An Elementary Pali Course

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Buddha Dharma Education Association Inc.
AN ELEMENTARY PÅLI COURSE

Nārada Thera

TO MY VENERABLE TEACHER PELENE SIRI
VAJIRAÑĀNA MAHĀ NĀYAKA THERA

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

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

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

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

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

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[ibric@sri.lanka.net]

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# Abbreviations

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AN ELEMENTARY PĀḷI COURSE

INTRODUCTION

Namo Tassa Bhagavato Arahato Sammā-Sam-Buddhassa!

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

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

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

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

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

8 Vowels (Sara)

a, ā, i, ī, u, ū, e, o.

33 Consonants (Vyañjana)

| Gutturals | k, kh, g, gh, ŋ. |
| Palatals  | c, ch, j, jh, ň. |
| Cerebrals | ṭ, ṭh, ḍ, ḍh, ṇ. |
| Dentals   | t, th, d, dh, n. |
| Labials   | p, ph, b, bh, m. |

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

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

| Letter | Pronounced as |
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”.

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

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

The aspirates " kh ", " gh ", " ṭh ", " ḍh ", " th ", " dh ", " ph ", " bh ", are pronounced with " h " sound immediately following; e.g., in blockhead, pighead, cat-head, log-head, etc., where the " h " in each is combined with the preceding consonant in pronunciation.
Lesson 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 narø***</td>
<td>narā</td>
</tr>
<tr>
<td>Accusative naraṃ</td>
<td>nare</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 Ṙm</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 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 + ū = 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:

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buddha</td>
<td>The Enlightened One</td>
</tr>
<tr>
<td>Dāraka</td>
<td>child</td>
</tr>
<tr>
<td>Dhamma</td>
<td>Doctrine, Truth, Law</td>
</tr>
<tr>
<td>Gāma</td>
<td>village</td>
</tr>
<tr>
<td>Ghaṭa</td>
<td>pot, jar</td>
</tr>
<tr>
<td>Janaka</td>
<td>father</td>
</tr>
<tr>
<td>Odana</td>
<td>rice, cooked rice</td>
</tr>
<tr>
<td>Putta</td>
<td>son</td>
</tr>
<tr>
<td>Sūda</td>
<td>cook</td>
</tr>
<tr>
<td>Yācaka</td>
<td>beggar</td>
</tr>
</tbody>
</table>

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 (vada) speaks, declares
- Vandati (vanda) salutes
- Rakkhati (rakkha) protects

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

**Illustrations***:

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

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

**Exercise i**

**A**

TRANSLATE INTO ENGLISH

1. Buddho vadati.
2. Dhammo rakkhati.
3. Sā dhovati.

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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.

TRANSLATE INTO PALI

4. Yaśca dhāvati.
5. Sūdā pacanti.
7. Te vadanti.
9. Puttā dhāvanti.
10. Dārako vandati.
11. Buddha dhammaṇ rakkhati.
12. Dārakā Buddhaṃ vandanti.
15. Sā odanaṃ pacati.
16. Buddhā dhammaṇ vadanti.
17. Puttā janake vandanti.
18. Yācakā. ghāte dhovanti.
19. Te gāme rakkhanti.
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.

Vocabulary: English-Pali

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Lesson II

A. Declension of Nouns ending in "a"

(contd.)

Nara

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<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Instrumental</td>
<td>narena</td>
<td>narebhi, narchi</td>
</tr>
<tr>
<td></td>
<td>by or with a man</td>
<td>by or with men</td>
</tr>
<tr>
<td>Dative</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>
</tbody>
</table>

Terminations

<table>
<thead>
<tr>
<th>CASE</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Instrumental</td>
<td>ena**</td>
<td>ebhi,** ehī**</td>
</tr>
<tr>
<td>Dative</td>
<td>āya, ssa</td>
<td>naṃ***</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 " naṃ " is always long.
Masculine Substantives:

<table>
<thead>
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<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
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<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>Vejjha</td>
<td>Doctor, physician</td>
</tr>
</tbody>
</table>

B. Conjugation of Verbs

PRESENT TENSE - ACTIVE VOICE (contd.)

2<sup>nd</sup> person terminations

<table>
<thead>
<tr>
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<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:

<table>
<thead>
<tr>
<th>Deseti</th>
<th>(disa)</th>
<th>preaches</th>
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<tbody>
<tr>
<td>Deti</td>
<td>(dā)</td>
<td>gives</td>
</tr>
<tr>
<td>Harati</td>
<td>(hara)</td>
<td>carries</td>
</tr>
<tr>
<td>Āharati</td>
<td>(hara with ā*)</td>
<td>brings</td>
</tr>
<tr>
<td>Nīharati</td>
<td>(hara with nī*)</td>
<td>removes</td>
</tr>
<tr>
<td>Paharati</td>
<td>(hara with pa*)</td>
<td>strikes</td>
</tr>
<tr>
<td>Gacchati</td>
<td>(gamu)</td>
<td>goes</td>
</tr>
<tr>
<td>Āgacchati</td>
<td>(gamu with ā)</td>
<td>comes</td>
</tr>
<tr>
<td>Labhati</td>
<td>(labha)</td>
<td>guest, receives</td>
</tr>
<tr>
<td>Peseti</td>
<td>(pesa)</td>
<td>sends</td>
</tr>
</tbody>
</table>

* 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. Samanānam (dat. pl.) pesetha
   to the ascetics you send
Exercise ii

1. Tvaṃ rathena gacchasi.
2. Tvaṃ ādarena Dhammaṃ desesi.
3. Tvaṃ gilānassa osadhaṃ desi.
4. Tvaṃ. daṇḍena sunakham paharasi.
5. Tvaṃ vejjānaṃ rathe pesesi.
6. Tumhe ādarena gilāṇānaṃ āhāraṃ detha.
7. Tumhe dāsehi gāmaṃ* gacchatha.
8. Tumhe samanānaṃ dhammaṃ desetha.
10. Tumhe sunakhassa āhāraṃ hratha.
11. Dārakā sunakhehi gāmaṃ gacchanti.
12. Sūdā hatthehi ghaṭe dhovanti.
13. Tumhe gilāne vejjassa pesetha.
15. Samanā ādarena dhammaṃ desenti.
16. Tumhe daṇḍehi sunakhe paharatha.
17. Vejjo rathena gāmaṃ āgacchati.
18. Dārakā ādarena yācakānaṃ āhāraṃ denti.
19. Tvaṃ samanēhi Buddhaṃ vandasi.
20. Tumhe hatthehi osadhaṃ nīharatha.

* Verbs implying motion take the Accusative.

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

* Use the Instrumental case.

Vocabulary: English-Pali

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Lesson III

A. Declension of Nouns ending in " a "

(contd)

nara

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

Terminations

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

Masculine Substantives:
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acariya</td>
<td>teacher</td>
</tr>
<tr>
<td>Amba</td>
<td>mango</td>
</tr>
<tr>
<td>Apana</td>
<td>shop, market</td>
</tr>
<tr>
<td>Arama</td>
<td>temple, garden, park</td>
</tr>
<tr>
<td>Assa</td>
<td>horse</td>
</tr>
<tr>
<td>Matula</td>
<td>uncle</td>
</tr>
<tr>
<td>Ovada</td>
<td>advice, exhortation</td>
</tr>
<tr>
<td>Pabbata</td>
<td>rock, mountain</td>
</tr>
<tr>
<td>Panackara</td>
<td>reward, gift</td>
</tr>
<tr>
<td>Rukkha</td>
<td>tree</td>
</tr>
<tr>
<td>Sissa</td>
<td>pupil</td>
</tr>
<tr>
<td>Talaka</td>
<td>pond, pool, lake</td>
</tr>
</tbody>
</table>

**B. Conjugation of Verbs**

**PRESENT TENSE - ACTIVE VOICE**

(contd.)

1st person terminations

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

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

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gaśñhāti* (gaha)</td>
<td>takes, receives, seizes</td>
</tr>
<tr>
<td>Saṅganḥāti (gaha with saṃ)</td>
<td>Treats, compiles</td>
</tr>
<tr>
<td>Uggaṇhāti (gaha with u)</td>
<td>learns</td>
</tr>
<tr>
<td>Kināti (ki)</td>
<td>buys</td>
</tr>
<tr>
<td>Vikkināti (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 - gaśñhanti. So are saṅgāṅhanti, uggāṅhanti, kiṅanti and sunānti.

** " Ava " is often changed into " o "

### Illustrations:

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

---

25
Exercise iii

A

1. Ahaṃ ācariyasmā Dhammaṃ suṇāmi.
2. Ahaṃ mātulasmā paṇḍākāraṃ gaṇṭhāmi.
3. Ahaṃ assasmā parāmi.
5. Ahaṃ āpaṇṭasmā ambe kiṃāmi.
7. Mayaṃ ācariyehi ugganḥāma.
8. Mayaṃ ācariyassa ovādaṃ labhāma.
10. Mayaṃ assānaṃ āhāraṃ āpanṭehi kiṃāma.
11. Sissā samāṇaṇaṃ ārāmehi nikkhamanti.
12. Ācariyo mātulassa assaṃ āruhati.
14. Tumhe ācariyehi paṇṇākāre gaṇḍhātha.
15. Narā sissānaṃ dāśānaṃ ambe vikśanātī.
17. Rukkhā pabbatasmā patanti.
18. Ahaṃ suṇakhehi talākaṃ oruḥāmi.
19. Mayaṃ ārāmasmā ārāmaṃ gacchāma.
20. Puttā ādarena janakānaṃ ovādaṃ gaṇḍhāti.

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

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Lesson IV

A. Declension of Nouns ending in " a "

(contd.)
nara

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

Terminations

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Locative</td>
<td>e, mhi, smiµ</td>
<td>esu</td>
</tr>
<tr>
<td>Vocative</td>
<td>a, ā</td>
<td>ā</td>
</tr>
</tbody>
</table>
B. Conjugation of Verbs

PRESENT TENSE - ACTIVE VOICE

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

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

disa, to preach
Verbs:

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

* "Passa" is a substitute for "disa"

Some Indeclinables:

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

**Illustrations:**

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

**Exercise iv**

A

1. Sakunā rukkesu vasanti.
2. Kassako maṇce supati.
3. Mayaṃ magge na kilāma.
5. Maggika, kuhin tvam gacchasi?
6. Āma sadā te na ugganqanta.
7. Macchā talāke kīlanti.
10. Kasmā tumhe maṇcesu na supatha?
11. Mayaṃ samanqāhi saddhiṃ ārāme vasāma.
12. Macchā talākesu ca samuddesu ca uppajjanti.
13. Ahaṃ ākāse suriyāṃ pāsamī, na ca candaṇ.
15. Kasmā tumhe dārakehi saddhiṃ magge kīlatha?
16. Āma, idāni so* 'pi gacchāti, ahaṃ** 'pi gacchāmi.
17. Maggikā maggesu vicaranti.
18. Kasskā, kadā tumhe puna idha āgacchatha?
19. Ācariya, sabbadā mayaṃ Buddhaṃ vandāma.

* So + api = so ‘pi.

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

Vocabulary: Pali-English

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

Vocabulary: English-Pali

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Lesson V
Full Declension of Nouns ending in "a"

Nara, m. man

SINGULAR                  PLURAL
Nom.  naro                narā
      a man                men
Voc.  nara, narā           narā
      O man!               O men!
Acc.  naraṁ                nare
      a man                men
Instr. nareṇa              narebhi, narehi
      by or with a man     by or with men
Abl.  narā, naramhā, narasmā narebhi, narehi
      from a man           from men
Dat.  naraẏa, narassa      narānām
      to or for a man      to or for men
Gen.  narassa              narānāṁ
      of a man             of men
Loc.  nare, naramhi, narasmiṁ naresu
      in or upon a man     in or upon men

Neuter Gender
Phala, fruit

SINGULAR                  PLURAL

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

(The rest like the masculine)

**THE CASES IN PĀḷI**

<table>
<thead>
<tr>
<th>Case</th>
<th>(1st)</th>
<th>(2nd)</th>
<th>(3rd)</th>
<th>(4th)</th>
<th>(5th)</th>
<th>(6th)</th>
<th>(7th)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paṭhamā</td>
<td>Nominative</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ālapana</td>
<td>Vocative</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dutiyā</td>
<td>Accusative</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tatiyā</td>
<td>Auxiliary*</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Karaṇa</td>
<td>Instrumental*</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Catuttthi</td>
<td>Dative</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pañcamī</td>
<td>Ablative</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chaṭṭhi</td>
<td>Genitive</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sattamī</td>
<td>Locative</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

**Terminations**

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

**Neuter Substantives:**

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

**Verbs:**

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

A

1. Sakuṇā phalāni khādānti.
2. Mayaṁ pīṭhesu nissidāma, mañcesu supāma.
3. Narā āpāṇehi bhaṇḍāṇi kiṃanti
4. Phalāni rukkhehi patanti.
5. Kassakā khettesu bijāṇi vapanti.
6. Sabbadā mayaṁ udakena pāde ca mukhañ ca dhovāma.
7. Sissā ācariyānaṁ lekanāni likhanti.
8. Idāni ahaṁ mittehi saddhīṁ ghare vasāmi.
10. So pupphehi Buddhaṁ pūjeti.
11. Kasmā tvaṁ āhāraṁ na bhūjāsi?
12. Ajjā sissā ācariyehi potthakāni uggāṇhānti.
15. Mayaṁ nagare gharāṇi passāma.
17. Dārakā janakassa pīṭhasmiṁ na nissiṇenti.
18. Mittaṁ ācariyassa potthakaṁ pūjeti.
19. Tumhe narānaṁ vattthāni ca bhaṇḍāni ca vikkinātha.
20. Ācariyassa ārāme samaṇā ādareṇa narānaṁ Buddhassa Dhammaṁ desenti.

*Mukhaṁ + ca = mukhaṁ ca

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

* Use the Instrumental.

Vocabulary: English-Pali

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Lesson VI

A. Nouns ending in " ā "

Kaññā, f. maiden, virgin

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

Terminations

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

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

- Bhariyā  wife
- Bhāsā  language
- Dārikā  girl
- Dhammasālā  preaching-hall
- Gāngā  Ganges, river
- Nāvā  ship, boat
- Osadhasālā  dispensary
- Pāḷi bhāsā  Pāḷi language
- Paññā  wisdom
- Pañhasālā  school
- Saddhā  faith, devotion, confidence
- Salā  hall
- Gilānasālā  hospital
- Visikhā  street

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: -

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

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

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

### TABLE

<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, passituµ</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>āganhituµ</td>
<td>āgantvā, āgamma</td>
</tr>
<tr>
<td>hū</td>
<td>to be</td>
<td>hori</td>
<td>hotuµ</td>
<td>hutmā</td>
</tr>
<tr>
<td>su</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>katuµ</td>
<td>katuµ</td>
</tr>
<tr>
<td>lapa with saµ</td>
<td>to converse</td>
<td>sallapanti</td>
<td>sallapituµ</td>
<td>sallapitvā</td>
</tr>
<tr>
<td>ña (jāna)</td>
<td>to know</td>
<td>jānanti</td>
<td>nātuµ, jānituµ</td>
<td>nātuµ, jānitvā</td>
</tr>
<tr>
<td>nahā</td>
<td>to bathe</td>
<td>nahāyanti</td>
<td>nahāyituµ</td>
<td>nahāyitvā, nahātivā</td>
</tr>
<tr>
<td>pā</td>
<td>to drink</td>
<td>pibanti, pivanti</td>
<td>pātuµ, pibituµ</td>
<td>pātuµ, pibitvā</td>
</tr>
<tr>
<td>ruha with ā</td>
<td>to ascend</td>
<td>āruhanti</td>
<td>āruhituµ</td>
<td>āruhītvā, āruyha</td>
</tr>
<tr>
<td>ōhā</td>
<td>to stand</td>
<td>ūtīhanti</td>
<td>ūtuµ</td>
<td>ūtvā</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.

---

40
2. Dārikāyo ugganhitum pāṭhasālam gacchanti.
The girls to learn to school go.

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

The maidens food to eat in the hall sit.

Exercise vi

A

1. Kaṅñāyo gaṅgāyaṃ nahāyitum gacchanti.
2. Ahaṃ pāṭhasālam gantum ichchāmi.
3. Mayaṃ Dhammaṃ sotum sālāyaṃ nissiddāma.
4. Kuhīṃ tvaṃ bhariyāya saddhiṃ gacchasi?
5. Dārikāyo saddhāya Buddhāṃ vandanti.
6. Sissā idāni Pāliḥhāsāya lekhanāni likhitum jānanti.
7. Narā paṅhāṃ labhitum bhāsāyo ugganḥanti.
8. Kaṅñe, kuhīṃ tvaṃ pupphāni haritum ichchasi?
10. Assā udakāṃ pibitum gaṅgaṃ oruḥanti.
11. Sā ācariyassa bhariyā hoti.
12. Gilāne saṅganhitum visikhāyaṃ osadhasāla na hoti.
14. Dārikā gharāṃ gantum maggaṃ na jānāti.
15. Dārkā ca dārikāyo ca pāṭhasālāyaṃ pīthesu nissiditum na icchanti.
17. Mayaṃ ācariyehi saddhiṃ pāliḥbāsāya sallapāma.
18. Bhariye, kuhīṃ tvaṃ gantum ichchasi?
19. Mayaṃ gaṅgāyaṃ nāvāyo passitum gacchāma.
20. Paṅhāṃ ca saddhaṃ ca labhitum mayaṃ Dhammaṃ suṇāma.

Vocabulary: Pali-English

41
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 Pāḷi 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.
### Lesson VII

**Aorist (Ajjatanĩ) — Active voice**

Terminations

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>ī</td>
<td>uṃ</td>
</tr>
<tr>
<td>2nd</td>
<td>o</td>
<td>ttha</td>
</tr>
<tr>
<td>1st</td>
<td>iṃ</td>
<td>mha</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>apacī,</td>
<td>pacī</td>
</tr>
<tr>
<td></td>
<td>apacī,</td>
<td>pacī</td>
</tr>
<tr>
<td>2nd</td>
<td>apaco,</td>
<td>paco</td>
</tr>
<tr>
<td>1st</td>
<td>apacīµ,</td>
<td>paciµ</td>
</tr>
</tbody>
</table>

**I cooked**

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>apacum,</td>
<td>pacum</td>
</tr>
<tr>
<td></td>
<td>apacīµsu,</td>
<td>pacisµsu</td>
</tr>
<tr>
<td>2nd</td>
<td>apacīttha,</td>
<td>pacittha</td>
</tr>
<tr>
<td>1st</td>
<td>apacīµhā,</td>
<td>paciµhā</td>
</tr>
</tbody>
</table>

**we cooked**

**gamu, to go**

<table>
<thead>
<tr>
<th></th>
<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>agamī, gamī</td>
<td>agamum, gamum</td>
</tr>
<tr>
<td></td>
<td>agamī, gamī</td>
<td>agamimsu, gamimsu</td>
</tr>
<tr>
<td>2nd</td>
<td>agamo, gamo</td>
<td>agamittha, gamitha</td>
</tr>
<tr>
<td>1st</td>
<td>agamiµ, gamiµ</td>
<td>agamimhā, gamimhā</td>
</tr>
</tbody>
</table>

43
su, to hear

SING.  PLU.

3rd  asuŋi, suŋi  asuŋĩsu
    asuŋi, suŋi  suŋĩsu

2nd  asuŋo, suŋo  asuŋithha, suŋithha

1st  asuŋim, suŋim  asuŋimhã, suŋimhã

In the past tense the augment "a" is optionally used before the root *. The third person "ĩ" is sometimes shortened, and the third person plural "uµ" is often changed into "ĩsu ". The vowel preceding "ttha " and " mhã " 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>suṁ, ṁsu</td>
</tr>
<tr>
<td>si</td>
<td>sittha</td>
</tr>
<tr>
<td>siṁ</td>
<td>simhã</td>
</tr>
</tbody>
</table>

dā, to give

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

disa, to preach

SING.  disa + s + i = desesi
PLU.  desi + ṁsu = desesi

ṭhā, to stand

SING.  ṭhā + s + i = ṭṭhāsi
PLU.  + ṁsu = ṭṭhaṃsu

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

44
Possessive Pronouns

<table>
<thead>
<tr>
<th>Case</th>
<th>M. n.</th>
<th>F.</th>
<th>M. n.</th>
<th>F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>tassa, his</td>
<td>tassā, her</td>
<td>tesam, their</td>
<td>tāsaṃ, their</td>
</tr>
<tr>
<td>2nd</td>
<td>tava, tuyhaṃ your or thine</td>
<td>tumhakaṃ, your</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st</td>
<td>mama, mayhaṃ, my</td>
<td>amhakaṃ, our</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

These are the Genitive cases of the Personal Pronouns.

