An Elementary Pali Course
by Venerable Narada Thera

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Buddha Dhamma Meditation Association
AN ELEMENTARY PĀLI COURSE

Nārada Thera

TO MY VENERABLE TEACHER PELENE SIRI
VAJIRAṆĀNA MAHĀ NĀYAKA THERA

2
The word Pâli means "the Text", though it has now come to be the name of a language. Māgadhi was the original name for Pâli. 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 Pâli can be mastered in a few months, Pâli 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 Pâli language within a short period.

I have to express my deep indebtedness to my Venerable Teacher, Pelene Siri Vajiraṇāna 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.

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NĀRADA
October, 1952.

If you have problems in your Pâli lessons then join our E-mail Pâli classes at

[ibric@sri.lanka.net]

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Abbreviations

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

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AN ELEMENTARY PÂLI COURSE

INTRODUCTION

Namo Tassa Bhagavato Arahato Sammā-Sam-Buddhassa!

Pâli 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.

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

The Pāli language must have had characters of its own, but at present they are extinct.
The Pāli Alphabet consists of forty-one letters, — eight vowels and thirty-three consonants.

### 8 Vowels (Sara)

a, ā, i, ī, u, ū, e, o.

### 33 Consonants (Vyañjana)

<table>
<thead>
<tr>
<th>Category</th>
<th>Consonants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gutturals</td>
<td>k, kh, g, gh, ŋ</td>
</tr>
<tr>
<td>Palatals</td>
<td>c, ch, j, jh, ŋ</td>
</tr>
<tr>
<td>Cerebrals</td>
<td>ṭ, ṭh, ḍ, ḍh, ṇ</td>
</tr>
<tr>
<td>Dentals</td>
<td>t, th, d, dh, n</td>
</tr>
<tr>
<td>Labials</td>
<td>p, ph, b, bh, m</td>
</tr>
</tbody>
</table>

*Palatal y.
*Cerebral r.
*Dental l.
*Dental and Labial v.
Dental (sibilant) s.
Aspirate h.
Cerebral ŋ.
Niggahita ṇ.

*Semi-vowels
Pili is a phonetic language. As such each letter has its own characteristic sound.

a is pronounced like u in but
á is pronounced like a in art
i is pronounced like i in pin
í is pronounced like i in machine
u is pronounced like u in put
û is pronounced like u in rule
e is pronounced like e in ten
e is pronounced like e in fate
ö is pronounced like o in hot
õ is pronounced like o in note
k is pronounced like k in key
g is pronounced like g in get
n is pronounced like ng in ring
c is pronounced like ch in rich
j is pronounced like j in jug
ň is pronounced like gn in signor
š is pronounced like t in not
d is pronounced like d in hid
ň is pronounced like n in hint
p is pronounced like p in rib
b is pronounced like b in rib
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
l is pronounced like l in felt
m is pronounced like ng in sing

The vowels "e" and "o" are always long, except when followed by a double consonant; e.g., ettha, oťtha.
The fifth consonant of each group is called a "nasal".
There is no difference between the pronunciation of "ṭh" and "ṭṭh". The former never stands at the end, but is always followed by a consonant of its group.

The dentals "t" and "d" 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 "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.
Lesson 1

A. Declension of Nouns ending in " a "

Nara*, m**. man

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative naro***</td>
<td>narā</td>
</tr>
<tr>
<td>a man, or the man</td>
<td>men, or the men</td>
</tr>
<tr>
<td>Accusative naraṃ</td>
<td>nare</td>
</tr>
<tr>
<td>a man, or the man</td>
<td>men, or the men</td>
</tr>
</tbody>
</table>

Terminations

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative o</td>
<td>ā</td>
</tr>
<tr>
<td>Accusative mAh</td>
<td>e</td>
</tr>
</tbody>
</table>

* In Pāḷi nouns are declined according to the terminated 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 Pāḷi. 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 Pāḷi 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:**

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

**B. Conjugation of Verbs**

**PRESENT TENSE - ACTIVE VOICE**

3rd person terminations

<table>
<thead>
<tr>
<th>SING</th>
<th>PLU</th>
</tr>
</thead>
<tbody>
<tr>
<td>ti</td>
<td>anti</td>
</tr>
</tbody>
</table>

paca = to cook

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>So pacati*</td>
<td>Te pacanti</td>
</tr>
<tr>
<td>Sā pacati</td>
<td>they cook, they are cooking</td>
</tr>
</tbody>
</table>

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

Dhāvati* (dhāva) runs
Dhovati (dhova) washes
Vadati (vada) speaks, declares
Vandati (vanda) salutes
Rakkhati (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. Sūdo pacati
   The cook is cooking
2. Sūdā pacanti
   The cooks are cooking
3. Sūdo odanaµ pacati
   The cook rice is cooking
4. Sūdā ghaṭe dhovati
   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.
7. Te vandanti.
9. Puttā dhāvanti.
10. Dārako vandati.
12. Dārakā Buddhamaṃ vandanti.
15. Sā odanaṃ pacati.
16. Buddhā dhammaṃ vandanti.
17. Puttā janake vandanti.
18. Yācakā. ghaṭe dhovanti.
19. Te gāme rakkhanti.

Vocabulary: Pali-English

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.
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"

(contd.)

Nara

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Instrumental</td>
<td>narena</td>
</tr>
<tr>
<td></td>
<td>by or with a man</td>
</tr>
<tr>
<td>Dative</td>
<td>narāya,* narassa</td>
</tr>
<tr>
<td></td>
<td>to or for a man</td>
</tr>
</tbody>
</table>

Terminations

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Instrumental</td>
<td>ena**</td>
</tr>
<tr>
<td></td>
<td>ebhi,** ehī**</td>
</tr>
<tr>
<td>Dative</td>
<td>āya, ssa</td>
</tr>
<tr>
<td></td>
<td>namǒ***</td>
</tr>
</tbody>
</table>

* This form is not frequently used.

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

*** The vowel preceding "nam" is always long.
Masculine Substantives :

- Ādara: esteem, care, affection
- Āhāra: food
- Daṇḍa: stick
- Dāsa: slave, servant
- Gilāna: sick person
- Hattha: hand
- Osadha: medicine
- Ratha: cart, chariot
- Samanā: holy man, ascetic
- Sunakha: dog
- Vejjja: Doctor, physician

B. Conjugation of Verbs

PRESENT TENSE - ACTIVE VOICE (contd.)

2nd person terminations

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>si</td>
<td>tha</td>
</tr>
</tbody>
</table>

2nd person SING. Tvaṃ 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:

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

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

Illustrations:

1. Dāsena (instr. s.) gacchati  
   with the slave  he goes  
2. Vejjebhi (instr pl.) labhasi  
   by means of doctors  you obtain  
3. Sunakhsa (dat. s.) desi  
   to the dog  you give  
4. Samānasam (dat. pl.) pesetha  
   to the ascetics  you send
Exercise ii

A

1. Tvaṁ rathena gacchasi.
2. Tvaṁ ādarena Dhammaṁ desesi.
3. Tvaṁ gilānassa osadhaṁ desi.
4. Tvaṁ daṇḍena sunakhaṁ paharasi.
5. Tvaṁ vejjānaṁ rathe pesesi.
6. Tumhe ādarena gilānanaṁ āhāraṁ detha.
7. Tumhe dāsehi gāmaṁ* gacchatha.
8. Tumhe samanānaṁ dhammaṁ desetha.
10. Tumhe sunakhassa āhāraṁ hratha.
11. Dārakā sunakhehi gāmaṁ gacchanti.
12. Sūdā hatthehi ghaṭe dhovanti.
13. Tumhe gilāne vejjassa pesetha.
15. Samanā ādarena dhammaṁ desenti.
16. Tumhe daṇḍehi sunakhe paharattha.
17. Vejjo rathena gāmaṁ āgacchati.
18. Dārakā ādarena yācakanāṁ āhāraṁ denti.
19. Tvaṁ samanēhi Buddhaṁ vandasi.
20. Tumhe hatthehi osadhaṁ niharatha.

* Verbs implying motion take the Accusative.

Vocabulary: Pali-English
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.

Vocabulary: English-Pali

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Lesson III

A. Declension of Nouns ending in "a"

(contd)
nara

<table>
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<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ablative</td>
<td>Narā, naramhā, narasmā</td>
</tr>
<tr>
<td>from a man</td>
<td>from men</td>
</tr>
<tr>
<td>Genitive</td>
<td>Narassa</td>
</tr>
<tr>
<td>of a man</td>
<td>of men</td>
</tr>
</tbody>
</table>

Terminations

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ablative</td>
<td>ā, mhā, smā</td>
</tr>
<tr>
<td>Genitive</td>
<td>Ssa</td>
</tr>
</tbody>
</table>

Masculine Substantives:
B. Conjugation of Verbs

PRESENT TENSE - ACTIVE VOICE (contd.)

1st person terminations

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>mi*</td>
<td>ma*</td>
</tr>
</tbody>
</table>

SING. Ahaṃ pacāmi  I cook, I am cooking.
PLU. Mayaṃ pacāma  We cook, we are cooking.

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

- Gaṅḥāti* (gaha) takes, receives, seizes
- Saṅganḥāti (gaha with saṃ) Treats, compiles
- Ugganḥāti (gaha with u) learns
- Kiṇāti (ki) buys
- Vikkināti (ki with vi) sells
- Nikkhamati (kamu with ni) departs, goes away
- Patati (pata) falls
- Ruhati (ruha) grows
- Āruhati (ruha with ā) ascends, climbs
- Oruhati (ruha with ava**) descends
- Sunāti (su) hears

* Plural - gaṅḥanti. So are saṅganḥanti, ugganḥanti, kiṇanti and suṇanti.

** “ Ava ” is often changed into ” o “

Illustrations:

1. ambā rukkhasmā (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. āpanā (abl. s.) āpanām (acc. s.) from market to market
5. mātulassa (gen. s.) ārāmo Uncle’s garden
Exercise iii

Vocabulary: Pali-English
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 pupil 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.

Vocabulary: English-Pali

Table of Contents
Lesson IV

A. Declension of Nouns ending in " a "

(contd.)
nara

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Locative</td>
<td>nare, naramhi, narasmiµ</td>
<td>naresu</td>
</tr>
<tr>
<td></td>
<td>in or upon a man</td>
<td>in or upon men</td>
</tr>
<tr>
<td>Vocative</td>
<td>nara, narā</td>
<td>narā</td>
</tr>
<tr>
<td></td>
<td>O man !</td>
<td>O men !</td>
</tr>
</tbody>
</table>

Terminations

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Locative</td>
<td>e, mhi, smiµ</td>
<td>esu</td>
</tr>
<tr>
<td>Vocative</td>
<td>a, ā</td>
<td>ā</td>
</tr>
</tbody>
</table>
Masculine Substantives:

- Ākāsa: sky
- Mañca: bed
- Canda: moon
- Sakuṇa: bird
- Kassaka: farmer
- Samudda: sea, ocean
- Maccha: fish
- Suriya: sun
- Magga: way, road
- Vāṇija: merchant
- Maggika: traveller
- Loka: world, mankind

B. Conjugation of Verbs

PRESENT TENSE - ACTIVE VOICE

paca, to cook

SING. PLU.
pacati pacanti
pacasi pacatha
pacāmi pacāma

su, to hear

SING. PLU.
suṇāti suṇanti
suṇāsi suṇātha
suṇāmi suṇāma

disa, to preach
SING.  PLU.

deseti  desenti

desesi  desetha

desemi  desema

Verbs:

Kīḷati  (kīḷa)  plays
Uppajjati  (pada with u)  is born
Passati*  (disa)  sees
Vasati  (vasa)  dwells
Supati  (supa)  sleeps
Vicarati  (cara with vi)  wanders, goes about

* "Passa" is a substitute for "disa"

Some Indecinables:

Ajjā  to-day
Āma  yes
Api  also, too
Ca  also, and
Idāni  now
Idha  here
Kadā  when
Kasmā  why
Kuhiṃ  where
Kuto  whence
Na  no, not
Puna  again
Sabbadā  every day
Sadā  always
Saddhiṃ*  with
* "Sadhiṃ " is used with the "Instrumental" and is placed after the noun; as Narena saddhiṃ - with a man.

**Illustrations:**

1. Maṅce (loc. s.) supati
   on the bed he sleeps
2. Narā gāmesu (loc. pl) vasanti
   Men in the villages live
3. Dāraka (voc. s.) kuhim tvam gacchasi?
   child, where are you going?
   father, I am not going.

**Exercise iv**

1. Sakunā rukkesu vasanti.
2. Kassako maṅce supati.
3. Mayaṃ magge na kilāma.
5. Maggika, kuhim tvam gacchasi?
6. Āma sadā te na ugganhati.
7. Macchā talāke kīlanti.
10. Kasmā tumhe maṅcesu na supatha?
11. Mayaṃ samaṇehi saddhiṃ arāme vasāma.
12. Macchā talākesu ca samuddhesu ca uppajjanti.
13. Ahaṃ ākāse suriyaṃ passāmi, na ca candaṇā.
15. Kasmā tumhe dārakehi saddhiṃ 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 mayāṃ Buddhaṃ vandāma.
20. Vāṇīja maggikeyhi saddhiṃ rathehi gāmesu vicaranti.

* So + api = so ‘pi.

** The vowel following a Niggahita is often dropped, and the Niggahita is changed into the nasal of the group consonant that immediately follows; e.g., Ahaṃ + api = aham ‘pi.

Vocabulary: Pali-English

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.

Vocabulary: English-Pali

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Lesson V

Full Declension of Nouns ending in " a "

Nara, m. man

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. naro</td>
<td>narā</td>
</tr>
<tr>
<td>a man</td>
<td>men</td>
</tr>
<tr>
<td>Voc. nara, narā</td>
<td>narā</td>
</tr>
<tr>
<td>O man !</td>
<td>O men !</td>
</tr>
<tr>
<td>Acc. naraṃ</td>
<td>nare</td>
</tr>
<tr>
<td>a man</td>
<td>men</td>
</tr>
<tr>
<td>Instr. nareṇa</td>
<td>narebhi, narehi</td>
</tr>
<tr>
<td>by or with a man</td>
<td>by or with men</td>
</tr>
<tr>
<td>Abl. narā, naramhā, narasmā</td>
<td>narebhi, narehi</td>
</tr>
<tr>
<td>from a man</td>
<td>from men</td>
</tr>
<tr>
<td>Dat. narāya, narassa</td>
<td>narāṇam</td>
</tr>
<tr>
<td>to or for a man</td>
<td>to or for men</td>
</tr>
<tr>
<td>Gen. narassa</td>
<td>narāṇaṃ</td>
</tr>
<tr>
<td>of a man</td>
<td>of men</td>
</tr>
<tr>
<td>Loc. nare, naramhi, narasmiṃ</td>
<td>naresu</td>
</tr>
<tr>
<td>in or upon a man</td>
<td>in or upon men</td>
</tr>
</tbody>
</table>

Neuter Gender

Phala, fruit

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
</table>

33
Nom. phalaṃ phalā, phalāni
Voc. phala, phalā phalā, phalāni
Acc. phalaṃ phale, phalāni

(The rest like the masculine)

THE CASES IN PĀLI

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

* As Tatiyā (Auxiliary) and Karāṇa (Instrumental) have the same terminations, only the Instrumental case is given in the declensions.

Terminations

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<tr>
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<td>n. mā</td>
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<tr>
<td></td>
<td>ā</td>
<td>ā, ni</td>
</tr>
<tr>
<td>Voc.</td>
<td>--, ā</td>
<td>ā, ā, ni</td>
</tr>
<tr>
<td>Acc.</td>
<td>e</td>
<td>e, ni</td>
</tr>
<tr>
<td>Aux.</td>
<td>ena</td>
<td>ebhi, ehi</td>
</tr>
<tr>
<td>Instr.</td>
<td>ena</td>
<td>ebhi, ehi</td>
</tr>
<tr>
<td>Dat.</td>
<td>āya, ssa</td>
<td>naṃ</td>
</tr>
<tr>
<td>Abl.</td>
<td>ā, mhā, smā</td>
<td>ebhi, ehi</td>
</tr>
<tr>
<td>Gen.</td>
<td>ssa</td>
<td>naṃ</td>
</tr>
<tr>
<td>Loc.</td>
<td>e, mhi, smiṃ</td>
<td>esu</td>
</tr>
</tbody>
</table>
The vowels preceding- ni, bhi, hi, nam and su are always long.

**Neuter Substantives:**

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

**Verbs:**

- Bhuñjati (bhuja) eats, partakes
- Khædati (khæda) eats, chews
- Likhati (likha) writes
- Nisødati (sada with ni) sits
- Pþjeti (pþja) offers
- Vapati (vapa) sows
Exercise v

A

1. Sakūṇa phalāni khādanti.
2. Mayāṁ pīṭhesu nisīḍāma, maṅcesu supāma.
3. Narā āpaṇehi bhaṇḍāni kiṇanti
4. Phalāni rukkhhehi patanti.
5. Kassakā khettesu bijāni vapanti.
6. Sabbadā mayaṁ udakena pāde ca mukhaṅ * ca dhovāma.
7. Sissā ācariyānaṁ lekhanāni likhanti.
8. Idāni ahaṁ mittehi saddhīṁ ghare vasāmi.
10. So pupphehi Buddhaṁ pūjeti.
11. Kasmā tvaṁ āhāraṁ na bhuṇjasi?
12. Ajja sissā ācariyehi pothakāni ugganḥanti.
15. Mayaṁ nagare gharāni passāma.
17. Dārakā janakassa pīṭhasmin na nisīḍanti.
18. Mittaṁ ācariyassa pothakaṁ pūjeti.
19. Tumhe narānaṁ vatthāni ca bhaṇḍāni ca vikkinātha.
20. Ācariyassa ārāme samaṇaṁ ādareṇa narānaṁ Buddhasa Dhammaṁ desenti.

* Mukhaṁ + ca = mukhaṅ ca

Vocabulary: Pali-English
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.

Vocabulary: English-Pali

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Lesson VI

A. Nouns ending in "arrière"

Kaññā, f. maiden, virgin

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<tr>
<th>Case</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Kaññā,</td>
<td>Kaññā, Kaññāyo</td>
</tr>
<tr>
<td>Voc.</td>
<td>Kaññe</td>
<td>Kaññā, Kaññāyo</td>
</tr>
<tr>
<td>Acc.</td>
<td>Kaññaṃ</td>
<td>Kaññā, Kaññāyo</td>
</tr>
<tr>
<td>Instr., Abl.</td>
<td>Kaññāya</td>
<td>Kaññābhi, Kññāhi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>Kaññāya</td>
<td>Kaññānamaṃ</td>
</tr>
<tr>
<td>Loc.</td>
<td>Kaññāya, Kaññāyaṇḍ</td>
<td>Kaññāsa</td>
</tr>
</tbody>
</table>

Terminations

<table>
<thead>
<tr>
<th>Case</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>--</td>
<td>--, yo</td>
</tr>
<tr>
<td>Voc.</td>
<td>e</td>
<td>--, yo</td>
</tr>
<tr>
<td>Acc.</td>
<td>aṃ</td>
<td>--, yo</td>
</tr>
<tr>
<td>Instr., Abl</td>
<td>ya</td>
<td>bhi, hi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>ya</td>
<td>naṃ</td>
</tr>
<tr>
<td>Loc.</td>
<td>ya, yaṃ</td>
<td>su</td>
</tr>
</tbody>
</table>

All nouns ending in "arrière" are in the feminine with the exception of "sā", m. dog.
Feminine Substantives:

- Bhariyā  
- Bhāsā  
- Dārikā  
- Dhammasālā  
- Gangā  
- Nāvā  
- Osadhasālā  
- Pāḷibhāsā  
- Paññā  
- Paṭhasālā  
- Saddhā  
- Salā  
- Gilānasālā  
- Visikhā  

B. Infinitive

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

Examples: -

- pacā + tuµ = pacituµ to cook
- rakkha + tuµ = rakkhituµ to protect
- dā + tuµ = dātuµ 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: -
This same principle applies to the Indeclinable Past Participles and Present Participles which will be treated later.

<table>
<thead>
<tr>
<th>Root</th>
<th>Meaning</th>
<th>3rd per. pres. pl.</th>
<th>Infinitive</th>
<th>Ind. Past Part.*</th>
</tr>
</thead>
<tbody>
<tr>
<td>disa</td>
<td>to preach</td>
<td>desenti</td>
<td>desetuµ</td>
<td>desetvæ</td>
</tr>
<tr>
<td>disa</td>
<td>to see</td>
<td>passansi</td>
<td>passituµ</td>
<td>disvæ, passitvæ</td>
</tr>
<tr>
<td>gaha</td>
<td>to take</td>
<td>ganhanti</td>
<td>ganhituµ</td>
<td>ganhitvæ, gahetvæ</td>
</tr>
<tr>
<td>gamu</td>
<td>to go</td>
<td>gacchanti</td>
<td>gantuµ</td>
<td>gantvæ</td>
</tr>
<tr>
<td>gamu with ā</td>
<td>to come</td>
<td>āgacchanti</td>
<td>āgantuµ</td>
<td>āgantvæ, āgamma</td>
</tr>
<tr>
<td>hûh</td>
<td>to be</td>
<td>horiti</td>
<td>hotuµ</td>
<td>hutvæ</td>
</tr>
<tr>
<td>isu</td>
<td>to wish</td>
<td>icchanti</td>
<td>icchituµ</td>
<td>icchitvæ</td>
</tr>
<tr>
<td>kara</td>
<td>to do</td>
<td>karonti</td>
<td>katuµ</td>
<td>katvæ</td>
</tr>
<tr>
<td>lapa with saµ</td>
<td>to converse</td>
<td>sallapanti</td>
<td>sallapituµ</td>
<td>sallapitvæ</td>
</tr>
<tr>
<td>ñæ (jæna)</td>
<td>to know</td>
<td>jænanti</td>
<td>jænituµ</td>
<td>jænitvæ</td>
</tr>
<tr>
<td>nahæ</td>
<td>to bathe</td>
<td>nahæyanti</td>
<td>nahæyituµ</td>
<td>nahæyitvæ, nahætvæ</td>
</tr>
<tr>
<td>pæ</td>
<td>to drink</td>
<td>pibanti, pivanti</td>
<td>pibatuµ,  pibitvæ</td>
<td>pítvæ, pibitvæ</td>
</tr>
<tr>
<td>ruha with ā</td>
<td>to ascend</td>
<td>āruhanti</td>
<td>āruhituµ</td>
<td>āruhitvæ, āruhyæa</td>
</tr>
<tr>
<td>ðháh</td>
<td>to stand</td>
<td>ðtíthanti</td>
<td>ðtítuµ</td>
<td>ðtvæ</td>
</tr>
</tbody>
</table>

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

Illustrations:

1. Bhariyæ dārikānæ-th dātuµ odanaµ pacati.
   The wife to the girls to give rice cooks.

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2. Dārikāyo uggañhitum pāṭhasālāṃ gacchanti. The girls to learn to school go.
3. Te gaṅgāyaṃ kīḻituṃ icchanti. They in the river to play wish.
4. Kaññāyo āhāraṃ bhuñjitum sālāyaṃ nisīdanti. The maidens food to eat in the hall sit.

Exercise vi

A

1. Kaññāyo gaṅgāyaṃ nahāyitum gacchanti.
2. Ahaṃ pāṭhasālāṃ gantuṃ icchāmi.
3. Mayaṃ Dhammaṃ sotum sālāyaṃ nisīdāma.
4. Kuhiṃ tvāṃ bharīyāya sādhīṃ gacchasi?
5. Dārikāyo sādhāya Buddhaṃ vandanti.
6. Sissā idāni Pāṭibhāsāya lekhānāni likhitum jānanti.
7. Narā paññaṃ labhitum bhāsāyo ugganhitum.
8. Kaññe, kuhiṃ tvāṃ pupphāni haritum icchasi?
10. Assā udakaṃ pibituṃ gaṅgaṃ oruhanti.
11. Sā ācariyassa bharīyā hoti.
15. Dārakā ca dārikāyo ca pāṭhasālāyaṃ pīthesu nisīditum na icchanti.
17. Mayaṃ ācariyehi sādhāṃ pāṭibhāsāya sallāpāma.
18. Bharīye, kuhiṃ tvāṃ gantuṃ icchasi?
19. Mayaṃ gaṅgāyaṃ nāvāyo passituṃ gacchāma.
20. Paññaṃ ca sādhāṃ ca labhitum mayaṃ Dhammaṃ suṇāma.

Vocabulary: Pali-English
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 Pâli 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.
15. O girls, do you know the way to go home?
16. He is bringing a book to give to the wife.

Vocabulary: English-Pali

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Lesson VII

Aorist (Ajjatanî) — Active voice

Terminations

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<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>ì</td>
<td>uµ</td>
</tr>
<tr>
<td>2nd</td>
<td>o</td>
<td>ttha</td>
</tr>
<tr>
<td>1st</td>
<td>iµ</td>
<td>mha</td>
</tr>
</tbody>
</table>

paca, to cook

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
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<tbody>
<tr>
<td>3rd</td>
<td>apacî,</td>
<td>pacî</td>
</tr>
<tr>
<td></td>
<td>apaci,</td>
<td>paci</td>
</tr>
<tr>
<td>2nd</td>
<td>apaco,</td>
<td>paco</td>
</tr>
<tr>
<td>1st</td>
<td>apacîµ,</td>
<td>paciµ</td>
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</table>

he cooked

<table>
<thead>
<tr>
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<th>PLURAL</th>
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<tbody>
<tr>
<td>3rd</td>
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<td>paciµ</td>
</tr>
<tr>
<td></td>
<td>apaciµ</td>
<td>paciµ</td>
</tr>
<tr>
<td>2nd</td>
<td>apacîthha</td>
<td>pacîthha</td>
</tr>
<tr>
<td>1st</td>
<td>apacîm hå</td>
<td>pacîm hå</td>
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you cooked

<table>
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<tbody>
<tr>
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<td>agamîµ</td>
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<tr>
<td></td>
<td>agami,</td>
<td>agamîµ</td>
</tr>
<tr>
<td>2nd</td>
<td>agamo,</td>
<td>agamîthha,</td>
</tr>
<tr>
<td>1st</td>
<td>agamîµ,</td>
<td>agamîm hå,</td>
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</table>

agamî, to go

<table>
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<tr>
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<th>PLURAL</th>
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<td>agamîµ</td>
</tr>
<tr>
<td></td>
<td>agamîµ,</td>
<td>agamîµ</td>
</tr>
<tr>
<td>2nd</td>
<td>agamîµ,</td>
<td>agamîµ</td>
</tr>
<tr>
<td>1st</td>
<td>agamîµ,</td>
<td>agamîµ</td>
</tr>
</tbody>
</table>

gamî, gamî, to go

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su, to hear

<table>
<thead>
<tr>
<th></th>
<th>SING.</th>
<th>PLU.</th>
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<tbody>
<tr>
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<td>asuṇīṃsu</td>
</tr>
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<td></td>
<td>asuṇi, suṇi</td>
<td>suṇiṃsu</td>
</tr>
<tr>
<td>2nd</td>
<td>asuṇo, suṇo</td>
<td>asuṇitha, suṇithha</td>
</tr>
<tr>
<td>1st</td>
<td>asuṇim, suṇim</td>
<td>asuṇimhā, suṇimhā</td>
</tr>
</tbody>
</table>

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 " uṃ " is often changed into " iṃsu ". The vowel preceding " thha " and " mhā " is changed into " i ". The second person " o " is mostly changed into " i ".

