

# A New Course in Reading Pāli

Learning the Word

of the Buddha

JAMES W. GAIR  
W.S. KARUNATILLAKE

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*Entering the Word of the Buddha*

JAMES W. GAIR  
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MOTILAL BANARSIDASS PUBLISHERS  
PRIVATE LIMITED • DELHI

*5th Reprint: Delhi, 2014*  
*First Indian Edition: Delhi, 1998*

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ISBN: 978-81-208-1440-0 (Cloth)  
ISBN: 978-81-208-1441-7 (Paper)

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*Printed in India*

by RP Jain at New Age Books Printing Unit,  
A-44, Naraina Industrial Area, Phase I, New Delhi-110028  
and published by JP Jain for Motilal BanarsiDass Publishers (P) Ltd,  
41 U.A. Bungalow Road, Jawahar Nagar, Delhi-110007

## DEDICATION

svākkhāto bhagavatā dhammo,  
sanditthiko, akāliko, ehipassiko, opanayiko,  
paccatam veditabbo viññūhi ti

\* \* \*

sabbe sattā bhavantu sukhitattā!

## PREFACE

This book had its beginnings in a set of graded readings and grammatical notes that the authors began to assemble and discuss a number of years ago, when we found that there was a lack of introductory material for Pāli that emphasized reading and a direct approach to texts that could be read by beginning students and at the same time conveyed some of the fundamental Buddhist ideas and concepts that were embodied in the Pāli tradition. Professor Karunatillake played the primary role in the original selection, which thus had a Sri Lankan Buddhist perspective. At the same time, we believed that a text of this nature should be graded in terms of grammar and as far as possible, vocabulary, since we were aiming at a beginning student, and did not want to presume any prior knowledge, as of Sanskrit. Thus we resolved throughout to treat Pāli as a language in its own right. In short, we attempted to apply the same approach that we and others had used in texts for modern spoken and written languages. Along the way to the present work, there were numerous replacements, additions, and reorderings, along with many valuable and pleasant hours of analysis and discussion of both grammar and content. These lessons have also been used in successive forms in our Pāli classes, and the progress and the reactions of the students have been encouraging indeed. We hope that the original perspective and intent has been retained.

Too many colleagues and students have contributed comments and encouragement for us to name them, but we would particularly like to single out a few. Successive generations of students have pointed out misprints and missing items, along with unclarities or difficulties that they encountered. In particular, Kim Atkins not only fulfilled those functions, but typed a great deal of the text in an earlier form. Richard Carlson and Tamara Hudec were particularly active in the editing function as they learned. Ratna Wijetunga and L. Sumangala contributed suggestions, and colleagues and friends, such as John Ross Carter, Charles Hallisey, and John Paolillo encouraged us to bring this material to final form. Charles Hallisey also made a special contribution, by using this text in his classes at Harvard and making numerous suggestions that have found their way into this version. We also thank Professor Lakshmi Narayan Tiwari for his valuable suggestions, and Mr N.P. Jain of Motilal BanarsiDass for his help in bringing this work to publication at last.

We will be happy for comments and suggestions, and hope that others will find these materials useful as we have. If it offers, even in a small way, entry for more students, whether in formal classes or not, into the language and thought of Pāli Buddhist texts, we will feel more than amply rewarded for what efforts we have put into the task.

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July, 1994

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## INTRODUCTION

WHAT IS IN THIS INTRODUCTION: This introduction is in four parts: The first describes the principles on which this text is organized, and suggests how it is intended to be most efficiently used. Students, especially those proceeding on their own outside of a regular class, are thus strongly urged to read that section before beginning their study. The second part deals with the alphabet and alphabetical order, with some information on the pronunciation (phonological system) system of Pāli. Interested students may investigate the latter, but all should at least become acquainted with the order of the alphabet in order to use the glossaries in this text. The third part gives some general background to Pāli language and literature, particularly those works on which we have drawn for our readings. Lastly, there is a brief list of basic sources that the student might find useful in studying Pāli, and continuing past this text.

Cumulative glossaries, and indices of grammatical forms and topics will be found at the end of the volume.

### PART I: THIS TEXT AND HOW TO USE IT

The readings and grammatical notes included in this text are intended to serve as a primer to introduce students to the reading of authentic Buddhist texts in Pāli (sometimes written as Pāli and in English usage commonly written simply as Pali). The emphasis throughout is thus on acquiring the ability to read, and the texts have all been selected and ordered with that goal in mind. At the same time, however, we have operated under the principle that such reading should not be a mere exercise, but should have significant and interesting content. We have thus made every attempt to make every reading, even if a selection from a larger text, self-contained and meaningful and in some sense complete in content. We have also assumed no knowledge of Sanskrit or any other Indo-Aryan language, but have approached Pāli as a language in its own right. We have also assumed a wide range of learners, ranging from the interested student of Buddhism who may be approaching the texts on his/her own, through college freshmen and graduate students. In the classes in which the successive versions of this text have been used, we have found that it can indeed be used successively by such a range of learners. We have thus attempted throughout to make the grammatical explanations as clear and non-technical as possible, though obviously a student with some general grammatical knowledge, and especially one who has had exposure to some other language with case and verb agreement may find them, and probably the readings, easier at first.

For this book to be used effectively, however, the following points about its organization and the selection of texts should be kept in mind:

1. Each lesson has three parts: (1) a set of basic readings and an accompanying glossary, (2) grammatical notes on the forms in the lesson, and (3) a set of further readings with its own glossary. The further readings introduce no new grammatical points, but reinforce those already presented. Thus the student should work out the basic readings carefully, consulting the vocabulary and the

grammar. After that he or she will have the equipment to read the further readings for necessary practice and reinforcement, usually needing only to consult the glossary for them.

2. The readings have been carefully graded, particularly for grammatical features, and the vocabulary is cumulative. Thus they should be used in the order given. Sometimes, particularly in the earlier lessons, it was impossible to avoid including some forms that we introduce later, given our principle of using only authentic texts. At the same time, we did not want to overload the earlier lessons, when everything is new, with most of the grammar. Thus when a form that is described in a later lesson occurs in an earlier one, we have simply glossed the earlier occurrence as a unit, without an explanation, saving that for later.

3. The student will note that many of the readings, particularly in earlier lessons, contain passages that are repeated with only a few changes in vocabulary in each repetition. This was in fact one element in their selection. With such readings, once the student has worked out the first part, the rest can be read by looking up only a restricted number of new items. Thus reading them need not be simply laborious exercises in decoding and looking up words, but they may be read as text, with minimal lookup. At the same time, grammatical and rhetorical patterns will be reinforced, and will be more easily dealt with when encountered later. Thus these repetitions should not be skipped. On the contrary, they can be enjoyable in that they allow the student to approach the text for content, and what is more, they do represent one rhetorical device commonly found in Pāli texts.

We may now mention one or two things that we have not taken as goals for this text.

This book is intended as an introduction to reading Pāli, not as an independent scholarly contribution to the linguistic or literary study of the language. Thus our grammar sections are intended as aids to the learner, and we have not attempted to cover in them all of the variants that one might encounter in reading further in texts. However, the student should, after completing the readings here, and acquainting himself or herself with the basic vocabulary and grammatical patterns, have sufficient background to make use of other reference sources, such as those listed at the end of this introduction, to deal with the new forms met with in future reading.

Similarly, a word needs to be said concerning our treatment of vocabulary. One cannot read Pāli Buddhist texts without encountering a number of technical terms, such as dhamma, khaṇḍa, kamma etc.etc. which have not only specialized, but manifold meanings within Buddhist thought. These have served as the basis for extensive commentary, elucidation and disputation within both the Pāli and the western scholarly traditions, and many of them have been the subject of more than one book-length treatment. While we are fully aware of the importance of such work, and the indispensability of a clear understanding of such terms if one is to attain a really adequate understanding of the texts, we have not attempted to make any original contributions in that direction. Thus we have glossed forms in relation to their senses in specific texts in which they appear

here. The student with an interest in the range of meanings of such terms, and their precise technical sense, is encouraged to consult the many scholarly sources on Buddhist concepts and philosophy. Nevertheless, the meanings of these technical terms are best learned when encountered in a range of actual contexts, and it is our hope that the readings here will enable the student to make a start toward that end.

## PART II: PĀLI ALPHABET AND PRONUNCIATION

### Alphabet and Alphabetical Order:

Pāli has no script of its own, but is written in several scripts, depending on the country in which it is written and the audience for which it is intended. In the West, it is commonly written in the Roman alphabet with some modifications (diacritics), as in the works issued by the Pāli Text Society, and that is the general pattern we follow here.

The alphabetical order, however, as in the major dictionaries, commonly follows an Indic pattern. Since it will be clearly necessary for the students to be accustomed to that order if they are to use such sources, we have adopted it here. In that order, the vowels precede the consonants as a set (m is considered between). The order that we use in this text is:

a ā i ī u ū e o m k kh g gh (ṁ) c ch j jh ñ t th d dh n  
t th d dh n p ph b bh m y r l v s h l

Note that ḡ occurs again in parentheses after gh. The reason is that it equates with a single character that has a double use in Sinhala and some other scripts used in writing Pāli. For this book, the simple rule to follow in determining the alphabetical order is "ṁ is placed between the vowels and the consonants. It thus precedes all other consonants in the alphabetical order, unless it occurs before k, kh, g, or gh within a word, in which case it follows gh." In practice, this will give little difficulty, since the two positions are very close in the alphabet, and ḡ occurs most frequently at the end of a word or before k, kh, g, or gh. The student will also encounter some small variations in consulting other sources. Most obvious is the representation of the forms written with ḡ here. Some other texts distinguish the two uses of ḡ. Some of these may use ḡ for our ḡ, and some represent ḡ before g as n. (For more detail see the pronunciation section that follows.). Also, some lists put l immediately after l rather than at the very end of the alphabet as here (in this, we have followed general Sinhala practice).

### Pronunciation:

Since Pāli is a classical and not a modern spoken language, its pronunciation also varies from place to place. However, we do have the testimony of some indigenous grammars as to how it was pronounced, and we can gather much from our general knowledge of Indic languages. The purpose of this text is to help the student read Pāli, but some may find it helpful to be able to produce it aloud in some systematic fashion. Others may also want to listen to texts. What we give

here is a general and essentially non-technical description of "classical" Pāli pronunciation. In general, this accords with the pronunciation of Sri Lankan Buddhist monks (though they may at times fail to observe orally some of the distinctions which have been lost in Sinhala, such as the aspirate/non-aspirate distinction, or alter them somewhat).

The traditional arrangement of the Pāli alphabet, as given above, is actually based on the sounds represented by the characters. This appears clearly if we arrange them as in the chart below: (the arrows will be explained later)

1 → VOWELS: a ā i ī u ū e o	3 4 5 6 7
2 → "PURE" NASAL: m	↓ ↓ ↓ ↓ ↓
CONSONANTS:	
VOICELESS NON-ASPIRATE (STOPS): k c t t p	
VOICELESS ASPIRATES: kh ch th th ph	
VOICED (NON-ASPIRATE (STOPS): g j d d b	
VOICED ASPIRATES: gh jh dh dh bh	
NASALS: (m) ñ n n m	
8 → RESONANTS y r l v	
9 → SPIRANTS s h	10 → OTHER: l lh
THE SOUNDS OF PĀLI AND THEIR ALPHABETICAL ORDER	

Unlike in English, the letters have a "one symbol - one sound" character, with a few exceptions to be noted.

The vowels a, i, and u, have long and short variants, with the macron symbol (̄) indicating 'long'.\* Short a is pronounced roughly like the a in American 'what' or the u in British 'but'. ā is like the a in 'father'. ī is like the same symbol in 'bit'; i like the e ē in 'see'. ū is roughly like oo in 'look' and ū like the same in 'soothe'. In all cases, the long vowels, as the name suggests, are pronounced longer than the short ones. e and o, however, do not have distinct long and short variants, but are pronounced long before single consonants or at the end of a word and short before double consonants like tt or tth or consonant clusters such as nd or mg. Thus the (short) e, as in ettha 'here' is like the e in 'bet', while the e in etamp 'this' is like the a ī in 'ra id' or the a...e in 'made'. Note that the aspirate consonants (those written with h) count as single, so that the e

\* Where the length is a result of two words coming together (sandhi), however, we use the circumflex symbol (^), to aid the student in breaking down the forms. (See Lesson 1 Grammar, Section 5.2.)

in etha 'come' is also long. The same rule holds for o. It is like the o in English 'rose' in koṭi 'end' but shorter in koṭṭeti 'beats', and thus more like the o in 'hoping', though there is no real English counterpart. One difference between English and Pāli and other South Asian languages is that the English counterparts of the long vowels are generally pronounced with an offglide at the end, so that 'say' and 'row' are not simple long e and o, but more like e y and o w. Pāli vowels, however, are pronounced "straight through", without the glide.

The labels in the chart of consonants are familiar to phoneticians, but we need not explain them all here to those unfamiliar with that specialty, since the symbols themselves will give a sufficient clue in most cases. However, we do need to point out as we go several important distinctions that are not present in English and the familiar European languages but which do exist, or operate differently, in Indic languages such as Pāli. For now, note that the columns in the consonant chart above are arranged by the place in which the sound is articulated in the mouth. Thus the articulation goes from back to front as we proceed from left to right horizontally along each row of the main consonant block (try saying k, t, p in that order and see what is happening to your tongue and lips).

Voiced sounds are those produced with a "buzzing" action in the larynx, and voiceless sounds without it (try stopping your ears and saying b, and p and then k and g, etc). This distinction is, of course, important in English and the European languages as well. Pāli k, p, g and b are essentially like their English counterparts in 'making', 'hoping', 'good' and 'bathe'. c and j are like English ch in 'chose', and j in 'just'.

In Pāli, however, there is another distinction along this front-back axis that is unknown in the familiar European languages: the dental vs. retroflex one. The dental consonants are produced with the tongue tip on the tooth ridge just back of the upper teeth. The retroflex ones are produced further back and usually with the tongue tip curled upward. Actually, English t and d are made in almost the retroflex position, especially in words like 'to' and 'do', and are thus heard as retroflex by many speakers of South Asian languages. English has no real counterparts for the dental sounds, though t and d are far more dental in French, Spanish, and many European languages.

In Pāli and many other languages of South Asia, however, there is an important difference not found in English; that between non-aspirated and aspirated sounds (those written with -h). Aspirates are produced with an additional puff of air, or a breathy release. These aspirate consonants are, apart from the difference in aspiration, produced in the same place and manner as their non-aspirate counterparts. English p, t, and k at the beginning of words are actually quite strongly aspirated, as compared, for example, to French, and even more so to the non-aspirates of the North Indian languages. Note, however, that the aspirate consonants in Pāli count as single consonants, not clusters (as noted earlier in relation to the pronunciation of e and o). In the South Asian alphabets, in fact, they would be written with single symbols.

m is like its English counterpart in 'miss'. n and ñ are "n-like" sounds that exhibit the same dental vs. retroflex distinction as t and t̄ or d and d̄, and are pronounced accordingly. ñ is produced like the same symbol in Spanish 'señor'.

The symbol *m̥* is more complicated in that it occurs in two places in the system we use here: between the vowels and consonants, and also as the nasal in the velar column. At the end of a word, it is pronounced like the *ng* in English 'sing' (to the phonetician, this is one sound, represented as *ŋ*). Within a word, it does not occur alone between vowels, but always immediately preceding a consonant. It then takes on the position of that consonant, and it is this "chameleon" character, together with the fact that it is the only nasal occurring at the end of a word, that accounts in part for its treatment as a "pure nasal" and thus for its special placement. Note, though, that when *m̥* occurs before a velar consonant, it will thus be a velar nasal. Since there is no velar nasal in Pāli occurring elsewhere, except for *m̥* at the end of a word, two distinct symbols are unnecessary. In this we have followed one Pāli manuscript tradition. Other sources, though, use distinct symbols, such as using *m̥* or *ŋ* for the "pure nasal" but *n* for the velar nasal before velar consonants. Once the student is used to one system, as here, he or she should be able to adjust easily to the others. It will, however, sometimes affect the alphabetization of some items. In this text, as stated earlier, *m̥* will be listed after the vowels unless it precedes a velar consonant, in which case it will follow *gh*. In practice, only a very few items are affected.

*y* and *v* are much like their English counterparts. *r* is generally produced as a "trilled" *r* as in Scots and some varieties of German, or the 'tapped' *r* of British 'very'. *l* is like its counterparts in 'lily', and has a corresponding retroflex sound *l̥*, with aspirate *lh*.

Pāli consonants may occur in clusters, such as *nd*, *ñj*, *m̥g*, *tv*, etc., and they also occur doubled, as in *appa* 'little', *maggo* 'road, path, way', *rajjam* 'kingdom', *ettha* 'here', *akkhim* 'eye' etc. Note that these Pāli are true doubled consonants, and not like the doubling in English 'silly' which actually indicates the nature of the preceding vowel, while the consonant is pronounced singly. English lacks true double consonants (except where prefixes are concerned, as in 'im-modest', 'un-natural' and 'il-logical', in some people's speech). As the examples show, the aspirate consonants in Pāli double as unaspire+aspire. Thus *th* and *dh* double as *tth* and *ddh*, etc.

We can now explain the arrows that we have included in the chart. The organization of the Pāli alphabet and its order, which accords with that of most South Asian alphabets and the Southeast Asian ones derived from them, is an ancient and scientific one, based on phonetic principles and going back at least to the early Sanskrit grammarians. It operates on several principles, such as vowels precede consonants as a set, voiceless precedes voiced, non-aspirates precede aspirates, non-nasals in a given position precede nasals, and the overall order is front to back of the mouth (vowels and resonants are a special case that we need not deal with here). The arrows follow these principles, and by following them in order, the overall order of the alphabet is derived. Some students may find this of help in learning the alphabetical order, but in any case it is certainly not without interest in its own right from a cultural-historical point of view.

### PART III: THE LANGUAGE AND TEXTS

#### The Pāli Language: A Bit of History:

Pāli is fundamentally a language of Buddhism, in that virtually all texts in it are Buddhist in nature. Foremost among these are the works of the Pāli canon, the *Tipitaka* or "Three Baskets" which, particularly in the lands of Theravāda Buddhism, are taken to be the authentic pronouncements of Gotama Buddha himself. Pāli is thus the canonical and liturgical language of Buddhists in countries such as Burma, Cambodia, Sri Lanka and Thailand (in so far as Theravāda Buddhism can be said to have a liturgy), and is thus that Theravāda Buddhism has sometimes been referred to as "Pāli Buddhism." It has also, of course been referred to as Hinayāna ("Lesser Vehicle") in contradistinction to Mahayāna ("Greater Vehicle") Buddhism, though that is an appellation not generally favored by its adherents.

The dates and place of origin of Pāli have been the subject of considerable scholarly debate through the years, and the position that one takes on the issue may naturally be colored by one's belief as to the authenticity of the canonical texts as the words of the Buddha as originally spoken. By tradition, particularly in Sri Lanka, Pāli has been equated with Māgadhi, the Indic language spoken at the time of Gotama (Sanskrit *Gautama*) Buddha in Magadha, the northeastern Indian kingdom in which he primarily preached (though he himself came from a small kingdom in what is now Nepal). Māgadhi was an Indo-Aryan language. That is, it is a representative of the language family of which Vedic Sanskrit is the earliest extant example, and which includes Classical Sanskrit and the major later North Indian languages such as Hindi, Bengali, Panjabi, Gujarati and Marathi, (along with Sinhala in Sri Lanka). Since the Indo Aryan languages form a subfamily of the Indo-European family, Pāli is ultimately related to English, and in fact to most of the major European languages, as well as, more closely, to the Iranian languages such as Avestan, Old Persian, and modern Farsi (the chief language of Iran).

Indo-Aryan Languages of the Buddha's time and for some centuries thereafter are commonly referred to as Prakrits (Sanskrit *Prākṛta*), and Pāli is thus an early Prakrit. Despite the traditional identification of Pāli as a Māgadhi Prakrit, some scholars have pointed out that it does not share many of the distinctive characteristics that we find in Magadhan inscriptions, primarily from the time of the Emperor Asoka (Sanskrit *Asoka*) in the third century B.C., and that it does in fact show some features of the dialects of other regions. Thus it does appear to have, at the very least, incorporated some features of other languages in the course of its transmission of the texts from the time of Gotama Buddha. That date, traditionally placed in the seventh and sixth centuries B.C., has also been a matter of some dispute, but our purpose here is to present the language itself and the texts, and not to contribute to the scholarly work on those issues. Thus, as regards Pāli and its home within India, we may quote the great Pāli Scholar Wilhelm Geiger as representative of one scholar's cautious view of the tradition as balanced by observations of linguistic scholars, while reminding the reader that others have disagreed with the view expressed:

I consider it wise not to hastily reject the tradition altogether, but rather to understand it to mean that Pāli was indeed no pure Māgadhi, but was yet a form of the popular speech which was based on Māgadhi and which was used by the Buddha himself.

(*Pali Literature and Language*, pp. 5-6)

A similar measured view has been expressed by the well-respected modern Buddhist scholar, Reverend Walpola Rahula:

It is reasonable to assume that the Buddha must have spoken one or more of the dialects current in the 6th century B.C., in Magadha. In a way, any one or all of them may legitimately have been called Māgadhi. Although we know nothing definite about those dialects today, we may reasonably guess that they could not have been basically very different from one another. But whether the dialect the Buddha usually spoke was exactly the same as the language of the Tipiṭaka as we have it today is another matter.

What we call Pāli today is not a homogeneous but a composite language, containing several dialectal forms and expressions. It is probably based on the Māgadhi which the Buddha generally spoke, and out of it a new artificial, literary language later evolved.

"Pāli as a Language for Transmitting an Authentic Religious Tradition"

Those who wish to know more may consult the sources, including some of those mentioned following this introduction; suffice it to say here that for the devout Buddhist, the Pāli texts of the canon do indeed represent the actual words of Gotama Buddha himself, whenever they were delivered.

#### The Literature of Pāli:

Pāli texts fall into two major divisions: The canon and the non-canonical literature. The texts in this volume are taken for the most part from the canon, along with a few other works to be mentioned later. But what do we refer to as the canon? We can answer this by addressing two related questions: first, how were the texts transmitted; and, second, how are the works in the texts organized.

One thing is clear: The texts were transmitted orally for a number of centuries. Along the way, there were three main councils that contributed to their codification. The first took place at Rājagaha (Sanskrit *Rājagrīha*) shortly after the death of the Buddha, placed by Sri Lankan tradition as 543 B.C., though that too has been much disputed. At that council, the major divisions known as the *Vinaya* and *Sutta* (which we will characterize later) were settled, as recited by the disciple Ananda. The Second council, at Vesālī (Sanskrit *Vaisālī*), was called about a hundred years later, largely because of dissension, particularly concerning the *Vinaya*. The third council, at Pātaliputra (Sanskrit *Pāṭaliputra*), took place under the Emperor Asoka (Sanskrit *Aśoka*) (264-227 B.C.). Here the

\* in Gatare Dhammapala, Richard Gombrich, and K.R. Norman eds. *Buddhist Studies in Honour of Hammalava Saddhatissa*, University of Sri Jayawardenepura and Lake House Publishers, Sri Lanka, 1984

canon as we know it was essentially completed and formalized, and included a third division, the *Abhidhamma*. This council also "refuted wrong views", and it was there that the Theravāda school was founded and the decision taken to send missions abroad, including the mission of the monk Mahinda that brought the doctrine to Sri Lanka. The generally accepted view is that the canon was reduced to writing only in the first century B.C. (At the Aluvihāra in Sri Lanka). In fact, its oral transmission helps to account for some of the characteristics of the texts, particularly the degree of repetition found in them, making oral transmission easier (and a feature which, as stated earlier, we have attempted to put to good use as a teaching device here).

The most widely known traditional division of the texts that are considered to belong to the canon, as representative of the Buddha's actual teaching, is the *Tipiṭaka* ('Three Baskets) one. According to this classification, there are three main divisions or *Pitakas*, the *Sutta*, *Vinaya*, and *Abhidhamma*, which can be generally characterized as follows:

- I. The *Sutta Piṭaka* contains the *Dhamma* (General teachings of the Buddha) proper, sometimes referred to as such. It contains five *Nikāyas*, or collections of *suttantas* (Dialogues of the Buddha). These are defined and arranged essentially by their form, as follows:
  - a. The *Dīghanikāya*, ("Long" Collection) contains the longest suttas (-Sanskrit *sūtra*)
  - b. The *Majjhimanikāya* ("Middle" Collection) contains suttas of middle length.
  - c. The *Samyuttanikāya* ("Linked" or "Grouped" Collection) in which the suttas are arranged by topic. It is this collection that contains the Buddha's first sermon, the *Dhammacakkappavattanasutta*, with which we conclude the readings in this book.
  - d. The *Āṅguttaranikāya* (or The "Gradual", or "by one limb more" Collection) in which the sections are arranged in ascending order according to numbers that figure in the texts themselves.
  - e. The *Khuddakanikāya* ("Short" or "Small" Collection). The exact contents of this collection varies somewhat between Sri Lanka, Burma, and Thailand, but it includes the *Dhammapada* and the *Jātaka* verses (Only the verses, not the stories to which they relate are canonical; the stories are considered commentarial). It also includes the hymns of the monks and nuns (*Theragāthā* and *Therigāthā*) along with a number of other works, such as the *Suttanipāta* and some works that might be loosely categorized as "prayer books".
- II. The *Vinaya Piṭaka* dealing with Monastic Discipline.
- III. The *Abhidhamma Piṭaka*. Scholastic and partially metaphysical in nature, it contains much philosophical treatment of the Buddha's teachings. It is generally considered the most difficult of the texts, and a mastery of it is thus highly regarded by Buddhist scholars.

In addition to the above, there is the *Mahāparitta*, a text recited by monks at *paritta* (Sinhala *pīti*) ceremonies invoking the auspiciousness and protection of the Dhamma.

There is another traditional classification of the canon into five divisions, (*Nikāyas*). These are the five divisions of the Suttā Piṭaka of the Tipiṭaka, with the Abhidhamma and the Vinaya folded into the Khuddaka Nikāya.

In addition to the canonical texts, there is a considerable body of non-canonical literature in Pāli, continuing up to the present time. A large part of it would fall under the heads of commentarial literature or chronicles. The remainder includes various types of works, including narrative and instructional works and some grammars. In addition, there are a number of inscriptions, most of them in Southeast Asia.

There is a large body of commentarial literature in Pāli, continuing over many centuries. The most famous commentaries, or *aṭṭhakathās*, were written by a monk named Buddhaghosa, who lived in the 5th century A.D. He was born in South India, but went to Sri Lanka, where he wrote his commentaries, apparently basing much of his work on earlier Sinhala commentaries subsequently lost. He was also the author of the famous *Visuddhimagga* 'Path of Purification', a compendium of Buddhist doctrine. The well-known Jātaka stories are actually commentarial literature as well; that is, they form the commentaries on the Jātaka verses that are included in the canon, and this *Jātakaṭṭhakatā* has also been attributed to Buddhaghosa. In addition to the commentaries, there are other forms of commentarial literature, including *tikās*, subcommentaries on the commentaries.

The Chronicles include the *Dipavamsa* (4th or early 5th Century A.D.) and the *Mahāvamsa* (probably the early 6th Century), and present the history of Sri Lanka from a Buddhist-Monastic perspective. These chronicles were continued by the *Cūlavamsa* which continued until the arrival of the British in Sri Lanka. In fact, they are being continued even today.

Among the remaining works, there are two of particular interest here, since we have drawn some readings from them. One of them, the *Milindapañhā* (sometimes in the singular *Milindapañho*) 'Questions of King Milinda' dates from before Buddhaghosa's commentaries. It may have been translated from Sanskrit, and was also translated into Chinese. It consists of a series of dialogues between two people. One is King Miliinda (Greek Menander), a second century king of the Graeco-Bactrian kingdom remaining from Alexander the Great's incursions into what is now Afghanistan and the northwest Indian subcontinent. The other participant is Nāgasena, a learned monk, who expounds Buddhist doctrine in answer to the King's questions. The penetrating nature of the King's questions and the clarity and wit of Nāgasena's answers and explanations, make this a lively as well as instructive introduction to Buddhist doctrine, and one that is accessible to the student at a fairly early stage.

The other text on which we have drawn is *Rasavāhini*, compiled in Sri Lanka, probably in the 14th Century. It is a compilation of 103 legends and stories which, though purportedly instructional in nature, are couched in a flowing, lively style.

#### PART IV: SOME USEFUL SOURCES

The following is a brief list, with some annotations, of works that the student might find it useful to consult in looking for further information on grammatical or lexical points in this text, or in approaching further reading.

Buddhadatta, Mahathera A.P. *Concise Pali-English Dictionary*. Colombo Apothecaries, 1957. (Reprinted Motilal Banarsiās, Delhi 1989). A very handy concise dictionary. Although it lacks the full scholarly apparatus, such as the listing of variants, etc. of the fuller dictionaries below, it is handy to use, and the definitions, though brief, capture well the essence of the terms.

There is also an *English-Pali Dictionary* by the same reverend author. (Pali Text Society 1955, reprinted Motilal Banarsiās, Delhi 1989).

Geiger, Wilhelm. *Pali Literature and Language*. Originally published by the University of Calcutta 1943, but reprinted by Oriental Books and Munshiram Manoharlal, New Delhi. A translation by Batakrishna Ghosh of the author's work in German. A basic scholarly source on the language, it is technical and concentrates on historical phonology and morphology. It includes an extensive index of forms that makes it very useful for finding variants. It also contains a brief survey of the literature.

Hazra, Kanai Lal. *Pali Language and Literature: A Systematic Survey and Historical Study*. Vol 1: *Language: History and Structure*; *Literature: Canonical Pali Texts*; Vol 2: *Literature: Non-Canonical Pali Texts*. D.K. Printworld (P), New Delhi 1994. A recently appearing detailed and extensive survey. It includes an account of the history of the language and its structure, primarily from a historical perspective, but it is especially useful as a reference for the entire range of Pali textual material, both canonical and non-canonical.

Müller, Eduard. *A Simplified Grammar of the Pali Language*. Bharatiya Vidya Prakashan, Varanasi, India. A shorter and simpler grammar than Geiger's, but also gives many variants, along with paradigms of basic forms. Like Buddhadatta's Dictionary, its concise nature makes it a good source for the "first look up" of some unfamiliar form. (Reprinted)

Nyanatiloka. *Buddhist Dictionary, Manual of Buddhist Terms and Doctrines*. Third revised and enlarged edition edited by Nyanaponika. Colombo: Frewin, 1972 (first published 1952). A very useful compendium of the Buddhist terminology, including both terms and their relationships.

Rahula, Walpola Sri. *What the Buddha Taught* (revised edition). Grove Press, New York 1974 (first published 1959) A clear and well-written introduction to Buddhist doctrines. Includes a glossary of terms.

Rhys Davids, T.W. and W. Stede. *Pali-English Dictionary*. Pali Text Society, 1921-25, (reprinted Munshiram Manoharlal, New Delhi 1975). Generally referred to as the "PTS Dictionary". Much fuller than Buddhadatta's with many variants and etymological information. It also makes more distinctions concerning the technical nature of terms. The fullest available dictionary (except for those completed parts of the CPD of Trenckner et al)

Trenckner, Andersen, Smith et al. *A Critical Pāli Dictionary* (The CPD). Copenhagen 1924-. A full-scale dictionary, and a major scholarly work, but still incomplete. In fact, only the very first part of the alphabet has appeared, so that it is of limited use to the student; despite the value of the completed parts to the scholar.

Warder, A. *Introduction to Pali*. Pali Text Society, 1963. An introductory text differently organized than the present one. Less centered on reading and more on grammar, it contains a number of very useful grammar sections, and its grammatical Index makes it useful as a reference source. It also includes a very useful chart of verb forms (pp. 375 ff.)

## LESSON I

1.

Buddham saraṇam gacchāmi  
dhammam saraṇam gacchāmi  
saṅgham saraṇam gacchāmi

Dutiyam pi buddham saraṇam gacchāmi  
dutiyam pi dhammam saraṇam gacchāmi  
dutiyam pi saṅgham saraṇam gacchāmi

Tatiyam pi buddham saraṇam gacchāmi  
tatiyam pi dhammam saraṇam gacchāmi  
tatiyam pi saṅgham saraṇam gacchāmi

2. ...Cittam, bhikkhave, adantam mahato anathāya saṃvattatī.  
...cittam, bhikkhave, dantam mahato atthāya saṃvattatī.  
...cittam, bhikkhave, aguttam mahato anathāya saṃvattatī.  
...cittam, bhikkhave, guttam mahato atthāya saṃvattatī.  
...cittam, bhikkhave, arakkhitam mahato anathāya saṃvattatī.  
...cittam, bhikkhave, rakkhitam mahato atthāya saṃvattatī.  
...cittam, bhikkhave, asaṃvutam mahato anathāya saṃvattatī.  
...cittam, bhikkhave, saṃvutam mahato atthāya saṃvattatī.

Nāham, bhikkhave, aññam ekadhammam pi samanupassāmi yam evaṃ adantam, aguttam, arakkhitam, asaṃvutam, mahato anathāya saṃvattatī yathayidam, bhikkhave, cittam, bhikkhave, adantam, aguttam, arakkhitam asaṃvutam mahato anathāya saṃvattatī.

(-A.N.)

3. ...Micchādiṭṭhikassa, bhikkhave, anuppannā c'eva akusalā dhammā uppajjanti, uppannā ca akusalā dhammā vepullāya saṃvattantī.

Nāham, bhikkhave, aññam ekadhammam pi samanupassāmi yena anuppannā vā kusalā dhammā n'uppajjanti, uppannā vā kusalā dhammā parihāyanti yathayidam, bhikkhave, micchādiṭṭhi.

Micchādiṭṭhikassa, bhikkhave, anuppannā c'eva kusalā dhammā n'uppajjanti, uppannā ca kusalā dhammā parihāyantī.

Nāham, bhikkhave, aññam ekadhammam pi samanupassāmi yena anuppannā vā akusalā dhammā n'uppajjanti, uppannā vā akusalā dhammā parihāyanti yathayidam, bhikkhave, sammādiṭṭhi.

Sammādiṭṭhikassa, bhikkhave, anuppannā c'eva akusalā dhammā n'uppajjanti, uppannā ca akusalā dhammā parihāyantī.

(-A.N.)

## LESSON I

4. (Bhikkhu...)<sup>1</sup>

...anuppannānam pāpakānam akusalānam dhammānam anuppādāya chandam janeti; vāyamati; viriyam ārabhati; cittam paggaphāti; padahati;  
...uppannānam pāpakānam akusalānam dhammānam pahānāya chandam janeti; vāyamati; viriyam ārabhati; cittam paggaphāti; padahati...  
...anuppannānam kusalānam dhammānam uppādāya chandam janeti; vāyamati; viriyam ārabhati; cittam paggaphāti; padahati...  
....Uppannānam kusalānam dhammānam thitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandam janeti, vāyamati; viriyam ārabhati; cittam paggaphāti; padahati...

(-A.N.)

## GLOSSARY 2

akusala	bad, inefficient, sinful
agutta	unguarded
añña	other
attho	advantage, meaning, aim, purpose
adanta	untamed
anattho	disadvantage, pointlessness
anuppanna	not having come into being
anuppādo	not coming into existence, hence non-existing
arakkhita	unprotected, unwatched
asamīvuta	unrestrained
asammosō	non-bewilderment, non-confusion
aham	I
ārabhati	begins
(viriyam...)	takes effort, strives having come into being, hence 'existing'
uppanna	arises, is born, comes into existence arising, coming into existence
uppajjati	one, single, only
uppādo	verily, indeed (emphatic particle-see this grammar 3)
eka	thus
eva	virtuous, good, efficient, skilled goes
evamp	guarded, protected
kusala	and, also (see this grammar 3)
gacchati	mind
gutta	-ca + eva
ca	
cittam	
ceva	

<sup>1</sup> Take bhikkhu as subject of each of the following sentences in turn.<sup>2</sup> For the alphabetical order in this and other glossaries, see the Introduction, Section II: Alphabet and Pronunciation.

chando	desire, resolution, will
janeti	generates, causes to be born
thiti	persistence, continuity
tatiyam	third time (accusative of tatiya, 'third', used adverbially)
-ti	a form of iti, the quotation marker (see this grammar 3.3)
danta	tamed
dutiyam	second time (accusative of dutiya, doctrine, physical or mental element not (see this grammar 6)
dhammo	-na + ahāp
na	-na + uppajjati
nāham	uplifts, takes up, makes ready, holds out/up
nupparajjati	exerts, strives, confronts
paggaphāti	decreases, deteriorates
padahati	avoidance, destruction
parihāyati	sinful, evil, wicked
pahānāp	fulfillment, completion
pāpaka	emphatic particle (see this grammar 3)
pāripūri	a Buddha, one who has reached
pi	enlightenment
buddho	Dative form of bhāvanā 'development' Oh, monks (vocative plural of bhikkhu)
bhāvanāya	(Buddhist) monk
bhikkhave	increase, growth
bhikkhu	(from bhiyyo 'greater' + bhāvo 'state')
bhiyyobhāvo	great, big
mahato	(dative singular of mahanta, 'great, big')
micchāditthi	incorrect views
micchāditthiko	he who has incorrect views
yathayidam	that is to say, namely, to wit (from yathā 'thus' + idam 'this')
yam	which, that (see this grammar 4)
yena	by which (Instrumental of ya/ yam) (see this grammar 4)
rakkhita	protected, watched
vā	or (see this grammar 3)
vāyamati	strives, endeavors, struggles
viriyam	effort, exertion, energy
vepullāp	fullness, abundance
sampho	community, association, esp. the community of Buddhist monks
sampattati	leads to, is conducive to
sampvuta	(with dative of object) restrained, controlled

samanupassati  
sammādiṭṭhiko  
sammoso  
saranaṇam

sees, perceives correctly  
he who has right views  
bewilderment, confusion  
refuge, protection

## 1. NOUNS

1.1 Pali nouns occur in:

1.1. A Stem Form, which can be considered the base from which the other forms are derived.

1.1.2 Three Genders: Masculine, Feminine, and Neuter. Although there is some correlation between the gender of Pāli nouns and "natural" gender, i.e., nouns referring to masculine beings are commonly masculine and those referring to feminine beings commonly feminine, the correlation is far from absolute. In particular, nouns referring to groups and to inanimate things and to concepts are unpredictable with regard to gender. Thus senā 'army' is feminine, dhammo 'doctrine' is masculine, and ratti 'night' is feminine.

1.1.3 Two Numbers: Singular and Plural

1.1.4 Eight Cases: Nominative, Accusative, Instrumental, Genitive, Dative, Ablative, Locative, and Vocative.

1.1.41 The most common use of the nominative is as the subject of a sentence:

*bhikkhu vāyamati* 'A bhikkhu strives'1.1.42 The accusative is generally used as the object of a verb:  
*bhikkhu cittam paggāpātī* 'A bhikkhu uplifts the mind.'1.1.43 The vocative is used in calling or addressing:  
*bhikkhave!* 'Oh, monks!'

1.1.44 The other cases are commonly the equivalent of English prepositions. As a general guideline, we might note that the dative case often (but not always) translates as English 'to' or 'for', the Ablative as 'from', the locative as 'in', the genitive as 'of' (or the possessive 's), and the instrumental as 'with' (as in "with a hammer") or 'by' (as in "by that means"). However, these represent only some of the most general senses and uses of the cases, and others will appear as we proceed.

1.2 Four common types of nouns appear in this reading: Masculine -a stems, Neuter -a stems, and Feminine -i or i stems:

NOTE: Nouns used as examples in paradigms in the grammars, like the ones that follow, will generally be cited according to their stem form. In the glossaries in this book, the gender of nouns will be given separately only for a few nouns with special characteristics. Instead, the gender of a noun will generally be indicated by the way in which it ends, and there will be a standard way of indicating each class. Usually, this will be the nominative singular unless otherwise noted. Thus, for example, nouns ending in

-o, -am and -i in the glossaries will belong to the masculine -a stem, the neuter -a stem and the feminine -i stem classes respectively.

The student should also expect some fluctuation in the endings of specific nouns with regard to gender, since nouns often shifted from one class to another in the history of Pāli. For example, some nouns given as masculine here may appear with neuter endings in some texts so that dhammo, given here in the masculine form in which it usually occurs with the plural dhammā, may appear in some texts with the neuter plural ending: dhammāni. Even where there is no change in gender, there may be alternate endings that appear in different periods and texts.

In the paradigm below, and in others that follow, forms separated by / are alternants. Forms in parentheses ( ) are alternate forms which are less common, or generally found in later or commentarial texts rather than in canonical texts. Although we do give alternate endings when forms are introduced, and have attempted to give all of those that the student is likely to encounter, we have not striven for utter completeness so as to give all of the alternants for each class of nouns that occurred during the history of the language. One who has passed beyond this introductory text, and is reading Pāli texts on his/her own may thus need to consult one of the more complete grammars available as the need arises. The same applies to the alternate forms of verbs.

1.21 Masculine -a Stems. These have a stem in -a.

EXAMPLE: dhamma 'doctrine, quality (and many other senses)

	Singular	Plural
Nom(inative):	dhammo	dhammā
Acc(usative):	dhammam	dhamme
Gen(itive):	dhammassa	dhammānam
Dat(ive):	dhammāya / -assa	
Inst(rumental):	dhammena	dhammehi(-ebhi)
Abl(ative):	dhammā(-asmā,-amhā)	
Loc(ative):	dhamme(-asmim,-amhi)	dhammesu
Voc(ative):	dhamma (-a)	dhammā

1.22 Neuter -a Stems. These also have a stem in -a. In glossaries, they will end in the Nominative Singular -am. Note that neuter nouns of this class differ from the masculine ones above only in a few forms. The nominative and the accusative are the same for all neuter nouns.

EXAMPLE: rūpa 'form, image'

	Singular	Plural
Nom:	rūpam	rūpāni
Acc:		
Gen:	rūpassa	rūpānam
Dat:	rūpāya / -assa	
Inst:	rūpena	rūpehi (-ebhi)
Abl:	rūpā (-asmā,-amhā)	
Loc:	rūpe (-asmim,-amhi)	rūpesu
Voc:	rūpa (-am)	rūpāni

## LESSON I

1.23. Feminine -i and ī Stems: These actually represent two classes, but they are almost the same.

1.231. -i stems have a stem and nominative singular in -i.

EXAMPLE: ratti 'night'

ratti 'night' (feminine -i stem noun):

	Singular	Plural
Nom:	ratti	rattīgo / -ī
Acc:	rattīm	
Gen:		rattīnam
Dat:		rattīyā
Inst:		rattīhi/-ībhi
Abl:		
Loc:	(rattiyam)	rattīsu
Voc:	ratti	rattīgo / -ī

1.232. -ī stems are the same as the -i stems except for the nominative singular, which has -ī:

EXAMPLE: nadi 'river'

	Singular	Plural
Nom:	nadī	nadiyo / -ī
Acc:	nadīm	
Gen:		nadīnam
Dat:		nadīyā
Inst:		nadīhi/-ībhi
Abl:		
Loc:	(nadiyam)	nadīsu
Voc:	nadi	nadiyo / -ī

## 2. VERBS

Verb forms will be introduced gradually here, as they appear in readings.

2.1. Root and Present Stem: Among the forms of a verb are a root and a present stem. The root is the form generally considered to be the form that underlies all other forms, and from which they are derived. However, the degree of formal resemblance between those forms and the root may range from close to quite distant:

Thus:	Root	Present Stem
	pat 'fall' jiv 'live'	pata- jiva-
But:	ni 'lead' gam 'go' thā 'be, stand'	naya- gaccha- tittha-

More will be said concerning these relationships later.

2.2 The Present Tense: The present tense is formed by adding the following endings to the present tense stem:

	Singular	Plural
First Person ("I, we")	-mi (-m)	-ma
Second Person ("you")	-si	-tha
Third Person ("he,she, they")	-ti	-nti

NOTE: Verbs will be entered in the glossaries under the third person singular form; hence labhati, nayati, etc.

Here and throughout, a colon (:) beginning an ending means that the last vowel of the form to which the ending is added is lengthened. Thus -a-becomes -ā-, etc.

Thus, for the verb labh- 'obtain, receive', present stem labha-:

	Singular	Plural
1 Pers:	labhāmi	labhāma
2 Pers:	labhāsi	labhātha
3 Pers:	labhāti	labhānti

labh- is of a type referred to as an "-a stem" verb, since its present tense stem ends in that vowel. We will meet other types later.

## 3. POSTPOSED PARTICLES (CLITICS)

3.1. Pāli has many particles that occur following a word and often attached to it. The technical term for these is "clitic". Five such clitics occur in this lesson:

pi	'again, also' (often with emphasis)
(i)ti	quotation marker
eva	'very, certainly'
ca	'and'
vā	'or'

3.2. *ca* generally, and *vā* commonly, are repeated with each element conjoined:

*bhāsatī vā karoti vā* '(whether) says or does'

*saccañca dhammañca* 'doctrine and truth'

(*m+c* → *ñc*, see 5.3 below)

*brāhmañassa ca putto gahapatikassa ca*  
'a brahman's son and a householder's'

Note that, as the last example demonstrates, these forms generally occur after the first word in a constituent that they conjoin.

3.3. The quotation marker (*i*)*ti* follows something said or thought. While it may occur following the object of verbs of saying, thinking, or sometimes, perceiving, it may also serve by itself to indicate that what precedes has been said, as in the examples in this reading, where the Buddha is being quoted.

When (*i*)*ti* follows a word ending in a vowel, that vowel is lengthened, and the (*i*) of (*i*)*ti* is lost (see 5.2 below).

#### 4. RELATIVE PRONOUN

4.1. The relative pronoun has the stem *ya*. The case forms of the masculine and neuter relevant to this lesson are as follows (other forms will be given later):

	Masculine	Neuter
Nominative.	<i>yo</i>	
Instrumental.	<i>yena</i>	<i>yam</i>
		<i>yena</i>

4.2. The relative pronoun may be used like the English relatives (i.e., "who, that, etc.) to introduce a relative clause modifying a noun that it follows (but not necessarily immediately), as in the examples in this reading:

*aññam ekadhammam...yam evam... samvattatī*  
another single thing that thus leads (to)...

*aññam ekadhammam...yena... dhammā upajanti*  
another single thing by which doctrines (or elements) are born.

Note that the relative pronoun generally takes the case proper to its function in its own clause as in the examples above.

More commonly, however, Pāli relative clauses are formed by a somewhat different correlative construction using a relative pronoun. These will be described in a later lesson.

#### 5. SANDHI

When two words or parts of words come together, one or both may change in shape at the juncture. The technical term for this is "sandhi." Within a word, it is internal sandhi, between words external sandhi.

In Pāli, external sandhi is not thoroughgoing, (unlike Sanskrit), but generally affects only closely connected forms, often specific frequently used combinations. Three sandhi effects are relevant to this lesson:

5.1. When two vowels come together, the first may be lost. In this text, the loss will be marked with an apostrophe:

*ca + eva* → *c'eva*

*na + athi* → *n'athi*

5.2. When two similar vowels come together, the result may be a long vowel rather than the loss of the first. Similarly, when the quotation marker (*i*)*ti* is added, a preceding vowel lengthens, and the *i* in parentheses is lost. Such vowel lengthenings resulting from sandhi will be marked in this text by ^ rather than ~. This represents no pronunciation difference; they are read the same, but it will make them easier to identify, and help in looking up forms. (When the student progresses to texts as usually printed, this aid will not be available, but hopefully s/he will be by then accustomed to the types of sandhi found.)

*na + aham* → *nāham*  
*samvattati + (i)ti* → *samvattatī*

5.3. When a nasal precedes another consonant, it may assimilate to it and become the nasal produced in that position (See the Introduction, Section II: Alphabet and Pronunciation.):

*saccam + ca* → *saccañca*

#### 6. NEGATIVES

6.1. *na* may negate sentences. If the following word begins with a vowel, the *a* of *na* is commonly dropped, though it may lengthen if that vowel is a-:

*na + athi* → *n'athi* 'is not'

but:

*na + aham* → *nāham* 'not I'

Note that even though *na* negates an entire sentence, it does not necessarily occur near the verb, unlike English "not":

*nāham.....samarupassāmi* 'I do not perceive.'

6.2. *a-* negates words ( like English un- or in-). Before a vowel, it occurs as an-

*a + sukho* 'happiness' → *asukho* 'unhappiness'

*an + attho* 'meaning, objective' → *anattho* 'pointlessness'

**NOTE:** In this book negatives in a- or an- are henceforth not listed separately in the lesson glossaries, unless their meaning is not directly derivable from their parts. Thus, a student encountering asukho in a reading and not finding it in the glossary, should look under sukho.

### 7. AGREEMENT OF ADJECTIVES

Adjectives agree in gender, case, and number with the nouns that they modify:

*kusalō dhammo* 'good doctrine' (masculine nominative singular)

*akusalā dhammā* 'bad factors' (or 'doctrines')

(masculine nominative plural).

*cittā adantā* 'subdued mind' (neuter nominative/accusative singular)

Note that although adjectives often precede the noun that they modify, the opposite order is possible, as in the last example above. In that case, the adjective is often derived from a verb, and there may be a special sense like that in English "a/the mind which is subdued" or a/the mind when (it is) subdued".

The agreeing endings for adjectives will be given later. For the present, we simply note the agreement.

### 8. ACCUSATIVE OF DESTINATION

With a verb of motion, the destination is regularly in the accusative:

*buddhaṁ saraṇaṁ gacchāmi* I go to the Buddha-refuge.

### 9. CONJOINING IN SERIES

Items in a sentence, or even whole sentences, may be conjoined simply by giving them in sequence, without ca or any other equivalent of English "and":

*kusalānam dhammānam thitiyā asammosāya*

*bhiyyobhāvaya vepullāya*

'for the persistence, non-confusion, increase,  
(and) fulfilment of good elements (or 'doctrines')

*chandam janeti; vāyamati; viriyam ārabhati.*

'generates resolution, strives, (and) takes effort.'

### 10. COMPOUNDS

In Pāli, as in English, compounds may be formed by joining two nouns:

*itti* 'woman' + *saddo* 'sound' → *itthisaddo* 'the sound of a woman'

*puriso* 'man' + *rūpam* (physical) form' → *purisarūpam* 'the form of a man'

Note that the first member of a compound is regularly in the stem form. For masculine and neuter nouns, this will usually be the same as the vocative singular.

**NOTE:** In this text, compounds will be given as such only if their meaning is not directly deducible from their parts and the context in which they occur. Thus *itthisaddam* and *itthirūpam* are given, since they also have the special senses 'the word "woman"' and 'the beauty (i.e., 'good form') of a woman', but *itthigandho* is not. Thus the student must learn to recognize compounds by looking up their parts. This is an important skill, since compounding is very frequent in Pāli and in some kinds of texts very long and complex compounds are found.

### FURTHER READINGS I

1. Nāham, bhikkhave, aññām ekadhammāpi pi samanupassāmi yo evam saddhammassa sammosāya antaradhānāya saṃvattati yathayidam, bhikkhave, pamādo. pamādo, bhikkhave, saddhammassa sammosāya antaradhānāya saṃvattatī.

Nāham, bhikkhave, aññām ekadhammāpi pi samanupassāmi yo evam saddhammassa thitiyā asammosāya anantaradhānāya saṃvattati yathayidam, bhikkhave, appamādo. appamādo, bhikkhave, saddhammassa thitiyā asammosāya anantaradhānāya saṃvattatī.

Nāham, bhikkhave, aññām ekadhammāpi pi samanupassāmi yo evam saddhammassa sammosāya antaradhānāya saṃvattati yathayidam, bhikkhave, kosajām, kosajām, bhikkhave, saddhammassa sammosāya antaradhānāya saṃvattatī.

Nāham, bhikkhave, aññām ekadhammāpi pi samanupassāmi yo evam saddhammassa thitiyā asammosāya anantaradhānāya saṃvattati yathayidam, bhikkhave, viriyārambho, viriyārambho, bhikkhave, saddhammassa thitiyā asammosāya anantaradhānāya saṃvattatī.

Nāham, bhikkhave, aññām ekadhammāpi pi samanupassāmi yo evam saddhammassa thitiyā asammosāya anantaradhānāya saṃvattati yathayidam, bhikkhave, anuyogo kusalānam dhammānam,<sup>3</sup> ananuyogo akusalānam dhammānam, anuyogo, bhikkhave, kusalānam dhammānam, saddhammassa thitiyā asammosāya anantaradhānāya saṃvattatī.

(A.N.)

2. Nāham, bhikkhave, aññām ekarūpam pi samanupassāmi yan evam purisassa cittām pariyādāya<sup>4</sup> tīṭhati yathayidam, bhikkhave, itthirūpam.

Itthirūpam, bhikkhave, purisassa cittām pariyādāya tīṭhatī.

<sup>3</sup> Genitive Plural: here it has the sense 'in, with reference to'

<sup>4</sup> Read pariyādāya tīṭhati as 'having overcome, remains' or 'overcomes and remains.' Forms like pariyādāya will be discussed in a later lesson.

## LESSON I

Nāham, bhikkhave, aññam ekasaddam pi samanupassāmi yamp<sup>5</sup> evam purisassa cittam pariyādāya titthati yathayidam, bhikkhave, itthisaddo. Itthisaddo, bhikkhave, purisassa cittam pariyādāya titthatī.

Nāham, bhikkhave, aññam ekagandham pi samanupassāmi yamp evam purisassa cittam pariyādāya titthati yathayidam, bhikkhave, itthigandho. Itthigandho, bhikkhave, purisassa cittam pariyādāya titthatī.

Nāham, bhikkhave, aññam ekarasam pi samanupassāmi yañ evam purisassa cittam pariyādāya titthati yathayidam, bhikkave, itthiraso. Itthiraso, bhikkhave, purisassa cittam pariyādāya titthatī.

Nāham, bhikkhave, aññam ekaphotthabbam pi samanupassāmi yañ evam purisassa cittam pariyādāya titthati yathayidam, bhikkhave, itthiphotthabbam. Itthiphotthabbam, bhikkhave, purisassa cittam pariyādāya titthatī.

Nāham, bhikkhave, aññam ekarūpam pi samanupassāmi yañ evam itthiyā cittam pariyādāya titthati yathayidam, bhikkhave, purisarūpam. Purisarūpam, bhikkhave, itthiyā cittam pariyādāya titthatī.

Nāham, bhikkhave, aññam ekasaddam pi samanupassāmi yañ evam itthiyā cittam pariyādāya titthati yathayidam, bhikkhave, purisasaddo.

Purisasaddo, bhikkhave, itthiyā cittam pariyādāya titthatī.

Nāham, bhikkhave, aññam ekagandham pi samanupassāmi yañ evam itthiyā cittam pariyādāya titthati yathayidam, bhikkhave, purisagandho.

Purisagandho, bhikkhave, itthiyā cittam pariyādāya titthatī.

Nāham, bhikkhave, aññam ekarasam pi samanupassāmi yañ evam itthiyā cittam pariyādāya titthati yathayidam, bhikkhave, purisaraso.

Purisaraso, bhikkhave, itthiyā cittam pariyādāya titthatī.

Nāham, bhikkhave, aññam ekaphotthabbam pi samanupassāmi yañ evam itthiyā cittam pariyādāya titthati yathayidam, bhikkhave, purisaphotthabbam.

Purisaphotthabbam, bhikkhave, itthiyā cittam pariyādāya titthatī.

(A.N.)

## GLOSSARY

anuyogo  
antaradhānam

application, practice, employment  
disappearance

<sup>5</sup> Note that though the relative pronoun generally takes the case proper to its function in its own clause, as stated in this Grammar 4.2, it is sometimes "attracted" to the case of the noun to which it refers in the main clause. Thus here *yamp* is accusative, agreeing with the accusative (masculine) noun *-saddam* although it is subject of its own clause, and therefore should be nominative.

appamādo	diligence, earnestness
itthi	woman
itthirūpam	woman as an object of visual perception, female beauty
itthisaddo	the sound of a woman, the word "woman"
kosajam	idleness, indolence, odor, scent, smell
gandho	stands, exists, is; remains
titthati	indolence, sloth
pamādo	having overpowered, taking up
pariyādāya	man, male
puriso	touch, contact
photthabbam	taste, savor
raso	form, object of visual perception
rūpam	taking effort
viriyārambho	sound, word
saddo	true doctrine
saddhammo	

## LESSON II

1

Kiccho manussapati<sup>1</sup>labho  
kicchaṇa maccānaṇa jīvitam  
kicchaṇa saddhammasavaṇam  
kiccho buddhāna<sup>m</sup> uppādo.

Sabbapāpassa akaranam  
kusalassa upasampadā  
sacittapariyodapanam  
etam buddhāna(m) sāsanam.

Na hi verena verāni  
sammantidha kudācanam.  
averena ca sammanti.  
esa dhammo sanantano.

(Dhp.)

2. Tīhi, bhikkhave, amgehi samannāgato pāpaniko abhabbo<sup>1</sup> anadhigatam vā bhogam adhigantum, adhigataṇ vā bhogam phātiṇ kātum. katamehi tīhi? Idha, bhikkhave, pāpaniko pubbañhasamayaṇ na sakkaccaṇ kammantaṇ adhiṭṭhāti, majjhāñhikasamayaṇ na sakkaccaṇ kammantaṇ adhiṭṭhāti, sāyanhasamayaṇ na sakkaccaṇ kammantaṇ adhiṭṭhāti. Imehi kho, bhikkhave, tīhi amgehi samannāgato pāpaniko abhabbo anadhigatam vā bhogam adhigantum, adhigataṇ vā bhogam phātiṇ kātum.

