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# INTRODUCTION TO PALI

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*yogād rādhir baliyasi*

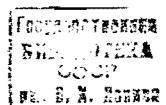
— Prabhākara

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To

I. B. HORNER

dhammakathikā vinayadharā mahāpaññā

who illustrates, organizes and encourages the study of Pali

dhīrāya mahāpaññāya khippabhiññāya dhammakathikāya  
mettāvihāriyā vinayadharāya bahussutāya muditāya  
anukampikāya bhagavatiyā tassā sāvakō aham asmi

## PREFACE

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

already well provided with comparative grammars of Pali ; the point here, however, is not simply to avoid burdening the description with distractions but to apply a different method : the internal study of the usage of a particular language at a particular time from the meaning of its texts and sentences, falling back on the conjectures of etymology and comparative philology only when all else fails. It is hoped that this method will lead to greater precision and clarity in interpretation and a better understanding of Pali.

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

Prose sentences provide the student with straightforward examples of the language, unconstrained by metrical considerations (which in verse distort the word order, influence the choice of words, lead to the insertion of superfluous words to fill the lines, produce irregular spellings through poetic licence, and induce the poet to use archaic words and inflections). The student needs to know first the normal word order, the natural choice and collocation of words, which words are essential as opposed to mere flourishes into which he should not attempt to read deep meanings, the regular spellings, and the current usage and grammar of one period ; this knowledge will help his appreciation of the poetry when he reads it later. Prose sentences can provide also authentic models for composition in the language studied—a useful exercise, in small quantities, to consolidate the ground covered even when, as in the majority of cases, the student does not expect to use his knowledge of the language except for reading. All the examples given are taken verbatim from the *Dīgha Nikāya*, except that in the early lessons some simplification was inevitable. The object is to give only such collocations of words as occur in the texts in order to ensure that the sentences and meanings are fully idiomatic. The sentences for translation into Pali have likewise

been chosen with idiomatic Pali versions—often to be found in the *Dīgha Nikāya*—in view, especially the earlier exercises (at a later stage the student may try translating idiomatic English into Pali). By taking a single book (the *Dīgha Nikāya*), though a sufficiently extensive one (900 pages in the PTS edition), it was intended to produce a description of a single phase of Pali, as homogeneous as possible, without raising the question whether all the Canonical texts are contemporary and homogeneous. In fact the *Dīgha* language presented here appears to be sufficiently representative of Canonical Pali as a whole to provide an adequate introduction to any text, except possibly the very latest additions to the Canon. The *Dīgha* usage collected here should provide a standard with which future students can check how far the language of other books may diverge from it, an investigation of considerable interest.

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

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

The arrangement of the book is based on the experience that extensive reading is the easiest way to learn a language. The vocabulary and grammar are made familiar and meanings are made explicit by sufficient numbers of encounters with the various forms in the course of reading—not in monotonous and sleep inducing repetition as forms to learn by heart but in constantly varying contexts where the reader is stimulated and entertained by the content of a dialogue or narrative. Since language learning is desirable for the majority of people, it is highly objectionable if text books are written only from the viewpoint of the tiny minority of specialists interested in linguistics for its own sake and able to pick up grammar from bare paradigms.

The reader is recommended at first to hurry through the early lessons and exercises, noting the main features (such as 3rd person singular of a given tense, form of active and passive sentences, uses of cases, forms of pronouns, the common indeclinables, use of participles and other infinite verb forms), in order to reach the more extensive reading passages which follow. The grammar set out in the earlier lessons can of course be consolidated as desired later. Though the lessons and exercises are numbered, and the lessons are of roughly comparable size (giving an idea of the total extent of grammar to be studied), it is not intended that the work should be spread evenly over a similar number of equal intervals of time, such as weeks. On the contrary, progress should agree rather with the number of pages to be covered, and the main objective should be seen as the reading of the long passages in Pali in the later exercises. Thus about half the lessons (by number) should be read in the first few weeks in order to enter into the reading passages as soon as possible. During the reading in the months that follow the grammar and vocabulary may then be consolidated at leisure. (If the work is to be distributed over a three-term university course, for which it has in fact been planned, it is desirable to reach Exercise 16 by the end of the first term. The remaining terms might divide the rest of the lessons and exercises evenly at about seven each.) The reading passages are of course graded according to the exposition of grammar in the preceding lessons, with a very few anticipations explained in footnotes. The most essential grammar has been covered by Lesson 16 (cases, tenses, participles, commonest declension and common conjugations, basic syntax including use of pronouns and adjectives, and an introduction to compounds) and will form a solid basis for reading. Lessons 17-23 add the other declensions as they are met with in the passages, and other less common forms, and carry the study of the use of compounds through the more difficult *bahubhi* (completed in Lesson 24). Lessons 24-30 cover the rarest forms, besides treating the advanced branches of grammar which give greater precision in interpretation (and which are important for composition in Pali if this is required): auxiliary verbs, derivation, survey of sentence construction.

The study of early Buddhism will always be the objective of the majority of those who take up Pali, though in addition to the interest of the language itself we must stress the importance of the texts for the study of the history of Indian literature, especially secular literature (literature as literature, "fine" literature, Pali *kāvya*: Sanskrit *kāvya*—the latter embracing the prose novel and the drama as well as poetry). Buddhism has been the subject of the most varied fantasies in the West. The few reliable guides are overlooked in the mass of claptrap, humbug, and pure fiction. Inevitably serious work is less readable than journalistic antithesis and exoticism. Moreover in the field of early Buddhism and Pali studies, at least, even the most serious scholars have remained obstinately various in their interpretations. It must still be said that the Pali texts themselves are the only reliable authority as to their meaning. The further advance of these studies depends on the deeper analysis of these texts. Rather than add another volume to the bewildering mass of books on "Buddhism", it seems more constructive to open a door directly on the Pali. The meanings of the key terms cannot be guessed at, nor determined by etymology (which in the study of philosophy especially is utterly irrelevant and misleading); they must be elucidated by a delicate judging of the contexts in which they occur, working if possible from concrete everyday language (as in the stories in our earlier reading passages) to the less obvious dialogues of philosophers. This has been attempted here, and may show the way for future studies of a more ambitious kind. It is not to be expected that all or even most of the meanings suggested in our vocabularies will prove final, particularly as the present study is a general survey of the language and not a deep penetration at particular points. The aim here is rather a demonstration of method, in which the student may see much of the evidence used as well as the conclusions offered, and afterwards go his own way. *attadīpā viharatha attasarana anaññasarana*. The object is to lay open before the reader the actual texts of ancient Buddhism, if possible without adding explanations and interpretations, and to let them speak for themselves in their own language.

It remains to acknowledge the help of all those (in addition

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

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

In the study of Pali itself and of early Buddhism the writer owes much to the brilliant pioneering work of T. W. Rhys Davids, whose appreciative insight into the texts and their social background made light of every difficulty and yet is confirmed much more often than criticized by the more

specialized studies of other investigators. The merit of specializing to establish detail is undeniable, but the significance of the details appears only in the broad context grasped only by such a wide-ranging mind as Rhys Davids'. Rhys Davids' translation of the *Dīghanikāya*, including his extensive comments and introductions to its component dialogues, gave the original impulse to the study of this text in preference to all others, with its promise of varied interest and excellent style spiced with humour.

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

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

A. K. WARDER.

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## INTRODUCTION

### *The Alphabet*

Pali (*pāli*) is written in a number of scripts derived from the ancient Indian Brāhmī character, and in the romanized script used in this book (sometimes with slight variations). The Indian script was a phonetic one based on an approximately phonemic analysis of the language, one letter (*akṣhara*) being assigned to each significantly distinct sound (*vanna*).<sup>1</sup> The derivative scripts preserve this characteristic, and the roman alphabet likewise has been adapted and enlarged so that one roman letter is assigned to each Indian letter (counting the aspirates *kh*, etc., written as digraphs, as single letters). The ancient Indian grammarians classified the letters, or rather the sounds they represent, as shown in the table (p. 2).

Pronunciation : roughly as in English except :—

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

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

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

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

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

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

## Introduction to Pali

Manner of articulation (*payaṭana*)

Place of articulation ( <i>Rāṇa</i> )	Consonants ( <i>ryūjjana</i> or <i>vagga</i> )				Vowels ( <i>sara</i> )	Pure Nasal ( <i>nigrahita</i> )
	Stops ( <i>p̄hūṭha</i> <sup>1</sup> or <i>vagga</i> )	Semi-vowels ( <i>saṭṭhā</i> )	Short ( <i>rassa</i> )	Long ( <i>dīgha</i> )	Compound ( <i>asa-māna</i> )	
voiceless ( <i>aghoṣa</i> )	voiceless aspirate ( <i>dhā-nīta</i> )	voiced ( <i>ghoṣa-tant</i> )	voiced nasal ( <i>ṇasīka</i> )	Sibilant ( <i>sakāra</i> ) (voiceless)	(nasal only, i.e. no release in the mouth, <i>avivākena</i> <i>mukhena</i> )	
non-aspirate ( <i>sīhiṭa</i> )	non-aspirate ( <i>dhā-nīta</i> )	voiced aspirate ( <i>dhā-nīta</i> )	voiced nasal ( <i>ṇasīka</i> )	Semi-vowel ( <i>saṭṭhā</i> ) <i>p̄nīṭha</i> <sup>2</sup> (voiced)		
Gutturals <sup>4</sup> ( <i>kuṇḍhaja</i> )	<i>k</i>	<i>kh</i>	<i>g</i>	<i>gh</i>	<i>ñ</i> <sup>3</sup> [y]	<i>a</i>
Palatals ( <i>ṭālīja</i> )	<i>c</i>	<i>ṭh</i>	<i>j</i>	<i>jh</i>	<i>ñ</i>	<i>ā</i>
Cerebrals <sup>4</sup> ( <i>muḍḍhaja</i> )	<i>t</i> [t̪]	<i>ṭh</i>	<i>d</i>	<i>dh</i>	<i>ñ</i> <sup>3</sup> <i>ṭh</i> [l]	<i>ā</i>
Dentals ( <i>dantīja</i> )	<i>t</i>	<i>th</i>	<i>d</i>	<i>dh</i>	<i>ñ</i>	<i>e</i>
Labials ( <i>othhaja</i> )	<i>p</i>	<i>ph</i>	<i>b</i>	<i>bh</i>	<i>ñ</i> <sup>3</sup>	<i>ə</i>

(long vowels are sometimes written *ā*, *ī*, *ṝ*, the pure nasal sometimes *ñ* or *ŋ*).  
Footnotes on opposite page.

## Introduction

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

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

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

*s* is never voiced (there are no z sounds in Pali),

*a* is like English u in "hut", "utter",

*ā* is like English a in "barn", "aunt",

*i* is like English i in "bit", "it",

*ī* is like English ee in "beet", "tree",

*u* is like English u in "put" and oo in "foot",

*ū* is like English u in "brute" and oo in "boot",

*e* is like English a in "bake", "ache" (but sometimes when followed by a double consonant and therefore short it tends towards English e in "bed", "eddy"),

### NOTES TO PAGE 2.

<sup>1</sup> As Aggavamsa points out, the Brahmanical tradition of linguistics (*Sabdaśāstra*) uses this term for all the stops, but the Buddhist tradition uses it as a synonym for "aspirate" only and *aphūṭṭha* as a synonym for "non-aspirate".

<sup>2</sup> "Semi-vowel" is used here in a wider sense than is usual.

<sup>3</sup> "Imperfectly occluded" (in *Sabdaśāstra* terminology).

<sup>4</sup> Modern phoneticians prefer the terms "velar" for "guttural" and "retroflex" for "cerebral", whereas the terms used here are more literal equivalents of the Pali terms. "Velar" is certainly more precise than "in the throat", but "retroflex" upsets the Indian system of classification by the places of articulation. "Cerebral" or "in the head" is vague, referring loosely to the top of the mouth cavity between the teeth and the palate, but as an arbitrary term for the back of the ridge behind the teeth it is quite convenient. The terms used here are current in the comparative grammars of Pali. As to retroflexion of the tongue, this is described in the Pali tradition (e.g. Aggavamsa p. 609, line 8) under the topic of the instruments (*karana*) of articulation (i.e. the parts of the tongue in the case of palatals, cerebrals, and dentals, otherwise the places themselves) as *juvhopagga*, the "sub-tip of the tongue".

<sup>5</sup> "Pulmonic" (*urasija*), not guttural, when conjoined with another semi-vowel, i.e. simple aspiration.

<sup>6</sup> Labio-dental according to Aggavamsa, but perhaps originally or sometimes bilabial [w].

<sup>7</sup> Gutturo-palatal (*kanṭhatūluja*).

<sup>8</sup> Gutturo-labial (*kanṭholīhaja*).

## Introduction to Pali

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

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

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

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

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

### *The Sentence*

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

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

<sup>2</sup> In English these double consonants are rare and the orthographies *tt*, *pp*, etc., represent something quite different. Only when the English consonants belong to separate words are they generally pronounced double; thus the Pali word *passa* is similar not to English "pusser" but to "pus, sir!"

## Introduction

can words be abstracted: marked by certain "inflections".) It is the sentences which are the natural units of discourse and which are the minimum units having precise, fully articulated meaning. For purposes of study we have to assign approximate meanings to words and list these in vocabularies, but these generalized meanings of words are extremely vague, whereas sentences have exact meanings. In translation one may find close equivalents for sentences, whilst it is often impossible to give close equivalents for words.

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

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

The prefixes (*upasagga*), of which there are about twenty, are regarded as a separate part of speech in Pali (whose characteristic is that it cannot stand alone, but only be prefixed to another word). The various verbs, consisting of prefix + root, have all to be learned separately as regards meanings. Although the separate prefixes and roots can be assigned meanings—usually rather broad and vague ones—the meaning of a prefix + root cannot usually be accounted for adequately as simply the product of the two separate meanings. A good many roots are used also without prefixes, but prefixed forms are very much more frequent in Pali. A number of verbs have two or three prefixes to their roots.

In theory (elaborated by the ancient Indian grammarians and their Sinhalese and Burmese pupils) all words in Pali are "derived"<sup>1</sup> from a limited number of "roots". In other words all words are analysable into roots plus suffixes (= any modification). A root (*dhātu*) is an element, not further analysable at the grammatical or lexical levels, having a very vague and general meaning. It is rarely, if ever, found in its pure state (without suffix or prefix) except in grammar books and dictionaries. An indefinite number of stems (i.e. words in their "stem forms") may be derived from any root by the addition of suffixes and by certain changes to the root itself, such as lengthening the vowel, substituting a compound vowel, inserting a nasal, reduplicating the root or contracting a semivowel + *a* into the vowel corresponding in place to the semivowel. For the beginner it saves time in the case of nouns to neglect the processes of derivation and learn the derived words and their precise meanings as they are used in the language. In the case of verbs the derivation has to be noticed since each verb has a variety of stems for its different parts (tenses, participles, etc.), all bearing the same meaning except for the grammatical<sup>2</sup> distinctions of tense, etc. (a glance at the table of Roots and Principal Parts will show the patterns of "derivation", or rather it will show in most cases the linguistic material on the basis of which a root has been set up as a common denominator).

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

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

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

make are so many descriptions of formal distinctions occurring in Pali).

Thus far the analysis of sentences into words, roots, suffixes and inflections. We have noticed also that words may be classified as verbs (these are defined as taking the tense-inflections *-ti*, etc.), nouns (defined as taking the case inflections *si*,<sup>1</sup> etc.) and prefixes (defined as prefixed to other words). There is one other class, that of indeclinables (*nipāta*), defined as not taking any inflections. Examples of indeclinables are *evam*, meaning "thus", "so," *ti*, meaning "end quote" and *yena*, meaning "towards".

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

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

<sup>1</sup> Here "si" is a symbol for any inflection to be described as "nominative singular", it is not itself one of these inflections (which are very varied, so that no common denominator is apparent). It is as if one were to call it "x", explaining: "where 'x' = any inflection described as 'nominative singular'." In the case of *-ti* this is the actual inflection of the third person singular present tense of all verbs. Thus in one sense there is only one "conjugation" of the present tense of Pali verbs, since all take the same set of inflections; the seven or eight conjugations distinguished by the grammarians are based on the differences of present stem formation from the roots. On the other hand there are several "declensions" of nouns, since their inflections vary considerably according to their stems (*in-a*, *-an*, *-ant*, *-i*, *-u*, *-ar*, etc.).

nouns of the corresponding genders, hence they are not regarded as a separate class of words.

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

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

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

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

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

<sup>4</sup> There are six tenses and two voices in Pali, "moods" being counted as tenses (i.e. tenses, *lukiras*, are not described according to the concept of time, but simply as alternative sets of forms according to inflection. The six are called "present," "imperative," "aorist" (or "past"), "optative," "future," and "conditional". There is also a "causative" conjugation (having a distinctive stem) of many verbs, and various participles, etc.

Pali sentences do not all contain verbs. When it is asserted simply that a thing is something (as epithet or attribute or "predicate") two nouns (one of them usually an adjective or pronoun) may merely be juxtaposed. Usually the "subject" stands first. In translating into English the verb "to be" must be used. e.g.: *eso samano*, "this (is) the philosopher" (*eso* is a pronoun, nominative singular masculine, meaning "he", "this", *samano*, meaning "philosopher", is a noun like *loko*). This type of sentence is especially common in philosophical discourse, e.g.: *idam dukkham*, "this is unhappiness" (*idam* is a pronoun, nominative singular neuter, meaning "it", "this", *dukkham*, meaning "unhappiness", is a neuter noun in *-a*, nominative singular).

## LESSON 1

## First Conjugation

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

	Singular	Plural
3rd person ( <i>pathamapurisa</i> ) <sup>1</sup> "he", "it", "she", "they"	<i>bhavati</i> "he is" "bhavanti	
2nd person ( <i>majjhimapurisa</i> ) "you"	<i>bhavasi</i>	<i>bhavatha</i>
1st person ( <i>uttamapurisa</i> ) "I", "we"	<i>bhavāmi</i>	<i>bhavāma</i>

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

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

<sup>1</sup> The literal meanings would be *pathama* = "first", *majjhima* = "middle", *uttama* = "last". Indian grammarians follow the reverse order to that traditional in Europe, for very sound reasons. We of course translate not literally but into the actual English equivalents.

*ū* becomes *o* unless any consonant follows. The stem vowel *a* is then added, before which *e* becomes *ay* and *o* becomes *av*.

Verbs of the first conjugation ; root and 3rd person singular :  
*kam*<sup>1</sup> (to walk)      *upasamkamati* he goes to, he approaches  
(with the prefixes *upa*,  
meaning "up to",  
"towards", and *sam*,  
meaning "together")

*kam*<sup>1</sup>      *pakkamati* he goes away  
(with the prefix (*p*)*pa*,<sup>2</sup>  
meaning "out",  
"away")

<i>cu</i>	<i>cavati</i>	he falls (from a form of existence), he dies
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<i>jīv</i>	<i>jīvati</i>	he lives (is alive, makes a living)
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<i>pass</i>	<i>passati</i>	he sees
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<i>pucch</i>	<i>pucchati</i>	he asks
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<i>bandh</i>	<i>bandhati</i>	he binds
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<i>bhās</i>	<i>bhāsati</i>	he says, he speaks
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<i>bhū</i>	<i>bhavati</i>	he is, there exists
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<i>vad</i>	<i>vadati</i>	he says
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<i>sīd</i> (to sit)	<i>nisīdati</i>	he sits (down)
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(with the prefix *ni*,

meaning "down")

<i>har</i>	<i>harati</i>	he takes
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<i>har</i>	<i>āharati</i>	he brings
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(with the prefix *ā*, meaning "to")

<i>hū</i>	<i>hoti</i>	he is, there is
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<sup>1</sup> In this root and some others the initial consonant is usually doubled when compounded with a prefix. This may be explained as a historical survival from an older phase of the language, but the roots could more conveniently be regarded as *kkam*, etc., the doubling being retained only under certain conditions (close combination with a preceding vowel). The solution adopted in this book is to show consonants liable to doubling in close junction with a bracketed twin : (*kk*)*km*, etc.

<sup>2</sup> The initial consonant of this prefix also is liable to doubling (e.g. when another prefix ending in a vowel is prefixed to it), cf. preceding footnote.

(*hū* is in fact a weaker form of *bhū* and *o* here a " contraction " of *ava*. In the present tense *hoti* is far commoner than *bhavati*, which is probably used only for special effect: elevated or poetic speech. On the other hand in certain tenses only the forms from *bhū* are used.)

### Vowel Gradation

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

Zero	Strong	Lengthened
— <sup>1</sup>	<i>a</i>	<i>ā</i>
<i>i</i> or <i>t</i>	<i>e</i> or <i>ay</i>	<i>e<sup>2</sup></i> or <i>āy</i>
<i>u</i> or <i>ü</i>	<i>o</i> or <i>av</i>	<i>o<sup>2</sup></i> or <i>āv</i>

### Present Tense

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

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

<sup>2</sup> The theoretical prefixed *a*- is merged in *e* or *o*.

future time (a vivid future visualized as present) " when ", and in certain other constructions.

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

### Masculine Nouns in -a

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

<i>upāsako</i>	lay disciple, the lay disciple, a lay disciple
<i>kāyo</i>	body, substance
<i>khattiyo</i>	warrior, noble (member of the military-aristocratic class)
<i>gāmo</i>	village
<i>tathāgato</i>	thus-gone (from worldliness to a state of calm: epithet of the Buddha—usually—or of others like him)
<i>devo</i>	god (usual meaning), king (as term of respectful address)
<i>putto</i>	son
<i>puriso</i>	man, person
<i>brāhmaṇo</i>	priest, brahman (member of the hereditary priesthood)
<i>maggo</i>	road, way
<i>manusso</i>	human being, person
<i>amanusso</i>	non-human being (i.e. a god, etc.) (negative prefix <i>a</i> )
<i>mahāmatto</i>	minister
<i>loko</i>	world, people, universe
<i>samaṇo</i>	ascetic, wanderer, philosopher <sup>1</sup>
<i>samayo</i>	a time, occasion (any time, time of an event)

### Nominative Case

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

<sup>1</sup> Other than a hereditary priest: one like the Buddha who has left ordinary life and social ties.

the masculine -a declension all are formally distinct; elsewhere some are formally alike, but the colligations must still be distinguished.)

The nominative (*pāthamā, paccatta*) case is used for the agent (or "subject") of an active sentence (or "subject" of an active verb).<sup>1</sup> E.g. *brāhmaṇo passati*, "the priest sees".

The nominative case is used for any attribute of an agent in the nominative, including one "predicated"<sup>2</sup> of it by means of a verb meaning "to be" (sometimes there is no verb in Pali in this type of sentence: see above, last paragraph of the Introduction). The attribute usually follows the agent.<sup>3</sup> E.g. (with verb): *brāhmaṇo mahāmatto hoti*, "the priest is a minister". Without verb: *eso samāṇo*, "this is the philosopher." This curious feature of verbs meaning "to be" (the "copula"), distinguishing them from all other verbs, must be firmly fixed in mind. When there is a verb expressing an action as well, such an attribute may still be applied to the agent (without any verb meaning "to be"): *brāhmaṇo mahāmatto passati*, "the priest (who is) the minister sees". As far as possible in Pali words referring to the same thing agree in case, number, gender, and person (exception: cases of relative pronouns).

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

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

<sup>1</sup> See Lesson 7 for the nominative as patient of passive sentences.

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

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

### Word Order

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

### EXERCISE 1

Translate into English:—

tathāgato bhāsati	mahāmatto nisidati
upāsako pucchati	samaṇo tathāgato hoti
puriso evam vadati	putto upāsako passati
devo amanusso hoti	brāhmaṇo upasampkamati
evam vadāmi	manusso jīvati
khattiyo pakkamati	evam vadanti

Translate into Pali:—

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

### LESSON 2

#### Nominative Plural

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

#### First Conjugation Verbs with Irregular Stems

Many verbs included in the first conjugation have irregularly formed present stems. Some show the root unchanged where strengthening would be expected, others have the root enlarged or altered in various ways. When a suffix beginning with a consonant is added to a root ending in a consonant the preceding consonant is often "assimilated" to the following one. E.g.: s + ch > cch. (In a consonant cluster only the last

consonant can be aspirated unless this is a semivowel, when the preceding consonant can retain its aspiration.) Once the stem is given, the inflection is perfectly regular :—

<i>vis*</i> <sup>1</sup> (to enter)	<i>pavisati</i>	he enters (no <i>guna</i> strengthening)
(with the prefix ( <i>p</i> ) <i>pa</i> )		
<i>phus*</i>	<i>phusati</i>	he touches, he reaches, he attains
<i>is</i>	<i>icchatī</i>	he wishes, he desires ( <i>ch</i> added to root)
<i>gam</i>	<i>gacchati</i>	he goes
<i>gam</i>	<i>āgacchati</i>	he comes
(with the prefix <i>ā</i> )		
<i>tīthā</i>	<i>tīthati</i>	he stands, he remains, he stays (root "reduplicated")
<i>dā</i>	( <i>dadāti</i> or) <i>deti</i>	he gives (reduplicated, and a contracted form, the latter being used more commonly: 2 sg. <i>desi</i> , 1 sg. <i>demi</i> , etc.)
<i>hā</i> (to abandon)	<i>pajahati</i>	he gives up, he renounces (root reduplicated)
(with the prefix ( <i>p</i> ) <i>pa</i> )		
<i>vaj</i> (to go)	<i>pabbajati</i> <sup>2</sup>	he goes forth (he gives up ordinary life and becomes a wandering ascetic or philosopher)
(with the prefix ( <i>p</i> ) <i>pa</i> )		
<i>jījhe</i>	<i>jhāyati</i>	he meditates (root lengthened, <i>e</i> > <i>āy</i> ,— <i>vuddhi</i> )
<i>i</i>	<i>eti</i>	he goes (stem vowel <i>a</i> not added to the root)

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

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

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

<sup>3</sup> Lesson 6.

however, *i* is normal, not *gam*—which illustrates the meaning of our rather vague term "elevated".)

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

#### Accusative Case

The "patient" (*kamma*) which undergoes the action of an active verb (the "direct object") is expressed by the "accusative" (*dutiyā*, *upayoga*) case ending. Masculines in *a* have the accusative singular inflection *am*. E.g. :—

*purisam bandhati*, "he binds the man"  
*samaṇam vadati*, "he says to the ascetic"

The accusative case is also used to express the goal of motion :  
*gāmam pavisati*, "he enters the village"

The accusative case may likewise express the (extent<sup>1</sup> of) space traversed :

*maggam patipajjati*, "he follows the road" (*patipajjati* is a third conjugation verb—Lesson 11)

The accusative is used for an attribute of another accusative :

*khattiyo brāhmaṇam mahāmattam passati*, "the warrior sees the priest who is the minister"

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

Alternatively cases like this might be regarded as examples of what the old commentators call the "accusative of specification of state" (*itthambhūtakkhyānatīhe upayogavucanam*), usually translatable : "with reference to". E.g. *Gotamam evam* . . .

<sup>1</sup> This type of construction usually includes a numeral specifying the extent, as in "the smell carries 100 leagues"—*yojanasatam* acc. Sing. (*yojana* = "league", *sata* = "hundred": both neuter -a stems). Similarly in "he goes half-way" "half-way" is accusative in Pali—*upadhaṇapatham*.

*saddo* = "the report (*saddo*) . . . thus (which follows in the next sentence) with reference to Gotamo (proper name)". This idiom is not common, "with reference to" generally being expressed by the locative case (Lesson 16). The accusative is also used to specify the person in greetings and imprecations, with an indeclinable (example in Exercise 6).

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

*samanam attham pucchāmi*, "I ask the philosopher the meaning (*attho*)"

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

*adḍhamāsam āgacchati*, "he comes after a fortnight"

*ekam samayam* "... one time . . .", "once . . ."  
(beginning a narrative)

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

*rassa* ("short"—adjective in *-a*) > *rassam passasāmi*, "I breathe out shortly", i.e. expel a short breath  
((*p*)*pa*-(*s*)*sas*)

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

#### Transitive and Intransitive Verbs

Verbs which can take a patient are called "transitive" (*sakammaka*). Verbs which cannot take a patient are called "intransitive" (*akanmaka*). (Verbs which can take two patients are called bitransitive, *dvikammaka*, cf. above.) Verbs which are transitive in one language are not necessarily translated by verbs which are transitive in another, hence these properties must be noticed as they occur in Pali verbs. Transitivity is of course a property of verbs, not of their roots, thus the verbs *bhū* and *hū* are intransitive but the verbs *pari-bhū*

("despise") and *anu-bhū* ("experience") are transitive, whilst *pātu(r)-bhū* ("appear") and (*p*)*pa-hū* ("be able") are intransitive. The roots *bhū* and *hū* are neither.

#### Vocabulary

Nouns inflected like *loko* :—

<i>aggo</i>	top
<i>attho</i>	prosperity, wealth, welfare, purpose, meaning, subject-matter
<i>dhammo</i>	(true, natural) doctrine, natural element, natural substance, natural phenomenon <sup>1</sup>
<i>patto</i>	bowl
<i>pamādo</i>	negligence, pastime
<i>piṇḍo</i>	alms
<i>bhavo</i>	existence, good fortune
<i>vādo</i>	debate, argument, statement
<i>satto</i>	being, creature
<i>saddo</i>	noise, report
<i>sugato</i>	well-gone (title of the Buddha)

#### EXERCISE 2

Translate into English :—

<i>sugato dhammām bhāsatī</i>	brāhmaṇo purise pucchatī
<i>upāsako pattām āharati</i>	devā cavanti
<i>manussā bhavām icchanti</i>	vādām vadanti
<i>gāmām gacchāma</i>	puttā pabbajanti
<i>samaṇo āgacchati</i>	satto tiṭṭhati
<i>tathāgato sugato hoti</i>	samaṇe atthām pucchanti

Translate into Pali :—

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

<sup>1</sup> This word has several meanings, for some of which it is hard to find English equivalents. The central idea is that of "nature", "a nature", "a naturally occurring phenomenon", hence a (true) doctrine conforming to nature, to reality. The universe, including imponderable and mental phenomena as well as ponderable matter, is regarded as consisting of a finite number (less than 100) of these substances and phenomena.

You ask the philosopher (about) the doctrine  
 We ask the philosopher who is " well-gone "  
 The " thus-gone " gives up negligence  
 The lay disciples enter the village  
 The ascetics meditate  
 The substance remains  
 He reaches the top  
 We ask the philosopher the meaning  
 He gives alms

## LESSON 3

*Declension of bhagavant, brahman, and rājan*

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

	Singular	Plural
Nom.	<i>bhagavā</i>	<i>bhagavanto</i> <sup>1</sup>
Acc.	<i>bhagavantam</i>	

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

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

	Singular
Nom.	<i>brahmā</i>
Acc.	<i>brahmānam</i>

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

## Seventh Conjugation

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

	Singular	Plural
3rd person	<i>deseti</i>	<i>desenti</i>
2nd person	<i>desesi</i>	<i>desetha</i>
1st person	<i>desemi</i>	<i>desema</i>

Similarly conjugated are :—

<i>kath</i>	<i>kaiheti</i>	he relates, he tells
<i>kam</i>	<i>kāmeti</i>	he loves
<i>chadd</i>	<i>chaddeti</i>	he throws away, he abandons
( <i>ñ</i> ) <i>ñap</i> (with the prefix ( <i>p</i> ) <i>pa</i> )	<i>paññāpeti</i>	he prepares, he declares (he regulates) ( <i>ñ</i> is always doubled when between two vowels : or we can say initial <i>ñ</i> is always in fact ( <i>ñ</i> ) <i>ñ</i> )
<i>dhar</i>	<i>dhāreti</i>	he holds, he wears, he has, he accepts (with two patients/accusatives : x as y), he remembers
<i>mant</i>	<i>manteti</i>	he takes counsel, he discusses (confidentially)

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

<i>mant</i>	<i>āmanteti</i>	he addresses
(with the prefix <i>a</i> )		
<i>vāñc</i>	<i>vañceti</i>	he deceives
<i>vad</i> (to speak) (with the prefix <i>abhi</i> , meaning "towards," "about")	<i>abhivādeti</i>	he salutes, he greets, he takes leave
<i>vās</i> (to dress) (with the prefix <i>ni</i> )	<i>nivāseti</i>	he dresses
<i>vid</i> (to feel) (with the prefixes ( <i>p</i> ) <i>pati</i> , meaning "towards", "back", and <i>sam</i> )	<i>patisamvedeti</i>	he feels, he experiences (something to be some- thing)
<i>veth</i> (to twist, to wrap) (with the prefix <i>ni(r)</i> , <sup>1</sup> meaning "out")	<i>nibbetheti</i>	he untwists, he unravels, he explains, he rebuts

## Vocabulary

Masculine nouns in *a* :—

<i>kalo</i>	time, opportunity, proper time (appropriate time)
<i>peccayo</i>	condition, cause
<i>bhāro</i>	burden, load
<i>labbha</i>	gain
<i>vipako</i>	result
<i>vihāro</i>	life, way of life, dwelling (also used figuratively of a mental state, e.g., of happiness)
<i>hattho</i>	hand

## EXERCISE 3

Translate into English :—

*bhagavā dhammam deseti*  
*rājānam vāñcesi*

<sup>1</sup> This prefix is often given as *ni*, coinciding in form with *ni*, "down". The form *nir* is seen when a vowel follows. When any consonant follows, the *r* is assimilated to that consonant, which thus appears doubled as here.

*upāsakam brāhmaṇam dhāreti*  
*rājā purise āmanteti*  
*brāhmaṇo brahmānam passati*  
*rājā khattiyo mahāmattam pucchatī*  
*brāhmaṇā rājānam vadanti*  
*puriso bhāram chaḍḍeti*  
*evam kathenti*  
*kālam paccayam paññāpenti*

Translate into Pali :—

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

## LESSON 4

## Past (Aorist) Tense

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

differences in inflection also (they correspond only partially to the conjugations of the present tense).

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

	Singular	Plural
3rd person	<i>upasamkami</i> , "he approached"	<i>upasamkamimsu</i>
2nd person	<i>upasamkami</i>	<i>upasamkamittha</i>
1st person	<i>upasamkamim</i>	<i>upasamkamimhā</i> (or -imha <sup>1</sup> )

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

The following verbs are inflected in the same way :—

as (to be)      *āsi*      he was, it was (note presence of augment: *a + a > ā*) (but 3rd pl. is *āsumi*)  
*(p)pā-(k)kam pakkāmi* he went away, pl. *pakkamimsu* (the singular has irregular lengthening of the root vowel in all three persons, the plural is regular)

*(j)jhe jhāyi* he meditated (using the present stem)  
*pucch pucchi* he asked  
*bandh bandhi* he bound  
*bhās abhāsi* he said, he spoke (this root takes the augment)

*(p)pā-(v)vaj pabbaji* he went forth  
*(p)pā-vis pāvisi* he entered, he went in (note presence of augment between prefix and root, forming a long vowel: *pā + a > pā*)

*ni-sid nisidi* he sat down

A second form of aorist is taken by verbs of the seventh conjugation. Here an aorist stem is formed by adding *s* to the present stem in *e*. The singular inflections are as in the first form of aorist. The 3rd person plural inflection is *um*; the other plural persons are not used (> first form on strong root).

	Singular	Plural
3rd person	<i>desesi</i> , "he taught"	<i>desesum</i>
2nd person	<i>desesi</i>	—
1st person	<i>desesim</i>	—

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

Similarly inflected are :—

<i>kath</i>	<i>kathesi</i>	he related, he told
<i>dev</i> (to lament)	<i>paridevesi</i>	he lamented, he grieved
	(with the prefix <i>pari</i> , meaning "round", "around")	
<i>ā-mant</i>	<i>āmantesi</i>	he addressed

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

	Singular	Plural
3rd person	<i>akāsi</i> , "he made"	<i>akamsu</i>
2nd person	<i>akāsi</i>	<i>akattha</i>
1st person	<i>akāsim</i>	<i>akamhā</i>

Similarly inflected are :—

(t)thā	atthāsi	he stood, he remained
dā	adāsi	he gave
(p)pa-hā	pahāsi	he renounced

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

	Singular	Plural
3rd person	ahosi, " he was, " " there was "	ahesum
2nd person	ahosi	ahuvattha
1st person	ahosim	ahumha

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

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

#### Agreement of Verb and Agent

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

#### Vocabulary

Some indeclinables (*nipāta*) :—

atha	then (atha kho combined mean "then", "more-over", "rather")
ettha	here

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

Masculine nouns in *a* :—

<i>kumāro</i>	boy, prince
<i>purohito</i>	high priest, (approx.) prime minister (the priest who is chief adviser to the king, "instructing": <i>anu-sās</i> , him in both secular matters and religious duties)
<i>mānavo</i>	boy, young priest
<i>rājaputto</i>	prince
<i>sahāyo</i>	friend

#### EXERCISE 4

Translate into English :—

upāsakā nisidhiṣu  
**bhūtapubbam rājā Disampati nāma ahosi. Reṇu nāma kumāro  
 putto ahosi. Govindo nāma brāhmaṇo purohito ahosi.  
 Jotipālo nāma mānavo putto ahosi. Reṇu ca rājaputto  
 Jotipālo ca mānavo sahāyā ahesum. atha kho Govindo  
 brāhmaṇo kālam akāsi.<sup>1</sup> rājā Disampati paridevesi.  
 evam tadā āsi**

Translate into Pali :—

The priest went away  
 The fortunate one entered the village  
 The son was called Uttara  
 The fortunate one addressed Ānanda <sup>2</sup>

<sup>1</sup> This idiom "made his time" means "he died".

<sup>2</sup> A famous disciple of the Buddha, his personal attendant and "dragon" (for keeping time-wasters at bay).

I have taught the doctrine  
 The nobles approached the prince  
 I spoke thus  
 The prince went forth

## LESSON 5

### *Pronouns: Personal and Demonstrative*

The personal pronouns are inflected as follows :—

FIRST PERSON (stem *ma(d)*)<sup>1</sup>

	Singular	Plural
Nom.	<i>aham</i> , "I"	<i>mayam</i> , "we"
Acc.	<i>mamp</i> , "me"	<i>amhe</i> , "us"

SECOND PERSON (stem *ta(d)*)

	Singular	Plural
Nom.	<i>tvayn</i> , "thou", "you"	<i>tumhe</i> , "you"
Acc.	<i>tam</i> (or <i>tvayn</i> ) "thee", "you"	

THIRD PERSON (stem *ta(d)*)

	Singular		Plural	
	Masculine	Feminine	Masculine	Feminine
Nom.	<i>so</i> , "he" (sometimes <i>sa</i> )	<i>sā</i> , "she"	<i>te</i>	<i>ta</i>
Acc.	<i>tam</i> , "him"	<i>tamp</i> , "her"		

<sup>1</sup> The declension of pronouns is very irregular. The forms given as "stems" are those which appear in compounds (Lesson 13). (In practice the 1st and 2nd person pronouns are hardly used in compounds.)

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

	Singular	Plural
Nom. and Acc. <sup>1</sup>	<i>tam</i> or <i>ta(d)</i>	<i>tāni</i>

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

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

(stem *eta(d)*)

	Singular			Plural		
	Masculine	Femi-nine	Neuter	Mascu-line	Femi-nine	Neuter
Nom.	<i>eso</i> (sometimes <i>esa</i> )	<i>esā</i>		<i>etam</i> or <i>etad</i>	<i>ete</i>	<i>etā</i>
Acc.	<i>etam</i>	<i>etam</i>				<i>etāni</i>

Another demonstrative pronoun, also "deictic" or "present" and translatable "he", "she", "it", or "this" and so hardly<sup>1</sup> distinguishable in meaning from *eta(d)*, is inflected as follows:—

(stem *idam-*)

	Singular			Plural		
	Masculine	Femi-nine	Neuter	Mascu-line	Femi-nine	Neuter
Nom.	<i>ayam</i>			<i>idam</i>	<i>ime</i>	<i>imā</i>
Acc.		<i>imam</i>				<i>imāni</i>

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

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

### The Verb as

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

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

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

	Singular	Plural
3rd person	<i>atti</i>	<i>santi</i>
2nd person	<i>asi</i>	<i>attha</i>
1st person	<i>asmi</i> or <i>amhi</i>	<i>amha</i> (sometimes <i>amhā</i> )

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

### Negation

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

*tvam na passasi*, "you do not see"

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

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

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

*mā paridevesi*, "don't grieve"

More rarely *mā* appears, sometimes with the particle *eva*, or *h' eva*,<sup>1</sup> with the third person of the verb:—

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

<sup>1</sup> *H'* is the emphatic particle *ha*, "indeed," with elision of its vowel before another vowel.

*mā* with the third person appears regularly in polite address (see next Lesson).

A double negation is equivalent to a strong affirmation :—

*mā h' eva kho kumāro na rajjam kāresi*, “ don't let the prince not rule (*kāresi*: aor. 3 sg.) the kingdom (*rajjam*) ”, i.e. let him rule, he *must* rule.

#### Aorist of *vac*

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

	Singular	Plural
3rd person	<i>avoca</i> , “ he said ”	<i>avocum</i>
2nd person	<i>avoca</i> (also <i>avaca</i> )	<i>avocuttha</i> (also <i>avacuttha</i> )
1st person	<i>avocam</i>	<i>avocumha</i> (or <i>-umhā</i> )

#### Vocative Case

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

#### Vocabulary

Verb of the first conjugation :—

*apa-i apeti* he goes from, he goes away (poetic)

Indeclinables :—

<i>tunhi</i>	silent, silently
<i>tena</i>	this way, that way
<i>pi</i>	also, too (like <i>ca</i> this follows the word, or the first word of the phrase, connected by it)
<i>ha</i>	indeed

Masculine nouns in *a* :—

<i>issaro</i>	lord, god
<i>nirodho</i>	cessation (of unhappiness and of perception, sensation and mental states), peace of mind, calm
<i>paribbājako</i>	wanderer
<i>mahārājā</i>	great king, king (nom. sg. as <i>rājan-</i> , but rest follows <i>a</i> declension on stem <i>-rāja-</i> , e.g.: acc. <i>mahārājam</i> . The nom. pl. may be written either <i>~ā</i> or <i>~āno</i> ) <sup>1</sup>

#### EXERCISE 5

Translate into English :—

Renu rājaputto rājānam Disampatiñ etad avoca. mā kho tvam deva paridevesi. atthi deva Jotipālo nāma mānavo putto ti. atha ko rājā Disampati purisam āmantesi.  
aham ime dhamme desesim  
rājā khattiyo tam purisam etad avoca  
mā samanam upasamkami  
aham purohito brāhmañ ahosim  
aham asmi brahmā issaro  
idam avoca bhagavā<sup>2</sup>  
te rājaputtam avocum  
mā saddam akattha  
so nirodham phusati  
samanā anīha  
na tam deva vañcemi  
eso mahārāja bhagavā  
mayam bhagavantam upasamkamimhā  
atthi kāyo  
upeti pi apeti pi  
evam<sup>3</sup> etam brāhmaṇa

<sup>1</sup> In compounds words sometimes lose their characteristic stems, the new compound-words being assimilated to the *a* declension.

<sup>2</sup> Rhetorical and emotive inversion of agent and verb, for emphasis. In their context these words follow the utterance of an important statement.

<sup>3</sup> *m* may change to *n* when a vowel follows in close junction.

Translate into Pali :—

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

## LESSON 6

### *Imperative Tense*

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

	Singular	Plural
3rd person	<i>bhavatu</i>	<i>bhavantu</i>
2nd person	<i>bhava</i>	<i>bhavatha</i>
1st person	<i>bhavāmi</i>	<i>bhavāma</i>

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

all verbs of the seventh conjugation, regularly have the *hi* inflection :—

*jīv jīvāhi* live !, make your living !

*i ehi* go !, you must go

*vad vadehi* say !, speak ! (the stem vowel is irregularly changed to *e*)

*hū hohi* be !

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

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

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

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

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

The imperative of (*t)thā* is used (besides the sense "wait", "remain" : *ettha tiṭṭha*, "wait here") in the meaning : "let it be," "never mind," "let him not," "don't trouble." Eg. *tiṭṭhatha tumhe*, "don't you bother."

### *Respectful Address*

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

	Singular
Nom.	<i>bhavam</i> , "you", "sir", "his honour"
Acc.	<i>bhavantam</i>

### *Quotation*

The indeclinable *ti* means "end quote" and stands at the

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

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

*evam devā ti*, “(it is) so, O king” (end quote)

*n' eso n' athī ti vadāmi*, “I don't say 'This doesn't exist'.”

(Here the first *na* goes with *vadāni* and the second with *athī*; the quotation starts after the first *na*, with “*eso . . .*”)

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

#### Sixth Conjugation

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

	Singular	Plural
3rd person	<i>karoti</i>	<i>karonti</i>
2nd person	<i>karosi</i>	<i>karotha</i>
1st person	<i>karomi</i>	<i>karoma</i>

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

<sup>1</sup> *kusalām* is a neuter word (nom. sing. in *-am*). Before *ti*, *m* > *n*.

<sup>2</sup> Some grammars reckon this as the seventh conjugation.

Similarly conjugated are:—

( <i>p</i> ) <i>pa-ap(p)</i>	<i>pappoti</i>	he attains, he arrives (a rare, “poetic” verb; cf. in ordinary speech <i>phusati</i> and <i>upasāñkamati</i> )
<i>vi-ā-kar</i>	<i>vyākaroti</i>	he explains
<i>tan</i>	<i>tanoti</i>	it expands, it stretches
<i>sak(k)</i>	<i>sakkoti</i>	he can, he is able to (used with the infinitive—Lesson 19)

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

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

#### Vocabulary

##### Verbs of the first conjugation:—

<i>anu-sās</i> (to rule)	<i>anusāsati</i>	he advises, he instructs (used especially of ministers of a king, also figuratively of a teacher)
(the prefix <i>anu</i> means “after”, “following”)		
<i>abhi-(k)am</i>	<i>abhikkamati</i>	he goes forward, he advances
<i>ā-i</i>	<i>eti</i>	he comes (the vowels coalesce: only the context can decide whether the meaning is “goes” or “comes”)
<i>khād</i>	<i>khādati</i>	he eats, he bites, he chews
<i>pā</i>	<i>pivati</i>	he drinks (irregular stem)
( <i>p</i> ) <i>pa-hū</i>	<i>pahoti</i>	he can (more emphatic than <i>sak(k)</i> )

##### Masculine nouns in *a*:

<i>okāso</i>	opportunity
<i>thūpo</i>	monument, pagoda
<i>pariyāyo</i>	course (lit. and fig., including discourse and manner of doing something)
<i>vunno</i>	colour, beauty, praise, class

*sāñkho* conch (trumpet)  
*sajjhāyo* learning, studying, study

Indeclinable :—

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

### EXERCISE 6

Translate into English :—

ehi tvam purisa. yena Jotipālo māṇavo ten<sup>1</sup> upasam̄kama.  
 Jotipālam māṇavam evam vadehi . . . evam<sup>2</sup> devā ti . . . so  
 puriso Jotipālam māṇavam etad avoca : bhavam<sup>3</sup> atthu  
 bhavantam Jotipālam<sup>4</sup> māṇavam. rājā Disampati bhavantam  
 Jotipālam māṇavam āmanteti . . . Jotipālo māṇavo  
 yena rājā Disampati ten<sup>1</sup> upasam̄kami. Jotipālam māṇavam  
 rājā Disampati etad avoca. anusāsatu bhavam Jotipālo  
 māṇavo . . . te atthe anusāsati.

gaccha tvam Ānanda

idam hara

etu bhagavā

ayam samano Gotamo<sup>5</sup> āgacchatī

nibbethehi sace pahosi

desetu sugato dhammam

pivatha khādathā ti

abhikkama mahārāja

thūpam karonti

etha tumhe

Translate into Pali :—

Let the fortunate one sit down

Bring that !

That man must come

Let the priest not trouble

<sup>1</sup> Elision of final *a* before another vowel.

<sup>2</sup> *evam* with a vocative as here signifies assent. It may be translated " so (be it) " or simply " yes ".

<sup>3</sup> *m > n* before a vowel.

<sup>4</sup> This greeting is idiomatic, using the accusative of the person greeted with an indeclinable and the imperative of the verb *as*; cf. the "accusative of specification of state", Lesson 2.

<sup>5</sup> Name of the clan (*gotra*) to which the Buddha belonged. Used like a surname.

He makes an opportunity  
 The king said this : " We must go "  
 I do not say this world doesn't exist  
 Give that up !  
 Let not the honourable Govinda go forth  
 Study ! (plur.)  
 Ask the fortunate one (about) this subject-matter  
 This conch makes a noise

### LESSON 7

#### Past Participle

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

( <i>p</i> ) <i>pa-(k)</i> <i>kam</i>	<i>pakkanta</i>	gone away, left (assimilation <i>m + t &gt; nt</i> )
<i>kar</i>	<i>kata</i>	done (final <i>r</i> elided)
<i>kilam</i>	<i>kilanta</i>	tired
<i>kup</i> (to be angry)	<i>kupita</i>	angered
<i>gam</i>	<i>gata</i>	gone (final <i>m</i> elided)
<i>adhi-gam</i> (the prefix <i>adhi</i> means " over ")	<i>adhigata</i>	understood
<i>ā-gam</i>	<i>āgata</i>	come
<i>saṁ-anu-ā-gam</i>	<i>saṁannāgata</i>	endowed, acquired ( <i>anu-</i> <i>ā</i> <i>&gt; anvā &gt; annā</i> by assimila- tion)
<i>ni-(g)gah</i> (to seize, to grasp)	<i>niggahita</i>	refuted
<i>chadd</i>	<i>chaḍḍita</i>	thrown away, abandoned
( <i>p</i> ) <i>pa-(ñ)</i> <i>ñap</i>	<i>paññatta</i>	declared, prepared ( <i>p</i> assimili- ated to <i>t</i> )
( <i>t</i> ) <i>thā</i>	<i>thita</i>	stood, stayed (final vowel elided)
<i>saṁ-tus</i> (to be pleased)	<i>santuttha</i>	contented, satisfied
<i>dis</i>	<i>desita</i>	taught (present stem is used)

(d)dis	<i>dīttha</i>	seen (irregular assimilation)
<i>pucch</i>	<i>puttha</i>	asked (assimilation <i>cch</i> + <i>ta</i> > <i>tth</i> )
<i>bandh</i>	<i>baddha</i>	bound (nasal elided, <i>t</i> assimilated to <i>dh</i> )
<i>bhās</i>	<i>bhāsita</i>	spoken
<i>bhū</i>	<i>bhūta</i>	been
<i>ni(r)-mā</i> (to measure)	<i>nimmata</i>	created
<i>vi-muc</i> (to become free)	<i>vimutta</i>	freed
<i>ni-rudh</i> (to obstruct)	<i>niruddha</i>	stopped, ceased, ended
<i>vac</i>	<i>vutta</i>	said (irregular formation : a form of weakening of the root)
(p)pā-(v)vaj	<i>pabbajita</i>	gone forth
<i>sam</i>	<i>santa</i>	calmed
(s)su (to hear)	<i>suta</i>	heard

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

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

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

<sup>1</sup> These constructions, which are called "periphrastic", will be discussed further in Lesson 24.

Some past participles are used as nouns (e.g. *bhāsitam* may mean "what was spoken", "speech", "saying"), and all of them may be used as "adjectives" (e.g. *kupita* = "angry") qualifying and agreeing with nouns in gender, case, and number. Some have acquired special meanings as nouns. They are inflected like nouns in *a*, in the three genders.

#### Neuter Nouns in -a

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

	Singular	Plural
Nom. and Acc.	<i>yānam</i>	<i>yānāni</i>

#### Instrumental Case

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

#### Passive Sentences

When the action of a sentence is expressed by a passive (*kammapada*) verb, the agent is expressed by the instrumental

case. A common construction is the past participle used as an impersonal (*bhāva*) passive verb and inflected in the nominative singular neuter as sentence-verb :—

*evam me sutam*, "thus it was heard by me," or "thus I have heard" ("present-perfect").

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

*mayā ime sattā nimmitā*, "by me these beings were (/have been) created," "I (have) created these beings."

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

The stems in consonants form instrumentals with the inflection *a* :—

Stem	Instrumental
<i>bhagavant</i>	<i>bhagavatā</i>
<i>brahman</i>	<i>brahmunā</i>
<i>rājan</i>	<i>raññā</i> ( <i>j + n</i> assimilated to <i>ññ</i> )

The other pronouns form instrumentals as follows :—

Nominative	Instrumental Singular	Instrumental Plural
<i>tvam</i>	<i>tayā, te</i>	<i>tuñhehi</i>
<i>so and tam</i>	<i>lenā</i>	<i>tehi</i>
<i>sā</i>	<i>tāya</i>	<i>tāhi</i>
<i>ayañ</i>	{ <i>iminā</i> (M. and N.) { <i>imāya</i> (F.)	<i>imehi</i> (M. and N.) <i>ināhi</i> (F.)

Neuter nouns in *a*, nominative singular :—

*āsanam* seat  
*hammam* work

<i>kiccham</i>	difficulty
<i>geham</i>	house, building
<i>gottam</i>	clan
<i>cīvaraṁ</i>	robe
<i>dānam</i>	gift, donation, alms
<i>dukkhaṁ</i>	unhappiness, misery, suffering
<i>dvāram</i>	door, gate
<i>dhanam</i>	money, wealth
<i>puññam</i>	merit, good, goodness, meritorious action
<i>maraṇam</i>	death
<i>yojanam</i>	league (actually about 4·5 miles)
<i>sahassam</i>	thousand
<i>sīlam</i>	virtue, good conduct
<i>sukham</i>	happiness

#### Vocabulary

Indeclinable :—

*āma* yes

#### EXERCISE 7

Translate into English :—

*iminā mayam nimmitā*  
*mayam brahmunā nimmitā*  
*desito Ānanda mayā dhammo*<sup>1</sup>  
*iminā tvam purisa dhanena jivāhi*  
*vimutto tathāgato*  
*te ca me evam puññā āmā ti vadanti*  
*idam*<sup>2</sup> *āsanam paññattam*  
*ete manussā geham pavisanti*  
*niggahito 'si*<sup>3</sup>  
*kilanto 'smi*  
*dānam detha*

Translate into Pali :—

They experience happiness  
The doctrine has been declared by me

<sup>1</sup> *desito* placed at the beginning for emphasis. As a rule departures from the usual word order in prose indicates emphasis, strong emotion.

<sup>2</sup> *m* may change to *m̄* when a vowel follows.

<sup>3</sup> *asi* with elision of the first vowel.

The wanderer is (*hoti*) contented  
 Death (is) misery  
 I have heard this  
 I did the work  
 He gives a donation  
 The body (is) tired

## LESSON 8

## Further Uses of the Instrumental Case

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

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

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

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

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

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

Equality : *samasamo vāyrena*, "quite equal in beauty." In making a comparison the instrumental may be used only if the act of comparison is first described generally and indefinitely : *purisena purisam*, "(comparing) a man with a man"

(for a specific, conclusive comparison, "this is better than that," the ablative case is used : see Lesson 14).

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

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

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

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

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

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

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

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

Age at which.

Measure (cf. the ablative case, Lesson 14) : *dvādasayojanāni ahosi āyāmena*, "it (a city) was twelve leagues in length"; *sattayojanāni viithārena*, "seven leagues in breadth." Compounds ending in the word *matta-*, meaning "measure", are also used in the instrumental case : *jannumattena*, "knee deep."

Classification: birth, clan, family, kind, and similar relations: *Gotamo gotiena*, "a Gotama by clan"; *jātivādena*, "in respect of class (station by birth)."

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

Other idioms with the instrumental:—

*āsanena nimanteti*, "he invites to sit down," "he offers a seat";  
*kālena kālam*, "from time to time," "regularly";  
*lābhena lābhām*, "from gain to gain" (wishing always for more gain, with one gain on to another);  
*aññena aññam* ("one with another", literally "other with other"), "irrelevantly";  
*sabbena sabbam* ("all with all", i.e.) "completely", "absolutely thoroughly" (as in knowing some doctrine).

#### Present Participle

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

	Singular	Plural
Nom.	<i>gaccham</i> or <i>gacchanto</i> , "going"	<i>gacchantā</i>
Acc.	<i>gacchantaṁ</i>	<i>gacchante</i>
Instr.	<i>gacchatā</i>	<i>gacchantehi</i>

Note the weak form of stem (without nasal) in the ins. sg.

From other conjugations, masculine nominative singular: *karonto*, "doing"; *paññāpento*, "declaring."

The forms in *māna* are inflected in exactly the same way as other nouns in *a*. From *as* we have as stem *samāna*, "being," masculine nominative singular *samāno*, which is used quite frequently—more frequently than *sant*, though the latter is also current. Since the words *bhavant* (and *bhava*) and *sant* have certain special meanings<sup>1</sup> as well as that of "being", *samāna*, which has not, avoids ambiguity.

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

#### The Pronoun bhavant

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

	Masculine	
	Singular	Plural
Nom.	<i>bhavam</i>	<i>bhavanto</i> or <i>bhonto</i> (by contraction of <i>ava &gt; o</i> )
Acc.	<i>bhavantam</i>	<i>bhavante</i>
Instr.	<i>bhotā</i>	<i>bhavantehi</i>

Vocative singular: *bho* (plural as nominative: *bhonto*).

The nominative case of this pronoun is used for the 3rd person, the vocative for the 2nd person: *ayampi bhavam*, "this honourable"; *tvam bho*, "you, sir."

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

**Gerund**

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

<i>upā-sam-(k)kam</i>	<i>upasam̄kamitvā</i>	having approached
<i>kar</i>	<i>katvā</i>	having done ; <i>karitvā</i> is also used
<i>gam</i>	<i>gantvā</i>	having gone
( <i>g</i> ) <i>gah</i>	<i>gahetvā</i>	having taken
<i>chid</i>	<i>chinditvā</i>	having cut
<i>u(d)-(t)thā</i> (the prefix <i>u(d)</i> means " up " <sup>1</sup> )	<i>utthāya</i>	having stood up
<i>ā-dā</i>	<i>ādāya</i>	having taken (often equivalent to simply " taking " in English)
<i>(d)dis</i>	<i>disvā</i>	having seen
<i>vac</i>	<i>vatvā</i>	having said
<i>abhi-vad</i>	<i>abhivādetvā</i>	having greeted
<i>ni-vās</i>	<i>nivāsetvā</i>	having dressed
<i>vi-vic</i> (to separate)	<i>vivicca</i>	having become separated from, having become isolated ( <i>vic + ya &gt; vicca</i> )
<i>(p)pa-vis</i>	<i>pavisitvā</i>	having entered
<i>(s)su</i>	<i>sutvā</i>	having heard

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

<i>(p)paṭi-(s)su</i>	<i>paṭissutvā</i>	having agreed, having assented
<i>(p)pa-hā</i> <i>hū</i>	<i>pahāya</i> <i>hutvā</i>	having renounced having been

**Vocabulary****Verbs of the first conjugation :—**

<i>ji</i>	<i>jayati</i>	he conquers, he wins, he defeats
<i>labh</i>	<i>labhati</i>	he obtains, he gets
( <i>p</i> ) <i>pa-su</i> (to crush, to extract (liquids), to produce)	<i>pasavati</i>	he generates

**Nouns :—**

<i>āyāmo</i>	length
<i>gāravo</i>	respect
<i>dāndo</i>	stick, force, punishment
<i>nāgo</i>	elephant
<i>pañho</i>	question
<i>bhūto</i>	living being (p.p. of <i>bhū</i> used as a noun)
<i>vitthāro</i>	breadth
<i>agāram</i>	house, home
<i>annām</i>	food
<i>cittām</i>	thought, mind, heart (figuratively)
<i>jīvitām</i>	life
<i>jhānam</i>	meditation
<i>thānam</i>	place
<i>nagaram</i>	city
<i>nibbānum,</i> <i>parinibbānam</i>	extinction (of existence), liberation (from existence), Nirvāṇa <sup>1</sup>
<i>pānam</i>	drink
<i>bhāsitām</i>	speaking, saying (p.p. of <i>bhās</i> used as a noun)
<i>bhojanām</i>	meal, food
<i>vatthām</i>	garment (plural : clothes, dress)

<sup>1</sup> The prefix *pari* is generally used when referring not to Nirvāṇa itself as a state, or non-state, but to the event of an individual's (final) attainment of it at the end of his worldly life, and especially to the Parinibbāna of the Buddha himself.

<i>viññānam</i>	consciousness
<i>veram</i>	hatred
<i>saranam</i>	protection, refuge
<i>senāsanam</i>	abode, resting place

Indeclinables :—

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

### EXERCISE 8

Translate into English :—

aham tena samayena rājā Mahāsudassano ahosim  
 dānena n' atthi puññām  
 te 'ham<sup>1</sup> upasam̄kamitvā evam vadāmi  
 mam abhvādetvā pakkāmi  
 disvā evam avocumha  
 diṭṭhā bho satta jīvasi  
 jayam veram pasavati  
 brāhmaṇo brahmunā manteti  
 evam bho ti  
 handa vata bho gacchāma  
 kālam karonto avoca  
 rājā samāno idam labhati  
 jhānam jhāyati  
 mayam bhagavantam saranam gacchāma, dhammañ ca<sup>2</sup>  
 jīvitam demi

Translate into Pali :—

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

<sup>1</sup> *aham* with elision of initial *a* after another vowel.

<sup>2</sup> Assimilation *m + c > nc* in junction.

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

### LESSON 9

#### Passive Conjugation

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

Root (*p*)*pa-hā*, present indicative passive (*kamma-pada*) :—

(Root vowel elided)

	Singular	Plural
3rd person	<i>pahiyati</i> " it is given up "	<i>pahiyanti</i>
2nd person	<i>pahiyasi</i>	<i>pahiyatha</i>
1st person	<i>pahiyāmi</i>	<i>pahiyāma</i>

The simple verb *hā* (" to abandon ", " to diminish ") may have the unweakened stem *hāya*.

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

Other passives are :—

<i>kar</i> (to do)	<i>kariyati</i>	it is done (the <i>i</i> may be long or short ; another spelling is <i>kayirati</i> )
( <i>nī</i> ) <i>ñā</i> (to know) (with the prefix ( <i>p</i> ) <i>pa</i> )	<i>paññāyati</i>	it is understood
<i>dā</i> (to give)	<i>dīyati</i>	it is given
( <i>d</i> ) <i>dis</i> (to see)	<i>dissati</i>	he is seen
<i>vac</i> (to say)	<i>vuccati</i>	it is said, it is called (cf. the past participle : <i>vutta</i> )
<i>han</i> (to kill)	<i>haññati</i>	he is killed

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

An aorist passive is sometimes formed by adding the aorist inflections to the passive stem : *haññiñ̄su*, "they were killed."

A present participle passive is formed by adding the suffix *māna* to the passive stem and inflecting as a participle : *kayiramāna*, "being done."

#### Feminine Nouns in -ā

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

	Singular	Plural
Nom.	<i>kathā</i> , "talk," "story"	( <i>kathā</i> or)
Acc.	<i>katham</i>	<i>kathāyo</i>
Ins.	<i>kathāya</i>	<i>kathāhi</i>

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

#### Feminine nouns in *ā* :—

<i>avijjā</i>	ignorance
<i>upāsikā</i>	female lay disciple
<i>tañhā</i>	desire, "thirst"

<i>devatā</i>	deity, divine being, spirit
<i>paññā</i>	understanding, wisdom
<i>parisā</i>	assembly
<i>māla</i>	garland
<i>vācā</i>	speech
<i>vijjā</i>	science, knowledge
<i>vedanā</i>	sensation
<i>saññā</i>	perception
<i>sālā</i>	hall

#### Vocabulary

Verb of the first conjugation :—

<i>apa-(k)am</i>	<i>apakkamati</i>	he goes off, he withdraws (the prefix <i>apa</i> means "off", "away")
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Noun :—

<i>ajo</i>	goat
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Indeclinables :—

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

#### EXERCISE 9

Translate into English :—

*kāyā hāyanti*

*ayam kho sā brāhmaṇa paññā*

*esā tañhā pahiyati*

*bhojanam dīyati*

*saccam Nigrodha bhāsitā te esā vācā* (interrogative)

*saccam bhante bhāsitā me esā vācā* (affirmative reply to the preceding sentence)

*idam vuccati cittan ti vā viññānan ti vā*

*tā devatā marū etad avocum*

athī kho bho Mañikā<sup>1</sup> nāma vijjā  
 saññā ca vedanā ca niruddhā honti<sup>2</sup>  
 Sujātā nāma bhante upāsikā kālakatā<sup>3</sup>  
 evam pi kho Sunakkhatto mayā vuccamāno apakkami  
 samaṇo Gotamo imam parisaṇ āgacchati

Translate into Pali, using the present passive in the present time sentences :—

These phenomena are abandoned

Goats are killed

The priest is seen

Ignorance is given up

He is called an ascetic

This is called misery

Taking a garland they went to the hall

## LESSON 10

### Future Tense

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

gam	gamissati	he will go
dis	desessati	he will teach
bhū	bhavissati	he will be, there will be

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

labh	labhissati	he will get
sam-vi-bhaj (to resort to)	samvibhajissati	he will share

<sup>1</sup> A magic science for thought-reading.

<sup>2</sup> As here, *hū* is sometimes used as an "auxiliary" verb with a past participle: "are stopped," "have ceased." This construction is described as "periphrastic", cf. Lesson 24, and is equivalent to a single passive verb. It is much more commonly used than the latter.

<sup>3</sup> Cf. *kālam ahāsi* in Exercise 4; here *kāla-* is compounded with the participle, the whole functioning grammatically as a past participle.

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

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

(p)pa-hā pahīyissati it will be given up

### Genitive Case

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

The inflections of the genitive are as follows :—

#### Nominative.

loko
lokā
cittam
cittāni

#### Genitive.

lokassa
lokānam
cittassa
cittānam

Nominative

*kathā*  
*bhagavā*  
*rājā*  
*brahmā*  
*aham*  
*mayam*  
*tvam*  
*tumhe*  
*(e)so and tad*  
*sā*  
*te and tāni*  
*tā*  
*ayam*  
*ime*  
*imā*  
*bhavam*

Genitive

*kathāya* (sing.: same as instrumental), *kathānam* (plur.)  
*bhagavato*  
*rañño*  
*brahmuno*  
*mama,<sup>1</sup> me* (enclitic form)  
*amhākam*  
*tava, te* (enclitic form)  
*tumhākam*  
*(e)tassa*  
*tassā*  
*tesam*  
*tāsam*  
*assa or imassa* (masc.),  
*assā or imassā* (fem.)  
*imesam*  
*imāsam*  
*bhoto*

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

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

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

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

<sup>1</sup> Sometimes *mamam*.

A similar idiom is *mama + accayena* = "after me" in the sense of "after I have passed away", "after my death/*parinibbāna*".

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

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

*brāhmaṇassa pūjito* (*Sonadando*) = " (Sonadando was) honoured of (= by) the priest"  
*yesam . . . devā . . . adiṭṭhā* = " those . . . who have not seen . . . the gods (negative participle: a-) " ("of (= by) whom the gods are unseen"; Commentary explains *yesam* by *yehi*)

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

*aham . . . tassa yaññassa yājetā*<sup>2</sup> = " I . . . (was) the performer of that sacrifice "

<sup>1</sup> Also other "verbal nouns": the "agent noun" (Lesson 23) and "action nouns" (Lesson 19), which have much in common with participles.

<sup>2</sup> *yājetā* is an "agent noun" (Lesson 23), nominative singular, meaning "sacrificer" (from the verb *yaj* I, "to sacrifice").

The genitive is also regarded as a substitute for the instrumental when it is used in connection with "filling" (cf. Lesson 8). Example with the adjective (Lesson 11) *pūra*, "full" (not a participle, but similar in meaning to a participle as the translation suggests) :—

*kumbhim<sup>1</sup> . . . pūram . . . suvanñassa* = "pot . . . full . . . of gold"

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

A construction called the "genitive absolute" consists of a noun (or pronoun) followed by a participle, both inflected in the genitive. This nexus stands apart from the other words of the sentence and means "while (the noun was doing the participle)" . . . The agent in the absolute nexus is different from the agent of the main sentence. Often the genitive absolute has the special sense of disregarding: "despite (the noun doing the participle)", "under their very noses," as when the participle means "seeing", "looking on". E.g. *telassa jhāyamānassa*, "as (while) the oil is burning" ((j)jhe, "to burn," *jhāyati*, a homonym of (j)jhe, "meditate"); *mātā-pitunnam<sup>2</sup> . . . rudantānam . . . pabbajito*, "though his parents were weeping, he went forth" (i.e. "despite their weeping"). The genitive absolute is useful for constructing a sentence with two agents, but the similarly constructed locative absolute (Lesson 16) is much more frequently used, not being restricted to special circumstances.

#### Vocabulary

##### Verbs of the first conjugation :—

<i>arah</i>	<i>arahati</i>	he deserves, he must, he ought
<i>kilam</i>	<i>kilamati</i>	he becomes tired

<sup>1</sup> Accusative of *kumbhi*, "pot" (feminine noun in -i).

<sup>2</sup> Genitive plural, see Lesson 23.

<i>rud*</i>	<i>rudati</i>	he weeps
<i>vīj</i>	<i>vījati</i>	he fans
<i>subh</i>	<i>sobhati</i>	he makes it clear (intransitive)

##### Verbs of the seventh conjugation :—

<i>pūj</i>	<i>pūjeti</i>	he honours
<i>vejh</i>	<i>vejhethi</i>	he wraps

##### Nouns :—

<i>anto</i>	side, end, extreme
<i>jayo</i>	victory
<i>dāso</i>	slave
<i>bhāgo</i>	share
<i>yañño</i>	sacrifice (ritual)
<i>telam</i>	oil (sesame oil)
<i>bhayam</i>	danger
<i>ratanam</i>	gem, precious thing
<i>sarīram</i>	body (of a man or animal: <i>kāyo</i> has this sense but also the wider meanings of "substance", "particle"), the plural <i>sarīrāni</i> is used to mean "(bodily) relics" (of the Buddha after his cremation)
<i>suvañnam</i>	gold

##### Indeclinables :—

<i>antarena</i>	between (with genitive)
<i>ciram</i>	for a long time, after a long time
<i>pana</i>	but, however (enclitic)
<i>pīthito</i>	behind (with genitive)
<i>purato</i>	before, in front of (with genitive)

##### Past participle :—

<i>āropita</i>	disproved (from <i>ropeti</i> : Lesson 13)
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#### EXERCISE 10

##### Translate into English :—

na ciram tathāgatassa parinibbānam bhavissati  
imassa jayo bhavissati

brāhmaṇā brahmuno puttā  
dukkhass' antam karissanti  
āropito te vādo  
ayam imassa bhāsitassa attho  
mā me purato aṭṭhāsi  
so mām pañhena, aham veyyākaranena sobhissāmi  
tena kho pana samayena Ānando bhagavato piṭṭhitō thito hoti  
bhagavantam vijamāno<sup>1</sup>  
kammam kho pana me karontassa kāyo kilamissati  
tassa ratanāni bhavanti

Translate into Pali :—

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

## LESSON 11

### Adjectives

Adjectives (*guṇanāma*)<sup>2</sup> are inflected in the same way as other nouns, in the three genders according to the nouns they qualify as attribute-words. Most adjectives in *a* form feminines in *ā*. Adjectives also agree in case and number with the nouns they qualify. When an adjective is common to two or more

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

<sup>2</sup> The Pali term *nāma* includes all nouns and adjectives. As adjectives are called *guṇanāma* ("quality noun"), *appadhānalīṅga* ("subordinate stem"), or *vuccalīṅga* ("qualifying stem") so nouns in the narrower sense, that is "substantives", are called *guṇipada* ("word for thing possessing a quality"). *padhānalīṅga* ("main stem"), or *abhidhāyalīṅga* ("name stem"). Adjectives are also called *visesana*, "distinguishing".

nouns it may agree with the sum of these (and be plural) or with the nearest. Thirdly the qualified words may be taken as collective and singular and the adjective be singular. Where the genders conflict, the masculine takes precedence over the feminine, the neuter over both.<sup>1</sup> An adjective usually precedes the noun it qualifies (thus contrasting with attribute-nouns : cf. Lesson 1), but when there are several adjectives with one noun very often only one adjective precedes and the rest follow the noun. A demonstrative pronoun relating to the same noun will precede the whole group. When an adjective, or (all the) adjectives, follows its noun this usually indicates that it is being "predicated" of the noun, or in other words that the attribute in question is being emphasized. One should then translate "... who is/which is ...". If we use the terms "nexus" and "junction" then the word order adjective + noun usually indicates junction and the order noun + adjective (or equally another noun in the same case) indicates nexus. When there is no verb in the sentence, however, we understand a nexus regardless of the order ; then the placing of a nexus-adjective first indicates emphasis of it (as in an argument).<sup>2</sup>

Adjectives in *a* :—

<i>akusala</i>	bad
<i>atīta</i>	past
<i>ananta</i>	infinite
<i>iddha</i>	powerful
<i>kanta</i> (p.p. <i>kam</i> (VII))	agreeable, lovely
<i>kalyāṇa</i>	beautiful, good
<i>kusala</i>	good
<i>dakkhiṇa</i>	right (hand), southern
<i>dhuva</i>	fixed
<i>nicca</i>	permanent
<i>pacchima</i>	last, western
<i>pahūta</i>	much, many
<i>piya</i>	dear
<i>phīta</i>	prosperous

<sup>1</sup> Cf. agreement of verb and agent : Lesson 4 (the principles are similar).

<sup>2</sup> In Pali word order is important chiefly for the sake of being able to deviate from it for effect. This may explain why some severe philologists have refused to countenance it.

vāma	left
sassata	eternal
sukara	easy
sukha	happy

Past participles may acquire special meanings when used as adjectives : *dīthā*, "visible."

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

### Third Conjugation

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

	Singular	Plural.
3rd person	<i>maññati</i>	<i>maññanti</i>
2nd person	<i>maññasi</i>	<i>maññatha</i>
1st person	<i>maññāmi</i>	<i>maññāma</i>

Similarly conjugated are :—

<i>chid</i>	<i>chijjati</i>	he cuts (down)
<i>jan</i>	<i>jāyati</i>	he is born (intransitive verb; stem irregularly formed)
<i>ā-dā</i>	<i>ādiyati</i>	he takes (irregular elision of root vowel, cf. passive conjugation; here <i>i</i> )
<i>ā-pad</i>	<i>āpajjati</i>	he acquires, he produces, he gets, he has (intransitive in the latter meaning)

<i>pad</i> (to go)	<i>uppajjati</i>	it happens, it arises, it becomes
(with the prefix <i>u(d)</i> )		
<i>upa-pad</i>	<i>upapajjati</i>	he transmigrates, he is reborn
		he enters into
<i>upa-sam-pad</i>	<i>upasampajjati</i>	he lies down
<i>ni-pad</i>	<i>nipajjati</i>	he engages in, he follows, he practises, he behaves (habitually)
( <i>p</i> ) <i>pati-pad</i>	<i>patipajjati</i>	
		he is freed
<i>vi-muc</i>	<i>vimuccati</i>	it stops, it ceases
<i>ni-rudh</i>	<i>nirujjhati</i>	it is, it occurs, it is found
<i>vid</i>	<i>vijjati</i>	(to be the case)

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

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

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

<sup>1</sup> But cf. Lesson 20, aorist passive.

## Past Participles in -na

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

<i>chid</i>	<i>chinna</i>	cut off
<i>dā</i>	<i>dinna</i>	given
<i>ā-pad</i>	<i>āpanna</i>	possessing, having
<i>u(d)-pad</i>	<i>uppanna</i>	happened, arisen
<i>upa-pad</i>	<i>upapanna</i>	transmigrated, reborn, arisen, come into existence
( <i>p</i> ) <i>pati-pad</i>	<i>patipanna</i>	engaged in, following, practising
<i>sam-pad</i>	<i>sampanna</i>	endowed with, having
<i>bhid</i>	<i>bhinna</i>	divided, split
<i>ni-sid</i>	<i>nisinna</i>	seated
<i>hā</i>	<i>hīna</i>	diminished, eliminated

Aorists of (*d*)*dis* and *gam*

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

	Singular	Plural
3rd person	<i>addasā</i>	<i>addasamsu</i>
2nd person	<i>addasā</i>	<i>addasatha</i>
1st person	<i>addasam</i>	<i>addasāma</i>

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

	Singular	Plural
3rd person	<i>agamāsi</i> "he went"	<i>agamamsu</i> (with the double inflection)
2nd person	<i>agamā</i> (without the double inflection)	( <i>agamittha</i> : following the first aorist form)
1st person	<i>agamāsim</i>	<i>agamamhā</i>

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

## Vocabulary

## Verb of the first conjugation :—

<i>abhi-u(d)-kir*</i>	<i>abbhukkiriati</i>	he sprinkles (when a dissimilar vowel follows it, <i>i</i> sometimes changes to <i>y</i> ; in the present case the <i>y</i> is further assimilated to the preceding consonant, hence <i>abhi-u</i> > <i>abhyu</i> > <i>abbhu</i> )
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## Past participles :—

<i>cu</i>	<i>cuta</i>	fallen, passed away
<i>vi-pari-nam</i>	<i>vipariṇata</i>	changed

## Nouns :—

<i>ābādho</i>	illness
<i>kārako</i>	doer
<i>bhinkāro</i>	vase, ceremonial water vessel
<i>rukko</i>	tree
<i>saṃvāro</i>	restraint
<i>cakkām</i>	wheel
<i>disā</i>	direction
<i>samaññā</i>	designation, agreed usage

## Indeclinables :—

<i>āvuso</i>	sir ! (polite address between equals, also to juniors)
<i>idha</i>	here, in this connection
<i>kuto pana</i>	(whence then ?—rhetorical question) : much less, let alone
<i>tato</i>	thence, then, from there, from that
<i>micchā</i>	wrongly, badly } (these are sometimes written as
<i>samma</i>	rightly, perfectly } compounds with verbs or nouns, like the prefixes)

## EXERCISE 11

Translate into English :—

na kho aham āvuso addasam  
 ayam tathāgatassa pacchimā vācā  
 pāmujjam bhavissati, sukho ca vihāro  
 addasā<sup>1</sup> kho bhagavā tā devatāyo  
 iminā kho evam bho pariyāyena Jotipālassa māṇavassa Mahā-  
     govindo ti samaññā udapādi  
 sassato loko  
 so gacchati dakkhiṇam disam  
 kusalan ti pi na bhavissati, kuto pana kusalassa kārako  
 aham kho maggam agamāsim  
 kalyānam vuccati brāhmaṇa  
 atha kho rājā Mahāsudassano vāmena hatthena bhiikkaram  
     gahetvā dakkhiṇena hatthena cakkaratanam<sup>2</sup> abbhukkiri  
 idam kusalam  
 ayam Jambudipo<sup>3</sup> iddho c' eva bhavissati phito ca  
 micchā paṭipanno tvam asi, aham asmi sammā paṭipanno  
 so tato cuto idhūpapanno<sup>4</sup>  
 addasā paribbājako bhagavantam āgacchantam  
 saññā uppajjanti pi nirujjhanti pi  
 bhagavato ābādho uppajji  
 samvaram āpajjati  
 aham kho kammarām akāsim. kammarām kho pana me karontassa  
     kāyo kilanto, handāham<sup>5</sup> nipajjāmi  
 imam mayam addasāma idha upapannam

Translate into Pali :—

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

<sup>1</sup> addasā often stands at the beginning of its sentence.

<sup>2</sup> A compound word : "wheel-gem," a symbol of imperial power.

<sup>3</sup> India (as continent : see the first footnote in Exercise 30).

<sup>4</sup> When two vowels meet, sometimes the first is elided and the second is lengthened (*idha + upapanno*).

<sup>5</sup> This combination may be regarded as an instance of that described in footnote 4 above, or of *a + a > ā* by coalescence of similar vowels.

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

## LESSON 12

## Dative Case

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

Nominative	Dative
<i>pindo</i>	<i>pindāya</i> or <i>pindassa</i>
<i>nibbānam</i>	<i>nibbānāya</i> or <i>nibbānassa</i>

The inflection in *āya* has the specialized meaning of purpose : *gāmām pindāya pāvisi*, "he entered the village for alms."

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

<sup>1</sup> This of course leads to some difficulties in analysis (i.e. in our grammatical descriptions).

<sup>2</sup> But *ā-rādh* takes the accusative.

= dative) and with the same verb when it means "to forgive" (someone = dative, something = accusative). The verb *(p)patti-(s)su* meaning "to assent to (someone)" takes the dative. It is used with the verb *upa-(t)thā*, meaning to serve, attend on/to someone or something (dative), especially in the causative conjugation (see Lesson 13): to cause nurses to attend to the boy (dative); to cause the mind to attend to knowledge. The verb *dhar* in the sense of "hold for/over" takes the dative of the person sheltered, and in the sense of "owe" it takes the dative of the person to whom something is owed. The verb *ā-ruc* ("to inform") takes the dative of the person informed (whereas *ā-mant* takes the accusative). Verbs meaning to be angry at (*kup*, etc.), to curse (*sap*), to long for (*pih*), and to be clear to ((*p)pa-(k)khā*: visible, apparent), to appear to (*pātu(r)-bhū*: manifest) take the dative.

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

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

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

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

When wishes (good wishes) are expressed, the dative is used for the person for whom they are expressed: "may there be (*hotu*) long life for him"; "good luck to you" (*bhaddam bhavato hotu*); "welcome to you" (*svāgatam bhavato hotu*). Like *svāgatam* ("welcome!") the indeclinables *sotthi* "safety", "safely") and *namo* ("hail!") take the dative.

In a number of expressions there may be doubt whether the case used is dative or genitive. Modern European philologists have disagreed with the classifications of Indian linguistics in several instances, chiefly because they have followed different principles, but the old commentators and grammarians themselves are not unanimous on all points. The genitive meaning "to have" (Lesson 10) has been regarded as dative (this is popular in Europe, especially in France and Germany, reflecting the usages of the philologists' own languages) and the dative with *(p)patti-(s)su* as genitive (by some old commentators, who explain the construction as ellipsis of a word meaning "speech"). The noun *vippatisāro*, "regret", may be said to take the dative of the person who regrets—or this may be regarded as a simple relation between two nouns: *rañño . . . vippatisāro*, "(there may be) regret . . . to/of the king," = "the king may regret". There are several similar instances. The chief criterion of the case is: is it "adnominal" (relating to a noun) and genitive or is it "adverbial" (relating to a verb) and dative? Interpretations of border line instances vary, and the verbal nouns and adjectives introduce further ambiguity. There is no absolute and immutable "dative" or "genitive" in reality: grammarians set up their own principles of description and classify the constructions they find accordingly.

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

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

<sup>1</sup> See the relative pronoun, next page.

*Aorist of (s)su*

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

	Singular	Plural
3rd person	assosi, "he heard"	assosum
2nd person	assosi	assuttha
1st person	assosim	assumha

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

From (p)pati-(s)su we have paccassosi.<sup>1</sup>

*Relative Pronoun*

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

	Singular			Plural		
	Masc.	Neut.	Fem.	Masc.	Neut.	Fem.
Nom.	yo	yam or yad	yā	ye	yāni	yā
Acc.	yam	yam or yad	yām	ye	yāni	yā
Ins.	yena		yāya	yehi		yāhi
Dat.] Gen.]	yassa		yassā	yesam		yāsam

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

*Relative Clause*

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

<sup>1</sup> (p)pati + a > paccā in junction.

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

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

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

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

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

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

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

Sometimes the main clause has no correlative word (this may of course depend on its having a special form, such as direct

speech), but as a rule the correlative demonstrative is used. A proper name (with title) in the main clause is quite often used without a demonstrative.

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

*yo yo . . . adiyissati tassa tassa . . . anuppadassāmi*,<sup>1</sup> "whoever will take . . . to him I will grant . . ."

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

*yo so satto pāthamam*<sup>2</sup> *upapanno, tassa evam hoti: aham asmi brahmā*, "that being who has come into existence first (in the evolution of the universe) thinks he is God." ("Who that being first is reborn, has this thought: I am God.")

#### Relative Indeclinables

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

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

*hoti kho so samayo yam . . . ayam loko vivattati*, "there is indeed the (so) time that (i.e. when) . . . this world evolves." (Here the relative clause follows the main clause = elevated speech or emphasis of main clause. The main clause has *samayo* as its subject/agent, the subordinate clause *loko*, the subordination of the *loko* clause is indicated by the *yam* with which it begins—the omitted words say "some time, after a long time".)

<sup>1</sup> Future of *da*.

<sup>2</sup> *pāthamam* is here an indeclinable meaning "first", "firstly". It is derived from the ordinal numeral *pāthama*, "first."

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

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

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

#### Interrogative Pronoun

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

	Singular			Plural		
	Masc.	Neut.	Fem.	Masc.	Neut.	Fem.
Nom.	<i>ko</i>	<i>kim</i>	<i>kā</i>	<i>ke</i>	<i>kāni</i>	<i>kā</i>
Acc.	<i>kam</i>	<i>him</i>	<i>kām</i>			
Ins.	<i>hena</i>		<i>kāya</i>	<i>kehi</i>		<i>kāhi</i>
Dat. Gen.	<i>kassa</i> or <i>kissa</i>		<i>kassā</i>	<i>kesam</i>		<i>kāsam</i>

There is no equivalent to the question mark in Pali (though modern editors sometimes insert question marks in their texts to assist students). As a general rule if a sentence contains an

interrogative word the whole sentence is interrogative, but a few interrogative sentences contain no interrogative word and must be understood from the context (see the example in Exercise 9). Sometimes inversion is used : *khamati te idam*, "does this please you?", "do you approve of this?" (*idam me khamati* = "this pleases me", "I like this"). The neuter singular form *kim* is sometimes used as an indeclinable, simply making the sentence interrogative (= inversion + "?" in English) : *kim saddam assosi* = "Did he hear the noise?" As Pali favours direct speech *kim saddam assosi ti*... will translate "... he asked) whether he heard the noise". The interrogative usually stands at the beginning of its clause. Cf. also the indeclinables *nu* (in Vocabulary below) and *api* (Vocabulary 14).

#### "Pronominal Adjectives"

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

Similar pronouns are :—

<i>añña</i>	other
<i>aññatara</i>	a certain, a
<i>apara</i>	another
<i>para</i>	other, another
<i>sabba</i>	all, entire

#### Vocabulary

##### Verbs :—

<i>ā-kankh</i> (I)	<i>ākankhati</i> he wishes
( <i>k</i> ) <i>kham</i> (I)	<i>khamati</i> it pleases, it suits, he approves, he likes (dative of person)

*ni(r)-(k)kam* (I) *nikkhamati*<sup>1</sup> he goes out, he leaves  
*sam-ni-pat* (I) *sannipatanti* they assemble  
                     (to fall)

*upa-las* (VII) *upalāseti* he plays, he sounds  
                     (to exercise  
                     an art)

#### Nouns :—

<i>upasamo</i>	calm
<i>janapado</i>	country
<i>jivo</i>	life-principle, soul
<i>paccantajo</i>	borderer, foreigner
<i>saṅkhadhamo</i>	conch blower
<i>dassanam</i>	seeing
<i>phalam</i>	fruit

#### Adjectives :—

<i>kamaniya</i>	lovely
<i>paccantima</i>	bordering, foreign
<i>madaniya</i>	intoxicating
<i>rajanīya</i>	exciting

#### Indeclinables :—

<i>ajja</i>	to-day
<i>ambho</i>	sir! (not very respectful)
<i>tam</i>	then, so, now (accusative of <i>ta(d)</i> used adverbially) <sup>2</sup>
<i>nu</i>	? (enclitic : an interrogative particle reinforcing an interrogative pronoun or combined with another indeclinable to make it interrogative : <i>nanu</i> , "(is) not?"; or by itself = "does?")
<i>yathā</i>	as, how

#### EXERCISE 12

##### Passage for reading :—

*bhūtapubbam aññataro saṅkhadhamo saṅkham ādāya paccantimam janapadam agamāsi. so yen' aññataro gāmo*

<sup>1</sup> r + k > kkk.

<sup>2</sup> The adverbial use of certain cases of the pronouns is confusing; the contexts must be carefully considered in order to arrive at the meanings : whether adverbial or not.

ten' upasam̄kami. upasam̄kamitvā sañkham̄ upaṭāsitvā sañkham̄ nikhipitvā nisidi. atha kho tesam̄ paccantajānam̄ manussānam̄ etad ahosi: kissa nu kho eso saddo evam̄ rajaṇīyo evam̄ kamaṇīyo evam̄ madanīyo ti. sannipatitvā tam̄ sañkhadhamam̄ etad avocum̄: ambho kissa nu kho eso saddo evam̄ rajaṇīyo evam̄ kamaṇīyo evam̄ madanīyo ti. eso kho bho sañkho nāma yass' eso saddo evam̄ rajaṇīyo evam̄ kamaṇīyo evam̄ madanīyo ti.

Translate into English :—

yen' ajja samāno Gotamo dvārena nikhamissati tam Gotama-  
dvāram nāma bhavissati  
vatthāni pi 'ssa na yathā aññesam̄  
imassa ko attho  
mayam yam icchissāma tam karissāma  
kissa nu kho me idam kammassa phalam, kissa kammassa  
vipāko  
tam kiṁ maññanti bhonto devā  
n' atthi paro loko  
ko 'si tvam̄ āvuso  
kiṁ kusalam̄ kiṁ akusalam̄  
ke tumhe  
rājā samāno kiṁ labhati  
iminā me upasamena Udāyibhaddo kumāro samannāgato hotu  
puccha mahārāja yad ākañkhasi  
karoti te bhagavā okāsam̄  
yam̄ kho 'ssa na kkhamati tam̄ pajahati

Translate into Pali :—

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

## LESSON 13

## Compounds

Nouns (including participles, adjectives, and pronouns) are very frequently combined in compounds (*samāsa*).<sup>1</sup> In a compound only the last noun is inflected, those prefixed to it being usually in their stem form.<sup>2</sup> The compound functions grammatically in a sentence as if it were a single word, but the meaning is often simply the combination of the meanings of the words forming it—just as if they were separate words in a sentence. The prefixed uninflected member stands for the plural as well as the singular, according to the context. Sometimes, though not often, compound words have special, restricted meanings. In English the word "blackbird" is a compound, but it means a particular species of bird, not any black bird. The same thing holds for "grasshopper", though this term may be used more loosely. "Madhouse" on the other hand means any "house for the mad" (or any place resembling one). "Pond-life" includes all animals and vegetables living in ponds. As other types of compound in English may be quoted "fourteen" (= "four and ten"), "whitewashed" (= having a white wash on it, as a building), "alongside" (= "along the side of"), "twelvemonth" (= a collection of twelve months, a year). The six types of compound in Pali corresponding to "grasshopper", "fourteen", "blackbird", "whitewashed", "alongside", and "twelvemonth" will be explained in Lessons 13, 15, 16, 19, 25, and 26 respectively.

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

## Tappurisa Compounds

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

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

<sup>2</sup> Words in -ant have the weak stem -at, those in -an drop the -n.

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

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

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

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

Compounds are very freely formed in Pali (much more freely than in English, except perhaps in some modern styles which many English speakers would regard as jargon). They are not restricted to two members, compounds of three or more members, variously related, being quite common. Thus *kūtagārasalā* = "hall of the house with a gable (*kūto*)".<sup>2)</sup>

#### Causative Conjugation

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

<sup>1)</sup> Most of these names are examples of the forms; thus *tappurisa* = *tad + purisa* (*d* + *p* > *pp*) = *tassa purisa*, "his man," "his servant."

<sup>2)</sup> *kūto* = point, peak (of a mountain), ridge (of a roof). This refers to the high ridged, overhanging barrel-vaulted roof characteristic of ancient India.

Formally (in formation and inflection) it frequently coincides with the seventh conjugation, just as the passive coincides with the third conjugation. There is, however, a distinctive causative suffix (*ā)p* which is sometimes added to roots. Roots conjugated in any conjugation for the ordinary present indicative may appear in causative meanings with the stem in *e* or a "fuller" form *aya* (or *pe*, *āpe*, *paya*, *āpaya*). As in the seventh conjugation the root vowel is usually strengthened or lengthened (cf. Lesson 3). The meaning may be the straightforward causative one or a more specialized and idiomatic one. Thus from *vac*, "to speak," we have the causative *vāceti*, ("he makes speak"), "he reads aloud," "he recites," whilst from *vad*, "to say," we have the causative *vādeti* ("he makes say"), "he plays (a musical instrument)." Sometimes it is not easy to decide whether to class a verb as an independent seventh conjugation root or as the causative form of some other verb of perhaps widely divergent meaning. There is a certain amount of disagreement among grammarians over the proper classification (e.g. of *vādeti*).

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

As with ordinary verbs, the agent of a causative verb (*hetukattar*) goes in the nominative case. The person or "instrument" through whom the action is performed goes usually in the accusative (the instrumental may be used instead, on account of the sense of "instrument"); thus a causative verb may take one patient more than the equivalent ordinary verb: the causative of an intransitive verb may take one patient (the verb may be said to "become transitive"), the causative of

a transitive verb may take two patients, the causative of a verb which ordinarily takes two accusatives may take three patients. For example "to be" is intransitive and takes no patient; "to cause to be" (i.e. to develop, etc., as "to develop in the mind") takes one. "To enter" may take one patient (enter in a house); "to cause to enter" may take two (cause to enter in a man in a house). "To take," "to lead," etc., may take two patients (take in to a village in a goat); in theory (in practice the extravagance seems to be avoided) "to cause to take" may take three (cause to take in (by) a man in to a village in a goat: *puriso* (agent) in *purisam* in *gāmam* in *ajam* *nāyeti*, or *puriso purisena gāmam ajam nāyeti* with instrumental).

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

Present causative of *bhū* :—

	Singular	Plural
3rd person	<i>bhāveti</i>	<i>bhāventi</i>
2nd person	<i>bhāvesi</i>	<i>bhāvetha</i>
1st person	<i>bhāvemi</i>	<i>bhāvema</i>

Causatives :—

<i>kapp</i> ((VII))	<i>kappeti</i> , <i>kappāpeti</i>	he causes to be got ready, he arranges, he puts in order, he organizes
<i>kar</i>	<i>kāreti</i>	he causes to work, he causes to make, (of kings) he governs, he rules (causes the kingdom to function)
	<i>kārāpeti</i>	he causes to make, he has built
<i>chid</i>	<i>chedāpeti</i>	he causes to cut
<i>jan</i>	<i>janeti</i>	he causes to be born, he produces

( <i>j</i> ) <i>jhe</i>	<i>jhāpeti</i>	he causes to burn, he sets fire to
( <i>t</i> ) <i>thā</i>	<i>thāpeti</i> <i>thāpayati</i>	he causes to stand, he erects, he makes stand up, he causes to remain, he excepts
<i>ni-pat</i>	<i>nipāteti</i>	he causes to fall down, he drops, he puts down
<i>pā</i>	<i>pāyeti</i>	he causes to drink
<i>bhū</i>	<i>bhāveti</i>	he causes to be, he develops
<i>ā-mant</i>	<i>āmantāpeti</i>	he causes to be addressed, he has invited
<i>muc</i>	<i>muñcāpeti</i>	he causes to be free, he sets free
( <i>p</i> ) <i>pati-yat</i> (to pre- pare)	<i>patiyādā-</i> <i>peti</i>	he causes to be prepared (irregular change of <i>t</i> > <i>d</i> )
<i>yā</i>	<i>yāpeti</i>	he causes to go, he keeps going
<i>yuj</i> ((VII)) : <i>yojeti</i>	<i>yojāpeti</i>	he causes to be yoked (carriage)
<i>ā-ruc</i>	<i>ārocāpeti</i>	he causes to be announced
<i>ruh</i>	<i>ropeti</i> <i>ropāpeti</i>	he causes to grow, he plants
<i>ā-ruh</i> (climb, mount)	<i>āropeti</i>	he causes to cause to grow, he has planted
		he causes to mount, he puts on top of, he shows, he shows up, he disproves
( <i>p</i> ) <i>pa-vatt</i>	<i>pavatteti</i>	he causes to go, he sets going
<i>ni(r)-vā</i>	<i>nibbāpeti</i>	he causes to be extinct, he extinguishes (e.g. fire)
( <i>p</i> ) <i>pa-vid</i> ( <i>vid</i> (I)) : "know", but the primary present system is not used)	<i>pavedeti</i>	he makes known
( <i>p</i> ) <i>pa-vis</i>	<i>paveseti</i>	he causes to enter, he brings in

(p)pa-(v)vaj	<i>pabbājeti</i>	he causes to go forth, he banishes (he has banished)
<i>ni-sid</i>	<i>nisidāpeti</i>	he causes to sit down
(s)su	<i>sāveti</i>	he causes to hear

*pari-sudh* (III) (to become pure/clean)      *parisodheti* he causes to become pure

Other tenses of the causative :—

Imperative : *kappāpehi*

Aorist : *kārāpesi*; *ṭhapesum*; *ārocāpesi*, *ārocāpesum*;  
*ropāpesi*; *āropesum*

Future : *jhāpessati*; *bhāvessati*

Participles :—

Present : *kārento*, *kārayato* (genitive); *chedāpento*, *chedāpayato* (genitive); *dāpento*; *pācento* (*pac* = cook, torment), *pācayato* (genitive); *yojāpento*

Past : *kappita*; *kārita*, *kārāpita*; *bhāvita*; *pavattita*; *pavedita* (usually in *ita*, as with the seventh conjugation)

Gerund : *kārāpetvā*; *āmantāpetvā*; *paṭiyādāpetvā*; *yojāpetvā*; *āropetvā*; *pavesetvā*

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

#### Vocabulary

##### Verbs :—

<i>ā-kuṭ</i> (VII)	<i>ākōteti</i>	he strikes
<i>gaves</i> (I)	<i>gavesati</i>	he looks for, he searches for
(p)pa-ikkh (I)	<i>pekkhati</i>	he looks on, he watches
<i>bhaj</i> (I)	<i>bhajati</i>	he resorts to

##### Nouns :—

<i>kammāro</i>	smith
(k)khandho	group, collection, mass

<i>paccathiko</i>	enemy
<i>pabbato</i>	mountain
<i>pāsādo</i>	palace
<i>puñjo</i>	heap
<i>bālo</i>	fool
<i>bhedo</i>	division, splitting up
<i>manto</i>	prayer, hymn
<i>migo</i>	beast, deer
<i>samudayo</i>	origin, origination
<i>sīho</i>	lion
<i>araññam</i>	forest
<i>indriyam</i>	faculty
<i>khādaniyam</i>	foods, dishes (collective singular)
<i>palālam</i>	straw
<i>bhattam</i>	meal
<i>mūlam</i>	root, base, capital (money)
<i>samma</i> (voc.)	(my) dear ! (familiar address : only the vocative is used)

##### Adjectives :—

<i>anuttara</i>	unsurpassed, supreme
<i>abbhokasa</i>	open, free, out of doors, open air
<i>ariya</i>	excellent, exalted, noble
<i>uttāna</i>	stretched out, lying down
<i>gambhīra</i>	profound
<i>nava</i>	new
<i>nittīta</i>	completed, ready
<i>pañīla</i>	excellent, delightful, delicious
<i>puratthima</i>	east

##### Past participle :—

*vivitta* (*vi-vic*) separated, isolated

##### Indeclinables :—

<i>ayoniso</i>	unmethodically, haphazardly, erratically, inconsequentially, unscientifically
<i>uddham</i>	above, up
<i>kacci</i>	perhaps ?, did ?, I doubt whether ?, I hope ?, aren't you ? (with <i>na</i> )

<i>katham</i>	how ?, why ?
<i>tikkhattum</i>	thrice
<i>dāni</i>	now (enclitic: cannot stand at beginning of sentence)
<i>passena</i>	on its side (instrumental of <i>passo</i> , side, used adverbially)
<i>yāva</i>	as far as, up to, as much, to what extent

## EXERCISE 13

Passage for reading :—

te tam sañkham uttānam nipātesum : vadehi bho sañkha,  
 vadehi bho sañkhā ti. n' eva so sañkho saddam akāsi. te tam  
 sañkham passena nipātesum . . . uddham thapesum . . . dañ-  
 dena ākotesum . . . sandhunimsu<sup>1</sup> : vadehi bho sañkha, vadehi  
 bho sañkhā ti. n' eva so sañkho saddam akāsi. atha kho tassa  
 sañkhadhamassa etad ahosi: yāva bālā ime paccantajā  
 manussā. katham hi nāma ayoniso sañkhasaddam gavesi-  
 santi ti. tesam pekkhamānānam<sup>2</sup> sañkham gahetvā tikkhat-  
 tum sañkham upalāsitvā sañkham ādāya pakkāmi.

Translate into English :—

brāhmaṇo mante vācesi  
 so tam cittam bhāveti  
 na tam (2nd. person) deva paccatthikānam demi  
 ayam dukkhasamudayo  
 rājā kumārassa (dative) pāsāde kārāpesi  
 so iminā ca ariyena silakkhandhena samannāgato iminā  
 ariyena indriyasamavarena samannāgato . . . vivittam senā-  
 sanam bhajati: araññam, rukkhamūlam, pabbatam, . . .  
 abbhokāsam palālapuñjam  
 idha tathāgatena anuttaram dhammadakkam pavattitam  
 idam pañitam  
 ye mālam āropessanti, tesam tam bhavissati sukhāya  
 tvam pana samma Jīvaka kiñ tuñhi  
 kacci mām samma Jīvaka na paccatthikānam desi

<sup>1</sup> Aorist of *sam-dhū* (V : Lesson 15), "to shake."<sup>2</sup> Genitive absolute, cf. Lesson 10.

Translate into Pali, using compounds where indicated by hyphens :—

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

## LESSON 14

## Indefinite Pronoun

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

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

With relative :—

*yan kiñ ci* whatever<sup>1</sup> Use the form of address to a monk.<sup>2</sup> Invert the order of the last two words (= emphasis or exclamation).

With the negative :—

*na kiñ ci* nothing, none at all

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

#### Optative Tense

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

	Singular	Plural
3rd person	<i>bhaveyya</i> , "he should be," "could be," "may be."	<i>bhaveyyum</i>
2nd person	<i>bhaveyyāsi</i>	<i>bhaveyyātha</i>
1st person	<i>bhaveyyam</i> (also <i>bhaveyyāmi</i> )	<i>bhaveyyāma</i>

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

<i>man</i> (III)	<i>mañneyya</i>	he should think
<i>kar</i> (VI)	<i>kareyya</i>	he should do
<i>dis</i> (VII)	<i>deseyya</i>	he may teach

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

	Singular	Plural
3rd person	<i>assa</i> , "there would be"	<i>assu</i>
2nd person	<i>assa</i>	<i>assatha</i>
1st person	<i>assam</i>	<i>assāma</i>

	Singular	Plural
3rd person	<i>siyā</i> , "there may be," "there would be," "it might be"	<i>siyamsu</i> (rarely used) ( <i>siyum</i> )
2nd person	( <i>siyā</i> )	—
1st person	( <i>siyam</i> )	—

The second type is usually impersonal, and hardly occurs except in the 3rd person singular. Thus : *siyā . . . kañkha*, "there may be doubt" (with agent in the genitive : "subjective genitive"). The bracketed forms are sometimes found in poetry.

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

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

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

The hypothetical meaning is by far the most usual (cf. meanings of future, Lesson 10). When a relative or other subordinate clause expresses a condition on which a main clause depends, its verb may be in the optative, depending on the degree of uncertainty. There is, however, a tendency for both verbs, of the main and subordinate clauses, to be in the same tense (by "attraction" or assimilation). Thus if the effect of the

condition is quite hypothetical (as : "if you ask, he may accept," *sace...yāceyyāsi...atha...adhibaseyya*) both verbs are usually in the optative. On the other hand if the result is considered certain and factual (by the speaker or writer, in narrative by the narrator but not necessarily by the speaker he quotes) both verbs may be in the present tense (as : "if a virtuous man approaches an assembly, he approaches without shame") ; or both may be in the future if instead of an "eternal truth", as above, a particular future action is considered (as : "if I have them salute (future of causative) one by one, the fortunate one will be (future) unsaluted by them (all) before daybreak"; likewise "I will not...until..."—both futures). Different tenses may also be used : "as...he explains (present), so...you should (must) report (optative)" (command of a king to an emissary) = *yathā...vyākaroti tam...āroceyyāsi*; "I shall teach (future) a course of doctrine with which one may explain (optative)" = *dhanimapariyāyam desessāmi yena samannāgato...vyākareyya*.

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

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

#### Ablative Case

The fifth or ablative (*pāñcañī, nissakka, apādāna*) case is used to express the point from which an action begins. The action may be physical or mental. The ablative also expresses

the cause or origin from which something arises. Formally the ablative may coincide with the instrumental except in the singular of the *a* stems and the masculine and neuter demonstrative and relative pronouns and other pronouns or "pronominal adjectives" inflected like them. There is also a special ablative singular suffix, *to*, which may be added to any stem. Moreover the pronominal inflection of the ablative singular, *smā* or *mhā*, is sometimes added to various noun stems.

Nominative.	Ablative.
<i>janañādo</i>	<i>janapadā</i>
<i>āsanam</i>	<i>āsanā</i>
<i>so and tad</i>	<i>tasmā or tamhā</i>
<i>ayam</i>	<i>imasmā or imamhā</i>
<i>paccatthiko</i>	<i>paccatthikato</i> "from an enemy" (suffix <i>to</i> )

Examples of the use of the ablative :—

- utthāy' āsanā*, "having got up from (his) seat" (in this phrase the usual order of words is always inverted)
- gāmā gāmām*, "from village to village"
- agārasmā pabbajito* (noun with pronominal inflection), "gone forth from home"
- dasahi ca lokadhātūhi<sup>1</sup> devatā...sannipatitā*, "and the gods...assembled from the ten universes"
- kim kāraṇā*, "from what cause?", "for what reason?", "why?"

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

- vedanāpaccayā tanhā*, "desire (is) from the sensation-cause<sup>2</sup>", "desire is caused by sensation"
- kimpaccayā bhavo*, "from what cause<sup>2</sup> (is) existence?"
- kissa nirodhā bhavanirodho*, "from the cessation of what (is there) cessation of existence?"

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

<sup>1</sup> Instrumental-ablative plural of a stem in *u*, *dasahi* of *dasa*, "ten."

<sup>2</sup> Or "condition".

Subsidiary uses of the ablative :—

—isolated, separated, secluded from :

*vivicca akusalehi dhammehi*, “having become separated from bad phenomena” (with *vivicca* as with *utthāya* inversion is usual)

—fear, danger from :

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

—cleaned or purified from (literal : “from dirt” and figurative) :

*padosā cittam parisodheti*, “he makes his mind pure from anger,” “he purifies his mind from anger”

—freed from (from slavery, etc.) :

*cittam āsavehi vimuccati*, “the mind is freed from the influxes”

—direction from (with genitive of the origin) :

*dakkhiṇato nagarassa*, “south of the city”

—distance from (space and time) ; this meaning appears always with the suffix *to* and mostly in the indeclinables with suffix *to* (especially *ito* = from here/now), otherwise the instrumental is usually used (cf. Lesson 8) :

*ito . . . okatiṁso kappo*, “the thirty-first aeon from (before) now”

*ito tiñnam māsānam accayena*, “after three months from now” (notice the combination of the three cases : ablative-genitive-instrumental)

*dūrato āgacchāntam* (seen) “coming from the distance”

—abstinence from, revulsion from :

*virato methunā gāmadhammā*, “has abstained (past participle of *vi-ram*) from sexual vulgar (“village”) custom”

*pisunāya vācāya pativirato*, “has abstained from malicious speech”

—recover from (illness) :

*tamhā abādhā mutto*, “freed (recovered) from that illness”

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

*yāva brahma-lokā*, “as far as the world of God (heaven)”  
*yāva sattamā*, “up to the seventh”

—with the verb *u(d)-(t)phā*, “to rise up (from),” “come out from” (literally and figuratively) :

*patisallāna vuttihito*, “come out from seclusion (privacy, withdrawing ; sometimes spelt *patti*-)”

*jhānā vuttahitvā*, “having risen up (come out) from a meditation (trance)” (and passing into a higher or lower trance)

—“with reference to”, “from the standpoint of” = *to* :

*tathāgato atite buddhe . . . gotiato pi anussarati*, “the thus-gone recollects past enlightened ones (Buddhas) with reference to (their) clan(s) also”

With indeclinables :—

—*aññatra* :

*aññatra phassā*, “except for contact,” “without touch” (*aññatra* often takes the instrumental, cf. Lesson 8, and this *ā* inflection with it is sometimes regarded as a form of instrumental, cf. the instrumentals in *ā* : *bhagavatā*, *raññā*<sup>1)</sup>)

—*adho*, “below” :

*adho kesamatthakā*, “below the top (*matthako*) of the hair”

—*ārakā*, “far from” :

*ārakā sāmuññā*, “far from asceticism (*sāmaññām*)”

*ārakā . . . vijācaranāsamпадāya*, “far from success (*sampadā* : feminine) in knowledge and practice (*caranām*)”

—*uddham*, “above,” “after,” “beyond” :

*uddham pādatalā*, “above the soles (*talam*, ‘surface’) of the feet”

*kāyassa bhedā uddham*, “after the splitting up (death) of the body”

—*param*, “after” :

*param marañā*, “after death”

—*yāva*, “up to,” “as far as” (see above, under “limit”) :

<sup>1</sup> We find also *saha parinibbānā* = “(simultaneously) with the extinction”, unless it should be regarded as meaning caused by the extinction, in which case *saha* would seem superfluous.

The ablative is sometimes used in comparison or distinction (when the sense is "most" the genitive is used, see Lesson 18):

*na . . . vijjati añño samano vā brāhmaṇo vā bhagavatā*  
 (ablative) *bhiyyo 'bhiññatato*, "there is . . . not any other philosopher or priest more learned than the fortunate one" (*abhiññatato* comparative of *abhiñña*, "learned"; see Lesson 18 on comparison; *bhiyyo*, "more," is used also with *kuto*: *kuto bhiyyo* (lit. = "whence more"), meaning idiomatically "let alone more", "how could it be more?")  
*ito bhiyyo*, "more than this"

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

#### Dependent Words in Tappurisa Compounds

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

- karo*, "doing," "working" (*kar*): *kammakaro* "worker"
- āro*, "making" (*kar*, causative): *kumbhakāro*, "potter" (*kumbho* = "pot")
- ggāho*, "seizing" ((*g*)*gah*): *candaggāho*, "eclipse of the moon (*cando*)"
- dharo*, "holding," "remembering" (*dhar*): *dhammadharo*, "memorizer of the doctrine"
- pāto*, "dropping," "offering," "collecting" (*pat*, "to fall," causative): *pindapāto*, "alms offering," "alms collecting" (this has the sense of the food collected by a begging monk).

As with the other cases, ablative *tappurisas* may be formed:  
*pindapātapaṭikkanto*, "(monk) returned from an alms collecting"

<sup>1</sup> Called "upapada compounds" after the first member, the "adjacent word" (*upapada*), in virtue of which the dependent form may be used.

#### Vocabulary

##### Verbs :—

<i>adhi-gam</i> (I)	<i>adhigacchati</i>	acquires
<i>anu-(s)sar</i> (I)	<i>anussarati</i>	recollects
<i>u(d)-(t)thā</i> (I)	<i>utthāti</i> or <i>utthahati</i> or <i>vutthāti</i> (with <i>v</i> as junction consonant—see Lesson 25—be- tween <i>u</i> and a preceding vowel)	rises up, gets up, arises, comes out from, emi- grates

##### *ni-mant* (VII) *nimanteti*

invites (*āsanena* ~ = ~ to sit down, offers a seat)

##### *pari-pucch* (I) *paripuchati*

asks about, asks advice

##### *ā-yā* (I) *āyāti*

comes, approaches

##### Nouns :—

<i>āsavō</i>	influx, influence <sup>1</sup>
<i>deso</i>	point (topic)
<i>padoso</i>	anger
<i>phasso</i>	contact, touch
<i>sahāyako</i>	friend
<i>upādānam</i>	attachment
<i>gāmapadām</i>	site of a village
<i>dāsavyām</i>	slavery
<i>bandhanām</i>	bond, fetter
<i>vedayitām</i>	sensation, experience
<i>sānam</i>	hemp

##### Indeclinables :—

<i>api</i> or <i>app</i> (stands at beginning of sentence or clause; <i>app</i> is a junction form before a vowel)	(with optative) perhaps, (with indicative) does ?, do ?, did ? (i.e. makes sentence interrogative: polite form of question)
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<sup>1</sup> They are, in Buddhist doctrine, passion, existence, opinion, and ignorance; freedom from these is equivalent to the attainment of *niibbānam*, to absolute peace.

<i>etarahi</i>	now, at present
<i>ettha</i>	here, (also means) in this case
<i>tattha</i>	there, in that/this connection
<i>tena hi</i>	now ! (admonitory)
<i>pubbe</i>	before, formerly
<i>yattha</i>	where
<i>yan nūna</i>	what now if ?, what if ?, now if, supposing ?
<i>sabbaso</i>	completely
Adjectives :—	
<i>pisuna</i>	malicious
<i>purāṇa</i>	old
Numeral :—	
<i>ubho</i> (nominative and accusative, all gen- ders)	both
Past participle :—	
<i>khīṇa</i> ((k) <i>khī</i> (III))	exhausted, wasted, perished (irregular <i>n</i> for <i>n</i> )

## EXERCISE 14

Passage for reading :—

bhūtapubbam aññataro janapado vuṭṭhāsi. atha kho sahāyako sahāyakam āmantesi: āyāma samma. yena so janapado ten' upasam̄kamissāma. app eva nām' ettha kiñ ci dhamam adhigaccheyyāmā ti. evam̄ sammā ti kho sahāyako sahāyakassa paccassosi. te yena so janapado yen' aññataram gāmapadam ten' upasam̄kamīnsu. tatth' addasamsu pahūtam sānam chadditam. disvā sahāyako sahāyakam āmantesi: idam kho samma pahūtam sānam chadditam. tena hi samma tvañ<sup>1</sup> ca sāñabhāraṇi bandha, ahañ ca sāñabhāraṇi bandhissāmi. ubho sāñabhāram ādāya gamissāmā ti. evam̄ sammā ti kho sahāyako sahāyakassa paṭissutvā sāñabhāram bandhi.

<sup>1</sup> *m* palatalized to *n* before *c*.