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

Examples:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>si</td>
<td>suṃ, ṃsu</td>
</tr>
<tr>
<td>si</td>
<td>sittha</td>
</tr>
<tr>
<td>siṃ</td>
<td>simhā</td>
</tr>
</tbody>
</table>

dā, to give

SING. dā + s + i = adāsi
PLU. dā + ṃsu = adāṃsu

disa, to preach

SING. disa + s + i = desesi
PLU. desi + ṃsu = desīṃsu

ṭhā, to stand

SING. ṭhā + s + i = aṭṭhāsi
PLU. + ṃsu = aṭṭhaṃsu

* This " a " should not be mistaken for the negative prefix " a ".
Possessive Pronouns

<table>
<thead>
<tr>
<th>Case</th>
<th>Gender</th>
<th>Case</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>m. n.</td>
<td>tassa, his</td>
<td>m. n.</td>
</tr>
<tr>
<td></td>
<td>f.</td>
<td>tassā, her</td>
<td>f.</td>
</tr>
<tr>
<td>2nd</td>
<td>m. n.</td>
<td>tava, tuyhaṃ your or thine</td>
<td>m. n.</td>
</tr>
<tr>
<td>1st</td>
<td>m. n.</td>
<td>mama, mayhaṃ, my</td>
<td>m. n.</td>
</tr>
</tbody>
</table>

These are the Genitive cases of the Personal Pronouns.

Words:

- Aparaṇha m. afternoon
- Ciraṇ indec. long, for a long time
- Eva indec. just, quite, even, only (used as an emphatic affirmative)
- Hiyo 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
- Viya indec. like

Exercise vii

A

1. Buddho loke uppajji.
2. Hiyo samaṇo dhammaṃ desesi.
3. Dārako pāto’va tassa pāthasālaṃ agamī.
4. Acariyā tesam sissānaṃ pubbaṇhe ovādaṃ adamu.
5. Ciraṇ te amhākaṃ gharaṃ na agamiṃsu.
6. Dārikā tāsaṃ janakassa purato atthamsu.
7. Tvaṃ tassā hatthe mayhaṃ pottakaṃ passo.
8. Tvaṃ ganāyāṃ nahāyituṃ pāto’va agamo.
9. Tvaṃ ajja pātarāsaṃ na bhuñjo.
10. Kuhiṇḍ tumhe tumākaṃ mittehi saddhiṃ aparāṅhe agamītha?
11. Kasmā tumhe’yeva** mama ṛcariyassa lekhanāni na likhittha?
12. Tumhe ciraṃ mayhaṃ putte na passittha.
15. Ahaṃ asse passitum visikkhāyaṃ atṭāsiṃ.
17. Mayaṃ ajja pubbaṃhe na ugganāhiṃā.
18. Samaṇā viya mayam’pi **** saddhāya dhammaṃ suṇimhā.

* Pāto + eva = pātova. Here the following vowel is dropped.
** Tumhe + eva = Tumhe yeva. Sometimes ” y “ is augmented between vowels.
*** Ahaṃ + eva = aham’eva. When a niggahita is followed by a vowel it is sometimes changed into ”m”.
**** Mayaṃ + api = mayaṃ’pi. Here the following vowel is dropped and niggahita is changed into ”m”

Vocabulary: Pali-English

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.
7. Child, why did you stand in front of your teacher?
8. Wife, you cooked rice in the morning.
9. Son, where did you go yesterday?
10. You obtained wisdom through your teachers.
11. Why did you not hear the Doctrine like your father?
12. Where did you take your dinner yesterday?
13. She was standing in her garden for a long time.
14. He himself*** washed the feet of his father.
15. For a long time my friend did not buy goods from his shop.
16. The doctors did not come to the hospital in the afternoon.
17. The boys and girls did not bring their books to school yesterday.
18. I myself gave medicine to the sick last**** morning.

* Use Pāto‘va.
** Use mayam’eva
*** Use so eva
**** Use hīyo.

Vocabulary: English-Pali

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## Lesson VIII

### A. Nouns ending in "î"

**Muni, m. sage**

<table>
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<tr>
<th>Case</th>
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<tbody>
<tr>
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<td>muni</td>
<td>munī, munayo</td>
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<tr>
<td>Acc.</td>
<td>munîm</td>
<td>munî, munayo</td>
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<tr>
<td>Instr.</td>
<td>muninā</td>
<td>munîbhi, munīhi</td>
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<tr>
<td>Abl.</td>
<td>muninā, munimhā,</td>
<td>munîbhi, munīhi</td>
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<td>munismā</td>
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<td>Dat., Gen.</td>
<td>munino, munissa</td>
<td>munînaŋ</td>
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<tr>
<td>Loc.</td>
<td>munimhi, munîsmiŋ</td>
<td>munîsu</td>
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### Terminations

<table>
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<tbody>
<tr>
<td>Nom., Voc.</td>
<td>--</td>
<td>ī, ayo</td>
</tr>
<tr>
<td>Acc.</td>
<td>mī</td>
<td>ī, ayo</td>
</tr>
<tr>
<td>Instr.</td>
<td>nā</td>
<td>bhi, hi</td>
</tr>
<tr>
<td>Abl.</td>
<td>nā, mhā, smā</td>
<td>bhi, hi</td>
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<tr>
<td>Dat., Gen.</td>
<td>no, ssa</td>
<td>naŋ</td>
</tr>
<tr>
<td>Loc.</td>
<td>mhi, smiŋ</td>
<td>su</td>
</tr>
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</table>

**Atṭhi, n. bone**

<table>
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<th>PLURAL</th>
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</thead>
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<td>atṭhī, atṭīni</td>
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<tr>
<td>Acc.</td>
<td>atṭhiṃ</td>
<td>atṭhī, atṭīni</td>
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</tbody>
</table>
Terminations

<table>
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<th>SINGULAR</th>
<th>PLURAL</th>
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</thead>
<tbody>
<tr>
<td>Nom., Voc.</td>
<td>--</td>
<td>ï, ni</td>
</tr>
<tr>
<td>Acc.</td>
<td>m</td>
<td>ï, ni</td>
</tr>
</tbody>
</table>

The rest like masculine, with the exception of the Loc. plural which has two forms - aṭṭhisu, aṭṭhīsu.

**Words**:  
Adhipati m. chief, master  
Aggi m. fire  
Asi m. sword  
Atithi m. guest  
Gahapati m. house-holder  
Kapi m. monkey  
Kavi m. poet  
Maṇi m. jewel  
Narapati m. King  
Nāti m. relative  
Pati m. husband, lord  
 Vilhi m. paddy

**Indeclinable Past Participles***

These are generally formed by adding the suffix " tva " to the root. If the ending of the root is " a ", it is often changed into " i ". Sometimes " tvāna " and " tūna " are also added to the roots.

**Examples :-**

49
Illustrations:

1. nisīditvā bhuñji
   having sat he ate, or he sat and ate

2. Buddhaṃ vanditvā dhammaṃ sotum agamī
   the Buddha having saluted the Doctrine to hear he went

or- He saluted the Buddha and went to hear the Doctrine.

3. He stood and spoke
   So ṭhatvā vadi

4. After playing he went to bathe
   So kījitvā nahāyitum agamī

Exercise viii

A

1. Muni narapatim Dhammena saṅgaṃhitvā agami.
2. Kapayo rukkhaṃ āruhitvā phalāni khādiṃsu.
3. Kadā tumhe kavimhā potthakāni alabhittha?
4. Ahaṃ tesaṃ ārāme adhipati ahoṣiṃ.
5. Mayaṃ gahapatihī saddhiṃ gaṅgāya udakaṃ āharitvā aggimhi khipimhā.
7. Tvaṃ tuyhaṃ patim ādarena saṅgaṃho.
8. Gahapatayo narapatino purato ṭhatvā vadiṃsu.
9. Atithī amhaakaṁ gharaṁ āgantvā āhāraṁ bhuñjīṁsu.
10. Sakuṁhī khettesu viṁśi disvā khādiṁsu.
11. Narapati gahapatimhā maṇiṁ labhitvā kavino adāsī.
12. Adhipati atithīhi saddhiṁ āhāraṁ bhuñjitvā muniṁ passituṁ agāmi.
13. Ahaṁ mayhaṁ nātino ghare ciraṁ vasiṁ.
15. Dhammaṁ sutvā gahapatīnaṁ Buddhe saddhaṁ uppajji.

Vocabulary: Pali-English

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 to my master.
7. The poet compiled a book and gave 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 to the sage.
12. After partaking* my morning meal with the guests I went to see my relatives.
13. I bought fruits from the market and gave 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.

*Use "bhuñjitvā"

Vocabulary: English-Pali

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Lesson IX

A. Feminine Nouns ending in "i"

Bhūmi  f. ground

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<tr>
<th>Case</th>
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<td>bhūmi</td>
<td>bhūmi, bhūmiyo</td>
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<tr>
<td>Acc.</td>
<td>bhūmiṇḥ bhūmī</td>
<td>bhūmiyo</td>
</tr>
<tr>
<td>Instr. Abl.</td>
<td>bhūmiyā</td>
<td>bhūmībhi, bhūmīhi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>bhūmiyā</td>
<td>bhūmīnaṇṭ</td>
</tr>
<tr>
<td>Loc.</td>
<td>bhūmiyā, bhūmiyaṇṭ</td>
<td>bhūmisu</td>
</tr>
</tbody>
</table>

Terminations

<table>
<thead>
<tr>
<th>Case</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Voc.</td>
<td>--</td>
<td>ī, iyo</td>
</tr>
<tr>
<td>Acc.</td>
<td>ṣḥ</td>
<td>ī, iyo</td>
</tr>
<tr>
<td>Instr. Abl.</td>
<td>yā</td>
<td>bhi, hi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>yā</td>
<td>naṭ</td>
</tr>
<tr>
<td>Loc.</td>
<td>yā, yaḥ</td>
<td>su</td>
</tr>
</tbody>
</table>
Words:

Aṅguli f. finger
Aṭavi f. forest
Bhaya n. fear
Mutti f. deliverance
Pīti f. joy
Rati f. attachment
Khanti f. patience
Ratti f. night
Kuddāla m.,n. spade
Soka m. grief
Kūpa m. well
Suve, Sve adv. tomorrow

B. FUTURE TENSE (Bhavissanti) - ACTIVE VOICE

Terminations*

<table>
<thead>
<tr>
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<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>ssati</td>
</tr>
<tr>
<td>2nd</td>
<td>ssasi</td>
</tr>
<tr>
<td>1st</td>
<td>ssāmi</td>
</tr>
</tbody>
</table>

paca, to cook

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>pacissati</td>
</tr>
<tr>
<td>he will cook</td>
<td>they will cook</td>
</tr>
</tbody>
</table>
2nd pacissasi pacissatha
you will cook you will cook
1st pacissâmi pacissâma
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:**

- Bhavati (bhû) becomes (be)
- Khaṇati (khaṇa) digs
- Jâyati (jana) arises, is born
- Pâpuṇâtî (apa with pa) arrives
- Pavisati (visa with pa) enters
- Tarati (tara) crosses

**Exercise ix**

A

1. Gahapati kuddâlena bhûmiyaµ kûpaµ khaṇissati.
2. Khantiyæ pøti uppajjissati.
3. Narapati sve aṭaviṇa pavisîtva muniṇa passissati.
4. Gahapatayo bhûmiyaµ nisîdîtvâ dhammaµ suṇissanti.
5. Rattiyæ te aṭaviṣu na vasissanti.
7. Narapati, tvaµ muttiµ labhitvâ Buddha bhavi ssasi.
8. Kadæ tvaµ aṭaviyæ nikkhamitvâ nagaraµ pâpuṇissasi?
9. Kuhîṇ tvaµ sve gamissasi?
10. Tumhe rattiyæ visikhæsu na vicarissatha.
11. Rattiyæ tumhe candaµ passissatha.
12. Ahaṃ assamhā bhûmiyaṃ na patissāmi.
15. Sve mayaṃ dhammasālaṃ gantvā bhûmiyaṃ nisīditvā muttīṃ labhitum pītīṃ dhammaṃ sunissāma.
16. " Ratiyā jāyati soko - ratiyā jāyati bhayaṃ. "

Vocabulary: Pali-English

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 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?
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

<table>
<thead>
<tr>
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<th>SINGULAR</th>
<th>PLURAL</th>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
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<td>sāmī, sāmino</td>
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<tr>
<td>Voc.</td>
<td>sāmī</td>
<td>sāmī, sāmino</td>
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<tr>
<td>Acc.</td>
<td>sāmiṃ</td>
<td>sāmī, sāmino</td>
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<tr>
<td>Instr.</td>
<td>sāminā</td>
<td>sāmībhi, sāmīhi</td>
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<td>Abl.</td>
<td>sāminā</td>
<td>sāmībhi, sāmīhi</td>
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<tr>
<td></td>
<td></td>
<td>sāmībhi, sāmīhi</td>
</tr>
<tr>
<td></td>
<td></td>
<td>sāmībhī, sāmībhī</td>
</tr>
</tbody>
</table>

Dat., Gen. sāmīno, sāmissa sāmīnaṃ
Loc. sāmini, sāmimhi sāmīsu

sāmismiṃ

The Loc. sing. has an additional " ni "

Terminations

<table>
<thead>
<tr>
<th>Case</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
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</tr>
<tr>
<td>Voc.</td>
<td>i</td>
<td>--, no</td>
</tr>
<tr>
<td>Acc.</td>
<td>m</td>
<td>--, no</td>
</tr>
</tbody>
</table>

The rest like " i " terminations
Daŋɖi, n. one who has a stick

Terminations

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
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<td>Nom., Voc.</td>
<td>daŋɖi</td>
<td>daŋɖi, daŋɖìni</td>
<td>i, ɪ,ni</td>
</tr>
<tr>
<td>Acc.</td>
<td>daŋɖiµ</td>
<td>,,</td>
<td>ɪ, ni</td>
</tr>
</tbody>
</table>

The rest like the masculine

Nārī, f. woman

Terminations

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
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<td>Voc.</td>
<td>nāri</td>
</tr>
<tr>
<td>Acc.</td>
<td>nāriµ</td>
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<tr>
<td>Instr., Abl.</td>
<td>nāriyā</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>nāriyā</td>
</tr>
<tr>
<td>Loc.</td>
<td>nāriyā, nāriyaµ</td>
</tr>
</tbody>
</table>

The rest like "i" terminations.
Words:

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

Aja goat  Ajā she-goat
Assa horse  Assā mare
Upāsaka male devotee  Upāsikā female devotee
Dāraka boy  Darikā girl

(If the noun ends in " ka ", the preceding vowel is often changed into " i ".)
Deva god Devi goddess
Dása servant Dâsî maid-servant
Nara man Nârî woman

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

Examples :-

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Râja king</td>
<td>Râjinî queen</td>
</tr>
<tr>
<td>Hatthi elephant</td>
<td>Hatthinî she-elephant</td>
</tr>
<tr>
<td>Medhâvî wise man</td>
<td>Medhâvinî wise woman</td>
</tr>
<tr>
<td>Bhikkhu monk</td>
<td>Bhikkhunî nun</td>
</tr>
</tbody>
</table>

But:

Màtula, uncle becomes màtulâni, aunt and
Gahapati, male house-holder - gahapatâni, female house-holder.

**Exercise x**

A

1. " Dhammo have rakkhati Dhammacâri. "
2. " Na duggatiµ gacchati dhammacâri. "
3. Narâ ca nàriyo ca puññaµ katvā sugaµsisu uppaµjissanti.
4. Bhaginî tassa sàminâ saddim janaµsì passium sve gamissati.
5. Pàpakâri, tumhe pàpaµ katvâ duggatisu uppaµjissathâ.
6. Idâni mayanâ brahmacarîno homa.
7. Mahesiyo nàrînaµ puññaµ kàtuµ dhanaµ denti.
8. Hatthino ca hatthiniyo ca atîvisu ca pabbatesu ca vasanti.
9. Mayhaµ sàmino janaµ bhikkhùnînaµ* ca upàsikânaµ ca saµgaµhi.
10. Mahesì narapatinâ saddhiµ sve nagaram pàpuµissati.
11. Medhâvino ca medhâviniyo ca appamâdena Dhammaµ uggaµhitvā muttiµ labhiµsanti.
15. "Appamâdañ ca medhàvi - dhanaµ sèṭhânaµ va** rakkhati."
* Niggahita (ः) when followed by a group consonant is changed into the nasal of that particular group, e.g.,

saḥ + gaho = saṅgaho
saḥ + thāna = saṇṭhāna
ahaṃ + pi = aham’pi
ahaṃ + ca = ahañ ca
taṃ + dhanamaṃ = tandhanaṃ

** Setṭham + iva.

Vocabulary: Pali-English

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

* Use the Locative.
** Use "Saddhim"

Vocabulary: English-Pali

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Lesson XI

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

Bhikkhu, m. mendicant

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<th>SINGULAR</th>
<th>PLURAL</th>
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<tbody>
<tr>
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<td>bhikkhū, bhikkhavo</td>
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<td>bhikkhū, bhikkhavo</td>
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<td>bhikkhurmā</td>
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<td>bhikkhuno, bhikkhussa</td>
<td>bhikkhūnanµ</td>
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<tr>
<td>Loc.</td>
<td>bhikkhumhi,</td>
<td>bhikkhūsu</td>
</tr>
<tr>
<td></td>
<td>bhikkhusmiµ</td>
<td></td>
</tr>
</tbody>
</table>

Āyu, n. age.

<table>
<thead>
<tr>
<th></th>
<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Voc.</td>
<td>āyu</td>
<td>āyū, āyuni</td>
</tr>
<tr>
<td>Acc.</td>
<td>āyuµ</td>
<td>āyū, āyuni</td>
</tr>
</tbody>
</table>

The rest like the masculine
Terminations

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>û, avo</td>
</tr>
<tr>
<td>n.</td>
<td>û, ni</td>
</tr>
</tbody>
</table>

Nom. -- -- û, avo       û, ni
Voc. -- -- û, avo, ave  û, ni
Acc. m m û, avo       û, ni

The rest like the "i" terminations

Dhenu, f. cow

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Voc</td>
<td>dhenu,</td>
</tr>
<tr>
<td>Acc.</td>
<td>dhenuµ</td>
</tr>
<tr>
<td>Instr., Abl.</td>
<td>dhenuyā</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>dhenuyā</td>
</tr>
<tr>
<td>Loc.</td>
<td>dhenuyā, dhenuyām</td>
</tr>
</tbody>
</table>

Terminations

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Voc</td>
<td>--</td>
</tr>
<tr>
<td>Acc.</td>
<td>û, yo</td>
</tr>
</tbody>
</table>

The rest like "i" terminations
<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Abhibhū, m. conqueror</strong></td>
<td></td>
</tr>
<tr>
<td>Nom., Voc</td>
<td>abhibhū, abhibhuvo</td>
</tr>
<tr>
<td>Acc.</td>
<td>abhibhūṃ, abhibhuvo</td>
</tr>
<tr>
<td>The rest like bhikkhu</td>
<td></td>
</tr>
</tbody>
</table>

| **Sabbaññū, m. All-knowing One** |
| Nom., Voc         | sabbaññū, sabbaññuno          |
| Acc.              | sabbaññuṇi, sabbaññuno        |
| The rest like bhikkhu |

| **Gotrabhū, n. The Sanctified One** |
| Nom., Voc         | gotrabhū, gotrabhūṇi          |
| The rest like bhikkhu |

| **Vadhū, f. young wife** |
| Nom., Voc         | vadhū, vadhuyo                |
| The rest like dhenu |
Words:

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

*Correlatives as long as — so long

B Verbs: Imperative and Benedictive Mood (Pañcamī)

Terminations

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>tu</td>
<td>antu</td>
</tr>
<tr>
<td>2nd</td>
<td>hi</td>
<td>tha</td>
</tr>
<tr>
<td>1st</td>
<td>mi</td>
<td>ma</td>
</tr>
</tbody>
</table>
paca, to cook

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>pacatu</td>
</tr>
<tr>
<td>2nd</td>
<td>paca, pacahi</td>
</tr>
<tr>
<td>1st</td>
<td>pacami</td>
</tr>
</tbody>
</table>

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, 
Tvaṃ gharasmin nikkhamahi, 
Tumhe idha tiṭṭhatha,

come here. 
you go away from the house. 
you stand here.

**WISH**

Aham Buddho bhavami, 
Buddho dhammaṃ desetu,

may I become a Buddha. 
let the Buddha preach the Doctrine.

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

mā gaccha 
do not go.

* This particle is mostly used with the Aorist 3rd person; e.g.,
mā agamāsi, do not go.
mā aṭṭhāsi, do not stand.
mā bhuṅāji, do not eat.

**Verbs**:

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

**Exercise xi**

A

1. Sabbaññū bhikkhūnaµ dhammaµ desetu!
2. Dhenu tiµµa khādatu!
3. Āvuso, ataviyā dāruµ āharitvā aggīµ karohi.
4. Gahapatayo, bhikkhūsu mā kujjhatha.
5. Bhikkhave, ahaµ dhammaµ desessāmi, sādhukaµ suµtha.
6. "Dhunātha maceuno senaµ — nalāgāraµ’va kuñjaro."
7. Yāµ’haµ gacchāmi tāva idha tiṭṭhatha.
8. Bhikkhū pañhaµ sādhukaµ bujjhantu!
9. Sissā, sadā katuµñū hota.
10. Katalāµu, tumhe āyuµ labhitvā ciraµ jīvatha!
11. "Dhammaµ pibatha, bhikkhavo."
12. Mayhaµ cakkhūhi pāµ µa passāmi, Bhante.
14. Āvuso, bhikkūnaµ purato mā tiṭṭhatha.
15. Bhante, bhikkhumhā mayaµ pañhaµ pucchāµa.
16. Naraµ ca nariyo ca bhikkhūhi dhammaµ sādhukaµ sutvā puññaµ katvā sugatīsu uppajjantu!

Vocabulary: Pali-English
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.
### A. Personal Pronouns

**Amha, I**

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ahaµ</td>
<td>mayam, amhe, (no)</td>
</tr>
<tr>
<td>Acc.</td>
<td>maµ, mamaµ</td>
<td>amhâkaµ, amhe, (no)</td>
</tr>
<tr>
<td>Instr.</td>
<td>mayää (me)</td>
<td>amhebhi, amhehi, (no)</td>
</tr>
<tr>
<td>Abl.</td>
<td>mayää</td>
<td>amhebhi, amhehi</td>
</tr>
<tr>
<td>Dat., Gen</td>
<td>mama, mayhaµ, amhaµ, mamaµ, (me)</td>
<td>amhâkaµ, amhe, (no)</td>
</tr>
<tr>
<td>Loc.</td>
<td>mayï</td>
<td>amhesu</td>
</tr>
</tbody>
</table>

**Tumha, you**

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>tvam, tuvaµ</td>
<td>tumhe , (vo)</td>
</tr>
<tr>
<td>Acc.</td>
<td>tæµ, tavaµ, tvam, tuvaµ</td>
<td>tumhâkaµ, tumhe, (vo)</td>
</tr>
<tr>
<td>Instr.</td>
<td>tvayä, tayä, (te)</td>
<td>tumhebhi, tumhehi, (vo)</td>
</tr>
<tr>
<td>Abl.</td>
<td>tvayä, tayä</td>
<td>tumhebhi, tumhehi</td>
</tr>
<tr>
<td>Dat., Gen</td>
<td>tava, tuyhaµ, tumhaµ, (te)</td>
<td>tumhaµ, tumhâkaµ, (vo)</td>
</tr>
<tr>
<td>Loc.</td>
<td>tvyi, tayi</td>
<td>tumhesu</td>
</tr>
</tbody>
</table>

"te ", "me ", "vo ", and " no ", are not used in the beginning of a sentence.
### B. Conditional Mood (sattamī)

#### Terminations

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>eyya</td>
<td>eyyūṃ</td>
</tr>
<tr>
<td>2nd</td>
<td>eyyāsi</td>
<td>eyyātha</td>
</tr>
<tr>
<td>1st</td>
<td>eyyāmi</td>
<td>eyyāma</td>
</tr>
</tbody>
</table>

**paca, to cook**

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>pace, paceyya</td>
<td>paceyyum</td>
</tr>
<tr>
<td>2nd</td>
<td>paceyyāsi</td>
<td>paceyyātha</td>
</tr>
<tr>
<td>1st</td>
<td>paceyyāmi</td>
<td>paceyyāma</td>
</tr>
</tbody>
</table>

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" — if.
### Words:

<table>
<thead>
<tr>
<th>Term</th>
<th>Gender</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alikavādī</td>
<td>m.</td>
<td>he who speaks lies</td>
</tr>
<tr>
<td>Āroceti</td>
<td>(ruca with ā)</td>
<td>informs, tells, announces</td>
</tr>
<tr>
<td>Āsādhu</td>
<td>m.</td>
<td>bad man; adj. bad, wicked</td>
</tr>
<tr>
<td>Bhajati</td>
<td>(bhaja)</td>
<td>associates</td>
</tr>
<tr>
<td>Bhaṇati</td>
<td>(bhaṇa)</td>
<td>speaks, recites</td>
</tr>
<tr>
<td>Dāna</td>
<td>n.</td>
<td>alms, giving, gift</td>
</tr>
<tr>
<td>Evaṃ</td>
<td>indec.</td>
<td>thus</td>
</tr>
<tr>
<td>Jināti</td>
<td>(ji)</td>
<td>conquers</td>
</tr>
<tr>
<td>Kadariya</td>
<td>m.</td>
<td>miser, avaricious person</td>
</tr>
<tr>
<td>Kodha</td>
<td>m.</td>
<td>anger</td>
</tr>
<tr>
<td>Khippam</td>
<td>indec.</td>
<td>quickly, immediately</td>
</tr>
<tr>
<td>Paṇḍita</td>
<td>m.</td>
<td>wise man</td>
</tr>
<tr>
<td>Pāpaka</td>
<td>adj.</td>
<td>evil</td>
</tr>
<tr>
<td>Sādhu</td>
<td>m.</td>
<td>good man; adj. good</td>
</tr>
<tr>
<td>Vāyamati</td>
<td>(yamu with vi and a)</td>
<td>strives, tries</td>
</tr>
<tr>
<td>Vaṇṇa</td>
<td>m.</td>
<td>appearance, colour, praise, quality</td>
</tr>
<tr>
<td>Sacca</td>
<td>n.</td>
<td>truth</td>
</tr>
<tr>
<td>Yadā</td>
<td>indec.</td>
<td>when*</td>
</tr>
<tr>
<td>Tadā</td>
<td>indec.</td>
<td>then*</td>
</tr>
</tbody>
</table>

* Correlatives

### Exercise xii

1. "Gāmanā no gaccheyyāma.
2. "Buddho’pi Buddhassa bhaṇeyya vaṇṇaṃ.
3. "Na bhaje pāpake mitte."
4. "Saccāṃ bhaṇe, na kujjheyya."
5. "Dhammaṃ vo desessāmi."
6. Sace ahaṃ saccāni bujjheyyāmi te āroceyyāmi.
7. You should not go with him.
8. Children, you should always speak the truth.
9. Rev. Sir. I should like to ask a question from you.
10. Well, you should not be angry with me thus.
11. I shall not go to see your friend until I receive a letter from you.
12. You should endeavour to overcome your anger by patience.
13. If you would listen to my advice, I would certainly go with you.
14. You should tell me if he were to send a book to you.
15. We should like to hear the doctrine from you, Rev. Sir.
16. By giving we should conquer the misers.
17. We should not be born in evil state until we should understand the truths.
18. Would you go immediately and bring the letter to me?
19. If a good person were to associate with a wicked person, he may also become a wicked person.
20. Should wicked persons associate with the wise, they would soon become good men.
21. If you should hear me well, faith should arise in you.
Lesson XIII

Relative Pronouns

Ya, who, which, that

SINGULAR

<table>
<thead>
<tr>
<th>Case</th>
<th>m.</th>
<th>n.</th>
<th>f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>yo</td>
<td>yaŋt</td>
<td>yā</td>
</tr>
<tr>
<td>Acc.</td>
<td>yaŋt</td>
<td>yaŋt</td>
<td>yā</td>
</tr>
<tr>
<td>Instr.</td>
<td>yena</td>
<td>yāya</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>yamhā, yasmā</td>
<td>yāya</td>
<td></td>
</tr>
<tr>
<td>Dat., Gen</td>
<td>yassa</td>
<td>yassa, yāya</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>yamhi, yasmī</td>
<td>yassa, yāya</td>
<td></td>
</tr>
</tbody>
</table>

PLURAL

<table>
<thead>
<tr>
<th>Case</th>
<th>m.</th>
<th>n.</th>
<th>f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ye</td>
<td>ye, yānī</td>
<td>yā, yāyo</td>
</tr>
<tr>
<td>Acc.</td>
<td>ye</td>
<td>ye, yānī</td>
<td>yā, yāyo</td>
</tr>
<tr>
<td>Instr., Abl</td>
<td>ye</td>
<td>yebhī, yehī</td>
<td>yābhī, yāhī</td>
</tr>
<tr>
<td>Dat., Gen</td>
<td>yesam, yesanām</td>
<td>yāsānām</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>yesu</td>
<td>yāsū</td>
<td></td>
</tr>
</tbody>
</table>
Ta, who, he

SINGULAR

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>n.</th>
<th>f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>so</td>
<td>nam, ta</td>
<td>sá</td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td>nam, ta</td>
<td>nam, ta</td>
</tr>
<tr>
<td>Instr.</td>
<td>nena, tena</td>
<td>naya, taya</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>namhā, tamhā</td>
<td>naya, taya</td>
<td></td>
</tr>
<tr>
<td>Dat., Gen</td>
<td>nasmā, tasmā</td>
<td>nasmā, tasmā</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>namhi, tamhi</td>
<td>tissā, tissā</td>
<td></td>
</tr>
</tbody>
</table>

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 Dhammaµ passati so Buddhaµ passati"
He who sees the Dhamma sees the Buddha
"Yam hoti tam hotu" — be it as it may
yaµ icchasi taµ vadehi — Say what you wish

PLURAL

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>n.</th>
<th>f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ne, te</td>
<td>ne, te, nāni, tāni</td>
<td>nā, nāyo, tā, tāyo</td>
</tr>
<tr>
<td>Acc.</td>
<td>ne, te</td>
<td>ne, te, nāni, tāni</td>
<td>nā, nāyo, tā, tāyo</td>
</tr>
<tr>
<td>Instr., Abl</td>
<td>nebhi, nehi, tebhi, tehi</td>
<td>nabhī, nhī, tabhī, tāhi</td>
<td></td>
</tr>
<tr>
<td>Dat., Gen</td>
<td>nesaµ, nesāµ, tesaµ, tesāµ</td>
<td>tasaµ, tasaµ</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>nesu, tesu</td>
<td>tasu</td>
<td></td>
</tr>
</tbody>
</table>

The forms beginning with "t" are more commonly used.