Evameva kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu abhabbo anadhigatam vā kusalam dhammaṇ adhigantum, adhigataṇ vā kusalam dhammaṇ phātiṇ kātum. katamehi tīhi? Idha, bhikkhave, bhikkhu pubbañhasamayaṇ na sakkaccaṇ samādhinimittam adhiṭṭhāti, majjhāñhikasamayaṇ na sakkaccaṇ samādhinimittam adhiṭṭhāti, sāyanhasamayaṇ na sakkaccaṇ samādhinimittam adhiṭṭhāti. Imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu abhabbo anadhigatam vā kusalam dhammaṇ adhigantum, adhigataṇ vā kusalam dhammaṇ phātiṇ kātum.

Tīhi, bhikkhave, amgehi samannāgato pāpaniko bhabbo anadhigatam vā bhogam adhigantum, adhigataṇ vā bhogam phātiṇ kātum. katamehi tīhi? Idha, bhikkhave, pāpaniko pubbañhasamayaṇ sakkaccaṇ kammantaṇ adhiṭṭhāti, majjhāñhikasamayaṇ... pe... sāyanhasamayaṇ sakkaccaṇ kammantaṇ adhiṭṭhāti. Imehi kho, bhikkhave, tīhi amgehi samannāgato pāpaniko bhabbo anadhigatam vā bhogam adhigantum, adhigataṇ vā bhogam phātiṇ kātum.

Evameva kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu bhabbo anadhigatam vā kusalam dhammaṇ adhigantum, adhigataṇ vā kusalam dhammaṇ

<sup>1</sup> Read this as an equational sentence. See this grammar 5.

phātiṇ kātum. katamehi tīhi? Idha, bhikkhave, bhikkhu pubbañhasamayaṇ sakkaccaṇ samādhinimittam adhiṭṭhāti, majjhāñhikasamayaṇ... pe... sāyanhasamayaṇ sakkaccaṇ samādhinimittam adhiṭṭhāti. Imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu bhabbo anadhigatam vā kusalam dhammaṇ adhigantum, adhigataṇ vā kusalam dhammaṇ phātiṇ kātum'ti.

(-A.N.)

3. . . Evameva kho, bhikkhave, appakā te sattā ye manusse su paccājāyanti; atha kho ete'va sattā bahutarā ye aññatra manussehi paccājāyanti. Evameva kho, bhikkhave, appakā te sattā ye majjhimesu janapadesu paccājāyanti; atha kho ete'va sattā bahutarā ye paccantimesu janapadesu paccājāyanti...

. . . Evameva kho, bhikkhave, appakā te sattā ye paññavanto, ajālā, anelamūgā, pañibalā subhāsitadubbhāsitassa atthamaññātūm; atha kho ete'va sattā bahutarā ye duppaññā jaṭā elamūgā na pañibalā subhāsitadubbhāsitassa atthamaññātūm.

. . . Evameva kho, bhikkhave, appakā te sattā ye ariyena paññācakkhuṇa samannāgatā; atha kho ete'va sattā bahutarā ye avijjāgatā sammūlhā.

. . . Evameva kho, bhikkhave, appakā te sattā ye labhanti tathāgataṇ dassanāya; atha kho ete'va sattā bahutarā ye na labhanti tathāgataṇ dassanāya.

. . . Evameva kho, bhikkhave, appakā te sattā ye labhanti tathāgata-ppaveditam dhammavinayam savanāya; atha kho ete'va sattā bahutarā ye na labhanti tathāgatappaveditam dhammavinayam savanāya.

(-A.N.)

## GLOSSARY

akaranam	non-doing
amgam	component, constituent part, limb, member
aññatra	outside
aññāti	comprehends, discriminates
atthamaññāti	= attham+aññāti
attho (-am)	meaning, usage, use, welfare, gain, purpose
atha	now, then
atha kho	now, but, however
adhigacchati	finds, acquires, attains,
adhigata	comes into possession of
adhigantum	obtained, acquired
adhiṭṭhāti	infinitive of adhigacchati
appaṇa	(see this grammar 4)
ariya	attends to
avijjāgata	little, few
idha	noble, distinguished
imehi	ignorant

upasampadā

(see this grammar 2)  
 acquisition, attainment, higher ordination of  
 a monk  
 arising, birth  
 this, this thing (see this grammar 2)  
 these, those (ones) (see this grammar 2)  
 verily, indeed  
 even so, thus, similarly, in like manner  
 that (see this grammar 2)  
 not receptive to that doctrine, stupid  
 which, what (see this grammar 3)  
 business, activity  
 does  
 infinitive of karoti (see this grammar 4)  
 difficult, rare, painful  
 any day, ever  
 virtue, good (action), merit  
 emphatic particle  
 eye  
 province, locality, the countryside  
 slow, stupid  
 a stupid person  
 life  
 "Tathagata", a term of reference for a  
 Buddha, literally, "The thus gone one"  
 expounded by the Tathagata  
 instrumental plural of ti, three  
 they (see this grammar 2)  
 sight, seeing, insight  
 not wise, foolish, stupid  
 foolish one, an ignorant person  
 ill-spoken  
 teachings of the Buddha: Dhamma and  
 Vinaya  
 factor, quality (see also Lesson I)  
 bordering, adjoining (near), countryside  
 is (re)born  
 wise ones, insightful persons  
 (nominative plural of paññavanto)  
 wisdom, knowledge, insight  
 eye of wisdom; eye of insight  
 competent, capable

uppādo

etam

ete

eva

evameva

esa

elamūga

katama

kammantām

karoti

kātum

kiccha

kudācanam

kusalaṃ

kho

cakkhum

janapado

jala

jalo

jivitam

tathāgato

tathāgatappavedita

tihi

te

dassanam

duppañña

duppañño

dubbhāsita

dhammavinayo

dhammo

paccantima

paccajāyati

paññavanto

paññā

paññācakkhum

paññabala

paññabho  
manussa-pariyodapanam/-a  
pavedita

pāpam

pāpaniko

pubbanhasamayam

pe

phāti

bahutara

bhabba

bhogo

macco

majjhānikasamayam

majjhima

maññati

manusso

ye

labhati

veram

sa-

sakkaccaṃ

sacittam

satto

sanantana

sabba

samannāgata

samādhiniimittam

sammati

sammūlha

savānaṃ

sāyanhasamayam

sāsanam

subhāsita

subhāsitadubbhāsitam

hi

attainment  
being born as a human, attaining human  
statuspurification  
pointed out, expounded, declared, made  
knownsin, evil, bad deed, wrong action  
merchant, shopkeeper  
in the forenoon, in the morning  
signal of repetition (see this grammar 8)  
increase, developmentmany, more  
competent, ablewealth, possession, item for enjoyment  
mortal, human beingduring midday  
central, middle  
thinks, deems, conceives  
man, human being  
which ones (nominative plural masculine  
relative pronoun (see this grammar 2)gets, receives; gets a chance to  
enmity, ill-willones own (see this grammar 9)  
properly, well, carefully, thoroughly  
sa- plus cittam

(Compounding stem sacitta-)

being, living being  
eternal, old, ancient  
all, everyendowed with, possessed of  
(with instrumental)object of meditation, object of concentration  
is pacified, ceases

confused, confounded, stupid

hearing, listening

in the evening

teaching, message, doctrine

well spoken

things well and badly spoken, things proper  
to say and not proper to say

indeed, verily (emphatic particle)

## LESSON II

## GRAMMAR II

## I. NOUN FORMS

1.1. Feminine -ā stems will be entered in the glossaries in the nominative singular (which is also the stem) in -ā. (The Dative form bhāvanāya that occurred in Reading I was an example of this class).

EXAMPLE: sālā 'hall'

	Singular	Plural
Nom:	sālā	
Acc:	sālam	sālāgo (sālā)
Gen:		
Dat:		sālānam
Inst:	sālāya	
Abl:		sālāhi (-bhi)
Loc:	sālāyam	sālāsu
Voc:	sāle	sālāgo (sālā)

Note the similarity of these endings to those of the -i and -ī stems (I, 1.23) <sup>2</sup>. Note, however, that the Singular Dative-Locative has -ya rather than yā, and that the vocative singular is -e. Note also the shortening of the final -a- of the stem in the Accusative singular.

1.2. Masculine -u Stems will be entered in the glossaries in the nominative singular (which is also the stem) in -u.

EXAMPLE: bhikkhu '(Buddhist) monk'

	Singular	Plural
Nom:	bhikkhu	
Acc:	bhikkhum	bhikkhū / bhikkhave
Gen:	bhikkhuno (-ussa)	
Dat:		bhikkhūnam
Inst:	bhikkhunā (-usmā, umhā)	bhikkhūhi (-ūbhi)
Abl:		
Loc:	bhikkhumhi (-usmīm)	bhikkhūsu
Voc:	bhikkhu	bhikkhū / bhikkhave/-o

<sup>2</sup> References to grammars of other readings will be made in this form. The Roman numeral will give the reading, and the Arabic numeral the appropriate section.

NOTE: The vocative plural in -ave is a characteristic of this particular stem, and is very frequent, as the readings have already shown. The usual vocative plural for nouns of this class will be -ū.

1.3. Neuter -u Stems will be entered in the glossaries in their alternate nominative singular in -um.

EXAMPLE: cakkhu 'eye'

	Singular	Plural
Nom:	cakkhu / cakkhum	cakkhū / cakkhūni
Acc:		
Gen:	cakkhuno (-ussa)	cakkhūnar
Dat:		
Inst:	cakkhunā (-usmā, -umhā)	cakkhūhi (-ūbhi)
Abl:		
Loc:	cakkhumhi (-usmīm)	cakkhūsu
Voc:	cakkhu	cakkhū / cakkhūni

Note that these are the same as the masculine -u stems, except for the alternate nominative singular in -um and the alternate plural ending -ūni.

## 2. PRONOUNS

## 2.1. Third Person Pronoun Forms:

2.1.1 sa/tam 'he, she, it' has the following gender forms in the Nominative Singular:

Masculine	so	'he'
Feminine	sā	'she'
Neuter	tam	'it'

The case and Number forms are as follows:

SINGULAR		
Masculine	Neuter	Feminine
Nom: so / sa		sā
Acc: tam	tam / tad	tam
Gen:	tassa	tassā(-ya)
Dat:		tissā(-ya)
Inst:	tena	tōya
Abl:	tamhā (tasma)	
Loc:	tamhi (tasmi)	tāsam/tāyam/ tissam/tassam

## LESSON II

	PLURAL		
	Masculine	Neuter	Feminine
Nom:	te	tāni	tā / tāgo
Acc:			
Gen:		tesam / tesānam	
Dat:		tāsam / tāsānam	
Inst:		tehi (tebhi)	tāhi (tābhi)
Abl:			
Loc:	tesu	tāsu	

2.12. etam 'this' has much the same sense as sa/tam, but is more definite. The forms are the same as for sa/tam, but with e- prefixed.

	SINGULAR		
	Masculine	Neuter	Feminine
Nom:	eso/esa		esa
Acc:	etam	etam / etad	etam
etc.			

2.13. The relative pronoun ya/yam has virtually the same forms as tam, except for the initial y-. Hence:

	SINGULAR		
	Masculine	Neuter	Feminine
Nom:	yo		ya
Acc:	yom	yam / yad	yam
Gen:			
Dat:		yassa	yassā(-ya)
Inst:		yena	
Abl:		yamhā (yasmā)	yāya
Loc:		yamhi (yasmīm)	yassam / yāyam

	PLURAL		
	Masculine	Neuter	Feminine
Nom:	ye	yāni	yā / yāgo
Acc:			
Gen:		yesam / yesānam	yēsam / yēsānam
Dat:			
Inst:		yehi (yebhi)	yāhi (yābhi)
Abl:			
Loc:	yesu		yāsu

2.14. The instrumental-ablative form of the demonstrative pronoun ayam/ima 'this' (imehi) occurs in this reading. ayam/ima has nominative and accusative forms as follows. The remaining forms will be given later, but in general, they are much like those for the other pronouns and are thus easily recognizable.

	SINGULAR		
	Masculine	Neuter	Feminine
Nom:	ayam		ayam
Acc:	imam	imam / idam	imam

	PLURAL		
	Masculine	Neuter	Feminine
Nom:	ime	imāni	imā / imāgo
Acc:			

2.2. All of the pronouns given in 2.11-2.14 can be used either alone (i.e., as pronouns), or modifying following nouns (i.e., as demonstrative adjectives):  
 eso gacchatī 'That one comes'  
 eso dhammo 'that doctrine'

3. THE INTERROGATIVE katama 'which, what' takes the same endings as the pronouns in 2 above. Thus (next page):

SINGULAR		
Masculine	Neuter	Feminine
Nom: <b>katamo</b>		<b>katamā</b>
Acc: <b>katamam</b>	<b>katamamp</b>	<b>katamamp</b>
etc.		

## 4. VERB FORMS: THE INFINITIVE IN -tum

## 4.1. Form of the infinitive

4.11. For verbs with a present tense stem in -a, add -itum, replacing the final -a:

3rd Singular	Present Stem	Infinitive
bhavati 'be, become'	bhava-	bhavitum
gacchati 'go, come'	gaccha-	gacchitum <sup>3</sup>
labhati 'get'	labha-	labhitum <sup>3</sup>
passati 'see'	passa-	passitum <sup>3</sup>

For verbs in -ā, -e, -o, add -tuṁ:

3rd Singular	Present Stem	Infinitive
aññāti 'comprehend'	aññā	aññātum
deseti 'teach'	dese-	desetum
neti 'lead'	ne-	netum
yāti 'go'	yā	yātum
hoti 'be'	ho-	hotum

## 4.13. Irregular: Some irregular formations are:

karoti 'does'	kātum
gacchati 'goes'	gantum
jānāti 'knows'	ñātum
tīṭhati 'is, remains'	thātum
dahati (or dhiyati) 'puts'	dahitum
deti (or dadati) 'gives'	dātum
passati 'sees'	daṭṭhum
pāpuñāti 'attains'	pāpuñitum
pivati 'drinks'	pātum
miyati 'dies'	maritum
labhati 'gets, obtains'	laddhum
vikkīñāti 'sells'	vikkīñitum
sunoti (or sunāti) 'hears, listens'	sotum / sunitum

NOTE: The stem of passati alternates with a stem dis- in other tenses and forms, as here.

<sup>3</sup> But see alternate form below.

4.2. Use of the infinitive: The infinitive has several uses, two of which are given here:

## 4.21. Dependent on a main verb as an expression of purpose:

Buddham daṭṭhum gacchāmi  
 'I am going to see the Buddha.'

4.22. Dependent on an adjective like bhabba in the appropriate meaning, generally like that of an English infinitive ('to go', etc.) in similar usage:

pāpaniko abhabbo anadhibatam bhogam adhigantum  
 'The merchant is incompetent to acquire wealth  
 (that he has) not (yet) acquired.'

4.23. Note that the infinitive may take the same objects, etc. with which that verb can occur in an independent sentence, and that their cases remain the same. The subject, however, is almost always the same as that of the main verb, and if so, is unexpressed.

## 5. EQUATIONAL SENTENCES

Equational sentences are those in which a noun or adjective expression is predicated of the subject, i.e., English sentences like "Harry is a carpenter" or "This book is excellent". In English, these have a form of "to be", as copula, but in equational sentences in Pāli do not require a copula to be expressed with either a noun or adjective. Thus:

## 5.1 With Adjective as Predicate:

eso dhammo samantano 'This doctrine is eternal.'  
 ayam pāpaniko abhabbo (bhogam adhigantum)  
 'This merchant is incompetent (to acquire wealth).'  
 kiccham jivitam 'life is difficult (to obtain)',  
 (or) 'difficult (indeed) is life.'

Note that the adjective agrees with the subject; in this case nominative singular, masculine for the first two examples, neuter in the last. As with other kinds of sentences, the order of elements may be varied for emphasis. Thus the predicate may come first, as in the last example above, or in:

appakā te sattā 'few are those beings'  
 As the examples show, the agreement will be the same regardless of the order.

## 5.2 With Noun as Predicate:

etam sāsanam 'This is the teaching.'

## 6. THE CORRELATIVE CONSTRUCTION:

Relative clauses were discussed in I, 4. Most commonly, however, Pāli forms such expressions by using a correlative (sometimes called "co-relative") construction. This has the following characteristics: In this construction, the relative clause is introduced by a relative pronoun or other relative form, as in the construction met earlier. However, the relative clause is not placed within the main clause, but the two clauses are kept intact and placed in sequence. The relative clause still modifies a noun or pronoun in the main clause. This modified form is commonly placed at the beginning of its clause also, and if a noun, is generally modified by a demonstrative form, commonly one of the pronominal forms given in Section 2 above which links it to the relative. That is, it is as if in English; one said "Which book I read, that book is good" instead of "The book that I read is good."

Thus:

*yampi jānāmi tampi bhañāmi* 'I say what I know.'

*yo dhammo saddhammo so dhammo* sanantano.  
'That doctrine which is the true doctrine is eternal.'

The relative clause is usually first, as in these examples. However, the other order is possible, as in some sentences in this reading<sup>4</sup>

*ete'va sattā bahutarā ye na labhanti tathāgatam dassanāya*  
'Many are those beings who do not get to see the Tathāgata.'

## 7. PREPOSITIONS AND POSTPOSITIONS

In addition to prepositions, which precede the noun (as in English "*outside* the garden") Pāli also has postpositions, which follow the noun but have the same function. Some forms can occur as either. One of these is *aññatra*. With a dependent noun in the Instrumental, it means 'outside', but with a dependent noun in the Locative it means 'among':

*aññatra manusse su or manusse su aññatra*  
'among men (mankind)'

*aññatra manusse hi or manusse hi aññatra*  
'outside men (mankind)'

8. THE DISCOURSE SUBSTITUTE *pe*(*yyālam*)

The form *peyyālam*, or its shortened form *pe*, is used to shorten a written text by substituting for a stretch of it that is identical with some part of the preceding section. When the text is read aloud, the section is replaced and read out in full.

<sup>4</sup> Note that such examples could be seen as instances of a relative clause placed at the end of a sentence, but the effect is the same.

9. THE REFLEXIVE PREFIX *sa-*

*sa-* prefixed to a noun adds the sense 'one's own'. Thus *sa+cittam* gives *sacittampi* 'one's own mind'.

## 10. THE ACCUSATIVE OF TIME:

The Accusative case of a word referring to some element of time makes it a time adverb. Thus *pubbansamayam* 'in the forenoon'.

## 11. COMPOUNDS:

11.1. Co-ordinate Compounds: Two or more items may be co-ordinated in a compound so as to refer to their combination (In Pāli, these are technically referred to as dvanda compounds (Sanskrit *dvandva*). Co-ordinate compounds are generally inflected in the neuter singular. The first element(s), as usual, are in the stem form.

*dhammmavinayampi* 'the Dhamma and Vinaya'  
*subhāsitadubbhāsitampi* 'Things well spoken and things badly spoken'

11.2. Compounds with *-gata*: When *gata*, the perfect participle form of *gacchati* 'go' is used as the last member of a compound, it may have the special senses 'having reached, being endowed with' or 'following':

*avijjā* 'ignorance' + *gata* ---> *avijjāgata* 'ignorant'

## 12. SANDHI

Some forms in Pāli that begin with a consonant double that consonant when a form ending with a vowel precedes it in a single word (i.e., with prefixes or in compounds). Thus

*tathāgata +pavedita*---> *tathāgatappavedita*  
*a+pamādo*---> *appamādo*

Note that this doubling occurs only with certain words. Thus *putto* 'son' does not have this property:

*sa+putto*--->*saputto*

One must thus learn which words behave in this way as they occur.<sup>5</sup>

<sup>5</sup> Unless one knows the Sanskrit equivalents, which will begin with consonant clusters, as in *pramāda*, *pravedita*.

## FURTHER READINGS II

1. Tiṇī māni,<sup>6</sup> bhikkhave, niḍānāni kammānaṁ samudayāya.

Katamāni tiṇī?

Lobho niḍānam kammānaṁ samudayāya, doso niḍānaṁ kammānaṁ samudayāya, moho niḍānaṁ kammānaṁ samudayāya.

Yam, bhikkhave, lobhapakataṁ kammaṁ lobhajam lobhanidānaṁ lobhasamudayaṁ<sup>7</sup>, tam kammaṁ akusalam, tam kammaṁ sāvajjam, tam kammaṁ dukkhavipākam, tam kammaṁ kammasamudayāya<sup>8</sup> saṁvattati; na tam kammaṁ kammanirodhāya saṁvattati.

Yam, bhikkhave, dosapakataṁ kammaṁ dosajam dosanidānaṁ dosasamudayaṁ, tam kammaṁ akusalam, tam kammaṁ sāvajjam, tam kammaṁ dukkhavipākam, tam kammaṁ kammasamudayāya saṁvattati; na tam kammaṁ kammanirodhāya saṁvattati.

Yam, bhikkhave, mohipakataṁ kammaṁ mohajam mohanidānaṁ, mohasamudayaṁ, tam kammaṁ akusalam, tam kammaṁ sāvajjam, tam kammaṁ dukkhavipākam, tam kammaṁ kammasamudayāya saṁvattati; na tam kammaṁ kammanirodhāya saṁvattati.

Imāni kho, bhikkhave, tiṇī niḍānāni kammānaṁ samudayāya.

Tiṇīmāni, bhikkhave, niḍānāni kammānaṁ samudayāya.

Katamāni tiṇī?

Alobho niḍānaṁ kammānaṁ samudayāya, adoso niḍānaṁ kammānaṁ samudayāya, amoho niḍānaṁ kammānaṁ samudayāya.

Yam, bhikkhave, alobhapakataṁ kammaṁ alobhajam, alobhanidānaṁ, alobhasamudayaṁ, tam kammaṁ kusalam, tam kammaṁ anavajjam, tam kammaṁ sukhavipākam, tam kammaṁ kammanirodhāya saṁvattati; na tam kammaṁ kammasamudayāya saṁvattati.

<sup>6</sup> tiṇīmāni = tiṇī imāni/ imāni tiṇī.

<sup>7</sup> As stated in I.7, adjectives may precede or follow the noun they modify. Where several adjectives modify the same noun, it is not uncommon for one to precede and the rest to follow.

<sup>8</sup> Here, kammānaṁ implies 'further or subsequent action'.

Yam, bhikkhave, adosapakataṁ kammaṁ, adosajam, adosanidānaṁ, adosasamudayaṁ, tam kammaṁ kusalam, tam kammaṁ anavajjam, tam kammaṁ sukhavipākam, tam kammaṁ kammanirodhāya saṁvattati; na tam kammaṁ kammasamudayāya saṁvattati.

Yam, bhikkhave, amohapakataṁ kammaṁ, amohajam, amohanidānaṁ, amohasamudayaṁ, tam kammaṁ kusalam, tam kammaṁ anavajjam, tam kammaṁ sukhavipākam, tam kammaṁ kammanirodhāya saṁvattati; na tam kammaṁ kammasamudayāya saṁvattati.

Imāni kho, bhikkhave, tiṇī niḍānāni kammānaṁ samudayāyāti.  
(-A.N.)

2. Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu cavati, nappatiṭṭhāti saddhamme.

Katamehi pañcahi?

Assaddho, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme.

Ahiriko, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme.

Anottappī, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme.

Kusito, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme.

Duppañño, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu cavati, nappatiṭṭhāti saddhamme.

Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu na cavati, patiṭṭhāti saddhamme.

Katamehi pañcahi?

Saddho, bhikkhave, bhikkhu na cavati, patiṭṭhāti saddhamme. hirimā, bhikkhave, bhikkhu na cavati, patiṭṭhāti saddhamme. Ottappī, bhikkave, bhikkhu na cavati, patiṭṭhāti saddhamme. akusito, bhikkhave, bhikkhu na cavati, patiṭṭhāti saddhamme. pañnavā, bhikkhave, bhikkhu na cavati, patiṭṭhāti saddhamme.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu na cavati, patiṭṭhāti saddhamme.

(AN)

akusīta  
adoso  
anavajja  
anottappi

amoho  
alobho  
assaddha  
ahirika  
imāni  
ottappi

kammamp  
kusita  
cavati  
-ja  
X-ja  
tīni  
dukkho  
doso  
nidānam  
X-nidāna  
nirodho  
pakata  
X-pakata  
pañcahi  
pañnavā  
patiññathi  
moho  
lobho  
vipāko  
X-vipāka  
saddha  
samudayo  
X-samudaya  
sāvajja  
sukham  
hirimā

## GLOSSARY

diligent, non-lazy  
non-ill-will, etc. (a+doso)  
not blameable, not at fault  
reckless, not afraid of sin, remorseless  
(nominative singular masculine of  
anotappin (also occurs as anottapi; )  
non-confusion, etc. (a+moho)  
non-avarice, etc (a+lobho)  
non-determined, etc (a+saddha)  
shameless, without modesty  
nominative plural neuter of ima 'this'  
not reckless, afraid of sin, scrupulous  
(nominative singular masculine of  
ottappin (also occurs as ottapi))  
action, deed, action as related to rebirth  
indolent, lazy  
falls (away)  
born of, be born:  
be born of X  
three (neuter nominative plural)  
sorrow, suffering  
anger, ill will, malice, hatred  
source, cause, origin:  
having X as source, or origin  
cessation, emancipation, calming down  
done, made:  
done out of X  
five(instrumental masculine plural of  
pañca)  
wise (masculine nominative singular of  
paññavant)  
stands firmly, is established  
delusion, ignorance, confusion  
avarice, greed, covetousness  
result, fruition:  
having X as fruit or result  
determined, faithful  
rise, origin:  
having X as origin, arising from X,  
or the origin of X  
blameable, faulty  
happiness, comfort, well-being, ease  
modest(masculine nominative singular  
of hirimant)

## LESSON III

1. "Bhante Nāgasena, atthi koci satto, yo imamhā kāyā aññam kāyam sampkamat?" ti.

"Na hi, mahārāja" ti.

- "Yadi, bhante Nāgasena, imamhā kāyā aññam kāyam sampkamanto natthi, na nu mutto bhavissati pāpakehi kammehi?" ti.

"Ama, mahārāja, yadi na pañisandaheyya, mutto bhavissati pāpakehi kammehi; yasmā ca kho, mahārāja, pañisandahati, tasmā na parimutto pāpakehi kammehi" ti.

"Bhante Nāgasena, na ca sampkamati, pañisandahati cā?" ti.

"Āma, mahārāja; na ca sampkamati pañisandahati cā" ti.

- "Katham, bhante Nāgasena, na ca sampkamati pañisandahati ca?  
Opammap karohi" ti.

"Yathā, mahārāja, kocideva puriso padipato padipamp padipeyya, kinnu kho so, mahārāja, padipo padipampā sampkamanto?" ti.

"Na hi bhante" ti.

"Evameva kho, mahārāja, na ca sampkamati pañisandahati cā" ti.

(-M.P.)

2. "Tām kim maññatha, Sālhā, atthi lobho" ti?

"Evam, bhante."

"Abhijjhā ti kho aham, Sālhā, etamattham<sup>1</sup> vadāmi. Luddho kho ayam, Sālhā, abhijjhālū pānam pi hanati, adinnam pi ādiyatī, paradāram pi gacchati, musā pi bhanati...yam'sa hoti<sup>2</sup> digharattam ahitāya dukkhāyā" ti.

"Evam, bhante."

"Tām kim maññatha, Sālhā, atthi doso" ti?

"Evam, bhante."

"Byāpādo ti kho aham, etamattham vadāmi. Dūtho kho ayam, Sālhā, byāpānnacitto pānam pi hanati, adinnam pi ādiyatī, paradāram pi gacchati, musā pi bhanati ... yam'sa hoti digharattam ahitāya dukkhāyā" ti.

"Evam, bhante."

"Tām kim maññatha, Sālhā, atthi moho" ti?

"Evam, bhante."

"Avijjā ti kho aham, Sālhā, etamattham vadāmi. Mūlho kho ayam, Sālhā, avijjāgato pānam pi hanati, adinnam pi ādiyatī, paradāram pi gacchati, musā pi bhanati ... yam'sa hoti digharattam ahitāya dukkhāyā" ti.

"Evam, bhante."

"Tām kim maññatha, Sālhā, ime dharmā kusalā vā akusalā vā" ti?

"Akusalā, bhante."

"Sāvajja vā anavajja vā" ti?

"Sāvajja, bhante."

"Viññugarahitā vā viññuppasatthā vā" ti?

"Viññugarahitā, bhante."

(-A.N.)

<sup>1</sup> etam + attham See this grammar 13 and 17.

<sup>2</sup> yam'sa = yam + assa (Dative of ayam/ida) It thus means 'which to him.'

## LESSON III

3. "Yasmā ca kho, bhikkhave, sakkā akusalamp pajahitum tasmāham evam vadāmi - 'akusalamp, bhikkhave, pajahathā' ti. Akusalamp ca hi'damp, bhikkhave, pahinamp ahitāya, dukkhāya sampvatteyya, nāham evam vadeyyam - 'akusalamp bhikkhave, pajahathā' ti. Yasmā ca kho, bhikkhave, akusalamp pahinamp hitāya sukhāya sampvattati tasmāham evam vadāmi - 'akusalamp, bhikkhave, pajahathā' ti.

Kusalamp, bhikkhave, bhāvetha. Sakkā, bhikkhave, kusalamp bhāvetum... Yasmā ca kho, bhikkhave, sakkā kusalamp bhāvetum tasmāham evam vadāmi - 'kusalamp, bhikkhave, bhāvethā' ti. Kusalamp ca hi'damp, bhikkhave, bhāvitam ahitāya, dukkhāya sampvatteyya, nāham evam vadeyyam - 'kusalamp, bhikkhave bhāvethā' ti. Yasmā ca kho, bhikkhave, kusalamp bhāvitam hitāya, sukhāya sampvattati tasmāham evam vadāmi - 'kusalamp, bhikkhave, bhāvethā' ti.

(-A.N.)

añño  
āthamp vadatiatthi  
adinnamp  
abhijjhā  
abbijjhālū  
ayampavijjā  
avijjāgata  
ahitamp  
ādiyati  
āma  
imamhā  
evam  
evamevaopammamp  
kathaip  
karohikāyo  
kinnukim  
ko  
koci  
kocidevagarahita  
ci  
tasmā

## GLOSSARY

another (one)  
characterizes, gives the meaning to  
(see this grammar 13)  
(there) is (see this grammar 2)  
ungiven thing  
covetousness  
covetous one  
this one (also anaphoric; i.e., may refer back to something that has been said)  
ignorance  
he who is ignorant  
harm  
takes up, takes upon  
yes  
ablative singular of idamp 'this'  
thus  
even so, just so, in similar manner,  
    in the same manner, similarly  
simile, example  
how  
do, make (2nd person imperative singular  
    form of karoti, do)  
body  
is it (that), how is it that, (but) why  
(kim + nu)  
what, (or 'how' - see this grammar 8)  
who whichever person (see this grammar 1)  
any (one), some (one) (ko + ci)  
some (one) or other  
(ko + ci + eva with -d- inserted)  
despised, condemned, not approved  
indefinite particle (see this grammar 10)  
therefore, hence, from that  
(ablative singular of so/tamp)

digha	long
digharattamp	for a long time, for long
dukkham	suffering, sorrow, ill
duṭṭho	he who is wicked
doso	anger, ill will
nanu	isn't it (the case that) (na + nu see this grammar 10)
Nāgaseno	proper name; vocative singular, Nāgasena
nu	interrogative particle (see this grammar 10)
pajahati	gives up, abandons
pajahatha	2nd pl. optative or imperative of pajahati (see this grammar 5)
pajahitum	infinitive of pajahati
patisandahati	is connected, is reunited, is reborn
padipato	-to ablative of padipo (see this grammar 15)
padipeyya	optative of padipeti (see this grammar 4)
padipeti	lights, kindles
padipo	lamp
paradāro	someone else's wife
parimutto	one who is completely freed, a fully freed one
pasattha/pasattha	praised, extolled, commended
pahina	given up, abandoned, calmed down
pāpo	breath, life, living being
puriso	individual, person (as well as 'male' - cf. Lesson I glossary)
byāpannacitto	he whose mind is malevolent
byāpādo	ill will, malevolence, revengefulness
bhanati	says, speaks
bhante	reverend sir, sire, sir, venerable one
bhavati	is, becomes (see this grammar 2) of bhavati be)
bhāvita	begotten, increased, developed, practiced, cultured
bhāveti	begets, produces, increases, cultivates, develops (see this grammar 7)
mahārajo	great king (vocative mahārāja)
mutto	one who is released, one who is freed, released one, freed one
musā	falsely
mūlho	fool, confused one, ignorant person
yathā	just as, like
yadi	if (see this grammar 9)
yasma	because, since, just as (ablative singular of yam- see this grammar 12)
yo	who (relative pronoun, nominative singular masculine (see II, 2, 13))

## LESSON III

luddho	greedy person, covetous person
vadati	says, speaks
vīññū	wise man
vīññugarahita	despised by the wise ones
vīññupasattha	extolled, praised by the wise ones
sakkā	it is possible (see this grammar II)
sampkanta	crossed over, passed over
sapkkamati	crosses over, transmigrates
sapkkamanto	one who crosses over, one who transmigrates (present participle, see this grammar 6)
Sālho	a proper name, Sālha
hanati, hanti	kills, strikes
hitam	benefit, welfare, good
hoti	is, becomes

## LESSON III

## GRAMMAR III

## 1. INTERROGATIVE PRONOUN ka (ko / kīm / kā)

The interrogative pronoun has the stem ka-. Its forms are like those of the relative pronoun (2, 3.3) except for the neuter kīm and some alternate forms in kā-:

SINGULAR			
	Masculine	Neuter	Feminine
Nom:	ko	kīm	kā
Acc:	kām		kām
Gen:		kassa (kissa)	
Dat:			kossā
Inst:		kena	
Abl:		kamhā (kasmā)	
Loc:		kamhi (kasmīm, kimhi, kismīm)	kassam / kāyam / kassā / kāya

PLURAL			
	Masculine	Neuter	Feminine
Nom:	ke	kāni	kā / kāyo
Acc:			
Gen:		kēsam / kesānam	kēsam / kesānam
Dat:			
Inst:		kehi(kebhi)	kāhi(kābhi)
Abl:			
Loc:		kesu	kāsu

## 2. VERBS 'to be' and 'become'

2.1. atthi 'is, exists' has the following present tense forms:

	Singular	Plural
1 Pers:	asmi / amhi	asma / omha
2 Pers:	asi	attha
3 Pers:	atthi	santi

As a main verb, atthi generally asserts the existence of something, i.e., 'there is, there are':

atthi satto 'there is a being'

2.2. hoti 'is, becomes' has the following present tense forms:

	Singular	Plural
1 Pers:	homī	homā
2 Pers:	hosī	hotha
3 Pers:	hoti	honti

hoti may assert existence, but it may also have the sense 'become', and unlike atthi, may be used in equational sentences (i.e., "X is Y"):

idha bhikkhu silavā hoti. 'herein a monk is virtuous'  
(silavā 'virtuous')

2.3. bhavati: There is another 'be/ become' verb bhavati, which has the usual regular present tense forms (I, 2.2). In the present tense, bhavati is commonly used in the 'become' sense, but in other tenses and moods, it usually replaces hoti.

### 3. natthi

natthi is the negative of atthi and thus means 'is not', 'does not exist':

natthi satto yo evamp saṃkamati  
'There is no being who thus transmigrates.'

### 4. THE OPTATIVE MOOD

4.1. Form of the Optative: The optative form of the verb in Pāli has several sets of endings. One set, with some alternate endings in the singular is as follows (the others will be given later). These endings are added to the present stem, and the final vowel of the stem is lost:

	Singular	Plural
1 Pers:	-eyyāmi/-eyyamp	-eyyāma
2 Pers:	-eyyāsi (eyya)	-eyyātha
3 Pers:	-eyya (-eyyāti)	-eyyāmum

Thus, for labhati 'gets', stem labha-:

Optative of labhati 'gets'

	Singular	Plural
1 Pers:	labheyyāmi/labheyyamp	labheyyāma
2 Pers:	labheyyāsi (labheyya)	labheyyātha
3 Pers:	labheyya (labheyyāti)	labheyyāmum

The optative of hoti, like its other non-present-tense forms, is formed from the bhava- stem (2.3 above). The forms are as follows:

	Singular	Plural
1 Pers:	bhaveyyāmi/bhaveyyamp	bhaveyyāma
2 Pers:	bhaveyyāsi (bhaveyya)	bhaveyyātha
3 Pers:	bhaveyya (bhaveyyāti)	bhaveyyāmum

The optative of atthi is also irregular, and will be given later, as will other irregular forms as they occur.

4.2. Uses of the Optative: The optative generally indicates that the situation described is hypothetical, i.e., 'might be true or might come about.' The sense is often future, and there may be an implication that it would be good if such-and-such were the case:

yadā tumhe...attanā'va jāneyyātha  
'When you know this really by yourself'

The optative by itself, that is, without any special form meaning 'if' may also have a simple 'if' sense:

kusalam dukkhāya saṃvattayya.. nāham evamp vadeyyam  
'If merit led to sorrow, I would not speak thus.'

Note that the second optative in the example is not "if" but signifies something contingent on hypothetical situation described by the first; in this case giving a "contrary to fact" reading. (see also section 9 below)

The optative can also be used as a polite imperative (i.e., It would be good if you....):

atha tumhe...vihareyyātha Then you (should) abide'

## 5. THE IMPERATIVE

The second person Imperative endings are:

	Singular	Plural
2 Pers:	-hi	-tha

These endings are added to the present stem, with lengthening of the final stem vowel in the singular if not already long:

## PRESENT TENSE

## STEM

labha-  
gaccha-  
jānā-  
pajaha

## IMPERATIVE

SINGULAR  
labhāhi  
gacchāhi  
jānāhi  
pajahāhi

## IMPERATIVE

PLURAL  
labhatha 'get!'  
gacchatha 'go'  
jānātha 'know'  
pajahatha 'give up'

Note that the plural imperative is the same as the ordinary (i.e., indicative) present tense form.

If the present stem ends in -a-, the stem alone may be used as a second person singular imperative:

labha '(you) get!'

## 6. PRESENT PARTICIPLE

## 6.1. Form of the Present Participle:

6.1.1. The Present Participle Stem is formed by adding -nt- to the present tense stem of the verb:

## PRESENT TENSE

gacchati 'goes'  
labhati 'gets'

## PRESENT TENSE

STEM  
gaccha-  
labha-

## PRESENT PARTICIPLE

STEM  
gacchant-  
labhant-

6.1.2. The full participle is formed by adding case-number-gender affixes to the stem. One such set of endings resembles those of an -a- stem masculine noun (I, 1.21), for which the nominative and accusative forms are as follows (others will be given later):

	Singular	Plural
Nom:	-anto/amp	-antā
Acc:	-antam	-ante

EXAMPLE: gacchati 'go':

	Singular	Plural
Nom:	gacchanto/gaccham	gacchantā
Acc:	gacchantam	gacchante

6.2. Use of the Participle: One use of the present participle is as an actor verbal noun denoting the doer of the action. In this use it takes the masculine endings given above, if the doer is masculine, or if gender is unspecified:

evam desento (bhabbo)

'One who thus preaches (is competent).'

aññam kāyam saṃkamanto (natthi)

(There is no) one who transmigrates to another body.'

Another use of the present participle is to modify a noun, like the English -ing participle in "The running man", or "The man (who is) running away." In this usage, it takes endings that agree with the noun in person, number and gender:

buddham gacchantam passāmi

'(I see)the Buddha going (masc.sg. acc.).'

dhammam desento Tathāgato evam eva vadati

'The Tathagata who is preaching the Doctrine says thus'

Note that the participle may take the objects, adverbs, etc with which it can occur in a full sentence and that the modifying expression with the participle may precede or follow the noun modified.

## 7. -e- and -o- STEM VERBS:

7.1. -e- Stems: There are numerous verbs in Pāli with a present stem ending in -e-. They take the same endings as the verbs above with -a, but do not lengthen the vowel in any of the forms (since the long vs. short distinction does not apply to e). Thus, for bhāveti 'increases, develops':

	Singular	Plural
1 Pers:	bhāvemi	bhāvema
2 Pers:	bhāvesi	bhāvetha
3 Pers:	bhāveti	bhāventi

Verbs in -e- commonly have a transitive or causative sense. They often have related verbs which are intransitive (if the -e- verb is transitive) or transitive (if the -e- verb is causative). The vowels within the -e- stem will usually be longer or otherwise different from those within the related verb, which will also have a stem ending in some other vowel. Compare, for example, bhāvati

'becomes, exists' with bhāveti 'causes to exist, develops, increases', and other similar sets will appear as we proceed.

7.2. Verbs with -o- Stems: There are also a few verbs in Pāli with stems ending in -o-. Like those in -e-, they do not lengthen the final vowel when affixes are added (since o also does not show a long vs. short distinction). Thus with karoti 'does, makes', the present tense is:

	Singular	Plural
1 Pers:	<b>karomi</b>	<b>karoma</b>
2 Pers:	<b>karosi</b>	<b>karotha</b>
3 Pers:	<b>karoti</b>	<b>karonti</b>

7.3. For verbs with present tense stems in -e- or -o- also, the present participle affix is -nt- added to the present stem:

PRESENT TENSE	PRESENT TENSE STEM	PRESENT PARTICIPLE STEM
karoti 'does,makes'	karo-	karont- <sup>3</sup>
deseti 'preaches'	dese-	desent-

#### 8. ACCUSATIVE OF MANNER:

The accusative form of pronouns may be used as adverbs of manner: tam 'thus' or 'so', kim? 'how':

tam kim manñatha 'So what/how do you (pl) think?'

evam in addition to meaning 'thus', has a special use as a polite 'yes', i.e., 'It is (just) so':

evam, bhante  
'Yes, sir (It is so.)'

#### 9. yadi IF

yadi 'if' may occur with the optative if the situation described is assumed to be hypothetical, i.e., not to be in fact the case:

yadi na pātiandaheyya  
If there were no connection (but there is)

Compare the following, without the optative:

yadi... sañkamanto nathī  
If there is no transmigration (but there might be  
(i.e., accepting it at least as a premise)'

<sup>3</sup> This verb also has the alternate form karant-.

#### 10. PARTICLES

As noted in Lesson I, 3, Pāli has a number of particles or "clitics" Some others are:

10.1. Indefinite ci may be added to interrogative pronouns to form indefinite pronouns:

kiñci (<kim+ci>) 'anything'  
koci 'anyone'  
kassaci 'to/ of anyone'

10.2. Emphatics hi, kho, eva and nu all add emphasis, but they have somewhat different but sometimes overlapping senses which are difficult to render into English.

10.21. kho adds a sense like 'precisely, indeed, just' or 'as for...':

evameva kho, mahāraja, na ca sañkamati  
It is just thus, Great King, that (it) does not transmigrate.  
(i.e., 'there is no transmigration')

10.22. hi adds a sense like 'verily, forsooth, this very', or sometimes 'because':

kusalamp ca hi damp... bhāvitam ahitāya dukkhāya sañvatteya...  
And if this very merit (when) increased led to non-well being and sorrow...

10.23. eva adds a sense like 'only, just, surely, in fact':

evameva 'just so, just this'

10.24. nu is an interrogative emphatic, which may be added to an interrogative form to strengthen it, with a sense somewhat like English "then", or to a non-interrogative form making it interrogative, often with the implication that the answer is expected to be 'yes':

kinnu (< kim+nu>) kho so padipo sañkamanto?  
Is it then that this lamp is transmigrating?

nanu (< na+nu>) is it not (that...)?

#### 11. sakkā

sakkā means 'it is possible that...' or 'one can...'. It may be used with a dependent infinitive:

sakkā...gantum 'One can go, or it is possible to go.'

## 12. yasmā

yasmā, the ablative form of yam (II 2.13) by itself can mean 'hence, therefore'. It can also be linked with tasmā in a correlative construction with the sense 'since....therefore'.

## 13. etamattham (vadāmi)

etamattham is from etam+attho 'that meaning' in the accusative. The construction X (i)ti etamattham vadāmi has the sense 'I call (it) (of the manner of) X'.

## 14. COMPOUNDS

The first member of a compound, though in the stem form, can stand in various case relations to the second:

vīñugarahita	'despised by the wise ones'
avijāgato	'ignorant one, one who "goes" with ignorance'
vijānānalakkhanam	'of the nature of vijānānam'

## 15. Ablative case -to

The affix -to added to a noun stem forms an alternate to the ablative singular in the sense '(away) from...'. This alternant is very common:

dukkhato	'from sorrow'
padipato	'from the lamp'

## 16. FUTURE TENSE

Pali has a future tense, and one form, bhavissati 'will be, will become', occurs in this lesson. The formation of the future will be given later.

## 17. SANDHI

When a form ending in a nasal (usually m) is followed closely by one beginning in a different consonant, the nasal is often changed (i.e., "assimilated") so as to be produced in the same position as that consonant (See the Introduction, Part II, Alphabet and Pronunciation.):

vīñānam+ti → vīñāṇanti  
yam+ca → yañca

m never appears between vowels. Thus when a form ending in m is followed by one beginning in a vowel, and the two come together in sandhi, m will generally appear as m. Thus etam+attham (13 above) gives etamattham.

## FURTHER READINGS III

1. "Tām kiñ maññatha, Sālhā, atthi alobho" ti?  
"Evam, bhante."  
"Anabhijjhāti kho aham, Sālhā, etamattham vadāmi. Aluddho kho ayam, Sālhā, anabhijjhālu, n'eva pāñam hanati, na adinnam ādiyati, na paradāram gacchati, na musā bhañati, param pi na tathattāya samādapeti, yam'sa hoti digharattam hitāya sukhāyā" ti.  
"Evam bhante."  
"Tam kiñ maññatha, Sālhā, atthi adoso" ti?  
"Evam, bhante."  
"abyāpādo'ti kho aham, Sālhā, etamattham vadāmi. Aduttho kho ayam, Sālhā, abyāpannacitto n'eva pāñam hanati, na adinnam ādiyati, na paradāram gacchati, na musā bhañati, param pi na tathattāya samādapeti, yam'sa hoti digharattam hitāya sukhāyā" ti.  
"Evam, bhante."  
"Tām kiñ maññatha, Sālhā, atthi amoho" ti?  
"Evam, bhante."  
"Vijāti kho aham, Sālhā, etamattham vadāmi.. Amūlho kho ayam, Sālhā, avijāgato n'eva pāñam hanati, na adinnam ādiyati, na paradāram gacchati, na musā bhañati, param pi na tathattāya samādapeti, yam'sa hoti digharattam hitāya sukhāyā" ti.  
"Evam, bhante."  
"Tām kiñ maññatha, Sālhā, ime dhammā kusalā vā akusalā vā" ti?  
"Kusalā, bhante."  
"Sāvajā vā anavajā vā" ti?  
"Anavajā, bhante."  
"Viññugarahitā vā viññuppasatthā vā" ti?  
"Viññuppasatthā, bhante."  
"Samattā samādinnā hitāya sukhāya samvattantī, no vā?"  
"Samattā, bhante, samādinnā hitāya sukhāya samvattantī" ti.  
"Yadā tumhe Sālhā attanāva jāneyyātha 'ime dhammā kusalā, ime dhammā anavajā, ime dhammā viññuppasatthā, ime dhammā samattā, samādinnā digharattam hitāya, sukhāya samvattantī' ti." atha tumhe, Sālhā upasampajja vihareyyāthā" ti.
- (A.N.)
2. 'Nāham, bhikkhave, aññam ekadhammañ pi samanupassāmi yam evam abhāvitam, akammaniyan hoti yathayidam, bhikkhave, cittām.  
Cittām, bhikkhave, abhāvitam, akammaniyan hoti' ti.  
'Nāham, bhikkhave, aññam ekadhammañ pi samanupassāmi yam evam bhāvitam kammaniyan hoti yathayidam, bhikkhave, cittām.  
Cittām, bhikkhave, bhāvitam kammaniyan hoti' ti.

## LESSON III

"Nāham, bhikkhave, aññam ekadhammam pi samanupassāmi yam evam abhāvitam mahato anatthāya sañvattati yathayidam, bhikkhave, cittam.

Cittam, bhikkhave, abhāvitam mahato anatthāya sañvattati" ti.

"Nāham, bhikkhave, aññam ekadhammam pi samanupassāmi yam evam bhāvitam mahato atthāya sañvattati yathayidam, bhikkhave, cittam.

Cittam, bhikkhave, bhāvitam mahato atthāya sañvattati" ti.

Nāham, bhikkhave, aññam ekadhammam pi samanupassāmi yam evam abhāvitam apātubhūtam mahato anatthāya sañvattati yathayidam, bhikkhave, cittam.

Cittam, bhikkhave, abhāvitam apātubhūtam mahato anatthāya sañvattati" ti.

"Nāham, bhikkhave, aññam ekadhammam pi samanupassāmi yam evam bhāvitam pātubhūtam mahato atthāya sañvattati yathayidam, bhikkhave, cittam.

Cittam, bhikkhave, bhāvitam pātubhūtam mahato atthāya sañvattati" ti.

Nāham, bhikkhave, aññam ekadhammam pi samanupassāmi yam evam abhāvitam abahulikatam mahato anatthāya sañvattati yathayidam bhikkhave, cittam.

Cittam, bhikkhave, abhāvitam abahulikatam mahato anatthāya sañvattati" ti.

"Nāham, bhikkhave, aññam ekadhammam pi samanupassāmi yam evam bhāvitam bahulikatam mahato atthāya sañvattati yathayidam bhikkhave, cittam.

Cittam, bhikkhave, bhāvitam bahulikatam mahato atthāya sañvattati" ti.

"Nāham, bhikkhave, aññam ekadhammam pi samanupassāmi yam evam abhāvitam abahulikatam dukkhādhivāham hoti yathayidam, bhikkhave, cittam.

Cittam, bhikkhave, abhāvitam, abahulikatam dukkhādhivāham hoti" ti.

(A.N.)

3. "Idam kho pana bhikkhave dukkhaṁ ariyasaccamp:

Jāti pi dukkhā, jarā pi dukkhā, vyādhi pi dukkhā, maranam pi dukkhaṁ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam pīcchāpi na labhati tam pi dukkhaṁ. Sañkhittena pañc upādānakkhandhā pi dukkhā."

(D.N.)

4. "Bhante Nāgasena, kimlakkhaṇam viññāhan" ti?

"Vijānanalakkhaṇam, mahārāja, viññāhan" ti.

"Opammaṇi karohi" ti.

"Yathā, mahārāja, nagaraguttiko majhe nagare simghātakē nisinno passeyya puratthimadisato purisam āgacchantam, passeyya dakkhiṇadisato purisam āgacchantam, passeyya pacchimadisato purisam āgacchantam, passeyya uttaradisato purisam āgacchantam, evameva kho, mahārāja, yañca puriso cakkhunā rūpaṁ passati tam viññāhenā vijānāti, yañca sotena saddam̄ suññati tam viññāhenā vijānāti, yañca ghānena gandham̄ ghāyatī tam viññāhenā vijānāti, yañca

jivhāya rasam̄ sāyati tam viññāhenā vijānāti, yañca kāyena phoṭṭhabbam̄ phusati tam viññāhenā vijānāti, yañca manasā dhammam̄ vijānāti tam viññāhenā vijānāti.

"Evam kho, mahārāja, vijānanalakkhaṇam viññāhan" ti.

"Kallo'si<sup>4</sup> bhante Nāgasenā" ti.

(M.P)

## GLOSSARY

akammaniya

attanā

aduṭṭha

aduṭṭha

adivāha

X-adhvāha

anabhijjhā

anabhijjhālū

appiyo

abyāpannacitto

abyāpādo

amūlho

aluddho

āgacchanta

icchā

uttara

upasampajja

kammaniya

kalla

kimlakkhaṇam

ghānam

ghāyatī

jarā

jāti

janāti

jivhā

tathattam

tumhe

dakkhiṇa

disā

dukkha

inactive, sluggish, slothful, lazy

by oneself (instrumental singular of attan, 'self')

free from malice or ill-will, not wicked one who is characterized by aduṭṭha bringing, entailing

entailing X absence of covetousness or desire one characterized by anabhijjhā that which is disagreeable or unpleasant (person or thing)

one whose mind is free from malice or ill-will

non-ill-will, benevolence, non-anger one who is not confused

non-covetous person

coming

desire

northern

having stepped onto, having arrived at,

having taken upon oneself ready, active, functional dextrous, smart, clever of what nature, of what characteristic (from kim 'what' +lakkhaṇam (see below))

nose

smells

old age, decrepitude, decay birth, rebirth, possibility of rebirth knows, realizes, comprehends, understands tongue

that state you (nominative plural of tvam, 'you')

southern

direction

painful, of suffering

<sup>4</sup> kallo, Nominative Singular Masc. of kalla plus asi (see this grammar 2.1).

LESSON III

nagaraguttiko	superintendent of a city
nagaraŋ	city, town
nisiňna	seated
no	not verily (na + u; negative emphatic)
pacchima	western
pañca	five
pañcupādānakkhandhā	the factors of the "fivefold clinging to existence," the five aggregates, the elements or substrata of sensory existence
pana	verily, but
paro	another (person)
passati	sees, realizes
pātubhūta	manifested, become manifest, appeared
piyo	pleasant one, agreeable one, dear one
puratthima	eastern
phusati	touches, feels
bahulikata	practiced frequently, exercised, expanded
majha(amp)	middle, midst
manasā	by/with the mind (instrumental singular of mana(s) 'mind')
marañam	death
yadā	when
lakkhaŋam	feature, mark, characteristic, discriminating mark
X lakkhaŋam	characterized or marked by X
vijānaŋam	act of cognizing, discriminating
vijānati	perceives, understands with discrimination, discriminates
vijā	discriminative knowledge, wisdom, insight
vijāgato	one who has attained wisdom
vijñānāpam	consciousness
vippayogo	separation, dissociation
viharati	lives, resides, abides, leads a life
vyādhī	sickness, malady, illness, disease
sampkhittena	in short
saccam	truth
samatta	completed, grasped, accomplished
samādapeti	encourages, incites, rouses
samādinna	taken upon oneself, accepted
sampayogo	union, association
sāyati	tastes
simghātako	cross, cross-roads (or simghātakam)
suṇati	hears, listens
sotam	ear

LESSON IV

- 1 Evameva kho, bhikkhave, cattāro<sup>me<sup>1</sup></sup> samaṇabrahmaŋānam upakkilesā, yehi upakkilesehi upakkiliṭṭhā eke samaṇabrahmaŋā na tapanti, na bhāsanti, na virocanti.

Katame cattāro?

Santi, bhikkhave, eke samaṇabrahmaŋā suraŋ pivanti merayaŋ, surāmerayapānā appatīviratā. Ayaŋ, bhikkhave, paṭhamo samaṇabrahmaŋānam upakkilesō, yena upakkilesena upakkiliṭṭhā eke samaṇabrahmaŋā na tapanti, na bhāsanti, na virocanti.

Santi, bhikkhave, eke samaṇabrahmaŋā methunam dhammam patisevanti, methunasmā dhammā appatīviratā. Ayam, bhikkhave, dutiyo samaṇabrahmaŋānam upakkilesō, yena upakkilesena upakkiliṭṭhā eke samaṇabrahmaŋā na tapanti, na bhāsanti, na virocanti.

Santi, bhikkhave, eke samaṇabrahmaŋā jātarūparajataŋ sādiyanti, jātarūparajatapaṭīggaḥanā appatīviratā. Ayaŋ, bhikkhave, tatiyo samaṇabrahmaŋānam upakkilesō, yena upakkilesena upakkiliṭṭhā eke samaṇabrahmaŋā na tapanti, na bhāsanti, na virocanti.

Santi, bhikkhave, eke samaṇabrahmaŋā micchājivena jivanti, micchājivā appatīviratā. Ayaŋ, bhikkhave, catuttho samaṇabrahmaŋānam upakkilesō, yena upakkilesena upakkiliṭṭhā eke samaṇabrahmaŋā na tapanti, na bhāsanti, na virocanti.

Ime kho, bhikkhave, cattāro samaṇabrahmaŋānam upakkilesā, yehi upakkilesehi upakkiliṭṭhā eke samaṇabrahmaŋā na tapanti, na bhāsanti, na virocanti.

Suram pivanti merayaŋ  
patisevanti methunam  
rajataŋ jātarūpaŋ ca  
sādiyanti aviddasū  
micchājivena jivanti  
eke samaṇabrahmaŋā.  
(-A.N.)

- 2 Bhojanam, Suppavāse, denti ariyasāvikā paṭīgāhakānam cattāri thānāni deti. Katamāni cattāri?  
Ayup deti, vanṇam deti, sukham deti, balam deti.

<sup>1</sup> cattāro + ime

## LESSON IV

Ayum kho paña datvā, āyussa bhāgini hoti dibbassa vā mānusassa vā.  
Vanñam datvā, vanñassa bhāgini hoti dibbassa vā mānusassa vā. Sukham datvā,  
sukhassa bhāgini hoti dibbassa vā mānusassa vā. Balam datvā, balassa bhāgini hoti  
dibbassa vā mānusassa vā.

Bhojanam, Suppavase, denti ariyasāvikā patiggāhakānam imāni cattāri  
thānāni defitū.

(-A.N.)

3. Na bhaje pāpake mitte - na bhaje purisādhame.  
Bhajetha mitte kalyāne - bhajetha purisuttame.

Sabbe tasanti dandassa - sabbe bhāyanti maccuno.  
Attānam upamam katvā - na haneyya na ghātaye

Sabbe tasanti dandassa - sabbesam jīvitam piyam.  
Attānam upamam katvā - na haneyya na ghātaye

Bahum pi ce sahitam bhāsamāno -na takkarō hoti naro pamatto  
gopo<sup>2</sup>va<sup>2</sup> gāvo gaṇayam paresam -na bhāgavā sāmaññassa hoti.

