench in the hall to write a letter to his friend.
4. We bathed in the river in the early morning.\*
5. We ourselves\* treated the sick yesterday.
6. For a long time we lived in our uncle's house in the city.



Exercise viii

A

1. Muni narapatiṅ Dhammena saṅgaṇhitvā agami.
2. Kapayo rukkhaṅ āruhitvā phalāni khādiṅsu.
3. Kadā tumhe kavimhā potthakāni alabhittha?
4. Ahaṅ tesaṅ ārāme adhipati ahoṣiṅ.
5. Mayaṅ gahapatīhi saddhiṅ gaṅgāya udakaṅ āharitvā aggimhi khipimhā.
6. Narapati hatthena asiṅ gahetvā assaṅ āruhi.
7. Tvaṅ tuyhaṅ patiṅ ādarena saṅgaṇho.
8. Gahapatayo narapatino purato thatvā vadiṅsu.
9. Atithī amhākaṅ gharāṅ āgantvā āhāraṅ bhuñjiṅsu.
10. Sakuṇā khettesu vīhiṅ disvā khādiṅsu.
11. Narapati gahapatimhā maṇiṅ labhitvā kavino adāsi.
12. Adhipati atithīhi saddhiṅ āhāraṅ bhuñjitvā muniṅ passituṅ agāmi.
13. Ahaṅ mayhaṅ ñātino ghare cirāṅ vasiṅ.
14. Sunakhā aṭṭhīhi gahetvā magge dhāviṅsu.
15. Dhammaṅ sutvā gahapatīnaṅ Buddhē saddhaṅ uppajji.

B

1. The father of the sage was a king.
2. O house-holders, why did you not advise your children to go to school?
3. We saw the king and came.
4. I went and spoke to the poet.
5. The chief of the temple sat on a chair and preached the Doctrine to the householders.
6. Only yesterday I wrote a letter and sent [it] to my master.
7. The poet compiled a book and gave [it] to the king.
8. Our relatives lived in the guest's house for a long time and left only [this] morning.
9. The householders bought paddy from the farmers and sowed in their fields.
10. We sat on the benches and listened to the advice of the sage.
11. The king built\* a temple and offered [it] to the sage.
12. After partaking‡ [of] my morning meal with the guests I went to see my relatives.
13. I bought fruits from the market and gave [them] to the monkey.
14. Why did you stand in front of the fire and play with the monkey?
15. Faith arose in the king after hearing the Doctrine from the sage.

\* [Nārada provides no specific verb for "build" in the vocabulary, so, presumably, the student should use the absolutive of *karoti* (*kara*), viz., *katvā*, *katvāna*, or *kātūna* --E.M.]

‡ Use "bhuñjitvā"

Lesson IX

A. Feminine Nouns ending in "i"

	Bhūmi f. ground	
	SINGULAR	PLURAL
Nom., Voc.	bhūmi	bhūmī, bhūmiyo
Acc.	bhūmiṅ	bhūmī, bhūmiyo
Instr. Abl.	bhūmiyā	bhūmībhi, bhūmīhi
Dat., Gen.	bhūmiyā	bhūmīnaṅ
Loc.	bhūmiyā, bhūmiyaṅ	bhūmīsū
	Terminations	
	SINGULAR	PLURAL
Nom., Voc.	--	ī, iyo
Acc.	ṅ	ī, iyo
Instr. Abl.	yā	bhi, hi
Dat., Gen.	yā	naṅ
Loc.	yā, yaṅ	su

Words:

<i>Angulī</i>	f.	finger	<i>Aṭavi</i>	f.	forest
<i>Bhaya</i>	n.	fear	<i>Mutti</i>	f.	deliverance
<i>Pīti</i>	f.	joy	<i>Rati</i>	f.	attachment
<i>Khanti</i>	f.	patience	<i>Ratti</i>	f.	night
<i>Kuddāla</i>	m.,n.	spade	<i>Soka</i>	m.	grief
<i>Kūpa</i>	m.	well [i.e., a water-hole]	<i>Suve, Sve</i>	adv.	tomorrow

B. FUTURE TENSE (Bhavissanti) - ACTIVE VOICE

	Terminations*	
	SINGULAR	PLURAL
3rd	ssati	ssanti
2nd	ssasi	ssatha
1st	ssāmi	ssāma
	paca, to cook	
	SINGULAR	PLURAL
3rd	pacissati	pacissanti
	he will cook	they will cook
2nd	pacissasi	pacissatha
	you will cook	you will cook
1st	pacissāmi	pacissāma
	I will cook	we will cook

In the future tense the vowel preceding the terminations is changed into "i".

\* Note that, the future tense terminations are formed by adding "ssa" to the present tense terminations.

Verbs:

<i>Bhavati</i>	(bhū)	becomes (be)
<i>Khaṇati</i>	(khaṇa)	digs
<i>Jāyati</i>	(jana)	arises, is born
<i>Pāpuṇāti</i>	(apa with pa)	arrives
<i>Pavisati</i>	(visa with pa)	enters
<i>Tarati</i>	(tara)	crosses

Exercise ix

A

1. Gahapati kuddālena bhūmiyaṃ kūpaṃ khaṇissati.
2. Khantiyā pīti uppajjissati.
3. Narapati sve aṭaviṇṇaṃ pavisitvā muniṃ passissati.
4. Gahapatayo bhūmiyaṃ nisīditvā dhammaṃ suṇissanti.
5. Rattiyaṃ te aṭavīsu na vasissanti.
6. Narapatino puttā aṭaviyaṃ nagaraṃ karissanti.
7. Narapati, tvaṃ muttiṃ labhitvā Buddho bhavissasi.
8. Kadā tvaṃ aṭaviyā nikkhamitvā nagaraṃ pāpuṇissasi?
9. Kuhiṃ tvaṃ sve gamissasi?
10. Tumhe rattiyaṃ visikhāsu na vicarissatha.
11. Rattiyaṃ tumhe candaṃ passissatha.
12. Ahaṃ assamhā bhūmiyaṃ na patissāmi.
13. Ahaṃ mayhaṃ aṅgulīhi maniṃ gaṇhissāmi.
14. Mayaṃ gaṅgaṃ taritvā sve aṭaviṇṇaṃ pāpuṇissāma.
15. Sve mayaṃ dhammasālaṃ gantvā bhūmiyaṃ nisīditvā muttiṃ labhituṃ pītiyā dhammaṃ sunissāma.
16. "Ratiyā jāyati soko - ratiyā jāyati bhayaṃ."

B

1. The monkey will eat fruits with his fingers.
2. He will cross the forest tomorrow.
3. Sorrow will arise through attachment.
4. Child, you will fall on the ground.
5. You will see the moon in the sky at night.
6. O sages, when [will] you obtain deliverance and preach the Doctrine to the world?
7. O farmers, where will you dig a well to obtain water for your fields?
8. Why will you not bring a spade to dig the ground [with]?
9. I will go to live in a forest after receiving\* instructions from the sage.
10. I will be a poet.
11. I will not stand in the presence of the king.
12. Through patience we will obtain deliverance.
13. Why shall we wander in the forests with fear?
14. We ourselves shall treat the sick with joy.

\* Use *gahetvā*

Lesson X

A. Declension of Nouns ending in "ī"

	Sāmī m. lord, husband	
	SINGULAR	PLURAL
Nom.	sāmī	sāmī, sāmīno
Voc.	sāmī	sāmī, sāmīno
Acc.	sāmiṃ	sāmī, sāmīno
Instr.	sāminā	sāmībhi, sāmīhi
Abl.	sāminā, sāmimhā, sāmismā	sāmībhi, sāmīhi
Dat., Gen.	sāmīno, sāmīssa	sāmīnaṃ
Loc.	sāmīni, sāmimhi, sāmismiṃ	sāmīsu
The Loc. sing. has an additional "ni"		

	Terminations	
	SINGULAR	PLURAL
Nom.	--	--, no
Voc.	i	--, no
Acc.	ṇ	--, no
The rest like "i" terminations		

	Daṇḍī, n. one who has a stick		Terminations
	SINGULAR	PLURAL	SING. PLU.
Nom., Voc.	daṇḍi	daṇḍī, daṇḍini	i, ī, ni
Acc.	daṇḍiṃ	... ..	ṇ, ni
The rest like the masculine			

	Nārī, f. woman	
	SINGULAR	PLURAL
Nom.	nārī	nārī, nārīyo
Voc.	nārī	nārī, nārīyo
Acc.	nārīṃ	nārī, nārīyo
Instr., Abl.	nārīyā	nārībhi, nārīhi
Dat., Gen.	nārīyā	nārīnaṃ
Loc.	nārīyā, nārīyaṃ	nārīsu

	Terminations	
	SINGULAR	PLURAL
Nom.	--	--, iyo
Voc.	i	--, iyo
Acc.	ṇ	--, iyo
The rest like "i" terminations.		

## Words:

<i>Appamāda</i>	m.	earnestness, heedfulness	<i>Dhammacārī</i>	m.	he who acts righteously
<i>Brahmacārī</i>	m.	celibate	<i>Bhaginī</i>	f.	sister
<i>Dhana</i>	n.	wealth	<i>Duggati</i>	f.	evil state
<i>Have</i>	indec.	indeed, certainly	<i>Iva</i>	indec.	like
<i>Jananī</i>	f.	mother	<i>Maheśī</i>	f.	queen
<i>Medhāvī</i>	m.	wise man	<i>pāpa</i>	n.	evil
<i>Pāpakārī</i>	m.	evil-doer	<i>Puñña</i>	n.	merit, good
<i>Puññakārī</i>	m.	well-doer	<i>Seṭṭha</i>	adj.	excellent, chief
<i>Sugati</i>	f.	good or happy state			

## B. The Formation of Feminines

Some feminines are formed by adding "ā" and "ī" to the masculines ending in "a".

### Examples:

MASCULINE		FEMININE	
<i>Aja</i>	goat	<i>Ajā</i>	she-goat
<i>Assa</i>	horse	<i>Assā</i>	mare
<i>Upāsaka*</i>	male devotee	<i>Upāsikā*</i>	female devotee
<i>Dāraka*</i>	boy	<i>Darikā*</i>	girl
<i>Deva</i>	god	<i>Devī</i>	goddess
<i>Dāsa</i>	servant	<i>Dāsī</i>	maid-servant
<i>Nara</i>	man	<i>Nārī</i>	woman

\*(If the noun ends in "ka", the preceding vowel is often changed into "ī".)

Some are formed by adding "ni" or "ini" to the masculines ending in "a", "i", "ī", and "u".

### Examples:

MASCULINE		FEMININE	
<i>Rāja</i>	king	<i>Rājīnī</i>	queen
<i>Haṭṭhi</i>	elephant	<i>Haṭṭhinī</i>	she-elephant
<i>Medhāvī</i>	wise man	<i>Medhāvinī</i>	wise woman
<i>Bhikkhu</i>	monk	<i>Bhikkhunī</i>	nun

### But:

*Mātula*, uncle becomes *mātulānī*, aunt and *gahapati*, male house-holder becomes *gahapatānī*, female house-holder.

## Exercise x

### A

- "Dhammo have rakkhati Dhammacārī. "
- "Na duggatiṅ gacchati dhammacārī. "
- Narā ca nāriyo ca puññaṅ katvā sugatīsu uppajjissanti.
- Bhaginī tassa sāminā saddhiṅ jananiṅ passituṅ sve gamissati.
- Pāpakārī, tumhe pāpaṅ katvā duggatīsu uppajjissatha.
- Idāni mayaṅ brahmacārino homa.
- Mahesiyo nārīnaṅ puññaṅ kātuṅ dhanaṅ denti.
- Hatthino ca hatthiniyo ca aṭavīsu ca pabbatesu ca vasanti.
- Mayhaṅ sāmīno jananiṅ bhikkhunīnaṅ\* ca upāsikānaṅ ca saṅgaṅhi.
- Mahesi narapatīnā saddhiṅ sve nagaraṅ pāpuṇissati.
- Medhāvino ca medhāviniyo ca appamādena Dhammaṅ uggaṅhitvā muttiṅ labhissanti.
- Puññakārīno brahmacārīhi saddhiṅ vasituṅ icchanti.
- Nāriyo mahesiṅ passituṅ nagaraṅ agamiṅsu.
- Bhikkhuniyo gahapatānīnaṅ ovādaṅ adaṅsu.
- "Appamādaṅ ca medhāvi - dhanayaṅ seṭṭhaṅ'va\* rakkhati."

\* *Niggahīta* (ṅ) when followed by a group consonant is changed into the nasal of that particular group [cf. pg. 2, above, & lesson XXIV, below --E.M.], e.g.,

*saṅ + gaho = saṅgaho*  
*saṅ + ṭhāna = saṅṭhāna*  
*ahaṅ + pi = ahampi*  
*ahaṅ + ca = ahañca*  
*taṅ + dhanayaṅ = tandhanaṅ*

\* *Seṭṭhaṅ + iva*.

### B

- Those who act righteously will not do evil and be born in evil states.
- The well-doers will obtain their deliverance.
- My husband mounted the elephant and fell on the ground.
- She went to school with her sister.
- The queen's mother is certainly a wise lady.
- Boys and girls are studying with diligence to get presents from their mothers and fathers.
- Men and women go with flowers in their hands to the temple everyday.
- My sister is protecting her mother as an excellent treasure.
- Mother, I shall go to see my uncle and aunt tomorrow.
- Amongst celebrates\* there are wise men.
- Having seen the elephant, the she-goats ran away through fear.
- The king, accompanied by\* the queen, arrived in the city yesterday.

\* Use the Locative.

\* Use "*Saddhiṅ*"

Lesson XI

A. Declension of Nouns ending in "u" and "ū"

	Bhikkhu, m. mendicant	
	SINGULAR	PLURAL
Nom.	bhikkhu	bhikkhū, bhikkhavo
Voc.	bhikkhu	bhikkhū, bhikkhavo, bhikkhave
Acc.	bhikkhuṃ	bhikkhū, bhikkhavo
Instr.	bhikkhunā	bhikkhūbhi, bhikkhūhi
Abl.	bhikkhunā, bhikkhumhā, bhikkhusmā	bhikkhūbhi, bhikkhūhi
Dat., Gen.	bhikkhuno, bhikkhussa	bhikkhūnaṃ
Loc.	bhikkhumhi, bhikkhusmiṃ	bhikkhūsu

	Āyu, n. age.	
	SING.	PLU.
Nom., Voc.	āyu	āyū, āyuni
Acc.	āyuṃ	āyū, āyuni

The rest like the masculine

	Terminations	
	SINGULAR	PLURAL
	m. n.	m. n.
Nom.	-- --	ū, avo ū, ni
Voc.	-- --	ū, avo, ū, ni
		ave
Acc.	ṅ ṅ	ū, avo ū, ni

The rest like the "i" terminations

	Dhenu, f. cow	
	SINGULAR	PLURAL
Nom., Voc	dhenu,	dhenū, dhenuyo
Acc.	dhenuṃ	dhenū, dhenuyo
Instr., Abl.	dhenuyā	dhenūbhi, dhenūhi
Dat., Gen.	dhenuyā	dhenūnaṃ
Loc.	dhenuyā, dhenuyaṃ	dhenūsu

	Terminations	
	SINGULAR	PLURAL
Nom., Voc	--	ū, yo
Acc.	ṅ	ū, yo

The rest like "i" terminations

	Abhibhū, m. conqueror	
	SINGULAR	PLURAL
Nom., Voc	abhibhū	abhibhū, abhibhuvo
Acc.	abhibhuṃ	abhibhū, abhibhuvo

The rest like bhikkhu

	Sabbaññū, m. All-knowing One	
	SINGULAR	PLURAL
Nom., Voc	sabbaññū	sabbaññū, sabbaññuno
Acc.	sabbaññuṃ	sabbaññū, sabbaññuno

The rest like bhikkhu

	Gotrabhū, n. The Sanctified One	
	SINGULAR	PLURAL
Nom., Voc	gotrabhū	gotrabhū, gotrabhūni

The rest like bhikkhu

	Vadhū, f. young wife	
	SINGULAR	PLURAL
Nom., Voc	vadhū	vadhū, vadhuyo

The rest like dhenu

Words:

<i>Āvuso</i>	indec. friend, brother	<i>Bhante</i>	indec. Lord, Rev. Sir
<i>Cakkhu</i>	n. eye	<i>Dāru</i>	n. wood, fire-wood
<i>Dīpa</i>	n. light, lamp	<i>Kataññū</i>	m. grateful person
<i>Khīra</i>	n. milk	<i>Kuñjara</i>	m. elephant
<i>Maccu</i>	m. death	<i>Madhu</i>	m. honey
<i>Pañha</i>	m. question	<i>Sādhukaṃ</i>	indec. well
<i>Senā</i>	f. army	<i>Tiṇa</i>	n. grass
<i>Yāgu</i>	m. rice-gruel	<i>Yāva</i>	indec. till*
<i>Tāva</i>	indec. until*		

\*Correlatives: "as long as" vs. "so long"

## B

Verbs: Imperative and Benedictive Mood (*Pañcamī*)

	<u>Singular</u>	<u>Plural</u>	
3rd person	-tu	-antu	
2nd person	-hi	-tha	[The stem alone may be used as a 2nd person sing. imp.]
1st person	-mi	-ma	[The vowel is normally lengthened before -mi & -ma]

## Paca, "to cook" (Imperative)

	<u>Singular</u>		<u>Plural</u>	
3rd person	<i>pacatu</i>	may he cook	<i>pacantu</i>	may they cook
2nd person	<i>paca, pacāhi</i>	may you cook	<i>pacatha</i>	may you cook
1st person	<i>pacāmi</i>	may I cook	<i>pacāma</i>	may we cook

This mood is used to express a command or wish, and it corresponds to the Imperative and Benedictive moods.

The vowel preceding "hi", "mi", and "ma" is always lengthened. In the second person there is an additional termination "a".

## Illustrations:

## COMMAND

Idha āgaccha,	come here.
Tvaṅ gharasmā nikkhamāhi,	you go away from the house.
Tumhe idha tiṭṭhatha,	you stand here.

## WISH

Ahaṅ Buddho bhavāmi,	may I become a Buddha.
Buddho dhammaṅ desetu,	let the Buddha preach the Doctrine.

The prohibitive particle "mā" is sometimes used with this mood,\* e.g.,

mā gaccha	do not go.
mā agamāsi,	do not go.
mā aṭṭhāsi,	do not stand.
mā bhujji,	do not eat.

[Keep in mind that these examples would be from a narrative context set in the past; the aorist is never used as a present tense, even if English affords no better translation --E.M.]

## Verbs:

<i>Bujjhati</i>	(budha)	understands
<i>Dhunāti</i>	(dhu)	destroys
<i>Kujjhati</i>	(kudha)	gets angry
<i>Jīvati</i>	(jīva)	lives
<i>Pucchati</i>	(puccha)	asks

## Exercise xi

## A

1. Sabbaññū bhikkhūnaṅ dhammaṅ desetu!
2. Dhenu tiṅgaṅ khādatu!
3. Āvuso, aṭaviyā dāruṅ āharitvā aggaṅ karohi.
4. Gahapatayo, bhikkhūsu mā kujjhatha.
5. Bhikkhave, ahaṅ dhammaṅ desessāmi, sādhucaṅ suṇātha.
6. "Dhunātha maccuno senaṅ - naḷāgāraṅ'va kuñjaro. "
7. Yāvā'haṅ gacchāmi tāva idha tiṭṭhatha.
8. Bhikkhū pañhaṅ sādhucaṅ bujjhantu!
9. Sissā, sadā kataññū hotha.
10. Kataññuno, tumhe āyuṅ labhitvā ciraṅ jīvatha!
11. "Dhammaṅ pibatha, bhikkhavo. "
12. Mayhaṅ cakkhūhi pāpaṅ na passāmi, Bhante.
13. Dhenuyā khīraṅ gahetvā madhunā saddhiṅ pibāma.
14. Āvuso, bhikkhūnaṅ purato mā tiṭṭhatha.
15. Bhante, bhikkhumhā mayaṅ pañhaṅ pucchāma.
16. Narā ca nāriyo ca bhikkhūhi dhammaṅ sādhucaṅ sutvā puññaṅ katvā sugatīsu uppajjantu!

## B

1. Let him salute the mendicants!
2. May you live long, O All-knowing One!
3. Do not give grass to the cows in the afternoon.
4. Friend, do not go till I come.
5. Rev. Sirs, may you see no evil with your eyes!
6. Let us sit on the ground and listen to the advice of the Bhikkhus.
7. May you be grateful persons!
8. Let them stay here till we bring firewood from the forest.
9. O young wives, do not get angry with your husbands.
10. May I destroy the army of death!
11. May I drink rice-gruel with honey!
12. May we know your age, O bhikkhu!
13. Do not stand in front of the elephant.
14. O house-holders, treat your mothers and fathers well.
15. Friends, do not offer rice-gruel to the Bhikkhus till we come.
16. Do not drink honey, child.

Lesson XII  
A. Personal Pronouns

	Amha, I SINGULAR	PLURAL
Nom.	ahaṇ	mayañ, amhe, (no)
Acc.	maṇ, mamaṇ	amhākaṇ, amhe, (no)
Instr.	mayā (me)	amhebbhi, amhehi, (no)
Abl.	mayā	amhebbhi, amhehi
Dat., Gen	mama, mayhaṇ, amhaṇ, mamaṇ, (me)	amhākaṇ, amhe, (no)
Loc.	mayi	amhesu
	Tumha, you SINGULAR	PLURAL
Nom.	tvaṇ, tuvaṇ	tumhe, (vo)
Acc.	taṇ, tavaṇ, tvaṇ, tuvaṇ	tumhākaṇ, tumhe, (vo)
Instr.	tvayā, tayā, (te)	tumhebbhi, tumhehi, (vo)
Abl.	tvayā, tayā	tumhebbhi, tumhehi
Dat., Gen	tava, tuyhaṇ, tumhaṇ, (te)	tumhaṇ, tumhākaṇ, (vo)
Loc.	tvayi, tayi	tumhesu

"Te", "me", "vo", and "no", are not used in the beginning of a sentence. [These are the enclitic forms of the pronouns, always appearing subjoined to another word, cf. §605 of Duroiselle's grammar, also available as a free download from [www.Pali.Pratyeka.org](http://www.Pali.Pratyeka.org) --E.M.]

