An Elementary Pali Course
Ven. Narada, Thera

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Buddha Dharma Education Association Inc.
AN ELEMENTARY PĀLĪ COURSE

Nārada Thera

TO MY VENERABLE TEACHER PELENE SIRI
VAJIRAÑĀNA MAHĀ NĀYAKA THERA

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The word Pæli means "the Text", though it has now come to be the name of a language.

Māgadhī was the original name for Pæli. It was the language current in the land of Magadha during the time of the Buddha (6th century B.C.).

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

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

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

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

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

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

[i bri c}@ sri. lanka. net]

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Abbreviations

Adj. - Adjective
Ind., Indec. - Indeclinables
Ind. p.p. - indeclinable Past Participles
f. - Feminine
m. - Masculine
n. - Neuter
p.p. - Past Participles
Pre. - Prefix
Pres. p. - Present Participles
Pres. - Present
Pro. - Pronoun

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AN ELEMENTARY PĀ'LĪ COURSE

INTRODUCTION

Namo Tassa Bhagavato Arahato Sammā-Sam-Buddhassa!

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

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

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

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

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ALPHABET

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

8 Vowels (Sara)

a, ā, i, ī, u, ū, e, o.

33 Consonants (Vyañjana)

Gutturals  k, kh, g, gh, ṇ.  ka group
Palatals  c, ch, j, jh, ā.  ca group
Cerebrals  ṭ, ṭh, ḍh, ḍṅ.  ṭa group
Dentals  t, th, d, dh, n.  ta group
Labials  p, ph, b, bh, m.  pa group
*Palatal  y.
*Cerebral  r.
*Dental  l.
*Dental and Labial  v.
Dental (sibilant)  s.
Aspirate  h.
Cerebral  ḷ.
Niggahita  ḵ.

*Semi-vowels

Table of Contents
Pīḷi is a phonetic language. As such each letter has its own characteristic sound.

<table>
<thead>
<tr>
<th>Letter</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>u in but</td>
</tr>
<tr>
<td>ā</td>
<td>a in art</td>
</tr>
<tr>
<td>i</td>
<td>i in pin</td>
</tr>
<tr>
<td>ĩ</td>
<td>i in machine</td>
</tr>
<tr>
<td>u</td>
<td>u in put</td>
</tr>
<tr>
<td>ģ</td>
<td>u in rule</td>
</tr>
<tr>
<td>e</td>
<td>e in ten</td>
</tr>
<tr>
<td>ē</td>
<td>a in fate</td>
</tr>
<tr>
<td>o</td>
<td>o in hot</td>
</tr>
<tr>
<td>ō</td>
<td>o in note</td>
</tr>
<tr>
<td>k</td>
<td>k in key</td>
</tr>
<tr>
<td>g</td>
<td>g in get</td>
</tr>
<tr>
<td>ŋ</td>
<td>ng in ring</td>
</tr>
<tr>
<td>c</td>
<td>ch in rich</td>
</tr>
<tr>
<td>j</td>
<td>j in jug</td>
</tr>
<tr>
<td>ņ</td>
<td>gn in signor</td>
</tr>
<tr>
<td>ņ</td>
<td>t in not</td>
</tr>
<tr>
<td>d</td>
<td>d in hid</td>
</tr>
<tr>
<td>n</td>
<td>n in hint</td>
</tr>
<tr>
<td>p</td>
<td>p in lip</td>
</tr>
<tr>
<td>b</td>
<td>b in rib</td>
</tr>
<tr>
<td>m</td>
<td>m in him</td>
</tr>
<tr>
<td>y</td>
<td>y in yard</td>
</tr>
<tr>
<td>r</td>
<td>r in rat</td>
</tr>
<tr>
<td>l</td>
<td>l in sell</td>
</tr>
<tr>
<td>v</td>
<td>v in vile</td>
</tr>
<tr>
<td>s</td>
<td>s in sit</td>
</tr>
<tr>
<td>h</td>
<td>h in hut</td>
</tr>
<tr>
<td>ť</td>
<td>l in felt</td>
</tr>
<tr>
<td>ř</td>
<td>ng in sing</td>
</tr>
</tbody>
</table>

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

The fifth consonant of each group is called a "nasal".
There is no difference between the pronunciation of "\(\text{ʰ}\)" and "\(\text{ษ}\)". The former never stands at the end, but is always followed by a consonant of its group.

The dentals "\(\text{ᵗ}\)" and "\(\text{ᵈ}\)" are pronounced with the tip of the tongue placed against the front upper teeth.

The aspirates "\(\text{kh}\)"; "\(\text{gh}\)"; "\(\text{ṭh}\)"; "\(\text{dh}\)"; "\(\text{th}\)"; "\(\text{dh}\)"; "\(\text{ph}\)"; "\(\text{bh}\)"; are pronounced with "\(\text{ʰ}\)" sound immediately following; e.g., in blockhead, pighead, cat-head, log-head, etc., where the "\(\text{ʰ}\)" in each is combined with the preceding consonant in pronunciation.
Lesson I

A. Declension of Nouns ending in " a "

Nara*, m**. man

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

Terminations

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

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

** There are three, genders in Pāli. As a rule males and those things possessing male characteristics are in the masculine gender, e.g., nara, man; suriya, sun; gāma, village. Females and those things possessing female characteristics are in the feminine gender, e.g., itthi, woman; gangā, river. Neutral nouns and most inanimate things are in the neuter gender, e.g., phala, fruit; citta, mind. It is not so easy to distinguish the gender in Pāli as in English.
*** Nara + o = naro. Nara + ů = narā. When two vowels come together either the preceding or the following vowel is dropped. In this case the preceding vowel is dropped.

Masculine Substantives:

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

B. Conjugation of Verbs

PRESENT TENSE - ACTIVE VOICE

3rd person terminations

SING ti PLU anti

paca = to cook

SING. So pacati* he cooks, he is cooking  
Sā pacati she cooks, she is cooking

PLU. Te pacanti, they cook, they are cooking

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

- Dhāvati* (dhāva) runs
- Dhovati (dhova) washes
- Vadati (vāda) speaks, declares
- Vandati (vanda) salutes
- Rakkhati (rakkha) protects

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

Illustrations*:

1. Sūdo pacati
   The cook is cooking
2. Sūdā pacanti
   The cooks are cooking
3. Sūdo odanaµ pacati
   The cook rice is cooking
4. Sūdā ghaṭe dhovati
   The cooks pots are washing

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

Exercise i

A

TRANSLATE INTO ENGLISH

1. Buddho vadati.
2. Dhammo rakkhati.
3. Sā dhovati.
4. Yācako dhāvati.
5. Sūdā pacanti.
7. Te vandanti.
9. Puttā dhāvanti.
10. Dārako vandati.
12. Dārakā Buddhaṁ vandanti.
15. Sā odanaṁ pacati.
16. Buddhi dhammaṁ vandanti.
17. Puttā janake vandanti.
18. Yācakā ghaṭe dhovanti.
19. Te gāme rakkhanti.

Vocabulary: Pali-English

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

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

(contd.)

Nara

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

**Terminations**

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

* This form is not frequently used.

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

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

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ādara</td>
<td>esteem, care, affection</td>
</tr>
<tr>
<td>Āhāra</td>
<td>food</td>
</tr>
<tr>
<td>Daṇḍa</td>
<td>stick</td>
</tr>
<tr>
<td>Dāsa</td>
<td>slave, servant</td>
</tr>
<tr>
<td>Gilāna</td>
<td>sick person</td>
</tr>
<tr>
<td>Hattha</td>
<td>hand</td>
</tr>
<tr>
<td>Osadha</td>
<td>medicine</td>
</tr>
<tr>
<td>Ratha</td>
<td>cart, chariot</td>
</tr>
<tr>
<td>Samanā</td>
<td>holy man, ascetic</td>
</tr>
<tr>
<td>Sunakha</td>
<td>dog</td>
</tr>
<tr>
<td>Vejja</td>
<td>Doctor, physician</td>
</tr>
</tbody>
</table>

**B. Conjugation of Verbs**

PRESENT TENSE - ACTIVE VOICE (contd.)

2nd person terminations

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

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

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

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

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

Illustrations:

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

A

1. Tvaµ Rathena gacchasi.
2. Tvaµ ādareṇa Dhammaµ desesi.
3. Tvaµ gilānassa osadhaµ desi.
4. Tvaµ. daṇḍena sunakhaµ paharasi.
5. Tvaµ vejjānaµ rathe pesesi.
6. Tumhe ādareṇa gilānānaµ āhārāṃ detha.
7. Tumhe dāsehi gāmaṃ* gacchatha.
8. Tumhe samanānaµ dhammaµ desetha.
10. Tumhe sunakhassa āhārāṃ hratha.
11. Dārakā sunakhehi gāmaṃ gacchanti.
12. Śuṣā hatthehi ghaṭe dhovanti.
13. Tumhe gilāne vejjassa pesetha.
15. Samanā ādareṇa dhammaṃ desenti.
16. Tumhe daṇḍehi sunakhe paharatha.
17. Vejjio rathena gāmaṃ āgacchati.
18. Dārakā ādareṇa yācakānaṃ āhārāṃ denti.
19. Tvaṃ samanēhi Buddhaṃ vandasi.
20. Tumhe hatthehi osadhaṃ niharatha.

* Verbs implying motion take the Accusative.

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

* Use the Instrumental case.
Lesson III

A. Declension of Nouns ending in " a "

(contd)
nara

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ablative</td>
<td>narā, naramhā, narasmā</td>
<td>narebhi, narehi</td>
</tr>
<tr>
<td></td>
<td>from a man</td>
<td>from men</td>
</tr>
<tr>
<td>Genitive</td>
<td>narassa</td>
<td>narānaṃ</td>
</tr>
<tr>
<td></td>
<td>of a man</td>
<td>of men</td>
</tr>
</tbody>
</table>

Terminations

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ablative</td>
<td>ŏ, mhā, smā</td>
<td>ebhi, chi</td>
</tr>
<tr>
<td>Genitive</td>
<td>ssa</td>
<td>naṃ</td>
</tr>
</tbody>
</table>

Masculine Substantives:
B. Conjugation of Verbs

PRESENT TENSE - ACTIVE VOICE
(contd.)

1st person terminations

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

SING. Ahaµ pacæmi I cook, I am cooking.
PLU. Mayaµ pacæma We cook, we are cooking.

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gaṇhāti* (gaha)</td>
<td>takes, receives, seizes</td>
</tr>
<tr>
<td>Saṅgaṇhāti (gaha with saṃ)</td>
<td>Treats, compiles</td>
</tr>
<tr>
<td>Ugganāhāti (gaha with u)</td>
<td>learns</td>
</tr>
<tr>
<td>Kiṇāti (ki)</td>
<td>buys</td>
</tr>
<tr>
<td>Vikkiniṇāti (ki with vi)</td>
<td>sells</td>
</tr>
<tr>
<td>Nikkhamati (kamu with ni)</td>
<td>departs, goes away</td>
</tr>
<tr>
<td>Patati (pata)</td>
<td>falls</td>
</tr>
<tr>
<td>Ruhati (ruha)</td>
<td>grows</td>
</tr>
<tr>
<td>Āruhati (ruha with ā)</td>
<td>ascends, climbs</td>
</tr>
<tr>
<td>Oruhati (ruha with ava**)</td>
<td>descends</td>
</tr>
<tr>
<td>Sunāti (su)</td>
<td>hears</td>
</tr>
</tbody>
</table>

* * Plural - gaṇhanti. So are saṅgaṇhanti, ugganāhanti, kiṇānti and suṇānti.

** Illustrations: **

1. ambā rukkhasmā (abl. s.) patanti mangoes from the tree fall
2. rukkhehi (abl. pl.) patāma from trees we fall
3. āpanehi (abl. pl.) kiṇāmi from the markets I buy
4. āpaṇā (abl. s.) āpaṇām (acc. s.) from market to market
5. mātulassa (gen. s.) ārāmo Uncle’s garden

* “ Ava ” is often changed into " o "

25
6. Ācariyānaṃ (gen. pl.) sissā of the teachers pupils

Exercise iii

A

1. Ahaṃ ācariyasamā Dhammaṃ suṇāmi.
2. Ahaṃ mātulasmā paṇṇākāraṃ gaṇhāmi.
3. Ahaṃ assasmā patāmi.
5. Ahaṃ āpaṇāsmā ambe kiṃāmi.
7. Mayaṃ ācariyehi uggāṇhāma.
8. Mayaṃ ācariyassa ovādaṃ labhāma.
10. Mayaṃ assānaṃ āhāraṃ āpanchehi kiṃāma.
11. Sissā samaṇānaṃ ārāmehi nikkhamanti.
12. Ācariyo mātulassa assaṃ āruhati.
14. Tumhe ācariyehi paṇṇākāre gaṇḥātha.
15. Narā sissānaṃ dāsānaṃ ambe vikṣināti.
17. Rukkhā pabbatasmā patanti.
18. Ahaṃ suṇakhehi talākaṃ oruḥāmi.
19. Mayaṃ ārāmasmā ārāmaṃ gacchāma.
20. Puttā ādarena janakānaṃ ovādaṃ gaṇhanti.

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

Vocabulary: English-Pali

Table of Contents
Lesson IV

A. Declension of Nouns ending in " a "

(contd.)
nara

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

Terminations

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

- Ākāsa  
- Mañca  
- Canda  
- Sakuṇa  
- Kassaka  
- Samudda  
- Maccha  
- Suriya  
- Magga  
- Vāṇija  
- Maggika  
- Loka

Sky  
Bed  
Moon  
Bird  
Farmer  
Sea, ocean  
Fish  
Sun  
Way, road  
Merchant  
Traveller  
World, mankind

B. Conjugation of Verbs

PRESENT TENSE - ACTIVE VOICE

paca, to cook
SING.  PLU.
pacati  pacanti
pacasi  pacatha
pacāmi  pacāma

su, to hear
SING.  PLU.
suṇāti  suṇānti
suṇāsi  suṇātha
suṇāmi  suṇāma

Disa, to preach
**Verbs:**

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>deseti</td>
<td>desenti</td>
</tr>
<tr>
<td>desesi</td>
<td>desetha</td>
</tr>
<tr>
<td>desemi</td>
<td>desema</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Kīḷati</th>
<th>(kīḷa)</th>
<th>plays</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uppajjati</td>
<td>(pada with u)</td>
<td>is born</td>
</tr>
<tr>
<td>Passati*</td>
<td>(disa)</td>
<td>sees</td>
</tr>
<tr>
<td>Vasati</td>
<td>(vasa)</td>
<td>dwells</td>
</tr>
<tr>
<td>Supati</td>
<td>(supa)</td>
<td>sleeps</td>
</tr>
<tr>
<td>Vicarati</td>
<td>(cara with vi)</td>
<td>wanders, goes about</td>
</tr>
</tbody>
</table>

* "Passa " is a substitute for " disa "

**Some Indeclinables:**

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ajjia</td>
<td>to-day</td>
</tr>
<tr>
<td>Āma</td>
<td>yes</td>
</tr>
<tr>
<td>Api</td>
<td>also, too</td>
</tr>
<tr>
<td>Ca</td>
<td>also, and</td>
</tr>
<tr>
<td>Idāni</td>
<td>now</td>
</tr>
<tr>
<td>Idha</td>
<td>here</td>
</tr>
<tr>
<td>Kadā</td>
<td>when</td>
</tr>
<tr>
<td>Kasmā</td>
<td>why</td>
</tr>
<tr>
<td>Kuhiṃ</td>
<td>where</td>
</tr>
<tr>
<td>Kuto</td>
<td>whence</td>
</tr>
<tr>
<td>Na</td>
<td>no, not</td>
</tr>
<tr>
<td>Punā</td>
<td>again</td>
</tr>
<tr>
<td>Sabbadā</td>
<td>every day</td>
</tr>
<tr>
<td>Sadā</td>
<td>always</td>
</tr>
<tr>
<td>Saddhiṃ*</td>
<td>with</td>
</tr>
</tbody>
</table>
"Saddhiṃ" is used with the "Instrumental" and is placed after the noun; as Narenā saddhiṃ - with a man.

Illustrations:

1. Mañce (loc. s.) supati
    on the bed  he sleeps

2. Narā gāmesu (loc. pl) vasanti
    Men        in the villages live

3. Dāraka (voc. s.) kuhīṃ tvam gacchasi?
    child,     where are you going?

4. Janaka, aham na gacchāmi.
    father,    I am not going.

Exercise iv

A

1. Sakuṇā rukkesu vasanti.
2. Kassako mañce supati.
3. Mayaṃ magge na kīlāma.
5. Maggika, kuhīṃ tvam gacchasi?
6. Āma sadā te na uggaṇhanti.
7. Macchā talāke kīlanti.
10. Kasmā tumhe mañcesu na supatha?
11. Mayaṃ samañchehi saddhiṃ ārāme vasāma.
12. Macchā talākesu ca samuddesu ca uppajjanti.
13. Aham ākāse suriyam kūṭami, na ca candaṃ.
15. Kasmā tumhe dārakehi saddhiṃ magge kīlatha?
16. Āma, idāni so* 'pi gacchati, aham** 'pi gacchāmi.
17. Maggikā maggesu vicaranti.
18. Kasskā, kadā tumhe puna idha āgacchatha?
19. Ācariya, sabbadā mayaṃ Buddhaṃ vandāma.
20. Vāṇijā maggikehi saddhiṃ rathehi gāmesu vicaranti.

* So + api = so ‘pi.

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

**Vocabulary: Pali-English**

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

**Vocabulary: English-Pali**

Table of Contents
Lesson V
Full Declension of Nouns ending in " a "

Nara, m. man

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

Neuter Gender
Phala, fruit

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
</table>
Nom.  phalaṃ  phala, phalāni
Voc.  phala, phalā  phala, phalāni
Acc.  phalaṃ  phale, phalāni

(The rest like the masculine)

THE CASES IN PĀĻI

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

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

Terminations

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>SINGULAR</td>
<td>PLURAL</td>
</tr>
<tr>
<td>Nom.  o</td>
<td>m.  á</td>
</tr>
<tr>
<td>Voc.  --, ā</td>
<td>e.  ā</td>
</tr>
<tr>
<td>Acc.  m. ena</td>
<td>e. ebhi, ehi</td>
</tr>
<tr>
<td>Aux. ena</td>
<td>e. ebhi, ehi</td>
</tr>
<tr>
<td>Instr. ena</td>
<td>e. ebhi, ehi</td>
</tr>
<tr>
<td>Dat.  āya, ssa</td>
<td>naṃ</td>
</tr>
<tr>
<td>Abl.  ā, mhā, smā</td>
<td>ebhi, ehi</td>
</tr>
<tr>
<td>Gen.  ssa</td>
<td>naṃ</td>
</tr>
<tr>
<td>Loc.  e, mhi, smiṇ</td>
<td>esu</td>
</tr>
</tbody>
</table>

34
The vowels preceding - ni, bhi, hi, nam and su are always long.

**Neuter Substantives:**

<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bija</td>
<td>seed, germ</td>
</tr>
<tr>
<td>Bhanḍa</td>
<td>goods, article</td>
</tr>
<tr>
<td>Ghara</td>
<td>home, house</td>
</tr>
<tr>
<td>Khetta</td>
<td>field</td>
</tr>
<tr>
<td>Lekhana</td>
<td>letter</td>
</tr>
<tr>
<td>Mitta</td>
<td>(m. n.) friend</td>
</tr>
<tr>
<td>Mukha</td>
<td>face, mouth</td>
</tr>
<tr>
<td>Nagarā</td>
<td>city</td>
</tr>
<tr>
<td>Pāḍa</td>
<td>(m.n.) foot</td>
</tr>
<tr>
<td>Pitha</td>
<td>chair, bench</td>
</tr>
<tr>
<td>Potthaka</td>
<td>book</td>
</tr>
<tr>
<td>Puppha</td>
<td>flower</td>
</tr>
<tr>
<td>Udaka</td>
<td>water</td>
</tr>
<tr>
<td>Vattha</td>
<td>cloth, raiment</td>
</tr>
</tbody>
</table>

**Verbs:**

<table>
<thead>
<tr>
<th>Word</th>
<th>(Suffix)</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhuṇjaṭi</td>
<td>(bhuja)</td>
<td>eats, partakes</td>
</tr>
<tr>
<td>Khædati</td>
<td>(khæda)</td>
<td>eats, chews</td>
</tr>
<tr>
<td>Likhati</td>
<td>(likha)</td>
<td>writes</td>
</tr>
<tr>
<td>Nisödati</td>
<td>(sada with ni)</td>
<td>sits</td>
</tr>
<tr>
<td>Pþjeti</td>
<td>(pþja)</td>
<td>offers</td>
</tr>
<tr>
<td>Vapati</td>
<td>(vapa)</td>
<td>sows</td>
</tr>
</tbody>
</table>
Exercise v

A

1. Sakuṇā phalāni khādanti.
2. Mayāṃ pīṭhesu niśdāma, mañcesu supāma.
3. Narā āpanjehi bhaṇḍāni kiṇanti
4. Phalāni rukkhhehi patanti.
5. Kassakā khettesu bijāni vaṇanti.
6. Sabbadā mayaṃ udakena pāde ca mukhaṇ * ca dhovāma.
7. Sissā ācariyānaṃ lekhanāni likhanti.
8. Idāni ahaṃ mittehi saddhiṃ ghare vasāmi.
10. So pupphehi Buddhaṇ pūjeti.
11. Kasmā tvaṃ āharaṇa na bhuṇjasi?
15. Mayaṃ nagare gharāṇi passāma.
17. Dārakā janakassa pīṭhasmin na nisidanti.
18. Mittaṃ ācariyassa poṭṭhakaṃ pūjeti.
19. Tumhe narānaṃ vatthāni ca bhaṇḍāni ca vikkinātha.
20. Ācariyassa ārāme samaṇa ādarena narānaṃ Buddhassa Dhammaṇ desenti.

* Mukhaṇ + ca = mukhaṃ ca

Vocabulary: Pali-English

36
1. I am writing a letter to (my) friend.
2. We eat fruits.
3. We offer flowers to the Buddha everyday.
4. He is not going home now.
5. You are sowing seeds in the field to-day.
6. The sons are washing the father’s feet with water.
7. They are partaking food with the friends in the house.
8. Children’s friends are sitting on the benches.
9. Are you writing letters to the teachers to-day?
10. I am sending books home through the servant.
11. I see fruits on the trees in the garden.
12. The birds eat the seeds in the field.
13. Friends are not going away from the city to-day.
14. We are coming from home on foot*.
15. From where do you buy goods now?
16. Men in the city are giving clothes and medicine to the sick.

* Use the Instrumental.