Appam pi ce sahitam bhāsamāno -dhammassa hoti anudhammadacāri  
rāgañ ca dosañ ca pahāya moham -sammappajāno suvimuttacitto  
anupādiyāno idha vā huram vā -sa bhāgavā sāmaññassa hoti.

Piyato jāyati<sup>3</sup> soko - piyato jāyati bhayam.  
Piyato vippamuttassa - n'atthi soko. kuto bhayam?

Pemato jāyati soko - pemato jāyati bhayam.  
Pemato vippamuttassa - n'atthi soko. kuto bhayam?

Ratiyā jāyati soko - ratiyā jāyati bhayam.  
Ratiyā vippamuttassa - n'atthi soko. kuto bhayam?  
Kāmato jāyati soko - kāmato jāyati bhayam.  
Kāmato vippamuttassa - n'atthi soko. kuto bhayam?

Tanhāya jāyati soko - tanhāya jāyati bhayam.  
Tanhāya vippamuttassa - n'atthi soko. kuto bhayam?  
(-Dhp.)

<sup>2</sup> gopo+iva see Glossary and this grammar 10.

<sup>3</sup> Rhythmic length. (i.e., lengthened to suit the poetic meter).

## GLOSSARY

attānam	self, soul (accusative singular of attan)
adhma	low, base, wicked
-puriso	base, wicked person
anudhammadacāri	nominative singular of anudhammadacārin 'one who acts in accordance with the Dhamma'
anupādiyāno	freed from clinging (present participle of anupādiyati 'does not cling (to earthly things)')
appam	(a) little, not much
ariyasāvikā	a noble female devotee, a female disciple or devotee of the noble ones
aviddasu	ignorant, foolish (one)
ājīva	life, living, livelihood
āyum	long life, vitality, longevity
ime	these (masculine plural of ima/ayam (see this grammar I))
iva	like, as (see this grammar 10)
uttama	noble, best, highest
purisa-	noble, best person
upakkiliñtha	defiled (with instrumental of the defilement)
upakkilesu	defilement, taint, mental impurity
upamā	analogy, simile, example
eke	some, a few (see this grammar 7 under eka)
kalyāna	sincere, noble, good
kāmo (-am)	(sense) desire
kuto	whence, from where
gaṇayam	counting (Nominative singular present participle of gaṇeti 'counts, reckons')
gāvo	accusative pl. (irreg.) of go
go	cow
gopo	cowherd
ghātayati	causes to kill
cattāri	(see this grammar 7 under catu)
cattāro	(see this grammar 7 under catu)
catu	four
catuttha	fourth
ce	if (see this grammar II)
jātarūpam	gold
jāyati	arises, is born
jīvati	lives
jīvo	life

## LESSON IV

thānam  
takkara  
takkaro  
tañhā  
tatiya  
tapati  
tasati  
danda  
datvā  
dibba  
dutiya  
deti  
dentī

naro  
patiggahanam  
patiggāhako  
pativirata

patisevati  
pathama  
paramatto  
para  
paresam

pahāya  
pānam  
piyam  
pivoti  
puriso  
pemam  
balam  
bahum  
brāhmaṇo

bhajati  
bhayaṇ  
bhāgavā

.bhāgini

bhāyati  
bhāsatī  
bhāsamāno

bhojanam

place, locality, condition, cause  
doing thus, acting accordingly  
a doer therof  
craving, thirst  
third  
shines, is bright, lustrous  
fears (with Genitive: see this grammar 9)  
staff, rod, punishment  
having given (see this grammar 3)  
divine  
second  
gives, donates  
one who gives  
(feminine -see this grammar 5)  
man, individual  
acceptance, receiving  
recipient, he who receives  
restrained from, abstained from  
(with ablative)  
follows, pursues, indulges in, experiences  
first  
one who is lazy, not diligent  
other  
(of) others(genitive/dative plural of  
para 'other' -see this grammar 8)  
having given up, forsaking  
drink, drinking  
pleasant thing, dear thing, pleasure  
drinks  
man, person  
love, affection  
strength, power, force  
much, a lot  
Brahmin; in Buddhist texts, sometimes one  
who lives a noble life, irrespective of caste  
associates with (with accusative)  
fear, apprehension  
sharer, participant in (nominative singular of  
bhāgavant)  
participant, sharer (feminine, with genitive  
of the thing shared)  
fears  
shines forth, is bright  
(one who is) reciting. (Present participle of  
bhāsatī 'says, recites', see this grammar 4)  
meal, nourishment

maccu  
mānusa  
micchā  
mitto  
methuna  
-dhammo  
merayar  
rajatam  
rati  
rāgo  
loko  
vanno  
vippamutto  
virocati  
santi  
sabbesam  
  
samaṇo  
sammappajāno  
sabitam  
sādiyatī  
sāmaññam  
Suppavāsā  
Suppavāse  
surā  
suvimuttacitto  
soko  
huram

death, the god of death  
human  
wrong, incorrect  
friend  
sexual  
sexual intercourse  
fermented liquor  
silver, any non-gold coin  
love, attachment  
attachment, lust  
world, people in general  
color, complexion  
one who is freed  
shines forth, is brilliant  
3rd Pers. Pl of atthi 'is' (see III. 2.1)  
Dative-Genitive of sabbe 'all'  
(see this grammar 8)  
recluse, mendicant  
fully comprehending one  
texts, scriptures taken as a whole  
appropriates, takes on oneself, enjoys  
state of an ascetic or monk, the holy life  
proper name (feminine)  
Vocative form  
liquor  
one with a well-freed mind  
sorrow, grief  
in the other world, in another existence

## GRAMMAR IV

## 1. FORMS OF ima 'THIS, THAT'

Some forms of ima (ayamp) were given in II, 2.14. The entire set is as follows:

SINGULAR			
	Masculine	Neuter	Feminine
Nom:	ayamp	imamp	ayamp
Acc:	imamp	idamp	imamp
Gen:		imasse / asso	imissā(ya)
Dat:			imāya / assā(ya)
Inst:		iminā / anena	imāya
Abl:	imamhā / imasmā / asmā		
Loc:	imesmīm / imamhī asmīm	imissamp / imissā imāyamp / assamp	

PLURAL			
	Masculine	Neuter	Feminine
Nom:	ime	imāni	imā(yo)
Acc:			
Gen:	imesamp / imesānamp esamp / esānamp	imāsam / imēsānamp	
Dat:			
Inst:	imebhi / imehi ebhi / ehi	imēbhi / imāhi	
Abl:			
Loc:	imesu / esu	imāsu	

## 2. THE NOUN go 'COW'

The noun go 'cow' is masculine, and unlike English 'cow' does not imply female, but indicates the singular of "cattle". This noun is irregular in Pāli and has a number of variant forms. Most of them, however, resemble the forms of other nouns sufficiently to be easily recognizable. They are given here for reference:

(Paradigm of forms on following page)

## go 'cow'

	Singular	Plural
Nom:	go	gāvo / gavo
Acc:	gāvamp / gavamp / gāvum	gavamp / gunnam gonamp
Gen:	gāvassa / gavassa	
Dat:		
Inst:	gāvena / gavena	gohi / gobhi
Abl:	gāvā / gāvamha / (-smā) gavā / gavamha / (-smā)	
Loc:	gāve / gāvamhi / (-smim) gave / gavamhi / (-smim)	gāvesu / gavesu / gosu
Voc:	go	gāvo / gavo

## 3. THE GERUND

## 3.1. Form of the Gerund:

3.1.1. tvā(na) Gerunds: The most common affix for the gerund is tvā or tvāna. For verbs with a present stem ending in -a, that -a- is usually replaced by -i- when tvā(na) is added, so the stem is the same as for the infinitive (II, 4). Thus:

PRES 3RD SINGULAR

bhavati 'is, becomes'  
labhati 'gets, obtains'  
garahati 'despises'

INFINITIVE

bhavitum  
labhitud  
garahitum

GERUND

bhavitvā(na)  
labhityā(na)  
garahityā(na)

For verbs with a present stem in -e, -tvā(na) is added directly, like the infinitive ending:

neti 'leads'  
deseti 'preaches'

netum  
desetum

netvā(na)  
desetvā(na)

For other verbs, the affix -tvā(na) is added directly to the verb root rather than to the present or infinitive stem, but the root may undergo changes in shape, and there are many irregularities. Some forms are given below. Others will be given as they appear in readings.

Pres 3rd Singular

karoti 'does'  
gacchati 'goes'  
sunoti / sunāti 'hears'

Gerund

katvā(na)  
gantvā(na)  
sutvā(na)

pivati	'drinks'	pitvā(na)
passati	'sees'	disvā(na)
deti / dadāti	'gives'	datvā(na)
jānāti	'knows'	ñatvā(na) /jānitvā(na)
labhati	'gets'	laddhā(na)

3.12. -ya Gerunds: There are also gerunds formed by adding -ya. These are particularly common with verbs which have a prefix or prefixes added to the root. The form *pariyādaya* 'having taken over (completely)' which occurred in Further Reading I is an example, since it is the gerund of *pariyādāti* 'takes, grasps' (< *pari* + ā + the verb root *dā*).

3.2. Use of the Gerund: The gerund usually expresses action prior to that of the main verb, and the two actions may be more or less closely linked. The sense is often like that of English "go and see." Thus:

gantvā deseti 'having gone, preaches' or 'goes and preaches'

cittam pariyādaya titthati

'having taken over the mind, remains'  
or 'takes over the mind and remains.'

Note that as in the last example, the gerund may have its own objects, etc., but the subject is generally the same as that of the main verb.

#### 4. PRESENT PARTICIPLE IN -māna

4.1 In addition to the -ant- present participle (III, 6.1), there is a form in -māna. The affix -māna is usually added directly to the present stem:

PRESENT 3RD SINGULAR

gacchati 'goes'  
uppajjati 'is born'

PRESENT PARTICIPLE

gacchamāna  
uppajjamāna

Verbs with a present stem in -e change -e- to -aya- before -māna:

deseti 'preaches'

desayamāna

The -māna participle is commonly called the "middle" present participle, on the basis of its origin in Sanskrit, in which it generally occurred on verbs with a passive or reflexive sense. While there are echoes of this in Pāli, so that this affix is often encountered on verb roots having such a sense, the distinction has been largely lost. Thus for the most part the māna affix is simply an alternative for -ant-, and many verbs appear in both forms: gacchanta or gacchamāna; desenta or desayamāna.

4.2. Some verbs also have present participles of this type in -āna rather than -māna. The form *anupādiyāno* in this reading, is such a participle from *anupādiyati* 'does not cling (to earthly things)'.

The form *sammappajāno*, which occurs in this lesson, is also actually an irregular middle present participle of *sammappajānāti* 'fully understands, comprehends'.

4.3. Note that these participles, like others, can occur either adjectively or as nouns. Thus *sammappajāno* can either be used by itself as a noun; i.e., 'one who fully comprehends', or be used adjectively, modifying a (masculine singular) noun, as in *sammiappajāno puriso* 'a person who fully comprehends'.

#### 5. FEMININE PRESENT PARTICIPLE IN -i and ā

The present participle in -ant- may form a feminine verbal noun by taking the affixes of an -i stem feminine noun (I, 1.23). The usual sense is 'she who does the action of the verb' Thus:

denti 'she who gives'

karonti 'she who does', etc.

The -māna present participle, however, takes the endings of a feminine -ā stem (II, 1.1) when it is used as a noun; thus *gacchamāna* 'she who goes', etc.

#### 6. MORE OPTATIVES

In addition to the optative endings given in connection with Lesson III, there are alternate endings in some of the person-number categories as follows:

	Singular	Plural
1 Pers:		-ema (-egyāmhe)
2 Pers:	-e (-etho)	-etha (-egyavho)
3 Pers:	(-etha)	(-eram)

The endings in parentheses are sometimes referred to as the "middle" ones on the basis of their Sanskrit origin. However, as with the participles (Section 4 above), this distinction is largely lost in Pāli.

#### 7. NUMERALS

##### 7.1. Stem Forms

The stem forms of the first five numerals are:

eka	'one'
dvi	'two'
ti	'three'
catu	'four'
panca	'five'

## LESSON IV

7.2. eka 'One' has both singular and plural forms. In the singular, it is commonly used as a pronoun. The plural is used both as a pronoun and as an adjective, and it has the sense 'some'. In both numbers, eka inflects like sa/tam (II, 2.1). The forms are as follows:

eka 'one'

SINGULAR			
	Masculine	Neuter	Feminine
Nom:	eko	ekam	ekā
Acc:	ekam	ekam	ekam
Gen:		ekassa	ekissā(ya)
Dat:		ekassa	ekissam (ekāya)
Inst:		ekena	ekāya
Abl:	ekamhā (ekasmō)		
Loc:	ekamhi (ekasmim)	ekissam(ekāyam)	

PLURAL			
	Masculine	Neuter	Feminine
Nom:	eke	ekāni	ekā(yo)
Acc:			
Gen:		ekesam (ekesānam)	ekāsam (ekāsānam)
Dat:		ekesam (ekesānam)	
Inst:		ekehi (ekebhi)	ekāhi (ekābhi)
Abl:			
Loc:	ekesu		ekāsu

7.3. ti 'Three' and catu 'Four' are like eka in that they distinguish gender. ti 'three'

	Masculine	Neuter	Feminine
Nom-Acc:	tayo	tīpi	tisso
Dat-Gen:	tīnām / tīnnānam		tīsannām
Inst-Abl:		tīhi / tībhi	
Loc:		tīsu	

catu 'four'

	Masculine	Neuter	Feminine
Nom-Acc:	cattāro cature	cattāri	cattasso
Dat-Gen:		catunnām	catassannām
Inst-Abl:		catūhi / catūbhi / catubhi	
Loc:		catūsu	

7.4 dvi 'Two' does not distinguish gender. It has the following case forms:

dvi 'two'

	All Genders
Nom-Acc:	dve / duve
Dat-Gen:	dvinnām / duvinnām
Inst-Abl:	dvīhi / dvībhi (dīhi)
Loc:	dvīsu (duvesu)

7.5. Other Numerals: The remaining numerals, like dvi, do not have different gender forms. They take case endings like pañca 'five', given below:

pañca 'five'

	All Genders
Nom-Acc:	pañca
Dat-Gen:	pañcannām
Inst-Abl:	pañcāhi
Loc:	pañcasu

8. sabba 'ALL' and para 'OTHER'

When sabba 'all' is used by itself as a pronoun (rather than modifying a noun) it takes the plural endings of a pronoun like sa/tam (II, 2.1). Thus Nominative Singular Masculine sabbe, Neuter sabbāni, Feminine sabbā, Masculine-Neuter Genitive-Dative sabbesam, etc.

para 'other' takes the pronominal endings in the same way; thus genitive (or dative) plural paresam 'of others' in this lesson's reading.

## 9. GENITIVE OF FEAR

Verbs of fearing, such as *tasati* and *bhāyati* take the genitive of the thing feared:

*tasanti daṇḍassa* '(They) fear the rod.'

## 10. iva 'LIKE, AS'

The form *iva* 'like, as' most commonly appears in sandhi as a clitic -va. It is used in forming similes or comparisons, and is added to the form with which something is being compared. Thus the example in this reading:

*gopo'va gāvo ganayaṁ paresaṁ*  
'like a cowherd counting the cattle of others'

## 11. ce 'IF'

*ce* is another form with the sense 'If'. It is a clitic, (see Lesson I Grammar 3) and thus cannot begin a sentence, but must follow some other form, usually the first word in its own ('if') sentence:

*ahañce eva kho pana musāvadi assam...*  
If I were to lie (Literally 'be a liar (musāvadīn= 'liar'))

In the example just given *assam* is the optative of *atti* 'be', and thus the sense here is hypothetical, contrary to fact, as in the examples in Lesson III, Grammar 4.2 and 9.

## FURTHER READING IV

1. *Dve'mā, bhikkhave, parisā.*

*Katamā dve?*

*Uttānā ca parisā gambhirāca parisā.*

*Katamā ca, bhikkhave, uttānā parisā?*

*Idha, bhikkhave, yassam parisāyaṁ bhikkhū uddhatā honti unnalā capalā mukharā vikīṇavācā... asampajānā asamāhitā vibbhantacittā pākat'indriyā.*

*Ayanu vuccati, bhikkhave, uttānā parisā.*

*Katamā ca, bhikkhave, gambhirā parisā?*

*Idha, bhikkhave, yassam parisāyaṁ bhikkhū anuddhatā honti anunnalā acapalā amukharā vikīṇavācā... sampajānā samāhitā ekaggacittā saṁvut'indriyā.*

*Ayanu vuccati, bhikkhave, gambhirā parisā.  
Imā kho, bhikkhave, dve parisā.*

*Dve'mā, bhikkhave, parisā.*

*Katamā dve?*

*Vaggā ca parisā samaggā ca parisā.*

*Katamā ca, bhikkhave, vaggā parisā?*

*Idha, bhikkhave, yassam parisāyaṁ bhikkhū bhaṇḍanajātā kalahajātā vivādāpannā... viharanti.*

*Ayanu vuccati, bhikkhave, vaggā parisā.*

*Katamā ca, bhikkhave, samaggā parisā?*

*Idha, bhikkhave, yassam parisāyaṁ bhikkhū samaggā sammodamāna avivadāmāna khirekābhūtā... viharanti.*

*Ayanu vuccati, bhikkhave, samaggā parisā.*

*Imā kho, bhikkhave, dve parisā.*

*Dve'mā, bhikkhave, parisā.*

*Katamā dve?*

*Visamā ca parisā samā ca parisā.*

*Katamā ca, bhikkhave, visamā parisā?*

*Idha, bhikkhave, yassam parisāyaṁ adhammakammāni pavattanti dhammakammāni nappavattanti, avinayakammāni pavattanti vinayakammāni nappavattanti, adhammakammāni dippanti dhammakammāni na dippanti, avinayakammāni dippanti vinayakammāni na dippanti.*

*Ayanu vuccati, bhikkhave, visamā parisā.*

*Katamā ca, bhikkhave, samā parisā?*

*Idha, bhikkhave, yassam parisāyaṁ dhammakammāni pavattanti adhammakammāni nappavattanti, vinayakammāni pavattanti avinayakammāni nappavattanti, dhammakammāni dippanti, adhammakammāni na dippanti, vinayakammāni dippanti avinayakammāni na dippanti.*

*Ayanu vuccati, bhikkhave, samā parisā.*

*Imā kho, bhikkhave, dve parisā.*

(-A.N.)

2.

*Appamādo amatapadaṁ - pamādo maccuno padam  
appamattā na miyanti - ye pamattā yathā matā*

*Etam visesato ṣatvā - appamādamhi panditā  
appamāde pamodanti - ariyānam gocare ratā*

*Yathā pi rahado gambhiro - vippasanno anāvilo  
evam dhammāni sutvāna - vippasidanti paññitā*

*Selo yathā ekaghano - vātena na samirati  
evam nindāpasamāśu - na samiñjanti paññitā*

*Andhabhūto ayam loko - tanuk'ettha vipassati  
sakunto jālamutto'va - appo saggāya gacchati.*

Udakam hi nayanti nettikā - usukārā namayanti tejanamp  
dārum namayanti tacchakā - attānam damayanti panditā  
(-Dhp.)

3. Dve'māni, bhikkhave, sukhāni.  
Katamāni dve?  
Gihisukham ca pabbajitasukham ca.  
Imāni kho, bhikkave, dve sukhāni.  
Etadaggam, bhikkhave, imesam dvinnam sukhānam yadidam pabbajitasukham ti.  
  
Dve'māni, bhikkhave, sukhāni.  
Katamāni dve?  
Kāmasukham ca nekkhammasukham ca.  
Imāni kho, bhikkhave, dve sukhāni.  
Etadaggam, bhikkhave, imesam dvinnam sukhānam yadidam nekkhammasukham ti.  
  
Dve'māni, bhikkhave, sukhāni.  
Katamāni dve?  
Upadhisukham ca nirupadhisukham ca.  
Imāni kho, bhikkhave, dve sukhāni.  
Etadaggam, bhikkhave, imesam dvinnam sukhānam yadidam nirupadhisukham ti.  
  
Dve'māni, bhikkhave, sukhāni.  
Katamāni dve?  
Sāmisam ca sukham nirāmisam ca sukham.  
Imāni kho, bhikkhave, dve sukhāni.  
Etadaggam, bhikkhave, imesam dvinnam sukhānam yadidam nirāmisam sukham ti.  
  
Dve'māni, bhikkhave, sukhāni.  
Katamāni dve?  
Ariyasukham ca anariyasukham ca.  
Imāni kho, bhikkhave, dve sukhāni.  
Etadaggam, bhikkhave, imesam dvinnam sukhānam yadidam ariyasukham ti.  
(-A.N.)

4. Pañcahi, bhikkhave, amgehi samannāgato rājā cakkavattī dhammen'eva cakkam pavatteti, tam hoti cakkam appatīvattiyam kenaci<sup>4</sup> manussabhūtena paccatthikena pāpiṇā.

Katamehi pañcahi?

<sup>4</sup> Instrumental of ko (Grammar III, i) plus indefinite -ci. Thus 'by any (one at all)'.

Idha, bhikkhave, rājā cakkavattī atthaññū ca hoti, dhammaññū ca mattaññū ca, kālaññū ca, parisaññū ca.

Imehi kho, bhikkhave, pañcahi amgehi samannāgato rājā cakkavattī dhammen'eva cakkam pavatteti, tam hoti cakkam appatīvattiyam kenaci manussabhūtena paccatthikena pāpiṇā.

Evameva kho, bhikkhave, pañcahi dhammehi samannāgato tathāgato araham sammāsambuddho dhammen'eva anuttaram dhammacakkam pavatteti, tam hoti cakkam appatīvattiyam samapena vā brāhmaṇena vā devena vā mārena vā brahmuna vā kenaci vā lokasmim.

Katamehi pañcahi?

Idha, bhikkhave, tathāgato araham sammāsambuddho atthaññū, dhammaññū, mattaññū, kālaññū, parisaññū.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato tathāgato araham sammāsambuddho dhammen'eva anuttaram dhammacakkam pavatteti, tam hoti cakkam appatīvattiyam samapena vā brāhmaṇena vā devena vā mārena vā brahmuna vā kenaci vā lokasmim' ti.

(-A.N.)

#### GLOSSARY

atthaññū	one who knows what is useful, one who knows the correct meaning or proper goal
attho (-am)	interest, advantage, gain
anuttara	incomparable, excellent
andhabhūta	blinded, (mentally) blind, ignorant
appamatto	one who is diligent
appaṭīvattiyā	not to be turned back, irresistible (a+paṭīvattiya)
appo	a few
amatām	ambrosia or the deathless state
amatapadām	the region or place of ambrosia, the sphere of immortality, or the path to immortality (see padām below)
araham	deserving one, one who has attained absolute emancipation (nominative singular of arahant)
ariyo	noble one
āmisam	material substance, food, flesh greed, sensual desire,lust
āvila	stirred up, agitated, stained, disturbed
āsavo	that which flows (out or onto), clinging,

indriyam  
 uttāna  
 udakam  
 uddhatā  
 unnala  
 upadhi  
  
 usukāro  
 ekaggacitta  
 ekaghana  
 etadaggam ... yadidam...  
 eththa  
 kalaho  
 kalahajāta  
 kāyika  
 kālo  
 kālaññū  
  
 kiñcana  
 khiramp  
 khīrodakibhūta  
  
 gambhīra  
 gīhi  
 gīhin  
 gocara  
 cakkam  
  
 cakkavatti  
  
 capala  
 cetasika  
 jalām  
 īatvā  
 tacchako  
 tanuko  
 tejanāpi  
 damayati  
 dārūm  
 dippati  
 dhammaññū  
  
 dhammo

desire. In Buddhist philosophy, a technical term for certain ideas which intoxicate the mind.  
 faculty, sense  
 plain, open, evident, superficial, shallow water  
 unbalanced, disturbed, agitated  
 arrogant, proud, showing off  
 substratum (of rebirth), attachment, basis for rebirth, clinging to rebirth  
 arrow-maker, fletcher  
 of concentrated mind, of tranquil mind  
 compact, solid, hard  
 this (or this one) is best...namely.... here  
 quarrel, dispute  
 quarrelsome, disputing  
 pertaining to the body, physical  
 proper time  
 one who knows the proper time (for something)  
 worldly attachment, a trifle  
 milk  
 like milk and water i.e., at harmony as milk and water blend  
 deep  
 compounding stem of gīhin  
 a householder, a layman  
 sphere, range  
 wheel, wheel as a symbol of efficacy in conquering  
 Nominative singular of cakkavattin, 'universal monarch'  
 unsteady, fickle, vain  
 belonging to the mind, mental  
 net  
 having known, having understood  
 carpenter  
 a few  
 point or shaft of an arrow, arrow  
 restrains, controls  
 wood  
 shines, shines forth  
 one who knows that which is proper, one who knows the doctrine  
 that which is proper, just, righteous, true

dhammakammam  
  
 namayati  
 nayati  
 nindā  
 nirāmisā  
  
 nirupadhi  
 nekkhammam  
  
 nettiko  
 paccatthika(o)  
 patīvattiya  
 pandito  
 padam  
 pabbajito  
  
 pamodati  
 pamatto  
 parisaññū  
 parisā  
 pavattati  
 pavatteti  
 pasamṣā  
 pākata  
 pākatindriya  
 pāñin  
  
 buddha  
 brahmā  
  
 bhandanām  
 bhanḍanajāta  
 mata  
 mattā  
 mattāññū  
 manussabhūta  
 māro  
 miyati  
 mukhara  
 mutta  
 yassam  
  
 rata  
  
 rahado

righteous deed or activity, activity pertaining to the doctrine  
 bends, fashions  
 leads, takes  
 blame  
 not characterized by or not comprising āmisā  
 free from passions, or attachment, desireless renunciation of worldliness, freedom from lust, craving and desires  
 irrigator  
 opponent, opposing  
 to be turned back, resistible wise one  
 place, foot, footprint, path  
 one who has renounced household life, a recluse  
 rejoices, enjoys, finds pleasure in one who is lazy, not diligent  
 knowing or knower of the assembly assembly, group, gathering, retinue  
 proceeds, goes on  
 set in motion, keeps going (transitive) praise  
 common, vulgar, uncontrolled of uncontrolled mind  
 a living being  
 (instrumental singular - pāñina)  
 enlightened, awakened  
 Brahma, Supreme God  
 (instrumental singular - brahmunā)  
 quarrel, quarreling, strife  
 quarrelsome  
 dead  
 measure, quantity, right measure  
 knowing the right measure, moderate  
 human (being), (one) in human form  
 death, god of death, tempter  
 dies  
 garrulous, noisy, scurrilous  
 freed  
 in which one (feminine) - (locative singular of yā 'which (feminine)' (See II. 2.13)  
 delighting in, intent on, devoted to, attached to  
 lake

LESSON IV

loko	world, universe
vagga	dissociated, dissentious
vāto	wind
vikkiṇṇavāca	of loose talk
vinayakammāpi	ethical activity, activities pertaining to monastic discipline
vipassati	sees clearly, insightfully, have spiritual insight.
vippasanna	clear
vippasidati	is serene, tranquil, becomes calm with wandering or confused mind
vibbhantacitta	disputes, quarrels
vivadati	disputing, quarreling (-māna participle of vivadati)
vivadamāna	dispute, quarrel, contention
	disputing, quarreling
vivādo	unequal, disharmonious
-āpanna	specially, particularly
visama	is called
visesato	bird
vuccati	heaven, celestial world, happy place
sakunto	even, equal, harmonious, level
saggo	being in unity
sama	collected, composed, settled, attentive
samagga	is moved, shaken
samāhita	is moved, blown
samūñjati	thoughtful, mindful, attentive, deliberate
samūratī	in agreement, on friendly terms, rejoicing together (-māna participle of sammodati, 'rejoices')
sampajāna	with, characterized by or having āmisam
sammadamāna	with, having, or characterized by, āsava
	having heard, having listened to rock
sāmisa	
sāsava	
sutvāna	
selo	

LESSON V

1. "Jāneyya nu kho, bho Gotama, asappuriso asappurisam - 'asappuriso ayam bhavam' ti?  
"Aṭṭhānam kho etam, brāhmaṇa, anavakāso yaṁ asappuriso asappurisam jāneyya - 'asappuriso ayam bhavam' ti.  
"Jāneyya pana, bho Gotama, asappuriso sappurisam - 'Sappuriso ayam bhavam' ti?  
"Etam pi kho, brāhmaṇa, aṭṭhānam, anavakāso yaṁ asappuriso sappurisam jāneyya - 'sappuriso ayam bhavam' ti.  
"Jāneyya nu kho, bho Gotama, sappuriso sappurisam - "Sappuriso ayam bhavam" ti?  
"Thānam kho etam, brāhmaṇa, vijjati yaṁ sappuriso sappurisam jāneyya - 'sappuriso ayam bhavam' ti.  
"Jāneyya pana, bho Gotama, sappuriso asappurisam - "asappuriso ayam bhavam" ti?  
"Etam pi kho, brāhmaṇa, thānam vijjati yaṁ sappuriso asappurisam jāneyya- 'asappuriso ayam bhavam' ti.
- (-A.N.)
2. Yo hi koci manussesu - gorakkham upajivati evam Vāsetṭha, jānāhi - 'kassako' so, na brāhmaṇo.  
Yo hi koci manussesu - puthusippena jivati evam, Vāsetṭha, jānāhi - 'sippiko' so, na brāhmaṇo.  
Yo hi koci manussesu - vohāram upajivati evam, Vāsetṭha, jānāhi - 'Vāṇijo' so; na brāhmaṇo.  
Yo hi koci manussesu - parapessena jivati evam, Vāsetṭha, jānāhi - 'Pessiko' so, na brāhmaṇo.  
Yo hi koci manussesu - adinnaṁ upajivati evam, Vāsetṭha, jānāhi - 'coro' eso, na brāhmaṇo.  
Yo hi koci manussesu - issattham upajivati evam, Vāsetṭha, jānāhi - 'Yodhājivo', na brāhmaṇo.  
Yo hi koci manussesu - porohiccena jivati evam, Vāsetṭha, jānāhi - 'Yājako' so, na brāhmaṇo.  
Yo hi koci manussesu - gāmaṁ rāṭṭhañca bhuñjati evam, Vāsetṭha, jānāhi - 'rājā' eso, na brāhmaṇo.  
Na cāham 'brāhmaṇam' brūmi - yonijam mattisambhavam.  
'Bhovādi' nāma so hoti - sa ve hoti sakñicano.

akiñcanam, anādānam - tamaham<sup>1</sup> brūmi 'Brāhmaṇam.'

Sabbasamyojanam chetvā - yo ve na paritassati  
saṅgātigam, visamyuttam - tam aham brūmi 'brāhmaṇam.'  
(-S.N.)

3.

appamādena maghavā - devānam seṭṭhataṁ gato  
appamādam pasāmsanti - pamādo garahito sadā.

yathāpi ruciram puppham - vaṇṇavantam agandhakam  
evaṁ subhāsitā vācā - aphalā hoti akubbato.

yathāpi ruciram puppham - vaṇṇavantam sagandhakam  
evaṁ subhāsitā vācā - saphalā hoti sakubbato.

dīghā jāgarato ratti - dīgham santassa yojanam  
dīgho bālānam saṃsāro - saddhammam avijānatam.  
(-Dhp.)

4.

asevanā ca bālānam - paññitānañca sevanā  
pūjā ca pūjanīyānam - etam mañgalamuttamam.  
bāhusaccam ca sippafica - vinayo ca susikkhito  
subhāsitā ca yā vācā - etam mañgalamuttamam.  
dānañca dhammacariyā ca - niñatānam ca saṃgaho  
anavajjāni kamrāni - etam mañgalamuttamam.  
ārati virati pāpā - majapānā ca samyamo  
appamādo ca dhammesu - etam mañgalamuttamam.  
gāravo ca nivāto ca - santutthi ca kattañutā  
kālena dhammasavānam - etam mañgalamuttamam.  
khanti ca sovacassatā - samañānañca dassanam  
kālena dhammasākacchā - etam mañgalamuttamam.  
(-S.N.)

akiñcano

## GLOSSARY

one who has nothing, one who is free from  
worldly attachment  
not possible, no place (for it) (a + thānam  
- see this grammar 7)  
one who is free from attachment  
even  
possibility, space, (there is a) possibility  
abstention, leaving off  
bow, archery  
highest, best, noble

atthānam

anādāno

api

avakāso

ārati

issattham

uttama

<sup>1</sup> tam + aham

upajīvati  
kataññutā  
kassako  
kālena  
kubbanta

khanti  
gāmo  
gāravo  
Gotama

gorakkhā  
coro  
chetvā

jāgarati  
jāgaranto

ñātako  
ñātānam... (vijjati)

dānam  
devo  
dhammacariyā  
nāma  
nivāto  
parapessa  
paritassati  
pasān sati  
pānam  
puthu

puppham  
pūjanīyo  
pūjā  
pessiko  
porohiccam  
bāhusaccam  
brūti  
bhavam  
bhuñjati  
bho  
bhovādi

lives on, depends on  
gratitude  
a husbandman, farmer, cultivator  
in time, at the proper time  
practitioner, doer, one who practices  
(dative kubbato - See this grammar 3)  
patience, forbearance  
village  
reverence, respect, esteem  
one of the Gotama family, the family name  
of the Buddha (Sanskrit Gau tama)  
cow-keeping, tending the cattle  
thief, robber  
having cut off, having destroyed, having  
removed (tvā (na) gerund of  
chindati, cuts, severs)  
is awake, is watchful  
one who is wakeful (present participle  
masculine-See this grammar 3)  
relative, kinsman  
it is possible, it is conceivable  
(see this grammar 7)  
giving, charity  
god  
righteous living  
just, indeed, for sure  
modesty, gentleness  
serving others  
is excited, is worried, is tormented  
praises  
drink, drinking  
many, various, individual, diverse,  
separate(ly)  
flower  
respect-worthy person  
worship, offering  
a messenger, a servant  
office of a family priest  
learning, knowledge  
says, tells, calls, shows, explains  
individual, person  
enjoys, eats, partakes of  
friend, sir(polite form of address)  
nominative singular of bhovādin, a brahmin  
(according to the way he addresses others)

maghavā	nominative singular of maghavant Indra, king of the gods (see this grammar 2)
mam̄galam̄	blessing, good omen, auspices, celebration, festival
-uttamam̄	highest, best blessing
majjam̄	intoxicating drink, liquor
mattisambhava	born of a mother
yājako	one who sacrifices, a priest
yojanam̄	a measure of space, a distance of about 4 to 8 miles
yodhājivo	a warrior, a soldier
yonija	born of a womb
rāttham̄	reign, kingdom, empire, country
ratti	night
rucira	agreeable, attractive
vāṇṇavanta	colorful
vācā	word, speech
vāñijo	a merchant
Vāsetṭho	a proper name
vijānanta	knowing clearly (pres participle of vijānati) (see this grammar 3)
vinayo	discipline
virati	complete abstention
visam̄yutto	he who is detached
ve	verily, indeed, truly
voḥāro	trade, business, merchandise
sam̄yamo	control, restraint
sam̄yojanam̄	bond, fetter (that binds one to the wheel of transmigration)
sam̄saro	life cycle
sakīñcano	one who has something, one who is full of worldly attachment (sa + kiñcano)
sakubbanto	doer, one who practices
sagandhaka	fragrant, having fragrance (sa+gandhaka see this grammar 8)
sam̄gaho	assistance, protection, kind disposition
sam̄gātigo	he who has gone beyond (overcome) attachment
sadā	always, forever
santuṭṭhi	contentment
santo	fatigued one, he who is tired
sappuriso	a virtuous man, a worthy man, a good man
saphala	fruitful
sākacchā	conversation, discussion
sippam̄	craft, technical knowledge, art

sippiko	artisan, craftsman
susikkhita	well-trained, well-practiced
setṭhatā	excellence, foremost place
sevanā	association
sovacassata	gentleness, obedience

## GRAMMAR V

## 1. FIRST AND SECOND PERSON PRONOUNS:

1.1 First Person: The first person pronouns aham 'I' and mayam 'we' have forms as follows:

Singular 'I'	
Nom:	aham
Acc:	am̄ (mam̄)
Gen:	mama/mayham (mamam̄/amham̄)
Dat:	
Inst:	mayā
Abl:	
Loc:	mayi

Plural 'we'	
Nom:	mayam (amhe)
Acc:	amhe (asme/amhākam̄/asmākam̄)
Gen:	amhākam̄ (asmākam̄/amham̄)
Dat:	
Inst:	amhehi (amhebhi)
Abl:	
Loc:	amhesu

1.2 Second Person: The second person pronouns tvam 'thou, you (Singular)' and tumhe 'you (plural)' have forms as follows:

	Singular 'thou, you'
Nom:	tvam (tvām)
Acc:	tam (tvām/tvām/tvām)
Gen:	tava/tuyham (tavām/tumhām)
Dat:	
Inst:	tayā (tvayā)
Abl:	
Loc:	tagi (tvayi)

	Plural 'you'
Nom:	tumhe
Acc:	(tumhākām)
Gen:	
Dat:	tumhākām
Inst:	
Abl:	tumhehi (tumhebhi)
Loc:	tumhesu

1.3 Enclitic Forms of the Pronouns: The first and second person pronouns also have short, or "enclitic" forms. They do not have forms for the different cases, and thus one must tell from context which case is intended in a particular usage. However, they are also not used in all cases. The forms, and the cases in which they are used, are shown in the following charts:

#### First Person

	Form	Cases Represented
Sg. 'I'	me	Inst., Dat., Gen.
Pl. 'We'	no	Acc., Dat., Inst., Gen.

#### Second Person

	Form	Cases Represented
Sg. 'Thou'	te	Inst., Dat., Gen.
Pl. 'You'	vo	Acc., Dat., Inst., Gen.

#### 2. NOUNS AND ADJECTIVES IN -vant AND -mant

There are nouns and adjectives with a stem in -mant or -vant. They have the same endings, except for the presence of the -m- or the -v-. Their case and gender forms are shown below, using silavant- 'virtuous (one)' as an example.

##### 2.1 Masculine

	Singular	Plural
Nom:	sīlavā / -vanto	sīlavanto / -vantā
Acc:	sīlevantam (sīlavam)	/ -vante
Gen:	sīlavato / -vantassa	sīlavatam/-vantānam
Dat:		
Inst:	sīlavatā / -vantena	sīlavantehi (-ebhi)
Abl:		
Loc:	sīlavati / -vante (-vantemhi/-vantesmim)	sīlavantesu
Voc:	sīlavā,-va / -vanta	sīlavanto/-vantā

The alternants following the slash (/) are analogical ones formed from the full -vant- stem by adding the endings of -a- stem nouns (I, I, II). Although later formations, they are found in all stages of the language. Note that the other forms have three stems: one in -va- (or -ma- for the -mant- stems), in the Nominative-Vocative singular; one in -vant-(-mant-) in the Accusative Singular and all of the plural except for the Dative-Genitive; and one in -mat- (-vat-) for the rest of the forms.

2.2 Neuter: The neuter forms are just like the masculine, except for the Nominative, Accusative, and the plural Vocative. These forms are as follows:

	Singular	Plural
Nom:	sīlavam	sīlevanti/-vantāni
Acc:		
Voc:	sīleva	

2.3 Feminine: The feminine is formed by adding -i- to either the -vant-(-mant-) or the -vat- (-mat-) stem. The Nominative Singular is thus either silavanti or silavati. This then takes the same endings as a regular feminine noun in -i- (I, 1. 232).

### 3. PRESENT PARTICIPLE CASE AND NUMBER ENDINGS

Some forms of the present participle in -ant- were given in III, 6.12. The others are, for the most part, like those of a -vant- (-mant-) noun.

3.1 Masculine: The full set of masculine forms is as follows, using gacchanta 'going, the goer' as example:

	Singular	Plural
Nom:	gacchanta/gacchamp	
Acc:	gacchantam	gacchanta /gacchante
Gen:		gacchato
Dat:		gacchatam /gacchantanam
Inst:	gacchatā	gacchantehi (-ebhi)
Abl:		
Loc:	gaccheti	gacchantesu
Voc:	gaccham/gacchanta	gacchanta/ gacchantā

3.2 Neuter: The neuter forms are like the masculine, except for the Nominative-accusative which are as follows:

	Singular	Plural
Nom:		gacchantani
Acc:	gacchantam	/ gacchanti

3.3 Feminine: As mentioned in IV, 5, the present participle can take the feminine -i ending. The case forms are like those of other -i stems, but -nt- may become -t- before the non-nominative-accusative endings.

Thus Singular Genitive-Dative-Instrumental-Ablative detiyā, Plural Genitive-Dative detinam, etc.

### 4. arahant

The noun arahant 'Arahant, deserving one', which occurred in Further Reading IV in the nominative singular arahamp, was originally the present participle of the verb arahati 'is worthy, deserves'. However, it also has a Nominative Singular arahā, like a -vant- (-mant-) noun, and the nominative plural appears as arahā as well as arahanto. Otherwise, it takes the same endings as vant- (-mant-) nouns or the present participle.

### 5. PAST PARTICIPLE

5.1 Formation of the Past Participle: The past participle (sometimes called the perfect or the passive participle) is most commonly formed with one of the two affixes -ta or -na. Of these two, -ta is the most common.

5.1.1 -ta Participles: The -ta ending is added directly to the verb root. Some, but not all, roots that end in a consonant add -i- before the -ta. Thus:

Verb	Root	Past	Participle
suṇoti/suṇāti 'hears'	su-		suta
bhavati 'is, becomes'	bhū		bhūta
gacchati 'goes'	ga(m)-		gata
labhati 'gets, obtains'	labh-		laddha (<labh+ta)
passati 'sees'	dis- <sup>2</sup>		dittha (<dis+ta)
garahati 'despises'	garah-		garahita
patati 'falls'	pat-		patita

As the examples show, shape changes, which may be complex, often take place between the root and the present tense, and there may be others when -ta is added, commonly involving assimilation of consonants and such changes as a (regular) shift of aspiration to the end of a cluster, as in

labh+ta --> labhta --> labtha --> laddha.

Although some regularities are discernible, there are numerous irregular forms, and detailed rules for the formation of the past participle will not be given here. For the present, it is simplest to learn the forms as they occur.

5.1.2 -na Participles: For some verbs, the past participle affix is -na. As with -ta, there are various changes in the root and stem which will not be given here. Examples are:

Verb	Root	Past	Participle
deti/dadāti 'gives'	dā-		dinna
uppañjati 'is born, arises'	uppad-		uppanna
chindati 'cuts'	chid-		chinna

### 5.2 Use of the Participle:

5.2.1 The past participle, like the present participle, may be used as an adjective modifying nouns. As the name suggests, the sense will generally be past or completed action. This use is already familiar, since many of the forms that have been introduced as adjectives so far are actually past participles. Thus, for example, danta 'tamed, subdued' from dameti 'tames, controls'; pahina 'given

<sup>2</sup> As noted earlier, the root dis- replaces the root of passati in non-present forms.

up, abandoned' from pajahati 'gives up, renounces, abandons', etc. As stated earlier, these forms agree with the noun in number, gender, and case:

cittāp dantāp 'the mind (when) tamed, the tamed mind'  
 (Neuter Singular Nominative/Accusative)  
 akusalāp pahināp bad action, (when) given up  
 (Neuter Singular Nominative/Accusative)

They may either precede or follow the noun they modify. Thus we could also find dantāp cittāp 'the tamed mind' or pahināp akusalāp 'abandoned bad action, bad action refrained from'.

As we have also seen, past participles (although they were not identified as such) may occur as predicates in equational sentences, and again, there is agreement:

ime dhammā (viññū)garahitā.  
 'These actions are despised (by the wise)'

5.2 Past participles may also, like the present participle, take gender-number endings to form nouns. In the case of the past participle, the noun will generally refer to the performer of the action (i.e., the subject of the verb) if the verb from which it is formed is intransitive, or the one who has undergone the action, i.e., the object of the verb) if the verb is transitive.

The gender number endings, and their case forms, are those of -a stem masculine and neuter (I, 1.21-2) and -ā stem feminine (II, 1.1) nouns. The form Tathāgato 'the thus-gone one', used for the Buddha is an example, being formed from gata, the participle of gacchati. Similarly, the form mutto 'freed one' is formed from the past participle of muñcati 'to release' and can have a feminine form muttā 'she who is released'. Similarly, the form adinnañ 'that which is not given' is the a- negative of the past participle of deti (or dadāti) 'gives, with a neuter singular ending. These formations are very common in Pāli, and many more examples will occur as we proceed.

#### 6. yohi koci

yohi koci (yo 'relative'+ hi 'emphatic' plus ko 'who' + ci 'indefinite') has the sense 'who (so) ever'. The locative case on a plural dependent noun following such an expression has the sense 'among'. Thus:

yohi koci manusse su 'whoever among men'.

#### 7. thānam AND atthānam

7.1 thānam 'place, space', often followed by vijjati 'be found, exist' has the sense that whatever follows is possible' (literally 'there is a place for X'):

thānam...vijjati yan sappuriso sappurisam jāneyya...  
 It is possible that a good man might recognize a good man'

#### 7.2 atthānam, as the opposite of thānam means 'impossible, cannot be.'

Note that avakāso 'space, possibility' and the negative anavakāso are also used with the same general import as thānam and atthānam. Note also the following construction, in which both atthānam and anavakāso are used, as equational predicates of etam introducing an impossibility:

etam...atthānam, anavakāso yan...  
 'That is impossible, it cannot be that.'

#### 8. PREFIX sa- 'with'

In addition to the prefix sa- 'ones own' (II, 9), there is a homonymous prefix sa- meaning 'with, accompanied by' or 'having'. Thus sakificano '(one) having worldly attachment from sa- + kificano 'worldly attachment'. Compare akiñcano '(one) without worldly attachment'. Other examples of this prefix have occurred in earlier readings, though they were not noted as such. Thus sāsava 'with, having or characterized by āsavo ('clinging, desire') and sāmisa 'with, characterized by or having āmisam ('material substance, food, flesh, sensual desire, lust') in Further Reading IV.

#### 9. 'THIS, NOT THAT'

'This, not that', i.e., 'X not Y' can be expressed in Pāli by X na Y:  
 rājā eso, na brāhmaṇo  
 'That one (is a) "king", not a brahmin.'

#### 10. 'LIVE BY'

'Live by (means of)' can be expressed in two ways:  
 upajivati 'lives on, depends on' plus the accusative, or  
 jivati 'lives' plus the instrumental.

#### FURTHER READINGS V

1. "Chahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjali karāṇyo, anuttaraṇ puññakkhettaṇ lokassa.

Katamehi chahi?

Idha, bhikkhave, bhikkhu cakkhunā rūpam disvā n'eva sumano hoti na dummano, upekkhako viharati sato sampajāno.  
 Sotena saddam sutvā ...pe...  
 ghānena gandham ghāyitvā ...pe...  
 jivhāya rasam sāyitvā ...pe...  
 kāyena phoṭṭhabbam phusitvā ...pe...  
 manasā dhammarūpā viññaya n'eva sumano hoti na dummano, upekkhako viharati sato sampajāno.

## LESSON V

Imehi kho bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuṇeyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhetṭam lokassā" ti.  
(-A.N.)

2. "Tena hi, Sivaka, taññev'ettha patipucchāmi. Yathā te khameyya tathā nām byākareyyāsi.

Tañ kiñ maññasi, Sivaka, santam vā aijhattam lobhañ "atthi me aijhattam lobho" ti pajānāsi, asantam vā aijhattam lobhañ "n'atthi me aijhattam lobho" ti pajānāsi" ti?

"Evam bhante."

"Yam kho tvam, Sivaka, santam vā aijhattam lobhañ "atthi me aijhattam lobho" ti pajānāsi, asantam vā aijhattam lobhañ "n'atthi me aijhattam lobho" ti pajānāsi - evam pi kho, Sivaka, sanditthiko dhammo hoti..."

"Tañ kiñ maññasi, Sivaka, santam vā aijhattam dosam...pe...  
santam vā aijhattam moham...pe..."

santam vā aijhattam lobhadhammañ...pe...  
santam vā aijhattam dosadhammañ...pe..."

santam vā aijhattam mohadhammañ "atthi me aijhattam mohadhammo" ti pajānāsi, asantam vā aijhattam mohadhammañ "n'atthi me aijhattam mohadhammo" ti pajānāsi" ti?

"Evam bhante."

"Yam kho tvam, Sivaka, santam vā aijhattam mohadhammañ "atthi me aijhattam mohadhammo" ti pajānāsi, asantam vā aijhattam mohadhammañ "n'atthi me aijhattam mohadhammo" ti pajānāsi - evam kho, Sivaka, sanditthiko dhammo hoti."

"Abhikkantam, bhante, abhikkantam, bhante...upāsakam mamp, bhante,  
bhagavā dhāretu ajatagge pāñupetam saranam gatam" ti.

(-A.N.)

3. Rājā ēha: "Bhante Nāgasena, yo jānanto pāpakammañ karoti yo ca ajānanto pāpakammañ karoti, kassa bahutaram apuññan" ti?

Thero ēha: "yo kho mahārāja ajānanto pāpakammañ karoti tassa bahutaram apuññan" ti.

Tena hi, bhante Nāgasena, yo amhākam<sup>3</sup> rājaputto vā rājamahāmatto vā ajānanto pāpakammañ karoti tam mayam diguṇam dandemā" ti.

"Tañ kiñ maññasi mahārāja: tattam ayogulam ādittam sampajjalitam; eko ajānanto gañheyya, eko jānanto gañheyya, katamo balikataram dayheyyā" ti?

"Yo kho bhante ajānanto gañheyya so balikataram dayheyya" ti.

"Evameva kho mahārāja yo ajānanto pāpakammañ karoti tassa bahutaram apuññan" ti.

"Kallo'si bhante Nāgasenā" ti.

(-M.P.)

<sup>3</sup> Honorific (royal) plural.

4. "Tañ kiñ maññatha, bhikkhave, rūpam niccam vā aniccam vā?" ti.  
"Aniccam bhante."  
"Yam panāniccam, dukkham vā tañ sukham vā?" ti.  
"Dukkham bhante."  
"Yam panāniccam dukkham vipariṇāmadhammam, kallannu<sup>4</sup> tam samanupassitum, etam mama, eso'hamasmi, eso me attā?" ti.  
"No h'etam, bhante."  
Vedanā...pe...sañña...pe...sañkhārā...pe...viññānam niccam vā aniccam vā?" ti.  
"Aniccam, bhante."  
"Yam panāniccam, dukkham vā tañ sukham vā?" ti.  
"Dukkham, bhante."  
"Yam panāniccam, dukkham, vipariṇāmadhammam, kallannu tam samanupassitum, etam mama, eso'hamasmi, eso me attā?" ti.  
"No h'etam bhante."  
(-S.N.)

## GLOSSARY

ajjatagge	from today on (= ajjato + aggè)
ajjhattam	inwardly, internally, subjective(ly)
añjalikaraṇiya	worthy of respectful salutation
aññatara	some, a certain
abhikkantam	excellent, superb, wonderful, (literally, gone-beyond-ly)
ayogulo	iron ball
avoca	third singular past of vatti, 'says.speaks'
āditta	burning, blazing
āha	said
āhuneyya	venerable, worthy of offerings
upasam̄kamati	third singular past of upasam̄kamati 'approaches'
upāsako	lay-devotee, practicing Buddhist
upekkhaka	indifferent, disinterested
upeti	approaches, attains, comes to, reaches (the past participle upeka has the sense 'endowed with')
etadavoca	etad (=etam) + avoca is fitting, seems good"
khamati	field, sphere
khettam	picks up, takes
gañhāti	instrumental-ablative of cha- 'six'- gets burned
chahi	of the nature of X
dayhati	= tam+ eva
(X) dhamma	
taññeva	

<sup>4</sup> kallam (Neuter of kalla) + nu (interrogative) i.e. 'so then is it smart...?'

LESSON V

tatta	heated; hot
tathā	thus, so
tena hi	if so, in that case
thero	elder, senior (bhikkhu)
dakkhiṇeyya	worthy of offerings or gifts
daññeti	punishes
diguṇam	doubly, twofold
disvā	having seen
dummanā	unhappy, downcast
dhāreti	holds, bears, accepts, contains
dhāretu	third singular imperative of dhāreti (i.e., 'let him, her, it'...)
nam	alternate form of the pronoun tam
nicca	permanent, non-transitory
no	negative 'not'; more emphatic than na
pajānāti	realizes, understands well
paṭipucchatī	asks in response, inquires
paṭipucchissāmi	First Person Future of paṭipucchatī for life (literally 'possessed-with-breath-ly' <pāṇa(ŋ)> 'breath' + upetam neuter past participle of upeti (see above))
pāṇupetam	evil, sinful act
pāpakammam	worthy of hospitality
pāhuṇeyya	merit, righteousness
puññam	more, more greatly
balikataram	explains, answers, brings to light
byākaroti	fortunate one (used as an epithet for the Buddha)
bhagavant	chief minister
mahāmatto	that, since, for (adverbial use of the neuter accusative of ya-)
yam	prince
rājaputto	having perceived or known
viññāya	change
vipariṇāma	feeling, sensation
vedanā	essential condition, a thing conditioned, "mental coefficients"
samkhāro	perception, recognition
saññā	mindful
sata	existing, being (present participle of atti)
santa	visible, empirical, empirically ascertainable,
sandiṭṭhika	of advantage in this life
sampajjalita	ablaze, in flames
sammodi	past of sammodati - 'rejoices'
Sivako	a proper name
sumana	of a happy mind, of a pleased mind

LESSON VI

1. Pañca-sikkhāpadāni:

1. Pāññatipātā veramaṇi sikkhāpadāni samādiyāmi.
2. Adinnādānā veramaṇi sikkhāpadāni samādiyāmi.
3. Kāmesu micchācārā veramaṇi sikkhāpadāni samādiyāmi.
4. Musāvādā veramaṇi sikkhāpadāni samādiyāmi.
5. Surāmerayamajja-pamādaṭṭhanā veramaṇi sikkhāpadāni samādiyāmi.

2 Yathāpi cando vimalo - gaccham<sup>1</sup> ākāsadhātuyā  
sabbe tārāgane loke - ābhāya atirocati,  
tathāva sīlasampanno - saddho purisapuggalo  
sabbe maccharino loke - cāgena atirocati.

Yathāpi megho thanayam - vijjumālii satakkaku  
thalam̄ ninnam̄ ca pūreti - abhivassan̄ vasundharam̄,  
evam̄ dassanasampanno - Sammāsambuddhasāvakō  
maccharim̄ adhigaphātī - pañcaṭhānehi pañdito.

Ayunā yasasā c'eva - vaṇṇena ca sukhena ca  
sa ve bhogaparibhūḥo - pecca sagge pamodati" ti.  
(-A.N.)

3. Atha kho Selo brāhmaṇo tūhi mānavakasatehi parivuto...yena Keñiyassa  
jaṭilassa assamo tenupasāḍkami. Addasā kho Selo brāhmaṇo Keñiyassamiye jaṭle  
app'ekacce uddhanāni khanante, app'ekacce kaṭṭhāni phālente, app'ekacce  
bhājanāni dhowante, app'ekacce udakamaṇikāni patiṭṭhapente, app'ekacce āsanāni  
paññapente, Keñiyam pana jaṭilarūpāni sāmāṇi yeva mañḍalamālāni paṭiyādentam.

Diśvāna Keñiyāṇi jaṭilarūpāni etadavoca: Kinnumkho bhotu Keñiyassa āvāho vā  
bhavissati, vivāho vā bhavissati, mahāyāṇo vā paccupaṭṭhito, rājā vā Māgadho  
Seniyo Bimbisāro, nimantito svātanāya saddhiṃ balakāyenā" ti?

"Na me, Sela, āvāho bhavissati n'api vivāho bhavissati, n'api rājā Māgadho  
Seniyo Bimbisāro, nimantito svātanāya saddhiṃ balakāyena. Api ca kho me  
mahāyāṇo paccupaṭṭhito atti. Samāṇo Gotamo Sakyaputto Sakyakulā pabbajito,  
Aṅguttarāpesu cārikāni caramāno mahatā bhikkhusamghena...Āpaṇam̄ anuppatto.  
...So me nimantito svātanāya saddhiṃ bhikkhusamghenā" ti.

"Buddho" ti, bho Keñiya, vadesi?"

<sup>1</sup> Nominative Singular of the present participle--see Grammar V.I.

## LESSON VI

"Buddho' ti, bho Sela, vadāmi."

"Buddho' ti, bho Keniya, vadesi?"  
"Buddho' ti, bho Sela, vadāmi."

"Ghosō pī kho eso dullabho lokasmīm yadidamī 'buddho' " ti.  
(-S.N.)

4. "Dve'me, bhikkhave, puggalā loke uppajjamānā uppajjanti bahujanahitāya bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya..."

Katame dve?

Tathāgato ca araham sammāsambuddho, rājā ca cakkavattī. Ime kho, bhikkhave, dve puggalā loke uppajjamānā uppajjanti bahujanahitāya bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya..." iti.

Dve'me, bhikkhave, puggalā loke uppajjamānā uppajjanti acchariyamanussā.

Katame dve?

Tathāgato ca araham sammāsambuddho, rājā ca cakkavattī. Ime kho, bhikkhave, dve puggalā loke uppajjamānā uppajjanti acchariyamanussā" ti.

"Dvinnamī, bhikkhave, puggalānam kālakiriyā bahuno janassa anutappā hoti.  
Katamesam dvinnamī?

Tathāgatassa ca arahato sammāsambuddhassa, rāñño ca cakkavattissa.

Imesam kho, bhikkhave, dvinnamī puggalānam kālakiriyā bahuno janassa anutappā hotī" ti.

"Dve'me, bhikkhave, thūpārahā.

Katame dve?

Tathāgato ca araham sammāsambuddho, rājā ca cakkavattī. Ime kho, bhikkhave, dve thūpārahā" ti.