Words:
- Aparaṇha | m. | afternoon
- Ciraṇ | indec. | long, for a long time
- Eva | indec. | just, quite, even, only (used as an emphatic affirmative)
- Hiyo | indec. | yesterday
- Pāto | indec. | early in the morning
- Pātarasa | 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 pāthaṣaḷaṃ agami.
4. Acariyā tesam sissānaṃ pūbhaṃ he ovādaṃ adaṃsu.
5. Ciraṇ te amhakaṃ gharāṃ na agamiṃsu.
6. Dārikā tāsaṃ janakassa purato aṭṭhamasu.
7. Tvaṃ tassā hatthe mayhaṃ pottakaṃ passo.
8. Tvaṃ gaṅgāyaṃ nahāyituṃ pāto'va agamo.
9. Tvaṃ aija pātarāsaṃ na bhuñjo.
10. Kuhiष tumhe tumhākaष mittehi sattānaṇη aparanaṇη agamittha?
11. Kasmā tumhe’yeva** mama ācāryassa lekhanāṇη na likhittha?
12. Tumhe ciraṣ mayhaṣ putte na passittha.
15. Ahaṃ asse passitum visikhāyaṃ atāsīṃ.
17. Mayaṃ aja pubbaṇhe na ugganḥimhā.
18. Samaṇṇa viyā mayam’pi **** saddhāya dhammaṣ suṇimhā.

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

**Muni, m. sage**

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Voc.</td>
<td>muni</td>
<td>munì, munayo</td>
</tr>
<tr>
<td>Acc.</td>
<td>muni̞</td>
<td>munì, munayo</td>
</tr>
<tr>
<td>Instr.</td>
<td>muninä</td>
<td>munìbhi, munìhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>muninä, munimhä, munismä</td>
<td>munìbhi, munìhi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>munino, munissa</td>
<td>munìnaµ</td>
</tr>
<tr>
<td>Loc.</td>
<td>munimhi, munismimì</td>
<td>munìsu</td>
</tr>
</tbody>
</table>

#### Terminations

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Voc.</td>
<td>--</td>
<td>ì, ayo</td>
</tr>
<tr>
<td>Acc.</td>
<td>ì</td>
<td>ì, ayo</td>
</tr>
<tr>
<td>Instr.</td>
<td>nā</td>
<td>bhi, hi</td>
</tr>
<tr>
<td>Abl.</td>
<td>nā, mhā, smā</td>
<td>bhi, hi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>no, ssa</td>
<td>naµ</td>
</tr>
<tr>
<td>Loc.</td>
<td>mhi, smiµ</td>
<td>su</td>
</tr>
</tbody>
</table>

**Atṭhi, n. bone**

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Voc.</td>
<td>atṭhi</td>
<td>atṭhī, atṭñìni</td>
</tr>
<tr>
<td>Acc.</td>
<td>atṭhi̞</td>
<td>atṭhī, atṭñìni</td>
</tr>
</tbody>
</table>
Terminations

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

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

Words:

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

Indeclinable Past Participles*

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

Examples :-
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, kātūna

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

Illustrations:

1. nisīditvā bhuñji
   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 kēlitvā nahāyitum agami

Exercise viii

A

1. Muni narapatiµ Dhammena saṅgaṅhitvā agami.
2. Kapayo rukkhaµ āruhitvā phalāni khādiµsu.
3. Kadā tumhe kavimhā potthakāni alabhīththā?
4. Ahaµ tesaµ ārāme adhipati ahosiµ.
5. Mayaµ gahapatīhi saddhiµ gaṅgāya udakaµ āharitvā khipimhā.
7. Tvaµ tuyhaµ patiµ ādarena saṅgaṅho.
10. Sakuṇā khettesu viṁśṭa disvā khādiṃsu.
11. Narapati gahapatimhā maṃśṭa labhitvā kavino adāsi.
12. Adhipati atithihi saddhiṃ āharaṃ bhuñjitvā muniṃ passituṃ agāmi.
15. Dhammaṃ sutvā gahapatināṃ Buddhe saddhaṃ uppayi.

**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

<table>
<thead>
<tr>
<th>CASE</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Voc.</td>
<td>bhūmi</td>
<td>bhūmī, bhūmiyo</td>
</tr>
<tr>
<td>Acc.</td>
<td>bhūmiṇḥ bhūmī,</td>
<td>bhūmiyo</td>
</tr>
<tr>
<td>Instr. Abl.</td>
<td>bhūmiyā</td>
<td>bhūmībhi, bhūmīhi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>bhūmiyā</td>
<td>bhūmīnaṃ</td>
</tr>
<tr>
<td>Loc.</td>
<td>bhūmiyā, bhūmiyaṃ</td>
<td>bhūmīsu</td>
</tr>
</tbody>
</table>

**Terminations**

<table>
<thead>
<tr>
<th>CASE</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Voc.</td>
<td>i, iyo</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>ṃ</td>
<td>ī, iyo</td>
</tr>
<tr>
<td>Instr. Abl.</td>
<td>yā</td>
<td>bhi, hi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>yā</td>
<td>naṃ</td>
</tr>
<tr>
<td>Loc.</td>
<td>yā, yaṃ</td>
<td>su</td>
</tr>
</tbody>
</table>
Words:

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

B. FUTURE TENSE (Bhavissanti) - ACTIVE VOICE

Terminations*

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>ssati</td>
<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>
2nd pacissasi pacissatha
you will cook you will cook

1st pacissāmi pacissāma
I will cook we will cook

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

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

**Verbs:**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Present Tense</th>
<th>Future Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhavati</td>
<td>(bhū)</td>
<td>becomes (be)</td>
</tr>
<tr>
<td>Khaṇati</td>
<td>(khaṇa)</td>
<td>digs</td>
</tr>
<tr>
<td>Jāyati</td>
<td>(jana)</td>
<td>arises, is born</td>
</tr>
<tr>
<td>Pāpuṇāti</td>
<td>(apa with pa)</td>
<td>arrives</td>
</tr>
<tr>
<td>Pavisati</td>
<td>(visa with pa)</td>
<td>enters</td>
</tr>
<tr>
<td>Tarati</td>
<td>(tara)</td>
<td>crosses</td>
</tr>
</tbody>
</table>

**Exercise ix**

A

1. Gahapati kuddālena bhūmiyaṃ kūpaṃ khaṇissati.
2. Khantiyæ pøti uppajjissati.
3. Narapati sve aṭaviṃ pavisitvā munīṃ passissati.
5. Rattiyæ te aṭavisu na vasissanti.
7. Narapati, tvāṃ muttiṃ labhitvā Buddhọ bhavissati.
8. Kadā tvāṃ aṭaviyā nikkhāmitvā nagaraṃ pāpuṇissati?
9. Kuhiṃ tvāṃ sve gamissasi?
10. Tumhe rattiyæ visikhāsu na vicarissatha.
11. Rattiyaṃ tumhe candaṃ passissatha.
12. Ahaṃ assamhā bhūmiyam na patissāmi.
14. Mayāṃ gaṅgaṃ tarītvā sve aṭavāṃ pāpuṇissāma.
15. Sve mayāṃ dhammasālaṃ gantvā bhūmiyam nisīdītvā muttim labhitum pītiyā dhammaṃ suṇissāma.
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>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. sāmī</td>
<td>sāmī, sāmino</td>
</tr>
<tr>
<td>Voc. sāmī</td>
<td>sāmī, sāmino</td>
</tr>
<tr>
<td>Acc. sāmīnḥ</td>
<td>sāmī, sāmino</td>
</tr>
<tr>
<td>Instr. sāminā</td>
<td>sāmibhi, sāmīhi</td>
</tr>
<tr>
<td>Abl. sāminā</td>
<td>sāmibhi, sāmīhi</td>
</tr>
<tr>
<td></td>
<td>sāmimhā, sāmismā</td>
</tr>
<tr>
<td>Dat., Gen. sāmino, sāmissa sāmīnaṃ</td>
<td></td>
</tr>
<tr>
<td>Loc. sāmini, sāminhi sāmīsu</td>
<td>sāmismiṃ</td>
</tr>
</tbody>
</table>

The Loc. sing. has an additional " ni "

Terminations

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

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

Terminations

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Voc.</td>
<td>daŋdí</td>
<td>daŋdí, daŋdini</td>
<td>i, ì,ni</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>daŋdíŋ</td>
<td>„ „</td>
<td>ư ư, ư, ni</td>
<td></td>
</tr>
</tbody>
</table>

The rest like the masculine

Næří, f. woman

<table>
<thead>
<tr>
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<th>SINGULAR</th>
<th>PLURAL</th>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>næří</td>
<td>næří, næriyo</td>
</tr>
<tr>
<td>Voc.</td>
<td>næří</td>
<td>næří, næriyo</td>
</tr>
<tr>
<td>Acc.</td>
<td>næříŋ</td>
<td>næří, næriyo</td>
</tr>
<tr>
<td>Instr., Abl.</td>
<td>næřiyà</td>
<td>næřibhi, næřihí</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>næřiyà</td>
<td>næřinaŋ</td>
</tr>
<tr>
<td>Loc.</td>
<td>næřiyà, næriyaŋ</td>
<td>nærisu</td>
</tr>
</tbody>
</table>

Terminations

<table>
<thead>
<tr>
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<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>--</td>
<td>--, iyo</td>
</tr>
<tr>
<td>Voc.</td>
<td>ì</td>
<td>--, iyo</td>
</tr>
<tr>
<td>Acc.</td>
<td>ư</td>
<td>--, iyo</td>
</tr>
</tbody>
</table>

The rest like "i" terminations.
Words:

<table>
<thead>
<tr>
<th>Word</th>
<th>Gender</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Appamāda</td>
<td>m.</td>
<td>earnestness, heedfulness</td>
</tr>
<tr>
<td>Bhaginī</td>
<td>f.</td>
<td>sister</td>
</tr>
<tr>
<td>Brahmacārī</td>
<td>m.</td>
<td>celibate</td>
</tr>
<tr>
<td>Dhammacārī</td>
<td>m.</td>
<td>he who acts righteously</td>
</tr>
<tr>
<td>Dhana</td>
<td>n.</td>
<td>wealth</td>
</tr>
<tr>
<td>Duggati</td>
<td>f.</td>
<td>evil state</td>
</tr>
<tr>
<td>Have</td>
<td>indec.</td>
<td>indeed, certainly</td>
</tr>
<tr>
<td>Iva</td>
<td>indec.</td>
<td>like</td>
</tr>
<tr>
<td>Jananī</td>
<td>f.</td>
<td>mother</td>
</tr>
<tr>
<td>Mahesī</td>
<td>f.</td>
<td>queen</td>
</tr>
<tr>
<td>Medhāvī</td>
<td>m.</td>
<td>wise man</td>
</tr>
<tr>
<td>pāpa</td>
<td>n.</td>
<td>evil</td>
</tr>
<tr>
<td>Pāpakārī</td>
<td>m.</td>
<td>evil-doer</td>
</tr>
<tr>
<td>Puñña</td>
<td>n.</td>
<td>merit, good</td>
</tr>
<tr>
<td>Puñnakārī</td>
<td>m.</td>
<td>well-doer</td>
</tr>
<tr>
<td>Setṭṭha</td>
<td>adj.</td>
<td>excellent, chief</td>
</tr>
<tr>
<td>Sugati</td>
<td>f.</td>
<td>good or happy state</td>
</tr>
</tbody>
</table>

B. The Formation of Feminines

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

Examples:

<table>
<thead>
<tr>
<th>Male</th>
<th>Female</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aja</td>
<td>goat</td>
<td>Ajā</td>
<td>she-goat</td>
</tr>
<tr>
<td>Assa</td>
<td>horse</td>
<td>Assā</td>
<td>mare</td>
</tr>
<tr>
<td>Upāsaka</td>
<td>male devotee</td>
<td>Upāsikā</td>
<td>female devotee</td>
</tr>
<tr>
<td>Dāraka</td>
<td>boy</td>
<td>Darikā</td>
<td>girl</td>
</tr>
</tbody>
</table>

(If the noun ends in " ka ", the preceding vowel is often changed into " i ".)
<table>
<thead>
<tr>
<th>Deva</th>
<th>god</th>
<th>Devi</th>
<th>goddess</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dāsa</td>
<td>servant</td>
<td>Dāsī</td>
<td>maid-servant</td>
</tr>
<tr>
<td>Nara</td>
<td>man</td>
<td>Nārī</td>
<td>woman</td>
</tr>
</tbody>
</table>

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 mātulānī, aunt and
Gahapati, male house-holder - gahapatānī, female house-holder.

**Exercise x**

**A**

1. " Dhammo have rakkhati Dhammacāri. "
2. " Na duggatiµ gacchati dhammacāri. "
3. Narā ca nāriyo ca puññānā katvā sugaφisu uppajissanti.
4. Bhaginī tassa sāminā saddhim janaminā passitum sve gamissati.
5. Pāpakārī, tumhe pāpan katvā duggatisu uppajissatha.
6. Idāni mayaµ brahmacārino homa.
7. Mahesiyo nāriña puññañ kātum dhanañ denti.
8. Hatthino ca hatthiniyo ca atavisu ca pabbatesu ca vasanti.
9. Mayhaṃ sāmino jananī bhikkhunīnañ ca upāsikānañ ca saṅgāhi.
10. Mahesi narapatinā saddhiṃ sve nagaram pāpuñissati.
11. Medhāvino ca medhāvinīyo ca appamādena Dhammaṃ uggagañtvā muttim labhissanti.
12. Puññakārīno brahmacārīhi saddhiṃ vasitum icchanti.
15. "Appamādañ ca medhāvi - dhanañ setṭhañ va** rakkhati."
* Niggahita (ŋ) when followed by a group consonant is changed into the nasal of that particular group, e.g.,

- saṃ + gaho = saṅgho
- saṃ + ṭhāna = saṭṭhāna
- ahaṃ + pi = aham’pi
- ahaṃ + ca = ahaṃ ca
- taṃ + dhanaṃ = tandhanaṃ

** Setṭhaṃ + iva.

#### Vocabulary: Pali-English

1. Those who act rightly 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

Table of Contents
Lesson XI

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

Bhikkhu, m. mendicant

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. bhikkhu</td>
<td>bhikkhū, bhikkhavo</td>
</tr>
<tr>
<td>Voc. bhikkhu</td>
<td>bhikkhū, bhikkhavo, bhikkhave</td>
</tr>
<tr>
<td>Acc. bhikkhuṃ</td>
<td>bhikkhū, bhikkhavo</td>
</tr>
<tr>
<td>Instr. bhikkhunā</td>
<td>bhikkhūbhi, bhikkhūhi</td>
</tr>
<tr>
<td>Abl. bhikkhunā</td>
<td>bhikkhūbhi, bhikkhūhi</td>
</tr>
<tr>
<td></td>
<td>bhikkhumhā,</td>
</tr>
<tr>
<td></td>
<td>bhikkhusmā</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>bhikkhuno, bhikkhusa</td>
</tr>
<tr>
<td>Loc.</td>
<td>bhikkhumhi,</td>
</tr>
<tr>
<td></td>
<td>bhikkhusmiṃ</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Æyu, n. age.

<table>
<thead>
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<th>PLU.</th>
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<tbody>
<tr>
<td>Nom., Voc. Æyu</td>
<td>Æyū, Æyuni</td>
</tr>
<tr>
<td>Acc. Æyuṃ</td>
<td>Æyū, Æyuni</td>
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</tbody>
</table>

The rest like the masculine
Terminations

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

The rest like the "i" terminations

Dhenu, f. cow

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Voc</td>
<td>dhenu,</td>
<td>dhenū, dhenuyo</td>
</tr>
<tr>
<td>Acc.</td>
<td>dhenuµ</td>
<td>dhenū, dhenuyo</td>
</tr>
<tr>
<td>Instr., Abl.</td>
<td>dhenuyā</td>
<td>dhenūbhi, dhenūhi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>dhenuyā</td>
<td>dhenūnaµ</td>
</tr>
<tr>
<td>Loc.</td>
<td>dhenuyā, dhenuyaµ</td>
<td>dhenūsu</td>
</tr>
</tbody>
</table>

Terminations

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

The rest like "i" terminations
### Abhibhū, m. conqueror

<table>
<thead>
<tr>
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<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Voc</td>
<td>abhibhū</td>
</tr>
<tr>
<td>Acc.</td>
<td>abhibhūṃ</td>
</tr>
</tbody>
</table>

The rest like bhikkhu

### Sabbaññu, m. All-knowing One

<table>
<thead>
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<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Voc</td>
<td>sabbaññū</td>
</tr>
<tr>
<td>Acc.</td>
<td>sabbaññuṃ</td>
</tr>
</tbody>
</table>

The rest like bhikkhu

### Gotrabhū, n. The Sanctified One

<table>
<thead>
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<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Voc</td>
<td>gotrabhū</td>
</tr>
</tbody>
</table>

The rest like bhikkhu

### Vadhū, f. young wife

<table>
<thead>
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<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Voc</td>
<td>vadhū</td>
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</tbody>
</table>

The rest like dhenu
Words:

<table>
<thead>
<tr>
<th>Word</th>
<th>Gender</th>
<th>Case</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ávuso</td>
<td>indec.</td>
<td></td>
<td>friend, brother</td>
</tr>
<tr>
<td>Bhante</td>
<td>indec.</td>
<td></td>
<td>Lord, Rev. Sir</td>
</tr>
<tr>
<td>Cakkhu</td>
<td>n.</td>
<td></td>
<td>eye</td>
</tr>
<tr>
<td>Dāru</td>
<td>n.</td>
<td></td>
<td>wood, fire-wood</td>
</tr>
<tr>
<td>Dīpa</td>
<td>n.</td>
<td></td>
<td>light, lamp</td>
</tr>
<tr>
<td>Kataññū</td>
<td>m.</td>
<td></td>
<td>grateful person</td>
</tr>
<tr>
<td>Khīra</td>
<td>n.</td>
<td></td>
<td>milk</td>
</tr>
<tr>
<td>Kuñjara</td>
<td>m.</td>
<td></td>
<td>elephant</td>
</tr>
<tr>
<td>Maccu</td>
<td>m.</td>
<td></td>
<td>death</td>
</tr>
<tr>
<td>Madhu</td>
<td>m.</td>
<td></td>
<td>honey</td>
</tr>
<tr>
<td>Pañha</td>
<td>m.</td>
<td></td>
<td>question</td>
</tr>
<tr>
<td>Sādhukaṁ</td>
<td>indec.</td>
<td></td>
<td>well</td>
</tr>
<tr>
<td>Senā</td>
<td>f.</td>
<td></td>
<td>army</td>
</tr>
<tr>
<td>Tiṇa</td>
<td>n.</td>
<td></td>
<td>grass</td>
</tr>
<tr>
<td>Yāgu</td>
<td>m.</td>
<td></td>
<td>rice-gruel</td>
</tr>
<tr>
<td>Yāva</td>
<td>indec.</td>
<td></td>
<td>till*</td>
</tr>
<tr>
<td>Tāva</td>
<td>indec.</td>
<td></td>
<td>until*</td>
</tr>
</tbody>
</table>

*Correlatives as long as — so long

B Verbs: Imperative and Benedictive Mood (Pañcamī)

Terminations

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

64
paca, to cook

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>may he cook</td>
</tr>
<tr>
<td>2nd</td>
<td>may you cook</td>
</tr>
<tr>
<td>1st</td>
<td>may I cook</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.
- Tvaṃ gharasmā nikkhamāhi, you go away from the house.
- Tumhe idha tiṭṭhatha, you stand here.

**WISH**

- Ahaṃ Buddho bhavāmi, may I become a Buddha.
- Buddho dhammaṃ 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 āṭṭhāsi, do not stand.
mā bhuññāji, do not eat.

