

A NEW COURSE IN READING Pāli
Entering the Word of the Buddha

Version 1.0

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ISBN: 81-208-1440-1 (Cloth) ISBN: 81-208-1441-x (Paper)

DEDICATION

*svākkhāto bhagavatā dhammo,
sandiṭṭhiko, akāliko, ehipassiko, opanayiko,
paccatam veditabbo viññūhī ti*

* * *

sabbe sattā bhavantu sukhittā!

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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 Pāḷi 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 Pāḷi tradition. Professor Karunatilake 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 Pāḷi 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 re-orderings, 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 Pāḷi 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 unclarity 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 Pāḷi Buddhist texts, we will feel more than amply rewarded for what efforts we have put into the task.

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July, 1994

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 alphabetic 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 Pāli). 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:

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.

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.

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 deep 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 (ṃ is considered in between). The order that we use in this text is:

a ā i ī u ū e o ṃ

k kh g gh (ṃ) c ch j jh ñ

ṭ ṭh ḍ ḍh ṇ t th d dh n

p ph b bh m y r l v s h ḷ

Note that ṃ 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 “ṃ 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 ṃ 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 ṃ here. Some other texts distinguish the two uses of ṃ. Some of these may use ṇ for our ṃ, and some represent ṃ before g as n. (For more detail see the pronunciation section that follows.). Also, some lists put ḷ 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: ṃ	↓	↓	↓	↓	↓
	Velar	Palatal	Retroflex	Dental	Labial
CONSONANTS					
VOICELESS NON-ASPIRATE (STOPS):	k	c	ṭ	t	p
VOICELESS ASPIRATES:	kh	ch	ṭh	th	ph
VOICED NON-ASPIRATE (STOPS):	g	j	ḍ	d	b
VOICED ASPIRATES:	gh	jh	ḍh	dh	bh
NASALS:	(ṃ)	ñ	ṇ	n	m
8 → RESONANTS y r l v					
9 → SPIRANTS s h					
	10 → OTHER: ḷ ḷh				

THE SOUND 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’¹. 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’; ī like the ee in seethe. u is roughly like oo in ‘look’ and ū is 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 t t or t th or consonant clusters such as nd or ṃg. Thus the (short) e, as in *eṭṭha* ‘here’ is like the e in bet, while the e in *etaṃ* ‘this’ is like the ai in ‘raid’ or the a...e in ‘made’. Note that the aspirate consonants (those written with h) count as single, so that the e 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 ey and ow. 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 ‘choose, 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

¹ 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.)

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 **t** are “n-like” sounds that exhibit the same dental vs. retroflex distinction as **t** and **ṭ** or **d** and **ḍ**, and are pronounced accordingly. **t** is produced like the same symbol in Spanish ‘señor’.

The symbol **m̐** 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 **m̐** occurs before a velar consonant, it will thus be a velar nasal. Since there is no velar nasal in Pāli occurring elsewhere, except for **m̐** 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 **m̐** or **ṅ** 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, **m̐** 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 **ḷ**, with aspirate **ḷh**.

Pāli consonants may occur in clusters, such as **nd**, **fij**, **ḥlg**, **tv**, etc., and they also occur doubled, as in **appa** ‘little’, **maggo** ‘road, path, way’ **raṇaṇ.t** ‘kingdom’, **eṭṭha** ‘here’ **akkhiṃ** 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-modesf, un-natural’ and ‘**ū**-logical’, in some people’s

speech). As the examples show, the aspirate consonants in Pāḷi double as unaspirate+aspirate. 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 Pāḷi 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 Pāḷi Language: A Bit of History

Pāḷi 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 Pāḷi canon, the *Tipiṭaka* or Three Baskets which, particularly in the lands of Theravada Buddhism, are taken to be the authentic pronouncements of Gotama Buddha himself. Pāḷi is thus the canonical and liturgical language of Buddhists in countries such as Burma, Cambodia, Sri Lanka and Thailand (in so far as Theravada Buddhism can be said to have a liturgy), and is thus that Theravada Buddhism has sometimes been referred to as “Pāḷi Buddhism. It has also, of course been referred to as Hinayana (“Lesser Vehicle”) in contradistinction to Mahayana (“Greater Vehicle”) Buddhism, though that is an appellation not generally favored by its adherents.

The dates and place of origin of Pāḷi 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, Pāḷi has been equated with Magadhi, 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**). Magadhi 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, Pāḷi is ultimately related to English, and in fact to most of the major European languages, as **weU** 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 **Pralqta**), and Pāli is thus an early Prakrit. Despite the traditional identification of Pāli as a Magadhi Prakrit, some scholars have pointed out that it does not share many of the distinctive characteristics that we find in Magadhan inscription primarily from the time of the Emperor Asoka (Sanskrit Māka) 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 Magadhī, but was yet a form of the popular speech which was based on Māgadhī and which was used by the Buddha himself.

(Pāli Literature and Language, pp. 5-6)

A similar measured view has been expressed by the well-respected modern Buddhist scholar, Reverend Wamola 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 Magadhī. 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 Magadhi 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"²

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

²* 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

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 Rājagrha) 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 *Vināya* and *Sutta* (which we will characterize later were settled as recited by the disciple Ānanda -The Second council at Vesali (Sanskrit Vaisāli), was called about a hundred years later, largely because of dissension particularly concerning the *Vinaya*. The third council, at Pataliputta (Sanskrit Pāṭaliputra), took place under the Emperor Asoka (Sanskrit Asoka) (264-227 B.C.). Here the 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 Theravada 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 *Piṭakas*, 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 *Dīgha Nikāya*, (“Long” Collection) contains the longest suttas (Sanskrit sūtra)
- b. The *Maṅghima Nikāya* (“Middle” Collection) contains suttas of middle length.
- c. The *Samyutta Nikāya* (“Linked” or “Grouped” Collection) in which the suttas are arranged by topic. It is this collection that contains the Buddha’s first sermon, the *Dhammacakkapavattānasutta*, with which we conclude the readings in this book.
- d. The *Aṅguttara Nikāya* (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 *Khuddaka Nikāya* (“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 Therīgāthā) along with a number of other works, such as the *Suttanipāta* and some works that might be loosely categorized as “prayer books”.

II. The *Vināya 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 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 *pirit*) 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 *Sutta Piṭaka* of the *Tipiṭaka*, with the *Abhidhamma* and the *Vināya* 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 Jataka stories are actually commentarial literature as well; that is, they form the commentaries on the Jataka verses that are included in the canon, and this *Jātakatṭhakata* has also been attributed to Buddhaghosa. In addition to the commentaries, there are other forms of commentarial literature, including *ṭīkā*s. subcommentaries on the commentaries.

The Chronicles include the *Dīpavaṃsa* (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 *Culavaṃsa* 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 *Milindapañha* (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 Milinda (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 Nagasena, 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 Nagasena'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 AP. Concise Pāli-English Dictionary. Colombo Apothecaries, 1957. (Reprinted Motilal Banarsidass, 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-Pāli Dictionary by the same reverend author. (Pāli Text Society 1955, reprinted Motilal Banarsidass, Delhi 1989).

Geiger, Wilhelm. Pāli Literature and Language. Originally published by the University of Calcutta 1943, but reprinted by Oriental Books and Mūnshiram 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. Pāli Language and Literature: A Systematic Survey and Historical Study. Vol I: Language: History and Structure, Literature: Canonical Pāli Texts; Vol 2: Literature: Non-Canonical Pāli 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 Pāli textual material, both canonical and non-canonical.

Müller, Edward. A Simplified Grammar of the Pāli 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, Wamola 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. Pāli-English Dictionary. Pāli Text Society, 1921-25, (reprinted Mūnshiram 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 **an** **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 Pāli. Pāli 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. *Buddhaṃ saraṇaṃ gacchāmi*
dhammaṃ saraṇaṃ gacchāmi
saṃghaṃ saraṇaṃ gacchāmi

Dutiyaṃ pi buddhaṃ saraṇaṃ gacchāmi
Dutiyaṃ pi dhammaṃ saraṇaṃ gacchāmi
Dutiyaṃ pi saṃghaṃ saraṇaṃ gacchāmi

Tatiyaṃ pi buddhaṃ saraṇaṃ gacchāmi
Tatiyaṃ pi dhammaṃ saraṇaṃ gacchāmi
Tatiyaṃ pi saṃghaṃ saraṇaṃ gacchāmi

2. ...*Cittaṃ, bhikkhave, adantaṃ mahāto anathāya saṃvattatīti.*
...*Cittaṃ, bhikkhave, dantaṃ mahāto atthāya saṃvattatīti.*
...*Cittaṃ, bhikkhave, aguttaṃ mahāto anathāya saṃvattatīti.*
...*Cittaṃ, bhikkhave, guttaṃ mahāto atthāya saṃvattatīti.*
...*Cittaṃ, bhikkhave, arakkhitaṃ mahāto anathāya saṃvattatīti.*
...*Cittaṃ, bhikkhave, rakkhitaṃ mahāto atthāya saṃvattatīti.*
...*cittaṃ, bhikkhave, asaṃvutaṃ mahāto anathāya saṃvattatīti.*
...*Cittaṃ, bhikkhave, saṃvutaṃ mahāto atthāya saṃvattatīti.*

Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi yaṃ evaṃ adantaṃ, aguttaṃ, arakkhitaṃ, asaṃvutaṃ, mahāto anathāya saṃvattatīti yathayidaṃ, bhikkhave, cittaṃ. cittaṃ, bhikkhave, adantaṃ, aguttaṃ, arakkhitaṃ asaṃvutaṃ mahāto anathāya saṃvattatīti. (-A.N.)

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

For a person with wrong view, Oh monks, surely, unarisen unwhole dhamma's arise and arisen unwholesome dhamma's lead to abundance (increase).

Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi yena *anuppannā vā kusalā dhammā n'uppajjanti*, uppannā vā kusalā dhammā parihāyanti yathayidaṃ, bhikkhave, micchadiṭṭhi.

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

Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi yena *anuppannā vā akusalā dhammā n'uppajjanti*, uppannā vā akusalā dhammā parihāyanti yathayidaṃ, bhikkhave, sammādiṭṭhi.

Sammādiṭṭhikassa, bhikkhave, anuppannā c'eva akusalā dhammā n'uppajjanti, uppannā ca akusalā dhammā parihāyantīti. (-A.N)

4.

Bhikkhu...anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti; vāyamati; viriyaṃ ārabhati; cittaṃ paggaṇhāti; padahati;

A monk generates desire, tries hard, begins effort, uplifts the mind and strives **for the non-arising of unarisen, evil, unwholesome dhamma's.**

Bhikkhu...uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti; vāyamati; viriyaṃ ārabhati; cittaṃ paggaṇhāti; padahati...

...for the destruction...

Bhikkhu...anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti; vāyamati; viriyaṃ ārabhati; cittaṃ paggaṇhāti; padahati...

...for the arising...

Bhikkhu...uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiya asamosāya bhīyyobhāvāya vepullāya bhavanāya paripuriyā chandaṃ janeti, vāyamati; viriyaṃ ārabhati; cittaṃ paggaṇhāti; padahati... (-AN.)

...for the continuity, the non-confusion, the increase, the abundance, the development, the completion ...

GLOSSARY³ for Lesson I

<i>akusala</i>	bad, inefficient, sinful
<i>agutta</i>	Unguarded (pp. of <i>gopeti</i>)
<i>añña</i>	other
<i>attho</i>	advantage, meaning, aim, purpose
<i>adanta</i>	untamed
<i>anattho</i>	disadvantage, pointlessness
<i>antaradhānāya</i>	For the disappearance
<i>anuppanna</i>	not having come into being, unarisen (pp. of <i>uppajjati</i>)
<i>anuppādo</i>	not coming into existence, hence non-existing
<i>arakkhita</i>	unprotected, unwatched (pp. of <i>rakkhati</i>)
<i>asaṃvuta</i>	unrestrained (pp. of <i>saṃvarati</i>)
<i>asammoso</i>	non-bewilderment, non-confusion
<i>ahaṃ</i>	I
<i>ārabhati</i>	begins
<i>(viriyam...)</i>	takes effort, strives
<i>uppanna</i>	having come into being, hence 'existing' (pp. of <i>uppajjati</i>)
<i>uppajjati</i>	arises, is born, comes into existence
<i>uppādo</i>	arising, coming into existence
<i>eka</i>	one, single, only
<i>eva</i>	verily, indeed (emphatic particle-see this grammar 3)
<i>evaṃ</i>	thus
<i>kusala</i>	virtuous, good, efficient, skilled
<i>gacchati</i>	goes
<i>gutta</i>	guarded, protected
<i>ca</i>	and, also (see this grammar 3)
<i>cittaṃ</i>	mind
<i>ceva</i>	-ca + <i>eva</i>
<i>chando</i>	desire, resolution, will
<i>janeti</i>	generates, causes to be born
<i>thiti</i>	persistence, continuity
<i>tatiyaṃ</i>	third time (accusative of <i>tatiya</i> , 'third', used adverbially)
<i>-ti</i>	a form of <i>iti</i> , the quotation marker (see this grammar 3.3)
<i>danta</i>	tamed (pp. of <i>dameti</i>)
<i>dutiyaṃ</i>	second time (accusative of <i>dutiya</i>)
<i>dhammo</i>	doctrine, physical or mental element
<i>na</i>	not (see this grammar 6)
<i>Nāhaṃ</i>	-na + <i>ahaṃ</i>
<i>nuppajjati</i>	-na + <i>uppajjati</i>
<i>paggaṇhāti</i>	uplifts, takes up, makes ready, holds out/up
<i>padahati</i>	exerts, strives, confronts
<i>parihāyati</i>	decreases, deteriorates
<i>pahānaṃ</i>	avoidance, destruction
<i>pāpaka</i>	sinful, evil, wicked

³ For the alphabetical order in this and other glossaries, see the Introduction, Section II: Alphabet and Pronunciation ..

<i>pāripūri</i>	fulfillment, completion
<i>pi</i>	emphatic particle (see this grammar 3)
<i>buddho</i>	a Buddha, one who has reached enlightenment
<i>bhāvanāya</i>	Dative form of <i>bhavana</i> ‘development’
<i>bhikkhave</i>	Oh, monks (vocative plural of <i>bhikkhu</i>)
<i>bhikkhu</i>	(Buddhist) monk
<i>bhiyyobhāvo</i>	increase, growth (from <i>bhiyyo</i> ‘greater’ + <i>bhavo</i> ‘state’)
<i>mahāto</i>	great, big (dative singular of <i>mahanta</i> , ‘great, big’) - (f. <i>mahantī</i> , <i>mahatī</i>)
<i>micchādīṭṭhi</i>	incorrect views
<i>micchadīṭṭhiko</i>	he who has incorrect views (<i>diṭṭhika</i> , adj.)
<i>yathayidaṃ</i>	that is to say, namely, to wit (from <i>yatha</i> ‘thus + <i>idaṃ</i> this’)
<i>yaṃ</i>	which, that (see this grammar 4)
<i>yena</i>	by which (Instrumental of <i>ya/yaṃ</i> , see this grammar 4)
<i>rakkhita</i>	protected, watched
<i>vā</i>	or (see this grammar 3)
<i>vāyamati</i>	strives, endeavors, struggles
<i>viriyam</i>	effort, exertion, energy
<i>vepullaṃ</i>	fullness, abundance
<i>saṃgho</i>	community, association, esp, the community of Buddhist monks
<i>saṃvattati</i>	leads to, is conducive to (with dative of object)
<i>saṃvuta</i>	restrained, controlled
<i>samanupassati</i>	sees, perceives correctly
<i>sammadīṭṭhiko</i>	he who has right views
<i>sammoso</i>	bewilderment, confusion
<i>saraṇaṃ</i>	refuge, protection

GRAMMAR I

1. NOUNS

1.1 Pāli nouns occur in:

1.11. A Stem form, which can be considered the base from which the other forms are derived.

1.12 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, *dharmo* ‘doctrine’ is masculine, and *ratti* ‘night’ is feminine.

1.13. Two Numbers: Singular and Plural

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

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

bhikkhu vāyamati - 'A bhikkhu strives'

1.142. The accusative is generally used as the object of a verb:

bhikkhu cittaṃ paggaṇhāti - 'A bhikkhu uplifts the mind.'

1.143. The vocative is used in calling or addressing:

bhikkhave! 'Oh, monks!

1.144. 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 **ī** 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*, *-aṃ* 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 Pāḷi 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)’

	<u>Singular</u>	<u>Plural</u>
Nom(inative):	<i>dhammo</i>	<i>dhammā</i>
Acc(usative):	<i>dhammaṃ</i>	<i>dhamme</i>
Gen(itive):	<i>dhammassa</i>	<i>dhammānaṃ</i>
Dat(ive):	<i>dhammāya-assa</i>	<i>dhammānaṃ</i>
Inst(rumental):	<i>dhammena</i>	<i>dhammehi (-ebhi)</i>
Abl(ative):	<i>dhammā (-asmā, -amhā)</i>	<i>dhammehi (-ebhi)</i>
Loc(ative):	<i>dhamme (-asmim, -amhi)</i>	<i>dhammesu</i>
Voc(ative):	<i>dhamma (-ā)</i>	<i>dhammā</i>

1.22. Neuter **-a** Stems. These also have a stem in **-a**. In glossaries, they will end in the Nominative Singular **-aṃ**. 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’

	<u>Singular</u>	<u>Plural</u>
Nom:	<i>rūpaṃ</i>	<i>rūpāni</i>
Acc:	<i>rūpaṃ</i>	<i>rūpāni</i>
Gen:	<i>rūpassa</i>	<i>rūpānaṃ</i>
Dat:	<i>rūpāya / -assa</i>	<i>rūpānaṃ</i>
Inst:	<i>rūpena</i>	<i>rūpehi (-ebhi)</i>
Abl:	<i>rūpā (-asmā, -amhā)</i>	<i>rūpehi (-ebhi)</i>
Loc:	<i>rūpe (-asmim, -amhi)</i>	<i>rūpesu</i>
Voc:	<i>rūpa (-aṃ)</i>	<i>rūpāni</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:)

	<u>Singular</u>	<u>Plural</u>
Nom:	<i>ratti</i>	<i>rattiyo / -ī</i>
Acc:	<i>rattiṃ</i>	<i>rattiyo / -ī</i>
Gen:	<i>rattiyā</i>	<i>rattīnaṃ</i>
Dat:	<i>rattiyā</i>	<i>rattīnaṃ</i>
Inst:	<i>rattiyā</i>	<i>rattīhi/-ībhi</i>
Abl:	<i>rattiyā</i>	<i>rattīhi/-ībhi</i>
Loc:	<i>rattiyā (rattiyam)</i>	<i>rattīsu</i>
Voc:	<i>ratti</i>	<i>rattiyo / -ī</i>

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

EXAMPLE: *nadī* ‘river’

	<u>Singular</u>	<u>Plural</u>
Nom:	<i>nadī</i>	<i>nadiyo / -ī</i>
Acc:	<i>nadiṃ</i>	<i>nadiyo / -ī</i>
Gen:	<i>nadiyā</i>	<i>nadinam</i>
Dat:	<i>nadiyā</i>	<i>nadinam</i>
Inst:	<i>nadiyā</i>	<i>nadīhi/-ībhi</i>
Abl:	<i>nadiyā</i>	<i>nadīhi/-ībhi</i>
Loc:	<i>nadiyā (nadiyam)</i>	<i>nadīsu</i>
Voc:	<i>nadi</i>	<i>nadiyo / -ī</i>

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:	<u>Root</u>	<u>Present Stem</u>
	<i>pat</i> ‘fall’	<i>pata-</i>
	<i>jiv</i> ‘live’	<i>jīva-</i>
But:	<i>nī</i> ‘lead’	<i>nayā-</i>
	<i>gam</i> ‘go’	<i>gaccha-</i>
	<i>thā</i> ‘be, stand’	<i>tiṭṭha-</i>

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:

	<u>Singular</u>	<u>Plural</u>
First Person ('I', 'we')	-:mi (-ṃ)	-:ma
Second Person ('you')	-si	-tha
Third Person ('he, she, they')	-ti	-anti

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-*:

	<u>Singular</u>	<u>Plural</u>
1 Pers:	<i>labhāmi</i>	<i>labhāma</i>
2 Pers:	<i>labhasi</i>	<i>labhatha</i>
3 Pers:	<i>labhati</i>	<i>labhanti</i>

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)

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:

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

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

bhāsati vā karoti vā '(whether) says or does'

saccañca dhammañca 'doctrine and truth'

(ṃ+c → ñc, see 5.3 below)

Brahmaṇassa 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):

	<u>Masculine</u>	<u>Neuter</u>
Nominative	<i>yo</i>	<i>yaṃ</i>
Instrumental	<i>yena</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:

aññaṃ ekadhammaṃ...yaṃ evaṃ... samvattatīti

another single thing that thus leads (to)...

aññaṃ ekadhammaṃ...yena... dhammā upaṇanti

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 thorough going, (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 + atthi → n'atthi

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 + ahaṃ → nâhaṃ

saṃvattati + (i)ti → saṃvattatīi ĩ

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.):

saccaṃ + 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 + atthi → n'atthi 'is not'

but:

na + ahaṃ → Nâhaṃ 'not I'

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

nâhaṃ.....samanupassāmi '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' → *anatto* '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:

kusalo dhammo ‘good doctrine’ (masculine nominative singular)

akusalā dhammā ‘bad factors’ (or ‘doctrines’) (masculine nominative plural)

cittaṃ adantaṃ ‘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:

buddhaṃ saraṇaṃ 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”:

kusalānaṃ dhammānaṃ ṭhitiyā asammaṣāya bhīyyobhāvāya vepullaya

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

chandaṃ janeti; vāyamati; viriyaṃ ārabhati.

‘generates resolution, strives, (and) takes effort.’

10. COMPOUNDS

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

itthi ‘woman’ + *saddo* ‘sound’ → *itthisaddo* ‘the sound of a woman’

puriso ‘man’ + *rūpaṃ* ‘(physical) form’ → *purisarūpaṃ* ‘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 *itthisaddaṃ* and *itthirūpaṃ* 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 READING I

1. *Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yo evaṃ saddhammassa sammosāya antaradhānāya saṃvattati, yathayidaṃ, bhikkhave, pamādo. Pamādo, bhikkhave, saddhammassa sammosāya antaradhānāya saṃvattatīti.*

Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yo evaṃ saddhammassa ṭhitiyā asamosāya anantaradhānāya saṃvattati, yathayidaṃ, bhikkhave, appamādo. Appamādo, bhikkhave, saddhammassa ṭhitiyā asamosāya anantaradhānāya saṃvattatīti.

Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yaṃ evaṃ saddhammassa sammosāya antaradhānāya saṃvattati, yathayidaṃ, bhikkhave, kosajjaṃ. Kosajjaṃ, bhikkhave, saddhammassa sammosāya antaradhānāya saṃvattatīti.

Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yo evaṃ saddhammassa ṭhitiyā asamosāya anantaradhānāya saṃvattati, yathayidaṃ, bhikkhave, viriyārambho. Viriyārambho, bhikkhave, saddhammassa ṭhitiyā asamosāya anantaradhānāya saṃvattatīti.

Nāhaṃ, bhikkhave, aññaṃ ekadhammaṃ pi samanupassāmi, yo evaṃ saddhammassa sammosāya antaradhānāya saṃvattati, yathayidaṃ, bhikkhave, anuyogo akusalānaṃ dhammānaṃ, ananuyogo kusalānaṃ dhammānaṃ⁴. Anuyogo, bhikkhave, akusalānaṃ dhammānaṃ, ananuyogo kusalānaṃ dhammānaṃ saddhammassa sammosāya antaradhānāya saṃvattatīti.

(A.N. 1.10 [1.114-117] *Dutiyapamādādivaggo*)

2. *Nāhaṃ, bhikkhave, aññaṃ ekarūpaṃ pi samanupassāmi, yaṃ evaṃ purisassa cittaṃ pariyādāya⁵ tiṭṭhati, yathayidaṃ, bhikkhave, itthirūpaṃ. Itthirūpaṃ, bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhatīti.*

Nāhaṃ, bhikkhave, aññaṃ ekasaddaṃ pi samanupassāmi, yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, itthisaddo. Itthisaddo, bhikkhave, purisassa

⁴ Genitive Plural: here it has the sense ‘in, with reference to’

⁵ Read *pariyādāya tiṭṭhati* as ‘having overcome, remains’ or ‘overcomes and remains’. Forms like *pariyādāya* will be discussed in a later lesson.

cittam pariyādāya tiṭṭhatīti.

Nāhaṃ, bhikkhave, aññaṃ ekagandhaṃ pi samanupassāmi, yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, itthigandho. Itthigandho, bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhatīti.

Nāhaṃ, bhikkhave, aññaṃ ekarasaṃ pi samanupassāmi, yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, itthiraso. Itthiraso, bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhatīti.

Nāhaṃ, bhikkhave, aññaṃ ekaphoṭṭhabbaṃ pi samanupassāmi, yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, itthiphoṭṭhabbo. Itthiphoṭṭhabbo, bhikkhave, purisassa cittaṃ pariyādāya tiṭṭhatīti.

Nāhaṃ, bhikkhave, aññaṃ ekarūpaṃ pi samanupassāmi, yaṃ⁶ evaṃ itthiyā cittaṃ pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, purisarūpaṃ. Purisarūpaṃ, bhikkhave, itthiyā cittaṃ pariyādāya tiṭṭhatīti.

Nāhaṃ, bhikkhave, aññaṃ ekasaddaṃ pi samanupassāmi, yaṃ evaṃ itthiyā cittaṃ pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, purisasaddo. Purisasaddo, bhikkhave, itthiyā cittaṃ pariyādāya tiṭṭhatīti.

Nāhaṃ, bhikkhave, aññaṃ ekagandhaṃ pi samanupassāmi, yaṃ evaṃ itthiyā cittaṃ pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, purisagandho. Purisagandho, bhikkhave, itthiyā cittaṃ pariyādāya tiṭṭhatīti.

Nāhaṃ, bhikkhave, aññaṃ ekarasaṃ pi samanupassāmi, yaṃ evaṃ itthiyā cittaṃ pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, purisaraso. Purisaraso, bhikkhave, itthiyā cittaṃ pariyādāya tiṭṭhatīti.

Nāhaṃ, bhikkhave, aññaṃ ekaphoṭṭhabbaṃ pi samanupassāmi, yaṃ evaṃ itthiyā cittaṃ pariyādāya tiṭṭhati, yathayidaṃ, bhikkhave, purisaphoṭṭhabbo. Purisaphoṭṭhabbo, bhikkhave, itthiyā cittaṃ pariyādāya tiṭṭhatīti.

(A.N. 1.1. [1.1-10] Cittapariyādānavaggo)

GLOSSARY - Further Reading I

<i>anuyogo</i>	application, practice, employment
<i>antaradhānaṃ</i>	disappearance
<i>appamādo</i>	diligence, earnestness
<i>itthi</i>	woman
<i>itthirūpaṃ</i>	woman as an object of visual perception, female beauty
<i>itthisaddo</i>	the sound of a woman, the word woman

⁶ 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 is accusative, agreeing with the accusative (masculine) noun *-saddaṃ* although it is subject of its own clause, and therefore should be nominative.

<i>kosajjaṃ</i>	idleness, indolence
<i>gandho</i>	odor, scent, smell
<i>tiṭṭhati</i>	stands, exists, is, remains
<i>pamādo</i>	indolence, sloth
<i>pariyādāya</i>	(abs.) having overpowered, taking up (<i>pariyādati</i>)
<i>puriso</i>	man, male
<i>phoṭṭhabbaṃ</i>	touch, contact
<i>raso</i>	taste, savor
<i>rūpaṃ</i>	form, object of visual perception
<i>viriyārāmbho</i>	taking effort
<i>saddo</i>	sound, word
<i>saddhammo</i>	true doctrine

LESSON II

1. *Kiccho manussapaṭilābho*
kicchaṃ maccānaṃ jīvitam
kicchaṃ saddhammasavanaṃ
kiccho buddhānaṃ uppādo. (Dhp. 182)

Sabbapāpassa akaraṇaṃ
kusalassa upasampadā
sacittapariyodapanam
etaṃ buddhāna(ṃ) sāsanaṃ. (Dhp. 183)

Na hi verena verāni
sammantīdha kudācanaṃ
averena ca sammanti
esa dhammo sanantano. (Dhp. 1:5)

2. *Tīhi, bhikkhave, aṃgehi samannāgato pāpaṇiko abhabbo anadhigataṃ vā bhogaṃ*
adhigantaṃ, adhigataṃ vā bhogaṃ phātiṃ kātuṃ. Katamehi tīhi: idha, bhikkhave,
pāpaṇiko pubbaṇhasamayaṃ na sakkaccaṃ kammantaṃ adhiṭṭhāti, majjhaṇhikasamayaṃ
na sakkaccaṃ kammantaṃ adhiṭṭhāti, sāyaṇhasamayaṃ na sakkaccaṃ kammantaṃ
adiṭṭhāti. Imehi kho, bhikkhave, tīhi aṃgehi samannāgato pāpaṇiko abhabbo anadhigataṃ
ā bhogaṃ adhigantaṃ, adhigataṃ vā bhogaṃ phātiṃ kātuṃ.

Evameva kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu abhabbo anadhigataṃ vā
kusalaṃ dhammaṃ adhigantaṃ, adhigataṃ vā kusalaṃ dhammaṃ phātiṃ kātuṃ. Katamehi
tīhi: idha, bhikkhave, bhikkhu pubbaṇhasamayaṃ na sakkaccaṃ samādhinimittaṃ
adhiṭṭhāti, majjhaṇhikasamayaṃ na sakkaccaṃ samādhinimittaṃ adhiṭṭhāti,
sāyaṇhasamayaṃ na sakkaccaṃ samādhinimittaṃ adhiṭṭhāti. Imehi kho, bhikkhave, tīhi
dhammehi samannāgato bhikkhu abhabbo anadhigataṃ vā kusalaṃ dhammaṃ
adhigantaṃ, adhigataṃ vā kusalaṃ dhammaṃ phātiṃ kātuṃ.

Tīhi, bhikkhave, aṅgehi samannāgato pāpaṇiko bhabbo anadhigataṃ vā bhogaṃ adhigantaṃ, adhigataṃ vā bhogaṃ phātiṃ kātuṃ. Katamehi tīhi: idha, bhikkhave, pāpaṇiko pubbaṅhasamayaṃ sakkaccaṃ kammantaṃ adhiṭṭhāti, majjhaṅhikasamayaṃ... pe... sāyaṅhasamayaṃ sakkaccaṃ kammantaṃ adhiṭṭhāti. Imehi kho, bhikkhave, tīhi aṅgehi samannāgato pāpaṇiko bhabbo anadhigataṃ vā bhogaṃ adhigantaṃ, adhigataṃ vā bhogaṃ phātiṃ kātuṃ.

Evameva kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu bhabbo anadhigataṃ vā kusalaṃ dhammaṃ anadhigantaṃ, adhigataṃ vā kusalaṃ dhammaṃ phātiṃ kātuṃ. Katamehi tīhi: idha, bhikkhave, bhikkhu pubbaṅhasamayaṃ sakkaccaṃ samādhinimittaṃ adhiṭṭhāti, majjhaṅhikasamayaṃ... pe... sāyaṅhasamayaṃ sakkaccaṃ samādhinimittaṃ adhiṭṭhāti. Imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu bhabbo anadhigataṃ vā kusalaṃ dhammaṃ adhigantaṃ, adhigataṃ vā kusalaṃ dhammaṃ phātiṃ kātuṃ' ti.

(A.N. 3.2.9 [3.19] Paṭhamapāpaṇikasuttaṃ)

3. ...Evameva kho, bhikkhave, appakā te sattā ye manussesu paccājāyanti; atha kho eteva sattā bahutarā ye aññatra manussehi paccājāyanti.

...Evameva kho, bhikkhave, appakā te sattā ye majjhimesu janapadesu paccājāyanti; atha kho eteva sattā bahutarā ye paccantimesu janapadesu paccājāyanti ...

...Evameva kho, bhikkhave, appakā te sattā ye paññavanto, aḷaḷā, aneḷamūgā paṭibalā subhāsitaḍḍhāsitaṃ atthamaññātuṃ; atha kho eteva sattā bahutarā ye duppaññā jaḷā eḷamūgā na paṭibalā subhāsitaḍḍhāsitaṃ atthamaññātuṃ.

...Evameva kho, bhikkhave, appakā te sattā ye ariyena paññācakkhunā samannāgatā; atha kho eteva sattā bahutarā ye avijjāgatā sammūlhā.

...Evameva kho, bhikkhave, appakā te sattā ye labhanti tathāgataṃ dassanāya; atha kho eteva sattā bahutarā ye na labhanti tathāgataṃ dassanāya.

...Evameva kho, bhikkhave, appakā te sattā ye labhanti tathāgatappaveditaṃ dhammavinayaṃ savaṇāya; atha kho eteva sattā bahutarā, ye na labhanti tathāgatappaveditaṃ dhammavinayaṃ savaṇāya.

(A.N. 1.16.4 [1.323-327] Ekadhammapāli Catuṭṭhavaggo)

GLOSSARY

<i>akaraṇaṃ</i>	non-doing
<i>aññatra</i>	component, constituent part, limb, member
<i>aññāti</i>	outside
<i>atthamaññāti</i>	comprehends, discriminates (<i>attha+maññāti</i>)
<i>attho (-aṃ)</i>	meaning, usage, use, welfare, gain, purpose
<i>atha</i>	now, then
<i>atha kho</i>	now, but, however
<i>adhigacchati</i>	finds, acquires, attains, comes into possession of
<i>adhigata</i>	obtained, acquired

<i>adhigantum</i>	infinitive of <i>adhigacchati</i> (see this grammar 4)
<i>adhiṭṭhāti</i>	attends to, pay attention to
<i>appaka</i>	little, few
<i>ariya</i>	noble, distinguished
<i>avijjāgata</i>	ignorant
<i>idha</i>	here, in this world
<i>imehi</i>	by these: Instr-Abl Pl. of <i>ayaṃ/ima</i> (see grammar 2)
<i>upasampadā</i>	acquisition, attainment, higher ordination of a monk
<i>uppādo</i>	arising, birth
<i>etaṃ</i>	this, this thing (see this grammar 2)
<i>ete</i>	these, those (ones) (see this grammar 2)
<i>eva</i>	verily, indeed
<i>evameva</i>	even so, thus, similarly, in like manner
<i>esa</i>	that (see this grammar 2)
<i>eḷamūga</i>	not receptive to that doctrine, stupid, obtuse (<i>eḷa+mūga</i>)
<i>katama</i>	which, what (see this grammar 3)
<i>kammantaṃ</i>	business, activity
<i>karoti</i>	does
<i>kātuṃ</i>	infinitive of <i>karoti</i> (see this grammar 4)
<i>kiṅka</i>	difficult, rare, painful
<i>kudācanaṃ</i>	any day, ever
<i>kusalaṃ</i>	virtue, good (action), merit
<i>kho</i>	emphatic particle
<i>cakkhum</i>	eye
<i>janapado</i>	province, locality, the countryside
<i>jaḷa</i>	slow, stupid
<i>jaḷo</i>	a stupid person
<i>jīvitam</i>	life
<i>tathāgato</i>	Tathāgata, a term of reference for a Buddha, literally, “The thus gone one”
<i>tathāgatappavedita</i>	expounded by the Tathāgata
<i>tīhi</i>	instrumental plural of <i>ti</i> , three
<i>te</i>	they (see this grammar 2)
<i>dassanaṃ</i>	sight, seeing, insight
<i>duppañña</i>	not wise, foolish, stupid
<i>duppañño</i>	foolish one, an ignorant person
<i>dubbhāsita</i>	ill-spoken
<i>dhammavinayo</i>	teachings of the Buddha: Dhamma and Vinaya
<i>dhammo</i>	factor, quality (see also Lesson I)
<i>paccantima</i>	bordering, adjoining (near, countryside)
<i>paccājāyati</i>	is (re)born [<i>paṭi+ā+jāyati</i>]
<i>paññavanto</i>	wise ones, insightful persons (nominative plural of <i>paññavant</i>)
<i>paññā</i>	wisdom, knowledge, insight
<i>paññācakkhum</i>	eye of wisdom; eye of insight
<i>paṭibala</i>	competent, capable
<i>paṭilābho</i>	attainment
<i>manussa-</i>	being born as a human, attaining human status

<i>pariyodapanam/-a</i>	purification
<i>pavedita</i>	pointed out, expounded, declared, made known
<i>pāpaṃ</i>	sin, evil, bad deed, wrong action
<i>pāpaṇiko</i>	merchant, shopkeeper (<i>pa+āpaṇa+iko</i>)
<i>pubbaṇhasamayam</i>	<i>pubba+a</i> <i>ha</i> (early) + <i>samaya</i> (time, occasion)
<i>pubbaṇhasamayam</i>	in the forenoon, in the morning
<i>pe</i>	signal of repetition (see this grammar 8)
<i>phāti</i>	increase, development
<i>bahutara</i>	many, more
<i>bhabba</i>	competent, able
<i>bhogo</i>	wealth, possession, item for enjoyment
<i>macco</i>	mortal, human being
<i>majjhaṇhikasamayam</i>	during midday
<i>majjhima</i>	central, middle
<i>maññati</i>	thinks, deems, conceives
<i>manusso</i>	man, human being
<i>ye</i>	which ones (nom. plural masculine relative pronoun -see grammar 2)
<i>labhati</i>	gets, receives; gets a chance to
<i>veram</i>	enmity, ill-will
<i>sa-</i>	ones own (see this grammar 9)
<i>sakkaccam</i>	properly, well, carefully, thoroughly
<i>sacittam</i>	sa- plus <i>cittam</i> (compounding stem <i>sacitta-</i>)
<i>satto</i>	being, living being
<i>sanantana</i>	eternal, old, ancient
<i>sabba</i>	all, every
<i>samannāgata</i>	endowed with, possessed of (with instrumental)
<i>samādhinimittam</i>	object of meditation, object of concentration
<i>sammati</i>	is pacified, ceases
<i>sammūlha</i>	confused, confounded, stupid
<i>savaṇam</i>	hearing, listening
<i>sāyaṇhasamayam</i>	in the evening
<i>sāsanam</i>	teaching, message, doctrine
<i>subhāsita</i>	well spoken
<i>subhāsitaḍubbhāsitaṃ</i>	things well and badly spoken, things proper to say and not proper to say (<i>su+bhāsita+du+bbhāsitaṃ</i>)
<i>hi</i>	indeed, verily (emphatic particle)

GRAMMAR II

1. 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’

	<u>Singular</u>	<u>Plural</u>
Nom:	<i>sālā</i>	<i>sālāyo (sālā)</i>
Acc:	<i>sālaṃ</i>	<i>sālāyo (sālā)</i>
Gen:	<i>sālāya</i>	<i>sālānaṃ</i>
Dat:	<i>sālāya</i>	<i>sālānaṃ</i>
Inst:	<i>sālāya</i>	<i>sālāhi (-bhi)</i>
Abl:	<i>sālāya</i>	<i>sālāhi (-bhi)</i>
Loc:	<i>sālāyaṃ</i>	<i>sālāsu</i>
Voc:	<i>sāle</i>	<i>sālāyo (sālā)</i>

Note the similarity of these endings to those of the **-i** and **-ī** stems (I, 1.23)⁷. 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’

	<u>Singular</u>	<u>Plural</u>
Nom:	<i>bhikkhu</i>	<i>bhikkhū / bhikkhavo</i>
Acc:	<i>bhikkhum</i>	<i>bhikkhū / bhikkhavo</i>
Gen:	<i>bhikkhuno (-ussa)</i>	<i>bhikkhūnaṃ</i>
Dat:	<i>bhikkhuno (-ussa)</i>	<i>bhikkhūnaṃ</i>
Inst:	<i>bhikkhunā (-usmā, umhā)</i>	<i>bhikkhuhi (-bhi)</i>
Abl:	<i>bhikkhunā (-usmā, umhā)</i>	<i>bhikkhuhi (-bhi)</i>
Loc:	<i>bhikkhumhi (-usmiṃ)</i>	<i>bhikkhūsu</i>
Voc:	<i>bhikkhu</i>	<i>bhikkhū / bhikkhave / -o)</i>

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 **-uṃ**.

⁷ 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.

EXAMPLE: *cakkhu* ‘eye’

	<u>Singular</u>	<u>Plural</u>
Nom:	<i>cakkhu / cakkhum</i>	<i>cakkhū / cakkhūni</i>
Acc:	<i>cakkhu / cakkhum</i>	<i>cakkhū / cakkhūni</i>
Gen:	<i>cakkhuno (-ussa)</i>	<i>cakkhūnaṃ</i>
Dat:	<i>cakkhuno (-ussa)</i>	<i>cakkhūnaṃ</i>
Inst:	<i>cakkhunā (-usmā, umhā)</i>	<i>cakkhuhi (-bhi)</i>
Abl:	<i>cakkhunā (-usmā, umhā)</i>	<i>cakkhuhi (-bhi)</i>
Loc:	<i>cakkhumhi (-usmiṃ)</i>	<i>cakkhūsu</i>
Voc:	<i>cakkhu</i>	<i>cakkhū / cakkhūni</i>

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:

2.11 *sa/taṃ* ‘he, she, it’ has the following gender forms in the Nominative Singular:

Masculine	<i>so</i>	‘he’
Feminine	<i>sā</i>	‘she’
Neuter	<i>taṃ</i>	‘it’

The case and Number forms are as follows:

	-----SINGULAR-----		
	<u>Masculine</u>	<u>Neuter</u>	<u>Feminine</u>
Nom:	<i>so / sa</i>	<i>taṃ / tad</i>	<i>sā</i>
Acc:	<i>taṃ</i>	<i>taṃ / tad</i>	<i>sā</i>
Gen:	<i>tassa</i>	<i>tassa</i>	<i>tassā (-ya)</i>
Dat:	<i>tassa</i>	<i>tassa</i>	<i>tissā (-ya)</i>
Inst:	<i>tena</i>	<i>tena</i>	<i>tāya</i>
Abl:	<i>tamhā (tasmā)</i>	<i>tamhā (tasmā)</i>	<i>tāya</i>
Loc:	<i>tamhi (tasmīṃ)</i>	<i>tamhi (tasmīṃ)</i>	<i>tāsaṃ / tāyaṃ / tissaṃ / tassaṃ</i>
	-----PLURAL-----		
	<u>Masculine</u>	<u>Neuter</u>	<u>Feminine</u>
Nom:	<i>te</i>	<i>tāni</i>	<i>tā / tāyo</i>
Acc:	<i>te</i>	<i>tāni</i>	<i>tā / tāyo</i>
Gen:	<i>tesaṃ / tesānaṃ</i>	<i>tesaṃ / tesānaṃ</i>	<i>tāsaṃ / tāsānaṃ</i>

Dat:	<i>tesaṃ / tesānaṃ</i>	<i>tesaṃ / tesānaṃ</i>	<i>tāsaṃ / tāsānaṃ</i>
Inst:	<i>tehi (tebhi)</i>	<i>tehi (tebhi)</i>	<i>tāhi (tābhi)</i>
Abl:	<i>tehi (tebhi)</i>	<i>tehi (tebhi)</i>	<i>tāhi (tābhi)</i>
Loc:	<i>tesu</i>	<i>tesu</i>	<i>tāsu</i>

2.12. *etaṃ* ‘this’ has much the same sense as *sa/taṃ*, but is more definite. The forms are the same as for *sa/taṃ*, but with **e-** prefixed.

-----SINGULAR-----			
	<u>Masculine</u>	<u>Neuter</u>	<u>Feminine</u>
Nom:	<i>eso / esa</i>	<i>etaṃ / etad</i>	<i>esā</i>
Acc:	<i>etaṃ</i>	<i>etaṃ / etad</i>	<i>etaṃ</i>
Gen:	<i>etassa</i>	<i>etassa</i>	<i>etassā (-ya)</i>
Dat:	<i>etassa</i>	<i>etassa</i>	<i>etissā (-ya)</i>
Inst:	<i>etena</i>	<i>etena</i>	<i>etāya</i>
Abl:	<i>etamhā (etasmā)</i>	<i>etamhā (etasmā)</i>	<i>etāya</i>
Loc:	<i>etamhi (etasmim)</i>	<i>etamhi (etasmim)</i>	<i>etāsaṃ / etāyaṃ / etissaṃ / etassaṃ</i>

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

-----SINGULAR-----			
	<u>Masculine</u>	<u>Neuter</u>	<u>Feminine</u>
Nom:	<i>yo</i>	<i>yaṃ / yad</i>	<i>yā</i>
Acc:	<i>yaṃ</i>	<i>yaṃ / yad</i>	<i>yaṃ</i>
Gen:	<i>yassa</i>	<i>yassa</i>	<i>yassā (-ya)</i>
Dat:	<i>yassa</i>	<i>yassa</i>	<i>tissā (-ya)</i>
Inst:	<i>yena</i>	<i>yena</i>	<i>yāya</i>
Abl:	<i>yamhā (yasmā)</i>	<i>yamhā (yasmā)</i>	<i>yāya</i>
Loc:	<i>yamhi (yasmim)</i>	<i>yamhi (yasmim)</i>	<i>yāsaṃ / yāyaṃ</i>

-----PLURAL-----			
	<u>Masculine</u>	<u>Neuter</u>	<u>Feminine</u>
Nom:	<i>ye</i>	<i>yāni</i>	<i>yā / yāyo</i>

Acc:	<i>ye</i>	<i>yāni</i>	<i>yā / yāyo</i>
Gen:	<i>yesaṃ / yesānaṃ</i>	<i>yesaṃ / yesānaṃ</i>	<i>yāsaṃ / yāsānaṃ</i>
Dat:	<i>yesaṃ / yesānaṃ</i>	<i>yesaṃ / yesānaṃ</i>	<i>yāsaṃ / yāsānaṃ</i>
Inst:	<i>yehi (yebhi)</i>	<i>yehi (yebhi)</i>	<i>yāhi (yābhi)</i>
Abl:	<i>yehi (yebhi)</i>	<i>yehi (yebhi)</i>	<i>yāhi (yābhi)</i>
Loc:	<i>yesu</i>	<i>yesu</i>	<i>yāsu</i>

2.14 The instrumental-ablative form of the demonstrative pronoun *ayaṃ/ima* ‘this’ (*imehi*) occurs in this reading. *Ayaṃ/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-----			
	<u>Masculine</u>	<u>Neuter</u>	<u>Feminine</u>
Nom:	<i>ayaṃ</i>	<i>imaṃ / idaṃ</i>	<i>ayaṃ</i>
Acc:	<i>imaṃ</i>	<i>imaṃ / idaṃ</i>	<i>imaṃ</i>
-----PLURAL-----			
	<u>Masculine</u>	<u>Neuter</u>	<u>Feminine</u>
Nom:	<i>ime</i>	<i>imāni</i>	<i>imā / imāyo</i>
Acc:	<i>ime</i>	<i>imāni</i>	<i>imā / imāyo</i>

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 gacchati ‘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-----			
	<u>Masculine</u>	<u>Neuter</u>	<u>Feminine</u>
Nom:	<i>katamo</i>	<i>katamaṃ</i>	<i>katamā</i>
Acc:	<i>katamaṃ</i>	<i>katamaṃ</i>	<i>katamaṃ</i>
Gen:	<i>katamassa</i>	<i>katamassa</i>	<i>katamassā (-ya)</i>
Dat:	<i>katamassa</i>	<i>katamassa</i>	<i>katamassā (-ya)</i>
Inst:	<i>katamena</i>	<i>katamena</i>	<i>katamāya</i>

Abl:	<i>katamamhā (-smā)</i>	<i>katamamhā (-asmā)</i>	<i>katamāya</i>
Loc:	<i>katamamhi (-smin)</i>	<i>katamamhi (-smin)</i>	<i>katamāssaṃ / -yaṃ</i>

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**:

<u>3rd Singular</u>	<u>Present Stem</u>	<u>Infinitive</u>
<i>bhavati</i> ‘be, become’	<i>bhava-</i>	<i>bhāvitum</i>
<i>gacchati</i> ‘go, come’	<i>gaccha-</i>	<i>gacchitum</i> ⁸
<i>labhati</i> ‘get’	<i>labha-</i>	<i>labhitum</i> ⁹
<i>passati</i> ‘see’	<i>passa-</i>	<i>passitum</i> ⁹

4.12. For verbs in **-ā**, **-e**, **-o**, add **-tum**:

<u>3rd Singular</u>	<u>Present Stem</u>	<u>Infinitive</u>
<i>aññati</i> ‘comprehend’	<i>añña</i>	<i>aññātum</i>
<i>deseti</i> ‘teach’	<i>dese-</i>	<i>desetum</i>
<i>neti</i> ‘lead’	<i>ne-</i>	<i>netum</i>
<i>yati</i> ‘go’	<i>yā</i>	<i>yātum</i>
<i>hoti</i> ‘be’	<i>ho-</i>	<i>hotum</i>

4.13. Irregular: Some irregular formations are:

<i>karoti</i>	‘does’	<i>kātum</i>
<i>gacchati</i>	‘goes’	<i>gantum</i>
<i>jānāti</i>	‘knows’	<i>ñātum</i>
<i>tiṭṭhati</i>	‘is, remains’	<i>ṭhātum</i>
<i>dahati</i> (or <i>dhīyati</i>)	‘puts’	<i>dahitum</i>
<i>deti</i> (or <i>dadāti</i>)	‘gives’	<i>dātum</i>
<i>passati</i>	‘sees’	<i>daṭṭhum</i>
<i>pāpuṇāti</i>	‘attains’	<i>pāpuṇitum</i>
<i>pivati</i>	‘drinks’	<i>pātum</i>
<i>mīyati</i>	‘dies’	<i>maritum</i>
<i>labhati</i>	‘gets, obtains’	<i>laddhum</i>
<i>vikkiṇāti</i>	‘sells’	<i>vikkiṇitum</i>
<i>suṇoti</i> (or <i>suṇāti</i>)	‘hears, listens’	<i>sotum / suṇitum</i>

⁸ But see alternate form below.

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

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 daṭṭhūṃ 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:

Pāpaṇiko abhabbo anadhigataṃ bhogaṃ adhigantūṃ.
'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 sanantano - 'This doctrine (is) eternal.'
ayaṃ papaṇiko abhabbo (bhogaṃ adhigantūṃ) - 'This merchant (is) incompetent (to acquire wealth)'.
kicchaṃ jivitaṃ - '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 (*sanantano* and *abhabbo*), neuter (*kicchaṃ*) 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:

Etaṃ sāsanaṃ - '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:

yam jānāmi tam bhaṇāmi – ‘I say what I know.’ (what I know, that I say)

yo dhammo saddhammo so dhammo sanantano. - ‘That doctrine which is the true doctrine is eternal.’ (which dhamma is true dhamma, that dhamma is eternal).

The relative clause is usually first, as in these examples. However, the other order is possible, as in some sentences in this reading²

ete’va sattā bahutarā ye na labhanti tathāgataṃ 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 manussesu or manussesu aññatra - ‘among men (mankind)’

aññatra manussehi or manussehi 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

² 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.

the text is read aloud, the section is replaced and read out in full.

9. THE REFLEXIVE PREFIX *sa-*

sa- prefixed to a noun adds the sense “one’s own”. Thus *sa+cittaṃ* gives *sacittaṃ* “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 *pubbanhasamayam* ‘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.

dhammavinayam ‘the Dhamma and Vināya’ *subhāsitaḍḍubbhāsitaṃ* -
‘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.¹⁰

FURTHER READINGS II

1. Tīṇi 'māni, bhikkhave, nidānāni kammānaṃ samudayāya.

Katamāni tīṇi?

Lobho nidānaṃ kammānaṃ samudayāya, doso nidānaṃ kammānaṃ samudayāya, moho nidānaṃ kammānaṃ samudayāya.

Yaṃ, bhikkhave, lobhapakataṃ kammaṃ lobhājaṃ lobhānidānaṃ lobhāsamudayaṃ, taṃ kammaṃ akusalaṃ, taṃ kammaṃ sāvajjaṃ, taṃ kammaṃ dukkhavipākaṃ, taṃ kammaṃ kammasamudayāya saṃvattati. Na taṃ kammaṃ kammanirodhāya saṃvattati.

Yaṃ, bhikkhave, dosapakataṃ kammaṃ dosajaṃ dosanidānaṃ dosasamudayaṃ, taṃ kammaṃ akusalaṃ, taṃ kammaṃ sāvajjaṃ, taṃ kammaṃ dukkhavipākaṃ, taṃ kammaṃ kammasamudayāya saṃvattati. Na taṃ kammaṃ kammanirodhāya saṃvattati.

Yaṃ, bhikkhave, mohapakataṃ kammaṃ mohajaṃ mohanidānaṃ mohasamudayaṃ, taṃ kammaṃ akusalaṃ, taṃ kammaṃ sāvajjaṃ, taṃ kammaṃ dukkhavipākaṃ, taṃ kammaṃ kammasamudayāya saṃvattati. Na taṃ kammaṃ kammanirodhāya saṃvattati.

Imāni kho bhikkhave tīṇi nidānāni kammānaṃ samudayāya.

Tīṇimāni bhikkhave nidānāni kammānaṃ samudayāya.

Katamāni tīṇi?

Alobho nidānaṃ kammānaṃ samudayāya, adoso nidānaṃ kammānaṃ samudayāya, amoho nidānaṃ kammānaṃ samudayāya.

Yaṃ, bhikkhave, alobhāpakataṃ kammaṃ alobhājaṃ alobhānidānaṃ alobhāsamudayaṃ, taṃ kammaṃ kusalaṃ, taṃ kammaṃ anavajjaṃ, taṃ kammaṃ sukhavipākaṃ, taṃ kammaṃ kammanirodhāya saṃvattati. Na taṃ kammaṃ kammasamudayāya saṃvattati.

Yaṃ, bhikkhave, adosapakataṃ kammaṃ adosajaṃ adosanidānaṃ adosasamudayaṃ, taṃ kammaṃ kusalaṃ, taṃ kammaṃ anavajjaṃ, taṃ kammaṃ sukhavipākaṃ, taṃ kammaṃ kammanirodhāya saṃvattati. Na taṃ kammaṃ kammasamudayāya saṃvattati.

Yaṃ, bhikkhave, amohapakataṃ kammaṃ amohajaṃ amohanidānaṃ amohasamudayaṃ, taṃ kammaṃ kusalaṃ, taṃ kammaṃ anavajjaṃ, taṃ kammaṃ sukhavipākaṃ, taṃ kammaṃ kammanirodhāya saṃvattati. Na taṃ kammaṃ kammasamudayāya saṃvattati.

¹⁰ Unless one knows the Sanskrit equivalents, which will begin with consonant clusters, as in *pramāda*, *pravedita*.

Imāni kho, bhikkhave, tīṇi nidānāni kammānaṃ samudayāyāti.

(A.N. 3.11.9. [3.112] Paṭhamanidānasuttam)

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.

Kusīto, 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, bhikkhave, bhikkhu na cavati patiṭṭhāti saddhamme.

Āraddhaviriyo, bhikkhave, bhikkhu na cavati, patiṭṭhāti saddhamme.

Paññavā, bhikkhave, bhikkhu na cavati, patiṭṭhāti saddhamme.

