INTRODUCTION TO
PARI
THIRD EDITION

A.K. Warder

Published by
The Pali Text Society • Oxford
INTRODUCTION TO PALI
INTRODUCTION TO PALI

Third Edition

A.K. Warder, B.A., Ph.D.
Professor in the Department of East Asian Studies,
University of Toronto

yogād rūdhir balīyasī
– Prabhākara

Published by
The Pali Text Society
Oxford
2001
To

I. B. HORNER

dhammakathikā vinayadharā mahāpaṭṭā

who illustrates, organizes and encourages the study of Pali

dhīrāya mahāpaṭṭāya khippabhiṇṇāya dhammakathikāya
mettāvihāriyā vinayadharāya bahussutāya muditāya
anukampikāya bhagavatiyā tassā sāvako aham asmi
PREFACE

The purpose of this book is to introduce the student, by the most direct path, to the language of the Pali Canon. Existing primers and readers for the study of Pali teach the later language of the Commentaries and other medieval writings, and indeed of the present day—for this very copious and flexible language is still in use. In Ceylon and other countries where Pali is taught at school the method is to begin with the later language—in fact the language as the Buddhist monks still use it—and the ancient canonical language is taught only to advanced pupils. To the beginner who knows no Indo-Aryan language (except, perhaps, Sanskrit), however, the ancient Pali is somewhat easier than the medieval. It is also far more interesting. Our interpretation admittedly rests largely on the exegesis of the Commentaries and the scholarly works of medieval monks, but the beginner need not at first study the exegetical literature himself—he can be given the results of its study, without the distractions and confusions of later usages, through the medium of a language he knows already. Studying only the ancient texts he will soon become familiar with the idioms and with the precise meanings of expressions in those texts, instead of with broader and vaguer meanings based on texts ranging over more than two millennia of usages changing against a changing social background. Our grammatical analysis is based on the admirable science of the medieval monks. Their terminology is given, to aid reference, but may of course be ignored by the beginner. The intention here is to cover Pali grammar and syntax in a comprehensive manner: in other words to provide a grammar of Pali in its ancient phase within the framework of graded lessons and exercises. This grammar differs from earlier grammars in being a description of the Canonical language as a relatively homogeneous and consistent form of speech, ignoring later usages (which would confuse the description and sometimes confound the interpretation). It is also “descriptive” in being an analysis of Canonical usage as far as possible without historical “squinting” at other languages. The historical philologist is
already well provided with comparative grammars of Pali; the point here, however, is not simply to avoid burdening the description with distractions but to apply a different method: the internal study of the usage of a particular language at a particular time from the meaning of its texts and sentences, falling back on the conjectures of etymology and comparative philology only when all else fails. It is hoped that this method will lead to greater precision and clarity in interpretation and a better understanding of Pali.

The sentences and passages for reading are taken, with only the unavoidable minimum of editing in the first exercises, from prose texts in the Dīgha Nikāya of the Canon. There are three reasons for using prose texts and avoiding verse. Firstly the pedagogical; secondly that they are more interesting to read; thirdly that—in the belief of the present writer—they are more authentic in their preservation of the utterances and dialogues of the Buddha.

Prose sentences provide the student with straightforward examples of the language, unconstrained by metrical considerations (which in verse distort the word order, influence the choice of words, lead to the insertion of superfluous words to fill the lines, produce irregular spellings through poetic licence, and induce the poet to use archaic words and inflections). The student needs to know first the normal word order, the natural choice and collocation of words, which words are essential as opposed to mere flourishes into which he should not attempt to read deep meanings, the regular spellings, and the current usage and grammar of one period; this knowledge will help his appreciation of the poetry when he reads it later. Prose sentences can provide also authentic models for composition in the language studied—a useful exercise, in small quantities, to consolidate the ground covered even when, as in the majority of cases, the student does not expect to use his knowledge of the language except for reading. All the examples given are taken verbatim from the Dīgha Nikāya, except that in the early lessons some simplification was inevitable. The object is to give only such collocations of words as occur in the texts in order to ensure that the sentences and meanings are fully idiomatic. The sentences for translation into Pali have likewise
been chosen with idiomatic Pali versions—often to be found in the *Dīgha Nikāya*—in view, especially the earlier exercises (at a later stage the student may try translating idiomatic English into Pali). By taking a single book (the *Dīgha Nikāya*), though a sufficiently extensive one (900 pages in the PTS edition), it was intended to produce a description of a single phase of Pali, as homogenous as possible, without raising the question whether all the Canonical texts are contemporary and homogeneous. In fact the *Dīgha* language presented here appears to be sufficiently representative of Canonical Pali as a whole to provide an adequate introduction to any text, except possibly the very latest additions to the Canon. The *Dīgha* usage collected here should provide a standard with which future students can check how far the language of other books may diverge from it, an investigation of considerable interest.

The texts from which extracts are given expound the philosophy of Buddhism fairly systematically, but in narrative and dialogue style against a historical background of the Buddha’s wanderings and meetings with a variety of characters.

The poetical sections of the Canon appear to be in the main later additions to the original corpus of *Dhamma-Vinaya* discourses collected by the followers of the Buddha. They are very heterogeneous, the work of many poets over several centuries. No doubt the prose collections also were expanded and rearranged during the same period, but their homogeneous style seems to preserve that of the original collection.

The arrangement of the book is based on the experience that extensive reading is the easiest way to learn a language. The vocabulary and grammar are made familiar and meanings are made explicit by sufficient numbers of encounters with the various forms in the course of reading—not in monotonous and sleep inducing repetition as forms to learn by heart but in constantly varying contexts where the reader is stimulated and entertained by the content of a dialogue or narrative. Since language learning is desirable for the majority of people, it is highly objectionable if text books are written only from the viewpoint of the tiny minority of specialists interested in linguistics for its own sake and able to pick up grammar from bare paradigms.
The reader is recommended at first to hurry through the early lessons and exercises, noting the main features (such as 3rd person singular of a given tense, form of active and passive sentences, uses of cases, forms of pronouns, the common indeclinables, use of participles and other infinite verb forms), in order to reach the more extensive reading passages which follow. The grammar set out in the earlier lessons can of course be consolidated as desired later. Though the lessons and exercises are numbered, and the lessons are of roughly comparable size (giving an idea of the total extent of grammar to be studied), it is not intended that the work should be spread evenly over a similar number of equal intervals of time, such as weeks. On the contrary, progress should agree rather with the number of pages to be covered, and the main objective should be seen as the reading of the long passages in Pali in the later exercises. Thus about half the lessons (by number) should be read in the first few weeks in order to enter into the reading passages as soon as possible. During the reading in the months that follow the grammar and vocabulary may then be consolidated at leisure. (If the work is to be distributed over a three-term university course, for which it has in fact been planned, it is desirable to reach Exercise 16 by the end of the first term. The remaining terms might divide the rest of the lessons and exercises evenly at about seven each.) The reading passages are of course graded according to the exposition of grammar in the preceding lessons, with a very few anticipations explained in footnotes. The most essential grammar has been covered by Lesson 16 (cases, tenses, participles, commonest declension and common conjugations, basic syntax including use of pronouns and adjectives, and an introduction to compounds) and will form a solid basis for reading. Lessons 17–23 add the other declensions as they are met with in the passages, and other less common forms, and carry the study of the use of compounds through the more difficult bahubhiihi (completed in Lesson 24). Lessons 24–30 cover the rarest forms, besides treating the advanced branches of grammar which give greater precision in interpretation (and which are important for composition in Pali if this is required): auxiliary verbs, derivation, survey of sentence construction.
The study of early Buddhism will always be the objective of the majority of those who take up Pali, though in addition to the interest of the language itself we must stress the importance of the texts for the study of the history of Indian literature, especially secular literature (literature as literature, "fine" literature, Pali kāvēyam: Sanskrit kāvya—the latter embracing the prose novel and the drama as well as poetry). Buddhism has been the subject of the most varied fantasies in the West. The few reliable guides are overlooked in the mass of claptrap, humbug, and pure fiction. Inevitably serious work is less readable than journalistic antithesis and exoticism. Moreover in the field of early Buddhism and Pali studies, at least, even the most serious scholars have remained obstinately various in their interpretations. It must still be said that the Pali texts themselves are the only reliable authority as to their meaning. The further advance of these studies depends on the deeper analysis of these texts. Rather than add another volume to the bewildering mass of books on "Buddhism", it seems more constructive to open a door directly on the Pali. The meanings of the key terms cannot be guessed at, nor determined by etymology (which in the study of philosophy especially is utterly irrelevant and misleading); they must be elucidated by a delicate judging of the contexts in which they occur, working if possible from concrete everyday language (as in the stories in our earlier reading passages) to the less obvious dialogues of philosophers. This has been attempted here, and may show the way for future studies of a more ambitious kind. It is not to be expected that all or even most of the meanings suggested in our vocabularies will prove final, particularly as the present study is a general survey of the language and not a deep penetration at particular points. The aim here is rather a demonstration of method, in which the student may see much of the evidence used as well as the conclusions offered, and afterwards go his own way. attadīpā viharaiha attasarāṇaḥ anaññasaraṇā. The object is to lay open before the reader the actual texts of ancient Buddhism, if possible without adding explanations and interpretations, and to let them speak for themselves in their own language.

It remains to acknowledge the help of all those (in addition
to the authorities given in the Bibliography) who have contributed to this project. In the first place the patient labours of the late Dr. W. Stede to give a difficult student a grounding in Pali must be remembered, though it is to be feared he might not approve the result. He himself long meditated writing a Pali grammar, but unhappily was prevented by chronic illness from bringing his later projects to fruition. Through the favour of his widow, Mrs. Helen Stede, a quantity of notes for this projected grammar are now in the hands of the writer, reinforcing the notes from his teaching. As in his contribution to the *Pali-English Dictionary*, Stede was primarily concerned with the comparative study of Pali, Sanskrit, and the other Indo-European languages—in the great tradition of German *Indogermandische Sprachwissenschaft* to which he belonged. He projected a Pali grammar (all phases of Pali) illuminated by comparative grammar and especially comparative syntax. The present *Introduction* has, as explained above, no such historical aim, but these notes from a different viewpoint were valuable even when the methods of the Indian tradition followed here obliged the student to go a different way.

In the severe, precise, and complex discipline of Buddhist studies the only authorities are the ancient texts in Pali and Sanskrit, but the best guide in a modern language has been Th. Stcherbatsky (F. I. Shcherbatskoy), a true bodhisattva who has shown us the way to understand these authorities. Though he worked on the Sanskrit texts (according to the Tibetan and Mongolian schools of interpretation) his methods and basic conclusions are equally valid for the Pali texts (and the Ceylonese and Burmese schools), with allowance for the exigencies of extending the survey to another vāda, to an earlier phase of Buddhism than the Sabbatthivāda *Abhidharma*, and above all to literary (suttanta) texts instead of abstract treatises. Here we seek the link between philosophical terminology and the living language.

In the study of Pali itself and of early Buddhism the writer owes much to the brilliant pioneering work of T. W. Rhys Davids, whose appreciative insight into the texts and their social background made light of every difficulty and yet is confirmed much more often than criticized by the more
specialized studies of other investigators. The merit of specializing to establish detail is undeniable, but the significance of the details appears only in the broad context grasped only by such a wide-ranging mind as Rhys Davids'. Rhys Davids' translation of the Dīgha, including his extensive comments and introductions to its component dialogues, gave the original impulse to the study of this text in preference to all others, with its promise of varied interest and excellent style spiced with humour.

Since 1959 these lessons and exercises have been used in typescript as the textbook for the first year's Pali Course in Edinburgh, and those who have taken part in the discussions (K. H. Albrow, B. Annan, B. B. Kachru, and T. Hill) must be thanked for contributing greatly by their criticisms to the elimination of errors and inconsistencies and the clarification of explanations. Mr. Hill, of the Linguistic Survey of Scotland, helped especially with the phonetic descriptions and made many other useful suggestions. Mr. Albrow and the Ven. Saddhātissa Mahāthera have read the whole book in proof and made a number of corrections, helping to keep the misprints as few as is humanly possible.

Miss I. B. Horner, President of the Pali Text Society, has encouraged the work from an early stage—already a major factor in the completion of a project of daunting proportions and doubtful prospects—and has had the great kindness to read all the lessons and vocabularies and to make many important suggestions in the light of her unparalleled experience and learning in this field. May the merit thus transferred to this volume outweigh the original errors which have escaped detection. Finally, my wife has endured far more for this book than anyone else by typing out the whole illegible and exceptionally tangled manuscript, and retying many revised pages, with a willing and cheerful heart. ą airyōmā išyō ṛafoḍrāi jantū . . . vañhīnus ṛafoḍrāi manāyho yā daēnā vairīm hanāj mizdōm . . .

A. K. WARDER.
# CONTENTS

<table>
<thead>
<tr>
<th>LESSON</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td>vii</td>
</tr>
<tr>
<td>Introduction—The alphabet. The sentence and its analysis: words, stems, roots, suffixes, inflections, the 4 &quot;parts of speech&quot;, number, person, gender, case</td>
<td>1</td>
</tr>
<tr>
<td>Lesson</td>
<td></td>
</tr>
<tr>
<td>2. Nominative plural. First conjugation verbs with irregular stems. Accusative case. Transitive and intransitive verbs</td>
<td>15</td>
</tr>
<tr>
<td>3. Nom. and Acc. of bhagavant, brahman, and rājan. Seventh conjugation</td>
<td>20</td>
</tr>
<tr>
<td>4. Past (Aorist) tense. Agreement of verb and agent</td>
<td>23</td>
</tr>
<tr>
<td>6. Imperative tense. Quotation (ti). Sixth conjugation</td>
<td>34</td>
</tr>
<tr>
<td>9. Passive conjugation. Feminine nouns in ā</td>
<td>51</td>
</tr>
<tr>
<td>10. Future tense. Genitive case</td>
<td>54</td>
</tr>
<tr>
<td>13. Compounds. Tappurisa compounds. Causative conjugation</td>
<td>77</td>
</tr>
<tr>
<td>15. Fifth conjugation. Dvanda compounds. Negative and other prefixes to nouns</td>
<td>96</td>
</tr>
<tr>
<td>16. Locative case. Future passive participle. Kamma-dhāraya compounds. Abbreviation</td>
<td>100</td>
</tr>
<tr>
<td>17. Declension of masculine and neuter nouns in a, feminine nouns in ā and pronouns. Adverbial accusative. Numerals eka, dvī, pāṇca, saḷam, sahassam. Conjunctive indeclinables</td>
<td>113</td>
</tr>
<tr>
<td>18. Declension of masculine and neuter nouns in ī and īn. Second conjugation. Comparison. Ordinal numerals</td>
<td>121</td>
</tr>
</tbody>
</table>
Lesson | Page
--- | ---
20. Declension of feminine nouns in *i* and *ī*. Numeral *catu(r)*. Consonant declension: bhagavant and adjectives in *aut, rījan, addhan, muddhan, ṭunan*, nouns in *as*. Masculine nouns in *a*. Bahubhi compounds (2). Aorist passive 3rd Sing. formed directly from a root. Nouns and adjectives compounded with verbs (and suffix *i* ind.) | 152
22. Declension of the noun/pronoun *attan* and of *brahman, san, yuvan*, and *kamman*. The pronoun *attan*. Reflexive or possessive pronouns. Bahubhi compounds (3) (including negative prefixes) | 184
24. The pronoun *anu*. Bahubhi compounds (5) (*kāna*). Futures without *i*, etc. Auxiliary verbs | 231
26. Numerals *ti*, etc. (including miscellaneous numeral expressions). Dīga compounds. Past participle active | 268
27. Text, sentence, and clause. Relative clauses. Examples of complex sentences. Order | 287
29. Intensive conjugation. Conditional tense. Aorist of *labh*. Declension of *go* and *sakhā* | 331

**Principal Parts of Verbs** | 375

**Bibliography** | 382

**Pali-English Vocabulary** | 386

**English-Pali Vocabulary** | 415

**Abbreviations** | 449

**Grammatical Index** | 450

**Addenda** | 459

**Appendix** | 460
INTRODUCTION

The Alphabet

Pali (पालि) is written in a number of scripts derived from the ancient Indian Brāhmī character, and in the romanized script used in this book (sometimes with slight variations). The Indian script was a phonetic one based on an approximately phonemic analysis of the language, one letter (akkhara) being assigned to each significantly distinct sound (vañña). The derivative scripts preserve this characteristic, and the roman alphabet likewise has been adapted and enlarged so that one roman letter is assigned to each Indian letter (counting the aspirates kh, etc., written as digraphs, as single letters). The ancient Indian grammarians classified the letters, or rather the sounds they represent, as shown in the table (p. 2).

Pronunciation: roughly as in English except:

the aspirate consonants are accompanied by a strong breath-pulse from the chest, as when uttering English consonants very emphatically (e.g. "tush!" = th-, "pish!" = ph-, etc.),

the non-aspirate consonants are accompanied by a much weaker breath-pulse than any English consonants,

c is like ch in "choose" (so is ch, but with strong breath-pulse), except that the middle of the tongue (jivhāmajjha) only, not the tip, touches the palate (position as in English g),

the cerebrals are pronounced with the tip of the tongue rather further behind the teeth than in the English t and d, giving a somewhat hollow sound (this is the most characteristic sound of Indian languages),

the dentals are pronounced with the tip of the tongue (jivhagga) touching the very tips of the teeth (position as in

---

1 Since Pali probably represents a language spoken between the 5th and 3rd centuries B.C. the precision of the script can now be checked only by inference from historical linguistics, including comparison with the statements of contemporary Indian phoneticians about Sanskrit, and partly by metrical considerations (see Lesson 30). Purists might suggest that in analysing the language of a text of the 5th-3rd centuries B.C. we should (despite the tradition of spoken Pali and of reciting the ancient texts) take the precaution of speaking only of "graphetics" and of substituting "graph" for "sound" or "phon-" throughout—we are after all analysing the language of a written text. In fact such caution seems unnecessary, since we can assert that the pronunciation is approximately known.
### Manner of Articulation (Payañjana)

<table>
<thead>
<tr>
<th>Place of Articulation (Thāna)</th>
<th>Consonants (Uyañjana)</th>
<th>Vowels (Sara)</th>
<th>Pure Nasal (Nigghatī)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Stops (Phuṣṭha or Vagga)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Voiceless (Aghosa) non-aspirate (Dhaṇīta)</td>
<td>Voiceless (Ghosa) non-aspirate (Ghosa-vani)</td>
<td>Voiced aspirate</td>
</tr>
<tr>
<td>Gutturals (Kaṭṭhaja)</td>
<td>k</td>
<td>g</td>
<td>gh</td>
</tr>
<tr>
<td>Palatals (Tāḷṣja)</td>
<td>c</td>
<td>j</td>
<td>jh</td>
</tr>
<tr>
<td>Cerebrals (Muddhaja)</td>
<td>t</td>
<td>ḍ</td>
<td>ḍh</td>
</tr>
<tr>
<td>Dentals (Dantaja)</td>
<td>t</td>
<td>d</td>
<td>dh</td>
</tr>
<tr>
<td>Labial (Æṭṭhaja)</td>
<td>p</td>
<td>b</td>
<td>bh</td>
</tr>
</tbody>
</table>

(long vowels are sometimes written ̄a, ̄i, ̄u, the pure nasal sometimes ̄m or ̄n.)

Footnotes on opposite page.
Introduction

English th, but of course with plosive, not fricative, manner of articulation,

of the three cerebral semivowels r is everywhere a clear consonant r as in "ram", "burrow"; l and lh (historically, phonetic substitutes for d and dh when isolated between vowels) are laterals like l but in cerebral instead of dental position, respectively unaspirate and aspirate,

v may be somewhat similar to English v when standing alone (as initial or between vowels), but (despite Aggavamsa’s description) like English w when combined with another consonant; many speakers of Pali pronounce v always as English w (i.e. as a pure labial),

s is never voiced (there are no z sounds in Pali),
a is like English u in "hut", "utter",
ā is like English a in "barn", "aunt",
i is like English i in "bit", "it",
ī is like English ee in "beet", "tree",
u is like English u in "put" and oo in "foot",
ū is like English u in "brute" and oo in "boot",
e is like English a in "bake", "ache" (but sometimes when followed by a double consonant and therefore short it tends towards English e in "bed", "eddy"),

NOTES TO PAGE 2.

1 As Aggavamsa points out, the Brahmanical tradition of linguistics (Śabdaśāstra) uses this term for all the stops, but the Buddhist tradition uses it as a synonym for "aspirate" only and aphañtha as a synonym for "non-aspirate".
2 "Semi-vowel" is used here in a wider sense than is usual.
3 "Imperfectly occluded" (in Śabdaśāstra terminology).
4 Modern phoneticists prefer the terms "velar" for "guttural" and "retroflex" for "cerebral", whereas the terms used here are more literal equivalents of the Pali terms. "Velar" is certainly more precise than "in the throat", but "retroflex" upsets the Indian system of classification by the places of articulation. "Cerebral" or " in the head " is vague, referring loosely to the top of the mouth cavity between the teeth and the palate, but as an arbitrary term for the back of the ridge behind the teeth it is quite convenient. The terms used here are current in the comparative grammars of Pali. As to retroflexion of the tongue, this is described in the Pali tradition (e.g. Aggavamsa p. 609, line 8) under the topic of the instruments (karaṇa) of articulation (i.e. the parts of the tongue in the case of palatals, cerebrals, and dental, otherwise the places themselves) as jihopagga, the "sub-tip of the tongue".
5 "Pulmonic" (urasija), not guttural, when conjoined with another semi-vowel, i.e. simple aspiration.
6 Labio-dental according to Aggavamsa, but perhaps originally or sometimes bilabial [w].
7 Gutturo-palatal (kathalāsija).
8 Gutturo-labial (kaṭhoṭṭha).

o is like English o in "note", "ode" (or, before a double consonant, more like o in "not", "odd"),

unlike the English vowels, all Pali vowels are free from diphthongalization (English "sago" tends towards what might in Pali be written seigou),

the pure nasal is the humming sound produced when the mouth is closed but air escapes through the nose with voicing (vibration of the vocal chords), it is m without release (consequently without place of articulation except the nose). 1

The distinction of quantity (short and long vowels or syllables) is very important in Pali, but distinctions of stress are insignificant. A syllable is long if its vowel is long or if the vowel, though short, is followed by the pure nasal or by two or more consonants. A long syllable is exactly equal to two short syllables. (The total length of a long syllable being constant, a double consonant tends to compress and shorten a long vowel preceding it, and itself to be shortened by the long vowel.) Double consonants are very frequent in Pali and must be strictly pronounced as long consonants, thus nn is like English nn in "unnecessary". 2

The dictionary order of letters is a, â, i, â, u, â, e, o, m (this may also stand in the place of one of the other nasals, according to the consonant which follows), stops: guttural (k, kh, etc.), palatal...labial, y, r, l, l, v, s, h.

The Sentence

The analysis and the learning of any language should be based on the study of sentences, that is of the language as it is actually found in use. It is useful to study words in order to understand the sentences, but, like roots and stems, isolated words are in fact mere abstractions devised by grammarians for the analysis of language. (In the Indian tradition of writing "words" are not separated and each sentence appears as a continuous piece, as in speech. Only by grammatical analysis

1 Consequently we might well follow the practice of some manuscripts, and also of many ancient inscriptions in dialects close to Pali, of writing only m, and not the vagga nasals, as the first member of any conjunct, including mm instead of mmm (but this is not the practice of modern editors).

2 In English these double consonants are rare and the orthographies tt, pp, etc., represent something quite different. Only when the English consonants belong to separate words are they generally pronounced double; thus the Pali word passa is similar not to English "pusser" but to "pus, sir!"
can words be abstracted: marked by certain " inflections ".) It is the sentences which are the natural units of discourse and which are the minimum units having precise, fully articulated meaning. For purposes of study we have to assign approximate meanings to words and list these in vocabularies, but these generalized meanings of words are extremely vague, whereas sentences have exact meanings. In translation one may find close equivalents for sentences, whilst it is often impossible to give close equivalents for words.

Ideally one should learn a language as children pick up their mother tongue, by learning a sufficiently large number of its sentences, but this would take too long for most students. Hence the study of words and inflections offers a short cut to proficiency, though at the risk of lack of precision and of idiomatic fluency.

The uninfl ccted form of a Pali word, without an ending, is called the stem. In dictionaries and vocabularies nouns (*nāma*) are usually listed in their stem forms, less often in the form of the nominative singular. Verbs (*ākhyāta*), however, are usually given under the form of the third person singular of the present tense (indicative active), sometimes under the "root". In this book verbs are given in the root form (but with their prefixes where these are used, hence in the alphabetical position of the prefixes in these cases), nouns in the stem form except in the case of stems in -a, where it is more convenient to learn them in the form of the nominative singular since thereby one learns the gender at the same time (-o = masculine, -anī = neuter).

The prefixes (*upasagga*), of which there are about twenty, are regarded as a separate part of speech in Pali (whose characteristic is that it cannot stand alone, but only be prefixed to another word). The various verbs, consisting of prefix + root, have all to be learned separately as regards meanings. Although the separate prefixes and roots can be assigned meanings—usually rather broad and vague ones—the meaning of a prefix + root cannot usually be accounted for adequately as simply the product of the two separate meanings. A good many roots are used also without prefixes, but prefixed forms are very much more frequent in Pali. A number of verbs have two or three prefixes to their roots.
In theory (elaborated by the ancient Indian grammarians and their Sinhalese and Burmese pupils) all words in Pali are "derived" from a limited number of "roots". In other words all words are analysable into roots plus suffixes (= any modification). A root (dhātu) is an element, not further analysable at the grammatical or lexical levels, having a very vague and general meaning. It is rarely, if ever, found in its pure state (without suffix or prefix) except in grammar books and dictionaries. An indefinite number of stems (i.e. words in their "stem forms") may be derived from any root by the addition of suffixes and by certain changes to the root itself, such as lengthening the vowel, substituting a compound vowel, inserting a nasal, reduplicating the root or contracting a semivowel + a into the vowel corresponding in place to the semivowel. For the beginner it saves time in the case of nouns to neglect the processes of derivation and learn the derived words and their precise meanings as they are used in the language. In the case of verbs the derivation has to be noticed since each verb has a variety of stems for its different parts (tenses, participles, etc.), all bearing the same meaning except for the grammatical distinctions of tense, etc. (a glance at the table of Roots and Principal Parts will show the patterns of "derivation", or rather it will show in most cases the linguistic material on the basis of which a root has been set up as a common denominator).

After this derivation of word stems (liṅga) by the addition of suffixes (paccaya) to roots (and sometimes of secondary suffixes to these suffixes), inflectional endings (vibhāitti) are added to form actual words (pada) as they occur in sentences in different grammatical relations (the inflections corresponding to grammatical relations: the grammatical distinctions we

---

1 "Derived" here must not be taken to imply a historical process of derivation (such as is given, e.g., in the Pali Text Society's Pali-English Dictionary, which gives reconstructed Proto-Indo-European roots for Pali verbs), but a synchronic grammatical system (strictly Pali roots).

2 Thus the derivation of nouns may be regarded as non-grammatical (not belonging to a finite system) and as lexical, and their forms may simply be listed in a dictionary with their various meanings, whereas the derivation of verb forms is purely grammatical (the forms belong to finite systems) and non-lexical (the meanings of verb forms derived from one verb differ only according to the grammatical system of tenses, persons, etc.). The definitions of "lexical" and "grammatical" are due to Dr. M. A. K. Halliday.
make are so many descriptions of formal distinctions occurring in Pali).

Thus far the analysis of sentences into words, roots, suffixes and inflections. We have noticed also that words may be classified as verbs (these are defined as taking the tense-inflections -\textit{ti}, etc.), nouns (defined as taking the case inflections \textit{si}, etc.) and prefixes (defined as prefixed to other words). There is one other class, that of indeclinables (\textit{nīpāta}), defined as not taking any inflections. Examples of indeclinables are \textit{evam}, meaning "thus", "so," \textit{li}, meaning "end quote" and \textit{yen}, meaning "towards".

In Pali these four "parts of speech" (\textit{padajāti}: "classes of words") were recognized by the ancient Indian grammarians, according to the types of inflection or lack of inflection or to their dependence as prefixes (as always in the Indian grammatical tradition, description proceeds by way of accounting for the formal distinctions found in analysing a language in the simplest way possible, and not by setting up conceptual categories and attempting to fit the forms into them).

In Pali we find two numbers ("singular" and "plural") in both nouns and verbs, three persons in the verb and in pronouns ("third" = "he", etc., "second" = "you", "first" = "I": pronouns are not regarded as a separate class of words but as a kind of noun, although their inflections do not entirely coincide with those of nouns), eight cases in the noun and three genders ("masculine", "neuter", and "feminine") in nouns. As a rule "substantive" nouns have only one gender each, whilst "adjectives" (and pronouns) have all three genders according to the nouns with which they "agree" as attributes: the inflections of adjectives are the same as those of

\footnote{Here "\textit{si}" is a symbol for any inflection to be described as "nominative singular", it is not itself one of these inflections (which are very varied, so that no common denominator is apparent). It is as if one were to call it "\textit{x}", explaining: "where \textit{x} = any inflection described as 'nominative singular'." In the case of -\textit{si} this is the actual inflection of the third person singular present tense of all verbs. Thus in one sense there is only one "conjugation" of the present tense of Pali verbs, since all take the same set of inflections; the seven or eight conjugations distinguished by the grammarians are based on the differences of present stem formation from the roots. On the other hand there are several "declensions" of nouns, since their inflections vary considerably according to their stems (in -\textit{a}, -\textit{an}, -\textit{au}, -\textit{i}, -\textit{u}, -\textit{ar}, etc.).}
nouns of the corresponding genders, hence they are not regarded as a separate class of words.

In sentences (vākyā) there is usually one verb, which generally expresses an action (kiriya), and a noun, ordinarily 1 in the nominative case, expressing the agent (kātar) who does the action. (Often there is another noun, ordinarily 1 in the "accusative" case, expressing the patient (hamma) who or which undergoes the action.) The agent and the verb agree in number. Thus in the sentence: loko vivatati, meaning "the world evolves", the verb is vivatati, derived from the root vatt (meaning "turn", "roll", "circle") via the present stem vatta (suffix -a) with the inflection of the present tense active, third person singular, ti, and the prefix vi (meaning "apart", "asunder"). 2 The noun loko is derived from the root lok (meaning "see") via the noun stem loka (suffix -a), in which the ending of the nominative singular of the masculine -a declension, which is o, is substituted for the stem vowel. 3 In Pali there is usually nothing to express "indefinite" and "definite", corresponding to the "articles" in some languages.

Verb stems and noun stems may coincide in form, and in Pali both verbs and nouns with stems in a are much commoner than any others. The inflections of verbs and nouns, however, are nearly all quite distinct. Those of verbs are described according to tense (lakāra), 4 person (purisa) and number (samkha), those of nouns according to number, gender (linga), and case (kāraka). The various cases express relations between the noun and a verb, or between the noun and another noun.

---

1 The alternative but much rarer form of sentence called "passive" has the agent in the "instrumental" case and the patient in the nominative, with a different form of the verb (see Lessons 7 and 9).

2 The meanings of vi and vatt are vague whereas the meaning of vi-vatt is most precise: it does not mean any kind of "rolling apart" but only the evolution of the universe.

3 The stem vowel a is seen in most of the other cases, e.g. lokam (+ m, "accusative"), lokassa (+ ssa, "genitive"). Some grammarians say the nominative singular inflection here is u and that -a + u > -o, which is another, but more complicated, way of analysing the same thing.

4 There are six tenses and two voices in Pali, "moods" being counted as tenses (i.e. tenses, lahāras, are not described according to the concept of time, but simply as alternative sets of forms according to inflection. The six are called "present", "imperative", "aorist", (or "past"), "optative", "future," and "conditional". There is also a "causative" conjugation (having a distinctive stem) of many verbs, and various participles, etc.
Pali sentences do not all contain verbs. When it is asserted simply that a thing is something (as epithet or attribute or "predicate") two nouns (one of them usually an adjective or pronoun) may merely be juxtaposed. Usually the "subject" stands first. In translating into English the verb "to be" must be used. e.g.: eso samano, "this (is) the philosopher" (eso is a pronoun, nominative singular masculine, meaning "he", "this"), samano, meaning "philosopher", is a noun like loko). This type of sentence is especially common in philosophical discourse, e.g.: idam dukkham, "this is unhappiness" (idam is a pronoun, nominative singular neuter, meaning "it", "this", dukkham, meaning "unhappiness", is a neuter noun in -a, nominative singular).
LESSON 1

First Conjugation

The inflection of the present tense (indicative active) of a verb of the bhū or first conjugation (bhuvādi gana) is as follows:—

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person (paṭhamapurisa)</td>
<td>bhavati &quot;he is&quot;</td>
<td>bhavanti</td>
</tr>
<tr>
<td></td>
<td>&quot;it&quot;, &quot;she&quot;, &quot;they&quot;</td>
<td></td>
</tr>
<tr>
<td>2nd person (majjhimapurisa)</td>
<td>bhavasi</td>
<td>bhavatha</td>
</tr>
<tr>
<td></td>
<td>&quot;you&quot;</td>
<td></td>
</tr>
<tr>
<td>1st person (uttamapurisa)</td>
<td>bhavāmi</td>
<td>bhavāma</td>
</tr>
<tr>
<td></td>
<td>&quot;I&quot;, &quot;we&quot;</td>
<td></td>
</tr>
</tbody>
</table>

(In the old Indian systems of grammar the order of persons is the reverse of the European: this is followed here as the third person is the most frequent in use and is the form given in most dictionaries. The European names of the persons are used. It is worth noting also that in the Indian tradition students learn person by person—and in nouns case by case—and not number by number, thus we would read across the page: bhavati bhavanti, bhavasi bhavatha, bhavāmi bhavāma. This practice is recommended.)

The root of this verb is bhū, and the meaning "to be". The root appears more clearly in other forms derived from it, such as the past participle bhūta, "been." The theory of derivation of the present tense stems of verbs of the first conjugation is that within certain limits the vowel in the root is "strengthened" by alteration into the compound vowel nearest in place of articulation (see next section: "Vowel Gradation"). Where the vowel is a, ā, e, or o no change is made; where it is followed by a double consonant no change is made; the long vowels ī and ū are not changed when followed in the root by any consonant. Thus the changes are: i becomes e and u becomes o unless two consonants follow; ī becomes e and

1 The literal meanings would be paṭhama = "first", majjhima = "middle", uttama = "last". Indian grammarians follow the reverse order to that traditional in Europe, for very sound reasons. We of course translate not literally but into the actual English equivalents.
\( \ddot{u} \) becomes \( o \) unless any consonant follows. The stem vowel \( a \) is then added, before which \( e \) becomes \( ay \) and \( o \) becomes \( av \).

Verbs of the first conjugation; root and 3rd person singular:

\( \text{Kam}^1 \) (to walk) \( \text{upasamkamati} \) he goes to, he approaches
(with the prefixes \( upa \),
meaning "up to",
"towards", and \( sam \),
meaning "together")

\( \text{Kam}^1 \) \( \text{pakka} \) \( \text{mati} \) he goes away
(with the prefix \( \text{(p)p} \) \( \text{a} \),
meaning "out",
"away")

\( cu \) \( \text{cavati} \) he falls (from a form of existence), he dies

\( j\dot{i}v \) \( j\dot{i}vati \) he lives (is alive, makes a living)

\( \text{p} \) \( \text{pass} \) \( \text{passati} \) he sees
\( \text{pucch} \) \( \text{pucchati} \) he asks
\( \text{bandh} \) \( \text{bandhati} \) he binds
\( \text{bh\ddot{a}s} \) \( \text{bh\ddot{a}sat} \) he says, he speaks
\( \text{bh\ddot{u}} \) \( \text{bhavati} \) he is, there exists
\( \text{vad} \) \( \text{vadati} \) he says
\( \text{sid} \) (to sit) \( \text{nisidati} \) he sits (down)
(with the prefix \( ni \),
meaning "down")

\( \text{har} \) \( \text{harati} \) he takes
\( \text{har} \) \( \text{\ddot{a}harati} \) he brings
(with the prefix \( \ddot{a} \), meaning "to")

\( h\ddot{i} \) \( \text{hoti} \) he is, there is

---

1 In this root and some others the initial consonant is usually doubled when compounded with a prefix. This may be explained as a historical survival from an older phase of the language, but the roots could more conveniently be regarded as \( \text{kh} \) \( \text{am} \), etc., the doubling being retained only under certain conditions (close combination with a preceding vowel). The solution adopted in this book is to show consonants liable to doubling in close junction with a bracketed twin: \( (k) \) \( \text{ham} \), etc.

2 The initial consonant of this prefix also is liable to doubling (e.g. when another prefix ending in a vowel is prefixed to it), cf. preceding footnote.
(hū is in fact a weaker form of bhū and o here a "contraction" of ava. In the present tense hoti is far commoner than bhavati, which is probably used only for special effect: elevated or poetic speech. On the other hand in certain tenses only the forms from bhū are used.)

Vowel Gradation

The Indian grammarians described the commonest (in the old Indo-Aryan languages) processes of strengthening of roots, or of syllables generally in morphology (derivation), as a prefixing of a to the letter actually strengthened. There are then three grades: zero or weak (avuddhīka: no a-), strong (guna: a- prefixed), lengthened (vuddhi = "increase": a second a- prefixed). In the case of vowels (which is the most important) the three grades are seen for example in: bhūta (zero), bhavati and hoti (strong), bhāveti (lengthened). The system of vowel gradation may be set out as follows:

<table>
<thead>
<tr>
<th>Zero</th>
<th>Strong</th>
<th>Lengthened</th>
</tr>
</thead>
<tbody>
<tr>
<td>₁ a</td>
<td>₁ ā</td>
<td></td>
</tr>
<tr>
<td>i or ī</td>
<td>e or ay</td>
<td>e ṭ or āy</td>
</tr>
<tr>
<td>u or ū</td>
<td>o or au</td>
<td>o ṭ or āu</td>
</tr>
</tbody>
</table>

Present Tense

The present (vattamāna) tense (lakāra) is used to express present (paccuppanna) time (kāla), the limits of which are somewhat vague, or indefinite time (timeless statements such as "eternal truths"), sometimes the immediate future (which may include a shade of "imperative" sense; cf. English "I'm going") and sometimes the past ("historic present"). It is used to express the duration of an action "until", a fixed

₁ Roots such as (k)ham and vad could be given as (k)hm and vd ("zero grade of m and d"), but these forms are never found. The convention is to give them already in the strong grade form, then, as they are already strong they are not further strengthened in the derivation of the first conjugation present tense stem.

₃ The theoretical prefixed a- is merged in ē or o.
future time (a vivid future visualized as present) "when", and in certain other constructions.

It is not necessary to express the person by a pronoun, as this may be understood from the inflection alone. (Pronouns in Pali usually refer back to words in previous sentences or merely emphasize the person.) The inflected forms express "she" and "it" as well as "he".

**Masculine Nouns in -a**

Nouns (masculine) inflected like *loka* > *loko*, nominative case singular:—

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>upāsako</em></td>
<td>lay disciple, the lay disciple</td>
</tr>
<tr>
<td><em>kāyo</em></td>
<td>body, substance</td>
</tr>
<tr>
<td><em>khattiyo</em></td>
<td>warrior, noble (member of the military-aristocratic class)</td>
</tr>
<tr>
<td><em>gāmo</em></td>
<td>village</td>
</tr>
<tr>
<td><em>tathāgato</em></td>
<td>thus-gone (from worldliness to a state of calm: epithet of the Buddha—usually—or of others like him)</td>
</tr>
<tr>
<td><em>devo</em></td>
<td>god (usual meaning), king (as term of respectful address)</td>
</tr>
<tr>
<td><em>putto</em></td>
<td>son</td>
</tr>
<tr>
<td><em>puriso</em></td>
<td>man, person</td>
</tr>
<tr>
<td><em>brāhmaṇo</em></td>
<td>priest, brahman (member of the hereditary priesthood)</td>
</tr>
<tr>
<td><em>maggo</em></td>
<td>road, way</td>
</tr>
<tr>
<td><em>manusso</em></td>
<td>human being, person</td>
</tr>
<tr>
<td><em>amanusso</em></td>
<td>non-human being (i.e. a god, etc.) (negative prefix <em>a</em>)</td>
</tr>
<tr>
<td><em>mahaṁatto</em></td>
<td>minister</td>
</tr>
<tr>
<td><em>loko</em></td>
<td>world, people, universe</td>
</tr>
<tr>
<td><em>samaṇo</em></td>
<td>ascetic, wanderer, philosopher</td>
</tr>
<tr>
<td><em>samayo</em></td>
<td>a time, occasion (any time, time of an event)</td>
</tr>
</tbody>
</table>

**Nominaive Case**

(In Pali eight case-categories are needed in order to describe the colligations in which nouns are used. In the singular of

1 Other than a hereditary priest: one like the Buddha who has left ordinary life and social ties.
the masculine -a declension all are formally distinct; elsewhere some are formally alike, but the colligations must still be distinguished.

The nominative (piṭhamā, paccatta) case is used for the agent (or "subject") of an active sentence (or "subject" of an active verb). E.g. brahmaṇa paccati, "the priest sees".

The nominative case is used for any attribute of an agent in the nominative, including one "predicated" of it by means of a verb meaning "to be" (sometimes there is no verb in Pali in this type of sentence: see above, last paragraph of the Introduction). The attribute usually follows the agent. E.g. (with verb) brahmaṇa mahāmatto hoti, "the priest is a minister". Without verb eso samano, "this is the philosopher." This curious feature of verbs meaning "to be" (the "copula"), distinguishing them from all other verbs, must be firmly fixed in mind. When there is a verb expressing an action as well, such an attribute may still be applied to the agent (without any verb meaning "to be") brahmaṇa mahāmatto paccati, "the priest (who is) the minister sees". As far as possible in Pali words referring to the same thing agree in case, number, gender, and person (exception: cases of relative pronouns).

The nominative is used with ("governed by") in traditional European terminology) certain indeclinables relating it to the action, in place of another case related directly to the verb. E.g. yena gāmo . . . upasamkamati = "he approaches . . . towards the village".

The nominative form is used when a word is quoted or cited (to refer simply to itself). E.g. kāyo ti = "body". (It is in accordance with this convention that Indian dictionaries and grammars cite words in the nominative, not in the stem form.)

1 See Lesson 7 for the nominative as patient of passive sentences.

2 Logical terms such as "subject" and "predicate" are as a rule to be eschewed in linguistic analysis. Their use in traditional European grammar is unscientific and misleading, what is needed being terms suited to the description of a natural language, not of a few artificial propositions in traditional European logic. Sometimes we can make a rough use of these words in our descriptions, though not of their traditional definitions. It may be noted as a general rule that in Pali a "predicate", like an attribute or epithet, goes in the same case as its "subject". In grammar we may distinguish "nexus" (cf. "predicate") and "junction" (adjective and noun).

3 It thus contrasts in position with adjectives, which usually precede the nouns they qualify (except when several adjectives qualify a single noun, cf. Lesson 11).
Lesson 2

Word Order

The normal prose order of a sentence is: agent—attribute—patient (Lesson 2)—action, thus the verb is usually at the end. The order is very rarely of grammatical value (the agent will still be the agent even if it follows the patient or the verb), but it is stylistically important.

EXERCISE 1

Translate into English:

tathāgato bhāsati  mahāmatto nisīdati
upāsako pucchati  samaṇo tathāgato hoti
puriso evaṃ vadati  putto upāsako passati
devo amanusso hoti  brāhmaṇo upasamkamati
evaṃ vadāmi   manusso jivati
khattiyo pakkamati  evaṃ vadaṇī

Translate into Pali:

The man speaks   The minister is a priest
The ascetic is “thus-gone”   The noble approaches
The priest goes away   The god dies
The god says so   You say so (Sing.)
There is a time   You say so (Plur.)
The son sits down   We say so

LESSON 2

Nominative Plural

The nominative plural of masculine nouns in a has the inflection ā. E.g. gāmā, “villages.”

First Conjugation Verbs with Irregular Stems

Many verbs included in the first conjugation have irregularly formed present stems. Some show the root unchanged where strengthening would be expected, others have the root enlarged or altered in various ways. When a suffix beginning with a consonant is added to a root ending in a consonant the preceding consonant is often “assimilated” to the following one. E.g.: s + ch > cch. (In a consonant cluster only the last
consonant can be aspirated unless this is a semivowel, when the preceding consonant can retain its aspiration.) Once the stem is given, the inflection is perfectly regular:

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Root</th>
<th>Inflection</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>vis*</td>
<td>pavis</td>
<td>he enters (no guna strengthening)</td>
<td></td>
</tr>
<tr>
<td>phus*</td>
<td>phusat</td>
<td>he touches, he reaches, he attains</td>
<td></td>
</tr>
<tr>
<td>is</td>
<td>icchati</td>
<td>he wishes, he desires (ch added to root)</td>
<td></td>
</tr>
<tr>
<td>gam</td>
<td>gacchati</td>
<td>he goes</td>
<td></td>
</tr>
<tr>
<td>(with the prefix ā)</td>
<td>āgacchati</td>
<td>he comes</td>
<td></td>
</tr>
<tr>
<td>(t)thā</td>
<td>tiṭhati</td>
<td>he stands, he remains, he stays (root &quot;reduplicated&quot;)</td>
<td></td>
</tr>
<tr>
<td>dā</td>
<td>(dadāti or) deti</td>
<td>he gives (reduplicated, and a contracted form, the latter being used more commonly: 2 sg. desi, 1 sg. demi, etc.)</td>
<td></td>
</tr>
<tr>
<td>hā (to abandon)</td>
<td>pabhajati</td>
<td>he gives up, he renounces (root reduplicated)</td>
<td></td>
</tr>
<tr>
<td>(with the prefix (p)pa)</td>
<td>pabbajati 2</td>
<td>he goes forth (he gives up ordinary life and becomes a wandering ascetic or philosopher)</td>
<td></td>
</tr>
<tr>
<td>(v)vañj (to go)</td>
<td>ājñjati</td>
<td>he meditates (root lengthened, e &gt; āy, —vuddhi)</td>
<td></td>
</tr>
<tr>
<td>(j)jhe</td>
<td>jhāyati</td>
<td>he goes (stem vowel a not added to the root)</td>
<td></td>
</tr>
<tr>
<td>i</td>
<td>elli</td>
<td>he goes (stem vowel a not added to the root)</td>
<td></td>
</tr>
</tbody>
</table>

(The verb i is synonymous with gam but "poetic" or "elevated" and hence rarely used; in the imperative tense,^3

---

1 In this book first conjugation verbs whose root vowels are not strengthened are marked by an asterisk (following the Roman numeral indicating the conjugation, thus: I*). Some grammarians give these verbs as a separate conjugation.

2 A double v is never written in Pali. Where it would occur in junction the articulation becomes "stop" instead of semivowel: bb.

3 Lesson 6.
however, \(i\) is normal, not \(gam\)—which illustrates the meaning of our rather vague term "elevated ").

\(i\) (with the prefix \(upa\)) \(upeti\) he goes to (in the junction of prefix and root vowels the vowels coalesce; in this case \(-a + i- > e\) just as in "strengthening ")

**Accusative Case**

The "patient" (\(kamma\)) which undergoes the action of an active verb (the "direct object") is expressed by the "accusative" (\(dutiya\, \text{or} \, upayoga\)) case ending. Masculines in a have the accusative singular inflection \(an\). E.g.:

\[
\text{purisam bandhati, "he binds the man"} \\
\text{samanaṃ vadati, "he says to the ascetic"}
\]

The accusative case is also used to express the goal of motion:

\(gāmaṃ pavisati, "he enters the village"

The accusative case may likewise express the (extent\(^1\) of) space traversed:

\(maggam paṭipajjati, "he follows the road" \((\text{paṭipajjati} \text{is a third conjugation verb—Lesson 11})\)

The accusative is used for an attribute of another accusative:

\(khattiyo brāhmaṇam mahāmattam paśati, "the warrior sees the priest who is the minister"

This type of construction includes such sentences as "he declares (that) time is the cause", where \(kālo ("time") \) and \(paccayo ("condition", "cause") \) will both be in the accusative (\(kālam paccayam . . .\)).

Alternatively cases like this might be regarded as examples of what the old commentators call the "accusative of specification of state" (\(ithambhūtākkhyānatthe \, upayogavacanam\)), usually translatable: "with reference to". E.g. \(Gotamaṃ evaṃ . . .\)

\(^1\) This type of construction usually includes a numeral specifying the extent, as in "the smell carries 100 leagues"—\(yojanasatam\) acc. Sing. (\(yojana = "league", sata = "hundred" : both neuter -a stems). Similarly in "he goes half-way" "half-way" is accusative in Pali—\(upaddhapathām\).
saddo = "the report (saddo) . . . thus (which follows in the next sentence) with reference to Gotamo (proper name) ". This idiom is not common, "with reference to" generally being expressed by the locative case (Lesson 16). The accusative is also used to specify the person in greetings and imprecations, with an indeclinable (example in Exercise 6).

Some verbs take two patients (dvikammaka). These include verbs meaning to call, tell, or ask (someone something), and to take or bring (something somewhere) —

samaṇaṃ atham pucchāmi, "I ask the philosopher the meaning (attho)"

The accusative is used to express the pure duration of time or casual point of time. This usage is not of common occurrence (when the time is that through which or necessarily at which something is accomplished the instrumental case is used—Lesson 8): —

addhamāsam āgacchati, "he comes after a fortnight"

ekam samayaṃ . . . "one time . . .", "once . . ."

(beginning a narrative)

The accusative singular neuter form of some adjectives is used as an "adverb" (Lesson 17): —

rassa ("short"—adjective in -a) > rassaṃ passasāmi,

"I breathe out shortly", i.e. expel a short breath ((ṛ)pā-(s)sas)

The accusative plural inflection of masculines in a is e. E.g. upāsake passatī, "he sees the lay disciples".

Transitive and Intransitive Verbs

Verbs which can take a patient are called "transitive" (sakammaka). Verbs which cannot take a patient are called "intransitive" (akammaka). (Verbs which can take two patients are called bitransitive, dvikammaka, cf. above.) Verbs which are transitive in one language are not necessarily translated by verbs which are transitive in another, hence these properties must be noticed as they occur in Pali verbs. Transitivity is of course a property of verbs, not of their roots, thus the verbs bhū and hū are intransitive but the verbs pari-bhū
("despise") and anu-bhū ("experience") are transitive, whilst pātu(r)-bhū ("appear") and (p)pa-hū ("be able") are intransitive. The roots bhū and hū are neither.

Vocabulary

Nouns inflected like loko:

- aggo: top
- attho: prosperity, wealth, welfare, purpose, meaning, subject-matter
- dhammo: (true, natural) doctrine, natural element, natural substance, natural phenomenon
- patto: bowl
- pāmādo: negligence, pastime
- pīdo: alms
- bhavo: existence, good fortune
- vādo: debate, argument, statement
- satto: being, creature
- sado: noise, report
- sugato: well-gone (title of the Buddha)

EXERCISE 2

Translate into English:
sugato dhammaṁ bhāsati    brāhmaṇo purise pucchatī
upāsako pattam āharati    devā cavanti
manussā bhavaṁ icchanti   vādaṁ vadanti
gāmaṁ gacchāma           puttā pabbajanti
samaṇo āgacchati          satto tiṭṭhati
tathāgato sugato hoti       samaṇe atthaṁ pucchanti

Translate into Pali:

They go to the minister
The men see the ministers
The god, who is not a human being, approaches the "thus-gone"

1 This word has several meanings, for some of which it is hard to find English equivalents. The central idea is that of "nature", "a nature", "a naturally occurring phenomenon", hence a (true) doctrine conforming to nature, to reality. The universe, including imponderable and mental phenomena as well as ponderable matter, is regarded as consisting of a finite number (less than 100) of these substances and phenomena.
You ask the philosopher (about) the doctrine
We ask the philosopher who is "well-gone"
The "thus-gone" gives up negligence
The lay disciples enter the village
The ascetics meditate
The substance remains
He reaches the top
We ask the philosopher the meaning
He gives alms

LESSON 3

Declension of bhagavant, brahman, and rājan

A few masculine nouns in stems other than a are of common occurrence. The usual title for the Buddha in Pali texts has the stem form bhagavant, meaning "the fortunate", "the bountiful", "the Master" (translations vary: "the blessed one", "the exalted one", etc.). The inflections in the nominative and accusative are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>bhagavā</td>
<td>bhagavanto</td>
</tr>
<tr>
<td>Acc.</td>
<td>bhagavantāṃ</td>
<td></td>
</tr>
</tbody>
</table>

¹ N.B.—Except in the masculine declension in a and in the present participle the accusative plural is always the same as the nominative.

The noun brahman, meaning "God" (the supreme being and creator in the Brahmanical religion of the hereditary priesthood of India), is inflected in the nominative and accusative singular as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>brahmā</td>
</tr>
<tr>
<td>Acc.</td>
<td>brahmāṇāṃ</td>
</tr>
</tbody>
</table>

The noun rājan, "king", is similarly inflected in these cases.
Seventh Conjugation

Verbs of the cur or seventh conjugation (curādi gaṇa)\(^1\) form present stems with the vowel e (or, much less often, with the fuller suffix aya, of which e is a contraction). The root vowel is strengthened and sometimes lengthened. As in the first conjugation i and u become e and o, but a is often lengthened (uuddhi) to ā. The personal endings are similar to those of the first conjugation. From the root dis, "to teach":

<table>
<thead>
<tr>
<th>3rd person</th>
<th>2nd person</th>
<th>1st person</th>
</tr>
</thead>
<tbody>
<tr>
<td>deseti</td>
<td>desesi</td>
<td>desemi</td>
</tr>
<tr>
<td>desenti</td>
<td>desetha</td>
<td>desema</td>
</tr>
</tbody>
</table>

Similarly conjugated are:

- **kath**
  - katheti: he relates, he tells
- **kam**
  - kāmeti: he loves
- **chaḍḍa**
  - chaḍḍetī: he throws away, he abandons
- **(n)ṇap**
  - paṇṇapeti: he prepares, he declares
  - (with the prefix (p)ṇa)
- **dhāra**
  - dhāreṭi: he holds, he wears, he has, he accepts (with two patients/accusatives: x as y), he remembers
- **maṇṭi**
  - manteti: he takes counsel, he discusses (confidentially)

---

\(^1\) Some grammars reckon this as the eighth conjugation. There are in practice six conjugations in Pali, the so-called fourth (suḍḍi gaṇa) containing only one verb actually used in the Canon, which, moreover, is itself usually conjugated according to the fifth conjugation. Most of the old Pali grammarians reckon seven conjugations, some by splitting the fifth make eight. Each conjugation (gaṇa) is named after one of the roots belonging to it.
Introduction to Pali

mant  āmanteti  he addresses
(with the prefix ā)
vaṅc  vaṅceti  he deceives
vad (to speak) (with the prefix abhi,
meaning "towards,"
"about")
abhivādeti  he salutes, he greets, he
takes leave
vās  nivāseti  he dresses
(to dress) (with the prefix ni)
vid  paṭisamvedeti  he feels, he experiences
(to feel) (with the prefixes (p)paṭi,
meaning "towards," "back," and sam)
nibbetheti  he untwists, he unravels,
he explains, he rebuts
veth (to twist, to wrap) (with the
prefix ni(r),¹
meaning "out")

Vocabulary
Masculine nouns in a:—
kālo  time, opportunity, proper time (appropriate time)
paccayo  condition, cause
bhāro  burden, load
lābho  gain
vipāko  result
vihāro  life, way of life, dwelling (also used figuratively of a
mental state, e.g., of happiness)
hattho  hand

EXERCISE 3
Translate into English:—
bhagavā dhammaṁ deseti
rājānāṁ vaṅcesi

¹ This prefix is often given as ni, coinciding in form with ni, "down". The
form nīr is seen when a vowel follows. When any consonant follows, the r is
assimilated to that consonant, which thus appears doubled as here.
upāsakaṁ brāhmaṇaṁ dhāreti
rājā purise āmanteti
brāhmaṇo brahmānaṁ passati
rājā khattiyo mahāmattam pucchati
brāhmaṇā rājānaṁ vadanti
puriso bhāram chaḍdeti
evaṁ kathenti
kālaṁ paccayaṁ paññāpenti

Translate into Pali:—
The lay disciples salute the fortunate one
He binds the hands
I experience the result
The king addresses the priest
The priest who is minister speaks thus to the fortunate one
Existence (is) the condition
He remembers the meaning
The fortunate one dresses
The gods discuss the matter
The fortunate one asks the king
He enters the dwelling
You rebut the argument
The king takes counsel
He renounces gain

LESSON 4

Past (Aorist) Tense

The usual past tense, which is called the "aorist" (ajjatanī) tense, is generally formed directly from the root (more rarely from the present stem) by adding special inflections. Sometimes the vowel a is prefixed to the root as an indication of past time, though the difference of inflections avoids ambiguity in most cases. This a goes between the prefix (upasagga), if any, and the root. It is called the "augment". The root is sometimes changed to form a special aorist stem. There are three main forms of aorist according to the stem used, having some
differences in inflection also (they correspond only partially to
the conjugations of the present tense).

The first form of the aorist, followed by the majority of verbs,
simply adds a set of inflections beginning with the vowel i to
the root (sometimes to the present stem). It may be illustrated
from the root (k)kam with the prefixes upa and sam. The
augment is not used with this root.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person</td>
<td>upasamkami, &quot;he approached&quot;</td>
<td>upasamkamimsu</td>
</tr>
<tr>
<td>2nd person</td>
<td>upasamkami</td>
<td>upasamkamitha</td>
</tr>
<tr>
<td>1st person</td>
<td>upasamkamiṃ</td>
<td>upasamkamimhā</td>
</tr>
<tr>
<td></td>
<td>(or -imhā 1)</td>
<td></td>
</tr>
</tbody>
</table>

1 The 1st person plural aorist is of infrequent occurrence in the texts and the
manuscript tradition is not consistent about the quantity of the final a.

The following verbs are inflected in the same way:

- as (to be) āsi he was, it was (note presence of
  augment: a + a > a) (but 3rd pl.
is āsum)
- (p)pa-(k)kam pakkāmi he went away, pl. pakkamimsu (the
  singular has irregular lengthening of
  the root vowel in all three persons,
  the plural is regular)
- (j)jhe jhāyi he meditated (using the present stem)
- pucch pucchi he asked
- bandh bandhi he bound
- bhās abhāsi he said, he spoke (this root takes the
  augment)
- (p)pa-(v)uj pabbaji he went forth
- (p)pa-vis pāvisi he entered, he went in (note presence
  of augment between prefix and root,
  forming a long vowel: pa + a >
  pā)
- ni-sīd nisīdi he sat down
A second form of aorist is taken by verbs of the seventh conjugation. Here an aorist stem is formed by adding $s$ to the present stem in $e$. The singular inflections are as in the first form of aorist. The 3rd person plural inflection is $um$; the other plural persons are not used (> first form on strong root).

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person</td>
<td>desesi, &quot;he taught&quot;</td>
<td>desesum</td>
</tr>
<tr>
<td>2nd person</td>
<td>desesi</td>
<td>desittha</td>
</tr>
<tr>
<td>1st person</td>
<td>desesim</td>
<td>desimha</td>
</tr>
</tbody>
</table>

(desesi coincides in form with the 2nd person singular present and has to be distinguished by the context.)

Similarly inflected are:—

$kath$  $kathesi$  he related, he told
$dev$ (to lament)  $paridevesi$  he lamented, he grieved
(with the prefix $pari$, meaning "round", "around")

$a$-mant  $a$-mantesi  he addressed

A third form of aorist is taken by a small but important group of verbs, mostly with roots ending in $ä$. Like the second form it has a stem in $s$ and the usual singular inflections, but the plural inflections begin with the vowel $a$. The root $kar$, "to make," "to do," "to work," takes this form of aorist after changing irregularly to $kä$. Several verbs of this group take the augment.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person</td>
<td>akäsi, &quot;he made&quot;</td>
<td>akamsu</td>
</tr>
<tr>
<td>2nd person</td>
<td>akäsi</td>
<td>akattha</td>
</tr>
<tr>
<td>1st person</td>
<td>akäsim</td>
<td>akamhã</td>
</tr>
</tbody>
</table>
Similarly inflected are:

(t)ṭhā  aṭṭhāsi  he stood, he remained
dā  adāsi  he gave
(p)ṇa-hā  pahāsi  he renounced

The root ḫū is very irregular in the aorist. The singular takes strengthening (guna) and s, the 3rd plural substitutes e for the root vowel:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person</td>
<td>akosi, &quot;he was,&quot; &quot;there was&quot;</td>
<td>ahesum</td>
</tr>
<tr>
<td>2nd person</td>
<td>akosi</td>
<td>ahuvaltha</td>
</tr>
<tr>
<td>1st person</td>
<td>akosinī</td>
<td>ahuṃha</td>
</tr>
</tbody>
</table>

(The root bhū is seen in the aorist only with prefixes, when it usually follows the above inflections: -bhosi, etc.)

The aorist is used for all kinds of past actions, including besides the "historical" or "narrative" past particularly the (present-) perfect: desesim = "I have taught". (When more precise demarcations of time relations are needed, participles are used in conjunction with the main verb, as will be illustrated below—Lesson 24.) The second and first persons plural are not often found in the Pali texts. The third person is extremely common, both singular and plural.

**Agreement of Verb and Agent**

When a verb has two or more agents it usually agrees with the sum of the agents and is plural; more rarely it may agree with the nearest agent only or with the agents taken as a collective, being singular. If the persons conflict, the second takes precedence over the third and the first over both.

**Vocabulary**

Some indeclinables (nipāta):

atha  then (atha kho combined mean "then", "moreover" "rather")
ettha  here
Lesson 4

kho indeed (slight emphasis)
ca and (always follows the word it connects, or the
first word of a phrase it connects: called
therefore an "enclitic" or "postpositive".
Very often repeated after each connected
word)
tadā then
nāma by name (used after the name) (sometimes
merely emphatic, "indeed")
bhūtapubbaṁ formerly, once upon a time
sace if

Masculine nouns in a:

kumāro boy, prince
purohito high priest, (approx.) prime minister (the
priest who is chief adviser to the king,
"instructing": anu-sās, him in both secular
matters and religious duties)

mānava boy, young priest
rājaputto prince
sahāyo friend

EXERCISE 4
Translate into English:

upāsakā nisidiṃsu
bhūtapubbaṁ rājā Disampati nāma ahosi. Renu nāma kumāro
putto ahosi. Govindo nāma brāhmaṇo purohito ahosi.
Jotipālo nāma mānava putto ahosi. Renu ca rājaputto
Jotipālo ca mānavo sahāyā ahesum. atha kho Govindo
brāhmaṇo kālam akāsi. rājā Disampati paridevesi.
evaṃ tadā āsi

Translate into Pali:
The priest went away
The fortunate one entered the village
The son was called Uttara
The fortunate one addressed Ānanda

1 This idiom "made his time" means "he died".
2 A famous disciple of the Buddha, his personal attendant and "dragon" (for keeping time-wasters at bay).
I have taught the doctrine  
The nobles approached the prince  
I spoke thus  
The prince went forth

LESSON 5

Pronouns: Personal and Demonstrative

The personal pronouns are inflected as follows:—

**First Person** (stem *ma(d)*)  

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>aham</em>, &quot;I&quot;</td>
<td><em>mayam</em>, &quot;we&quot;</td>
</tr>
<tr>
<td>Acc.</td>
<td><em>maṃ</em>, &quot;me&quot;</td>
<td><em>amhe</em>, &quot;us&quot;</td>
</tr>
</tbody>
</table>

**Second Person** (stem *ta(d)*)  

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>tvam</em>, &quot;thou&quot;, &quot;you&quot;</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td><em>tam</em> (or <em>tvam</em>) &quot;thee&quot;, &quot;you&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td><em>tumhe</em>, &quot;you&quot;</td>
<td></td>
</tr>
</tbody>
</table>

**Third Person** (stem *ta(d)*)  

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Masculine</td>
<td>Feminine</td>
</tr>
<tr>
<td>Nom.</td>
<td><em>so</em>, &quot;he&quot;</td>
<td><em>sā</em>, &quot;she&quot;</td>
</tr>
<tr>
<td></td>
<td>(sometimes <em>sa</em>)</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td><em>tam</em>, &quot;him&quot;</td>
<td><em>tam</em>, &quot;her&quot;</td>
</tr>
<tr>
<td></td>
<td><em>te</em></td>
<td><em>tā</em></td>
</tr>
</tbody>
</table>

1 The declension of pronouns is very irregular. The forms given as "stems" are those which appear in compounds (Lesson 13). (In practice the 1st and 2nd person pronouns are hardly used in compounds.)
Although the person is expressed by the inflection of the verb, the pronouns of the first and second persons are frequently used, giving a slight emphasis to the subject. The third person pronoun is less often used in this way. The third personal pronoun is used also as a demonstrative, meaning "that", "it", in three genders. It is generally used as what is known as an "anaphoric" pronoun, that is to say it refers back to someone or something previously mentioned in a narrative. As opposed to the use in conversation and other direct speech of "pronouns of presence" referring to someone or something present ("this man says", "in that jar"), ta(d) is thus called a "pronoun of absence" because it is most often used to speak of someone or something in a story and therefore not present to the listeners. It may serve to connect the sentences of a narrative into a continuous paragraph or longer section. It is used also as an emphatic pronoun (in combination with another pronoun or occasionally with 1st person verb in sense of emphatic 1st person), for example in the expression so ḫam "I" (literally "that I"). In combination with a noun it is again emphatic and may sometimes be translated "the". The masculine and feminine demonstrative (anaphoric) pronouns are as above, the neuter inflections are:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. and Acc.</td>
<td>ḫam or ta(d)</td>
<td>tāni</td>
</tr>
</tbody>
</table>

1 Neuter words in Pali have always the same form for the nominative and accusative cases.

Another form of the demonstrative pronoun is used to denote a present object or person, corresponding roughly to the English "he", "she", "it", and "this" (also to "that" when the object is pointed at, i.e. present). It may be called a "deictic" pronoun, pointing to someone or something present to the hearers in direct speech. The inflections are the same, with the prefix e:—
**Introduction to Pali**

(stem *eta(d)*)

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Masculine</td>
<td>Feminine</td>
</tr>
<tr>
<td>Nom.</td>
<td><em>eso</em> (sometimes <em>esa</em>)</td>
<td><em>esā</em></td>
</tr>
<tr>
<td>Acc.</td>
<td><em>etañ</em></td>
<td><em>etañ</em></td>
</tr>
</tbody>
</table>

Another demonstrative pronoun, also "deictic" or "present" and translatable "he", "she", "it", or "this" and so hardly¹ distinguishable in meaning from *eta(d)*, is inflected as follows:—

(stem *idam*-)

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Masculine</td>
<td>Feminine</td>
</tr>
<tr>
<td>Nom.</td>
<td><em>ayam</em></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td><em>imam</em></td>
<td></td>
</tr>
</tbody>
</table>

There being no "definite article" in Pali the demonstrative pronouns are sometimes used where English would use the definite article, and may sometimes be translated "the" rather than "he", "that", "this", etc.

Demonstrative pronouns must agree in number and gender with the nouns to which they refer.

*The Verb as*

The verb *as,* "to be", asserts with emphasis the existence of something or somebody. (On the other hand *hoti* is not emphatic and is used also to state attributes: the minister is a priest, etc., and of something which happens or "becomes": a man

¹ Where there is any distinction *idam*- indicates a nearer object or emphasizes the nearness: *this* one, whilst *eta(d)* is simply indefinite.
Lesson 5

is/becomes pleased, etc. The usual and more emphatic verb for "becomes", "comes into existence", however, is uppaj-jati—third conjugation: see Lesson 10). The verb as is very irregular; the present tense is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>atti</td>
<td>santi</td>
</tr>
<tr>
<td>2nd</td>
<td>asi</td>
<td>attha</td>
</tr>
<tr>
<td>1st</td>
<td>asmi or amhi</td>
<td>anha</td>
</tr>
<tr>
<td></td>
<td>(sometimes amhi)</td>
<td></td>
</tr>
</tbody>
</table>

Frequently as is used, unlike other verbs, at the beginning of a statement: "There is..." The meaning is emphatic assertion of what is stated.

**Negation**

There are two main negative indeclinables, na and mā. The first is the usual negative "not", placed in front of the word or phrase negated, or at the beginning of a negative sentence:—

*tvam na pāssasi, "you do not see"

The vowel of *na* is often elided when the word following it begins with a vowel:—

*n' athi, "it is not", "it doesn't exist"

The second negative is used for prohibitions or negative injunctions or wishes, usually with the second person of the aorist tense, which loses its time reference and applies to the present or future (sometimes a verb otherwise augmented appears without the augment in this construction):—

*mā pāridevesi, "don't grieve"

More rarely *mā* appears, sometimes with the particle *eva*, or *h' eva*, with the third person of the verb:—

*mā h' eva rājā kālam akāsi, "may the king not die" (mā h' eva means "don't" or simply "not").

1 *h' is the emphatic particle ha, "indeed," with elision of its vowel before another vowel.
ma with the third person appears regularly in polite address (see next Lesson).

A double negation is equivalent to a strong affirmation:—
ma h' eva kho humāro na rajjam kāresi, "don't let the prince not rule (kāresi: aor. 3 sg.) the kingdom (rajjam)", i.e. let him rule, he must rule.

Aorist of vac

The aorist of the verb vac, to say, is very irregular:—

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person</td>
<td>avoca, &quot;he said&quot;</td>
<td>avocum</td>
</tr>
<tr>
<td>2nd person</td>
<td>avoca (also avaca)</td>
<td>avocultha (also avacultha)</td>
</tr>
<tr>
<td>1st person</td>
<td>avocam</td>
<td>avocumha (or -umhā)</td>
</tr>
</tbody>
</table>

Vocative Case

The vocative case, or "nominative of address", of masculine nouns in a has in the singular merely the uninflected stem: deva, "O king." The plural is the same as the nominative plural. The vocative is used "enclitically", i.e. it does not stand at the beginning of a sentence.

Vocabulary

Verb of the first conjugation:—
apa-i apa-ti he goes from, he goes away (poetic)

Indeclinables:—
lunhi silent, silently
tenā this way, that way
pi also, too (like ca this follows the word, or the first word of the phrase, connected by it)
ha indeed
Masculine nouns in a :

issaro lord, god
nirodho cessation (of unhappiness and of perception, sensation and mental states), peace of mind, calm
paribbājako wanderer
mahārāja great king, king (nom. sg. as rājan-, but rest follows a declension on stem -rāja-, e.g.: acc. mahārājaṃ. The nom. pl. may be written either ~ā or ~āno)

EXERCISE 5

Translate into English :

Renu rājaputto rājānaṃ Disampatiṃ etad avoca. mā kho tvam deva paridevesi. athi deva Jotipālo nāma mānavo putto ti. atha kho rājā Disampati purisaṃ āmantesi.
aham ime dhamme desesim
rājā khattiya taṃ purisaṃ etad avoca
mā sanaṃ upasaṃkami
aham purohitō brahmaṇo ahosiṃ
aham asmi brahmā issaro
idam avoca bhagava ²
te rājaputtaṃ avocum
mā sadaṃ akattha
so nirudhaṃ phusati
samaṇaḥ amha
na tam deva vañcemi
eso mahāraja bhagava
mayaṃ bhagavantaṃ upasaṃkamimhā
athi kāyo
upeti pi apeti pi
evam ³ etam brāhmaṇa

¹ In compounds words sometimes lose their characteristic stems, the new compound-words being assimilated to the a declension.
² Rhetorical and emotive inversion of agent and verb, for emphasis. In their context these words follow the utterance of an important statement.
³ m may change to m when a vowel follows in close junction.
Translate into Pali:

The wanderer said this to the fortunate one
Those wanderers were silent
I teach the doctrine
I am a priest
This king is a human being, I too am a human being
I love her
Don’t go in (sing., use two words only)
We said to that fortunate one
Don’t grieve (plur.)
He goes forth (use pronoun)
Then (add kho) Mahāgovinda the priest towards those nobles approached that way
He said this to those nobles
They ask me the meaning
He said this to us
She said this to me
I teach this doctrine
This (is) cessation (use idam-)
You are (emphatically) priests, O Vāseṭṭhas (word order: pronoun, kho, verb, vocative . . .)

LESSON 6

Imperative Tense

The imperative (pañcamī) tense is formed from the present stem with some special inflections:

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person</td>
<td>bhavatu</td>
<td>bhavantu</td>
</tr>
<tr>
<td>2nd person</td>
<td>bhava</td>
<td>bhavatha</td>
</tr>
<tr>
<td>1st person</td>
<td>bhavāmi</td>
<td>bhavāma</td>
</tr>
</tbody>
</table>

—the first persons and the second person plural coincide with the present indicative. The second person singular has usually no inflection but sometimes the inflection hi is added, in which case the stem vowel a is lengthened. The following verbs, and
all verbs of the seventh conjugation, regularly have the hi inflection:—

*jīv*  *jīvāhi*  live!, make your living!
*i*  *ehi*  go!, you must go
*vad*  *vadehi*  say!, speak! (the stem vowel is irregularly changed to e)
*hū*  *kohi*  be!

The third person singular imperative of *hū* is *hotu*. From *as* the 3rd person singular is occasionally used:—

*atithu*, it may be, may it be, it shall be (always impersonal).

(as rarely appears as imperative in other persons, an example is *attha* = “you be!”)

The imperative expresses commands and prohibitions, but also invitations and wishes. In the second person the sense is usually that of a command, whereas the 3rd person imperative used in a similar situation with the title or name of the person addressed, or the polite pronoun, expresses a polite invitation.

The imperative verb often stands at the beginning of a sentence.

The imperative of *(t)hū* is used (besides the sense “wait”, “remain”: *ettha tiṣṭha*, “wait here”) in the meaning: “let it be,” “never mind,” “let him not,” “don’t trouble.” Eg. *tiṣṭhatha tumhe*, “don’t you bother.”

**Respectful Address**

The stem *bhavant-* (of the present participle of *bhū*) is used as a pronoun of polite or respectful reference or address (*tvam* being restricted to familiar address) but with a verb of the 3rd person (except in the vocative case: see Lesson 8):—

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>ohavam</em>, “you”, “sir”, “his honour”</td>
</tr>
<tr>
<td>Acc.</td>
<td><em>bhavantam</em></td>
</tr>
</tbody>
</table>

**Quotation**

The indeclinable *ti* means “end quote” and stands at the
end of any passage in direct speech. It is used also to mark something thought. Anything quoted, whether a line of verse or a single word (e.g. in giving a definition or in mentioning a word or concept: kāyo ti = "'body'", kusalan ti 1 = "the word 'good'", "the good", "the concept of the good"), is marked in the same way. Indirect speech is exceedingly rare in Pali, so that instead of such English constructions as "he said (or thought) that so and so" or "when he asked so and so" we find direct speech with ti: "so and so ti he said."

Any short vowel immediately preceding ti is lengthened. The pure nasal m is changed to the dental nasal n.

evam devā ti, "(it is) so, O king" (end quote)
n' eso n' athi ti vadāmi, "I don't say 'This doesn't exist'."
(Here the first na goes with vadāmi and the second with athi; the quotation starts after the first na, with "eso . . .")

This indeclinable sometimes appears in a fuller form: tī, which is emphatic and may generally be translated "this", "that", "thus". It may refer to a statement (or a philosophical view or conception) from a distance instead of marking the end of the actual words. The two forms may be used together for emphasis.

Sixth Conjugation

Verbs of the tan or sixth conjugation (tanādi gana) 2 form present stems with the suffix o. The personal endings are the same as for the first conjugation. From the root kar, "to do," "to make," "to work," the present tense is:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person</td>
<td>karoṭi</td>
<td>karonti</td>
</tr>
<tr>
<td>2nd person</td>
<td>karoṣi</td>
<td>karotha</td>
</tr>
<tr>
<td>1st person</td>
<td>karomi</td>
<td>karoma</td>
</tr>
</tbody>
</table>

The imperative tense is karoṭu (3rd sing.), karontu (3rd plur.), karohi (2nd sing.), etc. (rest as present).

1 kusalam is a neuter word (nom. sing. in -am). Before ti, m > n.
2 Some grammars reckon this as the seventh conjugation.
Similarly conjugated are:—

(p)pa-ap(p) paappoti he attains, he arrives (a rare, "poetic" verb; cf. in ordinary speech phusati and upasamkamati)

vi-ā-kar vyākaroti he explains
lan tanoti it expands, it stretches
sak(k) sakkoti he can, he is able to (used with the infinitive—Lesson 19)

(In the aorist this verb follows the third form, with s, but \( k + s > kh \), hence: asakkhi, he could)

kar is the only verb of this conjugation which is frequently used. It is found in many idioms, such as: take in the hand, assume an appearance or expression, perform a feat, make a reply; also to do an action which is specified by a patient-noun, as sajīhāyaṃ karoti, "he does studying," i.e. "he studies".

Vocabulary

Verbs of the first conjugation:—

anu-sās (to rule) anusāsati he advises, he instructs (used especially of ministers of a king, also figuratively of a teacher)

(abhi-)kam abhikkamati he goes forward, he advances
ā-i eti he comes (the vowels coalesce: only the context can decide whether the meaning is "goes" or "comes")

khād khādati he eats, he bites, he chews
pā pāvati he drinks (irregular stem)
(p)pā-hū pahoti he can (more emphatic than sak(k))

Masculine nouns in a:—

okāso opportunity
thūpo monument, pagoda
pariyāyo course (lit. and fig., including discourse and manner of doing something)
vañño colour, beauty, praise, class
saṅkho conch (trumpet)
sajjhāyo learning, studying, study

Indeclinable:

bhavam good fortune!, best wishes! (in greetings, with imperative of as)

EXERCISE 6

Translate into English:

ehi tvam purisa. yena Jotipalo manavo ten'1 upasamkama. 
Jotipalam manavam evam vadehi ... evam² deva ti ... so 
puviso Jotipalam manavam etad avoca: bhavam³ atthu 
bhavantam Jotipalam⁴ manavam. raja Disampati bhavantam 
Jotipalam manavam amanteti ... Jotipalo manavo 
yena raja Disampati ten' upasamkami. Jotipalam manavam 
raja Disampati etad avoca. anusasu bhavam Jotipalo 
manavo ... te atthe anusasati.

gaccha tvam Ananda 
idam hara 
etu bhagava 
ayaṃ samano Gotamo⁵ agacchati 
nibbeṭhehi sace pahosi 
desetu sugato dhammaṃ 
pivatha khādathā ti 
abhikkama mahārāja 
thūpaṃ karonti 
etha tumhe

Translate into Pali:

Let the fortunate one sit down
Bring that!
That man must come
Let the priest not trouble

1 Elision of final a before another vowel.
2 evam with a vocative as here signifies assent. It may be translated "so (be it)" or simply "yes".
3 m > m before a vowel.
4 This greeting is idiomatic, using the accusative of the person greeted with an indeclinable and the imperative of the verb as; cf. the "accusative of specification of state", Lesson 2.
5 Name of the clan (gotta) to which the Buddha belonged. Used like a surname.
He makes an opportunity
The king said this: "We must go"
I do not say this world doesn’t exist
Give that up!
Let not the honourable Govinda go forth
Study! (plur.)
Ask the fortunate one (about) this subject-matter
This conch makes a noise

Lesson 7

Past Participle

The past participle is usually formed from the root with the suffix ta or ita. Thus:

(p)pa-(k)kam  pakkanta  gone away, left (assimilation $m + t > nt$)
kar  kata  done (final r elided)
kilam  kilanta  tired
kuṭ (to be angry)  kūṭa  angered
gam  gata  gone (final m elided)
adhi-gam  adhigata  understood
 (the prefix adhi means "over")
ā-gam  āgata  come
saṁ-anu-ā-gam  saṁannāgata  endowed, acquired (anu-ā  
  > anvā > annā by assimilation)
ni-(g)gah (to seize, to grasp)  niggahita  refuted
chaḍḍ  chaḍḍita  thrown away, abandoned
(p)pa-(a)ṇap  paṇāṭita  declared, prepared (p assimilated to t)
(f)ṭhā  ṭhita  stood, stayed (final vowel elided)
sam-tus (to be pleased)  santusṭha  contented, satisfied
dis  desita  taught (present stem is used)
Introduction to Pali

(d)dis  diṭṭha  seen (irregular assimilation)

pucch  puṭṭha  asked (assimilation cch + ta
> ṭṭh)

bandh  baddha  bound (nasal elided, t assimilated to dh)

bhās  bhāsita  spoken

bhū  bhūta  been

ni(r)-mā (to measure)  nimmila  created

vi-muc (to become free)  vimutta  freed

ni-rudh (to obstruct)  niruddha  stopped, ceased, ended

vac  vutta  said (irregular formation: a form of weakening of the root)

(p)pa-(v)vaj  pabbajita  gone forth

sam  santa  calmed

(s)su (to hear)  suta  heard

The past participle is normally passive (kammapaḍa) in meaning, but past participles of intransitive verbs (and even of some transitive verbs used intransitively), especially of those meaning "go", "move", "go forth", are sometimes constructed as active. The past participle may be equivalent to a (normally passive) finite verb in the past tense. It then appears in the nominative case and agrees in number and gender with the agent (if active) or the patient (if passive). Usually it indicates the "present-perfect", as in conversation, e.g.:

mayam ... upasamkantā, "we have approached ...", "we have come..." (announcing their arrival to see someone).

Instead of standing alone as equivalent to a finite verb the past participle may be accompanied (usually followed) by the present tense of verbs meaning "to be", stressing the "present-perfect" sense.¹

¹ These constructions, which are called "periphrastic", will be discussed further in Lesson 24.
Some past participles are used as nouns (e.g. bhāsitam may mean "what was spoken", "speech", "saying"), and all of them may be used as "adjectives" (e.g. kūpita = "angry") qualifying and agreeing with nouns in gender, case, and number. Some have acquired special meanings as nouns. They are inflected like nouns in a, in the three genders.

**Neuter Nouns in -a**

Neuter nouns in a have their nominative singular in ām (as well as their accusative) and their nominative and accusative plural in āni. The rest of their declension is the same as for masculines in a. Thus from the stem yāna, "carriage," we have:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. and Acc.</td>
<td>yānām</td>
<td>yānāni</td>
</tr>
</tbody>
</table>

**Instrumental Case**

The third or instrumental (tatiyā, karana) case is used to express the instrument by means of which an action is done. Masculine and neuter nouns in a have the singular instrumental inflection ēna and the plural ēhi. The first personal pronoun has in the singular the forms mayā and me, "by me," the latter form being enclitic (it need not follow the word with which it is most closely connected, but cannot stand at the beginning of a sentence). The instrumental plural is amhehi. Eg.: kāyena phusati, "he touches with (his) body." Likewise "he acquiesced by his silence" is . . . tuṇhībhāvena; bringing water "in a bowl" is pāttena. The instrumental embraces a wide range of idioms, including "covered with dust", "... with clothes (dressing)", "pleased with" or "by" a saying or by seeing, and a series of special uses which will be considered in the next Lesson.

**Passive Sentences**

When the action of a sentence is expressed by a passive (kammāpada) verb, the agent is expressed by the instrumental
case. A common construction is the past participle used as an impersonal (bhāva) passive verb and inflected in the nominative singular neuter as sentence-verb:

\[ \text{evam me sutam, "thus it was heard by me," or "thus I have heard" ("present-perfect").} \]

If there is a patient, and the action is expressed by a past participle, the patient will be in the nominative case and the participle will agree with it in gender, case, and number, as if it were an adjective:

\[ \text{mayā ime sattā nimmilā, "by me these beings were (/have been) created," "I (have) created these beings."} \]

**N.B.—**The agent (kattar) may be expressed either by the nominative or by the instrumental, and the patient (kamma) either by the accusative or by the nominative, according to the active or passive construction of the sentence.

The stems in consonants form instrumentals with the inflection ā:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Instrumental</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhagavant</td>
<td>bhagavatā</td>
</tr>
<tr>
<td>brahman</td>
<td>brahmunā</td>
</tr>
<tr>
<td>rājan</td>
<td>raṅgā (j + n assimilated to ṛṅ)</td>
</tr>
</tbody>
</table>

The other pronouns form instrumentals as follows:

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Instrumental Single</th>
<th>Instrumental Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>tvam</td>
<td>tayā, te</td>
<td>tumhehi</td>
</tr>
<tr>
<td>so and taṁ</td>
<td>lena</td>
<td>tehi</td>
</tr>
<tr>
<td>sā</td>
<td>tāya</td>
<td>tāhi</td>
</tr>
<tr>
<td>ayaṁ</td>
<td>{iminā (M. and N.)}</td>
<td>imehi (M. and N.)</td>
</tr>
<tr>
<td></td>
<td>{imāya (F.)}</td>
<td>imāhi (F.)</td>
</tr>
</tbody>
</table>

Neuter nouns in a, nominative singular:

\[ \text{āsanāṁ seat, kammaṁ work} \]
Lesson 7

kicchaṃ difficulty
gehaṃ house, building
golāṃ clan
cīvāraṃ robe
dānaṃ gift, donation, alms
dukkhaṃ unhappiness, misery, suffering
dvāraṃ door, gate
dhanāṃ money, wealth
puññāṃ merit, good, goodness, meritorious action
maranaṃ death
yojanaṃ league (actually about 4·5 miles)
sahassaṃ thousand
silāṃ virtue, good conduct
sukhaṃ happiness

Vocabulary
Indeclinable:—
āma yes

EXERCISE 7
Translate into English:—
iminā mayaṃ nimmitā
mayaṃ brahmunā nimmitā
desito Ānanda mayā dhammo ¹
iminā tvam purisa dhanena jīvāhi
vimutto tathāgato
te ca me eva puṭṭhā āmā ti vadanti
idam ² āsanaṃ paññattaṃ
ete manussā gehaṃ pavisanti
niggahīto 'si ³
kilanto 'smi
dānaṃ detha

Translate into Pali:—
They experience happiness
The doctrine has been declared by me

¹ desito placed at the beginning for emphasis. As a rule departures from the usual word order in prose indicates emphasis, strong emotion.
² M may change to m when a vowel follows.
³ asi with elision of the first vowel.
The wanderer is (*hoti*) contented
Death (*is*) misery
I have heard this
I did the work
He gives a donation
The body (*is*) tired

**LESSON 8**

*Further Uses of the Instrumental Case*

The other more or less distinct uses of the instrumental case may be noted here for reference.

Accompaniment: *brāhmanena saddhim, "with the priest,"
"accompanied by the priest."

The indeclinable *saddhim, "with," is generally used in these expressions, following the noun, and we may equally say that *saddhim* requires the instrumental. "Talking", "discussing" (mant) with a person need not take *saddhim.*

Possession (endowment): a past participle meaning "endowed with", or the instrumental of the reflexive pronoun *attan* (see Lesson 22), is used with the word indicating the virtue or vice in question in the instrumental: *silehi samannāgato, "endowed with virtues."

Filled "with water"; filled "with happiness"; filled "with noise" (*saddena*).

Cause (but in scientific/philosophical discourse the ablative case is used to express causal connections: Lesson 14): *bhagavatā vādena kuṭito, "angry at (with) the fortunate one's statement"; civarena sāntullho, "satisfied with the robe"; atthena, "because of that business/matter"; karāṇīyena, "(engaged in some) business"; iminā p' aṅgena, "(you shouldn't go) for this reason" (aṅgām = "limb", "characteristic", "factor", and so is used in expressions such as "because of this": related to "endowment").

Equality: *samam smo vannena, "quite equal in beauty."*
In making a comparison the instrumental may be used only if the act of comparison is first described generally and indefinitely: *purisena purisam, "(comparing) a man with a man"*
(for a specific, conclusive comparison, "this is better than that," the ablative case is used: see Lesson 14).

Price: sahassena, "for a thousand" (i.e. sell for 1,000 kahāpañas, the standard silver coin).

Way (which way, direction): "by one way"; "by another way"; dvārena, "by the gate" (entering, leaving).

Direction, orientation: "from West to East" (both in instrumental) and each followed by the indeclinable ca; "from North to South".

Manner: iminā, "in this way"; iminā pariyāyena, "through this course (procedure)"; "in this manner"; kāyena pāṭisanvedeti, "he experiences through his body"; santena, "calmly" (thus instrumentals may be used like "adverbs of manner"); "on his right side" (manner of lying); kicchena adhigalaṁ, "understood with difficulty"; "he sat practising a certain kind of meditation" (instrumental, as if "manner" of sitting). This sense is in fact adjacent to the ordinary "instrument" sense, as we see in expressions such as: serving with actions (kammena), whether physical or mental, or with speech; honouring, entertaining, etc., with music, dancing, garlands, etc.

Means of livelihood, means of explanation or description (cf. instrument), means of acquiring goodness, puññam, such as dānena, "by giving," or of expiating past deeds (kammāni).

Vehicle: yānena gacchati, "he goes in (by) a carriage," nāgena, "by elephant."

Motive: gāravena, "through respect" (he did not speak).

Time by means of which (at the end of which) or particular time at which: āpāreṇa samayena, "after some time," "in due course"; tena samayena, "at that time"; accayena, "through (after) the passage/passing away" (of time or of a person: specified in the genitive case).

Age at which.

Measure (cf. the ablative case, Lesson 14): dvādasayojanāni ahosi āyāmena, "it (a city) was twelve leagues in length"; sattayojanāni vithārena, "seven leagues in breadth." Compounds ending in the word malla-, meaning "measure", are also used in the instrumental case: jannumallena, "knee deep."
Classification: birth, clan, family, kind, and similar relations: Gotamo gottena, "a Gotama by clan"; jātivādena, "in respect of class (station by birth)."

Dissociation (cf. accompaniment: we find in a number of words and expressions a tendency to associate opposite and contradictory ideas; in the present case there is fortunately no ambiguity): adanādena, "without force" (negative prefix a-); also instrumental used with the indeclinable aṇātra, "except for," "apart from": aṇātra brāhmaṇena, "except for the priest."

Other idioms with the instrumental:—
āsanena nimanṭeli, "he invites to sit down," "he offers a seat";
kālena kālam, "from time to time," "regularly";
lābhena lābham, "from gain to gain" (wishing always for more gain, with one gain on to another);
aṇāna aṇāṇa ("one with another", literally "other with other"), "irrelevantly";
sabbena sabbam ("all with all", i.e.) "completely", "absolutely thoroughly" (as in knowing some doctrine).

Present Participle

Present participles (missakiriyā), active in meaning, are formed from the present stem of verbs by adding the suffixes nt or māna and declining like nouns. They indicate an action which takes place simultaneously with (missa) the main action of the sentence. From bhū are formed the stems bhavant and bhavamāna, both meaning "being". The nt stem, which is much more commonly used for almost all verbs, is inflected as follows, for example from gam:—

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>gacchaṁ or gacchanto, &quot;going&quot;</td>
<td>gacchantā</td>
</tr>
<tr>
<td>Acc.</td>
<td>gacchantam</td>
<td>gacchante</td>
</tr>
<tr>
<td>Instru.</td>
<td>gacchatā</td>
<td>gacchantehi</td>
</tr>
</tbody>
</table>
Lesson 8

Note the weak form of stem (without nasal) in the ins. sg. From other conjugations, masculine nominative singular: karonto, "doing"; paññāpenio, "declaring."
The forms in māna are inflected in exactly the same way as other nouns in a. From as we have as stem samāna, "being," masculine nominative singular samāno, which is used quite frequently—more frequently than sant, though the latter is also current. Since the words bhavant (and bhava) and sant have certain special meanings ¹ as well as that of "being", samāna, which has not, avoids ambiguity.

Present participles are used like "adjectives" (as past participles may be) "qualifying" nouns, with which they agree in gender, case, and number.

The Pronoun bhavant

Bhavant is inflected like gachchant when it means "being". From the same stem is formed the honorific pronoun bhavant, "you," "sir," "your honour," "his honour," which has largely divergent inflections:

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
</tr>
<tr>
<td>Nom.</td>
<td>bhavam</td>
</tr>
<tr>
<td></td>
<td>(by contraction of ava &gt; o)</td>
</tr>
<tr>
<td>Acc.</td>
<td>bhavantam</td>
</tr>
<tr>
<td>Instr.</td>
<td>bhotā</td>
</tr>
</tbody>
</table>

Vocative singular: bho (plural as nominative: bhonto). The nominative case of this pronoun is used for the 3rd person, the vocative for the 2nd person: ayaṁ bhavam, "this honourable"; tvam bho, "you, sir."

¹ For bhavant, see below, though with special inflections. Bhavo means "existence"; "good fortune"; sant means "existing", hence "true", more rarely "good".
Gerund

The gerund (pabbakiriya), an indeclinable participle, is used to express an action preceding (pubba) the action of the main verb of a sentence. It may thus conclude a subordinate clause. The agent of the gerund is the same as that of the main action. Complex sentences are constructed with clauses concluded by participles or gerunds preceding the main clause with the main verb. In this way the agent is described as performing a group or series of actions. Each clause may have its own patient (i.e. gerunds may take patients in the accusative, like other verb forms). The gerund is usually (but far from always) formed from the same stem as the past participle by adding the suffixes tvā, iltvā, or ya:—

<table>
<thead>
<tr>
<th>upa-sam-(k)am</th>
<th>upasamkamitvā</th>
<th>having approached</th>
</tr>
</thead>
<tbody>
<tr>
<td>kar</td>
<td>katvā</td>
<td>having done; karitvā is also used</td>
</tr>
<tr>
<td>gam</td>
<td>gantvā</td>
<td>having gone</td>
</tr>
<tr>
<td>(g)gah</td>
<td>gahetvā</td>
<td>having taken</td>
</tr>
<tr>
<td>chid</td>
<td>chinītvā</td>
<td>having cut</td>
</tr>
<tr>
<td>u(d)-(f)hā</td>
<td>uṭṭhāya</td>
<td>having stood up</td>
</tr>
<tr>
<td>(the prefix u(d) means &quot;up&quot;)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ā-dā</td>
<td>ādāya</td>
<td>having taken (often equivalent to simply &quot;taking&quot; in English)</td>
</tr>
<tr>
<td>(d)dis</td>
<td>disvā</td>
<td>having seen</td>
</tr>
<tr>
<td>vac</td>
<td>vatvā</td>
<td>having said</td>
</tr>
<tr>
<td>abhi-vad</td>
<td>abhivādetvā</td>
<td>having greeted</td>
</tr>
<tr>
<td>ni-vās</td>
<td>nivāsetvā</td>
<td>having dressed</td>
</tr>
<tr>
<td>vi-vic (to separate)</td>
<td>vivicca</td>
<td>having become separated from, having become isolated (vic + ya &gt; vicca)</td>
</tr>
<tr>
<td>(p)pa-vis</td>
<td>pavisitvā</td>
<td>having entered</td>
</tr>
<tr>
<td>(s)su</td>
<td>sutvā</td>
<td>having heard</td>
</tr>
</tbody>
</table>

1 It is sometimes given as simply u, since the d rarely appears in practice, but after this u any consonant is doubled (= assimilation of the d to it).
Lesson 8

(प)पाति-(s)su  
पातिसत्वा  
having agreed, having assented

(प)पा-हā  
पहाया  
having renounced

hū  
hutvā  
having been

Vocabulary

Verbs of the first conjugation:

ji  
jayati  
he conquers, he wins, he defeats

labh  
labhāti  
he obtains, he gets

(प)पा-su (to crush, to extract (liquids), to produce)  
पसावति  
he generates

Nouns:

āyāmo  
length
gāravo  
respect
danṣdo  
stick, force, punishment
nāgo  
elephant
pañho  
question
bhūto  
living being (p.p. of bhū used as a noun)
vitthāro  
breadth
agāram  
house, home
annam  
food
ciṭṭam  
thought, mind, heart (figuratively)
jīvītam  
life
jhānam  
meditation
thānam  
place
nagaram  
city
nibbānam,  
extinction (of existence), liberation (from existence), Nirvāṇa ¹
parinibbānam  

pañam  
drink
bhāsilaṃ  
speaking, saying (p.p. of bhāṣ used as a noun)
bhojanam  
meal, food
vattham  
garment (plural: clothes, dress)

¹ The prefix pari is generally used when referring not to Nirvāṇa itself as a state, or non-state, but to the event of an individual’s (final) attainment of it at the end of his worldly life, and especially to the Parinibbāna of the Buddha himself.
viññāṇaṁ consciousness
veraṁ hatred
saraṇaṁ protection, refuge
senāsanam abode, resting place

Indeclinables:—
dīṭhā excellent, splendid!, it's lucky, it's wonderful
vata (enclitic) surely, indeed! (strong emphasis or mild
expletive, expressing a wish, regret, reproach
or surprise: cf. " alas!", "I say!")
handa well!

EXERCISE 8

Translate into English:—
ahaṁ tena samayena rājā Mahāsudassano ahosim
dānena n' atti puññaṁ
te 'haṁ 1 upasamkamitya evaṁ vadāmi
maṁ abhivādetvā pakkāmi
disvā evaṁ avocumha
dīṭhā bho satta jīvasi
jayaṁ veraṁ pasavati
brahmaṁ brahmunā manteti
evaṁ bho ti
handa vata bho gacchāma
kālam karonto avoca
rājā samāno idaṁ labhati
jhānaṁ jhāyatī
mayasa bhagavantaṁ saranam gacchāma, dhammaṁ ca 2
jīvitaṁ demi

Translate into Pali:—
They enter by this gate
The king, having greeted the fortunate one, sat down
Having approached (and) greeted the fortunate one, they sat
down
Having approached them I ask these questions
Having dressed, taking a bowl I entered the village

1 ahaṁ with elision of initial a after another vowel.
2 Assimilation n + a > ṅa in junction.
Lesson 9

Gentlemen! do not say thus
The honourable Jotipāla went forth
(As he is) going he sees
I do not take counsel with God
He entered the house
He gives a drink
I do not get food
He sees the garment
He is (hoti) satisfied with the resting place
Living beings experience unhappiness
The lay disciples come to the place

LESSON 9

Passive Conjugation

Verbs form passive stems with the suffix ya or ḍya added to the root. The root is usually unchanged, but some roots show a weaker form. Normally the root has the same form as in the past participle. Roots ending in a vowel often lose the vowel. The inflections are the same as in the active. It is the stem which shows whether a verb is active or passive.

Root (p)pa-hā, present indicative passive (kammaṇḍa) :

(Root vowel elided)

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person</td>
<td>ṭaṭyasti &quot;it is given up&quot;</td>
<td>ṭaṭyasti</td>
</tr>
<tr>
<td>2nd person</td>
<td>paṭyasi</td>
<td>paṭyatha</td>
</tr>
<tr>
<td>1st person</td>
<td>paṭyāmi</td>
<td>paṭyāma</td>
</tr>
</tbody>
</table>

The simple verb ḍa ("to abandon", "to diminish") may have the unweakened stem ḍāya.

Frequently the ya suffix is assimilated to the final consonant of a root, and sometimes its presence is inferred merely from the apparent doubling of this consonant.
Other passives are:

\[
\begin{align*}
\text{kar (to do)} & \rightarrow \text{kar} \ddash \text{lyati} \quad \text{it is done} \quad \text{(the } i \text{ may be long or short; another spelling is } \text{kayirati}) \\
(\text{n})\ddash \text{nā (to know) with the prefix } (\phi)\ddash \text{pa} & \rightarrow \text{pa} \ddash \text{nāyati} \quad \text{it is understood} \\
\text{dā (to give)} & \rightarrow \text{diyati} \quad \text{it is given} \\
(\text{d})\ddash \text{dis (to see)} & \rightarrow \text{dis} \ddash \text{sati} \quad \text{he is seen} \\
\text{vac (to say)} & \rightarrow \text{vu} \ddash \text{catti} \quad \text{it is said, it is called (cf. the past participle: } \text{vutta}) \\
\text{han (to kill)} & \rightarrow \text{ha} \ddash \text{nāti} \quad \text{he is killed}
\end{align*}
\]

Passive verbs are not very common in Pali, which has a strong preference for the active except in certain favoured expressions with past participles.

An aorist passive is sometimes formed by adding the aorist inflections to the passive stem: \text{han} \ddash \text{nīmu}, "they were killed."

A present participle passive is formed by adding the suffix \text{man}a to the passive stem and inflecting as a participle: \text{kayiramāna}, "being done."

**Feminine Nouns in -ā**

Feminine nouns in ā have the following inflections in the first three cases:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>\text{kathā}</td>
<td>{ \text{kathā or} \text{kathāyo} }</td>
</tr>
<tr>
<td>Acc.</td>
<td>\text{kathām}</td>
<td>\text{kathāyo}</td>
</tr>
<tr>
<td>Ins.</td>
<td>\text{kathāya}</td>
<td>\text{kathāhi}</td>
</tr>
</tbody>
</table>

(cf. the inflection of the pronoun sā, "she.")

**Feminine nouns in ā:**

\[
\begin{align*}
\text{avijjā} & \quad \text{ignorance} \\
\text{upāśikā} & \quad \text{female lay disciple} \\
\text{taṇhā} & \quad \text{desire, "thirst"}
\end{align*}
\]
Lesson 9

devatā  deity, divine being, spirit
paññā  understanding, wisdom
parisā  assembly
mālā  garland
vācā  speech
viśjā  science, knowledge
vedanā  sensation
saññā  perception
sālā  hall

Vocabulary

Verb of the first conjugation:—

apa-(k)am  apakkhamati  he goes off, he withdraws
(the prefix apa
means "off",
"away")

Noun:—
ajo  goat

Indeclinables:—
bhante  sir! (polite address to a Buddhist monk)
vā  or, either (enclitic, used like ca—Vocab. 4)
saccaṃ  it is true that, is it true that? (whether this is interrogative can appear only from the context—and no doubt from the intonation in speaking)

EXERCISE 9

Translate into English:—
kāyā  háyanti
ayaṃ  kho sā brāhmaṇa paññā
esā  taññā  pahiyaṭi
bhojanam  diyati
saccaṃ  Nigrodha bhāsitā te esā vācā (interrogative)
saccaṃ  bhante bhāsitā me esā vācā (affirmative reply to the preceding sentence)
idam  vuccati  cittan  ti  vā  viññāṇan  ti  vā
tā  devatā  maṇi  etad  avocum
atthi kho bho Maniṭkā nāma vijā
saṇṇā ca vedanā ca niruddhā honti
Sujātā nāma bhante upāsikā kālakatā
evam pi kho Sunakkhatto mayā�uccamāno apakkami
samaṇo Gotamo imaṃ parisam āgacchati

Translate into Pali, using the present passive in the present time sentences:—
These phenomena are abandoned
Goats are killed
The priest is seen
Ignorance is given up
He is called an ascetic
This is called misery
Taking a garland they went to the hall

LESSON 10

Future Tense

The future (bhavissanti) tense has the same inflections as the present, added usually to a stem having a strong form of the root and the suffix iss, or in the seventh conjugation usually ess:—

\[
\begin{align*}
gam & \quad \text{gamissati} \quad \text{he will go} \\
dis & \quad \text{desessati} \quad \text{he will teach} \\
bhū & \quad \text{bhavissati} \quad \text{he will be, there will be}
\end{align*}
\]

(as and other verbs meaning "to be" rarely form their own futures, bhavissati is used for all of them)

\[
\begin{align*}
labh & \quad \text{labhissati} \quad \text{he will get} \\
sam-vi-bhaj (to) & \quad \text{samvibhajissati} \quad \text{he will share}
\end{align*}
\]

1 A magic science for thought-reading.
2 As here, hū is sometimes used as an "auxiliary" verb with a past particle: "are stopped," "have ceased." This construction is described as "periphrastic", cf. Lesson 24, and is equivalent to a single passive verb. It is much more commonly used than the latter.
3 Cf. kālam akāsi in Exercise 4; here kāla- is compounded with the participle, the whole functioning grammatically as a past participle.
Lesson 10

The meanings include the expression of the probable (bhavissati in particular often has this sense) and of the hypothetical future as well as of certainty or (in the 1st person) determination or decision. *sace aham . . . labhissami, samvibhajissami . . .*, "if I get . . . I will share . . ." Obedience to a law of nature and also habit (innate or acquired) may also be expressed by the future: all living beings (must/will) die = . . . nikkhipissanti, literally "will throw down, put down" (the body). This is more emphatic than the use of the present tense to express an "eternal truth": they will do this; it may also express the emotional colour of regret or disapproval. Indignation (or disapproval) may be expressed by the future tense, usually in a phrase beginning *katham hi nama . . . ," for how could ("will") he . . ." The future also expresses perplexity, surprise, and wonder, for example in: *kim ev' idam bhavissati, "what can this be? ", "what is this (stuff)? ".

Future passive verbs are formed by adding the same suffix and inflections to passive stems:—

(ṇ)pa-ha  phāyiyyissati  it will be given up

Genitive Case

The sixth or genitive (chaṭṭhī, sāmin) case expresses normally a relation (sambandha) between two nouns. All the other cases except the vocative are grouped together as kāraka ("acting") cases, since they normally connect directly with the verb (action). The genitive may often be translated by "of ", and serves as a "possessive" case. Two main and characteristic uses are distinguished: denoting the "possessor" (sāmin), or the whole of which the related word denotes a part (avayava). Of these the possessive genitive is much the more frequent and has many shades of meaning.

The inflections of the genitive are as follows:—

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>loko</td>
<td>lokassa</td>
</tr>
<tr>
<td>lokā</td>
<td>lokānaṃ</td>
</tr>
<tr>
<td>citatam</td>
<td>cittassa</td>
</tr>
<tr>
<td>citāni</td>
<td>citānaṃ</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td><strong>Nominative</strong></td>
<td><strong>Genitive</strong></td>
</tr>
<tr>
<td>kathā</td>
<td>kathāya (sing.: same as instrumental), kathānaṃ (plur.)</td>
</tr>
<tr>
<td>bhagavā</td>
<td>bhagavalo</td>
</tr>
<tr>
<td>rājā</td>
<td>rañño</td>
</tr>
<tr>
<td>brahmā</td>
<td>brahmuno</td>
</tr>
<tr>
<td>aham</td>
<td>mama,(^1) me (enclitic form)</td>
</tr>
<tr>
<td>mayam</td>
<td>amhākaṃ</td>
</tr>
<tr>
<td>tvaṃ</td>
<td>tava, te (enclitic form)</td>
</tr>
<tr>
<td>tumhe</td>
<td>tumhākaṃ</td>
</tr>
<tr>
<td>(e)so and tad</td>
<td>(e)tassa</td>
</tr>
<tr>
<td>sā</td>
<td>tassā</td>
</tr>
<tr>
<td>le and tāni</td>
<td>lesaṃ</td>
</tr>
<tr>
<td>tā</td>
<td>tasaṃ</td>
</tr>
<tr>
<td>ayaṃ</td>
<td>assa or imassa (masc.), assā or imassā (fem.)</td>
</tr>
<tr>
<td>ime</td>
<td>imesaṃ</td>
</tr>
<tr>
<td>imā</td>
<td>imasāṃ</td>
</tr>
<tr>
<td>bhavam</td>
<td>bhoto</td>
</tr>
</tbody>
</table>

Usually the genitive word immediately precedes the word to which it relates: rañño thūpo, "a king’s monument."

A construction with a possessive genitive is very often equivalent to an English construction with the verb "to have". (In Pali "to have" is hardly ever expressed by a verb but almost always by the genitive case.) The verb "to be" (hi) is used if there is no other verb in the sentence: idam assa hoti, literally "of him there is this", "he has this". A frequent idiom of this type is tassa evaṃ hoti . . . (or ahosi, etc.) introducing direct speech which is thought by the agent, literally "of him thus it is . . ." (or was, etc.), "he has this thought . . .", "he thinks thus . . .".

As noted in Lesson 8, an idiom consisting of the genitive of the word denoting the period + accayena expresses the time after which (or through the passage of which) something is done:—

sattāhassa accayena . . . pabbajissāma, after a week . . .
we will go forth

\(^1\) Sometimes mamamā.
A similar idiom is *mama + accayena* = "after me" in the sense of "after I have passed away", "after my death/parinibbāna".

The very general and comprehensive nature of mere relationship between nouns, which the genitive basically "means", allows the genitive case to be used somewhat loosely where precision is unnecessary. Since the nouns include participles,¹ we quite often find a participle in its verbal function (equivalent to a finite verb: Lesson 7) preceded by a noun in the genitive expressing either the agent or the patient of the action of the participle (so-called "subjective genitive" and "objective genitive" respectively). Formally these constructions are of the regular genitive type *(sambandha)* described above, but in interpretation old commentators have often explained them as substitutes for the *kāraka* cases instrumental (agent) or accusative (patient), which are also used with participles. This has led some later writers to institute the "subjective" and "objective" genitives in Pali as if the genitive were used as a *kāraka* case (the medieval Pali grammarians describe the use of the genitive here as merely substitution for another case, or they assume ellipsis of another noun in the required case—to which the genitive would relate; some modern writers have simply ignored the distinction between *kāraka* and *sambandha*).

Examples of agent-genitive ("subjective genitive"):—

-brāhmaṇaṇassā pūjito (Sonadāndo) = "(Sonadāndo was) honoured of (= by) the priest"
-yesam . . . devā . . . adīthā = "those . . . who have not seen . . . the gods (negative participle: a-)" ("of (= by) whom the gods are unseen"; Commentary explains yesam by yehī)

Example of patient-genitive ("objective genitive"):—

-ahām . . . tassa yaññassa yājetā ² = "I . . . (was) the performer of that sacrifice"

¹ Also other "verbal nouns": the "agent noun" (Lesson 23) and "action nouns" (Lesson 19), which have much in common with participles.
² *yājetā* is an "agent noun" (Lesson 23), nominative singular, meaning "sacrificer" (from the verb *yaj*, I, "to sacrifice").
The genitive is also regarded as a substitute for the instrumental when it is used in connection with "filling" (cf. Lesson 8). Example with the adjective (Lesson 11) pūra, "full" (not a participle, but similar in meaning to a participle as the translation suggests):—

kumbhīm₁ . . . pūraṃ . . . suvāṇṇassā = "pot . . . full . . . of gold"

The genitive is also used with certain indeclinables, such as pīthito, "behind"; purato, "before," "in front of"; antareṇa, "between": me purato, "in front of me"; kāyaṇam antareṇa, "between the bodies" ("body" here = ultimate body, element, atom, and the context is cutting between atomic particles). Others will be noted as they occur in later exercises. With these three positional relations may be compared the idiom uttaram nagarassa, "north of the city."

A construction called the "genitive absolute" consists of a noun (or pronoun) followed by a participle, both inflected in the genitive. This nexus stands apart from the other words of the sentence and means "while (the noun was doing the participle)" . . . The agent in the absolute nexus is different from the agent of the main sentence. Often the genitive absolute has the special sense of disregarding: "despite (the noun doing the participle)", "under their very noses," as when the participle means "seeing", "looking on". E.g. telassa jhāyamāṇassā, "as (while) the oil is burning" ((j)jhe, "to burn," jhāyati, a homonym of (j)jhe, "meditate"); mātā-pitunnaṃ² . . . rudantāṇam . . . pabbajito, "though his parents were weeping, he went forth" (i.e. "despite their weeping"). The genitive absolute is useful for constructing a sentence with two agents, but the similarly constructed locative absolute (Lesson 16) is much more frequently used, not being restricted to special circumstances.

Vocabulary

Verbs of the first conjugation:—

arabh arabhāti he deserves, he must, he ought
kilaṃ kilamati he becomes tired

¹ Accusative of kumbhī, "pot" (feminine noun in -ī).
² Genitive plural, see Lesson 23.
Lesson 10

**Name of the Verb:**

- **rud**
- **vij**
- **subh**

**Infinitives:**

- **rudati** he weeps
- **vijati** he fans
- **sobhati** he makes it clear (intransitive)

**Verbs of the seventh conjugation:**

- **pūj**
- **veṭh**

**Infinitives:**

- **pūjeti** he honours
- **veṭheti** he wraps

**Nouns:**

- **anto** side, end, extreme
- **jayo** victory
- **dāso** slave
- **bhāgo** share
- **yañño** sacrifice (ritual)
- **telam** oil (sesame oil)
- **bhayaṃ** danger
- **ratanaṃ** gem, precious thing
- **sarīraṃ** body (of a man or animal: kāyo has this sense but also the wider meanings of "substance", "particle"), the plural sarīrāni is used to mean "(bodily) relics" (of the Buddha after his cremation)
- **suvaṇṇaṃ** gold

**Indeclinables:**

- **antarena** between (with genitive)
- **ciram** for a long time, after a long time
- **pana** but, however
  
  (enclitic)
- **piṭhito** behind (with genitive)
- **purato** before, in front of (with genitive)

**Past participle:**

- **āropita** disproved (from ropeti: Lesson 13)

**EXERCISE 10**

Translate into English:

na ciram tathāgatassa parinibbānaṃ bhavissati
imassa jayo bhavissati
brāhmaṇā brahmuno puttā
dukkhass' antam karissanti
āropito te vādo
ayaṁ imassa bhāsitassa attho
mā me purato aṭṭhāsi
so māṁ pañhena, aham veyyākaraṇena sobhissāmi
tenā kho pana samayena Ānando bhagavato piṭṭhito tītto hoti
bhagavantam vijamāno
kammaṁ kho pana me karontassa kāyo kilamissati
tassa ratanāni bhavanti

Translate into Pali:—
These people will have sons
I am his slave
There will be danger
He will teach the doctrine
I will be an ascetic
The priest has a son
They wrap the king’s body in a garment (instrumental)
This is the pagoda of that fortunate one
We deserve a share of the relics of the fortunate one

LESSON 11

Adjectives

Adjectives (gunaṁa) are inflected in the same way as other nouns, in the three genders according to the nouns they qualify as attribute-words. Most adjectives in a form feminines in ā. Adjectives also agree in case and number with the nouns they qualify. When an adjective is common to two or more

1 Notice how the last two words are tacked on after the main verb. An additional clause of this sort is frequently so placed, as if it were an afterthought, when its action (or state) is simultaneous with the main action. This stylistic feature is very characteristic of old Pali prose.

2 The Pali term nāma includes all nouns and adjectives. As adjectives are called gunaṁa ("quality noun"), appadhamiṁa ("subordinate stem"), or vāccaliṁa ("qualifying stem") so nouns in the narrower sense, that is "substantives", are called gunipada ("word for thing possessing a quality"), padhamiṁa ("main stem"), or abhidheyaliṁa ("name stem"). Adjectives are also called vissana, "distinguishing".
nouns it may agree with the sum of these (and be plural) or with the nearest. Thirdly the qualified words may be taken as collective and singular and the adjective be singular. Where the genders conflict, the masculine takes precedence over the feminine, the neuter over both. An adjective usually precedes the noun it qualifies (thus contrasting with attribute-nouns: cf. Lesson 1), but when there are several adjectives with one noun very often only one adjective precedes and the rest follow the noun. A demonstrative pronoun relating to the same noun will precede the whole group. When an adjective, or (all the) adjectives, follows its noun this usually indicates that it is being "predicated" of the noun, or in other words that the attribute in question is being emphasized. One should then translate "... who is/which is ...". If we use the terms "nexus" and "junction" then the word order adjective + noun usually indicates junction and the order noun + adjective (or equally another noun in the same case) indicates nexus. When there is no verb in the sentence, however, we understand a nexus regardless of the order; then the placing of a nexus-adjective first indicates emphasis of it (as in an argument).

Adjectives in a:—

akusala  bad
atīta    past
ananta   infinite
iddha    powerful
kanta (p.p. kam (VII)) agreeable, lovely
kalyāna  beautiful, good
kusala   good
dakkhaṇa  right (hand), southern
dhūva    fixed
nicca    permanent
paṭchīma  last, western
paṭhūta  much, many
piya     dear
phita    prosperous

1 Cf. agreement of verb and agent: Lesson 4 (the principles are similar).
2 In Pali word order is important chiefly for the sake of being able to deviate from it for effect. This may explain why some severe philologists have refused to countenance it.
vāma left
sassata eternal
sukara easy
sukha happy

Past participles may acquire special meanings when used as adjectives: *diśha, “visible.”*

The distinction between “substantives” and “adjectives” is not absolute, a good many words being used in both functions. Thus *kusalaṁ = “the good”, kusala = “good”, “good at”; sukhaṁ = “happiness”, sukha = “happy”*; likewise *kalyāna* and other words which are usually adjectives may appear in the neuter gender as abstract nouns.

**Third Conjugation**

Verbs of the *diṅ* or third conjugation (*diṅādi gaṇa*) form present stems with the suffix *ya*. In form they therefore resemble passives in *ya*. The personal endings are the same as for the first conjugation. From the root *man, “to think”* *(stem: man + ya > mañña):—*

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person</td>
<td>maññati</td>
<td>maññanti</td>
</tr>
<tr>
<td>2nd person</td>
<td>maññasi</td>
<td>maññatha</td>
</tr>
<tr>
<td>1st person</td>
<td>maññāmi</td>
<td>maññāma</td>
</tr>
</tbody>
</table>

Similarly conjugated are:—

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>chid</td>
<td>chijjati</td>
<td>he cuts (down)</td>
</tr>
<tr>
<td>jan</td>
<td>jāyati</td>
<td>he is born (intransitive verb; stem irregularly formed)</td>
</tr>
<tr>
<td>ā-dā</td>
<td>ādiyati</td>
<td>he takes (irregular elision of root vowel, cf. passive conjugation; here ī)</td>
</tr>
<tr>
<td>ā-pad</td>
<td>āpajjati</td>
<td>he acquires, he produces, he gets, he has (intransitive in the latter meaning)</td>
</tr>
</tbody>
</table>
pad (to go)  uppajjati  it happens, it arises, it becomes
(with the prefix  
u(d))
upa-pad  upapajjati  he transmigrates, he is reborn
upa-sañ-pad  upasampajjati  he enters into
ni-pad  nipajjati  he lies down
(p)pati-pad  patipajjati  he engages in, he follows, he practises, he behaves
(habitually)
vi-muc  vimuccati  he is freed
ni-rudh  nirujjhati  it stops, it ceases
vid  vijjati  it is, it occurs, it is found
(to be the case)

In an idiom with thānam, vijjati expresses the possibility of an event or inference: thānam etam vijjati = "this/it is possible" (literally "this place is found"), "it is the case"; n' etam thānam vijjati = "this is impossible", "it is not the case". These two phrases may be placed immediately after the statement quoted (. . . ti) as possible or impossible, or this may follow and be introduced by a relative pronoun (Lesson 12).

Imperatives are formed from these stems just as in the first conjugation. Note the aorist form from u(d)-pad: udapādi, "it arose." ¹ In forming aorists from these verbs the present stem is sometimes used: -pañji, etc., likewise in the future: -pañjissati, etc.

Passive forms occasionally coincide with the active: the meaning must in such cases be inferred from the context: rukkhā chijjanti must mean "trees are cut down". Many verbs of the third conjugation are intransitive. Sometimes it is difficult to decide whether a word should be regarded as passive or merely as intransitive. The form hāyati (Lesson 9) is regarded as intransitive active by some grammarians, taking it to mean "diminishes", "withers away", as against (pa)hīyati meaning "is abandoned".

¹ But cf. Lesson 20, aorist passive.
Past Participles in -na

Certain verbs form their past participles with the suffix na, often there is assimilation of a final root consonant to the n:—

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>chid</td>
<td>chinna</td>
</tr>
<tr>
<td>dā</td>
<td>dinna</td>
</tr>
<tr>
<td>ā-pād</td>
<td>āppanna</td>
</tr>
<tr>
<td>u(d)-pād</td>
<td>uppanna</td>
</tr>
<tr>
<td>uṭa-pād</td>
<td>uṭapanna</td>
</tr>
<tr>
<td>(p)ṭaṭi-pād</td>
<td>paṭipanna</td>
</tr>
<tr>
<td>sam-pād</td>
<td>sampanna</td>
</tr>
<tr>
<td>bhīd</td>
<td>bhīnna</td>
</tr>
<tr>
<td>ni-sid</td>
<td>nisinna</td>
</tr>
<tr>
<td>hā</td>
<td>hīna</td>
</tr>
</tbody>
</table>

Aorists of (d)dis and gam

The root (d)dis, "to see," forms an aorist with inflections in ā, changing its root vowel to a:—

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person</td>
<td>addasā</td>
<td>addasamsu</td>
</tr>
<tr>
<td>2nd person</td>
<td>addasā</td>
<td>addasatha</td>
</tr>
<tr>
<td>1st person</td>
<td>addasam</td>
<td>addasāna</td>
</tr>
</tbody>
</table>

A few verbs may form an aorist with double inflection, taking the ā inflection of addasā plus s and some of the inflections found with s aorists. Some of these forms from gam are regularly used, mixed with single forms corresponding to those of (d)dis:—

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person</td>
<td>agamāsī &quot;he went&quot;</td>
<td>agamāṃsī (with the double inflection)</td>
</tr>
<tr>
<td>2nd person</td>
<td>agamā (without the double inflection)</td>
<td>(agamitha: following the first aorist form)</td>
</tr>
<tr>
<td>1st person</td>
<td>agamāsīṃ</td>
<td>agamamhā</td>
</tr>
</tbody>
</table>
Lesson 11

From (d)dis itself the double form addasāsum (3rd plural) is used alongside addasāmsu.

Vocabulary

Verb of the first conjugation:—

\[ \text{abhi-}u(d)-\text{kir* abbhukkiri}^{\text{ati}} \]
(to scatter)

he sprinkles (when a dis-similar vowel follows it, \(i\) sometimes changes to \(y\); in the present case the \(y\) is further assimilated to the preceding consonant, hence \(\text{abhi-}u \rightarrow \text{abhypo} \rightarrow \text{abbhu}\))

Past participles:—

\[ \text{cu} \quad \text{cuta} \]
fallen, passed away

\[ \text{vi-}\text{pari-}n\text{am} \quad \text{vipari}^{\text{inata}} \]
changed

Nouns:—

\[ \text{ābādho} \quad \text{illness} \]
\[ \text{kārako} \quad \text{doer} \]
\[ \text{bhīnkāro} \quad \text{vase, ceremonial water vessel} \]
\[ \text{rukkho} \quad \text{tree} \]
\[ \text{samvaro} \quad \text{restraint} \]
\[ \text{cakkam} \quad \text{wheel} \]
\[ \text{disā} \quad \text{direction} \]
\[ \text{samaññā} \quad \text{designation, agreed usage} \]

Indeclinables:—

\[ \text{āvuso} \quad \text{sir! (polite address between equals, also to juniors)} \]
\[ \text{idha} \quad \text{here, in this connection} \]
\[ \text{kulo pana} \quad \text{(whence then?—rhetorical question): much less, let alone} \]
\[ \text{tato} \quad \text{thence, then, from there, from that} \]
\[ \text{micchā} \quad \text{wrongly, badly} \]
\[ \text{sammanā} \quad \text{rightly, perfectly} \]

(these are sometimes written as compounds with verbs or nouns, like the prefixes)
EXERCISE 11

Translate into English:—
na kho aham ävuso addasam
ayaṃ tathāgatassa pacchimā vācā
pāmujaṃ bhavissati, sukho ca vihāro
addasā ¹ kho bhagavā tā devatāya
iminā kho evam bho pariyāyena Jotipālassa māṇavassa Mahā-
govindo ti samañña udapādi
sassato loko
so gacchaṭi dakkhiṇam disaṃ
kusalan ti pi na bhavissati, kuto pana kusalassa kārako
ahāṃ kho maggam agamāsim
kalyāṇam vuccati brāhmaṇa
atha kho rāja Mahāsudassano vāmena hatthena bhīnkāraṃ
gahetvā dakkhiṇena hatthena cakkaraṇaṃ ² abbhukkiri
idam kusalam
ahāṃ Jambudīpa ³ iddho c’ eva bhavissati phīto ca
micchā paṭipanno tvam asi, aham asmi sammā paṭipanno
so tato cuto idhūpapanno ⁴
addasā paribbājako bhagavantaṃ āgacchantām
sañña upajjanti pi nirujjhanti pi
bhagavato ābādho uppajji
samvaram āpajjati
ahāṃ kho kammaṃ akāsiṃ. kammaṃ kho pana me karontassa
kāyo kilanto, handāhāṃ ⁵ nipājjāmi
imāṃ mayāṃ addasāma idha upapannam

Translate into Pali:—
The universe is infinite
This is not easy (use the neuter: impersonal statement)
I followed the road
The king saw the boy
The city was prosperous

¹ addasā often stands at the beginning of its sentence.
² A compound word: "wheel-gem," a symbol of imperial power.
³ India (as continent: see the first footnote in Exercise 30).
⁴ When two vowels meet, sometimes the first is elided and the second is lengthened (idha + upapanno).
⁵ This combination may be regarded as an instance of that described in footnote 4 above, or of a + a > ā by coalescence of similar vowels.
Lesson 12

He (is) fixed, permanent, eternal (four words, order as here)
We saw the fortunate one
The speech (is) agreeable
My life (was) given by him (he spared my life), his life (was)
given by me (I spared his life)
See! Ānanda—They (are) past, ended, changed
He has much gold

LESSON 12

Dative Case

The fourth or dative (catutthī, sampadāna) case is used to express the purpose for which an action is done and the person to whom something is given ("indirect object"). The dative may express the person for whom something is done or to whom something which happens is advantageous ("dative of advantage"). It is used also with a number of individual verbs (see below). Formally the Pali dative largely coincides with the genitive. Where the form is ambiguous the case may generally be known from its relating either to another noun (genitive) or to the verb (dative). In all declensions "genitive" forms are used for the dative also,¹ but a special dative inflection exists alongside this for the singular of masculines and neuters in a :—

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Dative</th>
</tr>
</thead>
<tbody>
<tr>
<td>pīndo</td>
<td>pīndāya or pīndassa</td>
</tr>
<tr>
<td>nibbānam</td>
<td>nibbānāya or nibbānassa</td>
</tr>
</tbody>
</table>

The inflection in āya has the specialized meaning of purpose: gāmanā pīndāya pāvīsi, "he entered the village for alms."

Among the verbs which take the dative are the following. We may add here also some other words which take a dative and some miscellaneous dative constructions. The dative is used with the verb (k)khām meaning "to please" ² (someone

¹ This of course leads to some difficulties in analysis (i.e. in our grammatical descriptions).
² But ā-rādh takes the accusative.
= dative) and with the same verb when it means "to forgive" (someone = dative, something = accusative). The verb (p)pa-ti-(s)u meaning "to assent to (someone)" takes the dative. It is used with the verb upa-(t)hā, meaning to serve, attend on/to someone or something (dative), especially in the causative conjugation (see Lesson 13): to cause nurses to attend to the boy (dative); to cause the mind to attend to knowledge. The verb dhar in the sense of "hold for/over" takes the dative of the person sheltered, and in the sense of "owe" it takes the dative of the person to whom something is owed. The verb ā-ruc ("to inform") takes the dative of the person informed (whereas ā-mant takes the accusative). Verbs meaning to be angry at (kup, etc.), to curse (saph), to long for (pīh), and to be clear to ((p)pa-(k)kāhā: visible, apparent), to appear to (pātu(r)-bhū: manifest) take the dative.

The adjective (verbal import) piya, "dear", takes the dative of the person to whom.

"For the sake of" (= dative of purpose, above) is expressed by athāya preceded by the genitive of the person or object of the endeavour.

The indeclinable alam ("sufficient", "enough", "adequate", "perfected") takes the dative. Besides the ordinary sense of "sufficient" (for any purpose) it has the idiomatic meaning of a refusal or objection ("enough!" = "stop!", "I won't!", etc.) with dative of the person for whom it is sufficient or superfluous ("I won't" = alam me; "it is sufficient for you" = alam vo).

The negative participle (future passive: see Lesson 16) abhabba, which functions as an adjective meaning "unable", "incapable", takes the dative of the action which cannot be done, if the latter is expressed by a noun ("action noun").

When wishes (good wishes) are expressed, the dative is used for the person for whom they are expressed: "may there be (hotu) long life for him"; "good luck to you" (bhaddām bhavato hotu); "welcome to you" (svāgataṃ bhavato hotu). Like svāgataṃ ("welcome!") the indeclinables sōthi ("safety", "safely") and namo ("hail!") take the dative.
In a number of expressions there may be doubt whether the case used is dative or genitive. Modern European philologists have disagreed with the classifications of Indian linguistics in several instances, chiefly because they have followed different principles, but the old commentators and grammarians themselves are not unanimous on all points. The genitive meaning "to have" (Lesson 10) has been regarded as dative (this is popular in Europe, especially in France and Germany, reflecting the usages of the philologists’ own languages) and the dative with (p)paṭi-(s)su as genitive (by some old commentators, who explain the construction as ellipsis of a word meaning "speech"). The noun vippatisāro, "regret", may be said to take the dative of the person who regrets—or this may be regarded as a simple relation between two nouns: raṇī . . . vippatisāro, "(there may be) regret . . . to/of the king," = "the king may regret". There are several similar instances. The chief criterion of the case is: is it "adnominal" (relating to a noun) and genitive or is it "adverbal" (relating to a verb) and dative? Interpretations of border line instances vary, and the verbal nouns and adjectives introduce further ambiguity. There is no absolute and immutable "dative" or "genitive" in reality: grammarians set up their own principles of description and classify the constructions they find accordingly.