Vocabulary: English-Pali

Table of Contents
Lesson VI

A. Nouns ending in " ā "

Kaññā, f. maiden, virgin

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Kaññā, Kaññā, Kaññāyo</td>
<td></td>
</tr>
<tr>
<td>Voc. Kaññe, Kaññe, Kaññāyo</td>
<td></td>
</tr>
<tr>
<td>Acc. Kaññaµ, Kaññāµ, Kaññāyo</td>
<td></td>
</tr>
<tr>
<td>Instr., Abl. Kaññāya, Kaññāya</td>
<td>Kaññābhi, Kaññāhi</td>
</tr>
<tr>
<td>Dat., Gen. Kaññāya, Kaññāya</td>
<td>Kaññānaµ</td>
</tr>
<tr>
<td>Loc. Kaññāya, Kaññāyaµ, Kaññāyaµ</td>
<td>Kaññāsu</td>
</tr>
</tbody>
</table>

Terminations

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

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

Bhariyā  
Bhāsā  
Dārikā  
Dhammasālā  
Gangā  
Nāvā  
Osadhasālā  
Pālibhāsā  
Paññā  
Pāṭhasālā  
Saddhā  
Salā  
Gilānasālā  
Visikhā  

B. Infinitive

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

Examples:

paca + tuµ = pacituµ to cook
rakkha + tuµ = rakkhituµ to protect
dā + tuµ = dātuµ to give

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

Examples:

39
desenti        desetuµ
kiνanti        kiνituµ
bhuνjanti      bhuνjituµ
suνtanti      suνituµ, sotuµ
pesenti        pesetuµ

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

**TABLE**

<table>
<thead>
<tr>
<th>Root</th>
<th>Meaning</th>
<th>3rd per. pres. pl.</th>
<th>Infinitive</th>
<th>Ind. Past Part.*</th>
</tr>
</thead>
<tbody>
<tr>
<td>disa</td>
<td>to preach</td>
<td>desenti</td>
<td>desetuµ</td>
<td>desetuµ</td>
</tr>
<tr>
<td>disa</td>
<td>to see</td>
<td>passanti</td>
<td>passituµ</td>
<td>disvā, passitvā</td>
</tr>
<tr>
<td>gaha</td>
<td>to take</td>
<td>ganhanti</td>
<td>ganhituµ</td>
<td>ganhitvā, gahetvā</td>
</tr>
<tr>
<td>gamu</td>
<td>to go</td>
<td>gacchanti</td>
<td>gantuµ</td>
<td>gantvā</td>
</tr>
<tr>
<td>gamu with ā</td>
<td>to come</td>
<td>āgacchanti</td>
<td>āganṭuµ</td>
<td>āganṭvā, āgamma</td>
</tr>
<tr>
<td>hū</td>
<td>to be</td>
<td>honti</td>
<td>hotuµ</td>
<td>hutiµ</td>
</tr>
<tr>
<td>isu</td>
<td>to wish</td>
<td>icchanti</td>
<td>icchituµ</td>
<td>icchitvā</td>
</tr>
<tr>
<td>kara</td>
<td>to do</td>
<td>karonti</td>
<td>kātuµ</td>
<td>kātvā</td>
</tr>
<tr>
<td>lapā with saµ</td>
<td>to converse</td>
<td>sallapanti</td>
<td>sallapituµ</td>
<td>sallapitvā</td>
</tr>
<tr>
<td>āna (jāna)</td>
<td>to know</td>
<td>jānanti</td>
<td>jāituµ, jānituµ</td>
<td>jātvā, jānitvā</td>
</tr>
<tr>
<td>nahā</td>
<td>to bathe</td>
<td>nahāyanti</td>
<td>nahāyituµ</td>
<td>nahāyitvā,nahātvā</td>
</tr>
<tr>
<td>pā</td>
<td>to drink</td>
<td>pibanti, pivanti</td>
<td>pātuµ, pibituµ</td>
<td>pītvā, pibitvā</td>
</tr>
<tr>
<td>ruha with ā</td>
<td>to ascend</td>
<td>āruhanti</td>
<td>āruhituµ</td>
<td>āruhitvā, āruyha</td>
</tr>
<tr>
<td>thā</td>
<td>to stand</td>
<td>tūṭhanti</td>
<td>thātuµ</td>
<td>thātvā</td>
</tr>
</tbody>
</table>

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

**Illustrations :**

1. Bhariyā dārikānaµ dātuµ odanaµ pacati.
   The wife to the girls to give rice cooks.
2. Dārikāyo uggāṇhitum pāṭhasālaṃ gacchanti. The girls to learn to school go.

3. Te gaṅgāyaṃ kilītuṃ icchanti. They in the river to play wish.

4. Kaññāyo āhāraṃ bhuñjituṃ sālāyaṃ nisīdanti. The maidens food to eat in the hall sit.

**Exercise vi**

A

1. Kaññāyo gaṅgāyaṃ nahāyituṃ gacchanti.
2. Ahaṁ pāṭhasālaṃ gantuṃ icchāmi.
4. Kuhiṁ tvāṃ bharīyāya saddhiṁ gačchasi?
5. Dārikāyo sādhāya Buddhaṁ vandanti.
6. Sissā idāni Pāṭibhāṣāya lekhanāni likhitum jānanti.
8. Kaññe, kuhiṁ tvāṃ pupphāni harituṃ icchasi?
10. Assā udakaṁ pībitum gaṅgaṇ oruhanti.
11. Sā ācariyassa bharīyā hoti.
15. Dārakā ca dārikāyo ca pāṭhasālāyaṁ ṃiṭhesu nisīditum na icchanti.
17. Mayaṁ ācariyehi sādhīṁ pāṭibhāṣāya sallāpāma.
18. Bharīye, kuhiṁ tvāṁ gantoṁ icchasi?
20. Paññāṁ ca sādhāṁ ca labhitum mayaṁ Dhammaṁ suṇāma.

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

Vocabulary: English-Pali

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Lesson VII

Aorist (Ajjatanī) — Active voice

Terminations

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>3rd</td>
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<td>ūm</td>
</tr>
<tr>
<td>2nd</td>
<td>o</td>
<td>ttha</td>
</tr>
<tr>
<td>1st</td>
<td>iḿ</td>
<td>mha</td>
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</table>

paca, to cook

<table>
<thead>
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<tbody>
<tr>
<td>3rd</td>
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<td>pacī</td>
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<tr>
<td></td>
<td>apaci,</td>
<td>paci</td>
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<tr>
<td>2nd</td>
<td>apaco,</td>
<td>paco</td>
</tr>
<tr>
<td>1st</td>
<td>apaciµ,</td>
<td>paciµ</td>
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he cooked

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<td>3rd</td>
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<td>pacum</td>
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<tr>
<td></td>
<td>apaciµsu,</td>
<td>pacimhā</td>
</tr>
<tr>
<td>2nd</td>
<td>apacithha</td>
<td>pacittha</td>
</tr>
<tr>
<td>1st</td>
<td>apacimhā,</td>
<td>pacimhā</td>
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</table>

you cooked

gamu, to go

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<th>PLURAL</th>
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<tr>
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<td>agamum,</td>
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<tr>
<td></td>
<td>gami</td>
<td>gamum</td>
</tr>
<tr>
<td>2nd</td>
<td>agamo,</td>
<td>agamithha,</td>
</tr>
<tr>
<td>1st</td>
<td>agamim,</td>
<td>agamimhā,</td>
</tr>
</tbody>
</table>
su, to hear

SING. | PLU.
--- | ---
3rd  | asuṇī, suṇī asuṇīṃsu
    | asuṇī, suṇī suṇīṃsu
2nd  | asuṇo, suṇo asuṇithha, suṇīttha
1st  | asuṇīṃ, suṇīṃ asuṇīṃhā, suṇīṃhā

In the past tense the augment " a " is optionally used before the root *. The third person " ì " is sometimes shortened, and the third person plural " um " is often changed into " iṃsu ". The vowel preceding " thha " and " mhā " is changed into " i ". The second person " o " is mostly changed into " i ".

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

Examples :-

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>si</td>
<td>suṇ, ṇsu</td>
</tr>
<tr>
<td>si</td>
<td>sīttha</td>
</tr>
<tr>
<td>sīṃ</td>
<td>sīṃhā</td>
</tr>
</tbody>
</table>

dā, to give  
SING. | dā + s + i = adāsi  
PLU. | dā + ṇsu = adāṃsu

disa, to preach  
SING. | disa + s + i = desesi  
PLU. | desiṃsu

ṭhā, to stand  
SING. | ṭhā + s + i = aṭṭhāsi  
PLU. | + ṇsu = aṭṭhanṣu

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

44
Possessive Pronouns

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

These are the Genitive cases of the Personal Pronouns.

Words:

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

Exercise vii

A

1. Buddho loke uppajji.
2. Hiyo samaṇo dhammaṃ desesi.
3. Dārako pāto‘va* tassa pāṭhasālaṃ agamī.
4. Acariyā tesaṃ sissānaṃ pubbanhe ovādaṃ adaṃsu.
5. Ciraṃ te amhākaṃ gharāṃ na agamiṃsu.
6. Dārikā tasaṃ janakassa purato aṭṭhamsu.
7. Tvaṃ tassā hatthe mayhaṃ pottakaṃ passo.
8. Tvaṃ gaṅgāyaṃ nahāyituṃ pāto‘va agamo.
9. Tvaṃ aja pātarāsaṃ na bhuñjo.
10. Kuḥiṁ tumhe tumhākaṁ mittehi saddhiṁ aparāṇhe agamīthā?
11. Kasmā tumhe’yeva** mama ācariyassa lekhanāni na likhittha?
12. Tumhe ciraṁ mayhaṁ putte na passittha.
13. Ahaṁ tuyhaṁ paṇṇākāre hiyo na alabhiṁ.
15. Ahaṁ asse passitum visikhāyaṁ atūśiṁ.
17. Mayaṁ ajja pubbanhe na ugganhimhā.
18. Samaṇṇa viya mayam’pi **** saddhiya dhammaṁ suṁimhā.

* Pāto + eva = pāto’va. Here the following vowel is dropped.
** Tumhe + eva = Tumhe yeva. Sometimes ” y ” is augmented between vowels.
*** Aham + eva = aham’eva. When a niggahita is followed by a vowel it is sometimes changed into ”m”.
**** Mayaṁ + api = mayam’pi. Here the following vowel is dropped and niggahita is changed into ”m”

Vocabulary: Pali-English

1. I slept on my bed.
2. I stood in their garden in the evening.
3. I sat on a bench in the hall to write a letter to his friend.
4. We bathed in the river in the early morning. *
5. We ourselves** treated the sick yesterday.
6. For a long time we lived in our uncle’s house in the city.
7. Child, why did you stand in front of your teacher?
8. Wife, you cooked rice in the morning.
9. Son, where did you go yesterday?
10. You obtained wisdom through your teachers.
11. Why did you not hear the Doctrine like your father?
12. Where did you take your dinner yesterday?
13. She was standing in her garden for a long time.
14. He himself*** washed the feet of his father.
15. For a long time my friend did not buy goods from his shop.
16. The doctors did not come to the hospital in the afternoon.
17. The boys and girls did not bring their books to school yesterday.
18. I myself gave medicine to the sick last**** morning.

* Use Pāto’va.
** Use mayam’eva
*** Use so eva
**** Use hiyo.

Vocabulary: English-Pali

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Lesson VIII

A. Nouns ending in "ī"

Muni, m. sage

<table>
<thead>
<tr>
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<tr>
<td>Nom., Voc.</td>
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<td>munīṇ</td>
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<tr>
<td>Instr.</td>
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<tr>
<td>Abl.</td>
<td>muninā, munimhā, munismā</td>
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<tr>
<td>Dat., Gen.</td>
<td>munino, munissa</td>
</tr>
<tr>
<td>Loc.</td>
<td>munimhi, munismiṃ</td>
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Terminations

<table>
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<tbody>
<tr>
<td>Nom., Voc. -</td>
<td>ī, ayo</td>
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<tr>
<td>Acc.</td>
<td>m̄</td>
</tr>
<tr>
<td>Instr.</td>
<td>nā</td>
</tr>
<tr>
<td>Abl.</td>
<td>nā, mhā, smā</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>no, ssa</td>
</tr>
<tr>
<td>Loc.</td>
<td>mhi, smiṃ</td>
</tr>
</tbody>
</table>

Aṭṭhi, n. bone

<table>
<thead>
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<th>PLURAL</th>
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<tbody>
<tr>
<td>Nom., Voc.</td>
<td>aṭṭhi</td>
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<tr>
<td>Acc.</td>
<td>aṭṭhiṃ</td>
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</table>
Terminations

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

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

Words:

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

Indeclinable Past Participles*

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

Examples :-
paca  + tvā  = pacitvā,  having cooked
khipa  + tvā  = khipitvā,  having thrown
su  + tvā  = sutvā,  having heard; also sutvāna, sotūna
kara**  + tvā  = katvā,  having done; also katvāna, kätūna

* See note and the table in lesson VII - B
** In this case the final " ra " is dropped.

Illustrations:

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

2. Buddhaµ  vanditvā  dhammaµ  sotuµ  agamµ
   the Buddha  having saluted  the Doctrine  to hear  he went

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

3. He stood  and  spoke
   So ṭhatvā  vadi

4. After playing  he went to bathe
   So kīlītvā  nahāyitaµ  agamµ

Exercise viii

A

1. Muni narapatiµ  Dhammena  saṅgaṅhitvā  agamµ.
2. Kapayo  rukkhaµ  āruhitvā  phalāni  khādiµsu.
3. Kadā  tumhe  kavimhā  potthakāni  alabhīṭhā?
4. Ahaµ  tesaµ  āraµme  adhipati  ahosiµ.
5. Mayaµ  gahapatihî  saṅḍhiµ  gaṅgāya  āharitvā  khipimhā.
7. Tvaµ  tuyhaµ  patim  ādarena  saṅgaṅho.
10. Sakunā khettesu vihiṃ disvā khādiṃsu.
11. Narapati gahapatimhā maṇiṃ labhitvā kavino adāsi.
13. Ahaṃ mayhaṃ nātino ghare ciraṃ vasīṃ.
15. Dhammaṃ sutvā gahapatinaṃ Buddhæ saddhaṃ upajji.

Vocabulary: Pali-English

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

*Use "bhuñjitvā"

Vocabulary: English-Pali

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## Lesson IX

### A. Feminine Nouns ending in "i"

**Bhūmi** f. ground

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<tr>
<td>Acc.</td>
<td>bhūmiṇḥ bhūmī</td>
<td>bhūmiyo</td>
</tr>
<tr>
<td>Instr. Abl.</td>
<td>bhūmiyā</td>
<td>bhūmībhi, bhūmīḥi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>bhūmiyā</td>
<td>bhūmīnaṃ</td>
</tr>
<tr>
<td>Loc.</td>
<td>bhūmiyā, bhūmiyaṃ</td>
<td>bhūmīsu</td>
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</table>

**Terminations**

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<tr>
<td>Acc.</td>
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<td>ī, iyo</td>
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<tr>
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<td>yā</td>
<td>bhi, hi</td>
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<tr>
<td>Dat., Gen.</td>
<td>yā</td>
<td>naṃ</td>
</tr>
<tr>
<td>Loc.</td>
<td>yā, yaṃ</td>
<td>su</td>
</tr>
</tbody>
</table>
### Words:

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

### B. FUTURE TENSE (Bhavissanti) - ACTIVE VOICE

**Terminations***

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<td>ssanti</td>
</tr>
<tr>
<td>2nd</td>
<td>ssasi</td>
<td>ssatha</td>
</tr>
<tr>
<td>1st</td>
<td>ssāmi</td>
<td>ssāma</td>
</tr>
</tbody>
</table>

paca, to cook

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>pacissati</td>
<td>pacissanti</td>
</tr>
<tr>
<td></td>
<td>he will cook</td>
<td>they will cook</td>
</tr>
</tbody>
</table>
In the future tense the vowel preceding the terminations is changed into " i ".

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

**Verbs:**

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

**Exercise ix**

A

1. Gahapati kuddālena bhūmiyaṃ kūpaṃ khaṇissati.
2. Khantiyæ pøti uppajjissati.
3. Narapati sve aṭaviṃ pavisīvā muniṃ pavisissati.
5. Rattiyæ te aṭavisu na vasissanti.
7. Narapati, tvæ muttiṃ labhitvā Buddha bhavissati.
8. Kadæ tvæ aṭaviyæ nikkhamitvā nagaraṃ pāpuṇissasi?
9. Kuhiṃ tvæ sve gamissasi?
10. Tumhe rattiyæ visikhæsu na vicarissatha.
11. Rattiyæ tumhe candaṃ passissatha.
12. Ahaṃ assamhā bhūmiyaṃ na patissāmi.
15. Sve mayaṃ dhammasālaṃ gantvā bhūmiyaṃ nisīditvā muttiṃ labhitum pīṭiyā dhammaṃ sunissāma.
16. " Ratiyā jāyati soko - ratiyā jāyati bhayaṃ. "

**Vocabulary: Pali-English**

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

* Use gahetvā

**Vocabulary: English-Pali**

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Lesson X

A. Declension of Nouns ending in " ī "

Sāmī m. lord, husband

<table>
<thead>
<tr>
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<td>sāmī, sāmino</td>
</tr>
<tr>
<td>Voc.</td>
<td>sāmī</td>
<td>sāmī, sāmino</td>
</tr>
<tr>
<td>Acc.</td>
<td>sāmiṃ</td>
<td>sāmī, sāmino</td>
</tr>
<tr>
<td>Instr.</td>
<td>sāminā</td>
<td>sāmibhi, sāmīhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>sāminā</td>
<td>sāmibhi, sāmīhi</td>
</tr>
<tr>
<td></td>
<td>sāmimbā, sāmismā</td>
<td></td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>sāmino, sāmissa sāmiṇaṃ</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>sāmini, sāmihā, sāmīsu</td>
<td></td>
</tr>
<tr>
<td></td>
<td>sāmismiṃ</td>
<td></td>
</tr>
</tbody>
</table>

The Loc. sing. has an additional " ni "

Terminations

<table>
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<th>Plural</th>
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</tr>
<tr>
<td>Voc.</td>
<td>i</td>
<td>--, no</td>
</tr>
<tr>
<td>Acc.</td>
<td>m</td>
<td>--, no</td>
</tr>
</tbody>
</table>

The rest like " i " terminations

56
Daṇḍī, n. one who has a stick

Terminations

<table>
<thead>
<tr>
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<th>PLURAL</th>
<th>SING.</th>
<th>PLU.</th>
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<td>daṇḍi, daṇḍini</td>
<td>i,</td>
<td>ī, ni</td>
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<tr>
<td>Acc.</td>
<td>daṇḍiṃ</td>
<td>„, „</td>
<td>ṁ</td>
<td>ī, ni</td>
</tr>
</tbody>
</table>

The rest like the masculine

Nārī, f. woman

Terminations

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
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<tbody>
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<td>nārī, nārīyo</td>
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<tr>
<td>Acc.</td>
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<td>Loc.</td>
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<td>nārisu</td>
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</tbody>
</table>

The rest like "i" terminations.
Words:

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

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

Examples:-

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aja</td>
<td>goat</td>
</tr>
<tr>
<td>Assa</td>
<td>horse</td>
</tr>
<tr>
<td>Upāsaka</td>
<td>male devotee</td>
</tr>
<tr>
<td>Dāraka</td>
<td>boy</td>
</tr>
</tbody>
</table>

(If the noun ends in " ka ", the preceding vowel is often changed into " i ").
Deva god Devī goddess
Dāsa servant Dāsī maid-servant
Nara man Nārī woman

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

Examples :-

Rāja king Rājinī queen
Hatthi elephant Hatthinī she-elephant
Medhāvī wise man Medhāvinī wise woman
Bhikkhu monk Bhikkhunī nun

But :
Mātula, uncle becomes māṭulāni, aunt and
Gahapati, male house-holder - gahapatāni, female house-holder.

**Exercise x**

**A**

1. " Dhammo have rakkhati Dhammacāri. "
2. " Na duggatiµ gacchati dhammacāri. "
3. Narā ca nāriyo ca puññaµ katvā sugaµisu uppaµjissanti.
5. Pāpakārī, tumhe pāparaµ katvā duggatiµ uppaµjissatha.
6. Idāni mayaµ brahmaµcārīno homa.
7. Mahesiyo nāriµ puñnaµ kātuµ dhanaµ denti.
8. Hatthino ca hatthiniyo ca ataviµ su pabbatesu ca vasanti.
9. Mayhaµ sāmino janainī bhikkhunīnaµ* ca upaµsikānaµ ca saµgaµhi.
10. Mahesi narapatinā saddhiµ sve nagaraµ pāpuµissati.
11. Medhāvino ca medhāvinīyo ca appamādena Dhammanµ uggaµhītvā muttiµ labhissanti.
12. Puññaµkārīno brahmaµcārīhi saddhiµ vasiµtuµ icchanti.
15. "Appamādañ ca medhāvi - dhanaµ seµṭhaµ'va** rakkhati."
* Niggahita (ṃ) when followed by a group consonant is changed into the nasal of that particular group, e.g.,

- saṃ + gaho = saṅgho
- saṃ + ṭhāna = saṃṭhāna
- ahaṃ + pi = aham’pi
- ahaṃ + ca = ahaṅ ca
- taṃ + dhanam = tandhanam

** Setṭhaṃ + iva.

Vocabulary: Pali-English

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

* Use the Locative.
** Use "Saddhiṃ"

Vocabulary: English-Pali

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Lesson XI

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

Bhikkhu, m. mendicant

<table>
<thead>
<tr>
<th>SINGULAR</th>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>bhikkhu</td>
</tr>
<tr>
<td>Voc.</td>
<td>bhikkhu</td>
</tr>
<tr>
<td>Acc.</td>
<td>bhikkhum</td>
</tr>
<tr>
<td>Instr.</td>
<td>bhikkhunã</td>
</tr>
<tr>
<td>Abl.</td>
<td>bhikkhunã</td>
</tr>
<tr>
<td></td>
<td>bhikkhumhã, bhikkhusmã</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>bhikkhuno, bhikkhussa</td>
</tr>
<tr>
<td>Loc.</td>
<td>bhikkhumhi, bhikkhûsu</td>
</tr>
<tr>
<td></td>
<td>bhikkhusmiñ</td>
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</table>

Áyu, n. age.

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<tr>
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<tr>
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The rest like the masculine
### Terminations

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<td><strong>m.</strong></td>
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<td>--</td>
</tr>
<tr>
<td>Voc.</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Acc.</td>
<td>m</td>
<td>m</td>
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</tbody>
</table>

The rest like the "i" terminations

---

### Dhenu, f. cow

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<tr>
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<th>PLURAL</th>
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</thead>
<tbody>
<tr>
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<td>dhenū, dhenuyo</td>
</tr>
<tr>
<td>Acc.</td>
<td>dhenuṃ</td>
<td>dhenū, dhenuyo</td>
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<td>Instr., Abl.</td>
<td>dhenuyā</td>
<td>dhenūbhi, dhenūhi</td>
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<td>Dat., Gen.</td>
<td>dhenuyā</td>
<td>dhenūnaṃ</td>
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<tr>
<td>Loc.</td>
<td>dhenuyā, dhenuyāṃ</td>
<td>dhenūsu</td>
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### Terminations

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<tbody>
<tr>
<td>Nom., Voc</td>
<td>--</td>
<td>ū, yo</td>
</tr>
<tr>
<td>Acc.</td>
<td>m</td>
<td>ū, yo</td>
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</table>

The rest like "i" terminations
<table>
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<tr>
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<th>PLURAL</th>
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</thead>
<tbody>
<tr>
<td>Nom., Voc Abhibhū</td>
<td>abhibhū</td>
<td>abhibhū, abhibhuvo</td>
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<tr>
<td>Acc.   Abhibhūṃ</td>
<td>abhibhūṃ</td>
<td>abhibhū, abhibhuvo</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The rest like bhikkhu</td>
</tr>
<tr>
<td></td>
<td>Sabbaññū, m. All-knowing One</td>
<td>Sabbaññū, Sabbaññū, Sabbaññunu</td>
</tr>
<tr>
<td>Nom., Voc Sabbaññū</td>
<td>sabbaññū</td>
<td>Sabbaññū, Sabbaññunu</td>
</tr>
<tr>
<td>Acc.   Sabbaññūṃ</td>
<td>sabbaññūṃ</td>
<td>Sabbaññū, Sabbaññunu</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The rest like bhikkhu</td>
</tr>
<tr>
<td></td>
<td>Gotrabhū, n. The Sanctified One</td>
<td>Gotrabhū, Gotrabhūni</td>
</tr>
<tr>
<td>Nom., Voc Gotrabhū</td>
<td>gotrabhū</td>
<td>gotrabhū, gotrabhūni</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The rest like bhikkhu</td>
</tr>
<tr>
<td></td>
<td>Vadhū, f. young wife</td>
<td>Vadhū, Vadhuyo</td>
</tr>
<tr>
<td>Nom., Voc Vadhū</td>
<td>vadhū</td>
<td>vadhū, vadhuyo</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The rest like dhenu</td>
</tr>
</tbody>
</table>
Words:

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

*Correlatives as long as — so long

B Verbs: Imperative and Benedictive Mood (Pañcamī)

Terminations

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<thead>
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<th>PLURAL</th>
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</thead>
<tbody>
<tr>
<td>3rd</td>
<td>tu</td>
</tr>
<tr>
<td>2nd</td>
<td>hi</td>
</tr>
<tr>
<td>1st</td>
<td>mi</td>
</tr>
</tbody>
</table>

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paca, to cook

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>pacatu</td>
<td>may he cook</td>
</tr>
<tr>
<td></td>
<td></td>
<td>pacantu</td>
</tr>
<tr>
<td>2nd</td>
<td>paca, pacahi</td>
<td>may you cook</td>
</tr>
<tr>
<td></td>
<td></td>
<td>pacatha</td>
</tr>
<tr>
<td>1st</td>
<td>pacami</td>
<td>may I cook</td>
</tr>
<tr>
<td></td>
<td></td>
<td>pacama</td>
</tr>
</tbody>
</table>

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

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

Illustrations:

COMMAND

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

WISH

Ahaµ Buddho bhavæmi,   may I become a Buddha.
Buddho dhammaµ desetu, let the Buddha preach the Doctrine.