B. Conditional Mood (sattamī)

	Terminations SINGULAR	PLURAL
3rd	eyya	eyyuṇ
2nd	eyyāsi	eyyātha
1st	eyyāmi	eyyāma

Paca, "to cook" (Conditional)

	<u>Singular</u>	<u>Plural</u>
3rd person	pace, paceyya he should cook	paceyyuṇ they should cook
2nd person	paceyyāsi you should cook	paceyyātha you should cook
1st person	paceyyāmi I should cook	paceyyāma we should cook

The third person singular "-eyya" is sometimes changed into "e".  
This mood is also used to express wish, command, prayer, etc. When it is used in a conditional sense, the sentence often begins with "sace", "ce" or "yadi" --[meaning] if.

Words:

<i>Alikavādī</i>	m.	he who speaks lies
<i>Āroceti</i>	(ā + ruca)	informs, tells, announces
<i>Asādhu</i>	m.	bad man; adj. bad, wicked
<i>Bhajati</i>	(bhaja)	associates
<i>Bhaṇati</i>	(bhaṇa)	speaks, recites
<i>Dāna</i>	n.	alms, giving, gift
<i>Evaṇ</i>	indec.	thus
<i>Jināti</i>	(ji)	conquers
<i>Kadariya</i>	m.	miser, avaricious person
<i>Kodha</i>	m.	anger
<i>Khippaṇ</i>	indec.	quickly, immediately
<i>Paṇḍita</i>	m.	wise man
<i>Pāpaka</i>	adj.	evil
<i>Sādhu</i>	m.	good man; adj. good
<i>Vāyamati</i>	(vi + ā + yamu)	strives, tries
<i>Vaṇṇa</i>	m.	appearance, colour, praise, quality
<i>Sacca</i>	n.	truth
<i>Yadā</i>	indec.	when*
<i>Tadā</i>	indec.	then*

\* Correlatives

Exercise xii

A

- "Gāmaṇ no gaccheyyāma."
- "Buddho'pi Buddhassa bhaṇeyya vaṇṇaṇ."
- "Na bhaje pāpake mitte."
- "Saccaṇ bhaṇe, na kujjheyya."
- "Dhammaṇ vo desessāmi."
- Sace ahaṇ saccāni bujjheyyāmi te āroceyyāmi.
- Yadi tvaṇ vāyameyyāsi khippaṇ paṇḍito bhavēyyāsi.
- Yāva tumhe maṇ passeyyātha tāva idha tiṭṭheyātha.
- Sace bhikkhū dhammaṇ deseyyuṇ mayañ sādhuṇ sūṇeyyāma.
- Sādhu bhante, evaṇ no kareyyāma.
- Yadi tvaṇ mayā saddhiṇ gantuṇ iccheyyāsi tava jananiṇ ārocetvā āgaccheyyāsi.
- Amhesu ca tumhesu ca gahapatayo na kujjheyyuṇ.
- Sace dhammaṇ sutvā mayi saddhā tava uppajjeyya ahaṇ tvaṇ adhipatiṇ kareyyāmi.
- Yāva tumhe muttiṇ labheyātha tāva appamādena vāyameyyātha.
- "Akkodhena\* jine kodhaṇ - asādhuṇ sādhuṇā jine  
Jine kadariyaṇ dānena - saccena alikavādinaṇ."
- "Khippaṇ vāyama; paṇḍito bhava."

\* [Akkodhena = a + kodha + ena, the k is doubled after the prefix --E.M.]

1. You should not go with him.
2. Children, you should always speak the truth.
3. Rev. Sir. I should like to ask a question from you.
4. Well, you should not be angry with me thus.
5. I shall not go to see your friend until I receive a letter from you.
6. You should endeavour to overcome your anger by patience.
7. If you would listen to my advice, I would certainly go with you.
8. You should tell me if he were to send a book to you.
9. We should like to hear the doctrine from you, Rev. Sir.
10. By giving we should conquer the misers.
11. We should not be born in evil state until we should understand the truths.
12. Would you go immediately and bring the letter to me?
13. If a good person were to associate with a wicked person, he may also become a wicked person.
14. Should wicked persons associate with the wise, they would soon become good men.
15. If you should hear me well, faith should arise in you.

## Ya, "who, which, that"

	Singular			Plural		
	Masculine	Neuter	Feminine	Masculine	Neuter	Feminine
Nom.	Yo	Yaṅ	Yā	Ye	Ye, yāni	Yā, yāyo
Acc.	Yaṅ	Yaṅ	Yaṅ	Ye	Ye, yāni	Yā, yāyo
Instr.	Yena	Yena	Yāya	Yebhi, yehi	Yebhi, yehi	Yābhi, yāhi
Abl.	Yamhā, yasmā	Yamhā, yasmā	Yāya	Yebhi, yehi	Yebhi, yehi	Yābhi, yāhi
Dat.,Gen.	Yassa	Yassa	Yassa, yāya	Yesaṅ, yesānaṅ	Yesaṅ, yesānaṅ	Yāsaṅ, yāsānaṅ
Loc.	Yamhi, yasmīṅ	Yamhi, yasmīṅ	Yassaṅ, yāyaṅ	Yesu	Yesu	Yāsu

## Ta, "who, he"

	Singular			Plural		
	Masculine	Neuter	Feminine	Masculine	Neuter	Feminine
Nom.	So	Taṅ, naṅ	Sā	Te, ne	Te, ne, tāni, nāni	Tā, tayo, nā, nāyo.
Acc.	Taṅ, naṅ	Taṅ, naṅ	Taṅ, naṅ	Te, ne	Te, ne, tāni, nāni	Tā, tayo, nā, nāyo.
Instr.	Tena, nena	Tena, nena	Tāya, nāya	Tebhi, tehibebhi, tehi, nebhi, nehi	Tebhi, tehibebhi, tehi, nebhi, nehi	Tābhi, tāhi, nāhi, nābhi
Abl.	Tamhā, tasmā, namhā, nasmā	Tamhā, tasmā, namhā, nasmā	Tāya, nāya	Tebhi, tehibebhi, tehi, nebhi, nehi	Tebhi, tehibebhi, tehi, nebhi, nehi	Tābhi, tāhi, nāhi, nābhi
Dat.,Gen.	Tassa, tassā, tāya, nassa.	Tassa, tassā, tāya, nassa	Tissāya, tissa	Tesaṅ, tesānaṅ, nesaṅ, nesānaṅ	Tesaṅ, tesānaṅ, nesaṅ, nesānaṅ	Tāsaṅ, tāsānaṅ
Loc.	Tamhi, tasmīṅ, namhi, nasmīṅ	Tamhi, tasmīṅ, namhi, nasmīṅ	Tissaṅ, tassaṅ, tāyaṅ	Tesu, nesu	Tesu, nesu	Tāsu

The forms beginning with "t" are more commonly used. The pronouns "ya" and "ta" are frequently used together. They are treated as Correlatives.

### Examples:

"Yo Dhammaṃ passati so Buddhaṃ passati"

He who sees the Dhamma sees the Buddha.

"Yaṃ hoti taṃ hotu"

Be it as it may.

"Yaṃ icchasi taṃ vadehi"

Say what you wish.

"Yo gilānaṃ upaṭṭhāti so maṃ upaṭṭhāti"

He who serves the sick serves me

"Eta", that (yonder)

SINGULAR

PLURAL

	m.	n.	f.	m.	n.	f.
Nom.	eso	etaṃ	esā	ete	ete, etāni	etā, etāyo
Acc.	etaṃ	etaṃ	etaṃ	ete	ete, etāni	etā, etāyo

The rest like "ta", with the exception of forms beginning with "n".

### The Interrogative Pronoun:

"Ka", who, which?

SINGULAR

	m.	n.	f.
Nom.	ko	kaṃ, kiṃ	kā
Acc.	kaṃ	kaṃ, kiṃ	kā
Instr.	kena	kena	kāya,
Abl.	kamhā, kasmā	kamhā, kasmā	kāya
Dat., Gen	kassa, kissa	kassa, kissa	kāya, kassā
Loc.	kamhi, kasmhiṃ	kamhi, kasmhiṃ	kāya, kāyaṃ

The rest like "ya"

"Ci" is suffixed to all the cases of "ka" in all the genders to form Indefinite Pronouns ; e.g., koci, kāci, any, etc.

The following adjectives are declined like "ya":

<i>Añña</i>	another	<i>Aññātara</i>	certain
<i>Apara</i>	other, subsequent, Western	<i>Dhakkhiṇa</i>	South
<i>Eka</i>	one, certain, some	<i>Itara</i>	different, the remaining
<i>Katara</i>	what? which? (generally of the two)	<i>Katama</i>	what? which? (generally of many)
<i>Pacchima</i>	West	<i>Para</i>	other, different
<i>Pubba</i>	first, foremost, Eastern, earlier	<i>Puratthima</i>	East
<i>Sabba</i>	all	<i>Uttara</i>	higher, superior, Northern

Añña, aññātara, itara, eka are sometimes declined in the Dative and Genitive feminine singular as: aññissā, aññatarissā, itarissā and ekissā respectively; in the Locative feminine singular as: aññissaṃ, aññatarissaṃ, itarissaṃ and ekissaṃ respectively.

Pubba, para, apara are sometimes declined in the Ablative masculine singular, as: pubbā, parā, and aparā respectively; in the locative masculine singular, as: pubbe, pare, and apare respectively.

### Words:

<i>Ādāya</i>	indec. p. p. (dā with ā) having taken.	<i>Disā</i>	f.	quarter, direction.
<i>Kiṃ</i>	indec. Why? what? pray [tell]	<i>Nāma</i>	n.	name; mind indec. by name, indeed*
<i>Nu</i>	indec. pray [tell], I wonder!	<i>Payojana</i>	n.	use, need
<i>Vā</i>	indec. either, or			

\*Sometimes used without a meaning.

‡Sometimes used in asking a question.

### Exercise xiii

#### A

1. Ko nāma tvaṃ?
2. Ko nāma eso?
3. Ko nāma te ācariyo?
4. Idāni eso kiṃ karissati?
5. Kiṃ tvaṃ etaṃ pucchasi?
6. Esā nārī te kiṃ hoti?
7. Sve kim'ete karissanti?
8. Kassa bhikkhussa taṃ potthakaṃ pesessāma?
9. Tesaṃ dhanena me kiṃ payojanaṃ?
10. Ko jānāti 'kiṃ'eso karissatī'ti'?
11. Kissa phalaṃ nāma etaṃ?
12. Kāyaṃ disāyaṃ tassā janani idāni vasati?
13. Kassa dhammaṃ sotuṃ ete icchanti?
14. " Yo Dhammaṃ passati so Buddham passati, yo Buddhaṃ passati so Dhammaṃ passati "
15. Yaṃ tvaṃ icchasi taṃ etassa arocehi.
16. Yaṃ te karonti tam\* eva gahetvā paraṃ lokaṃ gacchanti.
17. Yassaṃ disāyaṃ so vasati tassaṃ disāyaṃ ete'pi vasituṃ icchanti.
18. Eso naro ekaṃ vadati, esā nārī aññaṃ vadati.
19. Paresaṃ bhaṇḍāni mayaṃ na gaṇhāma.
20. Etāni phalāni mā tassa sakuṇassa detha.
21. Idāni sabbe'pi te Bhikkhū uttarāya disāya aññatarasmiṃ ārāme vasanti.
22. Etasmiṃ nagare sabbe narā aparāṃ nagaraṃ agamiṃsu.
23. Kiñci'pi kātuṃ so na jānāti.
24. Katamaṃ disaṃ tumhe gantuṃ iccheyyātha -puratthimaṃ vā dakkhiṇaṃ vā pacchimaṃ vā uttaraṃ vā?
25. Katarāya disāya tvaṃ suriyaṃ passasi -pubāyaṃ vā aparāyaṃ vā?

\* When a niggahita (ṅ) is followed by a vowel, it is sometimes changed into " m ".

See note in Exercise 10 - A

## B

1. Who is she?
2. What is his name?
3. In which direction did he go?
4. Is he a relative of yours?
5. What is the name of that fruit?
6. From whom did you buy those books?
7. With whom shall we go to-day?
8. In whose garden are those boys and girls playing?
9. In which direction do you see the sun in the morning?
10. Of what use is that to him or to her?
11. To whom did he give those presents?
12. What is the use of your wealth, millionaire? You are not going to take all that with you to the other world. Therefore\* eat well. Have no attachment to your wealth. Grief results thereby.‡ Do merit with that wealth of yours. Erect hospitals for the sick schools for children, temples for monks and nuns. It is those good actions you take with you when you go to the other world.
13. Those who do good deeds are sure to be born in good states.
14. Let him say what he likes.
15. We did not write all those letters.
16. You should not tell others all that you see with your eyes.
17. We like to live in cities in which wise men live.

\* Use "tasmā".

‡ Use "tena".

### Lesson XIV Participles

In Pāṇi there are six kinds of Participles -viz:

- (i) Present Active participles,
- (ii) Present Passive Participles,
- (iii) Past Indeclinable Participles,\*
- (iv) Past Active Participles,
- (v) Past Passive Participles, and
- (vi) Potential Participles

\* These have been already dealt with in lesson VIII - B. See Table in lesson VI - B

i. The Present Active Participles are formed by adding "anta" and "māna" to the root; e.g.,

paca	+ anta	= pacanta;	
paca	+ māna	= pacamāna,	cooking.

ii. The Present Passive Participles are formed by adding the Passive suffix "ya" between the root and the suffix "māna". If the ending of the root is "a" or "ā", it is changed into "i", e.g.,

paca	+ ya	+ māna	= pacīyamāna,	being cooked;
sū	+ ya	+ māna	= sūyamāna,	being heard.

Generally these suffixes are added to the forms the roots assume before the third person plural terminations of the present tense.

These participles are inflectional and agree with the noun or pronoun they qualify, in gender, number and case. They are also used when contemporaneity of action is to be indicated. The sense of the English words 'as, since, while, whilst' may be expressed by them.

#### Declension of pacanta in the masculine

	SINGULAR	PLURAL
Nom.	pacan, pacanto	pacanto, pacantā
Voc.	pacan, paca, pacā	pacanto, pacantā
Acc.	pacantaṅ	pacante
Instr.	pacatā, pacantena	pacantebhi, pacantehi
Abl.	pacatā, pacantamhā pacantasmā	pacantebhi, pacantehi
Dat., Gen	pacato, pacantassa	pacantaṅ, pacantānaṅ
Loc.	pacati, pacante, pacantamhi, pacantasmīṅ	pacantesu

#### Feminine

The feminine is formed by adding the suffix "ī", as *pacanta* + *ī* = *pacantī*, and is declined like feminine nouns ending in "ī" (See lesson X.)

#### Neuter

	SINGULAR	PLURAL
Nom., Voc	pacan,	pacantā, pacantāni
Acc.	pacantaṅ	pacante, pacantāni

The rest like the masculine.

The Present Participles ending in "māna" are declined like "nara", "kaññā" and "phala"; as *pacamāno* (m.) *pacamānā* (f.) and *pacamānaṅ* (n.)

#### Illustrations:

gacchanto puriso,	going man, or the man who is going.
gacchantassa purisassa,	to the man who is going.
paccantī (or) pacamānā itthī,	the woman who is cooking.
so vadamāno gacchati,	he goes speaking.
patamānaṅ phalaṅ,	the falling fruit.
rakkhīyamānaṅ nagaraṅ,	the city that is being protected.
Ahaṅ magge gacchanto taṅ purisaṅ passiṅ,	
I saw that man while I was going on the way.	

(iv), (v) The Past Active and Passive participles are formed by adding the suffix "ta", or "na" after "d" etc. to the root or stem. If the ending of the root is "a", it is often changed into "i".

Examples:

ñā	+ ta	= ñāta,	known
su	+ ta	= suta,	heard
paca	+ ta	= pacita,	cooked
rakkha	+ ta	= rakkhita,	protected
chidi	+na	= chinna,	cut
bhidi	+ na	= bhinna,	broken

These are also inflectional and agree with the noun or pronoun they qualify in gender, number and case. They are frequently used to supply the place of verbs, sometimes in conjunction with the auxiliaries "asa" and "hu", to be.

Illustrations:

So gato,	he went or he is gone. (Here hoti is [implicitly] understood.)
Ṭhito naro,	the man who stood.
Ṭhitassa narassa,	to the man who stood or to the man standing.
Ṭhitāya nāriyā,	to the woman who stood.
Buddhena desito dhammo,	the Doctrine preached by the Buddha.
Sissehi pucchitassa pañhassa,	to the question asked by the pupils.

(vi) The Potential Participles are formed by adding the suffix "tabba" to the root or stem with or without [permutation]. If the ending of the root is "a", it is often changed into "i".

Examples:

Dā	+ tabba	= dātabba,	should or must be given.
ñā	+ tabba	= ñātabba,	should be known.
paca	+ tabba	= pacitabba,	should be cooked.

These participles too agree with the noun or pronoun they qualify in gender, number and case. The agent is put in the Instrumental.

Illustrations:

Janako vanditabbo,	the father should be saluted.
Jananī rakkhitabbā,	the mother should be protected.
Cittaṅ rakkhitabbaṅ,	the mind should be guarded.
Tayā gantabbaṅ,	you should go.
Sāvakehi dhammo sotabbo,	the Doctrine should be heard by the disciples.

Examples:

Root	Present Active Participle	Present Passive Participle	Past Participle	Potential Participle
dā	denta	dīyamāna	dinna	dātabba
disa*	(i) desenta, desamāna, (ii) passanta, passamāna	(i) desīyamāna, (ii) passīyamāna	(i) desita, (ii) ditṭha	(i) desetabba, (ii) passitabba
bhuja	bhuñjanta, bhuñjamāna	bhuñjīyamāna	bhutta	bhuñjitabba
gamu	gacchanta, gacchamāna	gacchīyamāna	gata	gantabba
gaha	gaṇhanta, gaṇhamāna	gayhamāna	gahita	gahetabba
kara	karonta, kurumāna	karīyamāna	kata	kattabba, kātabba
pā	pibanta, pivanta, pibamāna, pivamāna	pīyamāna	pīta	pātabba
su	suṇanta, suṇamāna	sūyamāna	suta	sotabba, suṇitabba

\* disa, (i) to preach; (ii) to see. Desenta, preaching; passanta, seeing

Words:

Atthi	v.	is, there is
Aviheṭṭhayanta	p. part.	(a + vi + heṭṭha) not hurting
Bhūta	n.	being
Carati	v.	(cara) wanders
Khaggavisāṇakappa	m.	like a rhinoceros['s horn, or a unicorn's horn --E.M.]
Nidhāya	ind. p. p.	(ni + dhā) having left aside
Pema	m.	attachment, love
Sahāya	m.	friend
Taṇhā	f.	craving
Upasaṅkamati	v.	(kamu with upa + saṅ) approaches

Exercise xiv

A

1. "Evaṅ me suttaṅ."
2. Mayi gate\* so āgato.
3. Kiṅ tena kattaṅ?
4. So tassa vaṇṇaṅ bhaṇamāno maṅ upasaṅkami.
5. Ahaṅ magge gacchanto tasmaṅ rukkhe nisinnaṅ sakuṇaṅ passinṅ.
6. Bhikkhūhi lokassa dhammo desetabbo.
7. Puññaṅ kattabbaṅ, pāpaṅ na kātabbaṅ.
8. Ajja etena maggena mayā gantabbaṅ.
9. Sabbā itthiyo dhammaṅ suṇantiyo etāya sālāya nisīdisu.

10. Paṇḍitā yaṇ yaṇ desaṇ bhajanti tattha tatth'eva pūjitā honti.
11. Buddhena bujjhitāni saccāni mayā'pi bujjhitabbāni.
12. Paraṇ lokaṇ gacchante tayā kataṇ puññaṇ vā pāpaṇ vā tayā saddhiṇ gacchati.
13. Ṭhito vā nisinno vā gacchanto vā sayanto (or sayāno) vā ahaṇ sabbesu sattesu mettaṇ karomi.
14. Vejjasālāya vasantānaṇ gilānānaṇ pure osadhaṇ dātabbaṇ, pacchā aparesaṇ dātabbaṇ.
15. Kiṇ nu kattabban'ti ajānantā te mama purato aṭṭhaṇsu.
16. " Pemato\* jāyati soko - pemato jāyati bhayaṇ;  
Pemato vippamuttassa - n'atthi soko kuto bhayaṇ. "
17. " Taṇhāya jāyati soko - taṇhāya jāyati bhayaṇ;  
Taṇhāya vippamuttassa - n'atthi soko kuto bhayaṇ. "
18. Ekasmīṇ samaye aññataro devo rattiyaṇ Buddhaṇ upasaṅkamitvā saddhāya vanditvā bhūmiyaṇ aṭṭhāsi. Ṭhito so devo Buddhaṇ ekaṇ pañhaṇ pucchi. Pucchantassa devassa Buddho evaṇ dhammaṇ desesi.
19. Te gaṇḍāyaṇ nahāyante mayaṇ passimhā.
20. " Sabbesu bhūtesu nidhāya daṇḍaṇ  
Aviheṭhayaṇ aññataram'pi tesāṇ  
Na puttam'iccheyya kuto sahāyaṇ  
Eko care Khaggavisāṇakappo. "

\* This is the Locative absolute.

\* "To" is another suffix for forming the ablative.

## B

1. This was done by you.
2. The branch was cut by him.
3. I saw a man going in the street.
4. She stood saluting the sage.
5. I came home when he had gone to school.
6. The monkeys ate the fallen fruits.
7. They saw her sitting in the hall.
8. You should not bathe in the river.
9. Let him do what should be done.
10. Thus should it be understood by you.
11. The books written by me should not be given to them.
12. My friends saw the jewel that was thrown into the fire.
13. I sat on the ground listening to the doctrine preached by the monks.
14. The virtuous should do much merit.
15. The people saw the sick persons drinking medicine given by the physician.