It should be borne in mind that the infinitive of verbs (Lesson 19) overlaps in meaning with the dative of purpose.

A very important idiomatic construction with the dative case refers to the proper time for something, the opportunity for something. Thus etassa kālo means "it is the time for this"; akālo . . . yācanāya means "it is not the right time for asking"; yassa 1 dāni kālam maṇiṇasi means literally "for which you think it is now (dāni) the right time". The last expression is extremely common in saying (formally) goodbye (spoken by the host, not the guest—who for his part has made the excuse of pressure of work), being roughly equivalent to "well, if you really must go . . ." It is used also by servants reporting to their master that preparations are completed, implying "you can start whenever you wish", etc.

1 See the relative pronoun, next page.
Aorist of (s)su

The aorist of the verb (s)su is inflected as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person</td>
<td>assosi, &quot;he heard&quot;</td>
<td>assosum</td>
</tr>
<tr>
<td>2nd person</td>
<td>assosi</td>
<td>assuttha</td>
</tr>
<tr>
<td>1st person</td>
<td>assosim</td>
<td>assumha</td>
</tr>
</tbody>
</table>

(cf. the second form of aorist given in Lesson 4, but note presence of the augment here; cf. ha.)

From (p)paṭi-(s)su we have paccassosi.¹

Relative Pronoun

The relative pronoun has the stem ya(d), "who," "which," which is inflected in the three genders in the same way as the demonstrative so, sā, tam, or tad:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>yo</td>
<td>yam or yad</td>
</tr>
<tr>
<td>Acc.</td>
<td>yam</td>
<td>yam or yad</td>
</tr>
<tr>
<td>Ins.</td>
<td>yena</td>
<td>yāya</td>
</tr>
<tr>
<td>Dat. Gen.</td>
<td>yassa</td>
<td>yassā</td>
</tr>
</tbody>
</table>

Relative pronouns are used mostly in relative clauses, but some of the case-forms are also used as indeclinables.

Relative Clause

The relative clause (aniyamuddesa) is the regular form of "subordinate clause" in Pali (clauses with participles and

¹ (p)paṭi + a > pacca in junction.
gerunds are also freely used—cf. Lesson 8—but this is not the same kind of "subordination"). Its use is extremely frequent. The clear articulation of the sentence into a subordinate clause introduced by a relative word (a pronoun or an indeclinable such as yattha, "where") and a main clause introduced by a demonstrative word (niyamato paṭiniddesa) is an outstanding characteristic of Pali. Complex sentences or "periods" may be built up by combinations of relative clauses and demonstrative clauses, co-ordinate clauses (joined by conjunctive particles such as ca), direct speech and so forth. The usages of sentence, and period construction will be more extensively surveyed in Lesson 27, when the main elements of construction have been studied and can be reviewed together. A more detailed review of relative clause construction with indeclinables will also be found there.

The relative clause regularly precedes the main clause. The relative word introduces the clause, but may be preceded by indeclinables connecting the whole sentence to the narrative of which it forms a part. E.g.:

atha kho ye icchimsu te akamsu, "then (indeed) those who wished, worked" (literally: "... who wished, they worked.")

The relative pronoun must be in the same number and gender as the noun or demonstrative pronoun it refers to, but it may be in any case—connecting it with the words in its own relative clause or sentence. E.g.:

yena dvārena nikkhami tam Gotamadvāram nāma ahosi,
"the gate by which he left was called Gotama Gate"
("by which (ins.) gate he left, that (nom.) Gotama Gate named was").

Besides the demonstrative, other pronouns may serve as correlatives, for example the personal pronouns and also the "pronominal adjective" (see below) sabba, "all":—

ye . . . ahesum, . . . sabbe . . . bhakkhesi, "those . . . who were there, . . . he devoured (bhakkh (VII)) them all."

Sometimes the main clause has no correlative word (this may of course depend on its having a special form, such as direct
speech), but as a rule the correlative demonstrative is used. A proper name (with title) in the main clause is quite often used without a demonstrative.

Repetition of a relative word emphasizes that the clause is universal: *yo yo* = "whoever". The correlative also is repeated. E.g.:—

*yo yo . . . adiyassati tassa tassa . . . anuppadassāmi,*¹ "whoever will take . . . to him I will grant . . ."

A demonstrative pronoun immediately following a relative pronoun is emphatic (cf. Lesson 5: *so 'hami*): *yo so* = "he who", "that which". Thus we may have a more complex sentence with emphatic and correlative demonstratives. The example which follows has a direct speech clause at the end:—

*yo so satto pāthamaṁ² upapanno, tassa evam hoti : aham asmi brahmā, "that being who has come into existence first (in the evolution of the universe) thinks he is God."

*('Who that being first is reborn, has this thought: I am God.')"

**Relative Indeclinables**

Besides such indeclinables as *yattha, yathā* ("as"), *yadā* ("when"), *yadi* ("if"), and *yato* ("whence", "because", "since"), certain forms of the relative pronoun have, besides their ordinary uses, uses as indeclinables.

Thus the neuter forms of the nominative-accusative singular (especially *yamā*) are used in the impersonal sense of "that", "what", covering a wide range of shades of meaning.

*hoti kho so samayo ūma . . . ayaṁ loko vivaṭṭati, "there is indeed the (so) time that (i.e. when) . . . this world evolves."

(Here the relative clause follows the main clause = elevated speech or emphasis of main clause. The main clause has *samayo* as its subject/agent, the subordinate clause *loko*, the subordination of the *loko* clause is indicated by the *yamā* with which it begins—the omitted words say "some time, after a long time").

¹ Future of dā.
² *pathamaṁ* is here an indeclinable meaning "first", "firstly". It is derived from the ordinal numeral *pathama", "first"."
Lesson 12

*yāṃ* frequently appears after the expression *ṭhānaṃ etam vijjati*, introducing the statement of what is possible: *ṭhānaṃ etam vijjati yāṃ ... = "it is possible that ..."* (here of course the *yāṃ* may be regarded as correlative with the demonstrative *etam*).

*yad* is used in close combination with another indeclinable word: the forms *tad* and *yad* of the neuter pronouns are junction forms of *tam* and *yāṃ* taken when following words are closely associated with them syntactically (and hence in utterance): *yad idam* (cf. masculine *yo so* with a different demonstrative), "which that", is used as an indeclinable emphatic demonstrative, "that is," "i.e.," "as for example," "as," "such as," "to wit."

The instrumental *yena* used with a verb of motion means "where", "towards" (cf. the instrumental of the way by which). It "governs" the nominative case (Lesson 1). When doubled it means "wherever": *yena yena gadchati", "wherever he goes." It is often used with the correlative *tena* preceding the verb: *yena gāmo tena upasāṃkami", "he approached the village."

**Interrogative Pronoun**

The interrogative pronoun has the stem *kim*, "who?", "which?", "what?":

<p>| | | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Sing.</td>
<td>Plural</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>ko</td>
<td>kim</td>
<td>kā</td>
<td>ke</td>
<td>kāni</td>
<td>kā</td>
</tr>
<tr>
<td>Acc.</td>
<td>kaṇi</td>
<td>kim</td>
<td>kām</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ins.</td>
<td>kena</td>
<td>kāya</td>
<td>kehi</td>
<td>kāhi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>kassa or kissa</td>
<td>kassā</td>
<td>kesaṃ</td>
<td>kāsāṃ</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<p>| | | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

There is no equivalent to the question mark in Pali (though modern editors sometimes insert question marks in their texts to assist students). As a general rule if a sentence contains an
interrogative word the whole sentence is interrogative, but
does this please you?, do you approve of this?" (idam me
khamati = "this pleases me", "I like this"). The neuter
singular form kim is sometimes used as an indeclinable, simply
making the sentence interrogative (= inversion + "?" in
English): kim saddam assosi = "Did he hear the noise?" As
Pali favours direct speech kim saddam assosi ti . . . will trans-
late "(. . . he asked) whether he heard the noise." The
interrogative usually stands at the beginning of its clause.
Cf. also the indeclinables nu (in Vocabulary below) and api
(Vocabulary x4).

"Pronominal Adjectives"

Certain pronouns (sometimes called "pronominal adjectives" because they function as both pronouns and adjectives)
follow the declension of ya(d) and must be carefully distinguished
from adjectives on account of the difference of inflection in the
nominative and genitive-dative plural masculine. Thus from
sabba, "all," we have: nominative singular sabbo (M.),
sabbaṁ (N.: only form), sabbā (F.); nominative and accusative
plural masculine sabbe, like ye and unlike kusalā (masculine
nominative plural), kusale (masculine accusative plural);
genitive and dative plural masculine sabbesam (cf. yesam, kusalānām).

Similar pronouns are:

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>aṁha</td>
<td>other</td>
</tr>
<tr>
<td>aṁhatara</td>
<td>a certain, a</td>
</tr>
<tr>
<td>aparā</td>
<td>another</td>
</tr>
<tr>
<td>ṗara</td>
<td>other, another</td>
</tr>
<tr>
<td>sabba</td>
<td>all, entire</td>
</tr>
</tbody>
</table>

Vocabulary

Verbs:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ā-kaṁkh (I)</td>
<td>he wishes</td>
</tr>
<tr>
<td>(k)kham (I)</td>
<td>it pleases, it suits, he approves, it likes (dative of person)</td>
</tr>
</tbody>
</table>
ni(r)-(k)kam (I)  nikkhamati  he goes out, he leaves
sam-ni-pat (I)  sannipatanti  they assemble
(to fall)
upā-las (VII)  upalāseti  he plays, he sounds
(to exercise
an art)

Nouns :—
upasamo  calm
janapado  country
jīvo  life-principle, soul
paccantajo  borderer, foreigner
sānkhadhamo  conch blower
dassanam  seeing
phalam  fruit

Adjectives :—
kamanīya  lovely
paccantima  bordering, foreign
madaniya  intoxicating
rajanīya  exciting

Indeclinables :—
ajja  to-day
ambho  sir! (not very respectful)
taṃ  then, so, now (accusative of ta(d) used
adverbially)\(^3\)

nu  ? (enclitic: an interrogative particle reinforcing
an interrogative pronoun or combined with
another indeclinable to make it interrogative:

\(\text{na}n\)u, " (is) not? "; or by itself = "does? "

yathā  as, how

EXERCISE 12

Passage for reading :—

bhūtapubbam aṇṇataro saṅkhadhamo saṅkham ādāya
paccantimam janapadam agamāsi. so yen’ aṇṇataro gāmo

\(^3\)r + h > kkh.
\(^3\) The adverbial use of certain cases of the pronouns is confusing; the contexts must be carefully considered in order to arrive at the meanings: whether adverbial or not.
ten' upasamkami, upasamkimitvā saṅkham upaḷāsitvā saṅkham nikkhīpitvā nisīdi. atha kho tesam paccantajānām manussānaṁ etad ahosi: kissa nu kho eso Saddo evam rajaniyo evam kamanīyo evam madaniyo ti. sannipatitvā tam saṅkhadhamamaṁ etad avocum: ambho kissa nu kho eso Saddo evam rajaniyo evam kamanīyo evam madaniyo ti. eso kho bho saṅkho nāma yass' eso Saddo evam rajaniyo evam kamanīyo evam madaniyo ti.

Translate into English:—
yen' ajja samaṇo Gotamo dvārena nikkhamissati tam Gotama-
dvāraṁ nāma bhavissati
vatthāni pi 'ssa na yathā aññesaṁ
imassa ko attho
mayam yam icchissāma tam karissāma
kissa nu kho me idam kammassā phalam, kissa kammassa
vipāko
tam kim maññanti bhonto devā
n' atthi paro loko
ko 'si tvam āvuso
kim kusalaṁ kim akusalaṁ
ke tumhe
rājā samāno kim labhati
iminā me upasamena Udāyibhaddo kumāro samannāgato hotu
puccha mahārāja yad ākaṅkhasi
karoti te bhagavā okāsaṁ
yam kho 'ssa na kkhamati tam pajahati

Translate into Pali:—
He gave to me
Prince Udāyibhadda (is) dear to me
The fortunate one, taking a bowl, entered the village for alms
He teaches the doctrine for “extinction”
He eats what he likes
Then (atha) the gate by which the fortunate one left was named
Gotama Gate
What do you think, then, great king?
We have come here to see the honourable Gotama
Did you hear a noise, sir? I didn’t hear a noise, sir!
We do not see his soul leaving
Lesson 13

LESSON 13

Compounds

Nouns (including participles, adjectives, and pronouns) are very frequently combined in compounds (samāsa). In a compound only the last noun is inflected, those prefixed to it being usually in their stem form. The compound functions grammatically in a sentence as if it were a single word, but the meaning is often simply the combination of the meanings of the words forming it—just as if they were separate words in a sentence. The prefixed uninflected member stands for the plural as well as the singular, according to the context. Sometimes, though not often, compound words have special, restricted meanings. In English the word "blackbird" is a compound, but it means a particular species of bird, not any black bird. The same thing holds for "grasshopper", though this term may be used more loosely. "Madhouse" on the other hand means any "house for the mad" (or any place resembling one). "Pondlife" includes all animals and vegetables living in ponds. As other types of compound in English may be quoted "fourteen" (= "four and ten"), "whitewashed" (= having a white wash on it, as a building), "alongside" (= "along the side of"), "twelvemonth" (= a collection of twelve months, a year). The six types of compound in Pali corresponding to "grasshopper", "fourteen", "blackbird", "whitewashed", "alongside", and "twelvemonth" will be explained in Lessons 13, 15, 16, 19, 25, and 26 respectively.

In order to understand Pali sentences containing compounds, a classification of compounds is made according to the relation between their members and between the compounds and other words of the sentences.

Tappurisa Compounds

In the class known as tappurisa (no English equivalents have been invented for the names of compounds, so we use the Pali

---

1 Indeclinables and prefixes also may be combined with nouns to form compounds. The combination of prefixes with roots is a different matter and is not treated under "compounds". Finite verbs are not compounded with nouns, but participles and other nouns derived from verbs may be.

2 Words in -ant have the weak stem -at, those in -an drop the -n.
names \(^1\) the prior member is associated with the posterior by a direct relation. The whole compound functions grammatically as a noun. The English example "madhouse" illustrates this: in Pali the relation "for the mad" might be expressed by the dative case (purpose), which would be the case in which the prior word would appear if there were no compounding. In "grasshopper" the relation "in the grass" would be expressed by the locative case (Lesson 16). In Pali any case-relation may occur in a tappurisa, that of the genitive being the most frequent as it is the usual case to express a relation between two nouns. The "genitive" relation may be very general or vague; other cases may express very specific relations, including those to an action (when the second noun is more or less verbal). Examples:—

brāhmaṇaṇaparīsa, "an assembly of priests ("priest-assembly")
rājaputta, "son of a king" ("kingson"), "prince"
(stems in an lose the n in compounds)

The last word in a compound, when the compound is a noun, usually retains its original gender.

Participles likewise occur as the final members of tappurisas, and it is in these tappurisas that the other case relations are most often found, such as the accusative relation when the first member is the patient ("direct object") of the participle.

Compounds are very freely formed in Pali (much more freely than in English, except perhaps in some modern styles which many English speakers would regard as jargon). They are not restricted to two members, compounds of three or more members, variously related, being quite common. Thus kūṭāgarasālā = "hall of the house with a gable (kūṭo)").

*Causative Conjugation*

A special conjugation of verbs has the meaning to cause someone or something else to do the action of the root, to have something done, and is called the "causative" (kārīta).

\(^1\) Most of these names are examples of the forms; thus tappurisa = tad + purisa (d + p > pp) = tassa purisa, "his man," "his servant."  
\(^2\) kūṭo = point, peak (of a mountain), ridge (of a roof). This refers to the high ridged, overhanging barrel-vaulted roof characteristic of ancient India.
Formally (in formation and inflection) it frequently coincides with the seventh conjugation, just as the passive coincides with the third conjugation. There is, however, a distinctive causative suffix (ā)p which is sometimes added to roots. Roots conjugated in any conjugation for the ordinary present indicative may appear in causative meanings with the stem in e or a "fuller" form aya (or pe, āpe, āpaya, āpaya). As in the seventh conjugation the root vowel is usually strengthened or lengthened (cf. Lesson 3). The meaning may be the straightforward causative one or a more specialized and idiomatic one. Thus from vac, "to speak," we have the causative vāceti, ("he makes speak"), "he reads aloud," "he recites," whilst from vad, "to say," we have the causative vādeti ("he makes say"), "he plays (a musical instrument)." Sometimes it is not easy to decide whether to class a verb as an independent seventh conjugation root or as the causative form of some other verb of perhaps widely divergent meaning. There is a certain amount of disagreement among grammarians over the proper classification (e.g. of vādeti).

With (ā)p we have from chid chedāpayati ("he causes to cut"); from (t)thā jhāpayati, in which the root vowel is usually shortened (as opposed to most causatives) and which often has the meaning "he leaves aside", "he excepts", instead of the more literal meaning "makes stand", "erects". Besides the possibility of a "double" formation with (ā)p alongside a causative form in e (which may have double meaning as well as double form), "triple" forms are sometimes made by adding (ā)p twice, thus from ruh "grow", we have a causative form (with elision of h) ropeti, "he plants" (causes to grow), and another causative form ropēpeti, meaning "he causes to cause to grow", "he has planted".

As with ordinary verbs, the agent of a causative verb (hetukattar) goes in the nominative case. The person or "instrument" through whom the action is performed goes usually in the accusative (the instrumental may be used instead, on account of the sense of "instrument"); thus a causative verb may take one patient more than the equivalent ordinary verb: the causative of an intransitive verb may take one patient (the verb may be said to "become transitive"), the causative of
a transitive verb may take two patients, the causative of a verb which ordinarily takes two accusatives may take three patients. For example "to be" is intransitive and takes no patient; "to cause to be" (i.e. to develop, etc., as "to develop I the mind") takes one. "To enter" may take one patient (enter I a house); "to cause to enter" may take two (cause to enter I a man 2 a house). "To take," "to lead," etc., may take two patients (take I to a village 2 a goat); in theory (in practice the extravagance seems to be avoided) "to cause to take" may take three (cause to take I (by) a man 2 to a village 3 a goat: puriso (agent) I purisam 2 gāmam 3 ajam nāyeti, or puriso purisena gāmam ajam nāyeti with instrumental).

The causative conjugation includes the various tenses and participles, formed from causative stems as from seventh conjugation stems.

Present causative of bhū:—

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person</td>
<td>bhāveti</td>
<td>bhāventi</td>
</tr>
<tr>
<td>2nd person</td>
<td>bhāvesi</td>
<td>bhāvelha</td>
</tr>
<tr>
<td>1st person</td>
<td>bhāvemi</td>
<td>bhāvema</td>
</tr>
</tbody>
</table>

Causatives:—

**kapp** ((VII): kappeti, kappāpeti he causes to be got ready, he has put in order, he has organized

**kar**

kāreti he causes to work, he causes to make, (of kings) he governs, he rules (causes the kingdom to function)

kārāpeti he causes to make, he has built

**chid**

chedāpeti he causes to cut

**jan**

janeti he causes to be born, he produces
### Lesson 13

<table>
<thead>
<tr>
<th>Verb</th>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>(ि)jhe</td>
<td>jhāpeti</td>
<td>he causes to burn, he sets fire to</td>
</tr>
<tr>
<td>(ि)ṭhā</td>
<td>ṭhapeti ṭhāpayati</td>
<td>he causes to stand, he erects, he makes stand up, he causes to remain, he excepts</td>
</tr>
<tr>
<td>ni-ṭat</td>
<td>nipāteti</td>
<td>he causes to fall down, he drops, he puts down</td>
</tr>
<tr>
<td>ṭā</td>
<td>pāyeti</td>
<td>he causes to drink</td>
</tr>
<tr>
<td>bhū</td>
<td>bhāveti</td>
<td>he causes to be, he develops</td>
</tr>
<tr>
<td>ā-mant</td>
<td>āmantāpeti</td>
<td>he causes to be addressed, he has invited</td>
</tr>
<tr>
<td>muc</td>
<td>muciṃcāpeti</td>
<td>he causes to be free, he sets free</td>
</tr>
<tr>
<td>(ि)paṭi-yat (to prepare)</td>
<td>paṭiyādāpeti</td>
<td>he causes to be prepared (irregular change of t &gt; d)</td>
</tr>
<tr>
<td>yā</td>
<td>yāpeti</td>
<td>he causes to go, he keeps going</td>
</tr>
<tr>
<td>yuj ((VII) : yojeti)</td>
<td>yojāpeti</td>
<td>he causes to be yoked (carriage)</td>
</tr>
<tr>
<td>ā-ruc</td>
<td>ārocaṇeti ropeti</td>
<td>he causes to be announced he causes to grow, he plants</td>
</tr>
<tr>
<td>ruh</td>
<td>ropāpeti</td>
<td>he causes to cause to grow, he has planted</td>
</tr>
<tr>
<td>ā-ruh (climb, mount)</td>
<td>āropeti</td>
<td>he causes to mount, he puts on top of, he shows, he shows up, he disproves</td>
</tr>
<tr>
<td>(ि)pa-vatt</td>
<td>pavatteti</td>
<td>he causes to go, he sets going</td>
</tr>
<tr>
<td>ni(r)-vā</td>
<td>nibbāpeti</td>
<td>he causes to be extinct, he extinguishes (e.g. fire)</td>
</tr>
<tr>
<td>(ि)pa-vid (vid (I) : “know”, but the primary present system is not used)</td>
<td>pavedeti</td>
<td>he makes known</td>
</tr>
<tr>
<td>(ि)pa-vis</td>
<td>paveseti</td>
<td>he causes to enter, he brings in</td>
</tr>
</tbody>
</table>
(ṭ)pa-(v)vaj  pabbājeti  he causes to go forth, he banishes (he has banished)

ni-sīd   nisīdāpeti  he causes to sit down
(s)su   sāveti  he causes to hear
pari-sudh (III)  (to) parisodheti  he causes to become pure/become pure/clean)

Other tenses of the causative:—
Imperative: kappāpehi
Aorist: kāṛāpesi; ṭhāpesum; ārocāpesi, ārocāpesum; ropāpesi; āropesum
Future: jhāpessati; bhāvessati

Participles:—
Present: kārento, kārayato (genitive); chedāpento, chedāpayato (genitive); dāpento; pācento (pac = cook, torment), pācayato (genitive); yojāpento
Past: kappita; kārita, kārāpita; bhāvita; pavattita; pavedita (usually in ita, as with the seventh conjugation)
Gerund: kārāpetvā; āmantāpetvā; paṭiyādāpetvā; yojāpetvā; āropetvā; pavesetvā

Despite the mechanical appearance of the causative in theory, as a kind of tense of the ordinary verb, in practice the meaning and usage of causative verbs is highly idiomatic and each one requires careful attention.

Vocabulary
Verbs:—
ā-kuṭ (VII)  ākoṭeti  he strikes
gaves (I)  gavesati  he looks for, he searches for
(ṭ)pa-ikkha (I)  āpekkhati  he looks on, he watches
bhaj (I)  bhajati  he resorts to

Nouns:—
kammāro  smith
(k)khandho  group, collection, mass
| Paccattiko | enemy |
| Pabbato | mountain |
| Pâsâdo | palace |
| Puñjo | heap |
| Bâo | fool |
| Bhedo | division, splitting up |
| Manto | prayer, hymn |
| Migo | beast, deer |
| Samudayo | origin, origination |
| Siho | lion |
| Araññam | forest |
| Indriyam | faculty |
| Khâdaniyam | foods, dishes (collective singular) |
| Palâlam | straw |
| Bhattam | meal |
| Milam | root, base, capital (money) |
| Samma (voc.) | (my) dear! (familiar address: only the vocative is used) |

**Adjectives:**

- Anuttara | unsurpassed, supreme |
- Abbhokasa | open, free, out of doors, open air |
- Ariya | excellent, exalted, noble |
- Ullâna | stretched out, lying down |
- Gambhira | profound |
- Nava | new |
- Nitthita | completed, ready |
- Panita | excellent, delightful, delicious |
- Puratthima | east |

**Past participle:**

- Vivitta (vi-vic) | separated, isolated |

**Indeclinables:**

- Ayoniso | unmethodically, haphazardly, erratically, inco-sequentially, unscientifically |
- Uddham | above, up |
- Racci | perhaps ?, did ?, I doubt whether ?, I hope ?, aren’t you ? (with na) |
**katham** | how ?, why ?
---|---
**tikkhatthum** | thrice
**dāni** | now (enclitic: cannot stand at beginning of sentence)
**passena** | on its side (instrumental of *passo*, side, used adverbially)
**yāva** | as far as, up to, as much, to what extent

**EXERCISE 13**

Passage for reading:

> te tam saṅkhām uttānaṁ nipātesuṁ: vadehi bho saṅkha, vadehi bho saṅkhā ti. n' eva so saṅkho saddaṁ akāsi. te tam saṅkhām passena nipātesuṁ... uddhaṁ ṭhapesuṁ... dān-đena ākoṭesuṁ... sandhuniṁsu ¹: vadehi bho saṅkha, vadehi bho saṅkhā ti. n' eva so saṅkho saddaṁ akāsi. atha kho tassa saṅkhadhamassa etad ahosi: yāva bālā ime paccantajā manussā. katham hi nāma ayoniso saṅkhasaddaṁ gavesis-santī ti. tesam pekkhamānānaṁ ² saṅkham gahetvā tikkhat-tum saṅkhāṁ upalāsitvā saṅkhāṁ ādāya pakkāmi.

Translate into English:

brāhmaṇo mante vācesi
so tam cittaṁ bhāveti
na tam (2nd. person) deva paccatthikānaṁ demi
ayaṁ dukkhasamudayo
rājā kumārassa (dative) pāsade kārāpesi
so iminā ca ariyena silakkhandhena samannāgato iminā
ariyena indriyasamvarena samannāgato... vivittam senā-sanaṁ bhajati: araṇṇaṁ, rukkhamūlaṁ, pabbatam,...
abbhokāsaṁ palālapuṇjaṁ
idha tathāgatena anuttaram dhammacakkaṁ pavattitaṁ
idam paṇītaṁ
ye mālam āropessanti, tesam tam bhavissati sukhāya
tvam pana samma Jīvaka kiṁ tuṁhi
kacci maṁ samma Jīvaka na paccatthikānaṁ desi

¹ Aorist of *sam-dhā* (V: Lesson 15), "to shake."
Translate into Pali, using compounds where indicated by hyphens:

This is the cessation-of-unhappiness
(It is) now the time-for-extinction of the fortunate one
Cunda the son-of-a-smith, having had delicious dishes prepared,
    had the time announced to the fortunate one: "(it is)
    time, sir,¹ the meal (is) ready"²
The lion, king-of-the-beasts, went out
There are (atthi: the singular verb may be used for the plural
    also in this sense) other profound, delightful, doctrines which
    the "thus-gone" makes known
He develops that thought
The king, having had the priests invited, said this: "let the
    priests see the boy"
The king, having made the boy sit down, instructs (him)
The priest had a new house built to the east (instrumental or
    accusative) of the city
Recite the prayers! (plural)
I set free the goats

LESSON 14

Indefinite Pronoun

The indeclinable particle ci(d) is added to inflected interrogative pronouns to form indefinite pronouns:

ko ci anyone, someone
kassa ci of anyone
kiñ ci anything, some (m of kiñ assimilated to c, becoming
    the palatal nasal)

With relative:

yan kiñ ci whatever

¹ Use the form of address to a monk.
² Invert the order of the last two words (= emphasis or exclamation).
With the negative:—

na kiñ ci nothing, none at all

The junction form cid often appears when another word follows closely.

Optative Tense

The optative (or "potential") (sattamī) tense is used for any hypothetical action. It may be translated by "should", "would", "may", etc. It is formed from the present stem of all conjugations with special inflections:—

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person</td>
<td>bhaveyya,&quot; he should be,&quot;</td>
<td>bhavetyup</td>
</tr>
<tr>
<td></td>
<td>&quot; could be,&quot; &quot; may be.&quot;</td>
<td></td>
</tr>
<tr>
<td>2nd person</td>
<td>bhavuyāsi</td>
<td>bhavuyātha</td>
</tr>
<tr>
<td>1st person</td>
<td>bhavuyām (also bhavuyāmi)</td>
<td>bhavuryāma</td>
</tr>
</tbody>
</table>

From other conjugations (all have the e stem):—

man (III) mañheyya he should think
kar (VI)  kareyya he should do
dis (VII) deseyya he may teach

The verb as, "to be," has two forms of optative tense, though there is little distinction of meaning. The first type is much more frequent, the second more elevated or "poetic", only the 3rd person singular being used regularly:—

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person</td>
<td>asa, &quot; there would be &quot;</td>
<td>asu</td>
</tr>
<tr>
<td>2nd person</td>
<td>asa</td>
<td>assatha</td>
</tr>
<tr>
<td>1st person</td>
<td>assaṃ</td>
<td>assāma</td>
</tr>
</tbody>
</table>
The second type is usually impersonal, and hardly occurs except in the 3rd person singular. Thus: *siyā ... kaṁkhā, “there may be doubt” (with agent in the genitive: “subjective genitive”). The bracketed forms are sometimes found in poetry.

Sometimes *assa* and *siyā* are used together in one sentence, and it is this which makes it convenient to have two different forms. Thus *siyā kho pana bhoto raṁño evam assa = “but it might be (that) of his majesty (bhoto) the king there would be thus (thought, idea)”*. Here we may see a distinction of meaning between *siyā* and *assa*: in such sentences they always have the same positions and functions, *siyā* (“it might be”) leading and *assa* (“there would be”) following. On the whole *siyā* is used as optative of *atthi*, whilst *assa* is used as optative of *hoti*. Thus *siyā* is used quite frequently in philosophical discourse to assert a possibility, in contrast to the categorical *atthi* and *n’ atthi*. Like *atthi*, *siyā* may be used for the plural as well as the singular.

Optatives may be formed also for the passive and causative conjugations.

The range of meaning of the optative includes a mild form of command or a strong injunction, as well as requests, invitations, wishes, possibilities, suppositions, and hypotheses.

The hypothetical meaning is by far the most usual (cf. meanings of future, Lesson 10). When a relative or other subordinate clause expresses a condition on which a main clause depends, its verb may be in the optative, depending on the degree of uncertainty. There is, however, a tendency for both verbs, of the main and subordinate clauses, to be in the same tense (by “attraction” or assimilation). Thus if the effect of the
copdiction is quite hypothetical (as: "if you ask, he may accept," sace . . . yāceyyāsi . . . atha . . . adhivaseyya) both verbs are usually in the optative. On the other hand if the result is considered certain and factual (by the speaker or writer, in narrative by the narrator but not necessarily by the speaker he quotes) both verbs may be in the present tense (as: "if a virtuous man approaches an assembly, he approaches without shame"); or both may be in the future if instead of an "eternal truth", as above, a particular future action is considered (as: "if I have them salute (future of causative) one by one, the fortunate one will be (future) unsaluted by them (all) before daybreak"; likewise "I will not . . . until . . ."—both futures). Different tenses may also be used: "as . . . he explains (present), so . . . you should (must) report (optative)" (command of a king to an emissary) = yathā . . . vyākaroti tam . . . āroceyyāsi; "I shall teach (future) a course of doctrine with which one may explain (optative)" = dharmāpariyāyam desessāmi yena samannāgato . . . vyākareyya.

The optative is often used after the idiom thānām . . . vijjati yam . . ., "there exists (present) the case that . . . (optative of the possible action or event) "", but the present is sometimes used (when the possibility is considered as definitely attested); when the idiom is negative ("it is not possible") the future is usual. Without yam, and preceding the idiom, the case considered may be given simply as a quotation ending with ti. (There is also a conditional tense in Pali, but it is not often used, being restricted to the statement of impossible hypotheses—see Lesson 29.)

With reference to the distinction between the optative and the future, used of future events which are respectively hypothetical and certain, the following example is instructive: "if he should get the kingdom he would share it" (both verbs optative), "... if I do ('shall') get the kingdom I will share it" (both verbs future).

Ablative Case

The fifth or ablative (pañcamī, nissakka, apādāna) case is used to express the point from which an action begins. The action may be physical or mental. The ablative also expresses
the cause or origin from which something arises. Formally the ablative may coincide with the instrumental except in the singular of the a stems and the masculine and neuter demonstrative and relative pronouns and other pronouns or "pronominal adjectives" inflected like them. There is also a special ablative singular suffix, to, which may be added to any stem. Moreover the pronominal inflection of the ablative singular, sma or mhā, is sometimes added to various noun stems.

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Ablative</th>
</tr>
</thead>
<tbody>
<tr>
<td>janaṇado</td>
<td>janaṇadā</td>
</tr>
<tr>
<td>āsanam</td>
<td>āsanā</td>
</tr>
<tr>
<td>so and tad</td>
<td>tasmā or tamhā</td>
</tr>
<tr>
<td>ayan</td>
<td>imasmā or imamhā</td>
</tr>
<tr>
<td>paccatthiko</td>
<td>paccatthikato &quot;from an enemy&quot; (suffix to)</td>
</tr>
</tbody>
</table>

Examples of the use of the ablative:—

uṭṭhāyā' āsanā, "having got up from (his) seat" (in this phrase the usual order of words is always inverted)
gāmā gāmam, "from village to village"
agārasmā pabbajito (noun with pronominal inflection), "gone forth from home"
dasaḥ ca lokaḥhātūhi devatā... sannipatitā, "and the gods... assembled from the ten universes"
kīṃ kāranā, "from what cause?", "for what reason?", "why?"

The ablative of cause is very important, and is always used in philosophical statements:—

vedanāpaccayā tanhā, "desire (is) from the sensation-cause", "desire is caused by sensation"
kimpaccayā bhavo, "from what cause (is) existence?"
kissa nirodhā bhavanirodho, "from the cessation of what (is there) cessation of existence?"

The ablatives of some pronouns in -asmā are used as indeclinables with causal meaning: kasmā = "why?", tasmā = "therefore".

1 Instrumental-ablative plural of a stem in u, dasahi of dasa, "ten."
2 Or "condition".
Subsidiary uses of the ablative:

—isolated, separated, secluded from:
  *vivicca akusalehi dhammehi,* "having become separated from bad phenomena" (with *vivicca* as with *uṭṭhāya* inversion is usual)

—fear, danger from:
  *na kuto ci bhayam... yad idam paccatthikato* "... fear (danger) from nowhere, such as from an enemy"
  (ablative in *to* and similarly formed indeclinable *kuto* = "whence?")

—cleaned or purified from (literal: "from dirt" and figurative):
  *padosā cittam parisodheti,* "he makes his mind pure from anger," "he purifies his mind from anger"

—freed from (from slavery, etc.):
  *cittam āsavehi vimuccati,* "the mind is freed from the influxes"

—direction from (with genitive of the origin):
  *dakkhinato nagarassa,* "south of the city"

—distance from (space and time); this meaning appears always with the suffix *to* and mostly in the indeclinables with suffix *to* (especially *ito* = from here/now), otherwise the instrumental is usually used (cf. Lesson 8):
  *ito... ekatimso kappo,* "the thirty-first aeon from (before) now"
  *ito tinnaṃ māsānam accayena,* "after three months from now" (notice the combination of the three cases: ablative-genitive-instrumental)
  *dūrato āgacchanam* (seen) "coming from the distance"

—abstinence from, revulsion from:
  *virato methunā gāmadhammā,* "has abstained (past participle of *vi-ram*) from sexual vulgar ("village") custom"
  *pissunāya vācaya paṭivirato,* "has abstained from malicious speech"

—recover from (illness):
  *tamhā ābādhā mutto,* "freed (recovered) from that illness"

—limit up to (within) which (with *yāva*):
Lesson 14

yāva brahma lokā, "as far as the world of God (heaven)"
yāva sattamā, "up to the seventh"
—with the verb u(d)-(k)thā, "to rise up (from)," "come out from"
(literally and figuratively):

patisallāna vuṭṭhito, "come out from seclusion (privacy, withdrawing; sometimes spelt paṭi-"

jhāna vuṭṭhahitvā, "having risen up (come out) from a meditation (trance)" (and passing into a higher or lower trance)
—"with reference to," "from the standpoint of" = -to:
tathāgato attī buddhe . . . gottato pi anusarati, "the thus-gone recollects past enlightened ones (Buddhas) with reference to (their) clan(s) also"

With indeclinables:—

—aṇātra:
aṇātra phassā, "except for contact," "without touch"
(aṇātra often takes the instrumental, cf. Lesson 8, and this ā inflexion with it is sometimes regarded as a form of instrumental, cf. the instrumentals in ā: bhagavatā, raṇā ¹)

—adho, "below":
adho kesa maṭhakā, "below the top (matthako) of the hair"

—ārakā, "far from":

ārakā sāmaṇāṇā, "far from asceticism (sāmaṇāṇam)
ārakā . . . vijjā caranāsam pathāya, "far from success (sam- padā : feminine) in knowledge and practice (caranaṃ)"

—uddham, "above," "after," "beyond":

uddhaṃ pādatāla, "above the soles (talām, 'surface') of the feet"

kāyassa bheda uddhaṃ, "after the splitting up (death) of the body"

—pāram, "after":
pāram maraṇā, "after death"

—yāva, "up to," "as far as" (see above, under "limit")

¹ We find also saha parinibbāna = "(simultaneously) with the extinction", unless it should be regarded as meaning caused by the extinction, in which case saha would seem superfluous.
The ablative is sometimes used in comparison or distinction (when the sense is "most" the genitive is used, see Lesson 18):

\[ na \ldots \text{vijjati aṅga samano vā brāhmaṇo vā bhagavatā} (\text{ablative}) \ bhiyyo \ 'bhiṅṇatāro, "there is \ldots \text{not any other philosopher or priest more learned than the fortunate one}" (\text{abhiṅṇatāro comparative of} \ abhiṅṇa, "learned"; see Lesson 18 on comparison; bhiyyo, "more," is used also with kuto: \textit{kuto bhiyyo} (lit. = "whence more"), meaning idiomatically "let alone more," "how could it be more?"")
\[ \text{i} \text{to bhiyyo, "more than this"}

The instrumental is sometimes used in comparison, just as it overlaps with the ablative in some other uses (cause, measure).

**Dependent Words in Tappurisa Compounds**

A dependent word (samāsanta) is a word which can appear only at the end of a compound (it is a "bound form"). It cannot be used independently. In certain tappurisas \(^1\) such words are found, generally indicating the action of a root from which they are immediately derived:—

—\textit{karo}, "doing," "working" (kar): \textit{kammakaro} "worker"

—\textit{hāro}, "making" (kar, causative): \textit{kumbhakāro} "potter" (\textit{kumbho} = "pot")

—\textit{ggāho}, "seizing" ((g)gah): \textit{candaggāho} "eclipse of the moon (cando)"

—\textit{dhāro}, "holding," "remembering" (dhar): \textit{dhammadhāro}, "memorizer of the doctrine"

—\textit{pāto}, "dropping," "offering," "collecting" (\textit{phat}, "to fall," causative): \textit{piṅḍapāto} "alms offering," "alms collecting" (this has the sense of the food collected by a begging monk).

As with the other cases, ablative tappurisas may be formed:—

\textit{piṅḍapatapātikkanto}, "(monk) returned from an alms collecting"

\(^1\) Called "\textit{upapada} compounds" after the first member, the "adjacent word" (\textit{upapada}), in virtue of which the dependent form may be used.
Vocabulary

Verbs:—

adhi-gam (I)  adhigacchati acquires
ansu-(s)sar (I)  anussarati recollects
u(d)-(f)thā (I)  uṭṭhāti or uṣṭhahati rises up, gets up, arises,
or v uṭṭhāti (with v as junction comes out from, emi-
consonant — see grates
Lesson 25—be-
tween u and a preceding vowel)

ni-mant (VII)  nimanteti invites (āsanena ~ = ~
to sit down, offers a seat)

pari-pucch (I)  pari[pucchati asks about, asks advice
ā-yā (I)  āyāti comes, approaches

Nouns:—

āsavo influx, influence

deso point (topic)

padoso anger

phasso contact, touch

saḥayako friend

upādānam attachment

gāmapadām site of a village

dāsavāyam slavery

bandhanām bond, fetter

vedayitām sensation, experience

sānam hemp

Indeclinables:—

api or app (stands at (with optative) perhaps, (with
beginning of sentence indicative) does ?, do ?, did ?
or clause; app is a (i.e. makes sentence inter-
junction form before rogative: polite form of
a vowel) question)

1 They are, in Buddhist doctrine, passion, existence, opinion, and ignorance; freedom from these is equivalent to the attainment of nibbānam, to absolute peace.
etarahi now, at present
etha here, (also means) in this case
tattha there, in that/this connection
tena hi now! (admonitory)
pubbe before, formerly
yattha where
yan nūna what now if?, what if?, now if, supposing?
sabbaso completely

Adjectives:—
pisuna malicious
purāṇa old

Numeral:—
ubho (nominative and accusative, all genders) both

Past participle:—
khīna (k)khī (III) exhausted, wasted, perished (irregular u for n)

EXERCISE 14

Passage for reading:—
bhūtapubbaṁ aṇñataro janapado vuṭṭhāsi. atha kho sahāyako sahāyakaṁ āmantesi: āyāma samma. yena so janapado ten’ upasamkamiśāma. app eva nām’ ettha kiṅ ci dhanam adhigaccheyyāmā ti. evaṁ samma ti kho sahāyako sahāyakassa paccassosi. te yena so janapado yen’ aṇñataram gāmapadam ten’ upasamkamiṁsu. tatth’ addasaṁsu pahūtaṁ sānaṁ chaḍḍitaṁ. disvā sahāyako sahāyakaṁ āmantesi: idaṁ kho samma pahūtaṁ sānaṁ chaḍḍitaṁ. tena hi samma tvaṁ¹ ca sāṇabhāram bandha, ahaṁ ca sāṇabhāram bandhissāmi. ubho sārabhāram ādāya gamissāmā ti. evaṁ samma ti kho sahāyako sahāyakassa paṭissutvā sāṇabhāram bandhi.

¹ u palatalized to a before c.
Translate into English:—

puccheyyām' ahaṁ bhante kañ cid eva desaṁ
devā tamhā kāyā cavanti
upādānapaccayā bhavo
yan nūna mayäm kusalam kareyyāma
na hi bhagavā evaṁ vadeyya
na dān' ime imamhā ābādhā vutṭhahissanti
te kālena kālaṁ upasamkamitvā paripuccheyyāsi (=
"should": exhortation)
tassa evam assa: ahaṁ kho pubbe dāso ahośiṁ. so 1 'mhi
etarahi tamhā dāsavāyā mutto
yattha pan' āvuso sabbaso vedayitam n' atthi, api nu kho
tattha " asmī " ti siyā
khīṇā me āsavā
na maṁ ko ci āsanena pi nimantesi
āyantu bhonto
idha samoṇo vā brāhmaṇo vā kusalam dhammaṁ adhigac-
cheyya. kusalam dhamaṁ adhigantvā na parassa āroceyya.
kim hi paro parassa karissati. 2 seyyathā pi nāma purāṇam
bandhanam chinditvā aṁṇam navam bandhanam kareyya.

Translate into Pali:—

I got up from my seat and left
If the philosopher Gotama should come to this assembly we will
ask (optative) him this question
What should we do?
I should do meritorious actions
Sensation is caused by ("from the condition of") contact
You should explain it as it pleases you (te; both verbs optative)
We would invite him to sit down
There will be an eclipse of the moon
There is nothing here
The priests would banish the priest from the city

1 so used with 1st person verb as emphatic pronoun (1st person), cf. Lesson 5.
2 kim . . . karissati = "what will/can he/it do?" means much the same as
"what's the use of?"
Fifth Conjugation

Verbs of the ki or fifth conjugation (kiyādi gaṇa) form present stems with the suffix na. The personal endings are the same as for the first conjugation. From the root (न)ना, “to know” (learn, find out), which before the present suffix is changed to ja, we have:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person</td>
<td>jānāti</td>
<td>jānanti</td>
</tr>
<tr>
<td>2nd person</td>
<td>jānāsi</td>
<td>jānātha</td>
</tr>
<tr>
<td>1st person</td>
<td>jānāmi</td>
<td>jānāma</td>
</tr>
</tbody>
</table>

Similarly conjugated are:

ji
abhi-(न)ना abhijanāti
he wins
he knows, he is aware of, he ascertains, he discovers

ā-(न)ना ājanāti
he learns, he grasps (fig.)

(प)pa-(न)ना paśjanāti
he understands, he has insight

(प)paṭi-(न)ना paṭijanāti
he admits

vi-(न)ना vijanāti
he is conscious of, he discerns

saṃ-(न)ना saṃjjanāti
he experiences, he perceives

In some verbs the suffix is na with cerebral u:

(k)ki kināti he buys
(s)su sunāti he hears

The root (g)gah, “to take,” “to seize,” inverts the order of the final consonant of the root and the n (which is cerebral) of the suffix:

gānāti he takes

In consequence of this special feature some grammars place it in a separate conjugation of its own, known as the gah conjugation (gahādi gaṇa), making it the sixth of the eight conjugations they accordingly reckon. They place with it some roots of nouns which show the same inversion.
With prefixes:—

\( u(d)-(g)gah \) **ugganāhi** he learns, he memorizes

\( p(pati)-(g)gah \) **patigganāhi** he accepts

Other tenses are formed as follows:—

Imperative: \( jānātu \) (3rd sing.), \( jānāhi \) (2nd sing.: always with -hi), etc.

Optative: \( jāneyya \), etc. (also a rarer form, \( jaññā \), of the 3rd person sing.)

Present participle: \( jānaṃ \) or \( jānanto \) (masc. nom. sing.), \( jānata \) (ins.), etc.

Aorist: \( aññāsi \) \( (ñ)ñā \) and \( ṅ-(ñ)ñā) \), \( jāniṃsu \) (for aorist of \( (s)su \), see Lesson 12)

Future: \( jānissati \), etc.

Gerund: \( aññāya \) (from \( ū-(ñ)ñā \), a shortened before the doubled consonant; \( ūlavā \) from \( (ñ)ñā \) itself is not often used);

\( abhiññāya \); \( suvā \); \( gahetvā \)

Past participle: \( ūla \) \( (aññāla \) is usually the negative: "unknown")

\( suta \); \( gahīta \) (sometimes \( gahita \))

Passive: \( paññāyati \)

Causative: \( sāvelī \)

Dvanda Compounds

Two or more nouns forming a list can be made into a compound instead of being connected by the particle *ca* (cf. in English "fourteen" = "four and ten"). This type of compound is called *dvanda* ("twin"). It may be used as a collective noun, neuter (regardless of the gender of the members) and inflected in the singular number, or (retaining the gender), inflected in the plural as meaning two or more items. The component words may signify one or more than one item. The more important or leading object, if any, sometimes occupies the second position, which is normally the dominant position in Pali (cf. the *tappurisa* compound). In English the order may then be reversed:—

\( candimasauryā \) (plural), "the sun and the moon"

\( samanābrāhmaṇā \) (plural), "priests and ascetics"

\footnote{As a rule, when in close junction a long vowel may not stand before a double consonant: here ū is shortened (cf. Introduction, pronunciation of ò and ø, and such verbs as \( ṅ-(k)hā — Vocabulary 17 \).}
Sāriputtamoggallānaṃ (neuter singular), "Moggallāna and Sāriputta" (the two leading disciples of the Buddha) pattaśivaram, "robe and bowl"

Negative and other Prefixes to Nouns

Nouns (including adjectives) can be made negative by adding the prefix a, which before vowels becomes an. Several examples have been met with already: akusala ("non-good"), amanusso ("non-human"), avijjā ("non-knowledge"), ananta ("un- ending": an). Finite verbs are not negativised in this way, but participles may be: vimutta = "freed"; avimutta = "not freed"; anuppanna = "not arisen"; adinnā = "not- given"; present participles and gerunds are more rarely negativised: adīsvā = "not having seen"; appahāya = "not having renounced". Other prefixes added to nouns, etc., are su, meaning "well", "good", and du(r), meaning "ill", "bad" (and they cover a wide range of similar conceptions: easy/difficult, pleasant/unpleasant, etc.): subhāsa = "well- spoken", dullabhā = "rare" ("hard to get" : labh).

These words with prefixes are regarded as compounds, see below pp. 108 and 137.

Vocabulary

Past participles:

abhi-u(d)-gam abbhuggata disseminated, spread (report)
sam-nah sannaddha tied up (h + t > ḍdh)
ā-bhar ābhata brought, carried
jan jāta born

Nouns:

āvasatho room, cell
kāmo love, passion, liking, pleasure
gandho scent, perfume
vinayo discipline
anagāriyaṃ homelessness
nānaṃ knowledge
duccaritaṃ bad conduct
padippeyyaṃ lamp
Lesson 15

vilepanam ointment, cosmetic
sucaritam good conduct
suttam thread
kañkhā doubt
seyyā bed

Pronoun :

ekacca someone

Indeclinables :

eva (enclitic; in junction sometimes va or yeva)

only, alone, just, surely

khippam quickly
tathā thus, true
no not (emphatic form of na)
yadi whether

EXERCISE 15

Passage for reading :

te ubho sāñabhāraṁ ādāya yen' aṅñataraṁ gāmapadam ten'
upasamkamiṁsu. tatth' addasaṁsu pahūtam sānasuttaṁ
chaḍditam. disvā sahāyako sahāyakaṁ āmantesi : yassa kho
samma atthāya iccheyyāma sānaṁ, idaṁ pahūtam sānasuttaṁ
chaḍditam. tena hi samma tvaṁ ca sāñabhāraṁ chaḍżehi,
ahaṅ ca sāñabhāraṁ chaḍḍessāmi. ubho sānasuttaḥbhāraṁ
ādāya gamissāma ti. ayaṁ kho me samma sāñabhāro durabhato
cu susannaddho ca. alam ¹ me ; tvam pajānāhi ti. atha kho so
sahāyako sāñabhāraṁ chaḍḍetvā sānasuttaḥbhāraṁ ādiyi.

Translate into English :

tenā hi brāhmaṇa suṇāhi
na tvam imaṁ dhammavayanaṁ ājānāsi. aham imaṁ dhamma-
vayamazon ājanāmi
'idha tathāgato jāto

¹ A final ā may be assimilated to a following labial when the words are
closely connected grammatically. It may become ā also when a vowel follows,
under the same conditions (in verse under stress of metre too, since ā makes
the preceding syllable long whilst ā does not).
ko imam dhammaṁ khippay eva ājānissati
ekacco dānam deti samanassa vā brāhmaṇassa vā annam
 pānam vatthaṁ yānam mālāgandhivalepanaṁ seyyāvasa-
thapadipeyyaṁ
ko nu kho pana bho jānāti.¹ madanīyā kāmā
jānāhi yadi vā taṁ bhavantaṁ Gotamaṁ tathā santaṁ ² yeva
 saddo abbhuggato, yadi vā no tathā
tassa evaṁ jānato evaṁ passato kāmāsavā pi cittaṁ vimuccati
 bhavāsavā pi cittaṁ vimuccati avijjāsavā pi cittaṁ vimuccati
 yaṁ kiṁ ci samudayaṭṭhammaṁ, sabban taṁ nirodhadhamaṁ
 n' atthi jātassa amarāṇaṁ

Translate into Pali:—
What I know, you know; what you know, I know
I learn the saying of the fortunate one
He will grasp what I explain (fut.) quickly
After some time he hears the excellent doctrine
The fortunate one, taking robe-and-bowl, entered Rājagaha ³
         for alms
Stop! Ānanda, don’t grieve
He understands that (use direct speech) these beings (are).
         endowed with bad-conduct-of-the-body
Not-memorizing that speech, I left
Why (is) this unexplained by the philosopher Gotama?
You (plur.) have gone forth from house to homelessness

LESSON 16

Locative Case

The seventh or locative (sattamī, bhumma, adhikaraṇa, okāsa) case expresses the place where, the time when or the
situation in which an action takes place. The plural is used to
express the society in which the action takes place.
The locative is also used in the senses of “about”, “in the

¹ This is an idiom and may be translated “who knows?”, “you never
know”, “you never can tell”.
² Present participle of as, cf. Lesson 8.
³ Capital of Magadha.
case of "", "with reference to" (e.g. : "to agree on some points".), "in the situation of" , and in certain idioms meaning : knowledge "about", doubt "about", established "in" office or "in" circumspect behaviour, training "under" a teacher and confidence "in" him, putting "into" a jar, disappearing "in" (from) a place. It is frequently used in an "absolute" construction (equivalent to a subordinate clause).

Masculine and neuter nouns in å have the locative inflections e in the singular and esu in the plural : loke, "in the world"; devesu, "among the gods." Feminines in ā have either āyaṁ or simply āya in the singular and āsu in the plural : kathāyaṁ, kathāya, kathamśu. The demonstrative and relative pronouns have the following locative inflections :

Singular :

Masculine and neuter, yasmiṁ or yamhi; feminine, yāyaṁ or yāya or yassam

Plural :

Masculine and neuter, yesu; feminine, yāsu

From idam- : Singular :

Masculine and neuter, asmiṁ or imasmiṁ; feminine, imāyaṁ or imāya

From idam- : Plural :

Masculine and neuter, imesu; feminine, imāsu

Examples of the use of the locative :

Place :

dhammā raṁże, "qualities in a king"
Nālandāyaṁ १ viharanto, "dwelling in Nālandā"
rukkhamūle nisinnam, "seated at the foot of a tree"
(literally "at the root", which is appropriate for a tropical tree)
devatā ākāse, "deities in the sky"

Time :

tasmīṁ samaye vedanāṁ vedeti, "he feels a sensation on that occasion"

1 A town in Magadha.
vassānaṁ pacchime māse, "in the last month of the rainy season"

Situation:
	tasmiṁ yaṁhe ... na rukkhā chijjinsu, "in that sacrifice ... no trees were cut down"
	āpadāsu na vijahati, "he does not abandon (him) in misfortune"

Society:
	Māgadhesu viharati, "he lives in Magadha" (literally "among the Magadhans")

Reference, etc.:
	idam ā pissa hoti sīlasmiṁ, "he has this as regards (moral) character"
	citte cittānapassī viharati, "with reference to the mind, he lives observing the mind"
	dhammesu ... nāmaṁ, "knowledge of (about) phenomena"
	kañkhā ... dhamme, "doubt about the doctrine"
	jīvīte āpekhaṁ, "hope for life"
	(the locative may also be used after yad idam)

Establishment:
	pettiṁke thāne ḍhapesi, "appointed (him) in his father's place"
	satiṁṭhānesu supatiṁṭhitacitta, "(whose) mind is well established in the conditions of self-possession" (sati is variously translated, usually by "mindfulness")

Confidence:
	pasanno aham bhagavati, "I have confidence in the fortunate one" (Loc. Sg. of bhagavant)
	dhamme pasannā, "she has confidence in the doctrine"

bhagavati brahmacariyaṁ caritvā, "having lived the God-like life under the fortunate one"

Disappearing:
rahma-loke antarahito, "vanished from God's world" (and appeared on Earth)
(this is by supernatural power—iddhi—of a monk or deity: ordinary mortals can move away only gradually as expressed by the ablative case).

The locative absolute consists (like the genitive absolute, cf. Lesson 10) of a nexus of noun (or pronoun) + participle. Both are in the locative case. The noun is agent to the participle, which is often but not necessarily passive, and this agent cannot be the same as the agent of the main sentence within which the absolute construction forms a subordinate clause. Further words inflected in the locative in concord with the locative agent, such as adjectives, pronouns, and predicate nouns, may be included in the absolute construction. If the participle has a patient, instrument, etc., this will be in its proper case (accusative, etc.). There may also be indeclinables included in the absolute phrase. A sentence may contain several locative absolutes, each with its own agent, indicating a number of distinct subordinate actions. E.g.: "Though it is raining, it is pouring down, lightning is flashing, a thunderbolt cracking—that he should not see (anything), nor hear a sound!" (four locative absolutes in the Pali). The locative absolute is used much more frequently than the genitive, not being restricted to a special type of relation between the subordinate and main actions. The subordinate action may precede the main action or be simultaneous with it. Any kind of subordinate action may be expressed. The absolute phrase usually precedes the main clause of the sentence, but is sometimes inserted parenthetically.

Examples:—

parinibbute bhagavati . . . Sakko . . . imam gātham abhāsi,
"when the fortunate one was "liberated" . . .
Sakko ¹ . . . spoke this verse"

imasmim ca pana veyyākaraṇasmim bhāṇamāne Sakkassa . . . dhammacakkhum ² udapādi, "and moreover as this explanation was being spoken . . . the 'eye of the doctrine ' arose in ('of') Sakka"

¹ The king of the gods.
² "stem, "eye."
upādāne kho sati bhavo hoti, "attachment being, existence is," "when there is attachment there is existence"

Disampatiṃhi¹ raṅñe kālakate . . . rājaputtaṃ rajje abhisiṃcisu, "after king Disampati died . . . they consecrated the prince in the kingdom."

**Future Passive Participle**

A future participle (*kicca*) formed with the suffixes *tabba*, *anīya*² or *ya* is normally passive, like the past participle. It is usually called the "future passive participle" (an active participle, formed with the same suffix as the present participle but added to the future instead of the present stem, is also formed, but it is hardly ever used: in the entire Pali Canon only one unambiguous example has so far been pointed out, in a verse; in Pali the "future passive participle" is used in any construction requiring a future participle). The construction is mostly the same as for the past participle, and the future passive participle may be used as sentence verb or as adjective, a few being used also as nouns. Though all the forms of future passive participle are used all these ways, that in *tabba* is more often used as sentence verb and that in *anīya* as adjective. The inflection is in the three genders on the *a/ā* stem just as in the case of the past participle.

The sense of the future passive participle is generally not simply future but rather imperative or optative: "this must be done," "this should be done," "this ought to be done," also "this can be done".

A strong form of the root is normally used in the future passive participle:—

With suffix *tabba* (or *i*tabba):

<table>
<thead>
<tr>
<th>(k)kam</th>
<th>kamitabba</th>
<th>to be walked</th>
</tr>
</thead>
<tbody>
<tr>
<td>kar</td>
<td>kālabba</td>
<td>to be done</td>
</tr>
<tr>
<td>gam</td>
<td>gantabba</td>
<td>to be gone, must be gone</td>
</tr>
<tr>
<td>car</td>
<td>caritabba</td>
<td>must be lived, to be practised</td>
</tr>
</tbody>
</table>

¹ Locative of *i* stem.
² Rarely *anīya*. 
Lesson 16

jąv  jīvitabba  to be lived
(rā)niā  jānitabba  to be known
da  dātabba  to be given, must be
given, should be
d(g)dis  daṭṭhabba  to be seen, must be seen
(as), should be
viewed, must be en-
visaged, should be
considered (in such
and such a way)

dad  pājjitabba (on
present stem) (used with various
prefixes in the
corresponding mean-
ings)

pā  pātabba  to be drunk
pucch  pucchitabba  to be asked
bhās  bhāsitabba  to be spoken, should be
spoken
vac  vattabba  to be spoken
vid (II)  veditabba  to be known, to be
found out, to be dis-
covered, to be ascer-
tained

(s)su  solabba  to be heard
sev  sevitabba  to be indulged in, to be
pursued
kan  hantabba  to be killed

Causative:

kar  kāretabba  must be caused to be
made, should be
caus ed to be made

(t)thā  thāpetabba  to be established
bhū  bhāvetabba  to be developed

With suffix aniya:

kam  kamanīya  to be loved, lovely
kar  karanīya  1 what must be done; duty, business (neuter)
(k)kham  khamanīya to be pleased; pleasure, content-
khād  khādanīya to be chewed; (hard) foods (neuter)
(d)dis  dassanīya what must be seen, beautiful
bhuja  bhojanīya to be eaten; (soft) foods (neuter)
mad (III) ("to become intoxicated")  madaniya intoxicating
raṇj (I) ("to become impassioned ", "to be excited about ")  rajaniya exciting
ram  ramaṇīya  1 to be delighted in, delightful
vac  vacaniya to be said, what ought to be said

With suffix ya (or yya):
kar  kicca to be done, what should be done; business (neuter)
dā  deyya to be given, gift (neuter)
ṇā  peyya to be drunk
bhū  bhabba capable
labh  labbha to be obtained, possible

With prefixes the forms are the same. Like the past participle (but rather less often), the future passive participle can be made negative by the prefix a (or an): abhabba, "incapable."

  1 When the suffix follows a root containing the letter r, the r is often cerebralized to ɾ. This cerebralization of ɾ is seen in some other suffixes under similar conditions. As a rule it occurs only when no consonant which would move the tongue intervenes (thus it does not occur in rajaniya).
Examples of the use of the future passive participle:

As impersonal (neuter or agreeing with patient, if expressed) passive, with agent in instrumental:

*te vo bhavetabbâ, "they must be developed by you"
*thûpo kâtabbo, "a pagoda should be built"
*iminâ . . . pariyâyena veditabbâma, "it should be ascertained in this way ('by this course')"
*katham paṭipajjitabbâma, "how should one proceed (behave, conduct oneself)?"

The active use of future passive participles of intransitive verbs meaning "go", "move", "go forth", etc., is rare. They are much more frequently constructed passively.

Sometimes the future passive participle is accompanied (followed) by the present or future tense of a verb meaning "to be" ("periphrastic construction": Lesson 24):—

. . . maggo gantabbo hoti, " . . . the road has to be travelled"
*maggo kho me gantabbo bhavissati, "the road will have to be travelled by me,"
*I shall have to travel along the road"
*n' amhi kena ci upasamkamitabbo, "I am not to be approached (visited) by anyone."

The future passive participle is used with*man* (III: "think") to express what one thinks (present), thought (aorist) or might think (optative) of doing or suitable to be done:

*upasamkamitabbâma maññeyya, "he may think it (an assembly) is to be approached," "he might consider it worth approaching."

As adjective (see also*rajanîyo, etc., in the passage in Exercise 12):

*ramanîyo pabbato, "the mountain is delightful."

As noun:

*pure vacaniyam pacchā avaca, "you said last (after) what ought to be said first (before)."
Kammadhāraya Compounds

A class of compound somewhat similar to the tappurisa (and sometimes included in it as a sub-variety) is the kammadhāraya.¹ Like the tappurisa, the kammadhāraya compound functions as a noun, but in this class the two component words refer to the same locus or object (cf. in English "blackbird"). In place of relation we have identity of locus, the first member being an attribute of the second. If they were not compounded, the members would have to be in the same case, since they would be noun and attribute or two nouns in apposition. If a tappurisa were divided, the first member would show the case relation inherent in the compound, the second member the same case as the original compound, determined by its function in the sentence. If a kammadhāraya were divided, the second member would again retain the same case as the original compound, but so would the first, since it would have to agree with the second in case.

Examples:—

akālamegho, "an untimely cloud": megho = "cloud"; akāla = "untimely": i.e. out of the usual season.

rājisi, "king-sage": rājan + isi with elision of the -an of the stem rājan.

adhammakāro, "unlawful acting": (for -kāro see Lesson 14). adhamma = "non-law"—dhamma here in the ancient sense of religion-custom-law, not in the restricted sense of the Buddhist doctrine, though the latter represents the two as ultimately one and based on the immutable natural law of the universe, varying only in their degree of nearness and fidelity to the truth.

The word adhammo in itself and other similar negative formations are regarded as kammadhāraya compounds (a + dhammo) of a perhaps looser kind. A further, rather rare, group of kammadhārayas expresses a comparison between the members, which are nouns in apposition.

cakkaraññam, "wheel jewel", might be interpreted as a

¹ The name is obscure: "character bearing"? (taking kamma in the ethical sense of the character or habit or tendencies resulting from action, which is held to determine destiny, and hence as character or attribute in general).
simple apposition or as a comparison: a jewel shaped like a wheel. (The wheel-jewel is one of seven symbolic gems supposed to appear when there is a "universal emperor" in the world.)

Abbreviation

Frequently in Pali texts a passage is repeated verbatim or with only one or two words changed. This is often indicated by giving only the opening words of the passage followed by the word āpe, "and so on," "etc.," itself an abbreviation of the word āpeyyāla, "etcetera."

Vocabulary

Verbs:—

(u)(d)-(g)ghar (I) (to make wet) uggharati it oozes
(p)pa-(g)ghar (I) paggharati it trickles, it drips
car (I) carati he proceeds, lives, conducts, carries on (it is difficult to give a general equivalent, car means following a particular way of life, as animals grazing, monks begging, etc.)
(p)pa-(t)har (I) (to spread) pattharati he spreads out
pari-bhū (I) paribhavati he despises
makkh (VII) makkheti he smears
ā-rādh (VII) ārādheti he satisfies
(p)pa-vass (I) pavassati it rains heavily
(to rain)
(u)(d)-vah (I) (to carry) ubbahati he carries off
vi-har (I) viharati he dwells, he lives
Nouns:—

*aggo*     (also means) tip, the supreme minister (privy councillor)
*amacco*   sky, space
*ākāso*    cloak
*uttarāsanɡo* dung
*gūtho*    moon (used only in nominative singular and in compounds)
*candimā* (masculine, stem candimā-)
*nakho*    fingernail, toenail
*pɔsako*   rearer, breeder
*megho*    cloud
*viggaho*  quarrel, strife
*vippapisāro* regret
*vivādo*   dispute
*suriyo*   sun
*sūkaro*   pig
*khomam*   flax
*vaʃsam*  rain, rainy season (plural), year
*sisaʃ*    lead
*sisam*    head
*bhandikā* parcel, bundle
*sajjhu(ṃ) (neuter)* silver (stem in u, cf. Lesson 19)

Adjectives:—

*ummatta* mad
*bahuqa* much, plenty
*veceta* daft
*vyatta* intelligent
*saka* own (= his own, her own, etc.)
*sukkha* dry
*mahant* (inflected like bhagavant) great
Indeclinables:—

\*antarā\* within, between, meanwhile, whilst
\*pe\* and so on, etc. (as abbreviation)
\*bhāne\* I say!
\*yagghē\* hear!
\*yōnīso\* methodically, consequently

**EXERCISE 16**

Passages for reading:—

1. te yen’ aṅnatarām gāmapadaṁ ten’ upasāṃkamīṃsu. tatth’ addasaṁsu pahūtaṁ khoamaḥ chaḍditaṁ. disvā. pe. pahūtaṁ khoamasuttaṁ chaḍditaṁ. disvā. pe. [a whole range of commodities of increasing value is enumerated] pe. pahūtaṁ suvaṇṇaṁ chaḍditaṁ. disvā sahāyako sahāyakaṁ āmantesi; yassa kho samma atthāya icchéyyāma sāṇaṁ vā sāṇasuttaṁ vā . . . sisāṁ vā sajīhma vā, idam pahūtaṁ suvaṇṇaṁ chaḍditaṁ. tena hi samma tvān ca sāṇabhāraṁ chaḍḍehi, ahaṅ ca sajīhubbhāraṁ chaḍḍessāmi. ubho suvaṇṇabhāraṁ āḍāya gamissāmā ti. ayam kho me samma sāṇabhāro durābhato ca susannaddho ca. alam me; tvāṁ pajāṇāhi ti . . .

2. bhūtapubbaṁ aṅnataro sūkaraposako puriso sakamhā gāma aṅnaṁ gāmaṁ agamāsi. tatth’ addasa pahūtaṁ sukkhagūtham chaḍditaṁ. disvān’1 assa etad ahosi: ayam me bahuko sukkhagūtho chaḍḍito, mamaṅ ca sūkarabhattam. yan nūnāham ito sukkhagūtham hareyyan ti. so uttarāsaṅgam pattharitvā pahūtaṁ sukkhagūtham āharītvā bhandikām bandhitvā sīse ubbāhetvā 2 agamāsi. tassa antarā magge mahā akālamegho pāvassī. so uggharantam pagghharantam yāva agganakhā gūthena makkhito gūthabhāraṁ āḍāya agamāsi. tam enam° manussā disvā evam āhāṃsu°: kaccī no tvāṁ

1 disvāna is an archaic form of disvā used mostly in verse; sometimes the form disvān’ is used in prose, when a vowel follows.
° Causative in same meaning as simple verb; the double form of causative of this verb is used in the meaning ‘to have someone carry off’.
° enam = “him”—accusative singular masculine of a pronoun of the 3rd person, used only in accusative as enclitic form.
° āhāṃsu = “they said”—Lesson 21.
Translate into English:—

Bhagavā Rājagahe viharati
ime candimasuriyā parasmiṁ loke na imasmiṁ
kismiṁ vo viggaho, kismiṁ vivādo
evaṁ vutte aññataro rājāmacco rājānaṁ etad avoca
na dāni tena ciraṁ jīvitabbaṁ bhavissati
so bhotā raññā vippaṭisāro na karaṇīyo
na kho pan' etam Poṭṭhapāda evaṁ dattaṁhabbaṁ
kiṁ cid eva karaṇiyaṁ uppajji
idaṁ sevitabbaṁ, idaṁ na sevitabbaṁ

Translate into Pali (this is a Pali passage for retranslation, given as literally as possible to show the construction of long sentences with conjunctive particles and direct speeches, as well as the repetitive and ponderous style of debating priests and philosophers in which much of the Pali Canon is written):—

If (ce) now (va kho pana) I (put first) were to ask (optative) the philosopher Gotama a question, if (ce) in that connection the philosopher Gotama were to ask me thus: "Priest,1 this question, now (ca), should not be asked (future passive participle) thus, but (nāma) thus, priest, this question should be asked," this assembly would despise me for that (tena—place at beginning of clause): "The priest Soṇadaṇḍa is a fool (put first), unintelligent, he could (sak(k), aorist) not ask (pucchitum—infinitive of pucch, Lesson 19; place at end of clause) the philosopher Gotama a question consequently (precedes 'question')."

If now (as before) the philosopher Gotama were to ask me (put first) a question, and I were not to satisfy (optative) (his: omit) mind (accusative) with (my) explanation of his question, if in that connection the philosopher Gotama were to say to me (accusative) thus: "Priest, this question, now, should not be

1 Word order: "Not now this, priest, question thus should be asked."
explained thus, but thus, priest, this question should be explained," this assembly would despise me for that: "The priest Sonandaṇḍa is a fool, unintelligent, he couldn't satisfy (ārādheto — infinitive) (his) mind with (his) explanation of the philosopher Gotama's question."

LESSON 17

Declension of Masculine and Neuter Nouns in -a and Feminine Nouns in -ā

As all the cases of the nouns in a have been given we can now recapitulate the whole declension, adding the various pronominal inflections (such as the ablatives in asmā and amhā) which are sometimes used with these nouns:

<table>
<thead>
<tr>
<th>Masculine stem in a, loka:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. {Nom. loko loka}</td>
</tr>
<tr>
<td>2. Acc. lokām</td>
</tr>
<tr>
<td>3. Instr. lohenā</td>
</tr>
<tr>
<td>4. Dative lokāya, lokassa</td>
</tr>
<tr>
<td>5. Abl. lokā, lokasmā, lokamhā (lokato)</td>
</tr>
<tr>
<td>6. Gen. lokassa</td>
</tr>
<tr>
<td>7. Loc. loke, lokasmiṃ</td>
</tr>
</tbody>
</table>

Neuters in a:
—have the special forms nominative singular in am and nominative and accusative plural in āni: cillum, cillāni; otherwise they are inflected in the same way as the masculines.
Declension of feminine stems in ā:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>kathā</td>
<td>(kathā) or kathāyo</td>
</tr>
<tr>
<td>Voc.</td>
<td>kathe</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>kathāṇ̄</td>
<td></td>
</tr>
<tr>
<td>Ins.</td>
<td>kathāya or kathāya</td>
<td>kathāhi</td>
</tr>
<tr>
<td>Dat.</td>
<td></td>
<td>kathāṇaṁ</td>
</tr>
<tr>
<td>Abl.</td>
<td></td>
<td>kathāhi</td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
<td>kathāṇaṁ</td>
</tr>
<tr>
<td>Loc.</td>
<td>kathāya or kathāya</td>
<td>kathāsu</td>
</tr>
</tbody>
</table>

Declension of Pronouns

Recapitulation of the pronominal declension:—

Stem ya(d) (relative pronoun):

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>yo</td>
<td>yām or yad</td>
</tr>
<tr>
<td>Acc.</td>
<td>yām</td>
<td>yām or yad</td>
</tr>
<tr>
<td>Ins.</td>
<td>yena</td>
<td>yāya</td>
</tr>
<tr>
<td>Dat.</td>
<td>yassa</td>
<td>yassā</td>
</tr>
<tr>
<td>Abl.</td>
<td>yasma or yamhā</td>
<td>yāya</td>
</tr>
<tr>
<td>Gen.</td>
<td>yassa</td>
<td>yassā</td>
</tr>
<tr>
<td>Loc.</td>
<td>yasmin or yamhi</td>
<td>yāya(m) or yassā</td>
</tr>
</tbody>
</table>
Lesson 17

Personal pronouns:

<table>
<thead>
<tr>
<th></th>
<th><strong>First</strong>—<em>ma(d)</em> or <em>mam-</em></th>
<th></th>
<th><strong>Second</strong>—<em>ta(d)</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>akam</em></td>
<td>Plural</td>
<td><em>tvam</em></td>
</tr>
<tr>
<td>Acc.</td>
<td><em>man</em></td>
<td><em>amhe</em>or <em>no</em>¹</td>
<td><em>tvam</em> or <em>tam</em></td>
</tr>
<tr>
<td>Ins.</td>
<td><em>mayā or me</em>¹</td>
<td><em>amhehi</em>or <em>no</em></td>
<td><em>tayā or te</em>¹</td>
</tr>
<tr>
<td>Dat.</td>
<td><em>mama(n)</em> or <em>me,</em></td>
<td><em>amhākan</em>² or <em>no</em></td>
<td><em>tava or te</em></td>
</tr>
<tr>
<td></td>
<td>sometimes <em>mayham</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td><em>mayā</em></td>
<td><em>amhehi</em></td>
<td><em>tayā</em></td>
</tr>
<tr>
<td>Gen.</td>
<td><em>mama(n)</em> or <em>me,</em></td>
<td><em>amhākan</em>³ or <em>no</em></td>
<td><em>tava or te</em></td>
</tr>
<tr>
<td></td>
<td>sometimes <em>mayham</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td><em>mayi</em></td>
<td><em>amhesu</em></td>
<td><em>tayi</em></td>
</tr>
</tbody>
</table>

¹ *me, no, te, and vo* are unemphatic forms used as enclitics.
² Occasionally *tumhām*.
³ Occasionally *asmākan*.

**Third**—*ta(d)*

Nominative singular: *so* (sometimes *sa*), *tam* or *tad, sā*; rest as *ya(d)*.

Demonstrative *idam*-: singular masculine and feminine nominative *ayam*, accusative *imam*; neuter *idam*; instrumental masculine and neuter *imina*, feminine *imāya*; genitive/dative masculine and neuter *assa*, feminine *assā*; ablative masculine and neuter *imamḥā* or *imasma*, feminine *imāya*; locative masculine and neuter *asim* or *imasim*, feminine *imāya(m)*.

Plural follows the declension of *ya(d)*, in all genders, on the stem *ima*.

Interrogative *kim* as *ya(d)* (stem *ka*) except: neuter nominative accusative singular *kim*; masculine and neuter dative and genitive singular either *kassa* or *kissa*; masculine and neuter locative singular *kismim* or *kimhi*.

A demonstrative pronoun with the stem *na* is inflected in the
same way as *ta(d)*: accusative singular *naṃ*, genitive plural *nesaṃ*, etc. The nominative does not seem to be used. The meaning is hardly distinguishable from that of *ta(d)*.

**Adverbial Accusative**

The accusative singular neuter of a noun or adjective (i.e., a masculine noun is made neuter, etc.) may be used as an "adverb" or indeclinable. This kind of adverb is called *bhāvanapumsaka*, "impersonal-neuter" or "neuter of state", or *kiriyāvīsesana*, "action-qualifier." E.g.:—

**Adjective.**

- *cira* long (time)
- *dīgha* long (place or time)
- *rassa* short
- *sādhuka* good

**Adverb.**

- *cirām* (for a) long (time)
- *dīghaṃ* long
- *rassaṃ* shortly (e.g. in breathing "shortly")
- *sādhukaṃ* well

**Numerals** *eka, dvi, pañca, satam, sahassam*

The numeral stem *eka*, "one," is inflected like the relative pronoun, except in the feminine, where in the dative, genitive, and locative singular, a stem in *i* appears instead of *a*. It is used like an adjective or pronoun, or like the indefinite article in English: "a" (but only to emphasize the indefiniteness when required). In the plural it means "some":—

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Acc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inst.</td>
<td>ekena</td>
<td>ekaṃ</td>
</tr>
<tr>
<td>Dat.</td>
<td>ekassa</td>
<td>ekasa</td>
</tr>
<tr>
<td>Abl.</td>
<td>ekasmā or ekamhā</td>
<td>ekasa</td>
</tr>
<tr>
<td>Gen.</td>
<td>ekaṃsi or ekamhi</td>
<td>ekasa</td>
</tr>
<tr>
<td>Loc.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Lesson 17

The numerals *dvi,* "two" and *pañca,* "five," which are used like adjectives, are inflected as follows for all genders:

<table>
<thead>
<tr>
<th>Nom.</th>
<th>dve</th>
<th>pañca</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>dthi</td>
<td>pañcahi</td>
</tr>
<tr>
<td>Ins.</td>
<td>dvinnaṃ</td>
<td>pañcannam</td>
</tr>
<tr>
<td>Dat.</td>
<td>dvinnaṃ</td>
<td>pañcannam</td>
</tr>
<tr>
<td>Abl.</td>
<td>dthi</td>
<td>pañcahi</td>
</tr>
<tr>
<td>Gen.</td>
<td>dvinnaṃ</td>
<td>pañcannam</td>
</tr>
<tr>
<td>Loc.</td>
<td>dtsu</td>
<td>pañcasu</td>
</tr>
</tbody>
</table>

The numerals *satam,* "hundred" and *sahassam,* "thousand" are neuter nouns, inflected like neuters in a and used in apposition with other nouns (i.e. not agreeing in gender but only in case) or with nouns in the genitive. They are used in both singular and plural: *satam* *purisaṃ* or *satāni* *purisā* or *satam* *purisā* or *satāni* *purisam* or *satam* *purisānam,* all meaning "a hundred men". Alternatively a compound may be formed: *purisasatam* (genitive *tappurisa*).

**Conjunctive Indefinlables**

Phrases or sentences may be joined to make a continuous "period" or paragraph by "conjunctive" (also "disjunctive", etc.) indefinables, several of which have been met already. Here we may recapitulate these in a synopsis of the main indefinlables of this type, grouped according to function (with references to passages for reading in previous exercises in which some of them have occurred).

"Conjunctive" (*samuccaya*) in the literal sense:

- *ca* (enclitic) "and", "now" (see Exercises 14, 16—second passage and translation into Pali)
- *pi* (enclitic) "also", "too" (see Exercise 15, sentence for translation)
- *atha* (initial) "then" (see Exercise 12).

1 In derivatives and compounds the stems *dvi, du, dve,* and *dvā* are used.
"Disjunctive" (vikappana):—
  vā (enclitic) "or", "either" (see Exercise 15, sentence for translation)
  udāhu (initial) "or?" (used in interrogative disjunctions)
    (see Exercises 17, 18, sentences for translation).

"Adversative" (vīsesa):—
  pana (enclitic) "but", "however" (see Exercises 11, 17).

"Causal" (kārana):—
  hi (enclitic) "for", "because" (see Exercises 13, 14)
  tasma "therefore"
  tene "therefore" (see Exercise 16, translation into Pali)
    ("conclusive")
  taid, tam "then", "so" ("illative").

"Emphatic" (ekamśa):—
  kho (enclitic) "indeed" (see Exercises 12, 14)
    (emphasize the whole sentence)
  khalu (enclitic) "indeed"
  ha "indeed", "truly"

"Hypothetical" (saṁkā):—
  ce (enclitic) "if" (see Exercise 16, translation into Pali)
  sace (initial) "if" (examples in Lessons 10, 14 illustrating use of future and optative).

"Interrogative" (pucchana):—
  nu (enclitic) "?", "now?" (see Exercise 12)
  nanu "isn't it?"
  udāhu "or?" (introduces second member of a disjunction, cf. above).

(Some of these indeclinables have other uses besides the connecting of phrases or sentences: cf. Vocabulary.)

Vocabulary

Verbs:—
  anu-pa1-(k)khāṇḍ (I) anupakkhandati he goes over to, he is converted to, he joins

1 pa here not > ppa (cf. anu-pa-gam in Vocabulary 28: here too we might restore -pi-).
ā-(k)khā (I) akkhāti ¹ he tells, he reports (especially tradition)
ā-(s)sas (I) assasati ¹ he breathes in
परि-अ-दा (III) pariyādiyati he uses up, he exhausts
vi-bhaj (I) vibhajati he divides
a-pa-vad (I) a-pavadati he disparages

Nouns:—
bhāgineyyo nephew (sister’s son)
sakaṭo (also neuter) cart
sattho caravan
satthavāho caravan-merchant
udakam water
kaṭham firewood
śīnam grass
micchā wrong, misconduct
sabhā assembly hall

Adjectives:—
uttara northern
hariyaka green, fresh

Pronoun:—
katama which ?, which one ?

Indeclinables:—
ekaṃsenā for certain, certainly, definitely
ekaṭo on one side, together, on either side
dvādāḥ twofold, twice, in two
yaṃ (as nipaḷa) since, if, that ... (with optative)
saha along with, according to (usually with instrumental)

¹ Cf. footnote in Lesson 15.
EXERCISE 17

Passage for reading:—

bhūtapubbaṁ mahā sakaṭasattho sakaṭasahassam purat-thimā janapadā pacchimaṁ janapadaṁ agamāsi. so yena yena gacchati khippaṁ evā pariyaṭṭhati tiṇakaṭṭhodakaṁ haritakavanṇam. tasmiṁ kho pana satthe dve satthavāhā ahesum ; eko pañcannaṁ sakaṭasatānam, eko pañcannaṁ sakaṭasatānam. atha kho tesam satthavāhānam etad ahosi : ayaṁ kho mahā sakaṭasattho sakaṭasahassam. te mayam yena yena gacchāma khippaṁ eva pariyaṭṭhati tiṇakaṭṭhodakaṁ haritakavanṇam. yan nūna mayaṁ imaṁ sattham dvidhā vibhajeyyāma ekato pañca sakaṭasatāni.

Translate into English:—
tenā hi brāhmaṇa sunāhi, bhāsissāmi
dīghaṁ assasāmi
mā ekena dve agaṁththesa
dīvā va mayāṁ tāṁ bhagavantaṁ Gotamaṁ gamissāma
(disvā is put first for emphasis)
devā saṁhāyaṁ sannissinā honti
santāṁ eva nu kho sattāṁ nāssosī, udāhu asantāni
aham pana agārasmā anagāriyaṁ pabbajissāmi
katame pañca
kāmesu micchā na caritabbā
yāṁ sukho bhavaṁ tāṁ sukhā mayāṁ, yāṁ dukkho bhavaṁ
tāṁ dukkhā mayaṁ

 Translate into Pali:—

Priests declare (one) endowed with these five characteristics a priest.

Of these five characteristics let us except class, for what will class effect (kar) ?

“Don’t you bother, let the priest Soṇadaṇḍa discuss with me.”

When it had been spoken thus the priest Soṇadaṇḍa said this to the fortunate one: “Let the honourable Gotama not trouble, let the honourable Gotama be silent, I by myself

1 The vowels a + i combine as o, hence kāṭha + udakāṇi combine as here in a compound.
2 Instrumental of way by which, here meaning: “one way”, “the same way”.
3 Elision of final i before a following vowel in close junction.
(eva) will make a reply to them according to the doctrine." Then (add kho for emphasis) the priest Soṇadāṇḍa said this to those priests: "Sirs! Do not speak thus: 'His honour Soṇadāṇḍa surely disparages class, disparages prayers,¹ certainly his honour Soṇadāṇḍa is going over to the argument of the philosopher Gotama himself (eva),' I do not, sir, disparage either class or prayers."

At that very (kho pana) time a young priest called Aṅgaka, a nephew of the priest Soṇadāṇḍa, was sitting (past participle and hoṭi) in that assembly.

Do you see (3rd person), sirs, this young priest Aṅgaka, our nephew? (make interrogative merely by inversion of agent and verb). Yes (evaṁ), sir.

Where (there is) virtue, there (there is) wisdom, where wisdom, virtue.

It is reported (passive) that (omit "that" and put the subject spoken of in the accusative—"specification of state") in the world the supreme is of-virtue-and-wisdom.

**LESSON 18**

*Declension of Masculine and Neuter Nouns in -i and -in*

A few nouns in all genders have stems in i. The masculines and neuters are inflected as follows:—

<table>
<thead>
<tr>
<th>Masculine—pāni, &quot;hand&quot;</th>
<th>Neuter—akkhī, &quot;eye&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>Nom.</td>
<td>pāni</td>
</tr>
<tr>
<td>Acc.</td>
<td>pānim</td>
</tr>
<tr>
<td>Inst.</td>
<td>pānimā</td>
</tr>
<tr>
<td>Dat.</td>
<td>pānino</td>
</tr>
<tr>
<td>Abl.</td>
<td>pānto</td>
</tr>
<tr>
<td>Gen.</td>
<td>pānissa</td>
</tr>
<tr>
<td>Loc.</td>
<td>pānismim</td>
</tr>
</tbody>
</table>

¹ Here the phrases are not joined by a conjunctive particle but simply juxtaposed, the verb being repeated, as in the English. Cf. the imperatives above. Note the emboxing of direct speeches here as an element in period construction.
(the vocative is the same as the nominative) (the stem vowel may be long or short in the instrumental to locative plural).

The extremely rare adjectives in ṭ follow the same declension.

The suffix in added to noun stems in place of the stem vowel forms possessive adjectives or (more rarely) nouns specialized from them. Thus from saṁñā, perception, is formed a stem saṁñin “ having perception”, “sentient”, inflected as follows:—

<table>
<thead>
<tr>
<th></th>
<th>Masculine.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular.</td>
<td>Plural.</td>
</tr>
<tr>
<td>Nominative</td>
<td>saṁñī</td>
<td>saṁñino</td>
</tr>
<tr>
<td>Accusative</td>
<td>saṁñinam</td>
<td>saṁñhi</td>
</tr>
<tr>
<td>Instrumental</td>
<td>saṁñīnā</td>
<td>saṁñīnam</td>
</tr>
<tr>
<td>Dative</td>
<td>saṁñīno</td>
<td>saṁñīhi</td>
</tr>
<tr>
<td>Ablative</td>
<td>saṁñīna</td>
<td>saṁñīnam</td>
</tr>
<tr>
<td>Genitive</td>
<td>saṁñīno</td>
<td>saṁñīnam</td>
</tr>
<tr>
<td>Locative</td>
<td>saṁñīni</td>
<td>saṁñīsu</td>
</tr>
</tbody>
</table>

(vocative: saṁñī).

Neuter: (extremely rare: inflections as akkhi above).

The feminine stem is formed by adding i (as saṁñinī), it is inflected in the same way as other feminines in i (see below, Lesson 20).

These possessives appear frequently as final members of compounds.

The above declensions have also forms borrowed from the pronominal declension for the ablative and locative singular:—

Ablative: pānīsmā, pānimhā; saṁnīśmā, saṁnīmḥā
Locative: pānīsmin, pānimhi; saṁnīsmin, saṁnīmhi
(the only forms used)

Second Conjugation

Verbs of the second conjugation (rudhādi gāṇa) form present stems by strengthening the root with a nasal and adding the stem vowel a. The nasal is inserted between the root vowel and the following consonant, and is articulated in the same place as that consonant or is the pure nasal if the consonant is s. The
personal endings are the same as for the first conjugation. From the root bhuj, "to eat":

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person</td>
<td>bhujati</td>
<td>bhujanti</td>
</tr>
<tr>
<td>2nd person</td>
<td>bhujasi</td>
<td>bhujatha</td>
</tr>
<tr>
<td>1st person</td>
<td>bhujami</td>
<td>bhujama</td>
</tr>
</tbody>
</table>

Similarly conjugated are:

- chid
- muc  
- sic  
- his  
- chindati
- muñcati
- siñcati
- himsati
- he cuts
- he frees
- he sprinkles
- he injures

Other tenses:

Optative: bhujjeyya
Present participle: chindanto (nom.), chindato (gen.);
                 bhujjamēna;—of causative: chedāpento
Gerund: chinditvā, bhujjitvā
Past participle: chinna, bhutta
Aorist: chindi
Future: chindissati
Passive: chijjati
Causative: muñcāpeti

Comparison

Comparison is effected by the use of certain suffixes added to the stems of adjectives (and occasionally of indeclinables). The usual suffix is tara, and its meaning includes both the "comparative" and the "superlative" according to the context. The suffix can be added direct to any stem ending in a vowel. Consonant stems may be used by first adding a. Comparative adjectives in tara are inflected like other adjectives in a (fem. ā).
Examples:—

garu "heavy"  garutara "heavier"
dassanīya "beautiful"  dassanīyatara "more beautiful",  "most beautiful"
pañīla "delightful"  pañīlatara "more delightful",  "most delightful"
vanṇavant "handsome",  vanṇavantatara "more handsome"  "beautiful"
(consonant stem)

Comparatives are constructed with the ablative of the word denoting that with which comparison is made: imamhā . . .
phalam . . . pañīlataram, "a fruit more delightful than this."
The indeclinable ito, "from this," "than this," is sometimes used in comparisons. When the meaning is superlative, the
ablative (= "from", "than") is replaced by the genitive (= partitive genitive, the meaning being "best of", "best
among"): nesam . . . dassanīyatara, "the most beautiful
among them."

Some comparatives use other suffixes. Whereas tara is added to any stem, two special suffixes, one usually comparative and
the other usually superlative, are used when the derivation is
made directly from a root ("primary derivation": cf. Lesson
25). They are (f)yya (comparative) and ittha (superlative),
inflected as adjectives in a (fem. ā). Only a few of these are
commonly used:—

kan  (khudda)  —  kanitha
("decrease")  "small",  "minor")  "younger",  "youngest"

ja ("increase")  (vuddha  —  jeṭṭha  "elder",  "eldest",
"old",  "elder")  "(most)

pāp  pāpa "bad"  pāpiya  — 1  "worse"

bhū  (bahu  bhīya  —  "much")  "more"

1 The rare pāpiṭṭha, "worst," is not found in the Dīgha (it has a remarkable
form with superlative and comparative suffixes: pāpiṭṭhatara).
Lesson 18

(sirt) (kalyāna seyya seṭṭha "best"
"good") "better"

Some of these are used in certain forms as indeclinables
(adverbs): bhiyyo, "more"; seyyo, "better."

A superlative suffix tama is rarely seen except in the pronoun
kalama, "which one?" (used in plural also). The sense is
"which of these things?", or "which of all possible things
(indefinite)?"

Ordinal Numerals

The first six ordinal numerals are as follows:

PATHAMA first
DUTIYA second
TATIYA third
CATUTHA fourth
PANCAMA fifth
CHATTHA sixth

They are declined like adjectives in a, the feminine being
usually in ā except in the case of PANCAMI (CATUTHI and CHATTHI
are occasionally used also).

Vocabulary

Verbs:—

anu-(p)pa-dā (I) anuppadehi grant
anu-yuyj (II) auyuñjati submit (p.p. anu-yutta)
antara-dhā (III) antarahāyati disappear (p.p. antaraha with dhā
(means "within") > hi as weak
form of the root)

abhī-ni-vajj (VII) abhinivajjati avoid
ā-(c)chad (VII) acchādeli dress
osakk (I) (to go) osakkati draw back, retire
(the prefix o means
"down", "off")

o-har (I) causative: ohāreti = shave off
gil (I*) gilati swallow
Introduction to Pali

div (III) dabbati play, gamble
(p)pāṭi-(t)hā (I) pāṭiṭhahati set up, station itself
(p)pāṭi-viram (I) pāṭiviramati abstain (p.p. pāṭi-virata)
(p)pā-da (I) pādēti give to, hand over
(pari-kujj (I) (to aorist pādāsi) squat down
bend, to fold) (gerund pali-
pali-kujjītvā)

pāri-bhū (I) paribhavati despise (causative
(p)pā-vatt (I) pavattati paribhāveti treat
(r) pātu(r)-bhū (I) pātubhavati with, penetrate
(the prefix pātu(r) with, fill with)
means "manifest"
r dropped in the
present tense"
budh (III) bujjhati know, be aware of
māna (VII) māneti honour, respect
lip (II) limpāti smear (p.p. liṭṭa)
vatt (I) vattati proceed, conduct
oneself, go on
(proceed) (imp.
doing) (2nd sing. vattāhi)

vi-ati-sār (VII) vītisāreti ² converse, make
(the prefix ati conversation: kathā
means "over", honour, respect
"very", "ex-
ceedingly")

sam-anu-sās (I) samanusāsati install, appoint (as
rule)

¹ Before a root beginning with (p)t, and occasionally elsewhere, (p)pāṭi is changed to pāṭi.
² Sometimes when two vowels, meet the second is elided and the first lengthened.
**Lesson 18**

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>saṁ-ā-dā (III)</td>
<td>samādiyati</td>
</tr>
<tr>
<td>saṁ-mud (I)</td>
<td>sammodati</td>
</tr>
</tbody>
</table>

Nouns:

- akkhadhutto: gambler
- akkho: die (in dice: but played by drawing several dice of different values)
- acelo: naked ascetic
- abhisamparāyo: future state
- ākapṭo: deportment, style
- odano: boiled rice
- kukkuravatiko: canine (ascetic) (dog-vower)
- kukkuro: dog
- kummāso: barley bread
- keso: hair (of the head)
- govatiko: bovine (ascetic)
- jānapado: country dweller
- negamo: town dweller
- pādeso: place, locality, region
- pāno: life (breath, animal life), living being
- mado: drink (intoxicating), excess
- (v)vatam: vow
- váso: dwelling place, camp
- ahiḷam: disadvantage, hardship
- āvarāṇam: shelter
- kaṭukaṃ: bitterness
- dāyajjaṃ: inheritance
- dukkaraṃ: hard task
- majjam: intoxicant, liquor, drink
- rajjam: kingdom
- vattam: conduct, duty, government

1 The initial is doubled in some compounds but not in others: stlabbatam but kukkuravatam, although an occasional variant would substitute kukkuravatam for the latter.
vijitam  realm, kingdom
visam  poison
sattham  sword
hitam  benefit, welfare
analtamanata  worry, disquiet, anxiety
cham  earth, ground
dis  direction, region
mus  falsehood
rakkha  safety
sahavyata  association, condition, union (with genitive)
patirajan  hostile king (declined like rajan-)

Masculine nouns declined like pani:

isi  sage, seer
kali  unlucky die, bad luck, the iron age (the present decadent period of civilization, which began c. 1000 B.C. with the discovery of iron and consequent increased horrors of warfare)

gahapati  householder
cakkavatti  emperor
mutthi  fist
samadhi  concentration
sarthi  charioteer

Adjectives declined like sahini:

atalpin  energetic (with ascetic energy)
-karin  doing
-carin  living, behaving, carrying on, going on
brahmacarin  celibate (living like God)
-viharin  living, dwelling, being

Noun: pakkhin  bird ("winged")

Adjectives:

adhana  poor
anattamana  disturbed, worried
abhina  learned
kasaya  brown, orange, saffron (colour of the robes of Buddhist monks and of some
other ascetics: original shade uncertain, now saffron)

dibba

divine, heavenly
dkammika

just
parama

most, highest
pápa

evil
pelitika

paternal
mánusaka

human
sammodaniya

agreeable, pleasant
sáráñiya

polite
kína

inferior

Indeclinables:

addhā

certainly
anvad

after (behind) (this word is always followed by eva)
api ca

nevertheless
apubbam acarimam

simultaneously
ágatågatam

each time it came
ígha

here!
ekantikena

finally, conclusively
táta

my son! (affectionate address)
digharattam

long (time)
pachā

afterwards, back, behind, west
re

damn you!, hey! (contemptuous address)
va (enclitic)

like
(s)sudam

even

Gerund:

nissāya

depending on, leaning on (ni-(s)sī (I))

EXERCISE 18

Passages for reading:

1. bhūtapubbam dve akkhaduttá akkhehi dibbiṃsu. eko akkhadutto ágatágatam kaliṃ gilati. addasā kho dutiyo akkhadutto tam akkhaduttam ágatágatam kaliṃ gilantam. disvā akkhaduttam etad avoca: tvam kho samma ekantikena
Introduction to Pali

jināsi, dehi samma akkhe, pajohissāmi ti. evaṃ sammā ti kho so akkhadutto tassa akkhadhuttassa akkhe pādāsi. atha kho so akkhadutto akkhe visena paribhāvetvā taṃ akkhadhuttām etad avoca: ehi kho samma akkhehi dibbissāmā ti. evaṃ sammā ti kho so akkhadutto tassa akkhadhuttassa paccassosi. dutiyam pi kho te akkhadhuttā akkhehi dibbiṃsu, dutiyam pi kho so akkhadutto āgatāgataṃ kalim gilati. addasā kho dutiyo akkhadutto taṃ akkhadhuttām dutiyam pi āgata-gataṃ kalim gilantaṃ. disvā taṃ akkhadhuttām etad avoca:—

littāṃ paramena tejasā
gilam akkham puriso na bujjhati
gila re gila pāpadhuttaka
pacchā te kaṭukaṃ bhavissati ti.

2. bhūtapubbaṃ rājā Dalhanemi nāma ahosi cakkavatti dhammiko dhammarājā . . . atha kho rājā Dalhanemi vassa-sahassānaṃ accayena aṅnataraṃ purisaṃ āmantesi. yadā tvām ambo purisa passeyyāsi dibbāṃ cakkaraṇaṃ osakkitaṃ thānā cutaṃ, atha me āroceyyāsi ti. evaṃ devā ti kho so puriso rañño Dalhanemissa paccassosi. addasā kho so puriso vassasadhasānaṃ accayena dibbāṃ cakkaraṇaṃ osakkitaṃ thānā cutaṃ. disvā yena rājā Dalhanemi ten’ upasaṃkami, upasaṃkamitvā rājànaṃ Dalhanemiṃ etad avoca. yagghe deva jāneyyāsi dibbāṃ te cakkaraṇaṃ osakkitaṃ thānā cutaṃ ti. atha kho rājā Dalhanemi jeṭṭhapaṭtanaṃ kumāraṃ āmantāpetvā etad avoca. dibbāṃ kira me tāta kumāra cakkaraṇaṃ osakkitaṃ thānā cutaṃ. sutaṃ kho pana m’ etam, yassa rañño cakkavattissa dibbāṃ cakkaraṇaṃ osakkati thānā cavi, na dāni tena rañño ciraṃ jīvitaṃti hoti ti. bhuttā kho pana me mānasakā kāmā, samayo dibbe kāme pariyesituṃ. ehi tvām tāta kumāra imaṃ paṭhavim paṭipajja. aham pana kesamassuṃ ohāretvā,

1 "I shall make a votive offering ".
2 Instrumental of tejo, ‘‘heat,” ‘‘energy,” ‘‘potency.”
3 dhammo here is the way or custom of good behaviour and good government, justice, supposed to have been followed by ancient emperors in a less degenerate period of civilization than ours.
4 The dibbāṃ cakkaraṇaṃ in this narrative suggests a comet, fancied to remain in the sky throughout the reign of a just emperor.
5 ‘‘ to seek ”, infinitive, see next Lesson.
6 Accusative of paṭhaviś (fem.), ‘‘earth.”
7 massu(ṃ), ‘‘beard.”
Lesson 18

kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajissāmi ti. atha kho rājā Dalḥanemi jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanusāsitvā, kesaṃsasum ohāretvā kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbaji. sattāhappabbajite kho pana rājisimhi dibbaṃ cakkaraṇanaṃ antaradhāyi. atha kho aṅñataro puriso yena rājā khattiyo ten' upasāmkami, upasāmkamiṃvā rājānam khattiyaṃ etad avoca: yagghe deva jāneyyāsi dibbaṃ cakkaraṇanaṃ antarahaṇi ti.

atha kho rājā khattiyo dibbe cakkaraṇaṃ antarahaṇite anattamano ahosi. so yena rājisi ten' upasāmkami, upasāmkamiṃvā rājisim etad avoca: yagghe deva jāneyyāsi dibbaṃ cakkaraṇaṃ antarahaṇitā ti. evaṃ vutte rājisi rājānam khattiyaṃ etad avoca: mā kho tvam tāta dibbe cakkaraṇaṃ antarahaṇite anattamano ahosi. na hi te tāta dibbaṃ cakkaraṇanaṃ pettikam dāyajam. ingha tvam tāta ariye cakkavattivatte vattāhi. thānāṃ kho pan' etam' vijjati yan te dibbaṃ cakkaraṇanaṃ pātubhavisatā ti. katamaṃ pan' etam' deva ariyāṃ cakkavattivattan ti. tena hi tvam tāta dhammaṃ yeva nissāya dhammaṃ mānento dhammaṃ pūjento dhammadikam rakkhāvaraṇaguttaṃ 1 sām-vidahassu 2 khattiyesu anuyuttesu brāhmaṇagahapati kesu negamajānapadesu samaṇabrāhmaṇesu migapakkhisu. mā ca te tāta vijite adhammakāro pavattittha. 3 ye ca te tāta vijite adhanā assu, tesañ ca dhanam anuppadeyyāsi. ye ca te tāta vijite samaṇabrāhmaṇā madappammādā paṭivirata, te kālena kālaṃ upasāmkamiṃvā paripuccheyyāsi: kīṃ bhante kusalaṃ kīṃ akusalaṃ, kīṃ me kayiramānaṃ dīgharattam ahitāya dukkhayā assa, kīṃ vā pana me kayiramānaṃ dīgharattam hitāya sukhāya assā ti. tesañ sutvā yaṃ akusalaṃ taṃ abhinivajjeyāsi, yaṃ kusalaṃ taṃ samādāya vatteyyāsi. idaṃ kho tāta taṃ ariyāṃ cakkavattivattan ti. evaṃ devā ti kho rājā khattiyo rājissā paṭissutvā ariye cakkavattivate vatti. tassa ariye cakkavattivatte vattamānassa dibbaṃ cakkaraṇanaṃ pātu rahi. disvā rañño khattiyaṃ etad ahosi: sutam kho pana m' etam': yassa rañño khattiyaṃ dibbaṃ

1 gutti (Sanskrit), "protection."
2 sām- "provide," "arrange," "organize"; vi-dhā, 2nd singular imperative "middle" (Lesson 28).
3 (p)pa-vat, 3rd singular aorist "middle" (Lesson 28). The meaning is the same as the ordinary aorist, but probably poetic and emotive.
cakkaratanaṃ pātubhavati, so hoti cakkavatti ti. assaṃ nu kho ahaṃ rājā cakkavatti ti.

atha kho taṃ cakkaratanaṃ puratthimaṃ disaṃ pavatti, anvad eva rājā cakkavatti saddhiṃ caturāṅginiyā senaṃ. yasmim kho pana padese cakkaratanaṃ patiṭṭhāsi, tattha rājā cakkavatti vasaṃ upagacchi saddhiṃ caturāṅginiyā senaṃ. ye kho pana puratthimāya disāya paṭirājano, te rājanaṃ cakkavattim upasamkamitvā evam āhaṃsu: ehi kho mahārāja, svāgataṃ te mahārāja, sakan te mahārāja, anusāsa mahārājā ti. rājā cakkavatti evam āha: pāṇo na hantabbo. adinnāṃ n’ādātabbaṃ. kāmesu micchā na caritabbā, musā na bhāsitabbā. majjam na pāttabbaṃ. yathābhuttaṃ ca bhuṃjathā ti. ye kho pana puratthimāya disāya paṭirājano, te raṇño cakkavattissa anuyuttā ahesuṃ... dakkhiṇaṃ disaṃ pavatti. pe. pacchimaṃ. pe. uttaraṃ. pe. ye kho pana uttarāya disāya paṭirājano, te raṇño cakkavattissa anuyuttā ahesuṃ.

Translate into English:—

brāhmaṇo va setṭho vanño
purisena purisam kariyā khattiyā va setṭhā hīnā brāhmaṇā
na c’ etarahi vijjati aṅño samaṇo vā brāhmaṇo vā bhagavatā
bhiyyo bhāṅgataro
tīnhenā satthena sīsam chindati
na odanakumāsam bhūṇjeyyām
aggo ‘ham asmi lokassa, jetṭho ‘ham asmi lokassa, setṭho ‘ham
asmī lokassa
na mayaṃ ito bhiyyo pajānāma
idāṃ hīnām, idāṃ paṇītām
saṅgā nu kho bhante pathamaṃ uppajjati pacchā ūnāṃ,
udāhu paṭhamaṃ ūnāṃ uppajjati pacchā saṅgā, udāhu
saṅgā ca ūnāṃ ca apubbaṃ acarimaṃ uppajjanti.

Translate into Pali:—

Once, the fortunate one was dwelling (use present tense, which in contexts like this expresses a continuing state in the

1 Instrumental singular of the feminine (caturāṅginī) of the adjective caturāṅgin, «having four arms (infantry, cavalry, chariots, elephants): cf. chess».

2 āhaṃsu, «they said»; āha, «he said» (Lesson 21).

3 «according to what is eaten», «in moderation», adverb.
past) among the Koliyas. Then (atha kho) Puṇṇa, a Koliyan (Koliyaputto), a bovine, and a naked ascetic Seniya, a canine, approached (aorist : past event at a point of time) this way towards the fortunate one. Having approached, Puṇṇa (the) Koliyan (who was) a bovine, having saluted the fortunate one, sat down to one side (ekam-antaṃ : used as an indeclinable-compound). The naked ascetic Seniya, however, (the) canine, exchanged greetings with the fortunate one ; having made agreeable polite conversation (word order : agreeable conversation polite), squatting (gerund) like a dog, he sat down to one side. Puṇṇa the Koliyan bovine, seated to one side (put this clause first) said this to the fortunate one : “Sir, this naked ascetic Seniya (is) a canine, a doer-of-hard-tasks. He eats (what is) thrown-on-the-ground. He (use genitive and past participle) has long (dīgharattam) conformed (to) that dog-vow. What (will be) his future state?” “Enough, Puṇṇa, don’t bother with this. Don’t ask me this.” [Puṇṇa asks a second and a third time : the convention being that, however reluctant, one must satisfy an inquirer who persists in asking up to three times. In the Pali of this story the question is repeated with abbreviation (pe) in place of the second statement. The fortunate one reluctantly answers.] “. . . Nevertheless I will explain to you (te). In this connection, Puṇṇa, someone develops the dog-vow perfectly (pariṇaṃ : accusative used as adverb) . . . Having developed the dog-vow perfectly, having developed the-virtue-of-a-dog perfectly, having developed the-mind-of-a-dog perfectly, having developed the-style-of-a-dog perfectly, after death he is reborn in the condition (acc.) of dogs. But if (sace) he has the opinion (diṭṭhi, fem. : Lesson 20) : ‘By this virtue or vow I shall be a god,’ that (fem.) is his wrong-opinion.” (Wrong-opinion produces as future state either purgatory or birth as an animal.)
Declension of Masculine and Neuter Nouns in \( -u \)

Nouns and adjectives in \( u \) follow a declension parallel to that in \( i \), substituting \( ū \) for \( ī \) and \( ū \) for \( ū \) in the stem.

<table>
<thead>
<tr>
<th>MASCULINE—bhikkhu, &quot;monk&quot;</th>
<th>NEUTER—vatthu, &quot;thing,&quot; (building) site, &quot;position&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>Nom. bhikkhu</td>
<td>bhikkhavo or bhikkhū for both cases</td>
</tr>
<tr>
<td>Acc. bhikkhūṁ</td>
<td></td>
</tr>
<tr>
<td>Ins. bhikkhunā</td>
<td>bhikkhūhi</td>
</tr>
<tr>
<td>Dat. bhikkhuno</td>
<td>bhikkhūnām</td>
</tr>
<tr>
<td>Abl. bhikkhunā</td>
<td>bhikkhūhi</td>
</tr>
<tr>
<td>Gen. bhikkhuno or bhikkhussa</td>
<td>bhikkhūnam or bhikkhunnāmi</td>
</tr>
<tr>
<td>Loc. bhikkhusmiṁ</td>
<td>bhikkhūsu</td>
</tr>
</tbody>
</table>

Vocative as nominative except for the special additional form in the plural: bhikkhave, "monks!"—only in this word.

Adjectives in \( u \) are similarly declined.

**Infinitive**

The infinitive is formed by adding the suffixes \( tum, ituṁ \) to a strong form of the root or to the present stem. Stems in consonants take \( ituṁ \); some roots in vowels take \( tum \). Verbs of the 7th conjugation and causatives have \( tum \) following the stem vowel \( e \). The infinitive is used as an indeclinable. Usually it expresses purpose, and is interchangeable with a dative of purpose:

- \( rādh (VII) \) \( \rightarrow \) \( ārādhetuṁ \) to please, to satisfy
- \( (k)kam \) \( \rightarrow \) \( upasamkamituṁ \) to approach
- \( kar \) \( \rightarrow \) \( kātuṁ \) to do
Lesson 19

The infinitive is neutral as regards active and passive and hence is used in passive as well as active sentences. Thus in a passive sentence with the agent in the instrumental: kula-pultena upasamkamitum, literally "to be approached by a respectable person". In an active sentence: na sakkoti āsanā pi vuṭṭhātum, "he can’t even get up from his seat."

The infinitive may be made negative by compounding with the prefix a:- adātum, "not to give."

Among the more or less idiomatic constructions with the infinitive we may note the following:—

evam arahati bhavītum = "it should be so" ("deserves to be"), "it must be so" (expressing probability, not certainty, concerning facts)

iccheyyāma mayāṁ . . . sotum = "we would like to hear . . ."

1 There are two roots is of the first conjugation, the (regular) one, traditionally called is(a), present tense esati, past participle ijha, and the one traditionally called is(u) which takes the suffix cha: present tense icchati, past participle icchita. In this book we have omitted the exponents (anubandha) such as (a), (u), with which almost all roots are traditionally given.

2 Before a root beginning with a vowel the prefix pari becomes pariy.
arahati . . . samanam dassanāya upasamkamiṃtuṃ = "he ought . . . to go and see the philosopher" (dative and infinitive in conjunction)
iccheyāha no tumhe . . . sotuṃ = "would you not like to hear? . . ."
sakkā nu kho . . . paśñāpetuṃ = "is it possible to define . . .?" (sak(k) is frequently used with the infinitive;
sakkā is an impersonal indeclinable derivative from this root meaning "it is possible" or "is it possible?" according to the context)
sakkā paṇ' etam bhante mayā nātum = "but is it possible, sir, for me to know (lit.: "to be known by me") this?"
devā yesaṃ na sakkā . . . āyuṃ saṃkhātum = "gods whose age cannot be . . . reckoned"
nāham sakkomī . . . pañca vassāni āgametuṃ = "I cannot . . . wait for five years" (causative of ā-gam means "wait")

(any tense of sak(k) may be used with the infinitive) (cf. also Exercise 16, Translation into English: nāsakkhi, "he could not," with infinitives).

na labhanti gāmaṃ . . . pavisituṃ = "they did not obtain entry into a village . . .", "they were not allowed to enter a village . . ." (idiomatic use of labh, i.e. "to be permitted", "to qualify for")
atha agārāni upakkamiṃsu kātuṃ lass' eva asaddhammassa paṭicchādāne-atham = "then they went into houses in order to do the purpose of concealment of just that evil", i.e. in order to accomplish the evil in secret (a-saddhamma = "non-good-custom"; paṭicchādunā = "covering", "concealment". It is also possible to regard the genitive in constructions like this as objective to the infinitive and -atham as an adverb)
abhabbo . . . bhikkhu . . . gantum = "a monk . . . is unable to go . . ."

(cf. use of dative in a parallel construction).
bhikkhu . . . alaṃ . . . dhammaṃ desetum = "monks . . . able (alaṃ = 'fit', 'adequate for') . . . to teach the doctrine."
Bahubbihi Compounds (1)

The bahubbihi class of compounds consists of those whose meanings are subordinate to the meanings of words other than the members of the compounds themselves (cf. in English "whitewashed"). Unlike tappuris, dvandas, and kammadharayas they thus function as adjectives. In explaining a bahubbihi it is necessary to ascertain to whom or to what the compound pertains. Bahubbihis are inflected in the three genders like adjectives, according to the gender of the dominating noun. A bahubbihi compound is always equivalent to a relative (subordinate) clause: "who has/was...", "which has/was...".

From pahūta and jivhā ("tongue") we may form a compound pahūtajivha- as an epithet of, say, kumāra- (hence with masculine inflections), meaning "a boy who has a large tongue". From lohita ("red") and akkhi, lohitakkhi (puriso) = "(a man) having red eyes". From kaddamo ("mud") and makkhila, kaddamamakkhilam (cakkam) = "(a wheel) smeared with mud". From sa- ("with", "possessing") and dhaṇṇam ("grain", "crops") we have the bahubbihi sadhaṇṇa, "grain-bearing," as the epithet of a place. Frequently other classes of compound are enclosed within bahubbihis, thus satinakathodaka means "possessing grass, firewood, and water" (dvanda within a bahubbihi). It may be noted that sa in these compounds is not used as an independent word (the equivalent independent word is saha): a number of such substitute or secondary words are used in compounds in place of independent forms. The form sa- is used also for saka, "own."

Bahubbihis may be subdivided into several distinct groups, of which the ordinary two-member compounds and those beginning with sa- (= saha) form two. Those beginning with the negative a-/an- (= na), such as asama (bhagavani), "unequalled (fortunate one)" form another group, some of which have occurred in earlier exercises. Compounds which formally resemble tappuris, kammadharayas, or dvandas may be used

1 bahubbihi = bahu + (v)uthi ("rice") — vy > vb — an example of the class: bahubbihi (deso) = "(a country) having much rice" (i.e. a fertile, prosperous country).

2 With sa- and a- contrasting pairs are formed: sadhana/adhana.
as bahubbīhis. Thus most of the ordinary two-member bahubbīhis have a case relation between the members, whilst the negative bahubbīhis resemble negative kammadhārayas. In a two-member bahubbīhi the order of the members may be reversed (as compared with the strict order of the tappurisa):

\[
katapuñña (purisa) = "\text{(a man) who has done good}"
\]
\[
chinnapapañca (Buddha) = "\text{(a Buddha) who has cut through obstacles}"\]
\[
vajirapāni (yakkha) = "\text{(a god) who has a thunderbolt in his hand}"
\]

Very often the sense of compounds is spontaneously evident, but at times it is obscure, hence the need to consider their usage. Other groups of bahubbīhis will be indicated in subsequent lessons.

**Action Nouns**

Nouns expressing an action, such as those ending in -ana (e.g. dassana, "seeing") sometimes take a patient ("direct object" of the action) in the accusative or genitive ("objective genitive") case. These "action nouns" may also take a "subjective" (agent) in the genitive or in the instrumental. In these constructions the action noun often (though not always) appears in the dative case, expressing purpose, and may be compared with the infinitive. It may also appear in the accusative as representing the objective of the main action (with its own objective in the genitive).

Examples of action nouns with patients in the accusative:—

\[
mayāṃ bhavānāṃ Gotamaṃ dassanāya idh’ upasamkantā, \quad "\text{we have come here to see (for seeing) the honourable Gotama.}"
\]
\[
dūrā vai’ amhā āgatā tathāgataṃ dassanāya, \quad "\text{we have indeed come from far to see the thus-gone.}"
\]
\[
kathāṃ savanāyā, \quad "\text{to hear (some) talk.}"\]

**Vocabulary**

**Verbs** —

| baṃ ṭibaṃ (I) | ajjhāvasati | live on, exploit |
| anu-bhū (I)   | anubhavati   | experience, enjoy, observe |
Lesson 19

abhi-(t)pa-vass  abhippavassati  rain down on, pour down  
(I)  (heavy rain, cloudburst)  
(p.p. abhippavaṭṭa)

abhi-vadā (I)  abhivaḍḍhati  increase
abhi-vi-ji (V)  abhivijināti  conquer (ger. abhivijiya)
ā-gam (I)  causative: āga-
meti  = wait
ā-sic (II)  āsiṅcati  shower over, pour over (pp. āsitta)

u(d)-tar (I)  uttarati  cross
u(d)-sah (I)  ussahati  try, undertake, take up
u(d)-sīd  causative: 
ussādeti  = lift on to

u(d)-har (I)  uddharati  collect, raise
up-gam (I)  upagacchati  go to
garu-kar (VI)  garukaroti  give respect to
nāt (III)  naccati  dance
ni(r)-tar (I)  nitharati  cross over
(p)pa-kapp (VII)  pakappeti  dispense, pay (wages)
(p)pāṭi-vas (I)  pāṭivasati  dwell
(p)pāṭi-viḍ (I)  only causative: 
 pāṭivedeti  = inform, announce

(p)pā-yā (I)  pāyāti  set out
bhakkha (VII)  bhakkheti  eat, devour
mud (I)  modati  rejoice
vi-heth (VII)  vihetheti  harass
sat-kar (VI)  sakkaroti  entertain
sam-u(d)-han (I)  samūhanati  suppress, abolish (pp. of 
caus. samugghāta)
sam-kadā (I)  samkadāhati  collect (ger. samkadhātivā)
sam-tapp (VII)  samtappeti  gratify, please
sis (VII)  seseti  leave

Nouns:

akiccam  what should not be done
athikam  bone
annavo  flood

1 Adjective compounded with verb: see Lesson 20.
<table>
<thead>
<tr>
<th>Pali</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>atithi</td>
<td>guest</td>
</tr>
<tr>
<td>adhammo</td>
<td>false doctrine, bad nature, bad custom, injustice, bad mental object, bad idea</td>
</tr>
<tr>
<td>anayo</td>
<td>misfortune, misery</td>
</tr>
<tr>
<td>apāram</td>
<td>hither, this world</td>
</tr>
<tr>
<td>arahant-</td>
<td>worthy one, perfected one</td>
</tr>
<tr>
<td></td>
<td>(declined like bhagavant- or like a present participle)</td>
</tr>
<tr>
<td>avasesako</td>
<td>one who remains, survivor</td>
</tr>
<tr>
<td>āsankhā</td>
<td>apprehension, doubt, fear</td>
</tr>
<tr>
<td>upakaranām</td>
<td>resources</td>
</tr>
<tr>
<td>upapiṭā</td>
<td>oppression, trouble</td>
</tr>
<tr>
<td>upamā</td>
<td>simile</td>
</tr>
<tr>
<td>ussado</td>
<td>abundance</td>
</tr>
<tr>
<td>kaṇṭakām</td>
<td>(&quot;thorn&quot;), subversive element, rebel, bandit</td>
</tr>
<tr>
<td>kaddamo</td>
<td>mud</td>
</tr>
<tr>
<td>kantāro</td>
<td>wilderness, semi-desert</td>
</tr>
<tr>
<td>kalāpo</td>
<td>bundle, quiver</td>
</tr>
<tr>
<td>kiccam</td>
<td>what should be done</td>
</tr>
<tr>
<td>kumudām</td>
<td>white water-lily</td>
</tr>
<tr>
<td>kulo</td>
<td>tribe</td>
</tr>
<tr>
<td>kullo</td>
<td>raft</td>
</tr>
<tr>
<td>koṭṭhāgāram</td>
<td>granary, storehouse</td>
</tr>
<tr>
<td>koso</td>
<td>treasury</td>
</tr>
<tr>
<td>khātār-</td>
<td>steward</td>
</tr>
<tr>
<td></td>
<td>(irregular noun: nom. sing. khattā, acc. sing. khattā, voc. sing. khatte)</td>
</tr>
<tr>
<td>khilo</td>
<td>stake (boundary)</td>
</tr>
<tr>
<td>khattam</td>
<td>field, territory, land</td>
</tr>
<tr>
<td>gāno</td>
<td>group, aggregate</td>
</tr>
<tr>
<td>gadrabho</td>
<td>donkey</td>
</tr>
<tr>
<td>gamanaṃ</td>
<td>going</td>
</tr>
<tr>
<td>garahā</td>
<td>blame, reproof, threat</td>
</tr>
<tr>
<td>gahanāṃ</td>
<td>seizing, keeping</td>
</tr>
<tr>
<td>gahapatiko</td>
<td>householder</td>
</tr>
<tr>
<td>gunāṃ</td>
<td>string, strand, quality</td>
</tr>
</tbody>
</table>
gorakkha    cattle breeding
gharam    house
ghato    attacking, destruction
carka    travel, journey, mission
jatarapam    gold
nami masc.    relative, kinsman
firanm    shore, bank
thalam    land, dry land
dayo    gift
divaseyya    day-bed, siesta bed
duhano    robbery
dhananam    grain
dhammo    good mental object, good mental
  phenomenon, good idea (when
  opposed to adhammo as bad
  〜, otherwise dhammo as natu-
  ral phenomenon includes bad
  phenomena as well as good)
nava    boat, ship
nigamo    town
nitharanam    crossing over
nemitto    diviner, prognosticator, astrologer
(p)patibhayam    danger, terror
paniyam    commodity
pantho    road
pabbarana    banishment
parinayako    leader
parivilakko    reflection, idea
palaso    foliage
pabhatam    present, gratuity, capital
paran    thither, across, beyond
porisan    service
bali masc.    tithe, religious tax or contribution
bijam    seed
brahmadeyyam    ("gift to God": i.e. grant of land/
  villages to a priest of the Brah-
  man religion) grant, fief, benefice

bhandam    goods, stores, supplies
bhogo    property
bhoggam property, proprietary rights
māṇḍalam circle, disc
mitto friend
yakkho spirit, god, demon
yoggam draught animal, ox
rājalaṃ silver
ratho chariot, cart
rājadāyo gift by the king, royal endowment
rājabhoggam crown property (crown land, as opposed to land owned by peasant/village communities)

rāsiko accumulation
vātumāṃ road
vanijjā commerce
vadho execution
vetanāṃ wages, pay
vyasanaṃ disaster
samvidhānāṃ arrangement, policy
samgho community, group
sālthiko caravan merchant
sādāḥ success
sāmpadā confidence, trust, conviction
sākhā branch
sāro value
sālakhalo blood relation

Past Participles:—
anupattā (anu-(p)pa-ap(p)) arrived at
apannaddha (apa-nah) tied back, untied
tīṇna (tār (I)) crossed
paripūṇna (pūr) full, perfect
sambuddha (budh) enlightened
hata (han) killed

Future Passive Participle:—
ṇaḥatābbha (ṇa-hā) to be given up, to be renounced

Adjectives:—
adūha rich
aitamana assured
aneka  many
apāruṇa  open
āppa  little
amūka  such and such
āṭṭa  wet
ākāta  new
va  bosom, own (child)
varima  nearer, this side
kāla  black
bhema  secure, safe
ganībhūta  crowded together
gimhika  summer
tīvāha  threefold
pandita  wise
patisallīna  retired, secluded
pasuta  intent on
pārīma  further, other side
bahukāra  very useful
bāla  foolish
bhadda  good (repeated = very good)
mahesakkha  superior
muda  glad, joyful
yathākata  usual, customary
rahogata  alone, in privacy
lohiya  red
vassika  rainy (for the rainy season)
vipula  large, abundant
samghāsamghin  in groups
samghāsamghīganībhūta  clustered in groups
kemantika  winter

Masculine Nouns in u :—
anu  atom
ādassu  brigand, thief (~ khipo, “brigand-stake” marking territory under rebel control)
īpasu  animal

1 Originally the name of the non-Āryan people of (N.W.) India conquered by the Āryan invaders c. 1600 B.C.
bhikkhu  monk
setu  causeway, dam, bridge
hetu  cause

Neuter Nouns in u :-
āyu  life, age
utu  season (the gender of the word fluctuates)
cakkhu  eye
massu  beard
valthu  thing, (building) site, position, mode (of argument)
sajjhu  silver

Adjectives in u :-
anu  minute, atomic
uju  straight, erect
garu  heavy
phāsu  comfortable
bahu  much, many
maṅku  shamefaced
lāhu  light (weight)
sādhu  good (as adverb = well)

Gerund :-
āgamma (ā-gam I)  depending on, as a result of (acc.)
(āgantvā on the other hand means having come, having returned)

Ordinal Numeral :-
sattama  seventh

Indeclinables :-
upari  on top (of) (precedes the word it relates to, which is usually in the locative)
evam eva  just so, likewise
kira  really, now, they say
kulo  whence?
Lesson 19

\[\text{kuhi}m\] where (to)?
\[\text{tatra}\] there
\[\text{tava}\] so much, so long, first, now
\[\text{tv\ evo\ (enclitic)}\] but (emphatic)
\[\text{diva}\] by day
\[\text{pag\ evo}\] how much more so, let alone, still
\[\text{more, still less}\]
\[\text{pa\pi\i\patha\m}\] the opposite way, in the opposite
\[\text{direction}\]
\[\text{ma\ni\ne}\] I think, no doubt
\[\text{yat\a}\] where
\[\text{yad\a}\] when
\[\text{sigh\a}\] fast (repeated = very fast)
\[\text{seyyath\a}\] as, just like (introducing a simile)
\[\text{so\thi\na}\] safely

EXERCISE 19

Passages for reading:

1. te ta\m sattha\m dvih\dha vibhaji\m su ekato pa\nca sakata\sa-
t\a\n i ekato pa\nca sakata\sat\a\ni. eko tava satthava\ho bahuh
\[\text{ti\na}\m ca ka\t\tha\n ca udaka\n ca aropet\v ca sattha\m p\va\pesi. dvih-
hatihap\va\yo 1 kho pana so sattho addasa purisa\m kala\m lohi-
takkhi\m apanaddhakal\apa\m 2 kumudama\la\m allavattha\m alla-
kesa\m kaddamamakkhi\hte\hi cak\ke\hi gadrabharathena pa\pi-
patha\m a\g\acchanta\m. disv\v etad avoca: kuto bho a\g\accha\si ti.
amuka\m a\janapada\ ti. kuhim gamissa\si ti. amuka\m na\ma
janapada\ ti. kacci bho purato kanta\re mahamehgo abhippa-
va\to\ ti. eva\m kho bho purato kanta\re mahamehgo abhippa-
va\to, asitto\da\k\a\ni va\t\mu\ma\ni, bahuh ti\na\m ca ka\t\tha\n ca
udaka\n ca, cha\dj\de\tha bho pura\n\na\ni ti\n\ni ka\t\tha\ni udaka\ni,
lahubh\\i\re\hi saka\t\e\hi sighet\m sighet\m gaccha\th\a, ma yogg\\i\n kilame\th\a ti.