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

mā gaccha       do not go.

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

Verbs:

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

Exercise xi

1. Sabbaññū bhikkhūnaṃ dhammaṃ desetu!
2. Dhenu tiṇaṃ khādatu!
3. Āvuso, ataviyā dāruṃ āharitvā aggiṃ karohi.
4. Gahapatayo, bhikkhūsu mā kujjhatha.
5. Bhikkhave, ahaṃ dhammaṃ desessāmi, sādhukaṃ suṇātha.
6. "Dhunātha mace uno senaṃ — naḷāgāraṃ va kuñjaro."
7. Yāvāhaṃ gacchāmi tāva idha tiṭṭhatha.
8. Bhikkhū pañhaṃ sādhukaṃ bujjhantu!
9. Sissā, sadda kataññū hota.
10. Kataññūno, tumhe āyuṃ labhitvā ciraṃ jivatha!
11. "Dhammaṃ pibatha, bhikkhavo."
12. Mayhaṃ cakkhūhi papaṃ na passāmi, Bhante.
13. Dhenuyā khireṇa gahetvā madhunā saddhiṃ pibāma.
14. Āvuso, bhikkūnaṃ purato mā tiṭṭhatha.
15. Bhante, bhikkhūṃhā mayaṃ pañhaṃ pucchāma.
16. Nārā ca nāriyo ca bhikkhūhi dhammaṃ sādhukaṃ sutvā pañhaṃ katvā sugatūsu uppajjantu!

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

Vocabulary: English-Pali

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## Lesson XII

### A. Personal Pronouns

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<tr>
<th></th>
<th><strong>Amha, I</strong></th>
<th><strong>Tumha, you</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong></td>
<td>ahaµ</td>
<td>tvaµ, tuvaµ</td>
</tr>
<tr>
<td><strong>Acc.</strong></td>
<td>maµ, mamaµ</td>
<td>tamaµ, tavaµ, tuvaµ, tvam</td>
</tr>
<tr>
<td><strong>Instr.</strong></td>
<td>mayµ (me)</td>
<td>tvayµ, tayµ, (te)</td>
</tr>
<tr>
<td><strong>Abl.</strong></td>
<td>mayµ</td>
<td>tvayµ, tayµ</td>
</tr>
<tr>
<td><strong>Dat., Gen</strong></td>
<td>mamaµ, mayµ, amhaµ, mamaµ</td>
<td>tavaµ, tuyaµ, amhaµ, tumaµ, tumaµ, (te)</td>
</tr>
<tr>
<td><strong>Loc.</strong></td>
<td>mayi</td>
<td>tvayi, tayi</td>
</tr>
</tbody>
</table>

**SINGULAR** | **PLURAL**
---|---
Nom. | ahaµ, mayµ, amhe, (no) | tvaµ, tuvaµ, tumhe, (vo)
Acc. | maµ, mamaµ, amhaµ, amhe, (no) | tamaµ, tavaµ, tuvaµ, tvam, tumhe, (vo)
Instr. | mayµ (me) | tvayµ, tayµ, (te)
Abl. | mayµ | tvayµ, tayµ
Dat., Gen | mamaµ, mayµ, amhaµ, mamaµ, (me) | tavaµ, tuyaµ, amhaµ, tumaµ, (vo)
Loc. | mayi | tvayi, tayi

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

Terminations

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<td>eyyuµ</td>
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<td>eyyäsi</td>
<td>eyyätha</td>
</tr>
<tr>
<td>1st</td>
<td>eyyämi</td>
<td>eyyäma</td>
</tr>
</tbody>
</table>

paca, to cook

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>pace, paceyya</td>
<td>he should cook</td>
</tr>
<tr>
<td>2nd</td>
<td>paceyyäsi</td>
<td>you should cook</td>
</tr>
<tr>
<td>1st</td>
<td>paceyyämi</td>
<td>I should cook</td>
</tr>
</tbody>
</table>

The third person singular " eyya " is sometimes changed into " e ".

This mood is also used to express wish, command, prayer, etc. When it is used in a conditional sense, the sentence often begins with " sace ", " ce " or " yadi " — if.
Words: -

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

* Correlatives

Exercise xii

A

1. " Gāmaṃ no gaccheyyāma."
2. " Buddho'pi Buddhassa bhaṇeyya vaṇṇaṃ." 
3. " Na bhaje pāpake mitte. "
4. " Saccaṃ bhaṇe, na kujjheyya. "
5. " Dhammaṃ vo desessāmi. "
6. Sace ahaṃ saccāni bujheyyāmi te āroceyyāmi.
7. Yadi tvam väyameyyasi khippaṁ paññito bhaveyyäsi.
8. Yāva tumhe maṁ passeyyātha tāva idha tiṣṭheyātha.
10. Sādhū bhante, evaṁ no kařeyyāma.
11. Yadi tvam mayā sādhiniṛ gantuṁ icceyyāsi tava jananiṁ ārocetvā āgaccheyyāsi.
12. Amhesu ca tumhesu ca gahapatayo na khuṣjheyyuṁ.
13. Sace dhammaṁ sutvā maţi sādhā tava uppaţjeyya ahaṁ tvam adhipatiṁ kařeyyāmi.
15. " Akkodhena jine kodhaṁ - asādhuṁ sādhūnā jine
   Jine kadariyāṁ dāñena - saccena alikavādinaṁ ".
16. " Khippaṁ väyama; paññito bhava. "

Vocabulary: Pali-English

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

Vocabulary: English-Pali

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Lesson XIII

Relative Pronouns

Ya, who, which, that

SINGULAR

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<th>m.</th>
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<tr>
<td>Nom.</td>
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<td>yaŋ</td>
<td>yä</td>
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<tr>
<td>Acc.</td>
<td>yaŋ</td>
<td>yaŋ</td>
<td>yaŋ</td>
</tr>
<tr>
<td>Instr.</td>
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<td>yena</td>
<td>yäya</td>
</tr>
<tr>
<td>Abl.</td>
<td>yamhä, yasmä</td>
<td>yäya</td>
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<td>yassa</td>
<td>yassa, yäya</td>
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<tr>
<td>Loc.</td>
<td>yamhi, yasmiŋ</td>
<td>yassa, yäya</td>
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PLURAL

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<td>yä, yäyo</td>
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<tr>
<td>Acc</td>
<td>ye</td>
<td>ye, yañi</td>
<td>yä, yäyo</td>
</tr>
<tr>
<td>Instr., Abl</td>
<td>ye</td>
<td>yehi</td>
<td>yäbhï, yähi</td>
</tr>
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<td>yesam, yesañam</td>
<td>yäsänaŋ, yäsänam</td>
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<tr>
<td>Loc.</td>
<td>yesu</td>
<td>yäsu</td>
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</tr>
</tbody>
</table>
Ta, who, he

**SINGULAR**

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<th>n.</th>
<th>f.</th>
</tr>
</thead>
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<tr>
<td>Nom.</td>
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<td>nam, ta</td>
<td>sā</td>
</tr>
<tr>
<td>Acc.</td>
<td>nam, ta</td>
<td>nam, ta</td>
<td></td>
</tr>
<tr>
<td>Instr.</td>
<td>nena, tena</td>
<td>nāya, tāya</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>namhā, tamhā</td>
<td>nāya, tāya</td>
<td></td>
</tr>
<tr>
<td>Dat., Gen</td>
<td>nasmā, tasmā</td>
<td>tissāya, tissā</td>
<td>tassā, tāya</td>
</tr>
<tr>
<td>Loc.</td>
<td>namhi, tamhi</td>
<td>tissaṃ, tassāṃ, tāyaṃ</td>
<td>nasmīṃ, tasmiṃ</td>
</tr>
</tbody>
</table>

**PLURAL**

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>n.</th>
<th>f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ne, te</td>
<td>ne, te, nāni, tāni</td>
<td>nā, nāyo, tā, tāyo</td>
</tr>
<tr>
<td>Acc.</td>
<td>ne, te</td>
<td>ne, te, nāni, tāni</td>
<td>nā, nāyo, tā, tāyo</td>
</tr>
<tr>
<td>Instr., Abl</td>
<td>nebhi, nehi, tebhi, tehi</td>
<td>nābhi, nāhi, tābhi, tāhi</td>
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</tr>
<tr>
<td>Dat., Gen</td>
<td>nesaṃ, nesānaṃ, tesaṃ, tesānaṃ</td>
<td>tāsaṃ, tāsānaṃ</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>nesu, tesu</td>
<td>tāsu</td>
<td></td>
</tr>
</tbody>
</table>

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

The pronouns " ya " and " ta " are frequently used together. They are treated as Correlatives.

**Examples :-**

" Yo Dhammaṃ passati so Buddham passati "
He who sees the Dhamma sees the Buddha
" Yaṃ hoti taṃ hotu " — be it as it may
yaṃ icchasi taṃ vadehi — Say what you wish
"Yo gilānaṃ upaṭṭhāti so maṃ upaṭṭhāti"
He who serves the sick serves me

Eta, that (yonder)

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

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

The Interrogative Pronoun:

<table>
<thead>
<tr>
<th>Ka, who, which?</th>
</tr>
</thead>
<tbody>
<tr>
<td>SINGULAR</td>
</tr>
<tr>
<td>m. n. f.</td>
</tr>
<tr>
<td>Nom. ko</td>
</tr>
<tr>
<td>Acc. kaṃ, kiṃ</td>
</tr>
<tr>
<td>Instr. kena,</td>
</tr>
<tr>
<td>Abl. kamhā, kasmā</td>
</tr>
<tr>
<td>Dat., Gen kassa, kissa</td>
</tr>
<tr>
<td>Loc. kamhi, kasmīṃ</td>
</tr>
<tr>
<td>kimihi, kismīṃ</td>
</tr>
</tbody>
</table>

The rest like "ya"

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

The following adjectives are declined like "ya":-
Añña another
Aññatara certain
Apara other, subsequent, Western
Dhakkhiṇa South
Eka one, certain, some
Itara different, the remaining
Katara what? which? (generally of the two)
Katama what? which? (generally of many)
Pacchima West
Para other, different
Pubba first, foremost, Eastern, earlier
Purattthima East
Sabba all
Uttara higher, superior, Northern

Añña, aññatara, itara, eka are sometimes declined in the Dative and Genitive feminine singular as: aññissā, aññatarissā, itarissā and ekissā respectively; in the Locative feminine singular as: aññissam, aññatarissam, itarissam and ekissam respectively.

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

<table>
<thead>
<tr>
<th>Term</th>
<th>Indec.</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Disā</td>
<td>f.</td>
<td>Quarter, direction.</td>
</tr>
<tr>
<td>Nāma</td>
<td>n.</td>
<td>Name; mind</td>
</tr>
<tr>
<td></td>
<td>indec.</td>
<td>By name, indeed, (Sometimes used without a meaning.)</td>
</tr>
<tr>
<td>Nu</td>
<td>Indec.</td>
<td>Pray, I wonder! (Sometimes used in asking a question.)</td>
</tr>
<tr>
<td>Payojana</td>
<td>indec.</td>
<td>Use, need</td>
</tr>
<tr>
<td>Vā</td>
<td>indec.</td>
<td>Either, or</td>
</tr>
</tbody>
</table>

### Exercise xiii

**A**

1. Ko nāma tvāṁ?
2. Ko nāma eso?
3. Ko nāma te ñēcariyo?
4. Idāni eso kiṃ karissati?
5. Kiṃ tvāṁ etāṁ pucchasi?
6. Esā nārī te kiṃ hoti?
7. Sve kiṃ’ete karissanti?
8. Kassa bhikkhussa taṃ potthakaṃ pesessāma?
9. Tesaṃ dhanena me kiṃ payojanaṃ?
10. Ko jānati ‘kiṃ’eso karissati’ti?’
11. Kissa phalaṃ nāma etāṁ?
12. Kāyāṃ disāyaṃ tassā jananī idāni vasati?
13. Kassa dhammoṃ sotuṃ eteucchanti?
14. “Yo Dhammaṃ passati so Buddhān passati, yo Buddhāṃ passati so Dhammaṃ pasati ”.
15. Yaṃ tvāṁ icchasi taṃ etassa arocehi.
16. Yaṃ te karonti tam* eva gahetvā paraṃ lokaṃ gacchanti.
17. Yassaṃ disāyaṃ so vasati tassaṃ disāyaṃ ete’pi vasituṃ icchanti.
18. Eso naro ekāṃ vadati, esā nāti aṅhaṃ vadati.
19. Paresaṃ bhanḍāni mayaṃ na gaṇhāma.
20. Etāni phalāni mā tassa sakuṇassā detha.
21. Idāni sbbe’pi te Bhikkhū uttarāya disāya aṅñatarasmiṃ ārāme vasanti.
22. Etasmiṃ nagare sabbe narā aparāṃ nagaraṃ agamiṃsu.
23. Kiṃ ci’pi kātuṃ so na jānāti.
24. Katamaṃ disaṃ tumhe gantuṃ iccheyyætha -purattimaṃ vā dakkhiṇaṃ vā pacchimaṃ vā uttaraṃ vā?
25. Katarāya disāya tvam suriyam passasi -pubāyaṃ vā aparāyaṃ vā?

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

Vocabulary: Pali-English

B

1. Who is she?
2. What is his name?
3. In which direction did he go?
4. Is he a relative of yours?
5. What is the name of that fruit?
6. From whom did you buy those books?
7. With whom shall we go to-day?
8. In whose garden are those boys and girls playing?
9. In which direction do you see the sun in the morning?
10. Of what use is that to him or to her?
11. To whom did he give those presents?
12. What is the use of your wealth, millionaire? You are not going to take all that with you to the other world. Therefore* eat well. Have no attachment to your wealth. Grief results thereby. ** Do merit with that wealth of yours. Erect hospitals for the sick schools for children, temples for monks and nuns. It is those good actions you take with you when you go to the other world.

13. Those who do good deeds are sure to be born in good states.


15. We did not write all those letters.

16. You should not tell others all that you see with your eyes.

17. We like to live in cities in which wise men live.

* Use " tasmā ".
** Use " tena ".

Vocabulary: English-Pali

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Lesson XIV

Participles

In Pāḷi there are six kinds of Participles — viz:

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

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

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

\[ \text{paca} + \text{anta} = \text{paconta}; \]
\[ \text{paca} + \text{māna} = \text{pacamāna}, \text{cooking}. \]

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

\[ \text{paca} + \text{ya} + \text{māna} = \text{pačiyamāna}, \text{being cooked}; \]
\[ \text{sū} + \text{ya} + \text{māna} = \text{sūyamāna}, \text{being heard}. \]

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

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

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

### Feminine

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

### Neuter

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

The rest like the masculine.

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

- gacchanto puriso, going man, or the man who is going.
- gacchantassa purisassa, to the man who is going.
- paccantī (or) pacamāna ṭhī, the woman who is cooking.
- so vadamāno gacchati, he goes speaking.
- patamānaṁ phalam, the falling fruit.
- rakkhīyamānaṁ nagaram, the city that is being protected.
- Ahaṁ magge gacchanto tam purisaṁ passiṁ, I saw that man while I was going on the way.

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

Examples:-

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

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

So gato, he went or he is gone. (Here hoti is understood.)

éhito naro, the man who stood.

éhitassa narassa, to the man who stood or to the man standing.

éhitāya nāriyā, to the woman who stood.

Buddhena desito dhammo, the Doctrine preached by the Buddha.

Sissehi pucchitassa pañhassa, to the question asked by the pupils.

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

Examples :-

Dā + tabba = dātabba, should or must be given.

ñā + tabba = ñātabba, should be known.

paca + tabba = pacitabba, should be cooked.

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

Illustrations:

Janako vanditabbo, the father should be saluted.

Jananī rakkitabbā, the mother should be protected.

Cittām rakkitabbaṃ, the mind should be guarded.

Tayā gantabbaṃ, you should go.

Sāvakehi dhammo sotabbo, the Doctrine should be heard by the disciples.

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

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

**Words:**
- Atthi v. is, there is
- Avihethayanta p. part. a + vi + heṭha, not hurting
- Bhūta n. being
- Carati v. (cara) wanders
- Khaggavisānakappa m. like a rhinoceros
- Nidhāya ind. p. p. ni + dhā, having left aside
- Pema m. attachment, love
- Sahāya m. friend
- Tañhā f. craving
- Upasaṅkamati v. (kamu with upa + saṃ) approaches
Exercise xiv

A

1. " Evaṃ me sutam. "
2. Mayi gate* so āgato.
3. Kīm tena kataṃ?
4. So tassa vanaṃ bhanamāno maṃ upasaṇkami.
5. Aham magge gacchanto tasmiṃ rukkhe nisinnaṃ sakunam pasiṃ.
7. Puññaṃ kattabbaṃ, pāpaṃ na kāttabbaṃ.
8. Aija etena maggena mayā gantabbaṃ.
10. Paṇḍitā yaṃ yaṃ desaṃ bhajanti tattha tatth’eva pujītā hontī.
12. Paraṃ lokāṃ gacchante tayā kataṃ puññaṃ vā pāpaṃ vā tayā saddhiṃ gacchati.
13. ēhito vā nisinno vā gacchanto vā sayanto (or sayāno) vā aham sabbesu sattesu mettaṃ karomi.
15. Kīm nu kattabban’ti ajānantā te mama purato aṭṭhamsu.
16. " Pemato** jāyati soko - pemato jāyati bhayaṃ;
    Pemato vippamuttassa - n’atthi soko kuto bhayaṃ. "
17. " Taṇhāya jāyati soko - taṇhāya jāyati bhayaṃ;
    Taṇhāya vippamuttassa - n’atthi soko kuto bhayaṃ. "
19. Te gāṅgāyaṃ nahāyante mayaṃ passimhā.
20. " Sabbesu bhūtesu nidhāya danḍam
    Aviheṭhayāṃ aṅhataram’pi tesāṃ
    Na puttam’iccheyya kuto sahāyam
    Eko care Khaggavisānakappo. "

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

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

Vocabulary: English-Pali

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Lesson XV

A. Demonstrative Pronouns

Ima, this

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>n.</td>
<td>f.</td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>ayaµ</td>
<td>idaµ, imaµ</td>
<td>ayaµ</td>
</tr>
<tr>
<td>Acc.</td>
<td>imaµ</td>
<td>idaµ, imaµ</td>
<td>imaµ</td>
</tr>
<tr>
<td>Instr.</td>
<td>iminã, anenã</td>
<td>imãya</td>
<td>imãya</td>
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<tr>
<td>Abl.</td>
<td>imamhã, imasmã</td>
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<td>asmã</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>imassa, assa</td>
<td>imissã, imãya</td>
<td>assã, assãya</td>
</tr>
<tr>
<td>Loc.</td>
<td>imamhi, imasmîñ</td>
<td>imissañ, imãyañ</td>
<td>assañ</td>
</tr>
</tbody>
</table>

<table>
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<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>n.</td>
<td>f.</td>
<td></td>
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<tr>
<td>Nom., Acc</td>
<td>ime</td>
<td>ime, imânî</td>
<td>imã, imãyo</td>
</tr>
<tr>
<td>Instr., Abl</td>
<td>imebhi, imehi, ebhi, ehi</td>
<td>imâbhi, imâhi</td>
<td></td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>imesañ, imesanañ</td>
<td>imásañ, imásanañ</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>imesu, esu</td>
<td></td>
<td>imásu</td>
</tr>
</tbody>
</table>

86
Amu, this, that, such

**SINGULAR**

<table>
<thead>
<tr>
<th>Gender</th>
<th>m.</th>
<th>n.</th>
<th>f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
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<td>adum</td>
<td>asu, amu</td>
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<tr>
<td>Acc.</td>
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<td>adum</td>
<td>amunã</td>
</tr>
<tr>
<td>Instr.</td>
<td>amunã</td>
<td>adum</td>
<td>amunã</td>
</tr>
<tr>
<td>Abl.</td>
<td>amumhã, amusmã</td>
<td>amuyã</td>
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<tr>
<td>Dat., Gen.</td>
<td>amuno, amussa, amussã, amuyã</td>
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<tr>
<td>Loc.</td>
<td>amumhi, amummi, amusamã, amuya, amuya,</td>
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**PLURAL**

<table>
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<th>f.</th>
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<td>amuyo</td>
<td>amū, amūni</td>
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<td>Dat., Gen.</td>
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<tr>
<td>Loc.</td>
<td>amūsu</td>
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</tr>
</tbody>
</table>
B. Adjectives

In Pāli Adjectives are inflectional and they agree with the substantives they qualify in gender number and case. Generally they are placed before the noun.

Adjectives ending in "a" are declined in the masculine feminine, and neuter like nara, phala, and kaññā respectively. Sometimes in the feminine they are declined like nārī.

Some adjectives may be formed by adding "vantu" to nouns ending in "a", "ā" and "mantu" to nouns ending in "i" and "u".

Examples:

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

These adjectives are declined like "pacanta" with the exception of the Nominative singular;

e.g., :-

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

A

1. Kim’idaµ?
2. Kassa imæni?
3. Iminæ te kiṁ payojanaµ?
4. Idaµ mayhaµ hotu.
5. Ko nāma ayaµ puriso?
6. Ayaµ me mātulānī hoti.
7. Idaµ mayā kattabbaµ.
8. Sabhaµ idaµ asukena kataµ.
10. Ayaµ me antimā jāti.
11. Ayaµ seto asso khippaµ na dhāvati.
13. "Yathā idaµ tathā etam — yathā etam tathā idam."
14. "Idaµ vo nātīnaµ hotu — sukhitā hontu nātayo!"
15. "Tvam etasmiµ pabbate vasa, ahaµ imasmiµ pabbate vasissāmi."
16. "Namo tassa Bhagavato, arahato sammā-sambuddhassa."
17. Asmiµ loke ca paramhi ca guṇavantā sukhena vasanti.
18. Asukāya nāma visikhāya asukasmiµ ghare ayaµ tāruṇo vejjo vasati.
19. Imehi pupphēhi Buddhaµ pūjetha.
20. Mayaµ imasmiµ ārāme mahantāni rukkhāni passāma.
21. Imassa gilānassa uṇhaµ udakaµ dātabbaµ.
23. Imesu pupphēsu setāni ca rattiµ ca pītāni ca pupphāni gahetvā gacchāhi.
24. Imāni khuddakāñi phalāni mayaµ na kiṇāma.
25. Iminā dīghena maggena ete gamissanti.

Vocabulary: Pali-English
1. Who is this boy?
2. This is my book.
3. Who are these men?
4. He is living in this house.
5. This was done by me.
6. There is such a young doctor in this street.
7. Cold water should not be drunk by the sick.
8. He is the last boy in the school.
9. Did you see him sitting on this high seat?
10. Take these long sticks and throw into the fire.
11. May all these beings be happy!
12. I like to mount this white horse.
13. Bring those small books and give to these boys.
14. You should wash your face with this hot water.
15. These Exalted Ones understood the middle Path of the Buddha.
16. This Doctrine was preached by the Blessed One.
17. We shall go by this long way.
18. There are tall, big trees in this forest.
19. I shall take these white flowers; you may take those red flowers.
20. These are small ships.
21. Young men and women should always associate with the virtuous.
22. This city is protected by a powerful king.
23. The courageous do not run away through fear.
24. Little children are playing with these little dogs.
25. May the Blessed One preach the Doctrine to these monks and nuns!