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

(A.N. 5.1.8, [5.8] Cavanasuttam)

GLOSSARY

<i>akusīta</i>	diligent, non-lazy
<i>adoso</i>	non-ill-will, etc. (<i>a+doso</i>)
<i>anavajja</i>	not blameable, not at fault
<i>anottappī</i>	reckless, not afraid of sin, remorseless (nominative singular masculine of <i>anotappin</i> ; also occurs as <i>anottapī</i>)
<i>amoho</i>	non-confusion. etc. (<i>a+moho</i>)

<i>alobho</i>	non-avarice, etc (<i>a+lobho</i>)
<i>assadha</i>	non-determined, etc (<i>a+saddha</i>)
<i>ahirika</i>	shameless, without modesty
<i>imāni</i>	nominative plural neuter of <i>ima</i> ‘this’
<i>ottappī</i>	not reckless, afraid of sin, scrupulous ,(nominative singular masculine of <i>ottappin</i> , also occurs as <i>ottapī</i>)
<i>kammaṃ</i>	action, deed, action as related to rebirth
<i>kusīta</i>	indolent, lazy
<i>cavati</i>	falls (away)
<i>-ja</i>	born of, be born
<i>X-ja</i>	be born of X
<i>tiṇi</i>	three (neuter nominative plural)
<i>dukkho</i>	sorrow, suffering
<i>doso</i>	anger, ill will, malice, hatred
<i>nidānaṃ</i>	source, cause, origin
<i>X-nidāna</i>	having X as source or origin
<i>nirodho</i>	cessation, emancipation. calming down
<i>pakata</i>	done, made
<i>X-pakata</i>	done out of X
<i>pañcahi</i>	five (instrumental masculine plural of <i>pañca</i>)
<i>paññavā</i>	wise (masculine nominative singular of <i>paññavant</i>)
<i>paṭiṭṭhāti</i>	stands firmly, is established
<i>moho</i>	delusion, ignorance, confusion
<i>lobho</i>	avaric, greed, covetousness
<i>vipāko</i>	result, fruition
<i>X-vipāka</i>	having X as fruit or result
<i>saddha</i>	determined, faithful
<i>samudayo</i>	rise, origin
<i>X-samudaya</i>	having X as origin, arising from X, or the origin of X
<i>sāvajja</i>	blameable, faulty
<i>sukhaṃ</i>	happiness, comfort, well-being, ease
<i>hirimā</i>	modest (masculine nominative singular of <i>hirimant</i>)

LESSON III

1.

“*Bhante Nāgasena, atthi koci satto, yo imamhā kāyā aññaṃ kāyaṃ saṃkamati?*” *ti.*

“*Na hi, mahārājā*” *ti.*

“*Yadi, bhante Nāgasena, imamhā kāyā aññaṃ kāyaṃ saṃkamanto natthi, nanu mutto bhavissati pāpakehi kammehi?*” *ti.*

“*Āma, mahārāja. Yadi na paṭisandaheyya, mutto bhavissati pāpakehi kammehi. Yasmā ca*

kho, mahārāja, paṭisandahati, **tasmā** na parimutto pāpakehi kammehī” ti.

(Miln. IIS.7. Buddhavaggo, Aññakāyasaṅkamanapañho)

“Bhante Nāgasena, na ca saṅkamati, paṭisandahati cā?” ti.

“Āma, mahārāja, na ca saṅkamati paṭisandahati cā” ti.

“Kathaṃ, bhante Nāgasena, na ca saṅkamati paṭisandahati ca? Oparamaṃ karohī”

“Yathā, mahārāja, kocideva puriso padīpato padīpaṃ padīpeyya, kinnu kho so, mahārāja, padīpo padīpamhā saṅkamanto?” ti.

“Na hi bhante” ti.

“Evameva kho, mahārāja, na ca saṅkamati paṭisandahati cā” ti.

(Miln. IISS. Buddhavaggo, Asaṅkamanapaṭisandahanapañho)

2.

“Taṃ kiṃ maññatha, Sāḷhā, atthi **lobho**” ti?

“Evaṃ, bhante.”

“**Abhijjhā**” ti kho ahaṃ, Sāḷhā, etamatthaṃ vadāmi. **Luddho** kho ayaṃ, Sāḷhā, abhijjhālū pāṇam pi hanati, adinnaṃ pi ādiyati, paradāraṃ pi gacchati, musā pi bhaṇati ... yaṃsa hoti dīgharattaṃ ahitāya dukkhāyā” ti. *etamatthaṃ vadāmi= I call it; hanati=kills; ādiyati=takes; ahitāya=of harm*

“Evaṃ, bhante.”

“Taṃ kim maññatha, Sāḷhā, atthi **doso**” ti?

“Evaṃ, bhante.”

“**Byāpādo** ti kho ahaṃ, Sāḷhā, etamatthaṃ vadāmi. **Duṭṭho** kho ayaṃ, Sāḷhā, byāpannacitto pāṇam pi hanati, adinnaṃ pi ādiyati, paradāraṃ pi gacchati, musā pi bhaṇati ... yaṃsa hoti dīgharattaṃ ahitāya dukkhāyā” ti.

“Evaṃ, bhante.”

“Taṃ kim maññatha, Sāḷhā, atthi **moho**” ti?

“Evaṃ, bhante.”

“**Avijjā** ti kho ahaṃ, Sāḷhā, etamatthaṃ vadāmi. **Mūḷho** kho ayaṃ, Sāḷhā, avijjāgato pāṇam pi hanati, adinnaṃ pi ādiyati, paradāraṃ pi gacchati, musā pi bhaṇati ... yaṃsa hoti dīgharattaṃ ahitāya dukkhāyā” ti.”

“Evaṃ, bhante.”

“Taṃ kiṃ maññatha, Sāḷhā, ime dhammā kusalā vā akusalā vā” ti?

“Akusalā, bhante.”

“**Sāvajjā** vā anavajjā vā” ti? (*blameable*)

“Sāvajjā, bhante.”

“Viññugarahitā vā viññuppasatthā vā” ti?

“Viññugarahitā , bhante.”

(A.N. 3.7.6. [3.66] Mahāvaggo, Sālhasuttam)

3.

Akusalaṃ, bhikkhave, pajahatha. **Sakkā**, bhikkhave, akusalaṃ pajahituṃ. (AN 2.19 - added for class)

Monks you should abandon bad deeds. **It's possible**, monks, to abandon bad deeds.

Yasmā ca kho, bhikkhave, sakkā akusalaṃ pajahituṃ, tasmāhaṃ evaṃ vadāmi - “akusalaṃ, bhikkhave, pajahathā” ti. Akusalaṃ ca hi'daṃ, bhikkhave, pahīnaṃ ahitāya, dukkhāya saṃvatteyya, Nāhaṃ evaṃ vadeyyaṃ - “akusalaṃ, bhikkhave, pajahathā” ti. Yasmā ca kho, bhikkhave, akusalaṃ pahīnaṃ hitāya sukhāya saṃvattati, tasmāhaṃ evaṃ vadāmi - “akusalaṃ, bhikkhave, pajahathā” ti. pajahituṃ=to abandon; saṃvatteyya=would lead;

Kusalaṃ, bhikkhave, bhāvettha. Sakkā, bhikkhave, kusalaṃ bhāvetuṃ. ... Yasmā ca kho, bhikkhave, sakkā kusalaṃ bhāvetuṃ, tasmāhaṃ evaṃ vadāmi - “kusalaṃ, bhikkhave, bhāvetthā” ti. Kusalaṃ ca hi'daṃ, bhikkhave, bhāvitaṃ ahitāya, dukkhāya saṃvatteyya, Nāhaṃ evaṃ vadeyyaṃ - “kusalaṃ, bhikkhave, bhāvetthā” ti. Yasmā ca kho, bhikkhave, kusalaṃ bhāvitaṃ hitāya, sukhāya saṃvattati, tasmāhaṃ evaṃ vadāmi “kusalaṃ, bhikkhave, bhāvetthā” ti.”

(A.N. 2.2.19 Adhikaraṇavaggo)

GLOSSARY

<i>añño</i>	another (one)
<i>aṭṭhaṃ vadati</i>	characterizes, gives the meaning to (see this grammar 13)
<i>atthi</i>	(there) is (see this grammar 2)
<i>adinnaṃ</i>	ungiven thing
<i>abhijjhā</i>	covetousness
<i>abhijjhālu</i>	covetous one
<i>ayaṃ</i>	this one (also anaphoric; ie ., may refer back to something that has been said)
<i>avijjā</i>	ignorance
<i>avijjāgata</i>	he who is ignorant
<i>ahitaṃ</i>	harm
<i>ādiyati</i>	takes up, ,akes upon
<i>āma</i>	yes
<i>imamhā</i>	ablative singular of <i>idaṃ</i> ‘this’
<i>evaṃ</i>	thus
<i>evameva</i>	even so, just so, in similar manner, in the same manner, similarly
<i>opammaṃ</i>	simile, example
<i>kathaṃ</i>	how
<i>karohi</i>	do, make (2 nd person imperative singular form of <i>karoti</i> , ‘do’)
<i>kāyo</i>	body
<i>kinnu</i>	is it (that), how is it that, (but) why (<i>kiṃ + nu</i>)

<i>kiṃ</i>	what, (or ‘how’ - see this grammar 8)
<i>ko</i>	who whichever person (see this grammar 1)
<i>koci</i>	any (one), some (one) (<i>ko + ci</i>)
<i>kocideva</i>	some (one) or other (<i>ko + ci + eva</i> with -d- inserted)
<i>garahita</i>	despised, condemned, not approved
<i>ci</i>	indefinite particle (see this grammar 10)
<i>tasmā</i>	therefore, hence, from that (ablative singular of <i>so/taṃ</i>)
<i>dīgha</i>	long
<i>dīgharattaṃ</i>	for a long time, for long
<i>dukkhaṃ</i>	suffering, sorrow, ill
<i>duṭṭho</i>	he who is wicked
<i>doso</i>	anger, ill will
<i>nanu</i>	isn’t it (the case that) (<i>na + nu</i> see this grammar 10)
<i>Nāgaseno</i>	proper name; vocative singular, Nāgasena
<i>nu</i>	interrogative particle (see this grammar 10)
<i>pajahati</i>	gives up, abandons
<i>pajahatha</i>	2nd pl. optative or imperative of <i>pajahati</i> (see this grammar 15)
<i>pajahituṃ</i>	infinitive of <i>pajahati</i>
<i>paṭisandahati</i>	is connected, is reunited, is reborn
<i>padīpato</i>	-to ablative of <i>padīpo</i> (see this grammar 15)
<i>padīpeyya</i>	optative of <i>padīpeti</i> (see this grammar 4)
<i>padīpeti</i>	lights, kindles
<i>padīpo</i>	lamp
<i>paradāro</i>	someone else’s wife
<i>parimutto</i>	one who is completely freed, a fully freed one
<i>pasatṭha/pasatṭha</i>	praised, extolled, commended
<i>pahīna</i>	given up, abandoned, calmed down
<i>pāṇo</i>	breath, life, living being
<i>puriso</i>	individual, person (as well as ‘male’ - cf. Lesson I glossary)
<i>byāpannacitto</i>	he whose mind is malevolent
<i>byāpado</i>	ill will, malevolence, revengefulness
<i>bhaṇati</i>	says, speaks
<i>bhante</i>	reverend sir, sire, sir, venerable one
<i>bhavati</i>	is, becomes (see this grammar 2 of <i>bhavati</i> ‘to be’)
<i>bhāvita</i>	begotten, increased, developed, practiced, cultured
<i>bhāveti</i>	begets, produces, increases, cultivates, develops (see this grammar 7)
<i>mahārājo</i>	great king (vocative <i>mahārāja</i>)
<i>mutto</i>	one who is released, one who is freed, released one, freed one
<i>musā</i>	falsely
<i>mūḷho</i>	fool, confused one, ignorant person
<i>yathā</i>	just as, like
<i>yadi</i>	if (see this grammar 9)
<i>yasmā</i>	because, since, just as (ablative singular of <i>yam-</i> see this grammar 12)
<i>yo</i>	who (relative pronoun, nominative singular masculine (see II, 2.13))
<i>luddho</i>	greedy person, covetous person
<i>vadati</i>	says, speaks
<i>viññū</i>	wise man
<i>viññugarahita</i>	despised by the wise ones

<i>viññūpasatṭha</i>	extolled, praised by the wise ones
<i>sakkā</i>	it is possible (see this grammar ṃ
<i>saṃkanta</i>	crossed over, passed over
<i>saṃkamati</i>	crosses over, transmigrates
<i>saṃkamanto</i>	one who crosses over, one who transmigrates (ppr. see this grammar 6)
<i>Sālho</i>	a proper name, Sālha
<i>banati, hanti</i>	kills, strikes
<i>hitam</i>	benefit, welfare, good
<i>hoti</i>	is, becomes

GRAMMAR III

1. INTERROGATIVE PRONOUN *ka* (*ko/ kiṃ/ ka*)

The interrogative pronoun has the stem **ka-**. Its forms are like those of the relative pronoun (2.3.3) except for the neuter *kiṃ* and some alternate forms in *ki-*:

	-----SINGULAR-----		
	<u>Masculine</u>	<u>Neuter</u>	<u>Feminine</u>
Nom:	<i>ko</i>	<i>kiṃ</i>	<i>kā</i>
Acc:	<i>kaṃ</i>	<i>kiṃ</i>	<i>kaṃ</i>
Gen:	<i>kassa (kissa)</i>	<i>kassa (kissa)</i>	<i>kassā</i>
Dat:	<i>kassa (kissa)</i>	<i>kassa (kissa)</i>	<i>kassā</i>
Inst:	<i>kena</i>	<i>kena</i>	<i>kāya</i>
Abl:	<i>kamhā (kasmā)</i>	<i>kamhā (kasmā)</i>	<i>kāya</i>
Loc:	<i>kamhi (kasmīṃ, kimhi, kismiṃ)</i>	<i>kamhi (kasmīṃ, kimhi, kismiṃ)</i>	<i>kāssaṃ / kāyaṃ / kassā / kāya</i>

	-----PLURAL-----		
	<u>Masculine</u>	<u>Neuter</u>	<u>Feminine</u>
Nom:	<i>ke</i>	<i>kāni</i>	<i>kā / kāyo</i>
Acc:	<i>ke</i>	<i>kāni</i>	<i>kā / kāyo</i>
Gen:	<i>kesaṃ / kesānaṃ</i>	<i>kesaṃ / kesānaṃ</i>	<i>kāsaṃ / kāsānaṃ</i>
Dat:	<i>kesaṃ / kesānaṃ</i>	<i>kesaṃ / kesānaṃ</i>	<i>kāsaṃ / kāsānaṃ</i>
Inst:	<i>kehi (kebhi)</i>	<i>kehi (kebhi)</i>	<i>kāhi (kābhi)</i>
Abl:	<i>kehi (kebhi)</i>	<i>kehi (kebhi)</i>	<i>kāhi (kābhi)</i>
Loc:	<i>kesu</i>	<i>kesu</i>	<i>kāsu</i>

2. VERBS ‘to be’ and ‘become’

2.1 **atthi** ‘is, exists’ has the following present tense forms:

	<u>Singular</u>	<u>Plural</u>
1 st Pers:	<i>asmi/ amhi</i>	<i>asma/amha</i>
2 nd Pers:	<i>asi</i>	<i>aṭṭha</i>
3 rd Pers:	<i>atthi</i>	<i>santi</i>

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:

	<u>Singular</u>	<u>Plural</u>
1 st Pers:	<i>homi</i>	<i>homa</i>
2 nd Pers:	<i>hosi</i>	<i>hotha</i>
3 rd Pers:	<i>hoti</i>	<i>honti</i>

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 sīlāva hoti. ‘herein a monk is virtuous’ (sīlāva ‘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 evaṃ 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:

	<u>Singular</u>	<u>Plural</u>
1 Pers:	<i>-eyyāmi/-ayyaṃ</i>	<i>-eyyāma</i>
2 Pers:	<i>-eyyāsi (eyya)</i>	<i>-eyyātha</i>

3 Pers: -*eyya* (-*eyyāti*) -*eyuṃ*

Thus, for *labhati* ‘gets’, stem *labha-*:

Optative of *labhati* ‘gets’

	<u>Singular</u>	<u>Plural</u>
1 Pers:	<i>labheyyāmi/labheyyaṃ</i>	<i>labheyyāma</i>
2 Pers:	<i>labheyyāsi (labheyya)</i>	<i>labheyyātha</i>
3 Pers:	<i>labheyya (labheyyāti)</i>	<i>labheyyaṃ</i>

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:

	<u>Singular</u>	<u>Plural</u>
1 Pers:	<i>bhaveyyāmi /bhaveyyaṃ</i>	<i>bhaveyyāma</i>
2 Pers:	<i>bhaveyyāsi (bhaveyya):</i>	<i>bhaveyyātha</i>
3 Pers:	<i>bhaveyya (bhaveyyāti)</i>	<i>bhaveyyaṃ</i>

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...attānā’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:

kusalaṃ dukkhāya saṃvatteyya.. nāham evaṃ vadeyyaṃ

‘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:

	<u>Singular</u>	<u>Plural</u>
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	IMPERATIVE SINGULAR	IMPERATIVE PLURAL
<i>labha-</i> <i>gaccha-</i> <i>jānā-</i> <i>pajaha</i>	<i>labāhi</i> <i>gacchāhi</i> <i>jānāhi</i> <i>pajahāhi</i>	<i>labhatha</i> ‘get!’ <i>gacchatha</i> ‘go!’ <i>jānātha</i> ‘know!’ <i>pajahatha</i> ‘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:

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

PRESENT TENSE	PRESENT TENSE STEM	PRESENT PARTICIPLE STEM
<i>gacchati</i> ‘goes’	<i>gaccha-</i>	<i>gacchant-</i>
<i>labhati</i> ‘gets’	<i>labha-</i>	<i>labhant-</i>

6.12. 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:

	<u>Singular</u>	<u>Plural</u>
Nom:	-anto/aṃ	-antā

Acc: *-antaṃ* *-ante*

EXAMPLE: *gacchati* ‘go’:

	<u>Singular</u>	<u>Plural</u>
Nom:	<i>gacchanta/gacchaṃ</i>	<i>gacchantā</i>
Acc:	<i>gacchantaṃ</i>	<i>gacchante</i>

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).’

aññaṃ kāyaṃ saṃkamanta (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:

buddhaṃ gacchantaṃ passāmi - ‘(I see) the Buddha going (masc. sg. acc.).’

dhammaṃ desento Tathāgato evaṃ eva vadati - ‘The Tathāgata 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’:

	<u>Singular</u>	<u>Plural</u>
1 Pers:	<i>bhāvemi</i>	<i>bhāvema</i>
2 Pers:	<i>bhāvesi</i>	<i>bhāvetha</i>
3 Pers:	<i>bhāveti</i>	<i>bhāventi</i>

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, *bhavati* ‘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:

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

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
<i>karoti</i> ‘does, makes’ <i>deseti</i> ‘preaches’	<i>karo-</i> <i>dese-</i>	<i>karont-¹¹</i> <i>desent-</i>

8. ACCUSATIVE OF MANNER

The accusative form of pronouns may be used as adverbs of manner: *taṃ* ‘thus’ or so, *kiṃ* ‘how’:

taṃ kiṃ maññatha - ‘So what/how do you (pl) think?’

evaṃ in addition to meaning ‘thus’, has a special use as a polite yes, ie. ‘It is just so:’

evaṃ, 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 paṭisandaheyya - ‘If there were no connection (but there is)’

Compare the following, without the optative:

yadi... saṃkamanto natthi - ‘If there is no transmigration (but there might be i.e.,

¹¹ This verb also has the alternate form *karant-*.

accepting it at least as a premise)'

10. PARTICLES

As noted in Lesson I, 3, Pāḷi 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 (*kiṃ+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 saṃkamati - ‘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’:

kusalaṃ ca hi’daṃ... bhāvitam ahitāya dukkhāya saṃvatteya... - ‘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 ($\sqrt{kiṃ+nu}$) *kho so padīpo saṃkamanto?* - ‘Is it then that this lamp is transmigrating?’

nanu ($\sqrt{na+nu}$) - ‘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 *yaṃ* (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. *etamatthaṃ (vadāmi)*

etamatthaṃ is from *etaṃ+attho* ‘that meaning’ in the accusative. The construction X *(i)ti etamatthaṃ 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:

<i>viññūgarahita</i>	‘despised by the wise ones’
<i>avijjāgato</i>	‘ignorant one, one who goes with ignorance’
<i>vijānanalakkhaṇaṃ</i>	‘of the nature of <i>vijānaṇaṃ</i> ’

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:

<i>dukkhato</i>	‘from sorrow’
<i>padīpato</i>	‘from the lamp’

16. FUTURE TENSE

Pāli 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.):

Viññāṇaṃ+ti → *viññāṇanti*

yaṃ+ca → yañca

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

FURTHER READINGS III

1.

“Taṃ kiṃ maññatha, Sāḷhā, atthi alobho” ti?

“Evam, bhante.”

“Anabhijjhā’ti kho ahaṃ, Sāḷhā, etamatthaṃ vadāmi. Aluddho kho ayaṃ, Sāḷhā, anabhijjhālū n’eva pāṇaṃ hanati, na adinnaṃ ādiyati, na paradāraṃ gacchati, na musā bhaṇati, param pi na tathattāya samādapeti, yaṃ’sa hoti dīgharattaṃ hitāya sukhāyā” ti.

“Evam, bhante.”

“Taṃ kiṃ maññatha, Sāḷhā, atthi adoso” ti?

“Evam, bhante.”

“Abyāpādo’ti kho ahaṃ, Sāḷhā, etamatthaṃ vadāmi. Aduṭṭho kho ayaṃ, Sāḷhā, abyāpannacitto n’eva pāṇaṃ hanati, na adinnaṃ ādiyati, na paradāraṃ gacchati, na musā bhaṇati, param pi na tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ hitāya sukhāyā” ti.

“Evam, bhante.”

“Taṃ kiṃ maññatha, Sāḷhā, atthi amoho” ti?

“Evam, bhante.”

“Vijjā’ti kho ahaṃ, Sāḷhā, etamatthaṃ vadāmi. Amūḷho kho ayaṃ, Sāḷhā, vijjāgato n’eva pāṇaṃ hanati, na adinnaṃ ādiyati, na paradāraṃ gacchati, na musā bhaṇati, param pi na tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ hitāya sukhāyā” ti.

“Evam, bhante.”

“Taṃ kiṃ maññatha, Sāḷhā, ime dhammā kusalā vā akusalā vā” ti?

“Kusalā, bhante.”

“Sāvajjā vā anavajjā vā” ti?

“Anavajjā, bhante.”

“Viññugarahitā vā viññuppasatthā vā” ti?

“Viññuppasatthā, bhante.”

“Samattā samādinnā hitāya sukhāya saṃvattānti, no vā ... ?”

“Samattā, bhante, samādinnā hitāya sukhāya saṃvattāntī ...” ‘ti.

“... Yadā tumhe, Sāḷhā, attānā’va jāneyyātha: ‘ime dhammā kusalā, ime dhammā anavajjā, ime dhammā viññūppasatthā, ime dhammā samattā samādinnā hitāya sukhāya saṃvattāntī’ ti, atha tumhe, Sāḷhā, upasampajja vihareyyāthā” ‘ti ...

(A.N. 3.7.6. [3.66] Mahāvaggo, Sāḷhasuttaṃ

2.

“Nāhaṃ, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ abhāviṭṭaṃ akammaniyaṃ hoti, yathayidaṃ, bhikkhave, cittaṃ.

Cittaṃ, bhikkhave, abhāviṭṭaṃ akammaniyaṃ hotī” ti.

“Nāhaṃ, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ bhāviṭṭaṃ kammaniyaṃ hoti, yathayidaṃ, bhikkhave, cittaṃ.

Cittaṃ, bhikkhave, bhāviṭṭaṃ kammaniyaṃ hotī” ti.

“Nāhaṃ, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ abhāviṭṭaṃ mahato anattāya saṃvattati, yathayidaṃ, bhikkhave, cittaṃ.

Cittaṃ, bhikkhave, abhāviṭṭaṃ mahato anattāya saṃvattatī” ti.

“Nāhaṃ, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ bhāviṭṭaṃ mahato atthāya saṃvattati, yathayidaṃ, bhikkhave, cittaṃ.

Cittaṃ, bhikkhave, bhāviṭṭaṃ mahato atthāya saṃvattatī’ ti.

“Nāhaṃ, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ abhāviṭṭaṃ apātubhūtaṃ mahato anattāya saṃvattati, yathayidaṃ, bhikkhave, cittaṃ.

Cittaṃ, bhikkhave, abhāviṭṭaṃ apātubhūtaṃ mahato anattāya saṃvattatī” ti.

“Nāhaṃ, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ bhāviṭṭaṃ

pātubhūtaṃ mahato atthāya saṃvattati, yathayidaṃ, bhikkhave, cittaṃ.

Cittaṃ, bhikkhave, bhāvitaṃ pātubhūtaṃ mahato atthāya saṃvattatī” ti.

“Nāhaṃ, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ abhāvitaṃ abahulīkataṃ mahato anattāya saṃvattati, yathayidaṃ, bhikkhave, cittaṃ.

Cittaṃ, bhikkhave, abhāvitaṃ abahulīkataṃ mahato anattāya saṃvattatī” ti.

“Nāhaṃ, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ bhāvitaṃ bahulīkataṃ mahato atthāya saṃvattati, yathayidaṃ, bhikkhave, cittaṃ.

Cittaṃ, bhikkhave, bhāvitaṃ bahulīkataṃ mahato atthāya saṃvattatī” ti.

“Nāhaṃ, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ abhāvitaṃ abahulīkataṃ dukkhādhivahaṃ hoti, yathayidaṃ, bhikkhave, cittaṃ.

Cittaṃ, bhikkhave, abhāvitaṃ abahulīkataṃ dukkhādhivahaṃ hotī” ti.

“Nāhaṃ, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ bhāvitaṃ bahulīkataṃ sukhāvahaṃ hoti, yathayidaṃ, bhikkhave, cittaṃ.

Cittaṃ, bhikkhave, bhāvitaṃ bahulīkataṃ sukhādhivahaṃ hotī” ti.

(A.N. 1.3. [1.21-30] Akammaniyavaggo)

3.

“Katamañca, bhikkhave, dukkhaṃ ariyasaccaṃ?

Jāti pi dukkhā, jarā pi dukkhā, maraṇam pi dukkhaṃ, ... appiyehi sampayogo pi dukkho, piyehi vippayogo pi dukkho, yaṃ p’icchaṃ na labhati tam pi dukkhaṃ, saṃkhittena pañc’upādānakkhandhā pi dukkhā.”

(D.N. 2.9. [22] Mahāsatipaṭṭhānasuttaṃ)

4.

‘Bhante Nāgasena, kiṃlakkhaṇaṃ viññāṇan’ ti?

‘Vijānanalakkhaṇaṃ, mahārāja, viññāṇan’ ti.

‘Opammaṃ karohī’ ti.

‘Yathā, mahārāja, nagaraguttiko majjhe nagare siṃghātake nisinno passeyya

puratthimadisato purisaṃ āgacchantam, passeyya dakkhiṇadisato purisaṃ āgacchantam, passeyya pacchimadisato purisaṃ āgacchantam, passeyya uttaradisato purisaṃ āgacchantam, evameva kho, mahārāja, yañca puriso cakkhunā rūpaṃ passati, taṃ viññāṇena vijānāti, yañca sotena saddaṃ suṇāti, taṃ viññāṇena vijānāti, yañca ghānena gandhaṃ ghāyati, taṃ viññāṇena vijānāti, yañca jivhāya rasaṃ sāyati, taṃ viññāṇena vijānāti, yañca kāyena phoṭṭhabbaṃ phusati, taṃ viññāṇena vijānāti, yañca manasā dhammaṃ vijānāti, taṃ viññāṇena vijānāti.

Evaṃ kho, mahārāja, vijānanalakkhaṇaṃ viññāṇaṃ 'ti.

'Kallo 'si, bhante Nāgasenā 'ti.

(Miln. III.3.12. Vicāravaggo, Viññāṇalakkhajjāpaṇho)

GLOSSARY

<i>akammaniya</i>	inactive, sluggish, slothful, lazy
<i>attānā</i>	by oneself (instrumental singular of attān 'self')
<i>aduṭṭha</i>	free from malice or ill-will, not wicked
<i>aduṭṭho</i>	one who is characterized by <i>aduṭṭha</i>
<i>adhivāha</i>	bringing, entailing
<i>X-adhivāha</i>	entailing X
<i>anabhijjha</i>	absence of covetousness or desire
<i>anabhijjhalū</i>	one characterized by <i>anabhijjhā</i>
<i>appiyo</i>	that which is disagreeable or unpleasant (person or thing)
<i>abyāpannacitto</i>	one whose mind is free from malice or ill-will
<i>abyāpādo</i>	non-ill-will, benevolence, non-anger
<i>amūḷho</i>	one who is not confused
<i>aluddho</i>	non-covetous person
<i>āgacchanta</i>	coming
<i>icchā</i>	desire
<i>uttara</i>	northern
<i>upasampana</i>	having stepped onto, having arrived at, having taken upon oneself
<i>kammaniya</i>	ready, active, functional
<i>kalla</i>	dextrous, smart, clever
<i>kiṃlakkhāṇaṃ</i>	of what nature. of what characteristic (from <i>kiṃ</i> 'what' + <i>lakkhaṇaṃ</i> (see below))
<i>ghānaṃ</i>	nose
<i>ghāyati</i>	smells
<i>jarā</i>	old age, decrepitude, decay
<i>jāti</i>	birth, rebirth, possibility of rebirth
<i>jānāti</i>	knows, realizes, comprehends, understands

<i>jivhā</i>	tongue
<i>tathattaṃ</i>	that state
<i>tumhe</i>	you (nominative plural of <i>tvam</i> .. ‘you’)
<i>dakkhiṇa</i>	southern
<i>disā</i>	direction
<i>dukkha</i>	painful, of suffering
<i>nagaraguttiko</i>	superintendent of a city
<i>nagaraṃ</i>	city, town
<i>nisinna</i>	seated
<i>no</i>	not verily (<i>na + u</i> ; negative emphatic)
<i>pacchima</i>	western
<i>pañca</i>	five
<i>pañcupādānakkhandhā</i>	the factors of the “fivefold clinging to existence. the five aggregates, the elements or substrata of sensory existence
<i>pana</i>	verily, but
<i>paro</i>	another (person)
<i>passati</i>	sees, realizes
<i>pātubhūta</i>	manifested, become manifest, appeared
<i>piyo</i>	pleasant one, agreeable one, dear one
<i>puratthima</i>	eastern
<i>phusati</i>	touches, feels
<i>bahulīkata</i>	practiced frequently, exercised, expanded
<i>majjha(aṃ)</i>	middle, midst
<i>manasā</i>	by/with the mind (instrumental singular of <i>mana(s)</i> ‘mind’)
<i>maraṇaṃ</i>	death
<i>yadā</i>	when
<i>lakkhaṇaṃ</i>	feature, mark, characteristic, discriminating mark
<i>X lakkhaṇaṃ</i>	characterized or marked by X
<i>vijānanaṃ</i>	act of cognizing, discriminating
<i>vijānāti</i>	perceives, understands with discrimination, discriminates
<i>vijjā</i>	discriminative knowledge, wisdom, insight
<i>vijjāgato</i>	one who has attained wisdom
<i>viññānaṃ</i>	consciousness
<i>vippayogo</i>	separation, dissociation
<i>viharati</i>	lives. resides, abides, leads a life
<i>vyādhi</i>	sickness, malady, illness, disease
<i>saṃkhittena</i>	in short
<i>saccaṃ</i>	truth
<i>samatta</i>	completed, grasped, accomplished
<i>samādapeti</i>	encourages, incites, rouses
<i>samādinna</i>	taken upon oneself, accepted
<i>sampayogo</i>	union, association
<i>sāyati</i>	tastes
<i>siṃghāṭako</i>	cross, cross-roads (or <i>siṃghāṭakaṃ</i>)
<i>suṇāti</i>	hears, listens
<i>sotaṃ</i>	ear

LESSON IV

1.

Evameva kho, bhikkhave, cattāro 'me samaṇabrāhmaṇānaṃ upakkilesā, yehi upakkilesehi upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti, na bhāsanti, na virocanti.

Katame cattāro?

Santi, bhikkhave, eke samaṇabrāhmaṇā suraṃ pivanti merayaṃ, surāmerayapānā appaṭiviratā. Ayaṃ, bhikkhave, paṭhama samaṇabrāhmaṇānaṃ upakkilesa, yena upakkilesena upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti, na bhāsanti, na virocanti.

Santi, bhikkhave, eke samaṇabrāhmaṇā methunaṃ dhammaṃ patisevanti, methunasmā dhammā appaṭiviratā. Ayaṃ, bhikkhave, dutiyo samaṇabrāhmaṇānaṃ upakkilesa yena upakkilesena upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti, na bhāsanti, na virocanti.

Santi, bhikkhave, eke samaṇabrāhmaṇā jātārūparajataṃ sādiyanti, jātārūparajatapatiggahaṇā appaṭiviratā. Ayaṃ, bhikkhave, tatiyo samaṇabrāhmaṇānaṃ upakkilesa yena upakkilesena upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti, na bhāsanti, na virocanti.

Santi, bhikkhave, eke samaṇabrāhmaṇā micchājīvena jīvanti, micchājīvā appaṭiviratā.

Ayaṃ, bhikkhave, catuttho samaṇabrāhmaṇānaṃ upakkilesa yena upakkilesena upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti, na bhāsanti, na virocanti.

Ime kho, bhikkhave, cattāro samaṇabrāhmaṇānaṃ upakkilesā, yehi upakkilesehi upakkiliṭṭhā eke samaṇabrāhmaṇā na tapanti, na bhāsanti, na virocantīti.

Surāṃ pivanti merayaṃ

paṭisevanti methunaṃ

*Rajataṃ jātarūpaṃ ca
sādiyanti aviddasu Micchājīvena jīvanti
eke samaṇabrāhmaṇā.
(A.N. 4S.10. [4S0] Rohitassavaggo, Upakkilesasuttam)*

2.

Bhōjanaṃ, Suppavāse, dentī ariyasāvikā paṭiggāhakānaṃ cattāri ṭhānāni deti.

Katamāni cattāri?

Āyuaṃ deti, vaṇṇaṃ deti, sukhaṃ deti, balaṃ deti.

Āyuaṃ kho pana datvā āyussa bhāginī hoti dibbassa vā mānusassa vā. Vaṇṇaṃ datvā vaṇṇassa bhāginī hoti dibbassa vā mānusassa vā. Sukhaṃ datvā sukhasa bhāginī hoti dibbassa vā mānusassa vā. Balaṃ datvā balassa bhāginī hoti dibbassa vā mānusassa vā.

Bhōjanaṃ, Suppavāse, dentī ariyasāvikā paṭiggāhakānaṃ imāni cattāri ṭhānāni detīti.

(A.N. 4.6.7. [4S7] Puññabhisandavaggo, Suppavāsasuttam)

3.

Na bhaje pāpake mitte - na bhaje purisādhome; Bhajetha mitte kalyāṇe - bhajetha purisuttame.

(Dhp. 6:78)

Sabbe tasanti daṇḍassa - sabbe bhāyanti maccuno; Attānaṃ upamaṃ katvā - na haneyya na ghātaye. All fear punishment, and all fear death.

Sabbe tasanti daṇḍassa - sabbesaṃ jīvitaṃ piyaṃ; Attānaṃ upamaṃ katvā - na haneyya na ghātaye. All fear punishment, life is dear to all.

(Dhp. 10:129-130)

Bahuaṃ pi ce sahitaṃ bhāsamaṇo - na takkaro hoti naro pamatto gopo¹² gāvo gaṇayaṃ paresaṃ - na Bhagavā sāmāñṇassa hoti.

Appaṃ pi ce sahitaṃ bhāsamaṇo - dhammassa hoti anudhammacārī rāgaṇ ca dosaṇ ca pahāya mohaṃ - sammappajāno suvimuttacitto anupādiyāno idha vā huraṃ vā - sa Bhagavā sāmāñṇassa hoti.

(Dhp. 1:19-20)

Piyato jāyatī¹³ soko - piyato jāyatī bhayaṃ; Piyato vipamuttassa - n'atthi soko, kuto bhayaṃ?

*Pemato jāyatī soko - pemato jāyatī bhayaṃ; Pemato vipamuttassa - n'atthi soko, kuto bhayaṃ?
Sorrow arises from affection, as does fear;*

Ratīyā jāyatī soko - ratīyā jāyatī bhayaṃ; Ratīyā vipamuttassa - n'atthi soko, kuto bhayaṃ?

¹² gopo+iva see Glossary and this grammar 10.

¹³ Rhythmic length (i.e., lengthened to suit the poetic meter).

Kāmato jāyatī soko - kāmato jāyatī bhayaṃ; Kāmato vippamuttassa, n'atthi soko, kuto bhayaṃ?

Tañhāya jāyatī soko - tañhāya jāyatī bhayaṃ; Tañhāya vippamuttassa - n'atthi soko, kuto bhayaṃ? (Dhp. 16:212-216)

GLOSSARY

<i>attānaṃ</i>	self, soul (accusative singular of attaṃ)
<i>adhama</i>	low, base, wicked
<i>-puriso</i>	base, wicked person
<i>anudhammacāri</i>	nominative singular of anudhammacārin 'one who acts in accordance with the Dhamma'
<i>anupādiyāno</i>	freed from clinging (present participle of anupādiyati 'does not cling (to earthly things)')
<i>appaṃ</i>	little, not much
<i>ariyasāvikā</i>	a noble female devotee, a female disciple or devotee of the noble ones
<i>aviddasu</i>	ignorant, foolish (one)
<i>ājīva</i>	life, living, livelihood
<i>āyuaṃ</i>	long life, vitality, longevity
<i>ime</i>	these (masculine plural of <i>ima/ayaṃ</i> (see this grammar 1)
<i>iva</i>	like, as (see this grammar 10)
<i>uttama</i>	noble, best, highest
<i>purisa-</i>	noble, best person
<i>upakkiliṭṭha</i>	defiled (with instrumental of the defilement)
<i>upakkilesa</i>	defilement, taint, mental impurity
<i>upamā</i>	analogy, simile, example
<i>eke</i>	some, a few (see this grammar 7 under <i>eka</i>)
<i>kalyāṇa</i>	sincere, noble, good
<i>kāmo (-aṃ)</i>	(sense) desire
<i>kuto</i>	whence, from where
<i>gaṇayaṃ</i>	counting (Nominative singular present participle of <i>gaṇeti</i> 'counts, reckons')
<i>gāvo</i>	accusative pl. (irreg.) of <i>go</i>
<i>go</i>	cow
<i>gopo</i>	cowherd
<i>ghātayati</i>	causes to kill
<i>cattāri</i>	(see this grammar 7 under <i>catu</i>)
<i>cattāro</i>	(see this grammar 7 under <i>catu</i>)
<i>catu</i>	four
<i>catuṭṭha</i>	fourth
<i>ce</i>	if (see this grammar 11)
<i>jātarūpaṃ</i>	gold
<i>jāyati</i>	arises, is born
<i>ūvati</i>	lives
<i>jīvo</i>	life

<i>thānaṃ</i>	place, locality, condition, cause
<i>takkara</i>	doing thus, acting accordingly
<i>takkaro</i>	a doer thereof
<i>taṇhā</i>	craving, thirst
<i>tatiya</i>	third
<i>tapati</i>	shines, is bright, lustrous
<i>tasati</i>	fears (with Genitive: see this grammar 9)
<i>daṇḍa</i>	staff, rod, punishment
<i>datvā</i>	having given (see this grammar 3)
<i>dibba</i>	divine
<i>dutiya</i>	second
<i>deti</i>	gives, donates
<i>dentī</i>	one who gives
<i>naro</i>	(feminine -see this grammar 5)
<i>paṭiggahaṇaṃ</i>	man, individual
<i>paṭiggāhako</i>	acceptance, receiving
<i>paṭivirata</i>	recipient, he who receives
<i>paṭisevati</i>	restrained from, abstained from (with ablative)
<i>paṭhama</i>	follows, pursues, indulges in, experiences first
<i>pamatto</i>	one who is lazy, not diligent
<i>para</i>	other
<i>paresaṃ</i>	(of) others (genitive/dative plural of <i>para</i> ‘other’ -see this grammar 8)
<i>pahāya</i>	having given up, forsaking
<i>pānaṃ</i>	drink, drinking
<i>piyaṃ</i>	pleasant thing, dear thing, pleasure
<i>pivati</i>	drinks
<i>puriso</i>	man, person
<i>pemaṃ</i>	love, affection
<i>balaṃ</i>	strength, power, force
<i>bahuṃ</i>	much, a lot
<i>brāhmaṇo</i>	Brahmin; in Buddhist texts, sometimes one who lives a noble life, irrespective of caste
<i>bhajati</i>	associates with (with accusative)
<i>bhayaṃ</i>	fear, apprehension
<i>bhāgavā</i>	sharer, participant in (nominative singular of <i>bhāgavant</i>)
<i>bhāginī</i>	participant, sharer (feminine, with genitive of the thing shared)
<i>bhāyati</i>	fears
<i>bhāsati</i>	shines forth, is bright
<i>bhāsamāno</i>	(one who is) reciting. (Present participle of <i>bhāsati</i> ‘says, recites’, see this grammar 4)
<i>bhojanaṃ</i>	meal, nourishment
<i>maccu</i>	death, the god of death
<i>mānusa</i>	human
<i>micchā</i>	wrong, incorrect
<i>mitto</i>	friend

<i>methuna</i>	sexual
<i>-dhammo</i>	sexual intercourse
<i>merayaṃ</i>	fermented liquor
<i>rajataṃ</i>	silver, any non-gold coin
<i>rati</i>	love, attachment
<i>rāgo</i>	attachment, lust
<i>loko</i>	world, people in general
<i>vaṇṇo</i>	color, complexion
<i>vipparamutto</i>	one who is freed
<i>virocati</i>	shines forth, is brilliant
<i>santi</i>	3rd Pers. Pl of <i>atthi</i> ‘is’ (see III. 2.1)
<i>sabbesaṃ</i>	Dative-Genitive of <i>sabbe</i> ‘all’ (see this grammar 8)
<i>samaṇo</i>	recluse, mendicant
<i>sammappajāno</i>	fully comprehending one
<i>sahitaṃ</i>	texts, scriptures taken as a whole
<i>sādiyati</i>	appropriates, takes on oneself, enjoys
<i>sāmaññaṃ</i>	state of an ascetic or monk, the holy life
<i>Suppavāsā</i>	proper name (feminine)
<i>Suppavāse</i>	Vocative form
<i>surā</i>	liquor
<i>suvimuttacitto</i>	one with a well-freed mind
<i>soko</i>	sorrow, grief
<i>huraṃ</i>	in the other world, in another existence

GRAMMAR IV

1. FORMS OF *ima* ‘THIS, THAT’

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

SINGULAR

	<u>Masculine</u>	<u>Neuter</u>	<u>Feminine</u>
Nom:	<i>ayaṃ</i>	<i>imaṃ</i>	<i>ayaṃ</i>
Acc:	<i>imaṃ</i>	<i>idaṃ</i>	<i>imaṃ</i>
Gen:	<i>imassa / assa</i>	<i>imassa / assa</i>	<i>imissā(ya)</i>
Dat:	<i>imassa / assa</i>	<i>imassa / assa</i>	<i>imāya / assā(ya)</i>
Inst:	<i>iminā / anena</i>	<i>iminā / anena</i>	<i>imāya</i>

Abl:	<i>imamhā / imasmā / asmā</i>	<i>imamhā / imasmā / asmā</i>	<i>imāya</i>
Loc:	<i>imasmiṃ / imamhi asmiṃ</i>	<i>imasmiṃ / imamhi asmiṃ</i>	<i>imissaṃ / imissā / imāyaṃ / assaṃ</i>

PLURAL

	<u>Masculine</u>	<u>Neuter</u>	<u>Feminine</u>
Nom:	<i>ime</i>	<i>imāni</i>	<i>imā(yo)</i>
Acc:	<i>ime</i>	<i>imāni</i>	<i>imā(yo)</i>
Gen:	<i>imesaṃ / imesānaṃ</i>	<i>imesaṃ / imesānaṃ</i>	<i>imesaṃ / imesānaṃ</i>
Dat:	<i>esaṃ / esānaṃ</i>	<i>esaṃ / esānaṃ</i>	<i>imesaṃ / imesānaṃ</i>
Inst:	<i>imebhi / imehi</i>	<i>imebhi / imehi</i>	<i>imābhi / imāhi</i>
Abl:	<i>ebhi / ehi</i>	<i>ebhi / ehi</i>	<i>imābhi / imāhi</i>
Loc:	<i>imesu / esu</i>	<i>imesu / esu</i>	<i>imāsu</i>

2. THE NOUN *go* ‘cow’

The noun cow is masculine, and unlike English cow does not imply female, but indicates the singular of “cattle”. This noun is irregular in Pāḷi 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’

	<u>Singular</u>	<u>Plural</u>
Nom:	<i>go</i>	<i>gāvo / gavo</i>
Acc:	<i>gāvaṃ / gavaṃ / gāvum</i>	<i>gāvo / gavo</i>
Gen:	<i>gāvassa / gavassa</i>	<i>gāvaṃ / gunnaṃ / gonaṃ</i>
Dat:	<i>gāvassa / gavassa</i>	<i>gāvaṃ / gunnaṃ / gonaṃ</i>
Inst:	<i>gāvena / gavena</i>	<i>gohi / gobhi</i>

Abl:	<i>gāvā / gāvamha / (-smā)</i>	<i>gohi / gobhi</i>
	<i>gavā / gavamha / (-smā)</i>	
Loc:	<i>gāve / gāvamhi / (-smiṃ)</i>	<i>gāvesu / gavesu / gosu</i>
	<i>gave / gavamhi (-smiṃ)</i>	
Voc:	<i>go</i>	<i>gāvo / gavo</i>

3. THE GERUND¹⁴

3.1. Form of the Gerund

3.11. *tvā(na)* Gerunds: The most common affix for the gerund is *tvā* or *tvana*. 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	INFINITIVE	GERUND
<i>bhavati</i> ‘is, becomes’	<i>bhāvitum</i>	<i>bhāvitvā(na)</i>
<i>labhati</i> ‘gets, obtains’	<i>labhitum</i>	<i>labhitvā(na)</i>
<i>garahati</i> ‘despises’	<i>garahitum</i>	<i>garahitvā(na)</i>

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

<i>neti</i> ‘leads’	<i>netum</i>	<i>netvā(na)</i>
<i>deseti</i> ‘preaches’	<i>desetum</i>	<i>desetvā(na)</i>

For other verbs, the affix *-tva(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	Gerund
<i>karoti</i> ‘does’	<i>katvā(na)</i>
<i>gacchati</i> ‘goes’	<i>gantvā(na)</i>
<i>suṇoti / suṇāti</i> ‘hears’	<i>sutvā(na)</i>
<i>pivati</i> ‘drinks’	<i>pitvā(na)</i>
<i>passati</i> ‘sees’	<i>disvā(na)</i>
<i>deti / dadāti</i> ‘gives’	<i>datvā(na)</i>
<i>jānāti</i> ‘knows’	<i>ñatvā(na) / jānitvā(na)</i>
<i>labhati</i> ‘gets’	<i>laddhā(na)</i>

¹⁴ the term 'gerund' is used for what we have been calling the 'absolute.' "Absolute" is used more frequently today to describe this indeclinable form of a verb, and to avoid confusion with the English language term 'gerund', which means something very different. The Pāli 'gerund/absolute' is not inflected but is formed in various ways.

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 *pariyadāya* ‘having taken over (completely)’ which occurred in Further Reading I is an example, since it is the gerund of *pariyadati* ‘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 pariyadāya tiṭṭhati - ‘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	PRESENT PARTICIPLE
<i>gacchati</i> ‘goes	<i>gacchamāna</i>
<i>uppajjati</i> ‘is born’	<i>uppajjamāna</i>

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

<i>deseti</i> ‘preaches’	<i>desayamāna</i>
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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 adjectivally or as nouns. Thus *sammappajāno* can either be used by itself as a noun; i.e., ‘one who fully comprehends’, or be used adjectivally, modifying a (masculine singular) noun, as in *sammappajāno puriso* ‘a person who fully comprehends.’

5. FEMININE PRESENT PARTICIPLE IN *-ī* and *-ā*

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

dentī ‘she who gives’

karontī ‘she who does’, etc.

The *-māna* present participle, however, takes the endings of a feminine *-ā* stem (III, I.I) when it is used as a noun; thus *gacchamānā* ‘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:

	<u>Singular</u>	<u>Plural</u>
1 Pers:	<i>-e</i>	<i>-ema (-eyyāmhe)</i>
2 Pers:	<i>-e (-etho)</i>	<i>-etha (-eyyavho)</i>
3 Pers:	<i>-e (-etha)</i>	<i>(-eram)</i>

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:

<i>eka</i>	‘one’
<i>dvi</i>	‘two’
<i>ti</i>	‘three’
<i>catu</i>	‘four’
<i>pañca</i>	‘five’

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/taṃ* (II, 2.11). The forms are as follows:

- *eka* ‘one’

SINGULAR

	<u>Masculine</u>	<u>Neuter</u>	<u>Feminine</u>
Nom:	<i>eko</i>	<i>ekaṃ</i>	<i>ekā</i>
Acc:	<i>ekaṃ</i>	<i>ekaṃ</i>	<i>ekaṃ</i>
Gen:	<i>ekassa</i>	<i>ekassa</i>	<i>ekissā(ya), ekissaṃ, (ekāya)</i>
Dat:	<i>ekassa</i>	<i>ekassa</i>	<i>ekissā(ya), ekissaṃ, (ekāya)</i>
Inst:	<i>ekena</i>	<i>ekena</i>	<i>ekāya</i>
Abl:	<i>ekamhā (ekasmā)</i>	<i>ekamhā (ekasmā)</i>	<i>ekāya</i>
Loc:	<i>ekamhi (ekasmiṃ)</i>	<i>ekamhi (ekasmiṃ)</i>	<i>ekissaṃ (ekāyaṃ)</i>

PLURAL

	<u>Masculine</u>	<u>Neuter</u>	<u>Feminine</u>
Nom:	<i>eke</i>	<i>ekāni</i>	<i>ekā(yo)</i>
Acc:	<i>eke</i>	<i>ekāni</i>	<i>ekā(yo)</i>
Gen:	<i>ekasaṃ (ekesānaṃ)</i>	<i>ekasaṃ (ekesānaṃ)</i>	<i>ekāsaṃ (ekāsānaṃ)</i>
Dat:	<i>ekasaṃ (ekesānaṃ)</i>	<i>ekasaṃ (ekesānaṃ)</i>	<i>ekāsaṃ (ekāsānaṃ)</i>
Inst:	<i>ekehi (ekebhi)</i>	<i>ekehi (ekebhi)</i>	<i>ekāhi (ekābhi)</i>
Abl:	<i>ekehi (ekebhi)</i>	<i>ekehi (ekebhi)</i>	<i>ekāhi (ekābhi)</i>
Loc:	<i>ekesu</i>	<i>ekesu</i>	<i>ekāsu</i>

7.3. *ti* ‘Three’ and *catu* ‘Four’ are like *eka* in that they distinguish gender.

- *ti* ‘three’

	<u>Masculine</u>	<u>Neuter</u>	<u>Feminine</u>
Nom:	<i>tayo</i>	<i>tīni</i>	<i>tisso</i>
Acc:	<i>tayo</i>	<i>tīni</i>	<i>tisso</i>
Gen:	<i>tiṇṇaṃ / tiṇṇannaṃ</i>	<i>tiṇṇaṃ / tiṇṇannaṃ</i>	<i>tissannaṃ</i>
Dat:	<i>tiṇṇaṃ / tiṇṇannaṃ</i>	<i>tiṇṇaṃ / tiṇṇannaṃ</i>	<i>tissannaṃ</i>
Inst:	<i>tīhi / tībhi</i>	<i>tīhi / tībhi</i>	<i>tīhi / tībhi</i>
Abl:	<i>tīhi / tībhi</i>	<i>tīhi / tībhi</i>	<i>tīhi / tībhi</i>
Loc:	<i>tīsu</i>	<i>tīsu</i>	<i>tīsu</i>

- *catu* ‘four’

	<u>Masculine</u>	<u>Neuter</u>	<u>Feminine</u>
Nom:	<i>cattāro, caturo</i>	<i>cattāri</i>	<i>catasso</i>
Acc:	<i>cattāro, caturo</i>	<i>cattāri</i>	<i>catasso</i>
Gen:	<i>catunnaṃ</i>	<i>catunnaṃ</i>	<i>catassannaṃ</i>
Dat:	<i>catunnaṃ</i>	<i>catunnaṃ</i>	<i>catassannaṃ</i>
Inst:		<i>catūhi / catūbhi / catubbhi</i>	
Abl:		<i>catūhi / catūbhi / catubbhi</i>	
Loc:	<i>catūsu</i>	<i>catūsu</i>	<i>catūsu</i>

7.4 *dvi* ‘Two’ does not distinguish gender. It has the following case forms:

- *dvi* ‘two’

	<u>All Genders</u>
Nom:	<i>dve / duve</i>
Acc:	<i>dve / duve</i>
Gen:	<i>dvinnaṃ / duvinnaṃ</i>
Dat:	<i>dvinnaṃ / duvinnaṃ</i>
Inst:	<i>dhīhi / dhībhi (dīhi)</i>
Abl:	<i>dhīhi / dhībhi (dīhi)</i>
Loc:	<i>dvīsu (duvesu)</i>

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’

	<u>All Genders</u>
Nom:	<i>pañca</i>
Acc:	<i>pañca</i>
Gen:	<i>pañcannaṃ</i>
Dat:	<i>pañcannaṃ</i>
Inst:	<i>pañcahi</i>
Abl:	<i>pañcahi</i>
Loc:	<i>pañcasu</i>

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, 2.11). Thus Nominative Singular Masculine *sabbe*, Neuter *sabbāni*, Feminine *sabbā*, Masculine-Neuter Genitive-Dative *sabbesaṃ*, etc.

para ‘other’ takes the pronominal endings in the same way; thus genitive (or dative) plural *paresaṃ* ‘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 gaṇayaṃ paresaṃ
‘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 assaṃ...
‘If I were to lie (literally ‘be a liar’; *musāvadin*= ‘liar’)

In the example just given *assaṃ* is the optative of *atthi* ‘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 gambhīrā ca parisā.

Katamā ca, bhikkhave, uttānā parisā?

Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū uddhatā honti unnaḷā capalā mukharā vikiṇṇavācā ... asampajānā asamāhitā vibbhantacittā pākat’indriyā.

Ayaṃ vuccati, bhikkhave, uttānā parisā. This, monks, is called a shallow assembly. Katamā ca, bhikkhave, gambhīrā parisā? And what, monks, is a deep assembly?

Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū anuddhatā honti anunnaḷā acapalā amukharā avikiṇṇavācā ... sampajānā samāhitā ekaggacittā saṃvut'indriyā.

Ayaṃ vuccati, bhikkhave, gambhīrā parisā.

Imā kho, bhikkhave, dve parisā.

(A.N.2S.1. [2.43] Parisavaggo)

Dve'mā, bhikkhave, parisā.

Katamā dve?

Vaggā ca parisā samaggā ca parisā.

Katamā ca, bhikkhave, vaggā parisā?

Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū bhaṇḍanajātā kalahajātā vivādāpannā ... viharanti.

Ayaṃ vuccati, bhikkhave, vaggā parisā. This, monks, is called a dissentious assembly. Katamā ca, bhikkhave, samaggā parisā?

Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū samaggā sammodamānā avivadamānā khīrodakībhūtā ... viharanti.

Ayaṃ vuccati, bhikkhave, samaggā parisā.

Imā kho, bhikkhave, dve parisā.

(A.N.2S.2. [2.44] Parisavaggo)

Dve'mā, bhikkhave, parisā.

Katamā dve?

Visamā ca parisā samā ca parisā.

Katamā ca, bhikkhave, visamā parisā?

Idha, bhikkhave, yassaṃ parisāyaṃ adhammakammāni pavattanti dhammakammāni nappavattanti, avinayakammāni pavattanti vinayakammāni nappavattanti, adhammakammāni dippanti dhammakammāni na dippanti, avinayakammāni dippanti vinayakammāni na dippanti.

Ayaṃ vuccati, bhikkhave, visamā parisā.

Katamā ca, bhikkhave, samā parisā?

Idha, bhikkhave, yassaṃ parisāyaṃ dhammakammāni pavattanti adhammakammāni nappavattanti, vinayakammāni pavattanti avinayakammāni nappavattanti, dhammakammāni dippanti adhammakammāni na dippanti, vinayakammāni dippanti avinayakammāni na dippanti.

Ayaṃ vuccati, bhikkhave, samā parisā.

Imā kho, bhikkhave, dve parisā.

(A.N.2S.8. [2S0] Parisavaggo)

2.