Atha kho so satthavaho satthike \c{e}mantesi: aya\m bho puriso
eva\m a\ha: purato kanta\re mahamehgo abhippava\to, asitto-
dak\a\ni va\t\mu\ma\ni, bahuh ti\na\m ca ka\t\tha\n ca udaka\n ca,
cha\dj\de\tha bho pura\n\na\ni ti\n\ni ka\t\tha\ni udaka\ni, lahubh\\i\re\hi

1 "when it was two or three days since it had set out" (bahu\bhi\hi).
2 bahu\bhi\hi: "with quiver tied behind" (Commentary), "with hair untied" (meaning suggested by Critical Pali Dictionary).
sakaṭehe sīghaṃ sīghaṃ gacchatha, mā yoggāṇi kilamethā ti chaḍḍetha bho purāṇaṃ tīṇaṃ kaṭṭhāṇi udakāṇi, lahubhārehi sakāṭehe satthāṃ pāyāpethā ti. evam bho ti kho te satthikā tassa satthavāhassa paṭissutvā, chaḍḍetvā purāṇaṃ tīṇaṃ kaṭṭhāṇi udakāṇi lahubhārehi sakāṭehe satthāṃ pāyāpesuṃ. te paṭhame pi satthavāse na addasamsu tīṇaṃ vā kaṭṭhāṃ vā udakāṃ vā, dutiye pi satthavāse . . . tatiye pi satthavāse . . . catutthe pi satthavāse . . . paṅcame pi satthavāse . . . chaṭṭhe pi satthavāse . . . sattame pi satthavāse na addasamsu tīṇaṃ vā kaṭṭhāṃ vā udakāṃ vā, sabbe va anayavyasanam āpajjīmsu. ye ca tasmiṃ satthe ahesum manussā vā pasū vā sabbe so yakkho amanusso bhakkhesi, āṭṭhikān’ eva sesesi.

yadā aṅnāsi dutiyo satthavāho : bahunikkhanto kho dāni so sattho ti, bahum tīnaṃ ca kaṭṭhaṇ ca udakaṇ ca āropetvā satthāṃ pāyāpesi. dvīhatṭhapiyā kato par’ eso sattho addasā purisaṃ kālaṃ lohitakkhiṃ apanaddhakalāpam kumudamālaṃ allavatthāṃ allakesam kaddamamakkhitehi cakkehī gadrabhathena paṭipatham āgacchantam. disvā etad avoca : kuto bho āgacchasī ti. amukamhā janapadā ti. kuhīm gamissasi ti. amukam nāma janapadan ti. kaccī kho purato kantāre mahāmegho abhippavaṭṭo ti. evam bho purato kantāre mahāmegho abhippavaṭṭo, āsittodakāni vatūmāni, bahum tīnaṃ ca kaṭṭhaṇ ca udakaṇ ca, chaḍḍetha bho purāṇaṃ tīṇaṃ kaṭṭhāṇi udakāṇi, lahubhārehi sakaṭehe sīghaṃ sīghaṃ gacchatha, mā yoggāṇi kilamethā ti.

atha kho so satthavāho satthike āmantesi : ayaṃ bho puriso evam āha : purato kantāre mahāmegho abhippavaṭṭo, āsittodakāni vatūmāni bahum tīnaṃ ca kaṭṭhaṇ ca udakaṇ ca, chaḍḍetha bho purāṇaṃ tīṇaṃ kaṭṭhāṇi udakāṇi, lahubhārehi sakaṭehe sīghaṃ sīghaṃ gacchatha, mā yoggāṇi kilamethā ti. ayaṃ kho bho puriso n’ ev’ amhākaṃ mitto na pi nātisālhito, kathaṃ mayaṃ imassa saddhāya gamissāma. na kho chaḍḍetabbāni purāṇaṃ tīṇaṃ kaṭṭhāṇi udakāṇi, yathākatena bhāndena satthāṃ pāyāpetha, na vo purāṇaṃ chaḍḍessāma ti. evam bho ti kho te satthikā tassa satthavāhassa paṭissutvā yathākatena bhāndena satthāṃ pāyāpesuṃ. te paṭhame pi satthavāse na addasamsu tīṇaṃ vā kaṭṭhāṃ vā udakāṃ vā, dutiye pi satthavāse . . . tatiye pi satthavāse . . . catutthe pi satthavāse . . . paṅcame pi satthavāse . . . chaṭṭhe pi satthavā-
vāse ... sattame pi satthavāse na addasamsu tiṣṇaṃ vā kaṭṭham vā udakam vā, tañ ca satthaṃ addasamsu anayavyasaṇam āpannam. ye va tasmiṃ satthe ahesum manussā vā pasū vā, tesañ ca aṭṭhikān’ eva addasamsu tena yakkhena amanusṣena bhikkhitānaṃ.

atha kho so satthavāho satthike āmantesi : ayaṃ kho bho so sattho anayavyasanaṃ āpanno yathā tam tena bālena sattha-vāhena pariṇāyakaṇe. tena hi bho yān’ asmākaṃ satthe appasārāni paṇīyāni, tāni chaḍḍetvā, yāṇi imasmiṃ satthe mahāsārāṇi paṇīyāni tāni ādiyathā ti. evaṃ bho ti kho te satthikā tassa satthavāhassa paṭissutvā yāṇi sakasmiṃ satthe appasārāni paṇīyāni tāni chaḍḍetvā, yāṇi tasmiṃ satthe mahāsārāṇi paṇīyāni tāni ādiyitvā, sothinā tam kantarāṃ nītharimṣu yathā tam paṇḍitena satthavāhena pariṇāyakaṇa.

2. evaṃ me sutaṃ. ekāṃ samayaṃ bhagavā Māgadhesu cārikaṃ caramāno mahātā bhikkhuṣamghena saddhiṃ yena Kānumataṃ nāma Māgadhānāṃ brāhmaṇagāmo tad avasari. tatra sudaṃ bhagavā Kānumate viharati Ambalaṭṭhikāyāṃ. tena kho pana samayena Kūṭadanto brāhmaṇo Kānumataṃ ajjhāvasati sattussaḍaṃ satipākaṭṭhodakaṃ sadhiṣṇaṃ rājabhoggam raṇṇa Māgadhena Seniyena Bimbisārena ¹ dinnav rhājādāyaṃ brahmadeyyaṃ.

tena kho pana samayena Kūṭadanto brāhmaṇo upari pāsāde divāseyyaṃ upagato hoti. addasā kho Kūṭadanto brāhmaṇo Kānumatake brāhmaṇāgahapatike Kānumatā nikkhatmitvā saṃghāsāmghīgaṇihūte yena Ambalaṭṭhikā ten’ upasam- kamante. disvā khattam āmantesi : kiṃ nu kho bho khatte Kānumatakā brāhmaṇagahapatikā Kānumatā nikkhatmitvā saṃghāsāmghīgaṇihūtā yena Ambalaṭṭhikā ten’ upasamka- manti ti. atthi kho bho samaṇo Gotamo Sakyaputto Sakyakulā pabbajito. Māgadhesu cārikaṃ caramāno mahātā bhikkhuṣamghena saddhiṃ Kānumataṃ anuppatto Kānumate viharati Ambalaṭṭhikāyāṃ. tam ete bhagavantaṃ Gotamaṃ dassanāya upasamkamanti ti. atha kho Kūṭadantassa brāhma- naṃsa etad ahoṣi : sutaṃ kho pana m’ etam : samaṇo Gotamo tīvidhayaṇīṇasampadaṃ jāṇāti ti. na kho panāhaṃ ² jānāmi

¹ Reigned b.c. 546 (?)-494.
² Junction a + a = a.
tividhayaṇṇasampadaṁ, icchāmi căhaṁ ¹ mahāyaṇṇam yaji-
tum. yan nūnāhaṁ ¹ samanāṁ Gotamaṁ upasaṁkamitvā
tividhayaṇṇasampadaṁ pucceyyan ti.

atha kho Kūṭadanto brāhmaṇo tam khattam āmantesi : tena
hi bho khatte yena Khānumatakā brāhmaṇagahapatikā
ten' upasaṁkama, upasaṁkamitvā Khānumatakā brāhma-
gaṇagahapatike evaṁ vadehi : Kūṭadanto bho brāhmaṇo evam āha :
āgamentu kira bhavanto, Kūṭadanto pi brāhmaṇo samanāṁ
Gotamaṁ dassanāya upasaṁkamissati ti. evaṁ bho ti kho so
khattā Kūṭadantassa brāhmaṇassa paṭissutvā yena Khānu-
matakā brāhmaṇagahapatikā ten' upasaṁkami, upasaṁkami-
ivā Khānumatakā brāhmaṇagahapatike etad avoca : Kūṭa-
danto bho brāhmaṇo evam āha : āgamentu kira bhavanto,
Kūṭadanto pi brāhmaṇo samanāṁ Gotamaṁ dassanāya
upasaṁkamissati ti. tena kho pana samayena anekāni
brāhmaṇasatāni Khānumate paṭivasanti : Kūṭadantassa brā-
maṇassa mahāyaṇṇam anubhavissāma ti. assosuṁ kho te
brāhmaṇā : Kūṭadanto kira brāhmaṇo samanāṁ Gotamaṁ
dassanāya upasaṁkamissati ti. atha kho te brāhmaṇā yena
Kūṭadanto brāhmaṇo ten' upasaṁkamiṁsu, upasaṁkamitvā
Kūṭadantam brāhmaṇam etad avocum : saccāṁ kira bhavat
Kūṭadanto samanāṁ Gotamaṁ dassanāya upasaṁkamissati
Ti. evaṁ kho me bho hoti aham pi samanāṁ Gotamaṁ
dassanāya upasaṁkamissāmi ti. mā bhavat Kūṭadanto
samanāṁ Gotamaṁ dassanāya upasaṁkami, na arahati
bhavat Kūṭadanto samanāṁ Gotamaṁ dassanāya upasaṁ-
ksamitum. sace bhavat Kūṭadanto samanāṁ Gotamaṁ
dassanāya upasaṁkamissati, bhoto Kūṭadantassa yasov ² häyis-
sati, samanāssā Gotamassā yasov abhivaḍḍhissati. yam pi
bhoto Kūṭadantassa yaso häyissati, samanāssā Gotamassā yaso
abhivaḍḍhissati, iminā p' aṅgena na arahati bhavat Kūṭa-
danto samanāṁ Gotamaṁ dassanāya upasaṁkamitum. samo
Tv eva Gotamo arahati bhavantam Kūṭadantam dassanāya
upasaṁkamitum ti. evaṁ vutte Kūṭadanto brāhmaṇo te
brāhmaṇe etad avoca : tena hi bho mama pi supātha yathā
mayam eva arahāma tam bhavantam Gotamaṁ dassanāya
upasaṁkamitum, na eva eva arahati so bhavat Gotamo

¹ Junction a + a = ā.
² yaso = "reputation ", see next Lesson.
Lesson 19

amhākaṁ dassanāya upasaṁkamitum. samaṇo khalu bho Gotamo Khānumataṁ anuppatto Khānumate viharati Ambaḷṭṭhikāyaṁ. ye kho pana ke ci samaṇā vā brāhmaṇā vā amhākaṁ gāmakhettaṁ āgacchanti atithī no te honti. atithī kho pan' amhehi sakkātabbā garukātabbā mānetabbā pūjetabbā. yam pi bho samaṇo Gotamo Khānumataṁ anuppatto Khānumate viharati Ambaḷṭṭhikāyaṁ atithī amhākaṁ samaṇo Gotamo. atithī kho pan' amhehi sakkātabbo garukātabbo mānetabbo pūjetabbo. iminā p' aṅgena na arahati so bhavām Gotamo amhākaṁ dassanāya upasaṁkamitum, atha kho mayam eva arahāma tam bhavantaṁ Gotamaṁ dassanāya upasaṁkamitun ti.

atha kho Kūṭadanto brāhmaṇo mahatā brāhmaṇagaṇena saddhīṁ yena Ambaḷṭṭhikā yena bhagavā ten' upasaṁkami, upasaṁkamitvā bhagavatā saddhīṁ sammodaniyaṁ katham sārāṇiyaṁ vitisāretvā ekamantaṁ nisidi. ekamantaṁ nisinno kho Kūṭadanto brāhmaṇo bhagavantaṁ etad avoca : sutam m' etam bho Gotama : samaṇo Gotamo tividhayaṁñāsampadaṁ jānāti ti. na kho panāhaṁ jānāmi tividhayaṁñāsampaḍaṁ, ichchāmi cāham mahāyaṁñāṁ yajituṁ. sādhu me bhavāṁ Gotamo tividhayaṁñāsampaḍaṁ desetū ti. tena hi brāhmaṇa sūṇohi, bhasissāmi ti. evam bho ti kho Kūṭadanto brāhmaṇo bhagavato paccassosi. bhagavā etad avoca : bhūtapubbaṁ brāhmaṇa rājā Mahāvijito nāma ahosi aḍḍho mahadhano mahābhogo pahūtajātarāparajato pahūtavittūpakaraṇo pahūtadhanadahaṁno paripūṇṇakosakoṭṭhāgāro. atha kho brāhmaṇa raṇno Mahāvijitassa rahogatassa patisallinassa evam cetaso parivitakko udapādi : adhigata kho me vipulā mānuśakā bhogā, mahantaṁ paṭhavimandalam abhivijīya ajjhāvasāmi. yan nūnāhaṁ mahāyaṁñāṁ yajeeyanm yanmama assa digharattham hitāya sukhāyā ti. atha kho brāhmaṇa rājā Mahāvijito purohitam brāhmaṇam etam āmantāpetvā etad avoca.: idha mayhaṁ brāhmaṇa rahogatassa patisallinassa evam cetaro parivitakko udapādi : adhigato me vipulā mānuśakā bhogā, mahantaṁ paṭhavimandalam abhivijīya ajjhāvasāmi.

1 Imperative second person singular; (s)th here follows the fourth conjugation, see Lesson 28.
2 vitti, feminine, "pleasure." In the vowel junction here the first vowel is elided and the second lengthened.
3 Genitive of ceto, "mind," see next Lesson.
yan nūnāham mahāyaṇāṃ yajeyyaṃ, yam mama assa dīgharatṭam hitāya sukhāyā ti. icchāṃ ahaṃ brāhmaṇa mahāyaṇāṃ yajītum. anusāsatu maṃ bhavam yam mama assa dīgharatṭam hitāya sukhāyā ti.

evam vutte brāhmaṇa purohito brāhmaṇo rājānaṃ Mahāvīji-
tam etad avoca: bhoto kho rañño janapado sakāṇṭako saupapiṭo, gāmaghātā pi dissanti nigamaghātā pi dissanti nagaragḥatā pi dissanti panthadhanaṃ pi dissanti. bhavaṇi ce kho pana rājā evam sakaṇṭake janapade saupapiṭe balim uddhareyya, akiccakārī assa tena bhavaṃ rājā. siyā kho pana bhoto rañño evam assa: aham etam dassukhilam vadhena vā bandhena vā jāniya ¹ vā garahāya vā pabbājanāya vā samuḥ-
hanissāmi ti, na kho pan etassa dassukhilassa evam sammā samugghāto hoti. ye te hatāvasesakā bhavissanti, te pacchā rañño janapadaṃ viheṭheśsanti. api ca kho idam samvidhihānam āgamma evam etassa dassukhilassa sammā samugghāto hoti. tena li bhavaṃ rājā ye bhoto rañño janapade ussahanti kasigorakke ² tesam bhavaṃ rājā bijabhattam anuppadetu, ye bhoto rañño janapade ussahanti vanijjāya tesam bhavaṃ rājā pābhatam anuppadetu, ye bhoto rañño janapade ussahanti rājaporise tesam bhavaṃ rājā bhattavetanaṃ pakappetu, te ca manussā sakammapasutā rañño janapadaṃ na viheṭheśsanti, mahā ca rañño rāsiko bhavissati, khemaṭṭhitā janapadaṃ ahaṇṭakā anupapiṭā manussā ca mudā modamānā ure putte naccentā apārutagharā maṇñe viharissanti ti.

3. jāte kho pana bhikkhave Vipassimhi ³ kumāre, Bandhumato ⁴ rañño paṭivedesuṃ: putto te deva jāto, tam devo passatu ti. addasā kho bhikkhave Bandhumā rājā Vipassikum-
maṇā, disvā nemite brāhmaṇe āmantāpetvā etad avoca: passantu bhonto nemittā brāhmaṇā kumāran ti. addasāsuṃ kho bhikkhave nemittā brāhmaṇā Vipassikumāṇā, disvā Band-
humantam rājānaṃ etad avocuṃ: attamano deva hohi, mahesakkho te deva putto uppanno. sace agāraṃ ajjhāvasati,

¹ jāni (infem.), inst., "confiscation."
² kasi (infem.), "cultivation, " "agriculture."
³ Vipassimhi: a prince who lived millions of years ago (when human life was immensely long) and became a Buddha, one of the predecessors of "our" Buddha.
⁴ Bandhumanto: father of Vipassimhi.
rājā hoti cakkavatti dhammiko dhammarājā. sace kho pana agārasmā anagāriyam pabbajati, araham hoti sammā sam-buddho ti. atha kho bhikkhave Bandhumā rājā nemitte brāhma-ne ahathehi vatthehi acchādāpetvā sabbakāmehi santappesi. atha kho bhikkhave Bandhumā rājā Vipassissa kumārassa tayo 1 pāsāde kārāpesi, ekam vassikaṃ ekam hemantikaṃ ekam gimhikaṃ, pañca kāmaguṇāni upaṭṭhāpesi.

Translate into Pali:

"O monks, I will teach you the doctrine having-a-raft-as-simile (bahubbīhi: raft-simile; this word stands first, for emphasis), for-the-purpose-of-crossing-over 2, not (emphatic: no) for-the-purpose-of-keeping. Just like a man who-had-followed-a-road: he might see a great flood-of-water, the nearer shore with-fear, with-danger, the further shore secure, without-danger (a-), and there might not be a boat or a causeway for going from hither across,—he would have (the thought) thus: "Indeed this flood of water (is) great, and the nearer shore (is) with-fear, with-danger, the further shore secure, without-danger, and there isn’t a boat or a causeway for going from hither across. What now if I, having collected grass-firewood-branches-and-foliage, having bound a raft, depending on that raft, should cross thither safely?" Then, indeed (kho), that man, having collected grass-firewood-branches-and-foliage, having bound a raft, depending on that raft would cross thither safely. Crossed, gone thither (past participles), he might have (the thought) thus: "Indeed this raft (is) very useful. What now if, having put (‘‘mounted ‘’) this raft on my head, I should go away?" What do you think (of) that, monks? Perhaps (aṭi) that man thus-doing (-kārin, bahubbīhi) (with reference) to that raft (loc.) would be doing-what-should-be-done? (nu)". "Indeed not (no ḍh) this, sir! (bhante) "..." In this connection, monks, that man, crossed, gone thither, might have (the thought) thus: "... What now (if), having lifted this raft on to (dry) land, I should go away (?)" Thus-doing, indeed, that man would be doing-what-should-be-done with (loc.) that raft.

1 "three" (cf. Lesson 26).
2 a + a > ā > a before a double consonant in close junction.
Likewise, indeed, monks, the doctrine is taught by me having-a-raft-as-simile, for-the-purpose-of-crossing-over, not for-the-purpose-of-keeping. By your (vo) learning (present participle, instrumental plural) the raft-simile, monks, even good mental phenomena (are) to be given up by you (vo), how much more so bad mental phenomena."

LESSON 20

Declension of Feminine Nouns in -ī and -ī

Feminines in ī and ī (nouns and adjectives) are declined as follows:

\[
\begin{array}{c|c|c}
 & \text{Singular} & \text{Plural} \\
\hline
\text{Nom.} & \text{jāti} & \text{jātiyo} \\
\text{Voc.} & \text{jātim} & \text{jāthi} \\
\text{Acc.} & \text{jātiyā} & \text{jāṭhi} \\
\text{Ins.} & \text{jātiyā} & \text{jāṭhā} \\
\text{Dat.} & \text{jātiyā} & \text{jāṭhā} \\
\text{Abl.} & \text{jātiyā} & \text{jāṭhā} \\
\text{Gen.} & \text{jātiyā} & \text{jāṭhā} \\
\text{Loc.} & \text{jātiyā} & \text{jāṭhā} \\
\end{array}
\]

\[
\begin{array}{c|c|c}
 & \text{Singular} & \text{Plural} \\
\hline
\text{Nom.} & \text{devi} & \text{deviyo} \\
\text{Voc.} & \text{devi} & \text{deviyo} \\
\text{Acc.} & \text{devi} & \text{deviyo} \\
\text{rest as jāti} & \text{rest as jāti} & \text{rest as jāti} \\
\end{array}
\]

(Within a compound the stem vowel is often shortened.)

A few words, among them sthīt, "woman," may have either the long or the short vowel in the nominative singular.

Occasionally some of these words are written with assimilation. For example from nādi, "river," genitive singular nājā.
**Lesson 20**

**Numeral catu(r)**

The numeral stem *catu(r)*, "four," is inflected in three genders as follows. It is used like an adjective.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. and Acc.</td>
<td><em>cattāro</em></td>
<td><em>cattāri</em></td>
<td><em>cattasso</em></td>
</tr>
<tr>
<td>Ins. and Abl.</td>
<td></td>
<td><em>cattāhi</em></td>
<td></td>
</tr>
<tr>
<td>Dat. and Gen.</td>
<td></td>
<td><em>cattunnaṃ</em></td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td></td>
<td><em>cattāsu</em></td>
<td></td>
</tr>
</tbody>
</table>

**Declension of bhagavant and Adjectives in -ant, rājan, addhan, muddhan and puman**

Among the nouns having stems ending in consonants, *bhagavant*, "the fortunate," and *rājan*, "king", are inflected as follows (both are masculine):

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>bhagavā</em></td>
<td><em>bhagavanto</em></td>
<td><em>rājā</em></td>
<td><em>rājano</em></td>
</tr>
<tr>
<td>Acc.</td>
<td><em>bhagavatāṃ</em></td>
<td><em>bhagavantehi</em></td>
<td><em>rānāṃ</em></td>
<td><em>rānāno</em></td>
</tr>
<tr>
<td>Inst.</td>
<td><em>bhagavatā</em></td>
<td><em>bhagavantānaṃ</em></td>
<td><em>raññā</em></td>
<td><em>raññāno</em></td>
</tr>
<tr>
<td>Dat.</td>
<td><em>bhagavato</em></td>
<td><em>bhagavantānaṃ</em></td>
<td><em>raññā</em></td>
<td><em>raññāno</em></td>
</tr>
<tr>
<td>Abl.</td>
<td><em>bhagavatā</em></td>
<td><em>bhagavantānaṃ</em></td>
<td><em>raññā</em></td>
<td><em>raññāno</em></td>
</tr>
<tr>
<td>Gen.</td>
<td><em>bhagavato</em></td>
<td><em>bhagavantānaṃ</em></td>
<td><em>raññā</em></td>
<td><em>raññāno</em></td>
</tr>
<tr>
<td>Loc.</td>
<td><em>bhagavati</em></td>
<td><em>bhagavantesu</em></td>
<td><em>rañjini or rañne</em></td>
<td><em>rañjisu</em></td>
</tr>
</tbody>
</table>

1 Assimilation of *rañj* + n > *raññā* : note that the vowel is shortened before the double consonant.

The vocatives of these words are not used: the *bhagavant* is addressed as *bhante*, etc., according to the speaker, and a king as *mahārāja* or *deva*. Stem in compounds: *bhagavat-*, *rāja-*. A number of adjectives in *ant* are inflected in the same way as *bhagavant* (vocative same as nominative or with -ā in singular).
addhan, "road" (figuratively: "time") (masc.) has the following inflections:—

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>addhā</td>
<td>addhā</td>
</tr>
<tr>
<td>Acc.</td>
<td>addhānaṃ (often used adverbially for time elapsed)</td>
<td></td>
</tr>
<tr>
<td>Inst.</td>
<td>addhunā</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>addhuno</td>
<td></td>
</tr>
</tbody>
</table>

Rest not used. Two stems, addhāna- as well as addha-, are used in compounds.

From muddhan, "head," we have nominative singular muddhā but accusative muddham (the locative singular muddhāni occurs in a verse in the Dīgha). The word may be regarded as poetic or elevated.

Forms from a stem puman, "man," following the declension of addhan, are exceedingly rare, and the word may be regarded as poetic (it is also inflected according to the a declension on the stem puma-).

Declension of Nouns in -as

Stems in as are inflected as follows:—

manas, "mind" (masc., rarely neut.)

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>mano</td>
</tr>
<tr>
<td>Acc.</td>
<td>manasā</td>
</tr>
<tr>
<td>Ins.</td>
<td>mano</td>
</tr>
<tr>
<td>Dat.</td>
<td>manaso</td>
</tr>
<tr>
<td>Abl.</td>
<td>manasā</td>
</tr>
<tr>
<td>Gen.</td>
<td>manaso</td>
</tr>
<tr>
<td>Loc.</td>
<td>manasi</td>
</tr>
</tbody>
</table>

In the plural these nouns follow the masculine (or neuter) a declension, on the stem without s: mana-.

(Stem in compounds: mano-)

Declension of Masculine Nouns in -ū

A few masculine nouns have stems in ū. They are immediate derivatives from roots or compounds ending in such derivatives,
Except in the nominative singular and nominative and accusative plural they are inflected like masculines in ū. From viññū (< vi-(ñ)ā, "discern"), "discerning person," we have:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>viññū</td>
<td>viññū (or viññūno)</td>
</tr>
<tr>
<td>Acc.</td>
<td>viññūmi</td>
<td></td>
</tr>
</tbody>
</table>

Bahubbīhi Compounds (2)

In a bahubbīhi compound the members may refer to the same thing (as in lohitakkhi ārubiso) or to different things (as in vajirapāṇi yakkho). All kinds of relations are possible; cf. other kinds of compounds used as bahubbīhis or within bahubbīhis, as mentioned in the preceding Lesson. As examples of more complex bahubbīhis, with three members, we have:

- bhagavā onitapattapāṇi (onīta from o-nī = "withdrawn", "removed"); explained as . . . onīta pattato pāṇi yena), "the fortunate one who had removed (his) hand from the bowl" (". . . by whom the hand was removed from the bowl") (compound equivalent to a passive subordinate clause).

- mahāpuriso sīhapubbaddhakāyo (pubbaddham = "front half", "fore-part", from addho, "half," and could itself be regarded as a compound; explained as . . . sīhassa pubbaddham viya kāyo assa,—viya = "like"), "a great man whose body (is like) the front half of a lion."

In the latter example we have a comparison (metaphor) expressed in a bahubbīhi, other examples of which are:

- bhagavā suvannavaṇṇo, "the fortunate one whose colour is like gold"
- bhagavā brahmassaro, ((s)̣aro = "voice"), "the fortunate one whose voice is like God's" (?—or "having the best voice", "having the supreme voice").

Aorist Passive Formed Directly from a Root

An aorist passive, having a 3rd person singular only, may be formed directly from a root. The root has the vuddhi (> ā)
lengthening, the augment is prefixed, and the inflection is -i. The meaning
is the same as that of the ordinary aorist passive (Lesson 9). The form
is exceedingly rare and may be regarded as poetic. Since it differs from
the ordinary aorist (active) only in having the lengthening of the root
vowel it may sometimes be difficult to distinguish between the two forms
(a few verbs, e.g. (k)kam, have this lengthening in the aorist active).

From tan (VI), "stretch," we have:

(3rd sing.) atāni, "it was stretched"

From u(d)-pad (III), "arise," "happen," we have, if in fact it
belongs here:

(3rd sing.) udapādi, "it was arisen," "it arose"

(Cf. Lesson 11: in this case the meaning does not tell us
whether the form should be regarded as active or passive, and it
is often taken as an ordinary active aorist, a merely formal
alternative to uppajji. Moreover we find from the same root,
without augment, upapādi, "he transmigrated," "he was
reborn" (passive ??) and 1st person upapādim, "I was reborn.
"

Nouns and Adjectives Compounded with Verbs

A number of nouns and adjectives are sometimes combined
with verbs in the same way as prefixes, and take an indeclinable
form when so combined. The verbs usually concerned are kar
and bhū, and the meaning is that of the noun/adjective trans-
formed into a verb with more or less idiomatic divergence. We
have already met gurū-kar = "give respect to" ("make
heavy") and sat-kar = "entertain" ("make well", from
the weak stem of sant-). The adverbial form is often derived by
substituting i for a final a: udakī-bhū = "consist of water".
Besides the past participle bhūta, which may be used as a noun,
the noun derivative (from bhū) bhāvo, "nature", "state of,
may be used in the same combination, thus ekī-bhāvo = "one-
nature", "unity" (lit.: "only-nature," "oneish-nature.
"

Feminine nouns in i, inflected like jāti:

ānguli finger, toe
anugati following, imitation
iddhi power (marvellous)
kasi  cultivation, agriculture
guṭṭi  protection
jāmi  confiscation
(l)iḥiti  duration, persistence
nirulī  language
paṇḍali  concept
pīti  joy
bhūmi  earth, ground, place
yoni  womb, origin, source
ratti  night
vitti  pleasure
vimulī  release, liberation
sati  self-possession, mindfulness
samāpatti  attainment
sambodhi  enlightenment
sāli  rice

Feminine nouns in ṭ, inflected like devī :

kalyāṇī  a beautiful girl
kumārī  girl, princess (girl of the military-aristocratic class)
gopānasī  (roof) bracket
dāśī  slave-woman, slave-girl
dhātī  nurse
nadi  river
paṭhavī  earth
brāhmaṇī  (priestess) woman of the hereditary priest-class
bhikkhuni  nun
vaci  speech

—iṭṭhi  woman (has both forms)

Feminines of the present participle and of adjectives, inflected like devī :

gacchanī  going
gabbhinī  pregnant
dhammi  doctrinal
mahātī  great
saṇṇinī  sentient (similarly other feminines of possessive adjectives and nouns in -in).
Nouns (stems) inflected like manas:—

āpas  water
cetas  mind
tejas  heat, energy, potency
divas  day
payas  milk
yasas  reputation
rajas  dust
vayasa  age
vīyasa  air
siras  head

Adjectives inflected like bhagavant:—
cakkhumant  having eyes, having insight, intelligent
mahant  great
vannavant  beautiful, handsome
vusilavant  having lived (properly), having (truly) lived (as a monk)
satimant  self-possessed, mindful

The feminines are formed by adding ī to the weak stem, as mahātī, etc., inflected like devī.

A masculine noun, nominative singular candimā (in compounds candima-; no other cases are used), "moon," is also assigned to this declension by some grammarians.

Vocabulary

Verbs:—

adhi-ura-gām (I)  ajjhūpagačchati  join, adhere to
anu-ṇā (V)         anujānāti          allow
abhī-ā-cikkha (I)  abbhācikkhāti      slander, calumniate
abhī-ruh (I*)      abhirūhāti         mount, get into, board
ā-(k)kus (I)       akkosati          abuse, scold
      (to cry out)
āna  only causative:
            ānāpeti  order, command

upa-(k)kām (I)     upakkaṃati         attack, fall upon, go into
upa-subh (I)       upasobhāti        appear beautiful, shine
o-(k)kām (I)       okkāmāti          descend into, arise within
Lesson 20

Odhā (I) odahtati put down (p.p. ohita)
O-ruh (I) orohati descend
(k)khi (III) khīyati exhaust, waste, perish (p.p. khīna)
Garah (I) garahati blame (p.p. garahita)
Chad (VII) chādeti be pleased
Jīr (I) jīrati become old, age (p.p. jinnā)

Nouns:—

aṅkā knowledge, insight
atiṣṭhā slaying, killing
antalikkhaṃ sky
anteṣṭuraṃ citadel, palace
Andhakāro darkness, obscurity
Apacca offspring
Apuṇṇāṃ demerit, evil
<table>
<thead>
<tr>
<th>Pali</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>assādo</td>
<td>tasting, enjoyment</td>
</tr>
<tr>
<td>ācūro</td>
<td>conduct</td>
</tr>
<tr>
<td>ādānaṁ</td>
<td>taking</td>
</tr>
<tr>
<td>ālumpaṁ</td>
<td>bit, piece</td>
</tr>
<tr>
<td>itthattam</td>
<td>this world</td>
</tr>
<tr>
<td>uyyānaṁ</td>
<td>park</td>
</tr>
<tr>
<td>khuddaṁ</td>
<td>honey (of small wild bees)</td>
</tr>
<tr>
<td>gaṇiκā</td>
<td>courtesan, geisha</td>
</tr>
<tr>
<td>gandho</td>
<td>odour</td>
</tr>
<tr>
<td>gilam</td>
<td>singing</td>
</tr>
<tr>
<td>jano</td>
<td>person, people (collective singular)</td>
</tr>
<tr>
<td>jarā</td>
<td>old age</td>
</tr>
<tr>
<td>tārakā</td>
<td>star</td>
</tr>
<tr>
<td>timisā</td>
<td>darkness</td>
</tr>
<tr>
<td>dāyādo</td>
<td>inheritor, heir</td>
</tr>
<tr>
<td>douṛiko</td>
<td>porter, doorkeeper</td>
</tr>
<tr>
<td>nakkhattam</td>
<td>constellation, esp. lunar mansion</td>
</tr>
<tr>
<td>naccam</td>
<td>dancing</td>
</tr>
<tr>
<td>navanitaṁ</td>
<td>butter</td>
</tr>
<tr>
<td>pacchāyā</td>
<td>shade</td>
</tr>
<tr>
<td>paṇiṇāsā</td>
<td>fifty</td>
</tr>
<tr>
<td>patisaḷānaṁ</td>
<td>retirement, seclusion</td>
</tr>
<tr>
<td>pabhā</td>
<td>radiance</td>
</tr>
<tr>
<td>pariṃbhasā</td>
<td>slander</td>
</tr>
<tr>
<td>paḷāpo</td>
<td>nonsense</td>
</tr>
<tr>
<td>pūdo</td>
<td>foot</td>
</tr>
<tr>
<td>pokkharatā</td>
<td>complexion</td>
</tr>
<tr>
<td>porāṇaṁ</td>
<td>antiquity, ancient tradition</td>
</tr>
<tr>
<td>bandhu masc.</td>
<td>Kinsman,—a name of brahma (= God as</td>
</tr>
<tr>
<td></td>
<td>father or grandfather of all creatures</td>
</tr>
<tr>
<td>bhūvo</td>
<td>nature, state, status</td>
</tr>
<tr>
<td>matāḷā</td>
<td>measure</td>
</tr>
<tr>
<td>māso</td>
<td>month</td>
</tr>
<tr>
<td>mukhaṁ</td>
<td>mouth</td>
</tr>
<tr>
<td>yobbanamaṁ</td>
<td>youth (state of)</td>
</tr>
<tr>
<td>raso</td>
<td>taste, piquancy, enjoyment (aesthetic</td>
</tr>
<tr>
<td></td>
<td>experience, source of aesthetic experience)</td>
</tr>
<tr>
<td>rūpaṁ</td>
<td>form, matter</td>
</tr>
</tbody>
</table>
vāditam  instrumental music
vesso  husbandman, farmer, merchant, bourgeois (member of the hereditary agricultural-mercantile class)
sanyojanam  connection, union
samvaccharaṃ  year
smkhyā (also spelt smkhare)  enumeration, calculation, denomination, classification
(The idiom sankh(y)am gacchati means "counts as", "is conceived of as", "is considered as").
sakkāro  entertainment
sadalthe  the true (good) purpose, the true (good) objective (cf. altho)
santānakaṃ  film, skin
sappi n.  ghee
smpham  frivolity, chatter
savanaṃ  hearing
sāyanaho  evening
suddo  helot (member of the servile or working class)
subham  lustre, glory

Adjectives:—
atiplatin  slaying, killing
attarūpa  personal (following the Commentary; contra CPD: full, complete)
atthika  aspiring, wishful, desirous
anatita  not-passing, not escaping
anēlaka  pure
abhijjhālu (fem. -unī; sometimes masc. -ū and plur. -uno)  covetous
amanāpa  displeasing

1 The vessa were originally the third, most numerous, and only productive class among the three classes of Āryan society. After their conquests of the 2nd millennium B.C. the Āryans, adopting the ways of civilization (presumably from the Indus people they had conquered), instituted the fourth class, the suddas, as a servile and sometimes enslaved class of subjected people serving, working for, the Āryan classes, for example as labourers and artisans. The vessa in the Dīgha Nīkāya may thus be a farmer using suddas labourers or a merchant using suddas craftsmen.
ātura  afflicted
ādāyin  taking
iddha  powerful
ibbha  domestic
orasa  own (cf. ūra)
kaṇha  black, dark
-kulīna  by tribe
khudda  small, minor
gilāna  ill
-jacca  by birth
-jātika  of the genus/kind/class/nature
-(t)hāyin  staying, remaining
āṭṭhin  seeing
dukkhin  unhappy
dummana  depressed
padakkhaṇa  dexterous, skilful in, good at (loc.)
parāyana  depending on
palāpin  nonsensical, talking nonsense
pāsādika  lovely
pharusa  harsh, rough
bhogga  bent
madhu  sweet (as neut. noun = "honey")
manomaya  mental, spiritual (consisting of mind)
muṇḍaka  shaven-headed
Rājagahaka  of Rājagaha
lola  restless, fickle, wanton
vānka  crooked
vādin  speaking
vāyāpanna  malevolent, violent
samvattanika  involved in, dissolved in
sukka  white, light coloured

Past Participles:—
abhisāta (abhi-sar)  visited, met
ekodakibhūla  consisting entirely of water; as neuter
(ekodakī-bhū)  noun = nature/universe consisting
      only of water
tatta(taṭ I)  hot
vokiṇṇa (vi-o-kir)  mixed (with)
Lesson 20

Pronoun:
ubhaya
both

Dependent words:
-cara (car)
living
-jā (jan: cf. Lesson 25)
born (of)
-bhakkha (bhakkha)
eating, feeding on

Gerund:
kītvā (hā)
having abandoned

Indeclinables:
ayye (voc.)
lady!
etāvata
do far, to that extent
kadā
when?
kadā ci
at any time, at some time, ever
karahi ci
at some time
taggha
certainly, assuredly
tu eva (or 'eva)
(also = ti + eva with exceptional junc-
tion i + e > ve :) end quote + em-
phasis (usually marking and stressing
a single word or expression, which
may be repeated), that is its designa-
tion; or simply = "indeed!",
"definitely" (i.e. the preceding word
is correct, as after atthi = "it is":
somewhat similar to the use of italics)

dhi(r)
fie!, confound (him/it)!
na cirass' eva
soon
puna(d)
again
bhīyyoso
still more (so), still greater
bhīyyoso mattāya
to a still greater extent/degree (abl.)
yato
whence, because, since
yatra hi nāma
in as much as (may express wonder,
etc.)
yathā katham
in what way?
yebhuyyena
mostly, the majority of
santikā  (directly) from (at first hand) (with gen.) (abl. of santikaṁ, "presence")
sayam  oneself, self

EXERCISE 20

Passages for reading:—

1. atha kho bhikkhave Vipassi kumāro bahunnaṁ vassānaṁ bahunnaṁ vassatasānaṁ bahunnaṁ vassasahassānaṁ accayena sārathiṁ āmantesi: yojahi samma sārathi bhaddāni bhaddāni yānāni, uyyānabhūmiṁ gacchāma bhūmiṁ dassanāyā ti. evam devā ti kho bhikkhave sārathi Vipassiṣsa kumārassa paṭissutvā bhaddāni bhaddāni yānāni yojāpetvā Vipassiṣsa kumārassa paṭivedesi: yuttāni kho te deva bhaddāni bhaddāni yānāni, yassa dāni kālaṁ maṁsaśi ti. atha kho bhikkhave Vipassi kumāro bhaddaṁ yānaṁ abhiruḥvitvā bhaddehi bhaddehi yānehi uyyānabhūmiṁ niyyāsi. addasā kho bhikkhave Vipassi kumāro uyyānabhūmiṁ niyyanto purisam jinṇam gopānasivānkaṁ bhoggam daṇḍaparaṇanam pavedhamānaṁ gachchantam ātu- raṁ gatayobbanam. divā sārathiṁ āmantesi: ayam pana samma sārathi puriso kiṁ kato, kesā pi 'ssa na yathā aṁśesam, kāyo pi 'ssa na yathā aṁśesan ti. eso kho deva jinṇo nāmā ti. kiṁ pan' eso samma sārathi jinṇo nāmā ti. eso kho deva jinṇo nāmā: na dāni tena ciram jīvitabbaṁ bhavissati ti. kiṁ pana samma sārathi aham pi jarādhhammo jaraṁ anatīto ti. tvaṁ ca deva mayaṁ c' amhā sabbe jarādhhamma jaraṁ anatītā ti. tena hi samma sārathi alan dān' ajjha uyyānabhūmiyā, ito va antepuraṁ paccāniyyāti ti. evam devā ti kho bhikkhave sārathi Vipassiṣsa kumārassa paṭissutvā tato va antepuraṁ paccāniyyāsi. tatra sudāṁ bhikkhave Vipassi kumāro antepuragato dukkhī dummano pajjhāyati: dhir atthu kira bho jāti nāma, yatra hi nāma jattassa jara paṁñāyissatī ti.

2. evam me sutam. ekam samayaṁ bhagava Sāvatthiyanī viharati Pubbārāme. tena kho pana samayena Vāseṭṭha-Bhāradvāja bhikkhusu parivasante bhikkhubhavaṁ ākaṁ-khamā. atha kho bhagava sāyaṁhasamayaṁ patisallānā vuṭṭhito pāśāda oroḥitvā pāśādapacchāyāmaṁ abbhokāse

1 Capital of the kingdom of Kosala.
cañkamati.\(^1\) addasā kho Vāseṭṭho bhagavantaṃ sāyaṇhasama-mayāṃ patisallānā vuṭṭhitam pāsādā oroḥitvā pāsādapacchā-yāyaṃ abbhokāse cañkamantam. disvā Bhāradvājaṃ āman-tesi: ayaṃ āvuso Bhāradvāja bhagavā sāyaṇhasamayāṃ patisallānā vuṭṭhito pāsādā oroḥitvā pāsādapacchāyāyaṃ abbhokāse cañkamati. āyāṃ’ āvuso Bhāradvāja yena bhagavā ten’ upasaṃkamissāma. app eva nāma labheyyāma bhagavato santikā dhammiṃ kathāṃ savanāyā ti. evam āvuso ti kho Bhāradvājo Vāseṭṭhassa paccassosi. atha kho Vāseṭṭha-Bhāradvāja yena bhagavā ten’ upasaṃkamissū, upasaṃ-kamitvā bhagavantaṃ abhivādetvā bhagavantaṃ cañkamantaṃ anucañkamissū.\(^2\)

atha kho bhagavā Vāseṭṭhāṃ āmantesi: tumhe khev\(^3\) attha Vāseṭṭhā\(^4\) brāhmaṇajace brāhmaṇakulinā brāhmaṇakulā agārasmā anagāriyāṃ pabbajitā. kaccī vo Vāseṭṭhā brāhmaṇa na akkosanti na paribhāsantī ti. taggha no bhante brāhmaṇa akkosanti paribhāsanti attarūpāya paribhāsaya paripunnaṇaya no aparipunnaṇāyā ti. yathākathāṃ pana vo Vāseṭṭhā brāhmaṇa akkosanti paribhāsanti attarūpāya paribhāsaya paripunnaṇaya no aparipunnaṇāyā ti. brāhmaṇa bhante evam āḥamsu: brāhmaṇo va seṭṭho vaṇṇo, hīno aṇṇo vaṇṇo; brāhmaṇo va sukko vaṇṇo kanho aṇṇo vaṇṇo; brāhmaṇa va sujjhanti no abrāhmaṇā; brāhmaṇa va brahmuno putta orasa mukhato jāta brhamajā brahmamimittā brahmaṇadāyādā. te tumhe seṭṭhaṃ vaṇṇaṃ hitvā hīnom attha vaṇṇaṃ ajjhupagatā, yaddaṃ munḍake samanake ibbhe kanhe bandhupādāpacce ti. evam kho no bhante brāhmaṇa akkosanti . . . ti. taggha vo Vāseṭṭhā brāhmaṇa poraṇaṃ assaranta evam āhaṃsu. dissanti kho pana Vāseṭṭhā brāhmaṇaññam brāhmaṇiyō gabbhiniyo pi vijāyamanā pi, te ca brāhmaṇa yonīja va samānā evam āhaṃsu. te brahmānaṃ c’ eva abhāṣikkhanti musā ca bhāsanti bahuñ ca apuṇṇaṃ pasavanti. cattāro ‘me Vāseṭṭhā vaṇṇā, khattiyā brāhmaṇā vessā suddā. khattiya pi kho Vāseṭṭhā idh’ ekacco paṇātipati hoti, adinnādāyi hoti, kāmesu micchācārī hoti, musāvādi hoti, pisunāvāco hoti,

\(^1\) ‘‘He walks up and down.’’ (see Lesson 29 on this verb), the inflections are the same as those of kumati with caṅ prefixed.
\(^2\) ‘‘they walked up and down with.’’
\(^3\) khe > khev before a vowel.
\(^4\) Vocative plural, the second name being understood as included in the first.
pharusāvāco hoti, samphappalāpi hoti, abhijjhālū hoti, vyāpannacitto hoti, micchādiṭṭhi hoti. brāhmaṇo pi kha Vāseṭṭhā. pe. vesso pi. pe. suddo pi. pe. micchādiṭṭhi hoti. khattiyo pi kha Vāseṭṭhā idh’ ekacco pāṇātipāṭa paṭṭivirato hoti, adinnādāna paṭṭivirato hoti. pe. suddo pi. pe. sammādiṭṭhi hoti. imesu kha Vāseṭṭhā catūsu vaṇṇesu evam ubhayavo-kiṃnesu vattamānesu kaṇṭhasukkesu dhhammesu viññūgarahitesu c’ eva viññūpasatthesu ca yad ettha brāhmaṇā evam āhaṃsu: brāhmaṇo va seṭṭho vaṇṇo. pe. brahmadāyādā ti, taṃ tesam viññū nānājānanti.1 taṃ kissa hetu. imesaṃ hi Vāseṭṭhā catunnaṃ vaṇṇanaṃ yo hoti bhikkhu araham khīnāsavo vusitavā katakaraṇīyo ohiṭhāhāro anuppattasadatthe parikkhīnabhavasamyojano sammadaṇṇāvimutto,2 so tesam aggam akkhāyati dhammen’ eva no adhammena. dhammo hi Vāseṭṭhā seṭṭho jan’3 etasmiṃ diṭṭhe c’ eva dhamme abhisamparāyaṅ ca.

hoti kha so Vāseṭṭhā samayo yaṃ kadā ci karaha ci dighassa addhuno accayena ayam loko sāṁvaṭṭati. sāṁvaṭṭamāne loke yebhuyyena sattā ābhassarasaṃvaṭṭanikā 4 honti. te tatthā honti manomayaḥ pitibhakkhā sayampabhā antaliṅkahacāre subhaṭṭhāyino ciraṃ digham addhānaṃ tiṭṭhanti. hoti kha so Vāseṭṭhā samayo yaṃ kadā ci karaha ci dighassa addhuno accayena ayam loko vivaṭṭati. vivaṭṭamāne loke yebhuyyena sattā ābhassarakāyā cavītvā itṭhattamaḥ āgacchanti. te ca honti manomayaḥ pitibhakkhā sayampabhā antaliṅkacāre subhaṭṭhāyino, ciraṃ digham addhānaṃ tiṭṭhanti. ekodakībhūtaṃ kha pana Vāseṭṭhā tena samayena hoti andhakāro andhakārātīmisa. na candimasuriyā paṇṇāyanti, na nakkhattani tārakarūpāni paṇṇāyanti, na rattindivā 5 paṇṇāyanti, na māsaḍghamāsa paṇṇāyanti, na utusamvaccarā paṇṇāyanti, na itthipumā paṇṇāyanti. sattā sattā tv eva saṅkhyaṃ gacchanti. atha kha tesam Vāseṭṭhā sattānaṃ kadā ci karaha ci dighassa addhuno accayena rasapathavi udakasmī samatāni. seyyathā pi nāma payaso tatassā nibbāyamānassa upari santānakām hoti, evam eva pāṭurahosi. sā ahosi vaṇṇasampannā gandhasampannā.

1 na + amat-.
2 sammād is junction form of sammā when a vowel follows.
3 < jain with elision.
4 ābhassara, “the world of radiance.”
5 Irregular nasal in junction of compound.
rasasampannā, seyyathā pi nāma sampannam vā sappi, sampannam vā navanitaṃ evaṃvanaṇā athosi; seyyathā pi nāma khuddam madhu anelakaṃ evamassāda athosi.

atha kho Vāsetṭhā aṇṇataro satto lolajātiko, ambho kim ev' idam bhavissati ti, rasapaṭhaviṃ anguliyaś sāyī. tassa rasapaṭhaviṃ anguliyaś sāyato acchādesi, tāṇh ā c' assa okkami. aṇṇatāre pi kho Vāsetṭhā sattā tassa sattassa diṭṭhānugatim āpajjamānā rasapaṭhaviṃ anguliyaś sāyimsu. tesam rasapaṭhaviṃ anguliyaś sāyatam acchādesi, tāṇhā ca tesam okkami. atha kho te Vāsetṭhā sattā rasapaṭhaviṃ hatthehi ālumpakārakam upakkammimsu paribhuṃjitur. yato kho Vāsetṭhā sattā rasapaṭhaviṃ hatthehi ālumpakārakam upakkammimsu paribhuṃjitur atha tesam sattānaṃ sayampabhā antaradāhiyī. sayampabhāya antararātīyā candīmasuriyā pāturahesum. candīmasuriyesu pātubhūtesu, nakkhattāni tārakarūpāṇi pāturahesum. nakkhattesu tārakarūpesu pātubhūtesu, rattindivā paññāyimsu. rattindivesu paññāyamānesu, māsaḍṭhamāsā paññāyimsu, māsaḍṭhamāsesu paññāyamānesu, utusamvaccharā paññāyimsu. ettāvata kho Vāsetṭhā ayaṃ loko puna vivaṭṭo hoti.

Translate into Pali:—

At that time Vesālī (was) powerful and prosperous. The geisha Ambapālī was (hoti) beautiful, lovely, endowed with the highest beauty-of-complexion. (She was) skilled in dancing and singing and instrumental music. Visited by (use genitive) aspiring men (she) went (present time) for a night for fifty (kahāpanas); and through her Vesālī appeared (present tense) beautiful in still greater measure (ablative). Then (add kho) a burgher of Rājagaha went (aorist) to Vesālī on (ins.) some business. He saw Vesālī powerful and prosperous, and the geisha Ambapālī, and through her Vesālī appearing beautiful in still greater measure. Then (+ kho) the burgher returned to Rājagaha. He approached the king, Māgadhā Seniya Bimbisāra, and having approached he said this to the king: "Vesālī, O king, (is) powerful and prosperous, etc., and through her

1 bahubbthi, "of such a colour."
2 Compound used as adverb.
3 Capital of the Vajji Republic, which was north of the kingdom of Magadha (the Ganges forming the boundary).
Vesālī appears beautiful in still greater measure. (It would be) good, O king, if we too were to establish (optative of causative of उ(त)-तहा : वुष्ट्हापेय्य-) a geisha." "Then (लेन हि), I say,\(^1\) find out a girl whom you would establish (as) geisha!" Just at that time in Rājagaha there was (होति) a girl named Sālavatī, beautiful, lovely, endowed with the highest beauty-of-complexion. Then the burgher established the girl Sālavatī as geisha. Then Sālavatī soon became skilled in dancing, singing, and instrumental music. Visited by aspiring men she went (present tense) for a night for a hundred. Then Sālavatī soon became pregnant. Then Sālavatī thought: "A pregnant woman (is) displeasing to men. If anyone knows (future) I am pregnant (use direct speech: "Sālavatī (is) pregnant") all my entertainment will be eliminated. What now (if) I were to announce that I am ill (direct speech)?" Then Sālavatī ordered the porter: "Porter, I say, don't let any man enter (मां with aorist 3rd person), (he) who asks (about) me you must inform that I am ill." "Yes, lady," assented the porter to Sālavatī the geisha.

LESSON 21

Declension of Feminine Nouns in -u and -ū

Feminine nouns and adjectives in у and ū are declined as follows:—

<table>
<thead>
<tr>
<th>dhātu, &quot;element&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td>Nom.</td>
</tr>
<tr>
<td>Voc.</td>
</tr>
<tr>
<td>Acc.</td>
</tr>
<tr>
<td>Ins.</td>
</tr>
<tr>
<td>Dat.</td>
</tr>
<tr>
<td>Abl.</td>
</tr>
<tr>
<td>Gen.</td>
</tr>
<tr>
<td>Loc.</td>
</tr>
</tbody>
</table>

\(^1\) bhave is often used by high personages in speaking to inferiors.
Lesson 21

vadhā, "bride"

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>vadhā</td>
<td>vadhuyo</td>
</tr>
<tr>
<td>Voc.</td>
<td>vadhī</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>vadhīm</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>rest as dhātu . . .</td>
</tr>
</tbody>
</table>

Declension of Present Participles in -ant

The inflection of present participles in ant is as follows:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
</tr>
<tr>
<td>Nom.</td>
<td>gacchām or gacchanto</td>
</tr>
<tr>
<td>Acc.</td>
<td>gacchāntam</td>
</tr>
<tr>
<td>Ins.</td>
<td>gacchātā (or gacchāntena)</td>
</tr>
<tr>
<td>Dat.</td>
<td>gacchato</td>
</tr>
<tr>
<td>Abl.</td>
<td>gacchātā</td>
</tr>
<tr>
<td>Gen.</td>
<td>gacchāto (or gacchāntassa)</td>
</tr>
<tr>
<td>Loc.</td>
<td>gacchati (rarely -ante)</td>
</tr>
</tbody>
</table>

This differs from the adjectives in ant in having the nominative singular in anā, also in using the strong stem instead of the weak in the feminine.

The present participle may be made negative by the prefix a-.

The present participle (sant) of as, "be," "exist," the inflection of which is regular, has the meanings "real", "true", "good", as an adjective, as well as the simple participial meaning "being", "existing". The weak stem sat is used in forming compounds, e.g., sadatho, "the true (good) purpose"; sat-kar (here used adverbially as prefix), "entertain" ("make well").

1 But sati is used as fem. loc. sing. as well as masc.
2 In close junction a final consonant may be voiced when followed by a vowel.
Declension of the Pronoun bhavant

The full declension of the pronoun bhavant, "you," "sir," "his honour," is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>Nom.</td>
<td>bhavam</td>
<td>bhavanto (or</td>
</tr>
<tr>
<td>Acc.</td>
<td>bhavantam</td>
<td>bhavante</td>
</tr>
<tr>
<td>Ins.</td>
<td>bhote</td>
<td>bhavantehi</td>
</tr>
<tr>
<td>Dat.</td>
<td>bhoto</td>
<td>bhavatam</td>
</tr>
<tr>
<td>Abl.</td>
<td>bhote</td>
<td>bhavantehi</td>
</tr>
<tr>
<td>Gen.</td>
<td>bhote</td>
<td>bhavatam</td>
</tr>
<tr>
<td>Loc.</td>
<td>bhoti</td>
<td>bhavantesu</td>
</tr>
<tr>
<td>Voc.</td>
<td>bho</td>
<td>bhonto</td>
</tr>
</tbody>
</table>

The form bhante is an indeclinable particle which is used alone as a polite vocative or in association with another vocative or with a word in any other case. Its use is generally restricted to addressing Buddhist monks.

"Perfect" Tense of ah

Another form of past tense, the so-called perfect (parokkha) is extremely rare except for the 3rd persons of the "defective" verb ah, "to say," which are favoured in narrative. The meaning is indefinite time—often present (cf. Lesson 24).

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person</td>
<td>āha, &quot;he said,&quot;</td>
<td>āhamsu (sometimes</td>
</tr>
<tr>
<td></td>
<td>&quot;he says&quot;</td>
<td></td>
</tr>
</tbody>
</table>

No other forms or tenses from the root ah are used.

The perfect tense is distinguished in form by reduplication of the initial part of the root (here a — ah > āh) and the inflections, particularly the 3rd singular in a. Perfect forms from various verbs are occasionally affected in later Pali poetry.
Repetition

In Pali repetition (āmenāṭita) of a word or expression is quite frequent. The meaning may be emphasis (= "very"), as bhaddāni bhaddāni (yānāni), "very fine (carriages)." Often, particularly with pronouns and indeclinables, the meaning is "distributive": yo yo, "whoever," yathā yathā, "in whatever way," "just as," "however" (with answering tathā tathā, "so"). Repetition also expresses strong emotion of any kind, in which case a whole phrase may be repeated.

Further examples:—

sīghām sīghām, "very fast"
saṇḍasāṇḍā sāliyo, "rice plants in thick clusters" (compound)
abhikkantam bhante abhikkantam bhante, "very fine indeed, sir!", expressing great praise or admiration
aho rasam aho rasam, "ah! what piquancy!", expressing wonder
dīṭṭhā bho satta jīvasi dīṭṭhā bho satta jīvasi, "... it's wonderful to see you alive!", expressing happiness
āyāmi āvuso āyāmi āvuso, "I'm coming, sir!", expressing assurance
abhikkamathā Vāsetṭhā abhikkamathā Vāsetṭhā, "hurry forward, O Vāsetṭhas!", enjoins haste
mā bhavam Soṇadāṇḍo evam avaca mā bhavam Soṇadāṇḍo evam avaca, "let not the honourable Soṇadāṇḍa speak thus!", expresses anger or blame
nassa asuci nassa asuci, "perish, vile one!", expresses anger, contempt, and disgust
tuvam tuvam, "you, you!" (in a quarrel), expresses disrespect and contempt (tuvam is a form of tvam, here presumably emphatic).

Vocabulary

Verbs:—

ā-(g)gah (V) agganhāti seize
ati-pat causative: atipāteti slay, kill
ati-man (III) atimaṇṇati despise
anu-(t)thu (V) anuṭhunāṭi lament, complain
anu-ṭat (I) anuṭattati follow, chase after
abhini(r)-vatt (I) ābhiniṃbattati be produced
ā-har (I) āharati bring, fetch (aorist: 3rd
ā-hind (I) (to sing: āhāsi, but 1st
wander) plur. āharāma; cf.
āhindaṭi addasāma; p.p. āhata)
wander
upa-jīv (I) upajīvati live by, live upon
upa-ni-(j)jhe (I) upanijjhayati observe, think about
upa-ni(r)-vatt (I) upanibbattati derive (p.p. upanibbatā)
(k)kip (I*) khipati throw (gerund khipitvā)
(k)khi (III) khīyati means also "become in-

nas (III) nassati perish
take out, take away
nibbahati (irh > ih)
ni(r)-har (I) nibbhati (passive: nib-

ni(r)-vah (I) nibbaṭati

(ϕ)pa-āp (V) (this root is some-
(ϕ)pa-(k)kip (I*) pakkhipati put into
times given as paṭaṭi cook, torture, torment
āp) pacati

(ϕ)pa- (k)kip (I*) paṭivirāhāti grow again (p.p. paṭi-

pac (I) paṭati-virūha) indulge in

(ϕ)paṭi-sev (I) paṭisevati cover over, envelop

(ϕ)par-va(h) (I) parivāhāthi guard

(ϕ)pa- ha(h) (I) parivakkhaṭi hit, beat

ag (VII) paṭharati rear, look after (p.p. of

caus. : posāpīta)

phand (I) phandati throb, quiver

bhaṭ (I) bhaṇati say

raṇj (I) raṇjati be excited, be glad, be delighted
Lesson 21

\( \text{vi-han} \) (I) \hspace{2cm} \text{vihanati} \hspace{2cm} \text{distress, trouble}

\( \text{sam-ā-пад} \) (III) \hspace{2cm} \text{samāpajjati} \hspace{2cm} \text{attain}

\( \text{sam-man} \) (VI) \hspace{2cm} \text{sammannati} \hspace{2cm} \text{agree on, elect (p.p. sam-

(to consider) \hspace{2cm} \text{mano/manva/manna by}

of va for o) \hspace{2cm} \text{manna} \)

\( \text{sikkh} \) (I) \hspace{2cm} \text{sikkhati} \hspace{2cm} \text{train, study, learn (p.p. sikkhita)}

\( \text{suc} \) (I) \hspace{2cm} \text{socati} \hspace{2cm} \text{grieve, sorrow}

\( \text{han} \) (I) \hspace{2cm} \text{hanati} \hspace{2cm} \text{kill (caus. : ghāteti)}

Feminine nouns in \( \text{u} \) :—

\( \text{dhātu} \) \hspace{2cm} \text{element}

\( \text{natthu} \) \hspace{2cm} \text{nose}

\( \text{rajju} \) \hspace{2cm} \text{rope}

\( \text{hanu} \) \hspace{2cm} \text{jaw(s)}

Feminine noun in \( \text{ū} \) :—

\( \text{vadhū} \) \hspace{2cm} \text{bride}

Nouns :—

\( \text{akiriyaṃ} \) \hspace{2cm} \text{inaction}

\( \text{akkharaṃ} \) \hspace{2cm} \text{expression}

\( \text{āṭṭhāhaṃ} \) \hspace{2cm} \text{eight days}

\( \text{atimāno} \) \hspace{2cm} \text{arrogance, contempt}

\( \text{āpadānāmaṃ} \) \hspace{2cm} \text{reaping, harvest}

\( \text{abhiniibatti} \) \hspace{2cm} \text{production, origin (fem.)}

\( \text{vhi} \) (masc.) \hspace{2cm} \text{snake}

\( \text{ahicchatto} \) \hspace{2cm} \text{mushroom, toadstool}

\( \text{āgamo} \) \hspace{2cm} \text{coming}

\( \text{ācariyo} \) \hspace{2cm} \text{teacher}

\( \text{āhāro} \) \hspace{2cm} \text{food (in the most general sense, sometimes}

\hspace{2cm} \text{figurative), gathering}

\( \text{upatṭhānaṃ} \) \hspace{2cm} \text{serving, attending on, audience}

\( \text{ekāgārika} \) \hspace{2cm} \text{burglar, burglary}

\( \text{kano} \) \hspace{2cm} \text{the fine red powder between the grain and husk}

\hspace{2cm} \text{of rice (Childers)}
<table>
<thead>
<tr>
<th>Pali Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>kattarasuppo</td>
<td>old winnowing-basket</td>
</tr>
<tr>
<td>kalam Bukā</td>
<td>a creeper: <em>Convulvulus repens</em>?</td>
</tr>
<tr>
<td>kāko</td>
<td>crow</td>
</tr>
<tr>
<td>kharattām</td>
<td>roughness</td>
</tr>
<tr>
<td>khalam</td>
<td>threshing (floor)</td>
</tr>
<tr>
<td>khuraṃ</td>
<td>razor</td>
</tr>
<tr>
<td>gabbho</td>
<td>embryo</td>
</tr>
<tr>
<td>gomayam</td>
<td>cow dung</td>
</tr>
<tr>
<td>catuham</td>
<td>four days</td>
</tr>
<tr>
<td>chatta(ka)m</td>
<td>sunshade</td>
</tr>
<tr>
<td>jīvikā</td>
<td>livelihood</td>
</tr>
<tr>
<td>tāndulam</td>
<td>rice grain, husked rice</td>
</tr>
<tr>
<td>tīhaṃ</td>
<td>three days</td>
</tr>
<tr>
<td>thuṣo</td>
<td>husk, chaff</td>
</tr>
<tr>
<td>damo</td>
<td>taming, restraint</td>
</tr>
<tr>
<td>dārako</td>
<td>boy</td>
</tr>
<tr>
<td>dāro (sometimes -ā)</td>
<td>wife</td>
</tr>
<tr>
<td>dvīhaṃ</td>
<td>two days</td>
</tr>
<tr>
<td>nāmaṇ</td>
<td>name</td>
</tr>
<tr>
<td>nidānaṃ</td>
<td>cause, source, origin</td>
</tr>
<tr>
<td>nillopo</td>
<td>plunder</td>
</tr>
<tr>
<td>pamsu (masc.)</td>
<td>dust, mud</td>
</tr>
<tr>
<td>pali (masc.)</td>
<td>lord</td>
</tr>
<tr>
<td>pappalako</td>
<td>fungus</td>
</tr>
<tr>
<td>paripanthe</td>
<td>ambush</td>
</tr>
<tr>
<td>paripāko</td>
<td>ripening</td>
</tr>
<tr>
<td>parijāho</td>
<td>burning, lust</td>
</tr>
<tr>
<td>pātarāso</td>
<td>breakfast, morning meal</td>
</tr>
<tr>
<td>pātavyatā</td>
<td>indulgence</td>
</tr>
<tr>
<td>badālatā</td>
<td>creeper</td>
</tr>
<tr>
<td>bhesajjan</td>
<td>medicine, drug</td>
</tr>
<tr>
<td>manisam</td>
<td>flesh, meat</td>
</tr>
<tr>
<td>mariyāda</td>
<td>boundary</td>
</tr>
<tr>
<td>mahājano</td>
<td>the people</td>
</tr>
<tr>
<td>mahābhūto</td>
<td>element</td>
</tr>
<tr>
<td>māno</td>
<td>pride, conceit</td>
</tr>
<tr>
<td>rājakulam</td>
<td>royal court</td>
</tr>
<tr>
<td>lingam</td>
<td>characteristic</td>
</tr>
</tbody>
</table>
Lesson 21

leddu (masc.) clod
vīṇālā discernment, discretion
vejjō doctor, physician
vevānālā discoloration
samīyamo self-control, abstinence
samkhārakūto rubbish heap
saccavajjām speaking the truth, truthfulness
sandō cluster
sandhi (masc.) junction, joint, breach
sannidhi store
(masc.)
sāmaññam state of being a wanderer/ascetic/philosopher,
profession of asceticism, etc. (cf. sanañā)
sāyamāso evening meal
sārāgo passion
sippan craft, trade, profession
seṣṭhi (fem. ?) ash

Adjectives:—
akattha uncultivated, unploughed
akāna without the red coating which lies underneath
the husk
aggañña knowing the beginning, primeval, original
ativela excessive
athusa without husk
apharisesa without remainder, complete, absolute
abhirūpa handsome
alasa lazy
asuci impure, dirty, vile
dubbanā discoloured, ugly
pakka ripe
pāriyanta bordered, encircled
pāka ripe, ripened
pāmokkha foremost
methuna sexual
-yāniya leading to
sadisa like, of such sort
sandhistika visible
Past Participles:

lūna (lū (V)) reaped, mown
samāhita concentrated
(sam-ā-dhā)
samparikīṇṇa surrounded by, covered with
(sam-pa-ri-
kīr)

Gerunds:

anvāya (anu-i) following, in consequence of (acc.)
netvā (nī) having led

Indeclinables:

agge since (taḍ agge = since then)
ativelam too long, excessively
anupubbena in due course, in succession
aho ah! : expresses surprise (approving) and delight
itham thus, in this way
kattha where?
je (enclitic) you! (form of address by a master/mistress to
a slave woman; preceded by handa, kiň, etc., or by gaccha)
ēeva = eva (junction form sometimes used after m)
pañlo in the morning
saki(d) (eva) once
(or sakim)
samantā on all sides, all round
sāyaṁ in the evening
(s)su even, isn’t it? (or merely emphatic)
seyyathidam as, to wit
handa je you there! (cf. je above)

EXERCISE 21

Passages for reading:

1. evaṁ vutte bhante Pūraṇo Kassapo 1 maṁ etad avoca:

1 Died c. 503 B.C. A samāna, one of the leaders of the Ājivaka movement, which was amalgamated in 489 B.C. and was for a time probably the most important non-orthodox sect. Their fundamental doctrine was that of fatalism (miyati) as propounded by their supreme leader Makkhali Gosālo. It will be seen that the doctrine expounded here can be harmonized with this. For Gosāla’s doctrine see Exercise 28 (English into Pali).
karato kho mahāraja kārayato chindato chedāpayato pacato pācayato socayato kilamayato phandato phandāpayato pānaṁ atipātāpayato adinnam ādiyato sandhiṁ chindato nillopaṁ harato ekāgārikaṁ karoto paripanthe tiṭṭhato paradāraṁ gacchato musā bhanato, karato na karīyati pāpaṁ. khur-pariyantena ce pi cakkena yo imissā paṭhaviyā pāne ekamāmsa-khalam ekamaṁsapūnjam kareyya, n’atthi tatonidānaṁ pāpaṁ, n’atthi pāpassa āgamo. dakkhaṁ ca pi Gaṅgātīrāṁ āgaccheyya hananto ghātento chindanto chedāpento pacanto pācento, n’atthi tatonidānaṁ pāpaṁ, n’atthi pāpassa āgamo. uttaraṁ ca pi Gaṅgātīrāṁ gaccheyya dadanto dāpento yajanto yajāpento, n’atthi tatonidānaṁ puṇṇaṁ, n’atthi puṇṇassa āgamo. dānena damena saṁyamena saccavajjena n’atthi puṇṇaṁ, n’atthi puṇṇassa āgamo ti. itthāṁ kho me bhante Pūraṇo Kassapo sandiṭṭhikaṁ sāmaṁañaphalam puṭṭho samāno akiriyaṁ vyākāsi.

2. atha kho te Vāseṭṭhā sattā rasapaṭhavīṁ parihunjantā tambhakkha tadahāra ciraṁ digham adhānaṁ aṭṭhaṁsasu. yathā yathā kho te Vāseṭṭhā sattā rasapaṭhavīṁ parihunjantā tambhakkha tadahāra ciraṁ digham adhānaṁ aṭṭhaṁsasu, tathā tathā tesam sattānaṁ karatthaṁ c’ eva kāyasmiṁ okkami, vanṇavevannatā ca paṇṇāyittha. ek’ idam sattā vanṇavanto honti, ek’ idam dubbaññā. tattha ye te sattā vanṇavanto, te dubbanne satte atimaññanti. mayam etehi vanṇavantatarā, amheh’ ete dubbanñatarā ti. tesam vanṇatīmānapaccayā mānātimānajātikānaṁ rasapaṭhaviṁ antaradhāyi. rasāya paṭhaviyā antarahaṭṭāya sannipatimsu, sannipatitvā anutthunimsu, aho rasam, aho rasan ti. tad etarahi pi manussā kiṁ cid eva sādu rasam labhitvā evam āhamsu, aho rasam, aho rasan ti. tad eva porāṇaṁ aggaññaṁ akkharam anupatanti, na tv ev’ assa atthaṁ ajānanti.

atha kho tesam Vāseṭṭhā sattānaṁ rasāya paṭhaviyā antarahaṭṭāya bhūmipapattakko pāturahosi. seyyathā pi nāma ahicchattako, evam evam pāturahosi. so ahosi vanṇasampanno gandhasampanno rasasampanno. seyyathā pi nāma sampannaṁ

---

1 *Gaṅgā*, the River Ganges.
2 Aorist passive with “middle” inflection (cf. Lesson 28), “it was discerned.”
vā sappi sampannaṁ vā navanītaṁ, evamvaṭṭo ahośi. seyyathā pi nāma khuddaṁ madhu anelakaṁ, evamassaḍo ahośi. atha kho te Vāsetṭhā sattā bhūmipappaṭakaṁ upakkammīsa pariḥunḥijituṁ. te tam pariḥunjaṁ tambhaṭṭhā tadāḥārā ciraṁ dīgham addhānaṁ atṭhamsu. yathā yathā kho te Vāsetṭhā sattā bhūmipappaṭakaṁ pariḥunjaṁ tambhaṭṭhā tadāḥārā ciraṁ dīgham addhānaṁ atṭhamsu, tathā tathā tesam sattānaṁ bhiyoso mattāya kharattān c'eva kāyasmiṁ okkami, vaṇṇavevaṇṇatā ca paṇṇāyīttha. ek' idam sattā vaṇṇavanto honti, ek' idam sattā dubbānṇā. tathā ye te sattā vaṇṇavanto, te dubbāṇe satte atimaṇṇanti. mayam etehi vaṇṇavantatarā, amhe' ete dubbāṇṇatarā ti. tesam vaṇṇātimānapaccayā māṇātimānājātikānaṁ bhūmipappaṭake antaradhāyī. bhūmipappaṭake antarahaṁte badalata pāṭurahosi. seyyathā pi nāma kalambukā, evam evam pāṭurahosi. sā ahośi vaṇṇasampannā gandhasampannā rasasampannā. seyyathā pi nāma sampannaṁ vā sappi sampannaṁ vā navanītaṁ, evamvaṭṭo ahośi. seyyathā pi nāma khuddaṁ madhu anelakaṁ, evamassādā ahośi.

atha kho te Vāsetṭhā sattā badalataṁ upakkammīsa pariḥunṭjituṁ. te tam pariḥunjaṁ tambhaṭṭhā tadāḥārā ciraṁ dīgham addhānaṁ atṭhamsu. yathā yathā kho te Vāsetṭhā sattā badalataṁ pariḥunjaṁ tambhaṭṭhā tadāḥārā. pe. badalataya antarahaṭṭaya sannipatīsa, sannipatītvā anutthunīṁsu, ahu¹ vata no, ahaṁi vata no badalata ti. tad etarāhi pi manusā kena cid eva dukkhadhammena phutṭhā evam āhamsū : ahaṁ vata no, ahaṁi vata no ti. tad eva porāṇaṁ agganaṁ akkharaṁ anupatanti, nā tv ev' assa atthaṁ ājananti.

atha kho tesam Vāsetṭhā sattānaṁ badalataya antarahaṭṭaya akekṣṭhapāko sāli pāṭurahosi, akeṇo athuso sugandho taṇḍulapphalo. yan tam sāyaṁ sāyaṁśa ahaṁ, pāto tam hoti paṭkaṁ paṭivirūḥam. yan tam pāto pātarāśa ahaṁ, sāyaṁ tam hoti paṭkaṁ paṭivirūḥam, nāpadanaṁ paṇṇāyati. atha kho te Vāsetṭhā sattā akekṣṭhapākaṁ sāliṁ pariḥunjaṁ tambhaṭṭhā tadāḥārā. pe. vaṇṇavevaṇṇantā ca paṇṇāyīttha. itthīya ca itthilingaṁ pāṭurahosi, purissasa purisaṁ saṁtapaṇaṁ. itthī ca sudāṁ ativalaṁ purisaṁ upaniṭṭhayaṁ,

¹"it was" : "root aorist" (cf. Lesson 30).
puriso ca itthim. tesam ativelam ananam ananam upanijjhaya
tam sarray go upadhi, parilaho kayasmim okkami. te parilaha-
paceya methunam dhammaam patisevimsu. ye kho pana te
Vasesththa tena samayena sattas passanti methunam dhammaam
patisevante, anane pamsum khipanti, anane setthim khipanti,
anane gomayam khipanti. nassa asuci, nassa asuci ti. katham
hi nama satto sattassa evarupam karissati ti. tad etarahi pi
manussa ekaccesa jananapadesa vadhuyah nibbuyhamanaya anane
pamsum khipanti, anane setthim khipanti, anane gomayam
khipanti. tad eva poranam aggaanan akkharam anupatanti,
na tv ev’ assa attham ajananti.

adhammasammatam kho pana Vasesththa tena samayena hoti,
tad etarahi dhammasammatam. ye kho pana Vasesththa tena
samayena sattas methunam dhammaam patisevanti, te masam pi
dvemasam pi na labhanti gamam vagnigamam vawavisitum.
yato kho Vasesththa te sattas tasmin samaye asaddhamme
ativelam patavyatam apajjimsu, atha agarani upakkamimsu
katum tass’ eva asaddhammassa paticchadanattham.

atha kho Vasesththa ananatarassa sattassa alasajatikassa etad
ahosi: ambho kim evahaṁ vihaṇṇami salim āharanto sāyaṁ
sāyamāsāya pāto pātarāsāya. yan nūṇāham salim āhareyyam
sakid eva sāyapātarāsāya ti. atha kho so Vasesththa satto salim
āhāsi sakid eva sāyapātarāsāya. atha kho Vasesththa ananataroo
satto yena so satto ten’ upasamkami, upasaṁkamitvā tam satta
etad avoca: ehi bho satta salāhāraṁ gamissāmā ti. alam
bho satta āhato me sāli sakid eva sāyapātarāsāya ti. atha kho so
Vasesththa satto tassa sattassa diṭṭhānugatiṁ āpajjamanā salim
āhāsi sakid eva dvīhāya, evam pi kira bho sādhū ti. atha kho
Vasesththa ananataroo satto yena so satto ten’ upasamkami,
upasaṁkamitvā tam sattaṁ etad avoca: ehi bho satta
salāhāraṁ gamissāmā ti. alam bho satta āhato me sāli sakid
eva dvīhāya ti. atha kho so Vasesththa satto tassa sattassa
diṭṭhānugatiṁ āpajjamanā salim āhāsi sakid eva catuhāya,
evam pi kira bho sādhū ti. atha kho Vasesththa ananataroo satto
yena so satto ten’ upasamkami, upasaṁkamitvā tam sattam
etad avoca: ehi bho satta salāhāraṁ gamissāmā ti. alam bho
satta āhato me sāli sakid eva catuhāya ti. atha kho so Vasesththa
satto tassa sattassa diṭṭhānugatiṁ āpajjamanā salim āhāsi
sakid eva aṭṭhāhāya, evam pi kira bho sādhū ti. yato kho te
Vāseṭṭhā sattā sannidhikārakaṃ sāliṃ upakkamiṃsu pari-bhuṇḍjituṃ atha kaṇo pi taṇḍulam paryionandhi, thuso pi taṇḍulam paryionandhi, lūnam pi na paṭṭivirūḷhaṃ apradānaṃ paññāyittha, sandasaṇḍā sāliyo aṭṭhamṣu.

atha kho te Vāseṭṭhā sattā sannipatiṃsu sannipatitvā anuttbhuniṃsu pāpakā vata bho dhammā sattesu pātubhūṣā, mayamaṃ hi pubbe manomayaḥ ahumhā pitibhakkhaḥ sayampabhā antalikkhacarā subhaṭṭhāyino, ciraṃ digham addhānaṃ aṭṭhamhe. tesam no amhākaṃ kadāci karahaci dīghassa addhuno accayena rasapaṭṭhavi udakasmiṃ samatāni. sā ahosi vanṇasampannā gandhasampannā rasasampannā. te mayamaṃ rasapaṭṭhaviṃ hatthehi ālumpakārakaṃ upakkamimhā pari-bhuṇḍjituṃ, tesam no rasapaṭṭhaviṃ hatthehi ālumpakārakaṃ upakkamatam paribhuṇḍjituṃ sayampabhā antaradhāyī. sayampabhaṃ antaraḥitaṃ, candimasuriya pāṭuḥhesuṃ. candimasuriyesu pāṭuḥtesu nakkhattāni tārakarūṇāni pāṭuḥhesuṃ. nakkhattesu tārakarūpesu pāṭuḥtesu rattiṃdiva paññāyinṣu. rattiṃdivesu paññāyamānānesu māsaddhamāsā paññāyinṣu. māsaddhamāsesu paññāyamānau utasam-vaccharā paññāyinṣu. te mayamaṃ rasapaṭṭhaviṃ pari-bhuṇḍjantaṃ tambhakkha tadāhārā ciramaṃ dighaṃ addhānaṃ aṭṭhamhe, tesam no pāpakānaṃ ṇeva akusalānaṃ dhammānaṃ pāṭuḥbhāva rasapaṭṭhaviṃ antaradhāyī. rasapaṭṭhaviyā antaraḥitaṃ bhūmi-papattato pāṭuḥheso. so ahosi vanṇasampanno gandhasampanno rasasampanno. te mayamaṃ bhūmippapattakam upakkamimhā paribhuṇḍjituṃ. te mayamaṃ taṃ pari-bhuṇḍjantaṃ tambhakkha tadāhārā ciraṃ dighaṃ addhānaṃ aṭṭhamhe. tesam no pāpakānaṃ ṇeva akusalānaṃ dhammānaṃ pāṭuḥbhāva bhūmippapattato antaradhāyī. bhūmippapattaṃ antaraḥite badalāta pāṭuḥheso. sā ahosi vanṇasampannā gandhasampannā rasasampannā. te mayamaṃ badalātaṃ upakkamimhā paribhuṇḍjituṃ. te mayamaṃ taṃ pari-bhuṇḍjantaṃ tambhakkha tadāhārā ciraṃ dighaṃ addhānaṃ aṭṭhamhe. tesam no pāpakānaṃ ṇeva akusalānaṃ dhammānaṃ pāṭuḥbhāva badalāta antaradhāyī. badalātaṃ antaraḥitaṃ aukaṭṭhapako sāli pāṭuḥheso, ahaṇo athuso suddho sugandho taṇḍulapphalo. yan taṃ sāyaṃ sāyaṃ āharāma pāto taṃ hoti pakkam paṭṭivirūḷham. yan taṃ pāto pāṭarāsāya āharāma, sāyaṃ taṃ hoti pakkam paṭṭivirūḷhaṃ nāpadānaṃ paññāyittha. te
मायम कात्त्यापाकम सालिम परिब्रुण्यांता तम्बहक्कात 

tadāhārā cīrām dīgham addhānām aṭṭhamhā. 
tesan no pāpakānām ṇeva akusalānām dharmānām pātubhāvā kano 
pi taṇḍulam pariyonandhi, thuso pi taṇḍulam pariyonandhi, 
lūnām pi na paṭivirūḷham, apadānām paññāyittha, saṇḍasāṇḍā 
sāliyo ṭhitā. yan nūna mayam sāliim vibhajeyyāma, mariyādaṃ 
ṭhapeyyāmā ti. atha kho te Vāseṭṭhā sattā sāliim vibhajīmsu, 
mariyādaṃ ṭhapecesūn. atha kho Vāseṭṭhā aṇṇatāro satto 
lolajātiko sakam bhāgaṃ parirakkhanto aṇṇataram bhāgaṃ 
adinnām ādiyītvā paribhūṇī. tam enaṃ aghahesūm, gaheṭvā 
etad avocum: pāpakam vata bho satta karosi, yatra hi 
nāma sakam bhāgaṃ parirakkhanto aṇṇataram bhāgaṃ 
adinnām ādiyītvā paribhūṇījasi. mā ssu bho satta puna pi 
evarūpam akāsī ti. evaṃ bho ti kho Vāseṭṭhā so satto tesam 
sattānaṃ paccassosi. dutiyam pi kho Vāseṭṭhā so satto . . . 
pe... tatiyam pi kho Vāseṭṭhā so satto sakam bhāgaṃ pari- 
rakkhanto aṇṇataram bhāgaṃ adinnām ādiyītvā paribhūṇījī. 
tam enaṃ aghahesūm, aghahetvā etad avocum: pāpakam 
vata bho satta karosi, yatra hi nāma sakam bhāgaṃ parirak- 
khanto aṇṇataram bhāgaṃ adinnām ādiyītvā paribhūṇījasi. 
mā ssu bho satta puna pi evarūpam akāsī ti. aṇṇe pāṇīnā 
paharimśu, aṇṇe leḍḍunā paharimśu, aṇṇe daṇḍena paharimśu. 
tad age ko pana Vāseṭṭhā adinnādānaṃ paññāyati, garahā 
paññāyati, musāvado paññāyati, daṇḍādānaṃ paññāyati. 

atha kho te Vāseṭṭhā sattā sannipatiṃsu, sannipatītvā 
anutthunimsu, pāpakā vata bho dhammā sattesu pātubhūtā, 
yatra hi nāma adinnādānaṃ paññāyissati, garahā paññāyissati, 
muṣāvado paññāyissati, danḍādānaṃ paññāyissati, yan nūna 
mayam ekam sattam sammanneyyāma. so no sammākhiyitab- 
baum khyeyya, sammāgarahitabbaum garahyeyya, sammāpabbajet- 
tabbaum pabbājeyya. mayam pan' assa sālinam bhāgaṃ 
anuppadassāmā 1 ti. atha kho te Vāseṭṭhā sattā yo nesaṃ satto 
abhirūpataro ca dassaniyataro ca pāśādikataro ca mahesakkha- 
taro ca, tām sattam upasamkamitvā etad avocum: ehi bho 
satta, sammākhiyitabbaum khyya, sammāgarahitabbaum garaha, 
sammāpabbajetabbaum pabbājehi. mayam pana te sālinam 
bhāgaṃ anuppadassāmā ti. evaṃ bho ti kho Vāseṭṭhā so satto 
tesam sattānaṃ paṭissutvā, sammākhiyitabbaum khyi, sammā-

1 Future of -dā.
garahitabbaṃ garahi, sammāpabbajetabbaṃ pabbājesi. te paṃ’ assa sālināṃ bhāgam anuppadamsu.

mahājanasammatto ti kho Vāseṭṭhā mahāsamatto, mahā-
samatto tv eva paṭhamāṃ akkharāṃ upanibbatthaṃ. khet-
tānaṃ pati ti kho Vāseṭṭhā khattiyo, khattiyo tv eva dutiyāṃ
akkharāṃ upanibbatthaṃ. dhammena pare raṅjeti ti kho
Vāseṭṭhā rāja, rāja tv eva tatiyāṃ akkharāṃ upanibbatthaṃ. iti
kho Vāseṭṭhā evam etassa khattiyananḍalassa ṣorāṇena
aggaṇṇena akkharena abhinibbatti ahosi. tesam ṅeva sattānaṃ
anāṇṇesam sadiśānaṃ ṅeva no asadiśānaṃ dhammen’ eva no
adhammena. dhammo hi Vāseṭṭhā seṭṭho jan’ etasmiṃ diṭṭhe c’
eva dhamme abhisamparāyaṇ ca.

3. bhūtapubbaṃ imasmīṃ yeva bhikkhusamghe aññatarassa
bhikkhuno evam cetaso parivitakkko udapādi: kattha nu kho
ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathiddam
paṭhavidhātu āpodhātu tejodhātu vāyodhātu ti. atha kho so
bhikkhu tathārūpaṃ samādhīṃ samāpajji yathā samāhite citte
devayāniyo maggo pāturahosi.

atha kho so bhikkhu yena Cātummahāraṇīkā devā ten’
upasaṃkami, upasaṃkamitvā Cātummahāraṇīkāve de evad
avoca: kattha nu kho āvuso ime cattāro mahābhūtā aparisesā
nirujjhanti, seyyathiddam paṭhavidhātu āpodhātu tejodhātu
vāyodhātu ti. evam vutte Cātummahāraṇīkā devā tam
bhikkhuṃ etad avocuṃ: mayam pi kho bhikkhu na jānāma
yatth’ ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathi-
dam paṭhavidhātu āpodhātu, tejodhātu, vāyodhātu. aththi kho
bhikkhu cattāro Mahāraṇī amhehi abhikkantatarā ca paṇiṭatarā
ti. te kho evam jāneyyuṃ yathth’ ime cattāro mahābhūtā
aparisesā nirujjhanti, seyyathiddam paṭhavidhātu āpodhātu
tejodhātu vāyodhātu ti.

atha kho so bhikkhu yena cattāro Mahāraṇā ten’ upasaṃkami,
upasaṃkamitvā cattāro Mahāraṇe etad avoca: kattha nu kho
āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathi-
dam paṭhavidhātu āpodhātu tejodhātu vāyodhatū ti. evam
vutte cattāro Mahāraṇā taṃ bhikkhuṃ etad avocuṃ: mayam
pi kho bhikkhu na jānāma yatth’ ime cattāro mahābhūtā
aparisesā nirujjhanti, seyyathiddam paṭhavidhātu āpodhātu
tejodhātu vāyodhātu. aththi kho bhikkhu Tāvatīṃsā nāma devā
amhehi abhikkantatarā ca pañītatarā ca. te kho evam jāneyyum yatth' ime cattāro mahābhūtā aparisesā nirujjhantī ti.

Translate into Pali:—

Then, following the ripening of that embryo, the geisha Sālavatī gave birth to a son (acc.). Then Sālavatī ordered a slave girl: "You there! After (express this simply by using gerunds) putting this boy into an old winnowing-basket (loc.) (and) taking him out throw (him) away on a rubbish heap." . . .

At that time a son of the king (rājakumāro) named Abhaya, going to the king's-audience just at the (right) time (dat.), saw that boy surrounded by crows. Having seen he asked people: "What (is) that, I say!, surrounded by crows?" "A boy, O king (title devo used in addressing a prince of the blood)."
"(Does he) live, I say! (?)" "(He) lives, O king." "Now! I say! having led that boy to our citadel give (him) to nurses to rear." . . . They made the name "Jīvaka" for him (thinking): "(he) lives" ; they made the name "Komārabhacca" (thinking): "(He) was caused to be reared by the prince." Then Jīvaka Komārabhacca soon attained (see Vocabulary above, (p)phaṭṭha) discretion . . . Then he thought this: "These royal courts (are) not easy to live upon without-a-profession (ins.: 'with-a-non-profession'). Supposing I were to learn (opt.) a profession?" Now at that time there dwelt (present tense) in Takkasilā ¹ a doctor who-was-the-foremost-of-(all)-regions. Then Jīvaka Komārabhacca went away to Takkasilā, in due course approached Takkasilā (and) that doctor, (and) having approached said this to that doctor: "O teacher, I wish to learn the profession." . . . Then Jīvaka grasped (present tense) much, grasped lightly . . . When seven (sattta, inflect as pañca) years had passed Jīvaka thought this: "I indeed grasp much . . . the end of this profession is not discerned, when will the end of this profession be discerned?" Then Jīvaka approached that doctor . . . "Now! I say, Jīvaka,

¹ The capital of Gandhāra, in North-West India, which in ancient times had a famous university attracting students from all parts of India. The earliest known school of philosophers had flourished here in pre-Buddhist times (c. 600 B.C.: Uddālaka, the founder of the school, lived probably in the 9th century B.C.), and the great school of linguistics which culminated with Pāṇini (c. 350 B.C.) was also situated here.
taking a gardener's-trowel (*khaṇīṭṭha*), wandering for a league on all sides of Takkasila, whatever non-medicine you may see, bring that." "Yes, teacher."... wandering (he) saw no non-medicine at all ... "... I saw no non-medicine at all." "You have learned (p.p. + *asi*), I say, O Jīvaka, sufficient for your livelihood!"

LESSON 22

Declension of *attan*, brahman, san, yuvan, and kamman

The noun (masc.) and pronoun *attan*, "self," "soul," is inflected as follows:—

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>attā</em></td>
<td><em>attāno</em></td>
</tr>
<tr>
<td>Voc.</td>
<td><em>attānam</em></td>
<td><em>attāhi</em></td>
</tr>
<tr>
<td>Acc.</td>
<td><em>attanā</em></td>
<td><em>attānam</em></td>
</tr>
<tr>
<td>Ins.</td>
<td><em>attano</em></td>
<td><em>attāhi</em></td>
</tr>
<tr>
<td>Dat.</td>
<td><em>attano</em></td>
<td><em>attānam</em></td>
</tr>
<tr>
<td>Abl.</td>
<td><em>attanā</em></td>
<td><em>attānam</em></td>
</tr>
<tr>
<td>Gen.</td>
<td><em>attano</em></td>
<td><em>attāhi</em></td>
</tr>
<tr>
<td>Loc.</td>
<td><em>attani</em></td>
<td><em>(following the)</em></td>
</tr>
</tbody>
</table>

The declension of the masculine noun *brahman*, "God," is as follows:—

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>brahmā</em></td>
<td><em>(if used, the plural)</em></td>
</tr>
<tr>
<td>Voc.</td>
<td><em>brahma</em></td>
<td><em>(will be inflected)</em></td>
</tr>
<tr>
<td>Acc.</td>
<td><em>brahmānam</em></td>
<td><em>brahmūno</em></td>
</tr>
<tr>
<td>Ins.</td>
<td><em>brahmunā</em></td>
<td><em>brahmūna</em></td>
</tr>
<tr>
<td>Dat.</td>
<td><em>brahmunā</em></td>
<td><em>brahmūna</em></td>
</tr>
<tr>
<td>Abl.</td>
<td><em>brahmūnā</em></td>
<td><em>brahmūna</em></td>
</tr>
<tr>
<td>Gen.</td>
<td><em>brahmūno</em></td>
<td><em>brahmūni</em></td>
</tr>
<tr>
<td>Loc.</td>
<td><em>brahmani</em></td>
<td><em>(like attan)</em></td>
</tr>
</tbody>
</table>
Two other masculine nouns in an, san, “dog” and yuvan, “youth,” have the nominative singular forms sā and yuvā. No other forms of this declension occur. In place of san a stem suṇa- is used, inflected according to the a declension.

Some neuter nouns have (rarely) inflections using the an stem alongside those of the a declension. From the stem kamman, “action,” we have:—

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>kamma</td>
<td>kamāni</td>
</tr>
<tr>
<td>Acc.</td>
<td>kammunā and</td>
<td>(in the plural</td>
</tr>
<tr>
<td></td>
<td>kammanā</td>
<td>only the a</td>
</tr>
<tr>
<td>Ins.</td>
<td>kammuno</td>
<td>forms occur)</td>
</tr>
<tr>
<td>Dat.</td>
<td>kammunā and</td>
<td></td>
</tr>
<tr>
<td></td>
<td>kammanā</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>kammuno</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>kammunā</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>kammani</td>
<td></td>
</tr>
</tbody>
</table>

The Pronoun attan

The word attan has two main uses. As a reflexive (or, in the genitive, possessive) pronoun it means “himself,” “oneself,” “myself,” “yourself” (also “his own,” “her own,” “my own,” etc., as “possessive adjective”), etc., in various contexts (it may refer to the body or the mind). As a noun it means the “soul” as usually conceived in the Brahmanical religion (i.e. the essential self, supposed to underlie the individual consciousness, or the animating principle called also jīva), a conception which the Buddhists rejected as not corresponding to any reality.

Examples of the use of attan as pronoun:—

attānām sukheti
1 pīneti, “he enjoys and pleases (pīn (I caus.) himself”
sā attānaḥ c’ eva jīvitaṁ . . . ., “she . . . (will destroy) her own life and . . .” (here attānaḥ is used in apposition to jīvitaṁ)
attānā ca jīvahī . . . ., “you must make a living yourself and . . .”

1 Denominative verb: Lesson 28.
sucibhūtena attanā, "being pure himself" (the instrumental has usually a simple reflexive-intransitive sense: the agent acts, or is, himself, by himself)
attanā attānaṁ vyākareyya, "he would explain himself (ins.) to himself (acc.)" (i.e. know himself)

jānāsi...attano gatiṁ, "do you know...your own destiny?"

jānāmi...attano gatiṁ, "I do know...my own destiny"
(the genitive attano may usually be translated "own", "his own", and is more emphatic than tassa or assa = simply "his" in similar contexts)
attano samasamāṁ, "equal to myself," "my equal"
ime...nīvarane pahine attani, "(he sees)...these...obstacles eliminated in himself"
attahitāya, "for his own advantage" (tappurisa)
attā pi 'ssa agutto arakkhito hoti...", "he himself is unprotected, unsafe (and his wife, etc.)" (nominative with assa = "his self")

The singular may be used for the plural, sometimes with eka = "one" in close combination:

ye...samaṇabrāhmaṇā...ekam attānaṁ damenti, "priests and philosophers who...restrain the self" ("oneself")
The plural is rarely used.

Reflexive or Possessive Pronouns

With attan we may compare the other reflexive or possessive pronouns or adjectives, sayāṁ, sāmāṁ, saka, and sa.
We have met saka, "own," already; it is used in all genders like an adjective (agreeing with the word expressing the thing possessed, not with the possessor):

yena sako ārāmo tena pāyāsi, "he set out for his own park"
vihāṇāti... sakena cittena, "he is distressed...by his own thought/mind"
sake nivesane, "in his own house"
sakasmim satthe, "in their own caravan"
Idiom: sakan te mahārāja (in offering submission) = "(let all be) yours, great king!", "(let it be) your own..."
sa is inflected according to the pronominal declension (Lesson 17) in all genders, but is very rarely used except in verse. The meaning is the same as saka. It is found in some compounds in prose: samata = "his own opinion", sahattha = "one's own hand".

sayam and sāman are indeclinables meaning "oneself", "self", "myself", etc. They are synonymous, except that sāman is more usual and sayam more poetic and used only in elevated speech:

sāman dītham, "seen by oneself," "seen by myself"
sayam abhiṇṇā, "having ascertained himself" (abhiṇṇā = abhiṇṇāya with elision of the final syllable)
sayam is used in compounds: sayampabha = "self-luminous"; sayamkata = "self-made", "self-evolved," "spontaneous" (e.g. the universe or the soul may be so conceived; the opposite is paramkata = "made by another")

Bahubbhīhi Compounds (3) (including Negative Prefixes)

In the formation of bahubbhīhi compounds a suffix -ka or -ika (cf. Lesson 25) is sometimes added to the final member. It may be regarded in these cases as converting a noun into an adjective. It is added more frequently to stems in i and u than to those in a, and there is in fact a tendency for compounds used as adjectives to appear in the a declension, nevertheless -ika is substituted for -a also in a number of bahubbhīs. Stems in -an and -ar (see next Lesson) usually appear as simply -a in compounds (in any position) or are replaced by -ika, but those in -ar occasionally change to -u (+ -ka); those in -as generally appear as -o within a compound but as -a at the end of a compound. Feminine stems in -ā are often changed to -a.

Examples:

akārika (dhamma) (a doctrine) "which is timeless"
evāṅgatika (diśṭhiṭṭhāna) (from gati, "destiny") (a case/class of opinion) "which has such and such a destiny" (i.e. the holding of which leads one to a certain destiny)
attasaraṇa (bhikkhu) (a monk) "having himself as refuge", "independent"
Introduction to Pali

**aṭṭhasatthuka** (*pāvacana*) (from *sattahr*, "teacher") (the teaching is) "having lost its teacher"

The formation of *bahubbihī* compounds may be very free, depending only on there being a familiar collocation of a pair (or group) of words:—

**antānāntika** (*samanabrāhmaṇa*) "finite or infinite-er" (who maintains that the universe is finite or infinite)

**ehipassika** (*dhamma*) (from the finite verbs *ehi* and *passa*) (a doctrine) "which is verifiable", "which is demonstrable" ("come-and-see!")

**aṇṇadatthudasa** (*brahman*) (aṇṇadatthu, regarded as an indeclinable, is *aṇṇa* + *atthu*, with *d* as junction consonant between two vowels, and means "absolutely") (God) "seeing absolutely", "seeing everything"

**nevasaṇṇināsaṇṇinivāda** (*samanabrāhmaṇa*) "arguing that it is neither sentient nor insentient"; "belonging to the school of neither-sentient-nor-insentient" (with reference to the state of the "soul" after death)

The possessive suffix *-in* also is sometimes added to *bahubbihīs*. Some examples will be found in the second reading passage in Exercise 20.

Words formed with the prefixes *su*- and *du(r)*- (Lesson 15) may be regarded as compounds. If they function as nouns they will be *kammadhārayas*, if as adjectives, *bahubbihīs*. Thus *sucaritam*, "good conduct," and *duccaritam*, "bad conduct," are *kammadhārayas*; the following are *bahubbihīs*:—

**duddasa** (*dhamma*), (a doctrine) "hard to see"

**duranubodha** (*dhamma*), (a doctrine) "hard to understand"

**sukata** (*kamma*), (an action) "well done", "proper to do" (written also *sukata*)

**susannaddha** (*bhāra*), (a load) "well tied up"

Indeclinables may be used as the first members of *bahubbihī* compounds:—

**iḷhannāma** (*samaṇa*), "thus named"

**evamvinuttā** (*bhagavant*), (a fortunate one) "freed in such and such a way"

**evangotta** (*samaṇa*), "of such and such a clan"
tathārūpa (cetosamādhi), (a concentration of the mind) "of such a kind" (fem.: tathārūpi)
sayāmpadha (satta), (a being) "self-luminous"

It may be noted here that certain prefixes or prefixed words may serve in place of a- to form a negative compound: ni(r)-, vi-, apagata- (apa-gam, "go away"), vigata- (vi-gam, "be expended"), viša- (vi-i, "vanish"). These may express departure, loss, etc., but sometimes they express mere negation or absence, "without," and are synonymous with a-:—

nippiṭika (sukha), (happiness) "free from joy" (i.e. calm)
viraja (dhammacakkhu), (the eye of doctrine) "free from dust"
apagatakālaka (valtha), (a garment) "free from stains"
(kāla = "black")
vigatakathānākathā (putta), "free from doubt"
vilamala (dhammacakkhu), "without dust", "clear"
(malam = "dirt")

With a- prefixed these compounds express strong affirmation (by double negation): ahīnindriya (attan) = (a soul) "having every faculty" ("not lacking any faculty").

Various complex bahubbihis:—
susukkadātha (kumāra), (a boy) "having very white teeth"
(bahubbihī: susukka within another bahubbihī)
anāṇāsarana (bhikkhu), (a monk) "not depending on another for refuge"
ākāśānīcāyatanūpaga (attan), (a soul) "which attains the sphere of infinite space"
sabbaṇābhihītaḥhitānukampin (bhikkhu), (a monk) "compassionate for the welfare of all living beings"
(pānabhūta is a kammadhāraya, sabba- is another; sabba... hita is a tappurisa)

Comparison (simile) may be expressed in a bahubbihī by its ending with a word meaning "type", "kind", "form"—several of which may be used as synonyms for "like".¹ The

¹ Without such a word we have a metaphorical compound as illustrated in Lesson 20.
commonest of these is -rūpa, "form" (cf. the compounds with indeclinables above). E.g.:

vālavedhirūpa (samañabrāhmaṇa), "like a shooter (vedhin) of wild beasts (vālo) (i.e. his opponents in debate)"

Vocabulary

Verbs :

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>anu-</td>
<td>car</td>
<td>follow, practice</td>
</tr>
<tr>
<td>abhi-</td>
<td>vad</td>
<td>proclaim</td>
</tr>
<tr>
<td>ā-</td>
<td>cikkh</td>
<td>call, describe</td>
</tr>
<tr>
<td>u(d)-</td>
<td>chid</td>
<td>Passive: be annihilated</td>
</tr>
<tr>
<td>ārā-</td>
<td>mas</td>
<td>hold on to, be attached</td>
</tr>
<tr>
<td>pari-</td>
<td>car</td>
<td>to (p.p. ārāmaṭṭha)</td>
</tr>
<tr>
<td>vi-o-</td>
<td>bhid</td>
<td>shoot</td>
</tr>
<tr>
<td>vi-</td>
<td>nas</td>
<td>perish utterly</td>
</tr>
<tr>
<td>sam-</td>
<td>sar</td>
<td>transmigrate (circulate indefinitely)</td>
</tr>
<tr>
<td>sacchi-</td>
<td>kar</td>
<td>perceive, observe, experience, examine</td>
</tr>
<tr>
<td>sam-</td>
<td>dhāv</td>
<td>transmigrate (pass on)</td>
</tr>
<tr>
<td>sam-</td>
<td>gī-</td>
<td>supply with, provide with</td>
</tr>
<tr>
<td>sam-anu-</td>
<td>gaḥ</td>
<td>pass beyond, transcend</td>
</tr>
<tr>
<td>sam-anu-</td>
<td>bhās</td>
<td>caus:</td>
</tr>
<tr>
<td>sam-anu-yuj</td>
<td></td>
<td>samanubhāsatī</td>
</tr>
<tr>
<td>sam-pāy</td>
<td></td>
<td>samanuyuñjati</td>
</tr>
<tr>
<td>(to succeed)</td>
<td></td>
<td>sampāyati</td>
</tr>
</tbody>
</table>

Nouns :

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>atthagamo</td>
<td>setting, extinction</td>
</tr>
<tr>
<td>adhivuttī (fem.)</td>
<td>expression, description</td>
</tr>
</tbody>
</table>
anabhirati (fem.)
discontent, loneliness
anubodho
understanding
anuyogo
practice, examination
antarāyo
obstacle, danger, plague
aparanto
the future, the end, a future or final state
appamādo
diligence, care
abhībha (masc.)
overlord, conqueror
amarā
perpetuity
avacaro
scope
ākāro
feature, peculiarity
ākīnaṇṇam
nothingness
āghatanam
death
ātappo
energy (purifying ascetic energy)
ādīnavo
disadvantage
ānaṇcam
infinity
ābhogo
enjoyment
āyatanam
sphere
uccvedo
annihilation
uddeso
synopsis, summary, summarized description
upāyāso
misery, despair
upekkhā
equanimité, detachment (also spelt upekkhā)
uppādo
occurrence, arising, production
ubbilāvitattam
elation, exultation
ekattam
unity
ekodibhāvo
singleness, concentration
esikam
pillar
kappo
arrangement, order, rule, aeon
kabaliṅkāro
solid matter, solid food
(k)khayo
exhaustion
gati (fem.)
future career, destiny, future course
cavanam
passing away
chandas
will
takko
deduction
dīthi (fem.)
opinion, theory
domanassam
depression, melancholy
doso
aversion, anger
nānattam
diversity
nibbuti (fem.)  extinguisning, calming, liberating (from ni(r)-vā (I))
nibbussitattā  unsettlement, uneasiness
nivāso  life, existence
nissaranām  liberation
paccaṅgam  part
pañānanā  understanding
pañīgho  repulsion, reacting
pañībhānaṁ  intuition, inspiration
pañiddhi (masc.)  aspiration, determination
pañīdo  wise man
padam  word
padhānaṁ  exertion
pariṣeyuccho  disgust
parilassanā  longing
paridevo  lamentation, grief
pavādo  debate
pahānam  abandoning
pārisuddhi (fem.)  purity
pubbanto  origin
bhayam  (means also) fear
bhavyo  being, future being
manasikāro  attention
mandattam  dullness, ineptitude
momūhattaṁ  extreme stupidity
rāgo  passion, desire
rogo  illness
vasin  master, authority
vālo  wild animal
vikkhepo  confusion, equivocation
vighāto  remorse
vicāro  cogitation, pondering
vitakko  reasoning
vināso  destruction
vibhavo  non-existence
vimāno  palace, mansion (only of divine beings, in the sky)
virāgo  dispassion
vivattam  evolution
viveko  separation, seclusion, discrimination
vūpasamo  calming
vedhin  shooter, archer
sanvālam  dissolution, involution
sattalām  existence
samatikkamo  passing beyond, transcending
sampasādanām  serenity
sambhavo  origin, production
sassati (fem.)  eternal thing, eternity
soko  grief, sorrow
somanassam  joy, elation

Adjectives:—

ajjhatta  inner
adhicca  spontaneous, causeless
anudīṭhin  contemplating, theorizing
anta  finite
antavant  finite
apariyantha  unlimited
appamāṇa  immeasurable
apvesakkha  inferior
arūpin  formless, immaterial
asaña  insentient
-ūpaga  going to
upe(k)khaka  detached
ekaka  alone
ekanta  extreme
esikāṭhāyin  firm as a pillar
opapātika  transmigrating
olārika  coarse, gross, material
kūṭaṭṭha (or kūta-)  immovable as a peak
gambhira  profound
takkin  deducing (as masc. noun = deducer, logician)
-
-
-dasa  seeing
nipuña  subtle
paṭcatta  individual, personal, independent
paṭisamvedin  feeling, experiencing
paritta  small, restricted
pariyāhata  deduced
parivaṭuma  limited, circumscribed
manda  slow, dull, inept
momūha  extremely stupid
yathābhucca  real, proper
rūpin  formed, material
vaṅjha  barren, sterile
vasavatin  wielding power
vīmaṃsin  investigating (as masc. noun = investigator, exegete, metaphysician)
sata  self-possessed, mindful
sant  existing, true, good
sama  even, equal to, up to, like
sampajāna  conscious
sukhin  happy
suṇā  empty

Past participles:—
anabhībhūta (abhi-bhū) unconquered
patta (pata-pā (V)) attained (fig.)
parināta (pari-nam (I)) changed, developed
vicārita (vi-car (I)) excogitated, pondered (caus.)
vitakkita (vi-takk) reasoned
vidita (vid (II)) found, known
vihita (vi-dhā) arranged
samappita (sam-app (VII), to fix in, to apply to)
samucchinna (sam-u(d)-chid (III)) utterly annihilated
samuppanna (sam-u(d)-pad (III)) originated

Pronoun:—
ekacca  (means also) some thing(s)

Numerals:—
aṭṭha  eight (inflected like pañca)
aṭṭhādasa  eighteen (inflected like pañca)
cātucattārīsā forty-four (feminine noun inflected like kathā in the singular)
cattārīsā forty (feminine noun inflected like kathā)
dasa ten (inflected like pañca)
satta seven (inflected like pañca)
solasa sixteen (inflected like pañca)

Indeclinables:—
aṇṇathā otherwise
aṇṇadatiḥu absolutely, universally
anupādā without attachment, through non-attachment
amutra there, yonder
uttari beyond, further, more
tayidāṁ with reference to this
tiriyaṁ horizontally
bahiḍḍhā outside, apart
yathābhūlaṁ as it really is, in its true nature
samaṁ equally, like
sassatisamaṁ eternally.

Gerunds:—
ārabbha (ā-rabh (I) with reference to, about (acc.)
begin, start)
viditoṇa (vid (II)) having found, having known
vivicca (vi-vic (VII)) having become separated from (cf.
Lesson 14 on inverted construction of
this gerund with the ablative)

EXERCISE 22

Passage for reading:—

attih bhikkhave aṇṇ' eva dhammā gambhīrā duddasā
duranubodhā santā paññā atakkāvacarā nipuṇā pañḍitave-
daniyā, ye tathāgato sayaṁ abhiṁnā 1 sacchikatvā pavedeti,
yehi tathāgatassa yathābhuccaṁ vañṇaṁ samma vadamāna
vadeyyum.

1 abhiṁnā = abhiṁnāya, usually taken as gerund (formally it could also be
the instrumental of a feminine noun abhiṁnā, "insight"). [Cf. Wackernagel:
Allindische Grammatik I, §241 (b).]
katame ca pana te bhikkhave dhammā gambhīrā duddasā duranubodhā santā pañītā atakkāvacarā nipuṇā pañḍita-vedaniyā, ye tathāgato sayam abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhu caṃ vaṃsaṃ samma vadamañā vadeyyum.

santi bhikkhave eke samanabrāhmaṇa pubbantakappikā pubbantanudīṭṭhino, pubbantaṃ ārabba anekavihiṭīni adhi-vuttipāṇi abhivadanti aṭṭhādasahi vatthūhi. te ca bhonto samanabrāhmaṇa kim āgama kim ārabba pubbantakappikā pubbantanudīṭṭhino pubbantaṃ ārabba anekavihiṭīni adhi-vuttipāṇi abhivadanti aṭṭhādasahi vatthūhi.

santi bhikkhave eke samanabrāhmaṇa sassatavādā, sassataṃ attānaṃ ca lokaṃ ca paññāpentci catuhi vatthūhi. te ca bhonto samanabrāhmaṇa kim āgama kim ārabba sassatavādā sassataṃ attānaṃ ca lokaṃ ca paññāpentci catuhi vatthūhi.

idha bhikkhave ekacco samano vā brāhmaṇo vā atappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammāmanasikāram anvāya tathārūpaṃ cetosamādhīṃ phusati yathā samāhite citte anekavihiṭām pubbe nivāsaṃ anussarati — seyyathiddam ekam pi jātim dve pi jātiyo... pañca pi jātiyo... jātisatam pi jātisahassam pi jātisahasahassam pi anekāni pi jātisatāni anekāni pi jātisahasānāni anekāni pi jātisahasāñāni. amutr’ āsim evamānāmo evamgottā evamvanṇo evamāhāro evamsvakhadukkhapaṭisaṃvedi evamāyuparīyanto. so tato cuto amutra upapādiṃ. tatrā p’ āsim evamānāmo evamgottā evamvanṇo evamāhāro evamsvakhadukkha-paṭisaṃvedi evamāyupariyanto. so tato cuto idhūpapannō ti iti sākāraṃ sauddesam anekavihiṭām ātappaṃ nivāsaṃ anussarati. so evam āha: sassato attā ca loko ca vaṇijho kūtaṭṭho esikāṭṭhāyitthito, te ca sattā sandhāvanti samsaranti cavanti upapajjanti, attthi tv eva sassatisamaṃ. taṃ kissa hetu. aham hi atappam anvāya... pubbe nivāsaṃ anussarāmi. iminā p’ āham etam jānāmi: yathā sassato attā ca loko ca vaṇijho kūtaṭṭho esikāṭṭhāyitthito, te ca sattā sandhāvanti samsaranti cavanti upapajjanti, attthi tv eva sassatisamaṃ ti.

idam bhikkhave paṭhamam ābhanam yam āgama yam ārabba ekacce samanabrāhmaṇa sassatavādā sassataṃ attānaṃ ca lokaṃ ca paññāpentci.

1 a is often lengthened before pi.
dutiye ca bhonto samanabrahmanā kim ārabhba kim āgama sassatavādā sassataṃ attānaṃ ca lokaṇaḥ ca paññāpenti.

idha bhikkhave ekacco samanō vā brāhmaṇo vā ātappam anvāya . . . pubbe nivāsāma anussarati — seyyathīdham ekam pi samvāṭṭavivaṭṭām dve pi samvāṭṭavivaṭṭāmī ca tattāri pi samvāṭṭavivaṭṭāṃ pañca pi samvāṭṭavivaṭṭāṃī dasa pi samvāṭṭavivaṭṭāṃi. amutrāsūṃ evaṃ nāmo . . . anussarāmi. iminā p' āhaṃ etani jānāmi : yathā sassato attā ca loka ca vañjho kūṭaṭṭho esikaṭṭhāyīṭṭhito, te ca sattā sandhāvanti saṃsāranti cāvanti upapajjanti, atthi tv eva sassatisaman ti.

idam bhikkhave dutiyaṃ thānaṃ yaṃ āgama yaṃ ārabhba eke samanabrahmanā sassatavādā sassataṃ attānaṃ ca lokaṇaḥ ca paññāpenti.

tatiye ca . . . cattārisam pi samvāṭṭavivaṭṭāṃi . . . paññāpenti. catuttthe ca bhonto samanabrahmanā kim āgama kim ārabhba sassatavādā sassataṃ attānaṃ ca lokaṇaḥ ca paññāpenti.

idha bhikkhave ekacco samanō vā brāhmaṇo vā takkhi hoti vimāṃsi. so takkapariyāhaṭhaṃ vimāmaṇucaraṃ sāyaṃ paṭibhānaṃ evaṃ āha : sassato attā ca loka ca vañjho kūṭaṭṭho esikaṭṭhāyīṭṭhito, te ca sattā sandhāvanti saṃsāranti cāvanti upapajjanti, atthi tv eva sassatisaman ti.

idadm bhikkhave catuttham thānaṃ yaṃ āgama yaṃ ārabhba eke samanabrahmanā sassatavādā sassataṃ attānaṃ ca lokaṇaḥ ca paññāpenti.

ime kho te bhikkhave samanabrahmanā sassatavādā sassataṃ attānaṃ ca lokaṇaḥ ca paññāpenti catuhi vatthūhi. ye hi ke ci, bhikkhave, samanā vā brāhmaṇa vā sassatavādā sassataṃ attānaṃ ca lokaṇaḥ ca paññāpenti, sabbe te imaṃ eva catuhi vatthūhi etesam vā aññatarena, n' atthi ito bahiddhā.

tayidam bhikkhave tathāgato pajānāti : ime diṭṭhiṭṭhāna evamghita evamparāmaṭṭha evamgatikā bhavissanti evama-bhisamparāya ti. taṇ ca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, taṇ ca pajānanaṃ na parāmasati, aparāmasato c' assa paccattaṃ yeva nibbuti viditā, vedanānaṃ samudayaṇaḥ ca atthagamaṇaḥ ca assaṇaḥ ca ādināvaḥ ca nissaraṇaṇaḥ ca yathā-bhātaṇaḥ viditvā anupāda vimutto, bhikkhave, tathāgato.

ime kho te bhikkhave dhamma gambhirā duddasā duranubodhā santā pañīṭṭha atakkāvacarā nippuṇa pañcitavedaniyā ye
tathāgato sayām abhiññā sacchikatvā pavedeti, yehi tathāga-
tassa yathābhuuccam vanāma simmer mūnamā vadamāna va-deyyum.
santi bhikkhave, eke samañabrāhmaṇā ekaccasassati-ka ekaccaasassati-ka, ekaccaṃ sassa-taṃ ekaccaṃ asa-saatam attānañ ca lokañ ca paññāpeni catuhi vatthūhi. te ca bhonto samañabrāhmaṇā kim āgama kim ārabbha ekaccasassati-ka ekaccaasassati-ka ekaccaṃ sassa-taṃ ekaccaṃ asa-saatam attānañ ca lokañ ca paññāpeni catuhi vatthūhi.

hoti kho so, bhikkhave, samayo yam kadā ci karaha ci
dighassa addhuno accayena ayam loko samvaṭṭati. samvaṭṭa-
māne loke yehhuyyena sattā ābhassarasaṃvaṭṭanikā honti. te
tattha honti manomaya pīṭihakkha sayampabhā antalik-
kkacarā subhaṭṭhāyino, ciraṃ dīgham addhānam tiṭṭhanti.

hoti kho so, bhikkhave, samayo yam kadā ci karaha ci
dighassa addhuno accayena ayam loko vivaṭṭati. vivaṭṭamāne
loke suññam brahmavimānam pāṭubhavati. ath’ aṇñataro
satto āyukkhaya vā puññakkhayā vā ābhassarakāyā cavitvā
suññam brahmavimānam upapajjati. so tattha hoti manomayo
pīṭihakhko sayampabho antalikkhacaro subhaṭṭhāyī, ciraṃ
dīgham addhānam tiṭṭhāti.

tassa tattha ekakassa dīgharatam nibbisitatā anabhiri-ri
paritassanā upapajjati: aho vata aṇñē pi sattā itthattam
āgaccheyyun ti. atha aṇñatare pi sattā āyukkha-ya vā puññak-
kkhayā vā ābhassarakāyā cavitvā brahmavimānam upapajjanti
tassa sattassa sahavyatam. te pi tattha honti manomaya
pīṭihakkha sayampabhā antalikkhacarā subhaṭṭhāyino, ciraṃ
dīgham addhānam tiṭṭhanti.

tatra, bhikkhave, yo so satto paṭhamamā upapanno tassa evam
hoti: aham asmi brahmā mahābrahmā abhibhū abhibhūto
aṇṇadatthudosas vasavatti issaro kattā 1 nimmātā 1 setṭho
saṇjītā 1 vasī pitā 1 bhūtabhavyānam. mayā ime sattā nimmitā.
tam kissa hetu. mamaṁ hi pubbe etad ahosi: aho vata aṇñe pi
sattā itthattam āgaccheeyun ti. iti mamaṁ ca manopanidhi,
imē ca sattā itthattam āgata ti. ye pi te sattā pacchā upapanna
tesam pi evam hoti: ayaṁ kho bhavaṁ brahmā mahābrahmā
abhibhū abhibhūto aṇṇadatthudosas vasavatī issaro kattā

1 These four words are nominative singular masculines of stems in ar,
see next Lesson; kattā = “maker”, nimmātā = “creator”, saṇjītā =
“ordainer”, pitā = “father”.
nimmātā setṭho sañjitā vasī pitā bhūtabhavyānaṁ. iminā mayaṁ bhotā brahmunā nimmitā. tāṁ kissa hetu. imaṁ mayaṁ hi addasāma idha paṭhamamaṁ upapannam, mayaṁ pana amhā pacchā upapannaṁ ti.

tatra, bhikkhave, yo so satto paṭhamamaṁ upapanno so dhīhāyukatara ca hoti vaṇṇavantatara ca mahesakkhataro ca. ye pana te sattā pacchā upapannā te appāyukatarā ca honti dubbanātara ca appesakkhatara ca. ṭhānaṁ kho paṁ' etam, bhikkhave, vijjati yaṁ aññataro satto tamhā kāya cavītvā itthattaṁ āgacchati. itthattaṁ āgato samāno agārasmā anagāriyaṁ pabbajati. agārasmā anagāriyaṁ pabbajito samāno atappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammāmanasikāram anvāya tathārupam cetosamādhiṁ phusati yathā saṃabhite citte tāṁ pubbe nivāsaṁ anussarati, tato paramā nānussarati. so evam āha : yo kho so bhavaṁ brahmā mahābrahmā abhibhū anabhībhūto aññadat-
thudaso vasavatti issaro kattā nimmātā setṭho sañjitā vasī pitā bhūtabhavyānaṁ yena mayaṁ bhotā brahmunā nimmitā, so nicco dhuvo sassato avipariṇāmadhammo sassatisaṁ thath' eva ṭhassati.1 ye pana mayaṁ ahumha tena brahmunā nimmitā te mayaṁ aniccā adhuvā appāyukā cavanadhammā itthattām āgatā ti.

idam, bhikkhave, paṭhamamaṁ ṭhānaṁ yam āgama yam ārabbha eke saṃaṇabrāhmaṇa ekaccasassatiṁ ekaccaasa-
satiṁ ekaccaṁ sassaṭaṁ ekaccaṁ saṃassaṭaṁ attānaṁ ca lokaṁ ca paññaṁ peti...

santi, bhikkhave, eke saṃaṇabrāhmaṇa antānantikā, antānantam lokassa paññaṁ peti catuhi vatthūhi. te ca bhonto saṃaṇabrāhmaṇa kim āgama kim ārabbha antānantikā antānantam lokaṁ paññaṁ peti catuhi vatthūhi.

idha, bhikkhave, ekacco saṇaṁo vā brāhmaṇo vā atappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammāmanasikāram anvāya tathārupam cetosamādhiṁ phusati yathā saṃabhite citte antasaṁñī lokasmiṁ viharati. so evam āha : antavā ayaṁ loko parivaṭumuo. tāṁ kissa hetu. ahaṁ hi atappam anvāya . . . pe . . . tathārupaṁ cetosamādhiṁ phusāmi yathā saṃabhite citte antasaṁñī lokasmiṁ viharāmi.

1 Future of (t)ḥā (Lesson 24).
imināpāhaṃ etam jānāmi: yathā antavā ayaṃ loko parivaṭumoti.

idāṃ, bhikkhave, paṭhamam thānam yam āgamma yam ārabhha eke samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññāpenti.

duṭhiye ca bhonto samaṇabrāhmaṇā kim āgamma kim ārabhha antānantikā antānantaṃ lokassa paññāpenti.

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā atappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammāmanasikāram anvāya tathārūpaṃ cetosamādhiṃ phusati yathā samāhite citte anantasānīni lokasmiṃ viharati. so evam āha: ananto ayaṃ loko aparīyanto. ye te samaṇabrāhmaṇā evam āhasu: antavā ayaṃ loko parivaṭumo ti tesam musā. ananto ayaṃ loko aparīyanto. tam kissa hetu. ahaṃ hi atappam anvāya . . . pe . . . tathārūpaṃ cetosamādhiṃ phusāmi yathā samāhite citte anantasānīni lokasmiṃ viharāmi. imināpāhaṃ etam jānāmi: yathā ananto ayaṃ loko aparīyanto ti.

idāṃ, bhikkhave, duṭhiyaṃ thānam yam āgamma yam ārabhha eke samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññāpenti.

tatiye ca bhonto samaṇabrāhmaṇā kim āgamma kim ārabhha antānantikā antānantaṃ lokassa paññāpenti.