Vocabulary: English-Pali

Table of Contents
Lesson XVI

Numerals

1. eka
2. dvi
3. ti
4. catu
5. pañca
6. cha
7. satta
8. aṭṭha
9. nava
10. dasa
11. ekādasa
12. dvādasa, bārasa
13. terasa, teḷasa
14. cuddasa, catuddasa
15. pañcadasa, pañṇarasa
16. solasu, sorasa
17. sattadasa, sattārasa
18. aṭṭhadasa, aṭṭhārasa
19. ek’ūna-vāsati (lit. one less twenty)
20. viṣati, viśampa
21. eka-viṣati
22. dve-viṣati, dvā-viṣati
23. te-viṣati
24. catu-viṣati
25. pañca-viṣati
26. chabbisati
27. satta-viṣati
28. aṭṭha-vīsati
29. ekʿūna-tiṃsati
tiṃsati, tiṃsā
31. ekatiṃsati, ekatiṃsā
dvattiṃsati, dvattiṃsā
tettiṃsati, tettiṃsā
catuttiṃsati, catuttiṃsā
paṅca-tiṃsati, paṅca-tiṃsā
chattiṃsati, chattimā
tsatta-tiṃsati, satta-tiṃsā
āṭṭha-tiṃsati, āṭṭha-tiṃsā
ekʿūna caṭṭāḷisati
cattāḷisati, cattāḷisaṃ, cattāḷīsā
ekʿūna paññāsa
paṅnāsa, papaññāsā
60. saṭṭhi
70. sattati
79. ekʿūnāsīti
80. aṣīti
90. navuti
99. ekʿūna-saṭṭam
100. saṭṭam
dvi saṭṭam
1,000. sahassam
10,000. dasa-sahassam, nahutaṃ
to 100,000. sata-sahassam, lakkhaṃ
to 10,000,000. koṭi
to 100,000,000. dasa-koṭi
to 1,000,000,000. sata-koṭi
"Eka", "ti" and "catu" are declinable in the three genders. When "eka" is used in the sense of 'some, certain, incomparable', it is declinable in the three genders and in both numbers. Otherwise it is declined only in the singular.

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

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

### Declension of "dvi"

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<tr>
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</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>dve, duve</td>
<td>dvibhi, dvīhi</td>
<td>dvinnam</td>
<td>dvīsu</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>tayo</td>
<td>tīni</td>
<td>tīni</td>
<td>tisso</td>
<td>tiṇṇamaṇ</td>
<td>tiṇṇamaṇ</td>
<td>tiṇṇamaṇ</td>
</tr>
<tr>
<td>n.</td>
<td></td>
<td></td>
<td>tiṇṇaḥ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

|------|------|-----|--------|-----|------|------|------|
| m.   | cattāro | cattūro | catūbhī | catūhi | catunnaṃ | catussanam | catussa
| n.   |       |       |        |      |      |      |      |
| f.   |       |       |        |      |      |      |      |

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Numerals from "ekʻunavisi" to "aṭṭha-navuti" and "koti" are treated as feminines and are declined only in the singular like feminine "ī" (see bhūmi). Tiṃsā, caṭṭājisā, and paṇhāsā are declined like feminine "ā" (see kaṇhā).

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

dve vīsatiyo, two twenties
tīni satāni, three hundreds

**Ordinals**

1. paṭhamā (first)
2. Dutiya (second)
3. Tatiya (third)
4. Catuttha (fourth)
5. Paṇcama (fifth)
6. Chaṭṭha (sixth)

The rest are formed by suffixing "ma", as sattama (seventh), aṭṭhama (eighth), etc.

The ordinals also agree with the noun they qualify in gender, number, and case. In the masculine and neuter they are declined like "nara" and "phala" respectively. In the feminine "paṭhama", "dutiya", and "tatiya" are declined like "kaṇhā". The ordinals from "catuttha" to "dasama" assume the feminine suffix "ī" and are declined like "nāri"; e.g., catuttha + ī = catutthī, sattama + ī = sattamī, etc.

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

<table>
<thead>
<tr>
<th>Word</th>
<th>Gender</th>
<th>Type</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Divasa</td>
<td>m., n.</td>
<td>day</td>
<td>day</td>
</tr>
<tr>
<td>Ito</td>
<td>indec.</td>
<td>hence, ago, from now, from here</td>
<td>hence, ago, from now, from here</td>
</tr>
<tr>
<td>Māsa</td>
<td>m., n.</td>
<td>month</td>
<td>month</td>
</tr>
<tr>
<td>Pana</td>
<td>indec.</td>
<td>but, however, further (sometimes used without a meaning)</td>
<td>but, however, further (sometimes used without a meaning)</td>
</tr>
<tr>
<td>Pariccheda</td>
<td>m.</td>
<td>limit, extent, chapter</td>
<td>limit, extent, chapter</td>
</tr>
<tr>
<td>Sarana</td>
<td>n.</td>
<td>refuge</td>
<td>refuge</td>
</tr>
<tr>
<td>Sīla</td>
<td>n.</td>
<td>morality, precept, virtue</td>
<td>morality, precept, virtue</td>
</tr>
<tr>
<td>Vassa</td>
<td>m., n.</td>
<td>year, rain</td>
<td>year, rain</td>
</tr>
</tbody>
</table>

Exercise xvi

A

1. Cattār'i mānī, bhikkhave, saccāni.
2. "Ekañā nāma kiṁ?"
3. Tisu lokesu sattā uppañjanti.
4. Ekasmiṁ hatthe pañca ānguliyio honti.
5. Ito sattame divase aham gamissāmi.
7. Ayaṁ pana imasmiṁ potthake solasamo pariccheto hoti.
9. So tassa tinṇaṁ puttānaṁ cattāri cattāri katvā dvādasa phalāni adāsi.
10. Etasmiṁ ghare catasso ithiyo vasanti.
11. Yo paṭhamiṁ āgaccheyya so paññākaraṁ labheyya.
12. Imasmiṁ ghare ayaṁ tatīyā bhūmi.
15. Bhikkhū pan'eva dvīsata sttavīsati sikkhāpaddāni rakkhanti.

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16. Tassa sethino catupaññasakoṇi dhanaṃ atthi.
18. Imāya pāṭhasālāya pañcasatāni sissā uggāhanti.

Vocabulary: Pali-English

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

Vocabulary: English-Pali

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Lesson XVII

A. Some Irregular Nouns ending in " a "

**Atta*, m. soul, self**

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

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

**Rāja, m. king**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>rājā</td>
</tr>
<tr>
<td>Voc.</td>
<td>rāja, rājā</td>
</tr>
<tr>
<td>Acc.</td>
<td>rājāna, rājaṁ</td>
</tr>
<tr>
<td>Instr.</td>
<td>raññā, rājena</td>
</tr>
<tr>
<td>Abl.</td>
<td>raññā, rājamhā, rājūbhī, rājūhi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>rañño, rājino</td>
</tr>
<tr>
<td>Loc.</td>
<td>raññe, rājini, rājamhi, rājasmiṇi</td>
</tr>
</tbody>
</table>

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### B. Conjugations

In Pāli there are seven conjugations. They differ according to their respective conjugational signs (Vikaraṇa) which are added on to the roots before the terminations.

There is no definite rule to indicate to which class of conjugation the roots belong.

The conjugations are as follows:

<table>
<thead>
<tr>
<th>Class</th>
<th>Conj. sign</th>
<th>Pres. 3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>paca</td>
<td>pac + a + ti = pacati</td>
</tr>
<tr>
<td></td>
<td>bhastha</td>
<td>bhuv + a + ti = bhavati</td>
</tr>
<tr>
<td>2nd</td>
<td>rudhi</td>
<td>ru + mi + a + ti = rundhati</td>
</tr>
<tr>
<td></td>
<td>bhuja</td>
<td>bhu + nj + ja + a + ti = bhuñjati</td>
</tr>
<tr>
<td>3rd</td>
<td>divu</td>
<td>div + ya + ti = divyati</td>
</tr>
<tr>
<td></td>
<td>ha</td>
<td>ha + ya + ti = hañyati</td>
</tr>
<tr>
<td>4th</td>
<td>su</td>
<td>su + na + ti = suññati</td>
</tr>
<tr>
<td></td>
<td>pa + apa</td>
<td>pa + apa + un + ti = papanñati</td>
</tr>
<tr>
<td>5th</td>
<td>ji</td>
<td>ji + na + ti = jinñati</td>
</tr>
</tbody>
</table>
6th tanu — to spread  
  o, yira  
  tanu + o + ti = tanoti  
  kara + o + ti = karoti  
  + yira + ti = kayirati

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

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

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

Words:

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

A

1. " Ayaµ me attano attho. "
2. " Na me so attã. "
3. " Bhagavato etan* atthaµ åroceyyãma. "
4. " Dhammaµ cara rãja!. "
5. " Atã hã attano nãtho - Ko hi nãtho paro siyã. "
7. Añãte pana amhãkaµ raCarthy guñavã rãja ahosi.
8. Rañã likhitaµ* idãµ lekhanaµ amaccã passantu!
9. Pãpakehi amaccehi rañãho ko attho?
10. Amhãkaµ rãjanaµ passituµ puratthimãya disãya dve rãjãno ãgataµ.
11. Rãjã attano mahesiyã saddhiµ pãsãde vasati.
12. Catãhi disãhi cattãro rãjãno âgantvã Bhagavantaµ vanditvã etam'atthaµ pucchiµsu.
13. " Putãµ m'atthi dhanaµ m'atthi — Iti bôlo vihaññati
   Attã hi attano n'atthi — Kuto putãµ kuto dhanaµ. "
14. " Attanã'va kataµ pãpaµ — attanã sañkilissati
   Attanã akataµ pãpaµ — attanã'va visujjhati. "

* ã is changed into m.

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

Vocabulary: English-Pali

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Lesson XVIII

A. Declension of Satthu, m. Teacher

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>satthæ</td>
</tr>
<tr>
<td>Voc.</td>
<td>sattha, satthā</td>
</tr>
<tr>
<td>Acc.</td>
<td>satthāraṃ</td>
</tr>
<tr>
<td>Instr., Abl.</td>
<td>satthārā</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>satthu, satthuno</td>
</tr>
<tr>
<td>Loc.</td>
<td>satthari</td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>pitā</td>
<td>pitaro</td>
</tr>
<tr>
<td>Voc.</td>
<td>pita, pitā</td>
<td>pitaro</td>
</tr>
<tr>
<td>Acc.</td>
<td>pitaraṃ</td>
<td>pitaro, pitare</td>
</tr>
<tr>
<td>Instr., Abl</td>
<td>pitarā, pitunā</td>
<td>pitūbhi, pitūhi</td>
</tr>
<tr>
<td>Dat., Gen</td>
<td>pitu, pituno</td>
<td>pitarānaṃ, pitūnaṃ</td>
</tr>
<tr>
<td>Loc.</td>
<td>pitari</td>
<td>pitaresu, pitusu</td>
</tr>
</tbody>
</table>

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

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

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

### B. Causal Forms (Kārita)

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

Examples:-
paca + e + ti = pæcet — causes to cook
paca + aya + ti = pæcayati
paca + æpe + ti = pæcæpeti
paca + æpaya + ti = pæcæpayati
pæcesi, pæcayø, pæcæpesi, pæcæpayø, he caused to cook
pæcessati, pæcayissati, pæcæpessati, pæcæpayissati, he will cause to cook

dā + æpe = dæpeti — causes to give
dā + æpaya = dæpayati — causes to give
chidi + e + ti = chindet — causes to cut
chidi + æpaya + ti = chindæpeti — causes to cut
ni + æpe + ti = nayæpeti — causes to lead
gamu + e + ti = gamet — causes to go
su + e + ti = sævet — causes to hear
bhū + e + ti = bhæveti — develops — lit. causes to become

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

Examples :-

Rukkho patati. The tree falls.
So rukkhaµ pæteti. He makes the tree fall.
Dæso odanaµ pacati. The servant is cooking rice.
So dæsaµ odanaµ pæceti. He makes the servant cook rice.

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

So dæsena odanaµ pæceti.

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

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

A

1. " Nam’atthu" satthuno ".
2. " Tayā sutaṃ dhammaṃ amhe’pi sāvehi ".
3. Satthā sāvake dhammaṃ desāpeti (or sāvakehi).
4. Pitā putamaṃ gāmaṃ gameti.
5. Mātā attano dhīṭaraṃ nahiāpetvā pāṭhasālaṃ pesesi.
7. Dhīṭuro, dāsehi dārūni āharāpetvā aqgiṃ dāpetha.
8. Dhīṭūhi mātaro ca pitaro ca rakkhitabbā, māṭūhi ca pitūhi ca dhīṭaro rakkhitabbā.
10. Ahaṃ māṭuyā ca pitarā ca saddhiṃ ārāmaṃ gantvā te dhammaṃ sāvessāmi.
12. Satthā solāre saccāṇi bodhento gāmaṃ gāmaṃ nāgarā nāgarāṃ vicarati.
13. Tesāṃ raṭṭhe dhitimante netāre na passāma.
14. Mātari ca pitari ca ādarena mayhaṃ bhattā attano dhanena mahantaṃ gharaṃ kāṛāpetvā te tattha vasāpesi.

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

Vocabulary: Pali-English

106
1. Talkers are not always doers.
2. The leaders are not always conquerors.
3. My father taught my brother well and made him a leader of the country.
4. I made my mother give alms to the disciples of the Teacher.
5. My nephew is reading the letter sent by his father.
6. Virtuous daughters cause their husbands to treat their mothers and fathers well.
7. Daily my father and mother cultivate good-will towards all beings and advise us also to do likewise.
8. Of my two brothers one is a talker and the other is a doer.
9. I do not cause my servants to give food to my husband.
10. Let the Teacher cause the monks to preach the Doctrine. There will be knowers. They will understand the Truth and make others realise their Deliverance.
11. Our father made our brothers cut the trees in the garden.
12. The conquerors caused the people to erect a large hall in the kingdom.
13. Daughters, you should not do evil, nor cause others to do evil.
14. The monks should neither dig the ground nor cause others to dig the ground.
Lesson XIX

A. Declension of "go"

**go, m. bull**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Voc. go</td>
<td>gāvo, gavo</td>
</tr>
<tr>
<td>Acc. gāvuµ, gavaµ, gāvaµ</td>
<td>gāvo, gavo</td>
</tr>
<tr>
<td>Instr. gāvena, gavena</td>
<td>gobhi, gohi</td>
</tr>
<tr>
<td>Abl. gāvā, gavā, gāvamhā, gavamhā, gāvasmā, gavasmā</td>
<td>gobhi, gohi</td>
</tr>
<tr>
<td>Dat., Gen. gāvassa, gavassa</td>
<td>gavaµ, gunnaµ, gonaµ</td>
</tr>
<tr>
<td>Loc. gāve, gave, gāvamhi, gavamhi, gāvasmiµ, gavasmim</td>
<td>gosu</td>
</tr>
</tbody>
</table>

**mana, n. mind**

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

- aha, day
- aya, iron
- ceta, mind
- chanda, wish, consent, metre
- oja, essence
- pāya, water, milk
- raja, dust
- sara, lake
- sira, head
- tama, darkness
- tapa, asceticism, control
- teja, majesty
- ura, shoulder
- vaca, word
- vaya, age
- yasa, glory

B. Perfect Tense (Hiyattanī)

Terminations

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
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<tbody>
<tr>
<td>3rd</td>
<td>ā</td>
<td>ū</td>
</tr>
<tr>
<td>2nd</td>
<td>o</td>
<td>ttha</td>
</tr>
<tr>
<td>1st</td>
<td>a</td>
<td>mhā</td>
</tr>
</tbody>
</table>
paca

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>apacâ</td>
<td>apacû</td>
</tr>
<tr>
<td>2nd</td>
<td>apaco</td>
<td>apacattha</td>
</tr>
<tr>
<td>1st</td>
<td>apaca, apacaµ</td>
<td>apacamhû</td>
</tr>
</tbody>
</table>

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

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

* See lesson VII

**Exercise xix**

1. " Etad* avoca satthâ. "
2. " Bhagavâ etam'âha. "
3. " Idam'avoca Bhagavâ ".
4. " Ācariyâ evam'âha." 
5. " Atthaµ hi nâtho sarañaµ avoca. "
6. " Satthâ taµ ìthiñâ ìha ñ'etissâ tava puttañâ dehî'ti. "
7. Eko go tamasi khettañ agamâ. 
8. Vayasà aham pañca visati vassâni. 
10. " Taµ sàdhukanñ sunñhi, manasi karoñi. "
11. Amhâkañ sattuno pâde mayañ sîrasà avandamhâ. 
12. Tava vacasà vâ manasà vâ mâ kiñ ci pâpakàm kammañ karoñi. 
13. Ayañ nàvà ayasà kañù. 
15. Mayhañ bhàtû gonañ tînañ adà 

* Etaµ + avoca = Etad avoca.

**Vocabulary: Pali-English**

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

Vocabulary: English-Pali

Table of Contents
Lesson XX

Compounds (samāsa)

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

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

The component parts of the compound are combined, wherever necessary, according to the rules of Sandhi.

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

1. **Adjectival Compounds** (Kammadhāraya),
2. **Case Compounds** (Tappurissa),
3. **Copulative Compounds** (Dvanda),
4. **Attributive Compounds** (Bahubbīhi) and
5. **Adverbial Compounds** (Avyayībhāva).

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

   In some instances the qualifying adjective follows the noun.

   Examples : -
Taruṇo-puriso taraṇapuriso (m) young man
Taruṇi-kaṇṇā taraṇakaṇṇā (f) young maiden
Taruṇāṃ-phalaṃ taraṇaphalaṃ (n) young fruit
Sumedho-pañḍito sumedhapañḍito Sumedha the wise or wise Sumedha
Mukham’eva cando mukhacando moon-face
Silam’eva dhanaṃ sīladhanaṃ wealth of virtue
Su-jano sujano good man
Na-kusalaṃ akusalaṃ immoral or non-moral
Na-asso anasso non-horse (mule)
Na-manusso amanusso non-man (a spirit)

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

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

They generally take the neuter singular when they imply an aggregate.
Examples :
- Dve-aṅguliyo dvaṅgulaṃ two-finger
- Tayo-lokā tilokaṃ three-fold world
- Catasso-disā catuddisaṃ four-fold direction
- Cattāri-saccāni catusaccaṃ four-fold truth
- Satta-ahāni sattāhaṃ week

They do not take the neuter singular when they do not imply an aggregate.
Examples :
- Eko-putto ekaputto one son
- Tayo-bhavā tibhavā three existences
- Catasso-disā catuddisā four directions

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

* According to Saṃskrit grammarians this class of compounds is known as Determinative Compound.

Examples :-

1. Dutiṣṭī-Acc. gāmam-gato = gāmagato, he who has gone to the village.
   sivaṣ-karo = sivaṣkaro,* blessings-bestower.
2. Tatiṣṭī-Abl. of Agent. Buddhena-desito = Buddhadesito, preached by the Buddha.
4. Caturṭhi-Dat. Lokassā-hito = lokahito, beneficial to the world.
7. Sattamī-Loc. Vane-vāso = vanavāso, residence in the forest.
   Ante-vāsiko = antevāsiko,* pupil (lit. he who lives near).

* The case endings are retained in these instances.

3. A **Copulative Compound** (Dvanda) is that which is formed by combining two or more substantives which, if not compounded, would be connected by the particle "ca".
   
   (a) These compounds generally take the plural and the gender of the final member when the component members are viewed separately.
   
   (b) If they collectively imply an aggregate, they take the neuter singular.

Examples :-

a. Cando ca suriyo ca = candasuriyā,* moon and sun.
   narā ca nāriyo ca = naranāriyo, men and women.

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

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

* Words with fewer syllables are often placed first.

Examples :-

Pīta means yellow. ambara, garment; but pītambaro means he who has a yellow garment, Āgata, come; samaṇa, ascetics; āgatasamaṇo, the place to which ascetics have come, i.e., a monastery.

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

Ni, free from; tanhā craving; nittanţho, he who is free from craving, i.e., an Arahant.

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

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

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

* See Adjectival Compounds.

Examples :-
Prefixes :-

Anu-pubba = anupubbaṃ, in due course, in regular succession.
Adhi-itthī = adhitthi, in a woman or relating to a woman.
Upa-gaṅgā = upagaṅgaṃ, near a river (riverside place).
Upa-naggra = upanagaraṃ, near a city, i.e., a suburb.

Indeclinables :-

Yathā-bala = yathābalaṃ, according to strength.
Yathā-kama = yathākamaṃ, according to order.
Yathā-vuddha = yathāvuddhaṃ, according to seniority.
Yathā-satti = yathāsatti, according to one’s ability.
Yāva-attha = yāvadatthaṃ, as one wishes, as much as required.
Yāva-jīva = yāvajīvaṃ, till life lasts.
Pacchā-bhatta = pacchābhattaṃ, after meal, i.e., after-noon.

Mixed Compounds

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

Examples :-

Setaṃ-vatthaṃ = setavatthaṃ, white cloth-adj. comp.
Pituno-setavatthaṃ = pitusetavatthaṃ, father’s white cloth-case comp.
Puttā ca dhītaro ca = puttadhītaro, sons and daughters-copulative comp.
Mahantani gharāṇi = mahāgharāṇi, big houses-adj. comp.
Puttadhītarāṇaṃ mahāgharāṇi = puttadhītumahāgharāṇi, the big houses of sons and daughters-case comp.
Exercise xx

A

1. " Subbadanaµ dhammadanaµ jináti. "
2. " Ahaµ te saddhiµ puttadhõtâhi dâsî bhavissâmi. "
3. " Tisaranena saddhiµ paµcasilaµ detha me bhante. "
4. " Iti'pi so Bhagavâ araham, sammaµ-sambuddho.....satthâ devamanussânaµ....."
5. " Mâtàpiã disâpubbâ, âcariyâdakkhînã disâ. "
6. Paralokaµ gacchantâm puttadhõtaro vâ bhattaro vâ hatthigavâssaµ vâ na anugacchanti (follow).
7. Eho taruñavejjo vejjakammaµ karonto gâmanagaresu vicarati.
8. Dårakadârikâyo teñamâ mâtâpiññamañ ovâde ñhatvâ kiñci'pi pâpakammañ na karonti.
9. Sîtodakamâ vâ uñhodakamâ vâ ñhara.
10. Amhâkaµ Buddhâ pana pubbe Sumedhâpanãdito nâmâ ahosi.
11. Sattasu dhânesu saddhâdhanâm pana pãthamañ; sîladhanâm dutiyañ, paññâdhanañ sattamañ.
12. Dvipadesu vâ catuppadesu vâ sadda mettacittena vasitabbañ.
13. Ahaµ kîn̄jãsvae vâ na diññhapubbo, satthudhammañ vâ na sutapubbo.
15. Amaccaputtã râjahayena mahâpàsâdato nikkhamisã.

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

Vocabulary: English-Pali

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Lesson XXI

Indeclinables (Avyaya)

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

There are two kinds of Avyayas, viz. - Upasagga and Nipāta.

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

These Upasaggas correspond to prefixes in Latin and sometimes to prepositions in English.

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

These Nipātas comprise particles, adverbs, conjunctions and interjections in English.

Prefixes

There are twenty Upasaggas or prefixes in Pāli.

1. "Ā " — up to, until, as far as, around, reversing to;
   Āpabbata, as far as the rock;
   Āgacchati, comes, gacchati, goes;
   Āharati, brings, harati, carries.

2. " Abhi " — to, unto, forward, towards, high, great, special, over;
   Abhigacchati, goes near to, goes forward;
   Abhikkhamati, goes forward;
   Abhidhamma, higher Doctrine;
   Abhiññā, higher knowledge, special knowledge;
   Abhijñātī, perceives, āñātī, knows;
   Abhibhavati, overcomes, bhavati, is;
   Abhimukha, facing towards;
   Abhimangala, special or high festival.

3. " Adhi " — in, upon, above, over, great, excessive;
Adhivasati, dwells in;
Adhisessati, will lie upon;
Adhitiṣṭhati, stands on, stands above;
Adhibhū, lord, master, bhū, to be;
Adhibhūta, overcome, mastered;
Adhisīla, higher morality;
Adhisīta, very cold;
Adhigacchati, enters upon, attains, acquires.