(-A.N.)

5. Tameva vācamī bhāseyya - yāy'attānam na tāpaye pare ca na vihīmseyya - sā ve vācā subhāsitā.

Piyavācameva bhāseyya - yā vācā patīnanditā yamī anādāya pāpāni - paresam bhāsate piyamī.

'Saccamī ve amatā vācā' - esa dhammo sanantano -  
'sacce atthe ca dhamme ca' - āhu, 'santo patipūhita'  
(-S.N.)

## GLOSSARY

Āmuguttarāpa	place name
acchariya	wonderful, marvelous
atirocati	outshine, excel
attānamī	accusative of attan 'self' (see this grammar 1.1)
atha	now, then
adiinnādāna(m)	seizing or grasping that which is not given to one
addasā	saw (3rd singular past tense of dassati <sup>2</sup> (passati) 'sees')
adhigaphāti	excels, surpasses
anādāya	without taking or accepting
anutappa	to be regretted (from anutappati 'regrets, repents')
anuppatta	reached, one who has reached
api(ca)	but, still
app'ekacce	api + ekacce (see this grammar 1.7)
abhivassati	rains (down), sheds rain
arahā	alternate nom. sg. of arahant (see V.4)
ariyo	noble one
assamiya	belonging to a monastery or hermitage
assamo	monastery, hermitage, ashram
ākāsadhātu	space element, space, sky (ākāso 'sky, space' + dhātu (see this glossary)
āpañō	place name
ābhā	shine, luster, sheen
āyu	longevity, duration of life
āvāho	wedding, bringing a bride
āsanamī	seat
āhu	(they) say or said
udakamī	water
uddhanamī	fire hearth, oven
uppajjati	is born, is reborn in, arises, originates
ekacce	some, a few
etad	=etam
esa	alternate form of eso (see II, 2.12)
kaṭhamī	wood, firewood
katvā	having done or made
kāmo(amī)	sense-desire, sense-pleasure

<sup>2</sup> This verb is commonly cited as such in grammars and dictionaries, but does not actually occur in that form. The actual occurring present tense form is dakkhitī, and passati is also used in the same sense.

kālo  
kālakiriyā  
kim  
  
kinnukho  
  
kuddho  
kulam  
Keñyo  
khananto  
ghoso  
cando  
cāgo  
cārikā  
cārikam caramāno  
jatilo  
jano  
-tthānam  
    (X) tthānam  
tāpayati  
tārāgaño  
thanayati  
thalam  
thūpāraha  
-thūpo  
dassanam  
dullabha  
dhātu  
  
dhovanto  
nimanteti  
ninnam  
nu  
paccupaññāti  
paññāpento  
patiyādeti  
pandito  
patitthāpento  
patitthita  
patinandita  
pabbajita  
  
pamodati  
paribyūha  
parivuta  
pare

proper time  
death, passing away  
what (see III, I) used here as an interrogative particle  
(-kim + nu + kho); why, what for, what is it then  
angry one  
lineage, clan, family  
proper name  
digging (present participle of khāpatti)  
noise, sound  
moon  
liberality, generosity  
sojourn, wandering, journey  
(while) going on alms-pilgrimage  
one who wears matted hair, an ascetic  
individual, person, people (collectively), sandhi form of thānam  
condition or state of X (see this grammar 15)  
torments, tortures  
galaxy of stars, host of stars  
roars, thunders  
plateau, raised dry ground  
worthy of a stupa  
stupa, tope  
perfect knowledge, insight  
rare, difficult to obtain  
element, relic, basis

pāññātipāto  
pāpam  
puggalo  
putto  
purisapuggalo  
püreti  
pecca  
phālenta  
  
balakāyo  
bahu  
Bimbisāro  
bhavissati  
  
bhājanam  
bhāsati  
bhāsate  
  
bhikkhusamgho  
bhogo  
  
bphoto  
  
maccharin  
  
majjam  
marūkamp  
mañḍalamāla  
mata  
mahanto  
mahāyañño  
Māgadha  
mānavako  
  
micchācāro  
musāvādo  
me  
megho  
yañño  
yadidam  
yasas  
yena...tena  
loko  
vappo  
vadeti  
vasundhara  
  
destruction of life, killing  
sin, evil  
person, individual  
son  
individual, man  
fills  
having departed, after death  
splitting, breaking  
    (present participle of phāleti )  
army  
many  
proper name  
will be (third future active indicative of  
    bhavati 'be, become')  
vessel, utensil  
says, speaks  
is spoken, speaks (third singular present,  
    middle voice,indicative)  
community of Buddhist monks  
enjoyment, item for enjoyment, wealth,  
    possession  
Dative-Genitive of bhavant 'venerable'  
    (see this grammar 4)  
greedy one, selfish and avaricious one,  
    stingy one  
intoxicant  
a big jar, pot  
pavilion, a circular hall with a peaked roof  
dead, (one who is) dead  
great, big (one)  
great sacrifice, big alms-giving  
of the Magadha (country)  
youth, young man (especially a young  
    Brahmin)  
wrong behavior  
lying, falsehood  
my, to me, by me (see V, 1.3)  
rain cloud  
sacrifice, almsgiving  
that is, namely  
fame, repute, glory  
where...there (see this grammar 10)  
world  
outward appearance, complexion  
says, speaks  
earth

vācā	word, speech
vijumālin	wearing a garland or row of lightning (epithet for a cloud)
vimala	clear, clean, bright
vivāho	marriage, wedding, carrying or sending away of a bride
vihimsati	injures, hurts, oppresses
ve	indeed, verily
veramaṇi	abstinence
Sakya	family name (of the Buddha's lineage)
saccam	truth
sata	hundred
satakkaku	epithet for a cloud (literally, 'the hundred-cornered one')
saddha	believing, determined
saddhim	with
sanantana	eternal, old, ancient
santo	good person (declines as an -ant participle stem, see V, 3)
samādiyati	takes upon or with oneself
samimāsambuddho	perfectly enlightened one, a fully enlightened Buddha capable of teaching others
sāmāṇi	of oneself, by oneself
sāmāṇi yeva	- sāmāṇi + eva)
sāvako	disciple
sikkhāpadam	precept, rule, instruction
sīlasampanno	one endowed with virtue, one who practices morality, virtuous one
Seniya	a clan name (literally 'belonging to the army')
Selo	proper name
svātanāya	for tomorrow, for the following day
hanati	kills

## GRAMMAR VI

## 1. MASCULINE -an STEMS

1.1 -an stem nouns have a nominative singular in -ā, but will be introduced in glossaries as ending in -an, so as to distinguish them from -ā stem nouns.

EXAMPLE: attan 'self, soul'

	Singular	Plural
Nom:	attā	attāno
Acc:	attānam / attam	
Gen:	attano	attānam
Dat:		
Inst:	attanā	attanehi (-ebhi)
Abl:		
Loc:	attani	attanēsu
Voc:	atta / attā	attāno

NOTE: attan also has alternate plural case forms with -u- or -ū-; thus Genitive-Dative attūnam, Instrumental-Ablative attūhi/-bhi, Locative attusu /-ūsu.

1.2 Many -an stem nouns have irregular or alternate forms. Thus brahman '(god) Brahma' is similar to attan, but has Vocative Singular brahme, Dative-Genitive Singular brahmuno, and the following alternate forms:

Instr-Abl Sg.: brahmunā (along with brahmanā)  
Dat-Gen Pl.: brahmunam (along with brahmānam)

NOTE: brahman also has forms with -ṇ- instead of -n-; thus brahmūṇā, brahmaṇā, brahmūṇam , brahmāṇam etc.

1.3 rājan 'king' has forms as follows:

	Singular	Plural
Nom:	rājā	rājāno
Acc:	rājānam / rājam	
Gen:	rāñño / rājino	rāññam / rājūnam (rājānam)
Dat:	(rājassa)	
Inst:	rāññā	rājuhi (-ubhi)
Abl:		rājehi (-ebhi)
Loc:	rājini / rāññe	rājūsu (rājesu)
Voc:	rāje / rājā	rājāno

## LESSON VI

## 2. -in STEM NOUNS

Nouns with a stem in -in have a Nominative Singular in -ī, but will be listed in glossaries ending in -in to distinguish them from -ī stem nouns. They inflect as follows (bhovādin, which occurred in Reading V, is another example of this class):

EXAMPLE: maccharīn 'greedy person, miser'

	Singular	Plural
Nom:	maccharī	maccharīno/ maccharī
Acc:	maccharīnam/meccharīm	
Gen:	maccharīno / maccharissa	maccharīnam
Dat:		
Inst:	maccharīnā/ maccharīmhā/-ismā	maccharīhi (-ībhi)
Abl:		
Loc:	maccharīni/-imhi(-ismim)	maccharītsu
Voc:	maccharī	maccharīno/maccharī

## 3. mahant AND santo

3.1 mahant 'great' has endings much like the -vant/-mant stems (V, 2), but with the following nominative forms. Note that maha occurs as both singular and plural:

	Singular	Plural
Nom:	mahā	mahā / mahanto / mahantā

3.2 santo 'virtuous person' may appear in the nominative plural as well as singular, as santo. Otherwise, it generally follows the -ant stems:

	Singular	Plural
Nom:	santo	santo / santā

Historically, sant- is the present participle of athi, and still appears in Pāli in the sense 'existing', as well as in the specialized sense of 'virtuous person' given here. Thus the meanings must be distinguished from context.

## 4. ADDRESS FORM bhavant

bhoto is the Genitive-Dative form of a noun bhavant 'Venerable' used as a polite form of address. The vocative address form bhante with which we are familiar is actually a related form, and appears to have been borrowed from a

different dialect. Originally, these were from the present participle of the verb bhavati 'be, become', hence literally 'the existing one, being' but were specialized in this usage, and thus the case forms resemble those of a present participle. All of the case forms of bhavant do not occur, but those which may be encountered are as follows:

	Singular	Plural
Nom:	bhavam	bhavanto / bhonto
Acc:	bhavantam	bhavante
Gen:	bhoto	bhavatam / bhavantānam
Dat:		
Inst:	bhotā	bhavantehi
Voc:	bhavam, bho	bhonto

## 5. -as STEM NOUNS: manas

Pāli has a few Neuter nouns with a stem in -as, such as manas- 'mind,' and cetas- 'thought, intention, purpose', which will be listed in that form in Glossaries here. In Sanskrit, such nouns formed a distinct class, but in Pāli, they have been converted almost completely to the Neuter -a type (I, 22), and only have distinct forms in the singular, as exemplified by the first alternants in the chart below. Note that the other alternants have the same forms as -a stem nouns. The plural forms belong completely to that type: thus Nominative Plural manāni etc.

EXAMPLE: manas 'mind'

	Singular
Nom:	mano / manam
Acc:	
Gen:	manaso / manassa
Dat:	
Inst:	manesō/ manena
Abl:	manesō / manamhā (asmā)
Loc:	manesi/ mane/-amhi (asmim)
Voc:	mano / manam

## 6. FEMININE -u STEMS:

dhātu 'element, relic', which appears in the compound ākāsadhātu, 'sky element' in this reading represents a new type of noun with a stem ending in -u, but feminine. These nouns are relatively rare, and have endings as follows:

EXAMPLE: dhātu

	Singular	Plural
Nom:	dhātu	
Acc:	dhātum	dhātū / dhātuyo
Gen:		
Dat:		dhātūnam
Inst:	dhātuyā	
Rbl:		dhātūhi/dhātūbhi
Loc:	dhātuyam	dhātūsu
Voc:	dhātu	dhātū / dhātuyo

## 7. PAST TENSE ("AORIST")

Pāli has a past tense (sometimes referred to as the "Aorist", since it is largely derived from the Sanskrit aorist). There are several classes of verbs with regard to past tense formation, and forms exemplifying two of these classes appear in this lesson.

7.1 The addasā Type ("A Aorist" and "Root Aorist"). In this type, the following affixes, often accompanied by a prefix a- (called "the Augment") are added to the verb root. Other changes in the root may also take place.

	Singular	Plural
1 Pers:	-am	-āma / -amha
2 Pers:	-ā	-ātha / -attha
3 Pers:		um / -ū

Some roots appear with the alternate endings shown above, some do not. As an example, from passati/dis- 'sees', we have the following:

	Singular	Plural
1 Pers:	addasam	addasāma / addesamha
2 Pers:	addasā	addasatha / addasattha
3 Pers:		addasum

One form of the past tense of gacchati 'goes' (<gam) follows this pattern (Other forms will be given later):

	Singular	Plural
1 Pers:	agamam	agamāma / agamamha
2 Pers:	agamā	agamattha / agamattha
3 Pers:		agamum

7.2 The upasampkami Type ("The -is Aorist") Another form of the past tense, the most common in Pāli, adds the following endings to the root (again, sometimes with other changes in the form of the root):

	Singular	Plural
1 Pers:	-im / -isam	-imha / -imhā
2 Pers:	i / ī	-ittha
3 Pers:		-imsu / -isum

Thus, with upasampkamati- 'approaches' (upa + samp + kam-)

	Singular	Plural
1 Pers:	upasampkamim	upasampkamimha / -imhā
2 Pers:	upasampkami	upasampkamitha
3 Pers:		upasampkamimsu

With these affixes, also, an augment a- is sometimes prefixed, particularly with shorter stems. Thus from bhāsati 'speaks', we have abhāsi 'he said', etc. When the root already has prefixes, the augment, when it appears, comes between them and the root. Thus from pavisi 'goes in, enters' (from pa + vis) we have pāvisi from pa + a + vis, where the -a- is the augment, as well as the form pavisi, without the augment.

atti 'be, exist' also belongs to this class. Note the lengthening of the first vowel in the singular:

	Singular	Plural
1 Pers:	āsim	asimha
2 Pers:	āsi	asittha
3 Pers:		asimsu

## LESSON VI

gacchatī appears with these "-is Aorist" endings as well as those of the addasā type, and many verbs in Pāli occur in both types of past. Thus for gacchatī, in addition to the forms in 7.1, we find (note the augment):

	Singular	Plural
1 Pers:	agamisamp / agamim	agamimha
2 Pers:	agami	agamittha
3 Pers:		agamimpsu / agamisum

## 8. PAST OF vac- 'SAY, SPEAK'

The root vac- is defective, since it does not have present tense forms in actual use, though present tense forms vatti or vacati are sometimes cited. In Pāli, it has been supplanted in the present tense by forms of the root vad- as in vadati. However vac- does have forms in other tenses, including the past, in which it can take the endings of the addasā type. It also has alternate endings. One of these is the form avoca, 'said' that occurred in the further readings of lesson five. Other forms will be given in a later lesson (VIII,4).

## 9. PAST PARTICIPIAL SENTENCES WITH INSTRUMENTAL SUBJECTS

There is a very frequent type of sentence in Pāli with transitive verbs<sup>3</sup> in which the verb is in the past participle form -ta or -na (V, 5). The participle agrees in number and gender with the object, which is in the Nominative case, and the Subject will be in the Instrumental case. Thus the form is like English "X has been done by Y" (Word order, as usual, is variable). The usual sense is "past" or "perfect", although these sentences are sometimes referred to as "passive":

so me nimantito  
I have invited him', or, 'He has been invited by me'

desito Ananda mayā dhammo  
I have preached the doctrine, Ananda.'

If there is no direct object expressed, the participle will be in the Neuter Singular:

evamp me sutamp  
Thus have I heard.'

Note that the participle may also be accompanied by an auxiliary like attī:  
me mahāyāñño paccupatthito attī  
I have prepared a great sacrifice.'

<sup>3</sup> That is, verbs that take an object.

## 10. yena...tena

The correlative pair yena...tena is very commonly used in an idiom yena-X...tena-Y, where Y includes a verb of motion and X, in the Nominative case, expresses the destination:

Yena assamo ten'upasampkami '(He) came to the ashram.'

## 11. āha, āhu

āha and āhu are isolated forms, the remnant of a Sanskrit Perfect formation that has otherwise virtually disappeared in Pāli (though some later commentarial works have other Sanskrit-based Perfect forms). āha 'he (has) said' has already appeared in the readings (VI, Further Readings) and is singular. āhu is originally plural, but is also found with a singular sense: 'he, they (has/have) said'. The plural sometimes also appears as āhansu. āhu is often used without an expressed subject and an indefinite sense, i.e., 'They say/have said' or 'It has been said.'

## 12. 'HUNDREDS'

One way in which things are enumerated by the hundreds in Pāli is for the noun which is counted to be compounded with satam 'hundred', with the number of hundreds specified by a preceding numeral, which agrees in number and case. That is, it is if in English one said "three youth-hundreds" for "three hundred youths":

tini mānavasatāni 'three hundred youths'

tihī mānavasatehi 'three hundred youths (Instrumental)'

Note that the entire compound takes the Neuter gender of satamp even though that which is counted is animate, and that satamp appears in the plural.

## 13. para 'OTHER (ONE'S)' and añña '(AN)OTHER'

para 'other (one's)' and añña '(an)other' take the endings of pronouns, like sabbe (IV, 8). Thus the plural nominative forms are pare and aññe, the plural Genitive-Dative forms are paresamp and añnesamp, etc.

## 14. saddhim AND parivuta

saddhim and parivuta both mean 'with, accompanied by', and they take dependent nouns in the instrumental case. parivuta is actually a -ta participle ('being accompanied'), and thus agrees in gender, number and case with the one accompanied:

brāhmaṇo cattāri mānavakasatehi parivuto...

'The Brahmin, with ('accompanied by') four hundred youths...'

bhikkhusamghena saddhim 'with a group of bhikkhus'

## 15. -ṭhānam AND -dhamma COMPOUNDS

The forms *ṭhānam* and *dhamma* commonly serve as the second members of compounds with the senses 'state of' and '(of the)nature of' respectively. An example of a -*dhamma* compound appeared in Further Reading V: *vipparināmadhamma* 'having change as its nature'. *ṭhānam* is one of those forms with a first consonant that doubles when a vowel precedes (II, 12), hence *pamādaṭṭhānam* from *pamāda+(t)ṭhānam*.

## 16. LOCATIVE 'AMONG' OR 'IN'

The plural locative of the name of a place or a group of people is commonly used to signify 'in that place., or 'among those people.'

*amguttarāpesu*

'In the Anguttara country', or 'among the Anguttaras'

## 17. SANDHI

Sometimes, when a word ending in a stop consonant plus -i is followed closely by a word beginning in a vowel, the consonant doubles and the -i is lost (C+iV → CCV). Thus:

*api+ekacca* → *appekacca*

As with similar sandhi phenomena in Pāli, this is particularly common in certain set phrases.

## FURTHER READINGS VI

1. "Nanu te, Sona, rahogatassa patisallinassa evaṁ cetaso parivitakko udapādi - 'ye kho keci bhagavato sāvakā āraddhviriya viharanti, aham tesampi aññataro. Atha ca pana me na anupādāya āsavehi cittampi vimuccati; samvijjanti kho pana me kule bhogā, sakkā bhoge ca bhuñjītum pūññāni ca kātuṁ. Yannūnāham sikkham paccakkhāya hīnāyāvattitvā bhoge ca bhuñjeyyām pūññāni ca kareyyām" ti?

"Evaṁ, bhante."

"Tām kiṁ maññasi, Sona, kusalō tvampi pubbe agāriyabhūto vīṇāya tantissare" ti?

"Evaṁ, bhante."

"Tām kiṁ maññasi, Sona, yadā te vīṇāya tantiyo accāyatā honti, api nu te vīṇā tasmiṁ samaye saravatī vā hoti kammaññā vā" ti?

"No h'etam, bhante."

"Tām kiṁ maññasi, Sona, yadā te vīṇāya tantiyo atisithilā honti, api nu te vīṇā tasmiṁ samaye saravatī vā hoti kammaññā vā" ti?

No h'etam, bhante."

"Yadā pana te, Sona, vīṇāya tantiyo na accāyatā honti nātisithilā same guṇe paṭṭhitā, api nu te vīṇā tasmiṁ samaye saravatī vā hoti kammaññā vā" ti?

"Evaṁ, bhante."

Evameva kho, Sona, accāraddhviriyaṁ uddhaccāya saṁvattati, atisithilaviriyaṁ kosajjaya saṁvattati. Tasmātiha<sup>4</sup> tvampi, Sona, viriyasamataṁ adhitthaha, indriyānaṁ ca samataṁ paṭivijjha, tathā ca nimittam gaṇhāhi" ti.

(-A.N.)

2. "Kodhano dubbañjo hoti - atho dukkham pi seti so  
atho attham gahetvāna - anattham adhipajjati.

Tato kāyena vācāya - vadham katvāna kodhano  
Kodhābhībhūto puriso - dhanajānim nigacchati.

Kodhasammadasammatto - āyasakyam nigacchati  
nātimittā suhajā ca - parivajjanti kodhanam.

anatthajanano kodho - kodho cittappakopano  
bhayamantarato jātam - tām jano nāvabujjhati.

Kuddho attham na jānāti - kuddho dhammam na passati  
andhatamam tadā hoti - yam kodho sahate naram

nāssa<sup>5</sup> hiri na ottappam - na vācō hoti gāravo  
kodhena abhibhūtassa - na dipam hoti kiñcanam.

(-A.N.)

3. Rājā āha: "Kimlakkhaṇo bhante manasikāro, kimlakkhaṇā paññā?" ti.

"Uhanalakkhaṇo kho mahārāja manasikāro; chedanalakkhaṇā paññā" ti.

"Kathampi uhanalakkhaṇo manasikāro, kathampi chedanalakkhaṇā paññā? opammam karohi" ti.

Jānāsi tvampi mahārāja yavalāvake?" ti.

<sup>4</sup> tasmā + iha with -t- inserted in sandhi.

<sup>5</sup> na+assa Genitive/Dative of ayam

## LESSON VI

"Ama bhante, jānāmī" ti.

"Kathaṃ mahārāja yavalāvakaṃ yavaṃ lunanti?" ti.

"Vāmena bhante hatthena yavakalāpaṃ gahetvā dakkhiṇena hatthena dāttapā gahetvā dāttena chindantī" ti.

"Yathā mahārāja yavalāvako vāmena hatthena yavakalāpaṃ gahetvā dakkhiṇena hatthena dāttapā gahetvā dāttena chindati, evam'eva kho mahārāja yogāvacaro manasikārena mānasapā gahetvā paññaya kilese chindati.

Evaṃ kho mahārāja ūhanalakkhaṇo manasikāro, evam'chedanalakkhaṇā paññā" ti.

"Kallo'si bhante Nāgasenā" ti.

(-M.P.)

4. Atha kho aññataro brāhmaṇo yena bhagavā ten'upasampami, upasampamitvā bhagavatā saddhiṃ sammodi...ekamantaṃ nisidi. Ekamantaṃ nisinno kho so brāhmaṇo bhagavantaṃ etadavoca:

"Sandīṭhiko dhammo, sandīṭhiko dhammo'ti, bho Gotama, vuccati. Kittavatā nu kho bho Gotama, sandīṭhiko dhammo hoti..." iti.

Tena hi brāhmaṇa, taññev'ettha<sup>6</sup> paṭipucchissāmi. Yathā te khameyya tathā nam byākareyyāsi. Taṃ kiṃ maññasi, brāhmaṇa, santapā vā ajjhattapā rāgapā "atthi me ajjhattapā rāgo" ti pajānāsi, asantapā vā ajjhattapā rāgapā "n'atthi me ajjhattapā rāgo" ti pajānāsi" ti?

"Evam, bho."

"Yam' kho tvam, brāhmaṇa, santapā vā ajjhattapā rāgapā "atthi me ajjhattapā rāgo" ti pajānāsi, asantapā vā ajjhattapā rāgapā "n'atthi me ajjhattapā rāgo" ti pajānāsi - evam' pi kho brāhmaṇa sandīṭhiko dhammo hoti..."

"Taṃ kiṃ maññasi, brāhmaṇa, santapā vā ajjhattapā dosapā...pe... santapā vā ajjhattapā mohapā...pe... santapā vā ajjhattapā kāyasandosapā...pe... santapā vā ajjhattapā vacisandosapā...pe... santapā vā ajjhattapā manosandosapā "atthi me ajjhattapā manosandoso" ti pajānāsi, asantapā vā ajjhattapā manusandosapā "n'atthi me ajjhattapā manusandoso" ti pajānāsi" ti?

"Evam, bhante."

<sup>6</sup> tam + eva + ettha

"Yam' kho tvam, brāhmaṇa, santapā vā ajjhattapā manusandosapā "atthi me ajjhattapā manusandoso" ti pajānāsi, asantapā vā ajjhattapā manusandosapā "n'atthi me ajjhattapā manusandoso" ti pajānāsi - evam' kho brāhmaṇa, sandīṭhiko dhammo hoti" ...iti.

"Abhikkantaṃ, bho Gotama, abhikkantaṃ, bho Gotama, ...upāsakam' māp bhavaṇ Gotamo dhāretu ajatagge pāṇ'upetapā saranapā gataṃ" ti.

5. "Manujassa pamatta cārino - tañhā vadḍhati māluvā viya so palavati hurāhurapā - phalamicchāpā va vanasmiṃ vānaro

Yam' esā sahāti<sup>7</sup> jammī - tañhā loke visattikā sokā tassa pavaḍḍhanti - abhivadḍhāpā'va bīraṇapā

Yo c'etapā sahāti jammim' tañhāpā loke duraccayam sokā tañhāpā patantī - udabindu'va pokkhara"

(Dhp.)

## GLOSSARY

agāriyabhūta	being a householder
accāyata	too long, too much stretched, too taut
accāraddhaviriyapā	over-exertion, too much exertion
aññatarā	one, someone, one of a certain number
atisihila	too loose, lax, slack
atthapā gahetvāna	having held back, or given up; profit or advantage
atho	- atha
adhiṭṭhaha	concentrate, fix one's attention on, undertake, practice (imperative)
adhipajjati	attains, reaches, comes to
anattha(ampā)	unprofitable situation or condition, harm, misery, misfortune
anupādāya	without taking hold of, without clinging to, away from (<an + gerund of upādāti 'grasp')
antarato	from within (ablative of antara 'within')
andhatamapā	deep darkness
abhibhūta	overcome, overwhelmed by
abhivadḍhāti	grow, increase, outgrow
avabujjhati	realize, understand
āyasakyanā	dishonor, disgrace, bad repute
āraddhaviriyā	energetic, resolute
icchatī	desires, wishes (for), likes

<sup>7</sup> sahāti for sahāti (Lengthened for the meter).

indriyam	faculty (of experience or perception)
iha	here, now, in this world
udapādi	arose, (past of uppajati 'arises')
udabindu	drop of water
uddhaccaṃ	over-balancing, agitation, excitement, distraction, flurry
ūhanam	reasoning, consideration, examination, lifting up
ekamantam	aside, on one side
ettha	in this case/context, here
ottappam	shrinking back from doing wrong, remorse
kammañña	fit for work, ready for playing
kalāpa	a bundle, a bunch, a sheaf, a row
kiñcanam	any
kittāvatā	in what respect, in what sense
kilesa	defilement, impurity(in a moral sense)
kodhana	having anger, angry (one), uncontrolled (one)
kodho	anger, ill will
gahetvāna	ger. of gaphāti
guṇa	quality, nature, component
cārin	doer, behaver
cetas	mind
chindati	cuts, breaks, plucks, pierces
chedanam	cutting, severing, destroying
janana	causing, bringing, producing
jammi	wretched, contemptible
jāta	born, arisen
jāni	deprivation, loss
nāti	a relation, relative
tato	thereupon, further
tattha	there, in that
tanti	string or cord (here of a musical instrument)
tantissara	string music
tārā	star
dakkhiṇa	right (side) (also 'southern' as in F.R.III)
dattam	sickle
dipam	solid foundation, shelter, refuge
dukkham	unhappily, painfully (adverbial accusative- see III, 8)
dubbaṇṇa	of bad color, ugly, of changed color
duraccaya	hard to remove, difficult to overcome
dhanam	wealth, riches, treasures
naro	man, individual
nigacchatī	goes down to, enters, comes to, suffers

nimittaṃ	object of a thought
nisinha	past participle of nisidati
nisidati	sits (down)
nisiṭi	third singular past of nisidati
pakopana	upsetting, shaking, making turbulent
paccakkhāya	having given up, having abandoned
paññā	wisdom, insight, knowledge
paṭipucchati	questions in return.
paṭivijha	Future 1 Sg. paṭipucchissāmi
paṭisallīna	having penetrated, intuited, acquired,
paṭṭhita	comprehended
papatati	secluded, retired, gone into solitude
parivajjati	having been set, established
parivitakko	drops, falls down or off
palavati	avoids, shuns, gives up
pavaḍḍhati	reflection, thought, consideration
passati	floats, swims, jumps
puññam	grows (up), increases
pubbe	see, realize
puriso	meritorious act
pokkharam	previously, before
phalaṃ	man, individual
bīraṇam	lotus leaf
bhuñjati	fruit, result
manasikāro	name of a plant
manujō	enjoys, eats
mānasam	attention, pondering, fixed thought
māluvā	man
mitto	intention, purpose of mind, mental action
yam	(long) vine (kind of)
yada	friend
yannūna	when
yannūnāḥam	when
yavo	well, now rather, let (me)
yogavacaro	(used in an exhortative sense)
rahogata	now then, let me
rāgo	barley, grain (in general);
lāvako	one at home in endeavor or spiritual
lunāti	exercises, an earnest student, one who
vaco	has applied himself to spiritual exercises (yoga)
	being alone, being in private
	attachment, lust
	cutter, reaper
	cuts, reaps
	speech, word (also appears as vacā)

LESSON VI

vacī	compounding stem of vaco
vadḍhati	grows; increases
vadho	harm, killing, destruction
vanarūp	forest
vānaro	monkey
vāma	left (side)
vimuccati	be freed.
viya	like, as (particle of comparison)
viriyam	exertion, energy
visattikā	clinging to, adhering to. lust, desire
viharatī	live, reside
vipā	lute
sarvijjati	seems to be, appears, exists
sakkā	it is possible (+ inf)
saddhim	with
sandosam	defilement, pollution
sama	equal, even, level
samatā	equality, evenness, normal state
samayo	time, period
sammatta	intoxicated (by/with), overpowered by
sammada	drowsiness, intoxication
sammodati	exchanges friendly greetings, rejoices, delights, (past sammodi)
saravatī	having resonance or melodiousness
sahati	conquers, overcomes
sikkhā	study, training, discipline
suhajjo	friend, good-hearted one
seti	sleeps, dwells, lives
Sopo	a proper name
hattho	hand
hirī	sense of shame, bashfulness
hīna	low, base, inferior
hināya āvattati	turns to the lower, gives up orders, returns to secular life
hurāhuram	from existence to existence

LESSON VII

1. "Etha tumhe, Kālāmā, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena ...mā samoṇo no<sup>1</sup> garūti. Yadā tumhe, Kālāmā, attanāva jāneyyātha 'ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinnā ahitāya dukkhāya saṃvattantīti; atha tumhe, Kālāmā, pajaheyyātha."

"Tam kim maññatha, Kālāmā, lobho purisassa ajjhattam uppajjamāno uppajjati hitāya vā ahitāya vā" ti?

"Ahitāya, bhante."

"Luddho panāyāpi, Kālāmā, purisapuggalo lobhena abhibhūto, pariyoḍinacitto, pāṇam pi hanati, adinnaṃ pi ādiyatī, paradāram pi gacchati, musā pi bhaṇati, param pi tathattāya samādapeti, yañsa<sup>2</sup> hoti digharattam ahitāya dukkhāyā" ti.

"Evam, bhante."

"Tam kim maññatha, Kālāmā, doso purisassa ajjhattam uppajjamāno uppajjati hitāya vā ahitāya vā" ti?

"Ahitāya, bhante."

"Duttho panāyāpi, Kālāmā, purisapuggalo dosena abhibhūto, pariyoḍinacitto, pāṇam pi hanati, adinnaṃ pi ādiyatī, paradāram pi gacchati, musā pi bhaṇati, param pi tathattāya samādapeti, yañ sa hoti digharattam ahitāya dukkhāyā" ti.

"Evam, bhante."

"Tam kim maññatha, Kālāmā, moho purisassa ajjhattam uppajjamāno uppajjati hitāya vā ahitāya vā" ti?

"Ahitāya, bhante."

"Mūho panāyāpi, Kālāmā, purisapuggalo mohena abhibhūto, pariyoḍinacitto, pāṇam pi hanati, adinnaṃ pi ādiyatī, paradāram pi gacchati, musā pi bhaṇati, param pi tathattāya samādapeti, yañ sa hoti digharattam ahitāya, dukkhāyā" ti.

"Evam, bhante."

"Tam kim maññatha, Kālāmā, ime dhammā kusalā vā akusalā vā" ti?

"Akusalā, bhante."

"Sāvajjā vā anavajjā" ti?

"Sāvajjā bhante."

"Viññugarahitā vā viññuppasatthā vā" ti?

"Viññugarahitā, bhante."

"Samattā, samādinnā ahitāya dukkhāya saṃvattanti, no vā? Kathām vā ettha hotīti?

"Samattā, bhante, samādinnā ahitāya dukkhāya saṃvattanti ti. Evam no ettha hotīti.

(A.N.)

1. Note that this no is not the negative, but the clitic form of a pronoun (Grammar V.1.3).

2. yañ + assa

2. "Nāham, brāhmaṇa, sabbam dīṭham bhāsitabbam ti vadāmi; na panāham, brāhmaṇa, sabbam dīṭham na bhāsitabbam ti vadāmi; nāham, brāhmaṇa, sabbam sutam bhāsitabbam ti vadāmi; na panāham, brāhmaṇa, sabbam sutam na bhāsitabbam ti vadāmi; nāham, brāhmaṇa, sabbam mutam bhāsitabbam ti vadāmi; na panāham, brāhmaṇa, sabbam viññātam bhāsitabbam ti vadāmi; nāham, brāhmaṇa, sabbam viññātam na bhāsitabbam ti vadāmi."

"Yam hi, brāhmaṇa, dīṭham bhāsato akusalā dhammā abhivadḍhanti, kusalā dhammā parihāyanti, evarūpam dīṭham na bhāsitabbam ti vadāmi. Yam khv'assa<sup>3</sup> ca, brāhmaṇa, dīṭham abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivadḍhanti, evarūpam dīṭham bhāsitabbam ti vadāmi."

"Yam hi, brāhmaṇa, sutam bhāsato akusalā dhammā abhivadḍhanti, kusalā dhammā parihāyanti, evarūpam sutam na bhāsitabbam ti vadāmi. Yam ca khv'assa, brāhmaṇa, sutam abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivadḍhanti, evarūpam sutam bhāsitabbam ti vadāmi."

"Yam hi, brāhmaṇa, mutam bhāsato akusalā dhammā abhivadḍhanti, kusalā dhammā parihāyanti, evarūpam mutam na bhāsitabbam ti vadāmi. Yam ca khv'assa, brāhmaṇa, mutam abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivadḍhanti, evarūpam mutam bhāsitabbam ti vadāmi."

"Yam hi, brāhmaṇa, viññātam bhāsato akusalā dhammā abhivadḍhanti, kusalā dhammā parihāyanti, evarūpam viññātam na bhāsitabbam ti vadāmi. Yam ca khv'assa, brāhmaṇa, viññātam abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivadḍhanti, evarūpam viññātam bhāsitabbam ti vadāmi."

(-A.N.)

3. Saccam bhaṇe na kujjhewya - dajā appasmīm<sup>4</sup> pi yācito etehi tūhi thānehi - gacche devāna<sup>5</sup> santike.

Kāyappakopam rakkheyya - kāyena samvuto siyā kāyaduccaritam hitvā - kāyena sucaritam care.

Vacipakopam rakkheyya - vācāya samvuto siyā vaciduccaritam hitvā - vācāya sucaritam care.

Yo pāṇamatipāteti - musāvādaṇ ca bhāsati loke adinnam adiyati - paradāraṇ ca gacchatī

<sup>3</sup> kho + assa, with, the sense 'on the other hand, still, furthermore'

<sup>4</sup> dajā + appasmīm. See this grammar 7.

<sup>5</sup> =devānam

Surāmerayapānaṃca - yo naro anuyuñjati idh' evamēso<sup>6</sup> lokasmīm - mūlam khaṇati attano.

(Dhp.)

4. Sace labhetha nipakaṇ sahāyam Saddhimcaram sādhuvihāridhīram abhibhuya sabbāni parissayāni careyya tena ttamano satimā

No ce labhetha nipakaṇ sahāyam Saddhimcaram sādhuvihāridhīram Rājā'va raṭṭham vijitat pahāya Ekō care mātām' arāññe va nāgo

(Dhp.)

### GLOSSARY

atipāteti	kills, kills
attano	self's (see VI, 1.1)
attamano	delighted, pleased, happy
anuyuñjati	practises, gives oneself up to (with Acc.), attends, pursues
anussavam	tradition, hearsay
appa	little
appasmīm dadāti	see this grammar 7
abhibhavati	overcomes ger. abhibhuya: ppl. abhibhūta
araññam	forest, woods
assa	gen. sg. of ayaṇ (IV, 1)
itikirā	hearsay, mere guesswork
eko	alone
etha	come (Second person plural of eti) (of this form), such, of this type
evarūpa	Kalāma
Kalāmā	kuijhati
kuijhati	khaṇati
khaṇati	garu
garu	carati
carati	jānāti
jānāti	tathattam
tathattam	tumhe
tumhe	dajā
dajā	dadāti
dadāti	knows, understands, realizes thatness, the state of being so you (Pl.) (V, 1.2)
	Optative of deti (or dadati) (see this grammar 1)
	gives

<sup>6</sup> idha+eva+m+eso. eva here is the emphatic eva, and the -m- is intrusive.

dīṭṭha	seen, witnessed dīṭṭham a vision, that which is seen
duccaritam	bad behavior, incorrect behavior
dūṭṭha	wicked, malicious
nāgo	elephant
nipaka	intelligent, mature
pakopo	agitation, anger
paramparā	tradition, lineage (of scholars or teachers), series
pariyādinnacitta	with the mind completely overpowered by, with the mind completely taken over by obstacle
parissayam	decreases, dwindles, deteriorates
parihāyati	other (person)
pāro	ger. of pajahati
pahāya	basket, a term used for the three main divisions of the Pāli canon
pitaka	Pitaka tradition, authority of the scriptures
piṭakasampadāna	individual
purisapuggalo	Future passive participle of bhāsatī (see this grammar 2)
bhāsitabba	prohibitive particle (see this grammar 4)
mā	elephant, type of elephant
mātamgo	thought, what is thought, that which is thought
muta	root, origin
mūlam	being requested, being begged for
yācita	guards, protects, takes care of, controls
rakkhati	greedy, covetous
luddha	conquered
vijita	known, what is known, that which is known,
vīññāta	what is perceived /recognized /understood if (see this grammar 6)
sace	truth
saccamp	mindful one (nom. sg. of satimant The -i- in the reading is lengthened for the meter)
satimā	constant companion, one who accompanies in (to) the vicinity, near all, every accepted, taken upon oneself friend one who is of noble behavior, one who is steadfast
saddhim caro	see this grammar I
santike	good behavior
sabba	
samādinna	
sahāyo	
sādhuvihāridhiro	
siyā	
sucaritam	

suta  
hitvā

heard, that which is heard (ppl. of sunāti)  
give up, abandon gerund of jahāti  
(from root hā -see this grammar 8)

## GRAMMAR VII

## 1. OPTATIVE

1.1. -ya Optatives: A few verbs, including deti 'gives', jānāti 'knows' and karoti 'does' sometimes appear with an optative formed with the suffix -yā. Thus, beside the third person forms dadeyya, jāneyya, and kareyya, we find dajjā (dad + yā), jaññā (jan + yā) or janiyā, and kariyā or kayirā (< kariyā). Some first person forms, such as dajjam or dajjāmi are also found, but in general, such forms are rare.

1.2 Optative of atthi 'is': The optative of atthi 'is' is as follows:

	Singular	Plural
1 Pers:	assam / siyam	assāma
2 Pers:	assa	assatha
3 Pers:	assa / siyā	assu / siyum

The third singular siyā form is commonly used in setting up a hypothetical situation; i.e., 'suppose there were...' or 'let it be that...'

siyā..Bhagavato..bhāsitam janō aññathā pi paccāgaccheyya  
It might be (or 'suppose') that people (janō) might understand (paccāgaccheyya<sup>7</sup>) differently (aññathā) what the Blessed one said.

## 2. FUTURE PASSIVE PARTICIPLE

2.1. The future passive participle is formed with the suffixes -(i)tabba, and -aniya, (this may be -niya after a stem with -r-). The ending also appears sometimes as -aneyyya, or for a few verbs, -ya. The stem used for this participle commonly, but not always, resembles the present stem. Thus:

Present	Future Passive Participle
gacchati 'goes'	gantabba
sunāti 'hears'	sotabba
karoti 'does'	kattabba /kātabba /karaniya /kicca
bhavati 'is, becomes'	bhavitabba /bhabba <sup>8</sup> (<bhav + -ya)
carati 'moves, practices'	caritabba

<sup>7</sup> Literally 'go to meet' or 'return'.

<sup>8</sup> bhabba has the idiomatic sense 'capable' that we met in Lesson 2, Reading 2.

jānāti 'knows'  
passati 'sees'  
pūjeti 'worships, honors'  
hanati 'kills'  
deti 'gives'  
pivati 'drinks'  
labhati 'obtains'

jānitabba /ñātabba /neyya  
daṭṭhabba /dassaniya /dassaneyya  
pūjanīya /pujja (puj + -ya)  
hantabba /hañña (han + -ya)  
dātabba /deyya  
peyya /pātabba  
laddhabba

2.2 The future passive participle does not simply have a future passive sense i.e., "will be done", but also connotes desireability, i.e., "should be done" or "worthy of being done." Several such forms have occurred in earlier readings, but have simply been glossed rather than explained:

bhikkhu...hoti añjalikaraniyo  
'The bhikkhu is worthy of reverence' (añjali 'gesture of reverence')  
pūjā ca pūjanīyānam  
...and worship of those worthy to be worshipped'

Note that, as these examples show, the future passive participle, like other participles may be used as either an adjective or a noun, and in either case, inflects like a masculine or neuter -a- stem or a feminine -ā- stem.

### 3.attan 'self, soul' AS A REFLEXIVE

The form attan (VI, 1) can be used as a reflexive pronoun, i.e., 'oneself, himself, herself yourself', etc. Commonly it remains in the singular in this usage when it is used adverbially, as in the example below, where it is in the instrumental case:

yadā tumhe attanāva jāneyyātha...  
When you know (this) by yourselves...

### 4.NEGATIVES no AND mā

4.1 mā is a prohibitive particle, and thus forms negative commands or prohibitives. It may be used with the past, the optative, or the imperative:

mā saddam akattha 'Do not make noise'  
(akattha= Second Person Plural Past of karoti)

mā saddam akāsi 'Do not make noise'  
(akāsi= Second person Singular past of karoti)

mā pamādam anuyuñjetha  
'You should not indulge in sloth' (or 'Don't be indolent')  
(anuyuñjetha = Second Person Plural Optative of  
anuyuñjati 'indulges in, engages in')

mā gaccha 'Don't go  
(gaccha= Second Singular Imperative of gacchati (III, 5))

42. no is a negative emphatic. no vā has the sense 'or not', 'or isn't it'

eso dhammo kusalo, no vā  
Is this doctrine well suited (i.e. to attain the desired end) or not?

### 5. eti 'COMES'

The verb eti 'comes' adds the person-number affixes directly to the present stem e- : emi 'I come' etha 'you come' etc. Some other forms of this verb are:

Past Participle	ita
Imperative 2 Sg.	ehi
Imperative 2 Pl.	etha

### 6. sace AND -ce 'IF'

sace and -ce both express 'if'.

6.1 -ce was given in Grammar IV, II, and, as was stated there, it is a clitic, and thus follows some other form, usually the first word in its own ('if) sentence:

ahañce eva kho pana musāvadi assamp...

'If I were to lie (Literally 'be a liar (musāvadin= 'liar'))

(In the example just given, note the use of the optative of atthi that was given in 1.2 above.)

6.2 sace is, like English "if", an independent word, and usually occurs at the beginning of a sentence:

sace labhetha nipakam. sahāyam...  
'If you acquire a wise friend...

The form of the verb occurring with sace (and that in the 'then' clause) varies with the sense. In the example above from the Reading, it is in the optative. This is common, but present tense forms (and others) are also possible:

sace ...saccāpi vadasi adāsi bhavasi  
'If you speak the truth (2 sg. Pres.) You will not be a servant.'  
(adāsi = non-servant (Feminine))

### 7. LOCATIVE CASE

With deti (or dadāti) 'give'. The locative case signifies 'from' or 'out of':

dajjāppamasmin 'One' Should give from the little (one has')  
(dajja + appasmin)

Note that appa 'little (amount)' like para 'other' sabba 'all', etc. takes the pronominal affixes when used as a pronoun (see IV, 8)

## 8. THE ROOT hā

From the root hā 'decrease' several important verbs are formed, among them hāyati 'diminishes, wastes away', vijahati 'gives up, abandons, forsakes, leaves', pajahati 'gives up, abandons, renounces, forsakes', jahati or jahāti 'gives up, abandons, forsakes, leaves' and hāpeti 'omits, neglects, reduces (transitive)'. Note that several of these verbs are synonyms or near-synonyms, and that most of them involve a stem jah(a)-. Some forms of these verbs are as follows:

Pres. 3 Sg:	hāyati	vijahati	pajahati /pajahāti	jahāti	hāpeti
Past 3 Sg:	hāyi	vijahi	pajahi	jahi	hāpesi
Pres. Pl:	hāyanta /hāyamāna	vijahanta	pajahanta	jahanta	hāpenta
Past Pl:	hīna	vijahita	pajahita	jahita	hāpita
Gerund:	hāyitvā /vihāya	vijahitvā /pahāya	pajahitvā /pahāya	jahitvā /hitvā	hāpetvā
Fut Pl:	hātabba	vijahitabba	pajahitabba	jahitabba	hāpetabba

The form hāyati 'is decreased, decays, is given up or abandoned', is ultimately from the same root. Some forms of this verb are:

Pres 3 Sg:	hāyati
Past 3 Sg:	hāyi
Pres Part:	hāyamāna

## LESSON VII FURTHER READINGS

1. "Tayo me, brāhmaṇa, aggi pahātabbā parivajjetabbā, na sevitabbā. Katame tayo? Rāgaggi, dosaggi, mohaggi."

Kasmā cāyam, brāhmaṇa, rāgaggi pahātabbo parivajjetabbo, na sevitabbo? Ratto kho, brāhmaṇa, rāgena abhibhūto parityādinnačitto kāyena duccaritaṁ carati, vācāya duccaritaṁ carati, manasā duccaritaṁ carati. So kāyena duccaritaṁ caritvā, vācāya duccaritaṁ caritvā, manasā duccaritaṁ caritvā, kāyassa bhedā param marañā apāyam duggatim vinipātam nirayam upapajjati. Tasmāyam rāgaggi pahātabbo parivajjetabbo, na sevitabbo."

Kasmā cāyam, brāhmaṇa, dosaggi pahātabbo parivajjetabbo, na sevitabbo? Dutṭho kho, brāhmaṇa, dosena abhibhūto parityādinnačitto kāyena duccaritaṁ carati, vācāya duccaritaṁ carati, manasā duccaritaṁ carati. So kāyena duccaritaṁ caritvā, vācāya duccaritaṁ caritvā, manasā duccaritaṁ caritvā kāyassa bhedā param marañā apāyam duggatim vinipātam nirayam upapajjati. Tasmāyam dosaggi pahātabbo parivajjetabbo, na sevitabbo."

Kasmā cāyam, brāhmaṇa mohaggi pahātabbo parivajjetabbo, na sevitabbo? Mūlho kho, brāhmaṇa, mohena abhibhūto parityādinnačitto kāyena duccaritaṁ carati, vācāya duccaritaṁ carati, manasā duccaritaṁ carati. So kāyena duccaritaṁ caritvā, vācāya duccaritaṁ caritvā, manasā duccaritaṁ caritvā kāyassa bhedā param marañā apāyam duggatim vinipātam nirayam upapajjati. Tasmāyam mohaggi pahātabbo parivajjetabbo, na sevitabbo. Ime kho tayo, brāhmaṇa, aggi pahātabbā parivajjetabbā, na sevitabbā."

(-A.N.)

2. Rāja āha: "Bhante Nāgasena, kiṁlakkhaṇā paññā?" ti.

"Pubbe kho mahārāja mayā vuttam: 'chedanalakkhaṇā paññā'ti, api ca obhāsanalakkhaṇā pi paññā" ti.

"Kathampi, bhante, obhāsanalakkhaṇā paññā?" ti.

"Paññā, mahārāja, uppajjamānā avijandhakāram vidhameti, vijjobhāsam janeti, nāñālōkam vidamseti, ariyasaccāni pākaṭāni karoti; tato yogāvacaro aniccanti vā dukkhan-ti vā anattā-ti vā sammapaññāya passati" ti.

"Opammapi karohi" ti.

"Yathā, mahārāja, puriso andhakāre gehe padipam paveseyya, pavijutto padipo andhakāram vidhameti, obhāsam janeti, ālokam vidamseti, rūpāni pākaṭāni karoti, evameva kho mahārāja, paññā uppajjamānā avijandhakāram vidhameti, vijjobhāsam janeti, nāñālōkam vidamseti, ariyasaccāni pākaṭāni karoti, tato yogāvacaro aniccanti vā dukkhan-ti vā anattā-ti vā sammapaññāya passati. Evam kho mahārāja, obhāsanalakkhaṇā paññā" ti.

"Kallo si bhante Nāgasenā" ti.

(-M.P.)

3. "Bhante Nāgasena, navime puggalā mantitam guyham vivaranti na dhārentīti. Katame nava: rāgacarito, dosacarito, mohacarito, bhiruko, āmisagaruko, itthi, sondo, pandako, dārako" ti.

Thero āha "Tesam ko doso?" ti.

"Rāgacarito, bhante Nāgasena, rāgavasena mantitam guyham vivarati na dhāreti; dutṭho dosavasena mantitam guyham vivarati na dhāreti; mūlho mohavasena mantitam guyham vivarati na dhāreti; bhiruko bhayavasena mantitam guyham vivarati na dhāreti; āmisagaruko āmisahetu mantitam guyham vivarati na dhāreti; itthi ittaratāya mantitam guyham vivarati na dhāreti; sondiko surālolatāya mantitam guyham vivarati na dhāreti; pandako anekamiskatāya mantitam guyham vivarati na dhāreti; dārako capalatāya mantitam guyham vivarati na dhāreti.

Bhavatiha:

Ratto dutṭho ca mūlho ca - bhiru āmisacakkhuko  
Itthi sondjo pandako ca -navamo bhavati dārako

Navete puggalā loke - ittarā calitā calā  
Etehi mantitam guyham - khippam bhavati pākaṭan" ti.

(M.P.)

4.

Middhi yada hoti mahaggħaso ca  
 Niddayitā samparivattasāyī  
 Mahāvarāho'va nivāpapuṭṭho  
 punappunaṁ gabbhamupeti mando

Appamādaratā hotha - sacittamanurakkhathā  
 Duggā uddharathattānaṁ - pañke sato'va kuñjaro.  
 (Dhp.)

## GLOSSARY

aggi  
 anattā  
 anurakkhati  
 anekampikatā  
 andhakāro(am)  
 apāyo

api  
 apica

ariyasaccam  
 avacaro  
 āmisam

āmisagaruko

āmisacakkhuka

āloko  
 ittara  
 ittaratā  
 uddharati  
 upeti  
 uppajjamāna  
 obhāsanam  
 obhāso

kasmā

fire (plural aggī)<sup>9</sup>  
 not a soul, without a soul, non-substantial  
 guards, protects, watches  
 uncertainty, doubtfulness  
 darkness.  
 calamity, a transient state of loss and woe  
 after death  
 --pi 'also' (see I, 3)  
 (-api + ca) further, moreover,  
 furthermore  
 noble truth  
 one at home in, conversant with  
 (raw) meat, food for enjoyment, material  
 things  
 one who attaches importance to material  
 things, items of enjoyment or food,  
 a greedy person  
 one intent on or inclined to material  
 enjoyment (literally, 'one with an eye  
 on enjoyment')  
 seeing, sight, light  
 unsteady, fickle, changeable  
 changeableness  
 raises, lifts up  
 comes, reaches  
 arising, being born  
 shining  
 shine, splendour, luster, effulgence,  
 appearance  
 why (ablative of ko; cf. Lesson II, i)

9 This represents a new type of noun: masculine -i stems. Their remaining forms will be given in the grammar of lesson VIII.

kāyassa bhedā param marañā	after the breaking up of the body and after death
kuñjaro	elephant
khippaṁ	soon, quickly
gabbho	womb
garuka	heavy, important, bent on, attaching importance to
guyha	to be hidden, that which is hidden, secret
geham	house, dwelling, household, hut
capalatā	fickleness, unsteadiness
carati	move about, practice, lead
caritam	behavior, character
carito	one who has a character
X-carita	one who has the character of X kind
calā	unsteady, fickle
calita	wavering, unsteady
ñānam	knowledge, intelligence, insight
tato	thence, from that, thereupon, afterwards
dārako	child
duggaṁ	rough ground, wrong way
duggati	unhappy existence, realm of misery
doso	wrong, fault, defeat, blemish
navama	ninth
niddayitā	a sleepy person
nirayo	purgatory, hell
nivāpapuṭṭha	fed on fodder
pamko(am)	mud
pajahati	gives up, discards, abandons
pandako	eunuch, weakling
param	after
parivajjeti	shun, avoid
paviṭṭha	entered, gone into, procured ppl. of pavisati 'enters'
paveseti	makes enter, procures, furnishes, provides
passati	sees
pahāṭabba	Fut. pass. part. of pajahati gives up
pākaṭa	open, manifest, unconcealed i
pākataṁ karoti	makes manifest (pākataṁ will agree with the object)
puna	again
punappunaṁ	again and again
bhavatiha	( <b>xbhavati iha</b> ) it is said (in this context)
bhiru	coward
bhiruko	fearful one, coward, one who is shy
bhedo	breaking, splitting, disunion, decomposition
mantitam	(that which is) given as counsel, secret talk

LESSON VII

mando	idiot, fool, stupid one
mahaggaso	(one who) eats much, greedy, glutinous
mahā	big, great, large, huge (from mahant)
middhī	lothful (one)
yogo	application
rata	attached to, finding delight in
ratta	infatuated, impassioned (one)
rāgaggi	fire of passion
lolatā	nature of being fond of or addicted to, longing, greed
varāho	pig
vasena	because of, on account of
vijjohāsa	-vijā + obhāsa
vidamseti	shows, makes appear
vidhameti	destroys, ruins, does away with, dispels
vinipāto	great ruin, a place of suffering, state of punishment
vivarati	opens, discloses
vutta	said, spoken pp. of vadati
satta	sunk
samparivattasāyi	one who sleeps turning to and fro
sammappaññā	right knowledge, true wisdom
sevati	serves, practices, takes upon oneself
sonḍiko	drunkard
sonḍo	one who is addicted to drink, a drunkard
hetu	for the sake of, for the purpose of, by reason of
X hetu	by reason of X, for the purpose of X

LESSON VIII

1. Atha kho Venāgapurikā brāhmaṇagahapatikā yena Bhagavā ten'upasamkarnimsu; upasamkamitvā app'ekacce Bhagavantam abhvādevvā ekamantam nisidimsu; app'ekacce Bhagavatā saddhiṁ sammodiṁsu... ekamantam nisidimsu; app'ekacce nāmagottanī sāvetvā ekamantam nisidimsu; app'ekacce tunhībhūtā ekamantam nisidimsu. Ekamantam nisinno kho Venāgapuriko Vacchagotto brāhmaṇo Bhagavantam etadavoca:

"Acchariyam, bho Gotama, abhutam, bho Gotama! Yāvañc idam bhoto Gotamassa vippasannāni indriyāni, parisuddho chavivāñco pariyodāto. Seyyathāpi, bho Gotama, sāradam badarapandūm parisuddham hoti pariyodātam, evameva bhoto Gotamassa vippasannāni indriyāni parisuddho chavivāñco pariyodāto. Seyyathāpi, bho Gotama, tālapakkam sampati bandhanā pamuttam, parisuddham hoti pariyodātam, evameva bhoto Gotamassa vippasannāni indriyāni, parisuddho chavivāñco pariyodāto."

(-A.N.)

2. Tena kho pana samayena Uggatasarīrassa brāhmaṇassa mahāyañño upakkhaṭo hoti. Pañca usabhasatāni thūñ'upanitāni honti yañnatthāya; pañca vacchattarasatāni thūñ'upanitāni honti yañnatthāya; pañca vacchatarisatāni thūñ'upanitāni honti yañnatthāya; pañca ajasatāni thūñ'upanitāni honti yañnatthāya; pañca urabbhasatāni thūñ'upanitāni honti yañnatthāya. Atha kho Uggatasarīro brāhmaṇo yena Bhagavā ten'upasamkam: upasamkamitvā Bhagavatā saddhiṁ sammodi... ekamantam nisidi. Ekamantam nisinno kho Uggatasarīro brāhmaṇo Bhagavantam etadavoca:

"Sutam m'etam, bho Gotama, aggissa ādānam yūpassa ussāpanam mahapphalam hoti mahānisamsam" ti.

"Mayā pi kho etam, brāhmaṇa, sutam aggissa ādānam yūpassa ussāpanam mahapphalam hoti mahānisamsam" ti. Dutiyam pi kho Uggatasarīro brāhmaṇo...pe...tatiyam pi kho Uggatasarīro brāhmaṇo Bhagavantam etadavoca: "Sutam m'etam, bho Gotama, aggissa ādānam yūpassa ussāpanam mahapphalam hoti mahānisamsam" ti.