*Appamādo amatapadaṃ - pamādo maccuno padaṃ;
appamattā na mīyanti - ye pamattā yathā matā.*

*Evam viśesato ñatvā - appamādamhi paṇḍitā;
appamāde pamodanti - ariyānaṃ gocare ratā.*

*Yathā pi rahado gambhīro - vipasanno anāvilo;
evaṃ dhammāni sutvāna - vipasīdanti paṇḍitā.*

*Selo yathā ekaghano - vātena na samīrati;
evaṃ nindāpasamsāsu - na samiñjanti paṇḍitā.*

*Andhabhūto ayaṃ loko - tanuk'eṭṭha vipassati;
sakuṇo jālamutto'va - appo saggāya gacchati.*

*Ūdakaṃ hi nayanti nettikā - usukārā namayanti tejanaṃ.
dāruṃ namayanti tacchakā - attānaṃ damayanti paṇḍitā.*

(Dhp. 6:80-82)

3.

*Dve'māni, bhikkhave, sukhāni.
Katamāni dve?
Ghisukhaṃ ca pabbajitasukhaṃ ca.
Imāni kho, bhikkhave, dve sukhāni.*

Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ pabbajitasukhaṃ ti.

*Dve'māni, bhikkhave, sukhāni.
Katamāni dve?
Kāmasukhaṃ ca nekkhammasukhaṃ ca.
Imāni kho, bhikkhave, dve sukhāni.*

Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ nekkhammasukhaṃ ti.

*Dve'māni, bhikkhave, sukhāni.
Katamāni dve?
Upadhisukhaṃ ca nirupadhisukhaṃ ca.
Imāni kho, bhikkhave, dve sukhāni.*

Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ nirupadhisukhaṃ ti.

*Dve'māni, bhikkhave, sukhāni.
Katamāni dve?
Sāsavasukhaṃ ca anāsavasukhañca.
Imāni kho, bhikkhave, dve sukhāni.*

Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ anāsavasukhaṃ ti.

*Dve'māni, bhikkhave, sukhāni.
Katamāni dve?
Sāmiṣaṃ ca sukhaṃ nirāmiṣaṃ ca sukhaṃ.
Imāni kho, bhikkhave, dve sukhāni.*

Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ nirāmiṣaṃ sukhaṃ ti.

*Dve'māni, bhikkhave, sukhāni.
Katamāni dve?
Ariyasukhaṃ ca anariyasukhaṃ ca.
Imāni kho, bhikkhave, dve sukhāni.*

Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ ariyasukhaṃ ti.

*Dve'māni, bhikkhave, sukhāni.
Katamāni dve?
Kāyikaṃ ca sukhaṃ cetasikaṃ ca sukhaṃ.
Imāni kho, bhikkhave, dve sukhāni.*

Etadaggaṃ, bhikkhave, imesaṃ dvinnaṃ sukhānaṃ yadidaṃ cetasikaṃ sukhaṃ ti.

(A.N.2.7.1-7 [2.65-71] Sukhavaggo)

4.

*Pañcahi, bhikkhave, aṃgehi samannāgato rājā cakkavattī dhammen'eva cakkaṃ
pavatteti, taṃ hoti cakkaṃ appaṭivattiyaṃ kenaci manussabhūtena paccatthikena pāṇinā.*

Katamehi pañcahi?

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

*Imehi kho, bhikkhave, pañcahi aṃgehi samannāgato rājā cakkavattī dhammeneva cakkaṃ
pavatteti; taṃ hoti cakkaṃ appaṭivattiyaṃ kenaci manussabhūtena paccatthikena pāṇinā.*

*Evamevaṃ kho, bhikkhave, pañcahi dhammehi samannāgato tathāgato arahaṃ
sammāsambuddho dhammeneva anuttaraṃ dhammacakkaṃ pavatteti; taṃ hoti cakkaṃ
appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā
lokasmiṃ.*

Katamehi pañcahi?

*Idha, bhikkhave, tathāgato arahaṃ sammāsambuddho aṭṭhaññū, dhammaññū, mattaññū,
kālaññū, parisaññū.*

*Imehi kho, bhikkhave, pañcahi dhammehi samannāgato tathāgato arahaṃ sammāsambuddho
dhammeneva anuttaraṃ dhammacakkaṃ pavatteti; taṃ hoti dhammacakkaṃ appaṭivattiyaṃ
samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ ti.*

(A.NS.14.1. [5.131] Rājavaggo, Paṭhamacakkānūvattanasuttaṃ)

GLOSSARY

<i>aṭṭhaññu</i>	one who knows what is useful, one who knows the correct meaning or proper goal
<i>attho (aṃ)</i>	interest, advantage, gain
<i>anuttara</i>	incomparable, excellent
<i>andhabhūta</i>	blinded, (mentally) blind, ignorant
<i>appamatto</i>	one who is diligent
<i>appativattiya</i>	not to be turned back, irresistible (<i>a+pativattiya</i>)
<i>appo</i>	a few
<i>amataṃ</i>	ambrosia or the deathless state
<i>amatapadaṃ</i>	the region or place of ambrosia, the sphere of immortality, or the path to immortality (see <i>padam</i> below)
<i>araham</i>	deserving one, one who has attained absolute emancipation (nominative singular of arahant)
<i>ariyo</i>	noble one
<i>āmisam</i>	material substance, food, flesh greed, sensual desire, lust
<i>āvila</i>	stirred up, agitated, stained, disturbed
<i>āsavo</i>	that which flows (out or into), clinging, desire. In Buddhist philosophy, a technical term for certain ideas which intoxicate the mind.
<i>indriyam</i>	faculty, sense
<i>uttāna</i>	plain, open, evident, superficial, shallow water
<i>udakaṃ</i>	unbalanced, disturbed, agitated
<i>uddhata</i>	arrogant, proud, showing off
<i>unnala</i>	substratum (of rebirth), attachment, basis for rebirth, clinging to rebirth
<i>upadhi</i>	
<i>usukāro</i>	arrow-maker, fletcher
<i>ekaggacitta</i>	of concentrated mind, of tranquil mind
<i>ekaghana</i>	compact, solid, hard
<i>etadaggaṃ ...</i>	this (or this one) is best...namely...
<i>yadidaṃ...</i>	here
<i>eṭṭha</i>	quarrel, dispute
<i>kalaho</i>	quarrelsome, disputing
<i>kalahajāta</i>	pertaining to the body, physical
<i>kāyika</i>	proper time
<i>kālo</i>	one who knows the proper time (for something)
<i>kālaññū</i>	worldly attachment, a trifle
<i>kiñcana</i>	milk
<i>khīraṃ</i>	like milk and water i.e., at harmony as milk and water blend
<i>khīrodakībhūta</i>	deep
<i>gambhīra</i>	compounding stem of <i>gihin</i>
<i>gihi</i>	a householder, a layman
<i>gihin</i>	sphere, range

<i>gocara</i>	wheel, wheel as a symbol of efficacy in conquering
<i>cakkaṃ</i>	Nominative singular of <i>cakkavattin</i> , ‘universal monarch’
<i>cakkavattī</i>	unsteady, fickle, vain
<i>capala</i>	belonging to the mind, mental
<i>cetasika</i>	net
<i>jālaṃ</i>	having known, having understood
<i>ñatvā</i>	carpenter
<i>tacchako</i>	a few
<i>tanuko</i>	point or shaft of an arrow, arrow
<i>tejaraṃ</i>	restrains, controls
<i>damayati</i>	wood
<i>dāruṃ</i>	shines, shines forth
<i>dippiati</i>	one who knows that which is proper, one who knows the
<i>dhammaññū</i>	doctrine
<i>dhammo</i>	that which is proper, just, righteous, true
<i> dhammakammaṃ</i>	righteous deed or activity, activity pertaining to the doctrine
<i>namayati</i>	bends, fashions
<i>nayati</i>	leads, takes
<i>nindā</i>	blame
<i>nirāmisā</i>	not characterized by or not comprising <i>āmisāṃ</i>
<i>nirupadhi</i>	free from passions, or attachment, desireless
<i>nekkhammaṃ</i>	renunciation of worldliness, freedom from lust, craving and desires
<i>nettiko</i>	irrigator
<i>paccatthika (o)</i>	opponent, opposing
<i>paṭivattiya</i>	to be turned back, resistible
<i>paṇḍito</i>	wise one
<i>padaṃ</i>	place, foot, foostep, path
<i>pabbajito</i>	one who has renounced household life, a recluse
<i>pamodati</i>	rejoices, enjoys, finds pleasure in
<i>pamatto</i>	one who is lazy, not diligent
<i>parisaññū</i>	knowing or knower of the assembly
<i>parisa</i>	assembly, group, gathering, retinue
<i>pavattati</i>	proceeds, goes on
<i>pavatteti</i>	set in motion, keeps going (transitive)
<i>pasamsā</i>	praise
<i>pākata</i>	common, vulgar, uncontrolled
<i> pākatindriya</i>	of uncontrolled mind
<i>pāṇin</i>	a living being (instrumental singular - <i>pāṇinā</i>)
<i>buddha</i>	-enlightened, awakened
<i>brahmā</i>	Brahma, Supreme God (instrumental singular - <i>brahmunā</i>)
<i>bhaṇḍanaṃ</i>	quarrel, quarreling, strife
<i> bhaṇḍanajāta</i>	quarrelsome
<i>mata</i>	dead
<i>mattā</i>	measure, quantity, right measure
<i> mattāññū</i>	knowing the right measure, moderate

<i>manussabhūta</i>	human (being), (one) in human form
<i>māro</i>	death, god of death, tempter
<i>mīyati</i>	dies
<i>mukhara</i>	garrulous, noisy, scunilous
<i>mutta</i>	freed
<i>yassam</i>	in which one (feminine) - (locative singular of <i>yā</i> ‘which (feminine)’ (See II. 2.13)
<i>rata</i>	delighting in, intent on, devoted to, attached to
<i>rahado</i>	lake
<i>loko</i>	world, universe
<i>vagga</i>	dissociated, dissentious
<i>vāto</i>	wind
<i>vikkiṇṇavāca</i>	of loose talk
<i>vinayakammaṃ</i>	ethical activity, activities pertaining to monastic discipline
<i>vipassati</i>	sees clearly, insightfully, have spiritual insight.
<i>vippasanna</i>	clear
<i>vipasīdati</i>	is serene, tranquil, becomes calm
<i>vibbhantacitta</i>	with wandering or confused mind
<i>vivadati</i>	disputes, quarrels
<i>vivadamāna</i>	disputing, quarreling (<i>-māna</i> participle of <i>vivadati</i>)
<i>vivādo</i>	dispute, quarrel, contention
<i>-āpanna</i>	disputing, quarreling
<i>visama</i>	unequal, disharmonious
<i>visesato</i>	specially, particularly
<i>vuccati</i>	is called
<i>sakunto</i>	bird
<i>saggo</i>	heaven, celestial world, happy place
<i>sama</i>	even, equal, harmonious, level
<i>samagga</i>	being in unity
<i>samāhita</i>	collected, composed, settled, attentive
<i>samiñjati</i>	is moved, shaken
<i>samīrati</i>	is moved, blown
<i>sampajāna</i>	thoughtful, mindful, attentive, deliberate
<i>sammodayamāna</i>	in agreement, on friendly terms, rejoicing together (<i>-māna</i> participle of <i>sammodayati</i> , ‘rejoices’)
<i>sāmisā</i>	with, characterized by or having <i>āmisam</i>
<i>sāsava</i>	with, having, or characterized by, <i>āsavo</i>
<i>sutvāna</i>	having heard, having listened to
<i>selo</i>	rock

LESSON V

1.

“Jāneyya nu kho, bho Gotama, asappuriso asappurisaṃ - ‘asappuriso ayaṃ bhavaṃ’ ”ti?

“Aṭṭhānaṃ kho etaṃ, brāhmaṇa, anavakāso yaṃ asappuriso asappurisaṃ jāneyya - ‘asappuriso ayaṃ bhavaṃ’ ”ti.

“Jāneyya pana, bho Gotama, asappuriso sappurisaṃ - ‘sappuriso ayaṃ bhavaṃ’ ”ti?

“Etaṃ pi kho, brāhmaṇa, aṭṭhānaṃ anavakāso yaṃ asappuriso sappurisaṃ jāneyya - ‘sappuriso ayaṃ bhavaṃ’ ”ti.

“Jāneyya nu kho, bho Gotama, sappuriso sappurisaṃ - ‘sappuriso ayaṃ bhavaṃ’ ”ti?

“Ṭhānaṃ kho etaṃ, brāhmaṇa, vijjati yaṃ sappuriso sappurisaṃ jāneyya - ‘sappuriso ayaṃ bhavaṃ’ ”ti.

“Jāneyya pana, bho Gotama, sappuriso asappurisaṃ - ‘asappuriso ayaṃ bhavaṃ’ ”ti?

“Etaṃ pi kho, brāhmaṇa, ṭhānaṃ vijjati yaṃ sappuriso asappurisaṃ jāneyya - ‘asappuriso ayaṃ bhavaṃ’ ”ti.

(A.N.4.19.7. [IV.187] Vassakārasuttam)

2.

Yo hi koci manussesu - gorakkhaṃ upajīvati;
evaṃ, Vāseṭṭha, jānāhi - ‘kassako’ so, na brāhmaṇo.

Yo hi koci manussesu - puthusippena jīvati;
evaṃ, Vāseṭṭha, jānāhi - ‘sippiko’ so, na brāhmaṇo.

Yo hi koci manussesu - vohāraṃ upajīvati;
evaṃ, Vāseṭṭha, jānāhi - ‘vāṇijo’ so, na brāhmaṇo.

Yo hi koci manussesu - parapessena jīvati;
evaṃ, Vāseṭṭha, jānāhi - ‘pessiko’ so, na brāhmaṇo.

Yo hi koci manussesu - adinnaṃ upajīvati;
evaṃ, Vāseṭṭha, jānāhi - ‘coro’ eso, na brāhmaṇo.

Yo hi koci manussesu - issaṭṭhaṃ upajīvati;
evaṃ, Vāseṭṭha, jānāhi - ‘yodhājīvo’, na brāhmaṇo.

Yo hi koci manussesu - porohiccena jīvati;
evaṃ, Vāseṭṭha, jānāhi - ‘yājako’ so, na brāhmaṇo.

Yo hi koci manussesu - gāmaṃ raṭṭhañca bhujjati;
evaṃ, Vāseṭṭha, jānāhi - ‘rājā’ eso, na brāhmaṇo.

Missing??

akiñcanaṃ anādānaṃ - tamahāṃ¹⁵ brūmi ‘brāhmaṇaṃ’.

¹⁵ tam + ahaṃ

*Sabbasaṃyojanam chetvā - so ve na paritassati;
saṃgātigam, viṣaṃyuttam - taṃ aham brūmi 'brāhmaṇam'.*

(Snp. 3.9. Vāseṭṭhasuttam - M.N. 2S.8. Vāseṭṭhasuttam)

3.

*Appamādena maghavā - devānam seṭṭhatam gato;
appamādam pasamsanti - pamādo garahito sadā.*

(Dhp. 2, 30)

*Yathāpi ruciram puppham - vaṇṇavantam agandhakam;
evaṃ subhāsītā vācā - aphalā hoti akubbato.*

*Yathāpi ruciram puppham - vaṇṇavantam sugandhakam.
evaṃ subhāsītā vācā - saphalā hoti kubbato.*

*Dīghā jāgarato ratti - dīgham santassa yojanam;
dīgho bālānam saṃsāro - saddhammam avijānataṃ.*

(Dhp. 4, 51-52) - (Dhp. 5, 60)

4.

Asevanā ca bālānam - paṇḍitānañca sevanā;

pūjā ca pūjaneyyānam - etaṃ maṅgalamūttamaṃ.

Bāhusaccaṃ ca sippañca - vinayo ca susikkhito;

subhāsītā ca yā vācā - etaṃ maṅgalamūttamaṃ.

Dānañca dhammācariyā ca - ñātakānam ca saṃgaho;

anavajjāni kammāni - etaṃ maṅgalamūttamaṃ.

Āratī viratī pāpā - majjapānā ca saṃyamo;

appamādo ca dhammesu - etaṃ maṅgalamūttamaṃ.

Gāravo ca nivāto ca - santuṭṭhi ca kataññutā;

kālena dhammasavanam - etaṃ maṅgalamūttamaṃ.

Khantī ca sovacassatā - samaṇānañca dassanam;

kālena dhammasākacchā - etaṃ maṅgalamūttamaṃ.

(Snp 2.4. Maṅgalasuttam)

GLOSSARY

<i>akiñcano</i>	one who has nothing, one who is free from worldly attachment
<i>aṭṭhānaṃ</i>	not possible, no place (for it) (a + <i>thanam</i> - see this grammar 7)
<i>anādāno</i>	one who is free from attachment
<i>api</i>	even
<i>avakāso</i>	possibility, space, (there is a) possibility
<i>ārati</i>	abstention, leaving off
<i>issaṭṭhaṃ</i>	bow, archery
<i>uttama</i>	highest, best, noble
<i>upājjivati</i>	lives on, depends on
<i>kataññuta</i>	gratitude
<i>kassako</i>	a husbandman, farmer, cultivator
<i>kalena</i>	in time, at the proper time
<i>kubbanta</i>	practitioner, doer, one who practices (dative <i>kubbato</i> – see this grammar 3)
<i>khanti</i>	patience, forbearance
<i>gāmo</i>	village
<i>gāravo</i>	reverence, respect, esteem
<i>Gotama</i>	one of the Gotama family, the family name of the Buddha (Sanskrit Gautama)
<i>gorakkhā</i>	cow-keeping, tending the cattle
<i>coro</i>	thief, robber
<i>chetvā</i>	having cut off, having destroyed, having removed (<i>tvā(na)</i> gerund of <i>chindati</i> , ‘cuts, severs’)
<i>jāgarati</i>	is awake, is watchful
<i>jāgaranto</i>	one who is wakeful (present participle masculine-See this grammar 3)
<i>ñātako</i>	relative, kinsman
<i>ṭhānaṃ ... (vijjati)</i>	it is possible, it is conceivable (see this grammar 7)
<i>dānaṃ</i>	giving, charity
<i>devo</i>	god
<i>dhammācariyā</i>	righteous living
<i>nāma</i>	just, indeed, for sure
<i>nivāto</i>	modesty, gentleness
<i>parapessa</i>	serving others
<i>paritassati</i>	is excited, is worried, is tormented
<i>pāsaṃsati</i>	praises
<i>pānaṃ</i>	drink, drinking
<i>puthu</i>	many, various, individual, diverse, separate(ly)
<i>pupphaṃ</i>	flower
<i>pūjanīyo</i>	respect-worthy person
<i>pūjā</i>	worship, offering
<i>pessiko</i>	a messenger, a servant
<i>porohiccaṃ</i>	office of a family priest
<i>bāhusaccaṃ</i>	learning, knowledge
<i>brū ti</i>	says, tells, calls, shows, explains
<i>bhavaṃ</i>	individual, person

<i>bhuñjati</i>	enjoys, eat, partakes of
<i>bho</i>	friend, sir (polite form of address)
<i>bhovādi</i>	nominative singular of <i>bhovādin</i> , a brahmin (according to the way he addresses others)
<i>maghava</i>	nominative singular of maghavant Indra, king of the gods (see this grammar 2)
<i>maṅgalaṃ</i>	blessing, good omen, auspices, celebration, festival
<i>-uttamaṃ</i>	highest, best blessing
<i>maṇaṃ</i>	intoxicating drink, liquor
<i>mattisambhava</i>	born of a mother
<i>yājako</i>	one who sacrifices, a priest
<i>yojanaṃ</i>	a measure of space, a distance of about 4 to 8 miles
<i>yodhājivo</i>	a warrior, a soldier
<i>yonija</i>	born of a womb
<i>raṭṭhaṃ</i>	reign, kingdom, empire, country
<i>ratti</i>	night
<i>rucira</i>	agreeable, attractive
<i>vaṇṇavanta</i>	colorful
<i>vācā</i>	word, speech
<i>vāñijo</i>	a merchant
<i>vāsettho</i>	a proper name
<i>vijānanta</i>	knowing clearly (pres participle of <i>vijānati</i>) (see this grammar 3)
<i>vinayo</i>	discipline
<i>virati</i>	complete abstention
<i>visaṃyutto</i>	he who is detached
<i>ve</i>	verily, indeed, truly
<i>vohāro</i>	trade, business, merchandise
<i>saṃyamo</i>	control, restraint
<i>saṃyojanaṃ</i>	bond, fetter (that binds one to the wheel of transmigration)
<i>saṃsaro</i>	life cycle
<i>sakiñcano</i>	one who has something, one who is full of worldly attachment (<i>sa + kiñcano</i>)
<i>sakubbanto</i>	doer, one who practices
<i>sagandhaka</i>	fragrant, having fragrance (<i>sa+gandhaka</i> see this grammar 8)
<i>saṃgaho</i>	assistance, protection, kind disposition
<i>saṃgātigo</i>	he who has gone beyond (overcome)
<i>sadā</i>	attachment
<i>santuṭṭhi</i>	always, forever
<i>santo</i>	contentment
<i>sappuriso</i>	fatigued one, he who is tired
<i>saphala</i>	a virtuous man, a worthy man, a good man fruitful
<i>sākacchā</i>	conversation, discussion
<i>sippaṃ</i>	craft, technical knowledge, art
<i>sippiko</i>	artisan, craftsman
<i>susikkhita</i>	well-trained, well-practiced
<i>seṭṭhatā</i>	excellence, foremost place

<i>sevanā</i>	association
<i>sovacassatā</i>	gentleness, obedience

GRAMMAR V

1. FIRST AND SECOND PERSON PRONOUNS:

1.1 **First Person:** The first person pronouns *ahaṃ* ‘I’ and *mayāṃ* ‘we’ have forms as follows:

	<u>Singular ‘I’</u>
Nom:	<i>ahaṃ</i>
Acc:	<i>maṃ (mamaṃ)</i>
Inst:	<i>mayā</i>
Dat:	<i>mama/mayhaṃ (mamaṃ / amhaṃ)</i>
Abl:	<i>mayā</i>
Gen:	<i>mama/mayhaṃ (mamaṃ / amhaṃ)</i>
Loc:	<i>mayi</i>

	<u>Plural ‘we’</u>
Nom:	<i>mayāṃ (amhe)</i>
Acc:	<i>amhe (asme/amhākaṃ /asmākaṃ)</i>
Inst:	<i>amhehi (amhebhi)</i>
Dat:	<i>amhākaṃ (asmākaṃ / amhaṃ)</i>
Abl:	<i>amhehi (amhebhi)</i>
Gen:	<i>amhākaṃ (asmākaṃ / amhaṃ)</i>
Abl:	<i>amhehi (amhebhi)</i>
Loc:	<i>amhesu</i>

1.2 **Second Person:** The second person pronouns *tvaṃ* ‘you (Singular)’ and *tumhe* ‘you (plural)’ have forms as follows:

	<u>Singular ‘you’</u>
Nom:	<i>tvaṃ (tvaṃ)</i>
Acc:	<i>taṃ (tvaṃ/tuvaṃ/tavaṃ)</i>
Inst:	<i>tayā (tvayā)</i>
Dat:	<i>tava/tuyhaṃ (tvaṃ/tumhaṃ)</i>
Abl:	<i>tayā (tvayā)</i>

Gen: *tava/tuyhaṃ (tuvaṃ/tumhaṃ)*
 Loc: *tayi (tvuyi)*

Plural ‘you’
 Nom: *tumhe*
 Acc: *tumhe (tumhākaṃ)*
 Inst: *tumhehi (tumhebhī)*
 Dat: *tumhātaṃ*
 Abl: *tumhehi (tumhebhī)*
 Gen: *tumhātaṃ*
 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

	<u>form</u>	<u>Cases Represented</u>
Sg. ‘I’	<i>me</i>	Inst., Dat., Gen.
Pl. ‘We’	<i>no</i>	Acc., Dat., Inst., Gen.

Second Person

	<u>form</u>	<u>Cases Represented</u>
Sg. ‘you’	<i>te</i>	Inst., Dat., Gen.
Pl. ‘You’	<i>vo</i>	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

	<u>Singular</u>	<u>Plural</u>
Nom:	<i>silavā / -vanto</i>	<i>sīlavanto / -vantā</i>
Acc:	<i>silavantam (silāvam)</i>	<i>sīlavanto / -vante</i>
Inst:	<i>sīlavatā / -vantena</i>	<i>sīlavantehi (-ebhi)</i>
Dat:	<i>silāvato / -vantassa</i>	<i>silavataṃ / -vantānaṃ</i>
Abl:	<i>sīlavatā / -vantena</i>	<i>sīlavantehi (-ebhi)</i>
Gen:	<i>silāvato / -vantassa</i>	<i>silavataṃ / -vantānaṃ</i>
Loc:	<i>sīlavati / -vante</i> <i>(-vantamhi / -vantsmiṃ)</i>	<i>sīlavantesu</i>
Voc:	<i>sīlavā, -va / -vanta</i>	<i>sīlavanto / -vantā</i>

The alternants following the slash (/) are analogical ones formed from the full **-vant-** stem by adding the endings of **-a-** stem nouns (I, I. 21). 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:

	<u>Singular</u>	<u>Plural</u>
<i>Nom:</i>	<i>sīlavaṃ</i>	<i>sīlavanti / -vantāni</i>
<i>Acc.:</i>	<i>sīlavaṃ</i>	<i>sīlavanti / -vantāni</i>
<i>Voc:</i>	<i>sīlava</i>	<i>sīlavanti / -vantāni</i>

2.3 Feminine: The feminine is formed by adding **-ī-** to either the **-vant-** (**-mant-**) or the **-vat-** (**-at-**) stem. The Nominative Singular is thus either *sīlavanti* or *sīlavatī*. This then takes the same endings as a regular feminine noun in **-ī-** (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:

	<u>Singular</u>	<u>Plural</u>
Nom:	<i>gacchanto/gacchaṃ</i>	<i>gacchanto /gacchantā</i>
Acc:	<i>gacchantam</i>	<i>gacchanto /gacchante</i>
Inst:	<i>gacchatā</i>	<i>gacchantehi(-ebhi)</i>
Dat:	<i>gacchato</i>	<i>gacchataṃ / gacchantānaṃ</i>
Abl:	<i>gacchatā</i>	<i>gacchantehi(-ebhi)</i>
Gen:	<i>gacchato</i>	<i>gacchataṃ</i>
Loc:	<i>gacchati</i>	<i>gacchantesu</i>
Voc:	<i>gacchaṃ/gacchanta</i>	<i>gacchanto/gacchantā</i>

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

	<u>Singular</u>	<u>Plural</u>
Nom:	<i>gacchantam</i>	<i>gacchantāni</i>
Acc:	<i>gacchantam</i>	<i>gacchantāni / gacchanti</i>

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

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

4. arahant

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

vant- (-mant-) nouns or the present participle.

5. PAST PARTICIPLE

5.1 Form action 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.

5.11 -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:

<u>Verb</u>	<u>Root</u>	<u>Past Participle</u>
<i>Suṇoti/suṇāti</i> ‘hears’	√su-	<i>suta</i>
<i>bhavati</i> ‘is, becomes’	√bhū	<i>bhūta</i>
<i>gacchati</i> ‘goes’	√ga(m)-	<i>gata</i>
<i>labhati</i> ‘gets, obtains’	√labh-	<i>laddha</i> (√labh+ta)
<i>passati</i> ‘sees’	√dis- ¹⁶	<i>diṭṭha</i> (√dis+ta)
<i>garahati</i> ‘despises’	√garah-	<i>garahita</i>
<i>patati</i> ‘falls’	√pat-	<i>patita</i>

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 (regulat) 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.

5.12 -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:

<u>Verb</u>	<u>Root</u>	<u>Past Participle</u>
<i>deti/dadāti</i> ‘gives’	√dā-	<i>dinna</i>
<i>uppajjati</i> ‘is born, arises’	√uppaj-	<i>uppanna</i>

¹⁶ As noted earlier, the root *dis-* replaces the root of *passati* in non-present forms.

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’; *pahīna* ‘given up, abandoned’ from *pajahati* ‘gives up, renounces, abandons’, etc. As stated earlier, these forms agree with the noun in number, gender, and case:

cittam dantaṃ ‘the mind (when) tamed, the tamed mind’
(Neuter Singular Nominative/Accusative)

akusalam pahīnaṃ ‘bad action, (when) given up’
(Neuter Singular Nominative/Accusative)

They may either precede or follow the noun they modify. Thus we could also find *dantaṃ cittam* ‘the tamed mind’ or *pahinaṃ akusalam* ‘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 (viññu) garahitā – ‘These actions are despised (by the wise)’

5.2.2 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 *mūtto* ‘freed one’ is formed from the past participle of *mūñcati* ‘to release and can have a feminine form *mūtta* ‘she who is released’. Similarly, the form *adinnaṃ* that which is not given is the **a-** negative of the past participle of *deti* (or *dadāti*) ‘give’, 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 manussesu ‘whoever among men’.

7. **Ṭhānaṃ AND aṭṭhānaṃ**

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

ṭhanaṃ... vijjati yaṃ sappuriso sappurisaṃ janeyya ...

‘It is possible that a good man might recognize a good man’

7.2 *aṭṭhānaṃ*, as the opposite of *ṭhānaṃ* means ‘impossible, cannot be.’

Note that *avakāso* ‘space, possibility’ and the negative *anavakāso* are also used with the same general import as *ṭhānaṃ* and *aṭṭhānaṃ*. Note also the following construction, in which both *aṭṭhānaṃ* and *anavakāso* are used, as equational predicates of *etaṃ* introducing an impossibility:

etaṃ...aṭṭhānaṃ, anavakaso yaṃ ..

‘That is impossible, it cannot be that...’

8. PREFIX **sa-** ‘with’

In addition to the prefix **sa-** ‘one’s own’ (II, 9), there is a homonymous prefix **sa-** meaning ‘with, accompanied by’ or ‘having’. Thus *sakiñcano* ‘(one) having worldly attachment’ from **sa-** + *kiñcano* ‘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: (1) *upajīvati* ‘lives on, depends on’ plus the accusative, or (2) *jīvati* ‘lives’ plus the instrumental.

FURTHER READINGS V

1.

“Chahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo, anuttaraṃ puññakkhettaṃ lokassa.

Katamehi chahi?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā n’eva sumano hoti na dummano, upekkhako viharati sato sampajāno.

Sotena saddaṃ sutvā n’eva sumano hoti na dummano, upekkhako viharati sato sampajāno.

Ghānena gandhaṃ ghāyitvā n’eva sumano hoti na dummano, upekkhako viharati sato sampajāno.

Jivhāya rasaṃ sāyitvā n’eva sumano hoti na dummano, upekkhako viharati sato sampajāno.

Kāyena phoṭṭhabbaṃ phusitvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno.

Manasā dhammaṃ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno.

Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā”ti.

(A.N. 6.1.1.1. Paṭhama-āhuneyyasuttaṃ)

2.

“Tena hi, Sīvaka, taññev’eṭṭha paṭipucchāmi. Yathā te khameyya tathā naṃ byākareyyāsi.

Taṃ kiṃ maññasi, Sīvaka, santaṃ vā ajjhattaṃ lobhāṃ ‘atthi me ajjhattaṃ lobho’ti pajānāsi, asantaṃ vā ajjhattaṃ lobhāṃ ‘natthi me ajjhattaṃ lobho’ti pajānāsi”ti?

“Evaṃ, bhante”.

“Yaṃ kho tvaṃ, Sīvaka, santaṃ vā ajjhattaṃ lobhāṃ ‘atthi me ajjhattaṃ lobho’ti pajānāsi, asantaṃ vā ajjhattaṃ lobhāṃ ‘natthi me ajjhattaṃ lobho’ti pajānāsi - evampi kho, Sīvaka, sandiṭṭhiko dhammo hoti ... pe

“Taṃ kiṃ maññasi, Sīvaka, santaṃ vā ajjhattaṃ dosaṃ ... pe ...

... santaṃ vā ajjhattaṃ mohaṃ ... pe ...

... santaṃ vā ajjhattaṃ lobhādhammaṃ ... pe ...

... santaṃ vā ajjhattaṃ dosadhammaṃ ... pe ...

... santaṃ vā ajjhattaṃ mohadhammaṃ ‘atthi me ajjhattaṃ mohadhammo’ti pajānāsi, asantaṃ vā ajjhattaṃ mohadhammaṃ ‘natthi me ajjhattaṃ mohadhammo’ti pajānāsi”ti?

“Evaṃ, bhante”.

“*Yaṃ kho tvam, Sīvaka, santam vā ajjhataṃ mohadhammaṃ ‘atthi me ajjhataṃ mohadhammo’ ti pajānāsi, asantaṃ vā ajjhataṃ mohadhammaṃ ‘natthi me ajjhataṃ mohadhammo’ ti pajānāsi - evaṃ kho, Sīvaka, sandiṭṭhiko dhammo hoti akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī*”ti.

“*Abhikkantaṃ, bhante, abhikkantaṃ, bhante ... pe ... upāsakaṃ maṃ, bhante, bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ*”ti.

(A.N. 6SS. Paṭhamasandiṭṭhikasuttaṃ)

3.

Rājā āha: “*Bhante Nāgasena, yo jānanto pāpakammaṃ karoti, yo ajānanto pāpakammaṃ karoti, kassa bahutaraṃ apuññaṃ*”ti?

Thero āha “*yo kho, mahārāja, ajānanto pāpakammaṃ karoti, tassa bahutaraṃ apuññaṃ*”ti.

“*Tena hi, bhante Nāgasena, yo amhākaṃ rājaputto vā rājamahāmatto vā ajānanto pāpakammaṃ karoti, taṃ mayaṃ diguṇaṃ daṇḍemā*”ti.

“*Taṃ kiṃ maññasi, mahārāja, tattaṃ ayogulaṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ eko jānanto gaṇheyya, eko ajānanto gaṇheyya, katamo balavataraṃ dayheyyā*”ti.

“*Yo kho, bhante, ajānanto gaṇheyya, so balavataraṃ dayheyyā*”ti.

“*Evameva kho, mahārāja, yo ajānanto pāpakammaṃ karoti, tassa bahutaraṃ apuññaṃ*”ti.

“*Kallo’si, bhante Nāgasenā*”ti.

(Miln. III.7.8. Jānantājānantapāpakarajjāpañho)

4.

“*Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā*”ti?

“*Aniccaṃ, bhante*”.

“*Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā*”ti?

“*Dukkhaṃ, bhante*”.

“*Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu¹⁷ taṃ samanupassituṃ - ‘etaṃ mama, eso’hamasmi, eso me attā*”ti?

“*No h’etaṃ, bhante*”.

“*Vedanā ... saññā ... saṃkhārā ... viññāṇaṃ niccaṃ vā aniccaṃ vā*”ti?

“*Aniccaṃ, bhante*”.

“*Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā*”ti?

¹⁷ Kallaṃ (neuter of *kalla*) + *nu* (interrogative) i.e. ‘so then is it smart...?’

“Dukkhaṃ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ - ‘etaṃ mama, eso ’hamasmi, eso me attā’ ”ti?

“No h’etaṃ, bhante”.

(S.N. 3.1.7. Anattalakkhaṇasuttaṃ Samyutta Nikaya XXIIS9 Anatta-lakkhana Sutta

GLOSSARY

<i>ajjatagge</i>	from today on (- aṇato + agge)
<i>ajjhataṃ</i>	inwardly, internally, subjective(ly)
<i>añjalikaraṇīya</i>	worthy of respectful salutation
<i>aññatara</i>	some, a certain
<i>abhikkantaṃ</i>	excellent, superb, wonderful, (literally, gone-beyond-ly)
<i>ayogulo</i>	iron ball
<i>avoca</i>	third singular past of <i>vatti</i> , ‘says, speaks’
<i>aditta</i>	burning, blazing
<i>aha</i>	said
<i>ahuneyya</i>	venerable, worthy of offerings
<i>upasamkamī</i>	third singular past of <i>upasamkamati</i> ‘approaches’
<i>upasako</i>	lay-devotee, practicing Buddhist
<i>upekkhaka</i>	indifferent, disinterested
<i>upeti</i>	approaches, attains, comes to, reaches (the past participle <i>upeta</i> has the sense ‘endowed with’)
<i>etadavoca</i>	<i>etad</i> (= <i>etam</i>) + <i>avoca</i>
<i>khamati</i>	is fitting, ‘seems good’
<i>khettaṃ</i>	field, sphere
<i>gaṇhati</i>	picks up, takes
<i>chahi</i>	instrumental-ablative of <i>cha</i> - ‘six’
<i>dayhati</i>	gets burned
<i>(X) dhamma</i>	of the nature of X
<i>taññeva</i>	= <i>taṃ</i> + <i>eva</i>
<i>tatta</i>	heated, hot
<i>tathā</i>	thus, so
<i>tena hi</i>	if so, in that case
<i>thero</i>	elder, senior (bhikkhu)
<i>dakkhiṇeyya</i>	worthy of offerings or gifts
<i>daḍḍeti</i>	punishes
<i>diguṇaṃ</i>	doubly, twofold
<i>disvā</i>	having seen
<i>dummāna</i>	unhappy, downcast
<i>dhāreti</i>	holds, bears, accepts, contains
<i>dhāretu</i>	third singular imperative of <i>dhāreti</i> (i.e., ‘let him, her, it’...)

<i>naṃ</i>	alternate form of the pronoun <i>taṃ</i>
<i>nicca</i>	permanent, non-transitory
<i>no</i>	negative ‘not’; more emphatic than <i>na</i>
<i>pājānati</i>	realizes, understands well
<i>paṭipucchati</i>	asks in response, inquires
<i>paṭipucchissāmi</i>	First Person Future of <i>paṭipucchati</i>
<i>pāṇupetaṃ</i>	for life (literally ‘possessed-with-breath-ly’, <i>paṇa(m)</i> ‘breath’ + <i>upetaṃ</i> neuter past participle of <i>upeti</i> (see above)
<i>pāpakammaṃ</i>	evil, sinful act
<i>pāhuṇeyya</i>	worthy of hospitality
<i>puññaṃ</i>	merit, righteousness
<i>balikataraṃ</i>	more, more greatly
<i>byākaroti</i>	explains, answers, brings to light
<i>bhagavant</i>	fortunate one (used as an epithet for the Buddha)
<i>mahāmatto</i>	chief minister
<i>yaṃ</i>	that, since, for (adverbial use of the neuter accusative of <i>ya-</i>)
<i>rājaputto</i>	prince
<i>viññāya</i>	having perceived or known
<i>vipariṇama</i>	change
<i>vedāna</i>	feeling, sensation
<i>saṃkhāro</i>	essential condition, a thing conditioned, ‘mental coefficients’
<i>saññā</i>	perception, recognition
<i>sata</i>	mindful
<i>santa</i>	existing, being (present participle of <i>atthi</i>)
<i>sandiṭṭhika</i>	visible, empirical, empirically ascertainable, of advantage in this life
<i>sampajjalita</i>	ablaze, in flames
<i>sammodi</i>	past of <i>sammodati</i> - ‘rejoices’
<i>Sīvako</i>	a proper name
<i>sumana</i>	of a happy mind, of a pleased mind

LESSON VI

1.

Pañca-sikkhāpadāni:

1. *Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.*

2. *Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.*
3. *Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi.*
4. *Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.*
5. *Surāmerayamajja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.*

(Khp.2 Dasasikkhāpadaṃ)

2.

Yathāpi cando vimalo - gacchaṃ¹⁸ ākāśadhātuyā;
sabbe tārāgaṇe loke - ābhāya atirocati.

Tath'eva sīlasampanno - saddho purisapuggalo;
sabbe maccharino loke - cāgena atirocati.

Yathāpi megho thanayaṃ - vijjumālī satakkaku;
thalaṃ ninnaṃ ca pūreti - abhivassaṃ vasundharaṃ.

Evaṃ dassanasampanno - Sammāsambuddhasāvako;
macchariṃ adhigaṇhāti - pañcaṭṭhānehi paṇḍito.

Āyunā yasasā c'eva - vaṇṇena ca sukkena ca;
sa ve bhogaparibyūlho - pecca sagge pamodatī'ti.

(A.N. 5.4.1. Sumanasuttaṃ)

3.

Atha kho Selo brāhmaṇo tīhi māṇavakasatehi parivuto ... yena Ker)iyassa jaṭilassa
assamo ten'upasaṃkami. Addasā kho Selo brāhmaṇo Ker)iyassa jaṭilassa assame app'ekacce
uddhanāni khaṇante, app'ekacce kaṭṭhāni phālente, app'ekacce bhājanāni dhovante, app'ekacce
udakamaṇikaṃ patiṭṭhāpente, app'ekacce āsanāni pañṇapente, Ker)iyam pana jaṭilaṃ sāmaṃ
yeva maṇḍalamālaṃ paṭiyādentam.

Disvāna Ker)iyam jaṭilaṃ etadavoca: 'Kiṃ nu kho bhoto Ker)iyassa āvāho vā bhavissati, vivāho
vā bhavissati, mahāyañño vā paccupaṭṭhito, rājā vā Māgadho Seniyo Bimbisāro, nimantito
svātānāya saddhiṃ balakāyenā'ti?

'Na me, bho Sela, āvāho vā bhavissati vivāho vā, n'āpi rājā Māgadho Seniyo Bimbisāro,
nimantito svātānāya saddhiṃ balakāyena; api ca kho me mahāyañño paccupaṭṭhito atthi.
Samaṇo Gotamo Sakyaputto Sakyakulā pabbajito, Aṃguttarāpesu cārikaṃ caramāno mahatā
bhikkhusaṃghena ... Āpaṇaṃ anuppatto. So me nimantito svātānāya ... saddhiṃ
bhikkhusaṃghenā'ti.

"Buddho'ti, bho Ker)iya, vadesi'?"

¹⁸

“Buddho ’ti, bho Sela, vadāmi’.

“Buddho ’ti, bho Ker)iya, vadesi’?

‘Buddho ’ti, bho Sela, vadāmī’.

‘Ghoso pi kho eso dullabho lokasmiṃ yadidaṃ ‘buddho ’’ti.

(Snp 3.7. Selasuttaṃ M.N. 92 Selasutta

4.

‘Dve ’me, bhikkhave, puggalā loke uppajjamānā uppajjanti bahujana hitāya

bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya

Katame dve?

Tathāgato ca arahamṃ sammāsambuddho, rājā ca cakkavattī. Ime kho, bhikkhave, dve puggalā loke uppajjamānā uppajjanti bahujanahitāya bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya ... ’ti.

‘Dveme, bhikkhave, puggalā loke uppajjamānā uppajjanti acchariyamanussā.

Katame dve?

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

‘Dvinnam, bhikkhave, puggalānaṃ kālakiriyā bahuno janassa anutappā hoti. “The passing away of two individuals, monks, is to be regretted by many people. Katamesaṃ dvinnam?’

Tathāgatassa ca arahato sammāsambuddhassa, rañño ca cakkavattissa. Imesaṃ kho, bhikkhave, dvinnam puggalānaṃ kālakiriyā bahuno janassa anutappā hoti ’ti.

‘Dve ’me, bhikkhave, thūpārahā.

Katame dve?

Tathāgato ca arahamṃ sammāsambuddho, rājā ca cakkavattī. Ime kho, bhikkhave, dve thūpārahā’ ti.

(A.N. 2S.6. Puggalavaggo)

5.

Tameva vācaṃ bhāseyya - yāy’attānaṃ na tāpaye; pare ca na vihiṃseyya - sā ve vācā subhāsītā.

Piyavācameva bhāseyya - yā vācā paṭinanditā; yaṃ anādāya pāpāni - paresaṃ bhāsate piyaṃ.

‘Saccaṃ ve amatā vācā’ - esa dhammo sanantano; ‘sacce atthe ca dhamme ca’ - āhu, ‘santo patiṭṭhitā.’

(Snp. 3.3. Subhāsitasuttaṃ Sutta Nipata III.3 Subhasita Sutta

GLOSSARY

<i>Aṅguttarāpa</i>	place name
<i>acchariya</i>	wonderful, marvelous
<i>atirocati</i>	outshine, excel
<i>attānaṃ</i>	accusative of <i>attan</i> ‘self’ (see this grammar 1.1)
<i>atha</i>	now, then
<i>adinnādāna(ṃ)</i>	seizing or grasping that which is not given to one
<i>addasā</i>	saw (3rd singular past tense of <i>dassati</i> ¹⁹ - <i>passati</i> ‘sees’)
<i>adhigaṇhāti</i>	excels, surpasses
<i>anādāya</i>	without taking or accepting
<i>anutappa</i>	to be regretted (from <i>anutappati</i> ‘regrets, repents’)
<i>anuppatta</i>	reached, one who has reached
<i>api(ca)</i>	but, still
<i>app’ekacce</i>	<i>api</i> + <i>ekacce</i> (see this grammar 17)
<i>abhivassati</i>	rains (down), sheds rain
<i>arahā</i>	alternate nom. sg. of arahant (see V.4)
<i>ariyo</i>	noble one
<i>assāmiya</i>	belonging to a monastery or hermitage
<i>assamo</i>	monastery, hermitage, <i>ashram</i>
<i>ākāsadhātu</i>	space element, space, sky (<i>ākaso</i> ‘sky, space’ + <i>dhātu</i> - see this glossary)
<i>āpaṇo</i>	place name
<i>ābhā</i>	shine, luster, sheen
<i>āyu</i>	longevity, duration of life
<i>āvāho</i>	wedding, bringing a bride
<i>āsanam</i>	seat
<i>āhu</i>	(they) say or said
<i>udakaṃ</i>	water
<i>uddhanam</i>	fire hearth, oven
<i>uppajjati</i>	is born, is reborn in, arises, originates
<i>ekacce</i>	some, a few
<i>etad</i>	- <i>etaṃ</i>
<i>esa</i>	alternate form of <i>eso</i> (see II, 2.12)
<i>kaṭṭham</i>	wood, firewood
<i>katvā</i>	having done or made
<i>kāmo(aṃ)</i>	sense-desire, sense-pleasure
<i>kālo</i>	proper time
<i>kālakiriyā</i>	death, passing away
<i>kiṃ</i>	what (see III,) used here as an interrogative particle
<i>kinnukho</i>	(= <i>kiṃ</i> + <i>nu</i> + <i>kho</i>); why, what for, what is it then
<i>kuddho</i>	angry one
<i>kulam</i>	lineage, clan, family
<i>Ker)iyō</i>	proper name

¹⁹ 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 *dakkhiti*, and *passati* is also used in the same sense.

<i>khaṇanto</i>	digging (present participle of <i>khaṇati</i>)
<i>ghoso</i>	noise, sound
<i>cando</i>	moon
<i>cāgo</i>	liberality, generosity
<i>cārikā</i>	sojourn, wandering, journey
<i>cārikam caramāno</i>	(while) going on alms-pilgrimage
<i>jaṭilo</i>	one who wears matted hair, an ascetic
<i>jano</i>	individual, person, people (collectively)
<i>-ṭhānaṃ</i>	sandhi form of <i>thānaṃ</i>
<i>(X) ṭhānaṃ</i>	condition or state of X (see this grammar 15)
<i>tāpayati</i>	torments, tortures
<i>tārāgaṇo</i>	galaxy of stars, host of stars
<i>thanayati</i>	roars, thunders
<i>thalaṃ</i>	plateau, raised dry ground
<i>thūpāraha</i>	worthy of a stupa
<i>thūpo</i>	stupa, tope
<i>dassanaṃ</i>	perfect knowledge, insight
<i>dullabha</i>	rare, difficult to obtain
<i>dhātu</i>	element, relic, basis (feminine - see this grammar 6)
<i>dhovanto</i>	one who washes, one who cleans
<i>nimanteti</i>	invites
<i>ninnaṃ</i>	low land
<i>nu</i>	then, now
<i>paccupaṭṭhāti</i>	is present
<i>paññapento</i>	one who prepares or arranges
<i>paṭiyādeti</i>	prepares, arranges
<i>paṇḍito</i>	wise one
<i>paṭiṭṭhāpento</i>	one who places, one who keeps
<i>paṭiṭṭhita</i>	established, fixed, founded upon
<i>patinandita</i>	rejoiced, welcomed
<i>pabbajita</i>	renounced, ordained, gone forth (into the holy life)
<i>pamodati</i>	rejoices, enjoys, finds pleasure in
<i>paribyūḷha</i>	provided with
<i>parivuta</i>	followed by, surrounded by
<i>pare</i>	other(ones) (see this Grammar 13)
<i>pāṇātipāto</i>	destruction of life, killing
<i>pāpaṃ</i>	sin, evil
<i>pugga]o</i>	person, individual
<i>putto</i>	son
<i>purisapuggalo</i>	individual, man
<i>pūreti</i>	fills
<i>pecca</i>	having departed, after death
<i>phālenta</i>	splitting, breaking (present participle of <i>phāleti</i>)
<i>balakāyo</i>	army
<i>bahu</i>	many
<i>Bimbisāro</i>	proper name

<i>bhavissati</i>	will be (third future active indicative of <i>bhavati</i> ‘be, become’)
<i>bhājanam</i>	vessel, utensil
<i>bhāsati</i>	says, speaks
<i>bhāsate</i>	is spoken, speaks (third singular present, middle voice, indicative)
<i>bhikkhusaṃgho</i>	community of Buddhist monks
<i>bhogo</i>	enjoyment, item for enjoyment. wealth, possession
<i>bhoto</i>	Dative-Genitive of <i>bhavant</i> ‘venerable’ (see this grammar 4)
<i>maccharin</i>	greedy one, selfish and avaricious one, stingy one
<i>majjam</i>	intoxicant
<i>maṇikaṃ</i>	a big jar, pot
<i>maṇḍalamāla</i>	pavilion, a circular hall with a peaked roof
<i>mata</i>	dead, (one who is) dead
<i>mahanto</i>	great, big (one)
<i>mahāyañño</i>	great sacrifice, big alms-giving
<i>Māgadha</i>	of the Magadha (country)
<i>māṇavako</i>	youth, young man (especially a young Brahmin)
<i>micchācāro</i>	wrong behavior
<i>musāvādo</i>	lying, falsehood
<i>me</i>	my, to me, by me (see V, 1.3)
<i>megho</i>	rain cloud
<i>yañño</i>	sacrifice, almsgiving
<i>yadidaṃ</i>	that is, namely
<i>yasas</i>	fame, repute, glory
<i>yena...tena</i>	where...there (see this grammar 10)
<i>loko</i>	world
<i>Vaṇṇo</i>	outward appearance, complexion
<i>vadeti</i>	says, speaks
<i>vasundharā</i>	earth
<i>vācā</i>	word, speech
<i>vijjumālin</i>	wearing garland or row of lightning (epithet for a cloud)
<i>vimala</i>	clear, clean, bright
<i>vivāho</i>	marriage, wedding, carrying or sending away of a bride
<i>vihiṃsati</i>	injures, hurts, oppresses
<i>ve</i>	indeed, verily
<i>veramaṇī</i>	abstinence
<i>Sākya</i>	farruly name (of the Buddha’s lineage)
<i>saccaṃ</i>	truth
<i>sata</i>	hundred
<i>satakkaku</i>	epithet for a cloud (literally, ‘the hundred-cornered one’)
<i>saddha</i>	believing, determined
<i>saddhiṃ</i>	with
<i>sanantana</i>	eternal, old, ancient
<i>santo</i>	good person (declines as an <i>-ant</i> participle stem, see V, 3)
<i>samādiyati</i>	takes upon or with oneself
<i>sammāsambuddho</i>	perfectly enlightened one, a fully enlightened Buddha capable of
<i>sāmaṃ</i>	teaching others

<i>sāmaṃ yeva</i>	of oneself, by oneself
<i>sāvako</i>	(= <i>sāmaṃ + eva</i>) disciple
<i>sikkhāpadaṃ</i>	precept, rule, instruction
<i>sīlasampanno</i>	one endowed with virtue, one who practices morality, virtuous one
<i>Seniya</i>	a clan name (literally ‘belonging to the army’)
<i>Selo</i>	proper name
<i>svātanāya</i>	for tomorrow, for the following day
<i>hanati</i>	kills

GRAMMAR VI

I. 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 *-a* stem nouns.

EXAMPLE: *attan* ‘self, soul’

	<u>Singular</u>	<u>Plural</u>
Nom:	<i>attā</i>	<i>attāno</i>
Acc:	<i>attānaṃ / attāṃ</i>	<i>attāno</i>
Gen:	<i>attano</i>	<i>attānaṃ</i>
Dat:	<i>attano</i>	<i>attānaṃ</i>
Inst:	<i>attānā, attena</i>	<i>attanehi (-ebhi)</i>
Abl:	<i>attānā</i>	<i>attanehi (-ebhi)</i>
Loc:	<i>attani</i>	<i>attanesu</i>
Voc:	<i>atta / attā</i>	<i>attāno</i>

NOTE: *attan* also has alternate plural case forms with *-u-* or *-ū-*; thus Genitive- Dative *attūnaṃ*, 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 *brahmānaṃ*)

NOTE: *brahman* also has forms with *-ṇ-* instead of *-n-*: thus *brahmūṇa*, *brahmaṇā*, *brahmunam*,

brahmāṇaṃ etc.

1.3 *rājan* ‘king’ has forms as follows:

	<u>Singular</u>	<u>Plural</u>
Nom:	<i>rājā</i>	<i>rājāno</i>
Acc:	<i>rājānaṃ / rājāṃ</i>	<i>rājāno</i>
Gen:	<i>rāñño / rājino (rājassa)</i>	<i>raññaṃ / rājūnaṃ (rājānaṃ)</i>
Dat:	<i>rāñño / rājino (rājassa)</i>	<i>raññaṃ / rājūnaṃ (rājānaṃ)</i>
Inst:	<i>rāññā, rājina</i>	<i>rājuhi (-ubhi) rājehi (-ebhi)</i>
Abl:	<i>rāññā</i>	<i>rājuhi (-ubhi) rājehi (-ebhi)</i>
Loc:	<i>rājini / raññe</i>	<i>rājūsu (rājesu)</i>
Voc:	<i>rāja / rājā</i>	<i>rājāno</i>

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: *maccharin* ‘greedy person, miser’

	<u>Singular</u>	<u>Plural</u>
Nom:	<i>maccharī</i>	<i>maccharino / maccharī</i>
Acc:	<i>maccharīnaṃ / macchariṃ</i>	<i>maccharino / maccharī</i>
Gen:	<i>maccharino / maccharissa</i>	<i>maccharīnaṃ</i>
Dat:	<i>maccharino / maccharissa</i>	<i>maccharīnaṃ</i>
Inst:	<i>maccharinā / maccharimhā</i>	<i>maccharīhi (-ībhi)</i>
	<i>/ ismā</i>	
Abl:	<i>maccharinā / maccharimhā</i>	<i>maccharīhi (-ībhi)</i>
	<i>/ ismā</i>	
Loc:	<i>maccharini / -imhi (-ismiṃ)</i>	<i>maccharīsu</i>
Voc:	<i>macchari</i>	<i>maccharino / maccharī</i>

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:

<u>Singular</u>	<u>Plural</u>
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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:

	<u>Singular</u>	<u>Plural</u>
Nom:	<i>santo</i>	<i>santo / santā</i>

Historically, *sant-* is the present participle of *atthi*, 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:

	<u>Singular</u>	<u>Plural</u>
Nom:	<i>bhavaṃ</i>	<i>bhavanto / bhonto</i>
Acc:	<i>bhavantaṃ</i>	<i>bhavante</i>
Gen:	<i>bhoto</i>	<i>bhavataṃ / bhavantānaṃ</i>
Dat:	<i>bhoto</i>	<i>bhavataṃ / bhavantānaṃ</i>
Inst:	<i>bhotā</i>	<i>bhavantehi</i>
Abl:	n/a	
Loc:	n/a	
Voc:	<i>bhavaṃ, bho</i>	<i>bhonto</i>

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 alternatives 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’

	<u>Singular</u>
Nom:	<i>mano / manam</i>
Acc:	<i>mano / manam</i>
Gen:	<i>manasso / manassa</i>
Dat:	<i>manasso / manassa</i>
Inst:	<i>manassā / manena</i>
Abl:	<i>manassā / manamhā (asmā)</i>
Loc:	<i>manasi / mane / -amhi (asmim)</i>
Voc:	<i>mano / manam</i>

6. FEMININE *-u* STEMS:

dhātu ‘element, relic’, which appears in the compound *ākāśadhātu*, ‘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*

	<u>Singular</u>	<u>Plural</u>
Nom:	<i>dhātu</i>	<i>dhātu / dhātuyo</i>
Acc:	<i>dhātum</i>	<i>dhātu / dhātuyo</i>
Gen:	<i>dhātuyā</i>	<i>dhātūnam</i>
Dat:	<i>dhātuyā</i>	<i>dhātūnam</i>
Inst:	<i>dhātuyā</i>	<i>dhātūhi / dhātūbhi</i>
Abl:	<i>dhātuyā</i>	<i>dhātūhi / dhātūbhi</i>
Loc:	<i>dhātuyā / dhātuyam</i>	<i>dhātūsu</i>
Voc:	<i>dhātu</i>	<i>dhātu / dhātuyo</i>

7. PAST TENSE (‘AORIST’)

Pāḷi 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.