Examples:

"Yo Dhammaµ passati so Buddham passati"
He who sees the Dhamma sees the Buddha
"Yam hoti tam hotu" — be it as it may
yaµ icchasi taµ vadehi — Say what you wish
"Yo gilānaṁ upaṭṭhāti so maṁ upaṭṭhāti"
He who serves the sick serves me

Eta, that (yonder)

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>n.</td>
</tr>
<tr>
<td>Nom.</td>
<td>eso</td>
</tr>
<tr>
<td>Acc.</td>
<td>etañ</td>
</tr>
</tbody>
</table>

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

The Interrogative Pronoun:

<table>
<thead>
<tr>
<th>SINGULAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
</tr>
<tr>
<td>Nom.</td>
</tr>
<tr>
<td>Acc.</td>
</tr>
<tr>
<td>Instr.</td>
</tr>
<tr>
<td>Abl.</td>
</tr>
<tr>
<td>Dat., Gen</td>
</tr>
<tr>
<td>Loc.</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

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":-
<table>
<thead>
<tr>
<th>Añña</th>
<th>another</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aññatara</td>
<td>certain</td>
</tr>
<tr>
<td>Apara</td>
<td>other, subsequent, Western</td>
</tr>
<tr>
<td>Dhakkhiṇa</td>
<td>South</td>
</tr>
<tr>
<td>Eka</td>
<td>one, certain, some</td>
</tr>
<tr>
<td>Itara</td>
<td>different, the remaining</td>
</tr>
<tr>
<td>Katara</td>
<td>what? which? (generally of the two)</td>
</tr>
<tr>
<td>Katama</td>
<td>what? which? (generally of many)</td>
</tr>
<tr>
<td>Pacchima</td>
<td>West</td>
</tr>
<tr>
<td>Para</td>
<td>other, different</td>
</tr>
<tr>
<td>Pubba</td>
<td>first, foremost, Eastern, earlier</td>
</tr>
<tr>
<td>Puratthima</td>
<td>East</td>
</tr>
<tr>
<td>Sabba</td>
<td>all</td>
</tr>
<tr>
<td>Uttara</td>
<td>higher, superior, Northern</td>
</tr>
</tbody>
</table>

Añña, aññatara, 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: aññissaṁ, aññatarissāṁ, itarissāṁ and ekissāṁ 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:

- Disā f. quarter, direction.
- Ñāma n. name; mind
  indec. by name, indeed,
  (Sometimes used without a meaning.)
- Nu Indec. pray, I wonder!
  (Sometimes used in asking a question.)
- Payojana indec. use, need
- Vā indec. either, or

Exercise xiii

A

1. Ko nāma tvāṁ?
2. Ko nāma eso?
3. Ko nāma te ācariyo?
4. Idāni eso kiṃ karissati?
5. Kiṃ tvāṁ etāṁ pucchasi?
6. Esā nāri te kiṃ hoti?
7. Sve kiṃ’ete karissanti?
8. Kassa bhikkhusa taṁ potthakaṁ pesessāma?
9. Tesāṁ dhanena me kiṃ payojanaṁ?
10. Ko jānāti ‘kiṃ’eso karissati’ti?’
11. Kissa phalaṁ nāma etāṁ?
12. Kāyaṁ disāyaṁ tassā jananī idāni vasati?
13. Kassa dhammaṁ sotuṁ ete icchanti?
14. "Yo Dhammaṁ passati so Buddham passati, yo Buddham passati so Dhammaṁ pasati ".
15. Yaṁ tvāṁ icchasi taṁ etassa arocehi.
16. Yaṁ te karonti tam* eva gahetvā paraṃ lokaṁ gacchanti.
17. Yassaṁ disāyaṁ so vasati tassaṁ disāyaṁ ete’pi vasituṁ icchanti.
18. Eso naro ekaravatī, esa nāri aṁhaṁ vadati.
19. Paresaṁ bhaṅḍāni mayaṁ na gāṇḍāma.
20. Etāni phalāni mā tassa sakalāssa detha.
21. Idāni sbb’pi te Bhikkhū uttarāya disāya aṁḥatarasmiṁ ārāme vasanti.
22. Etaṁsu nagare sabba narā aparāṁ nagaraṁ agamiṁsu.
23. Kiṅći’pi kātuṁ so na jānāti.
24. Katamaṁ disaṁ tumhe gantuṁ iccheyyætha -puratthimaṁ vā dakkhiṇaṁ vā pacchimaṁ vā uttaraṁ vā?
25. Katarāya disāya tvamā suriyaṁ passasi -pubbāyaṁ vā aparāyaṁ vā?

* When a niggahita (ं) is followed by a vowel, it is sometimes changed into " m ".
See note in Exercise 10 - A

**Vocabulary: Pali-English**

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.


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 ".

Vocabulary: English-Pali

Table of Contents
Lesson XIV

Participles

In Pāli there are six kinds of Participles — viz:

(i) Present Active Participles,
(ii) Present Passive Participles,
(iii) Past Indefinable 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.,

\[
\begin{align*}
\text{paca} & \quad + \text{anta} = \text{pacanta}; \\
\text{paca} & \quad + \text{māna} = \text{pacamāna}, \quad \text{cooking.}
\end{align*}
\]

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.,

\[
\begin{align*}
\text{paca} & \quad + \text{ya} + \text{māna} = \text{pacīyamāna}, \quad \text{being cooked;}
\text{sū} & \quad + \text{ya} + \text{māna} = \text{sūyamāna}, \quad \text{being heard.}
\end{align*}
\]

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>pacanm, pacanto</td>
</tr>
<tr>
<td>Voc.</td>
<td>pacaµ, paca, pacã</td>
</tr>
<tr>
<td>Acc.</td>
<td>pacantam</td>
</tr>
<tr>
<td>Instr.</td>
<td>pacatã, pacantena</td>
</tr>
<tr>
<td>Abl.</td>
<td>pacatã, pacantamhã</td>
</tr>
<tr>
<td>Dat., Gen</td>
<td>pacato, pacantassa</td>
</tr>
<tr>
<td>Loc.</td>
<td>pacati, pacante, pacantamhi, pacantasmiñ</td>
</tr>
</tbody>
</table>

## Feminine

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

## Neuter

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Voc</td>
<td>pacam,</td>
</tr>
<tr>
<td>Acc.</td>
<td>pacantam</td>
</tr>
</tbody>
</table>

The rest like the masculine.

The Present Participles ending in " mãna " are declined like " nara ", " kaññã " and " phala "; as pacamãño (m.) pacamãnã (f.) and pacamãnañã (n.)
Illustrations:

gacchanto puriso,  
go ing man, or the man who is going.
gacchantassa purisassa,  
to the man who is going.
paccantĩ (or) pacamānā īthī,  
the woman who is cooking.
so vadamāno gacchati,  
he goes speaking.
patamānām phalām,  
the falling fruit.
rakkhīyamānām nagaram,  
the city that is being protected.

Aham magge gacchanto tam purisam phassim,  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:**

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>So gato,</td>
<td>he went or he is gone. (Here hoti is understood.)</td>
</tr>
<tr>
<td>ēhito naro,</td>
<td>the man who stood.</td>
</tr>
<tr>
<td>ēhitassa narassa,</td>
<td>to the man who stood or to the man standing.</td>
</tr>
<tr>
<td>ēhitäya nāriyä,</td>
<td>to the woman who stood.</td>
</tr>
<tr>
<td>Buddhena desito dhammo,</td>
<td>the Doctrine preached by the Buddha.</td>
</tr>
<tr>
<td>Sissehi pucchitassa pañhassa,</td>
<td>to the question asked by the pupils.</td>
</tr>
</tbody>
</table>

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

**Examples :-**

- Dā + tabba = dātabba, should or must be given.
- ŋā + tabba = ŋātabba, should be known.
- pacā + 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 :**

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Janako vanditabbo,</td>
<td>the father should be saluted.</td>
</tr>
<tr>
<td>Janānī rakkitabbā,</td>
<td>the mother should be protected.</td>
</tr>
<tr>
<td>Cittasm rakkhitabbaṃ,</td>
<td>the mind should be guarded.</td>
</tr>
<tr>
<td>Tayā gantabbaṃ,</td>
<td>you should go.</td>
</tr>
<tr>
<td>Sāvakehi dhammo sotabbo,</td>
<td>the Doctrine should be heard by the disciples.</td>
</tr>
</tbody>
</table>

**Examples :-**
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>dā</td>
<td>denta</td>
<td>diyamana</td>
<td>dinna</td>
<td>dātabba</td>
</tr>
<tr>
<td>disa*</td>
<td>desenta, desamāna</td>
<td>desiyamāna</td>
<td>desita</td>
<td>desetabba</td>
</tr>
<tr>
<td>bhuja</td>
<td>bhuñjanta, bhuñjamāna</td>
<td>bhuñjiyamāna</td>
<td>bhuutta</td>
<td>bhuñjitabba</td>
</tr>
<tr>
<td>gamu</td>
<td>gacchanta, gacchamāna</td>
<td>gacchhiyamāna</td>
<td>gata</td>
<td>gantabba</td>
</tr>
<tr>
<td>gaha</td>
<td>ganhanta, ganhamāna</td>
<td>gayhamāna</td>
<td>gahita</td>
<td>gahetabba</td>
</tr>
<tr>
<td>kara</td>
<td>karonta, kurumāna</td>
<td>kayiramāna,</td>
<td>kata</td>
<td>kattabba, kātabba</td>
</tr>
<tr>
<td></td>
<td></td>
<td>karīyamāna</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pā</td>
<td>pibanta, pivanta</td>
<td>piyamāna</td>
<td>pīta</td>
<td>pātabba</td>
</tr>
<tr>
<td>su</td>
<td>suñanta, suñamāna</td>
<td>sūyamāna</td>
<td>suta</td>
<td>sotabba, sūñitabba</td>
</tr>
</tbody>
</table>

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

**Words:**

- **Atthi** v. is, there is
- **Aviheṭhayanta** p. part. a + vi + heṭha, not hurting
- **Bhūta** n. being
- **Carati** v. (carā) wanders
- **Khaggavisāṇakappa** m. like a rhinoceros
- **Nidbāya** ind. p. p. ni + dhā, having left aside
- **Pema** m. attachment, love
- **Sahāya** m. friend
- **Taṇhā** f. craving
- **Upasaṅkamati** v. (kamu with upa + saṃ) approaches
1. "Evāṁ me sutam."
2. Mayi gate* so āgato.
3. Kīṃ tena kathāṁ?
4. So tassa vanassa bhānāmano maṃ upasaṅkhami.
5. Aham magge gacchanto tasmiṃ rukkhe nisinnam sakunam passiṃ.
7. Puṇṇam kattabbam, pāpaṃ na kātabbam.
8. Aja etena maggena mayā gantabbam.
12. Paraṃ lokān gacchante tayā kathā puṇṇām vā pāpaṃ vā tayā sādhānām gacchati.
13. ēhito vā nisinnā vā gacchanto vā sayanto (or sayāno) vā aham sabbesa sattesa mettaṃ karomi.
15. Kīṃ nu kattabbant’i ajanānta te mama purato attaṃhsu.
16. "Pemato** jāyati soko - pemato jāyati bhayaṃ;
Pemato vippamuttassa - n’atthi soko kuto bhayaṃ."
17. "Taṇhāya jāyati soko - taṇhāya jāyati bhayaṃ;
Taṇhāya vippamuttassa - n’atthi soko kuto bhayaṃ."
19. Te gaṅgāyaṃ nahāyante mayāṃ passimhā.
20. "Sabbesa bhūtesu nīḍhaya daṇḍaṃ
Aviheṭhayām aṇhataram’pi tesaṃ
Na puttam’iecheyya kuto sahāyaṃ
Eko care Khaggavisāṇakappo."

* This is the Locative absolute.
** "To" is another suffix for forming the ablative.

Vocabulary: Pali-English
1. This wad 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.

Vocabulary: English-Pali

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Lesson XV

A. Demonstrative Pronouns

Ima, this

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th></th>
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</thead>
<tbody>
<tr>
<td>m.</td>
<td>ayaṃ</td>
<td>imaṃ</td>
<td>imaṃ</td>
</tr>
<tr>
<td>n.</td>
<td>idaṃ, imaṃ</td>
<td>ayaṃ</td>
<td></td>
</tr>
<tr>
<td>f.</td>
<td>imaṃ</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Nom. ayaµ, idaµ, imaµ
Acc. imaµ, idaµ, imaµ
Instr. iminā, anena
Abl. imamhā, imasmā
Dat., Gen. immassa, assa
Loc. imambhi, imasmiṃ, asmiṃ

<table>
<thead>
<tr>
<th>PLURAL</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>ime</td>
<td>ime</td>
<td>ime</td>
</tr>
<tr>
<td>n.</td>
<td>ime, imāni</td>
<td>imā, imāyo</td>
<td></td>
</tr>
<tr>
<td>f.</td>
<td>ime, imāni</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Nom., Acc ime, ime, imāni, imā, imāyo
Instr., Abl imebhi, imehi, ehi
Dat., Gen. imesam, imesānaµ, imesam, imesānaµ
Loc. imesu, esu, imasu
Amu, this, that, such

SINGULAR

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>n.</th>
<th>f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>asu, amuko</td>
<td>aduµ</td>
<td>asu, amu</td>
</tr>
<tr>
<td>Acc.</td>
<td>amuµ</td>
<td>aduµ</td>
<td>amuµ</td>
</tr>
<tr>
<td>Instr.</td>
<td>amunâ</td>
<td>aduµh</td>
<td>amuyâ</td>
</tr>
<tr>
<td>Abl.</td>
<td>amumhâ, amusmã</td>
<td>amuyâ</td>
<td>amuyâ</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>amuno, amussa, amussã, amuyã</td>
<td>amussaµ, amuyã</td>
<td>amuyah, amuyam,</td>
</tr>
<tr>
<td>Loc.</td>
<td>amumhi, amusmiµ</td>
<td>amussaµ, amuyã</td>
<td>amuyam,</td>
</tr>
</tbody>
</table>

PLURAL

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>n.</th>
<th>f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Acc</td>
<td>amû</td>
<td>amuyo</td>
<td>amû, amûni</td>
</tr>
<tr>
<td>Instr., Abl</td>
<td>amûbhi, amûhi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>amûsaµ, amûsanãµ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>amûsu</td>
<td></td>
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</tr>
</tbody>
</table>
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., :-

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bandhumā</td>
<td>bandhumanto, bandhumantā</td>
</tr>
<tr>
<td>dhitimā</td>
<td>dhitimanto, dhitimantā</td>
</tr>
<tr>
<td>guṇavā</td>
<td>guṇavanto, guṇavantā</td>
</tr>
<tr>
<td>Word</td>
<td>Type</td>
</tr>
<tr>
<td>--------------</td>
<td>------</td>
</tr>
<tr>
<td>Antima</td>
<td>adj.</td>
</tr>
<tr>
<td>Āsana</td>
<td>n.</td>
</tr>
<tr>
<td>Arahanta</td>
<td>p.p.</td>
</tr>
<tr>
<td>Bhagavantu</td>
<td>adj.</td>
</tr>
<tr>
<td>Dīgha</td>
<td>adj.</td>
</tr>
<tr>
<td>Kaṇha</td>
<td>adj.</td>
</tr>
<tr>
<td>Khuddaka</td>
<td>adj.</td>
</tr>
<tr>
<td>Majjhima</td>
<td>adj.</td>
</tr>
<tr>
<td>Mahanta</td>
<td>adj.</td>
</tr>
<tr>
<td>Namo</td>
<td>indec.</td>
</tr>
<tr>
<td>Nīca</td>
<td>adj.</td>
</tr>
<tr>
<td>Nīla</td>
<td>adj.</td>
</tr>
<tr>
<td>Paṭippadā</td>
<td>f.</td>
</tr>
<tr>
<td>Pīta</td>
<td>adj.</td>
</tr>
<tr>
<td>Ratta</td>
<td>adj.</td>
</tr>
<tr>
<td>Sammā-sambuddha</td>
<td>m.</td>
</tr>
<tr>
<td>Seta</td>
<td>adj.</td>
</tr>
<tr>
<td>Sīta</td>
<td>adj.</td>
</tr>
<tr>
<td>Sukhita</td>
<td>adj.</td>
</tr>
<tr>
<td>Taruṇa</td>
<td>adj.</td>
</tr>
<tr>
<td>Uccā</td>
<td>adj.</td>
</tr>
<tr>
<td>Uṇha</td>
<td>adj.</td>
</tr>
</tbody>
</table>
Exercise xv

A

1. Kim’iðaµ?
2. Kassa imæni?
3. Iminæ te kiµ payojanaµ?
4. Idaµ mayhaµ hotu.
5. Ko nāma ayaµ puriso?
6. Ayaµ me māṭulāṇi hoti.
7. Idaµ mayā kattabbaµ.
8. Sabbañ idaµ asukena kataµ.
10. Ayaµ me antimā jāṭi.
11. Ayaµ seto asso khippaµ na dhāvati.
13. " Yathā idaµ tathā etaµ — yathā etaµ tathā idaµ. "
14. " Idaµ vo ḥañānā hotu — sukhitā hontu ṃātayo! "
15. " Tvam etasmiµ pabbate vasa, ahaµ imasmiµ pabbate vasissāµi. "
16. " Namo tassa Bhagavato, arahato smmā-sambuddhassa. "
17. Asmiµ loke ca paramhi ca guṇavantā sukhena vasanti.
18. Asukāya nāma visikāya asukasmiµ ghare ayaµ taruṇo vejjo vasati.
19. Imehi pupphēhi Buddhām pūjetha.
20. Mayāµ imasmiµ ārāme mahantāni rukkhāni passāµa.
21. Imassa gilānassa uññaµ udakāµ dāṭabbaµ.
22. Janako ucce āsane niśidī, putto niće āsane niśidī.
23. Imesu pupphēsu setāni ca ratṭāni ca pīṭāni ca pupphāni gahetvā gacchāhi.
24. Imāni kuṭṭadakāni phalāni mayaµ na kiṇāµa.
25. Iminā dīghena maggena ete gamissanti.

Vocabulary: Pali-English
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!

Vocabulary: English-Pali

Table of Contents
Lesson XVI

Numerals

1. eka
2. dvi
3. ti
4. catu
5. pañca
6. cha
7. satta
8. aṭṭha
9. nava
10. dasa
11. ekādasa
12. dvādasa, bārāsa
13. terasa, teḷasa
14. cuddasa, catuddasa
15. pañcadasa, pañṭarasa
16. solasa, sorasa
17. sattadasa, sattārasa
18. aṭṭhadasa, aṭṭhārasa
19. ekʿūna-vāsati (lit. one less twenty)
20. vīṣati, vīṣaṃ
c.1. eka-vāsati
c.2. dve-vāsati, dvā-vāsati
c.3. te-vāsati
c.4. catu-vāsati
c.5. pañca-vāsati
c.6. chabbāsati
c.7. satta-vāsati
28. ațṭha-viśati
29. ekʿūna-tiṃsati
30. tiṃsati, tiṃsā
31. ekatiṃsati, ekatiṃsā
32. dvattiṃsati, dvattiṃsā
33. tettiṃsati, tettiṃsā
34. catuttiṃsati, catuttiṃsā
35. paṇca-tiṃsati, paṇca-tiṃsā
36. chattīṃsati, chattīṃsā
37. satta-tiṃsati, satta-tiṃsā
38. ațṭha-tiṃsati, ațṭha-tiṃsā
39. ekʿūna cattāṭisati
40. cattāṭisati, cattāṭisaṃ, cattāṭisā
49. ekʿūna paññaṣa
50. paṇnāsa, paṇnāsā
60. sāṭṭhi
70. sattati
79. ekʿūnāṣitī
80. asīti
90. navuti
99. ekʿūna-sataṃ
100. sataṃ
200. dvi sataṃ
1,000. sahassāṃ
10,000. dasa-sahassāṃ, nahutaṃ
100,000. sata-sahassāṃ, lakkhaṃ
1,000,000. koṭi
10,000,000. dasa-koṭi
1,000,000,000. sata-koṭi
"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"

<table>
<thead>
<tr>
<th>Case</th>
<th>nominative</th>
<th>accusative</th>
<th>instrumental</th>
<th>ablative</th>
<th>dative</th>
<th>genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Acc</td>
<td>dve, duve</td>
<td></td>
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<tr>
<td>Instr., Abl</td>
<td>dvibhi, dvihī</td>
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<td>dvīsu</td>
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</table>

"ti"

<table>
<thead>
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<th>Case</th>
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<th>accusative</th>
<th>instrumental</th>
<th>ablative</th>
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<th>genitive</th>
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<tbody>
<tr>
<td>Nom., Acc</td>
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<td>tīnī</td>
<td>tisso</td>
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<td></td>
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<tr>
<td>Instr., Abl</td>
<td>tibhi, tīhi</td>
<td></td>
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<tr>
<td>Dat., Gen.</td>
<td>tinamā</td>
<td>tinānamā</td>
<td>tissannamā</td>
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<tr>
<td>Loc.</td>
<td>tīsu</td>
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<td></td>
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<td></td>
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</tbody>
</table>

"catu"

<table>
<thead>
<tr>
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<th>accusative</th>
<th>instrumental</th>
<th>ablative</th>
<th>dative</th>
<th>genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Acc</td>
<td>cattāro, caturo</td>
<td>cattāri</td>
<td>catasso</td>
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</tr>
<tr>
<td>Instr., Abl</td>
<td>catūbhi, catūhi</td>
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<td></td>
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</tr>
<tr>
<td>Dat., Gen.</td>
<td>catunnamā</td>
<td>catussannamā</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>catusū, catūsu</td>
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</tbody>
</table>
"pañca "

<table>
<thead>
<tr>
<th>Gender</th>
<th>Form</th>
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</thead>
<tbody>
<tr>
<td>Nom., Acc</td>
<td>pañca</td>
</tr>
<tr>
<td>Instr., Abl</td>
<td>pañcabhi, pañcahi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>pañcannaṃ</td>
</tr>
<tr>
<td>Loc.</td>
<td>pañcasu</td>
</tr>
</tbody>
</table>

Numerals from "ek'ūnasati" to "aṭṭha-navuti" and "koti" are treated as feminines and are declined only in the singular like feminine "i" (see bhūmi). Tiṃsā, cattārisā, and paññasā 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.,

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>dve vīsatiyo,</td>
<td>two twenties</td>
</tr>
<tr>
<td>tīni satāni,</td>
<td>three hundreds</td>
</tr>
</tbody>
</table>

**Ordinals**

1. paṭhama (first)
2. Dutiya (second)
3. Tatiya (third)
4. Catuttha (fourth)
5. Pañcama (fifth)
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 "i" and are declined like "nāri"; e.g., catuttha + i = catutthī, sattama + i = sattamī, etc.

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

- **Divasa** m., n.: day
- **Ito** indec.: hence, ago, from now, from here
- **Måsa** m., n.: month
- **Pana** indec.: but, however, further (sometimes used without a meaning)
- **Pariccheda** m.: limit, extent, chapter
- **Saraṇa** n.: refuge
- **Sīla n.** morality, precept, virtue
- **Vassa** m., n.: year, rain

**Exercise xvi**

A

1. Cattār’imāni, bhikkhave, saccāni.
2. ”Ekaµ næma kiµ? ”
3. Tøsu lokesu sattæ uppajjanti.
4. Ekasmiµ hatthe pañca aṅguliyo honti.
5. Ito sattame divase ahaµ gamissæmi.
7. Ayaµ pana imaµsmiñ potthake solasamo pariccheda hoti.
8. ”Buddhaµ saraṇaµ gacchāmi. Dutiyam’ti Buddhaµ saraṇaµ gacchāmi. Tatiyam’ti Buddhaµ saraṇaµ gacchāmi”
10. Etasmiµ ghare catasso ithiyo vasanti.
11. Yo paṭhamaµ āgaccheyya so paṇḍākāram labheyya.
12. Imaµsmiñ ghare ayaµ tatiyā bhūmi.
15. Bhikkhū pan’eva dīvata sīvāsati sikkhāpadāni rakkhanti.

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16. Tassa seṭṭhino catupaṇṇāsakoṭi dhanaṃ atthi.
18. Imāya pāṭhasālāya pañcasatthi sissā ugganhati.