Verbs:

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

Exercise xi

A

1. Sabbaññu bhikkhūnaṃ dhammaṃ desetu!
2. Dhenu tiṇaṃ khādata!
3. Āvuso, ataviyā dāruṃ āharitvā aggiṃ karohi.
4. Gahapatayo, bhikkhūsu mā kujjhatha.
5. Bhikkhave, ahaṃ dhammaṃ desessāmi, sādhukaṃ suṇātha.
6. "Dhunātha maccuno senaṃ — naḷāgāraṃ’va kuñjaro."
7. Yāvahāṃ gacchāmi tāva idha tiṭṭhatha.
8. Bhikkhū pāñhaṃ sādhukaṃ bujjhantu!
9. Sissā, sadda katuṇnā hota.
10. Kataññuno, tumhe āyuṃ labhitvā ciraṃ jivatha!
11. "Dhammaṃ pibatha, bhikkhavo."
12. Mayhaṃ cakkhūhi pāpaṃ na passāmi, Bhante.
14. Āvuso, bhikkhūnaṃ purato mā tiṭṭhatha.
15. Bhante, bhikkhumhā mayaṃ pāñhaṃ pucchāma.
16. Narā ca nāriyo ca bhikkhūhi dhammaṃ sādhukaṃ sutvā pūnāṃ katvā sugatisu 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

Table of Contents
### Lesson XII

#### A. Personal Pronouns

**Amha, I**

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

**Tumha, you**

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>tvaµ, tuvaµ</td>
<td>tumhe, (vo)</td>
</tr>
<tr>
<td>Acc.</td>
<td>taµ, tavaµ, tvāµ, tuvaµ</td>
<td>tumhākaµ, tumhe, (vo)</td>
</tr>
<tr>
<td>Instr.</td>
<td>tvayā, tayā, (te)</td>
<td>tumhebhi, tumhehi, (vo)</td>
</tr>
<tr>
<td>Abl.</td>
<td>tvayā, tayā</td>
<td>tumhebhi, tumhehi</td>
</tr>
<tr>
<td>Dat., Gen</td>
<td>tava, tuyhaµ, tumhaµ, tumhākaµ, (vo)</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>tvayi, tayi</td>
<td>tumhesu</td>
</tr>
</tbody>
</table>

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

#### Terminations

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

_paca, to cook_

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>pace, paceyya</td>
<td>he should cook</td>
</tr>
<tr>
<td>2nd</td>
<td>paceyyāsi</td>
<td>you should cook</td>
</tr>
<tr>
<td>1st</td>
<td>paceyyāmi</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_.

---

69
Words:

Alikavādī m. he who speaks lies
Āroceti (ruca with ā) informs, tells, announces
Asādhu m. bad man; adj. bad, wicked
Bhajati (bhaja) associates
Bhāṇati (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. " Buddhoʿpi Buddhassa bhaṇeyya vaṇṇaṃ. "
3. " Na bhaje pāpake mitte. "
4. " Saccam bhaṇe, na kujjheyya. "
5. " Dhammaṃ vo desessāmi. "
6. Sace ahaṃ saccānī bujheyyāmi te āroceyyāmi.
7. You should not go with him.
8. Children, you should always speak the truth.
9. Rev. Sir. I should like to ask a question from you.
10. Well, you should not be angry with me thus.
11. I shall not go to see your friend until I receive a letter from you.
12. You should endeavour to overcome your anger by patience.
13. If you would listen to my advice, I would certainly go with you.
14. You should tell me if he were to send a book to you.
15. We should like to hear the doctrine from you, Rev. Sir.
16. By giving we should conquer the misers.

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.
Lesson XIII

Relative Pronouns

Ya, who, which, that

<table>
<thead>
<tr>
<th>Case</th>
<th>M.</th>
<th>N.</th>
<th>F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>SINGULAR</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>yo</td>
<td>yaṃ</td>
<td>yā</td>
</tr>
<tr>
<td>Acc.</td>
<td>yaṃ</td>
<td>yaṃ</td>
<td></td>
</tr>
<tr>
<td>Instr.</td>
<td>yena</td>
<td>yāya</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>yamḥā, yasmā</td>
<td>yāya</td>
<td></td>
</tr>
<tr>
<td>Dat., Gen</td>
<td>yassa</td>
<td>yassa, yāya</td>
<td>yāya, yāya</td>
</tr>
<tr>
<td>Loc.</td>
<td>yamhi, yasmiḥ</td>
<td>yassa, yāya</td>
<td>yāya, yāya</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PLURAL</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>ye</td>
<td>ye, yāni</td>
<td>yā, yāyo</td>
</tr>
<tr>
<td>Acc</td>
<td>ye, yāni</td>
<td>yā, yāyo</td>
<td></td>
</tr>
<tr>
<td>Instr., Abl</td>
<td>ye, yehi</td>
<td>yēbhī, yāhi</td>
<td></td>
</tr>
<tr>
<td>Dat., Gen</td>
<td>yesaṃ, yesānāṃ yāsaṃ, yāsānaṃ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>yesu</td>
<td>yāsu</td>
<td></td>
</tr>
</tbody>
</table>
Ta, who, he

SINGULAR

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>n.</th>
<th>f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>so</td>
<td>naµ</td>
<td>sā</td>
</tr>
<tr>
<td>Acc.</td>
<td>naµ, taµ</td>
<td>naµ, taµ</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></td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>namhi, tamhi</td>
<td>tiṣsaµ, tassāµ, tāyaµ</td>
<td></td>
</tr>
</tbody>
</table>

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

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

Examples :-

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

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"Yo gilånaµ upåṭṭåti so maµ upåṭṭåti"
He who serves the sick serves me

<table>
<thead>
<tr>
<th>Eta, that (yonder)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SINGULAR</strong></td>
</tr>
<tr>
<td>m.</td>
</tr>
<tr>
<td>Nom.</td>
</tr>
<tr>
<td>Acc.</td>
</tr>
<tr>
<td>The rest like &quot;ta&quot;, with the exception of forms beginning with &quot;n&quot;.</td>
</tr>
</tbody>
</table>

**The Interrogative Pronoun**:

<table>
<thead>
<tr>
<th>Ka, who, which?</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SINGULAR</strong></td>
</tr>
<tr>
<td>m.</td>
</tr>
<tr>
<td>Nom.</td>
</tr>
<tr>
<td>Acc.</td>
</tr>
<tr>
<td>Instr.</td>
</tr>
<tr>
<td>Abl.</td>
</tr>
<tr>
<td>Dat., Gen</td>
</tr>
<tr>
<td>Loc.</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>The rest like &quot;ya&quot;</td>
</tr>
</tbody>
</table>

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

The following adjectives are declined like "ya" :-

| 74 |
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
Puratthima East
Sabba all
Uttara higher, superior, Northern

Añña, aññatara, itara, eka are sometimes declined in the Dative and Genitive feminine singular as: aññissæ, aññatarissæ, itarissæ and ekissæ respectively; in the Locative feminine singular as: aññissaµ, aññatarissæµ, itarissæµ and ekissaµ respectively.

Pubba, para, aparæ are sometimes declined in the Ablative masculine singular, as: pubbæ, paræ, and aparæ respectively; in the locative masculine singular, as: pubbe, pare, and apare respectively.
Words:

<table>
<thead>
<tr>
<th>Word</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 ācariyo?
4. Idāni eso kiṃ karissati?
5. Kiṃ tvāṁ etāṁ puchasi?
6. Esā nārī te kiṃ hoti?
7. Sve kiṃ’ete karissanti?
8. Kassa bhikkhussa tvāṁ potthakaṁ pesessāma?
9. Tesaṁ dhanena me kiṃ payojanaṁ?
10. Ko jānāti ‘kiṃ’eso karissati’ti?’
11. Kissa phalaṁ nāma etāṁ?
12. Kāyaṁ disāyaṁ tassā jananī idāni vasati?
13. Kassa dhammaṁ sotuṁ ete icchanti?
14. “Yo Dhammaṁ passati so Buddham passati, yo Buddhaṁ passati so Dhammaṁ pasati ”.
15. Yaṁ tvāṁ icchasi tvāṁ etassa arocehi.

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16. Yaṃ te karonti tam* eva gahetvā paraṃ lokaṃ gacchanti.
17. Yassaṃ disāyaṃ so vasati tassaṃ disāyaṃ ete’pi vasituṃ icchanti.
18. Eso naro ekaṃ vadati, esā nāri aṇīṇat vadati.
19. Paresaṃ bhaṇḍāni mayaṃ na gaṇhāma.
20. Etāni phalāni mā tassa saktuṇassa detha.
21. Idāni sbbe’pi te Bhikkhū uttarāya disāya aṇīnantarasmīṃ ārāme vasanti.
22. Etasmiṃ nagare sabbe narā aparāṇaṃ nagaraṃ agamiṃsu.
23. Kiṃci’pi kātuṃ so na jānāti.
24. Katamaṃ disaṃ tumhe gantuṃ iccheyyaṇaḥ -puratthimaṃ vā dakkhiṇaṃ vā pacchimaṃ vā uttarāṃ vā?
25. Katarāya disāya tvaṃ suriṇāṇaṃ passasi -pubaṃ vā aparāyaṃ vā?

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

**Vocabulary: Pali-English**

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

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


15. We did not write all those letters.

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

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

* Use " tasmā ".

** Use " tena ".

Vocabulary: English-Pali

Table of Contents
Lesson XIV

Participles

In Pāli there are six kinds of Participles — viz:

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

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

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

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

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

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

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

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

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>pacam, pacanto</td>
<td>pacanto, pacantā</td>
</tr>
<tr>
<td>Voc.</td>
<td>pacam, paca, pacā</td>
<td>pacanto, pacantā</td>
</tr>
<tr>
<td>Acc.</td>
<td>pacantam</td>
<td>pacante</td>
</tr>
<tr>
<td>Instr.</td>
<td>pacatā, pacantena</td>
<td>pacantebhi, pacantehi</td>
</tr>
<tr>
<td>Abl.</td>
<td>pacatā, pacantamhā</td>
<td>pacantebhi, pacantehi</td>
</tr>
<tr>
<td></td>
<td>pacantasmā</td>
<td></td>
</tr>
<tr>
<td>Dat., Gen</td>
<td>pacato, pacantassa</td>
<td>pacatam, pacantānaṃ</td>
</tr>
<tr>
<td>Loc.</td>
<td>pacati, paca, pacantamhi, pacantasmiṃ</td>
<td>pacantesu</td>
</tr>
</tbody>
</table>

### Feminine

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

### Neuter

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

The rest like the masculine.

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

- **gacchanto puriso**, going man, or the man who is going.
- **gacchantassa purisassa**, to the man who is going.
- **paccanțī (or) pacamāṇā îtthī**, the woman who is cooking.
- **so vadamāṇo gacchati**, he goes speaking.
- **patamāṇaṁ phalaṁ**, the falling fruit.
- **rakkhīyamāṇaṁ nagaraṁ**, the city that is being protected.
- **Ahaṁ magge gacchanto tam purisaṁ passim**, 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 rakkhitabba, the mother should be protected.

Cittaµ rakkhitabbaµ, the mind should be guarded.

Tayā gantabbaµ, you should go.

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

Examples :-

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<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>dā</td>
<td>denta</td>
<td>diyamana</td>
<td>dinna</td>
<td>dātabba</td>
</tr>
<tr>
<td>disa*</td>
<td>desenta, desamāna</td>
<td>desiyamāna</td>
<td>desita</td>
<td>desetabba</td>
</tr>
<tr>
<td>bhuja</td>
<td>bhuñjanta, bhuñjamāna</td>
<td>bhuñjiyamāna</td>
<td>bhutta</td>
<td>bhuñjitabba</td>
</tr>
<tr>
<td>gamu</td>
<td>gacchanta, gacchamāna</td>
<td>gacchihāyamāna</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, kāriyamāna</td>
<td>kāta</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>suyamāna</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
- Aviheṭhayanta p. part. a + vi + heṭha, not hurting
- Bhūta n. being
- Carati v. (carā) wanders
- Khaggavisāṇakappa m. like a rhinoceros
- Nidhāya ind. p. p. ni + dhā, having left aside
- Pema m. attachment, love
- Sahāya m. friend
- Taṇhā f. craving
- Upasaṅkamati v. (kamu with upa + saṃ) approaches
Exercise xiv

A

1. "Evam me sutam."
2. Mayi gate* so agato.
3. Kim tena kataṃ?
4. So tassa vanṇam bhāṇamāno māṃ upasaṅkami.
5. Aham magge gacchanto tasmiṃ rukkhe nisinnaṃ sakunam passim.
7. Puṇṇaṃ kattabbaṃ, pāpaṃ na kātabbaṃ.
8. Ajja etena maggena mayā gantabbaṃ.
12. Paraṃ lokaṃ gacchante tayā kātāṃ puṇṇāṃ vā pāpaṃ vā tayā saddhiṃ gacchati.
13. ēhito vā nisinno vā gacchanto vā sayanto (or sayāno) vā aham sabbesu sattesu mettaṃ karomi.
15. Kim nu kattabbanti ajānantā te mama purato atthāṃsu.
16. "Pemato** jāyati soko - pemato jāyati bhayaṃ;
Pemato vippamuttassa - n’atthi soko kuto bhayaṃ."
17. "Tanāhāya jāyati soko - tanāhāya jāyati bhayaṃ;
Tanāhāya vippamuttassa - n’atthi soko kuto bhayaṃ."
19. Te gāṅgāyaṃ nahāyante mayāṃ passimhā.
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></th>
<th>m.</th>
<th>n.</th>
<th>f.</th>
</tr>
</thead>
<tbody>
<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>iminä, anenä</td>
<td>imaµ</td>
<td>imäya</td>
</tr>
<tr>
<td>Abl.</td>
<td>imamhä, imasmä</td>
<td>imaµ</td>
<td>imäya</td>
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<tr>
<td>Dat., Gen.</td>
<td>imassa, assa</td>
<td>imissä, imäya,</td>
<td>assä, assäya</td>
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<tr>
<td>Loc.</td>
<td>imamhi, imasmiŋ</td>
<td>imissäŋ, imäyaŋ,</td>
<td>assäŋ</td>
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</table>

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<th></th>
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<td>ime</td>
<td>ime, imäni</td>
<td>imä, imäyo</td>
</tr>
<tr>
<td>Instr., Abl</td>
<td>imebhi, imehi, ebhi, ehí</td>
<td>imäbhi, imähi</td>
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<tr>
<td>Dat., Gen.</td>
<td>imesaµ, imesänaµ,</td>
<td>imäsaµ, imäsañaµ</td>
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<tr>
<td>Loc.</td>
<td>imesu, esu</td>
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<td>imäsü</td>
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<tr>
<td>Case</td>
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<td></td>
<td></td>
</tr>
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<td>-------</td>
<td>----------</td>
<td>-----------</td>
<td>-----------</td>
</tr>
<tr>
<td>Nom.</td>
<td>asu, amuko</td>
<td>aduµ</td>
<td>asu, amu</td>
</tr>
<tr>
<td>Acc.</td>
<td>amuŋ</td>
<td>aduŋ</td>
<td>amuŋ</td>
</tr>
<tr>
<td>Instr.</td>
<td>amunā</td>
<td>amuyā</td>
<td></td>
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<tr>
<td>Abl.</td>
<td>amumhā, amusmā</td>
<td>amuyā</td>
<td></td>
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<tr>
<td>Dat., Gen.</td>
<td>amuno, amussa, amussā, amuyā</td>
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<tr>
<td>Loc.</td>
<td>amumhi, amusmīṃ</td>
<td>amussam, amuyam,</td>
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<table>
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<th></th>
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<tr>
<td>Nom., Acc</td>
<td>amū</td>
<td>amuyo</td>
<td>amū, amūni</td>
</tr>
<tr>
<td>Instr., Abl</td>
<td>amūbhī, amūhi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>amūsaṃ, amūsānaṃ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>amūsu</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
B. Adjectives

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

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

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

Examples :

- bala + vantu = balavantu, powerful
- bandhu + mantu = bandhumantu, having relatives
- dhiti + mantu = dhitimantu, courageous
- guña + 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>Part of Speech</td>
</tr>
<tr>
<td>--------------</td>
<td>----------------</td>
</tr>
<tr>
<td>Antima</td>
<td>adj.</td>
</tr>
<tr>
<td>Āsana</td>
<td>n.</td>
</tr>
<tr>
<td>Arahanta</td>
<td>p.p.</td>
</tr>
<tr>
<td>Bhagavantu</td>
<td>adj.</td>
</tr>
<tr>
<td>Dīgha</td>
<td>adj.</td>
</tr>
<tr>
<td>Kaṇha</td>
<td>adj.</td>
</tr>
<tr>
<td>Khuddaka</td>
<td>adj.</td>
</tr>
<tr>
<td>Majjhima</td>
<td>adj.</td>
</tr>
<tr>
<td>Mahanta</td>
<td>adj.</td>
</tr>
<tr>
<td>Namo</td>
<td>indec.</td>
</tr>
<tr>
<td>Nīca</td>
<td>adj.</td>
</tr>
<tr>
<td>Nīla</td>
<td>adj.</td>
</tr>
<tr>
<td>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>Uccha</td>
<td>adj.</td>
</tr>
<tr>
<td>Uṇha</td>
<td>adj.</td>
</tr>
</tbody>
</table>
Exercise xv

A

1. Kim’idam?
2. Kassa imani?
3. Iminæ te kim payojana?
4. Idaµ mayham hotu.
5. Ko nama ayaµ puriso?
6. Ayaµ me matulani hoti.
7. Idaµ maya kattabban.
8. Sabban idam asukena katan.
10. Ayaµ me antim aji.
11. Ayaµ seto asso khippanµ na dhavati.
13. "Yath idam tath etam — yath etam tath idam, "
14. "Idaµ vo hatina hotu — sukhit hotu hatayo! ",
15. "Tvaµ etasmiµ pabbate vasa, ahaµ imasmiµ pabbate vasissami. ",
16. "Namo tassa Bhagavato, arahato smma-sambuddhissa. ",
17. Asmiµ loke ca paramhi ca gunavanta sukha vasanti.
18. Asukay naµma visikhaya asukasmiµ ghare ayaµ tava vejo vasati.
20. Mayam imasmiµ araµme mahantani rukkhaµ passama.
21. Imassa gilannassa uhaµ udakamµ databban.
23. Imesu pupphesu setni ca ratani ca pitani ca pupphani gahetva gacchahi.
24. Imani khuddakani phalani mayam na kinama.
25. Iminah dighena 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!
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, pañṭarasa
16. solasa, sorasa
17. sattadasa, sattārasa
18. aṭṭhadasa, aṭṭhārasa
19. ekʻūna-vāsati (lit. one less twenty)
20. vāsati, viṣaṃ
21. eka-vāsati
22. dvē-vāsati, dvā-vāsati
23. te-vāsati
24. catu-vāsati
25. pañca-vāsati
26. chabbīsati
27. satta-vāsati
28. aṭṭha-vīsatī
29. ekʻūna-tiṃsatī
30. tiṃsatī, tiṃsa
31. ekatiṃsatī, ekatimsa
32. dvatīṃsatī, dvattiṃsa
33. tettiṃsatī, tettiṃsa
34. catuttiṃsatī, catuttiṃsa
35. pañca-tiṃsatī, pañca-tiṃsa
36. chattermsatī, chattermsa
37. satta-tiṃsatī, satta-tiṃsa
38. aṭṭha-tiṃsatī, aṭṭha-tiṃsa
39. ekʻūna cattāṭisatī
40. cattāṭisatī, cattāṭisaṃ, cattāṭisa
49. ekʻūna paññasasa
50. paññasa, paññasa
60. saṭṭhi
70. sattati
79. ekʻūnasita
80. asiti
90. navuti
99. ekʻūna-sataṃ
100. sataṃ
200. dvi satam
1,000. sahasraṃ
10,000. dasa-sahassam, nahutam
100,000. sata-sahassam, lakkham
10,000,000. koți
100,000,000. dasa-koți
1,000,000,000. sata-koți
"Eka", "ti" and "catu" are declinable in the three genders. When "eka" is used in the sense of 'some, certain, incomparable', it is declinable in the three genders and in both numbers. Otherwise it is declined only in the singular.