## Ima, "this"

	Singular			Plural		
	Masculine	Neuter	Feminine	Masculine	Neuter	Feminine
Nom.	ayaṇ	idaṇ, imaṇ	ayaṇ	ime	ime, imāni	imā, imāyo
Acc.	imaṇ	idaṇ, imaṇ	imaṇ iminā, anena	ime	ime, imāni	imā, imāyo
Instr.	iminā, anena	imāya imamhā, imasmā	imamhā, imasmā	imebhi, imehi, ebhi, ehi	imebhi, imehi, ebhi, ehi	imābhi, imāhi,
Abl.	imāya asmā	asmā imassa, assa	imassa, assa	imebhi, imehi, ebhi, ehi	imebhi, imehi, ebhi, ehi	imābhi, imāhi,
Dat., Gen.	imissā, imāya, assā, assāya	imamhi, imasmīṇ	imamhi, imasmīṇ	imesaṇ, imesānaṇ,	imesaṇ, imesānaṇ, esaṇ, esānaṇ	imāsaṇ, imāsaṇaṇ, esaṇ, esānaṇ
Loc.	imissaṇ, imāyaṇ, asmīṇ	asmīṇ	assaṇ	imesu, esu	imesu, esu	imāsu

## Amu, "this, that, such"

	Singular			Plural		
	Masculine	Neuter	Feminine	Masculine	Neuter	Feminine
Nom.	asu, amuko	aduṇ	asu, amu	amū, amūni	amu	amū, amuyo
Acc.	amuṇ	aduṇ	amuṇ	amū, amūni	amu	amū, amuyo
Instr.	amunā	amunā	amuyā	amūbhi, amūhi	amūbhi, amūhi	amūbhi, amūhi
Abl.	amumhā, amusmā	amumhā, amusmā	amuyā	amūbhi, amūhi	amūbhi, amūhi	amūbhi, amūhi
Dat., Gen.	amuno, amussa	amuno, amussa,	amussā, amuyā	amūsaṇ, amūsānaṇ	amūsaṇ, amūsānaṇ	amūsaṇ, amūsānaṇ
Loc.	amumhi, amusmīṇ	amumhi, amusmīṇ	amussaṇ, amuyāṇ,	amūsu	amūsu	amūsu

## B. Adjectives

In Pāli Adjectives are inflectional and they agree with the substantives they qualify in gender number and case. Generally they are placed before the noun. Adjectives ending in "a" are declined in the masculine feminine, and neuter like *nara*, *phala*, and *kaññā* respectively. Sometimes in the feminine they are declined like *nārī*. Some adjectives may be formed by adding "vantu" to nouns ending in "a", "ā" and "mantu" to nouns ending in "i" and "u".

Examples: -

bala	+ vantu	= balavantu,	powerful
bandhu	+ mantu	= bandhumantu,	having relatives
dhiti	+ mantu	= dhitimantu,	courageous
guṇa	+ vantu	= guṇavantu,	virtuous

These adjectives are declined like "pacanta" with the exception of the Nominative singular; e.g.,:

SING.	PLU.
bandhumā	bandhumanto, bandhumantā
dhitimā	dhitimanto, dhitimantā
guṇavā	guṇavanto, guṇavantā

words:

<i>Antima</i> ,	adj.	last	<i>Āsana</i> ,	n.	seat
<i>Arahanta</i> ,	p.p.	(used as noun & adjective) exalted, worthy, sanctified	<i>Bhagavantu</i> ,	adj.	blessed (used as an epithet of the Buddha, the Blessed One.)
<i>Dīgha</i> ,	adj.	long	<i>Kaṇha</i> ,	adj.	black
<i>Khuddaka</i> ,	adj.	small	<i>Majjhima</i> ,	adj.	middle
<i>Mahanta</i> ,	adj.	big	<i>Namo</i> ,	indec.	honour, homage, praise, salutation
<i>Nīca</i> ,	adj.	mean, low	<i>Nīla</i> ,	adj.	blue
<i>Paṭipadā</i> ,	f.	course, path, practice, conduct	<i>Pīta</i> ,	adj.	yellow
<i>Ratta</i> ,	adj.	red	<i>Sammā-sambuddha</i> ,	m.	Fully Enlightened One
<i>Seta</i> ,	adj.	white	<i>Sīta</i> ,	adj.	cold, cool
<i>Sukhita</i> ,	adj.	happy, healthy	<i>Taruṇa</i> ,	adj.	young
<i>Ucca</i> ,	adj.	high	<i>Uṇha</i> ,	adj.	hot
[ <i>Caṇḍo</i>	adj.	Fierce, violent, angry]	[ <i>Tatha</i>	adj.	true, real]

## Exercise xv

### A

1. Kim'idaṇ?
2. Kassa imāni?
3. Iminā te kiṇ payojanaṇ?
4. Idaṇ mayhaṇ hotu.
5. Ko nāma ayaṇ puriso?
6. Ayaṇ me mātulānī hoti.
7. Idaṇ mayā katabbaṇ.
8. Sabbaṇ idaṇ asukena kataṇ.
9. Ayaṇ sāmi caṇḍo na hoti.
10. Ayaṇ me antimā jāti.
11. Ayaṇ seto asso khippaṇ na dhāvati.
12. Guṇavantehi ime gilānā saṅgaṇhitabbā.
13. "Yathā idaṇ tathā etaṇ - yathā etaṇ tathā idaṇ. "
14. " Idaṇ vo ñātīnaṇ hotu - sukhitā hontu ñātayo! "
15. " Tvaṇ etasmiṇ pabbate vasa, ahaṇ imasmiṇ pabbate vasissāmi. "
16. " Namō tassa Bhagavato, arahato sammā-sambuddhassa. "
17. Asmiṇ loke ca paramhi ca guṇavantā sukkena vasanti.
18. Asukāya\* nāma visikhāya asukasmiṇ\* ghare ayaṇ taruṇo vejjo vasati.
19. Imehi pupphehi Buddhaṇ pūjetha.
20. Mayaṇ imasmiṇ ārāme mahantāni rukkāni passāma.
21. Imassa gilānassa uṇhaṇ udakaṇ dātabbaṇ.
22. Janako ucce āsane nisīdi, putto nīce āsane nisīdi.
23. Imesu pupphesu setāni ca rattāni ca pītāni ca pupphāni gahetvā gacchāhi.
24. Imāni khuddakāni phalāni mayaṇ na kiṇāma.
25. Iminā dīghena maggena ete gamissanti.

\* [Asu has an alternate base in *asuka* (this is not discussed in the textbook's instructions); viz., *asu* + *ka* + inflection, without any change in meaning caused by *ka* --E.M.]

### B

1. Who is this boy?
2. This is my book.
3. Who are these men?
4. He is living in this house.
5. This was done by me.
6. There is such a young doctor in this street.
7. Cold water should not be drunk by the sick.
8. He is the last boy in the school.
9. Did you see him sitting on this high seat?
10. Take these long sticks and throw into the fire.
11. May all these beings be happy!
12. I like to mount this white horse.
13. Bring those small books and give to these boys.
14. You should wash your face with this hot water.
15. These Exalted Ones understood the middle Path of the Buddha.
16. This Doctrine was preached by the Blessed One.

17. We shall go by this long way.
18. There are tall, big trees in this forest.
19. I shall take these white flowers; you may take those red flowers.
20. These are small ships.
21. Young men and women should always associate with the virtuous.
22. This city is protected by a powerful king.
23. The courageous do not run away through fear.
24. Little children are playing with these little dogs.
25. May the Blessed One preach the Doctrine to these monks and nuns!

Lesson XVI  
Numerals

1. eka	31. ekatiṅsati, ekatiṅsā
2. dvi	32. dvattiṅsati, dvattiṅsā
3. ti	33. tettiṅsati, tettiṅsā
4. catu	34. catuttiṅsati, catuttiṅsā
5. pañca	35. pañca-tiṅsati, pañca-tiṅsā
6. cha	36. chattiṅsati, chattiṅsā
7. satta	37. satta-tiṅsati, satta-tiṅsā
8. aṭṭha	38. aṭṭha-tiṅsati, aṭṭha-tiṅsā
9. nava	39. ek'ūna cattāḷisati
10. dasa	40. cattāḷisati, cattāḷisaṇ, cattāḷisā
11. ekādasa	49. ek'ūna paññāsā
12. dvādasa, bārasa	50. paṇṇāsā, paññāsā
13. terasa, teḷasa	...
14. cuddasa, catuddasa	60. saṭṭhi
15. pañcadasa, paṇṇarasa	70. sattati
16. soḷasa, sorasa	79. ek'ūnāsīti
17. sattadasa, sattārasa	80. asīti
18. aṭṭhadasa, aṭṭhārasa	90. navuti
19. ek'ūna-vāsati (lit. one less twenty)	99. ek'ūna-sataṇ
20. vīsati, vīsaṇ	100. sataṇ
21. eka-vīsati	...
22. dve-vīsati, dvā-vīsati	200. dvi sataṇ
23. te-vīsati	...
24. catu-vīsati	1,000. saḥassaṇ
25. pañca-vīsati	10,000. dasa-saḥassaṇ, nahutaṇ
26. chabbīsati	100,000. sata-saḥassaṇ, lakkhaṇ
27. satta-vīsati	10,000,000. koṭi
28. aṭṭha-vīsati	100,000,000. dasa-koṭi
29. ek'ūna-tiṅsati	1,000,000,000. sata-koṭi
30. tiṅsati, tiṅsā	

"Eka", "ti" and "catu" are declinable in the three genders. When "eka" is used in the sense of 'some, certain, incomparable', it is declinable in the three genders and in both numbers. Otherwise it is declined only in the singular.

Numerals from "dvi" to "aṭṭhārasa" are declined only in the plural. With the exception of "ti" and "catu" all the other numerals are common to all genders.

These numerals agree with the noun they qualify in number and case. *Eka, ti, and catu* agree in gender also. Generally they are placed before the noun.

Declension of "dvi"

Nom., Acc	dve, duve
Instr., Abl	dvībhi, dvīhi
Dat., Gen.	dvinnāṇ
Loc.	dvīsu

Declension of "ti"

	m.	n.	f.
Nom., Acc	tayo	tīni	tisso
Instr., Abl	tībhi, tīhi	tībhi, tīhi	tībhi, tīhi
Dat., Gen.	tiṇṇaṇ	tiṇṇannaṇ	tissannaṇ
Loc.	tīsu	tīsu	tīsu

Declension of "catu"

	m.	n.	f.
Nom., Acc	cattāro, caturo	cattāri	catasso
Instr., Abl	catūbhi, catūhi	catūbhi, catūhi	catūbhi, catūhi
Dat., Gen.	catunnaṇ	catunnaṇ	catussannaṇ
Loc.	catusu, catūsu	catusu, catūsu	catusu, catūsu

Declension of "pañca"

Nom., Acc	pañca
Instr., Abl	pañcabhi, pañcahi
Dat., Gen.	pañcannaṇ
Loc.	pañcasu

Numerals from "ek'ūnavīsati" to "aṭṭha-navuti" and "koṭi" are treated as feminines and are declined only in the singular like feminine "i" (see *bhūmi*). *Tiṅsā*, *cattāḷisā*, and *paññāsā* are declined like feminine "ā" (see *kaññā*).

Numerals from "ek'ūnasata" to "lakkha" are declined only in the singular like the neuter "a" (see *phala*). When, however, numerals from "vīsati" and upwards are used collectively they take the plural; e.g.,

dve vīsatiyo,	two twenties
tīni satāni,	three hundreds

## Ordinals

- |                    |                      |
|--------------------|----------------------|
| 1. paṭhama (first) | 4. Catuttha (fourth) |
| 2. Dutiya (second) | 5. Pañcama (fifth)   |
| 3. Tatiya (third)  | 6. Chaṭṭha (sixth)   |

The rest are formed by suffixing "ma", as *sattama* (seventh), *aṭṭhama* (eighth), etc. The ordinals also agree with the noun they qualify in gender, number and case. In the masculine and neuter they are declined like "nara" and "phala" respectively. In the feminine "paṭhama", "dutiya", and "tatiya" are declined like "kaññā". The ordinals from "catuttha" to "dasama" assume the feminine suffix "ī" and are declined like "nārī"; e.g., *catuttha + ī = catutthī*, *sattama + i = sattamī*, etc.

The feminines of other ordinals are formed by adding "ī" directly to the numerals, as *ekādasa + "ī" = ekādasī*.

### Words:

<i>Divasa</i>	m., n. day	<i>Ito</i>	indec. hence, [from that time forth], from here
<i>Māsa</i>	m., n. month	<i>Pana</i>	indec. but, however, further (sometimes used without a meaning)
<i>Pariccheda</i>	m. limit, extent, chapter	<i>Saraṇa</i>	n. refuge
<i>Sīla</i>	n. morality, precept, virtue	<i>Vassa</i>	m., n. year, rain

## Exercise xvi

### A

- Cattār'imāni, bhikkhave, saccāni.
- "Ekaṃ nāma kiṃ?"
- Tīsu lokesu sattā uppajanti.
- Ekasmiṃ hatthe pañca aṅguliyo honti.
- Ito sattame divase ahaṃ gamissāmi.
- Mayaṃ tīṇi vassāni imasmiṃ gāme vasimhā.
- Ayaṃ pana imasmiṃ potthake soḷasamo paricchedo hoti.
- "Buddhaṃ saraṇaṃ gacchāmi. Dutiyaṃ'pi Buddhaṃ saraṇaṃ gacchāmi. Tatiyaṃ'pi Buddhaṃ saraṇaṃ gacchāmi."
- So tassa tiṇṇaṃ puttānaṃ cattāri cattāri katvā dvādasa phalāni adāsi.
- Etasmiṃ ghare catasso itthiyo vasanti.
- Yo paṭhamaṃ āgaccheyya so paṇṇākāraṃ labheyya.
- Imasmiṃ ghare ayaṃ tatiyā bhūmi.
- Antimena paricchena gahapatīhi pañca sīlāni rakkhitabbāni.
- Guṇavanto sadā pañca sīlāni ca aṭṭhamiyaṃ cātuddasiyaṃ pañcadasiyaṃ ca aṭṭha sīlāni rakkhanti.
- Bhikkhū pan'eva dvisata sattavīsati sikkhāpadāni rakkhanti.
- Tassa seṭṭhino catupaṇṇāsakoṭi dhanāṃ atthi.
- Ekasmiṃ māse tiṅsa divasā honti. Ekasmiṃ vasse pana tisata pañcasatṭhi divasā honti.
- Imāya pāṭhasālāya pañcasatāni sissā uggaṇhanti.

## B

- I gave him four books.
- He lived three days in our house.
- We have two eyes, but only one mouth.
- There are thirty days in one month, and twelve months in one year.
- They are now studying the twelfth chapter of the book.
- Which of these two presents would you take?
- The child bought three mangoes, ate one and took two home.
- He will come on the 28th day of this month.
- They took the Three Refuges and the five precepts to-day.
- There were two hundred patients in the hospital yesterday.
- Seven days hence my father will come to see me.
- Some householders observe the ten precepts on the fifteenth day.
- If you do evil, you will be born in the four evil states.
- If you do good, you will be born in the seven states of happiness.
- He gave five hundred and received thousand.
- She brought three presents for her three little sisters.
- My age is eighteen years.
- In his 29th year he left home, and endeavouring for six years he understood the Four Truths and became a fully Enlightened One in his thirty-fifth year. After becoming a Buddha He preached the Doctrine for forty-five years.

## Lesson XVII

### A. Some Irregular Nouns ending in "a"

	Atta*, m. soul, self	
	SINGULAR	PLURAL
Nom.	attā	attāno
Voc.	atta, attā	attāno
Acc.	attānaṃ, attāṃ	attāno
Instr.	attena, attanā	attanebhi, attanehi
Abl.	attanā, attamhā, attasmā	attanebhi, attanehi
Dat., Gen.	attāno	attānaṃ
Loc.	attani	attanesu

\* This noun is sometimes used in the sense of a reflexive pronoun.

	Rāja, m. king	
	SINGULAR	PLURAL
Nom.	rājā	rājāno
Voc.	rāja, rājā	rājāno
Acc.	rājānaṃ, rājaṃ	rājāno
Instr.	raññā, rājena	rājūbhi, rājūhi, rājabhi, rājehi
Abl.	raññā, rājamhā, rājasmā	rājūbhi, rājūhi, rājabhi, rājehi
Dat., Gen.	rañño, rājino	raññaṃ, rājūnaṃ, rājānaṃ
Loc.	raññe, rājini, rājamhi,	rājusu, rājūsu, rājesu
	rājasmiṃ	

## B. Conjugations

In Pāli there are seven conjugations. They differ according to their respective conjugational signs (*Vikaraṇa*) which are added on to the roots before the terminations. There is no definite rule to indicate to which class of conjugation the roots belong. The conjugations are as follows:

Class	Paradigm	Vikaraṇa	3rd person present sing.	[English]
1st	<i>paca</i>	<i>a</i>	<i>pac + a + ti = pacati</i> <i>bhū + a + ti = bhav + a + ti = bhavati</i>	He cooks He exists, etc.
2nd	<i>rudhi*</i>	<i>ṅ.....a</i>	<i>ru-ṅ-dh + a + ti = rundhati</i> <i>bhu-ñ-ja + a + ti = bhuñjati</i>	He hinders He eats
3rd	<i>divu</i>	<i>ya</i>	<i>div + ya + ti = divyati</i> (also =) <i>dibyati = dibbati</i> <i>hā + ya + ti = hāyati</i>	He shines He abandons
4th	<i>su</i>	<i>ṇu, ṇā, uṇā</i>	<i>su + ṇā + ti = suṇāti</i> (also =) <i>su + ṇu + ti = suṇoti</i>	He hears
5th	<i>ji</i>	<i>nā‡</i>	<i>ji + nā + ti = jināti</i>	He conquers
6th	<i>tanu</i>	<i>o, yira</i>	<i>tanu + o + ti = tanoti</i> <i>kara + o + ti = karoti</i> <i>kara + yira + ti = kayirati</i>	He spreads He makes, etc.
7th	<i>cura‡‡</i>	<i>e, eya</i>	<i>cura + e + ti = coreti</i> <i>cura + aya + ti = corayati</i>	He steals

\*In this conjugation too the conjugational sign is "a", but "ṅ" is argued before the final consonant of the root and is afterwards changed into the nasal of the [same] group [as the] consonant that follows. This rule applies only to the active voice.

‡ In the conjugation of the root *ki*, to buy, which belongs to this class *nā* is changed into *ṇā*; e.g. *ki + nā + ti = kiṇāti*.

‡‡The initial vowel in this class [the 7th], not followed by a double consonant, undergoes *vuddhi* substitut[ion], i.e., *a, i* and *u* become *ā, e, & o* respectively.

## Words:

<i>Amacca</i>	m.	minister	<i>Attha</i>	m.	matter, good, welfare, meaning
<i>Hi</i>	indec.	indeed	<i>Nātha</i>	m.	lord, refuge
<i>Pāsāda</i>	m.	palace	<i>Raṭṭha</i>	n.	country, kingdom, realm
<i>Saṅkilissati</i>	...	(saṅ + kilisa) is defiled	<i>Siyā</i>	...	(3rd pers. singular subjunctive of <i>asa</i> ) to be
<i>Ti</i>	indec.	thus.*	<i>Vihaññati</i>	...	(vi + hana) perishes

\*This particle is used in quoting the words of others, at the end of sentences, etc.

## Exercise xvii

### A

- "Ayaṅ me attano attho. "
- "Na me so attā. "
- "Bhagavato etaṅ\* atthaṅ āroceyyāma. "
- "Dhammaṅ cara rāja!. "
- "Attā hi attano nātho - Ko hi nātho paro siyā. "
- "Attānaṅ rakkhanto paraṅ rakkhati. Paraṅ rakkhanto attānaṅ rakkhati. "
- Atīte pana amhākaṅ raṭṭhe guṇavā rājā ahoṣi.
- Raṇṇā likhitaṅ\* idaṅ lekhaṅ amaccā passantu!
- Pāpakehi amaccehi raṇṇo ko attho?
- Amhākaṅ rājānaṅ passituṅ puratthimāya disāya dve rājāno āgatā.
- Rājā attano mahesiyā saddhiṅ pāsāde vasati.
- Catūhi disāhi cattāro rājāno āgantvā Bhagavantaṅ vanditvā etam'atthaṅ pucchisū.
- "Puttā m'atthi dhaṅ m'atthi - Iti bālo vihaññati  
Attā hi attano n'atthi - Kuto puttā kuto dhaṅ. "
- "Attanā'va kataṅ pāpaṅ - attanā saṅkilissati  
Attanā akataṅ pāpaṅ - attanā'va visujjhati. "

\*ṅ is changed into *m*.

### B

- I am my own master.
- He advised himself.
- These presents were sent by the king.
- Good or evil is done by oneself.
- The ministers taking their own sons went to the palace to see the king.
- It is not good for kings to get angry with the people.
- Virtuous kings are always respected by all.
- He does not know his own good.
- Righteous kings do not wish to associate with wicked kings.
- By wisdom is one purified.
- Ministers obtain wealth by means of kings.
- He for his own good associates with kings and ministers.
- Some kings perish on account of their greediness towards the countries of others.
- The ministers told that matter to the king.
- He does not shine like a king.

Lesson XVIII  
A. Declension of Satthu, m. Teacher

	SINGULAR	PLURAL
Nom.	satthā	satthāro
Voc.	sattha, satthā	satthāro
Acc.	satthāraṇ	satthāro, satthāre
Instr., Abl.	satthārā	satthārebhi, satthārehi
Dat., Gen.	satthu, satthuno, satthussa	satthārānaṇ, satthānaṇ
Loc.	satthari	satthāresu, satthusu

<i>bhattu</i> ,	husband	<i>nattu</i> ,	nephew
<i>dātu</i> ,	giver	<i>ñātu</i> ,	knower
<i>jetu</i> ,	conqueror	<i>netu</i> ,	leader
<i>kattu</i> ,	doer	<i>sotu</i> ,	hearer
<i>vattu</i> ,	talker		

etc. are declined like "satthu".

	Pitu, m., "father"	
	SINGULAR	PLURAL
Nom.	pitā	pitāro
Voc.	pita, pitā	pitāro
Acc.	pitāraṇ	pitāro, pitāre
Instr., Abl.	pitārā, pitunā	pitūbhi, pitūhi
		pitārebhi, pitārehi
Dat., Gen.	pitu, pituno, pitussa	pitārānaṇ, pitūnaṇ, pitunnaṇ, pitānaṇ
Loc.	pitari	pitāresu, pitusu

*Bhātu*, brother is declined like "pitu".

*Mātu*, mother is also declined like "pitu" with the exception of the following:

SINGULAR	Inst., Abl. mātarā, mātuyā
	Dat., Gen. mātu, mātuyā

*Dhītu*, *duhitu* - daughter, are declined like "mātu".