"Mayā pi kho etam, brāhmaṇa, sutam aggissa ādānam yūpassa ussāpanam mahapphalam hoti mahānisamsam" ti.

"Tayidam, bho Gotama, sameti bhoto c'eva Gotamassa amhākaṁ ca, yadidam sabbenā sabbam." Evam vutte āyasmā Ānando Uggatasarīram brāhmaṇam etadavoca:

"Na kho, brāhmaṇa, tathāgatā evam pucchitabbā - 'sutam m'etam, bho Gotama, aggissa ādānam yūpassa ussāpanam mahapphalam hoti mahānisamsam' ti. Evam khu, brāhmaṇa, tathāgatā pucchitabbā 'Aham hi, bhante, aggim ādātukāmo yūpam ussāpetukāmo - Ovadatu maññ, bhante, Bhagavā, Anusāsatu maññ, bhante, Bhagavā yam mama assa digharattam hitāya sukhāyā' ti. Atha kho Uggatasarīro brāhmaṇo Bhagavantam etadavoca: 'aham hi, bho Gotama, aggim, ādātukāmo yūpam ussāpetukāmo. Ovadatu maññ bhavam Gotamo. Anusāsatu maññ bhavam Gotamo yam mama assa digharattam hitāya sukhāyā' ti.

(-A.N.)

## LESSON VIII

3. Dunniggahassa lahuṇo - Yatthakāmanipātino  
cittassa damatho sādhu. -cittam dantam sukhāvaham.

Sududdasam sunipuṇam - Yatthakāmanipātinam  
cittam rakkhetā medhāvī. - cittam guttam sukhāvaham

Anavaṭhitacittassa - saddhammam avijānato  
Pariplavapasādassa - paññā na paripūrati.

Yāvajīvam pi ce bālo - pāṇḍitam payirupāsati  
Na so dhammam vijānāti - dabbī sūparasam yathā.

Muhuttamapi ce viññū - pāṇḍitam payirupāsati  
Khippaṇi dhammam vijānāti - jivhā sūparasam yathā.

Na tam kammarū katam sādhu - yaṃ katvā nānuttappati  
Yassa assumukho rodam - vipākam paṭisevati.

Tam ca kammarū katam sādhu - Yaṃ katvā nānuttappati  
Yassa patito sumano - vipākam paṭisevati.

Attānameva pāṭhamam - patirūpe nivesaye  
Atha ḥnāmanusāseyya - na kilisseyya pāṇḍito.  
(-Dhp.)

## GLOSSARY

aggi  
acchariyam  
ajo  
añño  
athaya  
anavaṭthita

anuttappati  
anusāsatī  
abbhuta

abhvādeti  
avoca

assa  
assumukha  
ādātukāma

fire (see this grammar 1)  
a wonder, a marvel  
a he-goat  
another, other (one)  
for the purpose of (see this grammar 8)  
(an + ava + thita) not steady, not well  
composed  
repents  
advises, counsels, admonishes  
exceptional, astonishing, marvellous,  
surprising  
salutes, greets, shows respect  
said, spoke 3 sg. past tense of vatti 'says'  
(see this grammar 4)  
3 sg. ya optative of atthi. (see VII. I)  
with a tearful face  
eager to/ desirous of putting together  
(See this grammar 8 under kāma)

ādānam	grasping, putting up, placing
Ānando	Ānanda, a disciple and chief attendant of Buddha
ānisamso(am)	advantage, good result/ consequence
āyasmā	Nom. sg. of āyasmant: 'venerable (one)' (used as adjective, or absolute as a respectful appellation of a Bhikkhu of some standing)
uggatasariro	a name of a Brahmin. Literally 'with upright body'
upakkhaṭa	prepared, ready, administered (pp. of upakaroti)
upanīta	bring up/to/intro, offer, present (pp. of upaneti)
upasampkamati	approaches, goes near
urabbho	a ram
usabho	bull, ox
ussāpanam	erection, putting up
ussāpeti	raises, lifts up, erects
evam vutte	when it was said thus (locative absolute) See this grammar 3)
ovadati	advises, admonishes, instructs, exhorts
kilissati	is stained, does wrong
khippam	quickly, instantly
gahapatika	belonging to the rank of a householder, a member of the gentry
gottam	ancestry, lineage
chavi	skin
tayidam	< tam + idam 'thus this...'
tālapakkam	palm fruit
tūṇibhūta	(being) silent
thūṇo	pillar, post
dabbī	spoon, ladle
damatho	restraint, training, taming
dunniggaha	difficult to restrain
nāmam	name (for recognition)
nāmagottam	the name (for recognition) and the surname (for the lineage)
niveseti	establishes, arranges
nivesaye	third sing. optative of niveseti (see VII.I)
patirūpa	agreeable (status, position, state)
patīta	delighted, with delight
pamutta	ppl. of pamuñcati lets loose, liberates, sets free
payirupāsati	associates
paripūrati	be filled, attain fullness

## LESSON VIII

pariplava	unsteady, wavering
pariplavapasāda	one whose tranquillity is superficial
pariyodāta	very clean, pure, cleansed
parisuddha	clear, pure, spotless, bright, perfect
pasādo	tranquility, serenity, clarity, purity
puchati	questions, asks
badarapandum	light yellow (fresh) Jujube fruit
bandhanam	bond, fetter, stalk
mahā	great, big (<mahant)
muhuttam	(for an) instant, moment
medhāvin	wise, wise one
yāñno	sacrifice, almsgiving
yattha	wherever
yattha kāmanipātin	that which falls/clings wherever it wishes
yāva(ṇḍ)	to the extent of, as far as
yāvajivam	as long as one lives
yāvānicidam	(yāvam + ca + idam) that is, namely, as far as, in so far as (cf. yadidam)
yūpo	a sacrificial post
rodati	weeps, laments, cries
lahu	lightly, light
Vacchagotta	name of a Brahmin referred to by his surname = 'of Vaccha lineage'
vacchataro	a weaned calf, a bullock
-tarī	a weaned female calf, a heifer
vanno	color, complexion
vippasanna	tranquil, calm, purified, clean, bright, happy, pure, sinless
Venāgapura	a city name
Venāgapurika	of Venagapura
satamp	a hundred (see VI, 12)
sabbena sabbam	completely, altogether
sameiti	corresponds, agrees
sampati	now, right now, just now
sādhu	good
sārada	autumnal, fresh
sāvetū	announces, tells, declares
sukhāvaha	bringing happiness
sududdasa	exceedingly difficult to see/grasp
sunipuna	very subtle
sūpa	soup, broth, curry
seyyathā	just as, just like, as if

## GRAMMAR VIII

## 1. MASCULINE -i STEMS

aggi in this reading represents a new type of noun: masculine nouns with stems ending in -i, with forms as follows. They will be listed in the glossaries in the nominative singular, but with the notation "masculine" to distinguish them from the feminine -i stems (I,23):

EXAMPLE: aggi 'fire'

	Singular	Plural
Nom:	aggi	aggi / aggayo
Acc:	aggim	
Gen:	aggissa / aggino	agginam / agginam
Dat:		
Inst:	agginē	aggibhi / aggithi
Abl:	aggimhā / -smā	
Loc:	aggimhi / aggismim	aggisu / aggisu
Voc:	aggi	aggi / aggayo

## 2. THIRD PERSON IMPERATIVE

2.1 The second person imperative was given in III, 5. Pāli also has third person imperatives, with the following endings:

	Singular	Plural
3 Pers.	-tu	-ntu

Thus:

bhavatu	(May) he/it be!
hotu	bhavantu
atthu	(May) they be!
hontu	
santu	
labhatu	(May) he/it obtain!
labhantu	(May) they obtain!

2.2 In Pāli, third person forms are commonly used in direct address to express great respect. In that case, the third person imperative is also used rather than the second person:

desetu bhante bhagavā dhammam  
Sir, let the Blessed One (i.e., 'you') preach the Dhamma.

etu kho bhante Bhagavā 'Please come, sir, O Blessed One.'

It may also be used to express a wish.

suvatthi hotu 'May there be happiness.'

### 3. LOCATIVE ABSOLUTE

An absolute construction expresses an action which is prior to or simultaneous with that of the main verb, but which has a different subject (unlike the gerund or present participle.) In Pāli, one absolute construction is formed by using a present or past participle in the locative case. If the subject is expressed it will also be in the locative, but objects, instruments, etc., will be in their usual cases. The past participle expresses a prior action and the present participle expresses a simultaneous one:

evam̄ sante 'That being so...'

purise āgacchante 'When the man was coming....'

evam̄ vutte 'That having been said....'

parinibbutte Bhagavati

'When the Blessed one had achieved final liberation....'

Note that the word order is variable, so that the subject need not precede the participle, as in the last example.

The past participle *santa* of *as-* has a locative form *sante*, as in the first example, used usually in impersonal ('there is/are') constructions like that one. It also has an alternate locative form *sati*, used in the same way:

tanhāya sati 'There being craving....'

### 4. FORMS of vac- 'SAY, SPEAK'

4.1. As stated in VI.8, The root *vac-* 'speak, say' verb 'speaks', does not have present tense forms in actual use in Pāli, but has been replaced in that tense by *vadati*, though it may be cited using the artificial forms *vatti* or *vacati*. It does have forms in other tenses, however.

The past forms of *vac-* (*vatti*, *vacati*) are:

	Singular	Plural
1 Pers.	<b>avacamp, avocamp</b>	<b>avacumha, avocumha</b>
2 Pers.	<b>avaca, avoca, avacāsi</b>	<b>avacuttha, avocuttha</b>
3 Pers.	<b>avaca, avoca, avacāsi</b>	<b>avacum, avocum</b>

Other forms are (next page):

Infinitive:	vattum
Gerund:	vatvā(na)
Past participle:	vutta
Present participle:	vuccamāna
Future passive participle:	vattabba

4.2 There is also a verb *vuccati* (or *vuccate*) 'is said' which we have met earlier, made from the same stem, but with a passive sense.

### 5. ADDRESS FORM bhavant

*bhoto* is the Genitive-Dative form of a noun *bhavant* 'Venerable' used as a polite form of address. The vocative address form *bhante* with which we are familiar is actually a related form, and appears to have been borrowed from a different dialect. Originally, these were from the present participle of the verb *bhavati* 'is, becomes.., hence literally 'the existing one, being' but were specialized in this usage. All of the case forms of *bhavant* do not occur, but those which may be encountered are as follows:

	Singular	Plural
Nom:	<b>bhavamp</b>	<b>bhavanto / bhonto</b>
Acc:	<b>bhavantam</b>	<b>bhavante</b>
Gen:	<b>bhoto</b>	<b>bhavatam</b>
Dat:		
Inst:	<b>bhota</b>	<b>bhavantehi</b>
Voc:	<b>bhavamp, bho</b>	<b>bhonto</b>

### 6. ENDINGS ON -e VERBS: nivesaye

As we saw in Lesson III, many Pāli verbs have present stems ending in *-e*, such as *niveseti* 'establishes, settles'. When affixes are added to this stem, the *-e* of the stem may appear as *-ay-*. Thus *nivesaye* in this reading. Similarly, one may encounter *cintayati* as well as *cinteti* 'he/she thinks'; *pūjayati* instead of *pūjeti* 'makes offerings'; *nayati* instead of *neti* 'leads', etc. In general, the *-e-* forms are found more in later texts, the *-aya* ones in earlier. (This is because most of these verbs derive from Sanskrit verbs in *-aya-*, which generally became *-e-* in Pāli).

### 7. USE OF CASES

7.1 The instrumental is sometimes used to form time adverbs:

tena samayena 'at that time'

7.2 *vatti /vacati* 'speaks' takes the hearer in the accusative:

Bhagavantam avoca 'he said to the Blessed one'

## 8. attho

attho 'use, meaning, purpose' may be used in the dative case to serve as the second member of a compound with the sense for the 'sake/purpose of'. The first member, as usual, will appear in the stem form:

yaññatthāya (yañña + atthāya) 'for the sacrifice'

## 9. kāma

kāma 'desiring' is used with a preceding infinitive in the sense 'desiring to carry out the action (of the infinitive)'. The infinitive loses the final -mī, and kāmo declines as an -o or -ā (fem.) noun.

aham Bhagavantam dassanāya gantukāmā  
(*gantum* + kāma Masc. Sg.)

'I am desirous of going to see the Blessed one.' (Man speaking)

aham Bhagavantam dassanāya gantukāmā  
(*gantum* + kāma Fem. Sg.)

'I am desirous of going to see the Blessed one.' (Woman speaking)

## 10. SANDHI

10.1 A word-final a or ā may be dropped when the following word begins with a vowel. The following vowel may then be lengthened:

thūṇa + upanīta thūṇūpanīta

10.2 A final -ā plus a following ā- may be reduced to -ā-:

mahā + ānisāṃsaṃ mahānisāṃsaṃ

## LESSON VIII – FURTHER READINGS

1. Ekam samayaṃ Bhagavā Vesāliyam viharati Mahāvane Kūṭagārasālāyam. Atha kho Siha senāpati yena Bhagavā ten'upasamkamī; upasamkamitvā Bhagavantam abhivādetyā ekamantam nisidi. Ekamantam nisino kho Siho senāpati Bhagavantam etadavoca – "Sakkā nu kho, bhante, Bhagavā sandīthikam dānaphalam paññāpetum" ti?

"Sakkā Sihā" ti Bhagavā avoca – "dāyako Siha, dānapatī bahuno janassa piyo hoti manāpo. Yam pi Siha, dāyako dānapatī bahuno janassa piyo hoti manāpo, idam pi sandīthikam dānaphalam.

"Puna ca param, Siha, dāyakam dānpatim santo sappurisā bhajanti. Yam pi, Siha, dāyakam dānpatim santo sappurisā bhajanti, idam pi sandīthikam dānaphalam.

"Puna ca param, Siha, dāyakassa dānapatino kalyāṇo kittisaddo abbhuggacchatī. Yam pi, Siha, dāyakassa dānapatino kalyāṇo kittisaddo abbhuggacchatī. idam pi sandīthikam dānaphalam.

"Puna ca param, Siha, dāyako dānpatī yam yadeva parisam upasamkamati – yadi khattiyparisam yadi brāhmaṇaparisam yadi gahapatiparisam yadi samaṇaparisam – visārado upasamkamati amāṇkubhūto. Yam pi, Siha, dāyako dānpatī yam yadevaparisam upasamkamati..visārado upasamkamati amāṇkubhūto, idam pi sandīthikam dānaphalam."

"Puna ca param, Siha, dāyako dānpatī kāyassa bhedā param marañā sugatim saggam lokam upapajjati. Yam pi, Siha, dāyako dānpatī kāyassa bhedā param marañā sugatim saggam lokam upapajjati, idam samparāyikam dānaphalam" ti.  
(-A.N.)

2. Ekam samayaṃ Bhagavā Vesāliyam viharati Mahāvane Kūṭagārasālāyam. Atha kho Mahāli Licchavi yena Bhagavā ten'upasamkamī; upasamkamitvā Bhagavantam abhivādetyā ekamantam nisidi. Ekamantam nisino kho Mahāli Licchavi Bhagavantam etadavoca:

"Ko nu kho, bhante, hetu, ko paccayo pāpassa kammassa kiriyyā, pāpassa kammassa pavattiyā" ti?

"Lobho kho, Mahāli, hetu, lobho paccayo pāpassa kammassa kiriyyā, pāpassa kammassa pavattiyā. Doso kho, Mahāli, hetu, doso paccayo pāpassa kammassa kiriyyā pāpassa kammassa pavattiyā. Moho kho, Mahāli, hetu, moho paccayo pāpassa kammassa kiriyyā, pāpassa kammassa pavattiyā. Ayonisomanasikāro kho, Mahāli, hetu, ayonisomanasikāro paccayo pāpassa kammassa kiriyyā, pāpassa kammassa pavattiyā. Micchāpāṇihitam kho, Mahāli, cittam hetu, micchāpāṇihitam cittam paccayo pāpassa kammassa kiriyyā pāpassa kammassa pavattiyā ti. Ayam kho, Mahāli, hetu, ayam paccayo pāpassa kammassa kiriyyā pāpassa kammassa pavattiyā ti.  
(-A.N.)

3. akkodhano'nupanāhī – amāyo rittapesuno  
sa ve tādisako bhikkhu – evam pecca na socati.

akkodhano'nupanāhī – amāyo rittapesuno  
guttadvārō sadā bhikkhu – evam pecca na socati.

akkodhano'nupanāhī – amāyo rittapesuno  
kalyāṇasilo so bhikkhu – evam pecca na socati.

akkodhano'nupanāhī – amāyo rittapesuno  
kalyāṇamitto so bhikkhu – evam pecca na socati.

akkodhano'nupanāhī – amāyo rittapesuno  
kalyāṇapañño so bhikkhu – evam pecca na socati.  
(ThG)

4. Rājā āha: "Bhante Nāgasena, yo idha kālakato brahma-loke uppajjeyya yo ca idha kālakato Kasmīre uppajjeyya, ko cirataraṁ ko sīghataranti?"

Samakaṁ mahārājā"ti.

"Opammaṁ karohī"ti.

"Kuhiṁ pana mahārāja tava<sup>1</sup> jātanagaran"ti?

"Atthi bhante Kalasigāmo nāma, tatthāham̄ jāto"ti.

"Kiva dūro mahārāja ito Kalasigāmo hotī"ti.

"Dumattāni bhante yojanasatāni"ti.

"Kiva dūraṁ mahārāja ito Kasmīram̄ hotī"ti?

"Dvādasa bhante yojanāni"ti.

"Ingha tvāṁ mahārāja Kalasigāmaṁ cintehī"ti.

"Cintito bhante"ti.

"Ingha tvāṁ mahārāja Kasmīram̄ cintehī"ti.

"Cintitaṁ bhante"ti.

"Katamannu kho mahārāja cirena cintitaṁ katamaṁ sīghataran"ti?

"Samakaṁ bhante"ti.

"Evameva kho mahārāja yo idha kālakato brahma-loke uppajjeyya yo ca idha kālakato Kasmīre uppajjeyya samakaṁ yeva uppajjanti"ti.

"Bhiyyo opammaṁ karohī"ti.

Tam̄ kim maññasi mahārāja: dve sakunā ākāsenā gaccheyyūm̄, tesu eko ucce rukkhe nisideyya eko nice rukkhe niśideyya, tēsaṁ samakaṁ patiṭṭhitānaṁ katamassa chāyā paṭhamataraṁ paṭhaviyāṁ patiṭṭhaheyya, katamassa chāyā cirena paṭhaviyāṁ patiṭṭhaheyyā"ti?

"Samakaṁ bhante"ti.

"Evameva kho mahārāja yo idha kālakato brahma-loke uppajjeyya yo ca idha kālakato Kasmīre uppajjeyya samakaṁ yeva uppajjanti"ti.

"Kallo si bhante Nāgasenā"ti.

(-M.P.)

<sup>1</sup>Genitive of tvāṁ --see Grammar VI.

## GLOSSARY:

akkhodano	without anger, without ill will
anupanāḥin	one without ill-will (-in stem, see VI, 2)
abbhuggacchati	go forth, go out, rise into
āmāya	non-deceitful
ākāso(amp)	outer space, sky
ārāmo	park, resort for pastime, a private park
ingha	given to the Buddha or the Sangha
ito	particle of exhortation: 'come on, go on, look here, go ahead,' from here, hence
ucca	tall, high, lofty
upapajjati/ uppajjati	be born
karana	making, causing, producing
X karana	making X
Kalasigāmo	place name
kalyāṇasīla	of good conduct
kalyāṇamittto	good friend, good companion
Kasmīram̄	place name: Kashmir
kālakata	dead
kitti	fame, renown, glory
kittisaddo	sound of fame, praise, renown
kiriyā	doing, action
kiva	how much, how many, how great where
kuhiṁ	gabled house, pavilion
kūṭagārasālā	of the warrior (Kṣatriya) caste
khattiya	householder
gahapati	with guarded senses
guttadvāra	(literally, 'guarded door or entrance')
cinteti	thinks (of)
cirataram	rather long, longer, delayed
cirena	after a long time
chāyā	shadow, (light) image
jāta	born
tattha	there
tādisaka	of such a quality/nature
dānapati	a liberal donor
dāyako	giver, (lay) donor
du-	two (compounding stem)
dūra	far
dvādasa	twelve
nivāseti	dress oneself
nīca	low

LESSON VIII

pagganhāti	stretches forth, holds out/up, takes up. makes ready
paccayo	reason, ground, cause, motive, means, condition
X-paccaya	having X as paccayo
paññāpeti	indicates, points out, makes known, declares as early as possible, (very) first
paññataram	earth
paññavī	puts forth, longs for, applies, directs, ppl. panjibita
paññadhati	manifestation, wielding, execution,happening moreover, furthermore
pavatti	Brahma-world
puna ca param	further, more
brahma-loko	discontented, troubled, confused about, only
bhiyyo	agreeable, pleasing, pleasant
maññubhūta	a name of a person
matta	a name of a park
manāpa	whichever
Mahāli	proper attention, correct reflection
mahāvana	free from slander ( <i>ritta</i> 'devoid of, having relinquished' + <i>pesuna</i> (m) 'slander')
yam yadeva	tree
yonisomanasiākāro	a clan name
rittapesuna	self-possessed, confident, wise, knowing how to conduct oneself
rukko	a place name
Licchavi	bird
visārado	good person, true person
Vesāli	equally, at the same time
sakuṇo	belonging to the next world
sant	faster, sooner
samakām	a proper name
samparāyika	happiness, bliss, happy fate, happy state, a realm of bliss
sighataram	a general
Sih	basis, cause
sugati	
senāpati	
hetu	

LESSON IX

1. Ekam samayam Bhagavā Bhoganagare viharati Ānandacetiye. Tatra kho Bhagavā bhikkhū āmantesi – "bhikkhavo" ti.

"Bhadante" ti te bhikkhū Bhagavato paccassosum.

Bhagavā etadavoca – "cattāro me, bhikkhave, mahāpadese desessāmi, tam suṇātha, sādhukām manasikarotha; bhāsissāmi" ti.

"Evam, bhante" ti kho te bhikkhū Bhagavato paccassosum.

Bhagavā etadavoca:

"Katame, bhikkhave, cattāro mahāpadese? Idha, bhikkhave, bhikkhu evam vadeyya - 'Sammukhā m'etam, āvuso, Bhagavato sutam, sammukhā patīggahitam - ayam dhammo, ayam vinayo, idam satthusāsanam' ti. Tassa, bhikkhave, bhikkhuno bhāsitam n'eva abhinanditabbam nappaṭikkositabbam. Anabhinanditvā appatīkkositvā tāni padabyājanāni sādhukām uggahetvā sutte otāretabbāni, vinaye sandassetabbāni. Tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na c'eva suttē otaranti na vinaye sandissanti, niṭṭhameththa <sup>1</sup> gantabbam: 'Addhā, idam na eva tassa Bhagavato vacanam Arahato Sammāsambuddhassa...' iti h'etam, bhikkhaye, chaddheyyātha."

"Idha pana, bhikkhave, bhikkhu evam vadeyya - 'sammukhā m'etam, āvuso, Bhagavato sutam, sammukhā patīggahitam - ayam dhammo, ayam vinayo, idam satthusāsanam' ti. Tassa, bhikkhave, bhikkhuno bhāsitam n'eva abhinanditabbam nappaṭikkositabbam. Anabhinanditvā appatīkkositvā tāni padabyājanāni sādhukām uggahetvā sutte otāretabbāni, vinaye sandassetabbāni. Tāni ce sutte otāriyamānāni vinaye sandassiyamānāni sutte c'eva otaranti vinaye ca sandissanti, niṭṭhameththa gantabbam: 'Addhā, idam tassa Bhagavato vacanam Arahato Sammāsambuddhassa...' iti. Idam, bhikkhave, paññamāpā mahāpadesañāpā dhāreyyātha." (-A.N.)

2. "Aham kho, bhikkhave, ekāsanabhojanam bhuñjāmi; ekāsanabhojanam kho aham bhikkhave, bhuñjamāno appābādhatañ ca sañjānāmi, appātāmkatam ca lahuṭhānam ca balam ca phāsuvihāram ca. Etha tumhe'pi bhikkhave, ekāsanabhojanam bhuñjatha; ekāsanabhojanam kho bhikkhave, tumhe'pi bhuñjamāna appābādhatañ ca sañjānissatha appātāmkatam ca lahuṭhānam ca balam ca phāsuvihārañca" ti. (M.N.)

3. Pāpam ce puriso kayirā - na tam kayirā punappunam  
na tamhi chandañ kayirātha <sup>2</sup> - dukkho pāpassa uccayo.  
Puññam ce puriso kayirā - kayirāth'etam punappunam

<sup>1</sup> niṭṭham+eththa

<sup>2</sup> -tha here is third person. This ending will be given in a later lesson.

tamhi chandampayirātha - sukho puññassa uccayo.  
 Pāpo'pi<sup>3</sup> passati bhadram- yāva pāpam na paccati;  
 yadā ca paccati pāpam -atha pāpo pāpāni passati.  
 Bhadro'pi passati pāpam - yāva, bhadram na paccati;  
 yadā ca paccati bhadram - atha bhadro bhadrāni passati.  
 Pānimhi ce vano nāsā - hareyya pānīnā visam;  
 nābbānam<sup>4</sup> visamanveti - n'atthi pāpam akubbato.  
 Gabbham eke uppajjanti - nirayam pāpakammino  
 saggam sugatino yanti - parinibbanti anāsavā.  
 (Dhp.)

## GLOSSARY:

akubbant	
addhā	
anāsavo	
anveti	non-doer
apadeso	certainly, verily
appātāmkatā	one free from the four āsavas: i.e.,
appābādhatā	kāmāsava, sensuality,
abbaṇa	bhavāsava, craving for rebirth,
abhinandati	dīthāsava, speculation,
Anandacetiyan	avijjāsava, ignorance
āmantesi	enters, follows
āvuso	reason, cause, argument, statement
uggaheti	freedom from illness
uccayo	good health
ekāsanabhojanam	- a + van-
otarati	rejoices (over), approves of, delights in
otāriyati	monastery named Ananda
otāriyamāna	addressed (past of āmanteti 'calls, addresses')
otāreti	friend, brother, sir (a form of polite address)
kammin	learns
kāyira	heaping up, accumulation
chaddheti	taking only a single meal (solid food) a day (adverbial accusative)
	descends, enters into
	is caused to descend (see this grammar 4)
	that which is caused to be brought down (see this grammar 5)
	causes to descend, brings down, lowers one who acts, doer
	optative of karoti (see this grammar 7)
	gives up, discards

<sup>3</sup> From api 'even'.<sup>4</sup> na+a+van

chandam	desire, delight
tatra	there
deseti	preaches, declares
nīṭṭham gacchati	conclude, arrive at a conclusion
paccati	ripens
paccassosum	Third Plural Past of paṭissuṇāti (see this grammar 2.3)
paṭikkosati	blames, rejects
paṭiggahita	Past ppl. of paṭigāhāti, 'receive, accept'
padam	word, (in addition to 'place, foot' etc. given in Lesson IV)
parinibbāti	passes away without rebirth , is emancipated
pāni (m)	hand
pāpo	evildoer
phāsuvihāro	comfort, ease
byaṇjanam	syllable, consonant, sign, mark
bhadante	'sir, sire' a form of address generally used in addressing the Buddha (by monks)
bhadram	good
bhadro	good one, (doer of good)
Bhoganagaram	the city of Bhoga
manasikaroti	reflects upon, considers well, bears in mind; recognizes
mahāpadeso	mahā + apadeso <sup>5</sup>
yāti	goes, proceeds, goes on
yāva	until, as long as, up to
lahutṭhanam	lightness of body, bodily vigor, good health
vacanam	utterance, word, saying, speech, remark
vano	wound
vadati	says, speaks
vinayo	discipline, code of ethics, monastic discipline, principles of good behavior <sup>6</sup>
visam	poison
sañjānāti	knows, recognizes, is aware of
satthu	genitive of satthar 'teacher', the Buddha (see this grammar I. 1)
sandassiyamāna	that which is compared with
sandasettū	compares with, shows (against)
sandissati	tallies with, agrees with
sammukha	face to face, in presence
sādhukamp	well (adverb)

<sup>5</sup> This has also been interpreted as mahā + padeso 'province, part, area, location.'<sup>6</sup> The term vinayo refers to a large collection of rules governing the monastic life of the bhikkhus, as against the term dhammo, referring to the theoretical and philosophical part of the Pali canon.

## LESSON IX

sāsanamp	teaching, message, order
sugatin	righteous one
suttam	discursive part of Buddhist scriptures (Sanskrit sūtra)
harati	take away, remove

## GRAMMAR IX

## 1. -ar NOUNS

1.1 A new type of noun, -ar nouns, occurs in this lesson. They will be listed with -ar in the glossaries. There are two subtypes: (1.) Nouns formed with a suffix -tar, and (2.) Relationship nouns (a small set.) They have forms as follows:

## 1.1 Agent Nouns:

EXAMPLE: satthar 'teacher, the Buddha'

	Singular	Plural
Nom:	satthā	
Acc:	satthāram (-aram)	satthāro / satthāre
Gen:	satthu(-ssa)/	
Dat:	satthuno	satthūnam / satthārānam / satthānam
Inst:	/ satthunā	sattharehi(-ebhi)/
Abl:	satthārā / satthārā	satthūhi
Loc:	satthari	satthūsu / satthāresu
Voc:	satthā / sattha / satthe	satthāro

## 1.12 Relationship Nouns:

EXAMPLE: pitar 'father'

	Singular	Plural
Nom:	pitā	
Acc:	pitarem / pitum	pitaro pitare
Gen:	pitu / pituno / pitusso	pitunnam (-ūnam) pitorōnam / pitānam
Dat:		
Inst:	pitara pitunā	pitūhi (-ūbhi) / pitarehi (-ebhi)
Abl:		
Loc:	piteri	pitūsu / pitaresu
Voc:	pita / pitā	pitaro

Note that the two subtypes are almost alike. The important differences are:

- 1) The relationship nouns have -ar- wherever the agent nouns have either -ār- or -ar-.
- 2) The Dative Plural is usually -unnam for the relationship nouns but -ūnam for the agent nouns.

1.2 The -ar stem nouns have a stem form in -u (satthu, pitu) which occurs in compounds. Thus:

satthusāsanamp 'the teaching of the Master'  
pitusantakam 'father's possession'

1.3 The -ar nouns given above are masculine. There are also feminine relationship nouns like mātar 'mother' which inflect similarly:  
EXAMPLE: mātar 'mother'

	Singular	Plural
Nom:	mātā	
Acc:	mātarəm	mātarō
Gen:		
Dat:	mātu / mātuyā	mātūnam
Inst:	mātarə / mātuyā	mātūhi
Abl:		
Loc:	mātari / mātuyā(-yam)	mātusu
Voc:	māta / mātā	mātarō

## 2. PAST TENSE

2.1 The assosi Type Past Tense: ("the -s- Aorist")

Two forms of the past tense were given in VI, 7. Another form appears in this lesson. It is formed by adding the following suffixes (as with the other types an augment a- may sometimes be prefixed):

	Singular	Plural
1 Pers:	-sim	-(i)mha (-simha)
2 Pers:	-si	-(i)ttha (-sitttha)
3 Pers:		-sum / -(i)msu

Note that the first, second and third person singular forms are like those of the upasampami type (VI, 7.2) with a preceding -s-. So are the alternate first and second plural forms, but they are rare. One third person form is like that of the addasa type (VI, 7.1) with a preceding -s-. The other plural forms are like the upasampami type.

The verb root may undergo changes to form a past stem to go with these endings. Thus, for su- 'hear' (pres. supati) and kar- 'do' (pres. karoti), we have (note the augments) (forms on next page):

## LESSON IX

su- 'hear'

	Singular	Plural
1 Pers:	assosim	assumha
2 Pers:	assosi	assuttha
3 Pers:		assosum

kar- 'do'

	Singular	Plural
1 Pers:	akāsim	akamha
2 Pers:	akāsi	akattha
3 Pers:		akāsum, akamsu

Note that the stem-final vowels "shorten" (ā becomes a, o becomes u) before the endings without -s-.

Verbs with present tense stems in -e-, whether causative or not, commonly take this type of past tense, and form it from the present stem. With these, e > ay before the endings without -s-, and the linking vowel -i- appears:

deseti 'preaches, tells'

	Singular	Plural
1 Pers:	desesim	desayimha (desesimha)
2 Pers:		desayittha (desesittha)
3 Pers:	desesi	desesum/desayimsu

## 2.2 The Past of gacchati:

The verb gacchati 'goes' may appear with past tense forms of the upasamkami type (compare VI, 7.1) Thus:

	Singular	Plural
1 Pers:	agamisamp, agamim	agamimha
2 Pers:	agami	agamittha
3 Pers:		agamisum, agamimsu

2.3 The Past of paṭissuṇāti: The verb paṭissuṇāti 'promises, assents, agrees' has a past tense of the assosi type, but a very irregular past stem paccasso-. Hence paccassosi 'he/you agreed', etc.

It also has an alternate past stem paṭisun- which takes the upasamkami type endings: paṭisuni 'he/you agreed', etc.

The gerund is paṭissuṇitvā or paṭissutvā.

## 3. FUTURE TENSE

3.1 The future tense in Pāli is formed by adding -(i)ss- followed by the present tense endings, to the present stem. Hence, for bhavati 'be':

	Singular	Plural
1 Pers:	bhavissāmi	bhavissāma
2 Pers:	bhavissasi	bhavissatha
3 Pers:	bhavissati	bhavissanti

Sometimes the stem used may differ from the present stem, or there may be alternate forms. Hence:

gacchati 'goes' has gamissati along with gacchissati  
suṇāti 'hears' has sossati along with sunissati

3.2 The future tense may be used to indicate probability or a general truth as well as indicating future time.

## 4. PASSIVE VERBS

There are some verbs in Pāli that have a passive sense. That is, the subject of the verb is that which is effected or brought about. Thus vuccati 'is said', dassiyati 'is seen' etc. Such passive verbs are commonly related to transitive verbs. Often, the passive verb will be formed by adding -iya- or -iyya- to the present stem of the transitive verb, which may undergo further changes of form. Hence deti 'gives', diyati 'is given'; pūjeti 'worships', pūjiyati 'is worshipped', karoti 'does' kariyati or kariyati 'is done' etc. Sometimes the passive verb has a double consonant while the related transitive verb has a single one or a consonant cluster: thus hanati 'kills', haññati 'is killed'; bhindati 'breaks', bhijjati 'is broken'; pacati 'cooks', paccati 'is cooked', etc. (these double consonants occurred because some passives were formed earlier by adding -y-, which doubled the preceding consonant, sometimes changing it, and disappeared.) In any case, in Pāli these pairings must be learned as they occur, since the relationship may be more or less transparent due to the changes that have taken place.

## LESSON IX

## 5. PRESENT PARTICIPLES OF PASSIVE VERBS IN -māna

The passive verbs described in 4 above often occur with the -māna participle (IV,4). Thus pūjiyamāna 'being worshipped' vuccamāna 'being spoken', dassiyamāna 'being seen', kayiramāna 'being done' etc. Similarly desiyamāna 'being preached', related to deseti 'preaches'.

## 6. yāti 'GOES'

yāti 'goes, goes on, proceeds' has the following forms in the present tense:

	Singular	Plural
1 Pers:	yāmi	yāma
2 Pers:	yāsi	yātha
3 Pers:	yāti	yānti

Other forms are:

- Present participle: yānti  
 Infinitive: yātum / (yātave)  
 Past Participle: yāta

## 7. kayirā

kayirā and kayirātha are -ya optatives of karoti (See VII, I).

## FURTHER READINGS IX

1. Evam me sutam. Ekaṁ samayaṁ Bhagavā Rājagahe viharati Vejuvane Kalandakanivāpe. Tena kho pana samayena Sigālako gahapatiputto kālass'eva vuṭṭhāya Rājagahā nikkhāmitvā allavattho allakeso pañjaliko puthudisā namassati: puratthimā disam dakkhiṇam disam pacchimam disam uttaram disam hetṭimam disam uparimam disam.

Atha kho Bhagavā pubbañhasamayam nivāsetvā pattacīvaraṁdāya Rājagahāpi piṇḍaya pāvisi. Addasā kho Bhagavā Sigālakam gahapatiputtam kālass'eva utṭhāya Rājagahā nikkhāmitvā allavatthāpi allakesam pañjalikam puthudisā namassantaṁ: puratthimā disam dakkhiṇam disam pacchimam disam uttaram disam hetṭimam disam uparimam disam. Disvā Sigālakam gahapatiputtam etadavoca. "kinnu tvam, gahapatiputta, kālass'eva vuṭṭhāya Rājagahā nikkhāmitvā allavattho allakeso pañjaliko puthudisā nāmassasi: puratthimā disam dakkhiṇam disam pacchimam disam uttaram disam hetṭimam disam uparimam disanti?"

"Pitā maṁ bhante kālam karonto evam avaca: 'disā tāta namasseyyāsi' ti. So kho aham bhante pitu vacanam sakkaronto garukaronto mānento pūjento kālasseva vuṭṭhāya Rājagahā nikkhāmitvā allavattho allakeso pañjaliko puthudisā nāmassāmi: puratthimā disam-pe-uparimam disanti."

"Na kho gahapatiputta ariyassa vinaye evam chaddisā namassitabbāti."

"Yathākathamp pana bhante ariyassa vinaye chaddisā namassitabbā? Sādhū me bhante Bhagavā tathā dhammap desetu yathā ariyassa vinaye chaddisā namassitabbāti."

"Tena hi gahapatiputta sunohi sādhukam manasikarohi, bhāsissāmī" ti.

"Evam bhante" ti kho Sigālo gahapatiputto Bhagavato paccassosi.

Bhagavā etadavoca: "Yato kho, gahapatiputta, ariyasāvakassa cattāro kammakilesā pahiṇā honti, catuhī thāneñi pāpakammap nā karoti, cha ca bhogānam apāyamukhāni na sevati, so evam cuddasa pāpakāpagato, chaddisā paṭicchādi, ubhaya lokavijayāya paṭipanno hoti, tassa ayam c'eva loko āraddho hoti paro ca loko. So kāyassa bhedā parammaraṇā sugatim saggam lokam upapajjati.

(-D.N.)

2. Atha kho bhikkhave Vipassissa Bhagavato arahato Sammāsambuddhassā etadahosi: "Yannūnāhaṁ dhammāpi deseyyan"ti. Atha kho bhikkhave Vipassissa Bhagavato arahato Sammāsambuddhassā etadahosi: "adhigato me ayam dhammo gambhīro duddaso duranubodho santo pañito atakkāvacaro niṇupo, pañditavedanīyo. Alayarāmā kho panāyam pajā alayaratā alayasamuditā. Alayaratā alayāmāya kho pana pajāya alayaratāya alayasamuditāya duddasam idam thānamp yadidam idapaccayatā-paṭiccasamūppādo. Idampi kho thānamp duddasam yadidam sabbasamkhārasamatho sabbūpadhipatiñissaggo tañhakkhayo virāgo nirodho nibbānamp. Ahañc'eva kho pana dhammāpi deseyyan, pare ca me na ajāneyyun, so mam'assa kilamatho, sā mam'assā vihesā" ti.

(-D.N.)

3. Ko imam paṭhavim vijessati  
 yamalokañca imaṁ sadevakam  
 ko dhammapadam sudesitam  
 kusalō pupphamiva pacessati?

Sekho pathavim vijessati  
 yamalokañca imaṁ sadevakam  
 sekho dhammapadam sudesitam  
 kusalō pupphamiva pacessati.

Phenūpamaṇi kāyamimam vidiṭvā  
 maricidhammāpi abhisambudhāno  
 chetvānā mārassa papupphakāni  
 adassanāpi māccurājassa gacche.

Yo bālo maññati bālyam  
 paññito vāpi <sup>7</sup> tena so  
 bālo ca paññitamāni  
 sa ve bālo'ti vuccati.

(-Dhp.)

<sup>7</sup> paññito + eva + api

atakkāvacara  
 adassana  
 addasā  
 adhigata  
 apagata  
 apāyamukhaṁ  
 abhisambudhāno  
 ariyassa vinaye  
  
 alla  
 avaca  
 assa  
 ahosi  
 etadahosi  
 ādāya  
 ajānāti  
 āraddha  
 ālayarata  
 ālayarāma  
 ālayasamudita  
 idappaccayatā  
  
 upama  
 X-upama  
 uparima  
 ubhaya  
 karmakileso  
 kalandakanivāpa  
 kāyassa bhedā parammaranā  
  
 kālāp karoti  
 kālo  
 kālassa eva  
 kilamatho  
 kusalo  
 keso  
 khayo  
 garukaroti

## GLOSSARY:

beyond logic (or sophistry), beyond the sphere, of thought, profound non-seeing, away from sight 3sg. past of passati (see VI, 6.1) realized, understood, highly realized be away from, desist from cause of ruin one who understands in the principles of behavior taught by the noble ones; normally this refers to the way of life of the noble ones. (cf. vinayo in the main reading of this lesson)  
 wet  
 said  
 3sg. optative of attī  
 was, occurred. (past of hoti)  
 such a thought occurred to one having taken  
 grasp, understand  
 begun, well begun, (well) undertaken  
 lustful, delighting in desire  
 clinging to lust  
 arisen from desire, craving  
 having its foundation in this, causally connected  
 like, similar  
 like X, similar to X  
 upper, above, overhead  
 both  
 depravity of action, bad works  
 a place name (literally, 'squirrel feed')  
 after complete death (literally, after the breaking up of the body and after death)  
 passes away, dies  
 time, morning  
 in early morning  
 fatigue, exhaustion  
 skilled one  
 hair (normally in the plural, kesā)  
 cessation  
 respects, considers seriously.

## gahapatiputto

cuddasa  
 cha  
 chaddisā  
  
 chindati  
 chetvāna  
 thānam  
 tanhā  
 tāto

disā  
 duddasa

durāṇubodha  
 deseti  
 dhammapadām  
 namassati

nikkhāmati  
 nipuna  
  
 nibbānam  
 nirodho  
 nivāseti  
 pacessati  
 paccassosi  
 pacchima  
 pajā  
 pañjalika  
 patīccasamuppādo

patīcchādin  
 patinissaggo  
 patipanna  
 parīta  
 panditamānin  
 panditavedaniya  
 pattacivaram  
 papupphakām

paro

a man of the middle class, a nobleman,  
 a householder  
 fourteen  
 six  
 the six directions  
 (North, South, East, West, Up, Down)  
 cuts, severs  
 having cut off, having severed  
 fact, principle, conclusion  
 craving  
 father, child dear one (an endearing term of address used irrespective of the age of the addressee; normally in the vocative singular as tāta)

direction  
 difficult to see, incomprehensible (by the ordinary person)

difficult to be understood  
 preaches, declares  
 word of righteousness  
 salutes, venerates, honors, pays homage to

sets forth, comes out of  
 efficient, subtle, abstruse, clever,  
 skillful, accomplished  
 emancipation  
 cessation  
 dresses oneself, puts on clothes (robes)  
 future 3 sg. of pacināti 'gathers'  
 assents, agrees (3 SG. past of patī(s)sunāti)  
 west, western  
 people, progeny, offspring  
 with folded hands  
 arising on the grounds of a preceding cause, dependent origination  
 (theory of the twelve causes)

covering, enveloping  
 renunciation, giving up, rejection, forsaking  
 stepped on to, entering on  
 exalted, excellent  
 one who thinks himself wise  
 to be understood by the wise  
 bowl and robe  
 flowery arrows, flower-tipped arrows  
 (of sensual passion)  
 other, next

## LESSON IX

pavisi	enters
pahīna	calmed, given up (past participle of pajahati)
pāpakaṭṭa	bad action
pindo	a lump of food (usually of food as alms)
piṇḍaya	for alms (begging)
pitu	compounding stem or pitar 'father' (see this grammar I.12)
puthu	separate, individual, various
puratthima	easern
pūjeti	worships, adores, offers
phēṇam	foam, froth phēṇa + upama
phēṇūpama	folly, idiocy
bālyam	king of death
maccurāja	thinks, knows
māññati	nature of a mirage
maricidhamma	respect, honor
māneti	death, Māra (death personified)
māro	since, whence, because
yato	(yathā=katham+pana) then how, how so then
yathākatham pana	well now (yam+nūna)
yannūna	world of Yama (ruler of the kingdom of the dead)
yamaloko	place name
Rājagaha	cloth(es)
vattham	victory, triumph
vijayo	wins, conquers
vijeti	knows, realizes (gerund of vindati)
viditvā	name of a Buddha previous to Gotama
Vipassin	detachment
virāgo	vexation
viheśā	rise, get up (alternatively, (v)uṭṭhati) <sup>8</sup>
(v)uṭṭhahati	gerund of (v)uṭṭhahati/(v)uṭṭhati
(v)uṭṭhāya	(pl) the sum of the conditions resulting in life or existence; synergies
samīkhāra	respects. (pres. participle sakkaronta)
sakkaroti	tranquil, calm
santa	cessation, calming down
samatho	one still in training, one who has not yet achieved arahantship
sekho	lower, below
hetṭhima	

<sup>8</sup> The v- may appear when a form of this verb appears following a word ending in a vowel.

## LESSON X

I. Ekasmīni samaye satthā gaṇam pahāya ekako'va ekam vanam pāvisi. Pārileyyakanāmo eko hatthirājā pi hatthigāṇam pahāya tam vanam pavisitvā, bhagavantam ekassa rukkhassa mūle nisinnam disvā, pādena paharanto rukkhamūlam sodhetvā sondāya sākhaṭa gahetvā sammajī. Tato patṭhayā divase divase sondāya ghaṭam gahetvā pāniya-paribhojanṭya-udakam āharati. Unhodakena atthe sati uṇhodakam patiyādeti: katham? kaṭṭhāni ghamsitvā aggim pāteti; tattha dārūni pakkipanto jāletvā, tattha tattha pāsāne pacitvā, dārukhanḍakena pavatṭetvā, khuddakasoṇḍiyam khipati. Tato hattham otāretvā, udakassa tattabhbāvam jānitvā, gantvā satthāram vandati. Satthā tattha gantvā nahayati. Atha nānāvidhāni phalāni āharitvā deti.

Yadā pana satthā gāṇam piṇḍaya pavisati, tadā satthu pattacivaramādāya kumbhe ṭhapetvā, satthārā saddhim yeva gacchati; rattim vālamiganivāraṇattham mahantam dāṇḍam sondāya gahetvā yāva arun'uggamanā vanasaṅde vicarati.

(Rasv.)

2. Atite kira Bārāṇasiyam sālittakasippe nipphatti piatto eko pīṭhasappi ahosi. So nagaradvare ekassa vātarukkhassa hetṭhā niśinno sakkharā khipitvā tassa pāṇṇāni chindanto "hatthirūpakaṭṭa no dasshei, assarūpakaṭṭa no dasshei" ti gāmadārakehi yuccamāno icchīt'icchitāni rūpāni dassetvā tesam santikā khādanīyādīni labhati.

Ath'ekadivasam rājā uyyānam gacchanto tam padesam pāpuni. Dārakā pīṭhasappi pāroh'antare katvā palāyimsu. Rañño<sup>1</sup> ṭhitamajjhantike rukkhamūlam pavīṭhassā chiddacchāyā sařīram phari. So "kinnukho etam" ti udhāp olokento rukkhassā pañnesu hatthirūpakaṭṭanī disvā "kass'etam kamman"ti pucchitvā, "pīṭhasappino" ti sutvā tam pakkosāpetvā āha: "mayhaṭ purohito atimukharo, appamattake'pi vutte bāhum bhaṇta moṭ upaddavati; sakkhissasi tassa mukhe nālimattā ajalaṇḍikā khipitun"ti? "Sakkhissāmi, deva; ajalaṇḍikā āharāpetvā purohitena saddhim tumhe antosāṇiyam nisidatha. Ahamettha kattabbam jānissāmī"ti.

Rājā tathā kāresi. Itaro'pi kattariy'aggena sāṇiyam chiddam katvā, purohitassa rañña saddhim kathentassa mukhe vivātamatte ek'ekam ajalaṇḍikam khipi. Purohito mukham paviṭṭham paviṭṭhaṭi gili. Pīṭhasappi khīṇasū ajalaṇḍikāsū sāṇiṇi cālesi. Rājā tāya saññāya ajalaṇḍikānam khīṇabhāvarū nātvā āha: "ācāriya, ahaṭ tumhehi saddhim kathento katham nītharitum na sakkhissāmi. Tumhe<sup>2</sup> atimukharatāya nālimattā ajalaṇḍikā gilantā pi tunhībhāvam nāpajjathā"ti.

<sup>1</sup> Genitive of rājan. See Grammar 6.1 and this grammar 1..

<sup>2</sup> Honorific plural

Brāhmaṇo maṇḍubhāvam āpajītvā tato paṭṭhāya mukhaṁ vivaritvā raññā saddhiṁ sallapitum nāsakkhi. Rājā pīthasappim pakkosāpetvā "tam nissāya me sukhām laddhan"ti tuṭṭho tassa sabbaṭṭhakam nāma dhanām datvā nagarassa catūsu disāsu cattāro varagāme adāsi.

(DhpAk.)

3. Yathāgāram ducchannam - vuṭṭhi samativijjhati  
evam abhāvitam cittam - rāgo samativijjhati.

Yathāgāraṁ succhannam - vuṭṭhi na samativijjhati  
evam subhāvitam cittam - rāgo na samativijjhati.

Idha socati pecca socati - pāpakārī ubhayattha socati  
so socati so vihaññati - disvā kammakiliṭṭhamattano.

Idha modati pecca modati - katapuñño ubhayattha modati  
so modati so pamodati - disvā kammavisuddhimattano.

Idha tappati pecca tappati - pāpakārī ubhayattha tappati  
"pāpam me katan" ti tappati - bhiyyo tappati duggatiñ gato.

Idha nandati pecca nandati - katapuñño ubhayattha nandati.  
"puññam me katan" ti nandati - bhiyyo nandati suggatiñ gato.

(Dhp)

## GLOSSARY

agāram	house
aggam	tip, end
ajalandikā	goat dung
ati	very, excessively
añito	the past
attano	one's own
antare	in between, among
anto	inside, within, behind
antosāniyam	behind the curtain
appamattakam	even a little
abhāvita	uncultivated, not developed, untrained
arun'uggamanam	dawnlight (karuna 'dawn' +uggamanam 'rising, increasing'
asso	horse
ācariyo	teacher
ādi(-ni)	etcetera, and so forth (see this grammar 9)
āpajjati	arrives at, reaches, meets
āharati	brings

āharāpeti	causes to bring
icchita	past participle of icchati 'wants, desires'
icchit'icchitāni	see this grammar 8
itara	the other one
upha	warm, hot
uddham	up, above
upaddavati	causes trouble, troubles (someone), annoys
ubhayattha	in both places
uyyānam	park
ekaka	being alone
oloketi	looks (at)
kata	past participle of karoti
katapuñño	one who has done pure deeds or good actions (see this grammar ii)
kattari	scissors
kathā	story, speech, tale, talk
katheti	speaks, talks
kāreti	causes to do
kira	it is said, truly, really (report by hearsay)
kiliṭṭham	foulness, impurity (neuter past participle of kilissati 'become soiled, stained or impure')
kumbho	frontal lobes of an elephant
khādaniya	edible, eatable
khipati	throws, puts
khīra	exhausted, over, finished
khuddaka	small
gaṇo	group, multitude, crowd
gantvā	gerund. of gacchati
gahetvā	gerund. of gaṇhāti
gilati	swallows
ghamseti	rubs against
ghaṭo(am)	pot
cāleti	shakes
chiddam	hole, cut
jāleti	kindles
thapeti	keeps, places, puts
thitamajjhantike	at midday, at noon
tattabhbāvo	hotness, the fact that it is warm/hot, warmth
tappati	suffers, is tormented
tuṭṭha	pleased, being happy/glad
tuṇhibhbāvo	silence, state of being silent
dando	(walking) stick, cudgel, club
dasseti	shows
dārukhanḍakam	a piece of (fire)wood, a stick

divaso	day
duggati	evil state
ducchanna	ill-thatched, badly covered
devo	god; also used as an epithet for king
dvāram	door, gate
nandati	rejoices, is happy
nahāyati	bathes
nānāvidha	various
nājī	a measure of capacity ; a cupful
nājimatta	about a nājī
nitharati	concludes, ends, finishes
nipphatti	conclusion, end, completion
nivāraṇattham	for the purpose of preventing, to prevent
nissaya	because of, on account of
pakkosāpeti	summons, calls
pakkhipati	throws, puts
pacati	cooks, bakes, heats
patiyādeti	prepares, arranges
patthāya	(starting) from (see this grammar 7)
pannam	leaf
patta	attained, reached
pattam (-o)	(alms) bowl
paribhojanīya	to be used
palāyati	flees, runs away
pavat̄eti	turns, rolls
pavisitvā	gerund of pavisati
paharati	hits, strikes, beats
pahāya	gerund of pajahāti
pātēti	fells, makes fall
aggimpātēti	starts a fire, kindles
pādo	foot
pāniyam	water for drinking
pāpakārin	evil-doer
pāpuṇati	reaches
Pārileyyako	a name of an elephant
pāroho	downward roots from the branch of a banyan tree, tillering
pāvisi,	past of pavisati
pāsāṇo	stone
pīṭhasappin	a cripple
purohito	the kings head-priest
pharati	spreads, pervades, falls on
bahum	much
Bārāṇasi	Banaras

mampukubhāvo	downcast-ness, discontent, confusion, moral weakness
mukham	mouth, face
mukharatā	talkativeness
modati	rejoices, is happy
rūpakam	image, likeness
laddha	past participle of labhati
vātarukkho	a banyan tree
vanasando(am)	jungle, forest
vandati	bows down at, salutes
varagāmo	hereditary village, a village given as gift
vājāmigo	a wild beast
vicarati	moves about
vivaṭa	open
vivajamatta	as soon as it was open
visuddhi	purity
vihaññati	suffers
vuccamāna	being said, being addressed
vutthi	rain
sakkoti	is able, can
sakkharā	pebble
sakkhissati	future of sakkoti
saññā	sign, signal, indication
sati	locative Singular of santa, (see this grammar 2)
santikam	the vicinity (of)
santikā	(ablative) from the vicinity of
sabbat̄thaka	a gift comprising eight of everything given
samativijjhati	pierces through
sammajjati	sweeps
sarīram	body
sallapati	talks, speaks
sāṇi	curtain
sākhā	branch
sālitakkasippa	art of sling stones
suggati	=sugati (f.) 'good state'
succhanna	well-thatched, well-covered
subhāvitā	well-developed/cultivated/trained
sondā	elephants trunk
sonḍi	a natural tank in a rock
sodheti	clears, cleans
hattham	hand, trunk of an elephant
hatthirajan	elephant-king, chief of elephants
hatthin (-i)	elephant
heṭṭhā	below, beneath, underneath

## GRAMMAR X

## I. GENITIVE ABSOLUTE

The locative absolute was presented in VII, 3. Absolute constructions also occur in the genitive. This construction is similar to that with the locative, except that the participle, and its subject (if present) will both be in the genitive case. As with the locative absolute, the subject of the absolute and the participle will agree in case, number and gender, and the subject will be different from that of the main sentence. With a past participle, the construction indicates an action prior to the main clause:

acira-pakkantassa Bhagavato ayam... kathā udapādi

'Shortly after the Blessed one had departed, this conversation arose.'

## 2. sati AND sante IN LOCATIVE ABSOLUTES

'atthi, 'be, exist' has a present participle santa (VII,3). This has two locative forms, sati and sante. In the locative absolute, sati is most often used, but sante appears when the sense is impersonal, i.e., when the absolute has no specific subject, either expressed or implied:

maharājassa ruciya sati...

'at the king's command'

(Literally, 'there being the king's liking')

but:

evam sante 'that being the case'

## 3. GERUND -tvā(na)

The gerund in tvā(na) or āya was given in IV, 3. A number of examples occur in the present reading. Note that they can be "chained" to express a sequence of actions prior to the main verb:

Ekā itthi puttānā dāyā mukhadhovanatthāya pāṇḍitāsa pokkhāraniṇī gantvā puttānā nahāpetvā attano sāpake nisidāpetvā mukhānā dhovitvā nahātūnā otari.

'A certain woman, taking her child, went to the pandit's lotus-pond (pokkhārani) to wash (literally 'wash the face') and having bathed her son, placed him on her own garment, washed ((her?) face) and descended (into the pond) to bathe.'

A present or past participle, with its appropriate objects, adverbs, etc, may modify a preceding or a following noun. The participle and the noun will agree in number, case and gender, and the construction may have the the sense of an English relative clause, particularly when the participle follows the noun: (Reading 3). Thus,

sīlasampanno puriso

'A man (who is) endowed with virtue'

cittānā dantānā mahato atthāya samvattati ti.

'The mind which is tamed ( or 'when tamed') leads to great advantage.'

A participle may also follow the object of a verb with a meaning like "see" or "hear" to form the equivalent of an English construction like "I saw him going" or "I saw him seated there."

Anandānā gacchāntām addasāma.

'(We) saw Ananda going.'

Bhagavantānā ekānā rukkhāsā mūlā nisinnām disvā  
'Seeing the Blessed One seated at the base of a tree...'

The present participle may also serve to indicate contemporaneous action or sometimes the manner of an action, particularly when it refers to the subject of the (main) sentence:

dārūni pakkhipanto jālesi

'(He) threw firewood there and kindled (it)'

## 5. FUTURE PARTICIPLE IN -niya

Future participles in -tabba, -ya, and -niya were given in VII,2, and some verbs may appear with more than one of these endings. Thus karoti has the form karāniya as well as kātabba or kattabba. These forms, and especially -niya, may be used as nouns with the sense 'that which should undergo the action of the verb, or which is worthy of it'. Thus pūjanīya 'that which should be worshipped, that which is worthy of worship.' Often too, these forms have taken on idiomatic meaning, such as khādāniya, from khādati 'eats', which generally means 'solid food', and karāniya has sometimes the specific sense 'obligation'.