Translate into English :—

puccheyyām' aham̄ bhante kañ cid eva desam̄ devā tamhā kāyā cavanti upādānapaccayā bhavo yan nūna mayam̄ kusalam̄ kareyyāma na hi bhagavā evam̄ vadeyya na dān' ime imamhā ābādhā vuṭṭhahissanti te kālena kālam̄ upasam̄kamitvā paripuccheyyāsi (= "should": exhortation)  
tassa evam̄ assa: aham̄ kho pubbe dāso ahosim̄. so<sup>1</sup> 'mhi etarahi tamhā dāsavā mutto yattha pan' āvuso sabbaso vedayitam̄ n' atthi, api nu kho tattha "asmī" ti siyā khīṇā me āsavā na mām̄ ko ci āsanena pi nimantesi āyantu bhonto idha samaṇo vā brāhmaṇo vā kusalam̄ dhammaṇ adhigaccheyya. kusalam̄ dhammaṇ adhigantvā na parassa ārocceyya. kiñ hi paro parassa karissati.<sup>2</sup> seyyathā pi nāma purāṇam̄ bandhanam̄ chinditvā aññam̄ navam̄ bandhanam̄ kareyya.

Translate into Pali :—

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

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

## LESSON 15

## Fifth Conjugation

Verbs of the *ki* or fifth conjugation (*kiyādi gāna*) form present stems with the suffix *nā*. The personal endings are the same as for the first conjugation. From the root (*ñ*)*nā*, "to know" (learn, find out), which before the present suffix is changed to *jā*, we have :—

	Singular	Plural
3rd person	<i>jānāti</i>	<i>jānanti</i>
2nd person	<i>jānāsi</i>	<i>jānātha</i>
1st person	<i>jānāmi</i>	<i>jānāma</i>

Similarly conjugated are :—

<i>ji</i>	<i>jināti</i>	he wins
<i>abhi-(ñ)ñā</i>	<i>abhijānāti</i>	he knows, he is aware of, he ascertains, he discovers
<i>ā-(ñ)ñā</i>	<i>ājānāti</i>	he learns, he grasps (fig.)
( <i>p</i> ) <i>pa-(ñ)ñā</i>	<i>pajānāti</i>	he understands, he has insight
( <i>p</i> ) <i>paṭi-(ñ)ñā</i>	<i>paṭijānāti</i>	he admits
<i>vi-(ñ)ñā</i>	<i>vijānāti</i>	he is conscious of, he discerns
<i>sam-(ñ)ñā</i>	<i>samjānāti</i>	he experiences, he perceives

In some verbs the suffix is *nā* with cerebral *n* :—

( <i>k</i> ) <i>ki</i>	<i>kiṇāti</i>	he buys
( <i>s</i> ) <i>su</i>	<i>suṇāti</i>	he hears

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

<i>ganhāti</i>	he takes
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In consequence of this special feature some grammars place it in a separate conjugation of its own, known as the *gah* conjugation (*gahādi gāna*), making it the sixth of the eight conjugations they accordingly reckon. They place with it some roots of nouns which show the same inversion.

## Lesson 15

With prefixes :—

<i>u(d)-(g)gah</i>	<i>ugganāhāti</i>	he learns, he memorizes
( <i>p</i> ) <i>paṭi-(g)gah</i>	<i>paṭiganganāhāti</i>	he accepts

Other tenses are formed as follows :—

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

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

Present participle : *jānam* or *jānanto* (masc. nom. sing.), *jānatā* (ins.), etc.

Aorist : *aññāsi* ((*ñ*)*nā* and *ā-(ñ)ñā*),<sup>1</sup> *jānimsu* (for aorist of (*s*)*su*, see Lesson 12)

Future : *jānissati*, etc.

Gerund : *aññāya* (from *ā-(ñ)ñā*, *ā* shortened before the doubled consonant ; *ñatvā* from (*ñ*)*nā* itself is not often used) ; *abhiññāya* ; *sutvā* ; *gahetvā*

Past participle : *ñāta* (*aññāta* is usually the negative : "unknown") ; *suta* ; *gahita* (sometimes *gahita*)

Passive : *paññāyatī*

Causative : *sāvetī*

## Dvanda Compounds

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

*candimasuriyā* (plural), "the sun and the moon"  
*samañabrahmanā* (plural), "priests and ascetics"

<sup>1</sup> As a rule, when in close junction a long vowel may not stand before a double consonant : here *ā* is shortened (cf. Introduction, pronunciation of *e* and *o*, and such verbs as *ā-(k)hā*—Vocabulary 17).

*Sāriputtamoggallānāmī* (neuter singular), "Moggallāna and Sāriputta" (the two leading disciples of the Buddha)  
*pattacīvaraṁ*, "robe and bowi"

#### Negative and other Prefixes to Nouns

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

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

#### Vocabulary

##### Past participles:—

<i>abhi-u(d)-gam</i>	<i>abbhuggata</i>	disseminated, spread (report)
<i>sam-nah</i>	<i>sannaddha</i>	tied up ( <i>h + t &gt; ddh</i> )
<i>ā-bhar</i>	<i>ābhata</i>	brought, carried
<i>jan</i>	<i>jāta</i>	born

##### Nouns:—

<i>āvasatho</i>	room, cell
<i>kāmo</i>	love, passion, liking, pleasure
<i>gandho</i>	scent, perfume
<i>vinayo</i>	discipline
<i>anagāriyam</i>	homelessness
<i>ñānam</i>	knowledge
<i>duccaritam</i>	bad conduct
<i>padipeyyam</i>	lamp

<i>vilepanam</i>	ointment, cosmetic
<i>sucaritam</i>	good conduct
<i>suttam</i>	thread
<i>kankhā</i>	doubt
<i>seyyā</i>	bed

##### Pronoun:—

<i>ekacca</i>	someone
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##### Indeclinables:—

<i>eva</i>	(enclitic; in junction sometimes <i>va</i> or <i>yeva</i> ) only, alone, just, surely
<i>khippam</i>	quickly
<i>tathā</i>	thus, true
<i>no</i>	not (emphatic form of <i>na</i> )
<i>yadi</i>	whether

#### EXERCISE 15

##### Passage for reading:—

te ubho sāñabhāram ādāya yen' aññataram gāmapadam ten'  
 upasamkamim̄su. tath' addasamsu pahūtam sāñasuttam  
 chaḍditam. disvā sahāyako sahāyakam āmantesi: yassa kho  
 samma atthāya iccheyyāma sāñam, idam pahūtam sāñasuttam  
 chaḍditam. tena hi samma tvāñ ca sāñabhāram chaddhehi,  
 ahañ ca sāñabhāram chaddessāmi. ubho sāñasuttabhāram  
 ādāya gamissāmā ti. ayam kho me samma sāñabhāro durābhato  
 ca susannaddho ca. alam<sup>1</sup> me; tvāñ pajānāhī ti. atha kho so  
 sahāyako sāñabhāram chaddetvā sāñasuttabhāram ādiyi.

##### Translate into English:—

tena hi brāhmaṇa suñāhi  
 na tvāñ imam dhammavinayam ājānāsi. aham imam dhamma-  
 vinayam ājānāmi  
 idha tathāgato jāto

<sup>1</sup> A final *m* may be assimilated to a following labial when the words are closely connected grammatically. It may become *m* also when a vowel follows, under the same conditions (in verse under stress of metre too, since *m* makes the preceding syllable long whilst *m* does not).

ko imam̄ dhammam̄ khippam eva ājānissati  
 ekacco dānam̄ deti samaṇassa vā brāhmaṇassa vā annam̄  
 pānam̄ vattham̄ yānaṇ mālāgandhavilepanam̄ seyyāvasa-  
 thapadipeyyam̄  
 ko nu kho pana bho jānāti.<sup>1</sup> madaniyā kāmā  
 jānāhi yadi vā tam̄ bhavantam̄ Gotam̄ tathā santam̄ <sup>2</sup> yeva  
 saddo abbhuggato, yadi vā no tathā  
 tassa evam̄ jānato evam̄ passato kāmāsavā pi cittam̄ vimuccati  
 bhavāsavā pi cittam̄ vimuccati avijjāsavā pi cittam̄ vimuccati  
 yam̄ kiñ ci samudayadhammam̄, sabban tam̄ nirodhadhammam̄  
 n' atthi jātassa amaraṇam̄

Translate into Pali :—

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

## LESSON 16

### Locative Case

The seventh or locative (*sattamī*, *bhumma*, *adhikarāṇa*, *okāṣī*) case expresses the place where, the time when or the situation in which an action takes place. The plural is used to express the society in which the action takes place.

The locative is also used in the senses of "about", "in the

<sup>1</sup> This is an idiom and may be translated "who knows?", "you never know", "you never can tell".

<sup>2</sup> Present participle of *as*, cf. Lesson 8.

<sup>3</sup> Capital of Magadha.

case of", "with reference to" (e.g. : "to agree on some points"), "in the situation of", and in certain idioms meaning : knowledge "about", doubt "about", established "in" office or "in" circumspect behaviour, training "under" a teacher and confidence "in" him, putting "into" a jar, disappearing "in" (from) a place. It is frequently used in an "absolute" construction (equivalent to a subordinate clause).

Masculine and neuter nouns in *a* have the locative inflections *e* in the singular and *esu* in the plural : *loke*, "in the world"; *devesu*, "among the gods." Feminines in *ā* have either *āyam* or simply *āya* in the singular and *āsu* in the plural : *kathāyam*, *kathāya*, *kathāsu*. The demonstrative and relative pronouns have the following locative inflections :—

Singular :

Masculine and neuter, *yasmin* or *yamhi*; feminine, *yāyam* or *yāya* or *yassanī*

Plural :

Masculine and neuter, *yesu*; feminine, *yāsu*

From *idam-* : Singular :

Masculine and neuter, *asmim* or *imasmin*; feminine, *imāyam* or *imāya*

From *idam-* : Plural :

Masculine and neuter, *imesu*; feminine, *imāsu*

Examples of the use of the locative :

Place :

*dhammā raññe*, "qualities in a king"

*Nālandāyam<sup>1</sup> viharanto*, "dwelling in Nālandā"

*rukkhāmīle nisinnaṇam*, "seated at the foot of a tree" (literally "at the root", which is appropriate for a tropical tree)

*devatā ākāse*, "deities in the sky"

Time :

*tasmim samaye vedanam̄ vedeti*, "he feels a sensation on that occasion"

<sup>1</sup> A town in Magadha.

*vassānam pacchime māse*, "in the last month of the rainy season"

Situation :

*tasmin yaññe . . . na rukkhā chijjimsu*, "in that sacrifice . . . no trees were cut down"

*āpadāsu na vijahati*, "he does not abandon (him) in misfortune"

Society :

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

Reference, etc. :

*idam pi'ssa hoti sīlasmin*, "he has this as regards (moral) character"

*cittē cittānupassī viharati*, "with reference to the mind, he lives observing the mind"

*dhammesu . . . nānam*, "knowledge of (about) phenomena"

*kañkha . . . dhamme*, "doubt about the doctrine"

*jivite apekham*, "hope for life"

(the locative may also be used after *yad idam*)

Establishment :

*petteke thāne thapesi*, "appointed (him) in his father's place"

*satipatthānesu supatiṭṭhitacitta*, "(whose) mind is well established in the conditions of self-possession" (*sati* is variously translated, usually by "mindfulness")

Confidence :

*pasanno aham bhagavati*, "I have confidence in the fortunate one" (Loc. Sg. of *bhagavant*)

*āhamme pasannā*, "she has confidence in the doctrine"

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

Disappearing :

*brahma-loke antarahito*, "vanished from God's world" (and appeared on Earth)

(this is by supernatural power—*iddhi*—of a monk or deity : ordinary mortals can move away only gradually as expressed by the ablative case).

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

Examples :—

*parinibbute bhagavati . . . Sakko . . . imam gātham abhāsi*, "when the fortunate one was "liberated" . . . Sakko<sup>1</sup> . . . spoke this verse"

*imasmin ca pana veyyākarānasmin bhaññamāne Sakkassa . . . dhammacakkhum<sup>2</sup> udapādi*, "and moreover as this explanation was being spoken . . . the 'eye of the doctrine' arose in ('of') Sakka"

<sup>1</sup> The king of the gods.  
<sup>2</sup> u stem, "eye."

*upādāne kho sati bhavo hoti*, "attachment being, existence is," "when there is attachment there is existence"

*Disampatimhi<sup>1</sup> raññe kälakate . . . rājaputtam rajje abhisincisnu*, "after king Disampati died . . . they consecrated the prince in the kingdom."

#### Future Passive Participle

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

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

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

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

(k) <i>kam</i>	<i>kamitabba</i>	to be walked
<i>kar</i>	<i>kātabba</i>	to be done
<i>gam</i>	<i>gantabba</i>	to be gone, must be gone
<i>car</i>	<i>cariabba</i>	must be lived, to be practised

<sup>1</sup> Locative of *i* stem.

<sup>2</sup> Rarely *anīya*.

<i>jīv</i>	<i>jīvitabba</i>	to be lived
(n) <i>ñā</i>	<i>jānitabba</i>	to be known
<i>dā</i>	<i>dātabba</i>	to be given, must be given, should be given
(d) <i>dis</i>	<i>datthabba</i>	to be seen, must be seen (as), should be viewed, must be envisaged, should be considered (in such and such a way)
<i>pad</i>	<i>pajjitatbba</i> (on present stem)	(used with various prefixes in the corresponding meanings)
<i>pā</i>	<i>pātabba</i>	to be drunk
<i>pucch</i>	<i>pucchitabba</i>	to be asked
<i>bhās</i>	<i>bhāsitabba</i>	to be spoken, should be spoken
<i>vac</i>	<i>vattabba</i>	to be spoken
<i>vid</i> (II)	<i>veditabba</i>	to be known, to be found out, to be discovered, to be ascertained
(s) <i>su</i>	<i>sotabba</i>	to be heard
<i>sev</i>	<i>sevitabba</i>	to be indulged in, to be pursued
<i>han</i>	<i>hantabba</i>	to be killed
Causative :		
<i>kar</i>	<i>kāretabba</i>	must be caused to be made, should be caused to be made
(t) <i>thā</i>	<i>thāpetabba</i>	to be established
<i>bhū</i>	<i>bhāvetabba</i>	to be developed
With suffix <i>anīya</i> :		
<i>kam</i>	<i>kamaniya</i>	to be loved, lovely

<i>kar.</i>	<i>karanīya</i> <sup>1</sup>	what must be done ; duty, business (neuter)
<i>(k)kham</i>	<i>khamanīya</i>	to be pleased ; pleasure, content- ment (neuter)
<i>khād</i>	<i>khādaniya</i>	to be chewed ; (hard) foods (neuter)
<i>(d)dis</i>	<i>dassanīya</i>	what must be seen, beautiful
<i>bhuj</i>	<i>bhojanīya</i>	to be eaten ; (soft) foods (neuter)
<i>mad</i> (III) ("to be- come intoxicated")	<i>madanīya</i>	intoxicating
<i>rañj</i> (I) ("to become impassioned", "to be excited about")	<i>rajanīya</i>	exciting
<i>ram</i>	<i>ramanīya</i> <sup>1</sup>	to be delighted in, delightful
<i>vac</i>	<i>vacanīya</i>	to be said, what ought to be said

With suffix *ya* (or *yā*) :

<i>kar</i>	<i>kicca</i>	to be done, what should be done ; business (neuter)
<i>dā</i>	<i>deyya</i>	to be given, gift (neuter)
<i>pā</i>	<i>pucyā</i>	to be drunk
<i>bhū</i>	<i>bhabba</i>	capable
<i>labh</i>	<i>labbha</i>	to be obtained, pos- sible

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

<sup>1</sup> When the suffix follows a root containing the letter *r*, the *n* is often cerebralized to *rr*. This cerebralization of *n* is seen in some other suffixes under similar conditions. As a rule it occurs only when no consonant which would move the tongue intervenes (thus it does not occur in *rajanīya*).

Examples of the use of the future passive participle :—

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

*te vo bhāvetabbā*, "they must be developed by you"

*thūpo kātabbo*, "a pagoda should be built"

*iminā . . . pariyyāyena veditabbam*, "it should be ascer-  
tained in this way ('by this course')"

*katham pañipajjitatbam*, "how should one proceed (behave,  
conduct oneself) ?"

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

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

... *maggio gantabbo hoti*, "... the road has to be travelled"

*maggio kho me gantabbo bhavissati*, "the road will have to be travelled by me," "I shall have to travel along the road"

*n' amhi kena ci upasam̄kamitabbo*, "I am not to be approached (visited) by anyone."

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

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

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

*ramanīyo pabbato*, "the mountain is delightful."

As noun :—

*pure vacanīyam parchā avaca*, "you said last (after) what  
ought to be said first (before)."

## Kammadhāraya Compounds

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

## Examples:—

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

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

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

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

*cakkaratanañi*, "wheel jewel", might be interpreted as a

<sup>1</sup> The name is obscure: "character bearing"? (taking *kamma* in the ethical sense of the character or habit or tendencies resulting from action, which is held to determine destiny, and hence as character or attribute in general).

simple apposition or as a comparison: a jewel shaped like a wheel. (The wheel-jewel is one of seven symbolic gems supposed to appear when there is a "universal emperor" in the world.)

## Abbreviation

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

## Vocabulary

## Verbs:—

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

## Nouns :—

<i>aggo</i>	(also means) tip, the supreme
<i>amacco</i>	minister (privy councillor)
<i>ākāso</i>	sky, space
<i>uttarāsaṅgo</i>	cloak
<i>gūtho</i>	dung
<i>candimā</i> (masculine, stem <i>can-</i> dima-)	moon (used only in nominative singular and in compounds)
<i>nakho</i>	fingernail, toenail
<i>posako</i>	rearer, breeder
<i>megho</i>	cloud
<i>viggaho</i>	quarrel, strife
<i>viññatiśāro</i>	regret
<i>vivādo</i>	dispute
<i>suriyo</i>	sun
<i>sūkaro</i>	pig
<i>khomam</i>	flax
<i>vassam</i>	rain, rainy season (plural), year
<i>sīsam</i>	lead
<i>sīsam</i>	head
<i>bhanḍikā</i>	parcel, bundle
<i>sajjhū(m)</i> (neuter)	silver (stem in <i>u</i> , cf. Lesson 19)

## Adjectives :—

<i>ummatta</i>	mad
<i>bahučā</i>	much, plenty
<i>veceta</i>	daft
<i>vyatta</i>	intelligent
<i>saka</i>	own (= his own, her own, etc.)
<i>sukkha</i>	dry
<i>mahant</i> (inflected like <i>bhagavant</i> )	great

## Indeclinables :—

<i>antarā</i>	within, between, meanwhile, whilst
<i>pe</i>	and so on, etc. (as abbreviation)
<i>bhane</i>	I say!
<i>yaghe</i>	hear!
<i>yoniso</i>	methodically, consequently

## EXERCISE 16

## Passages for reading :—

1. te yen' aññataram gāmapadam ten' upasamkamīnū. tatth' addasāmsu pahūtam khomam chadditam. disvā. pe. pahūtam khomasuttam chadditam. disvā. pe. [a whole range of commodities of increasing value is enumerated] pe. pahūtam suvaṇṇam chadditam. disvā sahāyako sahāyakam āmantesi: yassa kho samma atthāya iccheyyāma sāṇam vā sāṇasuttam vā . . . sīsam vā sajjhum vā, idam pahūtam suvaṇṇam chadditam. tena hi samma tvañ ca sāṇabhāram chaddēhi, ahañ ca sajjhubhāram chaddessāmi. ubho suvaṇṇabhāram ādāya gamissāmā ti. ayam kho me samma sāṇabhāro durābhato ca susannaddho ca. alam me; tvam pajānāhī ti . . .

2. bhūtappubbam aññataro sūkaraposako puriso sakamhā gāmā aññām gāmām agamāsi. tatth' addasā pahūtam sukkhagūtham chadditam. disvā<sup>1</sup> assa etad ahosi: ayam me bahuko sukkhagūtho chaddito, mamañ ca sūkarabhattam. yan nūnāham ito sukkhagūtham hareyyan ti. so uttarāsaṅgam pattharitvā pahūtam sukkhagūtham āharitvā bhanḍikam bandhitvā sīse ubbāhetvā<sup>2</sup> agamāsi. tassa antarā magge mahā akālamegho pāvassi. so uggharantam paggharantam yāva agganakhā gūthena makkhito gūthabhāram ādāya agamāsi. tam enām<sup>3</sup> manussā disvā evamī āhamsu<sup>4</sup>: kacci no tvam

<sup>1</sup> *disvāna* is an archaic form of *disvā* used mostly in verse; sometimes the form *disvān'* is used in prose, when a vowel follows.

<sup>2</sup> Causative in same meaning as simple verb; the double form of causative of this verb is used in the meaning "to have someone carry off".

<sup>3</sup> *enām* = "him"—accusative singular masculine of a pronoun of the 3rd person, used only in accusative as enclitic form.

<sup>4</sup> *āhamsu* = "they said"—Lesson 21.

bhaṇe ummatto, kacci veceto. katham hi nāma uggharantam paggharantam yāva agganakhā gūthena makkhito gūthabhāram harissasi ti. tumhe kho ettha bhaṇe ummattā tumhe vecetā tathā hi pana me sūkarabhattan ti.

Translate into English :—

Bhagavā Rājagahe viharati  
ime candimasuriyā parasmīm loke na imasmīm  
kismīm vo viggaho, kismīm vivādo  
evam vutte aññataro rājāmacco rājānam etad avoca  
na dāni tena ciram jīvitabbam bhavissati  
so bhotā raññā vippaṭisāro na karāñyo  
na kho pan' etam Poṭṭhapāda evam datṭhabbam  
kiñ cid eva karāñiyam uppajji  
idam sevitabbam, idam na sevitabbam

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

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

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

<sup>1</sup> Word order: "Not now this, priest, question thus should be asked."

explained thus, but thus, priest, this question should be explained," this assembly would despise me for that: "The priest Soñadañña is a fool, unintelligent, he couldn't satisfy (*ārādhethetum*—infinitive) (his) mind with (his) explanation of the philosopher Gotama's question."

## LESSON 17

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

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

Masculine stem in *a*, *loka* :

		Singular	Plural
1.	{Nom. Voc.	<i>loko</i> <i>loka</i>	<i>loka</i>
2.	Acc.	<i>lokaṁ</i>	<i>loke</i>
3.	Instr.	<i>lokena</i>	<i>lokehi</i>
4.	Dative	<i>lokāya, lokassa</i>	<i>lokānam</i>
5.	Abl.	<i>lokā, lokasmā,</i> <i>lokamhā (lokato)</i>	<i>lokehi</i>
6.	Gen.	<i>lokassa</i>	<i>lokānam</i>
7.	Loc.	<i>loke, lokasmīm</i>	<i>lokesu</i>

Neuters in *a* :

—have the special forms nominative singular in *am* and nominative and accusative plural in *āni*: *cittam*, *cittāni*; otherwise they are inflected in the same way as the masculines.

Declension of feminine stems in *ā*:

	Singular	Plural
Nom.	<i>kathā</i>	
Voc.	<i>kathe</i>	( <i>kathā</i> ) or <i>kathāyo</i>
Acc.	<i>kathām</i>	
Ins.		
Dat.		
Abl.		
Gen.	<i>kathāya</i>	{ <i>kathāhi</i> <i>kathānam</i> <i>kathāhi</i> <i>kathānam</i>
Loc.	<i>kathāya</i> or <i>kathāyan</i>	<i>kathāsu</i>

### Declension of Pronouns

Recapitulation of the pronominal declension:

Stem *ya(d)* (relative pronoun):

	Singular			Plural		
	Masc.	Neut.	Fem.	Masc.	Neut.	Fem.
Nom.	<i>yo</i>	<i>yam</i> or <i>yad</i>	<i>yā</i>			
Acc.	<i>yam</i>	<i>yam</i> or <i>yad</i>	<i>yam</i>	<i>ye</i>	<i>yāni</i>	<i>yā</i>
Ins.	<i>yena</i>	<i>yāya</i>		<i>yehi</i>		<i>yāhi</i>
Dat.	<i>yassa</i>	<i>yassā</i>		<i>yesan</i>		<i>yāsan</i>
Abl.	<i>yasmā</i> or <i>yamhā</i>	<i>yāya</i>		<i>yehi</i>		<i>yāhi</i>
Gen.	<i>yassa</i>	<i>yassā</i>		<i>yesam</i>		<i>yāsam</i>
Loc.	<i>yasmim</i> or <i>yamhi</i>	<i>yāya(m)</i> or <i>yassam</i>		<i>yeshu</i>		<i>yāsu</i>

Personal pronouns:

	FIRST— <i>ma(d)</i> or <i>mam-</i>		SECOND— <i>ta(d)</i>	
	Singular	Plural	Singular	Plural
Nom.	<i>aham</i>	<i>mayañ</i>	<i>tvam</i>	<i>tumhe</i>
Acc.	<i>mam</i>	<i>amhe</i> or <i>no</i> <sup>1</sup>	<i>tvam</i> or <i>tam</i>	<i>tumhe</i> or <i>vo</i> <sup>1</sup>
Ins.	<i>mayā</i> or <i>me</i> <sup>1</sup>	<i>amhehi</i> or <i>no</i>	<i>tayā</i> or <i>te</i> <sup>1</sup>	<i>tumhehi</i> or <i>vo</i>
Dat.	<i>mama(m)</i> or <i>me</i> , sometimes <i>mayham</i>	<i>amhākam</i> or <i>no</i>	<i>tava</i> or <i>te</i>	<i>tumhākam</i> <sup>2</sup> or <i>vo</i>
Abl.	<i>mayā</i>	<i>amhehi</i>	<i>tayā</i>	<i>tumhehi</i>
Gen.	<i>mama(m)</i> or <i>me</i> , sometimes <i>mayham</i>	<i>amhākam</i> or <i>no</i>	<i>tava</i> or <i>te</i>	<i>tumhākam</i> <sup>2</sup> or <i>vo</i>
Loc.	<i>mayi</i>	<i>amhesu</i>	<i>tayi</i>	<i>tumhesu</i>

<sup>1</sup> *me*, *no*, *te*, and *vo* are unemphatic forms used as enclitics.

<sup>2</sup> Occasionally *tumham*.

### THIRD—*ta(d)*

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

Demonstrative *idam-*: singular masculine and feminine nominative *ayam*, accusative *imam*; neuter *idam*; instrumental masculine and neuter *iminā*, feminine *imāya*; genitive/dative masculine and neuter *assa*, feminine *assā*; ablative masculine and neuter *imamhā* or *imasmā*, feminine *imāya*; locative masculine and neuter *asnim* or *imasmin*, feminine *imāya(m)*.

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

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

A demonstrative pronoun with the stem *na* is inflected in the

same way as *ta(d)*: accusative singular *nam*, genitive plural *nesam*, etc. The nominative does not seem to be used. The meaning is hardly distinguishable from that of *ta(d)*.

#### Adverbial Accusative

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

#### Adjective.

<i>cira</i>	long (time)
<i>dīgha</i>	long (place or time)
<i>rassa</i>	short
<i>sādhuka</i>	good

#### Adverb.

<i>ciram</i>	(for a) long (time)
<i>dīgham</i>	long
<i>rassam</i>	shortly (e.g. in breathing "shortly")
<i>sādhukam</i>	well

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

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

	Singular			Plural		
	Masc.	Neut.	Fem.	Masc.	Neut.	Fem.
Nom. Acc.	<i>eko</i> <i>ekam</i>	<i>ekam</i> <i>ekam</i>	<i>ekā</i> <i>ekam</i>	<i>eke</i> }	<i>ekāni</i>	<i>ekā</i>
Inst.	<i>ekena</i>			<i>ekēhi</i>		
Dat.	<i>ekassa</i>			<i>ekāhi</i>		
Abl.	<i>ekasmā</i> or <i>ekamhā</i>			<i>ekāsam</i>		
Gen.	<i>ekassa</i>			<i>ekāhi</i>		
Loc.	<i>ekasmin</i> or <i>ekamhi</i>			<i>ekāsu</i>		
	<i>ekissā</i>			<i>ekāsam</i>		
	<i>ekissā</i>			<i>ekāsu</i>		

The numerals *dvi*,<sup>1</sup> "two" and *pañca*, "five," which are used like adjectives, are inflected as follows for all genders:—

Nom. Acc. }	<i>dve</i>	<i>pañca</i>
Ins.	<i>dvihi</i>	<i>pañcahi</i>
Dat.	<i>dvinnam</i>	<i>pañcannam</i>
Abl.	<i>dvihi</i>	<i>pañcahi</i>
Gen.	<i>dvinnam</i>	<i>pañcannam</i>
Loc.	<i>dvisu</i>	<i>pañcasu</i>

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

#### Conjunctive Indeclinables

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

"Conjunctive" (*samuuccaya*) in the literal sense:—

*ca* (enclitic) "and", "now" (see Exercises 14, 16—second passage and translation into Pali)

*pi* (enclitic) "also", "too" (see Exercise 15, sentence for translation)

*atha* (initial) "then" (see Exercise 12).

<sup>1</sup> In derivatives and compounds the stems *dvi*, *du*, *dve*, and *dvā* are used.

"Disjunctive" (*vikappaṇa*) :—

*vā* (enclitic) "or", "either" (see Exercise 15, sentence for translation)  
*udāhu* (initial) "or?" (used in interrogative disjunctions) (see Exercises 17, 18, sentences for translation).

"Adversative" (*visesa*) :—

*pana* (enclitic) "but", "however" (see Exercises 11, 17).

"Causal" (*kāraṇa*) :—

*hi* (enclitic) "for", "because" (see Exercises 13, 14)  
*tasmā* "therefore"  
*tena* "therefore" (see Exercise 16, translation into Pali) ("conclusive")  
*tad, tam* "then", "so" ("illative").

"Emphatic" (*ekamsa*) :—

*kho* (enclitic) "indeed" (see Exercises 12, 14)  
*khalu* (enclitic) "indeed"  
*ha* "indeed", "truly"

} (emphasize the whole sentence)

"Hypothetical" (*samkā*) :—

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

"Interrogative" (*pucchana*) :—

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

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

## Vocabulary

## Verbs :—

*anu-pa<sup>1</sup>-(k)khand* (I) *anupakkhandati* he goes over to, he is converted to, he joins

<sup>1</sup> *pa* here not > *ppa* (cf. *anu-pa-gam* in Vocabulary 28: here too we might restore *-pi-*).

*ā-(k)khā* (I)

*akkhāti*<sup>1</sup>

he tells, he reports  
(especially tradition)

*ā-(s)sas* (I)  
*pari-ā-dā* (III)

*assasati*<sup>1</sup>  
*pariyādiyati*

he breathes in  
he uses up, he exhausts  
he divides  
he disparages

*vi-bhaj* (I)  
*apa-vad* (I)

*vibhajati*  
*apavadati*

## Nouns :—

*bhāgineyyo*  
*sakato* (also neuter)  
*satto*  
*sathavāho*  
*udakam*  
*kattham*  
*tiṇam*  
*micchā*  
*sabhā*

nephew (sister's son)  
cart  
caravan  
caravan-merchant  
water  
firewood  
grass  
wrong, misconduct  
assembly hall

## Adjectives :—

*uttara*  
*haritaka*

northern  
green, fresh

## Pronoun :—

*katama*

which?, which one?

## Indeclinables :—

*ekamsena*  
*ekato*  
*dvidhā*  
*yam* (as *nipāta*)  
*saha*

for certain, certainly, definitely  
on one side, together, on either side  
twofold, twice, in two  
since, if, that... (with optative)  
along with, according to (usually with instrumental)

<sup>1</sup> Cf. footnote in Lesson 15.

## EXERCISE 17

Passage for reading :—

bhūtapubbaṁ mahā sakaṭasattho sakaṭasahassam̄ purathimā janapadā pacchimam janapadaṁ agamāsi. so yena yena gacchatī khippam eva pariyādiyati tiṇakatthodakam̄<sup>1</sup> haritakavāṇam̄. tasmiṁ kho pana satthe dve satthavāhā ahesum ; eko pañcannam̄ sakaṭasatānam̄, eko pañcannam̄ sakaṭasatānam̄. atha kho tesam satthavāhānam̄ etad ahosi : ayam̄ kho mahā sakaṭasattho sakaṭasahassam̄. te mayam yena yena gacchāma khippam eva pariyādiyati tiṇakatthodakam̄ haritakavāṇam̄. yan nūna mayam imam̄ sattham̄ dvividhā vibhajeyyāma ekato pañca sakaṭasatāni.

Translate into English :—

tena hi brāhmaṇa suṇāhi, bhāsissāmi  
digham̄ assasāmi  
mā ekena<sup>2</sup> dve agamittha  
disvā va mayam tam̄ bhagavantam̄ Gotamam̄ gamissāma  
(disvā is put first for emphasis)  
devā sabhāyam sannisinnā honti  
santān'<sup>3</sup> eva nu kho saddāni nāssosi, udāhu asantāni  
aham pana agārasmā anagāriyam pabbajissāmi  
katame pañca  
kāmesu micchā na caritabbā  
yam sukho bhavam̄ tam̄ sukhā mayam, yam dukkho bhavam̄  
tam̄ dukkhā mayam

Translate into Pali :—

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

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

"Don't you bother, let the priest Sonadanda discuss with me." When it had been spoken thus the priest Sonadanda said this to the fortunate one : "Let the honourable Gotama not trouble, let the honourable Gotama be silent, I by myself

<sup>1</sup> The vowels *a* + *u* combine as *o*, hence *hattha* + *udakam* combine as here in a compound.

<sup>2</sup> Instrumental of way by which, here meaning : "one way", "the same way".

<sup>3</sup> Elision of final *i* before a following vowel in close junction.

(eva) will make a reply to them according to the doctrine." Then (add *kho* for emphasis) the priest Sonadanda said this to those priests : "Sirs ! Do not speak thus : ' His honour Sonadanda surely disparages class, disparages prayers,<sup>1</sup> certainly his honour Sonadanda is going over to the argument of the philosopher Gotama himself (eva).' I do not, sir, disparage either class or prayers."

At that very (*kho pana*) time a young priest called Āṅgaka, a nephew of the priest Sonadanda, was sitting (past participle and *hoti*) in that assembly.

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

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

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

## LESSON 18

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

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

	MASCULINE— <i>pāni</i> , "hand"		NEUTER— <i>akkhi</i> , "eye"	
	Singular	Plural	Singular	Plural
Nom.	<i>pāni</i>		<i>akkhi</i>	
Acc.	<i>pāniṁ</i>	{ <i>pānayo</i> or <i>pānti</i> for both cases	<i>akkhim</i>	<i>akkhini</i> or <i>akkhit</i> for both cases
Inst.	<i>pāniñā</i>	<i>pānathi</i>		
Dat.	<i>pāniño</i>	<i>pānīnam</i>		
Abl.	{ <i>pāniñā</i> <i>pāniito</i>	<i>pānīhi</i>		Rest as masculine.
Gen.	{ <i>pāniño</i> <i>pānissa</i>	<i>pānīnam</i>		
Loc.	<i>pāniśmīm</i>	<i>pānīsu</i>		

<sup>1</sup> Here the phrases are not joined by a conjunctive particle but simply juxtaposed, the verb being repeated, as in the English. Cf. the imperatives above. Note the emboiling of direct speeches here as an element in period construction.

(the vocative is the same as the nominative) (the stem vowel may be long or short in the instrumental to locative plural).

The extremely rare adjectives in *i* follow the same declension.

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

	MASCULINE.		
	Singular.	Plural.	
Nominative	<i>saññī</i>		
Accusative	<i>saññinam</i>	<i>saññino</i>	
Instrumental	<i>saññinā</i>	<i>saññīhi</i>	
Dative	<i>saññino</i>	<i>saññīnam</i>	
Ablative	<i>saññinā</i>	<i>saññīhi</i>	
Genitive	<i>saññino</i>	<i>saññīnam</i>	
Locative	<i>saññini</i>	<i>saññītsu</i>	

(vocative : *saññī*).

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

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

These possessives appear frequently as final members of compounds.

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

Ablative : *pāṇismā*, *pāṇimhā*; *saññismā*, *saññimhā*

Locative : *pāṇismim*, *pāṇimhi*; *saññismim*, *saññimhi*  
(the only forms used)

### Second Conjugation

Verbs of the second conjugation (*rudhādi gaṇa*) form present stems by strengthening the root with a nasal and adding the stem vowel *a*. The nasal is inserted between the root vowel and the following consonant, and is articulated in the same place as that consonant or is the pure nasal if the consonant is *s*. The

personal endings are the same as for the first conjugation.  
From the root *bhuj*, "to eat" :—

	Singular	Plural
3rd person	<i>bhuñjati</i>	<i>bhuñjanti</i>
2nd person	<i>bhuñjas</i>	<i>bhuñjatha</i>
1st person	<i>bhuñjāmi</i>	<i>bhuñjāma</i>

Similarly conjugated are :—

<i>chid</i>	<i>chindati</i>	he cuts
<i>muc</i>	<i>muñcati</i>	he frees
<i>sic</i>	<i>siñcati</i>	he sprinkles
<i>his</i>	<i>himsati</i>	he injures

Other tenses :—

Optative : *bhuñjeyya*

Present participle : *chindanto* (nom.), *chindato* (gen.);  
*bhuñjamāna*; —of causative : *chedāpento*

Gerund : *chinditvā*, *bhuñjitvā*

Past participle : *chinna*, *bhutta*

Aorist : *chindi*

Future : *chindissati*

Passive : *chijjati*

Causative : *muñcāpeti*

### Comparison

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

Examples :—

<i>garu</i> "heavy"	<i>garutara</i> "heavier"
<i>dassaniya</i> "beautiful"	<i>dassaniyatara</i> "more beautiful", "most beautiful"
<i>panīta</i> "delightful"	<i>panītatara</i> "more delightful", "most delightful"
<i>vannavant</i> "handsome",	<i>vannavantatara</i> "more handsome" "beautiful"
(consonant stem)	

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

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

<i>kan</i>	<i>khudda</i>	—	<i>kanītha</i>
("decrease")	"small", "minor")	—	"younger", "youngest"
<i>ja</i> ("increase")	<i>vuddha</i>	—	<i>jetīha</i> "elder", "old", "elder")
		—	"eldest", "(most) senior"
<i>pāp</i>	<i>pāpa</i> "bad" <i>pāpīya</i> "worse"	—	
<i>bhū</i>	<i>bahu</i> "much")	<i>bhiyya</i> "more"	—

<sup>1</sup> The rare *pāpijha*, "worst," is not found in the *Digha* (it has a remarkable form with superlative and comparative suffixes: *pāpīthatara*).

( <i>siri</i> )	<i>kalyāna</i>	<i>seyya</i>	<i>settha</i> "best" "good")	"better"
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Some of these are used in certain forms as indeclinables (adverbs): *bhiyyo*, "more"; *seyyo*, "better."

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

#### Ordinal Numerals

The first six ordinal numerals are as follows :—

<i>pathama</i>	first
<i>dutiya</i>	second
<i>tatiya</i>	third
<i>catuttha</i>	fourth
<i>pañcama</i>	fifth
<i>chatīha</i>	sixth

They are declined like adjectives in *a*, the feminine being usually in *ā* except in the case of *pañcamī* (*catutthī* and *chatīhī* are occasionally used also).

#### Vocabulary

##### Verbs :—

<i>anu-(p)pa-dā</i> (I)	<i>anuppadeti</i>	grant
<i>anu-yuj</i> (II)	<i>anuyuñjati</i>	submit (p.p. <i>anuyutta</i> )
<i>antara-dhā</i> (III)	<i>antaradhāyati</i>	disappear (p.p. <i>antarahita</i> with <i>dhā</i> > <i>hi</i> as weak form of the root)
(the prefix <i>antara</i> means "within")		
<i>abhi-ni-vajj</i> (VII)	<i>abhinivajjeti</i>	avoid
<i>ā-(c)chad</i> (VII)	<i>acchādeti</i>	dress
<i>o-sakk</i> (I) (to go)	<i>osakkati</i>	draw back, retire
(the prefix <i>o</i> means "down", "off")		
<i>o-har</i> (I)		causative: <i>ohāreti</i> = shave off
<i>gil</i> (I*)	<i>gilati</i>	swallow

<i>div</i> (III)	<i>dibbatī</i>	play, gamble
( <i>p</i> ) <i>paṭi</i> 1-( <i>t</i> ) <i>thā</i> (I)	<i>paṭitthahati</i>	set up, station it- self
( <i>p</i> ) <i>paṭi-vi-ram</i> (I)	<i>paṭiviramati</i>	abstain (p.p. <i>paṭi-</i> <i>virata</i> )
( <i>p</i> ) <i>pa-dā</i> (I)	<i>padeti</i>	give to, hand over (aorist <i>pādāsi</i> )
<i>pari-kujj</i> (I) (to bend, to fold)	<i>palikujjati</i> (in a few words <i>pari</i> is changed to <i>pali</i> )	squat down (gerund <i>pali-</i> <i>kujjituā</i> )
<i>pari-bhū</i> (I)	<i>paribhavati</i>	despise (causative <i>paribhāveti</i> treat with, penetrate with, fill with)
( <i>p</i> ) <i>pa-vatt</i> (I)	<i>pavattati</i>	go on, continue, proceed, set going, start
<i>pātu(r)-bhū</i> (I) (the prefix <i>pātu(r)</i> means "mani- fest")	<i>pātubhavati</i> ( <i>r</i> dropped in the present tense)	become manifest, appear
<i>budh</i> (III)	<i>bujjhati</i>	know, be aware of
<i>mān</i> (VII)	<i>māneti</i>	honour, respect
<i>lip</i> (II)	<i>limpati</i>	smear (p.p. <i>litta</i> )
<i>vatt</i> (I)	<i>vattati</i>	proceed, conduct oneself, go on (doing) (imp. 2nd sing. <i>vattāhi</i> )
<i>vi-ati-sār</i> (VII) (the prefix <i>ati</i> means "over", "very", "ex- ceedingly")	<i>vitisāreti</i> 2	converse, make (conversation : <i>kathā</i> )
<i>sam-anu-sās</i> (I)	<i>samanusāsati</i>	install, appoint (as ruler)

<sup>1</sup> Before a root beginning with (*t*)*th*, and occasionally elsewhere, (*p*)*paṭi* is changed to *paṭi*.

<sup>2</sup> Sometimes when two vowels meet the second is elided and the first lengthened.

<i>sam-ā-dā</i> (III)	<i>samādiyati</i>	conform (to a rule or way of life) (p.p. <i>samādinna</i> )
<i>sam-mud</i> (I)	<i>sammodati</i>	greet, exchange greetings with ( <i>saddhim</i> and instrumental) (aorist <i>sammodi</i> )
Nouns :—		
<i>akkhadhutto</i>	<i>gambler</i>	
<i>akkho</i>	die (in dice : but played by drawing several dice of different values)	
<i>acelo</i>	naked ascetic	
<i>abhisamparāyo</i>	future state	
<i>ākappo</i>	deportment, style	
<i>odano</i>	boiled rice	
<i>kukkuravatiko</i>	canine (ascetic) (dog-vower)	
<i>kukkuro</i>	dog	
<i>kummāso</i>	barley bread	
<i>keso</i>	hair (of the head)	
<i>govatiko</i>	bovine (ascetic)	
<i>jānapado</i>	country dweller	
<i>negamo</i>	town dweller	
<i>padeso</i>	place, locality, region	
<i>pāno</i>	life (breath, animal life), living being	
<i>mado</i>	drink (intoxicating), excess	
<i>(v)vatam</i> 1	vow	
<i>vāso</i>	dwelling place, camp	
<i>ahitam</i>	disadvantage, hardship	
<i>āvaraṇam</i>	shelter	
<i>katukam</i>	bitterness	
<i>dāyajjam</i>	inheritance	
<i>dukkaram</i>	hard task	
<i>majjam</i>	intoxicant, liquor, drink	
<i>rajjan</i>	kingdom	
<i>vattam</i>	conduct, duty, government	

<sup>1</sup> The initial is doubled in some compounds but not in others : *stabbatam* but *kukkuravatam*, although an occasional variant would substitute *kukkuravatta*, for the latter.

vijitam	realm, kingdom
visar̄	poison
sattham	sword
hitam	benefit, welfare
anattamanatā	worry, disquiet, anxiety
chamā	earth, ground
disā	direction, region
musā	falsehood
rakkhā	safety
sahavyatā	association, condition, union (with genitive)
pātirājan-	hostile king (declined like rājan-)

Masculine nouns declined like pāñi :—

isi	sage, seer
kali	unlucky die, bad luck, the iron age (the present decadent period of civilization, which began c. 1000 B.C. with the discovery of iron and consequent increased horrors of warfare)
gahapati	householder
cakkavatti	emperor
muñhi	fist
sañādhi	concentration
sārathi	charioteer

Adjectives declined like saññin :—

ātāpin	energetic (with ascetic energy)
-kārin	doing
-cārin	living, behaving, carrying on, going on
brahmācarin	celibate (living like God)
-vihārin	living, dwelling, being

Noun : pakkhin

Adjectives :—

adhana	poor
anattamana	disturbed, worried
abhiñña	learned
kāsaya	brown, orange, saffron (colour of the robes of Buddhist monks and of some

dibba	other ascetics: original shade uncertain, now saffron)
dhammika	divine, heavenly
parama	just
pāpa	most, highest
pettika	evil
mānusaka	paternal
sammobaniya	human
sārāṇīya	agreeable, pleasant
hīna	polite
	inferior

Indeclinables :—

addhā	certainly
anvad	after (behind) (this word is always followed by eva)
api ca	nevertheless
apubbam acarimān	simultaneously
āgatāgatam	each time it came here !
ingha	finally, conclusively
ekantikena	my son ! (affectionate address)
tāta	long (time)
dīgharattam	afterwards, back, behind, west
pacchā	damn you !, hey ! (contemptuous address)
re	like
va (enclitic)	even
(s)sudār	

Gerund :—

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

### EXERCISE 18

Passages for reading :—

1. bhūtapubbam dve akkhadhattā akkhehi dibbimsu. eko akkhadutto āgatāgatam kalim gilati. addasā kho dutiyo akkhadutto tam akkhaduttam āgatāgatam kalim gilantam. disvā akkhaduttam etad avoca : tvam kho samma ekantikena

jināsi, dehi samma akkhe, pajohissāmī<sup>1</sup> ti. evam sammā ti kho so akkhadutto tassa akkhadhuttassa akkhe pādāsi. atha kho so akkhadutto akkhe visena paribhāvetvā tam akkhadhuttam etad avoca : ehi kho samma akkhehi dibbissāmā ti. evam sammā ti kho so akkhadutto tassa akkhadhuttassa paccassosi. dutiyam pi kho te akkhadhuttā akkhehi dibbimsu, dutiyam pi kho so akkhadhutto āgatāgatam kalim gilati. addasā kho dutiyo akkhadhutto tam akkhadhuttam dutiyam pi āgatāgatam kalim gilantam. disvā tam akkhadhuttam etad avoca :—

littam paramena tejasā<sup>2</sup>  
gilam akkham puriso na bujjhati  
gila re gila pāpadhuttaka  
pacchā te kaṭukam bhavissati ti.

2. bhūtapubbam rājā Daḷhanemi nāma ahosi cakkavatti dhammiko dhammarājā<sup>3</sup> . . . atha kho rājā Daḷhanemi vassahassānam accayena aññataram purisam āmantesi. yadā tvam ambho purisa passeyyāsi dibbam cakkaranam<sup>4</sup> osakkitam thānā cutam, atha me āroceyyāsi ti. evam devā ti kho so puriso rañño Daḷhanemissa paccassosi. addasā kho so puriso vassahassānam accayena dibbam cakkaranam osakkitam thānā cutam. disvā yena rājā Daḷhanemi ten' upasamkami, upasamkamitvā rājānam Daḷhanemim etad avoca. yagghe deva jāneyyāsi dibbam te cakkaranam osakkitam thānā cutan ti. atha kho rājā Daḷhanemi jetṭhaputtam kumāram āmantāpetvā etad avoca. dibbam kira metāta kumāra cakkaranam osakkitam thānā cutam. sutam kho pana m' etam, yassa rañño cakkavattissa dibbam cakkaranam osakkati thānā cavati, na dāni tena raññā ciram jīvitabbam hoti ti. bhuttā kho pana me mānusakā kāmā, samayo dibbe kāme pariyesitum.<sup>5</sup> ehi tvam tāta kumāra imam paṭhavim<sup>6</sup> patipajja. aham pana kesamassum<sup>7</sup> ohāretvā,

<sup>1</sup> "I shall make a votive offering".

<sup>2</sup> Instrumental of *tejo*, "heat," "energy," "potency."

<sup>3</sup> *dhammo* here is the way or custom of good behaviour and good government, justice, supposed to have been followed by ancient emperors in a less degenerate period of civilization than ours.

<sup>4</sup> The *dibbam cakkaranam* in this narrative suggests a comet, fancied to remain in the sky throughout the reign of a just emperor.

<sup>5</sup> "to seek", infinitive, see next Lesson.

<sup>6</sup> Accusative of *paṭhavi* (iem.), "earth."

<sup>7</sup> *massu(m)*, "beard."

kāsāyāni vatthāni acchādetvā, agārasmā anagāriyam pabbajissāmī ti. atha kho rājā Daḷhanemi jetṭhaputtam kumāram sādhukam rajje samanusāsitvā, kesamassum ohāretvā kāsāyāni vatthāni acchādetvā, agārasmā anagāriyam pabbaji. sattāhapabbajite kho pana rājisimhi dibbam cakkaranam antaradhāyi. atha kho aññataro puriso yena rājā khattiyo ten' upasamkami, upasamkamitvā rājānam khattiyan etad avoca : yagghe deva jāneyyāsi dibbam cakkaranam antarahitan ti.

atha kho rājā khattiyo dibbe cakkaranane antarahite anatamano ahosi. so yena rājisi ten' upasamkami, upasamkamitvā rājisim etad avoca : yagghe deva jāneyyāsi dibbam cakkaranam antarahitan ti. evam vutte rājisi rājānam khattiyan etad avoca : mā kho tvam tāta dibbe cakkaranane antarahite anatamano ahosi. na hi te tāta dibbam cakkaranam pettikam dāyajjam. iñgha tvam tāta ariye cakkavattivatte vattāhi. thānam kho pan' etam vijjati yan te dibbam cakkaranam pātubhavisatī ti. katamam pan' etam deva ariyam cakkavattivattan ti. tena hi tvam tāta dhamminam yeva nissāya dhammam mānento dhammam pūjento dhammikam rakkhāvaraṇaguttim<sup>1</sup> samavidahassu<sup>2</sup> khattiyesu anuyutttesu brāhmaṇagahapatikesu negamajānapadesu samaṇabrāhmaṇesu migapakkhisu. mā ca te tāta vijite adhammākāro pavatti<sup>3</sup> ittha. ye ca te tāta vijite adhanā assu, tesañ ca dhanam anuppadeyyāsi. ye ca te tāta vijite samaṇabrāhmaṇā madappamādā paṭiviratā, te kālena kālam upasamkamitvā paripuccheyyāsi : kim bhante kusalam kim akusalam, kim me kayiramānam dīgharattam ahitāya dukkhāya assa, kim vā pana me kayiramānam dīgharattam hitāya sukhāya assā ti. tesam sutvā yam akusalam tam abhinivajjeyyāsi, yam kusalam tam samādāya vatteyyāsi. idam kho tāta tam ariyam cakkavattivattan ti. evam devā ti kho rājā khattiyo rājisissa paṭissutvā ariye cakkavattivatte vatti. tassa ariye cakkavattivatte vattamānassa dibbam cakkaranam pāturahosi. disvā rañño khattiyyassa etad ahosi : sutam kho pana m' etam : yassa rañño khattiyyassa dibbam

<sup>1</sup> *gutti* (fem.), "protection."

<sup>2</sup> "previde," "arrange," "organize": *sam-vi-dhā*, 2nd singular imperative "middle" (Lesson 28).

<sup>3</sup> (*p*)*pa-vatt*, 3rd singular aorist "middle" (Lesson 28). The meaning is the same as the ordinary aorist, but probably poetic and emotive.

cakkaratanam pātubhavati, so hoti cakkavattī ti. assām nu kho aham rājā cakkavattī ti.

atha kho tam cakkaratanam puratthimam disam pavatti, anvad eva rājā cakkavattī saddhiṃ caturaṅginiyā<sup>1</sup> senāya. yasmim kho pana padese cakkaratanam patiṭṭhāsi, taṭtha rājā cakkavattī vāsam upagacchi saddhiṃ caturaṅginiyā senāya. ye kho pana puratthimāya disāya paṭirājāno, te rājānam cakkavattī upasamkamitvā evam āhamṣu<sup>2</sup>: ehi kho mahārāja, svāgatam te mahārāja, sakan te mahārāja, anusāsa mahārājā ti. rājā cakkavattī evam āha<sup>3</sup>: pāṇo na hantabbo. adinnam n' ādātabbam. kāmesu micchā na caritabbā: musā na bhāsitabbā. majjam na pātabbam. yathābhuttañ<sup>4</sup> ca bhuñjathā ti. ye kho pana puratthimāya disāya paṭirājāno, te rañño cakkavattissa anuyuttā ahesum . . . dakkhiṇam disam pavatti. pe. pacchimam. pe. uttaram. pe. ye kho pana uttarāya disāya paṭirājāno, te rañño cakkavattissa anuyuttā ahesum.

Translate into English :—

brāhmaṇo va seṭṭho vano  
purisena purisam karitvā khattiya va seṭṭhā hinā brāhmaṇā  
na c' etarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavata  
bhiyyo 'bhiññataro  
tiññena satthena sisam chindati  
na odanakummāsam bhuñjeyyam  
aggo 'ham asmi lokassa, jeṭṭho 'ham asmi lokassa, seṭṭho 'ham  
asmi lokassa  
na mayam ito bhiyyo pajānāma  
idam hinam, idam pañitam  
saññā nu kho bhante pathamam uppajjati pacchā ñānam,  
udāhu pañthamam ñānam uppajjati pacchā saññā, udāhu  
saññā ca ñānam ca apubbam acarimam uppajjanti.

Translate into Pali :—

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

<sup>1</sup> Instrumental singular of the feminine (*caturaṅgini*) of the adjective *caturaṅgi*, "having four arms (infantry, cavalry, chariots, elephantry; cf. chess).

<sup>2</sup> āhamṣu, "they said"; āha, "he said" (Lesson 21).

<sup>3</sup> "according to what is eaten," "in moderation," adverb.

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

## LESSON 19

## Declension of Masculine and Neuter Nouns in -u

Nouns and adjectives in *u* follow a declension parallel to that in *i*, substituting *ü* for *i* and *v* for *y* in the stem.

MASCULINE—bhikkhu, "monk"		NEUTER—vaithu, "thing," "(building) site," "position"	
Singular	Plural	Singular	Plural
Nom. bhikkhu		vaithu or vaithum	vaithūni
Acc. bhikkhum	bhikkhavo or bhikkhū for both cases		
Ins. bhikkhunā	bhikkhūhi		
Dat. bhikkhuno	bhikkhūnam		
Abl. bhikkhunā	bhikkhūhi		
Gen. bhikkhuno or bhikkhussa	bhikkhūnam or bhikkhunnam		
Loc. bhikkhusmim	bhikkhūsu		

Rest as masculine.

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

Adjectives in *u* are similarly declined.

## Infinitive

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

rādh (VII)	ārādhetum	to please, to satisfy
(k)kam	upasamkamitum	to approach
kar	kātum	to do

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gum	gantum	to go
jīv	jīvitum	to live
(j)jhe	jhāyitum	to meditate
(n)ñā	ñātum	to know
tar	taritum	to cross
dā	dātum	to give
dis (VII)	desetum	to teach
(n)ñap	paññāpetum	to declare
is (I) <sup>1</sup>	pariyesitum <sup>2</sup>	to seek
vis	pavisitum	to enter
pucch	pucchitum	to ask
bhū	bhavitum	to be
bhās	bhāsitum	to speak
bhuj (II)	bhūnjitum	to eat
muc (II)	muñcitum	to free
(f)thā	vutthātum	to rise, to get up
(n)ñā	saññāpetum (caus.)	to make perceive
(s)su	sotum	to hear

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

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

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

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

*iccheyyāma mayam...sotum* = "we would like to hear . . ."

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

<sup>2</sup> Before a root beginning with a vowel the prefix *pari* becomes *pariy*.

*arahati . . . samanam dassanāya upasamkamitum* = "he ought . . . to go and see the philosopher" (dative and infinitive in conjunction)

*iccheyyātha no tunhe . . . sotum* = "would you not like to hear? . . ."

*sakkā nu kho . . . paññāpetum* = "is it possible to define . . .?" (*sak(k)* is frequently used with the infinitive; *sakkā* is an impersonal indeclinable derivative from this root meaning "it is possible" or "is it possible?" according to the context)

*sakkā pan' etam bhante mayā nātum* = "but is it possible, sir, for me to know (lit. : "to be known by me") this?"

*devā yesam na sakkā . . . āyūm saṃkhātum* = "gods whose age cannot be . . . reckoned"

*nāham sakkomi . . . pañca vassāni āgametum* = "I cannot . . . wait for five years" (causative of ā-gam means "wait")

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

*na labhanti gāmam . . . pavisitum* = "they did not obtain entry into a village . . .", "they were not allowed to enter a village . . ." (idiomatic use of *labh*, i.e. "to be permitted", "to qualify for")

*aṭha agārāni upakkamīnsu kātum tass' eva asaddhammassa paticchādanatham* = "then they went into houses in order to do the purpose of concealment of just that evil", i.e. in order to accomplish the evil in secret (*a-sad-dhamma* = "non-good-custom"; *paticchādanam* = "covering", "concealment"). It is also possible to regard the genitive in constructions like this as objective to the infinitive and *-atham* as an adverb)

*abhabbo . . . bhikkhu . . . gantum* = "a monk . . . is unable to go . . ."

(cf. use of dative in a parallel construction).

*bhikkhū . . . alam . . . dhammam desetum* = "monks . . . able (*alam* = 'fit', 'adequate for') . . . to teach the doctrine."

### Bahubbīhi Compounds (1)

The *bahubbīhi*<sup>1</sup> class of compounds consists of those whose meanings are subordinate to the meanings of words other than the members of the compounds themselves (cf. in English "whitewashed"). Unlike *tappurisas*, *dvandas*, and *kamma-dhārayas* they thus function as adjectives. In explaining a *bahubbīhi* it is necessary to ascertain to whom or to what the compound pertains. *Bahubbīhis* are inflected in the three genders like adjectives, according to the gender of the dominating noun. A *bahubbīhi* compound is always equivalent to a relative (subordinate) clause: "who has/was . . .", "which has/was . . .".

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

*Bahubbīhis* may be subdivided into several distinct groups, of which the ordinary two-member compounds and those beginning with *sa-* (= *saha*) form two. Those beginning with the negative *a-/an-* (= *na*), such as *asama* (*bhagavant*), "unequalled (fortunate one)" form another group, some of which have occurred in earlier exercises.<sup>2</sup> Compounds which formally resemble *tappurisas*, *kammadhārayas*, or *dvandas* may be used

<sup>1</sup> *bahubbīhi* = *bahu* + (*v*)*vihī* ("rice")—*vv* > *bb*—an example of the class: *bahubbīhi* (*deso*) = "(a country) having much rice" (i.e. a fertile, prosperous country).

<sup>2</sup> With *sa-* and *a-* contrasting pairs are formed: *sadhana/adhana*.

as *bahubbīhis*. Thus most of the ordinary two-member *bahubbīhis* have a case relation between the members, whilst the negative *bahubbīhis* resemble negative *kammadhārayas*. In a two-member *bahubbīhi* the order of the members may be reversed (as compared with the strict order of the *tappurisa*) :—

*katapuñña* (*purisa*) = “(a man) who has done good”

*chinna-papañca* (*Buddha*) = “(a Buddha) who has cut through obstacles”

*vajirapāni* (*yakkha*) = “(a god) who has a thunderbolt in his hand”.

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

#### Action Nouns

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

Examples of action nouns with patients in the accusative :—

*mayam bhavantam Gotamam dassanāya idh' upasamkanitā*,  
“we have come here to see (for seeing) the honourable  
Gotama.”

*dūrā vat amhā āgatā tathāgatam dassanāya*, “we have  
indeed come from far to see the thus-gone.”

*kathan̄ savanāya*, “to hear (some) talk.”

#### Vocabulary

##### Verbs :—

*adhi-ā-vas* (I)    *ajjhāvasati*  
*anu-bhū* (I)    *anubhavati*

live on, exploit  
experience, enjoy, observe

<i>abhi-(p)pa-vass</i> (I)	<i>abhippavassati</i>	rain down on, pour down (heavy rain, cloudburst) (p.p. <i>abhippavatta</i> )
<i>abhi-vaddh</i> (I)	<i>abhivaddhati</i>	increase
<i>abhi-vi-ji</i> (V)	<i>abhivijināti</i>	conquer (ger. <i>abhivijiyā</i> )
<i>ā-gam</i> (I)	causative : <i>āga-</i> <i>meti</i>	= wait
<i>ā-sic</i> (II)	<i>āsiñcati</i>	shower over, pour over (pp. <i>āsitta</i> )
<i>u(d)-tar</i> (I)	<i>uitarati</i>	cross
<i>u(d)-sah</i> (I)	<i>ussahati</i>	try, undertake, take up
<i>u(d)-sīd</i>	causative :	
	<i>ussādeti</i>	= lift on to
<i>u(d)-har</i> (I)	<i>uddharati</i>	collect, raise
<i>upa-gam</i> (I)	<i>upagacchati</i>	go to
<i>garu-kar</i> (VI) <sup>1</sup>	<i>garukarcti</i>	give respect to
<i>nat</i> (III)	<i>naccati</i>	dance
<i>ni(r)-tar</i> (I)	<i>nittharati</i>	cross over
<i>(p)pa-kapp</i> (VII)	<i>pakappeti</i>	dispense, pay (wages)
<i>(p)pati-vas</i> (I)	<i>pativasati</i>	dwell
<i>(p)pati-vid</i> (I)	only causative : <i>pativedeti</i>	
<i>(p)pa-yā</i> (I)	<i>payāti</i>	= inform, announce
<i>bhakkh</i> (VII)	<i>bhakkheti</i>	set out
<i>mud</i> (I)	<i>modati</i>	eat, devour
<i>vi-heṭh</i> (VII)	<i>viheṭheti</i>	rejoice
<i>sat-kar</i> (VI) <sup>1</sup>	<i>sakkaroti</i>	be harassed
<i>saṁ-u(d)-han</i> (I)	<i>saṁuhanati</i>	entertain
		suppress, abolish (pp. of caus. <i>saṁugghāta</i> )
<i>saṁ-kaddh</i> (I)	<i>saṁkaddhati</i>	collect (ger. <i>saṁkaddhitvā</i> )
<i>saṁ-tapp</i> (VII)	<i>saṁtappeti</i>	gratify, please
<i>sis</i> (VII)	<i>seseti</i>	remain, be left over

##### Nouns :—

<i>akiccām</i>	what should not be done
<i>atthikām</i>	bone
<i>annavō</i>	flood

<sup>1</sup> Adjective compounded with verb : see Lesson 20.

<i>atithi</i> masc.	guest
<i>adhammo</i>	false doctrine, bad nature, bad custom, injustice, bad mental object, bad idea
<i>anayo</i>	misfortune, misery
<i>apāram</i>	hither, this world
<i>arahant-</i> masc. (declined like <i>bhagavant-</i> or like a present participle)	worthy one, perfected one
<i>avasesako</i>	one who remains, survivor
<i>āsaṅkā</i>	apprehension, doubt, fear
<i>upakaraṇam</i>	resources
<i>upapiṭṭā</i>	oppression, trouble
<i>upamā</i>	simile
<i>ussado</i>	abundance
<i>kantakam</i>	(" thorn "), subversive element, rebel, bandit
<i>kaddamo</i>	mud
<i>kantāro</i>	wilderness, semi-desert
<i>kalāpo</i>	bundle, quiver
<i>kiccaṇ</i>	what should be done
<i>kumudam</i>	white water-lily
<i>kulo</i>	tribe
<i>kullo</i>	raft
<i>kotṭhāgāram</i>	granary, storehouse
<i>koso</i>	treasury
<i>khattiar-</i> masc. (irregular noun : nom. sing. <i>khattā</i> , acc. sing. <i>khattam</i> , voc. sing. <i>khatte</i> )	steward
<i>khilo</i>	stake (boundary)
<i>khettam</i>	field, territory, land
<i>gaṇo</i>	group, aggregate
<i>gadrabho</i>	donkey
<i>gamanam</i>	going
<i>garahā</i>	blame, reproof, threat
<i>gahaṇam</i>	seizing, keeping
<i>gahapatiko</i>	householder
<i>guṇam</i> (sometimes masc.)	string, strand, quality

<i>gorakkhā</i>	cattle breeding
<i>gharam</i>	house
<i>ghāto</i>	attacking, destruction
<i>cārikā</i>	travel, journey, mission
<i>jātarūpam</i>	gold
<i>ñāti</i> masc.	relative, kinsman
<i>tīram</i>	shore, bank
<i>thalam</i>	land, dry land
<i>dāyo</i>	gift
<i>divāseyyā</i>	day-bed, siesta bed
<i>duhano</i>	robbery
<i>dhaññam</i>	grain
<i>dhammo</i>	good mental object, good mental phenomenon, good idea (when opposed to <i>adhammo</i> as bad ~, otherwise <i>dhammo</i> as natural phenomenon includes bad phenomena as well as good)
<i>nāvā</i>	boat, ship
<i>nigamo</i>	town
<i>niitharanam</i>	crossing over
<i>nemitto</i>	diviner, prognosticator, astrologer
<i>(p)patibhayam</i>	danger, terror
<i>paniyam</i>	commodity
<i>pantho</i>	road
<i>pabbajanā</i>	banishment
<i>parināyako</i>	leader
<i>parivitakko</i>	reflection, idea
<i>palāso</i>	foliage
<i>pābhatham</i>	present, gratuity, capital
<i>pāraṇ</i>	thither, across, beyond
<i>porisam</i>	service
<i>bali</i> masc.	tithe, religious tax or contribution
<i>bijam</i>	seed
<i>brahmadeyyam</i>	(" gift to God " : i.e. grant of land/villages to a priest of the Brahman religion) grant, fief, benefice
<i>bhandam</i>	goods, stores, supplies
<i>bhogo</i>	property

<i>bhoggam</i>	property, proprietary rights
<i>mandalam</i>	circle, disc
<i>mitto</i>	friend
<i>yakkho</i>	spirit, god, demon
<i>yoggam</i>	draught animal, ox
<i>rajatam</i>	silver
<i>ratho</i>	chariot, cart
<i>rājadāyo</i>	gift by the king, royal endowment
<i>rājabhoggam</i>	crown property (crown land, as opposed to land owned by peasant/village communities)
<i>rāsiko</i>	accumulation
<i>vātumānam</i>	road
<i>vanijjā</i>	commerce
<i>vadho</i>	execution
<i>vetanam-</i>	wages, pay
<i>vyasanam</i>	disaster
<i>samvidhānam</i>	arrangement, policy
<i>saṅgho</i>	community, group
<i>sathiko</i>	caravan merchant
<i>saddhā</i>	confidence, trust, conviction
<i>sampadā</i>	success
<i>sākhā</i>	branch
<i>sāro</i>	value
<i>sālohitō</i>	blood relation

## Past Participles :—

<i>anupattā (anu-(p)pa-ap(p))</i>	arrived at
<i>apanaluddha (apa-nah)</i>	tied back, untied
<i>tinna (tar (I))</i>	crossed
<i>paripunna (piṇ)</i>	full, perfect
<i>sambuddha (buddh)</i>	enlightened
<i>hata (han)</i>	killed

## Future Passive Participle :—

<i>pahātabba ((p)pa-hā)</i>	to be given up, to be renounced
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## Adjectives :—

<i>addha</i>	rich
<i>attamana</i>	assured

<i>aneka</i>	many
<i>apāruta</i>	open
<i>appa</i>	little
<i>amuka</i>	such and such
<i>alla</i>	wet
<i>ahata</i>	new
<i>ura</i>	bosom, own (child)
<i>orima</i>	nearer, this side
<i>kāla</i>	black
<i>khema</i>	secure, safe
<i>gañibhūta</i>	crowded together
<i>gimhika</i>	summer
<i>tividha</i>	threefold
<i>pandita</i>	wise
<i>patisallīna</i>	retired, secluded
<i>pasuta</i>	intent on
<i>pārima</i>	further, other side
<i>bahu-kāra</i>	very useful
<i>bāla</i>	foolish
<i>bhadda</i>	good (repeated = very good)
<i>mahesakkha</i>	superior
<i>muda</i>	glad, joyful
<i>yathākata</i>	usual, customary
<i>rahogata</i>	alone, in privacy
<i>lohita</i>	red
<i>vassika</i>	rainy (for the rainy season)
<i>vipula</i>	large, abundant
<i>saṅghāsaṅghin</i>	in groups
<i>saṅghāsaṅghīganibhūta</i>	clustered in groups
<i>hemantika</i>	winter

Masculine Nouns in *u* :—

<i>anu</i>	atom
<i>dassu</i> <sup>1</sup>	brigand, thief (~ <i>khilo</i> , "brigand-stake" marking territory under rebel control)
<i>pasu</i>	animal

<sup>1</sup> Originally the name of the non-Āryan people of (N.W.) India conquered by the Āryan invaders c. 1600 B.C.

<i>bhikkhu</i>	monk
<i>setu</i>	causeway, dam, bridge
<i>hetu</i>	cause

Neuter Nouns in *u* :—

<i>āyu</i>	life, age
<i>utu</i>	season (the gender of the word fluctuates)
<i>cakkhu</i>	eye
<i>massu</i>	beard
<i>vathu</i>	thing, (building) site, position, mode (of argument)
<i>sajjhū</i>	silver

Adjectives in *u* :—

<i>anu</i>	minute, atomic
<i>uju</i>	straight, erect
<i>garu</i>	heavy
<i>phāsu</i>	comfortable
<i>bahu</i>	much, many
<i>mānku</i>	shamefaced
<i>lahu</i>	light (weight)
<i>sādhu</i>	good (as adverb = well)

## Gerund :—

<i>āgamma</i> ( <i>ā-gam</i> I)	depending on, as a result of (acc.) ( <i>āgantvā</i> on the other hand means having come, having returned)
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## Ordinal Numeral :—

<i>sattama</i>	seventh
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## Indeclinables :—

<i>upari</i>	on top (of) (precedes the word it relates to, which is usually in the locative)
<i>evam eva</i>	just so, likewise
<i>kira</i>	really, now, they say
<i>kuto</i>	whence ?

<i>kuhim</i>	where (to) ?
<i>tatra</i>	there
<i>tāva</i>	so much, so long, first, now
<i>iv eva</i> (enclitic)	but (emphatic)
<i>divā</i>	by day
<i>pag eva</i>	how much more so, let alone, still more, still less
<i>paṭipatham</i>	the opposite way, in the opposite direction
<i>maññe</i>	I think, no doubt
<i>yatra</i>	where
<i>yadā</i>	when
<i>sīgham</i>	fast (repeated = very fast)
<i>seyyathā</i>	as, just like (introducing a simile)
<i>sotthinā</i>	safely

## EXERCISE 19

## Passages for reading :—

I. te tam sattham dvidhā vibhajimṣu ekato pañca sakataṣatāni ekato pañca sakataṣatāni. eko tāva satthavāho bahum tiṇāñ ca kaṭṭhañ ca udakañ ca āropetvā sattham pāyāpesi. dvihatihapāyāto <sup>1</sup> kho pana so sattho addasā purisam kālām lohitakkham apanaddhakalāpam <sup>2</sup> kumudamālām allavattham alla-kesam kaddamamakkhitehi cakkehi gadrabharathena patipatham āgacchantam. disvā etad avoca : kuto bho āgacchasi ti. amukamhā janapadā ti. kuhim gamissasi ti. amukam nāma janapadan ti. kacci bho purato kantare mahāmegho abhippavat̄to ti. evam kho bho purato kantare mahāmegho abhippavat̄to, āsittodakāni vātumāni, bahum tiṇāñ ca kaṭṭhañ ca udakañ ca, chaddetha bho purāṇāni tiṇāni kaṭṭhāni udakāni, lahubhārehi sakatehi sīgham sīgham gacchatha, mā yoggāni kilamethā ti.

atha kho so satthavāho satthike āmantesi : ayam bho puriso evam āha : purato kantare mahāmegho abhippavat̄to, āsittodakāni vātumāni, bahum tiṇāñ ca kaṭṭhañ ca udakañ ca, chaddetha bho purāṇāni tiṇāni kaṭṭhāni udakāni, lahubhārehi

<sup>1</sup> "when it was two or three days since it had set out" (*baṭubbihi*).

<sup>2</sup> *baṭubbihi* : "with quive tied behind" (Commentary), "with hair untied" (meaning suggested by *Critical Pali Dictionary*).

sakaṭehi sīgham sīgham gacchatha, mā yoggāni kilamethā ti chaddetha bho purāṇāni tiṇāni kaṭṭhāni udakāni, lahubhārehi sakaṭehi sattham pāyāpethā ti. evam bho ti kho te satthikā tassa satthavāhassa paṭissutvā, chaddetvā purāṇāni tiṇāni kaṭṭhāni udakāni lahubhārehi sakaṭehi sattham pāyāpesum. te paṭhame pi satthavāse na addasam̄su tiṇam vā kaṭṭham vā udakam vā, dutiye pi satthavāse . . . tatiye pi satthavāse . . . catutthe pi satthavāse . . . pañcāme pi satthavāse . . . chaṭṭhe pi satthavāse . . . sattame pi satthavāse na addasam̄su tiṇam vā kaṭṭham vā udakam vā, sabbe va anayavyasanam āpajjim̄su. ye ca tasmin satthe ahesum manussā vā pasū vā sabbe so yakkho amanuso bhakkhesi, aṭṭhikān' eva sesesi.

yadā aññāsi dutiyo satthavāho : bahunikkhanto kho dāni so sattho ti, bahum tiṇāñ ca kaṭṭhañ ca udakañ ca āropetvā sattham pāyāpesi. dvihatihapāyāto kho pan' eso sattho addasā purisam kālam lohitakkhim apanaddhakalāpam kumudamālam allavatham allakesam kaddamamakkhitehi cakkehi gadrabharathena paṭipatham āgacchantam. disvā etad avoca : kuto bho āgacchasi ti. amukamhā janapadā ti. kuhiṁ gamissasi ti. amukam nāma janapadan ti. kacci kho purato kantāre mahāmegho abhippavaṭṭo ti. evam bho purato kantāre mahāmegho abhippavaṭṭo, āsittodakāni vatūmāni, bahum tiṇāñ ca kaṭṭhañ ca udakañ ca, chaddetha bho purāṇāni tiṇāni kaṭṭhāni udakāni, lahubhārehi sakaṭehi sīgham sīgham gacchatha, mā yoggāni kiṭamethā ti.

atha kho so satthavāho satthike āmantesi : ayam bho puriso evam āha : purato kantāre mahāmegho abhippavaṭṭo, āsittodakāni vatūmāni bahum tiṇāñ ca kaṭṭhañ ca udakañ ca, chaddetha bho purāṇāni tiṇāni kaṭṭhāni udakāni, lahubhārehi sakaṭehi sīgham sīgham gacchatha, mā yoggāni kilamethā ti. ayam kho bho puriso n' ev' amhākam mitto na pi ñātisālohitō, katham mayam imassa saddhāya gamissāma. na kho chaddetabtāni purāṇāni tiṇāni kaṭṭhāni udakāni, yathākatena bhanḍena sattham pāyāpetha, na vo purāṇam chaddessāmā ti. evam bho ti kho te satthikā tassa satthavāhassa paṭissutvā yathākatena bhanḍena sattham pāyāpesum. te paṭhame pi satthavāse na addasam̄su tiṇam vā kaṭṭham vā udakam vā, dutiye pi satthavāse . . . tatiye pi satthavāse . . . catutthe pi satthavāse . . . pañcāme pi satthavāse . . . chaṭṭhe pi sattha-

vāse . . . sattame pi satthavāse na addasam̄su tiṇam vā kaṭṭham vā udakam vā, tañ ca sattham addasam̄su anayavyasanam āpannam. ye va tasmim satthe ahesum manussā vā pasū vā, tesāñ ca aṭṭhikān' eva addasam̄su tena yakkhena amanussena bhakkhitānam.

atha kho so satthavāho satthike āmantesi : ayam kho bho so sattho anayavyasanam āpanno yathā tam tena bālena satthavāhena pariṇāyakena. tena hi bho yāñ' āsmākam satthe appasārāni pañiyāni, tāni chaḍdetvā, yāñi imasmin satthe mahāsārāni pañiyāni tāni ādiyathā ti. evam bho ti kho te satthikā tassa satthavāhassa paṭissutvā yāñi sakasmin satthe appasārāni pañiyāni tāni chaḍdetvā, yāñi tasmin satthe mahāsārāni pañiyāni tāni ādiyitvā, sothinā tam kantāram nittharim̄su yathā tam pañđitena satthavāhena pariṇāyakena.

2. evam me sutam. ekam samayam bhagavā Māgadhesu cārikam caramāno mahatā bhikkhusamghena saddhim yena Khānumataṁ nāma Māgadhānam brāhmaṇagāmo tad avasari. tatra sudam bhagavā Khānumate viharati Ambalaṭṭhikāyam. tena kho pana samayena Kūṭadanto brāhmaṇo Khānumataṁ ajjhāvasati sattussadam satiṇakaṭṭhodakam sadhaññam rājabhoggam raññā Māgadhenā Seniyena Bimbisārena<sup>1</sup> dinnam rājadāyam brahmadeyyam.

tena kho pana samayena Kūṭadanto brāhmaṇo upari pāsāde divāseyyam upagato hoti. addasā kho Kūṭadanto brāhmaṇo Khānumatake brāhmaṇagahapatike Khānumata nikkhānitvā samghāsamghīgaṇībhūte yena Ambalaṭṭhikā ten' upasamkamante. disvā khattam āmantesi : kin nu kho bho khatte Khānumatakā brāhmaṇagahapatikā Khānumata nikkhānitvā samghāsamghīgaṇībhūtā yena Ambalaṭṭhikā ten' upasamkamanti ti. atthi kho bho samaṇo Gotamo Sakyaputto Sakyakulā pabbajito. Māgadhesu cārikam caramāno mahatā bhikkhusamghena saddhim Khānumataṁ anuppatto Khānumate viharati Ambalaṭṭhikāyam. tam ete bhagavantam Gotamam dassanāya upasamkamanti ti. atha kho Kūṭadantassa brāhmaṇassa etad ahosi : sutam kho pana m' etam : samaṇo Gotamo tividhayaññasampadan jānāti ti. na kho panāham<sup>2</sup> jānāmi

<sup>1</sup> Reigned B.C. 546 (?)–494.

<sup>2</sup> Junction *a* + *a* = *ā*.

tividhayaññasampadam, icchāmi cāhañ<sup>1</sup> mahāyaññam yajitum. yan nūnāham<sup>1</sup> samaññam Gotamam upasam̄kamitvā tividhayaññasampadam pucheyyan ti.

atha kho Kūṭadanto brāhmaṇo tam khattanī āmantesi : tena hi bho khatte yena Khānumatakā brāhmaṇagahapatikā ten' upasam̄kama, upasam̄kamitvā Khānumatake brāhmaṇagahapatike evam vadehi : Kūṭadanto bho brāhmaṇo evam āha : āgamentu kira bhavanto, Kūṭadanto pi brāhmaṇo samaññam Gotamam dassanāya upasam̄kamissati ti. evam bho ti kho so khattā Kūṭadantassa brāhmaṇassa paṭissutvā yena Khānumatakā brāhmaṇagahapatikā ten' upasam̄kami, upasam̄kamitvā Khānumatake brāhmaṇagahapatike etad avoca : Kūṭadanto bho brāhmaṇo evam āha : āgamentu kira bhavanto, Kūṭadanto pi brāhmaṇo samaññam Gotamam dassanāya upasam̄kamissati ti. tena kho pana samayena anekāni brāhmaṇasatāni Khānumate paṭivasanti : Kūṭadantassa brāhmaṇassa mahāyaññam anubhavissāmā ti. assosum bho te brāhmaṇā : Kūṭadanto kira brāhmaṇo samaññam Gotamam dassanāya upasam̄kamissati ti. atha kho te brāhmaṇā yena Kūṭadanto brāhmaṇo ten' upasam̄kamīsu, upasam̄kamitvā Kūṭadantam brāhmaṇam etad avocum : saccam kira bhavam Kūṭadanto samaññam Gotamam dassanāya upasam̄kamissati ti. evam kho me bho hoti aham pi samaññam Gotamam dassanāya upasam̄kamissāmī ti. mā bhavam Kūṭadanto samaññam Gotamam dassanāya upasam̄kami, na arahati bhavam Kūṭadanto samaññam Gotamam dassanāya upasam̄kamitum. sace bhavam Kūṭadanto samaññam Gotamam dassanāya upasam̄kamissati, bhotu Kūṭadantassa yaso<sup>2</sup> hāyissati, samañassa Gotamassa yaso abhivaddhissati. yam pi bhotu Kūṭadantassa yaso hāyissati, samañassa Gotamassa yaso abhivaddhissati, iminā p' aṅgena na arahati bhavam Kūṭadanto samaññam Gotamam dassanāya upasam̄kamitum. samañño tv eva Gotamo arahati bhavantam Kūṭadantam dassanāya upasam̄kamitun ti. evam vutte Kūṭadanto brāhmaṇo te brāhmaṇe etad avoca : tena hi bho mama pi suññātha yathā mayam eva arahāma tam bhavantam Gotamam dassanāya upasam̄kamitum, na tv eva arahati so bhavam Gotamo

<sup>1</sup> Junction *a + a = ā*.

<sup>2</sup> *yaso* = "reputation", see next Lesson.

amhākam dassanāya upasam̄kamitum. samañño khalu bho Gotamo Khānumatañ anuppatto Khānumate viharati Ambalaṭṭhikāyam. ye kho pana ke ci samaññā vā brāhmaṇā vā amhākam gāmakkhettam āgacchanti atithī no te honti. atithī kho pan' amhehi sakkātabbā garukātabbā mānetabbā pūjetabbā. yam pi bho samañño Gotamo Khānumatañ anuppatto Khānumate viharati Ambalaṭṭhikāyam atith' amhākam samano Gotamo. atithi kho pan' amhehi sakkātabbo garukātabbo mānetabbo pūjetabbo. iminā p' aṅgena na arahati so bhavam Gotamo amhākam dassanāya upasam̄kamitum, atha kho mayam eva arahāma tam bhavantam Gotamam dassanāya upasam̄kamitun ti.

atha kho Kūṭadanto brāhmaṇo mahatā brāhmaṇaganena saddhim yena Ambalaṭṭhikā yena bhagavā ten' upasam̄kami, upasam̄kamitvā bhagavatā saddhim sammodi sammodanīyam katham sārāṇīyam vītisāretvā ekamantañ nisidi. ekamantam nisino kho Kūṭadanto brāhmaṇo bhagavantam etad avoca : sutam m' etam bho Gotamo : samañño Gotamo tividhayaññasampadam jānāti ti. na kho panāhañ jānāmi tividhayaññasampadam, icchāmi cāhañ mahāyaññam yajitum. sādhu me bhavam Gotamo tividhayaññasampadam desetū ti. tena hi brāhmaṇa sunohi,<sup>1</sup> bhāsissāmī ti. evam bho ti kho Kūṭadanto brāhmaṇo bhagavato paccassosi. bhagavā etad avoca : bhūta-pubbam brāhmaṇa rājā Mahāvijito nāma ahosi adhīho māhad-dhano mahābhogo pahūtajātarūparajato pahūtavittūpakaraṇo<sup>2</sup> pahūtadhanadhañño paripunnakosakoṭṭhāgāro. atha kho brāhmaṇa rañño Mahāvijitassa rahogatassa patisallinassa evam cetaso<sup>3</sup> parivitakko udapādi : adhigatā kho me vipulā mānu-sakā bhogā, mahantam paṭhavimāṇḍalam abhivijiya ajjhāvasāmī. yan nūnāham mahāyaññam yajeyyam yam mama assa digharattam hitāya sukhāyā ti. atha kho brāhmaṇa rājā Mahāvijito purchitam brāhmaṇam āmantāpetvā etad avoca : idha mayham brāhmaṇa rahogatassa patisallinassa evam cetaso parivitakko udapādi : adhigato me vipulā mānu-sakā bhogā, mahantam paṭhavimāṇḍalam abhivijiya ajjhāvasāmī.

<sup>1</sup> Imperative second person singular; (*s*)su here follows the fourth conjugation, see Lesson 28.

<sup>2</sup> *vitti*, feminine, "pleasure." In the vowel junction here the first vowel is elided and the second lengthened.

<sup>3</sup> Genitive of *ceto*, "mind," see next Lesson.

yan nūnāhaṇī mahāyaññām yajeyyam, yam mama assa dīgharattam hitāya sukhāyā ti. icchām' aham brāhmaṇa mahāyaññām yajitum. - anusāsatu maṇī bhavām yam mama assa dīgharattam hitāya sukhāyā ti.

evam vutte brāhmaṇa purohito brāhmaṇo rājānam Mahāvijitam etad avoca : bhotō kho rañño janapado sakaṇṭako saupapilo, gāmaghātā pi dissanti nigamaghātā pi dissanti nagaraghātā pi dissanti panthaduhanā pi dissanti. bhavañ ce kho pana rājā evam sakaṇṭake janapade saupapile balim uddhareyya, akiccakārī assa tena bhavām rājā. siyā kho pana bhotō rañño evam assa : aham etam dassukhilam vadhena vā bandhena vā jāniyā<sup>1</sup> vā garahāya vā pabbājanāya vā samūhanissāmī ti, na kho pan' etassa dassukhilassa evam sammā samugghāto hoti. ye te hātāvasesakā bhavissanti, te pacchā rañño janapadam vihethessanti. api ca kho idam samvidhānam āgamma evam etassa dassukhilassa samimā sammugghāto hoti. tena hi bhavām rājā ye bhotō rañño janapade ussahanti kasigorakkhe<sup>2</sup> tesam bhavām rājā bijabhattam anuppadetu, ye bhotō rañño janapade ussahanti vanijjāya tesam bhavām rājā pābhatham anuppadetu, ye bhotō rañño janapade ussahanti rājaporise tesam bhavām rājā bhattavetanam pakappetu, te ca manussā sakāmmapasutā rañño janapadam na vihethessanti, mahā ca rañño rāsiko bhavissati, khemaṭṭhitā janapadā akaṇṭakā anupapilā manussā ca mudā modamānā ure putte nacentā apārutagharā maññe viharissanti ti.

3. jāte kho pana bhikkhave Vipassimhi<sup>3</sup> kumāre, Bandhumato<sup>4</sup> rañño paṭivedesum : putto te deva jāto, tam devo passatū ti. addasā kho bhikkhave Bandhumā rājā Vipassikumāram, disvā nemitte brāhmaṇe āmantāpetvā etad avoca : passantu bhonto nemittā brāhmaṇā kumāran ti. addasāsum kho bhikkhave nemittā brāhmaṇā Vipassikumāram, disvā Bandhumantam rājānam etad avocum : attamano deva hohi, mahesakkho te deva putto uppanno. sace agāram ajjhāvasati,

<sup>1</sup> jāni (fem.), inst., "confiscation."

<sup>2</sup> kasi (fem.), "cultivation," "agriculture."

<sup>3</sup> Vipassī : a prince who lived millions of years ago (when human life was immensely long) and became a Buddha, one of the predecessors of "our" Buddha.

<sup>4</sup> Bandhumant : father of Vipassī.

rājā hoti cakkavatti dhammiko dhammarājā. sace kho pana agārasmā anagāriyam pabbajati, araham hoti sammā sambuddho. atha kho bhikkhave Bandhumā rājā nemitte brāhmaṇe ahatehi vatthehi acchādāpetvā sabbakāmehi santappesi. atha kho bhikkhave Bandhumā rājā Vipassissa kumārassa tayo<sup>1</sup> pāsāde kārāpesi, ekam vassikam ekam hemantikam ekam gimhikam, pañca kāmaguṇāni upaṭṭhāpesi.

Translate into Pali :—

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

<sup>1</sup> "three" (cf. Lesson 26).

<sup>2</sup> *a + a > ā > ā* before a double consonant in close junction.

Likewise, indeed, monks, the doctrine is taught by me having-a-raft-as-simile, for-the-purpose-of-crossing-over, not for-the-purpose-of-keeping. By your (*vo*) learning (present participle, instrumental plural) the raft-simile, monks, even good mental phenomena (are) to be given up by you (*vo*), how much more so bad mental phenomena."

## LESSON 20

Declension of Feminine Nouns in *-i* and *-ī*

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

*jāti*, "birth"

	Singular	Plural
Nom.	<i>jāti</i>	
Voc.		<i>jātiyo</i>
Acc.	<i>jātim</i>	
Ins.		<i>jāthi</i>
Dat.		<i>jātnam</i>
Abl.	<i>jātiyā</i>	<i>jāthi</i>
Gen.		<i>jātnam</i>
Loc.	(loc. also <i>jātiyam</i> )	<i>jātsu</i>

*devī*, "queen"

	Singular	Plural
Nom.	<i>devī</i>	
Voc.	<i>devi</i>	
Acc.	<i>devim</i>	<i>deviyo</i>

rest as *jāti*...

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

A few words, among them *ittī*, "woman," may have either the long or the short vowel in the nominative singular.

Occasionally some of these words are written with assimilation. For example from *nadī*, "river," genitive singular *najjā*.

Numeral *catu(r)*

The numeral stem *catu(r)*, "four," is inflected in three genders as follows. It is used like an adjective.

	Masc.	Neut.	Fem.
Nom. and Acc.	<i>cattāro</i>	<i>cattāri</i>	<i>cattasso</i>
Ins. and Abl.		<i>cattūhi</i>	
Dat. and Gen.		<i>cattunnam</i>	
Loc.		<i>cattusu</i>	

Declension of *bhagavant* and Adjectives in *-ant*, *rājan*, *addhan*, *muddhan* and *puman*

Among the nouns having stems ending in consonants, *bhagavant*, "the fortunate," and *rājan*, "king", are inflected as follows (both are masculine) :—

	Singular	Plural	Singular	Plural
Nom.	<i>bhagavā</i>		<i>rājā</i>	
Acc.	<i>bhagavantam</i>		<i>rājānam</i>	
Inst.	<i>bhagavatā</i>		<i>rāññā<sup>1</sup></i>	
Dat.	<i>bhagavato</i>		<i>rāñño</i>	
Abl.	<i>bhagavatā</i>		<i>rāññā</i>	
Gen.	<i>bhagavato</i>		<i>rāñño</i>	
Loc.	<i>bhagavati</i>		<i>rājini</i> or <i>rāññe</i>	
		<i>bhagavantesu</i>		

<sup>1</sup> Assimilation of *rāj + n* > *rāññ*: note that the vowel is shortened before the double consonant.

The vocatives of these words are not used: the *bhagavant* is addressed as *bhante*, etc., according to the speaker, and a king as *mahārāja* or *deva*. Stem in compounds: *bhagavat-*, *rāja-*.

A number of adjectives in *ant* are inflected in the same way as *bhagavant* (vocative same as nominative or with *-ā* in singular).

*addhan*, "road" (figuratively: "time") (masc.) has the following inflections:—

	Singular	Plural
Nom.	<i>addhā</i>	
Acc.	<i>addhānañ</i> (often used adverbially for time elapsed)	<i>addhā</i>
Inst.	<i>addhunā</i>	
Gen.	<i>addhuno</i>	

Rest not used. Two stems, *addhāna-* as well as *addha-*, are used in compounds.

From *muddhan*, "head," we have nominative singular *muddhā* but accusative *muaddham* (the locative singular *muddhani* occurs in a verse in the *Dīgha*). The word may be regarded as poetic or elevated.

Forms from a stem *puman*, "man," following the declension of *addhan*, are exceedingly rare, and the word may be regarded as poetic (it is also inflected according to the *a* declension on the stem *puma-*).

#### Declension of Nouns in -as

Stems in *as* are inflected as follows:—

*manas*, "mind" (masc., rarely neut.)

	Singular	
Nom. }	<i>mano</i>	
Acc. }	<i>manasā</i>	In the plural these nouns follow the masculine (or neuter) <i>a</i> declension, on the stem without <i>s</i> : <i>mana-</i> .
Ins.	<i>manaso</i>	
Dat.	<i>manasā</i>	
Abl.	<i>manaso</i>	
Gen.	<i>manaso</i>	
Loc.	<i>manasi</i>	

(Stem in compounds: *mano-*.)

#### Declension of Masculine Nouns in -ū

A few masculine nouns have stems in *ū*. They are immediate derivatives from roots or compounds ending in such derivatives.

Except in the nominative singular and nominative and accusative plural they are inflected like masculines in *ū*. From *viññū* (< *vi-(ñ)ñā*, "discern"), "discerning person," we have:—

	Singular	Plural
Nom.	<i>viññū</i>	
Acc.	<i>viññum</i>	<i>viññū</i> (or <i>viññūno</i> )

#### Bahubbīhi Compounds (2)

In a *bahubbīhi* compound the members may refer to the same thing (as in *lohitakṛhi puriso*) or to different things (as in *vajirapāni yakkho*). All kinds of relations are possible: cf. other kinds of compounds used as *bahubbīhis* or within *bahubbīhis*, as mentioned in the preceding Lesson. As examples of more complex *bahubbīhis*, with three members, we have:—

*bhagavā onītapattpāṇi* (*onīta* from *o-nī* = "withdrawn", "removed"; explained as . . . *onīto pāttato pāṇi yena*), "the fortunate one who had removed (his) hand from the bowl" (" . . . by whom the hand was removed from the bowl") (compound equivalent to a passive subordinate clause)

*mahāpuriso sīhapubbaddhakāyo* (*pubbaddham* = "front half", "fore-part", from *addho*, "half," and could itself be regarded as a compound; explained as . . . *sīhassa pubbaddham viya kāyo assa*, — *viya* = "like"), "a great man whose body (is like) the front half of a lion."

In the latter example we have a comparison (metaphor) expressed in a *bahubbīhi*, other examples of which are:—

*bhagavā suvannavanno*, "the fortunate one whose colour is like gold"

*bhagavā brahmassaro*, ((s)saro = "voice"), "the fortunate one whose voice is like God's" (?—or "having the best voice", "having the supreme voice").

#### Aorist Passive Formed Directly from a Root

An aorist passive, having a 3rd person singular only, may be formed directly from a root. The root has the *vuddhi* (> *ā*)

lengthening, the augment is prefixed, and the inflection is *-i*. The meaning is the same as that of the ordinary aorist passive (Lesson 9). The form is exceedingly rare and may be regarded as poetic. Since it differs from the ordinary aorist (active) only in having the lengthening of the root vowel it may sometimes be difficult to distinguish between the two forms (a few verbs, e.g. (*k*)*ham*, have this lengthening in the aorist active).

From *tan* (VI), "stretch," we have :—

(3rd sing.) *atāni*, "it was stretched"

From *u(d)-pad* (III), "arise," "happen," we have, if in fact it belongs here :—

(3rd sing.) *udapādi*, "it was arisen," "it arose"

(Cf. Lesson 11: in this case the meaning does not tell us whether the form should be regarded as active or passive, and it is often taken as an ordinary active aorist, a merely formal alternative to *uppajji*. Moreover we find from the same root, without augment, *upapādi*, "he transmigrated," "he was reborn" (passive ??) and 1st person *upapādim*, "I was reborn.")

#### Nouns and Adjectives Compounded with Verbs

A number of nouns and adjectives are sometimes combined with verbs in the same way as prefixes, and take an indeclinable form when so combined. The verbs usually concerned are *kar* and *bhū*, and the meaning is that of the noun/adjective transformed into a verb with more or less idiomatic divergence. We have already met *garu-kar* = "give respect to" ("make heavy") and *sat-kar* = "entertain" ("make well", from the weak stem of *sant*). The adverbial form is often derived by substituting *i* for a final *a*: *udakī-bhū* = "consist of water". Besides the past participle *bhūta*, which may be used as a noun, the noun derivative (from *bhū*) *bhāvo*, "nature", "state of," may be used in the same combination, thus *ekī-bhāvo* = "one-nature", "unity" (lit.: "only-nature," "oneish-nature.")

Feminine nouns in *i*, inflected like *jāti* :—

<i>anguli</i>	finger, toe
<i>anugati</i>	following, imitation
<i>iddhi</i>	power (marvellous)

<i>kasi</i>	cultivation, agriculture
<i>gutti</i>	protection
<i>jāni</i>	confiscation
<i>(t)thiti</i>	duration, persistence
<i>nirutti</i>	language
<i>paññatti</i>	concept
<i>piti</i>	joy
<i>bhūmi</i>	earth, ground, place
<i>yoni</i>	womb, origin, source
<i>ratti</i>	night
<i>vitti</i>	pleasure
<i>vimutti</i>	release, liberation
<i>sati</i>	self-possession, mindfulness
<i>samāpatti</i>	attainment
<i>sambodhi</i>	enlightenment
<i>sāli</i>	rice

Feminine nouns in *i*, inflected like *devī* :—

<i>kalyāñī</i>	a beautiful girl
<i>kumāri</i>	girl, princess (girl of the military-aristocratic class)
<i>gopānasi</i>	(roof) bracket
<i>dāsi</i>	slave-woman, slave-girl
<i>dhāti</i>	nurse
<i>nadī</i>	river
<i>pathavī</i>	earth
<i>brāhmaṇī</i>	(priestess) woman of the hereditary priest-class
<i>bhikkhuni</i>	nun
<i>vacī</i>	speech
<i>—ittī</i>	woman (has both forms)

Feminines of the present participle and of adjectives, inflected like *devī* :—

<i>gacchanti</i>	going
<i>gabbhini</i>	pregnant
<i>dhammī</i>	doctrinal
<i>mahātī</i>	great
<i>saññī</i>	sentient (similarly other feminines of possessive adjectives and nouns in <i>-in</i> ).

Nouns (stems) inflected like *manas* :—

<i>āpas</i>	water
<i>cetas</i>	mind
<i>tejas</i>	heat, energy, potency
<i>divas</i>	day
<i>payas</i>	milk
<i>yasas</i>	reputation
<i>rajas</i>	dust
<i>vayas</i>	age
<i>vāyas</i>	air
<i>siras</i>	head

Adjectives inflected like *bhagavant* :—

<i>cakkhumant</i>	having eyes, having insight, intelligent
<i>mahant</i>	great
<i>vāṇīvant</i>	beautiful, handsome
<i>vusitavant</i>	having lived (properly), having (truly) lived (as a monk)
<i>satimant</i>	self-possessed, mindful

The feminines are formed by adding *i* to the weak stem, as *mahatī*, etc., inflected like *devī*.

A masculine noun, nominative singular *candimā* (in compounds *candima-*; no other cases are used), "moon," is also assigned to this declension by some grammarians.

#### Vocabulary

##### Verbs :—

<i>adhi-upa-gam</i> (I)	<i>ajjhūpagacchati</i>	join, adhere to
<i>anu-(ñ)ñā</i> (V)	<i>anujānati</i>	allow
<i>abhi-ā-cikkh</i> (I)	<i>abbhācikkhati</i>	slander, calumniate
<i>abhi-ruh</i> (I*)	<i>abhirūhati</i>	mount, get into, board
<i>ā-(k)kus</i> (I) (to cry out)	<i>akkosati</i>	abuse, scold
<i>āṇa</i>	only causative :	order, command <i>āṇāpeti</i>
<i>upa-(k)kam</i> (I)	<i>upakkamati</i>	attack, fall upon, go into
<i>upa-subh</i> (I)	<i>upasobhati</i>	appear beautiful, shine
<i>o-(k)kam</i> (I)	<i>okkamati</i>	descend into, arise within

<i>o-dhā</i> (I)	<i>odahati</i>	put down (p.p. <i>ohitā</i> )
<i>o-ruh</i> (I)	<i>orohati</i>	descend
<i>(k)khī</i> (III)	<i>khīyati</i>	exhaust, waste, perish (p.p. <i>khīna</i> )
<i>garah</i> (I)	<i>garahati</i>	blame (p.p. <i>garahita</i> )
<i>chad</i> (VII)	<i>chādeti</i>	be pleased
<i>jīr</i> (I)	<i>jīrati</i>	become old, age (p.p. <i>jīnya</i> )
<i>ni(r)-yā</i> (I)	<i>niyyāti</i>	go out to
<i>ni(r)-vā</i> (III)	<i>nibbāyati</i>	become cool
<i>(p)pa-(j)jhe</i> (I)	<i>pajjhāyati</i>	be consumed with regret
<i>(p)pa-(ñ)ñā</i>	<i>paññāyati</i>	<i>paññāyati</i> = be discerned
<i>(p)paṭi-ā-gam</i> (I)	<i>paccāgacchati</i>	return
<i>(p)paṭi-ā-ni(r)-yā</i> (I)	<i>paccāniyyāti</i>	go back, return
<i>pari-(k)khī</i> (III)	<i>parikkhīyati</i>	exhaust, eliminate (p.p. <i>parikkhīna</i> )
<i>pari-bhās</i> (I)	<i>paribhāsati</i>	defame, slander
<i>pari-bhuñj</i> (II)	<i>paribhuñjati</i>	eat, enjoy
<i>pari-vas</i> (I)	<i>parivasati</i>	live among
<i>pari-hā</i>	<i>parihāyati</i>	in passive, <i>parihāyati</i> = be eliminated, come to an end
<i>(p)pa-vedh</i> (I)	<i>pavedhai</i>	tremble
<i>(p)pa-sams</i> (I)	<i>pasamsati</i>	praise (p.p. <i>pasattha</i> )
<i>vi-jan</i> (III)	<i>vijāyati</i>	give birth (aorist : <i>vijāyi</i> )
<i>saṃ-vatt</i> (I)	<i>saṃvattati</i>	involve, dissolve
<i>saṃ-tan</i> (VI)	<i>saṃtanoti</i>	stretch out, spread out
<i>(s)sar</i> (I)	<i>sarati</i>	remember
<i>sā</i> (III)	<i>sāyati</i>	taste
<i>sudh</i> (III)	<i>sujjhati</i>	become pure

##### Nouns :—

<i>aññā</i>	knowledge, insight
<i>ati-pāto</i>	slaying, killing
<i>antalikkham</i>	sky
<i>antepuram</i>	citadel, palace
<i>andhakāro</i>	darkness, obscurity
<i>apacco</i>	offspring
<i>apuññam</i>	demerit, evil

<i>assādo</i>	tasting, enjoyment
<i>ācāro</i>	conduct
<i>ādānam</i>	taking
<i>ālumpām</i>	bit, piece
<i>itthatiām</i>	this world
<i>uyyānam</i>	park
<i>khuddam</i>	honey (of small wild bees)
<i>gaṇikā</i>	courtesan, geisha
<i>gandho</i>	odour
<i>gītam</i>	singing
<i>jano</i>	person, people (collective singular)
<i>jarā</i>	old age
<i>tārahā</i>	star
<i>timisā</i>	darkness
<i>dāyādo</i>	inheritor, heir
<i>dovāriko</i>	porter, doorkeeper
<i>nakkhattam</i>	constellation, esp. lunar mansion
<i>naccam</i>	dancing
<i>navanītam</i>	butter
<i>paccchāyā</i>	shade
<i>paññāsā</i>	fifty
<i>patisallānam</i>	retirement, seclusion
<i>pabhā</i>	radiance
<i>paribhāsā</i>	slander
<i>palāpo</i>	nonsense
<i>pādo</i>	foot
<i>pokkharatā</i>	complexion
<i>porānam</i>	antiquity, ancient tradition
<i>bandhu</i> masc.	Kinsman,—a name of <i>brahmā</i> (= God as father or grandfather of all creatures)
<i>bhāvo</i>	nature, state, status
<i>mattā</i>	measure
<i>māso</i>	month
<i>mukham</i>	mouth
<i>yobbanam</i>	youth (state of)
<i>raso</i>	taste, piquancy, enjoyment (aesthetic experience, source of aesthetic experience)
<i>rūpam</i>	form, matter

<i>vāditam</i>	instrumental music
<i>vesso</i>	husbandman, farmer, merchant, bourgeois (member of the hereditary agricultural-mercantile class <sup>1</sup> )
<i>sāmyojanam</i>	connection, union
<i>sāmvaccharam</i>	year
<i>sāṃkhya</i> (also spelt <i>sāṃkhā</i> )	enumeration, calculation, denomination, classification
(The idiom <i>sāṃkh(y)am gacchati</i> means "counts as", "is conceived of as", "is considered as".)	
<i>sakkāro</i>	entertainment
<i>sadattho</i>	the true (good) purpose, the true (good) objective (cf. <i>attho</i> )
<i>santānakam</i>	film, skin
<i>sappi</i> n.	ghee
<i>sampham</i>	frivolity, chatter
<i>savanam</i>	hearing
<i>sāyanāho</i>	evening
<i>suddo</i>	helot (member of the servile or working class <sup>1</sup> )
<i>subham</i>	lustre, glory
Adjectives :—	
<i>atipātin</i>	slaying, killing
<i>attarūpa</i>	personal (following the Commentary; contra CPD: full, complete)
<i>atihika</i>	aspiring, wishful, desirous
<i>anatita</i>	not-passing, not escaping
<i>anelaka</i>	pure
<i>abhijjhālu</i> (fem. - <i>unī</i> ; sometimes masc. - <i>ū</i> and plur. - <i>uno</i> )	covetous
<i>amanāpa</i>	displeasing

<sup>1</sup> The *vessas* were originally the third, most numerous, and only productive class among the three classes of Aryan society. After their conquests of the 2nd millennium B.C. the Aryans, adopting the ways of civilization (presumably from the Indus people they had conquered), instituted the fourth class, the *suddas*, as a servile and sometimes enslaved class of subjected people serving, working for, the Aryan classes, for example as labourers and artisans. The *vessa* in the *Digha Nikāya* may thus be a farmer using *sudda* labourers or a merchant using *sudda* craftsmen.

<i>ātura</i>	afflicted
<i>ādāyin</i>	taking
<i>iddha</i>	powerful
<i>ibbha</i>	domestic
<i>orasa</i>	own (cf. <i>ura</i> )
<i>kañha</i>	black, dark
<i>-kulīna</i>	by tribe
<i>khudda</i>	small, minor
<i>gilāna</i>	ill
<i>-jacca</i>	by birth
<i>jātika</i>	born of, produced from
<i>-(f)thāyin</i>	staying, remaining
<i>dīṭṭhin</i>	seeing
<i>dukkhin</i>	unhappy
<i>dummanā</i>	depressed
<i>pādakkhiṇa</i>	dexterous, skilful in, good at (loc.)
<i>parāyana</i>	depending on
<i>palāpin</i>	nonsensical, talking nonsense
<i>pāsādika</i>	lovely
<i>pharusa</i>	harsh, rough
<i>bhogga</i>	bent
<i>madhu</i>	sweet (as neut. noun = "honey")
<i>manomaya</i>	mental, spiritual (consisting of mind)
<i>mundaka</i>	shaven-headed
<i>Rājagahaka</i>	of Rājagaha
<i>lola</i>	restless, fickle, wanton
<i>vānka</i>	crooked
<i>vādin</i>	speaking
<i>vyāpanna</i>	malevolent, violent
<i>sanvattanika</i>	involved in, dissolved in
<i>sukka</i>	white, light coloured

## Past Participles :—

<i>abhisāta (abhi-sar)</i>	visited, met
<i>ekodakībhūta (ekodakī-bhū)</i>	consisting entirely of water ; as neuter noun = nature/universe consisting only of water
<i>tatta(tap I)</i>	hot
<i>vokinna (vi-o-kir)</i>	mixed (with)

## Pronoun :—

<i>ubhaya</i>	both
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## Dependent words :—

<i>-cara (car)</i>	living
<i>-ja (jan : cf. Lesson 25)</i>	born (of)
<i>-bhakkha (bhakkh)</i>	eating, feeding on

## Gerund :—

<i>hitvā (hā)</i>	having abandoned
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## Indeclinables :—

<i>ayye (voc.)</i>	lady !
<i>ettāvatā</i>	so far, to that extent
<i>kadā</i>	when ?
<i>kadā ci</i>	at any time, at some time, ever
<i>karaha ci</i>	at some time
<i>taggha</i>	certainly, assuredly
<i>tv eva (or t' eva)</i>	(also = <i>ti</i> + <i>eva</i> with exceptional junction <i>i</i> + <i>e</i> > <i>ve</i> :) end quote + emphasis (usually marking and stressing a single word or expression, which may be repeated), that is its designation ; or simply = "indeed", "definitely" (i.e. the preceding word is correct, as after <i>atti</i> = "it is" : somewhat similar to the use of italics) fie !, confound (him/it) !

<i>dhi(r)</i>	soon
<i>na cirass' eva</i>	again
<i>puna(d)</i>	still more (so), still greater
<i>bhiyyoso</i>	to a still greater extent/degree (abl.)
<i>bhiyyoso mattāya</i>	whence, because, since
<i>yato</i>	in as much as (may express wonder, etc.)
<i>yatra hi nāma</i>	in what way ?
<i>yathā katham</i>	mostly, the majority of
<i>yebhuyyena</i>	

santikā  
sayam

(directly) from (at first hand) (with gen.)  
(abl. of *santikam*, "presence")  
oneself, self

## EXERCISE 20

Passages for reading :—

1. atha kho bhikkhave Vipassī kumāro bahunnam vassānam bahunnam vassasatānam bahunnam vassasahassānam accayena sārathim āmantesi : yojehi samma sārathi bhaddāni bhaddāni yānāni, uyyānabhūmim gacchāma bhūmim dassanāyā ti. evam devā ti kho bhikkhave sārathi Vipassissa kumārassa paṭissutvā bhaddāni bhaddāni yānāni yojāpetvā Vipassissa kumārassa paṭivedesi : yuttāni kho te deva bhaddāni bhaddāni yānāni, yassa dāni kālam maññasi ti. atha kho bhikkhave Vipassī kumāro bhaddam yānam abhiruhitvā bhaddehi bhaddehi yānehi uyyānabhūmim niyyāsi. addasā kho bhikkhave Vipassī kumāro uyyānabhūmim niyyanto purisam jinṇam gopānasivaṅkam bhoggam daṇḍaparāyanam pavedhamānam gacchantam ātaram gatayobbanam. disvā sārathim āmantesi : ayam pana samma sārathi puriso kiṃ kato, kesā pi 'ssa na yathā aññesam, kāyo pi 'ssa na yathā aññesan ti. eso kho deva jinno nāmā ti. kiṃ pan' eso samma sārathi jinno nāmā ti. eso kho deva jinno nāma : na dāni tena ciram jivitabbam bhavissati ti. kiṃ pana samma sārathi aham pi jarādhammo jaram anatito ti. tvañ ca deva mayañ c' amhā sabbe jarādhammā jaram anatītā ti. tena hi samma sārathi alān' ajja uyyānabhūmiyā, ito va antepuram paccāniyyāti. evam devā ti kho bhikkhave sārathi Vipassissa kumārassa paṭissutvā tato va antepuram paccāniyyāsi. tatra sudam bhikkhave Vipassī kumāro antepuragato dukkhī dummano pajjhāyati : dhir atthu kira bho jāti nāma, yatra hi nāma jātassa jarā paññāyissati ti.

2. evam me sutam. ekam samayam bhagavā Sāvatthiyam<sup>1</sup> viharati Pubbārāme. tena kho pana samayena Vāsetṭha-Bhāradvājā bhikkhusu parivasanti bhikkhubhāvam ākaṇ-khamānā. atha kho bhagavā sāyañhasamayam patisallānā vuṭṭhito pāsādā orohitvā pāsādapacchāyāyam abbhokāse

<sup>1</sup> Capital of the kingdom of Kosala.

cañkamati.<sup>1</sup> addasā kho Vāsetṭho bhagavantam sāyañhasamayam patisallānā vuṭṭhitam pāsādā orohitvā pāsādapacchāyāyam abbhokāse cañkamantam. disvā Bhāradvājam āmantesi : ayam āvuso Bhāradvāja bhagavā sāyañhasamayam patisallānā vuṭṭhito pāsādā orohitvā pāsādapacchāyāyam abbhokāse cañkamati. āyām' āvuso Bhāradvāja yena bhagavā ten' upasamkamissāma. app eva nāma labheyyāma bhagavato santikā dhammim katham savanāyā ti. evam āvuso ti kho Bhāradvājo Vāsetṭhassa paccassosi. atha kho Vāsetṭha-Bhāradvājā yena bhagavā ten' upasamkamīsu, upasamkamitvā bhagavantam abhvādetvā bhagavantam cañkamantam anucañkamīsu.<sup>2</sup>

atha kho bhagavā Vāsetṭham āmantesi : tumhe khv<sup>3</sup> attha Vāsetṭhā<sup>4</sup> brāhmaṇajaccā brāhmaṇakulīnā brāhmaṇakuā agārasmā anagāriyam pabbajitā. kacci vo Vāsetṭhā brāhmaṇāna akkosanti na paribhāsanti ti. taggha no bhante brāhmaṇā akkosanti paribhāsanti attarūpāya paribhāsāya paripuṇṇāya no aparipuṇṇāyā ti. yathākatham pana vo Vāsetṭhā brāhmaṇā akkosanti paribhāsanti attarūpāya paribhāsāya paripuṇṇāya no aparipuṇṇāyā ti. brāhmaṇā bhante evam āhaṇsu : brāhmaṇo va setṭho vanṇo, hīno añño vanṇo ; brāhmaṇo va sukko vanṇo kanho añño vanṇo ; brāhmaṇā va sujjhanti no abrāhmaṇā ; brāhmaṇā va brahmuno puttā orasā mukhato jātā brahmaṇā brahmanimmitā brahmādāyādā. te tumhe setṭharūpā vanṇam hitvā hinam attha vanṇam ajjhūpagatā, yadidam mundake samanake ibbhe kanhe bandhupādāpacce ti. evam kho no bhante brāhmaṇā akkosanti . . . ti. taggha vo Vāsetṭhā brāhmaṇā porāṇam assarantā evam āhaṇsu. dissanti kho pana Vāsetṭhā brāhmaṇānam brāhmaṇīyo gabbhīyo pi vijāyamānā pi, te ca brāhmaṇā yonijā va samānā evam āhaṇsu. te brahmānañ c' eva abbhācikkhanti, musā ca bhāsanti bahuñ ca apuññam pasavanti. cattāro 'me Vāsetṭhā vanṇā, khattiyyā brāhmaṇā vessā suddā. khattiyo pi kho Vāsetṭhā idh' ekacco pāṇātipātī hoti, adinnādāyī hoti, kāmesu micchācārī hoti, musāvādī hoti, pisuṇāvāco hoti,

<sup>1</sup> "He walks up and down" (see Lesson 29 on this verb), the inflections are the same as those of *hamati* with *cañ* prefixed.