Vocabulary: Pali-English

1. I gave him four books.
2. He lived three days in our house.
3. We have two eyes, but only one mouth.
4. There are thirty days in one month, and twelve months in one year.
5. They are now studying the twelfth chapter of the book.
6. Which of these two presents would you take?
7. The child bought three mangoes, ate one and took two home.
8. He will come on the 28th day of this month.
9. They took the Three Refuges and the five precepts to-day.
10. There were two hundred patients in the hospital yesterday.
11. Seven days hence my father will come to see me.
12. Some householders observe the ten precepts on the fifteenth day.
13. If you do evil, you will be born in the four evil states.
14. If you do good, you will be born in the seven states of happiness.
15. He gave five hundred and received thousand.
16. She brought three presents for her three little sisters.
17. My age is eighteen years.
18. 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.

Vocabulary: English-Pali

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Lesson XVII

A. Some Irregular Nouns ending in " a "

Atta*, m. soul, self

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>attā</td>
</tr>
<tr>
<td>Voc.</td>
<td>atta, attā</td>
</tr>
<tr>
<td>Acc.</td>
<td>attānaṃ, attaṃ</td>
</tr>
<tr>
<td>Instr.</td>
<td>attena, attanā</td>
</tr>
<tr>
<td>Abl.</td>
<td>attanā, attamhā, attasmā</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>attano</td>
</tr>
<tr>
<td>Loc.</td>
<td>attani</td>
</tr>
</tbody>
</table>

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

Rāja, m. king

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>rājā</td>
</tr>
<tr>
<td>Voc.</td>
<td>rāja, rājā</td>
</tr>
<tr>
<td>Acc.</td>
<td>rājānaṃ, rājaṃ</td>
</tr>
<tr>
<td>Instr.</td>
<td>raññā, rājena</td>
</tr>
<tr>
<td>Abl.</td>
<td>raññā, rājamhā, rājubhi, rājūhi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>rañño, rājino</td>
</tr>
<tr>
<td>Loc.</td>
<td>raññē, rājini</td>
</tr>
<tr>
<td></td>
<td>rājamhi, rājasmiṃ</td>
</tr>
</tbody>
</table>
### 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:

<table>
<thead>
<tr>
<th>Class</th>
<th>Conj. sign</th>
<th>Pres. 3rd</th>
</tr>
</thead>
</table>
| 1st paca | -to cook a | pac + a + ti = pacati  
|        |            | bhū + a + ti = bhav + a + ti = bhavati |
| 2nd rudhi | -to hinder m.....a  
|        |            | ru-m-dh + a + ti = rundhati  
|        |            | bhu-ñ-ja + a + ti = bhuñjati |
| 3rd divu | — to shine ya  
|        |            | div + ya + ti = divyati  
|        |            | = dibyati = dibbati  
|        | — to abandon hā  
|        |            | hā + ya + ti = hāyati |
| 4th su | — to hear ṇu, ṇā, unā  
|        |            | su + ṇā + ti = sunāti  
|        |            | also — su + ṇu + ti = sunoti  
|        | — to arrive pa + apa  
|        |            | pa + apa + unā + ti = pāpunāti |
| 5th ji | — to conquer nā*  
|        |            | ji + nā + ti = jināti |

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6th tanu — to spread  o, yira  
  tanu + o + ti = tanoti  
  kara + o + ti = karoti  
  + yira + ti = kayirati

7th cura — to steal  e, aya  
  cura + e + ti = coreti  
  cura + aya + ti = corayati

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

The initial vowel in this class, not followed by a double consonant, undergoes vuddhi substitute, i.e., a, i and u become ā, e, o respectively.

Words:

Amacca  m. minister  
Attha  m. matter, good, welfare, meaning  
Hi  indec. indeed  
Nātha  m. lord, refuge  
Pāśāda  m. palace  
Raṭṭha  n. country, kingdom, realm  
Saṅkiliṣati (kliṣa with saṃ) is defiled  
Siyā  3rd pers. singular subjunctive of asa, to be  
Ti  indec. thus. This particle is used in quoting the words of others, at the end of sentences, etc.  
Vihaññati (hana with vi) perishes  
Visujjhati (sudha with vi) is purified

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Exercise xvii

A

1. "Ayaṁ me attano attho."
2. "Na me so attā."
3. "Bhagavato etam* atthaṁ āroceyyāma."
4. "Dhammaṁ cara rāja!"
5. "Aṭṭā hi attano nātho - Ko hi nātho paro siyā."
7. Aṭṭhe pana amhākaṁ raṭṭhe guṇavā rājā ahosi.
8. Raṅnā likhitam* idam lekhanam amaccā passantu!
9. Pāpakehi amaccehi raṅño ko attho?
10. Amhākaṁ rājanaṁ passituṁ puratthimāya disāya dve rājāno āgatā.
11. Rājā attano mahesiya saddhiṁ pāsāde vasati.
12. Catūhi disāhi catūro rājāno āgantvā Bhagavantaṁ vanditvā ātamaṁ dhammaṁ pucchiṁsu.
13. "Puttā m'atthi dhanaṁ m'atthi — Iti bālo vihaṇṇati Aṭṭā hi attano n'atthi — Kuto puttā kuto dhanaṁ."

* ṃ is changed into m.

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

Vocabulary: English-Pali

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Lesson XVIII

A. Declension of Satthu, m. Teacher

<table>
<thead>
<tr>
<th>Case</th>
<th>SINGULAR</th>
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</thead>
<tbody>
<tr>
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<td>satthāro</td>
</tr>
<tr>
<td>Voc.</td>
<td>sattha, satthā</td>
<td>satthāro</td>
</tr>
<tr>
<td>Acc.</td>
<td>satthāraṃ</td>
<td>satthāro, satthāre</td>
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<tr>
<td>Instr., Abl.</td>
<td>satthārā</td>
<td>satthārebhi, satthārehi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>satthu, satthuno</td>
<td>satthūranaṇ, satthūnaṇ</td>
</tr>
<tr>
<td>Loc.</td>
<td>satthari</td>
<td>satthāresu, satthusu</td>
</tr>
</tbody>
</table>

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

e tc. are declined like "satthu".
Pitu, m. father

<table>
<thead>
<tr>
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<th>PLURAL</th>
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<tbody>
<tr>
<td>Nom.</td>
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</tr>
<tr>
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<td>pitaro</td>
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<tr>
<td>Acc.</td>
<td>pitaram</td>
<td>pitaro, pitare</td>
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<tr>
<td>Instr., Abl</td>
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</tr>
<tr>
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<td>pitu, pituno</td>
<td>pitarānam, pitūnaµ</td>
</tr>
<tr>
<td>Loc.</td>
<td>pitari</td>
<td>pitaresu, pitusu</td>
</tr>
</tbody>
</table>

bhātu, brother is declined like " pitu ".
mātu, mother is also declined like " pitu " with the exception of the following:

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Inst., Abl</td>
<td>mātarā, mātuyā</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dat., Gen</td>
<td>mātu, mātuyā</td>
<td></td>
</tr>
</tbody>
</table>

Dhītu, duhitu — daughter, are declined like " mātu ".

### B. Causal Forms (Kārita)

Causals are formed by adding " e ", " aya " to roots ending in " u " and " ū " , " āpe " , " āpaya " to roots ending in " ā " and all the four or two 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 substitute. Sometimes the vuddhi substitutes " e " and " o " are changed into " aya " and " ava " respectively.

Examples:-
paca  +  e  +  ti  =  pæceti  — causes to cook
paca  +  aya  +  ti  =  pæcayati
paca  +  āpe  +  ti  =  pæcæpeti
paca  +  āpayā  +  ti  =  pæcæpayati
pæcesi, pæcayi, pæcæpesi, pæcæpayi, he caused to cook
pæcessati, pæcayissati, pæcæpessati, pæcæpayissati, he will cause to cook

dā  +  āpe  =  dæpeti  — causes to give
dā  +  āpayā  =  dæpayati  — causes to give
chidi  +  e  +  ti  =  chindeti  — causes to cut
chidi  +  āpe  +  ti  =  chindæpeti  — causes to cut
ni  +  āpe  +  ti  =  nayæpeti  — causes to lead
gamu  +  e  +  ti  =  gameti  — causes to go
su  +  e  +  ti  =  sāveti  — causes to hear
bhū  +  e  +  ti  =  bhāveti  — develops — lit. causes to become

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

Examples :-

Rukkho patati. The tree falls.
So rukkham pæteti. He makes the tree fall.
Dāso odanām pacati. The servant is cooking rice.
So dāsam odanām pæceti. 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 odanām pæceti.

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

vaca — to speak, væceti — reads
bhū — to be, bhāveti — develops, cultivates
Exercise xviii

A

1. "Nam’atthu* satthuno ".
2. "Taẏā sutañ dhammañ amhe’pi sāvehi ".
3. Satthā sāvaṅke dhammañ desāpeti (or sāvaṅkehi).
4. Piḷa puṭṭaṃ gāmaṃ gameti.
5. Mātā attano dhītarañ nahiḥpetvā pāṭhasālaṃ pesesi.
7. Dhītaro, dāsehi dārūni āharāpetvā aggiṃ dāpetha.
8. Dhītūhi mātaro ca pitaro ca rakkhitabba, mātūhi ca pitūhi ca dhītaro rakkhitabba.
10. Ahaṃ mātuyā ca pitarā ca saddhiṃ ārāmaṃ gantvā te dhammaṃ săvessāmi.
12. Satthā solāre saccāni bodhento gāmaṃ gāmaṃ nagarā nagaraṃ vicarati.
13. Tesāṃ raṭṭhe dhitimante netāre na passāma.
14. Mātari ca pitari ca ādarena mayhaṃ bhattā attano dhanena mahantaṃ gharaṃ kārāpetvā te tattha vasāpesi.

* Namo + atthu = nam’atthu
atthu — Benedictive mood 3rd person singular of asa — to be.

Vocabulary: Pali-English

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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"

*go*, m. bull

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>go</td>
<td>gāvo, gavo</td>
</tr>
<tr>
<td>Voc.</td>
<td>gāvuµ, gavaµ, gāvaµ</td>
<td>gāvo, gavo</td>
</tr>
<tr>
<td>Acc.</td>
<td>gāvena, gavena</td>
<td>gobhi, gohi</td>
</tr>
<tr>
<td>Instr.</td>
<td>gāvā, gavā, gāvamhā, gavamhā, gāvasmā, gavasmā</td>
<td>gobhi, gohi</td>
</tr>
<tr>
<td>Abl.</td>
<td>gāvæ, gavæ, gāvamhæ, gavamhæ, gāvasmæ, gavasmæ</td>
<td></td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>gāvassa, gavassa</td>
<td>gavaµ, gunnaµ, gonaµ</td>
</tr>
<tr>
<td>Loc.</td>
<td>gāve, gave, gāvamhi, gavamhi, gāvasmiµ, gavasmiµ</td>
<td>gosu</td>
</tr>
</tbody>
</table>

*mana*, n. mind

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>manaµ</td>
<td>manā, manāni</td>
</tr>
<tr>
<td>Voc.</td>
<td>mana, manā</td>
<td>manāni</td>
</tr>
<tr>
<td>Acc.</td>
<td>manaµ</td>
<td>mane, manāni</td>
</tr>
<tr>
<td>Instr.</td>
<td>mansā, manena</td>
<td>manebhi, manehi</td>
</tr>
<tr>
<td>Abl.</td>
<td>manasā, manā, manamhā, manasmiµ</td>
<td>manebhi, manehi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>manaso, manassa</td>
<td>manānaµ</td>
</tr>
<tr>
<td>Loc.</td>
<td>manasi, mane, manamhi, manasmiµ</td>
<td>manesu</td>
</tr>
</tbody>
</table>
The following nouns are declined like "mana":

<table>
<thead>
<tr>
<th>Noun</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>aha</td>
<td>day</td>
</tr>
<tr>
<td>aya</td>
<td>iron</td>
</tr>
<tr>
<td>ceta</td>
<td>mind</td>
</tr>
<tr>
<td>chanda</td>
<td>wish, consent, metre</td>
</tr>
<tr>
<td>oja</td>
<td>essence</td>
</tr>
<tr>
<td>pāya</td>
<td>water, milk</td>
</tr>
<tr>
<td>raja</td>
<td>dust</td>
</tr>
<tr>
<td>sara</td>
<td>lake</td>
</tr>
<tr>
<td>sira</td>
<td>head</td>
</tr>
<tr>
<td>tama</td>
<td>darkness</td>
</tr>
<tr>
<td>tapa</td>
<td>asceticism, control</td>
</tr>
<tr>
<td>teja</td>
<td>majesty</td>
</tr>
<tr>
<td>ura</td>
<td>shoulder</td>
</tr>
<tr>
<td>vaca</td>
<td>word</td>
</tr>
<tr>
<td>vaya</td>
<td>age</td>
</tr>
<tr>
<td>yasa</td>
<td>glory</td>
</tr>
</tbody>
</table>

B. Perfect Tense (Hīyattanī)

Terminations

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>ā</td>
<td>ū</td>
</tr>
<tr>
<td>2nd</td>
<td>o</td>
<td>tthu</td>
</tr>
<tr>
<td>1st</td>
<td>a</td>
<td>mhā</td>
</tr>
</tbody>
</table>
In this tense, as in the first past tense (ajjatanñi), "a" is prefixed to the root. Sometimes an additional "m" is found in the 1st person.

As a rule the Ajjatanñi is more commonly used than the Hiyattanñ to express the past. It will be safer for the students to adopt the former.

* See lesson VII

Exercise xix

A

1. "Etad* avoca satthā."
2. "Bhagavā etam’āha."
3. "Idam’avoca Bhagavā".
4. "Ācariyā evam’āha.”
5. "Attham hi nātho saraṇam avoca."
7. Eko go tamasi khettaṃ agamā.
8. Vayaśā aham pañca viśati vassāni.
10. "Taṃ sādhukaṃ suṇāhi, manasi karohi."
11. Amhākaṃ sattuno pāde mayaṃ sīrasā avandamhā.
12. Tava vacasā vā manasā vā mā kiṃ ci pāpakan kammaṃ karohi.
14. Satta ahāni mayaṃ kiṃci’pi āhāraṃ na abhuñjamhā.
15. Mayhaṃ bhūtā goṇaṃ tiṇaṃ adā

* Etam + avoca = Etad avoca.

Vocabulary: Pali-English
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.

In Pali there are five classes of compounds, viz:-

1. Adjectival Compounds (Kammadhāraya),
2. Case Compounds (Tappurissa),
3. Copulative Compounds (Dvanda),
4. Attributive Compounds (Bahubīhi) 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 : -
<table>
<thead>
<tr>
<th>Compound</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taruño-puriso</td>
<td>young man</td>
</tr>
<tr>
<td>Taruṇi-kaññæ</td>
<td>young maiden</td>
</tr>
<tr>
<td>Taruṇaµ-phalaµ</td>
<td>young fruit</td>
</tr>
<tr>
<td>Sumedho-pañḍito</td>
<td>Sumedha the wise or wise Sumedha</td>
</tr>
<tr>
<td>Mukham’eva cando</td>
<td>moon-face</td>
</tr>
<tr>
<td>Silam’eva dhanaµ</td>
<td>wealth of virtue</td>
</tr>
<tr>
<td>Su-jano</td>
<td>good man</td>
</tr>
<tr>
<td>Na-kusalaµ</td>
<td>immoral or non-moral</td>
</tr>
<tr>
<td>Na-asso</td>
<td>non-horse (mule)</td>
</tr>
<tr>
<td>Na-manusso</td>
<td>non-man (a spirit)</td>
</tr>
</tbody>
</table>

"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 Dīgū Samāsa (*Numerical Compounds*).

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

Examples:

<table>
<thead>
<tr>
<th>Compound</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dve-aṅguliyo</td>
<td>two-finger</td>
</tr>
<tr>
<td>Tayo-lokā</td>
<td>three-fold world</td>
</tr>
<tr>
<td>Catasso-disā</td>
<td>four-fold direction</td>
</tr>
<tr>
<td>Cattāri-saccāni</td>
<td>four-fold truth</td>
</tr>
<tr>
<td>Sattāhaµ</td>
<td>week</td>
</tr>
</tbody>
</table>

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

Examples:

<table>
<thead>
<tr>
<th>Compound</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eko-putto</td>
<td>one son</td>
</tr>
<tr>
<td>Tayo-bhavā</td>
<td>three existences</td>
</tr>
<tr>
<td>Catussa-disā</td>
<td>four directions</td>
</tr>
</tbody>
</table>

2. A **Case Compound** (Tappurisa) is that which is formed by combining a substantive with another substantive belonging to anyone 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 Saṃskrit grammarians this class of compounds is known as Determinative Compound.

Examples :-

1. Dutiyā-Acc. gāmagato = gāmagato, he who has gone to the village.
   sivaµkaro = sivaµkaro,* blessings-bestower.
2. Tatiyā-Abl. of Agent. Buddhadesito = Buddhadesito, preached by the Buddha.
4. Catutthī-Dat. Lokahito = Lokahito, beneficial to the world.
7. Sattamī-Loc. Vanavāso = Vanavāso, residence in the forest.
   Ante-vāsiko = Ante-vāsiko,* 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 suriyā ca = candasuriyā,* moon and sun.
      narā ca nāriyo ca = naranāriyo, men and women.

   b. Nāmañ ca rūpaṇca = nāmarūpaṇ, mind and matter.
      Sukhañ ca dukkhañ ca = sukhadukkhaṇ happiness and pain.
      Hatthi ca gavo ca assā ca = hatthigavāssam, elephants, cattle, and horses.
4. An **Attributive Compound** (Bahubbīhi) is that in which the component members collectively denote something else than what is originally expressed by them.

These compounds assume the gender of the implied object and are declined accordingly.

* Words with fewer syllables are often placed first.

Examples :-

Pīta means yellow. ambara, garment; but pītambaro means he who has a yellow garment, 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; tanhā craving; nittāṅho, 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 " of " ā ", the neuter termination " m " is affixed; otherwise the final vowel is retained except in cases of long vowels which are shortened.

* See Adjectival Compounds.

Examples :-
Prefixes :

<table>
<thead>
<tr>
<th>Prefix</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anu-pubba</td>
<td>anupubbaṃ, in due course, in regular succession.</td>
</tr>
<tr>
<td>Adhi-itthi</td>
<td>adhitthi, in a woman or relating to a woman.</td>
</tr>
<tr>
<td>Upa-gaṅgā</td>
<td>upagaṅgaṃ, near a river (riverside place).</td>
</tr>
<tr>
<td>Upa-naggra</td>
<td>upanagaraṃ, near a city, i.e., a suburb.</td>
</tr>
</tbody>
</table>

Indeclinables :

<table>
<thead>
<tr>
<th>Indeclinable</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yathā-bala</td>
<td>yathābalam, according to strength.</td>
</tr>
<tr>
<td>Yathā-kama</td>
<td>yathākkamaṃ, according to order.</td>
</tr>
<tr>
<td>Yathā-vuddha</td>
<td>yathāvuddhaṃ, according to seniority.</td>
</tr>
<tr>
<td>Yathā-satti</td>
<td>yathāsatti, according to one’s ability.</td>
</tr>
<tr>
<td>Yāva-attha</td>
<td>yāvadatthaṃ, as one wishes, as much as</td>
</tr>
<tr>
<td></td>
<td>required.</td>
</tr>
<tr>
<td>Yāva-jīva</td>
<td>yāvajīvaṃ, till life lasts.</td>
</tr>
<tr>
<td>Pacchā-bhatta</td>
<td>pacchābhattaṃ, after meal, i.e., after-noon.</td>
</tr>
</tbody>
</table>

Mixed Compounds

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

Examples :

<table>
<thead>
<tr>
<th>Compound</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Setaṃ-vatthaṃ</td>
<td>setavatthaṃ, white cloth-adj. comp.</td>
</tr>
<tr>
<td>Pituno-setavatthaṃ</td>
<td>pitusetavatthaṃ, father’s white cloth-case comp.</td>
</tr>
<tr>
<td>Puttā ca dhītaro ca</td>
<td>puttadhītaro, sons and daughters-copulative comp.</td>
</tr>
<tr>
<td>Mahantani gharāni</td>
<td>mahāgharāni, big houses-adj. comp.</td>
</tr>
<tr>
<td>Puttadhītarānaṃ mahāgharāni</td>
<td>puttadhītumahāgharāni, the big houses of sons and daughters-case comp.</td>
</tr>
</tbody>
</table>
Exercise xx

A

1. "Sabbadānaµ dhammadānaµ jināti."
2. "Ahaµ te saddhiµ puttadhītāhi dāsi bhavissāmi."
3. "Tisaranena saddhiµ pañcasūlaµ detha me bhante."
4. "Itpi so Bhagavā arahaµ, sammā-sambuddho,.....satthā devamanussānaµ....."
5. "Mātāpiti disā pubbā, ṛcariyā dakkhinā disā."
6. Paralokaµ gacchantam puttadhītaro vā bhātaro vā hatthigavāssaµ vā na anugacchanti (follow).
7. Eho taruṇavejjo vejjakammaµ karonto gāmanagaresu vicarati.
8. Dārakadārikāyo tesaµ mātāpituunama ovāde ṭhatvā kiṃci’pi pāpakammaµ na karonti.
10. Ammākaµ Buddho pana pubbe Sumedhapaṇḍito nāma ahosi.
11. Sattasu dhanesu saddhāḍhanaµ pana paṭhamanaµ; sīladhanaµ dutiyaµ, paññādhanaµ sattamaµ.
12. Dvipadesu vā catuppadesu vā sādā mettacittena vasitabbaµ.
13. Ahaµ kinnāsave vā na diṭṭhapubbo, satthudhammaµ vā na sutapubbo.
15. Amaccaputtā rājabhayena mahāpāsādato nikkhamiµsu.
16. Mayhaµ antevāsikasu dve brahmaçārino saddhācetasā Buddhesitaµ dhammaµ sutvā samaṇadhannaµ katvā diṭṭhadhammā ahesuµ.

Vocabulary: Pali-English

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1. The boys and girls are studying diligently.
2. The monks and nuns heard the Teacher’s Doctrine and gained their Deliverance.
3. Sons and daughters should respect their parents.
4. Little children wash their hands and feet with hot water.
5. O young men! You should not associate with evil friends.
6. Sun and Moon shine in the sky.
7. My brother’s son is a pupil teacher in a village-school.
8. Great beings are born amongst men for the good of the world.
9. In this vessel is well-water and in that is sea-water.
10. The lion is the king of quadrupeds.
11. His pupils gave the three Refuges and the eight precepts to the male and female devotees.
12. These chairs and beds were washed by the servants and maid-servants to-day.
13. May I understand the four-fold Truth Preached by the Buddha and be a Desireless One!
14. There is no fear of death to the Saints.
15. Never before have I seen white elephants or blue horses.
16. 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.

1. "Ā" — up to, until, as far as, around, reversing to;

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

2. "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;
- Abhijñāti, perceives, jñāti, knows;
- Abhibhavati, overcomes, bhavati, is;
- Abhimukha, facing towards;
- Abhimangala, special or high festival.

3. "Adhi" — in, upon, above, over, great, excessive;

119
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adhivasati</td>
<td>dwells in;</td>
</tr>
<tr>
<td>Adhisessati</td>
<td>will lie upon;</td>
</tr>
<tr>
<td>Adhititiṭhati</td>
<td>stands on, stands above;</td>
</tr>
<tr>
<td>Adhibhū</td>
<td>lord, master, bhū, to be;</td>
</tr>
<tr>
<td>Adhibhūṭa</td>
<td>overcome, mastered;</td>
</tr>
<tr>
<td>Adhisīla</td>
<td>higher morality;</td>
</tr>
<tr>
<td>Adhisīta</td>
<td>very cold;</td>
</tr>
<tr>
<td>Adhigacchati</td>
<td>enters upon, attains, acquires.</td>
</tr>
</tbody>
</table>

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;
   - Apāsālāya: from the hall;
   - Apagacchati: goes away;
   - Apavāda: blame, abuse, vāda, speech.

6. "Api" — sometimes contracted to "pi", over, near to;
   - Apidhāna, pīdhaṇa, pīdahana, 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;
    Nikkhahamati, goes away, departs;
    Nidhati, 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;
    Nīrāsa, 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;
   Paṭideti, gives in return;
   Paṭivadati, answers (lit. speaks in return);
   Paṭilomaṁ, backwards;
   Paṭisotaṁ, against the stream;
   Patirūpaṁ, counterfeit, suitable;
   Patirāja, hostile king;
   Patilekhana, letter in reply.

16. "Saṁ" — with, together, self;
   Sambuddha, self enlightened;
   Samāgacchati, comes together, assembles;
   Sameti, meets together;
   Saṁharati, collects, folds up;
   Saṅkhipati, condenses, (lit. throws together);
   Saṅgaha, 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;
Upadḥāvati, runs up to;
Uparājā, viceroy;
Upakanṭha, into the ear;
Upakadhhati, 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, power or free from existence;
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);
Vyākaroti, expounds.

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 ".

**Exercise xxi**

1. " Mā nivatta abhikkama. 
2. Puttadhūthi mātāpitaro yathāsatti saṅghetabbā.
3. Idh'āgacchatha, bhikkhavo, yathābuddhāṃ vandatha.
4. Sace'pi dujjana yāvajīvaṃ sujane bhageyyuṃ tesāṃ koci'pi attho na bhaveyya.
5. Sudesitaṃ Buddhādhammaṃ uggahāmi yathābalāṃ.
8. Tass'antevāsikā gāmanigamesu vicarītvā suriyodaye nagaraṃ sampāpuṇṇāsu.
9. Senāpatiputto anupubbena tassa raṭhe senāpati ahosi.

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10. "Iti h’etam vijānāhi paţhamo so parābhavo."
11. Duranubodham abhidhammaṁ ythābalaṁ paṇḍitā-sotūnaṁ desetuṁ vaţṭati ***.
12. Uparājā paţirājānaṁ abhibhavitum upanagaranaṁ gato.
13. Sattasatţāhaṁ so nīrāţhoro’va vane vasi.
14. Mahāsetṭhino corabhayena yathāsukhaṁ na supiṣu.
15. "Atţā hi kira duddamo."
* Tāva, Still
** Api ca kho pana, nevertheless.
*** vaţṭati, it is fit.

Vocabulary: Pali-English

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.

Vocabulary: English-Pali

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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 :-

   Pañña + a = pañña (m. Nom. Sing. pañño), he who has wisdom, or wise.
   Saddha + a = saddha (m. Nom. Sing. saddho), he who has faith, or faithful; devotional.
   Vasiṭṭha + a = Vasiṭṭha -vāsiṭṭho, son of Vasiṭṭha; vāsiṭṭhi, daughter of Vasiṭṭha; vāsiṭṭham, 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 substitute.

   Examples :-

   Dhamma + ika = dhammika, righteous.
   Kāyā + ika = kāyika, bodily
   Nagara + ika = nāgarika, pertaining to the city, i.e., urban.
   Loka + ika = lokika, worldly
<table>
<thead>
<tr>
<th>Prefix</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Loña</td>
<td>+ ika</td>
<td>= loñika, mixed with salt</td>
</tr>
<tr>
<td>Nāvā</td>
<td>+ ika</td>
<td>= nāvika, navigator, he who crosses in a ship</td>
</tr>
<tr>
<td>Magga</td>
<td>+ ika</td>
<td>= maggika, traveller</td>
</tr>
<tr>
<td>Vinaya</td>
<td>+ ika</td>
<td>= venayika, he who studies vinaya</td>
</tr>
<tr>
<td>Bhanḍāgāra</td>
<td>+ ika</td>
<td>= bhanḍāgārika, treasurer</td>
</tr>
</tbody>
</table>

* English-ish and ic, as in hellish or heroic.