B. Causal Forms (*Kārita*)

Causals are formed by adding "e" [or] "aya" to roots ending in "u" and "ū", [whereas] "āpe" [or] "āpaya" [are added] to roots ending in "ā" and [either] all [of] the four [possibilities] or [just] two [can be variously added] to the other roots. The terminations are added afterwards. All tenses, moods and participles have their own causal forms. The initial vowel, not followed by a double consonant, often undergoes *vuddhi* substitut[ion]. Sometimes the *vuddhi* substitutes "e" and "o" are changed into "aya" and "ava" respectively.

Examples:

<i>paca + e + ti</i>	= <i>pāceti</i>	- causes to cook
<i>paca + aya + ti</i>	= <i>pācayati</i>	
<i>paca + āpe + ti</i>	= <i>pācāpeti</i>	
<i>paca + āpaya + ti</i>	= <i>pācāpayati</i>	

<i>pācesi, pācayī, pācāpesi, pācāpayī,</i>	- he caused to cook
<i>pācessati, pācayissati, pācāpessati, pācāpayissati,</i>	- he will cause to cook

<i>dā + āpe</i>	= <i>dāpeti</i>	-causes to give
<i>dā + āpaya</i>	= <i>dāpayati</i>	-causes to give
<i>chidi + e + ti</i>	= <i>chindeti</i>	-causes to cut
<i>chidi + āpe + ti</i>	= <i>chindāpeti</i>	-causes to cut
<i>ni + āpe + ti</i>	= <i>nayāpeti</i>	-causes to lead
<i>gamu + e + ti</i>	= <i>gameti</i>	-causes to go
<i>su + e + ti</i>	= <i>sāveti</i>	-causes to hear
<i>bhū + e + ti</i>	= <i>bhāveti</i>	-develops -lit. causes to become

Intransitive verbs become transitive, and ordinary transitive verbs take two objects when they assume causal forms.

Examples:

<i>Rukkho patati.</i>	The tree falls.
<i>So rukkhaṇ pātetī.</i>	He makes the tree fall.
<i>Dāso odanaṇ pacatī.</i>	The servant is cooking rice.
<i>So dāsaṇ odanaṇ pācetī.</i>	He makes the servant cook rice.

Sometimes the agent of the causal verb or, in other words the indirect object is put in the Instrumental case e.g.,

*So dāsena odanaṇ pācetī.*

In some cases the causal forms modify the original meaning of the verb; e.g.,

<i>vaca</i> -to speak,	<i>vāceti</i> -reads [literally, "recites" --E.M.]
<i>bhū</i> -to be,	<i>bhāveti</i> -develops, cultivates

Exercise xviii

A

1. " Nam'atthu\* satthuno "
2. " Tayā sutaraṃ dhammaṃ amhe'pi sāvehi "
3. Sattā sāvake dhammaṃ desāpeti (or sāvakehi).
4. Pitā puttaṃ gāmaṃ gameti.
5. Mātā attano dhītaraṃ nahāpetvā pāṭhasālaṃ pesesi.
6. Bhattā attano bhariyāya atithayo saṅgaṇhāpesi.
7. Dhītaro, dāsehi dārūni āharāpetvā aggiṃ dāpetha.
8. Dhītūhi mātaro ca pitaro ca rakkhitabbā, mātūhi ca pitūhi ca dhītaro rakkhitabbā.
9. Mātā dhītare satthāraṃ vandāpeti.
10. Ahaṃ mātuyā ca pitarā ca saddhiṃ āramaṃ gantvā te dhammaṃ sāveśāmi.
11. Mātula, mayaṃ pana tava nattāro homa. Tasmā no sādhukaṃ uggaṇhāpehi.
12. Sattā sotāre saccāni bodhento gāmā gāmaṃ nagarā nagaraṃ vicarati.
13. Tesā raṭṭhe dhitimante netāre na passāma.
14. Mātari ca pitari ca ādarena mayhaṃ bhattā attano dhanena mahantaṃ gharāṃ kārapetvā te tattha vasāpesi.

\* *Namo + atthu = nam'atthu*; [here] *atthu* [is the] Benedictive mood 3rd person singular of *asa*, to be. [cf. the table provided with lesson XXVI, below --E.M.]

B

1. Talkers are not always doers.
2. The leaders are not always conquerors.
3. My father taught my brother well and made him a leader of the country.
4. I made my mother give alms to the disciples of the Teacher.
5. My nephew is reading the letter sent by his father.
6. Virtuous daughters cause their husbands to treat their mothers and fathers well.
7. Daily my father and mother cultivate good-will towards all beings and advise us also to do likewise.
8. Of my two brothers one is a talker and the other is a doer.
9. I do not cause my servants to give food to my husband.
10. Let the Teacher cause the monks to preach the Doctrine. There will be knowers. They will understand the Truth and make others realise their Deliverance.
11. Our father made our brothers cut the trees in the garden.
12. The conquerors caused the people to erect a large hall in the kingdom.
13. Daughters, you should not do evil, nor cause others to do evil.
14. The monks should neither dig the ground nor cause others to dig the ground.

Lesson XIX  
A. Declension of "go"

	<b>go, m. bull</b>	
	SINGULAR	PLURAL
Nom. Voc.	go	gāvo, gavo
Acc.	gāvuraṃ, gavaṃ, gāvuraṃ	gāvo, gavo
Instr.	gāvena, gavena	gobhi, gohi
Abl.	gāvā, gavā, gāvamhā, gavamhā, gāvasmā, gavasmā	gobhi, gohi
Dat., Gen.	gāvassa, gavassa	gavaṃ, gunnaṃ, gonaṃ
Loc.	gāve, gave, gāvamhi, gosu	gavamhi, gāvasmiṃ, gavasmīṃ
	<b>mana, n. mind</b>	
	SINGULAR	PLURAL
Nom.	manaṃ	manā, manāni
Voc.	mana, manā	manāni
Acc.	manaṃ	mane, manāni
Instr.	manasā, manena	manebhi, manehi
Abl.	manasā, manā, manamhā, manasmā	manebhi, manehi
Dat., Gen.	manaso, manassa	manānaṃ
Loc.	manasi, mane, manamhi, manasmīṃ	manesu

The following nouns are declined like "*mana*":

<i>aha</i> ,	day	<i>sira</i> ,	head
<i>aya</i> ,	iron	<i>tama</i> ,	darkness
<i>ceta</i> ,	mind	<i>tapa</i> ,	asceticism, control
<i>chanda</i> ,	wish, consent, metre	<i>teja</i> ,	majesty[, radiance, heat]
<i>oja</i> ,	essence	<i>ura</i> ,	shoulder
<i>paya</i> ,	water, milk	<i>vaca</i> ,	word
<i>raja</i> ,	dust	<i>vaya</i> ,	age
<i>sara</i> ,	lake[, arrow, vowel]	<i>yasa</i> ,	glory

B. Imperfect Tense (*Hīyattanī*)\*

	Terminations		Paca, "to cook"	
	Singular	Plural	Singular	Plural
3rd person	-ā	-ū	<i>apacā</i>	<i>apacū</i>
2nd person	-o	-ttha	<i>apaco</i>	<i>apacattha</i>
1st person	-a	-mhā	<i>apaca, apacaṇ</i>	<i>apacamhā</i>

In this tense, as in the first past tense (*ajjatanī*), "a" is prefixed to the root. Sometimes an additional "j" is found in the 1st person.

As a rule the *ajjatanī* is more commonly used than the *hīyattanī* to express the past. It will be safer for the students to adopt the former.‡

\* [The original text (mis-)translates "Hīyattanī" as the "Perfect" tense in this title --E.M.]

‡ See lesson VII

Exercise xix

A

1. " Etad\* avoca satthā. "
2. " Bhagavā etam'āha. "‡
3. " Idam'avoca Bhagavā ".
4. " Ācariyā evam'āha."‡
5. " Atthaṇ hi nātho saraṇaṇ avoca. "
6. " Satthā taṇ itthiṇ āha -'etissā tava puttaṇ dehī'ti. "
7. Eko go tamasi khettaṇ agamā.
8. Vayasā ahaṇ pañca vīsati vassāni.
9. " Manasā saṇvaro sādhu. "
10. " Taṇ sādhukaṇ suṇāhi, manasi karohi. "
11. Amhākaṇ sattuno pāde mayaṇ sirasā avandamhā.
12. Tava vacasā vā manasā vā mā kiñ ci pāpakaṇ kammaṇ karohi.
13. Ayaṇ nāvā ayasā katā.
14. Satta ahāni mayaṇ kiñci'pi āhāraṇ na abhuñjamhā.
15. Mayhaṇ bhātā gonaṇ tiṇaṇ adā

\* Etaṇ + avoca = Etad avoca.

‡ [Nārada's vocabulary includes *aha*, "day", but does not include *āha*, "he said", nor the use of *aha* as an exclamation ("oh!"); he leaves it to you to you sort out which meaning is intended here --E.M.]

B

1. There is no dust in this street.
2. The consent of the sick monks should be taken.
3. Fathers carry their sons on their shoulders.
4. My father is 45 years of age.
5. The World was in darkness for four, days.
6. We should purify our own mind.
7. A fruit from the tree fell on my head.
8. The farmers caused their sons to give grass to the cattle and went to the city.
9. People reverence him on account of his asceticism.
10. In glory may you shine like the moon.
11. The king by his majesty conquered all the people.
12. They have no anger in their minds.
13. The cattle do not, drink the water of this lake.
14. There is no essence in this milk.

Lesson XX

Compounds (*samāsa*)

A *samāsa* is a compound which is composed of two or more simple words.

As a rule, only the final member of the compound takes the case terminations. The preceding members, with a few exceptions, drop their case endings and assume their bases.

The component parts of the compound are combined, wherever necessary, according to the rules of *sandhi* [explained in lesson XXIV, below --E.M.] .

In Pali there are five classes of compounds, viz:

1. Adjectival Compounds (*kammadhāraya*),
2. Case Compounds (*tappurissa*),
3. Copulative Compounds (*dvanda*),
4. Attributive Compounds (*bahubbhīhi*) and
5. Adverbial Compounds (*avyayībhāva*).

1. An Adjectival Compound (*kammadhāraya*) is that which is formed by combining a substantive with an adjective, or a noun in apposition, or an indeclinable used in an adjectival sense, as its prior member.

In some instances the qualifying adjective follows the noun.

Examples: -

Taruṇo-puriso	taruṇapuriso	(m) young man
Taruṇī-kaññā	taruṇakaññā	(f) young maiden
Taruṇaṇ-phalaṇ	taruṇaphalaṇ	(n) young fruit
Sumedho-paṇḍito	sumedhapaṇḍito	Sumedha the wise or wise Sumedha
Mukham'eva cando	mukhacando	moon-face
Sīlam'eva dhanāṇ	sīladhanaṇ	wealth of virtue
Su-jano	sujano	good man

Na-kusalaṅ	akusalaṅ	immoral or non-moral
Na-asso	anasso	non-horse (mule)
Na-manusso	amanusso	non-man (a spirit)

"Na" followed by a consonant is changed into "a", and into "an" when followed by a vowel.

Those Adjectival Compounds that have a numeral as their first member are in Pāli known as *Digu Samāsa* (Numerical Compounds).

They generally take the neuter singular when they imply an aggregate.

Examples: -

Dve-aṅguliyo	dvāṅgulaṅ	two-finger
Tayo-lokā	tilokaṅ	three-fold world
Catasso-disā	catuddisaṅ	four-fold direction
Cattāri-saccāni	catusaccaṅ	four-fold truth
Satta-ahāni	sattāhaṅ	week

They do not take the neuter singular when they do not imply an aggregate.

Examples:

Eko-putto	ekaputto	one son
Tayo-bhavā	tibhavā	three existences
Cattasso-disā	catuddisā	four directions

2. A Case Compound\* (*tappurisa*) is formed by combining a substantive with another substantive belonging to any one of the oblique cases, by dropping its case endings. In some exceptional cases the preceding members retain their case endings. These compounds take the gender of the final member and are declined accordingly. With the exception of the Nominative and Vocative cases all the other oblique cases go to form these compounds.

\* According to Sanskrit grammarians, this class of compounds is known as the Determinative Compounds.

Examples:

1. Dutiyā-Acc.

gāmaṅ-gato	= gāmagato,	he who has gone to the village.
sivaṅ-karo	= sivaṅkaro,*	blessings-bestower.

2. Tatiyā-Abl. of Agent.

Buddhena-desito = Buddhadesito,	preached by the Buddha.
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3. Karaṇa-Instr.

Asinā-kalaho	= asikalaho,	sword-fight.
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4. Catutthī-Dat.

Lokassa-hito	= lokahito,	beneficial to the world.
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5. Pañcamī-Abl.

Corasmā-bhayaṅ	= corabhayaṅ	fear from thief.
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6. Chatthī- Gen.

Buddhassa-dhammo = Buddhadhammo, Buddha's Doctrine.

7. Sattamī-Loc.

Vane-vāso	= vanavāso,	residence in the forest.
Ante-vāsiko	= antevāsiko,*	pupil (lit. he who lives near).

\* The case endings are retained in these instances.

3. A Copulative Compound (*dvanda*) is that which is formed by combining two or more substantives which, if not compounded, would be connected by the particle "ca".

(a) These compounds generally take the plural and the gender of the final member when the component members are viewed separately.

(b) If they collectively imply an aggregate, they take the neuter singular.

Examples:

a. Cando ca suriyo ca	= candasuriyā,*	moon and sun.
narā ca nāriyo ca	= naranāriyo,	men and women.
b. Nāmaṅ ca rūpaṅca	= nāmarūpaṅ,	mind and matter.
Sukhaṅ ca dukkhaṅ ca	= sukhadukkhaṅ,	happiness and pain.
Hatthi ca gavo ca assā ca	= hatthigavāssaṅ,	elephants, cattle, and horses.

\* Words with fewer syllables are often placed first.

4. An Attributive Compound (*bahubbīhi*) is that in which the component members collectively denote something else than what is originally expressed by them [separately]. These compounds assume the gender of the implied object and are declined accordingly.

Examples:

*Pīta* means yellow [and] *ambara* [means] garment; but *pītambaro* means he who has a yellow garment.

[Similarly,] *āgata*, come + *samaṇa*, ascetics = *āgatasamaṇo*, the place to which ascetics have come, i.e., a monastery.

*Diṭṭho*, seen + *dhammo*, Truth = *diṭṭhadhammo*, by whom the Truth has been seen, i.e., a Saint.

*Ni*, free from + *taṇhā* craving = *nittaṇho*, he who is free from craving, i.e., an Arahant.

5. An Adverbial Compound (*avyayībhāva*) is that which has as its first member a prefix (*upasagga*) or an indeclinable (*nipāta*), not used in an adjectival sense,\* but used in determining the sense of the final member.

The Adverbial Compounds generally take the neuter gender and are indeclinable. They are treated like the nominative singular of neuter substantives.

If the final member of these compounds ends in "a" or "ā", the neuter termination "ṅ" is affixed; otherwise the final vowel is retained except in cases of long vowels which are shortened.

\* See Adjectival Compounds.

Examples:

Prefixes:

Anu-pubba	= anupubbaṅ,	in due course, in regular succession.
Adhi-itthī	= adhitthi,	in a woman or relating to a woman.
Upa-gaṅgā	= upagaṅgaṅ,	near a river (riverside place).
Upa-nagra	= upanagaraṅ,	near a city, i.e., a suburb.

Indeclinables:

Yathā-bala	= yathābalaṅ,	according to strength.
Yathā-kama	= yathākkamaṅ,	according to order.
Yathā-vuddha	= yathāvuddhaṅ,	according to seniority.
Yathā-satti	= yathāsatti,	according to one's ability.

Yāva-attha	= yāvadatthaṇ,	as one wishes, as much as required.
Yāva-jīva	= yāvajīvaṇ,	till life lasts.
Pacchā-bhatta	= pacchābhattaṇ,	after meal, i.e., after-noon.

### Mixed Compounds

When a compound is further compounded with another single word or compound it is treated as a mixed compound.

#### Examples:

Setaṇ-vatthaṇ	= setavatthaṇ,	white cloth	(adj. comp.)
Pituno-setavatthaṇ	= pitusetavatthaṇ,	father's white cloth	(case comp.)
Puttā ca dhītarō ca	= puttadhītarō,	sons and daughters	(copulative comp.)
Mahantani gharāni	= mahāgharāni,	big houses	(adj. comp.)

Puttadhītarāṇaṇ mahāgharāni = puttadhītumahāgharāni,  
the big houses of sons and daughters (case comp.)

### Exercise xx

#### A

- " Sabbadānaṇ dhammadānaṇ jināti. "
- " Ahaṇ te saddhiṇ puttadhītāhi dāsī bhavissāmi. "
- " Tisaraṇena saddhiṇ pañcasīlaṇ detha me bhante. "
- " Iti'pi so Bhagavā arahaṇ, sammā-sambuddho,.....sattā devamanussānaṇ....."
- " Mātāpitā disā pubbā, ācariyā dakkhiṇā disā. "
- Paraloṇaṇ gacchantaṇ puttadhītarō vā bhātarō vā hatthigavāssaṇ vā na anugacchanti (follow).
- Eho taruṇavejjo vejjakammaṇ karonto gāmanagaresu vicarati.
- Dāraḍārikāyo tesāṇ mātāpitunnaṇ ovāde ṭhatvā kiñci'pi pāpakammaṇ na karonti.
- Sītodakaṇ vā uṇhodakaṇ vā āhara.
- Amhākaṇ Buddho pana pubbe Sumedhapaṇḍito nāma ahoṣi.
- Sattasu dhānesu saddhādhanāṇ pana paṭhamaṇ; sīladhanaṇ dutiyaṇ, paññādhanāṇ sattaṇ.
- Dvipadesu vā catuppadesu vā sadā mettacittena vasitabbaṇ.
- Ahaṇ khīṇāsava vā na diṭṭhapubbo, sathudhammaṇ vā na sutapubbo.
- Itthipurisā sukhadukkaṇ bhuñjamānā tibhave vicaranti.
- Amaccaputtā rājabhayena mahāpāsādato nikkhamiṇsu.
- Mayhaṇ antevāsikesu dve brahmacāriṇo saddhācetasā Buddhadesitaṇ dhammaṇ sutvā samaṇadhammaṇ katvā diṭṭhadhammā ahesuṇ.

#### B

- The boys and girls are studying diligently.
- The monks and nuns heard the Teacher's Doctrine and gained their Deliverance.
- Sons and daughters should respect their parents.
- Little children wash their hands and feet with hot water.
- O young men! You should not associate with evil friends.
- Sun and Moon shine in the sky
- My brother's son is a pupil teacher in a village-school.
- Great beings are born amongst men for the good of the world.

- In this vessel is well-water and in that is sea-water.
- The lion is the king of quadrupeds.
- His pupils gave the three Refuges and the eight precepts to the male and female devotees.
- These chairs and beds were washed by the servants and maid-servants to-day.
- May I understand the four-fold Truth Preached by the Buddha and be a Desireless One!
- There is no fear of death to the Saints.
- Never before have I seen white elephants or blue horses.
- By this gift of Truth may I be an all-knowing Buddha!

### Lesson XXI

#### Indeclinables (avyaya)

An avyaya is that whose form remains the same in all genders, numbers, and cases, without undergoing any change.

There are two kinds of Avyayas, viz: *upasagga* and *nipāta*.

An *upasagga* (prefix) is an indeclinable word which possesses an independent meaning and which, when prefixed to substantives and verbs, usually modifies their original sense.

These *upasaggas* correspond to prefixes in Latin and sometimes to prepositions in English.

A *nipāta* is an indeclinable word which may stand either before or after another word.

These *nipātas* comprise particles, adverbs, conjunctions and interjections in English.

#### Prefixes

There are twenty *upasaggas* or prefixes in Pāli.

- "Ā", up to, until, as far as, around, reversing to;

Āpabbata,	as far as the rock;
Āgacchati,	comes, gacchati, goes;
Āharati,	brings, harati, carries.

- "Abhi", to, unto, forward, towards, high, great, special, over;

Abhigacchati,	goes near to, goes forward;
Abhikkhamati,	goes forward;
Abhidhamma,	higher Doctrine;
Abhiññā,	higher knowledge, special knowledge;
Abhijānāti,	perceives, jānāti, knows;
Abhibhavati,	overcomes, bhavati, is;
Abhimukha,	facing towards;
Abhimajjala,	special or high festival.

- "Adhi", in, upon, above, over, great, excessive;

Adhivasati,	dwells in;
Adhissessati,	will lie upon;
Adhitiṭṭhāti,	stands on, stands above;
Adhibhū,	lord, master, bhū, to be;
Adhibhūta,	overcome, mastered;
Adhisīla,	higher morality;
Adhisīta,	very cold;
Adhigacchati,	enters upon, attains, acquires.

4. "Anu", after, like, behind, along, under, sub, according to;  
Anugacchati, goes after, follows;  
Anunāyaka, sub-chief;  
Anurājā, following king, successor;  
Anulomato, in accordance with.

5. "Apa", away, from, away from;  
Apa sālāya, from the hall;  
Aṇḍacchati, goes away;  
Apavāda, blame, abuse, vāda, speech.

6. "Api", sometimes contracted to "pi", over, near to;  
Apidhāna, pidhāna, pidahana, lid, cover.

7. "Ati", very, over, beyond, excessive;  
Atisundara, very beautiful;  
Atikkamati, goes beyond, transgresses;  
Atigacchati, overcomes.

8. "Ava", often contracted to "o", down, away, off, around;  
Avakkamati, okkamati, steps down, descends;  
Avaharati, takes away, removes;  
Avajānāti, despises, jānāti, knows;  
Avamaññati, looks down upon;  
Avabodha, full knowledge;  
Avacarati, goes through, traverses.

9. "Du", bad, difficult;  
Duggati, evil state;  
Duddama, difficult to tame;  
Duranubodha, difficult of comprehension.

10. "Ni", away, in, into, down, free from, down wards, without, great;  
Niggacchati, goes away;  
Nikkhamati, goes away, departs;  
Nidahati, lays aside;  
Nirāhāra, without food;  
Nicaya, great collection, accumulation;  
Nigama, market town;  
Nikhaṇati, digs into, bury;  
Nivattati, ceases, turns back.

11. "Nī", away, without, outwards, out of;  
Nīharati, takes away, draws out;  
Nīroga, healthy, without disease;  
Nīrasa, sapless, tasteless.