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā atappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammāmanasikāram anvāya tathārūpaṃ cetosamādhiṃ phusati yathā samāhite citte uddhamadho anantasānīni lokasmiṃ viharati, tiriyaṃ anantasānīni. so evam āha: antavā ca ayaṃ loko ananto ca. ye te samaṇabrāhmaṇā evam āhasu: antavā ayaṃ loko parivaṭumo ti tesam musā. ye pi te samaṇabrāhmaṇā evam āhasu: ananto ayaṃ loko aparīyanto ti tesam pi musā. antavā ca ayaṃ loko ananto ca. tam kissa hetu. ahaṃ hi atappam anvāya . . . pe . . . tathā rūpaṃ cetosamādhiṃ phusāmi yathā samāhite citte uddhamadho anantasānīni lokasmiṃ viharāmi, tiriyaṃ anantasānīni. imināpāhaṃ etam jānāmi: yathā antavā ca ayaṃ loko ananto cā ti.

idāṃ bhikkhave, tatiyaṃ thānam yam āgamma yam ārabhha eke samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññāpenti.
catutthe ca bhonto samaṇabrāhmanā kim āgamma kim ārabbha antānāntikā antānantam lokassa paññāpentī.

idha, bhikkhave, ekacco samano vā brāhmaṇo vā takki hoti vimaṃsī. so takkapariyāhataṃ vimaṃsānucaritaṃ sayama- paṭibhānaṃ evam āha : n' evāyaṃ loko antavā na paṇānanto. ye te samaṇabrāhmanā evam āhamsu : antavā ayaṃ loko parivaṭumo ti tesam musā. ye pi te samaṇabrāhmanā evam āhamsu : ananto ayaṃ loko apariyanto ti tesam pi musā. ye pi te samaṇabrāhmanā evam āhamsu : antavā ca ayaṃ loko ananto că ti tesam pi musā. n' evāyaṃ loko antavā na paṇānanto ti.

idam, bhikkhave, catuttham ṭhānaṃ yam āgamma yam ārabbha eke samaṇabrāhmanā antānāntikā antānantam lokassa paññāpentī . . .

santi, bhikkhave, eke samaṇabrāhmanā amarāvikkhepiKā, tattha tattha paṇhaṃ puṭṭha samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catuhi vatthūhi. te ca bhonto samaṇa- brāhmanā kim āgamma kim ārabbha amarāvikkhepiKā tattha tattha paṇhaṃ puṭṭha samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catuhi vatthūhi.

idha, bhikkhave, ekacco samano vā brāhmaṇo vā idam kusalan ti yathābhūtam na ppaṭaṇāti, idam akusalan ti yathā- bhūtam na ppaṭaṇāti. tassa evam hoti : ahaṃ kho idam kusalan ti yathābhūtam na ppaṭaṇāmi, idam akusalan ti yathābhūtam na ppaṭaṇāmi. ahaṃ c' eva kho pana idam kusalan ti yathābhūtam appaṭaṇanto, idam akusalan ti yathābhūtam appaṭaṇanto, idam kusalan ti vā vyākareyyaṃ idam akusalan ti vā vyākareyyaṃ, tattha me assa chando vā rāgo vā doso vā paṭiγhavo. yattha me assa chando vā rāgo vā doso vā paṭiγhavo vā taṃ mam' assa musā. yaṃ mam' assa musā so mam' assa vighato. yo mam' assa vighato so mam' assa antarāyo ti. iti so musāvādabhayaṃ musāvādaparijegucchaṃ n' ev' idam kusalan ti vyākaroti, na pana idam akusalan ti vyākaroti, tattha tattha paṇhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ ; evam pi me no. tathā ti pi me no. añañāthā ti pi me no. no ti pi me no. no no ti pi me no ti.

idam, bhikkhave, paṭhaṃmaṃ ṭhānaṃ yam āgamma yam ārabbha eke samaṇabrāhmanā amarāvikkhepiKā tattha tattha
paññham puṭṭhā samāṇā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ.

dutiyē ca ... upādānabhaya ... 

tatiye ca ... ahaṅ c' eva kho pana idām kusalan ti yathā-
indhūtam appajānanto, idām akusalan ti yathābhūtam appa-
jānanto, idām kusalan ti vā vyākareyyaṁ idām akusalan ti 
va vyākareyyaṁ — santi hi kho pana samanābrāhmaṇā 
paṇḍitā nipuṇā kataparappavādā vālavedhirūpā vobhindantā 
maṅnie caranti paṅṅāgatena diṭṭhīgatāni — te mām tattha 
samanuyuṅjeyyum samanuggāheyyum samanubhāseyyum. ye 
maṁ tattha samanuyuṅjeyyum samanuggāheyyum samanu-
bhāseyyum tesāhaṁ na sampāyeyyaṁ. yesāhāṁ na sam-
pāyeyyaṁ so mām' assa vighāto. yo mām' assa vighāto so 
maṁ' assa antarāyo ti. iti so anuyogabhaya anuyogaparije-
gucchā n' ev' idām kusalan ti vyākaroti, na pan' idām akusalan 
ti vyākaroti, tattha tattha paññham puṭṭho samāno vācāvik-
khepaṁ āpajjati amarāvikkhepaṁ: evam pi me no. tathā 
pi ti me no. aṅnathā ti pi me no. no ti pi me no. no no ti 
pi me no ti.

idām, bhikkhave, tatiyam ṭhānaṁ yaṁ āgama yaṁ ārabbha 
eke samanābrāhmaṇā amarāvikkhepiṅka tattha tattha paññham 
puṭṭhā samāṇā vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ.

catutthā ca bhonto samanābrāhmaṇā kim āgama kim 
ārabbha amarāvikkhepiṅka tattha tattha paññham puṭṭhā samāṇā 
vācāvikkhepaṁ āpajjanti amarāvikkhepaṁ.

idha, bhikkhave, ekacco samano vā brāhmaṇo vā mando hoti 
momūho. so mandattā momūhattā tattha tattha paññham 
puṭṭho samāno vācāvikkhepaṁ āpajjati amarāvikkhepaṁ: 
aththi paro loko ti iti ce maṁ pucchasi, aththi paro loko ti iti ce 
me assa, aththi paro loko ti iti te naṁ vyākareyyaṁ. evam pi 
me no. tathā ti pi me no. aṅnathā ti pi me no. no ti pi me no. 
no no ti pi me no. n' aththi paro loko ti . . . pe . . . aththi ca n' 
aththi ca paro loko. n' ev' aththi na n' aththi paro loko — aththi 
sattā opapātikā. n' aththi sattā opapātikā. aththi ca n' aththi ca 
sattā opapātikā. n' ev' aththi na n' aththi sattā opapātikā — aththi 
sukatadukkatānaṁ kammānaṁ phalaṁ vipāko. n' aththi 
sukatadukkatānaṁ kammānaṁ phalaṁ vipāko. aththi ca n' 
aththi ca sukatadukkatānaṁ kammānaṁ phalaṁ vipāko. n' ev' 
aththi na n' aththi sukatadukkatānaṁ kammānaṁ phalaṁ
vipāko — hoti tathāgato param marañā. na hoti tathāgato param marañā. hoti ca na hoti ca tathāgato param marañā. n' eva hoti na na hoti tathāgato param marañā ti iti ce maṃ pucchasi, n' eva hoti na na hoti tathāgato param marañā ti iti ce me assa, n' eva hoti na na hoti tathāgato param marañā ti iti te naṃ vyākareyyaṃ. evam pi me no. tathā ti pi me no. aññathā ti pi me no. no ti pi me no. no no ti pi me no ti.

idaṃ, bhikkhave, catutthaṃ thanaṃ yam āgamma yam ārabbha eke samanābrāhmaṇā amarāvikkhepiṇā tattha tattha paññhaṃ puṭṭha samāṇā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

santi, bhikkhave, eke samanābrāhmaṇa adhīcchasamuppannikā, adhīcchasamuppannaṃ attānañ ca lokañ ca paññāpenti dvīhi vattthūhi. te ca bhonto samanābrāhmaṇa kim āgamma kim ārabbha adhīcchasamuppannikā adhīcchasamuppannaṃ attānañ ca lokañ ca paññāpenti.

santi, bhikkhave, asaṅnasattā nāma devā, saṅuppādā ca pana te devā tamhā kāyā cavanti. thānaṃ kho pan’ etam, bhikkhave, vijjati yaṃ aṅnataro satto tamhā kāyā cavivā itthattaṃ āgacchati, itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati. agārasmā anagāriyaṃ pabbajito samāno atappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammāmanasikāram anvāya tathārūpaṃ cetosamādhīṃ phusati yathā samāhīte citte saṅuppādam anussaratī, tato paraṃ nānussaratī. so evam āha: adhīcchasamuppanno attā ca loko ca. taṃ kissa hetu. ahaṃ hi pubbe nāhosim, so ‘mhi etarāhi ahutvā sattattāya parinātto ti.

idaṃ, bhikkhave, paṭhamaṃ thanaṃ yam āgamma yam ārabbha eke samanābrāhmaṇa adhīcchasamuppannikā adhīcchasamuppannaṃ attānañ ca lokañ ca paññāpenti.

dutiye ca bhonto samanābrāhmaṇa kim āgamma kim ārabbha adhīcchasamuppannikā adhīcchasamuppannaṃ attānañ ca lokañ ca paññāpenti.

idaha, bhikkhave, ekacco samano vā brāhmaṇo vā takkhi hoti vimāṃsi. so takkapariyāhataṃ vimāṃsānucaritaṃ sayam-paṭībhānaṃ evam āha: adhīcchasamuppanno attā ca loko cā ti...

ime kho te, bhikkhave, samanābrāhmaṇa pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabbha anekavihitāni
adhitvuttipadāni abhivadanti atṭhādasahi vatṭhūhi. ye hi keci, bhikkhave, samanā vā brāhmaṇā vā pubbantakappikā pubbantānudiṭṭhino pubbantaṁ ārabbha anekavihitāni adhitvuttipadāni abhivadanti, sabbe te imeh' eva atṭhādasahi vatṭhūhi ete saṁ vā aññatarena, n' atthi ito bahiddhā.

tayidam, ... yathābhūtaṁ viditvā anupādā vimutto, bhikkhave, tathāgato.

ime kho te, bhikkhave, dhammad gambhirā ... vaṇṇañ maṃ saṃma vadamāna vadeyyuṃ.

santi, bhikkhave, eke samanabrahmaṇa aparantakappikā aparantānudiṭṭhino, aparantaṁ ārabbha anekavihitāni adhitvuttipadāni abhivadanti catucattārisāya vatthūhi. te ca bhonto samanabrahmaṇa kīm āgama kīm ārabbha aparantakappikā aparantānudiṭṭhino aparantaṁ ārabbha anekavihitāni adhitvuttipadāni abhivadanti catucattārisāya vatthūhi.

santi, bhikkhave, eke samanabrahmaṇa uddhamāghathanikā saṇṇivāda, uddham āghatana saṇṇim attānaṃ paṇṇāpenti solasaḥi vatthūhi. te ca bhonto samanabrahmaṇa kīm āgama kīm ārabbha uddhamāghathanikā saṇṇivāda uddham āghatana saṇṇim attānaṃ paṇṇāpenti solasaḥi vatthūhi.

rūpi attā hoti arogo param maraṇa saṇṇi ti naṃ paṇṇāpenti. arūpi attā hoti arogo param maraṇa saṇṇi ti naṃ paṇṇāpenti. rūpi ca arūpi ca attā hoti ... pe ... n' eva rūpi nārūpi ... antavā attā hoti ... antavā ca antavā ca ... n' ev' antavā nānantavā ... ekattasaṇṇi attā hoti ... nāntasaṇṇī ... parittasaṇṇī ... appamāṇasaṇṇī ... ekantasukhi attā hoti ... ekantadukkhi ... sukhadukkhi ... adukkhama-sukhi attā hoti arogo param maraṇa saṇṇi ti naṃ paṇṇāpenti.

ime kho te, bhikkhave, samanabrahmaṇa uddhamāghathanikā saṇṇivāda uddham āghatana saṇṇim attānaṃ paṇṇāpenti solasaḥi vatthūhi ...

santi, bhikkhave, eke samanabrahmaṇa uddhamāghathanikā asaṇṇivāda, uddham āghatana asaṇṇim attānaṃ paṇṇāpenti aṭṭhaha vatthūhi. te ca bhonto samanabrahmaṇa kīm āgama kīm ārabbha uddhamāghathanikā asaṇṇivāda uddham āghatana asaṇṇim attānaṃ paṇṇāpenti aṭṭhaha vatthūhi.

rūpi attā hoti arogo param maraṇā asaṇṇi ti naṃ paṇṇāpenti. arūpi ... pe ... rūpi ca arūpi ca ... n' eva rūpi nārūpi ... antavā ca ... antavā ... antavā ca antavā ca ... n' ev'
antavā nānantavā attā hoti arogo param maraṇā asaṅṅī ti naṃ paṅṅāpentī.

ime kho te, bhikkhave, saṃaṇabrāhmaṇā uddhamāghatanikā asaṅṅivādā uddham āghatanā asaṅṅiṃ attāmaṃ paṅṅāpentī aṭṭhahi vatthūhi . . .

santi, bhikkhave, eke saṃaṇabrāhmaṇā uddhamāghatanikā nevasaṅṅināsaṅṅivādā, uddham āghatanā n' eva saṅṅiṃ nāsaṅṅiṃ attāmaṃ paṅṅāpentī aṭṭhahi vatthūhi. te ca bhonto saṃaṇabrāhmaṇā kim āgamaṃ kim ārabbha uddhamāghatanikā nevasaṅṅināsaṅṅivādā uddham āghatanā n' eva saṅṅiṃ nāsaṅṅiṃ attāmaṃ paṅṅāpentī aṭṭhahi vatthūhi.

ruṅī attā hoti arogo param maraṇā n' eva saṅṅī nāsaṅṅī ti naṃ paṅṅāpentī. aruṅī . . . ruṅū ca aruṅū ca . . . n' eva ruṅī nāruṅū . . . antavā . . . anantavā . . . antavā ca anantavā ca . . . n' ev' antavā nānantavā attā hoti arogo param maraṇā n' eva saṅṅī nāsaṅṅī ti naṃ paṅṅāpentī.

ime kho te, bhikkhave, saṃaṇabrāhmaṇā uddhamāghatanikā nevasaṅṅināsaṅṅivādā uddham āghatanā n' eva saṅṅiṃ nāsaṅṅiṃ attāmaṃ paṅṅāpentī aṭṭhahi vatthūhi . . .

santi, bhikkhave, eke saṃaṇabrāhmaṇā ucchedavādā, satto sattassa ucchedaṃ vināsaṃ vibhavamaṃ paṅṅāpentī sattahi vatthūhi. te ca bhonto saṃaṇabrāhmaṇā kim āgamaṃ kim ārabbha ucchedavādā sattassa ucchedaṃ vināsaṃ vibhavamaṃ paṅṅāpentī sattahi vatthūhi.

idha, bhikkhave, ekacco saṃaṇo vā brāhmaṇo vā evanvādi hoti evamdiṭṭhi: yato kho bho ayaṃ attā ruṅū cātum-mahābhūtiko māṭapettikasambhavo,1 kāyassa bhedā ucchij-jati vinassati, na hoti param maraṇā, ettāvatā kho bho ayaṃ attā sammaṃ samucchinno hoti ti. itth'2 eke sato sattassa ucchedaṃ vināsaṃ vibhavamaṃ paṅṅāpentī.

tam añño evam āha: attthi kho bho eso attā yaṃ tvam vadesi. n' eso n' attthi ti vadāmi. no ca kho bho ayaṃ attā ettāvatā sammaṃ samucchinno hoti. attthi kho bho añño attā dibbo ruṅū kāmāvacaro kabaliṅkārahārabhakkho. tam tvam na jānāsi na passasi. tam ahaṃ jānāmi passāmi. so kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti param maraṇā, ettāvatā kho bho ayaṃ attā sammaṃ samucchinno hoti.

1 mātā = "mother", see next Lesson.
2 Elision of -aṃ before a vowel.
ti. itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavāṃ paññāpenti.

taṃ aṅño evam āha: atthi kho bho eso attā yaṃ tvam vadesi. n' eso n' atthi ti vadāmi. no ca kho bho ayaṃ attā ettāvataṃ samma samucchinno hoti. atthi kho bho aṅño attā dibbo rūpī manomayo sabbaṅgapaccaṅgī ahīnindriyo. taṃ tvam na jānāsi na passasi. taṃ ahaṃ jānāmi passāmi. so kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti param maraṇā, ettāvata kho bho ayaṃ attā samma samucchinno hoti ti. itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavāṃ paññāpenti.

taṃ aṅño evam āha: atthi kho bho eso attā yaṃ tvam vadesi. n' eso n' atthi ti vadāmi. no ca kho bho ayaṃ attā ettāvataṃ samma samucchinno hoti. atthi kho bho aṅño attā sabbaso rūpaśāṇānaṃ samatikkamā paṭigahasāṇānaṃ attha-gamā nānattasaṇānaṃ amanasikārā ananto ākāso ti ākāsānañ-cāyatanūpago. taṃ tvam na jānāsi na passasi. taṃ ahaṃ jānāmi passāmi. so kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti param maraṇā, ettāvata kho bho ayaṃ attā samma samucchinno hoti ti. itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavāṃ paññāpenti.

taṃ aṅño evam āha: atthi kho bho eso attā yaṃ tvam vadesi. n' eso n' atthi ti vadāmi. no ca kho bho ayaṃ attā ettāvataṃ samma samucchinno hoti. atthi kho bho aṅño attā sabbaso ākāsānañ-cāyatanamaṃ samatikkamma anantaṃ viṁ-ñānan ti viṁñañānañ-cāyatanūpago. taṃ tvam na jānāsi na passasi. taṃ ahaṃ jānāmi passāmi. so kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti param maraṇā, ettāvata kho bho ayaṃ attā samma samucchinno hoti ti. itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavāṃ paññāpenti.

taṃ aṅño evam āha: atthi kho bho eso attā yaṃ tvam vadesi. n' eso n' atthi ti vadāmi. no ca kho bho ayaṃ attā ettāvataṃ samma samucchinno hoti. atthi kho bho aṅño attā sabbaso viṁñañānañ-cāyatanamaṃ samatikkamma n' atthi kiñ ci ti ākiñcaññañ-cāyatanūpago. taṃ tvam na jānāsi na passasi. taṃ ahaṃ jānāmi passāmi. so kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti param maraṇā, ettāvata kho bho ayaṃ attā samma samucchinno hoti ti. itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavāṃ paññāpenti.

1 This word is usually written with hapiology of -ān- as here. The meaning is unchanged.
Lesson 22

ayam atta samma samucchino hoti ti. itth' eke sato sattassa ucchedam vināsaṃ vibhavam paññāpentī.

tam aṅno evam āha: atthi kho bho eso atta yaṃ tvam vadesi. n' eso n' attthi ti vadāmi. no ca kho bho ayaṃ atta ettāvatā samma samucchino hoti. atthi kho bho aṅno atta sabbaso ākinnāṇāyatanam samatikkamma santam etam paṇḍitaṃ etan ti nevasaṇānāsaṇāṇāyatanūpago. tam tvam na jānasi na passasi. tam aham jānami passāmi. so kho bho atta yato kāyassa bhedā ucchijjati vinassati na hoti param marañā, ettāvatā kho bho ayaṃ atta samma samucchino hoti ti. itth' eke sato sattassa ucchedam vināsaṃ vibhavam paññāpentī.

ime kho te, bhikkhave, samānabrāhmaṇa ucchedavādā sato sattassa ucchedam vināsaṃ vibhavam paññāpentī sattahi vatthūhi...

santi, bhikkhave, eke samānabrāhmaṇa diṭṭhadhammanibbānavādā, sato sattassa paramadīṭṭhadhammanibbānam paññāpentī pañcahi vatthūhi. te ca bhonto samānabrāhmaṇā kim āgamma kīm ārabbha diṭṭhadhammanibbānavādā sato sattassa diṭṭhadhammanibbānam paññāpentī pañcahi vatthūhi.

idha, bhikkhave, ekacco samānο vā brāhmaṇo vā evamvādi hoti evamdiṭṭhi: yato kho bho ayaṃ atta pañcahi kāmagunēhi samappito saṁaṅgibhūto paricāreti, ettāvatā kho bho ayaṃ atta paramadīṭṭhadhammanibbānam patto hoti ti. itth' eke sato sattassa paramadīṭṭhadhammanibbānam paññāpentī.

tam aṅno evam āha: atthi kho bho eso atta yaṃ tvam vadesi. n' eso n' attthi ti vadāmi. no ca kho bho ayaṃ atta ettāvatā paramadīṭṭhadhammanibbānapatto hoti. tam kissa hetu. kāmā hi bho aniccā dukkhā vipariṇāmadhammā, teasam vipariṇāmaṇāṭhabhāvā uppaṃjanti sokaparidevadukkhadomanassupāyāsā. yato kho bho ayaṃ atta vivicc' eva kāmehi vivicca akusaladhammehi savitakkaṃ savicāram viṅgajjāṃ pītisukham paṭhamajjhānam upasampajja viharati, ettāvatā kho bho ayaṃ atta paramadīṭṭhadhammanibbānam patto hoti ti. itth' eke sato sattassa paramadīṭṭhadhammanibbānam paññāpentī.

tam aṅno evam āha: atthi kho bho eso atta yaṃ tvam vadesi. n' eso n' attthi ti vadāmi. no ca kho bho ayaṃ atta ettāvatā paramadīṭṭhadhammanibbānapatto hoti. tam kissa hetu. yad eva tattha vitakkitam viṁśitaṃ etena etam oḷārikam
akkhāyati. yato kho bho ayaṁ attā vitakkavicarānām vūpasaṁa ajjhattaṁ sampasaṅdanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ saṁādhijam pītisukham dutiyajjhānaṁ upasampajja viharaṁ, ettāvata kho bho ayaṁ attā paramadiṭṭhādhammanibbānaṁ patto hoti ti. itth' eke sato sattassa paramadiṭṭhādhammanibbānaṁ paññāpenti.

tam añño evam āha : attthi kho bho eso attā yaṁ tvam vadesi. n' eso n' attthi ti vadāmi. no ca kho bho ayaṁ attā ettāvata paramadiṭṭhādhammanibbānapatto hoti. tam kissa hetu. yad eva tattha pitigatam cetaso ubbilavattam etena etam olārikaṁ akkhāyati. yato kho bho ayaṁ attā pītiyā ca virāgā upekkhako ca viharaṁ sato ca sampajāno sukhān ca kāyena paṭisaṁvedeti yan tam ariyā ācikkhanti upekkhako satimā sukhavihāri ti tatiyajjhānaṁ upasampajja viharaṁ, ettāvata kho bho ayaṁ attā paramadiṭṭhādhammanibbānaṁ patto hoti ti. itth' eke sato sattassa paramadiṭṭhādhammanibbānaṁ paññāpenti.

tam añño evam āha : attthi kho bho eso attā yaṁ tvam vadesi. n' eso n' attthi ti vadāmi. no ca kho bho ayaṁ attā ettāvata paramadiṭṭhādhammanibbānapatto hoti. tam kissa hetu. yad eva tattha sukham iti cetaso abhogo etena etam olārikaṁ akkhāyati. yato kho bho ayaṁ attā sukhassa ca pahāna dukkhasha ca pahāna pubb' eva somanassadomanassānaṁ atthagamā adukkhāṁ asukhaṁ upekkhāsatipārissuddhiṁ catus-taṭṭhājjhānaṁ upasampajja viharaṁ, ettāvata kho bho ayaṁ attā paramadiṭṭhādhammanibbānaṁ patto hoti ti. itth' eke sato sattassa paramadiṭṭhādhammanibbānaṁ paññāpenti.

ime kho te, bhikkhave, samanābrahmanā diṭṭhādham-manibbānavaññā sato sattassa paramadiṭṭhādhammanibbānaṁ paññāpenti pañcahi vatthūhi ...

tayidaṁ, bhikkhave, tathāgato pajānāti : ime diṭṭhiṭṭhānaṁ evamgahitaṁ evamparāmaṭṭhā evamgatikā bhavissanti evam-bhisamparāyā ti. taṁ ca tathāgato pajānāti, tato ca uttaritaram pañānāti ; taṁ ca pañānanāṁ na parāmasati, aparāmasato c' assa paccattaṁ yeva nibbuti viddita, vedanānāṁ samudayaṁ ca atthagamaṁ ca assādaṁ ca ādinavaṁ ca nissaraṇaṁ ca yathābhūtaṁ viditvā anupāda vimutto, bhikkhave, tathāgato.

ime kho te, bhikkhave, dhammā gambhirā duddasā duranubodhā santā pañītā atakkāvacarā nipuṇā pañcitavedanīyā ye
tathāgato sayam abhinna sacchikatvā pavedeti, yehi tathāgatassa yathābhuccam vanṇam samma vadamānā vadeyyum.

Compose a few connected sentences in Pali describing a visit by a monk or priest to the Buddha. The narrative can open by describing the occasion of the meeting, as in a Dīgha dialogue, and continue with the exchange of greetings. The visitor may then ask a question and so open a dialogue, or the Buddha may ask a leading question himself in order to introduce a brief discourse on a point of doctrine.

Similar compositions or "essays" on various topics are recommended for practice as a sufficient vocabulary is acquired. The aim should be to follow the idiom and style of the Dīgha closely by appropriate selection of subject matter. Attempts to cover a wider range are (even apart from the question of acquiring the vocabulary) best left until the basic idiom and structure can be reproduced with some fluency within a restricted subject matter.

Lesson 23

Declension of Nouns in -ar, Agent Noun

Two kinds of noun have a stem in ar. From a root, by adding the suffix tar (usually to a strong form of the root) a noun is formed which signifies the agent who carries out the action implied by the root (or by the root with prefixes). Sometimes the vowel i is inserted between the root and the suffix. Thus from bhās, "to speak," we have bhāsitār, "a speaker," from sam-dhā, "to make peace," we have sandhātar, "peacemaker," and from sās, "to teach," we have satthār, "teacher" (here s + t becomes tth). Such nouns may also be formed from causative stems with causative meaning; sāvetar, from (s)su, "causer of hearing," "reciter"; viṇṇāpetar, from vi-(n)nā, "causer of discernment." These nouns are called "agent nouns"; sometimes they can be used like participles, taking a patient ("object"). A group of nouns signifying family relationships, such as pītar, "father," and mātar, "mother,"

has the same stem. The "agent nouns" are inflected as follows:——

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>satthā</td>
<td>satthāro</td>
</tr>
<tr>
<td>Acc.</td>
<td>satthāram</td>
<td></td>
</tr>
<tr>
<td>Inst.</td>
<td>satthārā</td>
<td>(satthūhi)</td>
</tr>
<tr>
<td>Dat.</td>
<td>satthu</td>
<td>(satthūnam)</td>
</tr>
<tr>
<td>Abl.</td>
<td>satthārā</td>
<td>(satthūhi)</td>
</tr>
<tr>
<td>Gen.</td>
<td>satthu (or</td>
<td>(satthūnam)</td>
</tr>
<tr>
<td></td>
<td>satthuno)</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>satthari</td>
<td>(satthūsu)</td>
</tr>
<tr>
<td>Voc.</td>
<td>satthe</td>
<td>(satthāro)</td>
</tr>
</tbody>
</table>

(Only the nominatives singular and plural are at all frequently used—see the syntax below—together with the singular of satthar, which is used as an epithet of the Buddha and hence is not restricted syntactically as agent nouns ordinarily are.)

The inflection of relationship nouns differs from that of agent nouns chiefly in that the final \( ar \) of the stem, where it appears, has only the \( guṇa \) grade (\( ar \)) in all cases, whereas the agent nouns have \( vuddhi \) (\( ār \)) except in the locative singular (like \( i \) (\( y \)) and \( u \) (\( v \)), \( r \) may be considered as having three grades of strengthening by prefixed \( a \): zero—\( guṇa—vuddhi \); so may \( n \) and other consonants if desired in grammatical description). The genitive plural usually has the ending \( unnam \), sometimes \( ūnam \) (the agent nouns are supposed to have \( ūnam \) here, following the \( u \) declension, or else \( ārānam \), but the case occurs so rarely—never in the Dīgha Nikāya—that the usage hesitates).

Inflection of the relationship noun \( pitar \) masculine, "father":——

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>pītā</td>
<td>pītaro</td>
</tr>
<tr>
<td>Acc.</td>
<td>pītaraṁ</td>
<td></td>
</tr>
<tr>
<td>Ins.</td>
<td>pītāra</td>
<td>pītūhi</td>
</tr>
<tr>
<td>Dat.</td>
<td>pītu</td>
<td>pītūnam</td>
</tr>
<tr>
<td>Abl.</td>
<td>pītāra</td>
<td>pītūhi</td>
</tr>
<tr>
<td>Gen.</td>
<td>pītu</td>
<td>pītūnam (sometimes -( ūnam ))</td>
</tr>
<tr>
<td>Loc.</td>
<td>pītari</td>
<td>pītūsu</td>
</tr>
<tr>
<td>Voc.</td>
<td>(not used: a son addressing his father uses either a formal title, such as ( deva ), or the affectionate ( lāta ) used also, and more frequently, by a father addressing his son)</td>
<td></td>
</tr>
</tbody>
</table>
The agent noun may be used in the nominative case as attribute of the nominative agent, agreeing with it in number, and its patient ("object") may be in either the accusative or the genitive case ("objective genitive"). It may express the main action of a sentence, with the verb "to be" either understood or expressed (hoti), it may express the action of a subordinate clause, or it may express merely an attribute of the agent.

Examples:

\[ \text{tathāgato...vācaṃ bhāsitā akosi = "the thus-gone... was the speaker of the speech (acc.)" } \]
\[ \text{aham assa mante vācetā = "I am his teacher ("causer to speak") (of) sacred texts}^1 (\text{acc.)" } \]
\[ \text{aham...mantānam dālā, tvam mantānam paṭiggahetā, "I am... the giver (impartor) of sacred texts, you are the receiver (recipient) of sacred texts (gen.)" } \]
\[ \text{iti bhinnānam va sandhātā = "thus (he is) a peacemaker to (gen.) those who are divided" } \]
\[ \text{tattha n' atthi hantā vā ghāteta vā sotā vā sāvetā vā = "there there is no killer nor causer of killing nor hearer nor reciter" } \]
\[ \text{bhavissanti vattāro = "there will be speakers" } \]
\[ \text{ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsāṃ bhedāya = "hearing something from here he doesn’t report it there in order to divide these (people), or, hearing from there he doesn’t report it to (gen.) these in order to divide those (people)" (amūsāṃ is genitive plural of the pronoun (deictic) amu- "he", "that", "yon" (more remote), which stands to idam as amutra stands to idha or ettha; see next Lesson) } \]
\[ \text{aham tena samayena purohito brāhmaṇo ahośim tassa yañ- niassa yājetā = "at that time I was the high priest who performed that sacrifice (gen.)" } \]
\[ \text{tatṛ' assa dovārika paṇḍito viyatā \text{\textsuperscript{8}} medhāvī aṇāṭānan } \]

\textsuperscript{1} Especially of the Vedic tradition of hymns, prayers, descriptions of divine beings, etc.

\textsuperscript{8} viyatā is an alternative spelling of viyatta: in certain words the orthography hesitates between taking vya-, tva-, etc., as one syllable or as two (the pronunciation is always viya-, but t(u)vā- is variable).
nivāretā ṇātānam pavesetā = "there there might be an astute, intelligent, wise porter (who) kept away strangers (and) showed in friends ('known')"

siyā kho pana bhoto rañño mahāyaññaṁ yajamānassa ko cid eva vallā = "but someone may say of his majesty the king sacrificing a great sacrifice . . ."

abhijānām' aham bhante imam pāñham aṅñe samāna-brāhmaṇe pucchitā = "I am aware of having asked this question of other priests and philosophers"

Bahubbīhi Compounds (4)

A bahubbīhi containing two numerals (or numeral expressions) is usually disjunctive. We have met an example in Exercise 19, where the expressions (themselves compounds) dvīham, "two days," and tīham, "three days," are compounded in dvīhatīhāpāyāta (sattha), meaning "(when it was) two or three days (since it had) set out (caravan)",[i.e. dvīham vā tīham vā . . .]. Some grammarians very artificially would regard even dvīhatīham by itself as a bahubbīhi, in which the word to which the compound is subordinate (being other than a member of the compound itself, hence implying a bahubbīhi) is vā, "or."

[When two cardinal directions (disā) are combined in a bahubbīhi the meaning is the intermediate direction (vidisā or anudisā): pūbbadakkhiṇā (vidisā) = "the south-east direction"; pacchimuttara . . . = "north-west . . ." These expressions do not seem to have been used in the Pali Canon, but they are found in later Pali literature.]

A word may be repeated to form a bahubbīhi, the stem final of the first member being lengthened and the suffix -in being added (cf. Lesson 21 for repetition, and Lesson 22 for -in added to bahubbīhis). The meaning may be distributive, or intensifying or emphasizing that of the single word, the whole being used as an adjective or, usually, as an adverb.¹ We have already met samghāsāmghin (Exercise 19), used adverbially in a compound with the past participle gaṇībhūta (gaṇī-bhū = "to cluster"),

¹ Like adjectives, compounds otherwise used as bahubbhis may be used in the accusative singular neuter as adverbs or in the neuter as nouns (hence as tappuris or hammadhārayas).
Lesson 23

meaning "in groups" (samgho—"group", "community")—here distributive and probably intensive as well (= many groups jostling one another) :

samghāsamghīganībhūta (brāhmaṇagahapatika)—which might be freely rendered: "crowds of householders and priests jostling one another."

The "lengthened" -ā- in the seam of these compounds should perhaps be regarded as the prefix ā, "to," since other prefixes are sometimes found in a similar position. Thus dhammānudham-mapatiṭhanna (bhikkhu) = "(a monk) following the entire doctrine" or (if we take anudhammo as a separate word meaning "minor doctrine") simply "... following the (main) doctrine and subsidiary doctrines". As dvanda we find vādānuvādo, disjunctive according to the Commentary "vādo vā anuvādo vā" = "argument or subsidiary argument".

Junction

The usages in junction (sandhi) may be summarized here for reference. They have mostly been noted above as examples of them occurred.

The alphabets used in writing Pali being phonetic tended to show the pronunciation of complete utterances (of which the minimum is the sentence) rather than of such smaller linguistic units as "words" and "morphemes". Hence a "word" may show different forms (especially in its final syllable, sometimes in its initial) according to the sounds which precede and follow it and to which it may be assimilated, especially when the junction is close (i.e. when the utterance is rapid through the close syntactic grouping of two or more words). Assimilation is the rule between closely joined words, especially a word and a following "enclitic" (postpositive) such as ca or ti. Elsewhere it may be quite absent, leaving a "hiatus" for example between two vowels. In most manuscripts and printed books enclitics, and sometimes other closely joined words, are written without word spacing. This has not been done here, except in cases of coalescence of vowels (even there apostrophes have sometimes been used to show elision), for the sake of clarity. Thus for ko ci, tañ ca, athī ti, tena hi, ten' upasāṁkami, idam avoca, evam
me, atha kho and the like it is more usual to write koci, tañca, athīti, tenahi, tenupasamkami, idamavoca, evamme, athakho.

As a general rule in junction it is the sound which follows which determines the nature of the sound which precedes, not the reverse.

In the junction of vowels most frequently the preceding vowel is elided:—

\[
\begin{align*}
ha + eva & > heva \\
na + athi & > natthi \\
eva + ida & > evida \\
dukkhassa + anta & > dukkhassanta \\
sañña + uppado & > saññuppado \\
dāni + ime & > dānime \\
atthikāni + eva & > atthikāneva \\
yāni + asmākaṃ & > yānasmākaṃ \\
tiṭṭhatu + eva & > tiṭṭhateva \\
me + elam & > metam \\
vī + o & > vo \\
pi + āsim & > pāsim.
\end{align*}
\]

When the preceding vowel is elided the following vowel may be lengthened, provided it is not followed by a conjunct consonant or ṇ :

\[
\begin{align*}
idha + upapanno & > idhūpapanno \\
handa + ahaṃ & > handāhaṃ (this can of course equally be regarded as a + a > ā) \\
vitti + upakarano & > vittūpakarano \\
uпahato + ayaṃ & > upahatayaṃ \\
sace + ayaṃ & > sacāyaṃ.
\end{align*}
\]

In rare cases ā is written even before a conjunct, as a result of junction:—

\[
\begin{align*}
na + assa & > nāssa \\
sa + athaṃ & > sāthaṃ (also written satthaṃ) \\
su + akkāto & > svākkhāto (on sv see below)
\end{align*}
\]

When a preceding ā is elided a following l may rarely produce the strong vowel e and a following ā, o (i.e. ā + l > e and ā + ā > o : āna) :

\[
\begin{align*}
kaṭṭha + udakaṃ & > kaṭṭhodakaṃ.
\end{align*}
\]
Sometimes ī or ā followed by a dissimilar vowel is changed to y or v:

\[ \text{vi} + \text{ā} > \text{vyā} \]
\[ \text{anu} + \text{āya} \, (i, \text{gerund}) > \text{anvāya}. \]

This y or v may then be assimilated to the preceding consonant:

\[ \text{anu} + \text{ā} > \text{anvā} > \text{annā}. \]

Both tu + eva and ti + eva produce tveva (this exceptional change of i > v happens only before eva; t' eva also is written for ti + eva).

Sometimes a consonant is inserted between the two vowels. Consonants which regularly appear after certain words are shown bracketed in the vocabularies in this book. y is quite often inserted after i:

\[ \text{pāri} + \text{ā} > \text{pāriyā} \]
\[ \text{na} + \text{idam} > \text{nayidam} \]
\[ \text{yathā} + \text{idam} > \text{yathayidam} \, (\text{or yathāyidam}) \]
\[ \text{sammā} + \text{aṅṇā} > \text{sammādaṅṇā} \]
\[ \text{aṅṇa} + \text{atthu} > \text{aṅṇadatthu} \]
\[ \text{tasṁā} + \text{iha} > \text{tasṁātiha} \]
\[ \text{yathā} + \text{iva} > \text{yathariva}. \]

(These conjunction consonants will be reviewed in Lesson 25.)

After final o or e and sometimes other dissimilar vowels initial a is very often elided:

\[ \text{ko} + \text{asi} > \text{kosi} \]
\[ \text{kilanto} + \text{asmi} > \text{kilantosmi} \]
\[ \text{niggaḥito} + \text{asi} > \text{niggaḥītosi} \]
\[ \text{te} + \text{aham} > \text{teham} \]
\[ \text{ṭi} + \text{assa} > \text{ṭissa}. \]

In rare cases a vowel preceding elided a is lengthened:

\[ \text{vi} + \text{ati} > \text{vīti}. \]

Occasionally final i, e and u, o (especially after a k, kk, t, or s) followed by a are changed to y and v, and the a is lengthened:

\[ \text{te} + \text{aham} > \text{tyaham} \, (\text{or teham}) \]
me + ayam > myāyām
yesu + aham > yesvāham (or yesāham)
yāvatako + assa > yāvatakvassa
yato + adhikaraṇām > yatvādhikaraṇām
so + aham > svāham (besides this form of junction sohaṃ
also is found, or without junction so aham).

The same change when other vowels follow:—

su + ākāre > svākāre
kho + ettha > khvettha
so + eva > sveva.

Very rarely we find hiatus between two vowels, even in close junction:—

anu + esi > anuesi
sa + upāpiḷa > saupāpiḷo (bahubbhīhi compound).

A vowel followed by a consonant usually remains unchanged, but before ti any short vowel is lengthened and before pi short vowels are sometimes lengthened:—

deva + ti > devāti
aththi + ti > athūti
tatra + pi > tatrāpi.

Before a conjunct consonant a long vowel may be shortened ¹ (this is usual in close combination):—

ā + (k)khā > akkhā-.

A consonant preceded by a vowel may be doubled in all cases where this possibility has been indicated in this book by means of a bracketed initial consonant:—

na + (k)khamati > nakkhamati
na + (p)pajāṇāti > nappajāṇāti.

¹ There is a strong tendency in Pali for the length/quantity of the syllable (which for this purpose may be regarded as beginning with the vowel and including all following consonants) to be restricted to two units (mattā), where the unit is one short vowel. A consonant may be reckoned as half a unit and nīggaḥṭa as one unit, hence short vowel plus two consonants = two units and short vowel + m = two units.
Lesson 23

A consonant is usually doubled after the prefixes $u(d)$ and $du(r)$, similarly the $r$ of $ni(r)$ is assimilated:—

$u(d) + \text{pajjati} > \text{uppajjati}$
$ni(r) + \text{piika} > \text{nippiika}$
$ni(r) + \text{yå} > \text{niyyå}$
$du(r) + \text{caritam} > \text{duccaritam}$.

But $r + k > kk\text{h}$, $r + t > tt\text{h}$ and $d + h > ddh$:—

$ni(r) + \text{(k)kam} > \text{nikkham}$
$ni(r) + \text{lar} > \text{nitlar}$
$u(d) + \text{har} > \text{uddhar}$— (but $u(d) + \text{han} > \text{ñhan}$— and $ni(r)$
$+ \text{har} > \text{niñhar}$).

The finals -ti and -fi, -dhi, may be changed to cc, jjh, and -bhi may be changed to bbh, when followed by vowels:—

$\text{iti} + \text{alam} > \text{iccalam}$ (also written $\text{iccalam}$)
$(\text{p})\text{pati} + \text{assosi} > \text{paccassosi}$
$\text{adhî} + \text{ā} > \text{ajjhå}$
$\text{abhî} + \text{u(d)} + \text{kir} > \text{abbhukkir}$.

Final niggahîta may be written as assimilated to the same place of articulation as a following consonant, becoming $n$, $ñ$, $n$, or $m$:—

$sâm + \text{(k)kam} > \text{sañkam}$— ($\text{sañkam}$— is probably more usual)
$\text{dhammañ} + \text{ca} > \text{dhammañca}$
$\text{alam} + \text{dåni} > \text{alandåni}$
$sâm + \text{ni} > \text{sanni}$
$\text{alam} + \text{me} > \text{alamme}$.

$m$ is always assimilated to ti:—
$\text{kusalam} + \text{ti} > \text{kusalanti}$.

Final niggahîta followed by a vowel may become $m$:—
$\text{bhavam} + \text{althu} > \text{bhavamalthu}$
$\text{idam} + \text{āsanam} > \text{idamāsanam}$.

Very rarely a final niggahîta may be elided:—
$\text{idam} + \text{aham} > \text{idāham}$.
When niggahîta is followed by eva, y may be inserted:—
santaṁ + eva > santaṁ yeva
ekaṁ + eva > ekaṁ yeva.

Final niggahîta followed by y may combine with it to form ni:—
tesaṁ + eva > tesaṁ + yeva > tesaṁyeva.

A double v is never written in Pali. Where it might occur
bb is substituted:—
ni(r)-veth > nibbeth-
(p)pə-(v)vaj > pabbaj-.

A consonant followed by a vowel may be voiced:—
sat + attho > sadaththo.

All these rules concern the junction of two words (including
prefixes). In the derivation of stems and words from roots and
stems by the addition of suffixes further changes are seen
(e.g. consonant + consonant as k + s > kh: p. 37 above,
"cerebralization" of n: footnote p. 106), but these are best
learnt in connection with the actual derivations. This "internal
(to the word) junction" does not always coincide with the
"external junction" between words.

Two rules may be noted here: (1) Usually only one cerebral
or cerebral cluster is tolerated in a word, except that there may
always be a r also (cf. next rule), thus in reduplicating (f)thā we
have tilṭhāti, and the prefix (p)pəti sometimes becomes (p)pəti
(especially before (f)thā); (2) n is usually cerebralized when a r
occurs before it in the same word, provided no consonant
intervenes which would cause the tongue to move. (These
phenomena are of the type called "prosodies" by some
phoneticians. Some other apparent irregularities difficult to
explain by the simple junction of segments—phonemes or
syllables—may also be explicable by "prosody" of words.)

Vocabulary

Verbs:—
adhi-o-gāh (I) ajjhogāhati put out to (sea), cross
adhi-gam (I) adhigacchati over (ocean)
get
Lesson 23

anu-ge (I)  anugāyati  sing after
anu-bhās (I)  anubhāsati  say after
anu-vac (I)  caus. : anuvāceti = recite after
uṇa-rudh (III)  uṇarujjati  stop, cease, end
gādh (I)  gādhati  be firm, stand fast,
hold tight (p.p. gālha)
tacch (I)  tacchati  chop, carve
(d)dis  caus. : dasseti = show
niṇ(r)-vatt (VII)  nibbatteti  produce
niṇ(r)-vā (III)  go out ; aorist : nibbāyi
ni-sidh (I)  caus. : nisedheti = prevent, prohibit
(nisedhati)
ṇabb (I)  ṇabbati  thrive, flourish
(p)ṇa-yuṣ (VII)  ṇayojeti  undertake
parī-is(a) (I)  parīyesati  seek, look for, search
parī-car (I)  parīcarati  tend
(p)ṇa-vaḍāh (I)  pavaḍāhāti  increase
(p)ṇa-saṁ (I) (pasaṁratī = stretch out, intransitive)
caus. = stretch out, transitive
govern
sah-vid (III)  saṁvijjati  be, occur, be found
sah-vis (I*)  saṁvisati  go home ; caus. = take
home
sam-jan (III)  saṁjāyati  be produced
sam-ṇīj (I)  saṁmiṇjati (usual spelling, also
written saṁmiṇjati)
spelling, also
draw in, bend
si (I)  seti  lie down

Nouns :—
aggi (masc.)  fire
aṇṇāto  stranger ("unknown")
anīkaṭṭho  soldier
anudisā  intermediate direction
arani (fem.)  kindling stick
assamo  hermitage
āloko  light
obhāso  radiance
kammanto  work, undertaking, business
karisam  excrement
kāraṇam  cause
khiddā  play
ganako  mathematician, treasurer
galako  goer
ghaccā  destruction
ñāto  friend ("known")
theyyaṃ  theft
dakkhiyā  gift, donation
daliddiyāṃ  poverty
nimilto  sign, omen, portent
nisedho  prohibition, prevention
panavo  drum
pariyētti (fem.)  seeking, looking for, search
pavultam  recitation
pāṭubhāvo  appearance, manifestation
pārisajjo  councillor, member of an assembly
bāhā  arm
matam  opinion
mīltaṃ  urine
rathiyā  street
vānijo  merchant
vāsi  hatchet
vepuḷaṃ  prevalence
vyādhi (masc.)  disease
sakuṇo  bird
saggo  heaven
samihitam  collection
samuddo  ocean
(s)saro  sound, voice
sahitaṃ  kindling block
sāsanaṃ  instruction, doctrine
singhātako  crossroads, square

Agent Nouns (masc.) :

akkhātar  reporter
aññātar  learner, grasper
kattar  maker
ghatelar  instigator to kill
datar  giver
nimmatar  creator
nivarelar  keeper away
pajigahelar  receiver
pavallar  proclaimer
pavesetar  shower in, usher
pucchitar  asker
bhasttar  speaker
yajetar  sacrificer
vallar  speaker
vacekar  causer to speak
sañjitar  ordainer
satthar  teacher
sandhatar  peacemaker
savelar  causer to hear, reciter
sotar  hearer
hantar  killer

Relationship Nouns:—
pilar (masc.)  father
bhalar (masc.)  brother
matar (fem.)  mother

Adjectives:—
anidassana  indefinable, invisib
aparaddha  failed, offended
asubha  foul
asesa  without remainder, complete, absolute
ajvin  living by
abadhika  ill
uddhaggika  uplifting
khara  rough, harsh
tinha  sharp
tiradassia  shore-sighting, land-sighting
tevija  having the triple knowledge (= the verses, music, and prayers of the Three Vedas)
thula  gross, large
dakkhin seeing (fem. dakhīṇī)
dalha strong, firm
dahara young, baby
dukkhila afflicted
paṭirūpa proper
pucchaka former, old
balavant strong
bālha strong, excessive, violent
brahmakāyika having a God-like body, of the substance of
  God (the gods who are the companions, retinue, or courtiers of God)

manāpa pleasing
munḍa shaven
-vassuddesika about the age of (numeral-)
vyaṭhita diseased, ill
saṁvattanika leading to
-saṁkhāta known as, called (p.p. of saṁ-(k)kha (I))
saṁuddika oceanic, ocean going
subha lustrous, fair
sovaggiika heavenly, leading to heaven

Numeral:
asīti (fem.) eighty (inflected like jāti)

Past Participle:
palipanna fallen into
(pari-paḍ (III))

Gerunds:
atisitvā (ati-sar) having passed over, having ignored
apanetvā having led away
(aṇa-nī)
parinetvā having led round
(pari-nī)

Indeclinables:
īha here, in this case
kahaṃ whereabouts?
yahin whereabouts
Lesson 23

yena (also means) which way
santike into the presence of (gen. or acc.)
sabbato all round
samantā anywhere, in any direction
sammukhā in the presence of (gen.)

EXERCISE 23

Passages for reading:

1. evam vutte brahmakāyikā devā tam bhikkhum etad avocum: mayam pi kho bhikkhu na jānāma yatth' ime cattāro mahābhūtā aparisesā niruṣjhatti, seyyathidam paṭhavidhātu... pe... vayodhātu. athi kho bhikkhu brahmā mahābrahma abhibhū anabhībhūto añnadattthudaso vasavatti issaro kattā nimmatā setṭho saṇjītā vasī pitā bhūtabhavyānam amhehi abhikkantataro ca paṇītataro ca. so kho etaṃ jāneyya yatth' ime cattāro mahābhūtā aparisesā niruṣjhatti, seyyathidam paṭhavidhātu... pe... vayodhātū ti.

kahaṃ pan' avuso etarahi so mahābrahma ti.

mayam pi kho bhikkhu na jānāma yattha vā brahmā yena vā brahma yahiṃ vā brahma. api ca bhikkhu yathā nimitta dissanti āloko saṇjāyati obhāso pāṭubhavati brahma pāṭubhavissati. brahmuno etam pubbenimittam pāṭubhavāya yad idam āloko saṇjāyati obhāso pāṭubhavati ti.

atha kho so mahābrahma na cirass' eva pāṭurahosi. atha kho so bhikkhu yena so mahābrahma ten' upasamkami, upasam-kamitvā brahmaṇaṃ etad avoca: kattha nu kho avuso ime cattāro mahābhūtā aparisesā niruṣjhatti, seyyathidam paṭhavidhātu... pe... vayodhātū ti.

evam vutte so mahābrahma tam bhikkhum etad avoca: aham asmi bhikkhu brahma mahābrahma abhibhū anabhībhūto añnadattthudaso vasavatti issaro kattā nimmatā setṭho saṇjītā vasī pitā bhūtabhavyānan ti.

dutiyaṃ pi kho so bhikkhu tam brahmaṇaṃ etad avoca: na kho ahan tam āvuso evam pucchāmi: tvam 'si brahmā mahābrahma abhibhū anabhībhūto añnadattthudaso vasavatti

1 ṇ is sometimes written in the inflections of brahman, but not usually (cf. brahmanā, which always has ṇ).
2 Unusual elision of vowel after ṇi, or si as variant for asi.
issaro kattā nimmātā setṭho saṅjītā vasī pitā bhūtabhavyānan ti. evaṃ ca kho ahan tam āvuso pucchāmi: kattha nu kho āvuso ime cattāro mahābhūtā aparīsēsa nirujjhanti, seyyathidam paṭhavīdhatu... pe... vāyodhātu ti.

dutiyaṃ pi kho so mahābrahma tam bhikkhuṃ etad avoca: aham asmi bhikkhu brahmā... pe...
tatiyaṃ pi... pe... vāyodhātu ti.

atha kho so mahābrahma tam bhikkhuṃ bāhāyaṃ gahetvā ekamantām apanetvā tam bhikkhuṃ etad avoca: idha bhikkhu brahmakāyikā deva evaṃ jānanti: n’ atthi kiṃci brahmaṇo aditṭhāṃ, n’ atthi kiṃci brahmaṇo aviditaṃ, n’ atthi kiṃci brahmaṇo asacchikatan ti. tasmā aham tesam sammukhā na vyākāsiṃ. aham pi kho bhikkhu na jānami yathī ime cattāro mahābhūtā aparīsesa nirujjhanti, seyyathidam paṭhavīdhatu... pe... vāyodhātu. tasmāt 1 iha bhikkhu tumh’ ev’ etam dukkataṃ, tumh’ ev’ etam aparaddhaṃ, yam tvaṃ tam bhagavantaṃ atisītvā bahiddhā pariyeṭṭhiṃ āpajjasī imassa pañhassa veyyākaraṇāya. gaccha tvaṃ bhikkhu tam eva bhagavantaṃ upasamkamiṃ tvā imam pañhāṃ puccha, yathā ca te bhagavā vyākaro ti tathā naṃ dhāreyyaśi ti.

atha kho so bhikkhu seyyathā pi nāma balavā purisam sammiṃjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ sammiṃjeyya, evaṃ eva brahmaloke antaraḥito mama purato pāturahosi. atha kho bhikkhu maṃ abhivādetvā ekamantām nisidi. ekamantām nisinno kho so bhikkhu maṃ etad avoca: kattha nu kho bhante ime cattāro mahābhūtā aparīsesa nirujjhanti, seyyathidam paṭhavīdhatu āpodhātu tejodhātu vāyodhātu ti.

evaṃ vutte aham tam bhikkhuṃ etad avoca: bhūtpubbaṃ bhikkhu saṃuddikā vāniṃjā tiradassiṃ sakunāṃ gahetvā nāvaya samuddaṃ ajjhogāhanti. te atiradakkhiṇīyā nāvaya tiradassiṃ sakunāṃ muṇcanti. so gaccha’ eva puratthimaṃ disaṃ, gacchatī dakkhiṇaṃ disaṃ, gacchati pacchimaṃ disaṃ, gacchati uttaraṃ disaṃ, gacchati uddhaṃ, gacchati anudisam. sace so samantā tīraṃ passati, tathā gatako va hoti. sace pana so samantā tīraṃ na passati, tam eva nāvam paccāgacchati. evaṃ eva kho tvam bhikkhu yāva yato yāva brahmaloṅa

1 The final t here is a "junction consonant" between two vowels; cf. Lesson 25.
Lesson 23

pariyesamāno imassa pañhassa veyyākaraṇam nājjhagā,1 atha maṃ yeva santike paccāgato. na kho eso bhikkhu pañho evaṃ pucchitabbo: kattha nu kho bhante ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavidhātu āpodhātu tejodhātu vāyodhātū ti. evaṃ ca kho eso bhikkhu pañho pucchitabbo:—

kattha āpo ca paṭhavī tejo vāyo na gādhati,
kattha dighaṃ ca rassaṅ ca anūṃ thūlaṃ subhāsubhaṃ,
kattha nāmaṅ ca rūpaṅ ca asesam uparujjhati ti.

tatra veyyākaraṇam bhavati:—

viṇṇaṇaṃ anidassanaṃ anantaṃ sabbatopabhaṃ,2 ettha āpo ca paṭhavī tejo vāyo na gādhati,
ettha dighaṃ ca rassaṅ ca anūṃ thūlaṃ subhāsubhaṃ,
ettha nāmaṅ ca rūpaṅ ca asesam uparujjhati,
viṇṇaṇassa nirodhena etth’ etam uparujjhati ti.

2. atha kho bhikkhave Bandhumā rājā sārathim āmantāpetva etad avoca:—
kacci samma sārathi kumāro uyyānabhūmiyā abhiramittha,3 kacci samma sārathi kumāro uyyānabhūmiyā attamano ahosi ti.
na kho deva kumāro uyyānabhūmiyā abhiramittha, na kho deva kumāro uyyānabhūmiyā attamano ahosi ti.
kim pana samma sārathi addasā kumāro uyyānabhūmiṃ niyyanto ti.
addasā kho deva kumāro uyyānabhūmiṃ niyyanto purisaṃ jīnnaṃ . . . so kho deva kumāro antepuragato dukkhī dummano pajjhāyati: dhir atthu kira bho jātī nāma, yatra hi nāma jātassa jarā paññaṭṭisatī ti.
atha kho bhikkhave Bandhumassa rañño etad ahosi: mā h’

1 "Root" aorist (see Lesson 30) of adhi-gam, 2nd singular.
2 Several meanings are suggested in the Commentaries for this difficult word: paḥhā = "ford", "crossing place" (over the ocean of existence to nibbānam); pa(b)ha(va)m = "able", "prevailing" (present participle of pa-(b)hā); paḥḥā = "brilliance". The Dīgha Commentary (Sumangalavīdāsini) here prefers the first.
3 abhi-vāni, "enjoy," "take pleasure in"; 3rd singular aorist "middle" (Lesson 28).
eva kho Vipassi kumāro na rajjam kāresi, mā h' eva Vipassi kumāro agārasmā anagāriyam pabbaji, mā h' eva nemittanāṃ brāhmaṇanāṃ saccaṃ assa vacanam ti.

atha kho bhikkhave Bandhumā rājā Vipassissa kumārassa bhiyyoso mattāya pañca kāmagunāni upaṭṭhāpesi yathā Vipassi kumāro rajjam kāreyya, yathā Vipassi kumāro na agārasmā anagāriyam pabbajeyya, yathā nemittanāṃ brāhmaṇanāṃ micchā assa vacanam. tatra sudam bhikkhave Vipassi kumāro pañcahi kāmagunēhi samappito samaṅgībhūto paricāreti.

atha kho bhikkhave Vipassi kumāro bahunam vassānaṃ... pe...

addasā kho bhikkhave Vipassi kumāro uyyānabhūmiṃ niyyanto purisaṃ ābādhikaṃ dukkhitaṃ bālhagilānaṃ mut-takarise palipannaṃ semānaṃ aññehi vuṭṭhāpiyamānaṃ aññehi saṃvesiyamānaṃ. disvā sārathim āmantesi: ayam pana samma sārathī puriso kiṃ kato, akkhīni pi 'ssa na yathā aññesaṃ, saro pi 'ssa na yathā aññesan ti.

eso koh devā vyādhito nāma ti.

kim pana eso samma sārathi vyādhito nāma ti.

eso koh deva vyādhito nāma: app eva nāma tamhā ābādhā vuṭṭhaheyyā ti.

kim pana samma sārathi aham pi vyādhidhammo vyādhīṃ anatitā ti.

tvaṃ ca deva mayaṃ c' amhā sabbe vyādhidhammā vyādhīṃ anatitā ti.

tena hi samma sārathi alan dān' ajja uyyānabhūmiyā, ito va antepuram paccāniyyāhi ti.

3. atha kho bhikkhave aññataro puriso yena rājā khattiyo muddhāvasitto ten' upasaṃkami, upasaṃkamitvā rājānaṃ khattiyo muddhāvasittam etad avoca:—

yagghe deva jāneyyāsi dibbaṃ cakkaratanaṃ antarahitan ti. atha kho bhikkhave rājā khattiyo muddhāvasitto dibbe cakkaratane antarahite anattamano ahosi, anattamanatañ ca patiṣamvedesi, no ca kho rājisīṃ upasaṃkamitvā ariyam cakkavattivattam pucchi. so samaten' eva sudam janapadāṃ pasāsati, tassa samatena janapadāṃ pasāsato na pubbe
nāparam janapadā pabbanti yathā taṃ pubbakānaṃ rājunaṃ ariye cakkavattivatte vattamānānaṃ.

atha kho bhikkhave amaccā pārisajjā gaṇakamahāmattā anikaṭṭhā dovrīkā mantass’ ājīvino sannipatīvā rājānaṃ khattiyaṃ muddhāvasittaṃ upasaṃkhāmitvā etad avocuṃ:—
na kho te deva samatena janapadaṃ pasāsato pubbe nāparam janapadā pabbanti yathā taṃ pubbakānaṃ rājunaṃ ariye cakkavattivatte vattamānānaṃ. samvijjanti kho te deva vijite amaccā pārisajjā gaṇakamahāmattā anikaṭṭhā dovrīkā mantass’ ājīvino, mayaṃ c’ eva aṁhe ca ye mayaṃ ariyam cakkavattivattām dhārema, āṅgha tvamaṃ deva amhe ariyam cakkavattivattām puccha, tassa te mayaṃ ariyam cakkavattivattām puṭṭhā vyākarissāmā ti.

atha kho bhikkhave rājā khattiyo muddhāvasitto amacce pārisajjā gaṇakamahāmatte anikaṭṭhe dovrīkhe mantass’ ājīvino sannipātēpetvā ariyam cakkavattivattām pucchi. tassa te ariyam cakkavattivattām puṭṭhā vyākarēm. tesaṃ sutvā dhammikaṃ hi kho rakkhāvaranaṅguttim samvidahi, no ca kho adhanānaṃ dhanam anuppadāsi, adhanānaṃ dhane ananuppadiyamāne daliddingaṃ vapullam agamāsi. daliddingaṃ vapullagate aṇṇataro puriso paresam adinnam theyyaṃsaṃkhātam ādiyī. tam etam agghahem gaheṭvā raṇno khattiyaṃ muddhāvasittassa dassesum—ayaṃ deva puriso paresam adinnam theyyaṃsaṃkhātam ādiyī ti.

evaṃ vutte bhikkhave rājā khattiyo muddhāvasitto taṃ purisaṃ etad avoca: saccamaṃ kira tvamaṃ ambo purisa paresam adinnam theyyaṃsaṃkhātam ādiyī ti. saccamaṃ deva ti. kim kāraṇā ti. na hi deva jīvāmi ti. atha kho bhikkhave rājā khattiyo muddhāvasitto tassa purisaṃ dhanam anuppadāsi—iminā tvamaṃ ambo purisa dhanena attanā ca jīvāhi, mētā-pitaro ca posehi, puttadāraṅ ca posehi, kammante ca payojahi, samaṃsu brāhmaṃsu uddhaggikaṃ dakkhiṇaṃ patiṭṭhāpehi sovaggikaṃ sukhāvipākaṃ saggassaṃvattanikan ti.

evaṃ deva ti kho bhikkhave so puriso raṇno khattiyaṃ muddhāvasittasa purisaṃ dassesum paccassosi.

aṇṇataro pi kho bhikkhave puriso paresam adinnam theyyaṃsaṃkhātam ādiyī. tam enamaṃ agghahem gaheṭvā raṇno khattiyaṃ muddhāvasittasa dassesum—ayaṃ deva puriso paresaṃ adinnam theyyaṃsaṃkhātam ādiyī ti.
evam vutte bhikkhave rājā khattiyo muddhāvasitto purisaṁ etad avoca:—
saccam kira tvam ambho purisa paresaṁ adinnam theyyasaṁkhātāṁ ādiyī ti. saccam devā ti. kim kāraṇā ti. na hi deva jīvāmi ti.
atha kho bhikkhave rājā khattiyo muddhāvasitto tassa purisassa dhanam anuppadāsi — iminā tvam ambho purisa dhanena attana ca upajīvāhi, mātāpi taro ca posehi, puttadāraṅ ca posehi, kammante ca payojehi, samaṇesu brāhmaṇesu uddhagigkam dakkhiṇam patiṭṭhāpehi, sovaggikam sukhavi-pākaṁ saggasamvattanikan ti.
evam devā ti kho so bhikkhave puriso raṅno khattiyyassa muddhāvasittassa paccassosi.
assosum kho bhikkhave manussā: ye kira bho paresaṁ adinnam theyyasaṁkhātām ādiyanti, tesam rājā dhanam
anuppadetī ti. sutvāna tesam etad ahosi — yan nūna mayam pi paresam adinnam theyyasaṁkhātām ādiyeyyāmā ti.
atha kho bhikkhave aṁñataro puriso paresaṁ adinnam theyyasaṁkhātām ādiyī. tam enaṁ aggaheṣum, gahetvā raṅno
khattiyassa muddhāvasittassa dassesum — ayam deva puriso paresaṁ adinnam theyyasaṁkhātām ādiyī ti.
evam vutte bhikkhave rājā khattiyo muddhāvasitto taṁ
purisaṁ etad avoca: saccam kira tvam ambho purisa paresaṁ adinnam theyyasaṁkhātām ādiyī ti. saccam devā ti. kim
kāraṇā ti. na hi deva jīvāmi ti.
atha kho bhikkhave raṅno khattiyyassa muddhāvasittassa
etad ahosi: sace kho aham yo yo paresaṁ adinnam theyyasaṁkhātāṁ ādiyissati, tassa tassa dhanam anuppadassāmi,
evam idam adinnadānam pavaḍhissati. yan nūnāhaṁ imaṁ
purisaṁ sunisedham nisedheyyaṁ, múlaghaccaṁ kareyyaṁ, sīsam chindeyyan ti.
atha kho bhikkhave rājā khattiyo muddhāvasitto purise
āṇāpesi: tena hi bhaṇe imaṁ purisaṁ daḷhāya rajjuyā
pacchābāhāṁ 1 gāḷhabandhanaṁ bandhitvā, khuramuṇḍaṁ karītvā, kharassarena panavena rathiśyā rathiyaṁ singhā-
takena singhāṭakām parinetvā dakkhiṇena dvāreṇa nikka-
mitvā, dakkhiṇato nagarassa sunisedham nisedhetha, múla-
ghaccaṁ karotha, sīsam assa chiṃdathā ti.

1 Adverbial compound: "with his arms behind his back."
evaṃ devā ti kho bhikkhave te purisā rañño khattiyassa muddhāvasittassa patissutvā tam purisam dalhāya rajjuyā pachchābāham gālhabandhanam bandhitvā, khuramuṇḍam karitvā, kharassarena paṇavēna rathiyāya rathiyam śīghātakaṇa śīghātakaṃ parinetvā, dakkhiṇena dvārena nikkhāmitvā, dakkhiṇato nagarassa sunisedham nisedhesum, mūlaghaccamakaṃsu, sīsāṃ assa chindīṃsu.

assosuṃ kho bhikkhave manusṣā,—ye kira bho paresam adinnam theyyasamkhātaṃ adiyanti, te rājā sunisedham nisedheti, mūlaghaccam karoti, sīsāni tesām chindati ti. sutvāna tesām etad ahosi: yan nūna mayam pi tiṃhāni satthāni kārāpeyyāna, tiṃhāni satthāni kārāpetvā yesaṃ adinnam theyyasamkhātaṃ adiyissāma, te sunisedham nisedhesāma, mūlaghaccam karissāma, sīsāni tesām chindissāma ti.

te tiṃhāni satthāni kārāpesum, tiṃhāni satthāni kārāpetvā gāmaghātam pi upakkamiṃsu kātum, nigamaghātam pi upakkamiṃsu kātum, nagarahātam pi upakkamiṃsu kātum, panthadhunam pi upakkamiṃsu kātum. te yesaṃ adinnam theyyasamkhātaṃ adiyanti, te sunisedhaṃ nisedhenti, mūlaghaccam karonti, sīsāni tesām chindanti.

iti kho bhikkhave adhanānaṃ dhane ananuppadiyamāne daliddiyām veppulam agamāsi, daliddiyāve veppullagate adinnadānaṃ veppulam agamāsi, adinnadāne veppullagate satthāṃ veppulam agamāsi, satthe veppullagate pāṇātipāto veppulam agamāsi, pāṇātipāte veppullagate musāvādo veppulam agamāsi, musāvāde veppullagate tesāṃ sattānaṃ āyu pi parihāyi, vaṅño pi parihāyi; tesāṃ āyūnā pi parihāyamānānaṃ vaṃśena pi parihāyamānānaṃ asītivassassahassāyukānaṃ manusānaṃ cat-tārisaṃ vassasahassāyukā puttā ahesum.

cattārisaṃ vassasahassāyukāsu bhikkhave manusessu aṇṇataro puriso paresaṃ adinnam theyyasamkhātaṃ adiyi. tam enaṃ aggahesum, gahetvā rañño khattiyassa muddhāvasittassa dassesum — ayaṃ deva puriso paresaṃ adinnam theyyasamkhātaṃ adiyi ti.

evaṃ vutte bhikkhave rājā khattiyayo muddhāvasitto tam purisaṃ etad avoca: saccāṃ kira tvaṃ ambho purisa paresaṃ adinnam theyyasamkhātaṃ adiyi ti. na hi deva ti avaca, sampajānamusā 'bhaśi.
Translate into English:—


bhavissanti dhāmmassa aṇṇātāro
tenā hi bhavam Govinda sattāham āgametu yāva mayaṁ sake putthabhatāro rajje anusāsāma

idāṁ satthu sasanaṁ

ap’ āvuso amhākaṁ satṭhāraṁ jānāsi ti. āma āvuso jānāmi seyyathā pi Ānanda pitā puttānaṁ piyo hoti manāpo, evam eva kho Ānanda rāja Mahāsudassano brāhmaṇaṇagahapatik-ānaṁ piyo ahosi manāpo

Translate into Pali:—

Then the ascetic, having got up at (the proper) time, approached the caravan-camp. Having approached, he saw in that caravan-camp a baby-boy abandoned. Having seen he thought: “It is not proper that a human-living-being should die whilst I am looking on. Suppose I led this boy to the hermitage and looked after him.” Then the ascetic led that boy to the hermitage and looked after him. When that boy was (present tense) about ten years old, then the ascetic had some business crop up in the country. Then that ascetic said this to that boy: “I wish, my son, to go to the country. You should tend the fire; now (ca) don’t let your fire go out. If your fire should go out, this (is the) hatchet, these (are the) sticks (‘firewood’—plural), this (is the) kindling-stick-and-block. Having produced fire you should tend the fire.” Then that ascetic having thus instructed that boy went to the country.

1 Names—mostly clan names—of some of the ancient poet-seers who composed the hymns of the Vedas. The Vāsetṭha who is being questioned here is of course a later descendant of the same clan as the Āsi Vāsetṭha. (The Vedic forms (stems) of these names are: Āṣṭaka, Vamraka, Vāmadeva, Viśvāmitra, Jamadagni, Aṅgirasas, Bharadvāja, Vasiṣṭha, Kaśyapa, Bhṛgu.)
Whilst he was intent-on-play (genitive absolute) the fire went out. Then that boy thought this: "Father spoke thus to me: You should tend the fire, my son... you should tend the fire. Suppose I were to produce fire and tend the fire." Then he chopped the kindling-stick-and-block with the hatchet, thinking: "Perhaps I shall get fire."

LESSON 24

The Pronoun amu

The demonstrative pronoun amu, "he," "she," "it," "that," "yon,‖ is a deictic like idam, but it refers to a more remote object. It is used when it is necessary to distinguish a further object from a nearer, or to contrast two persons or groups. It corresponds to the indeclinable amutra, "there," "yonder," as idam corresponds to idha and ettha, "here." The full declension cannot be cited from the Dīghanikāya, the bracketed forms below being taken from other Canonical prose texts:

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th></th>
<th></th>
<th>PLURAL</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>asu</td>
<td>amum</td>
<td>adum</td>
<td>(amu)</td>
<td>(amuni)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ins.</td>
<td>(amunā)</td>
<td>—</td>
<td>(rest as</td>
<td>(amuhi)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>(amussa)</td>
<td>(amusśā)</td>
<td>masc.)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>(amumhā)</td>
<td>—</td>
<td></td>
<td>(amuhi)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>(amussa)</td>
<td>(amusśā)</td>
<td></td>
<td></td>
<td>(amusam)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>(amussniṃ)</td>
<td>(amusṣaṃ)</td>
<td></td>
<td></td>
<td></td>
<td>(amusam)</td>
<td>—</td>
</tr>
</tbody>
</table>

1 Not found: according to the grammarians the form amuyā may be used for the instrumental, dative, ablative, genitive and locative singular feminine, and amusā for the locative plural, all genders.

Bahubbhīhi Compounds (5)

A bahubbhīhi compound may be made of an infinitive (which drops its final m) or an action noun with the noun kāmo,
"desire." The compound is used as an adjective expressing the desire to do the action of the infinitive:—

upasamkamitukâmo (aham) = "(I) desiring to approach"

taritukâma (purisa) = "(a man) wishing to cross over"

gantukâma (manussa) = "(a person) wishing to go"

With action noun:—

dassanakâmo (so) = "(he) wishing to see"

These compounds, like other bahubhihis, may be used in nominal sentences:—

cirapaṭikâ 'ham bhante bhagavantam dassanâya upasamkamitukâmo = "sir, I have long wished to go and see the fortunate one" (cirapaṭi-kâ is a feminine noun meaning "since long", "a long time back"); here it may perhaps be explained as a bahubhihi with elision of final o in junction: cirapaṭiko > cirapaṭik' aham, as is done by the Commentary on the Udâna, p. 115)

so tumhâkam dassanakâmo = "he is desirous of seeing you," "he wishes to see you."

Futures without -i-, etc.

In forming their future stems some verbs add the suffix ss directly to the root, instead of using the vowel i as a link (cf. Lesson 10). In the case of roots ending in consonants the junction with ss, not always regular, may make the forms hard to recognize. Among the verbs forming futures in this way are:—

chid      chechati   (d + ss > cch; chindissati is more usual)
(ṉ)i nâ    ŋâssati   (root vowel shortened before double consonant)
(l)hâ      ḷâssati   
ďâ        dâssati
labh      lacchati   (bh + ss > ch; labhissati also is used and probably more frequently)
(s)su      sossati
han       haṅchati   (in the Digha only the irregular 1st person singular āhaṅcham is found)
 حت   hesati       (in verse; change of stem: cf. aorist 3rd plural ahesum).
Lesson 24

Very rarely a suffix $h$ (or $ih$) appears in place of $ss$ (or $iss$). The inflections then begin with $i$ instead of $a$: $hohisi$ 2nd singular: "you will be" (in prose but perhaps poetic-portentous speech; $bhavissati$ is the usual form).

($ādīs$) has the very irregular $dakkhi$ ($s + ss > kkh$), and more rarely the double form $dakkhissati$ (for irregularity of root vowel cf. the aorist).

Auxiliary Verbs

Sometimes a verb meaning "to be" or a verb implying duration is used more or less as an auxiliary with a form (usually a participle) of another verb. A construction in which two verb forms are thus used as equivalent to a single verb is called "periphrastic". The usual definition of "periphrastic", according to European philologists, is that two verb forms "express a single verbal idea".¹ This seems imprecise, if only because it is hard to define a "single verbal idea" (which varies from language to language): Pali has a "desiderative" conjugation and can express the "idea" wish-to-do-the-action-of-the-verb in a single verb form and apparently as one "idea", hence the alternative constructions $is +$ infinitive or $bahubbīhi$ in $-kāmo + hoti$, etc., would be "periphrastic". If, again, some periphrastic constructions are supposed to have a meaning such as "continuous action" which would not belong to the alternative single verb, then we seem to have two "verbal ideas" after all. It is this latter possibility of expressing nuances of meaning not given by a single verb which is of most interest here, however we define "periphrastic". It may suffice to speak of the use of certain verbs as "auxiliaries". The verbs concerned include, besides $as$ and $hū (bhū)$, $car$, ($t)$hā, $vatt$, and $vi-har$. We may compare with them also $ni-sidd$ and $ni-pad$.

$as$ with a past participle emphasizes the meaning of "present perfect" of the latter. The 3rd person of the present tense, however, is not used in this way, except for the emphatic $atthi$ or $santi$ at the beginning of a sentence, being omitted as

¹ Alternatively it is said that one verb is a mere auxiliary expressing "aspect", etc. This again is relative, varying from language to language, and it is extremely difficult in Pali to distinguish the uses of certain verbs as mere auxiliaries from parallel constructions where they retain their proper meanings.
ordinarily in nominal sentences. The 1st and 2nd persons also may be omitted when the corresponding pronoun is used. Examples:—

niggahito 'si, "you are refuted"
(c.f. also with p.p. in a bahubbhi: kathañjño 'si, "you have done well")
kilanto 'smiti, "I am tired"
so 'mhi etarañi . . . mutlo, "now I am freed"
miccha pattipanno tvam asi, aham asmì sammà pattipanno,
"you have proceeded wrongly, I have proceeded rightly"
jit' amhà, "we are beaten"
vañciti' amhà, "we are tricked"
amhà āgatà, "we have come"

With pronoun (no auxiliary):—

mayam . . . upasamkantà, "we have come"
pattanno aham, "I have confidence" (pattanno is p.p. of (p)pa-sīd)

The present participle of as is used in the same way, but it is also used as present participle of hû as auxiliary in the second type of usage described below:—
satto . . . itthattañ āgato samāno, "a being . . . which has come to this world"
so . . . pabbajito samāno, "he . . . having gone forth"
eke samanabrāhmañ . . . pañham puthà samanà, "some priests and philosophers . . . having been asked a question"

The future (of bhû : bhavissati) is used in similar statements about future situations. For examples see the end of the first section on hû (bhû) below.

The optative of as is used when the statement is hypothetical, but it is more often used as optative of hû in the second type of usage discussed below. In this case the 3rd person also is used:—

puriso . . . nissinno assa, "a man might be seated"

n' āssa kîñ ci . . . apphutam¹ assa, "no part of it . . . would be unpervaded"

¹ P.p. of (p)phar (I), "to pervade."
A similar construction is used with a future passive participle, the perfective aspect being modified into a continuous or durative ("imperfective") aspect:—

\[ n' \ amhi \ kena \ ci \ upasamkamitabbo, \ "I \ am \ not \ to \ be \ approached \ (visited) \ by \ anyone" \—implying \ "not \ at \ any \ time." \]

It may be remarked that the main verb (participle) may be transitive or intransitive. In the former case the meaning is passive, in the latter active, just as in the case of the simple past participle (e.g. in the above examples: mutto is transitive and passive, pābbajito intransitive and active).

hū as auxiliary has two senses. Firstly the perfective aspect as in the case of as, but at any time, any point in time ("future-perfect", "past-perfect" = "pluperfect"). In this case the present tense of hū is usually a "historical" present expressing past time, hence whereas as as auxiliary expresses present time hū is used for past or future time. In dialogue and direct speech we find as as auxiliary, in narrative hū (and also as described below). The aorist tense of hū is less common in these constructions. The "historical present" is often a "continuous" tense expressing what was going on at the past time referred to (a common construction is: tena kho pāna samayena . . . p.p. + hoti ¹). Otherwise it may express the "pluperfect"; what had happened at that time, what had been done. Examples:—

\[ \text{tena kho pāna samayena Kūḍadanto . . . divāseyyaṃ upagato hoti, "at that time (expressed previously by aorists: ekaṃ samayam . . . avasari,}² \text{ etc.) Kūḍadanta . . . was having his siesta" } \]
\[ \text{tena kho pāna samayena Jīvako . . . tuṇhībhūto nisinno hoti, "at that time (just expressed by ahosi) Jīvaka . . . was sitting silently" } \]
\[ \text{tena kho pāna samayena . . . Upavāṇo bhagavato purato thito hoti, "at that time . . . Upavāna was standing in front of the fortunate one" } \]

¹ The historical present hoti is often found in sentences beginning tena . . . samayena.
² Aorist of ava-sar (I), "approach," "go down to" (see Vocabulary 25).
tena kho ṣāṇa samayena Pāyāsissa . . . diṭṭhigatam uppan-
naṃ hoti, "at that time Pāyāsi . . . had had/had been of
the opinion (literally: of P . . . the opinion had
arisen)"—"pluperfect"

tena kho ṣāṇa samayena Nīgaṇṭho Nāṭaputto adhunā
kālakato hoti, "at that time the Nīgaṇṭha (= Jain) Nāṭaputta 1 had just died" (adhunā = "now", "just
now").

Aorist of hū (in all these cases the expression tena . . . sama-
yena is absent) :

dvare . . . tālo ṭhito ahosi, "a . . . palm tree stood by the
gate", "there was a . . . palm tree near the gate"
atamanā ahesuṃ, "they were assured"
anuvutta ahesuṃ, "they submitted" (probably = they all
went on submitting: continuous)
tā (lotus pools) . . . citā ahesuṃ, " . . . were built (of
bricks)" (continuous condition, not the action of
building, which is expressed by a different verb in the
preceding sentence: māpesi)

Imperative of hū :—

upasamena . . . kumāro samannāgato hotu, "may the prince
be endowed . . . with calm" (again the durative aspect
seems implied)

Future of hū (bhū) with the future passive participle of the
main verb :—

na dāni tena ciraṃ jīvitabbam bhavissati, "he hasn't long
to live now," "he won't live much longer" (perfective
aspect)
maggo kho me gantabbo bhavissati, "the road will have to
be travelled by me," "I shall have had to travel along
the road" (the latter version is probably more correct:
in the context the speaker envisages that he will have
become tired by the journey)
kammam kho me kātabbam bhavissati, "I shall have had to
do some work"

1 Presumably Mahāvīra, the founder of Jainism.
Secondly hū as auxiliary is used in general statements or "eternal truths", in passages of didactic or philosophical direct speech. Here the action referred to is such as would or may take place at any time given the conditions described, and we have one of the regular uses of the present tense. This construction alternates with the optative in hypothetical descriptions or analogies. Usually the passage where hū is used as auxiliary opens with the word idha, "in this connection," which sets the tone or aspect of the whole section of text—sometimes one of considerable length. Several such passages will be found in the reading passage in Exercise 22, with the present tense (except for the "perfect" āha, a form which in fact generally seems to stand for present or indefinite (general) time). It would be possible in such contexts to translate idha as "supposing" or "whenever" (introducing an example or hypothesis). Similar passages begin with tatra, "in this connection," with hoti itself (placed initially) or with the optative siyā:—

idha . . . tapassī . . . parisuddho hoti, "in this connection (supposing) . . . an ascetic (tapassin) . . . has become purified"

idha . . . bhikkhunā kammaṃ kateṃ hoti . . . maggo gato hoti, "supposing . . . a monk has done some work . . . (or) has journeyed along a road"

idha . . . satthā . . . pabbajito hoti . . . ananupatto hoti . . . deseti, "in this connection . . . a teacher . . . has gone forth . . . (but) has not attained . . . (yet) teaches" (this passage is followed by a quotation in direct speech in which such a teacher is reproached, and in which the two past participles are not accompanied by auxiliaries, being constructed in the 3rd person: cf. under as above)

idha . . . seyyathā . . . evam apphuṭam hoti, "in this connection . . . just as . . . so . . . has not been pervaded" (the seyyathā clause contains the optative apphuṭam assa quoted above under as)

hoti . . . samayo yam . . . loko vivaṭṭati . . . ettavatā kho . . . vivaṭto hoti, "there is/there has been . . . a time when . . . the world evolves (note present tense) . . . so far . . . is evolved"
siyā... na kho pana... evaṃ... samugghāto hoti, “it might be (that...), but... would not be suppressed... in this way” (followed by a counter statement concluding with a sentence beginning api ca kho... stating that it would be suppressed, however, by a different policy—the example is from the second reading passage in Exercise 19)

With the future passive participle of the main verb:—

idha... bhikkhunā hammaṃ kātabbaṃ hoti... maggo gantabbo hoti, “supposing... a monk has had to do some work... (or again) has had to travel along a road.”

As present participle in this type of construction samāna is used:—

tatra... satto... āgato samāno, “in this connection... a being... (which) has come”

car is very rare as an auxiliary in the Pali Canon. In the Dīgha Nikāya there seems to be only one example:—

santi hi... samanabrāhmaṇā paṇḍilā... vohhindantā maññe caranti, “for no doubt there are... wise priests and philosophers... (who) go shooting (as it were)”

This need not be regarded as “periphrastic”, nor car as an auxiliary, since the full meaning of car, “carry on,” “go on a mission” can be understood.

(t)thā also need not be regarded as an auxiliary in the Dīgha, though like car it has a meaning conducive to close combination with another verb:—

devī... dvārabāhāṃ ālambitvā atīṭhāsi, “the queen... stayed/stopped/stood leaning/resting against the door-post (dvārabāhā)” (ālambitvā, gerund, “leaning against,” “resting on”)

Ānando... rodamāno atīṭhāsi, “Ānanda... stood weeping”

vatt may be very close to car in meaning:—

ko ime dhamme... samādāya vattati, “who conducts himself/goes on conforming... to these customs?”
vi-har again has a durative meaning liable to combine with other actions. Its meaning, however, may fade into mere duration in certain combinations, making it then much more like a pure auxiliary than the above verbs. This use of vi-har is fairly frequent in all its tenses, usually with the gerund, but also with the present or past participle, of another verb:—

so . . . pathamajjhānam upasampajja viharati, "he . . . dwells having entered into the first meditation," "he remains in the first meditation" (here we may on the other hand regard the gerund upasampajja as a mere postposition meaning "in")

cetasā . . . pharitvā viharati, "he dwells pervading . . . with his mind"

anuyutto viharati, "he lives practising (fasting and other forms of asceticism)"

api pana tumhe . . . ekantasukham lokam jānam āsmaṁ viharatha, "but do you . . . live knowing, seeing the world as extremely happy?"

bhikkhū Rājagaham upanissāya viharanti, "monks live depending on Rājagaha (for support)" (here as in the first example the gerund of upa-ni-(s)sī resembles a postposition)

yathā aham subham vimokkham upasampajja vihareyyam, "that I may live entered into/in glorious freedom"

upasampajja viharissati, "he will live in"

subham vimokkham upasampajja viharitum, "to live in glorious freedom"

ni-sid, being durative, may enter into periphrastic constructions, as in the example given above:—

tunhībhūto nisinno hoti, "was sitting silently," — which, since tunhībhūta is p.p. of tunhī-bhū, "to be silent," may be regarded as a combination of three verb forms, a double periphrastic. Another example is:—

puriso . . . vatthena sasīsam pārūpitvā nisinno assa, "a man . . . might be seated covered with a garment right over his head" ((p)pa-ā-rup (I*) = "to cover", "to wear")
ni-pad likewise may enter into a periphrastic construction:—
so ... sasīsam pārupitvā nipajjeyya, "he ... might lie
down covering his head"

Vocabulary

Verbs:—

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>anu-mud (I)</td>
<td>anumodati</td>
<td>approve, express appreciation</td>
</tr>
<tr>
<td>abhi-nand (I)</td>
<td>abhinandati</td>
<td>be pleased with (acc.), appreciate</td>
</tr>
<tr>
<td>abhi-yā (I)</td>
<td>abhiyāti</td>
<td>attack, invade</td>
</tr>
<tr>
<td>ā-rabh (I)</td>
<td>ārabhati</td>
<td>begin, initiate</td>
</tr>
<tr>
<td>ā-han (I)</td>
<td>āhanati</td>
<td>strike</td>
</tr>
<tr>
<td>u(d)-chid (III)</td>
<td>ucchijjati</td>
<td>annihilate</td>
</tr>
<tr>
<td>kit (I)</td>
<td>tikicchati (re-duplication, see also Lesson 30)</td>
<td>cure (Ipv. 2 sing.: tikicchāhi)</td>
</tr>
<tr>
<td>(p)pa-ā-vad (I)</td>
<td>pāvadati</td>
<td>tell</td>
</tr>
<tr>
<td>(p)pati-o-ruh (I)</td>
<td>paccorohati</td>
<td>get down, alight</td>
</tr>
<tr>
<td>pāri-hā (I)</td>
<td></td>
<td>caus: pārihāpeti = bring to an end, rescind</td>
</tr>
<tr>
<td>pes (VII)</td>
<td>peseti</td>
<td>send, drive</td>
</tr>
<tr>
<td>vand (I)</td>
<td>vandati</td>
<td>salute, pay respect</td>
</tr>
<tr>
<td>vas (I)</td>
<td></td>
<td>caus. = make live with</td>
</tr>
<tr>
<td>sam-vi-dhā (I)</td>
<td>samvidahati</td>
<td>arrange</td>
</tr>
<tr>
<td>san-(d)-dis</td>
<td>passive: sandissati = be seen, appear</td>
<td></td>
</tr>
<tr>
<td>sam-(u(d))-chid (II)</td>
<td>samucchindati</td>
<td>abrogate, abolish</td>
</tr>
</tbody>
</table>

Nouns:—

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>adhigamo</td>
<td>acquisition, getting</td>
</tr>
<tr>
<td>anukampā</td>
<td>compassion</td>
</tr>
<tr>
<td>avihiṃsa</td>
<td>harmlessness, non-injuring</td>
</tr>
<tr>
<td>ātaṅko</td>
<td>sickness, fever</td>
</tr>
<tr>
<td>ānisamso</td>
<td>benefit</td>
</tr>
<tr>
<td>ānubhāvo</td>
<td>power, magnificence, might</td>
</tr>
<tr>
<td>uśṭhānam</td>
<td>rising</td>
</tr>
</tbody>
</table>
upalāpanaṁ propaganda
kiriyā action
kulo tribe
cariyā conduct, way of life
cetiyaṁ shrine, pagoda
thero elder monk
dussaṁ cloth
nivesanaṁ house, building
pati (fem.) attainment
patiko pedestrian, infantryman
parihani (fem.) decrease, decline, loss
passaddhi (fem.) calmness, tranquillity
peto one who has passed away, dead man
balaṁ strength
mahallako elder
milataṁ palanquin, litter
yuddham battle, war
rattaṁ (masc.) one of long standing, senior
vasanaṁ wearing
vasso control
vicayo discrimination
vitaṁ untruth
viriyā energy
vuddhi (fem.) increase
sacchikiriya observation, experience
sannipālo assembly
sikkhāpadaṁ training, (moral) rule, precept
hiraññam gold (money)

Adjectives:—
akaranīya impossible
aparīhāniya imperishable, leading to prosperity
apattana unobtained
abbhantara internal, home
āraññaka forest
āroga well
kidisa like what ?, of what sort ?
kusita indolent, lazy
paññatta authorized, customary
probable
congenial
leading to rebirth
frequent, abundant (at end of compound = fond of, cultivating, devoted to)
external, foreign
shaven-headed
opposed
as far as, as many as
coloured
united, unanimous
wishing for, desiring, preferring

each one
former
depending on
having dragged down, having dragged away
having sat down
having forced
to see
except for (is also constructed with the dative)
frequently
how much more (so), not to speak of
variously
before, in advance, at first
as long as
EXERCISE 24

Passages for reading:—

1. evam mesutam. ekaṃ samayaṃ bhagavā Rājagaha viharati Gijjhakūṭe pabbate. tena kho pana samayena rājā Māgadho Ajātasattu Vedehiputto 1 Vajji abhiyātukāmo hoti. so evam āha: āhaṅch' ime Vajji evammahiddhike evammahānubhāve, ucchechchāmi Vajji vināsessāmi Vajji anayavyasanāṃ āpādessāmi Vajji ti.


evaṃ bho ti kho Vassakāro brāhmaṇo Magadhahāmaṭtato rañño Māgadhassā Ajātasattussa Vedehiputassā paṭissutvā, bhaddāni bhaddāni yānāni yojāpetvā, bhaddāṃ yānāṃ abhirūhiṭvā, bhaddēhi bhaddehi yānehi Rājagahamhā niyyāsi, yena Gijjhakūṭo pabbate tena pāyāsi, yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko va yena bhagavā ten' upasamkami, upasamkamitvā bhagavatā saddhiṃ sammodi, sammodaniyaṃ katham sāraniyaṃ vītisāreṭvā ekamanam nisīdi. ekamanam nisino kho Vassakāro brāhmaṇo Magadhahāmaṭtato bhagavantam etad avoca: rājā bho Gotama Māgadho Ajātasattu Vedehiputto bhoto Gotama massā pāde sīrasā vandati, appābādham appātankaṃ lahuṭṭhānam balaṃ phāsuviḥāram pucchati. rājā bho Gotama Māgadho.

1 Son of Bimbisāra, reigned — 494 to — 469. Started Magadha decisively on its imperial career by his conquest of the Vajjī republic in — 483, about three years after the events of the present narrative. The Vajjī republic lay to the north of the Ganges, which formed the frontier between it and Magadha.
Introduction to Pali

Ajātasattu Vedehiputto Vajjī abhiyātukāmo. so evam āha: āhaṃch' ime Vajjī evaṃmahiddhike evaṃmahānubhāve, uccechchāmi Vajjī vinā sessāmi Vajjī anayavyasanaṃ āpādessāmi Vajjī ti.

tenā kho pana samayena āyasmā Ānando bhagavato piṭṭhito ṭhito hoti bhagavantaṃ vījamāno. atha kho bhagavā āyasman tām Ānandaṃ āmantesi: kin ti te Ānanda sutaṃ, Vajjī abhinham sannipātā sannipātabahulā ti. sutaṃ me tam bhante Vajjī abhinham sannipātā sannipātabahulā ti. yāvakīvaṃ ca Ānanda Vajjī abhinham sannipātā sannipātabahulā bhavissanti, vuddhi yeva Ānanda Vajjīnām pāṭikaṅkhā no pariḥāni. kin ti te Ānanda sutaṃ, Vajjī samaggā sannipatanti samaggā vutṭhaha hanti samaggā Vajjikaraṇīyāni karonti ti. sutaṃ me tam bhante Vajjī samaggā sannipatanti samaggā vutṭhahanti samaggā Vajjikaraṇīyāni karonti ti. yāvakīvaṃ ca Ānanda Vajjī samaggā sannipatissanti samaggā vutṭhahissanti samaggā Vajjikaraṇīyāni karissanti, vuddhi yeva Ānanda Vajjīnām pāṭikaṅkhā no pariḥāni. kin ti te Ānanda sutaṃ Vajjī appanatām na paññāpenti, paññāttaṃ na samucchindanti, yathā paññatte porāne Vajjhidhamme samādāya vattantī ti. sutam me tam bhante Vajjī appanatām na paññāpenti, paññāttaṃ na samucchindanti, yathā paññatte porāne Vajjhidhamme samādāya vattantī ti. yāvakīvaṃ ca Ānanda Vajjī appanatām na paññāpessanti, paññāttaṃ na samucchindissanti, yathā paññatte porāne Vajjhidhamme samādāya vattissanti, vuddhi yeva Ānanda Vajjīnām pāṭikaṅkhā no pariḥāni. kin ti te Ānanda sutaṃ Vajjī ye te Vajjīnām Vajjīmahallakā te sakkaronti garukaronti mānenti pūjenti tesaṅ ca sotabbaṃ maññantī ti. sutam me tam bhante Vajjī ye te Vajjīnām Vajjīmahallakā te sakkaronti garukaronti mānenti pūjenti tesaṅ ca sotabbaṃ maññantī ti. yāvakīvaṃ ca Ānanda Vajjī ye te Vajjīnām Vajjīmahallakā te sakkarissanti garukarissanti mānessimantī pūjessantī tesaṅ ca sotabbaṃ maññissanti, vuddhi yeva Ānanda Vajjīnām pāṭikaṅkhā no pariḥāni. kin ti te Ānanda sutaṃ Vajjī yā tā kulitthiyū kulakumāriyo tā na okkassa pasayha vāsentī ti. sutam me tam bhante Vajjī yā tā kulitthiyū kulakumāriyo tā na okkassa pasayha vāsentī ti. yāvakīvaṃ ca Ānanda Vajjī yā tā kulitthiyū kulakumāriyo tā na okkassa pasayha vāsessanti, vuddhi yeva Ānanda Vajjīnām pāṭikaṅkhā
Lesson 24 245

no parihāni. kin ti te Ānanda sutam Vajjī yāni tāni Vajjīnaṃ Vajjicetyāni abbhantarāni c' eva bāhīrāni ca tāni sakkaronti garukaronti māṇenti pūjenti tesañ ca dinnapubbaṃ katapubbaṃ dhammikam baliṃ no parihāpentī ti. sutam me tam bhante Vajjī yāni tāni Vajjīnaṃ Vajjicetyāni, abbhantarāni c' eva bāhīrāni ca, tāni sakkaronti garukaronti māṇenti pūjenti, tesañ ca dinnapubbaṃ katapubbaṃ dhammikam baliṃ no parihāpentī ti. yāvakīvañ ca Ānanda Vajjī yāni tāni Vajjīnaṃ Vajjicetyāni, abbhantarāni c' eva bāhīrāni ca, tāni sakkarisanti garukarissanti mānissanti pujissanti, tesañ ca dinnapubbaṃ katapubbaṃ dhammikam baliṃ no parihāpessanti, vuddhi yeva Ānanda Vajjīnaṃ pāṭikaṅkhā no parihāni. kin ti te Ānanda sutam Vajjīnaṃ arahantesu dhammikarakkhāvaraṇagutti susamvihitā, kin ti anāgata ca arahanto vijitaṃ āgaccheyyum āgata ca arahanto vijite pāhīṃ vihareyyun ti. sutam me tam bhante Vajjīnaṃ arahantesu dhammikarakkhāvaraṇagutti susamvihitā, kin ti anāgata ca arahanto vijitaṃ āgaccheyyum āgata ca arahanto vijite pāhīṃ vihareyyun ti. yāvakīvañ ca Ānanda Vajjīnaṃ arahantesu dhammikarakkhāvaraṇagutti susamvihitā bhavissati, kin ti anāgata ca arahanto vijitaṃ āgaccheyyuṃ āgata ca arahanto vijite pāhīṃ vihareyyun ti, vuddhi yeva Ānanda Vajjīnaṃ pāṭikaṅkhā no parihāni ti.

atha kho bhagavā Vassakāraṃ brāhmaṇaṃ Magadhahāmmataṃ āmantesi: ekam idāhaṃ brāhmaṇa samayaṃ Vesaliyāṃ viharāmi Sārandade cetiy, tatrāhaṃ Vajjīnaṃ ime satta aparighaṇye dhamme desesiṃ, yāvakīvañ ca brāhmaṇa ime satta aparighaṇye dhamma Vajjīsu ṭhassanti, imesu ca sattasu aparighaṇyesu dhammesu Vajjī sandissanti, vuddhi yeva brāhmaṇa Vajjīnaṃ pāṭikaṅkhā no parihāni ti. evam vutte Vassakāro brāhmaṇo Magadhahāmatto bhagavantaṃ etad avoca: ekamekena pi bho Gotama aparighaṇiyena dhammena samannāgataṇaṃ Vajjīnaṃ vuddhi yeva pāṭikaṅkhā no parihāni, ko pada vado sattahi aparighaṇiyehi dhammehi. akaranīyā bho Gotama Vajjī rañña Māgadhena Ajātasattunā Vedehiputtena yadidaṃ yuddhassa aññatra upalāpanāya aññatra mithubhedāya. handa ca dāni mayāṃ bho Gotama gacchāma, bahukiccā mayāṃ bahukarañīyā ti. yassa dāni

1 Vesālī: capital of the Vajjī republic.
tvaṃ brāhmaṇa kālaṃ maṇṇasī ti. atha kho Vassakāro brāhmaṇo Magadhamahāmatto bhagavato bhāsitaṃ abhinanditvā anumoditvā utṭhāy' āsanā pakkāmi.

atha kho bhagavā acirapakkante Vassakāre brāhmaṇe Magadhamahāmatte āyasmanyamaṃ Ānandaṃ āmantesi: gaccha tvaṃ Ānanda yāvatakā bhikkhū Rājagahaṃ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṃ sannipātehi ti. evam bhante ti kho āyasmaā Ānando bhagavato paṭissutvā yāvatakā bhikkhū Rājagahāṃ upanissāya viharanti te sabbe upaṭṭhāna-sālāyaṃ sannipātavā yena bhagavā ten’ upasāṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi, ekamantam ōtho kho āyasmaā Ānando bhagavantam etad avoca: sannipatito bhante bhikkhusaṅgho, yassa dāni bhante bhagavā kālaṃ maṇṇasī ti.

atha kho bhagavā utṭhāy' āsanā yena upaṭṭhānasālā ten’ upasāṃkami, upasaṃkamitvā paññatte āsane nisidī, nisajja kho bhagavā bhikkhū āmantesi: satta vo bhikkhove aparīhiṇīye dhamme desessāmi, tāṃ suṇātha sādhukaṃ manasikarothatā bhasissāmi ti. evam bhante ti kho te bhikkhū bhagavato paccassosum bhagavā etad avoca: yāvakīvān ca bhikkhavo bhikkhū abhinīkhaṃ sannipātā sannipātabhaṅbā bhavissanti, vuddhi yeva bhikkhūnaṃ pāṭikaṅkhā no parihāni. yāvakīvān ca bhikkhavo bhikkhū saṃaggā sannipatisissanti saṃaggā vutto-hissanti samaggā saṅghakaraṇīyāni karissanti, vuddhi yeva bhikkhavo bhikkhūnaṃ pāṭikaṅkhā no parihāni. yāvakīvān ca bhikkhavo bhikkhū appaṇṇattam na paññāpessanti, paññattam na samucchindissanti, yathāpaṇṇattesu sikkhāpadesu samādāya vattissanti, vuddhi yeva bhikkhavo bhikkhūnaṃ pāṭikaṅkhā no parihāni. yāvakīvān ca bhikkhavo bhikkhū ye te bhikkhū therā rattaṇāḥ cirappabbaṇī saṅghapitāro saṅghapaṇīyakā te sakkarissanti garukkarissanti mānessanti pūjes-santi tesāḥ ca sotabbaṃ maṇṇissanti, vuddhi yeva bhikkhavo bhikkhūnaṃ pāṭikaṅkhā no parihāni. yāvakīvān ca bhikkhavo bhikkhū uppannāya tanhāya ponobhavikāya na vasam gacchanti, vuddhi yeva bhikkhavo bhikkhūnaṃ pāṭikaṅkhā no parihāni. yāvakīvān ca bhikkhavo bhikkhū uppannāya tanhāya ponobhavikāya na vasam gacchanti, vuddhi yeva bhikkhavo bhikkhūnaṃ pāṭikaṅkhā no parihāni. yāvakīvān ca bhikkhavo bhikkhū paccattaṃ yeva satim upaṭṭhāpessanti, kin ti anāgata
ca pesalā sabrahmacāri āgaccheyyum āgatā ca pesalā sabrahmacāri phāsum vihareyyun ti, vuddhi yeva bhikkhave bhikkhūnaṃ pāṭikānkhā no parihāni. yāvakīvān ca bhikkhave ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandissanti, vuddhi yeva bhikkhave bhikkhūnaṃ pāṭikānkhā no parihāni.

... apare pi kho bhikkhave satta aparihāniye dhamme desessāmi, taṃ suṇātha, sādhukam manasikarotha, bhāsissāmi ti. evam bhante ti kho te bhikkhū bhagavato paccassosum, bhagavā etad avoca: yāvakīvān ca bhikkhave bhikkhū satisambojhaṅgaṃ bhāvessanti, dhammaviciyasaṃbojhaṅgaṃ bhāvessanti, viriyaṃ sambojhaṅgaṃ bhāvessanti, pitiṃ sambojhaṅgaṃ bhāvessanti, passaddhisambojhaṅgaṃ bhāvessanti, samādhisambojhaṅgaṃ bhāvessanti, upekkhāsambojhaṅgaṃ bhāvessanti, vuddhi yeva bhikkhave bhikkhūnaṃ pāṭikānkhā no parihāni. yāvakīvān ca bhikkhave ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandissanti, vuddhi yeva bhikkhave bhikkhūnaṃ pāṭikānkhā no parihāni...

tatra sudāṃ bhagavā Rājagahe viharanto Gijjhakūṭe pabbate etad eva bahulaṃ bhikkhūnaṃ dhammiṃ kathāṃ karoti: iti silām iti samādhi iti paññā, silaparibbāvito samādhi mahapphalo hoti mahānisamso, samādhiparibbāvītā paññā mahapphalā hoti mahānisamsa, paññāparibbāvitaṃ cittam sammad eva āsavehi vimuccati, seyyathīdam kāmāsavā bhavāsavā diṭṭhāsavā avijjāsavā ti.

2. addasā kho bhikkhave Vipassi kumāro uyyānabhūmiṃ niyyantyo mahājanakāyaṃ sannipatitaṃ; nānārattānañ ca dussānaṃ milatāṃ kayiramānaṃ. disvā sārathim āmantesi: kin nu kho so samma sārathi mahājanakāyo sannipatito; nānārattānañ ca dussānaṃ milatāṃ kayiratī ti. eso kho deva kālakato nāma ti. tena hi samma sārathi yena so kālakato tena rathāṃ pesehi ti. evam devā ti kho bhikkhave sārathi Vipassissa kumārassa paṭissutvā yena so kālakato tena rathāṃ pesesi. addasā kho bhikkhave Vipassi kumāro petāṃ kālakato. disvā sārathim āmantesi: kim panāyaṃ samma sārathi kālakato nāma ti. eso kho deva kālakato nāma: na dāni taṃ dakkhinti mātā vā pitā vā aññe vā nātisālohitā, so pi na dakkhis-
sati mātaram vā pitaram vā aññe vā nāṭisālohitē ti. kim pana samma sārathi aham pi maraṇadhhammera maraṇam anatito, mam pi na dakkhinti devo vā devī vā aññe vā nāṭisālohitā, aham pi na dakkhissāmi devam vā devim vā aññe vā nāṭisālohitē ti. evaṅ ca deva mayaṅ c’ amhā sabbe maraṇadhhammera maraṇam anatītā. tam pi na dakkhinti devo vā devī vā aññe vā nāṭisālohitā. tvam pi na dakkhissasi devam vā devim vā aññe vā nāṭisālohitē ti. tena hi samma sārathi alan dān’ aja uyyānabhūmiyā, ito vā antepurāṇ paccāniyyāhī ti. evam devā ti kha bhikkhave sārathi Vipassissa kumārassa paṭissutvā tato vā antepurāṇ paccāniyyāsi. tatra sudam bhikkhave Vipassī kumāro antepuragato dukkhī dhammad mano pajjāyati: dhir atthu kira kho jāti nāma, yatra hi nāma jātassa jara paññāyissati, vyādhī paññāyissati, maraṇaṃ paññāyissati ti.

... addassā kho bhikkhave Vipassī kumāro uyyānabhūmiṃ niyyanto purisaṃ bhaṇḍum pabbajitaṃ kāsāyavasanaṃ. disvā sārathiṃ āmantesi: ayam pana samma sārathi puriso kim kato, sisam pi ‘ssa na yathā aññesaṃ, vaththāni pi ’ssa na yathā aññesan ti. eso kha deva pabbajito nāmā ti. kim pan’ eso samma sārathi pabbajito nāmā ti. eso kha deva pabbajito nāma: sādhu dhamaṃcarīyā sādhu samacariyā sādhu kusala- kirīyā sādhu puññakirīyā sādhu avihimsā sādhu bhūtānukampā ti. sādhu kho so samma sārathi pabbajito nāma sādhu hi samma sārathi dhamaṃcarīyā sādhu samacariyā sādhu kusala- kirīyā sādhu puññakirīyā sādhu avihimsā sādhu bhūtānukampā. tena hi samma sārathi yena so pabbajito tena rathāṃ pesehi ti. evam devā ti kha bhikkhave sārathi Vipassissa kumārassa paṭissutvā yena so pabbajito tena rathāṃ pesehi ti. atha kho bhikkhave Vipassī kumāro tam pabbajitaṃ etad avoca: tvam pana samma kim kato, sisam pi te na yathā aññesaṃ, vaththāni pi te na yathā aññesan ti. aham kho deva pabbajito nāmā ti. kim pana tvam samma pabbajito nāmā ti. aham kho deva pabbajito nāma: sādhu dhamaṃcarīyā sādhu samacariyā sādhu kusala- kirīyā sādhu puññakirīyā sādhu avihimsā sādhu bhūtānukampā ti. sādhu kho tvam samma pabbajito nāma, sādhu hi samma dhamaṃcarīyā sādhu samacariyā sādhu kusala- kirīyā sādhu puññakirīyā sādhu avihimsā sādhu bhūtānukampā ti. atha kho bhikkhave Vipassī kumāro sārathiṃ āmantesi: tena hi samma sārathi rathāṃ
3. idh’ avuso bhikkhunā kammaṃ kātabbam hoti. tassa evam hoti — kammaṃ kho me kātabbam bhavissati, kammaṃ kho pana me karontassa kāyo kilamissati, handāham nipajjāmi ti. so nipajjati, na viriyam ārabhati appattassa pattiyā anadhigatassa adhigamāya asachikatassa sacchikiriyāya. idam pātha- māṃ kusītavatthuṃ. puna ca param āvuso bhikkhunā kammaṃ katuṃ hoti. tassa evam hoti — aham kho kammaṃ akāsim, kammaṃ kho pana me karontassa kāyo kilanto, handāham nipajjāmi ti. so nipajjati, na viriyam ārabhati . . . pe . . . idam dutiyaṃ kusītavatthuṃ. puna ca param āvuso bhikkhunā maggo gantabbo hoti. tassa evam hoti — maggo kho me gantabbo bhavissati, maggam kho pana me gacchan-tassa kāyo kilamissati, handāham nipajjāmi ti. so nipajjati, na viriyam ārabhati . . . idam tatiyaṃ kusītavatthuṃ. puna ca param āvuso bhikkhunā maggo gato hoti. tassa evam hoti — aham kho maggam agamāsim, maggam kho pana me gacchantassa kāyo kilanto, handāham nipajjāmi ti. so nipajjati, na viriyam ārabhati . . . idam catuttham kusītavatthuṃ.

Translate into Pali:—

Now at that time in Sāketa 1 the wife of a moneylender had (present tense) an illness-of-the-head (which-had-lasted-for-) seven-years (use suffix -īka). Many great, foremost-of-(all-) regions, doctors had come (but) could not make (her) well. They went (off) taking much gold.

Then Jīvaka Komārabhacca entered Sāketa (and) asked people: “Who, I say, (is) ill? Whom (shall) I cure?” “This, O teacher, moneylender’s wife has a seven-years-old head-illness. Go, teacher, cure the moneylender’s wife.” Then Jīvaka

1 A city in the kingdom of Kosala, North-West of Magadha.
approached the house of the moneylender, who was a householder, (and) having approached ordered the porter: "Go, I say, O porter, tell the moneylender's wife: A doctor, lady, (has) come; he wishes to see you." (Saying :) "Yes, teacher," the porter, having assented to Jivaka Komarabhacca, approached the moneylender's wife, (and) having approached said this to the moneylender's wife: "A doctor, lady, (has) come; he wishes to see you." "What sort, I say, porter, (of) doctor?" "Young, lady." "Enough! I say, porter; what use is a young doctor to me? Many great, internationally-leading doctors have come (and) could not make (me) well. They went taking much gold."

Then the porter (returned to Jivaka for further instructions) . . . said this to the moneylender's wife: "The doctor, lady, has spoken (āha) thus: Don't now (kira) lady give anything in advance. When you have become (aorist) well (fem.), then (you) may give me what you wish." "Now I say, porter, let the doctor come."

**LESSON 25**

*Derivation*

It was mentioned on p. 6 above that in theory all words are "derived" from roots, the roots being irreducible meaningful elements of the language. It may be noted here that the Buddhist theory of language (accepted by all Schools of Buddhism, though they differ on details) is that it is conventional (vohāra). Sounds in themselves are meaningless, but meanings are arbitrarily assigned to groups of sounds by social convention. Quite often these meanings change through usage (ṛūṣhi). The Brahmanical (Mīmāṃsā) tradition on the other hand holds that language (the Vedic language) is eternal and existed before men made use of it. It is clear that on the Buddhist view analysis and the setting up of roots, suffixes,

\[1 \text{kim... harissai, "what will/can he/it do?" means much the same as }
\text{"what's the use of?"} \]
and inflections is pure abstraction: there are no roots in reality, but we find it convenient to group words around them for descriptive purposes. Some Brahmanical grammarians likewise held that analysis is pure abstraction and that in reality only sentences exist.

The suffixes by the addition of which "derivation" takes place are also meaningful elements, but of a different kind and with much more general meanings (or "grammatical meanings": thus -la is such a suffix, meaning "past participle", "completed action"). A third and last group of meaningful elements, still more general in meaning, is the inflections of verbs and nouns. In the case of verbs it is essential to learn the roots (or prefix + roots, i.e. "verbs") to which the manifold tense stems and participle stems belong, carrying the same meaning with only distinctions of time and mode. In the case of nouns, however, it is usually more convenient to learn the separate words without much attention to derivation, especially as the meanings of nouns derived from a common root are often widely divergent and it is these distinctions of meaning, rather than any similarity, which it is essential to discover and remember.

Primary Derivation

The derivation of a stem directly from a root is called "primary" (kita) derivation, and nouns derived in this way are called primary nouns (kitakanāma). They include participles, gerunds, infinitives, the agent noun, action nouns, possessive nouns (the kita suffix -in) and a number of nouns having the suffix -a forming their stems. For theoretical purposes several distinct suffixes -a are assumed, since their "meanings" are distinct (thus one means "action noun"), or, in some cases, the process of derivation includes an alteration to the root. At least one of these must be noticed as yielding a group of words close to their roots in meaning and forming important nouns from them. To distinguish one suffix from another of the same form a fictitious addition, called an "exponent" (anubandha) is attached to it, being a letter not likely to cause confusion by any resemblance to another word or morpheme. A prefixed n is a common exponent, since no words begin with n. In the present group of words the suffix -a is labelled: na.
The words thus formed cannot stand alone, but only as the second members of compounds. When *na* is added a root must be strengthened (lengthened) as for the seventh conjugation (*vuddhi*: *a > ā, i > e, u > o*); if the root ends in ā, *y* is inserted between the root and the suffix. Thus from *kar* we have *-kāra*, "maker," "doer" (as in *kumbhakāro*, "potter"); from *dā* *-dāya*, "giver." (Compare the action noun suffix *a*—no exponent—yielding, e.g., *-kara*—no root strengthening.) The suffix called *ra* requires the elision of the final consonant and proceeding vowel of the root. It is used, e.g., with *gam* and *jan*, yielding the words *-ga* and *-ja*. (The zero suffix which is added for example to the root *bhū* in forming *abhībhu* is called *kvi* (all of which is thus exponent). When *kvi* is added to a root ending in a consonant (e.g. *gam*, *han*) the final consonant is dropped: *ura-ga* (*urago* = "snake"), *sam-gha* (*samgho*).

Secondary Derivation

If a new word is derived not directly from a root but secondarily from another word-stem the derivation is called "secondary" (*taddhita*). Nouns thus derived are called secondary nouns (*taddhidanāma*). The suffixes used are distinguished from the primary suffixes, though sometimes they coincide in form with these. Among the secondary nouns (or adjectives) are some possessives (some of those in *in* and all of those in *mant* and *vant* 1), various numeral forms (ordinals, etc.), comparatives in *tara*, abstract nouns and a miscellaneous group. (A number of suffixes forming indeclinables also belong to secondary derivation.) Abstract and other secondary nouns are formed freely in Pali, in principle from any noun or adjective, and their derivation is an important feature of the grammar of the language as well as a useful source of vocabulary.

Abstract Nouns

Abstract nouns are formed by the addition of the suffixes *-tā* (always feminine) or *-ta(m)* (almost always neuter) to existing stems.

1 These suffixes are known as *t* (*taddhita*) or *nt* (*kita*), *mantu*, and *vantu*, where *n* and *t* are exponents (the feminine suffix *-t* is also known as *t* by some grammarians, but others label it *nt*; the feminine possessive is given as *int*).
devatā ("deity", "any divine being"—whether "god" or "goddess") < devo
vepullāṭa ("abundance") < vepullam
ithhattam ("this world", lit. "thus-ness") < itham
nānattam ("variety", "diversity") < nānā
mandattam ("inertness") < manda
sattattam ("existence", "being-ness") double abstract
< sant + -tta + -tta

Various Secondary Nouns (including Adjectives)

Other secondary nouns are formed by the suffixes na (i.e. -a, which if the stem already ends in a makes no change), neyya (i.e. -eyya), (n)ika, (n)iya, (n)aka, (n)ya, ima, ssa, and others, with strengthening (lengthening, vuddhi) of the first vowel of the word. They are extremely common and a good many have occurred already in the exercises, being listed in the vocabularies as independent words. They may be nouns or adjectives. In the latter case the feminine form usually has its stem in ī.

akālikā ("timeless") < a + kālo + (n)ika
aṭṭhāṅgika ("having eight factors") < aṭṭha + aṅgam + (n)ika
ākīṁcaṅṇaṁ ("nothingness") < a + kim + cana (= cī)
+ (n)ya
ānaṅcān ("infinity") < a + anto + (n)ya
āṇupūbba (feminine āṇupūbbī) ("systematic") < ānu-
ūbba + (n)ya
ābādhika ("ill") < ābādho + (n)ika
āraṅṇaka ("living in the forest") < araṅṇaṁ + (n)aka
ārogyaṁ ("health") < a + rogo + (n)ya
āsabha (feminine: āsabhī) ("bold", lit.: "bull-like")
< usabho ("bull") + (n)ya (irregular vuddhi)
ehīpāssika ("verifiable") < ehi ("come!") + passa
("see!") + (n)ika
opanayika ("fruitful", lit.: "leading to") < upanayo + (n)ika
kāveyyaṁ ("poetry") < kavi + (n)eyya

1 From here the exponents are enclosed in brackets.
Kosinārako (“inhabitant/citizen of Kusinārā”): suffix (n)aka

gamma (“vulgar”) < gāmo + (n)ya (ā shortened before conjunct)

gāravo (“respect”) < garu + (n)a

gelaññām (“illness”) < gilāna + (n)ya (with assimilation, ny > nīn)

cātummahābhūtika (“compounded of the four elements”) < catu(r) + mahābhūtam + (n)ika

jānapado (“countryman”, “country dweller”) < janapado + (n)a

dāsavyaṃ (“slavery”) < dāso + vya

dhamma (feminine: dhammi) (“doctrinal”) < dhammo + (n)ya (with assimilation of y to m)

negamo (“burgher”, “bourgeois”, “town dweller”) < nigamo (“town”) + (n)a

Pātaligāmiyo (“inhabitant of Pātaligāma”): suffix (n)iya

pāsādika (“lovely”) < pāsāda + (n)ika

ponobhavika (“leading to rebirth”) < puna(r) + bhavo + (n)ika

majjhima (“middling”, “medium”) < majjha + ima

Māgadho (“of Magadha”, “Magadhan”) < Magadho + (n)a

Vāsīththo (“descendant of Vasițtho”, “member of the V. clan”) < Vasițtho + (n)a (irregular change of i > e)

vīriyaṃ1 (“energy”) < viro + (n)ya (or (n)iya according to some grammarians, but the best explanation appears to be by the junction r + y > riy, since the language tends to avoid such conjunct consonants)

sandīṭṭhika (“visible”) < sandīṭṭha + (n)ika

sāpaleyyaṃ (“property”) < sa (“own”) + pāti (“lord”) + (n)eyya

somanassām (“joy”) < su + manas + ssa

Sometimes the distinction of these derived words can be inferred only from the context. E.g. Gotamo (clan) = Gotamo (the ancestor of the clan) + (n)a.

1 Usually written with the first i short, but it seems in fact to have been pronounced long. (In verse this word sometimes scans as only two syllables: vīr[i]yaṃ; here the first i might be written short because a conjunct follows it, cf. Lesson 23.)
Lesson 25

Junction Consonants

A junction consonant is a non-morphological consonant appearing between two vowels in junction. Certain finals given in brackets in this book might be classed as morphological or non-morphological, the exact dividing line being arbitrary. (This bracketing system could be extended.) All are regarded as non-morphological in the medieval grammars, whereas here we have preferred to show some of them as if belonging to certain words by adding them in brackets in cases where only those, and not other junction consonants, appear regularly with these words. Examples are $u(d)$, $du(r)$, $\breve{p}una(d)$, and $saki(d)$.

Usually hiatus between two vowels is avoided in close junction, and if vowel junction (by elision, etc.) is not made a junction consonant is inserted. These consonants include $t$, $d$, $m$, $y$, $r$.

$t$ may appear after $tas\bar{m}a$: $tas\bar{m}atiha$

$d$ may appear after $samm\bar{a}$, with shortening of $\breve{a}$: $bahud\bar{e}va$

(see Vocabulary), $samm\bar{a}n\bar{\breve{n}}\bar{\breve{a}}$ (cf. $\breve{p}una$, $saki$, above);

it may also appear between two words in a compound: $a\bar{n}\bar{n}ad\bar{a}thu$

$m$ may appear especially where a word is repeated, particularly in forming a compound: $ekameka$

$y$ may appear after or before $i$ (vowel $>$ semi-vowel in junction with another vowel $^1$): $\bar{p}ari\bar{y}a$, $nayidam$

$r$ may appear instead of $y$ in similar positions: $yathariva$

$v$ may appear before $u$: $j\bar{a}napadovu\bar{\breve{n}}\bar{\breve{h}}\bar{\bar{s}}i$.

(Very rarely, $h$ appears before $e$: $heva$m—this should perhaps be taken as emphatic and as in fact the indeclinable $h\bar{a}$, not a phonetic phenomenon).

Avyayībhāva Compounds

Compounds used as adverbs are fairly common, and we have noted that $bahubb\bar{i}his$, like other adjectives, may be so used. Another form of compound, which is always indeclinable, is the avyayībhāva ("indeclinable-nature"). In these the first member is an indeclinable or a prefix, the second usually a noun, and the

$^1$ Cf. in Lesson 23 $te > ty$, $su > sv$, $iti > ity > i\bar{c}c$, etc.
compound functions as an indeclinable (cf. in English "alongside"). Whereas in a tappurisa or kammadhāraya the second member may be said to predominate, and the first to be subordinated to it, in an avayābhāva it is the first member which predominates. The second (final) member regularly has the inflexion of the neuter nominative/accusative singular as indeclinable form.

With a prefix as first member we have for example:—

ajjhattam "internally" (adhi + attan, transferred to -a stem)
atbibhām "too much"
anulomam "in natural order", "in normal order" (lit.: "along the hair"—lomam = "hair (of the body)")
paccaṭam "individually", "personally"
palipatham "in the opposite direction", "the other way"
pāṭilomam "in reverse order"

With an indeclinable as first member we have:—
tiroḍabbatam "through a mountain" (tiro = "through"; rarely used as a separate word)
pacchābhattam "after the meal", "after eating"
yathābālam "according to one's ability"
yathābhūtam "as it really is", "according to nature"
yathāmittam "with one's friends"
yāvajīvam "as long as one lives", "all one's life"
yāvadattham "as much as one wants" (d is junction consonant).

Vocabulary

Verbs:—

adhi-vas (I) causes causative adhivāseti = agree to stay
(i.e. reside, put up, in = acc.), accept
an invitation

anu-(k)kam (I) anukkamati walk along

anu-(s)su (V) anussuṇāti hear of

abhi-sām-buddh (III) abhisambuddhati become enlightened, attain enlighten-
ment
ava-sar (I) (ava is an alternative form of the prefix o)

ava-saratī

go down to, approach

ä-pucch (I)

ä-pucchāti

ask leave (of absence)

u(d)-yuj (II)

causative uyyojeti = dismiss

uddharati

dig up

jar (III)

jīyati

grow old

nam (I)

namati

bend, incline

ni-gam (I)

nigacchāti

undergo, incur

ni(r)-pac (I)

nippacāti

concoct

ni-vās (VII)

nivāseti

dress

(ṝ)pa-(k)khal (VII)

pakkhāleti

wash

(ṝ)pāti-u(d)-ā-vatt (I)

pacchāvallati

turn back again

(ṝ)pāti-u(d)-tā (I)

pacchāthāti

rise

pari-(g)kah (V)

parigganahāti

occupy

(ṝ)pā-hā (V)

pahātī

send (aorist: pāhesi)

mar (III)

miyati

die

māp (VII)

māpeti

build

sam-har (I)

samharatī

gather

sam-thar (I)

santharati

strew, spread, carpet

(ssth)dis

causative sandasseti = instruct

sam-(ṝ)pa-hams (VII)

sampahamseti = delight (transitive)

causative samādāpeti = exhort

sam-u(d)-tīj (VII)

samuttejeti

excite, fill with enthusiasm

sam-lakkh (VII)

sallakkheti

observe

Nouns:

adhikaraṇaṁ

case, affair

adhivāsaṇaṁ

acceptance of an invitation

anvayo

inference

apāyo

misery

abhisamayo

insight

ambăm

mango fruit (usually neut.)
ambo
ävasathāgāram
udakamani (masc.)
uddāpo
uddeko
upakkilesa
kasāvam
kitti (fem.)
toranam
thambho
duggati (fem.)
dussīlo
dūto
nādo
nāmarūpam
nirayo
nissakkhanam
nīvaraṇam

Introduction to Pali

mango tree (usually masc.)
rest house, hostel (maintained by a local
council as a public service)
water-jar
foundations
sickness, vomiting
corruption
astringent
fame
gateway
column
a bad fate, evil destiny
bad character
messenger
roar
matter plus mind, sentient body (cf.
Lesson 29)
purgatory
escaping, leaving
obstacle (there are five obstacles to
escaping from mental attachment to
the world: desire, aversion, stupidity,
pride—i.e. concern about the opinion
of others—and uncertainty)
repulse, repelling
basis
jaundice
reverence, veneration, circumambula-
tion
lamp
city wall, ramparts
bag, package (of merchandise)
touch, contact
cat
enlightenment
being (destined) for enlightenment,
future Buddha, Bodhisattva
wall
opening
muhuttam (or masc.)  moment
vanippatho  trade
vanam  a wood
vahanam  mount (animal or vehicle)
vahanagaram  stable, coach-house, mews
vikaro  disorder
vinipato  ruin
vipatti (fem.)  failure
vivaram  hole
salyatanam  the six spheres (of the senses: five
              senses + the mind)
sugati (fem.)  good destiny

Adjectives:—
aktkanta  surpassing
anaga  (means also) future
anupariyaya  circling (-patho = the walk on top of
              a city wall)
abhikkanta  excellent
abhinihaft  learned
abhimukhta  facing
avisarada  diffident
ulara  mighty
ekamsa  definite, decided, confident
kevala  entire, whole
cañda  fierce, irascible
jeguccha  disgusting
tadisa  this sort (of)
dubbaltkaraña  weakening
nica  low, inferior
pacchappana  present (time)
patikkula  distasteful, disagreeable
pariya  encompassing
papaka  bad
bahu  much, many
majhima  middle, intermediate
medHAVin  intelligent
visarada  confident
visuddha  pure, clear
vāpakaṭṭha withdrawn, secluded
sabbasanṭhari entirely strewn, having complete carpeting
sambahula many
silavant virtuous, well conducted

Past Participles :

nadita (nad) roared
paśanna ((p)pa-sīd I) confident in, trusting
piṭa (pā) drunk
vipanna (vi-pād) failed, lacking, without
sammūlha (sam-muh) bewildered

Present Participle :

parināment (causative of pari-nam) digesting

Numeral :
caturāsīti (fem.) eighty (inflected like jāti)

Gerunds :

paricca (pari-i) going to, going round, encompassing
purakkhatvā (pura(s)-kar) (the prefix pura(s) means ‘before’)
facing

Indeclinables :
ajjatanāya for to-day
anlamaso even
kudā when ?
carahi therefore, then
paṭigacc’ eva as a precaution
puratthā east
yathābhīrantaṃ according to one’s pleasure, (as long) as one likes
yāvatā as far as
vinā without (precedes ins.)
sādhu (also means) please
EXERCISE 25

Passages for reading:—

1. atha kho bhagavā mahatā bhikkhusamghena saddhiṃ yena Nālandā ¹ tad avasari. tatra sudam bhagavā Nālandāyaṃ viharati Pāvārikambavane. atha kho āyasmā Sāriputto ² yena bhagavā ten’ upasamkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisidi. ekamantaṃ nisinnno kho āyasmā Sāriputto bhagavantaṃ etad avoca: evampasanno aham bhante bhagavati na cāhu ³ na ca bhavissati na c’ etarahi vijjati añño sanoṣaṇo vā brāhmaṇo vā bhagavatā bhiyyo ‘bhiṅñataraḥ yad idam sambodhiyam ti.

ulārā kho te ayaṃ Sāriputta āsabhī vācā bhāsitā, ekaṃso gahito sīhanādo nadito: evampasanno aham bhante bhagavati na cāhu na ca bhavissati na c’ etarahi vijjati añño sanaṇo vā brāhmaṇo vā bhagavatā bhiyyo ‘bhiṅñataraḥ yad idam sambodhiyam ti. kiṃ nu Sāriputta ye te ahesuṃ aṭitaṃ addhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā evamśilā te bhagavanto ahesuṃ iti pi, evamdhammā evampaṇṇā evamvīhārī evamvīmuttā te bhagavanto ahesuṃ iti pi ti. no h’ etaṃ bhante. kiṃ pana Sāriputta ye te bhavissantī anāgatam addhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā evamśilā te bhagavanto bhavissantī iti pi, evamdhammā evampaṇṇā evamvīhārī evamvīmuttā te bhagavanto bhavissantī iti pi ti.

no h’ etaṃ bhante. kiṃ pana Sāriputta aham te etarahi arahati sammāsambuddho cetasā ceto paricca vidito evamśilo bhagavā iti pi, evamdharmo evampaṭṭo evamvīhārī evamvīmutto bhagavā iti pi ti. no h’ etaṃ bhante. etth’ eva hi te Sāriputta atitānaṃ gatapaccuppannesu arahantesu sammāsambuddhesu cetopariyaṇānaṃ n’ atthī. atha kiṃ carahi te ayaṃ Sāriputta ulārā āsabhī vācā bhāsitā ekaṃso gahito sīhanādo nadito, evampasanno aham bhante bhagavati na cāhu na ca bhavissati na c’ etarahi vijjati añño sanaṇo vā brāhmaṇo vā bhagavatā bhiyyo ‘bhiṅñataraḥ yad idam sambodhiyam ti.

¹ A town about a league (yojanam) north of Rājagaha, later the site of the most famous Buddhist university.
² The Buddha’s leading disciple, who seems to have been largely responsible for the systematic study of his master’s doctrines. He predeceased the Buddha, dying at Nālandā shortly after the present episode.
³ ahu, 3rd singular ‘root’ aorist of hā (see Lesson 30), ‘there was.’
na kho me bhante atitānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyaṅānaṁ atthi. apī ca dhammanvayo vidito. seyyathā pi bhante rañño paccantimām nagaraṁ dalhuddāpam dalhapākāratoranaṁ ekadvāram, tatr’ assa dovāriko paṇḍito viyatto medhāvī aṅnātānaṁ nivāretā nātānaṁ pavesetā. so tassa nagarassa samantaṁ anupariyāya-patham anukkamamāno na passeyya pākārasandhim vā pākāravivaram vā antamase bilāranissakkanamattam pi. tassa evam assa, ye kho keci oḷārikā pāṇā imaṁ nagaraṁ pavisanti vā nikkhamanti vā, sabbe te iminā vā dvārena pavisanti vā nikkhamanti vā ti. evam eva kho me bhante dhammanvayo vidito. ye te bhante ahesam atītam addhānaṁ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nivarane pahāya cetasopakkilese paññāya dubbalikare, catusu satipaṭṭhānesu supatiṭṭhitacittā satta bojjaṅge yathā-bhūtaṁ bhāvetvā anuttaraṁ sammāsambodhīṁ abhisambujhimśu. ye pi te bhante bhavissanti anāgataṁ . . . abhisambujhissanti. bhagavā pi bhante etarahi . . . abhisambuddho ti . . .

atha kho bhagavā Nālandāyaṁ yathābhirantaṁ viharitvā āyasamantaṁ Ānandaṁ āmantesi : ayam’ Ānanda yena Pāṭaligāmo ten’ upasaṁkamissāma ti. evam bhante ti kho āyasma Ānando bhagavato paccassosi. atha kho bhagavā mahatā bhikkhusaṁghena sāddhiṁ yena Pāṭaligāmo tad avasari. assosum kho Pāṭaligāmiyā upāsakā bhagavā kira Pāṭaligāmaṁ anuppatto ti. atha kho Pāṭaligāmiyā upāsakā yena bhagavā ten’ upasaṁkamiṁsu, upasaṁkamitvā bhagavantaṁ abhivādetvā ekamanantā nisidhimśu. ekamanantā nisinnā kho Pāṭaligāmiyā upāsakā bhagavantaṁ etad avocum : adhivāsetu no bhante bhagavā āvasathāgāran ti. adhivāsesi bhagavā tunhībhāvena. atha kho Pāṭaligāmiyā upāsakā bhagavato adhivāsanam viditvā uṭṭhāy’ āsanā, bhagavantaṁ abhiṇādetvā, padakkhiṇaṁ katvā, yena āvasathāgāram ten’ upasaṁkamiṁsu, upasaṁkamitvā sabbasanthariṁ āvasathāgāraṁ santharitvā āsanāni paññāpetvā udakamaṇṇaṁ patiṭṭhāpetvā telappadīpaṁ āropetvā yena bhagavā ten’ upasaṁkamiṁsu, upasaṁkamitvā bhagavantaṁ abhiṇādetvā ekamanantā aṭṭhamu. ekamanantā ṭhitā kho Pāṭaligāmiyā upāsakā bhagavantaṁ etad avocum : sabbasanthariṁ santha-
Lesson 25

263

tam bhante avasathāgāram, āsanāni paññattāni, udakamāni
pattīṭhāpito, telappadīpo āropito, yassa dāni bhante bhagava
kālaṁ maññati ti.

atha kho bhagavā nivāsetvā pattacīvaram ādāya saddhiṁ
bhikkhusamghena yena āvasathāgāram ten' upasaṁkami,
upasaṁkamitvā pāde pakkhaletvā āvasathāgāram pavisitvā
majhimaṁ thambhaṁ nissāya puratthābhimukho nisīdi.
bhikkhusamgho pi kho pāde pakkhaletvā āvasathāgāram
pavisitvā pacchimaṁ bhittiṁ nissāya puratthābhimukho
nisīdi bhagavantaṁ yeva purakkhatvā. Pāṭalīgāmiyā pi kho
upasakā pāde pakkhaletvā āvasathāgāram pavisitvā puratthi-
maṁ bhittiṁ nissāya pacchābhimukhā nisīdīsā bhagavantaṁ
yeva purakkhatvā. atha kho bhagavā Pāṭalīgāmiye upāsake
āmantesi: pañc' ime gahapatayo ādināvā dussilassa silavi-
pattiyā. katame pañca. idha gahapatayo dussilo silavipanno
pamādādhiyakaraṇaṁ mahatīṁ bhogajānīṁ nigacchati. ayam
paṭhamo ādinavo dussilassa silavipattiya. puna ca param
ghapatayo dussilassa silavipannassa pāpako kittisaddo abbhug-
gacchati. ayam dutiyo ādinavo dussilassa silavipattiya. puna
cu param gahapatayo dussilo silavipanno yam yad eva parisam
upasaṁkamati, yadi khattiyaripaṁ sami yadi brāhmaṇaparisaṁ
yadi gahapatiparisaṁ yadi samanapaṁ sami, avisārada upasaṁ-
kamati maṅkubhūto. ayam tatiyo ādinavo dussilassa silavi-
pattiya. puna ca param gahapatayo dussilo silavipanno
sammuḥko kālaṁ karoti. ayam catuttho ādinavo dussilassa
silavipattiya. puna ca param gahapatayo dussilo silavipanno
kāyassa bheda param marañā apāyaṁ duggatiṁ vinipatam
nirayaṁ upapajjati. ayam pañcamo ādinavo dussilassa
silavipattiya. ime kho gahapatayo pañca ādināvā dussilassa
silavipattiya.

pañc' ime gahapatayo ānisaṁsā silavato silasampadāya.
katame pañca. idha gahapatayo silavā silasampanno appamā-
dadhikaraṇaṁ mahantāṁ bhogakkhandaṁ adhiyacchati.
ayam paṭhamo ānisaṁsā silavato silasampadāya. puna ca
param gahapatayo silavato silasampannassa kalyāṇo kittisaddo
abhuggacchati. ayam dutiyo ānisaṁsā silavato silasampadāya.
puna ca param gahapatayo silavā silasampanno yam yad eva
parisaṁ upasaṁkamati, yadi khattiyaparisaṁ yadi brāhmaṇa-
parisaṁ yadi gahapatiparisaṁ yadi samanapaṁ sami, visārada
upasamkamati amaṅkubhūto. ayaṁ tatiyo ānisāmso silavato silasampadāya. puna ca param gahapatayo silavā silasampanno asammūlho kālam karoti. ayaṁ catuttho ānisāmso silavato silasampadāya. puna ca param gahapatayo silavā silasampanno kāyassa bhedā param marañā sugatim saggam lokaṁ upapajjati. ayaṁ paṅcamo ānisāmso silavato silasampadāya. ime kha gahapatayo paṅca ānisāmso silavato silasampadāya ti. atha kha bhagavā Pāṭaligāmiye upāsake bahud eva rattim dharmiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā uyyojesi, abhikkantā kha gahapatayo ratti, yassa dāni kālam maṅnathā ti. evam bhante ti kha Pāṭaligāmiyā upāsakā bhagavato paṭissutvā utthāyā 'āsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkamiṁsu. atha kha bhagavā acirapakkantesu Pāṭaligāmiyesu upāsakesu sunāgāramaṁ pāvīsi.

tena kha pana samayena Sunīḍha-Vassakārā Magadhahāmatā Pāṭaligāme nagaram māpentī Vajjinaṁ paṭibāhāya. tena kha pana samayena sambahulā devatāyo sahass' eva Pāṭaligāme vatthūni parigghanhti. yasmiṁ padese mahesakkhā devatā vatthūni parigghanhti, mahesakkhānaṁ tattha raṅṇam rājamahāmattānam cittiṇi namanti nivesanāni māpetum. yasmiṁ padese majjhimā devatā vatthūni parigghanhti, majjhimānaṁ tattha raṅṇam rājamahāmattānam cittiṇi namanti nivesanāni māpetum. yasmiṁ padese nīcā devatā vatthūni parigghanhti, nīcānaṁ tattha raṅṇam rājamahāmattānam cittiṇi namanti nivesanāni māpetum.


seyyathā pi Ānanda devehi Tāvatimsehi saddhiṁ mantetvā, evam eva kha Ānanda Sunīḍha-Vassakārā Magadhahāmatā Pāṭaligāme nagaram māpentī Vajjinaṁ paṭibāhāya. idhāhaṁ Ānanda addasam dibbena cakkhunā visuddhena atikkantamānasakena sambahulā devatāyo sahass' eva Pāṭaligāme vatthūni parigghanhtiyo... nivesanāni māpetum. yāvatā
Lesson 25

Ānanda ariyāṁ āyatanāṁ yāvatā vanippatho idaṁ aggana-
garam bhavissati Pāṭaliputtaṁ puṭabhedenāṁ. Pāṭaliputtassa
kho Ānanda tayo 1 antarāyā bhavissanti, aggito vā udakato vā
mithubheda ṣāti.

atha kho Sunīdha-Vassakārā Magadhamahāmattā yena
bhagavā ten' upasaṃkamiṁsu, upasaṃkamitvā bhagavatā
saddhiṁ sammodiṁsu sammodaniyam katinaṁ sāraṇiyan
vītiṣāretvā ekamantaṁ atṭhamsu, ekamantaṁ ṭhitā kho
Sunīdha-Vassakārā Magadhamahāmattā bhagavantaṁ etad
avocum : adhivāsetu no bhavam Gotamo ajjatanāya bhattam
saddhiṁ bhikkhusamghenā ti. adhivāsesi bhagavā tuṇhi-
bhāvena.

atha kho Sunīdha-Vassakārā Magadhamahāmattā bhagavato
adhivāsanaṁ viditvā yena sako āvasatho ten' upasaṃkamiṁsu
upasaṃkamitvā sake āvasathe paṇītam khādaniyam bhopa-
niyaṁ paṭiyādāpetvā bhagavato kālam ārocāpesuṁ kālo bho
Gotama niṭṭhitam bhattan ti.