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

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

### Declension of "dvi"

<table>
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<tr>
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<th>F.</th>
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<td>Nom., Acc</td>
<td>dve</td>
<td>duve</td>
<td></td>
</tr>
<tr>
<td>Instr., Abl</td>
<td>dvibhi</td>
<td>dvihia</td>
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<tr>
<td>Dat., Gen.</td>
<td>dvinnam</td>
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</tr>
<tr>
<td>Loc.</td>
<td>dvisu</td>
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<td></td>
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</tbody>
</table>

### "ti"

<table>
<thead>
<tr>
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<th>N.</th>
<th>F.</th>
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<tbody>
<tr>
<td>Nom., Acc</td>
<td>tayo</td>
<td>tini</td>
<td>tisso</td>
</tr>
<tr>
<td>Instr., Abl</td>
<td>tibhi</td>
<td>tihia</td>
<td></td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>tinnam</td>
<td>tinnaman</td>
<td>tissanam</td>
</tr>
<tr>
<td>Loc.</td>
<td>tisu</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### "catu"

<table>
<thead>
<tr>
<th>Case</th>
<th>M.</th>
<th>N.</th>
<th>F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Acc</td>
<td>cattaro</td>
<td>caturo</td>
<td>cattari</td>
</tr>
<tr>
<td>Instr., Abl</td>
<td>catubhi</td>
<td>catubhi</td>
<td>catussa</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>catunnam</td>
<td>catunnam</td>
<td>catussanam</td>
</tr>
<tr>
<td>Loc.</td>
<td>catusu</td>
<td>catusu</td>
<td></td>
</tr>
</tbody>
</table>
Numerals from "ek'ūnavīsati" to "āṭṭha-navuti" and "koṭi" are treated as feminines and are declined only in the singular like feminine "ī" (see bhūmi). Tiṃsā, cattārisā, and paṇhāsā are declined like feminine "ā" (see kaññā).

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

dve vīsatiyo, two twenties

Tiṇi satāni, three hundreds

**Ordinals**

1. paṭhama (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), āṭṭhama (eighth), etc.

The ordinals also agree with the noun they qualify in gender, number and case. In the masculine and neuter they are declined like "nara" and "phala" respectively. In the feminine "paṭhama", "dutiya", and "tatiya" are declined like "kaññā". The ordinals from "catuttha" to "dasama" assume the feminine suffix "ī" and are declined like "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 ekādasā + "ī" = ekādasī.
Words:

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

Exercise xvi

A

1. Cattā‘imāni, bhikkhave, saccāni.
2. " Ekaµ nāma kiµ? "
3. Tīsu lokesu sattā uppañjanti.
4. Ekasmiµ hatthe pañca ānuliyo honti.
5. Ito sattame divase aham gamissāmi.
7. Ayaµ pana imasmiµ potthake solasamo paricchedo hoti.
8. " Buddhaµ saraṇaµ gacchāmi. Dutiyaµ’pi Buddhaµ saraṇaµ gacchāmi. Tatiyaµ’pi Buddhaµ saraṇaµ gacchāmi’ "
9. So tassa tiṇṇaµ putṭanaµ cattāri cattāri katvā dvādasa phalāni adāsi.
10. Etaµ sāµ ghare catasso itthiyo vasanti.
11. Yo paṭṭamaµ ṛagaccheyya so paṇṭaµkāraµ labheyya.
12. Imaµ sāµ ghare ayaµ tatiyā bhūmi.
14. Guṇavanto sadā paṅca sīlāni ca aṭṭhamiyaµ ca aṭṭhado saµcassāyiṣṇaµ ca atṭha sīlāni rakkhanti.
15. Bhikkhū pan’eva dvisata sttavāsi tāsam sikkhāpadāni rakkhanti.

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16. Tassa seṭṭhino catuṭṭhadaṅgasakoṭi dhanaṁ atthi.
18. Imāya pāṭhasālāya pañcasatthi sissā uggahanti.

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

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

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

Rāja, m. king

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>rājā</td>
<td>rājāno</td>
</tr>
<tr>
<td>Voc.</td>
<td>rāja, rājā</td>
<td>rājāno</td>
</tr>
<tr>
<td>Acc.</td>
<td>rājānaṁ, rājaṁ</td>
<td>rājāno</td>
</tr>
<tr>
<td>Instr.</td>
<td>raññā, rājena</td>
<td>rājūbhi, rājūhi</td>
</tr>
<tr>
<td>Abl.</td>
<td>raññā, rājamhā, rājūbhi, rājūhi</td>
<td>rājebhi, rājehi</td>
</tr>
<tr>
<td>Dat., Gen.</td>
<td>rañño, rājino</td>
<td>rāñnaṁ, rājūnam, rājānaṁ</td>
</tr>
<tr>
<td>Loc.</td>
<td>raññe, rājini</td>
<td>rājusu, rājūsu, rājesu</td>
</tr>
<tr>
<td></td>
<td>rājamhi, rājasmiṁ</td>
<td></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>a</td>
</tr>
<tr>
<td></td>
<td>-to cook</td>
<td>pacati</td>
</tr>
<tr>
<td></td>
<td>bhū + a + ti = bhavati</td>
<td></td>
</tr>
</tbody>
</table>

#### 2nd rudhi -to hinder m......a

(In this conjugation too the conjugational sign is " a ", but " m " is argumented before the final consonant of the root and is afterwards changed into the nasal of the group-consonant that follows.

This rule applies only to the active voice.)

|       | ru-ṃ-dh + a + ti = rundhati |
|       | bhu-ñ-ja + a + ti = bhuñjati |

#### 3rd divu — to shine ya

|       | div + ya + ti = divyati |
|       | = dibyati = dibbati |
|       | hā + ya + ti = hāyati |

#### 4th su — to hear ṅu, ṇā, uṇā

|       | su + ṇā + ti = suṇāti |
|       | also — su + ṇu + ti = suṇoti |
|       | pa + apa -to arrive |
|       | pa + apa + uṇā + ti = pāpuṇāti |

#### 5th ji — to conquer nā*

|       | ji + nā + ti = jināti |

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

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

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

   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
Sankilissati (kilisa 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 attä. "
3. " Bhagavato etaµ* atthaµ āroceyyāma. "
4. " Dharmamu cara rāja!. "
5. " Attä hi attano nātho - Ko hi nātho paro siyā. "
7. Afite pada amhākaµ ṛaṭṭhe guṇavā rājā ahosi.
8. Raṅhā likhitaµ* idaµ lekhanam amaccā passantu!
9. Pāpakehi amaccehi raṅhō ko attho?
10. Amhākaµ rājānaµ passituµ puratthimāya disāya dve rājāno āgatā.
11. Rājā attano mahesiyā saddhiṃ pāsāde vasati.
12. Catūhi disāhi cattāro rājāno āgantvā Bhagavantaµ vanditvā etam'atthaµ pucchiµsu.
13. " Puttā m’atthi dhanaµ m’atthi — Iti bālo vihaññati
    Attā hi attano n’atthi — Kuto puttā kuto dhanam. "
14. " Attanā’va kataµ pāpaµ — attanā saṅkiliṣati
    Attanā’ akataµ pāpaµ — attanā’ va visujjhati. "

* m 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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**A. Declension of Satthu, m. Teacher**

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<td>Voc.</td>
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<td>satthāro</td>
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<tr>
<td>Acc.</td>
<td>satthāraµ</td>
<td>satthāro, satthāre</td>
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<td>Instr., Abl.</td>
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<td>satthārebhi, satthārehi</td>
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<td>Dat., Gen.</td>
<td>satthu, satthuno</td>
<td>satthārānaµ, satthānaµ</td>
</tr>
<tr>
<td>Loc.</td>
<td>satthari</td>
<td>satthāresu, satthusu</td>
</tr>
</tbody>
</table>

bhattu, husband

dātu, giver

jetu, conqueror

kattu, doer

nattu, nephew

ñātu, knower

netu, leader

sotu, hearer

vattu, talker

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

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

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

**B. Causal Forms (Kārita)**

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

Examples:-
paca + e + ti = pæceti — causes to cook
paca + aya + ti = pæcayati
paca + āpe + ti = pæcæpeti
paca + āpayə + ti = pæcæpayəti

pæcesi, pæcayə, pæcæpesi, pæcæpayə, he caused to cook
pæcessati, pæcayissati, pæcæpessati, pæcæpayissati, he will cause to cook

dā + āpe = dāpeti — causes to give
dā + āpayə = dāpayəti — causes to give
chidi + e + ti = chindeti — causes to cut
chidi + āpayə + ti = chindəpeti — causes to cut
ni + āpe + ti = nayəpeti — causes to lead
gamu + e + ti = gaməti — causes to go
su + e + ti = səveti — causes to hear
bhū + e + ti = bhəveti — 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.
Dāso 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, bhəveti — develops, cultivates

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1. "Nam’atthu’ satthuno ".
2. "Tayā sutaṁ dhammaṁ amhe’pi sāvehi ".
3. Satthā sāvake dhammaṁ desāpeti (or sāvakehi).
4. Pitā puttaṁ gāmaṁ gameti.
5. Mātā attano dhītaraṁ nahiāpetvā pāṭhasālam pesesi.
7. Dhītaro, dāsehi dāruṇi āharāpetvā aggiṁ dāpetha.
8. Dhīthūhi mātaro ca pitaro ca rakkhitabba, mātūhi ca pitūhi ca dhītaro rakkhitabba.
10. Ahaṁ mātuyā ca pitarā ca saddhiṁ ārāmaṁ gantvā te dhammaṁ sāvessaṁi.
12. Satthā solāre saccāni bodhento gāmaṁ gāmaṁ nagaraṁ nagaṁārā vicarati.
13. Tesāṁ raṁtāhe dhitimante netāre na passāma.
14. Mātari ca pitari ca ādarena mayhaṁ bhattā attano dhanena mahantaṁ gharaṁ kārāpetvā te tattha vasāpesi.

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

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

### mana, n. mind

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

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>
In this tense, as in the first past tense (ajjatanî), "a " is prefixed to the root. Sometimes an additional "m " 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**

A

1. "Etad* avoca satthâ. "
2. "Bhagavâ etam’âha. "
3. "Idam’avoca Bhagavâ ".
4. "Ācariyâ evam’âha." 
5. "Atthaṃ hi nātho saraṇaṃ avoca. "
7. Eko go tamasi khettaṃ agama.
8. Vayasâ ahaṃ pañca vâsi vassâni.
10. "Taṃ sâdhukaṃ suñâhi, manasi karohi. "
11. Amhâkaṃ sattuno pâde mayaṃ sîrasâ avamamhâ.
12. Tava vacasâ vâ manasâ vâ mâ kiñ ci pâpakâṃ kammaṃ karohi.
14. Satta ahâni mayaṃ kiñci’pi âhâraṃ na abhûjîbhâ.
15. Mayhaṃ bhâtâ gonaṃ tînaṃ adâ

* Etaṃ + avoca = Etad avoca.

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

Compounds (samāsa)

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

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

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

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

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

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

   In some instances the qualifying adjective follows the noun.

   Examples: -
Taruṇo-puriso  taruṇapuriso (m) young man
Taruṇi-kaṇṇā  taruṇakaṇṇā (f) young maiden
Taruṇaṁ-phalaṁ  taruṇaphalaṁ (n) young fruit
Sumedho-pañḍito  sumedhapañḍito  Sumedha the wise or wise Sumedha
Mukham’eva cando  mukhacando  moon-face
Silam’eva dhanaṁ  siladhanaṁ  wealth of virtue
Su-jano  sujano  good man
Na-kusalaṁ  akusalaṁ  immoral or non-moral
Na-asso  anasso  non-horse (mule)
Na-manusso  amanuusso  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 Dīgha Samāsa (Numerical Compounds).

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

Examples :-
Dve-aṅguliyo  dvaṅgulaṁ  two-finger
Tayo-lokā  tilokaṁ  three-fold world
Catasso-disā  catuddisaṁ  four-fold direction
Cattāri-saccāni  catusaccaṁ  four-fold truth
Satta-ahāni  sattāhaṁ  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
Catassā-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 Saṃskṛti grammarians this class of compounds is known as Determinative Compound.

Examples :-

1. Dutiyā-Acc. gāmam-gato = gāmagato, he who has gone to the village.
   sivaµ-karo = sivaµkaro,* blessings-bestower.
2. Tatiyā-Abl. of Agent. Buddhena-desito = Buddhadesito, preached by the Buddha.
4. Catuthū-Dat. Lokassa-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 rūpaṅca = nāmarūpaṃ, mind and matter.
   Sukhañ ca dukkhañ ca = sukhadukkhaµ, happiness and pain.
   Hatthi ca gavo ca assā ca = hatthigavāssaµ, 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; nittaṇho, he who is free from craving, i.e., an Arahant.

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

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

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

* See Adjectival Compounds.

Examples :-

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Anu-pubba = anupubbaṃ, in due course, in regular succession.
Adhi-itthi = 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.

Yathā-bala = yathābalaṃ, according to strength.
Yathā-kama = yathākkamaṃ, 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 gharāni = mahāgharāṇi, big houses-adj. comp.
Puttadhītaraṇaṃ mahāgharāṇi = puttadhītumahāgharāṇi, the big houses of sons and daughters-case comp.
Exercise xx

A

1. "Sabbadānaṁ dhammadānaṁ jināti."
2. "Ahaṁ te sādhiṁ puttadhītāṁ dāsī bhavissāmi."
3. "Tisaranena sādhiṁ paṭcasīlaṁ detha me bhante."
4. "Iṭi’pi so Bhagavā araḥaṁ, sammā-sambuddho,.....satthā devamanussānaṁ....."
5. "Mātāpitā disā pubbā, ācariyā dakkhiṁnā disā."
6. Paralokaṁ gacchantāṁ puttadhītaro vā bhātaro vā hatthigavāssaṁ vā na anugacchantō (follow).
7. Eho taruṇavejjio vejjakammanī karonto gūmanagaresu vicarati.
8. Dārakadārikāyō tesāṁ mātāpītunnaṁ ovāde ṭhatāvā kihci’pi pāpakammanī na karontī.
10. Amhākamo Buddhō pana pubbe Sumedhapaṇḍito nāma ahoṣī.
11. Sattasu dhānesu sādhiadhanaṁ pana paṭhamaṁ; sīladhanaṁ dutiyaṁ, paṁśadhanaṁ sattamaṁ.
12. Dvipadesu vā catuppadesesu vā sādā mettacittamī vāsītabbaṁ.
13. Ahaṁ khīṇaṁ vā na diṭṭhāpūbbō, satthudhammaṁ vā na sutapūbbō.
15. Amaccaputtaṁ rājabhayena mahāpāsadato nikkhamiṁsu.
16. Mayhaṁ antevāsikeṣu dvē brahmacārino sādhamacetasā Buddhadesitaṁ dhammaṁ suttvā sāmaṇadhhammaṁ katvā diṭṭhadhammā ahesuṁ.

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;
   Abhijñānati, perceives, jñānati, knows;
   Abhibhavati, overcomes, bhavati, is;
   Abhimukha, facing towards;
   Abhimangala, special or high festival.

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

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Adhivasati, dwells in;
Adhisessati, will lie upon;
Adhititiṣṭhiti, 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;
   Anurāja, 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;
   Atikkamati, goes beyond, transgresses;
   Atigacchati, overcomes.

8. "Ava" — often contracted to "o", down, away, off, around;
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Avakkamati, okkamati</td>
<td>steps down, descends;</td>
</tr>
<tr>
<td>Avaharati</td>
<td>takes away, removes;</td>
</tr>
<tr>
<td>Avajñāṭī</td>
<td>despises, jñāṭī, knows;</td>
</tr>
<tr>
<td>Avamaṇḍñāṭi</td>
<td>looks down upon;</td>
</tr>
<tr>
<td>Avabodha</td>
<td>full knowledge;</td>
</tr>
<tr>
<td>Avacarati</td>
<td>goes through, traverses.</td>
</tr>
</tbody>
</table>

9. "Du" — bad, difficult;

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Duggati</td>
<td>evil state;</td>
</tr>
<tr>
<td>Duddama</td>
<td>difficult to tame;</td>
</tr>
<tr>
<td>Duranubodha</td>
<td>difficult of comprehension.</td>
</tr>
</tbody>
</table>

10. "Ni" — away, in, into, down, free from, down wards, without, great;

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Niggacchati</td>
<td>goes away;</td>
</tr>
<tr>
<td>Nikkhamati</td>
<td>goes away, departs;</td>
</tr>
<tr>
<td>Nidahati</td>
<td>lays aside;</td>
</tr>
<tr>
<td>Nirāhāra</td>
<td>without food;</td>
</tr>
<tr>
<td>Nicaya</td>
<td>great collection, accumulation;</td>
</tr>
<tr>
<td>Nigama</td>
<td>market town;</td>
</tr>
<tr>
<td>Nikhanṇati</td>
<td>digs into, bury;</td>
</tr>
<tr>
<td>Nivattati</td>
<td>ceases, turns back.</td>
</tr>
</tbody>
</table>

11. "Nī" — away, without, outwards, out of;

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nīharati</td>
<td>takes away, draws out;</td>
</tr>
<tr>
<td>Nīroga</td>
<td>healthy, without disease;</td>
</tr>
<tr>
<td>Nīrāsa</td>
<td>sapless, tasteless.</td>
</tr>
</tbody>
</table>

12. "Pa" — forward, forth, in, chief;

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pabala</td>
<td>very strong;</td>
</tr>
<tr>
<td>Payāti</td>
<td>goes forth;</td>
</tr>
<tr>
<td>Pakkhipati</td>
<td>throws in, puts in;</td>
</tr>
<tr>
<td>Pakkamati</td>
<td>sets out, goes away.</td>
</tr>
</tbody>
</table>
13. "Parâ" — away, aside, back, opposed to;
   Parâbhava,    decline, ruin (lit. away from being);
   Parâjaya,    defeat (lit. away from, or opposed to, victory);
   Parakkamati, puts forth one’s strength, strives.

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

15. "Pati" (frequently changed into "pa¥i") — again, against, towards, back;
   Pa¥ikkamati, steps backwards retreats;
   Pa¥ideti, gives in return;
   Pa¥ivadati, answers (lit. speaks in return);
   Pa¥ilomaµ, backwards;
   Pa¥isotamaµ, against the stream;
   Patirûpaµ, counterfeit, suitable;
   Patirâja, hostile king;
   Patilekhana, letter in reply.

16. "Saµ" — with, together, self;
   Sambuddha, self enlightened;
   Samâgacchati, comes together, assembles;
   Sameti, meets together;
   Saµharati, collects, folds up;
   Sa³khipati, condenses, (lit. throws together);
   Sa³gaha, collection;
   Sammukha, face to face with.
17. " Su " — good, well, thoroughly, excellent;
   Sugati,      happy state;
   Sujana,     good man;
   Sudesita,   well-preached;
   Subhāvita, thoroughly practised;
   Sudubbala,  very weak;
   Sukara,     easy to do.

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

19. " Upa " — near, towards, next, by the side of, sub, below, less, strong;
   Upagacchati, goes near;
   Upasākhā,   minor branch;
   Upadhāvati, runs up to;
   Uparājā,    viceroy;
   Upakanaṇṇa, into the ear;
   Upakadāhāti, 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", "ni", "u", and sometimes "vi".

**Exercise xxi**

**A**

1. "Mā nivatta abhikkama."
2. Puttadhūthi mātāpitaro yathāsatti saṅghetabbā.
3. Idh’āgacchatha, bhikkhavo, yathābudḍhaṃ vandatha.
4. Sace’pi dujjanaṇa yāvajīvaṃ sujane bhajeyyaṃ tesaṃ koci’pi attho na bhaveyya.
5. Sudesitaṃ Buddhadhammaṃ ugasahāmi yathābalāṃ.
8. Tass’antevāsikā gāmanigamesu vicaritvā suriyodaye nagaraṃ sampāpuṇiṣsu.
9. Senāpatiputto anupubbenā tassa raṭṭhe senāpati ahosi.

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10. "Iti h’etam vijanahi pattam so parabhavo."
11. Duranubodham abhidhammaṃ thabalaṃ pāṇḍitā-sotānaṃ desetum vattaṭi ***.
12. Upārāja paṭirājanam abhiphatuṃ upanagaram gato.
13. Sattasattam so nirāhāro’va vane vasi.
15. "Attā hi kira duddamo."
* Tava, Still
** Api ca kho pana, nevertheless.
*** vattaṭi, 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 :-

   Pañña + a = pañña (m. Nom. Sing. pañño), he who has wisdom, or wise.
   Saddha + a = saddha (m. Nom. Sing. sadders), he who has faith, or faithful; devotional.
   Vasiṭṭha + a = Vasiṭṭha, son 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 = nägarika, pertaining to the city, i.e., urban.
   Loka + ika = lokika, worldly
Loña + ika = loñika, 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 " vī " are used to signify possession.