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

   **Examples :-**
   
<table>
<thead>
<tr>
<th>Prefix</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anta</td>
<td>+ ima</td>
<td>= antima, last</td>
</tr>
<tr>
<td>Majjha</td>
<td>+ ima</td>
<td>= majjhima, middle, central</td>
</tr>
<tr>
<td>Loka</td>
<td>+ iya</td>
<td>= lokiya, worldly</td>
</tr>
</tbody>
</table>

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

   **Examples :-**
   
<table>
<thead>
<tr>
<th>Prefix</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daṇḍa</td>
<td>+ i</td>
<td>= daṇḍi, he who has a stick</td>
</tr>
<tr>
<td>Chatta</td>
<td>+ i</td>
<td>= chatti, he who has an umbrella</td>
</tr>
<tr>
<td>Putta</td>
<td>+ ika</td>
<td>= puttika, he who has sons</td>
</tr>
<tr>
<td>Daṇḍa</td>
<td>+ ika</td>
<td>= daṇḍika, he who has a stick</td>
</tr>
<tr>
<td>Putta</td>
<td>+ ima</td>
<td>= puttima, he who has sons</td>
</tr>
<tr>
<td>Dhitī</td>
<td>+ mantu</td>
<td>= dhitiṃantu, courageous</td>
</tr>
<tr>
<td>Bandhu</td>
<td>+ mantu</td>
<td>= bandhumantu, he who has relatives</td>
</tr>
<tr>
<td>Guṇa</td>
<td>+ vantu</td>
<td>= guṇavantu, virtuous</td>
</tr>
<tr>
<td>Medhāḥ</td>
<td>+ vī</td>
<td>= medhāvī, he who has wisdom</td>
</tr>
</tbody>
</table>

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

   **Examples :-**
   
<table>
<thead>
<tr>
<th>Prefix</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aya</td>
<td>+ maya</td>
<td>= ayomaya, made of iron</td>
</tr>
<tr>
<td>Dāru</td>
<td>+ maya</td>
<td>= dārumaya, wooden</td>
</tr>
<tr>
<td>Mana</td>
<td>+ maya</td>
<td>= manomaya, mental</td>
</tr>
</tbody>
</table>
Rajata + maya = rajatamaya, made of silver
Suvaṇṇa + maya = suvaṇṇamaya, or sovaṇṇamaya, golden

* 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 substitute.

Examples :-

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

* Saṃskṛt, tvam; English "dom", 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 :-

<table>
<thead>
<tr>
<th>POSITIVE</th>
<th>COMPARATIVE</th>
<th>SUPERLATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bāla, young, ignorant</td>
<td>bālatara</td>
<td>balatama</td>
</tr>
<tr>
<td>Dhamma, religious, righteous</td>
<td>dhammiya</td>
<td>dhammiṣṭṭha</td>
</tr>
<tr>
<td>Gunā, virtuous</td>
<td>guṇiya</td>
<td>guṇiṣṭṭha</td>
</tr>
<tr>
<td>Medha, wise</td>
<td>medhiya</td>
<td>medhiṣṭṭha</td>
</tr>
<tr>
<td>Pañīta, noble</td>
<td>pañītattara</td>
<td>pañītatama</td>
</tr>
<tr>
<td>Pāpa, evil</td>
<td>pāpatara, pāpiya</td>
<td>pāpatama, pāpiṣṭṭha</td>
</tr>
<tr>
<td>Appa, little, few</td>
<td>appatara</td>
<td>appatama</td>
</tr>
<tr>
<td>Appa</td>
<td>kaniya, younger</td>
<td>kaniṣṭṭha, youngest</td>
</tr>
<tr>
<td>Pasattha, good</td>
<td>seyya, better</td>
<td>seṭṭha, best</td>
</tr>
<tr>
<td>Vuddha, old</td>
<td>jeyya</td>
<td>jetṭha</td>
</tr>
</tbody>
</table>

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

Examples :-

<table>
<thead>
<tr>
<th>+ ka</th>
<th>ekaka, one-group; unit; groups of singles</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eka</td>
<td></td>
</tr>
<tr>
<td>Dvi</td>
<td>dvika, two-group; dyad; twofold group</td>
</tr>
<tr>
<td>Catu</td>
<td>catukka, four-group; tetrad; threefold group</td>
</tr>
</tbody>
</table>

These derivatives take either the masculine or the neuter.

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

Examples :-

<table>
<thead>
<tr>
<th>+ kkhattuµ</th>
<th>ekakkhattuµ, once</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eka</td>
<td></td>
</tr>
<tr>
<td>Dvi</td>
<td>dvikkhattuµ, twice</td>
</tr>
</tbody>
</table>

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

Examples :-

<table>
<thead>
<tr>
<th>+ dhā</th>
<th>ekadhā, in one way</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eka</td>
<td></td>
</tr>
<tr>
<td>Pañca</td>
<td>pañcadhā, in five ways, fivefold</td>
</tr>
<tr>
<td>Bahu</td>
<td>bahudhā, in many ways, manifold</td>
</tr>
<tr>
<td>Attha</td>
<td>atthaso, according to the meaning</td>
</tr>
</tbody>
</table>
Sabba + so = sabbaso, in every way
Añña + thæ = aññathæ, in another way, differently
Sabba + thæ = sabbathæ, 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 ativa or ativiya to the positive respectively.

**Exercise xxii**

A

1. " Rājā bhavatu dhammiko. "
2. " Socati puttehi puttimæ. "
3. Tava pañḍiccena mama kiṁ payojanaṁ?
4. Ahaṁ mama mātāpitare sadā dvikkhattuṁ vandāmi.
5. Manussattam’pi labhitvā kasmā tumhe puññaḥ na karotha?
6. Eso saddho dāyako sabbadā sīlaṁ sāmaṁ rakkhati.
7. Sabbesu devamanussesu sammā-sambuddho pana setṭho hoti.
8. Imesaṁ dvinnam sāvkānaṁ ayaṁ pana jeyyo seyyo ca hoti.
9. Tasmiṁ āpane vānijo, dārumayabhaṁḍāni na vikkīṇāti.
10. Yo saddho vā pañño vā yaṁ yaṁ desaṁ gacchati so tatth’eva pūjito hoti.
11. Mahārañño kaniṭṭhaputto imasmiṁ raṭṭhe setṭharājhabhaṁḍagārikino hoti.
12. Amhākaṁ antevāsikānaṁ kanjyo pana venayiko, kaniṭṭho pana ābhidhammiko.
13. Lokiyajanā puññaṁpaṁ karvā ṣaṁyuddhagatiṁ uppajjitiṁ bahudhā kāyikasuhadhokkham bhuñjanti.
14. " Tesaṁ saccena sīlana - khantimettabalacca
te pi tvaṁ anurakkhantu - ārogyena sukheten ca. "

**Vocabulary: Pali-English**

130
1. What is the good of your manhood if you do no good to others?
2. Every bodily deed is mind-made.
3. His eldest brother is the most virtuous boy in the school.
4. The great multitude sat in the hall in different ways.
5. Health is the best wealth.
6. It is a Buddha who understands the nature of a Buddha in every way.
7. I went to see the treasurer several times.
8. All ships are not made of iron.
9. What is the use of worldly goods to monks and nuns?
10. He advised me in every way to strive to attain Buddhahood.
11. Twice I wrote to him, but he did not send a reply even once.
12. My youngest brother is the wisest of all.
13. The righteous and wise men are very few.
14. Wooden beds are better than iron* beds.

* Use the Ablative case.

Vocabulary: English-Pali

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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 substitute.

   Examples :-

   Bhū + a = bhava, becoming, existence
          = bhava, 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 :-
Anna + dæ + a = annada, giver of food
Bala + dæ + a = balada, strength-giver
Dhamma + dhara + a = dhammadhara, one versed in the Doctrine
Dina + kara + a = dinakara, maker of the day, (sun)
Kumbha + kara + a = kumbhakæra, potter
Ratha + kara + a = rathakæra, coach-builder
Målæ + kara + a = mälakæra, 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 :-
   Pædena + pă + a = pădapa, 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
   Værimhi + jana + a = værija, water-born, aquatic

4. In the case of " aka " the initial vowel of the root frequently undergoes vuddhi substitute, 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.
   Examples :-
   Dă + aka = dăyaka, giver, supporter
   Nī + aka = năyaka, leader
   Sa + aka = sāvaka, hearer, disciple
   Bhuji + aka = bhojaka, eater
   Gamu + aka = gamaka, goer
   Jana + aka = Janaka, father (producer)
   Kara + aka = käraka, doer
   Dă + tu = dătu, giver
   Nī + tu = netu, leader
   Su + tu = sotu, hearer
Ña + tu = ñatu, 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 + anā = karaṇa, doing
Mara (to die) + ana = maraṇaṇa, 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
Ramū (to sport) + ti = rati, sport, attachment
Sara (to remember) + ti = sati, recollection, memory
Su + ti = sutti, hearing
ēhā + ti = ēhiti, state
Thu (to praise) + ti = thuti, praise

6. " Aṇīya " 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 + aṇīya = karaṇīya,* ought to be done
Pā + aṇīya = pāṇīya, fit to be drunk, (water)
Pūjā + 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
Nā + ya + eyya = neyya, 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 "η".

Some irregular forms:

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

7. "I" and "ana" are affixed to roots in the sense of disposed to, in the habit of. The initial vowel undergoes vuddhi substitute.

Examples:-

Brahmaµ cara + ā = brahmacāri, one who is in the habit of leading a noble life (celibate).
Dhammaµ vada + ā = dhammavādi, one who is in the habit of expounding the Doctrine.
Saccāµ vada + ā = saccavādi, one who is disposed o speak the truth, truthful.
Sādhu sīla + ā = sādhusāli, good-natured one
Pāpa kara + ā = pāpakāri, evil-doer, one who is disposed to evil
Kudha + ana = kodhana, disposed to anger, angry
Bhāsa + ana = bhāsana, garrulous
Ghusa + ana = ghusana, sounding, noisy
Kampa + ana = kampana, shaky
8. The infinitives, which are also treated as verbal derivatives formed by adding " tuµ " to the roots, are compounded with " kama " in the sense of 'desirous of ', 'wishing' by dropping their niggahita.

The Desideratives thus formed are declined like compound words.

Examples :-

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Desiderative</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhuñjituµ kāma</td>
<td>bhuñjitukāma,</td>
<td>wishing to eat</td>
</tr>
<tr>
<td></td>
<td>bhuñjitukāmena,</td>
<td>by one who wishes to eat</td>
</tr>
<tr>
<td></td>
<td>bhuñjitukāmassa,</td>
<td>to one who wishes to eat</td>
</tr>
<tr>
<td>Gantuµ kāma</td>
<td>gantukāma,</td>
<td>desirous of going, wishing to go</td>
</tr>
<tr>
<td>Pacituµ kāma</td>
<td>pacitukāma.</td>
<td>wishing to cook</td>
</tr>
<tr>
<td>Kātuµ kāma</td>
<td>kattukāma,</td>
<td>wishing to do</td>
</tr>
</tbody>
</table>

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**

   Kiµ dado sukhado hoti - kiµ dado hoti cakkhudo? "
2. " Annado balado hoti - vatthado hoti vaŋnado 
   Yañado sukhado hoti - ñipado hoti cakkhudo. "
3. Maggo athhi maggiko n’attthi, gamanaµ aththi 
   gamako n’aththi, kammaµ aththi kārako na’thi.
4. " Dhammañciti sukhañ seti. "
5. " Dhammacārī sukhañ seti - asmiñ loke paramhi ca. "
6. " Sabbapāpassa akarañañañ "
7. " Pāpāñañ akarañañañ sukhañ ".
8. Sabbadānaññ dhammadānaññ jināññ 
   Sabbāññ rasaññ dhammarasaññ jināññ, 
   Sabbāññ ratiniññ dhammaratiniññ jināññ, 
   Taññhakkhayo sabbadukkhaññ janāññ. "
9. Yo sæväko kāyena vā vācāya vā cetasā vā kiñci’pi pāpaññ kammaññ na karoti so hoti Dhammadharo, 
   Dhammasaññi.
10. Tava thutiyañ me payojanaññ n’attthi.

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

* Use the causal of Òpata’, to fall (pãtesi).
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 " saµ " , together, with " dhæ " to join.

In Pāḷi there are three classes of Sandhi, viz.:-

1. Sara sandhi — Vowel Combinations,
2. Vyañjana sandhi — Consonant Combinations, and
3. Niggahita (m) sandhi — Niggahita Combinations.

1. Sara sandhi — Vowel Combinations

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

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Sandhi</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Loka</td>
<td>- agga</td>
<td>= Lok'agga, chief of the world</td>
</tr>
<tr>
<td>Paññæ</td>
<td>- indriya</td>
<td>= paññ’indriya, faculty of wisdom</td>
</tr>
<tr>
<td>Tøni</td>
<td>- imæni</td>
<td>= tøn’imæni, these three</td>
</tr>
<tr>
<td>Sabbo</td>
<td>- eva</td>
<td>= sabb’eva, verily all</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Sandhi</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chæyæ</td>
<td>- iva</td>
<td>= chæyæ’va, like a shadow</td>
</tr>
<tr>
<td>Iti</td>
<td>- api</td>
<td>= iti’pi, such indeed</td>
</tr>
<tr>
<td>Pæto</td>
<td>- eva</td>
<td>= pæto’va, early morning</td>
</tr>
</tbody>
</table>

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.,

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Sandhi</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Upa</td>
<td>- eto</td>
<td>= Up’eto constituted</td>
</tr>
<tr>
<td>Suriya</td>
<td>- udaya</td>
<td>= suriy’udayu, suriyodaya, sunrise</td>
</tr>
</tbody>
</table>

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

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Buddha - anussati = Buddhʾānussati, reflection on the Buddha
Gacchāmī - iti = gacchāmʾiti, that I go
Bahu - upakāro = bahþpakāro, very helpful
Sace - ayaµ = sacæyaµ, if this
Idāni - ahaµ = idānʾahaµ, now I

5. Sometimes the preceding vowel is lengthened when the following vowel is dropped. e.g.,
Lokassa - iti = lokassʾāʾti, thus to the world
Vi - atikkama = vʾiʾtikkama, transgression
Sādhū - iti = sādhūʾṭi, thus good
Jīvitahetu - api = jīvitahetʾūʾpi, even for the sake of life

6. When te, me, ye are followed by a vowel, " y " is sometimes substituted for their final " e " . e.g.,
Me - ayaµ = myayaµ, myæyaµ, this by me
Te - ahaµ = tyahaµ, tyæhaµ, I to thee
Ye - assa = yyassa, yyæssa, 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 - āgatāµ = svāgatāµ, welcome
Anu - eti = anveti, follows
Ko - attho = kvattho, what good
So - ayaµ = svayaµ, svæyaµ, 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 - antaµ = accantaµ, exceedingly
Ati - eti = acceti, surpasses
Ati - odąto = accodąto, very white
Iti - etanµ = iccetaµ, thus that
Pati - āharati = pacčāharati, brings back

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

Abhi - uggato = ubbhuggato, arose

Adhi - āgama = ajjhāgama, attained

11. Sometimes "t, d, n, m, y, r, l, v" are inserted before a vowel. e.g.,

Ajja - ægama = ajjhægama, attained
Atta - atha = attadatha, self-good
Idha - āhu = idhamāhu, here they say
So - eva = soyeva, he himself
Ni - antaraµ = nirantaraµ, without an interval, intermittent
Cha - abhiñña = chalabhiñña, six kinds of higher knowledge
Ti - angikaµ = tivangikaµ, three factors

2. Vyanjana Sandhi - Consonant Combinations

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

Te - assa = tyæssa, those to him
Municare = munøcare, the sage would wander
Su - akkhæto = svækkhæto, well-expounded
Jāyati soko = jæyatøsoko, grief arises

2. Sometimes the vowel preceding a consonant is shortened. e.g.,

Yadi væ sævake = yadivasævake, or if towards the disciples
Tanha - khayo = tanhakkhayo, 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
Vī - ्ñāṇam = viññāṇam, consciousness

5. When an aspirated consonant is duplicated the preceding one is changed into the unaspirated form of the same consonant. e.g.,

Nī - bhayaṃ = nibbhayaṃ, fearless
sa - dhammo = saddhammo, noble Doctrine

3. Niggahita (m) Sandhi - Niggahita Combinations

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

Taṃ khaṇṇaṃ = taṅkhaṇṇaṃ, that instant
Saṃ jāta = saṅjāta, born
Taṃ ्ñāṇaṃ = taṅñāṇaṃ, that knowledge
Taṃ ṭhānaṃ = taṭṭhānaṃ, that place
Ahaṃ te = ahante, I to thee
Saṃ nipāto = sannipāto, union
Saṃ bodhi = sambodhi, enlightenment
Saṃ māna = sammāna, honour

2. The Niggahita preceding " e " and " h " is changed into " ŋ " Before " e " the substituted " ŋ " is duplicated. e.g.,

Taṃ - eva = taṅeva, itself
Taṃ - hi = taṅhi, it indeed

3. The Niggahita preceding " y " is sometimes changed into " ŋ " and " y " is afterwards dropped, and the substituted " ŋ " is duplicated. e.g.,

Saṃ - yamo = saṅñamo, restraint

4. The Niggahita, followed by a vowel, is sometimes changed into " m " and into " d " if it is affixed to " ta " and " eta ". e.g.,

Taṃ - ahaṃ = tamahaṃ, that I
Etam - avoca = etadavoca, this he said

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5. Sometimes the Niggahita preceding a vowel is dropped. The initial vowel of the following word not followed by a double consonant, is lengthened, and the final vowel of the preceding word is dropped. e.g.,

\[
\begin{align*}
\text{Adāsī aham,} & \quad \text{adāsi - aham,} & \quad \text{adās'aham,} & \quad \text{I gave} \\
\text{Evaµ aham,} & \quad \text{eva - aham,} & \quad \text{ev'aham,} & \quad \text{thus I}
\end{align*}
\]

6. Sometimes the Niggahita preceding a consonant is also dropped. e.g.,

\[
\begin{align*}
\text{Buddhānaµ - sāsanāµ} & \quad = \text{Buddhānasāsanāµ,} \quad \text{message of the Buddhas}
\end{align*}
\]

7. Sometimes a Niggahita is inserted before a vowel or a consonant. e.g.,

\[
\begin{align*}
\text{Cakkhu udapādi} & \quad = \text{cakkhuµ udapādi,} \quad \text{the eye arose} \\
\text{Avaµ - siro} & \quad = \text{avāµsiro,} \quad \text{head downwards}
\end{align*}
\]

8. Sometimes the vowel following a Niggahita is dropped, and the Niggahita is afterwards nasalised. e.g.,

\[
\begin{align*}
\text{Idaµ api} & \quad = \text{idam'pi,} \quad \text{this too} \\
\text{Kiµ iti} & \quad = \text{kin'ti,} \quad \text{what is} \\
\text{Cakkaµ iva} & \quad = \text{cakkaµ'va,} \quad \text{like a wheel}
\end{align*}
\]
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,
- phalaṃ, fruit.

2. The subject of a verb, whether active or passive, is expressed by the Nominative; e.g.,

- Purisio gacchi, 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.,

- Ahaṃ lekhanaṃ 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.
- Dviṃ 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 gāmam gacchati, he goes to the village.

4. The prefixes " ana", " pati ", " pari " also govern the Accusative; e.g.,

Rukkham anu, rukkham pati, rukkham pari parivijjotate cando the moon shines by every tree.
Yad ettha mañ anu siyā, whatever there be here for me.
Sādu Devadatto mātaraµ anu, Devadatta is kind to his mother.
Anu Sāriputtam paññavā bhikkhu, monk inferior to Sariputta in wisdom.
Saccakiriyaµ anu pavassi, it rained according to (his) act of truth.
Nadiµ Nerañjarāµ pati, near Neranjara river.

5. The Accusative is sometimes used adverbially; e.g.,

Rāja sukhaµ vasati, the king lives happily.
Sukhaµ supati, sleeps happily.
Dukkhaµ 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 * Dhammaµ, without the Doctrine.
Sace mañ n’ālapissati, if he will not speak with me.

b. Upāma mañ paṭibhāti, a simile occurs to me.

c. Tañ kho pana Bhagavantaµ, (of) that Blessed One.

d. Ekaµ samayaµ Bhagavaµ........., 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.,

Gāmaµ āvasati, anuvasati, upavasati, lives in the village.
Vihāraµ adhivasati, lives in the monastery.

The Auxiliary Case (Tatiyā)

When the construction is passive the agent is expressed by this case; e.g.,
Åcariyena pothakaṁ diyaṁ, a book is being given by the teacher.
Tena katāṁ kammaṁ, the action done by him.

The Instrumental Case (Karana)

1. The means or the instrument by which an action is done is expressed by the Instrumental Case; e.g.,
   Hatthena kammaṁ karoti, he does the work with his hand.
   Cakkhunā passāma, we see with our eye.
   Nāṇena sukhaṁ 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 kāṇo, 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.,
      Ekamāsena 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 kitāṁ, bought for a hundred.
   (f) The idea of resemblance, equality, rejoicing, deficiency, proficiency, need, use, etc.; e.g.,
Pitarā sadiso, like the father.
Mātarā samo, equal to the mother.
Kahāpanjena ūno, deficit of a farthing, less by a farthing.
Dhanena hino, destitute of wealth.
Vācāya nīpuño, proficient in speech.
Maṣinā attho, in need of a jewel.

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

3. The indeclinables saha, saddhiṃ - with, accompanied by; alaṃ - enough, what use; kiṃ - what, also
governs the Instrumental; e.g.,
" Nisīdi Bhagavā saddhiṃ bhikkhusaṅghena ", the Blessed One sat with the multitude of Bhikkhus.
Bhātarā saha, together with his brother.
Alaṃ te idha vāsena, 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 (a) Accusative, (b) Ablative, and (c) Locative, e.g.,
Tilehi khette vapati, he sows gingili in the field.
a. Attanā’va attaṃmaṇi, sammanati, he chooses himself.
b. Sumuttā mayaṃ tena mahāsamaṇena, we are wholly released from that great ascetic.
c. Tena samayena, at that time.

The Dative Case (Catuthī)

1. The Dative Case is used to express the person or thing to whom or to which something is given; e.g.,
Yācakānaṃ dānaṃ deti, he gives alms to the beggars.
Kāyassa balaṃ deti, he gives strength to the body.

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

Samaṇṇassa rucate saccam,  the truth is pleasing to the ascetic.
Devadattassa suvaṇṇacchattamaññī dhārayate,  he holds a golden parasol 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 tesam pihayanti,  even the Devas hold them dear.
Dujjanā guṇaṇavatānānaṁ usūyanti,  the evil are jealous of the virtuous.
Buddhassa silāghate,  he praises the Buddha.
Nindanti bahuḥbānīnam,  they blame the garrulous.
Mayahṃ 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 kathayimsu,  they told it to the doctor.
Arocayami vo Bhikkhave,  I declare to you, O Bhikkhus
Satthā Bhikkhūnaññī Dhammaññī deseti,  the Teacher is preaching the Doctrine to the Bhikkhus.
So tassa lekhanaṁ pahiṣṭi,  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 sanvattati,  is conducive to Nibbana.
Caratha bhikkhave cārikaṁ bahu-janahitāya, bahu-janasukhāya, go ye forth, O Bhikkhus, 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 alāṅk, kim, namo, svāgataṁ, govern the Dative; e.g.,
lokassa hitaṁ, good for the world.
Dhanena me attho, I am in need of wealth.
Nāṇena te kim payojanaṁ, of what use is wisdom to you?
Alamat mallo mallassa, a warrior is fit for a warrior.
Namo sammäsambuddhassa, praise be to the Fully Enlightened One.
Svāgataṁ te mahārāja, welcome to you, O king!
Svāthī hotu sabbasattānaṁ, 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.
Ācariyamhā uggunhamā, we learn from the teacher.
Sissā ācariyehi paññākaraṁ labhanti, pupils receive gifts from their teachers.
Dukkhā 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.,

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Kāke rakkhati taṇḍulā, lit. they guard crows from rice.
Pāpa cittaṁ nivāraye, one should protect the mind from evil.
Mātā pitūḥ antaradīyati 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 catusu yojanesa araṇṇaṁ, the forest is four leagues from the city.
Gāmasmā ārāmo yojanam, the monastery is one league from the village.
Imamhā māsasmā pañcamāse atikkhante, when five months have elapsed from this.
Ito kappasahasse, thousand Kappas hence.

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

" Ā ", as far as - ā pabbatā khettaṁ, 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 sukhāṁ, where is happiness without the noble Doctrine?
" Vinā ", without - vinā dhammā, without the Doctrine.
" Uddhaṁ ", above - uddhaṁ pādatāla, upward from the sole of the feet.
" Upari ", above - Upari gangāya, above the river.
" Yāva", as far as - yāva brahma-loka, as far as the Brahma realm.

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

Dānato sīlām’eva varam, morality is indeed higher than liberality.
Sīlām’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) "Silato nam pasamsanti," they praise him on account of morality.
    Bhava-paccaya jati, birth is conditioned by action.
    Sathikara-nirodha avijja nirodho, the cessation of ignorance results from the cessation of activities.

(b) Purattimato, from the east.

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

(a) Kinsi karanam, by what reason?
(b) Tam 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 katattaa, by reason of having done the action.
    Ussamattaa, on account of having arisen.

The Genitive Case (Chatthi)

1. The Genitive Case is generally used to denote the possessor; e.g.,

    Buddhassa dhammo, Buddha’s Doctrine.
    Rukkhassa chaya, the shadow of the tree.

2. The Genitive is also used to denote the relationship between two objects; e.g.,

    Pupphana rasii, heap of flowers.
    Bhikkhuna samuho, multitude of monks.
    Meghassa saddo, sound of thunder.
    Suvaqo vanto, colour of gold.
    Padassa ukkhepanam, 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.,
Narāṇaṁ indo, king of men.
Manussānaṁ adhipati, chief of men.
Satthā deva-manussānaṁ, 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 manussānaṁ, the Buddha is the chief of men.
Imesaṁ dārakānaṁ, or (imesu dārakesu) eso paṭhamo, he is the first of these boys.
Etesaṁ phalānaṁ ekaṁ 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; jānumaṇdalānaṁ upari, above the knees.
Pitussa tulyo, similar to the father.
Mātussa tulyo, like the mother.

6. The Genitive is also used with superlatives and words having the same sense; e.g.,
Dhammānaṁ caturo padā seṭṭhā, of things the four Truths are the highest.
Sabbesaṁ satānaṁ Buddhō uttamo, the Buddha is the highest of all men.
Danto seṭṭho manussānaṁ, 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.
Pāpānaṁ akaraṇaṁ sukhaṁ, it is happy not to do evil.

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(b) Rañño pûjito, reverence by the king.

c) Pattaµ odanassa pûretvã, filling the bowl with food.

d) Sabbe bhãyanti maccuno, all are afraid of death.
    Bhãto catunnaµ ãsivisãnaµ, frightened of the four snakes.

e) Divasassa tikkhattauµ, thrice a day.
    Bhagavato pasannã, pleased with the Blessed One.

The Locative Case (Sattãmi)

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

   Manussã gharesu vasanti, men live in houses.
   Thãliyaµ odanaµ pacati, he cooks rice in a pot.
   Khãresu jalaµ, there is water in milk.