2. atha kho bhikkhave Vipassī bodhisatto apareṇa samayena
eko gaṇasmā vūpakaṭṭho vihāsi. aññen' eva tāni caturāsīti-
pabbajitasahassāni agamamsu, aññena Vipassī bodhisatto.
atha kho bhikkhave Vipassissā bodhisattassa vāsupagatassa
rahogatassa patisallinassa evaṁ cetas o parivitakko udapādi :
kicchaṁ vatāyaṁ loko āpanno, jāyati ca jīyati ca miyati ca
cavati ca upapajjati ca. atha ca pan' imassa dukkhasa
nissaraṇaṁ na ppajānāti jāramaraṇassa, kudā ssu nāma imassa
dukkhasa nissaraṇaṁ paññāyissati jāramaraṇassā ti.

atha kho bhikkhave Vipassissā bodhisattassa etad ahosi :
kimhi nu kho sati jāramaraṇaṁ hoti, kimpaccayā jāramaraṇaṁ
ti. atha kho bhikkhave Vipassissā bodhisattassa yonisoman-
sikārā āhu 2 paññāya abhisamayo : jātiyā kho sati jāramara-
ṇaṁ hoti, jātipaccayā jāramaraṇaṁ ti. atha kho bhikkhave
Vipassissā bodhisattassa etad ahosi : kimhi nu kho sati jāti
hoti, kimpaccayā jāti ti. atha kho bhikkhave Vipassissā
bodhisattassa yonisomanasikārā āhu paññāya abhisamayo :
bhave kho sati jāti hoti, bhavapaccayā jāti ti. atha kho
bhikkhave Vipassissā bodhisattassa etad ahosi : kimhi nu kho

1 “Three” — see next Lesson.
2 “There was” : “root” aorist of hū, see Lesson 30.

atha kho bhikkhave Vipassissa bodhisattassa etad ahosi: paccudāvattati kho idam viññānaṁ nāmarūpamahā, nāparam gacchati. ettāvatā jāyetha vā jīyetha vā mīyetha vā cavetha vā upapajjetha vā, yad idam nāmarūpapaccayā viññānaṁ,
viññāṇapaccayā nāmarūpaṇ, nāmarūpapaccayā saḷāyatanam,
saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanā-
paccayā tanhā, tanhāpaccayā upādānam, upādānapaccayā
bhavo, bhavapaccayā jāti, jātipaccayā jāramarāṇam sokapari-
devadukkhadomanassupāyāsā sambhavanti, evam etassa keval-
lassa dukkhakkhandhassa samudayo hoti. samudayo samudayo
ti kho bhikkhave Vipassissa bodhisattassa pubbe ananusutesu
dhammesu cakkhuṁ udapādi nāṇaṁ udapādi pañña udapādi
vijjā udapādi āloko udapādi.

atha kho bhikkhave Vipassissa bodhisattassa etad ahosi :
kimhi nu kho asati jāramarāṇam na hoti, kissa nirodhā jāra-
marāṇanirodho ti. atha kho bhikkhave Vipassissa bodhisattassa
yonisomanasikārā ahu paññāya abhisamayo : jātiyā kho asati
jāramarāṇam na hoti, jātiyā kho asati jāramarāṇanirodho ti. atha
kho bhikkhave Vipassissa bodhisattassa etad ahosi : kimhi
nu kho asati jāti na hoti . . . nāmarūpanirodhā viññāṇanirodho,
viññāṇanirodhā nāmarūpanirodhā, nāmarūpanirodhā saḷāya-
tananirodho, saḷāyatanananirodhā phassanirodhā, phassanirodhā
vedanānirodhā, vedanānirodhā tanhānirodhā, tanhānirodhā
upādānaniruddho, upādānaniruddho bhavanirodhā, bhavanirodhā
jātiyā, jātiyā jāramarāṇam sokaparidevadukkhado-
manassupāyāsā nirujjhanti, evam etassa kevalassa dukkha-
khandhassa nirodho hoti. nirodho nirodho ti kho bhikkhave
Vipassissa bodhisattassa pubbe ananusutesu dhammesu cak-
khuṁ udapādi nāṇaṁ udapādi pañña udapādi vijjā udapādi
āloko udapādi.

Translate into Pali :—

Now at that time king Pajjota ¹ had jaundice. Many great,
internationally-leading doctors came and could not make (him)
well. They took much gold and went. Then king Pajjota sent
a messenger into the presence of king Māgadhā Seniya Bimbi-
sāra : “ I have this sort (of) illness, let the king (deva) please
(put first) command Jivaka the doctor, he will cure me.” Then
king Bimbisāra commanded Jivaka : “ Go, I say, Jivaka, to
Ujjenī ² and cure king Pajjota.” “ Yes, O king,” Jivaka assented
to king Bimbisāra, went to Ujjenī, approached king Pajjota,

¹ King of Avanti, western India.
² Capital of Avanti.
having approached and observed the disorder of king Pajjota said this to king Pajjota: "O king (place second), I will concoct ghee, the king (devo) will drink it." "(I) won't, I say, Jivaka. If (yam) it is possible for you to make (me) well without ghee, do it. Disgusting to me (is) ghee, distasteful."

Then Jivaka thought: "This sort (of) illness of this king (it) is not possible to make well without ghee. Suppose I concoct ghee (so that it has) astringent-colour, astringent-odour, astringent-taste." Then Jivaka concocted ghee with-various-drugs (so that it was) astringent-colour, astringent-odour, astringent-taste. Then Jivaka thought: "To this king ghee, when drunk (and) digesting, will give vomiting. This king (is) irascible (put first), he may have me killed. Suppose I ask for leave as a precaution." Then Jivaka approached king Pajjota and having approached said this to king Pajjota: "O king, we doctors, you know (nāma), at this sort (of) moment dig up roots, gather medicines. O king, please command at (loc.) the stables and gates: let Jivaka go by any mount he likes, let him go by any gate he likes, let him go any time (acc.) he likes, let him enter any time he likes."

LESSON 26

Numerals

The numeral stem ti, "three," is inflected in three genders as follows, and used like an adjective:—

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Neuter</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>tayo</td>
<td>təhi</td>
<td>tisso</td>
</tr>
<tr>
<td>Acc.</td>
<td>təhi</td>
<td>təhi</td>
<td>təhi</td>
</tr>
<tr>
<td>Ins.</td>
<td>tinnara</td>
<td>tinnara</td>
<td>tissanna</td>
</tr>
<tr>
<td>Dat.</td>
<td>təhi</td>
<td>təhi</td>
<td>təhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>tinnara</td>
<td>tinnara</td>
<td>tissanna</td>
</tr>
<tr>
<td>Gen.</td>
<td>təsu</td>
<td>təsu</td>
<td>təsu</td>
</tr>
<tr>
<td>Loc.</td>
<td>təsu</td>
<td>təsu</td>
<td>təsu</td>
</tr>
</tbody>
</table>

1 See also Lessons 17, 18, and 20.
Lesson 26

Of the remaining numerals, the following are inflected and used in the same way as *pañca*, "five" (see Lesson 17) :-

*cha(ī)* six (the final ī appears only in close junction as in compounds, e.g. *chaḷaṅga*; it is assimilated to a following consonant; in certain compounds the form *sa(ī)* is current)

*satta* seven
*aṭṭha* eight
*nava* nine
*dasa* ten
*ekādasa* eleven
*dvādasa* twelve
*telasa* thirteen
*cuddasa* fourteen
*pānorasā* fifteen
*solasa* sixteen
*sattarasa* seventeen
*aṭṭhādasa* eighteen

The following numerals are used as nouns, they are feminine singular and are inflected like *jāti* (Lesson 20) :-

*vīsati* twenty
*sāṭhi* sixty
*sattati* seventy
*asīti* eighty
*navuti* ninety

The following are neuter nouns, they are usually inflected (in the singular) like other neuters in *a*, but may also be used undeclined in the stem form :-

(t)timsa thirty (usually tt in compounds)
callārīsa forty (also found in a feminine form calīrīsā inflected like kathā: Lesson 17)
*pañṇāsa* fifty (also -ā feminine).
The remaining intermediate numbers are compounds having the usual inflections of the last member:—

ekūnavīsati 19 (ekūna = one less than-) (ekūnapaññāsa 49)
ekavīsati 21 (ekanavuti 91, and ekatimsa against the usual doubling)
dvāvīsati 22 (dvāsaṭṭhi 62, but dvattimsa 32 and dvacattārīsām 42)
tevisati 23 (teättimsa 33)
catuvisati 24 (caturāsīti 84, catucattārīsā 44)
pañcavisati 25
chavīsati 26 (chatimsa 36 with doubling of the t)
sattavīsati 27
aññhavīsati 28 (aññhhasaṭṭhi 68)
ekūnatiṃsa 29

Numerals which are nouns are generally used appositionally in the same case (but singular) as the noun they refer to (cf. sata and sahassa, Lesson 17). They may also form compounds with these nouns.

Fractions:—

addho (masc. or adjective, also spelt addho) "half":—
addhayojanaṃ, "half a league"

upaddha (adjective or neuter) "half":—
upaddham divasam, "half a day"
upaddhapatham, "halfway" (adverb)

"and a half" is expressed by prefixing addha- to the next higher numeral:—

(diyaddho, "one and a half," not found in Dīgha)
addhateyya, "two and a half"
(addhuddha, "three and a half," only in later texts)
(the rest are regular)
addhatelas, "twelve and a half"

—for other fractions the ordinals are used, and they may be compounded with bhāgo, "part":—

catuttha, "a quarter"
catutthabhāgo, "one fourth," "a quarter"
(On satam and sahassam see Lesson 17.)

The formation of numerals above 100 is somewhat fluid, and may be illustrated by the following examples.

101–199 may be formed by making compounds in which the odd amount is prefixed to the hundred, just as in 21, etc., the units are prefixed to the tens. Often, however, the word specifying what is enumerated is inserted between the odd amount and the hundred:—

satīvīvassasata 160 years
(chasatīthisata 166—not in the Dīgha)

Alternatively the odd amount may follow the hundred as a separate word, followed by ca, "and," as connective (this method is rare in prose and may be characterized as poetic and elevated).

200, etc., are generally expressed by two words (note agreement: līṇi, etc., neuter):—

dve satāni 200
tīni satāni 300
cattāri satāni 400
pañca satāni 500

Here also compounds may be formed, though the simple compound seems rare and probably does not occur in the Dīgha (it would be liable to confusion if singular collective or part of a larger compound: dvisata = 102 or 200, though dvisatāni would be clear). Frequently a construction with malla ("measure") is used, including the objects enumerated (cf. the preceding paragraph) as follows:—

timattāni paribbājakasatāni "300 wanderers"

201, etc., may be formed like 101, etc., as a compound including a compound for the hundreds or as separate groups of words joined by ca. In the former case the regular construction is of the type:—

vissattīvussasata- 1 "320 years"
cattārisachabbussasata- 1 "640 years"

1 The examples quotable from the Dīgha are in larger compounds (bahuḥbhis), e.g. : vissattīvussasatāṇkā puttā, "sons having a life of 320 years." In independent compounds in -sata we would expect the plural -satāni.
For 250, etc., there is a special construction using the fraction *aḍḍha* and the next higher hundred (cf. "two and a half" above):—

*aḍḍhateyyavassasatāni" 250 years"

1,001, etc., may be formed in the same ways as 101, etc. Note for example:—

*aḍḍhateyyavassasahassāni" 2,500 years"

2,000, etc., are formed like 200, etc.:—

*dve sahassāni 2,000"

—or in compound form *dvevassasahassacattāri sahassāni 4,000"

One also finds a continuing reckoning by hundreds above 1,000:—

*saddhim timsamattethi paribbājakasatehi" with 3,000 wanderers"

*aḍḍhatelasāni bhikkhusatāni" 1,250 monks"

Through the ten thousands we have:—

*vīsati bhikkhusahassāni" 20,000 monks" (may also be written in compound with *vīsati*)

timsa bhikkhusahassāni" 30,000 monks"

cattārīsa bhikkhusahassāni" 40,000 monks"

saṭṭhi bhikkhusahassāni" 60,000 monks"

sattati vassasahassāni" 70,000 years"

asitti vassasahassāni" 80,000 years"

(these may all be written as compounds, with plural inflection). Likewise the intermediate numbers:—

*dvecattārīsa nāgasahassāni" 42,000 elephants"

caturāsīti ithisahassāni" 84,000 women"

caturāsītināgasahassāni" 84,000 elephants"

100,000 is *satasaḥassam*, which is used like *satam* and *sahasam* and like them is prominent in reckoning (1,000,000 is not prominent, being merely ten hundred thousands). Higher
numbers are formed in the same way as between 1,000 and 100,000:—

\[\text{aṭṭhasaṭṭhībhikkhusatasahassāṁ (N.B. singular) "168,000 monks"}
\]
\[\text{cuddāsa satasahassānī saṭṭhi ca sahassānī cha ca satānī 1,460,600}
\]
\[\text{catuvīśati satasahassānī 2,400,000}
\]
\[\text{asīti bhikkhusatasahassānī "8,000,000 monks"}
\]

If such compounds are used as adjectives (n)ika may be added.

The ordinals not yet given are usually formed by adding the suffix *ma* (fem. *mi*) to the cardinals. Sometimes the cardinals themselves are used with ordinal meaning.

Miscellaneous numeral expressions:—

"more than": *paropaṇīāsa(m), "more than fifty"*

"many": *aneka* either compounded or *anekāni satānī*, etc.

The pronoun *katama*, "which?", "which one?", usually introduces an enumeration with explanations.

*kati*, "how many?", is inflected in the plural only like an adjective in *t*, but the nominative-accusative is *kati* for all genders.

"times": *sakīṁ* or *sakīd eva* "once" or "only once"

\[\begin{align*}
\text{dviḥkhaṭṭaṁ} & \text{ "twice"} \\
\text{tikhaṭṭaṁ} & \text{ "three times"} \\
\text{chakkaṭṭaṁ} & \text{ "six times"} \\
\text{katiḥkhaṭṭaṁ} & \text{ "how many times?"}
\end{align*}\]

(these are all indeclinables)

"fold," *tiviḍha* "triple", "threelfold" etc.:

\[\begin{align*}
\text{dviḍhā (ind.)} & \text{ "in two" (division)} \\
\text{sattadhā (ind.)} & \text{ "in seven"}
\end{align*}\]

multiples: *dīgūṃ̐ś* (or *dvī-*) "double"

\[\begin{align*}
\text{catuṛgūṃ} & \text{ "fourfold", "quadruple" (e.g. four thicknesses).}
\end{align*}\]
Distributive numbers ("x each") are formed by simple repetition (āmenādīta).

The full declension of ubho, "both," is:—

Nominative and accusative  
Instrumental  
Dative  
Ablative  
Genitive  
Locative  
(ubho)
(ubhohi)
(ubhinnaṃ)
(ubho)
(ubhinnaṃ)
(ubhosu)

(Note also ubhato, "on both sides")

Digu Compounds

The last of the six classes of compound (cf. Lesson 13) is the digu,1 which may be regarded as a sub-variety of the kammadhārāya. Here the first member is a numeral, the second a noun, and the compound functions as a noun (cf. in English "twelvemonth"). The compound may be either a neuter singular (collective) noun or a plural (individual) of the gender of the second member (cf. the dvanda, Lesson 15). As collectives we have for example:—

catuddisam, "the four directions" (catu(r) + disā)
salāyatanam, "the six spheres," "the six senses"
(chal)/sa(l) + āyatanam)
sattāham, "seven days," "a week"

As plural with unchanged gender we have:—

catuddisā, "the four directions"

Past Participle Active

Past participles which are active (of either transitive or intransitive verbs) are formed by the addition of two suffixes, usually to the same form of the root as is used in the ordinarily passive past participle. Very few of them are used. Like other participles they may be used either as verbs or as adjectives. In the former construction they take an agent in the nominative and may take a patient in the accusative.

1 digu := dvi + go ("cow": cf. Lesson 29), an example of the class. It means "a two-cow", "a pair of cows", and may be explained as dvi gāvo (gāvo is the plural of go).
The less infrequent suffix is tāvin, which is inflected like other stems in in:—

bhuj bhuttāvin having eaten, who has eaten
vi-ji vijitāvin who has conquered, who had conquered

The suffix tavant(u) may be considered as the possessive suffix vant(u) (whose declension it follows) added to the past participle in ta—

vas vusitavant who has lived (well)

(this appears to be the only example in regular use; it has a special meaning, applying to the life of monks; it is always an adjective).

Example of construction with patient:—

gahapatissa ... bhojanam bhuttāvissa ..., “of a householder ... who has eaten a meal ...”

Vocabulary

Verbs:—

anu-kamp(I) anukampati be compassionate, have compassion (acc.)
anu-bandh(I) anubandhati follow
anu-budh(III) anubuddhati understand
apa-lok(VII) apaloketi take leave, give notice
from the noun udānam, cf. Lesson 28 on
denominatives
udānam, udāneti speak with exaltation, speak with joy

ud(a)-har(I) udāharati speak, say, promulgate
upa-nam(I) causative upanāmeti = offer, serve (dat. of person and acc. of thing)
upa-sam-har(I) upasamharati visualize as, imagine as (2 acc’s.)
o-lup(II) causative olumpeti = scrape off
o-lok(VII) oloketi look at
ni(r)-pat(I) nippatati flee
ni-vatt(I) causative nivateti = turn back (transitive)

1 The past participle suffix is sometimes labelled hta, or in our notation (h)ta.
(p)pa-kās (I)  (pakāsati, shine: poetic only, and not in the Dīgha) causative pakāseti = show  

(p)paṭi-ā-sis (II)  paṭaccāsimsati hope for, expect  

(p)paṭi-(g)gah (V)  paṭiggaheti = make receive, accept  

(p)paṭi-(p)pa-nam (I)  paṭippaṇamati abate (causative = check)  

(p)paṭi-(p)pa-(s)sambh (I)  paṭippassambhāti abate, be allayed  

(p)paṭi-bhā (I)  paṭibhāti be clear  

(p)paṭi-vāṭ (I)  paṭivaṭṭati turn back  

(p)paṭi-vidh (III)  paṭivijjhati penetrate, comprehend  

(p)pa-bandh (I)  paṭabandhāti bind  

paṭi-ni(r)-vā (I) (or III)  paṭinibbāti attain extinction, attain liberation  

paṭi-har (I)  paṭiharati watch over, protect  

poṭh (VII)  poṭheti snap (fingers)  

vi-ci (V)  vicināti investigate, search out  

sam-tapp (VII)  santappeti (also) satisfy  

sam-(p)pa-var (VII)  sampavāreti feast (transitive)  

sam-bhū (VII)  sambhāveti catch up with (acc.)  

Nouns:—  
akkho axle  
abhijjhā desire (with loc. of object)  
ambakā mango woman  
aḍḍaputto master, Mr., (plur.:) gentlemen (especially when addressed by ladies, including their wives)  
alaṅkāro ornament, adornment  
assāso reassurance  
aṃalakaṃbā emblic myrobalan (a medicinal fruit)  
vārāmo park  
āhāro district  

1 Or (p)paṭi-āsis since sis never appears by itself and a may not be a prefix here (but part of the root).
udānaṁ  exalted utterance, joyful utterance
upaṭṭhāko  attendant, follower
uliṃpo  boat, canoe
okāro  meanness, degradation, vanity
-jālo  become
litthāṁ  landing place, jetty, crossing place, ferry, beach (for bathing and drinking)
dīpo  island
domanassāṁ  (may also mean) aversion
nekkhammaṁ  renunciation
netti (fem.)  leading, tendency
paṭipadā  way
paṭivedho  penetration, comprehension
pallalam  pool
pañīyam  water (drinking water)
pañabbhavo  rebirth
pubbañho  morning
malām  dirt
māyā  trick
yugam  yoke
rajanam  dye
velā  bank, time, occasion
samkilesa  defilement
samkhāro  force, energy, activity, combination, process, instinct, habit (a very difficult word to find an exact equivalent for; “force”, with a restricted technical sense attached to it, is probably the best. samkhāro means the force, or forces, manifested in the combination of atoms into all the things in the universe, in the duration of such combinations—as in the life-span of a living being—and in the instincts and habits of living beings, which are to be allayed by the practice of meditation (jhāna). It is one of the five basic groups (khandha) of kinds of things in the universe: matter, sensation, perception and consciousness being the others)
sarama  lake
sikkhā  training
hatthinikā  she-elephant

Adjectives:—
anupassin  observing
udagga  lofty, elated
uddesika  referring to
odāta  white
kalla  proper
gāmin  going
jara  old, aged
duṣṭha  evil, vile, corrupt
nīla  blue
pīla  yellow
madhuraka  drunk, intoxicated
mudu  supple
vuddha  old
saññāta  restrained
sāmukkaṁsaka  exalted, sublime

Past Participles:—
adhiṁvuttha  accepted
(adhi-vas)
āṇatilā (āṇa)  ordered
causative
onīta (o-nī)  withdrawn, removed
suddha (sudh
(III))  cleaned

Future Passive Participle:—
peyya (pā)  to be drunk, drinkable

Gerunds:—
adhiṭṭhāya (adhi-
(t)thā)  having fixed one's attention on, having
resolved on
paticca ((p)patis-i) conditioned by, because of (usually with
acc.; sometimes spelt paticca)
Lesson 26

bhōjetvā (bhuj) (II) causative
valvā (vac) having said
vineyya (vi-nī) having eliminated, having disciplined
visajja (vi-sajj) getting over, leaving behind

Indeclinables:—

anantaram without omission
aparam further
aparāparam successively
abāhiram without exclusion, without excluding anyone
dūrato in the distance
yathāsandittham with one's acquaintances
yathāsambhattam with one's comrades
yāva (also means) until, as long as
viya like (enclitic: this is the usual prose form; in verse we find also va)
sadā always
svātanāya for tomorrow

EXERCISE 26

Passages for reading:—

1. atha kho bhagavā pubbañhasamayam nivāsetvā pattaccīvaram ādāya saddhiṃ bhikkhusamghena yena Sunīdha-Vassakārānam Magadhamaḥāmattānam āvasatho ten' upasamkami, upasamkamitvā paññatte āsane nisiddi. atha kho Sunīdha-Vassakārā Magadhamaḥāmattā Buddhapatamukhaṃ bhikkhusamghaṃ pañitena khādaniyena bhojaniyena sahatthā santappesuṃ sampavāresuṃ. atha kho Sunīdha-Vassakārā Magadhamaḥāmattā bhagavantaṃ bhuttāvim onitapattapāṇiṃ aṇnatarāṁ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdīmsu. ekamantaṃ nisinne kho Sunīdha-Vassakāre Magadhamaḥāmatte bhagavā imāhi gāthāhi anumodi:—

yasmiṃ padese kappeti vāsam paṇḍitajātiko
śilavant' ettha bhōjetvā saṃñate brahmaçārīno,
yā tattha devatā assu tāsaṁ dakkhiṇam ādise,\textsuperscript{1} tā pūjitā pūjayanti \textsuperscript{2} māṇītā mānayanti \textsuperscript{2} naṁ.

tato naṁ anukampanti māṭā puttaṁ va orasaṁ devānukampito poso \textsuperscript{3} sadā bhadrāni \textsuperscript{3} passati ti.

atha kho bhagavā Sunīdha-Vassakāre Magadhamahāmatte imāhi gāthāhi anumoditvā utṭhāya' āsanā pakkāmi.

tenā kho pana samayena Sunīdha-Vassakārā Magadhamahāmatte bhagavantaṁ piṭṭhito piṭṭhito anubaddhā honti, yen' ajja samaṇo Gotamo dvārena nikkhamissati taṁ Gotamadvāraṁ nāma bhavissati, yena tatthena Gaṅgaṁ nadiṁ tarissati taṁ Gotamatitthāṁ bhavissati ti. atha kho bhagavā yena dvārena nikkhomi taṁ Gotamadvāraṁ nāma ahosi.

atha kho bhagavā yena Gaṅgaṁ nadiṁ ten' upasaṁkami. tenā kho pana samayena Gaṅgaṁ nadiṁ pūrā hoti samatitthikā kāka-peyyā. app ekacce manussā nāvaṁ pariyesanti app ekacce uḷumpaṁ pariyesanti app ekacce kūlāṁ bandhanti aparāparaṁ gantukāmā. atha kho bhagavā seyyathā pi nāma balavā puriso sammiṇjitaṁ vā bāhaṁ pasāreyya pasāritaṁ vā bāhaṁ sammiṇjeyya, evam evaṁ Gaṅgāya nadiyā orimatire antarahaṁ pārimatire paccuṭṭhāsi saddhiṁ bhikkhusamghena. addasa kho bhagavā te manusse app ekacce nāvaṁ pariyesante app ekacce uḷumpaṁ pariyesante app ekacce kūlāṁ bandhante aparāparaṁ gantukāme. atha kho bhagavā etam atthaṁ viditvā, tāyaṁ velāyaṁ imaṁ udānaṁ udānesi:—

ye taranti aṇṇavaṁ saraṁ; setuṁ katva \textsuperscript{4} visajja pallalāṇi, kūlāṁ hi jano pabandhati, nittyāṭa medhāvino janā ti.

atha kho bhagavā āyasmaṁ ānandam āmantesi: ayām' Ānanda yena Koṭigāmo ten' upasamkamissāma ti. evaṁ bhante ti kho āyasma Ānando bhagavato paccassosi. atha kho bhagavā mahātā bhikkhusamghena saddhiṁ yena Koṭigāmo tad avasari. tatra sudāṁ bhagavā Koṭigāme viharati. tatra kho bhagavā bhikkhu āmantesi: catunnaṁ bhikkhave ariyasaccānaṁ ananubodhā appatiśvedhā evam idaṁ digham

\textsuperscript{1} Poetic form of optative of ā-dis (I) "dedicate", 3rd singular.
\textsuperscript{2} In verse frequently e > aya.
\textsuperscript{3} Poetic forms, poso = puriso and bhadrāni = bhaddāni.
\textsuperscript{4} Poetic form of katvā.
addhānaṃ sandhāvitaṃ saṃsāritaṃ mamaṅ c' eva tumhākaṇ ca. katamesaṃ catunnaṃ. dukkhaṃsa bhikkhave ariyasaccassa ananubodhā appaṭivedhā evam idam dīgham addhānaṃ sandhāvitaṃ saṃsāritaṃ mamaṅ c' eva tumhākaṇ ca. dukkhasamudayassa bhikkhave ariyasaccassa ananubodhā appaṭivedhā evam idam dīgham addhānaṃ sandhāvitaṃ saṃsāritaṃ mamaṅ c' eva tumhākaṇ ca. dukkhanirodhassa bhikkhave ariyasaccassa... pe... dukkhanirodhagāminiya paṭipadāya bhikkhave ariyasaccassa ananubodhā appaṭivedhā evam idam dīgham addhānaṃ sandhāvitaṃ saṃsāritaṃ mamaṅ c' eva tumhākaṇ ca. tayidaṃ bhikkhave dukkham ariyasaccam anubuddham paṭividdham, dukkhasamudayaṃ ariyasaccaṃ anubuddham paṭividdham, dukkhanirodhaham ariyasaccaṃ anubuddham paṭividdham, dukkhanirodhagāmini paṭipadā ariyasaccam anubuddham paṭividdham, ucchinna bhavanaṃ, n' atthi dāni punabhavo ti. idam avoca bhagavā, idam vattva sugato athāparaṃ etad avoca satthā:—

catunnaṃ ariyasaccanaṃ yathābhūtaṃ adassanā saṃsītanaṃ 1 dīgham addhānaṃ tāsu tās' eva jātisu.
tāni etāni diṭṭhāni bhavanetī samūhatā
cchinnaṃ mūlaṃ dukkhaṃsa n' atthi dāni punabhavo ti.

* * *

assosi kho Ambapālī gaṇikā bhagavā kira Vesāliyaṃ anupatto Vesāliyaṃ viharati mayhaṃ ambavane ti. atha kho Ambapālī gaṇikā bhaddāni bhaddāni yānāni yojāpetvā, bhaddāṃ yānaṃ abhirūhitvā bhedhēhi bhaddehi yānehi Vesāliyā niyāsī, yena sako ārāmo tena pāyāsi. yāvatikā yānassā bhūmi yānena gantvā yānā paccorohitvā pattikā va yena bhagavā ten' upasamkami, upasamkamitvā bhagavantaṃ abhivādetvā ekamantam nisidi. ekamantam nisinnam kho Ambapālīṃ gaṇikaṃ bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamṣesī. atha kho Ambapālīṃ gaṇikaṃ bhagavā dhammiyā kathāya sandassiti samādapitā samuttejitā sampahamṣitā bhagavantaṃ etad avoca:—

adhivāsetu me bhante bhagavā svātanāya bhattam saddhiṃ

1 Poetic form of the past participle of saṃ-sar.
bhikkhusāmghenā ti. adhivāsesi bhagavā tuṇḍībhāvena. atha k호 Ambapālīgānakī bhagavato adhivāsanaṁ viditvā uṭṭhāyā' āsanā bhagavantaṁ abhiśāvetvā padakkhiṁ hatvā pakkāmi.

assosum k호 Vesālikā Licchavi bhagavā kira Vesāliṁ anuppatto Vesāliyaṁ viharati Ambapālīvane ti. atha k호 te Licchavi bhaddāni bhaddāni yānāni yojāpetvā bhuddam yānaṁ abhirūhitvā bhaddehi bhaddehi yānēhi Vesāliyā niyīṁsu. tatr' ekacce Licchavi nilā honti nilavāṇṇā nilavatthā nilālaṅkārā, ekacce Licchavi pitā honti pitaṁnaṁ pitaṁvatthā pitaṁlaṅkārā, ekacce Licchavi lohitakā honti lohitavaṇṇā lohitavatthā lohitālaṅkārā, ekacce Licchavi odātā honti odātavaṇṇā odātavatthā odātālaṅkārā.

atha k호 Ambapālīgānakī daharānaṁ daharānaṁ Licchavīnaṁ akkhena cakkha cakkha cakkha yugena yugam paṭīvattesi. atha k호 Licchavi Ambapālim ganikam etad avocom : kiṁ je Ambapāli daharānaṁ daharānaṁ Licchavīnaṁ akkhena cakkha cakkha yugena yugam paṭīvattesi ti. tathā hi pada me ayyputta bhagavā nimanitto svātānāya bhattam saddhiṁ bhikkhusāmghenā ti. dehi je Ambapāli etam bhattam satasahassenā ti. sace pi me ayyputta Vesāliṁ sāhāraṁ dassathā evamahantam bhattam na dassāmi ti. atha k호 te Licchavi āṅguli poṭhesuṁ jīt' amhā vata bho ambkāya, vaṇcit' amhā vata bho ambkāya ti. atha k호 te Licchavi yena Ambapālīvanaṁ tena pāyimsu.¹

addasā k호 bhagavā te Licchavi dūrato va āgacchante, disvā bhikkhū āmantesi : yesaṁ bhikkhave bhikkhūnaṁ devā Tāvatiṁsa adiṭṭhā, oloketha bhikkhave Licchaviparisam, avaloketha ² bhikkhave Licchaviparisam upasamharatha bhikkhave Licchaviparisam Tāvatiṁsaparisan ti. atha k호 te Licchavi yāvatiṁ yānassa būmi yānena gantvā yānā paccorohitvā, pattikā va yena bhagavā ten' upasamkamiṁsu, upasamkamiṁtvā bhagavantaṁ abhiśāvetvā ekamantam nisīdimu. ekamantam nisinne k호 te Licchavi bhagavā dhammīyā kathāya sandassesi samādapesi samuṭṭhesi sampahamśesi. atha k호 te Licchavi bhagavatā dhammīyā kathāya sandassita samādapiṁ samuṭṭhejitā sampahamśita bhagavantaṁ etad avocom : adhivāsetu no bhante bhagavā svātānāya bhattam

¹ Irregular 3rd plural aorist of yā.
² ava is poetic form of o.
Lesson 26

saddhim bhikkhusamghena ti. adhivuttham kho me Licchavi svātanāya Ambapāligānikāya bhattan ti. atha kho te Licchavi ānguli poṭhesum: jit' amhā vata bho ambakāya, vaṅcit' amhā vata bho ambakāyā ti. atha kho te Licchavi bhagavato bhāsitaṁ abhinanditvā anumoditvā uṭṭhāy' āsanā bhagavantaṁ abhivādetvā padakkhināṁ katvā pakkamiṁsu.

atha kho Ambapāligānikā tassā rattiyā accayena sake ārāme panītaṁ khādaniyaṁ bhojaniyaṁ paṭiyādāpetvā bhagavato kālaṁ ārocāpesi: kālo bhante niṭṭhitām bhattan ti. atha kho bhagavā pubbanhasamayaṁ nivāsetvā pattacīvaram ādāya saddhim bhikkhusamghena yena Ambapāligānikāya parivesanā ten' upasamkami, upasamkamitvā paññatve āsane nisidi. atha kho Ambapāligānikā Buddhampukham bhikkhusamghaṁ panītāna ḍhādaniyaṁ bhojaniyaṁ sahaṭṭā santappesi sam-pavāresi. atha kho Ambapāligānikā bhagavantaṁ bhuttāvīṁ onitappatpanīṁ aññataram nićam āsanaṁ gahetvā ekamantam nisidi. ekamantam nisinnā kho Ambapāligānikā bhagavantaṁ etad avoca: imāham bhante āramaṁ Buddhampukhaṁ bhikkhusamghassa dammi 1 ti. paṭiggahesi bhagavā āramaṁ. atha kho bhagavā Ambapāligānikā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampaham-setvā uṭṭhāy' āsanā pakkāmi.

tatra pi sudām bhagavā Vesāliyaṁ viharanto Ambapālivane etad eva bahulaṁ bhikkhūnaṁ dhammiṁ kathaṁ karoti: iti sīlab iti samādhi iti pañña, sīlabhāvito samādhi mahapphala hoti mahānisaṁso, samādhiparibhāvita pañña mahapphala hoti mahānisaṁsa, paññāparibhāvita cittaṁ sammad eva āsavehi vimuccati seyyathidaṁ kāmāsava bhavāsava diṭṭhāsava avijjāsavā ti.

atha kho bhagavā Ambapālivane yathābhirantaṁ viharītvā āyasantaṁ Ānandaṁ āmantesi: āyām' Ānanda yena Beluvagāmako ten' upasamkamissāṁ ti. evam bhante ti kho āyasma Ānando bhagavato paccassosi. atha kho bhagavā mahatā bhikkhusamghena saddhim yena Beluvagāmako tad avasari. tatra sudām bhagavā Beluvagāmako viharati.

tatra kho bhagavā bhikkhū āmantesi: etha tumhe bhikkhave, samantā Vesāliṁ yathāmittaṁ yathāsanditthāṁ yathā-

1 "'I give,' elevated form of demi."
sambhāttaṁ vassaṁ upetha, aham pana idh' eva Beluvagā-
make vassaṁ upagacchāmi tī. evaṁ bhante ti khe te bhikkhū
bhagavato paṭissuttvā samantā Vesālīm yathāmittām yathā-
sandiṭṭham yathāsambhattaṁ vassaṁ upagaṁchuuṁ, bhagavā
pana tatth' eva Beluvagāmake vassaṁ upagaṁchī.

atha kho bhagavato vassūpagatassa kharo ābādho uppajji,
bālhā vedanā vattantī māraṇantikā. tā sudāṁ bhagavā sato
sampajāno adhivāseti avihaṁnamāno. atha kho bhagavato etad
ahosi: na kho me tāṁ paṭirūpaṁ yo 'ham anāmantettvā
upatthāke anapaloketvā bhikkhusamghaṁ parinibbāyeyyaṁ.
yan nunāham imam ābādham viriyena paṭippanāmetvā jīvi-
tasamkhāram adhiṭṭhāya vihareyyan ti. atha kho bhagavā tāṁ
ābādham viriyena paṭippanāmetvā jīvitasamkhāram adhiṭṭhāya
vihāsi. atha kho bhagavato so ābādho paṭippasambhī.

atha kho bhagavā gināna vuṭṭhito aciravuṭṭhito gelaṁnā
vihārā nikkhamma vihārapacchāyāyaṁ paṁnattā āsane nisidi.
atha kho āyasmā Ānando yena bhagavā ten' upasaṁkami,
upasaṁkamivā bhagavantam abhivādetvā ekamantam nisidi.
ekamantan nisinno kho āyasmā Ānando bhagavantam etad
avoca : diṭṭhā me bhante bhagavato phāsu, diṭṭhām me bhante
bhagavato khamaniyantā. api hi me bhante madhurakajāto viya
kāyo, disā pi me na pakkhaṁyaṁ, dhammā pi maṁ na paṭi-
bhanti bhagavato gelaṁnena, api ca me bhante ahosi kā cid eva
assāsamatā, na tāva bhagavā parinibbāyissati na yāva
bhagavā bhikkhusamghaṁ ārabbha kīn cid eva udāharaṁ ti.

kim pan' Ānanda bhikkhusaṁgho mayi paccāsaṁsati. desito
Ānanda mayā dhammo anantaram abāhiraṁ karitvā ; na
tatthī Ānanda tathāgatassa dhammesu ācariyaṁmuṭṭhī. yassa
nūna Ānanda evam assa aham bhikkhusaṁghaṁ pariharissāmi
 ti vā mamuddesiko bhikkhusaṁgho ti vā so nūna Ānanda
bhikkhusaṁghaṁ ārabbha kīn cid eva udāhareyya. tathāgatassa
kho Ānanda na evam hoti aham bhikkhusaṁghaṁ pariharissāmi
 ti vā mamuddesiko bhikkhusaṁgho ti vā. kim Ānanda tathā-
gato bhikkhusaṁghaṁ ārabbha kīn cid eva udāharissati. aham
kho pan' Ānanda etarahi jinno vuddho mahallako addhagato
vayo anupatto, asitikko me vayo vattati. seyyathā pi Ānanda

1 Wanderers put up for the rainy season when travel was impossible. The
word vassaṁ came to be used for this putting up.
2 In some words pati- is sometimes found instead of paṭi-.
Lesson 26

jarasakaṭam veghamissakena ā yāpeti, evam eva kho Ānanda veghamissakena maññe tathāgatassa kāyo yāpeti. yasmiṃ Ānanda samaye tathāgato sabbanimittānaṃ amanasikāra ekaccānaṃ vedanānaṃ nirodhā animittaṃ cetosamādhīṃ upasampajja viharati, phāsukato Ānanda tasmiṃ samaye tathāgatassa kāyo hoti.

tasmāt ih' Ānanda attadīpā viharatha attasaranā anañña-saranā, dhammadiṭṭha dhammasaranā anaññasaranā. kathāñ c' Ānanda bhikkhu attadīpo viharati attasaraṇo anañnasaraṇo, dhammadiṭṭha dhammasaraṇa anaññasaraṇa. idh' Ānanda bhikkhu kāye kāyānupassi viharati atāpi sampajāno satimā, vineyya loke abhijjhādamanassam, vedanāsu vedanānupassi viharati atāpi sampajāno satimā, vineyya loke abhijjhādamanassam, cittte cittānupassi viharati atāpi sampajāno satimā, vineyya loke abhijjhādamanassam, dhammesu dhhammadu-passi viharati atāpi sampajāno satimā, vineyya loke abhijjhādamanassam, evam kho Ānanda bhikkhu attadīpo viharati attasaraṇa anañnasaraṇa, dhammadiṭṭha dhammasaraṇa anañnasaraṇa. ye hi keci Ānanda etarahi vā mamaṃ vā accayena attadīpa viharissanti attasaranā anañnasaranā, dhammadiṭṭha dhammasaraṇa anaññasaraṇa, tamatagge ā me te Ānanda bhikkhū bhavissanti ye keci sikkhākāma ti.

2. tesaṃ Vipassi bhagavā araham sammasambuddho ānu-pubbikathāṃ kathesi, seyyathiddaṃ dānakathāṃ sillakathāṃ saggakathāṃ kāmānaṃ ādinnavaṃ okāraṃ saṃkilesaṃ nekkhamme anisaṃsaṃ pakāsī. yadā te bhagavā aññasi kallacitte muducitte vinivaranacitte udaggacitte pasannacitte, athā yā Buddhānaṃ sāmukkaṃsikā dhammadesanā tam pakāsī, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathā pi nāma suddhaṃ vattham apagatakālakaṃ sammad eva rajanaṃ paṭiggenheyya, evam eva Khaṇḍassa ca rājaputtassa Tissaṃsa ca purohitaputtassa tasmiṃ yeva āsane virajaṃ vitamalaṃ dhammacakkhaṇḍa udapādi: yam kiñci samudayadhammaṃ, sabban taṃ nirodhadhamman ti.

1 "held together with straps," "bound up with bands" (?)—the precise meaning of vegha, which occurs only in this expression, seems to be unknown; missaka = "mixed with," "combined with." 2 "Highest of all": according to the Commentary this is tama = "most" + agge joined by a junction consonant; another explanation is that we have here tamatā, "mostness."
Translate into Pali:

Now at that time king Pajjota had a she-elephant called Bhaddavatikā, a fifty-league-er (per day). Then Jīvaka offered ghee to king Pajjota (saying:) "Let the king (devo) drink astringent (put first)." Then Jīvaka having made king Pajjota drink ghee went to the elephant-hall and fled from the city on the she-elephant Bhaddavatikā. Then to king Pajjota that ghee (which was) drunk (and) digesting gave vomiting. Then king Pajjota said this to people: "I say, I have been made to drink ghee by the vile Jīvaka. Now! I say, search out doctor Jīvaka!" "O king, (he has) fled from the city on Bhaddavatikā the she-elephant."

At that time king Pajjota had a slave called Kāka, a sixty-league-er, born of non-human beings. Then king Pajjota ordered Kāka the slave: "Go, I say, Kāka, turn back doctor Jīvaka (saying:) 'Teacher, the king has you turned back (double causative).' These doctors now (nāma) I say, Kāka, have-many-tricks, don't accept anything of him (gen.)." Then Kāka the slave caught up with Jīvaka whilst on the road, at Kosambi, having (kar, present participle) breakfast. Then the slave Kāka said this to Jīvaka: "Teacher, the king has you turned back." "Wait, I say, Kāka, until I have eaten (present tense). Well! I say, Kāka, have-something-to-eat-yourself!" "Enough, teacher! I am ordered by (gen.) the king: 'These doctors now, Kāka, I say, have many tricks, don't accept anything from him.'" At that time Jīvaka Komārabhacca was eating (present tense) an emblic myrobalan (after) scraping off the medicine (medicinal part) with (his) nail, and was drinking water. Then Jīvaka said this to the slave Kāka: "Well! I say, Kāka, eat (some) emblic myrobalan and drink (some) water yourself!"

---

1 paṭicca.
2 On the Yamunā near its confluence with the Ganges; capital of Vatsa, a kingdom situated centrally between Avanti, Magadha, and Kosala.
3 bhujassu, 2nd singular imperative "middle" or reflexive of bhuj (II) (cf. Lesson 28).
4 pissaṃsa.
Lesson 27

Text, Sentence, and Clause

The doctrine that what is given in language consists of sentences (vākyā or vyāñjana), and that smaller pieces such as words are grammatical abstractions, has been noted in earlier lessons. It will have been noticed in the earlier exercises that the sentence itself, though in a sense complete, is often obscure in the absence of any context: that is to say a genuine sentence, especially a short sentence, taken from the texts at our disposal has a strongly prehensive and dependent quality, the meaning being only vaguely given by the sentence alone. The precise meaning with which a sentence is charged in its context drains out of it when it is detached. The wholeness of a sentence is at best a grammatical independence (with certain reservations) and a more or less vague meaning cohering in this grammatical complex. We have to begin from a much larger piece of text in order to discover the precise meaning of a sentence. In our exercises the longer reading passages are fairly adequate for this, but some of the shorter ones are for example stories told in a wider context which is not given, in order to enforce some point, or parts of discourses in which the protagonist is unknown or the general trend of argument not given.

The actual textual units of the Dīghanikāya are its thirty-four suttantas or dialogues (or pariyāyas, discourses), which are independent in their contexts (though interlocking as regards the Buddhist doctrines enunciated, to the exposition of which all the arguments and narratives tend, and having many passages in common). These are of varying length, the longer ones being subdivided into chapters (bhānavāra) as convenient portions for reading at a stretch. A bhānavāra is said to contain 8,000 syllables. Each suttanta begins with the statement evam me sutam, which is traditionally ascribed to Ānanda as the first reciter of the Nikāyas when they were compiled (orally at first) after the Parinibbāna. This is followed by an introductory narrative (nidāna) ekam samayaṁ . . . giving the situation, and this by the dialogue (sutta). The main dialogue usually develops from a leading question (pañha or pucchā). The elaborate exposition (niddesa) of a question of doctrine is a unit of
discourse intermediate between the *suttanta* and the sentence, which is prominent in the traditional exegesis of Pali texts. Sometimes we can distinguish sections of text intermediate in length between the *niddesa* and the sentence, marked by a uniformity of tenses (e.g. the "historical present", etc.) and other elements. (Lesson 24 on the use of auxiliary verbs contains some indications of "aspect", etc., running through sections of text.) These sections are usually much longer than the conventional modern paragraph, and may run to as much as ten pages.

Such larger units relate to broad trends in meaning and the wider contexts in which the texts have to be interpreted. Whatever concerns grammatical structure is dealt with in terms of the sentence. In Pali this may extend to a "period" of some complexity and of the length of a "paragraph". No higher grammatical unit than the sentence being distinguished in our grammars, we may regard a series of "sentences" separated by the conventional punctuation, if linked by conjunctive indeclinables, anaphoric pronouns, etc., as a single "sentence" for our purposes, though a distinct term such as "period" may be useful to distinguish it from the minimal grammatically independent unit. The traditional punctuation is light, somewhat fluid, and not highly articulated: there is simply a half stop and a full stop. Modern editors have often disregarded it and introduced conventions of their own, the passages in this book being taken from such an edition, with some moderation in the direction of the tradition. The punctuation is thus not decisive in determining sentences, and grammatical considerations override it.

"A sentence (vākya or vyāñjana) is a group of words (padasamūha) which is unified in meaning (atthasambaddha) and of limited extent (padesapariyosāna)"—Aggavaṃsa. The "meaning" intended here is primarily grammatical meaning: the words in the sentence comprehend one another syntactically, the full grammatical explanation of one word relates it to other words and all those words which are thus interlocked constitute one sentence. The object of adding "of limited extent" is presumably to indicate that we should distinguish as sentences the smallest units which can be separated without breaking any
syntactical connection, disregarding the looser connections with
the wider context. The simple sentence is unified by gram-
matical relations and concord, e.g. between a verb and its agent
and nouns in other cases relating to the action, between nouns
by the genitive case relation or by compounding, between
nouns and attributes by concord of case, sometimes gender, and
number or by compounding, and so on. It may be affirmative
or negative, interrogative, etc., as shown by indeclinables. A
sentence may have a verb or be nominal, it may also have
more than one verb (e.g. a string of verbs grammatically
parallel to one another).

More complex sentences or "periods" may be organized in a
number of ways. We can perhaps distinguish seven main
elements of period construction as follows:—

(1) conjunction (connection by conjunctive indeclinables: Lesson 17),

(2) "paratax" (connection by the anaphoric pronoun: Lesson 5),

(3) subordination ("hypotax", connection of a relative—
"bound"—clause to a main—"free"—clause by a relative
pronoun or indeclinable: Lesson 12),

(4) compounding (a compound, especially a bahubhihi,
equivalent to a subordinate clause: Lesson 19),

(5) the infinite verb (participles, including absolute con-
structions, the gerund and the infinitive may be used to
connect a subordinate action to the main action: Lessons 8,
10, 16, and 19; it should be noted that the distinction between
participles and adjectives is not absolute and that some words
listed as adjectives may function as participle "predicates"),

(6) direct speech (concluded by the indeclinable marker ti,
sometimes iti: Lesson 6),

(7) chaining (by a repeated word, see examples below; other
forms of parallelism also are used).

All these elements can be repeated and combined. With the
exception of subordination and chaining they have been
described above. Here we may note a few examples of them
in the Passages for Reading:—

(1) conjunction: Exercise 19, first Passage, towards the end
of the second paragraph—pi (repeated several times, but with
abbreviation) ;—Exercise 23, third Passage, sixth paragraph, towards the end—ca (repeated) ;—Exercise 25, first Passage, first paragraph—na ca repeated,

(2) paratax : Exercise 19, first Passage—opens with te referring to the characters already introduced (see Exercise 17),

(3) subordination : Exercise 19, first Passage, last sentence of second paragraph—ye (pronoun) ;—third paragraph—yadā (indeclinable),

(4) compounding : Exercise 19, first Passage, first paragraph—dvīhatīhāpāyātō = "when . . . " series of bahubhīhis in the middle of the same sentence = "who . . . " ,

(5) infinite verbs : Exercise 19, first Passage, second paragraph—gerunds : paṭissutvā, chaddētvā ;—second Passage, near beginning—present participle : caramāno ;—fourth paragraph, towards the end—past participle : adhigato ;—third Passage, near beginning—past participle : jāto ;—Exercise 24, first Passage, sixth paragraph—gerunds and past participles ; Exercise 19, third Passage—opens with locative absolute ; Exercise 18, second Passage, about two-thirds down—past participle bhuttā and infinitive pariyesitum ; Exercise 24, first Passage, fourth paragraph—adjective equivalent to a participle : pāṭikaṅkha (in this case in the main clause),

(6) direct speech : Exercise 19, first Passage—numerous ti clauses ;—also Exercise 23, third Passage, sixth and following paragraphs,

(7) chaining : Exercise 24, first Passage—yā vakīvaṃ repeated many times in parallel sentences ;—Exercise 26, first Passage, end of fourth paragraph after the break—jīt’ amhā vata bho ambakāya, vaṅcit’ amhā vata bho ambakāya ;—Exercise 18, second Passage, in the sentence bhuttā . . . referred to just above, the words kāmā . . . kāme link the two clauses. A detailed investigation of chaining, including repeated (or contrasted) forms (e.g. Exercise 23, third Passage, end of sixth paragraph from the end, three "asynthetic" aorists : nisedhesuṃ . . . akāmpsu . . . chinidīṃsu—of contrasting forms—the following paragraph closing with the three corresponding futures), would take us further into the field of stylistics and poetics than would be convenient here.
Relative Clauses

The subordinate or relative clause, or "bound clause" (terminology varies), is the most important and most frequent of all the elements in Pali period building. It is also the most complex and varied in structure and meaning and requires careful study. The formal indication of such clauses is that they open with a relative pronoun or indeclinable, that is the pronouns and indeclinables in ya- and certain other indeclinables which may be classed as relatives: saće, ce (enclitic), hi (enclitic), seyyathā. Similarly the relative adjective yāvataka (/-ikā) may open a relative clause. The usages governing the relative pronoun (concord) have been briefly stated in Lesson 12. The doubled relative expressing a generalization should be noted. The subordinate clauses with indeclinables, classified according to the indeclinables which introduce them, are as follows (the use of correlative demonstratives is fairly free, and quite frequently they are omitted altogether):

yam is the most general or "empty" relative, and may serve simply as marker of a relative clause (in which case it may be translated "that") much as ti marks direct speech. It may also introduce indirect speech (which, however, is extremely rare compared with direct), a supposition (parikāpa), a concession (anumati), a cause, or merely a qualification (arahā, sattī)—cf. the relative pronoun. The optative tense appears as usual in hypothetical cases (cf. Lesson 14). Examples:

anacchariyaṃ kho pan' etam Ānanda, yam manussabhūto kālam kareyya = "but this is not surprising, Ānanda—that a human being should die"

yam ṁsasti ... brāhmaṇā candimaśuriye ... pahonti candimaśuriyānaṃ sahavyatāya māggaṃ desetum = "whereas priests ... see the sun and moon ... can they teach the way to union with the sun and moon?"

yam tam jālam ... tam vata mā palijī ti, n' etam śānaṃ vijjati = "that that (which is) born... it should not decay (lit.: 'indeed let it not decay!')—direct speech) is impossible"

śānaṃ kho pan' etam Kassapa vijjati, yam viññū ... evam
vadeyyum . . . = “but there exists the case, Kassapa, that discerning persons . . . may say thus . . .”
yam pi bho samanô Gotamo Campâ anûpattato . . . atîth’ amhâkaṃ samanô Gotamo = “and since, sir, the philosopher Gotama has arrived at Campâ . . . the philosopher Gotama is our guest”
yam sukho bhavan’ tam sukhâ mayam = “if his honour is happy we are happy”

Some combinations of yam (= yad) with other indeclinables may be exemplified briefly:—
yad agge (= “since”, “since the day that/when”): yad agge aham Mahâli bhagavantam upanissâya viharâmi, na ciram tini vassâni, dibbâni hi kho rûpâni passâmi . . . no ca kho dibbâni saddâni suñâmi . . . = “Mahâli, since I have lived depending on (as pupil) the fortunate one, nearly three years, though I have seen divine forms (sights: rûpaṇi is applied to any object of vision) . . . I have not heard divine sounds . . .”
yad idam (= “such as,” “as,” “to wit,” “i.e.,” “namely”—identification or specification): akaraṇiyâ va . . . Vajji raññâ . . . yad idam yuddhassa = “the king . . . are quite invincible (‘impossible’) by the war”; cirassam kho bhante bhagavâ imam pâriyâyam akâsi yad idam idh’ âgamanâya = “after a long time/at last, sir, the fortunate one has taken (‘made’) this course, namely (for) coming here”

yathâ is the next most general or empty relative after yam, but with consecutive sense and that of manner, or sometimes of comparison, reason, or purpose:—
yathâ te khameyya tathâ naṃ vyâkareyyâsi = “as it may please you (as you like) so you may explain it”, “you may explain it as you please”
yathâ bhante devatânâm adhiyâyo, tathâ hotu = “let it be as the gods wish, sir!”
yathâ . . . vyâkaroti tam . . . âroceyyâsi = “you must inform (me) . . . how he explains it”

1 Indecinable: “at last,” “after a long time.”
atthi ṁatiṇḍā yathā ṁatiṇḍanno sāmaṃ yeva ṅassati = “there is a way following which one will find out oneself”
yathā va pān’ eke bhontō samaṇabrāhmaṇā ... evaṛūpa
bījagāmaḥbhūtagāmasamārthaṃ anuyutā viharatī ... ili evaṛūpa bījagāmaḥbhūtagāmasamārthaḥ paṭivirato
samaṇo Gotamo = “but (where)as, sirs, some priests and philosophers ... live practising such destroying
(samārtho = ‘undertaking’, ‘falling upon’) of living beings (bhūtagāma) and plants (bījagāma) ... so the philosopher Gotama is abstaining from such
destroying of living beings and plants” (evaṛūpa
= evamṛūpa = “of such a kind”, bahubhīhi—cf.
Lesson 22)
yathā nu kho imāni bhante puthusippāyatanaṇāni ... sakkā
nu kho bhante evam evam diṭṭhe va dhamme sandiṭṭhiko
samaṇaṁṭhalaṁ paṇḍaptum = “sir, as/like these many
(puṭhu = many, various) craft-circles (men of various
trades) ... is it possible, sir, in the same way to declare a
visible fruit of the profession of philosophy in the visible
world (dhammo)?”
tenā hi bho mama pī sunāthā, yathā mayam eva arahāma tam
bhavantām Gotamoṁ dassanāya upasaṁkamitum = “now
listen to me, how/why we ought to (eva = it is we who
ought to) go to see the honourable Gotama”
ṭahōti me samaṇo Gotamo tathā dhammaṁ desetum yathā
ahāṁ imāṁ kaṁkhādhhammaṁ pajaheyyam = “the philo-
sopher Gotama can teach me the doctrine so that
(or : ‘ in such a way that’) I may renounce this element/
idea of doubt (kaṁkhā)”

The remaining relatives are more specialized in meaning:—

seyyathā introduces a simile:—

atha kho bhagavā seyyathā pī nāma balavā puriso ... bāham
pasāreyya ... evam evam ... pārimatiḥ paccuṭṭhāsi
= “then the fortunate one, just as a strong man ... might stretch out his arm, just so ... he arose on the
further shore” (for a more complex example see the first
Passage of Exercise 25, third paragraph).
sace introduces a condition, concession, or hypothesis (observe use of tenses: cf. Lesson 14 and the notes below):

*sace te agaru, bhāsasu = “if (it is) not troublesome (garu) to you, speak”
*sace ... yāceyyāsi ... atha ... adhivāseyya = “if you were to ask (request, yāc (I))... then... he might accept”
*sace kho aham yo yo ... ādiyissati tassa tassa dhanam anuppadassāmi, evam idam adinnādānam pavaḍḍhissati = “if I grant money to whoever takes... in that way this stealing will increase”
*sace na vyākarissasi, aṇṇena vā aṇṇam paṭicarissasi, tuṇhī vā bhavissasi, pakkamissasi vā; etth' eva te sattadhā muddhā phalissati = “if you don’t explain, or evade (paṭi-car (I)) irrelevently, or are silent, or go away;—your head will split in seven right here”
*sace ṃana tumhākaṃ ... evam hoti ... tiṭṭhatha tumhe = “if you... think thus... don’t trouble”
*sace agāraṃ ajjhāvasati, rājā hoti ... sace kho ṃana ... pabbajati, arahāṃ hoti ... = “if he lives at home he will be a king... but if he goes forth he will be a perfected one...”

ce (enclitic) is similar:

ito ce ṃi so ... yojanasate viharati, alam eva ... upasam-kamitum = “even if he... lives a hundred leagues from here, it is proper... to approach”
*te ce me evam puṭṭhā āmo ti paṭijānanti = “if they are so questioned by me they admit ‘yes’”
*taṃ ce te paṇisā evam āroceyyuṃ ... api nu tvam evam vadeyyāsi ... = “then if men were to inform you... would you perhaps say thus...?”
*aḥaṃ ce va kho ṃana ... abhivādeyyaṃ, tena maṃ sā paṇisā paṭipaveyya = “but if I... were to salute, that assembly might despise me for it (therefore)”

yadi, “whether,” is associated in meaning with sace:—
taṃ kim maṇṇasi mahārāja, yadi evam sante hoti vā sandiṭṭhikam sāmaṇṇaphalam no vā = “then what do you think, great king—whether, that being so, it is a visible fruit of the profession of philosophy or not?”
Lesson 27

jānāhi yadi vā tam bhavantam Gotamaṁ tathā santam yeva saddo abhuggato yadi vā no tathā, yadi vā so bhavam Gotamo tādiso yadi vā na tādiso = “learn whether the report disseminated about that honourable Gotama is true, or whether not true, whether that honourable Gotama (is) this sort or not this sort”

yam yad eva parisam upasāṅkamati, yadi khattiyaparisam, yadi brāhmaṇaparisam, yadi gahapati parisam, yadi sanaṇaparisam; visārado upasāṅkamati, amaṅkubhūto = “whatever assembly he may go to, whether of the nobility, of the priests, of householders, of philosophers, he approaches confidently, unashamed.”

Notes on Tenses.—It appears from the above examples that if the condition, etc., and its result are purely hypothetical (in the view of the speaker or narrator) the verbs in both relative and main clauses will be in the optative. If the result is considered certain the (“indicative” tenses) present and future are used: the present for an “eternal truth” (result which is always true or certain) and the future for a particular case (which is certain, but might not be under different circumstances), the same tense being used in both clauses. Variations on the latter construction are the use of other tenses or infinite verbs in place of the present if the main clause is an injunction or command or wish (imperative), if there is a special infinite construction (such as alaṃ with the infinitive above, expressing an injunction), or if a past participle is used to express the condition, presumably recognizing or stressing that the antecedent action is completed (“present-perfect”) before the resulting action takes place. With yadi the present tense (or present or past participle or a nominal clause) is used, since the disjunction as a whole is certain (one alternative at least, even all the alternatives, being true).

yadā indicates time and/or a condition, in the latter case with the tense usage just noted:—

yadā aṇṇasi . . . sattham pāyāpesi = “when he knew . . . he made the caravan set out”

yadā aṇṇasi . . . atha . . . pākāsesi = “when he knew . . . then he showed”
yadā bhagavā tamhā samādīṁhā vuṭṭhito hoti, atha mama
vacanena bhagavantam abhivādehi = “when the for-
tunate one has come out from that concentration,
then greet the fortunate one with my words (‘speech’)”
yadā . . . nikkhamati . . . pāṭubhavanti = “when . . . he
leaves . . . they appear”
yadā . . . nikkhamati, tadā . . . kampati = “when . . . he
leaves, then . . . it quakes”
(the above are similar constructions with and without the
correlative tadā, which evidently is optional)
yadā . . . paśeyyāsi . . . atha me āroceyyāsi = “if/when . . .
you should see . . . then you should inform me.”

yato usually introduces a cause, sometimes the place of
origin:—

yato kho Vāseṭṭhā sattā . . . upakkamimṣu pariḥbuñjilum,
atha tesam sattanaṁ sayampadhā antaradāyiyi
= “because, Vāseṭṭhas, beings fell upon . . . to eat, then
the self-luminosity of those beings disappeared”
yato kho bho ayam attā . . . vinassati, na hoti param maranā,
ettāvatā kho bho ayam attā sammā samucchinno hoti
= “since, sir, this soul . . . perishes utterly, is not after
death, so far, sir, this soul has been completely
annihilated”
yato . . . brāhmaṇo sīlavā ca hoti . . . sammā vaḍeyya
= “because . . . a priest is well conducted . . . he may
rightly say”
yato . . . bhikkhu averaṁ avyāpajjham mettacittam bhāveti . . .
ayam vuccati Kassapa bhikkhu samāno ili . . .
= “because . . . a monk develops a benevolent mind,
without hatred, non-violent . . . this monk, Kassapa, is
called a philosopher . . .”
yato kho bho ayam attā . . . pariḥreti, ettāvatā . . . patto
hoti = “since, sir, this soul . . . enjoys itself, to that
extent it has attained . . .”
yato ca candimanasuriyā uggacchanti yattha ca ogacchanti . . .
anuparivattanti = “whence the sun and moon rise and
where they set . . . they (priests) turn towards”
yasmā, "because," "since," is a rarely used synonym of yato. It is used with the correlative tasmā:—

yasmā ca kho Kassapa aṇāntr' eva imāya matāya ... samaññanī vā hoti brahmaññaṃ vā dukkaraṃ sudukkaraṃ, tasmā etāṃ kallāṃ vacanāya : dukkaraṃ samaññaṃ ... ti = "and because, Kassapa, apart from this merely ('this measure') ... the profession of philosophy or the profession of priesthood (is) a hard task, a very hard task, therefore it is proper to say: 'The profession of philosophy is a hard task ...'"

hi also usually introduces a cause or reason (but is enclitic), though this sense is sometimes imprecise, extending to the adducing of a relevant factor; hi clauses generally follow their main clauses, and a series of such hi clauses may be added:—

suppaṭipann' attha mārisā ... mayam ṃ hi mārisā evam ṃ hi paṭipannā ekantasukhān lokaṃ upapannā = "be practising good, dear sirs, ... for we, dear sirs, thus practising have been reborn in a world of extreme happiness"

āroceyyāsi, na hi tathāgatā vitathāṃ bhaṇanti = "you should inform (me—of what he says), for thus-gone ones do not speak untruth"

acchariyaṃ vala bho abbhutaṃ vata bho puññānaṃ gati puññānaṃ vipāko ; ayaṃ hi rājā ... manusso, aham pi manusso ; ayaṃ hi rājā ... paricāreitī devo maññe, aham ṃn' amhi 'ssa dāso ... = "surprising, methinks (this is a soliloquy), wonderful, methinks, is the destiny of merits, the result of merits; for this king ... is a man, I too am a man ;—for this king ... enjoys himself as if a god, but I am his slave ..."

... sabbapāṇabhūtahitiñukampī viharati ti ; iti vā hi ... vaṇṇam vadāmnī vadēyya = "... he lives compassionate for the welfare of all living beings"; or thus, for example, ... he may speak, speaking praise.”

1 mārisa (only vocative, singular and plural) polite and affectionate address customary among the gods, used also by gods addressing men (as here): "sir," "dear sir," "my friend," "dear boy."
yāva (the yāva clause often follows its main clause):—

yāv' assa kāyo ṭhassatī tāva naṃ dakkhiṇi devamanussā = “as long as his body remains, so long gods and men will see him”

tasmāt iha Cunda yaṃ vo mayā cīvaram anuññātam, alaṃ vo taṃ yāvad eva sītassa paṭighātāya . . . = “therefore, in this case, Cunda, the robe which is allowed you by me is sufficient for you just as long as it keeps off the cold . . .” (lit.: for the keeping off, paṭighāto, of cold, sītaṃ)

na tāva bhagava paṁṇibbāyissati na yāva bhagava bhikkhusamghaṃ ārabbha kiṃ cid eva udāharati = “the fortunate one will not attain nibbānaṃ as long as the fortunate one has something to promulgate about the community of monks”

na tāva . . . paṭjalissati yāva . . . na vandissati = “it will not light as long as . . . he has not paid respect . . .”

yāvakīvanā :

yāvakīvanā . . . samaggā sannipatissanti . . . vuddhi yeva Ananda Vajjīnāṃ paṭikānkhā . . . = “as long as . . . they assemble united . . . only increase of the Vajjīs (is) probable, Ānanda, . . .”

yāvatā :

yāvatā Ānanda ariyāṃ āyatanāṃ . . . idaṃ agganagaram bhavissati = “Ānanda, as far as the Āryan sphere (extends) . . . this will be the supreme city.”

yatthā :

yatthā Himavantaṇaṇa . . . tatthā vaśam kappesuṃ = “where on the side of the Himālaya . . . there they arranged a dwelling place”

yatthā sīlaṃ tatthā paññā, yatthā paññā tatthā sīlaṃ = “where there is virtue there is wisdom, where wisdom, virtue”

te . . . jāneyyum yath’ ime cattāro mahābhūtā aparisesā nirujjhanī = “they . . . may know where these four elements absolutely end”

yatthā paṇ’ āvuso sabbaso vedayaṁ n’ athi, api nu kho
tattha asmi ti siyā = "but where, sir, experience is completely absent ("not"), would there be there the thought 'I am'?"
mayam... na jānāma yattha và brahmā yena và brahmā yahim và brahmā = "we... do not know where God is or which way God is or whereabouts God is"

yena (cf. last example) :-
yena Nāḷandā tād avasari = "he went down to(wards) Nāḷandā"

Relative adjective :-
yāvatala (feminine -ikā) :-
yāvatikā yānassa bhūmi yānena gantvā, yānā paccorohitvā, ... upasamkami = "having gone by carriage as far as (there was) ground for a carriage, having alighted from the carriage, ... approached"

Examples of Complex Sentences
Examples of the combination of various elements in a larger sentence or period :-
yathā kathaṁ paṇa te mahārāja vyākamsu, sace te agaru, bhāṣassu (two subordinate clauses; the whole connected to its wider, dialogue, context by paṇa)
kina Sāriputta ye te ahesuṁ atītam addhānaṁ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā, evamśilā te bhagavanto ahesuṁ iti pi, evamdhāmnā evampaññā evamvihāri evamvimutta te bhagavanto ahesuṁ iti pi ti (subordinate clause and two direct speech clauses with iti; the whole is interrogative direct speech)
yadā aṝṇāsi dutiya satthavāho bahunikkanho kho dāni so sattho ti bhām tiṇaṁ ca kaṭṭhaṁ ca udakaṁ ca aropetvā satthaṁ pāyāpesi (subordinate clause containing a direct speech clause, followed by infinite clause with gerund and main clause: the clauses here, as frequently in manuscripts and printed editions, are not separated by punctuation)
yadā bhagavā aṝṇāsi Kūṭaḍantaṁ brāhmaṇaṁ kallacittaṁ muducittaṁ viṇivaranaçittaṁ udaggacittaṁ pasannacittaṁ,
atha yā Buddhānam sāmukkāmsikā dhammadesanā taṁ pañaseśi: dukkhaṁ, samudayaṁ, nirodhaṁ, maggam (subordinate clause containing a series of bahubhihīs, with main clause containing another subordinate clause; the last four words specify taṁ)
Channo Ānanda bhikkhu yaṁ iccheyya taṁ vadeyya, so bhikkhūhi n' eva vattabbo na ovaditabbo na anusāsitabbo (two clauses joined by paratax, the first containing a subordinate clause, the second a "chain" of future passive participles equivalent to a string of "parallel" verbs) cirapatikāhaṁ bhante bhagavantaṁ dassanāya upasam-kamitukāmo, api ca devānaṁ Tāvatimsanāṁ kehi ci kehi ci kicca karaniyehi vyāvaceto evāhaṁ nāsakkhīṁ bhagavantaṁ dassanāya upasamkamitum (conjunction, and infinite constructions depending on a main verb).

Order

The normal order of clauses is that a subordinate clause precedes its main clause. Inversion of this order, like inversion of word order, may be used to emphasize the words thus placed first. For example:

tassa te āvuso lābhā, tassa te suḷaddhāṁ, yassa te tathāgato paṭcinnamaṁ pindapātaṁ bhunjitvā parinibbuto = "it is a gain for you, sir, it was well obtained for you, that the thus-gone attained liberation after eating your last offering of alms" (lābhā can be taken as an indeclinable form, or as plural)—here instead of a plain statement that this circumstance is a gain we have an emotive assertion (intended to reassure the person spoken to) stressing the words lābhā and suḷaddhāṁ.

The clause order is inverted when the whole sentence is interrogative:

katame ca pana te bhikkhave dhammā gambhīrā...ye tathāgato...pavedeti = "now which, monks, are those profound doctrines...which the thus-gone...makes known?"

¹ Future passive participle of o-vad I, "admonish."
Lesson 27

In connection with word order \(^1\) (*thāna, "position") we may add here two rules.

Vocatives are usually placed second, like enclitics, except when following one or more enclitics (as in the two examples just quoted). They are never sentence or clause initials, but may be displaced to the end of a clause, as in the sentence quoted earlier in this lesson:

\[\text{anacchariyaṃ kho paṇ’ etam Ananda, yam manussabhūto kālam kareyya}\]

which is also an example of rhetorical inversion of both clause order and word order stressing the word *anacchariyaṃ*. Here perhaps the close link between *etam* and *anacchariyaṃ* (="this is not surprising"), or more probably the fact that *etam* as correlative (with *yam*) would normally be initial, displaces *Ananda* to the end (the two enclitics occupy the second position in the inverted clause).

The length of words (number of syllables) may decide the order of words where this is not otherwise determined (as in a string of grammatically parallel words):

\[\text{tam jātam bhūtam saṅkhatam pālokadharmam = "that which is born, become, synthesised, subject to the law of decay"}

\[\text{atilānāgata paccuppanna = "past, future and present".}\]

Vocabulary

Verbs:

\begin{align*}
aṅch (I) & \quad & aṅchati & \quad & \text{turn (on a lathe)} \\
anu-rakkh (I) & \quad & anurakkhati & \quad & \text{look after, retain} \\
ā-bhuj (I*) & \quad & ābhujati & \quad & \text{fold the legs} \\
ā-sev (I) & \quad & āsevati & \quad & \text{practice} \\
uṇa-ā-dā (III) & \quad & upādiyati & \quad & \text{be attached} \\
i(n)r-car (VII) & \quad & ničchāreti & \quad & \text{bring up} \\
i(n)r-yat (VII) & \quad & niyādeti & \quad & \text{hand over, give in}\ \\
\text{charge of} \\
i(n)-vatt (I) & \quad & nivattati & \quad & \text{go back} \\
(p)pa-(g)gah (V) & \quad & puggāṅhāti & \quad & \text{apply} \\
(p)paṭi-ā-vam (I) & \quad & paccāvamati & \quad & \text{swallow back}
\end{align*}

\(^1\) Cf. Lessons 1, 6, 10, 11, and 12 (interrogation).
Introduction to Pali

([patha]-dhā (I) padahuti exert
(p)a-luj (III) palujjati decay
(ϕ)a-(s)sambh (I) passambhati become calm (causative = make calm)

(ϕ)a-(s)sas (I) passasati breathe out
pā (aorist apaï)
bahulikaroti cultivate
(bhāyati, aorist bhāyī 1) be afraid

yāc (I) yācati request, ask (for—not a question)

vi-ā-yam (I) vāyamati exercise, practice

Nouns:

attho (means also) matter, affair
anālayo not clinging
anuvāsin apprentice
ayanam way, path
avyāpādo non-violence
asammoso not-forgetting
āgamanam coming
ājīvo livelihood
uddhaccaṁ pride, vanity
uddhaccakahukkuccam pride, vanity, conceit
kukkuccam vanity, worry, anxiety
ghānam (or ghānaṁ) nose
eāgo abandoning
jīvha tongue
nāyo method
thinam mental deficiency, stupidity, inertia
thinamiddham stupidity (and inertia)
nistdham seat (a cloth or groundsheet for sitting on
on the ground)
pañinissaggo rejecting, renouncing
pañissati (fem.) recollectedness, mindfulness
(p)aloko decay
pallaṅko sitting cross-legged

1 In the Dīgha only the p.p. bhatta occurs.
Lesson 27

/passo/ side
/pādo/ (also means) basis
/pāripūri (fem.)/ perfection
/phoṭṭhabbām/ touchable (object), sensation (f.p.p. of *(p)*phus, but used only as noun)
/bījagāmo/ plants, the vegetable kingdom, the community of plants
/bhamakāro/ turner
/bhāvanaṁ/ development
/bhūlagāmo/ living beings, the community of living beings, the animal kingdom
/middham/ stupidity, mental derangement
/mutti (fem.)/ freeing
/moho/ delusion
/vayo./ loss
/varam/ boon
/vāyāmo/ exercise
/vicikicchā/ uncertainty
/visuddhi (fem.)/ clarity, purification
/veramanī/ abstention
/vyāpādo/ violence, malevolence
/samkappo/ intention, object
/saccām/ truth
/samārambhō/ undertaking, falling upon, destroying
/sāvako/ pupil
/sotāṁ/ ear

Adjectives:—

/addhaniya/ roadworthy, enduring
/anissiṁa (neg. p.p. of ni-(s)si)/ unattached
/uttara/ (also means) higher, further
/garu/ (also means) troublesome
/dakkha/ skilful
/nirāmisa/ non-sensual
/paripakka/ ripe
/puthu/ many, various
/mahaggata/ sublime, elevated
vikkhitta  diffuse, vain
vyāvāta  concerned, busy, worried
saṃkhitta  limited, narrow (instrumental = briefly, in short)
sāmisa  sensual

Past Participles:
ossattha  dispelled
(o-(s)saj') (I, to pour out))
catta  (caj)  abandoned, thrown away
pacce. paṭṭhita  set up
((p)paṭi-upa-ṭṭhā)
paṭinissaṭṭha  rejected, renounced
((p)paṭi-ni(r)-(s)saj')
paṭihīta  ((p)pa-ni-dhā)
vanta  (vam)  vomited
saṃkhata  (saṃ-kar)  synthesized (cf. saṃkhāro)

Present Participle:
sayāna  (si)  lying down

Gerund:
paṇidhāya  ((p)pa-ni-dhā)

Indeclinables:
āyatim  in future
cirassam  at last, after a long time
parimukham  in front
bhaddante  sir! (polite address by Buddhist monks to the Buddha)
labbhā  possible, conceivable, is it conceivable? (usually in the idiom tam kut' ettha labbhā, therefore how (whence) could this be possible?, so how could one expect this?, what is surprising in this?: which may be used as affirmative or negative)

suṭṭhu  well (done)
Exercise 27

Passages for reading:—

1. atha kho bhagavā pubbanhasamayam niväsetvā pattači-varam ādāya Vesāliṃ pindaśya pāvisi, Vesāliṃ pindaśya caritvā pacchābhattaṃ pindaṇapātapaṭikkanto āyasmanatāḥ Ānandaḥ āmantesi: gaṇhāhi Ānanda niśidanaṃ. yena Cāpālam cetiyaṃ ten' upasaṃkamissāmi divāviharāyā ti. evaṃ bhante ti kho āyasma Ānando bhagavato paṭissutvā niśidanaṃ ādāya bhagavantaṃ piṭṭhito piṭṭhito anubandhi.

atha kho bhagavā yena Cāpālam cetiyaṃ ten' upasaṃkami, upasaṃkamitvā paññatte āsane niśidi. āyasma pi kho Ānando bhagavantaṃ abhivādetvā ekamantam niśidi. ekamantam nisinnam kho āyasmanatā Ānandaṃ bhagavā etad avoca: ramaṇīyā Ānanda Vesāli, ... ramaṇīyām Cāpālam cetiyaṃ.

* * *

nunu evaṃ Ānanda mayā paṭīgacc' eva akkhātaṃ, sabbeh' eva piyehi manāpehi nānābhāvo vinābhāvo aṇṇathābhāvo. tam kut' ettha Ānanda labbhā. yaṃ tam jātaṃ bhūtaṃ saṅkhatam palokadhhammaṃ tam vata mā paluñji ti n' etaṃ ṭhānam vijjati. yaṃ kho pan' etaṃ Ānando tathāgatena cattam vantaṃ muttaṃ pañhamaṃ paṭinissattham, ossaṭṭho ayusānakhāro. ekamsena vāca tathāgatena bhāsitā: na ciraṃ tathāgatassa parinibbānam bhavissati, ito tinnaṃ māsānam accayena tathāgato parinibbāyissati ti. tam vacanam tathāgato jivitahe tuṇa paccavammisati ti, n' etaṃ ṭhānam vijjati. āyāṃ Ānanda yena Mahāvanaṃ Kūṭāgārasālā ten' upasaṃkamissāma ti. evaṃ bhante ti kho āyasma Ānando bhagavato paccassosi.

atha kho bhagavā āyasmatā Ānandena saddhiṃ yena Mahāvanam Kūṭāgārasālā ten' upasaṃkami. upasaṃkamitvā āyasmanatām Ānandam āmantesi: gaccha tvam Ānanda, yāvatakā bhikkhū Vesāliṃ upanissāya viharanti, te sabbe upaṭṭhānasālāyam sannipātehi ti. evaṃ bhante ti kho āyasma Ānando bhagavato paṭissutvā, yāvatakā bhikkhū Vesāliṃ upanissāya viharanti, te sabbe upaṭṭhānasālāyam sannipātavā, yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ
abhivāde tvā ekamaṇṭaṃ aṭṭhāsi. ekamaṇṭaṃ ṭhito kho ayasmā Ānando bhagavantaṃ etad avoca: sannipatito bhante bhikkhuṣaṃgho. yassa dāni bhante bhagava kālaṃ maññati ti.

atha kho bhagava yena upaṭṭhānasāla ten’ upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi. nisajja kho bhagava bhikkhū āmantesi: tasmāt iha bhikkhave ye vo mayā dhammā abhiṇṇāya desita, te vo sādhukaṃ uggahetvā āsevitabba bhāvetabba bāhulikātabba, yathāyidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tad assa bahujaṇahitiyā bahujaṇasukhāya lokānukampāya atthāya hitāya sukāya devamanussānam. katame ca te bhikkhave dhammā mayā abhiṇṇāya desita, ye vo sādhukaṃ uggahetvā āsevitabba bhāvetabba bāhulikātabba yathāyidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tad assa bahujaṇahitiyā bahujaṇasukhāya lokānukampāya atthāya hitāya sukāya devamanussānam.

seyyathidam cattāro satipaṭṭhāṇā, cattāro sammappadhāna, cattāro iddhipāda, pañc’ indriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo, ime kho bhikkhave dhammā mayā abhiṇṇāya desita, te vo sādhukaṃ uggahetvā āsevitabba bhāvetabba bāhulikātabba yathāyidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ tad assa bahujaṇahitiyā bahujaṇasukhāya lokānukampāya atthāya hitāya sukāya devamanussānan ti.

atha kho bhagava bhikkhū āmantesi: handa dāni bhikkhave āmantayāmi vo, vayadhammā sāṅkhāra, appamādaṃ sam-pādetha, na ciraṃ tathāgatassa parinibbānaṃ bhavissati, ito tiṇṇam māsānaṃ accayena tathāgato parinibbāyissati ti. idam avoca bhagava, idam vatvā sugato athāparaṃ etad avoca satthā:

paripakko vayo mayham, parittam mama jīvitaṃ, paḥāya vo gamissāmi, katam me sarañam attano,
appamattā satimanto ¹ susilā hota bhikkhavo susamāhitasamkappā sacittam anurakkhattha.

yo imasmīṃ dhammavinaye appamatto vihessati ² paḥāya jātisaṃsāraṃ dukkhaṃ antam karissati ti.

¹ satimanto- with the vowel i preceding the suffix -manto lengthened by poetic licence, see Lesson 30.
² Contracted poetic form of viharissati.
2. evam me sutaṁ. ekaṁ samayaṁ bhagavā Kurūsu
viharati. Kammāssadhammam̄ nāma Kurūnaṁ nigamo, tatra
kho bhagavā bhikkhu āmantesi bhikkhavo ti. bhadante ti te
bhikkhū bhagavato paccassosum. bhagavā etad avoca:
ekāyano ayam bhikkhave maggo sattanaṁ visuddhiyā soka-
pāridevānāṁ samatikkamāya dukkhadomanassānam aththa-
gamāya ṅāyassa adhigamāya nibbānassa sacchikiriyāya, yadi-
naṁ cattāro satipaṭṭhānaṁ. katame cattāro. idha bhikkhave
bhikkhu käye käyānupassī viharati atāpi sampajāno satimā,
vineyya loke abhijjhādomanassāṁ — vedanāsu vedanānupassī
viharati atāpi sampajāno satimā, vineyya loke abhijjhād-
manassāṁ — citte cittānupassī viharati atāpi sampajāno
satimā, vineyya loke abhijjhādomanassāṁ — dhammesu dham-
mānupassī viharati atāpi sampajāno satimā, vineyya loke
abhijjhādomanassāṁ.

kathāṁ ca bhikkhave bhikkhu käye käyānupassī viharati.
idha bhikkhave bhikkhu arañṇagato va rukkhamūlagato va
suññāgāragato va nisiddati pallaṅkaṁ abhujitva ujuṁ käyam
pañidhāya parimukhaṁ satim upaṭṭhapetvā. so sato va
assasati, sato passasati. digham va assasanto digham assasāmī
ti pajānāti, digham va passasanto digham passasāmi ti pajānāti.
rassam va assasanto rassam assasāmī ti pajānāti, rassaṁ va
passasanto rassam passasāmī ti pajānāti. sabbakāyapaṭisam-
vedī assasissāmi ti sikkhati sabbakāyapaṭisamvedi passasissāmī
ti sikkhati. passambhayaṁ kāyasamkhāram assasissāmī ti
sikkhati, passambhayaṁ kāyasamkhāram passasissāmī ti
sikkhati.

seyyathā pi bhikkhave dakkho bhamakāro va bhamakārante-
vāsi va digham va añchanto digham añchāmī ti pajānāti,
rassam va añchanto rassam añchāmī ti pajānāti, evam eva kho
bhikkhave bhikkhu digham va assasanto... sikkhati. iti
ajjhattaṁ va käye käyānupassī viharati, bahiddhā va käye
käyānupassī viharati, ajjhattabahiḥiddhā va käye käyānupassī
dhammānupassī viharati, samudayadhammānupassī va käyasīṁ viharati,
vayadhammānupassī va käyasīṁ viharati, samudayavaya-
dhammānupassī va käyasīṁ viharati. atthi käye ti va pan’
assa sati paccekaṁ thāti hoti yāvad eva nāṇamattāya patis-

1 Kuru, a small kingdom to the west of the upper Yamunā, about half way
between Vatsa and Gandhāra.
satimattāya. anissito ca viharati na ca kiṁ ci loke upādiyati. evam pi bhikkhave bhikkhu kāye käyānupassī viharati.

puna ca param bhikkhave bhikkhu gacchanto vā gacchāmi ti pajānāti, ṭhito vā ṭhito 'mhi ti pajānāti, nisinno vā nisinno 'mhi ti pajānāti, sayāno vā sayāno 'mhi ti pajānāti. yathā yathā vā paṁ assa kāyo pañihito hoti, tathā tathā naṁ pajānāti. iti ajjhattam vā käye käyānupassī viharati... na ca kiṁ ci loke upādiyati. evam pi bhikkhave bhikkhu kāye käyānupassī viharati... kathān ca bhikkhave bhikkhu vedaṇāsu vedaṇānupassī viharati. idha bhikkhave bhikkhu sukham vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāuminium, niriṇāsāsaṁ sukhaṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāuminium, niriṇāsāsaṁ sukhaṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇāṁ vedaṇā armour, bahiddhaṁ vā vedaṇāsu vedaṇānupassī viharati, ajjhattabahiddhaṁ vā vedaṇāsu vedaṇānupassī viharati. samudayadhammānupassī vā vedaṇāsu viharati, vayadhammānupassī vā vedaṇāsu viharati, samudayavayadhammānupassī vā vedaṇāsu viharati. atthi vedaṇā ti vā paṁ assa sati pacca paṭhāhī hoti yāvad eva ṇāṇamattāya patissatimatthāya. anissito ca viharati na ca kiṁ ci loke upādiyati. evam kho bhikkhave bhikkhu vedaṇāsu vedaṇānupassī viharati.

kathān ca bhikkhave bhikkhu cittaṁ cittaṁ cittaṁ viharati. idha bhikkhave bhikkhu sarāgam vā cittaṁ sarāgam cittaṁ ti pajānāti, vītarāgam vā cittaṁ vītarāgam cittaṁ ti pajānāti, sadosaṁ vā cittaṁ sadosaṁ cittaṁ ti pajānāti, vītadosaṁ vā cittaṁ vītadosaṁ cittaṁ ti pajānāti, samohāṁ vā cittaṁ
Lesson 27

samoham cittan ti pajânâti, vîtamoham vâ cittaṁ vîtamoham cittan ti pajânâti, saṃkhittam vâ cittaṁ saṃkhittam cittan ti pajânâti, vikkhiṭṭham vâ cittaṁ vikkhiṭṭham cittan ti pajânâti, maḥaggatam vâ cittaṁ maḥaggatam cittan ti pajânâti, amaḥaggatam vâ cittaṁ amaḥaggatam cittan ti pajânâti, sauttaram vâ cittaṁ sauttaram cittan ti pajânâti, anuttaram vâ cittaṁ anuttaram cittan ti pajânâti, saṃāḥitaṁ vâ cittaṁ saṃāḥitaṁ cittan ti pajânâti, anisaṁ üretam vâ cittaṁ anisaṁ üretam cittan ti pajânâti, vimuttaṁ vâ cittaṁ vimuttaṁ cittan ti pajânâti, avimuttaṁ vâ cittaṁ avimuttaṁ cittan ti pajânâti.

iti ajjhattam vâ citte cittanupassi viharati, bahiddhâ vâ citte cittanupassi viharati, ajjhattabahiddhâ vâ citte cittanupassi viharati. samudayadhhammadanupassi vâ cittasmiṁ viharati, vayadhhammadanupassi vâ cittasmiṁ viharati, samudayavayadhhammadanupassi vâ cittasmiṁ viharati. atthi cittan ti vâ pan' assa sati paccupaṭṭhitâ hoti yāvad eva nāṇamattâya patissatimattâya. anissito ca viharati na ca kiṁ ci loke upādiyati. evaṁ kho bhikkhave bhikkhu citte cittanupassi viharati.

kathaṁ ca bhikkhave bhikkhu dhammesu dhammadanupassi viharati. idha bhikkhave bhikkhu dhammesu dhammadanupassi viharati pañcasu nīvaranessu. kathaṁ ca bhikkhave bhikkhu dhammesu dhammadanupassi viharati pañcasu nīvaranessu.

idha bhikkhave bhikkhu santam vâ ajjhattam kāmacchandaṁ atthi me ajjhattaṁ kāmacchando ti pajânâti, asantaṁ vâ ajjhattaṁ kāmacchandaṁ n' atthi me ajjhattaṁ kāmacchando ti pajânâti. yathā ca anuppannassa kāmacchandassa uppādo hoti taṁ ca pajânâti, yathā ca uppannassa kāmacchandassa pahānam hoti taṁ ca pajânâti, yathā ca pahīnassa kāmacchandassa ayatiṁ anuppādo hoti taṁ ca pajânâti.

santam vâ ajjhattaṁ vyāpādaṁ atthi me ajjhattaṁ vyāpādo ti pajânâti, asantaṁ vâ ajjhattaṁ vyāpādaṁ n' atthi me ajjhattaṁ vyāpādo ti pajânâti. yathā ca anuppannassa vyāpādassa uppādo hoti taṁ ca pajânâti, yathā ca uppannassa vyāpādassa pahānam hoti taṁ ca pajânâti, yathā ca pahīnassa vyāpādassa ayatiṁ anuppādo hoti taṁ ca pajânâti.

santam vâ ajjhattaṁ thinamidham atthi me ajjhattaṁ thinamiddhan ti pajânâti,... thinamiddhassa ayatiṁ anuppādo hoti taṁ ca pajânâti.

santam vâ ajjhattaṁ uddhaccakukkuccaṁ atthi me ajjhattaṁ
uddhaccakukkuccan ti pajānāti,... uddhaccakukkuccassa āyatim anuppādo hoti tañ ca pajānāti.

santāṃ va ajjhattāṃ vicikicchāṃ atthi me ajjhattaṃ vicikicchā ti pajānāti,... yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti tañ ca pajānāti.

iti ajjhattenā va dhammesu dhammānupassī viharati, bahiddhā va dhammesu dhammānupassī viharati, ajjhattaṃ-bahiddhā va dhammesu dhammānupassī viharati. samudaya-dhammānupassī va dhammesu viharati, vayadhammānupassī va dhammesu viharati, samudayavayadhammānupassī va dhammesu viharati. atthi dhammā ti vā pañ' assa sati paccupaṭṭhitā hoti vā vā eva ṃanamattāya patissatimattāya. anissito ca viharati na ca kiñ ci loke upādiyati. evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nivaranesu.

puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcas' upādānakkhandhesu. kathāṇ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcas' upādānakkhandhesu. idha bhikkhave bhikkhu iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthagamo — iti vedanā, iti vedanāya samudayo, iti vedanāya atthagamo — iti saññā, iti saññāya samudayo, iti saññāya atthagamo — iti saṁkhāra, iti saṁkhārānaṃ samudayo, iti saṁkhārānaṃ atthagamo — iti viññānaṃ, iti viññānasssa samudayo, iti viññānassa atthagamo ti, iti ajjhattenā va dhammesu dhammānupassī viharati,... evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcas' upādānakkhandhesu.

puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu. kathāṇ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu. idha bhikkhave bhikkhu cakkhuṅ ca pajānāti, rūpe ca pajānāti, yañ ca tadubhayaṃ paṭicca uppaṭṭiti samyojanam tañ ca pajānāti, yathā ca anuppannassa samyojanassa uppādo hoti tañ ca pajānāti, yathā ca uppaṭṭi samyojanassa pahānaṃ hoti tañ ca pajānāti, yathā ca pahīnassa samyojanasssa āyatim anuppādo hoti tañ ca pajānāti... sotañ ca pajānāti, sadde ca pajānāti... pe... ghanāṅ ca pajānāti, gandhe ca pajānāti... pe... jivhaṅ

¹ Cerebralization of n after a r in the same word.
ca pajānāti, rase ca pajānāti...pe...kāyaṃ ca pajānāti, phoṭṭhabbe ca pajānāti...pe...manaṃ ca pajānāti, dhamme ca pajānāti, yaṃ ca tad ubhayaṃ paṭiccī uppajjati saṁyojananā taṇ ca pajānāti, yathā ca anuppannassa saṁyojanassa uppādo hoti taṇ ca pajānāti, yathā ca uppānāsa saṁyojanassa pahānaṃ hoti taṇ ca pajānāti, yathā ca pahiṇaṃsa saṁyojanassa āyatīṃ anuppādo hoti taṇ ca pajānāti. iti ajjhattam vā dhammesu dhammānupassi viharati, bahiddhā vā dhammesu dhammānupassi viharati, ajjhattabahiddhā vā dhammesu dhammānupassi viharati. samudayadhammānupassi vā dhammesu viharati, vayadhammānupassi vā dhammesu viharati, samudayavayadhammānupassi vā dhammesu viharati. aththi dhammā ti vā pan' asa sati paccupaṭṭhitā hoti yāvad eva nānamattāya patissatimattāya. anissito ca viharati na ca kiṅ ci loke upādiyati. evam kho bhikkhave bhikkhu dhammesu dhammānupassi viharati ajjhattikabāhiresu āyatanesu.

puna ca paraṃ bhikkhave bhikkhusu dharmesu dhammānupassi viharati sattasu bojjhaṅgesu. kathānaṃ ca bhikkhave bhikkhu dharmesu dhammānupassi viharati sattasu bojjhaṅgesu. idha bhikkhave bhikkhu santānaṃ vā ajjhattaṃ satisambojjhaṅgānāṃ atthi me ajjhattaṃ satisambojjhāṅgo ti pajānāti. asantaṃ vā ajjhattaṃ satisambojjhaṅgānāṃ n' atthi me ajjhattaṃ satisambojjhaṅgo ti pajānāti. yathā ca anuppannassa satisambojjhaṅgassu uppādo hoti taṇ ca pajānāti, yathā ca uppānāsa satisambojjhaṅgassu bhāvanāya pāripūri hoti taṇ ca pajānāti. santānaṃ vā ajjhattaṃ dhamma-vicayasaṃbojjhaṅgānāṃ...pe...santaṃ vā ajjhattaṃ viriyasaṃbojjhaṅgānāṃ...pe...santaṃ vā ajjhattaṃ pitti-sambojjhaṅgānāṃ...pe...santaṃ vā ajjhattaṃ passaddhisambojjhaṅgānāṃ...pe...santaṃ vā ajjhattaṃ samādhisambojjhaṅgānāṃ...pe...santaṃ vā ajjhattaṃ upekkhāsambojjhaṅgānāṃ atthi me ajjhattaṃ upekkhāsambojjhaṅgo ti pajānāti. asantaṃ vā ajjhattaṃ upekkhāsambojjhaṅgānāṃ n' atthi me ajjhattaṃ upekkhāsambojjhaṅgo ti pajānāti. yathā ca anuppannassa upekkhāsambojjhaṅgassu uppādo hoti taṇ ca pajānāti, yathā ca uppānāsa upekkhāsambojjhaṅgassu bhāvanāya pāripūri hoti taṇ ca pajānāti. iti ajjhattaṃ vā dharmesu dhammānupassi viharati, bahiddhā vā dharmesu dhammānupassi viharati, ajjhattabahiddhā vā dharmesu dhammānupassi viharati.
samudayadhammāṇupassī vā dhammesu viharati, vayadhamaṁ-

māṇupassī vā dhammesu viharati, samudayavyadhammāṇu-
passī vā dhammesu viharati. atthi dhammā ti vā paṁ' assa sati
paccupaṭṭhitā hoti yāvad eva nāṇamattāya patissatimattāya.
anissito ca viharati na ca kiṁ ci loke upādiyati. evaṁ kho
bhikkhave bhikkhu dhammesu dhammāṇupassī viharati sattasu
sambojhāṅgesu.

puna ca paramaṁ bhikkhave bhikkhu dhammesu dhammāṇup-

assī viharati catusu ariyasaccesu. kathaṅ ca bhikkhave
bhikkhu dhammesu dhammāṇupassī viharati catusu ariyasac-

cesu. idha bhikkhave bhikkhu idam dakkhan ti yathābhūtaṁ
pajānāti, ayam dakkhasamudayo ti yathābhūtaṁ pajānāti,
ayam dakkhanirodho ti yathābhūtaṁ pajānāti, ayam dakkhan-
irodhagāmini paṭipadā ti yathābhūtaṁ pajānāti.

katamaṁ ca bhikkhave dakkhan ariyasaccam. jāti pi
dakkha, jāra pi dakkha, vyādhi pi dakkha, marañam pi
dakkham. sokaridevadukkhadomanassupāyāsa pi dakkha,
yam p' icchaṁ na labhati tam pi dakkham, samkhittena
paṇcupādānakkhandhā dakkhā. . .

katamaṁ ca bhikkhave dakkhasamudayaṁ ariyasaccam. yā
'yaṁ tanhā ponobhavikā. . . seyyathidāṁ kāmataṁhā bhava-
tanhā vibhavatanhā . . .

katamaṁ ca bhikkhave dakkhanirodham ariyasaccam. yo
tassā yeva tanhāya asesavirāganirodho cāgo paṭinissaggo mutti
anālayo . . .

katamaṁ ca bhikkhave dakkhanirodhandhagāmini paṭipadā
ariyasaccam. ayam eva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ
sammadīṭṭhi sammāsaṁkappo sammāvācā sammākkamanto
sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.

katamā ca bhikkhave sammādīṭṭhi. yam kho bhikkhave
dakkhe ṇṇaṁ dukkhasamudaye ṇṇaṁ dukkhanirodhe ṇṇaṁ
dukkhanirodhandhagāminiya paṭipadāya ṇṇaṁ, ayam vuccati
bhikkhave sammādīṭṭhi.

katamo ca bhikkhave sammāsaṁkappo. nekkhammasaṁ-
kappo avyāpādasamkappo avihimsasamkappo, ayam vuccati
bhikkhave sammāsaṁkappo.

katamā ca bhikkhave sammāvācā. musāvāda veramanī,
pisunāya vācāya veramanī, pharusāya vācāya veramanī,
samphappalāpā veramanī, ayaṁ vuccati bhikkhave sammāvācā.
katamo ca bhikkhave sammākammanto. pāṇātipātā vera-
maṇī, adinnādāṇā veramaṇī, kāmesu micchācārā veramaṇī,
ayaṃ vuccati bhikkhave sammākammanto.

katamo ca bhikkhave sammāājīvo. idha bhikkhave ariy-
śāvako micchāājivām pahāya sammāājīvena jīvikaṃ kappeti,
aayaṃ vuccati bhikkhave sammāājīvo.

katamo ca bhikkhave sammāvāyāmo. idha bhikkhave
bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ
anuppādaya chandam janeti vāyamati, viriyaṃ ārabhati,
cittaṃ pagganhāti padahati. uppannānaṃ pāpakānaṃ
akusalānaṃ dhammānaṃ pahānāya chandam janeti vāyamati,
viriyaṃ ārabhati, cittaṃ pagganhāti padahati. anuppannānaṃ
kusalānaṃ dhammānaṃ uppādaya chandam janeti vāyamati,
viriyaṃ ārabhati, cittaṃ pagganhāti padahati. uppannānaṃ
kusalānaṃ dhammānaṃ thitiyā asammosāya bhīyobhāvāya
vepullāya bhāvanāya pāripūriyā chandam janeti vāyamati,
viriyaṃ ārabhati, cittaṃ pagganhāti padahati. ayaṃ vuccati
bhikkhave sammāvāyāmo.

katamā ca bhikkhave sammāsati. idha bhikkhave bhikkhu
kāye kāyānapassī viharati ātāpi sampañjano satimā vineyya
loke abhijjhādomanassam, vedanāsu . . . pe . . . citte . . . pe . .
dhammesu dhammānupassī viharati ātāpi sampañjano satimā
vineyya loke abhijjhādomanassam. ayaṃ vuccati bhikkhave
sammāsati.

katamo ca bhikkhave sammāsamādhi. idha bhikkhave
bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi
savitakkaṃ savīcāraṃ vivekaṃ pātīsukham patthamaṃjñānāṃ
upasampajj viharati. vitakkavvicāraṇaṃ vūpasamā ajjhattam
sampaśādanam cetaso ekodibhāvam avitakkaṃ avicāraṃ
samādhijjam pātīsukham dutiyajñānaṃ upasampajj viharati.
piṭiyā ca virāgā upekhako viharati sato ca sampañjano, sukhaha
cā kāyena patissevedeti yan taṃ arīyā ācikkhanti : upekhako
satimā sukhavāhārī ti tatiyajñānaṃ upasampajj viharati.
sukhassa ca pahānā dukkhassa ca pahānā pubb' eva soman-
sadomanassam atthagamā adukkham āsakham upekkhāsat-
pārisuddhiṃ catutthajñānaṃ upasampajj viharati. ayaṃ
vuccati bhikkhave sammāsamādhi.

idam vuccati bhikkhave dukkhanirodhāminīpātīpadā
ariyasaccam.
Translate into Pali:—

1. Then the slave Kāka (thinking): "this doctor is eating (present tense) emblic myrobalan and drinking water, there shouldn’t be (arah with infinitive) anything bad (in it),"
ate half an emblic myrobalan and drank water. (When he) had eaten (khāyita, the form is irregular) the half emblic myrobalan he brought (it) up right there. Then the slave Kāka said this to Jīvaka Komārabhacca: "Shall I (atthi me) live (noun), teacher?" "Don’t be afraid, I say, Kāka, and you will be well. The king is irascible, that king might have me killed, therefore I don’t go back." Having handed over Bhaddavatikā the she-elephant to Kāka he went to Rājagaha. In due course he approached Rājagaha (and) king Māgadha Seniya Bimbisāra. Having approached he informed this matter (acc.) to the king (dat.). "You did well, I say, Jīvaka, that (you have) not gone back. Irascible (is) that king (and he) might have you killed."
Then king Pajjota, being well, sent a messenger into the presence of Jīvaka: "Let Jīvaka come, I shall give a boon."

2. Whom, however (kho pana), this assembly should despise, his reputation also would be diminished; whose, however, reputation were diminished, his properties also would be diminished. (In the Pali of this "his" follows "also", "reputation" and "properties" being placed first for emphasis.)

LESSON 28

"Middle" Conjugation

Special inflections of verbs, called "middle" or "reflexive" (atthapada), are occasionally used in place of the ordinary inflections (which are called "active" or "transitive" 1: parassapada). They may be regarded as poetic forms rather than as a regular reflexive, the name applying literally only to the usage of cognate forms in other languages. They are very

1 This translation does not distinguish the term from "transitive" in the narrower sense of "taking a patient" (sahammaka).
rare in prose, a little less rare in verse. The following reflexive forms are idiomatic in prose. Some forms found in verse are added in brackets.

Present tense (in place of the transitive terminations ti ... āma) the following reflexive terminations are reckoned: te, ante; se, vhe; e, mhe or mhase) —

(labhate, " he obtains"—verse)
maññe, "I think," "I suppose," "no doubt," "as if"
ex. devo maññe, "I suppose (he is) a god," "just like a god" (note that ti is not used here)
bhaṇe "I say!" (cf. Exercise 16)
(In the verse collections in the Canon, especially the Jātaka, a variety of "middle" forms will be found, e.g. 2nd singular labhase).

Imperative tense (tam, antam; ssu, vho; e, (ā)mase) —

labhatam, "let him obtain!"
bhāsassu, "speak!" (this word is fairly common)
samvidahassu (dhā), "organize!"
manṭavho, "take counsel!"

Optative tense (etha, eram; etho, eyyavho; eyyam,1 eyyā-
mase or (ā)mase) —

jāyetha, "he would be born," "it would arise"
āgametha, "he might come"
labhetha, "he should obtain"
chijjeram, "they would be cut" (by themselves), "they would break" (e.g. straps)
(vademase (in verse), "we would speak").

Aorist tense (thā or tha, re; thā, vhaṃ; a, mhase or mase) —

sandīthā, "it flowed" (sand)
abhāsīthā, "he spoke" (with augment)
akampīthā, "it trembled," "it quaked" (kamp)
abhīramīthā, "he enjoyed," "he took pleasure in" (ram)
pucchītho, "you asked"
(karomase (in verse), "we did").

1 It is alleged that only eyyāmi is the 1st singular parassapada termination—doubtful.
[The present participle in \textit{māna} is sometimes called reflexive. Its use, however, is hardly to be distinguished\textsuperscript{1} from that of the form in \textit{ant}, and it is fairly frequent (far more so than the above reflexive inflections).]

All the above are active. The passive reflexive is extremely rare. Examples:—

\begin{itemize}
\item \textit{abhiḥariyittha}, \textit{it was brought,}
\item \textit{paṇṇāyittha}, \textit{it was discerned}
\end{itemize}

(the 3rd plural used in exactly parallel sentences, however, is \textit{paṇṇāyimsu}).

A survey of the usage of "reflexive" forms in Pali, and particularly in the \textit{Dīgha}, leads to the conclusion that the shade of meaning they carry is simply a poetic, dramatic or elevated one, adding emphasis or dignity: note especially \textit{bhāsasu} and the slightly pompous \textit{bhāne}.

\textit{Denominative Conjugation}

In principle any root can be used as a verb by adding conjugational suffixes. Other stems, such as noun stems, and even onomatopoetic elements, can also be used as verbs if required. The verbs thus derived are called denominative, or more exactly "word used as a root" (\textit{dhatupākasadda}). They are usually conjugated according to the seventh conjugation (substituting the suffix \textit{e/aya}, or adding \textit{ya} to the stem), sometimes according to the first conjugation. They are rare except in poetry or exaggerated speech.

Examples:—

\begin{align*}
\text{Noun stem, etc.} & & \text{Denominative verb, 3rd singular present} \\
\textit{sukha} & & \textit{sukheti}, "he is happy" \\
\textit{tiḍa} & & \textit{tiḍeti}, "he accomplishes," "he finishes" (e.g. business), lit. "(reaches) the shore (of)"
\end{align*}

\textsuperscript{1} It is favoured by certain verbs, some of which (\textit{labh, saṇḍ, bhās}) are used with reflexive inflections, and it is specially associated with the passive.

\textsuperscript{2} Variant readings:—\textit{karīyittha, karayittha, and -hār-} (latter causative).
Lesson 28

udāna

udāneti, "he speaks with exaltation," "he speaks joyfully"

ussukka (neuter:
"eagerness,"
"impatience")

ussukkati, "he is eager," "he is impatient"

gala-gala
galagalāyatī, "it pours down" (rain) (onomatopoeic: ga-ła-ga-
la imitating large drops of water beating down on the earth,
repetition suggesting quantity)

udāna

udānesi

Aorist of denominative

udu

Causative of denominative

dukkha

dukkhāpeti, "he makes unhappy"

Fourth Conjugation

The fourth or (s)su conjugation (svādī ganā) includes only one
root at all frequently used. Moreover that root, (s)su, itself
usually follows the fifth conjugation (> sunāti, cf. Lesson 15).
The fourth conjugation has a present stem formed with the
suffix no. From the root (s)su, "to hear," we may have:

<table>
<thead>
<tr>
<th>3rd person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(sunoti)</td>
<td>(sunonti ? ?—)</td>
<td>hypothetical</td>
</tr>
<tr>
<td>(sunosi)</td>
<td>(sunotha)</td>
<td></td>
</tr>
<tr>
<td>(sunomi)</td>
<td>(sunoma)</td>
<td></td>
</tr>
</tbody>
</table>

The root sak may be classed here (sak + no > sakko by
assimilation), though it is equally convenient to regard it as
sixth conjugation : sak(k) + o > sakko (cf. Lesson 6). Likewise
the root ap or ap(p) may be classed here (ap + no > appo).

Of (s)su only the imperative 2nd singular sunohi according to
the fourth conjugation is found in the Dīgha Nikāya, some
forms of the present tense being found only (and very rarely)
in other Canonical books.
Vocabulary

Verbs:—

<table>
<thead>
<tr>
<th>Pali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ati-(k)kam (I)</td>
<td>atikkamati pass over</td>
</tr>
<tr>
<td>anu-pha-gam (I)</td>
<td>anupagacchati amalgamate (accusative)</td>
</tr>
<tr>
<td>anu-pha-i (I)</td>
<td>anupeti (sic 1) coalesce (accusative)</td>
</tr>
<tr>
<td>adhi-o-gah (I)</td>
<td>ajjhogahati plunge into (Gerund: etuva)</td>
</tr>
<tr>
<td>avas (I)</td>
<td>avatithi remain</td>
</tr>
<tr>
<td>avas-is (III)</td>
<td>avasissati remain, be left over</td>
</tr>
<tr>
<td>upa-dah (I)</td>
<td>upadahati torment, worry</td>
</tr>
<tr>
<td>o-tar (I)</td>
<td>otarati pass down, collate (causative = check)</td>
</tr>
<tr>
<td>ci (V)</td>
<td>(passive cyati = be piled up, built up)</td>
</tr>
<tr>
<td>ni-khan (I)</td>
<td>nikhanati bury</td>
</tr>
<tr>
<td>(p)pati-(k)kus (I)</td>
<td>patikkosati decry, criticize (in bad sense)</td>
</tr>
<tr>
<td>(p)pati-u(d)-tar (I)</td>
<td>paccuttarati come (back) out (after bathing)</td>
</tr>
<tr>
<td>(p)pati-labh (I)</td>
<td>patilabhati obtain, acquire</td>
</tr>
<tr>
<td>(p)pati-vi-ni (I)</td>
<td>pativinei dispel</td>
</tr>
<tr>
<td>(p)pati-sam-cikkh (I)</td>
<td>patisamcikkhati reflect, consider</td>
</tr>
<tr>
<td>pari-vis (I*)</td>
<td>parivisati serve (with food)</td>
</tr>
<tr>
<td>vi-sudh (III)</td>
<td>visujjhati become purified</td>
</tr>
<tr>
<td>sam-yam (I)</td>
<td>samyamati control oneself</td>
</tr>
<tr>
<td>sam-vatt (I)</td>
<td>samvattati lead to (dative)</td>
</tr>
<tr>
<td>sam-(k)kam (I)</td>
<td>samkamati pass into</td>
</tr>
<tr>
<td>sam-kilis (III)</td>
<td>samkiliyati become defiled</td>
</tr>
<tr>
<td>sand (I)</td>
<td>sandati flow</td>
</tr>
<tr>
<td>sam-(d)dis</td>
<td>causative</td>
</tr>
<tr>
<td>sev (I)</td>
<td>sevati (also means) review</td>
</tr>
</tbody>
</table>

1 A variant reading anupigacchati suggests anu-(a)pi-gam, also anu-(a)pi-i (there is a prefix api or pi meaning “over”, “covered”).
Nouns:—

abhijāti (fem.) class of birth
abhīñā insight
āgamo (also means) body of doctrine, tradition
(and the p.p. āgata likewise may refer
to the handing down, receiving, of
such a tradition)

ādi (masc.) beginning, opening
ādhīpateyyam lordship, supremacy
āvāso living in, dwelling
ottappam shame, fear of blame
karunā compassion
kasiram difficulty
kilamatho tiring, wearying, weariness
gattam limb
gocaro pasture, territory, proper place, range
caranam conduct, good conduct
thāmo vigour
nadikā stream
nāgo elephant
niṭṭhā conclusion
niyati (fem.) Fate, Destiny
pakkhandikā dysentery
pajā the creation, the created universe
(“created” according to the Brah-
manical tradition)

pāṭilābho acquisition

pabbajito one who has gone forth (left the world)
pabbajjā going forth
pamāṇam measure, size
parakkamo courage, valour
parināmo digestion
pariyosānaṃ ending, conclusion
parivaṭṭam circle
pāṭimokkho liberation
māhiṃ matrix, notes (for remembering doctrine)
Māro the god of death and passion (leading to
rebirth)
muditā sympathetic joy (joy at the well-being of others), sympathy, gladness
mellā love (only in the spiritual and non-sexual sense), kindness, loving-kindness, benevolence, goodwill, friendliness

yiṭham (p.p. yaj (I)) sacrifice, offering
lohtam blood
vajjam fault
vidū (masc.) knower
vyāñjanaṃ expression (speech: contrasted with meaning: attho), sentence

samghāti (fem.) cloak
sabbattatā non-discrimination ("all = self-ness"), unselfishness

sampajaññaṃ consciousness
sambodho enlightenment
sukhālikā pleasure, enjoyment
suttaṃ (also means) (a record of a) dialogue, (eventually the entire) collection of dialogues (of the Buddha made by his followers)

sobbham pit
hiri (fem.) modesty, self-respect, conscience
hulam oblation

Adjectives:—

accha clear, bright, sparkling
acchariya surprising
anariya barbarian
anupādisesa with no attachment remaining
anuyoga practising
abhutha wonderful, marvellous
avasa powerless
āvila turbid, muddy
odaka (fem. -īkā) having water
-karaṇa (fem. -ī) making
damma trainable, educable
dassāvin seeing, who would see
pabālha violent
pamāṇakata measurable, finite
piṣāsita thirsty
pohhujaṇika common (puṭhu + jano + (n)ika)
maddava tender
yasassin reputable, respected
liṅkita polished
liṅśila stirred up
vippasanna very clear
vyāpajjha violent, malevolent
sabhāvant all-inclusive, whole
sambādha confined
sahagata charged with, suffused with
sāta sweet
sitā cool
supatiṅha having good beaches (stream: for getting water to drink)
setaka clear, clean

Past Participles:—

abhisambuddha (abhi-
sam-budh) illuminated (fig.)
avasīṭṭha (ava-sis) left over, remaining
upacita (upa-ci (V)) accumulated
gutta (gupt) protected, guarded
paṭcajāta ((p)paṭi-ā-
jan (III)) reborn
pariprakkāta (pari-
ni(r)-vā) attained extinction, attained liberation
laṭṭha (labh) got, obtained
saṅvula (saṅ-var (I)) controlled
saṅhittha (saṅ-dhā) joined, connected

Gerunds:—

accādhaṇa (ati-ā-dhā) putting on top of
nahatvā (nā (III)) having bathed (also written nhātvā)
Indeclinables:—

ativiya very much
avidāre not far, near
majjhe in the middle
sabbadhī everywhere

EXERCISE 28

Passages for reading:—

1. atha kho bhagavā pubbanhasamayaṁ nivāsetvā patta-
civaram ādāya Vesālim pīṇḍāya pāvisi, Vesāliyaṁ pīṇḍāya caritvā pacchābhhattam pīṇḍapātapaṭṭikkanto nāgāpalokitam Vesālim apaloketvā āyasmantam Ānandaṁ āmantesi: idam pacchimakam Ānanda tathāgatassa Vesālidassanaṁ bhavissati, āyām' Ānanda yena Bhaṇḍagāmo ten' upasamkhāmissāmā ti. evam bhante ti kho āyasma Ānando bhagavato paccassosi. atha kho bhagavā mahātā bhikkhusaṁghena saddhīṁ yena Bhaṇḍagāmo tad avasari. tatra sudam bhagavā Bhaṇḍagāme viharati.

tatra kho bhagavā bhikkhū āmantesi: catunnaṁ bhikkhave dharmānaṁ ananubodhā appaṭivedhā evam idam dīgham addhānaṁ sandhāvitaṁ sāṁsaratīṁ māmaṁ c' eva tumhākaṁ ca: katamesam catunnaṁ. ariyassa bhikkhave silassa ananubodhā appaṭivedhā evam idam dīgham addhānaṁ sandhāvitaṁ sāṁsaratīṁ māmaṁ c' eva tumhākaṁ ca. ariyassa bhikkhave samādhissa ananubodhā appaṭivedhā evam idam dīgham addhānaṁ sandhāvitaṁ sāṁsaratīṁ māmaṁ c' eva tumhākaṁ ca. ariyāya bhikkhave paṁnāya ananubodhā appaṭivedhā evam idam dīgham addhānaṁ sandhāvitaṁ sāṁsaratīṁ māmaṁ c' eva tumhākaṁ ca. ariyāya bhikkhave vimuttiṁ ananubodhā appaṭivedhā evam idam dīgham addhānaṁ sandhāvitaṁ sāṁsaratīṁ māmaṁ c' eva tumhākaṁ ca. tayidaṁ bhikkhave ariyāṁ silam anubuddham paṭividdham, ariyā samādhi anubuddho paṭividdho, ariyā paṁnā anubuddhā paṭividdhā, ariyā vimutti anubuddhā paṭividdhā, uchchinnā bhavataṁhā
khīṇā bhavanetti, n' atthi dāni punabhavo ti. idam avoca bhagavā, idam vatvā sugato athāparaṁ etad avoca satthā:—
silam samādhī paññā ca vimutti ca anuttarā,
anubuddhā ime dhammā Gotamena yasassinā.
iti Buddhō abhiññāya dhammad akkhāsi bhikkhūnām,1
dukkhass' antakaro satthā cakkhumā parinibbuto ti.

tatrā pi sudāṁ bhagavā Bhaṇḍagāme viharanto etad eva bahulaṁ bhikkhūnām dhammad kathāṁ karoti: iti silam iti
samādhī iti paññā, silaparibhāvito samādhī mahapphalo hoti
mahānisamso, samādhiparibhāvitā paññā mahapphalā hoti
mahānisamsā, paññāparibhāvitaṁ cittaṁ sammad eva āsavehi
vimuccati, seyyathidaṁ kāmāsavā bhavāsava diṭṭhāsava
avijjāsavā ti.

atha kho bhagavā Bhaṇḍagāme yathābhīrantāṁ viharītvā
āyasmanāṁ Ānandaṁ āmantesi: āyām' Ānanda yena
Hatthigāmo... pe... Ambagāmo... Jambugāmo... yena
Bhoganagaram ten' upasamkamissāṁ ti. evaṁ bhante ti kho
āyasmā Ānando bhagavato paccassosi. atha kho bhagavā
mahatā bhikkhusanāghena saddhīṁ yena Bhoganagaram tad
avasari.

tatra sudāṁ bhagavā Bhoganagare viharati Ānande cetiye.
tatra kho bhagavā bhikkhū āmantesi: cattāro me bhikkhave
mahāpadese desessāmi, tam suṇātha sādhukam manasikarotha
bhāsissāṁ ti. evaṁ bhante ti kho te bhikkhū bhagavato
paccassosam. bhagavā etad avoca: idha bhikkhave bhikkhu
evaṁ vadeyya: sammukhā me tam āvuso bhagavato sutam
sammukhā paṭiggahītaṁ ayaṁ dhammo ayaṁ vinayo idaṁ
sathu sāsanan ti, tassa bhikkhave bhikkhuno bhāsitam n' eva
abhinanditabbam na paṭikkositabbaṁ. anabhinanditvā
appatikkositvā tāni padavyaṅjanāni sādhukaṁ uggahetvā
suttet otārettabbāni vinaye sandassetabbāni. tāni ce suttet
otāriyamāṇāni vinaye sandassiyamāṇāni na c' eva suttet
otaranti na vinaye sandissanti, niṭṭham ettha gantabbaṁ:
addhā idaṁ na c' eva tassa bhagavato vacanam, imassa ca
bhikkhuno duggahītan ti, iti h' etam bhikkhave chaḍḍeyātha.
tāni ce suttet otāriyamāṇāni vinaye sandassiyamāṇāni suttet c'
eva otaranti vinaye ca sandissanti, niṭṭham ettha gantabbaṁ:

1 Metrical shortening.
addhā idām tassa bhagavato vacanaṁ imassa ca bhikkhuno suggahitaṁ ti. idām bhikkhave paṭhamamā mahāpadesamā dhāreyyātha. idha pana bhikkhave bhikkhu evam vacadeyya: amukasmiṁ nāma āvāse saṁgho viharati satthero sapāmokkho. tassa me saṁghassa sammukhā sutasam sammukhā paṭīgghahitaṁ, ayam dhammo ayam vinayo ... addhā idām tassa bhagavato vacanaṁ, tassa ca saṁghassa suggahitan ti. idām bhikkhave dutiyaṁ mahāpadesamā dhāreyyātha. idha pana bhikkhave bhikkhu evam vacadeyya: amukasmiṁ nāma āvāse sambahulā therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadhārā mātikādharā. tesaṁ me therānaṁ sammukhā sutasam sammukhā paṭīgghahitaṁ, ayam dhammo ayam vinayo ... idām bhikkhave tatiyaṁ mahāpadesamā dhāreyyātha. idha pana bhikkhave bhikkhu evam vacadeyya: amukasmiṁ nāma āvāse eko thero bhikkhu viharati bahussuto āgatāgamā dhammadhārā vinayadhārā mātikādharo. tassa me therassa sammukhā sutasam sammukhā paṭīgghahitaṁ ayam dhammo ayam vinayo ... idām bhikkhave catutthamā mahāpadesamā dhāreyyāthā ti. ime kho bhikkhave catṭāro mahāpadesa dhāreyyāthā ti ... 

atha kho bhagavā Bhoganagare yathābhirantam viharitvā āyasmantam Ānandaṁ āmantesi: āyām' Ānanda yena Pāvā ¹ ten' upasamkamissāmā ti. evam bhante ti kho āyasmā Ānando bhagavato paccassosi. atha kho bhagavā mahatā bhikkhusamghena saddhiṁ yena Pāvā tad avasari. tatra sudāna bhagavā Pāvāyaṁ viharati Cundassa kammāraputtassa ambavane. assosi kho Cundo kammāraputto: bhagavā kira Pāvāṁ anuppatto Pāvāyaṁ viharati mayhaṁ ambavane ti. atha kho Cundo kammāraputto yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantaṁ nisidi, ekamantaṁ nisinnam kho Cundaṁ kammāraputtam bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahāmasesi. atha kho Cundo kammāraputto bhagavata dhammiyā kathāya sandassito samādapito samuttejito sampahāmśito bhagavantam etad avoca: adhvīsetu me bhante bhagavā svātanāya bhattam saddhiṁ bhikkhusamghenā ti. adhvīsesi bhagavā tuṇhi-bhāvena. atha kho Cundo kammāraputto bhagavato adhi-

¹ Capital of the southern Malla republic, about 30 leagues north-west of Vesālī in the foothills of the Himālayā.
vāsanāṁ vidītvā, uṭṭhāy' āsanā bhagavantāṁ abhivādetvā paddakkhiṇāṁ katvā pakkāmi. atha kho Cundo kammāraputto tassā rattiyā accayena sake nivesane paṇītaṁ khādaniyaṁ bhojaniyaṁ paṭiyādāpetvā pahūtaṅ ca sūkramaddavāṁ bhagavato kālabhāro arocāpesi: kālo bhante niṭṭhitam bhattan ti. atha kho bhagavā pubbaṅhasamayaṁ nivāsetvā pattacīvaram ādāya saddhim bhikkhusamghena yena Cundassa kammāraputtassa nivesanāṁ ten' upasamkami, upasamkamitvā paññatte āsane nisidi, nisajja kho bhagavā Cundaṁ kammāraputtaṁ āmantesi: yan te Cunda sūkramaddavāṁ paṭiyattam, tena maṁ parivisa, yaṁ pan' aññaṁ khādaniyaṁ bhjojaniyaṁ paṭiyattam, tena bhikkhusamgham parivisā ti. evam bhante ti kho Cundo kammāraputto bhagavato paṭissutvā, yaṁ ahosi sūkramaddavāṁ paṭiyattam, tena bhagavantāṁ parivisi, yaṁ pan' aññaṁ khādaniyaṁ bhjojaniyaṁ paṭiyattam tena bhikkhusamgham parivisi. atha kho bhagavā Cundaṁ kammāraputtaṁ āmantesi: yan te Cunda sūkramaddavāṁ avasiṭṭham, taṁ sobbhe nikhanāhi nāhan taṁ Cunda passāmi sadavake loke samārake sabrahmake sassaṣaṇaṭabhaṁnayā pājāya sadevanuṇussāya yassa taṁ paribhuttam sammā-pariṇānāṁ gaccheyya añātra tathāgatassā ti. evam bhante ti kho Cundo kammāraputto bhagavato paṭissutvā, yaṁ ahosi sūkramaddavāṁ avasiṭṭham taṁ sobbhe nikhanitvā, yena bhagavā ten' upasamkami, upasamkamitvā bhagavantāṁ abhivādetvā ekamantāṁ nisidi, ekamantāṁ nisinnāṁ kho Cundaṁ kammāraputtaṁ bhagavā dhammadhāyā kathāya sandassetvā samādāpetvā samuttejetvā sampahaṁsetvā uṭṭhāy' āsanā pakkāmi.

atha kho bhagavato Cundassa kammāraputtassa bhattam bhuttavisa kharo abādo uppajji lohitapakkhandikā pabāḷhā vedanā vattanti māraṇantikā. tā sudaṁ bhagavā sato sampajāno adhivāsesi avihānṇamāno. atha kho bhagavā āyasman- taṁ Ānandaṁ āmantesi: āyām' Ānanda yena Kusinārā ten' upasamkamissāmā ti. evami bhante ti kho āyasma Ānando bhagavato paccassosi.

atha kho bhagavā maggā okkamma yen' aññaratam rukkhamulam ten' upasamkami, upasamkamitvā āyasman taṁ Ānandaṁ āmantesi: ingha me tvam Ānanda catuggunāṁ samghātiṁ paññāpehi, kilanto 'smi Ānanda, nisidissāmi ti.
evaṁ bhante ti koho āyasmā Ānando bhagavato paṭissutvā catuggunām samghāṭīṁ paññāpesi. nisidi bhagavā paññatte āsane, nisajja kho bhagavā āyasantaṁ Ānandaṁ āmantesi, āṅgha me tvam Ānanda pāṇīyaṁ āhara, pipāsito 'smi, Ānanda, pīvissāmī ti. evaṁ vutte āyasmā Ānando bhagavantaṁ etad avoca : idāni bhante pañcamattāni sakaṭasatāni atikkantāni, taṁ cakkacchinnaṁ udakaṁ parittāṁ luḷitaṁ āvilāṁ sandati. ayaṁ bhante Kukuttā nadi āvidūre acchodikā sātodikā sitodikā setakā supatithā ramaṇiyā. ettha bhagavā pāṇīyaṁ ca pīvissati, gattāni ca sitaṁ karissati ti. dutiyam pi kho bhagavā āyasantaṁ Ānandaṁ āmantesi : āṅgha me tvam Ānanda pāṇīyaṁ āhara, . . . gattāni ca sitaṁ karissati ti. tatiyam pi koho bhagavā āyasantaṁ Ānandaṁ āmantesi : āṅgha me tvam Ānanda pāṇīyaṁ āhara, pipāsito 'smi Ānanda, pīvissāmī ti. evaṁ bhante ti koho āyasmā Ānando bhagavato paṭissutvā pattaṁ gahetvā yena sā nadikā ten' upasaṁkami. atha koh sā nadikā cakkacchinnaṁ parittā luḷita āvilā sandamānā āyasante Ānande upasaṁkamante acchā vippasannā anāvilā sanditthā. atho koh āyasmato Ānandassa etad ahosi : acchariyam vata bho, abhutam vata bho, tathāgatassa mahiddhikatā mahānubbhāvatā. ayaṁ hi sā nadikā cakkacchinnaṁ parittā luḷita āvilā sandamānā, mayi upasaṁkamante acchā vippasannā anāvilā sandatī ti. pattena pāṇīyaṁ ādāya yena bhagavā ten' upasaṁkami, upasaṁkamitvā bhagavantaṁ etad avoca : acchariyam bhante abhutam bhante tathāgatassa mahiddhikatā mahānubbhāvatā. idāni sā bhante nadikā cakkacchinnaṁ parittā luḷita āvilā sandamānā, mayi upasaṁkamante acchā vippasannā anāvilā sanditthā. pivatu bhagavā pāṇīyaṁ, pivatu sugato pāṇīyan ti. atha koh bhagavā pāṇīyaṁ aṇāyi.