## 6. CAUSATIVE VERBS:

It will be obvious by now that many different verbs are related to each other by being derived from the same root. Thus, pairs like otarati 'descend' and otāreti 'lower' or āharati 'bring' and āharāpeti 'cause to bring' have appeared in readings. Some pairs of this kind result from the formation of causative verbs. Causative verbs are formed in three main ways:

1. By adding the suffix -e- (earlier -aya-) to a stem which commonly differs from the present stem, often by having a longer or a different vowel:

otarati 'descends'

jalati 'burns'

pavattati 'rolls'

otāreti 'causes to descend, lowers'

jāleti 'causes to burn, lights'

pavatteti 'starts something rolling,

causes to roll'

2. By adding -p- and the -e- suffix to verb stems ending in -ā:

tīṭhati (root thā) 'exists, stands'      thapeti 'places, puts'  
deti/dadāti 'gives'                              dāpeti 'induce to give'

## LESSON X

3. By adding -ape-(āpaya) to the present stem:

nisidati 'sits'  
vadati 'speaks'

nisidāpeti 'seats (someone)'  
vadāpeti 'makes (someone) speak'

Often there are alternate forms of the causative. Thus there is kārapeti in addition to kāreti from karoti 'does, makes', and in addition to vadāpeti 'makes one speak' there is vādeti, from the same root which has the specialized meaning 'plays an instrument' (i.e., in addition to the meaning 'say' given in Reading 6). Sometimes, the base verb and the causative may overlap in meaning, or even have the same meaning. Thus the causative verb uggaheti learn (well) which appeared in Reading 9, has the same sense as ugganhāti, from which it is derived.

Most commonly, if the verb from which the causative is formed is intransitive, the causative verb is transitive, and if the basic verb is transitive the causative means 'to get someone to do it'. However, there are numerous exceptions. Thus pakkosāpeti can mean 'summons, calls for', but so can pakkosati, the verb from which it is formed, and many causative verbs have idiomatic meanings (like vādeti above). However, it is useful to be aware of the general pattern, since it often allows one to guess (and retain) the meaning of a new verb that is related to one already known. Originally, the forms in -ape- were double causatives, and some of them still have that meaning. Thus in addition to māreti 'kills' from marati 'dies' there is mārāpeti 'causes to kill.'

## 7. PRE- AND POST-POSITIONS

As stated in II, 7, Pāli has both prepositions and postpositions. Some examples of each appear in this reading:

The preposition anto 'within, inside' does not require any specific case on the noun that it precedes, but rather forms a compound with it, so that the entire compound takes the case required by the construction in which it appears:

antogāmāṇi pavasi 'goes into the village'  
antonivesanamgato '(he) who has gone into the house'  
antonagare viharanti '(they) live (with)in the city'

Several new postpositions appear in this lesson, and they require specific cases on their dependent nouns.

paṭṭhāya '(beginning) from' takes the ablative. Thus:

ajato paṭṭhāya 'from today on'  
ito paṭṭhāya 'henceforth'

nissāya 'because (of), owing to,' takes the accusative:

idaṃ kammaṇī nissāya 'because of this action'  
dhanāṇī nissāya 'because of (by means of) wealth'

hetṭhā 'beneath' may take the genitive:

rukkhassa hetṭhā 'beneath the tree'

But hetṭhā may also behave like anto:

hetṭhāmañcām 'beneath the bed' (mañco 'bed')

Postpositions often come from verb forms like gerunds or case forms of nouns which have been "frozen in" to idiomatic use as postpositions. Thus nissāya is actually the gerund of a verb nissayati 'leans on, relies on,' and paṭṭhāya is similarly related to paṭṭhahati 'puts down, sets down.' Similarly, the form santikā, 'from (the vicinity of)', which occurs in this lesson, is the ablative of santikam 'vicinity', but could be regarded as a postposition taking the genitive.

## 8. REPEATED FORMS (REDUPLICATION)

Forms of several kinds may be repeated ('reduplicated') to give a distributive sense:

tattha tattha 'all over, here and there'

yattha yattha 'wherever'

icchit'icchitāni 'whatever (things) are/ were desired'

## 9. ādi, ādī 'ETCETERA'

ādi 'beginning, starting point' when added to a noun or a list has the sense etcetera, and so forth'. In this usage, it commonly appears with neuter plural inflection:

hatthirūpakādīni 'images of elephants, etc'

kasigorakkhādīni 'agriculture, tending cattle, etc'

(kasi 'ploughing, agriculture')

## 10. SANDHI

When a form beginning in u- follows one ending in -a, the result may be -o-, particularly when they are closely joined in a compound, thus uṇha 'warm, hot' plus udakam 'water' results in uṇhodakam 'hot water'.

## 11. katapūṇo

In most compounds (except co-ordinate ones) the last element expresses the type of thing that the compound refers to, and the preceding element, which may stand in any of several relationships to it, such as subject, object, adjective, etc., but generally modifies or qualifies it in some way, thus Buddhadesito 'preached by the Buddha,' kasigorakkha 'agriculture' (literally: 'ploughing-cattle protection/maintaining'), with a co-ordinate compound as first member) kammakaro 'worker, work/deed-doer,' pubbakammam 'former action', kalyānamitto 'good friend' etc. However, Pali has a few compounds in which the first element is participle, that reverse this order. Thus diṭṭhapubbo 'seen before' or katapūṇo 'doer of merit' in this reading (compare English 'aforsaid' or 'spoilsport'). There are a number of others formed with kata-, the past participle of karoti; thus katāparādho 'doer of guilt, transgressor,' katakalyano 'one who has done good deeds, etc.'

## LESSON X: FURTHER READINGS

1. Ath'eko makkato tam hatthim divase divase tathāgatassa upaṭṭhānam karontam disvā 'aham pi kiñcideva karissāmī' ti vicaranto ekadivasam nimmakkhikam danḍakamadhum disvā danḍakam bhañjtvā dandaken eva saddhim madhupataṭam satthu santikam āharitvā kadalipattam chinditvā tattha thapetvā adāsi. Satthā gaṇhi. Makkato 'karissati nu kho paribhogam, na karissati' ti olokoento, gahetvā nisinnam disvā "kinnukho" ti cintetvā danḍakotiyam gahetvā parivattetvā olokoento anḍakāni disvā tāni sanikam apanetvā adāsi. Satthā paribhogamakāsi. So tuṭṭhamānaso tam tam sākhām gahetvā naccanto atthāsi. Tassa gahita-sākhā pi akkantasākhā pi bhijji. So ekasmiṃ khāṇumathake patitvā nibbiddhagatto satthari paśannena cittena kālamkatvā tāvatūṁsaḥavane nibbatti.

(Rasv.)

2. Atite eko veijo gāmanigamesu caritvā vejjakammanā karonto ekam cakkhudubbalām itthim disvā pucchi: "kim te aphāsukam" ti?

"Akkhīhi na passāmī" ti.

"Bhesajjam te karom" ti.

"Karohi sāmī" ti.

"Kimme dassasi" ti?

"Sacē me akkhini pākatičāni kātum sakkhissasi, aham te putta-dhitāhi saddhim dāsi bhavissāmī" ti. So bhesajjam samvidahi. Ekabhesajjene'va akkhini pākatičāni ahesum. Sā cintesi "aham etassa 'puttadhitāhi saddhim dāsi bhavissāmī ti patijāni: vañcessāmī nam" <sup>3</sup> ti.

Sā vejjenā "kidisam bhadde?" ti puṭṭhā "pubbe me akkhini thokam rujīmsu, idāni atirekataram rujantī" ti āha.

(Rasv.)

3. Atite kira eko veijo vejjakammatthāya gāmaṇ vicaritvā kiñci kammam alabhitvā chātajjhattō nikkhāmitvā gāmadvāre sambahule kumārake kīlante disvā 'ime sappena ḍasāpetvā tīkicchitvā āhāram labhissāmī' ti ekasmiṇ rukkhabile sisāñ niharitvā nipaññam sappam dassetvā "ambho kumārakā, eso sāñkapotako; gaṇhatha nan'ti āha. Ath'eko kumārako sappam givāya dalham gahetvā niharitvā tassa sappabhāvam īnatvā viravanto avidure thitassa vejassa mathake khipi. Sappo vejassa khandhaṭṭhikam parikkhipitvā dalham ḍasitvā tatth'eva jivitakkhayam pāpesi.

(DhAk.)

<sup>3</sup> Alternate form of tam

4. Atite Bāraṇasiyam Brahmaddatte rajjam kārente bodhisatto Bāraṇasiyam vāñijakule nibbatti. Nāmagahanadivase ca ssa Pañḍito ti nāmam akāmsu. So vayappatto aññena vāñijena saddhim ekato hutva vāñijjaṭ karoti. Tassa Atipañḍito ti nāmam ahosi. Te Bāraṇasito pañcahi sakatasatehi bhandam adāya janapadam gantvā vāñijjam katvā laddha-lābhā <sup>4</sup> puna Bāraṇasim āgamim̄su. Atha tesam bhandā-bhājanakāle Atipañḍito āha; "Mayā dve koṭṭhās laddhabhā" ti.

"Kim kāraṇā?"

"Tvam Pañḍito, aham Atipañḍito; pañḍito ekam laddhum arahati, atipañḍito dve" ti.

"Nanu amhākam dvinnam bhandamūlam pi goṇādayo pi sama-samā yeva? kasmā tvam dve koṭṭhāse laddhum arahasi?" ti.

"Atipañḍitabhāvenā" ti.

Evam te katham vadhetvā kalahaṇ akāmsu.

Tato Atipañḍito att'eko upāyo ti cintetvā attano pitaram ekasmiṇ susirrukhe pavesetvā "tvam amhesu āgatesu "Atipañḍito dve koṭṭhāse laddhum arahati" ti vadeyyāsi ti vatvā bodhisattam upasamkamitvā "samma mayham dvinnam koṭṭhānam yuttabhāvam vā ayuttabhāvam vā esā rukkhadevata jānāti, ehi nam pucchissāmā" ti, tam tattha netvā "ayye rukkhadevate, amhākam aṭṭam pacchindā" ti āha. Ath'assa pitā saraṇ parivattetvā "tena hi kathetha" ti āha.

"Ayye, ayam Pañḍito, aham Atipañḍito. Amhehi ekato vohāro kato; tattha kena kim laddhabban" ti.

"Pañḍitenā eko koṭṭhāso, Atipañḍitenā dve laddhabbā" ti.

Bodhisatto evam vinicchitam aṭṭam sutvā "idāni devatābhāvam vā adevatābhāvam vā jānissāmī" ti palālam āharitvā susirampūretvā aggim adāsi. Atipañḍitassa pitā jālāya phuṭṭhakāle addhajjhāmena sarirena upari āruhya sākhām gahetvā olambanto bhūmiyam patitvā imam gātham āha:

"sādhuko Pañḍito nāma,  
natv'eva <sup>5</sup> Atipañḍito."

(Jāt)

## GLOSSARY

akkamati

steps upon, treads upon;  
present participle akkanta  
eye

<sup>4</sup> Here the object follows the participle and the entire form is plural, agreeing with te, which it modifies.

<sup>5</sup> na+tu+eva

## LESSON X

atṭam  
atṭhasi  
andakam  
atipandito  
atirekataram  
addhajjhama  
apaneti  
aphasukam  
ambho  
ayya  
arahati  
avidure  
ādāya  
āruhati  
āhāra  
idāni  
upaṭṭhanam  
upari  
upāyo  
ekato  
olambati  
kadalipttam  
kārapam  
kiñcideva  
kidisa  
kilati  
kumāraka  
koti  
koṭṭhāso  
khandhaṭṭhikam  
khānu  
gattam  
givā  
goṇo  
chātajjhatta  
jalā  
dasāpeti  
tāvatisabhavanam  
tikicchatī  
tu  
tuṭṭhamānasā  
thokam  
danḍakamadhum  
danḍako  
dassasi

question, problem, lawsuit, case  
past of *{tiṭṭhati}*  
egg  
a name (< ati 'very, exceedingly' + *pañdito*)  
much more  
half-burnt  
removes, leads away  
difficulty, disease  
look here, hey, hello  
worthy one, honorable one  
deserves  
vicinity, nearby  
having taken (ger. of ādāti 'takes'  
climbs  
food  
now  
attendance, waiting upon  
above, on, upon, upper  
method, way out, trick  
together  
hangs (from), is suspended  
banana leaf  
reason, cause  
something or other (*kim+ci(d)+eva*)  
how, in what manner  
plays  
young boy  
end  
share  
backbone, back  
stake, spike  
body  
neck, throat  
ox  
be hungry  
blazes, flames  
causes to bite or sting  
realm of the thirty-three gods  
treats (medically)  
however, indeed  
delighted, with delight  
little  
a bee-hive on a branch  
branch, stick  
future 2 Sg. of deti

dalham  
dāsi  
dubbala  
dhitar  
naccati  
nāmagahanam  
nāmam karoti  
nigamo  
nipanna  
nibbattati  
nibbiddha  
nimmaṅkhika  
nīharati  
pacchindati  
patijānatū  
patati  
parikkhipati  
paribhogo  
parivatteti  
paveseti  
palālam  
pasanna  
pākatika  
pāpeti  
puṭṭha  
phuṭṭha  
  
bilam  
bodhisatto  
  
Brahmadatto  
bhāñjati  
bhāñdam  
bhāñgammūlam  
bhadde  
bhājanam  
bhāvo  
bhijati  
bhūmi  
bhesajja  
makkaṭo  
matthaka  
madhu  
madhu paṭalo  
mānasa

tightly, hard, strongly  
maid-servant  
weak  
daughter  
dances, plays  
naming, taking a name  
gives a name  
market-town, small town  
to lie or sleep  
is born, arises  
pierced  
without bees or flies  
puts out, stretches or takes out  
settles, decides  
promises  
falls, ger. patitvā  
coils around, encircles  
enjoyment, use, partaking  
turns, changes  
causes to enter, puts inside  
straw, dry leaves  
pleased, clear, bright  
natural state, state as before  
brings about, brings to  
past participle of (pucchati)  
touched (past participle of  
    phusati 'touches')  
hollow  
aspirant to Buddhahood,  
    a Buddha-to-be in an earlier life  
a name of a king  
breaks  
goods  
capital  
dear one, lady, term of address for women  
dividing  
nature, fact, -ness  
breaks, gets broken  
ground, earth  
medicine  
monkey  
top, head, surface  
honey  
honeycomb  
with a mind, of the mind

LESSON X

mūlam	price, capital, money
yutta	proper, befitting, to have a right to reigns
rajjampkaroti/ kāreti	a tutelary deity of a tree
rukkhadevatā	pains or aches
rujati	future passive past participle of labhati
laddhabba	infinitive of labhati
laddhum	profit, gain
lābho	cheats
vāñceti	increases (something), cultivates
vādheti	gerund of vacati
vatvā	come of age
vayappatta	decided, settled
vinicchita	shouts, screams
viravati	medical practice
vejjakammam	a physician
veijo	arranges, applies, prepares, provides
samvidahati	cart
sakaṭo(am)	slowly, gradually
sanikam	a serpent
sappo	equal(ly)
sama-sama	many
sambahula	friend; term of address for a friend
samma	voice, sound
saro	branch
sākhā	good or righteous (one)
sādhuka	lord, sir, husband
sāmi	a young bird (Mynah bird)
sālikapotako	head
sisap	hollow tree
susirarukkho	gerund of hoti/bhavati
hutvā	

LESSON XI

1. Atite Jambudipe Ajitaraṭṭhe eko gopālako vasi. Tassa gehe eko pacceka buddho nibaddhaṇi bhūñjati. Tasminpi gehe eko kukkuro ca ahosi. Pacceka buddho bhūñjanto tassa nibaddhaṇi ekam bhattapiṇḍam adāsi. So tena pacceka buddhe sineham akāsi. Gopālako divasassa dve vāre pacceka buddhassa upatṭhānam gacchi. Sunakho'pi tena saddhiṇi gacchi.

Gopālo ekadivasaṇi pacceka buddhaṇi āha: "bhante, yadā me okāso na bhavissati, tadā imam sunakham pesessāmī; tena saññānena āgaccheyyātā" ti. Tato paṭṭhāya anokāsadvase sunakham pesesi. So ekavacanen'eva pakkhanditvā, pacceka buddhassa vasanaṭṭhānam gantvā, tikkhattum bhussitvā attano agatābhāvāṇi jānāpetvā ekamantaṇi nipajji. Pacceka buddhe velāni sallakkhetvā nikkhante, bhussanto purato gacchi. Pacceka buddho tam vīmaṇsanto ekadivasaṇi aññānam maggaṇi paṭipajji; atha sunakho tiriyan ṣhatvā bhussitvā itaramaggameva nam āropesi.

Ath'ekadivasaṇi aññānam maggaṇi paṭipajjivtā, sunakhaṇa tiriyan ṣhatvā vāriyamāno'pi anivattitvā, tam pādena apanetvā pāyāsi. Sunakho tassa anivattanabhāvāṁ ṣatvā, nivāsanakanne dasitvā ākaḍḍhanto gantabbamaggam' eva pāpesi. Evam so sunakho tasminpi pacceka buddhe baṭavasineham uppādesi.

Aparabhāge pacceka buddhassa cīvaraṇi jūri. Ath'assa gopālako cīvaravatthāni adāsi. Pacceka buddho "phāsukaṭṭhānam gantvā cīvaraṇi kāressāmī" ti gopālakam āha. So'pi "bhante, mā cīraṇ bahi vasitthā" ti avadi. Sunakho'pi tesam kathām supanto atṭhāsi. Pacceka buddhe veṭhāsam abhuggantvā gacchante bhūmkaritvā ṣhitissa sunakhassa hadayaṇi phali.

Tiracchānā nām'ete ujujātikā honti akutiṭṭā.

Manussā pana aññānam cintenti, aññānam vadanti.

(Rasv.)

2. Evam me sutam. Ekam samayaṇi bhagavā Alaviyāṇi viharati Alavakassa yakkhassa bhavane. Atha kho Alavako yakkho yena bhagavā ten'upasamkami, upasamkamitvā bhagavantam etadavoca:

'Nikkhama, samanā'ti.

'Sādhāvuso'ti bhagavā nikkhami.

'Pavisa, samanā'ti.

'Sādhāvuso'ti, bhagavā pāvisi.

Dutiyāṇi pi kho Alavako yakkho bhagavantam etadavoca

'Nikkhama' .. pāvisi.

Tatiyāṇi pi kho Alavako yakkho bhagavantam etadavoca:

'Nikkhama' ... pāvīsi.

Catutthañ pi kho Ālavako yakkho bhagavantam etadavoca:

'Nikkhama, samanā'ti.

Na khvāham tam āvuso nikhamissāmi: yante karaṇiyam, tam karohi'ti.

'Pañham tam, samaṇa pucchissāmi. sace me na vyākarissasi, cittam vā te khipissāmi; hadayam vā te phālessāmi, pādesu vā gahetvā pāragaṅgāya khipissāmi'ti.

Na khvāham tam, āvuso passāmi sadevake loke sabrahmake sassamaṇa-brāhmaniyya pajāya sadevamanussāya yo me cittam vā khippeyya, hadayam vā phāleyya, pādesu vā gahetvā pāragaṅgāya khippeyya. Api ca tvam āvuso puccha yad ākankhasti.

Atha kho Ālavako yakkho bhagavantam gāthāya aijhabhāsi:

Kim sū'dha vittam purisassa setṭham?  
Kim su sucinpañam sukhamāvahāti?  
Kim su have sādutaram rasānam?  
Kathampijivim jīvitamāhu setṭham?

'Saddhīdha vittam purisassa setṭham.  
Dhammo sucinpañam sukhamāvahāti.  
Saccañ have sādutaram rasānam.  
Paññājivim jīvitamāhu setṭham.'

(SN.)

3. Na antalikkhe na samuddamajhe - na pabbatānam vivaram pavissa  
Na vijjati so jagatippadeso - yatthaṭhitō muñceyya pāpakammā.

Na antalikkhe na samuddamajhe - na pabbatānam vivaram pavissa  
Na vijjati so jagatippadeso - yatthaṭhitam na-ppasahetha maccu

Sukhakāmāni bhūtāni - yo daññena vihimsati  
Attano sūkhamesāno - pecca so na labhate sukham

Sukhakāmāni bhūtāni - yo daññena na hiṁsatī  
Attano sūkhamesāno - pecca so labhate sukham

Parijñāṇamidañ rūpam - rogañidhāñ pabhañguñam  
bhijjati pūtisandeho - maraññatam hi jīvitam.

(Dhp.)

4. Atha kho bhagavā pañcavaggiye bhikkhū āmantesi: Rūpam bhikkhave anattā. Rūpam ca hidam bhikkhave, attā abhavissa, nayidañ rūpam ābādhāya

samvatteyya; labbhetha ca rūpe 'evam me rūpam hotu, evam me rūpam mā ahosi ti'. Yasmā ca kho bhikkhave, rūpam anattā, tasmā rūpam ābādhāya samvattati. Na ca labbhati rūpe 'evam me rūpam hotu, evam me rūpam mā ahosi ti.

"Vedanā bhikkhave, anattā. Vēdanā ca hidam bhikkhave, attā abhavissa, nayidañ vedanā ābādhāya samvatteyya; labbhetha ca vedanaya 'evam me vedanā hotu, evam me vedanā mā ahosi ti'. Yasmā ca bhikkhave, vedanā anattā, tasmā vedanā ābādhāya samvattati. Na ca labbhati vedanaya 'evam me vedanā hotu, evam me vedanā mā ahosi ti.

"Saññā bhikkhave, anattā. Saññā ca hidam bhikkhave, attā abhavissa, nayidañ saññā ābādhāya samvatteyya; labbhetha ca saññaya 'evam me saññā hotu, evam me saññā mā ahosi ti'. Yasmā ca bhikkhave, saññā anattā, tasmā saññā abādhāya samvattati. Na ca labbhati saññaya 'evam me saññā hotu, evam me saññā mā ahosi ti.

"Sañkhārā bhikkhave, anattā. Sañkhārā ca hidam bhikkhave attā abhavissimsu, nayime sañkhārā ābādhāya samvatteyyuñ; labbhetha ca sañkhāresu 'evam me sañkhārā hontu, evam me sañkhārā mā ahesun'ti.. Yasmā ca kho bhikkhave, sañkhārā anattā, tasmā sañkhārā ābādhāya samvattanti. Na ca labbhati sañkhāresu 'evam me sañkhārā hontu, evam me sañkhārā mā ahesun'ti.

"Viññāṇam bhikkhave, anattā. Viññāṇañca hidam bhikkhave, attā abhavissa, nayidañ viññāṇam ābādhāya samvatteyya; labbhetha ca viññāñe 'evam me viññāṇam hotu, evam me viññāṇam mā ahosi ti'. Yasmā ca kho bhikkhave viññāṇam anattā, tasmā viññāṇam ābādhāya samvattati. Na ca labbhati viññāñe 'evam me viññāṇam hotu. Evam me viññāṇam mā ahosi ti.

(Mhv.g.)

#### GLOSSARY

Ajita	a name of a country
ajjhabhāsati	addresses, speaks
anta	end, goal
X anta	having X as its end
antalikkham	atmosphere
apaneti	leads away, removes
aparabhāgo	later time, later
abhavissa	conditional of bhavati (see this grammar 2)
ākamkhati	desires
ākaddhati	drags, pulls
āropeti	leads up to
ābādho	disease, affliction
āvahāti	-āvahāti 'brings, entails' with length for the poetic meter

Alavako	a name of a demon
Alavi	a place name
itara	other
ujujātika	straightforward, honest
uppādeti	produces, makes, gives rise to
esāna	searching for, eager for
okāso	occasion, time
katham jivim	leading what kind of life, which way of living?
kukkuro	dog
kāreti	constructs, makes
kuṭila	crooked, dishonest
khattum	times
tikkhattum	three times
gopālako	cowherd
catuttham	for the fourth time
cittam khipati	confuses (someone's) mind
jagati	(in) the world (locative of jagati- 'world')
jānāpeti	informs
jirati	decays, is worn out
thāti	stands
dasati	bites, chews, gnaws
tiracchāno	animal
tiriyam	across
nikkhanta	ppl. of nikhamati
niḍḍham	nest, place
nipajjati	lies down
nibaddham	always
nivattati	turns back
nivāsanakapñam	hem of the robe
pakkhandati	springs forward, jumps up
paccekabuddho	Individual or silent Buddha (see this grammar 8)
pañcavaggiyā (bhikkhū)	the group of five monks to whom the Buddha preached his first sermon
paññājivim	life of wisdom, insight
pañho	question
paṭipajjati	enters upon
padeso	province, part, region
pabbato	mountain, range of mountains
pabhāmguna	easily destroyed
payati	goes forward, proceeds
parijñña	decayed
pavissa	gerund of pavisati
pasahati	subues, oppresses
pāpeti	brings to, causes to attain

pāragampāya	beyond the Ganges, the other side of the Ganges
purato	in front of, before
pūtisandeho	accumulation of putrid matter, mass of corruption
peseti	sends
phalati	splits, breaks open
phāleti	rends asunder
phāsuka	easy, comfortable
balavant	great, powerful; compound stem balava
bahi	outside, outer, external
brāhmaṇi pajā	generation (progeny) of Brahmins
bhattam	boiled rice, food, meal
bhavanam	abode, residence
bhijjati	is broken
bhūmikaroti	barks
bhussati	barks
bhūtam	living being
majha	middle
muñcati	releases, is relieved
yakkho	demon, devil
rogo	disease, sickness
labbhati	is available, is obtained
vattham	cloth
vasati	lives, abides, dwells
vasanaṭhānam	place of residence
vāriyamāna	being prevented, obstructed
vāro	time, occasion
vijjati	appears, seems
vittam	property, wealth
vivaro(am)	cavity, hole, hollow
vimamsati	tests, considers
velā	time
vehāso	sky, air
vyākaroti	explains, clarifies, answers
saññānam	token, mark, sign
saddhā	determination, faith
samuddo	ocean, sea
sallakkheti	observes, considers
sassamapa-brāhmaṇa	including religious teachers and brahmins
sādūtara	sweeter, more pleasant
sineho	affection
su	indeed, verily
sukhakāma	desirous of happiness
suciñña	well-practiced
sunakho	dog



indicated actions done for the subject's own benefit, or which reflected back on or affected the subject. These endings were also required in passive verbs. In Pāli, the descendants of these endings sometimes occur, but they are relatively rare, particularly in prose, and are clearly dying out. The line between active and middle forms in meaning is also blurred, and often the middle endings seem to be used simply to give an elevated or archaic flavor, or, in poetry, to suit the meter. They are thus essentially remnants, but where found, may still be associated with verbs with a "middle" sense. Also, although they are much less common than the more familiar active endings, they do differ from them in shape, and thus the student should be prepared to encounter and recognize them. As with the active endings, there are different sets that occur with different tenses and moods, and here we simply give the endings, with examples of different verbs, so that the student may recognize them or refer to the charts where necessary. (It is difficult if not impossible to find an actually occurring complete or even nearly complete set with any single verb.)

#### 4.1 Present and Future Tense Middle Forms;

The following middle endings occur with present and future tense forms:

	Singular	Plural
1 Pers:	-e	-mhe/-mhase
2 Pers:	-se	-vhe
3 Pers:	-te	-ante/-re

Examples:

maññe 'I think, suppose'; labhe 'I obtain'; labhate 'he obtains'; gamissase 'you will go'; karissare 'they will do'.

#### 4.2 Past Tense Middle Forms:

The following endings occur with the past tense:

	Singular	Plural
1 Pers:	-amp	-mase/-mhase
2 Pers:	-(t)tho	-vho/-vhamp
3 Pers:	-(t)tha	-re/-rum

Examples:

maññitha 'he thought'; maññitho 'you thought'; abhāsittha 'he spoke (note the augment); pucchittho 'you asked'

4.3 Optative Middle Forms: The optative endings below are strictly speaking (or more accurately, historically speaking) middle endings. However, since these endings have been mixed to a great degree with other optative endings, they are

not generally distinguishable in use, and some have been given before simply as optative forms.

	Singular	Plural
1 Pers:	-eygam	-(eyy)āmase
2 Pers:	-etho	-eygavho
3 Pers:	-etha	-eram

Examples: labhetha 'he should/might obtain'; bhajetha 'he should/ might associate with'; jāyetha 'he/it should be born/ come into being'. labbhetha 'might be obtained'

#### 4.4 Middle Imperative:

There are also imperative middle voice forms, as follows. The second singular form appears to be more common than the others, especially with certain verbs in fixed expressions.

	Singular	Plural
2 Pers:	-ssu	-vho
3 Pers:	-tam	-entam

Examples: labhatam 'let him obtain'; gaphassu '(you) take'; bhāsassu 'speak!'

#### 4.5 Present Participle:

As described in IV,4 and IX, 5, the -māna present participle was originally a middle form, but in Pāli it has greatly extended its use, and has become primarily an alternate for the -ant participle.

#### 5. LOCATIVE OF REFERENCE AND LOCATIVE OF CONTACT

The locative case may be used with a sense 'in reference to', with relation to', or 'concerning':

kathamp mayam Tathāgassa sarire patipajjāma?  
what shall we do with regard to the Tathagata's body?  
(sariro, body; patipajjati 'enters a path, follows a method')

Used with a verb of seizing, grasping, etc, the locative may signify the point of contact:

tamp kesesu gañhāti '(he) takes him by the hair (used in the plural in Pāli)'

#### 6. labbhati

labbhati is the passive form of labhati 'gets, obtains'. It may have the expected meaning 'be obtained, be received', but it also has a use in which it means 'come about', or even 'exist'. (recall the similar use of vijjati with thānap in

Grammar 7 of Lesson 5). In this use it may occur with the locative of reference (5 above), as in the reading here.

#### 6. COMPARATIVE AND SUPERLATIVE

The most common way in which Pāli expresses the comparative (English "-er") is with the affix -tara added to an adjective:

ADJECTIVE	COMPARATIVE
piya 'dear'	piyatara 'dearer'
sādu 'sweet'	sādutara 'sweeter'
bahu 'much'	bahutara 'more'
sīlavant 'virtuous'	sīlavantatara 'more virtuous'
balavant 'powerful'	balavatara 'more powerful'

As the last two examples show, adjectives in -(v)ant may add -a- or lose the final consonants when -tara is added.

There is also a superlative ("-est") affix -tama, as in sattama 'the best' (< santa), piyatama 'dearest' but it is rarer, and in Pāli the comparative often has a superlative sense.

There are also irregular comparatives and superlatives. Many of these are descended from Sanskrit forms in -iyas and -iṣṭha. Sound change has disguised them, but in Pāli, they commonly end in -iya or -yya and (i)ttha: Thus seyya 'better', settha 'best', bhiyyo 'more', pāpiṭha 'the worst', jetṭha 'the eldest', etc.

#### 8. "PACCEKA BUDDHA"

A Pacceka, "Individual" or "Silent" Buddha" is an arahant who has attained Nibbāna by himself, without hearing the doctrine from another, as opposed to those arahants who have learned by instruction. He does not have the capacity to teach others and awaken them to the doctrine of the four noble truths, as opposed to a Sammāsambuddha "Universal or Perfect Buddha" (Glossary, lesson VI), as represented, for example, by Gotama Buddha. The term Pacceka Buddha is not much used in the Pāli Canon, and the concept becomes more important in Mahāyāna contexts.

#### FURTHER READINGS XI

1. Na tvam addasā manussesu itthim vā purisam vā āśitikam vā nāvutikam vā vassasatikam vā jātiyā, jīṇam gopānasivamkām bhoggam dandaparāyanam pavedhamānam gacchantam āturam gatayobbanam khandadantam palitakesam vilūnam khalitam siro valitam tilakāhatagattan'ti?

Tassa te viññussa sato mahallakassa na etad ahosi: "Aham pi kho'mhi jarādhhammo jarām anatito. Handāham kalyānam karomi kāyena vācaya manasā'ti.

Na tvam addasā manussesu itthim vā purisam vā ābādhikam dukkhitam bājhagilānam sake muttakarise palipannam semānam aññehi vuṭṭhāpiyamānam aññehi samvesiyamānan'ti?

Tassa te viññussa sato mahallakassa na etad ahosi: "Ahām pi kho'mhi vyādhidhammo vyādhim anatito. Handāham kalyānam karomi kayena vācaya manasā'ti.

Na tvam addasā manussesu itthim vā purisam vā ekāhamatam vā dvihamatam vā tihamatam vā uddhumātakam vinilakam vipubbakajātan'ti?

Tassa te viññussa sato mahallakassa na etadahosi:

"Ahām pi kho'mhi maraṇadhammo maraṇam anatito. Handāham kalyānam karomi kāyena vācaya manasā'ti.

(A. N.)

#### 2. Katamā ca bhikkhave sammā-ditthi?

Yam kho bhikkhave dukkhe nānam dukkhasamudaye nānam dukkhanirodhe nānam dukkhanirodha gāminiyā paṭipadāya nānam ayam vuccati bhikkhave sammā-ditthi.

Yato kho āvuso ariyasāvako akusalāñca pajānāti akusalamūlañca pajānāti, kusalañca pajānāti kusalamūlañca pajānāti, ettavatā pi kho āvuso ariyasāvako sammā-ditthi hoti, dhamme aveccappasādena samannāgato, āgato imam saddhamman'ti.

Katamam panāvuso akusalam, katamam akusalamūlam, katamam kusalam, katamam kusalamūlam?

Pānātipāto kho āvuso akusalam  
adinnādānam akusalam  
kāmesu micchācāro akusalam

(kāya-kamma)

musāvādo akusalam  
pisuñā vācā akusalam  
pharusa vācā akusalam  
samphappalāpo akusalam

(vacī-kamma)

abhijjhā akusalam  
byāpādo akusalam  
micchāditthi akusalam

( mano-kamma)

Idam vuccatāvuso akusalam.

Ime dasa dhammā "akusalakammaphathāti nāmena pi nātabbā.

Katamañcāvuso akusalamūlam?

Lobho akusalamūlam  
doso akusalamūlam  
moho akusalamūlam  
Idam vuccatāvuso akusalamūlam.

## LESSON XI

Katamañcāvuso kusalamp?

Pāññātipātā veramañi kusalamp  
adinnādānā veramañi kusalamp  
kāmesu micchācārā veramañi kusalamp

(kāya-kammam)

musāvādā veramañi kusalamp  
pisuṇā vācā veramañi kusalamp  
pharusā vācā veramañi kusalamp  
samphappalāpā veramañi kusalamp

(vacī-kammam)

anabhijjhā kusalamp  
abyāpādo kusalamp  
sammā-dīṭṭhi kusalamp

(mano-kammam)

Idamp vuccatāvuso kusalamp.

Ime dasa dhammā "kusalakkimapathā'ti nāmena pi ñātabbā.

Katamañcāvuso kusalamūlam?

Alobho kusalamūlam  
adoso kusalamūlam  
amoho kusalamūlam.

Idamp vuccatāvuso kusalamūlam:

(M.N.)

3. Pañcahi bhikkhave amgehi samannāgato mātugāmo ekantāmanāpo hoti purisassa.

Katamehi pañcahi?

Na ca rūpavā hoti, na ca bhogavā hoti, na ca silavā hoti, alaso ca hoti, pajañcassa na labhati.

Imehi kho bhikkhave pañcahi amgehi samannāgato mātugāmo ekantāmanāpo hoti purisassa.

Pañcahi bhikkhave amgehi samannāgato mātugāmo ekantāmanāpo hoti purisassa.

Katamehi pañcahi?

Rūpavā ca hoti, bhogavā ca hoti, silavā ca hoti, dakkho ca hoti analaso, pajañcassa labhati.

Imehi kho bhikkhave pañcahi amgehi samannāgato mātugāmo ekantāmanāpo hoti purisassa.

Pañcahi bhikkhave amgehi samannāgato puriso ekantāmanāpo hoti mātugāmassa.

Katamehi pañcahi?

Na ca rūpavā hoti, na ca bhogavā hoti, na ca silavā hoti, alaso ca hoti, pajañcassa na labhati.

Imehi kho bhikkhave pañcahi amgehi samannāgato puriso ekantāmanāpo hoti mātugāmassa.

Pañcahi bhikkhave amgehi samannāgato puriso ekantāmanāpo hoti mātugāmassa.

Katamehi pañcahi?

Rūpavā ca hoti, bhogavā ca hoti, silavā ca hoti, dakkho ca hoti analaso, pajañcassa labhati.

Imehi kho bhikkhave pañcahi amgehi samannāgato puriso ekantāmanāpo hoti mātugāmassāti.

(S. N.)

4. Pañcimāni bhikkhave mātugāmassa āveṇikāni dukkhāni yāni mātugāmo paccanubhoti aññatr'eva purisehi.

Katamāni pañca?

Idha bhikkhave mātugāmo daharo va samāno patikulamp gacchati ñātakehi vinā hoti. Idamp bhikkhave mātugāmassa pathamamp āveṇikamp dukkhamamp yamp mātugāmo pacchanubhoti aññatr'eva purisehi.

Puna ca param bhikkhave mātugāmo utuni hoti. Idamp bhikkhave mātugāmassa dutiyamp āveṇikamp dukkhamamp yamp mātugāmo paccanubhoti aññatr'eva purisehi.

Puna ca param bhikkhave mātugāmo gabbhini hoti. Idamp bhikkhave mātugāmassa tatiyamp āveṇikamp dukkhamamp yamp mātugāmo paccanubhoti aññatr'eva purisehi.

Puna ca param bhikkhave mātugāmo vijāyati. Idamp bhikkhave mātugāmassa catutthamp āveṇikamp dukkhamamp yamp mātugāmo paccanubhoti aññatr'eva purisehi.

Puna ca param bhikkhave mātugāmo purisassa pāricariyamp upeti. Idamp kho bhikkhave mātugāmassa pañcamamp āveṇikamp dukkhamamp yamp mātugāmo paccanubhoti aññatr'eva purisehi.

Imāni kho bhikkhave pañca mātugāmassa āveṇikāni dukkhāni yāni mātugāmo paccanubhoti aññatr'eva purisehi.

(S. N.)

5. Atha kho rājā Pasenadikosalo yena bhagavā ten'upasampkami. Upasampkamityā bhagavantamp abhvādetvā ekamantamp nisidi. Atha kho aññataro puriso yena rājā Pasenadikosalo ten'upasampkami. Upasampkamityā rañño Pasenadikosalassa upakaṇṇake ārocesi. "Mallikā deva devi dhitaramp vijātati. Evaamp vutte rājā Pasenadikosalo anattamano ahosi. Atha kho bhagavā rājānaamp Pasenadikosalamp anattamanataamp viditvā tāyamp velāyamp imā gathāyo abhāsi:

Itthīpi hi ekacci yā - seyyā posā janādhipa  
medhāvinī silavatū - sassu-devā patibbatā  
tassā yo jāyati poso - sūro hoti disampati  
tādiso subhāriyāputto - rajjam pi anusāsati

(S. N.)

aññatréva  
 atita  
 anatita  
 anattamana  
 anattamanata  
 analasa  
 alasá  
 aveccappasáda  
 átura  
 ábādhika  
 ároceti  
 áveníka  
 ásitika  
 utuni  
 uddhumátaka  
 upakáññake  
 ekací  
 ekanta  
 ekáhamata

ettávata  
 kammapatho  
 karisam  
 khandadanta  
 khalita  
 gatayobbana  
 gatta  
 gabbhini  
 gáthā  
 (X)gámin  
 gopánaśi  
 -vámpka  
 janádhipo  
 jata  
     X jata  
 jatiyā  
 jinna  
 náta  
 tādiso (-a)  
 tilaka  
 tihamata  
 dakkho (-a)  
 danda  
     -paráyana

## GLOSSARY

outside of, exclusive of  
 past, free from  
 not past, not free from  
 displeased  
 displeasure  
 not lazy  
 lazy, idle  
 perfect faith, perfect clearness  
 sick, diseased, miserable  
 sick person  
 tells, informs  
 inherent, peculiar, special  
 eighty years old  
 a menstruating woman  
 swollen, bloated, puffed up  
 secretly  
 some, certain  
 complete, thoroughly  
 a day after death (eka 'one' +aha'day(s)'  
     + mata Ppl of miyyati/miyati 'dies')  
 so far, to that extent  
 way of action, doing  
 excrement  
 with broken teeth  
 bald  
 past youth, aged  
 body, limbs  
 a pregnant woman  
 verse, stanza  
 leading to X, going to X (fem. -ini)  
 rafter, gable  
 crooked (like a gable)  
 king (of men)  
 of the nature of  
 having become X  
 since birth, from birth  
 frail, decrepit  
 relation, relative  
 such, of such quality  
 spot, freckle  
 three days after death (< ti+aha+mata)  
 clever, able, skilled  
 stick, staff, cane  
     leaning on, tottering on

daharo  
 disampati  
 dukkha  
 X deva  
 devi  
 dvihamata  
 návutika  
 paccanubhoti  
 pajá  
 pañcama  
 pañpadá  
 patikula  
 patibbatá  
 palápo  
 palitakesa  
 palipanna

pavedhati  
 páricariyā  
 pisuna  
 poso  
 pharusa  
 báhagilána  
 bhariyā  
 bhogavant  
 bhogga  
 mano  
 mahallaka  
 mätugámo  
 muttam  
 medhávini  
 raja  
 rañño  
 rúpavant  
 vamka  
 valita  
 vassasatika  
 vijátā  
 vijayati  
 vinā  
 vinilaka  
 vipubbaka  
 vilúna  
 (v)uṭṭhápiyamána

young in years  
 king  
 afflicted  
 having X as god, highly respecting  
 goddess (also used for a queen)  
 two days after death (dvi+aha+mata)  
 ninety years old  
 undergoes, experiences  
 progeny, offspring  
 fifth  
 way, means, path, method, course  
 husbands family  
 a devoted wife  
 prattle, nonsense  
 having grey hair  
 -paripanna, ppl. of paripajjati: falls into,  
     sinks into, wallows  
 tremble  
 serving, waiting on, attendance  
 calumnious, backbiting, malicious  
 man, male  
 rough, harsh, unkind  
 grievously sick  
 wife  
 wealthy  
 bent, crooked  
 mind (inst. manasā)  
 old person  
 woman  
 urine  
 wise woman  
 kingdom, realm  
 gen. sg. of rājan (see VI, 3)  
 beautiful  
 crooked  
 wrinkled  
 hundred years old  
 a woman who has given birth to a child  
 gives birth, brings forth  
 without  
 bluish black, discolored  
 full of corruption and matter, festering  
 cut off (of hair), scanty  
 -mána participle of uṭṭhápeti 'lifts'  
     (the v may appear in sandhi after  
     vowels)

LESSON XI

samvesiyamāna	< samvesiyati puts to bed
saka	one's own
sato	(genitive sg of sant- pres part of atti)
samāno	being, existing
sampa	frivolous, foolish
sammādiṭṭhi	right understanding
-diṭṭhin	he who has sammādiṭṭhi
sassar	mother-in-law (compounding stem sassu)
siramp	head (accusative siram or siro)
siavati	virtuous woman
silavant	virtuous
subhariyā	good wife
sūro (-a)	valiant, courageous
semāna	-māna participle of seti 'lies'
seyya	better
handa	well then, now

LESSON XII

1. Evam me sutam. Ekaṁ samayaṁ Bhagavā Sāvatthiyam viharati Jetavane Anāthapindikassa ārāme. Atha kho Bhagavā pubbañhasamayaṁ nivāsetvā pattacīvaraṇamādāya Sāvatthim piṇḍaya pāvī. Tena kho pana samayena Aggikabhāradvajassa brāhmaṇassa nivesane aggi pajalito hoti, ahuti paggahitā. Atha kho Bhagavā Sāvatthiyam sapadānam piṇḍaya caramāno yena Aggikabhāradvajassa brāhmaṇassa nivesanam ten upasampakam. Addasā kho Aggikabhāradvajo brāhmaṇo Bhagavantam dūrato'va āgacchantam, disvāna Bhagavantam etadavoca: "Tat'eva, muṇḍaka, tat'eva samaṇaka, tat'eva, vasalaṅka, titthāḥi" ti. Evam vutte Bhagavā Aggikabhāradvajam brāhmaṇam etadavoca: "Jānasi pana tvam, brāhmaṇa, vasalañam vā vasalakaraṇe vā dhamme".

"Na khvāham, bho Gotama, jānāmi vasalañam vā vasalakaraṇe vā dhamme. Sādhu me bhavañ Gotamo tathā dhammañ desetu yathāham jāneyyañ vasalañ vā vasalakaraṇe vā dhamme" ti. "Tena hi, brāhmaṇa, suṇāhi, sādhukam manaśkarohi; bhāsissāmi" ti. "Evam bho" ti kho Aggikabhāradvajo brāhmaṇo Bhagavato paccassosi. Bhagavā etadavoca:

"Kodhano upanāhi ca -- pāpamakkhi ca yo naro  
vipannadiṭṭhi māyāvī -- tam jaññā 'vasalo' iti.

Ekaṁ vā dijan vāpi -- yo dha pāṇam vihīrsati  
yassa pāne dayā natthi -- tam jaññā 'vasalo' iti.

Yo hanti parirundhati -- gāmāni nigamāni ca  
niggāhako samaññāto -- tam jaññā 'vasalo' iti.

Yo mātaram vā pitaram vā -- jinnakam gatayobbanam  
pahu santo na bharati -- tam jaññā 'vasalo' iti.

Yo mātaram vā pitaram vā -- bhātaram bhaginiñ sasum  
hanti roseti vācāya -- tam jaññā 'vasalo' iti.

Rosako kadariyo ce -- pāpiccho maccharī saṭho  
Ahiriko anottāpi -- tam jaññā 'vasalo' iti.

Na jaccā vasalo hoti -- na jaccā hoti brāhmaṇo  
kammanā<sup>1</sup> vasalo hoti -- kammanā hoti brāhmaṇo...."

Evam vutte Aggikabhāradvajo brāhmaṇo Bhagavantam etadavoca:- "Abhikkantam, bho Gotama, abhikkantam, bho Gotama. Seyyathāpi, bho Gotama, nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mūjhassa vā maggam, ācikkheyya, andhakāre vā telapajotam dhāreyya cakkhumanto rūpāni dakkhinti; - evameva bhotā Gotamena anekapariyāyena dhammo pākāsito. Esāhañ bhavantam Gotamam sarañam gacchāmi dhammañca bhikkhuṣaṅgañca; upāsakanī, maññi bhavañ Gotamo dhāretu ajjat'agge pāñ'upetam sarañam gatañ." ti.

(-SN)

<sup>1</sup> Alternative ablative of kammam.

2. "Kacci abhiñhasamvāsā -- nāvajānāsi pañditam?  
ukkādhāro manussānam -- kacci apacito tay?"  
 Nāhañ abhiñhasamvāsā -- avajānāmi pañditam;  
ukkādhāro manussānam -- niccañ apacito mayā.  
 pañca kāmaguṇe hitvā -- piyaripe manorame,  
saddhāya gharā nikkhamma -- dukkhass'antakaro bhava.  
 Mitte bhajassu kalyāñe -- pantañca sayanāsanam  
vivittam appanigghosam; -- mattaññū hohi bhojane.  
 Cīvare piñçapāte ca -- paccaye sayanāsane;  
etesu tañham mākasi, -- mā lokam punar āgami.  
 Sañyuto pātumokkhasmīpi -- indriyesu ca pañcasu  
satū kāyagatā ty atthu <sup>2</sup> -- nibbidābahulo bhava.  
 Nimittañ parivajjehi -- subham rāgūpasamphitam;  
asubhāya cittam bhāvehi -- ekaggam susamāhitam  
 A nimittañca bhāvehi -- mānānusayamujjaha:  
tato mānābhismayā -- upasanto carissasi ti.

Itthañ sudam. Bhagavā āyasmantam Rāhulam imāhi gāthāhi abhiñham  
ovadati.

(SN)

3. Atha kho āyasmā Ānando yena Bhagavā ten upasamkam; upasamkamitvā  
bhagavantam abhivādetvā ekamantam nisidi. Ekamantam nisino kho āyasmā  
Ānando Bhagavantam etadavoca:

"Tīñimāni, bhante, gandhajātāni, yesam anuvātaññeva gandho gacchati, no  
pañvātam.

Katamāni tīñi?

Mūlagandho, sāragandho, pupphagandho. Imāni kho, bhante, tīñi  
gandhajātāni, yesam anuvātaññeva <sup>3</sup> gandho gacchati, no pañvātam.

Atthi nu kho, bhante, kiñci gandhajātām yassa anuvātampi gandho gacchati,  
pañvātampi gandho gacchati, anuvāta pañvātampi gandho gacchati" ti?

"Atth' Ānanda, kiñci gandhajātām yassa anuvātampi gandho gacchati,  
pañvātampi gandho gacchati, anuvātapañvātampi gandho gacchati" ti.

"Katamañca pana, bhante, gandhajātām yassa anuvātampi gandho gacchati,  
pañvātampi gandho gacchati, anuvātapañvātampi pi gandho gacchati" ti?

<sup>2</sup> te + atthu

<sup>3</sup> m followed by -e may become -ññ- in sandhi.

Idhānanda, yañmīñ gāme vā nigame vā itthi vā puriso vā buddham saranam  
gato hoti, dhammañ saranam gato hoti, sañgham saranam gato hoti, pāññātipatā  
pañvirato hoti, adinnādānā pañvirato hoti, kāmesu micchācārā pañvirato hoti,  
musāvādā pañvirato hoti, surāmerayamajapamādatthānā pañvirato hoti, silavā hoti  
kalyāñadhammo, vigatamalamaccharena cetasā agaram ajjhāvasati ... tassa disāsu  
samañā brāhmañā vanñam bhāsanti -- 'asukasmīñ nāma gāme vā nigame vā itthi  
vā puriso vā buddham saranam gato hoti, dhammañ saranam gato hoti, samigam  
saranam gato hoti, pāññātipatā pañvirato hoti, adinnādānā pañvirato hoti,  
kāmesu micchācārā pañvirato hoti, musāvādā pañvirato hoti, silavā hoti  
kalyāñadhammo, vigatamalamaccharena cetasā agaram ajjhāvasati ..." iti.

Devatāpi'ssa vanñam bhāsanti -- 'asukasmīñ nāma gāme vā nigame vā itthi  
vā puriso vā buddham saranam gato hoti ... pe ... silavā hoti kalyāñadhammo,  
vigatamalamaccharena cetasā agaram ajjhāvasati iti. Idam kho tam, Ānanda,  
gandhajātām yassa anuvātam pi gandho gacchati, pañvātampi gandho gacchati,  
anuvātapañvātampi gandho gacchati" ti.

"Na pupphagandho pañvātampi eti  
Na candanam tagaramallikā vā  
Satam ca gandho pañvātampi eti  
Sabbā disā sappuriso pavāti"

(AN)

4. Sāvatthiyā Adinnapubbako nāma brāhmañ ahosi. Tena kassaci kiñci na  
dinnapubbam. Tassa eko'va putto ahosi, piyo manāpo. Brāhmañ puttassa  
pilandhanam dātukāmo "sace suvañṇakārassa ācikkhissāmi, vetanam dātabbam  
bhavissati" ti sayam'eva suvañṇam koñjetvā, maññāni kuñḍalāni katvā adāsi; ten'assa  
putto 'Maññakuñḍali' ti paññāyi.

Tassa solasavassakale pañdurogo udapādi. Brāhmañ vejjānam santikam  
gantvā "tumhe asukarogassa kiñ bhesajjam karothā ti pucchi. Te assa yañ vā tam  
vā rukkhatacādiñ ācikkhiñsu. So tam āharitvā bhesajjam kari. Tathā karontass eva  
tassa rogo balavā ahosi. Brāhmañ tassa dubbalabhañvāñ ñatvā ekañ vejjāñ  
pakkosi. So tam oloketvā "amhākam ekañ kiccam atthi; aññāñ vejjāñ pakkositvā  
tikicchāpeñ" ti vatvā nikkhami.

Brāhmañ tassa marañasamayañ ñatvā "imassa dassanattāya āgatāgata  
antogehe sāpateyyam passissanti, tasmā nañ bahi karissāmi" ti puttam ñiharitvā  
bahī āñinde nipajjāpesi. Tasmiñ kālakate, brāhmañ tassa sariram jhāpetvā  
devasikam āññahanam gantvā "kāhañ ekaputtakā! kāhañ ekaputtakā" ti rodi.

(RasV.)

## GLOSSARY

Aggukabhāradvājo  
ajjhāvasati  
atipatā

a name of a Brahmin  
inhabits  
slaying, killing

Anāthapindiko

animittam

anuvātam

anusayo

aneka

antakara

anto

apacita

appanigghosa

abhinham

abhisamayo

avajānati

asuka

ahiriko

ācikkhati

āharitvā

ārāmo

ālāhana

ālinda

āhutī

ukkā

ukkujjati

uijahati

upanāhi

upasamphita

upasamati

ekagga

eka-ja

kacci

kadariyo

kāmaguṇā

kiccam

kundalāni

kotṭeti

gatayobbanam

gandha (jātāni)

gāthā

cakkhukarapī

cakkhumant

candana

cetasā

the name of the chief male lay-donor  
of Buddhaunaffected by outward signs or  
appearance; literally 'objectless'  
in the direction of the wind  
proclivity, disposition  
many, various  
putting an end to  
inside  
respected  
without noise  
repeatedly, always  
realization, comprehension  
despises, disrespects  
such and such  
shameless one  
tells, informs  
(from āharati) fetch, bring  
park, resort for pastime, a private park  
given to the Buddha or the Sangha  
cremation groundverandah  
oblation, sacrifice  
torch  
sets upright, rights (something)  
gives up  
one bearing ill-will or a grudge  
possessed of  
is calm, is tranquil, ppl. upasanta  
calm, tranquil  
once-born  
'how is it, perhaps, I doubt'  
(indefinite.interrogative particle  
expressing doubt or suspense)one who is miserly, stingy  
sensual pleasures  
task, duty  
earrings  
pounds, beats  
old, aged (< gata 'gone'-yobbanam 'youth')  
(kinds of) perfumes, odors  
verse  
producing insight  
endowed with insight (lit. 'having eyes')  
sandal wood  
(Inst. of ceto mind)

jaññā

jinṇaka

Jetavana

jhāpeti

tagara

taca

tikicchāpeti

telapajjotam

dayā

dija

dubbabalbhāva

devasika

nikkujjitam

niggāhako

nippajati

nibbida

nimittam

niharati

pakāseti

pakkosati

pagganhāti

paccayo

pajjalati

paññāyatī

paṭicchannam

pativātam

panḍurogo

panta

pariyāya

parirundhati

parivajjeti

pavāti

pahu

pātimokkha

pāpamakkhī

pāpiccho

pindo

piya

pilandhanam

putto

balavā

bahula

bhagini

let one know (Optative 3 sg. of jānāti)

frail, decrepit, old

Jeta's park, Jeta's grove

burns

a fragrant shrub

bark, hide, skin

gets someone to cure

(causative of tikicchatī--see X, 6)

oil lamp

compassion, kindness

twice-born one

feebleness

occurring daily

that which is turned upside down

one who rebukes, oppressor

lies down, sleeps

indifference, disenchantment

(outward) sign, omen, cause

takes out, drives out

makes known, illustrates

summons, calls

holds up, ppl. paggahita

requisite (of a monk) (as well as 'means,  
support, cause')

burns (forth), blazes up, ppl. pajjalita

appears, becomes clear

that which is covered, concealed

against the wind

jaundice, anemia

remote, solitary, secluded

order, course, method

completely obstructs, imprisons

avoids, shuns

blows forth

able

collection of disciplinary rules binding on

a recluse

one concealing sin

one who has bad intentions, wicked one

a lump of food, alms given as food

dear

ornament

son

(from balavān 'strong')

much, frequent

sister

bhajassu	2 sg. Imp. (middle) of bhajati keeps company with
bharati	bears, supports, maintains
bhātar	brother
bhesajjam	medicine
macchara	avarice, envy
matṭa	polished, burnished
manorama	delightful
mala	impurity, stain
mallikā	jasmine
mātar	mother
māno	pride, arrogance, conceit
mānānusaya	predisposition or tendency to māno
māyāvin	deceitful person
mundako	'a shaven-headed one'
mūlha	gone astray, confused, ignorant (one)
rogo	disease, sickness
rodati	cries, laments
rosako	angry, wrathful one
roseti	irritates, annoys
vannamp	speaks well (of), praises
bhāsatī	outcaste, wretch
vasalako	outcaste, person of low birth
vasalo	gone away, ceased, bereft of
vigata	gone wrong, lost
vipanna	one with wrong views, heretic (from vivarati 'open, uncover')
vipannadiṭṭhi	secluded
vivareyya	wages, hire
vivitta	association, co-residency, intimacy
vetanam	fraudulent one
samvāso	mindfulness relating to the body
saṭho	peacefulness, calm
sati kāyagatā	in order, without interruption, without skipping any house
santo	(in alms-begging of a Buddhist monk)
sapadānam	designated, notorious ascetic, recluse (may have a connotation of contempt)
samaññata	bed and seat, lodging
samanako	father-in-law (acc. sasum)
sayanāsana	wealth
sasura	essence, heart of a tree
sāpateyyam	a place name
sāra	indeed, just, even
Sāvatthi	pleasant, good
sudamp	
subha	

suvaṇṇa	gold
suvaṇṇikāra	goldsmith
susamāhita	well-restrained, well composed
seyyathāpi	just as

## GRAMMAR-XII

## 1. ubho 'BOTH'

The form ubhya 'both' that occurred in Lesson IX (Further Readings) is an adjectival form related to a pronominal form ubho, which occurs in this reading, and has the following case forms, for all genders. As we might expect, it takes plural agreement, since the dual of Sanskrit has been lost almost entirely in Pāli (ubho and ubhya are themselves remnants of the dual).