<sup>2</sup> "they walked up and down with."

<sup>3</sup> *kho* > *khv* before a vowel.

<sup>4</sup> Vocative plural, the second name being understood as included in the first.

pharusāvāco hoti, samphappalāpī hoti, abhijjhālū hoti, vyāpannacitto hoti, micchādiṭṭhi hoti. brāhmaṇo pi kho Vāsetṭhā. pe. vesso pi. pe. suddo pi. pe. micchādiṭṭhi hoti. khattiyo pi kho Vāsetṭhā idh' ekacco pāñātipatā paṭivirato hoti, adinādānā paṭivirato hoti. pe. suddo pi. pe. sammādiṭṭhi hoti. imesu kho Vāsetṭhā catūsu vaṇṇesu evam ubhayavokīnesu vattamānesu kaṇhasukkesu dhammesu viññūgarahitesu c' eva viññūpasatthesu ca yad ettha brāhmaṇā evam āhamsu: brāhmaṇo va seṭṭho vaṇṇo. pe. brahmadāyādā ti, tam tesaṁ viññū nānujānanti.<sup>1</sup> tam kissa hetu. imesam hi Vāsetṭhā catunnām vaṇṇānam yo hoti bhikkhu araham khīṇāsavo vusitavā katakarāniyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññāvimutto,<sup>2</sup> so tesaṁ aggam akkhāyati dhammen' eva no adhammena. dhammo hi Vāsetṭhā seṭṭho jan'<sup>3</sup> etasmīm diṭṭhe c' eva dhamme abhisamparāyañ ca.

hoti kho so Vāsetṭhā samayo yañi kadā ci karaha ci dīghassa addhuno accayena ayam loko samvaṭṭati. samvaṭṭamāne loke yebhuyyena sattā ābhassarasamvaṭṭanikā<sup>4</sup> honti. te tathā honti manomayā pītibhakkhā sayampabhā antalikkhacarā subhaṭṭhāyino. ciram dīgham addhānam titthanti. hoti kho so Vāsetṭhā samayo yam kadā ci karaha ci dīghassa addhuno accayena ayam loko vivaṭṭati. vivaṭṭamāne loke yebhuyyena sattā ābhassarakāyā cavitvā itthattam āgacchanti. te ca honti manomayā pītibhakkhā sayampabhā antalikkhacarā subhaṭṭhāyino. ciram dīgham addhānam titthanti. ekodakibhūtam kho pana Vāsetṭhā tena samayena hoti andhakāro andhakāratimisā. na candimasuriyā paññāyanti, na nakkhattāni tārakarūpāni paññāyanti, na rattindivā<sup>5</sup> paññāyanti, na māsaḍḍhamāsā paññāyanti, na utusamvaccharā paññāyanti, na itthipumā paññāyanti. sattā sattā tv eva saṅkhyam gacchanti. atha kho tesaṁ Vāsetṭhā sattānam kadā ci karaha ci dīghassa addhuno accayena rasapaṭhavī udakasmīm samatāni. seyyathā pi nāma payaso tattassa nibbāyamānassa upari santānakam hoti, evam eva pāturaḥosi. sā ahosi vaṇṇasampannā gandhasampannā

<sup>1</sup> na + anu-.

<sup>2</sup> sammad is junction form of samnā when a vowel follows.

<sup>3</sup> < Jane with elision.

<sup>4</sup> ābhassara, "the world of radiance."

<sup>5</sup> Irregular nasal in junction of compound.

rasasampannā, seyyathā pi nāma sampannam vā sappi, sampannam vā navanitam evamvaṇṇā<sup>1</sup> ahosi; seyyathā pi nāma khuddam madhu anelakam evamassādā ahosi.

atha kho Vāsetṭhā aññataro satto lolajātiko, ambho kim ev' idam bhavissati ti, rasapaṭhavim aṅguliyā sāyi. tassa rasapaṭhavim aṅguliyā sāyato acchādesi, taṇhā c' assa okkami. aññatare pi kho Vāsetṭhā sattā tassa sattassa diṭṭhanugatim āpajjamānā rasapaṭhavim aṅguliyā sāyimṣu. tesam rasapaṭhavim aṅguliyā sāyatam acchādesi, taṇhā ca tesam okkami. atha kho te Vāsetṭhā sattā rasapaṭhavim hatthehi ālumpakārakam<sup>2</sup> upakkamimṣu paribhuñjituṁ. yato kho Vāsetṭhā sattā rasapaṭhavim hatthehi ālumpakārakam upakkamimṣu paribhuñjituṁ atha tesam sattānam sayampabhā antaradhāyi. sayampabhāya antarahitāya candimasuriyā pāturaḥamṣu. candimasuriyesu pātubhūtesu, nakkhattāni tārakarūpāni pāturaḥamṣu. nakkhatteṣu tārakarūpesu pātubhūtesu, rattindivā paññāyimṣu. rattindivesu paññāyamānesu, māsaḍḍhamāsā paññāyimṣu. māsaḍḍhamāsesu paññāyamānesu, utusamvaccharā paññāyimṣu. ettāvatā kho Vāsetṭhā ayam loko puna vivaṭṭo hoti.

Translate into Pali:—

At that time Vesālī<sup>3</sup> (was) powerful and prosperous. The geisha Ambapāli was (*hoti*) beautiful, lovely, endowed with the highest beauty-of-complexion. (She was) skilled in dancing and singing and instrumental music. Visited by (use genitive) aspiring men (she) went (present time) for a night for fifty (*kāhāpanas*); and through her Vesālī appeared (present tense) beautiful in still greater measure (ablative). Then (add *kho*) a burgher of Rājagaha went (aorist) to Vesālī on (ins.) some business. He saw Vesālī powerful and prosperous, and the geisha Ambapāli, and through her Vesālī appearing beautiful in still greater measure. Then (+ *kho*) the burgher returned to Rājagaha. He approached the king, Māgadha Seniya Bimbisāra, and having approached he said this to the king: "Vesālī, O king, (is) powerful and prosperous, etc., and through her

<sup>1</sup> bahubbihi, "of such a colour."

<sup>2</sup> Compound used as adverb.

<sup>3</sup> Capital of the Vajji Republic, which was north of the kingdom of Magadha (the Ganges forming the boundary).

Vesāli appears beautiful in still greater measure. (It would be) good, O king, (if) we too were to establish (optative of causative of *u(d)-(t)thā : vutthāpeyy-*) a geisha." " Then (*tena hi*), I say,<sup>1</sup> find out a girl whom you would establish (as) geisha ! " Just at that time in Rājagaha there was (*hoti*) a girl named Sālavatī, beautiful, lovely, endowed with the highest beauty-of-complexion. Then the burgher established the girl Sālavatī as geisha. Then Sālavatī soon became skilled in dancing, singing, and instrumental music. Visited by aspiring men she went (present tense) for a night for a hundred. Then Sālavatī soon became pregnant. Then Sālavatī thought : " A pregnant woman (is) displeasing to men. If anyone knows (future) I am pregnant (use direct speech : " Sālavatī (is) pregnant ") all my entertainment will be eliminated. What now (if) I were to announce that I am ill (direct speech) ? " Then Sālavatī ordered the porter : " Porter, I say, don't let any man enter (*mā* with aorist 3rd person), (he) who asks (about) me you must inform that I am ill." " Yes, lady," assented the porter to Sālavatī the geisha.

## LESSON 21

### Declension of Feminine Nouns in -u and -ū

Feminine nouns and adjectives in *u* and *ū* are declined as follows :—

*dhātu*, " element "

	Singular	Plural
Nom.	<i>dhātu</i>	
Voc.	<i>dhātu</i>	
Acc.	<i>dhātum</i>	<i>dhātuyo</i>
Ins.		
Dat.		
Abl.		
Gen.		
Loc.	<i>dhātuyā</i>	<i>dhātūhi</i> <i>dhātūnam</i> <i>dhātūhi</i> <i>dhātūnam</i> <i>dhātusu</i>

<sup>1</sup> *bhāye* is often used by high personages in speaking to inferiors.

*vadhū*, " bride "

	Singular	Plural
Nom.	<i>vadhū</i>	
Voc.	<i>vadhū</i>	<i>vadhuyo</i>
Acc.	<i>vadhūm</i>	

rest as *dhātu* . . .

### Declension of Present Participles in -ant

The inflection of present participles in *ant* is as follows :—

	MASCULINE		FEMININE
	Singular	Plural	(inflected like <i>devi</i> )
Nom.	<i>gaccham</i> or <i>gacchanto</i>	<i>gacchanta</i>	<i>gacchanti</i>
Acc.	<i>gacchantam</i>	<i>gacchante</i>	<i>gacchantim</i>
Ins.	<i>gacchatā</i> (or <i>gacchantena</i> )	<i>gacchantehi</i>	<i>gacchantiyā</i>
Dat.	<i>gacchato</i>	<i>gacchatam</i>	
Abl.	<i>gacchatā</i>	<i>gacchantehi</i>	etc.
Gen.	<i>gacchato</i> (or <i>gacchantassa</i> )	<i>gacchatam</i>	
Loc.	<i>gacchati</i> (rarely -ante)	<i>gacchantesu</i>	

This differs from the adjectives in *ant* in having the nominative singular in *am*, also in using the strong stem instead of the weak in the feminine.

The present participle may be made negative by the prefix *a-*.

The present participle (*sani*) of *as*, " be," " exist," the inflection of which is regular,<sup>1</sup> has the meanings " real ", " true ", " good ", as an adjective, as well as the simple participial meaning " being ", " existing ". The weak stem *sat* is used in forming compounds, e.g., *sadattho*,<sup>2</sup> " the true (good) purpose "; *sat-kar* (here used adverbially as prefix), " entertain " (" make well " ).

<sup>1</sup> But *sati* is used as fem. loc. sing. as well as masc.

<sup>2</sup> In close junction a final consonant may be voiced when followed by a vowel.

Declension of the Pronoun *bhavant*

The full declension of the pronoun *bhavant*, "you," "sir," "his honour," is as follows:—

	MASCULINE		FEMININE
	Singular	Plural	
Nom.	<i>bhavam</i>	<i>bhavanto</i> (or <i>bhonto</i> )	<i>bhott</i> (inflected like <i>devi</i> )
Acc.	<i>bhavantam</i>	<i>bhavante</i>	
Ins.	<i>bhotā</i>	<i>bhavantehi</i>	
Dat.	<i>bhoto</i>	<i>bhavatam</i>	
Abl.	<i>bhotā</i>	<i>bhavantehi</i>	
Gen.	<i>bhoto</i>	<i>bhavatam</i>	
Loc.	<i>bhoti</i>	<i>bhavantesu</i>	
Voc.	<i>bho</i>	<i>bhonto</i>	

The form *bhante* is an indeclinable particle which is used alone as a polite vocative or in association with another vocative or with a word in any other case. Its use is generally restricted to addressing Buddhist monks.

"Perfect" Tense of *ah*

Another form of past tense, the so-called perfect (*parokkha*) is extremely rare except for the 3rd persons of the "defective" verb *ah*, "to say," which are favoured in narrative. The meaning is indefinite time—often present (cf. Lesson 24).

	Singular	Plural
3rd person	<i>āha</i> , "he said," "he says"	<i>āhamsu</i> (sometimes <i>āhu</i> in verse)

No other forms or tenses from the root *ah* are used.

The perfect tense is distinguished in form by reduplication of the initial part of the root (here *a* — *ah* > *āh*) and the inflections, particularly the 3rd singular in *a*. Perfect forms from various verbs are occasionally affected in later Pali poetry.

## Repetition

In Pali repetition (*āmendita*) of a word or expression is quite frequent. The meaning may be emphasis (= "very"), as *bhaddāni bhaddāni (yānāni)*, "very fine (carriages)." Often, particularly with pronouns and indeclinables, the meaning is "distributive": *yo yo*, "whoever," *yathā yathā*, "in whatever way," "just as," "however" (with answering *tathā tathā*, "so"). Repetition also expresses strong emotion of any kind, in which case a whole phrase may be repeated.

## Further examples:—

*sīgham sīgham*, "very fast"

*sāndasāñḍā sāliyo*, "rice plants in thick clusters" (compound)

*abхikkantam bhante abхikkantam bhante*, "very fine indeed, sir!", expressing great praise or admiration

*aho rasam aho rasam*, "ah! what piquancy!", expressing wonder

*dīṭhā bho satta jīvasi dīṭhā bho satta jīvasi*, "... it's wonderful to see you alive!", expressing happiness

*āyāmi āvuso āyāmi āvuso*, "I'm coming, sir!", expressing assurance

*abхikkamatha Vāsethā abхikkamatha Vāsethā*, "hurry forward, O Vāsethas!", enjoins haste

*mā bhavam Sonadando evam avaca mā bhavam Sonadando evam avaca*, "let not the honourable Sonadanda speak thus!", expresses anger or blame

*nassa asuci nassa asuci*, "perish, vile one!", expresses anger, contempt, and disgust

*tuvam tuvam*, "you, you!" (in a quarrel), expresses disrespect and contempt (*tuvam* is a form of *tvam*, here presumably emphatic).

## Vocabulary

## Verbs:—

<i>ā-(g)gah</i> (V)	<i>aggan̄hāti</i>	seize
<i>ati-pat</i> causative:	<i>atipātēti</i>	slay, kill
<i>ati-man</i> (III)	<i>atimaññati</i>	despise

<i>anu-(t)thu</i> (V)	<i>anutihunāti</i>	lament, complain
<i>anu-pat</i> (I)	<i>anupatati</i>	follow, chase after
<i>abhi-ni(r)-vatt</i> (I)	<i>abhinibbattati</i>	be produced
<i>ā-har</i> (I)	<i>āharati</i>	bring, fetch (aorist : 3rd sing. <i>āhāsi</i> , but 1st plur. <i>āharāma</i> ; cf. <i>addasāma</i> ; p.p. <i>āhata</i> )
<i>ā-hind</i> (I) (to wander)	<i>āhindati</i>	wander
<i>upa-jīv</i> (I)	<i>upajīvati</i>	live by, live upon
<i>upa-ni(j)jhe</i> (I)	<i>upanijjhāyati</i>	observe, think about
<i>upa-ni(r)-vatt</i> (I)	<i>upanibbattati</i>	derive (p.p. <i>upanibbatta</i> )
(k) <i>khip</i> (I*)	<i>khipati</i>	throw (gerund <i>khipitvā</i> )
(k) <i>khi</i> (III)	<i>khīyati</i>	means also "become indignant"
<i>nas</i> (III)	<i>nassati</i>	perish
<i>ni(r)-vah</i> (I)	<i>nibbahati</i>	lead out (passive : <i>nibbuyhati</i> )
<i>ni(r)-har</i> (I)	<i>nīharati</i>	take out, take away ( <i>irh &gt; īh</i> )
(p) <i>pa-āp</i> (V) (this root is sometimes given as <i>āp</i> )	(cf. (p) <i>pa-ap</i> (p) (VI) in Lesson 6) used in the figurative sense of "attain": <i>pāpuṇāti</i> (this use is very restricted in Canonical Pali. aorist <i>pāpuṇi</i> ; p.p. <i>patta</i> )	
(p) <i>pa-(k)khip</i> (I*)	<i>pakkhipati</i>	put into
<i>pac</i> (I)	<i>pacati</i>	cook, torture, torment
(p) <i>pa(i)-vi-ruh</i> (I*)	<i>paṭivirūhati</i>	grow again (p.p. <i>paṭivirūha</i> )
(p) <i>pa(i)-sev</i> (I)	<i>paṭisevati</i>	indulge in
<i>pari(y)-o-nah</i> (II)	<i>pariyonandhati</i>	cover over, envelop
<i>pari-rakkh</i> (I)	<i>parirakkhati</i>	guard
(p) <i>pa-har</i> (I)	<i>paharati</i>	hit, beat
<i>pus</i> (VII)	<i>poseti</i>	rear, look after (p.p. of caus. : <i>posāpita</i> )
<i>phand</i> (I)	<i>phandati</i>	throb, quiver
<i>bhan</i> (I)	<i>bhanati</i>	say
<i>rañj</i> (I)	<i>rañjati</i>	be excited, be glad, be delighted

<i>vi-han</i> (I)	<i>vihanati</i>	distress, trouble
<i>sam-ā-pad</i> (III)	<i>samāpajjati</i>	attain
<i>sam-man</i> (VI)	<i>sammannati</i>	agree on, elect (p.p. <i>sam-mata</i> )
(to consider)	( <i>mano/manva/manna</i> by substitution of <i>va</i> for <i>o</i> )	
<i>sikkh</i> (I)	<i>sikkhati</i>	train, study, learn (p.p. <i>sikkhita</i> )
<i>suc</i> (I)	<i>socati</i>	grieve, sorrow
<i>han</i> (I)	<i>hanati</i>	kill (caus. : <i>ghāteti</i> )
Feminine nouns in <i>u</i> :—		
<i>dhātu</i>	element	
<i>naithu</i>	nose	
<i>rajuu</i>	rope	
<i>hanu</i>	jaw(s)	
Feminine noun in <i>ū</i> :—		
<i>vadhū</i>	bride	
Nouns :—		
<i>akiriyam</i>	inaction	
<i>akkharan</i>	expression	
<i>atthāham</i>	eight days	
<i>atimāno</i>	arrogance, contempt	
<i>apadānam</i>	reaping, harvest	
<i>abhinibbatti</i> (fem.)	production, origin	
<i>ahi</i> (masc.)	snake	
<i>ahicchattako</i>	mushroom, toadstool	
<i>āgamō</i>	coming	
<i>ācariyo</i>	teacher	
<i>āhāro</i>	food (in the most general sense, sometimes figurative), gathering	
<i>upajīhānam</i>	serving, attending on, audience	
<i>ekāgāriko</i>	burglar, burglary	
<i>kano</i>	the fine red powder between the grain and husk of rice (Childers)	

<i>kattarasuppo</i>	old winnowing-basket
<i>kalambukā</i>	a creeper : ( <i>Convolvulus repens</i> ?)
<i>kāko</i>	crow
<i>kharattam</i>	roughness
<i>khalañ</i>	threshing (floor)
<i>khurañ</i>	razor
<i>gabbho</i>	embryo
<i>gomayam</i>	cow dung
<i>catuhām</i>	four days
<i>chatta(ka)m</i>	sunshade
<i>jīvikā</i>	livelihood
<i>tandulam</i>	rice grain, husked rice
<i>tiham</i>	three days
<i>thuso</i>	husk, chaff
<i>damo</i>	taming, restraint
<i>dārako</i>	boy
<i>dāro</i> (sometimes -ā)	wife
<i>dvihām</i>	two days
<i>nāmam</i>	name
<i>nidānam</i>	cause, source, origin
<i>nillopo</i>	plunder
<i>pāmsu</i> (masc.)	dust, mud
<i>pati</i> (masc.)	lord
<i>pappañako</i>	fungus
<i>paripantho</i>	ambush
<i>paripāko</i>	ripening
<i>parilāho</i>	burning, lust
<i>pātarāso</i>	breakfast, morning meal
<i>pātavyatā</i>	indulgence
<i>baddalatā</i>	creeper
<i>bhesajjam</i>	medicine, drug
<i>mamsam</i>	flesh, meat
<i>mariyādā</i>	boundary
<i>mahājano</i>	the people
<i>mahābhūto</i>	element
<i>māno</i>	pride, conceit
<i>rājakulam</i>	royal court
<i>lingam</i>	characteristic

<i>leddu</i> (masc.)	clod
<i>viññutā</i>	discernment, discretion
<i>vejjo</i>	doctor, physician
<i>vevaññatā</i>	discoloration
<i>samyamo</i>	self-control, abstinence
<i>sampkārakūṭo</i>	rubbish heap
<i>saccavajjam</i>	speaking the truth, truthfulness
<i>sāñdo</i>	cluster
<i>sandhi</i> (masc.)	junction, joint, breach
<i>sannidhi</i> (masc.)	store
<i>sāmaññām</i>	state of being a wanderer/ascetic/philosopher, profession of asceticism, etc. (cf. <i>samāno</i> )
<i>sāyamāso</i>	evening meal
<i>sārāgo</i>	passion
<i>sippam</i>	craft, trade, profession
<i>setthi</i> (fem. ?)	ash

## Adjectives :—

<i>akañha</i>	uncultivated, unploughed
<i>akaṇa</i>	without the red coating which lies underneath the husk
<i>aggañña</i>	knowing the beginning, primeval, original
<i>ativela</i>	excessive
<i>athusa</i>	without husk
<i>aparisesa</i>	without remainder, complete, absolute
<i>abhirūpa</i>	handsome
<i>alasa</i>	lazy
<i>asuci</i>	impure, dirty, vile
<i>dubbanā</i>	discoloured, ugly
<i>pakka</i>	ripe
<i>pariyanta</i>	bordered, encircled
<i>pāka</i>	ripe, ripened
<i>pāmokkha</i>	foremost
<i>methuna</i>	sexual
<i>yāniya</i>	leading to
<i>sādisa</i>	like, of such sort
<i>sanditthika</i>	visible

## Past Participles :—

<i>lūna</i> ( <i>lū</i> (V))	reaped, mown
<i>samāhita</i> ( <i>sam-ā-dhā</i> )	concentrated
<i>samparikīṇṇa</i> ( <i>sam-pari-</i> <i>kir</i> )	surrounded by, covered with

## Gerunds :—

<i>anvāya</i> ( <i>anu-i</i> )	following, in consequence of (acc.)
<i>neivā</i> ( <i>nī</i> )	having led

## Indeclinables :—

<i>agge</i>	since ( <i>tad agge</i> = since then)
<i>ativelam</i>	too long, excessively
<i>anutubbena</i>	in due course, in succession
<i>aho</i>	ah ! : expresses surprise (approving) and delight
<i>ittham</i>	thus, in this way
<i>kattha</i>	where ?
<i>je</i> (enclitic)	you ! (form of address by a master/mistress to a slave woman ; preceded by <i>handa</i> , <i>kiñ</i> , etc., or by <i>gaccha</i> )
<i>ñeva</i>	= <i>eva</i> (junction form sometimes used after <i>η</i> )
<i>pāto</i>	in the morning
<i>saki(d)</i> ( <i>eva</i> ) (or <i>sakim</i> )	once
<i>samantā</i>	on all sides, all round
<i>sāyan</i>	in the evening
<i>(s)su</i>	even, isn't it ? (or merely emphatic)
<i>seyyathidam</i>	as, to wit
<i>handa je</i>	you there ! (cf. <i>je</i> above)

## EXERCISE 21

## Passages for reading :—

I. evam vutte bhante Pūraṇo Kassapo<sup>1</sup> maññ etad avoca :

<sup>1</sup> Died c. 503 B.C. A *Samano*, one of the leaders of the Ājivaka movement, which was amalgamated in 489 B.C. and was for a time probably the most important non-orthodox sect. Their fundamental doctrine was that of fatalism (*niyati*) as propounded by their supreme leader Makkhali Gosālo. It will be seen that the doctrine expounded here can be harmonized with this. For Gosāla's doctrine see Exercise 28 (English into Pali).

karato kho mahārāja kārayato chindato chedāpayato pacato pācayato socayato kilamayato phandato phandāpayato pāṇam atipātāpayato adinnam ādiyato sandhim chindato nillopam harato ekāgārikam karoto paripanthe titthato paradāram gacchato musā bhaṇato, karoto na kariyati pāpam. khura-pariyantena ce pi cakkena yo imissā paṭhavī pāne ekamāṃsa-khalam ekamāṃsapuñjam kareyya, n'atthi tatonidānam pāpam, n'atthi pāpassa āgamo. dakkhiṇāñ ce pi Gaṅgātirām<sup>1</sup> āgaccheyya hananto ghātentō chindanto chedāpentō pacanto pācento, n'atthi tatonidānam pāpam, n'atthi pāpassa āgamo. uttarañ ce pi Gaṅgātirām gaccheyya dadanto dāpentō yajanto yajāpentō, n'atthi tatonidānam puññam, n'atthi puññiassa āgamo. dānena damena samyamena saccavajjena n'atthi puññam, n'atthi puññiassa āgamo ti. ittham kho me bhante Pūraṇo Kassapo sandīṭhikam sāmaññaphalam puṭṭho samāno akiriyañ vyākāsi.

2. atha kho te Vāsethā sattā rasapaṭhavim paribhuñjantā tambhakkhā tadāhārā ciram dīgham addhānam aṭṭhamsu. yathā yathā kho te Vāsethā sattā rasapaṭhavim paribhuñjantā tambhakkhā tadāhārā ciram dīgham addhānam aṭṭhamsu, tathā tathā tesam sattānam kharattā c' eva kāyasmin okkami, vanṇavevañnatā ca paññāyittha.<sup>2</sup> ek' idam sattā vanṇavanto honti, ek' idam dubbanñā. tattha ye te sattā vanṇavanto, te dubbanñē satte atimaññanti. mayam etehi vanṇavantatarā, amheh' ete dubbanñatarā ti. tesari vanṇātimānapaccaya mānātimānjātikānam rasapaṭhavi antaradhāyi. rasāya paṭhavīyā antarahitāya sannipatimsu, sannipatitvā anutthuniṁsu, aho rasam, aho rasan ti. tad etarahi pi manussā kiñ cid eva sādhu rasam labhitvā evam āhaṁsu, aho rasam, aho rasan ti. tad eva porānam aggaññam akkharam anupatanti, na tv ev' assa attham ājānanti.

atha kho tesam Vāsethā sattānam rasāya paṭhavīyā antarahitāya bhūmipappaṭako pāturahosī. seyyathā pi nāma ahicchattako, evam evam pāturahosī. so ahosi vanṇasampanno gandhasampanno rasasampanno. seyyathā pi nāma sampannam

<sup>1</sup> Gaṅgā, the River Ganges.

<sup>2</sup> Aorist passive with "middle" inflection (cf. Lesson 28), "it was discerned."

vā sappi sampannam vā navanītam, evamvanṇo ahosi. seyyathā pi nāma khuddam madhu anelakam, evamassādā ahosi. atha kho te Vāsethā sattā bhūmipappaṭakam upakkamīmsu paribhuñjituṁ. te tam paribhuñjantā tambhakkhā tadāhārā ciram dīgham addhānam aṭṭhamsu. yathā yathā kho te Vāsethā sattā bhūmipappaṭakam paribhuñjantā tambhakkhā tadāhārā ciram dīgham addhānam aṭṭhamsu, tathā tathā tesam sattānam bhiyyoso mattāya kharattañ c'eva kāyasmīm okkami, vanṇavevaṇṇatā ca paññāyittha. ek' idam sattā vanṇavanto honti, ek' idam sattā dubbaṇṇā. tattha ye te sattā vanṇavanto, te dubbaṇṇe satte atimaññanti. mayam etehi vanṇavantatarā, amheh' ete dubbaṇṇatarā ti. tesam vanṇātimānapaccayā mānātimānajātikānam bhūmipappaṭako antaradhāyi. bhūmipappaṭake antarahite badālatā pāturahosi. seyyathā pi nāma kalambukā, evam evam pāturahosi. sā ahosi vanṇasampannā gandhasampannā rasasampannā. seyyathā pi nāma sampannam vā sappi sampannam vā navanītam, evamvanṇā ahosi. seyyathā pi nāma khuddam madhu anelakam, evamassādā ahosi.

atha kho te Vāsethā sattā badālatam upakkamīmsu paribhuñjituṁ. te tam paribhuñjantā tambhakkhā tadāhārā ciram dīgham addhānam aṭṭhamsu. yathā yathā kho te Vāsethā sattā badālatam paribhuñjantā tambhakkhā tadāhārā. pe. badālatāya antarahitāya sannipatīmsu, sannipatitvā anutthuniṁsu, ahu<sup>1</sup> vata no, ahāyi vata no badālatā ti. tad etarahi pi manussā kena cid eva dukkhadhammena phuṭṭhā evam āhamsu : ahu vata no, ahāyi vata no ti. tad eva porāṇam aggaññam akkharam anupatanti, na tv ev' assa attham ājānanti.

atha kho tesam Vāsethā sattānam badālatāya antarahitāya akaṭṭhapāko sāli pāturahosi, akaṇo athuso sugandho tanḍulapphalo. yan tam sāyam sāyamāsāya āharanti, pāto tam hoti pakkam paṭivirūlham. yan tam pāto pātarāsāya āharanti sāyam tam hoti pakkam paṭivirūlham, nāpadānam paññāyati. atha kho te Vāsethā sattā akaṭṭhapākam sālim paribhuñjantā tambhakkhā tadāhārā. pe. vanṇavevaṇṇatā ca paññāyittha. itthiyā ca itthilingam pāturahosi, purisassa purisalīngam. itthi ca sudam ativelam purisam upanijjhāyati,

<sup>1</sup> "it was": "root aorist" (cf. Lesson 30).

puriso ca itthim. tesam ativelam aññam aññam upanijjhāyatam sārāgo udapādi, parilāho kāyasmīm okkami. te parilāha-paccayā methunam dhammam paṭisevīmsu. ye kho pana te Vāsethā tena samayena sattā passanti methunam dhammam paṭisevante, aññe pamsūm khipanti, aññe setṭhim khipanti, aññe gomayam khipanti. nassa asuci, nassa asuci ti. katham hi nāma satto sattassa evārūpam karissati ti. tad etarahi pi manussā ekaccesu janapadesu vadhuṇā nibbuyhamānāya aññe pamsūm khipanti, aññe setṭhim khipanti, aññe gomayam khipanti. tad eva porāṇam aggaññam akkharam anupatanti, na tv ev' assa attham ājānanti.

adhammasammataṁ kho pana Vāsethā tena samayena hoti, tad etarahi dhammasammataṁ. ye kho pana Vāsethā tena samayena sattā methunam dhammam paṭisevanti, te māsam pi dvemāsam pi na labhanti gāmam vā nigamam vā pavisiṭum. yato kho Vāsethā te sattā tasmin samaye asaddhamme ativelam pātavyatam āpajjīmsu, atha agarāni upakkamīmsu kātum tass' eva asaddhammassa paṭicchādanattham.

atha kho Vāsethā aññatarassa sattassa alasajātikassa etad ahosi: ambho kim evāham vihaññāmi sālim āharanto sāyam sāyamāsāya pāto pātarāsāya. yan nūnāham sālim āhareyyam sakid eva sāyapātarāsāyā ti. atha kho so Vāsethā satto sālim āhāsi sakid eva sāyapātarāsāyā. atha kho Vāsethā aññataro satto yena so satto ten' upasamkami, upasamkamitvā tam sattam etad avoca: ehi bho satta sālāhāram gamissāmā ti. alam bho satta āhato me sāli sakid eva sāyapātarāsāyā ti. atha kho so Vāsethā satto tassa sattassa ditthānugatim āpajjamāno sālim āhāsi sakid eva dvihāya, evam pi kira bho sādhū ti. atha kho Vāsethā aññataro satto yena so satto ten' upasamkami, upasamkamitvā tam sattam etad avoca: ehi bho satta sālāhāram gamissāmā ti. alam bho satta āhato me sāli sakid eva catuhāya, evam pi kira bho sādhū ti. atha kho Vāsethā aññataro satto yena so satto ten' upasamkami, upasamkamitvā tam sattam etad avoca: ehi bho satta sālāhāram gamissāmā ti. alam bho satta āhato me sāli sakid eva catuhāyā ti. atha kho so Vāsethā satto tassa sattassa ditthānugatim āpajjamāno sālim āhāsi sakid eva aṭṭhāhāya, evam pi kira bho sādhū ti. yato kho te

Vāsetṭhā sattā sannidhikārakam sālim upakkamim̄su paribhuñjituñ atha kaño pi tañdulam pariyonandhi, thuso pi tañdulam pariyonandhi, lūnam pi na ppañivirūlham apadānam paññayittha, sañdasañdā sāliyo aṭṭhamiñsu.

atha kho te Vāsetṭhā sattā sannipatim̄su sannipativā anutthunim̄su pāpakā vata bho dhammā sattesu pātubhūtā, mayam hi pubbe manomayā ahumhā pītibhakkhā sayampabhā antalikkharacā subhatthāyino, ciram digham addhānam aṭṭhamhā. tesam no amhākam̄ kadāci karahaci dighassa addhuno accayena rasapañthavī udakasmim̄ samatāni. sā ahosi vanñasampannā gandhasampannā rasasampannā. te mayam rasapañthavim̄ hatthehi ālumpakārakam̄ upakkamimhā paribhuñjituñ, tesam no rasapañthavim̄ hatthehi ālumpakārakam̄ upakkamatam̄ paribhuñjituñ sayampabhā antaradhāyi. sayampabhāya antarahitāya, candimasuriyā pāturañhamsu. candimasuriyesu pātubhūtesu nakkhattāni tārakarūpāni pāturañhamsu. nakkhattesu tārakarūpesu pātubhūtesu rattim̄divā paññayim̄su. rattim̄divesu paññayamānesu māsaddhamāsā paññayim̄su. māsaddhamāsesu paññayamānesu utusamvaccharā paññayim̄su. te mayam rasapañthavim̄ paribhuñjantā tambhakkhā tadāhārā ciram digham addhānam aṭṭhamhā, tesam no pāpakānam̄ neva akusalānam̄ dhammānam̄ pātubhāvā rasapañthavī antaradhāyi. rasapañthaviyā antarahitāya bhūmipappañako pāturañhosi. so ahosi vanñasampanno gandhasampanno rasasampanno. te mayam bhūmipappañako upakkamimhā paribhuñjituñ. te mayam tam̄ paribhuñjantā tambhakkhā tadāhārā ciram digham addhānam aṭṭhamhā. tesam no pāpakānam̄ neva akusalānam̄ dhammānam̄ pātubhāvā bhūmipappañako antaradhāyi. bhūmipappañake antarahite badālatā pāturañhosi. sā aliosi vanñasampannā gandhasampannā rasasampannā. te mayam badālatam̄ upakkamimhā paribhuñjituñ. te mayam tam̄ paribhuñjantā tambhakkhā tadāhārā ciram digham addhānam aṭṭhamhā. tesam no pāpakānam̄ neva akusalānam̄ dhammānam̄ pātubhāvā badālatā antaradhāyi. badālatāya antarahitāya akaṭṭhapāko sāli pāturañhosi, akaño athuso suddho sugandho tañdulapphalo. yan tam̄ sāyam̄ sāyamāsāya āharāma pāto tam̄ hoti pakkam̄ pativirūlham̄. yan tam̄ pāto pātarāsāya āharāma, sāyan tam̄ hoti pakkam̄ pañivirūlham̄ nāpadānam̄ paññayittha. te

mayam akaṭṭhapāko sālim paribhuñjantā tambhakkhā tadāhārā ciram digham addhānam aṭṭhamhā. tesam no pāpakānam̄ neva akusalānam̄ dhammānam̄ pātubhāvā kaño pi tañdulam pariyonandhi, thuso pi tañdulam pariyonandhi, lūnam pi na pañivirūlham̄, apadānam̄ paññayittha, sañdasañdā sāliyo thitā. yan nūna mayam sālim vibhajeyyāma, mariyādām aṭṭhāyāmā ti. atha kho te Vāsetṭhā sattā sālim vibhajim̄su, mariyādām aṭṭhāyāmā ti. atha kho te Vāsetṭhā aññataro satto lolajātiko sakam̄ bhāgām̄ parirakkhanto aññataram̄ bhāgām̄ adinnam̄ ādiyitvā paribhuñji. tam̄ enam̄ aggahesum̄, gahevatā etad avocum̄: pāpakam̄ vata bho satta karosi, yatra hi nāma sakam̄ bhāgām̄ parirakkhanto aññataram̄ bhāgām̄ adinnam̄ ādiyitvā paribhuñjasi. mā ssu bho satta puna pi evarūpam akāsi ti. evam̄ bho ti kho Vāsetṭhā so satto tesam̄ sattānam̄ paccassosi. dutiyam̄ pi kho Vāsetṭhā so satto . . . pe . . . tatiyam̄ pi kho Vāsetṭhā so satto sakam̄ bhāgām̄ parirakkhanto aññataram̄ bhāgām̄ adinnam̄ ādiyitvā paribhuñji. tam̄ enam̄ aggahesum̄, aggahetvā etad avocum̄: pāpakam̄ vata bho satta karosi, yatra hi nāma sakam̄ bhāgām̄ parirakkhanto aññataram̄ bhāgām̄ adinnam̄ ādiyitvā paribhuñjasi. mā ssu bho satta puna pi evarūpam akāsi ti. aññe pāñinā paharim̄su, aññe leḍḍunā paharim̄su, aññe daññena paharim̄su. tad agge kho pana Vāsetṭhā adinnādānam̄ paññayati, garahā paññayati, musāvādo paññayati, daññādānam̄ paññayati.

atha kho te Vāsetṭhā sattā sannipatim̄su, sannipativā anutthunim̄su, pāpakā vata bho dhammā sattesu pātubhūtā, yatra hi nāma adinnādānam̄ paññayissati, garahā paññayissati, musāvādo paññayissati, daññādānam̄ paññayissati, yan nūna mayam ekam̄ sattam̄ sammanneyyāma. so no sammākhīyatabbam̄ khīyeyya, sammāgarahitabbam̄ garaheyya, sammāpabbājettabbam̄ pabbājeyya. mayam pan' assa sālinam̄ bhāgām̄ anuppadassāmā<sup>1</sup> ti. atha kho te Vāsetṭhā sattā yo nesam̄ satto abhirūpataro ca dassanīyataro ca pāsādikataro ca mahesakkhataro ca, tam̄ sattam̄ upasam̄kam̄itvā etad avocum̄: ehi bho satta, sammākhīyatabbam̄ khīya, samīnāgarahitabbam̄ garaha, sammāpabbājettabbam̄ pabbājehi. mayam pana te sālinam̄ bhāgām̄ anuppadassāmā ti. evam̄ bho ti kho Vāsetṭhā so satto tesam̄ sattānam̄ paññissutvā, sammākhīyatabbam̄ khīyi, sammā-

<sup>1</sup> Future of -dā.

garahitabbañ garahi, sammāpabbājetabbañ pabbājesi. te pan' assa sālinam bhāgāñ anuppadāñsu.

mahājanasammato ti. kho Vāsethā mahāsammato, mahāsammato tv eva pathamam akkharam upanibbattam. khetānam patī ti kho Vāsethā khattiyo, khattiyo tv eva dutiyam akkharam upanibbattam. dhammena pare rañjeti ti kho Vāsethā rājā, rājā tv eva tatiyam akkharam upanibbattam. iti kho Vāsethā evam etassa khattiyanandalassa porāñena aggaññena akkharena abhinibbatti ahosi. tesam ñeva sattānam anaññesam sadisānam ñeva no asadisānam dhammen' eva no adhammena. dhammo hi Vāsethā sethō jan' etasmim diñthe c' eva dhamme abhisamparāyañ ca.

3. bhūtapubbañ imasmim yeva bhikkhusañghe aññatarassa bhikkhuno evam cetaso parivitakko udapādi : kattha nu kho ime cattāro mahābhūtā aparisēsā nirujjhanti, seyyathidam pañhavīdhātu āpodhātu tejodhātu vāyodhātū ti. atha kho so bhikkhu tathārūpañ samādhiñ samāpajji yathā samāhite citte devayāniyo maggo pāturahosī.

atha kho so bhikkhu yena Cātummahārājikā devā ten' upasamkami, upasamkamitvā Cātummahārājike deve etad avoca : kattha nu kho āvuso ime cattāro mahābhūtā aparisēsā nirujjhanti, seyyathidam pañhavīdhātu āpodhātu tejodhātu vāyodhātū ti. evam vutte Cātummahārājikā devā tam bhikkhum etad avocum : mayam pi kho bhikkhu na jānāma yath' ime cattāro mahābhūtā aparisēsā nirujjhanti, seyyathidam pañhavīdhātu āpodhātu, tejodhātu, vāyodhātu. atthi kho bhikkhu cattāro Mahārājā amhehi abhikkantatarā ca pañitatarā ca. te kho evam jāneyyum yath' ime cattāro mahābhūtā aparisēsā nirujjhanti, seyyathidam pañhavīdhātu āpodhātu tejodhātu vāyodhātū ti.

atha kho so bhikkhu yena cattāro Mahārājā ten' upasamkami, upasamkamitvā cattāro Mahārāje etad avoca : kattha nu kho āvuso ime cattāro mahābhūtā aparisēsā nirujjhanti, seyyathidam pañhavīdhātu āpodhātu tejodhātu vāyodhātū ti. evam vutte cattāro Mahārājā tam bhikkhum etad avocum : mayam pi kho bhikkhu na jānāma yath' ime cattāro mahābhūtā aparisēsā nirujjhanti, seyyathidam pañhavīdhātu āpodhātu tejodhātu vāyodhātu. atthi kho bhikkhu Tāvatiñsā nāma devā

amhehi abhikkantatarā ca pañitatarā ca. te kho evam jāneyyum yath' ime cattāro mahābhūtā aparisēsā nirujjhanti ti.

Translate into Pali :—

Then, following the ripening of that embryo, the geisha Sālavati gave birth to a son (acc.). Then Sālavati ordered a slave girl : " You there ! After (express this simply by using gerunds) putting this boy into an old winnowing-basket (loc.) (and) taking him out throw (him) away on a rubbish heap." . . .

At that time a son of the king (*rājakumāro*) named Abhaya, going to the king's-audience just at the (right) time (dat.), saw that boy surrounded by crows. Having seen he asked people : " What (is) that, I say !, surrounded by crows ? " " A boy, O king (title *devo* used in addressing a prince of the blood)." " (Does he) live, I say !(?) " " (He) lives, O king." " Now ! I say ! having led that boy to our citadel give (him) to nurses to rear." . . . They made the name " Jivaka " for him (thinking) : " (he) lives " ; they made the name " Komārabhacca " (thinking) : " (He) was caused to be reared by the prince." Then Jivaka Komārabhacca soon attained (see Vocabulary above, (*p*)*pa-āp*) discretion . . . Then he thought this : " These royal courts (are) not easy to live upon without-a-profession (ins. : ' with-a-non-profession '). Supposing I were to learn (opt.) a profession ? " Now at that time there dwelt (present tense) in Takkasilā<sup>1</sup> a doctor who-was-the-foremost-of-(all)-regions. Then Jivaka Komārabhacca went away to Takkasilā, in due course approached Takkasilā (and) that doctor, (and) having approached said this to that doctor : " O teacher, I wish to learn the profession " . . . Then Jivaka grasped (present tense) much, grasped lightly . . . When seven (*satta*, inflect as *pañca*) years had passed Jivaka thought this : " I indeed grasp much . . . the end of this profession is not discerned, when will the end of this profession be discerned ? " Then Jivaka approached that doctor . . . " Now ! I say, Jivaka,

<sup>1</sup> The capital of Gandhāra, in North-West India, which in ancient times had a famous university attracting students from all parts of India. The earliest known school of philosophers had flourished here in pre-Buddhist times (c. 800 B.C. : Uddālaka, the founder of the school, lived probably in the 9th century B.C.), and the great school of linguistics which culminated with Pāṇini (c. 350 B.C.) was also situated here.

taking a gardener's-trowel (*khanittī*), wandering for a league on all sides of Takkasilā, whatever non-medicine you may see, bring that." "Yes, teacher" . . . wandering (he) saw no non-medicine at all . . . ". . . I saw no non-medicine at all." "You have learned (p.p. + *asi*), I say, O Jivaka, sufficient for your livelihood!"

## LESSON 22

*Declension of attan, brahman, san, yuvan, and kamman*

The noun (masc.) and pronoun *attan*, "self," "soul," is inflected as follows :—

	Singular	Plural
Nom.	<i>attā</i>	
Voc.	<i>attānam</i>	<i>attāno</i>
Acc.		
Ins.	<i>attānā</i>	<i>attehi</i>
Dat.	<i>attāno</i>	<i>attānam</i>
Abl.	<i>attānā</i>	<i>attehi</i>
Gen.	<i>attāno</i>	<i>attānam</i>
Loc.	<i>attāni</i>	(does not seem to be used; according to the grammarians it would be <i>attānesu</i> )

The declension of the masculine noun *brahman*, "God," is as follows :—

	Singular	Plural
Nom.	<i>brahmā</i>	
Voc.	<i>brahme</i>	
Acc.	<i>brahmānam</i>	
Ins.	<i>brahmānā</i>	(if used, the plural will be inflected like <i>attan</i> )
Dat.	<i>brahmuno</i>	
Abl.	<i>brahmunā</i>	
Gen.	<i>brahmuno</i>	
Loc.	<i>brahmāni</i>	

## Lesson 22

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Two other masculine nouns in *an*, *san*, "dog" and *yuvā*, "youth," have the nominative singular forms *sā* and *yuvā*. No other forms of this declension occur. In place of *san* a stem *suna-* is used, inflected according to the *a* declension.

Some neuter nouns have (rarely) inflections using the *an* stem alongside those of the *a* declension. From the stem *kamman*, "action," we have :—

	Singular	Plural
Nom.	<i>kamma</i>	<i>kammāni</i>
Acc.		
Ins.	<i>kammunā</i> and <i>kammanā</i>	(in the plural only the <i>a</i> forms occur)
Dat.	<i>kammuno</i>	
Abl.	<i>kammunā</i> and <i>kammanā</i>	
Gen.	<i>kammanā</i>	
Loc.	<i>kammuno</i>	

*The Pronoun attan*

The word *attan* has two main uses. As a reflexive (or, in the genitive, possessive) pronoun it means "himself," "oneself," "myself," "yourself" (also "his own," "her own," "my own", etc., as "possessive adjective"), etc., in various contexts (it may refer to the body or the mind). As a noun it means the "soul" as usually conceived in the Brahmanical religion (i.e. the essential self, supposed to underlie the individual consciousness, or the animating principle called also *jīva*), a conception which the Buddhists rejected as not corresponding to any reality.

Examples of the use of *attan* as pronoun :—

*attānam sukheti*<sup>1</sup> *pīneti*, "he enjoys and pleases (*pīn* (I) caus.) himself"  
*sā attānā c' eva jīvitam . . .*, "she . . . (will destroy) her own life and . . ." (here *attānā* is used in apposition to *jīvitam*)  
*attanā ca jīvāhi . . .*, "you must make a living yourself and . . ."

<sup>1</sup> Denominative verb: Lesson 28.

*sucibhūtena attanā*, "being pure himself" (the instrumental has usually a simple reflexive-intransitive sense: the agent acts, or is, himself, by himself)  
*attanā attānam vyākareyya*, "he would explain himself (ins.) to himself (acc.)" (i.e. know himself)  
*jānāsi... attano gatim*, "do you know... your own destiny?"  
*jānāmi... attano gatim*, "I do know... my own destiny" (the genitive *attano* may usually be translated "own", "his own", and is more emphatic than *tassa* or *assa* = simply "his" in similar contexts)  
*attano samasamām*, "equal to myself," "my equal"  
*ime... nīvarane pahīne attani*, "(he sees) ... these... obstacles eliminated in himself"  
*attahitāya*, "for his own advantage" (*tappurisa*)  
*attā pi 'ssa agutto arakkhito hoti...*, "he himself is unprotected, unsafe (and his wife, etc.)" (nominative with *assa* = "his self")

The singular may be used for the plural, sometimes with *eka* = "one" in close combination:—

*ye... samañabrahmāna... ekam attānam damenti*, "priests and philosophers who... restrain the self" ("oneself")

The plural is rarely used.

#### Reflexive or Possessive Pronouns

With *attan* we may compare the other reflexive or possessive pronouns or adjectives, *sayam*, *sāmam*, *saka*, and *sa*.

We have met *saka*, "own," already; it is used in all genders like an adjective (agreeing with the word expressing the thing possessed, not with the possessor):—

*yena sako ārāmo tena pāyāsi*, "he set out for his own park"  
*vihāññati... sakena cittena*, "he is distressed... by his own thought/mind"  
*sake nivesane*, "in his own house"  
*sakasmīm satthe*, "in their own caravan"  
 Idiom: *sakan te mahārāja* (in offering submission) = "let all be yours, great king!", "let it be your own..."

*sa* is inflected according to the pronominal declension (Lesson 17) in all genders, but is very rarely used except in verse. The meaning is the same as *saka*. It is found in some compounds in prose: *samata* = "his own opinion", *sahattha* = "one's own hand".

*sayam* and *sāmam* are indeclinables meaning "oneself", "self", "myself", etc. They are synonymous, except that *sāmam* is more usual and *sayam* more poetic and used only in elevated speech:—

*sāmam dittham*, "seen by oneself," "seen by myself"  
*sayam abhiññā*, "having ascertained himself" (*abhiññā* = *abhiññāya* with elision of the final syllable)  
*sayam* is used in compounds: *sayampabha* = "self-luminous"; *sayampakata* = "self-made", "self-evolved," "spontaneous" (e.g. the universe or the soul may be so conceived; the opposite is *parampakata* = "made by another")

#### Bahubbihi Compounds (3) (including Negative Prefixes)

In the formation of *bahubbihi* compounds a suffix *-ka* or *-ika* (cf. Lesson 25) is sometimes added to the final member. It may be regarded in these cases as converting a noun into an adjective. It is added more frequently to stems in *i* and *u* than to those in *a*, and there is in fact a tendency for compounds used as adjectives to appear in the *a* declension, nevertheless *-ika* is substituted for *-a* also in a number of *bahubbihis*. Stems in *-an* and *-ar* (see next Lesson) usually appear as simply *-a* in compounds (in any position) or are replaced by *-ika*, but those in *-ar* occasionally change to *-u* (+ *-ka*); those in *-as* generally appear as *-o* within a compound but as *-a* at the end of a compound. Feminine stems in *-ā* are often changed to *-a*.

#### Examples:—

*akālika* (*dhamma*) (a doctrine) "which is timeless"  
*evamgatika* (*ditthiññāna*) (from *gati*, "destiny") (a case/class of opinion) "which has such and such a destiny" (i.e. the holding of which leads one to a certain destiny)  
*attasarana* (*bhikkhu*) (a monk) "having himself as refuge", "independent"

*atītasatthuka* (*pāvacana*) (from *satthar*, "teacher") (the teaching is) "having lost its teacher"

The formation of *bahubbihi* compounds may be very free, depending only on there being a familiar collocation of a pair (or group) of words :—

*antānantika* (*samanabrahmāna*) "finite or infinite-er" (who maintains that the universe is finite or infinite)

*chipassika* (*dhamma*) (from the finite verbs *ehi* and *passa*) (a doctrine) "which is verifiable", "which is demonstrable" ("come-and-see !")

*aññadatthudasa* (*brahman*) (*aññadatthu*, regarded as an indeclinable, is *añña* + *atthu*, with *d* as junction consonant between two vowels, and means "absolutely") (God) "seeing absolutely", "seeing everything"

*nevasaññināsaññivāda* (*samanabrahmāna*) "arguing that it is neither sentient nor insentient"; "belonging to the school of neither-sentient-nor-insentient" (with reference to the state of the "soul" after death)

The possessive suffix *-in* also is sometimes added to *bahubbihis*. Some examples will be found in the second reading passage in Exercise 20.

Words formed with the prefixes *su-* and *du(r)-* (Lesson 15) may be regarded as compounds. If they function as nouns they will be *kammadhārayas*, if as adjectives, *bahubbihis*. Thus *sucaritam*, "good conduct," and *duccaritam*, "bad conduct," are *kammadhārayas*; the following are *bahubbihis* :—

*duddasa* (*dhamma*), (a doctrine) "hard to see"

*duranubodha* (*dhamma*), (a doctrine) "hard to understand"

*sukata* (*kamma*), (an action) "well done", "proper to do" (written also *sukata*)

*susannaddha* (*bhāra*), (a load) "well tied up"

Indeclinables may be used as the first members of *bahubbihi* compounds :—

*ithannāma* (*samaṇa*), "thus named"

*evamvimutta* (*bhagavant*), (a fortunate one) "freed in such and such a way"

*evamgotta* (*samaṇa*), "of such and such a clan"

*tathārūpa* (*cetosamādhi*), (a concentration of the mind) "of such a kind" (fem.: *tathārūpi*)

*sayampabha* (*satta*), (a being) "self-luminous"

It may be noted here that certain prefixes or prefixed words may serve in place of *a-* to form a negative compound: *ni(r)-*, *vi-*, *apagata-* (*apa-gam*, "go away"), *vigata-* (*vi-gam*, "be expended"), *vita-* (*vi-i*, "vanish"). These may express departure, loss, etc., but sometimes they express mere negation or absence, "without," and are synonymous with *a-* :—

*nippitika* (*sukha*), (happiness) "free from joy" (i.e. calm)  
*viraja* (*dhammacakkhu*), (the eye of doctrine) "free from dust"

*apagatākālaka* (*vattha*), (a garment) "free from stains" (*kāla* = "black")

*vigatakathampatha* (*putta*), "free from doubt"

*vitamala* (*dhammacakkhu*), "without dust", "clear" (*malam* = "dirt")

With *a-* prefixed these compounds express strong affirmation (by double negation): *ahinindriya* (*attan*) = (a soul) "having every faculty" ("not lacking any faculty").

Various complex *bahubbihis* :—

*susukkadūṭha* (*kumāra*), (a boy) "having very white teeth"  
(*bahubbihi*: *susukka* within another *bahubbihi*)

*anaññasarāṇa* (*bhikkhu*), (a monk) "not depending on another for refuge"

*ākāsānañcāyatanañpaga* (*attan*), (a soul) "which attains the sphere of infinite space"

*sabbapañabhūtahitānukampin* (*bhikkhu*), (a monk) "compassionate for the welfare of all living beings"  
(*pāñabhūta* is a *kammadhāraya*, *sabba-* is another; *sabba . . . hita* is a *tappurisa*)

Comparison (simile) may be expressed in a *bahubbihi* by its ending with a word meaning "type", "kind", "form"—several of which may be used as synonyms for "like".<sup>1</sup> The

<sup>1</sup> Without such a word we have a metaphorical compound as illustrated in Lesson 20.

commonest of these is *-rūpa*, "form" (cf. the compounds with indeclinables above). E.g.:

*vālavedhirūpa* (*samanabrahmāna*), "like a shooter (*vedhin*) of wild beasts (*vālo*) (i.e. his opponents in debate)"

### Vocabulary

#### Verbs :—

<i>anu-car</i> (I)	<i>anucarati</i>	follow, practice
<i>abhi-vad</i> (I)	<i>abhivadati</i>	proclaim
<i>ā-cikkh</i> (I)	<i>ācikkhati</i>	call, describe
<i>u(d)-chid</i> (III)	<i>ucchijjati</i>	Passive: be annihilated
<i>parā-mas</i> (I) (the prefix <i>parā</i> means "on", "on to")	<i>parāmasati</i>	hold on to, be attached to (p.p. <i>parāmattha</i> )
<i>pari-car</i> (I)	<i>caus:</i>	
	<i>paricāreti</i>	= enjoy oneself
<i>vi-o-bhid</i> (II)	<i>voobhindati</i>	shoot
<i>vi-nas</i> (III)	<i>vinassati</i>	perish utterly
<i>sam-sar</i> (I)	<i>samsarati</i>	transmigrate (circulate indefinitely)
<i>sacchi-kar</i> (VI)	<i>sacchikaroti</i>	perceive, observe, experience, examine
<i>sam-dhāv</i> (I)	<i>sandhāvati</i>	transmigrate (pass on)
<i>samaṅgī-bhū</i> (I)	<i>samaṅgibhavati</i>	supply with, provide with
<i>sam-atī-(k)kam</i> (I)	<i>samatikkamati</i>	pass beyond, transcend
<i>sam-anu-(g)gah</i> (V)	<i>caus:</i>	
	<i>samanuggāheti</i>	= ask for reasons, cross-examine
<i>sam-anu-bhās</i> (I)	<i>samanubhāsati</i>	criticize, refute
<i>sam-anu-yuj</i> (II)	<i>samanuyuñjati</i>	take up, cross-question
<i>sam-pāy</i> (I) (to succeed)	<i>sampāyati</i>	maintain one's position, defend one's thesis
<i>Nouns :—</i>		
<i>atthagamo</i>		setting, extinction
<i>adhivutti</i> (fem.)		expression, description

<i>anabhirati</i> (fem.)	discontent, loneliness
<i>anubodho</i>	understanding
<i>anuyogo</i>	practice, examination
<i>antarāyo</i>	obstacle, danger, plague
<i>aparanto</i>	the future, the end, a future or final state
<i>appamādo</i>	diligence, care
<i>abhibhū</i> (masc.)	overlord, conqueror
<i>amarā</i>	perpetuity
<i>avacaro</i>	scope
<i>ākāro</i>	feature, peculiarity
<i>ākiñcaññam</i>	nothingness
<i>āghatalanam</i>	death
<i>ātappo</i>	energy (purifying ascetic energy)
<i>ādīnavo</i>	disadvantage
<i>ānañcam</i>	infinity
<i>ābhogo</i>	enjoyment
<i>āyatanañam</i>	sphere
<i>ucchedo</i>	annihilation
<i>uddeso</i>	synopsis, summary, summarized description
<i>upāyāso</i>	misery, despair
<i>upekkhā</i>	equanimity, detachment (also spelt <i>upekkhā</i> )
<i>uppādo</i>	occurrence, arising, production
<i>ubbilāvitattam</i>	elation, exultation
<i>ekattam</i>	unity
<i>ekodibhāvo</i>	singleness, concentration
<i>esikanam</i>	pillar
<i>kappa</i>	arrangement, order, rule, aeon
<i>kabalinkāro</i>	solid matter, solid food
<i>(k)khayo</i>	exhaustion
<i>gati</i> (fem.)	future career, destiny, future course
<i>cavanam</i>	passing away
<i>chandas</i>	will
<i>takko</i>	deduction
<i>ditthi</i> (fem.)	opinion, theory
<i>domanassam</i>	depression, melancholy
<i>doso</i>	aversion, anger
<i>nānattam</i>	diversity

nibbuti (fem.)	extinguishing, calming, liberating (from <i>ni(r)-vā</i> (I))
nibbusitattā	unsettlement, uneasiness
nivāso	life, existence
nissaraṇam	liberation
paccāgām	part
pajānāna	understanding
patigho	repulsion, reacting
patibhānam	intuition, inspiration
pañidhi (masc.)	aspiration, determination
pandito	wise man
padam	word
padhānam	exertion
parijeguccho	disgust
paritassanā	longing
paridevo	lamentation, grief
pavādo	debate
pahānam	abandoning
pārisuddhi (fem.)	purity
pubbanto	origin
bhayam	(means also) fear
bhavyo	being, future being
manasikāro	attention
mandattam	dullness, ineptitude
momūhattam	extreme stupidity
rāgo	passion, desire
rogō	illness
vasin	master, authority
vālo	wild animal
vikkhepo	confusion, equivocation
vighāto	remorse
vicāro	cogitation, pondering
vitakko	reasoning
vināso	destruction
vibhavo	non-existence
vimāno	palace, mansion (only of divine beings, in the sky)
virāgo	dispassion
vivattam	evolution

viveko	separation, seclusion, discrimination
vūpasamo	calming
vedhin	shooter, archer
samvattam	dissolution, involution
sattattam	existence
samatikkamo	passing beyond, transcending
sampasādanam	serenity
sambhavo	origin, production
sassati (fem.)	eternal thing, eternity
soko	grief, sorrow
somanassam	joy, elation

## Adjectives :—

ajjhatta	inner
adhicca	spontaneous, causeless
anuditthin	contemplating, theorizing
anta	finite
antavant	finite
apariyanta	unlimited
appamāna	immeasurable
appesakkha	inferior
arūpin	formless, immaterial
asañña	insentient
-upaga	going to
upe(k)khaka	detached
ekaka	alone
ekanta	extreme
esikaṭṭhāyin	firm as a pillar
opapātika	transmigrating
olārika	coarse, gross, material
kūṭatṭha (or kūta-)	immovable as a peak
gambhīra	profound
takkin	deducing (as masc. noun = deducer, logician)
-dasa	seeing
nipuna	subtle
paccatta	individual, personal, independent
paṭisamvedin	feeling, experiencing
paritta	small, restricted
o	

<i>pariyāhata</i>	deduced
<i>parivatuma</i>	limited, circumscribed
<i>manda</i>	slow, dull, inept
<i>momūha</i>	extremely stupid
<i>yathābhucca</i>	real, proper
<i>rūpin</i>	formed, material
<i>vañjha</i>	barren, sterile
<i>vasavattin</i>	wielding power
<i>vīmañsin</i>	investigating (as masc. noun = investigator, exegete, metaphysician)
<i>sata</i>	self-possessed, mindful
<i>sant</i>	existing, true, good
<i>sama</i>	even, equal to, up to, like
<i>sampajāna</i>	conscious
<i>sukhin</i>	happy
<i>suñña</i>	empty
Past participles :—	
<i>anabhibhūta</i> ( <i>abhi-bhū</i> )	unconquered
<i>patta</i> (( <i>p</i> ) <i>pa-āp</i> (V))	attained (fig.)
<i>parinata</i> ( <i>pari-nam</i> (I))	changed, developed
<i>vicārita</i> ( <i>vi-car</i> (I) caus.)	excogitated, pondered
<i>vitakkitा</i> ( <i>vi-takk</i> )	reasoned
<i>vidita</i> ( <i>vid</i> (II))	found, known
<i>vikita</i> ( <i>vi-dhā</i> )	arranged
<i>samapitta</i> ( <i>sam-app</i> (VII), to fix in, to apply to)	presented with
<i>samuchchinna</i> ( <i>sam- u(d)-chid</i> (III))	utterly annihilated
<i>samuppanna</i> ( <i>sam- u(d)-pad</i> (III))	originated
Pronoun :—	
<i>ekacca</i>	(means also) some thing(s)
Numerals :—	
<i>añtha</i>	eight (inflected like <i>pañca</i> )
<i>añthādasa</i>	eighteen (inflected like <i>pañca</i> )

<i>catucattārisā</i>	forty-four (feminine noun inflected like <i>kathā</i> in the singular)
<i>cattārisā</i>	forty (feminine noun inflected like <i>kathā</i> )
<i>dasa</i>	ten (inflected like <i>pañca</i> )
<i>satta</i>	seven (inflected like <i>pañca</i> )
<i>solasa</i>	sixteen (inflected like <i>pañca</i> )
Indeclinables :—	
<i>aññathā</i>	otherwise
<i>aññadatthu</i>	absolutely, universally
<i>anupādā</i>	without attachment, through non-attachment
<i>amutra</i>	there, yonder
<i>uttari</i>	beyond, further, more
<i>tayidam</i>	with reference to this
<i>tiriyam</i>	horizontally
<i>bahiddhā</i>	outside, apart
<i>yathābhūtam</i>	as it really is, in its true nature
<i>samam</i>	equally, like
<i>sassatisamam</i>	eternally
Gerunds :—	
<i>ārabba</i> ( <i>ā-rabh</i> (I) begin, start)	with reference to, about (acc.)
<i>viditvā</i> ( <i>vid</i> (II))	having found, having known
<i>vivicca</i> ( <i>vi-vic</i> (VII))	having become separated from (cf. Lesson 14 on inverted construction of this gerund with the ablative)

## EXERCISE 22

Passage for reading :—

atthi bhikkhave aññ' eva dhammā gambhirā duddasā duranubodhā santā paññātā atakkāvacarā nipuñā paññitavedaniyā, ye tathāgato sayam abhiññā<sup>1</sup> sacchikatvā pavedeti, yehi tathāgatassa yathābhuccam vanṇam sammā vadamānā vadeyyum.

<sup>1</sup> *abhiññā* = *abhiññāya*, usually taken as gerund (formally it could also be the instrumental of a fem. n. noun *abhiññā*, "insight"). [Cf. Wackernagel: *Altindische Grammatik I*, §241 (b).]

katame ca pana te bhikkhave dhammā gambhirā duddasā duranubodhā santā pañitā atakkāvacarā nipiṇā pañditavedaniyā, ye tathāgato sayam abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccam vaññam sammā vadamānā vadeyyum.

santi bhikkhave eke samanabrahmañā pubbantakappikā pubbantānudiṭṭhino, pubbantam ārabbha anekavihitāni adhituttipadāni abhivadanti aṭṭhadasahi vattūhi. te ca bhonto samanabrahmañā kim āgamma kim ārabbha pubbantakappikā pubbantānudiṭṭhino pubbantam ārabbha anekavihitāni adhituttipadāni abhivadanti aṭṭhadasahi vatthūhi.

santi bhikkhave eke samanabrahmañā sassatavādā, sassatam attānañ ca lokañ ca paññāpenti catuhi vatthūhi. te ca bhonto samanabrahmañā kim āgamma kim ārabbha sassatavādā sassatam attānañ ca lokañ ca paññāpenti catuhi vatthūhi.

idha bhikkhave ekacco samaño vā brāhmaño vā ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammāmanasikāram anvāya tathārūpañ cetosamādhīm phusati yathā samāhite citte anekavihitam pubbe nivāsam anussarati — seyyathidam ekam pi jātim dve pi jātiyo ... pañca pi jātiyo ... jātisatam pi jātisahassam pi jātisatasahassam pi anekāni pi jātisatāni anekāni pi jātisahassāni anekāni pi jātisatasahassāni. amut' āsim evamnāmo evamgutto evamvanño evamāhāro evamsukhadukkhapatisañvedi evamāyupariyanto. so tato cuto amutra upapādim. tatrā<sup>1</sup> p' āsim evamnāmo evamgutto evamvanño evamāhāro evamsukhadukkhapatisañvedi evamāyupariyanto. so tato cuto idhūpapanno ti iti sākāram sauddesam anekavihitam pubbe nivāsam anussarati. so evam āha: sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito, te ca sattā sandhāvanti samsaranti cavanti upapajjanti, atthi tv eva sassatisaman ti.

idam bhikkhave paṭhamam tħānam yam āgamma yam ārabbha ekacce samanabrahmañā sassatavādā sassatam attānañ ca lokañ ca paññāpenti.

<sup>1</sup> a is often lengthened before pi.

dutiye ca bhonto samanabrahmañā kim ārabbha kim āgamma sassatavādā sassatam attānañ ca lokañ ca paññāpenti.

idha bhikkhave ekacco samaño vā brāhmaño vā ātappam anvāya ... pubbe nivāsam anussarati — seyyathidam ekam pi samvattavivat̄tam dve pi samvattavivat̄tāni ... cattāri pi samvattavivat̄tāni pañca pi samvattavivat̄tāni dasa pi samvattavivat̄tāni. amutrāsim evam nāmo ... anussarāmi. iminā p' āham etam jānāmi: yathā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito, te ca sattā sandhāvanti samsaranti cavanti upapajjanti, atthi tv eva sassatisaman ti.

idam bhikkhave dutiyam tħānam yam āgamma yam ārabbha eke samanabrahmañā sassatavādā sassatam attānañ ca lokañ ca paññāpenti.

tatiye ca ... cattārisam pi samvattavivat̄tāni ... paññāpenti. catutthe ca bhonto samanabrahmañā kim āgamma kim ārabbha sassatavādā sassatam attānañ ca lokañ ca paññāpenti.

idha bhikkhave ekacco samaño vā brāhmaño vā takki hoti vimarsī. so takkapariyāhatam vīmāñsānucaritañ sayampatibhānam evam āha: sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito, te ca sattā sandhāvanti samsaranti cavanti upapajjanti, atthi tv eva sassatisaman ti.

idam bhikkhave catuttham tħānam yam āgamma yam ārabbha eke samanabrahmañā sassatavādā sassatam attānañ ca lokañ ca paññāpenti.

ime kho te bhikkhave samanabrahmañā sassatavādā sassatam attānañ ca lokañ ca paññāpenti catuhi vatthūhi. ye hi ke ci, bhikkhave, samāñ vā brāhmañā vā sassatavādā sassatam attānañ ca lokañ ca paññāpenti, sabbe te imeh' eva catuhi vatthūhi etesam vā aññatarena, n' atthi ito bahiddhā.

tayidam bhikkhave tathāgato pajānāti: ime ditthitħānā evamgahitā evamparāmaṭṭhā evamgatikā bhavissanti evamabhisamparāyā ti. tañ ca tathāgato pajānāti, tato ca uttaritaram pajānāti, tañ ca pajānanam na parāmasati, aparāmasato c' assa paccattam yeva nibbuti veditā, vedanānam samudayañ ca atthagamañ ca assādañ ca ādinavañ ca nissarañañ ca yathābhūtam veditvā anupādā vimutto, bhikkhave, tathāgato.

ime kho te bhikkhave dhammā gamblirā duddasā duranubodhā santā pañitā atakkāvacarā nipiṇā pañditavedaniyā ye

tathāgato sayam abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccam vaṇṇam sammā vadamānā vadeyyum.

santi bhikkhave, eke samanabrahmañā ekaccasassatikā ekaccaasassatikā, ekaccam sassatam ekaccam asassatam attānañ ca lokañ ca paññāpenti catuhi vatthūhi. te ca bhonto samanabrahmañā kim āgamma kim ārabbha ekaccasassatikā ekaccaasassatikā ekaccam sassatam ekaccam asassatam attānañ ca lokañ ca paññāpenti catuhi vatthūhi.

hoti kho so, bhikkhave, samayo yam kadā ci karaha ci dighassa addhuno accayena ayam loko samvaṭṭati. samvaṭṭamāne loke yebhuyyena sattā ābhassarasamvaṭṭanikā honti. te tattha honti manomayā pītibhakkhā sayampabhā antalikkhacarā subhaṭṭhāyino, ciram dīgham addhānam tiṭṭhanti.

hoti kho so, bhikkhave, samayo yam kadā ci karaha ci dighassa addhuno accayena ayam loko vivatṭati. vivattamāne loke suññam brahmavimānam pātubhavati. ath' aññataro satto āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā suññam brahmavimānam upapajjati. so tattha hoti manomayo pītibhakkho sayampabho antalikkhacaro subhaṭṭhāyī, ciram dīgham addhānam tiṭṭhati.

tassa tattha ekakassa digharattam nibbusitattā anabhirati paritassanā uppajjati: aho vata aññe pi sattā ithattam āgaccheyyun ti. atha aññatare pi sattā āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā brahmavimānam upapajjanti tassa sattassa sahavyatañ. te pi tattha honti manomayā pītibhakkhā sayampabhā antalikkhacarā subhaṭṭhāyino, ciram dīgham addhānam tiṭṭhati.

tatra, bhikkhave, yo so satto paṭhamam upapanno tassa evam hoti: aham asmi brahmā mahābrahmā abhibhū anabhibhūto aññadathudaso vasavatti issaro kattā<sup>1</sup> nimmātā<sup>1</sup> sethō sañjitā<sup>1</sup> vasī pitā<sup>1</sup> bhūtabhavyānam. mayā ime sattā nimmitā. tam kissa hetu. mamañ hi pubbe etad ahosi: aho vata aññe pi satiā ithattam āgaccheyyun ti. iti mamañ ca manopaniñhi, ime ca sattā ithattam āgatā ti. ye pi te sattā pacchā upapannā tesam pi evam hoti: ayam kho bhavam brahmā mahābrahmā abhibhū anabhibhūto aññadathudaso vasavatti issaro kattā

<sup>1</sup> These four words are nominative singular masculines of stems in *ar*, see next Lesson; *kattā* = "maker", *nimmātā* = "creator", *sañjitā* = "ordainer", *pitā* = "father".

nimmātā sethō sañjitā vasī pitā bhūtabhavyānam. iminā mayam bhotā brahmunā nimmitā. tam kissa hetu. imam mayam hi addasāmā idha paṭhamam upapannam, mayam pana amhā pacchā upapannā ti.

tatra, bhikkhave, yo so satto paṭhamam upapanno so dīghayukatato ca hoti vaṇṇavantatato ca mahesakkhatato ca. ye pana te sattā pacchā upapannā te appāyukatara ca honti dubbaṇṇatarā ca appesakkhatara ca. tānām kho pan' etam, bhikkhave, vijjati yam aññataro satto tamhā kāyā cavitvā ithattam āgacchat. itthattam āgato samāno agārasmā anagāriyam pabbajito samāno ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammāmanasikāram anvāya tathārūpam cetosamādhiṁ phusati yathā samāhite citte tam pubbe nivāsam anussarati, tato parami nānussarati. so evam āha: yo kho so bhavam brahmā mahābrahmā abhibhū anabhibhūto aññadathudaso vasavatti issaro kattā nimmātā sethō sañjitā vasī pitā bhūtabhavyānam yena mayam bhotā brahmunā nimmitā, so nicco dhuvo sassato avipariññāmadhammo sassatisamam tath' eva tāssati.<sup>1</sup> ye pana mayam ahurnha tena brahmunā nimmitā te mayam aniccā addhuvā appāyukā cavanadhammā ithattam āgatā ti.

idam, bhikkhave, pathamam tānām yam āgamma yam ārabbha eke samanabrahmañā ekaccasassatikā ekaccaasassatikā ekaccam sassatam ekaccam asassatam attānañ ca lokañ ca paññāpenti ...

santi, bhikkhave, eke samanabrahmañā antānantikā, antānantam lokassa paññāpenti catuhi vatthūhi. te ca bhonto samanabrahmañā kim āgamma kim ārabbha antānantikā antānantam lokam paññāpenti catuhi vatthūhi.

idha, bhikkhave, ekacco samāno vā brāhmaño vā ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammāmanasikāram anvāya tathārūpam cetosamādhiṁ phusati yathā samāhite citte antasaññī lokasmiñ viharati. so evam āha: antavā ayam loko parivatūmo. tam kissa hetu. aham hi ātappam anvāya ... pe ... tathārūpam cetosamādhiṁ phusāmi yathā samāhite citte antasaññī lokasmiñ viharāmi.

<sup>1</sup> Future of (*tā*) (Lesson 24).

imināpāham etam jānāmi: yathā antavā ayam loko parivaṭumo ti.

idam, bhikkhave, paṭhamam ṭhānam yam āgamma yam ārabbha eke samaṇabrahmaṇā antānantikā antānantam lokassa paññāpenti.

dutiyē ca bhonto samaṇabrahmaṇā kim āgamma kim ārabbha antānantikā antānantam lokassa paññāpenti.

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappam anvāya padhānam anvāya anuyogam anvaya appamādam anvāya sammāmanasikāram anvāya tathārūpam cetosamādhiṁ phusati yathā samāhite citte anantasaññī lokasmīm viharati. so evam āha: ananto ayam loko apariyanto. ye te samaṇabrahmaṇā evam āhamsu: antavā ayam loko parivaṭumo ti tesam musā. ananto ayam loko apariyanto. tam kissa hetu. aham hi ātappam anvāya ... pe ... tathārūpam cetosamādhiṁ phusāmi yathā samāhite citte anantasaññī lokasmīm viharāmi. imināpāham etam jānāmi: yathā ananto ayam loko apariyanto ti.

idam, bhikkhave, dutiyam ṭhānam yam āgamma yam ārabbha eke samaṇabrahmaṇā antānantikā antānantam lokassa paññāpenti.

tatiye ca bhonto samaṇabrahmaṇā kim āgamma kim ārabbha antānantikā antānantam lokassa paññāpenti.

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammāmanasikāram anvāya tathārūpam cetosamādhiṁ phusati yathā samāhite citte uddhamadho antasaññī lokasmīm viharati, tiriyaṁ anantasaññī. so evam āha: antavā ca ayam loko ananto ca. ye te samaṇabrahmaṇā evam āhamsu: antavā ayam loko parivaṭumo ti tesam musā. ye pi te samaṇabrahmaṇā evam āhamsu: ananto ayam loko apariyanto ti tesam pi musā. antavā ca ayam loko ananto ca. tam kissa hetu. aham hi ātappam anvāya ... pe ... tathā rūpam cetosamādhiṁ phusāmi yathā samāhite citte uddhamadho antasaññī lokasmīm viharāmi, tiriyaṁ anantasaññī. imināpāham etam jānāmi: yathā antavā ca ayam loko ananto cā ti.

idam bhikkhave, tatiyan ṭhānam yam āgamma yam ārabbha eke samaṇabrahmaṇā antānantikā antānantam lokassa paññāpenti.

catutthe ca bhonto samaṇabrahmaṇā kim āgamma kim ārabbha antānantikā antānantam lokassa paññāpenti.

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takki hoti vimānsi. so takkapariyāhatam vimānsānucaritam sayampatiḥānam evam āha: n' evāyam loko antavā na panānanto. ye te samaṇabrahmaṇā evam āhamsu: antavā ayam loko parivaṭumo ti tesam musā. ye pi te samaṇabrahmaṇā evam āhamsu: ananto ayam loko apariyanto ti tesam pi musā. ye pi te samaṇabrahmaṇā evam āhamsu: antavā ca ayam loko ananto cā ti tesam pi musā. n' evāyam loko antavā na panānanto ti.

idam, bhikkhave, catuttham ṭhānam yam āgamma yam ārabbha eke samaṇabrahmaṇā antānantikā antānantam lokassa paññāpenti ...

santi, bhikkhave, eke samaṇabrahmaṇā amarāvikkhepikā, tattha tattha pañham putthā samānā vācāvikkhepam āpajjanti amarāvikkhepam catuhi vatthūhi. te ca bhonto samaṇabrahmaṇā kim āgamma kim ārabbha amarāvikkhepikā tattha tattha pañham putthā samānā vācāvikkhepam āpajjanti amarāvikkhepam catuhi vatthūhi.

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā idam kusalan ti yathābhūtam na ppajānāti, idam akusalan ti yathābhūtam na ppajānāti. tassa evam hoti: aham kho idam kusalan ti yathābhūtam na ppajānāmi, idam akusalan ti yathābhūtam na ppajānāmi. ahañ c' eva kho pana idam kusalan ti yathābhūtam appajānanto, idam akusalan ti yathābhūtam appajānanto, idam kusalan ti vā vyākareyyam idam akusalan ti vā vyākareyyam, tattha me assa chando vā rāgo vā doso vā paṭigho vā. yattha me assa chando vā rāgo vā doso vā paṭigho vā tam mam' assa musā. yan mam' assa musā so mam' assa vighāto. yo mam' assa vighāto so mam' assa antarāyo ti. iti so musāvādabhayā musāvādaparijegucchā n' ev' idam kusalan ti vyākaroti, na pana idam akusalan ti vyākaroti, tattha tattha pañham putthā samānā vācāvikkhepam āpajjati amarāvikkhepam: evam pi me no. tathā ti pi me no. aññathā ti pi me no. no ti pi me no. no no ti pi me no ti.

idam, bhikkhave, paṭhamam ṭhānam yam āgamma yam ārabbha eke samaṇabrahmaṇā amarāvikkhepikā tattha tattha

pañham puṭṭhā samānā vācāvikkhepam āpajjanti amarāvik-khepam.

dutiye ca ... upādānabhayā ...

tatiye ca ... ahañ c' eva kho pana idam kusalan ti yathā-bhūtam appajānanto, idam akusalan ti yathābhūtam appajānanto, idam kusalan ti vā vyākareyyam idam akusalan ti vā vyākareyyam — santi hi kho pana samanabrahmañā pañditā nipuñā kataparappavādā vālavedhirūpā vobhindantā maññe caranti paññāgatena dīthigatāni — te mam tattha samanuyuñjeyyum samanuggāheyyum samanubhāseyyum. ye mam tattha samanuyuñjeyyum samanuggāheyyum samanubhāseyyum tesāham na sampāyeyyam. yesāham na sampāyeyyam so mam' assa vighāto. yo mam' assa vighāto so mam' assa antarāyo ti. iti so anuyogabhayā anuyogaparije-gucchā n' ev' idam kusalan ti vyākaroti, na pan' idam akusalan ti vyākaroti, tattha tattva pañham puṭṭho samāno vācāvikkhepam āpajjati amarāvikkhepam: evam pi me no. tathā ti pi me no. aññathā ti pi me no. no ti pi me no. no no ti pi me no ti.

idam, bhikkhave, tatiyam thānam yam āgamma yam ārabbha eke samanabrahmañā amarāvikkhepikā tattha tattha pañham puṭṭhā samānā vācāvikkhepam āpajjanti amarāvikkhepam.

catutthe ca bhonto samanabrahmañā kim āgamma kim ārabbha amarāvikkhepikā tattha tattha pañham puṭṭhā samānā vācāvikkhepam āpajjanti amarāvikkhepam.

idha, bhikkhave, ekacco samāno vā brāhmaṇo vā mando hoti momūho. so mandattā momūhattā tattha tattha pañham puṭṭho samāno vācāvikkhepam āpajjati amarāvikkhepam: atthi paro loko ti iti ce mam pucchasi, atthi paro loko ti iti ce me assa, atthi paro loko ti iti te nam vyākareyyam. evam pi me no. tathā ti pi me no. aññathā ti pi me no. no ti pi me no. no no ti pi me no. n' atthi paro loko ti ... pe ... atthi ca n' atthi ca paro loko. n' ev' atthi na n' atthi paro loko — atthi sattā opapātikā. n' atthi sattā opapātikā. atthi ca n' atthi ca sattā opapātikā. n' ev' atthi na n' atthi sattā opapātikā — atthi sukatadukkatānam kammānam phalam vipāko. n' atthi sukatadukkatānam kammānam phalam vipāko. atthi ca n' atthi ca sukatadukkatānam kammānam phalam vipāko. n' ev' atthi na n' atthi sukatadukkatānam kammānam phalam

vipāko — hoti tathāgato param marañā. na hoti tathāgato param marañā. hoti ca na hoti ca tathāgato param marañā. n' eva hoti na na hoti tathāgato param marañā ti iti ce mam pucchasi, n' eva hoti na na hoti tathāgato param marañā ti iti ce me assa, n' eva hoti na na hoti tathāgato param marañā ti iti te nam vyākareyyam. evam pi me no. tathā ti pi me no. aññathā ti pi me no. no ti pi me no. no no ti pi me no ti.

idam, bhikkhave, catuttham thānam yam āgamma yam ārabbha eke samanabrahmañā amarāvikkhepikā tattha tattha pañham puṭṭhā samānā vācāvikkhepam āpajjanti amarāvikkhepam ...

santi, bhikkhave, eke samanabrahmañā adhiccasamuppannikā, adhiccasamuppannam attānañ ca lokañ ca paññāpenti dvīhi vatthūhi. te ca bhonto samanabrahmañā kim āgamma kim ārabbha adhiccasamuppannikā adhiccasamuppannam attānañ ca lokañ ca paññāpenti.

santi, bhikkhave, asaññasattā nāma devā, saññuppādā ca pana te devā tamhā kāyā cavanti. thānam kho pan' etam, bhikkhave, vijjati yam aññataro satto tamhā kāyā cavitvā itthattam āgacchat, itthattam āgato samāno agārasmā anagāriyam pabbajati. agārasmā anagāriyai pabbajito samāno ātappam anvāya padhānam anvāya anuyogam anvāya appamādām anvāya sammāmanasikāram anvāya tathārūpam cetosamādhīnī phusati yathā samāhite citte saññuppādām anussarati, tato param nānussarati. so evam āha: adhiccasamuppanno attā ca loko ca. tam kissa hetu. aham hi pubbe nāhosim, so 'mhi etarahi ahutvā sattattāya pariṇato ti.

idam, bhikkhave, paṭhamam thānam yam āgamma yam ārabbha eke samanabrahmañā adhiccasamuppannikā adhiccasamuppannam attānañ ca lokañ ca paññāpenti.

dutiye ca bhonto samanabrahmañā kim āgamma kim ārabbha adhiccasamuppannikā adhiccasamuppannam attānañ ca lokañ ca paññāpenti.

idha, bhikkhave, ekacco samāno vā brāhmaṇo vā takkī hoti vīmañsi. so takkapariyāhatam vīmañsānucaritam sayampatibhānam evam āha: adhiccasamuppanno attā ca loko ca ti ...

ime kho te, bhikkhave, samanabrahmañā pubbantakappikā pubbantānudiṭṭhino pubbantam ārabbha anekavihitāni

adhibuttipadāni abhivadanti aṭṭhādasahi vatthūhi. ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbantakappikā pubbantānudiṭṭhino pubbantam ārabba anekavihitāni adhibuttipadāni abhivadanti, sabbe te iñeh' eva aṭṭhādasahi vatthūhi etesam vā aññatarena, n' atti ito bahiddhā.

tayidam, ... yathābhūtam viditvā anupādā vimutto, bhikkhave, tathāgato.

ime kho te, bhikkhave, dhammā gambhirā ... vanṇam sammā vadamānā vadeyyum.

santi, bhikkhave, eke samaṇabrahmaṇā aparantakappikā aparantānudiṭṭhino, aparantam ārabba anekavihitāni adhibuttipadāni abhivadanti catucattārisāya vatthūhi. te ca bhonto samaṇabrahmaṇā kim āgamma kim ārabba aparantakappikā aparantānudiṭṭhino aparantam ārabba anekavihitāni adhibuttipadāni abhivadanti catucattārisāya vatthūhi.

santi, bhikkhave, eke samaṇabrahmaṇā uddhamāghatanikā saññivādā, uddham āghatanā saññim attānam paññāpenti soḷasahi vatthūhi. te ca bhonto samaṇabrahmaṇā kim āgamma kim ārabba uddhamāghatanikā saññivādā uddham āghatanā saññim attānam paññāpenti soḷasahi vatthūhi.

rūpi attā hoti arogo param maraṇā saññī ti nam paññāpenti. arūpi attā hoti arogo param maraṇā sannī ti nam paññāpenti. rūpi ca arūpi ca attā hoti ... pe ... n' eva rūpi nārūpi ... antavā attā hoti ... anantavā ... antavā ca anantavā ca ... n' ev' antavā nānantavā ... ekattasaññī attā hoti ... nānat-tasaññī ... parittasaññī ... appamāṇasaññī ... ekantasukhī attā hoti ... ekantadukkhī ... sukhadukkhī ... adukkhamasukhī attā hoti arogo param maraṇā saññī ti nam paññāpenti.

ime kho te, bhikkhave, samaṇabrahmaṇā uddhamāghatanikā saññivādā uddham āghatanā saññim attānam paññāpenti soḷasahi vatthūhi ...

santi, bhikkhave, eke samaṇabrahmaṇā uddhamāghatanikā saññivādā, uddham āghatanā saññim attānam paññāpenti aṭṭhahī vatthūhi. te ca bhonto samaṇabrahmaṇā kim āgamma kim ārabba uddhamāghatanikā saññivādā uddham āghatanā saññim attānam paññāpenti aṭṭhahī vatthūhi.

rūpi attā hoti arogo param maraṇā asaññī ti nam paññāpenti. arūpi ... pe ... rūpi ca arūpi ca ... n' eva rūpi nārūpi ... antavā ca ... anantavā ... antavā ca anantavā ca ... n' ev'

antavā nānantavā attā hoti arogo param maraṇā asaññī ti nam paññāpenti.

ime kho te, bhikkhave, samaṇabrahmaṇā uddhamāghatanikā asaññivādā uddham āghatanā asaññim attānam paññāpenti aṭṭhahī vatthūhi ...

santi, bhikkhave, eke samaṇabrahmaṇā uddhamāghatanikā nevasaññināsaññivādā, uddham āghatanā n' eva saññim nāsaññim attānam paññāpenti aṭṭhahī vatthūhi. te ca bhonto samaṇabrahmaṇā kim āgamma kim ārabba uddhamāghatanikā nevasaññināsaññivādā uddham āghatanā n' eva saññim nāsaññim attānam paññāpenti aṭṭhahī vatthūhi.

rūpi attā hoti arogo param maraṇā n' eva saññī nāsaññī ti nam paññāpenti. arūpi ... rūpi ca arūpi ca ... n' eva rūpi nārūpi ... antavā ... antavā ... antavā ca anantavā ca ... n' ev' antavā nānantavā attā hoti arogo param maraṇā n' eva saññī nāsaññī ti nam paññāpenti.

ime kho te, bhikkhave, samaṇabrahmaṇā uddhamāghatanikā nevasaññināsaññivādā uddham āghatanā n' eva saññim nāsaññim attānam paññāpenti aṭṭhahī vatthūhi ...

santi, bhikkhave, eke samaṇabrahmaṇā ucchedavādā, sato sattassa ucchedam vināsam vibhavam paññāpenti sattahi vatthūhi. te ca bhonto samaṇabrahmaṇā kim āgamma kim ārabba ucchedavādā sattassa ucchedam vināsam vibhavam paññāpenti sattahi vatthūhi.

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā evañvādi hoti evamditthī: yato kho bho ayam attā rūpi cātummahābhūtiko mātāpettikasambhavo,<sup>1</sup> kāyassa bhedā ucchijjati vinassati, na hoti param maraṇā, ettāvatā kho bho ayam attā sammā samucchinno hoti ti. itth'<sup>2</sup> eke sato sattassa ucchedam vināsam vibhavam paññāpenti.

taññāñno evam āha: atthi kho bho eso attā yam tvam vadesi. n' eso n' attī ti vadāmi. no ca kho bho ayam attā ettāvatā sammā samucchinno hoti. atthi kho bho aññō attā dibbo rūpi kāmāvacaro kabaliñkārāhabhakkho. taññāñna jānāsi na passasi. tam aham jānāmi passāmi. so kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti param maraṇā, ettāvatā kho bho ayam attā sammā samucchinno hoti

<sup>1</sup> mātar = "mother", see next Lesson.

<sup>2</sup> Elision of -am before a vowel.

ti. itth' eke sato sattassa ucchedam vināsam vibhavam paññāpenti.

tañ añño evam āha: atthi kho bho eso attā yam tvam vadesi. n' eso n' atthi ti vadāmi. no ca kho bho ayam attā ettāvatā sammā samucchinno hoti. atthi klio bho añño attā dibbo rūpi manomayo sabbarigapaccāngī ahindriyo. tañ tvam na jānāsi na passasi. tañ aham jānāmi passāmi. so kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti param marañā, ettāvatā kho bho ayam attā sammā samucchinno hoti ti. itth' eke sato sattassa ucchedam vināsam vibhavam paññāpenti.

tañ añño evam āha: atthi kho bho eso attā yam tvam vadesi. n' eso n' atthi ti vadāmi. no ca kho bho ayam attā ettāvatā sammā samucchinno hoti. atthi kho bho añño attā sabbaso rūpasaññānam samatikkamā patighasaññānam atthagamā nānattasaññānam amanasikārā ananto ākāso ti ākāsānañcāyatānūpago. tañ tvam na jānāsi na passasi. tañ aham jānāmi passāmi. so kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti param marañā, ettāvatā kho bho ayam attā sammā samucchinno hoti ti. itth' eke sato sattassa ucchedam vināsam vibhavam paññāpenti.

tañ añño evam āha: atthi kho bho eso attā yam tvam vadesi. n' eso n' atthi ti vadāmi. no ca kho bho ayam attā ettāvatā sammā samucchinno hoti. atthi kho bho añño attā sabbaso ākāsānañcāyatānām samatikkamma anantam viññānan ti viññānañcāyatānūpago. tañ tvam na jānāsi na passasi. tañ aham jānāmi passāmi. so kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti param marañā, ettāvatā kho bho ayam attā sammā samucchinno hoti ti. itth' eke sato sattassa ucchedam vināsam vibhavam paññāpenti.

tañ añño evam āha: atthi kho bho eso attā yam tvam vadesi. n' eso n' atthi ti vadāmi. no ca kho bho ayam attā ettāvatā sammā samucchinno hoti. atthi kho bho añño attā sabbaso viññānañcāyatānām<sup>1</sup> samatikkamma n' atthi kiñ cī ti ākiñcaññāyatānūpago. tañ tvam na jānāsi na passasi. tañ aham jānāmi passāmi. so kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti param marañā, ettāvatā kho bho

<sup>1</sup> This word is usually written with haplology of -ān- as here. The meaning is unchanged.

ayam attā sammā samucchinno hoti ti. itth' eke sato sattassa ucchedam vināsam vibhavam paññāpenti.

tañ añño evam āha: atthi kho bho eso attā yam tvam vadesi. n' eso n' atthi ti vadāmi. no ca kho bho ayam attā ettāvatā sammā samucchinno hoti. atthi kho bho añño attā sabbaso ākiñcaññāyatānām samatikkamma santam etam pañitam etan ti nevasaññānaññāyatānūpago. tañ tvam na jānāsi na passasi. tañ aham jānāmi passāmi. so kho bho attā yato kāyassa bhedā ucchijjati vinassati na hoti param marañā, ettāvatā kho bho ayam attā sammā samucchinno hoti ti. itth' eke sato sattassa ucchedam vināsam vibhavam paññāpenti.

ime kho te, bhikkhave, samañabrahmañā ucchedavādā sato sattassa ucchedam vināsam vibhavam paññāpenti sattahi vatthūhi...

santi, bhikkhave, eke samañabrahmañā diṭṭhadhammanibbānavādā, sato sattassa paramadiṭṭhadhammanibbānam paññāpenti pañcahi vatthūhi. te ca bhonto samañabrahmañā kim āgama kim ārabba diṭṭhadhammanibbānavādā sato sattassa diṭṭhadhammanibbānam paññāpenti pañcahi vatthūhi.

idha, bhikkhave, ekacco samañō vā brāhmañō vā evamvādi hoti evamdiṭṭhi: yato kho bho ayam attā pañcahi kāmaguṇehi samappito samañgibhuto paricāreti, ettāvatā kho bho ayam attā paramadiṭṭhadhammanibbānam patto hoti ti. itth' eke sato sattassa paramadiṭṭhadhammanibbānam paññāpenti.

tañ añño evam āha: atthi kho bho eso attā yam tvam vadesi. n' eso n' atthi ti vadāmi. no ca kho bho ayam attā ettāvatā paramadiṭṭhadhammanibbānappatto hoti. tañ kissa hetu. kāmā hi bho aniccā dukkhā vipariñāmadhammā, tesam vipariñāmaññāthābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā. yato kho bho ayam attā vivicca kāmehi vivicca akusaladhammehi savitakkam savicāram vivekajam pītisukham paññātāññānāpi upasampajja viharati, ettāvatā kho bho ayam attā paramadiṭṭhadhammanibbānam patto hoti ti. itth' eke sato sattassa paramadiṭṭhadhammanibbānam paññāpenti.

tañ añño evam āha: atthi kho bho eso attā yam tvam vadesi. n' eso n' atthi ti vadāmi. no ca kho bho ayam attā ettāvatā paramadiṭṭhadhammanibbānappatto hoti. tañ kissa hetu. yad eva tattha vitakkitam vicāritam etena etam oñārikam

akkhayati. yato kho bho ayam attā vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyajjhānam upasampajja viharati, ettāvatā kho bho ayam attā paramadiṭṭhadhammanibbānam patto hoti ti. itth' eke sato sattassa paramadiṭṭhadhammanibbānam paññāpenti.

taṁ añño evam āha : atthi kho bho eso attā yam tvam vadesi. n' eso n' atthi ti vadāmi. no ca kho bho ayam attā ettāvatā paramadiṭṭhadhammanibbānappatto hoti. taṁ kissa hetu. yad eva tattha pītigatam cetaso ubbilāvitattam etena etam olārikam akkhayati. yato kho bho ayam attā pītyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañ ca kāyena paṭisamvedeti yan taṁ ariyā ācikkhanti upekkhako satimā sukhavihāri ti tatiyajjhānam upasampajja viharati, ettāvatā kho bho ayam attā paramadiṭṭhadhammanibbānam patto hoti ti. itth' eke sato sattassa paramadiṭṭhadhammanibbānam paññāpenti.

taṁ añño evam āha : atthi kho bho eso attā yam tvam vadesi. n' eso n' atthi ti vadāmi. no ca kho bho ayam attā ettāvatā paramadiṭṭhadhammanibbānappatto hoti. taṁ kissa hetu. yad eva tattha sukham iti cetaso ābhogo etena etam olārikam akkhayati. yato kho bho ayam attā sukhassa ca pahānā dukkhassa ca pahānā pubb' eva somanassadomanassānam atthagamā adukkham asukham upekkhāsatipārisuddhiṃ catutthajjhānam upasampajja viharati, ettāvatā kho bho ayam attā paramadiṭṭhadhammanibbānam patto hoti ti. itth' eke sato sattassa paramadiṭṭhadhammanibbānam paññāpenti.

ime kho te, bhikkhave, samaṇabrahmañā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānam paññāpenti pañcahi vatthūhi ...

tayidam, bhikkhave, tathāgato pajānāti : ime diṭṭhiṭṭhānā evamgahitā evamparāmaṭṭhā evamgatikā bhavissanti evama-bhisamparāyā ti. tañ ca tathāgato pajānāti, tato ca uttaritaram pajānāti ; tañ ca pajānanam na parāmasati, aparāmasato c' assa paccattam yeva nibbuti viditā, vedanānam samudayañ ca atthagamañ ca assādañ ca ādinavañ ca nissaraṇañ ca yathā-bhūtam viditvā anupādā vimutto, bhikkhave, tathāgato.

ime kho te, bhikkhave, dhammā gambhirā duddasā duranubodhā santā paññātā atakkāvacarā nipuñā pāṇḍitavedanīyā ye

tathāgato sayam abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccam vanṇam sammā vadamānā vadeyyum.

Compose a few connected sentences in Pali describing a visit by a monk or priest to the Buddha. The narrative can open by describing the occasion of the meeting, as in a *Dīgha* dialogue, and continue with the exchange of greetings. The visitor may then ask a question and so open a dialogue, or the Buddha may ask a leading question himself in order to introduce a brief discourse on a point of doctrine.

Similar compositions or "essays" on various topics are recommended for practice as a sufficient vocabulary is acquired. The aim should be to follow the idiom and style of the *Dīgha* closely by appropriate selection of subject matter. Attempts to cover a wider range are (even apart from the question of acquiring the vocabulary) best left until the basic idiom and structure can be reproduced with some fluency within a restricted subject matter.

## LESSON 23

### *Declension of Nouns in -ar, Agent Noun*

Two kinds of noun have a stem in *ar*. From a root, by adding the suffix *tar* (usually to a strong form of the root) a noun is formed which signifies the agent who carries out the action implied by the root (or by the root with prefixes). Sometimes the vowel *i* is inserted between the root and the suffix. Thus from *bhās*, "to speak," we have *bhāśitar*, "a speaker," from *sam-dhā*, "to make peace," we have *sandhātar*, "peacemaker," and from *sās*, "to teach," we have *satthar*, "teacher" (here *s + t* becomes *th*). Such nouns may also be formed from causative stems with causative meaning ; *sāvetar*, from (s) *sū*, "causer of hearing", "reciter"; *viññāpetar*, from *vi-(ñ)ñā*, "causer of discernment." These nouns are called "agent nouns": sometimes they can be used like participles, taking a patient ("object"). A group of nouns signifying family relationships, such as *pitar*, "father," and *mātar*, "mother,"

has the same stem. The "agent nouns" are inflected as follows :—

	Singular	Plural
Nom.	<i>sathā</i>	
Acc.	<i>sathāram</i>	<i>sathāro</i>
Inst.	<i>sathārā</i>	( <i>sathāhi</i> )
Dat.	<i>sathū</i>	( <i>sathūnam</i> )
Abl.	<i>sathārā</i>	( <i>sathāhi</i> )
Gen.	<i>sathū</i> (or <i>sathūno</i> )	( <i>sathūnam</i> )
Loc.	<i>sathari</i>	( <i>sathūsu</i> )
Voc.	<i>sathē</i>	( <i>sathāro</i> )

(Only the nominatives singular and plural are at all frequently used—see the syntax below—together with the singular of *sathar*, which is used as an epithet of the Buddha and hence is not restricted syntactically as agent nouns ordinarily are.)

The inflection of relationship nouns differs from that of agent nouns chiefly in that the final *ar* of the stem, where it appears, has only the *guna* grade (*ar*) in all cases, whereas the agent nouns have *vuddhi* (*ār*) except in the locative singular (like *i* (*y*) and *u* (*v*), *r* may be considered as having three grades of strengthening by prefixed *a*: zero—*guna*—*vuddhi*; so may *n* and other consonants if desired in grammatical description). The genitive plural usually has the ending *unnam*, sometimes *ūnam* (the agent nouns are supposed to have *ūnam* here, following the *u* declension, or else *ārānam*, but the case occurs so rarely—never in the *Dīgha Nikāya*—that the usage hesitates).

Inflection of the relationship noun *pitar* masculine, "father":—

	Singular	Plural
Nom.	<i>pitā</i>	
Acc.	<i>pitarām</i>	<i>pitaro</i>
Ins.	<i>pitarā</i>	<i>pitāhi</i>
Dat.	<i>pitu</i>	<i>pitunnam</i>
Abl.	<i>pitarā</i>	<i>pitāhi</i>
Gen.	<i>pitu</i>	<i>pitunnam</i> (sometimes <i>-ūnam</i> )
Loc.	<i>pitari</i>	<i>pitūsu</i>
Voc.	(not used : a son addressing his father uses either a formal title, such as <i>deva</i> , or the affectionate <i>tāta</i> used also, and more frequently, by a father addressing his son)	

The agent noun may be used in the nominative case as attribute of the nominative agent, agreeing with it in number, and its patient ("object") may be in either the accusative or the genitive case ("objective genitive"). It may express the main action of a sentence, with the verb "to be" either understood or expressed (*holi*), it may express the action of a subordinate clause, or it may express merely an attribute of the agent.

Examples :—

*taihagato ... vācam bhāsitā ahosi* = "the thus-gone ... was the speaker of the speech (acc.)"

*aham assa mante vācetā* = "I am his teacher ('causer to speak') (of) sacred texts<sup>1</sup> (acc.)"

*aham ... mantānam dātā, tvām mantānam pātiggahetā*, "I am ... the giver (imparter) of sacred texts, you are the receiver (recipient) of sacred texts (gen.)"

*iti bhinnānam va sandhātā* = "thus (he is) a peacemaker to (gen.) those who are divided"

*tattha n' atti hantā vā ghātetā vā sotā vā sāvetā vā* = "there there is no killer nor causer of killing nor hearer nor reciter"

*bhavissanti vattāro* = "there will be speakers"

*ito sutvā na amutra akkhātā imesam bhedāya, amutra vā sutvā na imesam akkhātā amūsam bhedāya* = "hearing (something) from here he doesn't report it there in order to divide these (people), or, hearing from there he doesn't report it to (gen.) these in order to divide those (people)" (*amūsam* is genitive plural of the pronoun (deictic) *amu-* "he", "that", "yon" (more remote), which stands to *idam* as *amutra* stands to *idha* or *ettha*; see next Lesson).

*ahan tena samayena purohito brāhmaṇo ahosim tassa yaññassa yājetū* = "at that time I was the high priest who performed that sacrifice (gen.)"

*tatr' assa dovāriko pāṇḍito viyatto<sup>2</sup> medhāvī aññātānam*

<sup>1</sup> Especially of the Vedic tradition of hymns, prayers, descriptions of divine beings, etc.

<sup>2</sup> *viyatta* is an alternative spelling of *vyatta* : in certain words the orthography hesitates between taking *vyā-*, *va-*, etc., as one syllable or as two (the pronunciation is always *viyā-*, but *i(u)va* is variable).

*nivāretā nātānam pavesetā* = "there there might be an astute, intelligent, wise porter (who) kept away strangers (and) showed in friends (' known ' )"

*siyā kho pana photo rañño mahāyaññam yajamānassa ko cid eva vatta* = "but someone may say of his majesty the king sacrificing a great sacrifice . . . "

*abhijānām' aham bhante imam pañham aññe samanabrahmane pucchitā* = "I am aware of having asked this question of other priests and philosophers"

#### Bahubbīhi Compounds (4)

A *bahubbīhi* containing two numerals (or numeral expressions) is usually disjunctive. We have met an example in Exercise 19, where the expressions (themselves compounds) *dvihām*, "two days," and *tīhām*, "three days," are compounded in *dvihatīhapāyāta* (*satiha*), meaning "(when it was) two or three days (since it) had set out (caravan)", i.e. *dvihām vā tīhām vā . . .* Some grammarians very artificially would regard even *dvihatīham* by itself as a *bahubbīhi*, in which the word to which the compound is subordinate (being other than a member of the compound itself, hence implying a *bahubbīhi*) is *vā*, "or."

[When two cardinal directions (*disā*) are combined in a *bahubbīhi* the meaning is the intermediate direction (*vidisā* or *anudisā*): *pubbadakkhiṇā* (*vidisā*) = "the south-east direction"; *pacchimuttarā . . .* = "north-west . . ." These expressions do not seem to have been used in the Pali Canon, but they are found in later Pali literature.]

A word may be repeated to form a *bahubbīhi*, the stem final of the first member being lengthened and the suffix *-in* being added (cf. Lesson 21 for repetition, and Lesson 22 for *-in* added to *bahubbīhis*). The meaning may be distributive, or intensifying or emphasizing that of the single word, the whole being used as an adjective or, usually, as an adverb.<sup>1</sup> We have already met *saṅghāsaṅghin* (Exercise 19), used adverbially in a compound with the past participle *gaṇībhūta* (*gaṇī-bhū* = "to cluster"),

<sup>1</sup> Like adjectives, compounds otherwise used as *bahubbīhis* may be used in the accusative singular neuter as adverbs or in the neuter as nouns (hence as *tappurisas* or *kammadhārayas*).

meaning "in groups" (*saṅgho* = "group", "community")—here distributive and probably intensive as well (= many groups jostling one another) :

*saṅghāsaṅghīganibhūta* (*brahmanagahapatika*)—which might be freely rendered : "crowds of householders and priests jostling one another."

The "lengthened" *-ā-* in the seam of these compounds should perhaps be regarded as the prefix *ā*, "to," since other prefixes are sometimes found in a similar position. Thus *dhammānudhammapatipanna* (*bhikkhu*) = "(a monk) following the entire doctrine" or (if we take *anudhammo* as a separate word meaning "minor doctrine") simply "... following the (main) doctrine and subsidiary doctrines". As *dvanda* we find *vādānuvādo*, disjunctive according to the Commentary "*vādo vā anuvādo vā*" = "argument or subsidiary argument".

#### Junction

The usages in junction (*sandhi*) may be summarized here for reference. They have mostly been noted above as examples of them occurred.

The alphabets used in writing Pali being phonetic tended to show the pronunciation of complete utterances (of which the minimum is the sentence) rather than of such smaller linguistic units as "words" and "morphemes". Hence a "word" may show different forms (especially in its final syllable, sometimes in its initial) according to the sounds which precede and follow it and to which it may be assimilated, especially when the junction is close (i.e. when the utterance is rapid through the close syntactic grouping of two or more words). Assimilation is the rule between closely joined words, especially a word and a following "enclitic" (postpositive) such as *ca* or *ti*. Elsewhere it may be quite absent, leaving a "hiatus" for example between two vowels. In most manuscripts and printed books enclitics, and sometimes other closely joined words, are written without word spacing. This has not been done here, except in cases of coalescence of vowels (even there apostrophes have sometimes been used to show elision), for the sake of clarity. Thus for *ko ci, tañ ca, athī ti, tena hi, ten' upasamkami, idam avoca, evam*

me, *atha kho* and the like it is more usual to write *koci*, *tañca*, *atthīti*, *tenahi*, *tenupasumkami*, *idamavoca*, *evamme*, *athakho*.

As a general rule in junction it is the sound which follows which determines the nature of the sound which precedes, not the reverse.

In the junction of vowels most frequently the preceding vowel is elided :—

- ha + eva > heva*
- na + atthi > natthi*
- eva + idam > evidam*
- dukkhassa + antam > dukkhassantam*
- saññā + uppādo > saññuppādo*
- dāni + ime > dānime*
- atthikāni + eva > atthikāneva*
- yāni + asmākam > yānasmākam*
- tiñhatu + eva > tiñhateva*
- me + etam > metam*
- vi + o > vo*
- pi + asim > pāsim.*

When the preceding vowel is elided the following vowel may be lengthened, provided it is not followed by a conjunct consonant or *mn* :—

- idha + upapanno > idhūpapanno*
- handa + aham > handāham* (this can of course equally be regarded as *a + a > ā*)
- vitti + upakarano > vittūpakarano*
- upahato + ayam > upahatāyam*
- sace + ayam > sacāyam.*

In rare cases *ā* is written even before a conjunct, as a result of junction :—

- na + assa > nāssa*
- sa + aitham > sātham* (also written *satham*)
- su + akkhāto > svākkhāto* (on *sv* see below)

When a preceding *ă* is elided a following *i* may rarely produce the strong vowel *e* and a following *ă*, *o* (i.e. *ă + i > e* and *ă + ū > o*: *guna*) :—

- kat̄ha + udakam > kat̄thodakam.*

Sometimes *i* or *ū* followed by a dissimilar vowel is changed to *y* or *v* :—

- vi + ā > vyā*
- anu + āya (i, gerund) > anvāya.*

This *y* or *v* may then be assimilated to the preceding consonant :—

- anu + ā > anvā > annā.*

Both *tu + eva* and *ti + eva* produce *tveva* (this exceptional change of *i > v* happens only before *eva*; *t' eva* also is written for *ti + eva*).

Sometimes a consonant is inserted between the two vowels. Consonants which regularly appear after certain words are shown bracketed in the vocabularies in this book. *y* is quite often inserted after *i* :—

- pari + ā > pariyā*
- na + idam > nayidam*
- yathā + idam > yathayidam (or yathāyidam)*
- sammā + aññā > sammādaññā*
- aññā + atthu > aññadatthu*
- tasmā + iha > tasmātiha*
- yathā + iva > yathariva.*

(These junction consonants will be reviewed in Lesson 25.)

After final *o* or *e* and sometimes other dissimilar vowels initial *a* is very often elided :—

- ko + asi > kosi*
- kilanto + asmi > kilantosmi*
- niggahito + asi > niggahitosi*
- te + aham > tehām*
- pi + assa > pissa.*

In rare cases a vowel preceding elided *a* is lengthened :—

- vi + ati > vīti.*

Occasionally final *i*, *e* and *u*, *o* (especially after a *k*, *kh*, *t*, or *s*) followed by *a* are changed to *y* and *v*, and the *a* is lengthened :—

- te + aham > tyāham (or tehām)*

*me + ayan* > *myāyam*

*yesu + aham* > *yevāham* (or *yesāham*)

*yāvatako + assa* > *yāvatakassa*

*yato + adhikaranam* > *yatvādhikaranam*

*so + aham* > *svāham* (besides this form of junction *soham* also is found, or without junction *so aham*).

The same change when other vowels follow :—

*su + ākāre* > *svākāre*

*kho + ettha* > *khveitha*

*so + eva* > *sveva*.

Very rarely we find hiatus between two vowels, even in close junction :—

*anu + esi* > *anuesi*

*sa + upapilā* > *saupapilo* (*bahubbīhi* compound).

A vowel followed by a consonant usually remains unchanged, but before *ti* any short vowel is lengthened and before *pi* short vowels are sometimes lengthened :—

*deva + ti* > *devāti*

*atthi + ti* > *atthiti*

*tatra + pi* > *tatrāpi*.

Before a conjunct consonant a long vowel may be shortened<sup>1</sup> (this is usual in close combination) :—

*ā + (k)khā* > *akkhā-*.

A consonant preceded by a vowel may be doubled in all cases where this possibility has been indicated in this book by means of a bracketed initial consonant :—

*na + (k)khamati* > *nakkhamati*

*na + (p)pajānāti* > *nappajānāti*.

<sup>1</sup> There is a strong tendency in Pali for the length/quantity of the syllable (which for this purpose may be regarded as beginning with the vowel and including all following consonants) to be restricted to two units (*mattā*), where the unit is one short vowel. A consonant may be reckoned as half a unit and *niggahita* as one unit, hence short vowel plus two consonants = two units and short vowel + *m* = two units.

A consonant is usually doubled after the prefixes *u(d)* and *du(r)*, similarly the *r* of *ni(r)* is assimilated :—

*u(d) + pajjati* > *uppajjati*

*ni(r) + pītika* > *nippitika*

*ni(r) + yā* > *niyyā-*

*du(r) + caritam* > *duccaritam*.

But *r + k* > *kkh*, *r + t* > *th* and *d + h* > *dh* :—

*ni(r) + (k)kam* > *nikkham-*

*ni(r) + tar* > *nitthar-*

*u(d) + har* > *uddhar-* (but *u(d) + han* > *ūhan-* and *ni(r) + har* > *nīhar-*).

The finals *-ti* and *-ti*, *-dhi*, may be changed to *cc*, *jjh*, and *-bhi* may be changed to *bbh*, when followed by vowels :—

*iti + alam* > *iccalam* (also written *iccālam*)

*(p)pati + assosi* > *paccassosi*

*adhi + ā* > *ajjhā*

*abhi + u(d) + kir* > *abbhukkir-*.

Final *niggahita* may be written as assimilated to the same place of articulation as a following consonant, becoming *n*, *ñ*, *n̄*, *n*, or *m* :—

*sam + (k)kam* > *sañkam-* (*sañkam-* is probably more usual)

*dhammañ + ca* > *dhammañca*

*alam + dāni* > *alandāni*

*sam + ni* > *sanni*

*alam + me* > *alamme*.

*m* is always assimilated to *ti* :—

*kusalam + ti* > *kusalanti*.

Final *niggahita* followed by a vowel may become *m* :—

*bhavam + atthu* > *bhavamatthu*

*idam + āsanam* > *idamāsanam*.

Very rarely a final *niggahita* may be elided :—

*idam + aham* > *idāham*.

When *niggahita* is followed by *eva*, *y* may be inserted :—  
*santam* + *eva* > *santam yeva*  
*ekam* + *eva* > *ekam yeva*.

Final *niggahita* followed by *y* may combine with it to form *mñ* :—

*tesam* + *eva* > *tesam* + *yeva* > *tesamñeva*.

A double *v* is never written in Pali. Where it might occur *bb* is substituted :—

*ni(r)-veth* > *nibbeth-*  
 $(\dot{p})pa-(v)vaj$  > *pabbaj-*.