	<u>Singular</u>	<u>Plural</u>
1 Pers:	-aṃ	-āma / -amha
2 Pers:	-ā	-atha / -attha
3 Pers:	-ā	uṃ / -ū

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

	<u>Singular</u>	<u>Plural</u>
1 Pers:	<i>addasaṃ</i>	<i>addasāma / addasamha</i>
2 Pers:	<i>addasā</i>	<i>addasatha / addasattha</i>
3 Pers:	<i>addasā</i>	<i>addasuṃ</i>

One form of the past tense of *gacchati* ‘goes’ ($\sqrt{\text{gam}}$) follows this pattern (Other forms will be given later):

	<u>Singular</u>	<u>Plural</u>
1 Pers:	<i>agamaṃ</i>	<i>agamāna / agamamha</i>
2 Pers:	<i>agamā</i>	<i>agamatha / agamattha</i>
3 Pers:	<i>agamā</i>	<i>agamuṃ</i>

7.2 The *upasamkama* 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):

	<u>Singular</u>	<u>Plural</u>
1 Pers:	-iṃ / -isaṃ	-imha / imhā
2 Pers:	<i>i / ī</i>	-ittha
3 Pers:	<i>i / ī</i>	-iṃsu / -isuṃ

Thus, with *upasamkamati-* ‘approaches’ ($\sqrt{\text{upa}} + \text{saṃ} + \text{kam-}$)

	<u>Singular</u>	<u>Plural</u>
1 Pers:	<i>upasamkamimṃ</i>	<i>upasamkamimha / -imhā</i>
2 Pers:	<i>upasamkamī</i>	<i>upasamkamittha</i>
3 Pers:	<i>upasamkamī</i>	<i>upasamkamimṃsu</i>

With these affixes, also, an augment *a-* is sometimes prefixed, particularly with shorter stems. Thus from *hasati* ‘speaks’, we have *abhasi* ‘he said’, etc. When the root already has prefixes, the augment, when it appears, comes between them and the root. Thus from *pavisati* ‘goes in,

enters' (from *pa + vis*) we have *pāvīsi* from *pa + a + vis*, where the *-a-* is the augment, as well as the form *pāvīsi*, without the augment.

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

	<u>Singular</u>	<u>Plural</u>
1 Pers:	<i>āsiṃ</i>	<i>asiṃha</i>
2 Pers:	<i>āsi</i>	<i>asittha</i>
3 Pers:	<i>āsi</i>	<i>asiṃsu</i>

gacchati 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 *gacchati*, in addition to the forms in 7.1, we find (note the augment):

	<u>Singular</u>	<u>Plural</u>
1 Pers:	<i>agamisaṃ / agamiṃ</i>	<i>agamīmha</i>
2 Pers:	<i>agami</i>	<i>agamittha</i>
3 Pers:	<i>agami</i>	<i>agamiṃsu / agamisuṃ</i>

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 Pali, 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 PARTICIPLE SENTENCES WITH INSTRUMENTAL SUBJECTS

There is a very frequent type of sentence in Pāli with transitive verbs²⁰ in which the verb is in the past participial 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

²⁰ That is, verbs that take an object.

‘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 Ānanda māya dhammo - ‘I have preached the doctrine, Ananda.’

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

evaṃ me sutam - ‘Thus have I heard.’

Note that the participle may also be accompanied by an auxiliary like *atthi*:

me mahāyañño paccupatthito atthi - ‘I have prepared a great sacrifice.’

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’upasaṃkami - ‘(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 *āhaṃsu*. *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”:

tīni mānavasatāni ‘three hundred youths’
tīhi mānavasatehi ‘three hundred youths (Instrumental)’

Note that the entire compound takes the Neuter gender of *satam* even though that which is counted is animate, and that *satam*, 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 *piresaṃ* and *aññesaṃ*, etc.

14. *saddhiṃ* AND *parivuta*

saddhiṃ 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...’
bhikkhusaṃghena saddhiṃ - ‘with a group of bhikkhus’

15. *-thānaṃ* AND *-dhamma* COMPOUNDS

The forms *thānaṃ* 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: *vippariṇāmadhamma* ‘having change as it’s nature’. *thanaṃ* is one of those forms with a first consonant that doubles when a vowel precedes (II, 12), hence *pamādaṭṭhānaṃ* from *pamāda* + (*t*)*thānaṃ*.

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:’

aṅguttārapesu - ‘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 (Ci+V→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, Soṇa, rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi - 'ye kho keci bhagavato sāvaka āraddhavīriyā viharanti, ahaṃ tesam aññataro. Atha ca pana me na anupādāya āsavehi cittaṃ vimuccati, saṃvijjanti kho pana me kule bhogā, sakkā bhogā ca bhuñjituṃ puññāni ca kātuṃ. Yaṃ nūNāhaṃ sikkhaṃ paccakkhāya hīnāyāvattitvā bhoge ca bhuñjeyyaṃ puññāni ca kareyyaṃ 'ti?

'Evaṃ, bhante'.

'Taṃ kiṃ maññasi, Soṇa, kusalo tvaṃ pubbe agāriyabhūto vīṇāya tantissare 'ti?

'Evaṃ, bhante'.

'Taṃ kiṃ maññasi, Soṇa, yadā te vīṇāya tantiyo accāyatā honti, api nu te vīṇā tasmim samaye saravatī vā hoti kammaññā vā 'ti?

'No h'etaṃ, bhante'.

'Taṃ kiṃ maññasi, Soṇa, yadā te vīṇāya tantiyo atisithilā honti, api nu te vīṇā tasmim samaye saravatī vā hoti kammaññā vā 'ti?

'No h'etaṃ, bhante'.

'Yadā pana te, Soṇa, vīṇāya tantiyo na accāyatā honti nātisithilā same guṇe patiṭṭhitā, api nu te vīṇā tasmim samaye saravatī vā hoti kammaññā vā 'ti?

'Evaṃ, bhante'.

'Evamevaṃ kho, Soṇa, accāraddhavīriyaṃ uddhaccāya saṃvattati, atisithilavīriyaṃ kosajjāya saṃvattati. Tasmātiha tvaṃ, Soṇa, vīriyasamataṃ adhiṭṭhaha, indriyānaṃ ca samataṃ paṭivijjha, tattha ca nimittaṃ gaṇhāhī' -ti.

(A.N. 6.6.1. Soṇasuttaṃ Anguttara Nikaya VI.55 Sona Sutta)

2.

Kodhano dubbaṅgo hoti - atho dukkhaṃ pi seti so; atho atthaṃ gahetvāna - anattaṃ adhipajjati.

Tato kāyena vācāya - vadhaṃ katvāna kodhano; kodhābhibhūto puriso - dhanajāniṃ nigacchati.

Kodhasammadasammatto - āyasakyaṃ nigacchati; ñātimittā suhajjā ca - parivajjanti kodhanaṃ.

Anatthajanano kodho - kodho cittappakopano; bhayamantarato jātaṃ - taṃ jano nāvabujjhati.

Kuddho atthaṃ na jānāti - kuddho dhammaṃ na passati; andhatamaṃ tadā hoti - yaṃ kodho sahate naraṃ.

Nāssa hirī na ottappaṃ - na vāco hoti gāravo; kodhena abhibhūtassa - na dīpaṃ hoti kiñcanaṃ.

(A.N. 7.6.11. Kodhanasuttaṃ Anguttara Nikaya VII.60 Kodhana Sutta)

3.

Rājā āha: 'Kiṃlakkhaṇo, bhante Nāgasena, manasikāro, kiṃlakkhaṇā paññā 'ti?

'Ūhanalakkhaṇo kho, mahārāja, manasikāro, chedanalakkhaṇā paññā 'ti.

'Kathaṃ ūhanalakkhaṇo manasikāro, kathaṃ chedanalakkhaṇā paññā, opammaṃ karohī 'ti.

'Jānāsi, tvaṃ mahārāja, yavalāvake? 'ti.

'Āma, bhante, jānāmī 'ti.

'Kathaṃ, mahārāja, yavalāvakā yavaṃ lunantī 'ti?

'Vāmena, bhante, hatthena yavakalāpaṃ gahetvā dakkhiṇena hatthena dāttaṃ gahetvā dāttena

chindantī'ti.

'Yathā, mahārāja, yavalāvako vāmena hatthena yavakalāpaṃ gahetvā dakkhiṇena hatthena dāttam gahetvā yavaṃ chindati, evaṃ'eva kho, mahārāja, yogāvacaro manasikārena mānasam gahetvā paññāya kilese chindati.

Evaṃ kho, mahārāja, ūhanalakkhaṇo manasikāro, evaṃ chedanalakkhaṇā paññā'ti.

'Kallo'si, bhante Nāgasenā'ti.

(Miln. III.1.8. Manasikāralakkhājāpaṇho)

4.

Atha kho aññataro brāhmaṇo yena bhagavā ten'upasaṃkami; upasaṃkamitvā bhagavatā saddhiṃ sammodi. ... ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so brāhmaṇo bhagavantaṃ etadavoca:

'Sandiṭṭhiko dhammo, sandiṭṭhiko dhammo'ti, bho gotama, vuccati. Kittāvatā nu kho, bho gotama, sandiṭṭhiko dhammo hoti ...'ti?

'Tena hi, brāhmaṇa, taññevettha paṭipucchissāmi. Yathā te khameyya tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, brāhmaṇa, santaṃ vā ajjhattaṃ rāgaṃ 'atthi me

ajjhattaṃ rāgo'ti pajānāsi, asantaṃ vā ajjhattaṃ rāgaṃ 'natthi me ajjhattaṃ rāgo'ti pajānāsi'ti?

'Evaṃ, bho'.

'Yaṃ kho tvam, brāhmaṇa, santaṃ vā ajjhattaṃ rāgaṃ 'atthi me ajjhattaṃ rāgo'ti pajānāsi, asantaṃ vā ajjhattaṃ rāgaṃ 'natthi me ajjhattaṃ rāgo'ti pajānāsi - evampi kho, brāhmaṇa, sandiṭṭhiko dhammo hoti ...'.

'Taṃ kiṃ maññasi, brāhmaṇa, santaṃ vā ajjhattaṃ dosaṃ ... pe ... santaṃ vā ajjhattaṃ moham ... pe ...

santaṃ vā ajjhattaṃ kāyasandosam ... pe ... santaṃ vā ajjhattaṃ vacīsandosaṃ ... pe ...

santaṃ vā ajjhattaṃ manosandosam 'atthi me ajjhattaṃ manosandoso'ti pajānāsi, asantaṃ vā ajjhattaṃ manosandosam 'natthi me ajjhattaṃ manosandoso'ti pajānāsi'ti?

'Evaṃ, bho'.

'Yes, sir.'

'Yaṃ kho tvam, brāhmaṇa, santaṃ vā ajjhattaṃ manosandosam 'atthi me ajjhattaṃ manosandoso'ti pajānāsi, asantaṃ vā ajjhattaṃ manosandosam 'natthi me ajjhattaṃ manosandoso'ti pajānāsi - evaṃ kho, brāhmaṇa, sandiṭṭhiko dhammo hoti ...'ti.

'Abhikkantaṃ, bho Gotama, abhikkantaṃ, bho Gotama ... pe ... upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjatagge pāṇ'upetaṃ saraṇaṃ gataṃ'ti.

(A.N. 6.5.6. Dutiyasandiṭṭhikasuttaṃ)

5.

Manujassa pamattacārino - taṇhā vadḍhati māluvā viya;

so palavatī hurāhuraṃ - phalamicchaṃ'va vanasmi vānaro.

Yaṃ esā sahatī²¹ jammī - taṇhā loke visattikā;

sokā tassa pavaddhanti - abhivaddham'va bīraṇaṃ.

Yo c'etaṃ sahatī jammaṃ - taṇhaṃ loke duraccayaṃ; sokā tamhā papatanti - udabindu'va

²¹ sahatī for sahati (Lengthened for the meter).

pokkharā.
(Dhp, 24, 334-336)

GLOSSARY

<i>agariyabhuta</i>	being a householder
<i>accayata</i>	too long, too much stretched, too taut
<i>accaraddhaviriyaṃ</i>	over-exertion, too much exertion
<i>aññatara</i>	one, someone, one of a certain number
<i>atisithila</i>	too loose, lax, slack
<i>aṭṭhaṃ gahetvāna</i>	having held back, or given up, profit or advantage
<i>atho</i>	= atha
<i>adhiṭṭhaha</i>	concentrate, fix one's attention on, undertake, practice (imperative)
<i>adhipaṇati</i>	attains, reaches, comes to
<i>anaṭṭha (aṃ)</i>	unprofitable situation or condition, harm, misery, misfortune
<i>anupadaya</i>	without taking hold of, without clinging to, away from (√an + gerund of <i>upādāti</i> 'grasp')
<i>antarato</i>	from within (ablative of <i>antara</i> 'within')
<i>andhatamaṃ</i>	deep darkness
<i>abhihuta</i>	overcome, overwhelmed by
<i>abhivaḍḍhati</i>	grow, increase, outgrow
<i>avabujjhati</i>	realize, understand
<i>ayasakyaṃ</i>	dishonor, disgrace, bad repute
<i>araddhaviriya</i>	energetic, resolute
<i>icchati</i>	desires, wishes (for), likes
<i>indriyaṃ</i>	faculty (of experience or perception)
<i>iha</i>	here, now, in this world
<i>udapādi</i>	arose, (past of <i>uppajjati</i> 'arises')
<i>udabindu</i>	drop of water
<i>uddhaccaṃ</i>	over-balancing, agitation, excitement, distraction, flurry
<i>ūhanaṃ</i>	reasoning, consideration, examination, lifting up
<i>ekamantaṃ</i>	aside, on one side
<i>eṭṭha</i>	in this case/context, here
<i>ottappaṃ</i>	shrinking back from doing wrong, remorse
<i>kammañña</i>	fit for work, ready for playing
<i>kalāpa</i>	a bundle, a bunch, a sheaf, a row
<i>kiñcanaṃ</i>	any
<i>kittāvatā</i>	in what respect, in what sense
<i>kilesa</i>	defilement, impurity (in a moral sense)
<i>kodhana</i>	having anger, angry (one), uncontrolled (one)
<i>kodho</i>	anger, ill will
<i>gahetvāna</i>	ger. of <i>ganhāti</i>
<i>guṇa</i>	quality, nature, component
<i>cārin</i>	doer, behavior
<i>cetas</i>	mind
<i>chindati</i>	cuts, breaks, plucks, pierces
<i>chedanaṃ</i>	cutting, severing, destroying

<i>janana</i>	causing, bringing, producing
<i>jammī</i>	wretched, contemptible
<i>jāta</i>	born, arisen
<i>jāni</i>	deprivation, loss
<i>ñāti</i>	a relation, relative
<i>tato</i>	thereupon, further
<i>tattha</i>	there, in that
<i>tanti</i>	string or cord (here of a musical instrument)
<i>tantissara</i>	string music
<i>tārā</i>	star
<i>dakkhipa</i>	right (side) (also ‘southern’ as in F.R.III)
<i>dāttam</i>	sickle
<i>dīpam</i>	solid foundation, shelter, refuge
<i>dukkham</i>	unhappily, painfully (adverbial accusative- see III, 8)
<i>dubbaṇṇa</i>	of bad color, ugly, of changed color
<i>duraccaya</i>	hard to remove, difficult to overcome
<i>dhanam</i>	wealth, riches, treasures
<i>naro</i>	man, individual
<i>nigacchati</i>	goes down to, enters, comes to, suffers
<i>nimittam</i>	object of a thought
<i>nisinna</i>	past participle of <i>nisīdati</i>
<i>nisīdati</i>	sits (down)
<i>nisīdi</i>	third singular past of <i>nisīdati</i>
<i>pakopana</i>	upsetting, shaking, making turbulent
<i>paccakkhāya</i>	having given up, having abandoned
<i>paññā</i>	wisdom, insight, knowledge
<i>paṭipucchati</i>	questions in return. Future 1 Sg. <i>paṭipucchissāmi</i>
<i>paṭivijjha</i>	having penetrated, intuited, acquired, comprehended
<i>paṭisallīna</i>	secluded, retired, gone into solitude
<i>paṭṭhita</i>	having been set, established
<i>papatati</i>	drops, falls down or off
<i>parivajjati</i>	avoids, shuns, gives up
<i>parivitaṅko</i>	reflection, thought, consideration
<i>palavati</i>	floats, swims, jumps
<i>pavaḍḍhati</i>	grows (up), increases
<i>passati</i>	see, realize
<i>puñṇam</i>	meritorious act
<i>pubbe</i>	previously, before
<i>puriso</i>	man, individual
<i>pokkharam</i>	lotus leaf
<i>phalam</i>	fruit, result
<i>bīraṇam</i>	name of a plant
<i>bhuñjati</i>	enjoys, eats
<i>manasikāro</i>	attention, pondering, fixed thought
<i>manujo</i>	man
<i>manasam</i>	intention, purpose of mind, mental action

<i>māluvā</i>	(long) vine (kind of)
<i>mitto</i>	friend
<i>yaṃ</i>	when
<i>yadā</i>	when
<i>yannūna</i>	well, now rather, let (me)
<i>yannūNāhaṃ</i>	(used in an exhortative sense) now then, let me
<i>yavo</i>	Barley, grain (in general);
<i>yogāvacaro</i>	one at home in endeavor or spiritual exercises, an earnest student,
<i>rahogata</i>	one who has applied himself to spiritual exercises (yoga) being alone, being in private
<i>rāgo</i>	attachment, lust
<i>lāvako</i>	cutter, reaper
<i>lunāti</i>	cuts, reaps
<i>vaco</i>	speech, word (also appears as <i>vacā</i>)
<i>vacī</i>	compounding stem of <i>vaco</i>
<i>vaḍḍhati</i>	grows, increases
<i>vadho</i>	harm, killing, destruction
<i>vanaṃ</i>	forest
<i>vānaro</i>	monkey
<i>vāma</i>	left (side)
<i>vimuccati</i>	be freed
<i>viya</i>	like, as (particle of comparison)
<i>viriyam</i>	exertion, energy
<i>visattikā</i>	clinging to, adhering to. lust, desire
<i>viharati</i>	live, reside
<i>vīṇā</i>	lute
<i>saṃvijjati</i>	seems to be, appears, exists
<i>sakkā</i>	it is possible (+ inf)
<i>saddhiṃ</i>	with
<i>sandosam</i>	defilement, pollution
<i>sama</i>	equal, even, level
<i>samatā</i>	equality, evenness, normal state
<i>samayo</i>	time, period
<i>sammatta</i>	intoxicated (by/with), overpowered by
<i>sammada</i>	drowsiness, intoxication
<i>sammodati</i>	exchanges friendly greetings, rejoices, delights, (past <i>sammodi</i>)
<i>saravatī</i>	having resonance or melodiousness
<i>sahati</i>	conquers, overcomes
<i>sikkhā</i>	study, training, discipline
<i>suhaṇo</i>	friend, good-hearted one
<i>seti</i>	sleeps, dwells, lives
<i>Soṇo</i>	a proper name
<i>hattho</i>	hand
<i>hirī</i>	sense of shame, bashfulness
<i>hīna</i>	low, base, inferior
<i>hināya āvattati</i>	turns to the lower, gives up orders, returns to secular life

LESSON VII

1.

“Etha tumhe, Kālāmā, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, ... mā samaṇo²² no garūti. Yadā tumhe, Kālāmā, attanā’va jāneyyātha - ‘ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinna ahitāya dukkhāya saṃvattanti’ ti, atha tumhe, Kālāmā, pajaheyyātha.

“Taṃ kiṃ maññatha, Kālāmā, lobho purisassa ajjhataṃ uppajjamāno uppajjati hitāya vā ahitāya vā” ti?

“Ahitāya, bhante”.

“Luddho panāyaṃ, Kālāmā, purisapuggalo lobhena abhibhūto pariyādinna-citto, pāṇaṃ pi hanati, adinnaṃ pi ādiyati, paradāraṃ pi gacchati, musā pi bhaṇati, paraṃ pi tathattāya samādapeti, yaṃ ’sa hoti dīgharattaṃ ahitāya dukkhāyā” ti.

“Evaṃ, bhante”.

“Taṃ kiṃ maññatha, Kālāmā, doso purisassa ajjhataṃ uppajjamāno uppajjati hitāya vā ahitāya vā” ti?

“Ahitāya, bhante”.

“Duṭṭho panāyaṃ, Kālāmā, purisapuggalo dosena abhibhūto pariyādinna-citto, pāṇaṃ pi hanati, adinnaṃ pi ādiyati, paradāraṃ pi gacchati, musā pi bhaṇati, paraṃ pi tathattāya samādapeti, yaṃ ’sa hoti dīgharattaṃ ahitāya dukkhāyā” ti.

“Evaṃ, bhante”.

“Taṃ kiṃ maññatha, Kālāmā, moho purisassa ajjhataṃ uppajjamāno uppajjati hitāya vā ahitāya vā” ti?

“Ahitāya, bhante”.

“Mūlho panāyaṃ, Kālāmā, purisapuggalo mohena abhibhūto pariyādinna-citto, pāṇaṃ pi hanati, adinnaṃ pi ādiyati, paradāraṃ pi gacchati, musā pi bhaṇati, paraṃ pi tathattāya samādapeti, yaṃ ’sa hoti dīgharattaṃ ahitāya dukkhāyā” ti.

²² Note that this *no* is not the negative, but the clitic form of a pronoun (Grammar V, 1.3).

“Evaṃ, bhante”.

“Taṃ kiṃ maññatha, Kālāmā, ime dhammā kusalā vā akusalā vā”ti?

“Akusalā, bhante”.

“Sāvajjā vā anavajjā vā”ti?

“Sāvajjā, bhante”.

“Viññugarahitā vā viññuppasatthā vā”ti?

“Viññugarahitā, bhante”.

“Samattā samādinnā ahitāya dukkhāya saṃvattanti, no vā? Kathaṃ vā ettha hotī”ti?

“Samattā, bhante, samādinnā ahitāya dukkhāya saṃvattanti ti. Evaṃ no ettha hotī”ti.

(A.N. 3.7.5. Kesamuttisuttaṃ Anguttara Nikaya III.65 Kalama Sutta

2.

“Nāhaṃ, brāhmaṇa, sabbaṃ diṭṭhaṃ bhāsitaḥ ti vadāmi; na paNāhaṃ, brāhmaṇa, sabbaṃ diṭṭhaṃ na bhāsitaḥ ti vadāmi; Nāhaṃ, brāhmaṇa, sabbaṃ sutaṃ bhāsitaḥ ti vadāmi; na paNāhaṃ, brāhmaṇa, sabbaṃ sutaṃ na bhāsitaḥ ti vadāmi; Nāhaṃ, brāhmaṇa, sabbaṃ mutaṃ bhāsitaḥ ti vadāmi; na paNāhaṃ, brāhmaṇa, sabbaṃ mutaṃ na bhāsitaḥ ti vadāmi; Nāhaṃ, brāhmaṇa, sabbaṃ viññātaṃ bhāsitaḥ ti vadāmi; na paNāhaṃ, brāhmaṇa, sabbaṃ viññātaṃ na bhāsitaḥ ti vadāmi.”

“Yaṃ hi, brāhmaṇa, diṭṭhaṃ bhāsato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ diṭṭhaṃ na bhāsitaḥ ti vadāmi. Yaṃ ca khv’assa²³, brāhmaṇa, diṭṭhaṃ abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivaḍḍhanti, evarūpaṃ diṭṭhaṃ bhāsitaḥ ti vadāmi.”

“Yaṃ hi, brāhmaṇa, sutaṃ bhāsato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ sutaṃ na bhāsitaḥ ti vadāmi. Yaṃ ca khv’assa, brāhmaṇa, sutaṃ abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivaḍḍhanti, evarūpaṃ sutaṃ bhāsitaḥ ti vadāmi.”

“Yaṃ hi, brāhmaṇa, mutaṃ bhāsato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ mutaṃ na bhāsitaḥ ti vadāmi. Yaṃ ca khv’assa, brāhmaṇa, mutaṃ abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivaḍḍhanti, evarūpaṃ mutaṃ bhāsitaḥ ti vadāmi.”

“Yaṃ hi, brāhmaṇa, viññātaṃ bhāsato akusalā dhammā abhivaḍḍhanti, kusalā dhammā

²³ kho + assa, with the sense ‘on the other hand, still, furthermore’

parihāyanti, evarūpaṃ viññātaṃ na bhāsitaḥ ti vadāmi. Yaṃ ca khvassa, brāhmaṇa, viññātaṃ abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivaḍḍhanti, evarūpaṃ viññātaṃ bhāsitaḥ ti vadāmi”ti.

(A.N. 4.19.3. Sutasuttaṃ Anguttara Nikaya IV.183 Suta Sutta

3.

*Saccaṃ bhane na kujjheyya - dajjā’ppasmiṃ²⁴ pi yācito.
eteḥi tīhi ṭhānehi - gacche devāna²⁵ santike.*

(Dhp 17, 224)

*Kāyappakopaṃ rakkheyya - kāyena saṃvuto siyā;
kāyaduccaritaṃ hitvā - kāyena sucaritaṃ care.
Vācīpakopaṃ rakkheyya - vācāya saṃvuto siyā;
vācīduccaritaṃ hitvā - vācāya sucaritaṃ care.
Manopakopaṃ rakkheyya - **manasā saṃvuto siyā**;
manoduccaritaṃ hitvā - manasā sucaritaṃ care.*

(Dhp 17, 231-233)

*Yo pāṇamatipāteti - musāvādaṃ ca bhāsati;
loke adinnaṃ ādiyati - paradāraṃ ca gacchati.
Surāmerayapānaṃ ca - yo naro anuyuñjati;
idh’evameso²⁶ lokasmiṃ - mūlaṃ khaṇati attano.*

(Dhp 18, 246-247)

4.

*Sace labhetha nipakaṃ sahāyaṃ, saddhiṃ caraṃ sādhuviḥāridhīraṃ; Abhibhuyya sabbāni
parissayāni, careyya tenattamaṃ satimā.*

No ce labhetha nipakaṃ sahāyaṃ, saddhiṃ caraṃ sādhuviḥāridhīraṃ;

Rājā’va raṭṭhaṃ vijitaṃ pahāya, eko care mātamaṃ’araññe’va nāgo.

(Dhp 23, 328-329)

²⁴ dajjā + appasmiṃ. See this grammar 7.

²⁵ =devānaṃ

²⁶ idha+eva+m+eso. eva here is the emphatic eva, and the -m- is intrusive.

GLOSSARY

<i>atipātetī</i>	kills, fells
<i>attano</i>	self's (see VI, I.I)
<i>attamano</i>	delighted, pleased, happy
<i>anuyuñjati</i>	practises, gives oneself up to (with Acc.), attends, pursues
<i>anussavaṃ</i>	tradition, hearsay
<i>appa</i>	little
<i>appasmim dadāti</i>	see this grammar 7
<i>abhibhavati</i>	overcomes ger. <i>abhibhuyya</i> ; ppl. <i>abhibhūta</i>
<i>araññaṃ</i>	forest, woods
<i>assa</i>	gen. sg. of <i>ayaṃ</i> (IV, I)
<i>itikirā</i>	hearsay, mere guesswork
<i>eko</i>	alone
<i>etha</i>	come (Second person plural of <i>eti</i>)
<i>evarūpa</i>	(of this form), such. of this type
<i>Kālāmā</i>	Kalamas, a proper name
<i>kujjhati</i>	is angry (with), is irritated
<i>khaṇati</i>	digs, uproots
<i>garu</i>	venerable (person), teacher
<i>carati</i>	moves (about) behaves, conducts, leads, carries out
<i>jānāti</i>	knows, understands, realizes
<i>tathattaṃ</i>	thatness, the state of being so
<i>tumhe</i>	you (Pl.) (V. 1.2)
<i>dajjā</i>	Optative of <i>deti</i> (or <i>dadati</i>) (see this grammar I)
<i>dadāti</i>	gives
<i>diṭṭha</i>	seen, witnessed <i>diṭṭhaṃ</i> a vision, that which is seen
<i>duccaritaṃ</i>	had behavior, incorrect behavior
<i>duṭṭha</i>	wicked, malicious
<i>nāgo</i>	elephant
<i>nipaka</i>	intelligent, mature
<i>pakopo</i>	agitation, anger
<i>paramparā</i>	tradition, lineage (of scholars or teachers), series
<i>pariyādinna-citta</i>	with the mind completely overpowered by, with the mind completely
<i>parissayaṃ</i>	taken over by obstacle
<i>parihāyati</i>	decreases, dwindles, deteriorates
<i>paro</i>	other (person)
<i>pahāya</i>	ger. of <i>pajahati</i>
<i>piṭaka</i>	basket, a term used for the three main divisions of the Pāli canon
<i>piṭakasampadāna</i>	<i>Piṭaka</i> tradition, authority of the scriptures
<i>purisapuggalo</i>	individual
<i>bhāsitabba</i>	Future passive participle of <i>bhāsati</i> (see this grammar 2)
<i>mā</i>	prohibitive particle (see this grammar 4)
<i>mātaṃgo</i>	elephant, type of elephant
<i>muta</i>	thought, what is thought, that which is thought

<i>mūlaṃ</i>	root, origin
<i>yācita</i>	being requested, being begged for
<i>rakkhati</i>	guards, protects, takes care of, controls
<i>luddha</i>	greedy, covetous
<i>vijita</i>	conquered
<i>viññāta</i>	known, what is known. that which is known, what is perceived /recognized /understood
<i>sace</i>	if (see this grammar 6)
<i>saccaṃ</i>	truth
<i>satimā</i>	mindful one (nom. sg. of <i>satimant</i> . The <i>-i-</i> in the reading is lengthened for the meter)
<i>saddhiṃ caro</i>	constant companion, one who accompanies
<i>santike</i>	in (to) the vicinity, near
<i>sabba</i>	all, every
<i>samādinna</i>	accepted. taken upon oneself
<i>sahāyo</i>	friend
<i>sādhuvihāridhīro</i>	one who is of noble behavior, one who is steadfast
<i>siyā</i>	see this grammar I
<i>sucaritaṃ</i>	good behavior
<i>suta</i>	heard, that which is heard (ppl. of <i>suṇati</i>)
<i>hitvā</i>	give up, abandon gerund of <i>jahāti</i> (from root <i>hā</i> -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*, *janeyya*, and *kareyya*, we find *dajjā* ($\sqrt{dad} + yā$), *jaññā* ($\sqrt{jan} + yā$) or *janiyā*, and *kariyā* or *kayirā* ($\sqrt{kariyā}$). Some first person forms, such as *dajjaṃ* 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:

	<u>Singular</u>	<u>Plural</u>
1 Pers:	<i>assaṃ / siyaṃ</i>	<i>assāma</i>
2 Pers:	<i>assa</i>	<i>assatha</i>
3 Pers:	<i>assa / siyā</i>	<i>assu / siyuṃ</i>

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...bhāsitaṃ jano aññathā pi paccāgaccheyya

‘It might be (or ‘suppose’) that people (*jano*) might understand (*paccāgaccheyya*²⁷) 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 *-ñīya* after a stem with *-r-*). The ending also appears sometimes as *—aneyya*, or for a few verbs, *—ya*. The stem used for this participle commonly, but not always, resembles the present stem, Thus:

<u>Present</u>		<u>Future Passive Participle</u>
<i>gacchati</i>	‘goes’	<i>gantabba</i>
<i>suṇāti</i>	‘hears’	<i>sotabba</i>
<i>karoti</i>	‘does’	<i>kattabba /kātabba /karaṇīya /kicca</i>
<i>bhavati</i>	‘is, becomes’	<i>bhavitabba /bhabba</i> ²⁸ ($\sqrt{bhav} + -ya$)
<i>carati</i>	‘moves, practices’	<i>caritabba</i>
<i>jānāti</i>	‘knows’	<i>jānitabba /ñātabba /ñeyya</i>
<i>passati</i>	‘sees’	<i>daṭṭhabba /dassanīya /dassaneyya</i>
<i>pūjeti</i>	‘worships, honors’	<i>pūjanīya /pujja</i> ($\sqrt{puj} + -ya$)
<i>hanati</i>	‘kills’	<i>hantabba / hañña</i> (<i>han</i> + <i>-ya</i>)
<i>deti</i>	‘gives’	<i>dātabba / deyya</i>
<i>pivati</i>	‘drinks’	<i>peyya / pātabba</i>
<i>labhati</i>	‘obtains’	<i>laddhabba</i>

2.2 The future passive participle does not simply have a future passive sense i.e., ‘will be done’, but also connotes desirability, 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 añjalikaraṇīyo - ‘The bhikkhu is worthy of reverence’ (*añjali* ‘gesture of reverence’)

pūjā ca pūjanīyānaṃ - ‘...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 *-a-* stem.

²⁷ Literally ‘go to meet’ or ‘return’.

²⁸ *bhabba* has the idiomatic sense ‘capable’ that we met in Lesson 2, Reading 2.

3. attan ‘self, soul’ AS A REFLEXIVE

The form *attan* (VI, I) 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 attanā va 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 saddaṃ akattha - ‘Do not make noise’
(*akattha*= Second Person Plural Past of *karoti*)

mā saddaṃ akāsi ‘Do not make noise’
(*akāsi*= Second person Singular past of *karoti*)

mā pamadaṃ 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))

4.2. *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	<i>ita</i>
Imperative 2 Sg.	<i>ehi</i>

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 musāvādī assaṃ...
‘If I were to lie (Literally ‘be a liar’ (*musāvādī*=‘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. sahāyaṃ... ‘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 ...saccaṃ 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’:

dajjāppamasmim ‘(One) Should give from the little (one has)’ ($\sqrt{dajjā} + appasmim$)

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

The form *hīyati* ‘is decreased, decays, is given up or abandoned’, is ultimately from the same root. Some forms of this verb are:

Pres 3 Sg:	<i>hīyati</i>
Past 3 Sg:	<i>hīyi</i>
Pres Part:	<i>hīyamāna</i>

FURTHER READINGS

1.

“*Tayo ’me, brāhmaṇa, aggī pahātabbā parivajjetabbā, na sevitabbā. Katame tayo? Rāgaggi, dosaggi, mohaggi.*

Kasmā cāyaṃ, brāhmaṇa, rāgaggi pahātabbo parivajjetabbo, na sevitabbo? Ratto kho, brāhmaṇa, rāgena abhibhūto pariyādinnaṅcitto kāyena duccharitaṃ carati, vācāya duccharitaṃ carati, manasā duccharitaṃ carati. So kāyena duccharitaṃ caritvā, vācāya duccharitaṃ caritvā, manasā duccharitaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Tasmāyaṃ rāgaggi pahātabbo parivajjetabbo, na sevitabbo.

Kasmā cāyaṃ, brāhmaṇa, dosaggi pahātabbo parivajjetabbo, na sevitabbo? Duṭṭho kho, brāhmaṇa, dosena abhibhūto pariyādinnaṅcitto kāyena duccharitaṃ carati, vācāya duccharitaṃ carati, manasā duccharitaṃ carati. So kāyena duccharitaṃ caritvā, vācāya duccharitaṃ caritvā, manasā duccharitaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Tasmāyaṃ dosaggi pahātabbo parivajjetabbo, na sevitabbo.

Kasmā cāyaṃ, brāhmaṇa, mohaggi pahātabbo parivajjetabbo, na sevitabbo? Mūḷho kho, brāhmaṇa, mohena abhibhūto pariyādinnaṅcitto kāyena duccharitaṃ carati, vācāya duccharitaṃ carati, manasā duccharitaṃ carati. So kāyena duccharitaṃ caritvā, vācāya duccharitaṃ caritvā, manasā duccharitaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Tasmāyaṃ mohaggi pahātabbo parivajjetabbo, na sevitabbo. Ime kho tayo, brāhmaṇa, aggī pahātabbā parivajjetabbā, na sevitabbā.”

(A.N. 7.5.4. Dutiya-aggisuttam)

2.

Rājā āha: “Bhante Nāgasena, kiṃlakkhaṇā paññā”ti?

“Pubbeva kho, mahārāja, mayā vuttam ‘chedanalakkhaṇā paññā’ti, api ca obhāsanalakkhaṇā paññā”ti.

“Katham, bhante, obhāsanalakkhaṇā paññā”ti?

“Paññā, mahārāja, uppajjamānā avijjandhakāraṃ vidhameti, vijjohāsam janeti, ñāṇālokaṃ vidamseti, ariyasaccāni pākaṇi karoti; tato yogāvacaro ‘aniccan’ti vā ‘dukkhan’ti vā ‘anattā’ti vā sammappaññāya passatī”ti.

“Opammaṃ karohī”ti.

“Yathā, mahārāja, puriso andhakāre gehe padīpaṃ paveseyya, pavitṭho padīpo andhakāraṃ vidhameti, obhāsam janeti, ālokaṃ vidamseti, rūpāni pākaṭāni karoti, evameva kho, mahārāja, paññā uppajjamānā avijjandhakāraṃ vidhameti, vijjohāsam janeti, ñāṇālokaṃ vidamseti, ariyasaccāni pākaṭāni karoti; tato yogāvacaro ‘aniccan’ti vā ‘dukkhan’ti vā ‘anattā’ti vā sammappaññāya passati. Evaṃ kho, mahārāja, obhāsanalakkhaṇā paññā”ti.

“Kallosi, bhante Nāgasenā”ti.

(Miln. III.1.14. Paññālakkhajjāpaṇho)

3.

“Bhante Nāgasena, nav’ime puggalā mantitaṃ guyhaṃ vivaranti na dhārenti. Katame nava? Rāgacarito, dosacarito, mohacarito, bhīruko, āmisagaruko, itthī, soṇḍo, paṇḍako, dārako”ti.

Thero āha “Tesaṃ ko doso”ti?

“Rāgacarito, bhante Nāgasena, rāgavasena mantitaṃ guyhaṃ vivarati na dhāreti, dosacarito, bhante, dosavasena mantitaṃ guyhaṃ vivarati na dhāreti, mūlho mohavasena mantitaṃ guyhaṃ vivarati na dhāreti, bhīruko bhayavasena mantitaṃ guyhaṃ vivarati na dhāreti, āmisagaruko āmisahetu mantitaṃ guyhaṃ vivarati na dhāreti, itthī ... ittaratāya mantitaṃ guyhaṃ vivarati na dhāreti, soṇḍiko surālolatāya mantitaṃ guyhaṃ vivarati na dhāreti, paṇḍako anekamsikatāya mantitaṃ guyhaṃ vivarati na dhāreti, dārako capalatāya mantitaṃ guyhaṃ vivarati na dhāreti.

Bhavatīha:

“Ratto duṭṭho ca mūlho ca - bhīru āmisagaruko itthī soṇḍo paṇḍako ca - navamo bhavati dārako.

Nav’ete puggalā loke - ittarā calitā calā;

eteḥi mantitaṃ guyhaṃ - khippaṃ bhavati pākaṭan”ti.

(Miln. IV.intro Navaguyhamantavidhaṃsakam)

4.

Middhī yadā hoti mahagghaso ca, niddāyitā samparivattasāyī;

Mahāvarāhova nivāpapuṭṭho, punappunaṃ gabbhamupeti mando.

Appamādaratā hoṭha - sacittamanurakkhatha;

duggā uddharath'attānaṃ - paṃke sanno 'va kuñjaro.

(Dhp 23, 325, 327)

GLOSSARY

<i>aggi</i>	fire (plural <i>aggī</i>) ²⁹
<i>anattā</i>	not a soul, without a soul, non-substantial
<i>anurakkhati</i>	guards, protects, watches
<i>anekamaṣikatā</i>	uncertainty, doubtfulness
<i>andhakāro(aṃ)</i>	darkness
<i>apāyo</i>	calamity, a transient state of loss and woe after death
<i>api</i>	=- <i>pi</i> 'also' (see I. 3)
<i>apica</i>	(= <i>api</i> + <i>ca</i>) further, moreover, furthermore
<i>ariyasaccaṃ</i>	noble truth
<i>avacaro</i>	one at home in, conversant with
<i>āmiṣaṃ</i>	(raw) meat, food for enjoyment, material things
<i>āmiṣagaruko</i>	one who attaches importance to material things, items of enjoyment or food, a greedy person
<i>āmiṣacakkhuka</i>	one intent on or inclined to material enjoyment (literally, 'one with an eye on enjoyment')
<i>āloko</i>	seeing, sight, light
<i>ittara</i>	unsteady, fickle, changeable
<i>ittaratā</i>	changeableness
<i>uddharati</i>	raises, lifts up
<i>upeti</i>	comes, reaches
<i>uppajjamāna</i>	arising, being born
<i>obhāsaṃ</i>	shining
<i>obhāso</i>	shine, splendour, luster, effulgence, appearance
<i>kasmā</i>	why (ablative of <i>ko</i> ; cf. Lesson II, 1)
<i>kāyassa bhedaṃ paraṃ maraṇā</i>	after the breaking up of the body and after death
<i>kuñjaro</i>	elephant
<i>hippaṃ</i>	soon, quickly
<i>gabbho</i>	womb
<i>garuka</i>	heavy, important, bent on, attaching importance to
<i>guyha</i>	to be hidden, that which is hidden, secret

²⁹ This represents a new type of noun: masculine *-i* stems. Their remaining forms will be given in the grammar of lesson VIII.

<i>gehaṃ</i>	house, dwelling, household, hut
<i>capalatā</i>	fickleness, unsteadiness
<i>carati</i>	move about, practice, lead
<i>caritaṃ</i>	behavior, character
<i>carito</i>	one who has a character
<i>X-carita</i>	one who has the character of X kind
<i>cala</i>	unsteady, fickle
<i>calita</i>	wavering, unsteady
<i>ñāṇaṃ</i>	knowledge, intelligence, insight
<i>tato</i>	thence, from that, thereupon, afterwards
<i>dārako</i>	child
<i>duggaṃ</i>	rough ground, wrong way
<i>duggati</i>	unhappy existence, realm of misery
<i>doso</i>	wrong fault, defeat, blemish
<i>navama</i>	ninth
<i>niddāyita</i>	a sleepy person
<i>nirayo</i>	purgatory, hell
<i>nivāpapaṭṭha</i>	fed on fodder
<i>paṇḍako(am)</i>	mud
<i>pajahati</i>	gives up, discards, abandons
<i>paṇḍako</i>	eunuch, weakling
<i>paraṃ</i>	after
<i>parivajjeti</i>	shun, avoid
<i>paviṭṭha</i>	entered, gone into, procured ppl. of <i>pavisati</i> ‘enters’
<i>paveseti</i>	makes enter, procures, furnishes, provides
<i>passati</i>	sees
<i>pahātabba</i>	Fut. pass. part. of <i>pajahati</i> gives up
<i>pākaṭa</i>	open, manifest, unconcealed <i>ī</i>
<i>pākatam karoti</i>	makes manifest (<i>pākatam</i> will agree with the object)
<i>puna</i>	again
<i>punappunaṃ</i>	again and again
<i>bhavaṭīha</i>	(<i>√bhavati iha</i>) it is said (in this context)
<i>bhīru</i>	coward
<i>bhīruko</i>	fearful one, coward, one who is shy
<i>bhedo</i>	breaking, splitting, disunion, decomposition (that which is)
<i>mantitaṃ</i>	given as counsel, secret talk
<i>mando</i>	idiot fo,ol, stupid one
<i>mahāgghaso</i>	(one who) eats much, greedy, gluttonous
<i>mahā</i>	big, great, large, huge (from mahant)
<i>middhī</i>	slothful (one)
<i>yogo</i>	application
<i>rata</i>	attached to, finding delight in
<i>ratta</i>	infatuated, impassioned (one)
<i>rāgaggi</i>	fire of passion
<i>lolatā</i>	nature of being fond of or addicted to, longing, greed
<i>varāho</i>	pig

<i>vasena</i>	because of, on account of
<i>vijjobhāsa</i>	= <i>vijjā</i> + <i>obhāsa</i>
<i>vidamseti</i>	Shows, makes appear
<i>vidhameti</i>	destroys, ruins, does away with, dispels
<i>vinipāto</i>	great ruin, a place of suffering, state of punishment
<i>vivarati</i>	opens, discloses
<i>vutta</i>	said, spoken pp. of <i>vadati</i>
<i>satta</i>	sunk
<i>samparivattasāyi</i>	one who sleeps turning to and fro
<i>sammappaññā</i>	right knowledge, true wisdom
<i>sevati</i>	serves, practices, takes upon oneself
<i>soṇḍiko</i>	drunkard
<i>soṇḍo</i>	one who is addicted to drink, a drunkard
<i>hetu</i>	for the sake of, for the purpose of, by reason of
<i>X hetu</i>	by reason of X, for the purpose of X

LESSON VIII

1.

Atha kho Venāgapurikā brāhmaṇagahapatikā yena Bhagavā ten'upasaṃkamim̐su; upasaṃkamitvā app'ekacce Bhagavantam̐ abhivādetvā ekamantam̐ nisīdim̐su, app'ekacce Bhagavatā saddhiṃ sammodim̐su ... ekamantam̐ nisīdim̐su, app'ekacce nāmagottaṃ sāvetaṃ ekamantam̐ nisīdim̐su, app'ekacce tuṅhībhūtā ekamantam̐ nisīdim̐su. Ekamantam̐ nisinno kho Venāgapuriko Vacchagotto brāhmaṇo Bhagavantam̐ etadavoca:

“Acchariyaṃ, bho Gotama, abbhutaṃ, bho Gotama! Yāvañc'idaṃ bho Gotamassa vip̐pasannāni indriyāni, parisuddho chavivaṇṇo pariyodāto. Seyyathāpi, bho Gotama, sāradaṃ badarapaṇḍum̐ parisuddham̐ hoti pariyodātam̐; evamevaṃ bho Gotamassa vip̐pasannāni indriyāni parisuddho chavivaṇṇo pariyodāto. Seyyathāpi, bho Gotama, tālapakkaṃ sampati bandhanā pamuttaṃ parisuddham̐ hoti pariyodātam̐; evamevaṃ bho Gotamassa vip̐pasannāni indriyāni parisuddho chavivaṇṇo pariyodāto.”

(A.N. 3.7.3. Venāgapurasuttaṃ)

2.

Tena kho pana samayena Uggatasarīrassa brāhmaṇassa mahāyañño upakkhaṭo hoti. Pañca usabhasatāni thūṅ'ūpanītāni honti yaññatthāya, pañca vacchatarasatāni thūṅ'ūpanītāni honti yaññatthāya, pañca vacchatarisatāni thūṅ'ūpanītāni honti yaññatthāya, pañca ajasatāni thūṅ'ūpanītāni honti yaññatthāya, pañca urabbhasatāni thūṅ'ūpanītāni honti yaññatthāya. Atha kho Uggatasarīro brāhmaṇo yena Bhagavā ten'upasaṃkami; upasaṃkamitvā Bhagavatā saddhiṃ sammodi ... ekamantam̐ nisīdi. Ekamantam̐ nisinno kho Uggatasarīro brāhmaṇo Bhagavantam̐ etadavoca:

“Sutaṃ m'etaṃ, bho Gotama, aggissa ādānaṃ yūpassa ussāpanaṃ mahapphalaṃ hoti

mahānisaṃsaṃ”ti.

“*Mayā pi kho etaṃ, brāhmaṇa, sutam aggissa ādānam yūpassa ussāpanam mahapphalam hoti mahānisaṃsaṃ*”ti.

Dutiyam pi kho Uggatasarīro brāhmaṇo ... pe ... tatiyampi kho Uggatasarīro brāhmaṇo Bhagavantam etadavoca:

“*Sutam m’etaṃ, bho Gotama, aggissa ādānam yūpassa ussāpanam mahapphalam hoti mahānisaṃsaṃ*”ti.

“*Mayā pi kho etaṃ, brāhmaṇa, sutam aggissa ādānam yūpassa ussāpanam mahapphalam hoti mahānisaṃsaṃ*”ti.

“*Tayidaṃ, bho Gotama, sameti bhoto c’eva Gotamassa amhākaṃ ca, yadidaṃ sabbena sabbaṃ*”.

Evaṃ vutte āyasmā Ānando Uggatasarīram brāhmaṇam etadavoca:

“*Na kho, brāhmaṇa, Tathāgatā evaṃ pucchitabbā - ‘sutam m’etaṃ, bho Gotama, aggissa ādānam yūpassa ussāpanam mahapphalam hoti mahānisaṃsaṃ’ti. Evaṃ kho, brāhmaṇa, tathāgatā pucchitabbā: ‘ahañhi, bhante, aggiṃ ādātukāmo, yūpaṃ ussāpetukāmo. Ovadatu maṃ, bhante, bhagavā.*

Anusāsatu maṃ, bhante, bhagavā yaṃ mama assa dīgharattaṃ hitāya sukhāyā’”ti.

(A.N. 7.5.4. Dutiya-aggisuttam)

3.

Dunnigghassa lahuno - yatthakāmanipātino; cittassa damatho sādhu - cittaṃ dantaṃ sukhāvahaṃ.

Suddasam sunipuṇam - yatthakāmanipātinaṃ;

cittaṃ rakketha medhāvī - cittaṃ guttaṃ sukhāvahaṃ.

Anavaṭṭhitacittassa - saddhammaṃ avijānato; pariplavapasādassa - paññā na paripūrati.

(Dhp 3, 35-36, 38)

Yāvajīvam pi ce bālo - paṇḍitaṃ payirupāsati;

na so dhammaṃ vijānāti - dabbī sūparasaṃ yathā.

Muhuttamapi ce viññū - paṇḍitaṃ payirupāsati; khippaṃ dhammaṃ vijānāti - jivhā sūparasaṃ yathā.

Na taṃ kammaṃ kataṃ sādhu - yaṃ katvā anutappati; yassa assumukho rodaṃ - vipākaṃ paṭisevati.

Taṃ ca kammaṃ kataṃ sādhu - yaṃ katvā nānutappati; yassa patīto sumano - vipākaṃ paṭisevati.

(Dhp 5, 64-65, 67-68)

Attānameva paṭhamam - patirūpe nivesaye; atha ’ññam ’anusāseyya - na kilisseyya paṇḍito.

(Dhp 12, 158)

GLOSSARY

<i>aggi</i>	fire (see this grammar 1)
<i>acchariyaṃ</i>	a wonder, a marvel
<i>ajo</i>	a he-goat
<i>añño</i>	another, other (one)
<i>atthāya</i>	for the purpose of (see this grammar 8)
<i>anavaṭṭhita</i>	(<i>an</i> + <i>ava</i> + <i>ṭhita</i>) not steady, not well composed
<i>anutappati</i>	repents
<i>anusāsati</i>	advises, counsels, admonishes
<i>abbhuta</i>	exceptional, astonishing, marvellous, surprising
<i>ahhivādeti</i>	salutes, greets, shows respect
<i>avoca</i>	said, spoke 3 sg. past tense of <i>vatti</i> ‘says’ (see this grammar 4)
<i>assa</i>	3 sg. <i>ya</i> optative of <i>atthi</i> . (see VII. I)
<i>assumukha</i>	with a tearful face
<i>ādātukama</i>	eager to/ desirous of putting together (See this grammar 8 under <i>kāma</i>)
<i>ādānaṃ</i>	grasping, putting up, placing
<i>Ānando</i>	Ānanda, a disciple and chief attendant of Buddha
<i>ānisamsa(aṃ)</i>	advantage, good result/ consequence
<i>āyasmā</i>	Nom. sg. of <i>āyasmant</i> : ‘venerable (one)’ (used as adjective, or absolute as a respectful appellation of a Bhikkhu of some standing)
<i>uggatasarīro</i>	a name of a Brahmin. Literally ‘with upright body’
<i>upakkhata</i>	prepared, ready, administered (pp. of <i>upakaroti</i>)
<i>upanīta</i>	bring up to/into, offer. present (pp. of <i>upaneti</i>)
<i>upasaṃkamati</i>	approaches, goes near
<i>urabbho</i>	a ram
<i>usabho</i>	bull, ox
<i>ussāpanaṃ</i>	erection, putting up
<i>ussāpeti</i>	raises, lifts up, erects
<i>evaṃ vutte</i>	when it was said thus (locative absolute- See this grammar 3)
<i>ovadati</i>	advises, admonishes, instructs, exhorts
<i>kilissati</i>	is stained, does wrong
<i>hippaṃ</i>	quickly, instantly
<i>gahapatika</i>	belonging to the rank of a householder, a member of the gentry
<i>gottaṃ</i>	ancestry, lineage
<i>chavi</i>	skin
<i>tayidaṃ</i>	√ <i>taṃ</i> + <i>idaṃ</i> ‘thus this...’
<i>tālapakkaṃ</i>	palm fruit
<i>tunhībhūta</i>	(being) silent
<i>thūṇo</i>	Pillar, post
<i>dabbī</i>	spoon, ladle

<i>damatho</i>	restraint, training, taming
<i>dunniggaha</i>	difficult to restrain
<i>nāmaṃ</i>	name (for recognition)
<i>nāmagottaṃ</i>	the name (for recognition) and the surname (for the lineage)
<i>niveseti</i>	establishes, arranges
<i>nivesaye</i>	third sing. optative of <i>niveseti</i> (see VII,1)
<i>patirūpa</i>	agreeable (status, position, state)
<i>patīta</i>	delighted, with delight
<i>pamutta</i>	ppl. of <i>pamuñcati</i> lets loose, liberates, sets free
<i>payirupāsati</i>	associates
<i>paripūrati</i>	be filled, attain fullness
<i>pariplava</i>	Unsteady, wavering
<i>pariplavapasāda</i>	one whose tranquillity is superficial
<i>pariyodāta</i>	very clean, pure, cleansed
<i>parisuddha</i>	clear, pure, spotless, bright, perfect
<i>pasādo</i>	tranquility, serenity, clarity, purity
<i>pucchati</i>	questions, asks
<i>badarapaṇḍuṃ</i>	light yellow (fresh) Jujube fruit
<i>bandhanaṃ</i>	bond, fetter, stalk
<i>mahā</i>	great. big (\sqrt{mahant})
<i>muhuttaṃ</i>	(for an) instant, moment
<i>medhāvin</i>	wise, wise one
<i>yañño</i>	sacrifice, almsgiving
<i>yattha</i>	wherever
<i>yattha kāmanipātin</i>	that which falls/clings wherever it wishes
<i>yāva(ṃ)</i>	to the extent of, as far as
<i>yāvajivaṃ</i>	as long as one lives
<i>yāvañcidam</i>	(<i>yāvam</i> + <i>ca</i> + <i>idam</i>) that is, namely, as far as, in so far as (cf. <i>yadidam</i>)
<i>yūpo</i>	a sacrificial post
<i>rodati</i>	weeps, laments, cries
<i>lahu</i>	lightly, light
<i>Vacchagotta</i>	name of Brahmin referred to by his surname = ‘of <i>Vaccha</i> lineage’
<i>vacchataro</i>	a weaned calf, a bullock
<i>-tarī</i>	a weaned female calf, a heifer
<i>vaṇṇo</i>	color, complexion
<i>vippasanna</i>	tranquil, calm, purified, clean, bright, happy, pure, sinless
<i>Venāgapura</i>	a city name
<i>Venagapurika</i>	of Venagapura
<i>sataṃ</i>	a hundred (see VI, 12)
<i>sabbena sabbam</i>	completely, altogether
<i>sameti</i>	corresponds, agrees
<i>sampati</i>	now, right now, just now
<i>sādhū</i>	good
<i>sārada</i>	autumnal, fresh
<i>sāveti</i>	announces, tells, declares

<i>sukhāvaha</i>	bringing happiness
<i>suddada</i>	exceedingly difficult to see/grasp
<i>sunipūṇa</i>	very subtle
<i>sūpa</i>	soup, broth, curry
<i>seyyathā</i>	just as, just like, as if

GRAMMAR VIII

I. MASCULINE -j 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 (1.23) :

EXAMPLE: *aggi* ‘fare

	<u>Singular</u>	<u>Plural</u>
Nom:	<i>aggi</i>	<i>aggī / aggayo</i>
Acc:	<i>aggiṃ</i>	<i>aggī / aggayo</i>
Gen:	<i>aggissa / aggino</i>	<i>aggīnaṃ / aggināṃ</i>
Dat:	<i>aggissa / aggino</i>	<i>aggīnaṃ / aggināṃ</i>
Inst:	<i>agginā</i>	<i>aggībhi / aggīhi</i>
Abl:	<i>agginā / aggimhā / -smā</i>	<i>aggībhi / aggīhi</i>
Loc:	<i>aggimhi / aggimim</i>	<i>aggisu / aggīsu</i>
Voc:	<i>aggi</i>	<i>aggī / aggayo</i>

2. THIRD PERSON IMPERATIVE

2.1 The second person imperative was given in III, 5. Pāḷi also has third person imperatives, with the following endings:

	<u>Singular</u>	<u>Plural</u>
3 Pers.	<i>-tu</i>	<i>-ntu</i>

Thus:

bhavatu

<i>hotu</i>	‘(May) he/it be!’
<i>atthu</i>	bhavantu
<i>hontu</i>	‘(May) they be!’
<i>santu</i>	
<i>labhatu</i>	(May) he/ it obtain!’
<i>labhantti</i>	‘(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 dhammaṃ
 ‘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.

svatthi 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:

evaṃ sante ‘That being so...’
purise āgacchante ‘When the man was coming...’
evaṃ vutte ‘That having been said...’
parinībbute 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:

taṇhāya 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:

	<u>Singular</u>	<u>Plural</u>
1 Pers:	<i>avacaṃ, avocaṃ</i>	<i>evacumha, avocumha</i>
2 Pers:	<i>avaca, avoca, avacāsi</i>	<i>avacuttha, avocuttha</i>
3 Pers:	<i>avaca, avoca, avacāsi</i>	<i>avacuṃ avocuṃ</i>

Other forms are (next page):

Infinitive:	<i>vattuṃ</i>
Gerund:	<i>vatvā(na)</i>
Past participle:	<i>vutta</i>
Present participle:	<i>vuccamāna</i>
Future passive participle:	<i>vattabba</i>

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, become’, 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:

	<u>Singular</u>	<u>Plural</u>
Nom:	<i>bhavaṃ</i>	<i>bhavanto / bhonto</i>
Acc:	<i>bhavantaṃ</i>	<i>bhavante</i>
Gen:	<i>bhoto</i>	<i>bhavataṃ</i>
Dat:	<i>bhoto</i>	<i>bhavataṃ</i>
Inst:	<i>bhotā</i>	<i>bhavantehi</i>
Abl:	??	
Loc:	??	
Voc:	<i>bhavaṃ, bho</i>	<i>bhonto</i>

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 *pujeti* ‘makes offerings’; *nayati* instead of *neti* ‘leads’, etc. In general, the *-e-* forms are found more in later texts, the *-āya* 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:

Bhagavantaṃ 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 + atthaya*) ‘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 *-ṃ*, and *kāmo* declines as an *-o* or *-ā* (fem.) noun.