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

   Tasmiµ samaye, at that time.
   Sãyanhasamaye ãgato, he came in the afternoon.
   Phussamãsamãhã ñisu mãsesu vesãkhamãso, three months from Phussa month is the month of Vesãkha.
   Ito satasahassamhi kappe, one hundred thousand aeons hence.

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

   Dãpi cammesu haññate, the tigers are killed on account of their skin.
   Musãvãde pãcittiyaµ, one commits a pãcittiya offence, there is a pãcittiya 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 sãratamo, the warrior is the bravest of men.
   Addhikesu dhãvato sãghatamo, the runner is the fastest of travellers.
   Æyasmã Ænando arahantesu aññataro, Venerable Ænanda is one of the Arahants.
5. The Locative or the Genitive is used with words "adhipati", lord; "dāyāda", heir; "issara", lord; "kusala", skill; "patibhū", bail; "pasuta", born of; "sakkhi", witness; & "sāmi", master; e.g.,

- Lokasmiµ or (lokassa) adhipati, lord of the world.
- Kammasmīµ or (kammassa) dāyādo, heir of action.
- Patḥaviyīm or (patḥavīyā) issaro, lord of the earth.
- Gītasmiµ or (gītasa) kusalo, skill in singing.
- Dassanasmīµ or (dassanassa) patibhū, surety for appearance.
- Gosu or (gavaµ) pasuto, born of cows.
- Adhikaraṇasmiµ or (adhikaraṇassa) sakkhi, witness in a case.
- Dhammasmiµ or (Dhammassa) sāmi, master of Truth.

6. The Locative is used with the words "sādhu", 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.
- Appakasmiµ tuṣṭho, being contented with little.
- Kāsirānne na kuppāmi, I am not angry with the Kāsi king.
- Adhi devesu Budḍho, the Buddha is superior to the gods.
- Upanikkhe kāhāpanaṁ, a Kāhāpana 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 sīlasmiµ, this also is his virtue
(b) Bāhūsu gahetvā, taking the hands.
- Bhikkhusu abbivadanti, salute the monks.
(c) Samanā pattesu piṇḍāya caranti, the ascetics go for alms with their bowls.
(d) Sanghe, Gotami, dehi, O Gotami, give to the Sangha.
(e) Kadaļisu 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 bhōjīyamāṇesu 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) Ahaṁ gacchanto tena saddhiṁ na sallapiṁ, as I was going I did not speak with him.
   When disregard is to be shown the Genitive Absolute is often used. Sometimes the Locative Absolute is also used.
   Mātāpitunnaṁ rudantānaṁ pabbaji or mātāpitusu 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 = rakkhiyate
Dā - ya - te = diyate
Nī - ya - te = niyate
Su - ya - te = sūyate
Paca - ya - te = pacayate = paccate

Present Tense (Vattamānā)

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.</td>
<td>te ante</td>
</tr>
<tr>
<td>2.</td>
<td>se vhe</td>
</tr>
<tr>
<td>1.</td>
<td>e mhe</td>
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</tbody>
</table>

Aorist (Ajjatanī)

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.</td>
<td>ā ū</td>
</tr>
<tr>
<td>2.</td>
<td>se vham</td>
</tr>
<tr>
<td>1.</td>
<td>a mhe</td>
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</table>

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**Perfect Tense (Hiyattani)**

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLU.</th>
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</thead>
<tbody>
<tr>
<td>3. th(a)</td>
<td>thuµ</td>
</tr>
<tr>
<td>2. se</td>
<td>vhaµ</td>
</tr>
<tr>
<td>1. Iµ</td>
<td>mhase</td>
</tr>
</tbody>
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**Benedictive (Pañcamî)**

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>3. taµ</td>
<td>antaµ</td>
</tr>
<tr>
<td>2. ssu</td>
<td>vho</td>
</tr>
<tr>
<td>1. e</td>
<td>ämase</td>
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</tbody>
</table>

**Subjunctive or Conditional (Sattamî)**

<table>
<thead>
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<th>SING.</th>
<th>PLU.</th>
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</thead>
<tbody>
<tr>
<td>3. eth(a)</td>
<td>eraµ</td>
</tr>
<tr>
<td>2. etho</td>
<td>eyyavho</td>
</tr>
<tr>
<td>1. eyyaµ</td>
<td>eyyämhe</td>
</tr>
</tbody>
</table>

**Future Tense (Bhavissanti)**

<table>
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<tr>
<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. ssate</td>
<td>ssante</td>
</tr>
<tr>
<td>2. ssase</td>
<td>ssavhe</td>
</tr>
<tr>
<td>1. ssam</td>
<td>ssâmhe</td>
</tr>
</tbody>
</table>

(Parokkhā and Kālātipatti are not treated in this book.)
### Present Tense

<table>
<thead>
<tr>
<th></th>
<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.</td>
<td>hoti</td>
<td>honti</td>
</tr>
<tr>
<td>2.</td>
<td>hosi</td>
<td>hotha</td>
</tr>
<tr>
<td>1.</td>
<td>homi</td>
<td>homa</td>
</tr>
</tbody>
</table>

### Aorist (Ajjatani)

<table>
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<tr>
<th></th>
<th>SING.</th>
<th>PLU.</th>
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</thead>
<tbody>
<tr>
<td>3.</td>
<td>ahosi, ahū</td>
<td>ahesumḥ</td>
</tr>
<tr>
<td>2.</td>
<td>ahosi</td>
<td>ahosittha</td>
</tr>
<tr>
<td>1.</td>
<td>ahosimḥ,ahuṃ</td>
<td>ahosimḥā, ahumḥā</td>
</tr>
</tbody>
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### Future Tense (Bhavissani)

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<tr>
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<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.</td>
<td>hessati, hehi</td>
<td>hessanti</td>
</tr>
<tr>
<td>2.</td>
<td>hessasi</td>
<td>hessatha</td>
</tr>
<tr>
<td>1.</td>
<td>hessāmi</td>
<td>hessāma</td>
</tr>
</tbody>
</table>

### Imperative (Pañcamī)

<table>
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<tr>
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<th>PLU.</th>
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</thead>
<tbody>
<tr>
<td>3.</td>
<td>hotu</td>
<td>hontu</td>
</tr>
<tr>
<td>2.</td>
<td>hohi</td>
<td>hotha</td>
</tr>
<tr>
<td>1.</td>
<td>homi</td>
<td>homa</td>
</tr>
</tbody>
</table>
Conditional (Sattamī)

<table>
<thead>
<tr>
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<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.</td>
<td>heyya</td>
<td>heyyāmī</td>
</tr>
<tr>
<td>2.</td>
<td>heyyāsi</td>
<td>heyyātha</td>
</tr>
<tr>
<td>1.</td>
<td>heyyāmi</td>
<td>heyyāma, heyyāmī</td>
</tr>
</tbody>
</table>

Future Tense (Bhavissanti)

<table>
<thead>
<tr>
<th></th>
<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.</td>
<td>hessati, hehiti</td>
<td>hessanti, hehinti</td>
</tr>
<tr>
<td>2.</td>
<td>hessasi, hehisi</td>
<td>hessatha, hehitha</td>
</tr>
<tr>
<td>1.</td>
<td>hessāmi, hehāmi</td>
<td>hessāma, hehāma</td>
</tr>
</tbody>
</table>

Perfect (Hiyattani)

<table>
<thead>
<tr>
<th></th>
<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.</td>
<td>ahuvā</td>
<td>ahuvū, ahuvu</td>
</tr>
<tr>
<td>2.</td>
<td>ahuvo</td>
<td>ahuvattha.</td>
</tr>
<tr>
<td>1.</td>
<td>ahuvām</td>
<td>ahuvamha</td>
</tr>
</tbody>
</table>

Conjugation of " asa ", to be

Present

<table>
<thead>
<tr>
<th></th>
<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.</td>
<td>atthi</td>
<td>santi</td>
</tr>
<tr>
<td>2.</td>
<td>asi</td>
<td>attha</td>
</tr>
<tr>
<td>1.</td>
<td>asmi, amhi</td>
<td>asma, amha</td>
</tr>
</tbody>
</table>

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Aorist

SING. | PLU.
---|---
3. āsi | āsimsu, āsuṃ
2. āsi | āsittha
1. āsim | āsimha

Imperative

SING. | PLU.
---|---
3. atthu | santu
2. āhi | attha
1. asmi | asma

Conditional

SING. | PLU.
---|---
3. siyā, assa | siyuṃ, assu
2. assa | assatha
1. assaṃ | assāma


Sā tato paṭṭhāya mahādānaṃ pavattenī samaṇa-brāhmaṃ santappesi.


Sā’pi asse oloketvā ekaṃ sindhavapotakaṃ disvā "etaṃ me dehi” ti āha.

Vāṇijo - "Amma eso sindhavapotako. Appamattā huttvā paṭṭjaggāhi” ti vatvā taṃ paṭipādetvā agamāsi.

Sā’pi taṃ paṭṭjaggamānaṃ ākāsa - gāmi - bhāvaṃ ṇātva sammāpaṭṭjaggānī evaṃ cintesi - puññakaraṇassas sahāyo laddho’ti agatapubba ca me Bhagavato sakalanā mārabalaṃ viḍhāmetvā Buddhahūṭassa Jaya-mahā Bodhi-bhūmi. Yannūnāhaṃ tattha gantvā Bhagavato Jayamahā-bodiṃ vandeyyan’ti cintetvā bāhū rajata-suvaṇṇa-mālādayo kārāpetvā ekadivasaṃ assam’ abhiruyha ākasena gantvā bodhi-mālāke ṭhatvā - Āgacchantu ayya suvaṇṇamālā pūjetun’ti ugghoṣesi - ten’ettha:

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Yato paṭṭhāya’haṃ Buddha - sāsane suddha-mānasā
Pasumā tena sacce - mananuggaha-buddhiyā
Āgacchantu namassantu - bodhiṃ pūjento sādhukaṃ
Saṃthatthālāhi Sambuddha - puttā ariyasāvakā
tvā vacanaṃ ayyā - bahū Sīlavāsino
Āgamma nabhasā tattha - vandiṃsu ca mahāṃsu ca.

Tato-pañabhutī sā kumārikā Buddha-sāsane atī’va pasannā niccaviva assamabhiruyha āgantvā ariyehi
suddhiṃ Mahābodhiṃ suvaṇṇamālābhī pūjetvā gacchati.

Atha Pāṇḍaliputta-nagar’opavane vanacarā tassa abhinhaṃ gacchantiyā ca āgacchantiyā ca
rūpasampattiṃ disvā rañño kathesuṃ. "Mahārāja, evarūpā kumārikā āsattvā āgantvā nimandhaṃ
vandītvā gacchati. Devāṇurūṇaṃ aggamaḥesi bhavitum" "ti.

Rājā tvā sūvā "Tena hi bhane gaṅgathā naṃ kumāriṃ Mama aggamahesī karomi" ti, purise
payojesi.

Tena payuttā purisā Bodhi-pūjyaṃ katvā āgacchantim gaṇḍhāmā’ti tattha nilinā gahaṇa-sajjā aṭṭhaṃsu.
Tadā sā kumārikā assam’abhiruyha Mahā-Bodhisimhaṃ gantvā vitarāgehi saddhiṃ pūpphapiṃ katvā
vandītvā nivatti. Atha tesu eko Dhammarakkhitathero nāma tassā eva’maha: "Bhagini, tvan’ antarāmage
ca gaṇḍhitukāmā tiṭṭhā. Asukhaṭṭhānaṃ patriṃ appamattā sīghaṃ gaṅgathā" "ti.

Sā pi gacchanti tvā ṣṭhānaṃ patriṃ korehi anubandhitā assassa paṇhiyā saṃṇaṃ datvā pakkami. Corā
pacchato pacchato anubandhiṃsu. Asso veṇaṃ ājanetvā ākāsa’mulanghi. Kumārikā veṇaṃ sandhāretuṃ
asakkoṇṭi assasa piṭṭhito parigitiṃ patanti –mayā katūpakāraṃ sara puttati āha. So patantiṃ disvā veṇega
gantvā piṭṭhiyaṃ nisidāpetvā ākāsato netvā sakaṭṭhāne y’eva patiṭṭhāpesi. Tasmā
Tiracchāṅgatā p’evan’ - sarantā upakāraṇaṃ
Na jahan’ti mantvāna - kataṇṇā hontu pānino.

Tato sā kumārikā sattāśiikoṭi - dhanāṃ Buddhasāsane y’eva vapiṃvā yāvajīvaṃ sīlaṃ rakkhitvā tato
cutā suttappabuddho viya devaloke nibbatti.

Atitarunavayā bho māṭugāma’pi evan’
Vividhakusalakamaṃkatvā saggaṃ vajanti
Kusalalahanahanto maṇḍamānā bhavantā
Bhavatha katha’mupeekkā dānamānādihamme.
PĀṆĪYADINNASSA VATTHU

Story of the Giver of Water


Tasmiṁ y’eva divase corā nagaram pavisitvā rājagehe sandhiṁ chinditvā dhanasārāṁ gahetvā gacchantā rājapurisehi anubaddhā gantvā tū y’evo sālāya chaḍḍetvā palāyinīṣu. Atha rājapurisā āgantvā taṁ jānapadikaṁ divsā -ayaṁ coro’ti gahetvā pacchābāhaṁ gāḷhaṁ bandhitvā puna-divase raṇño dassesuṁ.

Raṇīṁ "Kasmā bhaṇe, corakamma’kāsī" ti pucchito

"N’āhaṁ, deva, āgantuko’mhi" ti vute, rājā core pariyesitvā alabhanto yam’eva coro imaṁ mārethā ti ānāpesi.

Rājapurisehi taṁ gāḷhaṁ bandhitvā āghāṭṭhānaṁ nette sā itthī taṁ tatha niyamānaṁ divsā saṇjāṅitvā kampamāna hadayā muhuttena raṇño santikaṁ gantvā vanditvā, "deva eso na coro āgantuko, mucchat’etam, devvā’ti" āha. Rājā tssā kathāṁ asaddhahanto yajjetaṁ mocetum’icchasi tassagghanakaṁ dhanam disvā muṅcapehiṁ.

Sā "sāmi mama gehe dhanaṁ n’atthi. Api ca me satta-puttehi saddhiṁ maṇḍ dāsiṁ karohi. Etaṁ muṅca devā" ti āha.

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DUDDHATASSA DĀNAṆañ

A Pauper’s Charity

Ahosin duggato pubbe - Bārāṇasi-puruttame
Dānaññ denti narā tattha - nimantetvāna bhikkhavo

Jivanto bhatiyā so’haṃ - dānaññ dente mahājane
Tuṭṭhahāṭṭhe pamudite - evaṃ cintes’ahaṃ tadā

Samuppanṇa-vaṭṭhālaṅkārā - dānaññ denti ime janā
Parattha’pi pahaṭṭhā’vā - samppattim’anubhonti te

Buddhu’ppādo ayaṃ dāni - dhammo loke pavattati
Susilā’dāni vattanti - dakkhinēyyā jinorasā

Avatthito’va saṃsāro - apāyā khalu pūritā
Kalyāṇa-vimukhā sattā - kāmaṃ gacchanti duggatiṃ

Idāni dukkhiito huvā - jivāmi kasireṇ’ahaṃ
Daḷiddo kapaṇo dīno - appabhogo anāliyo

Idāni bijaṃ ropemi - sukhette sādhu-sammate
App’eva nāma ten’ahaṃ - parattha sukhiito siyā

Iti cintiya bhikkhitvā - bhatiṃ katvāna ‘nekadāhā
Maṇḍapaṃ tattha kāreñvā - nimantetvāna bhikkhavo

Āyāsena adās ‘ahaṃ - pāyāsaṃ amatā yaso
Tena kammavipākena - devaloke manorame

Jāto’mi dibbākāmehi - modamāno anekadāhā
Dīghāyuko vaṇṇavanto - tejaśi ca ahoś’ahaṃ.

Ubho’pi te Bhikkhusaṅghassa ruciṇā ca anucchavikakiccāni ca ativiya jānanti. Tesu vicārentesu bhikkhū cittarūpaṇaṃ bhuñjanti. Tasmā sabbe dānaṃ dātukāmaṃ te gahetvā’va gacchanti. Iti te attano gahare bhikkhū parivisitum na labhanti.


"Vippalapasi, amma?"

"Na vippalapāmi, kaṇiṣṭhabhātikā’ ti.

"Bhāyasi, ammā’ti.

"Na bhāyāmi, kaṇiṣṭhabhātikā’ ti.

Ettakaṃ vatvā y’eva pana sā kālamakāsi.

So Sotāpanno’pi samāno setṭhiddhāti uppannasokam adhibāsetum asakkonto Dhiṭu sarirakiccāṃ kāretvā rodanto Satthusantikam gantvā "Kiṃ gahapati dukkhi dummano assumukho rudamāno upagato’si’ti vutte "Dhiṭā me bhante Sumanādevi kālakatā" ti āha.

IV

SUMANĀDEVIYĀ VATTUH

Story of Sumanā Devi
"Atha kasma socasi? Nanu sabbesaṃ ekaṇsikaṃ maraṇanti."

"Jānām’etaṃ bhante. Evarūpā pana me hirottappasampannā dhītā sā maraṇakāle satiṃ paccupaṭṭhāpetum asakkoṭṭī vippalamānā matā’ti me anappakaṃ domanassaṃ uppaṇjati” ti.

"Kiṃ pana tayā kathitaṃ mahāsetṭhi?”


Atha naṃ Bhagavā āha. “Na te mahāsetṭhi dhītā vippalapī” ti.

"Atha kasma evam’āhā?” ti


"Evaṃ bhante!”

"Evaṃ gahapati!”

"Idāni kuhiṃ nibbattā, bhante?”

Tusitabhavane gahapati ‘ti vutte bhante mama dhītā idhā ātakānaṃ antare nandamānā, vicaritvā ito gantvā ‘pi nandanaṭṭhāne y’eva nibbattā.”

Atha naṃ satthā “Āma gahapati appamattā nāma gahaṭṭhā vā pabbajitā vā idha loke ca paraloke ca nandanti y’eva’ ‘ti vatvā imaṃ gatham’āha.

Idha nandati pecca nandati - katapuñño ubhayattha nandati
Puññaṃ me katan ti nandati - bhīyyo nandati suggatiṃ gato.
Na hi verena verâni - sammanî’dha kuddâhanaṃ
dhâma ca sammanti - esa dhammo samantano.

Yathâ agâraṃ duchhannaṃ - vuṭṭhi samativijjhati
evaṃ abhâvitaṃ cittaṃ - râgo samativijjhati.

Yathâ’gâraṃ succhannaṃ - vuṭṭhi na samativijjhati
evaṃ subhâvitaṃ cittaṃ - râgo na samativijjhati.

Idha socati pecca socati - pâpakâri ubhayattha socati
so socati so vihâñasati - disvâ kamma-kiliṭṭha’mattano.

Idha modati pecca modati - katapuñño ubhayattha modati
so modati so pamodati - disvâ kamma-visuddhi’mattano.

Idha tappati pecca tappati - pâpakâri ubhayattha tappati
pâpaṃ me katan’ti tappati - bhiyo tappati duggatiṃ gato.

Idha nandati pecca nandati - katapuñño ubhayattha nandati
puññaṃ me katan’ti nandati - bhiyo nandati suggatiṃ gato.

Appamâdo amatapadaṃ - pamâdo maccuno padaṃ
Appamattā na miyanti - ye pamattā yathā matā.

Appamâdena maghavā - devānaṃ seṭṭhatam gato
Appamâdaṃ pasanaṃsanti - pamâdo garahito sadā.

Acirâṃ vata’yam kâyo - paṭhaviṃ adhisessati
Chudho apeta-vihâño - nirattham’va kaḷiṅgaraṃ.

Yathâ’pi bhamaṇo pupphaṇo - vaṇṇagandham uheṭhayaṃ
Paḷeti rasa’mâdāya - evaṃ gāme munī care.

Na paresam vilomâni - na paresam kat’akkataṃ
Aṭtano’va avekkheyya - katâni akatâni ca.

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Yathā'pi puppharāsimhā - kayirā mālāguṇe bahū
evam jātene maccena - kattabbaṃ kusalaṃ bhavaṃ.

Madhū’va maññatī bālo - yāva pāpaṃ na paccati
Yadā ca paccati pāpaṃ - atha bālo dukkhaṃ nigacchati.

Selo yathā ekaghano - vātena na samirati
evam nindā-pasaṁsāsu - na samiñjanti pañḍitā.

Na attahetu na parassā hetu - na putta’mīche na dhanāṃ na raṭṭhaṃ
Na iccheyya adhammena samiddhi’’mattano - sa sılāvā paṁñhavā dhāmmiko siyā.

Yo sahassāṃ sahassena - saṅgāme mānuse jine
Ekaṃ ca jeyya attānaṃ - save saṅgāma”uttamā.

Sabbe tasanti daṇḍassā - sabbe bhāyanti maccuno
Attānaṃ upamaṃ katvā - na haṇeyya na ghātaye.

Sabbe tasanti daṇḍassā - sabbesaṃ jīvitaṃ pièraṃ
Attānaṃ upamaṃ katvā na haṇeyya na ghātaye.

Dhammaṃ ca sucaritaṃ - na taṃ duccaritaṃ ca
dhammacārī sukhāṃ seti - asiṃ loke paramhi ca.

Kiccho manussa paṭilābho - kicchaṃ macchāna jīvitaṃ
Kicchaṃ saddhammasavaṇaṃ - kiccho buddhānaṃ uppa’do.

Sabbaṇṇapassa akaraṇaṃ - kusalassa upasampadā
dacitta pariyodapanā - etam Buddhāna sāsanaṃ.

Yo ca Buddhāna ca dhammaṇa ca - saṅghaṇa ca saraṇaṃ gato
cattāri arīya-saccāni - samma’ppaññāya passati.

Dukkhaṃ dukkhasamuppaḍaṃ - dukkha’sa ca atikkamaṇa
Ariyā’caṭṭhāṅgikaṃ maggaṃ - dukkhūpasamagāmināṃaṃ.

Etam kho saraṇaṃ khemaṃ - etam sarana’muttamaṇa
Etam saraṇa’māgamma - sabbadukkha pa’muccati.

Na c’āhu na ca bhavissati - na cetaraḥi vijjati
Ekantaṃ nindito poso - ekantaṃ vā pasāṃsito.
Na tena paññito hoti - yāvatā bahu bhāsati
Khemī avero abhayo - paññito’ti pavuccati.

Na tāvatā dhammadharo - yāvatā bahu bhāsati
Yo ca appam’pi sutvāna - dhammanā käyena passati
Save dhammadharo hoti - yo dhammaṇa na’ppamajjati.

Akataṇ dukkataṇ seyyo - pacchā tapati dukkataṇ
Kataṇ ca sukataṇ seyyo - yam katuva nānuttappati.

Sukhaṃ yāva jaraṃ sīlaṃ - sukhā saddhā paṭīṭhitā
Sukhā paññāya paṭīlābho - pāpānaṃ akaraṇaṃ sukhaṃ.

Sabbaññanāṃ dhammadānaṃ jināti - sabaṃ rasaṃ dhammarasāṇaṃ jinātī
e Sabbaṃ ratiṃ dhammaratiṇṇaṃ jināti - tanhakkhayo sabba dukkhaṃ jinātī.

Cakkhunā saṃvaro sādhū - sādhū sotena saṃvaro
Ghāṣena saṃvaro sādhū - sādhū jīvīya saṃvaro.

Kāyena saṃvaro sādhū - sādhū vācaya saṃvaro
Manasaṃ saṃvaro sādhū - sādhū sabbattha saṃvaro
Sabbaṭṭha saṃvuto bhikkhu - sabbadukkhaṃ pavuccati.

Dhammarāmo dhammarato - dhammaṃ anuvicintayaṃ
e Dhammaṃ anussaraṃ bhikkhu - saddhammā na parihaṭṭati.

Yassa kāyena vācaya - manasaṃ n’atthi dukkataṇ
e Saṃvutaṃ tīhi ṭhānehi - tam’ahāṃ brūmi brāhmaṇaṃ.

VI

Mano pubbaṅgamā dhammā - mano setṭhā manomayaṃ
e Manasaṃ ce paṭuṭṭhena - bhāsati vā karoti vā
e Tato naṃ dukkhaṃ’vantī - cakkhaṃ’va vahato padaṃ.

Mano pubbaṅgamā dhammā - manoseṭṭhā manomayaṃ
e Manasaṃ ce pasannena - bhāsati vā karoti vā
e Tato naṃ sukham’vantī - chāyā’va anapāyini.
In prose form :-

Dhammæ mano pubba˚gamæ (honti), mano se˚thæ (honti), manomayæ (honti), (Yo) ce padu˚thæna
manasæ bh˚sati v˚ karoti v˚, tato dukkha˚ nam˚ anvæti cakka˚ vahato pada˚iva.

Dhammæ mano pubba˚gamæ (honti), mano se˚thæ (honti), manomayæ (honti), (Yo) ce psannæna
manasæ bh˚sati v˚ karoti v˚, tato sukha˚ nam˚ anvæti anap˚yin˚ ch˚y˚iva.

Dhammæ-dhara, to hold or support. suffix mma. states or conditions.

Pubba˚gamæ - pubba + m + gamæ = going before.

Manose˚thæ - mana + se˚tha. -When words of the mano group are compounded with another word, the final
vowel is changed into ‘o’.

Manomayæ - This is a Nominal Derivative (Taddihita) formed from mana and suffix Ômaya’ which
means-made of.

Padu˚thæna - pa + dusa, to defile, pollute. ‘This is the Perfect Participle of Ôpadusa’. Here the suffix Ôta’ is
changed into Ôʈha’. Comp. di˚tha from disa, to see; n˚t˚ha from n˚sa, to perish; da˚t˚ha from da˚sa, to
sting; i˚tha from isu, to wish.

Bh˚sati - Present tense of bh˚sa, to speak.

Karoti - Present tense of kara, to do.

Anveti - anu + eti The present tense of ‘i’’, to go. Here Ôu’ is changed into Ôv’.

Cakka˚va Cakka˚ + iva, This is a Sandhi formed by dropping the following vowel.

Vahato - The Genitive case of Ôvahanta’, from Ôvaha’, to carry.

Pasannæna - The Perfect Participle of Ôpa˚’, Ôsada˚’, to be Pleased. Here the suffix Ôta’ is changed into
Ôn˚a’. Comp. Ôbh˚n˚a’, from bh˚di, to break; chin˚a from ch˚di, to cut; ch˚n˚a from ch˚da, to cover.

Anap˚yin˚ - Na + ap˚yin˚. Here na is changed into Ôan˚. Áp˚yin˚ is formed from apa + aya, to go.
NOTES

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

Kālamakāṁsu - Kālaṁ + aksam - died. Sing. Kālamakāsi

Sāpateyyaṁ - property, wealth, provisions.

Vāṇa-pokkharatāya - beauty of complexion.

Devaccharā - celestial nymph.

Ratana + tāya + māmikā - devoted to the Triple Gem.

Pādaparikattāṁ - state of wife.

Vibhavaṁ - wealth.

Pati + kulena - husband’s clan.

Kevalaṁ - only.

Tato paṭṭhāya - from that time, thence forth.

Nivāsaṁ gaṇhi - took shelter.

Potakaṁ - colt.

Paṭṭaṭgāhi - nourish, tend, look after.

Puṇṇa + karaṇassa - Dat. to one who is doing merit.

Vidhametvā - having vanquished, having defeated.

Yannūnāhaṁ - How, if I.

Mālaka - in the enclosure, yard.

Ugghosesi - shouted.

Maṁ + anuggaha - have compassion on me.

Soṇa + mālāhi - with garlands of gold.