Nom:	ubho / ubhe
Acc:	
Gen:	ubhinnam
Dat:	
Inst:	ubhohi/ubhobhi
Abl:	/ubhehi / ubhebhi
Loc:	uhhosu /ubhesu

## 2. asu 'A CERTAIN'

asu has the sense 'a certain (one)' or 'such and such (a one/ ones)' It has both singular and plural forms:

SINGULAR			
	Masculine	Neuter	Feminine
Nom:	asu/amu /amuko	adum	asu / amu
Acc:	amum		amum
Gen:		amuno /amusse	amuyā/amusse
Dat:			
Inst:	amunā		amuyā
Abl:	amunā /amumhā/amusmā		
Loc:	amumhi / amusmim	amussem / amuyem	

PLURAL			
	Masculine	Neuter	Feminine
<b>Nom-Acc:</b>	<b>amū/amuyo</b>	<b>amū/amūni</b>	<b>amū/amuyo</b>
<b>Gen-Dat:</b>		<b>amūsām / amūsānam</b>	
<b>Instr-Abl:</b>		<b>amūhi / amūbhī</b>	
<b>Loc:</b>		<b>amūsu</b>	

## 3. GEMINATE CONSONANT CASE FORMS: jaccā

Feminine -i and -ī stems with certain consonants before the -i or -ī may have alternate case forms with the consonant doubled (geminated). This occurs in those case forms in which the consonant is followed by -iy-. The consonants so affected belong to the dental or retroflex series,<sup>4</sup> most commonly t, d, n or ñ and when the gemination occurs, the -iy- is lost and the consonant is changed as follows:

-t-	becomes	-cc-
-d-	becomes	-jj-
-n-, -ñ-	become	-ññ-

The remaining case ending is added directly to the geminate consonant. Thus, for example, for jāti 'birth, caste', we may encounter the following forms (for the regular forms see I.1.23):

	Singular	Plural
Nominative-Accusative:		jacco
Instrumental, Ablative, Dative:	jaccā	
Locative:	jaccā, jaccām	

Similarly, nadī 'river', has forms like najo, najā, etc.

## 4. GENITIVE ABSOLUTE:

The genitive absolute was introduced in X.1 with a temporal sense. The genitive absolute may also be used in the sense 'in spite of, even though although'. In that use, the present participle is commonly used:

mama evam vadantassa eva me mitto tam gāmām pahāya gacchi.  
'In spite of my saying that, my friend left the village'

mātāpitunnam assumukhānam rudantānam so kumāro kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyām pabbaji.  
'Despite his parents' crying with tearful faces, that prince shaving his hair and beard (kesamassu) and donning (acchādeti) saffron robes (kāsāyāni vatthāni) went forth from home to homelessness.'

<sup>4</sup> i.e., t, t̄, d, d̄, etc--see alphabet and pronunciation section.

evam vadantiyā eva attano mātuyā sā kaññā vāpiyām nahāyitum gacchi.  
'Despite her mother's saying that, that girl went to the tank (vāpi)<sup>5</sup> to bathe.'

(Note that here the subject of the genitive absolute attano mātuyā occurs after its verb, the genitive (feminine) participle vadantiyā. Such variable order is possible for effect.

## 5.COMPOUND PERFECTIVE FORMS:

5.1 The past participle plus hoti gives the sense that the action of the participle has been accomplished (much like English 'has gone, has done', etc). In this construction, the doer of the action will be in the nominative case if the verb is intransitive (i.e., has no object) and in the instrumental case if the verb is transitive, as in the instrumental subject sentence construction given in VI. 9. Both the participle and hoti will agree with the subject, or, in the instrumental construction, with the appropriate noun (i.e., the object), just as in the participial sentences without hoti:

so geham gato hoti 'He has gone home.'

ena puññām katam hoti  
He has accumulated (literally 'done') merit or:  
Merit has been accumulated by him.

sā tattha gatā hoti 'She has gone there.'

sabbe bhūtā matā honti 'All the beings have died (or: 'are dead.')

5.2 The past participle plus bhavissati (in the appropriate gender, person and number form) gives the sense 'might have', 'would have' or 'will have'. Note that although bhavissati is a future form, the sense of this construction is not necessarily future, but it may indicate a presumption that something has already occurred (compare English 'He will have gone by now.'). The case of the doer of the action will be the same as in the construction with hoti, as will the agreement pattern:

so adhunā gato bhavissati. 'He will have gone (by) now.'

tena idam katam bhavissati. 'He must/might have done this.'

bahujanā ettha āgatā bhavissanti. 'Many people will have come here.'

<sup>5</sup> The term "tank" is commonly used in South Asia to refer to an irrigation reservoir or temple pond.

## LESSON XII

5.3 The future passive participle plus bhavissati gives the sense that the action should be or must be done. In this construction, the doer of the action will be in the instrumental case whether the verb is transitive or intransitive.

tvayā imam kammam kātabbam bhavissati.

This action should be done by you.

mayā suve tattha gantabbam bhavissati.  
I should/ must go there tomorrow (suve)

## 6. AGREEMENT WITH VĀ 'OR' PHRASES:

6.1 When the relative demonstrative ya- occurs with a vā 'or' construction, it will agree with the noun that it most nearly precedes:

yā itthī vā puriso vā 'Whichever woman or man....'  
but:

yo puriso vā itthī vā 'Whichever man or woman...'

6.2 When a vā construction is the subject of a participle, the participle will agree with the nearest noun (i.e., the last one in the series):

yadā itthī vā puriso vā Buddham saranam gato hoti...  
'When a woman or a man has gone to the Buddha-refuge...'

but:

yadā puriso vā itthī vā Buddham saranam gatā hoti...  
'When a man or a woman has gone to the Buddha-refuge...'

Note, however, that the verb hoti is singular, since both elements in the vā construction are singular.

## 7. eso aham.

Unlike in English, the demonstrative (e)so may precede any of the personal pronouns to give emphasis, i.e., 'This (particular) I.' Therefore, eso aham, so aham, so tvam, etc.

## FURTHER READINGS XII

DHAMMACAKKAPPAVATTANA SUTTA<sup>6</sup>

Evam me sutam:

Ekam samayam Bhagavā Bārānasiyam viharati Isipatane Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi -

Dve'me, bhikkhave, antā pabbajitena na sevitabbā:

i Yo cāyam<sup>7</sup> kāmesu kāmasukhallikāriuyogo - hino, gammo, pothujjaniko, anariyo, anatthasamphito:

ii Yo cāyam attakilamathānuyogo - dukkho, anariyo, anatthasamphito

Ete te, bhikkhave, ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā - cakkhukarāṇi, nānakarāṇi, upasamāya, abhiññāya, sambodhāya, nibbānāya saṃpvattati.

Katamā ca sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā - cakkhukarāṇi, nānakarāṇi, upasamāya, abhiññāya, sambodhāya, nibbānāya saṃpvattati?

Ayam eva ariyo aṭṭhamgiko maggo - seyyathidam:

Sammā diṭṭhi, sammā sampappo, sammā vācā, sammā kammanto, sammā ājivo, sammā vāyāmo, sammā sati, sammā samādhi.

Ayam kho sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā - cakkhukarāṇi, nānakarāṇi, upasamāya, abhiññāya, sambodhāya, nibbānāya saṃpvattati.

Idam kho pana, bhikkhave, dukkham ariyasaccam:

Jāti'pi dukkhā, jarā'pi dukkhā, vyādhī'pi dukkhā, maraṇampi dukkham, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchāpi na labhati tam'pi dukkham, saṃkhittena pañcūpādānakkhandhā dukkhā.

Idam kho pana, bhikkhave, dukkha-samudayam ariya saccam:

<sup>6</sup> This is the Buddha's first sermon after his enlightenment, in which he expounded his doctrine to five monks with whom he had been associated at an earlier time, and who had remained followers of strict asceticism.

<sup>7</sup> yo-ayam - 'just this'

Yāyamp tanhā ponobhavikā nandirāgasahagatā tatra tatrābhinandinī - seyyathidam: - kāmataṇhā, bhavataṇhā, vibhavataṇhā.

Idam kho pana, bhikkhave, dukkhanirodham ariyasaccam:

Yo tassā yeva tanhāya asesa-virāganirodho, cāgo, paṭinissaggo, mutti, anālayo.

Idam kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccam:

Ayameva ariyo atṭhangiko maggo - seyyathidam: - sammā ditṭhi, sammā samkappa, sammā vācā, sammā kammanto, sammā ājivo, sammā vāyāmo, sammā sati, sammā samādhi.

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1 (i) Idam dukkhaṃ ariyasaccanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, nānām udapādi, paññā udapādi, vijā udapādi, āloko udapādi.

(ii) Tam kho pan'idaṃ dukkhaṃ ariyasaccam pariññeyanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, nānām udapādi, paññā udapādi, vijā udapādi, āloko udapādi.

(iii) Tam kho pan'idaṃ dukkhaṃ ariyasaccam pariññātanti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, nānām udapādi, paññā udapādi, vijā udapādi āloko udapādi.

2 (i) Idam dukkhasamudayaṃ ariyasaccanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, nānām udapādi, paññā udapādi, vijā udapādi, āloko udapādi.

(ii) Tam kho pan'idaṃ dukkhasamudayaṃ ariyasaccam pahātabbanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, nānām udapādi, paññā udapādi, vijā udapādi, āloko udapādi.

(iii) Tam kho pan'idaṃ dukkhasamudayaṃ ariyasaccam pahānanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, nānām udapādi, paññā udapādi, vijā udapādi, āloko udapādi.

3 (i) Idam dukkhanirodham ariyasaccanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, nānām udapādi, paññā udapādi, vijā udapādi, āloko udapādi.

(ii) Tam kho pan'idaṃ dukkhanirodhaṃ ariyasaccam sacchikātabbanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, nānām udapādi, paññā udapādi, vijā udapādi, āloko udapādi.

(iii) Tam kho pan'idaṃ dukkhanirodham ariyasaccam sacchikatanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, nānām udapādi, paññā udapādi, vijā udapādi, āloko udapādi.

4 (i) Idam dukkhanirodhagāminī paṭipadā ariyasaccanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, nānām udapādi, paññā udapādi, vijā udapādi, āloko udapādi.

(ii) Tam kho pan'idaṃ dukkhanirodhagāminī paṭipadā ariyasaccam bhāvetabbanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, nānām udapādi, paññā udapādi, vijā udapādi, āloko udapādi.

(iii) Tam kho pan'idaṃ dukkhanirodhagāminī paṭipadā ariyasaccam bhāvitanti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, nānām udapādi, paññā udapādi, vijā udapādi, āloko udapādi.

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Yāva kivāñca me, bhikkhave, imesu catūsu ariyasaccesu evam tiparivattam dvādaśākāram yathābhūtam nānādassanam na suvisuddham ahosi, n'eva tāvāham, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrahmaṇiyā pajāya sadevamanussāya anuttaram sammā sambodhim abhisambuddho paccaññāsim.

Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evam tiparivattam dvādaśākāram yathābhūtam nānādassanam suvisuddham ahosi, athāham, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrahmaṇiyā pajāya sadevamanussāya anuttaram sammā sambodhim abhisambuddho paccaññāsim.

Nānāñca pana me dassanam udapādi, akuppā me cetovimutti ayam antimā jāti, natthi dāni punabbhayo ti.

Idamavoca Bhagavā. Attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitam abhinandanti.

Imasmī ca pana veyyākaraṇamī bhañnamāne āyasmato Kondaññassa virajam vītamalaṃ dhammacakkhum udapādi: "yam kiñci samudayadhammam sabbam tam nirodhadhamman"ti.

Pavattite ca pana Bhagavatā dhammacakke bhummā devā saddamanussāvesum:

Etaṃ Bhagavatā Bārāṇasiyam Isipatane Migadāye anuttaram dhammacakkum pavattitam appatiyattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kēnaci vā lokasminti.

## LESSON XII

Bhummānam devānam saddam sutvā Cātummahārājika devā<sup>8</sup>  
saddamanussāvesum:

Etām Bhagavatā Bārānasiyam Isipatane Migadāye anuttaram dhammacakkam  
pavattitam appaṭivattiyam samanena vā brāhmaṇena vā devena vā mārena vā  
brahmunā vā kenaci vā lokasminti.

Cātummahārājikānam devānam saddam sutvā Tāvatimsā devā. - Yāmā devā  
- Tusitā devā - Nimmānarati devā - Paranimmitavasavattino devā -  
Brahmakāyikā devā saddamanussāvesum:

Etām Bhagavatā Bārānasiyam Isipatane Migadāye anuttaram dhammacakkam  
pavattitam appaṭivattiyam samanena vā brāhmaṇena vā devena vā mārena vā  
brahmunā vā kenaci vā lokasminti.

Itiha tena khaṇena tena layena tena muhuttena yāva brahmaṇaloka saddo  
abbhuggañchi. Ayañca dasasahassi lokadhātu saṅkampi sampakampi sampavedhi.

Appamāpo ca ujāro obhāso loke pāturaḥosi atikkamma devānam  
devānubhāvam.

Atha kho Bhagavā udānam udānesi:

Aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇḍaññoti:

Iti h'idañ ḥāyasmato Koṇḍaññassa Aññā-Koṇḍañño tv'eva nāmañ ahositi.  
(-S. N.)

## GLOSSARY

akuppa	unshakable
aññāsi	knew perfectly
aṭṭhañgika	eightfold, having eight constituents
atikkamma	passing beyond
attakilamatha	self mortification
ananussuta	not heard of
anālaya	free from attachment
anussāveti	proclaims
antima	last
anto	end, goal, extreme
appaṭivattiya	irreversible, not to be rolled back
appamāna	unlimited
abbhuggañchi	rose up
abhiññā	higher knowledge

8 Cātummahārājikā devā, Tāvatimsā devā, etc. are celestial beings that inhabit the deva  
and brahma realms.

abhinandati	rejoices, delights in
abhinandini	finding pleasure in, delighting in (Fem.Sg.)
abhisambuddha	perfectly understood, fully realized
alliyati	clings to, is attached to
asesa	without residue, entire
ākāra	condition, state
udāna	emotional utterance, paean of joy
udānapū udānesi	uttered a paean of joy
upagamma	having approached
upasama	calmness
ubho	both
ulāra	lofty, noble
khapa	moment, instant
gamma	low, vulgar, mean
gāminī	leading up
cāga	giving up
cetovimutti	mental emancipation
ñānakarapī	giving right understanding, enlightening
ñānadassana	perfect knowledge
nandirāga	passionate delight
paccāññāsim	I realized perfectly
pariññata	well, fully understood
pariññeyya	what should be known, knowable,
parivaṭṭa	a circle
pahātabba	what ought to be given up
pahina	abandoned, destroyed
pāturaḥosi	appeared
punabbhava	rebirth
pothujjanika	belonging to ordinary man
ponobhavika	leading to rebirth
brahma	Brahma, creator. Gen-Dat brahmuno;
bhaññamana	Instr. brahmuna
bhavatañphā	being said
bhāvetabba	craving for existence/rebirth
bhumma	what ought to be developed
muhutta	earthly, terrestrial
yathābhūtañ	moment
laya	as things really are
vata	brief measure of time
vāyāma	surely, certainly
vibhavatañphā	effort
viraja	craving for extinction
vitamala	free from defilement
veyyākarana	stainless
saṅkappa	explanation, exposition

## LESSON XII

sampkampati	trembles
samhita	possessed of, consisting of
sacchikata	is realized
sacchikātabba	ought to be realized, experienced
samādhī	(state of) concentration,
	intense state of mind and meditation
sampakampati	trembles, is shaken
sampavedhati	shakes violently
sambodha	highest wisdom
sambodhi	enlightenment
sammā	properly, rightly
sevitabba	to be practiced

## GENERAL GLOSSARY

Numerals refer to main readings of lessons, unless followed by .1, which indicates the further readings of that lesson. The alphabetical order, as in other glossaries, is:

a ā i i u ū e o ṡ m k kh g gh (ṁ) c ch j jh ñ t th ñ t d th dh n p ph b bh m y r l v s h ]

(For more details, see the Introduction, Part II, Alphabet and Pronunciation.)

- amgam 'component, constituent part, limb, member' 2  
 akammaniya 'inactive, sluggish, slothful, lazy' 3.1  
 akarāṇam 'non-doing' 2  
 akincano 'one who has nothing, one who is free from worldly attachment' 5  
 akuppa 'unshakable' 12.1  
 akubbant 'non-doer' 9  
 akusala 'bad, inefficient, sinful' 1  
 akusita 'diligent, non-lazy' 2.1  
 akkamati 'steps upon, treads upon'; ppl.  
 akkanta 10.1  
 akkhīm 'eye' 10.1  
 agandhaka 'having no fragrance' 5  
 agāram 'house' 6  
 agāriyabhūta 'being a householder' 6.1  
 agutta 'unguarded' 1  
 aggam 'tip, end' 10  
 aggi 'fire' 7.1  
 Aggikabhāradvājo name of a Brahmin 8.1  
 accāyata 'too long, too much stretched' 6.1  
 accāraddhaviriyam 'over-exertion, too much exertion' 6.1  
 achariya 'wonderful, marvelous' 6  
 acchariyam 'a wonder, a marvel' 8  
 ajalandikā 'goat's dung' 10  
 Ajita 'name of a country' 11  
 ajo 'a he-goat' 8  
 ajatagge 'from today on' < ajjato+agge 5.1  
 ajjhattam 'inwardly, internally, subjective(ly)' 5.1  
 ajjhabhāsatī 'address, speak' 11  
 ajjhāvasati 'inhabit' 12  
 añjalikaraṇiya 'worthy of respectful salutation' 5.1  
 añña 'other' 1  
 aññatara 'one, someone, one of a certain number' 5.1  
 aññatā 'comprehend, discriminate' 2  
 aññatā 'outside' 2  
 aññatreva 'outside of, exclusive of' 11.1  
 aññasi 'knew perfectly' 12.1  
 añño 'another, other (one)' 3  
 attam 'question, problem, lawsuit, case' 10.1  
 athampika 'eightfold, having eight constituents' 12.1  
 athāsi 'past of (tiṭṭhati)' 10.1  
 andakam 'egg' 10.1  
 atakkāvacara 'beyond logic (or sophistry), beyond the sphere of thought, profound' 9.1  
 ati 'very, excessively' 10  
 atikkamma 'passing beyond' 12.1  
 Atipandito a proper name 10.1  
 atipāta 'slaying killing' 12  
 atipātēti 'kills, kills' 7  
 atirekataram 'much more' 10.1  
 atirocati 'outshine, excel' 6  
 atisithila 'too loose, lax' 6.1  
 atīta 'past, free from' 11.1  
 auto 'the past' 10  
 attakilamatha 'self mortification' 12.1  
 attan 'self' (reflexive) 6  
 acc. attānam 4.1, 6, linstr sg. attanā 'by oneself' 3.1, gen.sg attano 'one's own' 7  
 attamana 'delighted, pleased, happy' 7  
 attānam 'self, soul' (accusative singular of attan) 4.1  
 athāññū 'one who knows what is useful, one who knows the correct meaning or proper goal' 4.1  
 athāññā 'having held back or given up profit or advantage' 6.1  
 athāñ vadati 'characterizes, gives the meaning to' 3  
 athāyā 'for the purpose of' < atto 8  
 athi '(there) is' 3  
 atho (-am) 'advantage, meaning, aim, usage, use, welfare, gain, sense, purpose, advantage, (moral) good, need' 1  
 atha 'now, then' 2  
 atha kho 'now, but, however' 2  
 atho - atha VI  
 adanta 'untamed' 1  
 adassana 'non-seeing, away from sight' 9.1  
 adinnamp 'ungiven thing' 3

GENERAL GLOSSARY

adinnādāna(m) 'seizing or grasping that which is not given to one' 6  
 aduttha 'free from malice or ill-will' not wicked' 3.1  
 adutto 'one who is characterized by adutto 3.1  
 adoso 'non-ill-will, non-anger, non-hatred, non-malice' (a+oso) 2.2  
 addasa 'saw' (Third singular past tense of dakkhi (passati) sees') 6  
 addhajhāma 'half-burnt' 10.1  
 addhā 'certainly, verily' 9  
 adhama 'low, base, wicked' 4  
 adhigacchati 'finds, acquires, attains, comes into possession of'; ppl. adhigata; inf. adhigantum 2  
 adhigahāti 'excels, surpasses' 6  
 adhitthāhati 'concentrate, fix one's attention on, undertake, practice' 6.1  
 adhitthāti 'attend to' 2 (-aditthāti)  
 adhipajjati 'attains, reaches, comes to' 6.1  
 adhivāha 'bringing, entailing' 3.1  
 X-adhivāha 'entailing X' 3.1  
 anatita 'not past, not free from' 11.1  
 anattamana 'displeased' 11.1  
 anattamanatā 'displeasure' 11.1  
 anattā 'not a soul, without a soul, non-substantial' 7.1  
 anatho (an) 'disadvantage, pointlessness, meaninglessness, unprofitable situation or condition, harm, misery, misfortune' 1  
 ananussuta 'not heard of' 12.1  
 anabhijjhā 'absence of covetousness or desire' 3.1  
 anabhijjhālū 'one characterized by anabhijja' 3.1  
 analasa 'not lazy' 11.1  
 anavaja 'not blameworthy, not faulty' 2.2  
 anavathita < an + ava + thita 'not steady, not well composed' 8  
 Anāthapindiko name of the chief male lay-donor of Buddha 8.1  
 anādāno 'one who is free from attachment' 5  
 anādaya 'without taking or accepting' 6  
 anālaya 'free from attachment' 12.1  
 anāsava 'one free from the four āsavas' (see glossary 9)  
 animittam "objectless" not affected by outward sense or appearance' 12  
 anutappa 'to be regretted' (from anutappati) 6

anutappati 'repents' 8  
 anuttara 'incomparable, excellent' 4.1  
 anudhammadārī 'one who acts in accordance with the Dhamma'  
 nōm. sing. anudhammadāri 4  
 anupādiyati < an + upādāti ('grasp') 'does not cling (to earthly things)', pres part. anupādiyāno, ger anupādāya . 4  
 anuppatta 'having reached'  
 (<anupāpuññati 'reach, attain') 6  
 anuppanna 'not having come into being' 1  
 anupāpādo 'not coming into existence, non-existing' 1  
 anuyuññati 'practises, gives oneself up to attends, pursues' 7  
 anuyogo 'application, practice, employment' 1.1  
 anurakkhati 'guard, protect, watch' 7.1  
 anuvātam 'in the direction of the wind' 12  
 anusayo 'disposition, proclivity' 12  
 anusāsati 'advises, counsels, admonishes' 8  
 anussavam 'tradition, hearsay' 7  
 aneka 'many, various' 12  
 anekamsikatā 'uncertainty, doubtfulness' 7.1  
 anottappi 'reckless, not afraid of sin, remorseless' nom. sing. masc. anottappi (also anottāpi) 2.2  
 anta 'end, goal' 11  
 X anta 'having X as its end' 11  
 antakara 'putting an end to' 12  
 antarato 'from within' (ablative of antara 'within') 6.1  
 antare 'in between, among' 10  
 antaradhānam 'disappearance' 1.1  
 antalikkham 'atmosphere' 11  
 antima 'last' 12.1  
 anto 'inside' 12  
 anto 'end, goal, extreme' 12.1  
 antosānyam 'behind the curtain' 10  
 andhakāro (-an) 'darkness' 7.1  
 andhatamam 'deep darkness' 6.1  
 andhabhūta 'blinded, (mentally) blind, ignorant' 4  
 anveti 'enters, follows' 9  
 apagata 'is away from, desists from' 9.1  
 apacita 'respected' 12  
 apadeso 'argument, reason' ?  
 apaneti 'removes, leads away' 10.1  
 aparabhāgo 'later time, later' 11  
 apāyamukham 'cause of ruin' 9.1

apāyo 'calamity, a transient state of loss and woe after death' 7.1  
 api 'even, but, still' 5.  
 api (pi) 'also' 7  
 apica (api + ca) 'further, moreover, furthermore' 7.1  
 appa 'little'  
 appasmim dadāti see Grammar 7  
 appaka 'little, few' 2  
 appam '(a) little, not much' 4  
 appativattiya 'irreversible, not to be rolled back' 12.1  
 appanigghosa 'without noise' 12  
 appamatto 'one who is diligent' 4.1  
 appamāna 'unlimited' 12.1  
 appamattakam 'even a little' 10  
 appamādo 'diligence, earnestness' 1.1  
 appātamkata 'freedom from illness' 9  
 appabādhata 'good health' 9  
 appiya 'disagreeable or unpleasant (person or thing)' 3.1  
 appo 'a few' 4  
 aphalā 'fruitless' 5  
 aphāskam 'difficulty, disease' 10.1  
 abbāpa < a + vana - 9  
 abbhuggacchati 'goes forth, goes out, rises into'; past abbhuggaichi 8.1  
 abbhuta 'exceptional, astonishing, marvellous, surprising' 8  
 abyāpannacitto 'one whose mind is free from malice or ill-will' 3.1  
 abyāpādo 'non-ill-will, benevolence, non-anger' 3.1  
 abhāvita 'uncultivated, not developed, untrained' 10  
 abhikkantam 'excellent, superb, wonderful' 5.1  
 abhijjhā 'covetousness' 3  
 abhīñña 'higher knowledge' 12.1  
 abhīpham 'repeatedly, always' 12  
 abhinandati 'rejoices (over), delights in, approves of' 9  
 abhibhavati 'overcome' ger. abhibhuya; ppl. abhibhūta 7  
 abhibhūta 'overcome, overwhelmed by' 6.1  
 abhivadḍhati 'increases' 7  
 abhvassati 'rains (down, sheds rain' 6  
 abhivādeti 'salutes, greets, shows respect' 8  
 abhisambuddha 'perfectly understood, fully realized' 12.1  
 abhisambudhāno 'one who understands' 9.1  
 amatām 'ambrosia' or 'the deathless state' 4.1  
 amatapadam 'the region or place of ambrosia, the sphere of immortality' 4.1  
 amūlho 'one who is not confused' 3.1  
 amoho 'non-confusion, clarity of mind' (<a+moho) 2.2  
 ambho 'look here, hey, hello' 10.1  
 ayam 'this one' (also anaphoric) 3  
 ayogulo 'iron ball' 5.1  
 ayyā 'worthy one, honorable one' 10.1  
 arakkhita 'unprotected, unwatched' 1  
 araññam 'forest, woods' 7  
 arahati 'deserves' 10.1  
 arahant 'deserving one, one who has attained absolute emancipation' nominative singular araham or arahā 4.1  
 ariya 'noble, distinguished' 2  
 ariyasaccam 'noble truth' 7.1  
 ariyasāvikā 'a noble female devotee, a female disciple or devotee of the noble ones' 4  
 ariyassa vinaye in the teaching of the noble one' or 'the way of life of the noble ones' see glossary 9.1  
 arivo 'noble one, exalted one' 4.1  
 arun'uggamanam 'dawnlight' 10  
 alasa 'lazy, idle' 11.1  
 aluddho 'non-covetous person' 3.1  
 alobho 'non-greed, non-covetousness' (<a+lobho) 2.2  
 alla 'wet' 9.1  
 alliyati 'cling to, attached to' 12.1  
 avakāso 'possibility, space' (there is a) possibility' 5  
 avaca 'said' 9.1  
 avacaro 'one at home in, conversant with' 7.1  
 avajānati 'despises, disrespects' 12  
 avabujjhati 'realize, understand' 6.1  
 avijja 'ignorance' 3  
 avijāgata 'ignorant (one)' 2  
 avijānanto 'not knowing, not understanding' < a + vijānanto  
 avidūre 'vicinity, nearby' 10.1  
 aviddasu 'ignorant, foolish' 4  
 aveccappasāda 'perfect faith, perfect clearness' 11.1  
 avoca third singular past of vatti, 'says, speaks' 5.1  
 asaṁvuta 'unrestrained' 1  
 asammoso 'non-bewilderment, non-confusion' 1

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asuka 'such and such' 12  
 asesa 'entire, without remnant' 12.1  
 assa gen. sg. of ayam 7  
 assa 3 sg. -ya optative of atti. 8  
 assaddha 'not determined, not faithful' (<a+saddha>) 2.2  
 assamiya 'belonging to a monastery or hermitage' 6  
 assamo 'monastery, hermitage, ashram' 6  
 assarūpākam 'image or picture of a horse' 10  
 assumukha 'with a tearful face' 8  
 asso 'horse' 10  
 aham T 1  
 ahitam 'harm' 3  
 ahirika 'shameless, without modesty' 2.2  
 ahosi 'was, occurred' (past of hoti) 9.1  
 ākamkhati 'desires' 11  
 ākadḍhati 'drags, pulls' 11  
 ākāra 'condition, state' 12.1  
 ākāśadhatu 'space element, space, sky' 6  
 ākāso(amp) 'outer space, sky' 8.1  
 āgacchati 'comes'  
     (pres part āgacchanta) 3  
 ācariyo 'teacher' 10  
 ācikkhati 'tells, informs' 12  
 ājānāti 'grasp, understand' 9.1  
 ājiva 'life, living, livelihood' 4  
 ātura 'sick, diseased, miserable' 11.1  
 ādāti 'takes' ger. ādāya 10.1  
 ādātukāma 'eager to/ desirous of putting together (a ritual)' 8  
 ādānam 'grasping, putting up, placing' 8  
 ādāya 'taking, having taken' 10.1  
 ādi 'etcetera' 10  
 āditta 'burning, blazing' 5.1  
 ādiyati 'takes up, takes upon' 3  
 Anandacetiyañ 'Ananda monastery' 9  
 Anando Ananda, a disciple of Buddha 8  
 ānisamso(amp) 'advantage, good result/ good consequence' 8  
 āpajjati 'arrive at, reach, meet' 10  
 Apano place name 6  
 ābādho 'disease, affliction.' 11  
 ābādhika 'sick person' 11.1  
 ābhā 'shine, luster, sheen' 6  
 āma 'yes' 3  
 āmanteti 'calls, addresses', past āmantesi 9  
 āmisam 'material substance, food, flesh, sensual desire, lust' 4.1  
 āmisagaruko 'one who attaches importance to material things, items of enjoyment or food, a greedy person' 7.1

āmisacakkhuka 'one intent on or inclined to material enjoyment' 7.1  
 āyasakyam 'dishonor, disgrace, bad repute' 6.1  
 āyasmant 'venerable (one)', nom. sg.  
     'āyasma (used as adjective as a respectful title of a Bhikkhu of some standing)' 8  
 āyūm 'long life, vitality, longevity' 4  
     Instr. āyunā 'by longevity, duration of life' 6  
 ārati 'abstention' 5  
 āraddha 'begun, well begun, (well) undertaken' 9.1  
 āraddhviriya 'energetic, resolute' 6.1  
 ārabhati 'begin' ('viriyañ...take effort, strive') 1  
 ārāmo 'park, resort for pastime, a private park given to the Buddha or the Sangha' 8.1  
 āruhati 'to climb' 10.1  
 āroceti 'tells, informs' 11.1  
 āropeti 'leads up to' 11  
 ālayarata 'lustful, delighting in desire' 9.1  
 ālayarāma 'clinging to lust' 9.1  
 ālayasamudita 'arisen from desire, craving' 9.1  
 āloko 'seeing, sight, light' 7.1  
 āvahāti 'for (āvahati) 'brings, entails' with metrical length 11  
 āvāho 'wedding (bringing the bride)' 6  
 āvīla 'stirred up, agitated, stained, disturbed' 4  
 āvuso 'friend, brother, sir' a form of polite address (usually between monks) 9  
 āvenika 'inherent, peculiar, special' 11.1  
 āsanam 'seat' 6  
 āsavō 'that which flows (out or onto), clinging, desire'. A technical term in Buddhist psychology for certain specified ideas which intoxicate the mind. 4.1  
 āsītika 'eighty years old' 11.1  
 āha 'said' 10  
 āharati 'bring' ger. āharītvā 10  
 āharāpeti 'cause to bring' 10  
 āhāra 'food' 10.1  
 āhu '(they) say or said' 6  
 āhutī 'oblation, sacrifice' 8.1  
 āhuneyya 'venerable, worthy of offerings' 5.1  
 Alavako 'name of a demon' 11  
 Alavi 'a place name' 11

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ālāhana 'cremation ground' 12  
 ālindo (ālindo) 'verandah' 12  
 īmgha 'come on, go on, look here, go ahead,' particle of exhortation 8.1  
 īchhati 'desires, wishes, likes (for)' ppl. īchhita 6.1  
 īchhā 'desire' 3.1  
 itara '(the) other (one)' 10  
 ītikirā 'hearsay, mere guesswork' 7  
 ito 'from here, hence' 8.1  
 ītta 'unsteady, fickle, changeable' 7.1  
 īttaratā 'changeableness' 7.1  
 ītti 'woman' 1.1  
 īthirūpam 'woman as an object of visual perception, female beauty' 1.1  
 īthiśaddo 'the sound of a woman, the word woman' 1.1  
 idam 'this' 3  
 īdapaccayatā 'having its foundation in this, causally connected' 9.1  
 idāni 'now' 10.1  
 idha 'here, in this world, now' 2  
 īndriyam 'faculty (of experience or perception), senses' 4.1  
 īva 'like, as' 4  
 issatham 'bow, archery' 5  
 iha 'here, now, in this world' 6.1  
 ukkā 'torch' 12  
 ukkujati 'turns upright, rights (something)'  
 uggahāti 'learns' 9  
 Uggatasariro 'name of a Brahmin. Literally 'with upright body' 8  
 ucca 'tall, high, lofty' 8.1  
 uccayo 'heaping up, accumulation' 9  
 ujjātika 'straightforward, honest' 11  
 ujjahati 'give up' 12  
 utthahati 'rise, get up' (alternate form vutthahati, vutthathi) 9.1  
 utthāpeti 'lifts' (alternate form vutthāpeti) pres. pl. utthāpiyamāna 11.1  
 upha 'warm, hot' 10  
 utuni 'a menstruating woman' 11.1  
 uttama 'noble, best, highest' 4  
 uttara 'northern' 3.1  
 uttāna 'plain, open, evident, superficial, shallow' 4.1  
 udakam 'water' 4.1  
 udapādi 'arose, (preterite of uppajjati 'arise') 6.1  
 udabindu 'drop of water' 6.1  
 udāna 'emotional utterance, paean of joy' 12.1  
 udānam udānesi uttered a paean of  
     uppajjimāna 'arising, being born' 7.1

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uppanna 'having come into being', hence 'existing' 1  
 uppādēti produces, makes, give rise to 11  
 uppādo 'arising, birth, coming into existence' 1  
 ubhaya 'both' 9.1  
 ubhayattha 'in both places' 10  
 ubho 'both' 12.1  
 uyyānam 'park' 10  
 urabho 'a ram' 8  
 usabho 'bull, ox' 8  
 usukāro 'arrow-maker, fletcher' 4.1  
 ussāpanam 'erection, putting up' 8  
 ussāpeti 'raise, lift up, erect' 8  
 ulāra 'lofty, noble' 12.1  
 ubanam 'reasoning, consideration, examination' 6.1  
 eka 'one, single, only' 1  
 ekaka 'being alone' 10  
 ekagga 'calm, tranquil' 12  
 ekaggacitta 'of concentrated mind, of tranquil mind' 4.1  
 ekaghana 'compact, solid, hard' 4  
 ekacci 'some, certain' 11.1  
 ekacce 'some, a few' 6  
 eka-ja 'once-born' 12  
 ekato 'together' 10.1  
 ekanta 'complete, thoroughly' 11.1  
 ekamantam 'aside, on one side' 6.1  
 ekāsanabhojanap 'taking only a single meal (solid food) a day'; (acc.) 9  
 ekāhamata 'a day after death'  
 (< eka 'one + aha 'day(s)' + mata (ppl of miyyati/miyati)' 11.1  
 eke 'some, a few' 4  
 eko 'alone' 7  
 etam 'this, this thing' 2  
 etad =etam 6  
 etadaggam 'this (or this one) is best' 4.1  
 etadavoca < etad (=etam) + avoca 5.1  
 etadahosi 'such a thought occurred to one' 9.1  
 ettāvata 'so far, to that extent' 11.1  
 etha 'here, in this context, in relation to this' 4  
 etha 'come' Second person plural of eti 7  
 eva 'verily, indeed' (emphatic particle) 1  
 evanp 'thus' 1  
 evanp vutte 'when it was said thus' (loc. absolute) 8  
 evameva even so, just so, in similar manner, in the same manner, similarly 2

evarūpa '(of this form), such, of this type' 7  
 esa 'that' alternate form of eso (nom. sg. masc. 2  
 esāna 'searching for, eager for' 11  
 elāmūga 'not receptive to that doctrine, stupid' 2  
 okāso 'occasion, time' 11  
 otarati 'descends, enters into' 9  
 otāriyamāna 'that which is caused to be brought down' 9  
 otāreti 'bring down, lower' 9  
 ottappam 'shrinking back from doing wrong, remorse' 6.1  
 otappin 'not reckless, afraid of sin, scrupulous' (nom. sing. masc. ottappi) 2.2  
 opammanm 'simile, example' 3  
 obhāso 'shine, splendour, luster, effulgence, appearance' 7.1  
 obhāsanam 'shining' 7.1  
 olambati 'hangs (from) suspends' 10.1  
 oloketi 'looks (at) 10  
 ovadati 'advise, admonish, instruct, exhort' 8  
 kacci 'how is it, perhaps, I doubt' (indef. interrogative particle expressing doubt or suspense) 12  
 kat̄ham 'wood, firewood, stick' 6  
 kata ppl. of karoti 10  
 katapuñño 'doer of pure deeds or good actions' 10  
 kataññuta 'gratitude' 5  
 katama 'which, what' 2  
 kattari 'pair or scissors' 10  
 katvā 'having done or made' 6  
 katham 'how' 3  
 katham jivim 'leading what kind of life, which way of living?' 11  
 kathā 'story, speech, tale, talk' 10  
 katheti 'speak, talk' 10  
 kadariyo 'one who is miserly, stingy' 12  
 kadalipattam 'banana leaf' 10.1  
 kammanam 'action, deed, action as related to rebirth' (among many meanings) 2.2  
 kammakilesu 'depravity of action, bad works' 9.1  
 kammañña 'fit for work, ready for playing' 6.1  
 kammaniya 'ready, active' 3.1  
 kammantam 'business, activity' 2  
 kammopatho 'way of action/doing' 11.1  
 kammin 'one who acts, doer' 9  
 karaṇa 'making, causing, producing'

X karana = 'making X' 8.1  
 karisam 'excrement' 11.1  
 karoti 'does, makes'  
 2nd person imperative sing. karohi, 3 optative kāyira 9.  
 kalahajāta 'quarrelsome, disputing' 4.1  
 kalaho 'quarrel, dispute' 4.1  
 Kalandakanivāpa 'a place name (literally, 'squirrel feed') 9.1  
 Kalasigāmo 'a place name 8.1  
 kalāpa 'a bundle, a bunch, a sheaf, a row' 6.1  
 kilamatho 'fatigue, exhaustion' 9.1  
 kalyāna 'good, auspicious, morally good' 4  
 kalla 'dexterous, smart, clever' 3.1  
 kasma 'why' 7  
 Kasmīram 'a place name, Kashmir' 8.1  
 kassako 'husbandman, farmer, cultivator' 5  
 kāmaguṇā 'sensual pleasures' 12  
 kāmo (-am) '(sense) desire' 4  
 kāyika 'felt by the body, physical' 4.1  
 kāyira optative of karoti 9.1  
 kāyo 'body' 3  
 kāraman 'reason, cause' X.1  
 kāreti 'causes to do constructs, makes' 10  
 kālam karoti 'pass away, die' 9.1  
 kālassa eva 'in early morning' 9.1  
 kālakāti 'dead' 8.1  
 kālakiriyā 'death, passing away' 6  
 Kālāma 'proper name, Kalamas' 7  
 kālāññu 'one who knows the proper time' (for something) 4  
 kālo '(proper) time, morning' 4  
 instr. kālena 'in time, at the proper time' 6  
 kim 'what' (neuter singular of ka as an interrogative particle 3  
 kimlakkhanam 'of what nature, of what characteristic' (< kim 'what'+lakkhanam 'feature') 3.1  
 kiccam 'task, duty' 12  
 kīcīcanam 'any' 6.1  
 kīcīcano 'worldly attachment, a trifle' 5.1  
 kittavata 'in what respect, in what sense' 6.1  
 kitti 'fame, renown, glory' 8.1  
 kittisaddo 'sound of fame, praise, renown' 8.1  
 kinnu 'why, but why, is it (that), how is it that' (< kim + nu) 3  
 kinnukho 'why, what for, what is it then' (< kim + nu + kho) 6  
 kira 'it is said, truly, really' (reportative particle) 10  
 kiriya 'doing, action' 8.1  
 kiliññham 'foulness, impurity' (neuter ppl. of kilissati 10  
 kilissati 'becomes soiled', stained or impure, does wrong' 8  
 kilesa 'defilement, impurity (in a moral sense)' 6.1  
 kidisa 'how, in what manner' 10.1  
 kiva 'how much, how many, how great' 8.1  
 kīlati 'to play' 10.1  
 kukkuro 'dog' 11  
 kuijhati 'be angry (with), be irritated' 7  
 kuññaro 'elephant' 7.1  
 kutila 'crooked, dishonest' 11  
 kundalām 'earring' 12  
 kuto 'whence, from where' 4  
 kudācana 'any day, ever' 2  
 kuddho 'angry one' 6  
 kubbanta 'doer, one that practices' 5  
 kumāraka 'young boy' 10.1  
 kumbho 'frontal lobes of an elephant' 10  
 kulam 'lineage, clan, family, household' 6  
 kusala 'virtuous, good, efficient, skilled' 1  
 kusalam 'virtue, good (action), merit' 2  
 kusita 'indolent, lazy' 2.2  
 kuhim 'where' 8.1  
 kūtāgarasālā 'gabled house, pavilion' 8.1  
 Kenyo 'proper name' 6  
 keso 'hair' (normally in the plural, kesā) 9.1  
 ko 'who whichever person' 3  
 koci 'any (one), some (one)' (ko + ci) 3  
 kocideva 'some (one) or other' (ko + ci + eva, with -d- inserted) 3  
 koti 'end' 10.1  
 kotteti 'pound, beat' 12  
 kōthāso 'share' 10.1  
 kodhana 'having anger, angry (one), uncontrolled (one)' 6.1  
 kodho 'anger, ill will' 6.1  
 kosajjam 'idleness, sloth, indolence' 1.1  
 khana 'moment, instant' 12.1  
 khapatī 'dig, uproot' 7  
 khajanto 'digging, one who digs' 6  
 khandadanta with broken teeth 11.1  
 khattiya 'of the warrior (Kshatriya) caste' 8.1  
 khattum 'times' (as in ti khattum 'three times') 11  
 khanti 'patience, forbearance' 5  
 khandhaññikam 'backbone, back' 10.1

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khamati 'is fitting, seems good' 5.1  
 khayo 'end, cessation' 9.1  
 khalita 'bald' 11.1  
 khānu 'stake, spike' 10.1  
 khādaniya 'eatable' 10  
 khipati 'throws (away), puts, confuses (the mind)' 10  
 khippam 'soon, quickly' 7.1  
 khina 'exhausted, over, finished' 10  
 khiram 'milk' 4.1  
 khīrodakibhūta 'like milk and water, (at harmony as milk and water blend' 4.1  
 khuddaka 'small' 10  
 khettam 'field, sphere' 5.1  
 kho 'emphatic particle' 2  
 gacchatī 'go'; ppl. gata, ger. gantvā 1  
 ganayamī 'counting' 4  
 ganeti 'counts, reckons' 4  
 gano 'group, multitude, crowd' 10  
 ganhāti 'picks up, takes'; ger. gahetvā 5.1  
 gayatayobba 'past youth, aged' 11.1  
 gattam 'body, limbs' 10.1  
 gandho/am 'odor, scent, smell' 1.1  
 gandha jātāni 'kinds of perfumes, odors' 12  
 gabbho 'womb' 7  
 gabbhīni 'pregnant woman' 11.1  
 gambhīra 'deep' 4  
 gamma 'low, vulgar, mean' 12.1  
 garahita 'despised, condemned, not approved' 3  
 garu 'venerable person, teacher' 7  
 garuka 'heavy, important, bent on, attaching importance to' 7.1  
 garukaroti 'respect, consider seriously' 9.1  
 gahapati 'householder, a man of private (i.e. not official) life' 8.1  
 gahapatika 'belonging to the rank of a householder, a member of the gentry' 8  
 gahapatiputto 'a man of the middle class, a nobleman, a householder' 9.1  
 gahetvā(na) ger. of gaphāti 6.1  
 gāthā 'verse, stanza' 11.1  
 X gāmin 'leading to, going to X (feminine -ini)' 11.1  
 gāmini 'leading up' 12.1  
 gāmo 'village' 5  
 garavo 'reverence, respect, esteem' 5  
 gāvo accusative pl. (irreg.) of go 'cow' 4  
 gilati 'swallows' 10  
 gihin 'householder, layman'; compounding stem gihī 4.1

givā 'neck, throat' 10.1  
 guna 'quality, nature, component' 6.1  
 gutta 'guarded'; ppl. of gopeti 1  
 guyha 'to be hidden, that which is hidden, secret' 7.1  
 geham 'house, dwelling, household, hut' 7.1  
 gocara 'sphere, range' 4.1  
 gono 'ox' 10.1  
 Gotama 'one of the Gotama family, the family name of Buddha' 5  
 gottam 'ancestry, lineage' 8  
 gopānasi 'rafter, gable' 11.1  
 gopānasivamka 'crooked (like a gable)' 11.1  
 gopālako 'cowherd' 11  
 gopo 'cowherd' 4  
 gorakkha 'cow-keeping, tending the cattle' 5  
 ghāmseti 'to rub against' 10  
 ghāto(amp) 'pot' 10  
 ghatayati 'causes to kill' 4.1  
 ghānam 'nose' 3.1  
 ghāyati 'smells' 3.1  
 ghoso 'noise, sound' 6  
 ca 'and, also' 1  
 cala 'unsteady, fickle' 7.1  
 cakkam 'wheel, wheel as a symbol of conquering efficacy' 4.1  
 cakkavattī 'universal monarch' Nom. sing. cakkavatti 4.1  
 cakkhū 'eye' 2  
 cakkhu karāpi 'producing insight'? cakkhumant 'endowed with insight' (literally 'having eyes')?  
 catu 'four' 4  
 catuttha 'fourth' 4  
 catuttham 'for the fourth time' 11  
 candana 'sandalwood' 12  
 cando 'moon' 6  
 capala 'unsteady, fickle, vain' 4.1  
 capalātā 'fickleness, unsteadiness' 7.1  
 carati 'moves about, behaves, conducts (oneself), leads, practices, carries out' 7  
 caritam 'behavior, character' 7.1  
 carito 'one who has a character'; X-carita - 'one who has the character of X kind' 7.1  
 calita 'wavering, unsteady' 7.1  
 cavati 'fall (away)' 2.2  
 cāga 'giving up' 12.1  
 cāgo 'liberality, generosity' 6  
 carikā 'wandering, journey, sojourn' 6

cāleti 'shake' 10  
 ci 'indefinite particle 3  
 cittam 'mind' 1  
 cinteti 'think (of)' 8.1  
 cirataram 'rather long, longer, delayed' 8.1  
 cirena 'after a long time' 8.1  
 cuddasa 'fourteen' 9.1  
 ce 'if' 4  
 cetasī 'mind' (Nom Sg.ceto, Instr. cetasā) 6.1  
 cetasika 'belonging to the mind, mental' 4.1  
 cetovimutti 'mental emancipation' 12.1  
 coro 'thief, robber' 5  
 cha 'six' 9.1  
 chādheti 'give up, discard' 9  
 chaddisa 'the six directions' (North, South, East, West, up, down) 9.1  
 chando 'desire, resolution, will' 1  
 chavi skin 8  
 chātājihatta 'be hungry' 10.1  
 chāyā 'shadow, shade, (light) image' 8.1  
 chiddam 'hole, cut' 10  
 chindati 'cuts, severs, plucks, breaks' 6.1  
 chetvā(na) 'having cut off, having destroyed, having removed' (ger. of chindati, 'to cut, sever') 5  
 chedanam 'cutting, severing, destroying' 6.1  
 -ja 'be born'; X-ja - 'be born of X' 2.2  
 jagat 'world'; loc. jagati 11  
 janā 'let one know' (Optative 3 p. sg. of janāti) 12  
 jaṭilo 'one who wears matted hair, a kind of ascetic' 6  
 janana 'causing, bringing, producing' 6.1  
 janapado 'province, locality, the country' 2  
 janādhipo 'king (of men)' 11.1  
 janeti 'generate, cause to be born' 1  
 janō 'man, people, individual' 6  
 jammī 'wretched, contemptible' 6.1  
 jāra 'old age, decrepitude, decay' 3.1  
 jāhāti 'gives up, abandons' (root hā) ger. hitvā 7  
 jala 'slow, stupid' 2  
 jalo 'a stupid person' 2  
 jagarati 'to be awake, watchful' pres. part. jāgaranto 'one who is wakeful' 5  
 jāta 'born, arisen'; X jata - 'of the nature of' X, 'having become X' 6.1  
 jātarūpam 'gold' 4  
 jāti 'birth, rebirth, possibility of rebirth' 3.1  
 jānāti 'knows, realizes, comprehends, understands' ger. īnatvā 3.1  
 jānāpeti 'informs' 11  
 jāni 'deprivation, loss' 6.1  
 jāyati 'arises, is born' 4  
 jālam 'net' 4  
 jāla 'blaze, flames' 10.1  
 jaleti 'kindle' 10  
 jīma /jīmaka 'frail, decrepit' old 11.1  
 jīvā 'tongue' 3.1  
 jīrati 'decays, is worn out' 11  
 jīvati 'lives' 4  
 jīvitam 'life' 2  
 jīvo 'life' 4  
 Jetavana 'Jeta's park, Jeta's grove' 8.1  
 jhāpeti 'burn'; ger. jhāpetvā 12  
 īnatvā 'having known, having understood' ger. of jānāti 4.1  
 nānām 'knowledge, intelligence, insight, understanding' 7.1  
 nānākarāpi 'giving (right) understanding, enlightening' 12.1  
 nānādassana 'perfect knowledge' 12.1  
 nātako 'relative, kinsman' 5  
 nāti 'a relation, relative' 6.1  
 (X) thānam 'condition or state of X' 6  
 thāpeti 'keeps, places, puts' 10  
 thāti 'stand' 11  
 thānam 'place, locality, condition, cause, fact, principle, conclusion' 4  
 thānam... (vijāti) 'it is possible, it is conceivable' 5  
 thitamajjhantike 'at midday, at noon' 10  
 thiti 'persistence, continuity' 1  
 dayhati 'gets burned' 5.1  
 dasati 'bites, chews, gnaws' 11  
 dasāpeti 'cause to bite or sting' 10.1  
 takkara 'doing thus, acting accordingly' 4  
 tagara 'a fragrant shrub' 12  
 taca 'bark, hide, skin' 12  
 tacchako 'carpenter' 4.1  
 taññevara < tam+ eva 5.1  
 tanhā 'craving, thirst' 4  
 tatiya 'third' accusative tatiyam used adverbially as 'thirdly', for the third time 1  
 tato 'from this, thereupon, further thence, afterwards' 6.1  
 tato paññāya 'since then, from then onwards' 10  
 tatta 'heated, hot' 5.1  
 tattabhbāyo 'hotness, the fact that it is warm/hot, warmth' 10  
 tattha 'there, in that' 6.1

## GENERAL GLOSSARY

tatra 'there' 8.1  
 tathattam 'that state, thatness'  
     Lit. 'the state of being so', 3.1  
 tathā 'thus, so' 5.1  
 tathāgatappavedita 'expounded by the Tathāgata' 2  
 tathāgato 'Tathagata, thus-gone-one; an epithet for a Buddha' 2  
 tanuko 'a few' 4  
 tanti 'string or cord of a lute' 6.1  
 tantissara 'string music' 6.1  
 tapati 'shines, is bright, lustrous' 4  
 tappati 'suffer, be tormented' 10  
 tam third pers. singular pronoun  
     (neut nominative-Accusative, or masc-fem. accusative) 2  
 tayidam 'hence, therefore, so' (item + idam) 8  
 tasati 'fears' 4.1  
 tasmā 'therefore, hence' 3  
 tāto 'father, child, dear one' (vocative singular tāta) see glossary 9.1  
 tādisako 'of such a quality/nature' 8  
 tādiso (-a) 'such, of such quality' 11.1  
 tāpayati 'torments, torture' 6  
 tarā 'star' 6.1  
 tārāgano 'galaxy of stars, host of stars' 6  
 tālapakkam 'palm fruit' 8  
 tāvatimsabhanam 'realm of the thirty-three gods' 10.1  
 -ti a form of iti, the quotation marker 1  
 tikicchati 'treats (medically)' 10.1  
 tikicchāpeti 'cause to cure, employ to cure' (Causative. of tikicchati 'cures' 12  
 tiñhati 'stands, exists, is; remains' ppl. (t)hita, pres. part. tiñhanta 1.1  
 tiracchāno 'animal' 11  
 tiryam 'across' 11  
 tilaka 'spot, freckle' 11.1  
 tipi 'three' (neut. nom. pl.) 2.2  
 tihamata 'three days after death' (ti+aha+mata) 11.1  
 tu 'however, indeed' 10.1  
 tuttha 'pleased, being happy/glad' 10  
 turñhibhāvo 'silence' 10  
 turñhibhūta 'being) silent' 8  
 tumhe 'you(plural)' (nominative plural of tvam, 'you') 3.1  
 tejanam, point or shaft of an arrow, arrow' 4.1  
 tena hi 'if so, in that case' 5.1  
 telapajotam 'oil lamp' 12  
 thanayati 'roars, thunders' 6  
 thalam 'plateau, raised dry ground' 6

thūnā 'pillar, post' 8  
 thūpāraha 'worthy of a stupa' 6  
 thūpo 'stupa, tope' 6  
 therō 'elder, senior (bhikkhu)' 5.1  
 thokam 'little' 10.1  
 dakkhiṇa 'right (side), south, southern' 3.1  
 dakkhiṇeyya 'worthy of offerings or gifts' 5.1  
 dakkha 'clever, able, skilled' 11.1  
 dajjā Optative of deti (or dadati) 'give' 7  
 dandakamadhum 'a bee-hive on a branch' 10.1  
 dandako 'branch, stick' 10.1  
 dandaparāyana 'leaning on, tottering on a staff' 11.1  
 dandeti 'punish' 5.1  
 danda 'stick, staff, cane, rod, punishment' 4.1  
 datvā 'having given' (ger. of deti / dadāti 'gives') 4  
 dadāti 'gives' Opt. dajjā, ger. datvā 7  
 danta 'tamed' 1  
 dabbī 'spoon, ladle' 8  
 damatho 'restraint, training, taming, control, silence' 4.1  
 damayati 'restrains, controls' 4.1  
 dayā 'compassion, kindness' 12  
 dassasi future 2 Sg. of deti 11  
 dassanam 'seeing, sight, insight, perfect knowledge' 2  
 dasseti 'show' 10  
 daharo 'young in years' 11.1  
 dalham 'tightly, hard, strongly' 10.1  
 dāttam 'sickle' 6.1  
 dānam 'giving, charity' 5  
 dānapati 'a liberal donor' 8.1  
 dayako 'giver, (lay) donor' 8.1  
 dārako 'child, youngster, boy' 7  
 dārum 'wood' 4.1  
 dārukhandakam 'a piece of firewood; a stick' 10  
 dāsi 'maid-servant' 10.1  
 digunam 'doubly, twofold' 5.1  
 dija 'twice-born one' 12  
 dittha 'seen, witnessed' 7  
 dittham 'a vision, that which is seen' 7  
 dippati 'shines, shines forth' 4.1  
 dibbā 'divine' 4  
 divaso 'day' 10  
 disampati 'king' 11.1  
 disā 'direction' 9.1  
 disvā(na) 'having seen'  
     (ger. of dis-/ passati 'sees') 5.1  
 digha 'long' 3

digharattam 'for a long time' 3  
 dipam 'solid foundation, shelter, refuge' 6.1  
 du 'two' 8.1  
 dukkha 'painful, of suffering' 3.1  
 dukkhitā 'afflicted' 11.1  
 dukkho/-am 'sorrow, suffering, ill' 2.2  
 dugga 'rough ground, wrong way' 7.1  
 duggati 'unhappy existence, evil state, realm of misery' 7.1  
 duccaritam 'bad behavior, incorrect behavior' 7  
 ducchanna 'ill-thatched, badly covered' 10  
 duttha 'wicked, malicious' 7  
 dutiyam 'second time' (accusative of dutiya, 'second,' used adverbially) 1  
 duddasa 'difficult to see,  
     incomprehensible (by the ordinary)' 9.1  
 dunniggaha 'difficult to restrain' 8  
 duppañña 'not wise, foolish, ignorant' 2  
 dubhanna 'of bad color, ugly, of changed color' 6.1  
 dubbala 'weak' 10.1  
 dubbalabhbāva 'feebleness' 12  
 dubbhāsita 'ill-spoken' 2  
 dummanā 'unhappy, downcast' 5.1  
 duraccaya 'hard to remove, difficult to overcome' 6.1  
 duranubodha 'difficult to be understood' 9.1  
 dullabha 'rare, difficult to obtain' 6  
 dūra 'far' 8.1  
 deti 'gives, donates' (- dadāti) 4  
     future 2 Sg. dassasi 11  
 denti 'one who gives' 4  
 X deva 'having X as god, highly respecting X' 11.1  
 devasika 'occurring daily' 12  
 devo 'god'; also used as an epithet for king 5  
 deseti 'preach, declare' 9.1  
 doso 'anger, ill will, evil intention, wickedness, corruption, malice, hatred' 2.2  
 dvādasā 'twelve' 8.1  
 dvārap 'door, gate' 10  
 dvihamata 'two days after death' (dvī+aha+mata) 11.1  
 dhanam 'wealth, riches treasures' 6.1  
 X dhamma 'of the nature of X' 5.1  
 dhammadam 'righteous deed or activity, activities pertaining to the doctrine' 4.1