Ahaṃ Bhagavantaṃ dassanāya gantukāmo (√*gantum* + *kāma* Masc. Sg.)

‘I am desirous of going to see the Blessed one.’ (Man speaking)

ahaṃ Bhagavantaṃ dassanāya gantukama (√*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 *thūṇ’ūpanita*

10.2 A final -ā plus a following ā- may be reduced to -ā-:

mahā + ānisamsaṃ mahānisamsaṃ

FURTHER READINGS

1.

Ekam samayaṃ Bhagavā Vesāliyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ. Atha kho Sīho senāpati yena Bhagavā ten 'upasaṃkami; upasaṃkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Sīho senāpati Bhagavantaṃ etadavoca -

“Sakkā nu kho, bhante, Bhagavā sandiṭṭhikaṃ dānaphalaṃ paññāpetuṃ”ti?

“Sakkā, Sīhā”ti bhagavā avoca - “dāyako, Sīha, dānapati bahuno janassa piyo hoti manāpo. Yaṃ pi, Sīha, dāyako dānapati bahuno janassa piyo hoti manāpo, idaṃ pi sandiṭṭhikaṃ dānaphalaṃ.

“Puna ca paraṃ, Sīha, dāyakaṃ dānapatiṃ santo sappurisā bhajanti. Yaṃ pi, Sīha, dāyakaṃ dānapatiṃ santo sappurisā bhajanti, idaṃ pi sandiṭṭhikaṃ dānaphalaṃ.

“Puna ca paraṃ, sīha, dāyakassa dānapatino kalyāṇo kittisaddo abbhuggacchati. Yaṃ pi, Sīha, dāyakassa dānapatino kalyāṇo kittisaddo abbhuggacchati, idampi sandiṭṭhikaṃ dānaphalaṃ.

“Puna ca paraṃ, Sīha, dāyako dānapati yaṃ yadeva paraṃ upasaṃkamati - yadi khattiyapariṣaṃ yadi brāhmaṇapariṣaṃ yadi gahapatipariṣaṃ yadi samaṇapariṣaṃ - visārado upasaṃkamati amaṃkubhūto. Yaṃ pi, Sīha, dāyako dānapati yaṃ yadeva paraṃ upasaṃkamati - yadi khattiyapariṣaṃ yadi brāhmaṇapariṣaṃ yadi gahapatipariṣaṃ yadi samaṇapariṣaṃ - visārado upasaṃkamati amaṃkubhūto, idaṃ pi sandiṭṭhikaṃ dānaphalaṃ.

“Puna caparaṃ, Sīha, dāyako dānapati kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapajjati. Yaṃ pi, Sīha, dāyako dānapati kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapajjati, idaṃ samparāyikaṃ dānaphalaṃ”ti.

(A.N. 5.4.4. Sīhasenāpatisuttaṃ Anguttara Nikaya V.34 Siha Sutta

2.

Ekam samayaṃ Bhagavā Vesāliyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ. Atha kho Mahāli Licchavi yena Bhagavā ten 'upasaṃkami; upasaṃkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Mahāli Licchavi Bhagavantaṃ etadavoca:

“Ko nu kho, bhante, hetu, ko paccayo pāpassa kammaṃ kiriyāya, pāpassa kammaṃ pavattiyā”ti?

“Lobho kho, Mahāli, hetu, lobho paccayo pāpassa kammaṃ kiriyāya, pāpassa kammaṃ pavattiyā. Doso kho, Mahāli, hetu, doso paccayo pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā. Moho kho, Mahāli, hetu, moho paccayo pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā. Ayoniso manasikāro kho, Mahāli, hetu, ayoniso manasikāro paccayo pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā.

Micchāpaṇihitaṃ kho, Mahāli, cittaṃ hetu, micchāpaṇihitaṃ cittaṃ paccayo pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā ti. Ayaṃ kho, mahāli, hetu, ayaṃ paccayo pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā”ti.

“Ko pana, bhante, hetu, ko paccayo kalyāṇassa kammaṃ kiriyāya, kalyāṇassa kammaṃ pavattiyā”ti?

“Alobho kho, Mahāli, hetu, alobho paccayo kalyāṇassa kammaṃ kiriyāya, kalyāṇassa kammaṃ pavattiyā. Adoso kho, Mahāli, hetu, adoso paccayo kalyāṇassa kammaṃ kiriyāya kalyāṇassa kammaṃ pavattiyā. Amoho kho, mahāli, hetu, amoho paccayo kalyāṇassa kammaṃ kiriyāya kalyāṇassa kammaṃ pavattiyā. Yoniso manasikāro kho, Mahāli, hetu, yoniso manasikāro paccayo kalyāṇassa kammaṃ kiriyāya kalyāṇassa kammaṃ pavattiyā. Sammāpaṇihitaṃ kho, Mahāli, cittaṃ hetu, sammāpaṇihitaṃ cittaṃ paccayo kalyāṇassa kammaṃ kiriyāya kalyāṇassa kammaṃ pavattiyā. Ayaṃ kho, Mahāli, hetu, ayaṃ paccayo kalyāṇassa kammaṃ kiriyāya kalyāṇassa kammaṃ pavattiyā”ti.

(A.N. 10.5.7. Mahālisuttaṃ)

3.

Akkodhano ’nupanāhī - amāyo rittapesuṇo;

sa ve tādisako bhikkhu - evaṃ pecca na socati.

Akkodhano ’nupanāhī - amāyo rittapesuṇo; kalyāṇasīlo so bhikkhu - evaṃ pecca na socati.

Akkodhano ’nupanāhī - amāyo rittapesuṇo; kalyāṇamitto so bhikkhu - evaṃ pecca na socati.

Akkodhano ’nupanāhī - amāyo rittapesuṇo; kalyāṇapaṇṇo so bhikkhu - evaṃ pecca na socati.

(Theragāthā 8.2. Sirimittattheragāthā)

4.

Rājā āha: “Bhante Nāgasena, yo idha kālaṃkato Brahmaḷoke uppajjeyya, yo ca idha kālaṃkato Kasmīre uppajjeyya, ko cirataraṃ ko sīghataran”ti?

“Samakaṃ, mahārājā”ti.

“Opammaṃ karohī”ti.

“Kuhim̐ pana, mahārāja, tava jātanagaran”ti?

“Atthi, bhante, Kalasigāmo nāma, tatthāhaṃ jāto”ti.

“Kīva dūro, mahārāja, ito Kalasigāmo hotī”ti.

“Dvimattāni, bhante, yojanasatānī”ti.

“Kīva dūraṃ, mahārāja, ito Kasmīraṃ hotī”ti?

“Dvādasa, bhante, yojanānī”ti.

“Im̐gha, tvaṃ mahārāja, Kalasigāmaṃ cintehī”ti.

“Cintito, bhante”ti.

“*Ṇṅha, tvaṃ mahārāja, Kasmīraṃ cintehī*”*ti.*

“*Cintitaṃ bhante*”*ti.*

“*Katamaṃ nu kho, mahārāja, cirena cintitaṃ, katamaṃ sīghataran*”*ti?*

“*Samakaṃ bhante*”*ti.*

“*Evameva kho, mahārāja, yo idha kālaṃkato Brahmaloṅe uppajjeyya, yo ca idha kālaṃkato Kasmīre uppajjeyya, samakaṃ yeva uppajjantī*”*ti.*

“*Bhiyyo opammaṃ karohī*”*ti.*

“*Taṃ kiṃ maññasi, mahārāja, dve sakuṇā ākāseṇa gaccheyyūṃ, tesu eko ucce rukkhe nisīdeyya, eko nīce rukkhe nisīdeyya, tesam samakaṃ patiṭṭhitānaṃ katamassa chāyā paṭhamataraṃ pathaviyaṃ patiṭṭhaheyya, katamassa chāyā cirena pathaviyaṃ patiṭṭhaheyyā*”*ti?*

“*Samakaṃ, bhante*”*ti.*

“*Evameva kho, mahārāja, yo idha kālaṃkato Brahmaloṅe uppajjeyya, yo ca idha kālaṃkato Kasmīre uppajjeyya, samakaṃ yeva uppajjantī*”*ti.*

“*Kallo 'si, bhante Nāgasenā*”*ti.*

(*Miln. III.7.5. Dvinnaṃ lokuppannānaṃ samakabhāvapaṅho*)

GLOSSARY

<i>akkhodano</i>	without anger, without ill will
<i>anupanāhin</i>	one without ill-will (-in stem: see VI. 2)
<i>abbhuggacchati</i>	go forth, go out, rise into
<i>amāya</i>	non-deceitful
<i>ākāso(aṃ)</i>	outer space, sky
<i>ārāmo</i>	park, resort for pastime, a private park given to the Buddha or the Sangha
<i>ingha</i>	particle of exhortation: ‘come on, go on, look here, go ahead,’
<i>ito</i>	from here, hence
<i>ucca</i>	tall, high, lofty
<i>upapaṇati/ uppajjati</i>	be born
<i>karāṇa</i>	making, causing, producing
<i>X karāṇa</i>	making X
<i>Kalasiḡāmo</i>	place name
<i>kalyāṇasīla</i>	of good conduct
<i>kalyāṇamitto</i>	good friend, good companion
<i>Kasmīraṃ</i>	place name: Kashmir
<i>kālakata</i>	dead
<i>kitti</i>	fame, renown, glory
<i>kittisaddo</i>	sound of fame, praise, renown

<i>kiriyā</i>	doing, action
<i>kīva</i>	how much, how many, how great
<i>kuhiṃ</i>	where
<i>kūtāgārasālā</i>	gabled. house, pavilion
<i>khattiya</i>	of the warrior (Ksatriya) caste
<i>gahapati</i>	householder
<i>guttadvāra</i>	with guarded senses (literally, ‘guarded door or entrance’)
<i>cinteti</i>	thinks (of)
<i>ciratarāṃ.</i>	rather long, longer, delayed
<i>cirena</i>	after a long time
<i>chāyā</i>	shadow, (light) image
<i>jāta</i>	born
<i>tattha</i>	there
<i>tādisaka</i>	of such a quality/nature
<i>dānapati</i>	a liberal donor
<i>dāyako</i>	giver, (lay) donor
<i>du-</i>	two (compounding stem)
<i>dūra</i>	far
<i>dvādasa</i>	twelve
<i>nivāseti</i>	dress oneself
<i>nīca</i>	low
<i>paggaṇhati</i>	stretches forth, holds out/up, takes up, makes ready
<i>paccayo</i>	reason, ground, cause, motive, means, condition
<i>X-paccāya</i>	having X as paccayo
<i>paññapeti</i>	indicates, points out, makes known, declares as early as possible,
<i>paṭhamatarāṃ</i>	(very) first
<i>paṭhavī</i>	earth
<i>paṇidahati</i>	puts forth, longs for, applies, directs, ppl. <i>paṇihita</i>
<i>pavatti</i>	manifestation, wielding, execution, happening
<i>puna ca param</i>	moreover, furthermore
<i>brahmaloko</i>	Brahma-world
<i>bhiyyo</i>	further, more
<i>maṃkubhūta</i>	discontented, troubled, confused
<i>matta</i>	about, only
<i>manāpa</i>	agreeable, pleasing, pleasant
<i>Mahāli</i>	a name of a person
<i>mahāvana</i>	a name of a park
<i>yaṃ yadeva</i>	whichever
<i>yonisomanasikāro</i>	proper attention, correct reflection
<i>rittapesuna</i>	free from slander (\sqrt{ritta} ‘devoid of, having relinquished’ + <i>pesuna(m)</i> ‘slander’)
<i>rukkho</i>	tree
<i>Licchavi</i>	a clan name
<i>visārado</i>	self-possessed, confident, wise, knowing how to conduct oneself
<i>Vesāli</i>	a place name
<i>Sakuṇo</i>	bird

<i>sant</i>	good person, true person
<i>samakaṃ</i>	equally, at the same time
<i>samparāyika</i>	belonging to the next world
<i>sīghataraṃ</i>	faster, sooner
<i>Sīho</i>	a proper name
<i>sugati</i>	happiness, bliss, happy fate, happy state, a realm of bliss
<i>senāpati</i>	a general
<i>hetu</i>	basis, cause

LESSON IX

1.

Ekaṃ samayaṃ Bhagavā Bhoganagare viharati Ānandacetiye. Tatra kho Bhagavā bhikkhū āmantesi: “Bhikkhavo”ti.

“Bhadante”ti te bhikkhū Bhagavato paccassosum.

Bhagavā etadavoca: “Cattāro ’me, bhikkhave, mahāpadese desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha; bhāsissāmi”ti.

“Evaṃ, bhante”ti kho te bhikkhū Bhagavato paccassosum.

Bhagavā etadavoca:

“Katame, bhikkhave, cattāro mahāpadesā? Idha, bhikkhave, bhikkhu evaṃ vadeyya - ‘Sammukhā m’etaṃ, āvuso, Bhagavato suttaṃ, sammukhā paṭiggahitaṃ - ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsaṇaṃ’ti. Tassa, bhikkhave, bhikkhuno bhāsitaṃ n’eva abhinanditabbaṃ nappaṭikkositabbaṃ. Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni, vinaye sandassetabbāni. Tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na c’eva sutte otaranti na vinaye sandissanti, niṭṭhamettha³⁰ gantabbaṃ: ‘Addhā, idaṃ na c’eva tassa Bhagavato vacanaṃ Arahato Sammāsambuddhassa ...’ti. Iti h’etaṃ, bhikkhave, chaḍḍeyyātha.”

“Idha pana, bhikkhave, bhikkhu evaṃ vadeyya: ‘Sammukhā m’etaṃ, āvuso, bhagavato suttaṃ, sammukhā paṭiggahitaṃ - ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsaṇaṃ’ti. Tassa, bhikkhave, bhikkhuno bhāsitaṃ n’eva abhinanditabbaṃ nappaṭikkositabbaṃ. Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni, vinaye sandassetabbāni. Tāni ce sutte otāriyamānāni vinaye sandassiyamānāni sutte c’eva otaranti vinaye ca sandissanti, niṭṭhamettha gantabbaṃ: ‘Addhā, idaṃ tassa Bhagavato vacanaṃ Arahato Sammāsambuddhassa ...’ti. Idaṃ, bhikkhave, paṭhamaṃ mahāpadesaṃ dhāreyyātha.”

(A.N. 4.18.10. Mahāpadesasuttaṃ)

2.

³⁰ niṭṭham+ettha

“Ahaṃ kho, bhikkhave, ekāsanabhojanaṃ bhuñjāmi; ekāsanabhojanaṃ kho, ahaṃ, bhikkhave, bhuñjamāno appābādhaṃ ca sañjānāmi appātaṃkataṃ ca lahuṭṭhānaṃ ca balaṃ ca phāsuvihāraṃ ca. Etha, tumhe’pi, bhikkhave, ekāsanabhojanaṃ bhuñjatha; ekāsanabhojanaṃ kho, bhikkhave, tumhe’pi bhuñjamānā appābādhaṃ ca sañjānissatha appātaṃkataṃ ca lahuṭṭhānaṃ ca balaṃ ca phāsuvihāraṃcā”ti.

(M.N 2.2.5. [65] Bhaddālisuttaṃ)

3.

Pāpañce puriso kayirā - na naṃ kayirā punappunaṃ;
na tamhi chandaṃ kayirātha³¹ - dukkho pāpassa uccayo.

Puññaṃ ce puriso kayirā - kayirā naṃ punappunaṃ.
tamhi chandaṃ kayirātha - sukho puññaṃ uccayo.

Pāpo’pi³² passati bhadrāṃ - yāva pāpaṃ na paccati; yadā ca paccati pāpaṃ - atha pāpo pāpāni passati.

Bhadropi passati pāpaṃ - yāva bhadrāṃ na paccati; yadā ca paccati bhadrāṃ - atha bhadro bhadrāni passati.

(Dhp 9, 117-120)

Pāṇimhi ce vaṇo nāssa - hareyya pāṇinā visam;
nābbaṇaṃ³³ visamanveti - natthi pāpaṃ akubbato.

(Dhp 9, 124)

Gabbhaṃ eke uppajjanti - nirayaṃ pāpakammino;
saggaṃ sugatino yanti - parinibbanti anāsavā.

(Dhp 9, 126)

GLOSSARY

akubbant	non-doer
addhā	certainly, verily
anāsavo	one free from the four āsavas: i.e., kāmāsava, sensuality, bhavāsava, craving for rebirth, diṭṭhāsava, speculation, avijjāsava, ignorance
anveti	enters, follows
apadeso	reason, cause, argument, statement
appātaṃkatā	freedom from illness

³¹ -tha here is third person. This ending will be given in a later lesson.

³² From api ‘even’

³³ na+a+vaṇa

<i>appābādhatā</i>	good health
<i>abbaṇa</i>	= <i>a</i> + <i>vaṇa</i> -
<i>abhinandati</i>	rejoices (over), approves of, delights in
<i>Ānandacetiyaṃ</i>	monastery named Ānanda
<i>āmantesi</i>	addressed (past of <i>āmanteti</i> ‘calls, addresses’)
<i>āvuso</i>	friend, brother, sir (a form of polite address)
<i>uggaheti</i>	learns
<i>uccayo</i>	heaping up, accumulation
<i>ekāsanabhojanaṃ</i>	taking only a single meal (solid food) a day (adverbial accusative)
<i>otarati</i>	descends, enters into
<i>otāriyati</i>	is caused to descend (see this grammar 4)
<i>otāriyamāna</i>	that which is caused to be brought down (see this grammar 5)
<i>otāreti</i>	causes to descend, brings down, lowers
<i>kammin</i>	one who acts, doer
<i>kāyira</i>	optative of <i>karoti</i> (see this grammar 7)
<i>chaddheti</i>	gives up, discards
<i>chandaṃ</i>	desire, delight
<i>tatra</i>	there
<i>deseti</i>	preaches, declares
<i>niṭṭhaṃ gacchati</i>	conclude, arrive at a conclusion
<i>paccati</i>	ripens
<i>paccassosum</i>	Third Plural Past of <i>paṭissuṇāti</i> (see this grammar 2.3)
<i>paṭikkosati</i>	blames, rejects
<i>paṭiggahita</i>	Past ppl. of <i>paṭiggaṇhāti</i> , ‘receive, accept’
<i>padaṃ</i>	word, (in addition to ‘place, foot’ etc. given in Lesson IV)
<i>parinibbāti</i>	passes away without rebirth, is emancipated
<i>pāṇi (ṃ)</i>	hand
<i>pāpo</i>	evildoer
<i>phāsuvihāro</i>	comfort, ease
<i>byañjanaṃ</i>	syllable, consonant, sign, mark
<i>bhadante</i>	‘sir, sire’ a form of address generally used in addressing the Buddha (by monks)
<i>bhadraṃ</i>	good
<i>bhadro</i>	good one, (doer of good)
<i>Bhoganagaraṃ</i>	the city of Bhoga
<i>manasikaroti</i>	reflects upon, considers well, bears in mind, recognizes
<i>mahāpadeso</i>	<i>mahā</i> + <i>apadeso</i> ³⁴
<i>yāti</i>	goes, proceeds, goes on
<i>yāva</i>	until, as long as, up to
<i>lahutṭhānaṃ</i>	lightness of body, bodily vigor, good health
<i>vacanaṃ</i>	utterance, word, saying, speech, remark
<i>vaṇo</i>	wound
<i>vadati</i>	says, speaks
<i>vinayo</i>	discipline, code of ethics, monastic discipline, principles of good

³⁴ This has also been interpreted as *mahā* + *padeso* ‘province, part, area, location.’

	behavior ³⁵
<i>viṣaṃ</i>	poison
<i>saññānāti</i>	knows, recognizes, is aware of
<i>satthu</i>	genitive of saṭṭhar teacher, the Buddha' (see this grammar I. 1)
<i>sandassiyamāna</i>	that which is compared with
<i>sandasseti</i>	compares with, shows (against)
<i>sandissati</i>	tallies with, agrees with
<i>sammukha</i>	face to face, in presence
<i>sādhukaṃ</i>	well (adverb)
<i>sāsanam</i>	teaching, message, order
<i>sugatin</i>	righteous one
<i>suttaṃ</i>	discursive part of Buddhist scriptures (Sanskrit sūtra)
<i>harati</i>	take away, remove

GRAMMAR

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:

1.11 Agent Nouns:

EXAMPLE: *satthar* 'teacher, the Buddha'

	<u>Singular</u>	<u>Plural</u>
Nom:	<i>satthā</i>	<i>satthāro</i>
Acc:	<i>satthāraṃ (-araṃ)</i>	<i>satthāro / satthāre</i>
Gen:	<i>satthu (-ssa) / satthuno</i>	<i>satthūnam / satthārānaṃ / satthānaṃ</i>
Dat:	<i>satthu (-ssa) / satthuno</i>	<i>satthūnam / satthārānaṃ / satthānaṃ</i>
Inst:	<i>satthārā / satthunā</i>	<i>satthārehi (-ebhi) / satthūhi</i>
Abl:	<i>satthārā / satthāā</i>	<i>satthārehi (-ebhi) / satthūhi</i>
Loc:	<i>satthari</i>	<i>satthūsu / satthāresu</i>
Voc:	<i>satthā/ sattha/ satthe</i>	<i>satthāro</i>

³⁵ The term *vinayo* refers to a large collection of rules governing the monastic life of the bhikkhu, as in the term *dharmmo*, referring to the theoretical and philosophical part of the Pāli canon.

1.12 Relationship Nouns:

EXAMPLE: *pitār* ‘father’

	<u>Singular</u>	<u>Plural</u>
Nom:	<i>pitā</i>	<i>pitāro</i>
Acc:	<i>pitāraṃ / pituṃ</i>	<i>pitāro / pitare</i>
Gen:	<i>pitū / pituno / pitussa</i>	<i>pitunnaṃ(-ūnaṃ)/ pitārānaṃ/ pitānaṃ</i>
Dat:	<i>pitū / pituno / pitussa</i>	<i>pitunnaṃ(-ūnaṃ)/ pitārānaṃ/ pitānaṃ</i>
Inst:	<i>pitārā / pitunā</i>	<i>pitūhi (-ūbhi) / pitarehi (-ebhi)</i>
Abl:	<i>pitārā</i>	<i>pitūhi (-ūbhi) / pitarehi (-ebhi)</i>
Loc:	<i>pitāri</i>	<i>pitūsu / pitaresu</i>
Voc:	<i>pitā / pitā</i>	<i>pitāro</i>

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 *-unnaṃ* for the relationship nouns but *-ūnaṃ* for the agent nouns.

1.2 The *-ar* stem nouns have a stem form in *-u* (*satthu, pitu*) which occurs in compounds. Thus:

satthusāsanāṃ ‘the teaching of the Master’.
pitusantakāṃ ‘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

	<u>Singular</u>	<u>Plural</u>
Nom:	<i>mātā</i>	<i>mātāro</i>
Acc:	<i>mātāraṃ</i>	<i>mātāro</i>
Gen:	<i>mātu / mātuyā</i>	<i>mātūnaṃ</i>
Dat:	<i>mātu / mātuyā</i>	<i>mātūnaṃ</i>
Inst:	<i>mātarā mātuyā</i>	<i>mātūhi</i>
Abl:	<i>mātarā mātuyā</i>	<i>mātūhi</i>
Loc:	<i>mātāri / mātuyā(-yaṃ)</i>	<i>mātusu</i>
Voc:	<i>māta / mātā</i>	<i>mātāro</i>

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):

	<u>Singular</u>	<u>Plural</u>
1 Pers:	<i>-siṃ</i>	<i>-(i)mha (-simha)</i>
2 Pers:	<i>-si</i>	<i>-(i)ttha (-sittha)</i>
3 Pers:	<i>-si</i>	<i>-suṃ / -(i)ṃsu</i>

Note that the first, second and third person singular forms are like those of the *upasamkama* 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 *upasamkama* type.

The verb root may undergo changes to form a past stem to go with these endings. Thus, for *su-* ‘hear’ (pres. *suṇāti*) and *kar-* ‘do’ (pres. *karoti*), we have (note the augments) (forms on next page):

su- ‘hear’

	<u>Singular</u>	<u>Plural</u>
1 Pers:	<i>assosiṃ</i>	<i>assosumha</i>
2 Pers:	<i>assosi</i>	<i>assuttha</i>
3 Pers:	<i>assosi</i>	<i>assosuṃ</i>

kar- ‘do’

	<u>Singular</u>	<u>Plural</u>
1 Pers:	<i>akāsiṃ</i>	<i>akamha</i>
2 Pers:	<i>akāsi</i>	<i>akattha</i>
3 Pers:	<i>akāsi</i>	<i>akāsuṃ, akaṃsu</i>

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’

	<u>Singular</u>	<u>Plural</u>
1 Pers:	<i>desesiṃ</i>	<i>desayimha (desesimha)</i>
2 Pers:	<i>desesi</i>	<i>desayittha (desesittha)</i>
3 Pers:	<i>desesi</i>	<i>desesuṃ / desayimsu</i>

2.2 The Past of *gacchati*

The verb *gacchati* ‘goes’ may appear with past tense forms of the *upasamkama* type (compare VI. 7.1) Thus:

	<u>Singular</u>	<u>Plural</u>
1 Pers:	<i>agamisaṃ, agamiṃ</i>	<i>agamimha</i>
2 Pers:	<i>agami</i>	<i>agamittha</i>
3 Pers:	<i>agami</i>	<i>agamisuṃ, agamiṃsu</i>

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 *pacca* ‘he/you agreed’, etc.

It also has an alternate past stem *paṭisun-* which takes the *upasamkama* type endings: *paṭisuṇi* ‘he/you agreed’, etc.

The gerund is *paṭissuṇitvā* or *paṭissutvā*.

3. FUTURE TENSE

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’:

	<u>Singular</u>	<u>Plural</u>
1 Pers:	<i>bhavissāmi</i>	<i>bhavissāma</i>
2 Pers:	<i>bhavissasi</i>	<i>bhavissatha</i>
3 Pers:	<i>bhavissati</i>	<i>bhavissanti</i>

Sometimes the stem used may differ from the present stem, or there may be alternate forms.

Hence:

gacchati ‘goes’ has *gamissati* along with *gacchissati*
suṇati ‘hears’ has *soṣṣati* along with *suṇissati*

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 *-iya-* to the present stem of the transitive verb, which may undergo further changes of form. Hence *deti* ‘gives’, *diyati* ‘is given’; *pājeti* ‘worships’, *pājiyati* ‘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’, *haññāti* ‘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.

5. PRESENT PARTICIPLES OF PASSIVE VERBS IN *-māna*

The passive verbs described in 4 above often occur with the *-māna* participle (IV, 4). Thus *pājyamāna* ‘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:

	<u>Singular</u>	<u>Plural</u>
1 Pers:	<i>yāmi</i>	<i>yāma</i>
2 Pers:	<i>yāsi</i>	<i>yātha</i>
3 Pers:	<i>yāti</i>	<i>yanti</i>

Other forms are:

Present participle:	<i>yanti</i>
Infinitive:	<i>yātum</i> / (<i>yātave</i>)

Past Participle: yātā

7. kayirā

kayirā and *kayirātha* are -ya optatives of *karoti* (See VII, 1).

FURTHER READINGS IX

1.

Evaṃ me sutam. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Veḷuvane Kalandakanivāpe. Tena kho pana samayena Sigālako gahapatiputto kālass'eva uṭṭhāya Rājagahā nikkhamitvā allavatto allakeso pañjaliko puthudisā namassati: puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ heṭṭhimaṃ disaṃ uparimaṃ disaṃ.

Atha kho Bhagavā pubbaṅhasamayaṃ nivāsetvā pattaṭṭvaramādāya Rājagahaṃ piṇḍāya pāvisi. Addasā kho Bhagavā Sigālakaṃ gahapatiputtaṃ kālass'eva vuṭṭhāya Rājagahā nikkhamitvā allavattaṃ allakesaṃ pañjalikaṃ puthudisā namassantaṃ: puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ heṭṭhimaṃ disaṃ uparimaṃ disaṃ. Disvā Sigālakaṃ gahapatiputtaṃ etadavoca: “kiṃ nu kho tvaṃ, gahapatiputta, kālass'eva uṭṭhāya Rājagahā nikkhamitvā allavatto allakeso pañjaliko puthudisā namassasi: puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ heṭṭhimaṃ disaṃ uparimaṃ disaṃ”ti?

“Pitā maṃ, bhante, kālaṃ karonto evaṃ avaca: ‘disā, tāta, namasseyyāsī’ti. So kho ahaṃ, bhante, pitu vacanaṃ sakkaronto garuṃ karonto mānento pūjento kālass'eva uṭṭhāya Rājagahā nikkhamitvā allavatto allakeso pañjaliko puthudisā namassāmi: puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ heṭṭhimaṃ disaṃ uparimaṃ disaṃ”ti.

“Na kho, gahapatiputta, ariyassa vinaye evaṃ cha disā namassitabbā”ti. “Yathā kathaṃ pana, bhante, ariyassa vinaye cha disā namassitabbā? Sādhu me, bhante, Bhagavā tathā dhammaṃ desetu, yathā ariyassa vinaye cha disā namassitabbā”ti.

“Tena hi, gahapatiputta, suṇohi sādhukaṃ manasikarohi bhāsissāmī”ti.

“Evaṃ, bhante”ti kho Sigālako gahapatiputto Bhagavato paccassosi.

Bhagavā etadavoca: “Yato kho, gahapatiputta, ariyasāvakaṃ cattāro kammaṅkilesā pahīnā honti, catūhi ca ṭhānehi pāpakammaṃ na karoti, cha ca bhogaṇaṃ apāyamukhāni na sevati, so evaṃ cuddasa pāpakāpagato chaddisā paṭicchādī ubholokavijayāya paṭipanno hoti. Tassa ayaṅc'eva loko āraddho hoti paro ca loko. So kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokaṃ upapajjati.

(D.N. 3.8. [31] Sigālakasuttaṃ

2.

Atha kho, bhikkhave, Vipassissa Bhagavato arahato Sammāsambuddhassa etadahosi:

“yannūNāhaṃ dhammaṃ deseyyan”ti. Atha kho, bhikkhave, Vipassissa Bhagavato arahato Sammāsambuddhassa etadahosi: “adhigato kho me āyaṃ dhammo gambhīro duddaso

duranubodho santo paṇīto atakkāvacarō nipuṇo paṇḍitavedanīyo. Ālayarāmā kho paṇāyaṃ pajā ālayaratā ālayasammuditā. Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ ṭhānaṃ yadidaṃ idappaccayatā-paṭiccasamuppādo. Idampi kho ṭhānaṃ duddasaṃ yadidaṃ sabbasaṃkhārasamatho sabb □padhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ. Ahañc’eva kho pana dhammaṃ deseyyaṃ, pare ca me na ājāneyyūṃ; so mam’assa kilamatho, sā mam’assa vihesā”ti.

(D.N. 2.1. [14] Mahāpadānasuttaṃ)

3.

Ko imaṃ pathaviṃ vijessati, yamalokañca imaṃ sadevakaṃ? ko dhammapadaṃ sudesitaṃ, kusalo pupphamiva paccassati?

Sekho pathaviṃ vijessati, yamalokañca imaṃ sadevakaṃ; sekho dhammapadaṃ sudesitaṃ, kusalo pupphamiva paccassati.

Pheṇūpamaṃ kāyamimaṃ viditvā, marīcidhammaṃ abhisambudhāno; chetvāna mārassa papupphakāni, adassanaṃ maccurājassa gacche.

Yo bālo maññati bālyaṃ,

paṇḍito ’vāpi³⁶ tena so;

bālo ca paṇḍitamānī,

sa ve “bālo”ti vuccati.

(Dhp 4, 44-46)

(Dhp 5, 63)

GLOSSARY IX

<i>atakkāvacara</i>	beyond logic (or sophistry), beyond the sphere, of thought, profound
<i>adassana</i>	non-seeing, away from sight
<i>addasā</i>	3sg. past of <i>passati</i> (see VI, 6.1)
<i>adhigata</i>	realized, understood, highly realized
<i>apagata</i>	be away from, desist from
<i>apāyamukhaṃ</i>	cause of ruin
<i>abhisambudhāno</i>	one who understands
<i>ariyassa vinaye</i>	in the principles of behavior taught by the noble ones; normally this refers to the way of life of the noble ones. (cf. <i>vinayo</i> in the main reading of this lesson)
<i>alla</i>	wet
<i>avaca</i>	said
<i>assa</i>	3sg. optative of <i>atthi</i>

³⁶ Paṇḍito + eva + api

<i>ahosi</i>	was, occurred (past of <i>hoti</i>)
<i>etadahosi</i>	such a thought occurred to one
<i>ādāya</i>	having taken
<i>ājānāti</i>	grasp, understand
<i>āraddha</i>	begun, well begun, (well) undertaken
<i>ālayarata</i>	lustful, delighting in desire
<i>ālayarāma</i>	clinging to lust
<i>ālayasamudita</i>	arisen from desire, craving
<i>idappaccayatā</i>	having its foundation in this, causally connected
<i>upama</i>	like, similar
<i>X-upama</i>	like X, similar to X
<i>uparīma</i>	upper, above, overhead
<i>ubhaya</i>	both
<i>kammakilesa</i>	depravity of action, bad works
<i>kalandakanivāpa</i>	a place name (literally, squirrel feed')
<i>kāyassa bheda</i>	after complete death (literally, after the breaking up of the body and
<i>parammaraṇā</i>	after death)
<i>kālaṃ karoti</i>	passes away, dies
<i>kālo</i>	time, morning
<i>kālassa eva</i>	in early morning
<i>kilamatho</i>	fatigue, exhaustion
<i>kusalo</i>	skilled one
<i>keso</i>	hair (normally in the plural, <i>kesā</i>)
<i>khayo</i>	cessation
<i>garukaroti</i>	respects, considers seriously
<i>gahapatiputto</i>	a man of the middle class, a nobleman, a householder
<i>cuddasa</i>	fourteen
<i>cha</i>	six
<i>chaddisā</i>	the six directions (North, South, East, West, Up, Down)
<i>chindati</i>	cuts, severs
<i>chetvāna</i>	having cut off, having severed
<i>thānaṃ</i>	fact, principle, conclusion
<i>taṇhā</i>	craving
<i>tāto</i>	father, child dear one (an endearing term of address used irrespective of the age of the addressee; normally in the vocative singular as <i>tāta</i>)
<i>disā</i>	direction
<i>duddasa</i>	difficult to see, incomprehensible (by the ordinary person)
<i>duranubodha</i>	difficult to be understood
<i>deseti</i>	preaches, declares
<i>dhammapadaṃ</i>	word of righteousness
<i>namassiti</i>	salutes, venerates, honors, pays homage to
<i>nikkhamati</i>	sets forth, comes out of
<i>nipuṇa</i>	efficient, subtle, abstruse, clever, skillful, accomplished
<i>nibbānaṃ</i>	emancipation
<i>nirodho</i>	cessation
<i>nivāseti</i>	dresses oneself, puts on clothes (robes)

<i>pacessati</i>	future 3 sg. of <i>pacināti</i> ‘gathers’
<i>paccassosi</i>	assents, agrees (3 Sg. past of <i>paṭi(s) suṇāti</i>)
<i>pacchima</i>	west, western
<i>pajā</i>	people, progeny, offspring
<i>pañjalika</i>	with folded hands
<i>paṭiccasamuppādo</i>	arising on the grounds of a preceding cause, dependent origination (theory of the twelve causes)
<i>paṭṭicchādin</i>	covering, enveloping
<i>paṭinissaggo</i>	renunciation. giving up, rejection, forsaking
<i>pappanna</i>	stepped on to, entering on
<i>paṇita</i>	exalted, excellent
<i>paṇḍitamānin</i>	one who thinks himself wise
<i>paṇḍitavedanīya</i>	to be understood by the wise
<i>pattacīvaraṃ</i>	bowl and robe
<i>papupphaka.</i>	flowery arrows, flower-tipped arrows (of sensual passion)
<i>paro</i>	other, next
<i>pavisati</i>	enters
<i>pahīna</i>	calmed, given up (past participle of <i>pajahati</i>)
<i>pāpakam</i>	bad action
<i>piṇḍo</i>	a lump of food (usually of food as alms)
<i>piṇḍāya</i>	for alms (begging)
<i>pitu</i>	compounding stem or <i>pitar</i> ‘father’ (see this grammar 1.12)
<i>puthu</i>	separate, individual, various
<i>puratthima</i>	eastern
<i>pūjeti</i>	worships, adores, offers
<i>pheṇaṃ</i>	foam, froth
<i>pheṇūpama</i>	pheṇa + upama
<i>bālyam</i>	folly, idiocy
<i>maccurāja</i>	king of death
<i>maññāti</i>	thinks, knows
<i>marīcidhamma</i>	nature of a mirage
<i>māneti</i>	respect, honor
<i>māro</i>	death, Māra (death personified)
<i>yato</i>	since, whence, because
<i>yathākathaṃ pana</i>	(<i>yathā+kathaṃ+pana</i>) then how, how so then
<i>yannūna</i>	well now (<i>yaṃ+nūna</i>)
<i>yamaloko</i>	world of Yama (ruler of the kingdom of the dead)
<i>Rājagaha</i>	place name
<i>vatthaṃ</i>	cloth(es)
<i>vijayo</i>	victory, triumph
<i>vijeti</i>	wins, conquers
<i>viditvā</i>	knows, realizes (gerund of <i>vindati</i>)
<i>Vipassin</i>	name of a Buddha previous to Gotama
<i>virāgo</i>	detachment
<i>vihesā</i>	vexation
<i>(v)unhahati</i>	

<i>(v)uṭṭhāya</i>	rise, get up (alternatively, (v)uṭṭhati) ³⁷
<i>saṃkhārā</i>	gerund of (v)uṭṭhahati/(v)uṭṭhati
<i>sakkaroti</i>	(pl) the sum of the conditions resulting in life or existence; synergies
<i>santa</i>	respects (pres. participle <i>sakkaronta</i>)
<i>samatho</i>	tranquil, calm
<i>sekho</i>	cessation, calming down
<i>heṭṭhima</i>	one still in training, one who has not yet achieved arahantship
	lower, below

LESSON X

1.

Ekasmiṃ samaye satthā gaṇaṃ pahāya ekako 'va ekaṃ vanaṃ pāvisi.

Pārileyyakanāmo eko hatthirājā 'pi hatthigaṇaṃ pahāya taṃ vanaṃ pavisitvā, bhagavantam ekassa rukkhassa mūle nisinnaṃ disvā, pādena paharanto rukkhamūlaṃ sodhetvā soṇḍāya sākhaṃ gahetvā sammajji. Tato paṭṭhāya divase divase soṇḍāya ghaṭaṃ gahetvā pānīyaparibhojanīyaṃ udakaṃ āharati upaṭṭhāpeti, uṇhodakena atthe sati uṇhodakaṃ paṭiyādeti.

Kathaṃ? Kaṭṭhāni ghaṃsitvā aggim pāteti, tattha dārūni pakkhipanto aggim jāletvā tattha tattha pāsāṇe pacitvā, dārukkhaṇḍakena pavaṭṭetvā khuddakasoṇḍiyaṃ khipati.

Tato hatthaṃ otāretvā udakassa tattabhāvaṃ jānitvā gantvā satthāraṃ vandati. Satthā tattha gantvā nahāyati. Atha nānāvidhāni phalāni āharitvā deti.

Yadā pana satthā gāmaṃ piṇḍāya pavisati, tadā satthu pattacīvaramādāya kumbhe ṭhapetvā satthārā saddhiṃ yeva gacchati; rattiṃ vālamiganivāraṇatthaṃ mahantaṃ daṇḍaṃ soṇḍāya gahetvā yāva aruṇ 'uggamaṇā vanasaṇḍe vicarati.

(Rasv.) (cf. Udana IV.5 Naga Sutta)

2.

Atīte kira bārāṇasiyaṃ sālittakasippe nipphattiṃ patto eko pīṭhasappi ahosi. So

nagaradvāre ekassa vaṭarukkhassa heṭṭhā nisinnaṃ sakkharāni khipitvā tassa paṇṇāni chindanto "hatthirūpakaṃ no dassēhi, assarūpakaṃ no dassēhī"ti gāmadārakehi vuccamāno icchiticchitāni rūpāni dassetvā tesam santikā khādanīyādīni labhati.

Ath 'ekadivasam rājā uyyānaṃ gacchanto taṃ padesaṃ pāpuṇi. Dārakā pīṭhasappiṃ pāroh 'antare katvā palāyimsu. Rañño³⁸ ṭhitamajjhantike rukkhamaṇḍalaṃ pavittassa chiddacchāyā sarīraṃ phari. So "kiṃ nu kho etan"ti uddham olokento rukkhapaṇṇesu hatthirūpakādīni disvā "kass 'etaṃ kamman"ti pucchitvā "pīṭhasappino"ti sutvā taṃ

³⁷ The *v-* may appear when a form of this verb appears following a word ending in a vowel.

³⁸ Genitive of *rājan*. See Grammar 6.1 and this grammar 1.

pakkosāpetvā āha: “mayhaṃ purohito atimukharo appamattake’pi vutte bahuṃ bhaṇanto maṃ upaddavati, sakkhissasi tassa mukhe nāḷimattā ajalaṇḍikā khipitun”ti?

“Sakkhissāmi, deva. Ajalaṇḍikā āharāpetvā purohitena saddhiṃ tumhe antosāṇiyam nisīdatha, ahamettha kattabbaṃ jānissāmi”ti.

Rājā tathā kāresi. Itaro’pi kattariy’aggena sāṇiyam chiddaṃ katvā, purohitassa raññā saddhiṃ kathentassa mukhe vivaṭamatte ek’ekaṃ ajalaṇḍikaṃ khipi. Purohito mukhaṃ pavīṭṭhaṃ pavīṭṭhaṃ gili. Pīṭhasappī khīṇāsu ajalaṇḍikāsu sāṇiṃ cālesi. Rājā tāya saññāya ajalaṇḍikānaṃ khīṇabhāvaṃ ṇatvā āha: “ācariya, ahaṃ tumhehi saddhiṃ kathento kathaṃ nīṭṭharitum na sakkhissāmi. Tumhe³⁹ atimukharatāya nāḷimattā ajalaṇḍikā gilantā pi tuṇhībhāvaṃ nāpajjathā”ti.

Brāhmaṇo maṃkubhāvaṃ āpajjitvā tato paṭṭhāya mukhaṃ vivarivā raññā saddhiṃ sallapitum nāsakkhi. Rājā pīṭhasappiṇaṃ pakkosāpetvā “taṃ nissāya me sukhaṃ laddhaṃ”ti tuṭṭho tassa sabbaṭṭhakaṃ nāma dhaṇaṃ datvā nagarassa catūsu disāsu cattāro varagāme adāsi.

(DhpAk, Saṭṭhikūṭapetavatthu)

3.

Yathāgāraṃ ducchannaṃ - vuṭṭhī samativijjhati; evaṃ abhāvitam cittaṃ - rāgo samativijjhati.

Yathāgāraṃ suchannaṃ - vuṭṭhī na samativijjhati; evaṃ subhāvitam cittaṃ - 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;

“pāpaṃ me katan”ti tappati - bhiyyo tappati duggatiṃ gato.

Idha nandati pecca nandati - katapuñño ubhayattha nandati;

“puññaṃ me katan”ti nandati - bhiyyo nandati suggatiṃ gato.

(Dhp 1, 13-18)

GLOSSARY X

<i>agāraṃ</i>	house
<i>aggam</i>	tip, end
<i>ajalaṇḍikā</i>	goat dung
<i>ati</i>	very, excessively
<i>atīto</i>	the past

³⁹ Honorific plural

<i>attano</i>	one's own
<i>antare</i>	in between, among
<i>anto</i>	inside, within, behind
<i>antosāṇiyam</i>	behind the curtain
<i>appamattakam</i>	even a little
<i>abhāvita</i>	uncultivated, not developed, untrained
<i>aruṇ'uggamanam</i>	dawnlight ($\sqrt{\text{aruṇa}}$ 'dawn' + <i>uggamanam</i> 'rising, increasing')
<i>asso</i>	horse
<i>ācariyo</i>	teacher
<i>ādi(-ni)</i>	etcetera, and so forth (see this grammar 9)
<i>āpajjati</i>	arrives at, reaches, meets
<i>āharati</i>	brings
<i>āharāpeti</i>	causes to bring
<i>icchita</i>	past participle of <i>icchati</i> 'wants, desires'
<i>icchit'icchitāni</i>	see this grammar 8
<i>itara</i>	the other one
<i>uṇha</i>	warm, hot
<i>uddham</i>	up, above
<i>upaddavati</i>	causes trouble, troubles (someone), annoys
<i>ubhayatṭha</i>	in both places
<i>uyyānam</i>	park
<i>ekaka</i>	being alone
<i>oloketi</i>	looks (at)
<i>kata</i>	past participle of <i>karoti</i>
<i>katapuṇṇo</i>	one who has done pure deeds or good actions (see this grammar 11)
<i>kattari</i>	scissors
<i>kathā</i>	story, speech, tale, talk
<i>katheti</i>	speaks, talks
<i>kāreti</i>	causes to do
<i>kira</i>	it is said, truly, really (report by hearsay)
<i>kiliṭṭham</i>	foulness, impurity (neuter past participle of <i>kilissati</i> , 'become soiled, stained or impure')
<i>kumbho</i>	frontal lobes of an elephant
<i>khādanīya</i>	edible, eatable
<i>kipati</i>	throws, puts
<i>khīṇa</i>	exhausted, over, finished
<i>khuddaka</i>	small
<i>gaṇo</i>	group, multitude, crowd
<i>gantvā</i>	gerund of <i>gacchati</i>
<i>gahetvā</i>	gerund of <i>gaṇhāti</i>
<i>gilati</i>	swallows
<i>ghaṃseti</i>	rubs against
<i>ghato(am)</i>	pot
<i>cāleti</i>	shakes
<i>chiddam</i>	hole, cut
<i>jāleti</i>	kindles

<i>thapeti</i>	keeps, places, puts
<i>thitamajjhantike</i>	at midday, at noon
<i>tattabhāvo</i>	hotness, the fact that it is warm/hot, warmth
<i>tappati</i>	suffers, is tormented
<i>tuṭṭha</i>	pleased, being happy/glad
<i>tunhībhāvo</i>	silence, state of being silent
<i>daṇḍo</i>	(walking) stick, cudgel, club
<i>dasseti</i>	shows
<i>dārukhaṇḍakam</i>	a piece of (fire)wood, a stick
<i>divaso</i>	day
<i>duggati</i>	evil state
<i>ducchanna</i>	ill-thatched, badly covered
<i>devo</i>	god; also used as an epithet for king
<i>dvāraṃ</i>	door, gate
<i>nandati</i>	rejoices, is happy
<i>nahāyati</i>	bathes
<i>nānāvidha</i>	various
<i>nāli</i>	a measure of capacity, a cupful
<i>nālimatta</i>	about a <i>nāli</i>
<i>niṭṭharati</i>	concludes, ends, finishes
<i>nipphatti</i>	conclusion, end, completion
<i>nivāraṇaṭṭham</i>	for the purpose of preventing, to prevent
<i>nissāya</i>	because of, on account of
<i>pakkosāpeti</i>	summons, calls
<i>pakkhipati</i>	throws, puts
<i>pacati</i>	cooks, bakes, heats
<i>paṭiyādeti</i>	prepares, arranges
<i>paṭṭhāya</i>	(starting) from (see this grammar 7)
<i>paṇṇaṃ</i>	leaf
<i>patta</i>	attained, reached
<i>pattaṃ (-o)</i>	(alms) howl
<i>paribhojaniya</i>	to be used
<i>palāyati</i>	flees, runs away
<i>pavaṭṭeti</i>	turns, rolls
<i>pavisitvā</i>	gerund of <i>pavisati</i>
<i>paharati</i>	hits, strikes, beats
<i>pahāya</i>	gerund of <i>pajahāti</i>
<i>pāṭeti</i>	fells, makes fall
<i>aggimpāṭeti</i>	starts a fire, kindles
<i>pādo</i>	foot
<i>pānīyaṃ</i>	water for drinking
<i>pāpakārin</i>	evil-doer
<i>pāpuṇati</i>	reaches
<i>Pārileyako</i>	a name of an elephant
<i>pāroho</i>	downward roots from the branch of a banyan tree, tillering
<i>pavisi</i>	past of <i>pavisati</i>

<i>pāsāno</i>	stone
<i>pīṭhasappin</i>	a cripple
<i>purohito</i>	the king's head-priest
<i>pharati</i>	spreads, pervades, falls on
<i>bahuṃ</i>	much
<i>Bārāṇasī</i>	Benares
<i>maṃkubhāvo</i>	downcast-ness, discontent, confusion, moral weakness
<i>mukhaṃ</i>	mouth, face
<i>mukharatā</i>	talkativeness
<i>modati</i>	rejoices, is happy
<i>rūpakam</i>	image, likeness
<i>laddha</i>	past participle of <i>labhati</i>
<i>vaṭarukkho</i>	a banyan tree
<i>vanasaṇḍo(am)</i>	jungle, forest
<i>vandati</i>	bows down at, salutes
<i>varagāmo</i>	hereditary village, a village given as gift
<i>vālamigo</i>	a wild beast
<i>vicarati</i>	moves about
<i>vivaṭa</i>	open
<i>vivaṭamatta</i>	as soon as it was open
<i>visuddhi</i>	purity
<i>vihaññati</i>	suffers
<i>vuccamāna</i>	being said, being addressed
<i>vuṭṭhi</i>	rain
<i>sakkoti</i>	is able, can
<i>sakkharā</i>	pebble
<i>sakkhissati</i>	future of <i>sakkoti</i>
<i>sañña</i>	sign, signal, indication
<i>sati</i>	locative Singular of <i>santa</i> , (see this grammar 2)
<i>santikam</i>	the vicinity (of)
<i>santikā</i>	(ablative) from the vicinity of
<i>sabbaṭṭhaka</i>	a gift comprising eight of everything given
<i>samativijjhati</i>	pierces through
<i>sammajjati</i>	sweeps
<i>sarīraṃ</i>	body
<i>sallapati</i>	talks, speaks
<i>sāṇi</i>	curtain
<i>sākhā</i>	branch
<i>sālittakasippa</i>	art of slinging stones
<i>suggati</i>	= <i>sugati</i> (f.) 'good state'
<i>succhanna</i>	well-thatched, well-covered
<i>subhāvita</i>	well-developed/cultivated/trained
<i>soṇḍā</i>	elephants trunk
<i>soṇḍī</i>	a natural tank in a rock
<i>sodheti</i>	clears, cleans
<i>hattham</i>	hand, trunk of an elephant

<i>hatthirājan</i>	elephant-king, chief of elephants
<i>hatthin (-ī)</i>	elephant
<i>hetṭhā</i>	below, beneath, underneath

GRAMMAR X

1. GENETIVE ABSOLUTE

The locative absolute was presented in VIII, 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 kings 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 itthī puttam ādāya mukhadhovanatthāya paṇḍitassa pokkharaniṃ gantvā puttam nahāpetvā attano sāṇake nisīdāpetvā mukham dhovivā nahātuṃ otari.

‘A certain woman, taking her child, went to the pandit’s lotus-pond (*pokkharani*) 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’

cittam dantaṃ 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:’

Ānandaṃ gacchantaṃ addasāma - ‘(We) saw Ananda going.’

Bhagavantaṃ ekaṃ rukkhassa mūle nisinnaṃ 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 *karaṇīya* as well as *kātabba* or *kattabba*. The 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 *pājaniya* ‘that which should be worshipped, that which is worthy of worship’. Often too, these forms have taken on idiomatic meaning, such as *khadaniya*, from *khadati* eats, which generally means ‘solid food’, and *karaṇīya* 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 *otareti* ‘lower’ or *aharati* ‘bring’ and *aharapeti* ‘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:

<i>otarati</i> ‘descends’	<i>otareti</i> ‘causes to descend, lowers’
<i>jalati</i> ‘burns’	<i>jaleti</i> ‘causes to burn, lights’
<i>pavattati</i> ‘rolls’	<i>pavatteti</i> ‘starts something rolling, causes to roll’

2. By adding *-p-* and the *e-* suffix to verb stems ending in *-ā*:

<i>Tiṭṭhati</i> (root √thā) ‘exists, stands’	<i>thapeti</i> ‘places, puts’
<i>deti/dadāti</i> ‘gives’	<i>dapeti</i> ‘induce to give’

3. By adding *-āpe-* (*-āpaya*) to the present stem:

<i>nisīdati</i> ‘sits’	<i>nisīdāpeti</i> ‘seats (someone)’
<i>vadati</i> ‘speaks’	<i>vadāpeti</i> ‘makes (someone) speak’

Often there are alternate forms of the causative. Thus there is *kārāpeti* 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 *uggaṇhāi*, 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 *pakkosapeti* 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 *-āpe-* 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, Pāḷi 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:

<i>antogāmaṃ pavisati</i>	‘goes into the village’
<i>antonivesanamgato</i>	‘(he) who has gone into the house’
<i>antonagare vīharanti</i>	‘(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:

ajjato paṭṭhāya ‘from today on’
ito paṭṭhāya ‘henceforth’

nissāya ‘because (of), owing to’ takes the accusative:

idaṃ kammaṃ nissāya ‘because of this action’
dhanaṃ nissāya ‘because of (by means of) wealth’

heṭṭhā ‘beneath’ may take the genitive:

rukkhassa heṭṭhā ‘beneath the tree’

But *heṭṭhā* may also behave like *anto*:

heṭṭhāmañcaṃ ‘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 *santikaṃ* ‘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, ādini* ‘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 *udakaṃ* ‘water’ results in *uṇhodakaṃ* ‘hot water’.