   Examples :-
   Daṇḍa + ī = daṇḍi, he who has a stick
   Chattā + ī = chattī, he who has an umbrella
   Putta + ika = puttika, he who has sons
   Daṇḍa + ika = daṇḍika, he who has a stick
   Putta + ima = puttima, he who has sons
   Dhiti + mantu = dhitimantu, courageous
   Bandhu + mantu = bandhumantu, he who has relatives
   Gunā + 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
Suvaññā + maya = suvaññamaya, or sovaññamaya, 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 = jānatā, multitude
Bāla + tā = bālattā, 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 = nilatta, blueness
Paṇḍita + ya = Pāṇḍitya, and Paṇḍicca, wisdom

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

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

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

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**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>Guna, virtuous</td>
<td>guniya</td>
<td>guniṭṭha</td>
</tr>
<tr>
<td>Medha, wise</td>
<td>medhiya</td>
<td>medhiṭṭha</td>
</tr>
<tr>
<td>Paṇīta, noble</td>
<td>paṇītatara</td>
<td>paṇītatama</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 :-**
   
   Eka + ka = ekaka, one-group; unit; groups of singles
   Dvi + ka = dvika, two-group; dyad; twofold group
   Catu + ka = catukka, four-group; tetrad; threefold group

   These derivatives take either the masculine or the neuter.

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

   **Examples :-**
   
   Eka + kkhattuµ = ekakkhattuµ, once
   Dvi + kkhattuµ = dvikkhattuµ, twice

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

   **Examples :-**
   
   Eka + dhā = ekadhā, in one way
   Pañca + dhā = pañcadhā, in five ways, fivefold
   Bahu + dhā = bahudhā, in many ways, manifold
   Attha + so = atthaso, according to the meaning
Sabba + so = sabbaso, in every way
Añña + thæ = aññathæ, in another way, differently
Sabba + thæ = sabbathæ, in every way

These last two classes of derivatives are treated as declinables.

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

Exercise xxii

A

1. " Rājā bhavatu dhammiko. "
2. " Socati puttehi puttimæ. ">
3. Tava pañḍiccena mama kiñ payojanañ?
4. Ahañ mama mātāpitare sadī dvikkhattuñ pandāmi.
5. Manusattam’pi labhitvā kasmā tumhe puññārṣ na karotha?
6. Eso saddho dāyako sabbadā sīlañ smellā rakkhati.
7. Sabbesu devamanussesu sammā-sambuddho pana seṭho hoti.
8. Imesaṅ dvinnamā sāvkānañ ayañ pana jeyyo seyyo ca hoti.
9. Tasmiṅ āpane vānijo, dārumayabhaṅḍāni na vikkināti.
10. Yo saddho vā pañño vā yāṃ yaṃ desanā gacchati so tath’eva pūjito hoti.
11. Mahārañño kaniṭṭhaputto imasmiṅ raṭṭhe setṭharājabhāṅḍāgārīko hoti.
12. Amhākaṅ antevāsikānaṅ kaniyo pana venayiko, kaniṭṭho pana ābhidhammiko.
13. Lokiyajanā puññapāpaṅ katvā sugatiduggatīsu uppajjītvā bahudūhā kāyikasukhahādikhaṅ bhuñjanti.
14. " Tesaṅ saccena sīlana - khantimettabalenaca
    Te pi tvaṅ 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.
Lesson XXIII

Kitaka — Verbal Derivatives

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

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

A few of the important ones are given below:

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

   Examples :-

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

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

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

   Examples :-

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Annaµ + dæ + a = annada, giver of food
Balæ + dæ + a = balada, strength-giver
Dhammaµ + dhara + a = dhammadhara, one versed in the Doctrine
Dinaµ + kara + a = dinakara, maker of the day, (sun)
Kumbhaµ + kara + a = kumbhakæra, potter
Rathaµ + kara + a = rathakæra, coach-builder
Mælæ + kara + a = mælækæra, 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
Vane + cara + a = vanacara, forest-wanderer
Værimhi + jana + a = værija, water-born, aquatic

4. In the case of " aka " the initial vowel of the root frequently undergoes vuddhi substitute, and monosyllabic roots ending in " a " take an augment " y ", and those ending in " i " and " u " change into aya and ava respectively before the suffix.
" Aka " and " tu " are affixed to roots to denote the agent of the action.
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 :-
Dã + aka = dãyaka, giver, supporter
Ni + aka = nãyaka, leader
Sa + aka = sãvaka, hearer, disciple
Bhuji + aka = bhojaka, eater
Gamu + aka = gamaka, goer
Jana + aka = Janaka, father (producer)
Kara + aka = kæraka, doer
Dã + tu = dãtu, giver
Ni + tu = netu, leader
Su + tu = sotu, hearer
Ñā + tu = ñātu, knower
Bhara + tu = bhātu, husband (supporter)
Gamu + tu = gantu,* goer
Kara + tu = kattu, doer
Vācā + tu = vattu, speaker

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

5. " Ana " and " ti " are affixed to roots to form neuter and feminine abstract nouns respectively.
   Examples :-
   Dā + ana = dāna, giving, alms
   Nī + ana = nāyana, leading
   Su + ana = savāna, hearing
   Gamu + ana = gamāna, going
   Kara + aṇa = karaṇa, doing
   Mara (to die) + ana = maraṇaṇa, death, dying

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

   Gamu + ti = gati, gait, condition of birth
   Gī (to soing) + ti = gīti, song
   Muca + ti = mūti, release
   Pā + ti = pāti, drinking
   Ramu (to sport) + ti = rāti, sport, attachment
   Sara (to remember) + ti = sāti, recollection, memory
   Su + ti = suṭi, hearing
   ēhā + ti = ēhīti, state
   Thu (to praise) + ti = ṭhuti, praise

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

   Examples :-
   Kara + anīya = karaṇīya,* ought to be done
   Pā + anīya = pāṇīya, fit to be drunk, (water)
Pûja + anîya = pûjanîya, worthy of offering
Su + anîya = savanîya, fit to be heard
Dâ + ya + eyya = deyya, fit to be given
Gâha + ya = (gahya, becomes) gayha, fit to be taken
Nâ + ya + eyya = ñeyya, ought to be known, should be understood
Pâ + ya + eyya = peyya, ought to be drunk, drinkable

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

Some irregular forms:-

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

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

Examples :-

Brahmâµ cara + i = brahmacãri, one who is in the habit of leading a noble life (celibate).
Dhammaµ vada + i = dhammavãdã, one who is in the habit of expounding the Doctrine.
Saccãµ vada + i = saccavãdã, one who is disposed to speak the truth, truthful.
Sãdhu silica + i = sãdhusãli, good-natured one
Pãpa kara + i = pãpakãri, evil-doer, one who is disposed to evil
Kudha + ana = kodhana, disposed to anger, angry
Bhãsa + ana = bhãsana, garrulous
Ghusa + ana = ghosana, sounding, noisy
Kampa + ana = kampana, shaky
8. The infinitives, which are also treated as verbal derivatives formed by adding " tuµ " to the roots, are compounded with " kama " in the sense of ‘desirous of’, ‘wishing’ by dropping their niggahita.

The Desideratives thus formed are declined like compound words.

Examples :-

Bhuñjituµ kæma = bhuñjitukæma, wishing to eat
          bhuñjitukæmena, by one who wishes to eat
          bhuñjitukæmassa, to one who wishes to eat
Gantuµ kæma = gantukæma, desirous of going, wishing to go
Pacituµ kæma = pacitukæma, wishing to cook
Kætuµ kæma = kattukæma, wishing to do

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

Exercise xxiii

A

   Kiµ dado sukhado hoti - kiµ dado hoti cakkhudo? "
   Yañado sukhado hoti - døpado hoti cakkhudo. "
3. Maggo aththi maggiko n’aththi, gamanaµ aththi
   gamako n’aththi, kammaµ aththi kärako na’thi.
4. " Dhammaµpi sukhaµ seti. "
5. " Dhammaµcærı sukhaµ seti - asmiµ loke paramhi ca. "
6. " Sabbapøpi akaraµaµ "
7. " Pøpaµnaµ akaraµaµ sukhaµ ".
8. Sabbadænaµ dhammadænaµ jinæti
   Sabbaµ rasaµ dhammarasaµ jinæti,
   Sabbaµ ratiµ dhammaratiµ jinæti,
   Taµhakkhayo sabbadukkhaµ jinæti.
9. Yo sævako kæyena vā vācaya vā cetasā vā kiñci’pi pøpaµ kammaµ na karoti so hoti Dhammadharo,
   Dhammaµdø.
10. Tava thutiyæ me payojanaµ n’aththi.

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

* Use the causal of Ñopata’, to fall (pætesi).
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 Pāñci there are three classes of Sandhi, viz.:
1. Sara sandhi — **Vowel Combinations**,  
2. Vyañjana sandhi — **Consonant Combinations**, and  
3. Niggahita (m) sandhi — **Niggahita Combinations**.

1. **Sara sandhi — Vowel Combinations**

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

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

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

   | Chæyæ - iva | Iti - api | Pæto - eva |
   | = chæyæ'va, | = iti'pi,  | = pæto'va, |
   | like a shadow | such indeed | 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 | Suriya - udaya |
   | = Up'eto   | = suriy'udayu, |
   | constituted | 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 = sādhū’ti, thus good
Jīvitahetu - api = jīvitahetū’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. " Ti " 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 = pacchārati, brings back

9. Abhi, followed by a vowel is sometimes changed into " abbha ". e.g.,
Abhi - uggato = ubbhuggato, arose

10. " Adhi ", followed by a vowel, is sometimes changed into " ajha ". e.g.,
   Adhi - ágama = ajjhágama, attained

11. Sometimes " t, d, n, m, y, r, ¹, v " are inserted before a vowel. e.g.,
   Ajja - ægama = ajjhægama, attained
   Atta - attha = attadattha, self-good
   Ito - áyati = itonáyati, comes from here
   Idha - áhu = idhamáhu, here they say
   So - eva = soyeva, he himself
   Ni - antaraµ = nirantaraµ, without an interval, intermittent
   Cha - abhiññæ = cha¹abhiññæ, six kinds of higher knowledge
   Ti - angikaµ = tiva¼gikaµ, three factors

2. Vyañña Sandhi - Consonant Combinations

1. The vowel preceding a consonant is sometimes lengthened. e.g.,
   Te - assa = tyæssa, those to him
   Municare = munøcare, the sage would wander
   Su - akkhæto = svækkhæto, well-expounded
   Jæyati soko = jæyatøsoko, grief arises

2. Sometimes the vowel preceding a consonant is shortened. e.g.,
   Yadi væ sævake = yadivasævake, or if towards the disciples
   Tanhæ - khayo = tanhakkhayo, destruction (of) craving

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

4. The consonant following a vowel is sometimes duplicated. e.g.,
A - pamādo = appamādo, diligence
Vi - ṇānām = viññāṇam, consciousness

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

Ni - bhayaṃ = nibbhayaṃ, 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.,

Taṃ khaṇāṃ = taṅkhaṇāṃ, that instant
Saṃ jāta = sañjāta, born
Taṃ ṇānām = taññāṇāṃ, that knowledge
Taṃ ṭhānaṃ = taṭṭhāṇāṃ, that place
Aḥaṃ te = ahante, I to thee
Saṃnipāto = sannipāto, union
Saṃ bodhi = sambodhi, enlightenment
Saṃ māna = sammāna, honour

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

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

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

Saṃ - yamo = saṅyamo, restraint

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

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

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

Adāsīµ ahaµ, adās - ahaµ, adā's - ahaµ, adās'āhaµ, I gave
Evamaµ ahaµ, eva - ahaµ, ev'ahaµ, ev'āhaµ, thus I

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

Buddhānam - sāsanam = Buddhānasāsanam, 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 = kin'ti, what is
Cakkaµ iva = cakkaµ'va, like a wheel

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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,
   phalaṇṭ,  fruit.

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

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

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

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

The Vocative Case (Ālapana)

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

   Putta, idh’āgaccha!  son, come here.
   Bho Gotama,  O venerable Gotama!

The Accusative Case (Dutiya)

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

   Ahaṃ lekhanṭaṇṭ likhāmi,  I am writing a letter.

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

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

So gāmaṃ gacchati, he goes to the village.

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

Rukkhaṃ anu, rukkhaṃ pati, rukkhaṃ pari parivijjotate cando the moon shines by every tree.
Yad ettha maṃ anu siyā, whatever there be here for me.
Sādhu Devdatta mātāraṃ anu, Devadatta is kind to his mother.
Anu Sāriputtaṃ paṅgavā bhikkhu, monk inferior to Sariputta in wisdom.
Saccakiriyaṃ anu pavassi, it rained according to (his) act of truth.
Nadiṃ Neraṅjaraṃ pati, near Neranjara river.

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

Rajā sukhaṃ vasati, the king lives happily.
Sukhaṃ supati, sleeps happily.
Dukkhaṃ seti, lives painfully.

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

a. Vinā* Dhammaṃ, without the Doctrine.
Sace maṃ n’ālapissati, if he will not speak with me.

b. Upamā maṃ paṭibhāti, a simile occurs to me.

c. Taṃ kho pana Bhagavantaṃ, (of) that Blessed One.

d. Ekāṃ samayaṃ Bhagavā........., on one occasion the Blessed One.

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

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

Gāmaṃ āvasati, anuvasati, upavasati, lives in the village.
Vihāraṃ adhivasati, lives in the monastery.

The Auxiliary Case (Tatiyā)

When the construction is passive the agent is expressed by this case; e.g.,
The Instrumental Case (Karana)

1. The means or the instrument by which an action is done is expressed by the Instrumental Case; e.g.,
   - Ácariyena potthakaṁ diyate, a book is being given by the teacher.
   - Tena katam kammapñ, the action done by him.

2. The Instrumental is also used to express-
   (a) Cause and reason; e.g.,
      - Vajjaya vasati, through knowledge he lives.
      - Kammanapassama, by action one becomes an outcast.
   (b) Bodily defects; e.g.,
      - Akkhanā kāno, blind in one eye.
   (c) A characteristic attribute; e.g.,
      - Vanṣena 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 kitām, 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.
Kahāpanjana 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.,
Siṣena bhāram vahati, carries the burden on his head.

3. The indeclinables saha, saddhiṃ - with, accompanied by; alaṃ - enough, what use; kiṃ - what, also
governs the Instrumental; e.g.,
" Nisīdi Bhagavā saddhiṃ bhikkhussāṅghena ", 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 attaṃ, sammanati, he chooses himself.
b. Sumuttā mayaṃ tena mahāsamaṇaṇena, we are wholly released from that great ascetic.
c. Tenā samayena, at that time.

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

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

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

Tassa kujjha, mahāvīra, be angry with him, O great hero!
Devā'pi tesam pihayanti, even the Devas hold them dear.
Dujjanā guṇavantānaµ usūyanti, the evil are jealous of the virtuous.
Buddhassa silāghate, he praises the Buddha.
Nindanti bahubhānīnam, they blame the garrulous.
Mayhṃ 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 kathayiµsu, they told it to the doctor.
Arocayāmi vo Bhikkhave, I declare to you, O Bhikkhus
Satthā Bhikkhūnaµ Dhammaµ deseti, the Teacher is preaching the Doctrine to the Bhikkhus.
So tassa lekhanaµ pahiµi, 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 saµvattati, is conducive to Nibbana.
Caratha bhikkhave cārikaµ bahu-janahitæya, bahu-janasukhæya, go ye forth, O Bhikkhus, for the good and happiness of the many.
Atthāya me bhavissati, it will be for my good.

6. The words hita, good, attha, good, need, payojana, use, and indeclinables like alaµ, kiµ, namo, svāgataµ, govern the Dative; e.g.,
lokassa hitaṃ, good for the world.
Dhanena me attho, I am in need of wealth.
Nāṇena te kim payojanaṃ, of what use is wisdom to you?
Alam mallo mallassa, a warrior is fit for a warrior.
Namo sammasambuddhassa, praise be to the Fully Enlightened One.
Śvāgataṃ te mahārāja, welcome to you, O king!
Svathī hotu sabbasattānaṃ, blessing to all beings.
Sotthi te hotu sabbadā, may happiness ever be to you!

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

The Ablative Case (Pañcami.)

1. The Ablative Case is principally used to denote the place or object from which motion or separation takes place; e.g.,
Nagarā niggato rājā, the king departed from the city.
Rukkhamā phalāni patanti, fruits fall from the tree.
Assasmā patāmi, I fall from the horse.

2. The Ablative is used to express the person or thing from whom or from which something is originated, produced, caused, learnt, received, released, etc.; e.g.,
Pabbatehi nadiyo pabhavanti, rivers originate from mountains.
Urasmā jāto putto, the son born from the breast.
Udbhato sujāto, well-born from both sides.
Kāmato jāyati soko, grief arises from passion.
Corasmā bhayaṃ uppajjati, fear arises from thieves.
Ācariyamā uggunhāma, we learn from the teacher.
Sissā ācariyehi paññākaraṇaṃ labhanti, pupils receive gifts from their teachers.
Dukkhā pamuñcantu, may they be freed from pain!
Mutto mārabandhanā, released from the bondage of the Evil One.

3. That which one desires to Protect and whose sight one desires to avoid, are also put in the Ablative Case; e.g.,
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 araññāµ, the forest is four leagues from the city.
Gāmasmā ārāmo yojanaµ, the monastery is one league from the village.
Imamhā māsasmpa pañcamāse atikkhante, when five months have elapsed from this.
Ito kappasahasse, thousand Kappas hence.

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

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

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

Dānato sīlam’eva varaµ, 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 paamsanti, " they Praise him on account of morality.
    Bhava-paccayajati, birth is conditioned by action.
    Satikharanirodhavijjanirodho, 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) Kmi karana, by what reason?
(b) Tam kissa hetu, by what cause?

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

Kammassa katatt, by reason of having done the action.
Ussanatt, on account of having arisen.

The Genitive Case (Chatthi)

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

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

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

Pupphana rasi, heap of flowers.
Bihkhun samho, multitude of monks.
Meghassa saddo, sound of thunder.
Suvaqo, colour of gold.
Paddassa ukkhepana, 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.,
Narānaµ indo, king of men.
Manussānaµ adhipati, chief of men.
Satthā deva-manussānaµ, 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 manussānaµ, the Buddha is the chief of men.
Imesaµ dārakānaµ, or (imesu dārakesu) eso pa¥hamo, he is the first of these boys.
Etesaµ phalānaµ ekaµ ga¼ha, take one of those fruits.

5. Words implying skill, Proficiency, likeness, similarity, distance, nearness, under, above, etc. govern the Genitive; e.g.,
Dhammā’Dhammassa kovido, skill in knowing the right and wrong.
Kusalā naccagĩtassa, skilled in dancing and singing.
Gāmassa (vā gāmato) avidure, not far from the village.
Nibbānassa santike, in the presence of Nibbāna.
Nagarassa samipe, near the city.
Tassa Purato, in his presence.
Heṭṭhā chāyāya, under the shade.
Heṭṭhā, mañcassa, under the bed.
Tass’opari, above it; jānuma¼ðalaeµ upari, above the knees.
Pitussa tulyo, similar to the father.
Mātus-sadiso, like the mother.

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

7. Sometimes the Genitive is used in the sense of the (a) Accusative, (b) Auxiliary, (c) Instrumental, (d) Ablative, (e) Locative; e.g.,
(a) Amatassa dātā, giver of immortality.
Pāpānaµ akarañãµ sukhaµ, it is happy not to do evil.
(b) Rañño pūjito, reverenced by the king.
(c) Pattaµ odanassa pūretpū, filling the bowl with food.
(d) Sabbe bhāyanti maccuno, all are afraid of death.
    Bhīto catunnaµ āsivisānaµ, frightened of the four snakes.
(e) Divasassa tikkhattaµ, thrice a day.
    Bhagavato pasannā, pleased with the Blessed One.