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

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

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

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

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

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

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

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

12. " Pa " — forward, forth, in, chief;
    Pabala very strong;
    Payāti, goes forth;
    Pakkhipati, throws in, puts in;
    Pakkamati, sets out, goes away.
13. "Parā" — away, aside, back, opposed to;

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parābhava,</td>
<td>decline, ruin (lit. away from being);</td>
</tr>
<tr>
<td>Parājaya</td>
<td>defeat (lit. away from, or opposed to, victory);</td>
</tr>
<tr>
<td>Parakkamati</td>
<td>puts forth one’s strength, strives.</td>
</tr>
</tbody>
</table>

14. "Pari" — around, about, complete;

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paridahati</td>
<td>puts on;</td>
</tr>
<tr>
<td>Paridhāvati</td>
<td>runs about;</td>
</tr>
<tr>
<td>Parikkhipati</td>
<td>throws around, surround;</td>
</tr>
<tr>
<td>Parisuddha</td>
<td>complete purity.</td>
</tr>
</tbody>
</table>

15. "Pati" (frequently changed into "pa¥i") — again, against, towards, back;

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pa¥ikkamati</td>
<td>steps backwards retreats;</td>
</tr>
<tr>
<td>Pa¥ideti</td>
<td>gives in return;</td>
</tr>
<tr>
<td>Pa¥ivadati</td>
<td>answers (lit. speaks in return);</td>
</tr>
<tr>
<td>Pa¥ilomaḥ</td>
<td>backwards;</td>
</tr>
<tr>
<td>Pa¥isotaṃ</td>
<td>against the stream;</td>
</tr>
<tr>
<td>Patirūpaṃ</td>
<td>counterfeit, suitable;</td>
</tr>
<tr>
<td>Patirāja</td>
<td>hostile king;</td>
</tr>
<tr>
<td>Patilekhana</td>
<td>letter in reply.</td>
</tr>
</tbody>
</table>

16. "Saµ" — with, together, self;

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sambuddha</td>
<td>self enlightened;</td>
</tr>
<tr>
<td>Samāgacchati</td>
<td>comes together, assembles;</td>
</tr>
<tr>
<td>Sameti</td>
<td>meets together;</td>
</tr>
<tr>
<td>Sa³harati</td>
<td>collects, folds up;</td>
</tr>
<tr>
<td>Sa³khipati</td>
<td>condenses, (lit. throws together);</td>
</tr>
<tr>
<td>Saṅgaha</td>
<td>collection;</td>
</tr>
<tr>
<td>Sammukha</td>
<td>face to face with.</td>
</tr>
</tbody>
</table>
17. "Su" — good, well, thoroughly, excellent;
   Sugati, happy state;
   Sujana, good man;
   Sudesita, well-preached;
   Subhāvita, thoroughly practised;
   Sudubbala, very weak;
   Sukara, easy to do.

18. "U" — up, above, away;
   Uggacchati, rises;
   Ukkhipati, throws upwards;
   Ucchindati, cuts off;
   Uttarati, comes up, ascends;
   Udaya, rise, beginning.

19. "Upa" — near, towards, next, by the side of, sub, below, less, strong;
   Upagacchati, goes near;
   Upasākhā, minor branch;
   Upadhāvati, runs up to;
   Uparājā, viceroy;
   Upakanṇa, into the ear;
   Upakadhi, drags down;
   Upādāna, attachment, clinging (lit. strong or firm hold).

20. "Vi" — apart, separate, not, free from, special, around, clear, different, opposed to;
Vimala, stainless;
Vibhava, power or free from existence;
Vigata, separated, disappeared;
Vicarati, wanders about;
Visoka, free from sorrow;
Vikkhipati, scatters;
Vipassati, sees clearly;
Visama, not equal, uneven;
Vicchindati, cuts, off;
Vimutti, perfect release;
 Viloma, reverse;
Vimukha, averted (lit. face away);
Vyākaroti, expounds.

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

Before a vowel " r " is augmented in the case of " du " and " ni ", " d " in the case of " u ", and " y " in the case of " vi ".

Exercise xxi

A

1. " Mā nivatta abhikkama. "
2. Puttadhūthi mātāpitaro yathāsatti saṅghababbā.
3. Idh’āgacchatha, bhikkhavo, yathābuddhaṃ vandatha.
4. Sace’pi dujjanaṃ yāvajivaṃ sujane bhajeyyuṃ tesaṃ koci’pi attho na bhaveyya.
5. Sudesitaṃ Buddhāhamaṃ uggāhāmi yathābalaṃ.
6. Sabbe devamanussā manussaloke va devaloke va yathākammaṃ uppajjanti.
8. Tass’antevāsikā gāmanigamesu vicaritvā suriyodaye nagaraṃ sampāpuṇiṣu.
10. "Iti h’etam vijānāhi paṭhamo so parābhavo."
11. Duranubodham abhidhammaṁ yathābalaṁ paṇḍitā-sotūnaṁ desetuṁ vaṭṭati ***.
12. Uparājā paṭirājānaṁ abhibhavitum upanagaraṁ gato.
13. Sattasattāhaṁ so nirāhārō’va vane vasi.
15. "Attā hi kira duddamo."

* Tāva, Still
** Api ca kho pana, nevertheless.
*** vaṭṭati, it is fit.

Vocabulary: Pali-English

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

Vocabulary: English-Pali

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Lesson XXII

Taddhita — Nominal Derivatives

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

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

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

1. " A " is used to signify possession, pedigree, etc.
   
   In this case the initial vowel, not followed by a double consonant, undergoes Vuddhi substitute.

   Examples :-
   
   Paññā + a = pañña (m. Nom. Sing. pañño), he who has wisdom, or wise.
   Saddhā + a = saddha (m. Nom. Sing. saddho), he who has faith, or faithful; devotional.
   Vasiṭṭhā + a = Vasiṭṭha -vasiṭṭho, son of Vasiṭṭha; vasiṭṭhi, daughter of Vasiṭṭha; vasiṭṭham, Vasiṭṭha clan.

2. " Ika " is used to signify ‘pertaining to’, ‘mixed with’, ‘crossing’, ‘versed in’, ‘engaged in’, etc.
   
   In this case too the initial vowel, not followed by a double consonant, undergoes Vuddhi substitute.

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

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

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

   Examples :-

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

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

   Examples :-

   | Dāṇḍa + i = dāṇḍi, | he who has a stick |
   | Chatta + i = chattī, | he who has an umbrella |
   | Putta + ika = puttika, | he who has sons |
   | Dāṇḍa + ika = dāṇḍika, | he who has a stick |
   | Putta + ima = puttima, | he who has sons |
   | Dhitī + mantu = dhittimantu, | courageous |
   | Bandhu + mantu = bandhumantu, | he who has relatives |
   | Guṇa + vantu = gunavantu, | virtuous |
   | Medhā + vī = medhāvī, | he who has wisdom |

5. "Maya " is used in the sense of ‘made of’.

   Examples :-

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

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

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

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

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

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

Examples :-
Aroga + ya = ārogya, health, freedom from disease
Bāla + ya = bālya, ignorance, childhood
+ tta = bālatta, ignorance
Manussa + tta = manussatta; manhood
Nīla + tta = nīlatta, blueness
Pañḍita + ya = Pāṇḍitya, and Pañḍicca, wisdom

* Saṃskṛta, tvam; English "dom", Kingdom.

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

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

<table>
<thead>
<tr>
<th>POSITIVE</th>
<th>COMPARATIVE</th>
<th>SUPERLATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bāla, young, ignorant</td>
<td>bālatara</td>
<td>balatama</td>
</tr>
<tr>
<td>Dhamma, religious, righteous</td>
<td>dhammiya</td>
<td>dhammiṭṭha</td>
</tr>
<tr>
<td>Gunā, virtuous</td>
<td>guṇiya</td>
<td>guṇijīṭṭha</td>
</tr>
<tr>
<td>Medha, wise</td>
<td>medhiya</td>
<td>medhiṭṭha</td>
</tr>
<tr>
<td>Pañāṭha, noble</td>
<td>paññatara</td>
<td>paññatama</td>
</tr>
<tr>
<td>Pāpa, evil</td>
<td>pāpatara, pāpiya</td>
<td>pāpatama, pāpiṭṭha</td>
</tr>
<tr>
<td>Appa, little, few</td>
<td>appatara</td>
<td>appatama</td>
</tr>
<tr>
<td>Appa</td>
<td>kaniya, younger</td>
<td>kaniṭṭha, youngest</td>
</tr>
<tr>
<td>Pasattha, good</td>
<td>seyya, better</td>
<td>seṭṭha, best</td>
</tr>
<tr>
<td>Vuddha, old</td>
<td>jeyya</td>
<td>jetṭha</td>
</tr>
</tbody>
</table>

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

**Examples:**

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

These derivatives take either the masculine or the neuter.

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

**Examples:**

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

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

**Examples:**

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

These last two classes of derivatives are treated as declinables.

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

Exercise xxii

A

1. "Rājā bhavatu dharmiko."
2. "Socā puttehi puttimæ."
3. Tava pañdiccena mama kiñ payojanaṁ?
4. Ahaṁ mama mātipitare saddī dvikkhattum candāmi.
5. Manusattam’pi labhitvā kasmā tumhe puñhaṁ na karotā?
6. Eso saddho dāyako sabbadā sīlaṁ sammā rakkhati.
7. Sabbesu devamanussesu sammā-sambuddho pana setṭho hoti.
8. Imesam dvinnam sāvkānaṁ ayaṁ pana jeyyo seyyo ca hoti.
9. Tasmiṁ āpane vānijo, dārumayabhaṇḍāni na vikkināti.
10. Yo saddho vā paṇño vā yaṁ yaṁ desaṁ gacchati so tatth’eva pūjito hoti.
11. Mahārañño kaniṭṭhaputto imasmiṁ raṭṭhe setṭhāraṭṭhābhāndāgārico hoti.
13. Lokyajanā puñhaṁ pāpaṁ katvā sugatiduggatīsu uppajjītvā bahudhā kāyikasukhakām bhuvajjanti.
14. "Tesaṁ sacceṇa sīlena - khantiṃtattalenACA
   Te pi tvaṁ anurakkhantu - ārogyena sukhena ca."

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

* Use the Ablative case.

Vocabulary: English-Pali

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Lesson XXIII

Kitaka — Verbal Derivatives

Words formed by adding suffixes to verbal roots are called kitaka.

There are several such suffixes which are used in various senses.

A few of the important ones are given below:

1. "A" is affixed to roots to form masculine abstract nouns, to denote agent, instrument, etc. The initial vowel undergoes vuddhi substitute.

   Examples :-

   \begin{align*}
   \text{Bhù} + a & = \text{bhava, becoming, existence} \\
   & = \text{bhava, nature, condition} \\
   \text{Budha} + a & = \text{bodha, understanding} \\
   \text{Dusa} + a & = \text{dosa, anger, hatred} \\
   \text{Ji} + a & = \text{jaya, victory} \\
   \text{Khì} + a & = \text{khaya, destruction} \\
   \text{Lubha} + a & = \text{lobha, covetousness, greed, lust} \\
   \text{Muha} + a & = \text{moha, ignorance, delusion} \\
   \text{Pata} + a & = \text{pæta, fall} \\
   \text{Pada} + a & = \text{pæda, foot (by which one walks)} \\
   \text{Ruja} + a & = \text{roga, disease}
   \end{align*}

2. "A" is also affixed to roots when the words forming their objects are prefixed to them.

   The verbal derivative thus formed is afterwards compounded with the preceding word. The initial vowel of the root sometimes undergoes vuddhi substitute.

   Examples :-
Anna‌ + dæ + a = annada, giver of food
Balæ + dæ + a = balada, strength-giver
Dhamma‌ + dhara + a = dhammadhara, one versed in the Doctrine
Dina‌ + kara + a = dinakara, maker of the day, (sun)
Kumbha‌ + kara + a = kumbhakæra, potter
Ratha‌ + kara + a = rathakæra, coach-builder
Mälæ + kara + a = mälækæra, garland-maker

3. " A " is also added to roots when words other than their objects are prefixed to them. Sometimes the final syllable is dropped.
   Examples :-
   Pædena + pæ + a = pædapa, tree (lit. drinking with the foot).
   Bhujena + gamu + a = bhujaga, snake (lit. going zigzag).
   Kammato + jana + a = kammaja, action-born
   Værimhi + jana + a = værija, water-born, aquatic

4. In the case of " aka " the initial vowel of the root frequently undergoes vuddhi substitute, and monosyllabic roots ending in " a " take an augment " y ", and those ending in " i ", and " u " change into aya and ava respectively before the suffix.
   " Aka " and " tu " are affixed to roots to denote the agent of the action.
   In the case of " tu " the initial vowel of monosyllabic roots undergoes viuddhi substitute and the final syllable of others are sometimes changed into " t ".
   Examples :-
   Dæ + aka = dæyaka, giver, supporter
   Ni + aka = näyaka, leader
   Sa + aka = sâvaka, hearer, disciple
   Bhuji + aka = bhojaka, eater
   Gamu + aka = gamaka, goer
   Jana + aka = Janaka, father (producer)
   Kara + aka = kæraka, doer
   Dæ + tu = dætu, giver
   Ni + tu = netu, leader
   Su + tu = sotu, hearer
**Notes:**

- Here "m" is changed into "n".

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

   **Examples:**

   \[
   \begin{align*}
   Ñä & + tu & = ñätu, & \text{knower} \\
   Bhara & + tu & = bhätu, & \text{husband (supporter)} \\
   Gamu & + tu & = gantu, & \text{goer} \\
   Kara & + tu & = kattu, & \text{doer} \\
   Vācā & + tu & = vattu, & \text{speaker}
   \end{align*}
   \]

   "M" is changed into "n".

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

   **Examples:**

   \[
   \begin{align*}
   Dā & + ana & = dāna, & \text{giving, alms} \\
   Nī & + ana & = nayana, & \text{leading} \\
   Su & + ana & = savana, & \text{hearing} \\
   Gamu & + ana & = gamana, & \text{going} \\
   Kara & + anā & = karāṇa, & \text{doing} \\
   Mara (to die) & + ana & = marāṇana, & \text{death, dying}
   \end{align*}
   \]

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

   \[
   \begin{align*}
   Gamu & + ti & = gati, & \text{gait, condition of birth} \\
   Gī (to soing) & + ti & = gīti, & \text{song} \\
   Muca & + ti & = mutti, & \text{release} \\
   Pā & + ti & = pīti, & \text{drinking} \\
   Ramu (to sport) & + ti & = rati, & \text{sport, attachment} \\
   Sara (to remember) & + ti & = sati, & \text{recollection, memory} \\
   Su & + ti & = sutī, & \text{hearing} \\
   ēhā & + ti & = thiti, & \text{state} \\
   Thu (to praise) & + ti & = thuti, & \text{praise}
   \end{align*}
   \]

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

   **Examples:**

   \[
   \begin{align*}
   Kara & + anāya & = karaṇīya, & \text{ought to be done} \\
   Pā & + anāya & = pāṇīya, & \text{fit to be drunk, (water)}
   \end{align*}
   \]

   "Anāya" and "ya" are affixed to roots in the sense of ought to be, fit to be, fit for, worthy of. If the root ends in "a" and "ā", the suffix "ya" is changed into "eyya".
<table>
<thead>
<tr>
<th>Root</th>
<th>Affix</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pūja</td>
<td>+ aṇīya</td>
<td>pūjanīya, worthy of offering</td>
</tr>
<tr>
<td>Su</td>
<td>+ aṇīya</td>
<td>savanīya, fit to be heard</td>
</tr>
<tr>
<td>Dā</td>
<td>+ ya + eyya</td>
<td>deyya, fit to be given</td>
</tr>
<tr>
<td>Gāha</td>
<td>+ ya</td>
<td>(gahya, becomes) gayha, fit to be taken</td>
</tr>
<tr>
<td>Nā</td>
<td>+ ya + eyya</td>
<td>ņeyya, ought to be known, should be understood</td>
</tr>
<tr>
<td>Pā</td>
<td>+ ya + eyya</td>
<td>peyya, ought to be drunk, drinkable</td>
</tr>
</tbody>
</table>

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

Some irregular forms:-

<table>
<thead>
<tr>
<th>Root</th>
<th>Affix</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhuji</td>
<td>+ ya</td>
<td>bhojja, fit to be eaten, edible</td>
</tr>
<tr>
<td>Mada</td>
<td>+ ya</td>
<td>majja, fit for intoxication, intoxicating</td>
</tr>
<tr>
<td>Khāda</td>
<td>+ ya</td>
<td>khajja, edible</td>
</tr>
<tr>
<td>Garaha</td>
<td>+ ya</td>
<td>gārayha, blamable</td>
</tr>
<tr>
<td>Vada</td>
<td>+ ya</td>
<td>vajja, fit to be said, (fault)</td>
</tr>
<tr>
<td>Yuja</td>
<td>+ ya</td>
<td>yogga, suitable</td>
</tr>
</tbody>
</table>

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

Examples :-

<table>
<thead>
<tr>
<th>Root</th>
<th>Affix</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brahmacari</td>
<td>+ ī</td>
<td>brahmacāri, one who is in the habit of leading a noble life (celibate).</td>
</tr>
<tr>
<td>Dhammavadi</td>
<td>+ ī</td>
<td>dhammavādī, one who is in the habit of expounding the Doctrine.</td>
</tr>
<tr>
<td>Saccavadi</td>
<td>+ ī</td>
<td>saccavādī, one who is disposed to speak the truth, truthful.</td>
</tr>
<tr>
<td>Sadhusali</td>
<td>+ ī</td>
<td>sādhusāli, good-natured one</td>
</tr>
<tr>
<td>Pāpakāri</td>
<td>+ ī</td>
<td>pāpakāri, evil-doer, one who is disposed to evil</td>
</tr>
<tr>
<td>Kodhana</td>
<td>+ ana</td>
<td>kodhana, disposed to anger, angry</td>
</tr>
<tr>
<td>Bhasana</td>
<td>+ ana</td>
<td>bhāsana, garrulous</td>
</tr>
<tr>
<td>Ghasana</td>
<td>+ ana</td>
<td>ghasana, sounding, noisy</td>
</tr>
<tr>
<td>Kampana</td>
<td>+ ana</td>
<td>kampana, shaky</td>
</tr>
</tbody>
</table>
8. The infinitives, which are also treated as verbal derivatives formed by adding " tuµ " to the roots, are compounded with " kama " in the sense of ‘desirous of ‘; ‘wishing’ by dropping their niggahita.

The Desideratives thus formed are declined like compound words.

Examples :-

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

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

**Exercise xxiii**

A

1. " Kiµ dado balado hoti - kiµ dado hoti vaµñado. 
   Kiµ dado sukhado hoti - kiµ dado hoti cakkhudo? "
2. " Annado balado hoti - vatthado hoti vaµñado 
   Yañado sukhado hoti - døpado hoti cakkhudo. "
3. Maggo athi maggiko n’atti, gamanaµ athhi 
   gamako n’atti, kammaµ aththi kārako na’tthi.
4. " Dhammapøti sukhaµ seti. "
5. " Dhammacærø sukhaµ seti - asmiµ loke paramhi ca. "
6. " Sabbapāpassa akaraµañ "
7. " Pāpanaµ akaranµañ sukhaµ ".
8. Sabbadānaµ dhammadānaµ jināti 
   Sabbāµ rasaµ dhammarasaµ jināti, 
   Sabbāµ ratiµ dhammaraatiµ jināti, 
   Taµhakkhayo sabbadukkhaµ janāti. "
9. Yo sævako kāyena vā vācaya vā cetasā vā kiñci’pi pāpaµ kammaµ na karoti so hoti Dhammadharo, 
   Dhammavædø.
10. Tava thutiyæ me payojanaµ n’atti.
11. By the destruction of lust, hatred and ignorance one obtains deliverance.
12. This potter is making iron vessels.
13. Evil-doers and well-doers should be known by their actions.
14. The expounders of the Doctrine should be reverenced by all.
15. Of what use is his praise to the disciples?
16. I do not know his going or coming.
17. There is medicine for bodily diseases but not for mental diseases.
18. The coach-builder wishing to make a chariot felled* the tallest tree in his garden.
19. Who knows that our death will come tomorrow.
20. By his gait I know that he is a good-natured person.
21. The speech of truthful persons should be heard.
22. This garland-maker is not an evil-doer.
23. No evil action should be done in thought, word, or deed by expounders of Truth.
24. The supporters wishing to go to hear the Doctrine approached the disciples who were reverenced by them.

* Use the causal of Ṛpata’, to fall (pātesi).
Lesson XXIV

RULES OF SANDHI (Combinations)

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

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

* Formed of " saµ " , together, with " dhæ " to join.

In Pæli there are three classes of Sandhi, viz.:

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

1. Sara sandhi — Vowel Combinations

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

   | Loka - agga | = Lok'agga, chief of the world |
   | Paññä - indriya | = paññ'indriya, faculty of wisdom |
   | Tini - imäni | = tini'imäni, these three |
   | Sabbo - eva | = sabb'eva, verily all |

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

   | Chäyä - iva | = chäyä'va, like a shadow |
   | Iti - api | = iti'pi, such indeed |
   | Päto - eva | = päto'va, early morning |

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

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

4. When the preceding vowel is dropped, the following vowel is sometimes lengthened. e.g.
Buddha - anussati = Buddh’ānussati, reflection on the Buddha
Gacchāmi - iti = gacchām’iti, that I go
Bahu - upakāro = bahūpakāro, very helpful
Sace - ayaṃ = sacāyaṃ, if this
Idāni - ahaṃ = idān’ahaṃ, now I

5. Sometimes the preceding vowel is lengthened when the following vowel is dropped. e.g.,
Lokassa - iti = lokassā’ti, thus to the world
Vi - atikkama = vī’tikkama, transgression
Sādhu - iti = sādhu’ti, thus good
Jīvitahetu - api = jīvitahetu’pi, even for the sake of life

6. When te, me, ye are followed by a vowel, ”y” is sometimes substituted for their final ”e”. e.g.,
Me - ayaṃ = myayaṃ, myāyaṃ, this by me
Te - ahaṃ = tyahaṃ, tyāhaṃ, I to thee
Ye - assa = yyassa, yyāssa, those to him

7. When ”i”, ”ī” and ”u”, ”o” are followed by a dissimilar vowel * ”y” and ”v”are sometimes substituted for them respectively. e.g.,
Vi - ākato = vyākato, proclaimed
Su - āgataṃ = svāgataṃ, welcome
Anu - eti = anveti, follows
Ko - attho = kvattho, what good
So - ayaṃ = svayaṃ, svāyaṃ, he this

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

8. ”Tī” of ati, iti, and pati, when followed by a vowel, is sometimes changed into ”cc”. e.g.,
Ati - antaṃ = accantaṃ, exceedingly
Ati - eti = acceti, surpasses
Ati - odāto = accodāto, very white
Iti - etaṃ = iccetaṃ, thus that
Pati - āharati = pacchāharati, brings back

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

- Adhi - āgama = ajjhāgama, attained

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

- Ajja - āgge = ajjatagge, from to-day
- Atta - athha = attadathha, self-good
- Ito - āyati = itonāyati, comes from here
- Idha - āhu = idhamāhu, here they say
- So - eva = soyeva, he himself
- Ni - antaraṃ = nirantararəṃ, without an interval, intermittent
- Cha - abhiññā = chalabhiññā, six kinds of higher knowledge
- Ti - angikaṃ = tivangikaṃ, three factors

2. Vyañjana Sandhi - Consonant Combinations

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

- Te - assa = tyassə, those to him
- Municare = municare, the sage would wander
- Su - akkhæto = svakkhæto, well-expounded
- Jāyati soko = jāyatisko, grief arises

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

- Yadi vä sævake = yadivasavake, or if towards the disciples
- Tānhæ - khayo = tanhakkhayo, destruction (of) craving

3. Before a consonant the final " o " of the pronominal stems " eta " and " ta " is changed into " a ". e.g.,

- Eso dhammo = esa dhammo, that nature
- So muni = sa muni, he (is) a sage

4. The consonant following a vowel is sometimes duplicated. e.g.,
| A - pamâdo  | = appamâdo,          | diligence |
| Vî - ñânaµ | = viññânaµ,          | consciousness |

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

| Ni - bhayaµ | = nibbhayaµ,          | fearless |
| sa - dhammo | = saddhammo,          | noble Doctrine |

3. Niggahita (ṃ) Sandhi - Niggahita Combinations

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

| Tāṃ khaṇaµ | = taṅkhaṇaµ,          | that instant |
| Saṃ jāta    | = saṅjāta,          | born |
| Tāṃ ñânaµ | = taññânaµ,          | that knowledge |
| Tāṃ thānaµ | = taṅthānaµ,          | that place |
| Ahaµ te     | = ahante,          | I to thee |
| Saṃ nipāto  | = san nipāto,        | union |
| Saṃ bodhi   | = sambodhi,          | enlightenment |
| Saṃ māna    | = sammāna,          | honour |

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

| Tāṃ - eva    | = taṅeva,          | itself |
| Tāṃ - hi      | = taṅhi,          | it indeed |

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

| Saṃ - yamo    | = sanṅamo,          | restraint |

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

| Tāṃ - ahaµ    | = tamahāµ,          | that I |
| Etaµ - avoca | = etadavoca,          | this he said |
5. Sometimes the Niggahita preceding a vowel is dropped. The initial vowel of the following word not followed by a double consonant, is lengthened, and the final vowel of the preceding word is dropped. e.g.,

Adāsiµ ahaµ,  adāsi - ahaµ,  adā`s - ahaµ,  adās`āhaµ,  I gave
Evaµ ahaµ,  eva - ahaµ,  ev`ahaµ,  ev`āhaµ,  thus I

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

Buddhānaµ - sāsanaµ = Buddhānasāsanaµ, message of the Buddhas

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

Cakkhu udapādi = cakkhuµ udapādi, the eye arose
Avā - siro = avāµsiro, head downwards

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

Idaµ api = idam`pi, this too
Kiµ iti = kim`ti, what is
Cakkaµ iva = cakkaµ`va, like a wheel
Lesson XXV

Uses of the Cases

The Nominative Case (Paṭhamā)

1. The Nominative case, when used by itself, expresses the crude form of a word; e.g.,

   naro, man,
   nārī, woman,
   phalaṇ, fruit.