12. "Pa", forward, forth, in, chief;  
Pabala, very strong;  
Payāti, goes forth;  
Pakkhipati, throws in, puts in;  
Pakkamati, sets out, goes away.

13. "Parā", away, aside, back, opposed to;  
Parābhava, decline, ruin (lit. away from being);  
Parājaya, defeat (lit. away from, or opposed to, victory);  
Parakkamati, puts forth one's strength, strives.

14. "Pari", around, about, complete;  
Paridahati, puts on;  
Paridhāvati, runs about;  
Parikkhipati, throws around, surround;  
Parisuddha, complete purity.

15. "Pati", (frequently changed into "paṭi") again, against, towards, back;  
Paṭikkamati, steps backwards retreats;  
Paṭidetī, gives in return;  
Paṭivadati, answers (lit. speaks in return);  
Paṭilomaṇ, backwards;  
Paṭisotaṇ, against the stream;  
Patirūpaṇ, counterfeit, suitable;  
Patirāja, hostile king;  
Patilekhana, letter in reply.

16. "Saṇ", with, together, self;  
Sambuddha, self enlightened;  
Samāgacchati, comes together, assembles;  
Sameti, meets together;  
Saṇharati, collects, folds up;  
Saṇkhipati, condenses, (lit. throws together);  
Saṇgaha, collection;  
Sammukha, face to face with.

17. "Su", good, well, thoroughly, excellent;  
Sugati, happy state;  
Sujana, good man;  
Sudesita, well-preached;  
Subhāvita, thoroughly practised;  
Sudubbala, very weak;  
Sukara, easy to do.

18. "U", up, above, away;

Uggacchati,	rises;
Ukkhipati,	throws upwards;
Ucchindati,	cuts off;
Uttarati,	comes up, ascends;
Udaya,	rise, beginning.

19. "Upa", near, towards, next, by the side of, sub, below, less, strong;

Upagacchati,	goes near;
Upasākhā,	minor branch;
Upadhāvati,	runs up to;
Uparājā,	viceroy;
Upakanna,	into the ear;
Upakaḍḍhati,	drags down;
Upādāna,	attachment, clinging (lit. strong or firm hold).

20. "Vi", apart, separate, not, free from, special, around, clear, different, opposed to;

Vimala,	stainless;
Vibhava,	Wealth, prosperity, power;*
Vigata,	separated, disappeared;
Vicarati,	wanders about;
Visoka,	free from sorrow;
Vikkhipati,	scatters;
Vipassati,	sees clearly;
Visama,	not equal, uneven;
Vicchindati,	cuts, off;
Vimutti,	perfect release;
Viloma,	reverse;
Vimukha,	averted (lit. face away);
Vyākāroti,	expounds.

\*[Nārada's original defined *vibhava* as "power or free from existence". In compounds, the word has some technical, philosophic meanings along the lines of "toward non-existence", e.g., *vibhava-taṇha*, but the basic usage of the word is equivalent to wealth, etc. --E.M.]

Of the above prefixes, *abhi*, *anu*, *pati*, and *pari* are sometimes used after the words. Frequently, the consonant following *du*, *ni*, and *u*, and sometimes *vi*, is duplicated. If the consonant is aspirated, the first duplicated one is changed into the same unaspirated consonant.

Before a vowel, "r" is augmented in the case of "du" and "ni", "d" in the case of "u", and "y" in the case of "vi". [For a less confusing account, see lesson XXIV on *sandhi* --E.M.]

## Exercise xxi

### A

1. " Mā nivatta abhikkama. "
2. Puttadhītūhi mātāpitaro yathāsatti saṅgahetabbā.
3. Idh'āgacchatha, bhikkhavo, yathābuddhaṅ vandatha.
4. Sace'pi dujjanā yāvajīvaṅ sujane bhajeyyūṅ tesaṅ koci'pi attho na bhaveyya.
5. Sudesitaṅ Buddhadhammaṅ uggaṇhāmi yathābalaṅ.
6. Sabbe devamanussā manussaloke vā devaloke vā yathākammaṅ uppajjanti.
7. \*Tāv'āhaṅ Pālibhāsaṅ uggaṇhāmi. Api ca kho pana\* tassa bhāsāya paṭilekhaṇaṅ likhitaṅ vāyamāmi.
8. Tass'antevāsikā gāmanigamesu vicarivā suriyodaye nagaraṅ sampāpuṇṇsu.
9. Senāpatiputto anupubbena tassa raṭṭhe senāpati ahoṣi.
10. " Iti h'etaṅ vijānāhi paṭhamo so parābhavo. "
11. Duranubodhaṅ abhidhammaṅ ythābalaṅ paṇḍitā-sotūnaṅ desetūṅ vaṭṭati\*.\*.
12. Uparājā paṭirājānaṅ abhibhavitūṅ upanagaraṅ gato.
13. Sattasattāhaṅ so nirāhāro'va vane vasi.
14. Mahāseṭṭhino corabhayena yathāsukhaṅ na supīṅsu.
15. " Attā hi kira duddamo. "

\* *Tāva*, Still

\* *Api ca kho pana*, nevertheless.

\* *Vaṭṭati*, it is fit.

### B

1. The viceroy became the king in due course.
2. You should sit according to seniority.
3. Just when the sun had set they in due course arrived in the suburb.
4. Husbands should treat their wives and children according to their might.
5. Good men and bad men do not always come together.
6. I shall try to be a celibate as long as I live.
7. It is not right to sleep after meals as one wishes.
8. He is yet studying the Higher Doctrine. Nevertheless he will try to teach it according to his strength.
9. Boys, I shall question you now. You must give answers according to order.
10. Pupils follow their teachers according to their ability.
11. Take as much as you require and go away from this home.
12. It is not right for good men to look down upon bad men and women.
13. The mind is indeed difficult to tame. The wise nevertheless overcome it by degrees.
14. When the moon arises darkness disappears.
15. Healthy people do not eat and sleep as much as they like.

Lesson XXII  
Taddhita - Nominal Derivatives

Words formed by adding suffixes to the bases of substantives, primary or derived from roots, adjectives, etc. are called Taddhita.

Some of these derivatives are treated as nouns and adjectives and are declined accordingly. A few others are treated as indeclinables.

There are many such suffixes which are used in various senses. The following are the principal ones of these:

1. "A" is used to signify possession, pedigree, etc.

In this case the initial vowel, not followed by a double consonant, undergoes Vuddhi substitute.

Examples:

Paññā + a = pañña (m. Nom. Sing. pañño)

He who has wisdom, or wise.

Saddhā + a = saddha (m. Nom. Sing. saddho)

He who has faith, or faithful; devotional.

Vasiṭṭh + a = Vāsiṭṭha

Vāsiṭṭho, son of Vasiṭṭha; vāsiṭṭhī, daughter of Vasiṭṭha;

vāsiṭṭhaṇ, Vasiṭṭha clan.

2. "Ika"\* is used to signify 'pertaining to', 'mixed with', 'crossing', 'versed in', 'engaged in', etc. In this case too the initial vowel, not followed by a double consonant, undergoes vuddhi substitut[ion].

Examples:

Dhamma + ika	= dhammika,	righteous.
Kāyā + ika	= kāyika,	bodily
Nagara + ika	= nāgarika,	pertaining to the city, i.e., urban.
Loka + ika	= lokika,	worldly
Loṇa + ika	= loṇika,	mixed with salt
Nāvā + ika	= nāvika,	navigator, he who crosses in a ship
Magga + ika	= maggika,	traveller
Vinaya + ika	= venayika,‡	he who studies vinaya
Bhaṇḍāgāra + ika	= bhaṇḍāgārika,	treasurer

\* [Compare the] English [suffixes] -ish and -ic, as in hellish or heroic.

‡ [Because of the literal meaning of the root word (viz., as opposed to its figurative use, alluding to the monastic rules), venayika can also mean "a nihilist", cf. PTSD --E.M.]

3. "Ima" and "iya" are also used to signify 'pertaining to'.

Examples:

Anta + ima	= antima,	last
Majjha + ima	= majjhima,	middle, central
Loka + iya	= lokiya,	worldly

4. "I", "ika", "ima", "mantu", "vantu", and "vī" are used to signify possession.

Examples:

Daṇḍa + ī	= daṇḍī,	he who has a stick
Chatta + ī	= chatti,	he who has an umbrella
Putta + ika	= puttika,	he who has sons
Daṇḍa + ika	= daṇḍika,	he who has a stick
Putta + ima	= puttima,	he who has sons
Dhiti + mantu	= dhitimantu,	courageous
Bandhu + mantu	= bandhumantu,	he who has relatives
Guṇa + vantū	= guṇavantu,	virtuous
Medhā + vī	= medhāvī,	he who has wisdom

5. "Maya" is used in the sense of 'made of'.

Examples:

Aya + maya	= ayomaya,	made of iron
Dāru + maya	= dārumaya,	wooden
Mana + maya	= manomaya,*	mental
Rajata + maya	= rajatamaya,	made of silver
Suvaṇṇa + maya	= suvaṇṇamaya,	golden
	(or sovaṇṇamaya)	

\* Mana and other words similarly declined, when combined with another word or with the suffix maya, change their final vowel "a" into "o". See lesson XIX.

6. "Tā" is used to signify collection, state, or quality. The derivatives thus formed are always in the feminine.

Examples:

Gāma + tā	= gāmatā,	collection of villages
Jana + tā	= janatā,	multitude
Bāla + tā	= bālatā,	ignorance, childhood
Dhamma + tā	= dhammatā,	state of things, nature
Manussa + tā	= manussatā,	manhood

7. "Tta"\* and "ya" are also used to signify state or quality.‡ The derivatives thus formed are in the neuter.

In the case of "ya" the initial vowel, not followed by a double consonant, undergoes vuddhi substitut[ion].

Examples:

Aroga + ya	= ārogya,	health, freedom from disease
Bāla + ya	= bālya,	ignorance, childhood
Bāla + tta	= bālatā,	ignorance
Manussa + tta	= manussatta;	manhood
Nīla + tta	= nīlatta,	blueness
Paṇḍita + ya	= Pāṇḍitya,	wisdom
	Paṇḍicca.	

\* [Compare] Sanskrit, tvam; English "-dom", [as in] Kingdom.

‡ Sometimes the word "bhāva", which means nature or state, is combined with other words to express state or quality, e.g., purisabhāva, manhood; itthibhāva, womanhood, etc.

8. "Tara" and "iya" are used to express the comparative degree, and "tama" and "iṭṭha", the superlative degree.

Examples:

POSITIVE	COMPARATIVE	SUPERLATIVE
Bāla (young, ignorant)	bālatara	bālatama
Dhamma (righteous)	dhammiya	dhammiṭṭha
Guṇa (virtuous)	guṇiya	guṇiṭṭha
Medha (wise)	medhiya	medhiṭṭha
Paṇīta (noble)	paṇītatara	paṇītatama
Pāpa (evil)	pāpatara, pāpiya	pāpatama, pāpiṭṭha
Appa (little, few)	appatara	appatama
	kaṇiya (younger)	kaṇiṭṭha (youngest)
Pasattha (good)	seyya (better)	seṭṭha (best)
Vuddha (old)	jeyya	jeṭṭha

9. "Ka" is affixed to numerals to denote a group.

Examples:

Eka + ka	= ekaka,	one-group; unit; groups of singles
Dvi + ka	= dvika,	two-group; dyad ; twofold group
Catu + ka	= catukka,	four-group; tetrad ; threefold group

These derivatives take either the masculine or the neuter.

10. "-kkhattuṇ" is affixed to numerals to denote the number of times.

Examples:

Eka + kkhattuṇ	= ekakkhattuṇ,	once
Dvi + kkhattuṇ	= dvikkhattuṇ,	twice

11. "Dhā" is affixed to numerals, "so" and "thā" to others, to form distributive adverbs.

Examples:

Eka + dhā	= ekadhā,	in one way
Pañca + dhā	= pañcadhā,	in five ways, fivefold
Bahu + dhā	= bahudhā,	in many ways, manifold
Attha + so	= atthaso,	according to the meaning
Sabba + so	= sabbaso,	in every way
Añña + thā	= aññathā,	in another way, differently
Sabba + thā	= sabbathā,	in every way

These last two classes of derivatives are treated as declinables.

It should be understood that some comparatives and superlatives are formed by prefixing *ati*, and *atīva* or *atīviya* to the positive respectively.

## Exercise xxii

### A

- " Rājā bhavatu dhammiko. "
- " Socati puttehi puttīmā. "
- Tava paṇḍiccena mama kiṇ payojanaṇ?
- Ahaṇ mama mātāpitare sadā dvikkhattuṇ vandāmi.
- Manussattam'pi labhitvā kasmā tumhe puññaṇ na karotha?
- Eso saddho dāyako sabbadā sīlaṇ sammā rakkhati.
- Sabbesu devamanussesu sammā-sambuddho pana seṭṭho hoti.
- Imesaṇ dvinnaṇ sāvkānaṇ ayaṇ pana jeyyo seyyo ca hoti.
- Tasmiṇ āpaṇe vānijo, dārumayabhaṇḍāni na vikkiṇāti.
- Yo saddho vā pañño vā yaṇ yaṇ desaṇ gacchati so tatth'eva pūjito hoti.
- Mahārañño kaṇiṭṭhaputto imasmiṇ raṭṭhe seṭṭharājabhaṇḍāgāriko hoti.
- Amhākaṇ antevāsikānaṇ kaṇiyo pana venayiko, kaṇiṭṭho pana ābhidhammiko.
- Lokiyajānā puññapāpaṇ katvā sugatiduggatīsu uppajjitvā bahudhā kāyikasukhadukkhaṇ bhuñjanti.
- " Tesaṇ saccena sīlena - khantimettabalenaca  
Te pi tvaṇ anurakkhantu - ārogyena sukkena ca. "

### B

- What is the good of your manhood if you do no good to others?
- Every bodily deed is mind-made.
- His eldest brother is the most virtuous boy in the school.
- The great multitude sat in the hall in different ways.
- Health is the best wealth.
- It is a Buddha who understands the nature of a Buddha in every way.
- I went to see the treasurer several times.
- All ships are not made of iron.
- What is the use of worldly goods to monks and nuns?
- He advised me in every way to strive to attain Buddhahood.
- Twice I wrote to him, but he did not send a reply even once.
- My youngest brother is the wisest of all.
- The righteous and wise men are very few.
- Wooden beds are better than iron\* beds.

\* Use the Ablative case.

Lesson XXIII  
Kitaka - Verbal Derivatives

Words formed by adding suffixes to verbal roots are called *kitaka*. There are several such suffixes which are used in various senses.

A few of the important ones are given below:

1. "A" is affixed to roots to form masculine abstract nouns, to denote agent, instrument, etc. The initial vowel undergoes *vuddhi* substitut[ion].

Examples:

Bhū + a	= bhava,	becoming, existence; nature, condition
Budha + a	= bodha,	understanding
Dusa + a	= dosa,	anger, hatred
Ji + a	= jaya,	victory
Khī + a	= khaya,	destruction
Lubha + a	= lobha,	covetousness, greed, lust
Muha + a	= moha,	ignorance, delusion
Pata + a	= pāta,	fall
Pada + a	= pāda,	foot (by which one walks)
Ruja + a	= roga,	disease

2. "A" is also affixed to roots when the words forming their objects are prefixed to them. The verbal derivative thus formed is afterwards compounded with the preceding word. The initial vowel of the root sometimes undergoes *vuddhi* substitute.

Examples:

Annaṅ + dā + a	= annada,	giver of food
Balaṅ + dā + a	= balada,	strength-giver
Dhammaṅ + dhara + a	= dhammadhara,	one versed in the Doctrine
Dinaṅ + kara + a	= dinakara,	maker of the day, (sun)
Kumbhaṅ + kara + a	= kumbhakāra,	potter
Rathaṅ + kara + a	= rathakāra,	coach-builder
Mālā + kara + a	= mālākāra,	garland-maker

3. "A" is also added to roots when words other than their objects are prefixed to them. Sometimes the final syllable is dropped.

Examples:

Pādena + pā + a	= pādapa,	tree (lit. drinking with the foot).
Bhujena + gamu + a	= bhujaga,	snake (lit. going zigzag).
Kammato + jana + a	= kammaja,	action-born
Vane + cara + a	= vanacara,	forest-wanderer
Vārimhi + jana + a	= vārija,	water-born, aquatic

4. In the case of "aka" the initial vowel of the root frequently undergoes *vuddhi* substitut[ion], and monosyllabic roots ending in "a" take an augment "y", and those ending in "i", and "u" change into *aya* and *ava* respectively before the suffix. "Aka" and "tu" are affixed to roots to denote the agent of the action.

In the case of "tu" the initial vowel of monosyllabic roots undergoes *vuddhi* substitut[ion] and the final syllable of others are sometimes changed into "t".

Examples:

Dā + aka	= dāyaka,	giver, supporter
Ni + aka	= nāyaka,	leader
Sa + aka	= sāvaka,	hearer, disciple
Bhuji + aka	= bhojaka,	eater
Gamu + aka	= gamaka,	goer
Jana + aka	= Janaka,	father (producer)
Kara + aka	= kāraka,	doer

Dā + tu	= dātu,	giver
Ni + tu	= netu,	leader
Su + tu	= sotu,	hearer
Ñā + tu	= ñātu,	knower
Bhara + tu	= bhattu,	husband (supporter)
Gamu + tu	= gantu,*	goer
Kara + tu	= kattu,	doer
Vācā + tu	= vattu,	speaker

\* Here "m" is changed into "n".

5. "Ana" and "ti" are affixed to roots to form neuter and feminine abstract nouns respectively.

Examples:

Dā + ana	= dāna,	giving, alms
Nī + ana	= nayana,	leading
Su + ana	= savana,	hearing
Gamu + ana	= gamana,	going
Kara + aṇa	= karaṇa,	doing
Mara (to die) + ana	= maraṇana,	death, dying

Before "ti" sometimes the final syllable of the root is dropped, and at times it is changed into "t".

Gamu + ti	= gati,	gait, condition of birth
Gī (to soing) + ti	= gīti,	song
Muca + ti	= mutti,	release
Pā + ti	= pīti,	drinking
Ramu (to sport) + ti	= rati,	sport, attachment
Sara (to remember) + ti = sati,		recollection, memory
Su + ti	= suti,	hearing
Ṭhā + ti	= ṭhiti,	state
Thu (to praise) + ti	= thuti,	praise

6. "Anīya" and "ya" are affixed to roots in the sense of "ought to be, fit to be, fit for, worthy of." If the root ends in "a" and "ā", the suffix "ya" is changed into "eyya".

Examples:

Kara + anīya	= karaṇīya,*	ought to be done
Pā + anīya	= pānīya,	fit to be drunk, (water)
Pūja + anīya	= pūjanīya,	worthy of offering

Su + anīya	= savanīya,	fit to be heard
Dā + ya + eyya	= deyya,	fit to be given
Gāha + ya	= (gahya, becomes)	gayha, fit to be taken
Ñā + ya + eyya	= ñeyya,	ought to be known, should be understood
Pā + ya + eyya	= peyya,	ought to be drunk, drinkable

\* After "r" the dental "n" is changed into cerebral "ṇ".

Some irregular forms:

Bhuji + ya	= bhojja,	fit to be eaten, edible
Mada + ya	= majja,	fit for intoxication, intoxicating
Khāda + ya	= khajja,	edible
Garaḥa + ya	= gārayha,	blamable
Vada + ya	= vajja,	fit to be said, (fault)
Yuja + ya	= yogga,	suitable

7. "ī" and "ana" are affixed to roots in the sense of "disposed to, in the habit of." The initial vowel undergoes vuddhi substitut[ion].

Examples:

Brahmaṇ cara + ī	= brahmacārī,	one who is in the habit of leading a noble life (celibate).
Dhammaṇ vada + ī	= dhammavādī,	one who is in the habit of expounding the Doctrine.
Saccaṇ vada + ī	= saccavādī,	one who is disposed to speak the truth, truthful.
Sādhu sīla + ī	= sādhusālī,	good-natured one
Pāpa kara + ī	= pāpakārī,	evil-doer, one who is disposed to evil
Kudha + ana	= kodhana,	disposed to anger, angry
Bhāsa + ana	= bhāsana,	garrulous
Ghusa + ana	= ghosana,	sounding, noisy
Kampa + ana	= kampana,	shaky

8. The infinitives, which are also treated as verbal derivatives, formed by adding "tuṇ" to the roots, are compounded with "kama" in the sense of 'desirous of', 'wishing', by dropping their *niggahīta*.

The Desideratives thus formed are declined like compound words.

Examples:

Bhuñjituṇ kāma	= bhuñjitukāma,	wishing to eat
	bhuñjitukāmena,	by one who wishes to eat
	bhuñjitukāmassa,	to one who wishes to eat
Gantuṇ kāma	= gantukāma,	desirous of going, wishing to go
Pacituṇ kāma	= pacitukāma.	wishing to cook
Kātuṇ kāma	= kattukāma,	wishing to do

It should be understood that infinitives and all kinds of participles which have already been dealt with, are also treated as *kitakas*.

## Exercise xxiii

### A

- "Kiṇ dado balado hoti - kiṇ dado hoti vaṇṇado. Kiṇ dado sukhado hoti - kiṇ dado hoti cakkhudo?"
- "Annado balado hoti - vatthado hoti vaṇṇado. Yānado sukhado hoti - dīpado hoti cakkhudo."
- Maggo atthi maggiko n'atthi, gamanaṇ atthi gamako n'atthi, kammaṇ atthi kāraṇo na'tthi.
- "Dhammapīti sukhaṇ seti."
- "Dhammacārī sukhaṇ seti - asmiṇ loke paramhi ca."
- "Sabbapāpassa akaraṇaṇ"
- "Pāpānaṇ akaraṇaṇ sukhaṇ"
- Sabbadānaṇ dhammadānaṇ jināti. Sabbaṇ rasaṇ dhammarasaṇ jināti, Sabbaṇ ratiṇ dhammaratiṇ jināti, Taṇhakkhaya sabbadukkhaṇ janāti."
- Yo sāvako kāyena vā vācāya vā cetasā vā kiñci'pi pāpaṇ kammaṇ na karoti so hoti Dhammadharo, Dhammavādī.
- Tava thutiyā me payojanaṇ n'atthi.
- Saccavādino sadā pūjanīyā honti.
- Sampattivipattīsu akampanacitto hohi.
- Sādhusīlī sāvakā dhammasavanatthāya gantukāmā nagarato nikkhamiṇsu.
- Bhāsanadārakā paṇḍitehi gārayhā honti.