11. *katapuñño*

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,’ *pubbakammaṃ* ‘former action’ *kalyanamitto* ‘good friend’ etc. However, Pāli has a few compounds in which the first element is participle, that reverse this order. Thus *diṭṭhapubbo* ‘seen before’ or *katapuñño* ‘doer of merit’ in this reading (compare English ‘aforesaid’ 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.’

FURTHER READINGS X

1.

Ath’eko makkaṭo taṃ hatthiṃ divase divase tathāgatassa upaṭṭhānaṃ karontaṃ disvā “ahampi kiñcideva karissāmī”ti vicaranto ekadivasaṃ nimmakkhikaṃ daṇḍakamadhuṃ disvā daṇḍakaṃ bhañjivā daṇḍakenŌeva saddhiṃ madhupaṭalaṃ satthu santikaṃ āharitvā kadalipattaṃ chinditvā tattha ṭhapetvā adāsi. Satthā gaṇhi. Makkaṭo “karissati nu kho paribhogam, na karissatī”ti olokeno gahetvā nisinnaṃ disvā “kinnukho”ti cintetvā daṇḍakoṭiyam gahetvā parivattetvā olokeno aṇḍakāni disvā tāni saṇikaṃ apanetvā adāsi. Satthā paribhogamakāsi. So tuṭṭhamānaso taṃ taṃ sākhaṃ gahetvā naccanto aṭṭhāsi.

Tassa gahita-sākhā’pi akkanta-sākhā’pi bhijji. So ekasmiṃ khāṇumatthake patitvā nibbidhagatto satthari pasannena cittaena kālaṃkatvā tāvatiṃsabhavane nibbatti.

(RasV., Kosambakavatthu)

2.

Atīte eko vejjo gāmanigamesu caritvā vejjakammaṃ karonto ekaṃ cakkhudubballaṃ itthiṃ disvā pucchi:

“Kiṃ te aphāsukan”ti?

“Akkhīhi na passāmī”ti.

“Bhesajjaṃ te karomī”ti?

“Karohi, sāmī”ti.

“Kiṃme dassasī”ti?

“Sace me akkhīni pākatikāni kātuṃ sakkhissasi, ahaṃ te puttadhītāhi saddhiṃ dāsī bhavissāmī”ti.

So bhesajjaṃ saṃvidahi. Ekabhesajjene ’va akkhīni pākatikāni ahesuṃ. Sā cintesi:

“ahaṃ etassa puttadhītāhi saddhiṃ dāsī bhavissāmī”ti paṭijāniṃ, “vañcessāmi nan⁴⁰”ti.

Sā vejjenā “kīdisaṃ, bhadde?”ti puṭṭhā “pubbe me akkhīni thokaṃ rujimsu, idāni atirekataraṃ rujantī”ti āha.

(RasV., Cakkhupālattheravatthu)

3.

Atīte kir’eko vejjo vejjakammatthāya gāmaṃ vicarivā kiñci kammaṃ alabhivā

chātajjhatto nikkhamivā gāmadvāre sambahule kumārake kīlante disvā “ime sappena ḍasāpetvā tikicchivā āhāraṃ labhissāmī”ti ekasmiṃ rukkhabile sīsaṃ niharivā nipannaṃ sappam dassetvā, “ambho, kumārakā, eso sālīkapotako, gaṇhatha nan”ti āha. Ath’eko kumārako sappam gīvāyaṃ dalhaṃ gahetvā nīharivā tassa sappabhāvaṃ ṇatvā viravanto avidūre ṭhitassa vejjassa matthake khipi. Sappo vejjassa khandhaṭṭhikaṃ parikkhipivā dalhaṃ ḍasivā tatth’eva jīvitakkhayaṃ pāpesi.

(DhAk., Kokasunakhaluddakavatthu)

4.

Atīte Bārāṇasiyaṃ Brahmadaṭṭe rajjaṃ kārente bodhisatto Bārāṇasiyaṃ vāṇijakule nibbatti.

Nāmaggaṇadivase ca’ssa “Paṇḍito”ti nāmaṃ akaṃsu. So vayappatto aññena vāṇijena saddhiṃ ekato hutvā vaṇijjaṃ karoti, tassa “atipaṇḍito”ti nāmaṃ ahosi. Te Bārāṇasito pañcahi sakatasatehi bhaṇḍaṃ ādāya janapadaṃ gantvā vaṇijjaṃ katvā laddha-lābhā⁴¹ puna Bārāṇasiṃ āgamiṃsu. Atha tesam bhaṇḍa-bhājanakāle Atipaṇḍito āha

“Mayā dve koṭṭhāsā laddhabbā”ti.

“Kiṃ kāraṇā”ti?

“Tvam Paṇḍito, ahaṃ Atipaṇḍito. Paṇḍito ekaṃ laddhuṃ arahati, atipaṇḍito dve”ti.

“Nanu amhākaṃ dvinnaṃ bhaṇḍamūlakam’pi goṇādayo’pi sama-samā yeva, kasmā tvam dve koṭṭhāsē laddhuṃ arahasī”ti?

“Atipaṇḍitabhāvenā”ti.

Evam te kathaṃ vaḍḍhetvā kalahaṃ akaṃsu.

Tato atipaṇḍito “atth’eko upāyo”ti cintetvā attano pitaraṃ ekasmiṃ susirarukkhe pavasetvā “tvam amhesu āgatesu ‘atipaṇḍito dve koṭṭhāsē laddhuṃ arahatī’ti vadeyyāsī”ti vatvā

⁴⁰ Alternate form of *taṃ*

⁴¹ Here the object follows the participle and the entire form is plural, agreeing with *te*, which it modifies.

bodhisattaṃ upasaṃkamitvā “samma, mayhaṃ dvinnaṃ koṭṭhāsānaṃ yuttabhāvaṃ vā ayuttabhāvaṃ vā esā rukkhadevatā jānāti, ehi, taṃ pucchissāmā”ti taṃ tattha netvā “ayye rukkhadevate, amhākaṃ aṭṭaṃ pacchindā”ti āha. Ath’assa pitā saraṃ parivattetvā “tena hi kathethā”ti āha.

“Ayye, ayaṃ Paṇḍito, ahaṃ Atipaṇḍito. Amhehi ekato vohāro kato, tattha kena kiṃ laddhabban”ti.

“Worthy one, this is Pandita, I am Atipandita. How should this trade that has been made by us be divided up?”

“Paṇḍitena eko koṭṭhāso, Atipaṇḍitena dve laddhabbā”ti.

Bodhisatto evaṃ vinicchitaṃ aṭṭaṃ sutvā “idāni devatābhāvaṃ vā adevatābhāvaṃ vā jānissāmī”ti palālaṃ āharitvā susiraṃ pūretvā aggim adāsi, atipaṇḍitassa pitā jālāya phuṭṭhakāle aḍḍhajjhāmena sarīrena upari āruya sākhaṃ gahetvā olambanto bhūmiyaṃ patitvā imaṃ gāthaṃ āha:

“Sādhu kho Paṇḍito nāma, natveva⁴² atipaṇḍito ...”ti.

ḍataka-Atthakatha 1.1.98. Kūṭavāṇijajātakavaṇṇanā)

GLOSSARY

<i>akkamati</i>	steps upon, treads upon; present participle <i>akkanta</i>
<i>akkhiṃ</i>	eye
<i>aṭṭaṃ</i>	question, problem, lawsuit, case
<i>aṭṭhāsi</i>	past of <i>tiṭṭhati</i>
<i>aṇḍakaṃ</i>	egg
<i>atipaṇḍito</i>	a name ($\sqrt{\text{ati}}$ ‘very, exceedingly’+ <i>paṇḍito</i>)
<i>atirekataraṃ</i>	much more
<i>addhajjhāma</i>	half-burnt
<i>apaneti</i>	removes, leads away
<i>aphāsukam</i>	difficulty, disease
<i>ambho</i>	look here, hey, hello
<i>ayyā</i>	worthy one, honorable one
<i>arahati</i>	deserves
<i>avidūre</i>	vicinity, nearby
<i>ādāya</i>	having taken (ger. of <i>ādāti</i> ‘takes’)
<i>āruhati</i>	climbs
<i>āhāra</i>	food
<i>idāni</i>	now

⁴² na+tu+eva

<i>upaṭṭhānaṃ</i>	attendance, waiting upon
<i>upari</i>	above, on, upon, upper
<i>upāyo</i>	method, way out, trick
<i>ekato</i>	together
<i>olambati</i>	hangs (from), is suspended
<i>kadalipattaṃ</i>	banana leaf
<i>kāraṇaṃ</i>	reason, cause
<i>kiñcideva</i>	something or other (<i>kiṃ+ci(d)+eva</i>)
<i>kādisa</i>	how, in what manner
<i>kīḷati</i>	plays
<i>kumāraka</i>	young boy
<i>koṭi</i>	end
<i>koṭṭhāso</i>	share
<i>khandhaṭṭhikaṃ</i>	backbone, back
<i>khāṇu</i>	stake, spike
<i>gattaṃ</i>	body
<i>gīvā</i>	neck, throat
<i>goṇo</i>	ox
<i>chātajjhatta</i>	be hungry
<i>jālā</i>	blazes, flames
<i>dasāpeti</i>	causes to bite or sting
<i>tāvatiṃsabhavanaṃ</i>	realm of the thirty-three gods
<i>tikicchati</i>	treats (medically)
<i>tu</i>	however, indeed
<i>tuṭṭhamānasa</i>	delighted, with delight
<i>thokaṃ</i>	little
<i>daṇḍakamadhuṃ</i>	a bee-hive on a branch
<i>daṇḍako</i>	branch, stick
<i>dassasi</i>	future 2 Sg. of <i>deti</i>
<i>daḷhaṃ</i>	Tightly, hard, strongly
<i>dāsī</i>	maid-servant
<i>dubbala</i>	weak
<i>dhītar</i>	daughter
<i>naccati</i>	dances, plays
<i>nāmagahanaṃ</i>	naming, taking a name
<i>nāmaṃ karoti</i>	gives a name
<i>nigamo</i>	market-town, small town
<i>nipanna</i>	to lie or sleep
<i>nibbattati</i>	is born, arises
<i>nibbiddha</i>	pierced
<i>nimmakkhika</i>	without bees or flies
<i>nīharati</i>	puts out, stretches or takes out
<i>pacchindati</i>	settles, decides
<i>patijānāti</i>	promises
<i>patati</i>	falls, ger. <i>pativā</i>
<i>parikkhipati</i>	coils around, encircles

<i>paribhogo</i>	enjoyment, use, partaking
<i>partvatteti</i>	turns, changes
<i>paveseti</i>	causes to enter, puts inside
<i>palālam</i>	straw, dry leaves
<i>pasanna</i>	pleased, clear, bright
<i>pākatika</i>	natural state, state as before
<i>pāpeti</i>	brings about, brings to
<i>puṭṭha</i>	past participle of <i>pucchati</i>
<i>phuṭṭha</i>	touched (past participle of <i>phusati</i> ‘touches’)
<i>bilam</i>	hollow
<i>bodhisatto</i>	aspirant to Buddhahood, a Buddha-to-be in an earlier life
<i>Brahmadatto</i>	a name of a king
<i>bhañjati</i>	breaks
<i>bhaṇḍam</i>	goods
<i>bhaṇḍammūlam</i>	capital
<i>bhadde</i>	dear one, lady, term of address for women
<i>bhājanam</i>	dividing
<i>bhāvo</i>	nature, fact, -ness
<i>bhijjati</i>	breaks, gets broken
<i>bhūmi</i>	ground, earth
<i>bhesana</i>	medicine
<i>makkato</i>	monkey
<i>maṭṭhaka</i>	top, head, surface
<i>madhu</i>	honey
<i>madhu patalo</i>	honeycomb
<i>mānasa</i>	with a mind, of the mind
<i>mūlam</i>	price, capital, money
<i>yutta</i>	proper, befitting, to have a right to
<i>rajjamkaroti/ kāreti</i>	reigns
<i>rukkhadevatā</i>	a tutelary deity of a tree
<i>rujati</i>	pains or aches
<i>laddhabba</i>	future passive past participle of <i>labhati</i>
<i>laddham</i>	infinitive of <i>labhati</i>
<i>lābho</i>	profit, gain
<i>vañceti</i>	cheats
<i>vaḍḍheti</i>	increases (something), cultivates
<i>vatvā</i>	gerund of <i>vacati</i>
<i>vayappatta</i>	come of age
<i>vinicchita</i>	decided, settled
<i>viravati</i>	shouts, screams
<i>vejjakammam</i>	medical practice
<i>vejjo</i>	a physician
<i>saṃvidahati</i>	arranges, applies, prepares, provides
<i>sakaṭo(am)</i>	cart
<i>sanikam</i>	slowly, gradually
<i>sappo</i>	a serpent

<i>sama-sama</i>	equal(ly)
<i>sambahula</i>	many
<i>samma</i>	friend, term of address for a friend
<i>saro</i>	voice, sound
<i>sākhā</i>	branch
<i>sādhuka</i>	good or righteous (one)
<i>sāmi</i>	lord, sir, husband
<i>sāḷikapotako</i>	a young bird (Mynah bird)
<i>sīsam</i>	head
<i>susirarukkho</i>	hollow tree
<i>hutvā</i>	gerund of <i>hoti/bhavati</i>

LESSON XI

1.

Atīte Jambudīpe Ajitaratthe eko gopālako vasi. Tassa gehe eko Paccekabuddho nibaddham bhuñjati. Tasmim gehe eko kukkuro ca ahosi. Paccekabuddho bhuñjanto tassa nibaddham ekam bhattapiṇḍam adāsi. So tena nissāya Paccekabuddhe sineham akāsi. Gopālako divasassa dve vāre Paccekabuddhass'upaṭṭhānam gacchi. Sunakho'pi tena saddhim gacchi.

Gopālo ekadivasam Paccekabuddham āha: “bhante, yadā me okāso na bhavissati, tadā imam sunakham pesessāmi, tena saññāṇena āgaccheyyāthā”ti. Tato paṭṭhāya anokāsadivase sunakham pesesi. So ekavacanen'eva pakkhanditvā Paccekabuddhassa vasanaṭṭhānam gantvā tikkhattum bhussitvā attano āgatabhāvaṃ jānāpetvā ekamantaṃ nipajji. Paccekabuddhe velaṃ sallakkhetvā nikkhante bhussanto purato gacchi. Paccekabuddho taṃ vīmaṃsanto ekadivasam aññaṃ maggam paṭipajji. Atha sunakho purato tiriyaṃ thatvā bhussitvā itaramaggameva naṃ āropesi.

Ath'ekadivasam aññaṃ maggam paṭipajjitvā sunakhena tiriyaṃ thatvā vāriyamānopi anivattitvā taṃ pādena apanetvā pāyāsi. Sunakho tassa anivattanabhāvaṃ ṇatvā nivāsanakaṇṇe ḍasitvā ākaḍḍhanto gantabbamaggaṃ'eva pāpesi. Evaṃ so sunakho tasmim Paccekabuddhe

Aparabhāge Paccekabuddhassa cīvaraṃ jīri. Ath'assa gopālako cīvaravatthāni adāsi.

Paccekabuddho “phāsukaṭṭhānam gantvā cīvaraṃ kāressāmī”ti. gopālakaṃ āha. So'pi “bhante, mā ciraṃ bahi vasitthā”ti avadi.

Sunakho'pi tesam katham suṇanto aṭṭhāsi. Paccekabuddhe vehāsam abbhuggantvā gacchante bhunṅkaritvā ṭhitassa sunakhassa hadayaṃ phali.

Tiracchānā nām'ete ujujātikā honti akuṭilā. Manussā pana aññaṃ cintenti, aññaṃ vadanti.

(Rasv.)

2.

Evaṃ me suttaṃ: ekaṃ samayaṃ Bhagavā Āḷaviyaṃ viharati Āḷavakassa yakkhassa bhavane. Atha kho Āḷavako yakkho yena Bhagavā ten'upasaṅkami; upasaṅkamitvā Bhagavantam etadavoca:

“Nikkhama, samaṇā”ti.

“Sādhāvuso”ti Bhagavā nikkhami.

“Pavisa, samaṇā”ti.

“Sādhāvuso”ti Bhagavā pāvisi.

Dutiyaṃ pi kho Āḷavako yakkho Bhagavantam etadavoca:

“Nikkhama, samaṇā”ti.

“Sādhāvuso”ti Bhagavā nikkhami.

“Pavisa, samaṇā”ti.

“Sādhāvuso”ti Bhagavā pāvisi.

Tatiyaṃ pi kho Āḷavako yakkho Bhagavantam etadavoca:

“Nikkhama, samaṇā”ti.

“Sādhāvuso”ti Bhagavā nikkhami.

“Pavisa, samaṇā”ti.

“Sādhāvuso”ti Bhagavā pāvisi.

Catutthaṃ pi kho Āḷavako yakkho Bhagavantam etadavoca:

“Nikkhama, samaṇā”ti.

“Na khvāhaṃ taṃ, āvuso, nikkhamissāmi. Yante karaṇīyaṃ, taṃ karohī”ti.

“Pañhaṃ taṃ, samaṇa, pucchissāmi. Sace me na byākarissasi, cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmi, pādesu vā gahetvā pāragaṅgāya khipissāmi”ti.

“Na khvāhaṃ taṃ, āvuso, passāmi sadevake loke sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadevamanussāya yo me cittaṃ vā khipeyya hadayaṃ vā phāleyya pādesu vā gahetvā pāragaṅgāya khipeyya. Api ca tvaṃ, āvuso, puccha yad ākaṅkhasī”ti.

Atha kho Āḷavako yakkho Bhagavantam gāthāya ajjhabhāsi:

“Kiṃ sū'dha vittaṃ purisassa seṭṭhaṃ? Kiṃ su suciṇṇaṃ sukhamāvahāti?”

Kiṃ su have sādutaraṃ rasānaṃ? Kathaṃ jīviṃ jīvitamāhu seṭṭhaṃ?”

“Saddhīdha vittaṃ purisassa seṭṭhaṃ, Dhammo suciṇṇo sukhamāvahāti; Saccaṃ have sādutaraṃ rasānaṃ, Paññājīviṃ jīvitamāhu seṭṭhaṃ”.

(Snp 1.10. Āḷavakasuttaṃ)

3.

Na antalikkhe na samuddamajjhe – na pabbatānaṃ vivaraṃ pavissa Na vijjatī so jagatippadeso – yatthaṭṭhito mucceyya pāpakammā.

Na antalikkhe na samuddamajjhe – na pabbatānaṃ vivaraṃ pavissa. Na vijjatī so jagatippadeso – yatthaṭṭhitaṃ nappasaheyya maccu.

Sukhakāmāni bhūtāni – yo daṇḍena vihiṃsati; Attano sukhamesāno – pecca so na labhate sukhaṃ.

Sukhakāmāni bhūtāni – yo daṇḍena na hiṃsati; Attano sukhamesāno – pecca so labhate sukhaṃ.

(Dhp 9. 127-128)

Parijīṇnamidaṃ rūpaṃ - rogañīlaṃ pabhaṅguraṃ. Bhijjati pūtisandeho – maraṇantaṃ hi jīvitaṃ.

(Dhp 10.131-132)

(Dhp 11.148)

4.

Atha kho Bhagavā pañcavaggiye bhikkhū āmantesi: “Rūpaṃ, bhikkhave, anattā.

Rūpaṃ ca h’idaṃ, bhikkhave, attā abhavissa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhettha ca rūpe: ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti. Yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe: ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti.

Vedanā, bhikkhave, anattā. Vedanā ca h’idaṃ, bhikkhave, attā abhavissa, nayidaṃ vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya: ‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī’ti. Yasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya: ‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī’ti.

Saññā, bhikkhave, anattā. Saññā ca h’idaṃ, bhikkhave, attā abhavissa, nayidaṃ saññā ābādhāya saṃvatteyya, labbhettha ca saññāya: ‘evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī’ti. Yasmā ca kho, bhikkhave, saññā anattā, tasmā saññā ābādhāya saṃvattati, na ca labbhati saññāya: ‘evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī’ti.

Saṅkhārā, bhikkhave, anattā. Saṅkhārā ca h'idaṃ, bhikkhave, attā abhavissaṃsu, nayidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, labbheṭṭha ca saṅkhāresu: 'evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun'ti. Yasmā ca kho, bhikkhave, saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu: 'evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun'ti.

Viññāṇaṃ, bhikkhave, anattā. Viññāṇaṇca h'idaṃ, bhikkhave, attā abhavissa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbheṭṭha ca viññāṇe: 'evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī'ti. Yasmā ca kho, bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe: 'evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī'ti.

(Vinaya Mahāvagga 1.6. Pañcavaggiyakathā

cf. Anatta-lakkhana Sutta

GLOSSARY

<i>ajīta</i>	a name of a country
<i>ajjhabhāsati</i>	addresses, speaks
<i>anta</i>	end, goal
<i>X anta</i>	having X as its end
<i>Antalikkhaṃ</i>	atmosphere
<i>apaneti</i>	leads away, removes
<i>aparabhāgo</i>	later time, later
<i>abhavissa</i>	conditional of <i>bhavati</i> (see this grammar 2)
<i>ākaṃkhati</i>	desires
<i>ākaddhati</i>	drags, pulls
<i>āropeti</i>	leads up to
<i>ābādhō</i>	disease, affliction
<i>āvahāti</i>	- <i>āvahati</i> 'brings, entails' with length for the poetic meter
<i>Ālavako</i>	a name of a demon
<i>Ālavi</i>	a place name
<i>itara</i>	other
<i>ujujātika</i>	straightforward, honest
<i>uppādeti</i>	produces, makes, gives rise to
<i>esāna</i>	searching for, eager for
<i>okāso</i>	occasion, time
<i>kathaṃ jīviṃ</i>	leading what kind of life, which way of living?
<i>kukkuro</i>	dog
<i>kāreti</i>	constructs, makes
<i>kuṭiḷa</i>	crooked, dishonest
<i>khattuṃ</i>	times
<i>tikkhattuṃ</i>	three times
<i>gopālako</i>	cowherd
<i>catuṭṭhaṃ</i>	for the fourth time
<i>cittaṃ khipati</i>	confuses (someone's) mind
<i>jagati</i>	(in) the world (locative of <i>jagati</i> - 'world')

<i>jānāpeti</i>	informs
<i>jīrati</i>	decays, is worn out
<i>ṭhāti</i>	stands
<i>ḍasati</i>	bites, chews, gnaws
<i>tiracchāno</i>	animal
<i>tiriyam</i>	across
<i>nikkhanta</i>	ppl. of <i>nikkhamati</i>
<i>niḍḍham</i>	nest, place
<i>nipajjati</i>	lies down
<i>rubaddham</i>	always
<i>nivattati</i>	turns back
<i>nivāsanakaṇṇam</i>	hem of the robe
<i>pakkhandati</i>	springs forward, jumps up
<i>paccekabuddho</i>	Individual or silent Buddha (see this grammar 8)
<i>pañcavaggiyā (bhikkhū)</i>	the group of five monks to whom the Buddha preached his first sermon
<i>paññañviṃ</i>	life of wisdom, insight
<i>pañho</i>	question
<i>paṭipajjati</i>	enters upon
<i>padeso</i>	province, part, region
<i>pabbato</i>	mountain, range of mountains
<i>pabhaṃguna</i>	easily destroyed
<i>payāti</i>	goes forward, proceeds
<i>parijijña</i>	decayed
<i>pavissa</i>	gerund of <i>pavisati</i>
<i>pasahati</i>	subdues, oppresses
<i>pāpeti</i>	brings to, causes to attain
<i>pāragamaṅgāya</i>	beyond the Ganges, the other side of the Ganges
<i>purato</i>	in front of, before
<i>pūtisandeho</i>	accumulation of putrid matter, mass of corruption
<i>peseti</i>	sends
<i>phalati</i>	splits, breaks open
<i>phāleti</i>	rends asunder
<i>phāsuka</i>	easy, comfortable
<i>balavant</i>	great, powerful; compound stem <i>balava</i>
<i>bahi</i>	outside, outer, external
<i>brāhmaṇī pajā</i>	generation (progeny) of Brahmins
<i>bhattam</i>	boiled rice, food, meal
<i>bhavanam</i>	abode, residence
<i>bhijjati</i>	is broken
<i>bhumkaroti</i>	barks
<i>bhussati</i>	barks
<i>bhūtam</i>	living being
<i>majjha</i>	middle
<i>muñcati</i>	releases, is relieved
<i>yakkho</i>	demon, devil

<i>rogo</i>	disease, sickness
<i>labbhati</i>	is available, is obtained
<i>vaṭṭhaṃ</i>	cloth
<i>vasati</i>	lives, abides, dwells
<i>vasanaṭṭhānaṃ</i>	place of residence
<i>vāriyamāna</i>	being prevented, obstructed
<i>vāro</i>	time, occasion
<i>vijjati</i>	appears, seems
<i>vittam</i>	property, wealth
<i>vivaro(am)</i>	cavity, hole, hollow
<i>vīmaṃsati</i>	tests, considers
<i>velā</i>	time
<i>vehāso</i>	sky, air
<i>vyākaroṭi</i>	explains, clarifies, answers
<i>saññanaṃ</i>	token, mark, sign
<i>saddhā</i>	determination, faith
<i>samuddo</i>	ocean, sea
<i>sallakkheti</i>	observes, considers
<i>sassamapa-brāhmaṇa</i>	including religious teachers and brahmins
<i>sādutara</i>	sweeter, more pleasant
<i>sineho</i>	affection
<i>su</i>	indeed, verily
<i>sukhakāma</i>	desirous of happiness
<i>suciṇṇa</i>	well-practiced
<i>sunakho</i>	dog
<i>seṭṭha</i>	noble, best, excellent
<i>hadayaṃ</i>	heart, mind
<i>have</i>	indeed, certainly, surely
<i>hiṃsati</i>	oppresses

GRAMMAR XI

1. IMPERATIVES

Several imperatives have occurred so far. The second person singular and plural imperatives were given in III, 5, and the third person in VII, 1. In addition, it was noted that the optative can occur as a polite imperative (III, 4.2) and that the third person. imperative is also used as a respectful second person imperative(VII, 2.2).

In this reading, an alternate form of the second person imperative without the suffix *-hi* occurs. This bare form of the imperative is found primarily with verbs with a present stem in *-a* or *-ā*. Recall that final *-a* of the stem was lengthened before *-hi* if not already long. In the imperative without *-hi*, it is always short, even if long in the present:

<u>PRESENT TENSE</u>	<u>-hi IMPERATIVE</u>	<u>BARE IMPERATIVE</u>
<i>labhati</i> 'obtains'	<i>labhāhi</i>	<i>labha</i>
<i>suṇāti</i> 'hears'	<i>suṇahi</i>	<i>suṇa</i>

NOTE: Another formation of the imperative is given under the Middle Voice in 4 below.

2. THE CONDITIONAL

2.1 formation:

Pāḷi has a conditional form of the verb. It looks like a blend of the future and past tense forms and is formed as follows :

1. Adding the prefix *a-*. This is the same augment that appears in the past tense (VI, 5);
2. Adding the affix *-iss-* that is used in the future (IX, 3), but followed by the following endings:

	<u>Singular</u>	<u>Plural</u>
1 Pers:	<i>-aṃ</i>	<i>-āma</i>
2 Pers:	<i>-a</i>	<i>-atha</i>
3 Pers:	<i>-a</i>	<i>-aṃsu</i>

Note that these resemble the endings of of the past tense (VI, 6; IX, 2), except that the third person singular ends in short *-a* rather than *-ā*, and the third person plural has *-ṃsu* like the '– is aorist' type past .

The forms are illustrated below with the conditional of *bhavati* 'be, exist, become':

<u>Singular</u>	<u>Plural</u>
-----------------	---------------

1 Pers:	<i>abhivissaṃ</i>	<i>abhivissāma</i>
2 Pers:	<i>abhivissa</i>	<i>abhivissatha</i>
3 Pers:	<i>abhivissa</i>	<i>abhivissaṃsu</i>

2.2 Use: The conditional is used in forming ‘if...then’ constructions. Usually, the verb of the ‘if’ clause is in the conditional, and the sense is commonly strongly hypothetical or counter to fact; that is, there is an implication that the situation described has not or could not take place. The verb of the ‘then’ clause may be in the optative, and the implication is then that the whole situation is hypothetical:

no ce taṃ abhavissa ajātaṃ abhūtaṃ...nayidha jātassa bhūtassa nissaraṇaṃ paññāyetha
(paññāyati ‘appears, is clear, is evident’ nissaraṇaṃ ‘escape, departure’)
 ‘If there were not the not-born and the not-become, there would not appear an escape from the born and the having become.’

This reading gives an excellent example of this in Main Reading 4. Note the contrast between the sentences with the conditional - optative sequence and those with the present -past sequence.

3. THE PROHIBITIVE PARTICLE *mā*

The particle *mā* ‘don’t’ usually occurs with the imperative, the past, or the optative.

- With the imperative, *mā* forms a negative imperative:

mā gaccha ‘don’t go’
mā evaṃ dānaṃ detha ‘do not give alms thus’

- With the past verb, it forms a prohibitive, or a negative exhortation:

mā saddaṃ akāsi ‘Do not make noise’
alaṃ, Ānanda, mā soci mā paridevi
(alaṃ ‘(that’s) enough’) ‘Enough, Ananda, do not grieve, do not weep.’

- With the optative, it means that something should not be done, as we would expect:

mā pamādaṃ anuyuñjetha ‘Do not indulge in indolence.’

4. MIDDLE VOICE

Sanskrit had a system of ‘middle’ or ‘reflexive’ endings, in contrast with the active endings. The middle inflections, in general, occurred with verbs that 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:

	<u>Singular</u>	<u>Plural</u>
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:

	<u>Singular</u>	<u>Plural</u>
1 Pers:	-aṃ	-mase / -mhase
2 Pers:	-(t)tho	-vho / -vhaṃ
3 Pers:	-(t)tha	-re / -ruṃ

Examples:

maññiitha ‘he thought’; *maññiitho* ‘you thought’; *abhāsiṭṭha* ‘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.

	<u>Singular</u>	<u>Plural</u>
1 Pers:	- <i>eyyaṃ</i>	-(<i>eyy</i>) <i>āmase</i>
2 Pers:	- <i>etho</i>	- <i>eyyavho</i>
3 Pers:	- <i>etha</i>	- <i>eraṃ</i>

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.

	<u>Singular</u>	<u>Plural</u>
2 Pers:	- <i>ssu</i>	- <i>vho</i>
3 Pers:	- <i>taṃ</i>	- <i>antaṃ</i>

Examples: *labhataṃ* ‘let him obtain’; *gaḷhassu* ‘(you) take!’; *bhasassu* ‘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’:

kathaṃ mayaṃ Tathāgassa sarīre paṭipajjāma?
 what shall we do with regard to the Tathāgata’s body?
 (*sarīro*, ‘body’; *paṭipajjati* ‘enters a path, follows a method’)

Used with a verb of seizing, grasping, etc, the locative may signify the point of contact:

taṃ kesesu gaṇhāti ‘(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 *ṭhānaṃ* 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

piya ‘dear’
sādu ‘sweet’
bahu ‘much’
sīlavant ‘virtuous’
balavant ‘powerful’

COMPARATIVE

piyatara ‘dearer’
sādutara ‘sweeter’
bahutara ‘more’
sīlavantatara ‘more virtuous’
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 -*īyas* and -*iṣṭha*. Sound change has disguised them, but in Pāli, they commonly end in -*īya* or -*yya* and (i)ṭṭha: Thus *seyya* ‘better’, *setṭha* ‘best’, *bhiyyo* ‘more’, *papitṭha* ‘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 Mahayana contexts.

FURTHER READINGS XI

Further Readings 11

1.

'Na tvaṃ addasā manussesu itthiṃ vā purisaṃ vā āsītikaṃ vā nāvutikaṃ vā vassasatikaṃ vā jātiyā, jīṇṇaṃ gopānasivaṅkaṃ bhoggaṃ daṇḍaparāyaṇaṃ pavedhamānaṃ gacchantaṃ āturaṃ gatayobbanāṃ khaṇḍadantaṃ palitakesaṃ vilūnaṃ khallitaṃsiro valitaṃ tilakāhatagattānaṃ 'ti?

Tassa te viññussa sato mahallakassa na etadahosi: 'Aham pi kho 'mhi jarādhammo jaraṃ anatīto. Handāhaṃ kalyāṇaṃ karomi, kāyena vācāya manasā 'ti?

'Na tvaṃ addasā manussesu itthiṃ vā purisaṃ vā ābādhikaṃ dukkhitaṃ bālhaḡilānaṃ, sake muttakarīse palipannaṃ semānaṃ, aññehi vuṭṭhāpiyamānaṃ, aññehi saṃvesiyamānaṃ 'ti?

Tassa te viññussa sato mahallakassa na etadahosi: 'Aham pi kho 'mhi vyādhiḡhammo vyādhiṃ anatīto. Handāhaṃ kalyāṇaṃ karomi kāyena vācāya manasā 'ti?

'Na tvaṃ addasā manussesu itthiṃ vā purisaṃ vā ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātaṃ vinīlakaṃ vipubbakajātaṃ 'ti?

Tassa te viññussa sato mahallakassa na etadahosi: 'Aham pi kho 'mhi maraṇadhammo maraṇaṃ anatīto. Handāhaṃ kalyāṇaṃ karomi kāyena vācāya manasā 'ti?

(A.N. 3.36 Devadūta suttāṃ)

2.

'Katamā ca, bhikkhave, sammādiṭṭhi?

Yaṃ kho, bhikkhave, dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe

ñāṇaṃ, dukkhanirodha-gāminiyā paṭipadāya ñāṇaṃ. Ayaṃ vuccati, bhikkhave, sammādiṭṭhi 'ti.

(D.N.22. Mahāsatipaṭṭhānasuttāṃ, M.N.141. Saccavibhaṅgasuttāṃ)

'Yato kho, āvuso, ariyasāvako akusalaṅca pajānāti, akusalamūlaṅca pajānāti, kusalaṅca pajānāti, kusalamūlaṅca pajānāti: ettāvataṃ pi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamaṃ paṇāvuso, akusalaṃ, katamaṃ akusalamūlaṃ, katamaṃ kusalaṃ, katamaṃ kusalamūlaṃ 'ti?

Pāṇātipāto kho, āvuso, akusalaṃ, adinnādānaṃ akusalaṃ,

kāmesu micchācāro akusalaṃ, musāvādo akusalaṃ,

pisuṇā vācā akusalaṃ, pharusā vācā akusalaṃ, samphappalāpo akusalaṃ, abhijjhā akusalaṃ, byāpādo akusalaṃ, micchādiṭṭhi akusalaṃ:

Idle prattle is unrighteousness, Covetousness is unrighteousness,

Ill will is unrighteousness, Wrong view is unrighteousness. Idaṃ vuccatāvuso akusalaṃ.

Ime dasa dhammā “akusalakammāpathā”ti nāmena pi ñātābbā.

Katamañcāvuso, akusalamūlaṃ?

Lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ:

idaṃ vuccatāvuso, akusalamūlaṃ. Greed is the root of unrighteousness, Katamañcāvuso, kusalaṃ?

Pāṇātipātā veramaṇī kusalaṃ, adinnādānā veramaṇī kusalaṃ, kāmesu micchācārā veramaṇī kusalaṃ, musāvādā veramaṇī kusalaṃ,

piṣuṇāya vācāya veramaṇī kusalaṃ, pharusāya vācāya veramaṇī kusalaṃ, samphappalāpā veramaṇī kusalaṃ, anabhijjhā kusalaṃ, abyāpādo kusalaṃ, sammādiṭṭhi kusalaṃ:

Idaṃ vuccatāvuso kusalaṃ.

Ime dasa dhammā “kusalakammāpathā”ti nāmena pi ñātābbā.

Katamañcāvuso, kusalamūlaṃ?

Alobho kusalamūlaṃ, adoso kusalamūlaṃ, amoho kusalamūlaṃ.

Idaṃ vuccatāvuso, kusalamūlaṃ.

(M.N. 9 Sammādiṭṭhisuttaṃ)

3.

Pañcahi, bhikkhave, aṅgehi samannāgato mātugāmo ekantāmanāpo hoti purisassa. Katamehi pañcahi?

Na ca rūpavā hoti, na ca bhogavā hoti, na ca sīlavā hoti, alaso ca hoti, pajañcassa na

labhati: imehi kho, bhikkhave, pañcahi aṅgehi samannāgato mātugāmo ekantāmanāpo hoti purisassa.

Pañcahi, bhikkhave, aṅgehi samannāgato mātugāmo ekantāmanāpo hoti purisassa. Katamehi pañcahi?

Rūpavā ca hoti, bhogavā ca hoti, sīlavā ca hoti, dakkho ca hoti analaso, pajañcassa labhati: imehi kho, bhikkhave, pañcahi aṅgehi samannāgato mātugāmo ekantāmanāpo hoti purisassā.

She is beautiful, she is wealthy, she is virtuous, she is clever and industrious, and she is fertile: a woman endowed with these five factors, monks, is completely agreeable to a man.

(S.N. 37.1. Mātugāmasuttaṃ)

Pañcahi, bhikkhave, aṅgehi samannāgato puriso ekantāmanāpo hoti mātugāmassa. Katamehi pañcahi?

Na ca rūpavā hoti, na ca bhogavā hoti, na ca sīlavā hoti, alaso ca hoti, pajañcassa na labhati: imehi kho, bhikkhave, pañcahi aṅgehi samannāgato puriso ekantāmanāpo hoti mātugāmassa.

Pañcahi, bhikkhave, aṅgehi samannāgato puriso ekantamanāpo hoti mātugāmassa. Katamehi pañcahi?

Rūpavā ca hoti, bhogavā ca hoti, sīlavā ca hoti, dakkho ca hoti analaso, pajañcassa labhati: imehi kho, bhikkhave, pañcahi aṅgehi samannāgato puriso ekantamanāpo hoti mātugāmassā'ti.

(S.N. 37.2. Purisasuttaṃ)

4.

Pañcimāni, bhikkhave, mātugāmassa āveṇikāni dukkhāni, yāni mātugāmo paccanubhoti, aññatr'eva purisehi.

Katamāni pañca?

Idha, bhikkhave, mātugāmo daharo'va samāno patikulaṃ gacchati, ñātakehi vinā hoti. Idaṃ, bhikkhave, mātugāmassa paṭhamaṃ āveṇikaṃ dukkhaṃ, yaṃ mātugāmo paccanubhoti, aññatr'eva purisehi.

Puna ca paraṃ, bhikkhave, mātugāmo utunī hoti. Idaṃ, bhikkhave, mātugāmassa dutiyaṃ āveṇikaṃ dukkhaṃ, yaṃ mātugāmo paccanubhoti, aññatr'eva purisehi.

Puna ca paraṃ, bhikkhave, mātugāmo gabbhinī hoti. Idaṃ, bhikkhave, mātugāmassa tatiyaṃ āveṇikaṃ dukkhaṃ, yaṃ mātugāmo paccanubhoti, aññatr'eva purisehi.

Puna ca paraṃ, bhikkhave, mātugāmo vijāyati. Idaṃ, bhikkhave, mātugāmassa catutthaṃ āveṇikaṃ dukkhaṃ, yaṃ mātugāmo paccanubhoti, aññatr'eva purisehi.

Puna ca paraṃ, bhikkhave, mātugāmo purisassa pāricariyaṃ upeti. Idaṃ kho, bhikkhave, mātugāmassa pañcamaṃ āveṇikaṃ dukkhaṃ, yaṃ mātugāmo paccanubhoti, aññatr'eva purisehi.

Imāni kho, bhikkhave, pañca mātugāmassa āveṇikāni dukkhāni, yāni mātugāmo paccanubhoti, aññatr'eva purisehī'ti.

(S.N. 37.3. Āveṇikadukkhassuttaṃ)

5.

Atha kho rājā Pasenadikosalo yena Bhagavā ten'upasaṅkami; upasaṅkamtivā

Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Atha kho aññataro puriso yena rājā Pasenadikosalo ten'upasaṅkami; upasaṅkamtivā rañño Pasenadīkosalassa upakaṇṇake ārocesi: “Mallikā, deva, devī dhītaraṃ vijātā”ti. Evaṃ vutte, rājā Pasenadikosalo anattamano ahoṣi.

Atha kho Bhagavā rājānaṃ Pasenadikosalaṃ anattamanataṃ veditvā tāyaṃ velāyaṃ imā gāthāyo abhāsi:

“Itthīpi hi ekacciyā – seyyā posa janādhīpa; medhāvinī sīlavatī – sassudevā patibbatā.

Tassā yo jāyati poso – sūro hoti disampati; tādisā subhāriyā putto – rajjampī anusāsati”ti.

(S.N. 3.16. Mallikāsuttaṃ)

GLOSSARY

<i>aññatr'eva</i>	outside of, exclusive of
<i>aṭṭa</i>	past, free from
<i>anaṭṭa</i>	not past, not free from
<i>anattamana</i>	displeased
<i>anattamanatā</i>	displeasure
<i>analasa</i>	not lazy lazy, idle
<i>alasa</i>	perfect faith, perfect clearness
<i>aveccappasāda</i>	sick, diseased, miserable
<i>ātura</i>	sick person
<i>ābādhika</i>	tells, informs
<i>āroceti</i>	inherent, peculiar, special
<i>āveṇika</i>	eighty years old
<i>āsītika</i>	a menstruating woman
<i>utunī</i>	swollen, bloated, puffed up
<i>uddhumātaka</i>	secretly
<i>upakaṇṇake</i>	some, certain
<i>ekaccī</i>	complete, thoroughly
<i>ekanta</i>	a day after death (<i>eka</i> 'one' + <i>aha</i> 'day(s)' + <i>mata</i> Ppl of
<i>ekāhamata</i>	miyyati/mliyati 'dies')
<i>ettāvatā</i>	so far, to that extent
<i>kammaṭṭhā</i>	way of action, doing
<i>karīsaṃ</i>	excrement
<i>khaṇḍadanta</i>	with broken teeth
<i>khalita</i>	bald
<i>gatayobbana</i>	past youth, aged
<i>gatta</i>	body, limbs
<i>gabbhinī</i>	a pregnant woman
<i>gāthā</i>	verse, stanza
<i>(X)gāmin</i>	leading to X, going to X (fem. <i>-inī</i>)
<i>gopānasī</i>	rafter, gable
<i>-vaṃka</i>	crooked (like a gable)
<i>janādhīpo</i>	king (of men)
<i>jāta</i>	of the nature of
<i>X jāta</i>	having become X
<i>jātiyā</i>	since birth, from birth
<i>jiṇṇa</i>	frail, decrepit
<i>ñātaka</i>	relation, relative
<i>tādiso (-a)</i>	such, of such quality
<i>tilaka</i>	spot, freckle
<i>īṭhamata</i>	three days after death ($\sqrt{ti+aha+mata}$)
<i>dakkho (-a)</i>	clever, able, skilled
<i>daḍḍa</i>	stick, staff, cane
<i>-parāyana</i>	leaning on, tottering on
<i>daharo</i>	young in years

<i>disampati</i>	king
<i>dukkhita</i>	afflicted
<i>X deva</i>	having X as god, highly respecting
<i>devī</i>	goddess (also used for a queen)
<i>dvīhamata</i>	two days after death (<i>dvi+aha+mata</i>)
<i>nāvutika</i>	ninety years old
<i>paccanubhoti</i>	undergoes, experiences
<i>pajā</i>	progeny, offspring
<i>pañcama</i>	fifth
<i>paṭipadā</i>	way, means, path, method, course
<i>patikula</i>	husbands family
<i>pattbbatā</i>	a devoted wife
<i>palāpo</i>	prattle, nonsense
<i>palitakesa</i>	having grey hair
<i>palipanna</i>	= <i>paripanna</i> . ppl. of <i>paripajjati</i> : ‘falls into, sinks into, wallows’
<i>pavedhati</i>	tremble
<i>pāricariyā</i>	serving, waiting on, attendance
<i>pisuna</i>	calumnious, backbiting, malicious
<i>poso</i>	man, male
<i>pharusa</i>	rough, harsh, unkind
<i>bālhagilāna</i>	grievously sick
<i>bhariyā</i>	wife
<i>bhogavant</i>	wealthy
<i>bhogga</i>	bent, crooked
<i>mano</i>	mind (inst. <i>manasā</i>)
<i>mahāllaka</i>	old person
<i>mātugāmo</i>	woman
<i>mūttam</i>	urine
<i>medhāvinī</i>	wise woman
<i>rajja</i>	kingdom, realm
<i>rañño</i>	gen. sg. of <i>rājan</i> (see VI, 3)
<i>rūpavant</i>	beautiful
<i>vaṃka</i>	crooked
<i>valita</i>	wrinkled
<i>vassasatika</i>	hundred years old
<i>vijātā</i>	a woman who has given birth to a child
<i>vijāyati</i>	gives birth, brings forth
<i>vinā</i>	without
<i>vinīlaka</i>	bluish black, discolored
<i>vipubbaka</i>	full of corruption and matter, festering
<i>vilūna</i>	cut off (of hair), scanty
<i>(v)uṭṭhāpiyamāna</i>	- <i>māna</i> participle of <i>uṭṭhāpeti</i> ‘lifts’ (the v may appear in sandhi after vowels)
<i>saṃvesiyamāna</i>	< <i>Saṃvesiyati</i> puts to bed
<i>saka</i>	one’s own
<i>sato</i>	(genitive sg. of <i>sant-</i> pres part. of <i>atthi</i>)

<i>samāno</i>	being, existing
<i>sampha</i>	frivolous, foolish
<i>sammādiṭṭhi</i>	right understanding
<i>-diṭṭhin</i>	he who has sammādiṭṭhi
<i>sassar</i>	mother-in-law (compounding stem <i>sassu</i>)
<i>siram</i>	head (accusative <i>siram</i> or <i>siro</i>)
<i>sīlavati</i>	virtuous woman
<i>sīlavant</i>	virtuous
<i>subharyā</i>	good wife
<i>sūro (-a)</i>	valiant, courageous
<i>semāna</i>	<i>-māna</i> participle of <i>seti</i> ‘lies’
<i>seyya</i>	better
<i>handa</i>	well then, now

LESSON XII

1.

Evaṃ me sutam: ekaṃ samayaṃ Bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya Sāvattim piṇḍāya pāvisi. Tena kho pana samayena Aggikabhāradvājassa brāhmaṇassa nivesane aggi pajjalito hoti āhuti paggaḥitā. Atha kho Bhagavā Sāvattiyam sapadānam piṇḍāya caramāno yena Aggikabhāradvājassa brāhmaṇassa nivesanam tenupasaṅkami.

Addasā kho Aggikabhāradvājo brāhmaṇo Bhagavantam dūrato ’va āgacchantam. Disvāna Bhagavantam etadavoca: “Tatr’eva, muṇḍaka; tatr’eva, samaṇaka; tatr’eva, vasalaka tiṭṭhāhi”ti. Evaṃ vutte, Bhagavā Aggikabhāradvājam brāhmaṇam etadavoca:

“Jānāsi pana tvaṃ, brāhmaṇa, vasalam vā vasalakarane vā dhamme”ti?

“Na khvāhaṃ, bho Gotama, jānāmi vasalam vā vasalakarane vā dhamme; sādhu me bhavaṃ Gotamo tathā dhammam desetu, yathāhaṃ jāneyyam vasalam vā vasalakarane vā dhamme”ti.

“Tena hi, brāhmaṇa, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmi”ti.

“Evaṃ, bho”ti kho Aggikabhāradvājo brāhmaṇo Bhagavato paccassosi. Bhagavā etadavoca:

“Kodhano upanāhi ca, pāpamakkhī ca yo naro; vipannadiṭṭhi māyāvī, taṃ jaññā ’vasalo’ iti.

Ekajaṃ vā dvijaṃ vā ’pi, yo ’dha pāṇam vihiṃsati; yassa pāṇe dayā natthi, taṃ jaññā ’vasalo’ iti.

Yo hanti parirundhati, gāmāni nigamāni ca; niggāhako samaññāto, taṃ jaññā ’vasalo’ iti.

Yo mātaraṃ pitaraṃ vā, jiṇṇakaṃ gatayobbanam; pahu santo na bharati, taṃ jaññā ’vasalo’ iti.

Yo mātaraṃ pitaraṃ vā, bhātaraṃ bhaginiṃ sasum; hanti roseti vācāya, taṃ jaññā ’vasalo’ iti.

Rosako kadariyo ca, pāpiccho maccharī saṭho; ahiriko anottappī, taṃ jaññā ’vasalo’ iti.

Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo; kammanā vasalo hoti, kammanā hoti brāhmaṇo”ti.

Evaṃ vutte, Aggikabhāradvājo brāhmaṇo Bhagavantam etadavoca: “abhikkantaṃ, bho Gotama, abhikkantaṃ, bho Gotama. Seyyathāpi, bho Gotama, nikkujjitaṃ va ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhīnī’ti; - evameva bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhagavantam Gotamaṃ saraṇam gacchāmi dhammañca bhikkhusaghañca; upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajjat’agge paṇ’upetaṃ saraṇam gatan”ti.

(Snp 1.7. Vasalasuttaṃ

<http://www.accesstoinsight.org/canon/khuddaka/suttanipata/snp1-07.html>)

2.

“Kacci abhiñhasaṃvāsā, nāvajānāsi paṇḍitaṃ? ukkādhāro manussānaṃ, kacci apacito tayā?”

“Nāhaṃ abhiñhasaṃvāsā, avajānāmi paṇḍitaṃ; ukkādhāro manussānaṃ, niccaṃ apacito mayā”.

“Pañca kāmagaṇe hitvā, piyarūpe manorame; saddhāya gharā nikkhamma, dukkhass’antakaro bhava.

Mitte bhajassu kalyāṇe, pantañca sayanāsanaṃ; vivittaṃ appanigghosaṃ, mattaññū hohi bhojane.

Cīvare piṇḍapāte ca, paccaye sayanāsane; etesu taṇhaṃ mākāsi, mā lokaṃ punarāgami.

Samvuto pātimokkhasmiṃ, indriyesu ca pañcasu; satī kāyagatā ty’atthu,2 nibbidābahulo bhava.

Nimittaṃ parivajjehi, subhaṃ rāgūpasamhitaṃ; asubhāya cittaṃ bhāvehi, ekaggaṃ susamāhitaṃ.

Animittañca bhāvehi, mānānusayamujjaha; tato mānābhisamayā, upasanto carissasī”ti.

Itthaṃ sudaṃ Bhagavā āyasmantaṃ rāhulaṃ imāhi gāthāhi abhiñhaṃ ovadati.

2 te + atthu

(Snp 2.11. Rāhulasuttaṃ

3.

Atha kho āyasmā Ānando yena Bhagavā ten’upasaṅkami; upasaṅkamtivā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantam etadavoca:

“Tīṇ’imāni, bhante, gandhajātāni, yesaṃ anuvātaññeva³ gandho gacchati, no paṭivātaṃ.

Katamāni tīṇi?

Mūlagandho, sāragandho, pupphagandho: imāni kho, bhante, tīṇi gandhajātāni, yesaṃ anuvātaññeva gandho gacchati, no paṭivātaṃ. Atthi nu kho, bhante, kiñci gandhajātaṃ yassa

anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātaṭivātampi gandho gacchati”ti?

“*Atth’Ānanda, kiñci gandhajātaṃ yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātaṭivātampi gandho gacchati*”ti.

“*Katamañca pana, bhante, gandhajātaṃ yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātaṭivātampi gandho gacchati*”ti?

“*Idh’Ānanda, yasmiṃ gāme vā nigame vā itthī vā puriso vā buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṃghaṃ saraṇaṃ gato hoti, pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti, sīlavā hoti kalyāṇadhammo, vigatamalamaccherena cetasā agāraṃ ajjhāvasati ...*

Tassa disāsu samaṇabrāhmaṇā vaṇṇaṃ bhāsanti: ‘asukasmiṃ nāma gāme vā nigame

3 ṃ + e may become ññ in sandhi

vā itthī vā puriso vā buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṃghaṃ saraṇaṃ gato hoti, pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti, sīlavā hoti kalyāṇadhammo, vigatamalamaccharena cetasā agāraṃ ajjhāvasati ...’ti.

Devatāpissa vaṇṇaṃ bhāsanti: ‘asukasmiṃ nāma gāme vā nigame vā itthī vā puriso vā buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti ... pe ... sīlavā hoti kalyāṇadhammo, vigatamalamaccherena cetasā agāraṃ ajjhāvasati ...’ti. *Idaṃ kho taṃ, Ānanda, gandhajātaṃ yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātaṭivātampi gandho gacchati*”ti.

“*Na pupphagandho paṭivātaṃ’eti, na candanaṃ tagaramallikā vā. satañca gandho paṭivātaṃ’eti, sabbā disā sappuriso pavāti*”.

(A.N. 3.80 Gandhajātasuttaṃ)

4.

Sāvattiyam Adinnapubbako nāma brāhmaṇo ahosi. Tena kassaci kiñci na dinnapubbaṃ. Tassa eko’va putto ahosi, piyo manāpo. Brāhmaṇo puttassa pilandhanaṃ dātukāmo “sace suvaṇṇakārassa ācikkhissāmi, vetanaṃ dātubbaṃ bhavissati”ti sayam’eva suvaṇṇaṃ koṭṭetvā maṭṭāni kuṇḍalāni katvā adāsi; ten’assa putto ‘Maṭṭakuṇḍalī’ti paññāyi.

Tassa soḷasavassakāle paṇḍurogo udapādi. Brāhmaṇo vejjānaṃ santikaṃ gantvā

“*tumhe asukarogassa kiṃ bhesajjaṃ karoṭhā*”ti pucchi. *Te assa yaṃ vā taṃ vā rukkhatacādim ācikkhimsu. So taṃ āharitvā bhesajjaṃ kari. Tathā karontass’eva tassa rogo balavā ahosi. Brāhmaṇo tassa dubbalabhāvaṃ ñatvā ekaṃ vejjaṃ pakkosi. So taṃ oloketvā “amhākaṃ ekaṃ kiccaṃ atthi; aññaṃ vejjaṃ pakkositvā tikicchāpehī”ti vatvā nikkhami.*

Brāhmaṇo tassa maraṇasamayaṃ ñatvā “imassa dassan’atthāya āgatāgatā antogehe

sāpateyyaṃ passissanti, tasmā naṃ bahi karissāmi”ti puttā nāharitvā bahi ālīnde nipajjāpesi. Tasmīṃ kālakate brāhmaṇo tassa sarīraṃ jhāpetvā, devasikaṃ ālāhanaṃ gantvā: “kahaṃ ekaputtaka! kahaṃ ekaputtakā”ti rodi.