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

   Purisio gacchati, man goes.
   Buddhena Dhammo desiyate, the Doctrine is preached by the Buddha.

3. The complement of intransitive verbs is also expressed by the Nominative; e.g.,

   So rājā ahosi, he became a king;
   Eso dārako hoti, he is a boy.

The Vocative Case (Ālapana)

The Vocative Case is used to express the Nominative of Address; e.g.,

Putta, idhāgaccha! son, come here.
Bho Gotama, O venerable Gotama!

The Accusative Case (Dutiya)

1. The Accusative denotes the object; e.g.,

   Ahaṃ lekhanaṃ likhāmi, I am writing a letter.

2. Duration of time and extent of space are expressed by the Accusative. e.g.,

   Idha so temāsaṃ vasi, here he lived for three months.
   Dvī’haṃ atikkantam, two days are passed.
   Yojanaṃ digho pabbato, the mountain is one league long.
3. Verbs of motion take the Accusative; e.g.,

\[ \text{So gāmaṃ gacchati,} \quad \text{he goes to the village.} \]

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

\[ \begin{align*}
\text{Rukkhaµ anu, rukkhaµ pati, rukkhaµ pari } & \text{ parivijjotate cando the moon shines by every tree.} \\
\text{Yad ettha maµ anu siyā,} & \text{ whatever there be here for me.} \\
\text{Sadhu Devdatto mātaraµ anu,} & \text{ Devadatta is kind to his mother.} \\
\text{Anu Sāriputtaµ paññavā bhikkhu,} & \text{ monk inferior to Sariputta in wisdom.} \\
\text{Saccakiriyaµ anu pavassi,} & \text{ it rained according to (his) act of truth.} \\
\text{Nadiµ Nerañjaraµ pati,} & \text{ near Nerañjaræ river.}
\end{align*} \]

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

\[ \begin{align*}
\text{Rājā sukhaµ vasati,} & \text{ the king lives happily.} \\
\text{Sukhaµ supati,} & \text{ sleeps happily.} \\
\text{Dukkhaµ seti,} & \text{ lives painfully.}
\end{align*} \]

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

\[ \begin{align*}
a. \text{ Vinā } & \text{ Dhammaµ, without the Doctrine.} \\
\text{Sace maµ n’ælapissati,} & \text{ if he will not speak with me.} \\
b. \text{ Upaµ maµ pa¥ibhæti,} & \text{ a simile occurs to me.} \\
c. \text{ Taµ kho pana Bhagavantaµ,} & \text{ (of) that Blessed One.} \\
d. \text{ Ekam samayaµ Bhagavaµ} & \text{ on one occasion the Blessed One.}
\end{align*} \]

* Sometimes " Vinā " governs the Nominative, Instrumental and the Ablative.

7. The root " vasa " preceded by ā, adhi, anu and upa governs the Accusative; e.g.,

\[ \begin{align*}
\text{Gāmaµ āvasati, anuvasati, upavasati,} & \text{ lives in the village.} \\
\text{Vihāraµ adhivasati,} & \text{ lives in the monastery.}
\end{align*} \]

**The Auxiliary Case (Tatiyā)**

When the construction is passive the agent is expressed by this case; e.g.,
Ácariyena potthakaṁ diyate, a book is being given by the teacher.
Tena kataṁ kammaṁ, the action done by him.

The Instrumental Case (Karaṇa)

1. The means or the instrument by which an action is done is expressed by the Instrumental Case; e.g.,

Hatthena kammaṁ karoti, he does the work with his hand.
Cakkhumā passāma, we see with our eye.
Nāṇena sukhaṁ labhati, one obtains happiness by means of wisdom.

2. The Instrumental is also used to express-

(a) Cause and reason; e.g.,

Vijjāya vasati, through knowledge he lives.
Kammanā vasalo hoti, by action one becomes an outcast.

(b) Bodily defects; e.g.,

Akkhinā kāṇo, blind in one eye.

(c) A characteristic attribute; e.g.,

Vanṇena abhirūpo, beautiful in appearance.
Gottena Gotamo, Gotama by clan.
Sippena naḷakāro, a basket-maker by profession.

(d) The length of time and space within which an action is accomplished; e.g.,

Ekamāsena gacchāmi, I shall go in a month.
Yojanena gacchati, goes by a league.

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

Satena kitaṁ, bought for a hundred.

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

(g) The conveyance or the part of the body on which a thing is carried; e.g.,

Sisena bhāram vahati, carries the burden on his head.

3. The indeclinables saha, saddhiṃ - with, accompanied by; alaṃ - enough, what use; kiṃ - what, also governs the Instrumental; e.g.,

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

4. Sometimes the Instrumental is used adverbially; e.g.,

Sukhena vasati, lives happily.

5. The Instrumental is sometimes used in the sense of (a) Accusative, (b) Ablative, and (c) Locative, e.g.,

Tilehi khette vapati, he sows gingili in the field.
a. Attanā’va attānāṃ, sammanatī, he chooses himself.
b. Sumuttā mayaṃ tena mahāsamaṇena, we are wholly released from that great ascetic.
c. Tena samayena, at that time.

The Dative Case (Catutthi)

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

Yācakānāṃ dānaṃ deti, he gives alms to the beggars.
Kāyassa balaṃ deti, he gives strength to the body.
2. The roots ruca, to please, and dhara, to bear or hold, govern the dative of the person pleased, or held; e.g.,

Samañassa rucate saccam, the truth is pleasing to the ascetic.
Devadattassa suvaññachattaṃ dhārayate, he holds a golden parasol for Devadatta.

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

Tassa kujiha, mahāvīra, be angry with him, O great hero!
Devā’pi tesam pihayanti, even the Devas hold them dear.
Dujjanā guṇavantānaṃ usūyanti, the evil are jealous of the virtuous.
Buddhassa silāghate, he praises the Buddha.
Nindanti bahubhānīnam, they blame the garrulous.
Mayhā sapate, he curses me.

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

Te vejjassa kathayisvu, they told it to the doctor.
Arocayāmi vo Bhikkhave, I declare to you, O Bhikkhus
Satthā Bhikkhūnaṃ Dhammaṃ deseti, the Teacher is preaching the Doctrine to the Bhikkhus.
So tassa lekhanaṃ pahiṣi, he sent a letter to him.

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

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

6. The words hita, good, attha, good, need, payojana, use, and indeclinables like alaṃ, kim, namo, svāgataṃ, govern the Dative; e.g.,
lokassa hitam, good for the world.
Dhanena me attho, I am in need of wealth.
Nâñena te kim payojanam, of what use is wisdom to you?
Alâm mallo mallassa, a warrior is fit for a warrior.
Namo sammasambuddhassa, praise be to the Fully Enlightened One.
Svāgataṁ te mahārāja, welcome to you, O king!
Svâthi hotu sabbasattânaṁ, blessing to all beings.
Sothi te hotu sabbadâ, may happiness ever be to you!

7. Sometimes the place to which the motion is directed is put in the Dative; e.g.,

Appo saggâya gacchati, few go to heaven.

The Ablative Case (Pañcamī)

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

Nagarâ niggato râjâ, the king departed from the city.
Rukkhasmâ phalâni patanti, fruits fall from the tree.
Assasmâ patâmi, I fall from the horse.

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

Pabbatehi nadiyo pabhavanti, rivers originate from mountains.
Urasmâ játo putto, the son born from the breast.
Ubhato sujâto, well-born from both sides.
Kâmato jâyati soko, grief arises from passion.
Corasmâ bhayaµ uppajjati, fear arises from thieves.
Ācariyamhâ uggunhâma, we learn from the teacher.
Sissâ ácariyehi paññâkâraṇâ labhanti, pupils receive gifts from their teachers.
Dukkhâ pamuñcantu, may they be freed from pain!
Mutto mârabandhanâ, released from the bondage of the Evil One.

3. That which one desires to Protect and whose sight one desires to avoid, are also put in the Ablative Case; e.g.,
Kāke rakkhanti taṅkulā, lit. they guard crows from rice.
Pāpa cittaṃ nivāryaye, one should protect the mind from evil.
Mātā pitūhi antaradhyati putto, the son disappears from the parents.

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

Nagarasmā catusu yojanesu arañṇaṃ, the forest is four leagues from the city.
Gāmasmā ārāmo yojanaṃ, the monastery is one league from the village.
Imamhā māsasmasa pañcamase atikkhante, when five months have elapsed from this.
Ito kappasahasse, thousand Kappas hence.

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

"Ā", as far as - ā pabbataḥ khettaṃ, as far as the rock is the field.
"Apa", away from - apa sālāya āyanti, they come from the hall.
"Pati", like, in exchange for - Buddhasmā pati Sāriputto, like the Buddha is Sāriputta.
Ghatam'assa telasmā patidadāti, he gives him ghee in exchange for oil.
"Pari", away from, without - Pipipatatā devo vassati, it rains except on the mountain.
"adho", below - adharā adho, below the hip.
"Nānā", different - te Bhikkhu nānā-kulā, those monks from different families.
"Rite", without - rite saddhamma kuto sukhaṃ, where is happiness without the noble Doctrine?
"Vinā", without - vinā dhammaḥ, without the Doctrine.
"Uddhaṃ", above - uddhaṃ padatalaḥ, upward from the sole of the feet.
"Upari", above - Upari gāgaya, above the river.
"Yāva", as far as - yāva brahmalokaḥ, as far as the Brahma realm.

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

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

7. The Ablative is sometimes used in the sense of the (a) instrumental and (b) Locative; e.g.,
(a). "Silato nam pasamsanti," they Praise him on account of morality.
Bhava-paccaya jati,
birth is conditioned by action.
Satikhāranirodha avijjā nirodho,
the cessation of ignorance results from the cessation of activities.

(b) Purattimato, from the east.

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

(a) Kiṃ kāraṇaṃ,
by what reason?
(b) Taṃ kissa hetu,
by what cause?

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

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

The Genitive Case (Chaṭṭhi)

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

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

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

Pupphānaṃ rāsi, heap of flowers.
Bhikkhūnaṃ samūho, multitude of monks.
Meghassa saddo, sound of thunder.
Suvaṇṇassa vaṇṇo, colour of gold.
Pādassa ukkhepanaṃ, raising of the foot.
Lokassa hito, the good of the world.

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

4. When a person or thing is distinguished from a group the word implying the group is put in the Genitive
or Locative; e.g.,
Buddho se¥¥ho manussânaµ, the Buddha is the chief of men.
Imesaµ dærakânaµn, or (imesu dærakesu) eso pa¥hamo, he is the first of these boys.
Etæsaµ phalânaµ ekaµ ganha, take one of those fruits.

5. Words implying skill, Proficiency, likeness, similarity, distance, nearness, under, above, etc. govern the
Genitive; e.g.,
Dhammâ’Dhammassa kovido, skill in knowing the right and wrong.
Kusalâ naccagîtassa, skilled in dancing and singing.
Gâmassa (vâ gâmato) avidure, not far from the village.
Nibbânassa santike, in the presence of Nibbâna.
Nagarassa samîpe, near the city.
Tassa Purato, in his presence.
He¥¥hæ châyâya, under the shade.
He¥¥hæ, mañcasssa, under the bed.
Tass’opari, above it; jânuma¼ðalânaµ upari, above the knees.
Pitussa tulyo, similar to the father.
Màtu-sadiss, like the mother.

6. The Genitive is also used with superlatives and words having the same sense; e.g.,
Dhammânaµ caturo padæ se¥¥hæ, of things the four Truths are the highest.
Sabbesaµ satânaµ Buddho uttamo, the Buddha is the highest of all men.
Danto se¥¥ho manussânaµ, a self-controlled person is the best of men.

7. Sometimes the Genitive is used in the sense of the (a) Accusative, (b) Auxiliary, (c) Instrumental, (d)
Ablative, (e) Locative; e.g.,
(a) Amatassa dàtâ, giver of immortality.
Pàpànaµ akaranaµ sukham, it is happy not to do evil.

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(b) Rañño pūjito,  reverenced by the king.
(c) Pattaḥ odanassa pūretvā,  filling the bowl with food.
(d) Sabbe bhāyanti maccuno, Bhūto catunnaṃ āsivisānaṃ, all are afraid of death. frightened of the four snakes.
(e) Divasassa tikkhattauṃ, Bhagavato pasannā, thrice a day. pleased with the Blessed One.

The Locative Case (Sattāmi)

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

   Manussā gharesu vasanti, men live in houses.
   Thāliyaḥ odanaṃ pacati, he cooks rice in a pot.
   Khīresu jalaṃ, there is water in milk.

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

   Tasmiṃ samaye, at that time.
   Sāyaḥhasamaye āgato, he came in the afternoon.
   Phussamāsamhā āsasəsə vesākhāmāso, three months from Phussa month is the month of Vesākha.
   Ito satasahassamhī kappe, one hundred thousand aeons hence.

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

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

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

   Manusseso khattiya sūratamo, the warrior is the bravest of men.
   Addhikeso dhāvato sīghatamo, the runner is the fastest of travellers.
   Āyasmā Ānando arahanteso aññataro, Venerable Ānanda is one of the Arahants.
5. The Locative or the Genitive is used with words "adhipati ", lord; "dāyāda ", heir; "issara ", lord; "kusala ", skill; "patibhū ", bail; "pasuta ", born of; "sakkhi ", witness; & "sāmi ", master; e.g.,

Lokasmiµ or (lokassa) adhipati, lord of the world.
Kammamasmiµ or (kammassa) dāyādo, heir of action.
Paṭhaviyaµ or (paṭhavyā) issaro, lord of the earth.
Gītasmiµ or (gītassa) kusalo, skill in singing.
Dassanasmiµ or (dassanassa) paṭibhū, surety for appearance.
Gosu or (gavaµ) pasuto, born of cows.
Adhikaraṇasmiµ or (adhikaraṇassa) sakkhi, witness in a case.
Dhammasmiµ or (Dhammassa) sāmi, master of Truth.

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

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

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

(a) Idam’pi’ssa hoti sīlasmīṃ, this also is his virtue
(b) Bāhūsu gahetvā, taking the hands.
    Bhiṅghūsu abhivadanti, salute the monks.
(c) Samaṇā pattesu piṇḍāya caranti, the ascetics go for alms with their bowls.
(d) Sanghe, Gotami, dehi, O Gotami, give to the Sangha.
(e) Kadaløsu gaje rakkhanti, lit. they protect the elephants from the plantain trees.
The Genitive and the Locative Absolutes

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

(a) When the subject of a participle is different from the subject of the verb it is put in the Locative Absolute and the participle is made to agree with it in gender, number and case.

(b) If the subject of the participle is the same as that of the finite verb this construction is not used.

(c) Mayi gate so āgato, he came when I had gone.
   Bhikkhusaṅghesu bhojiyamānesu gato, he went when the multitude of monks were being fed.
   Sabbe maggā vivajjenti gacchante lokanāyake, when the leader of the world goes, all turn away from the path.

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

(d) Ahaṁ gacchanto tena saddhiṁ na sallapiṁ, as I was going I did not speak with him.

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

   Mātāpitunnaṁ rudantānāṁ pabbaji or mātāpitūsu rudantesu pabbaji, he renounced disregarding his weeping parents, i.e., he renounced in spite of or not withstanding the weeping of his parents.
   (though his parents were weeping, he went forth into homelessness.)

   The same construction may be used in the sense of as soon as; no sooner than, by compounding "eva " with the participle; e.g.,

   Tayi āgate y’eva so gato, he went as soon as you came, or he went just as you had come.
Lesson XXVI

Passive Voice

There are different endings, for the Passive Voice. Sometimes the endings of the Active Voice are also used in the sense of the Passive.

In forming the Passive Voice " ya " is added between the root and the endings. If the roots end in " a " and " ā ", they are often changed into " ī ".

Examples :-

<table>
<thead>
<tr>
<th>Root</th>
<th>Passive Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rakkh</td>
<td>rakkhiyate</td>
</tr>
<tr>
<td>Dā</td>
<td>diyate</td>
</tr>
<tr>
<td>Nī</td>
<td>nīyate</td>
</tr>
<tr>
<td>Su</td>
<td>sūyate</td>
</tr>
<tr>
<td>Paca</td>
<td>pacayate</td>
</tr>
</tbody>
</table>

Present Tense (Vattamānā)

<table>
<thead>
<tr>
<th>Tense</th>
<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.</td>
<td>te</td>
<td>ante</td>
</tr>
<tr>
<td>2.</td>
<td>se</td>
<td>vhe</td>
</tr>
<tr>
<td>1.</td>
<td>e</td>
<td>mhe</td>
</tr>
<tr>
<td></td>
<td></td>
<td>paccate paccante</td>
</tr>
<tr>
<td></td>
<td></td>
<td>paccase paccavhe</td>
</tr>
<tr>
<td></td>
<td></td>
<td>pacce paccamhe</td>
</tr>
</tbody>
</table>

Aorist (Ajjatanā)

<table>
<thead>
<tr>
<th>Tense</th>
<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.</td>
<td>ā</td>
<td>ū</td>
</tr>
<tr>
<td>2.</td>
<td>se</td>
<td>vhaṃ</td>
</tr>
<tr>
<td>1.</td>
<td>a</td>
<td>mhe</td>
</tr>
<tr>
<td></td>
<td></td>
<td>apaccā, paccā</td>
</tr>
<tr>
<td></td>
<td></td>
<td>apaccū, paccū</td>
</tr>
<tr>
<td></td>
<td></td>
<td>apaccivhaṃ, paccivhaṃ</td>
</tr>
<tr>
<td></td>
<td></td>
<td>apaccimhe, paccimhe</td>
</tr>
</tbody>
</table>
Perfect Tense (Hiyattani)

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. ttha</td>
<td>tthuµ</td>
</tr>
<tr>
<td>2. se</td>
<td>vhaµ</td>
</tr>
<tr>
<td>1. Ṭṃ</td>
<td>mhaše</td>
</tr>
</tbody>
</table>

Benedictive (Pañcamī)

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. taṃ</td>
<td>antaṃ</td>
</tr>
<tr>
<td>2. ssu</td>
<td>vho</td>
</tr>
<tr>
<td>1. e</td>
<td>āmase</td>
</tr>
</tbody>
</table>

Subjunctive or Conditional (Sattamī)

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. etha</td>
<td>eram</td>
</tr>
<tr>
<td>2. etho</td>
<td>eyyavho</td>
</tr>
<tr>
<td>1. eyyaṃ</td>
<td>eyyāmhe</td>
</tr>
</tbody>
</table>

Future Tense (Bhavissanti)

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

(Parokkhā and Kālātipatti are not treated in this book.)
Conjugation of "ḥū", to be

Present Tense

SING.       PLU.
3. hoti      honti
2. hosi      hotha
1. homi      homa

Aorist (Ajjatani)

SING.       PLU.
3. ahosi, ahū ahesūṃ
2. ahosi     ahosittha
1. ahosim, ahum ahosimhā, ahumhā

Future Tense (Bhavissani)

SING.       PLU.
3. hessati, hehi hessanti
2. hessasi   hessatha
1. hessāmi   hessāma

Imperative (Pañcamī)

SING.       PLU.
3. hotu      hontu
2. hoхи      hotha
1. homi      homa
Conditional (Sattanī)

SING. PLU.
3. heyya heyyaṃ
2. heyyāsi heyyātha
1. heyyāmi heyyāma, heyyaṃ

Future Tense (Bhavissanti)

SING. PLU.
3. hessati, hehiti hessanti, hehinti
2. hessasi, hehisi hessatha, hehitha
1. hessāmi, hehāmi hessāma, hehāma

Perfect (Hiyattanī)

SING. PLU.
3. ahuvā ahuvū, ahuvu
2. ahuvo ahuvattha.
1. ahuvaṃ ahuvamha

Conjugation of "asa", to be

Present

SING. PLU.
3. atthi santi
2. asi attha
1. asmi, amhi asma, amha

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### Aorist

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. āsi</td>
<td>āsimṣu, āsuṣṭ</td>
</tr>
<tr>
<td>2. āsi</td>
<td>āsittha</td>
</tr>
<tr>
<td>1. āsimḥ</td>
<td>āsimha</td>
</tr>
</tbody>
</table>

### Imperative

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. atthu</td>
<td>santu</td>
</tr>
<tr>
<td>2. āhi</td>
<td>attha</td>
</tr>
<tr>
<td>1. asmi</td>
<td>asma</td>
</tr>
</tbody>
</table>

### Conditional

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. siyā, assa</td>
<td>siyuṣṭ, assu</td>
</tr>
<tr>
<td>2. assa</td>
<td>assatha</td>
</tr>
<tr>
<td>1. assaṃ</td>
<td>assāma</td>
</tr>
</tbody>
</table>


Sā tato paṭṭhāya mahādānaṁ pavattentā samaā-maṁsā-satappesi.


Sā’pi asse oloketvā ekāṁ sindhaṁvaṭṭaṁ divā "etaṁ me dehi’ ” ti āha.

Vānijjo - "Amma eso sindhaṁvaṭṭaiko. Appamattā huvā paṭṭhaggāhī” ti vatvā taṁ paṭṭhāpetvā āgamāsi.

Sā’pi taṁ paṭṭhaggamānaṁ ākāsa - gāmi - bhāvaṁ nātvā sammāpaṭṭhagganī evaṁ cintesi - puṁsakaraṇaṁsa me sahāyo laddho’ti agatapubbaṁ ca me Bhagavato sakalaṁ mārabaṁ vidhāmetvā Buddhahūtassa Jaya-mahā Bodhi-bhūmi. Yannunāḷaṁ tattha gantvā Bhagavato Jayamahā-bodhiṁ vanderiyaṁ’ti cintevā bhaṁ rajata-suvaṇṇa-mālādayo kāraṇpetvā ekadivasan’ Çabhiṁ abhiruṣena ākāsena gantvā bodhi-mālake ṭhatvā - Āgacchantu ayya suvaṇṇamālā pujetun’ti uggheṣi - ten’ettha:
Yato paṭṭhāya’haṃ Buddha - sāsane suddha-mānasā
Pasumā tena sacceña - manamuggaha-buddhiyā
Āgacchantu namassantu - bodhiṃ pūjentu sādhukaṃ
Soṇamālāhi Sambuddha - putṭa ariyasāvakā
Sutvā taṃ vacanaṃ ayyā - bahū śilavāsino
Āgama nabhasā tattha - vandiṃsu ca mahaṃsu ca.

Tato-ppabhuti sā kumārikā Buddha-sāsane ati’va pasannā niccameva assumabhiruyha āgantvā ariyehi saddhiṃ Mahābodhiṃ suvaṇṇamālābbhi pūjetvā gacchati.


Rāja taṃ sutvā "Tena hi bhaṇe gaṇṭhatha naṃ kumāriṃhī Mama aggamaheṣīm karomī" ti, purise payojesi.


Tiracchānagatā p’evasu - sarantā upakārakaṃ
Na jahnati ti mantvāna - kathātu hontu pāṇino.

Tato sā kumārikā sattāsītikoṇi - dhanāṃ Buddhhasāsane y’eva vapisvā yāvajīvaṃ sīlaṃ rakkhitvā tato cutā suttappabuddho viya devaloke nibbatti.