A consonant followed by a vowel may be voiced :—  
*sat* + *attho* > *sadatho*.

All these rules concern the junction of two words (including prefixes). In the derivation of stems and words from roots and stems by the addition of suffixes further changes are seen (e.g. consonant + consonant as *k* + *s* > *kh*: p. 37 above, "cerebralization" of *n*: footnote p. 106), but these are best learnt in connection with the actual derivations. This "internal (to the word) junction" does not always coincide with the "external junction" between words.

Two rules may be noted here: (1) Usually only one cerebral or cerebral cluster is tolerated in a word, except that there may always be a *r* also (cf. next rule), thus in reduplicating (*t*)*thā* we have *tit̄hati*, and the prefix  $(\dot{p})pati$  sometimes becomes  $(\dot{p})pati$  (especially before (*t*)*thā*); (2) *n* is usually cerebralized when a *r* occurs before it in the same word, provided no consonant intervenes which would cause the tongue to move. (These phenomena are of the type called "prosodies" by some phoneticians. Some other apparent irregularities difficult to explain by the simple junction of segments—phonemes or syllables—may also be explicable by "prosody" of words.)

#### Vocabulary

##### Verbs :—

<i>adhi-o-gāh</i> (I)	<i>ajjhogāhati</i>	put out to (sea), cross over (ocean)
<i>adhi-gam</i> (I)	<i>adhigacchati</i>	get

<i>anu-ge</i> (I)	<i>anugāyati</i>	sing after
<i>anu-bhās</i> (I)	<i>anubhāsati</i>	say after
<i>anu-vac</i> (I)	<i>caus. : anuvāceti</i> =	recite after
<i>upa-rudh</i> (III)	<i>uparujjhati</i>	stop, cease, end
<i>gādh</i> (I)	<i>gādhati</i>	be firm, stand fast, hold tight (p.p. <i>gātha</i> )
 	 	chop, carve
<i>tacch</i> (I)	<i>tacchati</i>	show
<i>(d)dis</i>	<i>caus. : dasseti</i> =	produce
<i>ni(r)-vatt</i> (VII)	<i>nibbattei</i>	go out; aorist: <i>nib-</i> <i>bāyi</i>
<i>ni(r)-vā</i> (III)	 	prevent, prohibit
 	 	thrive, flourish
<i>ni-sidh</i> (I)	<i>pabbati</i>	undertake
<i>(nisedhati)</i>	<i>payojeti</i>	seek, look for, search
<i>pabb</i> (I)	<i>pariyesati</i>	tend
<i>(p)pa-yuj</i> (VII)	<i>paricarati</i>	increase
<i>pari-is(a)</i> (I)	<i>pavaddhati</i>	( <i>pasarati</i> = stretch out, intransitive)
<i>pari-car</i> (I)	<i>(p)pa-sar</i> (I)	caus. = stretch out, transitive
 	 	govern
<i>(p)pa-sās</i> (I)	<i>pasāsati</i>	be, occur, be found
<i>sam-vid</i> (III)	<i>samvijjati</i>	go home; caus. = take home
<i>sam-vis</i> (I*)	<i>samvisati</i>	be produced
 	 	draw in, bend
<i>sam-jan</i> (III)	<i>samjāyati</i>	spelling, also written <i>samiñjati</i> )
<i>sam-inj</i> (I)	<i>sammiñjati</i> (usual	lie down
 	 	fire
<i>si</i> (I)	 	stranger ("unknown")
 	 	soldier
 	 	intermediate direction
 	 	kindling stick
 	 	heritage
 	 	light

##### Nouns :—

<i>aggi</i> (masc.)
<i>aññāto</i>
<i>anīkattho</i>
<i>anudisā</i>
<i>arāṇi</i> (fem.)
<i>assamo</i>
<i>āloko</i>

<i>obhāso</i>	radiance
<i>kammanto</i>	work, undertaking, business
<i>karīsan̄</i>	excrement
<i>kāraṇam̄</i>	cause
<i>khid̄dā</i>	play
<i>gānako</i>	mathematician, treasurer
<i>gatako</i>	goer
<i>ghaccā</i>	destruction
<i>nāto</i>	friend (" known ")
<i>theyyām̄</i>	theft
<i>dakkhinā</i>	gift, donation
<i>daliddiyam̄</i>	poverty
<i>nimitto</i>	sign, omen, portent
<i>nisedho</i>	prohibition, prevention
<i>panavo</i>	drum
<i>pariyethi</i> (fem.)	seeking, looking for, search
<i>pavuttam̄</i>	recitation
<i>pātubhāvo</i>	appearance, manifestation
<i>pārisajjo</i>	councillor, member of an assembly
<i>bāhā</i>	arm
<i>matam̄</i>	opinion
<i>muttam̄</i>	urine
<i>rathiyā</i>	street
<i>vāñijo</i>	merchant
<i>vāstī</i>	hatchet
<i>vepullam̄</i>	prevalence
<i>vyādhī</i> (masc.)	disease
<i>sakuno</i>	bird
<i>saggo</i>	heaven
<i>samihitam̄</i>	collection
<i>samuddo</i>	ocean
(s)saro	sound, voice
<i>sahitam̄</i>	kindling block
<i>sāsanam̄</i>	instruction, doctrine
<i>singhātako</i>	crossroads, square

## Agent Nouns (masc.) :—

<i>akkhātar</i>	reporter
<i>aññātar</i>	learner, grasper

<i>kattar</i>	maker
<i>ghātētar</i>	instigator to kill
<i>dātar</i>	giver
<i>nimmātar</i>	creator
<i>nivāretar</i>	keeper away
<i>paṭiggahetar</i>	receiver
<i>pavattar</i>	proclaimer
<i>pavesetar</i>	shower in, usher
<i>pucchitar</i>	asker
<i>bhāsitar</i>	speaker
<i>yājetar</i>	sacrificer
<i>vattar</i>	speaker
<i>vācetar</i>	causer to speak
<i>sañjitar</i>	ordainer
<i>satthar</i>	teacher
<i>sandhātar</i>	peacemaker
<i>sāvetar</i>	causer to hear, reciter
<i>sotar</i>	hearer
<i>hantar</i>	killer

## Relationship Nouns :—

<i>pitar</i> (masc.)	father
<i>bhātar</i> (masc.)	brother
<i>mātar</i> (fem.)	mother

## Adjectives :—

<i>anidassana</i>	indefinable, invisible
<i>āparaddha</i>	failed, offended
<i>asubha</i>	foul
<i>asesa</i>	without remainder, complete, absolute
<i>ājīvin</i>	living by
<i>ābādhika</i>	ill
<i>uddhaggika</i>	uplifting
<i>khara</i>	rough, harsh
<i>tinha</i>	sharp
<i>tīradassi</i>	shore-sighting, land-sighting
<i>terijja</i>	having the triple knowledge (= the verses, music, and prayers of the Three Vedas)
<i>thūla</i>	gross, large

<i>dakkhin</i>	seeing (fem. <i>dakkhiṇī</i> )
<i>dalha</i>	strong, firm
<i>dahara</i>	young, baby
<i>dukkhita</i>	afflicted
<i>pātirūpa</i>	proper
<i>pubbaka</i>	former, old
<i>balavant</i>	strong
<i>bājha</i>	strong, excessive, violent
<i>brahmakāyika</i>	having a God-like body, of the substance of God (the gods who are the companions, retinue, or courtiers of God)
<i>manāpa</i>	pleasing
<i>mūḍha</i>	shaven
<i>-vassuddesika</i>	about the age of (numeral-) diseased, ill
<i>vyādhita</i>	leading to
<i>samvattanika</i>	known as, called (p.p. of <i>sam-(k)khā</i> (I))
<i>-samkhāta</i>	oceanic, ocean going
<i>sāmudrātika</i>	lustrous, fair
<i>subha</i>	heavenly, leading to heaven

Numerals :—

*asīti* (fem.)      eighty (inflected like *jāti*)

Past Participle :—

*palippanna*      fallen into  
(*pari-pad* (III))

Gerunds :—

<i>atisitvā</i> ( <i>ati-sar</i> )	having passed over, having ignored
<i>apenetvā</i> ( <i>apa-nī</i> )	having led away
<i>parinetvā</i> ( <i>pari-nī</i> )	having led round

Indeclinables :—

<i>iha</i>	here, in this case
<i>kaham</i>	whereabouts?
<i>yahim</i>	whereabouts

<i>yena</i>	(also means) which way
<i>santike</i>	into the presence of (gen. or acc.)
<i>sabbato</i>	all round
<i>samantā</i>	anywhere, in any direction
<i>sammukhā</i>	in the presence of (gen.)

### EXERCISE 23

Passages for reading :—

1. evam vutte brahmakāyikā devā tam bhikkhum etad avocum : mayam pi kho bhikkhu na jānāma yath' ime cattāro mahābhūtā aparisē nirujjhanti, seyyathidam paṭhavīdhatu ... pe ... vāyodhātu. atthi kho bhikkhu brahmā mahābrahmā abhibhū anabhibhūto aññadatthudasō vasavattī issaro kattā nimmātā seṭṭho sañjītā vasi pitā bhūtabhavyānam amhehi abhikkantataro ca paññitataro ca. so kho etam jāneyya yath' ime cattāro mahābhūtā aparisē nirujjhanti, seyyathidam paṭhavīdhatu ... pe ... vāyodhātu ti.

kaham pan' āvuso etarahi so mahābrahmā ti.

mayam pi kho bhikkhu na jānāma yathā vā brahmā yena vā brahmā yahim vā brahmā. api ca bhikkhu yathā nimittā dissanti āloko sañjāyati obhāso pātubhavati brahmā pātubhavissati. brahmaṇo<sup>1</sup> etam pubbenimittam pātubhāvāya yad idam āloko sañjāyati obhāso pātubhavati ti.

atha kho so mahābrahmā na cirass' eva pāturaḥosi. atha kho so bhikkhu yena so mahābrahmā ten' upasamkami, upasamkamitvā brahmānam etad avoca : kattha nu kho āvuso ime cattāro mahābhūtā aparisē nirujjhanti, seyyathidam paṭhavīdhatu ... pe ... vāyodhātu ti.

evam vutte so mahābrahmā tam bhikkhum etad avoca : aham asmi bhikkhu brahmā mahābrahmā abhibhū anabhibhūto aññadatthudasō vasavattī issaro kattā nimmātā seṭṭho sañjītā vasi pitā bhūtabhavyānan ti.

dutiyam pi kho so bhikkhu tam brahmānam etad avoca : na kho ahan tam āvuso evam pucchāmi : tvam 'si<sup>2</sup> brahmā mahābrahmā abhibhū anabhibhūto aññadatthudasō vasavattī

<sup>1</sup> *nī* is sometimes written in the inflections of *brahman*, but not usually (cf. *brāhmaṇa*, which always has *nī*).

<sup>2</sup> Unusual elision of vowel after *nī*, or *si* as variant for *asi*.

issaro kattā nimmātā settho sañjitā vasī pitā bhūtabhavyānan ti. evañ ca kho ahan tam āvuso pucchāmi : kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidam paṭhavīdhātu . . . pe . . . vāyodhātū ti.

dutiyam pi kho so mahābrahmā tam bhikkhum etad avoca : aham asmi bhikkhu brahmā . . . pe . . .

tatiyam pi . . . pe . . . vāyodhātū ti.

atha kho so mahābrahmā tam bhikkhum bāhāyam gahetvā ekamantam apanetvā tam bhikkhum etad avoca : idha bhikkhu brahmakāyikā devā evam jānanti : n' atthi kiñci brahmuno adiṭṭham, n' atthi kiñci brahmuno aviditam, n' atthi kiñci brahmuno asacchikatan ti. tasmā aham tesam samimukhā na vyākāsim. aham pi kho bhikkhu na jānāmi yath' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidam paṭhavīdhātu . . . pe . . . vāyodhātū. tasmāt<sup>1</sup> iha bhikkhu tumh' ev' etam dukkatañ, tumh' ev' etam aparaddham, yam tvam tam bhagavantañ atisitvā bahiddhā pariyeṭṭhim āpajjasi imassa pañhassa veyyākaraṇāya. gaccha tvam bhikkhu tam eva bhagavantañ upasamkamitvā imam pañham puccha, yathā ca te bhagavā vyākaroti tathā nam dharayyāsi ti.

atha kho so bhikkhu seyyathā pi nāma balavā puriso sammiñjitañ vā bāham pasāreyya, pasāritam vā bāham sammiñjeyya, evam eva brahmañloke antarahito mama purato pāturañhosī. atha kho bhikkhu mām abhivādetvā ekamantam nisidi. ekamantam nisinno kho so bhikkhu mām etad avoca : kattha nu kho bhante ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidam paṭhavīdhātu āpodhātu tejodhātū vāyodhātū ti.

evam vutte aham tam bhikkhum etad avoca : bhūtañpubbam bhikkhu sāmuñdikā vāñijā tīradassim sakunam gahetvā nāvāya samuddam ajjhogāhanti. te atīradakkhiniyā nāvāya tīradassim sakunam muñcanti. so gacchat' eva puratthimam disam, gacchatī dakkhiñam disam, gacchatī pacchimam disam, gacchatī uttaram disam, gacchatī uddham, gacchatī anudisam. sace so samantā tīram passati, tathā gatako va hoti. sace pana so samantā tīram na passati, tam eva nāvam paccāgacchatī. evam eva kho tvam bhikkhu yāva yato yāva brahmañlokā

<sup>1</sup> The final t here is a "junction consonant" between two vowels; cf. Lesson 25.

parivesamāno imassa pañhassa veyyākaranam nājjhagā,<sup>1</sup> atha mām yeva santike paccāgato. na kho eso bhikkhu pañho evam pucchitabbo : kattha nu kho bhante ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidam paṭhavīdhātu āpodhātu tejodhātū vāyodhātū ti. evañ ca kho eso bhikkhu pañho pucchitabbo :—

kattha āpo ca paṭhavī tejo vāyo na gādhati,  
kattha dīghāñ ca rassañ ca añum thūlam subhāsubham,  
kattha nāmañ ca rūpañ ca asesam uparujjhati ti.

tatra veyyākaraṇam bhavati :—

viññānam anidassanam anantam sabbatopabham,<sup>2</sup>  
ettha āpo ca paṭhavī tejo vāyo na gādhati,  
ettha dīghāñ ca rassañ ca añum thūlam subhāsubham,  
ettha nāmañ ca rūpañ ca asesam uparujjhati,  
viññānassa nirodhena etth' etam uparujjhati ti.

2. atha kho bhikkhave Bandhumā rājā sārathim āmantāpetvā etad avoca :—

kacci samma sārathi kumāro uyyānabhūmiyā abhiramittha,<sup>3</sup>  
kacci samma sārathi kumāro uyyānabhūmiyā attamano ahosi ti.  
na kho deva kumāro uyyānabhūmiyā abhiramittha, na kho deva kumāro uyyānabhūmiyā attamano ahosi ti.

kim pana samma sārathi addasā kumāro uyyānabhūmim niyyanto ti.

addasā kho deva kumāro uyyānabhūmim niyyanto purisan jinñam . . . so kho deva kumāro antepuragato dukkhī dummano pajjhāyati : dhir atthu kira bho jāti nāma, yatra hi nāma jātassa jarā paññāyissati ti.

atha kho bhikkhave Bandhumassa rañño etad ahosi : mā h'

<sup>1</sup> "Root" aorist (see Lesson 30) of *adhi-gam*, 2nd singular.

<sup>2</sup> Several meanings are suggested in the Commentaries for this difficult word : *pabhā* = "ford", "crossing place" (over the ocean of existence to *nibbānam*) ; *pa(b)ha(va)m* = "able", "prevailing" (present participle of *pa-(b)hū*) ; *pabhā* = "brilliance". The *Dīgha* Commentary (*Sumañgalavilāsini*) here prefers the first.

<sup>3</sup> *abhi-ram*, "enjoy," "take pleasure in"; 3rd singular aorist "middle" (Lesson 28).

eva kho Vipassi kumāro na rajjam kāresi, mā h' eva Vipassi kumāro agārasmā anagāriyam pabbaji, mā h' eva nemittānam brāhmaṇānam saccam assa vacanan ti.

atha kho bhikkhave Bandhumā rājā Vipassissa kumārassa bhiyyoso mattāya pañca kāmaguṇāni upaṭṭhāpesi yathā Vipassi kumāro rajjam kāreyya, yathā Vipassi kumāro na agārasmā anagāriyam pabbajeyya, yathā nemittānam brāhmaṇānam micchā assa vacanam. tatra sudam bhikkhave Vipassi kumāro pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti.

atha kho bhikkhave Vipassi kumāro bahunnam vassānam ... pe ...

addasā kho bhikkhave Vipassi kumāro uyyānabhūmiṃ niyyanto purisam ābādhikam dukkhitam bālhagilānam muttakarise palipannam semānam aññehi vuṭṭhāpiyamānam aññehi saṃvesiyamānam. disvā sārathim āmantesi: ayam pana samma sārathi puriso kiñ kato, akkhini pi 'ssa na yathā aññesam, saro pi 'ssa ná yathā aññesan ti.

eso kho deva vyādhito nāmā ti.

kim pana eso samma sārathi vyādhito nāmā ti.

eso kho deva vyādhito nāma : app eva nāma tamhā ābādhā vuṭṭhaheyā ti.

kim pana samma sārathi aham pi vyādhidhammo vyādhiṃ anatito ti.

tvañ ca deva mayañ c' amhā sabbe vyādhidhammā vyādhiṃ anatitā ti.

tena hi samma sārathi alan dān' ajja uyyānabhūmiyā, ito va antepuram paccāniyyāhī ti.

3. atha kho bhikkhave aññataro puriso yena rājā khattiyo muddhāvasitto ten' upasam̄kami, upasam̄kamitvā rājānam khattiyam muddhāvasittam etad avoca :

yaghe deva jāneyyāsi dibbam cakkaratanaṃ antarahitan ti.

atha kho bhikkhave rājā khattiyo muddhāvasitto dibbe cakkaratane antarahite anattamanano ahosi, anattamanatañ ca paṭisañvedesi, no ca kho rājisim upasam̄kamitvā ariyam cakkavattivattam pucchi. so samaten' eva sudam janapadam pasāsat, tassa samatena janapadam pasāsato na pubbe

nāparam janapadā pabbanti yathā tam pubbakānam rājūnam ariye cakkavattivatte vattamānānam.

atha kho bhikkhave amaccā pārisajjā gaṇakamahāmattā anikāṭhā dovārikā mantass' ājivino sannipatitvā rājānam khattiyam muddhāvasittam upasam̄kamitvā etad avocuṇi :

na kho te deva samatena janapadam pasāsato pubbe nāparam janapadā pabbanti yathā tam pubbakānam rājūnam ariye cakkavattivatte vattamānānam. samvijjanti kho te deva vijite amaccā pārisajjā gaṇakamahāmattā anikāṭhā dovārikā mantass' ājivino, mayañ c' eva aññe ca ye mayam ariyam cakkavattivattam dhārema, iṅgha tvam deva amhe ariyam cakkavattivattam puccha, tassa te mayam ariyam cakkavattivattam puṭṭhā vyākarissāmā ti.

atha kho bhikkhave rājā khattiyo muddhāvasitto amacce pārisajje gaṇakamahāmatte anikāṭhe dovārike mantass' ājivino sannipātāpetvā ariyam cakkavattivattam pucchi. tassa te ariyam cakkavattivattam puṭṭhā vyākarīṇsu. tesam sutvā dhammikam hi kho rakkhāvaraṇaguttim samvidahi, no ca kho adhanānam dhanam anuppadāsi, adhanānam dhane ananuppadiyamāne daliddiyam vepullam agamāsi. daliddiye vepullagate aññataro puriso paresam adinnam theyyasam̄khātam ādiyi. tam etam aggahesum gahetvā rañño khattiyassa muddhāvasittassa dassesum — ayam deva puriso paresam adinnam theyyasam̄khātam ādiyi ti.

evam vutte bhikkhave rājā khattiyo muddhāvasitto tam purisam etad avoca : saccam kira tvam ambho purisa paresam adinnam theyyasam̄khātam ādiyi ti. saccam devā ti. kim kāraṇā ti. na hi deva jīvāmi ti. atha kho bhikkhave rājā khattiyo muddhāvasitto tassa purisassa dhanam anuppadāsi — iminā tvam ambho purisa dhanena attanā ca jīvāhi, mātāpitaro ca posehi, puttadārañ ca posehi, kammante ca payojehi, samāṇesu brāhmaṇesu uddhaggikam dakkhiṇam patiṭṭhāpehi sovaggikam sukhavipākam saggasam̄vattanikan ti.

evam devā ti kho bhikkhave so puriso rañño khattiyassa muddhāvasittassa paccassosi.

aññataro pi kho bhikkhave puriso paresam adinnam theyyasam̄khātam ādiyi. tam enam aggahesum gahetvā rañño khattiyassa muddhāvasittassa dassesum — ayam deva puriso paresam adinnam theyyasam̄khātam ādiyi ti.

evam vutte bhikkhave rājā khattiyo muddhāvasitto purisam etad avoca :—

saccam kira tvam ambho purisa paresam adinnam theyyasaṁkhātam ādiyī ti. saccam devā ti. kiṁ kāraṇā ti. na hi deva jīvāmī ti.

atha kho bhikkhave rājā khattiyo muddhāvasitto tassa purisassa dhanam anuppadāsi — iminā tvam ambho purisa dhanena attanā ca upajīvāhi, mātāpitaro ca posehi, puttadārañ ca posehi, kammante ca payojehi, samañesu brāhmañesu uddhaggikam dakkhiṇam patiṭṭhāpehi, sovaggikam sukhavi-pākam saggasamvattanikan ti.

evam devā ti kho so bhikkhave puriso rañño khattiyyassa muddhāvasittassa paccassosi.

assosum kho bhikkhave manussā : ye kira bho paresam adinnam theyyasaṁkhātam ādiyanti, tesam rājā dhanam anuppadeeti ti. sutvāna tesam etad ahosi — yan nūna mayam pi paresam adinnam theyyasaṁkhātam ādiyeyyāmā ti.

atha kho bhikkhave aññataro puriso paresam adinnam theyyasaṁkhātam ādiyi. tam enam aggahesum, gahetvā rañño khattiyyassa muddhāvasittassa dassesum — ayam deva puriso paresam adinnam theyyasaṁkhātam ādiyī ti.

evam vutte bhikkhave rājā khattiyo muddhāvasitto tam purisam etad avoca : saccam kira tvam ambho purisa paresam adinnam theyyasaṁkhātam ādiyī ti. saccam devā ti. kiṁ kāraṇā ti. na hi deva jīvāmī ti.

atha kho bhikkhave rañño khattiyyassa muddhāvasittassa etad ahosi : sace kho aham yo yo paresam adinnam theyyasaṁkhātam ādiyissati, tassa tassa dhanam anuppadassāmī, evam idam adinnādānam pavaḍḍhissati. yan nūnāham imam purisam sunisedham nisedheyyam, mūlaghaccam kareyyam, sisam chindeyyan ti.

atha kho bhikkhave rājā khattiyo muddhāvasitto purise āñāpesi : tena hi bhanē imam purisam dalhāya rajju�ā pacchābāham<sup>1</sup> gāhabandhanam bandhitvā, khuramundam karitvā, kharassarena pañavena rathiyāya rathiyam siñghātakena siñghātakam parinetvā dakkhiṇata nagarassa sunisedham nisedhetha, mūlaghaccam karotha, sisam assa chindathā ti.

<sup>1</sup> Adverbial compound : "with his arms behind his back."

evam devā ti kho bhikkhave te purisā rañño khattiyyassa muddhāvasittassa paṭissutvā tam purisam dalhāya rajju�ā pacchābāham gāhabandhanam bandhitvā, khuramundam karitvā, kharassarena pañavena rathiyāya rathiyam siñghātakena siñghātakam parinetvā, dakkhiṇata nagarassa sunisedham nisedhesum, mūlaghaccam akāmṣu, sisam assa chindimṣu.

assosum kho bhikkhave manussā — ye kira bho paresam adinnam theyyasaṁkhātam ādiyanti, te rājā sunisedham nisedheti, mūlaghaccam karoti, sisāni tesam chindatī ti. sutvāna tesam etad ahosi : yan nūna mayam pi tinhāni satthāni kārāpeyyāma, tinhāni satthāni kārāpetvā yesam adinnam theyyasaṁkhātam ādiyissāma, te sunisedham nisedhessāma, mūlaghaccam karissāma, sisāni tesam chindissāmā ti.

te tinhāni satthāni kārāpesum, tinhāni satthāni kārāpetvā gāmaghātam pi upakkamim̄su kātum nigamaghātam pi upakkamim̄su kātum, nagaraghātam pi upakkamim̄su kātum, panthaduhanam pi upakkamim̄su kātum. te yesam adinnam theyyasaṁkhātam ādiyanti, te sunisedham nisedhenti, mūlaghaccam karonti, sisāni tesam chindanti.

iti kho bhikkhave adhanānam dhane ananuppadiyamāne daliddiyam vepullam agamāsi, daliddiye vepullagate adinnādānam vepullam agamāsi, adinnādāne vepullagate sattham vepullam agamāsi, satthe vepullagate pāñātipāto vepullam agamāsi, pāñātipāte vepullagate musāvādo vepullam agamāsi, musāvāde vepullagate tesam sattānam āyu pi parihāyi, vanmo pi parihāyi; tesam āyunā pi parihāyamānānam vanṇena pi parihāyamānānam asitivassasahassāyukānam manussānam cat-tārisam vassasahassāyukā puttā ahesum.

cattārisam vassasahassāyukesu bhikkhave manussesu aññataro puriso paresam adinnam theyyasaṁkhātam ādiyi. tam enam aggahesum, gahetvā rañño khattiyyassa muddhāvasittassa dassesum — ayam deva puriso paresam adinnam theyyasaṁkhātam ādiyī ti.

evam vutte bhikkhave rājā khattiyo muddhāvasitto tam purisam etad avoca : saccam kira tvam ambho purisa paresam adinnam theyyasaṁkhātam ādiyī ti. na hi devā ti avaca, sampajānamusā 'bhāsi.'

Translate into English :—

kim pana Vāsetṭha ye pi tevijjānam brāhmaṇānam pubbakā isayo, mantānam kattāro mantānam pavattāro, yesam idam etarahi tevijjā brāhmaṇā porānam mantapadam gītam pavut-tam samihitān tad anugāyanti tad anubhāsanti, bhāsitam anubhāsanti vācitam anuvācenti : seyyathidam Aṭṭhako,<sup>1</sup> Vāmako, Vāmadevo, Vessāmitto, Yamataggi, Aṅgiraso, Bhārad-vājo, Vāsetṭho, Kassapo, Bhagu — te pi evam āhamsu : mayam etam jānāma, mayam etam passāma, yatha vā Brahmā yena vā Brahmā yahim vā Brahmā.

bhavissanti dhammassa aññātāro

tena hi bhavam Govindo sattāham āgametu yāva mayam sake puttabhātaro rajje anusāsama

idam satthu sāsanam

ap' āvuso arnhākam satthāram jānāsi ti. āma āvuso jānāmi seyyathā pi Ānanda pitā puttānam piyo hoti manāpo, evam eva kho Ānanda rājā Mahāsudassano brāhmaṇagahapatik-ānam piyo ahosi manāpo

Translate into Pali :—

Then the ascetic, having got up at (the proper) time, approached the caravan-camp. Having approached, he saw in that caravan-camp a baby-boy abandoned. Having seen he thought : " It is not proper that a human-living-being should die whilst I am looking on. Suppose I led this boy to the hermitage and looked after him." Then the ascetic led that boy to the hermitage and looked after him. When that boy was (present tense) about ten years old, then the ascetic had some business crop up in the country. Then that ascetic said this to that boy : " I wish, my son, to go to the country. You should tend the fire ; now (ca) don't let your fire go out. If your fire should go out, this (is the) hatchet, these (are the) sticks ('firewood'—plural), this (is the) kindling-stick-and-block. Having produced fire you should tend the fire." Then that ascetic having thus instructed that boy went to the country.

<sup>1</sup> Names—mostly clan names—of some of the ancient poet-seers who composed the hymns of the *Veda*. The Vāsetṭha who is being questioned here is of course a later descendant of the same clan as the *isi* Vāsetṭha. (The Vedic forms (stems) of these names are : Aṣṭaka, Vamraka, Vāmadeva, Viśvāmitra, Jamadagni, Aṅgirasas, Bharadvāja, Vaśiṣṭha, Kaśyapa, Bhṛgu.)

Whilst he was intent-on-play (genitive absolute) the fire went out. Then that boy thought this : " Father spoke thus to me : You should tend the fire, my son... you should tend the fire. Suppose I were to produce fire and tend the fire." Then he chopped the kindling-stick-and-block with the hatchet, thinking : " Perhaps I shall get fire."

### LESSON 24

#### The Pronoun amu

The demonstrative pronoun *amu*, "he," "she," "it," "that," "yon," is a deictic like *idam*, but it refers to a more remote object. It is used when it is necessary to distinguish a further object from a nearer, or to contrast two persons or groups. It corresponds to the indeclinable *amutra*, "there," "yonder," as *idam* corresponds to *idha* and *ettha*, "here." The full declension cannot be cited from the *Dīghanikāya*, the bracketed forms below being taken from other Canonical prose texts :—

	SINGULAR			PLURAL		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom. Acc.	<i>asu</i> <i>amunī</i>		<i>adum</i>	( <i>amū</i> )	( <i>amūni</i> )	
Ins.	( <i>amunā</i> )	— <sup>1</sup>				( <i>amūhi</i> )
Dat.	( <i>amussa</i> )	( <i>amussā</i> )	— <sup>1</sup>			( <i>amūsam</i> )
Abl.	( <i>amumhā</i> )	( <i>amumhā</i> )	— <sup>1</sup>	(rest as masc.)		( <i>amūhi</i> )
Gen.	( <i>amussa</i> )	( <i>amussā</i> )				<i>amūsam</i>
Loc.	( <i>amusmīm</i> )	( <i>amusmīm</i> )				— <sup>1</sup>

<sup>1</sup> Not found : according to the grammarians the form *amuyā* may be used for the instrumental, dative, ablative, genitive and locative singular feminine, and *amūsu* for the locative plural, all genders.

#### Bahubbihi Compounds (5)

A *bahubbihi* compound may be made of an infinitive (which drops its final *m*) or an action noun with the noun *kāno*,

"desire." The compound is used as an adjective expressing the desire to do the action of the infinitive :—

*upasamkamitukāmo (aham)* = " (I) desiring to approach "  
*taritukāma (purisa)* = " (a man) wishing to cross over "  
*gantukāma (manussa)* = " (a person) wishing to go "

With action noun :—

*dassanakāmo (so)* = " (he) wishing to see "

These compounds, like other *bahubbhis*, may be used in nominal sentences :—

*cirapatikā 'ham bhante bhagavantam dassanāya upasam-kamitukāmo* = "sir, I have long wished to go and see the fortunate one" (*cira-pati-kā* is a feminine noun meaning "since long", "a long time back"; here it may perhaps be explained as a *bahubbhi* with elision of final *o* in junction: *cirapatiko* > *cirapatik' āham*, as is done by the Commentary on the *Udāna*, p. 115)  
*so tumhākām dassanakāmo* = "he is desirous of seeing you," "he wishes to see you."

#### Futures without -i-, etc.

In forming their future stems some verbs add the suffix *ss* directly to the root, instead of using the vowel *i* as a link (cf. Lesson 10). In the case of roots ending in consonants the junction with *ss*, not always regular, may make the forms hard to recognize. Among the verbs forming futures in this way are :—

<i>chid</i>	<i>chechhati</i>	( <i>d</i> + <i>ss</i> > <i>cch</i> ; <i>chindissati</i> is more usual)
<i>(ñ)ñā</i>	<i>ñassati</i>	
<i>(t)thā</i>	<i>thassati</i>	(root vowel shortened before double consonant)
<i>dā</i>	<i>dassati</i>	
<i>labh</i>	<i>lacchatī</i>	( <i>bh</i> + <i>ss</i> > <i>ch</i> ; <i>labhissati</i> also is used and probably more frequently)
<i>(s)su</i>	<i>sossati</i>	
<i>han</i>	<i>hañchatī</i>	(in the <i>Dīgha</i> only the irregular 1st person singular <i>āhañchan</i> is found)
<i>hū</i>	<i>hessati</i>	(in verse; change of stem: cf. aorist 3rd plural <i>ahesum</i> ).

Very rarely a suffix *h* (or *ih*) appears in place of *ss* (or *iss*). The inflections then begin with *i* instead of *a*: *hohisi* 2nd singular: "you will be" (in prose but perhaps poetic-portentous speech; *bhavissati* is the usual form).

(*d*)*dis* has the very irregular *dakkhiti* (*s* + *ss* > *kkh*), and more rarely the double form *dakkhissati* (for irregularity of root vowel cf. the aorist).

#### Auxiliary Verbs

Sometimes a verb meaning "to be" or a verb implying duration is used more or less as an auxiliary with a form (usually a participle) of another verb. A construction in which two verb forms are thus used as equivalent to a single verb is called "periphrastic". The usual definition of "periphrastic", according to European philologists, is that two verb forms "express a single verbal idea".<sup>1</sup> This seems imprecise, if only because it is hard to define a "single verbal idea" (which varies from language to language): Pali has a "desiderative" conjugation and can express the "idea" wish-to-do-the-action-of-the-verb in a single verb form and apparently as one "idea", hence the alternative constructions *is* + infinitive or *bahubbhi* in *-kāmo* + *hoti*, etc., would be "periphrastic". If, again, some periphrastic constructions are supposed to have a meaning such as "continuous action" which would not belong to the alternative single verb, then we seem to have two "verbal ideas" after all. It is this latter possibility of expressing nuances of meaning not given by a single verb which is of most interest here, however we define "periphrastic". It may suffice to speak of the use of certain verbs as "auxiliaries". The verbs concerned include, besides *as* and *hū* (*bhū*), *car*, *(t)thā*, *vatt*, and *vi-har*. We may compare with them also *ni-sid* and *ni-pad*.

as with a past participle emphasizes the meaning of "present perfect" of the latter. The 3rd person of the present tense, however, is not used in this way, except for the emphatic *atti* or *santi* at the beginning of a sentence, being omitted as

<sup>1</sup> Alternatively it is said that one verb is a mere auxiliary expressing "aspect", etc. This again is relative, varying from language to language, and it is extremely difficult in Pali to distinguish the uses of certain verbs as mere auxiliaries from parallel constructions where they retain their proper meanings.

ordinarily in nominal sentences. The 1st and 2nd persons also may be omitted when the corresponding pronoun is used.  
Examples :—

- niggahito si*, "you are refuted"  
(cf. also with p.p. in a *bahubbihi*: *katapuñño si*, "you have done well")
- kilanto smi*, "I am tired"
- so 'nhi etarahi . . . mutto*, "now I am freed"
- micchā patipanno tvam asi, aham asmi sañmā patipanno*,  
"you have proceeded wrongly, I have proceeded rightly"
- jit' amhā*, "we are beaten"
- vañcit' amhā*, "we are tricked"
- amhā āgatā*, "we have come"

With prounoun (no auxiliary) :—

- mayam . . . upasamkantā*, "we have come"
- pasanno aham*, "I have confidence" (*pasanna* is p.p. of (*p)pa-sid*)

The present participle of *as* is used in the same way, but it is also used as present participle of *hū* as auxiliary in the second type of usage described below :—

- satto . . . ithittam āgato samāno*, "a being . . . which has come to this world"
- so . . . pabbajito samāno*, "he . . . having gone forth"
- eke samanabrahmaya . . . pañham pūthā samānā*, "some priests and philosophers . . . having been asked a question"

The future (of *bhū* : *bhavissati*) is used in similar statements about future situations. For examples see the end of the first section on *hū* (*bhū*) below.

The optative of *as* is used when the statement is hypothetical, but it is more often used as optative of *hū* in the second type of usage discussed below. In this case the 3rd person also is used :—

- puriso . . . nisinno assa*, "a man might be seated"
- n' āssa kiñ ci . . . apphutam<sup>1</sup> assa*, "no part of it . . . would be unpervaded"

<sup>1</sup> P.P. of (*p)phar* (I), "to pervade."

A similar construction is used with a future passive participle, the perfective aspect being modified into a continuous or durative ("imperfective") aspect :—

- n' amhi kena ci upasumkamitabbo*, "I am not to be approached (visited) by anyone"—implying "not at any time."

It may be remarked that the main verb (participle) may be transitive or intransitive. In the former case the meaning is passive, in the latter active, just as in the case of the simple past participle (e.g. in the above examples : *mutto* is transitive and passive, *pabbajito* intransitive and active).

*hū* as auxiliary has two senses. Firstly the perfective aspect as in the case of *as*, but at any time, any point in time ("future-perfect", "past-perfect" = "pluperfect"). In this case the present tense of *hū* is usually a "historical" present expressing past time, hence whereas *as* as auxiliary expresses present time *hū* is used for past or future time. In dialogue and direct speech we find *as* as auxiliary, in narrative *hū* (and also as described below). The aorist tense of *hū* is less common in these constructions. The "historical present" is often a "continuous" tense expressing what was going on at the past time referred to (a common construction is : *tena kho pana samayena . . . p.p. + hoti*<sup>1</sup>). Otherwise it may express the "pluperfect": what had happened at that time, what had been done. Examples :—

- tena kho pana samayena Kūṭadanto . . . divāseyyam upagato hoti*, "at that time (expressed previously by aorists : *ekam samayam . . . avasari*,<sup>2</sup> etc.) Kūṭadanta . . . was having his siesta" ("was in his day-bed")
- tena kho pana samayena Jivako . . . tunhībhūto nisinno hoti*, "at that time (just expressed by *ahosi*) Jivaka . . . was sitting silently"
- tena kho pana samayena . . . Upavāṇo bhagavato purato thito hoti*, "at that time . . . Upavāṇa was standing in front of the fortunate one"

<sup>1</sup> The historical present *hoti* is often found in sentences beginning *tena . . . samayena*.

<sup>2</sup> Aorist of *ava-sar* (I), "approach," "go down to" (see Vocabulary 25).

*tena kho pana samayena Pāyāsi . . . ditthigatam uppannam hoti*, "at that time Pāyāsi . . . had had/had been of the opinion (literally: of P . . . the opinion had arisen)"—"pluperfect"

*tena kho pena samayena Niganṭho Nāṭaputto adhunā kālakato hoti*, "at that time the Niganṭha (=Jaina) Nāṭaputta<sup>1</sup> had just died" (*adhunā* = "now", "just now").

Aorist of *hū* (in all these cases the expression *tena . . . sama-yena* is absent):—

*dware . . . tālo thito ahosi*, "a . . . palm tree stood by the gate", "there was a . . . palm tree near the gate"

*attamanā ahesum*, "they were assured"

*anuyuttā ahesum*, "they submitted" (probably = they all went on submitting: continuous)

*tā* (lotus pools) . . . *citā ahesum*, "... were built (of bricks)" (continuous condition, not the action of building, which is expressed by a different verb in the preceding sentence: *māpesi*)

Imperative of *hū*:—

*upasamena . . . kumāro samannāgato hotu*, "may the prince be endowed . . . with calm" (again the durative aspect seems implied)

Future of *hū* (*bhū*) with the future passive participle of the main verb:—

*na dāni tena ciram jīvitabbam bhavissati*, "he hasn't long to live now," "he won't live much longer" (perfective aspect)

*maggo kho me gantabbo bhavissati*, "the road will have to be travelled by me," "I shall have had to travel along the road" (the latter version is probably more correct: in the context the speaker envisages that he will have become tired by the journey)

*kammām kho me kātabbam bhavissati*, "I shall have had to do some work"

<sup>1</sup> Presumably Mahāvīra, the founder of Jainism.

Secondly *hū* as auxiliary is used in general statements or "eternal truths", in passages of didactic or philosophical direct speech. Here the action referred to is such as would or may take place at any time given the conditions described, and we have one of the regular uses of the present tense. This construction alternates with the optative in hypothetical descriptions or analogies. Usually the passage where *hū* is used as auxiliary opens with the word *idha*, "in this connection," which sets the tone or aspect of the whole section of text—sometimes one of considerable length. Several such passages will be found in the reading passage in Exercise 22, with the present tense (except for the "perfect" *āha*, a form which in fact generally seems to stand for present or indefinite (general) time). It would be possible in such contexts to translate *idha* as "supposing" or "whenever" (introducing an example or hypothesis). Similar passages begin with *tatra*, "in this connection," with *hoti* itself (placed initially) or with the optative *siyā* :—

*idha . . . tapassī . . . parisuddho hoti*, "in this connection (supposing) . . . an ascetic (*tapassin*) . . . has become purified"

*idha . . . bhikkhunā kammaṇi katam hoti . . . maggo gato hoti*, "supposing . . . a monk has done some work . . . (or) has journeyed along a road"

*idha . . . satthā . . . pabbajito hoti . . . ananuppatto hoti . . . deseti*, "in this connection . . . a teacher . . . has gone forth . . . (but) has not attained . . . (yet) teaches" (this passage is followed by a quotation in direct speech in which such a teacher is reproached, and in which the two past participles are not accompanied by auxiliaries, being constructed in the 3rd person: cf. under *as above*)

*idha . . . seyyathā . . . evam apphutam hoti*, "in this connection . . . just as . . . so . . . has not been pervaded" (the *seyyathā* clause contains the optative *apphutam assa* quoted above under *as*)

*hoti . . . samayo yam . . . loko vivatati . . . ettāvatā kho . . . vivatto hoti*, "there is/there has been . . . a time when . . . the world evolves (note present tense) . . . so far . . . is evolved"

*siyā . . . na kho pana . . . evam . . . samuggāto hoti*, "it might be (that . . .), but . . . would not be suppressed . . . in this way" (followed by a counter statement concluding with a sentence beginning *api ca kho . . .* stating that it would be suppressed, however, by a different policy—the example is from the second reading passage in Exercise 19)

With the future passive participle of the main verb :—

*idha . . . bhikkhunā kammam kātabbam hoti . . . maggo gantabbo hoti*, "supposing . . . a monk has had to do some work . . . (or again) has had to travel along a road."

As present participle in this type of construction *samāna* is used :—

*tatra . . . satto . . . āgato samāno*, "in this connection . . . a being . . . (which) has come"

*car* is very rare as an auxiliary in the Pali Canon. In the *Dīgha Nikāya* there seems to be only one example :—

*santi hi . . . samanabrahmāna pāṇḍitā . . . vobhindantā maññe caranti*, "for no doubt there are . . . wise priests and philosophers . . . (who) go shooting (as it were)"

This need not be regarded as "periphrastic", nor *car* as an auxiliary, since the full meaning of *car*, "carry on," "go on a mission" can be understood.

(*ṭhā*) also need not be regarded as an auxiliary in the *Dīgha*, though like *car* it has a meaning conducive to close combination with another verb :—

*devī . . . dvārabāham ālambitvā attāhāsi*, "the queen . . . stayed/stopped/stood leaning/resting against the door-post (*dvārabāhi:ā*)" (*ālambitvā*, gerund, "leaning against," "resting on")

*Ānando . . . rodamāno attāhāsi*, "Ānanda . . . stood weeping"

*vatt* may be very close to *car* in meaning :—

*ko ime dhamme . . . samādāya vattati*, "who conducts himself/goes on conforming . . . to these customs?"

*vi-har* again has a durative meaning liable to combine with other actions. Its meaning, however, may fade into mere duration in certain combinations, making it then much more like a pure auxiliary than the above verbs. This use of *vi-har* is fairly frequent in all its tenses, usually with the gerund, but also with the present or past participle, of another verb :—

*so . . . paṭhamajjhānam upasampajja viharati*, "he . . . dwells having entered into the first meditation," "he remains in the first meditation" (here we may on the other hand regard the gerund *upasampajja* as a mere postposition meaning "in")  
*cetasā . . . pharitvā viharati*, "he dwells pervading . . . with his mind"

*anuyutto viharati*, "he lives practising (fasting and other forms of asceticism)"

*api pana tumhe . . . ekantasukham lokam jānam passam viharatha*, "but do you . . . live knowing, seeing the world as extremely happy?"

*bhikkhū Rājagahaṁ upanissāya viharanti*, "monks live depending on Rājagaha (for support)" (here as in the first example the gerund of *upa-ni-(s)sī* resembles a postposition)

*yathā aham subham vimokkham upasampajja vihareyyam*, "that I may live entered into/in glorious freedom"  
*upasampajja viharissati*, "he will live in"

*subham vimokkham upasampajja viharitum*, "to live in glorious freedom"

*ni-sid*, being durative, may enter into periphrastic constructions, as in the example given above :—

*tunhībhūto nisinno hoti*, "was sitting silently," — which, since *tunhībhūta* is p.p. of *tunhī-bhū*, "to be silent," may be regarded as a combination of three verb forms, a double periphrastic. Another example is :—

*puriso . . . vatthena sasīsam pārupitvā nisinno assa*, "a man . . . might be seated covered with a garment right over his head" ((*p*)*pa-ā-rup* (I\*) = "to cover", "to wear")

*ni-pad* likewise may enter into a periphrastic construction :—  
 so . . . *sasīsam pārupitvā nipajjeyya*, “he . . . might lie down covering his head”

## Vocabulary

## Verbs :—

<i>anu-mud</i> (I)	<i>anumodati</i>	approve, express appreciation
<i>abhi-nand</i> (I)	<i>abhinandati</i>	be pleased with (acc.), appreciate
<i>abhi-yā</i> (I)	<i>abhiyāti</i>	attack, invade
<i>ā-rabh</i> (I)	<i>ārabhati</i>	begin, initiate
<i>ā-han</i> (I)	<i>āhanati</i>	strike
<i>u(d)-chid</i> (III)	<i>ucchijjati</i>	annihilate
<i>kit</i> (I)	<i>tikicchati</i> (reduplication, see also Lesson 30)	cure (Ipv. 2 sing. : <i>tikicchāhi</i> )
(p) <i>pa-ā-vad</i> (I)	<i>pāvadati</i>	tell
(p) <i>pati-o-ruh</i> (I)	<i>paccorohati</i>	get down, alight
<i>pari-hā</i> (I)	<i>caus.</i>	
	<i>parihāpeti</i>	= bring to an end, rescind
<i>pes</i> (VII)	<i>peseti</i>	send, drive
<i>vand</i> (I)	<i>vandati</i>	salute, pay respect
<i>vas</i> (I)		caus. = make live with
<i>sam-vi-dhā</i> (I)	<i>sanvidahati</i>	arrange
<i>sam-(d)dis</i>		passive : <i>sandissati</i> = be seen, appear
<i>sam-u(d)-chid</i> (II)	<i>samucchindati</i>	abrogate, abolish

## Nouns :—

<i>adñigamo</i>	acquisition, getting
<i>anukampā</i>	compassion
<i>avilimṣā</i>	harmlessness, non-injuring
<i>ātañko</i>	sickness, fever
<i>ānisamso</i>	benefit
<i>ānubhāvo</i>	power, magnificence, might
<i>utthānam</i>	rising

<i>upalāpanam</i>	propaganda
<i>kiriya</i>	action
<i>kulo</i>	tribe
<i>cariyā</i>	conduct, way of life
<i>cetiyan</i>	shrine, pagoda
<i>thero</i>	elder monk
<i>dussam</i>	cloth
<i>nivesanam</i>	house, building
<i>patti</i> (fem.)	attainment
<i>pattiko</i>	pedestrian, infantryman
<i>parihāni</i> (fem.)	decrease, decline, loss
<i>passaddhi</i> (fem.)	calmness, tranquillity
<i>peto</i>	one who has passed away, dead man
<i>balam</i>	strength
<i>mahallako</i>	elder
<i>milatam</i>	palanquin, litter
<i>yuddham</i>	battle, war
<i>rattaññū</i> (masc.)	one of long standing, senior
<i>vasanam</i>	wearing
<i>vaso</i>	control
<i>vicayo</i>	discrimination
<i>vitatham</i>	untruth
<i>viriyam</i>	energy
<i>vuddhi</i> (fem.)	increase
<i>sacchikiriyā</i>	observation, experience
<i>sannipāto</i>	assembly
<i>sikkhāpadam</i>	training, (moral) rule, precept
<i>hiraññam</i>	gold (money)

## Adjectives :—

<i>akarañña</i>	impossible
<i>aparihāniya</i>	imperishable, leading to prosperity
<i>appatta</i>	unobtained
<i>abbhantara</i>	internal, home
<i>ārāññaka</i>	forest
<i>āroga</i>	well
<i>kīdisa</i>	like what ?, of what sort ?
<i>kusīta</i>	indolent, lazy
<i>paññatta</i>	authorized, customary

<i>pātikānkhā</i>	probable
<i>pesala</i>	congenial
<i>ponobhavika</i>	leading to rebirth
<i>bahula</i>	frequent, abundant (at end of compound = fond of, cultivating, devoted to)
<i>bāhira</i>	external, foreign
<i>bhañḍu</i>	shaven-headed
<i>mithu</i>	opposed
<i>yāvataka</i> (fern. -ikā)	as far as, as many as
<i>ratta</i>	coloured
<i>samagga</i>	united, unanimous
<i>sāpekha</i>	wishing for, desiring, preferring

## Pronouns :—

<i>ekameka</i>	each one
<i>pubba</i>	former

## Gerunds :—

<i>upanissāya</i> ( <i>upa-ni-(s)sī</i> )	depending on
<i>okkassa</i> ( <i>o-</i> ( <i>k)kass</i> (VII))	having dragged down, having dragged away
<i>nisajja</i> ( <i>ni-sid</i> )	having sat down
<i>pasayha</i> ( <i>((p)p)a-sah</i> (I))	having forced

## Infinitive :—

<i>daiṭhūm</i> ((d)dis)	to see
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## Indeclinables :—

<i>aññatra</i>	except for (is also constructed with the dative)
<i>abhiñham</i>	frequently
<i>ko pana vādo</i>	how much more (so), not to speak of
<i>nānā</i>	variously
<i>pure</i>	before, in advance, at first
<i>yāvakīvam</i>	as long as

## EXERCISE 24

Passages for reading :—

1. evam me sutam. ekam samayam bhagavā Rājagahe viharati Gijjhakūte pabbate. tena kho pana samayena rājā Māgadho Ajātasattu Vedehiputto<sup>1</sup> Vajji abhiyātukāmo hoti. so evam āha : āhañch' ime Vajji evam̄mahiddhike evam̄mahānubhāve, ucchecchāmi Vajji vināsessāmi Vajji anayavyasanam āpādēssāmi Vajji ti.

atha kho rājā Māgadho Ajātasattu Vedehiputto Vassakāram brāhmaṇam Magadhamahāmattam āmantesi : ehi tvam̄ brāhmaṇa yena bhagavā ten' upasam̄kama, upasam̄kamitvā mama vacanena bhagavato pāde sirasā vandāhi, appābādham appātañkam lahuṭhānam balaṁ phāsuvihāram puccha : rājā bhante Māgadho Ajātasattu Vedehiputto bhagavato pāde sirasā vandati, appābādham appātañkam lahuṭhānam balaṁ phāsuvihāram pucchatī ti, evaṁ ca vadēhi : rājā bhante Māgadho Ajātasattu Vedehiputto Vajji abhiyātukāmo. so evam āha : āhañch' ime Vajji evam̄mahiddhike evam̄mahānubhāve, ucchecchāmi Vajji vināsessāmi Vajji anayavyasanam āpādēssāmi Vajji ti ; yathā ca te bhagavā vyākaroti tam sādhukam uggahetvā mamaṁ āroceyyāsi, na hi tathāgatā vitathām bhaṇantī ti.

evaṁ bho ti kho Vassakāro brāhmaṇo Magadhamahāmatto rañño Māgadhassa Ajātasattussa Vedehiputtassa paṭissutvā, bhaddāni bhaddāni yānāni yojāpetvā, bhaddam yānam abhirūhitvā, bhaddehi bhaddehi yānehi Rājagahamhā niyyāsi, yena Gijjhakūṭo pabbato tena pāyāsi, yāvatikā yānassa bhūmi yānenā gantvā yānā paccorohitvā pattiko va yena bhagavā ten' upasam̄kami, upasam̄kamitvā bhagavatā saddhim sammodi, sammodaniyam kathām sārāniyam vītisāretvā ekaṁtamā nisidi. ekaṁntām nisinnō kho Vassakāro brāhmaṇo Magadhamahāmatto bhagavantam etad avoca : rājā bho Gotama Māgadho Ajātasattu Vedehiputto bhote Gotamassa pāde sirasā vandati, appābādham appātañkam lahuṭhānam balaṁ phāsuvihāram pucchatī. rājā bho Gotama Māgadho

<sup>1</sup> Son of Bimbisāra, reigned — 494 to — 469. Started Magadha decisively on its imperial career by his conquest of the Vajji republic in — 483, about three years after the events of the present narrative. The Vajji republic lay to the north of the Ganges, which formed the frontier between it and Magadha.

Ajātasattu Vedehiputto Vajjī abhiyātukāmo. so evam āha : āhañc' ime Vajjī evam̄mahiddhike evam̄mahānubhāve, ucchechchāmi Vajjī vināsessāmi Vajjī anayavyasanam̄ āpā-dessāmi Vajjī ti.

Tena kho pana samayena āyasmā Ānando bhagavato piṭhitō thito hoti bhagavantam̄ vijamāno. atha kho bhagavā āyasman-tam̄ Ānandam̄ āmantesi : kin ti te Ānanda sutam̄, Vajjī abhiñ-ham sannipātā sannipātabahulā ti. sutam̄ me tam̄ bhante Vajjī abhiñham sannipātā sannipātabahulā ti. yāvakīvañ ca Ānanda Vajjī abhiñham sannipātā sannipātabahulā bhavissanti, vuddhi yeva Ānanda Vajjinam̄ pātiñkākhā no parihāni. kin ti te Ānanda sutam̄, Vajjī samaggā sannipatanti samaggā vuṭṭha-hanti samaggā Vajjikaraṇiyāni karonti ti. sutam̄ me tam̄ bhante Vajjī samaggā sannipatanti samaggā vuṭṭhahanti samaggā Vajjikaraṇiyāni karonti ti. yāvakīvañ ca Ānanda Vajjī samaggā sannipatissanti samaggā vuṭṭhahissanti samaggā Vajjikaraṇiyāni karissanti, vuddhi yeva Ānanda Vajjinam̄ pātiñkākhā no parihāni. kin ti te Ānanda sutam̄ Vajjī appaññattam̄ na paññāpenti, paññattam̄ na samucchindanti, yathā paññatte porāne Vajjidhamme samādāya vattantī ti. sutam̄ me tam̄ bhante Vajjī appaññattam̄ na paññāpenti, paññattam̄ na samucchindanti, yathā paññatte porāne Vajjidhamme samādāya vattantī ti. yāvakīvañ ca Ānanda Vajjī appaññattam̄ na paññāpessanti, paññattam̄ na samucchindissanti, yathā paññatte porāne Vajjidhamme samādāya vattissanti, vuddhi yeva Ānanda Vajjinam̄ pātiñkākhā no parihāni. kin ti te Ānanda sutam̄ Vajjī ye te Vajjinam̄ Vajji-mahallakā te sakkaronti garukaronti mānenti pūjenti tesañ ca sotabbam̄ maññānti ti. sutam̄ me tam̄ bhante Vajjī ye te Vajjinam̄ Vajjimahallakā te sakkaronti garukaronti mānenti pūjenti tesañ ca sotabbam̄ maññānti ti. yāvakīvañ ca Ānanda Vajjī ye te Vajjinam̄ Vajjimahallakā te sakkarissanti garukaris-santi mānessanti pūjessanti tesañ ca soiabbam̄ maññissanti, vuddhi yeva Ānanda Vajjinam̄ pātiñkākhā no parihāni. kin ti te Ānanda sutam̄ Vajjī yā tā kulitthiyo kulakumāriyo tā na okkassa pasayha vāsentī ti. sutam̄ me tam̄ bhante Vajjī yā tā kulitthiyo kulakumāriyo tā na okkassa pasayha vāsentī ti. yāvakīvañ ca Ānanda Vajjī yā tā kulitthiyo kulakumāriyo tā na okkassa pasayha vāsessanti, vuddhi yeva Ānanda Vajjinam̄ pātiñkākhā

no parihāni. kin ti te Ānanda sutam̄ Vajjī yāni tāni Vajjinam̄ Vajjicetiyāni abbhantarāni c' eva bāhirāni ca tāni sakkaronti garukaronti mānenti pūjenti tesañ ca dinnapubbam̄ katapubbam̄ dhammikam̄ balim̄ no parihāpentī ti. sutam̄ me tam̄ bhante Vajjī yāni tāni Vajjinam̄ Vajjicetiyāni, abbhantarāni c' eva bāhirāni ca, tāni sakkaronti garukaronti mānenti pūjenti, tesañ ca dinnapubbam̄ katapubbam̄ dhammikam̄ balim̄ no parihāpentī ti. yāvakīvañ ca Ānanda Vajjī yāni tāni Vajjinam̄ Vajjicetiyāni, abbhantarāni c' eva bāhirāni ca, tāni sakkaris-santi garukarissanti mānessanti pūjessanti, tesañ ca dinna-pubbam̄ katapubbam̄ dhammikam̄ balim̄ no parihāpessanti, vuddhi yeva Ānanda Vajjinam̄ pātiñkākhā no parihāni. kin ti te Ānanda sutam̄ Vajjinam̄ arahantesu dhammikarakkhāvara-nagutti susamvihitā, kin ti anāgatā ca arahanto vijitam̄ āgaccheyyūm̄ āgatā ca arahanto vijite phāsum̄ vihareyyun ti. sutam̄ me tam̄ bhante Vajjinam̄ arahantesu dhammikarakkhāvaraṇagutti susamvihitā, kin ti anāgatā ca arahanto vijitam̄ āgaccheyyūm̄ āgatā ca arahanto vijite phāsum̄ vihareyyun ti. yāvakīvañ ca Ānanda Vajjinam̄ arahantesu dhammikarakkhāvaraṇagutti susamvihitā bhavissati, kin ti anāgatā ca arahanto vijitam̄ āgaccheyyūm̄ āgatā ca arahanto vijite phāsum̄ vihareyyun ti, vuddhi yeva Ānanda Vajjinam̄ pātiñkākhā no parihāni ti.

atha kho bhagavā Vassakāram̄ brāhmaṇam̄ Magadhamahā-mattañ āmantesi : ekam idāham brāhmaṇa samayañ Vesāli-yam<sup>1</sup> viharāmi Sārandade cetiye, tatrāham Vajjinam̄ ime satta aparihāniye dhanme desesim̄, yāvakīvañ ca brāhmaṇa ime satta aparihāniyā dhammā Vajjisū thassanti, imesu ca sattasu aparihāniyesu dhammesu Vajjī sandissanti, vuddhi yeva brāhmaṇa Vajjinam̄ pātiñkākhā no parihāni ti. evam̄ vutte Vassakāro brāhmaṇo Magadhamahāmatto bhagavantam̄ etad avoca : ekamekena pi bho Gotama aparihāniyena dhammena samannāgatānam̄ Vajjinam̄ vuddhi yeva pātiñkākhā no parihāni, ko pana vādo sattahi aparihāniyehi dhammehi. akaññiyā bho Gotama Vajjī raññā Māgadliena Ajātasattunā Vedehiputtena yadidam̄ yuddhassa aññatra upalāpanāya aññatra mithubhedāya. handa ca dāni mayam̄ bho Gotama gacchāma, bahukiccā mayam̄ bahukaraniyā ti. yassa dāni

<sup>1</sup> Vesāli : capital of the Vajjī republic.

tvām brāhmaṇa kālam maññasi ti. atha kho Vassakāro brāhmaṇo Magadhamahāmatto bhagavato bhāsitaṁ abhinanditvā anumoditvā uṭṭhāy' āsanā pakkāmi.

atha kho bhagavā acirapakkante Vassakāre brāhmaṇe Magadhamahāmatte āyasmantam Ānandaṁ āmantesi : gaccha tvām Ānanda yāvatakā bhikkhū Rājagahaṁ upanissāya viharanti, te sabbe upaṭṭhānasālāyam sannipātēhi ti. evam bhante ti kho āyasmā Ānando bhagavato paṭissutvā yāvatakā bhikkhū Rājagahaṁ upanissāya viharanti te sabbe upaṭṭhāna-sālāyam sannipātētvā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam atthāsi, ekamantam thito kho āyasmā Ānando bhagavantam etad avoca : sannipatito bhante bhikkhusaṅgho, yassa dāni bhante bhagavā kālam maññasi ti.

atha kho bhagavā uṭṭhāy' āsanā yena upaṭṭhānasālā ten' upasamkami, upasamkamitvā paññatte āsane nisidi, nisajja kho bhagavā bhikkhū āmantesi : satta vo bhikkhave apari-hāniye dhamme desessāmī, tam suṇātha sādhukam manasi-karotha bhāsissāmī ti. evam bhante ti kho te bhikkhū bhagavato paccassosum. bhagavā etad avoca : yāvakīvañ ca bhikkhave bhikkhū abhiñham sannipātā sannipātabahulā bhavissanti, vuddhi yeva bhikkhūnam pāṭikaṅkhā no parihāni. yāvakīvañ ca bhikkhave bhikkhū samaggā sannipatissanti samaggā vuṭṭha-hissanti samaggā saṅghakaraniyāni karissanti, vuddhi yeva bhikkhave bhikkhūnam pāṭikaṅkhā no parihāni. yāvakīvañ ca bhikkhave bhikkhū appaññattam na paññāpessanti, paññattam na samucchindissanti, yathāpaññattesu sikkhāpadesu samādāya vattissanti, vuddhi yeva bhikkhave bhikkhūnam pāṭikaṅkhā no parihāni. yāvakīvañ ca bhikkhave bhikkhū ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitārā saṅgha-parināyakā te sakkarissanti garukarissanti mānessanti pūjes-santi tesañ ca sotabbañ maññissanti, vuddhi yeva bhikkhave bhikkhūnam pāṭikaṅkhā no parihāni. yāvakīvañ ca bhikkhave bhikkhū uppānāya tanhāya ponobhavikāya na vasam gacchanti, vuddhi yeva bhikkhave bhikkhūnam pāṭikaṅkhā no parihāni. yāvakīvañ ca bhikkhave bhikkhū āraññakesu senāsaneshu sāpekhā bhavissanti, vuddhi yeva bhikkhave bhikkhūnam pāṭikaṅkhā no parihāni. yāvakīvañ ca bhikkhave bhikkhū paccattam yeva satiṁ upaṭṭhāpessanti, kin ti anāgatā

ca pesalā sabrahmacārī āgaccheyyam āgatā ca pesalā sabrahmacārī phāsum vihareyyun ti, vuddhi yeva bhikkhave bhikkhūnam pāṭikaṅkhā no parihāni. yāvakīvañ ca bhikkhave ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandissanti, vuddhi yeva bhikkhave bhikkhūnam pāṭikaṅkhā no parihāni.

... apare pi kho bhikkhave satta aparihāniye dhamme desessāmī, tam suṇātha, sādhukam manasikarotha, bhāsissāmī ti. evam bhante ti te bhikkhū bhagavato paccassosum, bhagavā etad avoca : yāvakīvañ ca bhikkhave bhikkhū satisambojjhaṅgam bhāvessanti, dhammavicasambojjhaṅgam bhāvessanti, viriyasambojjhaṅgam bhāvessanti, pīti-sambojjhaṅgam bhāvessanti, passaddhisambojjhaṅgam bhāvessanti, samādhisambojjhaṅgam bhāvessanti, upekhāsambojjhaṅgam bhāvessanti, vuddhi yeva bhikkhave bhikkhūnam pāṭikaṅkhā no parihāni. yāvakīvañ ca bhikkhave ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandissanti, vuddhi yeva bhikkhave bhikkhūnam pāṭikaṅkhā no parihāni ...

tatra sudam bhagavā Rājagaha viharanto Gijjhakūṭe pabbate etad eva bahulam bhikkhūnam dhammim kathaṇ karoti : iti sīlam iti samādhi iti paññā, sīlaparibhāvito samādhi mahaphalo hoti mahānisamso, samādhiparibhāvitā paññā mahaphalā hoti mahānisamśā, paññāperibhāvitam cittam sammad eva āsavehi vimuccati, seyyathidam kāmāsavā bhavāsavā ditthāsavā avijjāsavā ti.

2. addasā kho bhikkhave Vipassī kumāro uyyānabhūmim niyyanto mahājanakāyam sannipatitam ; nānārattānañ ca dussānam milātañ kayiramānam. disvā sārathim āmantesi : kin nu kho so samma sārathi mahājanakāyo sannipatito ; nānārattānañ ca dussānam milātañ kayirati ti. eso kho deva kālakato nāmā ti. tena hi samma sārathi yena so kālakato tene ratham pesehi ti. evam devā ti kho bhikkhave sārathi Vipas-sissa kumārassa paṭissutvā yena so kālakato tene ratham pesesi. addasā kho bhikkhave Vipassī kumāro petam kālakatam. disvā sārathim āmantesi : kim panāyam samma sārathi kālakato nāmā ti. eso kho deva kālakato nāma : na dāni tañ dakkhini mātā vā pitā vā aññe vā nātisālohitā, so pi na dakkhi-

sati mātaran vā pitaram vā aññe vā nātisālohitē ti. kim pana samma sārathi aham pi marañadhammo marañam anatito, mam pi na dakkhīti devo vā devī vā aññe vā nātisālohitā, aham pi na dakkhissāmi devam vā devim vā aññe vā nātisālohitē ti. evañ ca deva mayañ c' amhā sabbe marañadhammā marañam anatitā. tam pi na dakkhīti devo vā devī vā aññe vā nātisālohitā. tvam pi na dakkhissasi devam vā devim vā aññe vā nātisālohitē ti. tena hi samma sārathi alañ dāñ ajja uyyānabhūmyā, ito va antepuram paccāniyyāhi ti. evañ devā ti kho bhikkhave sārathi Vipassissa kumārassa pañissutvā tato va antepuram paccāniyyāsi. tatra sudam bhikkhave Vipassi kumāro antepuragato dukkhī dummano pajjhāyati: dhir atthu kira bho jāti nāma, yatra hi nāma jātassa jarā paññāyissati, vyādhī paññāyissati, marañam paññāyissati ti.

... addasā kho bhikkhave Vipassi kumāro uyyānabhūmim niyyanto purisam bhañḍum pabbajitam kāsāyavasanam. disvā sārathinā āmantesi: ayam pana samma sārathi puriso kiñ kato, sisam pi 'ssa na yathā aññesam, vatthāni pi 'ssa na yathā aññesan ti. eso kho deva pabbajito nāmā ti. kim pan' eso samma sārathi pabbajito nāmā ti. eso kho deva pabbajito nāma: sādhu dhammadcariyā sādhu samacariyā sādhu kusalakiriyā sādhu puññakiriyā sādhu avihimsā sādhu bhūtānu-kampā ti. sādhu kho so samma sārathi pabbajito nāma sādhu hi samma sārathi dhammadcariyā sādhu samacariyā sādhu kusalakiriyā sādhu puññakiriyā sādhu avihimsā sādhu bhūtānu-kampā. tena hi samma sārathi yena so pabbajito tena rathāñ pesehi ti. evañ devā ti kho bhikkhave sārathi Vipassissa kumārassa pañissutvā yen<sup>o</sup> so pabbajito tena rathāñ pesesi. atha kho bhikkhave Vipassi kumāro tam pabbajitam etad avoca: tvam pana samma kiñ kato, sisam pi te na yathā aññesam, vatthāni pi te na yathā aññesan ti. aham kho deva pabbajito nāmā ti. kiñ pana tvam samma pabbajito nāmā ti. aham kho deva pabbajito nāma: sādhu dhammadcariyā sādhu samacariyā sādhu kusalakiriyā sādhu puññakiriyā sādhu avihimsā sādhu bhūtānu-kampā ti. sādhu kho tvam samma pabbajito nāma, sādhu hi samma dhammadcariyā sādhu samacariyā sādhu kusalakiriyā sādhu puññakiriyā sādhu avihimsā sādhu bhūtānu-kampā ti. atha kho bhikkhave Vipassi kumāro sārathim āmantesi: tena hi samma sārathi rathāñ

ādāya ito va antepuram paccāniyyāhi. aham pana idh' eva kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajissāmī ti. evañ devā ti kho sārathi Vipassissa kumārassa pañissutvā, rathāñ ādāya tato va antepuram paccāniyyāsi. Vipassi pana kumāro tatth' eva kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbaji.

3. idh' avuso bhikkhunā kammam kātabbam hoti. tassa evañ hoti — kammam kho me kātabbam bhavissati, kammam kho pana me karontassa kāyo kilamissati, handāham nipajjāmī ti. so nipajjati, na viriyam ārabhati appattassa pattiyyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. idam pañham kusitavatthum. puna ca param āvuso bhikkhunā kammam katam hoti. tassa evañ hoti — aham kho kammam akāsim, kammam kho pana me karontassa kāyo kilanto, handāham nipajjāmī ti. so nipajjati, na viriyam ārabhati... pe... idam dutiyam kusitavatthum. puna ca param āvuso bhikkhunā maggo gantabbo hoti. tassa evañ hoti — maggo kho me gantabbo bhavissati, maggām kho pana me gacchantassa kāyo kilamissati, handāham nipajjāmī ti. so nipajjati, na viriyam ārabhati... idam tatiyam kusitavatthum. puna ca param āvuso bhikkhunā maggo gato hoti. tassa evañ hoti — aham kho maggām agamāsim, maggām kho pana me gacchantassa kāyo kilanto, handāham nipajjāmī ti. so nipajjati, na viriyam ārabhati... idam catuttham kusitavatthum.

Translate into Pali :—

Now at that time in Sāketa<sup>1</sup> the wife of a moneylender had (present tense) an illness-of-the-head (which-had lasted-for-) seven-years (use suffix -ika). Many great, foremost-of-(all-) regions, doctors had come (but) could not make (her) well. They went (off) taking much gold.

Then Jivaka Komārabhacca entered Sāketa (and) asked people: "Who, I say, (is) ill? Whom (shall) I cure?" "This, O teacher, moneylender's wife has a seven-years-old head-illness. Go, teacher, cure the moneylender's wife." Then Jivaka

<sup>1</sup> A city in the kingdom of Kosala, North-West of Magadha.

approached the house of the moneylender, who was a householder, (and) having approached ordered the porter: "Go, I say, O porter, tell the moneylender's wife: A doctor, lady, (has) come; he wishes to see you." (Saying:) "Yes, teacher," the porter, having assented to Jivaka Komārabhacca, approached the moneylender's wife, (and) having approached said this to the moneylender's wife: "A doctor, lady, (has) come; he wishes to see you." "What sort, I say, porter, (of) doctor?" "Young, lady." "Enough! I say, porter; what use is a young doctor to me?<sup>1</sup> Many great, internationally-leading doctors have come (and) could not make (me) well. They went taking much gold."

Then the porter (returned to Jivaka for further instructions) . . . said this to the moneylender's wife: "The doctor, lady, has spoken (*āha*) thus: Don't now (*kira*) lady give anything in advance. When you have become (aorist) well (fem.), then (you) may give me what you wish." "Now I say, porter, let the doctor come."

## LESSON 25

### Derivation

It was mentioned in Lesson 1 that in theory all words are "derived" from roots, the roots being irreducible meaningful elements of the language. It may be noted here that the Buddhist theory of language (accepted by all Schools of Buddhism, though they differ on details) is that it is conventional (*vohāra*). Sounds in themselves are meaningless, but meanings are arbitrarily assigned to groups of sounds by social convention. Quite often these meanings change through usage (*rūlhi*). The Brahmanical (*Mimāṃsā*) tradition on the other hand holds that language (the Vedic language) is eternal and existed before men made use of it. It is clear that on the Buddhist view analysis and the setting up of roots, suffixes,

<sup>1</sup> *kim . . . karissati*, "what will/can he/it do?" means much the same as "what's the use of?"

and inflections is pure abstraction: there are no roots in reality, but we find it convenient to group words around them for descriptive purposes. Some Brahmanical grammarians likewise held that analysis is pure abstraction and that in reality only sentences exist.

The suffixes by the addition of which "derivation" takes place are also meaningful elements, but of a different kind and with much more general meanings (or "grammatical meanings": thus *-ta* is such a suffix, meaning "past participle", "completed action"). A third and last group of meaningful elements, still more general in meaning, is the inflections of verbs and nouns. In the case of verbs it is essential to learn the roots (or prefix + roots, i.e. "verbs") to which the manifold tense stems and participle stems belong, carrying the same meaning with only distinctions of time and mode. In the case of nouns, however, it is usually more convenient to learn the separate words without much attention to derivation, especially as the meanings of nouns derived from a common root are often widely divergent and it is these distinctions of meaning, rather than any similarity, which it is essential to discover and remember.

### Primary Derivation

The derivation of a stem directly from a root is called "primary" (*kita*) derivation, and nouns derived in this way are called primary nouns (*kitakanāma*). They include participles, gerunds, infinitives, the agent noun, action nouns, possessive nouns (the *kita* suffix *-in*) and a number of nouns having the suffix *-a* forming their stems. For theoretical purposes several distinct suffixes *-a* are assumed, since their "meanings" are distinct (thus one means "action noun"), or, in some cases, the process of derivation includes an alteration to the root. At least one of these must be noticed as yielding a group of words close to their roots in meaning and forming important nouns from them. To distinguish one suffix from another of the same form a fictitious addition, called an "exponent" (*anubandha*) is attached to it, being a letter not likely to cause confusion by any resemblance to another word or morpheme. A prefixed *n* is a common exponent, since no words begin with *n*. In the present group of words the suffix *-a* is labelled: *na*.

The words thus formed cannot stand alone, but only as the second members of compounds. When *na* is added a root must be strengthened (lengthened) as for the seventh conjugation (*vuddhi*: *a* > *ā*, *i* > *e*, *u* > *o*) ; if the root ends in *ā*, *y* is inserted between the root and the suffix. Thus from *kar* we have *-kāra*, "maker," "doer" (as in *kumbhakāro*, "potter") ; from *dā -dāya*, "giver." (Compare the action noun suffix *a*—no exponent—yielding, e.g., *-kara*—no root strengthening.) The suffix called *ra* requires the elision of the final consonant and proceeding vowel of the root. It is used, e.g., with *gam* and *jan*, yielding the words *-ga* and *-ja*. (The zero suffix which is added for example to the root *bhū* in forming *abhibhū* is called *kvi* (all of which is thus exponent). When *kvi* is added to a root ending in a consonant (e.g. *gam*, *han*) the final consonant is dropped : *ura-ga* (*urago* = "snake"), *sam-gha* (*samgho*).)

#### Secondary Derivation

If a new word is derived not directly from a root but secondarily from another word-stem the derivation is called "secondary" (*taddhita*). Nouns thus derived are called secondary nouns (*taddhitānāma*). The suffixes used are distinguished from the primary suffixes, though sometimes they coincide in form with these. Among the secondary nouns (or adjectives) are some possessives (some of those in *in* and all of those in *mant* and *vant*<sup>1</sup>), various numeral forms (ordinals, etc.), comparatives in *tara*, abstract nouns and a miscellaneous group. (A number of suffixes forming indeclinables also belong to secondary derivation.) Abstract and other secondary nouns are formed freely in Pali, in principle from any noun or adjective, and their derivation is an important feature of the grammar of the language as well as a useful source of vocabulary.

#### Abstract Nouns

Abstract nouns are formed by the addition of the suffixes *-tā* (always feminine) or *-ta(m)* (almost always neuter) to existing stems.

<sup>1</sup> These suffixes are known as *t* (*taddhita*) or *nt* (*kita*), *mantu*, and *vantu*, where *n* and *u* are exponents (the feminine suffix *-i* is also known as *i* by some grammarians, but others label it *ni* ; the feminine possessive is given as *inti*).

*devatā* ("deity", "any divine being"—whether "god" or "goddess") < *devo*  
*vepullatā* ("abundance") < *vepullam*  
*itthattām* ("this world", lit. "thus-ness") < *ittham*  
*nānattām* ("variety", "diversity") < *nānā*  
*mandattām* ("ineptitude") < *manda*  
*sattattām* ("existence", "being-hood") double abstract  
 < *sant* + *-tta* + *-ta*

#### Various Secondary Nouns (including Adjectives)

Other secondary nouns are formed by the suffixes *na* (i.e. *-a*, which if the stem already ends in *a* makes no change), *neyya* (i.e. *-eyya*), *(n)ika*,<sup>1</sup> *(n)iya*, *(n)aka*, *(n)ya*, *ima*, *ssa*, and others, with strengthening (lengthening, *vuddhi*) of the first vowel of the word. They are extremely common and a good many have occurred already in the exercises, being listed in the vocabularies as independent words. They may be nouns or adjectives. In the latter case the feminine form usually has its stem in *i*.

*akālika* ("timeless") < *a* + *kālo* + *(n)ika*  
*atthangika* ("having eight factors") < *attha* + *angam* + *(n)ika*  
*ākiñcaññām* ("nothingness") < *a* + *kim* + *cana* (= *ci*) + *(n)ya*  
*ānañcam* ("infinity") < *a* + *anto* + *(n)ya*  
*ānupubba* (feminine *ānupubbī*) ("systematic") < *anu-*  
*pubba* + *(n)a*  
*ābādhika* ("ill") < *ābādho* + *(n)ika*  
*āraññaka* ("living in the forest") < *araññam* + *(n)aka*  
*ārog Yam* ("health") < *a* + *rogo* + *(n)ya*  
*āsabha* (feminine : *āsabhī*) ("bold", lit. : "bull-like") < *usabho* ("bull") + *(n)a* (irregular *vuddhi*)  
*ehipassika* ("verifiable") < *ehi* ("come ! ") + *passa* ("see ! ") + *(n)ika*  
*opanayika* ("fruitful", lit. : "leading to") < *upanayo* + *(n)ika*  
*kāveyyam* ("poetry") < *kavi* + *(n)eyya*

<sup>1</sup> From here the exponents are enclosed in brackets.

*Kosinārako* ("inhabitant/citizen of *Kusinārā*") : suffix *(n)aka*

*gamma* ("vulgar") < *gāmo* + *(n)ya* (*ā* shortened before conjunct)

*gāravo* ("respect") < *garu* + *(n)a*

*gelaññam* ("illness") < *gilāna* + *(n)ya* (with assimilation, *ny* > *ññ*)

*cātummahābhūtika* ("compounded of the four elements") < *catu(r)* + *mahābhūtam* + *(n)ika*

*jānapado* ("countryman", "country dweller") < *janapado* + *(n)a*

*dāsavyam* ("slavery") < *dāso* + *vya*

*dhamma* (feminine: *dhammī*) ("doctrinal") < *dhammo* + *(n)ya* (with assimilation of *y* to *m*)

*negamo* ("burgher", "bourgeois", "town dweller") < *nigamo* ("town") + *(n)a*

*Pāṭaligāmīyo* ("inhabitant of *Pāṭaligāmo*") : suffix *(n)iya*

*pāśādika* ("lovely") < *pāśāda* + *(n)ika*

*ponobhavika* ("leading to rebirth") < *puna(r)* + *bhavo* + *(n)ika*

*majjhima* ("middling", "medium") < *majjha* + *ima*

*Māgadho* ("of Magadho", "Magadhan") < *Magadho* + *(n)a*

*Vāsetīho* ("descendant of *Vasiṭṭho*", "member of the V. clan") < *Vasiṭṭho* + *(n)a* (irregular change of *i* > *e*)

*viriyam*<sup>1</sup> ("energy") < *vīro* + *(n)ya* (or *(n)iya* according to some grammarians, but the best explanation appears to be by the junction *r* + *y* > *riy*, since the language tends to avoid such conjunct consonants)

*sandīṭṭhika* ("visible") < *sandīṭṭha* + *(n)ika*

*sāpateyyam* ("property") < *sa* ("own") + *pati* ("lord") + *(n)eyya*

*somanassam* ("joy") < *su* + *manas* + *ssa*

Sometimes the distinction of these derived words can be inferred only from the context. E.g. *Gotamo* (clan) = *Gotamo* (the ancestor of the clan) + *(n)a*.

<sup>1</sup> Usually written with the first *i* short, but it seems in fact to have been pronounced long. (In verse this word sometimes scans as only two syllables: *virīyam*; here the first *i* might be written short because a conjunct follows it, cf. Lesson 23.)

### Junction Consonants

A junction consonant is a non-morphological consonant appearing between two vowels in junction. Certain finals given in brackets in this book might be classed as morphological or non-morphological, the exact dividing line being arbitrary. (This bracketing system could be extended.) All are regarded as non-morphological in the medieval grammars, whereas here we have preferred to show some of them as if belonging to certain words by adding them in brackets in cases where only those, and not other junction consonants, appear regularly with these words. Examples are *u(d)*, *du(r)*, *puna(d)*, and *saki(d)*.

Usually hiatus between two vowels is avoided in close junction, and if vowel junction (by elision, etc.) is not made a junction consonant is inserted. These consonants include *t*, *d*, *m*, *y*, *r*.

*t* may appear after *tasmā* : *tasmātiha*

*d* may appear after *sammā*, with shortening of *ā* : *bahudeva* (see Vocabulary), *sammadaññā* (cf. *puna*, *saki*, above); it may also appear between two words in a compound : *aññadathu*

*m* may appear especially where a word is repeated, particularly in forming a compound : *ekameka*

*y* may appear after or before *i* (vowel > semi-vowel in junction with another vowel<sup>1</sup>) : *pariyā*, *nayidam*

*r* may appear instead of *y* in similar positions : *yathariva*

*v* may appear before *u* : *jānapadovutthāsi*.

(Very rarely, *h* appears before *e*: *hevam*—this should perhaps be taken as emphatic and as in fact the indeclinable *ha*, not a phonetic phenomenon).

### Avyayībhāva Compounds

Compounds used as adverbs are fairly common, and we have noted that *bahubbihi*s, like other adjectives, may be so used. Another form of compound, which is always indeclinable, is the *avyayībhāva* ("indeclinable-nature"). In these the first member is an indeclinable or a prefix, the second usually a noun, and the

<sup>1</sup> Cf. in Lesson 23 *te* > *ty*, *su* > *sv*, *iti* > *ity* > *icc*, etc.

compound functions as an indeclinable (cf. in English "along-side"). Whereas in a *tappurisa* or *kammadhāraya* the second member may be said to predominate, and the first to be subordinated to it, in an *avyayibhāva* it is the first member which predominates. The second (final) member regularly has the inflexion of the neuter nominative/accusative singular as indeclinable form.

With a prefix as first member we have for example :—

- ajjhattam* "internally" (*adhi* + *attan*, transferred to -*a* stem)
- atibālham* "too much"
- anulomam* "in natural order", "in normal order" (lit.: "along the hair"—*lomam* = "hair (of the body)")
- paccattam* "individually", "personally"
- paṭipaiham* "in the opposite direction", "the other way"
- paṭilomam* "in reverse order"

With an indeclinable as first member we have :—

- tiroपabbatam* "through a mountain" (*tiro* = "through": rarely used as a separate word)
- pacchābhāttam* "after the meal", "after eating"
- yathābalam* "according to one's ability"
- yathābhūtam* "as it really is", "according to nature"
- yathāmittam* "with one's friends"
- yāvajīvam* "as long as one lives", "all one's life"
- yāvadattham* "as much as one wants" (*d* is junction consonant).

#### Vocabulary

##### Verbs :—

<i>adhi-vas</i> (I)	causative <i>adhvāseti</i> = agree to stay (i.e. reside, put up, in = acc.), accept an invitation
<i>anu-(k)am</i> (I)	<i>anukkamati</i> walk along
<i>anu-(s)su</i> (V)	<i>anussunāti</i> hear of
<i>abhi-sam-budh</i> (III)	<i>abhisambujjhati</i> become enlightened, attain enlightenment

<i>ava-sar</i> (I) ( <i>ava</i> is an alternative form of the prefix <i>o</i> )	<i>avasarati</i>	go down to, approach
<i>ā-pucch</i> (I)	<i>āpucchatī</i>	ask leave (of absence)
<i>u(d)-yuj</i> (II)	causative <i>uyyojeti</i>	= dismiss
<i>u(d)-har</i> (I)	<i>uddharati</i>	dig up
<i>jar</i> (III)	<i>jīyati</i>	grow old
<i>nam</i> (I)	<i>namati</i>	bend, incline
<i>ni-gam</i> (I)	<i>nigacchati</i>	undergo, incur
<i>ni(r)-pac</i> (I)	<i>nippacati</i>	concot
<i>ni-vās</i> (VII)	<i>nivāseti</i>	dress
( <i>p</i> ) <i>pa-(k)khal</i> (VII)	<i>pakkhāleti</i>	wash
( <i>p</i> ) <i>paṭi-u(d)-ā-vatt</i> (I)	<i>paccudāvattati</i>	turn back again
( <i>p</i> ) <i>paṭi-u(d)-(t)thā</i> (I)	<i>paccutthāti</i>	rise
<i>pari-(g)gah</i> (V)	<i>parigganhāti</i>	occupy
( <i>p</i> ) <i>pa-hi</i> (V)	<i>pahināti</i>	send (aorist: <i>pāhesi</i> )
<i>mar</i> (III)	<i>mīyati</i>	die
<i>māp</i> (VII)	<i>māpeti</i>	build
<i>sam-har</i> (I)	<i>sanpharati</i>	gather
<i>sam-thar</i> (I)	<i>santharati</i>	strew, spread, carpet (the process is not clear, but appears to be a temporary but decorative floor covering)
<i>sam-(d)dis</i>	causative <i>sandasseti</i>	= instruct
<i>sam-(p)pa-hams</i> (VII)	<i>sampahānseti</i>	delight (transitive)
<i>sam-ā-dā</i>	causative <i>samādapeiti</i>	= exhort
<i>sam-u(d)-tij</i> (VII)	<i>samuttejeti</i>	excite, fill with enthusiasm
<i>sam-lakkh</i> (VII)	<i>sallakkheti</i>	observe
Nouns :—		
<i>adhikaraṇam</i>	case, affair	
<i>adhvāsanam</i>	acceptance of an invitation	
<i>anvayo</i>	inference	
<i>apāyo</i>	misery	
<i>abhisamayo</i>	insight	
<i>ambam</i>	mango fruit (usually neut.)	

<i>ambo</i>	mango tree (usually masc.)
<i>āvasathāgāram</i>	rest house, hostel (maintained by a local council as a public service)
<i>udakamani</i> (masc.)	
<i>uddāpo</i>	water-jar
<i>uddēko</i>	foundations
<i>upakkilesō</i>	sickness, vomiting
<i>kasāvam</i>	corruption
<i>kitti</i> (fem.)	astringent
<i>toraṇam</i>	fame
<i>thambho</i>	gateway
<i>duggati</i> (fem.)	column
<i>dussilo</i>	a bad fate, evil destiny
<i>dūto</i>	bad character
<i>nādo</i>	messenger
<i>nāmarūpam</i>	roar
<i>nirayo</i>	matter plus mind, sentient body (cf. Lesson 29)
<i>nissakanam</i>	purgatory
<i>nīvaraṇam</i>	escaping, leaving
<i>patibāho</i>	obstacle (there are five obstacles to escaping from mental attachment to the world : desire, aversion, stupidity, pride—i.e. concern about the opinion of others—and uncertainty)
<i>patthānam</i>	repulse, repelling
<i>pandurogo</i>	basis
<i>padakkhiṇā</i>	jaundice
<i>palīpo</i>	reverence, veneration, circumambulation
<i>pākāro</i>	
<i>pāto</i>	lamp
<i>phasso</i>	city wall, ramparts
<i>bilāro</i>	bag, package (of merchandise)
<i>bodhi</i> (fem.)	touch, contact
<i>bodhisatto</i>	cat
<i>bhitti</i> (fem.)	enlightenment
<i>bhedanam</i>	being (destined) for enlightenment, future Buddha, Bodhisattva
	wall
	opening

<i>muhuttam</i> (or masc.)	moment
<i>vanippatho</i>	trade
<i>vanam</i>	a wood
<i>vāhanam</i>	mount (animal or vehicle)
<i>vāhanāgāram</i>	stable, coach-house, mews
<i>vikāro</i>	disorder
<i>vinipāto</i>	ruin
<i>vipatti</i> (fem.)	failure
<i>vivaram</i>	hole
<i>saṭayatanam</i>	the six spheres (of the senses : five senses + the mind)
<i>sugati</i> (fem.)	good destiny
Adjectives :—	
<i>atikkanta</i>	surpassing
<i>anāgata</i>	(means also) future
<i>anupariyāya</i>	circling (-patho = the walk on top of a city wall)
<i>abhikkanta</i>	excellent
<i>abhiñña</i>	learned
<i>abhimukha</i>	facing
<i>avisārada</i>	diffident
<i>ulāra</i>	mighty
<i>ekamsa</i>	definite, decided, confident
<i>kevala</i>	entire, whole
<i>canda</i>	fierce, irascible
<i>jeguccha</i>	disgusting
<i>tādisa</i>	this sort (of)
<i>dubbalikaranya</i>	weakening
<i>nīca</i>	low, inferior
<i>paccuppanna</i>	present (time)
<i>paṭikkula</i>	distasteful, disagreeable
<i>pariya</i>	encompassing
<i>pāpaka</i>	bad
<i>bahu</i>	much, many
<i>majjhima</i>	middle, intermediate
<i>medhāvin</i>	intelligent
<i>visārada</i>	confident
<i>visuddha</i>	pure, clear

<i>vūpakaṭṭha</i>	withdrawn, secluded
<i>sabbasanthari</i>	entirely strewn, having complete carpeting
<i>sambahula</i>	many
<i>silavant</i>	virtuous, well conducted

## Past Participles :—

<i>nadita (nad)</i>	roared
<i>pasanna ((p)pā-sid I)</i>	confident in, trusting
<i>pīta (pā)</i>	drunk
<i>vipanna (vi-pad)</i>	failed, lacking, without
<i>samnūlha (sam-muh)</i>	bewildered

## Present Participle :—

<i>parināment</i> (causative of <i>pari-nam</i> )	digesting
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## Numeral :—

<i>caturāsti</i> (fem.)	eighty (inflected like <i>jāti</i> )
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## Gerunds :—

<i>paricca (pari-i)</i>	going to, going round, encompassing
<i>purakkhatvā (pura(s)-kar)</i> (the prefix <i>pura(s)</i> means "before")	facing

## Indeclinables :—

<i>ajjatanāya</i>	for to-day
<i>antamaso</i>	even
<i>kudā</i>	when?
<i>carahi</i>	therefore, then
<i>paṭigacc' eva</i>	as a precaution
<i>puratthā</i>	east
<i>yathābhīrantam</i>	according to one's pleasure, (as long) as one likes
<i>yāvatā</i>	as far as
<i>vinā</i>	without (precedes ins.)
<i>sādhū</i>	(also means) please

## EXERCISE 25

Passages for reading :—

1. atha kho bhagavā mahatā bhikkhusaṅghena saddhim yena Nālandā<sup>1</sup> tad avasari. tatra sudam bhagavā Nālandāyam viharati Pāvārikambavane. atha kho āyasmā Sāriputto<sup>2</sup> vena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhvādetvā ekamantam nisidi. ekamantam nisino kho āyasmā Sāriputto bhagavantam etad avoca: evampasanno aham bhante bhagavati na cāhu<sup>3</sup> na ca bhavissati na c' etarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyo 'bhiññataro yad idam sanibodhiyan ti.

ulārā kho te ayam Sāriputta āsabhi vācā bhāsitā, ekamso gahito sīhanādo nadito: evampasanno aham bhante bhagavanti na cāhu na ca bhavissati na c' etarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyo 'bhiññataro yad idam sambodhiyan ti. kin nu Sāriputta ye te ahesum atitam addhānam arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca veditā evamśilā te bhagavanto ahesum iti pī ti. evamdhāmā evampaññā evamvihāri evamvimuttā te bhagavanto ahesum iti pī ti. no h' etam bhante. kiṁ pana Sāriputta ye te bhavissanti anāgatam addhānam arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca veditā evamśilā te bhagavanto bhavissanti iti pī, evamdhāmā evampaññā evamvihāri evamvimuttā te bhagavanto bhavissanti iti pī ti. no h' etam bhante. kiṁ pana Sāriputta aham te etarahi araham sammāsambuddho cetasā ceto paricca vedito evamśilo bhagavā iti pī, evamdhāmā evampaññā evamvihāri evamvimutto bhagavā iti pī ti. no h' etam bhante. eth' eva hi te Sāriputta atitānāgata paccuppannesu arahantesu sammāsambuddhesu cetopariyañānam n' atti. atha kīñ carahi te ayam Sāriputta ulārā āsabhi vācā bhāsitā ekamso gahito sīhanādo nadito, evampasanno aham bhante bhagavati na cāhu na ca bhavissati na c' etarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyo 'bhiññataro yad idam sambodhiyan ti.

<sup>1</sup> A town about a league (*yojanam*) north of Rājagaha, later the site of the most famous Buddhist university.

<sup>2</sup> The Buddha's leading disciple, who seems to have been largely responsible for the systematic study of his master's doctrines. He predeceased the Buddha, dying at Nālandā shortly after the present episode.

<sup>3</sup> *aṭu*, 3rd singular "root" aorist of *hū* (see Lesson 30), "there was."

na kho nae bhante atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyaññānam atthi. api ca dhammanvayo vidito. seyyathā pi bhante rāñño paccantimam nagaram dalhuddāpam dalhapākāratoraṇam ekadvāram, tatr' assa dovāriko paññito viyatto medhāvī aññātānam nivāretā nātānam pavesetā. so tassa nagarassa samantā anupariyāyapatham anukkamamāno na passeyya pākārasandhim vā pākāravivaram vā antamaso bijāranissakkanamattam pi. tassa evam assa, ye kho keci olārikā paññā imam nagaram pavisanti vā nikhamanti vā, sabbe te iminā va dvārena pavisanti vā nikhamanti vā ti. evam eva kho me bhante dhammanvayo vidito. ye te bhante ahesum atītam addhānam arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalikarane, catusu satipaṭṭhānesu supatiṭṭhitacittā satta bojjhaṅge yathābhūtam bhāvetvā anuttaram sammāsambodhim abhisambujjhimsu. ye pi te bhante bhavissanti anāgataṁ . . . abhisambujjhissanti. bhagavā pi bhante etarahi . . . abhisambuddho ti . . .

atha kho bhagavā Nālandāyam yathābhīrantam viharitvā āyasmantam Ānandam āmantesi : āyām' Ānanda yena Pāṭaligāmo ten' upasam̄kamissāmā ti. evam bhante ti kho āyasmā Ānando bhagavato paccassosi. atha kho bhagavā mahatā bhikkhusam̄ghena saddhim yena Pāṭaligāmo tad avasari. assosum kho Pāṭaligāmiyā upāsakā bhagavā kira Pāṭaligāmaṁ anuppatto ti. atha kho Pāṭaligāmiyā upāsakā yena bhagavā ten' upasam̄kamīmsu, upasam̄kamitvā bhagavantam abhivādetvā ekamantam nīsidīmsu. ekamantam nīsinnā kho Pāṭaligāmiyā upāsakā bhagavantañ etad avocum : adhivāsetu no bhante bhagavā āvasathāgāran ti. adhivāsesi bhagavā tuñhibhāvena. atha kho Pāṭaligāmiyā upāsakā bhagavato adhivāsanam viditvā utṭhāyāśanā, bhagavantam abhivādetvā, padakkhiṇam katvā, yena āvasathāgāram ten' upasam̄kamīmsu, upasam̄kamitvā sabbasantharim āvasathāgāram santharitvā āsanāni paññāpetvā udakamanīm patiṭṭhāpetvā telappadipam āropetvā yena bhagavā ten' upasam̄kamīmsu, upasam̄kamitvā bhagavantam abhivādetvā ekamantam aṭṭhamsu. ekamantam ṭhitā kho Pāṭaligāmiyā upāsakā bhagavantam etad avocum : sabbasantharim santha-

tam bhante āvasathāgāram, āsanāni paññāttāni, udakamanīko patiṭṭhāpito, telappadipō āropito, yassa dāni bhante bhagavā kālam maññatī ti.

atha kho bhagavā nivāsetvā pattacivaram ādāya saddhim bhikkhusam̄ghena yena āvasathāgāram ten' upasam̄kamī, upasam̄kamitvā pāde pakkhāletvā āvasathāgāram pavisitvā majjhīmām thambham nissāya purathābhīmukho nīsidi. bhikkhusam̄gho pi kho pāde pakkhāletvā āvasathāgāram pavisitvā pacchimam bhittim nissāya purathābhīmukho nīsidi bhagavantam yeva purakkhatvā. Pāṭaligāmiyā pi kho upāsakā pāde pakkhāletvā āvasathāgāram pavisitvā puratthīmām bhittim nissāya pacchābhīmukhā nīsīdīmsu bhagavantam yeva purakkhatvā. atha kho bhagavā Pāṭaligāmiye upāsake āmantesi : pañc' ime gahapatayo ādinavā dussilassa sīlavipatti�ā. katame pañca. idha gahapatayo dussilo sīlavipanno pamādādhikaranam mahatīm bhogajānim nigacchati. ayam paṭhamo ādinavā dussilassa sīlavipatti�ā. puna ca param gahapatayo dussilassa sīlavipannassa pāpako kittisaddo abbhug-gacchati. ayam dutiyo ādinavā dussilassa sīlavipatti�ā. puna ca param gahapatayo dussile sīlavipanno yam yad eva parisam upasam̄kamati, yadi khattiyaparisam yadi brāhmaṇaparisam yadi gahapatiparisam yadi samanaparisam, avisārado upasam̄kamati mañkubhūto. ayam tatiyo ādinavā dussilassa sīlavipatti�ā. puna ca param gahapatayo dussilo sīlavipanno sammūlho kālam karoti. ayam catuttho ādinavā dussilassa sīlavipatti�ā. puna ca param gahapatayo dussilo sīlavipanno kāyassa bhedā param marañā apāyam duggatiṁ vinipātam nirayam upapajjati. ayam pañcamo ādinavā dussilassa sīlavipatti�ā. ime kho gahapatayo pañca ādinavā dussilassa sīlavipatti�ā.

pañc' ime gahapatayo ānisamsā sīlavato sīlasampadāya. katame pañca. idha gahapatayo sīlavā sīlasampanno appamādādhikaranam mahantam bhogakkhandham adhigacchati. ayam paṭhamo ānisamsō sīlavato sīlasampadāya. puna ca param gahapatayo sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchati. ayam dutiyo ānisamsō sīlavato sīlasampadāya. puna ca param gahapatayo sīlavā sīlasampanno yam yad eva parisam upasam̄kamati, yadi khattiyaparisam yadi brāhmaṇaparisam yadi gahapatiparisam yadi samanaparisam, visārado

upasam̄kamati amañkubhūto. ayam tatiyo ānisam̄so sīlavato sīlasampadāya. puna ca param gahapatayo silavā sīlasampanno asammūlho kālam karoti. ayam catuttho ānisam̄so sīlavato sīlasampadāya. puna ca param gahapatayo silavā sīlasampanno kāyassa bhedā param marañā sugatim saggam lokam̄ upapajjati. ayam pañcamo ānisam̄so sīlavato sīlasampadāya. ime kho gahapatayo pañca ānisam̄sā sīlavato sīlasampadāya ti. atha kho bhagavā Pātaligāmiye upāsake bahud eva rattim dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā uyyojesi, abhikkantā kho gahapatayo ratti, yassa dāni kālam maññathā ti. evam bhante ti kho Pātaligāmiyā upāsakā bhagavato paññuttvā uṭṭhāy' āsana bhagavantam abhivādetvā padakkhiṇam katvā pakkamīsu. atha kho bhagavā acirapakkantesu Pātaligāmyesu upāsakesu suññāgāram pāvisi.

Tena kho pana samayena Sunidha-Vassakārā Magadhamahāmattā Pātaligāme nagaram māpentī Vajjinam paṭibāhāya. Tena kho pana samayena sambahulā devatāyo sahass' eva Pātaligāme vatthūni pariggāhanti. yasmim padese maheśakkhā devatā vatthūni pariggāhanti, maheśakkhānam tattha raññam rājamahāmattānam cittāni namanti nivesanāni māpetum. yasmim padese majjhimā devatā vatthūni pariggāhanti, majjhimānam tattha raññam rājamahāmattānam cittāni namanti nivesanāni māpetum. yasmim padese nīcā devatā vatthūni pariggāhanti, nīcānam tattha raññam rājamahāmattānam cittāni namanti nivesanāni māpetum.

addasā kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena tā devatāyo sahass' eva Pātaligāme vatthūni pariggāhantiyo. atha kho bhagavā rattiyā paccūsasamayam pacūtthāya āyasmantam Ānandam āmantesi: ko nu kho Ānanda Pātaligāme nagaram māpetī ti. Sunidha-Vassakārā bhante Magadhamahāmattā Pātaligāme nagaram māpentī Vajjinam paṭibāhāyā ti.

seyyathā pi Ānanda devehi Tāvatimsehi saddhim mantetvā, evam eva kho Ānanda Sunidha-Vassakārā Magadhamahāmattā Pātaligāme nagaram māpentī Vajjinam paṭibāhāya. idhāhañ Ānanda addasam̄ dibbena cakkhunā visuddhena atikkantamānusakena sambahulā devatāyo sahass' eva Pātaligāme vatthūni pariggāhantiyo . . . nivesanāni māpetum. yāvatā

Ānanda ariyam āyatanañ yāvatā vanippatho idam agganganagaram bhavissati Pātaliputtam puṭabhedanam. Pātaliputtassa kho Ānanda tayo<sup>1</sup> antarāyā bhavissanti, aggo vā udakato vā mithubhedā vā ti.

atha kho Sunidha-Vassakārā Magadhamahāmattā yena bhagavā ten' upasam̄kamīsu, upasam̄kamitvā bhagavatā saddhim sammodimsu sammodaniyam kathāñ sārānīyam vītisāretvā ekamantam atthamsu. ekamantam ṛhitā kho Sunidha-Vassakārā Magadhamahāmattā bhagavantam etad avocum: adhivāsetu no bhavarñ Gotamo ajjatanāya bhattam saddhim bhikkhusamghenā ti. adhivāsesi bhagavā tuñhībhāvena.

atha kho Sunidha-Vassakārā Magadhamahāmattā bhagavato adhivāsanam viditvā yena sako āvasatho ten' upasam̄kamīsu upasam̄kamitvā sake āvasathe panītam khādaniyam bhojanīyam paṭiyādāpetvā bhagavato kālam ārocāpesum kālo bho Gotama niṭṭhitam bhattan ti.

2. atha kho bhikkhave Vipassi bodhisatto aparena samayena eko ganasmā vūpakaṭho vihāsi. aññen' eva tāni caturāsiti-pabbajitasahassāni agamāmsu, aññena Vipassi bodhisatto. atha kho bhikkhave Vipassissa bodhisattassa vāsupagatassa rahogatassa patisallinassa evam cetaso parivitakko udapādi: kicchāñ vatāyāñ loko āpanno, jāyati ca jīyati ca miyati ca cavati ca upapajjati ca. atha ca pan' imassa dukkhassa nissaranam na ppaññāti jarāmaranasssa, kudā ssu nāma imassa dukkhassa nissaranam paññāyissati jarāmaranassā ti.

atha kho bhikkhave Vipassissa bodhisattassa etad ahosi: kimhi nu kho sati jarāmaranam hoti, kimpaccayā jarāmaranati. atha kho bhikkhave Vipassissa bodhisattassa yonisomanasikārā ahu<sup>2</sup> paññāya abhisamayo: jātiyā kho sati jarāmaranam hoti, jātipaccayā jarāmaranati. atha kho bhikkhave Vipassissa bodhisattassa etad ahosi: kimhi nu kho sati jāti hoti, kimpaccayā jāti ti. atha kho bhikkhave Vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo: bhave kho sati jāti hoti, bhavapaccayā jāti ti. atha kho bhikkhave Vipassissa bodhisattassa etad ahosi: kimhi nu kho

<sup>1</sup> "Three"—see next Lesson.

<sup>2</sup> "There was"; "root" aorist of *hū*, see Lesson 30.

sati bhavo hoti, kimpaccayā bhavo ti. atha kho bhikkhave Vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo : upādāne kho sati bhavo hoti, upādānapaccayā bhavo ti. atha kho bhikkhave Vipassissa bodhisattassa etad ahosi : kimhi nu kho sati upādānam hoti, kimpaccayā upādānan ti. atha kho bhikkhave Vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo : tañhāya kho sati upādānam hoti, tañhāpaccayā upādānan ti. atha kho bhikkhave Vipassissa bodhisattassa etad ahosi : kimhi nu kho sati tañhā hoti, kimpaccayā tañhā ti. atha kho bhikkhave Vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo : vedanāya kho sati tañhā hoti, vedanāpaccayā tañhā ti. atha kho bhikkhave Vipassissa bodhisattassa etad ahosi : kimhi nu kho sati vedanā hoti, kimpaccayā vedanā ti. atha kho bhikkhave Vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo : phasse kho sati vedanā hoti, phassapaccayā vedanā ti. atha kho bhikkhave Vipassissa bodhisattassa etad ahosi : kimhi nu kho sati phasso hoti, kimpaccayā phasso ti. atha kho bhikkhave Vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo : sañyatanepaccayā phasso ti. atha kho bhikkhave Vipassissa bodhisattassa etad ahosi : kimhi nu kho sati sañyatananam hoti, kimpaccayā sañyatananam ti. atha kho bhikkhave Vipassissa bodhisattassa yonisomanasikārā ahu paññāva abhisamayo : nāmarūpe kho sati sañyatananam hoti, nāmarūpapaccayā salāyatananam ti. atha kho bhikkhave Vipassissa bodhisattassa etad ahosi : kimhi nu kho sati nāmarūpanam hoti, kimpaccayā nāmarūpanam ti. atha kho bhikkhave Vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo : viññāne kho sati nāmarūpam hoti, viññānapaccayā nāmarūpanam ti. atha kho bhikkhave Vipassissa bodhisattassa etad ahosi : kimhi nu kho sati viññānam hoti, kimpaccayā viññānanam ti. atha kho bhikkhave Vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo : nāmarūpe kho sati viññānam hoti, nāmarūpapaccayā viññānanam ti.

atha kho bhikkhave Vipassissa bodhisattassa etad ahosi : paccudāvattati kho idam viññānam nāmarūpamhā, nāparam gacchati. ettāvatā jāyetha vā jīyetha vā miyetha vā cavetha vā upapajjetha vā, yad idam nāmarūpapaccayā viññānam,

viññānapaccayā nāmarūpam, nāmarūpapaccayā salāyatanam, salāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā tañhā, tañhāpaccayā upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇam sokaparidevadukkhadornanassupāyāsā sambhavanti, evam etassa kevalassa dukkhakkhandhassa samudayo hoti. samudayo samudayo ti kho bhikkhave Vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhum udapādi nānam udapādi paññā udapādi vijjā udapādi āloko udapādi.

atha kho bhikkhave Vipassissa bodhisattassa etad ahosi : kimhi nu kho asati jarāmaraṇam na hoti, kissa nirodhā jarāmaraṇanirodho ti. atha kho bhikkhave Vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo : jātiyā kho asati jarāmaraṇam na hoti, jātinirodhā jarāmaraṇanirodho ti. atha kho bhikkhave Vipassissa bodhisattassa etad ahosi : kimhi nu kho asati jāti na hoti . . . nāmarūpanirodhā viññānanirodho, viññānanirodhā nāmarūpanirodhā, nāmarūpanirodhā sañyatananirodhā, sañyatananirodhā phassanirodhā, phassanirodhā vedanānirodho, vedanānirodhā tañhānirodho, tañhānirodhā upādānanirodho, upādānanirodhā bhavanirodhā, bhavanirodhā jātinirodhā, jātinirodhā jarāmaraṇam sokaparidevadukkhadornanassupāyāsā nirujjhanti, evam etassa kevalassa dukkhakkhandhassa nirodho hoti. nirodho nirodho ti kho bhikkhave Vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhum udapādi nānam udapādi paññā udapādi vijjā udapādi āloko udapādi.

Translate into Pali :—

Now at that time king Pajjota<sup>1</sup> had jaundice. Many great, internationally-leading doctors came and could not make (him) well. They took much gold and went. Then king Pajjota sent a messenger into the presence of king Māgadha Seniya Bimbisāra : "I have this sort (of) illness, let the king (*dovo*) please (put first) command Jivaka the doctor, he will cure me." Then king Bimbisāra commanded Jivaka : "Go, I say, Jivaka, to Ujjeni<sup>2</sup> and cure king Pajjota." "Yes, O king," Jivaka assented to king Bimbisāra, went to Ujjeni, approached king Pajjota,

<sup>1</sup> King of Avanti, western India.

<sup>2</sup> Capital of Avanti.

having approached and observed the disorder of king Pajjota said this to king Pajjota : " O king (place second), I will concoct ghee, the king (*devo*) will drink it." "(I) won't, I say, Jivaka. If (*yam*) it is possible for you to make (me) well without ghee, do it. Disgusting to me (is) ghee, distasteful."

Then Jivaka thought : " This sort (of) illness of this king (it) is not possible to make well without ghee. Suppose I concoct ghee (so that it has) astringent-colour, astringent-odour, astringent-taste." Then Jivaka concocted ghee with-various-drugs (so that it was) astringent-colour, astringent-odour, astringent-taste. Then Jivaka thought : " To this king ghee, when drunk (and) digesting, will give vomiting. This king (is) irascible (put first), he may have me killed. Suppose I ask for leave as a precaution." Then Jivaka approached king Pajjota and having approached said this to king Pajjota : " O king, we doctors, you know (*nāma*), at this sort (of) moment dig up roots, gather medicines. O king, please command at (loc.) the stables and gates : let Jivaka go by any mount he likes, let him go by any gate he likes, let him go any time (acc.) he likes, let him enter any time he likes."

## LESSON 26

### Numerals<sup>1</sup>

The numeral stem *ti*, " three," is inflected in three genders as follows, and used like an adjective :—

	Masculine	Neuter	Feminine
Nom.	<i>tayo</i>	<i>tiṇi</i>	<i>tisso</i>
Acc.			<i>tīhi</i>
Ins.			<i>tinnam</i>
Dat.			<i>tīhi</i>
Abl.			<i>tissannam</i>
Gen.			<i>tīhi</i>
Loc.	<i>tissu</i>		<i>tissu</i>

<sup>1</sup> See also Lessons 17, 18, and 20.

Of the remaining numerals, the following are inflected and used in the same way as *pañca*, " five " (see Lesson 17) :—

*cha(i)* six (the final *l* appears only in close junction as in compounds, e.g. *chalaṅga-*; it is assimilated to a following consonant; in certain compounds the form *sa(l)* is current)

<i>satta</i>	seven
<i>attha</i>	eight
<i>nava</i>	nine
<i>dasa</i>	ten
<i>ekādasa</i>	eleven
<i>dvādasa</i>	twelve
<i>telasu</i>	thirteen
<i>cuddasa</i>	fourteen
<i>pañnarasa</i>	fifteen
<i>solasa</i>	sixteen
<i>sattarasa</i>	seventeen
<i>atthādasa</i>	eighteen

The following numerals are used as nouns, they are feminine singular and are inflected like *jāti* (Lesson 20) :—

<i>vīsatī</i>	twenty
<i>satīhi</i>	sixty
<i>sattati</i>	seventy
<i>asīti</i>	eighty
<i>navuti</i>	ninety

The following are neuter nouns, they are usually inflected (in the singular) like other neuters in *a*, but may also be used undeclined in the stem form :—

<i>(t)timsa</i>	thirty	(usually <i>ti</i> in compounds)
<i>cattārīsa</i>	forty	(also found in a feminine form <i>cattārīsā</i> inflected like <i>kathā</i> : Lesson 17)
<i>paññāsa</i>	fifty	(also <i>-ā</i> feminine).

The remaining intermediate numbers are compounds having the usual inflections of the last member :—

<i>ekūnavīsatī</i>	19	( <i>ekūna</i> = one less than-) ( <i>ekūnapaññāsa</i> 49)
<i>ekavīsatī</i>	21	( <i>ekanavuti</i> 91, and <i>ekatīmsa</i> against the usual doubling)
<i>dvāvīsatī</i>	22	( <i>dvāsatīhi</i> 62, but <i>dvattīmsa</i> 32 and <i>dvecattārīsa</i> 42)
<i>tevīsatī</i>	23	( <i>tettīmsa</i> 33)
<i>catuvīsatī</i>	24	( <i>caturāsīti</i> 84, <i>catucattārīsa</i> 44)
<i>pañcavīsatī</i>	25	
<i>chavīsatī</i>	26	( <i>chattīmsa</i> 36 with doubling of the <i>t</i> )
<i>sattavīsatī</i>	27	
<i>atthavīsatī</i>	28	( <i>atthasatīhi</i> 68)
<i>ekūnatīmsa</i>	29	

Numerals which are nouns are generally used appositionally in the same case (but singular) as the noun they refer to (cf. *sata* and *sahassa*, Lesson 17). They may also form compounds with these nouns.

#### Fractions :—

*addho* (masc. or adjective, also spelt *addho*) "half" :—

*adḍhayojanam*, "half a league"

*upaddha* (adjective or neuter) "half" :—

*upaddham divasam*, "half a day"

*upaddhapatham*, "halfway" (adverb)

—"and a half" is expressed by prefixing *addha-* to the next higher numeral :—

(*diyaddho*, "one and a half," not found in *Dīgha*)

*addhateyya*, "two and a half"

(*addhuddha*, "three and a half," only in later texts)

(the rest are regular)

*addhateṭasa*, "twelve and a half"

—for other fractions the ordinals are used, and they may be compounded with *bhāgo*, "part" :—

*catuttha*, "a quarter"

*catutthabhāgo*, "one fourth," "a quarter"

(On *satam* and *sahassam* see Lesson 17.)

The formation of numerals above 100 is somewhat fluid, and may be illustrated by the following examples.

101-199 may be formed by making compounds in which the odd amount is prefixed to the hundred, just as in 21, etc., the units are prefixed to the tens. Often, however, the word specifying what is enumerated is inserted between the odd amount and the hundred :—

*satthivassasata* 160 years  
(*chasatthisata* 166—not in the *Dīgha*)

Alternatively the odd amount may follow the hundred as a separate word, followed by *ca*, "and," as connective (this method is rare in prose and may be characterized as poetic and elevated).