(RasV. Maṭṭhakuṇḍalīvattu)

GLOSSARY

<i>Aggikabhāradvājo</i>	a name of a Brahmin
<i>ajjhāvasati</i>	inhabits
<i>atipāta</i>	slaying, killing
<i>Anāthapiṇḍiko</i>	the name of the chief male lay-donor of Buddha
<i>animittaṃ</i>	unaffected by outward signs or appearance; literally ‘objectless’
<i>anuvātaṃ</i>	in the direction of the wind
<i>anusayo</i>	proclivity, disposition
<i>aneka</i>	many, various
<i>antakara</i>	putting an end to
<i>anto</i>	inside
<i>apacita</i>	respected
<i>appanigghosa</i>	without noise
<i>abhiṇhaṃ</i>	repeatedly, always realization, comprehension
<i>abhisarnayo</i>	despises, disrespects
<i>avajānati</i>	such and such
<i>asuka</i>	shameless one
<i>ahiriko</i>	tells, informs
<i>ācikkhati</i>	(from <i>āharati</i>) fetch, bring
<i>āharitvā</i>	park, reason for pastime, a private park given to the Buddha or the Sangha
<i>ārāmo</i>	the Sangha
<i>ājāhana</i>	cremation ground
<i>ālīnda</i>	verandah
<i>āhuti</i>	oblation, sacrifice
<i>ukkā</i>	torch
<i>ukkujjati</i>	sets upright, rights (something)
<i>ujjahati</i>	gives up
<i>upanāhi</i>	one bearing ill-will or a grudge
<i>upasaṃhita</i>	possessed of
<i>upasamati</i>	is calm, is tranquil, ppl. <i>upasanta</i>
<i>ekagga</i>	calm, tranquil
<i>eka-ja</i>	once-born
<i>kacci</i>	‘how is it, perhaṭis, I doubt’ (indefinite interrogative particle expressing doubt or suspense)
<i>kadariyo</i>	one who is miserly, stingy
<i>kāmaguṇa</i>	sensual pleasures
<i>kiccam</i>	task, duty
<i>kuṇḍalāni</i>	earrings
<i>koṭṭeti</i>	pounds, beats

<i>gatayobbanam</i>	old, aged (\sqrt{gata} ‘gone’+ <i>yobbanam</i> ‘youth’)
<i>gandha (jātānī)</i>	(kinds of) perfumes, odors
<i>gāthā</i>	verse
<i>cakkhukaraṇī</i>	producing insight
<i>cakkhumant</i>	endowed with insight (lit. ‘having eyes’)
<i>candana</i>	sandal wood
<i>cetasā</i>	(Inst. of <i>ceto</i> mind)
<i>jaññā</i>	let one know (Optative 3 sg. of <i>jānāti</i>)
<i>jiṇṇaka</i>	frail, decrepit, old
<i>Jetavana</i>	Jeta’s park, Jeta’s grove
<i>jhāpeti</i>	burns
<i>tagara</i>	a fragrant shrub
<i>taca</i>	bark, hide, skin
<i>tikicchāpeti</i>	gets someone to cure (causative of <i>tikicchati</i> - see X, 6)
<i>telapajjotam</i>	oil lamp
<i>dayā</i>	compassion, kindness
<i>dija</i>	twice-born one
<i>dubbalabhāva</i>	feebleness
<i>devasika</i>	occurring daily
<i>nikkujjitam</i>	that which is turned upside down
<i>niggāhako</i>	one who rebukes, oppressor
<i>nippajati</i>	lies down, sleeps
<i>nibbidā</i>	indifference, disenchantment
<i>nimittam</i>	(outward) sign, omen, cause
<i>nīharati</i>	takes out, drives out
<i>pakāseti</i>	makes known, illustrates
<i>pakkosati</i>	summons, calls
<i>paggaṇhāti</i>	holds up, ppl. <i>paggaḥita</i>
<i>paccayo</i>	requisite (of a monk) (as well as means, support, cause’)
<i>pajjalati</i>	burns (forth), blazes up. ppl. <i>pajjalita</i>
<i>paññayati</i>	appears, becomes clear
<i>paṭicchannam</i>	that which is covered, concealed
<i>paṭivātam</i>	against the wind
<i>paṇḍurogo</i>	jaundice, anemia
<i>panta</i>	remote, solitary, secluded
<i>pariyāya</i>	order, course, method
<i>parirundhati</i>	completely obstructs, imprisons
<i>partvajjeti</i>	avoids, shuns
<i>pavāti</i>	blows forth
<i>pahu</i>	able
<i>pātimokkha</i>	collection of disciplinary rules binding on a recluse
<i>pāpamakkhī</i>	one concealing sin
<i>pāpiccho</i>	one who has bad intentions, wicked one
<i>piṇḍo</i>	a lump of food, alms given as food
<i>piya</i>	dear
<i>pilandhanam</i>	ornament

<i>putto</i>	son
<i>balavā</i>	(from <i>balavant</i> ‘strong’)
<i>bahula</i>	much, frequent
<i>bhaginī</i>	sister
<i>bhajassu</i>	2 sg. Imp. (middle) of <i>bhajati</i> ‘keeps company with’
<i>bharati</i>	bears, suppon’), maintains
<i>bhātar</i>	brother
<i>bhesajjam</i>	medicine
<i>macchara</i>	avarice, envy
<i>maṭṭa</i>	polished, burnished
<i>manorama</i>	delightful
<i>mala</i>	impurity, stain
<i>mallikā</i>	jasmine mother
<i>mātar</i>	pride, arrogance, conceit
<i>māno</i>	predisposition or tendency to <i>māno</i>
<i>mānānusaya</i>	deceitful person
<i>māyāvīn</i>	‘a shaven-headed one’
<i>muṇḍako</i>	gone astray, confused, ignorant (one)
<i>mūḷha</i>	disease, sickness
<i>rogo</i>	cries, laments
<i>rodati</i>	angry, wrathful one
<i>rosako</i>	irritates, annoys
<i>roseti</i>	speaks well (of); praises
<i>vaṇṇaṃ bhāsati</i>	outcaste, wretch
<i>vasalako</i>	outcaste, person of low birth
<i>vasalo</i>	gone away, ceased, bereft of
<i>vigata</i>	gone wrong, lost
<i>vipanna</i>	one with wrong views, heretic
<i>vipannadiṭṭhī</i>	(from <i>vivarati</i> open, uncover)
<i>vivareyya</i>	secluded
<i>vivitta</i>	wages, hire
<i>vetanaṃ</i>	association, co-residency, intimacy
<i>saṃvāso</i>	fraudulent one
<i>saṭho</i>	mindfulness relating to the body
<i>sati kāyagatā</i>	peacefulness, calm
<i>santo</i>	in order, without interruption, without skipping any house (in
<i>sapadānaṃ</i>	alms-begging of a Buddhist monk)
<i>samaññata</i>	designated, notorious
<i>sammṇako</i>	ascetic, recluse (may have a connotation of contempt)
<i>sayanāsana</i>	bed and seat, lodging
<i>sasura</i>	father-in-law (acc. <i>sasum</i>)
<i>sāpateyyaṃ</i>	wealth
<i>sāra</i>	essence, heart of a tree
<i>Sāvatti</i>	a place name
<i>sudaṃ</i>	indeed, just, even
<i>subha</i>	pleasant, good

<i>suvāṇṇa</i>	gold
<i>suvāṇṇkāra</i>	goldsmith
<i>susamāhita</i>	well-restrained, well composed
<i>seyyathāpi</i>	just as

GRAMMAR XII

1. *ubho* ‘BOTH’

The form *ubhāya* ‘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 *ubhāya* are themselves remnants of the dual).

Nom:	<i>ubho / ubhe</i>
Acc:	<i>ubho / ubhe</i>
Gen:	<i>ubhinnaṃ</i>
Dat:	<i>ubhinnaṃ</i>
Inst:	<i>ubhohi / ubhobhi / ubhehi / ubhebhi</i>
Abl:	<i>ubhohi / ubhobhi / ubhehi / ubhebhi</i>
Loc:	<i>ubhosu / ubhesu</i>

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-----			
	<u>Masculine</u>	<u>Neuter</u>	<u>Feminine</u>
Nom:	<i>asu / amu / amuko</i>	<i>aduṃ</i>	<i>asu / amu</i>
Acc:	<i>amuṃ</i>	<i>aduṃ</i>	<i>amuṃ</i>
Gen:	<i>amuno / amussa</i>	<i>amuno / amussa</i>	<i>amuyā/amussā</i>
Dat:	<i>amuno / amussa</i>	<i>amuno / amussa</i>	<i>amuyā/amussā</i>
Inst:	<i>amunā</i>	<i>amunā</i>	<i>amuyā</i>
Abl:	----- <i>amunā/amumhā/amusmā</i> -----		<i>amuyā</i>
Loc:	<i>amumhi / amusmiṃ</i>	<i>amumhi / amusmiṃ</i>	<i>amussaṃ/amuyaṃ</i>

-----PLURAL-----

<u>Masculine</u>	<u>Neuter</u>	<u>Feminine</u>
Nom: <i>amū / amuyo</i>	<i>amū/ amūni</i>	<i>amū/amuyo</i>
Acc: <i>amū / amuyo</i>	<i>amū/ amūni</i>	<i>amū/amuyo</i>
Gen: <i>amūsaṃ / amūsānaṃ</i>	<i>amūsaṃ / amūsānaṃ</i>	<i>amūsaṃ / amūsānaṃ</i>
Dat: <i>amūsaṃ / amūsānaṃ</i>	<i>amūsaṃ / amūsānaṃ</i>	<i>amūsaṃ / amūsānaṃ</i>
Inst: <i>amūhi / amūbhi</i>	<i>amūhi / amūbhi</i>	<i>amūhi / amūbhi</i>
Abl: <i>amūhi / amūbhi</i>	<i>amūhi / amūbhi</i>	<i>amūhi / amūbhi</i>
Loc: <i>amūsu</i>	<i>amūsu</i>	<i>amūsu</i>

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 series⁴³, most commonly *t*, *d*, *n* or *ṇ* and when the gemination occurs, the *-iy-* is lost and the consonant is changed as follows:

-t-	becomes	-cc-
-d-	becomes	-jj-
-n-, -ṇ-	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 [1,1.23](#)):

	<u>Singular</u>	<u>Plural</u>
Nominative-Accusative:		<i>jacco</i>
Instrumental, Ablative, Dative:	<i>jaccā</i>	
Locative:	<i>jaccā, jaccam</i>	

Similarly, *nādi* ‘river’, has forms like *najjo, najjā*, 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 evaṃ vadantassa eva me mitto tam gāmaṃ pahāya gacchi.

⁴³ i.e., *t*, *ṭ*, *d*, *ḍ*, etc--see *am̐*habet and pronunciation section.

‘In spite of my saying that, my friend left the village’

mātāpitunnaṃ assumukhānaṃ rudantānaṃ so kumāro kesamassuṃ ohāretvā kāsāyāni vaṭṭhāni acchādetvā agārasmā anagāriyaṃ pabbaji.

‘Despite his parents’ crying with tearful faces, that prince shaving his hair and beard (kesamassu) and donning (*acchādeti*) saffron robes (kāsāyāni vaṭṭhāni) went forth from home to homelessness.’

evaṃ vadantiyā eva attāno mātuyā sā kaññā vāpiyaṃ nahāyituṃ gacchi.

‘Despite her mother’s saying that, that girl went to the tank (vāpi)⁴⁴ 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 gehaṃ gato hoti - ‘He has gone home.’

ena puññaṃ kataṃ 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 adhuna gato bhavissati. - ‘He will have gone (by) now.’

⁴⁴ The term ‘tank’ is commonly used in South Asia to refer to an irrigation reservoir or temple pond

tena idaṃ kataṃ bhavissati. - ‘He must/might have done this.’

bahujanā ettha āgatā bhavissanti. - ‘Many people will have come here.’

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 imaṃ kammaṃ kātabbaṃ bhavissati.
‘This action should be done by you.’

mayā suve tattha gantabbaṃ 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 itthi 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 Buddhaṃ saraṇaṃ gato hoti...
‘When a woman or a man has gone to the Buddha-refuge...’

but:

yadā puriso vā itthī vā Buddhaṃ saraṇaṃ 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 ahaṃ*

Unlike in English, the demonstrative (*e*)*so* may precede any of the personal pronouns to give emphasis, i.e., **This (particular) I,** Therefore, *eso ahaṃ*, *so ahaṃ*, *so tvaṃ*, etc.

FURTHER READINGS XII

DHAMMACAKKAPPAVATTANA SUTTA⁴⁵

Evaṃ me sutam.

Ekam samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi – “Dve’me, bhikkhave, antā pabbajitena na sevitabbā. Katame dve?”

Yo cāyaṃ⁴⁶ kāmesu kāmasukhallikānuyogo – hīno, gammo, pothujjaniko, anariyo, anattasamhito, yo cāyaṃ attakilamathānuyogo – dukkho, anariyo, anattasamhito.

Ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī, ñāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya saṃvattati.

Katamā ca sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī, ñāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya saṃvattati?

Ayam’eva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammā-ājīvo, sammāvāyāmo, sammāsati, sammāsamādhī.

Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī, ñāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya saṃvattati.

Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ – jāti’pi dukkhā, jarā’pi dukkhā, byādhi’pi dukkho, maraṇaṃ’pi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam’p’icchaṃ na labhati tam’pi dukkhaṃ – saṅkhittena pañcupādānakkhandhā dukkhā.

Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ – yāyaṃ⁴ taṇhā ponobbhavikā, nandirāgasahagatā tatrataṭṭhābhinandinī, seyyathidaṃ, – kāmataṇhā, bhavataṇhā, vibhavataṇhā.

Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ – yo tassāyeva taṇhāya asesavirāganirodho, cāgo, paṭinissaggo, mutti, anālayo.

Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ – ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammā-ājīvo, sammāvāyāmo, sammāsati, sammāsamādhī.

‘Idaṃ dukkhaṃ ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Taṃ kho pan’idaṃ dukkhaṃ ariyasaccaṃ pariññeyyan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Taṃ kho pan’idaṃ dukkhaṃ ariyasaccaṃ pariññātan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

⁴⁵ 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.

⁴⁶ yo + ayaṃ = “just this”

‘Idaṃ dukkhasamudayaṃ ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Taṃ kho pan’idaṃ dukkhasamudayaṃ ariyasaccaṃ pahātabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Taṃ kho pan’idaṃ dukkhasamudayaṃ ariyasaccaṃ pahīnan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Idaṃ dukkhanirodhaṃ ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Taṃ kho pan’idaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikātabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Taṃ kho pan’idaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikatan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Taṃ kho pan’idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Taṃ kho pan’idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvitan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Yāvakīvaṅca me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahoṣi, n’eva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsiṃ.

Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahoṣi, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsiṃ.

Ñāṇaṅca pana me dassanaṃ udapādi – ‘akuppā me vimutti, ayaṃ antimā jāti, natth’idāni punabbhavo’”ti.

Idamavoca Bhagavā. Attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandunti.

Imasmiṅca pana veyyākaraṇasmiṃ bhaññamāne āyasmato Koṇḍaññaṃ virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – “yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammaṃ”ti.

Pavattite ca pana Bhagavatā dhammacakke Bhumā devā saddamanussāvesuṃ – “etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ

appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Bhummānaṃ devānaṃ saddaṃ sutvā Cātumahārājikā devā⁴⁷ saddamanussāvesuṃ – “etaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ, appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Cātumahārājikānaṃ devānaṃ saddaṃ sutvā Tāvatiṃsā devā ...pe... Yāmā devā ...pe... Tusitā devā ...pe... Nimmānaratī devā ...pe... Paranimmitavasavattī devā ...pe... Brahmakāyikā devā saddamanussāvesuṃ– “etaṃ Bhagavatā Bārāṇasiyaṃ

Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Itiḥa tena khaṇena, tena layena, tena muhuttena yāva Brahmaloḷkā saddo abbhuggacchi. Ayaṅca dasasahassi lokadhātu saṅkampi sampakampi sampavedhi.

Appamāṇo ca uḷāro obhāso loke pāturahosi atikkamma devānaṃ devānubhāvaṃ.

Atha kho Bhagavā udānaṃ udānesi – “Aññāsi vata, bho Koṇḍañño, aññāsi vata, bho Koṇḍañño”ti! Iti h’idaṃ āyasmato Koṇḍaññassa ‘Aññāsi-Koṇḍañño’ tv’eva nāmaṃ ahoṣī’ti. (S.N. 56.11 Dhammacakkappavattanasuttaṃ)

GLOSSARY

<i>akuppa</i>	unshakable
<i>aññāsi</i>	knew perfectly
<i>aṭṭhaṅgika</i>	eightfold, having eight constituents
<i>atikkamma</i>	passing beyond
<i>attakilamatha</i>	self mortification
<i>ananussuta</i>	not heard of
<i>anālaya</i>	free from attachment
<i>anussāveti</i>	proclaims
<i>antima</i>	last
<i>anto</i>	end, goal, extreme
<i>appaṭivattiya</i>	irreversible, not to be rolled back
<i>appamāṇa</i>	unlimited
<i>abbhuggañchi</i>	rose up
<i>abhiññā</i>	higher knowledge
<i>abhinandati</i>	rejoices, delights in
<i>abhinandinī</i>	finding pleasure in, delighting in (Fem.Sg.)
<i>abhisambuddha</i>	perfectly understood, fully realized
<i>allīyati</i>	clings to, is attached to
<i>asesa</i>	without residue, entire

⁴⁷ Cātumahārājikā devā, Tāvatiṃsā devā .. etc. are celestial beings that inhabit the deva and brahmā realms.

<i>ākāra</i>	condition, state
<i>udāna</i>	emotional utterance, paean of joy
<i>udānaṃ udānesi</i>	uttered a paean of joy
<i>upagamma</i>	having approached
<i>upasama</i>	calmness
<i>ubho</i>	both
<i>uḷāra</i>	lofty, noble
<i>khāṇa</i>	moment, instant
<i>gamma</i>	low, vulgar, mean
<i>gāminī</i>	leading up
<i>cāga</i>	giving up
<i>cetovimutti</i>	mental emancipation
<i>ñāṇakaraṇī</i>	giving right understanding, enlightening
<i>ñāṇadassana</i>	perfect knowledge
<i>nandirāga</i>	passionate delight
<i>paccaññāsīṃ</i>	I realized perfectly
<i>pariñnata</i>	well, fully understood
<i>pariññeyya</i>	what should be known, knowable
<i>parivaṭṭa</i>	a circle
<i>pahātabba</i>	what ought to be given up
<i>pahīna</i>	abandoned, destroyed
<i>pāturahosi</i>	appeared
<i>punabbhava</i>	rebirth
<i>pothujjanika</i>	belonging to ordinary man
<i>ponobhavika</i>	leading to rebirth
<i>brahma</i>	Brahma, creator. Gen-Dat <i>brahmuno</i> ; Instr. <i>brahmunā</i>
<i>bhaññamana</i>	being said
<i>bhavataṇhā</i>	craving for existence/rebirth
<i>bhāvetabba</i>	what ought to be developed
<i>bhumma</i>	earthly, terrestrial
<i>muhutta</i>	moment
<i>yathābhūtaṃ</i>	as things really are
<i>laya</i>	brief measure of time
<i>vata</i>	surely, certainly
<i>vāyāma</i>	effort
<i>vibhavataṇhā</i>	craving for extinction
<i>viraja</i>	free from defilement
<i>vītamala</i>	stainless
<i>veyyākaraṇa</i>	explanation, exposition
<i>saṃkappa</i>	intention, purpose
<i>saṃkampati</i>	trembles
<i>saṃhita</i>	possessed of, consisting of
<i>sacchikata</i>	is realized
<i>sacchikātabba</i>	ought to be realized, experienced
<i>samādhi</i>	(state of) concentration, intense state of mind and meditation
<i>sampakampati</i>	trembles, is shaken

<i>sampavedhati</i>	shakes violently
<i>sambodha</i>	highest wisdom
<i>sambodhi</i>	enlightenment
<i>sammā</i>	properly, rightly
<i>sevitabba</i>	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 ī ī u ū e o ṃ k kh g gh (ṃ) c ch j jh ñ ṭ ṭh ḍ ḍh ṇ t d th db n p pb b bh m y r l v s h l

(For more details, see the Introduction, Part II, Alphabet and Pronunciation.)

-
- aṃwam* ‘component, constituent part, limb, member’ 2
akammaniya ‘inactive, sluggish, slothful, lazy’ 3.1
akaranam ‘non-doing’ 2
akiñcano ‘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
akusīta ‘diligent, non-lazy’ 2.1
akkamati ‘steps upon, treads upon’; ppl. *akkanta* 10.1
akkhiṃ ‘eye’ 10.1
agandhaka ‘having no fragrance’ 5
agāraṃ ‘house’ 6
agāriyabhūta ‘being a householder’ 6.1
agutta ‘unguarded’ 1
aggam ‘tip, end’ 10
aggi ‘fire’ 7.1
Aggikabharadvajo name of a Brahmin 8.1
accayata ‘too long, too much stretched’ 6.1
accaraddhaviriyaṃ over-exertion, too much exertion’ 6.1
acchariya wonderful, marvelous’ 6 *acchariyam*. a wonder, a marvel’ 8 *ajalm*:.1(;lika goat’s dung
10
Ajita name of a country 11
ajo= a he-goat’ 8
aṇatagge ‘from today on
(√aṇato+agge) 5.t

aṅhattam. ‘inwardly, internally, subjective(ly)’ 5.1
aṅhabhasati ‘address, speak’ 11
añhavasati ‘inhabit’ 12
añjalikarm)iya ‘worthy of respectful salutation’ 5.1
añña ‘other’ 1
ai’matara ‘one, someone, one of a certain number’ 5.1
aññati comprehend, discriminate 2 *aññatra* ‘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
aṭṭham.gika ‘eightfold, having eight constituents’ 12.1
aṭṭhasi past of (*tiṭṭhati*) 10.1 *atJc:lakam* ‘egg’ 10.1 *atakkavacara* ‘beyond logic (or sophistry), beyond the sphere of thought, profound’ 9.1
ati ‘very, excessively’ 10 *atikkamma* ‘passing beyond’ 12.1 *Atipaṇḍito* a proper name 10.1 *atipata* ‘slaying killing’ 12 *atipateti* ‘kills, fells’ 7 *atirekataram*. ‘much more’ 10.1 *atirocati* outshine, excel’ 6 *atisithila* ‘too loose, lax’ 6.1
atita ‘past, free from’ 11.1
atito ‘the past’ 10
attakilamatha self mortification 12.1 *attān* ‘self’ (reflexive) 6
acc. attānam 4.1, 6, *linstr sg. attāna* ‘by oneself’ 3.1, *gen.sg attāno* ‘one’s own’ 7
attamāna ‘delighted, pleased, happy’ 7
attānam ‘self, soul’ (accusative singular of *attam*) 4.1
aṭṭharuñ one who knows what is useful, one who knows the correct meaning or proper goal’ 4.1
aṭṭham.gahetvāna ‘having held back or given up profit or advantage’ 6.1
aṭṭham.vadati ‘characterizes, gives the meaning to’ 3
atthāya ‘for the purpose of (attho) 8
atthi ‘(there) is’ 3
attho (-am.) ‘advantage, meaning, aim, usage, use, welfare, gain, sense, purpose, advantage, (morat) good. need’ 1
atha ‘now, then’ 2
atha kho now, but, however 2
atho - atha VI
adanta untamed’ I
adas.mia ‘non-seeing, away from sight’ 9.1
adinnaṃ. ‘ungiven thing’ 3

GENERAL GLOSSARY

adinnadana(m) seizing or grasping that which is not given to one’ 6
adutṭha ‘free from malice or ill-will’ not wicked 3.1
aduttho ‘one who is characterized by *adutṭha*’ 3.1
adoso non-ill-will, non-anger, non-hatred, non-malice (a+dosō) 2.2
addasa saw (Third singular past tense of *dakkhiti* (*passati*) ‘sees’) 6
addhajhama ‘half-burnt’ 10.1 *addha* certainly, verily’ 9 *adhama* ‘low, base, wicked’ 4
adhigacchati ‘finds, acquires, attains, comes into possession of’; *ppl. adhigata*; *inf. adhigaṇṭam* 2

adhigaṇhāti excels, surpasses 6
 adhiṭṭhahāti 'concentrate, fix one's attention on, undertake, practice' 6.1
 adhiṭṭhāti attend to 2 (-adinahāti) adhiṇaṇāti attains, reaches, comes to' 6.1 adhivaha 'bringing, entailing' 3.1
 X-adhivaha entailing 3.1 anātita 'not past, not free from' 11.1 anattamāna 'displeased' 11.1
 anattamanata 'displeasure' U.1 anatta 'not a soul, without a soul, non-substantial' 7.1
 anatto (*am*) 'disadvantage, pointlessness, meaninglessness unprofitable situation or condition, harm, misery, misfortune' I
 ananussuta not heard of 12.1 anabhijjhā 'absence of covetousness or desire' 3.1
 anabhijjhālu 'one characterized by anabhijja' 3.1
 analasa 'not lazy' 11.1 anavaṇa not blameworthy, not faulty' 2.2
 anavatthita (an + ava + tthita not steady, not well composed' 8
 Anathapiḍḍiko name of the chief male lay-donor of Buddha 8.1
 anadano 'one who is free from attachment' 5
 anadāya 'without taking or accepting' 6 analāya 'free from attachment' 12.1 anasavo 'one free from the four asavas:
 (see glossary 9)
 animittal'Q 'objectless not affected by outward sense or appearance' 12
 anutappa 'to be regretted' (from anutappati) 6

anutappati 'repents' 8
 anuttara 'incomparable, excellent' 4.1 anudhammacarin one who acts in accordance with the Dhamma' nom. sing. anudhammacari 4
 anupadiyati (an + upadati ('grasp) 'does not cling (to earthly things)'), pres part. anupadiyano, ger. anupadāya . 4
 anuppatta 'having reached' (√anupapūṇāti 'reach, attain') 6
 anuppanna 'not having come into being' I
 anuppado 'not coming into existence, non-existing' I
 anuyuñjati 'practises, gives oneself up to attends, pursues' 7
 anuyogo 'application, practice, employment' I.I
 anurakkhati 'guard, protect, watch' 7.1
 anuvatam 'in the direction of the wind' 12
 anusayo 'disposition, proclivity' 12 anusasati 'advises, counsels, admonishes' 8
 anussavāḷḷi 'tradition, hearsay' 7 aneka 'many, various' 12 anekamsikata 'uncertainly, doubtfulness' 7.1
 anotappin 'reckless, not afraid of sin, remorseless' nom. sing. masc. anottappi (also anottapi) 2.2
 anta 'end, goal' II
 X anta 'having X as its end' II antakara 'putting an end to' 12 antarato 'from within (ablative of antara 'within') 6.1 antare 'in between, among' 10 antaradhanam 'disappearance' 1.1
 antalikkham 'atmosphere' 11 antima 'last' 12.1

anto 'inside' 12
 anto 'end, goal, extreme' 12.1 antosāṇiyam 'behind the curtain 10 andhakaro(-am) 'darkness' 7.t
 andhatamal'Q 'deep darkness 6.1 andhabhfitā '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 aparabhago 'later time, later' II
 apayamūkham 'cause of ruin' 9.1

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apayo calamity, a .transient state of loss

state' 4.1

GENERAL GLOSSARY

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 appaqr '(a) little, not much' 4
 appapvattiya 'irreversible, not to be rolled back' 12.1
 appanigghosa 'without noise' 12 appamatto 'one who is diligent' 4.1 appamaṇa 'unlimited' 12.1
 appamattakam even a little' 10 appamādo 'diligence, earnestness 1.1 appatamkata 'freedom from
 illness 9 appabadhata 'good health' 9
 appiya 'disagreeable or unpleasant (person or thing)' 3.1
 appo' a few 4
 aphala 'fruitless 5
 aphasukam 'difficulty, disease' 10.t abbana (a + vana- 9 abbhuggacchati :goes forth, goes out,
 rises into'; past abbhuggañchi 8.1 abbhuta exceptional, astonishing,
 mamellous, surprising' 8
 abyāpannacitto 'one whose mind is free from malice or ill-will' 3.1
 abyāpado 'non-ill-will, benevolence, non-anger' 3.1
 abhāvita uncultivated, not developed, untrained' 10
 abhikkantam excellent. superb, wonderful 5.1
 abhijjhā covetousness 3 abhūma 'higher knowledge 12.1
 abhi;lham repeatedly, always 12 abhinandati 'rejoices (over), delights in,
 approves or 9
 abhibhavati overcome' ger. abhibhuyya; ppl. abhibhuta 7
 abhibhfitā 'overcome.overwhelmed by'6.1 abhivacj,thati 'increases 7
 abhivassati 'rains (down, sheds rain' 6 abhivadeti 'salutes, greets, shows
 respect' 8
 abhisambuddha 'perfectly understood, fully realized' 12.1

abhisambudhano one who understands' 9.1
amatam ambrosia' or the deathless

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amatapadam 'the region or place of ambrosia, the sphere of immortality' 4.1
amū)ho 'one who is not confused' 3.1 amoho 'non-confusion, clarity of mind' ($\sqrt{a+moho}$) 2.2
ambho look here, hey, hello' 10.1 ayāll) 'this one (also anaphoric) 3 ayoguJo 'iron ball' 5.1
ayya worthy one, honorable one 10.1 arakkhita 'unprotected, unwatched' 1 araññaṃ 'forest, woods' 7
arahati 'deserves 10.1
arahant 'deserving one, one who has attained absolute emancipation nominative singular araham
oraraha 4.1
ariya noble, distinguished' 2 ariyasaccam 'noble truth' 7.1 ariyasavika a noble female devotee, a female disciple or devotee of the noble ones 4
artyassa vinaye 'in the teaching of the noble one or 'the way of life of the noble ones see glossary 9.1
ariyo 'noble one, exalted one' 4.1 arul)'uggamanam 'dawnlight' 10 alasa lazy, idle' 11.1
aluddho non-covetous person 3.1 alobho 'non-greed, non-covetousness ($\sqrt{a+lobho}$) 2.2
aIIa wet' 9.1
alliyati 'cling to, attached to' 12.1 avakaso 'possibility, space, (there is a) possibility' 5
avaca 'said' 9.1
avacaro 'one at home in, conversant with' 7.1
avajanati despises, disrespects 12 avabujjhati realize, understand' 6.1 avijjā 'ignorance 3
avijjāgata 'ignorant (one) 2
avijananto 'not knowing, not understanding (a + vijananto
avidfire 'vicinity, nearby' 10.1 aviddasu 'ignorant, foolish' 4 aveccappasada 'perfect faith, perfect clearness 11..1
avoca third singular past of vatti, 'says, speaks' 5.1
asamvuta unrestrained' 1
asammoso 'non-bewilderment, non- confusion 1

GENERAL GLOSSARY

asuka such and such 12
asesa 'entire, without remnant' 12.1
assa gen. sg. of ayam 7
assa 3 sg. -ya optative of atthi. 8 ddha not determined, not faithful' ($\sqrt{a+saddha}$) 2.2
assāmiya 'belonging to a monastery or hermitage 6
assamo 'monastery, hermitage, ashram' 6
assaripakam 'image or picture of a horse 10
assumūkha 'with a tearful face 8
asso 'horse 10
aham T 1

ahitaJJ 'harm 3
 ahirika 'shameless, without modesty 2.2 ahosi was, occurred' (past of hoti) 9.1 akamkhati
 'desires' 11
 akanQhati 'drags, pulls' 11
 akara 'condition, state' 12.1
 akasadhātu 'space element, space, sky' 6 akaso(am) outer space, sky' 8.1 agacchati comes
 (pres part. agacchanta) 3 acartyo 'teacher 10 acikkhati 'tells, informs 12
 ajanati grasp, understand' 9.1 ailva 'life, living, livelihood' 4 atura 'sick, diseased, miserable' U.1
 adati 'takes' ger. adāya 10.1
 adatukama eager to/ desirous of putting together (a rituat) 8
 adanam 'grasping, putting up, placing' 8
 adāya 'taking, having taken 10.1
 adi 'etcetera 10
 aditta 'burning, blazing' 5.1 adiyati 'takes up, takes upon' 3
 AfUUIldacetiyaṃ 'Ananda monastery 9 Anando .ruumda, a disciple of Buddha 8 anisa.nJ.so(am)
 'advantage, good result/
 good consequence 8
 apanati 'arrive at, reach.meet' 10
 i'paṇo place name 6 abadho 'disease, am iction., 11 abadhika sick person U.1 abha 'shine, luster,
 sheen' 6
 ama yes 3
 amanteti 'calls, addresses ,
 past amantesi 9
 amisaṃ material substance, food, flesh.sensual desire, lust 4.1
 amisagaruko 'one who attaches importance to material things, items of enjoyment or food.a
 greedy person' 7.1

amisacakkhuka one intent on or inclined to material enjoyment' 7.1
 ayasakyaṃ 'dishonor.disgrace, bad repute' 6.1
 ayasmānt venerable (one)', nom. sg. ayasmā (used as adjective as a
 respectful title of a Bhikkhu of some
 standing) 8
 ayaṃ 'long life, vitality, longevity' 4 Instr.ayuna 'by longevity, duration of life' 6
 arati abstention 5
 araddha 'begun, well begun, (well) undertaken' 9.1
 araddhaviriya 'energetic. resolute 6.1 ārabhati 'begin' (viriyaṃ...'take effort,
 strive') 1
 ammo 'park, resort for pastime, a private park given to the Buddha or the Sangha' 8.1
 aruhati 'to climb' 10.1 aroceti 'tells, informs 11.1 aropeti 'leads up to' 11
 alayarata 'lustful. delighting in desire' 9.1 alayarama 'clinging to lust' 9.1 alayasamūḍita 'arisen
 from desire,
 craving' 9.1
 aloko 'seeing, sight, light' 7.1
 avahati 'for (avahati) 'brings, entails' with metrical length 11

avano ‘wedding (bringing the bride)’ 6
 avila ‘stirred up, agitated, stained, disturbed’ 4
 avuso ‘friend, brother, sir’ a form of polite address (usually between monks) 9
 aveḍika ‘inherent. peculiar, special’ 11.1
 asanam seat’ 6
 asavo ‘that which flows (out or into), clinging desire’ A technical term in Buddhist psychology for certain specified ideas which intoxicate the mind. 4.1
 asitika ‘eighty years old’ 11.1
 aha ‘said’ 10
 aharati ‘bring’ ger. aharttvā 10 aharapeti cause to bring’ to ahm-a ‘food’ 10.1
 ahu ‘(they) say or said’ 6
 ahuti ‘oblation, sacrifice 8.1 ahuneyya venerable, worthy of offerings’ 5.1
 Ajavako name of a demon U vi a place name 11

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ūjahana cremation ground’ 12 ālindo (alindo) ‘verandah’ 12

joy 12.1
 uddham ‘up, above 10

GENERAL GLOSSARY

imgha come on, go on, look here, go ahead, particle of exhortation 8.1 icchati ‘desires, wishes, likes (for) ppl.
 icchita 6.1
 iccha ‘desire’ 3.1
 itara (the) other (one) 10
 itikira ‘hearsay, mere guess’ 7
 ito ‘from here, hence 8.1
 ittara ‘unsteady, fickle, changeable’ 7.1
 Ittarata ‘changeable’ 7.1
 itthi woman’ 1.1
 itthirupam woman as an object of visual perception, female beauty 1.1
 itthisaddo ‘the sound of a woman, the word woman’ 1.1
 idam ‘this’ 3
 idapaccayata ‘having its foundation in this, causally connected’ 9.1
 idani ‘now 10.1
 idha ‘here, in this world, now 2
 indriyam ‘faculty (of experience or perception), senses’ 4.1
 iva ‘like, as 4
 maṭṭham ‘bow, archery.’ 5
 iha ‘here, now, in this world’ 6.1

ukka ‘torch 12

uddhaccam overbalancing, agitation, excitement, distraction, flurry 6.1

uddhata ‘unbalanced, disturbed, agitated’ 4.1

uddhanam ‘fire hearth, oven 6

uddharati ‘raise, lift up’ 7.1 uddhumataka swollen, bloated,
puffed up’ U.1

unnaja arrogant, proud, showing off 4.1

upakaṇṇake ‘secretly’ 11.1

upakkilesa ‘defilement, taint, mental impurity’ 4

upakkhata ‘prepared, ready, administered’ pp. of upakaroti 8

upagamma ‘having approached’ 12.1 upājivati ‘lives on, depends on 5 upaṭṭhānam ‘attendance,
waiting

upon’ 10.1

upaddaveti cause trouble’ 10

upadhi ‘substratum (of rebirth), clinging to rebirth, attachment’ 4.1

upaneti ‘brings up to, offers, presents’ ppl. upanita 8

upapaffati ‘arises, is born, comes into existence, originates, gets to, is reborn in (alternate form
uppajjati) 7.1

ukkujjati ‘turns upright, rights (something)

uggaṇḥati ‘learns 9

Uggatasariro name of a Brahmin.

Literally ‘with upright body’ 8

ucca ‘tam, high, lofty’ 8.1

uccayo ‘heaping up, accumulation 9 ujujffitika ‘straightforward, honest’ 11 ujjahati ‘give up’ 12

utṭhahati ‘rise, get up’ (alternate form wṭṭhahati, wṭṭhati) 9.1

utṭhapeti ‘lifts’ (alternate form wṭṭapeti) pres pl. uttapiyamāna 11.1 uṇha ‘warm, hot’ 10

utuni ‘a menstruating woman’ 11.1 uttama ‘noble, best, highest’ 4 uttara ‘northern 3.1

uttana ‘plain, open, evident, superficial, shallow 4.1

udakam ‘water 4.1

udapadt ‘arose,’ (preterite of uppajjati ‘arise’) 6.1.

udabindu ‘drop of water 6.1

udāna ‘emotional utterance, paeon of joy’ 12.1

udanam udūnesi uttered a paeon of

upama ‘like, similar’ X-upama - like X, similar to 9.1

upama ‘analogy, simile, example’ 4.1 upari ‘above, on, upon, upper’ 10.1 uparima ‘upper, above,
overhead’ 9.1 upasaṃkamati approaches, goes near’;

past upasaṃkami 5.1 upasaṃhita ‘possessed of 12 upasanto ‘being calm’ 12 upasama ‘calmness
12.1

upasampana ‘having stepped onto, having arrived at having taken upon oneself 3.1

upasampada ‘acquisition, attainment,

higher ordination of a monk’ 2 upayo ‘method, way out, trick’ 10.1 upasako ‘lay-devotee,
practicing

Buddhist' 5.1

upekkhaka 'indifferent, disinterested' 5.1 upeti 'approaches, attains, reaches (the ppl. upeta has the sense 'endowed' with)' 5.1

uppajjati 'arises. is born, comes into existence, originates, gets to, is reborn in' (alternate form upapanati) 1

uppajjamāna 'arising, being born' 7.1

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GENERAL GLOSSARY

uppanna 'having come into being', hence 'existing' I

uppadeti 'produces. makes, give rise to' II

uppado 'arising, birth, coming into existence I

ubhāya 'both' 9.1

ubhayattha 'in both places 10

ubho 'both' 12.1

Uyyanam 'park' 10 urabho a ram 8 usabho 'bull, ox 8

usukaro 'arrow-maker, fletcher' 4.1 ussapanam erection, putting up' 8 ussapeti raise, lift up, erect' 8 uJara 'lofty, noble' 12.1

fihanam 'reasoning, consideration, examination' 6.1

eka 'one. single, only' I 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' II.1 ekacce some, a few 6 eka-ja 'once-born' 12

ekato 'together 10.1

ekanta complete, thoroughly' II.1 ekamantam 'aside, on one side' 6.1 ekilsanabhojanam 'taking only a single

meal (solid food) a day'; (acc.) 9

ekahamata a day after death

(√eka 'one + aha 'day(s)'+ mata (ppl of

miyyati/miyati). II.1 eke 'some, a few 4 eko 'alone 7

etam 'this, this thing' 2

etad -etan) 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

ettūvata 'so far, to that extent' 11.1

ettha 'here, in this context, in relation to this' 4

etha come Second person plural of eti 7 eva 'verily, indeed' (emphatic partide) I eYam 'thus 1

eYam vutte 'when it was said thus (loc. absolute) 8

evameva even so, just so, in similar manner, in the same manner, similarly' 2

evarfipa '(of this form), such, of this type' 7

esa 'that' alternate form of eso (nom. sg. masc. 2
 esana 'searching for, eager for 11 e)amfiga 'not receptive to that doctrine,
 stupid' 2
 okaso occasion, time 11
 otarati 'descends, enters into' 9
 otariyamāna 'that which is caused to be brought down 9
 otareti 'bring down, lower 9
 ottappaṃ 'shrinking back from doing wrong, remorse 6.1
 otappin not reckless, afraid of sin, scrupulous (nom. sing. masc. ottappi) 2.2
 opammaṃ. '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
 kaṭṭham wood, firewood, stick' 6
 kata ppl. of karoti 10
 katapuñño 'doer of pure deeds or
 good actions 10
 katañña '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
 katha 'story, speech, tale, talk' 10
 katheti 'speak, talk' 10
 kadariyo 'one who is miserly, stingy' 12
 kadalipattam 'banana leaf 10.1
 kammaṃ action, deed, action as related to rebirth' (among many meanings) 2.2
 kammakilesa 'depravity of action, bad
 works' 9.1
 kammaña 'fit for work, ready for playing' 6.1
 kammaniya 'ready, active 3.1 kammantam 'business, activity' 2 kammapatho way of
 action/doing' 11.1 kammin 'one who acts, doer' 9 karaṇa 'making, causing, producing';

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X karar:ta - making x 8.t katisam excrement' 11.1 karoti 'does, makes
 2nd person imperative sing. karohi, 3
 optative kayira 9.
 kalahajata 'quarrelsome, disputing' 4.1 kalaho 'quarrel, dispute' 4.1 KalandakanMipa a place
 name
 (literally, 'squirrel feed') 9.1 Kalasigamo a place name 8.1
 kalapa a bundle, a bunch, a sheaf, a row 6.1
 kilamatho 'fatigue, exhaustion 9.1 kalyāṇa 'good, auspicious, morally

good' 4
 kalla 'dexterous, smart, clever' 3.1
 kasma 'why' 7
 Kasmiraṃ a place name, Kashmir 8.1 kassako 'husbandman, farmer,
 cultivator 5
 kamaguQB sensual pleasures 12 ka.mo (-aṃ) '(sense) desire' 4
 kayika 'felt by the body, physical' 4.1
 kayira optative of karoti 9 I
 kayo 'body' 3
 karapaṃ 'reason, cause X.1
 kareti causes to do constructs, makes' 10 kalam karoti 'pass away, die' 9.1
 kaṭassa eva 'in early morning' 9.1 kaṭakata 'dead' 8.t
 kalakiriya 'death, passing away 6 Kalama proper name, Kalamas, 7 kalañflu 'one who knows the
 proper
 time' (for something)4
 kalo '(propet) time, morning' 4
 instr. kalena 'in time, at the proper time' 6
 kiṃ 'what' (neuter singular of ka
 as an interrogative particle 3
 kiṃlakkhaṇaṃ 'of what nature, of what characteristic' (√kiṃ. 'what'+J.wddwJaṃ 'feature') 3.1
 kiccama task, duty' 12 kiñcanaṃ 'any 6.1
 kiñcana worldly attachment, a trifle' 5.1
 kittavata 'in what respect, in what sense 6.1
 kitti 'fame, renown, glory' 8.1 kitṭisaddo sound of fame, praise,
 renown 8.1
 kinnu 'why, but why, is it (that), how is
 it that' (√kiṃ + nu) 3
 kinukho 'why, what for, what is it then' (√kiṃ. + nu + kho) 6

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GENERAL GWSSARY

kira 'it is said, truly, really' (reportative particle) 10
 kiriya 'doing, action 8.1
 kiliṭṭhaṃ '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 ki)ati 'to play 10.1
 kukkuro 'dog II
 kujjhati 'be angry (with), be irritated' 7
 kuñjaro 'elephant' 7.1
 kuti)a 'crooked, dishonest' II ku 4alam 'earring' 12
 kuto 'whence, from where' 4 kudacana 'any day, ever 2 kuddho angry one 6
 kubbanta 'doer, one that practices 5
 kumaraka '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
 kuhiql 'where' 8.1
 kupigarasala 'gabled house, pavilion' 8.1 Keniyo proper name 6
 keso 'hair'(normally in the
 . plural, kesa) 9.t
 ko 'who whichever person' 3
 koci any (one), some (one)' (ko + c0 3
 kocideva 'some (one) or other
 (ko + ci + eva, with -d- inserted) 3
 koti 'end' 10.1
 kotteti 'pound, beat' 12 kotthaso 'share 10.1
 kodhana 'having anger, angry (one),
 uncontrolled (one)' 6.1 kodho 'anger, ill will' 6.1
 kosaṇam 'idleness, sloth, indolence 1.1
 'moment, instant' 12.t khaṇati 'dig, uproot' 7
 khaṇanto 'digging, one who digs' 6 khaṇadanta with broken teeth 11.1 khattiya 'of the warrior
 (Kshatriya)
 caste' 8.1
 khattam. 'times (as in ti khattum 'three
 times') 11
 khanti 'patience, forbearance 5 khandhatthikam 'backbone, back' 10.1
 khamati 'is fitting, seems good 5.1 khayo end, c tion 9.1
 khalita 'bald' 11.1
 kham:lu 'stake, spike' 10.1 khadaniya 'eatable' 10
 khipati 'throws (away), puts, confuses (the mind)' 10
 khippam 'soon, quickly' 7.1
 khiṇa 'exhausted, over, finished' 10
 khīram 'milk' 4.1
 khiroaldabhūta '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
 gacchati 'go'; ppl. gata, ger. gantvā 1
 ga)ayam counting' 4
 gm:ietī counts, reckons' 4
 gm:10 group, multitude, crowd' 10 gaṇhati 'picks up, takes'; ger. gahetvā 5.1 gatayobbana 'past
 youth, aged' 11.1 gattam 'body, limbs' 10.1
 gandho/am 'odor, scent, smell' 1.1
 gandha jatūni 'kinds of perfumes, odors 12
 gabbho womb' 7
 gabbhinī 'pregnant woman U.1
 gambhira 'deep 4
 gamma low, wlgar, 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 gahapati 6.1 gatha verse, stanza' U.1
 X gamin leading to, going to X
 (feminine -ini)' 11.1 gamini 'leading up' 12.1 gamo 'village' 5
 gāravo 'reverence, respect, esteem' 5
 gavo accusative pl. (irreg.) of go cow 4 gilati 'swallows 10
 gihin 'householder, layman'; compounding stem gihi 4.1

giva 'neck, throat' 10.1
 gupa '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 go) o ox 10.1
 Gotama 'one of the Gotama family, the family name of Buddha' 5
 gottam 'ancestry, lineage 8 gopansi 'rafter, gable' 11.1 gopansivamka crooked (like a
 gable)' 11.1
 gopalako cowherd' U
 gopo cowherd' 4
 gorakkha cow-keeping, tending the cattle' 5
 ghamseti 'to rub against' 10 ghato(am) 'pot' 10 ghatayati causes to kill' 4.1 ghan81Jl 'nose 3.1
 ghayati 'smells' 3.1
 ghoso noise, sound' 6
 ca 'and, also' I
 cala unsteady, fickle' 7.1-
 cakkam 'wheel, wheel as a symbol of conquering efficacy' 4.1
 cakkavattin 'universal monarch'
 Norn. sing. cakkavatti 4.1 cakkhum eye 2
 cakkhu karaṇI 'producing insight' ?
 cakkhumant 'endowed with insight' (literally 'having eyes') ?
 catu 'four 4
 catuṭṭha 'fourth' 4
 catuṭṭham 'for the fourth time' 11
 candāna 'sandalwood' 12
 cando 'moon' 6
 capala 'unsteady, fickle, vain' 4.1 capalaffi '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 caga 'giving up' 12.1
cūgo 'liberality, generosity' 6
carika 'wandering, journey, sojourn' 6

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cfileti 'shake' 10
d indefinite panicle 3
cittam 'mind' I
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
cetas 'mind' (Nom Sg. ceto,
Instr. cetasa) 6.1
cetasika 'belonging to the mind,
mental' 4.1
cetovimutti 'mental emancipation' 12.1
coro 'thief, robber' 5
cha 'six' 9.1
cha(jñheti 'give up, discard' 9
chaddisa 'the six directions (North,
South, East, West. up. down)' 9.1 chando 'desire, resolution, will' I chavi 'skin' 8
chataṅhata 'be hungry' 10.1
chāya '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
-;a 'be born of : X-ja - 'be born of' 2.2
jagat world': loc. jagati II
jañña 'let one know (Optative 3 p. sg. of
;anati) 12
jatilo one who wears matted hair, a kind of ascetic' 6
janana causing, bringing, producing' 6.1
janapado province, locality, the country' 2
janadhipo 'king (of men)' 11.1
janeti generate, cause to be born 1 jano 'man, people, individual' 6 jammi 'wretched,
contemptible' 6.1 jara 'old age, decrepitude. decay' 3.1 jahati 'gives up, abandons' (root ha)
ger. hitvā 7
ja) 'slow, stupid' 2
jālo a stupid person 2
jāgarati 'to be awake, wat-ful' pres.

part. jāgaranto ‘one who is wakeful’ 5
 jata ‘born, arisen’: X jata = ‘of the nature of’ ‘having become’ 6.1
 jatarfipam ‘gold’ 4
 jati ‘birth. rebirth, possibility of rebirth’ 3.1

GENERAL GLOSSARY

jānāti ‘knows, realizes. comprehends. understands’ ger. natvā 3.1
 janapeti ‘informs II
 jani ‘deprivation, loss 6.1 jayati’ ‘arises, is born’ 4 jalam ‘net’ 4
 jala ‘blaze, flames 10.1
 jaleti ‘kindle 10
 jiQna /jip.paka ‘frail, decrepit’, old 11.1
 jivha ‘tongue 3.1
 jirati ‘decays, is worn cmt’ 11 jivati ‘lives 4 jivitam ‘life 2
 jivo ‘life’ 4
 Jetavana ‘Jeta’s park, Jeta’s grove 8.1 jhapeti ‘bum : ger. jhapeMi 12
 natvā ‘having known, having
 understood’ ger. of jānāti 4.1
 ruiJJam ‘knowledge. intelligence, insight, understanding’ 7.1
 naṅakarāṇi ‘giving (right) understanding. enlightening’ 12.t
 fīṇadassana ‘perfect knowledge 12.1
 fiatako ‘relative, kinsman 5
 fiati a relation, relative 6.1
 (X) tṭhānam condition or state of x 6
 thapeti ‘keeps, places. puts 10
 thati stand’ 11
 thanam) ‘place, locality, condition. cause, fact, principle, conclusion 4
 thanam...(vijjati) ‘it is possible, it is conceivable’ 5
 thitamaṅhantike ‘at midday, at noon’ 10
 thiti ‘persistence, continuity’ I
 c;layhati ‘gets burned’ 5.1
 (,lasati ‘bites, chews. gnaws 11
 (jasapeti cause to bite or sting’ JO.I takkara ‘doing thus. acting accordingly 4 tagara a fragrant
 shrub’ 12
 taca ‘bark. hide. skin’ 12
 . tacchako carpenter’ 4.1 taim.eva (tam+ eva 5.1 taṅha craving: thirst’ 4
 tatiya ‘third’ accusative tatiyam used adverbally as ‘thirdly’. ‘for the third time’ I
 tato ‘from this, thereupon, further thence. afterwards’ 6.1
 tato patthāya since then, from then onwards’ 10
 tatta ‘heated. hot’ 5.1
 tattabhavo ‘hotness. the fact that it is warm/hot, warmth’ 10
 taṭṭha ‘there. in that’ 6.1

GENERAL GLOSSARY

tatra 'there' 8.1

tathattam 'that state, thatness Lit. 'the state of being so'', 3.1

tatha 'thus. so 5.1

tathāgatappavedita expounded by the Tathāgata 2

Tathāgato' Tathāgata, '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. he tormented' 10 tam third pers. singular pronoun

(neut nominative-Accusative. or masc- fem. accusative) 2

tayidaṃ 'hence. therefore, so (itaṃ + idaṃ) 8

tasati 'fears' 4.1

tasmā 'therefore, hence 3

tato 'father, child, dear one (vocative singular tata) see glossary 9.1

tadisako 'of such a quality/nature' B tadiso (-a) such. of such quality' II.1 tapayati 'torments. torture 6

tarn 'star 6.1

taragaṇo 'galaxy of stars. host of stars 6 talapakkam 'palm fruit' 8 tavat.itnsabhavanam realm of the thirty-three gods' IO.I

-ti a form of iti. the quotation marker I tikicchati 'treat4i (medically)' 10.t tikicchapeti cause to cure. employ to

cure' (Causative. of tikicchati cures 12 tiṭṭhati stands, exists, is; remains'

ppl. (ṇhita, pres. par1. tittlantā.t tiracchano animal' U

tiriyam across II

tilaka spot. freckle' II.I

tiJJi 'three (neut. nom. pl.) 2.2 tihamata 'three days after death'

(ti+aha+mata) U.1

w 'however, indeed' 10.1

tunha 'pleased. being happy/glad' 10 tunhibhavo 'silence 10

tunṇhl)hfita (being) silent' 8

tumhe 'you(plural)' (nominative plural of tvam, you') 3.1

teḷanam 'point or shaft of an arrow, arrow 4.1

tena hi 'if so, in that case 5.1

telapaṇotam 'oil lamp' 12 thanayati 'roars, thunders 6

thalam 'plateau, raised dry ground' 6

thāṇa 'pillar. post' 8

thuparaha worthy of a srupa 6

thfipo 'stupa, tope' 6

thero 'elder. senior (hhikkhu)' 5.1 thokam 'little' 10.1

dakkhiṇa 'right (side).south, southern 3.1 dakkhil)eyya wonhy of offerings or gifts' 5.1

dakkha 'clever, able. skilled' ti.I

daṇa Optative of deti (or dadāti) ‘give 7
 dm:u;lakamadhu) a bee-hive on a branch’ 10.1
 daṇḍako ‘branch. stick’ IO.I
 d31Jdaparayana ‘leaning on. tottering on a staff’ U.1
 daṇ(leti’punish’ 5.1
 danda ‘stick. staff. cane. rod, punishment’ 4.1
 datvā ‘having given’(ger. of deti /dadāti ‘gives’) 4
 dadāti ‘gives Opt. daṇa, ger. datvā 7
 danta ‘tamed’ I
 dabbi ‘spoon, ladle’ 8
 damatho ‘restraint, training. taming, control, silence 4.1
 damayati ‘restrains.controls’ 4.1 dāya compassion. kindness 12 dassasi future 2 Sg. of deti 11
 dassanaṃ seeing. sight. insight. perfect knowledge’ 2
 dasseti ‘show 10
 daharo ‘young in years It.I
 da)haṃ ‘tightly, hard. strongly’ IO.I dattam ‘sickle’ 6.1
 danaṃ ‘giving. charity 5 cranapati a liberal donor’ 8.1 dayako ‘giver. ṇay) donor 8.1 darako
 ‘child, youngster. boy 7 darum wooer 4.1
 darukhaṇḍakaṃ a piece of firewood. a stick to
 dasi maid-servant’ 10.1
 digulJaṃ ‘doubly, twofold’ 5.1 dija ‘twice-bom one 12
 diṭṭha seen, witnessed’ 7
 diṭṭhaṃ a vision, that which i seen 7 dippati ‘shines. shines fonh’ 4.1
 dibba divine 4
 divaso ‘day 10 disampati ‘king’ II.I disa ‘direction’ 9.1
 disvā(na) ‘having seen
 (ger. of dis-/ passati sees’) 5.1 dīgha ‘Jong 3

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dīgharattam ‘for a long time 3
 dipall) solid foundation. shelter. refuge 6.1
 du ‘two’ 8.1
 dukkha ‘painful. of suffering’ 3.1
 dukkhita ‘aṃ icted’ II.I
 dukkho(-all) sorrow. suffering, ill’ 2.2 dugga rough ground. wrong way 7.1 duggati ‘unhappy
 existence, evil state,
 realm of misery’ 7.1
 duccharitam ‘had behavior. incorrect behavior’ 7
 ducchanna ‘ill-thatched, badly covered’
 10
 duṭṭha ‘wicked, malicious 7
 dutiyanJ second time’ (accusative of dutiya, second,’ used adverbally) 1 duddasa ‘difficult to see.
 incomprehensible (by the ordinary)’ 9.1
 dunniggaha ‘difficult to restrain’ 8 duppañña ‘not wise, foolish. ignorant’ 2 dubba(ṇa ‘of had

color. ugly, of
 changed color 6.1
 dubbala weak' 10.1
 dubbalabhava 'feebleness 12
 dubbhasita 'ill-spoken 2
 dummāna unhappy, downcast' 5.1
 duraccāya 'hard to remove, difficult to overcome 6.1
 duranubodha 'difficult to be understood'
 9.1.
 dullabha 'rare, difficult to obtain' 6
 dura 'far 8.1
 deti 'gives, donates (= dadāti) 4
 future 2 Sg. dassasi II
 dentl 'one who gives 4
 X deva 'having X as god. highly respecting X ti.I
 devasika occurring daily' 12
 devo goer: aL'iO used as an epithet for king 5
 deseti 'preach. declare 9.1
 doso anger, ill will. evil intention. wickedness. corruption. malice. hatred' 2.2
 dvadasa 'twelve 8.1
 dvaram 'door. gate 10
 dvtnamata 'two days after death
 (√dvi+aha+matar 11.1
 dhanam wealth, riches treasures 6.1 X dhamma 'of the nature of x 5.1 dhammakammam
 'righteous deed or
 activity. activities pertaining to the doctrine' 4.1