Nabhasā - through the sky.
Mahimsu - revered.
Tato + ppabhuti - from that time.
Nagara + upavane - in the wood near the city.
Nibandha - frequently.
Devassa + anurupa - suitable to the Deva (King).
Bhane - a term of address used by superiors to subordinates.
Nilan - hidden.
Gahana + sajia - ready to seize.
Nivatti - stopped.
Panhiya - with the heel.
Sañham + datva - giving a sign.
Vegam janetva - accelerating the speed.
Akasa uila - rose to the sky.
Sandharetu - to bear.
Parigalita - having glided off, slipped.
Tiracchana - animals.
Mantu - considering, thinking.
Sutta-papabtheo - risen from sleep.
Mategam - women.

Janapada - country
Nadi + tiram - river bank.
Gabhini + itthi - pregnant woman.
Kammaja-vata - pains of childbirth.
Vijayitun-asakooni - unable to give birth.
Pipasi - amhi - I am thirsty.
Karuṇāyanto - pitying.
Laddhā + assāsā - having obtained consolation.
Katipaya - few
Paṭicca - on account of.
Āhinḍanto - wandering.
Sandhiṃ chinditvā - making a break - broke into the house.
Pacchābāhaṃ - hands on the back.
Gāḷhaṃ bandhitvā - binding tightly.
Āgantuko - guest, foreigner, visitor.
Ānāpesi - ordered.
Āgāṭṭhaṭṭhānam - place of execution.
Saṇḍāntvā - recognising.
Hadaya - heart.
Muhuttena - in a moment.
Asaddhahanto - not believing.
Tassa-agghaṇakaṃ - its value.

Duggato - poor man.
Bhatiyā - by wages.
Tuttha-hattihe - pleased and delighted.
Pamudite - rejoiced
Dakkhinayyā - worthy of gifts.
Jinorasa - the Sons of the Buddha.
Āvattihito - settled.
Samsāro - Existence.
Khalu - indeclinable, indeed.
Kalyāṇa-vimukka - opposed to good.
Kasirena - with difficulty.
Kapano - poor.
Dīno - miserable.
Anālhiyo - destitute.
Sādhu + sammate - regarded as good.
Maṇḍapam - hall.
Āyāsena - with trouble.
Pāyāsam - milk porridge.

Devasikaṃ - adv. daily.
Dānaggaṃ - alms-hall.
Vutte - loc. of vutta, from vada, to speak. When said, on being said.
Garahanti - from Ógaraha’ to condemn, despise.
Rucinā - 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 ā, to know, Jāna is substituted for āā.
Tesu vicārentesu - loc. absolute. When they inquire.
Cittarṭpaṃ - lit. according to the mind, i.e., as they liked or according to one’s heart’s content.
Parivisituṃ. - from pari + visa - to feed.
Upadhārenti - nom. feminine singular present participle of upa + dhara, to hold, take up. Reflecting.
ēhapesi - Aorist causal of ¥hā, to stand. Placed.
Veyyāvaccaṃ karonti - perform duties, render service.
Sotāpanna - sota, stream; āpanna, entered. Stream - Winner, the first stage of Sainthood.
Patikulaṃ - husband’s family.
Sakadāgāmi phalaṃ - Fruit of Ones - Returner, the second stage of Sainthood.
Tathārūpaṇa aphaṣukhena - some such illness.
Ātura - ill.
Āhārūpacchedaṃ - lit. food - cutting, i.e., starving.
Pakkoṣaṇa - Aorist causal of pa + kusa = caused to be called; summoned.
Vippapaṇa - from vi + pa + lapa, to speak. Speak confusedly, babble.
Kālamakāsi - lit. did the time i.e., died.
Uppannasokaṃ - arisen grief. Uppanna is the p.p. of u + pada, to go.
Adhivāsetuṃ - inf. of adhi + vasa = to bear.
Asakkonto - pres. participle of sakha, to bear. Being unable.
Sarīrakiccaṃ - 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.
Ekaṃsikaṃ - adv. certain.
Hirottappasampannā - hiri = shame, modesty; ottappa = fear; sampannā = endowed with.
Paccupatṭhapetunā - inf. of pati + upa + ṭhā, to gather up.
Matā - p.p. of mara, to die.
Kathiṣṭaṃ - p.p. of katha, to speak; said, uttered, spoken.
Nibbattā - p.p. of ni + vatu born.
Katapuñño - the doer of good.
Gatā - p.p. of gamus = gone.
Verena - by anger.
Sammanti - are pacified - samu.
Sanantano - ancient law - Santa + suffix tana.

Agāraṃ - house.
Du + channaṃ - ill - thatched.
Vuṭṭhi - rain.
Samativijjhati - penetrates through - saṃ + ati + vijha.

Pecca - hereafter.
Kamma - kilīṭha - defiled actions.

Modati - rejoices - muda.
Visuddhiṃ - purity.

Tappati - is tormented - tapa.

Miyanti - die - mī.

Maghavā - a name given to Sakka, the king of the devas.
Pasaṃsanti - praise - pasaṃsa.
Garahito - is denounced, blamed - garaha + ta.

Adhisessati - will lie - adhi + si.
Chuddho - thrown away.
Apeta - viññāṇo - bereft of consciousness.
Ni + atthaṃ - useless.
Kaingo - charred log.
Bhamaro - bee.
Aheṭhayam - without injuring.
Paleti - flies - pala.
Vilomāi - defects.
Avekkheyam - should reflect - ava + ikkha
Kayirā - would make - kara.
Mālāgūme - different garlands.
Maccena - by man.
Maññati - thinks - mana.

Selo - rock.
Eka - ghano - one - solid.
Vātena - by wind.
Samīrati - is shaken - saṁ + ira.
Samiddhi - prosperity.
Sa - so, he.
Saṅgāme - in the battle field.
Jeyya - would conquer - jī.

Tasanti - tremble - tasa.
Haneyya - should kill - haṇa.
Ghātaye - should cause to kill - haṇa.
Abhibhavati - (Abhi + bhū) overcomes.
Abhibhū - m. conqueror.
Abhidhamma - m. Higher Doctrine.
Abhigacchati - (abhi + gamu) goes near to.
Abhijñāti - (abhi + īā) perceives.
Abhikkamati - (abhi + kamu) goes forward.
Abhimaṅgala - n. great festival.
Abhimukha - facing towards.
Abhīñā - f. higher knowledge.
Ācariya - m. teacher.
Ādara - m. affection, esteem, care.
Adhigacchati - (adhi + gamu) attains, acquires.
Adhipati - m. chief, master.
Adhisessati - (adhi + si) will lie upon.
Adhisīla - a higher morality.
Adhisīta - adj. very cold.
Adhitīṭhati - (adhi + ṭhā) stands upon.
Adhivasati - (adhi + vasa) dwells in.
Agā - (gamu) went.
Āgacchati - (ā + gamu) comes.
Āgatasamaṇo - m. monastery.
Aggi - m. fire.
Aha - n. day.
Ahaṃ - pro. I.
Āhāra - m. food.
Āharati - (ā + hara) brings.
Aja - m. goat.
Ajā - f. she-goat.
Ajja - ind. to-day.
Ākāsa - m. sky.
Alikavādi - m. liar.
Āma - ind. yes.
Amacca - m. minister.
Amba - n. mango.
Ambara - n. garment.
Amhākaṃ - pro. our.
Amu - Pro. this, that, such.
Āṅguli - f. finger.
Añña - adj. another
Annada - giver of food.
Aññatara - adj. certain.
Antevāsiko - m. pupil.
Antima - adj. last.
Anu - pre. like, after, along, under.
Anugacchati - (anu + gamu) follows.
Anulomato - in accordance with.
Anunāyaka - m. sub-chief.
Anupubbaṃ - in due course.
Anurāja - m. successor.
Apa - pre. from, away from.
Āpabbata - n. as far as the rock.
Apagacchati - (apa + gamu) goes away.
Āpana - n. shop, market.
Apara - adj. other, western, subsequent.
Aparanha - m. afternoon.
Apasālāya - from the hall.
Apavāda - m. abuse, blame.
Api - ind. over, near to.
Apidhāna - n. cover, lid.
Appa - adj. little, few.
Appamāda - m. earnestness.
Arahanta - m. Arahat.
Ārāma - m. temple, garden.
Āroceti - (ā + ruca) informs, tells, announces.
Ārogya - n. health.
Asādhu - m. bad man.
Āsana - n. seat.
Asi - m. sword.
Asikājaha - m. swordfight.
Asīti - eighty.
Assa - m. horse.
Assā - f. mare.
Atavi - f. forest.
Ativiya - adj. very.
Atigacchati - (ati + gamu) overcomes.
Atikkamati - (ati + kamu) transgresses.
Atisundara - very beautiful.
Atithi - m. guest.
Atta - m. soul, self.
Attha - m. matter, meaning, good.
Atţha - eight.
Atţhādasa - eighteen.
Atţhama - eighth.
Atţhi - n. bone.
Avabhodha - m. understanding.
Avacarati - (ava + cara) traverses.
Avaharati - (ava + hara) takes away.
Avajānāti - (ava + ā) despises.
Avakkamati - (ava + kamu) descends.
Avamaññati - (ava + mana) looks down upon.
Āvuso - ind. friend, brother.
Aya - n. iron.
Ayomaya - made of iron.
Āyu - n. age.

Bahudhā - in many ways.
Bāla - m. young.
Bālatā - f. childhood.
Bālatta - n. ignorance.
Balavantu - m. powerful.
Bandhumantu - m. he who has relations.
Bhagavantu - m. The Blessed One.
Bhaginī - f. sister.
Bhajati - (bhaṭa) associates.
Bhanāṭi - (bhaṇḍa) speaks, recites.
Bhanḍa - n. goods, article.
Bhanḍāgārika - m. treasurer
Bhante - ind. Lord, Reverend Sir.
Bhariyā - f. wife.
Bhäśā - f. language.
Bhäṣana - n. speech.
Bhattu - m. husband.
Bhātu - m. brother.
Bhava - n. existence.
Bhavati - (bhā) becomes.
Bhāveti - (bhā) cultivates, develops.
Bhaya - n. fear.
Bhikkhu - m. mendicant, monk.
Bhikkhunī - f. nun.
Bhū - to be.
Bhuṣaga - m. snake.
Bhuṣjitukāma - wishing to eat.
Bhūmi - f. ground.
Bhuṣjati - (bhuṣi) eats, partakes.
Bhuṣṭa - n. being.
Bīja - n. seed, germ.
Brahmacārī - m. celibate.
Buddha - m. The Enlightened One.
Buddhadesita - preached by Buddha.
Bujjhati - (budha) understands.

Cakkhu - n. eye.
Canda - m. moon.
Carati - (cara) wanders.
Catuttha - fourth.
Cattâjîsati - forty.
Catu - four.
Catuddasa - fourteen.
Ceta - n. mind.
Cha - six.
Chatta - n. umbrella.
Chaṭṭha - sixth.
Ciramḥ - indec. for a long time.
Corabhayaṃ - n. fear from thief.
Corayati - (cura) steals.
Coreti - (cura) steals.
Cuddasa - fourteen.

Dakkhiṇa - south.
Dāna - n. alms, giving, gift.
Daṇḍa - n. stick.
Daṇḍī - he who has a stick.
Dāraka - m. child.
Dārikā - f. girl.
Dāru - n. wood, fire-wood.
Dārumaya - wooden.
Dasa - ten.
Dāsa - m. servant.
Dāsi - f. servant-maid.
Dātu - m. giver.
Dāyaka - m. supporter.
Deseti - (disa) preaches.
Deti - (día) gives.
Deva - m. god.
Devi - f. goddess.
Deyya - that which should be given.
Dhamma - m. Law, Truth, Doctrine.
Dhammacāri - m. righteous one.
Dhammadhara - m. versed in the Dhamma.
Dhammasālā - f. preaching hall.
Dhammatā - f. nature.
Dhammavādi - m. speaker of the Truth.
Dhammika - righteous.
Dhana - n. wealth.
Dhāvati - (dhāva) runs.
Dhenu - f. cow.
Dhitimantu - m. courageous one.
Dhitimantu - m. courageous one.
Dhovati - (dhova) washes.
Dhunāti - (dhu) destroys.
Dibbati - (diva) enjoys.
Dīgha - adj. long.
Dinakara - m. Sun.
Dīpa - n. light, lamp.
Disā - f. quarter, direction.
Dīṭṭhadhammo - m. Saint.
Divasa - m., n. day.
Dosa - m. hatred.
Du - pre. bad, difficult.
Duddama - difficult to tame.
Duggati - f. evil state.
Duhiṭu - f. daughter.
Duranubodha - difficult of comprehension.
Dutiyā - second.
Dvādasa - twelve.
Dvī - two.
Dvikkhattuµ - twice.

Eka - one, certain, some.
Ekādasa - eleven.
Elāka - m. goat.
Eva - ind. just, quite, even, only.
Evaṃ - ind. thus.
Gacchati - (gamu) goes.
Gahapati - m. householder.
Gāma - m. village.
Gāmato - gone to the village.
Gamaka - m. goer.
Gamana - n. going.
Gāmatā - f. collection of villages.
Gaṅgā - f. river.
Gantukāma - wishing to go.
Gārayha - blamable.
Gati - f. state.
Ghara - n. home, house.
Ghaṭa - m. pot, jar.
Ghosana - noisy.
Gīlāna - m. sick person.
Gīti - f. song.
Go - m. bull.
Gotrabhū - n. Sanctified one.
Gupavantu - m. virtuous one.

H

Harati - (hara) carries.
Hattha - m. hand.
Hatthi - m. elephant.
Hatthinī - f. she-elephant.
Have - ind. indeed, certainly.
Hi - indec. indeed.
Hiyo - ind. yesterday.
Icchati - (isu) wishes, desires.
Idāni - ind. now.
Idha - ind. here.
Ima - this.
Itara - adj. different, the remaining.
Ito - ind. hence. ago, from here.
Iva - ind. like.
Isi - m. sage.
Janaka - m. father.
Jananī - f. mother.
Janatā - f. multitude.
Jaya - m. victory.
Jāyati - (jana) arises, is born.
Jetṭha - eldest.
Jetu - m. conqueror.
Jeyya - elder.
 Jināti - (ji) conquers.
Jivati - (jiva) lives.
Ka - pro. who, which?
Kadariya - m. miser.
Kammaja - born of kamma.
Kampati - (kampa) shakes, wavers.
Kaṇha - black.
Kaniṭṭha - adj. youngest.
Kaniya - adj. younger.
Kañña - f. maiden, virgin.
Kapi - m. monkey.
Kāraka - m. doer.
Karaṇa - n. doing.
Karanīya - that which should be done.
Kassaka - m. farmer.
Katama - pro. what, which?
Kataññū - m. grateful person.
Katara - pro. what, which?
Kattu - m. doer.
Kattukāma - wishing to do.
Kavi - m. poet.
Kāyika - bodily.
Khādati - (khāda) eats, chews.
Khaggavisānakappa - m. like a rhinoceros.
Khajja - eatable.
Khāṇati - (khaṇa) digs.
Khanti - f. patience.
Khetta - n. field.
Khippaṁ - ind. quickly.
Khîra - n. milk.
Khuddaka - adj. small.
Kiḷati - plays.
Kodha - m. anger.
Kodhana - irritable.
Koṭi - f. hundred lakhs.
Kuddāla - m., n. spade.
Kujjhati - (kudha) gets angry.
Kumbhakāra - m. potter.
Kuñjara - m. elephant.
Kūpa - m. well.
Labhati - (labha) receives.
Lakkhaṃ - lakh.
Lekhana - n. letter.
Likhati = (likha) writes.
Lobha - m. greed.
Loka - m. world.
Lokahita - beneficial to the world.
Lokika - worldly.
Loṇika - mixed with salt.
Maccha - m. fish.
Maccu - m. death.
Madhu - m. honey.
Magga - m. road.
Maggika - m. traveller.
Mahanta - adj. big.
Mahesī - f. queen.
Majja - n. intoxicant.
Majjhima - adj. middle.
Mālākāra - m. garland-maker.
Mama - pro. my, mine.
Mana - mind.
Māna - n. pride.
Mañca - m. bed.
Maṇi - m. jewel.
Manomaya - mental.
Manusatta - n. manhood.
Marana - n. death.
Māsa - m., n. month.
Mātula - m. uncle.
Mātulānī - f. aunt.
Mayhaṃ - pro. my, mine.
Medha - adj. wise.
Medhāvī - m. wise man.
Medhāvinī - f. wise woman.
Mitta - m., n. friend.
Mukha - n. face, mouth.
Muni - m. sage.
Mutti - f. deliverance.

Nagara - m. city.
Nāgarika - urban.
Nāma - n. name, mind.
Namo - ind. honour.
Narapati - m. king.
Nārī - f. woman.
Nara - m. man.
Nātha - m. lord, refuge.
Nāti - m. relative.
Nattu - m. nephew.
Nātu - m. knower.
Nāvā - f. ship, boat.
Nāvika - m. navigator.
Nava - nine.
Navama - ninth.
Navuti - ninety.
Netu - m. leader.
Nirāhāra - without food.
Nīca - mean, low.
Nicaya - n. accumulation.
Nidahati - (ni + daha) lays aside.
Nigacchati - (ni + gamu) goes away.
Nigama - m. town, market
Niharati - (ni + hara) takes away, removes.
Nikkhamati - (ni + kamu) departs.
Nikkhaṇati - (ni + khaṇa) buries.
Nila - adj. blue.
Nirasa - sapless, tasteless.
Niroga - healthy.
Nisidati - (ni + sada) sits.
Nittaṇho - arahant (Desireless One).
Nivattati - (ni + vatu) ceases.

Odana - m. rice, cooked rice.
Ojā - f. essence.
Osadha - m. medicine.
Osadhasālā - f. dispensary.
Ovāda - m. advice.

Pabala - very strong.
Pabbata - m., n. rock.
Pacati - (paca) cooks.
Pacchābhutta - after meal.
Pacchima - west.
Pāda - m., n. foot
Paharati - (pa + hara) strikes.
Pakkamati - (pa + kamu) sets out, goes away.
Pakkhipati - (pa + khipa) throws in, puts in.
Pāḷibhāṣā - f. pāḷi-language.
Pana - ind, but, however, further.
Paṇca - five.
Paṇcadasa - fifteen.
Paṇcadhā - fivefold.
Paṇcama - fifth.
Paṇḍita - m. wise man.
Paṇha - m. question
Paṇīta - noble.
Paṇcama - fifth.
Paṇḍarasā - fifteen.
Paṇhā - f. wisdom.
Paṇḍakāra - m. present.
Paṇḍasa - fifty.
Pūpa - n. evil.
Pāpaka - adj. evil.
Pāpakāri - m. evil-doer.
Pūpunāti - (pa + apa) arrives.
Para - adj. other, different.
Parā - ind. away, aside, back, opposed to.
Parābhava - m. decline, ruin.
Parājaya - defeat.
Parakkamati - (para + kamu) strives.
Pari - pre. around, about, complete.
Pariccheda - m. limit, extent, chapter.
Paridahati - (pari + dha) puts on.
Paridhavati - (pari + dhava) runs about.
Parikkhipati - (pari + khipa) throws around.
Parisuddha - complete purity.
Pasatttha - good.
Patarasa - m. morning meal.
Patati - (pata) falls.
Paṭhama - first.
Paṭhasālā - f. school.
Paṭi - m. husband, lord.
Paṭi - pre. again, against, back, towards.
Patideti - (pati + dā) gives in return.
Paṭikkamati - (paṭi + kamu) retreats.
Paṭilekhana - n. letter in reply.
Paṭilomaṭ - backwards.
Paṭipadā - f. course, conduct, practice.
Patirāja - hostile king.
Patirūpaṭ - counterfeit, suitable.
Paṭisotam - against the stream.
Paṭivadati - (paṭi + vada) answers.
Pāto - ind. early in the morning.
Pavisati - (pa + visa) enters.
Pāya - n. water, milk.
Pāyāti - (pa + yā) goes forward.
Payojana - n. use, need.
Pema - m. attachment, love.
Pīta - adj. yellow.
Pīṭha - n. chair, bench.
Pīti - f. joy.
Pitu - m. father.
Potthaka - n. book.
Pubba - adj. first, foremost, eastern.
Pubbanha - m. forenoon.
Pucchati - asks.
Pūjeti - offers.
Puñña - n. merit, good.
Puñnakārī - m. good-doer.
Puppha - n. flower.
Purato - ind. in the presence of.
Puratthima - east.
Putta - m. son.
Puttika - he who has sons.

Rāja - m. king.
Raja - n. dust.
Rajatamaya - made of silver.
Rājinī - f. queen.
Rakkhati - protects.
Ratha - m. cart, chariot.
Rathakāra - charioteer.
Rati - f. attachment.
Ratta - adj. red.
Ratṭha - n. country, kingdom, realm.
Ratti - f. night.
Roga - m. disease.
Rukkha - m. tree.
Rundhati - (rudhi) obstructs.

Sā - she.
Sabba - all.
Sabbadā - ind. everyday.
Sabbaññû - m. All Knowing One.
Sabbaso - in every way.
Sabbathā - in every way.
Sacca - a truth.
Sadā - ind. always.
Saddhā - f. faith, devotion, confidence.
Sādhu - m. good man.
Sādhu - adj. good.
Sādhukaµ - ind. well.
Sahāya - m. friend.
Sālā - f. hall.
Samāgaçchati - (saµ + ā + gamu) assembles.
Samaña - m. holy man, ascetic.
Sambuddha - self-enlightened.
Sameti - meets together.
Sāmi - m. husband, lord.
Sammā-Sambuddha - m. Fully Enlightened One.
Sammukha - face to face with.
Saµ - pre. with, together, self.
Saṅgha - m. collection, The Order.
Saṃharati - (saṃ + hara) collects.
Saṅkhīpati - (saṃ + khipa) condenses.
Saṅkilissati - (saṃ + kilisa) is defiled.
Sara - n. lake.
Saraṇa - n. refuge.
Satta - seven.
Sahassāṃ - thousand.
Satāṃ - hundred.
Sattadasa - seventeen.
Sattama - seventh.
Satṭhi - sixty.
Sattati - seventy.
Satthu - m. teacher.
Sāyamāsa - m. evening meal, dinner.
Senā - f. army.
Seta - adj. white.
Seṭṭha - adj. excellent, chief.
Sīla - n. morality, precept, virtue.
Siladhanāṃ - wealth of virtue.
Sīra - n. head.
Sīta - adj. cold, cool.
Siyā - would be.
So - pro. he.
Soka - m. grief.
Soḷasa - sixteen.
Sotu - m. hearer.
Sovaṇṇamaya - golden.
Su - pre. good, well, thoroughly, excess.
Śūda - m. cook.
Sudubbala - very weak.
Sudesita - well preached.
Sugati - f. good or happy state.
Sujana - m. good man.
Sukara - easy to do.
Sukhita - adj. happy, healthy.
Sunakha - m. dog.
Suṣāti - (su) hears.
Suve - ind. tomorrow.

Tadā - ind. then.
Telāka - n. pond pool.
Tama - n. darkness.
Taṇhā - f. craving.
Tapa - n. asceticism, control.
Tarati - (tara) crosses.
Taruṇa - adj. young.
Tāsam - f. their.
Tassa - m., n., pro. his.
Tassā - f. pro. her.
Tatiya - third.
Tava - m., f., n., pro. your.
Teja - n. majesty.
Terasa - thirteen.
Tesaµ - m., n., pro. their.
Ti - three.
Tiña - n. grass.
Tiµsati - thirty.
Tumhækam - m., f., n., pro. Plu. your.
Tuyhaµ - m., f., n. pro. Sing. your.

Ucca - adj. high.
Ucchindati - (u + chidi) cuts off.
Udaka - n. water.
Udaya - m. rise, beginning.
Uggacchati - (u + gamu) rises.
Ukkhipati - (u + khipa) throws upwards.
Uña - adj. hot.
Upa - pre. near, towards, next.
Upãdãna - attachment, clinging.
Upadhãvatã - (upa + dhãva) runs up to.
Upagacchati - (upa + gamu) goes near.
Upagaendraµ - near a river.
Upakaçãhati - (upa + kaçãha) drags down.
Upakaçãna - into the ear.
Upanagraµ - near a city, suburb.
Uparãja - m. viceroy.
Upãsaka - m. devotee (male).
Upãsãkhã - minor branch.
Upasākamati - (upa + saṃ + kamu) approaches.
Upāsīkā - f. devotee. (female).
Ura - n. shoulder.
Uttara - adj. higher, superior, northern.
Uttarati - (u + tara) ascends.

Vā - ind. either, or.
Vācā - f. word.
Vāceti - (vaca) reads, recites.
Vadati - (vada) speaks.
Vadhū - f. young wife.
Vanavāsa - residence in the forest.
Vandati - (vanda) salutes.
Vaṇṇa - m. appearance, colour, praise.
Vapati - sows.
Vassa - m., n. year, rain.
Vattha - n. cloth, raiment.
Vattu - m. talker.
Vaya - n. age.
Vāyamati - strives, tries.
Vejja - m. doctor, physician.
Vibhava - m. power, free from existence.
Vicarati - (vi + cara) wanders about.
Vicchindati - (vi + chidi) cuts off.
Vigata - separated.
Vihaññati - perishes.
Vihi - m. paddy.
Vikkhipati - scatters.
Viloma - reverse.
Vimala - stainless.
Vimukha - averted.
Vimutti - f. perfect release.
Vipassati - (vi + passa) sees clearly.
Visaṃ - twenty.
Visama - uneven.
Visati - twenty.
Visikhā - f. street.
Visoka - sorrowless.
Visujjhati - (vi + sudha) is purified.
Viya - ind. like.
Vuddha - adj. old.
Vyākaroti - (vi + ā + kara) expounds.

Yā - pro. who, which, that.
Vācaka - m. beggar.
Yadā - ind. when.
Yāgu - m. rice-gruel.
Yasa - n. glory.
Yathābalaṃ - according to strength.
Yathākammaṃ - to order.
Yathāsatti - according to one’s ability.
Yathāvuddhaṃ - according to seniority.
Yāva - ind. till, so long.
Yāvadatthā - as one wishes.
Yāvajīvam - till life lasts.
Yogga - suitable.
### VOCABULARY: English-Pali

| A | B | C | D | E | F | G | H | I | J | K | L | M | N | O | P | Q | R | S | T | U | V | W | Y |

A
- Abandons - jahati.
- About - matta.
- Above - upari.
- Abuse - upavāda. m.
- Accumulation - nicaya.
- Acquires - adhigacchati.
- Action - kamma. n.
- Advice - ovāda. m.
- Affection - ādara. m.
- After - pacchā. ind.
- Afternoon - aparāñña. m.
- Again - puna. ind.
- Against - pati. ind.
- Age - āyu. n.
- Ago - ito. ind.
- All - sabba. adj.
- All-Knowing One - sabbaññū. m.
- Alms. - dāna.
- Also - api, ca. ind.
- Always - niccā. ind.

202
And - ca. ind.
Anger - kodha. m.
Angry (gets) - kujjhati.
Announces - āroceti.
Another - aṇṇa. pro.
Answers - paṭivadati.
Appearance - vaṇṇa. m.
Approaches - upasaṅkamati.
Aquatic - jalaja.
Arahant - arahanta.
Arises - uggacchati.
Arises (is born) - jāyati, uppajjati.
Army - senā. f.
Around - pari. ind.
Arrives - pāpuṇāti.
Article - bhaṇḍa. n.
Ascends - āruhati.
Ascetic - samana, m.
Asceticism - tapa. m.
Asks - pucchati.
As long as - tāva. ind.
Assembles - samāgacchati.
Associates - bhajati.
Attachment - pema. m., rati. f.
Attains - adhigacchati.
Aunt - mātulāni. f.
Avaricious person - kadariya. m.
Averted - vimukha.
Away - apa, ava, parā, ni. pre.