200, etc., are generally expressed by two words (note agreement : *tīṇi*, etc., neuter) :—

*dve satāni* 200  
*tīṇi satāni* 300  
*cattāri satāni* 400  
*pañca satāni* 500

Here also compounds may be formed, though the simple compound seems rare and probably does not occur in the *Dīgha* (it would be liable to confusion if singular collective or part of a larger compound : *dvisata* = 102 or 200, though *dvisatāni* would be clear). Frequently a construction with *-matta* ("measure") is used, including the objects enumerated (cf. the preceding paragraph) as follows :—

*timattāni paribbājakasatāni* "300 wanderers"

201, etc., may be formed like 101, etc., as a compound including a compound for the hundreds or as separate groups of words joined by *ca*. In the former case the regular construction is of the type :—

*vīsatitivassasata-<sup>1</sup>* "320 years"  
*cattārīsachābbassasata-<sup>1</sup>* "640 years"

<sup>1</sup> The examples quotable from the *Dīgha* are in larger compounds (*bahubbhis*), e.g. : *vīsatitivassasatāyukā puttā*, "sons having a life of 320 years." In independent compounds in *-sata* we would expect the plural *-satāni*.

For 250, etc., there is a special construction using the fraction *addha* and the next higher hundred (cf. "two and a half" above) :—

*addhateyyavassasatāni* "250 years"

1,001, etc., may be formed in the same ways as 101, etc. Note for example :—

*addhateyyavassasahassāni* "2,500 years"

2,000, etc., are formed like 200, etc. :—

*dve sahassāni* 2,000

—or in compound form *dvevassasahassa-*

*cattāri sahassāni* 4,000

One also finds a continuing reckoning by hundreds above 1,000 :—

*saddhim timsamattehi paribbājakasatehi* "with 3,000 wanderers"

*addhatelasāni bhikkhusatāni* "1,250 monks"

Through the ten thousands we have :—

*vīsatī bhikkhusahassāni* "20,000 monks" (may also be written in compound with *vīsatī*)

*timsa bhikkhusahassāni* "30,000 monks"

*cattārīsa bhikkhusahassāni* "40,000 monks"

*satīhi bhikkhusahassāni* "60,000 monks"

*satīti vassasahassāni* "70,000 years"

*asīti vassasahassāni* "80,000 years"

(these may all be written as compounds, with plural inflection).

Likewise the intermediate numbers :—

*dvecattārīsa nāgasahassāni* "42,000 elephants"

*caturāsīti itthisahassāni* "84,000 women"

*caturāsītināgasahassāni* "84,000 elephants"

100,000 is *satasahassam*, which is used like *satam* and *sahassam* and like them is prominent in reckoning (1,000,000 is not prominent, being merely ten hundred thousands). Higher

numbers are formed in the same way as between 1,000 and 100,000 :—

*atthasatthibhikkhusatasahassam* (N.B. singular) "168,000 monks"

*cuddasa satasahassāni satīhi ca sahassāni cha ca satāni*  
1,460,600

*catuvīsatī satasahassāni* 2,400,000

*asīti bhikkhusatasahassāni* "8,000,000 monks"

If such compounds are used as adjectives (*n*i<sup>ka</sup>) may be added.

The ordinals not yet given are usually formed by adding the suffix *ma* (fem. *mī*) to the cardinals. Sometimes the cardinals themselves are used with ordinal meaning.

Miscellaneous numeral expressions :—

"more than": *paropanñāsa(m)*, "more than fifty"

"many": *aneka* either compounded or *anekāni satāni*, etc.

The pronoun *katama*, "which?", "which one?", usually introduces an enumeration with explanations.

*kati*, "how many?", is inflected in the plural only like an adjective in *i*, but the nominative-accusative is *kati* for all genders.

"times": *sakim* or *sakid eva* "once" or  
"only once"  
*dvikkhattum* "twice"  
*tikkhattum* "three times"  
*chakkhattum* "six times"  
*katikkhattum* "how many times?"

"fold," *tividha* "triple", "threefold"  
etc.:

*dvidhā* (ind.) "in two" (division)  
*sattadhā* (ind.) "in seven"  
multiples: *dugunam* (or *dvi-*) "double"  
*catugguṇa* "fourfold", "quadruple" (e.g. four thicknesses).

Distributive numbers ("x each") are formed by simple repetition (*āmen̄dita*).

The full declension of *ubho*, "both," is :—

Nominative and accusative	<i>ubho</i>
Instrumental	<i>ubhohi</i>
Dative	<i>ubhinnam</i>
Ablative	<i>ubhohi</i>
Genitive	<i>ubhinnam</i>
Locative	<i>ubhosu</i>

(Note also *ubhato*, "on both sides")

### Digu Compounds

The last of the six classes of compound (cf. Lesson 13) is the *digu*,<sup>1</sup> which may be regarded as a sub-variety of the *kammadhāraya*. Here the first member is a numeral, the second a noun, and the compound functions as a noun (cf. in English "twelvemonth"). The compound may be either a neuter singular (collective) noun or a plural (individual) of the gender of the second member (cf. the *dvanda*, Lesson 15). As collectives we have for example :—

*catuddisam*, "the four directions" (*catu(r)* + *disā*)

*saṭṭayatanam*, "the six spheres," "the six senses"  
(*cha(l)/sa(l)* + *āyatanam*)

*sattāham*, "seven days," "a week"

As plural with unchanged gender we have :—

*catuddisā*, "the four directions"

### Past Participle Active

Past participles which are active (of either transitive or intransitive verbs) are formed by the addition of two suffixes, usually to the same form of the root as is used in the ordinarily passive past participle. Very few of them are used. Like other participles they may be used either as verbs or as adjectives. In the former construction they take an agent in the nominative and may take a patient in the accusative.

<sup>1</sup> *digu* = *du* + *go* ("cow": cf. Lesson 29), an example of the class. It means "a two-cow", "a pair of cows", and may be explained as *dve gāvo* (*gāvo* is the plural of *go*).

The less infrequent suffix is *tāvin*, which is inflected like other stems in *in* :—

<i>bhuj</i>	<i>bhuttāvin</i>	having eaten, who has eaten
<i>vi-ji</i>	<i>vijitāvin</i>	who has conquered, who had conquered

The suffix *tavant(u)* may be considered as the possessive suffix *vani(u)* (whose declension it follows) added to the past participle in *ta*<sup>1</sup> :—

<i>vas</i>	<i>vusitavant</i>	who has lived (well)
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(this appears to be the only example in regular use; it has a special meaning, applying to the life of monks; it is always an adjective).

Example of construction with patient :—

*gahapatissa . . . bhojanam bhuttāvissa . . .*, "of a householder . . . who has eaten a meal . . ."

### Vocabulary

#### Verbs :—

<i>anu-kamp</i> (I)	<i>anukampati</i>	be compassionate, have compassion (acc.)
<i>anu-bandh</i> (I)	<i>anubandhati</i>	follow
<i>anu-budh</i> (III)	<i>anubujjhati</i>	understand
<i>apa-lok</i> (VII)	<i>apaloketi</i>	take leave, give notice
from the noun	<i>udāneti</i>	speak with exaltation, speak with joy

*udānam*, cf.

Lesson 28 on  
denomina-  
tives

<i>u(d)-ā-har</i> (I)	<i>udāharati</i>	speak, say, promulgate
<i>upa-nam</i> (I)	<i>upanāmeti</i>	causative = offer, serve (dat. of person and acc. of thing)
<i>upa-sam-har</i> (I)	<i>upasamharati</i>	visualize as, imagine as (2 acc's.)
<i>o-lup</i> (II)	<i>olumpeti</i>	causative = scrape off
<i>o-lok</i> (VII)	<i>oloketi</i>	look at
<i>ni(r)-pat</i> (I)	<i>nippatati</i>	flee
<i>ni-vatti</i> (I)	<i>nivatteti</i>	causative = turn back (transitive)

<sup>1</sup> The past participle suffix is sometimes labelled *ta*, or in our notation *(h)ta*.

(p)pa-kās (I)	(pakāsati, shine : poetic only, and not in the Dīgha)
(p)paṭi-ā-sis <sup>1</sup> (II)	causative paṭaseti = show
(p)paṭi-(g)gah (V)	paccāsimsati hope for, expect
(p)paṭi-(p)pa-nam (I)	causative paṭiggaheti = make receive, accept
(p)paṭi-(p)pa-(s)sambh (I)	paṭippanamati abate (causative = check)
(p)paṭi-bhā (I)	paṭibhāti abate, be allayed
(p)paṭi-vatt (I)	paṭivattati be clear
(p)paṭi-vidh (III)	paṭivijjhati turn back
(p)pa-bandh (I)	paṭibandhati penetrate, comprehend
pari-ni(r)-vā (I) (or III)	parinibbāti bind
pari-har (I)	pariharati attain extinction, attain liberation
poth (VII)	potheti watch over, protect
vi-ci (V)	vicināti snap (fingers)
sam-tapp (VII)	santappaeti investigate, search out
sam-(p)pa-var (VII)	(also) satisfy
sam-bhū (VII)	sampavāreti feast (transitive)

Nouns :-

akkho	axle
abhijjhā	desire (with loc. of object)
ambakā	mango woman
ayyaputto	master, Mr., (plur :) gentlemen (especially when addressed by ladies, including their wives)
alañkāro	ornament, adornment
assāso	reassurance
āmalakam	emblic myrobalan (a medicinal fruit)
ārāmo	park
āhāro	district

<sup>1</sup> Or (p)paṭi-āsis since sis never appears by itself and ā may not be a prefix here (but part of the root).

udānam	exalted utterance, joyful utterance
upatthāko	attendant, follower
ulumpo	boat, canoe
okāro	meanness, degradation, vanity
-jāto	become
tittham	landing place, jetty, crossing place, ferry, beach (for bathing and drinking)
dīpo	island
domanassam	(may also mean) aversion
nekhamnam	renunciation
netti (fem.)	leading, tendency
paṭipadā	way
paṭivedho	penetration, comprehension
pallalam	pool
pāniyam	water (drinking water)
punabbhavo	rebirth
pubbanho	morning
malam	dirt
māyā	trick
yugam	yoke
rajanam	dye
velā	bank, time, occasion
samkilesa	defilement
samkhāro	force, energy, activity, combination, process, instinct, habit (a very difficult word to find an exact equivalent for ; "force", with a restricted technical sense attached to it, is probably the best. samkhāro means the force, or forces, manifested in the combination of atoms into all the things in the universe, in the duration of such combinations—as in the life-span of a living being—and in the instincts and habits of living beings, which are to be allayed by the practice of meditation (jhāna). It is one of the five basic groups (khandha) of kinds of things in the universe : matter, sensation, perception and consciousness being the others)

saram	lake
sikkha	training
hatthinikā	she-elephant

## Adjectives :—

anupassin	observing
udagga	lofty, elated
uddesika	referring to
odāta	white
kalla	proper
gāmin	going
jara	old, aged
duttha	evil, vile, corrupt
nīla	blue
pīta	yellow
madhuraka	drunk, intoxicated
mudu	supple
vuddha	old
saññata	restrained
sāmuikkamsaka	exalted, sublime

## Past Participles :—

adhibutta (adhi-vas)	accepted
āñattā (āñā causative)	ordered
onīta (o-nī)	withdrawn, removed
suddha (sudh (III))	cleaned

## Future Passive Participle :—

peyya (pā)	to be drunk, drinkable
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## Gerunds :—

adhitthāya (adhi-	having fixed one's attention on, having
(t)thā)	resolved on
paticca ((p)pati-i)	conditioned by, because of (usually with acc.; sometimes spelt paticca)

bhojetvā (bhuj (II) causative)	having fed
vatvā (vac)	having said
vineyya (vi-nī)	having eliminated, having disciplined
visajja (vi-sajj)	getting over, leaving behind

## Indeclinables :—

anantaram	without omission
aparam	further
aparāparam	successively
abāhiram	without exclusion, without excluding anyone
dūrato	in the distance
yathāsandittham	with one's acquaintances
yathāsambhattam	with one's comrades
yāva (also means)	until, as long as
viya	like (enclitic : this is the usual prose form ; in verse we find also va)
sadā	always
svātanāya	for tomorrow

## EXERCISE 26

## Passages for reading :—

I. atha kho bhagavā pubbanhasamayam nivāsetvā pattacīvaram ādāya saddhim bhikkhusamghena yena Sunidha-Vassakārānam Magadhamahāmattānam āvasatho ten' upasamkami, upasamkamitvā paññatte āsane nisidi. atha kho Sunidha-Vassakārā Magadhamahāmattā Buddhapamukham bhikkhusamgham paññitena khādaniyena bhojaniyena sahatthā santappesunī sampavāresum. atha kho Sunidha-Vassakārā Magadhamahāmattā bhagavantam bhuttāvīm onītapattapāñīm aññatarām nicām āsanām gahetvā ekamantām nisidimsu. ekamantām nisinne kho Sunidha-Vassakārē Magadhamahāmatte bhagavā imāhi gāthāhi anumodi :—

yasminī padese kappeti vāsam paññitajātiko  
sīlavant' ettha bhojetvā saññate brahmācārino,

yā tattha devatā assu tāsam dakkhiṇam ādise,<sup>1</sup>  
tā pūjītā pūjayanti<sup>2</sup> mānītā mānayanti<sup>2</sup> nam.

tato nam anukampanti mātā puttām va orasām  
devānukampito poso<sup>3</sup> sadā bhadrāni<sup>3</sup> passatī ti.

atha kho bhagavā Sunidha-Vassakāre Magadhamahāmatte  
imāhi gāthāhi anumoditvā uṭṭhāy' āsanā pakkāmi.

tena kho pana samayena Sunidha-Vassakārā Magadha-  
mahāmattā bhagavantam piṭṭhito piṭṭhito anubaddhā honti,  
yen' ajja samaṇo Gotamo dvārena nikhamissati tam Gotam-  
advāram nāma bhavissati, yena titthena Gaṅgam nadim  
tarissati tam Gotamatittham bhavissati ti. atha kho bhagavā  
yena dvārena nikhami tam Gotamadvāram nāma ahosi.

atha kho bhagavā yena Gaṅgā nadī ten' upasamkami. tena  
kho pana samayena Gaṅgā nadī pūrā hoti samatithikā kāka-  
peyyā. app ekacce manussā nāvam pariyesanti app ekacce  
ulūmpam pariyesanti app ekacce kullam bandhanti aparāparam  
gantukāmā. atha kho bhagavā seyyathā pi nāma balavā puriso  
sammiñjitam vā bāham pasāreyya pasāritam vā bāham  
sammiñjeyya, evam evam Gaṅgāya nadiyā orimatire antarahito  
pārimatire paccuṭṭhāsi saddhim bhikkhusamghena. addasā  
kho bhagavā te manusse app ekacce nāvam pariyesante app  
ekacce ulūmpam pariyesante app ekacce kullam bandhante  
aparāparam gantukāme. atha kho bhagavā etam attham  
viditvā, iāyam velāyam imam udānam udānesi :—

ye taranti aṇṇavam saram ; setum katva<sup>4</sup> visajja pallalāni,  
kullam hi jano pabandhati, nittiṇā medhāvino janā ti.

atha kho bhagavā āyasmantam Ānandam āmantesi : āyām'  
Ānanda yena Koṭigāmo ten' upasamkamissāmā ti. evam  
bhante ti kho āyasmā Ānando bhagavato paccassosi. atha kho  
bhagavā mahatā bhikkhusamghena saddhim yena Koṭigāmo  
tad avasari. tatra sudam bhagavā Koṭigāme viharati. tatra  
kho bhagavā bhikkhū āmantesi : catunnam bhikkhave  
ariyasaccānam ananubodhā appativedhā evam idam dīgham

<sup>1</sup> Poetic form of optative of ā-ās (I) "dedicate", 3rd singular.

<sup>2</sup> In verse frequently e > aya.

<sup>3</sup> Poetic forms, poso = puriso and bhadrāni = bhaddāni.

<sup>4</sup> Poetic form of katvā.

addhānam sandhāvitam samsaritam mamañ c' eva tumhākañ  
ca. katamesam catunnam. dukkhassa bhikkhave ariyasaccassa  
ananubodhā appativedhā evam idam dīgham addhānam  
sandhāvitam samsaritam mamañ c' eva tumhākañ ca. dukkha-  
samudayassa bhikkhave ariyasaccassa ananubodhā appati-  
vedhā evam idam dīgham addhānam sandhāvitam samsaritam  
mamañ c' eva tumhākañ ca. dukkhanirodhassa bhikkhave  
ariyasaccassa . . . pc . . . dukkhanirodhagāminiyā paṭipadāya  
bhikkhave ariyasaccassa ananubodhā appativedhā evam idam  
dīgham addhānam sandhāvitam samsaritam mamañ c' eva  
tumhākañ ca. tayidam bhikkhave dukkham ariyasaccam  
anubuddham paṭividdham, dukkhasamudayam ariyasaccam  
anubuddham paṭividdham, dukkhanirodham ariyasaccam  
anubuddham paṭividdham, dukkhanirodhagāmini paṭipadā  
ariyasaccam anubuddham paṭividdham, ucchinna bhavatañhā,  
khīñā bhavanetti, n' atthi dāni punabbhavo ti. idam avoca  
bhagavā, idam vatvā sugato athāparam etad avoca satthā :—

catunnam ariyasaccānam yathābhūtam adassanā  
samsitam<sup>1</sup> dīgham addhānam tāsu tās' eva jātisu.

tāni etāni diṭṭhāni bhavanetti samūhatā  
ucchinnam mūlam dukkhassa n' atthi dāni punabbhavo ti.

assosi kho Ambapālī gaṇikā bhagavā kira Vesāliyam  
anupatto Vesāliyam viharati mayham ambavane ti. atha kho  
Ambapālī gaṇikā bhaddāni bhaddāni yānāni yojāpetvā,  
bhaddam yānam abhirūhitvā bhaddehi bhaddehi yānehi  
Vesāliyā niyyāsi, yena sako ārāmo tena pāyāsi. yāvatikā  
yānassa bhūmi yānenā gantvā yānā paccorohitvā pattikā va  
yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam  
abhivādetvā ekamantam nisidi. ekamantam nisinnam kho  
Ambapālim gaṇikam bhagavā dhammiyā kathāya sandassesi  
pālīgaṇikā bhagavatā dhammiyā kathāya sandassitā samā-  
dapitā samuttejītā sampahamītā bhagavantam etad avoca :—  
adhivāsetu me bharte bhagavā svātanāya bhattam saddhim.

<sup>1</sup> Poetic form of the past participle of saṃ-sar.

bhikkhusamghenā ti. adhvāsesi bhagavā tuṇhībhāvena. atha kho Ambapāliganikā bhagavato adhvāsanam viditvā uṭṭhāy' āsanā bhagavantam abhvādetvā padakkhiṇam kātvā pakkāmi.

assosum kho Vesālikā Licchavī bhagavā kira Vesālim anuppatto Vesāliyam viharati Ambapālivane ti. atha kho te Licchavī bhaddāni bhaddāni yānāni yojāpetvā bhaddām yānam abhirūhitvā bhaddehi bhaddehi yānehi Vesāliyā niyyimsu. tatr' ekacce Licchavī nīlā honti nilavaṇṇā nilavatthā nilālānkārā, ekacce Licchavī pītā honti pītavannā pītavatthā pītālānkārā, ekacce Licchavī lohitakā honti lohitavaṇṇā lohitavatthā lohitālānkārā, ekacce Licchavī odātā honti odātavannā odātavatthā odātālānkārā.

atha kho Ambapāliganikā daharānam daharānam Licchavīnam akkhena akkham cakkena cakkam yugena yugam paṭivatthesi. atha kho Licchavī Ambapālim gaṇikam etad avocum : kiñ je Ambapāli daharānam daharānam Licchavīnam akkhena akkham cakkena cakkam yugena yugam paṭivatthesi ti. tathā hi pana me ayyaputtā bhagavā nimantito svātanāya bhattam saddhim bhikkhusamghenā ti. dehi je Ambapāli etam bhattam satasahassenā ti. sace pi me ayyaputtā Vesālim sāharam dassatha evam̄mahantam bhattam na dassāmi ti. atha kho te Licchavī aṅguli poṭhesum jīt' amhā vata bho ambakāya, vañcit' amhā vata bho ambakāya ti. atha kho te Licchavī yena Ambapālivanam tena pāyiṁsu.<sup>1</sup>

addasā kho bhagavā te Licchavī dūrato va āgacchante, disvā bhikkhū āmantesi : yesam bhikkhave bhikkhūnam devā Tāvatiṁsā adiṭhā, oloketha bhikkhave Licchaviparisam, avaloketha<sup>2</sup> bhikkhave Licchaviparisam upasam̄haratha bhikkhave Licchaviparisam Tāvatiṁsaparisan ti. atha kho te Licchavī yāvatikā yānassa bhūmi yānenā gantvā yānā paccorohitvā, pattikā va yena bhagavā ten' upasam̄kamīnsu, upasam̄kamitvā bhagavantam abhvādetvā ekamantam nisidimsu. ekamantam nisinne kho te Licchavī bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahāṁsesi. atha kho te Licchavī bhagavata dhammiyā kathāya sandassitā samādapitā samuttejītā sampahāṁsitā bhagavantam etad avocum : adhvāsetu no bhante bhagavā svātanāya bhattam

<sup>1</sup> Irregular 3rd plural aorist of yā.

<sup>2</sup> ava is poetic form of o.

saddhim bhikkhusamghenā ti. adhvuttham kho me Licchavī svātanāya Ambapāliganikāya bhaṭṭan ti. atha kho te Licchavī aṅguli poṭhesum : jit' amhā vata bho ambakāya, vañcit' amhā vata bho ambakāya ti. atha kho te Licchavī bhagavato bhāśitam abhinanditvā anumoditvā uṭṭhāy' āsanā bhagavantam abhvādetvā padakkhiṇam kātvā pakkamīnsu.

atha kho Ambapāliganikā tassā rattiya accayena sake ārāme panitam khādaniyam bhojaniyam patiyādāpetvā bhagavato kālam ārocāpesi : kālo bhante niṭṭhitam bhaṭṭan ti. atha kho bhagavā pubbañhasamayam nivāsetvā paccāvaram ādāya saddhim bhikkhusamghena yena Ambapāliganikāya parivesanā ten' upasam̄kami, upasam̄kamitvā paññatte āsane nisidi. atha kho Ambapāliganikā Buddhapamukham bhikkhusamgham paññitenā khādaniyena bhojaniyena sahathā santappesi sampavāresi. atha kho Ambapāliganikā bhagavantam bhuttāvim onītapattpāṇīm aññataram nīcam āsanam gahetvā ekamantam nisidi. ekamantam nisinnā kho Ambapāliganikā bhagavantam etad avoca : imāham bhante ārāmam Buddhapamukhassa bhikkhusamghassa dammī<sup>1</sup> ti. paṭiggahesi bhagavā ārāmam. atha kho bhagavā Ambapāliganikam dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahāṁsetvā uṭṭhāy' āsanā pakkāmi.

tatra pi sudam bhagavā Vesāliyam viharanto Ambapālivane etad eva bahulam bhikkhūnam dhammīm katham karoti : iti silam iti samādhi iti paññā, silaparibhāvito samādhi mahapphalo hoti mahānisamso, samādhīparibhāvitā paññā mahapphalā hoti mahānisamṣā, paññāparibhāvitam cittam sammad eva āsavehi vimuccati seyyathidam kāmāsavā bhavāsavā diṭṭhāsavā avijjāsavā ti.

atha kho bhagavā Ambapālivane yathābhīrantam viharitvā āyasmantam Ānandanī āmantesi : āyām' Ānanda yena Beluvagāmako ten' upasam̄kamissāmā ti. evam̄ bhante ti kho āyasmā Ānando bhagavato paccassosi. atha kho bhagavā mahatā bhikkhusamghena saddhim yena Beluvagāmako tad avasari. tatra sudam bhagavā Beluvagāmake viharati.

tatra kho bhagavā bhikkhū āmantesi : etha tumhe bhikkhave, samantā Vesālim yathāmittam yathāsandittham yathā-

<sup>1</sup> "I give," elevated form of demī.

sambhattam vassam<sup>1</sup> upetha, aham pana idh' eva Beluvagāmake vassam upagacchāmī ti. evam bhante ti kho te bhikkhū bhagavato paṭissutvā samantā Vesālim yathāmittam yathāsandittham yathāsambhattam vassam upagañchum, bhagavā pana tatth' eva Beluvagāmake vassam upagañchi.

atha kho bhagavato vassūpagatassa kharo ābādho uppajji, bālhā vedanā vattanti māraṇantikā. tā sudam bhagavā sato sampajāno adhivāseti avihaññamāno. atha kho bhagavato etad ahosi: na kho me tam patirūpam<sup>2</sup> yo 'ham anāmantetvā upaṭṭhāke anapaloketvā bhikkhusamgham parinibbāyeyyaṁ, yan nunāham imam ābādham viriyena paṭippanāmetvā jīvitasmākhāram adhiṭṭhāya vihareyyan ti. atha kho bhagavā tam ābādham viriyena paṭippanāmetvā jīvitasmākhāram adhiṭṭhāya vihāsi. atha kho bhagavato so ābādho paṭippassambhi.

atha kho bhagavā gilānā vuṭṭhito aciravuṭṭhito gelaññā vihārā nikhamma vihārapacchāyāyam paññatte āsane nisidi. atha kho āvasmā Ānando yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho āyasmā Ānando bhagavantam etad avoca: diṭṭhā me bhante bhagavato phāsu, diṭṭham me bhante bhagavato khamaniyam. api hi me bhante madhurakajāto viya kāyo, disā pi me na pakkhāyanti, dhammā pi mam na paṭibhanti bhagavatu gelaññena, api ca me bhante ahosi kā cid eva assāsamattā, na tāva bhagavā parinibbāyissati na yāva bhagavā bhikkhusamgham ārabbha kiñ cid eva udāharatī ti.

kim pan' Ānanda bhikkhusamgho mayi paccāsiṁsatī. desito Ānanda mayā dhammo anantaram abāhirai karitvā; na tatth' Ānanda tathāgatassa dhammesu ācariyamuṭṭhi. yassa nūna Ānanda evam assa aham bhikkhusamgham pariharissāmī ti vā mamuddesiko bhikkhusamgho ti vā so nūna Ānanda bhikkhusamgham ārabbha kiñ cid eva udāhareyya. tathāgatassa kho Ānanda na evam hoti aham bhikkhusamgham pariharissāmī ti vā mamuddesiko bhikkhusamgho ti vā. kim Ānanda tathāgato bhikkhusamgham ārabbha kiñ cid eva udāharissati. aham kho pan' Ānanda etarahi jinno vuddho mahallako addhagato vayo anuppatto, asitiko me vayo vattati. seyyathā pi Ānanda

<sup>1</sup> Wanderers put up for the rainy season when travel was impossible. The word *vassam* came to be used for this putting up.

<sup>2</sup> In some words *paṭi-* is sometimes found instead of *paṭi-*.

jarasakaṭam veghamissakena<sup>1</sup> yāpeti, evam eva kho Ānanda veghamissakena maññe tathāgatassa kāyo yāpeti. yasmim Ānanda samaye tathāgato sabbanimittānam amanasikārā ekaccānam vedanānam nirodhā animittam cetosamādhim upasampajja viharati, phāsukato Ānanda tasmin samaye tathāgatassa kāyo hoti.

tasmāt ih' Ānanda attadipā viharatha attasaraṇā anaññasaraṇā, dhammadipā dhammasaraṇā anaññasaraṇā. kathañ c' Ānanda bhikkhu attadipo viharati attasaraṇo anaññasaraṇo, dhammadipō dhammasaraṇo anaññasaraṇo. idh' Ānanda bhikkhu kāye kāyānupassi viharati ātāpi sampajāno satimā, vineyya loke abhijjhādomanassam, vedanāsu vedanānupassi viharati ātāpi sampajāno satimā, vineyya loke abhijjhādomanassam, citte cittānupassi viharati ātāpi sampajāno satimā, vineyya loke abhijjhādomanassam, dhammesu dhammānupassi viharati ātāpi sampajāno satimā, vineyya loke abhijjhādomanassam, evam kho Ānanda bhikkhu attadipo viharati attasaraṇo anaññasaraṇo, dhammadipō dhammasaraṇo anaññasaraṇo. ye hi keci Ānanda etarahi vā mamaṁ vā accayena attadipā viharissanti attasaraṇā anaññasaraṇā, dhammadipā dhammasaraṇā anaññasaraṇā, tamatagge<sup>2</sup> me te Ānanda bhikkhū bhavissanti ye keci sikkhākāmā ti.

2. tesam Vipassi bhagavā araham sammāsambuddho ānupubbikatham kathesi, seyyathidam dānakatham sīlakatham nekkaggakatham kāmānañ ādinavam okāram samkilesam nekkhamme ānisamṣam pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinivarāṇacitte udaggacitte pasannacitte, atha yā Buddhanām sāmukkāmsikā dhammadesanā tam pakāsesi, dukkham samudayam nirodhā maggam. seyyathā pi nāma sudham vattham apagatakālakam sammad eva rajaṇam paṭīggaṇheyya, evam eva Khanḍassa ca rājaputtassa Tissassa ca purohitaputtassa tasmin yeva āsane virajam vitamalaṁ dhammacakkhum udapādi: yam kiñci samudayadhammam, sabban tam nirodhadhamman ti.

<sup>1</sup> "held together with straps," "bound up with bands" (?)—the precise meaning of *vegha*, which occurs only in this expression, seems to be unknown; *missaka* = "mixed with," "combined with."

<sup>2</sup> "Highest of all": according to the Commentary this is *tama* = "most" + *age* joined by a junction consonant; another explanation is that we have here *tanatā*, "mostness."

Translate into Pali :—

Now at that time king Pajjota had a she-elephant called Bhaddavatikā, a fifty-league-er (per day). Then Jivaka offered ghee to king Pajjota (saying :) "Let the king (*devo*) drink astringent (put first)." Then Jivaka having made king Pajjota drink ghee went to the elephant-hall and fled from the city on the she-elephant Bhaddavatikā. Then to king Pajjota that ghee (which was) drunk (and) digesting gave vomiting. Then king Pajjota said this to people : "I say, I have been made to drink ghee by the vile Jivaka. Now ! I say, search out doctor Jivaka !" "O king, (he has) fled from the city on Bhaddavatikā the she-elephant."

At that time king Pajjota had a slave called Kāka, a sixty-league-er, born of<sup>1</sup> non-human beings. Then king Pajjota ordered Kāka the slave : "Go, I say, Kāka, turn back doctor Jivaka (saying :) 'Teacher, the king has you turned back (double causative).' These doctors now (*nāma*) I say, Kāka, have-many-tricks, don't accept anything of him (gen.)." Then Kāka the slave caught up with Jivaka whilst on the road, at Kosambi,<sup>2</sup> having (*kar*, present participle) breakfast. Then the slave Kāka said this to Jivaka : "Teacher, the king has you turned back." "Wait, I say, Kāka, until I have eaten (present tense). Well ! I say, Kāka, have-something-to-eat-yourself !"<sup>3</sup>" "Enough, teacher ! I am ordered by (gen.) the king : 'These doctors now, Kāka, I say, have many tricks, don't accept anything from him.' " At that time Jivaka Komārabhacca was eating (present tense) an emblic myrobalan (after) scraping off the medicine (medicinal part) with (his) nail, and was drinking water. Then Jivaka said this to the slave Kāka : "Well ! I say, Kāka, eat (some) emblic myrobalan and drink (some) water yourself !"<sup>4</sup>

<sup>1</sup> *paticca*.

<sup>2</sup> On the Yamunā near its confluence with the Ganges ; capital of Vatsa, a kingdom situated centrally between Avanti, Magadha, and Kosala.

<sup>3</sup> *bhūñassu*, 2nd singular imperative "middle" or reflexive of *bhuj* (II) (cf. Lesson 28).

<sup>4</sup> *pivassu*.

## LESSON 27

## Text, Sentence, and Clause

The doctrine that what is given in language consists of sentences (*vākyā* or *vyañjana*), and that smaller pieces such as words are grammatical abstractions, has been noted in earlier lessons. It will have been noticed in the earlier exercises that the sentence itself, though in a sense complete, is often obscure in the absence of any context : that is to say a genuine sentence, especially a short sentence, taken from the texts at our disposal has a strongly prehensive and dependent quality, the meaning being only vaguely given by the sentence alone. The precise meaning with which a sentence is charged in its context drains out of it when it is detached. The wholeness of a sentence is at best a grammatical independence (with certain reservations) and a more or less vague meaning cohering in this grammatical complex. We have to begin from a much larger piece of text in order to discover the precise meaning of a sentence. In our exercises the longer reading passages are fairly adequate for this, but some of the shorter ones are for example stories told in a wider context which is not given, in order to enforce some point, or parts of discourses in which the protagonist is unknown or the general trend of argument not given.

The actual textual units of the *Dīghanikāya* are its thirty-four *suttas* or dialogues (or *pariyāyas*, discourses), which are independent in their contexts (though interlocking as regards the Buddhist doctrines enunciated, to the exposition of which all the arguments and narratives tend, and having many passages in common). These are of varying length, the longer ones being subdivided into chapters (*bhāṇavāra*) as convenient portions for reading at a stretch. A *bhāṇavāra* is said to contain 8,000 syllables. Each *sutta* begins with the statement *evam me sutam*, which is traditionally ascribed to Ānanda as the first reciter of the *Nikāyas* when they were compiled (orally at first) after the *Parinibbāna*. This is followed by an introductory narrative (*nidāna*) *ekam samayam*... giving the situation, and this by the dialogue (*sutta*). The main dialogue usually develops from a leading question (*pāñha* or *pucchā*). The elaborate exposition (*mādesa*) of a question of doctrine is a unit of

discourse intermediate between the *suttanta* and the sentence, which is prominent in the traditional exegesis of Pali texts. Sometimes we can distinguish sections of text intermediate in length between the *niddesa* and the sentence, marked by a uniformity of tenses (e.g. the "historical present", etc.) and other elements. (Lesson 24 on the use of auxiliary verbs contains some indications of "aspect", etc., running through sections of text.) These sections are usually much longer than the conventional modern paragraph, and may run to as much as ten pages.

Such larger units relate to broad trends in meaning and the wider contexts in which the texts have to be interpreted. Whatever concerns grammatical structure is dealt with in terms of the sentence. In Pali this may extend to a "period" of some complexity and of the length of a "paragraph". No higher grammatical unit than the sentence being distinguished in our grammars, we may regard a series of "sentences" separated by the conventional punctuation, if linked by conjunctive indeclinables, anaphoric pronouns, etc., as a single "sentence" for our purposes, though a distinct term such as "period" may be useful to distinguish it from the minimal grammatically independent unit. The traditional punctuation is light, somewhat fluid, and not highly articulated: there is simply a half stop and a full stop. Modern editors have often disregarded it and introduced conventions of their own, the passages in this book being taken from such an edition, with some moderation in the direction of the tradition. The punctuation is thus not decisive in determining sentences, and grammatical considerations override it.

"A sentence (*vākyā* or *vyanjana*) is a group of words (*padasamūha*) which is unified in meaning (*athasambaddha*) and of limited extent (*padesapariyosāna*)"—Aggavāmsa. The "meaning" intended here is primarily grammatical meaning: the words in the sentence prehend one another syntactically, the full grammatical explanation of one word relates it to other words and all those words which are thus interlocked constitute one sentence. The object of adding "of limited extent" is presumably to indicate that we should distinguish as sentences the smallest units which can be separated without breaking any

syntactical connection, disregarding the looser connections with the wider context. The simple sentence is unified by grammatical relations and concord, e.g. between a verb and its agent and nouns in other cases relating to the action, between nouns by the genitive case relation or by compounding, between nouns and attributes by concord of case, sometimes gender, and number or by compounding, and so on. It may be affirmative or negative, interrogative, etc., as shown by indeclinables. A sentence may have a verb or be nominal, it may also have more than one verb (e.g. a string of verbs grammatically parallel to one another).

More complex sentences or "periods" may be organized in a number of ways. We can perhaps distinguish seven main elements of period construction as follows:—

(1) conjunction (connection by conjunctive indeclinables: Lesson 17),

(2) "paratax" (connection by the anaphoric pronoun: Lesson 5),

(3) subordination ("hypotax", connection of a relative—"bound"—clause to a main—"free"—clause by a relative pronoun or indeclinable: Lesson 12),

(4) compounding (a compound, especially a *bahubhī*, equivalent to a subordinate clause: Lesson 19),

(5) the infinite verb (participles, including absolute constructions, the gerund and the infinitive may be used to connect a subordinate action to the main action: Lessons 8, 10, 16, and 19; it should be noted that the distinction between participles and adjectives is not absolute and that some words listed as adjectives may function as participle "predicates"),

(6) direct speech (concluded by the indeclinable marker *ti*, sometimes *iti*: Lesson 6),

(7) chaining (by a repeated word, see examples below; other forms of parallelism also are used).

All these elements can be repeated and combined. With the exception of subordination and chaining they have been described above. Here we may note a few examples of them in the Passages for Reading:—

(1) conjunction: Exercise 19, first Passage, towards the end of the second paragraph—*pi* (repeated several times, but with

abbreviation) ;—Exercise 23, third Passage, sixth paragraph, towards the end—*ca* (repeated) ;—Exercise 25, first Passage, first paragraph—*na ca* repeated,

(2) paratax : Exercise 19, first Passage—opens with *te* referring to the characters already introduced (see Exercise 17).

(3) subordination : Exercise 19, first Passage, last sentence of second paragraph—*ye* (pronoun) ;—third paragraph—*yadā* (indeclinable),

(4) compounding : Exercise 19, first Passage, first paragraph—*dīhatihapāyāto* = “when . . .”, series of *bahubhikis* in the middle of the same sentence = “who . . .”,

(5) infinite verbs : Exercise 19, first Passage, second paragraph—gerunds : *patisutvā, chaddetvā* ;—second Passage, near beginning—present participle : *caramāno* ;—fourth paragraph, towards the end—past participle : *adhigato* ;—third Passage, near beginning—past participle : *jāto* ;—Exercise 24, first Passage, sixth paragraph—gerunds and past participles ; Exercise 19, third Passage—opens with locative absolute ; Exercise 18, second Passage, about two-thirds down—past participle *bhuttā* and infinitive *pariyesitum* ; Exercise 24, first Passage, fourth paragraph—adjective equivalent to a participle : *pātikarikha* (in this case in the main clause),

(6) direct speech : Exercise 19, first Passage—numerous *ti* clauses ;—also Exercise 23, third Passage, sixth and following paragraphs,

(7) chaining : Exercise 24, first Passage—*yāvaktivam* repeated many times in parallel sentences ;—Exercise 26, first Passage, end of fourth paragraph after the break—*ji' amhā vata bho ambakāya, vañci' amhā vata bho ambakāya* ;—Exercise 18, second Passage, in the sentence *bhuttā . . .* referred to just above, the words *kāmā . . . kāme* link the two clauses. A detailed investigation of chaining, including repeated (or contrasted) forms (e.g. Exercise 23, third Passage, end of sixth paragraph from the end, three “asyndetic” aorists : *nisedhesum . . . akamsu . . . chindimsu*—of contrasting forms—the following paragraph closing with the three corresponding futures), would take us further into the field of stylistics and poetics than would be convenient here.

### Relative Clauses

The subordinate or relative clause, or “bound clause” (terminology varies), is the most important and most frequent of all the elements in Pali period building. It is also the most complex and varied in structure and meaning and requires careful study. The formal indication of such clauses is that they open with a relative pronoun or indeclinable, that is the pronouns and indeclinables in *ya-* and certain other indeclinables which may be classed as relatives : *sace, ce* (enclitic), *hi* (enclitic), *seyyathā*. Similarly the relative adjective *yāvataka* (/i-kā) may open a relative clause. The usages governing the relative pronoun (concord) have been briefly stated in Lesson 12. The doubled relative expressing a generalization should be noted. The subordinate clauses with indeclinables, classified according to the indeclinables which introduce them, are as follows (the use of correlative demonstratives is fairly free, and quite frequently they are omitted altogether) :—

*yām* is the most general or “empty” relative, and may serve simply as marker of a relative clause (in which case it may be translated “that”) much as *ti* marks direct speech. It may also introduce indirect speech (which, however, is extremely rare compared with direct), a supposition (*parikappa*), a concession (*anumati*), a cause, or merely a qualification (*arahā, satti*)—cf. the relative pronoun. The optative tense appears as usual in hypothetical cases (cf. Lesson 14). Examples :—

*anacchariyām kho pan' etam Ānanda, yām manussabhūto kālam kareyya* = “but this is not surprising, Ānanda—that a human being should die”

*yām pāssanti . . . brahmaṇā candimasuriye . . . pahonī candimasuriyānam saharyatāya maggam desetum* = “whereas priests . . . see the sun and moon . . ., can they teach the way to union with the sun and moon ?”

*yām tam jātam . . . tam vata mā palujjī ti, n' etam thānam vijjati* = “that that (which is) born . . . it should not decay (lit. : ‘indeed let it not decay !’—direct speech) is impossible”

*thānam kho pan' etam Kassapa vijjati, yām viññū . . . evam*

*vadeyyum . . .* = "but there exists the case, Kassapa, that discerning persons . . . may say thus . . ."

*yam pi bho samano Gotamo Campān anuppatta . . . atith' amhākam samano Gotamo* = "and since, sir, the philosopher Gotama has arrived at Campā . . . the philosopher Gotama is our guest"

*yam sukho bhavam tam sukhā mayam* = "if his honour is happy we are happy"

Some combinations of *yam* (= *yad*) with other indeclinables may be exemplified briefly :—

*yad agge* (= "since", "since the day that/when") : *yad agge aham Mahāli bhagavantam upanissāya viharāmi, na cirām tīni vassāni, dibbāni hi kho rūpāni passāmi . . . no ca kho dibbāni saddāni sunāmi . . .* = "Mahāli, since I have lived depending on (as pupil) the fortunate one, nearly three years, though I have seen divine forms (sights : *rūpam* is applied to any object of vision) . . . I have not heard divine sounds . . ."

*yad idam* (= "such as," "as," "to wit," "i.e.," "namely"—identification or specification) : *akaraṇīyā va . . . Vajjī raññā . . . yad idam yuddhassa* = "the Vajjis . . . are quite invincible ('impossible') by the king . . . i.e. by war"; *cirassam̄i kho bhante bhagavā imam̄ pariyyāyam akāsi yad idam idh' āgamanāya* = "after a long time/at last, sir, the fortunate one has taken ('made') this course, namely (for) coming here"

*yathā* is the next most general or empty relative after *yam*, but with consecutive sense and that of manner, or sometimes of comparison, reason, or purpose :—

*yathā te khameyya tathā nam vyākareyyāsi* = "as it may please you (as you like) so you may explain it", "you may explain it as you please"

*yathā bhante devatānam adhippāyo, tathā hotu* = "let it be as the gods wish, sir!"

*yathā . . . vyākaroti tam . . . āroceyyāsi* = "you must inform (me) . . . how he explains it"

<sup>1</sup> Indeclinable: "at last," "after a long time."

*atihi pātipadā yathā pātipanno sāmāyeva nāssati* = "there is a way following which one will find out oneself" *yathā va pan' eke bhonto samānabrahmañā . . . evarūpam bijagāmabhūtagāmasamārambhā anuyuttā viharati . . . iti evarūpā bijagāmabhūtagāmasamārambhā pātivirato samano Gotamo* = "but (where)as, sirs, some priests and philosophers . . . live practising such destroying (*samārambo* = 'undertaking', 'falling upon') of living beings (*bhūtagāmo*) and plants (*bijagāmo*) . . . so the philosopher Gotama is abstaining from such destroying of living beings and plants" (*evarūpa* = *evañrūpa* = "of such a kind", *bahubbīhi*—cf. Lesson 22)

*yathā nu kho imāni bhante puthusippāyatānāni . . . sakkā nu kho bhante evam evam dittheva dhamme sanditthikam sāmaññaphalam paññāpetum* = "sir, as/like these many (*puthu* = many, various) craft-circles (men of various trades) . . . is it possible, sir, in the same way to declare a visible fruit of the profession of philosophy in the visible world (*dhammo*)?"

*tena hi bho mama pi sunātha, yathā mayam eva arahāma iam bhavantam Gotamāni dassanāya upasamkamitum* = "now listen to me, how/why we ought to (eva = it is we who ought to) go to see the honourable Gotama"

*pahoti me samano Gotamo tathā dhammām desetum yathā aham imam̄ kañkhādhammam pājaheyyam* = "the philosopher Gotama can teach me the doctrine so that (or : 'in such a way that') I may renounce this element/idea of doubt (*kañkhā*)"

The remaining relatives are more specialized in meaning :—

*seyyathā* introduces a simile :—

*atha kho bhagavā seyyathā pi nāma balavā puriso . . . bāham pasāreyya . . . evam evam . . . pārimatire paccutthāsi* = "then the fortunate one, just as a strong man . . . might stretch out his arm, just so . . . he arose on the further shore" (for a more complex example see the first Passage of Exercise 25, third paragraph).

*sace* introduces a condition, concession, or hypothesis (observe use of tenses : cf. Lesson 14 and the notes below) :—

*sace te agaru, bhāsasu* = "if (it is) not troublesome (*garu*) to you, speak"

*sace . . . yāceyyāsi . . . atha . . . adhivāseyya* = "if you were to ask (request, *yāc* (I)) . . . then . . . he might accept"

*sace kho aham yo yo . . . ādiyissati tassa tassa dhanam anuppadassāmi, evam idam adinnādānam pāvaddhissati* = "if I grant money to whoever takes . . . , in that way this stealing will increase"

*sace na vyākarissasi, aññena vā aññam paticarissasi, tuññi vā bhavissasi, pakkamissasi vā; etth' eva te sattadā muddhā phalissati* = "if you don't explain, or evade (*pati-car* (I)) irrelevantly, or are silent, or go away ;— your head will split in seven right here"

*sace pana tumhākam . . . evam hoti . . . titthaiha tumhe* = "if you . . . think thus . . . don't trouble"

*sace agāram ajjhāvasati, rājā hoti . . . sace kho pana . . . pabbajati, araham hoti . . .* = "if he lives at home he will be a king . . . but if he goes forth he will be a perfected one . . . "

*ce* (enclitic) is similar :—

*ito ce pi so . . . yojanasate viharati, alam eva . . . upasam-kamitum* = "even if he . . . lives a hundred leagues from here, it is proper . . . to approach"

*te ce me evam putthā āmo ti patijānanti* = "if they are so questioned by me they admit 'yes'"

*tam ce te purisā evam āroceyyum . . . api nu tvam evam vadeyyāsi . . .* = "then if men were to inform you . . . would you perhaps say thus . . . ?"

*ahañ ce va kho pana . . . abhivādeyyam, tena mam sā parisā paribhaveyya* = "but if I . . . were to salute, that assembly might despise me for it (therefore)"

*yadi*, "whether," is associated in meaning with *sace* :—

*tam kim maññasi mahārāja, yadi evam sante hoti vā sanditthikam sāmaññaphalam no vā* = "then what do you think, great king—whether, that being so, it is a visible fruit of the profession of philosophy or not ?"

*jānāhi yadi vā tam bhavantam Gotamam tathā santam yeva saddo abhuggato yadi vā no tāthā, yadi vā so bhavañ Gotamo tādiso yadi vā na tādiso* = "learn whether the report disseminated about that honourable Gotama is true, or whether not true, whether that honourable Gotama (is) this sort or not this sort"

*yam yad eva parisam upasamkamati, yadi khattiyanaparisam, yadi brāhmaṇaparisam, yadi gahapatiparisam, yadi samanaparisam; visārado upasamkamati, amānikubhūto* = "whatever assembly he may go to, whether of the nobility, of the priests, of householders, of philosophers, he approaches confidently, unashamed."

*Notes on Tenses.*—It appears from the above examples that if the condition, etc., and its result are purely hypothetical (in the view of the speaker or narrator) the verbs in both relative and main clauses will be in the optative. If the result is considered certain the ("indicative" tenses) present and future are used : the present for an "eternal truth" (result which is always true or certain) and the future for a particular case (which is certain, but might not be under different circumstances), the same tense being used in both clauses. Variations on the latter construction are the use of other tenses or infinite verbs in place of the present if the main clause is an injunction or command or wish (imperative), if there is a special infinite construction (such as *alam* with the infinitive above, expressing an injunction), or if a past participle is used to express the condition, presumably recognizing or stressing that the antecedent action is completed ("present-perfect") before the resulting action takes place. With *yadi* the present tense (or present or past participle or a nominal clause) is used, since the disjunction as a whole is certain (one alternative at least, even all the alternatives, being true).

*yadā* indicates time and/or a condition, in the latter case with the tense usage just noted :—

*yadā aññāsi . . . sattham pāyāpesi* = "when he knew . . . he made the caravan set out"

*yadā aññāsi . . . atha . . . pakāsesi* = "when he knew . . . then he showed"

*yadā bhagavā tamhā samādimhā vutthito hoti, atha mama vacanena bhagavantam abhvādehi* = "when the fortunate one has come out from that concentration, then greet the fortunate one with my words ('speech')"  
*yadā . . . nikkhamati . . . pātubhavanti* = "when . . . he leaves . . . they appear"

*yadā . . . nikkhamati, tadā . . . kampati* = "when . . . he leaves, then . . . it quakes"  
 (the above are similar constructions with and without the correlative *tadā*, which evidently is optional)

*yadā . . . passeyyāsi . . . atha me āroceyyāsi* = "if/when . . . you should see . . . then you should inform me."

*yato* usually introduces a cause, sometimes the place of origin :—

*yato kho Vāsetṭhā sattā . . . upakkamimsu paribhūñjituṁ, atha tesam sattānam sayampabhā antaradhāyi* = "because, Vāsetṭhas, beings fell upon . . . to eat, then the self-luminosity of those beings disappeared"

*yato kho bho ayam attā . . . vinassati, na hoti param maranā, etiāvatā kho bho ayam attā sammā samuccinno hoti* = "since, sir, this soul . . . perishes utterly, is not after death, so far, sir, this soul has been completely annihilated"

*yato . . . brāhmaṇo sīlavā ca hoti . . . sammā vadeyya* = "because . . . a priest is well conducted . . . he may rightly say"

*yato . . . bhikkhu averam avyāpajjhām mettacittam bhāveti . . . ayam vuccati Kassapa bhikkhu saṇḍa iti . . .* = "because . . . a monk develops a benevolent mind, without hatred, non-violent . . . this monk, Kassapa, is called a philosopher . . ."

*yato kho bho ayam attā . . . paricāreti, etiāvatā . . . patto hoti* = "since, sir, this soul . . . enjoys itself, to that extent it has attained . . ."

*yato ca candimasuriyā uggacchanti yathā ca ogacchanti . . . anuparivattanti* = "whence the sun and moon rise and where they set . . . they (priests) turn towards"

*yasmā*, "because," "since," is a rarely used synonym of *yato*. It is used with the correlative *tasmā* :—

*yasmā ca kho Kassapa aññat' eva imāya mattāya . . . sāmaññām vā hoti brahmaññām vā dukkaram sudukkaram, tasmā etamp kallam vacanāya : dukkaram sāmaññām . . . ti* = "and because, Kassapa, apart from this merely ('this measure') . . . the profession of philosophy or the profession of priesthood (is) a hard task, a very hard task, therefore it is proper to say: 'The profession of philosophy is a hard task . . .'"

*hi* also usually introduces a cause or reason (but is enclitic), though this sense is sometimes imprecise, extending to the adducing of a relevant factor; *hi* clauses generally follow their main clauses, and a series of such *hi* clauses may be adduced :—

*suppaṭipann' attha mārisā<sup>1</sup> . . . mayam pi hi mārisā evam pi paṭipannā ekantasukham lokam upapannā* = "be practising good, dear sirs, . . . for we, dear sirs, thus practising have been reborn in a world of extreme happiness"

*āroceyyāsi, na hi tathāgatā vitathān bhananti* = "you should inform (me—of what he says), for thus-gone ones do not speak untruth"

*acchariyam vata bho abbhutam vata bho puññānam gati puññānam vipāko; ayam hi rājā . . . manusso, aham pi manusso; ayam hi rājā . . . paricāreti devo maññe, aham pan' amki 'ssa dāso . . .* = "surprising, methinks (this is a soliloquy), wonderful, methinks, is the destiny of merits, the result of merits; for this king . . . is a man, I too am a man;—for this king . . . enjoys himself as if a god, but I am his slave . . ."

*... sabbapāñabhūtahitānukampi viharatī ti; iti vā hi . . . vanṇam vadāmāno vadeyya* = "... he lives compassionate for the welfare of all living beings"; or thus, for example, . . . he may speak, speaking praise."

<sup>1</sup> *mārisa* (only vocative, singular and plural) polite and affectionate address customary among the gods, used also by gods addressing men (e.g. here): "sir," "dear sir," "my friend," "dear boy."

*yāva* (the *yāva* clause often follows its main clause) :—

*yāv' assa kāyo thassati tāva nam dakkhini devamanussā*  
= "as long as his body remains, so long gods and men will see him"

*tasmāt iha Cunda yam vo mayā cīvaraṁ anuññātam, alam vo tam yāvad eva sītassa pātighātāya . . .* = "therefore, in this case, Cunda, the robe which is allowed you by me is sufficient for you just as long as it keeps off the cold . . ." (lit. : for the keeping off, *pātighāto*, of cold, *sītam*)

*na tāva bhagavā pārinibbāyissati na yāva bhagavā bhikkhusamgham ārabba kiñ cid eva udāharati* = "the fortunate one will not attain *nibbānam* as long as the fortunate one has something to promulgate about the community of monks"

*na tāva . . . pājjalissati yāva . . . na vandissati* = "it will not light as long as . . . he has not paid respect . . ."

*yāvakīvam* :—

*yāvakīvam . . . samaggā sannipatissanti . . . vuddhi yeva Ānanda Vajjinam pātikāñkhā . . .* = "as long as . . . they assemble united . . . only increase of the Vajjis (is) probable, Ānanda, . . ."

*yāvatā* :—

*yāvatā Ānanda ariyam āyatanaṁ . . . idam agganagaram bhavissati* = "Ānanda, as far as the Āryan sphere (extends) . . . this will be the supreme city."

*yattha* :—

*yattha Himavantapasse . . . tattha vāsam kappesum*  
= "where on the side of the Himālaya . . . there they arranged a dwelling place"

*yattha silam tattha paññā, yattha paññā tattha silam*  
= "where there is virtue there is wisdom, where wisdom, virtue"

*te . . . jāneyyum yath' ime cattāro mahābhūtā aparisesā nirujjhanti* = "they . . . may know where these four elements absolutely end"

*yattha pan' āvuso sabbaso vedayitam n' atthi, api nu kho*

*tattha asmī ti siyā* = "but where, sir, experience is completely absent ("not"), would there be there the thought 'I am'?"

*mayam . . . na jānāma yattha vā brahmā yena vā brahmā yahim vā brahmā* = "we . . . do not know where God is or which way God is or whereabouts God is"

*yena* (cf. last example) :—

*yena Nālandā tad avasari* = "he went down to(wards) Nālandā"

Relative adjective :—

*yāvataka* (feminine -*ikā*) :—

*yāvatkā yānassa bhūmi yānenagantvā, yānā paccorohitvā, . . . upasampkami* = "having gone by carriage as far as (there was) ground for a carriage, having alighted from the carriage, . . . approached"

Examples of Complex Sentences

Examples of the combination of various elements in a larger sentence or period :—

*yathā katham pana te mahārāja vyākamsu, sace te agaru, bhāsassu* (two subordinate clauses ; the whole connected to its wider, dialogue, context by *pana*)

*kin nu Sāriputta ye te ahesum atītam addhānam arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā, evamśilā ie bhagavanto ahesum iti pi, evamdhāmmā evampaññā evamvihāri evamvimuttā te bhagavanto ahesum iti pi ti* (subordinate clause and two direct speech clauses with *iti* ; the whole is interrogative direct speech)

*yadā aññāsi dutiyo saithavāho bahunikkhanto kho dāni so sattho ti bahum tinañ ca kātthañ ca udakañ ca āropetvā sattham pāyāpesi* (subordinate clause containing a direct speech clause, followed by infinite clause with gerund and main clause : the clauses here, as frequently in manuscripts and printed editions, are not separated by punctuation)

*yadā bhagavā aññāsi Kūṭadantam brāhmaṇam kallacittam muducittam vinīvaranacittam udaggacittam pasannacittam,*

*atha yā Buddhanam sāmukkāmsikā dhammadesanā tam pākāsesi : dukkham, samudayam, nirodham, maggam* (subordinate clause containing a series of *bahubhīhis*, with main clause containing another subordinate clause ; the last four words specify *tan*)

*Channo Ānanda bhikkhu yam iccheyya tam vadeyya, so bhikkhūhi n' eva vattabbo na ovaditabbo<sup>1</sup> na anusāsitabbo* (two clauses joined by paratax, the first containing a subordinate clause, the second a "chain" of future passive participles equivalent to a string of "parallel" verbs) *cirapaṭikāham bhante bhagavantam dassanāya upasam-kamitukāmo, apica devānam Tāvatimsānam kehi ci kehi ci kiccakaraṇiyehi vyāvāto evāham nāsakkhim bhagavantam dassanāya upasamkamitum* (conjunction, and infinite constructions depending on a main verb).

#### Order

The normal order of clauses is that a subordinate clause precedes its main clause. Inversion of this order, like inversion of word order, may be used to emphasize the words thus placed first. For example :—

*tassa te āvuso lābhā, tassa te suladdham, yassa te tathāgato pacchimam pindapātam bhuñjitvā parinibbuto* = "it is a gain for you, sir, it was well obtained for you, that the thus-gone attained liberation after eating your last offering of alms" (*lābhā* can be taken as an indeclinable form, or as plural)—here instead of a plain statement that this circumstance is a gain we have an emotive assertion (intended to reassure the person spoken to) stressing the words *lābhā* and *suladdham*.

The clause order is inverted when the whole sentence is interrogative :—

*katame ca pana te bhikkhave dhammā gambhīrā...ye tathāgato...pavedeti* = "now which, in monks, are those profound doctrines...which the thus-gone...makes known?"

<sup>1</sup> Future passive participle of *o-vad* I, "admonish."

In connection with word order<sup>1</sup> (*thāna*, "position") we may add here two rules.

Vocatives are usually placed second, like enclitics, except when following one or more enclitics (as in the two examples just quoted). They are never sentence or clause initials, but may be displaced to the end of a clause, as in the sentence quoted earlier in this lesson :—

*anacchariyam tho pañ etam Ānanda, yam manussabhūto  
kālam kareyya*

which is also an example of rhetorical inversion of both clause order and word order stressing the word *anacchariyam*. Here perhaps the close link between *etam* and *anacchariyam* (= "this is not surprising"), or more probably the fact that *etam* as correlative (with *yam*) would normally be initial, displaces *Ānanda* to the end (the two enclitics occupy the second position in the inverted clause).

The length of words (number of syllables) may decide the order of words where this is not otherwise determined (as in a string of grammatically parallel words) :—

*tam jātam bhūtam saṅkhatam palokadhammam* = "that which is born, become, synthesised, subject to the law of decay"  
*atītānāgata paccuppanna* = "past, future, and present".

#### Vocabulary

##### Verbs :—

<i>añch</i> (I)	<i>añchatī</i>	turn (on a lathe)
<i>anu-rakkh</i> (I)	<i>anurakkhatī</i>	look after, retain
<i>ā-bhuj</i> (I*)	<i>ābhujati</i>	fold the legs
<i>ā-sev</i> (I)	<i>āsevati</i>	practice
<i>upa-ā-dā</i> (III)	<i>upādiyati</i>	be attached
<i>ni(r)-car</i> (VII)	<i>nicchāretī</i>	bring up
<i>ni(r)-yat</i> (VII)	<i>niyyādetī</i>	hand over, give in charge of
<i>ni-vatt</i> (I)	<i>nivattati</i>	go back
(p)pa-(g)sah (V)	(p)paggañhāti	apply
(p)pañ-ā-vam (I)	(p)prccāvamati	swallow back

<sup>1</sup> Cf. Lessons 1, 6, 10, 11, and 12 (interrogation).

( <i>p</i> ) <i>pa-dhā</i> (I)	<i>padahati</i>	exert
( <i>p</i> ) <i>pa-luj</i> (III)	<i>palujjati</i>	decay
( <i>p</i> ) <i>pa-(s)sambh</i> (I)	<i>passambhati</i>	become calm (causative = make calm)
( <i>p</i> ) <i>pa-(s)sas</i> (I)	<i>passasati</i>	breathe out
<i>pā</i>	(aorist <i>apāyi</i> )	
<i>bahulī-kar</i> (VI)	<i>bahulikaroti</i>	cultivate
<i>bhī</i> (I)	( <i>bhāyati</i> , aorist <i>bhāyi</i> <sup>1</sup> )	
<i>yāc</i> (I)	<i>yācati</i>	be afraid request, ask (for—not a question)
<i>vi-ā-yam</i> (I)	<i>vāyamati</i>	exercise, practice

## Nouns :—

<i>attho</i>	(means also) matter, affair
<i>anālayo</i>	not clinging
<i>antevāsin</i>	apprentice
<i>ayanam</i>	way, path
<i>avyāpādo</i>	non-violence
<i>asammoso</i>	not-forgetting
<i>āgamanam</i>	coming
<i>ājīvo</i>	livelihood
<i>uddhaccam</i>	pride, vanity
<i>uddhaccakukkuccam</i>	pride, vanity, conceit
<i>kukkuccam</i>	vanity, worry, anxiety
<i>ghānam</i> (or <i>ghānam</i> )	nose
<i>cāgo</i>	abandoning
<i>jivhā</i>	tongue
<i>ñāyo</i>	method
<i>thī:am</i>	mental deficiency, stupidity, inertia
<i>thīnamiddham</i>	stupidity (and inertia)
<i>nisidhanam</i>	seat (a cloth or groundsheet for sitting on on the ground)
<i>paṭinissaggo</i>	rejecting, renouncing
<i>patissati</i> (fem.) (or <i>pati-</i> )	recollectedness, mindfulness
<i>paloko</i>	decay
<i>pallankō</i>	sitting cross-legged

<sup>1</sup> In the *Dīgha* only the p.p. *bhīta* occurs.

<i>passo</i>	side
<i>pādo</i>	(also means) basis
<i>pāripūri</i> (fem.)	perfection
<i>phoṭṭhabbam</i>	touchable (object), sensation (f.p.p. of ( <i>p</i> ) <i>phus</i> , but used only as noun)
<i>bījagāmo</i>	plants, the vegetable kingdom, the com- munity of plants
<i>bhamakāro</i>	turner
<i>bhāvanam</i>	development
<i>bhūtagāmo</i>	living beings, the community of living beings, the animal kingdom
<i>middham</i>	stupidity, mental derangement
<i>mutti</i> (fem.)	freeing
<i>moho</i>	delusion
<i>vayo</i>	loss
<i>varam</i>	boon
<i>vāyāmo</i>	exercise
<i>vicikicchā</i>	uncertainty
<i>visuddhi</i> (fem.)	clarity, purification
<i>veramañī</i>	abstention
<i>vyāpādo</i>	violence, malevolence
<i>samkappa</i>	intention, object
<i>saccam</i>	truth
<i>samārambho</i>	undertaking, falling upon, destroying
<i>sāvako</i>	pupil
<i>sotam</i>	ear

## Adjectives :—

<i>addhaniya</i>	roadworthy, enduring
<i>anissita</i> (neg. p.p. of <i>ni-(s)si</i> )	unattached
<i>uttara</i>	(also means) higher, further
<i>garu</i>	(also means) troublesome
<i>dakkha</i>	skilful
<i>nirāmisa</i>	non-sensual
<i>paripakka</i>	ripe
<i>puthu</i>	many, various
<i>mahaggata</i>	sublime, elevated

<i>vikkhitta</i>	diffuse, vain
<i>vyāvāta</i>	concerned, busy, worried
<i>samkhitta</i>	limited, narrow (instrumental = briefly, in short)
<i>sāmisa</i>	sensual

## Past Participles :—

<i>ossattha</i>	dispelled
(o-(s)saj' (I, to pour out))	
<i>catta (caj)</i>	abandoned, thrown away
<i>paccupatthita</i>	set up
((p)pati-upa-(t)thā)	
<i>paṭinissattha</i>	rejected, renounced
((p)pati-ni(r)-(s)saj')	
<i>panihita ((p)pa-ni-dhā)</i>	held
<i>vanta (vam)</i>	vomited
<i>samkhata (sam-kar)</i>	synthesized (cf. <i>samkhāro</i> )

## Present Participle :—

<i>sayāna (si)</i>	lying down
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## Gerund :—

<i>panidhāya ((p)pa-ni-dhā)</i>	having held
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## Indeclinables :—

<i>āyatīm</i>	in future
<i>cirassam</i>	at last, after a long time
<i>parimukham</i>	in front
<i>bhadante</i>	sir ! (polite address by Buddhist monks to the Buddha)
<i>labbhā</i>	possible, conceivable, is it conceivable ? (usually in the idiom <i>tam kut' ettha labbhā</i> , therefore how (whence) could this be possible ?, so how could one expect this ?, what is surprising in this ?: which may be used as affirm- ative or negative)
<i>sutthu</i>	well (done)

## EXERCISE 27

Passages for reading :—

i. atha kho bhagavā pubbañhasamayaṁ nivāsetvā paccivaram ādāya Vesālim piṇḍāya pāvisi, Vesāliyam piṇḍāya caritvā pacchābhuttam piṇḍapātapaṭikkarto āyasmantam Ānandam āmantesi: gaṇhāhi Ānanda nisidanaṁ. yena Cāpālam cetiyam ten' upasam̄kamissāmi divāvihārāyā ti. evam bhante ti kho āyasmā Ānando bhagavato paṭissutvā nisidanaṁ ādāya bhagavantam piṭhitō piṭhitō anubandhi.

atha kho bhagavā yena Cāpālam cetiyam ten' upasam̄kami, upasam̄kamitvā paññatte āsane nisidi. āyasmā pi kho Ānando bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinnam kho āyasmantaṁ Ānandam bhagavā etad avoca: ramaṇiyā Ānanda Vesāli, ... ramaṇiyam Cāpālam cetiyam.

\* \* \*

nanu evam Ānanda mayā paṭigacc' eva akkhātam, sabbeh' eva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo. tam kūt' ettha Ānanda labbhā. yam tam jātam bhūtam saṅkhatam palokadhammam tam vata mā palujjī ti n' etam thānam vijjati. yam kho pan' etam Ānanda tathāgatena cattam vantam muttam pahinam paṭinissaṭṭham, ossattho āyusaṅkhāro. ekamseva vācā tathāgatena bhāsītā: na ciram tathāgatassa parinibbānam bhavissati, ito tiṇṇam māsānam accayena tathāgato parinibbāyissati ti. tam vacanam tathāgato jīvitahetu puna paccāvamissati ti, n' etam thānam vijjati. āyām' Ānanda yena Mahāvanam Kūṭagārasālā ten' upasam̄kamissāmā ti. evam bhante ti kho āyasmā Ānando bhagavato paccassosi.

atha kho bhagavā āyasmata Ānandena saddhim yena Mahāvanam Kūṭagārasālā ten' upasam̄kami. upasam̄kamitvā āyasmantam Ānandam āmantesi: gaccha tvam Ānanda, yāvatakā bhikkhū Vesālim upanissāya viharanti, te sabbe upaṭṭhānasālāyam sannipātēhi ti. evam bhante ti kho āyasmā Ānando bhagavato paṭissutvā, yāvatakā bhikkhū Vesālim upanissāya viharanti, te sabbe upaṭṭhānasālāyam sannipātētvā, yena bhagavā ten' upasam̄kami, upasam̄kamitvā bhagavantam

abhibādetvā ekamantam aṭṭhāsi. ekamantam thito kho āyasmā Ānando bhagavantam etad avoca : sannipatito bhante bhikkhusaṅgho. yassa dāni bhante bhagavā kālam maññati ti.

atha kho bhagavā yena upaṭṭhānasālā ten' upasamkami, upasamkamitvā paññatte āsane nisidi. nisajja kho bhagavā bhikkhū āmantesi : tasmāt iha bhikkhave ye vo mayā dhammā abhiññāya desitā, te vo sādhukam uggahetvā āsevitabbā bhāvetabbā bahulikātabbā, yathayidam brahmacariyam addhaniyam assa ciraṭṭhitikam, tad assa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānam. katame ca te bhikkhave dhammā mayā abhiññāya desitā, ye vo sādhukam uggahetvā āsevitabbā bhāvetabbā bahulikātabbā yathayidam brahmacariyam addhaniyam assa ciraṭṭhitikam, tad assa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānam. seyyathidañ cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañc' indriyāni, pañca balāni, satia bojjhaṅgā, ariyo aṭṭhaṅgiko maggo, ime kho bhikkhave dhammā mayā abhiññāya desitā, te vo sādhukam uggahetvā āsevitabbā bhāvetabbā bahulikātabbā yathayidam brahmacariyam addhaniyam assa ciraṭṭhitikam tad assa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānam ti.

atha kho bhagavā bhikkhū āmantesi : handa dāni bhikkhave āmantayāmi vo, vayadhammā saṅkhārā, appamādena sampādetha, na cirañ tathāgatassa parinibbānam bhavissati, ito tiṇñam māsānam accayena tathāgato parinibbāyissati ti. idam avoca bhagavā, idam vatvā sugato athāparam etad avoca satthā :—

paripakko vayo mayham, parittam mama jīvitam,  
pahāya vo gamissāmi, katam me saranam attano,  
appamattā satimanto<sup>1</sup> susilā hotha bhikkhavo  
susamāhitasaṅkappā sacittam anurakkhatha.  
yo imasmin: dhammadvinaye appamatto vihessati<sup>2</sup>  
pahāya jātisamsāram dukkhass' antam karissati ti.

<sup>1</sup> satimant- with the vowel i preceding the suffix -mant lengthened by poetic licence, see Lesson 30.

<sup>2</sup> Contracted poetic form of viharissati.

2. evam me sutam. ekam samayañ bhagavā Kurūsu<sup>1</sup> viharati. Kammāssadhammam nāma Kurūnam nigamo. tatra kho bhagavā bhikkhū āmantesi bhikkhavo ti. bhadante ti te bhikkhū bhagavato paccassosum. bhagavā etad avoca : ekāyano ayam bhikkhave maggo sattānam visuddhiyā soka-paridevānam samatikkamāya dukkhadomanassānam atīha-gamāya nāyassa adhigamāya nibbānassa sacchikiriyāya, yadi-dam cattāro satipatṭhānā. katame cattāro. idha bhikkhave bhikkhu kāye kāyānupassi viharati ātāpi sampajāno satimā, vineyya loke abhijjhādomanassam — vedanāsu vedanānupassi viharati ātāpi sampajāno satimā, vineyya loke abhijjhādomanassam — citte cittānupassi viharati ātāpi sampajāno satimā, vineyya loke abhijjhādomanassam — dhammesu dham-mānupassi viharati ātāpi sampajāno satimā, vineyya loke abhijjhādomanassam.

kathañ ca bhikkhave bhikkhu kāye kāyānupassi viharati. idha bhikkhave bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisidati pallankam ābhujitvā ujum kāyam panidhāya parimukham satim upaṭṭhapetvā. so sato va assasati, sato passasati. digham vā assasanto digham assasāmī ti pajānāti, digham vā passasanto digham passasāmī ti pajānāti. rassam vā assasanto rassam assasāmī ti pajānāti, rassam vā passasanto rassam passasāmī ti pajānāti. sabbakāyapatīsam-vedi assasissāmī ti sikkhati sabbakāyapatīsam-vedi passasissāmī ti sikkhati. passambhayam kāyasamkhāram assasissāmī ti sikkhati, passambhayam kāyasamkhāram passasissāmī ti sikkhati.

seyyathā pi bhikkhave dakkho bhamakārō vā bhamakārante-vāsi vā digham vā añchanto digham añchāmī ti pajānāti, rassam vā añchanto rassam añchāmī ti pajānāti, evam eva kho bhikkhave bhikkhu digham vā assasanto... sikkhati. iti ajjhattam vā kāye kāyānupassi viharati, bahiddhā vā kāye kāyānupassi viharati, ajjhattabahiddhā vā kāye kāyānupassi viharati. samudayadhammānupassi vā kāyasmim viharati, vayadhammānupassi vā kāyasmim viharati, samudayavaya-dhammānupassi vā kāyasmim viharati. atthi kāyo ti vā pan'assa sati paccupatṭhitā hoti yāvad eva nānamattāya patissa-

<sup>1</sup> Kuru, a small kingdom to the west of the upper Yamunā, about half way between Vatsa and Gandhāra.

satimattāya. anissito ca viharati na ca kiñ ci loke upādiyati. evam pi bhikkhave bhikkhu kāye kāyānupassī viharati.

puna ca param bhikkhave bhikkhu gacchanto vā gacchāmī ti pajānāti, tħito vā tħito 'mħi ti pajānāti, nisinno vā nisinno 'mħi ti pajānāti, sayāno vā sayāno 'mħi ti pajānāti. yathā yathā vā pan' assa kāyo pañihito hoti, tathā tathā nam pajānāti. iti ajjhattam vā kāye kāyānupassī viharati... na ca kiñ ci loke upādiyati. evam pi bhikkhave bhikkhu kāye kāyānupassī viharati....

kathañ ca bhikkhave bhikkhu vedanāsu vedanānupassī viharati. idha bhikkhave bhikkhu sukham vedanam vedayamāno sukham vedanam vedayāmī ti pajānāti, dukham vedanam vedayamāno dukham vedanam vedayāmī ti pajānāti. adukkhamasukham vedanam vedayamāno adukkhamasukham vedanam vedayāmī ti pajānāti. sāmisam vā sukham vedanam vedayamāno sāmisam sukham vedanam vedayāmī ti pajānāti. nirāmisam vā sukham vedanam vedayamāno nirāmisam sukham vedanam vedayāmī ti pajānāti. sāmisam vā dukham vedanam vedayamāno sāmisam dukham vedanam vedayāmī ti pajānāti. nirāmisam vā dukham vedanam vedayamāno nirāmisam dukham vedanam vedayāmī ti pajānāti. sāmisam vā adukkhamasukham vedanam vedayamāno sāmisam adukkhamasukham vedanam vedayāmī ti pajānāti. nirāmisam vā adukkhamasukham vedanam vedayamāno nirāmisam adukkhamasukham vedanam vedayāmī ti pajānāti.

iti ajjhattam vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhattabahiddhā vā vedanāsu vedanānupassī viharati. samudayadhammānupassī vā vedanāsu viharati, vayadhammānupassī vā vedanāsu viharati, samudayavayadhammānupassī vā vedanāsu viharati. atthi vedanā ti vā pan' assa sati paccupaṭhitā hoti yāvad eva nānamattāya patissatimattāya. anissito ca viharati na ca kiñ ci loke upādiyati. evam kho bhikkhave bhikkhu vedanāsu vedanānupassī viharati.

kathañ ca bhikkhave bhikkhu citte cittānupassī viharati. idha bhikkhave bhikkhu sarāgam vā cittam sarāgam cttan ti pajānāti, vitarāgam vā cittam vitarāgam cttan ti pajānāti, sadosam vā cittam sadosam cttan ti pajānāti, vītadosam vā cittam vītadosam cttan ti pajānāti, samoham vā cittam

samoham cttan ti pajānāti, vītamoham vā cittam vītamoham cttan ti pajānāti, samkhittam vā cittam samkhittam cttan ti pajānāti, vikkhittam vā cittam vikkhittam cttan ti pajānāti, mahaggataṁ vā cittam mahaggataṁ cttan ti pajānāti, amahaggataṁ vā cittam amahaggataṁ cttan ti pajānāti, sauttaram vā cittam sauttaram cttan ti pajānāti, anuttaram vā cittam anuttaram cttan ti pajānāti, samāhitam vā cittam samāhitam cttan ti pajānāti, asamāhitam vā cittam asamāhitam cttan ti pajānāti, vimuttam vā cittam vimuttam cttan ti pajānāti, avimuttam vā cittam avimuttam cttan ti pajānāti.

iti ajjhattam vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati, ajjhattabahiddhā vā citte cittānupassī viharati. samudayadhammānupassī vā cittasmīni viharati, vayadhammānupassī vā cittasmīni viharati, samudayavaya-dhammānupassī vā cittasmīni viharati. atthi cttan ti vā pan' assa sati paccupaṭhitā hoti yāvad eva nānamattāya patissatimattāya. anissito ca viharati na ca kiñ ci loke upādiyati. evam kho bhikkhave bhikkhu citte cittānupassī viharati.

kathañ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati. idha bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nivarañesu. kathañ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nivarañesu.

idha bhikkhave bhikkhu santam vā ajjhattam kāmacchandam atthi me ajjhattam kāmacchando ti pajānāti, asantam vā ajjhattam kāmacchandam n' atthi me ajjhattam kāmacchando ti pajānāti. yathā ca anuppannassa kāmacchandassa uppādo hoti tañ ca pajānāti, yathā ca uppannassa kāmacchandassa pahānam hoti tañ ca pajānāti, yathā ca pahinassa kāmacchandassa āyatim anuppādo hoti tañ ca pajānāti.

santam vā ajjhattam vyāpādam atthi me ajjhattam vyāpādo ti pajānāti, asantam vā ajjhattam vyāpādam n' atthi me ajjhattam vyāpādo ti pajānāti. yathā ca anuppannassa vyāpādassa uppādo hoti tañ ca pajānāti, yathā ca uppannassa vyāpādassa pahānam hoti tañ ca pajānāti, yathā ca pahinassa vyāpādassa āyatim anuppādo hoti tañ ca pajānāti.

santam vā ajjhattam thinamiddham atthi me ajjhattam thinamiddhan ti pajānāti, ... thinamiddhassa āyatim anuppādo hoti tañ ca pajānāti.

santam vā ajjhattam uddhaccakukkuccam atthi me ajjhattam

uddhaccakukkuccan ti pajānāti, ... uddhaccakukkuccassa  
āyatim anuppādo hoti tañ ca pajānāti.

santam vā ajjhattam vicikiccham atthi me ajjhattam  
vicikicchā ti pajānāti, ... yathā ca pahināya vicikicchāya  
āyatim anuppādo hoti tañ ca pajānāti.

iti ajjhattam vā dhammesu dhammānupassī viharati,  
bahiddhā vā dhammesu dhammānupassī viharati, ajjhattabahiddhā  
vā dhammesu dhammānupassī viharati. samudaya-dhammānupassī  
vā dhammesu viharati, samudayavayadhammānupassī vā  
dhammesu viharati. atthi dhammā ti vā pan' assa sati paccupat-

ṭhitā hoti yāvad eva nānamattāya patissatimattāya. anissito  
ca viharati na ca kiñ ci loke upādiyati. evam kho bhikkhave  
bhikkhu dhammesu dhammānupassī viharati pañcasu  
nīvaranesu.

puna ca param bhikkhave bhikkhu dhammesu dhammānupassī  
viharati pañcas' upādānakkhandhesu. kathañ ca  
bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcas'  
upādānakkhandhesu. idha bhikkhave bhikkhu iti rūpam, iti  
rūpassa samudayo, iti rūpassa atthagamo — iti vedanā, iti  
vedanāya samudayo, iti vedanāya atthagamo — iti saññā,  
iti saññāya samudayo, iti saññāya atthagamo — iti sañkhārā,  
iti sañkhārānam<sup>1</sup> samudayo, iti sañkhārānam atthagamo —  
iti viññānam, iti viññānassa samudayo, iti viññānassa  
atthagamo ti, iti ajjhattam vā dhammesu dhammānupassī  
viharati, ... evam kho bhikkhave bhikkhu dhammesu dhammānupassī  
viharati pañcas' upādānakkhandhesu.

puna ca param bhikkhave bhikkhu dhammesu dhammānupassī  
viharati chasu ajjhattikabāhiresu āyatanesu. kathañ ca  
bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu  
ajjhattikabāhiresu āyatanesu. idha bhikkhave bhikkhu  
cakkhuñ ca pajānāti, rūpe ca pajānāti, yañ ca tadubhayam  
paṭicca uppajjati samyojanam tañ ca pajānāti, yathā ca  
anuppannassa samyojanassa uppādo hoti tañ ca pajānāti,  
yathā ca uppannassa samyojanassa pahānam hoti tañ ca  
pajānāti, yathā ca pahināya samyojanassa āyatim anuppādo  
hoti tañ ca pajānāti ... sotañ ca pajānāti, sadde ca pajānāti ...  
pe ... ghānañ ca pajānāti, gandhe ca pajānāti ... pe ... jivhañ

<sup>1</sup> Cerebralization of *n* after *a*, *r* in the same word.

ca pajānāti, rase ca pajānāti ... pe ... kāyañ ca pajānāti,  
phoṭhabbe ca pajānāti ... pe ... manañ ca pajānāti, dhamme  
ca pajānāti, yañ ca tad ubhayam paṭicca uppajjati samyojanam  
tañ ca pajānāti, yathā ca anuppannassa samyojanassa uppādo  
hoti tañ ca pajānāti, yathā ca uppannassa samyojanassa  
pahānam hoti tañ ca pajānāti, yathā ca pahināya samyojanassa  
āyatim anuppādo hoti tañ ca pajānāti. iti ajjhattam vā  
dhammesu dhammānupassī viharati, bahiddhā vā dhammesu  
dhammānupassī viharati, samudayadhammānupassī vā dhammesu  
dhammānupassī viharati, vayadhammānupassī vā dhammesu  
dhammānupassī viharati, samudayavayadhammānupassī vā  
dhammesu viharati, vayadhammānupassī vā dhammesu viharati.  
atthi dhammā ti vā pan' assa sati paccupat-

ṭhitā hoti yāvad eva nānamattāya patissatimattāya. anissito ca viharati na ca kiñ ci  
loke upādiyati. evam kho bhikkhave bhikkhu dhammesu  
dhammānupassī viharati ajjhattikabāhiresu āyatanesu.

puna ca param bhikkhave bhikkhu dhammesu dhammānupassī  
viharati sattasu bojjhaṅgesu. kathañ ca bhikkhave  
bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.  
idha bhikkhave bhikkhu santam vā ajjhattam  
satisambojjhaṅgam atthi me ajjhattam satisambojjhaṅgo ti  
pajānāti. asantam vā ajjhattam satisambojjhaṅgam n' atthi  
me ajjhattam satisambojjhaṅgo ti pajānāti. yathā ca anuppannassa  
satisambojjhaṅgassa uppādo hoti tañ ca pajānāti,  
yathā ca uppannassa satisambojjhaṅgassa bhāvanāya pāripūri  
hoti tañ ca pajānāti. ... santam vā ajjhattam dhamma-vicayasambojjhaṅgam ... pe ... santam vā ajjhattam pīti-sambojjhaṅgam ... pe ... santam vā ajjhattam passaddhisambojjhaṅgam ... pe ... santam vā ajjhattam samādhisisambojjhaṅgam ... pe ... santam vā ajjhattam upekhāsambojjhaṅgam  
atthi me ajjhattam upekhāsambojjhaṅgo ti pajānāti. asantam vā ajjhattam upekhāsambojjhaṅgam n' atthi me ajjhattam  
upekhāsambojjhaṅgo ti pajānāti. yathā ca anuppannassa  
upekhāsambojjhaṅgassa uppādo hoti tañ ca pajānāti, yathā ca  
uppannassa upekhāsambojjhaṅgassa bhāvanāya pāripūri  
hoti tañ ca pajānāti. iti ajjhattam vā dhammesu dhammānupassī  
viharati, bahiddhā vā dhammesu dhammānupassī viharati,  
ajjhattabahiddhā vā dhammesu dhammānupassī viharati.

samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. atthi dhammā ti vā pan' assa sati paccupatthitā hoti yāvad eva nānamattāya patissatimattāya. anissito ca viharati na ca kiñ ci loke upādiyati. evam kho bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu sambojjhañgesu.

puna ca parami bhikkhave bhikkhu dhammesu dhammānupassī viharati catusu ariyasaccesu. kathañ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati catusu ariyasaccesu. idha bhikkhave bhikkhu idam dukkhan ti yathābhūtam pajānāti, ayam dukkhasamudayo ti yathābhūtam pajānāti, ayam dukkhanirodho ti yathābhūtam pajānāti, ayam dukkhanirodhagāminī pañipadā ti yathābhūtam pajānāti.

katamañ ca bhikkhave dukkhami ariyasaccam. jāti pi dukkhā, jarā pi dukkhā, vyādhi pi dukkhā, marañam pi dukkham, sokaparidevadukkhadomanassupāyāsā pi dukkhā, yam p' iccham na labhati tam pi dukkham, sañkhittena pañcupādānakkhandhā dukkhā....

katamañ ca bhikkhave dukkhasamudayam ariyasaccam. yā 'yam tañhā ponobhavikā.... seyyathidam kāmatañhā bhava-tañhā vibhavatañhā....

katamañ ca bhikkhave dukkhanirodham ariyasaccam. yo tassā yeva tañhāya asesavirāganirodho cāgo pañinissaggo mutti anālayo....

katamañ ca bhikkhave dukkhanirodhagāminīpañipadā ariyasaccam. ayam eva ariyo atthañgiko maggo, seyyathidam sammādiñhi sammāsamkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati sammāsamādhi.

katamā ca bhikkhave sammādiñhi. yam kho bhikkhave dukkhe nānam dukkhasamudaye nānam dukkhanirodhe nānam dukkhanirodhagāminiyā pañipadāya nānam, ayam vuccati bhikkhave sammādiñhi.

katamo ca bhikkhave sammāsamkappo. nekkhammasamkappo avyāpādasamkappo avihimsāsamkappo, ayam vuccati bhikkhave sammāsamkappo.

katamā ca bhikkhave sammāvācā. musāvādā veramañi, pisuñaya vācāya veramañi, pharusāya vācāya veramañi, samphappalāpā veramañi, ayam vuccati bhikkhave sammāvācā.

katamo ca bhikkhave sammākammanto. pāññātipātā vera-mañi, adinnādānā veramañi, kāmesu micchācārā veramañi, ayam vuccati bhikkhave sammākammanto.

katamo ca bhikkhave sammājīvo. idha bhikkhave ariya-sāvako micchājīvam pahāya sammājīvena jīvikaiñ kappeti, ayam vuccati bhikkhave sammājīvo.

katamo ca bhikkhave sammāvāyāmo. idha bhikkhave bhikkhu anuppannānam pāpakānam akusalānam dhammānam anuppādāya chandañ janeti vāyamati, viriyam ārabhati, cittam paggañhāti padahati. uppannānam pāpakānam akusalānam dhammānam pahānāya chandañ janeti vāyamati, viriyam ārabhati, cittam paggañhāti padahati. uppannānam kusalānam dhammānam uppādāya chandañ janeti vāyamati, viriyam ārabhati, cittam paggañhāti padahati. uppannānam kusalānam dhammānam thitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandañ janeti vāyamati, viriyam ārabhati, cittam paggañhāti padahati. ayam vuccati bhikkhave sammāvāyāmo.

katamā ca bhikkhave sammāsati. idha bhikkhave bhikkhu kāye kāyānupassī viharati ātāpi sampajāno satimā vineyya loke abhijjhādomanassam, vedanāsu ... pe ... citte ... pe ... dhammesu dhammānupassī viharati ātāpi sampajāno satimā vineyya loke abhijjhādomanassam. ayam vuccati bhikkhave sammāsati.

katamo ca bhikkhave sammāsamādhi. idha bhikkhave bhikkhu vivice' eva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham pañhamajjhānam upasampajja viharati. vitakkavicārānam vūpasamā ajjhattam sampañadanam cetaso ekodibhāvam avitakkam avicāram samādhijam pītisukham dutiyajjhānam upasampajja viharati. pītiyā ca virāgā upekhako viharati sato ca sampajāno, sukhañ ca kāyena patisamvedeti yan tam ariyā ācikkhanti : upekhako satimā sukhavihāri ti tatiyajjhānam upasampajja viharati. sukhassa ca pahānā dukkhassa ca pahānā pubb' eva somanasadomanassānam atthagamā adukkham asukham upekhāsatasadomanassānam upasampajja viharati. ayam pārisuddhiñ catutthajjhānam upasampajja viharati. ayam vuccati bhikkhave sammāsamādhi.

idam vuccati bhikkhave dukkhanirodhagāminīpañipadā ariyasaccam.

Translate into Pali :—

1. Then the slave Kāka (thinking) : "this doctor is eating (present tense) emblematic myrobalan and drinking water, there shouldn't be (*arah* with infinitive) anything bad (in it)," ate half an emblematic myrobalan and drank water. (When he) had eaten (*khāyita*, the form is irregular) the half emblematic myrobalan he brought (it) up right there. Then the slave Kāka said this to Jivaka Komārabhacca : "Shall I (*atti me*) live (noun), teacher?" "Don't be afraid, I say, Kāka, and you will be well. The king is irascible, that king might have me killed, therefore I don't go back." Having handed over Bhaddavatikā the she-elephant to Kāka he went to Rājagaha. In due course he approached Rājagaha (and) king Māgadha Seniya Bimbisāra. Having approached he informed this matter (acc.) to the king (dat.). "You did well, I say, Jivaka, that (you have) not gone back. Irascible (is) that king (and he) might have you killed."

Then king Pajjota, being well, sent a messenger into the presence of Jivaka : "Let Jivaka come, I shall give a boon."

2. Whom, however (*kho pana*), this assembly should despise, his reputation also would be diminished; whose, however, reputation were diminished, his properties also would be diminished. (In the Pali of this "his" follows "also", "reputation" and "properties" being placed first for emphasis.)

## LESSON 28

### "Middle" Conjugation

Special inflections of verbs, called "middle" or "reflexive" (*attanopada*), are occasionally used in place of the ordinary inflections (which are called "active" or "transitive" <sup>1</sup>; *parassapada*). They may be regarded as poetic forms rather than as a regular reflexive, the name applying literally only to the usage of cognate forms in other languages. They are very

<sup>1</sup> This translation does not distinguish the term from "transitive" in the narrower sense of "taking a patient" (*sakammaka*).

rare in prose, a little less rare in verse. The following reflexive forms are idiomatic in prose. Some forms found in verse are added in brackets.

Present tense (in place of the transitive terminations *ti* . . . *āma* the following reflexive terminations are reckoned : *te*, *ante*; *se, vhe*; *e, mhe* or *mhase*) :—

*(labhate, "he obtains"—verse)*  
*maññe, "I think," "I suppose," "no doubt," "as if"*  
ex. *devo maññe, "I suppose (he is) a god," "just like a*

*god" (note that *ti* is not used here)*

*bhaṇe "I say!" (cf. Exercise 16)*

*(In the verse collections in the Canon, especially the*  
*Jātaka, a variety of "middle" forms will be found,*  
*e.g. 2nd singular *labhase*).*

Imperative tense (*tam, antam*; *ssu, vho*; *e, (ā)mase*) :—

*labhatam, "let him obtain!"*

*bhāsassu, "speak!" (this word is fairly common)*

*saṃvidahassu (dhā), "organize!"*

*mantavho, "take counsel!"*

Optative tense (*etha, eram*; *etho, eyyavho*; *eyyam*,<sup>1</sup> *eyyāmase* or *(ā)mase*) :—

*jāyetha, "he would be born," "it would arise"*

*āgametha, "he might come"*

*labhetha, "he should obtain"*

*chijeram, "they would be cut" (by themselves), "they*  
*would break" (e.g. straps)*

*(vademase (in verse), "we would speak").*

Aorist tense (*ttha* or *tha, re*; *ttho, vham*; *a, mhase* or *mase*) :—

*sandittha, "it flowed" (sand)*

*abhāsittha, "he spoke" (with augment)*

*akampittha, "it trembled," "it quaked" (kamp)*

*abhiramitha, "he enjoyed," "he took pleasure in" (ram)*

*pucchittho, "you asked"*

*(karomase (in verse), "we did").*

<sup>1</sup> It is alleged that only *eyyāmi* is the 1st singular *parassapada* termination—doubtful.

[The present participle in *māna* is sometimes called reflexive. Its use, however, is hardly to be distinguished<sup>1</sup> from that of the form in *ant*, and it is fairly frequent (far more so than the above reflexive inflections).]

All the above are active. The passive reflexive is extremely rare. Examples :—

*abhihariyittha*,<sup>2</sup> "it was brought," "it was presented"

*paññāyittha*, "it was discerned"

(the 3rd plural used in exactly parallel sentences, however, is *paññāyimsu*).

A survey of the usage of "reflexive" forms in Pali, and particularly in the *Dīgha*, leads to the conclusion that the shade of meaning they carry is simply a poetic, dramatic or elevated one, adding emphasis or dignity: note especially *bhāsas* and the slightly pompous *bhanī*.

#### Denominative Conjugation

In principle any root can be used as a verb by adding conjugational suffixes. Other stems, such as noun stems, and even onomatopoeic elements, can also be used as verbs if required. The verbs thus derived are called denominative, or more exactly "word used as a root" (*dhātūrūpakaśadā*). They are usually conjugated according to the seventh conjugation (substituting the suffix *e/aya*, or adding *ya* to the stem), sometimes according to the first conjugation. They are rare except in poetry or exaggerated speech.

Examples :—

Noun stem, etc.	Denominative verb, 3rd singular present
<i>sukha</i>	<i>sukheti</i> , "he is happy"
<i>tīra</i>	<i>tireti</i> , "he accomplishes," "he finishes" (e.g. business), lit. "reaches) the shore (of)"

<sup>1</sup> It is favoured by certain verbs, some of which (*labh, sand, bhās*) are used with reflexive inflections, and it is specially associated with the passive.

<sup>2</sup> Variant readings :—*hariyittha, harayittha, and -hār-* (latter causative).

*udāna*

*ussukka* (neuter :  
"eagerness,"  
"impatience")

*gala-gala*

*udāneti*, "he speaks with exaltation," "he speaks joyfully"  
*ussukkati*, "he is eager," "he is impatient"

*galagalāyati*, "it pours down" (rain) (onomatopoeic: *ga-la-ga-la* imitating large drops of water beating down on the earth, repetition suggesting quantity)

Aorist of denominative

*udānesi*

Causative of denominative

*dukkhāpeti*, "he makes unhappy"

#### Fourth Conjugation

The fourth or (s)su conjugation (*svādi gana*) includes only one root at all frequently used. Moreover that root, (s)su, itself usually follows the fifth conjugation (> *sunāti*, cf. Lesson 15). The fourth conjugation has a present stem formed with the suffix *no*. From the root (s)su, "to hear," we may have :—

	Singular	Plural
3rd person	( <i>sunoti</i> )	( <i>sunonti</i> ? ?—hypothetical)
2nd person	( <i>sunosi</i> )	( <i>sunosha</i> )
1st person	( <i>sunomi</i> )	( <i>sunoma</i> )

The root *sak* may be classed here (*sak + no > sakko* by assimilation), though it is equally convenient to regard it as sixth conjugation: *sak(h) + o > sakko* (cf. Lesson 6). Likewise the root *ap* or *ap(p)* may be classed here (*ap + no > appo*).

Of (s)su only the imperative 2nd singular *sunohi* according to the fourth conjugation is found in the *Dīgha Nikāya*, some forms of the present tense being found only (and very rarely) in other Canonical books.

## Vocabulary

## Verbs :—

<i>ati-(k)am</i> (I)	<i>atikkamati</i>	pass over
<i>anu-pa-gam</i> (I)	<i>anupagacchati</i> (sic <sup>1</sup> )	amalgamate with (accusative)
<i>anu-pa-i</i> (I)	<i>anupeti</i> (sic <sup>1</sup> )	coalesce with (accusative)
<i>adhi-o-gāh</i> (I)	<i>ajjhogāhati</i> (also means)	plunge into (Gerund : <i>-etvā</i> )
<i>ava-(t)thā</i> (I)	<i>avatīthati</i>	remain
<i>ava-sis</i> (III)	<i>avasissati</i>	remain, be left over
<i>upa-dah</i> (I)	<i>upadahati</i>	torment, worry
<i>o-tar</i> (I)	<i>otarati</i>	pass down, collate (causative = check)
<i>ci</i> (V)	<i>(passive cīyati</i> = be piled up, be built up)	
<i>ni-khan</i> (I)	<i>nikhanati</i>	bury
<i>(p)pāti-(k)kus</i> (I)	<i>pātikkosati</i>	decry, criticize (in bad sense)
<i>(p)pāti-u(d)-tar</i> (I)	<i>paccuttarati</i>	come (back) out (after bathing)
<i>(p)pāti-labh</i> (I)	<i>pātilabhati</i>	obtain, acquire
<i>(p)pāti-vi-nī</i> (I)	<i>pātivineti</i>	dispel
<i>(p)pāti-sam-cikkh</i> (I)	<i>pātisamcikkhati</i>	reflect, consider
<i>pari-vis</i> (I*)	<i>parivisati</i>	serve (with food)
<i>vi-sudh</i> (III)	<i>visujjhati</i>	become purified
<i>sam-yam</i> (I)	<i>samyamatī</i>	control oneself
<i>sam-vatt</i> (I)	<i>samvattati</i>	lead to (dative)
<i>sam-(k)am</i> (I)	<i>samkamati</i>	pass into
<i>sam-kilis</i> (III)	<i>samkilissati</i>	become defiled
<i>sand</i> (I)	<i>sandati</i>	flow
<i>sam-(d)dis</i>	causative (also means)	
<i>sev</i> (I)	<i>sevati</i>	review indulge in, pursue

<sup>1</sup> A variant reading *anupigacchati* suggests *anu-(a)pi-gam*, also *anu-(a)pi-i* (there is a prefix *api* or *pi* meaning "over", "covered").

## Nouns :—

<i>abhijāti</i> (fem.)	class of birth
<i>abhiññā</i>	insight
<i>āgamo</i>	(also means) body of doctrine, tradition (and the p.p. <i>āgata</i> likewise may refer to the handing down, receiving, of such a tradition)
<i>ādi</i> (masc.)	beginning, opening
<i>ādhipateyyam</i>	lordship, supremacy
<i>āvāso</i>	living in, dwelling
<i>ottappam</i>	shame, fear of blame
<i>karuṇā</i>	compassion
<i>kasirām</i>	difficulty
<i>kilamatho</i>	tiring, wearying, weariness
<i>guttam</i>	limb
<i>gocaro</i>	pasture, territory, proper place, range
<i>caraṇam</i>	conduct, good conduct
<i>thāmo</i>	vigour
<i>nadikā</i>	stream
<i>nāgo</i>	elephant
<i>nīthā</i>	conclusion
<i>niyati</i> (fem.)	Fate, Destiny
<i>pakkhandikā</i>	dysentery
<i>pajā</i>	the creation, the created universe ("created" according to the Brah- manical tradition)
<i>patilābho</i>	acquisition
<i>pādeso</i>	(also means) reference
<i>pabbajito</i>	one who has gone forth (left the world)
<i>pabbajjā</i>	going forth
<i>pamānam</i>	measure, size
<i>parakkamo</i>	courage, valour
<i>parināmo</i>	digestion
<i>pariyosānām</i>	ending, conclusion
<i>parivatām</i>	circle
<i>pātimokkho</i>	liberation
<i>mātikā</i>	matrix, notes (for remembering doctrine)
<i>Māro</i>	the god of death and passion (leading to rebirth)

<i>muditā</i>	sympathetic joy (joy at the well-being of others), sympathy, gladness
<i>mettā</i>	love (only in the spiritual and non-sexual sense), kindness, loving-kindness, benevolence, goodwill, friendliness
<i>yittham</i> (p.p. <i>yaj</i> (I))	sacrifice, offering
<i>lohitam</i>	blood
<i>vajjanam</i>	fault
<i>vidū</i> (masc.)	knower
<i>vyañjanam</i>	expression (speech : contrasted with meaning : <i>attho</i> ), sentence
<i>samghāti</i> (fem.)	cloak
<i>sabbatata</i>	non-discrimination ("all = self-ness"), unselfishness
<i>sampajaññam</i>	consciousness
<i>sambodho</i>	enlightenment
<i>sukhallikā</i>	pleasure, enjoyment
<i>suttam</i>	(also means) (a record of a) dialogue, (eventually the entire) collection of dialogues (of the Buddha made by his followers)
<i>sobbhām</i>	pit
<i>hiri</i> (fem.)	modesty, self-respect, conscience
<i>hutam</i>	oblation

## Adjectives :—

<i>accha</i>	clear, bright, sparkling
<i>acchariya</i>	surprising
<i>anariya</i>	barbarian
<i>anupādisesa</i>	with no attachment remaining
<i>anuyoga</i>	practising
<i>abbhuta</i>	wonderful, marvellous
<i>avasa</i>	powerless
<i>āvila</i>	turbid, muddy
<i>odaka</i> (fem. - <i>ikā</i> )	having water
- <i>karanya</i> (fem. - <i>ī</i> )	making
<i>damma</i>	trainable, educable

<i>dassāvin</i>	seeing, who would see
<i>pabālha</i>	violent
<i>pamānakata</i>	measurable, finite
<i>pipāsita</i>	thirsty
<i>pothujjanika</i>	common ( <i>puthu</i> + <i>jano</i> + ( <i>n</i> ) <i>ika</i> )
<i>maddava</i>	tender
<i>yasassin</i>	reputable, respected
<i>likhita</i>	polished
<i>lulita</i>	stirred up
<i>vippasanna</i>	very clear
<i>vyāpajjha</i>	violent, malevolent
<i>sabbāvant</i>	all-inclusive, whole
<i>sambādha</i>	confined
<i>sahagata</i>	charged with, suffused with
<i>sāta</i>	sweet
<i>sīta</i>	cool
<i>supatitha</i>	having good beaches (stream : for getting water to drink)
<i>setaka</i>	clear, clean

## Past Participles :—

<i>abhisambuddha</i> ( <i>abhi-</i> <i>sam-budh</i> )	illuminated (fig.)
<i>avasitha</i> ( <i>ava-sis</i> )	left over, remaining
<i>upacita</i> ( <i>upa-ci</i> (V))	accumulated
<i>gutta</i> ( <i>gup</i> )	protected, guarded
<i>paccājāta</i> (( <i>p</i> ) <i>pati-ā-</i> <i>jan</i> (III))	reborn
<i>parinibbuta</i> ( <i>pari-</i> <i>ni(r)-vā</i> )	attained extinction, attained liberation
<i>laddha</i> ( <i>labh</i> )	got, obtained
<i>samvuta</i> ( <i>sam-var</i> (I))	controlled
<i>samhita</i> ( <i>sam-dhā</i> )	joined, connected

## Gerunds :—

<i>accādhāya</i> ( <i>ati-ā-dhā</i> )	putting on top of
<i>nahatvā</i> ( <i>nhā</i> (III))	having bathed (also written <i>nhātvā</i> )

Indeclinables :—

<i>ativiya</i>	very much
<i>avidure</i>	not far, near
<i>majjhe</i>	in the middle
<i>sabbadhi</i>	everywhere

### EXERCISE 28

Passages for reading :—

I. atha kho bhagavā pubbañhasamayam nivāsetvā pattaçivaram ādāya Vesālim piñdāya pāvisi, Vesāliyam piñdāya caritvā pacchābhattam piñdapātāpātikkanto nāgapalokitam Vesālim apaloketvā āyasmantam Ānandam āmantesi: idam pacchimakam Ānanda tathāgatassa Vesālidassanam bhavissati, āyām' Ānanda yena Bhañdagāmo ten' upasamkamissāmā ti. evam bhante ti kho āyasmā Ānando bhagavato paccassosi. atha kho bhagavā mahatā bhikkhusamghena saddhim yena Bhañdagāmo tad avasari. tatra sudam bhagavā Bhañdagāme viharanti etad eva bahulam bhikkhūnam dhammīm katham karoti: iti silam iti samādhi iti paññā, silaparibhāvito samādhi mahapphalo hoti mahānisamso, samādhiparibhāvitā paññā mahapphalā hoti mahānisamṣā, paññāparibhāvitam cittam sammad eva āsavehi vimuccati, seyyathidam kāmāsavā bhavāsavā diṭṭhāsavā avijjāsavā ti.

tatra kho bhagavā bhikkhū āmantesi: catunnam bhikkhave dhammānam ananubodhā appativedhā evam idam dīgham addhānam sandhāvitam samsaritam mamañ c' eva tumhākañ ca: katamesam catunnam. ariyassa bhikkhave silassa ananubodhā appativedhā evam idam dīgham addhānam sandhāvitam samsaritam mamañ c' eva tumhākañ ca. ariyassa bhikkhave samādhissa ananubodhā appativedhā evam idam dīgham addhānam sandhāvitam samsaritam mamañ c' eva tumhākañ ca. ariyāya bhikkhave paññāya ananubodhā appativedhā evam idam dīgham addhānam sandhāvitam samsaritam mamañ c' eva tumhākañ ca. ariyāya bhikkhave vimuttiyā ananubodhā appativedhā evam idam dīgham addhānam sandhāvitam samsaritam mamañ c' eva tumhākañ ca. tayidam bhikkhave ariyam silam anubuddham paññiddham, aryo samādhi anubuddho paññiddho, ariyā paññā anubuddhā paññiddhā, ariyā vimutti anubuddhā paññiddhā, ucchinna bhavatañhā

khīñā bhavanetti, n' atti dāni punabbhavo ti. idam avoca bhagavā, idam vātā sugato athāparam etad avoca satthā :—

silam samādhi paññā ca vimutti ca anuttarā, anubuddhā ime dhammā Gotamena yasassinā. iti Buddho abhiññāya dhammam akkhāsi bhikkhūnam,<sup>1</sup> dukkhass' antakaro satthā cakkhumā parinibbuto ti.

tatrā pi sudam bhagavā Bhañdagāme viharanto etad eva bahulam bhikkhūnam dhammīm katham karoti: iti silam iti samādhi iti paññā, silaparibhāvito samādhi mahapphalo hoti mahānisamso, samādhiparibhāvitā paññā mahapphalā hoti mahānisamṣā, paññāparibhāvitam cittam sammad eva āsavehi vimuccati, seyyathidam kāmāsavā bhavāsavā diṭṭhāsavā avijjāsavā ti.

atha kho bhagavā Bhañdagāme yathābhīrantam viharitvā āyasmantam Anandañ āmantesi: āyām' Ānanda yena Hatthigāmo . . . pe . . . Ambagāmo . . . Jambugāmo . . . yena Bhoganagaram ten' upasamkamissāmā ti. evam bhante ti kho āyasmā Ānando bhagavato paccassosi. atha kho bhagavā mahatā bhikkhusamghena saddhim yena Bhoganagaram tad avasari.

tatra sudam bhagavā Bhoganagare viharati Ānande cetiye. tatra kho bhagavā bhikkhū āmantesi: cattāro me bhikkhave mahāpadese desessāmi, tam suṇātha sādhukam manasikarotha bhāsissāmī ti. evam bhante ti kho te bhikkhū bhagavato paccassosum. bhagavā etad avoca: idha bhikkhave bhikkhu evam vadeyya: sammukhā me tam āvuso bhagavato sutam sammukhā pañiggahitam ayañ dhammo ayañ vinayo idam satthu sāsanān ti, tassa bhikkhave bhikkhuno bhāsitañ n' eva abhinanditabbam na pañkkositabbam. anabhinanditvā appatikkositvā tāni padavyañjanāni sādhukam uggahetvā sutte otāretabbāni vinaye sandassetabbāni. tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na c' eva sutte otaranti na vinaye sandissanti, niñtham ettha gantabbam: addhā idam na c' eva tassa bhagavato vacanam, imassa ca bhikkhuno duggahitān ti, iti h' etam bhikkhave chaddheyātha. tāni ce sutte otāriyamānāni vinaye sandassiyamānāni sutte c' eva otaranti vinaye ca sandissanti, niñtham ettha gantabbam:

<sup>1</sup> Metrical shortening.

addhā idam tassa bhagavato vacanam imassa ca bhikkhuno suggahitan ti. idam bhikkhave paṭhamam mahāpadesam dhāreyyātha. idha pana bhikkhave bhikkhu evam vadeyya : amukasmim nāma āvāse samgho viharati satthero sapāmokkho. tassa me saṃghassa sammukhā sutam sammukhā paṭiggahitam, ayam dhammo ayam vinayo . . . addhā idam tassa bhagavato vacanam, tassa ca saṃghassa suggahitan ti. idam bhikkhave dutiyam mahāpadesam dhāreyyātha. idha pana bhikkhave bhikkhu evam vadeyya : amukasmim nāma āvāse sambahulā therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā. tesam me therānam sammukhā sutam sammukhā paṭiggahitam, ayam dhammo ayam vinayo . . . idam bhikkhave tatiyam mahāpadesam dhāreyyātha. idha pana bhikkhave bhikkhu evam vadeyya : amukasmim nāma āvāse eko therō bhikkhu viharati bahussuto āgatāgamō dhammadharo vinayadharo mātikādharo. tassa me therānam sammukhā sutam sammukhā paṭiggahitam ayam dhammo ayam vinayo . . . idam bhikkhave catuttham mahāpadesam dhāreyyātha ti. ime kho bhikkhave cattāro mahāpadeśe dhāreyyātha ti . . .

atha kho bhagavā Bhoganagare yathābhīrantam viharitvā āyasmantam Ānandam āmantesi : āyām' Ānanda yena Pāvā<sup>1</sup> ten' upasam̄kamissāmā ti. evam bhante ti kho āyasmā Ānando bhagavato paccassosi. atha kho bhagavā mahatā bhikkhusamghena saddhim yena Pāvā tad avasari. tatra sudam bhagavā Pāvāyam viharati Cundassa kammāraputtassa ambavane. assosi kho Cundo kammāraputto : bhagavā kira Pāvām anuppatto Pāvāyam viharati mayham ambavane ti. atha kho Cundo kammāraputto yena bhagavā ten' upasam̄kami, upasam̄kamitvā bhagavantam abhivādetvā ekamantañ nisidi, ekamantañ nisinnam kho Cundam kammāraputtam bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi. atha kho Cundo kammāraputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito bhagavantam etad avoca : adhivāsetu me bhante bhagavā svātanāya bhattam saddhim bhikkhusamghenā ti. adhivāsesi bhagavā tuñhi bhāvena. atha kho Cundo kammāraputto bhagavato adhi-

<sup>1</sup> Capital of the southern Malla republic, about 30 leagues north-west of Vesāli in the foothills of the Himālaya.

vāsanam viditvā, uṭṭhāy' āsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho Cundo kammāraputto tassā rattiyā accayena sake nivesane pañitam khādaniyam bhojaniyam paṭiyādāpetvā pahūtañ ca sūkaramaddavam bhagavato kālam ārocāpesi : kālo bhante niṭhitam bhattan ti. atha kho bhagavā pubbañhasamayam nivāsetvā pattacivāram ādāya saddhim bhikkhusamghena yena Cundassa kammāraputtam tassa nivesanam ten' upasam̄kamitvā paññatte āsane nisidi, nisajja kho bhagavā Cundam kammāraputtam āmantesi : yan te Cunda sūkaramaddavam paṭiyattam, tena mām parivisa, yam pan' aññam khādaniyam bhojaniyam paṭiyattam, tena bhikkhusamgham parivisi ti. evam bhante ti kho Cundo kammāraputto bhagavato paṭissutvā, yam ahosi sūkaramaddavam paṭiyattam, tena bhagavantam parivisi, yam bhikpan' aññam khādaniyam bhojaniyam paṭiyattam tena bhikkhusamgham parivisi. atha kho bhagavā Cundam kammāraputtam āmantesi : yan te Cunda sūkaramaddavam avasiṭṭham, tam sobbe nikhaññāhi nāhan tanū Cunda passāni sadevake loke samārake sabrahmake sassamanabrahmañyā pajāya sadevamanussāya yassa tam paribhuttam sammāparināmam gaccheyya aññatra tathāgatassā ti. evam bhante ti kho Cundo kammāraputto bhagavato paṭissutvā, yam ahosi sūkaramaddavam avasiṭṭham tam sobbe nikhaññitvā, yena bhagavā ten' upasam̄kami, upasam̄kamitvā bhagavantam abhivādetvā ekamantañ nisidi, ekamantañ nisinnam kho Cundam kammāraputtam bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampaham̄setvā uṭṭhāy' āsanā pakkāmi.

atha kho bhagavato Cundassa kammāraputtassa bhattam bhuttāvissa kharo ābādho uppajji lohitapakkhandikā pabālhā vedanā vattanti māraṇantikā. tā sudam bhagavā sato sampajāno adhivāsesi avihaññamāno. atha kho bhagavā āyasmantam Ānandam āmantesi : āyām' Ānanda yena Kusinārā ten' upasam̄kamissāmā ti. evam bhante ti kho āyasmā Ānando bhagavato paccassosi.

atha kho bhagavā maggā okkamma yen' aññataram rukkhamūlam ten' upasam̄kami, upasam̄kamitvā āyasmantam Ānandam āmantesi : iñgha me tvam Ānanda catugguṇam saṃghātiñ paññapeñi, kilanto 'smi Ānanda, nisidissāmī ti.

evam bhante ti kho āyasmā Ānando bhagavato paṭissutvā catugguṇam samghātiṃ paññāpesi. nisidi bhagavā paññatte āsane, nisajja kho bhagavā āyasmantam Ānandam āmantesi, iṅgha me tvam Ānanda pāniyam āhara, pipāsito 'smi, Ānanda, pivissāmi ti. evam vutte āyasmā Ānando bhagavantam etad avoca : idāni bhante pañcamattāni sakaṭasatāni atikkantāni, tam cakkacchinnam udakam parittam lulitam āvilam sandati. ayam bhante Kakutthā nadī avidūre accodikā sātodiκā sītodiκā setakā supatitthā ramaṇiyā. ettha bhagavā pāniyāñ ca pivissati, gattāni ca sītam karissati ti. dutiyam pi kho bhagavā āyasmantam Ānandam āmantesi : iṅgha me tvam Ānanda pāniyam āhara, ... gattāni ca sītam karissati ti. iṅgha me tvam Ānanda pāniyam āhara, pipāsito 'smi Ānanda, pivissāmi ti. evam bhante ti kho āyasmā Ānando bhagavato patissutvā pattam gahetvā yena sā nadikā ten' upasamkami. atha kho sā nadikā cakkacchinnā parittā lulitā āvilā sandamānā āyasmante Ānande upasamkamante acchā vippasannā anāvilā sandittha. atho kho āyasmato Ānandassa etad ahosi : acchariyam vata bho, abbhutam vata bho, tathāgatassa mahiddhikatā mahānubhāvatā. ayam hi sā nadikā cakkacchinnā parittā lulitā āvilā sandamānā, mayi upasamkamante acchā vippasannā anāvilā sandati ti. pattena pāniyam ādāya yena avoca : acchariyam bhante abbhutam bhante tathāgatassa mahiddhikatā mahānubhāvatā. idāni sā bhante nadikā kamante acchā vippasannā anāvilā sandamānā, mayi upasam-pāniyam, pivatu sugato pāniyan ti. atha kho bhagavā pāniyam apāyi.