### B

- By the destruction of lust, hatred and ignorance one obtains deliverance.
- This potter is making iron vessels.
- Evil-doers and well-doers should be known by their actions.
- The expounders of the Doctrine should be revered by all.
- Of what use is his praise to the disciples?
- I do not know his going or coming.
- There is medicine for bodily diseases but not for mental diseases.
- The coach-builder wishing to make a chariot felled\* the tallest tree in his garden.
- Who knows that our death will come tomorrow.
- By his gait I know that he is a good-natured person.
- The speech of truthful persons should be heard.
- This garland-maker is not an evil-doer.
- No evil action should be done in thought, word, or deed by expounders of Truth.
- The supporters wishing to go to hear the Doctrine approached the disciples who were revered by them.

\* Use the causal of 'pata', to fall (*pātesi*).

Lesson XXIV  
RULES OF SANDHI (Combinations)

By *sandhi*\* is meant the combination of two letters that come in immediate contact with each other.

This combination may take place by elision, substitution, augment, etc.

\* Formed of *saṅ*, "together", with *dhā* "to join".

In Pāli there are three classes of Sandhi, viz:

1. *Sara sandhi* -Vowel Combinations,
2. *Vyañjana sandhi* -Consonant Combinations, and
3. *Niggahita* (ṅ) *sandhi* -*Niggahita* Combinations.

1. *Sara sandhi* -Vowel Combinations

1. When two vowels come together, the preceding vowel is often dropped. e.g.,

Loka - agga	= Lok'agga,	chief of the world
Paññā - indriya	= paññ'indriya,	faculty of wisdom
Tini - imāni	= tīn'imāni,	these three
Sabbo - eva	= sabb'eva,	verily all

2. Sometimes the following vowel is dropped, if it is preceded by a dissimilar vowel. e.g.,

Chāyā - iva	= chāyā'va,	like a shadow
Iti - api	= iti'pi,	such indeed
Pāto - eva	= pāto'va	early morning

3. When the preceding dissimilar vowel is dropped, the following "i" and "u" short or long, are substituted by "e" and "o" respectively. e.g.,

Upa - eto	= Up'eto	constituted
Suriya - udaya	= suriy'udayu, suriyodaya,	sunrise

4. When the preceding vowel is dropped, the following vowel is sometimes lengthened. e.g.,

Buddha - anussati	= Buddh'ānussati,	reflecting on the Buddha
Gacchāmi - iti	= gacchām'īti,	that I go
Bahu - upakāro	= bahūpakāro,	very helpful
Sace - ayaṅ	= sacāyaṅ,	if this
Idāni - ahaṅ	= idān'āhaṅ,	now I

5. Sometimes the preceding vowel is lengthened when the following vowel is dropped. e.g.,

Lokassa - iti	= lokassā'ti,	thus to the world
Vi - atikkama	= vī'tikkama,	transgression
Sādhu - iti	= sādhū'ti,	thus good
Jīvitahetu - api	= jīvitahetū'pi,	even for the sake of life

6. When *te*, *me*, [or] *ye* are followed by a vowel, "y" is sometimes substituted for their final "e", e.g.,

Me - ayaṅ	= myayaṅ, myāyaṅ,	this by me
Te - ahaṅ	= tyahaṅ, tyāhaṅ,	I to thee
Ye - assa	= yyassa, yyāssa,	those to him

7. When "i", "ī" and "u", "o" are followed by a dissimilar vowel\* "y" and "v" are sometimes substituted for them respectively. e.g.,

Vi - ākato	= vyākato,	proclaimed
Su - āgataṅ	= svāgataṅ,	welcome
Anu - eti	= anveti,	follows
Ko - attho	= kvattho,	what good
So - ayaṅ	= svayaṅ, svāyaṅ,	he this

\* For instance *a* and *ā* are similar vowels, *a* and *i* are dissimilar vowels.

8. "Ti" of *ati*, *iti*, and *pati*, when followed by a vowel, is sometimes changed into "cc". e.g.,

Ati - antaṅ	= accantaṅ,	exceedingly
Ati - eti	= acceti,	surpasses
Ati - odāto	= accodāto,	very white
Iti - etaṅ	= iccetaṅ,	thus that
Pati - āharati	= paccāharati,	brings back

9. "Abhi", followed by a vowel is sometimes changed into "abbha". e.g.,

Abhi - uggato	= ubbhuggato,	arose
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10. "Adhi", followed by a vowel, is sometimes changed into "ajjha". e.g.,

Adhi - āgama	= ajjhāgama,	attained
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11. Sometimes "t, d, n, m, y, r, l, v" are inserted before a vowel. e.g.,

Ajja - agge	= ajjatagge,	from to-day
Atta - attha	= attadattha,	self-good
Ito - āyati	= itonāyati,	comes from here
Idha - āhu	= idhamāhu,	here they say
So - eva	= soyeva,	he himself
Ni - antaraṅ	= nirantaraṅ,	without an interval, intermittent
Cha - abhiññā	= chaḷabhiññā,	six kinds of higher knowledge
Ti - aṅgikaṅ	= tivaṅgikaṅ,	three factors

2. *Vyañjana Sandhi* - Consonant Combinations

1. The vowel preceding a consonant is sometimes lengthened. e.g.,

Te - assa	= tyāssa,	those to him
Municare	= munīcare,	the sage would wander
Su - akkhāto	= svākkhāto,	well-expounded
Jāyati soko	= jāyatīsoko,	grief arises

2. Sometimes the vowel preceding a consonant is shortened. e.g.,  
 Yadi vā sāvake = yadivasāvake, or if towards the disciples  
 Taṇhā - khayō = taṇhakkhayō, destruction (of) craving

3. Before a consonant the final "o" of the pronominal stems "eta" and "ta" is changed into "a". e.g.,  
 Eso dhammo = esa dhammo, that nature  
 So muni = sa muni, he (is) a sage

4. The consonant following a vowel is sometimes duplicated. e.g.,  
 A - pamādo = appamādo, diligence  
 Vi - ñāṇaṇ = viññāṇaṇ, conciousness

5. When an aspirated consonant is duplicated the preceding one is changed into the unaspirated form of the same consonant. e.g.,  
 Ni - bhayaṇ = nibbhayaṇ, fearless  
 sa - dhammo = saddhammo, noble Doctrine

### 3. Niggahīta (ṅ) Sandhi - Niggahīta Combinations

1. The *niggahīta* preceding a group consonant is changed into the nasal of that particular group;\* e.g.,

Taṇ khaṇaṇ	= taṅkhaṇaṇ,	that instant
Ṣaṇ jāta	= saṅjāta,	born
Taṇ ñāṇaṇ	= taṅñāṇaṇ,	that knowledge
Taṇ ṭhānaṇ	= taṅṭhānaṇ,	that place
Ahaṇ te	= ahante,	I to thee
Ṣaṇ nipāto	= sannipāto,	union
Ṣaṇ bodhi	= sambodhi,	enlightenment
Ṣaṇ māna	= sammāna,	honour

\*[By "group", Nārada means a row of the alphabet, each of which ends with a nasal sound, viz., "the nasal of that particular group". This can be seen clearly when the alphabet is displayed in a grid, as in the chart that I have added on page two, above. By "a group consonant" Nārada means any consonant excluding the alphabet's final row (y, r, l, v...) as these are considered "ungrouped" (viz., miscellaneous) in the Pali tradition --E.M.]

2. The *Niggahīta* preceding *e* and *h* is changed into *ñ*. Before *e* the substituted *ñ* is duplicated. e.g.,

Taṇ - eva	= taññeva,	itself
Taṇ - hi	= tañhi,	it indeed

3. The *Niggahīta* preceding "y" is sometimes changed into "ñ", "y" is afterwards dropped, and the substituted "ñ" is duplicated. e.g.,  
 Ṣaṇ - yamo = saññamo, restraint

4. The *niggahīta*, followed by a vowel, is sometimes changed into "m", and into "d" if it is affixed to "ta" and "eta". e.g.,  
 Taṇ - ahaṇ = tamahaṇ, that I  
 Etaṇ - avoca = etadavoca, this he said

5. Sometimes the *niggahīta* preceding a vowel is dropped. The initial vowel of the following word [if it is] not followed by a double consonant, is lengthened, and the final vowel of the preceding word is dropped. e.g.,  
 Adāsiṇ ahaṇ, adāsi - ahaṇ, adā's - ahaṇ, adās'āhaṇ, I gave  
 Evaṇ ahaṇ, eva - ahaṇ, ev'ahaṇ, ev'āhaṇ, thus I

6. Sometimes the *niggahīta* preceding a consonant is also dropped. e.g.,  
 Buddhānaṇ - sāsaṇaṇ = Buddhānasāsaṇaṇ, message of the Buddhas

7. Sometimes a *niggahīta* is inserted before a vowel or a consonant. e.g.,  
 Cakkhu udapādi = cakkhuṇ udapādi, the eye arose  
 Ava - siro = avañsiro, head downwards

8. Sometimes the vowel following a *niggahīta* is dropped, and the *niggahīta* is afterwards nasalised. e.g.,  
 Idaṇ api = idam'pi, this too  
 Kiṇ iti = kin'ti, what is  
 Cakkaṇ iva = cakkaṇ'va, like a wheel

### Lesson XXV Uses of the Cases The Nominative Case (Paṭhamā)

1. The Nominative case, when used by itself, expresses the crude form of a word; e.g.,  
 naro, man,  
 nārī, woman,  
 phalaṇ, fruit.

2. The subject of a verb, whether active or passive, is expressed by the Nominative; e.g.,  
 Purisio gacchati, man goes.  
 Buddhena Dhammo desiyate, the Doctrine is preached by the Buddha.

3. The complement of intransitive verbs is also expressed by the Nominative; e.g.,  
 So rājā ahosi, he became a king;  
 Eso dārako hoti, he is a boy.

### The Vocative case (Ālapana)

The Vocative Case is used to express the Nominative of Address; e.g.,  
 Putta, idh'āgaccha! son, come here.  
 Bho Gotama, O venerable Gotama!

### The Accusative Case (Dutiya)

1. The Accusative denotes the object; e.g.,  
 Ahaṇ lekhaṇaṇ likhāmi, I am writing a letter.

2. Duration of time and extent of space are expressed by the Accusative. e.g.,  
 Idha so temāsaṃ vasi, here he lived for three months.  
 Dvī'haṃ atikkantaṃ, two days are passed.  
 Yojanaṃ dīgho pabbato, the mountain is one league long.

3. Verbs of motion take the Accusative; e.g.,  
 So gāmaṃ gacchati, he goes to the village.

4. The prefixes "anu", "pati", "pari" also govern the Accusative; e.g.,  
 Rukkhaṃ anu, rukkhaṃ pati, the moon shines by every tree.  
 rukkhaṃ parivijjotata cando whatever there be here for me.  
 Yad'ettha maṃ anu siyā, Devadatta is kind to his mother.  
 Sādhu Devdatto mātaraṃ anu, Devadatta is kind to his mother.  
 Anu Sāriputtaṃ paññavā bhikkhu, monk inferior to Sariputta in wisdom.  
 Saccakiriyaṃ anu pavassi, it rained according to (his) act of truth.  
 Nadiṃ Nerañjaraṃ pati, near Nerañjarā river.

5. The Accusative is sometimes used adverbially; e.g.,  
 Rājā sukhaṃ vasati, the king lives happily.  
 Sukhaṃ supati, sleeps happily.  
 Dukkhaṃ seti, lives painfully.

6. Sometimes the Accusative is used in the sense of the (a) Ablative of agent, (b) Dative, (c) Genitive, and (d) Locative; e.g.,

a. Vinā\* Dhammaṃ, without the Doctrine.  
 Sace maṃ n'ālapissati, if he will not speak with me.  
 b. Upamā maṃ paṭibhāti, a simile occurs to me.  
 c. Taṃ kho pana Bhagavantaṃ, (of) that Blessed One.  
 d. Ekaṃ samayaṃ Bhagavā..., on one occasion the Blessed One...  
 \* Sometimes "Vinā" governs the Nominative, Instrumental and the Ablative.

7. The root "vasa" preceded by ā, adhi, anu and upa governs the Accusative; e.g.,  
 Gāmaṃ āvasati, anuvasati, upavasati, lives in the village.  
 Vihāraṃ adhivasati, lives in the monastery.

#### The Auxiliary Case (Tatiyā)

When the construction is passive the agent is expressed by this case; e.g.,  
 Ācariyena potthakaṃ dīyate, a book is being given by the teacher.  
 Tena kataṃ kammaṃ, the action done by him.

#### The Instrumental Case (Karaṇa)

1. The means or the instrument by which an action is done is expressed by the Instrumental Case; e.g.,  
 Hatthena kammaṃ karoti, he does the work with his hand.  
 Cakkhunā passāma, we see with our eye.  
 Ñāṇena sukhaṃ labhati, one obtains happiness by means of wisdom.

2. The Instrumental is also used to express-

(a) Cause and reason; e.g.,  
 Vijjāya vasati, through knowledge he lives.  
 Kammanā vasalo hoti, by action one becomes an outcast.

(b) Bodily defects; e.g.,  
 Akkhinā kaṇo, blind in one eye.

(c) A characteristic attribute; e.g.,  
 Vaṇṇena abhirūpo, beautiful in appearance.  
 Gottena Gotamo, Gotama by clan.  
 Sippena naḷakāro, a basket-maker by profession.

(d) The length of time and space within which an action is accomplished; e.g.,  
 Ekamāseṇa gacchāmi, I shall go in a month.  
 Yojanena gacchati, goes by a league.

(e) The price at which a thing is bought or sold; e.g.,  
 Satena kītaṃ, bought for a hundred.

(f) The idea of resemblance, equality, rejoicing, deficiency, proficiency, need, use, etc.; e.g.,  
 Pitarā sadiso, like the father.  
 Mātaraṃ samo, equal to the mother.  
 Kahāpaṇena ūno, deficit of a farthing, less by a farthing.  
 Dhanena hīno, destitute of wealth.  
 Vācāya nipuṇo, proficient in speech.  
 Maṇinā attho, in need of a jewel.

(g) The conveyance or the part of the body on which a thing is carried; e.g.,  
 Sīsena bhāraṃ vahati, carries the burden on his head.

3. The indeclinables saha, saddhiṃ (with, accompanied by), alaṃ (enough, what use), kiṃ (what?), also govern the Instrumental; e.g.,

" Nisīdi Bhagavā saddhiṃ the Blessed One sat  
 ...bhikkhusaṃghena ", ...with the multitude of Bhikkhus.  
 Bhātaraṃ saha, together with his brother.  
 Alaṃ te idha vāseṇa, what is the use of your staying here?  
 Kiṃ me dhanena, of what use is wealth to me?

4. Sometimes the Instrumental is used adverbially; e.g.,  
 Sukhena vasati, lives happily.

5. The Instrumental is sometimes used in the sense of the (a) Accusative, (b) Ablative, and (c) Locative, e.g.,  
 Tilehi khette vapati, he sows gingili in the field.  
 a. Attanā'va attānaṅ, sammannati, he chooses himself.  
 b. Sumuttā mayaṅ tena we are wholly released  
 ...mahāsamaṇena, ...from that great ascetic.  
 c. Tena samayena, at that time.

#### The Dative Case (Catutthi)

1. The Dative Case is used to express the person or thing to whom or to which something is given; e.g.,

Yācakānaṅ dānaṅ deti, he gives alms to the beggars.  
 Kāyassa balaṅ deti, he gives strength to the body.

2. The roots *ruca*, to please, and *dhara*, to bear or hold, govern the dative of the person pleased, or held; e.g.,

Samaṇassa rucate saccaṅ, the truth is pleasing to the ascetic.  
 Devadattassa suvaṇṇacchattaṅ he holds a golden parasol  
 ...dhārayate, ...for Devadatta.

3. Verbs implying anger, jealousy, praise, blame, curse, and others having the same sense govern the dative of the person against whom such a feeling is directed; e.g.,

Tassa kujjha, mahāvīra, be angry with him, O great hero!  
 Devā'pi tesaṅ pihayanti, even the Devas hold them dear.  
 Dujjanā guṇavantaṅ usūyanti, the evil are jealous of the virtuous.  
 Buddhassa silāghate, he praises the Buddha.  
 Nindanti bahubhāninaṅ, they blame the garrulous.  
 Mayhṅ sapate, he curses me.

4. The indirect object of verbs such as telling, proclaiming, teaching, preaching, sending, writing, etc. is put in the Dative Case; e.g.,

Te vejjassa kathayiṅsu, they told it to the doctor.  
 Arocayāmi vo Bhikkhave, I declare to you, O Bhikkhus  
 Satthā Bhikkhūnaṅ Dhammaṅ deseti, the Teacher is preaching the Doctrine  
 to the Bhikkhus.  
 So tassa lekhanāṅ paṇiṅ, he sent a letter to him.

5. The purpose for which anything is done, the result to which anything leads, and the reason for which anything exists, are also expressed by the Dative; e.g.,

Yuddhāya gacchti, he goes to war.  
 Nibbānāya saṅvattati, is conducive to Nibbana.  
 Caratha bhikkhave cārikaṅ ... go ye forth, O Bhikkhus, ...  
 bahu-janahitāya, bahu-janasukhāya, for the good and happiness of the many.  
 Atthāya me bhavissati, it will be for my good.

6. The words *hita*, good, *attha*, good, need, *payojana*, use, and indeclinables like *alaṅ*, *kiṅ*, *namo*, *svāgataṅ*, govern the Dative; e.g.,  
 lokassa hitaṅ, good for the world.  
 Dhanena me attho, I am in need of wealth.  
 Nāṇena te kiṅ payojanaṅ, of what use is wisdom to you?  
 Alaṅ mallo mallassa, a warrior is fit for a warrior.  
 Namō sammāsambuddhassa, praise be to the Fully Enlightened One.  
 Svāgataṅ te mahārāja, welcome to you, O king!  
 Svatthi hotu sabbasattānaṅ, blessing to all beings.  
 Sotthi te hotu sabbadā, may happiness ever be to you!

7. Sometimes the place to which the motion is directed is put in the Dative; e.g.,  
 Appo saggāya gacchati, few go to heaven.

#### The Ablative Case (Pañcamī)

1. The Ablative Case is principally used to denote the place or object from which motion or separation takes place; e.g.,

Nagarā niggato rājā, the king departed from the city.  
 Rukkhasmā phalāni patanti, fruits fall from the tree.  
 Assasmā patāmi, I fall from the horse.

2. The Ablative is used to express the person or thing from whom or from which something is originated, produced, caused, learnt, received, released, etc.; e.g.,

Pabbatehi nadiyo pabhavanti, rivers originate from mountains.  
 Urasmā jāto putto, the son born from the breast.  
 Ubhato sujāto, well-born from both sides.  
 Kāmato jāyati soko, grief arises from passion.  
 Corasmā bhayaṅ uppajjati, fear arises from thieves.  
 Ācariyamhā ugguṇhāma, we learn from the teacher.  
 Sissā ācariyehi paṇṇākāraṅ labhanti, pupils receive gifts from their teachers.  
 Dukkā pamuñcantu, may they be freed from pain!  
 Mutto mārabandhanā, released from the bondage of the Evil One.

3. That which one desires to protect and whose sight one desires to avoid, are also put in the Ablative Case; e.g.,

Kāke rakkhanti taṅḍulā, lit. they guard crows from rice.  
 Pāpa cittaṅ nivāraye, one should protect the mind from evil.  
 Mātā pitūhi antaradhāyati putto, the son disappears from the parents.

4. The place or time from which another place or time is measured is expressed by the Ablative. The distance in space is put in the Locative or in the Nominative, and that in time is put in the Locative; e.g.,

Nagarasmā catuso yojanesu araṅṅaṅ, the forest is four leagues from the city.  
 Gāmasmā ārāmo yojanaṅ, the monastery is one league from the village.  
 Imamhā māsamā pañcamāse atikkhante, when five months have elapsed from this.  
 Ito kappasahassee, thousand Kappas hence.

5. Some prefixes and indeclinables also govern the Ablative; e.g.,

Ā, as far as	
- ā pabbatā khettaṇ,	as far as the rock is the field.
Apa, away from	
- apa sālāya āyanti,	they come from the hall.
Pati, like, in exchange for	
- Buddhasmā pati Sāriputto,	like the Buddha is Sāriputta.
- Ghatam'assa telasmā patidadāti,	he gives him ghee in exchange for oil.
Pari, away from, without	
- Paripabbatā devo vassati,	it rains except on the mountain.
Adho, below	
- adharā adho,	below the hip.
Nānā, different	
- te Bhikkhū nānā-kulā,	those monks from different families.
Rite, without	
- rite saddhammā kuto sukhaṇ,	where is happiness without the noble Doctrine?"
Vinā, without	
- vinā dhammā,	without the Doctrine.
Uddhaṇ, above	
- uddhaṇ pādatalā,	upward from the sole of the feet.
Upari, above	
- Upari gaṅgāya,	above the river.
Yāva, as far as	
- yāva brahmalokā,	as far as the Brahma realm.

6. The Ablative is also used to denote comparison; e.g.,

Dānato sīlam'eva varaṇ,	morality is indeed higher than liberality.
Sīlam'eva sutā seyyo,	morality is nobler than learning.

7. The Ablative is sometimes used in the sense of the (a) instrumental and (b) Locative; e.g.,

(a). "Sīlato naṇ paraṅsanti,"	they Praise him on account of morality.
Bhava-paccayā jāti,	birth is conditioned by action.
Saṅkhāranirodhā avijjā nirodho,	the cessation of ignorance results from the cessation of activities.
(b) Puratthimato,	from the east.

8. Sometimes the (a) Accusative and the (b) Genitive are used in the sense of the Ablative; e.g.,

(a) Kiṇ kāraṇaṇ,	by what reason?
(b) Taṇ kissa hetu,	by what cause?

9. Sometimes the Ablative is used after abstract nouns formed from past participles in the sense of 'because of'; 'on account of'; e.g.,

Kammassa kaṭattā,	by reason of having done the action.
Ussannattā,	on account of having arisen.

### The Genitive Case (*Chaṭṭhi*)

1. The Genitive Case is generally used to denote the possessor; e.g.,  
Buddhassa dhammo, Buddha's Doctrine.  
Rukkhasa chāyā, the shadow of the tree.