GENERAL GLOSSARY

dhammācariya 'righteous living' 5 dhammaññu 'knowing that which is
 proper, knowing the doctrine 4.1
 dhammapadam word of lightness
 9.1
 dhammavinayo 'teachings of the Buddha, (Dhamma and Vināya 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
 dhareti 'holds, bears. accepts. contains, holds, holds back' 5.1
 dhitar 'daughter 10.1
 dhovanto one who washes, one who cleans 6
 na not' I
 nam alternate form of the pronoun tam
 5.1
 nagaranj 'city. town 3.1
 nagaraguttiko superintendent of a city'
 3.1
 naccati 'to dance, play 10.1

nanu ($\sqrt{na + nu}$) 'isn't it that' (as particle of interrogation). surely, certainly',
 (as particle of affirmation) 3 nandati 'rejoice. be happy 10 nandiraga 'passionate delight' 12.1
 namayati 'bends. fashions 4.1 namassati salute, venerate, honor, do
 homage to' 9.1
 nayati teads, takes 4.1 naro man, individual' 6.1 nava 'nine' 7
 navama 'ninth' 7
 nahayati 'bathe' 10
 Nagaseno proper name; vocative singular Nagaseno 3
 nago 'elephant' 7
 nanavidha various 10
 nama 'just. indeed, for sure 5 namam name (for recognition)' 8 namam karoti 'give a name 10.1
 namagahanam naming. taking a name
 10.1
 namagottam 'the name (for recognition) and the surname (for lineage)' 8
 navu tika 'ninety years old' 11.1
 ruili a measure of capacity. cupful' 10
 na)imatta a cupful' (about a nāli)

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GENERAL GLOSSARY

nikkujjitam 'that which is turned upside down 12
 nikkhamati 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
 niggahako one who rebukes, oppressor
 12
 nicca 'permanent, constant, non- transitory 5.1
 , niṭṭham gacchati concludes. arrives at a conclusion 9
 ni ṇham 'nest, place U
 niṭṭharati concludes. ends, finishes IO niaanam source, cause, origin: - 2.2 X-nidāna 'having X as
 source or origin' niddayita a sleepy person 7.1
 ninda 'blame 4
 ninnant 'low land' 6
 nipaka 'intelligent, mature 7 nipaṇati 'lies down. sleeps 12 nipanna 'having lain down or slept'
 (ppl. of nij)ṇati) 10.1
 nipuṇa 'efficient. subtle, abstruse, clever. skillful. accomplished' 9.1
 nipphatti (f.) conclusion. end. completion IO
 nibbattati 'be born. arise 10.1
 nibbar:iam. 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 IO.I nirayo 'purgatory.

hell' 7.1
 niramisa not characterized by amisa' 4.1
 nirupadhi 'free from passions. or attachment. desireless 4.1
 nirodho cessation. emancipation. calming down 2.2
 nivattati 'turns back' u
 nivato 'modesty. gentleness 5 nivapaputṭha 'feel on fodder 7.1 nivavar:iaṭṭham 'for the purpose of preventing. to prevent' IO nivasanakāṇṇam. 'hem of the robe 11 nivaseti 'dress oneself. put on clothes or robes' 8.1
 nivesanah) settlement. abode. house 8.1
 niveseti established' 8
 nisīdati 'sits down. sit. is seated' ppl. nisinna 3 sg. past nisidi 6.1

nissāya 'because of. on account or 10
 nica 'low 8.1
 niharati 'puts out. stretches out. drives or takes out'; ger. niharitvā(na) 10.1
 nu 'then. now (interrogative particle) 3 nekkhammam renunciation of worldliness, freedom from lust, craving and desires 4.1
 nettiko 'inigator 4.1
 m verily not (na + u; negative emphatic - more emphatic than na) 3.1
 pakata 'done. made:
 X-pakata - done out of X' 2.2 pakaseti 'make known. illustrate 12 pakopana 'upsetting, shaking. making
 turbulent' 6.1
 pakopo 'agitation. anger 7 pakkosati summons, calls' 12 pakkosapet i summon, call' 10
 pakkhandati 'springs forward, jump up II
 pakkhipati 'throw. put' 10
 paggaṇhati uplifts, takes up, stretches forth, holds out/up, takes up, makes ready' ppl. paggaṇhita 1
 paṃko (-aṃ) 'mūd' 7.1
 pacati 'cooks. bakes, heats 10
 paceti 'gathers' 9.1
 pati(s)suṇati 9
 paccanubhoti undergoes. experience 11.1
 paccakkhāya 'having given up, having abandoned' 6.1
 paccaññasim (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-paccāya 'having X as paccayo 8.1
 paccassosi assented. agreed'
 3rd. sg. past of pap(s)suṇati 9.1 3rd pl. past paccassosum 9
 paccajayati' 'is (re)bom' 2
 paccupaṭṭhati 'is present' 6
 paccēkabuddho 'silent Buddha, individual Buddha. See glossary 6

pacchindati 'settle, decide' 10.1 pacchima west. western 3.1 pajahati /hati 'gives up, abandons. discards';infin. pajahitaṃ: ger. pahāya 3 paja 'people. progeny, offspring' 9.1 pajānāti realizes, understands w ll 5.1

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paṇalati 'burns (forth), blazes up'; ppl. paṇalita 8.1
paṅca 'five 3.1
paṅcama 'fifth' U.1
paṅc'upadanakkhandha 'the five aggregates See glossary 3.1
paṅjalika 'with folded hands' 9.1
paññavant 'wise (one), insightful (personr masc. nom. sg.paññava nom. pl. pamiavanter 2
pañña 'wisdom, knowledge, insight' 2
paññacakkhumeye of wisdom; eye of insight' 2
paññajīViḍḍi 'life of wisdom, insight' u
paññapeti 'indicate, point out, make known, declare 8.1
paññapento one who prepares or arranges 6
paññayati 'appear, be clear' 12
pañho 'question U
pa ti 'blame, reject' 9 patiggaṇhāti, 'receive, accept'; ppl. patiggahita 9
patiggahar:iam acceptance, receiving' 4
papggaṇako recipient, he who receives
4
papcchannam 'that which is covered, concealed' 12
papccasamūppado 'arising on the grounds of a preceding cause, dependent origination (theory of the twelve causes) 9.J
paticchadin covering, enveloping' 9.J
papjānāti 'to promise IO.I
patiflissaggo renunciation, giving up' 9.1 papnissagga rejection, forsaking' 12.1 pappanna 'stepped on,to, entering on 9.1 pappanāti enters upon' 11 pappada way. means, path. method, course ll.1
patibala 'competent, capable' 2
pappucchati asks in response, inquires in return' 5.1
papyadeti 'prepares. arranges 6 paplabho 'attainment' 2 papvattiya 'to he turned back, resistible' 4.1
papvatanJ against the wind' 12
p tivijjha 'having penetrated, intuited. acquired, comprehended' 6.J
pativirata 'restrained from. abstained from' 4
paṭisandahati 'is connected. is reunited, is reborn' 3

GENERAL GL..OSSARY

P&tisaṃna 'secluded. retired, gone into solitude' 6.1
paṭisevati 'follows. pursues. indulges in, experiences 4

P8thāya ‘beginning from, henceforth’ (with Abl.)’ 10
 pathama ‘first’: acc. sg. pathamaṃ used as adverb ‘first(ly)’ 4
 pathamataram as early as possible, (very) first’ 8.1
 pathavi earth’ 8.1
 paṇidahati puts forth, longs for, applies, directs, ppl. paṇihita 8.1
 pm:ūta exalted. excellent’ 9.1
 pa1:1(;lako eunuch. weakling’ 7.1
 Par:i(;titamanin one who thinks himself
 wise’ 9.1
 pag(;titavedaniya ‘to be understood by
 the wise 9.1
 pag(;tito ‘wise one 4
 pag(;furugo ‘jaundice 12
 Paṇīlam ‘leaf 10
 patati ‘to fall’, ger. patiMi 10.1
 patikula ‘husband’s family’ U.1
 patiṭṭhapento one who places. one who keeps 6
 patiṭṭhita ‘established, fixed, founded upon 6
 patiṭṭhata (-ṭṭhahati) stands fast or firmly, stays, sets up, establishes oneself 2.2
 patinandita ‘rejoiced, welcomed’ 6 patibbata a devoted wife’ 11.1 patirūpa agreeable (status.
 position,
 state)’ 8
 patita ‘delighted, with delight’ 8 patta ‘attained. reached’ 10 pattacivaraṃ ‘bowl and robe’ 8.1
 padaṃ word. foot. footstep’ 9 padahati exert. strive. confront’ 1 padipeti ‘lights, kindles 3
 padipo ‘lamp’ 3
 padeso ‘province, pan, 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 pabhaṃguna easily
 destroyed’ 11
 pamatto one who is lazy, not diligent’ 4.1

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GENERAL GLOSSARY

pamādo ‘indolence. sloth’ I.I
 pamuñcati ‘is let loose, liberated, set free, ppl. pamūta 8
 pamodati ‘rejoices, enjoys, finds pleasure in’ 4
 payati goes forward, proceed 11 payirupasati asvuciate 8
 para (of) others’ 4
 paraṃ ‘after 7
 paro ‘other (person)’ 6

paradaro someone else's wife' 3 parapessa serving others 5 parampara tradition 7
 partkkhipati 'to coil around, encircle' JO.I parijil_uJa 'decayed II
 parinfteyya 'what should he known 12.1 paritassati 'be excited, he worried,
 he tormented' 5
 parinibbati 'pass away, die without . rebirth' 9
 paripaṇati: 'falls into, sinks into, wallows U.1
 paripurati 'he filled, attain fullness 8 pariṣṭava unsteady, wavering' 8 pariṣṭavapasada 'one
 whose tranquillity
 is superficial or wavering 8 pariṣṭaGJhya 'provided with' 6 pariṣṭhogo enjoyment, use JO.I
 pariṣṭhojaniya 'to be used
 (of water for washing)' 10
 parīṇūto one who is completely freed. a fully-freed one 3
 parivaṇeti 'shun, avoid' 7.1
 pariyadāya 'having overpowered. taking up completely' I.I
 pariyadinnacitta 'with the mind completely overpowered by, with the mind completely taken
 over by' 7
 pariyāya 'order. course, method' 12 pariyodapanam/-a 'purification 2 pariyodata very clean,
 pure, cleansed' 8 parirundhati 'completely obstruct,
 imprison 12
 parivaṇati 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 parisa 'assembly, group, gathering,
 retinue 4.1
 parisannu 'knowing or knower of the assembly' 4.1
 parisuddha 'clear, pure, spotless. bright,

perfect' 8
 parissayam 'obstacle' 7
 parihayati 'decrease, dwindle. deteriorate 1
 pare 'other, other (ones)' 6 paro another, next (one)' 3.1 palavati 'floats. swims, jumps' 6.1
 palapo 'prattle. nonsense U.1 palayati 'flee. run away 10 palalam 'straw, dry leaves IO.I
 paveseti 'to cause to enter, to put inside 10.1
 Pālitakesa 'having grey hair' II.I pavatti manifestation. wielding,
 happening 8.1
 pavapphati 'grows (up), increases 6.1 pavattati 'proceeds, goes on' 4.1 pavatteti sets in motion,
 keeps
 (something) going, turns, rolls (something) 4.1
 pavati 'blow forth' 12
 pavisati 'enters. goes into ; ppl. pavitṭha: ger. pavissa 8.1
 pavedita 'pointed out, expounded, declared. made known 2
 pavedhati 'tremble' 11.1
 paveseti 'make enter, procure. furnish. provide' 7.t
 pasamsati 'praises ; ppl. pasatṭha 5 pasamsa 'praise' 4
 pasanna 'pleased, clear. bright' 10.1 pasahati subdues. oppresses II pasado 'tranquility, serenity,

clarity,
 purity 8
 passati sees. realizes 3.1 paharati 'hit, strike. beat' 10
 pahatabba 'what ought to be given up' 12.1
 pahanam avoidance pahāya ger. of pajahati 7
 pahina 'given up, abandoned, calmed down' (ppl. of pajahati) 3
 pahu able' 12
 pālipanna - paripanna. ppl. of paripaṇati: 'falls into, sinks into. wallows 11.1
 pakata 'open, manifest. unconcealed' 7.1 pakataṃ) karoti 'makes manifest. makes
 appear 7
 pakata common, vulgar, uncontrolled' 4.1
 pakatindriya 'of uncontrolled mind' 4.1 pakatika natural state. state as before' 10.1
 par:ia 'life, breath. living (being). 12

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paṇatipato 'destruction of life. taking life 6
 paṇi (ṃ) 'hand' 9
 paṇin a living being',
 instrumental singular paṇina 4.1
 paṇupetaṃ) 'for life (literally 'possessed- with-breath-ly' (paṇa(tp) 'breath+
 upetaṃ
 neuter past participle of upeti approaches, obtains') 5.1
 PaṇO 'breath, life 3
 patimokkha collection of disciplinary rules binding on a recluse 12
 patubhuta 'manifested, become manifest. appeared' 3.1
 paturahosi 'appeared' 12.1 pateti 'fells makes fall'
 (aggin))pateti - 'kindles (fire)' 10
 pado 'foot' 10
 panam 'drink, drinking' 4 paniyam water for drinking' 10 papam 'sin. evil. had deed.
 wrong action 2
 papaka 'sinful. evil. wicked' I papakam 'bad action 9.1 papakammal) evil. sinful act' 5.1
 papakarin 'evil-doer: (nom. sg. papakari) 10
 papaṇiko 'merchant, shopkeeper' 2 papiccho 'one who has bad intentions.
 wicked one 12
 papuṇati reaches 10
 papeti 'brings about. causes to attain 10.1
 papo evildoer 9
 paragar:pgāya 'beyond Ganges, the other side of the Ganges 11
 paricariya 'serving, waiting on. attendance 11.1
 paripāri 'fulfillment, completion I parileyako a name of an elephant' 10 paroho 'side branch of
 a banyan tree
 descending roots from the branch of a banyan tree 10
 pasaṇo stone 10
 pahuneyya worthy of hospitality 5.1

pi emphatic particle' 1
 pitaka 'basket' a term used for the three main divisions of the Pāli canon 7
 pitakasampadāna 'pitaka tradition, authority of the pitakas 7
 pil)c;lāya 'for alms (begging)'(dative of
 piQ,(iO) 9.1
 pil)(jo a lump of food, alms given as food' 8.t

GENERAL GWSSARY

pita rather Compound stem. pitu 9.1
 piya 'dear 12
 piyam 'pleasure. pleasant thing, dear thing, endearment 4
 piyo 'pleasant one, agreeable one dear one 3.1
 pivati 'drinks' 4
 pilandhanamornament' 12
 pisuna calumnious, backbiting, malicious
 U.1
 pithasappin a cripple' 10
 puggalo 'person, individual' 6
 pucchati 'questions, asks, ppl. puṭṭha' 8
 puimammerit. righteousnes, meritorious act' 5.1
 puṭṭha ppl. of pucchati JO.I putto son, child' 6
 puthu many, various. individual. diverse. separately' 5
 puna 'again' 7
 puna ca param 'fmthermore. and again' II.I
 punappunamagain and again' 7.1 punabbhava 'rebirth' 12.1 puppham'flower 5
 pubbaṇhasamayam'in the forenoon, in the morning' 2
 pubbe 'previously. before. earlier, in the past' 6.1
 purato 'in front of, before 11 puratthima eastern 9.1 purisapuggalo 'individual. man' 6
 purisadhamo 'wicked person 4 purisuttamo 'noble. best person 4 puriso 'man. male, person 3
 purohito 'the king's head-priest' 10 pfijaniyo respect-worthy person 5 pāja worship, offering' 5
 pfijeti worship, adore, offer 9.1
 putisandeho accumulation of putrid matter. mass of corruption' 11
 pureti 'fill' 6
 pe signal of repetition (ellipsis) 2 pecca 'having departed, after death' 6 pemam'Jove, affection 4
 peseti sends' 11
 pessiko a messenger, a servant' 5 pokkharam 'lotus leaf 6.1
 pothujjanika 'belonging to an ordinary man 12.1
 ponobhāvika 'leading to rebirth 12.1 porohiccam 'office of a family priest' 5 poso 'man, male' II.t
 pharati 'spread, pervade 10

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GENF.RAJ. GLOSSARY

pharusa rough. harsh. unkind' II.1 phalam 'fruit. result, having the result'
 6.1

phalati 'splits, breaks open' U phati 'increase, development' 2
 phaleti 'rends asunder, splits. cleaves pres part. phalenta 6
 phasuka 'easy, comfortable' 11 phasuviharo comfort. ease 9
 phusati 'touches, feels' ; ppl. phuṭṭha 3.1 pher)am 'foam, froth' 9.1
 pher:i0pama (phena(m) + upama 9.1 phoṭṭhabbam 'touch, contact' I.I badarapandUm 'light
 yellow (fresh)
 jujube fruit' 8
 bandhanam 'bond, fetter; stalk' 8 balam 'strength, power.. force 4 balakayo 'army 6
 balavant 'great, powerful'; compd. stem balava; nom. sg. balava II
 balikataram 'more, more greatly' 5.1 bahi outside, outer, external' II bahu many 8.1
 bahu(m) 'much. many 4 bahutara 'many, more 2 bahula 'much, frequent' 12
 bahullkata 'practiced frequently, exercised, expanded' 3.1
 Barar:iasi Cproper name) Benares 10 halo 'fool, ignorant one, stupid one' 5 balyam 'folly, idiocy
 9.1
 bahusaccam 'learning, knowledge 5 balhagilana 'grievously sick' II.1 Bimbisaro proper name of a
 king 6 bilam 'hollow IO.1
 birapam (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 byañjanam 'syllable, consonant, sign,
 mark' 9
 byakaroti explains. answers.brings to light' 5.1
 byāpannacitto 'he whose mind is
 malevolent' 3
 byāpado 'ill will, malevolence, revengefulness 3
 Brahmadatto proper name of a king IO.I
 brahmaloko 'Brahma-world' 8.1 brahmā 'Brahma, Supreme God'
 Instr.sg. brahmūna) 4.1

Gen-Oat brahmūno.

brahmaṇi paja generation (progeny) of Brahmins 11
 blūhmaṇo 'Brahmin'; in Buddhist texts. sometimes 'one who lives a noble life, without regard to
 caste' 4
 brūti 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
 bhafmamana'being said' 12.1 bhaṇati says, speaks' 3 bh3Q m goods' 10.1 bhañjanajata
 quarrelsome 4.1
 bh3Q(janam 'quarrel. quan eling, strife' 4.1
 bhattam 'boiled rice. food, meal' II bhadante 'sir. sire a form of address
 generally used (by monks) in addressing the Buddha 9
 bhadde 'dear one. lady'. term of address for women IO.I
 bhadram 'good, aCi good' 9

bhadro 'good one. (doer of good)' 9
 bhante 'reverend sir, sire, sir, venerable one' 3
 bhabba competent. able' 2 bhayaṃ 'fear, apprehension' 4 bhavaṃ 'individual. person' 5
 bhavatapha craving for
 existence/rebirth' 12.1 bhavati 'becomes, exists, is'
 ger. bhutva/hutva,
 third pers. fut. bhavissati 6
 bhavatiha 'it is said (in this context)
 (√bhavati+iha) 7.1 bhavanāṃ 'abode. residence' U bhavissati 'will be'
 (third pers. future of bhavati) 6 bhārati 'bears, supports, maintains' 12 bhāgavant sharer,
 participant in
 nominative singular Bhagavā 4
 bhāgini 'participant, sharer (feminine)' 4 bhājanāṃ vessel, utensil' 6
 bhājanāṃ 'dividing' 10.1
 bhātar 'brother' 12
 bhayati 'fears' 4.1
 bhārati 'bears, supports. maintains' 12 bhāriya wife' 11.1
 bhavana 'development' 1

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bhaveti 'begets, produces, increases, cultivates develops' ppl. bhāvita 3
 bhavo nature, fact, -ness 10.1 bhasati says, speaks'
 pres. part. bhasamāno 6
 bhasati 'shines forth, is bright'; middle voice bhasate 4
 bhikkhave 'Oh, monks (vocative plural of bhikkhu)' 1
 bhikkhavo vocative plural of bhikkhu, alternate for bhikkhave 9
 bhikkhu '(Buddhist) monk' I bhikkhusaṃgho community of Buddhist
 monks' 6
 bhijjati 'breaks, gets broken' 10.1 bhiiyo 'further, more' 8.1 bhiiyobhāvo 'increase, growth'
 (from bhiiyo 'greater'+ bhavo 'state' I bhiru 'coward' 7
 bhiruko 'fearful one, coward, one who is shy' 7.t
 bhurnkaroti 'barks' 11 bhunñjati 'enjoys, eats' 5
 bhūmma earthly, terrestrial' 12 bhussati 'barks' 11
 bhūtaṃ living being' 11 bhūmi 'ground, earth' 10.t
 bhedo 'breaking, splitting, disunion, decomposition' 7.1
 bhesaṇa(m) 'medicine' 10.t
 bho 'friend, sir' (polite form of address) 5 Bhoganagaram 'Bhoga' (city name) 9 bhogavant
 wealthy' 11.1
 bhogo wealth, possession, enjoyment, item for enjoyment' 2
 bhogga 'bent. crooked' ti.I
 bhojanāṃ 'meal, nourishment' 4 bhovadin a brahmin' (according to the
 way he is addressed) 5 makkato 'monkey' 10.1
 maghavant 'Indra, king of the gods' 5

mamkubhavo 'downcast-ness, discontent, confusion, moral weakness' 10
 mamkubhuta 'discontented, troubled, confused' 8.1
 maṅgalaṃ '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 macculūjo 'king of death' 9.1 macco 'mortal, human being' 2
 macchara avarice, envy 12
 maṇaṃ 'intoxicating drink, liquor' 5

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GENERAL GLOSSARY

maṅhaṅhikasamayāṃ 'during midday' 2 majjhima central, middle' 2
 maṅho 'middle, midst' 3.1 maññāti 'think, deem, conceive, consider (as)' 2 manflati 'think know' 9.1
 māna 'polished, burnished' 12 maṇil(aṃ a big jar, pot' 6 ma:l:t(.falamala '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
 mattaññū 'knowing the right measure, moderate' 4.1
 matta 'measure, quantity, right measure' 4.t
 maṭṭhaka 'top, head, surface' 10.1 madhu 'honey' 10.1
 madhu patālo '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
 manapa agreeable, pleasing, pleasant, charming' 8.1
 manujo 'man' 6.1
 manussa patiJabho 'being born as a human, attaining human status' 2
 manussabhūta 'human (being), Cone) in human form' 4.1
 manusso 'man, human being' 2 manorama 'delightful' 12
 mantitaṃ (that which is) given as
 counsel, secret talk' 7.1
 mando 'idiot, fool, stupid one' 7.1 maraṇaṃ 'death' 3.1
 martcidhamma nature of a mirage' 9.1 mala 'impurity, stain' 12
 mallika 'jasmine' 12
 mahāto 'great, big' (dative singular of mahānta, 'great, big') 1
 mahānt 'big, great'
 mahānto 'great, big (one)' 6 mahāgghaso cone who) eats much, greedy, gluttonous' 7.1 mahānt 'big, great' 10 mahāllaka 'old person II.I mahā 'big, great, large, huge';
 (nom. sg. of mahānt) 7.1
 Mahali proper name of a person' 8.1 mahāmatto 'chief minister' 5.1
 mahāyañño great sacrifice, big alms- giving' 6
 mahārajo great king' 3
 Mahavana name of a park' 8.1 mā prohibitive particle. 'do not' 7
 Magadha 'of the Magadha (country)' 6 m31Javako youth, young man' (especially a young Brahmin)' 6 matango 'elephant, type of elephant' 7 matar mother' 12

matfigamo woman 11.1 mano 'pride.conceit' 12 manasa 'of the mind' 10.1
 manasam 'intention, purpose of mind, mental action 6.1
 mananusāya 'predisposition or bad tendency to pride 12
 mānusa 'human' 4
 maneti 'respect, honor 9.1 mayavin 'deceitful person 12
 maro ara. death personified, death, god of death, tempter 4.1
 maluva 'kind of creeping vine' 6.1 miccha' wrong, incorrect' 4 micchacaro wrong behavior 6
 micchadiṭṭhi wrong views ? micchadiṭṭhiko 'he who has incorrect
 views 1
 mitto 'friend' 4
 middhi 'slothful (one)' 7.1 miyati 'dies' 4.1
 mūkham mouth, face 10
 mūkhara 'garrulous, noisy, scurrilous 4.1 mūkharata 'talkativeness, garrulousness 10
 muñcati 'releases. is relieved' U mūndako a shaven-headed one 8.1 mūta 'thought, what is
 thought, that
 which is thought' 7 mūtta 'freed' 4 mūttam 'urine' 11.1
 motto 'one who is released, one who is freed' 3
 mūsa 'falsely' 3
 musāvado 'lying, falsehood' 6 mūhutta 'moment' 12.1
 mūlam root, origin' 7
 mūlam 'price, capital, money 10.1 miṅha 'gone astray, confused, foolish,
 ignorant (oner 12 meghe 'rain cloud' 6 methuna sexual' 4
 methuna dharmmo sexual intercourse 4 medhavin 'wise, wise one 8

medhavinl a wise woman U.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'U yañño 'sacrifice, almsgiving' 6
 yato 'since, whence, because 9.1 yathayidam 'that is to say, namely,
 to wit'
 (√yatha 'thus'+idam 'this') 1 yatha 'just as, like' 3
 yathakathampana 'then how, how so then 9.1
 yathabhutarn as things really are 12.1 yatṭha 'wherever 8
 yatṭha kamanipatin 'that which falls/clings wherever it wishes'.1 8
 yacffi 'when 3.1
 yadidam 'that is (to say), namely' 6 yannilna well, now 'rather 6.1 yamaloko world of Yama 9.1
 yavo 'barley, com (in general); 6.1 yaso (yasa) 'fame, repute, glory 6 yacita 'being requested,
 being begged
 for' 7
 yajako one who sacrifices, a priest' 5 yati 'go, proceed, go on 9
 yava 'until, up to, as long as 9 yavājivam as long as one lives 8 yavanc'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
 yimo a sacrificial post' 8

yo 'who' (relative pronoun) 3 yogavacaro 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
 yodhajivo a warrior, a soldier 5 yonija 'born of a womb' 5 yonisomanisikaro proper attention, correct reflection' 8.1
 rakkhati guards. protects, takes care of, watches over ; ppl. rakkhita 7
 rajatam 'silver, any non-gold coin' 4 rananJ 'kingdom, realm' 11.1 raña(Jlkaroti 'to reign' 10.1
 rañño genitive sg. of rajan U.1

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rattham 'reign, kingdom, empire, counu-y 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
 ragaggi 'fire of passion 7.1
 rago 'passion, excitement, lust, attachment' 4
 Rajagaha place name 9.1
 rajan 'king' genitive sg. rañño l.1 rajaputto 'prince 5.1 rukkadevatr 'tutelary deity of a tree' 10.1 rukkho 'tree' 8.1
 rucira 'agreeable, attractive 5 rujati 'pains, aches 10.1
 Iṃam (visuat) form, object of visual perception 1.1
 Iṃavant 'beautiful' U.1 rogo 'disease, sickness 11 rodati weep, lament, cry' 8 roseti 'irritates, annoys 12
 lakkhaṇam 'feature, mark, characteristic, discriminating mark' 3.1
 X lakkhm:mD.1 'characterized or marked byX' 3.1
 labhati gets, receives; get a chance to'; ppl laddha; inf. laddhum;
 fut. pass. part. laddhabba 2 lāya 'brief measure of time' 12.1 lahu 'flightly, light' 8
 lahutthānam 'lightness of body, bodily vigor, good health 9
 labho 'profit, gain' 10.1 lavako cutter, reaper' 6.1 Licchavi a clan name 8.1 luddha 'greedy, covetous 3 lunati cut, reap' 6.1
 loko world, universe, people in general' 4
 lobho avarice, greed, covetousness 2.2 lolata '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 vaca)'6, 6.1

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GENERAL GLOSSARY

vacchagotta 'of Vaccha lineage in reference to a Brahmin referred to by surriame 8
vacchataro a weaned calf, a bullock' 8
vacchatari a weaned female calf, a heifer' 8
vanceti 'to cheat' 10.1
vatarukkho a banyan tree 10
va hati 'grows, increases (something), cultivates 6.1
VaṇO wound' 9
vaṇṇaṃ bhasati 'speaks well of, praises' 12
vaṇṇavanta colorful' 5
V3JJI)O color, complexion, outward appearance¥ 4
vata' surely, certainly' 12.1 vaṭṭhaṃ 'cloth, clothes 9.1 vadati 'says, speaks' ppl. wtta 3 vadeti
'says, speaks' 6
vadho 'killing, destruction 6.1
vanam 'forest' 6.1
vanasar:ujo(amJ 'jungle, forest' 10 vandati 'bow down at. salute' 10 vayappatta come of age to.I
varagamo 'hereditary village, a village
given as a gift' 10 varaho 'pig' 7 valita 'wrinkled' 11.1
vasati lives, abides, dwells' II vasaṇṭṭhānam 'place of residence II vasalako outcaste, wretch' 12
vasalo outcaste, a person of low
birth' 12
vasundhara 'earth' 6
vasena 'because of, on account of 7.1
vassasatika 'hundred years old' 11.1
va or I
vaca word, speech' 5
vaṇiḥo a merchant' 5
vaṇiḥja 'trade, merchandise' 10.1
vato 'wind' 4
vanaro monkey 6.1
vama 'left (side)' 6.1
vāyamati 'strive, endeavor, struggle' I
vayama 'effort' 12.1
variyaṃāna 'being prevented, obstructed' II
varo 'time, occasion u
Vasettho a proper name 5 va)amigo a wild beast' to
vigata 'gone away, ceased, bereft of 12 vikkinnavaca 'of loose talk' 4.1
vicarati 'move about' 10

GENERAL GLOSSARY

vijayo 'victory, triumph' 9.1
vijayati 'give birth, bring forth' 11.1 vijata 'a woman who has given birth' I.I vijananam) act of
cognizing,
discriminating' 3.1
vijananta 'knowing clearly. understanding'

pres. part of vijanat i 5
 vijānāti ‘perceives, understands with discrimination, discriminates’ 3.1
 vijeti ‘win, conquer’; ppl. vijita 9.1
 vijjati ‘appears, seems’ 5
 vijja ‘discriminative knowledge, insight, wisdom, higher knowledge’ 3.1
 vijjagato ‘one who has attained wisdom’
 (viña r 3.1
 vijjumalin wearing a garland or row of lightning’ (epithet for a cloud) 6.1
 vijjobhāsa ‘light of insight’ (√vūJi +
 obhāsa) 7.1
 vīmāya ‘having perceived or known’ 5.1
 vīmaṇaṃ consciousness 3.1
 vīmata ‘known, what is known, that which is known, what is perceived/ recognized/ understood’
 7
 viruiu ‘intelligent, wise(one)’ 3 vīmūgarahita ‘despised by the wise’ 3 vittaṃ ‘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
 vinayakamm3.m ‘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
 vinipato ‘great ruin. a place of suffering, state of punishment’ 7.1
 vinilaka ‘bluish black, discolored’ U.1 vindati ‘knows, realizes’ ger. viditvā/vinditvā 9.t
 vipanna ‘Jost, gone wrong’ 12
 vipannadiṭṭhī ‘one with wrong views, heretic’ 12
 vipmiṇama change 5.1
 vipassati sees clearly, insightfully, have spiritual insight’ 4

Vipassi name of a Buddha previous to Gotama 9.1
 X-vipaka ‘having X as fruit or result’ 2.2
 vipako ‘result, fruition’ 2.2
 vipubbaka ‘full of corruption and matter festering’ 11.1
 vippatññutto ‘one who is freed’ 4 vippayogo ‘separation, dissociation’ 3.1 vippassidati ‘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
 vibhavatapha ‘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.t virati complete abstention’ 5 viravati ‘shouts, screams’ 10.1
 virago ‘detachment’ 9.1

viriyam ‘effort, exertion, energy’ 1 viriyambho (viriya+arambha) ‘taking effort’ 1.1 virocati ‘shines forth, is brilliant’ 4 viluna cut off (of ham, scanty’ ll.1 vivaro(3.m) cavity, hole, hollow ll vivata #ppl of vivarati 10 vivatamatta as soon as it was open’
 Mvata + matta) 10
 vivadati ‘disputes, quarrels ; pres. part.
 vivadamāna 4.1
 vivarati ‘open, disclose’; ppl. vivata 7.1 vivadapanna ‘disputing, quarreling’ 4.1 vivado ‘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
 visarado ‘self-possessed, confident, knowing how to conduct oneself, wise’ 8.1
 visuddhi ‘purity’ 10
 visesato ‘specially, particularly’ 4.1
 vihaññāti ‘suffer 10
 viharati ‘live, reside, abide, lead a life’ 3.1 vihimṣati ‘injures. hurts, oppresses 6 vihesa vexation 9.1
 viṇa lute’ 6.1

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vitamala ‘stainless’ 12.1 vimamsati ‘tests, considers’ ll vuccati ‘is called, is said’
 pres. pan. vuccamāna 4.1 wṭṭhahati ‘rise, get up
 (alternate form uṭṭhahati, uṭṭhati) 9.1
 wttapiyamāna q)res pan. of uṭṭhapeti ‘lifts’, (alternate form uttapiyamana) It.I
 wthi ‘rain’ (feminine.) 10
 wtta ‘said, spoken (ppl. of vadati) 7.1 ve velily, indeed, truly’ 5 vejje-kammaṃ ‘medical practice 10.1 vejjo ‘doctor, physician’ 10.1
 vetanam ‘wages, hire’ 12 vedāna ‘feeling, sensation 5.1 Venagapura city name 8 .
 Venagapurika ‘of Venagapura’ 8 vepulliup ‘fullness, abundance’ 1 veyyakarm,a ‘explanation, exposition’ 12.1 venup ‘enmity, ill-will’ 2 veramaṇi’abstinence 6
 vela ‘time’ U
 Vesall place name 8.1 vehaso ‘sky, air’ ‘II VeJuvana place name 9.1
 voharo ‘trade, business, merchandise’ 5 vyakaroti explains, clarifies, answers’ U vyadhi
 ‘sickness, malady, illness,

GENERAL GLOSSARY

samvidahati ‘arranges, applies, prepares, provides’ 10.1
 samṭṭha ‘controlled, restrained’ I samvesiyati ‘puts to bed’; pres. pan. samvesiyamāna 11.1
 samsaro ‘life cycle’ 5
 samhita ‘possessed of consisting in’ 12.1 saka ‘one’s own ll.1

sakato (am) ‘cart 10.1
sakiñcano ‘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
sakkaccam ‘properly, well, carefully, thoroughly’ 2
sakkaroti ‘respect’ 9.1 sakka Cit is) possible’ 3
sakkoti ‘be able, can’; fut. sakkhissati 10
sakkhara ‘pebble’ 10
Sakya family name (lineage of the Buddha) 6
saggo ‘heaven, celestial world, happy place 4
sace ‘if 7
saccam ‘truth 3.1
sacchikaroti ‘realizes for oneself, experiences’; ppl. sacchikata fut. pass.

disease’ 3.1
one’s own 2

pan. sacchikatabba 12.1
sai’ljānāti ‘know, recognize,

be aware

Samkappa ‘intention, purpose’ 12.1 samkamati ‘cross esover, transmigrates’
ppl. samkanta 3
samkamanto ‘one who crosses over, one who transmigrates 3
samkampati ‘tremble’ 12.1
samkharo ‘essential condition, a thing conditioned, mental coefficient’ (normally in plural
samkhara) 5.1
samkhittena ‘in short, in brief’ 3.1
samgahO ‘assistance, protection, kind disposition 5
samgatigo ‘he who has gone beyond (overcome) attachment’ 5
samgho ‘community, association,
esp ...community of Buddhist monks’ 1 Sṃyamo ‘control, restraint’ 5 samyojanam ‘bond, fetter’
(that binds
one .to the wheel of transmigration) 5 samvattati ‘lead to, be conducive to I’
samvaso ‘association, co-residency,
intimacy 12
samvijjati seems to be, appears, exists’
6.1

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of 9
sañña ‘perception, recognition, signal, indication’ 5.1
sañtm:iam ‘token, mark, sign’ ll satho ‘fraudulent one’ 12

sata ‘mindful’ 5.1
 satam ‘hundred’; compounding stem satu
 6
 satakkaku ‘epithet for a cloud’ 6
 sati kayagata ‘mindfulness relating to the body’ 12
 satimant ‘mindful one, nom. sg. satlma) 7 sato ‘being, existing’ (genitive sg. of
 sant) 11.1
 satta ‘sunk’ 7
 satto ‘being, living being, creature’ 2 saṭṭhar ‘teacher, the Buddha’ 9 sada ‘always, forever’ 5
 sadevaka ‘together with (that) of the gods’ 9.1
 saddo ‘sound, word’ 1.1
 saddha ‘determined, faithful, believing’ 2.2
 saddha ‘determination’ 11

GENERAL GLOSSARY

saddhimāro constant companion, one who accompanies 7
 saddhammo ‘true doctrine’ 1.1
 saddhim ‘with’ 6
 sanantana ‘eternal, old, ancient’ 2 sanikaṃ ‘slowly, gradually’ 10.1 santu Uhi 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
 santikaṃ. ‘the vicinity, near’; loc. santike ‘to (the vicinity), abl. santika ‘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. sandasmyamāna ‘that which something is compared with’ 9
 sanclitthika ‘visible, actual, of advantage to this life, empirical’ 5.1
 sandissati ‘tam̐ with, agree with’ 9 sandosam̐ ‘defilement, pollution’ 6.1 sapaaanam̐ ‘in order,
 without
 intenuption, without skipping (in alms- begging of a Buddhist monk)’ 8.1
 sappo a serpent’ 10.1 saphala ‘fruitful’ 5
 sabatṭhaka a gift comprising eight of everything given’ 10
 sabba 2
 sabbena sabbam̐ completely, entirely altogether 8
 sama even, equal, harmonious 4.1 samakaṃ ‘equally, (at the same time)’ 8.1 samagga ‘being in
 unity’ 4.1
 samaññata ‘designated, notorious’ 12 samaṇako ascetic, recluse (may have a
 connotation of contempt) 8.1 samaṇo recluse, mendicant’ 4 samata equality, evenness,
 normal state 6.1
 samativijjhati ‘pierce through’ 10 samatta completed, grasped, accepted,
 accomplished’ 3.1
 samatho calming down, cessation 9.1 samanupassati sees, perceives
 correctly’ I
 samannagata endowed with, possessed of’ 2
 samayo ‘time, peṭṭcx:l, season 6.1 sama-sama ‘equal’ 10.1 samadapeti encourages, incites,

rouses 3.1
 samadinna accepted' 3.1
 samadiyati 'takes upon or with oneself'; ppl. samadinna 6
 samadhi concentration 12.1 samadhinimittam 'object of meditation,
 object of concentration 2 samano 'being, existing' U.1
 samahita collected, composed, settled, attentive 4.1
 samffijati 'is moved, shaken' 4 samirati 'is moved, blown 4 samūdayo 'origin, rise' 2.2
 X samūdayo baving X as origin, arising from X 2.2
 samūcklo ocean, sea 11 sameti 'correspond.agree 8
 sampakampati 'trembles, is shaken 12.1 sampajana 'thoughtful, mindful,
 attentive, deliberate' 4.1 sampañalita 'ablaze, in flames' 5.1
 sampati 'now, right now, just now 8 sampayogo association' 3.1 samparayika 'belonging to the
 next
 world' 8.1
 samparivattasayi 'one who sleeps turning to and fro' 7.1
 sampavedhati 'shake violently' 12.1 sampha 'frivolous, foolish' 11.1 sambahula 'many 10.1
 sambodha 'highest wisdom 12.1
 sambodhi 'enlightenment' 12.1 samma 'friend', a term of address
 for a friend 10.1 sammanati 'sweeps' 10
 sammati 'be paciñed, cease 2 sammatta 'intoxicated (by/with),
 overpowered by' 6.1
 sammada 'drowsiness, intoxication 6.1 sammappañña 'right knowledge, true
 wisdom 7.1
 sammappajan6 'fully comprehending one' 4
 samma 'properly, rightly' 12.1 sammadiṭṭhi 'right understanding' . II.I sammadiṭṭhiko 'he-who has
 right views I sammadiṭṭhin 'he who has right
 understanding' 11.1
 sammāsambuddho 'perfectly enlightened one, a universal Buddha' 6
 sammūkho 'face to face, in presence 9
 sammūlha confused, confounded, stupid' 2

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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 sayanftsana 'bed and seat, lodging' 12 saraṇam refuge,
 protection' 1 saravati 'having resonance or
 melodiousness' 6.1
 sariram 'body' 10
 saro voice, sound' 10.1 sallakkheti 'observes, considers' 11 sallapati 'talk, speak' 10
 saV31Jam 'hearing, listening to 2 sasuro father-in-law; acc. sasum 12. sassamapa-
 brahmapa'including religious

teachers and brahmins' 12 saḥate conquers, overcomes' 6.1 saḥayo 'friend' 7
 saḥitaṃ 'texts, scriptures taken as a whole' 4
 saḥaccha conversation, discussion 5
 saḥa 'branch' 10.1
 saṇi curtain' 10
 saḍiyati 'appropriate, take on oneself, enjoy' 4
 saḍutara sweeter, more pleasant' 11
 saḍhu gooc1 8
 saḍhuka 'good or righteous (one) 10.1 saḍhukaṃ wen (adverb), thoroughly' 9 saḍhuviharidhiro
 'one who is of noble
 behavior, one who is steadfast' 7
 saḍateyyaṃ wealth' 12
 saṃmp 'of oneself, by oneself' 6 saṃaññaṃ 'state of an ascetic or monk,
 the holy life' 4
 saṃi 'lord, sir, husband' 10.1
 saḥtmisa 'characterized by or having
 amiṣaṃ' 4.1
 saḥaṃḥasaṃayaḥIJ) 'in the evening' 2

GENERAL GLOSSARY

(Mynah bird)' 10.1
 Sa)ho proper name 3
 siṃghatako(aṃ) 'cross, cross-roads' 3.1 siḥkha 'study, training, discipline' 6.1 siḥkhaḍadṃp
 'precept, rule, instruction' 6 Siḥalaka proper name 9.1
 siṇeho 'affection' 11
 siḍḍaṃ 'craft, science, art, technical knowledge' 5
 siṃḍiḍiko 'artisan, craftsman' 5
 siṃaṃ 'head accusative siṃaṃ or siṃo' 11.1
 siḥghataṃ 'faster, sooner' 8.1 siṃavati 'virtuous woman' 11.1 siḥlavant 'virtuous' 11.1
 siḥlasaṃḍanno one endowed with virtue, one who practices morality, virtuous one' 6
 Siḥvako proper name 5.1
 siṣaṃ. 'head' 10.1
 Siho a proper name 8.1
 Siḥ 'indeed, verily' 11
 siḥkhaṃ. 'happiness, comfort, ease, well-being' 2.2
 siḥkhaḥama 'desirous of happiness' 11 siḥkhaḥavaḥa bringing happiness' 8 siḥgati 'happiness, bliss,
 happy fate,
 happy state, a realm of bliss' 8.1
 siḥgatiṃ 'righteous one' 9 siḥgati -siḥgati 10 siḥcaritaṃ 'good behavior' 7 siḥcil:U) a well-practiced'
 11
 siḥchanna well-thatched, well-covered' 10
 siḥṇati 'hears, listens'; ppl. siḥta; ger.
 siḥva(na) 3.1
 siḥta 'heard, that which is heard' (ppl. of siḥnati) 7
 siḥttaṃ. discursive part of Buddhist scripture (Sanskrit *sūtra*) 9

sutvana ‘having heard, having listened to (gerund of sui:mti) 4

sayati ‘tastes, eats’ 3.1

essence, heart of sarada autumnal, fresh’ 8

sudam ‘indeed’ 12

suddasa exceedingly see/grasp 8

difficult to

salittakasippam ‘art of slinging stones 10

savako ‘disciple’ 6

savaṇa ‘blameable, faulty 2.2

Savatthi place name 8.1

saveti announce, tell, declare 8

sasanam. ‘teaching, message, (Buddhist) order’9

sasava ‘with, having, or characterized by asavo 4.1

saṅkapotako a young bird

sudesita well-proclaimed’ 9.1

sunakho ‘dog 11

sunipm:ia very subtle’ 8

Suppavasa proper name (feminine); vocative Suppavase 4

subha ‘pleasant, good’ 12 subhariya ‘good wife’ ll.1 subhāvita well-developed,cultivated,trained’ 10

subhasita well spoken 2

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GENERAL GLOSSARY

subhasitadubhasitam ‘things well and badly spoken, things proper to say and not proper to say 2

sumāna ‘of a happy mind, of a pleased mind’ 5.1

sura ‘liquor 4

suvaṇṇa gold’ 12

suvaṇṇakara ‘goldsmith’ 12 suvimuttacitto ‘one with a well-freed mind’4

susamahita well-restrained, well composed’ 12

susikkhita well-trained, well-practiced’ 5

susirarukkho a tree having a hollow 10.1

suhaṇo ‘friend, good-hearted one 6.1

supa soup, broth.curry 8

suro (-a) valiant, courageous U.1 sekho one still in training, a learner 9.1 seṭṭha 110ble, best, excellent’ II

setṭhata excellence, foremost, place 5

seti ‘sleeps, dwells, lives 6.1

senapati a general’ 8.1

Seniya a clan name (literally: ‘belonging to the army’) 6
 semāna lying (down)’ (pres. part. of seti ‘lies’) II.I
 seyyatha ‘just as, just like, as if 8 seyyathapi ‘just as (if) (seyyatha + pi) 12 seyyo ‘better’ II.I
 selo ‘rock’ 4
 Selo proper name 6.
 sevati serve, practice, take upon oneself fut. pass. part. sevitabba 7.1
 sevana association 5
 ‘he, that one (male)’ (nominative singular of sa) 3
 soko sorrow, grief 4 socati ‘grieve 10
 Sotto proper name 6.1 SOIJ(ja ‘elephant’s trunk’ 10

sor:i(.liko ‘drunkard’ 7.1
 solJ(;fi a natural tank in a rock’ 10 sor:i(jo one who is addicted to drink,
 a drunkard’ 7.1
 sotam ear 3.1
 sodheti ‘to clear, to clean’ 10 sovacassata gentleness, obedience 5 svatanāya ‘for tomorrow, for
 the
 following day 6
 haṭṭham ‘hand, trunk of an elephant’ 10
 hatthi elephant’ 10
 hatthiraja ‘elephant-king, chief of elephants 10
 hatthirfipakam ‘elephant’s image or picture 10
 hattho ‘hand’ 6.1 hadayam ‘mind, heart II
 hanati ‘kills, strikes’ (also hanti) 3
 handa well then, now II.I
 harati ‘take away, remove
 have ‘indeed, certainly, surely’ II
 himṣati ‘oppresses II
 hitam ‘benefit, welfare, good’ 3
 hitvā ger. of jahati 7
 hirima ‘modest’ (masculine nominative singular of hirimant) 2.2
 hiñ sense of shame, bashfulness 6.1
 hina ‘low, base 6.1
 hināya avattati literally ‘tum to the lower . hence:’ give up orders, return to secular life’ 6.1
 hutvā ger. of hoti / bhavati 10.1 hurahuram ‘from existence to
 existence 6.1
 hetṭha ‘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 hufam ‘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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A NEW COURSE IN READING Pāli

James W. Gair & W.S. Karuṇātilāka

Pāli, in addition to its importance as a Middle Indic language, is the classical language of Theravada Buddhist texts and it is thus the Buddhist canonical language of such Theravada countries as Thailand, Cambodia, Sri Lanka and Burma. As a gateway to that important body of textual material it is of special importance to the student or scholar of Buddhism as well as being of great interest from the literary-cultural as well as the linguistic and historical points of view.

This book is intended to serve as an introduction to the reading of Pāli texts. For that purpose, it uses authentic readings especially compiled for the purpose drawn largely from Theravada canonical works, both prose and poetry. The readings are in Roman script, and carefully graded for difficulty, but they have also been selected so that each of them is a meaningful and complete reading in itself, so as to introduce some basic concepts and ways of thought of Theravada Buddhism. This book thus offers an opportunity to become acquainted with the ways in which the teachings of the Buddha are embodied in the language; a sense that is indispensable

to determine from English translations. The book contains 12 lessons. Each of them 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 ones already presented and give further practice in them. The work concludes, fittingly, with the Buddha's first sermon, The Dharmmacakka Sutta. A cumulative glossary and index to the grammar is also provided.

The text has been used successfully in its preliminary form at several universities, but it may also be used for self-study.

JAMES W. GAIR is Professor of Linguistics and South Asian languages at Cornell University.

W.S. I (ARUNATJLU) is Professor of Linguistics at Kelaniya University, Sri Lanka. This Pāli text is product of a long collaborative association during which they have also produced other works, primarily on the languages of Sri Lanka.

MOTILAL BANARSIDASS PUBLISHERS PVT. LTD.

Delhi (110018) - - - - E-mail: mlh@mlb.co.in

Website: www.mlh.co.in

Rs.195 Code: 144lx

Noun Group 3 (NG-3): KAÑÑĀ GROUP

(Feminine, Stem Suffix -ā)

Singular

1. *kaññā*
2. *kaññāṃ*
3. *kaññāya*
4. *kaññāya*
5. *kaññāya*
6. *kaññāya*
7. *kaññāya, kaññāyaṃ*

Plural

- kaññā, kaññāyo*
kaññā, kaññāyo
kaññāhi, -bhi
kaññānaṃ
kaññāhi, -bhi
kaññānaṃ
kaññāsu

Note: Note the similarity of these endings to those of the -i and -ī stems. 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.

Noun Group 10 (NG-10): RATTI GROUP

(Feminine, Stem Suffix -i) – note: similar endings as NG-3

Singular	Plural
1. <i>ratti</i>	<i>rattī, rattīyo, ratyo</i>
2. <i>rattim</i>	<i>rattī, rattīyo, ratyo</i>
3. <i>rattiyā, ratyā</i>	<i>rattīhi, -bhi, rattīhi, -bhi</i>
4. <i>rattiyā, ratyā</i>	<i>rattīnam, rattīnam</i>
5. <i>rattiyā, ratyā</i>	<i>rattīhi, -bhi, rattīhi, -bhi</i>
6. <i>rattiyā, ratyā</i>	<i>rattīnam, rattīnam</i>
7. <i>rattiyā, ratyā, rattiyam, -tyam, ratto</i>	<i>rattīsu, rattīsu</i>

Noun Group 21 (NG-21): NADĪ GROUP

(Feminine, Stem Suffix ī)

Singular	Plural
1. <i>nadī</i>	<i>nadī, nadiyo, najjo</i>
2. <i>bhito nadi</i>	<i>bhotiyo nadī, nadiyo, najjo</i>
3. <i>nadim, nadiyam</i>	<i>nadī, nadiyo, najjo</i>
4. <i>nadiyā (najjā)</i>	<i>nadīhi, -bhi</i>
5. <i>nadiyā (najjā)</i>	<i>nadīnam</i>
6. <i>nadiyā (najjā)</i>	<i>nadīhi, -bhi</i>
7. <i>nadiyā (najjā)</i>	<i>nadīnam</i>
8. <i>nadiyā, nadiyam, (najjim)</i>	<i>nadīsu</i>

Notes:

1. The words in the parentheses are unique to the word *nadī*, but not for the following members.

Noun Group 17 (NG-17): BHIKKHU GROUP

(Masculine, Stem Suffix u)

Singular	Plural
1. <i>bhikkhu</i>	<i>bhikkhū, bhikkhavo</i>
2. <i>bhikkhum</i>	<i>bhikkhū, bhikkhavo</i>
3. <i>bhikkhunā</i>	<i>bhikkhūhi, -bhi, bhikkhuhi, -bhi</i>
4. <i>bhikkhussa, -no</i>	<i>bhikkhūnam, bhikkhunam</i>
5. <i>bhikkhūsmā, -mhā, -nā</i>	<i>bhikkhūhi, -bhi, bhikkhuhi, -bhi</i>
6. <i>bhikkhussa, -no</i>	<i>bhikkhūnam, bhikkhunam</i>
7. <i>bhikkhusmim, -mhi</i>	<i>bhikkhūsu, bhikkhusu</i>

Noun Group 18 (NG-18): ĀYU GROUP

(Neuter, Stem Suffix u)

Singular	Plural
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1.	āyu, āyuṃ	āyū, āyavo āyūni
2.	āyu, āyuṃ	āyū, āyavo āyūni
3.	āyunā, -smā, -mhā	āyūhi, -bhi, āyuhi, -bhi
4.	āyussa, -no	āyūnaṃ, āyunaṃ
5.	āyusmā, -mhā, -nā	āyūhi, -bhi, āyuhi, -bhi
6.	āyussa, -no	āyūnaṃ, āyunaṃ
7.	āyusmiṃ, -mhi	āyūsu, āyusu

	<u>Singular</u>	<u>Plural</u>
Nom:	<i>cakkhu / cakkhuṃ</i>	<i>cakkhū / cakkhūni</i>
Acc:	<i>cakkhu / cakkhuṃ</i>	<i>cakkhū / cakkhūni</i>
Inst:	<i>cakkhunā (-usmā, umhā)</i>	<i>cakkhuhi (-bhi)</i>
Dat:	<i>cakkhuno (-ussa)</i>	<i>cakkhūnaṃ</i>
Abl:	<i>cakkhunā (-usmā, umhā)</i>	<i>cakkhuhi (-bhi)</i>
Gen:	<i>cakkhuno (-ussa)</i>	<i>cakkhūnaṃ</i>
Loc:	<i>cakkhumhi (-usmiṃ)</i>	<i>cakkhūsu</i>
Voc:	<i>cakkhu</i>	<i>cakkhū / cakkhūni</i>

PRONOUNS

<u>Masculine</u>	Singular	Plural
Nom:	<i>so / sa</i>	<i>te</i>
Acc:	<i>taṃ</i>	<i>te</i>
Inst:	<i>tena</i>	<i>tehi (tebhi)</i>
Dat:	<i>tassa</i>	<i>tesaṃ / tesānaṃ</i>
Abl:	<i>tamhā (tasmā)</i>	<i>tehi (tebhi)</i>
Gen:	<i>tassa</i>	<i>tesaṃ / tesānaṃ</i>
Loc:	<i>tamhi (tasmīṃ)</i>	<i>tesu</i>

<u>Neuter</u>	Singular	Plural
Nom:	<i>taṃ / tad</i>	<i>tāni</i>
Acc:	<i>taṃ / tad</i>	<i>tāni</i>
Inst:	<i>tena</i>	<i>tehi (tebhi)</i>
Dat:	<i>tassa</i>	<i>tesaṃ / tesānaṃ</i>
Abl:	<i>tamhā (tasmā)</i>	<i>tehi (tebhi)</i>
Gen:	<i>tassa</i>	<i>tesaṃ / tesānaṃ</i>
Loc:	<i>tamhi (tasmīṃ)</i>	<i>tesu</i>

<u>Feminine</u>	Singular	Plural
Nom:	<i>sā</i>	<i>tā / tāyo</i>

Acc:	<i>sā</i>	<i>tā / tāyo</i>
Inst:	<i>tāya</i>	<i>tāhi (tābhi)</i>
Dat:	<i>tissā (-ya)</i>	<i>tāsaṃ / tāsānaṃ</i>
Abl:	<i>tāya</i>	<i>tāhi (tābhi)</i>
Gen:	<i>tassā (-ya)</i>	<i>tāsaṃ / tāsānaṃ</i>
Loc:	<i>tāsaṃ / tāyaṃ / tissaṃ / tassaṃ</i>	<i>tāsu</i>