Atitarunayā bho māṭugāmā’pi evaṃ
Vividhakusalakammanī katvā saggaṃ vajanti
Kusalaphalamahantaṃ maṇḍamānā bhavantā
Bhavatha katha’mupekkā dānamāṇādikamme.
PÂÑIYADINNASSA VÂTTU

Story of the Giver of Water


Tasmim y’evâ divase corâ nagaram pavisîtvâ râjagehe sandhiµ chinditvâ dhanaśaraµ gahetvâ gacchantâ râjapurishei anubuddhâ gantvâ tâ y’eva sâlaµ chaḍdëtvâ palâyiµsâ. Atha râjapurisâ ñganvâ taµ jânapadikaµ disâµ -ayaµ coro’ti gahetvâ pacchâbâhama gâlîama bandhitvâ punâ-divase râñño dassesuµ.

Râññâ "Kasmâ bhaâce, corakamma’kâsi’" ti puchito

"N’âhaµ, deva, coro, ñganvuko’mhi’" ti vute, râjâ core pariyesîtvâ alabhânto ayam’eva coro imaµ mârethâ ti ânaپesi.

Râjapurisehi taµ gâlîama bandhitvâ ñgâhâtaṭhâama nette sâ igheti taµ tatha nîyamânâma disâ sañjânîtvâ kampamâna hadayâ muhuttâna râñño santikam gantvâ vanditvâ, "deva eso na coro ñganvuko, muccat’etaµ, devâ’ti’" âha. Râjâ tssâ kathama asaddhahanto yajjetaµ mocetum’icchasi tassagghanakoñ dhanam’ datvâ muñcëpêhî’iµ.

Sâ "sâmi mama gehe dhanañ n’atthi. Api ca me satta-puttehi saddhiµ mañ dâsim karohi. Etaµ muñca devâ’" ti âha.
DUGGATASSA DĀNAṂ

A Pauper’s Charity

Ahosiṃ duggato pubbe - Bārāṇasi-purutame
Dānaṃ denti narā tattha - nimantetvāna bhikkhavo

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

Samuppaṇṇa-vaṭṭhālaṅkārā - dānaṃ denti ime janā
Parattha’pi pahaṭṭhā’vā - samaptattī’anubhonti te

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

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

Idāni dukkhiṭo hutvā - jivāmi kasiren’ahaṃ
Daḷiddo kapaṭo dīno - appabhogo anāliyo

Idāni bijaṃ ropemi - sukhette sāduḥ-sammate
App’eva nāma ten’ahaṃ - parattha sukhito siyā

Iti cintiya bhikkhīṭvā - bhaṭṭiṁ katvāna ‘nekadhā
Maṇḍapaṃ tattha kārētvā - nimantetvāna bhikkhavo

Āyāsena adās ‘ahaṃ - pāyasam amaṭā yaso
Tena kammavipākena - devaloke manorame

Jāto’mhi dibbakāmehi - modamāno anekadhā
Dīghāyuko vaṇṇavanto - tejas’ca ahos’ahaṃ.

Ubho’pi te Bhikkhusaṅghassa ruciṇī ca anucchavikakiccāni ca ativiya jānanti. Tesu vicārentesu bhikkhū cittarūpaṃ bhuvājanti. Tasmā sabbe dānaṃ dātukāmā te gahetvā’va gacchanti. Iti te attano ghare bhikkhū parivisitum na labhanti.


"Vippalapasi, amma?"

"Na vippalaṇāmi, kaṇṭṭhabhātikā" ti.

"Bhāyasi, ammā"ti.

"Na bhāyāmi, kaṇṭṭhabhātikā" ti.

Éttakaṃ vatvā y’eva pana sā kālamakāsī.

So Sotāpanno’pi samāno setṭhidhiṭarī uppannasokam adhivāsetum asakkonto Dhitū sarirakiccaṃ kārētvā rodanto Satthusantikaṃ gantvā "Kim gahapati dukkhi dummano assumukho rodamāno upagato’si’ti vutte "Dhitā me bhante Sumanādevi kālakatā" ti āha.

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"Atha kasmā socasi? Nanu sabbesaṁ ekāṁsikaṁ maraṇanti."

"Jānāṁ’etaṁ bhante. Evarūpā pana me hriottappasampannā dhītā să maraṇakāle satiṁ paccupaṭṭhāpetuṁ asakkontī vippalamāṇā matā’ti me anappakāṁ domanassaṁ uppajjati" ti.

"Kiṁ pana tayā kathitaṁ mahāseṭṭhi?"


Atha naṁ Bhagavā āha. “Na te mahāseṭṭhi dhītā vippalapī” ti.

"Atha kasmā evam’āhā?” ti


"Evaṁ bhante!"

"Evaṁ gahapati!"

"Idāni kuhiṁ nibbattā, bhante?"

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

Atha naṁ sattā “Āma gahapati appamattā nāma gahaṭṭhā vā pabbajitā vā idha loke ca paraloke ca nandanti y’eva”ti vatvā imaṁ gatham’āha.

Idha nandati pecca nandati - katapuṅño ubhayattha nandati Puṇṇaṁ me katan ti nandati - bhīyyo nandati suggatiṁ gato.
Na hi verena verāṇi - sammanṭi dha kudācanam
Averena ca sammanṭi - esa dhammo sanantano.

Yathā āgāraṃ ducchannaṃ - vuṭṭhi samatīvijjhati
Eevaṃ abhāvitaṃ cittāṃ - rāgo samatīvijjhati.

Yathā’gāraṃ succhannaṃ - vuṭṭhi na samatīvijjhati
Evaṃ subhāvitaṃ cittāṃ - rāgo na samatīvijjhati.

Idha socati pecca socati - pāpakāri ubhayaṭṭha socati
So socati so vihaṇṇati - disvā kamma-kiliṭṭha’mattano.

Idha modati pecca modati - katapuñño ubhayaṭṭha modati
So modati so pamodati - disvā kamma-visuddhi’mattano.

Idha tappati pecca tappati - pāpakāri ubhayaṭṭha tappati
Pāṇaṃ me katan’ti tappati - bhiyo tappati duggatiṣṭṭha gato.

Idha nandati pecca nandati - katapuñño ubhayaṭṭha nandati
Puṇnaṃ me katan’ti nandati - bhiyo nandati suggatiṣṭṭha gato.

Appamādo amatapadaṃ - pāmade maccuno padaṃ
Appamattā na miyanti - ye pamattā yathā matā.

Appamādēna maghavā - devānaṃ setṭhataṃ gato
Appamādaṃ pasāṁsante - pāmade garahito sadā.

Aciraṃ vata’yāṃ kāyo - pāṭhaviṣṭ adhisessati
Chuddho apeta-viṇṇaṃ - niratthaṃ va kaḷingaraṇaṃ.

Yathā’pi bhamaro pupphaṃ - vaṇṇagandhaṃ uheṭṭhaṃ
Paḷeti rasa’madāya - evaṃ gāme munī care.

Na paresaṃ vilomāni - na paresaṃ kat’ākataṃ
Attano’va avekkheyya - katāni akataṇi ca.
Yathā'pi puppharāsimhā - kayirā mālāguṇe bahū
evaṁ jātena maccena - kattabbaṁ kusalaṁ bahuṁ.

Madhū'va maññati bālo - yāva pāpaṁ na paccati
Yadā ca paccati pāpaṁ - atha bālo dukkhaṁ nigacchati.

Selo yathā ekaghano - vātena na samirati
evaṁ nindā-pasāṁsāsu - na samiñjanti pañḍitā.

Na attahetu na parassa hetu - na puttaṁ micche na dhanaṁ na raṭṭhaṁ
Na iccheyya adhammena samiddhiṁ 'mattano - sa sīlavā paṇñavā dharmiko siyā.

Yo sahassam sahassena - saṅgāme mānuse jine
Ekaṁ ca jeyya attānaṁ - save saṅgāmaṁ 'uttamo.

Sabbe tasanti daṇḍassa - sabbe bhāyanti maccuno
Attānaṁ upamaṁ katvā - na haneyya na ghātaye.

Sabbe tasanti daṇḍassa - sabbesaṁ jīvitaṁ piyaṁ
Attānaṁ upamaṁ katvā na haneyya na ghātaye.

Dhammaṁ care sucaritam - na taṁ duccaritam care
Dhammacāriṁ sukhaṁ seti - asmiṁ loke paramhi ca.

Kiccho manussa paṭilābho - kicchaṁ macchāna jīvitaṁ
Kicchaṁ saddhammasavaṇaṁ - kiccho buddhānaṁ uppādo.

Sabbspāpassa akaraṇaṁ - kusalassa upasampadā
Sacitta pariyodapanam - etaṁ Buddhāna sāsanam.

Yo ca Buddhaṁ ca dhamaṁ ca - saṅghaṁ ca saraṇaṁ gato
Cattāri ariya-saccāni - sammaṁ'pasaṅgāya passati.

Dukkhaṁ dukkhasamuppādaṁ - dukkhassa ca atikkamaṁ
Ariyācaṭṭhaṁ maggam - dukkhūpasamagāminaṁ.

Etaṁ kho saraṇaṁ khemarū - etaṁ saraṇaṁ muttamanā
Etaṁ saraṇaṁ māgamaṁ - sabbadukkhā ṃanucaṭi.

Na c'āhu na ca bhavissati - na cetaraṁ vijjiṁ
Ekantaṁ nindito poso - ekantaṁ vā pasāṁsito.
Na tena paññito hoti - yāvatā bahu bhāsati
Khemī avero abhayo - paññito’ti pavuccati.

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

Akataṃ dukkataṃ seyyo - pacchā tapati dukkataṃ
Katañ ca sukataṃ seyyo - yaṃ katvā nānutappati.

Sukhaṃ yāva jarā sīlaṃ - sukha saddhā patiṭṭhitā
Sukho paññāya paṭilabhā - pāpānaṃ akaraṇaṃ sukhaṃ.

Sabbadānaṃ dhammadānaṃ jināti - sabbāṃ rasaṃ dhammarasaṃ jināti
Sabbāṃ ratiṃ dhammaratiṃ jināti - taṇhakkhayo sabba dukkhaṃ jināti.

Cakkhunā saṃvaro sādhu - sādhu sotena saṃvaro
Ghāṭena saṃvaro sādhu - sādhu jivhāya saṃvaro.

Kāyena saṃvaro sādhu - sādhu vācāya saṃvaro
Manasā saṃvaro sādhu - sādhu sabbattha saṃvaro
Sabbattha saṃvuto bhikkhu - sabbaddukkhaṃ pavuccati.

Dhammārāmo dharmarato - dhammaṃ anuvicintayaṃ
Dhammaṃ anussaraṃ bhikkhu - saddhammā na pariḥayati.

Yassa kāyena vācāya - manasā n’atthi dukkataṃ
Saṃvutaṃ tihi ṭhānehi - tam’aṭhaṃ brūmi brāhmaṇaṃ.

VI

Mano pubbaṅgamā dhammā - mano setṭhā manomayā
Manasā ce paduṭṭhena - bhāsati vā karoti vā
Tato naṃ dukkham’ anvetti - cakkaṃ’ va vahato padaṃ.

Mano pubbaṅgamā dhammā - manoseṭṭhā manomayā
Manasā ce pasannena - bhāsati vā karoti vā
Tato naṃ sukham’ anvetti - chāyā’va anapāyini.
In prose form :-

Dhammā mano pubbaṅgamā (honti), mano seṭṭhā (honti), manomayā (honti), (Yo) ce paduṭṭhena manasā bhāsati vā karoti vā, tato dukkhaṁ naṁ anveti cakkaṁ vahato padaṁ iva.

Dhammā mano pubbaṅgamā (honti), mano seṭṭhā (honti), manomayā (honti), (Yo) ce psannena manasā bhāsati vā karoti vā, tato sukhaṁ naṁ anveti anapāyiniḥ chāyā iva.

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

Pubbaṅgamā - pubba + ṁ + gamā = going before.

Manoseṭṭhā - mana + seṭṭha. - When words of the mano group are compounded with another word, the final vowel is changed into 'o'.

Manomayā - This is a Nominal Derivative (Taddhīhita) formed from mana and suffix Ōmaya’ which means-made of.

Paduṭṭhena - pa + dusa, to defile, pollute. This is the Perfect Participle of Ōpadusa’. Here the suffix Ōta’ is changed into Ōṭha’. Comp. diṭṭha from disa, to see; naṭṭha from nasa, to perish; daṭṭha from daṅsa, to sting; iṭṭha from isu, to wish.

Bhāsati - Present tense of bhāsa, to speak.

Karoti - Present tense of kara, to do.

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

Cakkaṁ’va Cakkaṁ + iva, This is a Sandhi formed by dropping the following vowel.

Vahato - The Genitive case of Ōvahanta’, from Ōvaha’, to carry.

Pasannena - The Perfect Participle of Ōpa’, + Ōsada’, to be Pleased. Here the suffix Ōta’ is changed into Ōṇa’. Comp. Ōbhinnā’, from bhidi, to break; chinna from chidi, to cut; channa from chada, to cover.

Anapāyiniḥ - Na + apāyiniḥ. Here na is changed into ‘ōan’. Apāyiniḥ is formed from apa + aya, to go.

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Kira - An Indeclinable used in reference to a report by hearing. It seems, ‘is said.
Nihita - pp. of ni + dhā, bear. Deposited, laid aside, set apart
Kālamakāṃsu - Kālaṃ + akaṃsu - died. Sing. Kālamakāsi
Sāpateyyaṃ - property, wealth, provisions.
Vaṃṇa-pokkharatāya - beauty of complexion.
Devaccharā - celestial nymph.
Ratana + tta + māmikā - devoted to theTriple Gem.
Pādapiρikattiṃ - state of wife.
Vibhavaṃ - wealth.
Pati + kulena - husband’s clan.
Kevalaṃ - only.
Tato paṭṭhāya - from that time, thenceforth.
Nivāsaṃ gaṇhi - took shelter.
Potakaṃ - colt.
Paṭijaggāhi - nourish, tend, look after.
Puṇṇa + karāṇassa - Dat. to one who is doing merit.
Vidhametvā - having vanquished, having defeated.
Yannūnāhaṃ - How, if I.
Mālaka - in the enclosure, yard.
Ugghosesi - shouted.
Maṃ + anuggaha - have compassion on me.
Soṇa + mālāhi - with garlands of gold.
Nabhasā - through the sky.
Mahimsu - revered.
Tato + ppabhuti - from that time.
Nagara + upavane - in the wood near the city.
Nibandhañ - frequently.
Devassa + anurupañ - suitable to the Deva (King).
Bhane - a term of address used by superiors to subordinates.
Nilinã - hidden.
Gahana + sajja - ready to seize.
Nivatti - stopped.
Pañhiyã - with the heel.
Saññhañ + datva - giving a sign.
Vegañ janetvã - accelerating the speed.
Åkãasañ ullaãghi - rose to the sky.
Sandharetuñ - to bear.
Parigalitvã - having glided off, slipped.
Tiracchñagatañ - animals.
Mantvãna - considering, thinking.
Sutta-ppabuddho - risen from sleep.
Måtugãmã - women.

Janapada - country
Nadi + tirañ - river bank.
Gabbhinõ + itthõ - pregnant woman.
Kammaja-vãtã - pains of childbirth.
Vijãyitum-asakkontõ - unable to give birth.
Pipãsitã + amhi - I am thirsty.
Karuṇāyanto - pitying.
Laddhā + assāsā - having obtained consolation.
Katipaya - few
Paṭicca - on account of.
Āhiṇḍanto - wandering.
Sandhiṃ chinditvā - making a break - broke into the house.
Pacchābāhaṃ - hands on the back.
Gāḷhaṃ bandhitvā - binding tightly.
Āgantuko - guest, foreigner, visitor.
Ānāpesi - ordered.
Āghātaṭṭhānaṃ - place of execution.
Saṅjānitvā - recognising.
Hadaya - heart.
Muhuttena - in a moment.
Asaddahanto - not believing.
Tassa-agghaṇakaṃ - its value.

Duggato - poor man.
Bhatiyā - by wages.
Tuṭṭha-hatthe - pleased and delighted.
Pamudite - rejoiced
Dakkhinēyyā - worthy of gifts.
Jinorāsā - the Sons of the Buddha.
Āvaṭṭhito - settled.
Samsāro - Existence.
Khalu - indeclinable, indeed.
Kalyāṇa-vimukka - opposed to good.
Kasirena - with difficulty.
Kapaño - poor.
Dino - miserable.
Anāḷhiyo - destitute.
Śādhu + sammate - regarded as good.
Mañḍapaṇi - hall.
Āyasena - with trouble.
Pāyāsaṃ - milk porridge.

Devasikāṁ - adv. daily.
Dāṇaggaṃ - alms-hall.
Vutte - loc. of vutta, from vada, to speak. When said, on being said.
Garahanti - from ōgaraha’ to condemn, despise.
Rucinī - taste, desire, likes.
Anucchavkha-kiccāni - anu + chavi - ka = according to one’s skin, i.e., befitting, proper, suitable. Kiccāni, deeds, actions, duties.
Ativiya - adj. thoroughly.
Jānanti - know, from ā, to know, Jāna is substituted for āa.
Tesi vicārentesu - loc. absolute. When they inquire.
Cittarāpaṃ - lit. according to the mind, i.e., as they liked or according to one’s heart’s content.
Parivisituṃ. - from pari + visa - to feed.
Upadhārenti - nom. feminine singular present participle of upa + dhara, to hold, take up. Reflecting.
ēhapesi - Aorist causal of ¥hæ, to stand. Placed.
Veyyāvaccaṃ karonti - perform duties, render service.
Sotāpanna - sota, stream; āpanna, entered. Stream - Winner, the first stage of Sainthood.
Patikulaµ - husband's family.
Sakadâgâmiphalam - Fruit of Ones - Returner, the second stage of Sainthood.
Tathârûpena aphâsukhena - some such illness.
Ātura - ill.
Āhârûpaçchedaµ - lit. food - cutting, i.e., starving.
Pakkosâpesi - Aorist causal of pa + kusa = caused to be called; summoned.
Vippalapasi - from vi + pa + lapa, to speak. Speak confusedly, babble.
Kàlamakâsi - lit. did the time i.e., died.
Uppannasokaµ - arisen grief. Uppanna is the p.p. of u + pada, to go.
Adhvâsetuµ - inf. of adhi + vasa = to bear.
Asakkonto - pres. participle of sakha, to bear. Being unable.
Sarirakiccaµ - lit. bodily duties, i.e. funeral ceremonies, obsequies.
Kâretvâ - Causal past participle of karu, to do.
Rodanto - pres. part. of ruda, to lament, wail.
Assumukho - assu, tears; mukha, face = tearful face.
Kâlakatâ - lit. time done i.e., dead.
Ekâmsikaµ - adv. certain.
Hirottappasampannæ - hiri = shame, modesty; ottappa = fear; sampannæ = endowed with.
Paccupaṭṭhâpetuµ - inf. of pati + upa + ṭhâ, to gather up.
Matâ - p.p. of mara, to die.
Kathiṭaµ - p.p. of katha, to speak; said, uttered, spoken.
Mahallikattæ - abstract noun. Being old.
Nibbattæ - p.p. of ni + vatu born.
Katapuñño - the doer of good.
Gatâ - p.p. of gamu = gone.
Verena - by anger.
Sammanti - are pacified - samu.
Sanantano - ancient law - Sanaṃ + suffix tana.

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

Pecca - hereafter.
Kamma - kiliṭṭha - defiled actions.

Modati - rejoices - muda.
Visuddhiṃ - purity.

Tappati - is tormented - tapa.

Miyanti - die - mī.

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

Adhisessati - will lie - adhi + si.
Chuddho - thrown away.
Apeta - viññāṇo - bereft of consciousness.
Ni + atthaṃ - useless.
Kaṭingaraṁ - charred log.

Bhamaro - bee.
Aheṭhayam - without injuring.
Paleti - flies - pala.
Vilomāṇi - defects.
Avekkheyya - should reflect - ava + ikkha
Kayirā - would make - kara.
Mālāguṇe - different garlands.
Maccena - by man.

Maññati - thinks - mana.

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

Tasanti - tremble - tasa.
Haneyya - should kill - haṇa.
Ghātaye - should cause to kill - haṇa.
### VOCABULARY: Pali-English

**A**

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

Bahudhā - in many ways.
Bālā - m. young.
Bālātā - f. childhood.
Bālatta - n. ignorance.
Balavantu - m. powerful.
Bandhumantu - m. he who has relations.
Bhagavantu - m. The Blessed One.
Bhaginī - f. sister.
Bhajati - (bhaja) associates.
Bhaṇati - (bhaṇa) speaks, recites.
Bhaṇḍa - n. goods, article.
Bhaṇḍāgārika - m. treasurer
Bhante - ind. Lord, Reverend Sir.
Bhariyā - f. wife.
Bhāsā - f. language.
Bhāsana - n. speech.
Bhattu - m. husband.
Bhātu - m. brother.
Bhava - n. existence.
Bhavati - (bhū) becomes.
Bhāveti - (bhū) cultivates, develops.
Bhaya - n. fear.
Bhikkhu - m. mendicant, monk.
Bhikkhunī - f. nun.
Bhū - to be.
Bhujaga - m. snake.
Bhuṁjitukāma - wishing to eat.
Bhūmi - f. ground.
Bhuṇjati - (bhuji) eats, partakes.
Bhūta - n. being.
Bīja - n. seed, germ.
Brahmacārī - m. celibate.
Buddha - m. The Enlightened One.
Buddhadesita - preached by Buddha.
Bujjhati - (budha) understands.

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

Dakkhiṇa - south.
Dāna - n. alms, giving, gift.
Dāṇḍa - n. stick.
Dāṇḍī - he who has a stick.
Dăraka - m. child.
Dărıkä - f. girl.
Dårū - n. wood, fire-wood.
Därumaya - wooden.
Dasa - ten.
Dāsā - m. servant.
Dāsi - f. servant-maid.
Dātu - m. giver.
Dāyaka - m. supporter.
Desetī - (disa) preaches.
Detī - (dā) gives.
Deva - m. god.
Devi - f. goddess.
Deyya - that which should be given.
Dhamma - m. Law, Truth, Doctrine.
Dhammacāri - m. righteous one.
Dhammadhara - m. versed in the Dhamma.
Dhammasālā - f. preaching hall.
Dhammatā - f. nature.
Dhammavādī - m. speaker of the Truth.
Dhammadika - righteous.
Dhana - n. wealth.
Dhāvati - (dhāva) runs.
Dhenu - f. cow.
Dhitimantu - m. courageous one.
Dhovati - (dhova) washes.
Dhunāti - (dhu) destroys.
Dibbati - (diva) enjoys.
Dīgha - adj. long.
Dinakara - m. Sun.
Dīpa - n. light, lamp.
Disā - f. quarter, direction.
Dīṭṭhadhammo - m. Saint.
Divasa - m., n. day.
Dosa - m. hatred.
Du - pre. bad, difficult.
Duddama - difficult to tame.
Duggati - f. evil state.
Duhitu - f. daughter.
Durānubodha - difficult of comprehension.
Dutiya - second.
Dvādasa - twelve.
Dvi - two.
Dvikkhattuµ - twice.

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

H

Harati - (hara) carries.
Hattha - m. hand.
Hatthi - m. elephant.
Hatthinī - f. she-elephant.
Have - ind. indeed, certainly.
Hi - indec. indeed.
Hiyo - ind. yesterday.

I

Ichati - (isu) wishes, desires.
Idāni - ind. now.
Idha - ind. here.
Ima - this.
Itara - adj. different, the remaining.
Ito - ind. hence, ago, from here.
Iva - ind. like.
Isi - m. sage.