2. The Genitive is also used to denote the relationship between two objects; e.g.,  
Pupphānaṇ rāsī, heap of flowers.  
Bhikkhūnaṇ samūho, multitude of monks.  
Meghassa saddo, sound of thunder.  
Suvaṇṇassa vaṇṇo, colour of gold.  
Pādassa ukkhepanaṇ, raising of the foot.  
Lokassa hito, the good of the world.

3. Persons or things over which kingship, lordship, teachership, superiority, etc. are expressed are also put in the Genitive Case; e.g.,  
Narānaṇ indo, king of men.  
Manussānaṇ adhipati, chief of men.  
Sathhā deva-manussānaṇ, teacher of gods and men.

4. When a person or thing is distinguished from a group the word implying the group is put in the Genitive or Locative; e.g.,  
Buddho seṭṭho manussānaṇ, the Buddha is the chief of men.  
Imesaṇ dārakānaṇ eso paṭhamo, he is the first of these boys.  
(or: *imesu dārakesu...*)  
Etesaṇ phalānaṇ ekaṇ gaṇha, take one of those fruits.

5. Words implying skill, Proficiency, likeness, similarity, distance, nearness, under, above, etc. govern the Genitive; e.g.,

Dhammā'Dhammassa kovido,	skill in knowing the right and wrong.
Kusalā naccagītassa,	skilled in dancing and singing.
Gāmassa (vā gāmato) avidure,	not far from the village.
Nibbānassa santike,	in the presence of Nibbāna.
Nagarassa samīpe,	near the city.
Tassa Purato,	in his presence.
Heṭṭhā chāyāya,	under the shade.
Heṭṭhā, mañcassa,	under the bed.
Tass'opari,	above it;
jānumaṇḍalānaṇ upari,	above the knees.
Pitussa tulyo,	similar to the father.
Mātu-sadiso,	like the mother.

6. The Genitive is also used with superlatives and words having the same sense; e.g.,  
Dhammānaṇ caturo padā seṭṭhā, of things the four Truths are the highest.  
Sabbesaṇ sattānaṇ Buddho uttamo, the Buddha is the highest of all men.  
Danto seṭṭho manussānaṇ, a self-controlled person is the best of men.

7. Sometimes the Genitive is used in the sense of the (a) Accusative, (b) Auxiliary, (c) Instrumental, (d) Ablative, (e) Locative; e.g.,

(a) Amatassa dātā,	giver of immortality.
Pāpānaṅ akaraṇaṅ sukhaṅ,	it is happy not to do evil.
(b) Rañño pūjito,	reverenced by the king.
(c) Pattaṅ odanassa pūretvā,	filling the bowl with food.
(d) Sabbe bhāyanti maccuno,	all are afraid of death.
Bhīto catunnaṅ āsivisaṇaṅ,	frightened of the four snakes.
(e) Divasassa tikkhattaṅ,	thrice a day.
Bhagavato pasannā,	pleased with the Blessed One.

#### The Locative Case (*Sattamī*)

1. The Locative Case denotes the place or time where anything is or happens; e.g.,

Manussā gharesu vasanti,	men live in houses.
Thāliyaṅ odanaṅ pacati,	he cooks rice in a pot.
Khīresu jalaṅ,	there is water in milk.

2. The Locative denotes also the time when an action takes place; e.g.,

Tasmiṅ samaye,	at that time.
Sāyaṇhasamaye āgato,	he came in the afternoon.
Phussamāsamhā tīsu māsesu vesākhamāso,	three months from Phussa month [i.e., after the month called Phussa] is the month of Vesākha.
Ito satasahassamhi kappe,	one hundred thousand aeons hence.

3. The reason is sometimes expressed by the Locative; e.g.,

Dīpi cammesu haññate,	the tigers are killed on account of their skin.
Musāvāde pācittiyaṅ,	one commits a pācittiya offence, there is a with regard to a lie or through falsehood.

4. The group or class from which a person or thing is distinguished or separated is put in the Locative; e.g.,

Manussesu khattiyo sūratamo,	the warrior is the bravest of men.
Addhikesu dhāvato sīghatamo,	the runner is the fastest of travellers.
Āyasmā Ānando arahantesu aññataro,	Venerable Ānanda is one of the Arahants.

5. The Locative or the Genitive is used with the words *adhipati*, lord; *dāyāda*, heir; *issara*, lord; *kusala*, skill; *paṭibhū*, bail; *pasuta*, born of; *sakkhi*, witness; and *sāmi*, master; e.g.,

Lokasmiṅ or (lokassa) adhipati,	lord of the world.
Kammasmiṅ or (kamma) dāyādo,	heir of action.
Paṭhaviyaṅ or (paṭhaviyā) issaro,	lord of the earth.
Gītasmiṅ or (gītassa) kusalo,	skill in singing.
Dassanasmiṅ or (dassanassa) paṭibhū,	surety for appearance.
Gosu or (gavaṅ) pasuto,	born of cows.
Adhikaraṇasmiṅ or (adhikaraṇassa) sakkhi,	witness in a case.
Dhammasmiṅ or (Dhammassa) sāmi,	master of Truth.

6. The Locative is used with the words *sādhū*, good, kind; *nipuṇa*, proficient, skilful; and words having the sense of "being pleased with, angry with, contented with, being addicted to"; etc., and with prefixes *adhi* and *upa*, in the sense of exceeding, or master of; e.g.,

Paññāya sādhu,	good in wisdom.
Mātari sādhu,	kind towards the mother.
Vinaye nipuṇo,	proficient in discipline.
Bhaṇḍāgāre niyutto,	attached to the treasury.
Dhamme gāravo,	reverence towards the Dhamma.
Buddhe pasanno,	being pleased with the Buddha.
Appakasmīṅ tuṭṭho,	being contented with little.
Kāsiraññe na kuppāmi,	I am not angry with the Kāsi king.
Adhi devesu Buddhho,	the Buddha is superior to the gods.
Upanikkhe kahāpaṇaṅ,	a Kahāpaṇa is greater than Nikkha.

7. Sometimes the Locative is used in the sense of the (a) Nominative, (b) Accusative, (c) Instrumental (d) Dative, and (e) Ablative; e.g.,

(a) Idam'pi'ssa hoti sīlasmiṅ,	this also is his virtue
(b) Bāhāsu gahetvā,	taking the hands.
Bhikkhūsu abhivadanti,	salute the monks.
(c) Samaṇā pottesu piṇḍāya caranti,	the ascetics go for alms with their bowls.
(d) Sanghe, Gotami, dehi,	O Gotami, give to the Sangha.
(e) Kadalīsu gaje rakkhanti,	lit. they protect the elephants from the plantain trees.

#### The Genitive and the Locative Absolutes

The Nominative Absolute in English and the Ablative Absolute in Latin are expressed by the Genitive and Locative Absolutes in Pāli...

- (a) When the subject of a participle is different from the subject of the verb it is put in the Locative Absolute and the participle is made to agree with it in gender, number and case.
- (b) If the subject of the participle is the same as that of the finite verb this construction is not used.
- (c) Mayi gate so āgato, he came when I had gone.
  - *Bhikkhusaṅghesu bhojyamānesu gato*, he went when the multitude of monks were being fed.
  - *Sabbe maggā vivajjenti gacchante lokanāyake*, when the leader of the world goes, all turn away from the path.

This construction corresponds to the Nominative Absolute in English and Ablative Absolute in Latin.

(d) When disregard is to be shown the Genitive Absolute is often used. Sometimes the Locative Absolute is also used.

- *Ahaṅ gacchanto tena saddhiṅ na sallapiṅ*, as I was going I did not speak with him.
- *Mātāpitunnaṅ rudantānaṅ pabbaji* or *mātāpitūsu rudantesu pabbaji*, he renounced disregarding his weeping parents, i.e., he renounced in spite of or not withstanding the weeping of his parents. (Though his parents were weeping, he went forth into homelessness.)

The same construction may be used in the sense of "as soon as; no sooner than", by compounding "eva" with the participle; e.g.,  
*Tayi āgate y'eva so gato*, he went as soon as you came, or he went just as you had come.

Lesson XXVI  
 Passive Voice

There are different endings, for the Passive Voice. Sometimes the endings of the Active Voice are also used in the sense of the Passive.  
 In forming the Passive Voice "ya" is added between the root and the endings. If the roots end in "a" and "ā", they are often changed into "ī".

Examples:

Rakkha	+ ya	+ te	= rakkhīyate
Dā	+ ya	+ te	= dīyate
Nī	+ ya	+ te	= nīyate
Su	+ ya	+ te	= sūyate
Paca	+ ya	+ te	= pacayate / paccate

Present Tense (Vattamānā) [+ passive voice]

SING.	PLU.	SING.	PLU.
3. te	ante	paccate	paccante
2. se	vhe	paccase	paccavhe
1. e	mhe	pacce	paccamhe

Aorist (Ajjatani) [+ passive voice]

SING.	PLU.	SING.	PLU.
3. ā	ū	apaccā, paccā	apaccū, paccū
2. se	vhaṇ	apaccise, paccise	apaccivhaṇ, paccivhaṇ
1. a	mhe	apacca, pacca	apaccimhe, paccimhe

Imperfect Tense (Hīyattani)\* [+ passive voice]

SING.	PLU.	SING.	PLU.
3. ttha	tthuṇ	apaccattha	apaccatthuṇ
2. se	vhaṇ	apaccase	apaccavhaṇ
1. Iṇ	mhase	apacciṇ	apaccamhase

Benedictive (Pañcamī) [+ passive voice]

SING.	PLU.	SING.	PLU.
3. taṇ	antaṇ	paccataṇ	paccantaṇ
2. ssu	vho	paccassu	paccavho
1. e	āmase	pacce	paccāmase

Subjunctive or Conditional (Sattamī) [+ passive voice]

SING.	PLU.	SING.	PLU.
3. etha	eraṇ	paccetha	pacceraṇ
2. etho	eyyavho	paccetho	pacceyyavho
1. eyyaṇ	eyyāmhe	pacceyyaṇ	pacceyyāmhe

Future Tense (Bhavissanti) [+ passive voice]

SING.	PLU.	SING.	PLU.
3. ssate	ssante	paccissate	paccissante
2. ssase	ssavhe	paccissase	paccissasvhe
1. ssaṇ	ssāmhe	paccissaṇ	paccissāmhe

\*[Nārada's original text (mis-)translates "Hīyattani" as "Perfect Tense"]

NB: *Parokkhā* and *Kālātipatti* are not treated in this book.

## Conjugation of "hū", to be

	Present Tense		Aorist (Ajatani)	
	Singular	Plural	Singular	Plural
3rd person	hoti	honti	ahosi, ahū	ahesuṇ
2nd person	hosi	hotha	ahosi	ahosittha
1st person	homi	homa	ahosiṇ, ahuṇ	ahosimhā, ahumhā
	Future Tense		Imperative (Pañcamī)	
3rd person	hessati, hehi	hessanti	hotu	hontu
2nd person	hessasi	hessatha	hohi	hotha
1st person	hessāmi	hessāma	homi	homa
	Conditional (Sattamī)		Future Tense (Bhavissanti)	
3rd person	heyya	heyyaṇ	hessati, hehiti	hessanti, hehinti
2nd person	heyysi	heyysatha	hessasi, hehisi	hessatha, hehitha
1st person	heyysi	heyysāma, heyysaṇ	hessāmi, hehāmi	hessāma, hehāma
	Perfect (Hīyattani)			
3rd person	ahuvā	ahuvū, ahuvu		
2nd person	ahuvo	ahuvattha		
1st person	ahuvaṇ	ahuvamha		

## Conjugation of "asa", to be

	Present Tense		Aorist (Ajatani)	
	Singular	Plural	Singular	Plural
3rd person	atthi	santi	āsi	āsiṇsu, āsuṇ
2nd person	asi	attha	āsi	āsittha
1st person	asmi, amhi	asma, amha	āsiṇ	āsimha
	Imperative		Conditional	
3rd person	atthu	santu	siyā, assa	siyuṇ, assu
2nd person	āhi	attha	assa	assatha
1st person	asmi	asma	assaṇ	assāma

I  
BUDDHENIYĀ VATTHU  
Story of Buddheni

Jambudīpe kira pubbe pāṭaliputtanagare sattāsīti-koṭi-nihita-dhanaṇ ekaṇ seṭṭhi-kulaṇ ahosi. Tassa pana seṭṭhino ekā y'eva dhītā ahosi -nāmena Buddhenī nāma. Tassa satta-vassika-kāle mātā-pitaro kalamakaṇsu. Tasmīṇ kule sabbaṇ sāpateyyaṇ tassā y'eva ahosi.

Sā kira abhirūpā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā devaccharā-paṭibhāgā piyā ca ahosi manāpā saddhā pasannā ratanattayamāmikā paṭivasati. Tasmīṇ pana nagare seṭṭhisenāpati - uparājādayo taṇ attano pādāparikattaṇ kāmayamānā manusse pesesuṇ paṇṇākārehi saddhiṇ. Sā taṇ sutvā cintesi: mayhaṇ mātāpitaro sabbaṇ vibhavaṇ pahāya matā. Mayā'pi tathā gantabbaṇ. Kiṇ me patikulena. Kevalaṇ citta-vināsāya bhavati. Mayā pan'imaṇ dhanaṇ Buddha-sāsane y'eva nidahituṇ vaṭṭati'ti cintesi. Cintetvā ca pana tesāṇ mayhaṇ patikulena'ttho'ti paṭikkhipi.

Sā tato paṭṭhāya mahādānaṇ pavattenti samaṇa-brāhmaṇe santappesi.

Ath'āparabhāge eko assa-vāṇijako assa-vāṇijāya pubbant'āparantaṇ gacchanto āgamma imasmīṇ gehe nivāsaṇ gaṇhi. Atha so vāṇijo taṇ disvā dhītu-sinehaṇ paṭiṭṭhāpetvā gandha-mālā - vatth - 'ālaṇkārādīhi tassā upakārako hutvā gamanakāle - "Amma etesu assesu tava ruccanaṇ assaṇ gaṇhāhi" ti āha.

Sā'pi asse oloketvā ekaṇ sindhavapotakaṇ disvā "etaṇ me dehī" ti āha.

Vāṇijo - "Amma eso sindhavapotako. Appamattā hutvā paṭijaggāhi" ti vatvā taṇ paṭipādetvā agamāsi.

Sā'pi taṇ paṭijaggamānā ākāsa - gāmī - bhāvaṇ ṇatvā sammāpaṭijagganti evaṇ cintesi - puñṇākaraṇassa me sahāyo laddho'ti agatapubbā ca me Bhagavato sakalaṇ mārabalaṇ vidhāmetvā Buddhahūtassa Jaya-mahā Bodhi-bhūmi. Yannūnaṇ taṭṭha gantvā Bhagavato Jayamahā-bodhiṇ vandeyyan'ti cintetvā bahū rajata-suvaṇṇa-mālādayo kārāpetvā ekadivaṇ assam' abhiruyha ākāseṇa gantvā bodhi-mālake ṭhatvā - Āgacchantu ayya suvaṇṇamālā pūjetun'ti ugghosesi - ten'ettha:

*Yato paṭṭhāya'haṇ Buddha - sāsane suddha-mānasā  
Pasannā tena saccena - mahanuggaha-buddhiyā  
Āgacchantu namassantu - bodhiṇ pūjentu sādhukaṇ  
Soṇṇamālāhi Sambuddha - puttā ariyasāvaka  
Sutvā taṇ vacanaṇ ayyā - bahū Sīlavāsino  
Āgamma nabhasā tattha - vandiṇsu ca mahiṇsu ca.*

Tato-ppabhuti sā kumārīkā Buddha-sāsane atī'va pasannā niccaveva assamabhiruyha āgantvā ariyehi saddhiṇ Mahābodhiṇ suvaṇṇamālābhi pūjetvā gacchati.

Atha Pāṭaliputta-nagar'opavane vanacārā tassa abhiṇhaṇ gacchantiyā ca āgacchantiyā ca rūpasampattiṇ disvā rañño kathesuṇ. "Mahārāja, evarūpā kumārīkā assam' abhiruyha āgantvā nibandhaṇ vanditvā gacchati. Devassānurūṇaṇ aggamahesi bhavitun'" ti.

Rājā taṇ sutvā "Tena hi bhane gaṇhatha naṇ kumārīṇ Mama aggamahesiṇ karomī" ti, purise payojesi.

Tena payuttā purisā Bodhi-pūjaṅ katvā āgacchantiṅ gaṇhāmā'ti tattha nilīnā gahaṇa-sajjā aṭṭhaṅsu. Tadā sā kumārikā assam'abhiruyha Mahā-Bodhimaṇḍaṅ gantvā vītarāgehi saddhiṅ pupphapūjaṅ katvā vanditvā nivatti. Atha tesu eko Dhammarakkhitatthero nāma tassā eva'māha: "Bhagini, tvaṅ antarāmagge corā gaṇhitukāmā ṭhitā. Asukhaṭṭhānaṅ patvā appamattā sīghaṅ gacchā" ti.

Sā pi gacchantī taṅ ṭhānaṅ patvā corehi anubandhitā assassa paṇhiyā saññaṅ datvā pakkami. Corā pacchato pacchato anubandhiṅsu. Asso veḅaṅ janetvā ākāsa'mullanghi. Kumārikā veḅaṅ sandhāretuṅ asakkontī assassa piṭṭhito pariḅilitvā patanti - mayā katūpakāraṅ sara puttāti āha. So patantiṅ disvā vegena gantvā piṭṭhiyaṅ nisīdāpetvā ākāsaṇo netvā sakaṭṭhāne y'eva patiṭṭhāpesi. Tasmā

Tiracchānagatā p'evaṅ - sarantā upakāraṅ  
Na jahanti'ti mantvāna - kataññū hontu pānino.

Tato sā kumārikā sattāsītikoti - dhaṇaṅ Buddhasāsane y'eva vapitvā yāvajīvaṅ sīlaṅ rakkhitvā tato cutā suttappabuddho viya devaloke nibbatti.

*Atitaruṇavayā bho mātuḅāmā'pi evaṅ  
Vividhakusalakammaṅ katvā saggaṅ vajanti  
Kusalaphalamahantaṅ maññaṇā bhavantaṅ  
Bhavatha katha'mupekkā dānamānādikamme.*

## II

### PĀNĪYADINNASSA VATTHU Story of the Giver of Water

Jambudīpe aññatarasmiṅ janapade kir'eko manusso raṭṭhato raṭṭhaṅ janapadato janapadaṅ vicaranto anukkamena Candabhāgā-nadītiraṅ patvā nāvaṅ abhiruhitvā paratīraṅ gacchati. Ath'āparaṅ gabbhinittī tāya eva'nāvāya gacchati. Atha nāvā gaṅgā-majjhā-patta-kāle tassa kammaja vātā caliṅsu. Tato sā vijāyitu'masakkontī kilantā pānīyaṅ me detha pipāsītā'mhi' ti manusse yāci. Te tassā vacanaṅ asuṇantā viya pānīyaṅ n'ādaṅsu. Atha so jānapadiko tassa karuṇāyanto pānīyaṅ gahetvā mukhe āsiñci. Tasmīṅ khaṇe sā laddhāssāsā sukhena dāraṅ vijāyi. Atha te tīraṅ patvā katipaya-divasena attano attano ṭhānaṅ pāpuṅsu. Ath'āparabhāge so jānapadiko aññatara-kiccaṅ paṭicca tassā itthiyā vasana-gharaṅ patvā tattha tattha āhiṅḍanto nivāsanaṭṭhānaṅ alabhitvā nagaradvāre sālaṅ gantvā tattha nipajji.

Tasmīṅ y'eva divase corā naraṅ pavisitvā rājagehe sandhiṅ chinditvā dhanasāraṅ gahetvā gacchantā rājapurisehi anubaddhā gantvā tā y'eva sālāya chaḍḍetvā palāyīṅsu. Atha rājapurisā āgantvā taṅ jānapadikaṅ disvā -ayaṅ coro'ti gahetvā pacchābāhaṅ gālhaṅ bandhitvā puna-divase rañño dassesuṅ.

Rañña "Kasmā bhāṇe, corakamma'kāsi" ti pucchito

"N'āhaṅ, deva, coro, āgantuko'mhi" ti vutte, rājā core pariyesitvā alabhanto ayam'eva coro imaṅ mārethā'ti ānāpesi.

Rājapurisehi taṅ gālhaṅ bandhitvā āghātaṭṭhānaṅ nette sā itthī taṅ tatha nīyamānaṅ disvā sañjānitvā kampamāna hadayā muhuttana rañño santikaṅ gantvā vanditvā, "deva eso na coro āgantuko, mucath'etaṅ, devā'ti" 'āha. Rājā tssā kathaṅ asaddhahanto yajjetaṅ mocetum'icchasi tassagghanaṅ dhaṇaṅ datvā muñcāpehi'ti.

Sā "sāmi mama gehe dhaṇaṅ n'atthi. Api ca me satta-puttehi saddhiṅ maṅ dāsīṅ karohi. Etaṅ muñca devā" ti āha.

## III

### DUGGATASSA DĀNAṅ A Pauper's Charity

*Ahoṅsiṅ duggato pubbe - Bārāṇasi-puruttame  
Dānaṅ denti narā tattha - nimantetvāna bhikkhavo  
Jīvanto bhatiyā so'haṅ - dānaṅ dente mahājane  
Tuṭṭhahaṭṭhe pamudite - evaṅ cintes'ahaṅ tadā  
Samuppaṇṇa-vatthāḅkārā - dānaṅ denti ime janā  
Parattha'pi pahaṭṭhā'va - sampattim'anubhonti te  
Buddhu'ppādo ayaṅ dāni - dhammo loke pavattati  
Susīlā'dāni vattanti - dakkhiṇeyyā jinorasā  
Avatṭhito'va saṅsāro - apāyā khalu pūritā  
Kalyāṇa-vimukhā sattā - kāmaṅ gacchanti duggatiṅ  
Idāni dukkhito hutvā - jīvāmi kasiren'ahaṅ  
Daḅiddo kapaṇo dīno - appabhogo anāḅiyo  
Idāni bījaṅ ropemi - sukhette sādhu-sammate  
App'eva nāma ten'āhaṅ - parattha sukhito siyā  
Iti cintiya bhikkhitvā - bhatīṅ katvāna 'nekadhā  
Maṅḅapaṅ tattha kāretvā - nimantetvāna bhikkhavo  
Āyāsena adās'ahaṅ - pāyāsaṅ amatā yaso  
Tena kammavipākena - devaloke manorame  
Jāto'mhi dibbakāmehi - modamāno anekadhā  
Dīghāyuko vaṅṅavanto - tejasī'ca aho'sahaṅ.*

## IV

### SUMANĀDEVIYĀ VATTHU Story of Sumanā Devi

Sāvatthiyaṅ hi devasikaṅ Anāthapiṅḅikassa gehe dve Bhikkhu-sahassāni bhuñjanti; tathā Visākhāya mahāupāsikāya. Sāvattthiyaṅ ca yo yo dānaṅ dātukāmo hoti so so tesāṅ ubhiṅnaṅ okāsaṅ labhitvā'va karonti. Kiṅ kāraṇā? Tumhākaṅ dānagaṅ Anāthapiṅḅiko vā Visākhā vā āgatā'ti pucchitvā n'āgatā'ti vutte satasahassaṅ vissajetvā katadānam'pi kiṅ dānaṅ nām'etanti garahanti.