\* \* \*

atha kho bhagavā mahatā bhikkhusamghena saddhiṃ yena Kakutthā nadī ten' upasamkami, upasamkamitvā Kakuttham Ambavanam ten' upasamkami, upasamkamitvā āyasmantam Cundakam āmantesi : iṅgha me tvam Cundaka catugguṇam samghātiṃ paññāpehi, kilanto 'smi Cundaka, nipajjissāmi ti. evam bhante ti kho āyasmā Cundaka bhagavato paṭissutvā

catugguṇam samghātiṃ paññāpesi. atha kho bhagavā dakkhiṇena passena sīhaseyyam kappesi, pāde pādam accādhāya, sato sampajāno uṭṭhānasāññā manasikaritvā. āyasmā pana Cundako tatth' eva bhagavato purato nisidi.

atha kho bhagavā āyasmantam Ānandam āmantesi : siyā kho pan' Ānanda Cundassa kammāraputtassa ko ci vippatisāram upadaheyya : tassa te āvuso Cunda alābhā, tassa te dulladdham, yassa te tathāgato pacchimam piṇḍapātam bhuñjitvā parinibbuto ti. Cundassa Ānanda kammāraputtassa evam vippatisāro paṭivinetabbo : tassa te āvuso lābhā, tassa te suladdham, yassa te tathāgato pacchimam piṇḍapātam bhuñjitvā parinibbuto. sammukhā me tam āvuso Cunda bhagavato sutam sammukhā patiggahitañ, dve 'me piṇḍapātā samasamaphalā samasamavipākā ativiya aññehi piṇḍapātehi mahaphalatarā ca mahānisaiṣatarā ca. katame dve. yañ ca piṇḍapātam bhuñjitvā tathāgato anuttaram sammāsambodhiṃ abhisambujjhati, yañ ca piṇḍapātam bhuñjitvā tathāgato anupādisesāya nibbānadhatuyā parinibbāyati. ime dve piṇḍapātā samasamaphalā samasamavipākā ativiya aññehi piṇḍapātehi mahaphalatarā ca mahānisaiṣatarā ca. āyusam-vattanikam āyasmatā Cundena kammāraputtena kammañ upacitam, vanasamvattanikam āyasmatā Cundena kammāraputtena kammañ upacitam, sukhasamvattanikam āyasmatā Cundena kammāraputtena kammañ upacitam, yasasam-vattanikam āyasmatā Cundena kammāraputtena kammañ upacitam, saggasamvattanikam āyasmatā Cundena kammāraputtena kammañ upacitam, ādhipateyyasamvattanikam āyasmatā Cundena kammāraputtena kammañ upacitan ti. Cundassa Ānanda kammāraputtassa evam vippatisāro paṭivinetabbo ti. atha kho bhagavā etam attham viditvā tāyam velāyam imam udānam udānesi :—

dadato puññam pavaddhati, samyamato veram na ciyati, kusalo ca jahāti pāpakanam, rāga< d > dosakhayā<sup>1</sup> sa nibbuto ti.

2. cattāro iddhipādā. idh' āvuso bhikkhu chandasamādhi-padhānasamkhārasamannāgatam iddhipādām bhāveti. citta-

<sup>1</sup> The metre requires that we give this word the rhythm --- ^ ^ -, hence we may read (ā)dosa- and khayā.

samādhipadhānasamākhārasamannāgatam iddhipādaṁ bhāveti. viriyasamādhipadhānasamākhārasamannāgatam iddhipādaṁ bhāveti. vimāṇsāsamādhipadhānasamākhārasamannāgatam iddhipādaṁ bhāveti.

3. pañc' indriyāni. saddhindriyam, viriyindriyam, satindriyam, samādhindriyam, paññindriyam.

4. cattāri balāni. viriyabalam, satibalam, samādhibalam, paññabalam.

5. satta balāni. saddhābalam, viriyabalam, hiribalam, ottapabalam, satibalam, samādhibalam, paññabalam.

6. idha mahārāja tathāgato loke uppajjati, araham sammā-sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadamasārathi satthā devamanussānam buddho bhagavā. so imam lokam sadevakam samārakam sabrahimakam sasamaṇabrahmaṇīm pajam sadevamanussam sayam abhiññā<sup>1</sup> sacchikatvā pavedeti. so dhammam deseti ādikalyāṇam majjhekalyāṇam pariyośānakalyāṇam sāttham savyañjanam, kevalaparipuṇṇam parisuddham brahmacariyam pakaseti.

taṁ dhamman suñati gahapati vā gahapatiputto vā aññatarasmīm vā kule paccājato. so taṁ dhamman sutvā tathāgate saddham paṭilabhati. so tena saddhāpaṭilābhena saññāgato iti paṭisamcikkhati: sambādho gharāvāso rājopatho, abbhokāso pabbajā. na idam sukaram agāraim ajjhāvasatā ekantaparipuṇṇam ekantaparisuddham samkhali-khitam brahmacariyam caritum. yan nūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyan ti. so aparena samayena appam vā bhogakkhandham pahāya mahantam vā bhogakkhandham pahāya, appam vāñatiparivatṭam pahāya mahantam vāñatiparivatṭam pahāya, kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajati.

evam pabbajito samāno pātimokkhasamvarasamvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadas-sāvī samādāya sikkhati sikkhāpadesu kāyakammavacikammena samannāgato kusalena parisuddhājivo sīlasampanno indriyesu guttadvāro satisampajaññena samannāgato santuttho.

<sup>1</sup> Gerund, cf. footnote at beginning of Exercise 22.

7. so mettāsahagatena cetasā ekam disam pharitvā viharati, tathā dutiyam, tathā tatiyam, tathā catuttham. iti uddham adho tiriyam sabbadhi sabbattatāya sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena avereṇa<sup>1</sup> avyāpajjhena pharitvā viharati. seyyathā pi Vāsetṭha balavā saṅkhadhamo appakasiren' eva catuddisā viññāpeyya, evam bhāvitāya kho Vāsetṭha mettāya cetovimuttiyā yam pamāṇakataṁ kammam na taṁ tatrāvasissati na taṁ tatrāvatiṭṭhati. ayam pi kho Vāsetṭha brahmāṇam<sup>1</sup> sahavyatāya maggo. puna ca param Vāsetṭha bhikkhu karuṇāsahagatena cetasā ... pe ... muditāsahagatena cetasā ... pe ... upekhā-sahagatena cetasā ekam disam pharitvā viharati, ... evam bhāvitāya kho Vāsetṭha upekhāya cetovimuttiyā yam pamāṇakataṁ kammam na taṁ tatrāvasissati na taṁ tatrāvatiṭṭhati. ayam pi kho Vāsetṭha brahmāṇam sahavyatāya maggo.

Translate into Pali :—

(Three Doctrines)

These two (put first, for emphasis) extremes, monks, should not be pursued by one who has gone forth. Which two ? This (ayam), which (put relative first) (is) among passions practising the-enjoyment-of-passions, inferior, vulgar, common, barbarian, not-connected-with-welfare, and this, which (is) devoted-to-weariness-of-oneself (attan), unhappy, barbarian, not-connected-with-welfare. Monks, not having gone to (-gamma) both these (put first) extremes, the intermediate way, illuminated by the thus-gone, making-an-eye (-karanya), making-knowledge, leads to calm, to insight, to enlightenment, to liberation. And which, monks, (is) that intermediate way illuminated by the thus-gone ... to liberation ? It (ayam) (is) just the excellent way having eight factors, as follows : right-theory,<sup>2</sup> right-intention, right-speech, right-work, right-livelihood, right-exercise, right-self-possession, right-concentration.

Makkhali Gosāla<sup>3</sup> said this to me : " O great king, there is no cause, there is no condition, for the defilement of beings.

<sup>1</sup> Sometimes when the stem of a word contains the letter *r* a following *n* in a suffix or inflection is " cerebralised " to *ñ*.

<sup>2</sup> *sammā* = right(ly) is used as a prefix to nouns as well as to verbs.

<sup>3</sup> The Ajivaka leader : see first footnote in Exercise 21.

From-no-cause-(and)-no-condition beings are defiled. There is no cause, there is no condition, for the purification of beings. From-no-cause-(and)-no-condition beings are purified. There is no self-making (*-kāro*), there is no other-making, there is no making-by-man. There is no strength, there is no energy, there is no vigour-of-man, there is no courage-of-man. All beings, all life (plural), all living beings, all souls, powerless, without-strength, without-energy, changed-in-nature-by-the-combinations-of-Fate, experience happiness-and-unhappiness in the six classes of birth."

Ajita Kesakambalin<sup>1</sup> said this to me : " O great king, there is no (merit in) giving (*dinnam*),<sup>2</sup> there is no sacrifice, there is no oblation. There is no fruit, result, of actions (which are) well-done-(or)-ill-done. There is no other world. There is no mother, there is no father, there are (use singular) no beings transmigrating. There are (singular) no priests and philosophers in the world (who have) rightly-gone, (who are) rightly-practising, who, having themselves known, observed this world and the other world make (it) known. This man is-compounded-of-the-four-elements. When he dies, the earth coalesces with, amalgamates with, the earth-substance, the water coalesces with, amalgamates with, the water-substance, the heat coalesces with, amalgamates with, the heat-substance, the air coalesces with, amalgamates with, the air-substance, the faculties pass into space... Fools and wise men (after = ablative) the splitting up of the body are annihilated, perish utterly, are not after death."

<sup>1</sup> A Lokāyata ("naturalism": materialism) philosopher contemporary with the Buddha. His doctrine as given here agrees as far as it goes with that of the classical *Lokāyala Sūtra* of "Brhaspati", but does not state the aim of the school, which is "happiness" (*sukham*), of course in this life. On this and other philosophical schools of the time of the origin of Buddhism see the essay: "On the relationships between early Buddhism and other contemporary systems," *Bulletin of the School of Oriental and African Studies*, London, 1956, where an attempt is made to define the original doctrines of Buddhism in the light of these relationships.

<sup>2</sup> *dinnam*, given (thing), giving, almsgiving, is here used "pregnantly" (a kind of metonymy not uncommon in Pali) to refer to the giving which is understood, by the Brahmanical priests and the Buddhists, as a meritorious action leading to well-being of the giver, not to the mere everyday action.

## LESSON 29

## Intensive Conjugation

A special conjugation (cf. the causative as another special or "secondary" conjugation) is very occasionally used to mean that the action of the verb is done very strongly or frequently, or that the state signified is severe. It is called the "intensive" conjugation.<sup>1</sup> Few intensives are idiomatic in prose, except for an unusual emphasis (as to say: "he is exceedingly stupid"). In the intensive the inflections are those of the first conjugation, but the root is reduplicated: a sometimes stronger form (always a long syllable) of the root being prefixed. Gutturals reduplicate as palatais:—

(*k*)*kam* *cankamati* he walks up and down, he walks about  
(this is commonly used of taking exercise)

—present participle *cankamant*.

A complete conjugation is possible. E.g. aorist intensive 3rd plural from *anu-(k)am* *anucankamīmsu*, "they followed up and down."

## Conditional Tense

The conditional<sup>2</sup> (*kālātipatti*). tense is rarely used, though it appears regularly when a false or impossible hypothesis (in the view of the speaker, and usually of the hearer also) is stated. It is formed from the future stem with inflections of the aorist type (cf. the aorist of (*d*)*dis*, Lesson 11), and the augment is used. Unlike the aorist, the conditional has the augment regularly except when there is a prefix:—

	Singular	Plural
3rd person	<i>abhavissa</i> (or -ssā) "if it were"	<i>abhavissāmsu</i>
2nd person	<i>abhavissa</i>	<i>abhavissatha</i>
1st person	<i>abhavissam</i>	<i>abhavissāma</i>

<sup>1</sup> The medieval Pali grammars do not recognize this as a separate conjugation, classing the forms simply as irregular verbs of the ordinary conjugation. As the formation is a distinct strong reduplication with special meaning, and derivatives (including adjectives) from it are used with this meaning distinctly felt, it is worth noticing separately.

<sup>2</sup> The term "conditional" is much too wide for this tense, and was adopted

The 3rd singular conditional reflexive, or "middle", is also occasionally used, and is identical in form with the 2nd plural "active" or "transitive":—

	Singular
3rd person	<i>abhavissatha</i>

The conditional "active" of verbs other than *bhū* is extremely rare, but the conditional "middle" (3rd singular) may be exemplified as follows:—

- abhi-ni(r)-vatt* (I)    *abhinibbattissatha* if it were produced (no augment) (in interrogative sentence : would it be produced?)
- u(d)-pad* (III)    *uppajjissatha* if it had arisen (no augment)
- labh* (I)            *alabhissatha* if it were obtained
- vi-o-chid* (III)    *vocchijjissatha*<sup>1</sup> if it were cut off (no augment) (passive)

With the conditional tense it is not usual to introduce the subordinate (conditional) clause with a relative indeclinable. The conditional tense often appears in the main clause as well, otherwise the optative. The subordination of the conditional clause is marked simply by the use of the conditional tense in one or both clauses, the subordinate coming first. Sometimes the main clause is interrogative (rhetorical, there being no doubt as to the answer expected).

Examples of the use of the conditional:—

*viññānam va hi ... vocchijjissatha ... api nu kho nāmarūpam ... āpajjissatha* = "for if consciousness... were cut off... would a sentient body ('matter plus mind')... be produced?"

by philologists on the grounds of comparative morphology. On the expression of conditions in Pali cf. the "Notes on Tenses" in Lesson 27.

<sup>1</sup> *ch* is regularly doubled to *ccch* after a vowel in close junction.

(*nāmarūpam* is a technical term meaning the combination of material and mental elements in a sentient body, *nāmam* here means not "name" but all aspects of mental activity: sensation, perception, instinct, and consciousness. The context here is the general one that the existence of sentient bodies depends on the presence of "consciousness" and that in fact "consciousness" continues after birth, hence the sentient body continues. The supposition of the cutting off of "consciousness" whilst the sentient body continues is hence regarded as impossible.)

*olāriko ca hi Potthapāda attā abhavissa rūpi ...* = "for if your soul were gross, material..., Potthapāda..." (here Potthapāda had suggested that it was, but the Buddha speaks of this as false and convinces him that it is impossible by adducing a consequence).

A more complex case with two conjoined main clauses:—

*imāya ca Kassapa mattāya ... sāmaññam ... abhavissa ... dukkaram ... n' etam abhavissa kallam vacanāya : dukkaram sāmaññam ... ti. sakkā ca pan' etam abhavissa kātum galupatīnā ... antamaso kumbhadāsiyā pi ... ti*, = "if, Kassapa, (only) to this degree... asceticism were a hard task... it would not be proper to say this: 'Asceticism is a hard task...'. Moreover it would be possible for a householder... even a pot-(carrying)-slave-girl to do this..."

The conditional is also used in speaking of a hypothetical event which did not in fact take place.

The system of using the tenses is thus: if the condition and its result are purely hypothetical the optative is used; if true, the indicative (present or future); if false, the conditional. In simply denying the possibility of something, however, without positing it as condition with a result, a speaker may use *n' etam thānam vijjati yan* with the optative, or *sak(k)* negated, or an infinite form such as *akaraniya* or *abhabba*, or *na sakkā*.

*Aorist of labh*

The root *labh*, "to obtain," has besides a regular aorist of the "first" form (Lesson 4), *labhi*, etc., an irregular and perhaps "elevated" aorist as follows:—

	Singular	Plural
3rd person	<i>alattha</i>	<i>alatthum</i>
2nd person	( <i>alattha</i> )	—
1st person	<i>alattham</i>	( <i>alatthamhā</i> )

The bracketed forms are not found in the *Dīgha*, but the others are used quite regularly in prose, e.g. for obtaining an interview with the Buddha or entrance to the Community—*samgho*—of monks.

*Declension of go and sakhā*

The stem *go-*, "cow," "bull," "cattle," which is masculine and feminine (cf. *Sd.* 207 ff. for a discussion on this controversial point), has a somewhat irregular declension only sporadically used (more specific words for "bull", "cow", and "ox" are commonly used). Before vowel inflections *-o* becomes *-av*:—

Stem *go-* (used in compounds)

	Singular	Plural
Nom. }	( <i>go</i> )	
Voc. }		<i>gāvo</i>
Acc.	( <i>gavam</i> )	
Ins.	( <i>gavena</i> )	( <i>gohi</i> )
Dat.	( <i>gavassa</i> )	( <i>gunnam</i> )
Abl.	<i>gavā</i>	( <i>gohi</i> )
Gen.	( <i>gavassa</i> )	( <i>gunnam</i> or, in verse, <i>gavam</i> )
Loc.	( <i>gave</i> )	( <i>gosu</i> )

(Bracketed forms not found in the *Dīgha*.)

The stem *gava-* as well as *go-* is occasionally used in compounds.

A specifically feminine form *gāvī*, "cow," is inflected like *devī*.

An irregular ("poetic") noun *sakhā* (masc.), "friend," is rarely used instead of the ordinary word *sahāyo* (the forms show a mixture of the *-i* and *-ay* declensions):—

	Singular	Plural
Nom. }	<i>sakhā</i>	
Voc.		( <i>sakhāro</i> )
Acc.	( <i>sakhāram</i> )	
Ins.	( <i>sakhinā</i> )	( <i>sakharehi</i> —Grammarians)
Dat.	( <i>sakhino</i> )	( <i>sakhinam</i> )
Abl.	( <i>sakhinā</i> or <i>sakhārasmā</i> )	( <i>sakharehi</i> —Grammarians)
Gen.	<i>sakhino</i>	( <i>sakhinam</i> )
Loc.	( <i>sakhe</i> —Grammarians)	( <i>sakhāresu</i> —Grammarians)

(At the end of compounds we have the usual transfer to the *-a* declension: *-sakho*.)

(Bracketed forms not in *Dīgha*.)

## Vocabulary

## Verbs:—

<i>ati-vatt</i> (I)	<i>ativattati</i>	escape
<i>u(d)-kujj</i> (I)	<i>ukkujjati</i>	set upright
<i>upa-labh</i> (I)	(passive <i>upalabbhati</i> = exist)	
<i>o-vad</i> (I)	<i>ovadati</i>	admonish
( <i>k)khā</i> (III)	<i>khā;ati</i>	seem
( <i>p)pati-i</i> (I)	<i>pacceti</i>	assume

<i>pari-ias</i> (III)	<i>paritassati</i>	long (for), desire
<i>vatt</i> (I)	<i>vattati</i>	turn, roll, circle
<i>var</i> (VII)	<i>vāreti</i>	prevent, hinder, obstruct, stop
<i>vi-var</i> (I)	<i>vivarati</i>	open
<i>vi-o-(k)am</i> (I)	<i>vokamati</i>	pass away, break away
<i>vi-o-chid</i> (III)	<i>vocchijjati</i>	cut off, separate from
<i>sam-anu-pass</i> (I)	<i>samanupassati</i>	envisege
<i>sam-u(d)-ā-car</i> (I)	<i>samudācarati</i>	speak to, converse with
<i>sam-mucch</i> (I)	<i>sammucchati</i>	coagulate, form (intransitive)

## Nouns :—

<i>adhibacanam</i>		designation, name
<i>ape(k)khā</i>		intention, expectation
<i>abhiseko</i>		consecration
<i>avabhāso</i>		splendour, illumination
<i>upasampadā</i>		entrance
<i>kucchi</i> (masc.)		womb
<i>kumārikā</i>		girl
<i>kumbho</i>		pot
<i>catuppado</i>		quadruped
<i>(t)thiti</i> (fem.)		(also means) station
<i>tantam</i>		loom
<i>nāmam</i>		(also means) mind, mental being (in the most general sense, as contrasted with <i>rūpam</i> , matter, physical being)
<i>pajjoto</i>		lamp
<i>paññāpanam</i>		preparation
<i>patīgho</i>		(also means) reaction, resistance (as property of matter)
<i>paṭīñā</i>		admission, assertion
<i>palithā</i>		resting place, perch
<i>patho</i>		road, way
<i>payirupāsanam</i>		attending on (action noun from <i>pari-upa-ās</i> (I), where <i>payir</i> is a junction form of <i>pari(y)</i> )
<i>pācariyo</i>		teacher's teacher
<i>puggalo</i>		person

<i>babbajam</i>	a coarse grass (used in making ropes and slippers)
<i>brahmacariyam</i>	God-like life, best life, celibate life
<i>mañcako</i>	bed
<i>munjam</i>	a kind of rush (used for making ropes, girdles, and slippers)
<i>yamakam</i>	pair
<i>yāmo</i>	watch (of the night)
<i>vattam</i>	rolling, circulation, cycle, cycling (of the universe)
<i>(v)vatam</i>	vow (in compound > -bbatam)
<i>vinipatiko</i>	unhappy spirit (reborn in purgatory, or as an animal, ghost, or demon)

<i>vimati</i> (fem.)	perplexity
<i>virūlhi</i> (fem.)	growth
<i>vihesā</i>	trouble, harassing
<i>vemattatā</i>	difference, distinction
<i>sansāro</i>	transmigration
<i>samuppādo</i>	origination
<i>samphasso</i>	contact, union
<i>sallāpo</i>	talk
<i>sālo</i>	(a kind of tree : <i>Shorea robusta</i> )
<i>siriṁsapo</i>	snake

## Adjectives :—

<i>akalla</i>	unsound
<i>adhimutta</i>	intent on
<i>anuesin</i>	seeking (from <i>is(a)</i> (I))
<i>anukhuddaka</i>	very minor
<i>appatisamvedana</i>	not feeling, not experiencing
<i>appamutta</i>	not-negligent
<i>ākula</i>	confused, tangled
<i>uttānaka</i>	shallow (and figuratively "easily understood", "simple")
<i>kalla</i>	sound, proper
<i>niyata</i>	constant, certain
<i>paṭicchanna</i>	covered, concealed
<i>-vattin</i>	setting going, deploying, operating, conducting, governing, developing

*samvejanīya*emotional, inspiring, stirring (future passive participle of *sam-vij*)*saddha*

trusting, believing

*sotāpanna*in the stream, on the Way (from *sotas*, "stream")

Pronoun :—

*añña . . . añña*

one . . . another, the . . . is a different thing from the . . .

Past Participles :—

*abhisitta*

consecrated

(abhi-sic (II))

pleased, satisfied

*āraddha* (ā-rādh  
(VII))

overturned

*nikkujjita* (ni(r)-  
kujj)

exerted

*pahita* ((p)pā-dhā  
(I))

lost

*mūlha* (muh)spent (time) (cf. *vusita* from the same root but with a different meaning, "lived well")

Indeclinables :—

*atha*

(is also used in introducing a deduction) : thence, (if) so

*ubhato*

in both ways, on both sides, both

*evam santam*

in that case, in such case

*kira* (enclitic)

(may be used to introduce, as enclitic, a report or rumour, and might then be translated) it is said that, they say (and also a discovery, meaning then) in fact, actually

*ca pana* (enclitic)

moreover

*yatihicchakam*

wherever one wishes

*yadicchakam*

whatever one wishes

*yāvaticchakam*

as far as one wishes

*sakkhi*

in person, personally

*sabbathā*

in all ways

## EXERCISE 29

Passages for reading :—

1. atha kho bhagavā āyasmantam Ānandam āmantesi: āyām' Ānanda yena Hiraññavatiyā nadiyā pārimatirām yena Kusinārā-<sup>1</sup> Upavattanam<sup>1</sup> Mallānam sālavanam ten' upasamkamisāmā ti. evam bhante ti kho āyasmā Ānando bhagavato paccassosi.

atha kho bhagavā mahatā bhikkhusaṅghena saddhim yena Hiraññavatiyā nadiyā pārimatirām yena Kusinārā-<sup>1</sup> Upavattanam<sup>1</sup> Mallānam sālavanam ten' upasamkami, upasamkamitvā āyasmantam Ānandam āmantesi: īngha me tvam Ānanda antarena yamakasālānam uttarasīsakam mañcakam paññāpehi, kilanto 'smi Ānanda, nipajjissāmī ti. evam bhante ti kho āyasmā Ānando bhagavato paṭissutvā antarena yamakasālānam uttarasīsakam mañcakam paññāpesi. atha kho bhagavā dakkhiṇena passena sīhaseyyam kappesi pāde pādam accādhāya sato sampajāno.

\* \* \*

pubbe bhante disāsu vassam vuṭṭhā bhikkhū āgacchanti tathāgataṁ dassanāya, te mayam labhāma manobhāvaniye bhikkhū dassanāya labhāma payirupāsanāya. bhagavato pana mayam bhante accayena na labhissāma manobhāvaniye bhikkhū dassanāya na labhissāma payirupāsanāyā ti. cattār' imāni Ānanda saddhassa kulaputtassa dassanīyāni samvejanīyāni thānāni. katamāni cattāri. idha tathāgato jāto ti Ānanda saddhassa kulaputtassa dassanīyāni samvejanīyāni thānam. idha tathāgato anuttaram sammāsambodhim abhisambuddho ti Ānanda saddhassa kulaputtassa dassanīyāni samvejanīyāni thānam. idha tathāgatena anuttaram dhammacakkram pavattitan ti Ānanda saddhassa kulaputtassa dassanīyāni samvejanīyāni thānam. idha tathāgato anupādisesāya nibbānādhātuyā parinibbuto ti Ānanda saddhassa kulaputtassa dassanīyāni samvejanīyāni thānam. imāni kho Ānanda cattāri saddhassa kulaputtassa dassanīyāni samvejanīyāni thānāni.

<sup>1</sup> Kusinārā: capital of the northern Malla republic, three quarters of a league north-west of Pāvā; Upavattanam: a wood near the city.

āgamissanti kho Ānanda saddhā bhikkhubhikkhuniyo upāsakaupāsikāyo idha tathāgato jāto ti pi, idha tathāgato anuttaram sammāsambodhiṇi abhisambuddho ti pi, idha tathāgatena anuttaram dhammacakkam pavattitan ti pi, idha tathāgato anupādiseśāya nibbānadhatuyā parinibbuto ti pi. ye hi ke ci Ānanda cetiyacārikām āhindantā pasannacittā kālam karissanti, sabbe te kāyassa bhedā param marañā sugatim saggam lokam upapajjissanti ti.

\* \* \*

tena kho pana samayena Subhaddo nāma paribbājako Kusinārāyam paṭivasati. assosi kho Subhaddo paribbājako : ajj' eva kira rattiyā pacchime yāme samanassa Gotamassa parinibbānam bhavissati ti. atha kho Subhaddassa paribbājakassa etad ahosi. sutam kho pana m' etam paribbājakānam vuddhānam mahallakānam ācariyapācariyānam bhāsamānānam : kadā ci karaha ci tathāgatā loke uppajjanti arahanto sammāsambuddhā ti. ajja ca rattiyā pacchime yāme samanassa Gotamassa parinibbānam bhavissati: atthi ca me ayan kañkhādhammo uppanno, evam pasanno aham samane Gotame, pahoti me samano Gotamo tathā dhamman desetum yathā aham imam kañkhādhammam pajaheyyan ti.

atha kho Subhaddo paribbājako yena Upavattanam Mallānam sālavanam yen' āyasmā Ānando ten' upasam̄kami, upasam̄kamitvā āyasmantam Ānandam etad avoca: sutam m' etam bho Ānanda paribbājakānam . . . yathā aham imam kañkhādhammam pajaheyyam. svāham bho Ānanda labheyam samanam Gotamam dassanāyā ti. evam vutte āyasmā Ānando Subhaddam paribbājakam etad avoca: alam āvuso Subhadda, mā tathāgatam vihethesi. kilanto bhagavā ti. dutiyam pi kho Subhaddo paribbājako . . . pe . . . tatiyam pi kho Subhaddo paribbājako . . . tatiyam pi kho āyasmā Ānando Subhaddam paribbājakam etad avoca: alam āvuso Subhadda, mā tathāgatam vihethesi. kilanto bhagavā ti. assosi kho bhagavā āyasmato Ānandassa Subhaddena paribbājakena saddhim imam kathāsallāpam. atha kho bhagavā āyasmantam Ānandam āmantesi: alam Ānanda, mā Subhaddam vāresi, labhatam Ānanda Subhaddo tathāgatam dassanāyā. yam

kiñci mam Subhaddo pucchissati, sabban tam aññāpekho va pucchissati no vihesāpekho, yañ c' assāham puṭho vyākarissāmi tam khippam eva ājānissati ti. atha kho āyasmā Ānando Subhaddam paribbājakam etad avoca : gacch' āvuso Subhadda, karoti te bhagavā okāsan ti.

atha kho Subhaddo paribbājako yena bhagavā ten' upasam̄kami, upasam̄kamitvā bhagavatā saddhiṇi sammodi, sammodaniyam katham sārāniyam vītisāretvā ekamantam niśidi. ekamantam niśinno kho Subhaddo paribbājako bhagavantam etad avoca : ye me bho Gotama samanabrahmaṇā saṅghino gaṇino gaṇācariyā nātā yasassino titthakarā sādhusammata ca bahujanassa, seyyathidam Pūraṇo Kassapo,<sup>1</sup> Makkhalī Gosalo,<sup>2</sup> Ajitakesakambalī,<sup>3</sup> Pakudho Kaccāyano,<sup>4</sup> Sañjayo Belaṭṭhiputto,<sup>5</sup> Nigaṇṭho Nāthaputto,<sup>6</sup> sabbe te sakāya patiññāya abbhaññāmsu, sabbe va na abbhaññāmsu, ekacce abbhaññānsu ekacce na abbhaññāmsu ti. alam Subhadda. tiṭṭhat' etam sabbe te sakāya patiññāya abbhaññāmsu, sabbe va na abbhaññāmsu, udāhu ekacce abbhaññāmsu ekacce na abbhaññāmsu ti. dhammarūpa te Subhadda desessāmi, tam suñāhi, sādhukam manasikarohi, bhāsissāmi ti. evam bhante ti kho Subhaddo paribbājako bhagavato paccassosi. bhagavā etad avoca : yasminm kho Subhadda dhammadvinaye ariyo atthaṅgiko maggo na upalabbhati, samano<sup>7</sup> pi tattha na upalabbhati, dutiyo pi tattha samano na upalabbhati, tatiyo pi tattha samano na upalabbhati, catuttho pi tattha samano na upalabbhati. yasminm ca kho Subhadda dhammadvinaye ariyo atthaṅgiko maggo upalabbhati, samano pi tattha upalabbhati, dutiyo pi tattha samano upalabbhati, tatiyo pi tattha samano upalabbhati, catuttho pi tattha samano upalabbhati. imasminm kho Subhadda dhammadvinaye ariyo atthaṅgiko maggo upalabbhati,

<sup>1</sup> The Ājivaka leader, see footnote in Exercise 21.

<sup>2</sup> See footnotes in Exercises 21 and 28.

<sup>3</sup> The materialist, see Exercise 28 (English into Pali).

<sup>4</sup> An Ājivaka leader.

<sup>5</sup> A philosopher who followed the method of perpetual equivocation in debate, which is exemplified in Exercise 22.

<sup>6</sup> The founder of the Jaina sect, which seceded from the Ājivakas.

<sup>7</sup> According to the Commentary, the *samano* here is one who is *sotāpanna*, "on the Way," which is the first stage of the Buddhist Way; the second, third and fourth *samanos* are those in the remaining three stages, which are: *sakadāgāmin*, "once-returning" (to the world); *anāgāmin*, "non-returning"; and *arachant*.

idh' eva Subhadda samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo. suññā parappavādā samaṇehi aññe, ime ca Subhadda bhikkhū sammā vihareyyum, asuñño loko arahantehi assa.

ekūnatimso vayasā Subhadda  
yam pabbajim kiñkusalānuesi.  
vassāni paññāsasamādhikāni<sup>1</sup>  
yato aham pabbajito Subhadda  
ñāyassa dhammassa padesavatti.  
ito bahiddhā samaṇo pi n' atthi.

dutiyo pi samaṇo n' atthi, tatiyo pi samaṇo n' atthi, catuttho pi samaṇo n' atthi. suññā parappavādā samaṇehi aññe, ime ca Subhadda bhikkhū sammā vihareyyum, asuñño loko arahantehi assā ti.

evam vutte Subhaddo paribbājako bhagavantam etad avoca : abhikkantam bhante, abhikkantam bhante. seyyathā pi bhante nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhassa vā maggām ācikkheyya, andhakāre vā telappajjotam dhāreyya cakkhumanto rūpāni dakkhīnti ti, evam eva bhagavatā anekapariyāyena dhammo pakāsito. esāham bhante bhagavantam saraṇam gacchāmi dhammañ ca bhikkhusaṅghañ ca. labheyyāhañ bhagavato santike pabbajjam, labheyyam upasampadan ti. yo kho Subhadda aññatitthiyapubbo imasmim dhammadvinaye ākañkhati pabbajjam, ākañkhati upasampadan, so cattāro māse parivasati. catunnam māsānam accayena āraddhacittā bhikkhū pabbājenti upasampādenti bhikkhubhāvāya, aham cattāri vassāni parivasisssāmi, catunnam vassānam accayena āraddhacittā bhikkhū pabbājentu upasampādantu bhikkhubhāvāya ti. atha kho bhagavā āyasmantam Ānandam āmantesi : tena h' Ānanda Subhaddam pabbājethā ti. evam bhante ti kho āyasmā Ānando bhagavato paccassosi.

<sup>1</sup> samādhika, "more than," is sam-adhika with metrical lengthening in the junction.

atha kho Subhaddo paribbājako āyasmantam Ānandam etad avoca : läbhā vo āvuso Ānanda, suladdham vo āvuso Ānanda, ye ettha satthārā sammukhā antevāsābhisekena abhisittā ti. alattha kho Subhaddo paribbājako bhagavato santike pabbajjam, alattha upasampadan. acirūpasampanno kho pan' āyasmā Subhaddo eko vūpakaṭṭho appamatto ātāpi pahitatto viharanto. na cirass' eva yass' athāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmacariyapariyosānam diṭṭhe va dhamme sayam abhiññā<sup>1</sup> sacchikatvā upasampajja vihāsi : khīñā jāti, vusitam brahmacariyam, katañ karanīyam, nāparam itthattāyā ti abbhaññāsi. aññataro kho pan' āyasmā Subhaddo arahatañ ahosi. so bhagavato pacchimo sakkhisāvako ahosi ti.

atha kho bhagavā āyasmantam Ānandam āmantesi : siyā kho pan' Ānanda tumhākam evam assa : atitasatthukam pāvacanam, n' atthi no satthā ti. na kho pan' etam Ānanda evam daṭṭhabbam. yo vo Ānanda mayā dhammo ca vinayo ca desito paññatto, so vo mam' accayena satthā. yathā kho pan' Ānanda etarahi bhikkhū aññamaññam āvusovādena samudācaranti, na vo mam' accayena evam samudācaritabbam. theratarena Ānanda bhikkhunā navakatara bhikkhu nāmena vā gottena vā āvusovādena vā samudācaritabbo, navakatarena bhikkhunā theratara bhikkhu bhante ti vā āyasmā ti vā samudācaritabbo. ākañkhamāno Ānanda saṅgho mam' accayena khuddānukhuddakāni sikkhāpadāni samūhanatu. Channassa Ānanda bhikkhuno mam' accayena brahmadañdo kātabbo ti. katamo pana bhante brahmadañdo ti. Channo Ānanda bhikkhu yam iccheyya tam vadeyya, so bhikkhūhi n' eva vattabbo na ovaditabbo na anusāsitabbo ti.

atha bhagavā bhikkhū āmantesi : siyā kho pana bhikkhave ekabhikkhussa<sup>2</sup> pi kañkhā vā vimati vā Buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā. pucchatha bhikkhave. mā pacchā vippaṭisārino ahuvattha : sammukhībhūto no satthā ahosi, na mayam sakkhimha bhagavantam sammukhā paṭipucchitun ti. evam vutte te bhikkhū tuṇhi ahesum. dutiyam pi kho bhagavā . . . tatiyam pi kho bhagavā bhikkhū āmantesi : siyā kho pana bhikkhave ekabhikkhussa pi kañkhā vā vimati

<sup>1</sup> Gerund of abhi-(ñ)ñā, cf. footnote at beginning of Exercise 22.

<sup>2</sup> Inflection of a declension.

vā Buddhe vā dhamme vā samghe vā magge vā paṭipadāya vā. pucchatha bhikkhave. mā pacchā vippatisārino ahuvattha : sammukhībhūto no satthā ahosi, na mayam sakkhimha bhagavantam sammukhā paṭipucchitun ti. tatiyam pi kho te bhikkhū tuṇhī ahesum. atha kho bhagavā bhikkhū āmantesi : siyā kho pana bhikkhave satthugāravena pi na puccheyyātha. sahāyako pi bhikkhave sahāyakassa ārocetū ti. evam vutte te bhikkhū tuṇhī ahesum.

atha kho āyasmā Ānando bhagavantam etad avoca : acchariyam bhante abbhutam bhante. evam pasanno aham bhante imasmim bhikkhusamghe, n' atthi ekabhikkhussa pi kañkhā vā vimati vā Buddhe vā dhamme vā samghe vā magge vā paṭipadāya vā ti. pasādā kho tvam Ānanda vadesi. nānam eva h' ettha Ānanda tathāgatassa : n' atthi imasmim bhikkhusamghe, n' atthi ekabhikkhussa pi kañkhā vā vimati vā Buddhe vā dhamme vā samghe vā magge vā paṭipadāya vā. imesam hi Ānanda pañcannam bhikkhusatānam yo pacchimako bhikkhu so sotāpanno avinipātadhammo niyato. sambodhi-parāyano ti. atha kho bhagavā bhikkhū āmantesi : handa dāni bhikkhave āmantayāmi vo : vayadhammā samkhārā, appamādena sampādetihā ti. ayam tathāgatassa pacchimā vācā.

atha kho bhagavā pathamajjhānam samāpajji. paṭhamajjhāna vuṭṭhahitvā dutiyajjhānam samāpajji. dutiyajjhāna vuṭṭhahitvā tatiyajjhānam samāpajji. tatiyajjhāna vuṭṭhahitvā catutthajjhānam samāpajji. catutthajjhāna vuṭṭhahitvā ākāsānañcāyatanañ samāpajji. ākāsānañcāyatanañ samāpattiyyā vuṭṭhahitvā viññānañcāyatanañ samāpajji. viññānañcāyatanañ samāpattiyyā vuṭṭhahitvā ākiñcaññāyatanañ samāpajji. ākiñcaññāyatanañ samāpattiyyā vuṭṭhahitvā nevasaññānāsaññāyatanañ samāpajji. nevasaññānāsaññāyatanañ samāpattiyyā vuṭṭhahitvā saññāvedayitanirodham samāpajji.

atha kho āyasmā Ānando āyasmantam Anuruddham etad avoca : parinibbuto bhante Anuruddha bhagavā ti. na āvuso Ānanda bhagavā parinibbuto, saññāvedayitanirodham samāpanno ti. atha kho bhagavā saññāvedayitanirodhasamāpattiyyā vuṭṭhahitvā nevasaññānāsaññāyatanañ samāpajji. nevasaññānāsaññāyatanañ samāpattiyyā vuṭṭhahitvā ākiñcaññāyatanañ samāpajji. ākiñcaññāyatanañ samāpattiyyā vuṭṭhahitvā viññānañcāyatanañ samāpajji. viññānañcāyatanañ samāpattiyyā

vuṭṭhahitvā ākāsānañcāyatanañ samāpajji. ākāsānañcāyatanañ samāpattiyyā vuṭṭhahitvā catutthajjhānam samāpajji. catutthajjhāna vuṭṭhahitvā tatiyajjhānam samāpajji. tatiyajjhāna vuṭṭhahitvā dutiyajjhānam samāpajji. dutiyajjhāna vuṭṭhahitvā pathamajjhānam samāpajji. paṭhamajjhāna vuṭṭhahitvā dutiyajjhānam samāpajji. dutiyajjhāna vuṭṭhahitvā tatiyajjhānam samāpajji. tatiyajjhāna vuṭṭhahitvā catutthajjhānam samāpajji. catutthajjhāna vuṭṭhahitvā samanantarā bhagavā parinibbāyi.

2. evam me sutam. ekam samayam bhagavā Kurūsu viharati, Kammāssadhammam nāma Kurūnam nigamo. atha kho āyasmā Ānando yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisino kho āyasmā Ānando bhagavantam etad avoca : acchariyam bhante abbhutam bhante yāva gambhiro cāyam bhante paṭiccasamuppādo gambhirāvabhāso ca. atha ca pana me uttānakuttānako viya khāyatī ti. mā h' evam Ānanda avaca, mā h' evam Ānanda avaca. gambhiro cāyam Ānanda paṭiccasamuppādo gambhirāvabhāso ca. etassa Ānanda dhammassa ananubodhā appātivedhā evam ayam pajā tantākulakajtā gulāguṇthikajtā<sup>1</sup> muñjababbajahūtā apāyam duggatim vinipātam samisaram nātivattati.

atthi idappaccayā jarāmarañan ti. iti puṭṭhena satā Ānanda, atthi ti 'ssa vacanīyam. kim paccayā jarāmarañan ti. iti ce vadeyya, jātipaccayā jarāmarañan ti. icc assa vacanīyam. atthi idappaccayā jāti ti. iti puṭṭhena satā Ānanda, atthi ti 'ssa vacanīyam. kim paccayā jāti ti. iti ce vadeyya, bhavappaccayā jāti ti. icc assa vacanīyam. atthi idappaccayā bhavo ti. iti puṭṭhena satā . . . upādānapaccayā bhavo ti. icc assa vacanīyam. atthi idappaccayā upādānan ti. iti puṭṭhena satā . . . tañhāpaccayā upādānan ti. icc assa vacanīyam. atthi idappaccayā tañhā ti. iti puṭṭhena satā . . . vedanāpaccayā tañhā ti. icc assa vacanīyam. atthi idappaccayā vedanā ti. iti puṭṭhena satā . . . phassapaccayā vedanā ti. icc assa vacanīyam. atthi idappaccayā phasso ti. iti puṭṭhena satā . . . nānarūpapaccayā phasso ti. icc assa vacanīyam. atthi idappaccayā nāmarūpan

<sup>1</sup> The meaning of *gulāguṇthikajtā* is uncertain. It refers probably to knotted or twisted threads in weaving, or perhaps to a bird's nest of tangled construction.

ti. iti puṭṭhena satā Ānanda athī ti 'ssa vacanīyam. kim paccayā nāmarūpan ti. iti ce vadeyya, viññāṇapaccayā nāmarūpan ti icc assa vacanīyam. atthi idappaccayā viññāṇan ti. iti puṭṭhena satā Ānanda athī ti 'ssa vacanīyam. kim paccayā viññāṇan ti. iti ce vadeyya, nāmarūpapaccayā viññāṇan ti icc assa vacanīyam.

iti kho Ānanda nāmarūpapaccayā viññāṇam, viññāṇapaccayā nāmarūpam, nāmarūpapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānam, upādāna-paccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarañam, jarāmarañapaccayā sokaparidevadukkhadomanassupāyāsā sambhavanti. evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

jātipaccayā jarāmarañan ti iti kho pan' etam vuttam, tad Ānanda iminā p' etam pariyāyena veditabbam yathā jāti-paccayā jarāmarañam. jāti va hi Ānanda nābhavissa sabbena sabbam sabbathā sabbam kassa ci kimhi ci, seyyathidam devānam vā devattāya, gandhabbānam<sup>1</sup> vā gandhabbattāya, yakkhānam<sup>2</sup> vā yakkhattāya, bhūtānam vā bhūtattāya, manussānam vā manussattāya, catuppādānam vā catuppādat-tāya, pakkhinām vā pakkhattāya, siriṃsapānam vā siriṃsa-pattāya, tesam tesam va hi Ānanda sattānam tathattāya jāti nābhavissa, sabbaso jātiyā asati jātinirodhā api nu kho jarāmarañam paññāyethā ti. no h' etam bhante. tasmāt ih' Ānanda es' eva hetu etam nidānam esa samudayo esa paccayo jarāmaranassa, yadidam jāti. . . . bhavo va hi Ānanda nābhavissa sabbena sabbam sabbathā sabbam kassa ci kimhi ci, seyyathidam kāmabhavo<sup>3</sup> rūpabhavo arūpabhavo vā, sabbaso bhave asati bhavanirodhā api nu kho jāti paññāyethā ti. no h' etam bhante. tasmāt ih' Ānanda es' eva hetu etam nidānam esa samudayo esa paccayo jātiyā, yadidam bhavo . . . upādānam va hi Ānanda nābhavissa sabbena sabbam sabbathā sabbam kassa ci kimhi ci, seyyathidam kāmūpādānam vā

<sup>1</sup> *gandhabbo*, "heavenly musician" (a class of minor gods).

<sup>2</sup> *yakkha*, "spirit," "god," "fairy," "genie" (usually applied to minor deities such as tree spirits, or to servants of greater gods).

<sup>3</sup> Three forms or levels of existence are recognised, the *ariipa*, "immaterial," *rūpa*, "material," and *kāma*, "sensual." The *kāma* is really the lower part of the *rūpa*, but they are usually separated and the *rūpa* restricted to the fine or imponderable matter of the worlds of the gods.

ditthūpādānam vā silabbatūpādānam vā attavādūpādānam vā, sabbaso upādāne asati upādānanirodhā api nu kho bhavo paññāyethā ti. no . . . taṇhā va hi Ānanda nābhavissa sabbena sabbam sabbathā sabbam kassa ci kimhi ci, seyyathidam rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā photthabbataṇhā dhammadataṇhā, sabbaso taṇhāya asati taṇhānirodhā api nu kho upādānam paññāyethā ti. no . . . vedanā va hi Ānanda nābhavissa sabbena sabbam sabbathā sabbam kassa ci kimhi ci, seyyathidam cakkhusamphassajā vedanā sotasamphassajā vedanā ghānasamphassajā vedanā jivhāsamphassajā vedanā kāyasamphassajā vedanā manosamphassajā vedanā, sabbaso vedanāya asati vedanānirodhā api nu kho taṇhā paññāyethā ti. no . . .

\* \* \*

. . . phasso va hi Ānanda nābhavissa sabbena sabbam sabbathā sabbam kassa ci kimhi ci, seyyathidam cakkhusam-phasso sotasamphasso ghānasamphasso jivhāsamphasso kāya-samphasso manosamphasso, sabbaso phasse asati phassa-nirodhā api nu kho vedanā paññāyethā ti. no . . .

nāmarūpapaccayā phasso ti iti kho pan' etam vuttam, tad Ānanda iminā p' etam pariyāyena veditabbam, yathā nāmarūpapaccayā phasso. yehi Ānanda ākārehi yehi liṅgehi yehi nimittehi yehi uddesehi nāmakāyassa paññātti hoti, tesu ākāresu tesu liṅgesu tesu nimittesu tesu uddesesu asati, api nu kho rūpakāye adhivacanasamphasso paññāyethā ti. no h' etam bhante. yehi Ānanda ākārehi yehi liṅgehi yehi nimittehi yehi uddesehi rūpakāyassa paññātti hoti, tesu ākāresu tesu liṅgesu tesu nimittesu tesu uddesesu asati, api nu kho nāmakāye paṭighasamphasso paññāyethā ti. no h' etam bhante. yehi Ānanda ākārehi yehi liṅgehi yehi nimittehi yehi uddesehi nāmakāyassa ca rūpakāyassa ca paññātti hoti, tesu ākāresu tesu liṅgesu tesu nimittesu tesu uddesesu asati, api nu kho adhivacanasamphasso vā paṭighasamphasso vā paññāyethā ti. no h' etam bhante. yehi Ānanda ākārehi yehi liṅgehi yehi nimittehi yehi uddesehi nāmarūpassa paññātti hoti, tesu ākāresu tesu liṅgesu tesu nimittesu tesu uddesesu asati, api ru kho phasso paññāyethā ti. no h' etam bhante. tasmāt ih'

Ānanda es' eva hetu etam nidānam esa samudayo esa paccayo phassassa, yadidam nāmarūpam.

viññānapaccayā nāmarūpan ti iti kho pan' etam vuttam, tad Ānanda iminā p' etam pariyāyena veditabbam yathā viññānapaccayā nāmarūpam. viññānam va hi Ānanda mātu kucchim na okkamissatha, api nu kho nāmarūpani mātu kuchismi sammucchissathā ti. no h' etam bhante. viññānam va hi Ānanda mātu kucchim okkamitvā vokkamissatha, api nu kho nāmarūpam itthattāya abhinibbattissathā ti. no h' etam bhante. viññānam va hi Ānanda daharass' eva sato vocchijjissatha kumārassa vā kumārikāya vā, api nu kho nāmarūpam vuddhim virūlīhi vepullan āpajjissathā ti. no h' etam bhante. tasmāt ih' Ānanda es' eva hetu etam nidānam esa samudayo esa paccayo nāmarūpassa, yadidam viññānam.

nāmarūpapaccayā viññānan ti iti kho pan' etam vuttam, tad Ānanda iminā p' etam pariyāyena veditabbam, yathā nāmarūpapaccayā viññānam. viññānam va hi Ānanda nāmarūpe patittham nālabhissatha, api nu kho āyatim jātijarāmaraṇadukkhasamudayasambhavo paññāyethā ti.. no h' etam bhante. tasmāt ih' Ānanda es' eva hetu etam nidānam esa samudayo esa paccayo viññānassa, yadidam nāmarūpam. ettāvatā kho Ānanda jāyetha vā jīyetha vā mīyetha vā cavetha vā upapajjetha vā, ettāvatā adhivacanapatho, ettāvatā niruttipatho, ettāvatā paññattipatho, ettāvatā paññāvacaram, ettāvatā vaṭṭam itthattam paññāpanāya, yadidam nāmarūpam saha viññānenā.

\* \* \*

yato kho Ānanda bhikkhu n' eva vedanam attānam samanupassati, no pi appaṭisainvedanam attānam samanupassati, no pi attā me vedayati, vedanādhammo hi me attā ti samanupassati, so evam asamanupassanto na kiñ ci loke upādiyati, anupādiyam na paritassati, aparitassam paccattam yeva parinibbāyati, klinā jāti, vusitam brahmacariyam, kataṁ karaniyam, nāparam itthattāyā ti pajānāti. evamvimuttacittam kho Ānanda bhikkhum yo evam vadeyya hoti tathāgato param marañā ti, iti 'ssa diṭṭhi ti tad akallam. na hoti tathāgato ... tad akallam. tam kissa hetu. yāvat' Ānanda adhi-

vacanam yāvatā adhivacanapatho, yāvatā nirutti yāvatā niruttipatho, yāvatā paññatti yāvatā paññattipatho, yāvatā paññā yāvatā paññāvacaram, yāvatā vaṭṭam yāvatā vaṭṭam vaṭṭati, tad abhiññā<sup>1</sup> vimutto bhikkhu, tad abhiññā vimutto bhikkhu na jānāti na passati iti 'ssa diṭṭhi ti tad akallam.

satta kho imā Ānanda viññānaṭṭhitayo, dve ca āyatanāni.

katamā satta. sant' Ānanda sattā nānattakāyā nānattasaññino, seyyathā pi manussā ekacce ca devā ekacce ca vini-pātikā. ayam paṭhamā viññānaṭṭhitī. sant' Ānanda sattā nānattakāyā ekattasaññino, seyyathā pi devā brahmakāyikā paṭhamābhinibbattā. ayam dutiyā viññānaṭṭhitī. sant' Ānanda sattā ekattakāyā nānattasaññino, seyyathā pi devā ābhassarā.<sup>2</sup> ayam tatiyā viññānaṭṭhitī. sant' Ānanda sattā ekattakāyā ekattasaññino, seyyathā pi devā subhakinñā.<sup>3</sup> ayam catutthā viññānaṭṭhitī. sant' Ānanda sattā sabbaso rūpasaññānam samatikkamā paṭighasāññānam atthagamā nānattasaññānam amanasikārā ananto ākāso ti ākāsānañcāyatanūpagā. ayam pañcamī viññānaṭṭhitī. sant' Ānanda sattā sabbaso ākāsānañcāyatanānam samatikkamma anantam viññānan ti viññānañcāyatanūpagā. ayam chaṭṭhā viññānaṭṭhitī. sant' Ānanda sattā sabbaso viññānañcāyatanānam samatikkamma n' atthi kiñ cī ti ākiñcaññāyatanūpagā. ayam sattamī viññānaṭṭhitī.

asaññasattāyatanānam nevasaññānāsaññāyatanānam eva dutiyam.

tatr' Ānanda y' āyam paṭhamā viññānaṭṭhitī nānattakāyā nānattasaññino, seyyathā pi manussā ekacce ca devā ekacce ca vinipātikā, yo nu kho Ānanda tañ ca pajānāti, tassā ca samudayam pajānāti, tassā ca atthagamam pajānāti, tassā ca assādam pajānāti, tassā ca ādinavam pajānāti, tassā ca nissaraṇam pajānāti, kallam nu kho tena tad abhinanditun ti. no h' etam bhante. . . . pe . . . tatr' Ānanda y' āyam sattamī viññānaṭṭhitī sabbaso viññānañcāyatanānam samatikkamma n' atthi kiñ cī ti ākiñcaññāyatanūpagā, yo nu kho Ānanda tañ ca pajānāti, . . . tassā ca nissaraṇam pajānāti, kallam nu kho tena

<sup>1</sup> Gerund, cf. footnote at beginning of Exercise 22.

<sup>2</sup> ābhassara, "the world of radiance," cf. second passage in Exercise 20.

<sup>3</sup> subhakinna, "the lustro's world," the inhabitants of which enjoy the highest, unalloyed happiness (the sole defect of which is that it is temporary, not eternal).

tad abhinanditun ti. no h' etam bhante. tatr' Ānanda yam idam asaññasattāyatanaṁ, yo nu kho Ānanda tañ ca pajānāti, . . . tassa ca nissaraṇam pajānāti, kallam nu kho tena tad abhinanditun ti. no h' etam bhante. tatr' Ānanda yam idam nevasaññānasaññāyatanaṁ, yo nu kho Ānanda tañ ca pajānāti, . . . tassa ca nissaraṇam pajānāti, kallam nu kho tena tad abhinanditun ti. no h' etam bhante. yato kho Ānanda bhikkhu imāsañ ca sattanam viññānaṭhitinam imesañ ca dvinnam āyatanānam samudayañ ca atthagamañ ca assādañ ca ādīnavāñ ca nissaraṇañ ca yathābhūtām veditvā anupādā vimutto hoti, ayam vuccati Ānanda bhikkhu paññāvimutto.

aṭṭha kho ime Ānanda vimokhā. katame aṭṭha. rūpī rūpāni passati.<sup>1</sup> ayam paṭhamo vimokho. ajjhattam arūpasaññī bahiddhā rūpāni passati. ayam dutiyo vimokho. subhan t' eva adhimutto hoti. ayam tatiyo vimokho. sabbaso rūpasaññānam samatikkamā paṭighasāññānam atthagamā nānattasāññānam amanasikārā ananto ākāso ti ākāsānañcāyatanaṁ upasampajja viharati. ayam catuttho vimokho. sabbaso ākāsānañcāyatanaṁ samatikkamma anantam viññānan ti viññānañcāyatanaṁ upasampajja viharati. ayam pañcamo vimokho. sabbaso viññānañcāyatanaṁ samatikkamma n' atthi kiñ cī ti ākiñcaññāyatanaṁ upasampajja viharati. ayam chaṭṭho vimokho. sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānasaññāyatanaṁ upasampajja viharati. ayam sattamo vimokho. sabbaso nevasaññānasaññāyatanaṁ samatikkamma saññāvedayitanirodhām upasampajja viharati. ayam atṭhamo vimokho. ime kho Ānanda aṭṭha vimokhā.

yato kho Ānanda bhikkhu ime aṭṭha vimokhe anulomam pi samāpajjati, paṭilomam pi samāpajjati, anulomapaṭilomam pi samāpajjati, yathicchakam yadicchakam yāvaticchakam samāpajjati pi vuṭṭhāti pi, āsavānañ ca khayā anāsavam cetovimuttim paññāvimuttim diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharati, ayam vuccati Ānanda bhikkhu ubhatobhāgavimutto, imāya ca Ānanda ubhatobhāgavimuttiyā aññā ubhatobhāgavimutti uttaritarā vā paññatatarā vā n' atthi ti. idam avoca bhagavā. attamano āyasmā Ānando bhagavato bhāsitam abhinandi ti.

<sup>1</sup> These eight are stages in meditation. The first one is the simple contemplation of some material object in order to compose the mind.

Translate into Pali :—

(From the dialogue between the Buddha and the wanderer Poṭṭhapāda.)

"Sir, does (nu) the fortunate one declare just one summit (aggo)-of-perception, or (udāhu) (does he) declare many (puṭhu) summits-of-perception ? "

"I declare one summit-of-perception, Poṭṭhapāda, and I also declare many summits-of-perception."

"But in what way, sir, (does) the fortunate one declare one summit-of-perception and also declare many summits-of-perception ? "

"In whatever way, Poṭṭhapāda, (one) reaches (phus) peace of mind, just so I declare a summit-of-perception, thus, Poṭṭhapāda, I declare one summit-of-perception and also I declare many summits-of-perception."

"Sir, does (nu) perception occur first, afterwards knowledge, or (does) knowledge occur first, afterwards perception, or (do) perception and knowledge occur simultaneously ? "

"Perception, Poṭṭhapāda, occurs first, afterwards knowledge, moreover from-the-occurrence-of-perception is the-occurrence-of-knowledge (i.e. results from, expressed simply by the ablative and hoti). He (i.e. the person engaged in meditation, who was being discussed) understands thus: "In fact, from-this-condition (stem of pronoun assimilated to following p > pp) my knowledge occurred." Even (api) through this course, Poṭṭhapāda, it (etum) (is) to be ascertained (vid) how perception occurs first, afterwards knowledge, from-the-occurrence-of-perception, moreover, is the-occurrence-of-knowledge."

"Is (nu) perception the soul of a man, sir, or (is) one (thing) perception, another the soul ? "

"What now (kim pana) (do) you, Poṭṭhapāda, assume a soul ? "

"I assume a gross soul, sir, material, which-is-(made)-of-the-four-elements, which-is-feeding-on-solid-food."

"Yet (hi) if your soul were (conditional tense) gross, Poṭṭhapāda, material, of-the-four-elements, feeding-on-solid-food, in that case, Poṭṭhapāda, for you (te) perception would be one thing, soul another. Then (iad) through this course,

Poṭṭhapāda; it (is) to be ascertained how perception will be one (thing), soul another. Just let this gross, material, four-element, solid-food-feeding soul be (*titthatu*), Poṭṭhapāda : so (*atha*) this man's perceptions occur (as) one (thing), (his) perceptions cease (as) another. Through this course, Poṭṭhapāda, it (is) to be ascertained how perception will be one (thing), soul another."

## LESSON 30

## Desiderative Conjugation

A special conjugation and certain derivatives from it are sometimes used to express the desire to do an action. This conjugation is called the "desiderative" (*tumicchattha*). The root is reduplicated, the reduplicating syllable being in a weak form, and the suffix *sa* is added to form a stem which is inflected according to the first conjugation. An adjective (stem *sa*) and a feminine abstract noun (stem *sā*) are also formed. Apart from a few forms in ordinary use the desiderative may be regarded as a "poetic" conjugation, being largely restricted to verse. Examples :—

<i>vi-kit</i> (I) ("to cure")	<i>vicikicchatī</i> , <i>vicikicchā</i> (in common use), "be uncertain"
<i>gup</i>	<i>jigucchati</i> , <i>jegucchā</i> (adj.) (in common use), "be disgusted with"
<i>ghas</i>	<i>jighacchati</i> (verse), "desire to eat," "be hungry"
<i>vi-ji</i>	<i>vijigisati</i> (not in <i>Dīgha</i> ), "desire to conquer"
<i>tij</i> (I) ("to sharpen", "to bear")	<i>titikkhū</i> , "forbearance"
<i>pā</i>	<i>pipāsita</i> (pp. in common use), <i>pipāsin</i> (adj.), "desire to drink," "be thirsty" <i>pipāsa</i> (adj.), also common, has pejorative meaning) "drunken", "drunkard"

<i>man</i>	<i>vimamsati</i> , <i>vimamsā</i> , <i>vimamsin</i> (in common use), ("desire to think") "investigate"
<i>vac</i> ( <i>s</i> ) <i>su</i>	<i>vavakkhati</i> (verse), "desire to speak" <i>sussūsati</i> , <i>sussūsā</i> (in common use), "desire to hear"
<i>har</i>	<i>jigim̄samāno</i> (irregular formation) (present participle, verse), "desire to take," "wish for"
<i>ni-har</i>	<i>nijigim̄sitar</i> (agent noun, in common use), "coveter," "acquisitor"
	( <i>kit</i> , "cure" > <i>tikicchatī</i> may also be classed here; it is not found in the <i>Dīgha</i> . The root has two alternative reduplications, with <i>ci-</i> or <i>ti-</i> , with different meanings.)

## "Root" Aorist

The "root" aorist, which is rarely found except in verse, is so called by historical philologists because the inflections are added directly to the root, not to a stem (historically in the ordinary -i aorist the -i is a stem suffix, not an inflection, likewise in *addasā*, etc., we have an -a stem).

Examples :—

hū

	Singular	Plural
3rd person	<i>ahū</i> , <i>ahud</i> (junction form) "it was", "there was"	<i>ahum</i> or <i>ahū</i> (both verse)
2nd person	( <i>ahū</i> )	—
1st person	( <i>ahū:ñ</i> )	( <i>ahum</i> ) ( <i>ahumhā</i> belongs to the ordinary aorist system: Lesson 4)

(In *Dīgha* prose the final -u is short in the 3rd singular.)

gam

	Singular	Plural
3rd person	agā	agā (verse)
2nd person	(agā)	(aguttha—Grammarians)
1st person	(agam)	(agamhā)

(In *Dīgha* prose only from *adhi-gam* > *ajjhagā*.)

*ahu(d)* is generally used impersonally : "there was" (e.g. with possessive genitive).

#### Verse

So far we have restricted ourselves (except for a few incidental verses in the reading passages) to the ordinary prose language of the *Dīgha Nikāya*, which is sufficiently typical of the Pali prose in which most of the Canon is written. We must, however, to complete this introductory survey of Pali, consider the main features of Pali verse, which likewise are well exemplified in the *Dīgha*. The Canon contains probably 15,000–20,000 verses. These are mostly collected in books consisting entirely, or almost entirely, of verse, but some are scattered about in the prose texts as in the *Dīgha Nikāya* itself. The verses of the *Dīgha Nikāya* illustrate their most important linguistic and metrical characteristics. The linguistic features to remark are twofold : poetic licence and the use of archaic forms obsolete in everyday speech. The main characteristic of the metres is that they are quantitative, that is that the rhythm is determined purely by the lengths of the syllables, the effect of any stress ("accent") being negligible.

Poetic licence is most noticeable in the freedom of word order in verse. Since the inflections generally show the relations between the words in a sentence almost any deviation from the prose order is possible without serious change of meaning (the emphasis will be different, and indeed the metrical form provides special possibilities for emphasis by placing words in rhythmically prominent positions), though for beginners it adds

greatly to the difficulty of disentangling the meaning. Secondly, the need to fit the sentence to the metre influences the choice of vocabulary, so that unusual synonyms and rare words may be used. Thirdly, superfluous or redundant words may be inserted to fill up lines of verse, especially indeclinables (*nipāta*) of merely emphatic or otherwise vague meaning. A prefix may be dropped or added where the meaning of the sentence will tolerate a slight change of nuance. Fourthly, the making of junction (*sandhi*) is more variable than in prose, and may be decided by metrical requirements rather than grammatical usage. Fifthly, certain syllables may be lengthened or shortened to suit the rhythm of the metre. Vowels linking suffixes to roots (less often prefixes) as well as final vowels are especially susceptible to this treatment, though this form of licence is not of very frequent occurrence.

Examples of poetic licence :—

Lengthened final :

*ramatī* (3rd singular present of *ram* (I), "delight")  
*heṭhayī* (aorist of *heṭh* (VII), "harass")

Shortened final :

*gīhi* (for *gīhī* : *gīhīn* = "house-dwelling")  
*santō* (perhaps we should write *santa*)  
*Buddhāna* (genitive plural, for *-ānam*)  
*kammām* (perhaps we should write *kamma*)  
*chetva* (for *-tvā*, gerund of *chid*).

Junction between root and suffix lengthened :

*satīmanto*

—shortened :

*jānahi*

Junction between prefix and root lengthened :

*sūgatīm*.

Archaic forms are kept alive to a limited extent by being preserved in poems and songs handed down from past centuries. Though not acceptable in ordinary speech, they may be felt appropriate for poetic expression just because of their purely

poetic associations. They may also be felt to have greater dignity and power than everyday forms. The obscurity which may result is not always avoided by poets, on the contrary a certain mystification and portentousness may be deliberately sought. We thus meet in Pali verse with a residue of ancient grammatical forms, among which we may note here some characteristic or frequent ones :—

Nominative plural in *āse* : *sāvakāse* (= *sāvakā*)  
*gatāse* (= *gatā*)

Imperative 1st plural in *mu* instead of *ma* : *jānemu*

Optative 3rd singular in *e* instead of *eyya* : *ādise*  
(= *ādiseyya*; from *ā-dis* (I), "dedicate")

Optative 1st plural in *mu* instead of *yyāma* : *pucchemu*

Use of root aorist, e.g. 3rd plural in *um* : *akarum* (for  
*akamsu*), *āpādum* (for *āpādimsu*)

Another unusual aorist : *abhida* (for *abhindi*)

Future of *hū* : *hessati* (= *bhavissati*)

Infinitive in *tāye* : *dakkhitāye* (= *datthum*)

Gerund in (*t*)*vāna* rare in prose : *caritvāna*, *disvāna*,  
*katvāna*, *sutvāna*

Middle (*attanopada*) forms not current in prose :—

*vande* (= *vandāmi*)  
*amhāse* (= *amhā*)  
*karomase* (= *karoma*)  
*ārabhavhō* (= *ārabhatha*, imperative)  
*vademase* (= *vadeyyāma*)

*āsīne* (locative singular of the present participle middle  
of the verb *ās*, "to sit," itself almost extinct—  
replaced by *ni-sid*).

We have noted in Lessons 28 and 29 and earlier in this lesson that the denominative, intensive, desiderative, and "root" aorist are more frequent in verse.

Where two parallel forms exist, one with assimilation and consequent obscurity and one with a clear articulation through a linking vowel between stem and suffix, the form with assimilation will usually be more frequent in verse and sometimes extinct in prose :—

*dajjā* (optative of *dā*, from the reduplicated stem *dad* + the ancient optative inflection *yā(t)*, 3rd singular)

*jaññā* (= *janeyya*)  
*kassāma* (= *karissāma*).

Other archaic forms :—

*diviyā* (= *dibbā*, ablative)  
*pozo* (= *puriso*)  
*tuvam* (= *tvam*)  
*duve* (= *āve*)  
*addakkhim* (= *addasam*)  
*-bhi* (= *-hi*, instrumental plural).

Other poetic forms :—

*caviya* (= *cavitvā*)  
*ramma* (= *ramañiya*).

As examples of vocabulary not used in prose we may list a few words here.

<i>brū</i> (I)	<i>brūhi</i> (imperative 2nd singular) "say", "call"
<i>ram</i> (I)	<i>ramati</i> (also present middle 1st singular <i>rame</i> ) "delight", "enjoy"
<i>vid</i> (II)	<i>vindati</i> "find" (for <i>labh</i> )
<i>ambijo</i>	fish ("water-born")
<i>mahī</i>	the earth
<i>suro</i>	god
<i>have</i> (ind.)	truly, surely
<i>ve</i> (ind.)	surely.

In scanning Pali verse the following two rules apply :—

- (1) A syllable having its vowel short and followed by not more than one consonant is short (*lahu*).
- (2) A syllable having its vowel long, or followed by *m* or by more than one consonant, is long (*garu*).

There are also certain complications arising from minor discrepancies between the standard orthography and the original pronunciation. These arose over variant pronunciations

of the semi-vowels *y*, *r*, and *v* in some combinations (more rarely over the nasals). Some examples are:—

-cariya = -<sup>o</sup> (\*-carya)

*iriyati* = -**uu** (\**iryati*)

*sirimant* ("beautiful", "fortunate") = --- (\**srimant*)

(but *siri*, "beauty," "fortune" = ~~vo~~)

*vya-* = " ( *viya-*, as sometimes written)

*veluriyo* ("lapis lazuli") = — ४० —

*ariya* = usually —<sup>o</sup> (\**arya*), sometimes = —<sup>oo</sup> (\**āriya*)

*viriya* = sometimes — (\**varya*) but sometimes —

(*viriya*, which is sometimes so written)

*suriyo* = sometimes —— (\**suryo*) but sometimes —— (—*suriyo*, which is sometimes so written).

In the word *brāhmaṇo*, *br-* does not function as two consonants, hence a preceding syllable will be short if its vowel is short (\**bamhano*?). Occasionally other conjuncts also fail to "make position" (make a preceding syllable long).

Though all Pali metres are quantitative, a new style of poetry had come into fashion in the 5th or 4th century B.C. which may be called the "musical" style. In the metres of this style the opposition of long and short syllables, that one long equals two shorts, is exact and inflexible in the same way as a note and two notes of half its value in music. The new metres had in fact taken their rhythms from music. In the older metres, which remained in use, though not uninfluenced by the new, the opposition of quantities is approximate only, so that the number of syllables in a line is still felt to be of decisive importance.

A "verse" usually contains four lines (*pādas*), being a quatrain, much more rarely six lines. Rhyme is not used.

### Most important metres :—

"Old" metres (number of syllables per line constant, with only rare "resolution" of a long into two shorts, giving an extra syllable, under the influence of the "new" metres):—

*vatta* (epic narrative metre : only approximately quantitative) eight syllables per line, the contrasting cadences of alternate lines giving a verse of two dissimilar lines repeated ; in the epic style there is a tendency to use this

as a line of sixteen syllables not organized in verses, which is very appropriate and flexible for continuous narrative

*anuuthubha* (the archaic form of *vatta*, in which the alternate lines are not contrasted)

u u u u - u u  $\times 4$  (the cadences of the prior *vatta* line are also admitted)

*tutthubha-jagatī*, normally eleven (*tutthubha*) or twelve (*jagatī*) syllables per line; these two metres, which have different cadences, are freely mixed, though they may also be used separately; there is a caesura (slight pause) after either the fourth or the fifth syllable.

$\frac{u}{uu} - u - , \underline{u}, u \underline{u} - u - \underline{u} \times 4$  (*tutthubha*) (caes. in one of the marked positions)

$\frac{u}{uu} - u - , \underline{u}, uu - c - uu \times 4$  (*jagati*) (caes. in one of  
the marked positions)

by mixture of an opening with caesura at the fifth with a continuation as per caesura at the fourth we occasionally find a *tutthubha* of twelve syllables or a *jagatī* of thirteen:

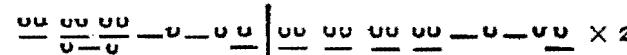
u — u — g u u — u — u (tu.)  
u — u — g u u — u — u (ja.).

"New" metres (total quantity of each line constant, the unit in counting being the *mattā* = quantity of one short syllable; number of syllables variable) :—

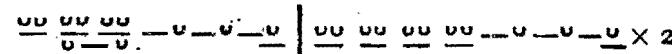
*mattāchandas* ("measure-metre"), (cadence fixed, being the last five or six syllables, rest widely variable provided

the total quantity is constant; there are always two dissimilar lines repeated):

*vetālīya* (lines one and three contain fourteen *mattās*, two and four contain sixteen; cadence — u — u u)



*opacchandasaka* (as *vetālīya*, but with two extra *mattās* in each line resulting from the longer cadence — u — u u)



(very rarely, *vetālīya* and *opacchandasaka* are mixed) (another metre originally of this class is the *svāgatā*, which being less flexible is usually classified under *akkharacchandas*, see below)

*ganacchandas* ("bar-metre") (not found in the *Dīgha Nikāya*: strictly musical and exactly quantitative like musical rhythms):

*gīti* (two or three lines of thirty *mattās* each, each only theoretically divisible into two quarter verses; each of the two lines is organized in eight bars, called *gana*, of four *mattās* each, there being a "rest" of two *mattās* at the end; the characteristic rhythm is | u u — | u — u | = 2 bars, though this is simply a base on which variation is very freely made)

*ariyā* (a line of thirty *mattās*, as in *gīti*, followed by a line of twenty-seven *mattās*, the cadence being syncopated).

Derived metres (these represent a third phase, which subsequently became the dominant style in the literature, along with a somewhat restricted form of the *vatta* for continuous narrative; the tendency is for both the quantity and the number of syllables to be fixed. In the Pali Canon these metres still retain a good deal of flexibility, whilst in later Indian literature they are given forms absolutely fixed except for the last syllable of each line):—

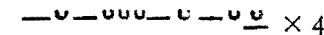
*akkharacchandas* ("syllable-metre")

*samavutta* (four similar lines):—

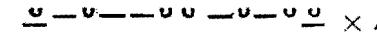
*upajāti* (a form of *tūṭhubha*, fixed)



*rathoddhatā* (a form of *vetālīya* line, fixed)



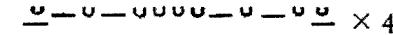
*vamsatīthā* (a form of *jagatī*, fixed)



*pamitakkharā* (derived from *ganacchandas*)



*rucirā* (derived from *jagatī* by resolution of fifth syllable)

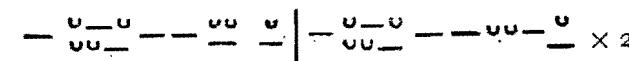


*addhasamavutta* (two dissimilar lines, repeated):—

*pupphitaggā* (a particular form of *opacchandasaka*, fixed)

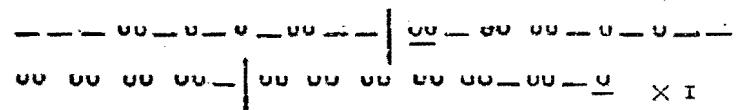


*svāgatā*

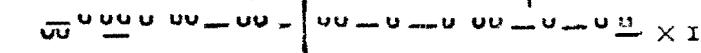
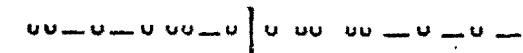


*visamavutta* (four dissimilar lines):—

*upatīhitappacupita* (probably derived from *mattāchandas*)



*uggatā* (derived from *ganacchandas*)



Vocabulary' (N.B.—Some of these words and forms are found only in poetry)

Verbs :—

<i>adhi-(t)thā</i> (I)	<i>adhiṭṭhāti</i>	fix one's attention on, resolve on
<i>abhi-ni(r)-dis</i> (I*)	<i>abhiniddisati</i>	declare
<i>abhi-pāl</i> (VII)	<i>abhipāleti</i>	protect
<i>abhi-bhū</i> (I)	<i>abhibhavati</i>	conquer, rule over
<i>abhi-vass</i> (I)	<i>abhivassati</i>	rain on
<i>abhi-vi-(s)saj</i> * (I)	<i>abhivi(s)sajati</i>	dispense
<i>ā-car</i> (I)	<i>ācarati</i>	conduct oneself
<i>ā-vas</i> (I)	<i>āvasati</i>	dwell in, live in
<i>iriy</i> (I*)	<i>iriyati</i>	move, move about, go on (lit. and fig.)
<i>o-gāh</i> (I)	<i>ogāhati</i>	plunge into
<i>ghas</i> (I)	<i>ghasati</i>	devour
<i>(j)jal</i> (I)	<i>jalati</i>	blaze
<i>nand</i> (I)	<i>nandati</i>	rejoice, be pleased
<i>nī</i> (I)	<i>neti</i>	lead, draw (passive : <i>nīyati</i> )
<i>(p)pati-gam</i> (I)	<i>patigacchatī</i>	go back
<i>pari-(s)saj</i> * (I)	<i>palissajati</i>	embrace
<i>(p)pa-vap</i> (I)	<i>pavapati</i>	sow
<i>(v)vaj</i> (I)	<i>vajati</i>	go
<i>var</i> (I)	<i>varati</i>	choose
(or (VII) <i>vāreti</i> —preferred by Aggavamsa, <i>Sd.</i> 559)		
<i>vi-pac</i> (III)	<i>vipaccati</i>	ripen, have a result, bear fruit
<i>(s)saj</i> ² (I)	<i>sajati</i>	embrace
<i>subh</i> (I)	<i>sobhati</i>	shine, be glorious
<i>heṭh</i> (VII)	<i>heṭheti/heṭhayati</i>	harass

Nouns :—

<i>aggatā</i>	pre-eminence, supremacy
<i>anvāyiko</i>	follower
<i>apānuḍanam</i>	driving away, removing (this word occurs only in a few verses where the metre requires <i>ā</i> , which may be licence—though this is unusual in a root vowel: root <i>nud</i> , “drive”)

<i>asāhasam</i>	non-violence
<i>ahimsā</i>	harmlessness
<i>aheṭhako</i>	non-harasser
<i>ādhipati</i> (masc.)	lord
<i>ānando</i>	joy
<i>ālayo</i>	home
<i>-āvaho</i>	bringing
<i>indakhilo</i>	royal stake (marking the royal threshold, also as a symbol of firmness: Inda is the old name of Sakka, king of the gods, hence a title for any king)
<i>utiāso</i>	terror
<i>udaram</i>	belly, lap, bosom
<i>udikkhitar</i> (masc.)	looker at
<i>uposatho</i>	observance day, sabbath
<i>ubbādhanā</i>	imprisonment
<i>ubbego</i>	apprehension, anxiety
<i>ūru</i> (fem.)	thigh
<i>oṭṭhavacittaka</i>	a kind of bird
<i>kanakam</i>	gold
<i>karo</i>	hand
<i>kiñjakkham</i>	stamen, filament
<i>kukkuṭako</i>	cock (wild cock)
<i>kuṭirako</i>	a kind of bird
<i>kokilo</i>	cuckoo (Indian cuckoo)
<i>koṇco</i>	heron
<i>(k)kodho</i>	anger
<i>khanti</i>	forgivingness, toleration
<i>khilo</i>	stake (for marking boundaries: ~ <i>chid</i> = to cut down a stake, to obliterate a boundary, figuratively break out of confinement)
<i>-gamo</i>	going
<i>ghammo</i>	summer
<i>caranam</i>	foot
<i>janatā</i>	the people
<i>jananī</i>	bearer (birth), producer
<i>jīvamjīvako</i>	a kind of partridge (said to cry <i>jīva</i> = “live!”)

<i>taco</i>	skin
<i>tanu</i> (neut.)	body
<i>tapas</i>	asceticism
<i>tundikiro</i>	gourd (used as a pot—i.e. a natural pot, not man-made)
<i>tutiam</i>	goad (for driving elephants or cattle)
<i>tomaram</i>	lance
<i>thanam</i>	breast
<i>dandamānavakam</i>	a kind of bird
<i>dijo</i>	bird ("twice-born")
<i>divo</i>	sky, heaven
<i>nangalo</i>	plough
<i>nayanam</i>	eye
<i>nalinī</i>	lotus pool
<i>nāsanam</i>	destroying
<i>nibhā</i>	lustre, brilliance
<i>paritajjanā</i>	threatening, intimidation
<i>pāligho</i>	bar (holding a door)
<i>pekkhitar</i> (masc.)	looker on, watcher, observer
<i>pokkharanī</i>	lotus pool
<i>pokkharasātako</i>	a kind of bird
<i>macco</i>	mortal
<i>manujo</i>	human being
<i>mamattam</i>	("mine-ness"), possessiveness, selfishness
<i>mayūro</i>	peacock
<i>mahī</i>	the earth
<i>mānuso</i>	man, human being
<i>mudutā</i>	suppleness
<i>muni</i> (masc.)	recluse
<i>renu</i> (masc.)	pollen
<i>lakkhanam</i>	mark, special quality, excellence, shapelessness, definition
<i>locanam</i>	eye
<i>varñam</i>	hook
<i>vāto</i>	wind
<i>vāri</i> (neut.)	water
<i>sālikā</i>	myna
<i>suko</i>	parrot
<i>suro</i>	god

<i>susu</i> (masc.)	boy, young (of animals)
<i>soceyyam</i>	purity
Adjectives :	
<i>āngirasa</i> (fem. -ī)	radiant
<i>accamkusa</i>	beyond the hook ( <i>amkuso</i> , elephant hook), defying the hook (an elephant in "rut")
<i>aneja</i>	imperturbable
<i>appaka</i>	little
<i>abhitatta</i> (from <i>tap</i> , p.p.)	overheated, exhausted by heat
<i>abhiyogin</i>	expert, proficient
<i>abhiruda</i>	resounding with
<i>amata</i>	deathless (neut. = immortality; ambrosia, the drink of the immortals according to the Brahmanical myths—in this latter sense, with metonymy, the word is used by Buddhists as a poetic synonym for <i>nibbāna</i> ) <sup>1</sup>
<i>amama</i> (= <i>a-mama</i> , "not-mine")	not possessive, unselfish
<i>āyuta</i>	full of (p.p. <i>ā-yu</i> (I), "mix")
<i>uttama</i>	highest
<i>upaghātin</i>	harming
<i>ussuka</i>	eager
<i>ekodi</i>	concentrated
<i>etādisa</i>	this sort (of)
<i>kankhin</i>	doubting, in doubt
<i>kovida</i>	learned, knowing thoroughly
<i>gihin</i>	house-dwelling, one living "in the world"
<i>jālin</i>	net-like (Buddhas and other "great men", i.e. emperors, are said to have net-like hands and feet, amongst other extraordinary bodily marks: their four fingers are straight and of equal length, giving the impression of network)

<sup>1</sup> According to the Buddhists the gods are not immortal. Liberation from existence, from transmigration, however understood, means no more dying.

<i>dassaneyya</i>	beautiful
<i>nipaka</i>	wise
<i>parigaha</i>	possessing
<i>pākima</i>	fruitful, ripening
<i>piyadassana</i>	lovable sight, whose appearance inspires affection
<i>pubba</i>	before, former
<i>purima</i>	former, earlier
<i>phulla</i>	blossoming, blossomed
<i>bhogin</i>	possessing, enjoying
<i>-maya</i>	consisting of, made of
<i>missa</i>	mixed
<i>mogha</i>	false, erroneous, excluded
<i>rucira</i>	splendid
<i>vaggu</i>	soft (especially of sounds)
<i>vara</i>	excellent, good
<i>vāma</i>	lovely
<i>viceyya</i>	inscrutable (this meaning is probably correct, but the form is uncertain)
<i>-vidha</i>	kind (of, manner), -fold
<i>vimala</i>	free from dirt
<i>visāci</i>	sidelong, furtive
<i>vediya</i>	known (as noun "thing known", "information")
<i>vellita</i>	wavy
<i>sacca</i>	true
<i>sammatta</i>	intoxicated, maddened
<i>sukumāra</i>	delicate
<i>sukhuma</i>	fine, subtle
<i>succhavi</i>	pleasant to the skin ( <i>chavi</i> fem.)
<i>sudassana</i>	beautiful
<i>sumedhasa</i>	very intelligent
<i>sedaka</i>	sweating

## Past Participles :

<i>abhipatthita</i> ( <i>abhi-</i> <i>path</i> (VII))	yearned for
<i>abhirata</i> ( <i>abhi-ram</i> )	enjoying, taking pleasure in

*avyākata* (*vi-ā-kar*, unexplained, undetermined, in-negative)

determinate

*gathita* (*gath* (II)) tied

*ghasta* (*ghas* (I)) devoured

*danta* (*dam*) tamed, restrained

*pasata* ((*p*)*pa-sar*) stretched out, frank, open

*piyāyita* (denom. from *piya*)

held dear, beloved

*purakkhata*

facing, in front

*visata* (*vi-sar*) spread, staring

## Gerunds :

*ūhacca* (*u(d)-han*)

having knocked out

or *o-han*)

having passed away

*caviya* (*cu*)

*patvā* ((*p*)*pa-ap*(*p*)

having attained

or (*p*)*pa-āp*)

## Future Passive Participle :

*ramma* (*ram*) delightful

## Pronoun :

*ta(d) ... ta(d) ...* that/the... (is) the same thing as that/the ...

## Indeclinables :

*ahe*

ah!

*iva* (enclitic)

like

*u*

emphatic enclitic particle added to other indeclinables, thus *atha* + *u* > *atho*

*kasmā*

why ?, wherefore ?

*puratthā*

(also means) formerly

*samattam*

completely, perfectly

## Prefixes :

*ati-*

very, exceedingly (prefixed to adjectives in poetry)

*du(r)-*

(also means) hard, difficult

*su-*

(also means) very (prefixed to adjectives in poetry)

## EXERCISE 30

Passages for reading :—

(vatta, or *anuṭṭhubha* in transition to *vatta*)

yena Uttarakuru<sup>1</sup> rammā, Mahā-Neru<sup>1</sup> sudassano,  
manussā tattha jāyanti amamā apariggahā.

na te bijam pavapanti, na pi nīyanti naṅgalā,  
akaṭṭhapākimam̄ sālim̄ paribhuñjanti mānusā.

akanam athusam suddham sugandham tandulapphalam̄  
tundikire pacitvāna, tato bhuñjanti bhojanam̄.

\* \* \* \* \*

tattha niccaphalā rukkhā nānādijaganāyutā  
mayūrakoñcābhīrudā kokilābhi hi<sup>2</sup> vaggubhi.

jīvanjīvakasadd' ettha atho oṭṭhavacittakā  
kukkuṭakā kuṭirakā vane pokkharasātakā. (*anuṭṭhubha*)

sukasālikasadd' ettha daṇḍamānavakāni ca,  
sobhati sabbakālam̄ sā Kuveranalīnī sadā.

ito sā uttarā disā iti nam̄ ācikkhati jano. (*anuṭṭhubha*)  
yam̄ disam̄ abhipāleti, mahārājā yasassi so —

yakkhānam̄ ādhipati Kuvero iti nāma so  
ramati naccagitehi yakkhehi purakkhato.<sup>3</sup>

<sup>1</sup> In ancient times it was believed that there were four continents, India, called in Pali Jambudipo, being the southern continent bordered on the north by the Himalaya. Beyond the impenetrable mountains lay the semi-mythical northern continent, called Uttarakuru—normally inflected in the plural as the name of the people living there. In Uttarakuru, or perhaps on its border, was Mount Neru, standing at the centre of the land mass of the earth. This was a mythical or cosmological conception, and the mountain was supposed to be inhabited by gods. Later, as geographical knowledge extended, the Utopian Uttarakuru receded to the antipodes and Neru was assimilated to the concept of the North Pole as the Earth's axis. Thus the Commentary (*Sumanāgala Vilāsini*) tells us that when it is midnight in Jambudipo it is midday in Uttarakuru, sunrise in the eastern continent and sunset in the western continent. In the first line there is resolution of fourth syllable, or read *yen*.

<sup>2</sup> An easier variant is *-ādīhi*, "etc." There is a rare use of *abhi* as indeclinable with accusative, meaning "on", "among" (the trees), but no accusative here.

<sup>3</sup> Two lines of this verse are a syllable short, add emphatic particles? There are parallel verses with different gods, for the four directions, some of which fit the metre, so this may be a clumsy substitution of names.

(vatta)

vande te pitaram̄, bhadde, Timbarum̄, Suriyavaccase,  
yena jātā 'si kalyāṇi, ānandajananī mama.

vāto va sedakam̄<sup>1</sup> kanto pāniyam̄ va pipāsino  
āngirasi piyā me 'si dhammo arahatām̄<sup>2</sup> iva,

āturass' eva bhesajjam̄, bhojanam̄ va jighacchato,  
parinibbāpaya bhadde jalantam iva vārinā.

sītodakiṃ pokkharaṇiṃ yuttam̄ kiñjakkhareṇunā  
nāgo ghammābhītatto va ogāhe te thanūdaram̄.

accamkuṣo va nāgo ca jitam̄ me tuttatomaram̄,  
kāraṇam̄ na ppajānāmi sammatto lakkhaṇūruyā.

tayi gathitacitto 'smi cittam̄ vipariṇāmitam̄,  
paṭigantum̄ na sakkomi vaṇkaghasto va ambujo.

vāmūru saja mām̄ bhadde saja mām̄ mandalocane,  
palissaja mām̄ kalyāṇi etam̄ me abhipatthitam̄.

appako vata me santo kānio vellitakesiyā  
anekabhāgo sampādi arahante va dakkhiṇā.

yam̄ me atthi katam̄ puññam̄ arahantesu tādisu,  
tam̄ me sabbaṅgakalyāṇi tayā saddhim̄ vipaccatam̄.

yam̄ me atthi katam̄ puññam̄ asmim̄ paṭhavimandale,  
tam̄ me sabbaṅgakalyāṇi tayā saddhim̄ vipaccatam̄.

Sakyaputto<sup>3</sup> va jhānena ekodi nipako sato  
amatam̄ muni jigimśāno tam ahām̄ Suriyavaccase.

<sup>1</sup> There is a variant reading *sedatam* here which is perhaps preferable. It would be the present participle of a verb *siā* (I) *sedati*, "sweat."

<sup>2</sup> This is a rare case of the lengthening of the vowel of a final *am* under stress of metre, a phenomenon of historical interest. Metrically *am* would be equally satisfactory, and is found in some manuscripts.

<sup>3</sup> The Sakyas were the tribe (living in an independent city state) among whom the Buddha was born; hence he is called *Sakyaputto*.

yathā pi muni nandeyya patvā sambodhim uttamam,  
evam nandeyyam kalyāṇi missibhāvam gato tayā.

Sakko<sup>1</sup> ca me varam dajjā Tāvatimsānam<sup>2</sup> issaro,  
tāham<sup>3</sup> bhadde vareyyāhe<sup>4</sup> evam kāmo dalho mama.

sālam va na ciram phullam pitaram te sumedhase  
vandamāno namassāmi<sup>4</sup> yassa s' etādisī pajā.

(*tutthubha*)

pucchāmi brahmānam Sanamkumāram<sup>5</sup>  
kañkhī akāñkhiṁ paravediyesu  
kattha ṭhito kimhi ca sikkhamāno  
pappoti macco amataṁ brahmalokan ti.<sup>6</sup>

hitvā mamattam manujesu brahme<sup>7</sup>  
ekodibhūto karuṇādhimutto  
ettha ṭhito ettha ca sikkhamāno  
pappoti macco amataṁ brahmalokan ti.

(*opacchandasaka*<sup>8</sup>)

khanti paramam tapo titikkhā, nibbānam paramam vadanti  
Buddhā;  
na hi pabbajito parūpaghātī samaṇo hoti param viheṭhayanto.

(*rathoddhatā*<sup>9</sup>)

geham āvasati ce tathāvidho  
aggatam vajati kāmabhoginam,  
tena uttaritaro na vijjati,  
Jambudipam abhibhuyya iriyati.

<sup>1</sup> The king of the gods.

<sup>2</sup> Tāvatīṣā, the collective name (plural) of the traditional gods.

<sup>3</sup> Unusual junction of *taṁ* + *aham*, likewise of *vareyyam* + *ahe*.

<sup>4</sup> Denominative from *namas*, the stem of the indeclinable *namo*.

<sup>5</sup> A name of *brahman*.

<sup>6</sup> This *ti* does not form part of the verse.

<sup>7</sup> *brahme* here means *brāhmaṇa* (a priest is here questioning *brahman*, who replies in this verse), perhaps as polite substitute.

<sup>8</sup> For examples of *vetālyā* see Exercises 18 and 28, ends of first Passages. For an example of mixed *vetālyā*-*opacchandasaka* see Exercise 26, fourth verse.

<sup>9</sup> For example of *upajāti* see the first verse in Exercise 29.

(*vamsatthā*)

sacce ca dhamme ca dame ca samyame  
soceyyasilālayuposathesu ca,  
dāne ahimsāya asāhase rato  
dalham samādāya samattam ācari.

pure puratthā purimāsu jātisu,  
manussabhūto bahūnām sukhāvaho,  
ubbegauttāsabhayāpanūdano  
guttisu rakkhāvaraṇesu ussuko.<sup>1</sup>

(*pamitakkharā*)

pubbaṅgamo<sup>2</sup> sucaritesu ahu  
dhammesu dhammadacariyābhīrato,  
anvāyiko bahujan' assa ahu,  
saggesu vedayitha puññaphalam.

(*rucirā*)

na pāṇinā na ca pana daṇḍaledḍunā  
satthena vā maraṇavadhena vā puna,  
ubbādhanāya ca paritajjanāya vā  
na heṭhayi janatam aheṭhako ahu.

(*pupphitaggā*)

caviya punar idhāgato sāmāno  
karacaraṇāmudutañ ca jālino ca,  
atirucirasuvaggudassaneyyam  
paṭilabhatī daharo susukumāro.

(*svāgatā*)

chetvā khilām chetvā paligham | indakhilām ūhaccamanejā<sup>3</sup> ||  
te caranti suddhā vimalā | cakkhumatā<sup>4</sup> dantā susunāgā ||

<sup>1</sup> Note the alliteration in this verse—an ornament prominent in early Indian poetic theory.

<sup>2</sup> In this word the accusative inflection is retained irregularly in the first member of the compound (*an* *m* is assimilated to *g*, becoming *ñ*); the meaning is "going before", "leading".

<sup>3</sup> *m* here is junctive consonant.

<sup>4</sup> i.e. by the Buddha, and in the metaphor by the driver.

(*upat̄hitappacupita*)

akkodhañ ca adhiṭṭhahī adāsi ca dānam |  
vatthāni ca sukhumāni succhavīni |  
purimatarabhavaṭhito |  
abhisajhi mahim iva suro abhivassam ||

tam katvāna ito cuto divam upapajja |  
sukatañ ca phalavipākam ānubhotvā |  
kanakatanunibhataco |  
idha bhavati suravarataroriva <sup>1</sup> Indo ||

(*uggatā*)

na ca viṣaṭam na ca visāci |  
na ca pana viceyyapekkhitā |  
ujju <sup>2</sup> tatha pasātam ujjumano |  
piyacakkhunā bahujanam udikkhitā ||

abhiyogino ca nipuṇā ca |  
bahu pana nimittakovidā |  
sukhumanayanakusalā manujā |  
piyadassano ti abhiniddisanti nam ||

piyadassano gihi pi santō |  
bhavati bahūnam piyāyito |  
yadi ca na bhavati gihi, samano |  
bhavatī piyo bahūnam sokanāsano ||

Translate into Pali :—

" I assume a mental soul, sir, having-all-limbs-and-parts (use suffix *-in*), (having-)not-inferior-faculties (i.e. its faculties are perfect)."

" Yet if your soul were mental, Poṭṭhapāda, having-all-limbs-and-parts, having-not-inferior-faculties, in that case also, Poṭṭhapāda, for you perception would be one thing, soul another. Then through this course, Poṭṭhapāda, it is to be ascertained how perception will be one thing, soul another.

<sup>1</sup> The last *r* here is a junction consonant.

<sup>2</sup> In *u(j)ju* the quantity of the first syllable is variable.

Just let this mental soul be, having-all-limbs-and-parts, having-not-inferior-faculties, Poṭṭhapāda : so this man's perceptions occur as one thing, his perceptions cease as another. Through this course, Poṭṭhapāda, it is to be ascertained how perception will be one thing, soul another."

" I assume an immaterial soul, sir, consisting-of-perception."

" Yet if your soul were consisting-of-perception ... perception would be one thing, soul another ... "

" But is it possible, sir, for me (ins.) to know this : ' Perception (is) a man's soul,' or ' Perception (is) one (thing), soul another' ? "

" This (is) hard-knowing (present participle, and sentence initial for emphasis), Poṭṭhapāda, by you (who-)have-other-opinions ... "

" If, sir, this is by me hard-knowing (not initial), (who-)have-other-opinions ... however, sir, is (*kim*) the universe eternal ? Only this (is) true, the other false (?) "

" (It is) undetermined, Poṭṭhapāda, by me : the universe (is) eternal, only this (is) true, the other false."

" But, sir, is (*kim*) the universe non-eternal ... "

" Undetermined ... "

... finite ... Undetermined ... non-finite ... Undetermined ...

" But, sir, is the life-principle (*jīvam* here is neuter) (the same thing as : use *ta(d)* repeated) the body ? Only this (is) true, the other false (?) "

" Undetermined ... "

" But, sir, is the life-principle one (thing), the body another ? ... "

" This also, Poṭṭhapāda, (is) undetermined by me ... "

... is the thus-gone after death ? ... Undetermined ... is not the thus-gone after death ? ... Undetermined ... is and is not the thus-gone after death ? ... Undetermined ... neither is nor is not the thus-gone after death ? ...

" This also, Poṭṭhapāda, (is) undetermined by me ... "

" Why, sir, (is it) undetermined by the fortunate one ? "

" Poṭṭhapāda, this (is) not (*na h' etam*) connected-with-welfare, not connected-with-the-doctrine ... does not lead to liberation."

"But what, sir, is determined (explained) by the fortunate one?"

"This (is) unhappiness, 'Potthapāda, (is) determined by me, 'This (is) the-origin-of-unhappiness,'... 'This (is) the cessation-of-unhappiness,'... 'This (is) the unhappiness-cessation-going way,' Potthapāda, (is) determined by me."

Root	Con.	Pres. 3rd sing.	P.p.	Aor. 3rd sing.	Fut. 3rd sing.	Causative	Infinitive	Gerund	F.p.p.	Passive	Miscellaneous
ānch	(I)	ānchatī									
atth	(VII)	attheti	atthita								
ap	(V)	appoti	atta								
ap(p)	(VI)	appoti	atta								
app	(VII)		appita								
arah	(I)	arahati									
as	(I)	atthi	bhūta	āsi		bhavissati	{rest from bhū or bū}	-atvā			
ab											
āpa											
āp	(V)	āponāti	atta	āpuni		āpāpeti					
ās	(I)	āsati	(āsita)			āpeti					
āsis	(II)	āsipsati				āsimāpeti	(āsitum)	-atvā			
i	(I)	eti	ita						f-dya		
ikkh	(I)	ikkhatī	ikkhita						l-icca		
īñj	(I)	īñjati	īñjita								
idh	(III)	idjhati	iddha								
triy	(*)	triyati									
is(a)	(I)	esati									
is(u)	(I)	iechati	{esita iechita kañkita}			iechissati					
kañkh	(I)	kañkhatī									
kadjh	(I)	kadjhati									
kutb											
kapp	(VII)	kappeti	(kathita)	kathesi	(kathessati)	kappāpeti	(kathetum)	kaddhitvā			
(k)kau	(I)	kauñati	kapita			karissati		kappetvā			
ham	(VII)	kāmetī	kanta	-kamī				karitum	{-kamīma		
kamp	(I)	kampali	kampita								
kar	(VI)	karoti	kata	akāsi		karissati	{kāreti kārapeti}	kātum	{katvā karitvā kassa}		
(k)kass	(VII)	(kāsatī)									
kās	(I)	kināti									
ki	(V)										
kit	(I)										
kir	(*)	kirati	kinpa	-kiri							
kilam	(I)	kilamati	kilanta								
kiliñs	(III)	kiliñsati	kiliñtha								
kuijj	(I)	kujati	kujjita								
kut	(VII)	koteti									
kup	(III)	kuppati	kupita	kōtesi	(kuppassati)						
(k)kās	(I)	kosati									
kās	(I)	khanati									
(k)kham	(I)	khāmati									
(k)khal	(VII)	khāletī									

pres. part.: samīna, sant  
perf.: assa, siyā

perfect : āha 3rd sing.

p.p. of caus.: āñatta

ipv. 2nd sing.: ehi

desid.: vi-cikicchā  
(tikicchā)

ipv. 2nd sing.: khañāhi

<i>Root</i>	<i>Con.</i>	<i>Pres. 3rd sing.</i>	<i>P.p.</i>	<i>Aor. 3rd sing.</i>	<i>Fut. 3rd sing.</i>	<i>Causative</i>	<i>Infinitive</i>	<i>Gerund</i>	<i>F.p.p.</i>	<i>Passive</i>	<i>Miscellaneous</i>
(k)khā	(I)	khāti	khāta	-khāsi			khātum	-khāya		khāyati	
(k)khā	(III)	khāyati									
khād	(I)	khādati		khāyita	khādi	khipissati				khādaniya	
(k)kip	(I*)	kipati	kipita	khīta						khīyabba	
gāth	(III)	khiyati	gāthita	khīyi							
gam	(I)	gacchati	gata	{ agamāsi -gacchi -gāchi	gamiyat	gmeti	gantum	{ gantvā -ganimā	{ gantabba gamanīya	{ root aor. : agā, ipv. of caus. 2nd sing. : gamehi	
garah	(I)	garahati	garahita	garahi		gavesissati			garahitabba		
gaves	(I)	gavesati									
(g)gah	(V)	gañhati	gahita	gahesi		gāheti		{ gahetvā -gayha		ipv. 2nd sing. : gañbhāhi	
gādh	(I)	gādhati	gāha								
gāh	(I)	gāhati	gāha								
gil	(I*)	gilati		(gāhi)						gāhetvā	
gūp											
ge	(I)										
(g)ghar	(I)	gharati	gusta								
ghas	(I)	ghasati									
ghā	(III)	ghāyati									
cāj											
car	(I)	carati	carita	acari	carissati	cāreti	caritum	caritvā	caritabba		
ci	(V)	cināti	cita	-cikkhi	cikkhissati	cāveti	(cikkhitum)	(-ceyya)	cīyatī		
cikkh	(I)	cikkhati									
cu	(I)	cavati	cuia								
chāḍḍ	(VII)	chāḍḍeti	chāḍḍita	chāḍḍesi	chāḍḍessati	cāveti		cavitvā chāḍḍetvā	chāḍḍetabba		
chāḍ	(VII)	chāḍeti	(chāḍita)								
chid	(III)	chindati	chinna	chindi	{ chindissati { checchati	chedāpeti		chinditvā		chijjati	
jan	(III)	jāyati	jāta	-jāyi		janeti					
jar	(III)	jlyati	jalita	-jali	jalissati	jāleti					
(j)jal	(I)	jalati									
ji	(I)	jayati									
ji	(V)	jināti	jita	-jini				{ -jiya {-jinitvā		{ p.p. active : jitāvin (desid. : jīgīsatī)	
jīt	(I)	jītrati	jīnna								
jīv	(I)	jīvati	jīvita								
(j)jhe	(I)	jhāyati	jhāvita	jhāyi							
(ñ)ñap	(VII)	ñāpeti	ñāta	ñānesi	{ ñāpessati { ñānissati	jhāpeti	ñīvitum jhāyitum ñāpetum		jīvitabba		ipv. 2nd sing. : jīvāhi
(ñ)ñā	(V)	ñānāti		{ ñānāsi	{ ñānāssati	ñāpeti	ñātum	{ ñātvā { -ñāya	{ ñānātabba { -ñeyya	ñāyatī	ipv. 2nd sing. : jāñāhi
(t)thā	(I)	{ titthati -thāti	thāta	añthāsi	{ thāssati { -thāhissati	{ thāpeti { { thāpeti { thāpāyati	thātum	{ -thāya { -thābitvā		p.p. of caus. : thāpita	
takk	(VII)	thābatati	takkita								
tacch	(I)	tacchati									
tan	(VI)	tanoti									
tap	(I)	tapati	tatta								
tapp	(VII)	tappeti									
tar	(I)	tarati	tappa	-tari	tarissati	tāreti	taritum	taritvā			aor. pass. 3rd sing. : atāni
tas	(III)	tassati	taata								

tit	(I)										desid. : titikdhā
tus	(VII)	tejeti	tejita	tejesi				tejetvā			
(t)thar	(III)	tussati	tuñha								
(t)thu	(I)	tharati	thata	-thuni		thārāpeti		tharitvā			
dam											
dāb	(I)	dābati	dābātā	danta			dahitum				
dā	(I)	{ dēti dādati	{ dēti dādati	{ dāñña { (-dāñña)	adāsi	dassati	dāpeti	dātum	{ dātā { -dāya	dātabba	{ p.p. of caus. : dāpita
dā	(III)	dīyati	dīna	-dīyi		dīyissati	dīyāpeti		{ dīyā { -dāya	dīyya	ipv. 2nd sing. : dehi
dīy	(III)	dībbati	dībbi	dībbi		dībīssati		(dīsītum)	-dīssa		
dis	{ (*)	disati									
dis	(III)	dissati									
(d)dis	—	passati	dīttha	addasā	{ dākkhīti { dākkhissati	dasseti	dātħūp desetum	disvā	{ dātħabba { dāssantya	dissati	{ aor. of caus. : dāssesi
dis	(VII)	deseti	desita	desesi	{ dēvesi						{ p.p. of caus. : dāssatā
dev	(VII)										
dhar	(VII)	dhāreti									
dhā	(I)	dhāhati									
dhā	(III)	dhāyati	dhāvita	{ -dhāyi -dhāvita							
dhāv	(I)										
dhū	(V)										
nāt	(III)	nācati									
nānd	(I)	nāudati									
nam	(I)	nāmati									
nas	(III)	nāssati									
nāh	(I)	nāndhati									
ni	(I)	neti	nīta	-nāyi	(nessati)	nāyeti	netum	{ netvā { -neyya	netabba	nīyatī	
nhā	(III)	n(a)hāyati						{ n(a)hātvā			
pac	(I)	pacati	pakka	-paci	pacissati	nāhāpeti					
pac	(III)	paccati									
pāt	(I)	pātati	patita	-pati	patissati	pātēti		pātītvā			ipv. of caus. 2nd sing. : pātēlu
pad	(III)	pājjati	pānna	{ pājjī { apādī	pājjissati	pādeti	pājjitum	-pājja	pājjitabba		
pabb	(I)	pābbatī									
pass	(I)	passati		(rest from (d)dis)							
pī	(I)	pīvatī	pīta	apāyi	pīvissati	pāyēti	pātum	pīvītvā	{ pītabba { peyya		{ desid. : pīpāsatī, ger. of caus. : pāyētvā, p.p. of caus. : pāyīta
pāy	(I)	pāyātī									
pāl	(VII)	pālētī									
puech	(I)	puechātī									
pōth	(VII)	pōhetī	puñtha	pucchi							
pus	(VII)	poseti		puñhesi							
pūj	(VII)	pūjetī		puñjita		posāpeti		posetup			
pūr	(I)	(pūrūtī)		puñqa		pūreti					
pes	(VII)	peseti		pesesi							

<i>Root</i>	<i>Con.</i>	<i>Pres. 3rd sing.</i>	<i>P.p.</i>	<i>Aor. 3rd sing.</i>	<i>Fut. 3rd sing.</i>	<i>Causative</i>	<i>Infinitive</i>	<i>Gerund</i>	<i>E.p.p.</i>	<i>Passive</i>	<i>Miscellaneous</i>
phand (p)phar (p)phal (p)phus	(I) (I) (I)	phandati pharati phalati	phandita phuta		phali	phalissati	phandāpeti		pbaritvā		
bandb buddh brū	(II) (III) (I*)	bandhati buñjhati	bandha buddha	baddha buddha	bandhi -buñjhi	bandhissati buñjbissati	phāleti			phoñhabba bodhabba	
bhakkh bhaj bhāñ	(VII) (I) (I)	bhakkheti bhajati bhāñati	bhakkhita (bhāñita)	bhakkhesi bhaji (bhāñti)		bhajissati	phusitum	{ phusitvā phussa bandhitvā	phoñhabba bodhabba		{ ipv. 2nd sing.: brūhi (cf. ah)
bhar bhā	(I) (I)	bhātī	bhata			bharissati			-bhāya		
bhās	(II)	bhāsatī	bhāsita	abhāsi		bhāsissati	bhāsitum			bhāsitabba	{ ipv. 2nd sing. middle: bhāsassu
bhid	(II)	bhindati	bhonna	(abhida)				{ bhinditvā (bhettvā)			
bhl bhuj bhuj	(I) (I*) (II)	(bhāyati) bhujati	bhulta	(bhāyi)				bhujitvā bhūñitvā -bhavitvā			p.p. active: bhuttāvin
bhū	(I)	{ bhavati -bhoti after paccaññi	bhūta	-bhosi		bhavissati	bhāveti	bhavitum	{ -bhotvā -bbutvā (-bhuyya)	bhabba	p.p. of caus.: bhāvita
bbū makkh mad	(VII) (VII) (III)	bbāveti ruakkheti majjati	makkhita matta		bbāvesi					madanuya	
man	(III)	maññati	{ -mata muta	amaññi		maññissati					
inan mant mar	(VI) (VII) (III)	mannati manteti mlyati	mata mantita mata		mantesi		mantāpeti	mantetum	mantetvā		
mas	(I)	masati	mattha	-misi							
mā māñ māp muc muc mucch mud muh	(V) (VII) (VII) (II) (II) (I)	māñati māneti māpeti muñcātī muñcātī mucchātī modati	māta māñita māpita mutta mucchātī (moodita) mūñha		māñessati māñessati māpessati muñcissati muñcāpeti mucchātī modi		māñpeti māpetum	māpetum	{ masitvā -massa	māñetabba	
yaj yat yam	(I) (VII) (I)	yajati yādeti yamati	yitha yatta yats			{ yajāpeti yājeti yādāpeti	yajitum	yajitvā			ger. of caus.: yādāpetvā
yamissati								yādetvā			

<sup>1</sup> *yat* > *yad* is regarded as a sporadic substitution of *d* for *t*, though *d* is generally written.

yā	(I)	yāti	yāta	-yāsi		yāpeti	yātum	{ ipv. 2nd sing. : yāhi aor. 3rd plur. : ayipstu
yāc	(I)	yācati	yutta	yācl				
yūj	(II)	yūjati	yutta	yōjeti				
yuj	(VII)	yōjeti	yakkhati	yōjeti	rakkhissati	yōjeti		
rakkh	(I)	rakkhati	rakkhita					
rañj	(I)	rañjati				rañjeti		
rabh	(I)	rabhati		-rabhi			-rabbha	rajaniya
ram	(I)	ramati	raddha	-rata				
rādhā	(VII)	rādheti	raddha		rādhessati		rādhetum	ramanīya
rue	(VII)	roceți	rocesi		rocessati	rocāpeti		
rud	(I*)	rudati						
rudh	(III)	rujhati	ruddha					
rup	(I*)	rūpati						
		rūhati						
ruh	(I*)	{ ā-rubhati abhi/vi- rūhati	rūha		{ropeti		{ā-ruhyā abhi-rūbitvā	
					ropāpeti			p.p. of caus. : ropita
ruh	(I)	o-rohati						
lakkh	(VII)	lakkheti						
labh	(I)	labhati	laddha	{ labhi alattha	{ labhissati		labhitvā	labhā
lip	(II)	lumpati	litta		{ lacchati			labbhati
luj	(III)	lujjati		-lujji				
lup	(II)	lumpati				lumpeti		
lū	(V)							
lok	(VII)	loketi	lūna	lokesi				
las	(VII)	läseti	lökita					
vac	(I)	vacati	vutta	avoca	vāceti		{ vattabba vacanīya	vuccati
(v)vaj	(I)	vajati	vajita	-vaji	vajissati	vājeti	vātvā	desid. : vavakkhati
vajj	(VII)	vajjeti						
vāñe	(VII)	vāñceti						
vatt	(I)	vattati	vañcita					
vāñjh	(I)	vāñjhasti	vatta		vāñjhissati	vāñjeti		
vatt	(I)	vattati						
vatt	(VII)	vatteti						
vad	(I)	vadati				vādeti		
vāñd	(VII)	vāñdeti						
vand	(I)	vandati						
vap	(I)	vapati						
vam	(I)	vamati						
var	(I?) or (choose)	varati	vanta		vamissati			
	(VII)	vareti						

<i>Root</i>	<i>Con.</i>	<i>Pres. 3rd sing.</i>	<i>P.p.</i>	<i>Aor. 3rd sing.</i>	<i>Fut. 3rd sing.</i>	<i>Causative</i>	<i>Infinitive</i>	<i>Gerund</i>	<i>F.p.p.</i>	<i>Passive</i>	<i>Miscellaneous</i>
var	(I)	varati	vuta	-vari	varissati			varitvā			
var	(VII)	väreti		väresi	väressati						
vas	(I)	vasati	{ vuttha vusita	-vasi	vasissati	väseti	(vasitum)	-vasitvā			
vah	(I)	vassati		avassi	vassissati						p.p. active: vusitavant
vä	(I)	vahati	vaiṭa			väheti					vuyhati
vä	(III)	väyati	vuta	-väyi	väyissati	väpeti					
väs	(VII)	väseti	vuttha	vätta							väsetvā
vic	(VII)										vicca
vid	(IV*)	(not used)				vedeti					
vid	(II)	(vindati)	vildita		vedissati		vinditum	'viditvā	{veditabba		
vid	(III)	vijjati									
vid	(VII)	vedeti		vedesi	vedissati						
vidh	(III)	vijjhati	viddha								
vis	(IV*)	visati		avisi		veseti	visitum	{visitvā			
vij	(I)	vijati									
veṭh	(VII)	vetheti									
vedh	(I)	vedhati									
saps	(I)	sapsati	sattha								
sak	(IV)	sakkoti									
sak(k)	(VI)	sakkoti									
sakk	(I)	sakkati	sakkita								
(s)saj <sup>1</sup>	(I)	sajati									
(s)saj <sup>2</sup>	(I)	sajati	saṭṭha								
sajj											
sand	(I)	sandati									
sam	(III)										
sambh	(I)	sanibhati	santa	-sambhi		sambheti					
sar	(I)	sarati	{ sata sam- sarita	-sari		säreti		sitvā			
(s)sar	(I)	sarati			sosissati						
(s)sas	(I)	sasati									
sah	(I)	sahati									
sä	(III)	sävati									
sär	(VII)	säreti									
säś	(I)	säśati									
si	(I)	seti									
(s)s											
sikkh	(I)	sikkhati	sikkhita								
sic	(II)	sincati	sitta	-sicī	siñcissati	sikkhāpeti	sikkhitum				
sidh	(I)										
sis	(II)	siñpsati									
sis	(III)	sissati	sittha								
sis	(VII)	seseti	sittha	sesesi							
(s)st											
sld	(I)	sidati	{ ni-sinna pa-sanna	-sidi	sidissati	{sida-peti		-säya			
su	(I)	savati				{säde-peti		-sajja			
											pres. part.: sayāna

(s)su	(IV)	(sunoti)										
(s)su	(V)	sunāti	suta	assosi	sossatl	sāveti	sotump	sutvā	sotabba	sūyati	ipv. 2nd sing. : sunohi desid. : sussusati ipv. 2nd sing. : sunyahi	
suc	(I)	socati		soci		soceti						
sudh	(III)	sujñati				sodheti						
subh	(I)	sobhati										
sev	(I)	sevati	sevita	-sevi			sevitum		sevitabba			
hamps	(VII)	hapseti	haqṣita	haqṣesi				hapsetvā				
han	(I)	hanati	hata		{banissati hañchati}	{ghātēti ghātāpeti}		(-hacca)	hantabba	haññati	p.p. of caus. : ghāta	
har	(I)	harati	hata	{ahāsi -hari}	harissati	hāreti	haritum	haritvā		haryati	aor. 3rd. sing. : ā/vi-hāsi aor. 1st plur. : ā-harāma desid. : jigñapsati	
hā	(I)	jahati	hīna	-hōsi	(jahissati)	hāpeti		{hitvā -hāya}	hātabba	{hāyati hīyati}		
hi	(V)	hiññati		ahesi								
hind	(I)	hindati										
bis	(II)	himsati	(himsita)									
hū	(I)	hoti	bhūta	{ahosi abu(d)}	{bhessati)		hotum	hutvā			{ipv. 2nd sing. : bohi root aor. : abu(d)}	
heññ	(VII)	heññeti		heññesi	{bhavissati heññessati}							

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### TEXTS

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## PALI-ENGLISH VOCABULARY

Verbs are given as prefix + root. The prefixes are shown unmodified by junction, but the verbs are placed as they would be after the junction of prefix and root.