J

Janaka - m. father.
Janāṇī - f. mother.
Janatā - f. multitude.
Jaya - m. victory.
Jayati - (jana) arises, is born.
Jetṭha - eldest.
Jetu - m. conqueror.
Jeyya - elder.
Jināṭi - (ji) conquers.
Jivati - (jīva) lives.
Ka - pro. who, which?
Kadariya - m. miser.
Kammaja - born of kamma.
Kampati - (kampa) shakes, wavers.
Kaṇha - black.
Kaniṭṭha - adj. youngest.
Kaniya - adj. younger.
Kaññā - f. maiden, virgin.
Kapi - m. monkey.
Kāraka - m. doer.
Karaṇa - n. doing.
Karanīya - that which should be done.
Kassaka - m. farmer.
Katama - pro. what, which?
Katāṇṇū - m. grateful person.
Katara - pro. what, which?
Kattu - m. doer.
Kattukāma - wishing to do.
Kavi - m. poet.
Kāyika - bodily.
Khādati - (khāda) eats, chews.
Khaggavisānakappa - m. like a rhinoceros.
Khajja - eatable.
Khaṇati - (khaṇa) digs.
Khantī - f. patience.
Khetta - n. field.
Khippaṃ - ind. quickly.
Khîra - n. milk.
Khuddaka - adj. small.
Kîlātī - plays.
Kodha - m. anger.
Kodhana - irritable.
Koṭi - f. hundred lakhs.
Kuddāla - m., n. spade.
Kujhāti - (kudha) gets angry.
Kumbhakāra - m. potter.
Kuñjara - m. elephant.
Kūpā - m. well.

Labhatī - (labha) receives.
Lakkhāṇ - lākh.
Lekhana - n. letter.
Likhati = (likha) writes.
Lobha - m. greed.
Loka - m. world.
Lokahita - beneficial to the world.
Lokika - worldly.
Loṇika - mixed with salt.
Maccha - m. fish.
Maccu - m. death.
Madhu - m. honey.
Magga - m. road.
Maggika - m. traveller.
Mahanta - adj. big.
Mahesī - f. queen.
Majja - n. intoxicant.
Majjhima - adj. middle.
Mālākāra - m. garland-maker.
Mama - pro. my, mine.
Mana - mind.
Māna - n. pride.
Mañca - m. bed.
Maṇi - m. jewel.
Manomaya - mental.
Manusatta - n. manhood.
Marana - n. death.
Māsa - m., n. month.
Mātula - m. uncle.
Mātulānī - f. aunt.
Mayhaṃ - pro. my, mine.
Medha - adj. wise.
Medhāvī - m. wise man.
Medhāvinī - f. wise woman.
Mitta - m., n. friend.
Mukha - n. face, mouth.
Muni - m. sage.
Mutti - f. deliverance.

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

Odana - m. rice, cooked rice.
Ojä - f. essence.
Osadha - m. medicine.
Osadhasælæ - f. dispensary.
Ovâda - m. advice.

Pabala - very strong.
Pabbata - m., n. rock.
Pacati - (paca) cooks.
Pacchæbhattaµ - after meal.
Pacchima - west.
Pâda - m., n. foot
Paharati - (pa + hara) strikes.
Pakkamati - (pa + kamu) sets out, goes away.
Pakhhipati - (pa + khipa) throws in, puts in.
Pāṭibhasā - f. pāṭi-language.
Pana - ind, but, however, further.
Pāṇca - five.
Pāṇcadasa - fifteen.
Pāṇcadhā - fivefold.
Pāṇcama - fifth.
Pāṇḍita - m. wise man.
Pāṇha - m. question
Pāṇīta - noble.
Pāṇcama - fifth.
Pāṇḍarasā - fifteen.
Pāṇhā - f. wisdom.
Pāṇḍākāra - m. present.
Pāṇḍāsa - fifty.
Pāpa - n. evil.
Pāpaka - adj. evil.
Pāpakāri - m. evil-doer.
Pāpunāti - (pa + apa) arrives.
Para - adj. other, different.
Parā - ind. away, aside, back, opposed to.
Parābhava - m. decline, ruin.
Parājaya - defeat.
Parakkamati - (para + kamu) strives.
Pari - pre. around, about, complete.
Pariccheda - m. limit, extent, chapter.
Paridahati - (pari + daha) puts on.
Paridhāvati. - (pari + dhāva) runs about.
Parikkhipati - (pari + khipa) throws around.
Parisuddha - complete purity.
Pasattha - good.
Pātarāsa - m. morning meal.
Patati - (pata) falls.
Paṭhama - first.
Pāṭhasālā - f. school.
Pati - m. husband, lord.
Pati - pre. again, against, back, towards.
Patideti - (pati + dā) gives in return.
Paṭikkamati - (paṭi + kamu) retreats.
Paṭilekhana - n. letter in reply.
Paṭilomaṃ - backwards.
Paṭipadā - f. course, conduct, practice.
Patirāja - hostile king.
Patirūpaṃ - counterfeit, suitable.
Paṭisotamaṃ - against the stream.
Paṭivadati - (paṭi + vada) answers.
Pāto - ind. early in the morning.
Pavisati - (pa + visa) enters.
Pāya - n. water, milk.
Pāyāti - (pa + yā) goes forward.
Payojana - n. use, need.
Pema - m. attachment, love.
Pīta - adj. yellow.
Pītha - n. chair, bench.
Piti - f. joy.
Pitu - m. father.
Potthaka - n. book.
Pubba - adj. first, foremost, eastern.
Pubbanha - m. forenoon.
Pucchati - asks.
Pujeti - offers.
Puñña - n. merit, good.
Puñnakāri - m. good-doer.
Puppha - n. flower.
Purato - ind. in the presence of.
Puratthima - east.
Putta - m. son.
Puttika - he who has sons.

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

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

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

Ucca - adj. high.
Ucchindati - (u + chidi) cuts off.
Udaka - n. water.
Udaya - m. rise, beginning.
Uggacchati - (u + gamu) rises.
Ukkhipati - (u + khipa) throws upwards.
Uña - adj. hot.
Upa - pre. near, towards, next.
Upâdāna - attachment, clinging.
Upadhāvati - (upa + dhāva) runs up to.
Upagacchati - (upa + gamu) goes near.
Upagaµgaµ - near a river.
Upakaḍḍhati - (upa + kaḍḍha) drags down.
Upakaṇṇa - into the ear.
Upanagaraµ - near a city, suburb.
Uparāja - m. viceroy.
Upāsaka - m. devotee (male).
Upasākhā - minor branch.
Upasākamati - (upa + saµ + kamu) approaches.
Upāsikā - f. devotee. (female).
Ura - n. shoulder.
Uttara - adj. higher, superior, northern.
Uttarati - (u + tara) ascends.

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

Yā - pro. who, which, that.
Vāēaka - m. beggar.
Yadā - ind. when.
Yāgu - m. rice-gruel.
Yasa - n. glory.
Yathābalaṃ - according to strength.
Yathākammaṃ - to order.
Yathāsatti - according to one’s ability.
Yathāvuddhaṃ - according to seniority.
Yāva - ind. till, so long.
Yāvadatthaḥ - as one wishes.
Yāvajīvaḥ - till life lasts.
Yogga - suitable.
Abandons - jahati.
About - matta.
Above - upari.
Abuse - upavāda. m.
Accumulation - nicaya.
Acquires - adhigacchati.
Action - kamma. n.
Advice - ovāda. m.
Affection - ādara. m.
After - pacchā. ind.
Afternoon - aparāṇha. m.
Again - puna. ind.
Against - pati. ind.
Age - āyu. n.
Ago - ito. ind.
All - sabba. adj.
All-Knowing One - sabbanū. m.
Alms. - dāna.
Also - api, ca. ind.
Always - niccam. ind.
And - ca. ind.
Anger - kodha. m.
Angry (gets) - cujñhiti.
Announces - āroceti.
Another - añña. pro.
Answers - paṭīvadati.
Appearance - vaṇṇa. m.
Approaches - upasaṅkamati.
Aquatic - jalaja.
Arahant - arahanta.
Arises - uggacchati.
Arises (is born) - jāyati, uppajjati.
Army - senā. f.
Around - pari. ind.
Arrives - paṇuṇaṭi.
Article - bhaṇḍa. n.
Ascends - āruhaṭi.
Ascetic - samana, m.
Asceticism - tapa. m.
Asks - pucchatī.
As long as - tāva. ind.
Assembles - saṃgacchati.
Associates - bhajati.
Attachment - pema. m., rati. f.
Attains - adhipacchati.
Aunt - mātulāni. f.
Avaricious person - kadariya. m.
Averted - vimukha.
Away - apa, ava, par, ni. pre.

Back - puna. ind
Backwards - paṭilomaṃ.
Bad - du. pre.
Bad man - asādhu. m.
Becomes - bhavati.
Becoming - bhava. m.
Bed - maṅca, m.
Beggar - yācaka. m.
Beginning - udaya. m.
Behind - pacchā. ind.
Bench - pūṭha. n.
Beyond - pāraṇ. ind.
Big - mahanta. adj.
Bird - sakuna. m.
Black - kaṇha. adj.
Blamable - vajja.
Blame - apavāda. m.
Blessed - bhagavanta.
Blessings-bestower - sivaṅkara. m.
Blue - nīla. adj.
Blueness - nīlatā. f. nīlattam. n.
Boat - nāvā. f.
Bodily - kāyika.
Bone - atṭhi. n.
Book - pothaka, m., n.
Born (is) - jāyati.
Brings - āharati.
Brother - āvuso. (A form of address).
Brother - bhātu. m.
Buddha - Buddha. m.
Bull - go. m.
Buries - nikhaṭati.
But - pana. ind.
Buys - kiṇāti.

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

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

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

Hall - sālā. f.
Hand - hattha. m.
Happy - sukhita. adj.
Happy state - sugati. f.
Hatred - kodha. m.
He - so.
Head - sira. n.
Health - ārogya. n.
Healthy - nīroga.
Hearer - sotu. m.
Hears - suṇāti.
Jar - ghaṭa. n.
Jewel - maṇi. m.
Joy - pītī. f.

Kindness - karuṇā. f.
King - rājā. m.
Kingdom - rāṭṭha. n.
Knower - nāṭu. m.
Knowledge - nāṇa. n.
Knowledge, higher - abhiṇāṇā. f.
Knows - jānāti.

Lake - taḷāka. m.
Lakh - lakkha.
Lamp - dīpa. m.
Language - bhāsā. f.
Last - antima. adj.
Law - dhamma. m.
Lays aside - nidahati.
Leader - nāyaka. m.
Leading - nayanta. pres. p.
Learns - sikkhati.
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</tr>
<tr>
<td>Market</td>
<td>āpana. n.</td>
</tr>
<tr>
<td>Master</td>
<td>adhipati. m.</td>
</tr>
<tr>
<td>Mastered</td>
<td>adhibūta.</td>
</tr>
<tr>
<td>Matter</td>
<td>attha. m.</td>
</tr>
<tr>
<td>Medicine</td>
<td>osada. n.</td>
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</tbody>
</table>
Meaning - attha. m.
Meets together - sameti.
Memory - sati. f.
Mental - mānasika.
Merchant - vāṇija. m.
Merit - puñña. n.
Middle - majjhima. adj.
Milk - khīra. n.
Mind - mana. n. citta. n.
Minister - amacca. m.
Miser - kadariya. m.
Monastery - ārāma, vihāra. m.
Monk - bhikkhu. m.
Monkey - kapi. m., vānara. m.
Month - māsa. m., n.
Moon - canda. m.
Morality - sīla. n.
Morality, higher - adhisīla. n.
Morning - pāto. ind.
Morning meal - pātarāsa. m.
Mother - janañī. f., mātu. f.
Mountain - pabbata. m., n.
Mouth - mukha. n.
Multitude - janatā. f.
My - mama, mayhaṁ. pro.
Name - nāma. n.
Name (by) - nāma. ind.
Nature - dhammatā. f.
Navigator - nāvika. m.
Near - santike. ind.
Need - payojana. n.
Nephew - nattu. m.
Night - ratti. f.
Nine - nava.
Nineteen - ek’ūna visati.
Ninety - navuti.
Ninety-nine - ek’ūna sataµ.
Noisy - ghosana.
No - na, nahi.
Not - na.
Now - idāni.
Nun - bhikkhunī. f.
Ocean - jalanidhi. f., samudda. m.
Offers - pūjeti.
Old - vuddha. adj.
Once - ekkhuttuµ. 
One - eka.
Only - eva. ind.
Or - vā. ind.
Other - apara. adj.
Our - amhākaṁ. pro.
Over - upari. pre.
Overcomes - abhibhavati.

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

Quality - vaṇṇa. m.
Quarter - disā. f.
Queen - mahesī. f.
Question - pañha. m.
Quickly - khippañ. ind.

Raiment - vattha. n.
Rain - vassa. m., n.
Realm - raṭṭha. n.
Receives - labhati. gañhāti.
Recites - bhañati.
Recollection - sati. f.
Red - ratta. adj.
Refuge - saraṇa. n. nāṭha. m.
Relative - nāṭi. m., bandhu. m.
Relatives (having) - bandhumantu. m.
Release - mutti. f.
Remaining - sesa. m.
Removes - nīharati, avaharati.
Retreats - paṭikkamati.
Reverend Sir - bhante.
Reverse - paṭiloma.
Reward - paṇṇākāra. m.
River - gaṅgā. f., nadi. f.
Rice - odana. m., n.
Road - magga. m.
Rock - pabbata. m., n.
Runs - dhāvati.

Sage - muni. m.
Saint - Arahanta. m.
Salt - loṇa. n.
Salt, mixed with - loṇika.
Salutation - namo. ind.
Salutes - vandati.
Sapless - nīrasa.
Scatters - vikkhipati.
School - paṭhasālā. f.
Sea - samudda. m.
Seat - āsana. n.
Second - dutiya.
Seed - bija. n.
Sees - passati.
Seizes - gaṇhāti.
Self - atta. m.
Self Enlightened - Sambuddha.
Sells - vikkiṅāti.
Sends - peseti.
Separated - vigata.
Servant - dāsa. m.
Servant maid - dāsī. f.
Seven - satta.
Seventeen - sattadasa.
Seventh - sattama.
Seventy - sattati.
Shaky - kampana.
Ship - nāvā. f.
Shop - āpana. n.
Shoulder - ura. n.
Sick - gilāna.
Sick person - gilāna.
Silver (made of) - rajatamaya.
Sister - bhaginī. f.
Sits - nisīdati.
Six - cha.
Sixteen - soḷasa, sorasa.
Sixth - chaṭṭha.
Sixty - saṭṭhi.
Sky - ākāsa. m.
Slave - dāsa. m.
Sleeps - supati.
Snake - sappa. m., uraga. m.
Some - eka.
Son - putta. m.
Song - gīta. n.
Soul - atta. m.
South - dakkīhīa.
Sows - vāpati.
Spade - kuddāla. m., n.
Speaks - vadati.
Sport - kīlā. f.
Spreads - pattharati.
Stainless - vimala.
State - bhāva. m.
Steals - correṇi, corayati.
Stick - dāṇḍa. n
Street - visikhā. f.
Strength giver - balada.
 Strikes - paharati.
 Strives - parakkamaṇi.
 Subsequent - aparā. adj.
 Such - amu. pro.
 Suitable - yogga.
 Sun - surīya. m.
 Superior - uttara. adj.
 Supporter - dāyaka. m.
 Surrounds - parikkhipati.
 Sword - asi. m.
 Sword fight - asikāluha. m.
Taken - gahīta. p.p.
Takes - gaṅhāti.
Talker - vācaka. m.
Tasteless - niirasa.
Teacher - ācariya. satthu. m.
Tells - āroceti.
Temple - ārāma. m.
Ten - dasa.
That - amu. pro.
Thief - cora. m.
Their - tesaṁ. m., n. tāsaṁ. f. pro.
Then - tadā. ind.
They - te. pro.
Third - tatiya.
Thirteen - terasa, telasa.
Thirty - tiṁsati, tiṁsā.
This - ima, amu, pro.
Thoroughly - sammā.
Thousand - sahassāṁ.
Thousand millions - koṭi sataṁ
Three - ti.
Throws - khipati.
Till - yāva. ind.
To-day - ajja. ind.
Tomorrow - suve. ind.
Too - api. ind.
Trader - vāṇija. m.
Transgresses - atikkamati.
Travels - vicarati.
Traveller - maggika. m.
Traverses - avacarati.
Treasurer - bhanḍāgarika.
Treats - saṅgaṃhāti.
Tree - rukkha. m.
Tries - väyamati.
Truth - dhamma. m., sacca. n.
Truthful - sacca-vādī.
Twelve - dvādasa, bārasa.
Twenty - visatī, visañā.
Twice - dvikkhattuṃ.
Two hundred - dvi satam.

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

Very - eva. ind.
Viceroy - uparāja. m.
Victory - jaya. m.
Village - gāma. m.
Virtuous - guṇavantu. m.
Wander - carati.
Washes - dhovati.
Water - udaka. n.
Water born - jalaja.
Way - magga. m.
We - amhe. pro.
Wealth - dhana. n.
Welfare - attha. m.
Well - kūpa. m.
West - pacchima.
Western - apara. adj.
What - katama. pro.
When - yadā. ind.
Whence - kuto. ind.
Where - kuhī. ind.
Which - ya. pro.
While - yadā. ind.
Who - ya. pro.
Why - kiṃ. ind.
Wicked - dussāla, duṭṭha.
Wife - bhariyā. f.
Wife - (young) - vadhū. f
Wisdom - paññā. f.
Wise man - medhāvī. m.
Wise woman - medhāvinī. f.
Wish - icchā. f.
With - saddhiṁ. ind.
Without - vinā. ind.
Woman - nārī. f.
World - loka. m.
Writes - likhati.

Year - vassa. m., n.
Yellow - pīta. adj.
Yes - āma. ind.
Yesterday - hīyo. ind.
Young - bāla, taraṇā. adj.
Younger - bālatara. adj.
Your - tava, tuyhaṁ, Sing. tumhākaṁ. Plu. pro.
Guide to Exercises

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

B. 1. supiṃ.
2. atṭhāsiṃ.
3. Aham tassa mittassa lekanam likhitaṃ sālāya pūhe nisidhiṃ.
4. Mayaṃ pāto’va gaṅgāya nahāyimhā
5. Mayam’eva hiyo gilāne saṅganāhīmḥā.
7. Dāraka, kasmā tvam tuhyam ācariyassa purato aṭṭhāsi?
11. Kasmā tumhe tumhākaṃ janako viya Dhammaṃ na suṇīttha?
12. Kuhim tumhe hiyo sāyamāsaṃ bhuñjitthā?
17. na āharimṣu.
18. Aham’eva hiyo pāto gilānānaṃ osadhaṃ adāsiṃ.

VIII. A. 4. I was the chief of their temple.
5. We with the laymen brought water form the river, and threw into the fire.
6. The king took the sword in hand and mounted the horse.
15. Having heard the Doctrine, faith in the Buddha arose in the laymen.
B. 1. Munino janako narapati ahosi.
2. Gahapatayo, kasmā tumhe tumhākaṃ dārake pāṭhasālaṃ gantuṃ na ovaditha?
3. Mayaṃ narapatiṃ disvā agamimhā.
4. Aham gantvā kavino vadim.
6. Hiyo eva aham lekhanāṃ likhitvā mayhaṃ patino pesesim.
7. potthakaṃ saṅgaṇāhitvā.
8. Amhākaṃ ṇātayo atithino ghare vasitvā pāto’va nikkhamiṣu.
10. suṇimhā.
11. Narapati arāmaṃ katvā muṇino pūjesi.
12. Aham atithihi saddhiṃ pātarāsaṃ bhuñjitvā mayhaṃ ṇātayo passituṃ agamim.
13. kinnitvā adāsiṃ.
14. Kasmā tvam aggissa purato ṭhatvā kapinā saddhiṃ akīli?
15. Munimhā Dhammaṃ sutvā narapatissa saddhā uppajji.

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

B. 6. Munayo, kadæ tumhe muttri labhitvæ lokassa dhammañ desessatha?
9. ovådañ gahetvæ
10. Ahañ kavi bhavissæmi.
11. Ahañ narapatino purato ðhassæmi.

X. A. 15. The wise man guards earnestness like an excellent treasure.
B. 1. Dhammacærino pápañ akatvæ duggatøsu na uppajjissanti.
8. settham dhanam'va.
11. Hatthim disvæ ajayo bhayena paläyimsu (or dhøvimsu).
12. Narapati mahesiyæ saddhiñ hiyo nagarañ pápuñi.

XI. A. 7. You stand here till I go.
B. 4. Mitta, yæva'hañ ágacchæmi táva mæ gacchasi.
8. Yæva mayañ átaviyæ dáruñ áharæma táva te idha titthantu.
15. Ávuso, yæva mayañ ágacchæma táva mæ yãgunañ bhikkúñañ detha.

XII. A. 13. kareyyæmi, I would make.
15. Jine, one should conquer.
16. Strive quickly (and) be wise.
B. 2. always = niccañ.
4. Sádhu, mayañ saddhiñ evam mæ kujjheyyæsi.
5. Yæva tava lekhanam labheyyæmi táva ahañ tuyhañ mittam passituñ na gaccheyyæmi.
6. to overcome = abhibhavituñ
7. Sace tvañ mayañ ovådañ suñeyyæsi tayañ saddhiñ ahañ have gaccheyyæmi.
11. Yæva mayañ saccæni bujheyyæma táva mayañ duggatøsu na uppajjeyyæma.
12. Tvañ khippam' gantvæ me lekhanañ áhareyyæsi.

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

B. 1. Kā esā?
2. Kim tassa nāmaṃ?
4. Nanu eso tava ñāti?
10. Etena tassa vā tassā vā kiṃ payojanaṃ.
14. Yām icchasi so tāṃ vadatu.
16. Yām tava cakkhunā passasi sabbaṃ aññesaṃ mā vadeyyāsi.
17. Yesu nagaresu paṇḍitā vasanti tesu mayaṃ vasituṃ icchāma.

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

B. 1. Idaṃ tayā katāṃ.
2. Sākha tena chinnā.
3. Ahām visikhāya gacchantaṃ purisaṃ passiṃ.
4. Sā muniṃ vandanti aṭṭhāsī.
5. Tasmiṃ pāthasaḷaṃ gate ahāṃ gharanā āgato.
7. nisiddanti
8. Tayā na nahātabbaṃ.
9. Yaṃ kattabbaṃ taṃ so karotu.
10. Evaṃ tayā taṃ daṭṭhabbaṃ.
11. Mayā likhitāni poṭhakāni tesāṃ na dātābāṇi.
12. Aggimhi khitāma maṇiṃ mama sahāyā passiṃsu.
15. Vejjena dināṃ osadhaṃ pibante gilāne manussā passiṃsu.

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

XVI. A. 9. He gave his three sons twelve fruits, four for each.
13. At least the five precepts should be observed by laymen.
B. 3. Amhākaṃ dve chakkhūni atthi, api ca ekaṃ mukhaṃ.
6. Imesam paṇḍakāraṇāṃ kim tvaṃ gaṇheyyāsi?
7. Dārako tini ambāni kīṇṭvā ekaṃ bhūjītvā, dve gharāṃ hari.
10. dve satāni.
11. Ito sattame divase.
15. So paṭca satāni datvā sahassaṃ alabhī.

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

B. 1. Ahaµ attano pañi.
2. So attaññaµ ovadi.
3. pesitā.
6. It is not good = na sundaraµ.
7. Gunaµvantā niccaµ sabhehi pūjitā.
8. good = attha
13. Ekacce rājano aññesaµ raṭṭhānaµ lobbena vihaññanti. (nassanti)
15. dibbati

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

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

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

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

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

B. 7. village-school = gāmapāṭhasālā.
9. well-water = kūpodaka. sea-water = samuddodaka.
11. Etāni mañcapāṭhāni ajja dāsadāsihi dhovitāñi.
13. Desireless One = nittaṇṇo.
15. Aham setahatthiyā va-nilasse va na diṭṭhabubbo.
16. gift of truth = Dhammadāna.

XXI. A. 1. Stop not proceed.
3. yathābuddhaṃ = according to seniority.
6. yathākammamaṃ = according to deeds.
8. His pupils wandering in villages and hamlets arrived in the city at sunrise.
11. paññitasotanam = to the wise hearers.
13. Sattassattāham = seven weeks.

B. 1. in due course = yathākkamena.
3. Suriyatthatāṅgateva yathākkamenā to upanagaraṃ sampūṇīṣu.
5. come together = samāgacchanti.
7. It is not right = na vaṭṭati.

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


XXIII. A. 1. Giver of what is a giver of strength........
2. dīpado = giver of lights.
4. He who drinks the Dhamma lives happily.
8. Taṇhakkhayo = he who has destroyed craving.
12. Amidst prosperity and adversity be unshaken in mind.
13. dhammasaṇaṭṭhāya = for the purpose of hearing the Dhamma.

6. coming = āgamanam.

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