* * *

atha koh bhagavā mahatā bhikkhusaṅghena saddhiṁ yena Kukuttā nadi ten' upasaṁkami, upasaṁkamitvā Kukuttthām nadiṁ ajjhogāhetvā nahātvā ca pivitvā ca paccuttaritvā yena Ambavanam ten' upasaṁkami, upasaṁkamitvā āyasantaṁ Cundakaṁ āmantesi : āṅgha me tvam Cundaka catuggunāṁ samghāṭīṁ paññāpehi, kilanto 'smi Cundaka, nipajjissāmī ti. evaṁ bhante ti koho āyasmā Cundaka bhagavato paṭissutvā
catuggunanam samghati paññapesi. atha kho bhagava dakkhiñena passena sīhaseyyam kappesi, pāde pādam accādhaya, sato sampajñāno uṭṭhānasannāṇa manasikaritvā. āyasmā pana Cundako tatth' eva bhagavato purato nisidi.

atha kho bhagava āyasmantaṃ Ānandaṃ āmantesi: siyā kho pan' Ānanda Cundassa kammārāputtassa ko ci vippaṭisāraṃ upadaheyya: tassa te āvuso Cunda alabha, tassa te dulladdham, yassa te tathāgato pacchimam pindapātam bhunjitvā parinibbuto ti. Cundassa Ānanda kammārāputtassa evam vippaṭisāro paṭivinettabbo: tassa te āvuso labha, tassa te suladdham, yassa te tathāgato pacchimam pindapātam bhunjitvā parinibbuto. sammukhā me tam āvuso Cunda bhagavato sutam sammukhā paṭiggahitaṃ, dve 'me pindapāta samasamaphalā samasamavipāka ativiya aññehi pindapātehi mahapphalatarā ca mahānisāṃsatarā ca. katame dve. yañ ca pindapātam bhunjitvā tathāgato anuttaram saddassambhīṃ abhisambujhati, yañ ca pindapātam bhunjitvā tathāgato anupādisesāya nibbānadhattuyā parinībbāyati. ime dve pindapāta samasamaphalā samasamavipāka ativiya aññehi pindapātehi mahapphalatarā ca mahānisāṃsatarā ca. āyusamvattanikaṃ āyasmata Cundena kammārāputtena kammaṇ upacitaṃ, vanṇasamvattanikaṃ āyasmata Cundena kammārāputtena kammaṇ upacitaṃ, sukhassamvattanikaṃ āyasmata Cundena kammārāputtena kammaṇ upacitaṃ, yasasamvattanikaṃ āyasmata Cundena kammārāputtena kammaṇ upacitaṃ, saggasamvattanikaṃ āyasmata Cundena kammārāputtena kammaṇ upacitaṃ, adhipateyyasamvattanikaṃ āyasmata Cundena kammārāputtena kammaṇ upacitaṃ ti. Cundassa Ānanda kammārāputtassa evam vippaṭisāro paṭivinettabbo ti. atha kho bhagava etam attthām viditvā tāyaṃ velayām imam udānena udanasi:


dadato puññam pavaḍdhati, samyamato veraṃ na ciyati, kusalo ca jahati pāpakam, rāga<d>dosakhaya 1 sa nibbuto ti.

2. cattāro iddhipādā. iddh' āvuso bhikkhu chandasamādhipadhānasamkhārasamannāgataṃ iddhipādaṃ bhaveti. citta-

1 The metre requires that we give this word the rhythm -- - o o -, hence we may read (d)dosa- and khaya.
Introduction to Pali

samādhipadhānasāmkhārasamannāgataṁ iddhipādaṁ bhāveti. viriyasamādhipadhānasāmkhārasamannāgataṁ iddhipādaṁ bhāveti. vimāṃsāsamādhipadhānasāmkhārasamannāgataṁ iddhipādaṁ bhāveti.

3. pañc' indriyāni. saddhindriyāṁ, viriyindriyāṁ, satindriyāṁ, samādhindriyāṁ, paññindriyāṁ.

4. cattāri balāni. viriyabalaṁ, satibalaṁ, samādhibalaṁ, paññābalaṁ.

5. satta balāni. saddhābalaṁ, viriyabalaṁ, hiribalaṁ, ottap-pabalaṁ, satibalaṁ, samādhibalaṁ, paññābalaṁ.

6. idha mahārāja tathāgato loke uppajjati, arahat samā-sambuddho vijjācarana sangāpanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā. so imaṁ lokam sadevakam samārakam sabrahmakam sa-samaṇabrāhmaṇaṁ pajaṁ sadevanussaṁ sayam abhiṁna 1 sacchikatvā pavedeti. so dhammaṁ deseti ādikalyāṇaṁ majjhekalayeṇaṁ paryosānakalyāṇaṁ sāththa savyaṇaṁ, kevalaparipuṇṇaṁ pari sudham brahma carīyaṁ pakāseti.

taṁ dhammaṁ suṇāti gahapati vā gahapatiputto vā aṇīnatarasmiṁ vā kule paccajāto. so taṁ dhammaṁ sutvā tathāgata saddham paṭilabhāti. so tena saddhā paṭilābhena samannāgato iti paṭissāmcikkhati: sambādho gharavāso rajopatho, abbhokāso pabbajjā. na idam sukaraṁ agāraṁ ajjhāvasata ekantaparipuṇṇaṁ ekantaparīsuddham samkhali-khitaṁ brahmācarīyaṁ carītaṁ. yan nūnāham kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajeyyan ti. so apareṇa samayena appaṁ vā bhogakkhandhaṁ pahāya mahantaṁ vā bhogakkhandhaṁ pahāya, appaṁ vā nātiparivaṭṭaṁ pahāya mahantaṁ vā nātiparivaṭṭaṁ pahāya, kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajati.

evaṁ pabbajito samāno pātimokkhasaṁvarasamvuto viharati ācārāgocarasampanno anuṁattesu vajjesu bhayadas-savā samādāya sikkhiṁ sikkhāpadesu kāyakammapacakammena samannāgato kusalena pari sudham ājīvo silasampanno indriyāsu guttadvāro satisampajaññena samannāgato santuṭṭho.

1 Gerund, cf. footnote at beginning of Exercise 22.
7. so mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catuttham. iti uddham adho tiriyam sabbadhi sabbattatāya sabbāvantam lokaṃ mettāsahagatena cetasā vupulena mahaggatena appamāṇena averenā avyāpajjhena pharitvā viharati. seyyathā pi Vāsetṭha balavā saṅkhadhamo appakasiren’ eva catud’disā viññāpeyya, evaṃ bhāvitāya kho Vāsetṭha mettāya cetovimuttiyā yaṃ pamāṇakatam kammam na tām tatrāvasissati na tām tatrāvatiṭṭhati. ayam pi kho Vāsetṭha brahmāṇam sahavyatāya maggo. puna ca param Vāsetṭha bhikkhu karunāsahagatena cetasā p. . . muditāsahagatena cetasā p. . . p. . . upakhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, evaṃ bhāvitāya kho Vāsetṭha upakhāya cetovimuttiyā yaṃ pamāṇakatam kammam na tām tatrāvasissati na tām tatrāvatiṭṭhati. ayam pi kho Vāsetṭha brahmāṇam sahavyatāya maggo.

Translate into Pali:

(Three Doctrines)

These two (put first, for emphasis) extremes, monks, should not be pursued by one who has gone forth. Which two? This (ayam), which (put relative first) (is) among passions practising the-enjoyment-of-passions, inferior, vulgar, common, barbarian, not-connected-with-welfare, and this, which (is) devoted-to-weariness-of-oneself (attān), unhappy, barbarian, not-connected-with-welfare. Monks, not having gone to (-gamma) both these (put first) extremes, the intermediate way, illuminated by the thus-gone, making-an-eye (-karana), making-knowledge, leads to calm, to insight, to enlightenment, to liberation. And which, monks, (is) that intermediate way illuminated by the thus-gone . . . to liberation? It (ayam) (is) just the excellent way having eight factors, as follows: right-theory, right-intention, right-speech, right-work, right-livelihood, right-exercise, right-self-possession, right-concentration.

Makkhali Gosāla said this to me: "O great king, there is no cause, there is no condition, for the defilement of beings.

1 Sometimes when the stem of a word contains the letter r a following n in a suffix or inflection is "cerebrised" to n.
2 samma is right(ly) is used as a prefix to nouns as well as to verbs.
3 The Ājīvaka leader: see first footnote in Exercise 21.
From-no-cause-(and)-no-condition beings are defiled. There is no cause, there is no condition, for the purification of beings. From-no-cause-(and)-no-condition beings are purified. There is no self-making (-kāro), there is no other-making, there is no making-by-man. There is no strength, there is no energy, there is no vigour-of-man, there is no courage-of-man. All beings, all life (plural), all living beings, all souls, powerless, without-strength, without-energy, changed-in-nature-by-the-combinations-of-Fate, experience happiness-and-unhappiness in the six classes of birth."

Ajita Kesakambalin ¹ said this to me: "O great king, there is no (merit in) giving (dinnam),² there is no sacrifice, there is no oblation. There is no fruit, result, of actions (which are) well-done-(or)-ill-done. There is no other world. There is no mother, there is no father, there are (use singular) no beings transmigrating. There are (singular) no priests and philosophers in the world (who have) rightly-gone, (who are) rightly-practising, who, having themselves known, observed this world and the other world make (it) known. This man is-compounded-of-the-four-elements. When he dies, the earth coalesces with, amalgamates with, the earth-substance, the water coalesces with, amalgamates with, the water-substance, the heat coalesces with, amalgamates with, the heat-substance, the air coalesces with, amalgamates with, the air-substance, the faculties pass into space... Fools and wise men (after = ablative) the splitting up of the body are annihilated, perish utterly, are not after death."

¹ A Lokāyata ("naturalism": materialism) philosopher contemporary with the Buddha. His doctrine as given here agrees as far as it goes with that of the classical Lokāyata Sūtra of "Bhāspati ", but does not state the aim of the school, which is "happiness" (sukham), of course in this life. On this and other philosophical schools of the time of the origin of Buddhism see the essay: "On the relationships between early Buddhism and other contemporary systems," Bulletin of the School of Oriental and African Studies, London, 1956, where an attempt is made to define the original doctrines of Buddhism in the light of these relationships.

² dinnam, given (thing), giving, almsgiving, is here used "pregantly" (a kind of metonymy not uncommon in Pali) to refer to the giving which is understood, by the Brahmanical priests and the Buddhists, as a meritorious action leading to well-being of the giver, not to the mere everyday action.
Lesson 29

Intensive Conjugation

A special conjugation (cf. the causative as another special or "secondary" conjugation) is very occasionally used to mean that the action of the verb is done very strongly or frequently, or that the state signified is severe. It is called the "intensive" conjugation.\(^1\) Few intensives are idiomatic in prose, except for an unusual emphasis (as to say: "he is exceedingly stupid"). In the intensive the inflections are those of the first conjugation, but the root is reduplicated: a sometimes stronger form (always a long syllable) of the root being prefixed. Gutturals reduplicate as palatals:

\[(k)\text{kam} \quad \text{caṅkamati}\] he walks up and down, he walks about
\[(\text{this is commonly used of taking exercise)}\]

---

present participle caṅkamant.

A complete conjugation is possible. E.g. aorist intensive 3rd plural from \(\text{anu-}(k)\text{kam}\) anucaṅkamīṃsu, "they followed up and down."

Conditional Tense

The conditional \(^2\) (kālātiṃpatti) tense is rarely used, though it appears regularly when a false or impossible hypothesis (in the view of the speaker, and usually of the hearer also) is stated. It is formed from the future stem with inflections of the aorist type (cf. the aorist of \(\text{d}ē\text{dis}\), Lesson 10), and the augment is used. Unlike the aorist, the conditional has the augment regularly except when there is a prefix:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person</td>
<td>(\text{abhavissa or (-ssā) &quot;if it were&quot;})</td>
<td>(\text{abhavissamsu})</td>
</tr>
<tr>
<td>2nd person</td>
<td>(\text{abhavissa})</td>
<td>(\text{abhavissatha})</td>
</tr>
<tr>
<td>1st person</td>
<td>(\text{abhavissam})</td>
<td>(\text{abhavissāma})</td>
</tr>
</tbody>
</table>

\(^1\) The medieval Pali grammars do not recognize this as a separate conjugation, classing the forms simply as irregular verbs of the ordinary conjugation. As the formation is a distinct strong reduplication with special meaning, and derivatives (including adjectives) from it are used with this meaning distinctly felt, it is worth noticing separately.

\(^2\) The term "conditional" is much too wide for this tense, and was adopted
The 3rd singular conditional reflexive, or "middle", is also occasionally used, and is identical in form with the 2nd plural "active" or "transitive":—

<table>
<thead>
<tr>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person</td>
</tr>
</tbody>
</table>

The conditional "active" of verbs other than bhū is extremely rare, but the conditional "middle" (3rd singular) may be exemplified as follows:—

\[
\text{abhi-ni(r)-vatt (I) abhinibbatissatha if it were produced (no augment) (in interrogative sentence: would it be produced ?)}
\]

\[
\text{u(d)-pad (III) uppajjissatha if it had arisen (no augment)}
\]

\[
\text{labh (I) alabhissatha if it were obtained}
\]

\[
\text{vi-o-chid (III) vocchijjissatha} \text{ if it were cut off (no augment) (passive)}
\]

With the conditional tense it is not usual to introduce the subordinate (conditional) clause with a relative indeclinable. The conditional tense often appears in the main clause as well, otherwise the optative. The subordination of the conditional clause is marked simply by the use of the conditional tense in one or both clauses, the subordinate coming first. Sometimes the main clause is interrogative (rhetorical, there being no doubt as to the answer expected).

Examples of the use of the conditional:—

\[
\text{vihāṇṇaṃ va hi ... vocchijjissatha ... api nu kho nāma-rūpaṃ ... āpajjissatha = "for if consciousness ... were cut off ... would a sentient body ('matter plus mind ') ... be produced ? "}
\]

by philologists on the grounds of comparative morphology. On the expression of conditions in Pali cf. the "Notes on Tenses" in Lesson 27.

\[1\text{ ch is regularly doubled to cch after a vowel in close junction.}\]
Lesson 29

(nāmarīpaṁ is a technical term meaning the combination of material and mental elements in a sentient body, nāmap here means not "name" but all aspects of mental activity: sensation, perception, volition, contact, attention. The context here is the general one that the existence of sentient bodies depends on the presence of "consciousness" and that in fact "consciousness" continues after birth, hence the sentient body continues. The supposition of the cutting off of "consciousness" whilst the sentient body continues is hence regarded as impossible.)

olārīko ca hi Poṭṭhapāda attā abhayissa rūpī . . . , = "for if your soul were gross, material . . . , Poṭṭhapāda . . ." (here Poṭṭhapāda had suggested that it was, but the Buddha speaks of this as false and convinces him that it is impossible by adducing a consequence).

A more complex case with two conjoined main clauses:—

imāya ca Kassapa mattāya . . . sāmaññaṁ . . . abhayissa . . . dukkaraṁ . . . n' etam abhayissa kallāṁ vacanāya: dukkaraṁ sāmaññaṁ . . . ti, sakkā ca paṁ etam abhayissa kātuṁ gahaṭatinā . . . antamasso kumbhadāsiyā pī . . . ti, = "if, Kassapa, (only) to this degree . . . asceticism were a hard task . . . it would not be proper to say this: 'Asceticism is a hard task . . .' Moreover it would be possible for a householder . . . even a pot-(carrying)-slave-girl to do this . . ."

The conditional is also used in speaking of a hypothetical event which did not in fact take place.

The system of using the tenses is thus: if the condition and its result are purely hypothetical the optative is used; if true, the indicative (present or future); if false, the conditional. In simply denying the possibility of something, however, without positing it as condition with a result, a speaker may use n' etam thānaṁ vijjati yam with the optative, or sak(k) negated, or an infinite form such as akaraṇīya or abhabba, or na sakkā.
Aorist of labh

The root labh, "to obtain," has besides a regular aorist of the "first" form (Lesson 4), labhi, etc., an irregular and perhaps "elevated" aorist as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd person</td>
<td>alattha</td>
<td>alatthum</td>
</tr>
<tr>
<td>2nd person</td>
<td>(alattha)</td>
<td>—</td>
</tr>
<tr>
<td>1st person</td>
<td>alatham</td>
<td>(alathamhā)</td>
</tr>
</tbody>
</table>

The bracketed forms are not found in the Dīgha, but the others are used quite regularly in prose, e.g. for obtaining an interview with the Buddha or entrance to the Community—sāṅgho—of monks.

Declension of go and sakhā

The stem go-, "cow," "bull," "cattle," which is masculine and feminine (cf. Sā. 207 ff. for a discussion on this controversial point), has a somewhat irregular declension only sporadically used (more specific words for "bull", "cow", and "ox" are commonly used). Before vowel inflections -o becomes -av:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>(go)</td>
<td>gāvo</td>
</tr>
<tr>
<td>Voc.</td>
<td>(gavāṃ)</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>(gavena)</td>
<td></td>
</tr>
<tr>
<td>Ins.</td>
<td>(gavasa)</td>
<td>(gohi)</td>
</tr>
<tr>
<td>Dat.</td>
<td>(gavassā)</td>
<td>(gunnam)</td>
</tr>
<tr>
<td>Abl.</td>
<td>gavā</td>
<td>(gohi)</td>
</tr>
<tr>
<td>Gen.</td>
<td>(gavassā)</td>
<td>(gunnam or, in verse, gavanī)</td>
</tr>
<tr>
<td>Loc.</td>
<td>(gave)</td>
<td>(gosu)</td>
</tr>
</tbody>
</table>

(Bracketed forms not found in the Dīgha.)
The stem *gava-* as well as *go-* is occasionally used in compounds.

A specifically feminine form *gāvī,* "cow," is inflected like *devī.*

An irregular ("poetic") noun *sakhā* (masc.), "friend," is rarely used instead of the ordinary word *sahāyo* (the forms show a mixture of the -*i* and -*ar* declensions):

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>sakhā</em></td>
<td><em>(sakhāro)</em></td>
</tr>
<tr>
<td>Voc.</td>
<td><em>(sakhāraṃ)</em></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td><em>(sakhinā)</em></td>
<td><em>(sakhārehi—</em>)</td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>(Grammarians)</em></td>
</tr>
<tr>
<td>Ins.</td>
<td><em>(sakhino)</em></td>
<td><em>(sakhtināṃ)</em></td>
</tr>
<tr>
<td>Dat.</td>
<td><em>(sakhinā or sakhtinasmā)</em></td>
<td><em>(sakhārehi—</em>)</td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>(Grammarians)</em></td>
</tr>
<tr>
<td>Abl.</td>
<td><em>(sakhino)</em></td>
<td><em>(sakhtināṃ)</em></td>
</tr>
<tr>
<td>Gen.</td>
<td><em>sakhtinā</em></td>
<td><em>(sakkāresu—</em>)</td>
</tr>
<tr>
<td></td>
<td><em>(Grammarians)</em></td>
<td><em>(Grammarians)</em></td>
</tr>
<tr>
<td>Loc.</td>
<td><em>(sakhe—</em>)</td>
<td><em>(sakkāresu—</em>)</td>
</tr>
<tr>
<td></td>
<td><em>(Grammarians)</em></td>
<td><em>(Grammarians)</em></td>
</tr>
</tbody>
</table>

(At the end of compounds we have the usual transfer to the -*a* declension: *-sakho.*)

(Bracketed forms not in *Dīgha.*

Vocabulary

Verbs:—

- *ati-vatt* (I)  
  *ativattati* escape
- *u(d)-kujj* (I)  
  *ukkujjati* set upright
- *upa-labh* (I)  
  *(passive upalabdhati = exist)*
- *o-vad* (I)  
  *ovadati* admonish
- *(k)khā* (III)  
  *khāyati* seem
- *(p)pahi-i* (I)  
  *pacceti* assume
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Pali</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>pari-las (III)</td>
<td>paritassati</td>
<td>long (for), desire</td>
</tr>
<tr>
<td>vaṭṭ (I)</td>
<td>vaṭṭati</td>
<td>turn, roll, circle</td>
</tr>
<tr>
<td>var (VII)</td>
<td>vāreli</td>
<td>prevent, hinder, obstruct, stop</td>
</tr>
<tr>
<td>vi-var (I)</td>
<td>vivarati</td>
<td>open</td>
</tr>
<tr>
<td>vi-o-(k)kam (I)</td>
<td>vokkamati</td>
<td>pass away, break away</td>
</tr>
<tr>
<td>vi-o-chid (III)</td>
<td>vocchijjati</td>
<td>cut off, separate from</td>
</tr>
<tr>
<td>sam-anu-pass (I)</td>
<td>samanupassati</td>
<td>envisage</td>
</tr>
<tr>
<td>sam-u(d)-ā-car (I)</td>
<td>samudācarati</td>
<td>speak to, converse with</td>
</tr>
<tr>
<td>sam-mucch (I)</td>
<td>sammucchati</td>
<td>coagulate, form (intransitive)</td>
</tr>
</tbody>
</table>

Nouns:

- adhivacanam: designation, name
- ape(k)khā: intention, expectation
- abhiseko: consecration
- avabhāso: splendour, illumination
- upasampadā: entrance
- kucchi (masc.): womb
- kumārikā: girl
- kumbho: pot
- catuppado: quadruped
- (f)thīli (fem.): (also means) station
- tanlām: loom
- nāmām: (also means) mind, mental being (in the most general sense, as contrasted with rūpaṃ, matter, physical being)
- paṭijoto: lamp
- paṭiṇāpanām: preparation
- paṭīgho: (also means) reaction, resistance (as property of matter)
- paṭiṇā: admission, assertion
- paṭīṭhā: resting place, perch
- paṭho: road, way
- payiruṇāsanaṃ: attending on (action noun from pari-upa-ās (I), where payir is a junction form of pari(y))
- pācariyo: teacher's teacher
- puggalo: person
babbajam a coarse grass (used in making ropes and slippers)
brahmacariyam God-like life, best life, celibate life
mañcako bed
muñjam a kind of rush (used for making ropes, girdles, and slippers)
yamakam pair
yamo watch (of the night)
vaṭṭam rolling, circulation, cycle, cycling (of the universe)
(v)yatam vow (in compound > -bbatam)
vinipāliko unhappy spirit (reborn in purgatory, or as an animal, ghost, or demon)
vimati (fem.) perplexity
virūlihi (fem.) growth
vihesā trouble, harassing
vemaltalā difference, distinction
samsāro transmigration
samuppādo origination
samphasso contact, union
sallāpo talk
sālo (a kind of tree: Shorea robusta)
sirimsafo snake

Adjectives:

akalla unsound
adhimutta intent on
anesin seeking (from is(a) (I))
anukhuddaka very minor
appatissamvedana not feeling, not experiencing
appamalla not-negligent
ākula confused, tangled
uttānaka shallow (and figuratively "easily understood", "simple")
kalla sound, proper
niyata constant, certain
pañcchanna covered, concealed
-vattin setting going, deploying, operating, conducting, governing, developing
**Introduction to Pali**

*Samvejaniya* emotional, inspiring, stirring (future passive participle of *sam-vej*).

*Saddha* trusting, believing

*Sotāpanna* in the stream, on the Way (from *sotas*, "stream")

Pronoun:—

*aṇīna . . . aṇīna* one . . . another, the . . . is a different thing from the . . .

Past Participles:—

*Abhisitta* consecrated

(abhi-sic (II))

*Arađda (ā-rādh* pleased, satisfied

(VII))

*Nikkujjita (ni(r)-kujj)* overturned

*Paḥita ((p)pa-dhā* exerted

(I))

*Mūlha (muh)* lost

*Vusṭha (vas (I))* spent (time) (cf. *vusita* from the same root but with a different meaning, "lived well")

Indeclinables:—

*Atha* (is also used in introducing a deduction): thence, (if) so

*Ubhato* in both ways, on both sides, both

*Evam santam* in that case, in such case

*Kira* (enclitic) (may be used to introduce, as enclitic, a report or rumour, and might then be translated) it is said that, they say (and also a discovery, meaning then) in fact, actually

*Ca paṇa* (enclitic) moreover

*Yathicchakam* wherever one wishes

*Yadicchakam* whatever one wishes

*Yāvaticchakam* as far as one wishes

*Sakkhi* in person, personally

*Sabathā* in all ways
EXERCISE 29

Passages for reading:

1. atha kho bhagavā āyasamantaṃ Ānandaṃ āmantesi: āyām' Ānanda yena Hiraññavatīyā nadiyā pārimatīram yena Kusinārā-Upavattanaṃ Mallānaṃ sālavanam ten' upasamkamis-sāmā ti. evam bhante ti kho āyasma Ānando bhagavato paccassosi.

atha kho bhagavā mahatā bhikkhusamghena suddhiṃ yena Hiraññavatīyā nadiyā pārimatīram yena Kusinārā-Upavattanaṃ Mallānaṃ sālavanam ten' upasamkami, upasam-kamitvā āyasamantaṃ Ānandaṃ āmantesi: ingroup me tvaṃ Ānanda antarena yaṃaka-sālānaṃ uttarasīsakaṃ mañcakaṃ paññāpehi, kilanto 'smi Ānanda, nipajjissāmi ti. evam bhante ti kho āyasma Ānando bhagavato paṭissutvā antarena yaṃaka-sālanaṃ uttarasīsakaṃ mañcakaṃ paññāpesi. atha kho bhagavā dakkhiṇena passena sihaṣeyyāṃ kappesi pāde padaṃ accādhāya sato sampajāno.

* * *

pubbe bhante disāsu vassaṃ vutthā bhikkhū āgačchanti tathāgatam dassanāya, te mayām labhāma manobhāvanīye bhikkhū dassanāya labhāma payirupāsanāya. bhagavato pana mayaṃ bhante acayena na labhissāma manobhāvanīye bhikkhū dassanāya na labhissāma payirupāsanāyā ti. cattār' imāni Ānanda saddhassa kuluputtassa dassaniyāni sampjejaniyāni thānāni. katamāni cattāri. idha tathāgato jāto ti Ānanda saddhassa kuluputtassa dassaniyāṃ sampjejaniyāṃ thānaṃ. idha tathāgato anuttaram sammāsambodhiṃ abhisambuddho ti Ānanda saddhassa kuluputtassa dassaniyāṃ sampejeniyan thānaṃ. idha tathāgatena anuttaram dhammacakkhaṃ pavattitan ti Ānanda saddhassa kuluputtassa dassaniyāṃ sampejeniyan thānaṃ. idha tathāgato anupādisesāya nibbāna-dhātuyā parinibbuto ti Ānanda saddhassa kuluputtassa dassaniyāṃ sampejeniyan thānaṃ. imāni kho Ānanda cattāri saddhassa kuluputtassa dassaniyāni sampejeniyanī ti thānāni.

1 Kusinārā: capital of the northern Malla republic, three quarters of a league north-west of Pāvā; Upavattanaṃ: a wood near the city.
Introduction to Pali

āgamissanti kho Ānanda saddhā bhikkhubhikkhuniyo upāsakaupāsikāyo idha tathāgato jāto ti pi, idha tathāgato anuttaram sammāsambodhiṁ abhisambuddho ti pi, idha tathāgatena anuttaram dhammacakkhaṁ pavattitaṁ ti pi, idha tathāgato anupādīsesaṁyā nibbānadhātuyā parinibbuto ti pi. ye hi ke ci Ānanda cetiyacārikaṁ āhiṇḍantā pasanācattā kāḷam karissanti, sabbe te kāyassa bhedā param maraṇā sugatim saggām lokaṁ upapajjissanti ti.

*

* * *

tena kho pana samayena Subhaddo nāma paribbājako Kusinārāyaṁ paṭivasati. assosi kho Subhaddo paribbājako: ajj’ eva kira rattiyā pacchime yāme samaṇassa Gotamassa parinibbānaṁ bhavissati ti. atha kho Subhaddassa paribbājakassa etad ahosi. sutaṁ kho pana m’ etam paribbajakānaṁ vuddhānāṁ mahallakānāṁ ācariyapācariyānāṁ bhāsamanānaṁ: kadā ci karaha ci tathāgata loke uppajjanti arahanto sammāsambuddhā ti. ajja ca rattiyā pacchime yāme samaṇassa Gotamassa parinibbānaṁ bhavissati. atthi ca me ayaṁ kaṅkhādhammo uppanno, evaṁ pasanno aham samane Gotame, pahoti me samaṇo Gotamo tathā dhammaṁ desetum yathā aham imaṁ kaṅkhādhammam pajaheyyan ti.

atha kho Subhaddo paribbājako yena Upavattanaṁ Mallānaṁ sālavanaṁ yen’ āyasma Ānando ten’ upasamkami, upasamkamitvā āyasmandaṁ Ānandaṁ etad avoca: sutaṁ m’ etam bho Ānanda paribbājakānaṁ .. yathā aham imaṁ kaṅkhādhammam pajaheyyam. svāham bho Ānanda labheyam samaṇaṁ Gotamaṁ dassanāyā ti. evaṁ vutte āyasma Ānando Subhaddaṁ paribbājakam etad avoca: alam āvuso Subhadda, mā tathāgataṁ viheṭhesi. kilanto bhagavā ti. dutiyam pi kho Subhaddo paribbājako .. pe .. tatiyam pi kho Subhaddo paribbājako .. tatiyam pi kho āyasma Ānando Subhaddaṁ paribbājakam etad avoca: alam āvuso Subhadda, mā tathāgataṁ viheṭhesi. kilanto bhagavā ti. assosi kho bhagavā āyasmaṁ Ānandassa Subhaddena paribbajakena saddhim imaṁ kathāsallāpaṁ. atha kho bhagavā āyasmandaṁ Ānandaṁ āmantesi: alam Ānanda, mā Subhaddaṁ vāresi, labhatam Ānanda Subhaddo tathāgataṁ dassanāya. yaṁ
kiñci māṃ Subhaddo pucchissati, sabban tāṃ aṇāpekho va pucchissati no vihesāpekho, yaṅ c' assāhaṃ puṭṭho vyākarissāmi tāṃ khippay eva ājñissatī ti. atha kha āyaṃ Ānando Subhaddaṃ paribbājakam etad avoca : gacch' āvuso Subhadda, karoti te bhagavā okāsan ti.

atha kha Subhaddo paribbājako yena bhagavā ten' upasaṃ-kami, upasaṃkamitvā bhagavata saddhiṃ sammodi, sammodaṇāṃ kathāṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinnno kha Subhaddo paribbājako bhagavantaṃ etad avoca : ye me bho Gotama samānabrāhmaṇā samghino gaṇino gaṇācariyā nātā yassassino titthakarā sādhusammata ca bahujanassa, seyyathidāṃ Pūraṇo Kassapo,1 Makkhali Gosālo,2 Ajitakesakambali,3 Pakudho Kaccāyano,4 Saṅjayo Belaṭṭhī-putto,5 Nigaṇṭho Nāṭhiputto,6 sabbe te sakāya paṭīnāyya abhavaṃṇamsu, sabbe va na abhavaṃṇamsu, ekacce abhavaṃṇamsu ekacce na abhavaṃṇamsi ti. alaṃ Subhadda. titṭhat' etam sabbe te sakāya paṭīnāyya abhavaṃṇamsu, sabbe va na abhavaṃṇamsu, udāhu ekacce abhavaṃṇamsu ekacce na abhavaṃṇamsi ti. dhammaṃ te Subhadda desessāmi, tāṃ sunāhi, sādhukama manasikarohi, bhāissāmi ti. evaṃ bhante ti kha Subhaddo paribbājako bhagavato paccassosi. bhagavā etad avoca : yasmiṃ kha Subhadda dhammadīvayeye ariyā atṭhaṅgiko maggo na upalabbhati, samano 7 pi tattha na upalabbhati, dutiyo pi tattha samano na upalabbhati, catutto pi tattha samano na upalabbhati.

yasmiṃ ca kha Subhadda dhammadīvayeye ariyā atṭhaṅgiko maggo upalabbhati, samano pi tattha upalabbhati, dutiyo pi tattha samano upalabbhati, catutto pi tattha samano upalabbhati. imasmiṃ kha Subhadda dhammadīvayeye ariyā atṭhaṅgiko maggo upalabbhati,

1 The Ājīvaka leader, see footnote in Exercise 21.
2 See footnotes in Exercises 21 and 28.
3 The materialist, see Exercise 28 (English into Pali).
4 An Ājīvaka leader.
5 A philosopher who followed the method of perpetual equivocation in debate, which is exemplified in Exercise 22.
6 The founder of the Jaina sect, which seceded from the Ājīvakas.
7 According to the Commentary, the samano here is one who is sotāpanna, "on the Way," which is the first stage of the Buddhist Way; the second, third and fourth samanās are those in the remaining three stages, which are: sakadāgāmin, "once-returning" (to the world); anāgāmin, "non-returning"; and arahant.
idh' eva Subhadda samañjo, idha dutiyö samañjo, idha tatiyo samañjo, idha catuttho samañjo. suñña parappavādā samañehi aññe, ime ca Subhadda bhikkhū sammā vihareyyum, asuñño loko arahantehi assa.

ekūnātiṁso vayasā Subhadda
yaṁ pabbajīṁ kiṁkusalānuesi.
vassāni paññāsasamādhiṁāni
yato aham pabbajito Subhadda
nāyassa dhammadassa padesavatti.
ito bahiddhā samañjo pi n' atthi.

dutiyo pi samañjo n' atthi, tatiyo pi samañjo n' atthi, catuttho pi samañjo n' atthi. suñña parappavādā samañehi aññe, ime ca Subhadda bhikkhū sammā vihareyyum, asuñño loko arahantehi assā ti.

evaṁ vutte Subhaddo paribbājako bhagavantām etad avoca: abhikkantām bhante, abhikkantām bhante. seyyathā pi bhante nikkujjitaṁ vā ukkujjeyya, paṭicchannām vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telappajjotaṁ dhāreyya cakkhumanto rūpāni dakkhinti ti, evam eva bhagavaṁ anekapariyāyena dammha pakāsito. esāhaṁ bhante bhagavantām saraññam gacchāmi dammānaṁ ca bhikkhusamghaṁ ca. labheyyāham bhagavato santoke pabbajjam, labheyyāṁ upasampadaṁ ti. yo kho Subhadda aññatīthiyapūbbo imasmiṁ dhammadinaye ākaṅkhati pabbajjam, ākaṅkhati upasampadam, so cattāro māse parivasati. catunnaṁ māsānaṁ accayena āraddhacittā bhikkhū pabbajenti upasampādenti bhikkhubhāvaya. api ca m' ettha puggalavemattā veditā ti.
sace bhante aññatīthiyapūbbā imasmiṁ dhammadinaye ākaṅkhantā pabbajjam, ākaṅkhantā upasampadam, cattāro māse parivasanti, catunnaṁ māsānaṁ accayena āraddhacittā bhikkhū pabbajenti upasampādenti bhikkhubhāvaya, aham cattāri vassāni parivasissāmi, catunnaṁ vassānaṁ accayena āraddhacittā bhikkhū pabbajentu upasampādenti bhikkhubhāvāyā ti. atha kho bhagavā ayaṁmantaṁ Ānandaṁ āmanṭesi: tena h' Ānanda Subhaddam pabbajJetā ti. evaṁ bhante ti kho āyasmā Ānando bhagavato paccassosi.

1 samādhiṁa, "more than," is sam-adhiṁa with metrical lengthening in the junction.
atha kho Subhaddo paribbājako āyasantaḥ Ānandaṁ etad avoca: lābhā vo āvuso Ānanda, suladdham vo āvuso Ānanda, ye ettha satthārā sammukhā antevāsābhisekena abhisīṭṭa ti. alattha kho Subhaddo paribbājako bhagavato santike pabbajjaṁ, alattha upasampadaṁ. acirūpasampanno kho pan’ āyasma Subhaddo eko vūpakaṭṭho appamattto ātāpi pahitatto viharanto. na cirass’ eva yass’ atṭhāya kulaputtā sammad eva agārasma anagāriyaṁ pabbajanti, tad anuttaraṁ brahmacariyapariyosānam diṭṭhe va dhamme sayam abhiṁnā ¹ sacchikatvā upasampajjā vihāsi: khīṇā jāti, vusitam brahmacariyām, katam karaṇīyaṁ, nāparam itthattaya ti abbhaṁnāsi. aññataro kho pan’ āyasma Subhaddo arahataṁ ahosi. so bhagavato pacchimo sakkhīsāvako ahosi ti.

atha kho bhagavā āyasantaḥ Ānandaṁ āmantesi: siyā kho pan’ Ānanda tumhākam evam assa: attasatthukaṁ pāvacanam, n’ atthi no satthā ti. na kho pan’ etam Ānanda evam daṭṭhabbām. yo vo Ānanda mayā dhammo ca vinayo ca desito pannattra, so vo mam’ accayena satthā. yathā kho pan’ Ānanda etarahi bhikkhū aññamaṁaññaṁ āvusovādena samudācaranti, na vo mam’ accayena evam samudācaritabbaṁ. theratarena Ānanda bhikkhunā navakatara bhikkhu nāmena vā gottena vā āvusovādena vā samudācaritabbo, navakatarena bhikkhunā therataro bhikkhu bhante ti vā āyasma ti vā samudācaritabbo. ākaṅkhamano Ānanda saṁgho mam’ accayena khuddānukhuddaṅkāni sikkhinādāni samūhanatu. Čhannasa Ānanda bhikkhuno mam’ accayena brahmadaṁ kātabbo ti. katamo pana bhante brahmadaṁ ti. Čhanno Ānanda bhikkhu yaṁ iccheyya taṁ vadeyya, so bhikkhūhi n’ eva vattabbo na ovaditabbo na anusāsitabbo ti.

atha bhagavā bhikkhū āmantesi: siyā kho pana bhikkhave ekabhikkhuṇa ² pi kaṅkhā vā vimati vā Buddhā vā dhamme vā saṁghe vā magge vā paṭipadāya vā. pucchatha bhikkhave. mā pacchā vippasīsāriṇo ahuvattha: sammukhībhūto no satthā ahosi, na mayaṁ sakkhimha bhagavantaṁ sammukhā paṭipucchitun ti. evam vutte te bhikkhū tunhī ahesuṁ. dutiyam pi kho bhagavā... tatiyam pi kho bhagavā bhikkhū āmantesi: siyā kho pana bhikkhave ekabhikkhuṇa pi kaṅkhā vā vimati

¹ Gerund of abhi-(A)ñā, cf. footnote at beginning of Exercise 22.
² Inflection of a declension.
vā Buddhe vā dhamme vā sāmghe vā magge vā paṭipadāya vā. pucchatha bhikkhave. mā pacchā vippatisārino ahuvattha: sammukhibhūto no satthā ahosi, na mayaṃ sakkhimha bhagavantaṃ sammukhā paṭipucchitun ti. tatiyam pi kho te bhikkhū tuṇhī ahesum. atha kho bhagavā bhikkhū āmantesi: siyaṃ kho pana bhikkhave satthugāravena pi na puccheyyātha. sahāyako pi bhikkhave sahāyakassa ārocetū ti. evam vutte te bhikkhū tuṇhī ahesum.

atha kho āyasma Ānando bhagavantaṃ etad avoca: acchariyam bhante abbhutam bhante. evam pasanno aham bhante imasmiṃ bhikkhusamge, n’ athi ekabhiṅkhusa pi kaṅkhā vā vimati vā buddhe vā dhamme vā sāmghe vā magge vā paṭipadāya vā ti. pasādā kho tvam Ānanda vadesi. nānam eva h’ ettha Ānanda tathāgatassa: n’ athi imasmiṃ bhikkhusamge, n’ athi ekabhiṅkhusa pi kaṅkhā vā vimati vā buddhe vā dhamme vā sāmghe vā magge vā paṭipadāya vā. imesaṃ hi Ānanda pañcannam bhikkhusatānaṃ yo pacchimako bhikkhu so sotāpanno avinipatdhammo nyato sambodhi-parāyano ti. atha kho bhagavā bhikkhū āmantesi: handa dāni bhikkhave āmantayāmi vo: vayadhāmā saṁkhārā, appamādana sampādethā ti. ayaṃ tathāgatassa pacchimā vācā.

atha kho bhagavā paṭhamajjhānaṃ samāpajjī. paṭhamajjhānaṃ vuttoṭṭhahitvā dutiyaṃjhaṇamaṃ samāpajjī. dutiyaṃjhaṇā vuttoṭṭhahitvā tatiyaṃjhaṇamaṃ samāpajjī. tatiyaṃjhaṇā vuttoṭṭhahitvā catuṭṭhajjhānaṃ samāpajjī. catuṭṭhajjhāna vuttoṭṭhahitvā akāsānaṃcāyatanam samāpajjī. akāsānaṃcāyatanasamāpattiya vuttoṭṭhahitvā viññānaṃcāyatanam samāpajjī. viññānaṃcāya-
tanasamāpattiya vuttoṭṭhahitvā ākiñcaṇṇayaṃ samāpajjī. ākiñcaṇṇayaṃ samāpattiya vuttoṭṭhahitvā nevasaṃñānaṃsaṃñā-yatanaṃ samāpajjī. nevasaṃñānaṃsaṃñāyatanasamāpattiya vuttoṭṭhahitvā saññāvedayitanirodham samāpajjī.

atha kho āyasma Ānando āyasmaṃ Anuruddhaṃ etad avoca: parinibbuto bhante Anuruddha bhagavā ti. na āvuso Ānanda bhagavā parinibbuto, saññāvedayitanirodham samāpanno ti. atha kho bhagavā saññāvedayitanirodhaṃ samāpattiya vuttoṭṭhahitvā nevasaṃñānaṃsaṃñāyatanam samāpajjī. nevasaṃñānaṃsamāpattiya vuttoṭṭhahitvā ākiñcaṇṇaya- 

naṃ samāpajjī. ākiñcaṇṇayaṃ samāpattiya vuttoṭṭhahitvā viññānaṃcāyatanam samāpajjī. viññānaṃcāyatanasamāpattiya
vuṭṭhahitvā ākāśānāṇcāyatanām samāpañji. ākāśānāṇcāyatanasamāpañṭiyā vuṭṭhahitvā catutthajjhānaṃ samāpañji. catutthajjhānaṃ vuṭṭhahitvā tatiyajjhānaṃ samāpañji. tatiyajjhānaṃ vuṭṭhahitvā dutiyajjhānaṃ samāpañji. dutiyajjhānaṃ vuṭṭhahitvā pāṭhamajjhānaṃ samāpañji. pāṭhamajjhānaṃ vuṭṭhahitvā dutiyajjhānaṃ samāpañji. dutiyajjhānaṃ vuṭṭhahitvā tatiyajjhānaṃ samāpañji. tatiyajjhānaṃ vuṭṭhahitvā catutthajjhānaṃ samāpañji. catutthajjhānaṃ vuṭṭhahitvā samanantarā bhagavā parinibbāyi.

2. evam me sutaṃ. ekam samayaṃ bhagavā Kurūsu viharati, Kammāssadhammaṃ nāma Kurūnaṃ nigamo. atha kho āyasmā Ānando yena bhagavā ten upasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantam nisidi. ekamantam nisinno kho āyasmā Ānando bhagavantaṃ etad avoca: acchariyam bhante abbhutam bhante yāva gambhīro caṃ bhante paṭiccasamuppādo gambhīravabhāso ca. atha ca pana me uttānakuttānako viya khāyatī ti. mā h’ evam Ānanda avaca, mā h’ evam Ānanda avaca. gambhīro caṃ Ānanda paṭiccasamuppādo gambhīravabhāso ca. etassa Ānanda dhāmmapaṇṇā ananubodhā appaṭivedhā evam ayam pajā tantākulakajātā gulāguṇṭhikajātā 1 muṇjababbajabhūtā apāyaṃ duggatiṃ vinippaṁ samsāraṃ nāti vaṭṭati.

atthi idappaccayā jārāmarāṇān ti. iti puṭṭhena satā Ānanda, atthi ti ssa vacaniyaṃ. kim paccayā jārāmarāṇaṃ ti. iti ce vadeyya, jātipaccayā jārāmarāṇaṃ ti icca assa vacaniyaṃ. atthi idappaccayā jāti ti. iti puṭṭhena satā Ānanda, atthi ti ssa vacaniyaṃ. kim paccayā jāti ti. iti ce vadeyya, bhavappaccayā jāti ti icca assa vacaniyaṃ. atthi idappaccayā bhavo ti. iti puṭṭhena satā . . . upādānapaccayā bhavo ti icca assa vacaniyaṃ. atthi idappaccayā upādānān ti. iti puṭṭhena satā . . . taṃhāpaccayā upādānān ti icca assa vacaniyaṃ. atthi idappaccayā taṃhā ti. iti puṭṭhena satā . . . vedanāpaccayā taṃhā ti icca assa vacaniyaṃ. atthi idappaccayā vedanā ti. iti puṭṭhena satā . . . phassapaccayā vedanā ti icca assa vacaniyaṃ. atthi idappaccayā phasso ti. iti puṭṭhena satā . . . nāmarūpappaccayā phasso ti icca assa vacaniyaṃ. atthi idappaccayā nāmarūpan

1 The meaning of gulāguṇṭhika is uncertain. It refers probably to knotted or twisted threads in weaving, or perhaps to a bird’s nest of tangled construction.
ti. iti puṭṭhena satā Ānanda athī ti 'ssa vacanīyam. kim paccayā nāmarūpan ti. iti ce vadeyya, viṇṇānapaccayā nāmarūpan ti icc assa vacanīyam. athi idappaccayā viṇṇānan
iti. iti puṭṭhena satā Ānanda athī ti 'ssa vacanīyam. kim paccayā viṇṇānan ti. iti ce vadeyya, nāmarūpapaccayā viṇṇānan ti icc assa vacanīyam.
iti kho Ānanda nāmarūpapaccayā viṇṇānam, viṇṇānapaccayā nāmarūpaṃ, nāmarūpapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānam, upādāna-
paccayā bhavo, bhavapaccayā jāti, jātipaccayā jāramaranaṃ, jāramaranaṃ lokanatvadakkhadomanassupāyāsā sambhavanti. evam ctassa kevalassa dukkhakkhandhassa samudayo hoti.

jātipaccayā jāramaranaṃ ti iti kho pan' etam vuttaṃ, tad Ānanda imaṃ p' etam pariyyāyena veditabban' yathā jāti-
paccayā jāramaranaṃ. jāti va hi Ānanda nābhavissa sabbena sabbhaṃ sabbathā sabbhaṃ kassa ci kimhi ci, seyyathidham devānam vā devattāya, gadhnabānaṃ ¹ vā gadhnabattāya, yakkhānaṃ ² vā yakkhattāya, bhūtānam vā bhūttattāya, manussānam vā manussattāya, catuppādam vā catuppadattāya, pakkhīnam vā pakkhattāya, sirimāpānam vā sirimāpattāya, tesām tesām vā hi Ānanda sattānam tathattāya jāti nābhavissa, sabbha jātiyā asati jātinirodha api naho járamaranaṃ paṇṇāyetā ti. no h' etam bhante. tasmāt ih' Ānanda es' eva hetu etam nidānānaṃ esa samudayo esa paccayo járamaranaṃ, yadiddaṃ jāti. . . bhavo va hi Ānanda nābhavissa sabbena sabbhaṃ sabbathā sabbhaṃ kassa ci kimhi ci, seyyathidham kāmabhavo ³ rūpabhavo arūpabhavo vah, sabbhavo bhavo asati bhavanirodha api naho jāti paṇṇāyetā ti. no h' etam bhante. tasmāt ih' Ānanda es' eva hetu etam nidānānaṃ esa samudayo esa paccayo jātiyā, yadiddaṃ bhavo . . . upādā-
naṃ va hi Ānanda nābhavissa sabbena sabbhaṃ sabbathā sabbhaṃ kassa ci kimhi ci, seyyathidham kāmupādānaṃ vā

¹ gadnhabbo, "heavenly musician" (a class of minor gods).
² yakkho, "spirit," "god," "fairy," "genie" (usually applied to minor deities such as tree spirits, or to servants of greater gods).
³ Three forms or levels of existence are recognised, the arūpa, "immaterial," rūpa, "material," and kāma, "sensual." The kāma is really the lower part of the rūpa, but they are usually separated and the rūpa restricted to the fine or imponderable matter of the worlds of the gods.
Lesson 29

diṭṭhūpādānām vā sīlabbatūpādānām vā attavādūpādānām vā, saddhavo upādāne asati upādānanirodhā api nu kho bhavo paññāyethā ti. no . . . taṇhā va hi Ananda nābhavissa sabbena sabbam sabbathā sabbam kassa ci kimhi ci, seyyathiddam rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbatan- ḍha dhammataṇhā, saddhavo taṇhāya asati taṇhānirodhā api nu kho upādānām paññāyethā ti. no . . . vedaṇā va hi Ananda nābhavissa sabbena sabbam sabbathā sabbam kassa ci kimhi ci, seyyathiddam cakkhusamphassajā vedaṇā sotasamphassajā vedaṇā ghānasamphassajā vedaṇā jivhāsamphassajā vedaṇā kāyasamphassajā vedaṇā manosamphassajā vedaṇā, saddhavo vedaṇāya asati vedaṇānirodhā api nu kho taṇhā paññāyethā ti. no . . .

* * *

...phasso va hi Ananda nābhavissa sabbena sabbam sabbathā sabbam kassa ci kimhi ci, seyyathiddam cakkhusamphasso sotasamphasso ghānasamphasso jivhāsamphasso kāyasamphasso manosamphasso, saddhavo phasse asati phassanirodhā api nu kho vedaṇā paññāyethā ti. no . . .

nāmarūpapaccayā phasso ti iti kho pan' etam vuttam, tad Ananda iminā p'etaṃ pariṇāyena veditabbaṃ, yathā nāmarūpapaccayā phasso. yehi Ananda akārehi yehi liṅgehi yehi nimittehi yehi uddesehi nāmakāyassa paññatti hoti, tesu ākāresu tesu liṅgesu tesu nimittesu tesu uddesu asati, api nu kho rūpakāye adhivacanasamphasso paññāyethā ti. no h' etaṃ bhante. yehi Ananda akārehi yehi liṅgehi yehi nimittehi yehi uddesehi rūpakāyassa paññatti hoti, tesu ākāresu tesu liṅgesu tesu nimittesu tesu uddesu asati, api nu kho nāmakāye pāṭighasamphasso paññāyethā ti. no h' etaṃ bhante. yehi Ananda akārehi yehi liṅgehi yehi nimittehi yehi uddesehi nāmakāyassa ca rūpakāyassa ca paññatti hoti, tesu ākāresu tesu liṅgesu tesu nimittesu tesu uddesu asati, api nu kho adhivacanasamphasso vā pāṭighasamphasso vā paññāyethā ti. no h' etaṃ bhante. yehi Ananda akārehi yehi liṅgehi yehi nimittehi yehi uddesehi nāmarūpassa paññatti hoti, tesu ākāresu tesu liṅgesu tesu nimittesu tesu uddesu asati, api nu kho phasso paññāyethā ti. no h' etaṃ bhante. tasmāt ih'
Anaanda es' eva hetu etaṃ nidānaṃ esa samudayo esa paccayo phassassa, yadidaṃ nāmarūpaṃ.

viññāṇapaccayā nāmarūpan ti iti kho paṇ' etaṃ vuttaṃ, tad Ānanda iminā p' etaṃ pariyāyena veditabban yathā viññāṇapaccayā nāmarūpaṃ. viññāṇaṃ va hi Ānanda mātau kucchīm na okkamissatha, api nu kho nāmarūpaṃ mātu kucchīsimīṃ sammucchissathā ti. no h' etaṃ bhante. viññāṇaṃ va hi Ānanda mātu kucchīm okkamitvā vokkamissatha, api nu kho nāmarūpaṃ itthattāya abhinibbattissathā ti. no h' etaṃ bhante. viññāṇaṃ va hi Ānanda dharass' eva sato vocchijjissatha kumārassa va kumārikāya vā, api nu kho nāmarūpaṃ vuddhiṃ virūhiṃ vepullāṃ āpajjissathā ti. no h' etaṃ bhante. tasmāt ih' Ānanda es' eva hetu etaṃ nidānaṃ esa samudayo esa paccayo nāmarūpasa, yadidaṃ viññānaṃ.

nāmarūpaṃ paccayā viññānaṃ ti iti kho paṇ' etaṃ vuttaṃ, tad Ānanda iminā p' etaṃ pariyāyena veditabban, yathā nāmarūpaṃ paccayā viññānaṃ. viññānaṃ va hi Ānanda nāmarūpe patīṭham nālabhissatha, api nu kho āyatim jātijārāmaranadukkhasamudayaṃsambhavo paññāyethā ti. no h' etaṃ bhante. tasmāt ih' Ānanda es' eva hetu etaṃ nidānaṃ esa samudayo esa paccayo viññāṇaṃ, yadidaṃ nāmarūpaṃ. ettavatā kho Ānanda jāyetha va jīyetha va miyetha va cavetha va upapajjetha vā, ettavatā adhivacanapatho, ettavatā niruttipatho, ettavatā paññattipatho, ettavatā paññāvacaram, ettavatā vattiṃ vaṭṭati itthattām paññāpanāya, yadidaṃ nāmarūpaṃ saha viññāṇena.

* * *

yato kha Ānanda bhikkhu n' eva vedanaṃ attānaṃ samanupassati, no pi appaṭisamvedanaṃ attānaṃ samanupassati, no pi attā me vedaya, vedanādh Sammy hi me attā ti samanupassati, so evam asamapassanto na kīn ci loke upādiyati, anupādiyam na parittassati, aparittassam paccattām yeva parinibbāyi, khīnā jāti, vusitaṃ brahmācariyam, katuṃ karaniyam, nāparam itthattāyā ti pajanāti. evamvimutta-cittaṃ kho Ānanda bhikkhuṃ yo evam vadeyya hoti tathāgato param maraṇā ti, iti 'ssa diṭṭhi ti tad akallam. na hoti tathāgato . . . tad akallam. taṃ kissa hetu. yāvat Ānanda adhi-
vacanaṃ yāvatā adhivacanapatho, yāvatā niruttī yāvatā niruttipatho, yāvatā paññatti yāvatā paññattipatho, yāvatā pañña yāvatā paññāvacaram, yāvatā vaṭṭam yāvatā vaṭṭam vaṭṭati, tad abhiññā 1 vimutto bhikkhu, tad abhiññā vimutto bhikkhu na jānati na passati iti 'ssa diṭṭhi ti tad akallaṃ.

sattā kho imā Ānanda viññānaṭṭhitiyo, dve ca āyatanāni.

katamā satta. sant' Ānanda sattā nānattakāyā nānattasaññino, seyyathā pi manussā ekacce ca devā ekacce ca vinipātikā. ayaṃ paṭhamā viññānaṭṭhiti. sant' Ānanda sattā nānattakāyā ekattasaññino, seyyathā pi devā brahmakāyikā paṭhamābhinibbattā. ayaṃ dutiyā viññānaṭṭhiti. sant' Ānanda sattā ekattakāyā nānattasaññino, seyyathā pi devā ābhassarā. 2 ayaṃ tatiyā viññānaṭṭhiti. sant' Ānanda sattā ekattakāyā ekattasaññino, seyyathā pi devā subhakinna. 3 ayaṃ catutthā viññānaṭṭhiti. sant' Ānanda sattā sabbaso rūpasaññānaṃ samatikkamā paṭīghasaññānaṃ atthagamā nānattasaññānaṃ amanasikārā ananto akāso ti ākāsānañcāyatanūpagā. ayaṃ pañcamī viññānaṭṭhiti. sant' Ānanda sattā sabbaso ākāsānañcāyatanānaṃ samatikkamma anantaṃ viññānan ti viññānañcāyatanūpagā. ayaṃ chaṭṭhā viññānaṭṭhiti. sant' Ānanda sattā sabbaso viññānañcāyatanānaṃ samatikkamma n' attthi kiṅ ci ti ākiñcaññāyatanūpagā. ayaṃ sattamī viññānaṭṭhiti.

asaññasattāyatanānaṃ nevasaññānañcāsaññāyatanam eva dutiyaṃ.

tatr' Ānanda y' ayaṃ paṭhamā viññānaṭṭhiti nānattakāyā nānattasaññino, seyyathā pi manussā ekacce ca devā ekacce ca vinipātikā, yo nu Ananda taṅ ca pajānāti, tassā ca samudayaṃ pajānāti, tassā ca atthagamam pajānāti, tassā ca assādham pajānāti, tassā ca ādīnavam pajānāti, tassā ca nissaraṇam pajānāti, kallam nu kho tena tad abhinanditun ti. no h' etam bhante. . . . pe . . . tatr' Ānanda y' ayaṃ sattamī viññānaṭṭhiti sabbaso viññānañcāyatanānaṃ samatikkamma n' attthi kiṅ ci ti ākiñcaññāyatanūpagā, yo nu kho Ānanda taṅ ca pajānāti, . . . tassā ca nissaraṇam pajānāti, kallam nu kho tena

1 Gerund, cf. footnote at beginning of Exercise 22.
2 ābhassara, "the world of radiance," cf. second passage in Exercise 20.
3 subhakinna, "the lustrous world," the inhabitants of which enjoy the highest, unalloyed happiness (the sole defect of which is that it is temporary, not eternal).
Introduction to Pali

tad abhinanditun ti. no h' etam bhante. tatr' Ananda yam idam asaññasattāyatanam, yo nu kho Ananda tañ ca pajāñāti, ... tassa ca nissaranam pajāñāti, kallam nu kho tena tad abhinanditun ti. no h' etam bhante. tatr' Ananda yam idam nevasaññānañāsaññāyatanam, yo nu kho Ananda tañ ca pajāñāti, ... tassa ca nissaranam pajāñāti, kallam nu kho tena tad abhinanditun ti. no h' etam bhante. yato kho Ananda bhikkhu imāsañ ca sattannāñ viññāṇaṭṭhitinañ imesañ ca dvinnam āyatanañam samudayañ ca atthagamañ ca assādañ ca ādinavañ ca nissaranāñ ca yathābhūtañ viditvā anupāda vimutto hoti, ayañ vucañi Ananda bhikkhu paññāvimutto.

attañ kho ime Ananda vimokkā. katame atttha. rūpi rūpāni passati.1 ayañ paṭhāmo vimokkho. ajjhattam arūpasaññi bahiddhā rūpāni passati. ayañ dutiyō vimokkho. subhan t' eva adhimutto hoti. ayañ tatiyo vimokkho. sabbaso rūpasaññānañ samatikkamā paṭighasaññānam atthagamā nānattasaññānañ amanasikārañ ananto akāsānañcāyatanam upasampajja viharati. ayañ catuttho vimokkho. sabbaso akāsānañcāyatanam samatikkamma anantañ viññāñ an ti viññānañcāyatanam upasampajja viharati. ayañ pañcamo vimokkho. sabbaso viññānañcāyatanam samatikkamma n' attthi kiñ cī ti ākīñcāññāyatanam upasampajja viharati. ayañ chaṭṭho vimokkho. sabbaso ākīñcāññāyatanam samatikkamma nevasaññānañ saññāyatanam upasampajja viharati. ayañ sattamo vimokkho. sabbaso nevasaññānañsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati. ayañ attthamo vimokkho. ime kho Ananda atttha vimokkā.

yato kho Ananda bhikkhu ime atttha vimokkhe anulomam pi samāpajjati, paṭilomam pi samāpajjati, anulomapatiḷomam pi samāpajjati, yatthiṭhacakam yadicchacakam yāvaticchakam samāpajjati pi vuṭṭṭhāti pi, āsavānañ ca khaya anāsavan cetovinutto paññāvumutto ditthhe va dhamme sayam abhiñā sacchikatvā upasampajja viharati, ayañ vucañi Ananda bhikkhu ubhatobhāgavimutto, imāya ca Ananda ubhatobhāgavimutto aññā ubhatobhāgavimutto uttaritarā va pañittatarā va n' attthi ti. idam avoca bhagavā. attamano āyasmā Ānando bhagavato bhāsitañ abhinandi ti.

1 These eight are stages in meditation. The first one is the simple contemplation of some material object in order to compose the mind.
Translate into Pali:—
(From the dialogue between the Buddha and the wanderer Poṭṭhapāda.)

"Sir, does (nu) the fortunate one declare just one summit (aggo)-of-perception, or (udāhu) (does he) declare many (pūthu) summits-of-perception?"

"I declare one summit-of-perception, Poṭṭhapāda, and I also declare many summits-of-perception."

"But in what way, sir, (does) the fortunate one declare one summit-of-perception and also declare many summits-of-perception?"

"In whatever way, Poṭṭhapāda, (one) reaches ((phus) peace of mind, just so I declare a summit-of-perception, thus, Poṭṭhapāda, I declare one summit-of-perception and also I declare many summits-of-perception."

"Sir, does (nu) perception occur first, afterwards knowledge, or (does) knowledge occur first, afterwards perception, or (do) perception and knowledge occur simultaneously?"

"Perception, Poṭṭhapāda, occurs first, afterwards knowledge, moreover from-the-occurrence-of-perception is the-occurrence-of-knowledge (i.e. results from, expressed simply by the ablative and hoti). He (i.e. the person engaged in meditation, who was being discussed) understands thus: "In fact, from-this-condition (stem of pronoun assimilated to following ā > āpp) my knowledge occurred." Even (api) through this course, Poṭṭhapāda, it (etam) (is) to be ascertained (vid) how perception occurs first, afterwards knowledge, from-the-occurrence-of-perception, moreover, is the-occurrence-of-knowledge."

"Is (nu) perception the soul of a man, sir, or (is) one (thing) perception, another the soul?"

"What now (kim pana) (do) you, Poṭṭhapāda, assume a soul?"

"I assume a gross soul, sir, material, which-is-(made)-of-the-four-elements, which-is-feeding-on-solid-food."

"Yet (hi) if your soul were (conditional tense) gross, Poṭṭhapāda, material, of-the-four-elements, feeding-on-solid-food, in that case, Poṭṭhapāda, for you (te) perception would be one thing, soul another. Then (tad) through this course.
Poṭṭhapāda, it (is) to be ascertained how perception will be one (thing), soul another. Just let this gross, material, four-element, solid-food-feeding soul be (itiṅhatu), Poṭṭhapāda: so (atha) this man’s perceptions occur (as) one (thing), (his) perceptions cease (as) another. Through this course, Poṭṭhapāda, it (is) to be ascertained how perception will be one (thing), soul another.”

LESSON 30

Desiderative Conjugation

A special conjugation and certain derivatives from it are sometimes used to express the desire to do an action. This conjugation is called the “desiderative” (itiṇicchattha). The root is reduplicated, the reduplicating syllable being in a weak form, and the suffix sa is added to form a stem which is inflected according to the first conjugation. An adjective (stem sa) and a feminine abstract noun (stem sā) are also formed. Apart from a few forms in ordinary use the desiderative may be regarded as a “poetic” conjugation, being largely restricted to verse. Examples:—

\[
\begin{align*}
\text{vi-kit (I)} & \quad \text{vicikicchati, vicikicčā (in common use),} \\
& \quad \text{“to cure”} \\
\text{guṭ} & \quad \text{jigucchati, jeguccha (adj.) (in common use),} \\
& \quad \text{“be disgusted with”} \\
\text{ghas} & \quad \text{jighacchati (verse), “desire to eat,” “be hungry”} \\
\text{vi-jī} & \quad \text{vijigisati (not in Dīgha), “desire to conquer”} \\
\text{tiṭ (I)} & \quad \text{titikkhā, “forbearance”} \\
& \quad \text{“to sharpen”,} \\
& \quad \text{“to bear”} \\
\text{pā} & \quad \text{pipāsita (pp. in common use), pipāsin (adj.), “desire to drink,” “be thirsty”} \\
& \quad \text{pipāsa (adj., also common, has} \\
& \quad \text{pejorative meaning) “drunken”,} \\
& \quad \text{“drunkard”}
\end{align*}
\]
Lesson 30

man

\textit{vīmamsatī, vīmamsā, vīmamsin} (in common use), "desire to think" "investigate"

\textit{vac}

\textit{vavakkhati} (verse), "desire to speak"

\textit{(s)su}

\textit{sussūsatī, sussūsā} (in common use), "desire to hear"

\textit{har}

\textit{jigilmamāno} (irregular formation) (present participle, verse), "desire to take," "wish for"

\textit{ni-har}

\textit{nijigimsitar} (agent noun, in common use), "coveter," "acquisitor"

\textit{kit, "cure" > tikiccati} may also be classed here; it is not found in the Dīgha. The root has two alternative reduplications, with \textit{ci-} or \textit{ti-}, with different meanings.)

"Root" Aorist

The "root" aorist, which is rarely found except in verse, is so called by historical philologists because the inflections are added directly to the root, not to a stem (historically in the ordinary -\textit{i} aorist the -\textit{i} is a stem suffix, not an inflection, likewise in addasā, etc., we have an -\textit{a} stem).

Examples:

\begin{table}
\begin{tabular}{|c|c|c|}
\hline
 & Singular & Plural \\
\hline
3rd person & \textit{ahā}, \textit{ahud} (junction form) "it was", "there was" & \textit{ahūm} or \textit{ahā} (both verse) \\
\hline
2nd person & \textit{ahā} & --- \\
\hline
1st person & \textit{ahūm} & \textit{(ahūm)} \textit{(ahumkā belongs to the ordinary aorist system : Lesson 4)} \\
\hline
\end{tabular}
\end{table}

(In Dīgha prose the final -\textit{u} is short in the 3rd singular.)
**Introduction to Pali**

\[ \begin{array}{c|c|c}
\text{Person} & \text{Singular} & \text{Plural} \\
\hline
3rd person & \text{agā} & \text{agā (verse)} \\
2nd person & (agā) & (agunttha—Grammarians) \\
1st person & (agam) & (agamhā)
\end{array} \]

(In *Dīgha* prose only from *adhi-gam > aijjagā*.)

*a ṣu(d)* is generally used impersonally: "there was" (e.g. with possessive genitive).

**Verse**

So far we have restricted ourselves (except for a few incidental verses in the reading passages) to the ordinary prose language of the *Dīgha Nikāya*, which is sufficiently typical of the Pali prose in which most of the Canon is written. We must, however, to complete this introductory survey of Pali, consider the main features of Pali verse, which likewise are well exemplified in the *Dīgha*. The Canon contains probably 15,000–20,000 verses. These are mostly collected in books consisting entirely, or almost entirely, of verse, but some are scattered about in the prose texts as in the *Dīgha Nikāya* itself. The verses of the *Dīgha Nikāya* illustrate their most important linguistic and metrical characteristics. The linguistic features to remark are twofold: poetic licence and the use of archaic forms obsolete in everyday speech. The main characteristic of the metres is that they are quantitative, that is that the rhythm is determined purely by the lengths of the syllables, the effect of any stress ("accent") being negligible.

Poetic licence is most noticeable in the freedom of word order in verse. Since the inflections generally show the relations between the words in a sentence almost any deviation from the prose order is possible without serious change of meaning (the emphasis will be different, and indeed the metrical form provides special possibilities for emphasis by placing words in rhythmically prominent positions), though for beginners it adds
greatly to the difficulty of disentangling the meaning. Secondly, the need to fit the sentence to the metre influences the choice of vocabulary, so that unusual synonyms and rare words may be used. Thirdly, superfluous or redundant words may be inserted to fill up lines of verse, especially indeclinables (nīpāta) of merely emphatic or otherwise vague meaning. A prefix may be dropped or added where the meaning of the sentence will tolerate a slight change of nuance. Fourthly, the making of junction (sandhi) is more variable than in prose, and may be decided by metrical requirements rather than grammatical usage. Fifthly, certain syllables may be lengthened or shortened to suit the rhythm of the metre. Vowels linking suffixes to roots (less often prefixes) as well as final vowels are especially susceptible to this treatment, though this form of licence is not of very frequent occurrence.

Examples of poetic licence:——

Lengthened final:

ramatī (3rd singular present of ram (I), "delight")
hethayī (aorist of heth (VII), "harass")

Shortened final:

ghi (for gihī: gihin = "house-dwelling")
santō (perhaps we should write santo)
Buddhāna (genitive plural, for -ānam)
kammām (perhaps we should write kamma)
chetva (for -tvā, gerund of chid).

Junction between root and suffix lengthened:

satīmanto

—shortened:

jānahi

Junction between prefix and root lengthened:

ṣūgatīm.

Archaic forms are kept alive to a limited extent by being preserved in poems and songs handed down from past centuries. Though not acceptable in ordinary speech, they may be felt appropriate for poetic expression just because of their purely
poetic associations. They may also be felt to have greater dignity and power than everyday forms. The obscurity which may result is not always avoided by poets, on the contrary a certain mystification and portentousness may be deliberately sought. We thus meet in Pali verse with a residue of ancient grammatical forms, among which we may note here some characteristic or frequent ones:—

Nominative plural in āse: sāvakāse (= sāvakā)  
gatāse (= gatā)

Imperative 1st plural in mu instead of ma: jānemu
Optative 3rd singular in e instead of eyya: ādise  
(= ādisēyya; from ā-dis (I), "dedicate")
Optative 1st plural in mu instead of ṭhāma: ṭhacchemu
Use of root aorist, e.g. 3rd plural in um: akarum (for akamsu), āpādmu (for āpadimsu)

Another unusual aorist: abhida (for abhindī)
Future of hū: hessati (= bhavissati)

Infinitive in āye: dakkhitāye (= daṭṭhum)

Gerund in (t)vāna rare in prose: caritvāna, divvāna, katvāna, sutvāna

Middle (attanopada) forms not current in prose:—

vande (= vandāmi)
amhāse (= amhā)
karomase (= karaṇa)
ārabhavho (= ārabhatha, imperative)
vademase (= vadeyyāma)
asīne (locative singular of the present participle middle of the verb ās, "to sit," itself almost extinct—replaced by ni-sīl).

We have noted in Lessons 28 and 29 and earlier in this lesson that the denominative, intensive, desiderative, and "root" aorist are more frequent in verse.

Where two parallel forms exist, one with assimilation and consequent obscurity and one with a clear articulation through a linking vowel between stem and suffix, the form with assimilation will usually be more frequent in verse and sometimes extinct in prose:—
dajjā (optative of đā, from the reduplicated stem dad + the ancient optative inflection yā(l), 3rd singular)
jaññā (= jāneyya)
hassāma (= karissāma).

Other archaic forms:—
diviyā (= dibbā, ablative)
poso (= pūriso)
tuvam (= tvam)
duve (= dve)
addakkhiṃ (= addasaṃ)
-bhi (= -hi, instrumental plural).

Other poetic forms:—
caviya (= cavitvā)
ramma (= ramanīya).

As examples of vocabulary not used in prose we may list a few words here.

brū (I) brūhi (imperative 2nd singular) "say", "call"
ram (I) ramati (also present middle 1st singular rame)
        "delight", "enjoy"
vid (II) vindati "find" (for labh)
ambujo fish ("water-born")
mahī the earth
suro god
have (ind.) truly, surely
ve (ind.) surely.

In scanning Pali verse the following two rules apply:—

(1) A syllable having its vowel short and followed by not more than one consonant is short (laktu).

(2) A syllable having its vowel long, or followed by n or by more than one consonant, is long (garu).

There are also certain complications arising from minor discrepancies between the standard orthography and the original pronunciation. These arose over variant pronunciations
of the semi-vowels $y$, $r$, and $v$ in some combinations (more rarely over the nasals). Some examples are:

- **cariya** = —— (*carya*)
- **viryati** = ——— (*viryati*)
- **sirimant** ("beautiful", "fortunate") = ——— (*srimant*)
  (but sīrī, "beauty, "fortune" = u u)
- **vya** = u u (viya-, as sometimes written)
- **veluriyo** ("lapis lazuli") = ———
- **ariya** = usually —— (*arya*), sometimes = ——— (*ariya*)
- **viriya** = sometimes —— (*vira*) but sometimes ———
  (vīrīya, which is sometimes so written)
- **suriyo** = sometimes ——— (*suryo*) but sometimes ——
  (sūriyo, which is sometimes so written).

In the word **brāhmaṇo**, **br**- does not function as two consonants, hence a preceding syllable will be short if its vowel is short (*bambhaṇo*?). Occasionally other conjuncts also fail to "make position" (make a preceding syllable long).

Though all Pali metres are quantitative, a new style of poetry had come into fashion in the 5th or 4th century B.C. which may be called the "musical" style. In the metres of this style the opposition of long and short syllables, that one long equals two shorts, is exact and inflexible in the same way as a note and two notes of half its value in music. The new metres had in fact taken their rhythms from music. In the older metres, which remained in use, though not uninfluenced by the new, the opposition of quantities is approximate only, so that the number of syllables in a line is still felt to be of decisive importance.

A "verse" usually contains four lines (*pādas*), being a quatrain, much more rarely six lines. Rhyme is not used.

Most important metres:

"Old" metres (number of syllables per line constant, with only rare "resolution" of a long into two shorts, giving an extra syllable, under the influence of the "new" metres):

- **valta** (epic narrative metre: only approximately quantitative) eight syllables per line, the contrasting cadences of alternate lines giving a verse of two dissimilar lines repeated; in the epic style there is a tendency to use this
as a line of sixteen syllables not organized in verses, which is very appropriate and flexible for continuous narrative

\[
\frac{\overline{u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u}}{\overline{u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u}} \times 2
\]

(with these usually)

\[
\frac{u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u}{u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u}
\]

*anuṭṭhubbha* (the archaic form of *vatta*, in which the alternate lines are not contrasted)

\[
\frac{u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u}{u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u} \times 4 \text{ (the cadences of the prior *vatta* line are also admitted)}
\]

*tuṭṭhubha-jagatī*, normally eleven (*tuṭṭhubha*) or twelve (*jagatī*) syllables per line; these two metres, which have different cadences, are freely mixed, though they may also be used separately; there is a caesura (slight pause) after either the fourth or the fifth syllable

\[
\frac{u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u}{u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u} \times 4 \text{ (*tuṭṭhubha*) (caes. in one of the marked positions)}
\]

\[
\frac{u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u}{u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u} \times 4 \text{ (*jagatī*) (caes. in one of the marked positions)}
\]

by mixture of an opening with caesura at the fifth with a continuation as per caesura at the fourth we occasionally find a *tuṭṭhubha* of twelve syllables or a *jagatī* of thirteen:

\[
\frac{u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u}{u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u} \text{ (*tu.*)}
\]

\[
\frac{u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u}{u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u \, u} \text{ (*ja.*)}
\]

"New" metres (total quantity of each line constant, the unit in counting being the *mattā = quantity of one short syllable; number of syllables variable*):

*mattāchandas* ("measure-metre"), (cadence fixed, being the last five or six syllables, rest widely variable provided
the total quantity is constant; there are always two
dissimilar lines repeated):

vetāliya (lines one and three contain fourteen mattās, two
and four contain sixteen; cadence \(-\,^\infty\,^\infty\))

\[
\begin{array}{cccc}
\, & \, & \, & \, \\
\, & \, & \, & \, \\
\, & \, & \, & \, \\
\hline
\end{array}
\]

\[
\begin{array}{cccc}
\, & \, & \, & \, \\
\, & \, & \, & \, \\
\, & \, \, & \, & \, \\
\hline
\end{array}
\]

\(\times 2\)

opacchandasaka (as vetāliya, but with two extra mattās in
each line resulting from the longer cadence \(-\,^\infty\,^\infty\))

\[
\begin{array}{cccc}
\, & \, & \, & \, \\
\, & \, & \, & \, \\
\, & \, \, & \, & \, \\
\hline
\end{array}
\]

\[
\begin{array}{cccc}
\, & \, & \, & \, \\
\, & \, & \, & \, \\
\, & \, \, & \, & \, \\
\hline
\end{array}
\]

\(\times 2\)

(very rarely, vetāliya and opacchandasaka are mixed)

(Another metre originally of this class is the swāgatā,
which being less flexible is usually classified under
akhharacchandas, see below)

ganacchandas ("bar-metre") (not found in the Dīgha
Nikāya: strictly musical and exactly quantitative like
musical rhythms):

gīti (two or three lines of thirty mattās each, each only
theoretically divisible into two quarter verses; each of
the two lines is organized in eight bars, called gana, of
four mattās each, there being a "rest" of two mattās at
the end; the characteristic rhythm is \(\begin{array}{l}
\, \\
\, \\
\, \\
\hline
\end{array}\)\n
\(= 2\) bars, though this is simply a base on which variation
is very freely made)

ariyā (a line of thirty mattās, as in gīti, followed by a line
of twenty-seven mattās, the cadence being syncopated).

Derived metres (these represent a third phase, which sub-
sequently became the dominant style in the literature, along
with a somewhat restricted form of the vatta for continuous
narrative; the tendency is for both the quantity and the number
of syllables to be fixed. In the Pali Canon these metres still
retain a good deal of flexibility, whilst in later Indian literature
they are given forms absolutely fixed except for the last syllable
of each line): —
akṣharacchandhas ("syllable-metre")

samavutta (four similar lines):

_upajāti_ (a form of tuṣṭhūdha, fixed)
\[ \text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \times 4 \]

_rathoddhatā_ (a form of velāliya line, fixed);
\[ \text{—} \text{—} \text{—} \text{—} \text{—} \times 4 \]

_vamṣaṭṭhā_ (a form of jagatī, fixed)
\[ \text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \times 4 \]

_pamitakkharā_ (derived from gāṇacchandhas)
\[ \text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \times 4 \]

_rucirā_ (derived from jagatī by resolution of fifth syllable)
\[ \text{—} \text{—} \text{—} \text{—} \times 4 \]

addhasamavutta (two dissimilar lines, repeated):

_upapāhipaggā_ (a particular form of opacchandasaka, fixed)
\[ \text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \times 2 \]

_svāgatā_
\[ \text{—} \text{—} \text{—} \times 2 \]

visamavutta (four dissimilar lines):

_upaṭṭhitappacupīta_ (probably derived from mallaḥchandhas)
\[ \times 4 \]

_uḍgatā_ (derived from gāṇacchandhas)
\[ \times 1 \]
Vocabulary (N.B.—Some of these words and forms are found only in poetry)

Verbs:—

$\text{adhi(-f)thā (I)}$  $\text{adhiṭṭhāti}$  fix one's attention on, resolve on

$\text{abhi-ni(r)-dis (I')}  \text{abhiniddisati}$  declare

$\text{abhi-pāl (VII)}  \text{abhipāleti}$  protect

$\text{abhi-bhū (I)}  \text{abhībhavati}$  conquer, rule over

$\text{abhi-vass (I)}  \text{abhivassati}$  rain on

$\text{abhi-vi-(s)saj' (I)}  \text{abhivi(s)sajati}$  dispense

$\text{ā-car (I)}  \text{ācarati}$  conduct oneself

$\text{ā-vas (I)}  \text{āvasati}$  dwell in, live in

$\text{iriy (I')}  \text{iriyati}$  move, move about, go on (lit. and fig.)

$\text{o-gāh (I)}  \text{ogāhati}$  plunge into

$\text{ghas (I)}  \text{ghasati}$  devour

$\text{(j)jal (I)}  \text{jalati}$  blaze

$\text{nand (I)}  \text{nandati}$  rejoice, be pleased

$\text{ni (I)}  \text{neti}$  lead, draw (passive: $\text{niyati}$)

$\text{(p)pāti-gam (I)}  \text{paṭigacchati}$  go back

$\text{pāri-(s)saj' (I)}  \text{paḷissajati}$  embrace

$\text{(p)pā-vap (I)}  \text{pāvapati}$  sow

$\text{(v)vaj (I)}  \text{vajati}$  go

$\text{var (I)}  \text{varati}$  choose

(or (VII) vāreti—preferred by Aggavaṃsa, Sd. 559)

$\text{vi-pac (III)}  \text{vipaccati}$  ripen, have a result, bear fruit

$\text{(s)saj' (I)}  \text{sajati}$  embrace

$\text{subh (I)}  \text{sobhati}$  shine, be glorious

$\text{heṭh (VII)}  \text{heṭheti/heṭhayati}$  harass

Nouns:—

$\text{aggaṭā}$  pre-eminence, supremacy

$\text{anvāyiko}$  follower

$\text{āpanādānam}$  driving away, removing (this word occurs only in a few verses where the metre requires unità, which may be licence—though this is unusual in a root vowel: root $\text{nud}$, "drive")
asāhasam  non-violence
ahimsā  harmlessness
ahethako  non-harasser
ādhīpati (masc.)  lord
ānando  joy
ālayo  home
-āvaho  bringing
indakhilo  royal stake (marking the royal threshold, also as a symbol of firmness: Inda is the old name of Sakka, king of the gods, hence a title for any king)
uttāso  terror
udaram  belly, lap, bosom
udikkhiyar (masc.)  looker at
wposatho  observance day, sabbath
ubbādhānā  imprisonment
ubbego  apprehension, anxiety
ūru (fem.)  thigh
oṭṭhavacittaka  a kind of bird
kanakaṃ  gold
karo  hand
kinnjakkham  stamen, filament
kukkuṭako  cock (wild cock)
kulirako  a kind of bird
kokilo  cuckoo (Indian cuckoo)
koñco  heron
(k)kodho  anger
khantī  forgivingness, toleration
khilo  stake (for marking boundaries: ~chid = to cut down a stake, to obliterate a boundary, figuratively break out of confinement)
-gamo  going
ghammo  summer
caranāṃ  foot
janaīa  the people
janani  bearer (birth), producer
jivamjivako  a kind of partridge (said to cry jīva = "live!")
<table>
<thead>
<tr>
<th>Pali</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>tāco</td>
<td>skin</td>
</tr>
<tr>
<td>tanu (neut.)</td>
<td>body</td>
</tr>
<tr>
<td>tāpas</td>
<td>asceticism</td>
</tr>
<tr>
<td>tuddikīro</td>
<td>gourd (used as a pot—i.e. a natural pot, not man-made)</td>
</tr>
<tr>
<td>tuttaṃ</td>
<td>goad (for driving elephants or cattle)</td>
</tr>
<tr>
<td>tomaram</td>
<td>lance</td>
</tr>
<tr>
<td>thanaṃ</td>
<td>breast</td>
</tr>
<tr>
<td>danḍamānavakaṃ</td>
<td>a kind of bird</td>
</tr>
<tr>
<td>dijo</td>
<td>bird (&quot;twice-born&quot;)</td>
</tr>
<tr>
<td>divo</td>
<td>sky, heaven</td>
</tr>
<tr>
<td>naṅgalo</td>
<td>plough</td>
</tr>
<tr>
<td>nayanam</td>
<td>eye</td>
</tr>
<tr>
<td>nalini</td>
<td>lotus pool</td>
</tr>
<tr>
<td>nāsanāṃ</td>
<td>destroying</td>
</tr>
<tr>
<td>nibhā</td>
<td>lustre, brilliance</td>
</tr>
<tr>
<td>paritajjanā</td>
<td>threatening, intimidation</td>
</tr>
<tr>
<td>paligho</td>
<td>bar (holding a door)</td>
</tr>
<tr>
<td>ṗekkhitar (masc.)</td>
<td>looker on, watcher, observer</td>
</tr>
<tr>
<td>pokkharani</td>
<td>lotus pool</td>
</tr>
<tr>
<td>pokkharasātako</td>
<td>a kind of bird</td>
</tr>
<tr>
<td>macco</td>
<td>mortal</td>
</tr>
<tr>
<td>manujo</td>
<td>human being</td>
</tr>
<tr>
<td>mamattāṃ</td>
<td>(&quot;mine-ness&quot;), possessiveness, selfishness</td>
</tr>
<tr>
<td>mayūro</td>
<td>peacock</td>
</tr>
<tr>
<td>mahī</td>
<td>the earth</td>
</tr>
<tr>
<td>mānuso</td>
<td>man, human being</td>
</tr>
<tr>
<td>mudulā</td>
<td>suppleness</td>
</tr>
<tr>
<td>muni (masc.)</td>
<td>recluse</td>
</tr>
<tr>
<td>renu (masc.)</td>
<td>pollen</td>
</tr>
<tr>
<td>lakkhanāṃ</td>
<td>mark, special quality, excellence, shapelessness, definition</td>
</tr>
<tr>
<td>locanaṃ</td>
<td>eye</td>
</tr>
<tr>
<td>vankāṃ</td>
<td>hook</td>
</tr>
<tr>
<td>vāto</td>
<td>wind</td>
</tr>
<tr>
<td>vāri (neut.)</td>
<td>water</td>
</tr>
<tr>
<td>sālikā</td>
<td>myna</td>
</tr>
<tr>
<td>suko</td>
<td>parrot</td>
</tr>
<tr>
<td>suro</td>
<td>god</td>
</tr>
</tbody>
</table>
susu (masc.)  
soceyyam  

Adjectives:
āṅgirasa (fem. -ī)  
accaṁkusa  
aneja  
appaka  
abhitatta (from tap, p.p.)  
abhiyogin  
abhirūda  
amata  
amama
(= a-mama, "not-mine")
āyuta  
uttama  
upaghātin  
uṣṣuka  
ekoḍi  
etādīsa  
kaṅkhin  
kōvida  
gihin  
jālin  

boy, young (of animals)  
purity  
radiant  
beyond the hook (āmkuso, elephant hook), defying the hook (an elephant in "rut")  
imperturbable  
little  
overheated, exhausted by heat  
expert, proficient  
resounding with  
deathless (neut. = immortality; ambrosia, the drink of the immortals according to the Brahmanical myths—in this latter sense, with metonymy, the word is used by Buddhists as a poetic synonym for nibbāna)  
not possessive, unselfish  
full of (p.p. ā-ya (I), "mix")  
highest  
harming  
eager  
concentrated  
this sort (of)  
doubting, in doubt  
learned, knowing thoroughly  
house-dwelling, one living "in the world"  
net-like (Buddhas and other "great men", i.e. emperors, are said to have net-like hands and feet, amongst other extraordinary bodily marks: their four fingers are straight and of equal length, giving the impression of network)

1 According to the Buddhists the gods are not immortal. Liberation from existence, from transmigration, however understood, means no more dying.
dassaneyya  beautiful
nipaka       wise
pariggaha    possessing
pākima       fruitful, ripening
piyadassana  lovable sight, whose appearance inspires affection
pubba        before, former
purima       former, earlier
phulla       blossoming, blossomed
bhogin       possessing, enjoying
-maya        consisting of, made of
missa        mixed
mogha        false, erroneous, excluded
rucira       splendid
vaggu        soft (especially of sounds)
vara         excellent, good
vāma         lovely
viceyya      inscrutable (this meaning is probably correct, but the form is uncertain)
-vidha       kind (of, manner), -fold
vimala       free from dirt
visāci       sidelong, furtive
vediya       known (as noun "thing known", "information")
vellita      wavy
sacca        true
sammatta     intoxicated, maddened
sukumāra     delicate
sukhuma      fine, subtle
succhavi     pleasant to the skin (chavi fem.)
sudassana    beautiful
sumedhasa    very intelligent
sedaka       sweating

Past Participles:

abhīpatthita (abhī-
path (VII))    yearned for
abhīratā (abhī-ram) enjoying, taking pleasure in
avyākata (vi-ā-kar, unexplained, undetermined, indeterminate)
gathita (gath (II)) tied
ghasta (ghas (I)) devoured
danta (dam) tamed, restrained
pasāta ((p)pā-sar) stretched out, frank, open
piyāyita (denom. from piya) held dear, beloved

purakkhala (pura(s)-kar) facing, in front
visāta (vi-sar) spread, staring

Gerunds:
ūhacca (u(d)-han or o-han) having knocked out
caviya (cu) having passed away
paṭvā ((p)pā-āp(p) or (p)pā-āp) having attained

Future Passive Participle:
ramma (ram) delightful

Pronoun:
ta(d) . . . ta(d) . . . that/the . . . (is) the same thing as that/the . . .

Indeclinables:
ahe ah!
iva (enclitic) like
u emphatic enclitic particle added to other indeclinables, thus aṭha + u > aṭho
kasmā why?, wherefore?
purathā (also means) formerly
samattam completely, perfectly

Prefixes:
ati- very, exceedingly (prefixed to adjectives in poetry)
du(r)- (also means) hard, difficult
su- (also means) very (prefixed to adjectives in poetry)
EXERCISE 30

Passages for reading:

(vatta, or anuṣṭhūba in transition to vatta)

yena Uttarakuru¹ rammā, Mahā-Neru¹ sudassano,
manussā tattha jāyanti amamā aparīgghāḥ.

na te bijam pavapanti, na pi niyanti naṅgalā,
akaṭṭhapākimaṃ sālim parībhunjanti mānusā.

akaṇṇaṃ athusam suddham sugandham taṇḍulapphalaṃ
tuṇḍikire pacitvāna, tato bhunjanti bhojanam.

* * * * *

tattha nīcaphalā rukkhā nānādijagaṇāyutā
mayūrakoṅcābhirudā kokilābhi hi² vaggubhi.

jīvamjivakasadd' ettha atho oṭṭhavacittakā
kukkuṭakā kuṭṭakā vane pokkharasātakā. (anuṣṭhūba)

sukasālikasadd' ettha daṇḍamānāvakaṇi ca,
sobhati sabbakālaṃ sā Kuveranalini sadā.

ito sā uttarā disā iti naṃ ācikkhati jano. (anuṣṭhūba)

yaṃ disaṃ abhipāleti, mahārājā yasassi so —

yakkhaṇaṃ ādhipati Kuvero iti nāma so
ramati naccagitehi yakkhehi purakkhato.⁶

¹ In ancient times it was believed that there were four continents, India,
called in Pali Jambudīpo, being the southern continent bordered on the north
by the Himalaya. Beyond the impenetrable mountains lay the semi-mythical
northern continent, called Uttarakuru—normally inflected in the plural as
the name of the people living there. In Uttarakuru, or perhaps on its border,
was Mount Neru, standing at the centre of the land mass of the earth. This
was a mythical or cosmological conception, and the mountain was supposed to
be inhabited by gods. Later, as geographical knowledge extended, the Utopian
Uttarakuru receded to the antipodes and Neru was assimilated to the concept
of the North Pole as the Earth’s axis. Thus the Commentary (Sumaṅgala
Vilāsim) tells us that when it is midnight in Jambudīpo it is midday in
Uttarakuru, sunrise in the eastern continent and sunset in the western
continent. In the first line there is resolution of fourth syllable, or read yen’.

² An easier variant is -ādhi, “etc.” There is a rare use of abhi as indeclinable
with accusative, meaning “on,” “among” (the trees), but no accusative here.

⁶ Two lines of this verse are a syllable short, add emphatic particles? There
are parallel verses with different gods, for the four directions, some of which
fit the metre, so this may be a clumsy substitution of names.
vande te pitaram, bhadde, Timbarum, Suriyavaccase, yena jata 'si kalyani, anandajanani mama.

vato va sedakaṁ kanto paniyam va pipasino angirasī piyā me 'si dhammo arahatāṁ īva,

äturass' eva bhesajjaṁ, bhojanam va jighacchato, parinibbāpaya bhadde jalantam īva vārinā.

sitodakim pokkharanim yuttam kiñjakkhareṇunā nāgo ghammadhitatto va ogāhe te thanūdaram.

accaṁkuso va nāgo ca jitaṁ me tuttatomaram, kāraṇam na ppajāṇami sammatto lakkhanuruyā.

tayi gathitacitto 'smi cittaṁ vipariṇāmitam, paṭigantum na sakkomi vaṅkaghasto va ambujo.

vamūru saja māṁ bhadde saja māṁ mandalocane, palissaja māṁ kalyaṇi etam me abhipatthitam.

appako vata me santo kāmo vellitakesiyā anekabhāgo sampādi arahante va dakkhinā.

yam me atthi kataṁ puṇṇam arahantosu tādisu, tam me sabbaṅgakalyañi taya saddhiṁ vipaccatam.

yam me atthi kataṁ puṇṇam asmiṁ paṭhavimandale, tam me sabbaṅgakalyañi taya saddhiṁ vipaccatam.

Sakyaputto 3 va jhānena ekodi nipako sato amataṁ muni jīgimsāno tam ahaṁ Suriyavaccase.

---

1 There is a variant reading sedatam here which is perhaps preferable. It would be the present participle of a verb sid (I) sedati, "sweat."

2 This is a rare case of the lengthening of the vowel of a final am under stress of metre, a phenomenon of historical interest.Metrically am would be equally satisfactory, and is found in some manuscripts.

3 The Sakyas were the tribe (living in an independent city state) among whom the Buddha was born, hence he is called Sakyaputto.
Introduction to Pali

yathā pi muni nandeyya patvā sambodhim uttamaṃ, evaṃ nandeyyaṃ kalyāṇi missībhāvaṃ gato tayā.

Sakko ¹ ca me varam dajjā Tāvatiṃsānam ² issaro, tāham ³ bhadde vareyyāhe ⁴ evaṃ kāmo daḷho mama.

sālam va na ciraṃ phullaṃ pitaraṃ te sumedhase vandamāno namassāmi ⁴ yassa s’ etādisi pajā.

(tuttthubha)

pucchāmi brahmānaṃ Samamkumāraṃ ⁵ kaṅkhī aakaṅkhiṃ paravediyasu kattha āḥito kimhi ca sikkhamāno pappoti macco amataṃ brahmalokan ti.⁶

hitvā mamattaṃ manujesu brahme ⁷ ekodiḥhuto karuṇādhimutto ettha āḥito ettha ca sikkhamāno pappoti macco amataṃ brahmalokan ti.

(opacchandasaka ⁹)
khanti paramaṃ tapo titikkhā, nibbānam paramaṃ vadanti Buddhā;
na hi pabbajito parūpaghātī samaṇo hoti paraṃ viheṭhayanto.

(rathoddhatā ⁹)
geham āvasati ce tathāvidho aggataṃ vajati kāmabhoginam, tena uttaritaro na vijjati,
Jambudīpam abhibhuuya iriyati.

¹ The king of the gods.
² Tāvatiṃsā, the collective name (plural) of the traditional gods.
³ Unusual junction of taṃ + aham, likewise of vareyyam + ahe.
⁴ Denominative from nāmas, the stem of the indeclinable namo.
⁵ A name of brahma.
⁶ This is does not form part of the verse.
⁷ brahme here means brāhmaṇa (a priest is here questioning brahm, who replies in this verse), perhaps as polite substitute.
⁸ For examples of vettāliya see Exercises 18 and 28, ends of first Passages. For an example of mixed vettāliya-opacchandasaka see Exercise 26, fourth verse.
⁹ For example of upajāti see the first verse in Exercise 29.
Lesson 30

(vamsatihā)
sacce ca dhamme ca dame ca saṃyame
soceyyasilālayuposathesu ca,
dāne ahiṃsāya asāhase rato
dalham samādāya samattam ācari.

pure puratthā purimāsu jātisu,
manussabhūto baḥūnam sukhaṅvahoh,
ubbegauttāsabhayāpanūdano
guttīśu rakkhāvarāṇesu ussuko.¹

(pamitakkharā)
pubbaṅgamo ⁸ sucaritesu ahu
dhammesu dhammacariyabhīrato,
avāyiko bahujan’ assa ahu,
saggesu vedayītha puṇñaphalam.

(rucirā)
na pāṇīna na ca pana daṇḍaleṇḍunā
satthena vā maraṇavaḍhena vā puna,
ubbādhanaṇa ca paritajjanāya vā
na heṭhayī janatam aheṭhako ahu.

(pupphitaggā)
caviya punar idhāgato samāno
karacaraṇāmudutaṇ ca jālino ca,
atirucirasuvaggudassaneyyaṃ
paṭilabhathī dharo susūkumāro.

(svāgatā)
chetvā khīlām chetvā paligham | indakhīlām uḥaccamanejā ⁹ |
te caranti suddhā vimalā | cakkhumattā ⁴ dantā susunāgā ||

¹ Note the alliteration in this verse—an ornament prominent in early Indian poetic theory.
² In this word the accusative inflection is retained irregularly in the first member of the compound (and it is assimilated to g, becoming ṣ); the meaning is “going before”; “leading”.
³ ṣ here is junction consonant.
⁴ i.e. by the Buddha, and in the metaphor by the driver.
Introduction to Pali

(upāṭṭhita@appacūpita)

akkodhaṇī ca adhiṭṭhahī adāsi ca dāṇaṃ |
vatṭhāni ca sukhumāni succavāni |
purimatarabhavaṭhito |
abhivisaji mahim iva suro abhivassam ||

tam katvāna ito cuto divam upapajja |
sukataṃ ca phalavipākam ānubhotvā |
kanakatanunibhataco |
idha bhavati suravarataroriva¹ Indo ||

(uggatā)

na ca visaṭaṃ na ca visāci |
na ca pana viceyyapekkhitā |
ujju² tatha pasaṭaṃ ujjumano |
piyacakkhunā bahujanaṃ udikkhitā ||

abhiyogino ca nipūṇā ca |
bahu pana nimittakovidā |
sukhumanayanakusalā manujā |
piyaddassano ti abhiniddisanti naṃ ||

piyaddassano gihi pi santō |
bhavati bahūnaṃ piyāyito |
yadi ca na bhavati gihi, samano |
bhavatī piyo bahūnāṃ sokaṇāsano ||

Translate into Pali:—

“ I assume a mental soul, sir, having-all-limbs-and-parts (use suffix -in), (having-)not-inferior-faculties (i.e. its faculties are perfect).”

“ Yet if your soul were mental, Poṭṭhapāda, having-all-limbs-and-parts, having-not-inferior-faculties, in that case also, Poṭṭhapāda, for you perception would be one thing, soul another. Then through this course, Poṭṭhapāda, it is to be ascertained how perception will be one thing, soul another.

¹ The last r here is a junction consonant.
² In u(j)ju the quantity of the first syllable is variable.
Just let this mental soul be, having-all-limbs-and-parts, having-not-inferior-faculties, Poṭṭhapāḍa: so this man's perceptions occur as one thing, his perceptions cease as another. Through this course, Poṭṭhapāḍa, it is to be ascertained how perception will be one thing, soul another."

"I assume an immaterial soul, sir, consisting-of-perception."

"Yet if your soul were consisting-of-perception... perception would be one thing, soul another..."

"But is it possible, sir, for me (ins.) to know this: 'Perception (is) a man's soul,' or 'Perception (is) one (thing), soul another'?"

"This (is) hard-knowing (present participle, and sentence initial for emphasis), Poṭṭhapāḍa, by you (who-)have-other-opinions..."

"If, sir, this is by me hard-knowing (not initial), (who-)have-other-opinions... however, sir, is (kīm) the universe eternal? Only this (is) true, the other false (?)"

"(It is) undetermined, Poṭṭhapāḍa, by me: the universe (is) eternal, only this (is) true, the other false.

"But, sir, is (kīm) the universe non-eternal..."

"Undetermined..."

...finite... Undetermined... non-finite... Undetermined...

"But, sir, is the life-principle (jīvaḥ here is neuter) (the same thing as: use ta(d) repeated) the body? Only this (is) true, the other false (?)"

"Undetermined..."

"But, sir, is the life-principle one (thing), the body another?..."

"This also, Poṭṭhapāḍa, (is) undetermined by me..."

...is the thus-gone after death?... Undetermined... is not the thus-gone after death?... Undetermined... is and is not the thus-gone after death?... Undetermined... neither is nor is the thus-gone after death?...

"This also, Poṭṭhapāḍa, (is) undetermined by me..."

"Why, sir, (is it) undetermined by the fortunate one?"

"Poṭṭhapāḍa, this (is) not (na h' etam) connected-with-welfare, not connected-with-the-doctrine... does not lead to liberation."
"But what, sir, is determined (explained) by the fortunate one?"

"This (is) unhappiness, Pottapada, (is) determined by me, 'This (is) the-origin-of-unhappiness,' . . . 'This (is) the-cessation-of-unhappiness,' . . . 'This (is) the unhappiness-cessation-going way,' Pottapada, (is) determined by me."
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>aich</td>
<td>(I)</td>
<td>aichati</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>attb</td>
<td>(VII)</td>
<td>attheta</td>
<td>attb</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sp</td>
<td>(IV)</td>
<td>appoti</td>
<td>atta</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sp(p)</td>
<td>(VI)</td>
<td>appoti</td>
<td>atta</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>app</td>
<td>(VII)</td>
<td>appiti</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>arab</td>
<td>(I)</td>
<td>arahati</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>as</td>
<td>(I)</td>
<td>aatti</td>
<td>bhūta</td>
<td>āsi</td>
<td>bhavissati</td>
<td>(rest from bhū or bhī)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>aha</td>
<td>(substitute for brū)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>āna</td>
<td>(only causative)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>āp</td>
<td>(V)</td>
<td>āpunāti</td>
<td>atta</td>
<td>āspuni</td>
<td>āpeti</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ās</td>
<td>(I)</td>
<td>āsati</td>
<td>(āsī)</td>
<td>āspiti</td>
<td>(āspitūp)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>āsas</td>
<td>(II)</td>
<td>āsimati</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ī</td>
<td>(I)</td>
<td>īti</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>īkka</td>
<td>(I)</td>
<td>īkkhati</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>īj</td>
<td>(I)</td>
<td>ījjati</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>īdh</td>
<td>(III)</td>
<td>īdhhati</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>īriy</td>
<td>(I*)</td>
<td>īriyati</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>is(a)</td>
<td>(I)</td>
<td>īsatī</td>
<td></td>
<td>fīṭha</td>
<td>īsisati</td>
<td>esitūp</td>
<td>(iṭhitabba)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>is(u)</td>
<td>(I)</td>
<td>iċcharta</td>
<td></td>
<td>iċchita</td>
<td>iċchissati</td>
<td>esitūp</td>
<td>(iċchitabba)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kaakaa</td>
<td>(I)</td>
<td>kaakhati</td>
<td></td>
<td>kaakhatita</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kaanjha</td>
<td>(I)</td>
<td>kaanjhati</td>
<td></td>
<td>kaanjhatita</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kath</td>
<td>(VII)</td>
<td>katheti</td>
<td>kathesi</td>
<td>(kathesati)</td>
<td>kappeti</td>
<td>(kappetūp)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kapp</td>
<td>(VII)</td>
<td>kappeti</td>
<td>kappesi</td>
<td>(kappesati)</td>
<td>kappetūp</td>
<td>kappetvā</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(k)kam</td>
<td>(I)</td>
<td>kamaatti</td>
<td></td>
<td>kamanāti</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kam</td>
<td>(VII)</td>
<td>kānneti</td>
<td></td>
<td>kānntitā</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kamp</td>
<td>(I)</td>
<td>kampati</td>
<td>kampīta</td>
<td>(kampitā)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kar</td>
<td>(VI)</td>
<td>karoti</td>
<td>kata</td>
<td>akāti</td>
<td>karaisati</td>
<td>{kāreti}</td>
<td>kātūp</td>
<td>kāttva</td>
<td>kāttavā</td>
<td>kāttava</td>
<td></td>
</tr>
<tr>
<td>(k)kass</td>
<td>(VII)</td>
<td>kàstati</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kās</td>
<td>(I)</td>
<td>kāstati</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ki</td>
<td>(V)</td>
<td>kiśtā</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kit</td>
<td>(I)</td>
<td>kiśtā</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kir</td>
<td>(I*)</td>
<td>kirati</td>
<td></td>
<td>-kiri</td>
<td>kilamisati</td>
<td>kilamēti</td>
<td>-kiriyya</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kilam</td>
<td>(I)</td>
<td>kilamati</td>
<td>kilantis</td>
<td>kiliṭṭhā</td>
<td>kilanista</td>
<td>kilamēti</td>
<td>-kiriyya</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kuuj</td>
<td>(I)</td>
<td>kuujjita</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kūt</td>
<td>(VII)</td>
<td>kūtēti</td>
<td>kūtpati</td>
<td>kūtpīti</td>
<td>kūtpōtēti</td>
<td>(kūtpōtēti)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kup</td>
<td>(VII)</td>
<td>kupti</td>
<td></td>
<td>kūtpi</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(k)kus</td>
<td>(I)</td>
<td>kosati</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>khan</td>
<td>(I)</td>
<td>khanjati</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(k)kham</td>
<td>(I)</td>
<td>khamati</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(k)khal</td>
<td>(VII)</td>
<td>khāleti</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

**principals parts of verbs**

**pres. part.:** samāna, sint
**opt.:** assa, siyā
**perfect:** āha 3rd sing.
**p.p. of caus.:** āgasita

** IPV. 2ND SING.:** ēhi

**intensive:** caakamatī

**IPV. 2ND SING.:** karohī

**desid.:** vi-cīkchā
(tilcīcchāti)
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>(k)khā</td>
<td>(I)</td>
<td>khāṭi</td>
<td>khāṭa</td>
<td>-khāṣi</td>
<td>khāṭum</td>
<td>-khāya</td>
<td>khāṭya</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(k)khi</td>
<td>(I)</td>
<td>khāṭati</td>
<td>khāṭita</td>
<td>khāti</td>
<td>khāṭa</td>
<td>khāṭati</td>
<td>khāṭa</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(k)khā</td>
<td>(I)</td>
<td>khāṭati</td>
<td>khāṭita</td>
<td>khāti</td>
<td>khāṭa</td>
<td>khāṭati</td>
<td>khāṭa</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(k)khā</td>
<td>(I)</td>
<td>gūlā</td>
<td>gūlī</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(k)khā</td>
<td>(I)</td>
<td>gūlā</td>
<td>gūlī</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(k)khā</td>
<td>(I)</td>
<td>gūlā</td>
<td>gūlī</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(k)khā</td>
<td>(I)</td>
<td>gūlā</td>
<td>gūlī</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(k)khā</td>
<td>(I)</td>
<td>gūlā</td>
<td>gūlī</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(k)khā</td>
<td>(I)</td>
<td>gūlā</td>
<td>gūlī</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(k)khā</td>
<td>(I)</td>
<td>gūlā</td>
<td>gūlī</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(k)khā</td>
<td>(I)</td>
<td>gūlā</td>
<td>gūlī</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(k)khā</td>
<td>(I)</td>
<td>gūlā</td>
<td>gūlī</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(k)khā</td>
<td>(I)</td>
<td>gūlā</td>
<td>gūlī</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(k)khā</td>
<td>(I)</td>
<td>gūlā</td>
<td>gūlī</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(k)khā</td>
<td>(I)</td>
<td>gūlā</td>
<td>gūlī</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(k)khā</td>
<td>(I)</td>
<td>gūlā</td>
<td>gūlī</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(k)khā</td>
<td>(I)</td>
<td>gūlā</td>
<td>gūlī</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(k)khā</td>
<td>(I)</td>
<td>gūlā</td>
<td>gūlī</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(k)khā</td>
<td>(I)</td>
<td>gūlā</td>
<td>gūlī</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(k)khā</td>
<td>(I)</td>
<td>gūlā</td>
<td>gūlī</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(k)khā</td>
<td>(I)</td>
<td>gūlā</td>
<td>gūlī</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td>----------------</td>
<td>------</td>
<td>----------------</td>
<td>----------------</td>
<td>------------</td>
<td>-----------</td>
<td>---------</td>
<td>--------</td>
<td>---------</td>
<td>---------------</td>
</tr>
<tr>
<td>phand</td>
<td>(I)</td>
<td>phandati</td>
<td>phandita</td>
<td>phandāpeti</td>
<td>pharitvā</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(p)phar</td>
<td>(I)</td>
<td>pharati</td>
<td>phula</td>
<td>phali</td>
<td>phalissati</td>
<td>phāleti</td>
<td>phusitum</td>
<td>phusitvā</td>
<td>phusas</td>
<td>bandhīvā</td>
<td>bandhabba</td>
</tr>
<tr>
<td>(p)pal</td>
<td>(I)</td>
<td>phalati</td>
<td>phulha</td>
<td>phalī</td>
<td>phali</td>
<td>phalissati</td>
<td>phusitum</td>
<td>phusitvā</td>
<td>phusas</td>
<td>bandhīvā</td>
<td>bandhabba</td>
</tr>
<tr>
<td>(p)pbus</td>
<td>(I*)</td>
<td>phusati</td>
<td>phuṭṭha</td>
<td>phusī</td>
<td>phalī</td>
<td>phalissati</td>
<td>phusitum</td>
<td>phusitvā</td>
<td>phusas</td>
<td>bandhīvā</td>
<td>bandhabba</td>
</tr>
<tr>
<td>bandh</td>
<td>(I)</td>
<td>bandhati</td>
<td>baddha</td>
<td>bandhī</td>
<td>bandhissati</td>
<td>bujjhī</td>
<td>bujjhissati</td>
<td>bujjhīvā</td>
<td>bhanāpeti</td>
<td>bhanāpeti</td>
<td>bhaṅgati</td>
</tr>
<tr>
<td>budh</td>
<td>(I)</td>
<td>budhhati</td>
<td>buddha</td>
<td>buddha</td>
<td>bandhissati</td>
<td>bujjhī</td>
<td>bujjhissati</td>
<td>bhaṅgati</td>
<td>bhanāpeti</td>
<td>bhanāpeti</td>
<td>bhaṅgati</td>
</tr>
<tr>
<td>brū</td>
<td>(I*)</td>
<td>(brūti)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bhakkha</td>
<td>(VII)</td>
<td>bhakkheti</td>
<td>bhakkha</td>
<td>bhakkhesi</td>
<td>bhajjī</td>
<td>bhajjissati</td>
<td>bhajjīvā</td>
<td>bhajjīvā</td>
<td>bhakkkhayitvā</td>
<td>bhakkkhayitvā</td>
<td></td>
</tr>
<tr>
<td>bhaj</td>
<td>(I)</td>
<td>bhajati</td>
<td>bhajha</td>
<td>bhajjī</td>
<td>bhajjissati</td>
<td>bhajjī</td>
<td>bhajjissati</td>
<td>bhajjīvā</td>
<td>bhajjīvā</td>
<td>bhajjīvā</td>
<td>bhajjīvā</td>
</tr>
<tr>
<td>bhaṇ</td>
<td>(I)</td>
<td>bhaṇati</td>
<td>bhaṇha</td>
<td>abhaṇji</td>
<td>abhaṇjissati</td>
<td>abhaṇji</td>
<td>abhaṇjissati</td>
<td>abhaṇji</td>
<td>abhaṇji</td>
<td>abhaṇji</td>
<td>abhaṇji</td>
</tr>
<tr>
<td>bhar</td>
<td>(I)</td>
<td>bhaṇati</td>
<td>bhaṇha</td>
<td>abhaṇji</td>
<td>bhaṇhissati</td>
<td>bhaṇjī</td>
<td>bhaṇjissati</td>
<td>bhaṇjīvā</td>
<td>bhaṇjīvā</td>
<td>bhaṇjīvā</td>
<td>bhaṇjīvā</td>
</tr>
<tr>
<td>bhau</td>
<td>(I)</td>
<td>bhaṇati</td>
<td>bhaṇha</td>
<td>abhaṇji</td>
<td>bhaṇhissati</td>
<td>bhaṇjī</td>
<td>bhaṇjissati</td>
<td>bhaṇjīvā</td>
<td>bhaṇjīvā</td>
<td>bhaṇjīvā</td>
<td>bhaṇjīvā</td>
</tr>
<tr>
<td>bhūti</td>
<td>(I)</td>
<td>bhūti</td>
<td>bhūta</td>
<td>bhūti</td>
<td>bhūtissati</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
</tr>
<tr>
<td>bhūti</td>
<td>(I)</td>
<td>bhūti</td>
<td>bhūta</td>
<td>bhūti</td>
<td>bhūtissati</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
</tr>
<tr>
<td>bhūt</td>
<td>(I)</td>
<td>bhūtati</td>
<td>bhūta</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
</tr>
<tr>
<td>bhūt</td>
<td>(I)</td>
<td>bhūtati</td>
<td>bhūta</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
</tr>
<tr>
<td>bhūt</td>
<td>(I)</td>
<td>bhūtati</td>
<td>bhūta</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
</tr>
<tr>
<td>bhūt</td>
<td>(I)</td>
<td>bhūtati</td>
<td>bhūta</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
</tr>
<tr>
<td>bhūt</td>
<td>(I)</td>
<td>bhūtati</td>
<td>bhūta</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
</tr>
<tr>
<td>bhūt</td>
<td>(I)</td>
<td>bhūtati</td>
<td>bhūta</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
</tr>
<tr>
<td>bhūt</td>
<td>(I)</td>
<td>bhūtati</td>
<td>bhūta</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
</tr>
<tr>
<td>bhūt</td>
<td>(I)</td>
<td>bhūtati</td>
<td>bhūta</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
</tr>
<tr>
<td>bhūt</td>
<td>(I)</td>
<td>bhūtati</td>
<td>bhūta</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
</tr>
<tr>
<td>bhūt</td>
<td>(I)</td>
<td>bhūtati</td>
<td>bhūta</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
</tr>
<tr>
<td>bhūt</td>
<td>(I)</td>
<td>bhūtati</td>
<td>bhūta</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
</tr>
<tr>
<td>bhūt</td>
<td>(I)</td>
<td>bhūtati</td>
<td>bhūta</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
</tr>
<tr>
<td>bhūt</td>
<td>(I)</td>
<td>bhūtati</td>
<td>bhūta</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
</tr>
<tr>
<td>bhūt</td>
<td>(I)</td>
<td>bhūtati</td>
<td>bhūta</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
</tr>
<tr>
<td>bhūt</td>
<td>(I)</td>
<td>bhūtati</td>
<td>bhūta</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
</tr>
<tr>
<td>bhūt</td>
<td>(I)</td>
<td>bhūtati</td>
<td>bhūta</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
</tr>
<tr>
<td>bhūt</td>
<td>(I)</td>
<td>bhūtati</td>
<td>bhūta</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
</tr>
<tr>
<td>bhūt</td>
<td>(I)</td>
<td>bhūtati</td>
<td>bhūta</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
</tr>
<tr>
<td>bhūt</td>
<td>(I)</td>
<td>bhūtati</td>
<td>bhūta</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
</tr>
<tr>
<td>bhūt</td>
<td>(I)</td>
<td>bhūtati</td>
<td>bhūta</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
</tr>
<tr>
<td>bhūt</td>
<td>(I)</td>
<td>bhūtati</td>
<td>bhūta</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
</tr>
<tr>
<td>bhūt</td>
<td>(I)</td>
<td>bhūtati</td>
<td>bhūta</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
</tr>
<tr>
<td>bhūt</td>
<td>(I)</td>
<td>bhūtati</td>
<td>bhūta</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
</tr>
<tr>
<td>bhūt</td>
<td>(I)</td>
<td>bhūtati</td>
<td>bhūta</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
</tr>
<tr>
<td>bhūt</td>
<td>(I)</td>
<td>bhūtati</td>
<td>bhūta</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtī</td>
<td>bhūtissati</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
<td>bhūtīvā</td>
</tr>
</tbody>
</table>
| bhūt | (I)  | bhūtati        | bhūta | bhūtī | bhūtissati | bhūtī | bhūtissati | bhūtīvā | bhūtīvā | bhūtīv

1. yat > yad is regarded as a sporadic substitution of d for t, though d is generally written.
<table>
<thead>
<tr>
<th>yā</th>
<th>(I)</th>
<th>yātī</th>
<th>yāta</th>
<th>yāsī</th>
<th>yāpeti</th>
<th>yātum</th>
</tr>
</thead>
<tbody>
<tr>
<td>yāc</td>
<td>(I)</td>
<td>yācāti</td>
<td>yutta</td>
<td>yācī</td>
<td>yojeti</td>
<td>yojīpeti</td>
</tr>
<tr>
<td>yaj</td>
<td>(II)</td>
<td>yojāti</td>
<td>yutta</td>
<td>yojesī</td>
<td>yojāpeti</td>
<td></td>
</tr>
<tr>
<td>yuj</td>
<td>(VII)</td>
<td>yojēti</td>
<td>yojēti</td>
<td>yojēsī</td>
<td>yojēpeti</td>
<td></td>
</tr>
<tr>
<td>rakkh</td>
<td>(I)</td>
<td>rakkhāti</td>
<td>rakkhita</td>
<td>rakkhissāti</td>
<td>rakkhetum</td>
<td></td>
</tr>
<tr>
<td>rajj</td>
<td>(I)</td>
<td>rakjhāti</td>
<td>rakjhāti</td>
<td>rakjhissāti</td>
<td>rakjhēpeti</td>
<td></td>
</tr>
<tr>
<td>rabh</td>
<td>(I)</td>
<td>rābdhi</td>
<td>rābhi</td>
<td>rābdhissāti</td>
<td>rābdhetum</td>
<td></td>
</tr>
<tr>
<td>ram</td>
<td>(I)</td>
<td>rama</td>
<td>rata</td>
<td>rātā</td>
<td>ramaṇīya</td>
<td></td>
</tr>
<tr>
<td>rādh</td>
<td>(VII)</td>
<td>rādhēti</td>
<td>rādha</td>
<td>rādhesi</td>
<td>rādhetum</td>
<td></td>
</tr>
<tr>
<td>ruc</td>
<td>(VII)</td>
<td>ruceti</td>
<td>ruceti</td>
<td>rucēpeti</td>
<td>rucēpeti</td>
<td></td>
</tr>
<tr>
<td>rud</td>
<td>(I)</td>
<td>rudati</td>
<td>rudati</td>
<td>rudati</td>
<td>rudati</td>
<td></td>
</tr>
<tr>
<td>rudh</td>
<td>(III)</td>
<td>rudhati</td>
<td>rudhati</td>
<td>rudhati</td>
<td>rudhati</td>
<td></td>
</tr>
<tr>
<td>rup</td>
<td>(I)</td>
<td>rupati</td>
<td>rupati</td>
<td>rupati</td>
<td>rupati</td>
<td></td>
</tr>
<tr>
<td>ruph</td>
<td>(I*)</td>
<td>ruphtati</td>
<td>ruphtati</td>
<td>ruphtati</td>
<td>ruphtati</td>
<td></td>
</tr>
<tr>
<td>rukk</td>
<td>(I)</td>
<td>o-rohati</td>
<td>o-rohati</td>
<td>o-rohati</td>
<td>o-rohati</td>
<td></td>
</tr>
<tr>
<td>labh</td>
<td>(I)</td>
<td>labhāti</td>
<td>labhāti</td>
<td>labhāti</td>
<td>labhāti</td>
<td></td>
</tr>
<tr>
<td>hip</td>
<td>(II)</td>
<td>limpati</td>
<td>limpati</td>
<td>limpati</td>
<td>limpati</td>
<td></td>
</tr>
<tr>
<td>hujj</td>
<td>(III)</td>
<td>liujjati</td>
<td>liujjati</td>
<td>liujjati</td>
<td>liujjati</td>
<td></td>
</tr>
<tr>
<td>lup</td>
<td>(II)</td>
<td>lumpati</td>
<td>lumpati</td>
<td>lumpati</td>
<td>lumpati</td>
<td></td>
</tr>
<tr>
<td>lāk</td>
<td>(V)</td>
<td>lākha</td>
<td>lākha</td>
<td>lākha</td>
<td>lākha</td>
<td></td>
</tr>
<tr>
<td>lok</td>
<td>(VII)</td>
<td>loketi</td>
<td>loketi</td>
<td>loketi</td>
<td>loketi</td>
<td></td>
</tr>
<tr>
<td>las</td>
<td>(VII)</td>
<td>lāseti</td>
<td>lāseti</td>
<td>lāseti</td>
<td>lāseti</td>
<td></td>
</tr>
<tr>
<td>vac</td>
<td>(I)</td>
<td>vacati</td>
<td>vutta</td>
<td>vaceti</td>
<td>vaceti</td>
<td></td>
</tr>
<tr>
<td>(v)va</td>
<td>(I)</td>
<td>va</td>
<td>va</td>
<td>va</td>
<td>va</td>
<td></td>
</tr>
<tr>
<td>vajj</td>
<td>(VII)</td>
<td>vajjēti</td>
<td>vajjēti</td>
<td>vajjēti</td>
<td>vajjēti</td>
<td></td>
</tr>
<tr>
<td>va</td>
<td>(VII)</td>
<td>vañceti</td>
<td>vañceta</td>
<td>vañceta</td>
<td>vañceta</td>
<td></td>
</tr>
<tr>
<td>vatt</td>
<td>(I)</td>
<td>vattati</td>
<td>vatta</td>
<td>vattēti</td>
<td>vattēti</td>
<td></td>
</tr>
<tr>
<td>vatt</td>
<td>(VII)</td>
<td>vattēti</td>
<td>vattēti</td>
<td>vattēti</td>
<td>vattēti</td>
<td></td>
</tr>
<tr>
<td>vad</td>
<td>(I)</td>
<td>vadate</td>
<td>vādeti</td>
<td>vādeti</td>
<td>vādeti</td>
<td></td>
</tr>
<tr>
<td>vad</td>
<td>(VII)</td>
<td>vādeti</td>
<td>vādeti</td>
<td>vādeti</td>
<td>vādeti</td>
<td></td>
</tr>
<tr>
<td>vand</td>
<td>(I)</td>
<td>vandati</td>
<td>vanditi</td>
<td>vanditi</td>
<td>vanditi</td>
<td></td>
</tr>
<tr>
<td>vapi</td>
<td>(I)</td>
<td>vapi</td>
<td>vapi</td>
<td>vapi</td>
<td>vapi</td>
<td></td>
</tr>
<tr>
<td>van</td>
<td>(I)</td>
<td>vanati</td>
<td>vanati</td>
<td>vanati</td>
<td>vanati</td>
<td></td>
</tr>
<tr>
<td>var</td>
<td>(I?) or (choos)</td>
<td>varati</td>
<td>varati</td>
<td>varati</td>
<td>varati</td>
<td></td>
</tr>
<tr>
<td>vare</td>
<td>(VII)</td>
<td>vareti</td>
<td>vareti</td>
<td>vareti</td>
<td>vareti</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td>----------------</td>
<td>-----</td>
<td>---------------</td>
<td>---------------</td>
<td>------------</td>
</tr>
<tr>
<td>var</td>
<td>(I)</td>
<td>varati</td>
<td>vuta</td>
<td>-vari</td>
<td>varasati</td>
<td>varitvā</td>
</tr>
<tr>
<td></td>
<td>(VII)</td>
<td>vāreti</td>
<td>vāta</td>
<td>-vāre</td>
<td>vārissati</td>
<td>vāvati</td>
</tr>
<tr>
<td>vas</td>
<td>(I)</td>
<td>vasati</td>
<td>(vusita)</td>
<td>-vasi</td>
<td>vasissati</td>
<td>vāseti</td>
</tr>
<tr>
<td></td>
<td>(VII)</td>
<td>vāseti</td>
<td>vātta</td>
<td>avassati</td>
<td>vāssissati</td>
<td>vāheti</td>
</tr>
<tr>
<td>vah</td>
<td>(I)</td>
<td>vahati</td>
<td>vāti</td>
<td>-vi</td>
<td>vāssissati</td>
<td>vāpeti</td>
</tr>
<tr>
<td></td>
<td>(III)</td>
<td>vāyati</td>
<td>vīta</td>
<td>vātta</td>
<td>vāssissati</td>
<td>vāsetvā</td>
</tr>
<tr>
<td>vi</td>
<td>(III)</td>
<td>vīdi</td>
<td>vīta</td>
<td>vītta</td>
<td>vēditissi</td>
<td>vēditi</td>
</tr>
<tr>
<td>vic</td>
<td>(VII)</td>
<td>vedetii</td>
<td>vītta</td>
<td>vēditvā</td>
<td>vēditissi</td>
<td>vēditvā</td>
</tr>
<tr>
<td>vid</td>
<td>(I*)</td>
<td>(not used)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>vid</td>
<td>(II)</td>
<td>viddita</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>vid</td>
<td>(III)</td>
<td>vijjati</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>vid</td>
<td>(VII)</td>
<td>vedeti</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>vis</td>
<td>(I*)</td>
<td>visati</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>vij</td>
<td>(I)</td>
<td>vijati</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>vethi</td>
<td>(II)</td>
<td>vētheti</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>cēd</td>
<td>(I)</td>
<td>vedati</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>saams</td>
<td>(I)</td>
<td>saapsati</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>sak</td>
<td>(IV)</td>
<td>satti</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>sakk(k)</td>
<td>(VI)</td>
<td>sakkotī</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>sakk</td>
<td>(I)</td>
<td>sakkati</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>sajji</td>
<td>(I)</td>
<td>sajja</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>saj</td>
<td>(II)</td>
<td>sajati</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>sam</td>
<td>(III)</td>
<td>samadi</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>samh</td>
<td>(I)</td>
<td>sambati</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>sar</td>
<td>(I)</td>
<td>sarati</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>sahar</td>
<td>(I)</td>
<td>sathā</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>sah</td>
<td>(II)</td>
<td>sahati</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>sā</td>
<td>(III)</td>
<td>sāyati</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>sār</td>
<td>(I)</td>
<td>sārati</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>sā</td>
<td>(I)</td>
<td>sātati</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>sēj</td>
<td>(I)</td>
<td>setati</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>sikh</td>
<td>(I)</td>
<td>sikhati</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>sic</td>
<td>(I)</td>
<td>sicati</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>sid</td>
<td>(II)</td>
<td>siddati</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>sis</td>
<td>(III)</td>
<td>sissati</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>sia</td>
<td>(VII)</td>
<td>siasi</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>sit</td>
<td>(I)</td>
<td>sitati</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>skid</td>
<td>(II)</td>
<td>skidati</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td>sisu</td>
<td>(I)</td>
<td>sisuati</td>
<td></td>
<td>vēdesi</td>
<td>vēdissati</td>
<td>vēditi</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>----</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>(s)su (IV)</td>
<td>(sunoti)</td>
<td>sutas</td>
<td>associs</td>
<td>sossatis</td>
<td>savetis</td>
<td>sotum</td>
</tr>
<tr>
<td>suc (I)</td>
<td>socatis</td>
<td>suddhas</td>
<td>soci</td>
<td>socetis</td>
<td>sodhetis</td>
<td></td>
</tr>
<tr>
<td>sudh (III)</td>
<td>sujjhatis</td>
<td>sobhatis</td>
<td>sevitas</td>
<td>sobhissatis</td>
<td></td>
<td></td>
</tr>
<tr>
<td>subh (I)</td>
<td>sobhatis</td>
<td>sevatis</td>
<td>sevitas</td>
<td>sevissatis</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sev (I)</td>
<td>sevatis</td>
<td>hamsitas</td>
<td>hamsises</td>
<td>sevissatis</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hams (VII)</td>
<td>hamssetis</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>han (I)</td>
<td>hanatis</td>
<td>hata</td>
<td>(banissatis)</td>
<td>(ghatetis)</td>
<td>(ghattapes)</td>
<td>(-haccas)</td>
</tr>
<tr>
<td>har (I)</td>
<td>haratis</td>
<td>hata</td>
<td>(abaisi)</td>
<td>(hahatis)</td>
<td>(ghattapes)</td>
<td>(-haccas)</td>
</tr>
<tr>
<td>h (I)</td>
<td>jahatis</td>
<td>hina</td>
<td>-hais</td>
<td>(jabissatis)</td>
<td>(habpetis)</td>
<td>(hitvas)</td>
</tr>
<tr>
<td>hi (V)</td>
<td>hinatis</td>
<td>abes</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>hind (I)</td>
<td>hindatis</td>
<td>(himsitas)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>his (II)</td>
<td>himsatits</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>hu (I)</td>
<td>botis</td>
<td>bhutas</td>
<td>(abosis)</td>
<td>(ahu(d))</td>
<td>(havissatis)</td>
<td>(hehtessatis)</td>
</tr>
<tr>
<td>beth (VII)</td>
<td>hehtethiti</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

{ ipv. 2nd sing.: hohi |
{ root aor.: abhu(d) |
BIBLIOGRAPHY

A choice of authorities on the language, texts, and reference books for further study.