The Locative Case (Sattamī)

1. The Locative Case denotes the place or time where anything is or happens; e.g.,
   Manussā gharesu vasanti, men live in houses.
   Thāliyaµ odanaµ pacati, he cooks rice in a pot.
   Khīresu jalaµ, there is water in milk.

2. The Locative denotes also the time when an action takes place; e.g.,
   Tasmiµ samaye, at that time.
   Sāyanhasamaye āgato, he came in the afternoon.
   Phussamāsamhā tīsu māsesu vesākhamāso, three months from Phussa month is the month of Vesākha.
   Ito satasahassamhi kappe, one hundred thousand aeons hence.

3. The reason is sometimes expressed by the Locative; e.g.,
   Dīpi cammesu haññate, the tigers are killed on account of their skin.
   Musāvāde pācittiyaµ, 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.,
   Manussesu khattiyo sūratamo, the warrior is the bravest of men.
   Addhikesu dhāvato sīghatamo, the runner is the fastest of travellers.
   Æyasmā Ánando arahantesu aññataro, Venerable Ánanda is one of the Arahaants.
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.,

- Lokasmiṃ or (lokassa) adhipati, lord of the world.
- Kammamasmiṃ or (kamma massa) dāyādo, heir of action.
- Paṭhavīyaṃ or (paṭhavīyā) issaro, lord of the earth.
- Gītasmīṃ or (gītassa) kusalo, skill in singing.
- Dassanasmiṃ or (dassanassa) paṭibhū, surety for appearance.
- Gosu or (gavaṃ) pasuto, born of cows.
- Adhikaraṇasmiṃ or (adhikaraṇassa) sakkhi, witness in a case.
- Dhammasmiṃ or (Dhammassa) sāmi, master of Truth.

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

- Paññāya sādhu, good in wisdom.
- Mātari sādhu, kind towards the mother.
- Vinaye nipuṇo, proficient in discipline.
- Bhanḍāgāre niyutto, attached to the treasury.
- Dhamme gāravo, reverence towards the Dhamma.
- Buddhe pasanno, being pleased with the Buddha.
- Appakasmiṃ tuṭṭho, being contented with little.
- Kāśirāhāne na kuppāmi, I am not angry with the Kāsi king.
- Adhi devesu Buddho, the Buddha is superior to the gods.
- Upanikkhe kāhāpanaṁ, a Kāhāpana is greater than Nikkha.

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

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

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

(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.
   Bhikkhussaṅghesu 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 rudantānaṁ 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 " æ ", they are often changed into " ï ".

Examples :-

<table>
<thead>
<tr>
<th>Root</th>
<th>Passive Voice</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rakkha</td>
<td>- ya - te</td>
<td>= rakkhîyate</td>
</tr>
<tr>
<td>Dā</td>
<td>- ya - te</td>
<td>= diyate</td>
</tr>
<tr>
<td>Nī</td>
<td>- ya - te</td>
<td>= nîyate</td>
</tr>
<tr>
<td>Su</td>
<td>- ya - te</td>
<td>= sûyate</td>
</tr>
<tr>
<td>Paca</td>
<td>- ya - te</td>
<td>= pacayate = paccate</td>
</tr>
</tbody>
</table>

Present Tense (Vattamānā)

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

Aorist (Ajjanānī)

<table>
<thead>
<tr>
<th>Tense</th>
<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd</td>
<td>ā</td>
<td>û</td>
</tr>
<tr>
<td>2nd</td>
<td>se</td>
<td>vhaµ</td>
</tr>
<tr>
<td>1st</td>
<td>a</td>
<td>mhe</td>
</tr>
</tbody>
</table>
Perfect Tense (Hiyattāni)

<table>
<thead>
<tr>
<th></th>
<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.</td>
<td>thha</td>
<td>tthuṃ</td>
</tr>
<tr>
<td>2.</td>
<td>se</td>
<td>vhaṃ</td>
</tr>
<tr>
<td>1.</td>
<td>ḳṛṛṛ</td>
<td>mhase</td>
</tr>
</tbody>
</table>

Benedictive (Pañcamī)

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

Subjunctive or Conditional (Sattamī)

<table>
<thead>
<tr>
<th></th>
<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.</td>
<td>etha</td>
<td>erañ</td>
</tr>
<tr>
<td>2.</td>
<td>etho</td>
<td>eyyavho</td>
</tr>
<tr>
<td>1.</td>
<td>eyyañ</td>
<td>eyyañmhe</td>
</tr>
</tbody>
</table>

Future Tense (Bhavissanti)

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

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

**Present Tense**

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

**Aorist (Ajjatani)**

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. ahosi, ahū</td>
<td>ahesuµ</td>
</tr>
<tr>
<td>2. ahosi</td>
<td>ahosittha</td>
</tr>
<tr>
<td>1. ahosiµ, ahum</td>
<td>ahosimhā, ahumhā</td>
</tr>
</tbody>
</table>

**Future Tense (Bhavissani)**

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

**Imperative (Pañcamī)**

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

SING.  PLU.
3. heyya  heyyam
2. heyyasi  heyyatha
1. heyyami  heyyama, heyyam

Future Tense (Bhavissanti)

SING.  PLU.
3. hessati, hehiti  hessanti, hehinti
2. hessasi, hehisi  hessatha, hehitha
1. hessami, hehami  hessama, hehma

Perfect (Hiyattani)

SING.  PLU.
3. ahuva  ahuva, ahuvu
2. ahuvo  ahuvattha.
1. ahuvaam  ahuvamha

Conjugation of "asa", to be

Present

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

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. āsi</td>
<td>āsiṃsu, āsuṃ</td>
</tr>
<tr>
<td>2. āsi</td>
<td>āsīṭṭha</td>
</tr>
<tr>
<td>1. āsiṃ</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>siyuṃ, 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 mahādānam pavattentī samaṇa-brāhmaṇe santappesi.


Sā’pi asse oloketvā ekaṁ sindhavapotakaṁ disvā "etaṁ me dehī " ti āha.

Vāṇijj - "Amma eso sindhavapotako. Appamattā hutmā paṭṭjaggāhi" ti vatvā taṁ paṭipādetvā agamāsi.

Sā’pi taṁ paṭṭjaggamānā ākāsa - gāmī - bhāvaṁ ātva sammāpaṭṭjagganī evaṁ cintesi - puṇṇakaraṇassā me sahāyo laddho’ti agatapubbā ca me Bhagavato sakalaṁ mārabalaṁ vidhānetvā Buddhhabhūtassā Jaya-mahā Bodhi-bhūmi. Yannūnāhaṁ tathi gantvā Bhagavato Jayamahā-bodhiṇ vandeyyaṁ ti cintetvā bahu rajata-suvaṇṇa-mālādayo kārāpetvā ekadivaṁsaṁ assan’ abhiruyha ākasena gantvā bodhi-mālave ṭhatvā - Āgacchantu ayya suvaṇṇamālā pūjetun’ti uggahosī - ten’ettha:
Yato paṭṭhāya’haṃ Buddha - sāsane suddha-mānasā
Pasunā tena sacceṇa - māmanuggaha-buddhiyā
Āgacchantu namassantu - bodhiṃ pūjento sādhukam
Soṇamālāhi Sambuddha - puttā ariyasāvakā
Sutvā taṃ vacanaṃ ayyā - bahū Śīlavāsino
Āgama nabhasā tattha - vandimṣu ca mahaṃṣu ca.

Tato-ppabhuti sā kumārikā Buddha-sāsane ati’va pasannā niccameva assamabhiruyha āgantvā ariyehi
saddhiṃ Mahābodhiṃ suvaṇṇamālābhī pūjeyvā gacchati.

Atha Pāṭaliputta-nagar’opavane vanacarā tassa abhinhaṃ gacchantiyā ca āgacchantiyā ca
rūpasampattim disvā rañño kathesuṃ. "Mahāraja, evarūpā kumārikā assam’abhiruyha āgantvā nibandaṃ
vandivā gacchati. Devassānurūṇam aggamaheṣi bhavitun" "ti.

Rājā taṃ sutvā "Tena hi bhane gaṅghatha naṃ kumārīṃ Mama aggamahesim karōmi" ti, purise
payojesi.

Tena payuttā purisā Bodhi-pūjaman catvā āgacchantim gaṅghāmā’ti tattha nilinā gahana-sajjā aṭṭhaṃsu.
Tadā sā kumārikā assam’abhiruyha Mahā-Bodhimāṇḍaṃ gantvā vitarāgēhi saddhiṃ pupphapūjäm catvā
vandivā nivatī. Atha tesu eko Dhammarakkhitthero nāma tassā eva’maḥa: "Bhagini, tvaṃ antarāmagge
corā gaṅghitukāmā ṭhitā. Asuṅkhaṭṭhaṃ patvā appamattā sīghaṃ gacchā" ti.

Sā pi gacchanī taṃ ṭhānaṃ patvā corehi anubandhitāassassa paṅhiyā saññaṃ datvā pakkami. Corā
pacchato paccchato anubandhimsu. Asso ve Gam janetvā ākāsa’mullangi. Kumārikā ve Gam sandhāretuṃ
asakkoṇī assassa piṭṭhito parigilītvā patanti-maya’ katūpākāraṃ sara puttāti āha. So patantiṃ disvā vegena
gantvā piṭṭhīyaṃ nisidāpetvā ākāsato netvā sakaṭṭhāne y’eva patiṭṭhāpesi. Tasmā

Tiracchānagaṇā p’evasa - sarantā upakārakaṇā
Na jahanī’ti mantvāna - kataṅṇū hontu pāmino.

Tato sā kumārikā sattāsītikoṇi - dhanāṃ Buddhhasāsane y’eva vapiṣvā yāvajīvaṃ sīlaṃ rakkhitvā tato
cutā suttrapabuddha viya devaloke nibbatī.

Atitaruṇavyā bho mātugāma’pi evaṃ
Vividhakusalakammaṃ katvā saggam vajanti
Kusalaphalamahaṃ mānāmāṃ bhavantā
Bhavatha katha’mupekkhā dānamāṇādikamme.
PĀṆĪYADINNASSA VATTHU

Story of the Giver of Water


Tasmīṁ y’eva divase corā nagaraṁ pavitiṁtvā ṭhajagehe sandhiṁ chinditvā dhanaśāraṁ gahetvā gacchāntā rājapurisshe anubadhā gantvā tū y’eva sālāya chaḍṭetvā palāyīṁsu. Atha rājapurissā ṭhagantvā taṁ jānapadikaṁ disvā -ayaṁ coro’ti gahetvā pacchābāhāṁ gālhaṁ bandhitvā puna-divase raṇṇo dassesuṁ.

Rāṇṇā "Kasmā bhaṇe, corakamma’kāsi" ti yutte, "N’āhaṁ, deva, coro, ṭhagantuko’mhi" ti vutte, rājā core pariyesitvā alabhanto ayaṁ eva coro imaṁ mārethā ti ānāpesi.

Rājapurissiṁ taṁ gālhaṁ bandhitvā ṭhagatāṭṭhānaṁ nete sā itthī taṁ tatha niyamānaṁ disvā saṇjānītvā kampamāna hadayā muhuttaṁ raṇṇo santikaṁ gantvā vandītvā, "deva eso na coro ṭhagantuko, muccath’etaṁ, deva’ti" āha. Rājā tssā kathāṁ asaddhahanto yajjetaṁ mocetum’icchasi tassagghanakaṁ dhanaṁ datvā muṇcēpehiṁti.

Sā "sāmi mama gehe dhanaṁ n’ātthi. Api ca me satta-puttehi saddhiṁ maṁ dāsin karohi. Etaṁ muṇcā devaṁ" ti āha.
DUGGATASSA DĀNAṀ

A Pauper’s Charity

Ahosīṁ duggato pubbe - Bārāṇasi-puruttame
Dānaṁ denti narā tattha - nimantetvāna bhikkhavo

Jīvanto bhatiyā so’haṁ - dānaṁ dente mahājane
Tuṭṭhahaṭṭhe pamudite - evaṁ cintes’ahaṁ tadā

Samuppaṇṇa-vaṭṭhālankārā - dānaṁ dentī ime janā
Parattha’pi pahaṭṭhā’va - sampattim’amubhonti te

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

Avaṭṭhito’va saṁsāro - apāyā khalu pūritā
Kalyāṇa-vimukhā sattā - kāmaṁ gacchānti duggatiṁ

Idāni dukkanhito hutvā - jivāmi kasiren’ahaṁ
Duḷḷido kapaṇo dīno - appabhogo anāliyo

Idāni bijaṁ ropemi - sukhette sūdhū-sammate
App’eva nāma ten’ahaṁ - parattha sukho samvayā

Iti cintiya bhikkhūvā - bhatin kattvā ‘nekadā
Maṇḍapaṁ tattha kārētvā - nimantetvāna bhikkhavo

Āyāsena adās ‘ahaṁ - pāyāsaṁ amatā yaso
Tena kammavipākena - devaloke manorame

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

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Sāvatthiyyaṃ hi devasikāma Anāthapindikassa gehe dve Bhikkhu-sahassāni bhuñjanti; tathā Visākhāya mahāupāsikāya. Sāvatthiyyaṃ ca yo yo danaṃ dātukāmo hoti so so tesāṃ ubhiṣṇānāṃ okāsāṃ labhitvā'va karonti. Kim kāranā? Tumbhākaṃ dānaggaṃ Anāthapindiko vā Visākhā vā āgataį ti puechītvā n’āgataį ti vutte satasahassāṃ vissajētvā katadāna’m’pi kim danaṃ nām’etanti garahanti.

Ubbi’pi te Bhikkhusāṅghassā ruciṅ ca anuchchavikakiccāni ca atiṣīya jānanti. Tesu vicārentesu bhikkhū cittarupañjaḥ bhuñjanti. Tasmā sabbe danaṃ dātukāmaṃ te gahetvā’va gacchanti. Iti te attano ghare bhikkhū pariṣītum na labhanti.


"Vippalapasi, amma’?"
"Na vippalapāmi, kaniṭṭhabhātikā’ ti.
"Bhāyasi, amma’ti.
"Na bhāyāmi, kaniṭṭhabhātikā’ ti.
Ettakaṃ vatuḥ y’eva pana sā kālamakāsi.

So Sotāpanno’pi samānaṃ setṭhīdītāri uppannasokam adhvīsetum asakkonto Dhitu sarīrakiccanā kāreṇa rodanto Satthusantikaṃ gantvā "Kaṃ gahapati dukkhī dummna assumukho rudamāno upagato’si’? ti vutte "Dhitā me bhante Sumanādevi kālakatā’ ti āha.
"Atha kasmā socasi? Nanu sabbesaṃ ekañīsikaṃ maraṇanti."

"Jañām’etaṃ bhante. Evarūpā pana me hirottappasampannah dhītā sā maraṇakāle satīṃ paccupaṭṭhāpetuṃ asakkonti vippalamānā matā’ti me anappakaṃ domanassam uppajjati” ti.

"Kiṃ pana tayā kathitaṃ mahāseṭṭhi?”


Atha naṃ Bhagavā āha. "Na te mahāseṭṭhi dhītā vippalapi” ti.

"Atha kasmā evam’āhā?” ti


"Evāṃ bhante!”

"Evāṃ gahapati!”

"Idāni kuhiṃ nibbattā, bhante?”

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

Atha naṃ satthā "Āma gahapati appamattā nāma gahāṭṭhā vā pabbajitā vā idha loke ca paraloke ca nandanti y’eva”ti vattvā imaṃ gātham’āha.

Idha nandati pecca nandati - katapuñño ubhayattha nandati
Puṇṇaṃ me katan ti nandati - bhīyyo nandati suggatiṃ gato.

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Na hi verena verāni - sammanī’da kudācanaṃ
Averena ca sammanti - esa dhammo sanantano.

Yathā agāraṃ duchhannaṃ - vuṭṭhi samativijjhati
Eevaṃ abhāvitaṃ cittaṃ - rāgo samativijjhati.

Yathā’gāraṃ succhannaṃ - vuṭṭhi na samativijjhati
Evaṃ subhāvitaṃ cittaṃ - rāgo na samativijjhati.

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

Idha modati pecca modati - katapuṇṇo ubhayattha modati
So modati so pamodati - disvā kamma-visuddhi’mattano.

Idha tappati pecca tappati - pāpakāri ubhayattha tappati
Pāpaṃ me katan’ti tappati - bhiyo tappati duggatiṃ gato.

Idha nandati pecca nandati - katapuṇṇo ubhayattha nandati
Puññaṃ me katan’ti nandati - bhiyo nandati suggatiṃ gato.

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

Appamādena maghavā - devānaṃ setṭhatam gato
Appamādam pasaṅsanti - pamādo garahito sadā.

Aciraṃ vata’yam kāyo - paṭhaviṃ adhisessati
Chuddho apetā-vihāṇo - niratthaṃ’va kaḷiṅgaraṃ.

Yathā’pi bhamaro pupphaṃ - vaṇṇagandhaṃ uheṭhayaṃ
Paḷeti rasa’mādāya - evam gāme munī care.

Na paresaṃ vilomāni - na paresaṃ kat’ākataṃ
Attano’va avekkheyya - katāni akatāni ca.
Yathæ’pi puppharæsimhæ - kayiræ màlægu¼e bahú
Evaµ jàtëna maccëna - kattabbaµ kusalaµ bahùn.

Madhù’va màññatù bàlo - yàva pàpaµ na paccati
Yàdà ca paccati pàpaµ - athà bàlo dukkhaµ nigacchati.

Selo yathà ekaghano - vàtëna na samitrati
Evaµ nindà-pasaµšàsù - na samiñjanti paññìtà.

Na attahetù na parassa hetu - na puttaµ mieche na dhanaµ na raṭṭhaµ
Na icchèyya adhammëna samiddhi’ëmattano - sa sìlavà paññavà dhammiko siyà.

Yo sahassà sahassena - saṅgàme mànusë jìne
Ekaµ ca jeyya attànaµ - save saṅgàmaµ’ùttamo.

Sabbe tasanti dàḍàssà - sabbe bhàiyanti maccunò
Attànaµ upamaµ katvù - na hanëyya na ghàtaye.

Sabbe tasanti dàḍàssà - sabbesàm jìvitaµ piyàm
Attànaµ upamaµ katvù na hanëyya na ghàtaye.

Dhammaµ care sucaritaµ - na tàm duccaritaµ care
Dhammacàri sukhaµ setì - asmiñ loke paramhi ca.

Kìcché manussà paṭïlábho - kicchaµ macchàna jìvitaµ
Kìcché sàddhammasavaññàµ - kiccho buddhànaµ upàdo.

Sabbapaµpassa akaraṇàµ - kusalassa upasampadà
Sacitta pariyodàpanàµ - etàm Buddhàna sàsànanàµ.

Yo ca Buddhàna ca dhammañ ca - saṅghàna çà saraṇàµ gato
Cattàri ariya-saccàµ - samma’ppaññàya passati.

Dukkhaµ dukkhasampàpaññàµ - dukkkhassa ca atikkamañ
Ariyañcaṭṭharìgikàµ maggam - dukkkhàpasamagàmnàµ.

Etàm kho saraṇàµ khemàµ - etàm saraṇàµ’muttamañ
Etàm saraṇà’màgamà - sabbadukkha çàmuccati.

Na c’åhu na çà bhavissati - na cètarahi vijjiò
eKàntàµ nindìto posò - eKàntàµ và pasàmìto.
Na tena paññito hoti - yāvatā bahu bhāsati
Khamī avero abhayo - paññito’ti pavuccati.

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

Akataṃ dikkataṃ seyyo - pacchā tapati dikkataṃ
Kataṅ ca sukataṃ seyyo - yaṃ katvā nānutappati.

Sukhaṃ yāva jarā sīlaṃ - sukhā saddhā paṭiṭṭhitā
Sukho paññāya paṭilābho - pāpānaṃ akaraṇaṃ sukhaṃ.

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

Cakkhunā saṁvaro sādhu - sādhu sotena saṁvaro
Ghāṭena saṁvaro sādhu - sādhu jīvhāya saṁvaro.

Kāyena saṁvaro sādhu - sādhu vācāya saṁvaro
Manasā saṁvaro sādhu - sādhu sabbattha saṁvaro
Sabbattha saṁvuto bhikkhu - sabbadukkhaṃ pañuccati.

Dhammārāmo dhammarato - dhammaṃ anuvicintayaṃ
Dhammaṃ anussaraṃ bhikkhu - saddhammaṃ na parihāyati.