Nouns in *-a/ā* are given in the form of the nominative singular to show the gender, whereas the adjectives in *-a* are given in the stem form. Other nouns are usually given in the stem form with the gender indicated, except those in *-i* and *-ū*, which are feminine unless otherwise marked. All stems in *-as* are nouns, masculine or neuter.

For the order, initial bracketed letters indicating the possibility of doubling are not counted.

a
<i>a-</i> not, non, un-
<i>akattha</i> uncultivated, unploughed
<i>akanya</i> without the red coating which lies underneath the husk (of rice)
<i>akaranya</i> impossible, invincible
<i>akalla</i> unsound
<i>akalika</i> timeless
<i>akiccam</i> what should not be done
<i>akiriyam</i> inaction
<i>akusala</i> bad
<i>ā-(h)kus</i> (I) abuse, scold
<i>akkhadhutto</i> gambler
<i>akkaram</i> expression (word, locution)
<i>ā-(h)khā</i> (I) tell, report (esp. tradition)
<i>akhātar</i> (masc.) reporter
<i>akhī</i> (neut.) eye
<i>akkho</i> die (dice)
<i>akkho</i> axle
<i>agāram</i> house, home
<i>agjanā</i> knowing the beginning, primeval, original
<i>aggāv</i> pre-eminence, supremacy
<i>ā-(g)gah</i> (V) seize
<i>aggi</i> (masc.) fire
<i>aggc</i> (ind.) since
<i>aggio</i> top, tip, the supreme
<i>āngam</i> limb, characteristic, factor
<i>āngirasa</i> (fem. -i) radiant (poetic)
<i>ānguli</i> (fem.) finger, toe
<i>acelo</i> naked ascetic
<i>accumkusa</i> beyond the hook, defying the hook (elephant)
<i>accayena</i> (ind.) after, through (time gen.)
<i>accādhāya</i> (gerund <i>ati-ā-dhā</i> ) putting on top of
<i>accha</i> clear, bright, sparkling
<i>acchariya</i> surprising
<i>ā-(c)chād</i> (VII) dress
<i>ajo</i> goat
<i>ajja</i> (ind.) today
<i>ajjatanāya</i> (ind.) for today
<i>ajjhata</i> inner
<i>ajjhattam</i> (ind.) internally
<i>adhi-ā-vas</i> (I) live on, exploit, subsist by
<i>adhi-upa-gam</i> (I) join, adhere to
<i>adhi-o-gāh</i> (I) put out to (sea), cross over (ocean), plunge into
<i>āñch</i> (I) turn (on a lathe)
<i>āñña</i> (pronoun) other (repeated =) one . . . another, the . . . is a different thing from the . . .
<i>āññatara</i> (pronoun) a certain, a
<i>āññatra</i> (ind.) except for, apart from (ins., dat., abl.)
<i>āññathā</i> (ind.) otherwise
<i>āññadatthu</i> (ind.) absolutely, universally
<i>āññā</i> knowledge, insight
<i>āññatar</i> (masc.) learner, grasper
<i>āññato</i> stranger
<i>āññena āñnam</i> (ind.) irrelevantly
<i>āñha</i> eight
<i>āñhaṅgika</i> having eight factors
<i>āñhāda</i> eighteen
<i>āñhāham</i> eight days
<i>āñhikam</i> bone
<i>āñha</i> rich
<i>āñhamāso</i> fortnight
<i>āñho</i> (or adj.) half
<i>ānu</i> minute, atomic
<i>ānu</i> (masc.) atom
<i>ānava</i> flood
<i>ati</i> (prefix) over, very, exceedingly, (may be prefixed to adjectives in poetry)
<i>ati-(h)kam</i> (I) pass over
<i>atiikkanta</i> surpassing

<i>atiithi</i> (masc.) guest
<i>ati-pat</i> (caus. = slay, kill)
<i>ati-pāti</i> slaying, killing
<i>ati-pāto</i> slaying, killing
<i>atibāham</i> (ind.) too much
<i>ati-mar</i> (III) despise
<i>ati-māno</i> arrogance, contempt
<i>ati-vatt</i> (I) escape
<i>ativiya</i> (ind.) very much
<i>ativela</i> excessive
<i>ativelam</i> (ind.) too long, excessively
<i>ati-sar</i> (I) pass over, ignore
<i>atita</i> past
<i>attan</i> (masc. and pronoun, see Lesson 22) self, soul
<i>attamana</i> assured
<i>attarāpa</i> personal (see Vocab. 20)
<i>atthagamo</i> setting, extinction
<i>atthika</i> aspiring, wishful, desirous
<i>attho</i> prosperity, wealth, welfare, purpose, meaning, matter, affair; <i>atthāya</i> = for the sake of
<i>atha</i> (ind.) then; thence, (if) so
<i>atha kho</i> (ind.) then, moreover, rather
<i>athusa</i> without husk
<i>adumi</i> (pronoun) it, that, yon
<i>addhan</i> road, time
<i>addhaniya</i> roadworthy, enduring
<i>addhā</i> (ind.) certainly
<i>addho</i> (variant for <i>addho</i> )
<i>adhāna</i> poor
<i>adhammo</i> false doctrine; bad nature; bad custom, injustice; bad mental object, bad idea
<i>adhi</i> (prefix) over
<i>adhibaranam</i> case, affair
<i>adhi-gam</i> (I) understand, acquire, get
<i>adhidigamo</i> acquisition, getting
<i>adhicca</i> spontaneous, causeless
<i>adhi-(ā)thā</i> (I) fix one's attention on, resolve on
<i>adhiīthāya</i> (ger.) having fixed one's attention on, having resolved on
<i>adhimutta</i> intent on
<i>adhibacanam</i> designation, name
<i>adhi-vas</i> (I) (caus. = agree to stay/ reside/put up, in = acc., accept)
<i>adhibāsanam</i> acceptance of an invitation
<i>adhibutti</i> (fem.) expression, description
<i>adhiruttha</i> (v.p. <i>adhi-vas</i> ) accepted
<i>adhusnā</i> (ind.) now, just now
<i>adho</i> (ind.) below (abl.)
<i>anagāriyā</i> homelessness
<i>anatī</i> not-passing, not escaping
<i>anattamana</i> disturbed, worried
<i>anattamana</i> worry, disquiet, anxiety
<i>ananta</i> infinite
<i>anantaran</i> (ind.) without omission
<i>anabhibhūta</i> (p.p. <i>abhi-bhū</i> (I)) unconquered
<i>anabhīratī</i> (fem.) discontent, loneliness
<i>āñyo</i> misfortune, misery
<i>anavī</i> barbarian
<i>anāgata</i> future (also neg. p.p. of <i>ā-gam</i> )
<i>anālayo</i> not clinging
<i>anidassana</i> indefinable, invisible
<i>anissita</i> unattached
<i>anikattho</i> soldier
<i>anu</i> (prefix) after, following
<i>anuesi</i> seeking
<i>anu-kamp</i> (I) be compassionate, have compassion (acc.)
<i>anukumpā</i> compassion
<i>anu-(h)kam</i> (I) walk along
<i>anukhuddāka</i> very minor
<i>anugali</i> (fem.) following, imitation
<i>anu-ge</i> (I) sing after
<i>anu-cur</i> (I) follow, practice
<i>anu-(h)nā</i> (V) allow
<i>anuttara</i> unsurpassed, supreme
<i>anu-(t)hu</i> (V) lament, complain
<i>anudithī</i> contemplating, theorizing
<i>anudisam</i> (ind.) in all directions
<i>anudisā</i> intermediate direction
<i>anu-pa-i</i> (I) ( <i>anupeti</i> , cf. Vocab. 28) coalesce with (acc.)
<i>anu-pa-(h)hand</i> (I) ( <i>anupa-</i> ) go over to, be converted to, join
<i>anu-pa-gami</i> (I) ( <i>anupaggachati</i> , cf. Vocab. 28) amalgamate with (acc.)
<i>anu-pat</i> (I) follow, chase after
<i>anupariyā</i> circling
<i>anupassī</i> observing
<i>anupādā</i> (ind.) without attachment, through non-attachment
<i>anupādisesa</i> with no attachment remaining
<i>anupubbenā</i> (ind.) in due course, in succession
<i>anu-(p)pa-dā</i> (I) grant
<i>anu-(r)pa-āp</i> (V) arrive at

anu-bandh (I) follow  
 anu-budh (III) understand  
 anu-bodho understanding  
 anu-bhās (I) say after  
 anu-bhū (I) experience, enjoy, observe  
 anu-mud (I) approve, express appreciation  
 anu-yuj (II) submit  
 anuyoga practising  
 anuyoga practice, examination  
 anu-rakkha (I) look after, retain  
 anulomam (ind.) in natural order, in normal order  
 anu-vac (I) (caus. = recite after)  
 anu-(s)sar (I) recollect  
 anu-sās (I) advise, instruct  
 anu-(s)su (V) hear of  
 aneka many  
 aneja imperturbable  
 anelaka pure  
 anta finite  
 antamaso (ind.) even  
 antara (prefix) within  
 antara-ākā (III) disappear  
 antarā (ind.) within, between (acc.), meanwhile, whilst (loc.)  
 antarāyo obstacle, danger, plague  
 antarena (ind.) between (gen.)  
 antalikkham sky  
 antarant- finite  
 antepurāy: citadel, palace  
 antevāsin apprentice  
 ardo side, end, extreme  
 andhahārō darkness, obscurity  
 annam food  
 anvad (etc) (ind.) behind, after  
 anvayo inference  
 anvāva (ger. anu-i) following, in consequence of (acc.)  
 anvāyiko follower  
 apa (prefix) off, away  
 apa-(k)am (I) go off, withdraw  
 apuṇata- without, free from  
 apacco offspring  
 apadānam reaping, harvest  
 apa-nah (II) tie back, untie  
 apa-ni (I) lead away  
 apanidānam driving away, removing (poetic)  
 apara (pronoun) another  
 aparām (ind.) further, afterwards  
 aparaddha failed, offended

aparanto the future, the end, a future or final state  
 aparataram (ind.) successively  
 apariyanta unlimited  
 aparisesa without remainder, complete, absolute  
 aparihāniya imperishable, leading to prosperity  
 apa-lok (VII) take leave, give notice  
 apa-rat (I) disparage  
 apāyo misery  
 apāram hither, this world  
 apārata open  
 api (ind.) (sentence/clause initial) with opt. = perhaps, with ind. is polite interrog. = does ?, do ?, did ? (in junction also app and ap')  
 api ca (ind.) nevertheless  
 apūṇīam demerit, evil  
 apubdām acarimam (ind.) simultaneously  
 apa-i (I) go from, go away (poetic)  
 ape(k)khā intention, expectation  
 app (=api)  
 ap(p) (VI) reach (=ap (IV))  
 appa little  
 appaka little (poetic)  
 appatisamvedana not feeling, not experiencing  
 appatta unobtained  
 appamatta not-negligent  
 appamāna immeasurable  
 appamādo diligence, care  
 appesakkha inferior  
 abāhiram (ind.) without exclusion, without excluding anyone  
 abhantara internal, home  
 abhi-ā-cikkh (I) slander, calumniate  
 abhi-<sup>v</sup>(d)-kīr (I\*) sprinkle  
 abhi-u(d)-gam (I) be disseminated  
 abbhuta wonderful, marvellous  
 abbhokāsa open, free, out of doors, open air  
 abhabba unable, incapable (with dat. of the action)  
 abhi (prefix) towards, about  
 abhi-(k)am (I) go forward, advance  
 abhikkanta excellent  
 abhijāti (fem.) class of birth  
 abhijjhā desire (with loc. of object)  
 abhijjhālī (sometimes -ñ masc.; fem.: -uñi) covetous

abhiñña learned  
 abhiññā insight  
 abhi-(ñ)ñā (V) know, be aware of, ascertain, discover  
 abhinham frequently  
 abhitatta overheated, exhausted by heat  
 abhi-nand (I) be pleased with (acc.), appreciate  
 abhi-ni(r)-dis (I\*) declare  
 abhi-ni(r)-vatt (I) be produced  
 abhinibbatti (fem.) production, origin  
 abhi-ni-vajj (VII) avoid  
 abhipathita (p.p. abhi-patth (VII)) yearned for  
 abhi-pāl (VII) protect  
 abhi-(p)a-vass (I) rain down on, pour down (heavy rain, cloudburst)  
 abhi-bhū (I) conquer, rule over  
 abhibhū (masc.) overlord, conqueror  
 abhimukha facing  
 abhi-yā (I) attack, invade  
 abhiyogin expert, proficient  
 abhi-ram (I) enjoy, take pleasure in (loc.) (elevated)  
 abhiruda resounding with  
 abhi-ruh (I\*) mount, get into, board  
 abhirūpa handsome  
 abhi-waddh (I) increase  
 abhi-vad (I) proclaim  
 abhi-vad (VII) salute, greet, take leave  
 abhi-vass rain on  
 abhi-vi-jī (V) conquer  
 abhi-vi-(s)saj<sup>1</sup> (I) dispense  
 abhisāta (p.p. abhi-sar) visited, met  
 abhisamayo insight  
 abhisamparāyo future state  
 abhi-sam-budh (III) become enlightened, attain enlightenment  
 abhisambuddha illuminated (fig.)  
 abhisitta (p.p. abhi-sic (II)) consecrated  
 abhiseko consecration  
 amaco minister (privy councillor)  
 amata deathless  
 amatam immortality, ambrosia (see Vocab. 30)  
 amanāpa displeasing  
 amanuso non-human being  
 amama not possessive, unselfish  
 amarā perpetuity

amu- (pronoun) he, she, it, that, yon  
 amuka (adj.) such and such  
 amutra (ind.) there, yonder  
 ambām mango (fruit, usually neut.)  
 ambākā mango woman  
 ambo mango tree (usually masc.)  
 ambujo fish (poetic)  
 ambo (ind.) sir ! (not very respectful, may express surprise)  
 ayam (pronoun) he, she, this  
 ayamam way, path  
 ayoniso (ind.) haphazardly, erratically, unmethodically, inconsequentially, unscientifically  
 ayyaputta master, Mr. (pl. :) gentlemen (esp. when addressed by ladies, including their wives)  
 ayye (voc.) lady ! (polite or respectful address, used also to nuns)  
 arāññam forest  
 arani (fem.) kindling stick  
 urah (I) deserve, must, ought  
 arahant- (masc.) worthy one, perfected one  
 ariya excellent, exalted, noble, Āryan  
 arūpin- formless, immaterial  
 alam (ind.) sufficient, enough, adequate, proper, perfected, enough !, stop !, I won't (dat.)  
 alankāro ornament, adornment  
 alasa lazy  
 alla wet  
 ava (prefix: alternative, more poetic form of o)  
 avacaro scope  
 ava-(t)thā (I) remain  
 avabhāso splendour, illumination  
 avasa powerless  
 ava-sar (I) go down to, approach  
 ava-sis (III) remain, be left over  
 avasesako one who remains, survivor  
 avijjā ignorance  
 avidūre (ind.) not far, near  
 avisārada diffident  
 avihimsā harmlessness, non-injuring  
 avyākata (p.p. vi-ā-kar, neg.) unexplained, undetermined, indeterminate  
 avyāpādo non-violence  
 as (I) be  
 asañña insentient

asammoso not-forgetting  
 asāhasaṇ non-violence  
 asiti (fem.) eighty  
 asu (pronoun) he, she, that, yon  
 asuci impure, dirty, vile  
 asubha foul  
 asesa without remainder, complete, absolute  
 assamo hermitage  
 ā-(s)sas (I) breathe in  
 assādo tasting, enjoyment  
 assāso reassurance  
 ah (only perfect) say  
 aham (pronoun) I  
 ahata new  
 ahi (masc.) snake  
 ahimsā harmlessness  
 ahicchattako mushroom, toadstool  
 ahitam disadvantage, hardship  
 ahe (ind.) ah! (poetic)  
 aheṭhako non-harasser  
 aho (ind.) ah! (expresses surprise—approving—and delight)

## a

ā (prefix) to  
 ā-hanhh (I) wish  
 ākappa deportment, style  
 ākāro feature, peculiarity  
 ākāso sky, space  
 ākiñcaññām nothingness  
 ā-kut (VII) strike  
 ākula confused, tangled  
 āgatāgatam (ind.) each time (it) came  
 ā-gam (I) come (caus.—or (VII)—= wait)  
 āgamanam coming  
 āgamo coming, body of doctrine, tradition  
 āgamma (ger. ā-gam) depending on, as a result of (acc.) [āgantvā = having come, having returned]  
 āghatanam death  
 ā-car (I) conduct oneself  
 ācariyo teacher  
 ācāro conduct  
 ā-cikkh (I) call, describe  
 ājivin living by  
 ājivo livelihood  
 ā-(ñ)ñā (V) learn, grasp (fig.)  
 āna (caus.) order, command  
 ānatta (p.p. āna caus.) ordered

ātaniko sickness, fever  
 ātappo energy (purifying ascetic energy)  
 ātāpin energetic  
 ātura afflicted  
 ā-dā (I) or (III) take  
 ādānam taking  
 ādi (masc.) beginning, opening  
 ādinavo disadvantage  
 ādhipati (masc.) lord  
 ādhipateyyam lordship, supremacy  
 ānañcam infinity  
 ānando joy  
 ānisamso benefit  
 ānipuppa (fem. -i) systematic  
 ānubhāvo power, magnificence, might  
 ā-pad (III) acquire, produce, get, have (intransitive)  
 āpas- water  
 ā-pucch (I) ask leave (of absence)  
 ābādhika ill  
 ābādho illness  
 ā-bhar (only p.p.) bring, carry  
 ā-bhuj (I\*) fold the legs  
 ābhogo enjoyment  
 āma (ind.) yes  
 ā-mant (VII) address  
 āmalakam emblic myrobalan (medicinal fruit)  
 āyatanam sphere  
 āyatim (ind.) in future  
 āyasmant venerable  
 ā-yū (I) come, approach  
 āyāmo length  
 āyu (neut.) life, age  
 āyuta full of (poetic)  
 ārakā (ind.) far from (abl.)  
 āraññaka forest, living in the forest  
 āradhā (p.p. ā-rabh (I) and ā-rādh (VII))  
 ārabba (ger. ā-rabh (I)) with reference to, about (acc.)  
 ā-rabh (I) begin, initiate  
 ā-rādh (VII) please, satisfy (acc.)  
 ārāmo park  
 ā-ruc (VII) inform (dat.)  
 ā-ruh (I\*) climb, mount (caus.: put on top of, load, show, show up, disprove)  
 āroga well (healthy)  
 ārogym health  
 āropita disproved

ālayo home  
 ālumpām bit, piece  
 āloko light (illumination)  
 āvaraṇam shelter  
 ā-vas (I) dwell in, live in  
 āvasathāgāram rest house, hostel (maintained by a local council)  
 āvasaiho room, cell, dwelling, residence  
 -āvaho bringing  
 āvāso living in, dwelling  
 āvila turbid, muddy  
 āvuso (ind.) sir! (polite address between equals)  
 āvarikā apprehension, doubt, fear  
 āsanam seat  
 āsabha (fem. -i) bold  
 āsavo influx, influence  
 ā-sic (II) shower over, pour over  
 ā-sev (I) practice  
 ā-han (I) strike  
 ā-har (I) bring, fetch  
 āhāro food (incl. figurative), gathering; district  
 ā-hind (I) wander  
 i  
 ī (I) go (poetic)  
 īngha (ind.) here!  
 īt (ind.) this, that, thus  
 īto (ind.) from this, than this  
 īthham (ind.) thus, in this way  
 īththattām this world  
 īthī (fem.) woman  
 īdam (pronoun) it, this (ind. = here)  
 īddha powerful  
 īddhi (fem.) power (marvellous)  
 īda (ind.) here, in this connection  
 īndakhilo royal stake (see Vocab. 30)  
 īndriyan faculty  
 ībbha domestic  
 īriy (I\*) move, move about, go on (lit. and fig.) (poetic)  
 īva (ind., enclitic) like  
 īs (I) wish, desire ("īsu")  
 īsi (masc.) sage, seer  
 īssaro lord, god  
 īha (ind.) here, in this case  
 u  
 ū (ind.: emphatic enclitic particle added to other indeclinables, poetic)

u (prefix) (= u(d)) up  
 ūju straight, erect  
 ūtu (neut.) (the gender fluctuates) season  
 ūttama highest  
 ūtara northern, higher, further  
 ūtarāsaṅgo cloak  
 ūtari (ind.) beyond, further, more  
 ūtāna stretched out, lying down  
 ūtānāka shallow (and fig.: "easily understood," "simple")  
 ūtāso terror  
 ū(d) (prefix) up  
 ūdaram belly, lap, bosom  
 ū(d)-ā-har (I) speak, say, promulgate  
 ū(d)-kujj (I) set upright  
 ū(d)-(g)zah (V) learn, memorize  
 ū(d)-(g)ghar (I) ooze  
 ū(d)-chid (III) annihilate (passive = be annihilated)  
 ūchedo annihilation  
 ū(d)-(t)ihā (I) stand up, get up, rise up, arise, come out from, emigrate  
 ūthānam rising  
 ū(d)-tar (I) cross  
 ūdakam water  
 ūdakamani (masc.) water-jar  
 ūdagga lofty, elated  
 ūdānam exalted utterance, joyful utterance (denom. ūdāneti speak with exaltation, speak with joy)  
 ūdāhu (ind.) or  
 ūdākhīta (masc.) looker at  
 ūdāpo foundations  
 ūddeko sickness, vomiting  
 ūdesika referring to  
 ūddeso synopsis, summary, summarized description  
 ūddham (ind.) above, up, after, beyond (abl.)  
 ūdhaggika uplifting  
 ūdhaccam pride, vanity  
 ūdkaccakukuccam pride, vanity, conceit  
 ū(d)-har (I) dig up, collect, raise  
 ūpa (prefix) up to, towards  
 ūpa-i (I) go to (poetic)  
 ūpa-(k)ham (I) attack, fall upon, go into  
 ūpākaranam resources  
 ūpākhileso corruption  
 ūpaga going to

*upa-gam* (I) go to  
*upaghātin* harming  
*upacita* (p.p. *upa-ci* (V)) accumulated  
*upa-jiv* (I) live by, live upon  
*upa-(t)thā* (I) serve, attend on/to  
 (usually caus.; dat.)  
*upatthāko* attendant, follower  
*upatthānam* serving, attending on,  
 audience  
*upaddha* (or neut.) half  
*upadāhatathā* (ind.) halfway  
*upa-dah* (I) torment, worry  
*upa-nam* (I) (caus. = offer, serve—  
 dat. of person and acc. of thing)  
*upa-ni-(j)he* (I) observe, think about  
*upa-ni(r)-vatt* (I) derive  
*upanissāya* (gerund of *upa-ni-(s)st*)  
 depending on  
*upa-pād* (III) transmigrate, be reborn  
*upapīlā* oppression, trouble  
*upamā* simile  
*upari* (ind.) on top (of) (precedes the  
 word it relates to, which is usually  
 in the loc.)  
*upa-rudh* (III) stop, cease, end  
*upa-labh* (I) (pass. = exist)  
*upalāpanam* propaganda  
*upa-las* (VII) play (instrument, etc.),  
 sound  
*upa-sam-har* (I) visualize as, imagine  
 as (two accs.)  
*upa-sam-(h)am* (I) go to, approach  
*upasamo* calm  
*upa-sam-pād* (III) enter into  
*upasampādā* entrance  
*upa-subh* (I) appear beautiful, shine  
*upa-ā-dā* (III) be attached  
*upādānam* attachment  
*upāyāsa* misery, despair  
*upāsako* lay disciple  
*upāsikā* female lay disciple  
*upe(k)khaka* detached  
*upe(k)khā* equanimity, detachment  
*uposatho* observance day, sabbath  
*u(d)-pād* (III) happen, occur, arise,  
 become  
*uppādo* occurrence, arising, pro-  
 duction  
*u(d)-vah* (I) (*ubbahati*) carry off  
*ubbādhana* imprisonment  
*ubbilāvitattam* elation, exultation  
*ubbego* apprehension, anxiety

*ubbhato* (ind.) in both ways, on both  
 sides, both  
*ubbhaya* (pronoun) both  
*ubho* (numeral) both  
*ummatta* mad  
*uyyānam* park  
*u(d)-yuj* (II) (caus. = dismiss)  
*ura* bosom, own (e.g. child)  
*uṭāra* mighty  
*uṭumpo* boat, canoe  
*usabha* bull  
*ussado* abundance  
*u(d)-sah* (I) try, undertake, take up  
*u(d)-std* (caus. *ussādeti* = lift onto)  
*ussuka* eager  
*ussukkam* eagerness, impatience  
 (denom. *ussukkati* be eager, be  
 impatient)

ū

*ūru* (fem.) thigh  
*ūhacca* (ger. *u(d)-hān* or *o-han*) having  
 knocked out

ē

*ā-i* (I) come (poetic)  
*eka* (pronoun, numeral) one, a, pl.  
 some  
*ekamsa* definite, decided, confident  
*ekamsena* (ind.) for certain, certainly,  
 definitely  
*ekaka* (adj.) alone, single  
*ekacca* (pronoun) someone, some  
 thing(s)  
*ekato* (ind.) on one side, together, on  
 either side  
*ekattāpi* unity  
*ekanta* extreme  
*ekantikena* (ind.) finally, conclusively  
*ekameka* (pronoun) each one  
*ekāgāriko* burglar, burglary  
*ekādasa* eleven  
*ekūnavisati* nineteen (*ekūna* = "one  
 less than")  
*ekodaki-bhū* (I) consist entirely of  
 water  
*ekodi* concentrated  
*ekodibhāvo* singleness, concentration  
*eta(d)* (pronoun) he, she, it, this  
*etarahi* (ind.) now, at present  
*etādisa* (adj.) this sort (of)

*ettāvatā* (ind.) so far, to that extent,  
 to this extent  
*etha* (ind.) here, in this case  
*enam* (pronoun) hiru (acc. sg. masc.  
 only, enclitic)  
*eva* (ind. : enclitic; in close junction  
 sometimes *va* or *yeva*) only, alone,  
 just, surely  
*evam* (ind.) thus, so, yes  
*evam eva* (ind.) just so, likewise  
*evam santam* (ind.) in that case, in  
 such case  
*esikam* pillar  
*esikāthāyin-* firm as a pillar  
*eso* this  
*ehipassika* verifiable  

o

*o* (prefix) down, off  
*o-(k)ham* (I) descend into, arise within  
*okhassa* (ger. of *o-(k)kass* (VII))  
 having dragged down, having  
 dragged away  
*okāro* meanness, degradation, vanity  
*okāso* opportunity  
*o-gāh* (I) plunge into  
*oṭṭhavacittako* a kind of bird  
*o-tar* (I) pass down, collate (caus. =  
 check)  
*ottappāni* shame, fear of blame  
*odaka* (fem. -*ikā*) having water  
*odano* boiled rice  
*odēta* white  
*o-dhā* (I) put down  
*onita* (p.p. *o-ni*) withdrawn, removed  
*opanayika* fruitful  
*opapātiika* transmigrating  
*obhāso* radiance  
*orasa* own (cf. *ura*)  
*orima* nearer, this side  
*o-ruh* (I) descend  
*o-lip* (II) (caus. = scrape off)  
*o-loh* (VII) look at  
*olārika* coarse, gross, material  
*o-vad* (I) admonish  
*o-sakk* (I) draw back, retire  
*osattha* (p.p. *o-(s)saj*<sup>1</sup> (I)) dispeled  
*o-har* (I) (caus. = shave off)

k

*ka-* (*him*) (pronoun) who ?, which ?,  
 what ?

*kañkha* doubt  
*kañkhan* doubting, in doubt  
*kacci* (ind.) perhaps ?, did ?, I doubt  
 whether ?, I hope ?, aren't you ?  
*kaṭukam* bitterness  
*kaṭṭham* firewood  
*kaṇīṭha* (or *kan-*) younger, youngest  
*kano* the fine red powder between the  
 grain and husk of rice  
*kaṇṭakam* (''thorn'') subversive ele-  
 ment, rebel, bandit  
*kayha* black, dark  
*kaṭama* (pronoun) which ?, which  
 one ?  
*kati* how many ? (Lesson 26)  
*kattar* (masc.) maker  
*kattarasuppo* old winnowing-basket  
*kattha* (ind.) where ?  
*kath* (VII) relate, tell  
*katham* (ind.) how ?, why ?  
*kathā* talk, story  
*kadā* (ind.) when ?  
*kadā ci* (ind.) at any time, at some  
 time, ever  
*haddamo* mud  
*hanakam* gold  
*kanta* agreeable, lovely  
*kantā* wilderness, semi-desert  
*kapp* (VII) arrange, put in order,  
 organize  
*kappa* arrangement, order, rule, aeon  
*kabalinkāro* solid matter, solid (food)  
*ham* (VII) love  
*(h)ham* (I) walk; intensive = walk  
 up and down, walk about, take  
 exercise  
*hamaniya* lovely  
*hammāpi* work, action  
*hamman* (neut.) action  
*hamonto* work, undertaking,  
 business  
*hammāro* smith  
*har* (VI) make, do, work  
*-karana* (fem. -*i*) making  
*karaniyam* duty, business  
*kavaha ci* (ind.) at some time  
*karisam* excrement  
*karunā* compassion  
*-karo* doing, working  
*karo* hand (poetic)  
*kalambukā* a creeper: *Convolvulus*  
*repens* ?

kālāpo bundle, quiver  
 kali (masc.) unlucky die, bad luck, the  
     "iron age"  
 kalyāna beautiful, good  
 kalyāni a beautiful girl  
 kalla proper, sound  
 kavi poet  
 kasāvam astringent  
 kasi (fem.) cultivation, agriculture  
 kasiṇam difficulty  
 kasmā (ind.) why ?, wherefore ?  
 kaham (ind.) whereabouts ?  
 kākō crow  
 kāno love, passion, liking, pleasure  
 kāyo body, substance  
 kārako doer  
 kāraṇam cause  
 -kārin doing  
 -kāro making  
 kāto time, opportunity, proper time  
 kāla black  
 kāveyyam poetry  
 kāsaya brown, orange, saffron  
 (k)ki (V) buy  
 kim (ind.) why ?, ? (i.e. marks interrogative sentence)  
 kim (pronoun) who ?, which ?, what ?  
 kiccam business, what should be done  
 kicchan difficulty  
 kiñjakham stamen, filament  
 kit (I) (tikicchatī : desid.) cure  
 kitti (fem.) fame  
 kir (I\*) scatter  
 kira (ind.; enclitic) really, now; it is  
     said that, they say; in fact,  
     actually  
 kiriya action  
 kilam (I) tire  
 kilamaiho tiring, wearying, weariness  
 kida (adj.) like what ?, of what sort ?  
 kukkucan vanity, worry, anxiety  
 kukkuṭaço cock (wild cock)  
 kukkuravatiko canine (ascetic), dog-  
     vower  
 kukkuro dog  
 kucchi (masc.) womb  
 kujj (I) bend, fold  
 kuto (ind.) whence ?  
 kuto pana (ind.) much less, let alone  
 kudā (ind.) when ?  
 kup (III) be angry (dat.)  
 kumārikā girl

kumāti girl, princess (girl of the  
     military-aristocratic class)  
 kumāro boy, prince  
 kumudan white water-lily  
 kumbho pot  
 hummāso barley bread  
 -kulina (adj.) by tribe  
 kulo tribe  
 kullo raft  
 kuṭirako a kind of bird  
 kusala good, good at  
 kusalam good  
 kusita indolent, lazy  
 kuhim (ind.) where to ?  
 kūtathha (or kūt-) immovable as a peak  
 kūto point, peak, ridge, gable  
 kevala entire, whole  
 keso hair (of the head)  
 ko pana vādo (ind.) how much more  
     (so), not to speak of  
 kokilo cuckoo (Indian cuckoo)  
 koñco heron  
 koñhāgāram granary, storehouse  
 (k)kodho anger  
 kovida learned, knowing thoroughly  
     (poetic)  
 koso treasury  
  
 kh  
 khattar- (masc.) steward (nom. sing.  
     khattā, acc. khattam, voc. khatte)  
 khattiyo warrior, noble (member of  
     the military-aristocratic class)  
 khanti forgiveness, toleration  
 (k)khandho group, collection, mass  
 (k)kham (I) please, suit, approve, like  
 khamaniyam pleasure, contentment  
 (k)khayo exhaustion  
 khara rough, harsh  
 kharattam roughness  
 khalam threshing (floor)  
 khalu (ind., enclitic) indeed  
 khā (III) seem  
 khād (I) eat, bite, chew  
 khādaniyam foods, dishes  
 khiddā play  
 (k)khip (I\*) throw  
 khippam (ind.) quickly  
 (k)khi (III) exhaust, waste, perish,  
     become indignant  
 khilo stake (boundary)  
 khudda minor, small

khuddam honey (of wild bees)  
 khuram razor  
 khettam field, territory, land  
 khema secure, safe  
 kho (ind., enclitic) indeed  
 khomam flax  
  
 g  
 ganako mathematician, treasurer  
 ganikā courtesan, geisha  
 ganibhūta crowded together  
 gano group, aggregate  
 gatako goer  
 gati (fem.) future career, destiny,  
     future course  
 gattam limb  
 gathia (p.p. gath (II)) tied  
 gadrabho donkey  
 gandho scent, perfume, odour  
 gabbhin- pregnant  
 gabbo embryo  
 gam (I) go  
 gamanam going  
 -gamo going  
 gambhira profound  
 gamma vulgar  
 garah (I) blame  
 garahā blame, reproof, threat  
 garu heavy, troublesome  
 garu-kar (VI) give respect to  
 galagalāyati (onomatopoeic verb) pour  
     down (rain)  
 gaves (I) look for, search for  
 (g)gah (V) seize, grasp, take  
 gahanam seizing, keeping  
 gahapati (masc.) householder  
 gahapatiko householder  
 gādh (I) be firm, stand fast, hold tight  
 gāmapadam site of a village  
 gāmin going  
 gāmo village  
 gāravo respect  
 gāvū cow  
 -(g)gāho seizing, eclipse  
 gānhika summer  
 gil (I\*) swallow  
 gilāna ill  
 gihin house-dwelling, one living "in  
     the world"  
 gitam singing  
 gunam (sometimes masc.) string,  
     strand, quality

guita (pp. gup) protected, guarded  
 gutti (fem.) protection  
 gup (desid. : be disgusted with)  
 gālho dung  
 gelaññam illness  
 geham house, building  
 go (masc. and fem.) cow, bull, cattle  
 goraro pasture, territory, proper place,  
     range  
 gottam clan  
 gopānasi (roof) bracket  
 gomayam cow dung  
 gorakhā cattle breeding  
 govatiko bovine (ascetic), cow-vower

gh

ghaccā destruction  
 ghammo summer  
 gharam house  
 ghas (I) devour (desid. desire to eat, be  
     hungry)  
 ghā (III) smell (trans.)  
 ghānam = ghānam  
 ghātelar (masc.) instigator to kill  
 ghāto attacking, destruction  
 ghānam nose

c

ca (ind., enclitic) and  
 ca pana (ind., enclitic) moreover  
 cakkavatti (masc.) emperor  
 cakkam wheel  
 cakkhu (neut.) eye, sense of sight  
 cakkhuman- having eyes, having  
     insight, intelligent  
 canda fierce, irascible  
 catasso see catu(r)  
 catu(r) four  
 catugguna fourfold, quadruple.  
 catutha fourth, a quarter  
 catuppado quadruped  
 caturāsti (fem.) eighty-four  
 catuham four days  
 catta (p.p. caj) abandoned, thrown  
     away  
 cattārisā (fem.) or -a (neut.) forty  
 cattāro, cattāri see catu(r)  
 candinā (masc.) moon  
 cando moon  
 car (I) proceed, live, conduct oneself,  
     carry on, go on a mission  
 -cara living

*caranam* conduct, good conduct  
*caranam* foot (poetic)  
*carahi* (ind.) therefore, then  
*cariyā* conduct, way of life  
*cavanam* passing away  
*cāgo* abandoning  
*cārikā* travel, journey, mission  
*-cārin* living, behaving, carrying on, going on  
*ci* (V) (passive) *ciyati* = be piled up, be built up)  
*cittam* thought, mind, "heart"  
*cira* long (time)  
*ciram* (ind.) for a long time, after a long time  
*cirapatiha* (as *bahubhihi*, or *-kā* (fem.)) since long, a long time back, long  
*cirassam* (ind.) at last, after a long time  
*cīvaran* robe  
*cu* (I) fall from, pass away (from a form of existence)  
*cuddasa* fourteen  
*ce* (ind., enclitic) if  
*cetas-* mind  
*cetiyan* shrine, pagoda

*ch*

*cha*(*f*) six  
*chaṭṭha* sixth  
*chadd* (VII) throw away, abandon  
*chaṭṭa(ha)m* sunshade  
*chad* (VII) be pleased  
*chandas-* will  
*chamā* earth, ground  
*chid* (II), (III) cut, cut down, cut off

*j*

*-ja* born (of)  
*-jacca* (adj.) by birth  
*jan* (III) be born (caus.: produce)  
*janatā* the people  
*janari* bearer (birth), producer  
*janapado* country  
*jano* person, people (collective singular)  
*jayo* victory  
*jar* (III) grow old  
*jara* old  
*jarā* old age  
*(j)jal* (I) blaze  
*jātarūpam* gold

*jāti* (fem.) birth  
*jāika* born of, produced from  
*-jāto* become  
*jānapado* country dweller  
*jāni* (fem.) confiscation  
*jālin* net-like  
*ji* (I) conquer, win, defeat  
*ji* (V) win  
*jivhā* tongue  
*jīr* (I) become old, age  
*jīv* (I) live, be alive, make a living  
*jīvamjivako* a kind of partridge  
*jīvikā* livelihood  
*jīvitam* life  
*jīvo* life-principle, soul  
*je* (ind., enclitic) you! (form of address by a master/mistress to a slave woman; preceded by *handa*, *kiñ*, etc., or by *gaccha*)  
*jeuccha* disgusting  
*jeṭṭha* elder, eldest, (most) senior

*jh*

(*j*)*jhānam* meditation  
 (*j*)*jhe* (I) meditate  
 (*j*)*jhe* (I) burn (caus.: set fire to)

*ñ*

(*ñ*)*ñāp* (VII) (see *pa-(ñ)ñāp*)  
 (*ñ*)*ñā* (V) know, learn, find out  
*ñānam* knowledge  
*ñāti* (masc.) relative, kinsman  
*ñāto* friend  
*ñāyo* method  
*ñeva* = *eva* (junction form sometimes used after *ñ*)

*th*

(*t*)*thā* (I) stand, remain, stay (caus.: erect, establish; except)  
 (*t*)*thānam* place, case  
 -(*t*)*thayin* staying, remaining  
 (*t*)*thiti* (fem.) duration, persistence, station

*t*

*ta(d)* (pronoun) he, it, that  
*ta(d) ... ta(d)* ... that/the ... (is) the same thing as that/the ...  
*tad agge* (ind.) since then  
*ta(d)* (pronoun) you (thou)

*tam* (pronoun) it, that (also as ind.: then, so, now)  
*takkin-* deducing (as masc. noun = duder, logician)  
*takko* deduction  
*taggha* (ind.) certainly, assuredly  
*taco* skin  
*tacch* (I) chop, carve  
*tanḍulam* rice grain, husked rice  
*tanhā* desire, "thirst," "drive"  
*tatiya* (numeral) third  
*tato* (ind.) thence, then, from there, from that  
*tatta* (p.p. *tap*) hot  
*tathā* (ind.) there, in that/this connection  
*tatra* (ind.) there, in this connection  
*tathā* (ind.) thus, true  
*tathāgato* thus-gone (title of the Buddha)  
*ta(d)* (ind.) then, so (as pronoun see above at beginning of *t*)  
*tadā* (ind.) then  
*tan* (VI) expand, stretch  
*tanu* (neut.) body  
*tantam* loom  
*tap* (I) heat  
*tapas* asceticism  
*tayidam* (ind.) with reference to this  
*tayo* see *ti-*  
*tar* (I) cross  
*tasmā* (ind.) therefore  
*tāta* (ind.) my son! (affectionate address)  
*tādisa* (adj.) this sort (of)  
*tūrakā* star  
*tāva* (ind.) so much, so long, first, now  
*ti* (ind.) end quote  
*ti-* three (Lesson 26)  
*(t)timsa* (neut.) thirty  
*tikicchatī* (see *kit* (I))  
*tikkhattum* (ind.) thrice  
*tinam* grass  
*tinha* sharp  
*titikkhā* forbearance (desid. *tij* (I))  
*tittam* landing place, jetty, crossing place, ferry, beach (for bathing and drinking)  
*timisā* darkness  
*tiracchāno* animal  
*tiriyan:* (ind.) horizontally  
*tiro-* (prefix) through

*th*

*thanam* breast  
*thambō* column  
*thalam* land, dry land  
*thāmo* vigour  
*thinam* mental deficiency, stupidity, inertia  
*thinamiddham* stupidity (and inertia)  
*thuso* husk, chaff  
*thūpo* monument, pagoda  
*thūla* gross, large  
*theyyam* theft  
*thero* elder monk

*d*

*dakkha* skilful  
*dakkhina* right (hand), southern  
*dakkhīnā* gift, donation  
*dakkhin* seeing (fem. *dakkhīni*)  
*dandamānavakam* a kind of bird  
*dando* stick, force, punishment

danta (p.p. *dam*) tamed, restrained  
*damo* taming, restraint  
*damma* trainable, educable  
*daliddiyam* poverty  
*dalha* strong, firm  
*dasa* ten  
 -*dasa* seeing  
*dassanam* seeing  
*dassantya* beautiful  
*dassaney* beautiful (poetic)  
*dassavin* seeing, who would see  
*dassu* (masc.) brigand, thief  
*dahara* young, baby  
*dā* (I) give  
*dātar* (masc.) giver  
*dānam* gift, donation, alms  
*dāni* (ind.) now (enclitic)  
*dāyajjam* inheritance  
*dāyādo* inheritor, heir  
*dāyo* gift  
*dārako* boy  
*dāro* (sometimes -ā) wife  
*dāsavyam* slavery  
*dāsi* slave-woman, slave girl  
*dāso* slave  
*digunam* double  
*dijo* bird (poetic = "twice-born")  
*dīttha* visible  
*dītthā* (ind.) excellent !, splendid !, it's lucky, it's wonderful  
*dītthi* (fem.) opinion, theory  
*dītthin-* seeing  
*dibba* divine, heavenly  
*div* (III) play, gamble  
*divas-* day  
*divā* (ind.) by day  
*divāseyyā* day-bed, siesta bed  
*divo* sky, heaven  
*dis* (VII) teach  
 (*d*)*dis* (I > pass) see (caus. = show)  
*disā* direction, region  
*digha* long  
*digham* (ind.) long  
*digharattam* (ind.) long (time)  
*dipto* island  
*du(r)-* (prefix) ill, bad, hard, difficult  
*dukkaram* hard task  
*dukkham* unhappiness, misery, suffering (denom. *dukkheti* be unhappy)  
*dukkhita* afflicted  
*dukkhin-* unhappy

*dh*

*dhāñnam* grain  
*dhānam* money, wealth  
*dhāmmika* just  
*dhāmmo* (fem. -i) doctrinal "nature", hence the following usages: (true, natural) doctrine; natural phenomenon, natural element, natural substance, natural principle, phenomenon, element; custom, way, law of nature, quality, justice; world, nature; mental object, mental phenomenon, mental state, idea; good mental object, good mental phenomenon, good idea (when opposed to bad):

*adhammo*; as "natural phenomenon" it includes bad as well as good  
*dhar* (VII) hold, wear, have, accept (2 accs.: x as y), remember  
 -*dharo* holding, remembering, memorizer  
*dhālti* nurse  
*dhātu* (fem.) element  
*dhī(r)* (ind.) fie !, confound ! (acc. or nom.)  
*dhuva* fixed  
 n  
*na* (ind.) not  
*na kih ci* (pronoun) nothing, none at all  
*na cirass' eva* (ind.) soon  
*na-* (pronoun) he, that  
*nakkhattam* constellation, lunar mansion  
*nakho* fingernail, toenail  
*nagaram* city  
*nāngalo* plough  
*naccam* dancing  
*nat* (III) dance  
*nathu* (fem.) nose  
*nadikā* stream  
*nadi* river  
*nanu* (ind.) isn't ?, isn't it ?  
*nand* (I) rejoice, be pleased  
*nam* (I) bend, incline  
*namo* (ind.) hail ! (dat.)  
*nayanam* eye (poetic)  
*nalint* lotus pool  
*nava* nine  
*nava* new  
*navanitam* butter  
*navuti* (fem.) ninety  
*nas* (III) perish  
*nahatvā* (ger. *nhā* (III)) having bathed  
*nāgo* elephant  
*nādo* roar  
*nānattam* diversity  
*nānā* (ind.) variously  
*nāma* (ind.) by name, indeed  
*nānam* name; mind, mental being  
*nāmarūpam* matter plus mind, sentient body (see Lesson 29)  
*nāvā* boat, ship  
*nāsanam* destroying  
*ni* (prefix) down (cf. *ni(r)*)  
*nikkujila* (p.p. *ni(r)-hujj*) overturned

*ni(r)-kam* (*r* + *k* > *kkh*) (I) go out, leave  
*ni-khan* (I) bury  
*ni-(k)kip* (I\*) discard, put down, throw down  
*ni-gam* (I) undergo, incur  
*ni-(g)gah* (V) refute  
*nigamo* town  
*nicca* permanent  
*ni(r)-car* (VII) (*nicchāreti*) bring up  
*nijigimsitar* (desid. *ni-har*) coveter, acquisitor  
*nithā* conclusion  
*nithita* completed, ready  
*ni(r)-tar* (I) cross over  
*nitharanam* crossing over  
*nidānam* cause, source, origin  
*nipaka* wise  
*ni-pat* (I) fall down (caus. : drop, put down)  
*ni-pad* (III) lie down  
*nipuna* subtle  
*ni(r)-pac* (I) concoct  
*ni(r)-pat* (I) flee  
*ni(r)-vatt* (VII) produce  
*ni(r)-vah* (I) lead out  
*ni(r)-vā* (III) become cool, go out, become extinguished  
*nibbānam* extinction (of existence), liberation (from existence), "Nirvāṇa" (from *ni(r)-vā*)  
*nibbuti* (fem.) extinguishing, calming, liberating (from *ni(r)-vā*)  
*nibbusitatā* uncontentment, uneasiness  
*ni(r)-veṭh* (VII) unravel, explain, rebut  
*nibhā* lustre, brilliance  
*ni-mant* (VII) invite, ask (*āsanena* ~ to sit down, offer a seat)  
*nimitti* sign, omen, portent  
*nimmātar* (masc.) creator  
*niyata* constant, certain  
*niyati* (fem.) Fate, Destiny  
*ni(r)-yat* (VII) (*niyyādeti*) hand over, give in charge of  
*ni(r)-yā* (I) go out (to)  
*ni(r)* (prefix) out, without  
*nirayo* purgatory  
*nirāmisa* non-sensual  
*niruiti* (fem.) language  
*ni-rudh* (III) stop, cease, end  
*nirodho* cessation, peace of mind, calm  
*ni(r)-mā* create

*nillopo* plunder  
*ni-vatt* (I) go back (caus. = turn back, transitive)  
*nivāretar* (masc.) keeper away  
*ni-vās* (VII) dress  
*nivāso* life, existence  
*nivesanam* house, building  
*ni-sidh* (I) caus. = prevent, prohibit  
*ni-sid* (I) sit down  
*nisiānam* seat (on the ground)  
*nisedho* prevention, prohibition  
*nissakhanam* escaping, leaving  
*nissaranam* liberation  
*nissāya* (ger. of *ni-(s)sit* (I)) depending on, leaning on  
*nt* (I) lead, draw  
*nīca* inferior, low  
*nīla* blue  
*nīvaranam* obstacle  
*ni(r)-har* (I) (*nīharati*) take out, take away  
*nu* (ind., enclitic) ?, does ? (see Vocab. 12)  
*nekhamman* renunciation  
*negamo* town dweller, bourgeois  
*neiti* (fem.) leading, tendency  
*nevā* (ger. *ni*) having led  
*nemito* diviner, prognosticator, astrolōger, soothsayer  
*no* (ind.) not (emphatic)  
*nhā* (III) bathe

*p*

(*p*)*pa* (prefix) out, away  
*pamsu* (masc.) dust, mud  
(*p*)*pa-kapp* (VII) dispense  
(*p*)*pa-kās* (I) (shine: poetic) caus = show  
*pakha* ripe  
(*p*)*pa-(k)am* (I) go away  
*pakkhandikā* dysentery  
(*p*)*pa-(k)khai* (VII) wash  
(*p*)*pa-(k)khā* (III) be clear to, be visible to, be apparent to (dat.)  
(*p*)*pa-(k)khip* (I\*) put into  
*pakkhin* (masc.) bird  
*pag eva* (ind.) how much more so, let alone, still more, still less  
(*p*)*pa-(g)gah* (V) apply  
(*p*)*pa-(g)ghar* (I) trickle, drip  
*pac* (I) cook, torture, torment  
*paccāngam* part

*paccatta* individual, personal, independent  
*paccatiam* individually, personally  
*paccatthiko* enemy  
*paccantajo* borderer, foreigner  
*paccantima* bordering, foreign  
(*p*)*paccayo* condition, cause  
(*p*)*pati-ā-gam* (I) return  
*paccājāta* (p.p. (*p*)*pati-ā-jan* (III)) reborn  
(*p*)*pati-ā-ni(r)-yā* (I) go back, return  
(*p*)*pati-ā-vam* (I) swallow back  
(*p*)*pati-ā-sis* (or -āsis) (II) hope for, expect  
(*p*)*pati-u(d)-(t)thā* (I) (-!!heti) rise  
(*p*)*pati-u(d)-tar* (I) come (back) out (after bathing)  
(*p*)*pati-u(d)-ā-vatt* (I) turn back again  
*paccupatthita* (p.p. (*p*)*pati-upa-(t)thā*) set up  
(*p*)*paccuppanna* present (time)  
(*p*)*pati-i* (I) (paceti) assume  
(*p*)*pati-o-rūh* (I) get down, alight  
*pachima* last, western  
*pacchā* (ind.) afterwards, back, behind, west  
*pacchāyā* shade  
*pajā* the creation, the created universe (Brahmanical theory)  
*pajānanā* understanding  
*pajjoto* lamp  
(*p*)*pa-(j)jhe* (I) be consumed with regret  
*pañca* five  
*pañcama* fifth  
*paññatta* authorized, customary  
*paññatti* (fem.) concept  
(*p*)*pa-(ñ)ñāp* (VII) prepare, declare  
(*p*)*pa-(ñ)ñā* (V) understand, have insight; passive = be discerned  
*paññā* understanding, wisdom  
*paññāpanam* preparation  
*paññāsā* (fem.) (or -a neut.) fifty  
*pañño* question  
(*p*)*pati* (prefix) towards, back  
(*p*)*pati-(k)hus* (I) decry, criticize (in "bad" sense)  
(*p*)*patikkūla* distasteful, disagreeable  
*patigacc' eva* (ind.) as a precaution  
(*p*)*pati-gam* (I) go back  
(*p*)*pati-(g)gah* (V) accept (caus. = make receive, accept)

*patiggahetar* (masc.) receiver, recipient  
(*p*)*patigho* repulsion, reacting, reaction, resistance  
*paticca* (ger. (*p*)*pati-i*) conditioned by, because of (usually with acc.)  
*patichanna* covered, concealed  
*pati-(ñ)ñā* (V) admit  
*patinānā* admission, assertion  
*patinissaggo* rejecting, renouncing  
(*p*)*patinissaṭṭha* (p.p. *pati-ni(r)-(s)saj*<sup>1</sup>) rejected, renounced  
*patipatham* (ind.) the opposite way, in the opposite direction, the other way  
(*p*)*pati-(p)pa-nam* (I) abate (caus. = check)  
(*p*)*pati-pad* (III) engage in, follow, practise, behave (habitually)  
*patipadā* way  
(*p*)*pati-(p)pa-(s)sambh* (I) abate, be allayed  
*patibhā* repulse, repelling  
(*p*)*patibhayam* danger, terror  
(*p*)*pati-bhā* (I) be clear  
(*p*)*patibhānam* intuition, inspiration  
(*p*)*pati-yat* prepare (only caus. form: *patiyādāpeti*, except for p.p. *patiyatta*)  
(*p*)*pati-rājan* (masc.) hostile king  
(*p*)*patirūpa* proper  
(*p*)*pati-labbh* (I) obtain, acquire  
*patilabho* acquisition  
(*p*)*patilonam* (ind.) in reverse order  
(*p*)*pati-vatī* (I) turn back  
(*p*)*pati-vas* (I) dwell  
(*p*)*pati-vid* (I) only caus.: inform, announce  
(*p*)*pati-vidh* (III) penetrate, comprehend  
(*p*)*pati-vi-nī* (I) dispel  
(*p*)*pati-vi-ram* (I) abstain  
(*p*)*pati-vi-ruh* (I\*) grow again  
(*p*)*pativedho* penetration, comprehension  
(*p*)*pati-sam-vid* (VII) feel, experience  
*patisamedana* feeling, experiencing  
(*p*)*patisamvedin-* feeling, experiencing  
(*p*)*pati-sam-cikkh* (I) reflect, consider  
*patissati* = *pati-*  
(*p*)*pati-(s)su* (V) agree, assent to (dat.)  
(*p*)*pati-sev* (I) indulge in  
*patihānam* basis

*pathama* (numeral) first  
*pathamay* (ind.) first, firstly  
*paṭhāti* earth  
*panavo* drum  
*panidhi* (masc.) aspiration, determination  
*paniyam* commodity  
*panihita* (p.p. (*p*)*pa-ni-dhā*) held  
*panita* excellent, delightful, delicious  
*pandita* wise, astute  
*pañdito* wise man  
*pañdurogo* jaundice  
*pannarasa* fifteen  
*pati* (masc.) lord  
*paticca* (= *patica*)  
(*p*)*pati(> pati)-(t)thā* (I) set up, station oneself  
*patithā* resting place, perch  
*patisallānam* retirement, seclusion (sometimes spelt *pati-*)  
*patisailina* retired, secluded (sometimes spelt *pati-*)  
*patissati* (fem.) recollectedness, mindfulness  
(*p*)*patita* (p.p. (*p*)*pa-āp* and -*ap(p)*) attained  
*patī* (fem.) attainment  
*pattiko* pedestrian, infantryman  
*patto* bowl  
(*p*)*pa-(t)thar* (I) spread out  
*patño* road, way  
*paday* word  
*padakhina* dextrous, skilful in, good at (loc.)  
*padakhinā* reverence, veneration, circumambulation  
(*p*)*pa-dā* (I) give to, hand over  
*pañpeyyam* lamp  
*pañpo* lamp  
*padeso* place, locality, region; reference  
*padoso* anger  
(*p*)*pa-dhā* (I) exert  
*pañhānam* exertion  
*pana* (ind., enclitic) but, however, now  
*pantho* road  
*pañpatako* fungus  
(*p*)*pa-ap(p)* (VI) attain, arrive (poetic)  
(*p*)*pa-bandh* (I) bind  
*pañalha* violent  
*pabb* (I) thrive, flourish

(*p*)*pa-(v)vaj* (I) go forth (from ordinary life to wandering) (caus. : banish)  
*pabbajito* one who has gone forth  
*pabbajā* going forth  
*pabbato* mountain  
*pabbājanā* banishment  
*pabbhā* radiance, luminosity  
*pamānam* measure, size  
*pamānakata* measurable, finite  
(*p*)*pamādo* negligence, pastime  
*payas-* milk  
(*p*)*pa-yā* (I) set out  
*payirupāsanam* attending on  
(*p*)*pa-yuj* (VII) undertake  
*para* (pronoun) other, another  
*parakkamo* courage, valour  
*parama* most, highest  
*param* (ind.) after (abl.)  
*parā* (prefix) on, on to  
*parā-mas* (I) hold on to, be attached to  
*parāyana* depending on  
*pari* (prefix) round, around  
*pari-(k)khi* (III) exhaust, eliminate  
*pari-(g)gah* (V) occupy, possess  
*pariggaha* possessing  
*pari-car* (I) tend (caus. = enjoy oneself)  
*paricca* (gerund) going to, going round, encompassing  
*parifeguccho* disgust  
*pari-nam* (I) (*parinam-*) change, develop (caus. = digest)  
*parinam* (p.p. *pari-nam* (I)) changed, developed  
*parināmo* digestion  
*parināyako* leader  
*paritajjanā* threatening, intimidation  
*pari-tas* (III) long (for), desire  
*paritassanā* longing  
*parita* small, restricted  
*pari-dev* (VII) lament, grieve  
*parideva* lamentation, grief  
*pari-ni(r)-vā* (I) (or (III)) attain extinction, attain liberation  
*parinibbānam* attainment of nibbānam, especially the Parinibbānam of the Buddha in 486 B.C.  
*parinibbuta* (p.p. *pari-ni(r)-vā*)  
*pari-ni* (I) lead round  
*paripakha* ripe  
*paripantho* ambush

*paripāko* ripening  
*pari-pucch* (I) ask about, ask advice  
*paripunna* full, perfect  
*paribbājako* wanderer  
*pari-bhās* (I) defame, slander  
*paribhāsā* slander  
*pari-bhūj* (II) eat, enjoy  
*pari-bhū* (I) despise (caus. : treat with, penetrate with, fill with)  
*parimukham* (ind.) in front  
*pariya* (adj.) encompassing  
*pariyanta* bordered, encircled  
*pari-ā-dā* (III) (*pariyā-*) use up, exhaust  
*pariyāyo* course  
*pariyāhata* deduced  
*pari-is(a)* (I) (*pariyēs-*) seek, look for, search  
*pariyethi* (fem.) seeking, looking for, search  
*pari-o-nah* (II) (*pariyonandhati*) cover up, envelop  
*pariyosānam* ending, conclusion  
*pari-rakkh* (I) guard  
*parilāhō* burning, lust  
*parivatuma* limited, circumscribed  
*parivattam* circle  
*pari-vas* (I) live among  
*parivitakko* reflection, idea  
*pari-vis* (I\*) serve (with food)  
*parisā* assembly  
*pari-sudh* (III) become pure  
*pari-har* (I) watch over, protect  
*pari-hā* (I) passive = be eliminated, come to an end; caus. = bring to an end, rescind  
*parihāni* (fem.) decrease, decline, loss  
*paro* more than  
*palāpo* nonsense  
*palāloñī* straw  
*palāso* foliage  
*pari* (> *pali*)-*kujj* (I) squat down  
*paligho* bar (holding a door)  
*palipanna* (p.p. *pari-pad* (III)) fallen into  
*pari(> pali)-(s)saj*\* (I) embrace  
(*p*)*pa-luj* (III) decay  
*paloko* decay  
*pallānko* sitting cross-legged  
*pallalam* pool  
(*p*)*pa-vādā* (I) increase  
(*p*)*pa-vatt* (I) set going, start, get

going, revolve, go on, continue, proceed  
*pavattar* (masc.) proclaimer  
(*p*)*pa-vap* (I) sow  
(*p*)*pa-vass* (I) rain heavily  
*pa-vādo* debate  
(*p*)*pa-vid* (I) (only caus. : make known)  
(*p*)*pa-vis* (I\*) enter  
*pavuttan* recitation  
(*p*)*pa-vedh* (I) tremble  
*pavesetar* (masc.) shower in, usher  
*pasarṇa* confident in, trusting  
(*p*)*pa-(s)sambh* I become calm (caus. = make calm)  
*pasya* (gerund of (*p*)*pa-sah* (I)) having forced  
(*p*)*pa-sams* (I) praise  
*pasāta* (pp. (*p*)*pa-sar*) stretched out, frank, open  
(*p*)*pa-sar* (I) stretch out, intrans. (caus. = stretch out, trans.)  
(*p*)*pa-(s)sas* (I) breathe out  
(*p*)*pa-sās* (I) govern  
(*p*)*pa-su* (I) generate  
*pasu* (masc.) animal (esp. domestic)  
*pasuta* intent on  
*pass* (I) (and *d/dis*) see  
*passaddhi* (fem.) calmness, tranquillity  
*passena* (ind.) on its side  
*passo* side  
(*p*)*pa-har* (I) hit, beat  
(*p*)*pa-hā* (I) give up, renounce  
*pahānan* abandoning  
(*p*)*pa-hi* (V) send  
*pahita* (p.p. (*p*)*pa-dhā* (I)) exerted  
(*p*)*pa-hū* (I) can  
*pahūta* much, many  
*pā* (I) (*privat*) drink, desid. = be thirsty  
*pāka* ripe, ripened  
*pākāro* city wall, ramparts  
*pākima* fruitful, ripening  
*pācariyo* teacher's teacher  
*pātihañkha* probable  
*pāni* (masc.) hand  
*pāno* breath, life, living (breathing) being  
*pātarāso* breakfast, morning meal  
*pātavyatā* indulgence  
*pātimokho* liberation  
*pātu(r)* (prefix) manifest

*pātubhāvo* appearance, manifestation  
*pātu(r)-bhū* (I) appear (to : dat.), be(come) manifest  
*pāto* (ind.) in the morning (in compound before a vowel *pātar*)  
*-pāto* dropping, offering, collecting  
*pādo* foot, basis  
*pānam* drink  
*pāntyāñi* (drinking) water  
*pāpa* bad, evil  
*pāpaka* bad  
*pāptya* worse  
(*p*)*pa-āp* (may also be considered as -*ap*) (V) attain (in figurative sense)  
*pābhātam* present, gratuity, capital, grant  
*pāmokha* foremost  
*pāram* (ind.) thither, across, beyond  
*pāripūri* (fem.) perfection  
*pārīma* further, other side  
*pārisajjo* councillor, member of an assembly  
*pārisuddhi* (fem.) purity  
*pa-ā-vad* (I) tell  
*pāsādika* lovely  
*pāsādo* palace  
*pi* (ind. enclitic) also, too, even  
*pīthito* (ind.) behind (gen.)  
*pīndo* alms  
*pītar* (masc.) father  
*pīpāsu* thirsty, drunken, drunkard  
*pīpāsita* thirsty  
*pīpāsin* thirsty  
*pīya* dear (to : dat.)  
*pīyadassana* lovable sight, whose appearance inspires affection  
*pīyāyita* (p.p. of denom.) held dear, beloved  
*pīsuna* malicious  
*pīh* (VII) long for (dat.)  
*pīz* (I) please (only caus.)  
*pīta* yellow  
*pīti* (fem.) joy  
*pīggalo* person  
*pūch* (I) ask  
*pūchitar* (masc.) asker  
*pūñjo* heap  
*pūñlam* merit, good, goodness, meritorious action  
*pūto* bag, package (of merchandise)  
*pūto* son  
*pūthu* many, various

*puna(d)* (ind.) again  
*punabbhavo* rebirth  
*pubba* before, former  
*pubbaka* former, old  
*pubbano* morning  
*pubbanto* origin  
*pubbe* (ind.) before, (as) formerly  
*puman-* man  
*purakkhata* (p.p. *pura(s)-kar*) facing, in front  
*purakkhatvā* (gerund) facing  
*purato* (ind.) before, in front of (gen.)  
*puratthā* (ind.) east, formerly  
*purathima* east  
*purāna* old  
*purina* former, earlier  
*puriso* man, person  
*pure* (ind.) before, in advance, at first  
*purohito* high priest, prime minister  
*pus* (VII) rear, look after  
*pūj* (VII) honour  
*pūra* full  
*pe* (ind.) and so on, etc.  
*(p)pa-ikkh* (I) look on, watch  
*pekkhitar* (masc.) looker on, watcher, observer  
*peto* one who has passed away, dead man  
*pettika* paternal  
*peyya* (f.p.p. *pā*) to be drunk, drinkable  
*pes* (VII) send, drive  
*pesala* congenial  
*pokkharani* lotus pool  
*pokkharatiā* complexion  
*pokkharasātako* a kind of bird  
*poth* (VII) snap (fingers)  
*pothujjanika* common  
*ponchavika* leading to rebirth  
*porānum* antiquity, ancient tradition  
*porisan* service  
*posako* rearer, breeder  
*poso* (poetic form of *puriso*)

*ph*

*phand* (I) throb, quiver  
*phar* (I) pervade  
*pharisa* harsh, rough  
*(p)phal* (I) split (intrans.)  
*phalam* fruit  
*phasso* touch, contact  
*phāsu* comfortable

*phita* prosperous  
*philla* blossoming, blossomed  
*phus* (I\*) touch, reach, attain  
*photthabban* touchable (object), sensation, tangible object

*b*

*badālatā* creeper  
*bandh* (I) bind  
*bandhanam* bond, fetter  
*bandhu* (masc.) Kinsman, a name of God (*brahmā* as father or grandfather of all creatures)  
*babbajā* a coarse grass (used in making ropes and slippers)  
*balam* strength  
*balavant* strong  
*bali* (masc.) tithe, religious tax or contribution  
*bahiddhā* (ind.) outside, apart  
*bahu* much, many  
*bahuka* much, plenty  
*bahukāra* very useful  
*bahula* frequent, abundant (at end of compound = fond of, devoted to, cultivating)  
*bahuli-kar* (VI) cultivate  
*bāla* foolish  
*bālo* fool  
*bālha* strong, excessive, violent  
*bāhā* arm  
*bāhira* external, foreign  
*bilāro* cat  
*bijam* seed  
*bijagāmo* plants, the vegetable kingdom, the community of plants  
*budh* (III) know, be aware of, be enlightened  
*bodhi* (fem.) enlightenment  
*brahmakāyika* having a God-like body, of the substance of God (the gods who are the companions, retinue or courtiers of God)  
*brahmacariyam* God-like life, best life, celibate life  
*brahmacāvin* celibate, having the best way of life  
*brahmadeyyam* ("gift to God": i.e. grant of land/villages to a priest of the Brahmanical religion) grant, fief, benefice

*brahmā* (masc.) (*brahman-*) the best, supreme, God  
*brāhmani* (priestess) woman of the hereditary priest-class  
*brāhmaṇo* priest, brahman (member of the hereditary priesthood)  
*brū* (I) say, call (poetic)

*bh*

*bhakkh* (VII) eat, devour  
*-bhakkha* eating, feeding on  
*bhagavā* (*bhagavant-*) (masc.) the fortunate (title of the Buddha), the Master, the bountiful  
*bhaj* (I) resort to  
*bhan* (I) say  
*bhane* (ind.) I say !  
*bhandam* goods, stores, supplies  
*bhandikā* parcel, bundle  
*bhaṇḍu* shaven-headed  
*bhāttam* meal  
*bhadante* (ind.) sir ! (polite address by Buddhist monks to the Buddha)  
*bhadda* good (repeated = very good)  
*bhaddam* (ind.) good luck ! (dat.)  
*bhante* (ind.) sir ! (polite address to a monk)

*bhabba* capable (with dat.)*bhamakāro* turner*bhayam* danger, fear*bhavant* (pronoun) you, sir, your honour, his honour*bhavam* (ind.) good fortune ! best wishes ! (greeting, with acc. of person and ipv. of as)*bhavo* existence, good fortune*bhavyo* being, future being*bhāgineyyo* nephew (sister's son)*bhāgo* share, part*bhātar* (masc.) brother*bhāro* burden, load*bhāvanam* development*bhāvo* nature, state, status*bhās* (I) say, speak*bhāsitam* speech, saying*bhāsitar* (masc.) speaker*bhikkhu* (masc.) monk*bhikkhuni* nun*bhikkhūro* vase, ceremonial water vessel*bhitti* (fem.) wall*bhid* (II) split (trans.)

*bhiyya* more  
*bhiyyo* (ind.) more  
*bhiyyoso* (ind.) still more (so), still greater

*bhiyyoso mattāya* (= abl.) to a still greater extent/degree*bhi* (I) be afraid*bhuj* (II) eat*bhū* (I) be, exist (caus.: develop)*bhūto* living being*bhūtagāmo* living beings, the community of living beings, the animal kingdom*bhūtaṃpabbam* (ind.) formerly, once upon a time*bhūmi* (fem.) earth, ground, place*bhedanam* opening*bhedo* division, splitting up*bhesajjam* medicine, drug*bhogin* possessing, enjoying*bhogo* property*bhogga* bent*bhoggam* property, proprietary rights*bhojanam* meal, food*bhojanīyam* (soft) foods*m**ma(d)* (pronoun) I*mamsam* flesh, meat*makkh* (VII) smear*maggo* road, way*mañku* shame-faced*macco* mortal*majjam* intoxicant, liquor, drink*majjhima* middle, intermediate, medium*majjhe* (ind.) in the middle*mañcako* bed*maññe* (ind.) I think, no doubt, I suppose, as if*mandalam* circle, disc*matam* opinion*matṭa* measure*madanīya* intoxicating*mado* drink (intoxicating), excess*maddava* tender*madhu* (adj.) sweet, (neut. = honey)*madhuraka* drunk, intoxicated*man* (III) think, desir. = investigate*man* (VI) consider*manas-* mind*manasikāro* attention

*manāpa* pleasing  
*manūjo* human being (poetic)  
*manusso* human being, person  
*mant* (VII) take counsel, discuss (confidentially)  
*manda* slow, dull, inept  
*mandattam* dullness, ineptitude  
*manomaya* mental, spiritual ("consisting of mind")  
*manto* prayer, hymn  
*mamatiam* possessiveness, selfishness  
*-maya* consisting of, made of  
*mayam* (pronoun) we  
*mayūro* peacock  
*mar* (III) die  
*maranam* death  
*mariyādā* boundary  
*malan* dirt  
*massu* (neut.) beard  
*mahaggata* sublime, elevated  
*mahant-* great  
*mahallako* elder  
*mahājano* the people  
*mahābhūto* element  
*mahāmaito* minister  
*mahārāja* great king, king  
*mahi* the earth (poetic)  
*mahesakkha* superior  
*mā* (ind.) don't  
*mā* (V) measure  
*mānavo* boy, young priest  
*mātar* (fem.) mother  
*mātikā* matrix, notes  
*mān* (VII) honour, respect, revere  
*mānusaka* human  
*mānuso* man, human being (poetic)  
*māno* pride, conceit  
*māp* (VII) build  
*māyā* trick  
*mārisa* (voc.) sir!, dear sir!, my friend!, dear boy! (polite and affectionate address customary among the gods, used also by gods addressing men)  
*Māro* the god of death and passion (leading to rebirth), the Devil  
*mālā* garland  
*māso* month  
*migo* beast, deer  
*micchā* (ind. or fem.) badly, wrongly; wrong, misconduct  
*mitto* friend

*mithu* opposed  
*middham* stupidity, mental derangement  
*milātam* palanquin, litter  
*missa* mixed  
*mukham* mouth  
*muc* (II) become free  
*muñjam* a kind of rush (used for making ropes, girdles, and slippers)  
*muñhi* (masc.) fist  
*mundā* shaven  
*mundaka* shaven-headed  
*muttam* urine  
*mutti* (fem.) freeing  
*mud* (I) rejoice  
*muda* glad, joyful  
*muditā* sympathetic joy, sympathy, gladness (joy at the well-being of others)  
*mudu* supple  
*mudutā* suppleness  
*muddhan-* (masc.) head  
*muni* (masc.) recluse (poetic)  
*musā* falsehood  
*muhuttam* (or masc.) moment  
*mūlam* root, base, capital (money)  
*mūlha* (p.p. muh) lost  
*megho* cloud  
*mettā* love (non-sexual, spiritual), kindness, loving kindness, benevolence, goodwill, friendliness  
*meihuna* sexual  
*medhāvin* intelligent, wise  
*mogha* false, erroneous, excluded  
*momūha* extremely stupid  
*momūhattam* extreme stupidity  
*moho* delusion

*y*

*ya(d)* (pronoun) who, which (as ind. : *yam* that, what, since, if, whereas; *yena* which may, towards)  
*yad agge* (ind.) since, since the day that/when  
*yam kiñ ci* (pronoun) whatever  
*yad idam* (ind.) such as, as, to wit, i.e., namely  
*yan nūna* (ind.) what now if ?, what if ?, now if, supposing ?  
*yakhu* god, demon  
*yagge* (ind.) hear!

*yaj* (I) sacrifice  
*yañño* sacrifice (ritual)  
*yato* (ind.) because, since, whence  
*yattha* (ind.) where  
*yathicchakam* (ind.) wherever one wishes  
*yatra* (ind.) where  
*yatra hi nāma* (ind.) in as much as (may express wonder, etc.)  
*yathā* (ind.) as, how  
*yathā katham* (ind.) in what way?  
*yathā yathā* (ind.) in whatever way, however  
*yathākata* usual, customary  
*yathābalam* (ind.) according to one's ability  
*yathābirantam* (ind.) according to one's pleasure, (as long) as one likes  
*yathābhucca* real, proper  
*yathābhūtam* (ind.) as it really is, in its true nature, according to nature  
*yathāsandīttham* (ind.) with one's acquaintances  
*yathāsambhattam* (ind.) with one's comrades  
*yadā* (ind.) when  
*yadi* (ind.) whether  
*yadicchakam* (ind.) whatever one wishes  
*yamakan* pair  
*yasas-* reputation  
*yasassin* reputable, respected  
*yasma* (ind.) because, since  
*yahim* (ind.) whereabouts  
*yā* (I) go  
*yāc* (I) request, ask (for—not a question)  
*yājetar* (masc.) sacrificer  
*yānam* carriage  
*yānya* leading to  
*yāmo* watch (of the night)  
*yāva* (ind.) as far as, up to (abi.), as much, to what extent, until, as long as  
*yāvakivam* (ind.) as long as  
*yāvajivam* (ind.) as long as one lives, all one's life  
*yāvataka* (fem. -ihā) as far as, as many as  
*yāvata* (ind.) as far as  
*yāvaticchakam* (ind.) as far as one wishes

*yāvadattham* (ind.) as much as one wants  
*yīttham* (p.p. *yaj* (I)) sacrifice, offering  
*yugam* yoke  
*yuj* (VII) yoke  
*yuddham* battle, war  
*yuvan* (masc.) youth  
*yena* (ind.) which way, towards  
*yebhuyyena* (ind.) mostly, the majority of  
*yeva* (= eva)  
*yoggam* draught animal, ox  
*yojanam* league (about 4·5 miles)  
*yoni* (fem.) womb, origin, source  
*yoniso* (ind.) methodically, consequently  
*yobbanam* youth (state of)

*rakkhā* safety  
*rajatam* silver  
*rajanam* dye  
*rajanīya* exciting  
*rajas* dust  
*rajjam* kingdom  
*raju* (fem.) rope  
*rañj* (I) be excited, be glad, be delighted  
*ratanam* gem, precious thing  
*ratta* coloured  
*ratiññū* (masc.) one of long standing, senior  
*ratti* (fem.) night  
*rathiyā* street  
*ratho* chariot, cart  
*ram* (I) delight, enjoy (poetic)  
*ramaniya* delightful  
*ramma* delightful (poetic)  
*raso* taste, piquancy, enjoyment (aesthetic experience, source of aesthetic experience)  
*rassa* short  
*rassam* (ind.) shortly  
*rahogata* alone, in privacy  
*rāgo* passion, desire  
*rājakulam* royal court  
*rājadāyo* gift by the king, royal endowment  
*rājaputto* prince  
*rājabhogam* crown property  
*rājā* (masc.) (*rājan-*) king  
*rāsiko* accumulation

*rukho* tree  
*rucira* splendid  
*rud* (I\*) weep  
*ruh* (I\*) grow (caus.: plant)  
*rūpam* form (usually as property of matter), matter, sight (object)  
*-rūpa* kind, sort  
*rūpabha* existence in the imponderable world (of the gods)  
*rūpin-* formed, material  
*re* (ind.) hey!, damn you! (contemptuous address)  
*renu* (masc.) pollen  
*rogo* illness

## I

*lakkhanam* mark, special quality, excellence, shapeliness, definition  
*laidha* (p.p. *labh* (I))  
*labbhā* (ind.) possible, conceivable, is it conceivable? (see Vocab. 27)  
*labh* (I) get, obtain, find  
*luh* light (weight)  
*läbho* gain  
*(läbhā)* in the idiom *tassa te . . . suladdham* is taken by the Commentary as plural: "gains for you . . ."; some philologists maintain that it is an indeclinable; it is in any case elevated or emotive)  
*likhia* polished  
*lin̄gam* characteristic  
*lip* (II) smear  
*lulita* stirred up  
*lūna* (p.p. *lū* (V)) reaped, mown  
*leddu* (masc.) clod  
*loho* world, people, universe  
*locaran* eye (poetic)  
*loman* hair (of the body)  
*lola* restless, fickle, wanton  
*lohitā* red  
*lohitam* blood

## v

*va* (= *eva*) (ind., enclitic) only, just, surely  
*va* (ind., enclitic) like (poetic: a variant for *viya* and *iva* occasionally used in verse)  
*vaggu* soft (especially of sounds)  
*vanka* crooked  
*vankam* hook

*vac* (I) say  
*vacanam* saying, speech, words (sing. collective)  
*vacī* speech  
*(v)vaj* (I) go (poetic)  
*vai* (VII) deceive  
*vāñjha* barren, sterile  
*vātumāñ* road  
*vatt* (I) turn, roll, circle  
*vattam* rolling, circulation, cycle, cycling (of the universe)  
*vanijā* commerce  
*vanipat̄ha* trade  
*vannacant-* beautiful, handsome  
*vanno* colour, beauty, praise, class  
*vata* (ind., enclitic) surely, indeed! (emphatic and emotive: mild expletive expressing a wish, regret, reproach or surprise: cf. "alas!", "my word!", "I say!", "good heavens!", and the like)  
*(v)vatam* vow  
*vatt* (I) proceed, conduct oneself, go on (doing)  
*vattam* conduct, duty, government  
*vattar* (masc.) speaker  
*vattin* setting going, deploying, operating, conducting, governing, developing  
*vatham* garment (pl. clothes, dress)  
*vathu* (neut.) thing, (building) site, position, mode (of argument)  
*vad* (I) say, speak  
*vadhu* (fem.) bride  
*vadro* execution  
*vanam* a wood  
*vanta* (p.p. *vam*) vomited  
*vand* (I) salute, pay respect  
*vayas* age, period of life  
*vayo* loss  
*var* (I) (or (VII) irreg.) choose  
*var* (VII) prevent, hinder, obstruct, stop  
*vara* excellent, good (poetic)  
*varam* boon  
*vas* (I) live (caus. = make live with)  
*vasanam* wearing  
*vasavat̄in-* wielding power  
*vasin-* master, authority  
*vaso* control  
*vassam* rain, rainy season (plur.), year  
*vassika* rainy (for the rainy season)

*vassuddesika* about the age of (numeral-)  
*vā* (ind., enclitic) or, either  
*vācā* speech  
*vācetar* (masc.) causer to speak  
*vānijo* merchant  
*vāto* wind  
*vāditam* instrumental music  
*vādin-* speaking  
*vādo* debate, argument, statement  
*vāma* lovely (poetic)  
*vāma* left  
*vi-ā-yam* (I) (*vāyamati*) exercise, practice  
*vāyas* air  
*vāyāmo* exercise  
*vāri* (neut.) water  
*vālo* wild animal  
*vās* (VII) dress  
*vāst* hatchet  
*vāso* dwelling place, camp  
*vāhanam* mount (animal or vehicle)  
*vāhanāgāram* stable, coach-house, mews  
*vi-* (prefix) apart, asunder, strongly, without  
*vikāro* disorder  
*vi-kī?* desid. = be uncertain  
*vikkhitta* diffuse, vain  
*vikkhepo* confusion, equivocation  
*vigata-* without, free from  
*viggahic* quarrel, strife  
*vighāto* remorse  
*vicayo* discrimination  
*vicārita* (p.p. caus. *vi-car* (i)) ex-cogitated, pondered  
*vicāro* cogitation, pondering  
*vi-ci* (V) investigate, search out  
*vicikicchā* uncertainty  
*viceyya* inscrutable  
*vi-jan* (III) give birth  
*vijitam* realm, kingdom  
*vijjā* science, knowledge  
*vi-(ñ)ñā* (V) be conscious of, discern  
*viññānam* consciousness  
*viññāpetar* cause of discernment  
*viññutā* discernment, discretion  
*viññū* (masc.) discerning person  
*vitakkita* (pp. *vi-takki*) reasoned  
*vitakko* reasoning  
*vitatham* untruth  
*vitti* (fem.) pleasure  
*vithāro* breadth  
*vid* (II) find (poetic)  
*vid* (III) be, occur, be found  
*vid* (VII) feel  
*vid* (I) know (present not used; caus. = inform)  
*vidita* (p.p. *vid* (II)) found, known, discovered, ascertained  
*vidū* (masc.) knower  
*-vidha* kind (manner), -fold  
*vinayo* discipline  
*vi-nas* (III) perish utterly  
*vin* (ind.) without (precedes ins.)  
*vināśa* destruction  
*vinipātīka* unhappy spirit (reborn in purgatory or as an animal, ghost or demon)  
*vinipāto* ruin  
*vineyya* (ger. *vi-ni*) having eliminated, having disciplined  
*vi-pac* (III) ripen, have a result, bear fruit  
*vipatti* (fem.) failure  
*vipanna* failed, lacking, without  
*vi-pari-nam* (I) (*viparinamati*) change  
*vipāko* result  
*vipula* large, abundant  
*vippatisāro* regret  
*vippasanna* very clear  
*vi-bhaj* (I) divide  
*vibhave* non-existence  
*vimati* (fem.) perplexity  
*vimala* free from dirt  
*vimāno* palace, mansion (only of divine beings, in the sky)  
*vi-muc* (III) become free (caus. = set free)  
*vimutti* (fem.) release, liberation  
*viya* (ind., enclitic) like  
*viyatta* (alternative spelling of *vyatta*)  
*virāgo* dispassion  
*viriyam* energy  
*virūhi* (fem.) growth  
*vilepanam* ointment, cosmetic  
*vi-vatt* (I) evolve  
*vivattam* evolution  
*vistarām* hole  
*vi-var* (I) open  
*vivādo* dispute  
*viwicca* (ger. *vi-vic* (VII)) having become separated from, having become isolated

*vivita* (p.p. *vi-vic* (VII)) separated, isolated  
*viveko* separation, seclusion, discrimination  
*visam* poison  
*visajja* (ger. *vi-sajj*) getting over, leaving behind  
*visata* (p.p. *vi-sar*) spread, staring  
*visaci* (adj.) sidelong, furtive  
*visara* confident  
*visuddha* pure, clear  
*visuddhi* (fem.) clarity, purification  
*vi-sudh* (III) become purified  
*vi-han* (I) distress, trouble  
*vi-har* (I) dwell, live  
*-viharin* living, dwelling, being  
*viharo* life, way of life, dwelling  
*vihita* (p.p. *vi-dhā*) arranged  
*vi-heh* (VII) be harassed  
*vihesā* trouble, harassing  
*vij* (I) fan  
*vita-* without, removed  
*vi-ati-sār* (VII) converse, make (conversation)  
*vimansā* investigation  
*vimansin-* (as masc. noun = investigator, exegete, metaphysician)  
*visati* (fem.) twenty  
*vu:h-* (see note on *u-/vu-* Vocab. 14)  
*vuttha* (p.p. *vas* (I)) spent (time)  
*vuddha* (sometimes written *vuddha* or *buddha*) old  
*vuddhi* (fem.) increase  
*vus:avant-* having lived (properly), having (truly) lived (as a monk)  
*vupakattha* withdrawn, secluded  
*vupasamo* calming  
*ve* (ind., enclitic) surely (poetic)  
*veeta* daft  
*veijo* doctor, physician  
*vet* (VII) twist, wrap  
*vetanam* wages, pay  
*vedanā* sensation  
*vedayitam* sensation, experience  
*vediya* known (*~an* as noun : thing known, information)  
*vedhin-* shooter, archer  
*vepullam* prevalence  
*vepullata* abundance  
*vermattatā* difference, distinction  
*veyyākaranam* explanation, analysis  
*veran* hatred

*veramani* abstention  
*velā* bank, time, occasion  
*vellita* wavy  
*veluriyo* lapis lazuli  
*verannatā* discolouration  
*vesso* husbandman, farmer, merchant, bourgeois (member of the hereditary agricultural-mercantile class : see footnote to Vocab. 20)  
*(vo- : cf. vi-o)*  
*vokinna* (p.p. *vi-o-kir*) mixed (with)  
*vi-o-(k)am* (I) pass away, break away  
*vi-o-chid* (III) cut off, separate from  
*vi-o-bhid* (II) shoot  
*vyājanam* expression, sentence  
*vyatta* intelligent  
*vyasanam* disaster  
*vi-ā-kar* (VI) explain  
*vyādhi* (masc.) disease  
*vyādhita* diseased, ill  
*vyāpajha* violent, malevolent  
*vyāpana* malevolent, violent  
*vyāpāde* violence, malevolence  
*vyāvāta* concerned, busy, worried

s

*sa-* with, possessing  
*sa-* own  
*sam-* (prefix) together  
*sam-yam* (I) control oneself  
*samyamo* self-control, abstinence  
*samyojanam* connection, union  
*samvaccharam* year  
*sam-vatt* (I) involve, dissolve  
*samvattam* dissolution, involution  
*samvattanika* involved in, dissolved in  
*sam-vatt* (I) lead to (dat.)  
*samvattanika* leading to  
*samviro* restraint  
*sam-vid* (III) be, occur, be found  
*sam-vi-dhā* (I) arrange, organize  
*samvidhānam* arrangement, policy  
*sam-vi-bhaj* (I) share  
*sam-vis* (I\*) go home (caus. = take home)  
*samvuta* (p.p. *sam-var* (I)) controlled  
*samevjanīya* (f.p.p. *sam-vij*) emotional, inspiring, stirring  
*sam-sar* (I) transmigrate (circulate indefinitely)  
*samsāro* transmigration  
*sam-har* (I) gather

*samhita* (p.p. *sam-dhā*) joined, connected  
*saka* (adj.) own  
*sak(h)* (VI) can, be able (= *sak* (IV))  
*sakato* (also *-tam*) cart  
*saki(ā) (eva)* (ind.) once  
*sakim* (ind.) once  
*sakuno* bird  
*sat-har* (VI) entertain  
*sakkā* (ind.) it is possible, is it possible?  
*sakkārō* entertainment  
*sakkht* (ind.) in person, personally  
*sakhā* (masc.) friend  
*saggo* heaven  
*sam-kaḍḍh* (I) collect  
*samkappo* intention, object  
*santi-(h)am* (I) pass into  
*samkārakūto* rubbish heap  
*sam-kilis* (III) become defined  
*samkilesa* defilement  
*samkhata* (p.p. *sam-kar*) synthesized, activated  
*samkhadhamo* conch blower  
*samkhā* (= *samkyā*)  
*-samkhāta* known as, called (p.p. of *sam-(h)khā* (I))  
*samkhāro* force, energy, activity, combination, process, instinct, habit (see Vocab. 26)  
*samkhittā* limited, narrow (instrumental = briefly, in short)  
*sankho* conch  
*samkyā* enumeration, calculation, denomination, classification  
*sanghāti* (fem.) cloak  
*sanghāsamghīn* in groups  
*sanghāsamghīnabhūta* clustered in groups  
*sangho* community  
*sace* (ind.) if  
*sacca* true  
*saccam* truth  
*saccam* (ind.) it is true that ; is it true that?  
*saccavajjani* speaking the truth, truthfulness  
*sacchi-kar* (VI) perceive, observe, experience, examine  
*sacchikiriyā* observation, experience  
*(s)saj<sup>1</sup>* (I) pour out  
*(s)saj<sup>2</sup>* (I) embrace

*sajjhāyo* learning, studying, study  
*sajjhū* (neut.) silver  
*sam-jan* (III) be produced  
*sāñjīlar* (masc.) ordainer  
*sāññāta* restrained  
*sam-(n)ā* (V) experience, perceive  
*sāññā* perception  
*sāññīn-* having perception, sentient  
*satthī* (fem.) sixty  
*sando* cluster  
*sata* self-possessed, mindful  
*sata:* hundred  
*(s)sati* (fem.) self-possession, mindfulness  
*sati-* self-possessed, mindful  
*satta* seven  
*sattati* (fem.) seventy  
*sattattam* existence  
*sattama* seventh  
*sattarasa* seventeen  
*sattāham* week  
*satto* being, creature  
*satham* sword  
*sathar* (masc.) teacher  
*sathavāho* caravan-merchant  
*sathiko* caravan-merchant  
*satto* caravan  
*sadattho* the true (good) purpose, the true (good) objective  
*sadā* (ind.) always  
*sadisa* (adj.) like, of such sort  
*saddo* noise, sound, report (rumour)  
*saddha* trusting, believing  
*saddhā* confidence, trust, conviction  
*saddhim* (ind.) with (ins.)  
*sun-* (masc.) dog  
*sant-* existing, true (more rarely "good", particularly in compounds)  
*santa* (p.p. *sam*) calmed  
*sam-tun* (VI) stretch out, spread out  
*sam-tapp* (VII) gratify, please, satisfy  
*santānakam* film, skin  
*santi:kā* (ind.) (directly) from (gen.) (at first hand)  
*santike* (ind.) into the presence of (gen. or acc.)  
*sam-tus* be contented, be satisfied (only p.p.)  
*sam-(t)har* (I) strew, spread, carpet (with temporary decorative floor covering)

sand (I) flow  
 sanditthika visible  
 sam-(d)dis (passive = be seen, appear; caus. = instruct, review)  
 sandhatar (masc.) peacemaker  
 sam-dhav (I) transmigrate (pass on)  
 sandhi (masc.) junction, joint, breach  
 sam-dhu (V) shake  
 sam-nah (II) tie up  
 sannidhi (masc.) store  
 sam-ni-pat (I) assemble  
 sannipato assembly  
 sap (I) (not used in the *Digha*) curse  
 sappi (neut.) ghee  
 sabba (pronoun) all, entire  
 sabbato (ind.) all round  
 sabbattata non-discrimination ("all-self-ness"), considering all beings as like oneself, putting oneself in the place of others  
 sabbathā (ind.) in all ways  
 sabbadhi (ind.) everywhere  
 sabbasanthari (adj.) entirely strewn, completely carpeted  
 sabbaso (ind.) completely  
 sabbavāt all-inclusive, whole  
 sabbena sabban (ind.) completely, thoroughly  
 sabhā assembly hall  
 sama even, equal to, up to, like, impartial  
 samam (ind.) equally, like  
 samagga united, unanimous  
 samangi-bhū (I) supply with, provide with  
 samanīnā designation, agreed usage  
 samano ascetic, wanderer, philosopher (other than a brahman)  
 sam-atī-(k)am (I) pass beyond, transcend  
 samatikkamo passing beyond, transcending  
 samattan (ind.) completely, perfectly  
 sam-anu-ā-gam (I) be endowed with, acquire  
 sam-anu-(g)gah (V) (caus. = ask for reasons, cross-examine)  
 sam-anu-pass (I) envisage  
 sam-anu-bhās (I) criticize, refute  
 sam-anu-yuj (II) take up, cross-question

sam-anu-sās (I) install, appoint (as ruler)  
 samanīā (ind.) on all sides, all round, anywhere, in any direction  
 samappita (p.p. sam-app (VII) "to fix in," "to apply to") presented with  
 samayo time, occasion (any time, time of an event)  
 sam-ā-dā (III) conform (to a rule or way of life) (caus. = exhort)  
 samādhi (masc.) concentration  
 samāpatti (fem.) attainment  
 sam-ā-pad (III) attain  
 samārambo undertaking, falling upon, destroying  
 samāhita (p.p. sam-ā-dhā) concentrated  
 samāhitā collection  
 samugghāta (p.p. of caus. of sam-u(d)-han)  
 sam-u(d)-chid (II) abrogate, abolish  
 samucchinna (p.p. sam-u(d)-chid (III)) utterly annihilated  
 sam-u(d)-tij (VII) excite, fill with enthusiasm  
 samudayo origin, origination  
 sam-u(d)-ā-car (I) speak to, converse with  
 samuddo ocean  
 samuppanna (p.p. sam-u(d)-pad (III)) originated  
 samuppādo origination  
 sam-u(d)-han (I) (samāhanati) suppress, abolish  
 sampajāñānam consciousness  
 sampajāna conscious  
 sam-pad (III) be endowed with, have  
 sampadā success  
 samparikinna (p.p. sam-pari-kir) surrounded by, covered with  
 sam-(p)pa-var (VII) feast  
 sampasādanam serenity  
 sam-(p)pa-hams (VII) delight (transitive)  
 sam-pāy (I) maintain one's position, defend one's thesis  
 sampham frivility, chatter  
 sampasso contact, union  
 sambahula many

sambādha confined  
 sambuddha enlightened  
 sambōhi (fem.) enlightenment, complete enlightenment  
 sambodho enlightenment  
 sambhavo origin, production  
 sam-bhū (VII) catch up with (acc.)  
 samma (ind.) my dear! (fam.)  
 sammatta intoxicated, maddened  
 sam-man (VI) agree on, elect  
 sammā (ind.) rightly, perfectly  
 sam-īñj (I) (usually sammiñj-) draw in, bend  
 sammukhā (ind.) in the presence of (gen.)  
 sam-much (I) coagulate, form (intrans.)  
 sam-mud (I) greet, exchange greetings with (saddhim and instrumental)  
 sammūlha bewildered  
 sammodaniya agreeable, pleasant  
 sayam (ind.) oneself, self  
 sayāna (pres. p. si) lying down  
 sar (I) move  
 (s)sar (I) remember  
 saram lake  
 saranam protection, refuge  
 sartram body (pl. also "relics")  
 (s)saro sound, voice  
 sam-lakkh (VII) observe  
 sallāpo talk  
 salāyatanañ the six spheres (of the senses: five senses + the mind)  
 savanam hearing  
 sassata eternal  
 sassati (fem.) eternal thing, eternity  
 sassatisamam (ind.) eternally  
 saha (ind.) along with, according to (ins.)  
 sam-pad (III) be endowed with, have  
 sahagata charged with, suffused with  
 sahavayatā association, condition, union (with gen.)  
 sahassam thousand  
 sahāyako friend  
 sahāyo friend  
 sahilam kindling block  
 sā (III) taste  
 sā (pronoun) she  
 sākhā branch  
 sānan hemp  
 sāta sweet  
 sādhū good

sādhū (ind.) well, please  
 sādhuka good  
 sādhukam (ind.) well  
 sāpateyyam property  
 sāpekha wishing for, desiring, preferring  
 sāman (ind.) oneself, self  
 sāmaññām state of being a wanderer/ ascetic/philosopher, profession of asceticism, etc.  
 sānisā sensual  
 sāmukkamāsa exalted, sublime  
 sāmuddikā oceanic, ocean going  
 sāyam (ind.) in the evening  
 sāyanhā evening  
 sāyamāso evening meal  
 sārathi (masc.) charioteer  
 sārāgo passion  
 sārāntya polite  
 sāro value (also the valuable/best part of anything)  
 sālā hall  
 sāli (fem.) rice  
 sālikā myna  
 sālo a kind of tree: *Shorea robusta*  
 sālohito blood relation  
 sāvaka pupil  
 sāvetar (masc.) reciter  
 sās (I) rule  
 sāsanam instruction, doctrine  
 sā (I) lie down  
 sākkh (I) train, study, learn  
 sākkhā training  
 sākkhāpadam training, (moral) rule, precept  
 singhātako crossroads, square  
 sic (II) sprinkle  
 sippam craft, trade, profession  
 sīras-head  
 sirimsapo snake  
 sirimani beautiful, fortunate (poetic)  
 sis (VII) remain, be left over  
 stigham (ind.) fast (repeated = very fast)  
 sīla cool  
 sīlam virtue, good conduct  
 silavant virtuous, well conducted  
 sisam lead  
 sisam head  
 siho lion  
 su (I) crush, extract (liquids), produce

su- (prefix) well, good (meaning "very", may be prefixed to adjectives in poetry)  
 (s)su (V) (rarely (IV)) hear, desid. = desire to hear  
 (s)su (ind.) even, isn't it? (or merely emphatic)  
 suhara easy  
 sukmāra delicate  
 suko parrot  
 sukha white, light coloured  
 sukha dry  
 sukha happy (denom. *sukheti*, be happy)  
 sukhām happiness  
 sukhallikā pleasure, enjoyment  
 sukhin- happy  
 sukhuma fine, subtle  
 sugati (fem.) good destiny  
 sugato well-gone (title of the Buddha)  
 suc (I) grieve, sorrow  
 sucaritam good conduct  
 succavi pleasant to the skin (*chavi* fem.)  
 suñña empty  
 suñhu (ind.) well (done)  
 suno dog  
 suttam thread, (record of a) dialogue, collection of dialogues  
 (s)sudam (ind.) even  
 sudassana beautiful (poetic)  
 suddo helot (member of the servile or working class: see footnote to Vocab. 20)  
 sudh (III) become pure, become clean  
 supalittha having good beaches (for getting water to drink, etc.)  
 suh (I) make clear, shine, be glorious  
 subho lustrous, fair  
 subham lustre, glory  
 subhāsita well-spoken  
 sumedhasa very intelligent (poetic)  
 suryo sun  
 suro god (poetic)  
 suvannan gold  
 susu (masc.) boy, young (of animals)  
 sussusā desire to hear  
 sūharo pig  
 setha best  
 sethi (fem. ?) ash  
 setaka clear, clean  
 setu (masc.) causeway, dam, bridge

sedaka sweating  
 senāsanam abode, resting place  
 seyya better  
 seyyathā (ind.) as, just like (introducing a simile)  
 seyyathidam (ind.) as, to wit, as follows  
 seyyā bed  
 seyyo (ind.) better  
 sev (I) indulge in, pursue  
 so (pronoun) he  
 soko grief, sorrow  
 soceyyam purity  
 sotam ear  
 sotar (masc.) hearer  
 sotāpanna (sotas- "stream") in the stream, on the Way  
 sotthi (ind.) safety, safely (dat.)  
 sotthinā (ind.) safely  
 sobbhā pit  
 somanassam joy, elation  
 solasa sixteen  
 sovaggika heavenly, leading to heaven  
 svāgatam (ind.) welcome! (dat.)  
 svātanāya (ind.) for tomorrow

h

ha (ind.) indeed, truly  
 hathinikā she-elephant  
 hatto hand  
 han (I) kill  
 haru (fem.) jaw(s)  
 hantar (masc.) killer  
 handa (ind.) well!  
 handa je (ind.) you there! (cf. *je*)  
 har (I) take, desid. (irreg.) = desire to take, wish for  
 haritaka green, fresh  
 have (ind.) truly, surely (poetic)  
 hā (I) abandon, diminish, be eliminated  
 hi (ind., enclitic) for, because, though  
 hitam benefit, welfare  
 hiranñam gold (money)  
 hiri (fem.) modesty, self-respect, conscience  
 his (II) injure  
 htina inferior  
 hutam oblation  
 hū (I) be  
 heh (VII) harass  
 hetu (masc.) cause  
 hemantika winter

## ENGLISH-PALI VOCABULARY

The first apparent synonym given is generally the nearest to the English, the most usual and the least "elevated", though the others may have special shades of meaning appropriate for certain contexts. The Pali-English Vocabulary will in many cases give a clearer idea of the meanings of the various Pali words, but the precise meanings can be gleaned only from their use in the texts.

The Pali parts of speech and genders are indicated as in the Pali-English Vocabulary. Verbs are given first. The English parts of speech have not been noticed.