LANGUAGE

Saddanti (Sd., by Aggavamsa, + twelfth century, in Pali. Beautifully and exactly edited by H. Smith, Lund, Gleerup, 1928... the last part of the indices being in preparation by N. Simonsson, with exhaustive indices including a concise dictionary not confined to Sd. itself and a synopsis of the grammatical system): The finest and most comprehensive grammar, and standard authority on all questions of grammatical analysis (usually followed in this book).

Pali Literature and Language (by W. Geiger, originally in German. English translation by Ghosh, perfectly correct except when too literal, University of Calcutta, 1943, and since reprinted): A historical phonology and morphology with a brief survey of the literature.


Pali Tipiṭaka-Concordance (F. L. Woodward and others, PTS 1952, in progress): A basic tool for the study of the grammar and lexis of the Canon.


A Dictionary of the Pali Language (by Childers, London, Kegan Paul, Trench, Trübner, 1875): A dictionary which is old but still important as it gives some words and meanings (Canonical as well as medieval) missed by PED; largely dependent on the Abhidhānapattipākhā.


A Pali Reader (by Andersen, Copenhagen, 1901): An introduction to the medieval language of the commentaries, about 1,000 years posterior to the Dīgha, consisting mainly of narratives from the Commentary on the Jālaka (see below under Khuddaka Nikāya).

TEXTS

Tipiṭaka—the Canon of the Theravāda School of Buddhism in Pali (complete editions: in romanized script mostly published by the PTS, in Siamese script, Bangkok; which is more accurate but gives few variant readings, in Sinhalese script, Colombo, in Burmese script, Rangoon; new ones in Cambodian script, Phnompenh, and in the devanāgarī script, Nālandā, now in progress): Consists of the Vinaya, Suttanta, and Abhidhamma Piṭakas.

being originally subordinate to the dhamma (Suttanta) the book of monastic discipline was promoted to first place by the Theravāda monks. Consequently its commentary and sub-commentaries are of primary importance in exegesis.


_Sāratthika Dīpani_ (by Sāriputta, + twelfth century, complete edition in 4 vols., Rangoon, 1902–24, unfinished edition in Sinhalese script, ed. Devaramikkhitā and Medhāṅkara, Colombo, 1914, 1933): A sub-commentary (āṭṭhā) on the Vinaya, i.e. a commentary on the Samanta Pāsādikā, which became the most authoritative exegetical work.


_Līnattha Pakāsini_, Book I, ed. Lily de Silva, 3 vols., PTS, 1970 (by Dhammapāla, + ninth century (?), published in three vols., Rangoon, 1924): The "old" āṭṭhā (sub-commentary) on the Dīgha (i.e. a commentary on the Sumaṅgala Viḷāsini).

_Sādhuvajana Viḷāsini_ (by Naṁabhivamsa, + eighteenth to nineteenth century, two vols. of this have been published in Rangoon, 1913–23): The "new" āṭṭhā on the Dīgha.


_Khuddaka Nikāya_ (twenty-three vols., including): _Jātaka_ (ed. with its commentary in six vols. by Faussell, London, Trübner, 1877–96): The most popular book of the Canon, consisting of about 550 stories or reminders of stories in verse (partly epic in style), which the commentary completes in medieval prose where necessary. Translation, very free, by various scholars, reprinted PTS (three vols.) as _Jātaka Stories_, 1956, including both text and commentary except for the introductory narrative of the commentary, which was translated separately by Rhys Davids as _Buddhist Birth Stories_, Routledge (second-hand copies of this are fairly common). _Ten Jātaka Stories_ (I. B. Horner, London, 1957), texts with literal translations printed opposite.

: _Dhammapāda_ (ed. Faussell, 2nd ed., London, 1900): Lyric verses on dhamma. The Glossary to Andersen's _Pali Reader_ (see above) includes the vocabulary of this text.

Abhidhamma Piṭaka (ed., PTS, 1883–1923, also more correct and complete editions from Bangkok): Seven systematic works on philosophy elaborated from the ancient lists of topics of the dhamma called Mālikā (which were in their original form common to all schools of Buddhism, whereas the Abhidhamma was elaborated during the period of the great schisms of the — 4th to — 2nd century and maintains the strictly Theravāda doctrine): Dhammasaṅgani, Vibhaṅga, Dhātukāhatā, Puggalapaññatti, Kathāvatthu, Yamaka and Paṭṭhāna.


Vibhaṅga (PTS, 1904): The most ancient Abhidhamma text and closest in content to the Suttanta. Translated by U Thittila, PTS, 1969.


Guide through the Abhidhamma Piṭaka (by Nyanatiloka, in English, Colombo, 1938): A very useful survey.

Netti (PTS, 1902, ed. Hardy): An early post-canonical systematic work on exegesis and methodology which also surveys the Canon. Translated by Nāṇamoli as The Guide (PTS in the press).

Visuddhimagga (by Buddhaghosa, + fifth century, ed. Warren and D. Kosambi, Harvard Oriental Series, 1950). A systematic and comprehensive exposition of the Theravāda Buddhist doctrine as understood in Ceylon in Buddhaghosa's time, based on old commentaries and the traditions of the monks. It was Buddhaghosa who prepared, in fact translated and edited in Pali from the older Sinhalese materials, the standard commentaries on the Canon which are now in use. These often refer to the Visuddhimagga for detailed explanations of doctrine, hence it is a necessary complement to them, being originally part of the same ancient body of commentarial texts. It is, however, complete in itself and may be read first as an introduction to the study of the medieval phase of Theravāda. There is an excellent and exact translation by Nāṇamoli under the title The Path of Purification (Colombo, Semage, 1956).

LITERATURE AND REFERENCE

(Cf. Pali Literature and Language, above, and also the Epilegomena to CPD Vol. I, pp. 37* fl., which gives a full bibliography of the literature in Pali.)

History of Indian Literature (by Winternitz, English edition published by
the University of Calcutta): Vol. II includes Pali literature. This is the best modern work on Indian literature.

*Early History of Buddhism in Ceylon* (by Adikāram, Migoda, Ceylon, 1946): A basic work for the history and chronology of the Thērāvāda School in Ceylon, as well as a detailed piece of research on the nature and origins of the old (pre-Buddhaghosha and no longer extant in its original form) commentarial literature.


*Dictionary of Pali Proper Names* (by G. P. Malalasekera, PTS reprint 1960): Detailed information and references for the names in the whole field of Pali literature.

*University of Ceylon Review* (1943 . . . a journal which frequently carries articles on Pali literature and the history of Buddhism).

*Hinduism and Buddhism* (by C. Eliot, London, 1921, reprinted 1954): Includes in its first volume an interesting commentary on the doctrines of the Pali Canon in their historical setting.

*The Central Conception of Buddhism and the Meaning of the Word "Dharma"* (by Stcherbatsky, London, Royal Asiatic Society, 1923: the Calcutta reprint is seriously defective as the diacritical marks are omitted): Although based on the Sanskrit texts of the Sārvaśrāvāna (Sabbathivāna) School this book contains the soundest introduction to the study of the philosophies of all schools of Buddhism.

*The Wonder that was India* (by A. L. Basham, London, Sidgwick and Jackson, 1954, since reprinted): General background to Indian studies.

*Pali Metre* (by A. K. Warder, PTS. 1967). A historical study of the development of Pali metres in the context of Indian metrics generally, leading to conclusions about the history of literature.

*Indian Buddhism* (by A. K. Warder, Delhi, Motilal Banarsidass, 1970). A general introduction to Buddhism, its original doctrine, the 'eighteen' early schools, including Thērāvāda or Sthāvīravāda, and Mīhāvāna and Mantrayāna. Buddhist philosophy is systematically presented from the original texts, along with its ethics or social teaching.


PALI-ENGLISH VOCABULARY

Verbs are given as prefix + root. The prefixes are shown unmodified by
junction, but the verbs are placed as they would be after the junction of
prefix and root.

Nouns in -a/ā are given in the form of the nominative singular to show the
gender, whereas the adjectives in -a are given in the stem form. Other nouns
are usually given in the stem form with the gender indicated, except those in
-f and -ā, which are feminine unless otherwise marked. All stems in -as are
nouns, masculine or neuter.

For the order, initial bracketed letters indicating the possibility of doubling
are not counted.

a

a-not, non, un-
akāśa uncultivated, unploughed
akara unsafe, bad
akāśaśya impossible, invincible
akasa unsound
akāśika timeless
akiccam what should not be done
akiriya, inaction
akusala bad
ā-(h)ānas (I) abuse, scold
akkhaṭha, gambler
akkhera expression (word, locution)
ā-(k)āhā (I) tell, report (esp. tradition)
akkhaṭha, (masc.) reporter
akhā (neut.) eye
akhā, (masc.) eye
akhā die (dice)
akhā axle
agāraṃ house, home
aggañña knowing the beginning,
primeval, original
aggañña pre-eminence, supremacy
ā-(g)añña (V) seize
aggi (masc.) fire
agge (ind.) since
aggo top, tip, the supreme
angam limb, characteristic, factor
angtrasa (fem. -f) radiant (poetic)
anguli (fem.) finger, toe
acele naked ascetic
accamukha beyond the hook, defying
the hook (elephant)
accayena (ind.) after, through (time
gen.)
acciddhyāya (gerund ati-ādhā) putting
on top of
accha clear, bright, sparkling
acchariya surprising
ā-(e)chād (VII) dress

afo goat
afya (ind.) today
afjataṃāya (ind.) for today
afjhatta inner
afjhattaṃ (ind.) internally
adhi-ā-vas (I) live on, exploit, subsist
by
adhi-upa-gam (I) join, adhere to
adhi-o-gāh (I) put out to (sea), cross
over (ocean), plunge into
ānch (I) turn (on a lathe)
añña (pronoun) other (repeated =)
one . . another, the . . is a
different thing from the . .
aññata (pronoun) a certain, a
aññatra (ind.) except for, apart from
(ins., dat., abl.)
aññathā (ind.) otherwise
aññadathu (ind.) absolutely, uni-
versally
añña knowledge, insight
aññaśa (masc.) learner, grasper
aññaśa stranger
aññena aññaṃ (ind.) irrelevantly
añña eight
aññhāṅgika, having eight factors
aññhāḍasa eighteen
aññhāṃṣa eight days
aññhikam bone
aññha rich
aññhamso fortnight
aññho (or adj.) half,
anu minute, atomic
anu (masc.) atom
añnavo flood
atti (prefix) over, very, exceedingly,
(may be prefixed to adjectives in
poetry)
atti-(k)ham (I) pass over
añkkanta surpassing
atithi (masc.) guest
ati-pa (caus. = slay, kill)
ati-pāthin slaying, killing
ati-pātō slaying, killing
ati-bāham (ind.) too much
ati-man (III) despise
atimāno arrogance, contempt
ati-vatt (I) escape
atīvīya (ind.) very much
atīvītā excessive
atīvelam (ind.) too long, excessively
ati-sar (I) pass over, ignore
atlata past
atlana (masc. and pronoun, see Lesson 22) self, soul
attamana assured
attarāpa personal (see Vocab. 20)
atthagamo setting, extinction
attika aspiring, wished, desirous
attho prosperity, wealth, welfare, purpose, meaning, matter, affair;
atthāya = for the sake of
atha (ind.) then; thence, if so
atha kho (ind.) then, moreover, rather
athusa without husk
adīt (pronoun) it, that, you
addan road, time
addhāniya roadworthy, enduring
addhā (ind.) certainly
addho (variant for adhō) poor
adhamma false doctrine; bad nature;
bad custom, injustice; bad mental
object, bad idea
adhī (prefix) over
adhi-karaṇam case, affair
adhi-gam (I) understand, acquire, get
adhi-gamano acquisition, getting
adhi-cica spontaneous, causeless
adhi-tīṭha (I) fix one's attention on,
resolve on
adhi-tīṭhāya (ger.) having fixed one's
attention on, having resolved on
adhī-mutta intent on
adhī-vocanam designation, name
adhī-vas (I) (caus. = agree to stay/
reside/put up, in = acc., accept)
adhi-vocanam acceptance of an invitation
adhivudīti (fem.) expression, description
adhivutto (p.p. adhi-vas) accepted
adhunā (ind.) now, just now
adho (ind.) below (abl.)
anagāriyam homelessness
anaitā not-passing, not escaping
anattamana disturbed, worried
anattamanañi worry, disquiet, anxiety
anuñci infinite
anantaram (ind.) without omission
anabhīhūta (p.p. abhi-bhū (I)) unconquered
anabhīrati (fem.) discontent, loneliness
anayo misfortune, misery
anariya barbarian
anāgala future (also neg. p.p. of ā-gam)
anālayo not clinging
anidassana indefinable, invisible
anissita unattached
anikātho soldier
anu (prefix) after, following
anuśrin seeking
anu-kamp (I) be compassionate, have
compassion (acc.)
anukampā compass
anu-(k)ham (I) walk along
anukhiddaha very minor
anugati (fem.) following, imitation
anu-ge (I) sing after
anu-car (I) follow, practice
anu-(i)nā (V) allow
anullara unsurpassed, supreme
anu-(l)hū (V) lament, complain
anudīthīn contemplating, theorizing
anudīsā (ind.) in all directions
anudīsā intermediate direction
anu-pa-i (I) (anupetī, cf. Vocab. 28)
coalesce with (acc.)
anu-pa-(k)hand (I) (anupa-) go over
to, be converted to, join
anu-pa-gam (I) (anupaggachati, cf.
Vocab. 28) amalgamate with (acc.)
anu-pa (I) follow, chase after
anupariyāya circling
anupassā observing
anupādā (ind.) without attachment,
through non-attachment
anupādisesa with no attachment
remaining
anupībbena (ind.) in due course, in
succession
anu-(f)pa-dā (I) grant
anu-(f)pa-dā (V) arrive at
anu-bandh (I) follow
anu-budh (III) understand
anibodho understanding
anu-bhās (I) say after
anu-bhātā (I) experience, enjoy, observe
anu-mudh (I) approve, express appreciation
anu-yuj (II) submit
anuyoga practise
anuyogic practice, examination
anu-rakkh (I) look after, retain
anulomāṇ (ind.) in natural order, in normal order
anu-vac (I) (caus. = recite after)
anu-(s)ar (I) recollect
anu-sās (I) advise, instruct
anu-(s)ar (V) hear of
aneka many
anega imperturbable
anēka pure
anta finite
anilōmā (ind.) even
anima (prefix) within
anima-dhā (III) disappear
anāra (ind.) within, between (acc.), meanwhile, whilst (loc.)
anārāyo obstacle, danger, plague
antarena (ind.) between (gen.)
antalihkaṁ sky
antavanti finite
antepuraṇ citadel, palace
antevāsin apprentice
anīt side, end, extreme
anākhādō darkness, obsccurity
anāma food
anuād (eva) (ind.) behind, after
anuāyo inference
anāya (ger. anu-i) following, in consequence of (acc.)
anūyaiko follower
apa (prefix) off, away
apa-(h)kam (I) go off, withdraw
apagata- without, free from
apacco offspring
apadānam reaping, harvest
apa-nah (II) tie back, untie
apa-nt (I) lead away
apanidānam driving away, removing (poetic)
apa (pronoun) another
aparam (ind.) further, afterwards
aparaddha failed, offended
aparanō the future, the end, a future or final state
apārāparam (ind.) successively
apāriyantarā unlimited
aparissēsā without remainder, complete, absolute
aparīhāṇīya imperishable, leading to prosperity
apa-lok (VII) take leave, give notice
apa-vad (I) disparage
apāyo misery
apāram hither, this world
apārula open
api (ind.) (sentence/clause initial) with opt. = perhaps, with ind. is polite interrog. = does ?, do ?, did ? (in junction also apū and ap‘)
apa ca (ind.) nevertheless
apuṇḍaṇāmerit, evil
apubbaṁ acarimāṇ (ind.) simultaneously
apa-t (I) go from, go away (poetic)
apa(h)khaṁ intention, expectation
apa (= apa)
apa(p) (VI) reach (= apa (IV))
apa little
appaṁa little (poetic)
apaṭṭam not feeling, not experiencing
apalla unobtained
apappalla not-negligent
apappamāṇa immeasurable
apappādo diligence, care
apappākha inferior
abāhiraṁ (ind.) without exclusion, without excluding anyone
abhantara internal, home
abhi-ā-cikkh (I) slander, calumniate abhi-u(dm)-khir (I*) sprinkle abhi-u(dm)-gam (I) be disseminated abbhuta wonderful, marvellous
abbhokāsa open, free, out of doors, open air
abhābba unable, incapable (with dat. of the action)
abhi (prefix) towards, about
abhi-(h)kam (I) go forward, advance
abhikkhāya excellent
abhijāti (fem.) class of birth
abhijhā desire (with loc. of object)
abhijhāla (sometimes -ū masc.; fem.: -unt) covetous
abhiñña learned  
abhiñña insight  
abhi-(a)ñā (V) know, be aware of, ascertain, discover  
abhinām frequently  
abhitatta overheated, exhausted by heat  
abhi-nand (I) be pleased with (acc.), appreciate  
abhi-nir(d)-dis (I*) declare  
abhi-nir(v)-vatt (I) be produced  
abhinibbatiis (fem.) production, origin  
abhi-ni-vajj (VII) avoid  
abhipāthīta (p.p. abhi-patth (VII)) yearned for  
abhi-pāl (VII) protect  
abhi-(p)a-vass (I) rain down on, pour down (heavy rain, cloudburst)  
abhi-bhā (I) conquer, rule over  
abhibhā (masc.) overlord, conqueror  
abhimukha facing  
abhi-yā (I) attack, invade  
abhiyogin expert, proficient  
abhi-ram (I) enjoy, take pleasure in (loc.) (elevated)  
abhirūda resounding with  
abhi-ruh (I*) mount, get into, board  
abhirūpa handsome  
abhi-vadḍh (I) increase  
abhi-vad (I) proclaim  
abhi-vad (VII) salute, greet, take leave  
abhi-vass rain on  
abhi-vi-ji (V) conquer  
abhi-vi-(s)saj (I) dispense  
abhisāta (p.p. abhi-sar) visited, met  
abhisamayo insight  
abhisampārdo future state  
abhi-sam-buddh (III) become enlightened, attain enlightenment  
abhisambuddha illuminated (fig.)  
abhisitta (p.p. abhi-sic (II)) consecrated  
abhisēko consecration  
amacco minister (privy councillor)  
amata deathless  
amatam immortality, ambrosia (see Vocab. 30)  
amanāpa displeasing  
amanussa non-human being  
amanna not possessive, unselfish  
amārād perpetuity  
amu- (pronom) he, she, it, that, you  
amuka (adj.) such and such  
amutra (ind.) there, yonder  
ambāt mango (fruit, usually neut.)  
ambāhā mango woman  
ambo mango tree (usually masc.)  
ambujo fish (poetic)  
ambo (ind.) sir 1 (not very respectful, may express surprise)  
ayām (pronom) he, she, this  
ayānam way, path  
ayoniso (ind.) haphazardly, erratically, unmethodically, inconsequentially, unscientifically  
āyyaputtī master, Mr. (pl.): gentleman (esp. when addressed by ladies, including their wives)  
aayo (voc.) lady 1 (polite or respectful address, used also to nuns)  
arāñña forest  
arāṇī (fem.) kindling stick  
arah (I) deserve, must, ought  
arahanti- (masc.) worthy one, perfected one  
arīya excellent, exalted, noble, Āryan  
arūpin-, formless, immaterial  
alām (ind.) sufficient, enough, adequate, proper, perfected, enough 1, stop 1, I won’t (dat.)  
alakhāro ornament, adornment  
alasa lazy  
alla wet  
avo (prefix: alternative, more poetic; form of o)  
avacaro scope  
avo- (j)jhā (I) remain  
avabhāso splendour, illumination  
avasa powerless  
avo-sar (I) go down to, approach  
avo-sīs (III) remain, be left over  
avassesaho one who remains, survivor  
avijjā ignorance  
avidāre (ind.) not far, near  
avisārada diffident  
avihimsā harmlessness, non-injuring  
avyākata (p.p. vi-ā-kar, neg.) unexplained, undetermined, indeterminate  
avyāpādā non-violence  
as (I) be  
asañña insentient
asammoso not-forgetting
asāhasaṁ non-violence
asiti (fem.) eighty
asu (pronoun) he, she, that, yon
asuci impure, dirty, vile
asubha foul
assa without remainder, complete, absolute
assamo hermitage
ā (s)asā (I) breathe in
assado tasting, enjoyment
assado reassurance
ah (only perfect) say
ahapi (pronoun) I
ahata new
ahi (masc.) snake
ahimsā harmlessness
ahicchatrāko mushroom, toadstool
ahitam disadvantage, hardship
aha (ind.) ah ! (poetic)
ahāthaka non-harasser
ahō (ind.) ah ! (expresses surprise—approving—and delight)

ā

ā (prefix) to
ā-hāthā (I) wish
ākappo deportment, style
ākhāro feature, peculiarity
ākāso sky, space
ākācārānāṁ nothingness
ā-kuf (VII) strike
ākula confused, tangled
āgaṭṭaṁ (ind.) each time (it) came
ā-gam (I) come (caus.—or (VII)—== wait)
āgamanāṁ coming
āgamo coming, body of doctrine, tradition
āγamama (ger. ā-gam) depending on, as a result of (acc.) [āγamanaḥ Having come, having returned]
Ağhatanāṁ death
ā-car (I) conduct oneself
ācariyo teacher
ācāro conduct
ā-cikāk (I) call, describe
ājīvīn living by
ājīva livelihood
ā-(ā)kā (V) learn, grasp (fig.)
āna (caus.) order, command
ānatta (p-p. āna caus.) ordered
āṇako sickness, fever
āippo energy (purifying ascetic energy)
ādāpin energetic
ādura afflicted
ā-dā (I) or (III) take
ādānāṁ taking
ādi (masc.) beginning, opening
ādānavo disadvantage
ādhāpatti (masc.) lord
ādhipaśyānāṁ lordship, supremacy
ānācāraṁ infinity
ānandō joy
ānissaṁsa benefit
ānupubba (fem. -t) systematic
ānubhāvo power, magnificence, might
ā-pad (III) acquire, produce, get, have (intransitive)
āpas-water
ā-pucch (I) ask leave (of absence)
ābādhīka ill
ābādho illness
ā-bhar (only p-p.) bring, carry
ā-bhuj (I*) fold the legs
ābhogo enjoyment
āma (ind.) yes
ā-mant (VII) address
āmalākhaṁ emblic myrobalan (medicinal fruit)
āyatanaṁ sphere
āyatīṁs (ind.) in future
āyasmanāṁ venerable
ā-yā (I) come, approach
āyāmo length
āyu (neut.) life, age
āyuṛ full of (poetic)
āraḥā (ind.) far from (abl.)
āraṇākha forest, living in the forest
āraddha (p-p. ā-rabh (I) and ā-rādha (VII))
ārabba (ger. ā-rabh (I)) with reference to, about (acc.)
ā-rabh (I) begin, initiate
ā-rādha (VII) please, satisfy (acc.)
ārāmo park
ā-ruč (VII) inform (dat.)
ā-ruh (I*) climb, mount (caus. : put on top of, load, show, show up, disprove)
āroga well (healthy)
ārogyāṁ health
āropita disproved
ālayo home
ālumpāṇi bit, piece
āloko light (illumination)
āvarāṇāṃ shelter
ā-vas (I) dwell in, live in
āvasāthāgāram rest house, hostel
(maintained by a local council)
āvasātho room, cell, dwelling
residence
-āvaho bringing
āvāso living in, dwelling
āvīla turbid, muddy
āvoso (ind.) sir! (polite address
between equals)
āsakha apprehension, doubt, fear
āsanaṃ seat
āsabhā (fem. -t) bold
āsavo influx, influence
ā-sic (II) shower over, pour over
ā-sev (I) practice
ā-hanaṃ (I) strike
ā-hara (I) bring, fetch
āhāra food (incl. figurative),
gathering; district
ā-hinḍ (I) wander

i
i (I) go (poetic)
īṅgha (ind.) here!
īsī (ind.) this, that, thus
īso (ind.) from this, than this
īthām (ind.) thus, in this way
īthathām this world
īthī (fem.) woman
īdaṃ (pronoun) it, this (ind. = here)
īddha powerful
īddhi (fem.) power (marvellous)
īda (ind.) here, in this connection
indakhilo royal stake (see Vocab. 30)
indriyāṃ faculty
ībbha domestic
īvy (I*) move, move about, go on (lit.
and fig.) (poetic)
iva (ind., enclitic) like
is (I) wish, desire ("issu")
isī (masc.) sage, seer
issaro lord, god
īha (ind.) here, in this case

u
u (ind.: emphatic enclitic particle
added to other indeclinables,
poetic)
Introduction to Pali

upa-gam (I) go to
upa-gāthāṃ harming
upa-cita (p.p. upa-cī (V)) accumulated
upa-jīvo (I) live by, live upon
upa-(j)jhe (I) serve, attend on/to
(usually caus.; dat.)
upa-jhāko attendant, follower
upa-jhānaṃ serving, attending on,
audience
upa-jāha (or neut.) half
upa-jāha-pāthāṃ (ind.) halfway
upa-dak (I) torment, worry
upa-nām (I) (caus. = offer, serve—
dat. of person and acc. of thing)
upa-ṇi-(j)jhe (I) observe, think about
upa-ṇi(v)-vātī (I) derive
upa-nissāya (gerund of upa-ṇi-(s)st)
depending on
upa-pād (III) transmigrate, be reborn
upa-pātha oppression, trouble
upa-māṃ simile
upa (ind.) on top (of) (precedes the
word it relates to, which is usually
in the loc.)
upa-rūdh (III) stop, cease, end
upa-lah (I) (pass. = exist).
upa-lākṣanaṃ propaganda
upa-las (VII) play (instrument, etc.),
sound
upa-sam-har (I) visualize as, imagine
as (two accs.)
upa-sam-(h)ham (I) go to, approach
upaṣaṃmo calm
upa-sam-pād (III) enter into
upaṣam-pādā entrance
upa-suhk (I) appear beautiful, shine
upa-dā-dā (III) be attached
upaṇḍānam attachment
upaṇḍo misery, despair
upaṇḍho lay disciple
upaṇḍhā female lay disciple
upa(h)kha detached
upa(h)kha equanimity, detachment
upaṇḍho observance day, sabbath
u(d)-pād (III) happen, occur, arise,
become
upādā occurrence, arising, pro-
duction
u(d)-vah (I) (ubhāhāti) carry off
ubbādhaṇā imprisonment
ubbādiṭṭhāṅkām elation, exultation
ubbe go apprehension, anxiety
ubhāt (ind.) in both ways, on both
sides, both
ubhaya (pronoun) both
ubho (numeral) both
ummaṇa mad
uṇḍakāra park
u(d)-yuj (II) (caus. = dismiss)
ura bosom, own (e.g. child)
uṛa mighty
uṇḍo boat, canoe
uṣaḥo bull
uṇaṣado abundance
u(d)-sah (I) try, undertake, take up
u(d)-ṣād (caus. āsādāti = lift onto)
uṇaṣa eager
uṇṇhāṃ eagerness, impatience
(denom. āsāṇhāti be eager, be
impatient)

āru (fem.) thigh
āhaka (ger. u(d)-han or o-han) having
knocked out

ś-i (I) come (poetic)
śaka (pronoun, numeral) one, a, pl.
some
śāchina definite, decided, confident
śāchina (ind.) for certain; certainly,
definitely
śaka (adj.) alone, single
śaka (pronoun) someone, some
thing(s)
śhato (ind.) on one side, together, on
either side
śhalaṃ unity
śhanta extreme
śhantihena (ind.) finally, conclusively
śhameha (pronoun) each one
śhāgāriko burglar, burglary
śhādasa eleven
śhānaṅsati nineteen (śhāna = "one
less than")
śhodakā-bhīṃ (I) consist entirely of
water
śhodā concentrated
śhodibhāvo singleness, concentration
śla(d) (pronoun) he, she, it, this
śvaraḥ (ind.) now, at present
śtāda (adj.) this sort (of)
ellāvatā (ind.) so far, to that extent, to this extent
eṭha (ind.) here, in this case
evam (pronoun) him (acc. sg. masc. only, enclitic)
eva (ind.: enclitic; in close junction sometimes va or yeva) only, alone, just, surely
evam (ind.) thus, so, yes
evam eva (ind.) just so, likewise
evam sanam (ind.) in that case, in such case
esitam pillar
esitthaṇayin- firm as a pillar
eso this
chipassika verifiable

0

o (prefix) down, off
o-(k)ham (I) descend into, arise within
ohassa (ger. of o-(k)has (VII)) having dragged down, having dragged away
okāro meanness, degradation, vanity
okāso opportunity
o-gāh (I) plunge into
offhavacīlaho a kind of bird
o-tar (I) pass down, collate (caus. = check)
ottappam shame, fear of blame
odaika (fem. -iḥā) having water
odana boiled rice
odāla white
o-dhā (I) put down
ontia (p.p. o-n) withdrawn, removed
opanayika fruitful
papātika transmigrating
obhāso radiance
orasa own (cf. ura)
orrina nearer, this side
o-rūḥ (I) descend
o-lup (II) (caus. = scrape off)
o-loh (VII) look at
olārika coarse, gross, material
o-vad (I) admonish
o-sakh (I) draw back, retire
ossaftha (p.p. o-(s)ṣaṭ 1 (I)) dispelled
o-hav (I) (caus. = shave off)

h

ka- (kim) (pronoun) who?, which?, what?

kānkkhā doubt
kānkhīn doubting, in doubt
kācci (ind.) perhaps ?, did ?, I doubt whether ?, I hope ?, aren’t you ?
kaṭukkham bitterness
kaṭham firewood
kaṇīṭha (or kaṇ-) younger, youngest
kāno the fine red powder between the grain and husk of rice
kaṇṭakham (“thorn”) subversive element, rebel, bandit
kāṇha black, dark
kātama (pronoun) which ?, which one ?
kati how many ? (Lesson 26)
kattar (masc.) maker
kattaraṇappo old winnowing-basket
kaṭṭha (ind.) where ?
kaṭṭhī (VII) relate, tell
kaṭṭham (ind.) how ?, why ?
kaṭṭhā talk, story
kaṭṭā (ind.) when ?
kaṭṭa ci (ind.) at any time, at some time, ever
kaṭṭadamo mud
kaṇakaṁ gold
kaṇṭa agreeable, lovely
kaṇṭāro wilderness, semi-desert
kaṭṭo (VII) arrange, put in order, organize
kaṭṭo arrangement, order, rule, aeon
kaṇṭojaṁ solid matter, solid (food)
kaṁ (VII) love
(k)ham (I) walk; intensive = walk up and down, walk about, take exercise
kaṁantya lovely
kaṁmaṁ work, action
kaṁmaṁ (neut.) action
kaṁmaṇṭo work, undertaking, business
kaṁmaṇṭo smith
kār (VI) make, do, work
-kaṇa (fem. -i) making
kaṇṭayaṅī duty, business
kaṇṭha ci (ind.) at some time
kaṇṭsamaṁ excrement
kaṇṭuṇā compassion
-kaṇo doing, working
kaṇo hand (poetic)
kaḷabahāṇḍa a creeper: Convolvulus repens?
Introduction to Pali

kalāpo bundle, quiver
kali (masc.) unlucky die, bad luck, the
“iron age”
kalavāna beautiful, good
kalavāni a beautiful girl
kālla proper, sound
kāvi poet
kāsāvam astringent
kāsi (fem.) cultivation, agriculture
kāsirāma difficult
kasmā (ind.) why?, wherefore?
kahāmi (ind.) whereabouts?
kāko crow
kāmo love, passion, liking, pleasure
kāyo body, substance
kārako doer
kāram cause
- kārin doing
- kāro making
kālo time, opportunity, proper time
kāla black
kāvayam poetry
kāśāya brown, orange, saffron
(k)hi (V) buy
kim (ind.) why?, ? (i.e. marks interrogative sentence)
kim (pronoun) who?, which?, what?
kićcaṃ business, what should be done
kičcham difficult
kiñjakkham stamen, filament
kit (I) (itiicitati: desid.) cure
kiṭṭi (fem.) fame
kiri (I*) scatter
kira (ind.; enclitic) really, now; it is
said that, they say; in fact, actually
kiṣirīya action
kīlāma (I) tire
kīlāmaṁ tiring, wearying, weariness
kīśa (adj.) like what?, of what sort?
kukkuncaṃ vanity, worry, anxiety
kukkuṣako cock (wild cock)
kukkuravatiko canine (ascetic), dog-vower
kukkuro dog
kucchi (masc.) womb
kujj (I) bend, fold
kulo (ind.) whence?
kulo pana (ind.) much less, let alone
kudā (ind.) when?
kūp (III) be angry (dat.)
humārī girl, princess (girl of the
military-aristocratic class)
humāro boy, prince
humudāṃ white water-lily
humboh pot
humāsā barley-lily
-hulina (adj.) by tribe
hulo tribe
hullo raft
hūtrako a kind of bird
hulasā good, good at
hulasām good
hust (ind.) indolent, lazy
hūsim (ind.) where to?
hūsata (or hū-) immovable as a peak
hūso point, peak, ridge, gable
hevala entire, whole
heso hair (of the head)
ho pana vādo (ind.) how much more
(so), not to speak of
hohilo cuckoo (Indian cuckoo)
hokako heron
kokhāvāna granary, storehouse
(k)kodho anger
hovida learned, knowing thoroughly
(poetic)
hosoa treasury

kh
khattar- (masc.) steward (nom. sing.
khattā, acc. khattam, voc. khaṭte)
khattiyo warrior, noble (member of
the military-aristocratic class)
khantī forgivingness, toleration
(k)handho group, collection, mass
(k)ham (I) please, suit, approve, like
khampam pleasure, contentment
(k)khaśo exhaustion
khara rough, harsh
kharatām roughness
khalām threshold (floor)
khala (ind., enclitic) indeed
khā (III) seem
khād (I) eat, bite, chew
khādantām foods, dishes
khiḍḍi play
(k)kip (I*) throw
khipam (ind.) quickly
(k)khi (III) exhaust, waste, perish,
become indignant
khilo stake (boundary)
khudda minor, small
**Pali-English Vocabulary**

**khuddaṁ** honey (of wild bees)

**khuraṁ** razor

**khetṭaṁ** field, territory, land

**khema** secure, safe

**kho** (ind., enclitic) indeed

**khomam** flax

**g**

**ganaṇko** mathematician, treasurer

**ganiḥa** courtesan, geisha

**gambhūta** crowded together

**gano** group, aggregate

**gatako** goer

**gati** (fem.) future career, destiny, future course

**gattam** limb

**gathiya** (p.p. gath (II)) tied

**gadrabho** donkey

**gando** scent, perfume, odour

**gabbhin-** pregnant

**gabbho** embryo

**gam** (I) go

**gamanam** going

- **gamo** going

**gambhiṭra** profound

**gamma** vulgar

**garah** (I) blame

**garahā** blame, reproof, threat

**garu** heavy, troublesome

**garu-har** (VI) give respect to

**gajagaṛyaṁ** (onomatopoetic verb) pour down (rain)

**gaiveś** (I) look for, search for

(g)gah (V) seize, grasp, take

**gahanaṁ** seizing, keeping

**gahapaṭi** (mas.) householder

**gahapaṭiko** householder

**gāḍā** (I) be firm, stand fast, hold tight

**gamaṁpadam** site of a village

**gāmin** going

**gāmo** village

**gāravo** respect

**gātv** cow

-(g)gahō** seizing, eclipse

**gimihka** summer

**gīl** (I*) swallow

**gilāna** ill

**gihin** house-dwelling, one living "in the world"

**gitaṁ** singing

**gūnaṁ** (sometimes masc.) string, strand, quality

**gutta** (pp. gutp) protected, guarded

**guttī** (fem.) protection

**gupt** (desid. : be disgusted with)

**gūtho** dung

**galaṅgaṁ** illness

**gehaṁ** house, building

**go** (masc. and fem.) cow, bull, cattle

**gocaro** pasture, territory, proper place, range

**gottam** clan

**gopānast** (roof) bracket

**gomayaṁ** cow dung

**gorakkhaṇa** cattle breeding

**govatiḥko** bovine (ascetic), cow-vower

**gh**

**ghacca** destruction

**ghamma** summer

**gharam** house

**ghas** (I) devour (desid. desire to eat, be hungry)

**ghā** (III) smell (trans.)

**ghānaṁ** = **ghānaṁ**

**ghātar** (mas.) instigator to kill

**ghālo** attacking, destruction

**ghānaṁ** nose

**c**

**ca** (ind., enclitic) and

**ca pana** (ind., enclitic) moreover

**cakkaṁ** (mas.) emperor

**cakkhaṁ** wheel

**cakkhu** (neut.) eye, sense of sight

**cakkhumant-** having eyes, having insight, intelligent

**caṇḍa** fierce, irascible

**catasso see catu(r)**

**catu(r)** four

**catugṛpaṇa** fourfold, quadruple

**catūṭha** fourth, a quarter

**catupāda** quadruped

**caturāsthi** (fem.) eighty-four

**catuhaṁ** four days

**catt** (p.p. catt) abandoned, thrown away

**cattārtā** (fem.) or -a (neut.) forty

**cattāro** see catu(r)

**candimā** (mas.) moon

**cando** moon

**car** (I) proceed, live, conduct oneself, carry on, go on a mission

**-cara** living
Introduction to Pali

caranāṁ conduct, good conduct
caranāṁ foot (poetic)
caraihi (ind.) therefore, then
carīyāṁ conduct, way of life
cavanāṁ passing away
cāgo abandoning
cārīkā travel, journey, mission
-cārin living, behaving, carrying on, going on
c (V) (passive ctyati = be piled up, be built up)
citām thought, mind, "heart"
cīrī long (time)
civām (ind.) for a long time, after a long time
cirapājika (as bahubbhī, or -hā (fem.)) since long, a long time back, long
civassām (ind.) at last, after a long time
civaram robe
cu (I) fall from, pass away (from a form of existence)
cuddasā fourteen
cē (ind., enclitic) if
cetas- mind
cetiyām abrine, pagoda

ch

cha(j) six
chaṭṭha sixth
chaṭṭha (VII) throw away, abandon
chāṭṭha(ha)m sunshade
chad (VII) be pleased
chandās- will
chandā earth, ground
chid (II), (III) cut, cut down, cut off

j

-jā born (of)
-jacca (adj.) by birth
jan (III) be born (caus.: produce)
janālā́ the people
jananā́ bearer (birth), producer
janapado country
janō person, people (collective singular)
jayo victory
jar (III) grow old
jara old
jara old age
(j)jāl (I) blaze
jālarāpām gold

jāli (fem.) birth
jālia of the genus, kind, class, nature
jāto become
jānapado country dweller
jāni (fem.) confiscation
jālin net-like
ji (I) conquer, win, defeat
ji (V) win
jīvāhā tongue
jīva (I) become old, age
jīvō (I) live, be alive, make a living
jīvōṃṭuvaḥ a kind of partridge
jīvākhā livelihood
jīvām life
jīvō life-principle, soul
je (ind., enclitic) you! (form of address by a master/mistress to a slave woman; preceded by handa, hiṁ, etc., or by gaccha)
eguccha disgusting
ejīha elder, eldest, (most) senior

jh

(j)jñānām meditation
(j)jhe (I) meditate
(j)jhe (I) burn (caus.: set fire to)

ā

(ā)āp (VII) (see pa-(ā)āp)
(ā)ādh (V) know, learn, find out
ānām knowledge
ātā (masc.) relative, kinsman
ātō friend
ātyo method
āve = eva (junctive form sometimes used after ṇ)

gh

(ā)ghā (I) stand, remain, stay (caus.: erect, establish; except)
(ā)ghānam place, case
(ā)ghāyin staying, remaining
(ā)ghīśi (fem.) duration, persistence, station

ī

ta(d) (pronoun) he, it, that
ta(d) . . . ta(d) . . . that/the. . . (is) the same thing as that/the . . .
tād age (ind.) since then
ta(d) (pronoun) you (thou)
tam (pronoun) it, that (also as ind.: then, so, now)
tahkin- deducing (as masc. noun = deducer, logician)
takko deduction
tagga (ind.) certainly, assuredly
tac (I) chop, carve
tanulam rice grain, husked rice
tanha desire, “thirst,” “drive”
taitiva (numerical) third
tato (ind.) thence, then, from there, from that
tatia (p.p. tap) hot
tatthia (ind.) there, in that/this connection
tatra (ind.) there, in this connection
taththa (ind.) thus, true
tathaga thus-gone (title of the Buddha)
la(d) (ind.) then, so (as pronoun see above at beginning of l)
tadha (ind.) then
tan (VI) expand, stretch
tani (neut.) body
tanam loom
tap (I) heat
tapas asceticism
tayidham (ind.) with reference to this
tayo see ti-
tar (I) cross
tasmham (ind.) therefore
tala (ind.) my soul (affectionate address)
taddisa (adj.) this sort (of)
tarahar star
tava (ind.) so much, so long, first, now
ti (ind.) end quote
'three (Lesson 26)
'thirty
'thickhati (see hit (I))
tikkhattam (ind.) thrice
tinam grass
tinta sharp
titikkhā forbearance (desid. tīj (I))
tithham landing place, jetty, crossing place, ferry, beach (for bathing and drinking)
tinissād darkness
tracchāhō animal
tiriyam (ind.) horizontally
tiro- (prefix) through

thivadha threefold, triple
thissa see ti-
thi see ti-
tharam shore, bank (denom. threti accomplish, finish)
thradassi shore-sighting, land-sighting
thām three days
thuddhitha gourd (used as a pot)
thāthi (ind.) silent, silently
thattam goad (for driving elephants or cattle)
thimhe (pronoun) you (pl.)
thus (III) be pleased
thējas heat, energy, potency
tena (ind.) therefore, this way (with yena)
tena hi (ind.) now! (admonitory)
telam oil (sesame oil)
telasa thirteen
t'eva (ind.) = ti + eva (cf. tu eva)
tevijja having the triple knowledge (= the verses, music and prayers of the Three Vedas)
tomaram lance
toranam gateway (arched)
tvām (pronoun) thou, you (sing.)
tu eva 1 (ind.) = ti + eva “end quote” + emphasis, “definitely” (cf. italics, and see Vocab. 20)
tu eva 2 (ind., enclitic) but (emphatic)
th
thanam breast
thambho column
thalam land, dry land
thāmo vigour
thānam mental deficiency, stupidity, inertia
thathamiddham stupidity (and inertia)
thuso husk, chaff
thūpo monument, pagoda
thūla gross, large
theyyam theft
thero elder monk
dakka skilful
dakkhina right (hand), southern
dakkhinā gift, donation
dakkhin seeing (fem. dakkhini)
danāmānāvaham a kind of bird
danḍo stick, force, punishment
danta (p.p. dam) tamed, restrained
damo taming, restraint
damma taming, restraint
daliddiyāṃ poverty
dalha strong, firm
dasa ten
-dasa seeing
dassanaṃ seeing
dassaniya beautiful
dassaneyya beautiful (poetic)
dassāvin seeing, who would see
dassu (masc.) brigand, thief
dahara young, baby
dā (I) give
dātar (masc.) giver
dānaṃ gift, donation, alms
dāni (ind.) now (enclitic)
dāyajjāṃ inheritance
dāyādo inheritor, heir
dāyo gift
dārako boy
dāro (sometimes -ā) wife
dāsavyāṃ slavery
dāst slave-woman, slave girl
dāso slave
dīgusnāṃ double
dījo bird (poetic = “twice-born”)
dīthā (ind.) excellent !, splendid !, it’s lucky, it’s wonderful
dīthi (fem.) opinion, theory
dīthin- seeing
dībha divine, heavenly
dīvo (III) play, gamble
dīvas- day
dīvā (ind.) by day
dīvāseyya day-bed, siesta bed
dīvo sky, heaven
dīs (VII) teach
(d)dis (I > pass) see (caus. = show)
disā direction, region
digha long
dighaṃ (ind.) long
digharatāṃ (ind.) long (time)
dīpo island
dīv(r)- (prefix) ill, bad, hard, difficult
dukkharāṃ hard task
dukkham unhappiness, misery, suffering (denom. dukkheti be unhappy)
dukkha afflicted
dukkhiṇi- unhappy
duggati (fem.) a bad fate, evil destiny
duccarittam bad conduct
duṭṭha evil, vile; corrupt
duṭṭiya (numeral) second
dubbamā discoloured, ugly
dubbaltkaraṇa weakening (making weak)
dummama depressed
dullabha rare
dussaṃ cloth
dusule bad character
duḥhano robbery
dūto messenger
dūrato (ind.) in the distance
dūrā (ind.) from far
deyyaṃ gift
devatā deity, divine being, spirit (male as well as female)
deva queen
devō god, king
deso point (topic)
domanassāṃ depression, melancholy ; aversion
dovārīko porter, doorkeeper
doso aversion, anger
dvādana twelve
dvāraṃ doorway, gateway (the opening, not the obstruction)
dvī (num.) two (nom. dve)
dvikkhatto (ind.) twice
dvīgusnāṃ double
dvidhā (ind.) twofold, twice, in two
dvuthā two days

dh

dhaṅnāṃ grain
dhanāṃ money, wealth
dhannika just
dhamma (fem. -t) doctrinal
dhamma (basic meaning approx. “nature”, hence the following usages:) (true, natural) doctrine; natural phenomenon, natural element, natural substance, natural principle, phenomenon, element; custom, way, law of nature, quality, justice; world, nature; mental object, mental phenomenon, idea; virtue; good mental object, good mental phenomenon, good idea (when opposed to bad :
adhammo; as "natural phenomenon," it includes bad as well as good

dhar (VII) hold, wear, have, accept
(2 accs.: x as y), remember
-dhāro holding, remembering, memorizer
dhātī nurse
dhātu (fem.) element
dhi(r) (ind.) feel, confound I (acc. or nom.)
dhuvā fixed

na (ind.) not
na kīt ci (pronoun) nothing, none at all
na cirass' eva (ind.) soon
na- (pronoun) he, that
nakhañāmañ constellation, lunar mansion
nakho fingernail, toenail
nagarī city
nangalo plough
naccam dancing
nāl (III) dance
nālthu (fem.) nose
nadiñā stream
nādi river
nana (ind.) isn't ?, isn't it?
nand (I) rejoice, be pleased
nam (I) bend, incline
nano (ind.) hail I (dat.)
nayanañ (fem.) eye (poetic)
nalinī lotus pool
nava nine
nava new
navanāmañ butter
navuññī (fem.) ninety

nas (III) perish
nahatañ (ger. nāhā (III)) having bathed
nāgo elephant
nado roar
nānālam diversity
nānā (ind.) variously
nāma (ind.) by name, indeed
nānam name; mind, mental being
nāmarañāmañ matter, plus mind, sentient body (see Lesson 29)
nāvā boat, ship
nāsanañ destroying
ni (prefix) down (cf. ni(r))
nihājita (p.p. ni(r)-hūjji) overturned

ni(r)-ham (r + h > khh) (I) go out, leave
ni-kham (I) bury
ni-(h)khip (I*) discard, put down, throw down
ni-gan (I) undergo, incur
ni-(g)ghak (V) refute
nigamo town
nicca permanent
ni(r)-car (VII) (nicchāreti) bring up
nījīganīsitār (desid. ni-har) coveter, acquisitor
nīṭhā conclusion
nīṭhīta completed, ready
ni(r)-lār (I) cross over
nittakaraṇam crossing over
nīdānam cause, source, origin
nīpaha wise
ni-pat (I) fall down (caus. : drop, put down)

ni-pād (III) lie down
nīpuñṇa subtle
ni(r)-pac (I) concoct
ni(r)-pat (I) flee
ni(r)-vattī (VII) produce
ni(r)-vañ (I) lead out
ni(r)-vā (III) become cool, go out, become extinguished
nibbañām extinction (of existence), liberation (from existence), "Nirvāṇa." (from ni(r)-vā)

nībbutī (fem.) extinguishing, calming, liberating (from ni(r)-vā)
nībbusitañā unsettlement, uneasiness
ni(r)-vañ (VII) unravel, explain, rebut

nībhā lustre, brilliance
ni-mañ (VII) invite, ask (āsanena ~ to sit down, offer a seat)

nimmita sign, omen, portent
nimmañ (fem.) creator
niyata constant, certain
niyati (fem.) Fate, Destiny
ni(r)-yai (VII) (niyādehi) hand over, give in charge of
ni(r)-yā (I) go out (to)

ni(r) (prefix) out, without

nirayo purgatory
nirāmisa non-sensual
nirītī (fem.) language
ni-rūdh (III) stop, cease, end
niruddho cessation, peace of mind, calm
ni(r)-mā create
nillopo plunder
ni-vatt (I) go back (caus. = turn back, transitive)
ni-vārat (masc.) keeper away
ni-vās (VII) dress
ni-vāso life, existence
ni-vesanām house, building
ni-sidh (I) caus. = prevent, prohibit
ni-sād (I) sit down
ni-sthanām seat (on the ground)
ni-seṭho prevention, prohibition
ni-sakkanām escaping, leaving
ni-saranām liberation
ni-sāyā (ger. of ni-ṣt (I)) depending
on, leaning on
ni (I) lead, draw
nica inferior, low
nīla blue
ni-vāranām obstacle
ni(h)-har (I) (uθharati) take out, take away
ni (ind., enclitic) ?, does? (see Vocab. 12)
nekhamma renunciation
negama town dweller, bourgeois
netti (fem.) leading, tendency
netu (ger. nī) having led
nemistio diviner, prognosticator, astrologer, soothsayer
no (ind.) not (emphatic)
nā (III) bathe

(p) pa (prefix) out, away
paṃsu (masc.) dust, mud
(p) pa-kapp (VII) dispense
(p) pa-kās (I) (shine: poetic) caus.
= show
pakka ripe
(p) pa-(k)ham (I) go away
pakhandhikā dysentery
(p) pa-(k)khal (VII) wash
(p) pa-(k)kā (III) be clear to, be visible to, be apparent to (dat.)
(p) pa-(k)khip (*1) put into
pakkhin (masc.) bird
pē eva (ind.) how much more so, let alone, still more, still less
(p) pa-(g)gaḥ (V) apply
(p) pa-(g)gar (I) trickle, drip
pace (I) cook, torture, torment
pac-cangam part
paccatta individual, personal, independent
paccattām individually, personally
pacchanthiko enemy
paccantajo borderer, foreigner
paccanāma bordering, foreign
(p) paccayo condition, cause
(p) pa-thā (I) return
pac-cājā (p.p. (p) pa-tā-jam (III) reborn
(p) pa-tā-ni(r)-yā (I) go back, return
(p) pa-tā-vaṃ (I) swallow back
(p) pa-tā-sis (or -āsis) (II) hope for, expect
(p) pa-thā (I) rise
(p) pa-thā (I) come (back) out
(after bathing)
(p) pa-thā (I) turn back again
pac-cupāṭhi (p.p. (p) pa-thā) set up
(p) pac-cuppanna present (time)
(p) pa-thā (I) (pacceti) assume
(p) pa-thā-vaḥ (I) get down, alight
pac-china last, western
pacchā (ind.) afterwards, back, behind, west
pacchāyā shade
pacā the creation, the created universe
(Brahmanical theory)
pac-anā understanding
pacjōlo lamp
(p) pa-(j)the (I) be consumed with regret
pačca five
pačcama fifth
pačcātā authorized, customary
pačcātā (fem.) concept
(p) pa(n)-nā (VII) prepare, declare
(p) pa(n)-nā (V) understand, have insight; passive = be discerned
pačchā understanding, wisdom
pačchāpanām preparation
pačchāsā (fem.) (or -a neut.) fifty
paččho question
(p) paččha (prefix) towards, back
(p) paččha-(k)kus (I) decry, criticize (in "bad" sense)
(p) paččhūlā distasteful, disagreeable
paččcāeva (ind.) as a precaution
(p) paččha (I) go back
(p) paččha (V) accept (caus. = make receive, accept)
paṭīgaghetar (masc.) receiver, recipient
(p)paṭīgho repulsion, reacting, reaction, resistance
paṭicca (ger. (p)paṭi-) conditioned by, because of (usually with acc.)
paṭicchanna covered, concealed
paṭi-(I)ñā (V) admit
paṭijñā admission, assertion
paṭinissaggo rejecting, renouncing
(p)paṭinissattha (p.p. paṭi-ni(r)-(s)saj) rejected, renounced
paṭipatham (ind.) the opposite way, in the opposite direction, the other way
(p)paṭi-(p)pa-naṁ (I) abate (caus. = check)
(p)paṭi-paṭ (III) engage in, follow, practise, behave (habitually)
paṭipadā way
(p)paṭi-(p)pa-(s)sambh (I) abate, be allayed
paṭihāko repulse, repelling
(p)paṭihāyam danger, terror
(p)paṭi-hā (I) be clear
(p)paṭihānam intuition, inspiration
(p)paṭi-sat prepare (only caus. form: paṭiyādāsat, except for p.p. paṭiyattā)
(p)paṭi-rājan (masc.) hostile king
(p)paṭirūpa proper
(p)paṭi-lakk (I) obtain, acquire
paṭilābhako acquisition
(p)paṭilomam (ind.) in reverse order
(p)paṭi-vat (I) turn back
(p)paṭi-tas (I) dwell
(p)paṭi-vid (I) only caus.: inform, announce
(p)paṭi-vidh (III) penetrate, comprehend
(p)paṭi-vid (I) dispel
(p)paṭi-vam (I) abstain
(p)paṭi-vi-n (I)* grow again
(p)paṭiveydhā penetration, comprehension
(p)paṭi-sam-vid (VII) feel, experience paṭīsamvedana feeling, experiencing
(p)paṭīsamvediṁ feeling, experiencing
(p)paṭi-sam-cikkh (I) reflect, consider paṭiṣsatti = paṭi-
(p)paṭi-(s)su (V) agree, assent to (dat.)
(p)paṭi-sev (I) indulge in paṭihānam basis
paṭhama (numeral) first
paṭhamā (ind.) first, firstly
paṭhavat earth
panavo drum
paṇḍhi (masc.) aspiration, determination
paṇya商品 commodity
paṇthiha (p.p. paṇi-dhā) held
paṇti excellent, delightful, delicious
paṇḍita wise, astute
paṇḍito wise man
paṇḍuroga jaundice
paṇṇarasa fifteen
paṭi (masc.) lord
paṭicca (= paṭicca)
(p)paṭi- (> paṭi-)ṭīhā (I) set up, station oneself
paṭīṭhā resting place, perch
paṭisallānam retirement, seclusion (sometimes spelt paṭi-)
paṭisallina retired, secluded (sometimes spelt paṭi-)
paṭisattā (fem.) recollectedness, mindfulness
(p)paṭa (p.p. pa-āp and -ap(p)) attained
paṭti (fem.) attainment
paṭṭiko pedestrian, infantryman
paṭto bowl
(p)pa-īthar (I) spread out
paḷho road, way
paḍaṇa word
paḍakhīna dextrous, skilful in, good at (loc.)
paḍakhīnā reverence, veneration, circumambulation
(p)pa-dā (I) give to, hand over
paṭṭiyēyam lamp
paṭīpo lamp
paṭēso place, locality, region
paṇḍosa anger
(p)pa-ādā (I) exert
paḍhānam exertion
pāna (ind., enclitic) but, however, now
paṇhiko road
paṭṭaṁpaṇhiko fungus
(p)pa-āp(p) (V) attain, arrive (poetic)
(p)pa-ṭānul (I) bind
paṭālha violent
paṭabb (I) thrive, flourish
(p)pa-(v)uṣa (I) go forth (from ordinary life to wandering) (caus.: banish)
ṣabbajīto one who has gone forth
ṣabbajā going forth
ṣabbato mountain
ṣabbājāna banishment
ṣabhā radiance, luminosity
ṣamāna measure, size
ṣamānaḥata measurable, finite
(p)ṣamādo negligence, pastime
ṣayas- milk
(p)ṣa-vā (I) set out
ṣayuṣpāsanam attending on
(p)ṣa-yuj (VII) undertake
ṣa (pronoun) other, another
ṣarakamo courage, valour
ṣarana most, highest
ṣaram (ind.) after (abl.)
ṣara (prefix) on, on to
ṣara-mas (I) hold on to, be attached to
ṣarāyana depending on
ṣa (prefix) round, around
ṣa-kāṣṭha (III) exhaust, eliminate
ṣa(g)ah (V) occupy, possess
ṣaṭgāha possessing
ṣa-car (I) tend (caus. = enjoy oneself)
ṣaṭicca (gerund) going to, going round, encompassing
ṣaṭāyuccho disgust
ṣaṣi-nam (I) (ṣaṣi-nam-) change, develop (caus. = digest)
ṣaṣi-nitata (p.p. ṣaṣi-nam (I)) changed, developed
ṣaṣiṇāmo digestion
ṣaṣiṇāyako leader
ṣaṣiṭajjā threaten, intimidation
ṣaṣi-laś (III) long (for), desire
ṣaṣiṭassana longing
ṣaṭī small, restricted
ṣaṭi-dev (VII) lament, grieve
ṣaṭidevo lamentation, grief
ṣaṭi-n(r)-vā (I) (or (III)) attain extinction, attain liberation
ṣaṭiṇibbānam attainment of nibbānam, especially the Parinibbānam of the Buddha in 486 B.C.
ṣaṭiṇibbuta (p.p. ṣaṭiṇi-vā)
ṣaṭi-n (I) lead round
ṣaṭipakka ripe
ṣaṭiṇaṁho ambush
ṣaṭipāko ripening
ṣaṭi-puccha (I) ask about, ask advice
ṣaṭi-punna full, perfect
ṣaṭiṇāyako wanderer
ṣaṭi-bhās (I) defame, slander
ṣaṭi-bhāsā slander
ṣaṭi-bhuj (II) eat, enjoy
ṣaṭi-bhā (I) despise (caus.: treat with, penetrate with, fill with)
ṣaṭimukham (ind.) in front
ṣaṭiya (adj.) encompassing
ṣaṭiyānta bordered, encircled
ṣaṭi-ādā (III) (ṣaṭiyā-) use up, exhaust
ṣaṭiyāyako course
ṣaṭiyāhata deduced
ṣaṭi-is(a) (I) (ṣaṭiyes-) seek, look for, search
ṣaṭiyetthī (fem.) seeking, looking for, search
ṣaṭi-o-nah (II) (ṣaṭiyanandhati) cover up, envelop
ṣaṭiyosānam ending, conclusion
ṣaṭi-rakkha (I) guard
ṣaṭilāho burning, lust
ṣaṭīvatumā limited, circumscribed
ṣaṭīvatumā circle
ṣaṭi-vas (I) live among
ṣaṭīvattho reflection, idea
ṣaṭi-vis (I*) serve (with food)
ṣaṭi-sā assembly
ṣaṭi-suḥ (III) become pure
ṣaṭi-har (I) watch over, protect
ṣaṭi-hā (I) passive = be eliminated, come to an end; caus. = bring to an end, rescind
ṣaṭīhāni (fem.) decrease, decline, loss
ṣaṭi-ma more than
ṣalāpo nonsense
ṣalālām straw
ṣalāso foliage
ṣa (> pali)-hujj (I) squat down
ṣalīgho bar (holding a door)
ṣalīpanna (p.p. ṣaṭi-pad (III)) fallen into
ṣa (> pali)-(s)saj (I) embrace
ṣa-laṣ (III) decay
ṣa-ḡo decay
ṣalīpanna sitting cross-legged
ṣalilama pool
ṣa-vaḍdh (I) increase
ṣa-vaṭṭ (I) set going, start, get
pāvattār (masc.) proclaimer
(p) pā-uap (I) sow
(p) pā-vass (I) rain heavily
(p) pāvādo debate
(p) pā-vid (I) (only caus. = make known)
(p) pā-vis (I*) enter
pavañāma recitation
(p) pā-vedh (I) tremble
pavañestar (masc.) shower in, usher
pasañña confident in, trusting
(p) pā-(s)sambh I become calm (caus. = make calm)
pasañyha (gerund of (p) pā-saṅk (II)
having forced
(p) pā-sams (I) praise
pasañja (pp. (p) pā-sar) stretched out, frank, open
(p) pā-sar (I) stretch out, intrans.
(caus. = stretch out, trans.)
(p) pā-(s)sas (I) breathe out
(p) pā-sās (I) govern
(p) pā-su (I) generate
pasa (masc.) animal (esp. domestic)
pasaṭa intent on
pass (I) (and d)dis see
passaṭa (fem.) calmness, tranquillity
passenā (ind.) on its side
passo side
(p) pā-har (I) hit, beat
(p) pā-hā (I) give up, renounce
pahānam abandoning
(p) pā-hi (V) send
pahita (p.p. (p) pā-dhā (I)) exerted
(p) pā-hū (I) can
pahūta much, many
pā (I) (pi) vai (I) drink, desid. = be thirsty
pāha ripe, ripened
pāhāro city wall, ramparts
pākima fruitful, ripening
pācarīyo teacher's teacher
pāṭikānātha probable
pāni (masc.) hand
pāno breath, life, living (breathing)
being
pātarāso breakfast, morning meal
pātāyālo indulgence
pāttimokkho liberation
pātu(r) (prefix) manifest
pāṭubhāvo appearance, manifestation
pātu(r)-bhā (I) appear (to: dat.),
become manifest
pālo (ind.) in the morning (in com-
 pound before a vowel pālar)
-pālo dropping, offering, collecting
pādo foot, basis
pānāma drink
pāntyam (drinking) water
pāpa bad, evil
pāpaha bad
pāpya worse
(p) pā-āp (may also be considered as
-ap) (V) attain (in figurative sense)
pābhataṃ present, gratuity, capital,
grant →
pāmokkha foremost
pāram (ind.) thither, across, beyond
pāripūri (fem.) perfection
pārima further, other side
pārisajjo councillor, member of an
assembly
pārisuddhi (fem.) purity →
pā-ā-va (I) tell
pāsākha lovely
pāsāla palace →
pi (ind. enclitic) also, too, even
piṭṭhīta (ind.) behind (gen.)
pindō alms
piṭṭar (masc.) father
piṭṭasu thirsty, drunken, drunkard
piṭṭāśīla thirsty
piṭṭāsin thirsty
piṣṭa dear (to: dat.)
piṣṭadāna lovable sight, whose
appearance inspires affection
piṣṭaṭiśa (p.p. of denom.) held dear,
beloved
piṣṭa malicieux
piṭa (VII) long for (dat.)
piṭu (I) please (only caus.)
piṭa yellow
piṭi (fem.) joy
puggala person
pucch (I) ask
pucchir (masc.) asker
puṛjo heap
puṇāṃ merit, good, goodness,
meritorious action
puṭo bag, package (of merchandise)
putto son
puṭhu many, various
Introduction to Pali

punad (ind.) again
punabhavo rebirth
pubba before, former
pubbaka former, old
pubbanho morning
pubbhano origin
pubbe (ind.) before, (as) formerly
pumana- man
purakkhata (p.p. pura(s)-kar) facing, in front
purakkhato (gerund) facing
purato (ind.) before, in front of (gen.)
puralthi (ind.) east, formerly
puralthina east
purana old
purima former, earlier
puriso man, person
pure (ind.) before, in advance, at first
purohito high priest, prime minister
pur (VII) rear, look after
purj (VII) honour
puru full
pe (ind.) and so on, etc.
(p)ha-ikh (I) look on, watch
pekhitat (masc.) looker on, watcher, observer
peto one who has passed away, dead man
pettika paternal
peyya (f.p.p. pā) to be drunk, drinkable
pes (VII) send, drive
pesala congenial
pokhharati lotus pool
pokhharatoa a kind of bird
ph (VII) snap (fingers)
pothi Janika common
pomobbhimika leading to rebirth
porājan antiquity, ancient tradition
porisam service
posaka reaper, breeder
poso (poetic form of puriso)

\[ ph \]

phanda (I) throb, quiver
phar (I) pervade
pharisa harsh, rough
(p)phal (I) split (intrans.)
phalam fruit
phasso touch, contact
phasisu comfortable
phita prosperous
phulla blossoming, blossomed
phus (I) touch, reach, attain
phothabba touchable (object), sensation, tangible object

b

badālātā creeper
bandh (I) bind
bandhanam bond, fetter
bandhu (masc.) Kinsman, a name of God (brahna as father or grandfather of all creatures)
babbajām a coarse grass (used in making ropes and slippers)
balam strength
baluvan strong
bali (masc.) tithe, religious tax or contribution
bahiddh (ind.) outside, apart
bahu much, many
bahuha much, plenty
bahuha very useful
bahula frequent, abundant (at end of compound = fond of, devoted to, cultivating)
bahuli-kar (VI) cultivate
bala foolish
balo fool
bāla strong, excessive, violent
bāhā arm
bahir external, foreign
bilāro cat
bījan seed
bijagāna plants, the vegetable kingdom, the community of plants
budh (III) know, be aware of, be enlightened
bodhi (fem.) enlightenment
brahmakāya having a God-like body, of the substance of God (the gods who are the companions, retinue or courtiers of God)
brahmakaṇya God-like life, best life, celibate life
brahmakāra celibate, having the best way of life
brahmadeyyan ("gift to God"): i.e. grant of land/villages to a priest of the Brahmanical religion) grant, fief, benefice
brahmā (masc.) (brahman-) the best, supreme, God
brāhmaṇi (priestess) woman of the hereditary priest-class
brāhmaṇo priest, brahman (member of the hereditary priesthood)
brū (I) say, call (poetic)
 bh
bhākkh (VII) eat, devour
-bhākkha eating, feeding on
bhāgavā (bhāgavant-) (masc.) the fortunate (title of the Buddha), the Master, the bountiful
bhāj (I) resort to
bhānu (I) say
bhāne (ind.) I say I
bhāṇḍam goods, stores, supplies
bhāṇḍikā parcel, bundle
bhāṇḍu shaven-headed
bhāttam meal
bhādante (ind.) sir I (polite address by Buddhist monks to the Buddha)
bhadda good (repeated = very good)
bhaddam (ind.) good luck I (dat.)
bhānte (ind.) sir I (polite address to a monk)
bhābba capable (with dat.)
bhāmakaṇu turner
bhāyam danger, fear
bhavant (pronoun) you, sir, your honour, his honour
bhavam (ind.) good fortune! best wishes! (greeting, with acc. of person and ipv. of as)
bhavo existence, good fortune
bhavyo being, future being
bhāgineyyo nephew (sister’s son)
bhāgo share, part
bhālar (masc.) brother
bhāro burden, load
bhāvanam development
bhāvo nature, state, status
bhās (I) say, speak
bhāsītam speech, saying
bhāsītar (masc.) speaker
bhikkhu (masc.) monk
bhikkhunī nun
bhīmkāro vase, ceremonial water vessel
bhīti (fem.) wall
bhīd (II) split (trans.)
bhiyya more
bhīyyo (ind.) more
bhīyyoso (ind.) still more (so), still greater
bhīyyoso mātāya (=abl.) to a still greater extent/degree
bhī (I) be afraid
bhuj (II) eat
bhū (I) be, exist (caus.: develop)
bhūto living being
bhūtāgāmo living beings, the community of living beings, the animal kingdom
bhūtapubbham (ind.) formerly, once upon a time
bhūmī (fem.) earth, ground, place
bhādanam opening
bhādo division, splitting up
bhāsaṃja medicine, drug
bhogin possessing, enjoying
bhogo property
bhoggam property, proprietary rights
bhoganaṃ meal, food
bhajantam (soft) foods
m
ma(d) (pronoun) I
mamsaṃ flesh, meat
makkh (VII) smear
maggo road, way
maṅku shamefaced
macco mortal
majjam intoxicant, liquor, drink
majjhīma middle, intermediate, medium
majjhe (ind.) in the middle
maṅcako bed
maṅhe (ind.) I think, no doubt, I suppose, as if
maṅdalams circle, disc
maḷam opinion
maṭṭa measure
madantya intoxicating
mado drink (intoxicating), excess
maddava tender
madhu (adj.) sweet, (neut. = honey)
madhuraka drunk, intoxicated
maṇ (III) think, desid. = investigate
maṇa (VI) consider
maṇas- mind
maṇassikāro attention
manāpa pleasing
manujo human being (poetic)
manussa human being, person
mant (VII) take counsel, discuss
(confidentially)
manāsa slow, dull, inept
mandattāmi dullness, ineptitude
manomaya mental, spiritual ("consisting of mind")
manto prayer, hymn
manamattā possessiveness, selfishness
-maya consisting of, made of
mayam (pronoun) we
mayūro peacock
mar (III) die
maranām death
mariyā day boundary
malām dirt
massu (neut.) beard
mahaggata sublime, elevated
mahānt great
mahālāko elder
mahājano the people
mahābhūto element
mahāmatto minister
mahārājo great king, king
mahī the earth (poetic)
maheṣakhā superior
ma (ind.) don't
mā (V) measure
mānaṃo boy, young priest
mātar (fem.) mother
mātikā matrix, notes
mān (VII) honour, respect, revere
mānusāka human
mānuso man, human being (poetic)
māno pride, conceit
māp (VII) build
māyā trick
mārīsa (voc.) sir I, dear sir I, my
friend I, dear boy I (polite and
affectionate address customary
among the gods, used also by gods
addressing men)
Māro the god of death and passion
(leading to rebirth), the Devil
mālā garland
māso month
migo beast, deer
mīccā (ind. or fem.) badly, wrongly;
wrong, misconduct
mitto friend
mithu opposed
middham stupidity, mental derange-
ment
middām palanquin, litter
missa mixed
mukhama mouth
muc (II) become free
muñja a kind of rush (used for
making ropes, girdles, and slippers)
mufi (masc.) fist
munḍa shaved
munḍaka shaved-headed
muktām urine
multi (fem.) freeing
mu (I) rejoice
muda glad, joyful
muḍiā sympathetic joy, sympathy,
gladness (joy at the well-being of
others)
mudu supple
mudulā supleness
muddha (fem.) head
muni (masc.) recluse (poetic)
musā falsehood
muhuta moment
mūlam root, base, capital (money)
mūla (p.p. mūh) lost
megha cloud
meliā love (non-sexual, spiritual),
kindness, loving kindness, bene-
volence, goodwill, friendliness
mehuna sexual
medhāvī intelligent, wise
mogha false, erroneous, excluded
momūha extremely stupid
momūhhallām extreme stupidity
moho delusion

Y

ya(d) (pronoun) who, which (as ind. :
yam that, what, since, if, whereas;
yena which may, towards)
yad age (ind.) since, since the day
that/when
yam kīṁ ci (pronoun) whatever
yad idam (ind.) such as, as, to wit,
i.e., namely
yam nūna (ind.) what now if ?, what
if ?, now if, supposing ?
yakkho god, demon
yagghe (ind.) hear I
yaj (I) sacrifice
yāṇo sacrifice (ritual)
yato (ind.) because, since, whence
yathā (ind.) where
yatticchakam (ind.) wherever one wishes
yatra (ind.) where
yatra hi nāma (ind.) in as much as (may express wonder, etc.)
yathā (ind.) as, how
yathā kathām (ind.) in what way?
yathā yathā (ind.) in whatever way, however
yathākata usual, customary
yathābalam (ind.) according to one's ability
yathābhikrantaṁ (ind.) according to one's pleasure, (as long) as one likes
yathābhucca real, proper
yathābhūtaṁ (ind.) as it really is, in its true nature, according to nature
yathāsāndiṭṭhaṁ (ind.) with one's acquaintances
yathāsambhailaṁ (ind.) with one's comrades
yadā (ind.) when
yadi (ind.) whether
yadicchakam (ind.) whatever one wishes
yamakaṁ pair
yasas- reputation
yasassin reputable, respected
yasmā (ind.) because, since
yahim (ind.) whereabouts
yā (I) go
yāc (I) request, ask (for—not a question)
yājelār (masc.) sacrificer
yānāmī carriage
-yāniya leading to
yāmo watch (of the night)
yāva (ind.) as far as, up to (abl.), as much, to what extent, until, as long as
yāvakīvām (ind.) as long as
yāvakīvām (ind.) as long as one lives, all one's life
yāvataka (fem. -īkā) as far as, as many as
yāvata (ind.) as far as
yāvaticchakam (ind.) as far as one wishes
yāvadattham (ind.) as much as one wants
yijham (p.p. yaj (I)) sacrifice, offering
yugam yoke
yuj (VII) yoke
yuddham battle, war
yovan (masc.) youth
yena (ind.) which way, towards
yebhuyena (ind.) mostly, the majority of
yevah (= eva)
yoggam draught animal, ox
yojanam league (about 4-5 miles)
yoni (fem.) womb, origin, source
yoniso (ind.) methodically, consequentially
yobbanam youth (state of)

rakkha safety
rajetam silver
rajanam dye
rajantya exciting
rajas- dust
rajiṁ kingdom
rajju (fem.) rope
raṇj (I) be excited, be glad, be delighted
ratanam gem, precious thing
ratila coloured
ratāṅkha (masc.) one of long standing, senior
ratti (fem.) night
rathiyā street
ratho chariot, cart
ram (I) delight, enjoy (poetic)
ramatya delightful
ramma delightful (poetic)
raso taste, piquancy, enjoyment (aesthetic experience, source of aesthetic experience)
rassa short
rassam (ind.) shortly
rāhogata alone, in privacy
rāgo passion, desire
rājakulam royal court
rājādāya gift by the king, royal endowment
rājasutta prince
rājahoggam crown property
rājā (masc.) (rājan-) king
rāsiko accumulation
rukko tree
rucira splendid
rud (I*) weep
ruh (I*) grow (caus. : plant)
rūpaṃ form (usually as property of matter), matter, sight (object)
-rūpa kind, sort
rūpabhavo existence in the imponderable world (of the gods)
rūpin- formed, material
re (ind.) hey!, damn you! (contemptuous address)
remu (masc.) pollen
rogo illness

vac (I) say
vacanam saying, speech, words (sing. collective)
vact speech
(v)uaj (I) go (poetic)
vanić (VII) deceive
vanija barren, sterile
vastumam road
vaff (I) turn, roll, circle
vaffam rolling, circulation, cycle, cycling (of the universe)
vanijjā commerce
vanippatho trade
vannavant- beautiful, handsome
vanno colour, beauty, praise, class
vata (ind., enclitic) surely, indeed!
(emphatic and emotive: mild expressive expressing a wish, regret, reproach or surprise: cf. " alas!", " my word!", " I say!", " good heavens!", and the like)
(v)vatam vow
vatt (I) proceed, conduct oneself, go on (doing)
vattam conduct, duty, government
vattar (masc.) speaker
-vattin setting going, deploying, operating, conducting, governing, developing
vattham garment (pl. clothes, dress)
vattu (neut.) thing, (building) site, position, mode (of argument)
vad (I) say, speak
vadhā (fem.) bride
vadhā execution
vanam a wood
vanta (p.p. vam) vomited
vand (I) salute, pay respect
vayasa- age, period of life
vayo loss
var (I) (or VII) irreg. choose
var (VII) prevent, hinder, obstruct, stop
vara excellent, good (poetic)
varam boon
vas (I) live (caus. == make live with)
vasanam wearing
vasavattin- wielding power
vasin- master, authority
vaso control
vassam rain, rainy season (plur.), year
vassika rainy (for the rainy season)
-vassuddesika about the age of  
   (numeral-)  
vā (ind., enclitic) or, either  
vācā speech  
vācetar (mas.) causer to speak  
vānījo merchant  
vālo wind  
vādīlam instrumental music  
vādin- speaking  
vādo debate, argument, statement  
vāma lovely (poetic)  
vāma left  
vi-ā-yam (I) (vāyamati) exercise, 
   practice  
vāyas- air  
vāyāmo exercise  
vāri (neut.) water  
vālo wild animal  
vās (VII) dress  
vās hatchet  
vāso dwelling place, camp  
vāsana mount (animal or vehicle)  
vāsānāgāram stable, coach-house, 
   mews  
vi (prefix) apart, asunder, strongly, 
   without  
vikāro disorder  
vi-hī desid. = be uncertain  
vikkhilla diffuse, vain  
vikkhepo confusion, equivocation  
vigata- without, free from  
viggaho quarrel, strife  
vighāta remorse  
vicayo discrimination  
vicārīta (p.p. caus. vi-car (I) ex- 
   cogitated, pondered  
vicāro cogitation, pondering  
vi-ci (V) investigate, search out  
vicikchā uncertainty  
viceyya inscrutable  
vi-jan (III) give birth  
vijīlam realm, kingdom  
vijā science, knowledge  
vi-(ṛ)jō (V) be conscious of, discern  
vijñānam consciousness  
vijñāpetar causer of discernment  
vijñūnā discernment, discretion  
vijñū (mas.) discerning person  
vijakkila (pp. vi-takk) reasoned  
vijakkā reasoning  
vikalhām untruth  
vīlī (fem.) pleasure  
vīlāhāro breadth  
vīd (II) find (poetic)  
vīd (III) be, occur, be found  
vīd (VII) feel  
vīd (I) know (present not used; 
   caus. = inform)  
vīdīta (p.p. vi-d (II)) found, known, 
   discovered, ascertained  
vīdā (mas.) knower  
-vīdha kind (manner), -fold  
vīnayo discipline  
vī-nas (III) perish utterly  
vīnā (ind.) without (precedes ins.)  
vīnāso destruction  
vinnāpātiko unhappy spirit (reborn in 
   purgatory or as an animal, ghost or 
   demon)  
vinnāpālo ruin  
vineyya (ger. vi-nt) having eliminated, 
   having disciplined  
vī-pac (III) ripen, have a result, bear 
   fruit  
vipatti (fem.) failure  
vipannā failed, lacking, without  
vipari-nam (I) (viparinamati) change  
vipāko result  
vipula large, abundant  
vippatisārā regret  
vippasanna very clear  
vī-bhaj (I) divide  
vibhavo non-existence  
vimātī (fem.) perplexity  
vimala free from dirt  
vimāṇo palace, mansion (only of 
   divine beings, in the sky)  
vī-muc (III) become free (caus. = set 
   free)  
vimulti (fem.) release, liberation  
vīya (ind., enclitic) like  
vīyatta (alternative spelling of vyatta)  
virāgo dispassion  
viriyām energy  
virūhi (fem.) growth  
vilepanam ointment, cosmetic  
vī-valī (I) evolve  
vīvaḷṭam evolution  
vivaram hole  
vivār (I) open  
vivādo dispute  
vivicca (ger. vi-vic (VII)) having 
   become separated from, having 
   become isolated
vivitla (p.p. vi-vitc (VII)) separated, isolated
viveko separation, seclusion, discrimination
visam poison
visajja (ger. vi-sajj) getting over, leaving behind
visala (p.p. vi-sar) spread, staring
visaci (adj.) sidelong, furtive
visada confident
visuddha pure, clear
visuddhi (fem.) clarity, purification
vi-sudh (III) become purified
vi-han (I) distress, trouble
vi-har (I) dwell, live
viharin living, dwelling, being
viharo life, way of life, dwelling
vihita (p.p. vi-dhā) arranged
vi-hēth (VII) harass
vihēsa trouble, harassing
vij (I) fan
vita- without, removed
vi-ali-sār (VII) converse, make (conversation)
utama investigation
utamasin (as masc. noun = investigator, exegete, metaphysician)
vatisi (fem.) twenty
vuṭṭha-(see note on u-uu- Vocab. 14)
vuttha (p.p. vas (I)) spent (time)
vuddha (sometimes written vuṭṭha or buḍḍha) old
vuddhi (fem.) increase
vussitvam having lived (properly), having (truly) lived (as a monk)
vupakahita withdrawn, secluded
vupasamo calming
ve (ind., enclitic) surely (poetic)
vaceta daft
vejjo doctor, physician
veṭṭh (VII) twist, wrap
velanam wages, pay
vedanā sensation
vedayitām sensation, experience
vediya known (ām as noun: thing known, information)
vedhin - shooter, archer
veпуllām prevalence
veпуllātā abundance
vemattā difference, distinction
vavyākaratām explanation, analysis
veraman abstention
vetā bank, time, occasion
vellita wavy
veluriyo lapis lazuli
vevannatā discoloration
vesso husbandman, farmer, merchant, bourgeois (member of the hereditary agricultural-mercantile class: see footnote to Vocab. 20)
(ve-: cf. vi-o)
voṭhin (p.p. vi-o-kir) mixed (with)
vi-o-(k)ham (I) pass away, break away
vi-o-čhid (III) cut off, separate from
vi-o-bhid (II) shoot
vyāñjana expression, sentence
vyāltā intelligent
vyasana disaster
vi-ā-har (VI) explain
vyādhi (masc.) disease
vyādhiya diseased, ill
vyāpajja violent, malevolent
vyāpama malevolent, violent
vyāpado violence, malevolence
vyāvāsa concerned, busy, worried

sa- with, possessing
sa- own
sa (prefix) together
sam (prefix) oneself
sam-yam (I) control oneself
sam-yama, self-control, abstinence
samyojanam connection, union
samvaccam year
sam-vatt (I) involve, dissolve
samvaṭṭham dissolution, invitation
samvaṭṭhāniya involved in, dissolved in
sam-vatt (I) lead to (dat.)
samvaṭṭhāniya leading to
samvaro restraint
sam-vid (III) be, occur, be found
sam-vi-bhāj (I) arrange, organize
samvidhānam arrangement, policy
sam-vi-bhāj (I) share
sam-vis (I*) go home (caus. = take home)
samvāta (p.p. sam-var (I)) controlled
samvejaniya (I.p.p. sam-vij) emotional, inspiring, stirring
sam-sar (I) transmigrate (circulate indefinitely)
samsāro transmigration
sam-har (I) gather
sāṃhitā (p.p. sām-dhā) joined, connected
saka (adj.) own
sakā (VI) can, be able (= sakā (IV))
sakāto (also -sam-) cart
sakād (evā) (ind.) once
sakīma (ind.) once
sakūna bird
sa-l-kar (VI) entertain
sakkha (ind.) it is possible, is it possible?
sakkhato entertainment
sakkha (ind.) in person, personally
sakkha (masc.) friend
sa-ggo heaven
sam-haad (I) collect
samhappo intention, object
sam-kham (I) pass into
samhārakūto rubbish heap
sam-kilis (III) become defiled
samkileso defilement
samkhāta (p.p. sam-kha) synthesized, activated
sankhādhamo conch blower
samkhā (= samkhīḍa)
-samkhāta known as, called (p.p. of sam- ∕(k)hā (I))
samkhāro force, energy, activity, combination, process, instinct, habit (see Vocab. 26)
samkhita limited, narrow (instrumental = briefly, in short)
saṅkho conch
samkhīḍa enumeration, calculation, denomination, classification
samghāṭas (fem.) cloak
samghāsamghin in groups
samghāsāmghīgantibhūta clustered in groups
sāngho community
sace (ind.) if
sacca true
sacca (ind.) it is true that ; is it true that?
saccavajjām speaking the truth, truthfulness
sacchi-kar (VI) perceive, observe, experience, examine
sacchikiriyā observation, experience
(s)sāj (I) pour out
(s)sāj (I) embrace
sajjhāyo learning, studying, study
sajjhū (neut.) silver
sam-jan (III) be produced
saññītar (masc.) ordainer
saññīta restrained
saññī (V) experience, perceive
saññā perception
saññīn- having perception, sentient
saṭṭhi (fem.) sixty
saṇḍo cluster
saṭa self-possessed, mindful
sālām hundred
(s)saṭi (fem.) self-possessed, mindfulness
saṭimant- self-possessed, mindful
saṭa seven
saṭṭati (fem.) seventy
saṭṭattam existence
saṭṭama seventh
saṭṭarasa seventeen
saṭṭaṁ week
saṭto being, creature
saṭṭhaṁ sword
saṭṭha (masc.) teacher
saṭṭhavāho caravan-merchant
saṭṭhiko caravan-merchant
saṭṭho caravan
saddhattho the true (good) purpose, the true (good) objective
saddā (ind.) always
sadisa (adj.) like, of such sort
saddo noise, sound, report (rumour)
śaddha trusting, believing
śaddhā confidence, trust, conviction
śaddhim (ind.) with (ins.)
san- (masc.) dog
san- existing, true (more rarely "good", particularly in compounds)
santa (p.p. sam) calmed
sam-lan (VI) stretch out, spread out
sam-lapp (VII) gratify, please, satisfy
santasāram film, skin
sanīkā (ind.) (directly) from (gen.) (at first hand)
saniśke (ind.) into the presence of (gen. or acc.)
saṁ-tus be contented, be satisfied (only p.p.)
sam- (I)thār (I) strew, spread, carpet (with temporary decorative floor covering)
sand (I) flow
sanditthika visible
sam-dīdis (passive = be seen, appear; caus. = instruct, review)
sanḍhīsār (masc.) peacemaker
sanāṭ-dhā (I) transmigrate (pass on)
saṇḍhi (masc.) junction, joint, breach
sam-dhū (V) shake
sam-nah (II) tie up
saṃni-pāt (masc.) store
saṃ-ni-pat (I) assemble
sanṇipāto assembly
sap (I) (not used in the Dīgha) curse
sappī (neut.) ghee
sabba (pronoun) all, entire
sabbato (ind.) all round
sabbattatā non-discrimination ("allselfness"), considering all beings as like oneself, putting oneself in the place of others
sabbathā (ind.) in all ways
sabbadhī (ind.) everywhere
sabbasanthari (adj.) entirely strewn, completely carpeted
sabbaso (ind.) completely
sabbāvani all-inclusive, whole
sabbena sabbam (ind.) completely, thoroughly
sabhā assembly hall
sama even, equal to, up to, like, impartial
samaṃ (ind.) equally, like
saṃagga united, unanimous
saṃ-āggt-bhū (I) supply with, provide with
saṃānā (I) designation, agreed usage
saṃnāṇa ascetic, wanderer, philosopher (other than a brahman)
sam-āti-(h)kam (I) pass beyond, transcend
saṃmātikkamo passing beyond, transcending
saṃmattam (ind.) completely, perfectly
sam-ānu-ā-gam (I) be endowed with, acquire
sam-ānu-(g)ah (V) (caus. = ask for reasons, cross-examine)
sam-ānu-pass (I) envisage
saṃ-ānu-bhās (I) criticize, refute
saṃ-ānu-yyij (II) take up, cross-question
sam-anu-sās (I) install, appoint (as ruler)
samantā (ind.) on all sides, all round, anywhere, in any direction
samappita (p.p. sam-app (VIII) "to fix in", "to apply to") presented with
samayo time, occasion (any time, time of an event)
sam-ā-dā (III) conform (to a rule or way of life) (caus. = exhort)
saṃādhi (masc.) concentration
saṃpāthi (fem.) attainment
saṃ-ā-pad (III) attain
saṃrambhā undertaking, falling upon, destroying
saṃāhīta (p.p. saṃ-ā-dhā) concentrated
saṃhiṇḍam collection
saṃjughāta (p.p. of caus. of saṃ-ū (d)-han)
saṃ-ū (d)-chid (II) abrogate, abolish
saṃucchinna (p.p. saṃ-ū (d)-chid (III)) utterly annihilated
saṃ-ū (d)-tij (VII) excite, fill with enthusiasm
saṃudaya origin, origination
saṃ-ū (d)-ā-car (I) speak to, converse with
saṃuddo ocean
saṃuppanna (p.p. saṃ-ū (d)-pad (III)) originated
saṃuppādo origination
saṃ-ū (d)-han (I) (samūhanati) suppress, abolish
saṃpajānā consciousness: deliberation
saṃpajānā consciousness: deliberate
saṃ-pad (III) be endowed with, have
saṃpadā success
saṃparikhina (p.p. saṃ-pari-hir) surrounded by, covered with
saṃ-(p)pa-var (VII) feast
saṃpasādanāṃ serenity
saṃ-(p)pa-hams (VII) delight (transitive)
sam-pāy (I) maintain one's position, defend one's thesis
samphānī frivolity, chatter
samphassā contact, union
sambhula many
sambhāda confined
sambuddha enlightened
sambodhi (fem.) enlightenment, complete enlightenment
sambodho enlightenment
sambhavo origin, production
sam-bhā (VII) catch up with (acc.)
samma (ind.) my dear! (fam.)
sammatā intoxicated, maddened
sam-man (VI) agree on, elect
sammā (ind.) rightly, perfectly
sāmi-iṣāj (I) (usually sammiṣāj-) draw in, bend
sammukhā (ind.) in the presence of (gen.)
sam-mucoḥ (I) coagulate, form (intrans.)
sam-mud (I) greet, exchange greetings with (saddhim and instrumental)
sammūlha bewildered
sammodaniya agreeable, pleasant
sayām (ind.) oneself, self
sayāna (pres. p. si) lying down
sar (I) move
(s)sar (I) remember
saram lake
saranam protection, refuge
sarīra body (pl. also "relics")
(s)ara sound, voice
sam-lakkha (VII) observe
sallāpo talk
sālayatanam the six spheres (of the senses: five senses + the mind)
savanam hearing
sassaṭa eternal
sassati (fem.) eternal thing, eternity
sassatisamanam (ind.) eternally
saha (ind.) along with, according to (ins.)
sahagata charged with, suffused with
sahavyālā association, condition, union (with gen.)
sahassam thousand
sahāyaka friend
sahāya friend
sahītam kindling block
sā (III) taste
sā (pronoun) she
sākhiya branch
sāṇam hemp
sāla sweet
sādu (I) crush, extract (liquids), produce
sādhu (ind.) well, please
sādhuka good
sādhukham (ind.) well
sāpāteyyam property
sāpekkha wishing for, desiring, preferring
sāman (ind.) oneself, self
sāmaññham state of being a wanderer/
ascetic/philosopher, profession of asceticism, etc.
sāmisa sensual
sāmukhamسا exalted, sublime
sāmuddika oceanic, ocean going
sāyaṃ (ind.) in the evening
sāyatiyo evening
sāyamāso evening meal
sāvati (masc.) charioteer
sāvāgo passion
sāvāntyā polite
sāro value (also the valuable/best part of anything)
sāla hall
sālī (fem.) rice
sālīka myna
sālo a kind of tree: Shorea robusta
sālokho blood relation
sātaka pupil
sāva (masc.) reciter
sās (I) rule
sāsanaṃ instruction, doctrine
sī (I) lie down
sīkha (I) train, study, learn
sīkkha training
sīkkhāpañca training, (moral) rule, precept
sīnghāsakha crossroads, square
sīc (II) sprinkle
sīppaṃ craft, trade, profession
sīras- head
sīrimsapo snake
sīrīmanta beautiful, fortunate (poetic)
sīs (VII) leave
sīgham (ind.) fast (repeated = very fast)
sīta cool
sīlām virtue, good conduct
sīlavanta virtuous, well conducted
sīsam lead
sīsam head
sīto lion
su (I) crush, extract (liquids), produce
su- (prefix) well, good (meaning "very", may be prefixed to adjectives in poetry)
(s)su (V) (rarely (IV)) hear, desiderate
(s)su (ind.) even, isn’t it? (or merely emphatic)
sukha easy
sukumāra delicate
sukho parrot
sukha white, light coloured
sukha dry
sukha happy (denom. sukheti, be happy)
sukham happiness
sukhalīkā pleasure, enjoyment
sukhin- happy
sukhumīna fine, subtle
sugati (fem.) good destiny
sugalo well-gone (title of the Buddha)
suc (I) grieve, sorrow
sucaritam good conduct
succhavi pleasant to the skin (chavi fem.)
sukha empty
suffhu (ind.) well (done)
suno dog
suttam thread, (record of a) dialogue, collection of dialogues
(s)sudam (ind.) even
sudassana beautiful (poetic)
suddo helot (member of the servile or working class: see footnote to Vocab. 20)
sudh (III) become pure, become clean
supatitha having good beaches (for getting water to drink, etc.)
subb (I) make clear, shine, be glorious
subha lustrous, fair
subham lustrous, glory
subhāsīta well-spoken
sumedhāsa very intelligent (poetic)
suriyo sun
suro god (poetic)
suvānānām gold
sussu (masc.) boy, young (of animals)
sussūsā desire to hear
sūkaro pig
sēṭha best
sēṭhi (fem. ?) ash
selaka clear, clean
setu (masc.) causeway, dam, bridge
sedaka sweating
sedāsanām abode, resting place
seyya better
seyyathā (ind.) as, just like (introducing a simile)
seyyathidam (ind.) as, to wit, as follows
seyyā bed
seyyo (ind.) better
sev (I) indulge in, pursue
so (pronoun) he
saka grief, sorrow
soceyyaṃ purity
sotam ear
solar (masc.) hearer
sotāpanna (sotā- "stream") in the stream, on the Way
sotthi (ind.) safety, safely (dat.)
sotthina (ind.) safely
sobhaṃ pit
somanassam joy, elation
solaṃ sixteen
suvaggika heavenly, leading to heaven
svāgataṃ (ind.) welcome! (dat.)
sudānāya (ind.) for tomorrow

ha (ind.) indeed, truly
hatthinikā she-elephant
hattho hand
han (I) kill
hanu (fem.) jaw(s)
hantar (masc.) killer
handa (ind.) well!
handa je (ind.) you there! (cf. je)
har (I) take, desiderate (irreg.) desire to take, wish for
hari laka green, fresh
hāve (ind.) truly, surely (poetic)
hā (I) abandon, diminish, be eliminated
hi (ind., enclitic) for, because, though
hitam benefit, welfare
hiraṅgam gold (money)
hivi (fem.) modesty, self-respect, conscience
his (II) injure
hina inferior
hutam oblation
hū (I) be
hež (VII) harass
hetu (masc.) cause
hemanīka winter
ENGLISH-PALI VOCABULARY

The first apparent synonym given is generally the nearest to the English, the most usual and the least "elevated", though the others may have special shades of meaning appropriate for certain contexts. The Pali-English Vocabulary will in many cases give a clearer idea of the meanings of the various Pali words, but the precise meanings can be gleaned only from their use in the texts.

The Pali parts of speech and genders are indicated as in the Pali-English Vocabulary. Verbs are given first. The English parts of speech have not been noticed.

a
a (usually no equivalent) ahañatara
(pronoun), eka (pronoun, numeral : see Lesson 17)
abandon hā (I), chaḍḍ (VII)
abandoned catta (p.p. caj)
abandoning pañānaṁ, cāgo
abate (p)paṭi-(p)pa-(s)amabh (I)
according to one's ability yathābalam (ind.)
abode senāsanam
abolish samuḍ-(d)-han (I), samuḍ-(d)-
chid (II)
about arabbha (acc., gcr. ā-rabbh (I)),
abhi (prefix)
above uddham (ind.)
abrogate samuḍ-(d)-chid (II)
absolute aparīsēsa, assa
absolutely ahaṇadathu (ind.)
abstain (p)paṭi-vi-ram (I)
abstention veramant
abstinence samyamo
abundant vipulā, bahula
abundance ussado, vepullatā
abuse ā-(k)hus (I)
accept dhar (VII) (2 accs.: x as y),
(p)paṭi-(g)gah (V) or caus., adhi-vas
caus. (invitation to stay at = acc.)
accepted adhivutha (p.p. adhi-vas)
accomplish tireti (denom.)
according to saha (ind., ins.)
cumulated upacil (p.p. upa-ci (V))
cumulation rāsiko
acknowledge (p)paṭi-(h)ñā (V)
with one's acquaintances yathāsan-
dītham (ind.)
acquire adhi-gam (I), ā-pad (III),
(p)paṭi-labh (I), sam-anu-ad-gam (I)
acquisition adhigamo, paṭilābhō
acquisitor nijigīṁsitar (masc.)
across pāram (ind.)
action kamman (neut.), kirīya
activated samkhata (pp. sam-har)
activity samkhāro (see Vocab. 26)
actually kira (ind., enclitic)
address ā-mant (VII)
adulate ālaṁ (ind.)
adhere to adhi-upa-gam (I)
admit (p)paṭi-(h)ñā (V)
admission paṭiñēṅā
admonish o-vad (I)
adornment alaṅkāro
advance adhi-(k)ham (I)
in advance pure (ind.)
advice anu-sās (I)
aeon kappo
aesthetic experience (or source of
aesthetic experience) raso
affair adhi-karaṇī, alīho
whose appearance inspires affection
piyadassana
afflicted ātura, dukkha
afraid bhīta (p.p. bhit (I))
be afraid bhit (I)
after (as time relation often ex-
pressed merely by the use of a
gerund) accaya (ind.: time
= gen.), param (ind., abl.):
(space:) anvad eva (ind.), anu
(prefix), uddham (ind.)
afterwards pacchā (ind.)
again puna(d) (ind.)
age jīr (I), vayas-, āyu (neut.)
aged jara
about the age of -vassadesika (num.-)
aggregate gano
agree on sam-man (VII)
agree (p)paṭi-(s)su (V)
agreed usage samañāṅā
agreeable kanta, sammodantya
(speech)
appear beautiful upa-subh (I)
appearance pātu dhāvo
apply (p)pa-(g)gah (V)
apply to sam-app (VII)
appoint (as ruler) sam-anu-sās (I)
appreciate abhi-nand (I)
express appreciation ansu-mud (I)
apprehension asanāh, ubbe go
apprentice ante vāsin
approach upa-sam-(k)ham (I), avas-sar (I), ā-yā (I)
approve ansu-mud (I), (k)ham (I)
archer vedhin- (masc.)
aren’t you? kacca (ind.)
argument vādo
arise u(d)-(t)hā (I), u(d)-pad (III)
(fig.)
arise within o-(k)ham (I)
arising uppādo
arm bāhā
around pari (prefix)
arrange kapp (VII), sam-va-dā (I)
arranged vihīla (p.p. vi-dā)
arrangement kappo, samvīdhānam
arrive (p)pa-ap(p) (V) (poetic)
arrive at ansu-(p)pa-ap (V)
arrogance atimāno
aryan ariya
as yathā (ind.), yad idam (ind.), seyyathā (ind.), seyyathadām (ind.)
as if mainē (ind.)
as much yātā (ind.)
ascertain abhi-(ā)hā (V)
veditabba also current = to be ascertained
ascetic samaṇo
ascetic (bovine) govaṭṭho
ascetic (naked) acceio
asceticism taṇas
profession of asceticism samaṇāṁ
ash seṣṭhi (fem. ?)
ask pucch (I) (question), yāc (I) (for something), ni-mant (VII) (to sit down, etc.)
ask about, ask advice pari-pucch (I)
asker pucchitar (masc.)
aspiring athika
aspiration pauḍhī (masc.)
assemble sam-ni-pat (I)
assemble parisā, sannipālo
assembly hall sabhā

agriculture hasī (fem.)
ah! aho (ind.) (expresses surprise—
approving—and delight), ahe
(poetic)
air vāyas-
alas! vata (ind., enclitic)
alight (p)pati-o-ruh (I)
be alive jtu (I)
be allayed (p)pati-(p)pa-(s)sambh (I)
allow anu-(i)pːhā (V)
all sabha (pronoun)
all except ye bhuyena thapctuā
all-inclusive sabdāvant
all round sabato (ind.)
alms pindo, dānam
alone ekaka (adj.), eva (ind., enclitic),
rahogata
also pi (ind., enclitic)
always saḍā (ind.)
amalgamate with anu-pa-gam (I)
(anupagacchati—see Vocab. 28)
ambrosia amatam
ambush paripantha
analysis veyyākaranam
ancient tradition porāṇam
and ca (ind., enclitic)
and so on pe (ind.)
anger (k)kodho, doso, padoso
be angry kuh (III) (dat.)
animal tirachāṇo; paśu (masc.) (esp.
domestic)
the animal kingdom bhūlagāmo
annihilate u(d)-chid (III) (passive = be annihilated)
utterly annihilated samuchchīna (p.p.
sam-u(d)-chid)
annihilation uchchada
announce (p)pati-vid (I) caus.
another apa ra (pronoun), para (pro-
noun)
antiquity porāṇam
anywhere samanī (ind.)
anxiety analtanamatala, ubbe go, kuk-
kuccam
apart bhikdhā (ind.), vi (prefix)
apart from aṅkhatra (ind., ins., dat., abl.)
be apparent to (p)pa-(k)khā (III)
(dat.)
appear pālu(r)-bhā (I) (to: dat.),
sam-(d)dis passive
assert to (p)pāti-(s)su (V) (dat.)
assertion pāsīnī
association sahavyātā
assume (p)pāti-i (I) (parcel)
assured attamana
assuredly taggha (ind.)
astringent kāsāvāt
astrologer nemilī
as tute pūdīla
asunder vi (prefix)
atom anu (masc.)
atomic anu
attachment upādānām
without attachment (through non-attachment) anupādā (ind.)
with no attachment remaining anupādīsā sap
be attached upā-ādā (III)
be attached to parā-mas (I)
attack abhi-yā (I), upa-(k)ham (I)
attacking ghaṭo
attain phus (I*), sam-ā-pad (III), (p)pā-āp(p) (VI) (poetic), (p)pā-āp (V) (fig.)
attained (p)patta (p.p. (p)pā-āp(p) (VI)
or (p)pā-āp (V)
atainment samāpatti (fem.), patti (fem.)
atainment of nibbānām, esp. the Parinibbānam of the Buddha in 486 u.c. parinibbānam
attendant upāṭhāko
attending on upāṭhānam, payirupāsānam
attention manasiṅgā
fix one's attention on adhi-(t)hiha (I)
audience upāṭhānam
authorized pāṇīnāta
authority vasīn-
aversion doso, domanassānī
avoid abhi-iti-rāj (VII)
be aware of budh (III), abhi-(r)nī (V)
away apa (prefix), (p)pā (prefix)
axle akkha

b
baby dahara (adj.)
back paccā (ind.), (p)pāti (prefix)
go back ni-vatt (I), (p)pāti-ā-ni(r)-yā (I), (p)pāti-gam (I)
bad pāpa, pāpaka, akusala, du(r)- (prefix)
badly micchā (ind.)
bad character dusstlo
bad conduct ducceitan
bad luck kali (masc.)
bad thing adhamma
bag pūlo
bandit kaṇṭakam
banish (p)pā-(v)waj (I) caus.
banishment pabbājanā
bank tiran, velī
bar patīha (hokling a door)
barbarian anarīya
barley bread kummāso
barren vaṭīha
base mūlām
basis paṭṭhānam, pādo
having bathed nahatvā (ger. nhā (III),
also written nhatvā)
battle yuddham
be as (I) (exist), hū (I) (happen, have,
become, cf. u(d)-pad and Lessons 5
and 24), bhū (I), vid (III) (occur),
sam-vid (III)
beach tiltham
having good beaches supatiltha
bear fruit ni-pac (III)
board massu (neut.)
bearer (giving birth) janani
beat (p)pā-har (I)
beast nīgga
beauty vanno
appear beautiful upa-subh (I)
beautiful kalyāṇa, vaṁnavant-, das-
sanīya, siriṁnānt (poetic), das-
saneyya (poetic), sudassana (poetic)
a beautiful girl kalyāṇī
because yalo (ind.), hi (ind., enclitic),
yasām (ind.)
because of paṭicca (gerund : acc.)
become u(d)-pad (III), -jāto
bed sēyyā, maṅcako
before purato (ind. : space), pure
(ind. : time), pūrba (adj.)
begin ā-rabh (I)
begging ādi (masc.)
knowing the beginning aggaṇī
behave (habitually) (p)pāṭi-pad (III)
behaving -cārin
behind piṭṭhīto (ind. : space, gen.),
anvād eva (ind. : space, " following "), paccā (ind. : time)
being *satto* (creature) (cf. “existence,” “state,” “nature,” “be”) future being *bhavyo* living being *bhīto* believing *saddha* beloved *piyāya* (p.p. of denom.) below *adho* (ind., abl.) belly *udaraṃ* bend *sam-ṭīj* (I) (usually *sammiṭij*), *khūj* (I), *nam* (I) benefice *brahmadeyyaṃ* benefit *ānisamso* benevolence *mettā* bent *bhoggā* best *sattā* the best *brahman-* better *sēyā, sēyo* (ind.) between *antarēṇa* (ind., gen.), *antarā* (ind.) bewildered *sammālaṃ* beyond *ukari* (ind.), *pāraṃ* (ind.), *udāhām* (ind., abl.) bind *bandh* (I), *(p)pha-bandh* (I) bird *pakhīn* (masc.), *sahūṇo, dījo* (poetic) birth *jāts* (fem.) by birth *jācca* (adj.) class of birth *abhijāti* (fem.) give birth *vi-jan* (III) bit (piece) *aḷūmpaṃ* bite *khād* (I) bitterness *khafukāṃ* black *kāha, kāja* blame *garah* (I), *garahā* blaze *(j)jaḷ* (I) blood *lohitāṃ* blossomed *phulla* blossoming *phulla* blue *nila* board *abhi-ruh* (I*) boat *nāṇā* (large, or ship), *ujumpo* (small) body *sattvam, khoyo* (general and theoretical, “substance”), *tanu* (neut.) sentient body *nāmarūpaṃ* bold *āsabha* (fem. -I) bond *bandhanām* bone *aṭṭhiyam* boon *varam* bordered *pariyanta* borderer *paccantajo* bordering *paccantīma* born (of) *-ja, jātiḥa* be born *jan* (III) (caus. = produce) bosom *udaraṃ* bosom (e.g. own child) *ura* both *ubhaya* (pronoun), *ubho* (numeral), *ubhatō* (ind.) in both ways *ubhatō* (ind.) on both sides *ubhatō* (ind.) boundary *mariyādā* boundary stake *āhlī* bourgeois *negamo* (town dweller), *vesso* (member of the hereditary agricultural-mercantile class: see footnote to Vocab. 20) bovine (ascetic) *govaniko* bowl *patto* boy *dārako, kumāro* (aristocratic), *mānavo* (priestly), *susu* (masc.) bracket (root) *gopānast* brahman (member of the hereditary priesthood) *brāhmaṇo* branch *sākha* breach *sangha* (masc.) bread (barley) *kummāso* break away *vi-o-(k)am* (I) breakfast *pālāsō* breast *thanay* breast *pāṇo* breathe in *(ā-)sas* (I) breathe out *(p)pha-(s)as* (I) breeder *posako* bride *vādā* (fem.) bridge *setu* (masc.) briefly *samkhīttena* (ind.) brigand *dausu* (masc.) bright *accha* brilliance *nibha* bring *(ā-)har* (I), *(ā-)bhar* (only p.p.) bring up *ni(r)-car* (VII) *(nicchāreti)* (vomit) bringing *(āvaho* brother *bhālar* (masc.) brown *kāsāya* build *māp* (VII) building *geham, nivesanam* be built up *(c)vi* (V) passive *(c)yati* bull *(usabho, go* (masc. and fem.) bundle *kalāpo* (bunch, quiver), *bhandikā* (parcel) burden *bhāro* burgher (cf. bourgeois) *negamo*
burglar, burglary \textsc{ehāgārika}
burn (\textit{j})\textit{phē} (I) (caus.: set fire to)
burning \textit{parijāho} (lust)
bury \textit{ni-khān} (I)
business \textit{kammanto} (work), \textit{karaṇyām} (duty), \textit{kiccaṃ} (what should be done)
busy \textit{vyāvata} but \textit{phaṇa} (ind., enclitic), (emphatic: \textit{tv eva}) (ind., enclitic)
butter \textit{navaṇṭiṃ}
buy \textit{ki} (V)

calculation \textit{saṃkhyā}
call \textit{ā-cikkhā} (I)
called -\textit{saṃkhyāta} (p.p. of \textit{saṃ-}-(\textit{k})\textit{khā} (I))
calm \textit{niruddha}, \textit{upasamo}
become calm (\textit{p})\textit{pa-(s)ambh} (I)
calmed \textit{santa} (p.p. calm)
calming \textit{nibbuti} (fem.), \textit{vāpasamo}
calmness \textit{passaddhi} (fem.)
make calm (\textit{p})\textit{pa-(s)ambh} (I) caus.
columns \textit{abhi-ā-cikkh} (I)
camp \textit{vāso}
can (\textit{p})\textit{pa-hū} (I), \textit{sak(h)} (VI)
canine (ascetic) \textit{kukkuravatiko}
canoe \textit{ulumpo}
capable \textit{bhābbha} (with dat.)
capital (money) \textit{mūlaṃ}, \textit{pāhataṃ}
caravan \textit{saṭṭho}
caravan merchant \textit{saṭṭhiko}
care \textit{appaṃdādo}
future career \textit{gati} (fem.)
carpet (with temporary decorative floor-covering) \textit{saṃ-}-(\textit{t})\textit{thar} (I)
completely carpeted \textit{sabbasanihāri} (adj.)
carriage \textit{yānām}
carry \textit{ā-bhar} (only p.p.)
carry off \textit{u(d)-vah} (I)
carry on \textit{car} (I)
carrying on -\textit{cārin}
cart \textit{sakaṭo} (also -\textit{tam}, \textit{raṭho}
carve \textit{tacch} (I)
case \textit{adhikaraṇām}, (\textit{f})\textit{hānāṃ}
in this case \textit{sha} (ind.), \textit{etha} (ind.)
in that case \textit{evaṃ} \textit{santāṃ} (ind.)
in such case \textit{evaṃ} \textit{santāṃ} (ind.)
cat \textit{bīṭhō}
catch up with (acc.) \textit{saṃ-bhū} (VII)
cattle go (masc., and fem.)
cattle breeding \textit{gorakkha}
cause \textit{hetu} (masc.), \textit{karaṇaṃ}, \textit{nidānaṃ}, (\textit{p})\textit{paccayō}
causeless \textit{adhiḳca}
causeway \textit{setu} (masc.)
cause \textit{ni-rudh} (III), \textit{upa-rudh} (III)
celibate \textit{brahmaṇāriṃ}
celibate life \textit{brahmaṇāriṃ}
cell \textit{āvasathō}
certain (constant) \textit{niyata}
a certain \textit{aṅgāṭa} (pronoun)
for certain \textit{ekamsena} (ind.)
certainly \textit{ekamsena} (ind.), \textit{taggha} (ind.), \textit{addā} (ind.)
cessation \textit{niruddha}
chaff \textit{theso}
give in charge of \textit{ni(r)-yat} (VII)

\textit{niyyādēti}
charged with \textit{sahagata}
charge after \textit{anu-pat} (I)
change \textit{vi-pari-nam} (I) \textit{(vi-pari-nam)}.changed \textit{parinata} (p.p. \textit{pari-nam} (I))
having a good character \textit{stilvant}
bad character (person) \textit{ūsiltō}
characteristic \textit{lingaṃ}, \textit{āṅgaṃ}
chariot \textit{raṭho}
charioteer \textit{sārathi} (masc.)
chatter \textit{saṃphāṃ}
check \textit{o-tar} (I) caus.
chew \textit{khād} (I)
choose \textit{var} (I) or \textit{(VII)} (\textit{vāreṭi—grammarians}) (poetic)
choose \textit{vat} (I)
circle \textit{vaṭ} (I), \textit{parivaṭṭhaṃ}, \textit{mandalām}
circling \textit{anupariyāya}
circulation \textit{vaṭṭhaṃ}
circumambulation \textit{padakkhanā}
circumscribed \textit{parivaṭṭaṃ}
citadel \textit{anteputraṃ}
city \textit{nagaraṃ}
city wall \textit{pāḥaro}
clan \textit{golaṃ}
clear \textit{visuddhi} (fem.)
class \textit{vaino}
class of birth \textit{abhiṇāti}
classification \textit{saṃkhyā}
clean \textit{setaka}
become clean \textit{sudha} (III)
cleaned \textit{suddha}
clear \textit{accha}, \textit{visuddha}, \textit{setaka}
be clear (\textit{p})\textit{paṭi-bhā} (I)
be clear to (p)pa-(k)hā (III) (dat.)
make things clear subh (I) (intrans.)
very clear vippasanna
climb ā-ruh (I*)
not clinging anālayo
cloak uṭarāsāngā, saṅghāti (fem.)
cloak lejātu (masc.)
cloth dussam
cloud megho
cluster sāṇḍo
clustered in groups saṅghāsaṁghik- 

gantbhūta
coach-house vāhanāgāraṁ
coagulate sam-much (I)
coalesce with anu-pa-i (I) (anupetī—
see Vocab. 28) (acc.)
coarse ojarīka
cock (wild) kukuṭṭhako
coercion sāṇḍo
collate o-tar (I)
collect sam-haḍā (I), u(ḍ)-har (I)
collecting -pāto
collection saṁhitaṁ, (k)handaḥ
colour vanno
coloured ratta
column thambho
combination saṅkhāro (see Vocab. 26)
come ā-gam (I), ā-yā (I), ā-i (I) (poetic)
having come āganīvā (ger.)
each time it came āgalāgam (ind.)
coming āgaṇatam, āgamo
come back out (p)pali-u(ḍ)-tar (I)
come out from u(ḍ)-(f)hā (I)
comfortable phāsū
command āṇa (caus.)
commerce vaṇijjā
commodity paniyam
common pothujjanaṁ
community saṁgho
compassion anukampā, karunā
be compassionate, have compassion
(on = acc.) anu-kamp (I)
complain anu-(ti)thu (V)
complete aparītā, aśesa
completed niṭṭhita
completely sabbāso (ind.), samattam (ind.), sabbena sabbāṁ (ind.)
complexion poikkharatā
comprehend (p)paci-vidh (III)
comprehension pañvedho
with one’s comrades yathāsambhattaṁ
concealed pañcicchanna
conceit māṇo, uddhaccakukkuccam
conceivable, is it conceivable? labhā (ind.) (see Vocab. 27)
concentrated samāhīia (p.p. samā- 
dhā), ekōds
concentration samādhī (masc.), ekōdi-bhāvo
concept paññatī (fem.)
concerned vyāvaṭa
conch sankho
conch blower sankhadhamo
conclusion niṭṭhā (deduced), pari- 
yosānam (ending)
conclusively ekāntenī (ind.)
concoct nī(r)-pac (I)
condition (p)paccayo (basis), saha-
yālā (state)
conditioned by pañcicca (ger.: acc.)
conduct ācāro, cariyā, vattaṁ, 
caraṇam (good)
(good) conduct caraṇam
conduct oneself ā-car (I), car (I), vatt (I)
well conducted stīlawant
conducting -vattin
confidence sadhā, pasādo
confident visārada, ekānsa
confident in pasanna
confined sambāda
confiscation jāṇī (fem.)
conform (to a rule or way of life)
  sam-ā-dā (III)
confound (it)! dhī(r) (ind., acc., or 
nom.)
confused ākula
confusion vikkhepo
congenial pesala
connected samhīla (p.p. sam-dhā)
connection samyojanaṁ
in this/that connection ida (ind.), 
  taitha (ind.), taira (ind.)
conquer abhi-vi-ji (V), ji (I), abhi-
bhā (I)
conqueror abhibhā (masc.)
conscience hiri (fem.)
conscious sampajāna
be conscious of vi-(ā)ṇā (V)
consciousness viññānam, sampajañ-
  ṭhāni
consecrated abhisitta (p.p. abhi-sic (II)
consecration abhisiko
in consequence of (acc.) anuvāya (ger. anu-i)
consequently (methodically) yoniso (ind.)
consider man (VI), (p)pañi-saṁ-cikkha (I)
consisting of -maya
constant niyata
constellation nakhkhātam
contact samphasso, phasso
contempt atimāno
contemplating anudīththin-
be contented saṁ-ius (only p.p.)
contentment khamantyaṃ
continue (p)pa-vaṭi (I)
control vaso
control oneself saṁ-yam (I)
controlled saṁvuttha (p.p. saṁ-var (I))
contribution bali (masc.)
converse vi-ati-sār (VII)
converse with saṁ-u(d)-ā-car (I)
make conversation vi-ati-sār (VII)
be converted to anu-pa-(k)hand (I)
conviction saddhā
Convolvulus repens kalambhā (I)
cook pac (I)
cool sīla
become cool ni(r)-vā (III)
corrupt duṭṭha
corruption upakālēso
cosmetic ulepanām
councillor pārisajjo
(take) counsel mant (VII)
country janapado
country dweller jānapado
courage parakhamo
course pariyaṃyo
in due course anupubbenā (ind.)
future course gati (fem.)
courtesan ganihā
covered patipchanna
covered in samsārīkīnā (p.p. sam-
pari-hir)
cover up pari-o-nah (II) (pariyonan-
dhati)
coveter niṣijīmsīlār
covetous ahhījñālītu (sometimes -u)
masc.; fem. -unt)
cow gāvī, go (masc. and fem.)
cow dung gomayaṃ
cow vower govatīko
craft sippaṃ
create ni(r)-mā (V)
creation pañā (the created universe,
in sense of theists)
creator nimmālār (masc.)
creature saṭto
creeper badālātā
criticize saṁ-anu-bhās (I), (p)pañi-
(k)hus (I) (decr)
crooked vaṅka
cross-examine saṁ-anu-(g)gah (V)
caus.
cross u(d)-lar (I), tar (I)
cross over ni(r)-lar (I), (ocean :) adhi-
o-gāh (I)
crossing over niṭṭharaṇam
crossing place tiṭṭham
cross-question saṁ-anu-yuj (II)
crossroads śīnaḥākā
row kāko
crowded together gantbhūta
crown property rājabhoggam
crush su (I)
cuckoo (Indian) hōkilo
cultivate bahull-kar (VI)
cultivating -bahula (at end of com-
pound)
cultivation kasi (fem.)
cure kiti (I) desid. (itiṣicchatī)
curse sap (I)
custom dhammo
customary yathākata (usual), pañ-
ñatta (authorized)
cut, cut down, cut off chid (II), (III)
cut off vi-o-chid (III)
cycle vaṭṭam (of the universe)
cycling vaṭṭam (of the universe)
dance nat (III)
dancing naccam
daft veceta
dam setu (masc.)
darn you! (contemptuous address)
ti (ind.)
danger bhayām, (p)pañibhayām,
anantarāyo
dark kanha
darkness andhakārō, timisā
day divas-
by day divā (ind.)
day-bed divāsēyya
dear piya (to: dat.)
held dear piyāyita (p.p. of denom.)
my dear ! (familiar) samma (ind.)
death man peto
death dhūtanām
deathless amata
debate vādo, (p.) pavādo
decay (p.) pa-lui (III), paloko
decieve vādc (VII)
decided ekhamsa
declare (p.) pa-(n)ñap (VII), abhi-ni(r)-
dis (I*)
decline parikhāni (fem.)
decrease parikhāni (fem.)
decry (p.) paći-(k)hus (I)
deduced pariyāhata
deducing takhin-
deducer takhin- (as masc. noun)
deduction takho
deer migo
defame pari-bhās (I)
defeat ji (I)
defend one’s thesis sam-pāy (I)
become defined sam-hiis (III)
defilement samkilesa
definite ekhamsa
definitely ekamsena (ind.), tu eva
(ind. : follows a word to be
strongly emphasized)
definition lakhanam
degradation okāro
deity devatā
delicate sukumāra
delicious paṇīla
delight sam-(p.) pa-hams. (VII) (transi-
tive)
delight in ram (I) (poetic)
be delighted raij (I)
delightful ramantiya, paṇīla, ramma
(poetic)
delusion moho
demerit apaṇñam
Demon yakho
denomination samkhya
depending on paṇāyana, upanissāya
(ger. of upa-ni-(s)t), nissāya (ger. of
ni-(s)t (I)), dγamma (ger. ã-gam)
deploying -vattin
department akappo
depressed dummana
depression domanassam
derive upa-ni(r)-vatt (I)
descend o-ruh (I)
descend into o-(k)ham (I)
describe ā-cikkh (I)
description adhivuttī (fem.)
deserve arah (I)
designation adhivacanaṣ, samāññā
desire parir-(I), iṣ(u) (I), abhijjāh,
tathā, rāgo
desiring sāpeka
desirous albhika
despair upāyāso
despise ali-man (III), pari-bhā (I)
destiny gati (fem.) (in general, any
future existence)
Destiny niyati (fem.) (inevitable, in
sense of determinists)
evil destiny duggati (fem.)
good destiny sugati (fem.)
destroying nāsanam, samārambhō
destruction vināso, ghaccā, ghāto
detached upes(k) hahā
detachment upes(k)hā
determination pariadhī (masc.)
develop bhū (I) caus.
developed pariñala (p.p. pari-nam (I))
developing -vattin
development bhūvanam
devoted to -bahula (at end of com-
pound)
devoir bhakhk (VII), ghas (I)
devooured ghattha (p.p. ghas)
dexterous padakkhina
dialogue suttam
did ? apsi (ind.), kacci (ind.)
die (dice) akkho
die mar (III)
difference vemattā
different : the ... is a different thing
from the ... aṇān ... aṇān ...
(pronouns)
difficult du(r)- (prefix)
difficulty kiccha, kastām
diffident avisārada
diffuse vikhittā
dig up u(d)-har (I)
digest pari-nam caus. (parinām-)
digestion parinnamo
diligence appamādo
diminish ā (I)
direction disa, in any direction :
samantā (ind.), intermediate : anu-
disa, in all directions : anudisa
(ind.)
dirt malam
free from dirt vimala
dirty asuci
disadvantage ahatam, adhano
disagreeable (p)pañkāla
disappear antara-dhā (III)
disaster vyasanam
disc manḍalam
discard ni-(h)khīp (I*)
discern vi-(ñ)ñā (V)
be discerned (p)pa-(ñ)ñā (V) passive
discerning person viññu (masc.)
discernment viññutā
causer of discernment viññāpetar
discipline vinaya
having disciplined vineyya (gerund)
discoloured uddbhanna
discouluration uvaṇṇatā
discontent anabhāraṇa (fem.)
discover abhi-(ñ)ñā (V)
discovered vidita (p.p. vid (II)) (f.p.p. veditabbha also current)
discretion viññutā
discrimination (philosophical, logical)
vicayo, vicēko
non-discrimination (ethical: between self and others) sabbatattā
discuss confidentially mant (VII)
disease vyāḍhi (masc.)
diseased vyāḍhitā
disgust pariṣecco
be disgusted with gup desid.
disgusting secco
dishes khaḍanīyaṃ
dismiss u(d)-yuj (II) caus.
disorder viharo
disparage apa-vad (I)
dispassion virago
dispel (p)paṭi-vi-n (I)
dispelled ossaṭha (p.p. o(s)saj (I))
dispense (p)pa-kapp (VII) (pay out),
abhi-vi-(s)saj (I) (gifts)
dispersing amanāpa
disprove a-ruh (I) caus.
disproved esoṭita
dispute vivadā
disquiet anattamanatā
dissolve sam-vaṭ (I)
dissolved in samvaṭanika
dissolution samvaṭam
disseminate: be disseminated abhi-
ud-gam (I)
in the distance dūrato (ind.)
distasteful (p)pañkāla
distinction veṭaṭtata (difference)
distress vi-han (I)
district āhāra
disturbed anātaman
diversity nānattā
divide vi-bhaj (I) (share), bhid (II)
(split)
divine dibba
divine being devatā
diviner nemito
division bheda
do kara (VI)
do ? api (ind.)
what should be done kiccaṃ
what should not be done ahiccaṃ
doctor vejja
documentation dhamma, sasanaṃ
received doctrine (tradition) dhamo
doctoral dhama (fem. -l)
doer kāraṇa
does ? tu (ind., enclitic), kiṃ (ind.),
api (ind.)
doing-karo, kāraṇa
dog kukku, suṇo, san- (masc.)
dog-vover kukkuvaṭati
domestic tīla
donation dānaṃ, dakkhinā
donkey gaddabho
don’t ma (ind.)
doorkeeper dovāri
doorway (i.e. the opening) dvāram
double digunam (or dvi-)
doubt kañkha, āsanka (apprehension)
in doubt kañkhin
I doubt whether ? kak equal (ind.)
no doubt maṭhe (ind.)
doubting kañkhin
down ni (cf. ni(y)) (prefix), o (prefix)
having dragged down, having dragged
away okkasa (ger. of o-(h)kass
(VII))
draught animal yoggam
draw ni (I) (pioughs, etc.)
draw in sam-iñj (I) (usually sam-
iñj-)
draw back o-sakho (I)
dress a(c)chād (VII), ni-vās (VII),
vās (III)
drink pā (I) (pivati), pānām (general),
majjaṃ (alcoholic)
drinking water pāṇīyatam
drip (p)pa-(g)har (I)
drive pes (VII)
"drive" (= desire) taṃhā
driving away apanūdanam (poetic)
drop ni-yal caus.
dropping -pāto
drug bhesajjam
drum pānava
drunk madhuraka, pippāsa
drunkard pippāsa
dry sukhha
dry land thalam
in due course anupubbena (ind.)
dull manda
dullness mandattam
dung gūlho
duration (t)hiti (fem.)
dust pamsu (masc.), rajas-
duty karaniyam, vaitam
dwell ui-har (I), (p)pān-vas (I)
dwell in ā-vas (I)
dwelling āvasatho (place, building),
āvāso (~ in), vihāro (mode of life)
dwelling place āvasatho (building),
vāso (temporary camp, etc.)
dye rajanaṃ
dysentery pakkhandikā
each one shameka (pronoun)
eager ussuka
be eager ussukkati (denom.)
eagerness ussukkam
ear solam (esp. as sense of hearing)
earlier purima
earth paṭhauti (the ~, the element ~),
bhūmi (fem.) (ground), chāma, maḥ (poetic)
est puralhā (ind.)
easy sukara
eat khād (I), pari-bhuj (II), bhakkh
(VII)
eating -bhakkhha
eclipse -(g)gāho
educable damma
eight aṭṭha (num.)
eighteen aṭṭhādasa (num.)
eight days aṭṭhāham
having eight factors aṭṭhāngika
eighty astī (fem.)
eighty-four caturāstī (fem.)
either uā (ind., enclitic)
elated udagga
elation ubbilāvitattam, somanassam
elder (monk) theru
elder jetthā, mahallako
eldest jetthā
elect sam-man (VI)
element dhātu (fem.), mahābhūto, dhammo
elephant nāgo
she-elephant halthinikā
elevated mahaggata
eleven ekādasa (num.)
eliminate pari-(k)khi (II)
having eliminated vinceyya (ger.)
be eliminated pari-hā (I) passive, hā
(I)
embrace pari(> pali)-(s)saj (I),
(s)saj (I)
emigrate u(∪d)-(t)hā (I)
emotional samvejantya
emperor cakkavalti (masc.)
empty suñāa
circled pariyanla
encompassing pariya (adj.), paricca
(gerund)
end ni-rudh (III), upa-rudh (III), anto
the end (future) aparanto
come to an end pari-hā (I) pass.
bring to an end pari-hā (I) caus.
ending pariyośānam (conclusion)
be endowed with sam-anu-ā-gam (I),
sam-pad (III)
end quote ti (ind.), (emphasizing one
word or expression :) iv eva (ind.)
enduring addhāniya
enemy paccatthiko
energy viriyam, samkhāro (see Vocab.
26), āṭṭhiko (ascetic energy which
burns up defilements and purifies
the faculties), tejas-
energetic āṭṭhiko (ascetic)
engage in (p)pājik-pad (III)
enjoy anu-bhā (I), pari-bhuj (II),
abhi-ram (I) (elevated, with loc.)
enjoying bhogin, abhirata (p.p. abhi-
ram)
enjoyment ābhogo, sukhalihā, assādo,
raso
enjoy oneself pari-car (I) caus.
enlightened sambuddha, buddha
become enlightened *abhī-saṃ-budh (III)
attain enlightenment *abhī-saṃ-budh (III)
enlightenment bodhi (fem.), sambodhi (fem.), sambodho complete enlightenment sambodhi (fem.)