## GENERAL GLOSSARY

dhammacariyā 'righteous living' 5  
 dhammaññu 'knowing that which is proper, knowing the doctrine' 4.1  
 dhammapadam 'word of righteousness' 9.1  
 dhammavinyayo 'teachings of the Buddha, (Dhamma and Vinaya together)' 2  
 dhammo 'doctrine, physical or mental element or phenomenon; that which is true, righteous, proper and/or natural; factor, quality' (among many meanings) 1  
 dhātu (feminine.) 'element, relic, basis' 6  
 dhāreti 'holds, bears, accepts, contains, holds, holds back' 5.1  
 dhītar 'daughter' 10.1  
 dhovato 'one who washes, one who cleans' 6  
 na 'not' 1  
 nam alternate form of the pronoun tam 5.1  
 nagaram 'city, town' 3.1  
 nagaraguttiko 'superintendent of a city' 3.1  
 naccati 'to dance, play' 10.1  
 nanu (na + nu) isn't it that' (as particle of interrogation), surely, certainly, (as particle of affirmation) 3  
 nandati 'rejoice, be happy' 10  
 nandirāga 'passionate delight' 12.1  
 namayati 'bends, fashions' 4.1  
 namassati 'salute, venerate, honor, do homage to' 9.1  
 nayati 'leads, takes' 4.1  
 naro 'man, individual' 6.1  
 nava 'nine' 7  
 navama 'ninth' 7  
 nahāyati 'bathe' 10  
 Nāgaseno proper name;  
     vocative singular Nāgaseno 3  
 nāgo 'elephant' 7  
 nānāvidha 'various' 10  
 nāma 'just, indeed, for sure' 5  
 nāmam 'name (for recognition)' 8  
 nāmāpi karoti 'give a name' 10.1  
 nāmagahanam 'naming, taking a name' 10.1  
 nāmagottam 'the name (for recognition) and the surname (for lineage)' 8  
 nāvutika 'ninety years old' 11.1  
 nāli 'a measure of capacity, cupful' 10  
 najimatta 'a cupful' (about a nāli)

nikkujjitam 'that which is turned upside down' 12  
 nikkhāmati 'set forth, come out of', ppl.  
 nikkhanta 9.1  
 nigacchati 'go down to, enter, come to, suffer' 6.1  
 nigamo 'market-town, small town' 10.1  
 niggāhako 'one who rebukes, oppressor' 12  
 nicca 'permanent, constant, non-transitory' 5.1  
 nittham gacchati 'concludes, arrives at a conclusion' 9  
 niddham 'nest, place' 11  
 nittharati 'concludes, ends, finishes' 10  
 nidānam 'source, cause, origin: -' 2.2  
 X-nidāna 'having X as source or origin'  
 niddayitā 'a sleepy person' 7.1  
 nindā 'blame' 4  
 nimmap 'low land' 6  
 nipaka 'intelligent, mature' 7  
 nipajati 'lies down, sleeps' 12  
 nipanna 'having lain down or slept' (ppl. of nipajati) 10.1  
 nipuna 'efficient, subtle, abstruse, clever, skillful, accomplished' 9.1  
 nippatti (f.) 'conclusion, end, completion' 10  
 nibbattati 'be born, arise' 10.1  
 nibbānam 'emancipation' 9.1  
 nibbida 'indifference, disenchantment' 12  
 nibbiddha 'pierced' 10.1  
 nibaddham 'always' 11  
 nimanteti 'invites' 6  
 nimittam 'object of a thought' 6.1  
 nimmakkhika 'without bees or flies' 10.1  
 nirayo 'purgatory, hell' 7.1  
 nirāmisa 'not characterized by āmisa' 4.1  
 nirupadhi 'free from passions; or attachment, desireless' 4.1  
 nirodho 'cessation, emancipation, calming down' 2.2  
 nivattati 'turns back' 11  
 nivāto 'modesty, gentleness' 5  
 nivāpaputtha 'fed on fodder' 7.1  
 nivāranattham 'for the purpose of preventing, to prevent' 10  
 nivāsanakanṇam 'hem of the robe' 11  
 nivāseti 'dress oneself, put on clothes or robes' 8.1  
 nivesanam 'settlement, abode, house' 8.1  
 niveseti 'established' 8  
 nisidati 'sits down, sit, is seated' ppl. nisinna 3 sg. past nisidi 6.1

nissaya 'because of, on account of' 10  
 nica 'low' 8.1  
 niharati 'puts out, stretches out, drives or takes out'; ger. nihariyā(na) 10.1  
 nu 'then, now' (interrogative particle) 3  
 nekkhammañ 'renunciation of worldliness, freedom from lust, craving and desires' 4.1  
 nettiko 'irrigator' 4.1  
 no 'verily not' (na + u; negative emphatic - more emphatic than na) 3.1  
 pakata 'done, made:  
 X-pakata - done out of X' 2.2  
 pakāseti 'make known, illustrate' 12  
 pakopana 'upsetting, shaking, making turbulent' 6.1  
 pakopo 'agitation, anger' 7  
 pakkossati 'summons, calls' 12  
 pakkosāpeti 'summon, call' 10  
 pakkhandati 'springs forward, jump up' 11  
 pakkhipati 'throw, put' 10  
 pagganhāti 'uplifts, takes up, stretches forth, holds out/up, takes up, makes ready' ppl. paggahita!  
 pamko (-am) 'mud' 7.1  
 pacati 'cooks, bakes, heats' 10  
 paceti 'gathers' 9.1  
 pati(s)sunāti 9  
 paccanubhoti 'undergoes, experience' 11.1  
 paccakkhāya 'having given up, having abandoned' 6.1  
 paccaññāsim '(I) realized perfectly' 12.1  
 paccati 'ripen' 9  
 paccatthika(o) 'opponent, opposing' 4.1  
 paccantima 'bordering, adjoining (near), countryside' 2  
 paccayo 'cause, motive, means, ground, motive, support' 8.1 'requisite (of a monk) 12  
 X-paccaya 'having X as paccayo' 8.1  
 paccassosi 'assented, agreed'  
 3rd. sg. past of pati(s)sunāti 9.1  
 3rd pl. past paccassosum 9  
 paccājayati 'is (re)born' 2  
 paccupatthāti 'is present' 6  
 paccekabuddho 'silent Buddha, individual Buddha. See glossary 6  
 pacchindati 'settle, decide' 10.1  
 pacchima 'west, western' 3.1  
 pajahati /hāti 'gives up, abandons, discards' (infin. pajahitam; ger. pahāya 3  
 pajā 'people, progeny, offspring' 9.1  
 pajānāti 'realizes, understands well' 5.1

pajjalati 'burns (forth), blazes up'; ppl. pajjalita 8.1  
 pañca 'five' 3.1  
 pañcama 'fifth' 11.1  
 pañc'uḍānakkhandhā 'the five aggregates' See glossary 3.1  
 pañjali 'with folded hands' 9.1  
 paññavant 'wise (one), insightful (person)' masc. nom. sg. paññava nom. pl. paññavanto 2  
 paññā 'wisdom, knowledge, insight' 2  
 paññācakkhum 'eye of wisdom; eye of insight' 2  
 paññājīvīm 'life of wisdom, insight' 11  
 paññāpeti 'indicate, point out, make known, declare' 8.1  
 paññāpento 'one who prepares or arranges' 6  
 paññāyati 'appear, be clear' 12  
 pañño 'question' 11  
 patikkosati 'blame, reject' 9  
 patiganhāti 'receive, accept'; ppl. patigahita 9  
 patigahanam 'acceptance, receiving' 4  
 patigāhako 'recipient, he who receives' 4  
 patichannam 'that which is covered, concealed' 12  
 paticcasamuppādo 'arising on the grounds of a preceding cause, dependent origination' (theory of the twelve causes) 9.1  
 paticchādin 'covering, enveloping' 9.1  
 patijātī 'to promise' 10.1  
 patinissaggo 'renunciation, giving up' 9.1  
 patinissagga 'rejection, forsaking' 12.1  
 patipanna 'stepped on to, entering on' 9.1  
 patipajati 'enters upon' 11  
 patipadā 'way, means, path, method, course' 11.1  
 patibala 'competent, capable' 2  
 patipucchatī 'asks in response, inquires in return' 5.1  
 patiyādeti 'prepares, arranges' 6  
 patilābho 'attainment' 2  
 pativatiya 'to be turned back, resisted' 4.1  
 pativātam 'against the wind' 12  
 pativijjha 'having penetrated, intuited, acquired, comprehended' 6.1  
 pativirata 'restrained from, abstained from' 4  
 patisandahati 'is connected, is reunited, is reborn' 3  
 patisallina 'secluded, retired, gone into solitude' 6.1  
 patisevati 'follows, pursues, indulges in, experiences' 4  
 patthāya 'beginning from, henceforth' (with Abl.) 10  
 pathama 'first'; acc. sg. pathamāp used as adverb 'first(ly)' 4  
 pathamataram 'as early as possible, (very) first' 8.1  
 pathayi 'earth' 8.1  
 pañdahati 'puts forth, longs for, applies, directs', ppl. pañpitha 8.1  
 pañjita 'exalted, excellent' 9.1  
 pandako 'eunuch, weakling' 7.1  
 panditamānī 'one who thinks himself wise' 9.1  
 panditavedanīya 'to be understood by the wise' 9.1  
 pandito 'wise one' 4  
 pandurugo 'jaundice' 12  
 panam 'leaf' 10  
 patati 'to fall', ger. patitvā 10.1  
 patikula 'husband's family' 11.1  
 patithāpento 'one who places, one who keeps' 6  
 patithita 'established, fixed, founded upon' 6  
 patithātī (-tthātī) 'stands fast or firmly, stays, sets up, establishes oneself' 2.2  
 patimandita 'rejoiced, welcomed' 6  
 patibbatā 'a devoted wife' 11.1  
 patirūpa 'agreeable (status, position, state)' 8  
 patīta 'delighted, with delight' 8  
 patta 'attained, reached' 10  
 pattacivaram 'bowl and robe' 8.1  
 padam 'word, foot, footprint' 9  
 padahati 'exert, strive, confront' 1  
 padipeti 'lights, kindles' 3  
 padipo 'lamp' 3  
 padeso 'province, part, fact, limited extent, indication' 9  
 pana 'verily, but' 3.1  
 panta 'remote, solitary, secluded' 12  
 papatati 'drops, falls down or off' 6.1  
 papupphakam 'flowery arrows, flower-tipped arrows (of sensual passion)' 9.1  
 pabbajita 'renounced, ordained, gone forth (into holy life.)' 4.1  
 pabbato 'mountain, range of mountains' 11  
 pabhānguna 'easily destroyed' 11  
 pamatto 'one who is lazy, not diligent' 4.1

GENERAL GLOSSARY

pamādo 'indolence, sloth' 1.1  
 pamuñcati 'is let loose, liberated, set free', ppl. pamutta 8  
 pamodati 'rejoices, enjoys, finds pleasure in' 4  
 payati 'goes forward, proceed' 11  
 payirupasati 'associate' 8  
 para '(of) others' 4  
 param 'after' 7  
 paro 'other (person)' 6  
 paradāro 'someone else's wife' 3  
 parapessa 'serving others' 5  
 paramparā 'tradition' 7  
 parikkhipati 'to coil around, encircle' 10.1  
 parijñna 'decayed' 11  
 parinñneyya 'what should be known' 12.1  
 paritassati 'be excited, be worried, be tormented' 5  
 parinibbāti 'pass away, die without rebirth' 9  
 paripajjati 'falls into, sinks into, wallows' 11.1  
 paripūrati 'be filled, attain fullness' 8  
 pariplava 'unsteady, wavering' 8  
 pariplavapasāda 'one whose tranquillity is superficial or wavering' 8  
 paribyulhya 'provided with' 6  
 paribhogo 'enjoyment, use' 10.1  
 paribhojanī 'to be used (of water for washing)' 10  
 parimutto 'one who is completely freed, a fully-freed one' 3  
 parivajjeti 'shun, avoid' 7.1  
 pariyādāya 'having overpowered, taking up completely' 1.1  
 pariyādinnacitta 'with the mind completely overpowered by, with the mind completely taken over by' 7  
 pariyyā 'order, course, method' 12  
 pariyyodapanamp-/a 'purification' 2  
 pariyyodāta 'very clean, pure, cleansed' 8  
 parirundhati 'completely obstruct, imprison' 12  
 parivajjati 'avoids, shuns, gives up' 6.1  
 parivatta 'a circle' 12.1  
 parivatteti 'turns, changes' 10.1  
 parivitakko 'reflection, thought, consideration' 6.1  
 parivuta 'followed by, surrounded by' 6  
 parisā 'assembly, group, gathering, retinue' 4.1  
 parisāñhu 'knowing or knower of the assembly' 4.1  
 parisuddha 'clear, pure, spotless, bright,

perfect' 8  
 parissayam 'obstacle' 7  
 parihāyati 'decrease, dwindle, deteriorate' 1  
 pare 'other, other (ones)' 6  
 paro 'another, next (one)' 3.1  
 palavati 'floats, swims, jumps' 6.1  
 palāpo 'prattle, nonsense' 11.1  
 palāyati 'flee, run away' 10  
 palālam 'straw, dry leaves' 10.1  
 paveseti 'to cause to enter, to put inside' 10.1  
 palitakesa 'having grey hair' 11.1  
 pavatti 'manifestation, welding, happening' 8.1  
 pavaddhati 'grows (up), increases' 6.1  
 pavattati 'proceeds, goes on' 4.1  
 pavatteti 'sets in motion, keeps (something) going, turns, rolls (something)' 4.1  
 pavāti 'blow forth' 12  
 pavisati 'enters, goes into'; ppl. pavīttha; ger. pavissa 8.1  
 pavedita 'pointed out, expounded, declared, made known' 2  
 pavedhati 'tremble' 11.1  
 paveseti 'make enter, procure, furnish, provide' 7.1  
 pasamsati 'praises'; ppl. pasattha 5  
 pasamsa 'praise' 4  
 pasanna 'pleased, clear, bright' 10.1  
 pasahati 'subdues, oppresses' 11  
 pasādo 'tranquility, serenity, clarity, purity' 8  
 passati 'sees, realizes' 3.1  
 paharati 'hit, strike, beat' 10  
 pahātabba 'what ought to be given up' 12.1  
 pahānam 'avoidance' 1  
 pahāya ger. of pajahati 7  
 pajina 'given up, abandoned, calmed down' (ppl. of pajahati) 3  
 pahu 'able' 12  
 palipanna -paripanna, ppl. of paripajjati: 'falls into, sinks into, wallows' 11.1  
 pākata 'open, manifest, unconcealed' 7.1  
 pākatañ karoti 'makes manifest, makes appear' 7  
 pākata 'common, vulgar, uncontrolled' 4.1  
 pākatindriya 'of uncontrolled mind' 4.1  
 pākutika 'natural state, state as before' 10.1  
 pāna 'life, breath, living (being)' 12

pāññātipāto 'destruction of life, taking life' 6  
 pāni (m) 'hand' 9  
 pānīn 'a living being', instrumental singular pānīna 4.1  
 pānupetam 'for life' (literally 'possessed-with-breath-ly') < pāna(m) 'breath + upetam  
 neuter past participle of upeti approaches, obtains' 5.1  
 pāno 'breath, life' 3  
 pātimokkha 'collection of disciplinary rules binding on a recluse' 12  
 pātubhūta 'manifested, become manifest, appeared' 3.1  
 pātūrahosi 'appeared' 12.1  
 pātēti 'feels makes fall' (aggim) pātēti = 'kindles (fire)' 10  
 pado 'foot' 10  
 pānamp 'drink, drinking' 4  
 pānyam 'water for drinking' 10  
 pāpam 'sin, evil, bad deed, wrong action' 2  
 pāpaka 'sinful, evil, wicked' 1  
 pāpakam 'bad action' 9.1  
 pāpakkammā 'evil, sinful act' 5.1  
 pāpakārin 'evil-doer'; (nom. sg. pāpakāri) 10  
 pāpaniko 'merchant, shopkeeper' 2  
 pāpiccho 'one who has bad intentions, wicked one' 12  
 pāpunati 'reaches' 10  
 pāpeti 'brings about, causes to attain' 10.1  
 pāpo 'evildoer' 9  
 pāragamgāya 'beyond Ganges, the other side of the Ganges' 11  
 pāricariya 'serving, waiting on, attendance' 11.1  
 pāripūri 'fulfilment, completion' 1  
 pārileyyako 'a name of an elephant' 10  
 pārōho 'side branch of a banyan tree descending roots from the branch of a banyan tree' 10  
 pāsāño 'stone' 10  
 pāhuneyya 'worthy of hospitality' 5.1  
 pi 'emphatic particle' 1  
 pītaka 'basket' a term used for the three main divisions of the Pāli canon 7  
 pītakasampadāna 'pītaka tradition, authority of the pītakas' 7  
 pīngāya 'for alms (begging)' (dative of pīndo) 9.1  
 pīndo 'a lump of food, alms given as food' 8.1

GENERAL GLOSSARY

pītā 'father' Compound stem pītu 9.1  
 piyā 'dear' 12  
 piyam 'pleasure, pleasant thing, dear thing, endearment' 4  
 piyo 'pleasant one, agreeable one dear one' 3.1  
 pivati 'drinks' 4  
 pilandhanam 'ornament' 12  
 pisuna 'calumnius, backbiting, malicious' 11.1  
 pīthasappin 'a cripple' 10  
 puggalo 'person, individual' 6  
 pucchati 'questions, asks, ppl. pūttha' 8  
 pūññāmp 'merit, righteousness, meritorious act' 5.1  
 pūttha ppl. of pucchati 10.1  
 putto 'son, child' 6  
 puthu 'many, various, individual, diverse, separately' 5  
 puna 'again' 7  
 puna ca param 'furthermore, and again' 11.1  
 punappunnam 'again and again' 7.1  
 punabbhava 'rebirth' 12.1  
 puppham 'flower' 5  
 pubbanhasamayañ 'in the forenoon, in the morning' 2  
 pubbe 'previously, before, earlier, in the past' 6.1  
 purato 'in front of, before' 11  
 purathima 'eastern' 9.1  
 purisapuggalo 'individual, man' 6  
 purisādhamo 'wicked person' 4  
 purisuttamo 'noble, best person' 4  
 puriso 'man, male, person' 3  
 purohito 'the king's head-priest' 10  
 pūñjaniyo 'respect-worthy person' 5  
 puja 'worship, offering' 9.1  
 pūjeti 'worship, adore, offer' 9.1  
 pūtisandeo 'accumulation of putrid matter, mass of corruption' 11  
 pūreti 'fill' 6  
 pe signal of repetition (ellipsis) 2  
 pecca 'having departed, after death' 6  
 pemam 'love, affection' 4  
 peseti 'sends' 11  
 pessiko 'a messenger, a servant' 5  
 pokkharam 'lotus leaf' 6.1  
 pothujjanika 'belonging to an ordinary man' 12.1  
 ponabhavika 'leading to rebirth' 12.1  
 porohiccam 'office of a family priest' 5  
 poso 'man, male' 11.1  
 pharati 'spread, pervade' 10

## GENERAL GLOSSARY

pharusa 'rough, harsh, unkind' 11.1  
 phalam 'fruit, result, having the result' 6.1  
 phalati 'splits, breaks open' 11  
 phati 'increase, development' 2  
 phäleti 'rends asunder, splits, cleaves'  
 pres part. phälenta 6  
 phäsuka 'easy, comfortable' 11  
 phäsuvihärō 'comfort, ease' 9  
 phusati 'touches, feels'; ppl. phuttha 3.1  
 phenam 'foam, froth' 9.1  
 phenūpama <phen(a)n + upama 9.1  
 photthabbam 'touch, contact' 1.1  
 badarapandum light yellow (fresh)  
 jujube fruit' 8  
 bandhānam 'bond, fetter, stalk' 8  
 balañ strength, power, force' 4  
 balakāyo 'army' 6  
 balavant 'great, powerful'; cmpd. stem  
 balava; nom. sg. balavā 11  
 balikataram 'more, more greatly' 5.1  
 bahi 'outside, outer, external' 11  
 bahu 'many' 8.1  
 bahu(n) 'much, many' 4.  
 bahutara 'many, more' 2  
 bahula 'much, frequent' 12  
 bahulikata 'practiced frequently,  
 exercised, expanded' 3.1  
 Bärānasi (proper name) Benares 10  
 bälö 'fool, ignorant one, stupid one' 5  
 balyam 'folly, idiocy' 9.1  
 bähusaccam 'learning, knowledge' 5  
 bälhagilāna 'grievously sick' 11.1  
 Bimbisāro proper name of a king 6  
 bilam 'hollow' 10.1  
 bīrapam (proper name) the name of  
 a plant 6.1  
 Buddho 'a Buddha, one who has reached  
 enlightenment' 1  
 buddha 'enlightened, awakened' 4.1  
 bodhisatto 'aspirant to Buddhahood, a  
 Buddha in an earlier incarnation' 10.1  
 byänjanam 'syllable, consonant, sign,  
 mark' 9  
 byäkaroti 'explains, answers, brings to  
 light' 5.1  
 byäpannacitto 'he whose mind is  
 malevolent' 3  
 byäpado 'ill will, malevolence,  
 revengefulness' 3  
 Brahmadatto proper name of a king 10.1  
 brahmalo 'Brahma-world' 8.1  
 brahmā 'Brahma, Supreme God'  
 Instr.sg. brahmunā 4.1

Gen-Dat brahmuno  
 brähmāṇi paṭā 'generation (progeny) of  
 Brahmins' 11  
 brähmāno 'Brahmin'; in Buddhist texts,  
 sometimes 'one who lives a noble life,  
 without regard to caste' 4  
 brüti 'says, tells, calls, shows, explains' 5  
 Bhagavant 'fortunate one' (epithet for  
 the Buddha) 5.1  
 bhagini 'sister' 12  
 bhajati 'associates (with)' imper. 2 sg  
 bhajassu 4  
 bhanjati 'breaks' 10.1  
 bhaññamāna 'being said' 12.1  
 bhanjati 'says, speaks' 3  
 bhandam 'goods' 10.1  
 bhañdanājāta 'quarrelsome' 4.1  
 bhañdanam 'quarrel, quarreling,  
 strife' 4.1  
 bhattam 'boiled rice, food, meal' 11  
 bhadante 'sir, sire' a form of address  
 generally used (by monks) in  
 addressing the Buddha 9  
 bhaddé 'dear one, lady', term of address  
 for women 10.1  
 bhadram 'good, as good' 9  
 bhadro 'good one, (doer of good)' 9  
 bhante 'reverend sir, sire, sir, venerable  
 one' 3  
 bhabba 'competent, able' 2  
 bhayañ 'fear, apprehension' 4  
 bhavam 'individual, person' 5  
 bhavataphā 'craving for  
 existence/rebirth' 12.1  
 bhavati 'becomes, exists, is'  
 ger. bhutva/hutvā,  
 third pers. fut. bhavissati 6  
 bhavatīha 'it is said (in this context)  
 (< bhavati-ihā) 7.1  
 bhavanam 'abode, residence' 11  
 bhavissati 'will be'  
 (third pers. future of bhavati) 6  
 bharati 'bears, supports, maintains' 12  
 bhägavant 'sharer, participant in'  
 nominative singular bhägavā 4  
 bhägini 'participant, sharer' (feminine) 4  
 bhajanam 'vessel, utensil' 6  
 bhajanam 'dividing' 10.1  
 bhätar 'brother' 12  
 bhayati 'fears' 4.1  
 bharati 'bears, supports, maintains' 12  
 bhariyā 'wife' 11.1  
 bhävana 'development' 1

bhäveti 'begets, produces, increases,  
 cultivates develops' ppl. bhävita 3  
 bhävo 'nature, fact, -ness' 10.1  
 bhäsatī 'says, speaks'  
 pres. part. bhäsamāno 6  
 bhäsatī 'shines forth, is bright';  
 middle voice bhäsatē 4  
 bhikkhave 'Oh, monks' (vocative plural  
 of bhikkhu) 1  
 bhikkhavo vocative plural of bhikkhu,  
 alternate for bhikkhave 9  
 bhikkhu '(Buddhist) monk' 1  
 bhikkhusamgho 'community of Buddhist  
 monks' 6  
 bhijjati 'breaks, gets broken' 10.1  
 bhiyyo 'further, more' 8.1  
 bhiyyobhävo 'increase, growth'  
 (from bhiyyo 'greater' + bhavo 'state' 1  
 bhiru 'coward' 7  
 bhiruko 'fearful one, coward, one who  
 is shy' 7.1  
 bhunkaroti 'barks' 11  
 bhuñjati 'enjoys, eats' 5  
 bhummā 'earthly, terrestrial' 12  
 bhussati 'barks' 11  
 bhütam 'living being' 11  
 bhumi 'ground, earth' 10.1  
 bhedo 'breaking, splitting, disunion,  
 decomposition' 7.1  
 bhesajja(n) 'medicine' 10.1  
 bho 'friend, sir' (polite form of address) 5  
 Bhoganagarati 'Bhoga (city name) 9  
 bhogavant 'wealthy' 11.1  
 bhogo 'wealth, possession, enjoyment,  
 item for enjoyment' 2  
 bhoggā 'bent, crooked' 11.1  
 bhojanam 'meal, nourishment' 4  
 bhovädin 'a brahmin' (according to the  
 way he is addressed) 5  
 makkato 'monkey' 10.1  
 maghavant 'Indra, king of the gods' 5  
 manökubhävo 'downcast-ness, discontent,  
 confusion, moral weakness' 10  
 manökubhūta 'discontented, troubled,  
 confused' 8.1  
 manögalañ 'blessing, good omen,  
 auspices, celebration, festival' 5  
 maccarin 'greedy one, selfish and  
 avaricious one, stingy one' 6  
 maccu 'death, the god of death' 4.1  
 maccurajo 'king of death' 9.1  
 macco 'mortal, human being' 2  
 macchara 'avarice, envy' 12  
 majjañ 'intoxicating drink, liquor' 5

## GENERAL GLOSSARY

majjhahnikasamayam 'during midday' 2  
 majnima 'central, middle' 2  
 majho 'middle, midst' 3.1  
 marñati 'think, deem, conceive,  
 consider (as)' 2  
 marñati 'think know' 9.1  
 matta 'polished, burnished' 12  
 manikam 'a big jar, pot' 6  
 mandalamāla 'pavilion, a circular hall  
 with a peaked roof' 6  
 mata 'dead, one who is dead' 4.1  
 mattisambhava 'born of a mother' 5  
 matta 'about, only' 8.1  
 mattaññu 'knowing the right measure,  
 moderate' 4.1  
 matta 'measure, quantity,  
 right measure' 4.1  
 matthaka 'top, head, surface' 10.1  
 madhu 'honey' 10.1  
 madhu patalo 'honeycomb' 10.1  
 manas 'mind'; nom. sg. mano  
 instr. sg. manasa 3.1  
 manasikaroti 'reflect upon, consider,  
 bear in mind, recognize' 9  
 manasikaro 'attention, pondering,  
 fixed thought' 6.1  
 manāpa 'agreeable, pleasing, pleasant,  
 charming' 8.1  
 manujo 'man' 6.1  
 manussa patiläbho 'being born as a  
 human, attaining human status' 2  
 manussabhūta 'human (being), (one) in  
 human form' 4.1  
 manusso 'man, human being' 2  
 manorāma 'delightful' 12  
 mantitam 'that which is) given as  
 counsel, secret talk' 7.1  
 mando 'idiot, fool, stupid one' 7.1  
 maranam 'death' 3.1  
 maricidhamma 'nature of a mirage' 9.1  
 mala 'impurity, stain' 12  
 mallikā 'jasmine' 12  
 mahato 'great, big' (dative singular of  
 mahanta, great, big) 1  
 mahant 'big, great'  
 mahanto 'great, big (one)' 6  
 mahaggħaso '(one who) eats much,  
 greedy, glutinous' 7.1  
 mahant 'big, great' 10  
 mahallaka 'old person' 11.1  
 mahā 'big, great, large, huge';  
 (nom. sg. of mahant) 7.1  
 Mahāli proper name of a person 8.1  
 mahāmatto 'chief minister' 5.1

GENERAL GLOSSARY

mahāyañño 'great sacrifice, big alms-giving' 6  
 mahārājō 'great king' 3  
 Mahāvana 'name of a park' 8.1  
 māñ prohibitive particle, 'do not' 7  
 Māgadha 'of the Magadha (country)' 6  
 māñavako 'youth, young man (especially a young Brahmin)' 6  
 mātango 'elephant, type of elephant' 7  
 mātar 'mother' 12  
 mātūgamo 'woman' 11.1  
 māno 'pride, conceit' 12  
 mānasa 'of the mind' 10.1  
 mānasam 'intention, purpose of mind, mental action' 6.1  
 mānānusaya 'predisposition or bad tendency to pride' 12  
 mānusa 'human' 4  
 māneti 'respect, honor' 9.1  
 māyāvin 'deceitful person' 12  
 māro 'Māra, death personified, death, god of death, tempter' 4.1  
 māluva 'kind of creeping vine' 6.1  
 micchā 'wrong, incorrect' 4  
 micchācāro 'wrong behavior' 6  
 micchādiñhi 'wrong views' ?  
 micchādiñhiko 'he who has incorrect views' 1  
 mitti 'friend' 4  
 middhi 'slothful (one)' 7.1  
 miyati 'dies' 4.1  
 mukham 'mouth, face' 10  
 mukhara 'garrulous, noisy, scurrilous' 4.1  
 mukharatā 'talkativeness, garrulousness' 10  
 muñcati 'releases, is relieved' 11  
 munḍako 'a shaven-headed one' 8.1  
 mutta 'thought, what is thought, that which is thought' 7  
 mutta 'freed' 4  
 muttam 'urine' 11  
 mutto 'one who is released, one who is freed' 3  
 musā 'falsely' 3  
 musāvādo 'lying, falsehood' 6  
 muhutta 'moment' 12.1  
 mūlam 'root, origin' 7  
 mūlam 'price, capital, money' 10.1  
 mūlha 'gone astray, confused, foolish, ignorant (one)' 12  
 megho 'rain cloud' 6  
 methuna 'sexual' 4  
 methuna dhammo 'sexual intercourse' 4  
 medhāvin 'wise, wise one' 8

medhāvini 'a wise woman' 11.1  
 merayam 'fermented liquor' 4  
 modati 'rejoice, be happy' 10  
 moho 'delusion, ignorance, confusion' 2.2  
 yam 'that, since, for, when (relative)' 5.1  
 yam yadeva 'whichever' 8.1  
 yakkho 'demon, devil' 11  
 yañño 'sacrifice, almsgiving' 6  
 yato 'since, whence, because' 9.1  
 yathayidam 'that is to say, namely, to wit'  
 (< yathā 'thus' + idam 'this') 1  
 yathā 'just as, like' 3  
 yathākathampana 'then how, how so then' 9.1  
 yathābhūtam 'as things really are' 12.1  
 yattha 'wherever' 8  
 yattha kāmanipātin 'that which falls/clings wherever it wishes' 1.8  
 yadā 'when' 3.1  
 yadidarı 'that is (to say), namely' 6  
 yanñūna 'well, now' 'rather' 6.1  
 yamaloko 'world of Yama' 9.1  
 yavo 'barley, corn (in general)' 6.1  
 yaso (yasas) 'fame, repute, glory' 6  
 yācita 'being requested, being begged for' 7  
 yājako 'one who sacrifices, a priest' 5  
 yāti 'go, proceed, go on' 9  
 yāva 'until, up to, as long as' 9  
 yāvajivam 'as long as one lives' 8  
 yāvāñc idam 'that is, namely, as far as, in so far as (yavam + ca + idam; cf. yadidam) 8  
 yutta 'proper, befitting, to have a right to' 10.1  
 yūpo 'a sacrificial post' 8  
 yo 'who' (relative pronoun) 3  
 yogāvacaro 'one who has applied himself to spiritual exercises (yoga) see glossary 6.1  
 yogo 'application' 7.1  
 yojanam 'a measure of space, a distance of about 4 to 8 miles' 5  
 yodhājivo 'a warrior, a soldier' 5  
 yonija 'born of a womb' 5  
 yonisomanisikāro 'proper attention, correct reflection' 8.1  
 rakkhati 'guards, protects, takes care of, watches over'; ppl. rakkhita 7  
 rajatam 'silver, any non-gold coin' 4  
 rajam 'kingdom, realm' 11.1  
 rajamkaroti 'to reign' 10.1  
 rāñño 'genitive sg. of rājan' 11.1

rātham 'reign, kingdom, empire, country' 5  
 rata 'delighting in, intent on, devoted to' 4.1  
 rati 'love, attachment' 4  
 ratti 'night' 5  
 ratta 'infatuated, impassioned' 7.1  
 raso 'taste, savor' 3.1  
 rahado 'lake' 4  
 rahogata 'being alone, being in private' 6.1  
 rāgaggi 'fire of passion' 7.1  
 rāgo 'passion, eximent, lust, attachment' 4  
 Rājagaha place name 9.1  
 rājan 'king' genitive sg. rāñño 1.1  
 rājaputto 'prince' 5.1  
 rukkhadevatā ' tutelary deity of a tree' 10.1  
 rukkho 'tree' 8.1  
 rucira 'agreeable, attractive' 5  
 rujati 'pains, aches' 10.1  
 rūpam '(visual) form, object of visual perception' 1.1  
 rūpavant 'beautiful' 11.1  
 rogo 'disease, sickness' 11  
 rodati 'weep, lament, cry' 8  
 roseti 'irritates, annoys' 12  
 lakhanam 'feature, mark, characteristic, discriminating mark' 3.1  
 X lakhanam 'characterized or marked by X' 3.1  
 labhati 'gets, receives; get a chance to'; ppl. laddha; inf. laddhum; fut. pass. part. laddhaba 2  
 laya 'brief measure of time' 12.1  
 lahu 'lightly, light' 8  
 lahuñhanam 'lightness of body, bodily vigor, good health' 9  
 labho 'profit, gain' 10.1  
 lāvako 'cutter, reaper' 6.1  
 Licchavi 'a clan name' 8.1  
 luddha 'greedy, covetous' 3  
 lunāti 'cut, reap' 6.1  
 loko 'world, universe, people in general' 4  
 lobho 'avarice, greed, covetousness' 2.2  
 lolatā 'nature of being fond of or addicted to, longing, greed' 7.1  
 vagga 'dissociated, dissentious' 4.1  
 vacanam 'utterance, word, saying, speech' 9  
 vaco 'speech, word'; compounding stem vaci (also appears as vacā) 6, 6.1

GENERAL GLOSSARY

vacchagotta 'of Vaccha lineage' in reference to a Brahmin referred to by surname 8  
 vacchataro 'a weaned calf, a bullock' 8  
 vacchatari 'a weaned female calf, a heifer' 8  
 vançeti 'to cheat' 10.1  
 vatarukkho 'a banyan tree' 10  
 vadddhati 'grows, increases (something), cultivates' 6.1  
 vano 'wound' 9  
 vanapam bhāsati 'speaks well of, praises' 12  
 vanavanta 'colorful' 5  
 vano 'color, complexion, outward appearance' 4  
 vata 'surely, certainly' 12.1  
 vattham 'cloth, clothes' 9.1  
 vadati 'says, speaks' ppl. vutta 3  
 vadeti 'says, speaks' 6  
 vadho 'killing, destruction' 6.1  
 vanam 'forest' 6.1  
 vanasando(am) 'jungle, forest' 10  
 vandati 'bow down at, salute' 10  
 vayappatta 'come of age' 10.1  
 varagāmo 'hereditary village, a village given as a gift' 10  
 varāho 'pig' 7  
 valita 'wrinkled' 11.1  
 vasati 'lives, abides, dwells' 11  
 vasanathānam 'place of residence' 11  
 vasalako 'outcaste, wretch' 12  
 vasalo 'outcaste, a person of low birth' 12  
 vasundharā 'earth' 6  
 vasena 'because of, on account of' 7.1  
 vassasatika 'hundred years old' 11.1  
 vā 'or' 1  
 vacā 'word, speech' 5  
 vāñijo 'a merchant' 5  
 vāñija 'trade, merchandise' 10.1  
 vāto 'wind' 4  
 vānaro 'monkey' 6.1  
 vāma 'left (side)' 6.1  
 vāyamati 'strive, endeavor, struggle' 1  
 vāyāma 'effort' 12.1  
 variyamāna 'being prevented, obstructed' 11  
 vāro 'time, occasion' 11  
 Vāsettho a proper name 5  
 vālamigo 'a wild beast' 10  
 vigata 'gone away, ceased, bereft of' 12  
 vikkippavāca 'of loose talk' 4.1  
 vicarati 'move about' 10

## GENERAL GLOSSARY

vijayo 'victory, triumph' 9.1  
 vijayati 'give birth, bring forth' 11.1  
 vijātā 'a woman who has given birth' 1.1  
 vijānanam 'act of cognizing, discriminating' 3.1  
 vijānanta 'knowing clearly, understanding' pres. part of vijānati 5  
 vijānati 'perceives, understands with discrimination, discriminates' 3.1  
 vijeti 'win, conquer'; ppl. vijita 9.1  
 vijjati 'appears, seems' 5  
 vijā 'discriminative knowledge, insight, wisdom, higher knowledge' 3.1  
 vijāgato 'one who has attained wisdom (vijā)' 3.1  
 vijumālin 'wearing a garland or row of lightning' (epithet for a cloud) 6.1  
 vijobhāsa 'light of insight' (< vijā + obhāsa) 7.1  
 vijnāya 'having perceived or known' 5.1  
 vijnānam 'consciousness' 3.1  
 vijnāta 'known, what is known, that which is known, what is perceived/ recognized/ understood' 7  
 vijnū 'intelligent, wise(one)' 3  
 vijnugarahita 'despised by the wise' 3  
 vittam 'property, wealth' 11  
 vidamseti 'shows, make appear' 7.1  
 viditvā 'know, realize' (gerund of vindati) 9.1  
 vidhameti 'destroy, ruin, do away with, dispel' 7.1  
 vinayakammam 'ethical activity, activities pertaining to monastic discipline' 4.1  
 vinayo 'discipline, code of ethics', often 'monastic discipline' (referring to a large collection of rules governing the monastic life of the bhikkhus). See glossary 9  
 vina 'without' 11.1  
 vinicchita 'decided, settled' 10.1  
 vinipāto 'great ruin, a place of suffering, state of punishment' 7.1  
 vinilaka 'bluish black, discolored' 11.1  
 vindati 'knows, realizes' ger.  
 viditvā/vinditvā 9.1  
 vipanna 'lost, gone wrong' 12  
 vipannadīpti 'one with wrong views, heretic' 12  
 vipariññāma 'change' 5.1  
 vi-passati 'sees clearly, insightfully, have spiritual insight' 4

Vipassi name of a Buddha previous to Gotama 9.1  
 X-vipāka 'having X as fruit or result' 2.2  
 vipako 'result, fruition' 2.2  
 vipubbaka 'full of corruption and matter festering' 11.1  
 vippatimutto 'one who is freed' 4  
 vippayogo 'separation, dissociation' 3.1  
 vippasidati 'is serene, tranquil, becomes calm' 4  
 vippasanna 'tranquil, calm, purified, clear, clean, bright, happy, pure, sinless' 8  
 vibbhantacitta 'with wandering or confused mind' 4.1  
 vibhavatanhā 'craving for extinction' 12.1  
 vimala 'clear, clean, bright' 6  
 vimuccati 'be freed' 6.1  
 viya 'like, as' (particle of comparison) 6.1  
 viraja 'free from defilement' 12.1  
 virati 'complete abstention' 5  
 viravati 'shouts, screams' 10.1  
 virāgo 'detachment' 9.1  
 viriyam 'effort, exertion, energy' 1  
 viriyārambho 'taking effort' 1.1  
 virocati 'shines forth, is brilliant' 4  
 vilūna 'cut off (of hair), scanty' 11.1  
 vivaro(amp) 'cavity, hole, hollow' 11  
 vivata #ppl of vivarati 10  
 vivatamatta 'as soon as it was open (vivata + matta) 10  
 vivadati 'disputes, quarrels'; pres. part. vivadamāna 4.1  
 vivarati 'open, disclose'; ppl. vivata 7.1  
 vivādāpanna 'disputing, quarreling' 4.1  
 vivādo 'dispute, quarrel, contention' 4.1  
 vivaho 'marriage, wedding, carrying or sending away of a bride' 6  
 vivitta 'secluded' 12  
 visam 'poison' 9  
 visamyutto 'he who is detached' 5  
 visattika 'clinging to, adhering to, lust, desire' 6.1  
 visama 'unequal, disharmonious' 4.1  
 visārado 'self-possessed, confident, knowing how to conduct oneself, wise' 8.1  
 visuddhi 'purity' 10  
 visesato 'specially, particularly' 4.1  
 viharati 'live, reside, abide, lead a life' 3.1  
 vihimsati 'injures, hurts, oppresses' 6  
 vihēsa ' vexation' 9.1  
 viñā 'lute' 6.1

vitamala 'stainless' 12.1  
 vimansati 'tests, considers' 11  
 vuccati 'is called, is said' pres. part. vuccamāna 4.1  
 vutthahati 'rise, get up' (alternate form utthahati, utthati) 9.1  
 vuttāpiyamāna <pres. part. of utthāpeti lifts, (alternate form uttāpiyamāna) 11.1  
 vutthi 'rain' (feminine.) 10  
 vutta 'said, spoken' (ppl. of vadati) 7.1  
 ve 'verily, indeed, truly' 5  
 vejjekammāp 'medical practice' 10.1  
 vejo 'doctor, physician' 10.1  
 vetanam 'wages, hire' 12  
 vedanā 'feeling, sensation' 5.1  
 Venāgapura city name 8  
 Venāgapurika 'of Venagapura' 8  
 vepullam 'fullness, abundance' 1  
 veyyākaraṇa 'explanation, exposition' 12.1  
 veram 'enmity, ill-will' 2  
 veramapi 'abstinence' 6  
 velā 'time' 11  
 Vesāli place name 8.1  
 vehāso 'sky, air' 11  
 Veluvana place name 9.1  
 vohāro 'trade, business, merchandise' 5  
 vyākaroti 'explains, clarifies, answers' 11  
 vyādhī 'sickness, malady, illness, disease' 3.1  
 sa- 'one's own' 2  
 sampappa intention, purpose' 12.1  
 samkamati 'cross esover, transmigrates' ppl. samkanta 3  
 samkamanto 'one who crosses over, one who transmigrates' 3  
 samkampati 'tremble' 12.1  
 samkhāro 'essential condition, a thing conditioned, mental coefficient' (normally in plural samkhāra) 5.1  
 samkhittena 'in short, in brief' 3.1  
 samgho 'assistance, protection, kind disposition' 5  
 samgātigo 'he who has gone beyond (overcome) attachment' 5  
 samgho 'community, association, esp. community of Buddhist monks' 1  
 samyamo 'control, restraint' 5  
 samyojanā 'bond, fetter' (that binds one to the wheel of transmigration) 5  
 samvattati 'lead to, be conducive to' 1  
 samyāso 'association, co-residency, intimacy' 12  
 samvijjati 'seems to be, appears, exists' 6.1  
 samvidahati 'arranges, applies, prepares, provides' 10.1  
 samvuta 'controlled, restrained' 1  
 samvesiyati 'puts to bed'; pres. part. samvesiyamāna 11.1  
 samvāro 'life cycle' 5  
 samvita 'possessed of consisting in' 12.1  
 sakato (amp) 'cart' 10.1  
 sakincano 'one who has something, one who is full of worldly attachment' 5  
 sakuno 'bird' 8.1  
 sakunto 'bird' 4  
 sakubbanto 'doer, one who practices' 5  
 sakkaccaṁ 'properly, well, carefully, thoroughly' 2  
 sakkaroti 'respect' 9.1  
 sakka '(it is) possible' 3  
 sakkoti 'be able, can'; fut. sakkhissati 10  
 sakkhārā 'pebble' 10  
 Sakyā family name (lineage of the Buddha) 6  
 saggo 'heaven, celestial world, happy place' 4  
 sare 'if' 7  
 saccam 'truth' 3.1  
 sacchikaroti 'realizes for oneself, experiences'; ppl. sacchikata fut. pass. part. sacchikātabba 12.1  
 sañjanāti 'know, recognize, be aware of' 9  
 sañña 'perception, recognition, signal, indication' 5.1  
 saññānam 'token, mark, sign' 11  
 sattho 'fraudulent one' 12  
 satā 'mindful' 5.1  
 satam 'hundred'; compounding stem satu 6  
 satakkaku 'epithet for a cloud' 6  
 sati kāyagatā 'mindfulness relating to the body' 12  
 satiñātā 'mindful one', nom. sg. satimā 7  
 sato 'being, existing' (genitive sg. of sat) 11.1  
 satta 'sunk' 7  
 satto 'being, living being, creature' 2  
 satthar 'teacher, the Buddha' 9  
 sada 'always, forever' 5  
 sadevaka 'together with (that) of the gods' 9.1  
 saddo 'sound, word' 11  
 saddha 'determined, faithful, believing' 2.2  
 saddhā 'determination' 11

saddhimcaro 'constant companion, one who accompanies' 7  
 saddhammo 'true doctrine' 1.1  
 saddhim 'with' 6  
 sanantana 'eternal, old, ancient' 2  
 sanikamp 'slowly, gradually' 10.1  
 santutthi 'contentment' 5  
 sant 'good person' nom. sg. santo 6  
 sant(a) 'existing, being' (pres.part. of atthi), genitive sg. sato 5.1  
 santa 'tranquil, calm' 9.1  
 santikam 'the vicinity, near'; loc. santike 'to (the vicinity)', abl. santikā 'from the vicinity (of)' 2.7  
 santo 'fatigued one, he who is tired' 5  
 santo nom. sg of sant 'good person'.  
 sandasseti 'compares with, shows (against); pres. part. sandassiyamāna that which something is compared with' 9  
 sanditthika 'visible, actual, of advantage to this life, empirical' 5.1  
 sandissati 'tally with, agree with' 9  
 sandosam 'defilement, pollution' 6.1  
 sapadānam 'in order, without interruption, without skipping (in alms-begging of a Buddhist monk)' 8.1  
 sappo 'a serpent' 10.1  
 saphala 'fruitful' 5  
 sabatthaka 'a gift comprising eight of everything given' 10  
 sabba 'all' 2  
 sabbena sabbam 'completely, entirely altogether' 8  
 sama even, equal, harmonious' 4.1  
 samakamp 'equally, (at the same time)' 8.1  
 samagga 'being in unity' 4.1  
 samanhata 'designated, notorious' 12  
 samanako 'ascetic, recluse' (may have a connotation of contempt) 8.1  
 samano 'recluse, mendicant' 4  
 samatā 'equality, evenness, normal state' 6.1  
 samativijhati 'pierce through' 10  
 samatta 'completed, grasped, accepted, accomplished' 3.1  
 samatho 'calming down, cessation' 9.1  
 samanupassati 'sees, perceives correctly' 1  
 samannāgata 'endowed with, possessed of' 2  
 samayo 'time, period, season' 6.1  
 sama-sama 'equal' 10.1  
 samādapeti 'encourages, incites,

rouses' 3.1  
 samādinna 'accepted' 3.1  
 samādiyati 'takes upon or with oneself'; ppl. samādinna 6  
 samādhī 'concentration' 12.1  
 samādhinimittam 'object of meditation, object of concentration' 2  
 samāno 'being, existing' 11.1  
 samāhita 'collected, composed, settled, attentive' 4.1  
 samījati 'is moved, shaken' 4  
 samirati 'is moved, blown' 4  
 samudayo 'origin, rise' 2.2  
 X samudayo 'having X as origin, arising from X' 2.2  
 samuddo 'ocean, sea' 11  
 sameti 'correspond, agree' 8  
 sampakampati 'trembles, is shaken' 12.1  
 sampajāna 'thoughtful, mindful, attentive, deliberate' 4.1  
 sampajjalita 'ablaze, in flames' 5.1  
 sampati 'now, right now, just now' 8  
 sampayogo 'association' 3.1  
 samparāyika 'belonging to the next world' 8.1  
 samparivattasāyi 'one who sleeps turning to and fro' 7.1  
 sampavedhati 'shake violently' 12.1  
 sampha 'frivolous, foolish' 11.1  
 sambahā 'many' 10.1  
 sambodha 'highest wisdom' 12.1  
 sambodhi 'enlightenment' 12.1  
 samma 'friend', a term of address for a friend 10.1  
 sammajati 'sweeps' 10  
 sammati 'be pacified, cease' 2  
 sammatta 'intoxicated (by/with), overpowered by' 6.1  
 sammoda 'drowsiness, intoxication' 6.1  
 sammappañña 'right knowledge, true wisdom' 7.1  
 sammappajāno 'fully comprehending one' 4  
 sammā 'properly, rightly' 12.1  
 sammādiñhi 'right understanding' 11.1  
 sammādiñthiko 'he who has right views' 1  
 sammādiñthin 'he who has right understanding' 11.1  
 sammāsambuddho 'perfectly enlightened one, a universal Buddha' 6  
 sammukho 'face to face, in presence' 9  
 sammūha 'confused, confounded, stupid' 2

sammodati 'exchange friendly greetings, rejoices(together), delights' past sammodi 6.1  
 sammodamāna 'in agreement, on friendly terms, rejoicing together' 4.1  
 sammoso 'bewilderment, confusion' 1  
 sayanāsana 'bed and seat, lodging' 12  
 saranāp 'refuge, protection' 1  
 saravati 'having resonance or melodiousness' 6.1  
 sariram 'body' 10  
 saro 'voice, sound' 10.1  
 sailakkheti 'observes, considers' 11  
 sallapati 'talk, speak' 10  
 savanap 'hearing, listening to' 2  
 sasuro father-in-law, acc. sasum 12.  
 sassamaṇa-brāhmaṇa 'including religious teachers and brahmins' 12  
 sahate 'conquers, overcomes' 6.1  
 sahāyo 'friend' 7  
 sahitam 'texts, scriptures taken as a whole' 4  
 sākacchā 'conversation, discussion' 5  
 sākha 'branch' 10.1  
 sāri 'curtain' 10  
 sādiyati 'appropriate, take on oneself, enjoy' 4  
 sādutara 'sweeter, more pleasant' 11  
 sādhu 'good' 8  
 sādhuka 'good or righteous (one)' 10.1  
 sādhukam 'well' (adverb), thoroughly' 9  
 sādhuvihāridhiro 'one who is of noble behavior, one who is steadfast' 7  
 sāpateyyam 'wealth' 12  
 sāmān 'of oneself, by oneself' 6  
 sāmanñam 'state of an ascetic or monk, the holy life' 4  
 sāmī 'lord, sir, husband' 10.1  
 sāmisa 'characterized by or having āmisam' 4.1  
 sāyamhasamayam 'in the evening' 2  
 sāyati 'tastes, eats' 3.1  
 sāra 'essence, heart of a tree' 12  
 sārada 'autumnal, fresh' 8  
 salittakasippam 'art of sling stones' 10  
 sāvako 'disciple' 6  
 sāvajja 'blameable, faulty' 2.2  
 Sāvatthi place name 8.1  
 sāveti 'announce, tell, declare' 8  
 sāsanam 'teaching, message, (Buddhist) order' 9  
 sāsava 'with, having, or characterized by' 4.1  
 sālikapotako 'a young bird'

(Mynah bird) 10.1  
 Sālho 'proper name 3  
 simghātako(-amp) 'cross, cross-roads' 3.1  
 sikkhā 'study, training, discipline' 6.1  
 sikkhāpadam 'precept, rule, instruction' 6  
 Sigālaka 'proper name 9.1  
 sineho 'affection' 11  
 sippam 'craft,science, art, technical knowledge' 5  
 sippiko 'artisan, craftsman' 5  
 siram 'head accusative siram or siro' 11.1  
 sīghataram 'faster, sooner' 8.1  
 silavati 'virtuous woman' 11.1  
 silavant 'virtuous' 11.1  
 silasampanno 'one endowed with virtue, one who practices morality, virtuous one' 6  
 Sivako 'proper name 5.1  
 sisāp 'head' 10.1  
 Siho 'a proper name 8.1  
 su 'indeed, verily' 11  
 sukham 'happiness, comfort, ease, well-being' 2.2  
 sukhākāma 'desirous of happiness' 11  
 sukhāvaha 'bringing happiness' 8  
 sugati 'happiness, bliss, happy fate, happy state, a realm of bliss' 8.1  
 sugatin 'righteous one' 9  
 suggati =sugati 10  
 sucitaran 'good behavior' 7  
 succinna 'well-practiced' 11  
 succhanna 'well-thatched, well-covered' 10  
 sunāti 'hears, listens'; ppl. suta; ger. sutvā(na) 3.1  
 sutu 'heard, that which is heard' (ppl. of sunāti) 7  
 suttam 'discursive part of Buddhist scripture (Sanskrit sūtra)' 9  
 sutvāna 'having heard, having listened to' (gerund of sunāti) 4  
 sudam 'indeed' 12  
 sududdasa 'exceedingly difficult to see/grasp' 8  
 sudesita 'well-proclaimed' 9.1  
 sunakho 'dog' 11  
 sunipuna 'very subtle' 8  
 Suppavāsa 'proper name (feminine); vocative Suppavāse 4  
 subha 'pleasant, good' 12  
 subhariya 'good wife' 11.1  
 subhāvita 'well-developed,cultivated,trained' 10  
 subhāsita 'well spoken' 2

## GENERAL GLOSSARY

subhāsitadubbhāsitam 'things well and badly spoken, things proper to say and not proper to say' 2  
 sumana 'of a happy mind, of a pleased mind' 5.1  
 surā 'liquor' 4  
 suvanna 'gold' 12  
 suvannakāra 'goldsmith' 12  
 suvimuttacitto 'one with a well-freed mind' 4  
 susamāhita 'well-restrained, well composed' 12  
 susikkhita 'well-trained, well-practiced' 5  
 susirarukkho 'a tree having a hollow' 10.1  
 suhajjo 'friend, good-hearted one' 6.1  
 stūpa 'soup, broth, curry' 8  
 sūro (-a) 'valiant, courageous' 11.1  
 sekho 'one still in training, a learner' 9.1  
 settha 'noble, best, excellent' 11  
 setthata 'excellence, foremost, place' 5  
 seti 'sleeps, dwells, lives' 6.1  
 senāpati 'a general' 8.1  
 Seniya a clan name (literally: 'belonging to the army') 6  
 semāna 'lying (down)' (pres. part. of seti 'lies') 11.1  
 seyyathā 'just as, just like, as if' 8  
 seyyathāpi 'just as (if)' (seyyathā + pi) 12  
 seyyo 'better' 11.1  
 selo 'rock' 4  
 Selo proper name 6  
 sevati 'serve, practice, take upon oneself' fut. pass. part. sevitabba 7.1  
 sevanā 'association' 5  
 so 'he; that one (male)' (nominative singular of sa) 3  
 soko 'sorrow, grief' 4  
 socati 'grieve' 10  
 Sopo proper name 6.1  
 sonda 'elephant's trunk' 10

sondiko 'drunkard' 7.1  
 sondi 'a natural tank in a rock' 10  
 sonḍo 'one who is addicted to drink, a drunkard' 7.1  
 sotam 'ear' 3.1  
 sodheti 'to clear, to clean' 10  
 sovaccassatā 'gentleness, obedience' 5  
 svātanāya 'for tomorrow, for the following day' 6  
 hattham 'hand, trunk of an elephant' 10  
 hatthi 'elephant' 10  
 hatthirājā 'elephant-king, chief of elephants' 10  
 hatthirūpakkamp 'elephant's image or picture' 10  
 hattho 'hand' 6.1  
 hadayam 'mind, heart' 11  
 hanati 'kills, strikes' (also hanti) 3  
 handa 'well then, now' 11.1  
 harati 'take away, remove'  
 have 'indeed, certainly, surely' 11  
 himsati 'oppresses' 11  
 hitam 'benefit, welfare, good' 3  
 hitvā ger. of jahāti 7  
 hirimā 'modest' (masculine nominative singular of hiramant) 2.2  
 hiri 'sense of shame, bashfulness' 6.1  
 hina 'low, base' 6.1  
 hinaya āvattati literally 'turn to the lower'; hence: give up orders, return to secular life 6.1  
 hutvā ger. of hoti / bhavati 10.1  
 hurāhuram 'from existence to existence' 6.1  
 hetthā 'below, beneath, underneath' 10  
 hetthima 'lower, below' 9.1  
 hetu 'basis, cause' 7.1  
 X hetu 'for the sake of X, for the purpose of X, by reason of X' 7.1  
 hoti 'is, becomes' ger. hutvā 3  
 huram 'in the other world, in another existence' 4

## GRAMMATICAL INDEX

This grammatical index has two sections. The first has entries according to the Pāli forms, and is arranged by the Pāli alphabetical order. It includes affixes, particles, clitics, etc. It also includes the forms that were used to illustrate classes of nouns and verbs, since that may assist the student in accessing those classes.

The second part of the index is according to English entries for tenses, cases, etc. and is thus in English alphabetical order.

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