Back - puna. ind
Backwards - paṭilomaṃ.
Bad - du. pre.
Bad man - asādhū. m.
Becomes - bhavati.
Becoming - bhava. m.
Bed - mañca, m.
Beggar - yācaka. m.
Beginning - udaya. m.
Behind - pacchā. ind.
Bench - pūṭha. n.
Beyond - pāraṃ. ind.
Big - mahanta. adj.
Bird - sakuna. m.
Black - kaṇṭha. adj.
Blamable - vajja.
Blame - apavāda. m.
Blessed - bhagavanta.
Blessings-bestower - sivaṅkara. m.
Blue - nila. adj.
Blueness - nilatā. f. nilattaṃ. n.
Boat - nāvā. f.
Bodily - kāyika.
Bone - aṭṭhi. n.
Book - potthaka, m., n.
Born (is) - jāyati.
Brings - āharati.
Brother - āvuso. (A form of address).
Brother - bhātu. m.
Buddha - Buddha. m.
Bull - go. m.
Buries - nikanāti.
But - pana. ind.
Buys - kiṇāti.

Care - ādara. m.
Carries - harati.
Cart - ratha. m.
Chair - pīṭha. n.
Chapter - pariccheda. m.
Chariot - ratha. n.
Chews - khādati.
Chief - adhipati. m. seṭṭha. adj.
Child - dāraka. m.
Childhood - bālatā. f.
City - nagara. n.
Clear - vippasanna.
Climbs - āruhati.
Cloth - vattha. n.
Coach-builder - rathakāraka.
Cold - sīta. adj.
Collection - samūha. m.
Collects - saṁharatī.
Colour - vaṇṇa. m.
Comes - āgacchatī.
Compiles - saṁgaṁhātī.
Complete - sampunṇa.
Condenses - saṁkhipati.
Condition - bhāva. m.
Condition (of birth) - gati. f.
Conduct - paṭipadā. f. ācāra. m.
Conqueror - abhibhū. m.
Conquers - jināti.
Consent - anumati. f.
Control - dama. m.
Cook - sūda. m.
Cooks - pacatī.
Cook (wishing to) - pacitukāma.
Cooked rice - odana. n.
Cool - sīta. adj.
Counterfeit - patirūpaṇī
country - raṭṭha. n.
Courageous - dhitimantu. m.
Course - paṭipadā. f.
Cover - apidhāna, pīdhāna. n.
Covetousness - abhijjhā. f.
Cow - dhenu. f.
Craving - tanhā. f.
Darkness - andhakāra. m.
Daughter - dhītu. f.
Day - divasa. m., n.
Death - maccu. m.
Declares - vadati.
Defeat - parājaya. m.
Defiles - saṅkilissati.
Deliverance - mutti. g.
Delusion - moha. m.
Departs - nikkhamati.
Descends - okkamati.
Despises - avajānātī.
Destroys - dhunātī.
Destruction - khaya. m.
Devotee (male) - upāsaka. m.
Devotee (female) upāsikā. f.
Devotion - saddhā f.
Different - nānā.
Difficult - dukkara.
Digs - khaṇati.
Dinner - sāyamāsa. m.
Direction - disā. f.
Disappears - antaradhīyati.
Disciple - sāvaka. m.
Disease - roga. m.
Dispensary - osadhasālā. f.
Do (wishing to) - kattukāma.
Doctor - vejja. m.
Doctrine - Dhamma. m.
Doer - kāraka. m.
Dog - sunakha. m.
Down - heṭṭhā. ind.
Drags down - upakaṭṭhati.
Drinks - pibati, pivati.
Drinkable - peyya.
Dust - raja. n.
Dwells - viharati.

Ear - sota. n.
Early - pubba. adj.
Earnestness - appamāda. m.
East - puratthimā.
Easy (to do) - sukara.
Eat (wishing to) - bhūjitukāma.
Eater - bhojaka.
Eats - bhūnjati.
Edible - khādanīya.
Eight - aṭṭha.
Eighteen - aṭṭhasa, aṭṭhārasa.
Eighty - aṣāta.
Either - vā.
End - anta. m.
Enlightened one - Sambuddha. m.
Especial - visesa.
Essence - sāra. n.
Esteem - ādara. m.
Even - api. ind.
Evening - sāyañha. m.
Evening-meal - sāyamāsa. m.
Everyday - sabbadā.
Evil - pāpa. n.
Evil doer - pāpakāri. m.
Evil State - duggati. f.
Excellent - seṭṭha. adj. suṭṭhu. ind.
Exhortation - ovāda. m.
Existence - bhava. m.
Expounds - vyākaroti.
Extent - pariccheda. m.
Eye - cakkhu. n.

Face - mukha. n.
Falls - patati.
Faith - saddhā. f.
Farmer - kassaka. m.
Father - janaka. m. pitu. m.
Fear - bhaya. n.
Few - appa. adj.
Field - khetta. n.
Fifteen - pañcadasa, pañṣarasa.
Fifth - pañćama.
Finger - aṅguli. f.
Fire - aggi. m.
Firewood - dāru. n.
First - paṭhama.
Fish - maccha. m.
Five - pañca.
Flower - puppha. n.
Folds - saṃharati.
Follows - anugacchati.
Food - āhāra. m.
Foot - pāḍa. m.
Foremost - pubba. adj.
Forenoon - pubbanha. m.
Forest - aṭavi. f. vana. n.
Forest (residence in) - vanavāsa.
Forty-nine - ekʿūna paṇṭhasa.
Four - catu.
Fourteen - cuddasa, catuddasa.
Fourth - catuttha.
Freedom - mutti. f.
Friend- āvuso, mitta. n., m. sahāya. m.
Fruit - phala. n.
Further - puna. ind.
Gait - gati. f.
Ganges - gaṅgā. f.
Garden - ārāma. m.
Garland-maker - mālākāra. m.
Garment - ambara. m. vattha. n.
Germ - bija. n.
Gets - labhati.
Gets (angry) - kujjhati.
Gift - dāna. n.
Girl - dārakā. f.
Giver - dāyaka. m.
Giver (of food) - annada.
Gives - deti.
Giving - dāna. n.
Glory - yasa. n.
Goal - attha. m.
Goat - aja. m.
Goat (she) - ajā. f.
God - deva. m.
Goddess - devī. f.
Goes - gacchati.
Goes about - vicarati.
Goes away - apagacchati.
Goes forward - abhigacchati.
Going - gamana. n.
Golden - sovāṇṇamaya.
Good - sundara. adj.
Good doer - puññakārī. m.
Good man - sujana. m.
Goods - bhaṇḍa. n.
Grass - tiṇa. n.
Grateful-person - kataññū. m.
Great - mahanta. adj.
Greed - lobha. m.
Grief - soka. m.
Ground - bhūmi. f.
Grows - vaḍḍhati.
Gruel-rice - yāgu. m.
Guest - atithi. m.

Hall - sālā. f.
Hand - hattha. m.
Happy - sukhita. adj.
Happy state - sugati. f.
Hatred - kodha. m.
He - so.
Head - sira. n.
Health - ārogya. n.
Healthy - nīroga.
Hearer - sotu. m.
Hears - suṇāti.
Hence - ito. ind.
Here - idha. ind.
High - ucca. adj.
Higher - uttara.
Hinders - bādhati.
His - tassa. pro.
Holy man - sāmaṇa. m.
Home - gharā. n.
Horse - assa. in.
Hospital - gilānasālā. f.
House - gharā. n.
Hundred - satām.
Hundred millions - dasakoṭi.
Hundred thousands - satasaḥassa.
Husband - sāmi. m.

I

I - ahaṃ. pro.
Ignorance - bālatta. n.
Immediately - khippaṃ. ind.
In - anto. ind.
Indeed - have, hi, eva. ind.
Informs - āroceti.
Intoxicating - majja.
Iron - aya. n.
Iron-made - ayoṣaya.
J
Jar - ghaṭa. n.
Jewel - maṇi. m.
Joy - pīti. f.

K
Kindness - karuṇā. f.
King - rājā. m.
Kingdom - ratṭha. n.
Knower - nātu. m.
Knowledge - nāṇa. n.
Knowledge, higher - abhiñṇā. f.
Knows - jānāti.

L
Lake - taḷāka. m.
Lakh - lakkha.
Lamp - dīpa. m.
Language - bhāsa. f.
Last - antima. adj.
Law - dhamma. m.
Lays aside - nidahati.
Leader - nāyaka. m.
Leading - nayanta. pres. p.
Learns - sikkhati.
Letter - lekhana. n.
Lid - pidahana.n.
Lie - musā. f.
Lier - alikavādi. m.
Light - dīpa. n.
Like - viya, iwa. ind.
Limit - pariccheda. m.
Little - appa. adj.
Lives - jīvati.
Long - ciraµ, dīgha. adj.
Lord - nātha. m., Issara. m.
Low - nīca. adj.
Lust - rāga. m.

M

Maiden - kaññā. f.
Majesty - teja. n.
Man - nara. m., manussa. m.
Mango - amba. m.
Manhood - manussatta. n.
Mankind - pajā. f.
Mare - assā. f.
Market - āpana. n.
Master - adhipati. m.
Mastered - adhibūta.
Matter - attha. m.
Medicine - osada. n.
Meaning - attha. m.
Meets together - sameti.
Memory - sati. f.
Mental - mānasika.
Merchant - vāṇija. m.
Merit - puñña. n.
Middle - majjhima. adj.
Milk - khīra. n.
Mind - mana. n. citta. n.
Minister - amacca. m.
Miser - kadariya. m.
Monastery - ārāma, vihāra. m.
Monk - bhikkhu. m.
Monkey - kapi. m., vānara. m.
Month - māsa. m., n.
Moon - canda. m.
Morality - sīla. n.
Morality, higher - adhisīla. n.
Morning - pāto. ind.
Morning meal - pātarāsa. m.
Mother - jananī. f., mātu. f.
Mountain - pabbata. m., n.
Mouth - mukha. n.
Multitude - janatā. f.
My - mama, mayhaṃ. pro.
Name - nāma. n.
Name (by) - nāma. ind.
Nature - dhammatā. f.
Navigator - nāvika. m.
Near - santike. ind.
Need - payojana. n.
Nephew - nattu. m.
Night - ratti. f.
Nine - nava.
Nineteen - ek’ūna vīsati.
Ninety - navuti.
Ninety-nine - ek’ūna sataµ.
Noisy - ghosana.
No - na, nahi.
Not - na.
Now - idāni.
Nun - bhikkhuṇī. f.

Ocean - jalanidhi. f., samudda. m.
Offers - pūjeti.
Old - vuddha. adj.
Once - ekakkhattuṃ.
One - eka.
Only - eva. ind.
Or - vā. ind.
Other - apara. adj.
Our - amhākañ. pro.
Over - upari. pre.
Overcomes - abhibhavati.

Paddy - vihi. m.
Palace - pāsāda. m.
Plays - kījati.
Pāli language - pālibhāsā. f.
Park - ārāma. m.
Partakes - bluñjati.
Path - patipadā f., magga. m.
Patience - khanti. f.
Perceives - abhijānāti.
Perishes - vihaññati.
Physician - vejjja. m.
Poet - kavi. m.
Pond - talāka. m.
Pool - talāka. m.
Pot - ghāta. n., kumbha. m.
Potter - kumbhakāra. m.
Powerful - balavantu. m.
Practice - patipadā. f.
Praise - vañña. m.
Preaches - deseti.
Preaching hall - dhamma sālā. f.
Precept - sīla. n.
Presence - samīpa. m.
Protects - rakkhati.
Pupil - sissa. m.
Purified (is) - parisujjhati.

Quality - vaṇṇa. m.
Quarter - disā. f.
Queen - maheśī. f.
Question - pañha. m.
Quickly - khippaṇ. ind.

Raiment - vattha. n.
Rain - vassa. m., n.
Realm - raṭṭha. n.
Receives - labhati. gaṇhāti.
Resites - bhaṇati.
Recollection - sati. f.
Red - ratta. adj.
Refuge - sarāṇa. n. nātha. m.
Relative - nāti. m., bandhu. m.
Relatives (having) - bandhumantu. m.
Release - mutti. f.
Remaining - sesa. m.
Removes - niharati, avaharati.
Retreats - paṭikkamati.
Reverend Sir - bhante.
Reverse - paṭiloma.
Reward - paṇṇākāra. m.
River - gaṅgā. f., nādi. f.
Rice - odana. m., n.
Road - magga. m.
Rock - pabbata. m., n.
Runs - dhāvati.

Sage - muni. m.
Saint - Arahanta. m.
Salt - loṇa. n.
Salt, mixed with - loṇika.
Salutation - namo. ind.
Salutes - vandati.
Sapless - nīrasa.
Scatters - vikkhipati.
School - pāṭhasālā. f.
Sea - samudda. m.
Seat - āsina. n.
Second - dutiya.
Seed - bija. n.
Sees - passati.
Seizes - gaṃhāti.
Self - atta. m.
Self Enlightened - Sambuddha.
Sells - vikkanāti.
Sends - peseti.
Separated - vigata.
Servant - dāsa. m.
Servant maid - dāsī. f.
Seven - satta.
Seventeen - sattadasa.
Seventh - sattama.
Seventy - sattati.
Shaky - kampana.
Ship - nāvā. f.
Shop - āpana. n.
Shoulder - ura. n.
Sick - gilāna.
Sick person - gilāna.
Silver (made of) - rajatamaya.
Sister - bhaginī. f.
Sits - nisiddati.
Six - cha.
Sixteen - sūlasa, sūrasa.
Sixth - chaṭṭha.
Sixty - saṭṭhi.
Sky - ākāsa. m.
Slave - dāsa. m.
Sleeps - supati.
Snake - sappa. m., uraga. m.
Some - eka.
Son - putta. m.
Song - gīta. n.
Soul - atta. m.
South - dakkhaṇa.
Sows - vapiṭa.
Spade - kuddāla. m., n.
Speaks - vadati.
Sport - kīlā. f.
Spreads - pattharati.
Stainless - vimala.
State - bhāva. m.
Steals - coreti, corayati.
Stick - daṇḍa. n.
Street - visikha. f.
Strength giver - balada.
Strikes - paharati.
Strives - parakkaṇaṭi.
Subsequent - apara. adj.
Such - amu. pro.
Suitable - yogga.
Sun - suriya. m.
Superior - uttara. adj.
Supporter - dāyaka. m.
Surrounds - parikkhipati.
Sword - asi. m.
Sword fight - asikālaḥa. m.
Travels - vicarati.
Traveller - maggika. m.
Traverses - avacarati.
Treasurer - bhanḍagārika.
Treats - saṅgāṇhāti.
Tree - rukkha. m.
Tries - vāyamati.
Truth - dhamma. m., sacca. n.
Truthful - saccavādī.
Twelve - dvādaśa, bārasa.
Twenty - visāti, visaṁ.
Twice - dvikkhattuṁ.
Two hundred - dvi satam.

Uncle - mātula. m.
Under - heṭṭhā. ind
Understanding - ānā. n.
Uneven - visama.
Until - tāva. ind.
Urban - nāgarika.
Use - payojana. n.

Very - eva. ind.
Viceroy - uparāja. m.
Victory - jaya. m.
Village - gāma. m.
Virtuous - guṇavantu. m.

Wander - carati.
Washes - dhovati.
Water - udaka. n.
Water born - jalaja.
Way - magga. m.
We - amhe. pro.
Wealth - dhana. n.
Welfare - attha. m.
Well - kūpa. m.
West - pacchima.
Western - apara. adj.
What - katama. pro.
When - yadā. ind.
Whence - kuto. ind.
Where - kuhiṃ. ind.
Which - ya. pro.
While - yadā. ind.
Who - ya. pro.
Why - kiṃ. ind.
Wicked - dussāla, duṭṭha.
Wife - bhariyā. f.
Wife - (young) - vadhū. f
Guide to Exercises

III. B. 8. Myaṃ talākasmā āruhāma.
9. assaṃ āruhāma.
14. pabbatsmā pabbataṃ.
IV. A. 12. in ponds and seas.
13. I see the sun in the sky, but not the moon.
16. Yes, he, too, goes now, I, too, am going.
20. The merchants are wandering in the villages in chariots with the travellers.
B. 7. Kassakā, kadā tumhe puna idha āgcchatha?
8. vicaranti.
9. Idāni mayaṃ ākāse suriyāṃ ca candāṃ ca na passāma.
10. Kasmā samanā sadā pabbatesu na vasanti.?
14. always = niccaṃ.
16. Āma, te’pi gacchanti.
V. B. 7. āhāram bāhanti.
10. Ahāṃ dāsena potṭhakānī gharāṃ pesemi.
14. pādena
VI. A. 8. harituṃ = to carry.
11. She is the teacher’s wife.
12. There is no dispensary in the street to treat the sick.
17. We converse with the teachers in the Pāli language.
B. 1. Kaññāyo, ajja tumhe ārāmaṃ gantum icchatha?
3. Idha visikhāyaṃ osadhasālāyo na honti.
5. Mayaṃ gaṅgāya nāvāyo na passāma.
10. Gilānasālāya gilānā na honti
15. Jānātha tumhe
VII. A. 1. was born
2. preached.
3. The child went to the school in the early morning.
4. gave.
5. For a long time they did not come to our house.
6. The girls stood in front of their father.
11. tumhe y’eva = you yourselves.
13. did not receive.
16. We were your teacher’s pupils.
18. Like the ascetics we too heard the Doctrine with faith.

B. 1. supiµ.
2. a¥¥hæsiµ.
3. Ahaµ tassa mittassa lekanaµ likhituµ sālāya pūhe nisādiµ.
4. Mayaµ pāto’va gaṅgāya nahāyimhā
5. Mayam’eva hiyo gilāne saṅgaṅhimmhā.
7. Dāraka, kasmā tvaµ tuyhaµ ācariyassa purato aṭṭhāsi?
11. Kasmā tumhe tumhākaµ janako viya Dhammaµ na suñīttha?
12. Kuhim tumhe hiyo sāyamāsaµ bhuñjitha?
17. na āharimsu.
18. Aham’eva hiyo pāto gilānānaµ osadhaµ adāsiµ.

VIII. A. 4. I was the chief of their temple.
5. We with the laymen brought water form the river, and threw into the fire.
6. The king took the sword in hand and mounted the horse.
15. Having heard the Doctrine, faith in the Buddha arose in the laymen.

B. 1. Munino janako narapati ahosi.
2. Gahapatayo, kasmā tumhe tumhākaµ dārake pāṭhasālaµ gantuµ na ovadittha?
3. Mayaµ narapatiµ disvā agamimhā.
4. Aham gantvā kavino vadiµ.
6. Hiyo eva aham lekhanam likhitvā mayhaµ patino pesesiµ.
7. potthakaµ saṅgaṅhitvā.
8. Amhākaµ ṇātayo atithino ghare vasitvā pāto’va nikkhamiµsu.
10. suñīmḥā.
11. Narapati ārāmaµ katvā muñino pūjesi.
12. Aham atithihi saddhiµ pātarāsaµ bhuñjītvā mayhaµ ṇātayo passituµ agamiµ.
13. kiṅjitvā adāsiµ.
14. Kasmā tvaµ aggissa purato ṭhatvā kapinā saddhiµ akilī?
15. Munimhā Dhammaµ sutvā narapatissa saddhā uppaµji.

IX. A. 3. Tomorrow, the king will enter the forest and see the sage.
6. will build.
7. will become.
8. will reach.
9. will go.

B. 6. Munayo, kadā tumhe muttiṁ labhitvā lokassa dhammaṁ desessatha?
9. ovādaṁ gahetvā
10. Ahaṁ kavi bhavissāmi.
11. Ahaṁ narapatino purato ṭhassāmi.
14. Mayam’eva

X. A. 15. The wise man guards earnestness like an excellent treasure.
B. 1. Dhammacārino pāpaṁ akatvā duggaṭisu na uppaţissanti.
8. seţthaṁ dhananţ’va.
11. Hatthim disvā ajāyo bhayena palāyimsu (or dhāvimsu).
12. Narapati mahesiţā saddhiṁ hiyo nagaraṇṭ pāpuṇṭi.

XI. A. 7. You stand here till I go.
8. Yāva mayaṁ āţ aviţā dārumṇ āharāma tāva te idha titţhantu.
15. Āvuso, yāva mayaṁ āgacchāma tāva mā yāguṇṭ bhikkunāṇṭ detha.

XII. A. 13. kareyyāmi, I would make.
15. Jine, one should conquer.
16. Strive quickly (and) be wise.
B. 2. always = niccaţ.
5. Yāva tava lekhanam labheyyāmi tāva ahaṁ tuyhaṁ mittaṁ passituṁ na gacçheyyāmi.
6. to overcome = abhibhavitum
7. Sace taṁ mayaţ ovādaţ suţeyyāsi tayā saddhiţ ahaţ have gacçheyyāmi.
11. Yāva mayaţ saçcāni bujiţheyyāma tāva mayaţ duggaṭisu na uppaţeyyāma.
12. Tvaţ khippaţ gantvā me lekhanam āhareyyāsi.

XIII. A. 1. Who (are) you?
2. Who (is) he?
3. Who (is) your teacher?
5. What do you question him?
6. What is this woman to you?
8. To which mendicant shall we send that book?
9. Of what use to me is their wealth?
10. Who knows what he will do?
11. Of which fruit is that?
14. He who sees the Doctrine sees the Buddha........
15. What you wish, tell it to him.
16. Whatever they do that alone they take and go to the other world.
17. In whatever direction he lives in that direction also they too wish to live.
23. He does not know to do anything.

B. 1. Kā esā?
2. Kiṃ tassa nāmaṃ?
4. Nanu eso tava āñāti?
10. Etena tassa vā tassā vā kiṃ payojanaṃ.
14. Yaṃ icchasi so taṃ vadatu.
16. Yaṃ tava cakkhunā passasi sabbaṃ uññesaṃ mā vadeyyāsi.
17. Yesu nagaresu pañḍitā vasanti tesu mayaṃ vasituṃ icchāma.

XIV. A. 2. He came when I went.
3. What did he do? (it. What was done by him?)
4. Extolling his virtues he approached me,
5. Whilst I was going on the way I saw a bird seated on that tree.
8. Today, I should go by that road.
12. When you go to the other world, good or evil done by you goes with you.
13. Standing or sitting or going or sleeping I (lit. do) extend (my) loving-kindness towards all beings.
15. Not knowing what should be done they stood in front of me.
19. We saw them bathing in the river.
20. Leaving aside the cudgel towards all beings, not hurting any of them he would not wish for a son. Whence a friend? One should wonder alone like a rhinoceros.

B. 1. Idaṃ tayā kataṃ.
2. Sākhā tena chinnā.
3. Ahaṃ visikhāya gacchantam purisaṃ passiṃ.
4. Sā muniṃ vandanti aṭṭhāsi.
5. Tasmiṃ pāthasaḷaṃ gate ahaṃ gharanā āgato.
7. niṣidantiṃ
8. Tayā na nahāṭhabbaṃ.
9. Yaṃ kattabbaṃ taṃ so karotu.
10. Evaṃ tayā taṃ daṭṭhabbaṃ.
11. Mayā likhitāni poṭṭhakāni tesāṃ na dāṭhabāni.
12. Aggimhi khittāṃ maṇīṃ mama sahāyā passiṃsu.
15. Vejjena dinnaṃ osadhaṃ pibante gilāne manussā passiṃsu.

XV. A. 1. What is this?
2. Whose are these?
3. Of what use is this to you?
B. 1. Ko eso dārako?
5. Idam mayā kataṃ.

XVI. A. 9. He gave his three sons twelve fruits, four for each.
13. At least the five precepts should be observed by laymen.
B. 3. Amhākaṃ dve chakkhūni atthi, api ca ekaṃ mukhaṃ.
6. Imesam paṃṇākāraṇaṃ kim tvaṃ gaṇheyyāsi?
7. Dārako tīni ambāni kijītvā ekaṃ bhuñjītvā, dve gharāṃ hari.
10. dve saṭāni.
11. Ito sattame divase.
15. So pañca saṭāni datvā sahassāṃ alabhi.

XVII. A. 2. This is not my soul.
3. We shall mention that matter to the Blessed One.
4. Walk in the right, O king.
5. Self indeed is one’s refuge for who else could refuge be?
6. He who protects oneself protects others, he who protects others protects oneself.
10. ágatā, came.
13. me-atthi - lit. to me have - Sons have I, wealth have I thus the fool perishes. Self indeed is not for self. Whence sons, whence wealth?
14. By self alone is evil done, by self is one defiles. By self is not evil done. By self is one purified.

B. 1. Ahaµ attano pati.
2. So attānaµ ovadi.
3. pesitā.
6. It is not good = na sundaraµ.
8. good = attha
13. Ekacce rājāno aññesaµ raṭṭhānaµ lobbha vihaññanti. (nassanti)
15. dibbati

XVIII.A. 1. Praise be to the teacher.
2. Make us also hear the Doctrine heard by you.
7. aggiµ dæpetha = kindle a fire.
12. bodhento = causing to understand.

B. 3. taught and made = uggāñhāpetvā kāresi.
4. made to give = dāpesiµ.
7. Sadā mayhaµ mātā ca pitā ca sabbesu sattesu mettaµ bhāvetvā amhe’pi tathā kātuµ ovadanti.
12. caused to erect = kāresum.

XIX. A. 1. That the teacher said.
2. The Blessed One spoke thus.
5. Meaning indeed is the guide the Lord said.

B. 2. gahetabbā.
8. caused to give = dāpetvā.
11. conquered = jīnī.
12. have no = n’atthi.

XX. A. 7. vejjakammaµ - medical work.
9. sōtodakaµ - cold water.
12. One should ever live with a heart of love towards bipeds and quadrupeds.
13. I have never before seen Saints or heard the doctrine of the teacher.
14. Men and women experiencing pain and pleasure wander in the three fold existence.

B. 7. village-school = gâmapâṭhasâlâ.
9. well-water = kûpodaka. sea-water = samuddodaka.
12. Etâni mañcapûthâni aja dâsadâsihi dhovitâni.
15. Aham setahathiyo và nilasse và na diṭṭhapubbo.
16. gift of truth = Dhammadâna.

XXI. A. 1. Stop not proceed.
3. yathâbuddham = according to seniority.
6. yathâkkammaṃ = according to deeds.
8. His pupils wandering in villages and hamlets arrived in the city at sunrise.
11. paññitasofûnam = to the wise hearers.
13. Sattasattâhaṃ = seven weeks.
B. 1. in due course = yathâkkamena.
3. Suriyattha³gatey’eva yathâkkamena to upanagaram sampûṇiṃsu.
5. come together = samâgacchanti.
7. It is not right = na vaṭṭati.

XXII. A. 13. lokiyanâ = worldlings.
14. By the power of their truth, virtue, patience and loving-kindness may they protect you in health and happiness.

XXIII. A. 1. Giver of what is a giver of strength.......2. dîpado = giver of lights.
4. He who drinks the Dhamma lives happily.
8. Taṅhakkhayo = he who has destroyed craving.
12. Amidst prosperity and adversity be unshaken in mind.
13. dhâmasavaṭṭhâya = for the purpose of hearing the Dhamma.
B. 1. Râga-dosa-mohakkhayena muttiṣ labhanti.
6. coming = âgamanam.
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