 enough (I) *alam (ind.)
enter (*p)*pa-viś (I*), viś (I*)
enter into *upa-saṃ-pad (III)
entertain sat-kar (VI)
entertainment sakhāro
entire kevala, saṃba (pronoun)
entrance *upa-saṃpadā
enumeration saṃkhya
envelop pari-o-nah (II) (pariyonan-dhali)
envisage sama-nu-pass (I)
equal to sama
equally samaṃ (ind.)
equanimitiyi *upe(k)kha
equivocation vikkhepo
erect (j)thā (I) caus., uj
erratically ayoniso (ind.)
eronneous *moha
escape ati-val (I)
escaping nissakahantri (not escaping : anattā)
establish (j)thā (I) caus.
etc. pe
eternal sassa
eternal thing sassaṭi (fem.)
eternity sassaṭi (fem.)
eternally sassaṭisamām (ind.)
even antamaso (ind. : merely, mere).
sama (adj. : not uneven, equal), pi (ind. : too), (s)su (ind.), (s)suḍām (ind.)
evening sāyanho
in the evening sāyaṃ (ind.)
evening meal sāyaṃaso
ever kadā ci (ind.)
everywhere sabbadhī (ind.)
evil pāpa, duṭṭha, apuṇāṃ
evil destiny duggati (fem.)
evolve vi-o-tatt (I)
evolution vivāṭṭaṃ

speak with exaltation udāneti (denom.)
exalted sāmukhamsaka, ariya
exalted utterance udānaṃ
examine sacchi-kar (VI)
examination anuyogo
exceedingly ati- (prefix to adjectives, poetic)

excellence lakkaṇaṃ
excellent abhiṣkhaṇa, paṇita, ariya, vara (poetic)
excellent jāṭhā (ind.)
except (j)thā (I) caus.
except *for *aṇātr (ind., ins., dat., or abl.)
excess mado
excessive ativela, bāṭha
excessively ativelaṃ (ind.)
exchange greetings with saṃ-mud (I)
(preceded by ins. and sādāhīṃ)
excite saṃ-u(d)-tīj (VII)
be excited raṇj (I)
exciting rajanīya
excluded (false) *moha
without excluding anyone abāhiraṃ (ind.)
excogitated vicārita (p.p. of caus. vi-car (I))
excrement karīṣaṃ
execution vadhā
exegrate vimāṃs-in- (as masc. noun)
exercise vi-a-yam (I) (vāyamati), vāyāmo
take exercise (walking) (k)kam (I)
intensive

exert (p)pa-dhā (I)
exertion padhānaṃ
exhaust (k)khi (III), pari-(k)khi (III), pari-a-dā (III)
exhaustion (k)khowo
exhausted by heat abhitattā
exhort saṃ-a-dā (I) caus.
exist *upa-labh (I) pass., as (I), bhā (I)
existing *sant-
existence salattām, bhavo, nivāso
expand lan (VI)
expect (p)pāṭi-a-sis (II), cf. also labbāh (ind.) (Vocab. 27)
expectation ape(k)kha
experience (p)pāṭi-saṃ-vid (VII), anu-bhā (I), sacchi-kar (VI), saṃ-(a)ḥā (V), vedayitam, saṃchihiyā
experiencing *paṭisamvedana, *paṭisamvedana
expert abhiyogin
explain vi-a-kar (VI), ni(r)-uṭṭh (VII)
father pálar (masc.)
fear bhayam, ásanáh, ottapam (of blame)
feast sam-(p)pa-var (VII) (transitive)
feature ākáro
feeding on bhákkha
having fed bhogétu (ger., transitive)
feel (p)pasí-sam-vid (VII), vid (VII)
feeling pási-suvedín-, pási-suvedána
fellow-feeling muditá (joyful)
ferry títthám
fetch á-har (I)
fetter bandhánám
fever áñkho
ficklè lola
fic i dhí(r) (ind., acc., or nom)
fiel brahmádeyyám
field khetiám
fierce caná
fifteen páñcarasa (num.)
fifth páñcama
fifty páññásá (fem. or -a neut.)
filament kíñjákham
fill with pári-bhú (I) caus.
film sanñhánám
finally ekantíkena (ind.)
find labh (I), vid (II) (poetic)
find out (á)ñá (V)
fine sukhumá (subtle)
finger ánguli (fem.)
fingernail nákho
finish strefí (denom.)
fìnite anta, antavant-, pámánaháta
fire aggí (masc.)
firewood kátthám
firm dañha
be firm gádh (I)
firm as a pillar eskáthháyín-
first táva (ind.)
first (numeral) pátháma
firstly páthámat (ind.)
at first púre (ind.)
fist muñhi (masc.)
five páñca (num.)
fixed dhúva
fix in sam-ápp (VII)
flax khomáñ
flee ní(r)-pat (I)
flesh mamsám
flood annávo
flourish pább (I)
flow sand (I)

explanation veyyákaranam
exploit adhi-á-vas (I)
expression (verbal) akkháma, vyañ-
janam, adhivuti (fem.)
external bákira
extinction atthagamo, níbbánam
attain extinction pari-ní(r)-vá (I) or
(III)
become extinguished ni(r)-vá (III)
extinguishing nibbúti (fem.)
extract (liquids) su (I)
extreme anto, ekanta
exultation ubbídavítattam
eye akkhí (neut.), cakkhu (neut.) (esp.
as sense of sight), náyanam (poetic),
lócanam (poetic)
having eyes cakkhumantar-

facing abhimukha, púraukhátvá (ger.),
púraukháta (p.p. purá(s)-kar)
in fact kíra (ind., enclitic)
factor ángaí
faculty indriyám
failed vipána, aparadáda
failure vipatti (fem.)
fair subha
fall down ni-pat (I)
fall from cu (I)
fall upon upá-(k)kam (I)
failing upon samárambhó
fallen into páli-pána (p.p. pari-pád
(III))
false mogha
falsehood músa
fame kíti (fem.)
fan ut (I)
as far as yáva (ind.), yávalá (ind.),
yávalaka (fem.-i-ká)
as far as one wishes yávaliccháhám
(ind.)
from far dúrā (ind.)
far from árañá (ind., abl.)
not far avidúre (ind.)
farmer vesso
fast stígam (ind., repeated = very
fast)
fate gati (fem.) (in general, any future
existence, result of actions)
a bad fate duggati (fem.)
Fate nívati (fem.) (inevitable, in sense
of determinists)
fold *kujj (I)
fold the legs *d-bhuja (I*)
-fold -guna(m), -vidha
foliage *palaso
follow *anu-bandha (I), *anu-pat (I),
(p)*paṭi-pād (III) (fig.), *anu-car (I)
(fig.)
follow about *anu-(h)kham (I) intensive
follower *upaṭṭhāko (attendant), *an-
vāyiho
following *anugati (fem.), *anvāya (ger.
anu-i), *anu (prefix)
as follows seyyalitdam (ind.)
fond of -bahula (at end of compound)
food *āṇam, bhōjanam, āhāra (incl.
general and fig.), bhōjantam (soft
foods
foods (dishes) khādantam
solid food kabaliṅkāro
fool bālo
foolish bāla
foot pādo, caranaṃ (poetic)
forbearance titikkha
force dāndo (coercion), samkhāro
(natural—see Vocab. 26)
 having forced pasaya (gerund of
(p)pa-sah (I))
foreign paccanti, bāhira
foreigner paccantajo
foremost pāmokkha
forest araṇīlam, araṇīaka
living in the forest araṇīaka
not-forgetting asammoso
forgiveness khanī
t form sam-mucch (I) (intrans., rūpaṃ
formed, having form rūpin-
former pubba (adj.), pubbha, purima
formerly pubbe (ind.), bhūtapubbaṃ
(ind.), puratiḥ (ind., poetic)
formless arūpin
(good) fortune dhavo
(good) fortune (to you !) dhavaṃ (ind.
with alithu and acc. of person)
fortnight adghamāso
fortunate sirimant (poetic)
the fortunate bhagavant (mascl.) (title
of the Buddha)
fifty caṭṭaṁsā (fem. or -a neut.)
foul asubba
found vidita (p.p. vid (II), f.p.p.
vedīlabba also current);
be found vid (III), sam-vid (III)
foundations uddāpo
four catuḥ(r)
fourteen cuddasa (num.)
fourth catuṭha
four days catuṭham
frank pasaṭa (p.p. (p)pa-sar)
free muc (II), abbhokāsa
become free vi-muc (III)
free from vigata-, apagata-
set free vi-muc (III) caus.
freeing multi (fem.)
frequent bahula
frequently abhinham (ind.)
fresh hariyaka
friend sahāyo, millo, ṅāto, sakhā
(masc.)
friendliness mella
frivolity sampham
from that, from these tato (ind.)
from this ito (ind.)
(directly) from santikā (ind.)
in front purakkhata (p.p. pura(s)-kar),
purimukhaṃ (ind.)
in front of purato (ind., gen.)
fruit phalam
bear fruit vi-pac (III)
fruitful pākima, opanayika
full pūra, pāripunna (also fig.)
full of ayul (poetic)
fungus pappato
further pārima, utara, utari (ind.),
aparam (ind.)
furtive visacī
future anāgata (also neg. p.p. of ā-gam)
(the) future aparanto
in future ayatīm (ind.)
future career or course gati (fem.) (in
present or subsequent lives)
(a) future or final state aparanto
future state abhisamparāyo

8

gable kūlo
gain lābho
gamble div (III)
gambler akhkhadhuto
garland mālā
garment vaṭilham
gateway dvāraṃ
gateway (arched) foranam
gather sam-har (I)
gathering āhāro
Introduction to Pali

good bhadda (= good of its kind, repeated = very good), kusala (morally), sādhika (proper, doing a thing well: more often used as ind.: ~ am, kalyāṇa (aesthetically or morally or both), vara (poetic), sant- (usually "true", sometimes = "good" in compounds), su- (prefix)
goodness, good (noun) puññā, kusala

good at kusala, padakkhina (loc.).
goodbye (host speaking) yassa dāni kālam maññasi (approximate equivalent in certain circumstances, see Lesson 12)
good conduct saccharitam, sitam

good fortune (see "fortune")
good heavens! nāta (ind., enclitic)
good luck bhaddam (dat.)
goods bhādram
goodwill mettā
gourd lundikrā (pot)
govern (p)sa-sās (l)
governing -vattin
government vattan

label dhānā

granary khothāghāram
grant ahu-(p)à-dā (l), pābhata, brahmadeyyam
grass (g)ghā (V), ā-(ī)ḥā (V) (fig.)
grasper (fig.) aṇḍālar (masc.)
grass tinam, babbajam (a coarse variety for rope and slipper making)
gratify sam-tapp (VII)
gratuity pābhata

great mahānt-
green haritaka
greet abhi-vad (VII), sam-mud (l)

(preceded by ins. and saddhin)
greetings! (see "(best) wishes! ")
grief soko (sorrow), parivevo (lamentation)
grieve suc (I), pari-dev (VII)
gross ožārika
ground chu$mā, bhūmi (fem.)
groundsherd nistdanâm

group gano, (h)khandho
in groups saṃghāsanghin

grow ruh (I*)
grow again (p)paṭi-vi-ruh (I*)
grow old jar (III)
growth viṛūhi (fem.)
guard pari-rakkhī (I)
guarded guṭa (p.p. gu$p)
guest atihi (masc.)

habit saṃkhāro (see Vocab. 26)
hail! namo (ind., dat.)
hair (of the head) heso
hair (of the body) loma$m

half adṅdo (or adj., also spelt adhdo),
upadṛśha (or neut.)

halfway upadṛśhapatham (ind.)
hail sālā
hand hatto, pānī (masc.), haro
(poetic)
hand over (p)pa-dā (I), ni(r)-yat (VII)
(niyyādeti)

handsome abhirūpa, vannavant-
haphazardly ayyoniso (ind.)

happen u(d)-pad (III)
happy sukhā, sukhn-
be happy sukheti (denom.)
happiness sukkham
harass heth (VII)
be harassed vi-heth (VII)
harasser hethako
harassing vihēsā

hard dv(r)- (prefix) (difficult)
hardship ahiṭhā

hard task dukkaram
harming upaghātin
harmlessness avihimsā, ahiṃsā
harsh pharusa, khara
harvest apadānām

hatchet vāst

hatred vēram

have (often expressed by the gen.
case + hi (I)) ā-pad (III) (intrans.),
dhar (VII)

he ta(d) (so), eta(d), idam-(ayām),
amu-(asu), na-, bhavant (his honour)
head stam, siras-, mudhān- (poetic)
health ārogyam

heap pūñjo

hear (s)su (V)
desire to hear (s)su (desid.), suṣṣūsā
hear of anu-(s)su (V)
hearer sotar (masc.)

hearing savanām (action), sotam
(sense)

hear! yagge

" heart " citām (fig.)

heat tap (I), tejas-
exhausted by heat abhilatta

heaven saggo, divo (poetic)

heavenly suvagihka, dībba
leading to heaven suvagihka

heavy garu

heir dāyādo

helot (member of the servile or
working class: see footnote to
Vocab. 20) suddo

hemp sānām

here ettha (ind.), idha (ind.), iha (ind.)

here! ṅgha (ind.)

hermitage assamo

heron ko$hco

hey! re (ind.)

high priest purohito

higher uttara

highest ultama, para$m

him (see " he ") enam (pronoun, acc.,
sg. masc. only, enclitic)

hinder var (VII)

hit (p)pa-har (I)

hither apārām (ind.)

hold dhar (VII)

held paṇihi$a (p.p. (p)pa-ni-dhā)

holding -dharo

hold on to paṇā-mas (I)

hold tight gādā (I)

hole vi$varam

home ālayo, agāram, abbhanta$rā

go home sam-vis (I*)

take home sam-vis (I*) caus.

homelessness anagāriya$m

your honour, his honour bhavant

honour pūj (VII), mān (VII)

honey madhū (neut.), ku$dām (wild)
hook vahka$m

elephant hook a$mhuso
Introduction to Pali

beyond/defying the hook accamkusā
hope for (p)paṭi-ā-sis (II)
I hope? kacca (ind.)
horizontally tiriyām (ind.)
hostel (maintained by a local council)
āvasāhāgāram
hostile king paṭirājān (masc.)
hot lāta (p.p. tap)
house ghaṃ, gehaṃ, agāram, nivesanam
house-dwelling gihin
householder gaḥapati (masc.),
Gaḥapatiho
how yathā (ind.)
how? kathām (ind.)
however panā (= but: ind., enclitic),
yathā yathā (= whatever way: ind.)
how much! (to what extent) yāva
(ind.)
how much more (so) pag eva (ind.),
ko panā vādo (ind.)
human mānusahā
human being manussa, manujo
(poetic), mānuso (poetic)
non-human being amanussa
hundred sataṃ
hundred thousand satasahassāṃ
be hungry ghaus desid.
husbandman vesso
husk thuṣo
without husk athusa
husked rice taṇḍulaṃ
hymn manto

I ma(d)- (ahām)
idea pariṇitakko, dhammu
i.e. yad idam (ind.)
if sacce (ind.), ce (ind., enclitic), yaṃ
(ind.)
what (now) if? yan nūna (ind.)
if so aṭhā (ind.)
ignorance avijjā
ignore aṭṭi sar (I)
il ābādhi, gilāna, vyādhi, du(r)-
(prefix)
ilness abādho, gelaṅghaṃ, rogo
illuminated abhisambuddha (fig.)
illumination avabhāso
imagine as upa-sama-har (I) (2 accs.)
imitation animagi (tem.)
immortal arūpin
immeasurable appamāṇa
immortality amatāṃ
immovable as a peak hūṭaṭhaba
impatience ussukhaṃ
be impatient ussukhați (denom.)
imperishable aparikāniya
imperturbable aneja
impossible ahuṣṭhāna
impure asuci
inaction akiṇyām
incapable abhāba (with dat. of the action)
incline nam (I)
inconsequentially ayoniso (ind.)
increase (p)paṭi-vacchā (I), abhi-vacchā (I)
icur ni-gam (I)
indeed kho (ind., enclitic), khalu (ind.,
enclitic), u (ind., enclitic to other
indeclinables, poetic)
definable anidassana
independent paccalṭa
indeterminate avyākata (neg. p.p. vi-
ā-khar)
become indignant (k)hīt (III)
individual paccalṭa
individually paccalṭaṃ
dolent kusita
indulge in (p)paṭi-sev (I), sev (I)
indulgence pālavyatā
inept manda
ineptitude mandattāṃ
inertia thīma (mental), thīma-di-
hām (mental)
infantryman paṭṭiko
inference anayo
inferior appesakha, hīta, nīca
infinite ananta
infinity anāṇaṃ
influence āsavo
influx āsavo
inform ā-ruč (VII) (dat.), vid (I)
caus., (p)paṭi-vid (I) caus.
information uṇdiyaṃ
inheritance dāyajjāṃ
inheritor dāyādo
initiate d-rabh (I)
injure his (II)
inner ajjhatta
inscrutable vicceyya
insentient asaṅha
insight abhisamayo, abhiṅgā, aṅgā
have insight (p)pa-(n)ñā (V)
having insight cakkhumānt-
inspiration pājībānām
inspiring sumvejanyya
instigate (use caus. or agent noun of
caus., e.g.: instigator to kill ghātētar
(masc.))
instinct samkhāro (see Vocab. 26)
instruct sam-(d)āis caus., anu-sās (I)
instruction sāsanām
intelligent vyālā, vyālā (alternative
spelling of vyālā), medhāvin,
cakkhumānt-
very intelligent sumedhasa (poetic)
intent on pasuta, adhimuita
intention samkappo, apo(k)khā
intermediate majjhima
intermediate direction anudisā
internal abhantiara
internally ajjhātām
intimation parījājanā
intoxicant majjam
intoxicated madhuwaka, sammatta
intoxicating madantya
intoxicating drink mado
intuition pāṭibhānām
invade abhi-ya (I)
investigate vi-ci (V), man desid.
investigating utmāmsin-
investigation utmāmsā
investigator utmāmsin- (as masc. noun)
invisible anidassana
invite ni-mant (VII)
involve sam-vaff (I)
involved in samvatjanika
involution samvaṭṭham
irascible caṇḍa
the “iron age” (that of misfortune)
hali (masc.)
irrelevantly aṭṭena aṇḍana (ind.)
island ṅpo
isn’t, isn’t it ? nanu (ind.), (a)su (ind.)
isolated vivītta (p.p. vi-vic (VII))
having become isolated viśicca (ger.
vi-vic (VII))
it la(d) (laṁ/tad), eta(d), idaṁ, amu-
(adun)
jaundice paṇḍuṣuṇo
jaw(s) hanu (fem.)
jetty tiṁham
join adhi-upa-gam (I) (adhere to
person/party), anu-pa-(k)hand (I)
(anupa-) (go over to, be converted to)
joined samēhita (p.p. sam-dhā)
joint saṁḍhi (masc.)
journey cārihā
joy pīṭi (fem.), ānando, somanassam,
mudīlā (sympathetic—at well-being
of others)
speak with joy udāneti (denom.)
joyful muda
joyful utterance udānam
junction saṁḍhi (masc.)
just dhammika (practising justice),
eva (ind., enclitic: “only”), va
(junction form of eva)
just now adhunā (ind.)
just so evam eva (ind.)
justice dhammo
just like seyyathā (ind., introducing a
simile)

k
keeping gahanam
keeper away nivāretar (masc.)
kill han (I), aṭṭi-pat caus.
killing aṭṭālo
killer hanlar (masc.)
kind (of) -rupa, -vidha
kindling block sahitam
kindling stick araṇi (fem.)
kindness metiā
king vājā (masc.) (rājan)-, mahārājo
(“great king”), devo (used for polite
address)
kingdom rajjam, viṭiṭam
kinsman ṛḍi (masc.), banāhu (masc.)
(as name of God, poetic)
having knocked out uḥacca (ger.
u(d)-han or o-han)
know (r)āhā (V), abhi-(r)āhā (V), budh
(III), (ud) (I), present not used, is
used in caus. = “inform”
knower vidā (masc.)
knowing thoroughly kovida (poetic)
veditabba also current), vediya (esp.
that which is known : = aṁ)
make known (p)pa-viḍ (I) (only caus.)
Introduction to Pali

known as -samkha (p.p. of sam-
(k)khā (I))
knowledge ñāna, aññā (the quality
of, insight), viññā (body of, science)
having the triple knowledge teviṣja
(= the verses, music and prayers
of the Three Vedas)

1

lacking vipanna
lady ! ayye (voc.) (polite or respectful
address, used also to nuns)
lake saraṇa
lament pari-dev (VII), anu-(t)hu (V)
lamentation paridevo
lamp padipayya, padippo, pājjolo
lance tamaraṁ
land khetāṁ (field, territory, etc.),
thalāṁ (dry land)
landing place tilham
land-sighting tiradasi
language nirutti (fem.)
lap udaraṁ
lapis lazuli veluriyo
large (cf. “great”) thūla, vipula
last paccimā
at last cirassāṁ (ind.)
law of nature dharmo
lay disciple upāsako (masc.), upāsikā
(fem.)
lazy alasa, kusṭa
lead ssamā
lead ni (I)
lead away apa-nt (I)
lead out ni(r)-vah (I)
lead to sam-vatt (I) (dat.)
leader pariṇāyako
leading nelti (fem.)
leading to -yushiya, samvattanika
league yojanaṁ (about 4·5 miles)
leaning on nissāya (ger. of ni-(s)si (I))
learn ā-(r)nā (V) (grasp), u(d)-(g)hak
(V) (memorize), (r)nā (V) (find out),
sikkh (I) (train)
learned abhiñña, kovida (poetic)
learning sañjhāya (studying)
learner aňñātar (masc.)
leave ni(r)-ham (I) (r + k > kkh)
take leave abhi-vad (VII), apa-loh
(VII) (give notice)
ask leave (of absence) ā-pucch (I)

leaving nissakhanāṁ
leaving behind visajja (ger.)
having led netvā (ger. nt)
left (hand, etc.) vāma
be left over sis (VII), ava-sis (III)
left over avasīṭha
length āyāmo
let alone (much less) kuto pana (ind.),
pag eva (ind.)
liberating nibbūti (fem.) (from ni(r)-
vā (I))
liberation pāṭimokkho
liberation (from existence) nibbānāṁ,
issaram, vihiṁ (fem.)
attain liberation pari-ni(r)-vā (I)
(or III)
lie down ni-pad (III), si (I)
life jīvaṁ, pāno (breath), āyū (neut.)
(length of, age), nivāsa (kind of,
sphere of, particular existence),
vihāro (way of)
all one’s life yāvajjaṁ (ind.)
life principle jīva
way of life vihāro
“best” (celibate) life brahmacariyaṁ
lift onto u(d)-sīt caus. (naśādeti)
light (illumination) āloko
light (weight) lāhu
light coloured sukka
like (k)kham (I), sadisa (adj.), sāma
(adj.), samāṁ (ind.), viya (ind.,
enclitic), iya (ind., enclitic), va
(ind., enclitic, poetic)
liking kāmo
likewise eva eva (ind.)
like what? kīdasa (adj.)
like as long as one likes yathābhiriṁ
(ind.)
limb gaitaṁ, aṅgaṁ
limited pariṇātuma, samkhiṁa
lion stho
liquor mappaṁ
litter (palaquin) miliṁaṁ
little appa, appaka (poetic)
live jīva (I) (be alive), vi-har (I) (dwell),
avas (I) (dwell), car (I) (conduct
oneself, carry on)
live among pari-vas (I)
live in ā-vas (I)
live on adhi-ā-vas (I)
live upon, live by upa-jīva (I)
mak live with vas (I) caus.
as long as one lives yāvajitvam (ind.)
having lived properly ussitavat-
having truly lived (as a monk) ussitavat-
lived well usita (p.p. vas (I))
livelihood ājīvo, jīvihā
living -vihārin (dwelling, being), -cārin (going on), -cara
living by ājīvin
living in dūsā
make a living jīv (I)
living being bhūto, pāno
living beings bhūlagāmo
load ā-rūh (I) caus., bhāro
locality padeso
lofty udagga
logician tahkhin-
loneliness anabhivati (fem.)
long dīgha
long (adv.) dīgam (ind.)
so long dūva (ind.)
long (for) pari-las (III), pīh (VII) (dat.)
too long ativelam (ind.)
long time cira, dīgharattam (ind.)
for a long time ciraṃ (ind.) (cira-
patikhānam = “I have long”)
after a long time ciraṃ (ind.),
cirassam (ind.)
as long as yāva (ind.), yāvaktvam (ind.)
longing parisassanā
as long as one lives yāvajitvam (ind.)
look at o-luk (VII)
looker at udikkhi̲ar (masc.)
looker on pākhāra (masc.)
look for pari-sis(a) (I) (parises-)
looking for pariyeṭhi (fem.)
look after pus (VIII), anus-rakkh (I)
look on (p)pa-ikkh (I)
loom tanam
lord ādhipati (masc.), pati (masc.), issaro
lordship ādhipateyyam
loss vayo, pariśāṇi (fem.)
lost (strayed) mūkha (p.p. muh)
lotus pool pākhāravat, nalini
(of) lovable sight/appearance piyā-
dassana
love kam (VII), āmo (sexual or otherwise possessive), mettā
(spiritual and non-sexual)
lovely kanta, kamantya, pāsādi̲kha, vāma (poetic)
lovingkindness mettā
low nīca
it’s lucky diśhā (ind.)
luminosity pābhā
lunar mansion nakkhallam
lust pariḷāho
lustre subham, nibhā
lustrous subha
lying down utilāna, sayāna (pres. p. si)

m
mad ummatta
maddened sammatta
magnificence ānubhāvo
the majority of yebhyyena (ind.)
malicious pūsīna
make kar (VII)
made of -maya
maker kallar (masc.)
making -hāro, -haraṇa (fem. -i)
malevolence vyāpādo
malevolent vyāpanna, vyāpajjhā
man puriso, puman-, mānuso (poetic)
mango (fruit) ambam (usually neut.)
mango (tree) ambo (usually masc.)
mango woman ambakā
manifest pātu(r) (prefix)
become manifest pātu(r)-bhū (I)
manifestation pātubhāvo
manner (of) -vidha
mansion vimāno (only of divine beings, in the sky; cf. lunar ๗, palace)
many aneha, sambahula, pahāla, bahu, puthu
many? how many? kati (adj., but see Lesson 26)
as many as yavataka (fem. -iḥā)
mark lakkhanaṃ
marvellous abbhula
mass (k)khaṃcho
master vasīṇa-, ayyaputto (= “Mr.”) ;
polite address, esp. by ladies, including wives)
the Master bhagavant (title of the Buddha)
material ojhīka, rūpin-
mathematician ganako
matrix māṭhā (for remembering doctrine)
matter rāpāṃ, aithe (aflair)
meal bhailam, bhojanam
meaning aithe
meaness ohāgo
meanwhile antara (ind.)
measurable pamaṇākata
measure mā (V), mālā, pamaṇaṃ (size)
meat mamsam
medicine bhesajjaṃ
meditation (jjhāmān)
meditate (jjhe) (I)
medium majaṭhima
melancholy domanassān
member of an assembly pārisajjo
memorize u(d)-gah (V)
memorizer -dhano
mental manomaya
mental being nāmaṃ
mental deficiency ithnam
mental derangement mahaṃ
mental object dhhammo
mental phenomenon dhhammo
mental state dhāmino
merchant vāniyo, vesso
merit puññām
meritorious action puññām
messenger dāto
met abhisata (p.p. abhi-sar)
metaphysician vimasāsīn
method rāyo
methodically yoniso (ind.)
mews vāhāndagām
middle majaṭhima
in the middle majaṭhe (ind.)
mighty āmnātā
mighty ulārā
milk payas-
mind manas-, cetas-, cittaṃ, nāmaṃ
mindful sata, satimanti-
mindfulness (s)sati (fem.), paṭisati
(fem.)
minister mahāmatto
minister (privy councillor) amacco
minor khudda
very minor anukhuddaha
minute (infinitesimal) anu
misconduct miccheda
misery apāyo, upāyāso, dukkham, anayo
misfortune anayo
mission cāriṅa go on a mission car (I)
mixed missa
mixed (with) vohīna (p.p. vi-o-hir)
mode (of argument) vailhu (neut.)
modesty hiri (fem.)
moment mukhlaṃ (or masc.)
money dhanampa
monk bhiṅhaku (masc.) (elder: thero)
month māso →
monument thūpo
moon candimā (masc.), canḍa
more bhiyya, bhiyyo (ind.), utari (ind.)
more than (-numeral) para-
moreover ca pana (ind., enclitic),
ātha kho (ind.)
morning pubbanho
morning meal pūlārāso
in the morning pūlo (ind., in com-
pound before a vowel pūlo)
mortal macco
most paraṃ
mostly yeśhuyyena (ind.)
mother mālar (fem.)
mount abhi-ruh (I*), a-ruh (I*), vāha-
nam (animal or vehicle)
mouth nukhaṃ
mountain pabbato
move sar (I), iriy (I*) (poetic)
much about iriy (I*) (poetic)
mown lāna (p.p. lā (V))
much pahīla, bahu, bahuṅka
very much atuśi (ind.)
as much yāva (ind.)
so much lāva (ind.)
in as much as yatra hi nāma (ind.)
(may express wonder, etc.)
much less (= "let alone") kūto pana
(ind.)
mud kaddaṃ, pamsu (masc.)
muddy āvila (turbid)
mushroom ahičchatako
(instrumental) music vāditam
must arah (I) (or ipv.)
myna sālikā
nail nakha (finger-)
name nāmaṃ, adhivacanāṃ
narrow sannkhitta
natural element dhāclosed
natural phenomenon dhāmino
natural principle dhāmino
in natural order anulomam (ind.)
nature bhāvo, dhammo
in its true nature, according to nature
yahābhūtam (ind.)

near avidūre (ind.)
nearer orima

negligence (p)pamādo
negligent (p)pamattha
neither n' eva
nephew (sister's son) bhāgineyyo
net-like jālin
nevertheless api ca (ind.)

new ahata, nava
night ratti (fem.)
nine nava (num.)
nineteen ekānauttaali (fem.)
ninety navutti (fem.)

" Nirvana " nibbānāṃ (from ni(r)-vā (I))
noble ariya
noise saddo

non a-
through non-attachment anupādā (ind.)

non-existence vibhavo
non-harasser ahephaako
non-injuring avikṁsa
non-sensual nirāmisa
non-violence avyāpādo, asāhasam
none at all na hīn ci (pronoun)
nonsense palāpo

nor na, na pana, no ca kho
in normal order anulomam (ind.)
northern uttara

nose nāthu (fem.), ghānam (esp. as sense of smell)
not a-, na (ind.)
not (emphatic) no (ind.)
don't mā (ind.)
not to speak of ko pana vādo (ind.)
notes mātikā (sing.)

nothing na hīn ci (pronoun)
nothingness dhīnicaññām

give notice apa-lokh (VII)

now etara (ind. = at present), dāni (ind., enclitic), adkunā (ind. = " just now "), hira (ind.), taŋ (ind.), tāva (ind.)

now I tena hi (ind., admonitory)
nun bhikkhuti


object (cf. " sight ", etc., " purpose ") samkhappo (intention)
the true/good objective sadattho
oblation hulam
obscenity andhakāro
observance day uposatho
observe saṃ-lakhā (VII), sacchi-har (VI), upa-ni-(fi)he (I), anu-bhā (I)
observer pakkhat (masc.)
observing anupassin
obstacle nivaranaṃ, anlarāyo
obstruct var (VII)

obtain labh (I), (p)pati-labh (I)
occasion samayo, velā
occupy pari-(g)gah (V)
occurrence u(d)-pad (III), vid (III), sam-vid (III)

occurence uppādo

ocean samuddo

oceanic, ocean going sāmuddika

odour gandho

of what sort ? haśaśa (adj.)
off apa (prefix), o (prefix)
offended aparaddha

offer upa-nam (I) caus. (dat. of person and acc. of thing)

offer a seat āsanena ni-mant (VII)

offering -pālo (alma), yifham (sacri-

ficial, ritual)

offspring apacco

oil iletam (sesame)

ointment vilepanam

old purāna, pubbaha, jara (aged),

vuḍḍha (aged, senior)

grow old jar (III)

old age jarā

omen nimilto

without omission anantaram (ind.)
on parā (prefix)
oneself sayam (ind.), sāmam (ind.),

ailam (pronoun)

one eha (prn. num.)

one . . . another aṅna . . . aṅna (prn.)

once sahi(d) (eva) (ind.), sahiṃ (ind.)

once upon a time bhūtapubbaṃ (ind.)

only eva (ind., enclitic), va (ind.,

enclitic)
on to parā (prefix)

ooze u(d)-(g)ghar (I)
open vi-var (I)
open apāruta (door, etc.), abbhokāsa
    (air), pasala (frank gaze)
opening bhedanam (unpacking), ādi
    (masc.) (beginning)
open air abbhokāsa
operating (something) -vattin
opinion matam, diṣṭhi (fem.)
opportunity ohāso, hālo
opposed milīhu
in the opposite direction, the opposite
    way paṭipātham (ind.)
oppression uppatīḍā
or vā (ind., enclitic), utālu (ind.)
orange kāsāya
order āna caus. (," command ",) haṭṭpo
    (arrangement)
in normal or natural order anulomam
    (ind.)
in reverse order paṭilomam (ind.)
ordered ānāla (p.p. ānā caus.)
ordainer saṁjñitar (masc.)
organize haṭṭ (VII), saṁ-ūi-dhā (I)
origin samudayo, sambhavo, pubbanto,
    abhinibbuti (fem.), nidānam, yoni
    (fem.)
originated samuppāna (p.p. saṁ-
    u(d)-pad (III))
origination samuppādo, samudayo
original aggañña
ornament alabhāro
other side pārīma
other aṁañña (pronoun), para (pronoun)
the other way paṭipātham (ind.)
otherwise aṁaññam (ind.)
ought arah (I)
out ni(r) (prefix), (p)pā (prefix)
out of doors abbhokāsa
outside bhikiddā (ind.)
over adhi (prefix), ati (prefix)
overheated bhikittta
overlord abhībhu (masc.)
overturned nikkujjita (p.p. ni(r)-kujj
    (I))
own sa-, saka, ( ~ child, etc. :) ura,
    orasa, atlan (pronoun)
ox yoggaṇī

P
package puto (of merchandise)
pagoda thūpo, cetiyāṇī
pair yamakaṁ

palace pāsado, antarpuram, vimāno (of
divine beings)
palanquin milālam
parcel bhanḍikā
park uyyānam, urāmo
parrot suho
part paccangam (of body), bhāgo
    (share)
partridge jīvaṁjivako
pass into saṁ-ā(ī)kam (I)
pass over āti-(ī)kam (I), āti-śar (I)
    (ignore)
pass away vi-o-(ī)kam (I)
pass away (from a form of existence)
    cu (I)
one who has passed away peto
passing away cavanam
pass beyond saṁ-āti-(k)kam (I)
pass down o-tar (I)
not passing anatīta
passing beyond saṁatikkamo
passion rāgo, kāmo, sārāgo
past āṭṭha
pastime (p)paṇādo
pasture gocaro
paternal pēṭikā
path ayanam
pay (p)pa-haṭṭ (VII) (wages),
velanam
peace of mind nirodho
peacemaker saṁdhātar (masc.)
peacock mayūro
peak kṣato
peculiarity āhāro
pedestrian paṭikkō
penetrate (p)paṭī-vidh (III) (compre-
    hend)
penetrate with pari-bhū (I) caus.
penetration (p)paṭivedho (compre-
    hension)
people loho
the people mahājan, janalā
derceive sacch-har (VI), saṁ-(h)nā (V)
perception saññā
having perception saññin-
perch pāṭikkā
perfect pariṇaṇa
perfectly saṁmā (ind. : "rightly"),
    samantal (ind. : "completely")
perfected alam (ind.)
perfected one arahant- (masc.)
perfection pāriṇāṇī (fem.)
perfume gandho
perhaps āpi (ind., with opt.)
perhaps iḥacc (ind.)
perish (k)khi (III), nas (III)
perish utterly vi-nas (III)
permanent nicca
perpetuity amarā
perplexity vimalī (fem.)
persistence (l)khiī (fem.)
person puriso, maunuso, puggalo, jano
people jano (collective singular)
personal attarāpa, paccalī
dlawn phar (I)
phenomenon dhammo (physical or mental, but natural)
philosopher (other than a brahman) samaño
physician vesjo
piece ālumpam
pig sūkaro
be piled up ci (V) passive (ctyali)
pillar esikham
firm as a pillar esikāḷkāyin-
piquancy raso
pit sabbhām
place (l)ṇhānom, padeso, bhūmi (fem.)
proper place gacaro
plague analarīyo
plant ruh (I) caus.
plants bṭjagāmo
play div (III) (gamble), upa-las (VII)
(instrument, etc.), khīḍā
pleasant to the skin succhavi
please ā-rādā (VII) (acc.), (k)kham (I)
(dat.), sam-laṭṭī (VII) (acc.), phūn (I) (only caus.)
as you please yathā te khameyya
pleased āvadāna (p.p. ā-rādh (VII))
be pleased chā (VII), tus (III), nand (I)
be pleased with (acc.) abhi-nand (I)
pleasing manāpa
pleasure kāmo, khamantyam, viliī
(fem.), sukhallikā
according to one’s pleasure yathābhi-
rantam (ind.)
take pleasure in abhi-ram (I)
(elevated) (loc.)
taking pleasure in abhirata (p.p. abhi-
ram)
pleasant sammodantya
plenty bahuka
plough naṅgalo
plunder nilōpo
plunge into o-gāh (I), adhi-o-gāh (I)
poet kavi (masc.)
poetry kāveyyam
point kājo, deso (topic)
poison visam
policy sanvidhānaṃ
polished likhitam
polite sārāntya
pollen renu (masc.)
pondered vicirīta (p.p. of caus. vi-car
(I))
pool pāllalaṃ
lotus pool pokkharant, nalinī
poor adhāna
portent nimilī
porter dovāriko
position vaṭṭhu (neut.)
maintain one’s position (thesis) sam-
pīy (I)
possess pari-gaḥ (V)
possessing pariggaha, bhogin, sa-
not possessive amama
possessiveness mamattam
possible labbhā (ind.) (see Vocab. 27)
it is possible, is it possible i sakkā
(ind.)
pot ḫambho (clay), tucāktr (gourd)
potency tejas-
pour over ā-sa (II)
pour down (heavy rain, cloudburst)
abhi-(p)pa-vass (I), galagaḷayati
(denom.-onomat.)
poverty daliddiyam
power ānubhāvo, idādi (fem.) (mar-
vellous)
powerful idāha
powerless avasa
practice anuyoga
practise (p)paṭi-paḍ (III), anu-car (I),
ā-sev (I), vi-ā-yam (I) (vāyamaṭi),
practising anuyoga
praise (p)pa-saṃs (I), vanno
prayer manto
as a precaution pāṭigacce eva (ind.)
precept sikkhāpadam
precious thing ratanām
pre-eminence aggalā
preferring sāpekha
pregnant gabbhin-
preparation pāṇīṇāpanam
prepare (p)pa-(ã)ap (VII), (p)pa-si-ya (only caus. : pa-si-yadapeti) in the presence of sammuha (ind., gen.) at present teruchi (ind.) present pabhaka (gratuity), paccup-panna (time) presented with samappila, (p.p. sam-app (VII)) prevalence vepulam prevent car (VII), ni-sidh (l) caus. prevention nisedho pride mano, uddhacca, uddhacca-khucca priet brahma piony priest mohana young priest mohana high priest purohito priestess brahma (woman of the hereditary priest class) prime minister purohito primeval aggana prince humaro, rajaputto princess humari (girl of the military-aristocratic class) principle (natural) dhammo in privacy rahogata probable pathiikha proceed car (1), vatta (1), (p)pa-vatta (1) process samkhara (see Vocab. 26) proclaim abhi-vad (l) proclaimer pavallar (masc.) produce ni(r)-vatta (VII), su (1), da-pad (III) be produced abhi-ni(r)-vatta (1), sam-jan (III) produced from jathika producer jani (poetic) production abhinibbali (fem.), uppado, sambhavo profession sippa abhivyogin profound gambhira prognosticator nemilto prohibit ni-sidh (l) caus. prohibition nisedho promulgate u(d)-a-har (1) propaganda upalapanam proper paṭiripa, kalia (sound), yathabhuccha (real) proper time kalo property bhogo, sa-pa-leyyam, bhoggam proprietary rights bhoggam prosperity attha leading to prosperity aparichaniya prosperous phita protect abhi-pal (VII), pari-har (1) (watch over) protected gutla (p.p. guhp) protection gutli (fem.), saranya provide with samangi-bha (1) punishment danda pupil sahako pure visuddha, ancaha become pure pari-sudh (III), sudh (III) purgatory nirayo purification visuddhi (fem.) become purified vi-sudh (III) purity pavisuddha (fem.), saccyama purpose attha the true/good purpose sadatto pursue sev (l) (indulge in) put on top of dhru (1) caus. put down o-dha (1), ni-(h)kh(a)ip (1*), ni-pat (l) caus. put in order kapo (VII) put out (to sea) adhi-o-ga (1) put into (p)pa-(h)kh(a)ip (1*) putting on top of acca-dha (ger. ati-dha) quadruped catuppado quadruple catuppado quake kamp (1) quality gunama (sometimes masc.), dhammo special (peculiar) quality lakkhana special quarter catulthabha, catultha queen devi question pahe quickly khippa quickly phand (1), kalaha end quote ti (ind.), (emphasizing one word or expression :) tv eva (ind.) radiation obhasso, pabh radiate angrosa (fem. -1) raft kullo rain vassama rain down on abhi-(p)pa-vassa (1) rain heavily (p)pa-vassa (1) rain on abhi-vassa (1)
rainy season vassam (plur.)
rainy (for the rainy season) vassaka
(adj.)
raise u(d)-har (I)
ramparts pāhāro
range gocaro
rare duilabha
rather atha kho (ind.)
razor khuram
reach phus (I*), ap(p) (VI)
reacting (p)pāṭigho
reaction (p)pāṭigho
ready niśhita
real yathābhucca
really hira (ind.)
as it really is yathābhūtam (ind.)
realm viṭṭiṣam
reaped lūna (p.p. lū (V))
reaping apadānaṁ
rear phus (VII)
rearer posako
ask for reasons sam-anu-(g)gah (V)
caus.
reasoned viṭakkita (p.p. vi-lakk)
reasoning viṭakko
reassurance asāso
rebel kaṇjakām
rebirth punabhavo
leading to rebirth ponabhaviha
reborn paccājāta (p.p. (p)pāṭi-ā-jan (III))
be reborn upa-pad (III)
rebut ni(r)-veth (VII)
make receive (p)pāṭi-(g)gah (V) caus.
received (doctrine) āgala
receiver pāṭiggahetar (masc.)
recipient pāṭiggahetar (masc.)
recite after anu-vac (I) caus.
recitation paṇulam
reciter sāvelar (masc.)
recluses muni (masc.) (poetic)
recollect anu-(s)sar (I)
recollectedness pāṭissati (fem.)
red lohiya
reference paṇeso
with reference to ārabba (ger. ā-
rabh (I))
with reference to this layiḍam (ind.)
referring to uddesika
reflect (p)pāṭi-sam-cikkh (I)
reflection pāriṇīlakko
refuge savanam
refute nī-(g)gah (V), sam-anu-bhās (I)
region paṇeso, disā
regret viṭṭapiṇāro
be consumed with regret pa-(j)hē (I)
rejected pāṭinissaṭṭha (p.p. (p)pāṭi-
ni(r)-(s)saj ¹)
rejecting pāṭinissaggo
rejoice mud (I), nand (I)
relate kath (VII)
relative ṛāti (masc.)
blood relation salohito
release vimulti (fem.)
relics sarīrām (plur.)
religious tax balī (masc.)
remain (ṛ)ṭhā (I) (stay), sis (VII) (be
left over), ava-sis (III) (be left
over), ava-(ṛ)ṭhā (I)
remaining (ṛ)ṭhāyin-, avasīṭṭha
without remainder aparītesa, asesa
one who remains avasessaiko
remember dhar (VII), (s)sar (I)
remembering -dharo
remorse vighāṭo
removed ontla, ulta-
removing apanūdanan (poetic)
renounce (p)pā-hā (I)
renounced pāṭinissata (p.p. (p)pāṭi-
ni(r)-(s)saj ¹)
renouncing pāṭinissaggo
renunciation nekkhammāṁ
repelling pāṭibāho
report ṛ-a(h)kā (I) (esp. tradition)
saddo (rumour)
reporter akkāḷar (masc.)
reproof garahā
repulse pāṭibāho
repulsion (p)pāṭigho
reputable yasassin
reputation yasas-
request yāc (I)
rescind pari-hā (I) caus.
residence avasatho
resistance (p)pāṭigho
resolve on adhi-(ṛ)ṭhā (I)
resort to bhaj (I)
resounding with abhiruda
resources upakaranāṁ
respect mān (VII), gāravo
give respect to guru-har (VI)
pay respect vand (I)
respected yasassin
resting place senāsāṇam, pāṭīṭhā
rest house āvasaṅhāgaṁ
restless lola
restrained saṅhata, danta (p.p. dam)
restraint samuwarto, damo
restricted parīta
result vi-pāko
have a result vi-pac (III)
as a result of āgama (acc., ger. ā-gam)
retain anu-raṅgh (I)
retire o-saṅh (I)
retired paṭisallīna (sometimes spelt paṭi-)
retirement paṭisallānaṁ (sometimes spelt paṭi-)
return (p)paṭi-ā-gam (I), (p)paṭi-ā-
mi(v)-yā (I)
having returned āgantvā (ger.)
revere mān (VII)
reverence padakkhiṇṇa
in reverse order paṭilomanam (ind.)
review saṃ-(d)dis caus.
revolve (p)pa-vatt (I)
rice sāli (fem.), odano (boiled) (the
fine red powder between the grain
and husk of rice: kano)
rice grain taṇḍulam
rich adāgha
ridge kuṭo
right (hand) daḥkhina
right (cf. just, true)
rightly samma (ind.)
ripe, ripened paṅka, pāka, parīpakka
ripen vi-pac (III)
ripening paṇīpāko, pākhima
rise (p)paṭi-(u)(d)-(j)hā (I) (paccaṭṭhāti)
rise up u(d)-(j)hā (I)
rising uṭṭhānam
rite vaṅko (sacrifice)
river nādi
road addhan-, paṭho, paṇtho, maggo,
vaṭṭumām
roadworthy adhāniya
roar nādo
robbery duhano
robe caṭvaram
roll vaṭṭ (I) (intrans.)
rolling vallam
roof bracket gopānast
room āvasatho
root muḷam
rope rajju (fem.)
rough ḍhara, ḍharaśa
roughness ḍharaṭṭam
round pari (prefix)
all round samantā (ind.)
royal court rājakaḷam
royal endowment rājādāyo
royal stake (marking the royal
threshold) indākhilo
rubbish heap saṃkāraṅko
ruin vinipāko
rule sās (I), ḍappo
moral rule saṅkārapadaṁ
rule over abhi-bhā (I)
rumour saddo
rush (plant) muṇjaṁ
s
sabbath uposatho
sacrifice (ritual) yaj (I), yaṅko (rite),
yijham (offering)
sacrificer yasitar (masc.)
safe hōma
safety sotthi (ind., dat.), sotthaṁ (ind.)
safety rākhā, sotthi (ind., dat.)
sage isi (masc.)
for the sake of attāya (ind.)
salute vana (I)
same: that/the... (is) the same
thing as that/the... ta(d)... ta(d)...
satisfy ā-rādh (VII) (acc.), saṃ-tapp
(VII) (acc.)
be satisfied saṃ-tus (only p.p.)
say vad (I), bhas (I), vac (I) (aorist),
bhaṁ (I), ak (only perfect), u(d)-
ā-hār (I)
saying vacanan, bhaṅsim
say after anv-bhas (I)
I say ā bhaṁ (ind., enclitic: arrogant
or lordly), vata (ind., enclitic:
polite, mild expletive)
they say (it is said that) hira (ind.,
enclitic)
scatter kīr (I*)
scent gandho
science viṣṇā
scold ā-(h)hus (I)
scope avacaro
scrape off o-lup (II) caus.
sea samuddo
put out to sea adhi-o-gāk (I)
search pariyeṭṭhi (fem.)
search for gaves (I), pari-is(a) (I) (parives-)
search out vi-ci (V)
season uśu (neut.) (the gender fluctuates)
seat āsanām (raised), niśdānam (groundsheet, etc.)
offer a seat āsanena ni-mani (VII)
secluded paśissalīna (sometimes spelt paśi-), vūpakaṭṭha
seclusion paśissalānām (sometimes spelt paṇi-), viṣhada
second dutiya
secure khema
see pass (I), (d)dis (I) (present system from pass, rest from (d)dis)
seed bijām
seeing dasanām, dakkhin (fem. -īnt), didhīn, -dasa, dassāvin (who would see)
be seen sam-ı-dis passive
seek pari-is(a) (I) (parives-)
seeking pariyeṣṭhi (fem.), anuesin (adj.)
seem (k)khā (III)
seer isi (masc.)
seize (g)gah (V), (a-g)gah (V)
seizing (g)gāhā
self altan (masc. and pronoun: Lesson 22), sayam (ind.), sāmām (ind.)
self-control saṁyamo
self-necessity mamattām
self possessed sala, satimani-
self possession (s)satī (fem.)
self-respect hari (fem.)
semi-desert kantāro
send (p)pā-hi (V), pes (VII)
(most) senior jettha
sensation vedanā, vedayita, phoṭhshabbam
sensual sāmīsa
sentence uvaṇjanam
sentient saṇhin-
entient body nāmarāpam
separated viviṭṭa (p.p. vi-vi (VII))
separate from vi-ḍu-chid (III)
having become separated from vivicca (ger. vi-vi (VII))
separation viveko
serenity sampaśādanam
serve uṇa-(t)ṭhā (I), uṇa-nam (I)
caus. (dat. of person and acc. of thing), pari-vis (I*) (with food)
service porisam
serving uṇaṭṭhānam
set going (p)pā-valit (I)
setting going -vatiṣṭ
set out (p)pā-yā (I)
set up (p)pāsi (> pāti)-ṭhā (I), (p)paccuṭṭhita (p.p. (p)pāti-ūpa-(t)ṭhā)
set upright u(d)-kuṇ (I)
setting attagamo
seven salta (num.)
seventeen sallarasa (num.)
seventh sallama
seventy sallati (fem.)
sexual meṭhuna
shade pacchāyā
shake saṁ-dhu (V)
shallow utānaka
shame ottapam
shamefaced manku
shapeliness lakkhaṇam
sharp tintha
share saṁ-ve-bhaj (I), bhāgo
shave off o-har (I) caus.
shaven mūṇa
shaven-headed mūṇaka, bhanṭu
she la(d) (sā), ela(d), idām- (ayām), amu- (asu), bhovi (honoric)
shelter āvānaṇam
shine subh (I), uṇa-subh (I)
ship nāvā
shoot vi-o-bhī (II)
shooter vedhin-
shore śram
shore sighting tiradasi
short rassa
in short saṁkhīṭena (ind.)
shortly rassam
show (d)dis (I) caus., (p)pā-kās (I)
caus., a-ruh (I) caus.
show up a-ruh (I) caus.
shower in (usher) pavesatār (masc.)
shower over (sprinkle) a-sic (II)
shrine cetiyam
sickness dhikko, udāko (vomiting)
side passa, anjo (extreme)
on one side ekato (ind.)
on either side ekato (ind.)
on its side passena (ind.)
on all sides samani (ind.)
sidenong visāci
siesta bed divāseyyā
sight rāpani (object), cahhhu (neut.)
(sense)
sign nimitito
silent, silently tuhī (ind.)
silver sajjhi (neut.), rajatahi
simile upamā
simple utlānaka
simultaneously āpūbbāṃ acarimāni
(ind.)
since agge (ind.: time), yato (ind.: cause), yāni (ind.), yasma (ind.: cause)
since then tad agge (ind.)
sing after anu-ge (I)
singing etāṃ
single ekaha (adj.)
singleness ekodibhāvo
sir! (polite address to a monk)
bhante (ind.)
sir! (polite address by Buddhist monks to the Buddha) bhadante
(ind.)
sir! (not very respectful, may express surprise) ambho (ind.)
(dear) sir! (polite and affectionate address between gods, or by gods to men) mārīsa (pl. mārisā) (voc.)
sir! (polite address between equals), bho (voc. of bhavant—used also to a senior person), āsuso (ind.) (used also to a junior person)
sir! (honofrific pronoun) bhavant
sit down ni-stā (I)
sitting cross-legged pallaṅko
site of a village gāmapaḍaṁ
building site vaṭṭhū (neut.)
six chaḷ (num.)
the six spheres saḥyāyatanāṃ (of the senses: 5 senses + the mind)
sixth chaṭṭha
sixteen sofassā (num.)
sixty saṭṭhi (fem.)
size pāmāṇam
skilful dakkha
skilful in padakkhiṇa (loc.)
skin tacco, chavi (fem.)
skin (film) santānaṁ
sky antātikkhaṃ, ākāso (space), divo (poetic)
slander abhi-ā-cikkh (I), pari-bhās (I), pariḥbhāsā
slave dāso
slavery dāsayāṇi
slave girl dāst
slave woman dāst
slay aṭṭi-pac caus.
slaying aṭṭipāto
slow munda
small pariṭṭa, khudda
smear makkh (VII), tip (II)
smell ghānam (sense of)
smith hammāro
snake ahi (masc.), sirīṁṣapo
snap poth (VII) (fingers)
so evaṁ (ind.), taṁ (ind.), tad (ind.)
if so atha (ind.)
so far etīvattā (ind.)
soft vaggū (usually of beautiful sounds)
soldier antakṣitho
solid matter kabhajīṅhāro
some eka (pl. pronoun)
someone ekacca (pronoun)
some thing(s) ekacca (pronoun)
son putto
my son! tāla (ind., affectionate address)
soon na cirass’ eva (ind.)
soothsayer nemitto
sorrow suc (I), soko
sort-rūpa
this sort of tādisa (adj.), etādisa (adj.)
of such sort sadisa (adj.)
of what sort? kātida (adj.)
soul attan (masc.), jīvo
sound (audible) upa-īsa (VII), saddo,
(s)saro
sound (proper) kalla
source niḍānaṁ, yoni (fem.)
southern dakkhiṇa
sow (p)pa-vap (I)
space ākāso
sparkling accha
speak bhās (I), vad (I), ud(ā)-har (I)
not to speak of ko pana vādo (ind.)
speak with exaltation, with joy udāneti (denom. of udānāṁ)
speaker bhāsitar (masc.), vattar (masc.)
causer to speak vācetar (masc.)
speak to saṁ-u(ā)-car (I)
speaking vādin-
speech bhāsītām (saying), vacanām (saying, words), vācā (language, action), vact (language, action: used in compounds)
spent (time) vutiha (p.p. vas (I))
sphere āyatanām
spirit devatā (male as well as female)
unhappy spirit vinīpātiko (reborn in purgatory, or as an animal, ghost or demon)
spiritual manomaya ("consisting of mind")
splendid rucira
splendid! dīthā (ind.)
splendour avabhāso
split bhid (II) (trans.), phal (I) (intrans.)
splitting up bheda
spontaneous adhicca
spread sam-(t)har (I)
spread out (p)pa-(t)har (I), sam-tan (VI)
spinkle abhi-u(d)-khir (I*), sic (II)
square singhālaiko
squat down pari (pali)-kujj (I)
stable vāhanāgārām
stake khti (boundary)
stenmen kiṁjakkhām
stand (ľ)thā (I)
stand up u(d)-(ľ)thā (I)
stand fast gādhā (I)
one of long standing railaṁhā (masc.)
star tārakā
staring visāta (adj., from p.p. vi-sar)
start (p)pa-vatt (I)
state bhāvo (nature)
mental state dhammo
statement vādo
state of being a wanderer/ascetic/philosopher sāmaṁhām
station (ľ)hiti (fem.)
station oneself (p)pāti (> pāti)- (ľ)thā (I)
status bhāvo
stay (ľ)thā (I)
staying (ľ)thāyin-
sterile varākha
steward khattar- (nom. sing. khattā, acc. khattām, voc. khatte)
stick dāṇḍo
to a still greater extent/degree bhīyyoso mālāya (= abl., ind.)
still greater bhīyyoso (ind.)
still less pag eva (ind.)
still more pag eva (ind.)
still more so bhīyyoso (ind.)
stirred up lūśa
stirring sanvejantya (inspiring)
stop! alām (ind.)
stop ni-rudh (III), upa-rudh (III), var (III) (trans.)
store sannidhi (masc.)
stores bhāṇḍaṁ
storehouse koṭṭhāgāraṁ
story kathā
straight uju
strand guṇam (sometimes masc.)
stranger aṁhālo
straw palālam
stream nadihā
street rathiyā
stretch lan (VI)
stretch out (p)pa-sar (I) (intrans.), sam-tan (VI) (intrans.), pa-sar (I) caus. (trans.)
strength balām
strew sam-(t)har (I)
etirely strewn sabbaśanthari
strike ā-kut (VII), ā-han (I)
string gunam (sometimes masc.)
strong balavani, dalha
strongly vi (prefix)
study sikkha (I), sajjhāyo
studying sajjhāyo
extremely stupid momīka
stupidity thīnamiddham, middham (mental derangement), thīnam (mental deficiency)
extreme stupidity momūkhaṃ
style ākappo
sublime sāmukkhaṁsaka, mahaggata
submit anu-yuṣ (II)
subsist by adhi-ā-vas (I)
substance hāyo
subtle nipuna (reasoning), sukhuma (matter)
subversive element kaṇḍakām
success sampada
in succession anupubbena (ind.)
successively aparāparaṁ (ind.)
such as yad idam (ind.)
such and such amuha (adj.)
suffering dukkhaṁ
sufficient alam (ind.)
suffused with sahağata
suit (A)hām (I)
summary uddeso
summarized description uddeso
summer ghammo (noun), gimiha
(adj.)

sun sūriyo
sunshade chatta(ha)m
superior mahesakhha
supple mudu
suppleness mudulā
supply with samanī-bhū (I)
supplies bhāṇḍaṃ

suppose (usual equivalent is simply
use of the optative tense; for
"suppose I were to . . ." there is
yan nūna + opt.) I suppose :
maññhe (ind.)
supposing ? yan nūna (ind.)
suppress sam-am(u)-han (I)
supremacy ādhipateyyaṃ, aggalā
supreme anulāra
the supreme aggo

surely eva (ind., enclitic), va (ind.,
enclitic), vata (ind.), ve (ind., poetic),
haive (ind., poetic)
surpassing atikkanta
surprising acchāya (cf. also labbhā
(ind.), Vocab. 27)
surrounded by samphāqna (p.p.
sam-pari-kir)
survivor avassako
swallow gil (I*)
swallow back (p)paṭi-ā-vam (I)
sweating sedaθa
sweet madhu (adj.), sāla
sword satkhaṃ

sympathy mudita (with happiness;
otherwise see "compassion")
synopsis uddeso
synthesized saṃkhala (p.p. saṃ-har)
systematic ānupubha (fem. -I)


take ā-dā (I) or (III), har (I),
(g)gaθ (V)
taking ādānaṃ
take away ni(r)-har (I) (nharati)
take out ni(r)-har (I) (nharati)
take up u(d)-sah (I) (undertake), saṃ-
anu-yu̲ṣ (II) (cross-question)
talk kathā, sallāpo
tamed danta (p.p. dam)
taming damo
tangled ākula
taste sā (III), raso (object), jivhā
(sense)
tasting assādo
tax (religious) dali (masc.)
teach dīs (VII)
teacher ācariyo, satthār (masc.)
teacher’s teacher pācariyo
tell kath (VII), ā-(k)hā (I), (p)pa-ā-
vad (I)
ten dasa (num.)
tend pari-car (I)
tendency nitti (fem.)
tender maddava
territory khetlaṃ, gocaro
terror (p)paṭibhaṃ, utāso
than (expressed by the abl.)
than this ito (ind.)
that ta(d) (anaphoric), etad (deictic).
idam (deictic), anu- (deictic and
more remote), na-, iti (ind.), yaṃ
to (ind.)
that is (i.e.) yad idam (ind.)
the (usually no equivalent : see
Lesson 5) ta(d)
thief theyyaṃ
then tadā (ind.), atha (ind.), atha kho
(ind.), tato (ind.), carahi (ind.), taṃ
to (ind.), tado (ind.)
thenese tato (ind.), atha (ind.)
theory diṭṭhi (tem.)
thoepoxing anuddhiṛhit-
there taltha (ind.), tatra (ind.), amutra
(ind., more remote)
therefore lena (ind.), tasmā (ind.),
carahi (ind.)
thief dassu (masc.)
thigh āru (fem.)
thing vaitthu (neut.)
good thing dhimmo
think gen. + evam hā (I) followed by
direct speech, man (III)
I think mañña (ind.)
think about upa-ni(-jh)e (I)
third taliya
"thirst" (fig.) tanhā
be thirsty pā desid.
thirsty pūpāsita, pūpāsin
thirteen ēkapa (num.)
thirty (I)lima (neut.)
this idam, eta(d), ili (ind.)
this side orima
thither pāram (ind.)
"thorn" (i.e., subversive element)
kanṭakam
thoroughly sabbena sabbam (ind.)
thou tuam (ta(d)-)
thought cilam
thousand sakkham
thread suttam
threat garahā
threatening paritajjanā
three ti- (nom. masc. tayo, neut. tīni,
    fem. tīso)
threelfold tiividha
three days itham
thrice sikkhatum (ind.)
thrive pabb (I)
throb phand (I)
through (may be expressed by the
    ins.) tirō- (prefix), accayena (ind.,
    time passed = gen.)
throw (k)khīp (I*)
throw away chaḍḍa (VII)
thrown away ceṭṭa (p.p. caṭ)
throw down mi-(k)khīp (I*)
thus evam (ind.), tathā (ind.), ittham
    (ind.), iti (ind.)
thus-gone tathāgato (title of the
    Buddha)
tie gath (II)
tie back aṭa-nah (II)
tie up sām-nah (II)
tied gathita (p.p. gath (II))
time kālo (opportunity, proper time),
    samayo (any time, occasion, time
    of an event, accidental time),
    addhan- (extent of time, period),
    velā (occasion)
timeless akālika
at any time kadhā ci (ind.)
at some-time kadhā ci (ind.), karaha ci
    (ind.)
each time it came āgalāgataṃ (ind.)
tip aggo
tire kilam (I)
tiring kilamatho
tithe balti (masc.)
to ā (prefix)
toadstool ahicchattako
today ajja (ind.)
for today ajjatanāya (ind.)
toe aṅguli (fem.)
toenail naṅko
together ehai (ind.), saṃ (prefix)
toleration khanī
tomorrow svātanāya (ind.)
tongue jivā (incl. as sense of taste)
too (" also ") ti (ind., enclitic)
too much atibāhāṃ (ind.)
top aggo
on top of upari (ind., precedes the
    word it relates to, which is usually
    in the loc.)
tortment pac (I), upa-dah (I)
torture pac (I)
touch phus (I*), phasso (for sense of
    touch, kāyo is used)
touchable poṭṭhabbam (object)
towards yena (ind. with nom. and
    tēna), abhi (prefix), upa (prefix),
    (p)paṭi (prefix)
town nīgamo
town dweller nīgamo
trade vanippattho (commerce), sippam
    (craft)
tradition āgamo
train sikkham (I)
trainable damma
training sikkhā, sikkhāpadam
transcend saṃ-ati-(k)ham (I)
transcending samatiikkamo
transmigrate upa-pad (III), sāṃ-sar
    (I) (circulate indefinitely), saṃ-
    dhāv (I) (pass on)
transmigrating opapātika
transmigration saṃsāro
travel cāriya
treasurer gānaka
treasury koso
treat with pari-bhū caus.
tree rukkho
tremble (p)pa-vedh (I), hamp (I)
tribe kulo
by tribe -kutina (adj.)
trick māyā
trickle (p)pa-(g)har (I)
triple tiividha
trouble vi-han (I), upapiḷa, vihesā
troublesome garu
ture sacca, sant-, tathā (ind.)
it is true that, is it true that?
    saccaṃ (ind.)
truly ha (ind.), have (ind.), (poetic)
trust saddhā
trusting saddha, pasanna
truth saccaṁ
speaking the truth, truthfulness saccaṁ
vātāsah (l)
turbid āvia
verify the truth, truthfulness saccaṁ
vātāsah (l), aṁch (l) (on a lathe)
turn back (p)pati-vātā (l) (intransitive, transitive = caus.), caus. of ni-vātā
(l) (transitive)
turn back again paṭi-u(d)-ā-vātā (l)
turner bhamaṁhāro
twelve dvāadasa (num.)
twenty uṭsali (fem.)
twice dvākkhāṭṭhā (ind.), dvāḍhā (in two) (ind.)
twist viṭṭh (VII)
two duṁ (num.: nom. due)
in two dvādha (ind.)
two days dvāṁhām
twofold dvāḍhā (ind.)

u

ugly dubbannya
un- a
unable abhabba
unanimous samagga
unattached anissītta
be uncertain vi-kīt desid.
uncertainty viśiṭṭhīṭṭhā
unconquered anabhībhūta (p.p. abhi-hā (l))
uncultivated ahaṭṭha
undergo ni-gam (l)
understand adhi-gam (l), (p)pa-(ā)bā (V), anu-buddha (III)
understanding paññā, paññanā, anubodho
undertake (p)pa-yuj (VII), u(d)-sah (l)
undertaking kāmānto, samārambho
undetermined avyākata (neg. p.p. vi-
ā-kar)
uneasiness nibbussattā
unexplained avyākata (neg. p.p. vi-
ā-kar)
unhappy dukkhaṁ
be unhappy dukkheti (denom.)
unhappiness dukkhaṁ
union sāyojanaṁ, samphasso, sahau-
yātā (with gen.)
united samagga
unity ekattām
universe loko
universally aṁnadaṁthu (ind.)
unlimited aparīyanīta
unlucky die kāli (mas.)
unmethodically ayoniso (ind.)
unobtained appatā
unploughed akāṭṭhā
unravel ni(r)-vēth (VII)
unscientifically ayoniso (ind.)
uns significant anamṇa
unsingly nibbussatā
unsettled nelilaṁ
unsound akalla
unsurpassed anuttarā
untie apa-nah (II)
untie yāva (ind.)
untruth vilathām
up uḍhaṁ (ind.), u(d) (prefix)
uplifting uḍhaggīka
set upright u(d)-kuṭṭ (l)
up to sama (adj.), yāva (ind., abl.), upa (prefix)
urine mutāṁ
what’s the use of? kīṁ ... karissati
(of = nom.)
use up pari-ā-dā (III)
very useful bahuṁhāra
usher paṭvesṭaṁ (mas.)
usual yathākata
exalted or joyful utterance udānaṁ

v

vain vīkkhita
valour parakkamo
value sāro
vanity uḍhaccaṁ, kuhkaccaṁ, uḍ-
haṭṭhaṭṭhaṭṭha, ohāro
various puthu
variously nāṇā (ind.)
vase bhīṁkaro
the vegetable kingdom bhīgamo
veneration padakkhīṇa
verifiable ehipassīka
very (cf. “excessive”) (an adjective may be repeated, so may an “adverbal accusative”; see Lesson 21) ativaīya (ind.), su-
(prefix to adjectives, poetic), ati-
(prefix to adjectives, poetic), vi-
and (p)pa- occasionally may be translated “very”)
very much ativiya (ind.)
victory jayo
vigour thâmo
vile duśṭha, asucî
village gâmo
violence vyâpâdo [non ~ see s.v.]
violent vyâpaṭijja, vyâpâpana, pabâja, bâja
virtue stîm
virtuous stîvanta
visible sanâñjhi, diśṭha
be visible to (p)pâ-(h)kî (III) (dat.)
visited abhisaja (p. p. abhi-sar)
visualize as upa-sam-har (I) (2 accs.)
voice (s)saro
vomited vanta (p. p. vam)
vomiting uddeko
vow (v)valam
vulgar gamma

w
wages vettana
wait ā-gam (I) caus.
walk (k)kam (I)
walk about (k)kam (I) intensive
walk along anu-(k)kam (I)
walk up and down (k)kam (I) intensive
wall bhîtti (fem.)
wander ā-hînd (I)
wanderer pariîdajaka, samayo
as much as one wants yâvadattham (ind.)
wanton tola
war yuddham
warrior (member of the military-aristocratic class) khattiyyo
wash (p)pâ-(h)khal (VII)
waste (k)kîhî (III)
watch (p)pâ-ikhî (I), yâmo (of the night)
watch over pari-har (I)
watcher pakkhatar (masc.)
water udâham, pântyam (drinking water), ōpas- (as "element"), vâri (neut.)
having water odaka (fem. -ikâ)
water-jar udâhama (masc.)
ceremonial water vessel bhînkâro
consist entirely of water ekodhât-bhû (I)
wavy vellita

way paṭipudâ, maggo, patho, ayanam, dhamma
way of life cariyâ
having the best way of life brahma-cârin
on the Way sâlpanna
in this way iñham (ind.)
this way tena (only with yena and nom.)
in what way ? yathâ katham (ind.)
in whatever way yathâ yathâ (ind.)
in all ways sabbathâ (ind.)
we ma(d)- (mayam)
weakening (making weak) dukkhat-karâna
wealth dhanam, altiho
wear dhar (VII)
weariness kilamatho
wearing vasanam
wearying kilamatho
week satlâmam
weep rud (I*)
welcome ! svâgamam (ind., dat.)
well (done) suñhù (ind.)
well sâdhukâm (ind.), su- (prefix)
well ! handa (ind.)
well (healthy) âroga
well-gone sugato (title of the Buddha)
well-spoken subhâsîta
welfare hîlam, atitho
wet allâ
west pachâ (ind.)
western pacchima
what ya(d) (pronoun), yam (ind.)
what ? kim (pronoun)
what if ? yan nûna (ind.)
like what ? hitis (adj.)
whatever yam hit ci (pronoun)
what should be done kiccaṁ
wheel cakkham
when yadâ (ind.)
when ? kadâ (ind.), kudâ (ind.)
whence yato (ind.)
whence ? kuto (ind.)
where yatha (ind.), yatra (ind.), yena (ind.)
where ? kattha (ind.)
whereabouts yahîm (ind.)
whereabouts ? kaha (ind.)
whereas yam (ind.)
wherefore ? kasmâ (ind.)
where to ? kuhîmi (ind.)
whether yadi (ind.)
whilst antara (ind.)
who ya(d) (pronoun)
who ? kiṃ (pronoun)
which ya(d) (pronoun)
which ? kiṃ (pronoun), katama (pronoun)
which one ? katama (pronoun)
which way yena (ind., nom.)
white sukha, odāta
white water-lily humudāṃ
whole kevala, sabbavānti
why ? hasmā (ind.), kiṃ (ind.),
  katama (ind.)
wielding power vasavattin-
wife dāro (sometimes -ā)
wild animal vālo
wilderness kantačīro
will chandas-
I won't alaṃ (ind., dat.)
win ji (V), ji (I)
wind vālo
old winnowing basket kattarasūppo
winter hemantikha (adj.)
wisdom paññā
wise pañcita, nipaka, medhāvin
wise man paññito
wish äs-hatha (I), is(u) (I)
as far as one wishes yāvaticchahā (ind.)
best wishes ! bhavaṃ (ind. with athu
  and acc. of person)
wherever one wishes yathicchahāṃ
(ind.)
whatever one wishes yadicchahāṃ
(ind.)
wishful athika
wishing for sāpēkha, jījinsamāna
  (poetic)
to wit yad idaṃ (ind.), savyathidaṃ
(ind.)
with saddhiṃ (ind., ins.), sa-
withdraw apa-(k)ham (I)
withdrawn vipakaṭṭha (secluded),
onṭta (removed)
within antarā (ind.), antara (prefix)
without vinā (ind., precedes ins.),
a- (prefix), ni(r)- (prefix), vi- (prefix), apa-paṭṭa- (prefix), viṁṭa- (prefix), vipanna (adj.)
woman Ỉthlī
womb yoni (fem.), hucchi (masc.)
wonderful abhūta
it’s wonderful diśhā (ind.)
a wood vanāṃ ("wood" = kaṭṭham, esp. firewood)
word padam
words (speech) vacanaṃ (sing. collective)
work kar (VI), kammanto, kamnaṃ
working -hado
world loko
this world ayaṃ loko, itthattāṃ,
  āpāraṇi (ind.)
living "in the world" gihin
worthy one arahanti- (masc.)
worry upa-dāh (I), anattamanāt, hukkuccaṃ
worried anattamana, vyāvaṣa
worse pāpiya
wrap veṭh (VII)
wrong micchā
wrongly micchā (ind.)

y

year vassaṃ, saṃvaccharaṃ
yearned for abhi-pathitā (p.p. abhi-
pathā (VII))
yellow ṭīta
yes āma (ind.), evaṃ (ind.)
yoke yuj (III), yugamī
yon amu-
yonder amuṭa (ind.)
you (sing. thou) ta(d)- (tvam), bhavant
  (honourific)
you there ! handa je (ind., cf. je)
you (plur. :) ta(d)- (tumhe), bhavant
  (honourific)
you I je (enclitic) (form of address by
  a master/mistress to a slave
woman: preceded by handa, kiṭṭ, etc., or by gaccha)
young dāhara
young (of animals) susu (masc.)
younger, youngest kāṇṭha
youth yuvaṃ (masc.)
state of youth yobbanaṃ
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>acc.</td>
<td>accusative</td>
</tr>
<tr>
<td>abl.</td>
<td>ablative</td>
</tr>
<tr>
<td>adj.</td>
<td>adjective</td>
</tr>
<tr>
<td>aor.</td>
<td>aorist</td>
</tr>
<tr>
<td>caus.</td>
<td>causative</td>
</tr>
<tr>
<td>con.</td>
<td>conjugation</td>
</tr>
<tr>
<td>CPD</td>
<td><em>Critical Pali Dictionary</em></td>
</tr>
<tr>
<td>dat.</td>
<td>dative</td>
</tr>
<tr>
<td>denom.</td>
<td>denominative</td>
</tr>
<tr>
<td>desid.</td>
<td>desiderative</td>
</tr>
<tr>
<td>fem.</td>
<td>feminine</td>
</tr>
<tr>
<td>fig.</td>
<td>figurative</td>
</tr>
<tr>
<td>f.p.p.</td>
<td>future passive participle</td>
</tr>
<tr>
<td>fut.</td>
<td>future</td>
</tr>
<tr>
<td>gen.</td>
<td>genitive</td>
</tr>
<tr>
<td>ger.</td>
<td>gerund</td>
</tr>
<tr>
<td>ind.</td>
<td>indeclinable</td>
</tr>
<tr>
<td>ins.</td>
<td>instrumental</td>
</tr>
<tr>
<td>intrans.</td>
<td>intransitive</td>
</tr>
<tr>
<td>ipv.</td>
<td>imperative</td>
</tr>
<tr>
<td>lit.</td>
<td>literal(ly)</td>
</tr>
<tr>
<td>loc.</td>
<td>locative</td>
</tr>
<tr>
<td>masc.</td>
<td>masculine</td>
</tr>
<tr>
<td>neut.</td>
<td>neuter</td>
</tr>
<tr>
<td>neg.</td>
<td>negative</td>
</tr>
<tr>
<td>nom.</td>
<td>nominative</td>
</tr>
<tr>
<td>num.</td>
<td>numeral</td>
</tr>
<tr>
<td>pass.</td>
<td>passive</td>
</tr>
<tr>
<td>PED</td>
<td><em>Pali-English Dictionary</em></td>
</tr>
<tr>
<td>plur.</td>
<td>plural</td>
</tr>
<tr>
<td>p.p.</td>
<td>past participle</td>
</tr>
<tr>
<td>pres.</td>
<td>present tense</td>
</tr>
<tr>
<td>pres. p.</td>
<td>present participle</td>
</tr>
<tr>
<td>PTS</td>
<td>Pali Text Society</td>
</tr>
<tr>
<td>Sd.</td>
<td><em>Saddaniti</em></td>
</tr>
<tr>
<td>sing.</td>
<td>singular</td>
</tr>
<tr>
<td>trans.</td>
<td>transitive</td>
</tr>
<tr>
<td>voc.</td>
<td>vocative</td>
</tr>
</tbody>
</table>
**GRAMMATICAL INDEX**

- *a 251 ff.*
- *ā- in the seam 213*
- abbreviation 109
- *abhāba 68*
- *ābhi 368*
- *abhidheyyaliṅga 60*
- *ābhīṅa 187, 195*
- ablatival case 88 ff., 103, 124, 330
- absolute 58
- absolute construction 103, 289 f.
- abstraction 251, 287
- abstract nouns 252 f., 352
- " acting " 55
- action 8, 41, 46, 48, 55, 57, 60, 103, 211, 233 ff., 289, 331
- action nouns 97, 68, 138, 231 f., 251
- active 10, 14, 17, 40, 42, 46, 63, 107, 135, 235, 274, 314, 316
- *ādhan 154*
- *ādhitteyya 270*
- *ādhi 270*
- address 35, 47, 170, 176, 276 (cf. "greeting", "polite address")
- *ādhikarāṇa 100*
- adjacent word 92
- adjectives in -ant 153
- adnominal 69
- adverb 116, 255
- adverbial 69
- adverbial accusative 116, 212
- adverbial use of certain cases of the pronouns 75
- adversative 118
- affirmation 32, 189
- affirmative 53, 304
- agent 6, 14, 40, 42, 48, 57 f., 79 f., 103, 107, 135, 138, 186, 274
- agent nouns 57, 209 ff., 251, 353
- agreement 14, 26, 30, 40 f., 60 f., 71, 103, 137, 211, 289
- *āh 170*
- *āha 237*
- *āhu(d) 354*
- *ājata 23*
- *ākammaka 18*
- *ākhyāta 5*
- alliteration 371
- alphabet 1 ff., 213
- *āmala 365*
- *āmenāta 171, 274*
- analysis 250 f.
- anaphoric pronoun 29, 289
- *āntyamuddesa 70*
- *ānādaithu 188*
- *ānu-(a)pi-i 318*
- *ānu-bandha 135, 251*
- *ānumati 291*
- *ānu-pagacchati 318*
- *ānu-peti 318*
- *ānu-pigacchati 318*
- aorist 23, 31, 37, 63, 82, 97, 123, 133, 172, 235 f., 315, 353 f., 386
- aorists of (d)dis and gam 64 f.
- aorist with double inflection 64 f.
- aorist of labh 334
- aorist passive 52
- aorist passive formed directly from a root 155 f.
- aorist of (s)su 70
- aorist of vac 32
- *āp 317*
- *āpādāna 88*
- *āpi 93, 318*
- *āppadhānaiṅga 60*
- apposition 108, 117, 185, 270
- *āraḥ 58, 135*
- *āraha 291*
- *ārahan- 140*
- archaic forms 354 ff.
- *āriya 358*
- article 30, 116
- *as 30 f., 35, 54, 86 f., 169, 233 ff.*
- *ās 356*
- *-āse 356*
- *āsis 276*
- aspect 233, 235, 237
- asterisk 16
- asyndetic 290
- *āttān 184*
- *āttanopada 314, 356*
- *āttasambaddha 288*
Grammatical Index

atithi 85
attlo 320
atthu 35
"attraction" 87
attribute 7, 9, 14, 17, 30, 61, 108, 211
augment 23, 31, 70, 156, 315, 331 f.
auxiliary verbs 54, 107, 233 ff.
avayava 55
avuddhika 12
aryayitbhāva compounds 255 f.

bahuubbthi compounds 137 f., 155, 187 ff., 212 f., 231 f., 234, 255, 271, 289 f., 300
bhagavant 153
bhānavāra 287
bhante 168
bhante 170
bhās 316
bhāva 42
bhāvanāpumsaka 116
bhavant 47, 170
bhavisant 54
-bhi 357
bhummā 100
bhuvādi gana 10
bitransitive 18
bound clause 291
brahman 184
brahmāna 358

candimā 158
car 238
case 7 f., 13 f., 55, 71
case-relation 78
categorical 87
catu(r) 153
catuḥḥth 67
causāl 118
causative 68, 87, 209
causative conjugation 78 ff.
cause 291, 296 f.
ce 294
cerebral 218
cerebralization 106, 218, 310, 329
certainty 55, 88, 295
ch 332
chaining 289 f., 300
cha(t) 269
chapter 287
chaṭṭhi 55
clause 48, 60, 70 ff., 299 ff.

collective 61, 97, 160, 274
collocation 188
commands 35, 87 ff.
comparative 123 ff., 252
comparison 44, 92, 108 f., 123 ff., 155, 189, 292
complex bahubhthi 155, 189 f.
complex sentences 48, 71 f., 289, 299 f.
compounds 33, 77 f., 122, 137 f., 154 f., 169, 171, 187, 212, 252, 285 f., 270 ff., 335, 371
compounding 289 f.
concession 291, 294
conclusive 118
concord 289 (see "agreement")
condition 87 f., 294 f., 333
conditional tense 311 ff.
conjugation 7, 21
conjunct consonant 216
conjunction 289 f., 300
conjunctive 121
conjunctive indeclinables 117 f., 289
conjunctive particles (= prec.) 71
consecutive 292
consonant 93, 216 ff.
consonant cluster 15 f.
consonants liable to doubling 11
context 53, 63, 74 f., 77, 136, 237, 254, 287 ff., 299
continuing state 132
continuous action 233, 235 f.
contraction 12, 16, 21, 47, 306
contrast 290
convention 250
conversation 29, 40
co-ordinate clauses 71
copula 14
correlative 71 f., 296 f., 301
correlative demonstratives 291
curādi gana 21
dajjā 357
dammī 283
dative case 67 ff., 134, 136, 138, 275
decension 7
deictic 29 f., 231
demonstrative 71, 291
demonstrative pronouns 29 f., 61, 71 f., 115 f., 231
denominative conjugation 316 f., 356, 367, 370
dependent words 92, 163, 252
derivation 6, 10 f., 12, 154, 218, 250 ff., 331
desiderative 233, 356
desiderative conjugation 352 ff.
desire to do 232, 352
dhāra 68
dhātu 6
dhātupākasadda 316
dialogue 235, 287, 299
didactic 237
digu compounds 274
direct object 17, 138
direct speech 29, 36, 56, 71 f., 74, 121, 235, 287, 289 f., 291, 299
directions 212
disapproval 55
discourse 287
disjunction 295
disjunctive 118, 212 f.
displaced 301
distinction 92
distributive 171, 212 f.
distributive numbers 274
divādi gana 62
division 273
diyyadha 270
double consonant 97
doubled relative 291
doubling 11, 21 f., 51, 216, 218, 332
du(r) 98, 188, 255
duration 12, 233
durative 235 f., 239
duṣṭya 17
dvanda compounds 97 f., 213, 274
dvi 117
dvikammaka 18

eka 116
ekamsa 118
elements of period construction 289
elements of the language 250
elevated 17, 86, 283, 316, 334
elision 187, 213 ff., 217, 252, 255
elipsis 57, 69
emotion 171
emotive 300
emphasis 33, 55, 61, 72, 85, 99, 118, 120, 163, 171, 186, 212 f., 233, 300 f., 316, 331, 354 f.
emphatic pronoun 29
empty relative 291 f.
enam 111
enclitic 27, 32, 41, 53, 56, 75, 99, 111, 115, 117 f., 213, 301
epithet 9
eternal truths 12, 55, 88, 237, 295
example 237
exponents 135, 251 ff.
exposition 287
external junction between words 218
-eyya 253
factor 297
familiar address 35
feminine 169, 253
feminine nouns in -ā 113 f.
feminine nouns in -i and -t 152
feminine nouns in -u and -ū 168 f.
feminines of the present participle
and of adjectives 157 f.
feminine stem 122, 187
fifth conjugation 96 f.
first conjugation 10 f., 15 ff.
formal distinctions 7
fourth conjugation 317
fractions 270
frequently 331
future 12 f., 234
future passive 55
future passive participle 104 ff., 235 f.
future-perfect 235
future tense 54 ff., 88, 236, 295, 333, 356
future time 235
future without -i-, etc., 232 f.

gana 21
gahādi gana 96
gender 7 f., 14, 61, 71, 78, 97, 137, 274
general statements 237
generalization 291
genitive case 55 ff., 67, 69, 92, 124, 136, 138, 211
genitive absolute 58
gerund 48, 71, 82, 98, 183, 195, 239, 251, 289 f., 299
gerund in (f)vāna 356
go 334 ff.
governed by 14
gradation 12, 210
grammatical 6
grammatical meanings 251, 288
greeting 38 (cf. "address", "polite address")
Grammatical Index

\begin{itemize}
  \item guna 12, 210
  \item gunanāma 60
  \item gunipada 60
  \item ha 255
  \item habit 55
  \item haplology 206
  \item hetukattār 79
  \item hi 297
  \item hiatus 213, 216, 255
  \item historical 26
  \item historic present 12, 235
  \item honorific pronoun 47
  \item hā 235 ff.
  \item hypotaxis 289
  \item hypothesis 237, 294, 331
  \item hypothetical 55, 86 ff., 118, 291, 295, 333
  \item t 156, 252
  \item identification 292
  \item idha 237
  \item -ika 187
  \item -ima 253 f.
  \item imperative tense 34 f., 104, 236, 295, 315, 317, 356
  \item imperfective 235
  \item impersonal 35, 42, 72, 87, 107, 354
  \item impersonal-neuter 116
  \item impossible hypothesis 331
  \item -in 188, 212, 251 f.
  \item ini 252
  \item indeclinables 7, 14, 58, 68, 70 ff., 89 ff., 116 ff., 123, 125, 171, 187 ff., 212, 231, 252, 255 f., 273, 291 ff., 355
  \item indeclinable form 156
  \item indeclinable-nature 255
  \item indeclinable participle 48
  \item indefinite 116, 125
  \item indefinite pronoun 85 f
  \item indicative 10, 93, 295, 333
  \item indignation 55
  \item indirect object 67
  \item indirect speech 36, 291
  \item individual 274
  \item infinite clause 299 f.
  \item infinite verb 289 f., 295
  \item infinitive 134 ff., 138, 231 f., 251, 289 f.
  \item infinitive in tāye 356
  \item inflections 6 ff., 251
  \item injunction 31, 87
  \item instrumental case 41 f., 44 ff., 79 f., 89 f., 92, 107, 138
  \item instrumental plural 357
  \item intensive conjugation 331, 356
  \item internal (to the word) junction 218
  \item interrogative 53, 73 f., 75, 93, 118, 121, 300, 332
  \item interrogative pronoun 73 f., 115
  \item intonation 53
  \item intransitive 18, 40, 63, 79 f., 107, 186, 219, 235
  \item introductory narrative 287
  \item inversion 33, 74, 85, 89 f., 121, 300 f.
  \item invitations 35, 87
  \item irregular stems 15 f.
  \item is(a) 135
  \item is(u) 135
  \item italics 163
  \item iti 36
  \item ito 124
  \item itthambhāhākkhyānaththē 17
  \item jaññā 97, 357
  \item junction 11, 61, 73, 93, 97, 99, 166, 213 ff., 269, 336, 353, 355, 370
  \item junction (adjective and noun) 14
  \item junction consonants 215, 255, 371 f.
  \item junction of vowels 214 ff.
  \item juxtaposed 9, 121
  \item -ka 187
  \item kāla 12
  \item kālātipatti 331
  \item kamma 8, 17, 42
  \item kammadhāraya compounds 108 f., 188, 212, 256, 274
  \item kammāna 185
  \item kammāpada 40 f., 51
  \item -kāma 231 f.
  \item kar 36 f.
  \item kāraka 8, 55, 57
  \item karaṇa 41
  \item karaṇa 118
  \item kārīla 78
  \item kātama 125, 273
  \item kathāṁ hi nāma 55
  \item kāti 273
  \item kattār 8, 42
  \item khalṭum 273
  \item kīcca 104
  \item kīṁ 74
  \item kiriya 8
\end{itemize}
Introduction to Pali

kiriyāvīsesana 116
kī 352 f.
kīta 251
kilakanāma 251
khyādī gana 96
(k)īta 375
koi 252

labbhā 304
labh 316
lābhā 300
lāhāra 8
language 250, 287
leading question 287
length of words 301
lengthened 12, 252 f.
lengthened final 355
lengthening of the vowel of a final -am 369
lexical 6
linga 6, 8
locative absolute 103
locative case 100 ff.

mā 31 f.
main clause 71
man 107
manner 292
mant 252
mantu 252
mārīsa 297
marker 291
masculine nouns in -a 154 f.
masculine and neuter nouns in -a 113 f.
masculine and neuter nouns in -i and -in 121 f.
masculine and neuter nouns in -u 134
-mātā- 45, 271
mātā 216
meaning 5 f., 250 f., 287 f.
meaningful elements 250 f.
metaphor 155, 371
metonymy 330, 365
metrical lengthening 342
metrical shortening 323
middle 332, 356
"middle" conjugation 314 ff.
missa 46
missakiriya 46
-mu 356

muddhan 154
multiples 273

na 31
na 251 ff.
(n)aha 253 f.
namī 116
nāma 5, 60
nāmarāpaṃ 333
narrative 26, 29, 71, 88, 170, 235, 287
negation 31 f.
negative 86, 88, 98, 106, 108, 135, 137 f., 169, 189, 304
neuter 212
neuter of state 116
neuters in -a 113
neuters in -i and -in 121 f.
euters in -u 134
nexus 14, 58, 61, 103
neyya 253 f.
ni 22
ni 252
ni 252

nidāna 287
nīdesa 287 f.
nīggaṅga 217 f.
(n)ika 253 f., 273, 321
ni-paṭa 240
nīpāta 7, 355
nir 22
ni(r) 22
ni-stā 239
nissakha 88
(n)iya 253 f.
niyamato paṭinīdesa 71
nominal clause 295
nominal sentences 9, 232, 234
nominative case 13 f., 40, 42, 79, 211, 274
nominative plural 356
nouns 5, 7 ff., 41, 55, 57, 60, 251 ff.
nouns in -an 153 f., 184 f.
nouns in -ar 209 ff.
nouns in -as 154
nouns and adjectives compounded with verbs 156
nouns and adjectives in -a 356
nouns in -a 316
nu 75
number 7 f., 14, 60 f., 71, 186, 211
numerals 116 f., 153, 212, 268 ff.
(n)ya 253 f.
Introduction to Pali

prohibition 31, 35
pronouns 7, 9, 13 f., 35, 47, 58, 70 ff.,
75, 111, 114 ff., 125, 171, 184 ff., 231,
234
pronoun attān 185 f.
pronoun bhavaṇī 170
pronouns: personal and demonstrative 28 ff.
pronominal adjective 71, 74
pronoun of absence 29
pronouns of presence 29 f.
pronunciation 357 f.
prosodies 218
pubba 48
pubbhāvīriyā 48
pucchā 287
pucchāna 118
puman 154
puna(d) 255
punctuation 288, 289
purisa 8
purpose 292
qualification 291
quantity of the syllable 216
question 287
quotation 35 f.
ra 252
rājan 153
reason 292, 297
reduplication 16, 170, 218, 331, 352 f.,
357
reflexive 314 ff., 332
reflexive pronouns 185 ff.
regret 55
relation 55 ff
relative 85
relative adjective 299
relative- "bound"- clause 289
relative clause 70 ff., 87, 291 ff.
relative indeclinables 72 f.
relative pronoun 63, 70 ff., 114
remote 231
repeated word 289 f.
repetition 72, 121, 171, 212 f., 255,
274, 317
requests 87
respectful address (see "polite address")
rhetorical 332
rhetorical inversion 301
rhythmically prominent positions 354
root aorist 353 f., 356
roots 6, 135, 218, 250 ff., 316
rudhādi gana 122
rūhi 250
sa- 137, 187
sace 294
sahassā 117
sah 317
saha 188
sakattāka 18, 314
sahjā 255
sak(h) 136, 333
sakka 136
saṃkha 335
sa(j) 269
saṃman 187
saṃsāra 77
saṃsānta 92
sambandha 55, 57
sāmin 55
saṃkha 118
saṃkhā 8
saṃsāra 329
saṃpadāṇa 67
saṃuccaya 117
saṅ 185
saṇ 316
saṇḍhī 213, 355
saṇṭhā(y)āṇ gacchati 161
saṇṭi 169
saṭ 169
saḷāṃ 117
saḷānti 86, 100
saḷṭi 291
saṭṭaṃ 187
script 1
second conjugation 122 f.
secondary derivation 252 ff.
secondary nouns 252
section 20, 237, 288
sentence 1 ff., 8 ff., 71, 73 ff., 112, 117,
213, 232, 251, 287 ff.
seventh conjugation 21 f., 35, 54, 79,
134
seyyathā 293
shortened 97, 216
shortened final 355
śid 369
simile 189, 293
simple sentence 289
Grammatical Index

sis 276
situation 287
sixth conjugation 36 f.
siyyā 87, 237
sounds 250
specification 292
spelling 211
-ssa 253 f.
stem 5 f., 28, 33, 51, 77, 122 ff., 134, 152 ff., 187, 218, 251 f., 316
strengthening 12, 210, 252 f.
strengthening the root with a nasal 122
strong 12
strongly 331
stylistics 15, 60, 290
su 98, 189
subject 9, 14
subjective 130
subjective genitive 57
subordination 289 f.
subordinate clause 48, 70 ff., 87, 103, 137, 155, 211, 269, 291 ff.
subordinate (conditional) clause 332
substantive 7, 60, 62
suffixes 6, 218, 250 ff.
superlative 123 ff.
suppositions 87, 291
sūriyo 358
surprise 55
sutta 207, 320
sūlanta 287 f.
svādī gana 21, 317
syllable 211, 216, 357
synonyms 355
syntactic grouping 213
-tā 252
taddhita 252
taddhitanāma 252
tama 285
tanādi gana 36
tappirisa compounds 77 f., 92, 108, 117, 186, 212, 256
tara 252
tatiyā 41
tatra 237
tavant(u) 275
tāvin 275
tena kho pana samayena 235 f.
tense 7 f., 295, 333
t‘eva 163, 215
text 287 f.
ṭhāna 301
“ that “ 291
theory 250
third conjugation 62 f.
ti 35 f., 163
time 295
“ times “ 273
ti “ three “ 268
-ta 89 ff.
transitive 18, 40, 79 f., 219, 235, 314
-tīta(m) 252
(f)ṭhā 238
tumicchāthha 352
tu eva 163, 215
u 48
ubho 274
u(d) 48, 255
udāhu 118
u(j)ju 372
units 287 f.
universal 72
upādha 270
upapada 92
upapada compounds 92
upasagga 5
upa-(f)ṭhā 68
upayoga 17
usage 250
vāccalīnga 60
vākya 8, 287
vanto 252
vantu 252
var 362
vatt 238
vattamāna 12
vegha 285
verbal nouns 57, 69
verbs 5, 7 ff., 251, 316
verse 354 ff.
“ very “ 171
vidhāti 6
vi-har 239
vikappana 118
viriya 358
visesa 118
visesana 60
vocative case 32, 55, 301
vocative plural 165
vocabulary 355, 357
<table>
<thead>
<tr>
<th>Term</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>vohāra</td>
<td>250</td>
</tr>
<tr>
<td>voiced</td>
<td>218</td>
</tr>
<tr>
<td>vowel</td>
<td>214 ff.</td>
</tr>
<tr>
<td>vowel gradation</td>
<td>12</td>
</tr>
<tr>
<td>vuddhi</td>
<td>12, 210, 252 f.</td>
</tr>
<tr>
<td>-vya</td>
<td>254</td>
</tr>
<tr>
<td>vyanījana</td>
<td>287, 320</td>
</tr>
<tr>
<td>wishes</td>
<td>35, 87</td>
</tr>
<tr>
<td>wonder</td>
<td>55</td>
</tr>
<tr>
<td>word used as a root</td>
<td>316</td>
</tr>
<tr>
<td>words</td>
<td>1 ff., 213, 218, 250 ff., 288</td>
</tr>
<tr>
<td>yadā</td>
<td>295 f.</td>
</tr>
<tr>
<td>yad agge</td>
<td>292</td>
</tr>
<tr>
<td>yadi</td>
<td>294 f.</td>
</tr>
<tr>
<td>yadidam</td>
<td>292</td>
</tr>
<tr>
<td>yam</td>
<td>291 f.</td>
</tr>
<tr>
<td>yasmā</td>
<td>297</td>
</tr>
<tr>
<td>yathā</td>
<td>292 f.</td>
</tr>
<tr>
<td>yato</td>
<td>296</td>
</tr>
<tr>
<td>yatha</td>
<td>298 f.</td>
</tr>
<tr>
<td>yāva</td>
<td>298</td>
</tr>
<tr>
<td>yāvaktaṃ</td>
<td>298</td>
</tr>
<tr>
<td>yāvataś</td>
<td>298</td>
</tr>
<tr>
<td>yāvalaka</td>
<td>299</td>
</tr>
<tr>
<td>yena</td>
<td>299</td>
</tr>
<tr>
<td>yuvān</td>
<td>185</td>
</tr>
<tr>
<td>zero</td>
<td>12, 210</td>
</tr>
<tr>
<td>zero suffix</td>
<td>252</td>
</tr>
</tbody>
</table>
Addenda

Page

Additions to the Lessons

319  apadeso reference
127  dhuttako gambler, rascal
279  nūna if (enclitic)
335  (p)pāti-pucch (l) patipucchati ask in return
336  pasādo confidence
65   pāmujjāṁ joy
336  pāvacanaṁ teaching
141  bandho imprisonment
337  vimokho freedom
119  sam-ni-sīd (l) sannisīdati they sit down together
338  samanantarā (ind.) immediately
241  setthi (masc.) moneylender
128  senā army

Additions to Pali-English Vocabulary

388  apadeso reference
399  dhuttako gambler, rascal
400  nūna (ind., enclitic) if
401  paṭicchādaṁ concealment
401  (p)pāti-pucch (l) ask in return
402  prīvesanaṁ food distribution
403  pasādo confidence
403  pāmujjāṁ joy
403  pāvacanaṁ teaching
404  bandho imprisonment
409  vimokho freedom
411  saṅgati (fem.) combination
412  sam-ni-sīd (l) sit down together
412  samanantarā (ind.) immediately
414  senā army

Additions to English-Pali Vocabulary

420  read: combination saṅgati (fem.), saṃkhāro (see Vocab. 26)
434  moneylender setthi
444  summitt aggo
APPENDIX

EXERCISE 1

The thus-gone speaks
The lay disciple asks
The man says so
A god is a non-human being
I say so
The noble goes away

puriso bhāsati
samaṇo tathāgato hoti
brāhmaṇo pakkamati
devo evaṁ vadati
samayo hoti
putto nisidati

The minister sits down
The philosopher is thus-gone
The son who is a lay disciple sees
The priest approaches
The person is alive
They say so

mahāmatto brāhmaṇo hoti
khattiyo upasaṅkamati
devo cavati
evaṁ vadasi
evaṁ vadatha
evaṁvadāma

EXERCISE 2

The well-gone speaks the doctrine
The lay disciple brings the bowl
Human beings desire existence
We go to the village
The philosopher is coming
The thus-gone is well-gone
The priest asks the men
Gods die
They speak (state) an argument
The sons go forth
The being stays
They ask the philosophers the meaning

mahāmattāṁ upasaṅkamanti
purisā mahāmatte passanti
APPENDIX

deva amanusso tathāgataṁ
upasaṃkamati
samaṇaṁ dhammaṁ pucchasi
samaṇaṁ sugataṁ pucchāma
tathāgato pamādam pajahati
upāsakā gāmaṁ pavisanti
samaṇaḥ jhāyanti
kāyo tiṭṭhati
aggaṁ phusati
samaṇaṁ atthaṁ pucchāma
piṇḍaṁ deti

EXERCISE 3

The fortunate one teaches the
doctrine
You are deceiving the king
He accepts the priest as a lay
disciple
The king addresses the men
The priest sees God
The king who is a noble asks
the minister
The priests say to the king
The man throws away the load
So they relate (tell)
They declare time the
condition

upāsakā bhagavantaṁ
abhivādenti
hatthe bandhati
vipākam paṭisaṃvedemi
rāja brāhmaṇaṁ āmanteti
brāhmaṇo mahāmatto
bhagavantaṁ evaṁ bhāsati
bhavo paccayo
atthaṁ dhāreti
bhaṅgavaṁ nivāseti
devā atthāṁ mantenti
bhaṅgavaṁ rājānāṁ pucchatī
vihāraṁ pavisati
vādāṁ nibbeṭhesi
rājā maneteti
lābhāṁ pajahati

EXERCISE 4

The lay disciples sat down II 85
Formerly there was a king, Disampati by name. The prince
named Reṅu was (his) son. (His) prime minister was a
priest named Govinda. (Whose) son was the young priest
named Jotipāla. Prince Reṅu and the young priest Jotipāla
were friends. Then the priest Govinda died. King
Disampati lamented. II 230–1
So it was then I 143

bṛāhmaṇo pakkāmi I 148
bhaṅgavaṁ gāmaṁ pāvisi
Uttaro nāma putto ahosi
bhaṅgavaṁ Ānandaṁ āmantesi II 73
dhammaṁ desesiṁ cf. II 75 and 100, III 76
khattiyā yena rājaputto (tena, see p. 32) upasaṅkamiṁsu
II 233
(OR khattiyā rājaputtaṁ upasaṅkamiṁsu)
evaṁ abhāsiṁ I 81
kumāro pabbaji II 29

EXERCISE 5

Prince Reṅu said this to King Disampati: ‘O King, don’t
grieve.
There is, O King, the young priest, (his) son named Jotipāla’.
Then King Disampati addressed a man. II 231
I have taught these doctrines II 75
The noble king said this to that man III 65
Don't approach the philosopher I 129
I was the priest who was prime minister I 143
I am God the Lord I 18
This the fortunate one said II 252
They said to the prince II 233
Don't make a noise I 179
He attains cessation I 185
We are philosophers III 84
O King, I am not deceiving you I 50
Great King, this is the fortunate one I 50
We have approached the fortunate one II 288
There is the body II 292
It goes to (him) and it goes away I 180
That is so, priest I 124

parabbājako bhagavantaṁ etad avoca I 179
te parabbājakā tuṇhī ahesuṁ I 179
ahaṁ dhammaṁ desemi I 195
brāhmaṇo asmi I 121
ayaṁ rājā manusso, aham pi manusso I 60
ahaṁ taṁ kāmemi I 193
mā pāvisi II 190
mayaṁ taṁ bhagavantaṁ avocumha I 225
mā paridevittha II 158
so pabbajati I 63
atha kho Mahāgovinda brāhmaṇo yena te khattiya tena
upasamkami II 232
te khattiye etad avoca II 232
(te) maṁ atthaṁ pucchanti II 241
so amhe etad avoca cf. I 197
sā maṁ etad avoca cf. II 268
imaṁ dhammaṁ desemi cf. II 75
ayaṁ nirodho I 189
tumhe kho attha Vāseṭṭhā brāhmaṇā III 81
You must go, (my) man. Go to where the young priest Jotipāla is. Speak thus to the young priest Jotipāla...

‘Yes, O King.’... That man said this to the young priest Jotipāla: ‘May there be good fortune to his honour the young priest Jotipāla. King Disampati addresses his honour the young priest Jotipāla...’ The young priest Jotipāla went to where King Disampati was.

King Disampati said this to the young priest Jotipāla. Let the honourable young priest Jotipāla advise... He advises those purposes (objectives). II 231–2

You must go, Ananda II 104
Take this I 67
Let the fortunate one come I 179
This is the philosopher Gotama coming I 179
Rebut (it) if you can I 8
Let the well-gone teach the doctrine II 37
Drink! Eat! II 147, 170
Go forward, Great King I 50
They make a pagoda II 142
You go! I 211

nisīdatu bhagavā I 179
idaṃ āhara I 67
etu so puriso I 60
tiṭṭhatu brāhmaṇo I 122
okāsaṃ karoti I 51
rājā etad avoca: mayaṃ gacchāma ti I 85
na n' atthi ayaṃ loko ti vadāmi I 55 + I 34
taṃ pajaha III 7
mā bhavaṃ Govindo pabbaji II 248
sajjhāyaṃ karotha II 238
etaṃ atthaṃ bhagavantaṃ pucchatha cf. I 236 and II 93
ayaṃ saṅkho saddaṃ karoti cf. II 337
APPENDIX

KEY TO ENGLISH SENTENCES

EXERCISE 7

cf. I 75 II 154 cf. I 71
II 305 I 128 III 258
III 257 III 255

EXERCISE 8

II 83 I 122 cf. III 255–6
I 50–1 II 249 II 110
II 84 cf. III 126, 257 III 225
II 284 II 237 I 53
III 6 cf. II 85 cf. II 84, 87, 198
III 258 (use padeso)

EXERCISE 9

I 195 II 352 cf. II 265
II 215
I 167

EXERCISE 10

III 71 III 76 II 141
I 60 III 95 II 142
I 69 II 231 II 164–5

EXERCISE 11

I 188 cf. II 146, I 211 III 173
I 63 I 18 cf. I 148 (Vin I 348)
III 255 III 39 II 198
II 16 cf. II 351, III 163
### APPENDIX

#### EXERCISE 12

<table>
<thead>
<tr>
<th>III 258</th>
<th>cf. III 55</th>
<th>I 89</th>
</tr>
</thead>
<tbody>
<tr>
<td>I 50</td>
<td>III 43</td>
<td>II 130</td>
</tr>
<tr>
<td>cf. I 178, II 85</td>
<td>II 89</td>
<td>II 333</td>
</tr>
<tr>
<td></td>
<td>I 60</td>
<td></td>
</tr>
</tbody>
</table>

#### EXERCISE 13

<table>
<thead>
<tr>
<th>I 84</th>
<th>I 12</th>
<th>II 20-1</th>
</tr>
</thead>
<tbody>
<tr>
<td>II 112</td>
<td>III 259</td>
<td>II 239</td>
</tr>
<tr>
<td>II 127</td>
<td>II 16</td>
<td>II 238</td>
</tr>
<tr>
<td>III 23</td>
<td></td>
<td>I 148</td>
</tr>
</tbody>
</table>

#### EXERCISE 14

<table>
<thead>
<tr>
<th>I 53</th>
<th>I 60</th>
<th>I 10</th>
</tr>
</thead>
<tbody>
<tr>
<td>III 40</td>
<td>II 56</td>
<td>II 331</td>
</tr>
<tr>
<td>III 73</td>
<td>I 60</td>
<td>I 98</td>
</tr>
<tr>
<td></td>
<td>I 60</td>
<td></td>
</tr>
</tbody>
</table>

#### EXERCISE 15

<table>
<thead>
<tr>
<th>I 88</th>
<th>II 214</th>
<th>I 53</th>
</tr>
</thead>
<tbody>
<tr>
<td>I 184</td>
<td>III 180</td>
<td>I 188</td>
</tr>
<tr>
<td>II 150</td>
<td>II 144</td>
<td>III 84</td>
</tr>
<tr>
<td></td>
<td>I 82</td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX

KEY TO PASSAGES FOR READING AND PÅLI SENTENCES
(All references are to Dålha Nikāaya)

EXERCISE 4

II 85
II 230-1
I 143

EXERCISE 5

II 231
II 75
III 65
I 129
I 143
I 18

II 252
II 233
I 179
I 185
III 84

I 50
I 50 [sic]
II 288
II 292
I 180
I 124

EXERCISE 6

I 231-2
II 104
I 67
I 179

I 179 [sic]
III 117
II 38

II 147, 170
I 50
II 142
I 211

EXERCISE 7

I 18
I 18 [sic]
II 100
III 66

I 29
cf. III 28 and I 194
III 39

I 83
III 117
II 128
II 357

EXERCISE 8

II 196
I 53
III 28

III 73
III 183
II 237

III 181
III 146
II 238
II 43

cf. I 222 and 85
III 39-40

I 236
III 16
I 148
### APPENDIX

#### EXERCISE 9

<table>
<thead>
<tr>
<th>II 221</th>
<th>III 53</th>
<th>III 266</th>
</tr>
</thead>
<tbody>
<tr>
<td>I 124</td>
<td>III 54</td>
<td>II 93</td>
</tr>
<tr>
<td>II 310</td>
<td>I 21</td>
<td>III 6</td>
</tr>
<tr>
<td>II 354</td>
<td>II 51</td>
<td></td>
</tr>
<tr>
<td></td>
<td>I 214</td>
<td></td>
</tr>
</tbody>
</table>

**cf.** I 179 and III 38

#### EXERCISE 10

<table>
<thead>
<tr>
<th>II 114</th>
<th>I 8</th>
<th>I 105</th>
</tr>
</thead>
<tbody>
<tr>
<td>I 10</td>
<td>I 137</td>
<td>II 73</td>
</tr>
<tr>
<td>III 81</td>
<td>II 139</td>
<td>III 255</td>
</tr>
<tr>
<td>I 54</td>
<td></td>
<td>II 16</td>
</tr>
</tbody>
</table>

#### EXERCISE 11

<table>
<thead>
<tr>
<th>II 130</th>
<th>III 71</th>
<th>I 81</th>
</tr>
</thead>
<tbody>
<tr>
<td>II 156</td>
<td>III 255</td>
<td>I 179</td>
</tr>
<tr>
<td>I 196</td>
<td>I 110</td>
<td>I 180</td>
</tr>
<tr>
<td>II 87</td>
<td>II 172</td>
<td>II 127</td>
</tr>
<tr>
<td>II 232</td>
<td>II 222</td>
<td>I 85</td>
</tr>
<tr>
<td>I 187</td>
<td>III 75</td>
<td>III 255</td>
</tr>
<tr>
<td>I 222</td>
<td>III 117</td>
<td>I 18</td>
</tr>
</tbody>
</table>

#### EXERCISE 12

<table>
<thead>
<tr>
<th>II 337</th>
<th>II 185</th>
<th>III 146</th>
</tr>
</thead>
<tbody>
<tr>
<td>II 89</td>
<td>II 216</td>
<td>I 50</td>
</tr>
<tr>
<td>II 28</td>
<td>I 55</td>
<td>I 51</td>
</tr>
<tr>
<td>III 285</td>
<td>II 356</td>
<td>II 150</td>
</tr>
<tr>
<td>II 162</td>
<td>III 61</td>
<td>III 43</td>
</tr>
<tr>
<td></td>
<td>III 84</td>
<td></td>
</tr>
</tbody>
</table>

#### EXERCISE 13

<table>
<thead>
<tr>
<th>II 357–8</th>
<th>I 84</th>
<th>II 223</th>
</tr>
</thead>
<tbody>
<tr>
<td>II 236</td>
<td>I 21</td>
<td>II 161</td>
</tr>
<tr>
<td>III 259</td>
<td>I 71</td>
<td>I 49</td>
</tr>
<tr>
<td>I 50</td>
<td>II 140</td>
<td>I 50</td>
</tr>
</tbody>
</table>


APPENDIX

EXERCISE 14

| II 349–50  | III 249  | II 67  |
| I 51       | II 320   | III 283 |
| I 20       | III 61   | I 91   |
| II 56      | I 72     | II 233 |
| III 73     |          | I 224 |

EXERCISE 15

| II 350     | II 40    | I 88   |
| I 124      | III 259  | I 84   |
| III 117    | II 234   | II 41  |
| II 140     |          | II 246 |

EXERCISE 16

1. II 350–1   | I 237 | I 138  |
2. II 347–8   | I 47  | I 196  |
| I 47        | II 22  | II 340 |
| II 319      |       | II 223 |

EXERCISE 17

| II 342–3    | I 151  | III 64 |
| I 124       | II 225 | II 85  |
| II 291      | I 152  | III 62 |
| II 45       |       | II 233 |

EXERCISE 18

1. II 348–9   | III 99 | II 15  |
2. II 348–9   | I 56   | III 52 |
| III 81      | III 9  | II 223 |
| I 98        |       | I 185  |

EXERCISE 19

1. II 343–6   | 2. I 127–35 | 3. II 16, 19, 21
## APPENDIX

### EXERCISE 20

1. II 21–2  
2. III 80–6

### EXERCISE 21

1. I 52–3  
2. III 86–93  
3. I 215–6

### EXERCISE 22

1. I 12–38

### EXERCISE 23

1. I 220–3  
2. II 22–4  
3. III 64–8  
   
1. I 238  
2. II 37  
3. II 248  
   
II 124  
II 162  
II 178

### EXERCISE 24

1. II 72–81  
2. II 25–9  
3. III 255

### EXERCISE 25

1. II 81–8  
2. II 30–5

### EXERCISE 26

1. II 88–101  
2. II 41

### EXERCISE 27

1. II 102, 118–21  
2. II 290–313
APPENDIX

EXERCISE 28

1. II 122–36
2. III 221–2
3. III 278
4. III 229
5. III 253
6. I 62–3
7. I 250–1

EXERCISE 29

1. II 137, 140–1, 148–56
2. II 55–71

EXERCISE 30

vatta III 199–200, 201–2 and II 265–7
tuṣṭhūbha II 241
opacchandasaka II 49
rathoddhatā III 155
vamsasthā III 147 and 148
pamitakkharā III 169
rucirā III 166
puṇḍhituggā III 153
svāgata II 254
upaṭṭhitappacupita III 159–60
uggatā III 168–9

KEY TO PASSAGES FOR RETRANSLATION INTO PALI

EXERCISE 16
D I 118

EXERCISE 17
D I 120–4

EXERCISE 18
M I 387–8

EXERCISE 19
M I 134–5

EXERCISE 20
Vin I 268–9

EXERCISE 21
Vin I 269–70

EXERCISE 22
(Free essay)

EXERCISE 23
D II 340–1

EXERCISE 24
Vin I 270–1

EXERCISE 25
Vin I 276–7

EXERCISE 26
Vin I 277–8

EXERCISE 27
Vin I 278

EXERCISE 28
Vin I 10 = S V 421

EXERCISE 29
D I 185–6

EXERCISE 30
D I 186–9

D I 53
D I 55
THE PALI ALPHABET
IN SINDHILESE CHARACTERS

VOWELS.

 CONCATANTS.

<table>
<thead>
<tr>
<th>Consonant</th>
<th>Consonant</th>
</tr>
</thead>
<tbody>
<tr>
<td>खा</td>
<td>खा</td>
</tr>
<tr>
<td>चा</td>
<td>चा</td>
</tr>
<tr>
<td>छा</td>
<td>छा</td>
</tr>
<tr>
<td>जा</td>
<td>जा</td>
</tr>
<tr>
<td>झा</td>
<td>झा</td>
</tr>
<tr>
<td>ञा</td>
<td>ञा</td>
</tr>
<tr>
<td>टा</td>
<td>टा</td>
</tr>
<tr>
<td>ठा</td>
<td>ठा</td>
</tr>
<tr>
<td>डा</td>
<td>डा</td>
</tr>
<tr>
<td>ढा</td>
<td>ढा</td>
</tr>
<tr>
<td>णा</td>
<td>णा</td>
</tr>
<tr>
<td>ता</td>
<td>ता</td>
</tr>
<tr>
<td>था</td>
<td>था</td>
</tr>
<tr>
<td>धा</td>
<td>धा</td>
</tr>
<tr>
<td>ना</td>
<td>ना</td>
</tr>
<tr>
<td>सा</td>
<td>सा</td>
</tr>
<tr>
<td>रा</td>
<td>रा</td>
</tr>
<tr>
<td>ला</td>
<td>ला</td>
</tr>
<tr>
<td>वा</td>
<td>वा</td>
</tr>
<tr>
<td>मा</td>
<td>मा</td>
</tr>
<tr>
<td>या</td>
<td>या</td>
</tr>
<tr>
<td>र्या</td>
<td>र्या</td>
</tr>
<tr>
<td>क्षा</td>
<td>क्षा</td>
</tr>
<tr>
<td>क्ता</td>
<td>क्ता</td>
</tr>
<tr>
<td>क्झा</td>
<td>क्झा</td>
</tr>
<tr>
<td>क्ना</td>
<td>क्ना</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Consonant</th>
<th>Consonant</th>
</tr>
</thead>
<tbody>
<tr>
<td>ख्का</td>
<td>ख्का</td>
</tr>
<tr>
<td>च्का</td>
<td>च्का</td>
</tr>
<tr>
<td>छ्का</td>
<td>छ्का</td>
</tr>
<tr>
<td>ज्का</td>
<td>ज्का</td>
</tr>
<tr>
<td>झ्का</td>
<td>झ्का</td>
</tr>
<tr>
<td>ञ्का</td>
<td>ञ्का</td>
</tr>
<tr>
<td>ट्का</td>
<td>ट्का</td>
</tr>
<tr>
<td>ठ्का</td>
<td>ठ्का</td>
</tr>
<tr>
<td>ड्का</td>
<td>ड्का</td>
</tr>
<tr>
<td>ढ्का</td>
<td>ढ्का</td>
</tr>
<tr>
<td>ण्का</td>
<td>ण्का</td>
</tr>
<tr>
<td>त्का</td>
<td>त्का</td>
</tr>
<tr>
<td>थ्का</td>
<td>थ्का</td>
</tr>
<tr>
<td>ध्का</td>
<td>ध्का</td>
</tr>
<tr>
<td>न्का</td>
<td>न्का</td>
</tr>
<tr>
<td>स्का</td>
<td>स्का</td>
</tr>
<tr>
<td>र्का</td>
<td>र्का</td>
</tr>
<tr>
<td>ल्का</td>
<td>ल्का</td>
</tr>
<tr>
<td>व्का</td>
<td>व्का</td>
</tr>
<tr>
<td>म्का</td>
<td>म्का</td>
</tr>
<tr>
<td>य्का</td>
<td>य्का</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Consonant</th>
<th>Consonant</th>
</tr>
</thead>
<tbody>
<tr>
<td>ख्क्ता</td>
<td>ख्क्ता</td>
</tr>
<tr>
<td>च्क्ता</td>
<td>च्क्ता</td>
</tr>
<tr>
<td>छ्क्ता</td>
<td>छ्क्ता</td>
</tr>
<tr>
<td>ज्क्ता</td>
<td>ज्क्ता</td>
</tr>
<tr>
<td>झ्क्ता</td>
<td>झ्क्ता</td>
</tr>
<tr>
<td>ञ्क्ता</td>
<td>ञ्क्ता</td>
</tr>
<tr>
<td>ट्क्ता</td>
<td>ट्क्ता</td>
</tr>
<tr>
<td>ठ्क्ता</td>
<td>ठ्क्ता</td>
</tr>
<tr>
<td>ड्क्ता</td>
<td>ड्क्ता</td>
</tr>
<tr>
<td>ढ्क्ता</td>
<td>ढ्क्ता</td>
</tr>
<tr>
<td>ण्क्ता</td>
<td>ण्क्ता</td>
</tr>
<tr>
<td>त्क्ता</td>
<td>त्क्ता</td>
</tr>
<tr>
<td>थ्क्ता</td>
<td>थ्क्ता</td>
</tr>
<tr>
<td>ध्क्ता</td>
<td>ध्क्ता</td>
</tr>
<tr>
<td>न्क्ता</td>
<td>न्क्ता</td>
</tr>
<tr>
<td>स्क्ता</td>
<td>स्क्ता</td>
</tr>
<tr>
<td>र्क्ता</td>
<td>र्क्ता</td>
</tr>
<tr>
<td>ल्क्ता</td>
<td>ल्क्ता</td>
</tr>
<tr>
<td>व्क्ता</td>
<td>व्क्ता</td>
</tr>
<tr>
<td>म्क्ता</td>
<td>म्क्ता</td>
</tr>
<tr>
<td>य्क्ता</td>
<td>य्क्ता</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Consonant</th>
<th>Consonant</th>
</tr>
</thead>
<tbody>
<tr>
<td>ख्दा</td>
<td>ख्दा</td>
</tr>
<tr>
<td>च्दा</td>
<td>च्दा</td>
</tr>
<tr>
<td>छ्दा</td>
<td>छ्दा</td>
</tr>
<tr>
<td>ज्दा</td>
<td>ज्दा</td>
</tr>
<tr>
<td>झ्दा</td>
<td>झ्दा</td>
</tr>
<tr>
<td>ञ्दा</td>
<td>ञ्दा</td>
</tr>
<tr>
<td>ट्दा</td>
<td>ट्दा</td>
</tr>
<tr>
<td>ठ्दा</td>
<td>ठ्दा</td>
</tr>
<tr>
<td>ड्दा</td>
<td>ड्दा</td>
</tr>
<tr>
<td>ढ्दा</td>
<td>ढ्दा</td>
</tr>
<tr>
<td>ण्दा</td>
<td>ण्दा</td>
</tr>
<tr>
<td>त्दा</td>
<td>त्दा</td>
</tr>
<tr>
<td>थ्दा</td>
<td>थ्दा</td>
</tr>
<tr>
<td>ध्दा</td>
<td>ध्दा</td>
</tr>
<tr>
<td>न्दा</td>
<td>न्दा</td>
</tr>
<tr>
<td>स्दा</td>
<td>स्दा</td>
</tr>
<tr>
<td>र्दा</td>
<td>र्दा</td>
</tr>
<tr>
<td>ल्दा</td>
<td>ल्दा</td>
</tr>
<tr>
<td>व्दा</td>
<td>व्दा</td>
</tr>
<tr>
<td>म्दा</td>
<td>म्दा</td>
</tr>
<tr>
<td>य्दा</td>
<td>य्दा</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Consonant</th>
<th>Consonant</th>
</tr>
</thead>
<tbody>
<tr>
<td>ख्द्या</td>
<td>ख्द्या</td>
</tr>
<tr>
<td>च्द्या</td>
<td>च्द्या</td>
</tr>
<tr>
<td>छ्द्या</td>
<td>छ्द्या</td>
</tr>
<tr>
<td>ज्द्या</td>
<td>ज्द्या</td>
</tr>
<tr>
<td>झ्द्या</td>
<td>झ्द्या</td>
</tr>
<tr>
<td>ञ्द्या</td>
<td>ञ्द्या</td>
</tr>
<tr>
<td>ट्द्या</td>
<td>ट्द्या</td>
</tr>
<tr>
<td>ठ्द्या</td>
<td>ठ्द्या</td>
</tr>
<tr>
<td>ड्द्या</td>
<td>ड्द्या</td>
</tr>
<tr>
<td>ढ्द्या</td>
<td>ढ्द्या</td>
</tr>
<tr>
<td>ण्द्या</td>
<td>ण्द्या</td>
</tr>
<tr>
<td>त्द्या</td>
<td>त्द्या</td>
</tr>
<tr>
<td>थ्द्या</td>
<td>थ्द्या</td>
</tr>
<tr>
<td>ध्द्या</td>
<td>ध्द्या</td>
</tr>
<tr>
<td>न्द्या</td>
<td>न्द्या</td>
</tr>
<tr>
<td>स्द्या</td>
<td>स्द्या</td>
</tr>
<tr>
<td>र्द्या</td>
<td>र्द्या</td>
</tr>
<tr>
<td>ल्द्या</td>
<td>ल्द्या</td>
</tr>
<tr>
<td>व्द्या</td>
<td>व्द्या</td>
</tr>
<tr>
<td>म्द्या</td>
<td>म्द्या</td>
</tr>
<tr>
<td>य्द्या</td>
<td>य्द्या</td>
</tr>
</tbody>
</table>
The Pāli Alphabet in Burmese Characters

Initial Vowels

\[
\begin{array}{cccccccc}
\text{a} & \text{ā} & \text{i} & \text{ī} & \text{u} & \text{ū} & \text{e} & \text{o} \\
\text{æ} & \text{æ¿} & \text{ё} & \text{ё} & \text{æ} & \text{æ} & \text{æ} & \text{æ}
\end{array}
\]

Consonants with vowel “a”

\[
\begin{array}{cccccccc}
\text{ka} & \text{kha} & \text{ga} & \text{gha} & \text{ṇa}, & \text{-ñ-} \\
\text{ʔ} & \text{.say} & \text{̣} & \text{̣} & \text{c}, & \text{ʕ} \\
\text{ca} & \text{cha} & \text{ja} & \text{jha} & \text{ṽa}, & \text{ṽā} \\
\text{ʔ} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} \\
\text{ṭa} & \text{ṭha}, & \text{ṭṭha} & \text{da} & \text{ḍha} & \text{ṇa}, & \text{ṇṭha}, & \text{ṇḍa} \\
\text{č} & \text{č}, & \text{č} & \text{č} & \text{č} & \text{č}, & \text{č}, & \text{č} \\
\text{ṭa} & \text{tha} & \text{da} & \text{ṛha} & \text{na} \\
\text{ʔ} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} \\
\text{pa} & \text{pha} & \text{ba} & \text{bha} & \text{ma} \\
\text{ʔ} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} \\
\text{ya}, & \text{-ya} & \text{ra}, & \text{-r} & \text{la} & \text{va}, & \text{-va} & \text{sa}, & \text{ssa} \\
\text{ʔ} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} \\
\text{ha}, & \text{-ha} & \text{ḥa} & \text{-ḥ} & \text{ʔ} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣}
\end{array}
\]

Vowels in Combination

\[
\begin{array}{cccccccc}
\text{ka} & \text{kā} & \text{ki} & \text{kī} & \text{ku} & \text{kū} & \text{ke} & \text{ko} \\
\text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} \\
\text{kha} & \text{khā} & \text{khi} & \text{kī} & \text{khu} & \text{kū} & \text{khe} & \text{kho} \\
\text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} \\
\text{a} & \text{ā} & \text{i} & \text{ī} & \text{u} & \text{ū} & \text{e} & \text{o} \\
\text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣}
\end{array}
\]

Numerals

\[
\begin{array}{cccccccc}
1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 0 \\
\text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} & \text{̣} \end{array}
\]
CARACTÈRES CAMBODGIENS.

VOYELLES.

Initiales. ស អ េ ឈ េ ១ ២ ៣ ៤ ៥ ៦ ៧ ៨ ៩

Combinées. ១ ៤ ១ ២ ៣ ៥ ៦ ៧

Signe de nasalisation (*nigghita*).

\[ \begin{array}{c}
  - \eta \\
\end{array} \]

CONSONNES.

Gutturales. ក េ េ ២ ៣ ៤ ៥

Palatales. ៤ ៥ ៦ ៧ ៨ ៩

Linguales. ១ ២ ៣ ៤ ៥ ៦

Dentales. ៤ ៥ ៦ ៧ ៨ ៩

Labiales. ៤ ៥ ៦ ៧ ៨ ៩

Semi-voyelles. ១ ២ ៣ ៤ ៥ ៦ ៧ ៨ ៩

Spirantes. ៤ ៥ ៦ ៧ ៨ ៩
CARACTÈRES SIAMOIS.

VOYELLES.

Initiales.  ᵃ ᵄ ᶇ ᶉ ᶋ ᶌ ᶍ ᶏ ᶐ ᶑ ᶒ ᶓ ᶔ ᶕ ᶖ ᶗ ᶘ ᶙ ᶚ ᶛ ᶜ ᶝ ᶞ ᶟ ᶠ ᶡ ᶢ ᶣ ᶤ ᶥ ᶦ ᶧ ᶨ ᶩ ᶪ ᶫ ᶬ ᶭ ᶮ ᶯ ᶰ ᶱ ᶲ ᶳ ᶴ ᶵ ᶶ ᶷ ᶸ ᶹ ᶺ ᶻ ᶼ ᶽ ᶾ ᶿ

Combinées.  ᵅ  ᵆ  ᵇ  ᵈ  ᵉ  ᵊ  ᵋ  ᵌ  ᵍ  ᵎ  ᵏ  ᵐ  ᵑ  ᵒ  ᵓ  ᵖ  ᵗ  ᵘ  ᵙ  ᵚ  ᵛ  ᵜ  ᵝ  ᵞ  ᵟ  ᵠ  ᵡ  ᵢ  ᵣ  ᵤ  ᵥ  ᵦ  ᵧ  ᵨ  ᵩ  ᵪ  ᵫ  ᵬ  ᵭ  ᵮ  ᵯ  ᵰ  ᵱ  ᵲ  ᵳ  ᵴ  ᵵ  ᵶ  ᵷ  ᵸ  ᵹ  ᵺ  ᵻ  ᵼ  ᵽ  ᵾ  ᵿ

Signe de nasalisation (*nigghita*).

\[ \text{ŋ} \]

CONSONNES.

Gutturales . . . .  ᵉ ᵊ ᵋ ᵌ ᵍ ᵎ ᵏ ᵐ

\[ k \quad kk \quad g \quad gh \quad nh \]

Palatales . . . .  ᵇ ᶞ ṇ ṑ

\[ c \quad ch \quad j \quad jh \quad nh \]

Linguales . . . .  ᵈ ᶜ ᶛ ᶚ

\[ l \quad lh \quad ñ \quad dh \quad nh \]

Dentales . . . .  ᵉ ᶜ ᶛ ᶚ

\[ t \quad th \quad d \quad dh \quad nh \]

Labiales . . . .  ᵉ ᶜ ᶛ ᶚ

\[ p \quad ph \quad b \quad bh \quad m \]

Semi-voyelles . .  ᵉ ᶜ ᶛ ᶚ

\[ y \quad r \quad l \quad l \quad n \]

Spirantes . . . .  ᵉ ᶜ ᶛ ᶚ

\[ s \quad h \]