## a

a (usually no equivalent) aññatara (pronoun), eka (pronoun, numeral: see Lesson 17)  
 abandon hā (I), chadd (VII)  
 abandoned catta (p.p. caj)  
 abandoning pahānam, cāgo  
 abate (p)pati-(p)pa-(s)sambh (I)  
 according to one's ability yathābalam (ind.)  
 abide senāsanam  
 abolish sam-u(d)-han (I), sam-u(d)-chid (II)  
 about ārabba (acc., ger. ā-rabbh (I)), abhi (prefix)  
 above uddham (ind.)  
 abrogate sam-u(d)-chid (II)  
 absolute aparisesta, asesa  
 absolutely aññadathu (ind.)  
 abstain (p)pati-vi-ra:n (I)  
 abstention veramati  
 abstinence samyamo  
 abundant vibula, bahula  
 abundance ussado, vepullatā  
 abuse ā-(k)kus (I)  
 accept dhar (VII) (2 accs.: x as y), (p)pati-(g)gah (V) or caus., adhi-vas caus. (invitation to stay at = acc.)  
 accepted adhivutha (p.p. adhi-vas)  
 accomplish tireti (denom.)  
 according to saha (ind., ins.)  
 accumulated upacita (p.p. upa-ci (V))  
 accumulation rāsiko  
 acknowledge (p)pati-(ñ)ñā (V)  
 with one's acquaintances yathāsan-dittham (ind.)  
 acquire adhi-gam (I), ā-pud (III), (p)pati-labh (I), sam-anu-ā-gam (I)  
 acquisition adhigamo, pañilabho  
 acquisitor nijiginsitar (masc.)

across pāram (ind.)  
 action kamman (neut.), kiriya  
 activated samkhata (pp. sam-kur)  
 activity samkhāro (see Vocab. 26)  
 actually kira (ind., enclitic)  
 address ā-mant (VII)  
 adequate alam (ind.)  
 adhere to adhi-upa-gam (I)  
 admit (p)pati-(ñ)ñā (V)  
 admission patinā  
 admonish o-vad (I)  
 adornment alankāro  
 advance abhi-(k)am (I)  
 in advance pure (ind.)  
 advise anu-sās (I)  
 aeon kappo  
 aesthetic experience (or source of aesthetic experience) raso  
 affair adhikaranam, attho  
 whose appearance inspires affection piyadassana  
 afflicted atura, dukkha  
 afraid bhīta (p.p. bhi (I))  
 be afraid bhi (I)  
 after (as time relation often expressed merely by the use of a gerund) accayena (ind.: time = gen.), parami (ind., abl.); (space:) anvad eva (ind.), anu (prefix), uddham (ind.)  
 afterwards pacchā (ind.)  
 again puna(d) (ind.)  
 age jīr (I), vayas-, āyu (neut.)  
 aged jara  
 about the age of -vassudesika (num.-)  
 aggregate gano  
 agree on sam-man (VI)  
 agree (p)pati-(s)su (V)  
 agreed usage samuññā  
 agreeable kanta, sammodan.ya (speech)

agriculture *kasi* (fem.)  
 ah! *aho* (ind.) (expresses surprise—approving—and delight), *ahe* (poetic)  
 air *vāyasa*  
 alas! *vata* (ind., enclitic)  
 alight (*p*)*pati-o-rūh* (I)  
 be alive *jiv* (I)  
 be allayed (*t*)*pati-(p)pa-(s)sambh* (I)  
 allow *anu-(n)ñā* (V)  
 all *sabba* (pronoun)  
 all except *yebhuyena thapetuā*  
 all-inclusive *sabbavānt*  
 all round *sabbato* (ind.)  
 alms *pindō, dānam*  
 alone *ekaka* (adj.), *eva* (ind., enclitic), *rakogata*  
 also *pi* (ind., enclitic)  
 always *sadā* (ind.)  
 amalgamate with *anu-pa-gam* (I) (*anupagacchati*—see Vocab. 28)  
 (acc.)  
 ambrosia *amatam*  
 ambush *paripantho*  
 analysis *veyyākaranam*  
 ancient tradition *porānam*  
 and *ca* (ind., enclitic)  
 and so on *pe* (ind.)  
 anger (*k*)*hodho, doso, padoso*  
 be angry *kup* (III) (dat.)  
 animal *tirachāno*; *pasu* (masc.) (esp. domestic)  
 the animal kingdom *bhūtagāmo*  
 annihilate *u(d)-chid* (III) (passive = be annihilated)  
 utterly annihilated *samucchinna* (p.p. *san-u(d)-chid*)  
 annihilation *uccedo*  
 announce (*p*)*pati-vid* (I) caus.  
 another *apara* (pronoun), *para* (pronoun)  
 antiquity *porānam*  
 anywhere *samanā* (ind.)  
 anxiety *anattamanatā, ubbegō, kukkuccan*  
 apart *bahiddhā* (ind.), *vi* (prefix)  
 apart from *aññatra* (ind., ins., dat., abl.)  
 be apparent to (*p*)*pati-(k)khā* (III) (dat.)  
 appear *pātu(r)-bhū* (I) (to: dat.), *sam-(d)dis* passive

appear beautiful *upa-subh* (I)  
 appearance *pātubhāvo*  
 apply (*p*)*pa-(g)gah* (V)  
 apply to *sam-app* (VII)  
 appoint (as ruler) *sam-anu-sās* (I)  
 appreciate *abhi-nand* (I)  
 express appreciation *anu-mud* (I)  
 apprehension *āsañkā, ubbegō*  
 apprentice *antevāsin*  
 approach *upa-sam-(k)ham* (I), *ava-sar* (I), *ā-yā* (I)  
 approve *anu-mud* (I), (*k)kham* (I)  
 archer *vedhin-* (masc.)  
 aren't you? *kacci* (ind.)  
 argument *vādo*  
 arise *u(d)-(t)lhā* (I), *u(d)-pad* (III) (fig.)  
 arise within *o-(k)ham* (I)  
 arising *uppādo*  
 arm *bāhā*  
 around *pari* (prefix)  
 arrange *kapp* (VII), *sam-vi-dhā* (I)  
 arranged *vihīla* (p.p. *vi-dhā*)  
 arrangement *kappo, samvidhānam*  
 arrive (*p*)*pa-ap(p)* (VI) (poetic)  
 arrive at *anu-(p)pa-āp* (V)  
 arrogance *atimāno*  
 aryan *ariya*  
 as *yathā* (ind.), *yad idam* (ind.), *seyyathā* (ind.), *seyyathidam* (ind.)  
 as if *maññe* (ind.)  
 as much *yāva* (ind.)  
 ascertain *abhi-(n)ñā* (V)  
 ascertained *vidita* (p.p. *vid* (II)), f.p.p. *veitattha* also current = to be ascertained  
 ascetic *sannano*  
 ascetic (bovine) *govatiko*  
 ascetic (naked) *acelo*  
 asceticism *tapas*  
 profession of asceticism *sāmaññam*  
 ash *setthi* (fem.?)  
 ask *pucch* (I) (question), *yāc* (I) (for something), *ni-mant* (VII) (to sit down, etc.)  
 ask about, ask advice *pari-pucch* (I)  
 asker *pucchitar* (masc.)  
 aspiring *atthika*  
 aspiration *panidhi* (masc.)  
 assemble *sam-ni-pat* (I)  
 assembly *parisā, sannipāto*  
 assembly hall *sabhā*

assent to (*p*)*pati-(s)su* (V) (dat.)  
 assertion *patiññā*  
 association *sahavyatā*  
 assume (*p*)*pati-i* (I) (*pacceti*)  
 assured *attamana*  
 assuredly *tagga* (ind.)  
 astringent *kasāvan*  
 astrologer *nemitto*  
 astute *pandita*  
 asunder *vi* (prefix)  
 atom *anu* (masc.)  
 atomic *anu*  
 attachment *upādānam*  
 without attachment (through non-attachment) *anupādā* (ind.)  
 with no attachment remaining *anupādisesa*  
 be attached *upa-ā-dā* (III)  
 be attached to *parā-mus* (I)  
 attack *abhi-yā* (I), *upa-(k)ham* (I)  
 attacking *ghāto*  
 attain *phus* (I\*), *sam-ā-pad* (III), (*p*)*pa-ap(p)* (VI) (poetic), (*p*)*pa-āp* (V) (fig.)  
 attained (*p*)*patta* (p.p. (*p*)*pa-ap(p)* (VI) or (*p*)*pa-āp* (V))  
 attainment *samāpatti* (fem.), *patti* (fem.)  
 attainment of *nibbānam*, esp. the Parinibbānam of the Buddha in 486 B.C. *parinibbānam*  
 attendant *upatīkā*  
 attending on *upatīhanam*, *payirupāsanam*  
 attention *manasikāro*  
 fix one's attention on *adhi-(t)lhā* (I)  
 audience *upatīhanam*  
 authorized *pāññatta*  
 authority *vasini-*  
 aversion *doso, domanassam*  
 avoid *abhi-ni-vajj* (VII)  
 be aware of *buāh* (III), *abhi-(n)ñā* (V)  
 away *apa* (prefix), (*p*)*pa* (prefix)  
 axle *akkho*  
**b**  
 baby *dahara* (adj.)  
 back *paccchā* (ind.), (*p*)*pati* (prefix)  
 go back *ni-vait* (I), (*p*)*pati-ā-ni(r)-yā* (I), (*p*)*pati-gam* (I)  
 bad *pāpa, pāpaka, akusala, du(r)-* (prefix)  
 badly *micchā* (ind.)  
 bad character *dussilo*  
 bad conduct *duccaritam*  
 bad luck *kali* (masc.)  
 bad thing *adhammo*  
 bag *pūto*  
 bandit *kanṭakam*  
 banish (*p*)*pa-(t)vaj* (I) caus.  
 banishment *pabbājanā*  
 bank *tram, velā*  
 bar *paligho* (holding a door)  
 barbarian *anariya*  
 barley bread *kummāso*  
 barren *vāñjha*  
 base *mūlam*  
 basis *pattiññam, pādo*  
 having bathed *nahatvā* (ger. *nhā* (III), also written *nhatvā*)  
 battle *yuddham*  
 be as (I) (exist), *hū* (I) (happen, have, become, cf. *u(d)-pad* and Lessons 5 and 24), *bhū* (I), *vid* (III) (occur), *sam-vid* (III)  
 beach *tittham*  
 having good beaches *supatiitha*  
 bear fruit *vi-pac* (III)  
 beard massu (neut.)  
 bearer (giving birth) *janani*  
 beat (*p*)*pa-har* (I)  
 beast *migo*  
 beauty *vanno*  
 appear beautiful *upa-subh* (I)  
 beautiful *kalyāna, vāñnavant-, dasanīya, sirimant* (poetic), *dasaneyya* (poetic), *sudassana* (poetic)  
 a beautiful girl *kalyāni*  
 because *yato* (ind.), *hi* (ind., enclitic), *yasmā* (ind.)  
 because of *paticca* (gerund: acc.)  
 become *u(d)-pad* (III), *-jāto*  
 bed *seyyā, mañcako*  
 before *purato* (ind.: space), *pure* (ind.: time), *pubba* (adj.)  
 begin *ā-rabb* (I)  
 beginning *ādi* (masc.)  
 knowing the beginning *agganīna*  
 behave (habitually) (*p*)*pati-pad* (III)  
 behaving *cārin*  
 behind *pittihic* (ind.: space, gen.), *anāvad eva* (ind.: space, "following"), *paccchā* (ind.: time)

being *satto* (creature) (cf. "existence", "state," "nature," "be")  
 future being *bhavyo*  
 living being *bhūto*  
 believing *saddha*  
 beloved *piyāyita* (p.p. of denom.)  
 below *adho* (ind., abl.)  
 belly *udaram*  
 bend *sam-inj* (I) (usually *sammiñj-*),  
*kujj* (I), *nam* (I)  
 benefice *brahmadeyyam*  
 benefit *ānisamsa*  
 benevolence *mettā*  
 bent *bhogga*  
 best *settha*  
 the best *brahman-*  
 better *seyya*, *seyyo* (ind.)  
 between *antarena* (ind., gen.), *antarā* (ind.)  
 bewildered *sammūlha*  
 beyond *uttari* (ind.), *pāram* (ind.),  
*uddhāp* (ind., abl.)  
 bind *bandh* (I), (*p*)*pa-bandh* (I)  
 bird *pakkhin* (masc.), *sakuno*, *dijo* (poetic)  
 birth *jāti* (fem.)  
 by birth *-jacca* (adj.)  
 class of birth *abhi-jāti* (fem.)  
 give birth *vi-jan* (III)  
 bit (piece) *ālumpam*  
 bite *khād* (I)  
 bitterness *katukam*  
 black *karha*, *kāla*  
 blame *garah* (I), *garahā*  
 blaze (*jjal*) (I)  
 blood *lohitam*  
 blossomed *phulla*  
 blossoming *phulla*  
 blue *nīla*  
 board *abhi-ruh* (I\*)  
 boat *nāvā* (large, or ship), *ulumpo* (small)  
 body *sariram*, *kāyo* (general and theoretical, "substance"), *tanu* (neut.)  
 sentient body *nāmarūpam*  
 bold *āsabha* (fem. -i)  
 bond *bandhanam*  
 bone *attikam*  
 boon *varam*  
 bordered *pariyanta*  
 borderer *paccantajo*

bordering *paccantima*  
 born (of) *-ja*, *jātika*  
 be born *jan* (III) (caus. = produce)  
 bosom *udaram*  
 bosom (e.g. own child) *ura*  
 both *ubhaya* (pronoun), *ubho* (numerical), *ubhato* (ind.)  
 in both ways *ubhato* (ind.)  
 on both sides *ubhato* (ind.)  
 boundary *mariyādā*  
 bourgois *negamo* (town dweller),  
*vesso* (member of the hereditary agricultural-mercantile class: see footnote to Vocab. 20)  
 bovine (ascetic) *govatiko*  
 bowl *patto*  
 boy *dārako*, *kumāro* (aristocratic),  
*mānava* (priestly), *susu* (masc.)  
 bracket (roof) *gopānasi*  
 brahman (member of the hereditary priesthood) *brāhmaṇo*  
 branch *sākhā*  
 breach *sandhi* (masc.)  
 bread (barley) *kummāso*  
 break away *vi-o-(k)am* (I)  
 breakfast *pātarāso*  
 breast *thanam*  
 breath *pāno*  
 breathe in *ā-(s)sas* (I)  
 breathe out (*p*)*pa-(s)sas* (I)  
 breeder *posako*  
 bride *vadhā* (fem.)  
 bridge *setu* (masc.)  
 briefly *samkhittena* (ind.)  
 brigand *dassu* (masc.)  
 bright *accha*  
 brilliance *nibhā*  
 bring *ā-har* (I), *ā-bhar* (only p.p.)  
 bring up *ni(r)-car* (VII) (*nicchāreti*) (vomit)  
 bringing *āvaho*  
 brother *bhālar* (masc.)  
 brown *kāsaya*  
 build *māp* (VII)  
 building *geham*, *nivesanam*  
 be built up *ci* (V) passive (*clyati*)  
 bull *usabho*, *go* (masc. and fem.)  
 bundle *kalāpo* (bunch, quiver),  
*bhandikā* (parcel)  
 burden *bhāro*  
 burgher (cf. bourgeois) *negamo*

burglar, burglary *ekāgāriko*  
 burn (*jjhe* (I) (caus. : set fire to)  
 burning *pariñāho* (lust)  
 bury *ni-khaṇ* (I)  
 business *kammanto* (work), *karaniyam* (duty), *kiccam* (what should be done)  
 busy *vyāvata*  
 but *pana* (ind., enclitic), (emphatic) : *tv eva* (ind., enclitic)  
 butter *navanītam*  
 buy *ki* (V)

c

calculation *samkhyā*  
 call *ā-cikkh* (I)  
 called *-samkhāta* (p.p. of *sam-(k)khā* (I))  
 calm *nirodho*, *upasamo*  
 become calm (*p*)*pa-(s)sambh* (I)  
 calmed *santa* (p.p. *sam*)  
 calming *nibbuti* (fem.), *vūpasamo*  
 calmness *passaddhi* (fem.)  
 make calm (*p*)*pa-(s)sambh* (I) caus.  
 columniate *abhi-ā-cikkh* (I)  
 camp *vāso*  
 can (*p*)*pa-hū* (I), *sak(h)* (VI)  
 canine (ascetic) *kukkuravatiko*  
 canoe *ulumpo*  
 capable *bhabba* (with dat.)  
 capital (money) *mūlam*, *pābhātam*  
 caravan *satto*  
 caravan merchant *sathiko*  
 care *appamādo*  
 future career *gati* (fem.)  
 carpet (with temporary decorative floor-covering) *sāpi-(t)thar* (I)  
 completely carpeted *sabbasanthari* (adj.)  
 carriage *yānam*  
 carry *ā-bhar* (only p.p.)  
 carry off *u(d)-vah* (I)  
 carry on *car* (I)  
 carrying on *-cārin*  
 cart *sakaṭo* (also *-tām*), *ratho*  
 carve *tacch* (I)  
 case *adhičaranam*, (*t*)*hānam*  
 in this case *ihā* (ind.), *ethā* (ind.)  
 in that case *evān* *santam* (ind.)  
 in such case *evān* *santam* (ind.)  
 cat *bīāro*  
 catch up with (acc.) *sam-bhū* (VII)

cattle go (masc. and fem.)  
 cattle breeding *gorakkhā*  
 cause *hetu* (masc.), *kāraṇam*, *nidānam*, (*p*)*paccayo*  
 causeless *adhicca*  
 causeway *setu* (masc.)  
 cease *ni-rudh* (III), *upa-rudh* (III)  
 celibate *brahmācārin*  
 celibate life *brahmācariyam*  
 cell *āvasaṭho*  
 certain (constant) *niyata*  
 a certain *aññatara* (pronoun)  
 for certain *ekamseṇa* (ind.)  
 certainly *ekamseṇa* (ind.), *taggha* (ind.), *addhā* (ind.)  
 cessation *nirodho*  
 chaff *thuso*  
 give in charge of *ni(r)-yat* (VII) (*niyyādeti*)  
 charged with *rahagata*  
 chase after *anu-pat* (I)  
 change *vi-pari-nam* (I) (*viparinam-*)  
 changed *parinala* (p.p. *pari-nam* (I))  
 having a good character *siλavant*  
 bad character (person) *dussiṭo*  
 characteristic *liṅgam*, *āngam*  
 chariot *ratho*  
 charioteer *sārathi* (masc.)  
 chatter *sampham*  
 check *o-tar* (I) caus.  
 chew *khād* (I)  
 choose *var* (I) or (VII) (*vāreti*—grammaticals) (poetic)  
 chop *tacch* (I)  
 circle *vatti* (I), *parivattam*, *mandalam*  
 circling *anupriyāya*  
 circulation *vattim*  
 circumambulation *padakkhinā*  
 circumscribed *paricatuma*  
 citadel *antepuram*  
 city *nagaram*  
 city wall *pākāro*  
 clan *gotami*  
 clarity *visuddhi* (fem.)  
 class *vanno*  
 class of birth *abhi-jāti*  
 classification *sañjhāya*  
 clean *setaka*  
 become clean *sudh* (III)  
 cleaned *suddha*  
 clear *accha*, *visuddha*, *setaka*  
 be clear (*p*)*paṭi-bhā* (I)

be clear to (*p*)*pa-(k)khā* (III) (dat.)  
make things clear *subh* (I) (intrans.)  
very clear *vippasanna*  
climb *ā-ruh* (I\*)  
not clinging *anālayo*  
cloak *uttarāsaṅgo, samghāti* (fem.)  
clod *leddu* (masc.)  
cloth *dussam*  
cloud *megho*  
cluster *sāndo*  
clustered in groups *samghāsamghātā*  
coach-house *vāhanāgāram*  
coagulate *sam-mucch* (I)  
coalesce with *anu-pa-i* (I) (*anupeti*—  
see Vocab. 28) (acc.)  
coarse *olārika*  
cock (wild) *kukkuṭako*  
coercion *dando*  
collate *u-tar* (I)  
collect *sam-kaddh* (I), *u(d)-har* (I)  
collecting *-pāto*  
collection *samihitam, (k)khandho*  
colour *vanno*  
coloured *ratta*  
column *thambho*  
combination *samkhāro* (see Vocab. 26)  
come *ā-gam* (I), *ā-yā* (I), *ā-i* (I)  
(poetic)  
having come *āgantvā* (ger.)  
each time it came *āgatāgatañ* (ind.)  
coming *āgamanam, āgamo*  
come back out (*p*)*pati-u(d)-tar* (I)  
come out from *u(d)-(l)thā* (I)  
comfortable *phāsu*  
command *āna* (caus.)  
commerce *vanijā*  
commodity *paniyam*  
common *poluhanjaniha*  
community *sāṅgho*  
compassion *anukampā, karunā*  
be compassionate, have compassion  
(on = acc.) *anu-kamp* (I)  
complain *anu-(l)thu* (V)  
complete *aparisesa, asesa*  
completed *nīthita*  
completely *sabbaso* (ind.), *samattam*  
(ind.), *sabbena sabbam* (ind.)  
complexion *pokkharatā*  
comprehend (*p*)*pati-vidh* (III)  
comprehension *paṭivedho*  
with one's comrades *yathāsambhattam*

concealed *paṭicchanna*  
conceit *māno, uddhaccakukkuccam*  
conceivable, is it conceivable? *labbhā*  
(ind.) (see Vocab. 27)  
concentrated *samāhita* (p.p. *sam-ā-*  
*dhā*), *ekodi*  
concentration *samādhi* (masc.), *ekodi-*  
*bhāvo*  
concept *paññatti* (fem.)  
concerned *vyāvaṭa*  
conch *sañkho*  
conch blower *sañkhadhamo*  
conclusion *nīthā* (deduced), *pari-*  
*yosānam* (ending)  
conclusively *ekantiñena* (ind.)  
concocct *ni(r)-pac* (I)  
condition (*p*)*paccayo* (basis), *sahav-*  
*yatā* (state)  
conditioned by *paticca* (ger.: acc.)  
conduct *ācāro, cariya, vattam,*  
*caranam* (good)  
(good) conduct *caranam*  
conduct oneself *ā-car* (I), *car* (I), *vatt*  
(I)  
well conducted *stlavant*  
conducting *-vattin*  
confidence *saddhā*  
confident *visārada, ekamsa*  
confident in *pasanna*  
confined *sambādhā*  
confiscation *jāni* (fem.)  
conform (to) a rule or way of life  
*sam-ā-dā* (III)  
confound (it)! *dhi(r)* (ind., acc., or  
nom.)  
confused *ākula*  
confusion *vikkhepo*  
congenial *pesala*  
connected *samhita* (p.p. *sam-dhā*)  
connection *samyojanam*  
in this/that connection *idha* (ind.),  
*tathā* (ind.), *tatra* (ind.)  
conquer *abhi-vi-jī* (V), *ji* (I), *abhi-*  
*bhū* (I)  
conqueror *abhibhū* (masc.)  
conscience *hiri* (fem.)  
conscious *sampajāna*  
be conscious of *vi-(ñ)ñā* (V)  
consciousness *viññānam, sampajāñ-*  
*nam*  
consecrated *abhisitta* (p.p. *abhi-sic* (II))  
consecration *abhiseko*

in consequence of (acc.) *anvāya* (ger.  
*anu-i*)  
consequently (methodically) *yoniso*  
(ind.)  
consider *man* (VI), (*p*)*paṭi-sam-cikkh*  
(I)  
consisting of *-maya*  
constant *niyata*  
constellation *nakkhattam*  
contact *samphasso, phasso*  
contempt *atimāno*  
contemplating *anuddithin-*  
be contented *sam-tus* (only p.p.)  
contentment *khamaniyam*  
continue (*p*)*pa-vatt* (I)  
control *vaso*  
control oneself *sam-yam* (I)  
controlled *samvuta* (p.p. *sam-var* (I))  
contribution *bali* (masc.)  
converse *vi-atī-sār* (V)  
converse with *sam-u(d)-ā-car* (I)  
make conversation *vi-atī-sār* (VII)  
be converted to *anu-pa-(k)khand* (I)  
conviction *saddhā*  
*Convolvulus repens kalambukā* (?)  
cook *pac* (I)  
cool *sita*  
become cool *ni(r)-vā* (III)  
corrupt *drutta*  
corruption *upakkilesa*  
cosmetic *vilepanam*  
councillor *pārisajjo*  
(take) counsel *mant* (VII)  
country *janapado*  
country dweller *janapado*  
courage *parakkamo*  
course *pariyāyo*  
in due course *anupubbena* (ind.)  
future course *gati* (fem.)  
courtesan *ganikā*  
covered *paṭicchanna*  
covered with *samparikinna* (p.p. *sam-*  
*part-kir*)  
cover up *pari-o-nah* (II) (*pariyonan-*  
*dhati*)  
coveter *nijigimśitar*  
covetous *abhijjhālu* (sometimes *-ñ*  
masc.; fem. *-uni*)  
cow *gāvi, go* (masc. and fem.)  
cow dung *gomayam*  
cow vower *govatiko*  
craft *sippaṇi*  
create *ni(r)-mā* (V)  
creation *pajā* (the created universe,  
in sense of theists)  
creator *nimmātar* (masc.)  
creature *satto*  
creeper *badalatā*  
criticize *sam-anu-bhās* (I), (*p*)*paṭ-*  
*(k)kus* (I) (decry)  
crooked *vāñka*  
cross-examine *sam-anu-(g)gah* (V)  
caus.  
cross *u(d)-tar* (I), *tar* (I)  
cross over *ni(r)-tar* (I), (ocean :) *adhi-*  
*o-gāh* (I)  
crossing over *nītharanam*  
crossing place *titham*  
cross-question *sam-anu-yuj* (II)  
crossroads *singhālako*  
crow *kāko*  
crowded together *ganibhāta*  
crown property *rājabhoggam*  
crush *su* (I)  
cuckoo (Indian) *kokilo*  
cultivate *bahuli-har* (VI)  
cultivating *-bahula* (at end of com-  
pound)  
cultivation *kasi* (fem.)  
cure *kit* (I) desid. (*tikicchatī*)  
curse *sap* (I)  
custom *dhammo*  
customary *yathākata* (usual), *pañ-*  
*natta* (authorized)  
cut, cut down, cut off *chid* (II), (III)  
cut off *vi-c-chid* (III)  
cycle *vattam* (of the universe)  
cycling *vattam* (of the universe)

d

dance *nat* (III)  
dancing *naccam*  
daft *veceta*  
dam *setu* (masc.)  
damn you! (contemptuous address)  
*re* (ind.)  
danger *ōhayam, (p)patibhayam,*  
*antarāyo*  
dark *kaṇha*  
darkness *andhakāro, timisā*  
day *divas-*  
by day *divā* (ind.)  
day-bed *divāseyyā*  
dear *piyu* (to : dat.)

held dear *piyāvia* (p.p. of denom.)  
 my dear I (familiar) *samma* (ind.)  
 dead man *peto*  
 death *āghatalanam*  
 deathless *amatā*  
 debate *vādo*, (*p*)*pavādo*  
 decay (*p*)*pa-luj* (III), *paloko*  
 deceive *vāñc* (VII)  
 decided *ekamsa*  
 declare (*p*)*pa-(ñ)ñap* (VII), *abhi-ni(r)-dis* (I\*)  
 decline *parihāni* (fem.)  
 decrease *parihāni* (fem.)  
 decry (*p*)*pati-(k)jus* (I)  
 deduced *pariyāhata*  
 deducing *takkin-*  
 deduces *takkin-* (as masc. noun)  
 deduction *takko*  
 deer *migo*  
 defame *pari-bhās* (I)  
 defeat *ji* (I)  
 defend one's thesis *sam-pāy* (I)  
 become defiled *sam-kilis* (III)  
 defilement *samkilesa*  
 definite *ekamsa*  
 definitely *ekansena* (ind.), *tu eva* (ind.: follows a word to be strongly emphasized)  
 definition *lakkhanam*  
 degradation *okāro*  
 deity *devatā*  
 delicate *sukumāra*  
 delicious *panīta*  
 delight *sam-(p)pa-hams* (VII) (transitive)  
 delight in *ram* (I) (poetic)  
 be delighted *rañj* (I)  
 delightful *ramaniya*, *panīta*, *ramma* (poetic)  
 delusion *moho*  
 demerit *apūñnam*  
 demon *yakkho*  
 denomination *samkhyā*  
 depending on *parāyana*, *upanissāya* (ger. of *upa-ni(s)sī* (I)), *nissāya* (ger. of *ni(s)sī* (I)), *āgama* (ger. *ā-gam*)  
 deploying *-vattin*  
 deportment *ākappa*  
 depressed *dummanā*  
 depression *domanassam*  
 derive *upa-ni(r)-vatt* (I)  
 descend *o-ruh* (I)

descend into *o-(k)kam* (I)  
 describe *ā-cikkh* (I)  
 description *adhibutti* (fem.)  
 deserve *arah* (I)  
 designation *adhibacanam*, *samaññā*  
 desire *pari-tas* (III), *is(u)* (I), *abhijjhā*, *tanhā*, *rāgo*  
 desiring *sāpekha*  
 desirous *atthika*  
 despair *upāvāso*  
 despise *ati-man* (III), *pari-bhū* (I)  
 destiny *gati* (fem.) (in general, any future existence)  
 Destiny *niyati* (fem.) (inevitable, in sense of determinists)  
 evil destiny *duggati* (fem.)  
 good destiny *sugati* (fem.)  
 destroying *nāsanam*, *samārambho*  
 destruction *vināso*, *ghaccā*, *ghāto*  
 detached *upe(k)khaka*  
 detachment *upe(k)khā*  
 determination *paridhi* (masc.)  
 develop *bhū* (I) caus.  
 developed *parināta* (p.p. *pari-nam* (I))  
 developing *-vattin*  
 development *bhāvanam*  
 devoted to *-bahula* (at end of compound)  
 devour *bhakkh* (VII), *ghas* (I)  
 devoured *ghasta* (p.p. *ghas*)  
 dexterous *padakkhīna*  
 dialogue *suttam*  
 did ? *api* (ind.), *kacci* (ind.)  
 die (dice) *akkho*  
 die *mar* (III)  
 difference *venattatā*  
 different : the . . . is a different thing from the . . . *añña* . . . *añña* . . . (pronouns)  
 difficult *du(r)-* (prefix)  
 difficulty *ticcham*, *kasiram*  
 diffident *avisārada*  
 diffuse *vikkhitta*  
 dig up *u(d)-har* (I)  
 digest *pari-nam* caus. (*parinām-*)  
 digestion *parināmo*  
 diligence *appamādo*  
 diminish *hā* (I)  
 direction *disā*, in any direction : *samantā* (ind.), intermediate : *anu-disā*, in all directions : *anudisam* (ind.)

dirt *malam*  
 free from dirt *vimala*  
 dirty *asuci*  
 disadvantage *ahitam*, *ādīnavo*  
 disagreeable (*p*)*patikkula*  
 disappear *antara-dhā* (III)  
 disaster *vyasanam*  
 disc *mandalam*  
 discard *ni-(k)kip* (I\*)  
 discern *vi-(ñ)ñā* (V)  
 be discerned (*p*)*pa-(ñ)ñā* (V) passive  
 discerning person *viññū* (masc.)  
 discernment *viññutā*  
 cause of discernment *viññāpetar*  
 discipline *vinayo*  
 having disciplined *vineyya* (gerund)  
 discoloured *dubbanna*  
 discolouration *vevarnā*  
 discontent *anabhirati* (fem.)  
 discover *abhi-(ñ)ñā* (V)  
 discovered *vidita* (p.p. *vid* (II)) (f.p.p. *veditabba* also current)  
 discretion *viññutā*  
 discrimination (philosophical, logical) *vicayo*, *viveko*  
 non-discrimination (ethical : between self and others) *sabbattatā*  
 discuss confidentially *mant* (VII)  
 disease *vyādhi* (masc.)  
 diseased *vyādhita*  
 disgust *parijeguccho*  
 be disgusted with *gup* desid.  
 disgusting *jeguchcha*  
 dishes *khādaniyam*  
 dismiss *u(d)-yuj* (II) caus.  
 disorder *vihāro*  
 disparage *apa-vad* (I)  
 dispassion *virāgo*  
 dispel (*p*)*pati-vi-ri* (I)  
 dispelled *ossattha* (p.p. *o-(s)saj* <sup>1</sup> (I))  
 dispense (*p*)*pa-kapp* (VII) (pay out), *abhi-vi-(s)saj* <sup>1</sup> (I) (gifts)  
 displeasing *amanāpa*  
 disprove *ā-rul* (I) caus.  
 disproved *āropita*  
 dispute *vivādo*  
 disquiet *anattamanatā*  
 dissolve *sam-vatti* (I)  
 dissolved in *samvatthanika*  
 dissolution *samvatthanam*  
 disseminate : be disseminated *abhi-u(d)-gam* (I)

in the distance *dūrato* (ind.)  
 distasteful (*p*)*patikkula*  
 distinction *venattatā* (difference)  
 distress *vi-han* (I)  
 district *āhāro*  
 disturbed *anattamana*  
 diversity *nānattam*  
 divide *vi-bhaj* (I) (share), *bhid* (II) (split)  
 divine *dibba*  
 divine being *devatā*  
 diviner *nemitto*  
 division *bheāo*  
 do *kar* (VI)  
 do ? *api* (ind.)  
 what should be done *kiccam*  
 what should not be done *akiccam*  
 doctor *vejjo*  
 doctrine *dhammo*, *sāsanam*  
 received doctrine (tradition) *āgamo*  
 doctrinal *dhamma* (fem. -i)  
 doer *kārako*  
 does ? *nu* (ind., enclitic), *kim* (ind.), *api* (ind.)  
 doing *-karo*, *-hārin*  
 dog *kukkuro*, *suno*, *san-* (masc.)  
 dog-vower *kukkuravatiko*  
 domestic *ibba*  
 donation *dānam*, *dakkhinā*  
 donkey *gadrabho*  
 don't *mā* (ind.)  
 doorkeeper *dovāriko*  
 doorway (i.e. the opening) *dvāraṇi*  
 double *digunam* (or *dvi-*)  
 doubt *kañkhā*, *āsañkhā* (apprehension)  
 in doubt *kañkhin*  
 I doubt whether ? *kacci* (ind.)  
 no doubt *maññe* (ind.)  
 doubting *kañkhan*  
 down *ni* (cf. *ni(r)*) (prefix), *o* (prefix)  
 having dragged down, having dragged away *okhassa* (ger. of *o-(k)kass* (VII))  
 draught animal *yoggam*  
 draw *nī* (I) (ploughs, etc.)  
 draw in *san-iñj* (I) (usually *sam-miñj*-)  
 draw back *o-sakk* (I)  
 dress *ā-(c)chād* (VII), *ni-vās* (VII), *vās* (III)  
 drink *pā* (I) (*pivati*), *pānam* (general), *majjam* (alcoholic)

drinking water *pānyam*  
drip (*p*)*pa-(g)ghar* (I)  
drive *pes* (VII)  
" " drive " (= desire) *tanhā*  
driving away *apānudanam* (poetic)  
drop *ni-pat* caus.  
dropping -*pato*  
drug *bhesajjam*  
drum *panavo*  
drunk *madhuraka*, *piñasa*  
drunkard *piñasa*  
dry *sukha*  
dry land *thalam*  
in due course *anupubbena* (ind.)  
dull *manda*  
dullness *mandattam*  
dung *gutho*  
duration (*t*)*thiti* (fem.)  
dust *pamsu* (masc.), *rajas-*  
-duty *karaniyam*, *vattam*  
dwell *vi-har* (I), (*p*)*pañi-vas* (I)  
dwell in *āvas* (I)  
dwelling *āvasatho* (place, building),  
*āvāso* (~ in), *vihāro* (mode of life)  
dwelling place *āvasalho* (building),  
*vāso* (temporary camp, etc.)  
dye *rajanam*  
dysentery *pakkhandikā*

## e

each one *ekameka* (pronoun)  
eager *ussuha*  
be eager *ussukkati* (denom.)  
eagerness *ussukham*  
ear *sotāpi* (esp. as sense of hearing)  
earlier *purima*  
earth *pathavi* (the ~, the element ~),  
*bhumi* (fem.) (ground), *chamā*,  
*mahi* (poetic)  
east *purathā* (ind.)  
easy *sukara*  
eat *khād* (I), *pari-bhuj* (II), *bhakkh*  
(VII)  
eating -*bhakha*  
eclipse -*(g)gāho*  
educable *damma*  
eight *añña* (num.)  
eighteen *aññadasa* (num.)  
eight days *aññāham*  
having eight factors *aññāngika*  
eighty *asiti* (fem.)

eighty-four *caturāsti* (fem.)  
either *vā* (ind., enclitic)  
elated *udagga*  
elation *ubbilāvitattam*, *somanassam*  
elder (monk) *thero*  
elder *jettha*, *mahallako*  
eldest *jettha*  
elect *sam-man* (VI).  
element *dhātu* (fem.), *mahābhūto*,  
*dhammo*  
elephant *nāgo*  
she-elephant *hatthinihā*  
elevated *mahaggata*  
eleven *ekādasa* (num.)  
eliminate *pari-(k)khī* (III)  
having eliminated *vineyya* (ger.)  
be eliminated *pari-hā* (I) passive, *hā*  
(I)  
embrace *pari(>pali)-(s)saj* \* (I),  
(s)saj \* (I)  
emigrate *u(d)-(t)thā* (I)  
emotional *samvejantya*  
emperor *cakkavatti* (masc.)  
empty *suñña*  
encircled *pariyanta*  
encompassing *pariya* (adj.), *paricca*  
(gerund)  
end *ni-rudh* (III), *upa-rudh* (III), *anto*  
the end (future) *aparanto*  
come to an end *pari-hā* (I) pass.  
bring to an end *pari-hā* (I) caus.  
ending *pariyosānam* (conclusion)  
be endowed with *sam-anu-ā-gam* (I),  
*sam-pad* (III)  
end quote *ti* (ind.), (emphasizing one  
word or expression :) *tu eva* (ind.)  
enduring *addhaniya*  
enemy *paccathiko*  
energy *viriyam*, *samkhāro* (see Vocab.  
26), *ātappo* (ascetic energy which  
burns up defilements and purifies  
the faculties), *tejas-*  
energetic *ātāpin* (ascetic)  
engage in (*p*)*pañi-pad* (III)  
enjoy *anu-bhū* (I), *pari-bhuj* (II),  
*abhi-ram* (I) (elevated, with loc.)  
enjoying *bhogin*, *abhirata* (p.p. *abhi-*  
*ram*)  
enjoyment *ābhogo*, *sukhalihā*, *assādo*,  
*rasc*  
enjoy oneself *pari-car* (I) caus.  
enlightened *sambuddha*, *buddha*

become enlightened *abhi-sam-budh*  
(III)  
attain enlightenment *abhi-sam-budh*  
(III)  
enlightenment *bodhi* (fem.), *sambodhi*  
(fem.), *sambodho*  
complete enlightenment *sambodhi*  
(fem.)  
enough (!) *alam* (ind.)  
enter (*p*)*pa-vis* (I\*), *vis* (I\*)  
enter into *upa-sam-pad* (III)  
entertain *sai-kar* (VI)  
entertainment *sakhāro*  
entire *kevala*, *sabba* (pronoun)  
entrance *upasampadā*  
enumeration *sañkhā*  
envelop *pari-o-nah* (II) (*pariyonan-*  
*dhati*)  
envise *sam-anu-pass* (I)  
equal to *sama*  
equally *saman* (ind.)  
equanimity *upe(h)khā*  
equivocation *vikkhēpo*  
erect (*t*)*thā* (I) caus., *uju*  
erratically *ayoniso* (ind.)  
erroneous *mogha*  
escape *ati-vat* (I)  
escaping *nissakanam* (not escaping :  
*anatīta*)  
establish (*t*)*thā* (I) caus.  
etc. *pe*  
eternal *sassata*  
eternal thing *sassati* (fem.)  
eternity *sassati* (fem.)  
eternally *sassatisamam* (ind.)  
even *antamaso* (ind. : merely, mere),  
*sama* (adj. : not uneven, equal), *pi*  
(ind. : too), (s)*su* (ind.), (s)*sudam*  
(ind.)  
evening *sāyapho*  
in the evening *sāyam* (ind.)  
evening meal *sāyamāso*  
ever *kadā ci* (ind.)  
everywhere *sabbadhi* (ind.)  
evil *pāpa*, *duttha*, *apūñānam*  
evil destiny *duggati* (fem.)  
evolve *vi-vat* (I)  
evolution *vivattam*  
speak with exaltation *udāneti*  
(denom.)  
exalted *sāmukkamsaka*, *ar.ya*  
exalted utterance *udānam*

examine *sacchi-kar* (VI)  
examination *anuyogc*  
exceedingly *ati-* (prefix to adjectives,  
poetic)  
excellence *lakhanam*  
excellent *abikkanta*, *panita*, *ariya*,  
*vara* (poetic)  
excellent ! *dīthā* (ind.)  
except (*t*)*thā* (I) caus.  
except for *aññatra* (ind., ins., dat., or  
abl.)  
excess *mado*  
excessive *ativela*, *bālha*  
excessively *ativelam* (ind.)  
exchange greetings with *sam-mud* (I)  
(preceded by ins. and *saddhi*?)  
excite *sam-u(d)-tij* (VII)  
be excited *raij* (I)  
exciting *rajanīya*  
excluded (false) *nogha*  
without excluding anyone *abāhiram*  
(ind.)  
excogitated *vicārita* (p.p. of caus.  
*vi-car* (I))  
excrement *karisam*  
execution *radho*  
exegete *vimansin-* (as masc. noun)  
exercise *ui-ā-yam* (I) (*vāyamati*),  
*uāyāmo*  
take exercise (walking) (*k)kam* (I)  
intensive  
exert (*p*)*pa-dhā* (I)  
exertion *padhānam*  
exhaust (*k)khi* (III), *pari-(k)khī* (III),  
*pari-ā-dā* (III)  
exhaustion (*k)khayo*  
exhausted by heat *abhitatta*  
exhort *sam-ā-dā* (I) caus.  
exist *upa-lab* (I) pass., as (I), *bhū* (I)  
existing *santi*  
existence *sattattam*, *bhavo*, *nivāso*  
expand *tan* (VI)  
expect (*p*)*pañi-ā-sis* (II), cf. also  
*labbhā* (ind.) (Vocab. 27)  
experience (*p*)*pañi-sam-vid* (VII), *anu-*  
*bhū* (I), *sacchi-kar* (VI), *sam-(ñ)ñā*  
(V), *vedayitam*, *sacchikiriyā*  
experiencing *pañisamvedin-*, *pañisam-*  
*vedana*  
expert *abhiyogin*  
explain *vi-ā-kar* (VI), *ni(r)-vejh* (VII)

explanation *veyyākaranam*  
 exploit *adhi-ā-vas* (I)  
 expression (verbal) *akkharanam*, *vyañjanam*, *adhivutti* (fem.)  
 external *bāhira*  
 extinction *athagamo*, *nibbānam*  
 attain extinction *pari-ni(r)-vā* (I) or  
     (III)  
 become extinguished *ni(r)-vā* (III)  
 extinguishing *nibbuti* (fem.)  
 extract (liquids) *su* (I)  
 extreme *anta*, *ekanta*  
 exultation *ubbilāvittam*  
 eye *akkhi* (neut.), *cakkhu* (neut.) (esp.  
     as sense of sight), *nayanam* (poetic),  
     *locanam* (poetic)  
 having eyes *cakkhumant-*

## f

facing *abhimukha*, *puraikkhatvā* (ger.),  
     *puraikkhata* (p.p. *pura(s)-kar*)  
 in fact *kira* (ind., enclitic)  
 factor *aṅgam*  
 faculty *indriyan*  
 failed *vipanna*, *aparaddha*  
 failure *vipatti* (fem.)  
 fair *subha*  
 fall down *ni-pat* (I)  
 fall from *cu* (I)  
 fall upon *upā-(k)am* (I)  
 falling upon *samārambho*  
 fallen into *palippanna* (p.p. *pari-pad*  
     (III))  
 false *mogha*  
 falsehood *musā*  
 fame *kitti* (fem.)  
 fan *vij* (I)  
 as far as *yāva* (ind.), *yāvatā* (ind.).  
     *yāvataha* (fem. *-ikā*)  
 as far as one wishes *yāvaticchakam*  
     (ind.)  
 from far *dūrā* (ind.)  
 far from *ārakā* (ind., abl.)  
 not far *avidūre* (ind.)  
 farmer *vesso*  
 fast *stighāni* (ind., repeated = very  
     fast)  
 fate *gati* (fem.) (in general, any future  
     existence, result of actions)  
 a bad fate *duggati* (fem.)  
 Fate *niyati* (fem.) (inevitable, in sense  
     of determinists)

father *pitar* (masc.)  
 fear *bhayam*, *āsañkā*, *ottappam* (of  
     blame)  
 feast *sam-(p)pa-var* (VII) (transitive)  
 feature *ākārō*  
 feeding on *-bhakkha*  
 having fed *bhojetvā* (ger., transitive)  
 feel *(p)paṭi-sam-vid* (VII), *vid* (VII)  
 feeling *patisamvedin*, *paṭisamvedana*  
 fellow-feeling *muditā* (joyful)  
 ferry *tītham*  
 fetch *ā-har* (I)  
 fetter *bandhanam*  
 fever *ātañko*  
 fickle *lola*  
 fie! *dhī(r)* (ind., acc., or nom)  
 fief *brahmadeyyam*  
 field *khettam*  
 fierce *candā*  
 fifteen *pañnarasa* (num.)  
 fifth *pañcama*  
 fifty *paññāsā* (fem. or -a neut.)  
 filament *kiñjakkham*  
 fill with *pari-bhū* (I) caus.  
 film *santānakam*  
 finally *ekantikena* (ind.)  
 find *labh* (I), *vid* (II) (poetic)  
 find out *(ñ)ñā* (V)  
 fine *sukhuma* (subtle)  
 finger *aṅguli* (fem.)  
 fingernail *nakho*  
 finish *treti* (denom.)  
 finite *anta*, *antavant*, *pamānakata*  
 fire *aggi* (masc.)  
 firewood *kaṭham*  
 firm *dajha*  
 be firm *gādh* (I)  
 firm as a pillar *esikaṭṭhāyin*  
 first *tāva* (ind.)  
 first (numeral) *paṭhama*  
 firstly *paṭhamam* (ind.)  
 at first *pure* (ind.)  
 fist *muṭhi* (masc.)  
 five *pañca* (num.)  
 fixed *dhvva*  
 fix in *sam-app* (VII)  
 flax *khomam*  
 flee *ni(r)-pat* (I)  
 flesh *mamsam*  
 flood *annava*  
 flourish *pabb* (I)  
 flow *sand* (I)

fold *kujj* (I)  
 fold the legs *ā-bhuj* (I\*)  
 -fold *-guna(n)*, *-vidha*  
 foliage *palāsa*  
 follow *anu-bandh* (I), *anu-pat* (I),  
      $(p)paṭi-pat$  (III) (fig.), *anu-car* (I)  
     (fig.)  
 follow about *anu-(k)am* (I) intensive  
 follower *upatthāko* (attendant), *an-*  
     *vāyiko*  
 following *anugati* (fem.), *anvāya* (ger.  
     *anu-i*), *anu* (prefix)  
 as follows *seyyathidam* (ind.)  
 fond of *-bahula* (at end of compound)  
 food *anna*, *bhojanam*, *āhāro* (incl.  
     general and fig.), *bhojaniyam* (soft  
     foods)  
 foods (dishes) *khādaniyam*  
 solid food *kabalīñkāro*  
 fool *bālo*  
 foolish *bāla*  
 foot *pādo*, *caranam* (poetic)  
 forbearance *titiñkā*  
 force *dando* (coercion), *samkharo*  
     (natural—see Vocab. 26)  
 having forced *pasayha* (gerund of  
      $(p)pa-sah$  (I))  
 foreign *paccantima*, *bāhira*  
 foreigner *paccantajo*  
 foremost *pāmokkha*  
 forest *araññam*, *āraññaka*  
 living in the forest *āraññaka*  
 not-forgetting *asammoso*  
 forgivingness *khanū*  
 form *sam-mucc* (I) (intrans.), *rūpam*  
 formed, having form *rūpin*  
 former *puòba* (adj.), *pubbaka*, *purima*  
 formerly *pubbe* (ind.), *bhitapubban*  
     (ind.), *purathā* (ind., poetic)  
 formless *arūpin*  
 (good) fortune *bhavo*  
 (good) fortune (to you!) *bhavam* (ind.  
     with *atthu* and acc. of person)  
 fortnight *adḍhamāso*  
 fortunate *sirimari* (poetic)  
 the fortunate *bhagavant* (masc.) (title  
     of the Buddha)  
 forty *cattāriñā* (fem. or -a neut.)  
 foul *asubha*  
 found *vidita* (p.p. *vid* (II), f.p.p.  
      $veditabba$  also current);  
 be found *vid* (III), *sam-vid* (III)

## g

gable *kūṭo*  
 gain *lābho*  
 gamble *div* (III)  
 gambler *akkhadhutto*  
 garland *mālā*  
 garment *vattam*  
 gateway *dvāram*  
 gateway (arched) *toranam*  
 gather *sam-har* (I)  
 gathering *āhāro*

geisha *ganikā*  
 gem *ratanam*  
 generate (*p*)*pa-su* (I)  
 get *adhi-gam* (I), *ā-pad* (III), *labh* (I)  
 getting *adhitamo*  
 get down (*p*)*pati-o-ruh* (I)  
 get into *abhi-ruh* (I\*)  
 get going (*p*)*pa-vatt* (I)  
 get up *u(d)-t(hā)* (I)  
 getting over *visajja* (ger.)  
 ghee *sappi* (neut.)  
 gift *dānam*, *deyyan*, *dakkhinā*, *dāyo*  
 "gift to God": i.e. grant of land/  
 villages to a priest of the Brah-  
 manical religion *brahmadeyyam*  
 gift by the king *rājadāyo*  
 girl *kumārikā*, *kumārt* (of the military-  
 aristocratic class); a beautiful  
 girl: *kalyāni*  
 give *dā* (I)  
 giver *dātar* (masc.)  
 give up (*p*)*pa-hā* (I)  
 give in charge of *ni(r)-yat* (VII)  
 (*niyyādeti*)  
 glad *muda*  
 be glad *rañj* (I)  
 gladness *muditā* (fellow-feeling)  
 be glorious *subh* (I)  
 glory *subham*  
 go *gam* (I), *yā* (I), *i* (I) (poetic), *vaj*  
 (I) (poetic)  
 going *gamanam*, -*gamo*, *gāmin*  
 go away (*p*)*pa-(k)ham* (I)  
 go back *ni-vatt* (I), (*p*)*pati-ā-ni(r)-yā*  
 (I), (*p*)*pati-gam* (I)  
 go down to *ava-sar* (I)  
 go forward *abhi-(k)am* (I)  
 go on (*p*)*pa-vatt* (I), *iriy* (I\*) (lit., and  
 fig., poetic)  
 go off *apa-(k)ham* (I)  
 go out *ni(r)-(k)ham* (I) (*r + k > kkh*),  
*ni(r)-vā* (III)  
 go out to *ni(r)-yā* (I)  
 go on (doing) *vatt* (I)  
 go home *sam-vis* (I\*)  
 going to -*upaga*, *paricca* (ger.)  
 going on -*cārin*  
 go forth (from ordinary life to  
 wandering) (*p*)*pa-(v)vaj* (I)  
 going forth *pabbajā*  
 one who has gone forth *pabbajito*  
 go on a mission *car* (I)  
 (preceded by ins. and *saddhim*)

go over to *anu-pa-(k)khand* (I)  
 go to *upa-sam-(k)kam* (I), *upa-gam* (I),  
*upa-i* (I)  
 go into *upa-(k)kam* (I)  
 going round *paricca* (ger.)  
 goad *tuttam*  
 goat *ajo*  
 god *devo*, *yakkho*, *issaro*, *suro* (poetic)  
 God *brahman* (masc.)  
 goer *gatako*  
 gold *suvannam*, *jātarūpam*, *hiranñam*  
 (money), *kanakam*  
 good *bhadda* (= good of its kind,  
 repeated = very good), *kusala*  
 (morally), *sādhuka* (proper, doing a  
 thing well: more often used as  
 ind.: ~ *an*), *kalyāna* (aesthetically  
 or morally or both), *vara* (poetic),  
*santi* (usually "true", sometimes  
= "good" in compounds), *su-*  
(prefix)  
 goodness, good (noun) *puññam*,  
*kusalam*  
 good at *kusala*, *padakkhina* (loc.)  
 goodbye (host speaking) *yassa dāni*  
*kālam maññasi* (approximate equi-  
 valent in certain circumstances, see  
Lesson 12)  
 good conduct *sucaritam*, *stlam*  
 good fortune (see "fortune")  
 good heavens! *vata* (ind., enclitic)  
 good luck *bhaddam* (dat.)  
 goods *bhandam*  
 goodwill *mettā*  
 gourd *tundikīro* (pot)  
 govern (*p*)*pa-sās* (I)  
 governing -*vattin*  
 government *vattam*  
 grain *dhāññam*  
 granary *koṭhāgāram*  
 grant *anu-(p)pa-dā* (I), *pābhataṁ*,  
*brahmadeyyam*  
 grasp (*gigah* (V), *ā-(n)ñā* (V) (fig.)  
 grasper (fig.) *aññātar* (masc.)  
 grass *tinaiñ*, *babbajam* (a coarse  
variety for rope and slipper making)  
 gratify *samp-tapp* (VII)  
 gratuity *pābhataṁ*  
 great *mahant-*  
 green *haritaka*  
 greet *abhi-vad* (VII), *sam-mud* (I)  
 (preceded by ins. and *saddhim*)

greetings! (see " (best) wishes ! ")  
 grief *soko* (sorrow), *paridevo* (lamenta-  
tion)  
 grieve *suc* (I), *pari-dev* (VII)  
 gross *olārika*  
 ground *chamā*, *bhūmi* (fem.)  
 groundsheets *nisiñanam*  
 group *gano*, (*k)khandho*  
 in groups *sañghasamghin*  
 grow *ruh* (I\*)  
 grow again (*p*)*pati-vi-ruh* (I\*)  
 grow old *jar* (III)  
 growth *vīrūhi* (fem.)  
 guard *pari-rakhh* (I)  
 guarded *gutta* (p.p. *gup*)  
 guest *atithi* (masc.)  
 h  
 habit *samkhāro* (see Vocab. 26)  
 hail! *namo* (ind., dat.)  
 hair (of the head) *keso*  
 hair (of the body) *lomam*  
 half *addho* (or adj., also spelt *addho*),  
*upadha* (or neut.)  
 halfway *upadḍha-patatham* (ind.)  
 hall *sālā*  
 hand *hattho*, *pāni* (masc.), *karo*  
(poetic)  
 hand over (*p*)*pa-dā* (I), *ni(r)-yat* (VII)  
(*niyyādeti*)  
 handsome *abhirūpa*, *varnavant-*  
*haphazardly ayoniso* (ind.)  
 happen *u(d)-pad* (III)  
 happy *sukha*, *sukhin-*  
be happy *sukheti* (denom.)  
happiness *sukham*  
harass *heṭh* (VII)  
be harassed *vi-heṭh* (VII)  
harasser *heṭhaho*  
harassing *viheśā*  
hard *du(r)-* (prefix) (difficult)  
hardship *ahitam*  
hard task *dukkaram*  
harining *upaghālin*  
harmlessness *avihimsā*, *ahimsā*  
harsh *pharusa*, *khara*  
harvest *apadānam*  
hatchet *vāsi*  
hatred *veram*  
have (often expressed by the gen.  
case + *hū* (I)) *ā-pad* (III) (intrans.),  
*dhar* (VII)

he *ta(d)* (so), *eta(d)*, *idam-(ayam)*,  
*amu-(asū)*, *na-, bhavant* (his honour)  
head *sisam*, *siras-*, *muddhan-* (poetic)  
health *ārogynam*  
heap *puñjo*  
hear (*s*)*su* (V)  
desire to hear (*s*)*su* (desid.), *sussāsā*  
hear of *anu-(s)su* (V)  
hearer *sotar* (masc.)  
hearing *savanam* (action), *sotam*  
(sense)  
hear ! *yagghe*  
" heart " *cittam* (fig.)  
heat *tap* (I), *tejas-*  
exhausted by heat *abhitatta*  
heaven *saggo*, *divo* (poetic)  
heavenly *sovaggika*, *dibba*  
leading to heaven *sovaggika*  
heavy *garu*  
heir *dāyādo*  
helot (member of the servile or  
working class: see footnote to  
Vocab. 20) *suddo*  
hemp *sānam*  
here *ettha* (ind.), *idha* (ind.), *iha* (ind.)  
here! *ingha* (ind.)  
hermitage *assamo*  
heron *konco*  
hey! *re* (ind.)  
high priest *purohit*  
higher *uttara*  
highest *uttama*, *parama*  
him (see " he ") *enam* (pronoun, acc.,  
sg. masc. only, enclitic)  
hinder *var* (VII)  
hit (*p*)*pa-har* (I)  
hither *apāram* (ind.)  
hold *dhar* (VII)  
held *pānihita* (p.p. (*p*)*pa-ni-dhā*)  
holding -*dharo*  
hold on to *parā-mas* (I)  
hold tight *gādh* (I)  
hole *vivaram*  
home *ālaya*, *āgāram*, *abbhantara*  
go home *sam-vis* (I\*)  
take home *sam-vis* (I\*) caus.  
homelessness *anagāriyan*  
your honour, his honour *bhavant*  
honour *pūj* (VII), *māṇ* (VII)  
honey *madhu* (neut.), *khuddam* (wild)  
hook *vāñkam*  
elephant hook *anphuso*

beyond/defying the hook *accaripusa*  
hope for (*p*)*pati-ā-sis* (II)  
I hope ? *kacci* (ind.)  
horizontally *tiriyam* (ind.)  
hostel (maintained by a local council)  
āvasatāgāram  
hostile king *paṭirājan* (masc.)  
hot *tatta* (p.p. *taṭ*)  
house *gharam*, *geham*, *agāram*, *nive-*  
*sanam*  
house-dwelling *gihin*  
householder *gahapati* (masc.),  
  *gahapatiko*  
how *yathā* (ind.)  
how ? *katham* (ind.)  
however *pana* (= but : ind., enclitic),  
  *yathā yathā* (=whatever way : ind.)  
how much ! (to what an extent) *vāva*  
(ind.)  
how much more (so) *pag eva* (ind.),  
  *ko pana vādo* (ind.)  
human *mānusaka*  
human being *manusso*, *manujo*  
(poetic), *mānuso* (poetic)  
non-human being *amanusso*  
hundred *sataṁ*  
hundred thousand *satasahassam*  
be hungry *ghas* desid.  
husbandman *vesso*  
husk *thuso*  
without husk *athusa*  
husked rice *taṇḍulan*  
hymn *manto*

i

I *ma(d)- (aham)*  
idea *parivitakko*, *dhammo*  
i.e. *yad idam* (ind.)  
if so *suce* (ind.), *ce* (ind., enclitic), *yam*  
(ind.)  
what (now) if ? *yan nūna* (ind.)  
if so *atha* (ind.)  
ignorance *avijjā*  
ignore *ati-sar* (I)  
ill *ābādhika*, *gilāna*, *vyādhita*, *du(r)-*  
(prefix)  
illness *ābādho*, *gelaññam*, *rogō*  
illuminated *abhisambuddha* (fig.)  
illumination *avabhāso*  
imagine as *upa-sam-har* (I) (2 accs.)  
imitation *anugati* (fem.)  
immortal *arūpiñ*

immeasurable *appamāṇa*  
immortality *amatam*  
immovable as a peak *kūṭṭha*  
impatience *ussukkam*  
be impatient *ussukkati* (denom.)  
imperishable *aparihāniya*  
imperturbable *aneja*  
impossible *akarantya*  
imprisonment *ubbādhanā*  
impure *asuci*  
inaction *akiriyam*  
incapable *abhabba* (with dat. of the  
action)  
incline *nam* (I)  
inconsequentially *ayoniso* (ind.)  
increase (*p*)*pa-vaddh* (I), *abhi-vaddh* (I)  
incur *ni-gam* (I)  
indeed *kho* (ind., enclitic), *khalu* (ind.,  
enclitic), *u* (ind., enclitic to other  
indeclinables, poetic)  
indefinable *andassana*  
independent *paccatta*  
indeterminate *avyākata* (neg. p.p. *vi-*  
*ā-kar*)  
become indignant (*k*)*kht* (III)  
individual *paccatta*  
individually *paccattam*  
indolent *kusṭa*  
indulge in (*p*)*paṭi-sev* (I), *sev* (I)  
indulgence *pāṭavyatā*  
inept *manda*  
ineptitude *mandattam*  
inertia *thīnam* (mental), *thīnamid-*  
*ham* (mental)  
infantryman *pattiko*  
inference *anvayo*  
inferior *appesakkha*, *hina*, *nicā*  
infinite *ananta*  
infinity *ānācām*  
influence *āsavo*  
influx *āsavo*  
inform *ā-ruc* (VII) (dat.), *vid* (I)  
  caus., (*p*)*paṭi-vid* (I) caus.  
information *vediyam*  
inheritance *dāyajjam*  
inheritor *dāyādo*  
initiate *ā-rabb* (I)  
injure his (II)  
inner *ajjhatta*  
inscrutable *viceyya*  
insentient *asañña*  
insight *abhisamayo*, *abhiññā*, *aññā*

have insight (*p*)*pa-(ñ)ñā* (V)  
having insight *cakkhumant-*  
inspiration *paṭibhānam*  
inspiring *samvejanīya*  
instigate (use caus. or agent noun of  
caus., e.g.: instigator to kill *ghātetur*  
(masc.))  
instinct *samkhāro* (see Vocab. 26)  
instruct *sam-(d)dis* caus., *anu-sās* (I)  
instruction *sāsanam*  
intelligent *vyatīa*, *vyatīa* (alternative  
spelling of *vyatīa*), *medhāvin*,  
  *cakkhumant-*  
very intelligent *sumedhāsa* (poetic)  
intent on *pasuta*, *adhimutta*  
intention *samkappa*, *ape(k)khā*  
intermediate *majjhima*  
intermediate direction *anudisā*  
internal *abbhantara*  
internally *ajjhattam*  
intimidation *paritajjanā*  
intoxicant *majjam*  
intoxicated *maduraka*, *sammatta*  
intoxicating *madantya*  
intoxicating drink *mado*  
intuition *paṭibhānam*  
invade *abhi-yā* (I)  
investigate *vi-ci* (V), man desid.  
investigating *vimansin-*  
investigation *vimansā*  
investigator *vimansin-* (as masc.  
noun)  
invisible *anidassana*  
invite *ni-mant* (VII)  
involve *sam-vaṭṭi* (I)  
involved in *saṃvattanika*  
involution *saṃvattam*  
irascible *canda*  
the "iron age" (that of misfortune)  
  *kali* (masc.)  
irrelevantly *aññena aññam* (ind.)  
island *dipo*  
isn't, isn't it ? *nanu* (ind.), (*s*)*su* (ind.)  
isolated *vivitta* (p.p. *vi-vic* (VII))  
having become isolated *vivicca* (ger.  
  *vi-vic* (VII))  
it *ta(d)* (*tam/tad*), *eta(d)*, *idam*, *anu-*  
*(adum)*

j

jaundice *paṇḍurogo*  
jaw(s) *hanu* (fem.)

jetty *titham*  
join *adhi-upa-gam* (I) (adhere to  
person/party), *anu-pa-(k)khand* (I)  
(*anupa-*) (go over to, be converted  
to)  
joined *samhita* (p.p. *sam-dhā*)  
joint *sandhi* (masc.)  
journey *cārikā*  
joy *piti* (fem.), *ānando*, *somanassam*,  
*muditā* (sympathetic—at well-being  
of others)  
speak with joy *udāneti* (denom.)  
joyful *muda*  
joyful utterance *udānam*  
junction *sandhi* (masc.)  
just *dhamnitā* (practising justice),  
  *eva* (ind., enclitic: "only"), *va*  
(junction form of *eva*)  
just now *adhuñā* (ind.)  
just so *evam eva* (ind.)  
justice *dhammo*  
just like *seyyathā* (ind., introducing a  
simile)

k

keeping *gahanam*  
keeper away *nivāretar* (masc.)  
kill *han* (I), *ati-pat* caus.  
killing *ati-pāto*  
killer *hantar* (masc.)  
kind (of) *-rūpa*, *-vidha*  
kindling block *sahitam*  
kindling stick *arani* (fem.)  
kindness *mettā*  
king *rājā* (masc.) (*rājan-*), *mahārājo*  
("great king"), *devo* (used for polite  
address)  
kingdom *rajjam*, *vijitam*  
kinsman *ñāti* (masc.), *bandhu* (masc.)  
(as name of God, poetic)  
having knocked out *ñākacca* (ger.  
  *u(d)-han* or *o-han*)  
know (*ñ*)*ñā* (V), *abhi-(ñ)ñā* (V), *budh*  
(III), (*vid* (I), present not used, is  
used in caus. = "inform")  
knower *vādū* (masc.)  
knowing thoroughly *ñovida* (poetic)  
known *vidita* (p.p. *vid* (II)): (f.p.p.  
  *reditabba* also current), *vediya* (esp.  
  that which is known: ~ *am*)  
make known (*p*)*pa-vid* (I) (only caus.)

known as *-sambhāta* (p.p. of *sam-*  
(*k*)*khā* (I))  
knowledge *nānam*, *aññā* (the quality  
of, insight), *vijā* (body of, science)  
having the triple knowledge *tevijā*  
(= the verses, music and prayers  
of the Three Vedas)

1

lacking *vipanna*  
lady! *ayye* (voc.) (polite or respectful  
address, used also to nuns)  
lake *saram*  
lament *pari-dev* (VII), *anu-(t)ihu* (V)  
lamentation *paridevo*  
lamp *padipeyyam*, *padipo*, *pajjoto*  
lance *tomaram*  
land *khettam* (field, territory, etc.),  
*thalam* (dry land)  
landing place *tillham*  
land-sighting *traddassi*  
language *nirutti* (fem.)  
lap *udaram*  
lapis lazuli *veluriyo*  
large (cf. "great") *thūla*, *vipula*  
last *paccima*  
at last *cirassam* (ind.)  
law of nature *dhammo*  
lay disciple *upāsako* (masc.), *upāsikā*  
(fem.)  
lazy *alasa*, *kusita*  
lead *stam*  
lead *ni* (I)  
lead away *apa-ni* (I)  
lead out *ni(r)-vah* (I)  
lead to *sam-vatt* (I) (dat.)  
leader *parināyako*  
leading *netti* (fem.)  
leading to *-yāniya*, *samvatthanika*  
league *yojanam* (about 4-5 miles)  
leaning on *nissāya* (ger. of *ni-(s)sī* (I))  
leave *ā-(n)ñā* (V) (grasp), *u(d)-(g)gah*  
(V) (memorize), *(n)ñā* (V) (find out),  
*sikkh* (I) (train)  
learned *abhiñña*, *kovidha* (poetic)  
learning *sajjhāyo* (studying)  
learner *cūñātar* (masc.)  
leave *ni(r)-ham* (I) (*r* + *h* > *kh*)  
take leave *abhi-vad* (VII), *apa-lok*  
(VII) (give notice)  
ask leave (of absence) *ā-pucch* (I)

leaving *nissakkānam*  
leaving behind *visajja* (ger.)  
having led *netvā* (ger. *nt*)  
left (hand, etc.) *vāma*  
be left over *sis* (VII), *ava-sis* (III)  
left over *avasīha*  
length *āyāmo*  
let alone (much less) *kuto pana* (ind.),  
*pag eva* (ind.)  
liberating *nibbuti* (fem.) (from *ni(r)-*  
*vā* (I))  
liberation *pātimokkho*  
liberation (from existence) *nibbānam*,  
*nissaranam*, *vimutti* (fem.)  
attain liberation *pari-ni(r)-vā* (I)  
(or III)  
lie down *ni-pad* (III), *si* (I)  
life *jīvitam*, *pāno* (breath), *āyu* (neut.)  
(length of, age), *nivāso* (kind of,  
sphere of, particular existence),  
*vihāro* (way of)  
all one's life *yāvajivam* (ind.)  
life principle *jivo*  
way of life *vihāro*  
"best" (celibate) life *brahmacariyam*  
lift onto *u(d)-sid* caus. (*ussādeti*)  
light (illumination) *āloko*  
light (weight) *lahu*  
light coloured *sukka*  
like (*k*)*ham* (I), *sadisa* (adj.), *sama*  
(adj.), *samām* (ind.), *viya* (ind.,  
enclitic), *iva* (ind., enclitic), *va*  
(ind., enclitic, poetic)  
liking *kāmo*  
likewise *evam eva* (ind.)  
like what? *kidisa* (adj.)  
as long as one likes *yathābhīrantam*  
(ind.)  
limb *gatīam*, *āṅgam*  
limited *parivatuma*, *samkhitta*  
lion *siho*  
liquor *majjam*  
litter (palanquin) *milātam*  
little *appa*, *appaka* (poetic)  
live *jiv* (I) (be alive), *vi-har* (I) (dwell),  
*vas* (I) (dwell), *car* (I) (conduct  
oneself, carry on)  
live among *pari-vas* (I)  
live in *ā-vas* (I)  
live on *adhi-ā-vas* (I)  
live upon, live by *upa-jiv* (I)  
make live with *vas* (I) caus.

as long as one lives *yāvajivam* (ind.)  
having lived properly *vusitavant-*  
having truly lived (as a monk)  
*vusitavant-*  
lived well *vusita* (p.p. *vas* (I))  
livelihood *ājivo*, *jivikā*  
living *-vihārin* (dwelling, being),  
*-cārin* (going on), *-cara*  
living by *ājivin*  
living in *āvāso*  
make a living *jiv* (I)  
living being *bhūto*, *pāno*  
living beings *bhūtagāmo*  
load *ā-ruh* (I) caus., *bhāro*  
locality *padeso*  
lofty *uddaga*  
logician *takkin-*  
loneliness *anabhīratī* (fem.)  
long *dtgha*  
long (adv.) *dīgham* (ind.)  
so long *tāva* (ind.)  
long (for) *pari-tas* (III), *pih* (VII)  
(dat.)  
too long *ativelam* (ind.)  
long time *cira*, *dīghattam* (ind.)  
for a long time *ciram* (ind.) (*cira-*  
*paṭikāham* = "I have long")  
after a long time *ciram* (ind.),  
*cirassam* (ind.)  
as long as *yāva* (ind.), *yāvakivam*  
(ind.)  
longing *paritassanā*  
as long as one lives *yāvajivam* (ind.)  
look at *o-lok* (VII)  
looker at *udikkhitar* (masc.)  
looker on *pekkhitar* (masc.)  
look for *pari-is(a)* (I) (*pariyes-*)  
looking for *pariyethi* (fem.)  
look after *pus* (VII), *anu-rakkh* (I)  
look on (*p*)*pa-ikkh* (I)  
loom *tanām*  
lord *ādhīpati* (masc.), *pati* (masc.),  
*issaro*  
lordship *ādhīpateyyan*  
loss *vayo*, *parihāni* (fem.)  
lost (strayed) *mūlha* (p.p. *muh*)  
lotus pool *pokkharāṇi*, *nalinī*  
(of) lovable sight/appearance *piya-*  
*dassana*  
love *kām* (VII), *kāmo* (sexual or  
otherwise possessive), *mettā*  
(spiritual and non-sexual)

m

lovely *kanta*, *kamaniya*, *pāsādika*,  
*vāma* (poetic)  
loving-kindness *mettā*  
low *ntca*  
it's lucky *dīṭṭhā* (ind.)  
luminosity *pabbā*  
lunar mansion *nakkhattam*  
lust *parīlāho*  
lustre *subham*, *nibhā*  
lustrous *subha*  
lying down *uttāna*, *sayāna* (pres. p. si)

matter *rūpam*, *attho* (affair)  
 meal *bhattam*, *bhojanam*  
 meaning *attho*  
 meanness *okāro*  
 meanwhile *antarā* (ind.)  
 measurable *pamānakāta*  
 measure *mā* (V), *mattā*, *pamānam* (size)  
 meat *mamsam*  
 medicine *bhesajjam*  
 meditation (j) *jhānam*  
 meditate (j) *jhe* (I)  
 medium *majjhima*  
 melancholy *domanassam*  
 member of an assembly *pārisajjo*  
 memorize *u(d)-gah* (V)  
 memorizer *-dharo*  
 mental *manomaya*  
 mental being *nāmam*  
 mental deficiency *thinam*  
 mental derangement *middham*  
 mental object *dhammo*  
 mental phenomenon *dhammo*  
 mental state *dhammo*  
 merchant *vānijo*, *vesso*  
 merit *puññam*  
 meritorious action *puññam*  
 messenger *dūto*  
 met *abhisala* (p.p. *abhi-sar*)  
 metaphysician *vitmamsin*  
 method *ñāyo*  
 methodically *yoniso* (ind.)  
 mews *vāhanāgāram*  
 middle *majjhima*  
 in the middle *majjhē* (ind.)  
 might *ānubhāvo*  
 mighty *uñāra*  
 milk *payas-*  
 mind *manas-*, *cetas-*, *cittam*, *nāmam*  
 mindful *sata*, *sati* (fem.)  
 mindfulness (*s*) *sati* (fem.), *patissati* (fem.)  
 minister *mahāmatto*  
 minister (privy councillor) *amacco*  
 minor *khudda*  
 very minor *anukhuddaka*  
 minute (infinitesimal) *anu*  
 misconduct *micchā*  
 misery *apāyo*, *upāyāso*, *dukkham*, *anayo*  
 misfortune *anayo*  
 mission *cārikā*

go on a mission *car* (I)  
 mixed *missa*  
 mixed (with) *vokinna* (p.p. *vi-o-kir*)  
 mode (of argument) *vatthu* (neut.)  
 modesty *kiri* (fem.)  
 moment *muhuttam* (or masc.)  
 money *dhanam*  
 monk *bhikkhu* (masc.) (elder : *thero*)  
 month *māso*  
 monument *thūpo*  
 moon *candimā* (masc.), *cando*  
 more *bhiyya*, *bhiyyo* (ind.), *uttari* (ind.)  
 more than (-numeral) *paro*  
 moreover *ca pana* (ind., enclitic), *atha kho* (ind.)  
 morning *pūbanho*  
 morning meal *pātarāso*  
 in the morning *pāto* (ind., in compound before a vowel *pātar*)  
 mortal *macco*  
 most *parama*  
 mostly *yebhuyyena* (ind.)  
 mother *mātar* (fem.)  
 mount *abhi-ruh* (I\*), *ā-ruh* (I\*), *vāha-nam* (animal or vehicle)  
 mouth *mukham*  
 mountain *pabbato*  
 move *sar* (I), *iriy* (I\*) (poetic)  
 move about *iriy* (I\*) (poetic)  
 mown *lūna* (p.p. *lū* (V))  
 much *pahūta*, *bahu*, *bahuka*  
 very much *atīya* (ind.)  
 as much *yāva* (ind.)  
 so much *tāva* (ind.)  
 in as much as *yatra hi nāma* (ind.) (may express wonder, etc.)  
 much less (= "let alone") *kuto pana* (ind.)  
 mud *kaddamo*, *pamsu* (masc.)  
 muddy *āvila* (turbid)  
 mushroom *ahicchatako*  
 (instrumental) music *vāditam*  
 must *arah* (I) (or ipv.)  
 myna *sālikā*  
 n  
 nail *nakho* (finger-)  
 name *nāmam*, *adhipacanam*  
 narrow *samkhittha*  
 natural element *dhammo*  
 natural phenomenon *dhammo*  
 natural principle *dhammo*

in natural order *anulomam* (ind.)  
 nature *bhāvo*, *dhammo*  
 in its true nature, according to nature  
*yathābhūtam* (ind.)  
 near *avidūre* (ind.)  
 nearer *orina*  
 negligence (*p*) *pamādo*  
 negligent (*p*) *pamatta*  
 neither *n' eva*  
 nephew (sister's son) *bhāgineyyo*  
 net-like *jālin*  
 nevertheless *api ca* (ind.)  
 new *ahata*, *nava*  
 night *ratti* (fem.)  
 nine *nava* (num.)  
 nineteen *ekānavisati* (fem.)  
 ninety *navuti* (fem.)  
 " Nirvana " *nibbānam* (from *ni(r)-vā* (I))  
 noble *ariya*  
 noise *saddo*  
 non *a-*  
 through non-attachment *anupādā* (ind.)  
 non-existence *vibhavo*  
 non-harasser *ahetthako*  
 non-injuring *avihinsā*  
 non-sensual *nirāmisā*  
 non-violence *avyāpādo*, *asāhasam*  
 none at all *na kiñ ci* (pronoun)  
 nonsense *palāpo*  
 not *na*, *na pana*, *no ca kho*  
 in normal order *anulomam* (ind.)  
 northern *uttara*  
 nose *nāthu* (fem.), *ghānam* (esp. as sense of smell)  
 not *a-*, *na* (ind.)  
 not (emphatic) *no* (ind.)  
 don't *mā* (ind.)  
 not to speak of *ko pana vādo* (ind.)  
 notes *mālikā* (sing.)  
 nothing *na kiñ ci* (pronoun)  
 nothingness *ākiñcañnam*  
 give notice *apa-lok* (VII)  
 now *etarahi* (ind. = at present), *dāni* (ind., enclitic), *adhunā* (ind. = "just now"), *kira* (ind.), *tām* (ind.), *tāva* (ind.)  
 now ! *tena hi* (ind., admonitory)  
 nun *bhikkhuni*  
 nurse *dhāti*  
 object (cf. " sight ", etc., " purpose ")  
*samkappa* (intention)  
 the true/good objective *sadattho*  
 oblation *hutam*  
 obscurity *andhakāro*  
 observance day *uposatho*  
 observe *sañ-lakkh* (VII), *sacchi-har* (VI), *upa-ni-(j)he* (I), *anu-bhū* (I)  
 observation *sacchikiriyā*  
 observer *pekkhitar* (masc.)  
 observing *anupassin*  
 obstacle *nivaranam*, *antarāyo*  
 obstruct *var* (VII)  
 obtain *labh* (I), (*p*) *pati-labh* (I)  
 occasion *samayo*, *velā*  
 occupy *pari-(g)gah* (V)  
 occur *u(d)-pad* (III), *vid* (III), *sam-vid* (III)  
 occurrence *uppādo*  
 ocean *samuddo*  
 oceanic, ocean going *sāmuddika*  
 odour *gandho*  
 of what sort ? *kidisa* (adj.)  
 off *apa* (prefix), *o* (prefix)  
 offended *aparaddha*  
 offer *upa-nam* (I) caus. (dat. of person and acc. of thing)  
 offer a seat *āsanera ni-mant* (VII)  
 offering *-pāto* (alms), *yittham* (sacrificial, ritual)  
 offspring *apaco*  
 oil *ielam* (sesame)  
 ointment *vilcpanam*  
 old *purāna*, *pubbaka*, *jara* (aged), *ruddha* (aged, senior)  
 grow old *jar* (III)  
 old age *jurā*  
 omen *nimitto*  
 without omission *anantaram* (ind.)  
 on *parā* (prefix)  
 oneself *śayañ* (ind.), *sāmam* (ind.), *attan* (pronoun)  
 one *eka* (prn. num.)  
 one . . . another *añña* . . . *añña* (prn.)  
 once *saki(l)* (eva) (ind.), *sakim* (ind.)  
 once upon a time *bhūta-pubbam* (ind.)  
 only *eva* (ind., enclitic), *va* (ind., enclitic)  
 on to *parā* (prefix)  
 oce *u(d)-(g)ghar* (I)

open *vi-var* (I)  
 open *apāruta* (door, etc.), *abbhokāsa* (air), *pasāta* (frank gaze)  
 opening *bhedanam* (unpacking), *ādi* (masc.) (beginning)  
 open air *abbhokāsa*  
 operating (something) *-vattin*  
 opinion *matam*, *dīṭṭhi* (fem.)  
 opportunity *okāso*, *kālo*  
 opposed *mitu*  
 in the opposite direction, the opposite way *paṭipatham* (ind.)  
 oppression *upapīṭā*  
 or *vā* (ind., enclitic), *udāhu* (ind.)  
 orange *kāsāya*  
 order *āṇa* caus. ("command"), *kappo* (arrangement)  
 in normal or natural order *anulomam* (ind.)  
 in reverse order *patilomam* (ind.)  
 ordered *ānatta* (p.p. *āṇa* caus.)  
 ordainer *sāñjitar* (masc.)  
 organize *kapp* (VII), *sam-vi-dhā* (I)  
 origin *samudayo*, *sambhavo*, *pubbanto*, *abhibbatti* (fem.), *nidānam*, *yoni* (fem.)  
 originated *samuppanna* (p.p. *sam-u(d)-pad* (III))  
 origination *samuppādo*, *samudayo*  
 original *aggāñña*  
 ornament *alañkāra*  
 other side *pārima*  
 other *āñña* (pronoun), *para* (pronoun)  
 the other way *paṭipatham* (ind.)  
 otherwise *āññathā* (ind.)  
 ought *arah* (I)  
 out *ni(r)* (prefix), *(p)pā* (prefix)  
 out of doors *abbhokāsa*  
 outside *bahiddhā* (ind.)  
 over *adhi* (prefix), *ati* (prefix)  
 overheated *abhiṭṭata*  
 overlord *abhibhū* (masc.)  
 overturned *nikkujjita* (p.p. *ni(r)-kujj* (I))  
 own *sa*, *saka*, (~ child, etc. :) *ura*, *orasa*, *attan* (pronoun)  
 ox *yoggam*

## P

package *puto* (of merchandise)  
 pagoda *thūpo*, *cetiyam*  
 pair *yamakam*

palace *pāśādo*, *antepuram*, *vimāno* (of divine beings)  
 palanquin *milātam*  
 parcel *bhaṇḍikā*  
 park *uyyānam*, *ārāmo*  
 parrot *suko*  
 part *paccāgam* (of body), *bhāgo* (share)  
 partridge *jīvamīvako*  
 pass into *sam-(k)ham* (I)  
 pass over *ati-(k)ham* (I), *ati-sar* (I) (ignore)  
 pass away *vi-o-(k)ham* (I)  
 pass away (from a form of existence) *cu* (I)  
 one who has passed away *peto*  
 passing away *cavānam*  
 pass beyond *sam-ati-(k)ham* (I)  
 pass down *o-lar* (I)  
 not passing *anatita*  
 passing beyond *samatikkamo*  
 passion *rāgo*, *kāmo*, *sārāgo*  
 past *atita*  
 pastime (*p)pamādo*  
 pasture *gocaro*  
 paternal *pettika*  
 path *ayānam*  
 pay (*p)pā-kapp (VII) (wages), *vetanam*  
 peace of mind *nirodho*  
 peacemaker *sandhātar* (masc.)  
 peacock *māyūro*  
 peak *kūṭo*  
 peculiarity *ākāro*  
 pedestrian *pattiko*  
 penetrate (*p)pāti-vidh (III) (comprehend)  
 penetrate with *pari-bhū* (I) caus.  
 penetration (*p)pātivedho (comprehension)  
 people *loko*  
 the people *mahājano*, *janatā*  
 perceive *succhi-kar* (VI), *sam-(ñ)ñā* (V)  
 perception *saññā*  
 having perception *saññin-*  
 perch *paṭīṭhā*  
 perfect *paripurna*  
 perfectly *sammā* (ind. : "rightly"), *samattam* (ind. : "completely")  
 perfected *alām* (ind.)  
 perfected one *arahant-* (masc.)  
 perfection *pāripūri* (fem.)***

perfume *gandho*  
 perhaps *api* (ind., with opt.)  
 perhaps ? *kacci* (ind.)  
 perish (*k)hī* (III), *nas* (III)  
 perish utterly *vi-nas* (III)  
 permanent *nicca*  
 perpetuity *amarā*  
 perplexity *vimati* (fem.)  
 persistence (*i)thiti* (fem.)  
 person *puriso*, *manusso*, *puggalo*, *jano*  
 people *jano* (collective singular)  
 personal *attarūpa*, *paccata*  
 pervade *phar* (I)  
 phenomenon *dhammo* (physical or mental, but natural)  
 philosopher (other than a brahman) *samano*  
 physician *vejjo*  
 piece *ālumpām*  
 pig *sūkharo*  
 be piled up *ci* (V) passive (*ciyati*)  
 pillar *esikan*  
 firm as a pillar *esikatthāyin-*  
 piquancy *raso*  
 pit *sobham*  
 place (*k)hānam*, *padeso*, *bhūmi* (fem.)  
 proper place *gocaro*  
 plague *antaṭayo*  
 plant *ruh* (I) caus.  
 plants *blagāmo*  
 play *div* (III) (gamble), *upa-las* (VII) (instrument, etc.), *khīḍā*  
 pleasant to the skin *succhavi*  
 please *ā-rādh* (VII) (acc.), (*k)ham* (I) (dat.), *sam-tapp* (VII) (acc.), *piñ* (I) (only caus.)  
 as you please *yathā te khameyya*  
 pleased *āraddha* (p.p. *ā-rādh* (VII))  
 be pleased *chad* (VII), *tus* (III), *nand* (I)  
 be pleased with (acc.) *abhi-nand* (I)  
 pleasing *manāpa*  
 pleasure *kāmo*, *khamantyan*, *vitti* (fem.), *sukhaličā*  
 according to one's pleasure *yathābhi-rantam* (ind.)  
 take pleasure in *abhi-ram* (I) (elevated) (loc.)  
 taking pleasure in *abhirata* (p.p. *abhi-ram*)  
 pleasant *sammodaniya*  
 plenty *bahuka*  
 plough *naṅgalō*  
 plunder *nillopo*  
 plunge into *o-gāh* (I), *adhi-o-gāh* (I)  
 poet *kavi* (masc.)  
 poetry *kāvyeeyam*  
 point *kūṭo*, *deso* (topic)  
 poison *visam*  
 policy *sañvidhānam*  
 polished *likhita*  
 polite *sārāṇiya*  
 pollen *renu* (masc.)  
 pondered *vicārita* (p.p. of caus. *vi-car* (I))  
 pool *pallalam*  
 lotus pool *pokkharant*, *nalint*  
 poor *adhana*  
 portent *nimitto*  
 porter *dovārikō*  
 position *vathu* (neut.)  
 maintain one's position (thesis) *sam-pāy* (I)  
 possess *pari-(g)gah* (V)  
 possessing *pariggaha*, *bhogin*, *sa-* not possessive *amama*  
 possessiveness *mamattam*  
 possible *labbhā* (ind.) (see Vocab. 27)  
 it is possible, is it possible ? *sakkā* (ind.)  
 pot *kumbho* (clay), *tundikhro* (gourd)  
 potency *tejas-*  
 pour over *ā-sic* (II)  
 pour down (heavy rain, cloudburst) *abhi-(p)pā-vass* (I), *galagalāyati* (denom.-onomat.)  
 poverty *daliddiyam*  
 power *ānubhāvo*, *iddhi* (fem.) (marvellous)  
 powerful *iddha*  
 powerless *avasa*  
 practice *anuyoga*  
 practise (*p)pāti-pad (III), *anu-car* (I), *ā-sev* (I), *vi-ā-yam* (I) (*vāyamati*)  
 practising *anuyoga*  
 praise (*p)pā-saṃs (I), *vanno*  
 prayer *manto*  
 as a precaution *paṭigacca' eva* (ind.)  
 precept *sikkhāpadam*  
 precious thing *ratanam*  
 pre-eminence *agguiā*  
 preferring *sāpekha*  
 pregnant *gabbhin-*  
 preparation *paññāpanam***

prepare (*p*)*pa-(ñ)ñap* (VII), (*p*)*patiyat* (only caus. : *patiyādāpeti*) in the presence of *sāmukhā* (ind., gen.) at present *etarahi* (ind.) present *pābhātāmī* (gratuity), *paccuppanna* (time) presented with *samappita*, (p.p. *samapp* (VII)) prevalence *vepulam* prevent *var* (VII), *ni-sidh* (I) caus. prevention *nisedho* pride *māno*, *uddhaccam*, *uddhaccakukkuccam* priest *brāhmaṇo* young priest *mānavo* high priest *purohito* priestess *brāhmaṇī* (woman of the hereditary priest class) prime minister *purohito* primeval *aggañña* prince *kumāro*, *rājaputto* princess *kumārī* (girl of the military-aristocratic class) principle (natural) *dhammo* in privacy *rahogata* probable *pātiñākha* proceed *car* (I), *vatt* (I), (*p*)*pa-vatt* (I) process *samkhāro* (see Vocab. 26) proclaim *abhi-vad* (I) proclaimer *pavattar* (masc.) produce *ni(r)-vatt* (VII), *su* (I), *ā-pad* (III) be produced *abhi-ni(r)-vatt* (I), *samjan* (III) produced from *jāti* producer *jananī* (poetic) production *abhinibbatti* (fem.), *ur-pādo*, *sambhavo* profession *sippam* proficient *abhiyogin* profound *gambhīra* prognosticator *nemitto* prohibit *ni-sidh* (I) caus. prohibition *nisedho* promulgate *u(d)-ā-har* (I) propaganda *upalāpanam* proper *patirūpa*, *kalla* (sound), *yathābiucca* (real) proper time *kālo* property *bhogo*, *sāpateyyam*, *bhoggam* proprietary rights *bhoggam*

prosperity *atho* leading to prosperity *aparihāniya* prosperous *phita* protect *abhi-pāl* (VII), *pari-har* (I) (watch over) protected *gutta* (p.p. *gup*) protection *gutti* (fem.), *saranam* provide with *samañgi-bhū* (I) punishment *dando* pupil *sāvako* pure *visuddha*, *anelaka* become pure *pari-sudh* (III), *sudh* (III) purgatory *nirayo* purification *visuddhi* (fem.) become purified *vi-sudh* (III) purity *pārisuddhi* (fem.), *soceyyam* purpose *attho* the true/good purpose *sadattho* pursue *sev* (I) (indulge in) put on top of *ā-ruh* (I) caus. put down *o-dhā* (I), *ni-(k)kip* (I\*), *ni-pat* (I) caus. put in order *kapp* (VII) put out (to sea) *adhi-o-gāh* (I) put into (*p*)*pa-(k)kip* (I\*) putting on top of *accādhāya* (ger. *ati-ā-dhā*)

## q

quadruped *catuppado* quadruple *catugguna* quake *kamp* (I) quality *gunam* (sometimes masc.), *dhammo* special (peculiar) quality *lakkhaṇam* quarrel *viggaho* quartet *catutthabhāgo*, *catuttha* queen *devī* question *pañño* quickly *kippanam* quiver *phand* (I), *kalāpo* end quote *ti* (ind.), (emphasizing one word or expression :) *tv eva* (ind.)

## r

radiance *obhāso*, *pabhā* radiant *angirasa* (fem. -i) raft *kullo* rain *vassam* rain down on *abhi-(p)pa-vass* (I) rain heavily (*p*)*pa-vass* (I) rain on *abhi-vass* (I)

rainy season *vassam* (plur.) rainy (for the rainy season) *vassika* (adj.) raise *u(d)-har* (I) ramparts *pākāro* range *gocaro* rare *dullabha* rather *atha kho* (ind.) razor *khuram* reach *phus* (I\*), *ap(p)* (VI) reacting (*p*)*patigno* reaction (*p*)*patigho* ready *nittihitu* real *yathābhucca* really *kira* (ind.) as it really is *yathābhūtam* (ind.) realm *vijitam* reaped *lūna* (p.p. *lū* (V)) reaping *apadānam* rear *pus* (VII) rearer *posako* ask for reasons *sam-an-u-(g)gah* (V) caus. reasoned *vitakkita* (p.p. *ti-takkh*) reasoning *vitakko* reassurance *assāso* rebel *kanṭakam* rebirth *punabbhavo* leading to rebirth *pōnobhavika* reborn *paccājāta* (p.p. (*p*)*pati-ā-jan* (III)) be reborn *upa-pad* (III) rebut *ni(r)-veth* (VII) make receive (*p*)*pati-(g)gah* (V) caus. received (doctrine) *āgata* receiver *patiggahetar* (masc.) recipient *patiggahetar* (masc.) recite after *anu-vac* (I) caus. recitation *pavuttam* reciter *sāvetar* (masc.) recluse *muni* (masc.) (poetic) recollect *anu-(s)sar* (I) recollectedness *patissati* (fem.) red *lohitā* reference *padeso* with reference to *ārabha* (ger. *ā-rabh* (I)) with reference to this *tayidam* (ind.) referring to *uddesika* reflect (*p*)*pati-sam-cikkh* (?) reflection *purivitakko* refuge *saranam* refute *ni-(g)gah* (V), *sam-anu-bhās* (I) region *padeso*, *disā* regret *vippatisāro* be consumed with regret *pa-(j)jhe* (I) rejected *patinissattha* (p.p. (*p*)*pati-ni(r)-(s)saj*?) rejecting *patinissago* rejoice *mud* (I), *nand* (I) relate *kath* (VII) relative *ñāti* (masc.) blood relation *salohito* release *vimutti* (fem.) reliques *sarīram* (plur.) religious tax *bali* (masc.) remain (*ñ*hā) (I) (stay), *sis* (VII) (be left over), *ava-sis* (III) (be left over), *ava-(t)thā* (I) remaining (*ñ*hāyin-, *avasiñtha* without remainder *avasesako* one who remains *avasesako* remember *dhar* (VII), (*s)sar* (I) remembering *-dharo* remorse *vighāto* removed *ontita*, *vita-* removing *apanūdanam* (poetic) renounce (*p*)*pa-hā* (I) renounced *patinissattha* (p.p. (*p*)*pati-ni(r)-(s)saj*?) renouncing *patinissago* renunciation *nekkhamman* repelling *patibhāo* report *ā-(k)hā* (I) (esp. tradition) *saddo* (rumour) reporter *akkhilātar* (masc.) reproof *garāhā* repulse *patibhāo* repulsion (*p*)*patigho* reputable *yasassin* reputation *yasas-* request *yāc* (I) rescind *pari-hā* (I) caus. residence *āvasathā* resistance (*p*)*patigho* resolve on *adhi-(t)thā* (I) resort to *bhāj* (I) resounding with *abhiruda* resources *upakaranam* respect *mān* (VII), *ñāravo* give respect to *garu-sar* (VI) pay respect *vand* (I) respected *yasassin* resting place *senāsanam*, *patiñthā*

rest house *āvasathāgāram*  
 restless *lola*  
 restrained *saññata*, *danta* (p.p. *dam*)  
 restraint *samvāro*, *damo*  
 restricted *paritta*  
 result *vi-pāko*  
 have a result *vi-pac* (III)  
 as a result of *āgamma* (acc., ger. *ā-gam*)  
 retain *anu-rakkh* (I)  
 retire *o-sakk* (I)  
 retired *patisallīna* (sometimes spelt *pāti-*)  
 retirement *patisallānam* (sometimes spelt *pāti-*)  
 return (*p*)*pāti-ā-gam* (I), (*p*)*pāti-ā-ni(r)-yā* (I)  
 having returned *āgantvā* (ger.)  
 revere *mān* (VII)  
 reverence *padakkhinā*  
 in reverse order *pātilomam* (ind.)  
 review *sam-(d)dis* caus.  
 revolve (*p*)*pa-vatt* (I)  
 rice *sāli* (fem.), *odano* (boiled) (the fine red powder between the grain and husk of rice: *kano*)  
 rice grain *tanḍulam*

rich *addha*  
 ridge *kūto*  
 right (hand) *dakkhina*  
 right (cf. just, true)  
 rightly *sammā* (ind.)  
 ripe, ripened *pakha*, *pāka*, *paripakka*  
 ripen *vi-pac* (III)  
 ripening *paripāko*, *pākima*  
 rise (*p*)*pāti-(u)d-(t)hā* (I) (*paccuttheti*)  
 rise up *u(d)-(t)hā* (I)  
 rising *utthānam*  
 rite *yaiñō* (sacrifice)  
 river *nadi*  
 road *addhan-*, *patho*, *pantho*, *maggio*, *vāṭumāṇ*  
 roadworthy *addhaniya*  
 roar *nādo*  
 robbery *dūhano*  
 robe *cūvaraṇ*  
 roll *vatt* (I) (intrans.)  
 rolling *vattam*  
 root bracket *gopānasī*  
 root *āvasatho*  
 root *mālam*  
 ope *raju* (fem.)  
 ough *khara*, *pharusa*

roughness *kharattam*  
 round *pari* (prefix)  
 all round *samanṭā* (ind.)  
 royal court *rūjakulam*  
 royal endowment *rājadāyo*  
 royal stake (marking the royal threshold) *indahtllo*  
 rubbish heap *saṅkārakūṭo*  
 ruin *vinipāto*  
 rule *sās* (I), *kappo*  
 moral rule *sikkhāpadam*  
 rule over *abhi-bhū* (I)  
 rumour *saddo*  
 rush (plant) *muñjam*

## S

sabbath *uposatho*  
 sacrifice (ritual) *yaj* (I), *yañño* (rite), *yittham* (offering)  
 sacrificer *yājetar* (masc.)  
 safe *khema*  
 safely *sotthi* (ind., dat.), *sotthīna* (ind.)  
 safety *rakkhā*, *sotthī* (ind., dat.)  
 sage *isi* (masc.)  
 for the sake of *atthaya* (ind.)  
 salute *vand* (I)  
 same: that/the... (is) the same thing as that/the... *ta(d)... ta(d)...*  
 satisfy *ā-rādh* (VII) (acc.), *sam-tapp* (VII) (acc.)  
 be satisfied *sam-tus* (only p.p.)  
 say *vad* (I), *bhās* (I), *vac* (I) (aorist), *bhan* (I), *ah* (only perfect), *u(d)-ā-har* (I)  
 saying *vacanam*, *bhāśitam*  
 say after *anu-bhās* (I)  
 I say! *bhane* (ind., enclitic: arrogant or lordly), *vata* (ind., enclitic: polite, mild expletive)  
 they say (it is said that) *kira* (ind., enclitic)  
 scatter *kir* (I\*)  
 scent *gandho*  
 science *vijjā*  
 scold *ā-(k)kus* (I)  
 scope *avacaro*  
 scrape off *o-lup* (II) caus.  
 sea *samuddo*  
 put out to sea *adhi-o-gāh* (I)  
 search *pariyeṭhi* (fem.)

search for gives (I), *pari-is(a)* (I) (*pariyēs-*)  
 search out *vi-ci* (V)  
 season *utu* (neut.) (the gender fluctuates)  
 seat *āsanam* (raised), *nīsanam* (groundsheet, etc.)  
 offer a seat *āsanena ni-mant* (VII)  
 secluded *patisallīna* (sometimes spelt *pāti-*), *vūpakkatha*  
 seclusion *patisallānam* (sometimes spelt *pāti-*), *viveko*  
 second *dutiya*  
 secure *khema*  
 see pass (I), (*d)dis* (I) (present system from pass, rest from (*d)dis*)  
 seed *bitja*  
 seeing *dassanam*, *dakhin* (fem. *-int*), *dīthīn*, *-dasa*, *dassāvin* (who would see)  
 be seen *sam-(d)dis* passive  
 seek *pari-is(a)* (I) (*pariyēs-*)  
 seeking *pariyeṭhi* (fem.), *anuesin* (adj.)  
 seem (*k)khā* (III)  
 seer *isi* (masc.)  
 seize (*g)gah* (V), *ā-(g)gah* (V)  
 seizing (*g)gāho*  
 self *attan* (masc. and pronoun: Lesson 22), *sayam* (ind.), *sāmam* (ind.)  
 self-control *samyamo*  
 selfishness *mamattam*  
 self possessed *sata*, *satimant*  
 self possession (*s)sati* (fem.)  
 self-respect *hiri* (fem.)  
 semi-desert *kantāro*  
 send (*p)ba-hi* (V), *pes* (VII) (most) senior *jettha*  
 sensation *vedanā*, *vedayitam*, *photihabbam*  
 sensual *sāmisa*  
 sentence *vyañjanam*  
 sentient *saññin-*  
 sentient body *nāmarūpam*  
 separated *vivitta* (p.p. *vi-vic* (VII))  
 separate from *vi-o-chid* (III)  
 having become separated from *vivicca* (ger. *vi-vic* (VII))  
 separation *viveko*  
 serenity *sampasādanam*  
 serve *upa-(t)hā* (I), *upa-nam* (I) on all sides *samanṭā* (ind.)

caus. (dat. of person and acc. of thing), *pari-vis* (I\*) (with food)  
 service *porisam*  
 serving *upatthānam*  
 set going (*p)pa-vatt* (I)  
 setting going -*vattin*  
 set out (*p)pa-yā* (I)  
 set up (*p)pati(> pati)-(t)hā* (I), (*p)paccupatthita* (p.p. (*p)pāti-upa-* (*t)hā))  
 set upright *u(d)-kujj* (I)  
 setting *atthagamo*  
 seven *satta* (num.)  
 seventeen *sattarasa* (num.)  
 seventh *sattama*  
 seventy *sattati* (fem.)  
 sexual *methuna*  
 shade *pacchāyā*  
 shake *sam-dīhu* (V)  
 shallow *uttānaka*  
 shame *ottappam*  
 shamed-faced *mañku*  
 shapeliness *lakkhanam*  
 sharp *tinha*  
 share *sam-vi-bhaj* (I), *bhāgo*  
 shave off *o-har* (I) caus.  
 shaven *munda*  
 shaven-headed *mundaka*, *bhandu*  
 she *ta(d)* (sā), *eta(d)*, *idam-* (ayam), *amu-* (asu), *bhoti* (honorič)  
 shelter *āvaraṇam*  
 shine *subh* (I), *upa-subh* (I)  
 ship *nāvā*  
 shoot *vi-o-bhid* (II)  
 shooter *vedhin-*  
 shore *tīram*  
 shore sighting *tiradassi*  
 short *rassa*  
 in short *samkhittena* (ind.)  
 shortly *rassam*  
 show (*d)dis* (I) caus., (*p)pa-kās* (I) caus., *ā-ruh* (I) caus.  
 show up *ā-ruh* (I) caus.  
 shower in (usher) *pavesetar* (masc.)  
 shower over (sprinkle) *ā-sic* (II)  
 shrine *cetiyanam*  
 sickness *ātānko*, *uddeko* (vomiting)  
 side *passo*, *antō* (extreme)  
 on one side *ekuto* (ind.)  
 on either side *ekato* (ind.)  
 on its side *passena* (ind.)  
 on all sides *samanṭā* (ind.)*

sidelong *visāci*  
 siesta bed *divāseyyā*  
 sight *rūpan* (object), *cakkhu* (neut.)  
     (sense)  
 sign *nimitto*  
 silent, silently *tunhi* (ind.)  
 silver *sajjhī* (neut.), *rajatam*  
 simile *upamā*  
 simple *uttānaka*  
 simultaneously *apubbam acarimā*  
     (ind.)  
 since *agge* (ind.: time), *yato* (ind.: cause), *yam* (ind.), *yasmā* (ind.: cause)  
 since then *tad agge* (ind.)  
 sing after *anu-ge* (I)  
 singing *gitam*  
 single *ekaka* (adj.)  
 singleness *ehodibhāvo*  
 sir! (polite address to a monk) *bhante* (ind.)  
 sir! (polite address by Buddhist monks to the Buddha) *bhadante* (ind.)  
 sir! (not very respectful, may express surprise) *ambho* (ind.)  
 (dear) sir! (polite and affectionate address between gods, or by gods to men) *mārisa* (pl. *mārisā*) (voc.)  
 sir! (polite address between equals), *oho* (voc. of *öhavant*—used also to a senior person), *ävuso* (ind.) (used also to a junior person)  
 sir (honorific pronoun) *bhavant*  
 sit down *ni-sid* (I)  
 sitting cross-legged *pallañko*  
 site of a village *gāmapadam*  
 building site *vaiihu* (neut.)  
 six *cha(l)* (num.)  
 the six spheres *salāyatanam* (of the senses: 5 senses + the mind)  
 sixth *chaltha*  
 sixteen *solasā* (num.)  
 sixty *sañhi* (fem.)  
 size *pamānam*  
 skilful *dakha*  
 skilful in *padakkhiṇa* (loc.)  
 skin *taco*, *chavi* (fem.)  
 skin (film) *santānakam*  
 sky *antalikkham*, *äkāso* (space), *divo* (poetic)

siander *abhi-ā-cikkh* (I), *pari-bhās* (I),  
     *paribhāsā*  
 slave *dāso*  
 slavery *dāsavyam*  
 slave girl *dāst*  
 slave woman *dāsti*  
 slay *ati-pat* caus.  
 slaying *ati-pāto*  
 slow *manda*  
 small *paritta*, *khudda*  
 smear *makkh* (VII), *lip* (II)  
 smell *ghānam* (sense of)  
 smith *kammiāro*  
 snake *ahi* (masc.), *sirimsapo*  
 snap *poth* (VII) (fingers)  
 so *evam* (ind.), *tam* (ind.), *tad* (ind.)  
 if so *atha* (ind.)  
 so far *ettāvalā* (ind.)  
 soft *vaggu* (usually of beautiful sounds)  
 soldier *antikatho*  
 solid matter *kabalinhāro*  
 some *eka* (pl. pronoun)  
 someone *ekacca* (pronoun)  
 some thing(s) *ekacca* (pronoun)  
 son *putto*  
 my son! *tāta* (ind., affectionate address)  
 soon *na cirass' eva* (ind.)  
 soothsayer *nemitto*  
 sorrow *suc* (I), *soko*  
 sort *-upā*  
 this sort of *tādisa* (adj.), *etādisa* (adj.)  
 of such sort *sadisa* (adj.)  
 of what sort? *kidisa* (adj.)  
 soul *attan* (masc.), *jivo*  
 sound (audible) *upa-las* (VII), *saddo*,  
     (*saro*)  
 sound (proper) *kalla*  
 source *nidānam*, *yoni* (fem.)  
 southern *dakkhina*  
 sow (*p*)*pa-vap* (I)  
 space *äkāso*  
 sparkling *accha*  
 speak *bhās* (I), *vad* (I), *u(d)-ä-har* (I)  
 not to speak of *ko pana vādo* (ind.)  
 speak with exaltation, with joy  
     udāneti (denom. of *udānam*)  
 speaker *bhāsitar* (masc.), *vattar* (masc.)  
 caused to speak *vācetar* (masc.)  
 speak to *sam-u(d)-ä-car* (I)  
 speaking *vādin-*

speech *bhāsitam* (saying), *vacanam*  
     (saying, words), *vācā* (language, action), *vaci* (language, action: used in compounds)  
 spent (time) *vuttha* (p.p. *vas* (I))  
 sphere *āyatanam*  
 spirit *devatā* (male as well as female)  
 unhappy spirit *vinipātiko* (reborn in purgatory, or as an animal, ghost or demon)  
 spiritual *manomaya* ("consisting of mind")  
 splendid *rucira*  
 splendid! *dittihā* (ind.)  
 splendour *avabhāso*  
 split *bhid* (II) (trans.), (*p*)*phal* (I) (intrans.)  
 splitting up *bhedo*  
 spontaneous *adhicca*  
 spread *sam-(t)har* (I)  
 spread out (*p*)*pa-(t)har* (I), *sam-tan* (VI)  
 sprinkle *abhi-u(d)-kir* (I\*), *sic* (II)  
 square *siṅghātako*  
 squat down *pari* (> *pali*)-*kujj* (I)  
 stable *vāhanāgāram*  
 stake *khilo* (boundary)  
 stamen *kīñjakkhām*  
 stand (*t*)*hā* (I)  
 stand up *u(d)-(t)hā* (I)  
 stand fast *gādh* (I)  
 one of long standing *rattañū* (masc.)  
 star *tārakā*  
 staring *visata* (adj., from p.p. *vi-sur*)  
 start (*p*)*pa-vall* (I)  
 state *bhāvo* (nature)  
 mental state *dhammo*  
 statement *vādo*  
 state of being a wanderer/ascetic/  
     philosopher *sāmaññam*  
 station (*t*)*thili* (fem.)  
 station oneself (*p*)*pati*(> *pati*)-  
     (*t*)*hā* (I)  
 status *bhāvo*  
 stay (*t*)*hā* (I)  
 staying (*t*)*hāyin-*  
 sterile *uñjha*  
 steward *khattar-* (nom. sing. *khattā*, acc. *khattam*, voc. *khatte*)  
 stick *dando*  
 to a still greater extent/degree  
     **bhiyyoso mattāya** (= abl., ind.)  
 sufficient *alañ* (ind.)

uffused with *sahagata*  
 uit (*k*)*kham* (I)  
 ummary *uddeso*  
 ummarized description *uddeso*  
 ummer *ghammo* (noun), *gimhika* (adj.)  
 un *suriyo*  
 unshade *chatta*(*ka*)*m*  
 uperior *mahesakhha*  
 upple *mu*  
 upleness *mudutā*  
 uply with *samañgl-bhū* (I)  
 uplies *bhandam*  
 upose (usual equivalent is simply use of the optative tense; for " suppose I were to . . ." there is *yan nūna* + opt.) I suppose : *maññe* (ind.)  
 upposing ? *yan nūna* (ind.)  
 upress *sam-u(d)-han* (I)  
 premacy *ādhipateyyam*, *aggatā*  
 supreme *anutara*  
 supreme aggo  
 rely *eva* (ind., enclitic), *va* (ind., enclitic), *vata* (ind.), *ve* (ind., poetic), *have* (ind., poetic)  
 rpassing *atikkanta*  
 rprising *acchariya* (cf. also *labbhā* (ind.), Vocab. 27)  
 arrounded by *samparikinna* (p.p. *sam-pari-kir*)  
 rrivvor *avasesako*  
 vallow *gil* (I\*)  
 vallow back (*p*)*pa*-*ti*-*a*-*vam* (I)  
 veating *sedaka*  
 veet *madhu* (adj.), *sāta*  
 vord *sattham*  
 mpathy *muditā* (with happiness; otherwise see " compassion ")  
 nopsis *uddeso*  
 thesized *samkhata* (p.p. *sam-kar*)  
 stematic *ānupubba* (fem. -i)

t

ke *ā-dā* (I) or (III), *har* (I), (*g*)*gah* (V)  
 king *ādānam*  
 ke away *ni(r)-har* (I) (*niharati*)  
 ke out *ni(r)-har* (I) (*niharati*)  
 ke up *u(d)-sa* (I) (undertake), *sam-anu-yuj* (II) (cross-question)  
 lk *kathā*, *sallāpo*

tamed *danta* (p.p. *dam*)  
 taming *damo*  
 tangled *ākula*  
 taste *sā* (III), *raso* (object), *jivhā* (sense)  
 tasting *assādo*  
 tax (religious) *bali* (masc.)  
 teach *dis* (VII)  
 teacher *ācariyo*, *sathar* (masc.)  
 teacher's teacher *pācariyo*  
 tell *kath* (VII), *ā-(k)khā* (I), (*p*)*pa*-*ā-vad* (I)  
 ten *dasa* (num.)  
 tend *pari-car* (I)  
 tendency *netti* (fem.)  
 tender *maddava*  
 territory *khettam*, *gocaro*  
 terror (*p*)*pa*-*ibhayam*, *uttāso*  
 than (expressed by the abl.)  
 than this *ito* (ind.)  
 that *ta(d)* (anaphoric), *eta(d)* (deictic), *idam* (deictic), *amu-* (deictic and more remote), *na*, *iti* (ind.), *yam* (ind.)  
 that is (i.e.) *yad idam* (ind.)  
 the (usually no equivalent: see Lesson 5) *ta(d)*  
 theft *theyyam*  
 then *tadā* (ind.), *aiha* (ind.), *atha kho* (ind.), *tato* (ind.), *carahi* (ind.), *tam* (ind.), *tad* (ind.)  
 thence *tato* (ind.), *atha* (ind.)  
 theory *ditthi* (fem.)  
 theorizing *anuditthi*  
 there *tathā* (ind.), *tatra* (ind.), *amutra* (ind., more remote)  
 therefore *tena* (ind.), *tasma* (ind.), *carahi* (ind.)  
 thief *dassu* (masc.)  
 thigh *ūru* (fem.)  
 thing *vatti* (neut.)  
 good thing *dhammo*  
 think gen. + *evam hū* (I) followed by direct speech, *man* (III)  
 I think *maññe* (ind.)  
 think about *upa-ni(-j)jhe* (I)  
 third *tatiya*  
 " thirst " (fig.) *tanhā*  
 be thirsty *pā* desid.  
 thirsty *pi-pāsita*, *pi-pāsin*  
 thirteen *telasa* (num.)  
 thirty (*t*)*timsa* (neut.)

this *idam*, *eta(d)*, *iti* (ind.)  
 this side *orina*  
 thither *pārami* (ind.)  
 " horn " (i.e., subversive element) *kanṭakanam*  
 thoroughly *sabbena sabbam* (ind.)  
 thou *tu* (*ta(d)*-)  
 thought *cittam*  
 thousand *sahassam*  
 thrad *suttam*  
 threat *garahā*  
 threatening *paritajjanā*  
 three *ti-* (nom. masc. *tayo*, neut. *ti* *pi*, fem. *tisso*)  
 threefold *tividha*  
 three days *tham*  
 thrice *tikkhattum* (ind.)  
 thrive *pabb* (I)  
 throb *phand* (I)  
 through (may be expressed by the ins.) *tiro-* (prefix), *accayena* (ind., time passed = gen.)  
 throw (*k*)*kip* (I\*)  
 throw away *chadd* (VII)  
 thrown away *catta* (p.p. *caj*)  
 throw down *ni-(k)kip* (I\*)  
 thus *evam* (ind.), *tathā* (ind.), *ittham* (ind.), *iti* (ind.)  
 thus-gone *tathāgato* (title of the Buddha)  
 tie *gath* (II)  
 tie back *apa-nah* (II)  
 tie up *san-nah* (II)  
 tied *galhita* (p.p. *gath* (II))  
 time *kālo* (opportunity, proper time), *samayo* (any time, occasion, time of an event, accidental time), *addhan-* (extent of time, period), *velā* (occasion)  
 timeless *akalika*  
 at any time *kadā ci* (ind.)  
 at some time *kadā ci* (ind.), *karaha ci* (ind.)  
 each time it came *āgatāgam* (ind.)  
 tip *aggio*  
 tire *kilam* (I)  
 tiring *kilamatho*  
 tithe *balī* (masc.)  
 to *ā* (prefix)  
 toadstool *ahicchatthako*  
 today *ajja* (ind.)  
 for today *ajjatanāya* (ind.)

toe *ānguli* (fem.)  
 toenail *nakho*  
 together *ekato* (ind.), *sam* (prefix)  
 toleration *khanti*  
 for tomorrow *svātanāya* (ind.)  
 tongue *jivhā* (incl. as sense of taste)  
 too (" also ") *pi* (ind., enclitic)  
 too much *atibāhām* (ind.)  
 top *aggo*  
 on top of *upari* (ind., precedes the word it relates to, which is usually in the loc.)  
 torment *pac* (I), *upa-dah* (I)  
 torture *pac* (I)  
 touch *phus* (I\*), *phasso* (for sense of touch, *kāyo* is used)  
 touchable *phothabam* (object)  
 towards *yena* (ind. with nom. and *tena*), *abhi* (prefix), *upa* (prefix), (*p*)*pati* (prefix)  
 town *nigamo*  
 town dweller *negamo*  
 trade *vanippattho* (commerce), *sippam* (craft)  
 tradition *āgamo*  
 train *sikkh* (I)  
 trainable *damma*  
 training *sikkhā*, *sikkhāpadam*  
 transcend *sam-ati-(k)am* (!)  
 transcending *samākhāmo*  
 transmigrate *upa-pād* (III), *sam-sar* (I) (circulate indefinitely), *sam-dhāv* (I) (pass on)  
 transmigrating *opapātika*  
 transmigration *samsāro*  
 travel *cārikā*  
 treasurer *ganako*  
 treasury *koso*  
 treat with *pari-bhū* caus.  
 tree *rukko*  
 tremble (*p*)*pa*-*vedh* (I), *kamp* (I)  
 tribe *kulo*  
 by tribe *-kulina* (adj.)  
 trick *māyā*  
 trickle (*p*)*pa*-(*g*)*ghar* (I)  
 triple *tividha*  
 trouble *vi-han* (I), *upapiṭṭā*, *viheśā*  
 troublesome *garu*  
 true *sacca*, *sai*-, *tathā* (ind.)  
 it is true that, is it true that? *saccam* (ind.)  
 truly *ha* (ind.), *har* (ind.), (poetic)

trust *saddhā*  
 trusting *saddha, pasanna*  
 truth *sacca*  
 speaking the truth, truthfulness *sacca-vajjam*  
 try *u(d)-sah* (I)  
 turbid *āvila*  
 turn *vatt* (I), *añch* (I) (on a lathe)  
 turn back (*p*)*paṭi-vatt* (I) (intransitive, transitive = caus.), caus. of *ni-vatt* (I) (transitive)  
 turn back again *paṭi-u(d)-ā-vatt* (I)  
 turner *bhamakāro*  
 twelve *dvādasa* (num.)  
 twenty *vīsatī* (fem.)  
 twice *dvikkhattum* (ind.), *dvidhā* (in two) (ind.)  
 wist *veṭh* (VII)  
 wo *dvi* (num. : nom. *dve*)  
 n. two *dvidhā* (ind.)  
 wo days *dviham*  
 wofold *dvidhā* (ind.)

## u

gly *dubbanna*  
*n-a-*  
 nable *abhabba*  
 unanimous *samagga*  
 nattached *anissita*  
 e uncertain *vi-kil* desid.  
 ncertainty *vicikicchā*  
 nconquered *anabhibhūta* (p.p. *abhi-bhū* (I))  
 ncultivated *akattha*  
 ndergo *ni-gam* (I)

nderstand *adhi-gam* (I), (*p*)*pa-(ñ)ñā* (V), *anu-budh* (III)  
 nderstanding *paññā, pajñanā, anubodho*

ndertake (*p*)*pa-yuj* (VII), *u(d)-sah* (I)  
 ndertaking *kammanto, samārambho*  
 ndetermined *avyākata* (neg. p.p. *vi-ā-kar*)

neasiness *nibbusitallā*  
 nexplained *avyākata* (neg. p.p. *vi-ā-kar*)  
 unhappy *dukkhin-*  
 unhappy *dukkheti* (denom.)  
 unhappiness *dukkham*  
 ion *samyojanam, samphasso, sahav-yatā* (with gen.)  
 uted *samagga*

unity *ekatam*  
 universe *loko*  
 universally *aññadatthu* (ind.)  
 unlimited *apariyanta*  
 unlucky die *kali* (masc.)  
 unmethodically *ayoniso* (ind.)  
 unobtained *appatta*  
 unploughed *akattha*  
 unravel *ni(r)-veṭh* (VII)  
 unscientifically *ayoniso* (ind.)  
 unselfish *amama*  
 unselfishness *sabbalatā*  
 unsettlement *nibbusitallā*  
 unsound *akalla*  
 unsurpassed *aruttara*  
 untie *apa-nah* (II)  
 until *yāva* (ind.)  
 untruth *vitatham*  
 up *uddham* (ind.), *u(d)* (prefix)  
 uplifting *uddhaggika*  
 set upright *u(d)-kujj* (I)  
 up to *sama* (adj.), *yāva* (ind., abl.), *upa* (prefix)  
 urine *multtam*  
 what's the use of ? *kim . . . karissati* (of = nom.)  
 use up *pari-ā-dā* (III)  
 very useful *bahukāra*  
 usher *paveselar* (masc.)  
 usual *yathākata*  
 exalted or joyful utterance *udīnam*

## v

vain *vikkhitta*  
 valour *parakkamo*  
 value *sāvo*  
 vanity *uddhaccam, kukkanccam, udhaccakukkuccam, okāro*  
 various *puthu*  
 variously *nānā* (ind.)  
 vase *bhīnharo*  
 the vegetable kingdom *bijagāmo*  
 veneration *padakkhinā*  
 verifiable *ehipassika*  
 very (cf. "excessive") (an adjective may be repeated, so may an "adverbial accusative"; see Lesson 21) *ativiya* (ind.), *su-* (prefix to adjectives, poetic), *ati-* (prefix to adjectives, poetic), (*vi-* and (*p*)*pa-* occasionally may be translated "very")

very much *ativiya* (ind.)  
 victory *jayo*  
 vigour *thāmo*  
 vile *duṭṭha, asuci*  
 village *gāmo*  
 violence *vyāpādo* [non ~ see s.v.]  
 violent *vyāpajjha, vyāpanna, pabālha, bālha*  
 virtue *stlam*  
 virtuous *silavant*  
 visible *sandīlhika, dīthika*  
 be visible to (*p*)*pa-(ñ)khā* (III) (dat.)  
 visited *abhisāta* (p.p. *abhi-sar*)  
 visualize as *upa-sam-har* (I) (2 accs.)  
 voice (*s*)*saro*  
 vomited *vanta* (p.p. *vam*)  
 vomiting *uddēko*  
 vow (*v*)*vatam*  
 vulgar *gamma*

w

wages *vetanam*  
 wait *ā-gam* (I) caus.  
 walk (*k*)*ham* (I)  
 walk about (*k*)*ham* (I) intensive  
 walk along *anu-(ñ)ham* (I)  
 walk up and down (*k*)*ham* (I) intensive  
 wall *bhitti* (fem.)  
 wander *ā-hind* (I)  
 wanderer *paribbājako, samano*  
 as much as one wants *yāvadatham* (ind.)  
 wanton *lola*  
 war *yuddham*  
 warrior (member of the military-aristocratic class) *khattiyo*  
 wash (*p*)*pa-(ñ)khal* (VII)  
 waste (*k*)*khi* (III)  
 watch (*p*)*pa-ikkh* (I), *yāmo* (of the night)  
 watch over *pari-har* (I)  
 watcher *pekkhitar* (masc.)  
 water *udakam, pāntiyam* (drinking water), *āpas-* (as "element"), *vāri* (neut.)  
 having water *odaka* (fem. *-ikā*)  
 water-jar *udakamari* (masc.)  
 ceremonial water vessel *bhīnkarō*  
 consist entirely of water *ekodaki-bhū* (I)  
 wavy *vellita*

whether *yadi* (ind.)  
 whilst *antarā* (ind.)  
 who *ya(d)* (pronoun)  
 who ? *kim* (pronoun)  
 which *ya(d)* (pronoun)  
 which ? *kim* (pronoun), *katama* (pronoun)  
 which one ? *katama* (pronoun)  
 which way *yena* (ind., nom.)  
 white *sukka, odāta*  
 white water-lily *kumudam*  
 whole *kevala, sabbāvanta*  
 why ? *kasnā* (ind.), *kim* (ind.),  
*katham* (ind.)  
 wielding power *vasavattin-*  
 wife *dārō* (sometimes -ā)  
 wild animal *vālo*  
 wilderness *kantāro*  
 will *chandas*.  
 I won't *alam* (ind.; dat.)  
 win *ji* (V), *ji* (I)  
 wind *vāto*  
 old winnowing basket *kattarasuppo*  
 winter *hemantika* (adj.)  
 wisdom *paññā*

wise *pandita, nipaka, medhāvin*  
 wise man *pandito*

wish *ā-kañk* (I), *is(u)* (I)  
 as far as one wishes *yāvaticchakam* (ind.)  
 best wishes ! *bhavaṇi* (ind. with *atthu* and acc. of person)  
 wherever one wishes *yathicchakam* (ind.)  
 whatever one wishes *yadicchakam* (ind.)  
 wishful *atthika*  
 wishing for *sāpekha, jigimsaṇina* (poetic)  
 to wit *yad idam* (ind.), *seyyathidam* (ind.)  
 with *saddhim* (ind., ins.), sa-  
 withdraw *apa-(h)kam* (I)  
 withdrawn *vipakañha* (secluded),  
*ontha* (removed)  
 within *antarā* (ind.), *antara* (prefix)  
 without *vina* (ind., precedes ins.),  
*a-* (prefix), *ni(r)-* (prefix), *vi-* (prefix),  
*apagata-* (prefix), *vigata-* (prefix),  
*vita-* (prefix), *vipanna* (adj.)

woman *ittī*  
 womb *yoni* (fem.), *kucchi* (masc.)  
 wonderful *abbhuta*  
 it's wonderful *diṭṭhā* (ind.)  
 a wood *vanam* (" wood " = *kattham*, esp. firewood)  
 word *paṭam*  
 words (speech) *vacanam* (sing. collective)  
 work *kar* (VI), *kammano, kammaṇ*  
 working *-karo*  
 world *loko*  
 this world *ayam loko, iṭṭhātām*,  
*apāram* (ind.)  
 living " in the world " *gihin*  
 worthy one *arahanti* (masc.)  
 worry *upa-dāh* (I), *anallamanañā*,  
*hukuccam*  
 worried *anallamana, vyāvāṭa*  
 worse *pāpiya*  
 wrap *teth* (VII)  
 wrong *micchā*  
 wrongly *micchā* (ind.)

## y

year *vassan, samvaccharam*  
 yearned for *abhipathita* (p.p. *abhi-*  
*path* (VII))  
 yellow *pīta*  
 yes *āma* (ind.), *evam* (ind.)  
 yoke *yuj* (III), *yugam*  
 yon *amu-*  
 yonder *amutra* (ind.)  
 you (sing. thou) *ta(d)- (tvam), bhavant* (honorific)  
 you there ! *handa je* (ind., cf. *je*)  
 you (plur. :) *ta(d)- (tumhe), bhavant* (honorific)  
 you ! *je* (enclitic) (form of address by a master/mistress to a slave woman; preceded by *handa, hiñ*, etc., or by *gaccha*)  
 young *dahara*  
 young (of animals) *susu* (masc.)  
 younger, youngest *kaniñha*  
 youth *yuvan* (masc.)  
 state of youth *yobbanam*

## ABBREVIATIONS

acc.	accusative	ipv.	imperative
abl.	ablative	lit.	literally)
adj.	adjective	loc.	locative
aor.	aorist	masc.	masculine
caus.	causative	neut.	neuter
con.	conjugation	neg.	negative
CPD	<i>Critical Pali Dictionary</i>	nom.	nominative
dat.	dative	num.	numeral
denom.	denominative	pass.	passive
desid.	desiderative	PED	<i>Pali-English Dictionary</i>
fem.	feminine	plur.	plural
fig.	figurative	p.p.	past participle
f.p.p.	future passive participle	pres.	present tense
fut.	future	pres. p.	present participle
gen.	genitive	PTS	<i>Pali Text Society</i>
ger.	gerund	Sd.	<i>Saddantī</i>
ind.	indeclinable	sing.	singular
ins.	instrumental	trans.	transitive
intrans.	intransitive	voc.	vocative

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