Yassa kāyena vācāya - manasā n’atthi dikkataṃ
Saṁvutaṃ tihi ṭhānehi - tam’ahan brūmi brāhmaṇaṃ.

VI

Mano pubbaṅgamā dhammā - mano seṭṭhā manomayaṃ
Manasā ce paduṭṭhena - bhāsati vā karoti vā
Tato naṃ dukkham’ānveti - cakkaṃ’va vahato padaṃ.

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

Dhammā mano pubbaṅgamā (honti), mano seṭṭhā (honti), manomayā (honti), (Yo) ce paduṭṭhena manasā bhāsati vā karoti vā, tato dukkhaṃ naṃ anveti cakkaṃ vahato padaṃ iva.

Dhammā mano pubbaṅgamā (honti), mano seṭṭhā (honti), manomayā (honti), (Yo) ce psannena manasā bhāsati vā karoti vā, tato sukhaṃ naṃ anveti anapañīni chāyā iva.

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

Pubbaṅgamā - pubba + m + gamā = going before.

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

Manomayā - This is a Nominal Derivative (Taddhita) formed from mana and suffix ṭomaya’ 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’.

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’.

Cakkaṃ’va Cakkaṃ + 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 ōṭha’. Comp. ōbhīna’, from bhīdi, to break; chinna from chīdi, to cut; channa from chanda, to cover.

Anapaṁīni - Na + apāyinī. Here na is changed into ‘ōan’. Apāyinī is formed from apa + aya, to go.

Table of Contents
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
Kāłamakaṃsu - Kā lam + akāṃsu - died. Sing. Kālamakāsi
Sāpateyyaṃ - property, wealth, provisions.
Vaṇṇa-pokkharatāya - beauty of complexion.
Devaccharā - celestial nymph.
Ratana + ttau + māmikā - devoted to the Triple Gem.
Pādaparikattāṃ - state of wife.
Vibhavaṃ - wealth.
Pati + kulena - husband’s clan.
Kevalāṃ - only.
Tato paṭṭhāya - from that time, thence forth.
Nivāsam gaṇhi - took shelter.
Potakaṃ - colt.
Paṭṭijaggāhi - nourish, tend, look after.
Puṇña + karaṇassa - Dat. to one who is doing merit.
Vidhametvā - having vanquished, having defeated.
Yannūnāhaṃ - How, if I.
Mālake - in the enclosure, yard.
Ugghosesi - shouted.
Maṃ + anuggaha - have compassion on me.
Sṛṣṭa + mālāhi - with garlands of gold.
Nabhasā - through the sky.
Mahiṁsu - revered.
Tato + ppabhuti - from that time.
Nagara + upavane - in the wood near the city.
Nibandhaṁ - frequently.
Devassa + anurūpaṁ - suitable to the Deva (King).
Bhane - a term of address used by superiors to subordinates.
Nilinā - hidden.
Gahana + sajjā - ready to seize.
Nivatti - stopped.
Pañhiyā - with the heel.
Saṁhaṁ + datvā - giving a sign.
Vegaṁ janetvā - accelerating the speed.
Ākāsaṁ ullaṁghi - rose to the sky.
Sandhāretuṁ - to bear.
Parigalitvā - having glided off, slipped.
Tiracchānagatā - animals.
Mantvāna - considering, thinking.
Sutta-ppabuddho - risen from sleep.
Mātugāmā - women.

Janapada - country
Nadi + tiraṁ - river bank.
Gabbhinī + itthī - pregnant woman.
Kammaja-vātā - pains of childbirth.
Vijāyituṁ-asakkontī - unable to give birth.
Pipāsitā + amhi - I am thirsty.

II
Karuṇāyanto - pitying.
Laddhā + assāsā - having obtained consolation.
Katipaya - few
Paṭicca - on account of.
Āhinḍanto - wandering.
Sandhiṁ chinditvā - making a break - broke into the house.
Pacchābāhaṁ - hands on the back.
Gāḷhaṁ bandhitvā - binding tightly.
Āgantuκo - guest, foreigner, visitor.
Ānāpesi - ordered.
Āghātaṭṭhānaṁ - place of execution.
Saṅjānitvā - recognising.
Hadaya - heart.
Muhuttena - in a moment.
Asaddhahanto - not believing.
Tassa-agghaṇaκaṁ - its value.

Duggato - poor man.
Bhatiyā - by wages.
Tuttoṭha-hatthe - pleased and delighted.
Pamudite - rejoiced
Dakkhinēyyā - worthy of gifts.
Jīnorasā - the Sons of the Buddha.
Āvāṭṭhito - settled.
Saṃsāro - Existence.
Khalu - indeclinable, indeed.
Kalyāṇa-vimukka - opposed to good.
Kasirena - with difficulty.
Kapaño - poor.
Dino - miserable.
Anālhiyo - destitute.
Sādhu + sammate - regarded as good.
Maṇḍapaṇi - hall.
Āyāsena - with trouble.
Pāyāsaṃ - milk porridge.

Devasikaṃ - adv. daily.
Dānaggaṃ - alms-hall.
Vutte - loc. of vutta, from vada, to speak. When said, on being said.
Garahanti - from ṭgaraha’ to condemn, despise.
Rucinī - taste, desire, likes.
Anucchavkha-kiccaṇī - anu + chavi - ka = according to one’s skin, i.e., befitting, proper, suitable. Kiccaṇī, deeds, actions, duties.
Ativiya - adj. thoroughly.
Jānanti - know, from ā, to know, Jāna is substituted for āā.
Tesāvācchentesu - loc. absolute. When they inquire.
Cittarūpam - lit. according to the mind, i.e., as they liked or according to one’s heart’s content.
Parivisitum - from pari + visa - to feed.
Upadhārenti - nom. feminine singular present participle of upa + dhara, to hold, take up. Reflecting.
ēhapesi - Aorist causal of ¥hā, to stand. Placed.
Veyyāvaccaṃ karonti - perform duties, render service.
Sotāpanna - sota, stream; āpanna, entered. Stream - Winner, the first stage of Sainthood.
Patikulaµ - husband’s family.
Sakadagamiphalaµ - Fruit of Ones - Returner, the second stage of Sainthood.
Tatharüpena aphauskhena - some such illness.
Âtura - ill.
Âhårūpacchedaµ - lit. food - cutting, i.e., starving.
Pakkosāpesi - Aorist causal of pa + kusa = caused to be called; summoned.
Vippalapasi - from vi + pa + lapa, to speak. Speak confusedly, babble.
Kâlamakäsi - lit. did the time i.e., died.
Uppannasokaµ - arisen grief. Uppanna is the p.p. of u + pada, to go.
Adhväsetuµ - 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.
Kâlagatâ - lit. time done i.e., dead.
Ekaµsikaµ - adv. certain.
Hirottappasampannæ - hiri = shame, modesty; ottappa = fear; sampannæ = endowed with.
Paccupaṭṭhaṭpetuµ - inf. of pati + upa + ðhã, to gather up.
Matâ - p.p. of mara, to die.
Kathitaµ - 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 - Sanaµ + suffix tana.

Agāraµ - house.
Du + channaµ - ill - thatched.
Vuṭṭhi - rain.
Samatīvijjhati - penetrates through - saµ + ati + vijha.

Pecca - hereafter.
Kamma - kiliṭṭha - defiled actions.

Modati - rejoices - muda.
Visuddhiµ - purity.

Tappati - is tormented - tapa.

Miyanti - die - mī.

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

Adhisessati - will lie - adhi + si.
Chuddho - thrown away.
Apeta - viññæ¼o - bereft of consciousness.
Ni + atthaµ - useless.
Kaingaraµ - charred log.

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

Maṇñati - thinks - mana.

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

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

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Abhibhavati - (Abhi + bhū) overcomes.
Abhibhū - m. conqueror.
Abhidhamma - m. Higher Doctrine.
Abhigacchati - (abhi + gamu) goes near to.
Abhijānāti - (abhi + ū) 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.
Adhisūla - a higher morality.
Adhisūta - adj. very cold.
Adhitiṭhati - (adhi + ṭhā) stands upon.
Adhivasati - (adhi + vasa) dwells in.
Agā - (gamu) went.
Ägacchati - (ā + gamu) comes.
Ägatasamaño - 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.
Alika|dā - m. liar.
Āма - ind. yes.
Ama|cca - m. minister.
Amba - n. mango.
Ambara - n. garment.
Amhākaṃ - pro. our.
Amu - Pro. this, that, such.
Aṅguli - f. finger.
Aṅhā - adj. another
Annada - giver of food.
Añhātara - 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.
Aparasālāya - from the hall.
Apavāda - m. abuse, blame.
Api - ind. over, near to.
Apidhāna - n. cover, lid.
Appa - adj. little, few.
Appamāda - m. earnestness.
Arahanta - m. Arahat.
Ārāma - m. temple, garden.
Āroceti - (ā + ruca) informs, tells, announces.
Ārogya - n. health.
Asādhu - m. bad man.
Āsana - n. seat.
Asi - m. sword.
Asikaḥaho - m. swordfight.
Asīti - eighty.
Assa - m. horse.
Assā - f. mare.
Aṭavi - 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.
Aṭṭha - eight.
Aṭṭhādasa - eighteen.
Aṭṭhama - eighth.
Aṭṭhi - n. bone.
Avabhedha - m. understanding.
Avacarati - (ava + cara) traverses.
Avaharati - (ava + hara) takes away.
Avajāññīti - (ava + ṣā) despises.
Avakkamati - (ava + kamu) descends.
Avamaññāti - (ava + mana) looks down upon.
Āvuso - ind. friend, brother.
Aya - n. iron.
Ayomaya - made of iron.
Āyu - n. age.

Bahudha - in many ways.
Bāla - m. young.
Bālata - f. childhood.
Bālatta - n. ignorance.
Balavantu - m. powerful.
Bandhumantu - m. he who has relations.
Bhagavantu - m. The Blessed One.
Bhaginī - f. sister.
Bhajati - (bha) associates.
Bhanati - (bhaṇa) speaks, recites.
Bhaṇḍa - n. goods, article.
Bhaṇḍāgārika - m. treasurer
Bhante - ind. Lord, Reverend Sir.
Bhariyā - f. wife.
Bhāśā - 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.
Bhikkunī - f. nun.
Bhū - to be.
Bhujaga - m. snake.
Bhuñjitukāma - wishing to eat.
Bhūmi - f. ground.
Bhuñjati - (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.
Cattārisati - forty.
Catu - four.
Catuddasa - fourteen.
Ceta - n. mind.
Cha - six.
Chatta - n. umbrella.
Chattha - sixth.
Ciraµ - indec. for a long time.
Corabhayaµ - n. fear from thief.
Corayati - (cura) steals.
Coreti - (cura) steals.
Cuddasa - fourteen.

Dakkhiña - south.
Dāna - n. alms, giving, gift.
Daṇḍa - n. stick.
Daṇḍī - he who has a stick.
Däraka - m. child.
Därikā - f. girl.
Dāru - n. wood, fire-wood.
Dārumaya - wooden.
Dasa - ten.
Dāsa - m. servant.
Dāsi - f. servant-maid.
Dātu - m. giver.
Dāyaka - m. supporter.
Desetī - (disa) preaches.
Deti - (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.
Dhammika - righteous.
Dhana - n. wealth.
Dhāvati - (dhāva) runs.
Dhenu - f. cow.
Dhitimantu - m. courageous one.
Dhitimantu - m. courageous one.
Dhovati - (dhova) washes.
Dhunāti - (dhu) destroys.
Dibbati - (diva) enjoys.
Dīgha - adj. long.
Dinakara - m. Sun.
Dīpa - n. light, lamp.
Disā - f. quarter, direction.
Dīthadhamo - m. Saint.
Divasa - m., n. day.
Dosa - m. hatred.
Du - prep. bad, difficult.
Duddama - difficult to tame.
Duggati - f. evil state.
Duhitu - f. daughter.
Daranubodha - difficult of comprehension.
Dutiya - second.
Dvādasa - twelve.
Dvī - two.
Dvikkhhattra - twice.

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

H

Harati - (hara) carries.
Hattha - m. hand.
Hatthī - m. elephant.
Hatthinī - f. she-elephant.


Have - ind. indeed, certainly.
Hi - indec. indeed.
Hiyo - ind. yesterday.

I

Ichati - (isu) wishes, desires.
Idani - 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.
Janani - f. mother.
Janata - f. multitude.
Jaya - m. victory.
Jayati - (jana) arises, is born.
Jettha - eldest.
Jetu - m. conqueror.
Jeyya - elder.
Jinati - (ji) conquers.
Jivati - (jiva) lives.
Ka - pro. who, which?
Kadariya - m. miser.
Kammaja - born of kamma.
Kampati - (kampa) shakes, wavers.
Kaṇha - black.
Kaniţtha - 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?
Kataññū - m. grateful person.
Katara - pro. what, which?
Kattu - m. doer.
Kattukāma - wishing to do.
Kavi - m. poet.
Kāyika - bodily.
Khādati - (khāda) eats, chews.
Khaggavisānakappa - m. like a rhinoceros.
Khajja - eatable.
Khāṇati - (khaṇa) digs.
Khanti - f. patience.
Khetta - n. field.
Khippaṁ - ind. quickly.
Khïra - n. milk.
Khuddaka - adj. small.
Kiïlati - plays.
Kodha - m. anger.
Kodhana - irritable.
Koţi - f. hundred lakhs.
Kuddâla - m., n. spade.
Kujjhati - (kudha) gets angry.
Kumbhakâra - m. potter.
Kuñjara - m. elephant.
Kûpa - m. well.
Labhati - (labha) receives.
Lakkhaµ - lakh.
Lekhana - n. letter.
Likhati = (likha) writes.
Lobha - m. greed.
Loka - m. world.
Lokahita - beneficial to the world.
Lokika - worldly.
Loñika - mixed with salt.
Maccha - m. fish.
Maccu - m. death.
Madhu - m. honey.
Maggio - m. road.
Maggika - m. traveller.
Mahanta - adj. big.
Mahesi - 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.
Medhāvi - m. wise man.
Medhāvinī - f. wise woman.
Mitta - m., n. friend.
Mukha - n. face, mouth.
Muni - m. sage.
Muttī - 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
Nīharati - (ni + hara) takes away, removes.
Nikkhamati - (ni + kamu) departs.
Nikkhaṇati - (ni + khaṇa) buries.
Nīla - adj. blue.
Nīrasa - sapless, tasteless.
Niroga - healthy.
Nisidati - (ni + sada) sits.
Nittaṇho - arahant (Desireless One).
Nivattati - (ni + vatu) ceases.

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

Pabala - very strong.
Pabbata - m., n. rock.
Pacati - (paca) cooks.
Pacchābhattachya - after meal.
Pacchima - west.
Pāda - m., n. foot
Paharati - (pa + hara) strikes.
Pakkamati - (pa + kamu) sets out, goes away.
Pakkhipati - (pa + khipa) throws in, puts in.
Pāḷībhāsā - f. pāḷī-language.
Pana - ind, but, however, further.
Pañca - five.
Pañcadasa - fifteen.
Pañcadhā - fivefold.
Pañcama - fifth.
Paṇḍita - m. wise man.
Paṇha - m. question
Paṇīta - noble.
Pañcama - fifth.
Paṇṣarasā - fifteen.
Paṇhā - f. wisdom.
Paṇṇākāra - m. present.
Paṇṇāsa - fifty.
Pūpa - n. evil.
Pūpaka - adj. evil.
Pūpakārī - m. evil-doer.
Pūpūnāti - (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.
Paridhavati - (pari + dhāva) runs about.
Parikkhipati - (pari + khipa) throws around.
Parisuddha - complete purity.
Pasatttha - good.
Pātarāsa - m. morning meal.
Patati - (pata) falls.
Pāṭhama - 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.
Paṭisotam - against the stream.
Paṭivādati - (paṭi + vada) answers.
Pāto - ind. early in the morning.
Pavasati - (pa + visa) enters.
Pāya - n. water, milk.
Payāti - (pa + yā) goes forward.
Payojana - n. use, need.
Pema - m. attachment, love.
Pīta - adj. yellow.
Pīṭha - n. chair, bench.
Piti - f. joy.
Pitu - m. father.
Potthaka - n. book.
Pubba - adj. first, foremost, eastern.
Pubbanha - m. forenoon.
Pucchati - asks.
Püjeti - offers.
Puñña - n. merit, good.
Puñnakārī - m. good-doer.
Puppha - n. flower.
Purato - ind. in the presence of.
Puratthima - east.
Putta - m. son.
Puttika - he who has sons.

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

Sā - she.
Sabba - all.
Sobbadā - ind. everyday.
Sabbaññû - m. All Knowing One.
Sabbaso - in every way.
Sabbathā - in every way.
Sacca - a truth.
Sadā - ind. always.
Saddhā - f. faith, devotion, confidence.
Sādhu - m. good man.
Sādhu - adj. good.
Sādhukamā - ind. well.
Sahāya - m. friend.
Sālā - f. hall.
Samāgacchati - (saṃ + ā + gamu) assembles.
Samaṇa - m. holy man, ascetic.
Sambuddha - self-enlightened.
Sameti - meets together.
Sāmī - m. husband, lord.
Sammā-Sambuddha - m. Fully Enlightened One.
Sammukha - face to face with.
Saṃ - pre. with, together, self.
Saṅgha - m. collection, The Order.
Samharati - (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.
Satṭhi - sixty.
Sattati - seventy.
Satthu - m. teacher.
Sāyamāsa - m. evening meal, dinner.
Senā - f. army.
Seta - adj. white.
Seṭṭha - adj. excellent, chief.
Sīla - n. morality, precept, virtue.
Siladhanaṃ - wealth of virtue.
Sira - n. head.
Sīta - adj. cold, cool.
Siyā - would be.
So - pro. he.
Soka - m. grief.
Soḷasa - sixteen.
Sotu - m. hearer.
Soṇḍahamaya - golden.
Su - pre. good, well, thoroughly, excess.
Sûda - 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.
Suṇāti - (su) hears.
Suve - ind. tomorrow.

Tadâ - ind. then.
Taḷāka - n. pond pool.
Tama - n. darkness.
Taṇhā - f. craving.
Tapa - n. asceticism, control.
Tarati - (tara) crosses.
Taruṇa - adj. young.
Tāsaṃ - f. their.
Tassa - m., n., pro. his.
Tassā - f. pro. her.
Tatiya - third.
Tava - m., f., n., pro. your.
Teja - n. majesty.
Terasa - thirteen.
Tesaµ - m., n., pro. their.
Ti - three.
Tiña - n. grass.
Tiµsati - thirty.
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.
Uṇha - adj. hot.
Upa - pre. near, towards, next.
Upādāna - attachment, clinging.
Upadhāvati - (upa + dhāva) runs up to.
Upagacchati - (upa + gamu) goes near.
Upaga³gaµ - near a river.
Upakaððhati - (upa + kaððha) drags down.
Upaka¼¼a- into the ear.
Upanagaraµ - near a city, suburb.
Uparæja - m. viceroy.
Upasækahæ - minor branch.

Upasākhā - minor branch.
Upasārikāti - (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.
Vāceti - (vaca) reads, recites.
Vadati - (vada) speaks.
Vadhū - f. young wife.
Vanavāsa - residence in the forest.
Vandati - (vanda) salutes.
Vaṇṇa - m. appearance, colour, praise.
Vapati - sows.
Vassa - m., n. year, rain.
Vattha - n. cloth, raiment.
Vattu - m. talker.
Vaya - n. age.
Vāyamati - strives, tries.
Veja - m. doctor, physician.
Vibhava - m. power, free from existence.
Vicarati - (vi + cara) wanders about.
Vicchindati - (vi + chidi) cuts off.
Vigata - separated.
Vihaññati - perishes.
Vipassati - (vi + passa) sees clearly.
Visaṃ - twenty.
Visama - uneven.
Visati - twenty.
Visikhā - f. street.
Visoka - sorrowless.
Visujjhati - (vi + sudha) is purified.
Viya - ind. like.
Vuddha - adj. old.
Vyākaroti - (vi + ā + kara) expounds.