Ubho'pi te Bhikkhusaṅghassa ruciñ ca anucchavikakiccāni ca ativiya jānanti. Tesu vicārentesu bhikkhū cittarūpaṅ bhuñjanti. Tasmā sabbe dānaṅ dātukāmā te gahetvā'va gacchanti. Iti te attano ghare bhikkhū parivisitūṅ na labhanti.

Tato Visākhā "ko nu kho mama ṭhāne ṭhatvā bhikkhusaṅghaṅ parivissati" ti upadhārentī puttassa dhītaṅ disvā taṅ attano ṭhāne ṭhapesi. Sā tassā nivesane bhikkhusaṅghaṅ parivisati. Anāthapiṅḅiko'pi Mahāsubhaddaṅ nāma jeṭṭhadhītaṅ ṭhapesi. Sā bhikkhūnaṅ veyyāvaccāṅ karontī dhammaṅ suṇantī sotāpannā hutvā patikulaṅ agamāsi. Tato Cullasubhaddaṅ ṭhapesi. Sā'pi tatth'eva karontī sotāpannā hutvā patikulaṅ gatā. Atha Sumanādeviṅ nāma kaṇiṭṭhadhītaṅ ṭhapesi. Sā pana Sakadāgāmiphalāṅ patvā

kumārikā'va hutvā tathārūpena aphāsukhena āturā āhārupacchedaṇ katvā pitaṇ  
daṭṭhukāmā hutvā pakkosāpesi. So ekasmiṇ dānagge tassa sāsanaṇ sutvā'va āgantvā - "Kiṇ  
amma Sumane?"ti āha. Sā'pi naṇ āha- "Kiṇ tāta kiṇiṭṭhabhātikā"ti.

"Vippalapasi, amma?"

"Na vippalapāmi, kiṇiṭṭhabhātikā" ti.

"Bhāyasi, amma"ti.

"Na bhāyāmi, kiṇiṭṭhabhātikā" ti.

Ettakaṇ vatvā y'eva pana sā kālamakāsi.

So Sotāpanno'pi samāno seṭṭhidhītari uppannasokaṇ adhvāsetuṇ asakkonto Dhītu  
sarīrakiccaṇ kāretvā rodanto Satthusantikaṇ gantvā "Kiṇ gahapati dukkhī dummano  
assumukho rudamāno upagato'si"ti? vutte "Dhītā me bhante Sumanādevi kālakatā" ti āha.

"Atha kasmā socasi? Nanu sabbesaṇ ekaṇsikaṇ maraṇanti."

"Jānām'etaṇ bhante. Evarūpā pana me hirottappasampannā dhītā sā maraṇakāle satiṇ  
paccupaṭṭhāpetuṇ asakkonti vippalamānā matā'ti me anappaṇaṇ domanassaṇ uppajjati" ti.

"Kiṇ pana tayā kathitaṇ mahāseṭṭhi?"

"Ahaṇ taṇ bhante 'Amma Sumane' ' ti āmantesiṇ. Atha naṇ āha 'Kiṇ tāta  
kiṇiṭṭhabhātikā'ti. Tato 'vippalapasi amma' ' ti? 'Na vippalapāmi'ti kiṇiṭṭhabhātikā' ' ti.  
'Bhāyasi amma' ' ti? 'Na bhāyāmi'ti kiṇiṭṭhabhātikā' ' ti. Ettakaṇ vatvā kālamakāsi" ti.

Atha naṇ Bhagavā āha. "Na te mahāseṭṭhi dhītā vippalapī" ti.

"Atha kasmā evam'āhā?" ti

Kaṇiṭṭhattā y'eva. Dhītā hi te gahapati maggaphalehi tayā mahallikā. Tvaṇ hi Sotāpanno.  
Dhītā pana te Sakadāgāmini. Sā maggaphalehi mahallikattā evam'āhā" ti.

"Evaṇ bhante!"

"Evaṇ gahapati!"

"Idāni kuhiṇ nibbattā, bhante?"

Tusitabhavane gahapati'ti vutte bhante mama dhītā idhā nītakānaṇ antare nandamānā,  
vicarivā ito gantvā'pi nandanaṭṭhāne y'eva nibbattā."

Atha naṇ satthā "Āma gahapati appamattā nāma gahaṭṭhā vā pabbajitā vā idha loke ca  
paraloke ca nandanti y'evā"ti vatvā imaṇ gātham'āha.

*Idha nandati pecca nandati - katapuñño ubhayattha nandati  
Puññaṇ me katan ti nandati - bhīyo nandati suggatiṇ gato.*

## V SELECTIONS FROM THE DHAMMAPADA

Na hi verena verāni - sammanti'dha kudācanaṇ  
Averena ca sammanti - esa dhammo sanantano.

Yathā agāraṇ ducchannaṇ - vuṭṭhi samativijjhati  
Evaṇ abhāvitaṇ cittaṇ - rāgo samativijjhati.

Yathā'gāraṇ succhannaṇ - vuṭṭhi na samativijjhati  
Evaṇ subhāvitaṇ cittaṇ - rāgo na samativijjhati.

Idha socati pecca socati - pāpakārī ubhayattha socati  
So socati so vihaññati - disvā kamma-kiliṭṭha'mattano.

Idha modati pecca modati - katapuñño ubhayattha modati  
So modati so pamodati - disvā kamma-visuddhi'mattano.

Idha tappati pecca tappati - pāpakārī ubhayattha tappati  
Pāpaṇ me katan'ti tappati - bhīyo tappati duggatiṇ gato.

Idha nandati pecca nandati - katapuñño ubhayattha nandati  
Puññaṇ me katan'ti nandati - bhīyo nandati suggatiṇ gato.

Appamādo amatapadaṇ - pamādo maccuno padaṇ  
Appamattā na mīyanti - ye pamattā yathā matā.

Appamādena maghavā - devānaṇ seṭṭhataṇ gato  
Appamādaṇ pasaṇsanti - pamādo garahito sadā.

Aciraṇ vata'yaṇ kāyo - paṭhaviṇ adhisessati  
Chuddho apeta-viññāṇo - niratthaṇ'va kaḷiṇgaraṇ.

Yathā'pi bhamaro pupphaṇ - vaṇṇagandhaṇ aheṭṭhayaṇ  
Paḷeti rasa'mādāya - evaṇ gāme munī care.

Na paresaṇ vilomāni - na paresaṇ kat'ākataṇ  
Attano'va avekkheyya - katāni akatāni ca.

Yathā'pi puppharāsīmā - kayirā mālāguṇe bahū  
Evaṇ jātena maccena - kattabbaṇ kusalaṇ bahuṇ.

Madhū'va maññati bālo - yāva pāpaṇ na paccati  
Yadā ca paccati pāpaṇ - atha bālo dukkhaṇ nigacchati.

Selo yathā ekaghano - vātena na samīrati  
Evaṇ nindā-pasaṇsāsu - na samiñjanti paṇḍitā.

Na attahetu na parassa hetu - na putta'micche na dhanaj na raṭṭhañ  
Na iccheyya adhammena samiddhi'mattano - sa sīlavā paññāva dhammiko siyā.

Yo sahasaṇ sahasena - saṅgāme mānuse jine  
Ekañ ca jeyya attānañ - save saṅgāmaj'uttamo.

Sabbe tasanti daṇḍassa - sabbe bhāyanti maccuno  
Attānañ upamañ katvā - na haṇeyya na ghātaye.

Sabbe tasanti daṇḍassa - sabbesaṇ jīvitañ piyañ  
Attānañ upamañ katvā na haṇeyya na ghātaye.

Dhammañ care sucaritañ - na tañ duccharitañ care  
Dhammacārī sukhañ seti - asmiñ loke paramhi ca.

Kiccho manussa paṭilābho - kicchañ macchāna jīvitañ  
Kicchañ saddhammasavaṇaṇ - kiccho buddhānañ uppādo.

Sabbapāpassa akaraṇaṇ - kusalassa upasampadā  
Sacitta pariyaḍapanaṇ - etañ Buddhāna sāsanaṇ.

Yo ca Buddhañ ca dhammañ ca - saṅghañ ca saraṇaṇ gato  
Cattāri ariya-saccāni - samma'ppaññāya passati.

Dukkhañ dukkhasamuppādañ - dukkhassa ca atikkamañ  
Ariyañcaṭṭhaṅgikañ maggañ - dukkhūpasamagāminaṇ.

Etañ kho saraṇaṇ khemañ - etañ saraṇa'muttamañ  
Etañ saraṇa'māgama - sabbadukkhā pamuccati.

Na c'āhu na ca bhavissati - na cetaṛahi vijjati  
Ekantañ nindito poso - ekantañ vā paṇṇasito.

Na tena paṇḍito hoti - yāvatā bahu bhāsati  
Khemī avero abhaya - paṇḍito'ti pavuccati.

Na tāvatā dhammadharo - yāvatā bahu bhāsati  
Yo ca appam'pi sutvāna - dhammañ kāyena passati  
Save dhammadharo hoti - yo dhammañ na'ppamajjati.

Akatañ dukkatañ seyyo - pacchā tapati dukkatañ  
Katañ ca sukatañ seyyo - yañ katvā nānutappati.

Sukhañ yāva jarā sīlañ - sukhā saddhā patitṭhitā  
Sukho paññāya paṭilābho - pāpānaṇ akaraṇaṇ sukhañ.

Sabbadānañ dhammadānañ jināti - sabbañ rasañ dhammarasañ jināti  
Sabbañ ratiñ dhammaratiñ jināti - taṇhakkhaya sabba dukkhañ jināti.

Cakkhunā saṅvaro sādhu - sādhu sotena saṅvaro  
Ghāṇena saṅvaro sādhu - sādhu jivhāya saṅvaro.

Kāyena saṅvaro sādhu - sādhu vācāya saṅvaro  
Manasā saṅvaro sādhu - sādhu sabbattha saṅvaro  
Sabbattha saṅvuto bhikkhu - sabbadukkhā pamuccati.

Dhammārāmo dhammarato - dhammañ anuvicintayañ  
Dhammañ anussarañ bhikkhu - saddhammā na parihāyati.

Yassa kāyena vācāya - manasā n'atthi dukkatañ  
Saṅvutañ tīhi ṭhānehi - tam'ahañ brūmi brāhmaṇaṇ.

## VI

*Mano pubbaṅgamā dhammā - mano seṭṭhā manomayā  
Manasā ce paduṭṭhena - bhāsati vā karoti vā  
Tato nañ dukkham'anveti - cakkañ'va vahato padañ.*

*Mano pubbaṅgamā dhammā - manoseṭṭhā manomayā  
Manasā ce pasannena - bhāsati vā karoti vā  
Tato nañ sukham'anveti - chāyā'va anapāyini.*

### In prose form:

Dhammā mano pubbaṅgamā (honti), mano seṭṭhā (honti), manomayā (honti), (Yo) ce paduṭṭhena manasā bhāsati vā karoti vā, tato dukkhañ nañ anveti cakkañ vahato padañ iva.

Dhammā mano pubbaṅgamā (honti), mano seṭṭhā (honti), manomayā (honti), (Yo) ce psannena manasā bhāsati vā karoti vā, tato sukhañ nañ anveti anapāyini chāyā iva.

## Appendix ii. Notes on the Meaning & Usage of Words

[These notes clarify words appearing in the "Selections for Translation" that are not otherwise explained in the glossary or exercises; "Lesson I" refers to the first "selection", i.e., words appearing in *Buddheniyā Vatthu*, explained in order of appearance. For the vocabulary used in the exercises and lessons throughout the rest of the book, please download the separate "Glossary" PDF from [www.pali.pratyeka.org](http://www.pali.pratyeka.org) --E.M.]

### NOTES TO LESSON I

- Kira - An Indeclinable used in reference to a report by hearing. It seems, 'is said.
- Nihita - pp. of ni + dhā, bear. Deposited, laid aside, set apart
- Kālamakaṅsu - Kālaṅ + akaṅsu - died. Sing. Kālamakāsi
- Sāpateyyaṅ - property, wealth, provisions.
- Vaṅṅa-pokkharatāya - beauty of complexion.
- Devaccharā - celestial nymph.
- Ratana + ttaya + māmikā - devoted to the Triple Gem.
- Pādaparikkataṅ - state of wife.
- Vibhavaṅ - wealth.
- Pati + kulena - husband's clan.
- Kevalaṅ - only.
- Tato paṭṭhāya - from that time, thence forth.
- Nivāsaṅ gaṅhi - took shelter.
- Potakaṅ - colt.
- Paṭijaggāhi - nourish, tend, look after.
- Puñña + karaṅassa - Dat. to one who is doing merit.
- Vidhametvā - having vanquished, having defeated.
- Yannūnāhaṅ - How, if I.
- Mālaka - in the enclosure, yard.
- Ugghosesi - shouted.
- Maṅ + anuggaha - have compassion on me.
- Soṅṅa + mālāhi - with garlands of gold.
- Nabhasā - through the sky.
- Mahiṅsu - revered.
- Tato + ppabhuti - from that time.
- Nagara + upavane - in the wood near the city.
- Nibandhaṅ - frequently.
- Devassa + anurūpaṅ - suitable to the Deva (King).
- Bhane - a term of address used by superiors to subordinates.
- Nilīnā - hidden.
- Gahana + sajjā - ready to seize.
- Nivatti - stopped.
- Paṅhiyā - with the heel.
- Saññaṅ + datvā - giving a sign.
- Vegaṅ janetvā - accelerating the speed.
- Ākāsaṅ ullaṅghi - rose to the sky.
- Sandhāretuṅ - to bear.
- Parigalitvā - having glided off, slipped.
- Tiracchānagatā - animals.

- Mantvāna - considering, thinking.
- Sutta-ppabuddho - risen from sleep.
- Mātugāmā - women.

### NOTES TO LESSON II

- Janapada - country
- Nadī + tīraṅ - river bank.
- Gabbhinī + itthī - pregnant woman.
- Kammaja-vātā - pains of childbirth.
- Vijāyituṅ-asakkontī - unable to give birth.
- Pipāsītā + amhi - I am thirsty.
- Karuṅāyanto - pitying.
- Laddhā + assāsā - having obtained consolation.
- Katipaya - few
- Paṭicca - on account of.
- Āhiṅdanto - wandering.
- Sandhiṅ chinditvā - making a break - broke into the house.
- Pacchābāhaṅ - hands on the back.
- Gālhaṅ bandhitvā - binding tightly.
- Āgantuko - guest, foreigner, visitor.
- Ānāpesi - ordered.
- Āghātāṭṭhānaṅ - place of execution.
- Sañjānitvā - recognising.
- Hadaya - heart.
- Muhuttena - in a moment.
- Asaddhahanto - not believing.
- Tassa-agghaṅakaṅ - its value.

### NOTES TO LESSON III

- Duggato - poor man.
- Bhatiyā - by wages.
- Tuṭṭha-ḥaṭṭhe - pleased and delighted.
- Pamudite - rejoiced
- Dakkhiṇeyyā - worthy of gifts.
- Jīnorasā - the Sons of the Buddha.
- Āvaṭṭhito - settled.
- Saṅsāro - Existence.
- Khalu - indeclinable, indeed.
- Kalyāṅa-vimukka - opposed to good.
- Kasirena - with difficulty.
- Kapaṅo - poor.
- Dīno - miserable.
- Anālhiyo - destitute.
- Sādhu + sammata - regarded as good.
- Maṅḍapaṅ - hall.
- Āyāsena - with trouble.
- Pāyasaṅ - milk porridge.

#### NOTES TO LESSON IV

- Devasikaṇ - adv. daily.
- Dānaggaṇ - alms-hall.
- Vutte - loc. of vutta, from vada, to speak. When said, on being said.
- Garahanti - from 'garaha' to condemn, despise.
- Ruciṇ - taste, desire, likes.
- Anucchavkha-kiccāni - anu + chavi - ka = according to one's skin, i.e., befitting, proper, suitable. Kiccāni, deeds, actions, duties.
- Ativiya - adj. thoroughly.
- Jānanti - know, from ñā, to know, Jāna is substituted for ñā.
- Tesu vicārentesu - loc. absolute. When they inquire.
- Cittarūpaṇ - lit. according to the mind, i.e., as they liked or according to one's heart's content.
- Parivisituṇ - from pari + visa - to feed.
- Upadhārenti - nom. feminine singular present participle of upa + dhara, to hold, take up. Reflecting.
- Ṭhapesi - Aorist causal of ṭhā, to stand. Placed.
- Veyyāvaccarṇ karonti - perform duties, render service.
- Sotāpannā - sota, stream; āpanna, entered. Stream - Winner, the first stage of Sainthood.
- Patikulaṇ - husband's family.
- Sakadāgāmiphalāṇ - Fruit of Ones - Returner, the second stage of Sainthood.
- Tathārūpena aphāsukhena - some such illness.
- Ātura - ill.
- Āhārūpacchedaṇ - lit. food - cutting, i.e., starving.
- Pakkosāpesi - Aorist causal of pa + kusa = caused to be called; summoned.
- Vip̐palapasi - from vi + pa + lapa, to speak. Speak confusedly, babble.
- Kālamakāsi - lit. did the time i.e., died.
- Uppannasokaṇ - arisen grief. Uppanna is the p.p. of u + pada, to go.
- Adhivāsetuṇ - inf. of adhi + vasa = to bear.
- Asakkonto - pres. participle of sakha, to bear. Being unable.
- Sarīrakiccaṇ - lit. bodily duties, i.e. funeral ceremonies, obsequies.
- Kāretvā - Causal past participle of karu, to do.
- Rodanto - pres. part. of ruda, to lament, wail.
- Assumukho - assu, tears; mukha, face = tearful face.
- Kālakatā - lit. time done i.e., dead.
- Ekaṇsikaṇ - adv. certain.
- Hicrottappasampannā - hiri = shame, modesty; ottappa = fear; sampannā = endowed with.
- Paccupaṭṭhāpetuṇ - inf. of pati + upa + ṭhā, to gather up.
- Matā - p.p. of mara, to die.
- Kathitaṇ - p.p. of katha, to speak; said, uttered, spoken.
- Mahallikattā - abstract noun. Being old.
- Nibbattā - p.p. .of ni + vatu born.
- Pecca - Ind. p.p. of pa + i, to go. Having gone.
- Katapuñño - the doer of good.
- Gatā - p.p. of gamu = gone.

#### NOTES TO LESSON V

- Verena - by anger.
- Sammanti - are pacified - samu.

- Sanantano - ancient law - Sanaṇ + suffix tana.
- Agāraṇ - house.
- Du + channaṇ - ill - thatched.
- Vuṭṭhi - rain.
- Samativijjhati - penetrates through - saṇ + ati + vijjha.
- Pecca - hereafter.
- Kamma - kiliṭṭha - defiled actions.
- Modati - rejoices - muda.
- Visuddhiṇ - purity.
- Tappati - is tormented - tapa.
- Mīyanti - die - mī.
- Maghavā - a name given to Sakka, the king of the devas.
- Pasaṇsanti - praise - pasaṇsa.
- Garahito - is denounced, blamed - garaha + ta.
- Adhisessati - will lie - adhi + si.
- Chuddho - thrown away.
- Apeta - viññāṇo - bereft of consciousness.
- Ni + atthaṇ - useless.
- Kaḷingarāṇ - charred log.
- Bhamaro - bee.
- Aheṭhayaṇ - without injuring.
- Paleti - flies - pala.
- Vilomāni - defects.
- Avekkheyya - should reflect - ava + ikkha
- Kayirā - would make - kara.
- Mālāguṇe - different garlands.
- Maccena - by man.
- Maññati - thinks - mana.
- Selo - rock.
- Eka - ghano - one - solid.
- Vātena - by wind.
- Samīrati - is shaken - saṇ + ira.
- Samiddhiṇ - prosperity.
- Sa - so, he.
- Saṅgāme - in the battle field.
- Jeyya - would conquer - jī.
- Tasanti - tremble - tasa.
- Haṇeyya - should kill - haṇa.
- Ghātaye - should cause to kill - haṇa.

#### NOTES TO LESSON VI

- Dhammā-dhara, to hold or support. suffix mma. states or conditions.
- Pubbaṅgamā - pubba + ṅ + gamā = going before.
- Manoseṭṭhā - mana + seṭṭha. -When words of the mano group are compounded with another word, the final vowel is changed into 'o'.
- Manomayā - This is a Nominal Derivative (Taddihita) formed from mana and suffix 'maya' which means-made of.
- Paduṭṭhena - pa + dusa, to defile, pollute. This is the Perfect Participle of 'padusa'. Here the suffix 'ta' is changed into 'ṭṭha'. Comp. diṭṭha from disa, to see; naṭṭha from nasa, to perish; daṭṭha from daṅsa, to sting; iṭṭha from isu, to wish.
- Bhāsati - Present tense of bhāsa, to speak.
- Karoti - Present tense of kara, to do.
- Anveti - anu + eti The present tense of 'i', to go. Here 'u' is changed into 'v'.
- Cakkaṅ'va Cakkaṅ + iva, This is a Sandhi formed by dropping the following vowel.
- Vahato - The Genitive case of 'vahanta', from 'vaha', to carry.
- Pasannena - The Perfect Participle of 'pa', + 'sada', to be Pleased. Here the suffix 'ta' is changed into 'nna'. Comp. 'bhinna', from bhidi, to break; chinna from chidi, to cut; channa from chada, to cover.
- Anapāyinī - Na + apāyinī. Here na is changed into 'an'. Apāyinī is formed from apa + aya, to go.