Yā - pro. who, which, that.
Yācaka - m. beggar.
Yadā - ind. when.
Yāgu - m. rice-gruel.
Yasa - n. glory.
Yathābalaṃ - according to strength.
Yathākammaṃ - to order.
Yathāsatti - according to one’s ability.
Yathāvuddhaṃ - according to seniority.
Yāva - ind. till, so long.
Yāvadatthā - as one wishes.
Yāvajīvā - 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 - sabbaññþ. m.
Alms. - dāna.
Also - api, ca. ind.
Always - niccam. ind.
And - ca. ind.
Anger - kodha. m.
Angry (gets) - kujjhati.
Announces - ārocetī.
Another - añña. pro.
Answers - paṭīvadati.
Appearance - vaṃṇa. m.
Approaches - upasaṅkamati.
Aquatic - jalaja.
Arahant - arahanta.
Arises - uggacchati.
Arises (is born) - jāyati, uppajjati.
Army - senā. f.
Around - pari. ind.
Arrives - pāpuṇāti.
Article - bhaṇḍa. n.
Ascends - āruhati.
Ascetic - samana, m.
Asceticism - tapa. m.
Asks - pucchati.
As long as - tāva. ind.
Assembles - samāgacchati.
Associates - bhajati.
Attachment - pema. m., rati. f.
Attains - adhibacchati.
Aunt - mātulāni. f.
Avaricious person - kadariya. m.
Averted - vibhūka.
Away - apa, ava, parā, 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 - pāraṃ. ind.
Big - mahanta. adj.
Bird - sakuna. m.
Black - kaṇṭha. adj.
Blamable - vajja.
Blame - apavāda. m.
Blessed - bhagavanta.
Blessings-bestower - sivaṅkara. m.
Blue - nila. adj.
Blueness - nilatā. f. nilattaṃ. n.
Boat - nāvā. f.
Bodily - kāyika.
Bone - aṭṭhi. n.
Book - pothaka, m., n.
Born (is) - jāyati.
Brings - āharati.
Brother - āvuso. (A form of address).
Brother - bhātu, m.
Buddha - Buddha, m.
Bull - go, m.
Buries - nikhaṇati.
But - pana, ind.
Buys - kiṅāti.

Care - ādara, m.
Carries - harati.
Cart - ratha, m.
Chair - pīṭha, n.
Chapter - pariccheda, m.
Chariot - ratha, n.
Chews - khādati.
Chief - adhipati, m. seṭṭha, adj.
Child - dāraka, m.
Childhood - bālatā, f.
City - nagara, n.
Clear - vippasanna.
Climbs - āruhati.
Cloth - vattha, n.
Coach-builder - rathakāraka.
Cold - sīta. adj.
Collection - samūha. m.
Collects - saṅharati.
Colour - vaṇṇa. m.
Comes - āgacchati.
Compiles - saṅgaṁhāti.
Complete - sampunṇa.
Condenses - saṅkhipati.
Condition - bhāva. m.
Condition (of birth) - gati. f.
Conduct - paṭipadā. f. ācāra. m.
Conqueror - abhībhum. m.
Conquers - jināti.
Consent - anumati. f.
Control - dama. m.
Cook - sūda. m.
Cooks - pacati.
Cook (wishing to) - pacitukāma.
Cooked rice - odana. n.
Cool - sīta. adj.
Counterfeit - patirūpaṃ
Country - raṭha. n.
Courageous - dhitimantu. m.
Course - paṭipadā. f.
Cover - apidhāna, pidhāna. n.
Covetousness - abhijjhā. f.
Cow - dhenu. f.
Craving - taṅhā. 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 - khaṇāti.
Dinner - sāyamāsa. m.
Direction - disā. f.
Disappears - antaradhāyati.
Disciple - sāvaka. m.
Disease - roga. m.
Dispensary - osadhasālā. f.
Do (wishing to) - kattukāma.
Doctor - vejja. m.
Doctrine - Dhamma. m.
Doer - kāraka. m.
Dog - sunakha. m.
Down - hetṭhā. 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) - bhñjitukāma.
Eater - bhojaka.
Eats - bhuñjati.
Edible - khādanīya.
Eight - aṭṭha.
Eighteen - aṭṭhadasa, aṭṭhārasa.
Eighty - asāta.
Either - vā.
End - anta. m.
Enlightened one - Sambuddha. m.
Especial - visesa.
Essence - sāra. n.
Esteem - ādara. m.
Even - api. ind.
Evening - sāyaṇha. m.
Evening-meal - sāyamāsa. m.
Everyday - sabbadā.
Evil - pāpa. n.
Evil doer - pāpakāri. m.
Evil State - duggati. f.
Excellent - setṭha. adj. suṣṭha. 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, paññarasa.
Fifth - pañcama.
Finger - anguli. f.
Fire -aggi. m.
Firewood - dāru. n.
First - paṭhama.
Fish - maccha. m.
Five - pañca.
Flower - puppha. n.
Folds - saṃharati.
Follows - anugacchati.
Food - āhāra. m.
Foot - pāda. m.
Foremost - pubba. adj.
Forenoon - pubbanha. m.
Forest - aṭavi. f. vana. n.
Forest (residence in) - vanavāsa.
Forty-nine - ekūṇa paññāsa.
Four - catu.
Fourteen - cuddasa, catuddasa.
Fourth - catuttha.
Freedom - mutti. f.
Friend- āvuso, miṭṭa. n., m. sahāya. m.
Fruit - phala. n.
Further - puna. ind.
Gait - gati. 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 - puññakārī. 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.

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Hence - ito. ind.
Here - idha. ind.
High - ucca. adj.
Higher - uttara.
Hinders - bādhati.
His - tassa. pro.
Holy man - samaṇa. m.
Home - gharā. n.
Horse - assā. in.
Hospital - āḷanāśā. f.
House - gharā. n.
Hundred - saτaḥ.
Hundred millions - dasakoṭi.
Hundred thousands - satasaḥassa.
Husband - sāmi. m.

I - ahaṃ. pro.
Ignorance - bālatta. n.
Immediately - khippaṃ. ind.
In - anto. ind.
Indeed - have, hi, eva. ind.
Informs - āroceti.
Intoxicating - majja.
Iron - aya. n.
Iron-made - ayomaya.
Jar - ghaṭa. n.
Jewel - maṇi. m.
Joy - pīti. f.
Kindness - karunā. f.
King - rājā. m.
Kingdom - ratṭha. n.
Knower - nāṭu. m.
Knowledge - nāṇa. n.
Knowledge, higher - abhiṇā. f.
Knows - jānāti.
Lake - tāḷāka. 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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Meaning - attha. m.
Meets together - sameti.
Memory - sati. f.
Mental - mānasika.
Merchant - vāṇija. m.
Merit - puñña. n.
Middle - majhima. adj.
Milk - khīra. n.
Mind - mana. n. citta. n.
Minister - amacca. m.
Miser - kadariya. m.
Monastery - ārāma, vihāra. m.
Monk - bhikkhu. m.
Monkey - kapi. m., vānara. m.
Month - māsa. m., n.
Moon - canda. m.
Morality - sīla. n.
Morality, higher - adhisīla. n.
Morning - pāto. ind.
Morning meal - pātarāsa. m.
Mother - jananī. f., mātu. f.
Mountain - pabbata. m., n.
Mouth - mukha. n.
Multitude - janatā. f.
My - mama, mayhañ. 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 - ekʿūna visati.
Ninety - navuti.
Ninety-nine - ekʿūna sataµ.
Noisy - ghosana.
No - na, nahi.
Not - na.
Now - idāni.
Nun - bhikkhuṇī. f.

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

Paddy - vihi. m.
Palace - pāśāda. m.
Plays - kījāti.
Pāli language - pālibhāsā. f.
Park - ārāma. m.
Partakes - bhūjājati.
Path - paṭipadā f., magga. m.
Patience - khanti. f.
Perceives - abhijānāti.
Perishes - vihaññāti.
Physician - vejja. m.
Poet - kavi. m.
Pond - taḷāka. m.
Pool - taḷāka. m.
Pot - ghaṭa. n., kumbha. m.
Potter - kumbhākāra. 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 - maheśī. f.
Question - pañha. m.
Quickly - khippaṇ. ind.

Raiment - vattha. n.
Rain - vassa. m., n.
Realm - raṭṭha. n.
Receives - labhati. gaḥhati.
Recites - bhaṇati.
Recollection - sati. f.
Red - ratta. adj.
Refuge - saraṇa. n. nātha. m.
Relative - nāti. m., bandhu. m.
Relatives (having) - bandhumantu. m.
Release - mutti. f.
Remaining - sesa. m.
Removes - niḥarati, avaharati.

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Retreats - paṭikkamati.
Reverend Sir - bhante.
Reverse - paṭiloma.
Reward - paṇṇākāra. m.
River - gaṅgā. f., nādi. f.
Rice - odana. m., n.
Road - magga. m.
Rock - pabbata. m., n.
Runs - dhāvati.

Sage - muni. m.
Saint - Arahanta. m.
Salt - loṇa. n.
Salt, mixed with - loṇika.
Salutation - nāmo. ind.
Salutes - vandati.
Sapless - nīrasa.
Scatters - vikkhipati.
School - pāṭhasālā. f.
Sea - samudda. m.
Seat - āśina. n.
Second - dutiya.
Seed - bija. n.
Sees - passati.
Seizes - gaṇhāti.
Self - atta. m.
Self Enlightened - Sambuddha.
Sells - vikkīṇāti.
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 - soṣasa, 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 - dakkhina.
Sows - vapati.
Spade - kuddāla. m., n.
Speaks - vadati.
Sport - kīlā. f.
Spreads - pattharati.
Stainless - vimala.
State - bhāva. m.
Steals - coreti, corayati.
Stick - daṇḍa. n
Street - visikhā. f.
Strength giver - balada.
Strikes - paharati.
Strives - parakkamati.
Subsequent - apara. adj.
Such - amu. pro.
Suitable - yogga.
Sun - surīya. m.
Superior - ādīr. adj.
Supporter - dāyaka. m.
Surrounds - parikkhipati.
Sword - asi. m.
Sword fight - asikalāha. m.
Takes - gañhāti.
Talker - vācaka. m.
Tasteless - niirasa.
Teacher - ācariya. satthu. m.
Tells - āroceti.
Temple - ārāma. m.
Ten - dasa.
That - amu. pro.
Thief - cora. m.
Their - tesaµ. m., n. tāsaµ. f. pro.
Then - tadā. ind.
They - te. pro.
Third - tatiya.
Thirteen - terasa, telasa.
Thirty - tiµsati, tiµsā.
This - ima, amu, pro.
Thoroughly - sammā.
Thousand - sahassaµ.
Thousand millions - koṭi sataµ
Three - ti.
Throws - khipati.
Till - yāva. ind.
To-day - ajja. ind.
Tomorrow - suve. ind.
Too - api. ind.
Trader - väñija. m.
Transgresses - atikkamati.
Travels - vicarati.
Traveller - maggika. m.
Traverses - avacarati.
Treasurer - bhanḍagārika.
Treats - saṅgāṅhāti.
Tree - rukkha. m.
Tries - vāyamati.
Truth - dhamma. m., sacca. n.
Truthful - sacca-vādī.
Twelve - dvādasā, bārāsa.
Twenty - visāti, visāṁ.
Twice - dvikkhattuṁ.
Two hundred - dvi satāṁ.

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

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

Wander - carati.
Washes - dhovati.
Water - udaka. n.
Water born - jalaja.
Way - magga. m.
We - amhe. pro.
Wealth - dhana. n.
Welfare - attha. m.
Well - kūpa. m.
West - pacchima.
Western - apara. adj.
What - katama. pro.
When - yadā. ind.
Whence - kuto. ind.
Where - kuhiṃ. ind.
Which - ya. pro.
While - yadā. ind.
Who - ya. pro.
Why - kiṃ. ind.
Wicked - dussīla, duṭṭha.
Wife - bhariyā. f.
Wife - (young) - vadhū. f
Wisdom - paññā. f.
Wise man - medhāvi. m.
Wise woman - medhāvinī. f.
Wish - icchā. f.
With - saddhiṃ. ind.
Without - vinā. ind.
Woman - nārī. f.
World - loka. m.
Wrote - likhati.
**Guide to Exercises**

III. B. 8. Myaṃ tālākasmā āruhāma.
   9. assaṃ āruhāma.
   14. pabbatsmā pabbataṃ.
IV. A. 12. in ponds and seas.
   13. I see the sun in the sky, but not the moon.
   16. Yes, he, too, goes now, I, too, am going.
   20. The merchants are wandering in the villages in chariots with the travellers.
B. 7. Kassakā, kadā tumhe puna idha āgacchathā?
   8. vicaranti.
   9. Idāni mayaṃ ākāśe suriyāṃ ca candāṃ ca na passāma.
   10. Kasmā samānaṃ sadā pabbatesu na vasanti??
   14. always = niccaṃ.
   16. Āma, te’pi gacchanti.
V. B. 7. āhāraṃ buñjanti.
   10. Ahaṃ dāsena potthakāni gharanā pesemi.
   14. pādēna
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. Kāññāyo, ajja tumhe ārāmaṃ gantuṃ icchatha?
   3. Idha visikhāyaṃ osadhasālāyo na honti.
   5. Mayaṃ gaṅgāya nāvāyo na passāma.
   10. Gilānasālāya gilānā na honti
   15. Jānātha tumhe
VII. A. 1. was born
   2. preached.
   3. The child went to the school in the early morning.
   4. gave.
5. For a long time they did not come to our house.
6. The girls stood in front of their father.
11. tumhe y’eva = you yourselves.
13. did not receive.
16. We were your teacher’s pupils.
18. Like the ascetics we too heard the Doctrine with faith.

B. 1. supiṃ.
2. aṭṭhāsiṃ.
3. Aham tassa mittassa lekanaṃ likhituṃ sālāya pūhe nisīdiṃ.
4. Mayaṃ pāto’va gaṅgāya nahāyimhā
5. Mayam’eva hiyo gilāne saṅgaṇāhimhā.
7. Dāraka, kasmā tvaṃ tuyhaṃ ācariyassa purato aṭṭhāsi?
11. Kasmā tumhe tumhākaṃ janako viya Dhammaṃ na suṇīttha?
12. Kuhīṃ tumhe hiyo sāyamāsaṃ bhuṇjīthta?
17. na āharīmsu.
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 ovadittha?
3. Mayaṃ narapatiṃ disvā agamimhā.
4. Aham gantvā kavino vadiṃ.
6. Hiyo eva aham lekhanaṃ likhītvā mayhaṃ patino pesesīṃ.
7. pottaḥakaṃ saṅgaṇāhiḥtvā.
8. Amhākaṃ ātāto atithino ghare vasītvā pāto’va nikkhamiṃsu.
10. suṇimhā.
11. Narapati ārāmaṃ katvā muṇino pūjesi.
12. Aham atithihi saddhiṃ pāṭarāsaṃ bhuṇītvā mayhaṃ ātāto passituṃ agāmiṃ.
13. kiṣṇītvā adāsiṃ.
14. Kasmā tvaṃ aggissa purato ṭhatvā kapinā saddhiṃ akilī?
15. Munimhā Dhammaṃ sutvā narapatiṣsa saddhā uppaṃjī.

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, kadã tumhe muttiµ labhitvã lokassa dhammaµ desessatha?
7. ovãdaµ gahetvã
8. Ahaµ kavi bhavissãmi.
11. Sædhu, mayæ saddhiµ evaµ mæ kujjheyyãmi.
12. Yãva tava lekhanã labheyyãmi tãva ahaµ tuyhaµ mittãµ passituµ na gaccheyyãmi.

X. A. 15. The wise man guards earnestness like an excellent treasure.
B. 1. Dhammacãrino pãpaµ akatvã duggatãsu na uppajjissanti.
8. setãthaµ dhaanaµ’va.
11. Håthaµ disvã ajãyo bhayena palãyãmsu (or dhãvãmsu).

XI. A. 7. You stand here till I go.
8. Yãva mayãµ ataviyã dãruµ åhãrãma tãva te idha tiññhantu.
15. Ávuso, yãva mayãµ ãgacchãma tãva mã yãguµ bhikkûnaµ detha.

XII. A. 13. kareyyãmi, I would make.
15. Jine, one should conquer.
16. Strive quickly (and) be wise.
B. 2. always = niccaµ.
4. Sãdhu, mayãµ saddhiµ evaµ mã kujjheyyãsi.
5. Yãva tava lekhanã labheyyãmi tãva ahaµ tuyhaµ mittãµ passituµ na gaccheyyãmi.
6. to overcome = abhibhavituµ
7. Sace tvaµ mayãµ ovãdaµ suñeyyãsi tayã saddhiµ ahaµ have gaccheyyãmi.
11. Yãva mayãµ saccãni bujjiheyyãma tãva mayãµ duggatãsu na uppajjeyyãma.
12. Tvaµ khippaµ gantvã me lekhanaµ åhareyyãsi.

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

B.  1. Kā esā?
2. Kiṃ tassa nāmaḥ?
4. Nanu eso tava āñāti?
10. Ētena tassa vā tassā vā kiṃ payojanaṃ.
12. Setṭhi, tava dhanena kiṃ payojanaṃ? Tvam tasmā sabbaṃ gahetvā paraṃ lokaṃ na
gacchasi. Tasmā sutṭhu bhuñjāhi. Tava dhanassā mā ratim karohi. Tena soko jāyati. Tava
dhanena puññaṃ karohi. Gilānaṃ gilānasālāyo ca dārakānaṃ pāthasālāyo ca
bhiikkhūnaṃ bhiikkhuṇīnaṃ ārāme ca karohi. Yadā tvam paraṃ lokaṃ gacchasi tadā tāni
tāni puñṇāni gahetvā gacchasi.
14. Yaṃ icchasi so tāṃ vadatu.
16. Yaṃ tava cakkhunā passasi sabbaṃ aśnyaṃ 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 tāyā kataṃ.
2. Sākhā tena chinā.
3. Ahaṃ visikhāya gacchantaḥ purisaṃ passiṃ.
4. Sā muniṃ vandanti aṭṭhāsī.
5. Tasmiṃ pāṭhasālaṃ gate ahaṃ gharāṇaḥ āgato.
7. nisidantiṃ
8. Tayā na nahāṭhabbaṃ.
9. Yaṃ kattabbaṃ taṃ so karotu.
10. Evaṃ tayā taṃ dāṭhabbaṃ.
11. Mayā likhitāni poṭṭhakāni tesaṃ na dāṭbahāni.
12. Aggimhi khitam maṇḍīṃ mama sahāyā passiṃsu.
15. Vejjena dinṇaṃ osadhaṃ pibante gīlāne 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. Āmākaṃ dve chakkhuṇi atthi, api ca ekaṃ mukhaṃ.
6. Imesaṃ pannākārānaṃ kim tvam gaṇheyyāsi?
7. Dārako tīni ambāni kiṇītva ekaṃ bhūjītiva, dve gharaṃ hari.
10. dve satāni.
11. Ito sattame divase.
15. So paṇca satāni datvā sahassāṃ alabhi.
18. Ekunatiṃsatime vasse gharasmā nikkhamitvā cha vassāni vāyamītvā c attāri saccāni 
   bujjhītva paṇca-ṭīṃsatime vasse so Buddhho abhāvi. Buddhho hutvā so paṇca-cattāḍīsa 
   vassāni dhammaṃ desesi.

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

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

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

B. 3. taught and made = uggānhāpetvā kāresi.
4. made to give = dāpesiµ.
7. Sadā mayhaµ mātā ca pitā ca sabbesu sattesu mettaµ bhāvetvā amhe’pi tathā kātuµ
ovadanti.
12. caused to erect = kāresum.
14. Bhikkhu bhūmiµ na kha¼eyyuµ væ na kha¼æpeyyuµ.

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. søtodakaµ - 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.
12. Etāni mañcapīṭhāni ajja dāsadāsīhi dhovitāni.
13. Desireless One = nittāṇho.
15. Ahaṃ setahatthiyo væ nilasse væ na diṭṭhapubbo.
16. gift of truth = Dhammadāna.

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

B. 1. in due course = yathākkamena.
3. Suriyathāṅgate’eva yathākkamaṇa to upanagaraṇaṃ sampūṇiṃsu.
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. Taṃhakkhayo = he who has destroyed craving.
12. Amidst prosperity and adversity be unshaken in mind.
13. dhamasavaṇṇathāya = for the purpose of hearing the Dhamma.

B. 1. Rāgā-dosa-mohakkhayena muttiṇ labhanti.
6. coming = āgamanam.
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